

中英对照版

国际标准圣经百科全书

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA

敬畏耶和华是智慧的开端，认识至圣者便是聪明！

——《和合本》箴言 9:10



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BIBLE
ENCYCLOPEDIA

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——基督教世纪报

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A

AALAR 音麦

AARON 亚伦

AARONITES 亚伦家的、亚伦子孙

AARON'S ROD 亚伦的杖

AB 父亲、祖宗、父、埃波月

ABACUC 哈巴谷

ABADDON 亚巴顿

ABADIAS 俄巴底亚

ABAGARUS 阿伯加

ABAGTHA 亚拔他

ABANA 亚罢拿河

ABARIM 亚巴琳山

ABASE 降卑

ABBA 阿爸

ABDA 亚比大、押大

ABDEEL 亚伯叠

ABDI 亚伯底、押底

ABDIAS 俄巴底亚

ABDIEL 押比迭

ABDON 押顿、亚伯顿、亚比顿

ABED-NEGO 亚伯尼歌

ABEL 亚伯

ABEL 亚比拉

ABEL-BETH-MAACAH 亚伯伯玛迦

ABEL-KERAMIM 亚备勒基拉明

ABEL-MAIM 亚伯玛音

ABEL-MEHOLAH 亚伯米何拉

ABEL-MIZRAIM 亚伯麦西

ABEL-SHITTIM 亚伯什亭

ABEZ 亚别

ABGAR 阿布加尔

ABHOR; ABHORRENCE; ABHORRENT 憎恶；令人厌恶之物；可憎的

ABI 亚比

ABI 父亲（用于名字构成）

ABIA; ABIAH 亚比雅

ABI-ALBON 亚比亚本

ABIASAPH 亚比亚撒
ABIATHAR 亚比亚他
ABIB 亚笔月
ABIDA 亚比大
ABIDAH 亚比大
ABIDAN 亚比但
ABIDE 忍受、存留、等待
ABIEL 亚别、亚比亚本
ABIEZER 亚比以谢
ABIGAIL 亚比该
ABIHAIL 亚比亥、亚比孩
ABIHU 亚比户
ABIHUD 亚比忽
ABIJAH 亚比雅、亚比亚
ABIJAM 亚比央
ABILA 亚比拉
ABILENE 亚比利尼
ABILITY 能力、力量
ABIMAEI 亚比玛利
ABIMELECH 亚米比勒
ABINADAB 亚比拿达
ABINOAM 亚比挪庵
ABIRAM 亚比兰
ABIRON 亚比兰
ABISEI 亚比书
ABISHAG 亚比煞
ABISHAI 亚比筛
ABISHALOM 押沙龙
ABISHUA 亚比书
ABISHUR 亚比述
ABISUM 亚比书
ABITAL 亚比她
ABITUB 亚比突
ABIUD 亚比玉
ABJECT 卑鄙的、下流的
ABLE 有能力的
ABLUTION 洗濯礼、洁净礼

ABNER 押尼珥
ABODE 居所、住所、住处
ABOLISH 废除、废掉
ABOMINATION 可憎恶的、可憎之物
ABOMINATION, BIRDS OF. 可憎的鸟
ABOMINATION OF DESOLATION. 荒凉的可憎的像
ABOUND; ABUNDANCE; ABUNDANT; ABUNDANTLY. 丰富；充裕；富裕的；充足地
ABRAHAM 亚伯拉罕
ABRAHAM, APOCALYPSE OF. 亚伯拉罕的启示
ABRAHAM, TESTAMENT OF. 亚伯拉罕的遗训
ABRAHAM'S BOSOM 亚伯拉罕的怀里
ABRAM 亚伯兰
ABREK 跪下
ABROAD. 外面
ABRON 亚伯伦河
ABRONAH 阿博拿
ABSALOM 押沙龙
ABSALON 押沙龙
ABSOLUTION. 赦免、释放
ABSTINENCE; ABSTAIN 小斋、斋戒、禁食、远避
ABUBUS 亚巴巴
ABUSE 凌辱、虐待、毁谤
ABYSS 无底坑、阴间、地的深处
ABYSSINIA 阿比西尼亚
ACACIA 皂荚树
ACATAN 哈迦坦
ACCAD 亚甲
ACCARON 以革伦
ACCENT, GALILEAN 加利利口音
ACCEPT; ACCEPTABLE; ACCEPTANCE 悦纳、容纳、收纳、接受
ACCESS. 进入、进到
ACCESSORIES 器具
ACCO 亚柯
ACCOMMODATION 俯就、调试
ACCOMPLISH 完成、成全、成就、实现、达到
ACCORD; ACCORDANCE; ACCORDING 一致、相符、符合、自愿

ACCOS 哈哥斯
ACCOUNTABILITY 责任、职责
ACCOZ 哈哥斯
ACCURSED 被咒诅的、受咒诅的
ACCUSER 审判、控告
ACELDAMA 亚革大马
ACHAEMENIANS 阿契美尼德人
ACHAIA 亚该亚
ACHAICUS 亚该古
ACHAN 亚干
ACHAR 亚干
ACHAZ 亚哈斯
ACHBOR 亚革波
ACHIACHARUS 亚希干
ACHIAS 亚希雅
ACHIM 亚金
ACHIOR 亚吉奥
ACHISH 亚吉
ACHITOB 亚西突
ACHMETHA 亚马他
ACHOR 亚割
ACHSAH 押撒
ACHSHAPH 押煞
ACHZIB 亚革悉
ACIPHA 哈古巴
ACITHO; ACITHOH 亚希土波
ACQUAINT; ACQUAINTANCE 深知、熟知、受苦、熟识的人
ACRA 亚卡拉
ACRABA 亚克拉巴
ACRABATTENE 阿克拉伯坦
ACRABBIM 亚克拉滨
ACRE 亚科
ACRE 公顷
ACROSTIC 离合诗
ACTS, APOCRYPHAL 次经行传
ACTS OF PILATE 《彼拉多行传》
ACTS OF SOLOMON, BOOK OF THE 《所罗门行传》

ACTS OF THE APOSTLES 《使徒行传》

ACUA 亚谷

ACUB 亚库博

ACUD 亚谷

ADADAH 亚大达

ADADRIMMON 哈达临门

ADAH 亚大

ADAI AH 亚大雅

ADALIA 亚大利雅

ADAM 亚当

ADAM 亚当城

ADAM, BOOKS OF. 《亚当书》

ADAMAH 亚大玛

ADAMANT 金刚钻、金刚石

ADAMI 亚大米

ADAMI-NEKEB 亚大米尼吉

ADAR 亚达月

ADAR 亚达珥

ADARSA 阿得萨安

ADASA 阿得萨安

ADBEEL 亚德别

ADDAN 押但、亚顿

ADDAR 亚大、亚达珥

ADDER 毒蛇、虺蛇

ADDI 亚底、亚迪

ADDICTED 专心

ADDO 易多

ADDON 亚顿

ADDRESS; ADDRESSING 话语、说话

ADDUS 亚杜斯、亚达斯

ADER 亚得

ADIABENE 阿狄亚贝尼

ADIDA 阿迪达

ADIEL 亚底业、亚第业、亚叠

ADIN 亚丁

ADINA 亚第拿

ADINO 亚底挪

ADINUS 亚丁、雅恻
ADITHAIM 亚底他音
ADJURATION 宣誓
ADLAI 亚第賚
ADLON 亚得劳恩
ADMAH 押玛
ADMATHA 押玛他
ADMIN 亚当民
ADMINISTER 执事、帮手
ADMINISTRATORS 治理事的、管理人的
ADMIRATION 赞叹、赞美
ADMONISH 警戒、劝戒、警告、警醒
ADNA 阿底拿、押拿
ADNAH 押拿
ADONAI 上主、阿道乃
ADONIBEZEK 亚多尼比色
ADONIJAH 亚多尼雅
ADONIKAM 亚多尼干
ADONIRAM 亚多尼兰、亚多兰、哈多兰
ADONIS 阿多尼斯
ADONI-ZEDEK 亚多尼洗德
ADOPTION; SONSHIP 收养、后嗣、嗣子；儿子的名分
ADORAIM 亚多莱音、阿多拉
ADORAM. 亚多兰
ADORATION 崇拜、崇敬
ADORN; ADORNMENT 装饰、装扮；妆饰
ADRAMMELECH 亚得米勒
ADRAMMELECH AND ANAMMELECH 亚得米勒和亚拿米勒
ADRAMYTTIUM 亚大米田
ADRIA 亚得里亚
ADRIEL 亚得列
ADUEL 爱图尔
ADULLAM 亚杜兰
ADULLAMITE 亚杜兰人
ADULTERY 通奸、行淫、奸淫
ADUMMIM 亚都冥（坡）
ADVENT. 基督降临

ADVENTURE. 冒险、风险、危险
ADVENTURESS 淫妇、恶妇、妓女
ADVERSARY 敌人、仇敌
ADVERSITY 艰难、苦难、灾祸、困难
ADVERTISE 告诉、透露
ADVICE; ADVISE; ADVISEMENT. 商量、见识、商议；揣思、考虑；劝言
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AEON 万古、永世
AFFECTION 胸怀、心肠
AFFINITY 姻亲
AFFIRMATIVES 肯定词、肯定语
AFFLICTION 苦难、灾祸
AFFLUENCE 丰富、富足、富有、富裕
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AFTERBIRTH 胞衣
AFTERNOON 午后、下午
AGABA 哈甲
AGABUS 亚迦布
AGADE 亚甲
AGAG 亚甲
AGAGITE 亚甲族
AGAIN 再、又、重
AGAPE 爱席、爱筵、爱宴
AGAR 夏甲
AGARENES 夏甲人
AGATE 玛瑙
AGE 更古
AGED 寿高、年迈
AGEE 亚基
AGGABA 哈迦巴

AGGEUS 哈该
AGIA 亚吉亚
AGITATOR 煽动者、鼓动者
AGLOW 火热
AGONE 以前
AGONY 极其伤痛
AGRAPHA 耶稣语录
AGRARIAN LAWS. 土地法
AGREE; AGREEMENT 一致、相符；结盟、和谐
AGRICULTURE 农业
AGRIPPA 亚基帕
AGUE 热病
AGUR 亚古珥
AH; AHA; HO. 啊；啊哈；哎
AHAB 亚哈
AHARAH 亚哈拉
AHARHEL 亚哈黑
AHASAI 亚哈赛
AHASBAI 亚哈拜
AHASUERUS 亚哈随鲁、西亚扎罗
AHAVA 亚哈瓦
AHAZ 亚哈斯
AHAZ, DIAL OF. 亚哈斯的日晷
AHAZIAH 亚哈谢
AHBAN 亚办
AHER 亚黑
AHI 亚希
AHIAH 亚希雅
AHIAM 亚希暗
AHIAN 亚现
AHIEZER 亚希以谢
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AIDE 军长
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AILMENT 疾病
AIM 目标、追求

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AIR 天空、空气
AIRUS 睚鲁
AJAH 亚雅
AJALON 亚雅仑谷
AKAN 亚干
AKELDAMA 亚革大马
AKKAD; AKKADIANS 亚甲；亚甲人
AKKO 亚柯
AKKUB 阿谷、亚谷
AKRABATTENE 阿克拉伯坦
AKRABBIM, ASCENT OF 亚克拉滨；亚克拉滨坡
ALABASTER 玉石
ALAMETH 亚拉篋
ALAMMELECH 亚拉米勒
ALAMOTH 女音（调）
ALAR 音麦
ALARM 惊慌
ALARM 呼喊、吹号、警报
ALASA 伊拉沙
ALCIMUS 阿尔西莫
ALDEBARAN. 毕宿五
ALEMA 阿利马
ALEMETH 阿勒篋、亚拉篋
ALEPH 希伯来语的第一个字母
ALEPPO 阿勒波
ALEXANDER 亚历山大
ALEXANDER BALAS 亚历山大·巴拉斯
ALEXANDER THE GREAT 亚历山大大帝
ALEXANDRA 亚历山德拉
ALEXANDRIA 亚历山大
ALEXANDRIANS 亚历山大人
ALEXANDRINUS 亚历山太抄本
ALGUM 檀香树、檀香木
ALIAH 亚勒瓦
ALIAN 亚勒文

ALIEN. 外邦人
ALIENATE 疏远、转让
ALIVE. 活着的
ALL; ALL IN ALL 所有；无上的
ALLAMMELECH 亚拉米勒
ALLEGE. 陈明
ALLEGIANCE. 效忠
ALLEGORY 比喻、寓意
ALLELUIA 哈利路亚
ALLIANCE 盟约
ALLOM 亚得劳恩
ALLON 亚龙、橡树
ALLON-BACUTH 亚伦巴古
ALLOTMENT 分得之地
ALLOW. 赞成、接受、明白、证明
ALLOWANCE; FOOD ALLOWANCE 俸禄；赐予食物
ALLOY 锡、杂质
ALMIGHTY. 全能的神
ALMODAD 亚摩答
ALMON 亚勒们
ALMON-DIBLATHAIM 亚门低比拉太音
ALMOND 杏、杏树
ALMOST 几乎
ALMS; ALMSGIVING 施舍、周济
ALMUG 檀香树
ALNATHAN 以利拿单
ALOES 芦荟
ALOTH 亚禄
ALOUD. 大声地
ALPHA AND OMEGA 阿拉法和俄梅戛
ALPHABET. 字母表
ALPHAEUS 亚勒腓
ALREADY. 已经
ALTANEUS 玛特乃
ALTAR 祭坛
AL-TASCHITH 休要毁坏（调）
ALTER 改变、更改

ALUSH 亚录
ALVAH 亚勒瓦
ALVAN 亚勒文
ALWAY 永远、常常
AMAD 亚末
AMADATHUS 哈米大他
AMAL 亚抹
AMALEK; AMALEKITES 亚玛力; 亚玛力人
AMAM 亚曼
AMAN 哈曼
AMANA 亚玛拿
AMARIAH 亚玛利雅、亚玛利亚
AMARIAS 亚玛利雅
AMARNA TABLETS 亚玛拿泥版
AMASA 亚玛撒
AMASAI 亚玛赛、亚玛撒
AMASHSAI 亚玛帅
AMASIAH 亚玛斯雅
AMATHEIS 伊玛希斯
AMATHIS 哈马
AMAVITES 阿莫人
AMAW 阿莫
AMAZE; AMAZEMENT 危难; 惊奇
AMAZIAH 亚玛谢
AMBASSADOR 使者
AMBASSAGE 使者
AMBER 琥珀、精金
AMBITION 志向
AMBUSH 埋伏
AMEN 阿门(赞成; 祈祷的结束语)
AMETHYST. 紫水晶
AMI 亚米
AMIABLE. 可爱的
AMINADAB 亚米拿达
AMITTAI 亚米太
AMMAH 亚玛
AMMI 阿米、“我民”

AMMIDIANS 亚米迪安
AMMIEL 亚米利
AMMIHUD 亚米忽
AMMIHUR 亚米忽
AMMINADAB 亚米拿达
AMMI-NADIB 我的尊长
AMMISHADDAI 亚米沙代
AMMIZABAD 暗米萨拔
AMMON 亚扃
AMMONITESS 亚扃妇人
AMNON 暗嫩
AMOK 亚木
AMON 亚们
AMON 亚扃
AMORITES 亚摩利人
AMOS 阿摩司、《阿摩司书》
AMOS(NT) 亚摩斯（《新约》中的）
AMOZ 亚摩斯
AMPHICTYONY 近邻同盟
AMPHIPOLIS 暗妃坡里
AMPLIAS 暗伯利
AMPLIATUS 暗伯利
AMRAM 暗兰
AMRAMITES 暗兰族
AMRAPHEL 暗拉非
AMULET 护身符
AMZI 暗西、暗洗
ANAB 亚拿伯
ANAEL 安尼尔
ANAH 亚拿
ANAHARATH 亚拿哈拉
ANAIAH 亚奈雅
ANAK 亚衲
ANAMIM 亚拿米人
ANAMMELECH 亚拿米勒
ANAN 亚难
ANANI 阿拿尼

ANANIAH 亚难尼、亚难雅
ANANIAS 亚拿尼亚、哈拿尼雅、亚尼亚斯、哈拿尼、哈难
ANANIEL 亚拿尼尔
ANATH 亚拿
ANATHEMA 诅咒、当诅咒的
ANATHOTH 亚拿突
ANCESTOR 先祖
ANCHOR 锚
ANCIENT. 古老的、上古的、年老的
ANCIENT OF DAYS 亘古常在者
AND IF. 倘若
ANDREW 安得烈
ANDRONICUS 安得劳尼克、安多尼古
ANEM 亚年
ANER 亚乃
ANER 亚乃
ANETHOTHITE 亚拿突人
ANETHOTHITE 亚拿突人
ANEW 重新
ANGEL 天使、使者
ANGELS OF THE SEVEN CHURCHES 七个教会的使者
ANGER. 忿怒
ANGLE 钩子
ANGLE,THE 城墙拐弯处
ANGLO-SAXON VERSIONS 盎格鲁-撒克逊译本
ANGUISH 痛苦
ANIAM 阿尼安
ANIM 亚念
ANIMAL. 动物
ANISE. 大茴香
ANKLET 脚钏
ANNA 亚拿、哈拿
ANNAAS 西拿
ANNAN 亚南
ANNAS 哈难、亚那、亚南
ANNIAS 亚尼亚斯
ANNIUTH 安纽兹

ANNUL 废除
ANNUNCIATION. 预告、圣母领报
ANNUNUS 亚努努斯
ANNUS 安纽兹
ANOINT; ANOINTING 膏抹; 膏立
ANON. 立即
ANOS 亚诺斯
ANSWERABLE 与.....相配
ANT 蚂蚁
ANTEDILUVIAN PATRIARCHS. 大洪水之前的族长
ANTELOPE 羚羊、黄羊
ANTHEDON 安提顿
ANTHOTHIAH 安陀提雅
ANTHROPOLOGY 人类学
ANTHROPOMORPHISM 神人同形同性论
ANTICHRIST 敌基督者
ANTILEBANON 安提黎巴嫩
ANTILEGOMENA 引起争议的经卷
ANTILIBANUS 安提黎巴嫩
ANTIMONY 锑; 辉锑矿
ANTINOMIANISM 反律法主义、唯信仰论
ANTIOCH (PISIDIAN) 安提阿(彼西底的)
ANTIOCH (SYRIAN) 安提阿(叙利亚的)
ANTIOCHIANS 安提阿市民
ANTIOCHIS 安提阿奇
ANTIOCHUS 安提阿古
ANTIOCHUS I SOTER 安提阿古一世索特
ANTIOCHUS II THEOS 安提阿古二世提阿
ANTIOCHUS III THE GREAT 安提阿古三世大安提阿古
ANTIOCHUS IV EPIPHANES 安提阿古四世伊皮法尼
ANTIOCHUS V EUPATOR 安提阿古五世尤佩特
ANTIOCHUS VI 安提阿古六世
ANTIOCHUS VII SIDETES 安提阿古七世西底达斯
ANTIPAS 安提帕
ANTIPTER 安提帕特
ANTIPATRIS 安提帕底
ANTONIA 安东尼亚堡

ANTOTHIAH 安陀提雅
ANTOTHITE 亚拿突
ANUB 亚诺
ANUS 安纽兹
ANVIL 砧
ANXIETY; (BE) ANXIOUS 忧虑; 忧虑的
APAME 阿佩米
APART 远离、单独的、分别出来
APE 猿猴
APELLES 亚比利
APHAIREMA 亚利马太
APHARSACHITES 亚法萨迦人
APHARSATHCHITES 亚法萨提迦人
APHARSITES 亚法撒人
APHEK 亚弗
APHEKAH 亚非加
APHEREMA 亚利马太
APHERRA 阿弗拉
APHIAH 亚斐亚
APHIK 亚弗
APHRAH 伯亚弗拉
APHSES 哈辟悉
APIS 阿匹斯
APOCALYPSE. 启示录
APOCALYPSE OF BARUCH. 《巴录二书》
APOCALYPTIC LITERATURE. 启示文学
APOCRYPHA. 秘传文学、典外文献、次经、伪经
APOCRYPHAL ACTS. 次经行传
APOCRYPHAL APOCALYPSES. 次经启示录
APOCRYPHAL EPISTLES. 次经书信
APOCRYPHAL GOSPELS. 次经福音书
APOLLONIA 亚波罗尼亚
APOLLONIUS 阿波罗尼
APOLLOPHANES 阿波罗法尼
APOLLOS 亚波罗
APOLLYON 亚玻伦
APOLOGETICS, BIBLICAL 圣经护教学

APOSTASY 背道、离弃道理
APOSTLE 使徒、门徒、传道者、使者
APOSTLES' CREED. 《使徒信经》
APOSTOLIC AGE. 使徒时期
APOSTOLIC CONSTITUTIONS AND CANONS. 《使徒典章与法令》
APOSTOLIC COUNCIL. 使徒会议
APOSTOLIC FATHERS. 使徒后期教父著作
APOTHECARY. 香料师
APPAIM 亚遍
APPAREL. 衣服
APPARENTLY. 明确地、公开地
APPARITION 幻影、鬼怪
APPEAL. 上告、恳求、劝勉
APPEAR. 显现、出现
APPEARANCE. 形像、形状、面貌、气色、像貌、外貌
APPEARING. 降临、显现
APPENDAGE OF THE LIVER 肝上的网子
APPERTAIN. 合宜的
APPETITE 饱足、胃口、口腹、肚腹
APPHIA 亚腓亚
APPHUS 亚腓斯
APPIUS 亚比乌
APPLE; APPLE-TREE 苹果；苹果树
APPLE OF THE EYE. 眼中的瞳人
APPLE OF SODOM. 所多玛的苹果
APPLY 留心、专心、贴、转比
APPOINT 指派、派、嘱咐、立、设立、选定、命定、使
APPOINTED FEAST 神所定的节期、指定的节期、大会的日子、圣会之日
APPORTION 分给、发放、指定、承受
APPREHEND. 得着
APPROACH 亲近、近前、临近
APPROVE. 悦纳、称许、喜爱
APRON 裙子、围裙
APT. 善于
AQUEDUCT. 水池、井
AQUILA 亚居拉
AQUILA. 亚居拉

AR 亚珥
ARA 亚拉
ARAB 亚拉
ARAB; ARABIANS 阿拉伯；阿拉伯人
ARABAH 亚拉巴
ARABATTINE 阿克拉伯坦
ARABIA 阿拉伯
ARABIC GOSPEL OF THE INFANCY. 阿拉伯语《耶稣婴童福音》
ARABIC LANGUAGE. 阿拉伯语
ARABIC VERSIONS. 阿拉伯语版本《圣经》
ARAD 亚拉得
ARAD. 亚拉得
ARADUS 阿拉杜斯
ARAH 亚拉
ARAM 亚兰
ARAM OF DAMASCUS 大马士革的亚兰
ARAMAEAN 亚兰人
ARAMAIC 亚兰语（《圣经》中译为亚兰言语或亚兰方言）
ARAMAIC VERSIONS 亚兰语版本《圣经》
ARAM-DAMMESEK 大马士革的亚兰
ARAMEAN 亚兰人
ARAMITESS 亚兰妇人
ARAM-MAACAH 玛迦的亚兰
ARAM-NAHARAIM 两河间的亚兰
ARAM-ZOBAB 琐巴的亚兰
ARAN 亚兰
ARARAH 亚大达
ARARAT 亚拉腊
ARARATH 亚拉腊
ARATUS 亚拉图
ARAUNAH 亚劳拿
ARBA 亚巴
ARBATHITE 亚拉巴人
ARBATTA 阿巴塔
ARBELA 阿博拉
ARBITE 亚巴人
ARBONAI 亚伯伦

ARCH 门廊
ARCHANGEL 大天使、天使长
ARCHELAUS 亚基老
ARCHEOLOGY 考古学
ARCHEOLOGY OF ARABIA 阿拉伯考古
ARCHEOLOGY OF ASIA MINOR 小亚细亚考古
ARCHEOLOGY OF EGYPT 埃及考古
ARCHEOLOGY OF GREECE AND ROME. 希腊和罗马考古
ARCHEOLOGY OF IRAN 伊朗考古
ARCHEOLOGY OF MESOPOTAMIA 美索不达米亚考古
ARCHEOLOGY OF PALESTINE AND SYRIA 巴勒斯坦和叙利亚考古
ARCHEOLOGY OF THE INDUS VALLEY. 印度河谷考古
ARCHER; ARCHERY 弓箭手; 箭术
ARCHEVITES 亚基卫人
ARCHI 亚基人
ARCHIPPUS 亚基布
ARCHITE 亚基人
ARCHIVES, ROYAL 王的府库、典籍库
ARCTURUS 北斗星
ARD 亚勒
ARDAT 亚达
ARDITES 亚勒人
ARDON 押墩
ARELI 亚列利
ARELITES 亚列利人
AREOPAGITE 古希腊雅典最高法院法官
AREOPAGUS 亚略巴古
ARES 亚拉
ARETAS 亚哩达
ARGOB 亚珥歌伯
ARGOB AND ARIEH 亚珥歌伯和亚利耶
ARGUE; ARGUMENT 辩驳; 争论
ARIARATHES 亚特拉斯
ARIDAI 亚利代
ARIDATHA 亚利大他
ARIEH 亚利耶
ARIEL 亚列、亚利伊勒

ARIMATH(A)EA 亚利马太
ARIOCH 亚略
ARISAI 亚利赛
ARISTARCHUS 亚里达古
ARISTEAS 阿立斯蒂亚
ARISTOBULUS 亚利多布
ARITHMETIC. 算术
ARIUS 亚利乌
ARK OF BULRUSHES. 蒲草箱
ARK OF NOAH 挪亚方舟
ARK OF THE COVENANT 约柜
ARK OF THE TESTIMONY 法柜
ARKITE 亚基人
ARM 膀臂
ARMAGEDDON 哈米吉多顿
ARMENIA. 亚拉腊、亚美尼亚
ARMENIAN VERSIONS. 亚美尼亚文译本
ARMHOLE. 胳肢窝
ARMLET 臂环
ARMONI 亚摩尼
ARMOR; ARMS. 盔甲；武器
ARMOR-BEARER 拿兵器的人
ARMORY 武库
ARMPIT 腋窝
ARMY 军队、军兵
ARMY, ROMAN. 罗马军队
ARNA 亚珥拿
ARNAN 亚珥难
ARNI 亚珥尼
ARNON 亚嫩河
AROD 亚律
ARODI 亚罗底
ARODITES 亚律人
AROER 亚罗珥
AROERITE 亚罗珥人
AROM 亚罗姆
AROMA 馨香

AROMATIC CANE 香昌蒲、菖蒲
AROUSE. 引起、唤醒
ARPACHSHAD 亚法撒
ARPAD 亚珥拔
ARPHAXAD. 亚法撒
ARRANGEMENT. 摆设、布局
ARRAY 衣服、阵列
ARREST AND TRIAL OF JESUS. 耶稣被捕和受审
ARROGANCE; ARROGANT; ARROGANTLY 傲慢；傲慢的；傲慢地
ARROW 箭
ARROWS, DIVINATION BY. 占卜签
ARSACES 阿沙西
ARSARETH 阿扎罗兹
ARSENAL 军械库
ARSIPHURITH 阿西弗瑞
ART 艺术
ARTAXERXES 亚达薛西
ARTEMAS 亚提马
ARTEMIS 亚底米
ARTIFICER 匠人
ARTILLERY 火炮
ARTISAN; ARTS 工匠；工艺
ARUBBOTH 亚鲁泊
ARUMAH 亚鲁玛
ARVAD 亚发
ARZA 亚杂
ARZARETH 阿扎罗兹
ASA 亚撒
ASADIAS 哈撒底
ASAEAS 亚西雅
ASael 埃索尔
ASAHel 亚撒黑
ASAHIAH 亚撒雅
ASAIaH 亚撒雅、亚帅雅
ASAIAS 亚西雅
ASAL 亚萨
ASAMIAS 哈沙比雅

ASANA 押拿
ASAPH 亚萨
ASAPPHIOTH 哈硕弗里
ASARA 亚萨拉
ASARAMEL 亚萨拉默珥
ASAREL 亚撒列
ASARELAH 亚萨利拉
ASBASARETH 亚斯巴撒
ASCALON 亚实基伦
ASCENSION 升天
ASCENSION OF ISAIAH 以赛亚升天
ASCENT 上升、上坡
ASCENTS, SONG OF 上行之诗、登阶之诗
ASCETICISM 禁欲主义
ASCHENAZ 亚实基拿
ASEAS 亚西雅
ASEBEBIA 示利比
ASEBIA 哈沙比亚
ASENATH 亚西纳
ASER 亚设
ASERER 西西拉
ASH 白蜡树
ASHAMED 羞愧的
ASHAN 亚珊
ASHARELAH 亚萨利拉
ASHBEA 亚实比
ASHBEL 亚实别
ASHBELITES 亚实别人
ASHDOD 亚实突
ASHDODITES 亚实突人
ASHDOTH-PISGAH 毗斯迦的山根
ASHER 亚设
ASHERAH 亚舍拉
ASHERITES 亚设人
ASHEROTH 亚舍拉
ASHES 炉灰、灰尘
ASHHUR 亚施户

ASHIMA 亚示玛
ASHKELON 亚实基伦
ASHKENAZ 亚实基拿
ASHNAH 亚实拿
ASHPENAZ 亚施毗
ASHRIEL 亚斯列
ASHTAROTH 亚斯他录
ASHTERATHITE 亚施他拉人
ASHTEROTH-KARNAIM 亚特律加宁
ASHTORETH 亚斯她录
ASHUR 亚施户
ASHURBANIPAL 亚述巴尼帕
ASHURITES 亚书利人
ASHVATH 亚施法
ASIA 亚西亚
ASIA MINOR 小亚细亚
ASIARCH 亚西亚首领
ASIBIAS 亚斯比亚
ASIEL 亚薛、亚西尔
ASIPHA 哈苏巴
ASK 问、祈求
ASKALON 亚实基伦
ASKELOK 亚实基伦
ASLEEP 睡着、沉睡
ASMODEUS 恶魔阿斯莫德
ASMONEANS 哈斯摩尼
ASNAH 押拿
ASNAPPER 亚斯那巴
ASOM 哈顺
ASP 虺蛇
ASPALATHUS 玫瑰
ASPATHA 亚斯帕他
ASPHALT 石漆
ASPHAR 阿斯发
ASPHARASUS 阿斯法勒
ASRIEL 亚斯列
ASRIELITES 亚斯烈人

ASS 驴
ASSAILANTS 攻击者、仇敌
ASSALIMOTH 示罗密
ASSANIAS 哈沙比雅
ASSASSINS 凶徒
ASSAY 试验
ASSEMBLIES, MASTERS OF 智慧人的言语
ASSEMBLY 会堂、集会
ASSEMBLY, MOUNT OF 聚会的山
ASSENT 一同口音、随着控告
ASSESSMENT 评估
ASSHUR 亚述、阿舒尔
ASSHURIM 亚书利族
ASSIDEANS 哈西典人
ASSIGN 派定、挑选
ASSIR 亚惜
ASSOCIATES 同党
ASSOS 亚朔
ASSUAGE 消解、医治
ASSUMPTION OF MOSES 《摩西升天记》
ASSUR 亚述
ASSURANCE 信心、实底
ASSURBANIPAL 亚述巴尼帕
ASSYRIA 亚述
ASSYRIA AND BABYLONIA, RELIGION OF 亚述和巴比伦的宗教
ASSYRIANS 亚述人
ASTAA 押甲
ASTAROTH 亚斯他录
ASTARTE 阿施塔特
ASTATH 押甲
ASTONISHMENT 惊骇、诧异
ASTROLOGY 占星术
ASTRONOMY 天文学
ASTYAGES 阿斯提阿格斯
ASUPPIM 库房
ASUR 亚述
ASYLUM 庇护所

ASYNCRITUS 亚逊其土
ATAD 亚达
ATAR 亚特
ATARAH 亚她拉
ATARGATIS 阿塔迦
ATAROTH 亚大录、亚他绿
ATAROTH-ADDAR 亚他绿亚达
ATEPHA 哈提法
ATER 亚特
ATEREZIAS 亚特
ATETA 哈底大
ATHACH 亚挾
ATHAIAH 亚他雅
ATHALIAH 亚她利雅、亚他利雅
ATHANASIAN CREED 《亚他那修信经》
ATHARIAS 亚达斯
ATHARIM 亚他林
ATHBASH 亚巴殊
ATHEISM 无神论
ATHENIANS 雅典人
ATHENOBIUS 雅典挪比
ATHENS 雅典
ATHLAI 亚勒
ATHLETE 较力争胜的、比武的
ATIPHA 哈提法
ATONE; ATONEMENT 救赎；赎罪
ATONEMENT, DAY OF 赎罪日
ATROTH-BETH-JOAB 亚他绿伯约押
ATROTH-SHOPHAN 亚他录朔反
ATTAI 亚太
ATTAIN 得着、抵达
ATTALIA 亚大利
ATTALUS 阿塔罗斯
ATTEND; ATTENDANCE 留心；服侍、照料
ATTENDANT. 侍从、随从、执事
ATTENT; ATTENTIVE 注意；专注的
ATTHARATES 亚特哈拉茨、总督、省长

ATTHARIAS 亚特哈利里、总督、省长
ATTIRE 衣服
ATTITUDES 态度、看法
ATTUS 哈突
AUDIENCE 听众
AUGIA 亚吉亚
AUGUR; AUGURY 占卜的；观兆、占卜
AUGUSTAN COHORT 御营
AUGUSTUS 奥古斯都、亚古士督
AUL 锥子
AUNT 伯叔母
AURANITIS 浩兰
AURANUS 奥伦纳
AUTHOR 创始者
AUTHORITY 权柄
AUTHORIZED VERSION (AV) 《钦定版圣经》
AUTUMN 秋天
AVA 亚瓦
AVARAN 阿弗伦
AVEN 亚文
AVENGE 报仇、伸冤
AVENGER 报仇人
AVIM; AVIMS; AVITES 亚文；亚卫人；亚卫人
AVITH 亚未得
AVOID. 躲避
AVVA 亚瓦
AVVIM 亚文、亚卫人
AWAKE. 兴起、醒起、醒着
AWAY WITH. 容忍
AWE; AWESOME; AWFUL 敬畏；可畏的；可怕的
AWL 锥子
AWNING 凉棚
AXE 斧子
AXLE 车轴、轮轴
AYIN 希伯来文中的第十六个字母
AYYAH 迦萨
AZAEL 亚泽尔

AZAEELUS 亚泽尔
AZAL 亚萨
AZALIAH 亚萨利
AZANIAH 亚散尼
AZAPHION 哈硕弗里
AZARA 哈斯拉
AZARAEEL 亚萨列
AZAREL 亚萨列、亚萨烈、亚撒利
AZARIAH 亚撒利雅
AZARIAS 亚撒利雅
AZARU 亚撒路
AZAZ 亚撒
AZAZEL 阿撒泻勒
AZAZIAH 亚撒西雅、阿撒细雅、亚撒细雅
AZBAZARETH 以撒哈顿
AZBUK 押卜
AZEKAH 亚西加
AZEL 亚悉
AZEM 以森
AZEPHURITH 阿西弗瑞
AZETAS 阿兹塔
AZGAD 押甲
AZIAH 阿扎利雅
AZIEL 雅薛
AZIZA 亚西撒
AZMAVETH 押斯玛弗、亚斯玛威、押斯玛威
AZMAVETH 亚斯玛弗
AZMON 押们
AZMOTH 押斯玛弗
AZNOTH-TABOR 亚斯纳他泊
AZOR 亚所
AZOTUS 亚琐都
AZRIEL 亚斯列
AZRIKAM 亚斯利干、押斯利甘、押利甘
AZUBAH 阿苏巴
AZUR 押朔
AZURAN 亚撒路

AZZAH 迦萨
AZZAN 阿散
AZZUR 押朔
BAAL 巴力
BAAL 巴力、巴勒
BAALAH 巴拉、辟拉
BAALATH 巴拉
BAALATH-BEER 巴拉比珥
BAALATH-JUDAH 巴拉犹大
BAALBEK 巴勒贝克
BAAL-BERITH 巴力比利土
BAALE-JUDAH 巴拉犹大
BAAL-GAD 巴力迦得
BAAL-HAMON 巴力哈们
BAAL- HANAN 巴勒哈南
BAAL-HAZOR 巴力夏琐
BAAL- HERMON 巴力黑们
BAALI 巴力
BAALIM 巴力
BAALIS 巴利斯
BAAL-MEON 巴力免
BAAL- PEOR 巴力毗珥
BAAL- PERAZIM 巴力毗拉心
BAALSAMUS 巴尔沙莫斯
BAAL-SHALISHAH 巴力沙利沙
BAAL- TAMAR 巴力他玛
BAAL- ZEBUB 巴力西卜
BAAL- ZEPHON 巴力洗分
BAANA 巴拿
BAANAH 巴拿
BAANI 巴尼
BAANIAS 比拿雅
BAARA 巴拉
BAASEIAH 巴西雅
BAASHA 巴沙
BABBLER 胡言乱语的人
BABE 孩子、胎儿、婴孩

BABEL 巴别
BABEL, TOWER OF 巴别塔
BABI 比拜
BABYLON 巴比伦（城）
BABYLON IN THE NT. 《新约》中的巴比伦
BABYLONIA 巴比伦、巴比伦王国、巴比伦尼亚
BABYLONIA AND ASSYRIA, RELIGION OF. 巴比伦和亚述的宗教
BABYLONIAN CAPTIVITY. 被掳巴比伦
BABYLONIANS 巴比伦人
BACA, VALE OF 流泪谷
BACCHIDES 巴克西得
BACCHURUS 巴库拉斯
BACCHUS 巴克斯
BACENOR 巴西挪
BACHRITES 比结族
BACK. 背、回、后头
BACKBITE. 谗谤
BACKSIDE. 后头
BACKSLINDING. 背道
BADGER. 沙番
BAEAN 伯安
BAETERUS 伯特拉斯
BAG 囊、袋子、口袋、容器、器具
BAGGAGE 器具、辎重、物件
BAGO 比革瓦伊
BAGOAS 巴勾斯
BAGOI 比革瓦伊
BAGPIPE 风笛
BAHARUM 巴路米人
BAHURIM 巴户琳
BAITERUS 伯特拉斯
BAITHER 伯色
BAJITH 巴益、.....家、.....的女子
BAKBAKKAR 拔巴甲
BAKBUK 巴卜
BAKBUKIAH 八布迦
BAKEMEATS. 烤的食物

BAKER 烤饼的人、膳长
BAKERS' STREET 饼铺街
BAKING. 烤
BAKING PAN. 煎盘
BALAAM 巴兰
BALAC 巴勒
BALADAN 巴拉但
BALAH 巴拉
BALAK 巴勒
BALAMON 巴勒门
BALANCE 天平
BALASAMUS 巴尔沙莫斯
BALBAIM 伯尔伯姆
BALD LOCUST. 蚂蚱
BALDNESS; MAKE BALD; BALD HEAD; etc. 光秃、头秃；使头光秃；秃头等
BALL 球
BALLAD SINGERS 作诗歌的人、诗人
BALM 乳香
BALM OF GILEAD. 基列的乳香
BALNUUS 伯尔纳斯
BALSAM. 乳香
BALSAM TREES 桑树、山杨
BALTHASAR 伯沙撒、巴尔撒泽
BAMAH 巴麻
BAMOTH 巴末
BAN 巴恩
BAN 使.....离开
BANAEAS 比拿雅
BAND 带子、架、布、索、靠枕、圈、班、敌军、余剩的民、群、队
BANDAGE 头巾、布
BANDITS 强盗
BANDS, BEAUTY AND 荣美和联索
BANI 巴尼
BANID 巴尼得
BANISHMENT. 充军
BANK 河边、河岸、山崖、土垒
BANK; BANKING 银行；银行业、银行业务

BANNAEAS 比拿雅
BANNAIA 撒巴亚
BANNAS 巴拿斯
BANNER 旗、旌旗
BANNUS 巴拿斯、宾内
BANQUET 筵席
BANQUET HALL; BANQUET HOUSE 筵宴所
BANUAS 巴拿斯
BAPTISM 洗礼
BAPTISM FOR THE DEAD 死者的洗礼
BAPTISM OF FIRE 火的洗礼
BAPTISM OF THE HOLY SPIRIT. 圣灵的洗
BAPTISMAL REGENERATION. 洗礼的重生
BAR 儿子、巴（前缀）
BAR. 门、门闩、轭、条、棍
BARABBAS 巴拉巴
BARACHEL 巴拉迦
BARACHIAH 巴拉加
BARACHIAS 巴拉加
BARAK 巴拉
BARBARIAN 化外人
BARBER 理发匠
BARCHUE 巴柯
BAREFOOT 赤脚
BARGAIN 当货物买卖、立约
BARHUMITE 巴鲁米人
BARIAH 巴利亚
BAR-JESUS 巴耶稣
BAR-JONAH 巴约拿
BARKOS 巴柯
BARLEY 大麦
BARN 仓
BARNABAS 巴拿巴
BARNABAS, EPISTLE OF. 《巴拿巴书信》
BARODIS 巴洛迪斯
BARRACKS 营楼
BARREL. 坛

BARREN; BARRENESS 不生育的、死的；不能生育、生育断绝
BARRIER 境界
BARSABBAS. 巴撒巴
BARTACUS 巴塔克
BARTER 经营、兑换
BARTHOLOMEW 巴多罗买
BARTHOLOMEW, GOSPEL OF. 《巴多罗买福音》
BARTIMAEUS 巴底买
BARUCH 巴录
BARUCH, APOCALYPSE OF. 《巴录二书》
BARUCH, BOOK OF 《巴录书》
BARZILLAI 巴西莱
BASALOTH 巴洗律
BASCAMA 巴士卡马
BASE. 根基、座、脚、面、底座、卑贱的
BASEMATH 巴实抹
BASHAN 巴珊
BASHAN-HAVVOTH-JAIR 巴珊哈倭特睡珥
BASHEMATH 巴实抹
BASIN 盆、盘
BASKAMA 巴士卡马
BASKET 箱子、筐子、篮子
BASMATH 巴实抹
BASON. 盆
BASSA 彼塞
BASTAI 彼塞
BASTARD 私生子、私子
BASTHAE 彼塞
BAT 蝙蝠
BATANEA 巴坦尼亚
BATH 罢特
BATH KOL 神的声音
BATHE 洗澡、沐浴
BATH-RABBIM 巴特拉并
BATHSHEBA 拔示巴
BATH-SHUA 拔书亚
BATHZACHARIAS 伯士撒迦利亚

BATTALION 营
BATTERING RAM 撞锤、撞城锤
BATTLE (GO OUT TO BATTLE; TAKE IN BATTLE; ETC.) 交战、出战、争战、攻击
BATTLE AXE 争战的斧子
BATTLE BOW 争战的弓
BATTLEMENT. 栏杆、塔、枝子
BAVAI 巴瓦伊
BAVVAI 巴瓦伊
BAY 栗色
BAY 海汊、海湾
BAY TREE. 青翠树
BAZAAR 街市
BAZLITH 巴洗律
BDELLIUM 珍珠
BEACH 岸
BEACON 旗杆
BEADS 手钏
BEALIAH 比亚利雅
BEALOTH 比亚绿、亚绿
BEAM. 机轴、梁、栋梁、横梁、梁木
BEANS 豆子
BEAR 熊
BEAR, THE 北斗
BEAR; BORN 生、生产
BEAR; BORNE. 担当、担负、漂起、抬着、拿起、结果、背着；生、结果、担当
BEARD 胡须
BEARERS 抬杠的人
BEAST 走兽、野兽、牲畜、兽
BEATEN GOLD. 锤出来的金子
BEATEN OIL. 捣成的油
BEATING 打
BEATITUDES. 八福
BEAUTIFUL GATE. 八福门
BEAUTY 美容、美貌、尊荣
BEAUTY AND BANDS 荣美与联索
BEBAI 比拜
BEBAI 伯拜

BECAUSE. 为了
BECHER 比结
BECHORATH 比歌拉
BECK 点头
BECKON 点头、招呼、打手式
BECOME; BECOMING; BECOMINGLY. 相宜、合宜、合乎；合宜的、相宜的；端正地、光明磊落地
BECORATH 比歌拉
BECTILETH 贝克特利
BED 床、溪河、畦、褥子
BEDAD 比达
BEDAN 比但
BEDCHAMBER. 卧房
BEDEIAH 比底雅
BEE 蜜蜂、蜂子
BEEF. 牛肉
BEELIADA 比利雅大
BEELSARUS 比珊
BEELTETHMUS 伯尔特什木
BEELZEBUB 别西卜
BEELZEBUL 别西卜
BEER 比珥
BEERA 比拉
BEERAH 备拉
BEER-ELIM 比珥以琳
BEERI 比利、备利
BEER-LAHAI-ROI 庇耳拉海莱
BEEROTH 比录
BEEROTH BENE-JAAKAN 比罗比尼亚干
BEEROTHITE 比录人
BEER-SHEBA 别是巴
BE-ESHTERAH 比施提拉
BEETLE. 蟋蟀
BEEVES. 牛肉
BEG; BEGGAR; BEGGING. 讨饭；乞丐；求、讨饭
BEGGARLY 贫乏的、无用的
BEGIN 开始

BEGINNING 开始、起初、太初、开端
BEGOTTEN 生
BEGUILE; BEGUILING 引诱、诱惑；诡计
BEHAVIOR. 寻常的举动、行为、举止行动
BEHEADING. 斩首
BEHEMOTH 河马
BEHISTUN 贝希斯敦
BEHOLDING. 看见
BEING 活人、活的、诚实、存留
BEIRUT 贝鲁特
BEKA 比加
BEL 彼勒
BEL AND THE DRAGON; 《彼勒与大龙书》
BELA 比拉
Bela. 比拉
BELAITES 比拉人
BELBAIM 伯尔伯姆
BELEMUS 比施兰
BELIAL 匪徒、彼列
BELIE 不认
BELIEF. 相信
BELIEVERS 信而归主的人、信的人、信主之人、信徒
BELL 铃铛
BELLOWS 风箱
BELLY 肚子、肚腹、腹
BELMAIM 伯尔伯姆
BELMAIN 贝尔梅
BELMEN 贝尔梅
BELNUUS 伯尔纳斯
BELOVED 良人、所爱的、亲爱的、蒙眷爱
BELSHAZZAR 伯沙撒
BELT 腰带
BELTESHAZZAR 伯提沙撒
BELTETHMUS 伯尔特什木
BEN 便
BEN- 便、本（前缀）、儿子
BEN-ABINADAB 便亚比拿达

BENAIAH 比拿雅
BEN-AMMI 便亚米
BENCH. 坐板
BEN-DEKER 便底甲
BENE-BERAK 比尼比拉
BENEDICTION. 祝福
BENEFACTORS 恩主
BENEFIT. 恩、恩惠、厚恩、缘故、益处、快乐、善行
BENE-JAAKAN 比尼亚干
BENEVOLENCE. 合宜之分
BEN-GEBER 便基别
BEN-HADAD 便哈达
BEN-HAIL 便亥伊勒
BEN-HANAN 便哈南
BEN-HESED 便希悉
BEN-HINNOM 欣嫩子谷
BEN-HUR 便户珥
BENINU 比尼努
BENJAMIN 便雅悯
BENJAMIN, GATE OF. 便雅悯门
BENJAMINITE 便雅悯人
BENO 比挪
BEN-ONI 便俄尼
BENT OVER 弯腰
BEN-ZOHETH 便梭黑
BEON 比稳
BEOR 比珥
BERA 比拉
BERACAH 比拉迦
BERACAH, VALLEY OF 比拉迦谷
BERAIAH 比拉雅
BEREA 庇哩亚
BEREAVE 使.....丧亡、使.....丧子
BERECHIAH 比利家、比利迦
BERED 比列
BERED 巴列
BERI 比利

BERIAH 比利亚
BERIITES 比利亚族
BERITES 比利人
BERITH 比利士
BERNICE 百尼基
BERODACH-BALADAN 比罗达巴拉但
BEROEA 庇哩亚
BEROTH 比录
BEROTHIAH 比罗他
BEROTHITE 比录人
BERYL. 水苍玉
BERYTUS 贝里图斯
BESAI 比赛
BESIDE. 除了
BESIEGE. 围困
BESODEIAH 比所玳
BESOR 比梭溪
BEST SEAT 首位、高位
BESTEAD. 艰难
BESTIALITY. 兽行
BESTOW. 放、存放、收藏
BETAH 比他
BETANE 伯大尼
BETEN 比田
BETH 希伯来语中的第二个字母
BETH 伯
BETHABARA 伯大巴喇
BETH-ANATH 伯亚纳
BETH-ANOTH 伯亚诺
BETHANY 伯大尼
BETH-APHRAH 伯亚弗拉
BETH-ARABAH 伯亚拉巴
BETH-ARAM 伯亚兰
BETH-ARBEL 伯亚比勒
BETHASHBEA 伯亚实比
BETHASMOTH 伯亚斯玛弗
BETH-AVEN 伯亚文

BETH-AZMAVETH 伯亚斯玛弗
BETH-AZMOTH 伯亚斯玛弗
BETH-BAAL-MEON 伯巴力勉
BETH-BARAH 伯巴拉
BETHBASI 伯士巴西
BETH-BIREI 伯比利
BETH-BIRI 伯比利
BETH-CAR 伯甲
BETH-DAGON 伯大袞
BETH-DIBLATHAIM 伯低比拉太音
BETH-EDEN 伯伊甸
BETH-EGLAIM 伯以基莲
BETH-EKED 伯艾吉
BETHEL 伯特利
BETHEL (DEITY). 伯特利 (神祇)
BETHEL, HILL COUNTRY OF 伯特利山
BETHEL, MOUNT 伯特利山
BETHELITE 伯特利人
BETH-EMEK 伯以墨
BETHER 比特
BETHESDA 毕士大
BETH-EZEL 伯以薛
BETH-GADER 伯迦得
BETH-GAMUL 伯迦末
BETH-GILGAL 伯吉甲
BETH-HACCHEREM 伯哈基琳
BETH-HAGGAN 伯哈干、园亭
BETH-HANAN 伯哈南
BETH-HARAM 伯亚兰、伯哈兰
BETH-HOGLAH 伯曷拉
BETH-HORON 伯和仑
BETH-HORON, THE BATTLE OF. 伯和仑之战
BETH-JESHIMOTH 伯耶施末、伯耶西末
BETH-LE-APHRAH 伯亚弗拉
BETH-LEBAOTH 伯利巴勿
BETHLEHEM 伯利恒
BETHLEHEM, STAR OF 伯利恒之星

BETHLEHEMITE 伯利恒人
BETH-LOMON 伯利恒
BETH-MAACAH 伯玛迦
BETH-MARCABOTH 伯玛加博
BETH-MEON 伯米恩
BETH-MILLO 米罗
BETH-NIMRAH 伯宁拉
BETHOMESTHAIM 贝托麦斯
BETH-PALET 伯帕列
BETH-PAZZEZ 伯帕薛
BETH-PELET 伯帕列
BETH-PEOR 伯毗珥
BETHPHAGE 伯法其
BETH-PHELET 伯帕列
BETH-RAPHA 伯拉巴
BETH-REHOB 伯利合
BETHSAIDA 伯赛大
BETHSAMOS 伯斯亚斯玛弗
BETH-SHEAN 伯善
BETH-SHEMESH 伯示麦
BETH-SHEMITE 伯示麦人
BETH-SHITTAH 伯哈示他
BETHSURA 伯夙
BETH-TAPPUAH 伯他普亚
BETH-TOGARMAH 陀迦玛、伯陀迦玛
BETHUEL 彼土利
BETHUEL 彼土利
BETHUL 比土力
BETHULIA 伯夙利亚
BETHZACHARIA 伯士撒迦利亚
BETH-ZAITH 伯寨
BETH-ZATHA 毕士大
BETH-ZECHARIAH 伯士撒迦利亚
BETH-ZUR 伯夙
BETOLION 伯特利
BETOMESTHAIM 贝托麦斯、伯托麦赛姆
BETONIM 比多宁

BETRAY; BETRAYER; DELIVER (UP) 欺骗、卖、显露；出卖.....人；交出
BETROTH; BETROTHED 聘定、聘归；许配、聘
BETWEEN THE TESTAMENTS. 两约之间
BEULAH 有夫之妇
BEVELED WORK 垂下的、细薄的
BEWAIL 哀哭
BEWITCH 迷惑、使.....惊奇
BEWRAY. 显露、不言语
BEYOND. 那边、河外
BEZAE 抄本
BEZAI 比赛
BEZALEEL 比撒列
BEZALEL 比撒列
BEZEK 比色
BEZER 比悉
BEZER 比悉
BEZETH 伯寨
BEZETHA 贝吉塔
BIATAS 毗莱雅
BIBLE 《圣经》
BIBLE DICTIONARIES AND ENCYCLOPEDIAS. 圣经辞典和百科全书
BIBLICAL CRITICISM. 圣经批判
BIBLICAL DISCREPANCIES. 圣经差异
BIBLICAL THEOLOGY, HISTORY OF. 圣经神学历史
BIBLICAL THEOLOGY, NATURE OF. 圣经神学的本质
BICHRI 比基利
BICHRITES 比利人
BID. 吩咐、叫
BIDE. 等候
BIDKAR 毕甲
BIER 棺材、床、杠
BIGTHA 比革他
BIGTHAN 辟探
BIGVAI 比革瓦依
BIKATH-AVEN 伯伊甸
BILDAD 比勒达
BILEAM 比连

BILGAH 壁迦
BILGAI 璧该
BILHAH 辟拉
BILHAH 辟拉
BILHAN 辟罕、比勒罕
BILL 书、账
BILL OF DIVORCE. 休书
BILLOWS 波浪
BILSHAN 必珊
BIMHAL 宾哈
BIND. 捆绑
BINDERS 架木
BINEA 比尼亚
BINNUI 宾内
BIRDS 鸟
BIRDS OF ABOMINATION. 可憎的鸟
BIRDS OF PREY 鸷鸟
BIRDS, UNCLEAN. 不洁净的鸟
BIRSHA 比沙
BIRTH 本地、出生
BIRTH, NEW. 重生
BIRTH, VIRGIN 童贞女之子
BIRTHDAY 生日
BIRTH-PANGS 生产之难
BIRTHRIGHT 长子的名分
BIRTHSTOOL 分娩凳
BIRZAITH 比撒威
BISHLAM 比施兰
BISHOP 主教、监督
BISHOPRICK 职分
BISHOPS' BIBLE 《主教版圣经》
BIT 嚼环
BITHIAH 比提雅
BITHRON 毕伦
BITHYNIA 庇推尼
BITTER; BITTERNESS 苦、愁烦、悲惨；苦楚、苦恼、苦毒
BITTER HERBS 苦菜

BITTER WATER. 苦水
BITTER-APPLES 野瓜
BITTERN. 箭猪
BITTERNESS. 苦楚、苦恼、苦毒
BITTERNESS, WATER OF. 苦水
BITUMEN 石漆、沥青
BIZIOTHIAH 比斯约他
BIZTHA 比斯他
BLACK. 黑色
BLACK OBELISK. 黑方尖碑
BLACKNESS 黑暗
BLAINS. 起泡的疮
BLASPHEME; BLASPHEMY 亵渎、毁谤；凌辱、亵渎、僭妄
BLAST 声、气
BLASTING 旱风
BLASTUS 伯拉斯都
BLAZE. 传扬
BLEACH 漂白
BLEMISH 残疾、瑕疵
BLESS 赐福、祝福、称颂
BLESSING, CUP OF 祝福的杯
BLIGHT. 旱风
BLINDING 刺眼的、雪亮的
BLINDNESS 瞎眼、眼目昏迷
BLINDNESS, JUDICIAL. 盲目审判
BLOOD 血
BLOOD AND WATER 血和水
BLOOD, AVENGER OF. 报血仇的
BLOOD, FIELD OF. 血田
BLOOD, FLOW OF. 血漏的源头
BLOODGUILTINESS. 流人血的罪
BLOODTHIRSTY 好流人血的、流人血的、喜爱流人血的
BLOODY 流人血的
BLOODY FLUX 痢疾
BLOODY SWEAT. 血汗
BLOOM; BLOSSOM. 开花；花
BLOW 伤、鞭伤、打伤

BLOW. 吹
BLUE. 蓝色
BLUSH 蒙羞、羞耻
BOANERGES 半尼其
BOAR 野猪
BOARD 木板
BOAST; BOASTFUL; BOASTFULNESS; etc. 自夸、夸口；狂傲的、自夸的；心高气傲等
BOAT. 船
BOAZ 波阿斯
BOCCAS 布基
BOCHERU 波基路
BOCHIM 波金
BODY. 身体
BODY OF DEATH 取死的身體
BODY OF HEAVEN. 天色
BODY, SPIRITUAL. 属灵的身体
BODYGUARD 参谋、护卫长、护卫
BOHAN 波罕
BOIL 疮、煮
BOLD; BOLDNESS 胆壮、大胆、羞耻；胆量
BOLLED 开花
BOLT 门闩
BOND 绳、锁链
BONDAGE 辖制、奴役、苦待
BONDMAID 婢女
BONDMAN 奴仆
BONDSERVANT. 奴仆
BONE; BONES 骨；骨头
BONNETS. 头巾
BOOK. 状词
BOOK. 书
BOOK OF ABRAHAM. 《亚伯拉罕之书》
BOOK OF JUBILEES. 《禧年书》
BOOK OF LIFE. 生命册
BOOK OF MEMORABLE DEEDS 历史
BOOK OF REMEMBRANCE 纪念册

BOOK OF TRUTH 真确书、真理书、真理之圣经
BOOKS OF ADAM. 《亚当书》
BOOT 靴
BOOTH 帐幕、棚
BOOTHS, FEAST OF. 住棚节
BOOTY 掳物、抢夺
BOOZ 波阿斯
BORASHAN 歌拉珊
BORDER 境界、边界、交界
BORE 穿、刺透
BORITH 波拉兹
BORN. 生
BORN AGAIN. 重生
BORNE. 忍受、受、生
BORROW. 借给、借贷
BOSCATH 波斯加
BOSOM 怀、乳房
BOSOM, ABRAHAM'S. 亚伯拉罕的怀里
BOSOR 波硕、比珥
BOSORA. 波兹拉
BOSS 凸面
BOSTRA. 波兹拉
BOTANY. 植物学
BOTCH 疮
BOTTLE 皮袋、瓶、壺
BOTTOM. 洼地、根
BOTTOMLESS PIT. 无底坑
BOUGAEAN 波加伊族
BOUGH. 大树枝
BOUGHT 机弦
BOUND. 捆绑
BOUNDARY. 境界
BOUNDS 边界、界限
BOUNTIFUL EYE 眼目慈善
BOUNTIFULLY 慷慨地、丰富地
BOUNTIFULNESS 富足、慷慨
BOUNTY. 厚意、美物、恩典、厚恩、乐意

BOW 弓
BOW; BOWING. 跪下、跪拜；俯伏、下拜
BOW IN THE CLOUD. 彩虹
BOWED TOGETHER 弯腰
BOWELS 肠子、心肠、心
BOWL 盘子、盆、瓶、球、碗、杯、罐、灯盏
BOWMAN 弓箭手
BOWSHOT 一箭之远
BOWSTRINGS, FRESH 青绳子
BOX. 匣子、瓶
BOX 斗拳
BOX-TREE; BOXWOOD. 卷幅；黄杨木
BOY 孩子、童子、儿子
BOZEZ 播薛
BOZKATH 波斯加
BOZRAH 波斯拉、波兹拉
BRACELET 镯子、手镯
BRAIDED; BRAIDING 编发的；辫头发
BRAMBLE. 荆棘
BRANCH; BOUGH 枝子；树枝
BRAND 木柴、火把
BRASEN. 铜
BRASEN SEA. 铜海
BRASEN SERPENT. 铜蛇
BRASS; BRASEN 铜
BRAWLER 喧嚷者
BRAY 叫唤
BRAZEN. 不知羞耻
BRAZIER 火盆
BREACH 破口、过犯
BREACH OF COVENANT. 违约
BREACH OF FAITH 犯罪、干犯、不忠实
BREACH OF RITUAL. 违反仪式
BREACH OF TRUST 过犯
BREAD 饼
BREAK. 攻破、折断、打碎、折断、断绝
BREAKFAST 早饭

BREAST 胸、怀、乳
BREASTPIECE OF THE HIGH PRIEST 大祭司的胸牌
BREASTPLATE. 护胸甲
BREATH 气、气息
BREATHE. 呼吸、说出
BREECHES 裤子、马裤
BREED; BRED 配合、引起；配合、生
BRETHREN. 弟兄
BRIBE; BRIBERY 贿赂、不义之财；贿赂
BRICK 砖
BRICK MOLD. 砖模
BRICKKILN 砖窑
BRIDE 新娘
BRIDE CHAMBER, CHILDREN OF THE. 陪伴之人
BRIDE OF CHRIST 基督的新娘
BRIDEGROOM, FRIEND OF THE. 新郎的朋友
BRIDLE. 辔头
BRIER 荆棘
BRIGANDINE 铠甲
BRIGHTNES. 光辉
BRIMSTONE 硫磺
BROAD PLACE 宽阔之处、宽阔之地
BROAD WALL 宽墙
BROIDED 编发的
BROIDERED 刺绣
BROILED 烧过的
BROKEN. 折断的、打碎的
BROKENHEARTED. 伤心的
BRONZE 铜、青铜
BROOCH 胸前针
BROOK. 河、溪
BROOK OF EGYPT 埃及河
BROOM TREE 罗腾树、罗腾木
BROTH 汤
BROTHER 弟兄、兄弟
BROTHERHOOD 弟兄的情谊
BROTHER-IN-LAW 姐（妹）夫、内兄（弟）、大伯子、小叔子

BROTHERLY LOVE 弟兄的爱
BROTHERS OF THE LORD 主的弟兄
BROTHER'S WIFE 兄弟的妻子
BROW 额、头顶
BROWN. 棕色、褐色
BRUISE 伤、压伤
BRUIT 风声、消息
BRUSHWOOD 树枝、柴
BRUTISH. 愚昧
BUBASTIS 布巴斯提斯
BUCKET 水桶
BUCKLE 扣子、臂章
BUCKLER 小圆盾
BUFFET. 用拳头打
BUGAEAN 波加伊族
BUGLE 军号
BUILD; BUILDING 建造、建立；建筑
BUILDER 建造房屋的人、匠人
BUKKI 布基
BUKKIAH 布基雅
BUL 布勒月
BULL 公牛
BULL, WILD. 野牛
BULLS, JEROBOAM'S. 耶罗波安的公牛
BULRUSH. 芦苇、蒲草
BULRUSHES, ARK OF. 蒲草箱
BULWARK. 外郭、根基
BUNAH 布拿
BUNCH. 把、个
BUNDLE 包、囊、捆、根
BUNNI 布尼
BURDEN 担当、重担、默示
BURDEN-BEARERS 抬杠的人
BURGLARY 偷盗
BURIAL 埋葬、安葬
BURIER 葬埋的人
BURN 烧、着起

BURNING BUSH. 燃烧的荆棘
BURNT OFFERING. 燔祭
BURNT SACRIFICE. 燔祭
BURSTING 碎块
BUSH 小树、蒺藜、荆棘
BUSH, THE BURNING 燃烧的荆棘
BUSHEL 斗、量器
BUSHY 厚密的
BUSINESS 产业、买卖、生意、公事、事务
BUSYBODY 专管闲事、好管闲事
BUT. 除.....之外
BUTLER 酒政
BUTTER. 奶油
BUTTOCKS, UNCOVERED 现出下体
BUYING. 买
BUZ 布斯
BUZ 布斯
BUZI 布西
BUZZARD 鸱
BY. 藉、靠
BY AND BY. 立刻、急忙、立时
BYBLOS 比布鲁斯
BYPATHS. 绕道而行
BYSTANDERS. 旁边站着的人
BYWAYS 绕道而行、斜路
BYWORD 笑谈、讥诮
CAB 升
CABBON 迦本
CABIN 牢房
CABUL 迦步勒
CADDIS 迦地
CADES 科代斯
CADES-BARNE 加低斯巴尼亚
CAESAR 凯撒
CAESAR, JULIUS 尤里乌斯·凯撒
CAESAREA 凯撒利亚
CAESAREA PHILIPPI 凯撒利亚腓立比

CAESAR'S HOUSEHOLD 凯撒家里的人
CAGE 笼子、巢穴
CAIAPHAS 该亚法
CAIN 该隐
CAIN 该隐
CAINAN 该南
CAKE. 饼
CALAH 迦拉
CALAMITY 灾害、灾祸、惊吓的事
CALAMOLALUS 第二以拦
CALAMUS 菖蒲
CALCOL 甲各
CALDRON 锅
CALEB 迦勒
CALEB-EPHRATAH 迦勒以法他
CALENDAR. 历法
CALF 牛犊
CALF, GOLDEN 金牛犊
CALITAS 基利他
CALKERS. 补缝的
CALL; CALLING 呼召、召唤、求告、起名；蒙召、恩召、呼召、圣召
CALLISTHENES 考尔利森
CALNEH 甲尼
CALPHI 乔尔菲
CALVARY 骷髅地
CALVES OF THE LIPS 嘴唇的祭
CAMBYSES 冈比西斯
CAMEL 骆驼
CAMEL'S HAIR 骆驼毛
CAMEL'S THORN 骆驼刺
CAMON 加们
CAMP. 营
CAMPHIRE 凤仙花
CANA 迦拿
CANAAN 迦南
CANAANITESS 迦南人
CANALS 河

CANANEAN 奋锐党
CANDACE 干大基
CANDLE. 灯
CANDLESTICK. 灯台
CANE. 菖蒲
CANKER. 毒疮
CANKERED 长了锈
CANKER-WORM. 蠕子
CANNEH 干尼
CANON OF THE OT. 旧约正典
CANON OF THE NT. 新约正典
CANOPY 行宫、台阶、槛、飞檐、遮蔽、蚊帐、宝帐
CANTICLES 《雅歌》
CAPER-BUD 催情果
CAPERNAUM 迦百农
CAPH. 希伯来字母表中的第 11 个字母
CAPHARSALAMA 凯发撒拉玛
CAPHENATHEA 恰芬那达
CAPHIRA 基非拉
CAPHTOR 迦斐托
CAPITAL 球、柱顶
CAPITAL PUNISHMENT. 死刑
CAPPADOCIA 加帕多家
CAPS 头巾
CAPTAIN 首领、军长、船主、护卫长、参谋、百夫长
CAPTIVE; CAPTIVITY 被掳的；被掳
CAPTIVITY 被掳
CAPTIVITY EPISTLES. 监狱书信
CAR 华轿
CARABASION 克拉巴辛
CARAVAN 伙、结伴的客旅、商队
CARBUNCLE. 红宝石
CARCAS 甲迦
CARCASS. 死兽、尸首
CARCHEMISH 迦基米施
CARE. 照顾、牧养、眷顾、看顾
CAREAH 加利亚

CAREFUL; CAREFULLY; CAREFULNESS. 挂虑、思虑、忧虑、思念、忧愁
CARELESS. 自恃、无用的
CAREM 加伦
CARIA 卡里亚
CARIATHIARIUS 基列耶琳
CARITES 迦利人
CARKAS 甲迦
CARMANIANS 克尔曼人
CARME 哈琳
CARMEL 迦密
CARMELITE 迦密人
CARMELITESS 迦密人
CARMi 迦米
CARMITES 迦米族
CARMONIANS 克尔曼人
CARNAIM 卡奈姆
CARNAL 属乎肉体的
CARNALLY 肉体地
CARNELIAN 红宝石
CARNION 卡奈姆
CAROUSING 荒宴、坐席
CARPENTER 木匠、匠人、工匠
CARPETS 毯子、箱子
CARPUS 加布
CARRIAGE 财物、食物、辎重、物件、行李
CARRION VULTURE 秃雕
CARSHENA 甲示拿
CART 车
CARVING 雕刻、雕刻术
CASE. 祸患
CASEMENT 窗棂
CASIPHIA 迦西斐雅
CASLUHIM 迦斯路希
CASPHON 恰司弗
CASPHOR 恰司弗
CASPIN 克什品城
CASSIA 桂皮、肉桂

CAST 转身、落下、掉下、碎的、扔
CASTANETS 钹
CASTAWAY. 被弃绝的
CASTLE 营楼、坚寨
CASTOR AND POLLUX 宙斯双子
CASTOR-OIL PLANT 蓖麻
CAT 猫
CATARACT 瀑布、水沟
CATECHIST; CATECHUMEN 传道人；学道者
CATERPILLAR 蚂蚱
CATHOLIC EPISTLES 大公书信
CATHUA 迦哈
CATTLE 牛、牲畜
CAUDA 高大
CAUL. 胸膛、心膜
CAULKERS; CAULKING 补缝工；补缝
CAUSE. 争讼、案件
CAUSEWAY. 街道
CAVALRY 骑兵、马军
CAVE 洞穴、山洞
CEASE. 停止
CEDAR; CEDARWOOD 青翠树、香柏树；香柏木
CEDRON 汲沦
CEILAN 基兰
CEILING 棚顶
CELEBRATE; CELEBRATION. 庆祝；瞻礼、典礼
CELESTIAL BODIES 天上的形体
CELIBACY. 独身；独身制度
CELL 牢房
CELLAR 酒窖、地窖
CELOSRIA 大叙利亚
CENCHREAE 坚革哩
CENDEBEUS 辛迪比
CENSER 香炉
CENSUS 统计人口、报名上册、数点百姓
CENTURION 百夫长
CEPHAS 矶法

CERAS 基录
CEREAL OFFERING. 素祭
CEREMONIAL LAW. 仪式律法
CERINTHUS. 克林萨斯
CERTAIN; CERTAINLY; CERTAINTY 确实的；确实地；确定
CERTIFICATE OF DIVORCE 休书
CERTIFY 告诉
CETAB 基太伯
CHABRIS 查博理
CHADIAS 恰迪亚山
CHADIASANS 恰迪亚山人
CHAEREAS 查理
CHAFF. 糠秕、碎秸
CHAIN 链子、结
CHALCEDONY 绿玛瑙
CHALCOL 甲各
CHALDEA 迦勒底
CHALDEES 迦勒底
CHALKSTONE 灰石
CHALLENGE 认领
CHALPHI 乔尔菲
CHAMBER 房屋、宫、花楼
CHAMBERING 好色邪荡
CHAMBERLAIN 内侍臣、太监、司库
CHAMBERS OF IMAGERY 画像屋
CHAMBERS OF THE SOUTH. 南方的密宫
CHAMELEON. 蜥蜴
CHAMOIS 青羊
CHAMPAIGN 平原
CHAMPION 讨战的人
CHANAAN 迦南
CHANCE 偶然、机会、门路
CHANGE. 更换、改变
CHANGER 兑换的人
CHANNEL. 水道、河
CHANNUNEUS 哈拿尼雅
CHANT 哀歌

CHANUNAEUS 哈拿尼雅
CHAOS 混沌、荒凉
CHAPEL 圣所
CHAPHENATHA 恰芬那达
CHAPITER 柱顶
CHAPMAN. 商人
CHAPT. 干裂
CHARAATHALAR 《以斯得拉一书》5:36 中的一个讹误
CHARACA 查莱克什
CHARACTER 老练、品格
CHARACTERS, COMMON 常用的字
CHARASHIM 革夏纳欣人
CHARAX 查莱克什
CHARCHEMISH 迦基米施
CHARCHUS 巴柯
CHARCOAL 炭
CHAREA 恰瑞
CHARGE 吩咐、控告、谨守、责备、嘱咐、价钱
CHARGER. 盘子、骑兵
CHARGES. 规费
CHARIOT 战车、车
CHARIOTS OF THE SUN 日车
CHARITABLY. 按着爱人的道理
CHARITY. 爱心
CHARM; CHARMER 法术、邪术、符咒；用迷术的、行法术的
CHARME 哈琳
CHARMIS 查米斯
CHARRAN 哈兰
CHASEBA 哈什巴
CHASM. 深渊
CHASPHO 恰司弗
CHASTE; CHASTITY. 贞洁的；贞洁
CHASTENING; CHASTISEMENT 惩罚、刑罚、责罚；惩罚、责备、管教
CHATTER 虚谈
CHEBAR 迦巴鲁河
CHECK. 责备
CHECKER WORK 装修的网子、杂色的

CHEGORLAOMER 基大老玛
CHEEK 脸、脸颊
CHEEK TEETH. 大牙、牙齿
CHEESE. 奶饼
CHELAL 基拉
CHELCIAS 希勒家
CHELLEANS 赛林人
CHELUH 基禄
CHELLUS 基洛
CHELOD 基洛代特人
CHELOUS 基洛
CHELUB 基绿
CHELUBAI 基路拜
CHELUHI 基禄
CHELUS 基洛
CHEMARIMS 基玛林
CHEMOSH 基抹
CHENAANAH 基拿拿
CHENANI 基拿尼
CHENANIAH 基拿尼雅
CHEPHAR-AMMONI 基法阿摩尼
CHEPHAR-HAAMMONAI 基法阿摩尼
CHEPHIRAH 基非拉
CHERAN 基兰
CHERETHITES 基利提人
CHERISH. 奉养、顾惜、乳养
CHERITH 基立溪
CHERUB 基绿、基录
CHERUBIM 基路伯
CHESALON 基撒仑
CHESED 基薛
CHESIL 基失
CHEST 柜子、箱子、棺材
CHESTNUT; CHESTNUT TREE. 栗子；栗子树
CHESULLOTH 基苏律
CHEWING THE CUD 倒嚼
CHEZIB 哈什巴

CHEZIB 基悉
CHICKEN 鸡
CHIDE 责备
CHIDON 基顿
CHIEF; CHIEF MAN 首领、君王、族长、官长、元帅、尊者、领袖
CHIEF HOUSE. 宗族
CHIEF MUSICIAN. 伶长
CHIEF OF ASIA 亚西亚首领
CHIEF OFFICERS 官长
CHIEF SEATS 首座
CHILD; BABE; INFANT; SUCKLING; etc. 孩子、婴孩、孩童、儿女等
CHILD-BEARING; WITH CHILD; GIVE BIRTH; etc. 生孩子; 怀孕; 生产等
CHILDHOOD, GOSPELS OF THE. 耶稣婴童福音
CHILDREN OF GOD; SONS OF GOD 神的儿女; 神的儿子们
CHILDREN OF ISRAEL 以色列人
CHILDREN OF THE BRIDECHAMBER. 陪伴之人
CHILDREN OF THE EAST. 东方人
CHILEAB 基利押
CHILION 基连
CHILMAD 基抹
CHIMHAM 金罕
CHIMNEY. 烟囱
CHINNERETH 基尼烈
CHIOS 基阿
CHIRP 声音绵蛮、叽喳鸣叫
CHISLEV 基斯流月
CHISLON 基斯伦
CHISLOTH-TABOR 吉斯绿他泊
CHITLISH 基提利
CHITTIM. 基提
CHIUN 迦温
CHLOE 革来
CHoba 乔巴
CHOICE. 选择、拣选
CHOKE 窒息、淹死、挤住
CHOLA 可拉
CHOOSE; CHOSEN 挑选、选择、拣选; 被选的、拣选的

CHOP 砍、切
CHORASHAN 歌拉珊
CHORAZIN 歌拉汛
CHORBE 乔伯
CHOSAMAEUS 乔什麦优斯
CHOSEN. 被拣选的
CHOZEBA 歌西巴
CHRIST AS KING, PRIEST, PROPHET. 作王、祭司和先知的基督
CHRIST, EXALTATION OF. 卓拔基督
CHRIST, HUMANITY OF 基督的人性
CHRIST, INTERCESSION OF 基督代求
CHRIST JESUS. 基督耶稣
CHRIST, OFFICES OF. 基督的职分
CHRIST, PERSON OF. 基督的位格
CHRIST, TEMPTATION OF. 基督受试探
CHRISTIAN 基督徒
CHRISTIANITY 基督教
CHRISTOLOGY 基督论
CHRISTS, FALSE 假基督
CHRONICLES, BOOKS OF 《历代志》
CHRONOLOGY OF THE OT 旧约年代学
CHRONOLOGY OF THE NT. 新约年代学
CHRYSOLITE 黄璧玺
CHRYSOPRASE 翡翠
CHUB 古巴(人)
CHUN 均
CHURCH 教会
CHURCH GOVERNMENT 教会体制
CHURCHES, ROBBERS OF. 偷窃庙中之物
CHURCHES, SEVEN. 七个教会
CHURL 吝啬人、恶棍
CHUSHAN-RISHATHAIM 古珊利萨田
CHUSI 古实
CHUZA 苦撒
CICCAR 平原
CIELED; CEILING 天花板的; 天花板、棚顶
CILICIA 基利家

CIMMERIANS 辛梅里安人
CINNAMON 肉桂、桂皮
CINNEROTH 基尼烈
CIRAMA 拉玛
CIRCLE 圆圈、环绕
CIRCUIT. 巡行、四围、绕到
CIRCUMCISION 割礼
CIS 基士
CISAI 基士
CISJORDAN. 约旦河西
CISTERN 水池
CITADEL. 要塞、城堡
CITHERN 竖琴
CITIES, LEVITICAL. 利未人的城
CITIES OF REFUGE. 逃城
CITIES OF THE VALLEY 平原的城邑
CITIMS 马其顿
CITIZEN 众人、居民、公民
CITRUS-TREES 美好树
CITY 城市
CITY, BIBLICAL THEOLOGY OF 城市的圣经神学
CITY AUTHORITIES 地方官
CITY, GOLDEN 强暴的
CITY OF CHAOS 荒凉的城
CITY OF DAVID. 大卫的城
CITY OF DESTRUCTION. 灭亡城
CITY OF MOAB 摩押京城
CITY OF PALM TREES 棕树城
CITY OF SALT 盐城
CITY OF THE SUN 灭亡城
CITY OF WATERS 水城
CITY, ROYAL 王城
CLAMPS. 架木
CLAN 族长、宗族、支派、家族、溪水
CLAP 拍掌
CLAROMONTANUS. 《克勒芒特抄本》
CLASPS 钩子

CLAUDA 高大
CLAUDIA 革老底亚
CLAUDIUS 革老丢
CLAUDIUS LYSIAS 革老丢吕西亚
CLAWS 爪子
CLAY. 泥土
CLEAN AND UNCLEAN 洁净与不洁净
CLEAVE 守住、联络、持守、联合、专靠、粘、贴
CLEFT 石缝、石穴、陡岩、岩穴
CLEMENCY. 宽容
CLEMENT 革利免
CLEOPAS 革流巴
CLEOPATRA 革流巴特拉
CLEOPHAS 革罗罢
CLERK. 书记
CLIFF; CLIFT. 悬崖；陡岩
CLOAK 外衣、衣服、外袍
CLOD 土块
CLOGGING. 脱落
CLOPAS 革罗罢
CLOSE; CLOSED 关闭；关着
CLOSE; CLOSELY. 挨近、临近、亲密的；接近地
CLOSET. 楼、内屋
CLOTH; CLOTHING. 衣服
CLOTHE; CLOTHED 穿衣；穿衣服的
CLOTHES. 衣服
CLOTHES, RENDING OF. 撕裂衣服
CLOUD 云、云雾
CLOUD, PILLAR OF. 云柱
CLOUDBURST 霹雷、大雨
CLOUT. 衣服
CLOVE 乳香、桉树
CLOVEN 分开的、分蹄的
CLUB 棍棒
CLUSTER; BUNCH 一串、一组、一束
CNIDUS 革尼土
COA 古厄

COAL 炭、煤炭
COARSE MEAL 麦面、麦子
COAST; COASTLAND; COASTLINE 沿海；海岛；海岸线
COAT 衣服、内袍、里衣
COAT OF MAIL 铠甲
COCK 鸡
COCKATRICE 毒蛇
COCKCROW 鸡叫
COCKLE 长恶草
CODE OF HAMMURABI 汉谟拉比法典
CODE, WRITTEN 仪文、字句
COELESYRIA 大叙利亚、基利叙利亚
COFFER 匣子
COFFIN 棺材
COHORT 步兵大队、千人大队
COINS 钱币
COLA 可拉
COLD 寒冷、凉气、冷淡
COLHOZEH 各荷西
COLIUS 以实玛利
COLLAR 铁器、颈项、衣襟、枷锁
COLLECTED SAYINGS 语录、箴言
COLLECTION 捐项
COLLEGE 第二区
COLONY 驻防城、殖民地
COLOR; COLORS 彩色；颜色
COLOSSAE 歌罗西
COLOSSIANS, EPISTLE TO THE 歌罗西书
COLT; FOAL 驹子
COLUMN 柱子
COLUMN (of writing) 书卷
COMBAT COMMANDERS 军长
COMELY 优美的、俊美的、美丽的、嘉美的
COMFORT; CONSOLATION 安慰者；得到安慰
COMFORTABLY 安慰某人的心
COMFORTER 保惠师
COMFORTLESS 孤儿，荒凉者

COMING OF CHRIST 基督降临
COMING, SECOND 基督复临、基督再来
COMMAND; COMMANDMENT 命令；戒律
COMMANDER 官长，首领，总管，司令
COMMANDER IN CHIEF 指挥官、军长
COMMANDMENT, THE NEW 新命令
COMMANDMENTS, THE TEN 十诫
COMMEND 称赞、称颂、夸奖
COMMENTARIES 评论、注释
COMMENTARIES, HEBREW 希伯来注释
COMMENTARY 传、传记
COMMERCE. 商业、贸易
COMMISSION; COMMISSIONED 嘱咐、吩咐、谕旨、命令、委托
COMMISSIONERS 专员
COMMIT 交付、交托、禀明
COMMON 俗的、寻常的、共同的
COMMON LIFE. 共同的生命
COMMONWEALTH 国
COMMUNE. 说、商议、议论、商量、思想
COMMUNICATE. 感染、传播、捐输、供给
COMMUNICATION. 说话、分享、交往
COMMUNION; FELLOWSHIP. 共享；相交、相通、团契
COMMUNITY OF GOODS. 凡物公用
COMPACT 约
COMPACT. 连络整齐
COMPACTED. 联络
COMPANION; COMPANIONSHIP 同伴；陪伴
COMPANY 结伴、众人
COMPASS 圆尺
COMPASSION 怜悯
COMPEL. 劝、强逼
COMPETE 竞争、追赶、争胜
COMPILE. 编著成书
COMPLACENCE 安逸、无虑
COMPLAIN; COMPLAINT 指责、争辩；哀叹、控诉
COMPLETE. 满足、充足
COMPOSITION 调和之法

COMPREHEND 测透、明透、明白、知道
COMPUTE 推算、计算
CONANIAH 歌楠雅
CONCEAL. 隐藏、隐秘
CONCEIT. 自以为是、自负
CONCEPTION, IMMACULATE. 圣灵感孕
CONCESSION 允准、特许、容许
CONCISION. 切除、割礼
CONCLUDE. 圈
CONCORDANCES. 经文汇编
CONCOURSE. 喧闹、扰乱
CONCUBINE 妃嫔、妾
CONCUPISCENCE. 贪心、邪情
CONDEMN; CONDEMNED; CONDEMNATION 定罪；定罪的；刑罚、定罪
CONDESCEND. 俯就
CONDESCENSION OF CHRIST. 基督的降卑
CONDUCT. 行为举止
CONDUIT 水沟
CONEY. 沙番
CONFECTION; CONFECTIONARY. 香；香膏
CONFEDERATES. 结盟、和好
CONFESS; CONFESSION 承认（认罪、认信）
CONFESSION OF FAITH. 认信
CONFIDENCE; CONFIDENT 信靠、倚靠；放胆、坦白、相信
CONFIRM 坚定、证实
CONFISCATION. 没收
CONFLICT. 争战
CONFORMED 效法
CONFOUND 羞愧、惊惶
CONFUSION. 羞愧、惭愧
CONFUSION OF TONGUES. 变乱语言
CONGREGATION 会众
CONGREGATION, MOUNT OF. 聚会的山
CONIAH 哥尼雅
CONJUGAL RIGHTS 合宜之分
CONONIAH 歌楠雅
CONQUER; CONQUEROR. 攻击、攻打；征服者、胜利者

CONSCIENCE 良心
CONSECRATE; CONSECRATED 成圣、圣洁的；祭奉、承接圣职
CONSENT. 同心、同伙、应允
CONSIDERATE. 按情理、为.....的缘故、因为
CONSIST. 一同存在
CONSOLATION. 安慰
CONSOLATION, SON OF. 劝慰子
CONSORT. 附从
CONSPIRACY 同心起誓、同谋
CONSTANT. 恒久的
CONSTANTLY. 极力地、切切实实地、坚定地
CONSTELLATIONS. 众星座
CONSTRAIN. 激动、催逼、勉强
CONSTRUCTION. 建筑
CONSUL 执政官
CONSULT 求问
CONSUME. 烧毁、毁灭
CONSUMPTION 痨病
CONTAIN. 控制、禁欲
CONTEND; CONTENDER; CONTENTION; CONTENTIOUS. 争辩；竞争者；争竞；好
争论的
CONTENT; CONTENTMENT. 甘心；知足
CONTINENCE. 自控、节制
CONTRADICT 反驳
CONTRARY. 反对
CONTRIBUTION 供物、燔祭、捐钱、进项
CONTRITE 忧伤、痛悔
CONTROVERSY 争辩、辩论
CONVENIENT. 需要、恰当、合宜
CONVERSANT. 与.....来往
CONVERSATION. 行为
CONVERSION 回转
CONVICT 证实、指证
CONVICTION 证明、确据
CONVINCE. 指证、驳倒
CONVOCATION. 集会
CONVULSE 不安、愁容、惊慌

COOK 厨役、厨师
COOK; COOKING 做饭
COOL SPIRIT. 性情温良
COOS. 哥士
COPING. 檐石
COPPER 光铜、红铜
COPPERSMITH 铜匠
COPTIC VERSIONS. 科普替文译本
COPY 副本、模型、样式
COR 柯珥
CORAL 珊瑚、红宝玉
CORBAN 各耳板
CORBE 乔伯
CORD. 绳子
CORE 可拉
CORIANDER 芫荽子
CORINTH 哥林多
CORINTHIANS, FIRST EPISTLE TO THE. 《哥林多前书》
CORINTHIANS, SECOND EPISTLE TO THE. 《哥林多后书》
CORINTHIANS, THIRD EPISTLE TO THE. 《哥林多三书》
CORINTHUS 哥林多
CORMORANT 鸬鹚
CORN. 粮食、五谷、麦穗、麦子、禾稼
CORNELIAN 红宝石、红玛瑙
CORNELIUS 哥尼流
CORNER. 角
CORNER GATE. 角门
CORNER, UPPER CHAMBER OF 城的角楼
CORNERS OF THE EARTH. 地极
CORNERSTONE. 房角石
CORNET. 角
CORNFLOOR 谷场
CORONATION 加冕典礼
CORPSE 尸首
CORRECT 指斥、责备、惩治、解救、劝戒、指责
CORRECTIONS OF THE SCRIBES. 文士的批改
CORRESPOND 同类、表明、预表

CORRUPT 败坏、污秽、邪恶的
CORRUPTIBLE. 朽坏的、易坏的
CORRUPTION, MOUNT OF 邪僻山
COS 哥士、克什
COSMOGONY; COSMOLOGY. 宇宙创造论、宇宙论
COTES. 羊圈、棚
COTTAGE. 草棚、吊床、草场
COTTON 棉、棉织的、棉布
COUCH 卧榻
COUCH 卧、蹲伏
COUCHING-PLACE 牲畜的圈棚
COULTER 犁头
COUNCIL 公会、议会
COUNCIL OF JERUSALEM 耶路撒冷公会
COUNSEL; ASK COUNSEL; TAKE COUNSEL 同谋；求问；商议；
COUNSELOR 谋士、策士、参谋
COUNTENANCE 相貌、面容、表情
COUNTERFEIT 假冒的、模拟的、冒牌货
COUNTERVAIL 补足
COUNTRY 地、国、
COUPLE; COUPLED 相连
COURAGE; COURAGEOUS. 勇气；勇敢的
COURIER 驿卒、信差
COURSE 层、编制、轨道
COURT OF THE GENTILES. 外院
COURT OF THE GUARD. 护卫兵院
COURT OF THE SANCTUARY. 圣所的院子
COURTESY. 温柔
COURTS, JUDICIAL. 公会、司法法庭
COURTYARD 院、院子
COUSIN 表兄弟、亲戚
COUTH 古沙
COVENANT (OT) 立约、约、盟约、结盟、约书（《旧约》）
COVENANT (NT) 约、盟约（《新约》）
COVENANT, ARK OF THE. 约柜
COVENANT, BOOK OF THE 约书
COVENANT OF SALT 盐约

COVENANT, THE NEW 新约
COVER; COVERING. 遮盖、蒙
COVERED WAY 廊子
COVERLET 床被、被窝
COVERT 隐秘处
COW 母牛
COZ 哥斯
COZBI 哥斯比
COZEBA 哥西巴
CRACKNEL. 薄饼
CRAFTINESS. 诡计
CRAFTS. 手艺、工艺品
CRAFTY 狡猾、诡计、诡诈
CRAG 磐石、岩石、峭壁
CRANE 白鹤
CRASH; CRASHING 破裂、慌乱
CRATES 克莱茨
CRAWLING THINGS 爬物
CREATION 创造
CREATURE. 被造的、受造物
CREATURE, LIVING 活物
CREDIT. 算作、夸、酬谢
CREDITOR. 债主
CREEDS AND CONFESSIONS. 信经和信条
CREEK 海湾
CREEPING THINGS 昆虫、爬行的动物、爬物
CREMATION. 火葬、火化
CRESCENS 革勒士
CRESCENTS 月牙圈、月环
CRETANS 克里特人
CRETE 克里特
CRIB 槽
CRICKET 蟋蟀
CRIME; CRIMES 罪; 犯罪、罪案
CRIMSON. 朱红色
CRIPPLE 下流人、残疾人、瘸腿的、
CRISPING PINS 发夹

CRISPUS 基利司布
CRITICISM 考证
CROCODILE. 鳄鱼
CROCODILE, LAND. 龙子
CROCUS 番红花
CROOK-BACKT 驼背的
CROOKED 弯曲的、乖僻的
CROOKED SERPENT. 快蛇
CROP 收成、土产、嚙囊
CROSS; CRUCIFY 十字架；被钉十字架
CROWD. 众人、百姓、大众
CROWN 冠冕、圣冠
CROWN OF THE HEAD 头顶
CROWN OF THORNS 荆棘编的冠冕
CRUCIBLE 鼎
CRUCIFIXION. 钉十字架
CRUEL; CRUELTY 残忍的；残忍
CRUSE 瓶
CRY; CRYING. 哭喊；呐喊
CRYSTAL 水晶
CUBIT 肘尺
CUCKOO; CUCKOW 鱼鹰
CUCUMBER 黄瓜
CUD 倒嚼的走兽
CULOM 谷隆
CULT PROSTITUTE 妓女
CULTIVATE 供应
CULTIVATED OLIVE TREE 好橄榄
CUMBER. 占
CUMBERED. 心里忙乱
CUMBRANCE. 麻烦
CUMI. 古米
CUMMIN 小茴香
CUN 均
CUNEIFORM 楔形文字
CUNNING 图谋、狡猾、诡诈
CUP 杯

CUPBEARER 酒政
CURDLE 凝结
CURDS 凝乳
CURE. 医治
CURIOUS. 巧工
CURRENT MONEY 通用货币
CURSE 咒诅
CURTAIN 幔子、帐子、帘子
CUSH 古实
CUSH 古实
CUSHAN 古珊
CUSHAN-RISHATHAIM 古珊利萨田
CUSHI 古示
CUSHION 枕头
CUSHITE 古实人
CUSHITE WOMAN 古实女子
CUSTODIAN 训蒙的师傅
CUSTODY 下在监里、囚禁、押解
CUSTOM 税
CUSTOM 规矩、惯例、风俗
CUT; CUT OFF 切、划、割；剪除、削掉
CUTH. 吉他
CUTHA 古沙
CUTHAH 吉他
CUTHEAN 撒玛利亚人、古他人
CUTTER 剪虫
CUTTINGS IN THE FLESH 划身
CYAMON 西雅门
CYCLE OF NATURE 生命的轮子
CYMBAL 钹
CYPRESS 柏树
CYPRIANS 居比路人
CYPRUS 塞浦路斯、居比路
CYRENE 古利奈
CYRENIANS 古利奈人
CYRENIUS 居里扭
CYRUS 居鲁士、古列

前言

《国际标准圣经百科全书》是一本以《圣经》为基础的研经类百科全书，书中依次阐述了《圣经》中的所有人名和地名，另外还对《圣经》中教义给予了全面深入的解释。这本百科全书收录词条之多，阐述之深刻，研究之广泛，实乃罕见！

然而，如此卓越之作国内尚无人翻译，那些渴望深入了解圣经知识的人们迫于语言上的障碍，只能望洋兴叹。诚然，这样的鸿篇巨著需要耗费大量的人力和物力，而且短期内难以完成，在这样一个注重经济效益的世俗社会，这本百科全书成了无人问津之作，实在可惜！

我们的翻译团队一方面深感任务之艰巨，另一方面为肩负起这样荣神益人的事工而感到万分荣幸。我们深知人的智慧的局限性，也自知翻译团队经验和学识尚浅，尽管如此，在翻译过程中我们竭尽心力，对于原文研精覃思，字雕句琢，尽全力传达原文的精髓，让研经者能体会原书的深意。蒙神的眷顾和祝福，我们的翻译水平日益精进，译文质量逐步提高，我们译完这本百科全书的信心和决心也与日俱增，所有荣耀都归于神！

黑龙江神学院

哈尔滨立天志诚科技有限公司

PREFACE

The International Standard Bible Encyclopedia, popularly known as *ISBE*, has served the Church well over the past generations. Even in its revised form, however, it has naturally become dated as new work has been done in the text of Scripture and new light has been shed by continuing, and in some cases exciting, archeological discoveries. If not without some trepidation, then, the decision has been made to issue a fresh and more drastic revision of the venerable and still by no means valueless encyclopedia.

The situation in which the new edition has been prepared resembles that of the preparation of the first edition of 1915. The original preface speaks of a plethora of biblical dictionaries at that time, called forth by the remarkable advances and changes in biblical studies. The new *ISBE* comes on the scene when dictionaries again abound, and one can only repeat the words of our predecessors when they say that "it is in no spirit of rivalry ... that the present Encyclopaedia is produced" but to fulfil what is seen to be the distinctive purpose of serving both the more advanced student and yet also "the average pastor and Bible student."

Friends of the project, and many contributors to it, will realize that this new edition has been in the making for an unusually protracted period. There are two main reasons for the delay. The first relates to the editorial team. All three of the original Associate Editors were lost to us at a formative stage in the work: Professor N. B. Stonehouse of Westminster Theological Seminary, Philadelphia, through death; Professor J.

序言

《国际标准圣经百科全书》，即大众所熟知的 *ISBE*，在过去的几十年间为教会提供了很大的帮助。然而，随着经文研究新成果的出现，以及某些令人兴奋的考古发现所带来的新的启示，即使修订版的《国际标准圣经百科全书》也自然而然地变得过时了。修订者们诚惶诚恐，决定再次进行更为全面的修订，发行一本珍贵且非常有价值的百科全书。

准备新修订版百科全书的情况与 1915 年刚出版这本百科全书时的情况很相似。旧版书中的序言提及到很多当时的圣经词典，它们伴随着圣经研究领域的显著进步和发展问世。当圣经词典比比皆是时，这本新修订版的百科全书出版了，当有人说“现在的这版百科全书与之前的百科全书毫无冲突”，只是为了满足更为优秀的学者以及“普通牧师和圣经学者”的不同需求时，他们仅仅是在重复我们前辈的话。

这本书籍的爱好者以及参与者应该意识到新修订版百科全书的出版延迟了很久。延迟的原因有两点。首先，与编辑团队有关。原来的三位副主编在本书成书阶段离开了团队：费城威斯敏斯特神学院的斯通豪斯教授（N. B. Stonehouse）离世了；匹兹堡神学院凯尔所教授（J. L. Kelso）因病退出；格拉斯哥的汤姆森教授（J. G. S. S. Thomson）迫于其他职责的压力退出了团队。帕萨纳迪城的福乐神学院哈里

L. Kelso of Pittsburgh Theological Seminary, through sickness; and Professor J. G. S. Thomson of Glasgow, through the pressure of other duties. Their places have been ably filled by Professors E. F. Harrison and W. S. LaSor of Fuller Theological Seminary, Pasadena, and Professor R. K. Harrison of Wycliffe College, Toronto, but not without some unavoidable dislocation. On the managerial side, too, the death of Calvin Bulthuis, who played so large a role in the initial planning, proved to be another serious blow, and his immediate successor, John DeHoog, was able to stay with the project for only a relatively brief span. Fortunately the third project editor, Dr. E. W. Smith, has remained long enough to see the revision through to publication. The progress even at this rate would have been impossible without the diligent and intelligent contributions of Editorial Associate Allen C. Myers; Editorial Assistants Nola J. Opperwall and Dr. Ralph W. Vunderink; Illustration, Design, and Production Coordinator Joel D. Beversluis; and Typographer-Typesetter Donald M. Prus.

Changes in the scope of the revision provided the second main reason for the delay of publication. In view of the high esteem in which *ISBE* has been held, it was felt at first that the bulk of the existing material should be retained in its original format. A good deal of work was done on that premise. Increasingly it became obvious that with the pace and magnitude of biblical and archeological changes, along with the rapid shifts in the political, geographical, and social life of the Near East, more would have to be done, so that a call went out for more articles and contributors. Eventually the

森教授 (E. F. Harrison) 和拉索 (W. S. LaSor) 以及多伦多市威克利夫学院的哈里森教授 (R. K. Harrison) 正好填补了这些空位, 但仍不可避免若干位置上的变换。就管理层来说, 加尔文·波太士在初期管理和规划中占有重要地位, 他的离世再一次给我们带来了沉重的打击, 他的继任者约翰德霍格仅能在短时间内肩负起这个项目的职责。幸运的是, 第三位项目编辑史密斯博士 (E. W. Smith) 从修订到出版一直陪伴着我们。虽然项目进展如此缓慢, 但是如果没有副主编艾伦·C·迈尔斯 (Allen C. Myers)、编辑助理诺拉·J·奥普沃 (Nola J. Opperwall) 和拉尔夫·W·范德比尔特博士 (Ralph W. Vunderink)、插图设计和制作协调员约尔·D·贝弗利 (Joel D. Beversluis)、印刷工兼排版工唐诺德·M·普鲁斯 (Donald M. Prus) 的辛勤和智慧的付出, 连这样的进度都无法保证。

修订范围的变化是造成出版延迟的第二个主要原因。由于《国际标准百科全书》一直以来享有极高的荣誉, 我们起初认为书中大部分材料应该无需改动。如果这样做的话, 那么大部分的工作基本已完成。但是随着圣经重要性的日益提高和考古发现的不断发展, 以及近东地区政治、地理和社会生活的快速变化, 我们越发感觉要做的事情越来越多, 所以我们需要修订更多的词条, 需要更多撰述人参与进来。最后, 编辑者和出版商不得不承认, 只能按照逻辑顺序对资料和排版进行彻底的更新, 所以截止目前为止, 虽然原书中大部分经受住考验的

editors and publishers were forced to acknowledge, however reluctantly, that a thorough updating of both matter and format constituted the only logical course, so that now, although some of the most durable of the original material remains, the revision has become to all intents and purposes a new, or at least a completely reconstructed, encyclopedia. In this regard the delay has finally been an advantage, for if the work had been rapidly completed according to the original plan, much of it would already be in need of a new updating and all of it would have a decidedly old-fashioned look.

It should be emphasized that, in spite of the necessary changes, *ISBE* has by no means lost its identity. Many important features have in fact been carefully retained. To begin with, the new *ISBE* has aimed to be as consciously international as the old. If all the editors reside in North America, the General Editor and one of the Associate Editors come from Britain, and articles have been sought from scholars in many lands. As in the original *ISBE*, interdenominationalism has been practiced as well as internationalism. Coincidentally, the General Editor and three Associate Editors consist of two Anglicans and two Presbyterians, but contributors from a wide variety of churches combine to make this new edition a truly ecumenical enterprise. Along these lines, separate articles have again been included to represent different views on such matters as church polity and baptism.

Furthermore, great care has been taken to maintain what the preface of the first edition described as the attitude of “a

材料被保留了下来，但新修订版旨在为大家提供一本新的，至少是全新结构的百科全书。因此，延迟出版最终变成了一件好事，因为，如果按照原计划仓促完成了修订，那么大多数词条都将需要再次更新，书中的所有内容必将呈现出过时的样子。

值得强调的是，尽管《国际标准百科全书》必须进行修订，但完全修订版和原版决不是两本完全不同的书。实际上，许多重要的特征被谨慎地保留下来。起初，我们曾故意仿效旧版百科全书，试图将新版百科全书编辑成国际版。如果所有的编辑者都来自北美，主编和其中的一个副主编来自英国，并搜集来自不同国家的学者编写的词条。就像原版《国际标准百科全书》一样，国际宗派主义和国际主义已经盛行。碰巧的是，主编和三个副主编是由两个英国国教徒和两个长老会教徒组成的，但来自于很多教会的撰述者使这个修订版百科全书真正成为全基督教共同努力的事业。因此，本书再次收录了一些分词条，从而呈现了人们对教会体制和洗礼等问题的不同观点。

此外，旧版序言受到极大的关注并被描述为“合理的保守主义”。本书自然允许每位撰述人自由地表达他们对

reasonable conservatism.” Freedom has naturally been allowed to individual contributors to express their views on debatable matters. At some points divergent approaches may thus be found. A hearing is also given to hypotheses and theories which cannot finally be adopted. Nevertheless, the general “attitude of mind and heart” is still one “which reverently accepts a true revelation of God in the history of Israel and in Christ.” Indeed, while the high level of biblical scholarship has been retained, some of the unnecessarily mediating views of the first contributors have been eliminated, so that the new edition is, we believe, at once more scholarly and more conservative than its predecessor. This demonstrates the change from an earlier period of sharp confrontation between “criticism” and “faith” to one when the possibility grasped by the original editors has been more fully realized and “reverent criticism” is making a constructive contribution to faith.

As the first *ISBE* aimed at comprehensiveness, its successor has done the same. In this respect the original articles have served as a useful guide in both selection and execution. Some of them have, of course, been changed in length. Usually, although not uniformly, the change has taken the form of shortening to make way for the new material provided by more recent discoveries and developments. All the same, the principle has not changed. The editors have again sought the “ample and minute” treatment of “History ..., Ethnology, Geography, Topography, Biography, Arts and Crafts, Manners and Customs,” etc. which their predecessors claimed. If there has been one main

存在争议问题的观点。因此，在某些问题上可以找到相异的解决方法。针对那些最终无法采纳的假说和理论，要召开听证会讨论。然而，人们普遍接受的“心思和意念”始终是，人们要“虔诚地接受上帝在以色列的历史中和基督里给出的真正启示”。实际上，虽然新版的百科全书保留了较高的圣经学术水平，却删除了第一批撰述人的很多不必要的折中观点，我们认为新版百科全书比旧版百科全书更具有学术性且更为保守。这表明早期阶段“批判”和“信心”之间的尖锐冲突发生了改变，现在人们更加全面地意识到原版编辑者所理解的可能性，并认为“虔诚的批判”有助于建立信心。

首版《国际标准百科全书》以全面性为目标，新版本也坚持相同的目标。从这一方面来说，原来的词条在选择和执行上提供了有益的帮助。保留下来的旧版书中的词条可能在篇幅上有所调整。通常会为了给最新发现和发展所提供的新材料腾出空间而缩短一些文章的篇幅，但情况并非完全如此。尽管如此，编书的原则始终未变。编辑者们正如前辈们所说的那样，继续寻找关于“历史...社会人类学、地理学、地形学、传记、手工艺、风俗习惯”等主题的“丰富而又详实”的资料。如果说有重要创新发现的话，那么非教条领域的创新莫属。新版百科全书还增加了关于基督学、拣选和默示等中心主题主要思想发展的描述。如果这本书要给出比一

innovation, it lies in the field of dogmatic history. Accounts of the main developments of thought on such central matters as Christology, election, and inspiration have been added. If more is offered here than a biblical encyclopedia strictly demands, we believe that this added feature should be of help and value to many readers.

It might be noted that, in order to maintain continuity with the past, many articles have been preserved in emended form and a few particularly significant ones have been preserved virtually unchanged. To the latter group belong especially the article on the Bible by James Orr, General Editor of the first edition, and that on inspiration by B. B. Warfield. If in Orr's article the section on the literary origin and growth of the Old and New Testaments needs revision, readers may be referred to the entries under the individual books and still profit from Orr's article, as from that of Warfield, as an evangelical statement of the early 20th century. That Orr and Warfield differed in the nuances of biblical understanding, yet did not see in this a reason for breaking evangelical unity, gives additional value to their representative articles.

Having spoken of the general continuity between the editions, we may speak more briefly of the detailed discontinuity. In one way the greatest single change is the elimination of most of the indexes. Indexes are obviously useful, but in alphabetically arranged dictionaries and encyclopedias they are obviously not essential. Their retention would have added disproportionately to the expense and price of the series. It is mainly for

本圣经百科全书所严格要求的更多的东西, 那么我们认为这一新特征应该可以使许多读者受益匪浅。

值得注意的是, 为了保持和旧版书的连贯性, 许多词条经修订后保留了下来, 一些特别重要的词条实际上只字未改。第一版《国际标准百科全书》总主编詹姆斯奥尔 (James Orr) 撰写的关于圣经的文章, 以及沃菲尔德 (B. B. Warfield) 撰写的关于默示的文章尤其属于后一种情况。如果奥尔的文章中关于文学起源和两约发展部分需要修订的话, 读者们可以参考各分册中的词条, 并且仍然可以从奥尔的文章中受益, 他的文章是 20 世纪初福音派信徒的声明, 读者们也可以从沃菲尔德的文章中受益。奥尔和沃菲尔德在关于圣经理解上存在细微的差别, 但不能因此说这是破坏福音派信徒团结的一个原因, 这些细微差别赋予他们各自的文章更多的价值。

谈论完两个版本之间的普遍连贯性, 我们可以更为简要地谈谈具体的不连贯性。最大的一个变化是去掉了大部分词条的索引。索引显然是有用的, 但按字母顺序排列的字典和百科全书显然不需要索引。保留索引会大大增加本书的费用和价格。主要基于这个原因, 我们删除了索引。

this reason that they have been deleted.

Of a different order, but possibly even more significant in its own way, is the adoption of the RSV instead of the ASV as the approved English rendering of the Bible. Naturally, an iron rule has not been imposed here. Variants are provided where useful and appropriate. Words from the AV or ASV which have been dropped from the RSV are still listed. It seems, however, that the RSV has now sufficiently established itself, especially in the scholarly world, to justify its general adoption.

Mention need hardly be made of the wholesale replacement of the older maps and illustrations. Even a cursory glance at the earlier editions will show the need for the radical updating which has been done.

Lesser but not unimportant changes have been made in such matters as abbreviations, pronunciations, and schemes of transliteration. The changes here are not just for the sake of change but to bring *ISBE* into line with generally accepted, although not, of course, definitively established practice in these areas. Details of the adopted schemes will be found in the pages that follow.

Superficially the old *ISBE* might seem to have been changed beyond recognition by these alterations and datings. Readers will quickly see, however, that this is not so, for the material continuity, represented by the listings, far outweighs the formal discontinuity. The same fulness, authority, and accessibility have been sought in the new *ISBE* as in the old. Every effort has again been made to produce an encyclopedia that can meet

本修订版采用不同的编排顺序，可能更为值得关注的是，本书使用《修订标准译本》而不是《美国标准译本》中的经文，并将前者作为《圣经》的权威英语译本。这个版本中自然没有遵循一条铁律。本书在需要和恰当的地方会引用不同的经文。本书中仍然给出了《修订标准译本》中删除的《钦定版圣经》或《美国标准译本》中的词汇。然而，《修订标准译本》在学术界似乎已得到充分地肯定并被广泛使用。

大量的旧地图和插图都被替换了，这几乎不值一提。只要读者粗略浏览一下旧版本，就会发现新版本必须彻底更新这些旧地图和插图。

比较重要的改变还包括缩写、发音和音译法。这些不是为了改变而改变，而是为了让新书符合在这些领域中得到普遍认可（虽然尚未确定）的惯例。后文将介绍已采纳方案的细节。

从表面上看，旧版百科全书似乎因为这些改变和更新变得面目全非。不过，读者们很快会发现，事实并非如此，以列表为代表的材料的连续性远远超出了形式上不连续性。新版《国际标准百科全书》同旧版一样内容丰富、权威可靠、通俗易懂。我们竭尽全力编纂一本可以满足老师、学生、牧师和“所有其他渴望了解《圣经》的人”的“严格要求”的百科全书。我们相信新版百科全书将与旧版百科

the “exacting requirements” of teachers, students, pastors, and “all others who desire to be familiar with the Holy Scriptures.” We trust that the new *ISBE* will have the same enduring value and engender the same enduring affection as the old. Above all, however, we trust that it may contribute to a better knowledge, understanding, and love of holy Scripture and thereby bring glory to God and edification to His people, thus fulfilling, in some measure at least, the service which it is our Christian privilege to render.

Pasadena, California
Trinity 1977

GEOFFREY W. BROMILEY
General Editor

全书一样，具有经久不衰的价值，并且可以受到读者的青睐。不过，最重要的是，我们相信新版百科全书可以让读者更好地学习和理解《圣经》，并让他们更加喜爱《圣经》，从而荣耀上帝，启迪祂的子民，因此，至少可以完成基督徒独有的事工。

帕萨迪纳，加利福尼亚
三一大学，1977

总编辑
杰弗里·W·布罗姆利

INTRODUCTION

I. Purpose and Scope.-The purpose of this encyclopedia is to define, identify, and explain terms and topics that are of interest for those who study the Bible. Thus it is like the 1915 *ISBE* in combining the defining function of a dictionary with the encyclopedia's presentation of more comprehensive information, summarizing the state of knowledge about each of its topics and leading the reader to further sources of information and insight.

The entries are of several types. Every name of a person or place mentioned in the Bible has an entry here. Often a person is mentioned only once in the Bible, and the little that can be said about him or her will take only a few lines. Yet it may be helpful simply to know that a passage in question has the only mention of this person, or that the same name in another part of the Bible does refer to a different person. Other persons, however, are more frequently mentioned and have more importance in the biblical story of salvation. In such cases the articles about them are much longer, and may have to gather information from widely scattered parts of the Bible (or even from sources outside the Bible) and summarize the story of that person's life and meaning.

The same is generally true of the names of places. Some remain unidentified, while others have long been known and have been studied by archeological investigation. Some are of little importance, while others played significant roles in the story of God's redemption of His people. Generally, the length of the article reflects the relative

简介

I. 创作的目的和范围。这本百科全书旨在定义、确定和解释那些令圣经学者感兴趣的词语和主题。因此它像1915年的《国际圣经百科全书》那样，将词典的定义功能和百科全书的全面信息展示结合在一起，总结每个主题知识的动态，引导读者追溯信息的来源，并加深他们的了解。

这本书的词条分为几大类。《圣经》中提到的每一个人或地名在本书中都有一个词条。对于那些《圣经》中只提到过一次且与之相关的信息非常少的人名，本书常常只用几行文字进行介绍。读者可能只需要知道有争议的经文段落中提到了这个人，或在其他的经文中这个人表示另一个人。而其他的人物则经常在《圣经》中被提及，他们是圣经救赎故事中更为重要的人物。因此关于这些人的词条解释则长一些，而且可能必须从《圣经》中各个章节（甚至从《圣经》以外的资料中）收集信息，然后总结出这个人的生平和价值。

地名的词条同样如此。有些地名尚无法确定，而其他的地名很久以来就被人们熟知，且被考古人员研究过。有些地名不太重要，而其他的地名则在上帝拯救祂子民的历史中发挥着重要的作用。通常情况下，词条的长度体现出词条的相对重要性。但是有时一个地名的介绍很短，因为人们（目前）对它的了解太少，而对次要的地

importance. But sometimes a site receives little space because little is (yet) known about it, while a site of lesser importance may receive longer discussion because of division of scholarly opinion about it, or because archeological study of it gives us information about other sites or about passages in the Bible which do not even mention it. The article on Debir, for example, is longer than its relative importance in the Bible might warrant, because this article includes the several sides of a scholarly debate about its location and identification.

The reader will also find articles on all other terms in the Bible that have theological or ethical meaning, and on expressions that would be puzzling or unclear to the average reader. Thus *ISBE* is an exegetical tool, providing brief discussion of problem texts under the English keywords and guiding the exegete to further information in other scholarly resources.

The scope of this work also includes articles on the Bible itself, and on the transmission (e.g., text and versions), study (e.g., concordances, commentaries, Bible dictionaries), and interpretation (e.g., biblical theology) of the Bible. The sources of our knowledge about the background of the Bible have seen a steady increase as the result both of systematic pursuit of information, as in archeology, and of accidental discoveries, as of the Dead Sea Scrolls; that increase is reflected here in new articles and longer articles on the subjects that deal with the background of the Bible. This encyclopedia also goes further than others in tracing the development of some of the doctrines (e.g., about the Holy Spirit) and

名可能讨论的很多，这是因为学者们对这个地名的意见存在分歧，或因为考古研究发现这个地方指的是另一个地方，或与《圣经》中根本没有提及这个地名的章节有关。例如：与底璧在《圣经》中的相对重要性相比，底璧这个词条显得有点长，这是因为这个词条涵盖了关于学术界对底璧位置和身份的多方讨论。

读者还可以在本书中找到关于《圣经》中具有神学意义或道德意义的其他词语的词条，还可以找到关于那些令普通读者困惑或难以理解的表述的词条。因此《国际标准圣经百科全书》作为一种解经工具，简明扼要地讨论了以英语关键词为依据的有争议的经文，并引导解经者用其他的学术资料补充信息。

这部作品的范围还包括关于《圣经》的词条，以及关于《圣经》传播（如，抄本和译本）、研究（如，用语索引、注释和圣经词典）和解释（如，圣经神学）的词条。由于知识的系统研究（如，考古）和意外的发现（如，死海古卷），我们关于《圣经》背景知识的来源稳步增多；本书中关于讨论圣经背景主题的新词条和较长词条体现出了这种增长。这本百科全书依据圣经教义，比其他作品更为深入地探索了某些教义（如，关于圣灵的教义）和习俗（如，洗礼）的发展历程。

practices (e.g., baptism) that are based on biblical teachings.

The treatment of significant names and terms includes those from the writings of the Apocrypha. Even for those who do not accept these writings as canonical, they form an important part of the background of the New Testament, illustrating the development of some Old Testament themes and the introduction of some new ones during the intertestamental period.

Although the titles of articles on biblical terms normally follow the readings of the RSV, the distinctive readings of the AV and the NEB are included, usually as cross-reference entries to the articles that use the RSV forms. This makes the encyclopedia more readily accessible to a wider range of readers.

II. Arrangement.-Articles are arranged alphabetically, according to the following rules: In titles that have several words, the first word receives primary consideration, so that, e.g., **BAPTISM OF FIRE** precedes **BAPTISMAL REGENERATION** and **BIRTH, VIRGIN** precedes **BIRTHDAY**. All the words of the title, including articles, are alphabetized, so that **ACTS OF SOLOMON** precedes **ACTS OF THE APOSTLES**. A hyphenated word is alphabetized as a single word, so that the sequence would be **BENAMMI** then **BENCH** then **BEN-DEKER**, and **BITTER WATER** before **BITTER-APPLES**. Apostrophes and commas are not considered, so that **BIRDS OF PREY** precedes **BIRDS, UNCLEAR, CITY, GOLDEN** precedes **CITY OF CHAOS**, and **AARONITES** precedes

这本百科全书在讨论重要的名字和词语时还引用了《次经》中的内容。即使有的人不接受《次经》为权威著作，但是这些作品构成了《新约》背景的重要组成部分，阐明了一些旧约主题的发展脉络，并介绍了两约之间的若干新主题。

尽管关于圣经词语的词条名通常使用《修订标准译本》中的译法，但是也给出了《钦定版圣经》和《新英文译本》中的不同翻译，这些不同翻译通常作为《修订标准译本》中对应词条的互参词条。这使更多的读者更乐意使用这本百科全书。

II. 编排顺序。本书中的词条是按照字母顺序排列的，且遵循以下规则：当一个标题中有好几个单词时，主要根据第一个单词进行排序，如：**BAPTISM OF FIRE**（火的洗礼）在**BAPTISMAL REGENERATION**（洗礼重生）前面，**BIRTH VIRGIN**（童贞女之子）在**BIRTHDAY**（生日）前面。标题中的每一个单词（包括冠词）也都是按照字母顺序排列的，所以**ACTS OF SOLOMON**（所罗门行传）在**ACTS OF THE APOSTLES**（使徒行传）前面。带连字符的词被视为一个单词，也按照字母顺序排列，所以排列的顺序为**BENAMMI**（便亚米）、**BENCH**（坐板），然后是**BEN-DEKER**（便底甲），**BITTER WATER**（苦水）在**BITTER-APPLES**（野瓜）前面。省略号和逗号没有考虑在内，所以**BIRDS OF PREY**（鸚鸟）在

AARON'S ROD.

In a few cases, however, sensible presentation of material calls for exceptions to these rules. These will occur most often in the cases of articles on subjects from Old Testament perspective that precede articles on the same subject from the New Testament perspective. Thus **CANON OF THE OT** precedes **CANON OF THE NT**.

If a proper name is used for more than one person or place, the article for that name is divided accordingly, with a boldface number denoting each subject.

Example:

AGAG ā'gag [Heb. ^agag].

1. The name or title of an Amalekite king mentioned by Balaam (Num. 24:7).
2. Another Amalekite king defeated by Saul but spared

If the same word is used for both a person and a place, usually the two subjects are treated in separate articles, the article on the person preceding that on the place (or object).

III. Format and Features.-The basic format has been devised to provide a maximum amount of information in compact form. Different subjects sometimes require different forms of

BIRDS, UNCLEAN (不洁净的鸟) 前面, **CITY, GOLDEN** (强暴的) 在 **CITY OF CHAOS** (荒凉的城) 前面, 而 **AARONITES** (亚伦家的、亚伦的子孙) 在 **AARON'S ROD** (亚伦的杖) 前面。

可是, 在少数情况下, 资料的合理呈现可以不遵循这些规则。最为常见的一个例子是, 以旧约视角阐述的词条位于以新约视角阐述的词条的前面。因此 **CANON OF THE OT** (旧约正典) 在 **CANON OF THE NT** (新约正典) 前面。

如果一个专有名词不仅仅表示一个人或一个地方, 我们会根据情况将这个专有名字词条进行分解, 每个黑体字表示一个主题。

如:

AGAG 亚甲 音译: ā'gag 【希伯来语: ^agag】。

- 1、巴兰提到的一位亚玛力王的的名字或头衔 (民 24:7)。
- 2、扫罗击败的另一位亚玛力王, 但是他怜惜……

如果同一个词即表示人名又表示地名, 通常会将两个主题分成两个词条, 人名的词条置于地名 (或物品) 的词条之前。

III. 本书的格式和特点。本书所设计的基本格式以紧凑的形式提供了最多的信息。不同的主题有时需要不同的信息呈现方式。因此, 不是所有词条都采用相同的格式或含有下列所有要

presentation of information about them. Thus, not all of the articles have the same pattern or all of the following elements. Most of them, however, have a heading which, after the title, includes pronunciation, etymology, and variant renderings.

Sample article openings:

ABADDON ə-bad'ən [Heb. ^a*baddōn*—‘(place of) destruction’; Gk. *Abaddōn*]; NEB also DESTRUCTION. In the OT, a place name for the realm of the dead. In three in-

ALABASTER [Heb. *šēš*] (Cant. 5:15); AV, NEB, MARBLE; **ALABASTER JAR** (Mt. 26:7; Mk. 14:3); **FLASK** (Lk. 7:37) [GK. *alábastron*]; AV “alabaster box”; NEB “small bottle,” “small flask.” In modern mineralogy

ABIASAPH ə-bī' ə-saf, ab-i-ā'saf [Heb. ^a*bi'āsāp*—‘my father has gathered’] (Ex. 6:24); **EBIASAPH** [Heb. ^e*byāsāp*] (1 Ch. 6:23, 37 [MT 8, 22]; 9:19). A descendant of Kohath the son of Levi. The list in Exodus terminates

A. *Title*. The title of the article, usually the form of a word found in the RSV, is printed in boldface capital letters. Sometimes an article discusses several related terms. Even when these are not grouped together at the beginning of the

素。但是，大多数词条在后面会有一个题头，这个题头包括该词条的发音、语源和异文。

词条题头的例子如下：

ABADDON 亚巴顿 音译：ə-bad'ən 【希伯来语：^a*baddōn*——“灭亡（之地）”；希腊语：*Abaddōn*】；《新英文译本》还将其译为 DESTRUCTION（“毁灭”）。在《旧约》中，它指代冥府，其中有三处经文……

ALABASTER 玉石 【希伯来语：*šēš*】（歌 5:15）；《钦定版圣经》和《新英文译本》译为 MARBLE（“大理石”）；**ALABASTER JAR**（“玉瓶”，太 26:7；可 14:3）；**FLASK**（“瓶”）【希腊语：*alábastron*】（路 7:37）；《钦定版圣经》译为“alabaster box”（“玉盒”）；《新英文译本》译为“small bottle”（“小瓶子”），“small flask”（“小玉瓶”）。在当代矿物学中……

ABIASAPH 亚比亚撒 音译：ə-bī' ə-saf, ab-i-ā'saf 【希伯来语：^a*bi'āsāp*——“我父已聚集”】（出 6:24）；**EBIASAPH** 【希伯来语：^e*byāsāp*】（代上 6:23, 37[《马所拉文本》8, 22]; 9:19)。属利未族人，是哥辖的后裔。《出埃及记》中的家谱止于……

A. 标题。词条的标题（通常以《修订标准译本》中的翻译作为标题）被印成粗体大写字母形式。有时一个词条讨论几个相关的词语。即使开头没有都提到这些词，但是因为它们是粗体大写字母，所以很容易找到它们。在

first line, they can be easily identified by the boldface capital letters. In the second example above, the article discusses three related terms that the RSV translates as “alabaster,” “alabaster jar,” and “flask.”

B. Pronunciation. All proper names and many uncommon English words have been provided with pronunciations. As can be seen in the first example above, the pronunciation follows the title without intervening punctuation. The reader will find the key to pronunciations inside the back cover of each volume.

It is impossible to say what is “correct” pronunciation of many biblical terms, especially of names from the Old Testament, for the forms in which they have come to us in English are the results of passage through several languages with their own distinctive patterns of pronunciation. Some of these words are used so often that certain pronunciations have become well established and familiar. In such cases, those pronunciations are given here. Often, however, uncertainty is indicated by the several forms of pronunciations that have been provided by self-pronouncing Bibles, concordances, and other dictionaries and encyclopedias. In these cases one or two of the pronunciations that seem best established have been used, with some preference given to a pronunciation that more closely resembles that of the original language. Every pronunciation provided here has been judged as acceptable by the four editors. Thus it can be used with confidence even though a definitely “correct” pronunciation may not exist.

C. Original Term. In brackets, the

上面的第二个例子中，该词条讨论了三个相关的词语，《修订标准译本》中分别译为“alabaster”（“玉石”）、“alabaster jar”（“玉瓶”）和“flask”（“瓶”）。

B. 读音。所有专有名词和许多不常见的英文单词都标注了读音。从上面第一个例子可以看出，标题和后面的读音之间没有标点。读者可以在每册书的封底内找到发音表。

我们无法确定许多圣经词汇的发音是否“正确”，尤其是《旧约》中的名字，因为这些英语单词是根据多种拥有不同读音规则的语言翻译过来的。这些词语由于应用非常广泛，所以它们的读音已经确定下来且为人们所熟知。在这种情况下，本书会给出这些词的发音。而且，不同的读音形式通常表明这个词的发音尚不确定，这些读音形式是由字上有发音标示的《圣经》、用语索引以及其他词条和百科全书提供的。在这种情况下，本书采用一两个似乎最为确定的读音，并且倾向于采用那些更为接近于原语言的读音。每个读音必须得到四位编辑的共同认可才能使用。因此，虽然某个词的“准确”读音尚不能完全确定，却可以放心地使用这个词的读音。

C. 原文词汇。本书根据每册封底中的

original Hebrew, Aramaic, or Greek terms are given in transliterated form, according to the scheme printed inside the back cover of each volume. Although the transliterations may be slightly inconvenient to the scholar, they have been used so that those who do not know the original languages of the Bible may yet have the words in some form that they can pronounce to themselves and recognize in further discussion in the article.

Cognate terms from other languages are included if they are considered helpful in understanding the meaning of the term used in the original language. A Greek term added here for a word that occurs only in the Old Testament indicates the Septuagint (LXX) translation of the Hebrew (or Aramaic) term.

The literal English meaning of a name, in single quotation marks, following a dash, is given when it is known and of interest. Thus, in the first example above, the meaning of Hebrew “*baddôn*” is “[place of] destruction.”

The Hebrew or Greek words listed in this section do not, of course, always have the same meaning as the word(s) of the article title, but are the words that are translated by these English words in certain passages. This fact is sometimes, but not always, indicated by the translation in single quotation marks.

D. Variant Renderings. Variant renderings from other English versions—especially the AV and NEB—follow the citations of original words. These renderings are usually given in lightface capital letters, but lowercase letters in

音译表，在方括号内直接列出了原来的希伯来语、亚兰语或希腊语的音译形式。尽管音译可能给学者带来些许不便，但他们还是采用了音译，所以那些不了解《圣经》原文的人可以根据原文中词汇的某种形式读出这些词语，并能够在后续的词条论述中认出这些词。

如果其他语种的同根词对理解原文词汇有帮助，那么这些同根词就会被收录进来。本书只为在《旧约》中出现的词汇增加了一个希腊语拼写形式，这个希腊语是旧约圣经希腊语译本（《七十士译本》）对希伯来语（或亚兰语）的翻译。

如果知晓一个英语名字的含义且这个英语名字非常重要，就会在破折号后面的单引号中给出这个词的字面意思。因此，在上面的第一个例子中，希伯来语 “*baddôn*” 的意思是 “灭亡（之地）”。

当然，在这部分列出的希伯来语或希腊语并不是始终与这个（些）词条标题的意思相同，它们只是某些经文段落中相应英语单词的翻译。单引号中的翻译有时表明了这一事实，但并非始终如此。

D. 异文。 本书直接引用其他英文译本中的异文——尤其是《钦定版圣经》和《新英文译本》中的翻译。这些翻译通常用细铅体大写字母标明，但是如果这个翻译更侧重于解释说明或以原文经文或词汇的不同理解为依据，

double quotation marks are used if the rendering is more interpretative or based on a different understanding of the term or text in the original language. Thus the reader can see some of the other translations that have been given to a particular term.

In the first example, “NEB also DESTRUCTION” means that the terms translated “Abaddon” in the RSV are sometimes translated “destruction” and sometimes “Abaddon” in the NEB.

The second example shows that the Hebrew term *šēš* in Cant. 5:15 is translated “marble” by both the AV and the NEB.

E. Biblical References. Unless the number of them makes it impractical, all uses of a word in the RSV are cited, either in the heading (following either the original-language term or one of the variant renderings) or in the body of the article. Even when uses of a word in the RSV are too frequent for a complete listing, every use that is likely to puzzle a Bible reader is mentioned in the article.

Variants in the chapter and verse numbering of the Hebrew Bible according to the Masoretic text are indicated by the use of “MT” in parentheses following the reference according to the English Bible. In the third example above, the bracketed notation “MT 8, 22” means that the passages mentioning Ebiasaph are 1 Ch. 6:8 and 1 Ch. 6:22 in the Hebrew Bible.

F. Definition. The preceding material is

则在双引号内用小写字体标明。因此读者可以看到某个特殊的词语会有好几种不同的翻译。

在第一个例子中的“《新英文译本》还译为 DESTRUCTION（“毁灭”）”这句话意味着，在《修订标准译本》中译为“Abaddon”的这个词在《新英文译本》中译为“destruction”，有时译为“Abaddon”（汉译均为“毁灭”）。

第二个例子表明，希伯来语 *šēš* 一词在《钦定版圣经》和《新英文译本》《雅歌》5:15 中被译为“marble”（“大理石”）。

E. 圣经参考。 除非某个词被引用的次数过多，无法一一列举，否则这个词在《修订标准译本》中的所有用法会在标题中（原文词汇之后或某个异文之后）或词条正文中列举出来。即使这个词在《修订标准译本》中被过于频繁地使用，无法一一列举，该词条会提到这个词的每个可能令圣经读者感到困惑的用法。

根据《马所拉文本》修订的希伯来语《圣经》章节中的异文，会按照英语《圣经》在引文后的括号中用“MT”标明。在上面的第三个例子中，括号内“MT 8, 22”表示，提到亚比亚撒的这段经文来自于希伯来语《圣经》的《历代志上》6:8 和《历代志上》6:22。

F. 定义。 除非读者普遍理解英语标题

closed with a period, and is usually followed by a definition or identification unless the title word is commonly understood in English.

G. Abbreviations. As is evident from the sample headings above, the name of a book of the Bible is usually abbreviated (unless the reference is to a whole book rather than a specific passage). In order to provide information in compact form, these and many other abbreviations are used in the headings, bodies of the articles, and bibliographies. The meanings of these abbreviations are found in four groups on pages xix–xxv: General; Publications; Ancient Authors and Documents; Biblical and Extrabiblical Literature. Whenever the meaning of an abbreviation is a technical term, a cross reference to a pertinent article in this encyclopedia has been added. Thus the abbreviation J is explained as a symbol for Yahwist, and a cross reference to subsection II.D.4 of the **CRITICISM** article has been added. In the case of the abbreviation MT, the meaning has a cross reference to the article **TEXT AND MSS OF THE OT**. (The form for cross references is discussed below in section *I*.)

H. Outline. For convenience of reference, every major article has been subdivided, with divisions numbered according to the sequence *I., A., I., a.* Every article of more than two thousand words has a complete outline at or near its beginning. A few articles, e.g., **BAPTISM**, have major divisions that are indicated by centered titles in capitals and small capitals. As mentioned above in *II. Arrangement*, proper names that refer to more than one person or place are

词的含义，否则会在前述材料最后标明时代，通常后面还有一个定义或鉴定。

G. 缩略语。如上面的例子所示，《圣经》中某卷书的名字通常为缩略语（除非指的是整卷书，而不是某个段落）。为了让信息更紧凑，这些词以及许多其他的缩略语被应用于词条的标题、正文和书目中。在本书 xix–xxv 页的四个部分中可以看到这些缩略语的含义：一般缩略语、书籍与期刊、古代作者与文献和圣经和经外文献。当一个缩略语表示专业术语时，本百科全书会添加与该缩略语相关的互参词条。因此缩略语 J 被理解为代表耶典，并且在词条 **CRITICISM**（**批判、考证**）的 II.D.4 部分添加了一个互参词条。而对于缩略语 MT（《马所拉文本》），词条 **TEXT AND MSS OF THE OT**（**旧约译本和抄本**）是它的互参词条（互参词条会在下面的 I 部分进行讨论）。

H. 大纲。为了便于参照，会根据 **I., A., 1., a.** 的顺序细分每个主词条的内容。所有超过两千字的词条都会在开头或接近开头部分列出一个完整的大纲。少部分词条（如 **BAPTISM** [洗礼]）用大写或小体大写字母的居中标题来划分它的主要部分。正如上文“**II. 排列**”中所提到的，指代多个人名或地名的专有名词分别用粗体阿拉伯字母标明。

designated separately by boldface arabic numbers.

I. Cross References. These have been used throughout this encyclopedia in order to lead the reader to other articles in which a particular subject, or material related to it, is discussed. A cross reference to an article is indicated by the use of capitals and small capitals for its title, often following italicized “see” or “see also.”

One common kind of cross reference is in the form of a short entry whose subject is entirely subsumed under another article. This form is used especially for distinctive words of the AV or NEB that are treated under the RSV form of that word. It is also used to refer to a more comprehensive article that treats similar subjects together. Examples:

AALAR ā'a-lär. *See* **IMMER 3**.

The material following the boldface number **3** in the **IMMER** article will show that Aalar is the AV form of a name used in 1 Esd. 5:36 for a person who has now been identified with the Immer of Ezra 2:59 and Neh. 7:61.

BELT. *See* **GARMENTS**.

This is an example of a reference to a more comprehensive article that includes several similar subjects under one title.

The other kind of cross reference occurs within or at the end of an article, to indicate that more information on a subject may be found in another article. The cross reference usually follows the

I. 互参词条。这本百科全书应用了互参词条，这是为了让读者参考其他词条对与之相关的特殊主题或材料的论述。互参词条的标题用大写字母或小体大写字母标明，通常置于斜体的“see”（“见”）或“see also”（另见）的后面。

一般在短词条中常见互参词条，这个短词条的主题完全被归纳在另一个词条中。互参词条尤其用来表示《钦定版圣经》或《新英文译本》中不同于《修订标准译本》中翻译（词条名）的特殊词语。互参词条还可以用来表示那些论述了类似主题的更为全面的词条。例如：

AALAR 音麦 音译：ā'a-lär。见 **Immer 3**（音麦**3**）。

在 **IMMER**（音麦）词条中的粗体数字 **3** 内的信息表明，Aalar（音麦）是《钦定版圣经》《以斯得拉一书》5:36 中出现的一个人名，现在这个名字被认为是《以斯拉记》2:59 和《尼希米记》7:6 中的 Immer（音麦）。

BELT. 腰带 见 **Garments**（衣服）。

这是参考某个更全面的词条的例子，所参考的词条包含了多个类似的主题。

其他的互参词条出现在词条正文中或结尾，表明在另一个词条中可以看到关于这个主题的更多的信息。互参词条的后面通常是一个与另一篇文章（或一部分）相关的词语、句子、段

term, sentence, paragraph, section, or whole article for which the other article (or part of it) is pertinent. Example:

pending on the location. The barley harvest was a well-marked season of the year (see AGRICULTURE III. A; HARVEST), and the barleycorn was a familiar measure of

This example, from the **BARLEY** article, shows a reference to section III. A of the **AGRICULTURE** article and to the **HARVEST** article.

ABDEEL ab'də-ed [Heb. 'abd^e'ēl—'servant of God']. The father of SHELEMIAH (Jer. 36:26).

This example shows how a cross reference may be indicated by capitals and small capitals alone, without interrupting the flow of thought by use of *see* or *see also*.

The use of capitals and small capitals in this encyclopedia almost always indicates a cross reference. (The only exceptions are the titles of major divisions of a few articles, as described above in section *H. Outline*.) Of course, all biblical names and most other biblical terms are treated in this encyclopedia, but the printing of a term in capitals and small capitals indicates that the article thus designated contains information that will help the understanding of the article in which the reference is found.

J. Bibliography. Wherever it is useful, a bibliography has been provided to enable the reader to continue research beyond

落、章节或整篇文章。例如：

……由于地域不同。大麦的收获季节是一年中固定的季节（见 AGRICULTURE III.A[农业 III.A]；HARVEST[收割]），大麦粒是一种常用的计量……

这个例子源自词条 **BARLEY**（大麦），表明可以参考词条 **AGRICULTURE**（农业）的 III. A 部分和词条 **HARVEST**（收割）。

ABDEEL 亚伯叠 音译：ab'də-el 【希伯来语：'abd^e'ēl——“上帝的仆人”】。示利米雅之父（见 SHELEMIAH[示利米雅]）（耶 36:26）。

这个例子说明在不用 *see*（见）或 *see also*（另见）打断行文思路的前提下，本书是如何只用大写字母和小体大写字母来表示互参词条的。

这本百科全书通常用大写字母和小体大写字母表示互参词条。（只有几个词条主题部分的标题除外，如上文 *H. 大纲*。）当然，这本百科全书探讨了《圣经》中的所有名字和其他大部分圣经词语，但大写字母和小体大写字母表明，这个词条所包含了有助于理解这个词条的信息，在这个词条中可以看到互参词条。

J. 参考书目。 参考书目一定是有用的，它可以帮助读者根据本百科全书之外的书籍继续进行研究。《国际标

this encyclopedia. *ISBE* bibliographies do not aim to be exhaustive but rather to include the best and most accessible works on a given subject. The order followed in the bibliographies is usually alphabetical, but may be chronological, according to subject matter, or from the more general to the more specific. For longer bibliographies, outlines (corresponding to the outlines of their articles whenever possible) are used. A reference to a single work is indicated by the word “See” in regular type at the end of the article.

K. Authorship. Unless it has fewer than one hundred words, or is merely a compilation of information without results of scholarly research or opinion, an article has the initials and last name of its contributor(s) at the end. The full names and identifications of the contributors are found in the list on pages xi–xviii. Short articles written by the General Editor, an Associate Editor, or a member of the publisher’s editorial staff are signed only with initials.

When an article from the 1915 *ISBE* has been used, in whole or in part, in this revision, the original author’s name is included. In the list of contributors, an asterisk after the name indicates a contributor to the 1915 *ISBE*.

Some articles, especially those containing material from the 1915 *ISBE*, have names of two (rarely three) contributors. Where these persons made approximately equal contributions to the article, the names are on the same line, while a lesser contribution is indicated by a name placed beneath another; but the name of a

准圣经百科全书》的参考书目不是为了给出关于某个主题的所有书籍，而是为了列出最佳、最通俗易懂的作品。书目通常按照字母顺序进行排列，但也可能根据主题按年代顺序排列，或先列出更为综合的作品，再列出更具体的作品。对于较长的书目，会列出大纲（尽可能地与这些词条的大纲保持一致）。如果只参考了一部作品，会在词条结尾用“见”某作品表示。

K. 作者。除非一个词条不到一百字，或这个词条是未经学术研究编纂而成的，否则该词条会在结尾写上词条作者的缩写或姓氏。本书 xi–xviii 页给出了撰述人的全名和身份。由主编、副主编或出版社的编辑人员写的短词条，只给出了词条作者的名字缩写。

当本修订版百科全书使用 1915 年《国际圣经百科全书》的词条时，无论是全部信息，还是部分信息，原作者名也会被收录进来。在撰述人列表中，名字后面带星号的表示此人是 1915 年《国际标准圣经百科全书》的撰述人。

有些词条，尤其是那些包含 1915 年《国际标准圣经百科全书》材料的词条，有两位（偶尔是三位）撰述人。如果这些撰述人做出了相同的贡献，他们的名字会在一行内显示，如果一个人做出的贡献相对较少，他的名字就会位于主要贡献者名字的下一行；但是 1915 年《国际标准圣经百科全

contributor to the 1915 *ISBE* always appears first, regardless of the proportion of his or her material used in the revision of the article.

Sometimes (e.g., in **CONVERSION**) the name of an author will follow the specific section for which he or she was responsible, in order to distinguish that contribution from the rest of the article. The very rare editorial addition of more than several lines is enclosed in brackets, with the editor's initials at the end (e.g., in J. Orr's *BIBLE* article, IV. B. 1. a).

IV. Illustrative Material. Since illustrations are so valuable as aids to understanding, a substantial amount of space in this encyclopedia has been devoted to them. Over 275 photographs and drawings have been used in the first volume alone. It was necessary to use museum photographs, perhaps familiar to some readers, for certain objects that ought to be illustrated in any work of this kind. The emphasis, however, has been on obtaining new photographs, many of them taken by scholars whose research is related to the subjects of the photographs. Each volume also has a section of color photographs, to which references are made (e.g., *see* Plate 4) in appropriate articles.

A map section is included in the first volume, inserted between pages 518 and 519. From the many maps available for the different periods and areas of the biblical world, these were selected as most fitting for a biblical reference work that is very comprehensive yet unable to present the detail that is found in a Bible atlas. After careful consideration of several possibilities, these were chosen

书》的撰述人的名字始终位于最前面，不论修订的词条中使用了多少他们的材料。

有时（如：在词条 **CONVERSION**[悔改]中），词条作者名会附在他（她）负责编写的内容的后面，以便与词条其余部分的作者区分开来。在方括号内标出非常罕见的较多行的编辑内容，并在最后给出编辑者的名字缩写（如：奥尔 [J. Orr]编纂的“圣经”词条的 IV. B. 1. a）。

IV. 说明性材料。由于插图对理解大有帮助，所以本百科全书为插图留出了大量的空间。第一册书中就使用了超过 275 张图片和图画。为了阐明同类作品中的某个物体，有必要使用博物馆的图片，部分读者可能非常熟悉这些图片。然而，这里要重点强调一下新获得的图片，许多图片被学者们应用到与他们的研究相关的领域中。每册书还有一些彩色插图，某些词条中提到了这些彩图（如：见彩图 4）。

第一册书的 518-519 页还插入了地图。它们是从描述圣经世界的不同时期、不同地区的地图中筛选出来，最适用于用在那些无法提供细节的综合性圣经考证中（圣经地图集中提供了细节）。我们对多种可能性深思熟虑之后，选出了这些图片，因为它们既准确又体现出了最新的圣经学问，并生动清晰地展示了地貌特征。

because they combine accuracy and awareness of current biblical scholarship with attractive and clear presentation of the topographical features.

Many outline maps accompany articles on cities or areas. These have been done very simply, with a minimum of geographical features. Their purpose is to give the reader a general idea of the location of a site or area so that better use can be made of the color map section, with its topographical details and later geographical contexts.

THE PUBLISHERS

关于城市或地区的词条还附了一些草图。这些地图是根据基本地貌特征简单绘制而成的。这些草图旨在让读者大概了解一个地方或地区，以便他们更好地利用那些带有地形细节和后期地理背景的彩色地图。

出版商

凡例

想要翻译《国际标准圣经百科全书》这样的鸿篇巨著，如果不事先制定统一的标准，实在难以保证翻译风格上的一致性和译稿版式上的一致性，因此我们首先制定了统一的翻译标准、格式标准和勘误标准。

一、翻译标准

(一) 专有名词翻译标准

我们在翻译《国际标准圣经百科全书》时，遇到了大量的专有名词，专有名词翻译的准确性直接决定了译稿的质量，因此，我们花费了很大的气力来统一专有名词的翻译标准。

1、人名的翻译标准：

(1) 圣经人名的翻译

我们在翻译《圣经》中的人名时，严格参照汉语《圣经》译本中的翻译，但目前流通中的汉语《圣经》译本种类繁多，质量上也参差不齐，幸运的是，国内教会已经有比较认可的汉语《圣经》译本，中国基督教三自爱国运动委员会和中国基督教协会出版的和合本《圣经》（2009年版）得到了国内教会的普遍认可，因此，我们在翻译圣经人名时，以2009年版和合本为准（下文所提到和合本皆表示2009年版和合本），

如，BEELIADA 译为比利雅大（撒下 5:16；代上 3:8）。

注：如果一个圣经人名，在和合本圣经中有多个不同的翻译，在词条名中要一一列出这些人名，以便读者区分这些人，

如，AZAREL 亚萨列、亚萨烈、亚撒利。

（2）次经人名的翻译

次经人名在这本百科全书中占有很重的分量，虽然《次经》并非正典，但它是非常重要的基督教文献，我们在翻译次经人名时，并没有照搬中国天主教主教团发行的《圣经》中的人名（天主教将部分《次经》纳入正典），而是参照了赵沛林等人翻译的、由时代文艺出版社出版的《圣经次经》中的人名，这本书中的对次经人名、地名的翻译仿照了和合本《圣经》中人名、地名的翻译方法，表述上也符合基督教用语习惯，因此，我们参照了其中的次经人名翻译，

如，AZAEL 译为亚泽尔（拉一 9:34）。

注：如果一个人名在《圣经》和《次经》中都出现过，则以和合本《圣经》中的翻译为准，

如，Bukki 译为布基（民 34:22；拉二 8:2）。

（3）著名人物的翻译

《国际标准圣经百科全书》中提到的著名人物，在翻译时要充分查询相关书籍，虽然网上有很多现成的翻译，但是我们更为相信纸质书籍的严谨性，并且充分比照圣经词典、其他圣经百科全书和基督教文献中的翻译，选择比较权威，且被大家普遍认可的翻译，

如，Eusebius 译为优西比乌（早期基督教教会史学家）（参：《基督教大辞典》[上海辞书出版社，丁光训、金鲁贤主编]、《基督教圣经与神学词典》[宗教文化出版社，卢龙光主编]、《圣经新辞典》[天道书楼有限公司、中国神学研究院，吴罗瑜主编]、《圣经百科全书》[中国基督教协会，陈惠荣主编]、《圣经百科辞典》[辽宁人民出版社，梁工主编]）。

（4）其他人名的翻译

其他我们在纸质书籍上找不到的人名，我们在翻译时会参照网上比较常见的翻译，同时在后面的括号内保留英语原名，以便读者参考，

如，“拉姆塞爵士（Sir William Ramsa）在小亚细亚地区的广泛密集的探究”。

注：根据其他圣经辞典和圣经百科全书的惯例，并根据 2005 年中国标准化出版社出版的《文后参考文献著录规则》，词条作者名和参考书目中人名不翻译。

（5）生僻人名的翻译

较为生僻的人名，书籍和网上查询不到，我们采用音译的办法，但要根据《世界人名翻译大辞典》（中国出版集团&中国对外翻译出版公司，新华通讯社译名室主编）中的音译表进行翻译，后面括号内附上原名，以供读者参考，

如，安赫·奥尔（Ankh-Hor）。

2、地名的翻译标准

（1）圣经地名的翻译

圣经中地名同样严格遵照和合本《圣经》中的翻译，但很多圣经古地名历经岁月变迁，这个地名仍然保留了下来，这时我们同时给出这个地名的现用名，从而便于读者了解该地名的历史，

如，ASHDOD 亚实突、阿什杜德。

（2）次经地名的翻译

在翻译次经地名时，依然参照前文所提到的《圣经次经》中的地名，但要将该地名在《次经》中的所有翻译都一一列出，

如，BETOMESTHAIM 贝托麦斯、伯托麦赛姆（滴 15:4； 4:6）。

注：如果一个地名在《圣经》和《次经》中皆出现过，以《圣经》中翻译为准，

如，BETH-ZUR 伯夙（书 15:58； 马一 4:29）。

（3）其他地名的翻译

译员在翻译其他地名时，遇到圣经和次经之外的地名，要查询多

本参考资料，采用被普遍接受的翻译，

如，Qarqar 译为夸夸（参：《基督教圣经与神学词典》《圣经新辞典》《圣经百科全书》）。

（4）生僻地名翻译

在翻译生僻地名时，要查询网络，同时参照《外语地名汉字译写导则》，译名后括号内标注该地名的原拼写形式

如，el-Hajrâ 译为赫伊拉（el-Hajrâ）。

3、圣经和次经卷名翻译

在翻译圣经卷名时要严格遵照和合本《圣经》中的翻译，我们在翻译次经卷名时参照了大量的文献（如，《基督教大辞典》《基督教圣经与神学词典》《圣经新辞典》《圣经百科辞典》《圣经百科全书》《圣经次经》等），最终选择了被多部作品普遍接受的翻译，如果原文中圣经或次经卷名在括号内，可以使用缩略形式，

如，（1S.1:1）译为（撒上 1:1）；1 Esd. 5:31（拉一 5:31）。

4、圣经译本、古卷和抄本的翻译

在翻译圣经译本、古卷和抄本时，我们充分查询了书籍，借鉴了权威的翻译或被普遍接受的翻译，而不是简单地借鉴网络上的翻译，

如，Dead Sea Scrolls 译为《死海古卷》；NEB 译为《新英文译本》；B 译为《梵蒂冈抄本》（参：《基督教大辞典》《基督教圣经与神学词典》《圣经新辞典》《圣经百科全书》）。

5、其他著作名的翻译

按照其他圣经辞典或圣经百科全书的翻译惯例，其他著作名一般不翻译，以示尊重原版版权，在翻译时将作品放在括号内，

如，“约瑟夫斯的著作中可能也提到这个地名（*Ant. xii.11.1*）”。

（二）摘抄其他作品语句的翻译

在翻译《国际标准圣经百科全书》中摘抄其他作品的原句时，如

果该作品有出版的中文译本，则参照该中文译本中的翻译，

如，“All those to whom the office of teaching was enjoined they called “presbyters.” In each city these chose one of their number to whom they specially gave the title “bishop” in order that dissensions might not arise (as commonly happens) from equality of rank. Still, the bishop was not so much higher in honor and dignity as to have lordship over his colleagues. But the same functions that the consul has in the senate—to report on business, to request opinions, to preside over others in counseling, admonishing, and exhorting, to govern the whole action by his authority, and to carry out what was decreed by common decision—the bishop carried out in the assembly of presbyters” (*Inst. iv.4.2*)译为“一切担任教导职分的人都被称为‘长老’。在每一座城市里，从众长老中特选一位做‘监督’，好避免因为有许多同等地位的人，就彼此纷争。然而，监督的地位并非高到能吩咐其他的长老。他所担任的就如立法院中主席的职分——报告重要的事项，请其他长老提出建议、警戒、劝勉，以自己的权威主持大会，并执行长老共同的决定，监督在长老当中也同样担任这职分”(*Inst. iv.4.2*)（参：加尔文，《基督教要义》）。

（三）缩略语翻译

我们在翻译《国际标准圣经百科全书》的缩略语时，参照了其他圣经辞典、圣经百科全书和书籍，采用被普遍接受的缩略语，

如，Gk 译为希腊语（参：《基督教大辞典》《基督教圣经与神学词典》《圣经新辞典》《圣经百科全书》）。

（四）其他词语的翻译

我们在翻译其他词语时力求符合基督教文献用语的表述习惯，积极咨询主内弟兄和牧师的意见，并坚持以事实为原则，

如，所有指代圣父、圣子和圣灵的“*He*”、“*Him*”或“*His*”都译为“祂”。

二、格式标准

（一）版式标准

在充分尊重原书排版格式的前提下，原文和译稿采用一一对应的排版方式，从而方便懂英语的主内弟兄姊妹比对阅读，

如，

A See ALEPH; WRITING.	A 见 ALEPH（阿尔法）；WRITING（书写）。
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<p>AALAR ā'a-lär. See IMMER 3.</p> <p>AARON âr'ən [Heb. 'ah^arôn—meaning uncertain; Gk. <i>Aarōn</i>]. Moses' older brother, the first high priest. According to the genealogical lists he was third in descent from Levi (Ex. 6:16–20; 1 Ch. 6:1–3).</p>	<p>AALAR 音麦 音译: ā'a-lär。见 IMMER 3 (音麦 3)。</p> <p>AARON 亚伦 音译: âr'ən【希伯来语: 'ah^arôn——含义不确定; 希腊语: <i>Aarōn</i>】。摩西的兄长, 首位大祭司。根据家谱, 他是利未的第三代后裔(出 6:16-20; 代上 6:1-3)。</p>
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(二) 字体标准

在充分尊重原书字体的前提下, 考虑到计算机识别和字体的美观性, 词条标题采用 Calibri (西文正文) 字体, 小四, 粗体; 正文采用 Times New Roman (新罗马字体), 小四, 斜体粗体保持与原书一致, 具体见上面的版式样例。

(三) 标点标准

根据中华人民共和国国家标准《标点符号用法》和其他权威出版物中标点符号的用法惯例,

1、原文用[], 译文中用【】, 如果原文中是()里面再套[], 那么译文中也是()里用[];

2、除外文书籍内部标点为英文标点外, 全部使用中文标点, 书名要加书名号, 如, (Ex. 6:16–20; 1 Ch. 6:1–3)译为(出 6:16-20; 代上 6:1-3)。

3、书目中的标点遵照中英混排时标点符号的用法规则和 2005 年中国标准化出版社出版的《文后参考文献著录规则》, 如,

<p>Bibliography.—M. F. Berry, <i>Language Disorders of Children</i> (1969); M. Black, <i>Aramaic Approach to the Gospels and Acts</i> (3rd ed. 1967); G. Dalman, <i>Words of Jesus</i> (1902); J. Jeremias, <i>Prayers of Jesus</i> (1967), pp. 11–65; S. V. McCasland, <i>JBL</i>, 72 (1953). 79–91; A. T. Robertson, <i>Grammar of the Greek NT in the Light of Historical Research</i> (1934); S. Sandmel, <i>First Christian Century in Judaism and Christianity</i> (1969); W. B. Stevenson, <i>Grammar of Palestinian Jewish Aramaic</i> (1924); SB; TDNT, I, s.v. ἄββᾶ (Kittel); V, s.v. πατήρ, esp. pp. 984f. (Schrenk);</p>	<p>书目——M. F. Berry, <i>Language Disorders of Children</i> (1969); M. Black, <i>Aramaic Approach to the Gospels and Acts</i> (第三版, 1967); G. Dalman, <i>Words of Jesus</i> (1902); J. Jeremias, <i>Prayers of Jesus</i> (1967), 11–65 页; S. V. McCasland, <i>JBL</i>, 72 页 (1953). 79–91 页; A. T. Robertson, <i>Grammar of the Greek NT in the Light of Historical Research</i> (1934); S. Sandmel, <i>First Christian Century in Judaism and Christianity</i> (1969); W. B. Stevenson, <i>Grammar of Palestinian Jewish Aramaic</i> (1924); SB; TDNT, I, 见词条 ἄββᾶ (Kittel); V, 见词条 πατήρ, 尤见 984-985</p>
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TDOT, I, s.v. “’ābh” (Ringgren); N. Turner, *Syntax*, Vol. III of J. H. Moulton, *Grammar of NT Greek* (1963).

页 (Schrenk); TDOT, I, 见词条 “’ābh” (Ringgren); N. Turner, *Syntax*, J. H. Moulton, *Grammar of NT Greek*, 卷三 (1963)。

(四) 大写字母和小体大写字母的格式

原书中的大写字母和小体大写字母分别表示《圣经》译本中的翻译和互参词条，为了方便不懂英文的读者理解这些词的含义，我们保留了原来的英文单词，然后在后面的括号内给出了翻译，

如，“《新英文译本》还译为 SPURN (“厌弃”) (利 26) ……”；“见 ABIJAH (亚比雅)”。

(五) 插图和地图的版式

一般情况下，我们排版地图时仍然采用左右对照的版式，但有些地图使用的比例尺比较小，如果采用左右对照，读者实在难以看清地图中的地名和信息，因此，在这种情况下，我们采用上下对照的方式，呈现给读者一张清晰准确的地图，如，





三、勘误标准

尽管将《国际标准圣经百科全书》编纂成书耗费了编辑和撰述人大量的心血，他们孜孜以求的治学态度和严谨客观的学术精神也非常值得我们学习，但书中依然存在这样或那样的错误。我们本着尊重著作权同时对读者负责的态度，在勘误时查询了大量的资料，以充分的证据证明了原书中的错误。

(一) 引述错误

原书撰述人有时在引用《圣经》中的章节时标注错了具体的章节，如，在词条 CHANCE(偶然、机会、门路)中，“NEB also HAPPEN (Lk. 9:11), WAY OPEN (He. 12:17), etc.”，我们查询了《新英文译本》(NEB)《路加福音》9:11，其中并没有提到“HAPPEN”一词，结合上下文并经过大量查询，我们发现作者给出的章节数有误，最终在《新英文译本》的《路加福音》10:31 中找到了“HAPPEN”一词，并据此进行了勘误，具体见勘误表。

(二) 拼写错误

如，在词条 ARCHEOLOGY OF ASIA MINOR(小亚细亚考古)中，“e.g., cities of Iona, Mysia, and Caria”，我们查询了《英汉大词典》(上海译文出版社)、《英汉双解大词典》(外语教学与研究出版社)、《汉英大词典》(上海译文出版社)和《牛津英语同义词学习词典》(商务出版社和牛津大学出版社)都未找到 Iona 这个词，而且这几本词典给出的拼写皆为 Ionia，我们据此进行了勘误，具体见勘误表。

（三）标点错误

如，在词条 ARCHEOLOGY OF MESOPOTAMIA（美索不达米亚考古）中，“Tell Harmel (1943–1945) and Eridu 1946–1949”，根据英语标点符号的使用规则，并结合上下文，我们认为这部分使用的标点有误，应为 Tell Harmel (1943–1945) and Eridu (1946–1949)，具体见勘误表。

（四）其他错误

此外原书中偶尔还出现了逻辑错误，缺词等问题，具体见勘误表。

A

See ALEPH; WRITING.

AALAR

ā'a-lār. See IMMER 3.

AARON

âr'ən [Heb. 'ah^arôn—meaning uncertain; Gk. *Aarōn*]. Moses' older brother, the first high priest. According to the genealogical lists he was third in descent from Levi (Ex. 6:16–20; 1 Ch. 6:1–3). However, the genealogy may be incomplete, since in Ruth 4:18–20 the Judah list has six names. He was probably a descendant rather than the immediate son of Amram and Jochebed, since Amram and his three brothers had numerous descendants within a year of the Exodus (Nu. 3:27f.). Aaron's sister Miriam was several years older, since she was set to watch the bulrush boat of the infant Moses, at whose birth Aaron was three years old (Ex. 7:7).

When Moses fled from Egypt, Aaron remained to share the hardships of his people, and possibly to render them some service; for we are told that Moses pleaded inability and God sent Aaron to aid in his mission to Pharaoh and to Israel, and that Aaron went out to meet his returning brother, as the time of deliverance drew near (Ex. 4:27). While Moses, whose great gifts lay along other lines, was slow of speech (4:10), Aaron was a ready spokesman, and became his brother's representative, being called his "mouth" (4:16) and his "prophet" (7:1). After their meeting in the wilderness the two brothers returned together to Egypt

A

见 ALEPH (阿尔法) ; WRITING (书写) 。

AALAR 音麦

音译: ā'a-lār。见 IMMER 3 (音麦 3) 。

AARON 亚伦

音译: âr'ən 【希伯来语: 'ah^arôn——含义不确定; 希腊语: *Aarōn*】。摩西的兄长, 首位大祭司。根据家谱, 他是利未的第三代后裔 (出 6:16-20; 代上 6:1-3)。但家谱有可能不完整, 因为《路得记》4:18-20 的犹大家谱中仅有六位后裔。那么亚伦或许不是暗兰和约基别所生的儿子, 而是他们众多晚辈中的一位, 因为暗兰和他的三个兄弟在出埃及后的第一年内就生子众多 (民 3:27-28)。姐姐米利暗要比亚伦年长好几岁, 因为当父母把摩西放在蒲草箱里顺水漂走时, 米利暗不放心弟弟, 在后面跟随着, 而摩西出生时, 亚伦才只有三岁 (出 7:7) 。

当摩西逃出埃及时, 亚伦留下与百姓同甘共苦, 可能为民众提供了许多帮助。因为我们知道, 摩西恳求神令他的兄弟帮助他完成对长老和以色列人的使命, 因而当解救之时即将临到时, 亚伦出来迎接他的兄弟摩西 (出 4:27)。而尽管摩西天赋异禀, 却不善言辞 (出 4:10), 亚伦却天生能言善辩, 因此成为了他兄弟的发言人, 被称为摩西的“口” (出 4:16) 和他的“先知” (出 7:1)。他们在旷野相见后, 就一起回到埃及, 去赴耶和华交给他们的艰巨使命 (出 4:27-31)。首先他们回到了自己的国, 重述神的应许并宣布即将到来的救赎, 亚伦在此期间作为发言人。但民众的心, 被奴

on the hazardous mission to which the Lord had called them (4:27-31). At first they appealed to their own nation, recalling the ancient promises and declaring the imminent deliverance, Aaron being the spokesman. But the heart of the people, hopeless by reason of the hard bondage and heavy with the care of material things, did not incline to them. The two brothers then at God's command made appeal directly to Pharaoh himself, Aaron still speaking for his brother (6:10-13). He also performed, at Moses' direction, the miracles commanded by God unto Moses (7:9f.). With Hur he held up Moses' hands, in order that the "rod of God might be lifted up," during the fight with Amalek (17:10, 12).

Aaron next comes into prominence when, at Sinai, he is one of the elders and representatives of his tribe to approach nearer to the mount than the people in general were allowed to do, and to see the manifested glory of God (Ex. 24:1, 9f.). A few days later, when Moses, attended by his "minister" Joshua, went up into the mountain, Aaron exercised some kind of headship over the people in his absence. Despairing of seeing again their leader, who had disappeared into the mystery of communion with the invisible God, they appealed to Aaron to prepare them more tangible gods, and to lead them back to Egypt (Ex. 32). Aaron never appears as the strong, heroic character his brother was; and here at Sinai he revealed his weaker nature, yielding to the demands of the people and permitting them to make the golden bullock. That he must have yielded reluctantly is evident from the eagerness of his tribesmen, whose leader he was, to stay and avenge the apostasy

役与物欲所迷惑，已经无可救药，因此并不听从他们。于是两兄弟在上帝的命令下，直接向法老发难，亚伦仍然替摩西代言（出 6:10-13）。他还听从摩西的吩咐，按照神所晓谕的那样行神迹（出 7:9-10）。在与亚玛力人的战争中，亚伦与户珥扶着摩西的手，从而让上帝的杖长立不倒（出 17:10, 12）。

亚伦的另一项殊荣就是作为自己支派的长老和代表之一，因上帝的应许上到西奈山上，得见上帝的荣光（出 24:1, 9-10）。几天后，摩西在他的“帮手”约书亚的陪同下上西奈山，摩西离开的这段时间，亚伦一定程度上充当了首领的作用。摩西上山与不可见的神同在，延迟不回，百姓绝望，就聚集到亚伦那里，要求他们做神像，为他们引路回埃及（出 32）。亚伦从不像他的兄弟摩西那样，是个强硬的英雄人物，在西奈他暴露了自己人性中的弱点，他在百姓的要求下妥协了，同意铸造金牛犊。但即便如此，他必定是在不情愿的情况下妥协的，这从他领导的族人的热诚中就看得出来，在摩西的号召下，利未支派的子孙聚集到一起，击杀了那些背离耶和华，崇拜偶像的民（出 32:26-28）。

by rushing to arms at the call of Moses and slaying the idolaters (32:26–28).

Since Aaron and his sons were chosen for the official priesthood, elaborate and symbolical vestments were prepared for them (Ex. 28); and after the erection and dedication of the tabernacle, he and his sons were formally inducted into the sacred office (Lev. 8). It appears that Aaron alone was anointed with the holy oil (8:12), but his sons shared with him the duty of caring for sacrificial rites and utensils. They served in receiving and presenting the various offerings, and could enter and serve in the first chamber of the tabernacle; but Aaron alone, the high priest, the mediator of the old covenant, could enter into the holy of holies, and that only once a year, on the great Day of Atonement (16:12–14).

After Israel departed from Sinai, Aaron joined his sister Miriam in a protest against the authority of Moses (Nu. 12), which they claimed was self-assumed. For this rebellion Miriam was smitten with leprosy, but was made whole again, when, at the pleading of Aaron, Moses interceded with God for her. The sacred office of Aaron, requiring physical, moral, and ceremonial cleanness of the strictest order, seems to have made him immune from this form of punishment. Somewhat later (Nu. 16) Aaron himself, along with Moses, became the object of a revolt of his own tribe in conspiracy with leaders of Dan and Reuben. This rebellion was subdued and the authority of Moses and Aaron vindicated by the miraculous overthrow of the rebels. As they were being destroyed by the plague, Aaron, at Moses' command, rushed into

上帝拣选亚伦和他的儿子们承接圣职，便令摩西为他们精心制作圣衣（出 28）。在立起会幕，开始供奉后，亚伦和他的儿子们就正式开始履行圣职（利 8）。根据圣经的描述，似乎只有亚伦受到了膏立（利 8:12），但他的儿子们与他一起执行祭祀仪式，照管器物。他们负责接收并敬献各种供物，能够进入圣所供职，而亚伦作为大祭司，是旧约的中保，只有在赎罪日那天可以进至圣所一次（利 16:12-14）。

以色列人离开西奈山后，亚伦同他的姐姐米利暗公开反抗摩西的权柄，并说摩西的权柄是自封的（民 12）。米利暗因为这一背叛行为而患上了大麻风，后来亚伦求摩西向上帝求情，米利暗才得医治。亚伦的圣职要求他必须严格保持身体、精神和礼仪上的清洁，他可能因此而躲过了这一惩罚。不久后（民 16）利未的子孙与大坍率领的吕便的子孙阴谋聚集起来，反抗摩西和亚伦。这次反叛被奇迹般地镇压了，而摩西与亚伦的权威得到了维护。当会众遭遇瘟疫时，亚伦依照摩西的命令，拿着香炉冲到会众中间时，瘟疫就止住了。后来，神命十二支派的领袖将杖放在圣所的会幕里一夜，只有亚伦的杖发芽了，这证明神的旨意是拣选亚伦的利未家作祭司（民 17）。见 AARON'S ROD（亚伦的杖）。

their midst with the lighted censer, and the destruction was stayed. The divine will in choosing Aaron and his family to the priesthood was then fully attested by the miraculous budding of his rod, when, along with rods representing the other tribes, it was left overnight in the sanctuary (Nu. 17). *See AARON'S ROD.*

After this event Aaron does not come prominently into view until the time of his death, near the close of the wilderness period. Because of the impatience, or unbelief, of Moses and Aaron at Meribah (Nu. 20:12), the two brothers are prohibited from entering Canaan; and shortly after the last camp at Kadesh was broken, as the people journeyed eastward to the plains of Moab, Aaron died on Mt. Hor. This event is recorded in three passages: the detailed account in Nu. 20, a second incidental record in the list of stations of the wanderings in the wilderness (Nu. 33:38f.), and a third casual reference (Dt. 10:6) in an address of Moses. These are not in the least contradictory or inharmonious. The dramatic scene is fully presented in Nu. 20: Moses, Aaron, and Eleazar go up to Mt. Hor in the people's sight; Aaron is divested of his robes of office, which are formally put upon his eldest son; Aaron dies before the Lord on the mount at the age of 123, and is given burial by his two mourning relatives, who then return to the camp; when the people understand that Aaron is no more, they show both grief and love by thirty days of mourning. The passage in Nu. 33 records the event of his death just after the list of stations in the general vicinity of Mt. Hor; while Dt. 10 states from which of these stations, viz., Moserah, that remarkable

以上事件过后，直到临近旷野时期之末，亚伦死去之时为止，他都未再有显耀的事迹。由于摩西和亚伦在米利巴（民 20:12）的急躁或不信神，神阻止这两兄弟进入迦南。不久之后，在加低斯最后的营地毁坏后，会众向东面的摩押平原迁徙，亚伦死在了何珥山上。《圣经》中有三段文字记录过这件事：《民数记》20 章记载得最为详细，另一段经文在描述以色列人在旷野中漂流的一系列驻地时顺便提及了此事（民 33:38-39），第三处记载是以摩西的口吻随口引述该事件（申 10:6）。这三处记载毫无矛盾与冲突之处。《民数记》20 章已经完全展现了这一戏剧性的场景：摩西、亚伦和以利亚撒当着会众的面一同上何珥山，亚伦脱下了他的衣服，正式为他当时在世的最年长的儿子穿上，亚伦就在神的面前死了，他活了一百二十三岁。之后，摩西和以利亚撒埋葬了亚伦，并为他哀痛。当会众得知亚伦已死，他们为他哀哭了三十天来表达对他的哀思和爱戴。《民数记》33 章在列出何珥山附近的一系列营地之后，记载了亚伦之死这一事件。而摩西在《申命记》10 章中说明了这一非同寻常的葬礼的送葬起点是从摩西拉开始、通向何珥山的。

funeral procession made its way to Mt. Hor.

Aaron married Elisheba, daughter of Amminadab and sister of Nahshon, prince of the tribe of Judah; and she bore him four sons: Nadab, Abihu, Eleazar, and Ithamar. The sacrilegious act and consequent judicial death of Nadab and Abihu are recorded in Lev. 10. Eleazar and Ithamar were more pious and reverent; and from them descended the long line of priests to whom was committed the ceremonial law of Israel, the succession changing from one branch to the other with certain crises in the nation. At his death Aaron was succeeded by his oldest living son, Eleazar (Nu. 20:28; Dt. 10:6).

See Plate 10.

E. MACK

AARONITES

âr'ən-īts [Heb. *l'ah^arôn*—'belonging to Aaron']. A word used in the AV only, to translate the proper name Aaron in two instances where it denotes a family and not merely a person (1 Ch. 12:27; 27:17). It is equivalent to the phrases "sons of Aaron," "house of Aaron," frequently used in the OT. According to Joshua and Chronicles the "sons of Aaron" were distinguished from the other Levites from the time of Joshua (e.g., Josh. 21:4, 10, 13; 1 Ch. 6:54).

AARON'S ROD

(Nu. 17; He. 9:4). The rebellion led by Korah against the priestly authority of Aaron made it necessary for Aaron's supremacy to be stressed. Moses was

亚伦娶亚米拿达的女儿，拿顺（犹大支派的王子）的妹妹以利沙巴为妻，她给他生了四个儿子，拿答、亚比户、以利亚撒和以他玛。《利未记》10章中记载了拿答和亚比户因亵渎神而致死的事。以利亚撒和以他玛较为虔诚恭顺，他们的众多后裔成为了遵行以色列礼仪律法的祭司，而祭司继承权在这两个分支之间的更迭在国内造成了一定的危机。亚伦死时，由他当时健在的最年长的儿子以利亚撒接替作祭司（民 20:28；申 10:6）。

见 Plate 10（彩图 10）。

词条作者：E. MACK

AARONITES 亚伦家的、亚伦子孙

音译：âr'ən-īts【希伯来语：*l'ah^arôn*——“属亚伦的”】。在《钦定版圣经》中仅出现两次，当 Aaron 这个名字所指代的是亚伦家而非仅指代亚伦本人时，译为 Aaronites（代上 12:27；27:17）。该词相当于“亚伦的子孙”，“亚伦家”，常出现在《旧约》中。根据《约书亚记》和《历代志》中的描述，“亚伦的子孙”与约书亚时期的其他利未人是有分别的（例如：书 21:4，10，13；代上 6:54）。

AARON'S ROD 亚伦的杖

（民 17；来 9:4）。可拉和大坍率众反对亚伦的祭司权，因此要让民众们认识到亚伦圣职神授这件事显得尤为紧迫。因此，摩西按耶和華的命令，向

instructed to take one almond rod for each tribe and one for Aaron, duly inscribed. When placed in the tabernacle, Aaron's rod was the only one to bud, blossom, and bear almonds. Thereafter it was preserved as a token of God's will (Nu. 17:10). According to the writer of Hebrews the rod was kept in the holy of holies inside the ark (He. 9:4; cf. 1 K. 8:9).

亚伦和其他各支派首领取杖，每支派一根，共十二根杖，令各支派的领袖将自己的名字写在杖上，把这些杖放在会幕里的约柜前。第二日当摩西进入会幕时，发现只有亚伦的杖发了芽，开了花，结了熟杏。因此这支杖作为神旨意的标志被保存起来（民 17:10）。根据《希伯来书》作者的描述，亚伦的杖被放置在圣所内的“约柜里”（来 9:4；参：王上 8:9）。

R. K. HARRISON

词条作者：R. K. HARRISON

AB

ab, ôb [Heb. and Aram. 'āb, 'ab—'father'].

AB 父亲、祖宗、父、埃波月

音译：ab, ôb 【希伯来语和亚兰语：'āb, 'ab——“父亲”】。

1. (a) Used of the male ancestor of a family. In a patriarchal society his authority was unquestioned (cf. 2 K. 3:27). The law commanded his children to honor him (Ex. 20:12; Dt. 5:16), and the penalty for abusing him was death (Ex. 21:15-17). He was responsible for the material and spiritual welfare of the family (Dt. 1:31; Prov. 1:8), and his offspring provided him with a sense of immortality.

1. (a) 指一个家族的男性祖先。在父系社会中，父亲的权利是毋庸置疑的（参：王下 3:27）。律法规定儿女要崇敬父（出 20:12；申 5:16），虐待侮辱父亲者其罪当诛（出 21:15-17）。父亲有责任抚养儿女，为他们谋求物质和属灵的福祉（申 1:31；箴 1:8），而他的子孙视他为不朽的。

(b) *Ab* often refers to a more distant ancestor such as a grandfather, and commonly to forefathers of the Israelite community (cf. Gen. 17:4). In Mk. 11:10, David was referred to in this manner (cf. Lk. 3:8; Rom. 4:1; Jas. 2:21).

(b) *Ab* 通常指一位年代更为久远的祖先，例如祖父（始祖），并且一般指以色列会众的祖先（参：创 17:4）。《马可福音》11:10 中就这样称呼大卫（参：路 3:8；罗 4:1；雅 2:21）。

(c) "Father" also described the progenitor of a class or the originator of some group, Jabal (Gen. 4:20), Jubal (4:21), Rechab (Jer. 35:6), Abraham (Rom. 4:11, 16f.) and Phinehas (1 Macc. 2:54) being thus designated. See BEN-.

(c) “父”同样用以指一族人或某些群体的始祖或鼻祖，例如雅八（创 4:20）、犹八（创 4:21）、利甲（耶 35:6）、亚伯拉罕（罗 4:11, 16, 17）和非尼哈（马一 2:54）都被称为父。见 BEN-（之子）。

(d) *Ab* is also a name for God, and occurred commonly as an element in personal names. By contrast, the devil also could be described as “father” (Jn. 8:44). See GOD, NAMES OF; ABBA; ABI.

(d) *Ab* 也是对上帝称呼，并且经常作为人名中的一个成分出现。相反，魔鬼也可以被称作“父”（约 8:44）。见 GOD, NAMES OF（神的称谓）；ABBA（阿爸）；ABI（父）。

2. The postexilic name of the fifth month of the Hebrew calendar (July/Aug.), when olives were harvested. See CALENDAR.

2. 埃波月是被掳巴比伦后希伯来历五月的名字（七月或八月），此时是橄榄丰收的时节。见 CALENDAR（历法）。

R. K. HARRISON

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ABACUC

ab'ə-kək [Lat. *Abacuc*] (2 Esd. 1:40, AV). See HABAKKUK.

ABACUC 哈巴谷

音译：ab'ə-kək 【拉丁语：*Abacuc*】（《钦定版圣经》，拉二 1:40）。见 HABAKKUK（哈巴谷）。

ABADDON

ə-bad'ən [Heb. ^a*baddôn*—“(place of) destruction”; Gk. *Abaddôn*]; NEB also DESTRUCTION. In the OT, a place name for the realm of the dead. In three instances Abaddon is paralleled with Sheol (Job 26:6; Prov. 15:11; 27:20), while in Job 28:22 it parallels Death, and in Ps. 88:11 the grave. In Job 31:12 it is part of a metaphor of destruction.

ABADDON 亚巴顿

音译：ə-bad'ən 【希伯来语：^a*baddôn*—“灭亡（之地）”；希腊语：*Abaddôn*】；《新英文译本》还将其译为 DESTRUCTION（“毁灭”）。在《旧约》中，它指代冥府，其中有三处经文将其与阴间相提并论（伯 26:6；箴 15:11；27:20）。在《约伯记》28:22 中亚巴顿表示的是死亡，在《诗篇》88:11 中表示“墓穴”，在《约伯记》31:12 中亚巴顿用来比喻灭亡。

Abaddon belongs to the realm of the mysterious. Only God understands it (Job 26:6; Prov. 15:11). It is the world of the dead in its utterly dismal, destructive, dreadful aspects, not in those more cheerful aspects which include the concept of activities. In Abaddon there are no declarations of God's lovingkindness (Ps. 88:11).

灭亡之地神秘莫测。只有神才了解它（伯 26:6；箴 15:11）。死者的世界呈现出一片凄凉，破败，恐怖的景象，毫无生机可言。灭亡之地彰显不出神的慈爱（诗 88:11）。

In a slight degree the OT presentations personalize Abaddon. It is a synonym for

《旧约》很少以拟人的手法来展现灭亡之地，亚巴顿是永不满足的同义词

insatiableness (Prov. 27:20). It has possibilities of information mediate between those of “all living” and those of God (Job 28:22).

In the NT the word occurs once (Rev. 9:11), the personalization becoming sharp. Abaddon is here not the world of the dead, but the angel who reigns over it. The Greek equivalent of his name is given as APOLLYON.

W. J. BEECHER

ABADIAS

ab-ə-dī'əs (1 Esd. 8:35, AV, NEB). See OBADIAH 11.

ABAGARUS

See ABGAR.

ABAGTHA

ə-bag'thə [Heb. ^abag'tā'—perhaps 'fortunate one']. One of the seven eunuchs, or “chamberlains,” of Xerxes mentioned in Est. 1:10. The name is probably of Middle Iranian origin, and is one of the many Persian marks in Esther.

See L. B. Paton, comm. on Esther (ICC, 1916), pp. 67f.

ABANA

ab'ə-nə [Heb. ^abānā; Gk., Lat., *Abana*] (2 K. 5:12). A river mentioned along with the PHARPAR as one of the principal rivers of Damascus. The RV mg. reading “Amana” is based on the *qere* (Heb. ^amānā; cf. Pesh., Tg.), which may reflect an alternative in actual use, inasmuch as the interchange of *b* and *m* is not without parallel (cf.

箴 27:20)。它可能风闻所有活人和神之间的事（伯 28:22）。

该词在《新约》中出现过一次（启 9:11），在此处拟人的特征更加突出。在这里，亚巴顿（Abaddon）不是指死亡之地，而是统治死亡之地的天使，希腊同义词译作“亚玻伦”（见 APOLLYON[亚玻伦]）。

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ABADIAS 俄巴底亚

音译：ab-ə-dī'əs（《钦定版圣经》，《新英文译本》，拉一 8:35）。见 OBADIAH 11（俄巴底亚 11）。

ABAGARUS 阿伯加

见 ABGAR（阿布加）。

ABAGTHA 亚拔他

音译：ə-bag'thə【希伯来语：^abag'tā'——可能意为“幸运儿”】。《以斯帖记》1:10 中提到的薛西斯的七个太监（“宫廷大臣”）之一。这个名字很可能源自伊朗中部，是《以斯帖记》中众多波斯元素之一。

见 L. B. Paton 撰写的《以斯帖记》注释（ICC, 1916），67-68 页。

ABANA 亚罢拿河

音译：ab'ə-nə【希伯来语：^abānā；希腊语，拉丁语：*Abana*】。《列王纪下》5:12 将亚罢拿河视为大马士革的主要河流之一，与法珥法（见 PHARPAR [法珥法]）同时被提及。《修订译本》旁注根据 *qere*（希伯来语：^amānā；参：《别西大译本》，《塔库姆译本》）将其译为“Amana”（“亚罢拿”），这也能

Evil-merodach=Amil-marduk).

The Abana is identified with the Chrysorroas (“golden stream”) of the Greeks, the modern Nahr Baradā (the “cold”), which rises in the Anti-Lebanon, one of its sources, the ‘Ain Baradā, being near the village of Zebedani, and flows S and then SE toward Damascus. A few miles SE of ancient Abila (see ABILENE) the volume of the stream is more than doubled by a torrent of clear, cold water from the beautifully situated spring ‘Ain Fijeh, after which it flows through a picturesque gorge till it reaches Damascus, whose many fountains and gardens it supplies liberally with water. In the neighborhood of Damascus a number of streams branch off from the parent river, and spread out like an opening fan on the surrounding plain. The Barada, along with the streams which it feeds, loses itself in the marshes of the Meadow Lakes about 18 mi. (29 km.) E of the city.

C. M. THOMSON

ABARIM

ab'-ə-rim [Heb. *‘bārîm*—‘regions beyond’]; AV also “the passages” (Jer. 22:20). A mountainous region E of the northern Dead Sea.

When the people of Abraham lived in Canaan, before they went to Egypt to sojourn, they spoke of the region E of the Jordan as “beyond Jordan.” Looking across the Jordan and the Dead Sea, they

反映出在实际应用中的二者是可以互换的，因为存在 *b* 和 *m* 互换的例子。

（参：Evil-merodach 和 Amil-marduk，汉译同为“以未米罗达”）。

希腊语中称亚罢拿河为“黄金河”，也就是现在的拜拉达河（“冷”），发源于东黎巴嫩山，它的源头之一是萨巴达尼村附近的拜拉达泉。拜拉达泉从南面和东南面流向大马士革，在古亚比拉东南方向几里处（见 ABILENE[亚比利亚]），与菲耶泉的一股清冽的支流交汇，水量激增一倍，而后流入了一个风景如画的峡谷，最后流经大马士革，为那里的喷泉和果园提供了充足的水源。该河流在大马士革附近分成多条支流，在周围的平原上呈扇形分散。拜拉达河和它的支流，最后汇入了距大马士革约 18 英里（29 公里）处的大沼泽中。

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ABARIM 亚巴琳山

音译：ab'-ə-rim【希伯来语：*‘bārîm*—“边缘地带”】；《钦定版圣经》译为“the passages”（“亚巴琳”）（耶 22:20）。死海北部以东的一片山区。

亚伯拉罕的子孙去往埃及之前，住在迦南，他们称约旦河东岸的土地为“外约旦”。他们眺望约旦河与死海彼岸，又将所见的山区称作“外区”。他们在离开埃及后一直沿用这

designated the mountain country they saw there as “the Beyond mountains.” They continued to use these geographical terms when they came out of Egypt (Nu. 27:12; 33:45–48; Dt. 32:49). We have no means of knowing the extent of the region to which they applied the name. The passages speak of the mountain country of Abarim where Moses died, including Nebo, as situated back from the river Jordan in its lowest reaches; and of the Mounds of the Abarim (see IYE-ABARIM) as farther SE so that the Israelites passed them when making their detour around the agricultural parts of Edom, before they crossed the Arnon. Whether the name Abarim should be applied to the parts of the eastern hill country farther N is a question on which we lack evidence.

The name Abarim occurs without the article in Jer. 22:20, where it seems to be the name of a region, on the same footing with the names Lebanon and Bashan, doubtless the region referred to in Numbers and Deuteronomy. The NEB emends Ezk. 39:11 to read this name, instead of RSV “travelers.”

W. J. BEECHER

ABASE

[Heb. *šāpēl*, *šāpāl*, *kālam*; Aram. *šēpal*; Gk. *tapeinóō*] (Job. 40:11; Dnl. 4:37; 2 Cor. 11:7; etc.). The word is often employed to indicate what should be done to or by him who nurtures a spirit and exhibits a demeanor contrary to the laudable humility which is a natural fruit of religion. Christ promised that self-abasement would lead to divine exaltation

些地理名称（民 27:12；33:45-48；申 32:49）。我们尚不知晓这个地名涵盖的地理范围。这几段经文中提到了摩西去世的地点——亚巴琳山区，其中包括尼波山，亚巴琳山区距约旦河最下游有一段距离；而以耶亚巴琳（见 IYE-ABARIM[以耶亚巴琳]），位于东南方向的更远处，因此以色列人穿越亚嫩河之前，在绕道以东的农业区时经过了这里。至于亚巴琳一词是否能够用以指更北边的东部山地，目前尚无证据可以证明。

在《耶利米书》22:20 中，“亚巴琳”这个名字出现时前面没有冠词，这里似乎指的是一个地区的名称，且与黎巴嫩和巴珊并列，大概就是《民数记》和《申命记》中提到的亚巴琳。《新英文译本》在《以西结书》39:11 中改译为“*Abarim*”（“亚巴琳”），而《修订标准译本》译为“*travelers*”（“过路之人”）。

词条作者：W. J. BEECHER

ABASE 降卑

【希伯来语：*šāpēl*, *šāpāl*, *kālam*；亚兰语：*šēpal*；希腊语：*tapeinóō*】（伯 40:11；但 4:37；林后 11:7 等）。这个词通常用来表明一个自信和骄傲的人应该如何自处，或应受到何种对待，他们将降卑，谦卑是宗教信仰的自然产物。基督应许，那些自谦的人将被高举（太 23:12；路 14:11；18:14；参：雅 4:10；彼前 5:6）。见 HUMBLE

(Mt. 23:12; Lk. 14:11; 18:14; cf. Jas. 4:10; 1 Pet. 5:6). See HUMBLE; SHAME. (谦卑); SHAME (蒙羞)。

ABBA

a'bə [Gk. *abbá*, a transliterated loanword from Aram. *'abbā'*, which represents two homonyms in Jewish Palestinian Aramaic that are identical orthographically and phonetically, but distinct morphologically; one homonym may be translated as 'the father' or 'my father,' the other as 'dada,' 'daddy.']. The common, but incorrect, morphological analysis of the Aram *'abbā'* transliterated into Greek in Mk. 14:36; Rom. 8:15; Gal. 4:6, is that it is the emphatic state of the noun *'ab* ("father"). While the emphatic or determinative ending *-ā'* is a virtual Aramaic equivalent of the definite article in Hebrew, it sometimes had the force of a possessive pronoun in Jewish Palestinian Aramaic (Stevenson, § 8); consequently the context alone would determine whether *'abbā'* should be translated "the father," or "my father." Furthermore, by the time of Jesus the Aram *'ab* with the first person singular pronominal suffix *-ī* (*^abī*, "my father"; cf. its use in Dnl. 5:13) had become virtually obsolete and was replaced by *'abbā'* (Dalman, pp. 19–21f.).

In contrast with the foregoing morphological analysis, however, comparative linguistics indicates that the Aram *'abbā'* used by Jesus (see below) was formed in an entirely different manner. That which appears to be the Aramaic emphatic ending *-ā'* (with compensatory doubling of the final radical *b*) is in reality the reduplication of the initial syllable *'ab* in the final syllable

ABBA 阿爸

音译: a'bə 【希腊语: *abbá*, 是一个从亚兰语 *abbā'*音译过来的外来词, 在巴勒斯坦犹太亚兰语中代表两个同形同音异义词, 虽写法和发音相同, 但语态不同。其中一个同音异义词可以翻译成“圣父”或“我父”, 另外一个可翻译成“爸爸”, 或口语里的“爸爸”】。对希腊语中的这个亚兰语音译词 *'abbā'* 最普遍的形态学分析 (尽管并不正确) 是将其视作名词 *'ab* (“父”) 的强调式, 例如《马可福音》14:36, 《罗马书》8:15, 和《加拉太书》4:6 中的情况。而用于强调或限定的亚兰语词尾 *-ā'* 实际上等同于希伯来语中的定冠词, 在巴勒斯坦犹太亚兰语中该词尾有时具有物主代词的功能 (Stevenson, 第 8 段); 因此, 只有结合语境才能判断应将 *'abbā'* 翻译成“圣父”, 还是“我父”。此外, 到了耶稣时代, 亚兰语 *'ab* 带有第一人称单数代词后缀 *-ī* 的形式 (*^abī*, “我父”; 参: 该词在《但以理书》5:13 中的用法) 早已过时, 已被 *'abbā'* 取代 (Dalman, 19-22 页)。

相较于前面的形态学分析, 比较语言学表明耶稣所使用的亚兰语 *'abbā'*, 其构成方式是截然不同的 (详见下文)。看似亚兰语强调后缀的 *-ā'* (用于加强 *b* 音) 实际上是声母 *'ab* 在韵母 *bā'* 中的重复, 带有“婴儿言语” (*Lallwörter*) 的特征。这种重复是儿童语言习得过程中的一种普遍现象 (Berry, 162 页起), 英语中的“dada/daddy”、“momma/mommy”

-bā' characteristic of *Lallwörter* ("nursery words"). Such reduplication is a universal phenomenon in the development of the speech of children (Berry, pp. 162ff.), for which the English forms "dada/daddy," "momma/mommy" are excellent examples. The homonym 'abbā' originated in the babbling of infants and small children in Aramaic-speaking families, and gradually achieved wider currency (cf. Jeremias, p. 58). In the colloquial speech of Jesus' time, 'abbā' was primarily used as a term of informal intimacy and respect by children of their fathers (Jeremias, p. 60). Like the analogous Aram 'immā' ("momma") derived from the Aram 'ēm ("mother"), *abbā'* is a static form in Palestinian Jewish Aramaic, taking neither suffix nor inflection.

In the NT, *abbā* occurs only three times, always in the form of the compound address *abbā ho patēr* ("abba, father"): Mk. 14:36; Rom. 8:15; Gal. 4:6. The transliteration, rather than translation, of the term *abbā* indicates that it had become a fixed liturgical expression within early Christianity, undoubtedly under the influence of Jesus' usage. Evidence from the four Gospels indicates that Jesus customarily addressed God as "Father" in all of His prayers; the sixteen examples (twenty-one including parallels) are found in every stratum of the Gospel tradition: Mark (1 time); Q (3); Luke (2); Matthew (1); John (9). (The only exception is Mk. 15:34 par. Mt. 27:46, where Jesus cries out from the cross "My God, my God" in the words of Ps. 22:1.) In Greek there are three ways in which Jesus addresses God as "Father" in prayer contexts: (1) *páter* ("father"), the Greek

是最好的例子。同音异义词 'abbā' 源自亚兰语家庭中孩子的咿呀学语，其应用范围逐渐扩展（参：Jeremias, 58 页）。在耶稣的时代，'abbā' 在口语中最初是孩子对父亲的尊称，是一种十分亲昵的非正式称呼（Jeremias, 60 页）。类似的还有亚兰语中的 'immā'（“妈妈”），来源于亚兰语中的 'ēm（“母亲”），在巴勒斯坦犹太亚兰语中，*abbā'* 的词形是固定的，既无后缀也无变形。

abbā 在《新约》中仅出现三次，且都以复合形式 *abbā ho patēr*（“阿爸，父”）出现：《马可福音》14:36，《罗马书》8:15，《加拉太书》4:6。更准确地说，对 *abbā* 一词的音译（而非翻译），表明了该词是早期基督教的固定礼拜用语，这无疑受到耶稣对该词使用的影响。四福音书已经证明，耶稣在祈祷时习惯尊称上帝为“父”；这一福音传统从十六个例子（如果包含平行经文则共有二十一处）中体现出来：《马可福音》一次，Q 字原材料三次，《路加福音》两次，《马太福音》一次，《约翰福音》九次。（唯一例外的是在《马可福音》15:34 和《马太福音》27:46 中，耶稣在十字架上大声呼喊“我的神，我的神”，《诗篇》22:1 当中也是这样说的。）在希腊语中，耶稣在祈祷时称呼上帝为父的方式有三种：（1）*páter*（“父”），希腊语呼格（太 11:25，同路 10:21a；路 11:2；

vocative (Mt. 11:25 par. Lk. 10:21a; Lk. 11:2; 22:42; 23:34, 46; Jn. 11:41; 12:27f.; 17:1, 5, 11, 21, 24f.); (2) *ho patēr* (“the father”), the articular nominative used as a vocative (Mk. 14:36 [*abbá ho patēr*; cf. Rom. 8:15; Gal. 4:6]—correct Greek form, since the second member of a compound address is always in the nominative [Robertson, p. 461]; Mt. 11:26 par. Lk. 10:21b—incorrect Greek usage, and therefore in all probability a Semitism, since the articular nominative constitutes the vocative in both Hebrew and Aramaic [Turner, p. 34]); (3) *páter mou* (“my father”), Greek vocative with first person singular possessive pronoun (Mt. 26:39, 42). This variation in expression makes it probable that the Aram *'abbā'* was the original form of address used in each of these prayers, since the term could legitimately be translated in all of these ways (Black, p. 283).

While the OT does use the image “Father” for Yahweh, it is a comparatively marginal conception, occurring only fourteen times and usually in the sense of an absolute and irrevocable authority (*TDOT*, I, 17–19). The Judaism of the Greco-Roman era continues the reluctance to apply this image to Yahweh. However, beginning with the end of the 1st cent. A.D., the image becomes increasingly common in rabbinic literature (Dalman, pp. 186–89; *SB*, I, 394ff.; II, 49f.). According to Jeremias (p. 29), there is no evidence in the literature of ancient Palestinian Judaism that *'abbā'* was used as a personal address to God in prayer (cf. *TDNT*, I, 5). However, this argument from silence is so heavily qualified by

22:42; 23:34, 46; 约 11:41; 12:27-28; 17:1, 5, 11, 21, 24-25); (2) *ho patēr* (“圣父”), 这一冠词主格形式用作呼格(可 14:36[*abbá ho patēr*; 参: 罗 8:15; 加 4:6], 是正确的希腊语形式, 因为复合称谓的第二个成分都要使用主格形式[Robertson, 461 页]; 《马太福音》11:26 和平行经文《路加福音》10:21b 中错误地使用了这个希腊词语, 因此很可能体现出了闪族语的特征, 因为其中的冠词主格在希伯来语和亚兰语中都能构成呼格[Turner, 34 页]; (3) *páter mou* (“我父”), 希腊语呼格第一人称单数所有格形式(太 26:39, 42)。这种表达方式的变化证明在这些祷告中, 亚兰语 *'abbā'*有可能是最初对神的称谓, 因为该词可以合理地翻译成以上几种形式(Black, 283 页)。

《旧约》确实用“父”指代耶和华, 但是它是一种相对边缘的观念, 该称呼仅出现十四次, 并且通常在表示绝对权威时才这样称呼耶和华(*TDOT*, I, 17-19)。希腊罗马时期的犹太人不情愿视耶和华为父。但到了公元前一世纪末期, 拉比文献普遍以父的形象来描绘上帝(Dalman, 186-189 页; *SB*, I, 394 页起; II, 49-50 页)。根据耶利米的著作(29 页), 古巴勒斯坦犹太人的文献中找不到个人在祷告中称上帝为天父(*'abbā'*)的证据(参: *TDNT*, I, 5)。然而耶利米却极力支持这个观点(参: 15-29 页), 他对这个意见的赞同甚至超出了其本身的可信程度(参: Sandmel, 202 页)。尽管如此, 仍可以发现, 在希腊罗马时代的犹太文学作品中, 用 *'abbā'*来称呼上帝是非常罕见的, 这

Jeremias (cf. pp. 15–29) that it cannot bear the full weight he gives it (cf. Sandmel, p. 202). Nonetheless, it may be observed that 'abbā' as a form of address to God is extremely uncommon in Jewish literature of the Greco-Roman period, doubtless because it would have appeared irreverent to address God with this familiar term. Jesus' frequent use of this term in prayer is an indirect attestation of His extraordinary claim to intimacy with God. In further contrast with the reluctance of first-century Palestinian Judaism to apply the image of "father" to God, the four Gospels preserve more than 125 instances in which Jesus refers to God as "Father" in contexts other than prayer; in all probability the Aram. 'abbā' stands behind each of these occurrences.

无疑是因为以如此熟悉的称谓来称呼上帝是不敬的表现。耶稣在祈祷时常使用 'abbā' 来称呼上帝，这间接证明了祂与神存在异常亲密的关系。公元 1 世纪的巴勒斯坦犹太人不愿为上帝冠以“父”的形象，而四福音书记载耶稣称上帝为“父”的经文（除了祈祷之外）却超过了 125 处；这些经文很可能都使用了亚兰语 'abbā'。

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ABDA

ab'də [Heb. 'abdā'—perhaps abbr. for

ABDA 亚比大、押大

音译: ab'də 【希伯来语: 'abdā'——可

‘servant of Yahweh’].

1. The father of Adoniram, King Solomon’s superintendent of forced labor (1 K. 4:6).

2. A Levite mentioned in the statistical note in Neh. 11:17. This “Abda the son of Shammua” is in the partly duplicate passage in 1 Ch. 9:16 called “Obadiah the son of Shemaiah.”

ABDEEL

ab’də-el [Heb. ‘abd’ēl—‘servant of God’]. The father of SHELEMIAH (Jer. 36:26).

ABDI

ab’dī [Heb. ‘abdi—prob. abbr. for ‘servant of Yahweh’].

1. A Levite, father of Kishi and grandfather of King David’s singer Ethan (1 Ch. 6:44 [MT 29]; cf. 15:17). This makes Abdi a contemporary of Saul the king.

2. A Levite, father of the Kish who was in service at the beginning of the reign of Hezekiah (2 Ch. 29:12). Some mistakenly identify this Abdi with 1.

3. A man who in Ezra’s time had married a foreign wife (Ezr. 10:26). He was not a Levite, but “of the sons of Elam.”

ABDIAS

ab-dī’ās (2 Esd. 1:39, AV). See OBADIAH

1. Here in 2 Esdras it is said that Abraham, Isaac, Jacob, and the Minor Prophets shall be given as leaders to the

能为“耶和华的仆人”的缩写】。

1. 为所罗门王掌管服苦之人的亚多尼兰的父亲，亚比大（王上 4:6）。

2. 押大，《尼希米记》11:17 的人数统计中提到的一个利未人。《尼希米记》11:17 复制了《历代志上》9:16 的部分内容，前者描述为“沙母亚的儿子押大”，后者描述为“示玛雅的儿子俄巴底”。

ABDEEL 亚伯叠

音译：ab’də-el 【希伯来语：‘abd’ēl—“上帝的仆人”】。是示利米雅之父（见 SHELEMIAH[示利米雅]）（耶 36:26）。

ABDI 亚伯底、押底

音译：ab’dī 【希伯来语：‘abdi—可能为“耶和华的仆人”的缩写】。

1. 利未人亚伯底，基示之父，大卫的歌唱者以探的祖父（代上 6:44[《马所拉文本》29]；参：代上 15:17）。这证明亚伯底是扫罗王时期的人。

2. 利未人亚伯底，基士之父，在希西家王登基之初在耶和华的殿内侍奉（代下 29:12）。有人将这个亚伯底与 1 中的亚伯底混淆了。

3. 押底，在以斯拉时期一个犯异族通婚罪的人（拉 10:26）。他不是利未人，而是“以拦的子孙”。

ABDIAS 俄巴底亚

音译：ab-dī’ās（《钦定版圣经》，拉

二 1:39）。见 OBADIAH 1（俄巴底亚 1）。根据《以斯得拉二书》，“从东方来的人”亚伯拉罕，以扫，雅各和

“nation from the east” which is to overthrow Israel. 小先知们将取代以色列成为领袖。

ABDIEL

ab'di-əl [Heb. 'abdi'el—'servant of God']. A Gadite who lived in Gilead or in Bashan, and whose name was reckoned in genealogies of the time of Jotham king of Judah, or of Jeroboam II king of Israel (1 Ch. 5:15-17).

ABDIEL 押比迭

音译: ab'di-əl 【希伯来语: 'abdi'el—“上帝的仆人”】。押比迭, 一个住在基列或巴珊的迦得人, 他的名字在犹大王约坦和以色列王耶罗波安二世年间记在家谱中(代上 5:15-17)。

ABDON

ab'don [Heb. 'abdôn—perhaps 'service,' 'worship'].

ABDON 押顿、亚伯顿、亚比顿

音译: ab'don 【希伯来语: 'abdôn—可能意为“侍奉”或“崇拜”】。

1. A JUDGE of Israel for eight years (Jgs. 12:13-15). He was the son of Hillel the Pirathonite, and was buried in Pirathon in the territory of Ephraim (probably to be identified with Far'âtā, about 6 mi. [10 km.] WSW of Shechem).

1. 押顿, 作以色列八年士师(见 JUDGE[士师、审判官])(士 12:13-15)。押顿是比拉顿人希列之子, 死后葬在以法莲的比拉顿(可能被认为是弗尔阿塔(Far'âtā)一地, 在示剑西南偏西方向约 6 英里[10 公里]处)。

Abdon's numerous offspring (forty sons and thirty grandsons) indicate that he had extensive family relationships, and his possession of seventy asses points to his being a man of wealth and standing.

押顿的子孙众多(他有四十个儿子, 三十个孙子), 这表明他拥有一个大家族, 而且还拥有七十匹驴驹, 这说明他是一个富有且有地位的人。

Abdon is the last judge in the continuous account of Jgs. 2:6-13:1. After his judgeship Israel was delivered into the hands of the Philistines for a period of forty years; then follow the stories of Samson, Micah and his Levite, the Benjaminite civil war, and the childhood of Samuel. The national history is resumed in 1 S. 4:18. Upon the death of Abdon the Philistines asserted themselves as overlords of Israel. Their policy of suppressing Israel's national consciousness resulted in their abolishing the office of judge and transferring the priesthood to Eli's house, but Eli assumed

《士师记》2:6-13:1 对士师的连续记载中, 押顿是最后一位。他的士师之职结束后, 耶和华将以色列人交在非利士人手中四十年; 接下来《圣经》记述的是参孙、米迦和他的利未人祭司、以色列讨伐便雅悯和撒母耳童年的故事。《撒母耳记上》4:18 中又将话题转移回国家历史上。押顿死后, 非利士人宣称他们统治了以色列。他们对以色列的压迫导致士师职分被废除, 这一神职转移至以利家, 然而以利只承担起了部分士师的职责。以色列重获独立后, 立即恢复了士师职分, 并让撒母耳作士师(撒上 7:6; 2:27-28)。

some of the judge's duties. As soon as Israel regained her independence, the office of judgeship was reestablished with Samuel as judge (1 S. 7:6; 2:27f.).

2. The son of Jehiel and his wife Maachah (1 Ch. 8:30; 9:36). Jehiel is depicted as the “father of Gibeon,” perhaps the founder of the Israelite community there. This Abdon is also referred to as the brother of Ner the grandfather of King Saul.

3. One of the messengers sent by King Josiah to Huldah the prophetess (2 Ch. 34:20). In the parallel passage 2 K. 22:12 he is called ACHBOR.

4. One of the multitude of the Benjaminites who lived in Jerusalem (1 Ch. 8:23), possibly under Nehemiah's governorship, though the date is uncertain.

5. A city of the Levites in the tribe of Asher about 8 or 9 mi. (13 or 14 km.) NNE of Accho (Josh. 21:30; 1 Ch. 6:74), probably the present ruin of ‘Abdeh’.

2. 亚伯顿是耶利和妻子玛迦的儿子（代上 8:30； 9:36）。耶利被称作“基遍的父亲”，可能是以色列聚居区的建立者。这个亚伯顿是尼珥的兄弟，扫罗王的祖父。

3. 亚比顿是约书亚王派去见女先知户勒大的使者之一（代下 34:20）。在平行经文《列王纪下》22:12 中被称作亚革波（见 ACHBOR [亚革波]）。

4. 《历代志上》8:23 中提到的住在耶路撒冷的便雅悯人之一，尽管不能确定他在世的时间，但他很可能是尼希米统治时期的人。

5. 押顿，亚设支派地业中分给利未人的一座城邑，在亚柯东北偏北约 8 至 9 英里（13 或 14 公里）处（书 21:30；代上 6:74），很可能是现在的“阿布代”遗址。

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ABED-NEGO

ə-bed'nə-gō [Heb. and Aram. *“bēd nēgō*, once Aram. *“bēd nēgō’* (Dnl. 3:29)]. The name given in the court of Nebuchadnezzar to Azariah, one of Daniel's three companions (Dnl. 1:6f.). The name is unknown in Neo-Babylonian texts. According to many, *nego* is an intentional corruption of *Nebo*, the Babylonian god of wisdom, arising from

ABED-NEGO 亚伯尼歌

音译：ə-bed'nə-gō 【希伯来语和亚兰语：*“bēd nēgō*，有一次亚兰语作 *“bēd nēgō’*（但 3:29）】。但以理的三个同伴之一，在尼布甲尼撒在位期间被改为亚撒利雅（但 1:6-7）。这个名字在新巴比伦《圣经》中不曾出现过。许多人认为“尼哥”（nego）是巴比伦智慧之神“尼波”（Nebo）的讹语，这是因为希伯来文士们不想以异教名

the desire of the Hebrew scribes to avoid giving a heathen name to a hero of their faith. The name, according to this view, would mean “servant of Nebo.” Others take it as a translation of some Babylonian name beginning with Arad, “servant.” Attempts have been made to relate the second element to the Babylonian word for “morning star,” a name given to the goddess Ishtar.

After he refused, along with his friends, to eat the provisions of the king’s table, Abed-nego was fed and flourished upon vegetables and water. Having successfully passed his examinations and escaped the death with which the wise men of Babylon were threatened, at the request of Daniel he was appointed along with his companions over the affairs of the province of Babylon (Dnl. 2). But because he refused to bow down to the image which Nebuchadnezzar had set up, he was cast into the burning fiery furnace; and after his triumphant delivery he was caused by the king to prosper in the province of Babylon (Dnl. 3). The three friends are referred to by name in 1 Macc. 2:59, and by implication in He. 11:33f.

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ABEL

ā'bəl [Heb. *hābel*; Gk. *Abel*]. The second son of Adam and Eve (Gen. 4:1–9). His name may be derived from Akk. *aplu*, “son,” and is perhaps generic in nature.

A herdsman, Abel presented to God a more acceptable sacrifice than his brother Cain, and was subsequently killed by the latter in a fit of jealousy. Why Abel’s

字来称呼他们信仰的英雄。据此推论，该名字意为“尼波的仆人”。还有人将其理解为某些以“亚拉得”（“仆人”）开头的巴比伦名字的翻译。有人试图将这个名字的第二部分与巴比伦语中的“晨星”联系起来，“晨星”是女神伊师塔的名字。

亚撒利雅和他的同伴拒绝吃国王桌子上的食物之后，靠吃素菜、喝白水依然长得俊美肥胖。他顺利通过了巴比伦的智者都难应付的考验，在但以理的请求下，王同意派他和他的同伴管理巴比伦省的事务（但 2）。但由于亚伯尼歌拒绝向尼布甲尼撒铸造的金像跪拜，王下令将他扔进火窑，而他却安然无恙，因此王在巴比伦省高升了亚伯尼歌（但 3）。《马加比一书》2:59 中提到了但以理的这三位同伴，而且《希伯来书》11:33-34 中也有所暗示。

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ABEL 亚伯

音译：ā'bəl 【希伯来语：*hābel*；希腊语：*Abel*】。亚伯是亚当和夏娃的次子（创 4:1-9）。他的名字可能来自于阿卡德语 *aplu*，意为“儿子”，可能是个通用名。

亚伯是一位牧人，他向上帝献的祭比他兄弟该隐的更受悦纳，因此遭到兄弟该隐的嫉妒，最终被该隐谋杀。我们不知道为什么上帝看中亚伯所献的

offering was more suitable is unknown, and there is no evidence that at this period animal sacrifices were deemed superior to cereal offerings. The LXX *diélēs* of Gen. 4:7 suggests that Cain's real offense was a ritual one, the offering apparently not having been presented in a proper manner. Even so, strict ceremonial regulations applied only to animal sacrifices (cf. Ex. 29:17; Lev. 8:20; Jgs. 19:29). He. 11:4, however, implies improper spiritual motivation as the real reason why the offering was rejected. Well-doing consisted not in the outward offering (Gen. 4:7) but in the right state of heart and mind.

Abel ranks as the first martyr (Mt. 23:35), whose blood cried for vengeance (Gen. 4:10; cf. Rev. 6:9f.) and produced despair, whereas that of Jesus appeals to God for man's forgiveness and brings cleansing from sin (1 Jn. 1:7). Abel's death is a prototype of Christ's death (He. 12:24).

R. K. H

ABEL

ā'bəl [Heb. *'ābēl*—'meadow']. A word used in several compound names of places. It appears by itself as the name of a city concerned in the rebellion of Sheba (2 S. 20:18), though it is there probably an abridgment of the name ABEL-BETH-MAACAH (cf. vv. 14f.). In 1 S. 6:18, where the Hebrew has "the great meadows," and the Greek "the great stone" (so RSV, NEB), the AV translates "the great stone of Abel."

祭，也没有任何证据表明燔祭优于素祭。《七十士译本》《创世纪》4:7 中 *diélēs* 一词暗示该隐在宗教仪式上触犯了神，他显然没有以正确的方式献祭。虽然如此，只有在献燔祭时才有严格的礼仪规定（参：出 29:17；利 8:20；士 19:29）。但《希伯来书》11:4 指出该隐的献祭不被悦纳的真正原因在于他的动机不良。行得好不在于外在的祭物（创 4:7），而是在于正确的心态和思想。

亚伯是第一位殉道者（太 23:35），他的血有声音从地里向神哀告（创 4:10；参：启 6:9-10），而耶稣的流血是为了在神面前替世人代求，令神宽恕世人，并洗净他们的罪（约壹 1:7）。亚伯之死是耶稣受难的原型（来 12:24）。

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ABEL 亚比拉

音译：ā'bəl 【希伯来语：*'ābēl*——“牧场”】。该词多用于地名合成词中。《撒母耳记下》20:14 中的亚比拉是士巴反叛中所涉及到的城市之一（撒下 20:18），但该词在其中可能为“亚伯伯玛迦”（见 ABEL-BETH-MAACAH [亚伯伯玛迦]）的缩写形式（参：撒下 20:14-15）。在希伯来文的《撒母耳记上》6:18 中作“大牧场”，而希腊文中作“大磐石”（《修订标准译本》，《新英文译本》同），《钦定版圣经》中将其翻译为“亚比拉的大磐石”。

ABEL-BETH-MAACAH

ā'bəl-beth-mā'ə-kə [Heb. 'āḇēl bêt-ma^{akā}—'meadow of the house of Maacah' (1 K. 15:20; 2 K. 15:29), also 'āḇēlā bêt hamma^{akā} (2 S. 20:15), 'āḇēlā ūbêt ma^{akā} (v. 14)] also **ABEL OF BETH-MAACAH** (2 S. 20:14f.); AV **ABEL-BETH-MAACHAH** (or "of Beth-maachah"), also "Abel, and (to) Beth-maachah" (2 S. 20:14). In 2 S. 20, the city, far to the north, where Joab besieged Sheba son of Bichri; in 2 K. 15, along with Ijon and other places, a city in Naphtali captured by Tiglath-pileser king of Assyria (733 B.C.). The capture appears also in the records of Tiglath-pileser, where the city is called Abilakka. In 1 K. 15 it is mentioned with Ijon and Dan and "all the land Naphtali" as being smitten by Ben-hadad of Damascus in the time of Baasha. In the parallel account in 2 Chronicles 16:4 the cities mentioned are Ijon, Dan, and Abel-maim. Abel-maim is either another name for Abel-beth-maacah, or the name of another place in the same vicinity.

The prevailing identification of Abel-beth-maacah is with Abil, a few miles W of Dan, on a height overlooking the Jordan near its sources. The adjacent region is rich agriculturally, and the scenery and the water supply are especially fine. Abel-maim, "meadow of water," is an apt designation for it.

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ABEL-KERAMIM

ā'bəl-ker'ə-mim [Heb. 'āḇēl k'ērāmîm—'meadow of vineyards']; AV "plain of the vineyards." A city mentioned in Jgs.

ABEL-BETH-MAACAH 亚伯伯玛迦

音译：ā'bəl-beth-mā'ə-kə 【希伯来语：'āḇēl bêt-ma^{akā}——“玛迦家的牧场”（王上 15:20；王下 15:29），亦作 'āḇēlā bêt hamma^{akā}（撒下 20:15），'āḇēlā ūbêt ma^{akā}（撒下 14）】在《撒母耳记下》20:14-15 中作 **ABEL OF BETH-MAACAH**（“伯玛迦的亚比拉”）；《钦定版圣经》中作 **ABEL-BETH-MAACHAH**（或“of Beth-maachah”），或“Abel, and (to) Beth-maachah”（撒下 20:14）。根据《撒母耳记下》20 中的记载，亚伯伯玛迦在更远的北方，约押曾在那里围困比基利之子示巴。《列王纪下》15 中提到过该城，它在拿弗他利境内，与以云等城邑一同被亚述王提革拉毗列色夺取（公元前 733 年）。亚述王提革拉毗列色也曾记载过占领亚伯伯玛迦，该城在亚述记录中被称为阿比拉卡。《列王纪上》15 中记载道巴沙在位时，大马士革的便哈达攻击了亚伯伯玛迦与以云、但和拿弗他利全境。平行经文《历代志下》16:4 中提到了以云、但和亚伯玛音。亚伯玛音或许是亚伯伯玛迦城的别名，或是这片区域内另外一座城市的名称。

人们通常认为亚伯伯玛迦也就是今天的阿比尔丘，它位于但城以西几英里处，接近约旦河源头的上游。其附近的区域农业较为发达，风光旖旎，水源充足。亚伯玛音的含义是“水边的平原”，这是一个很贴切的名字。

词条作者：W. J. BEECHER

ABEL-KERAMIM 亚备勒基拉明

音译：ā'bəl-ker'ə-mim 【希伯来语：'āḇēl k'ērāmîm——“葡萄园的草原”】；《钦定版圣经》中作“plain

11:33 along with Aroer, Minnith, and “twenty cities,” in summarizing Jephthah’s campaign against the Ammonites. Eusebius and Jerome speak of it as in their time a village about 7 Roman mi. from Rabbath-ammon (mod. Amman); and the site may be identified with Khirbet es-Suq, 5 mi. (8 km.) S of Amman. *GAB* suggests Na’ûr, NE of Nebo.

ABEL-MAIM

ā’bəl-mā’əm [Heb. ’āḇēl mayim—‘meadow of water’]. See ABEL-BETH-MAACAH.

ABEL-MEHOLAH

ā’bəl-mə-hō’la [Heb. ’āḇēl mēhōlā—‘meadow of dancing’]. The residence of Elisha the prophet (1 K. 19:16). When Gideon and his three hundred broke their pitchers in the camp of Midian, the Midianites in their first panic fled down the valley of Jezreel and the Jordan “toward Zererah” (Jgs. 7:22). Zererah (Zeredah) is Zarethan (2 Ch. 4:17; cf. 1 K. 7:46), separated from Succoth by the clay ground where Solomon made castings for the temple. The wing of the Midianites whom Gideon pursued crossed the Jordan at Succoth (Jgs. 8:4ff.). This would indicate that Abel-meholah was thought of as a tract of country with a “border,” W of the Jordan, some miles S of Beth-shean, in the territory either of Issachar or west Manasseh.

Abel-meholah is also mentioned in connection with the jurisdiction of Baana, one of Solomon’s twelve commissary

of the vineyards” (“葡萄园的草原”)。《士师记》11:33 在总结耶弗他与亚扪人的战争时提到了该地，还同时提到亚罗珥、米匿和其他二十座城。优西比乌和耶柔米称在他们那个时代，亚备勒基拉明是距拉巴亚扪七罗马里的一个小村庄（今安曼）；这一地点大概可以认定为今天安曼以南 5 英里（8 公里）处的苏克废丘（Khirbet es-Suq）。《圣经地图集》（*GAB*）中认为该地是尼波山东北的鲁亚（Na’ûr）。

ABEL-MAIM 亚伯玛音

音译：ā’bəl-mā’əm 【希伯来语：’āḇēl mayim——“水边的草原”】。见 ABEL-BETH-MAACAH（亚伯伯玛迦）。

ABEL-MEHOLAH 亚伯米何拉

音译：ā’bəl-mə-hō’la 【希伯来语：’āḇēl mēhōlā——“舞蹈之草场”】。先知以利沙的家乡（王上 19:16）。基甸和他的三百将士在米甸的营中打破手中的瓶子，米甸人就惊恐万分，四散奔逃，沿着耶斯列山谷和约旦河“逃向了西利拉”（士 7:22）。西利拉（洗利达）也就是《历代志下》4:17 中的撒利但（参：王上 7:46），所罗门为圣殿铸造设备时在疏割和撒利但之间以胶泥铸模。基甸追赶米甸人，越过约旦河到达疏割（士 8:4-35）。这表明当时人们认为亚伯米何拉是约旦河以西，伯善以南几里的一个地区，可能在以萨迦境内，或西玛拿西境内。

《列王纪上》4:12 中提到亚伯米何拉在耶斯列下边，与伯善和撒拉他拿一同归巴拿管辖，巴拿是所罗门的十二

officers (1 K. 4:12) as below Jezreel, with Beth-shean and Zarethan in the same list.

Jerome and Eusebius speak of Abelmeholah as a tract of country and a town in the Jordan Valley, about 10 Roman mi. S of Beth-shean. At just that point the name seems to be perpetuated in that of the Wādī Mâlih, and Abelmeholah is commonly located near where that wadi, or the neighboring Wādī Helweh, comes down into the Jordan Valley. *WHAB* locates it at Tell el-Maqlûb, *GAB* at Tell Abû Sifri, both in this same general vicinity.

Presumably Adriel the Meholathite (1 S. 18:19; 2 S. 21:8) was a resident of Abelmeholah.

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ABEL-MIZRAIM

ā'bəl-miz'rə-im [Heb. 'āḇēl miṣrayim—'watercourse of Egypt']. The alternate name of Atad, E of Jordan and N of the Dead Sea, given because Joseph and his funeral party from Egypt mourned (cf. 'ēbel, "mourning") there over Jacob (Gen. 50:11). The reference to Atad being "beyond Jordan" may imply that the narrative standpoint was that of Transjordan; otherwise a circuitous route would have been necessary.

ABEL-SHITTIM

ā'bəl-shit'im [Heb. 'āḇēl haššittîm—'watercourse of the acacias']. This form appears in Nu. 33:49 only, the name Shittim being used elsewhere (Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5). The valley of Joel 3:18 [MT 4:18] is apparently a

个官吏之一。

耶柔米和优西比乌都认为亚伯米何拉地域广阔，是位于伯善以南约十罗马里处的耶斯列山谷中的一个城镇。据此可以判断，亚伯米何拉因玛利赫（Mâlih）河谷而存留至今，并且人们通常认为它位于该河谷附近或与之相邻的赫勒韦河谷之中，赫勒韦河谷直接注入约旦峡谷。《威斯敏斯特圣经历史地图集》（*WHAB*）将其定位在今天的迈格卢卜丘（Tell el-Maqlûb），《圣经地图集》（*GAB*）将其定位在今阿布西夫里丘（Tell Abû Sifri），这两地都在同一片区域内。

米何拉人亚得列（撒上 18:19；撒下 21:8）的家乡可能是亚伯米何拉。

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ABEL-MIZRAIM 亚伯麦西

音译：ā'bəl-miz'rə-im 【希伯来语：'āḇēl miṣrayim——“埃及之哀悼”】。亚达的别名，位于约旦河以东，死海以北。该地因约瑟带领着埃及的一行人在此地为逝去的雅各哀哭而得名（参：'ēbel，“哀悼”）（创 50:11）。《圣经》中说亚达在约旦河那边，从作者的叙事立场来看，约旦河那边可能指的是约旦河西；否则送葬的队伍就需要绕道而行。

ABEL-SHITTIM 亚伯什亭

音译：ā'bəl-shit'im 【希伯来语：'āḇēl haššittîm——“生长皂荚树、洋槐树等树木之草地”】。“亚伯什亭”仅出现在《民数记》33:49 当中，《圣经》其他各处均为“什亭”（民 25:1；书 2:1；3:1；弥 6:5）。《约珥书》3:18

different location. See SHITTIM.

ABEZ

ā'bəz (Josh. 19:20, AV). See EBEBZ.

ABGAR

ab'gär; **ABGARUS** ab-gä'rəs; **ABAGARUS** ə-bag'ər-əs [GK. *Abgaros*]; written also **AGBARUS**; **AUGARUS**. A name common to several kings (toparchs) of Edessa, Mesopotamia. One of these, Abgar, a son of Uchomo, the seventeenth (14th?) of twenty kings, according to legend (see Eusebius *HE* i.13) sent a letter to Jesus, professing belief in His messiahship and asking Him to come and heal him from an incurable disease (leprosy?), inviting Him at the same time to take refuge from His enemies in his city, "which is enough for us both." Jesus answering the letter blessed him, because he had believed on Him without having seen Him, and promised to send one of His disciples after He had risen from the dead. The apostle Thomas sent Judas Thaddeus, one of the Seventy, who healed him.

See J. Quasten, *Patrology* (1950), I, 142f.

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ABHOR; ABHORRENCE; ABHORRENT

[Heb. *bā'aš*, *gā'al*, *dērā'on*, *zā'am*, *qūš*, *šāqaš tā'ab*, *tā'ab*; Gk. *bdelyssomai*]; AV also **ABOMINABLE**, **LOTHING** (sic); NEB also **SPURN** (Lev. 26), **LOATHE**, "regard as an abomination,"

【《马所拉文本》4:18】中的什亭谷显然是另外一个地点。见 SHITTIM (什亭)。

ABEZ 亚别

音译: ā'bəz (《钦定版圣经》, 书 19:20)。见 EBEBZ (亚别)。

ABGAR 阿布加尔

音译: ab'gär; 亦作 **ABGARUS**, 音译 ab-gä'rəs; 亦作 **ABAGARUS**, 音译: ə-bag'ər-əs 【希腊语: *Abgaros*】; 还可写作 **AGBARUS**, **AUGARUS**。美索不达米亚的伊德撒王国多个国王 (小国的君主) 叫阿布加尔。其中一位阿布加尔是尤酋默 (Uchomo) 之子, 在该国二十位君王中位列第十七位 (或第十四位, 不确定), 据传说 (Eusebius *HE* i, 13), 他曾写信给耶稣, 说他相信救世主, 请求耶稣前去治疗他的不治之症 (可能为麻风病), 并邀耶稣到他的城邦中躲避仇敌的迫害, 说这城邦虽小, 但 "足够我们两人容身"。耶稣在给阿布达尔回信中祝福了他, 因为他没有看见救世主就信了, 并许诺在升天后将派一位门徒到伊德撒。后来使徒多马派遣七十位门徒之一的达太治愈阿布加尔的疾病。

见 J. Quasten, *Patrology* (1950) I, 142-143 页。

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ABHOR; ABHORRENCE; ABHORRENT 憎恶; 令人厌恶之物; 可憎的

【希伯来语: *bā'aš*, *gā'al*, *dērā'on*, *zā'am*, *qūš*, *šāqaš tā'ab*, *tā'ab*; 希腊语: *bdelyssomai*】; 《钦定版圣经》中作 **ABOMINABLE** ("可憎恶的"), **LOTHING** ("被厌恶的")

REPUGNANCE, DETEST, etc. Words generally indicating offense to natural, moral, or religious sensibilities. See also HATE; ENMITY. In the AV “abhor” also has the archaic sense “despise, treat with contempt” (e.g., 1 S. 2:17).

(原文如此)，《新英文译本》还译为 SPURN (“厌弃”) (利 26)，LOATHE (“厌恶”)，“regard as an abomination” (“令人厌恶之物”)，REPUGNANCE (“嫌恶”)，DETEST (“憎恨”)等。这些词通常用来指违反自然、道德或宗教信仰的犯罪。另见 HATE (厌恶)；ENMITY (憎恨)。在《钦定版圣经》中，“abhor”一词古时还有“鄙视、蔑视”的含义(例如：撒上 2:17)。

ABI

ā'bī [Heb. ^abī]. The name of the mother of King Hezekiah, as given in 2 K. 18:2. It is no doubt a contraction of Abijah, found in the parallel passage 2 Ch. 29:1. The spelling in the oldest version seems to indicate that ^abī is not a copyist's error, but a genuine contracted form. She was the daughter of Zechariah, and the wife of Ahaz.

ABI 亚比

音译：ā'bī【希伯来语：^abī】。希西家王母亲的名字，见《列王纪下》18:2。这个名字无疑是平行经文《历代志下》29:1 中亚比雅的缩写形式。最古老的《圣经》版本中的拼写似乎表明 ^abī 不是抄写员的笔误，确实是一个简称。亚比是撒迦利亚的女儿，亚哈斯之妻。

ABI

ā'bī [Heb. ^abī—‘father’]. The first element of several Hebrew names. The Heb. ^ab, “father,” and ^ah, “brother,” are used in forming names, both at the beginning and at the end of words, e.g., Abram (“exalted one”), Joah (“Jehovah is brother”), Ahab (“father's brother”). At the beginning of a word, however, the modified forms ^abī and ^ahī are the ones commonly used, e.g., Ahimelech (“king's brother”) and Abimelech (“king's father”).

ABI 父亲(用于名字构成)

音译：ā'bī【希伯来语：^abī——“父”】。它是许多希伯来名字的第一部分。希伯来语 ^ab, “父亲”，和 ^ah, “兄弟”，都用在人名中，可位于名字的开头和结尾，例如：“亚伯兰” (“尊贵的父亲”)，约亚 (“耶和华是兄弟”)，亚哈 (“叔父”，“父亲的兄弟”)。但在作前缀时，经常使用 ^abī 和 ^ahī 的变形形式，例如：亚希米勒 Ahimelech (“王的兄弟”) 和亚比米勒 Abimelech (“王的父亲”)。

Certain characteristics of these forms complicate the question of their use in proper names. The Heb. ^abī may be a nominative with an archaic ending (“father”), or in the construct state (“father-of”), or the form with the suffix

这些变型的特点使其在姓名中的用法变得更为复杂。希伯来语 ^abī 可能是带有古体词尾的主格形式 (“父亲”)，或者用在合成词中 (“……的父亲”)，抑或是带后缀的形式 (“我的父亲”)。因此通过它构成

("my father"). Hence a proper name constructed with it may conceivably be either a phrase or a sentence; if it is a sentence, either of the two words may be either subject or predicate. That is to say, the name Abimelech may conceivably mean either "father of a king," or a "a king is father," or "a father is a king," or "my father is King," or "a king is my father." Moreover, the phrase "father of a king" may have as many variations of meaning as there are varieties of the grammatical genitive. Further still, it is claimed that "father" or "king" may, in a name, be a designation of a deity. Thus the intended meaning may be any one of a large number of conceivable meanings.

Earlier scholarship regarded all these names as construct phrases. For example, Abidan is "father of a judge." It explained different instances as being different varieties of the genitive construction; e.g., Abihail, "father of might," means "mighty father." The woman's name Abigail, "father of exultation," denotes one whose father is exultant. Abishai, "father of Jesse," denotes one to whom Jesse is father, and so with Abihud, "father of Judah," Abiel, "father of God," Abijah, "father of Yahweh." See the cases in detail in Gesenius' *Hebrew and Chaldee Lexicon* (1952).

More recent scholarship regards most or all of the instances as sentences. In some cases it regards the second element in a name as a verb or adjective instead of a noun; but in Hebrew the genitive construction might persist, even with the verb or adjective. In the five instances last given, the explanation "my father is exultation," "is Jesse," "is Judah," "is

的姓名可能是一个从句也可能是一个句子。如果是个句子，这两个词中的一个词有可能在其中充当主语或谓语。也就是说，亚比米勒这个名字可能表示“王之父亲”，“王是父亲”，“王是我父”或者“我父是王”。此外，由于文法属格是多种多样的，“王之父亲”这个子句有很多含义。而且，由于“父”或“王”这两个词在名字当中有可能指代的是神。因此有可能表示大量含义中的任何一个含义。

早期的学者认为这些名字是合成的词组。比如，亚比但意为“官长之父”。在属格构成不同的情况下，该名字的解释也不同。例如，亚比亥，“力量之父”，意为“大能的父亲”。女名亚比该，“喜乐之父”，意指其父是喜乐的。亚比筛，“我父是耶西”，指其父是耶西，同样，亚比忽，“赞美之父”，亚别，“父亲是上帝”，亚比雅，“父亲是耶和华”。此类情况详见格塞纽的著作 *Hebrew and Chaldee Lexicon* (1952)。

近代学者认为大多数名字或所有名字都是句子。有时名字中的第二部分被视作动词或形容词而非名词。但在希伯来语中，属格结构甚至可以作动词或形容词。但在上文的后五个例子给出的含义中，“我父是喜乐”、“是耶西”、“是赞美”、“是上帝”、“是耶和华”所表达的含义自然要比将其解释为合成词组更加自然。

God,” “is Yahweh,” certainly gives the meaning in a more natural way than by explaining these names as construct expressions.

There is sharp conflict over the question whether we ought to regard the suffix pronoun as present in these names—whether the five instances should not rather be translated “Yahweh is father,” “God is father,” etc. The question is raised whether the same rule prevails when the second word is a name or a designation of deity as prevails in other cases. Should we explain one instance as meaning “my father is Jesse,” and another as “God is father”? For most persons the safe method is to remember that the final decision is not yet reached, and to consider each name by itself, counting the explanation of it an open question. *See also* NAMES, PROPER.

The investigations concerning Semitic proper names, both in and out of the Bible, have interesting theological bearings. It has always been recognized that words for father and brother, when combined in proper names with Yah, Yahu, El, Baal, or other proper names of a deity, indicated some relation of the person named, or of his tribe, with the deity. It is now held, though with many differences of opinion, that in forming proper names many other words, e.g., the words for king, lord, strength, beauty, are also used as designations of deity or of some particular deity; and that the words father, brother, and the like may have the same use. To a certain extent the proper names are so many propositions in theology. It is technically possible to go very far in inferring that the people who

对于这些名字的代词后缀，这里存在着极大的争议（代词是否该翻译出来）。上述五个例子是否不该翻译为“耶和华是父亲”，“上帝是父亲”（是否应当处理成“耶和华是我父”，“上帝是我父”），等等。并且，对于其他例子当中的常见情况，当名字中的第二个词是一个名字或者指代神时，同样的规则是否还适用？我们能否将一个名字的含义理解为“我父是耶西”，而在别处则理解为“上帝是父亲”？对大多数人来说，最安全的做法是记住每种理解方式都并非绝对的，并且要从名字本身出发来思考其含义，将其含义视为一个开放性问题。另见 NAMES, PROPER（专有名词）。

闪族人的姓名，无论是否出自《圣经》，其研究都包含着有趣的神学关联。人们普遍认为，意为“父亲”和“兄弟”的词在名字中与 Yah, Yahu, El, Baal 或其他神的名字相结合时，表明拥有此名字的人，或其支派与这一神明存在着关联。虽然人们的意见尚且不统一，但人们目前认为在姓名构成中，有许多其他词汇，例如表示王、主、力量、美等含义的词汇都用来指代上帝或某些特定的神；并且，父亲、兄弟这类的词也可能有同样的用法。从一定的意义上说，这些名字都是许多神学命题。严格来说，甚至可以推测创造这些名字的人将上帝或某些特定的神视为支派或个人的父亲、亲族、统治者、得胜者、力量或荣耀。尤其是人们可以推测当时很多地方普遍存在上帝是父的教义。无需赘言，现在人们在进行这一

formed such names thought of deity or of some particular deity as the father, the kinsman, the ruler, the champion, the strength, the glory of the tribe or of the individual. In particular one might infer the existence of a widely diffused doctrine of the fatherhood of God. It is doubtless superfluous to add that at present one ought to be very cautious in drawing or accepting inferences in this part of the field of human study.

See *IP*, pp. 66–75.

W. J. BEECHER

ABIA; ABIAH

ə-bī'ə. See ABIJAH.

ABI-ALBON

ā-bī-al'bən [Heb. ^aḥī^al'ḥôn; Gk. *Abiel*]. “The Arbathite,” one of David’s listed heroes (2 S. 23:31), called Abiel the Arbathite in 1 Ch. 11:32. Presumably he was from Beth-arabah (so NEB; cf. Josh. 15:6, 61; 18:22). Possibly Abi-albon is a textual corruption, from confusion with Shaalbon (2 S. 23:32).

ABIASAPH

ə-bī'ə-saf, ab-i-ā'saf [Heb. ^aḥī'āsāp — ‘my father has gathered’] (Ex. 6:24); **EBIASAPH** [Heb. 'ebyāsāp] (1 Ch. 6:23, 37 [MT 8, 22]; 9:19). A descendant of Kohath the son of Levi. The list in Exodus terminates with Abiasaph, who is to be regarded as the contemporary of Phinehas the grandson of Aaron. The two lists in 1 Ch. 6 lead up to the prophet Samuel and the singing companies which David is said to have

领域的研究时，应当非常谨慎地作出推论或接受某些推论。

见 *IP*, 66-75 页。

词条作者: W. J. BEECHER

ABIA; ABIAH 亚比雅

音译: ə-bī'ə。见 ABIJAH (亚比雅)。

ABI-ALBON 亚比亚本

音译: ā-bī-al'bən 【希伯来语: ^aḥī^al'ḥôn; 希腊语: *Abiel*】。伯亚拉巴人亚比亚本是大卫的三十勇士之一(撒下 23:31)，在《历代志上》11:32 中被称作亚拉巴人亚比。他的家乡可能为伯亚拉巴(同《新英文译本》; 参: 书 15:6; 18:22)。亚比亚本可能是经文中的一处讹误，可能与《撒母耳记下》23:32 中的“沙本”混淆了。

ABIASAPH 亚比亚撒

音译: ə-bī'ə-saf, ab-i-ā'saf 【希伯来语: ^aḥī'āsāp——“我父已聚集”】(出 6:24); **EBIASAPH** 【希伯来语: 'ebyāsāp】(代上 6:23, 37[《马所拉文本》8, 22]; 9:19)。属利未族人，是哥辖的后裔。《出埃及记》中的家谱到亚比亚撒终止，他被认为是亚伦的孙子非尼哈的同代人。《历代志上》第六章中的两个家谱列举了撒母耳先知的后人和大卫指派的圣殿中的歌颂者。《历代志上》第九章的家

organized. The list in 1 Ch. 9 leads up to the Korahite porters of the time of Nehemiah. Apparently all the lists intentionally omit names, just enough being given in each to indicate the line.

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ABIATHAR

ə-bī'ə-thār, ab-i-ā'thār [Heb. 'ebyātār—'the father is preeminent']. The son of Ahimelech son of Ahitub, priest of Nob. He escaped (1 S. 22:20) Saul's slaughter of the priests there after Doeg the Edomite (21:7 [MT 8]) informed against Ahimelech (v. 2) for having given food to the fugitive David.

In 1 S. 21:2 Ahimelech is the priest par excellence of Nob (cf. 21:1; 22:11). The only mention of Abiathar in these two chapters is in 22:20, where he is the survivor who fled after David. David, feeling indirectly responsible for bringing the priests of Nob under Saul's wrath (cf. 22:22), became Abiathar's protector. Abiathar repaid this with loyal service to David throughout the latter's life.

Abiathar brought from Nob the ephod by means of which the divine will was ascertained for David (1 S. 23:2, 9f.). After David had become king and brought the ark to Jerusalem and reigned over all Israel, Zadok the son of Ahitub and Ahimelech the son of Abiathar (2 S. 8:17) are mentioned as his priests. But in eight further references (2 S. 15:24, 27, 29, 35f.; 17:15; 19:11 [MT 12]; 20:25) Zadok and Abiathar are cited as David's priests. Both were loyal to David along with their sons, Ahimaaz the son of

谱中可拉人是尼希米时期的守门人。显然这些家谱都刻意省去了部分名字，只列举了足够的名字以清晰显示家族脉络。

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ABIATHAR 亚比亚他

音译: ə-bī'ə-thār, ab-i-ā'thār 【希伯来语: 'ebyātār——“卓越之父”】。亚比亚他是挪伯大祭司亚希米勒之子，亚希突的孙子。以东人多益（撒上 21:7 [《马所拉文本》 8]）向扫罗王举报大祭司亚希米勒（撒上 21:2）为逃亡中的大卫提供食物，导致挪伯的祭司遭到屠杀，只有亚比亚他幸免于难（撒上 22:20）。

根据《撒母耳记下》21:2 中的描述，亚希米勒是位卓越的大祭司（参：撒上 21:1; 22:11）。这两章中唯一提到亚比亚他之处是在《撒母耳记上》22:20 当中，他逃到大卫那里。由于大卫认为挪伯的祭司因为他的缘故死在扫罗的怒气之下（参：撒上 22:22），因此他庇护了亚比亚他，亚比亚他以一生效忠大卫回报他的恩惠。

亚比亚他拿着以弗得逃到大卫那里，藉着以弗得得知神属意于大卫（撒上 23:2, 9-10）。大卫称王后，将约柜运回耶路撒冷，成为全以色列的王，《撒母耳记下》8:17 中记载亚希突之子撒督和亚比亚他之子亚希米勒作祭司长。但在《圣经》的其他八处记载中（撒下 15:24, 27, 29, 35-36; 17:15; 19:11 [《马所拉文本》 12]; 20:25），撒督和亚比亚他被称作大卫的祭司；这两位祭司和他们的儿子，即撒督之子亚希玛斯和亚比亚他之子约拿单，在押沙龙反叛期间都忠于大

Zadok and Jonathan the son of Abiathar, during Absalom's revolt. 卫。

In 1 K. 1:7, 19, 25, 42; 2:22, 26f., 35, Abiathar is reported to have championed Adonijah rather than Solomon for the throne in succession to David. He was subsequently dismissed by Solomon. In 1 K. 2:27 this is said to fulfil the word of Yahweh concerning Eli, Abiathar's ancestor in Shiloh. 1 K. 2:35 says that Solomon put Zadok the priest in the place of Abiathar, showing that Abiathar had been the senior priest. 1 K. 4:4, speaking of Solomon's priests, still mentions Abiathar, but after Zadok.

Despite 2 S. 8:17, there is no reason to doubt that Ahimelech had been the priest at Nob and that Abiathar, the sole survivor, was David's priest according to the books of Samuel and Kings. In any case 2 S. 8:17 (Pesh.) reads "Abiathar the son of Ahimelech." Further, Ps. 52 (title) reads "... A Psalm of David, when Doeg the Edomite came and told Saul and said unto him, David is come to the house of Ahimelech" (cf. 1 S. 22:9f.).

In 1 Ch. 15:11 Zadok and Abiathar are David's priests, but in 1 Ch. 18:16, following 2 S. 8:17, Zadok the son of Ahitub and Abimelech the son of Abiathar are his priests. Also in 1 Ch. 24:6 Zadok the priest and Ahimelech the son of Abiathar are mentioned. Abimelech and Ahimelech are one and the same (cf., e.g., the Gk. MSS A and B in 1 S. 22:16, 20; 23:6, the former reading Ahimelech, the latter Abimelech). In 1 Ch. 27:17 Zadok is mentioned as head of the Aaronite priests but Abiathar (1 Ch.

《列王纪上》1:7, 19, 25, 42; 2:22, 26-27 和 35 节中称亚比亚他拥护亚多尼雅, 不拥护所罗门继承大卫的王位, 因此被所罗门免去祭司之职。《列王纪上》2:27 中说这应验了耶和华在细罗论以利家所说的话。《列王纪上》2:35 中说所罗门令祭司撒督代替亚比亚他, 说明亚比亚他曾为祭司中的长老。《列王纪上》4:4 中谈及所罗门王的祭司时, 仍提到亚比亚他, 但是他的名字在撒督之后。

既然《撒母耳记下》8:17 中已有记载, 因此我们没有理由怀疑亚比亚他的儿子亚希米勒是挪伯的祭司长, 根据《撒母耳记》和《列王纪》的记载, 唯一的幸存者亚比亚他是大卫的祭司长。无论如何, 《撒母耳记下》8:17 (《别西大译本》) 中说“亚比亚他是亚希米勒之子”, 此外《诗篇》52 (标题) 中也说“以东人多益告诉扫罗说: ‘大卫到了亚希米勒家。’ 那时, 大卫作这训诲诗……” (参: 撒上 22:9-10)。

《历代志上》15:11 中说撒督和亚比亚他是大卫的祭司, 但《历代志上》18:16 遵循《撒母耳记下》8:17 中的说法, 称亚希突之子撒督和亚比亚他之子亚希米勒作大卫的祭司长。并且《历代志上》24:6 中也提到了祭司撒督和亚比亚他的儿子亚希米勒。Abimelech 和 Ahimelech 虽拼写有差别, 但指的是同一个人 (参: 例如希腊语抄本中的《亚历山太抄本》和《梵蒂冈抄本》, 《撒母耳记上》22:16, 20; 23:6 中, 前者写作 Ahimelech, 后者写作 Abimelech)。

27:34) is mentioned only as one of David's advisers. However, even in two cases in 1 Chronicles Abiathar is a colleague and contemporary of Zadok.

The problem is made more difficult in that Jesus said to the Pharisees (Mk. 2:25f.): "Have you never read what David did, when he was in need and was hungry, he and those who were with him: how he entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?" To maintain the historical accuracy of this statement one might argue that Abiathar and Ab/himelech are different names for the same person, and that father and son both had the same name. But this is not very convincing. It is more likely that the reference is simply a general one, i.e., that the Abiathar who became high priest had a hand in giving the bread of the Presence to David and his men.

The following suggestion also deserves consideration. There was a long rivalry between the Abiatharite priests, descended through Eli from Aaron's younger son Ithamar, and the Zadokites, descended from his elder son Eleazar. 2 S. 8:17, if it is not a mistaken reading, removes Abiathar from being a colleague of Zadok in Jerusalem and makes him priest of another holy place—a sin in later OT times; cf. Ezk. 44:15, where only the Levitical priests, the sons of Zadok, are to serve God at the altar. The Abiatharites of Anathoth (cf. 1 K. 2:26) were not Zadokites, and were long denied all

《历代志上》27:17 中提到撒督，称他是管理亚伦一脉祭司的首领，而亚比亚他仅为大卫的谋士（代上 27:34）。但《历代志上》中还有两次称亚比亚他与撒督是同工和同时代的人。

耶稣对法利赛人说的话（可 2:25-26）使这个问题变得更为复杂：“经上记着大卫和跟从他的人缺乏、饥饿之时所做的事，你们没有念过吗？他当亚比亚他作大祭司的时候，怎么进了神的殿，吃了陈设饼，又给跟从他的人吃。这饼除了祭司以外，人都不可吃。”为了保留这段描述的历史准确性，有人也许会提出，亚比亚他跟亚希米勒是同一个人的不同名字，并且父亲和儿子同名。但这种说法并不能令人信服。这里很可能仅仅笼统地提及了亚比亚他，也就是说后来担任大卫的大祭司的亚比亚他，曾经参与过将陈设饼分给大卫和他随从这件事。

下面的观点同样值得斟酌。据说亚比亚他一脉的祭司之间竞争激烈，他们是出自亚伦的小儿子以他玛一脉的利未部族，是以利家的人。而撒督的子孙，是以他玛的兄长以利亚撒的后裔。如果《撒母耳记下》8:17 中的记载无误，那么亚比亚他由于在旧约时代末期所犯的罪被革职，不再是耶路撒冷撒督的同工，而成为另外一座神殿的祭司；参：《以西结书》44:15，利未祭司中只有撒督的子孙侍立在耶和华的殿中。亚拿突（参：王上 2:26）的亚比亚他子孙不是撒督人，早就被排除在耶路撒冷的朝廷之外。受到驱逐后，亚比亚他子孙在第二神殿

association with Jerusalem. After the Exile they were allowed one-third of the priestly courses in the second temple—more than Ezekiel would have granted.

Against this background the words of Jesus cut deep. He does not merely justify plucking ears of corn on the sabbath (Mk. 2:23). By citing the case of David, He refers to a house of God other than that at Jerusalem, which was all that the Pharisees, though anti-Sadducee, would accept. Nob had been the house of God, and the priest who served there was also high priest—something the Zadokites and Sadducees would find hard to swallow—even prior to his demotion by Solomon (cf. the precedence given to Zadok from his appearance in 2 S. 8:17).

At the same time Jesus opposed both the hyperlegalism of the Pharisees and the particularism of the Sadducees. By giving the bread of the Presence to David, Abiathar had been guilty of a serious breach of the ritual law, which was the concern of the Pharisees. But his action was right; and so, too, was that of the disciples. For the law, and with it the sabbath, was made for man; and if kept in the spirit, the details could be broken in cases of necessity. Again, Abiathar had been a true priest even at Nob, and a valid high priest at Jerusalem (which his father had not been). This carries the twofold lesson that God is not worshiped in Jerusalem alone, and that the priesthood is not confined to those of Zadokite descent. In other words, Jesus uses the incident in the manner of Haggadic midrash, i.e., with the aim of illustrating His message rather than recounting history. For this purpose it is more apt

承担三分之一的祭司职责，这比《以西结书》中所记载的他们的职责要多。

在这个背景下，耶稣的话语是发人深省的。他不仅仅是为门徒们在安息日掐麦穗的行为辩护（可 2:23）。而是通过引证大卫的例子，提到了耶路撒冷之外的一座神殿，尽管法利赛人反对撒都该主义，他们也同意这一说法。神的殿曾在挪伯，在那里供职的祭司也是大祭司，甚至在所罗门对亚比亚他降职之前就是如此，但是撒督的子孙和撒都该人难以接受这个观点（参：《撒母耳记下》8:17 中优先提及撒督）。

与此同时，耶稣反对法利赛人的超律法主义和撒都该人的特别神恩论。亚比亚他因为给大卫陈设饼，而严重违反了礼仪律法，这律法是法利赛人所重视的。但这一行为是正确的；同理，门徒们在安息日掐麦穗的行为也是正确的。因为整个律法，包括安息日的律条在内，都是为人的福祉而订立的。如果内心遵守律法，部分细节在必要时可以不严格遵守。同样，即使在挪伯，亚比亚他也是一位真正的大祭司，后来也是耶路撒冷的合法大祭司（他的父亲则不是）。这传达了耶稣的两个教诲：对神的敬拜不只限于耶路撒冷，不是只有撒督的子孙可以履行祭司的职分。换言之，耶稣以米大示式的诠释法来描述这一事件，也就是说他的目的在于讲道，而非重述历史事件。为此，挪伯的祭司、后来耶路撒冷的大祭司亚比亚他才是这个故事中的核心人物，而非他的父亲亚希米勒；因此，尽管可能由于差错或故意改动造成了《撒母耳记下》

that Abiathar, the priest at Nob and later high priest at Jerusalem, should be the central figure in the story rather than his father Ahimelech; and it is imperative that he be styled high priest in spite of the mistaken, or deliberately altered, reading at 2 S. 8:17 and the derivative 1 Ch. 18:16; 24:6.

Bibliography.—*IP*, pp. 21, 33, 193, *PIOT*, pp. 356f.

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ABIB

ā'bib [Heb. *'ābīb*—young ear of barley or other grain; cf. Ex. 9:31; Lev. 2:14]. The first month of the Israelite year, called Nisan in Neh. 2:1; Est. 3:7, Abib in Ex. 13:4; 23:15; 34:18; Dt. 16:1. Abib is not properly a name of a month, but part of a descriptive phrase, “the month of young ears of grain.” This may indicate the Israelite way of determining the new year (Ex. 12:2), the year beginning with the new moon nearest or next preceding this stage of the growth of the barley. The year thus indicated practically corresponded with the old Babylonian year, and presumably came in with Abraham. The pentateuchal laws do not introduce it, though they define it, perhaps to distinguish it from the Egyptian wandering year. See CALENDAR.

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ABIDA

ə-bī'də [Heb. *'ābīdā*—‘father of knowledge’ or ‘my father knows’]; AV also ABIDAH (Gen. 25:4). A son of Midian and grandson of Abraham and

8:17, 和随后引出的《历代志上》18:16, 24:6 中称亚希米勒为祭司长, 但还是有必要认定亚比亚他为大祭司。

书目——*IP*, 21, 33, 193 页, *PIOT*, 356-357 页。

词条作者: J. BOWMAN

ABIB 亚笔月

音译: ā'bib 【希伯来语: *'ābīb*——清嫩大麦或其他作物的谷穗; 参: 出 9:31; 利 2:14】。犹太纪元当中的第一个月, 在《尼希米记》2:1 和《以斯帖记》3:7 中称作尼散月, 《出埃及记》13:4, 23:15, 34:18 和《申命记》16:1 中为亚笔月。亚笔月不一定是一个月份名称, 而是一个描述性词语的一部分, “谷物萌芽的月份”。这可能指明了以色列人确定年首的方式 (出 12:2), 新年开始于距大麦萌芽的那个新月或下一个新月。事实上, 这种纪年方法与古巴比伦纪年相同, 并且推测起来是从亚伯拉罕时期开始出现的。《摩西五经》中虽规定了这种纪年方式, 但并未对其进行介绍, 可能是为了将这种纪年方式与以色列人在埃及时的纪年方式区分开来。见 CALENDAR (历法)。

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ABIDA 亚比大

音译: ə-bī'də 【希伯来语: *'ābīdā*——“知识之父”或“我父知道”】; 《钦定版圣经》中译为 ABIDAH (创 25:4)。米甸的众子之一, 亚伯拉罕和

Keturah (Gen. 25:4; 1 Ch. 1:33).

基土拉的孙子（创 25:4；代上 1:33）。

ABIDAH

(Gen. 25:4, AV). See ABIDA.

ABIDAH 亚比大

（《钦定版圣经》，创 25:4）。见 ABIDA（亚比大）。

ABIDAN

ə-bī'dən [Heb. ^a*bîdān* — ‘father is judge’]. The son of Gideoni, and a leader (Heb. *nāsî'*) of the tribe of Benjamin (Nu. 2:22; 10:24). He was chosen to represent his tribe at the census in the wilderness of Sinai (Nu. 1:11). At the erection, anointing, and sanctification of the tabernacle, Abidan made his offering on the ninth day (Nu. 7:60, 65).

ABIDAN 亚比但

音译：ə-bī'dən【希伯来语：^a*bîdān*——“父亲已经审判”】。基多尼之子，便雅悯人的领袖（希伯来语：*nāsî'*）（民 2:22；10:24）。以色列人在西奈的旷野统计人口时，亚比但代表他的支派帮助统计人口（民 1:11）。摩西立帐幕，要把帐幕用膏抹了，使它成圣，以色列各支派的首领来行献供的礼，亚比但在第九日献供物（民 7:60，7:65）。

ABIDE

In the AV, “abide” is sometimes used in its now archaic sense “endure,” e.g., Mal. 3:2 (Heb. *kûl*); Nah. 1:6 (*qûm*); Eccl. 1:4 (*āmaq*), or “await,” Acts 20:23 (Gk. *ménō*).

ABIDE 忍受、存留、等待

《钦定版圣经》中有时采用“abide”表示“忍受，存留”的含义，例如，《玛拉基书》3:2 (*kûl*)、《那鸿书》1:6 (*qûm*) 和《传道书》1:4 (*āmaq*)，或表示“等待”的含义，如《使徒行传》20:23（希腊语：*ménō*），现该词不再表示这两个含义。

ABIEL

ā'bi-el, ab'yel, ə-bī'əl [Heb. ^a*bî'ēl*—‘my father is God’ or ‘God is father’].

ABIEL 亚别、亚比亚本

音译：ā'bi-el, ab'yel, ə-bī'əl【希伯来语：^a*bî'ēl*——“我父是上帝”或“上帝为我父”】。

1. A descendant of Benjamin the son of Jacob. He was the father of Kish the father of King Saul, and also, apparently, the father of Ner the father of Saul's general Abner (1 S. 9:1; 14:51).

1、便雅悯人，雅各的子孙。他是扫罗王之父基士的父亲，也同样是扫罗的元帅押尼珥之父尼珥的父亲（撒上 9:1；14:51）。

2. One of David's mighty men (1 Ch. 11:32), called ABIALBON in 2 S. 23:31.

2、大卫的勇士之一（代上 11:32），在《撒母耳记下》23:31 中称他为“亚比亚本”，（见 ABIALBON[亚比亚

本]) 。

ABIEZER

ab-i-ē'zər [Heb. ^aḥî'ezer—'father of help' or 'my father is help'];

ABIEZRITE

[Heb. 'abîhā'ezrî].

1. Also **IEZER** ī-ē'zər [Heb. 'î'ezer], **IEZERITE** ī-ē'zə-rīt [Heb. 'î'ezrî] (Nu. 26:30); AV, NEB, JEEZER; JEEZERITE. A descendant of Joseph the son of Jacob, and head of one of the families of Manasseh that settled W of the Jordan (Nu. 26:30; Josh. 17:1–6; 1 Ch. 7:14–19). As he was great-uncle to Zelophehad's daughters, who brought a case before Moses (Nu. 36), he must have been an old man at the time of the conquest. He was the son of Gilead the son of Machir in the sense of being a more remote descendant, for Machir had sons before the death of Joseph (Gen. 50:23). The Machir that possessed Gilead and Bashan because he was "a man of war" was the Manassite family of Machir, with Jair as its great general (Josh. 17:1; 13:30f.; Nu. 32:39–41; Dt. 3:12–15). To Abiezer and other sons of Gilead, territory was assigned W of the Jordan.

In later generations the name survived as that of the family to which Gideon belonged, and perhaps also of the region they occupied (Jgs. 6:34; 8:2). They are also called Abiezrites (Jgs. 6:11, 24; 8:32). The region was W of Shechem, with Ophrah as its principal city.

2. One of David's mighty men, "the Anathothite" (2 S. 23:27; 1 Ch. 11:28), who was also one of David's month-by-month captains, his month being the ninth

ABIEZER 亚比以谢

音译: ab-i-ē'zər 【希伯来语: 'abî'ezer——“我的父亲是帮助者”或“我父是帮助”】; **ABIEZRITE**, 音译: ab-i-ēz'rīt 【希伯来语: 'abîhā'ezrî】。

1、亦写作 **IEZER**, 音译: ī-ē'zər 【希伯来语: 'î'ezer】，**IEZERITE**, 音译: ī-ē'zə-rīt 【希伯来语: 'î'ezrî】(民 26:30)；《钦定版圣经》和《新英文译本》中译为 JEEZER (“伊以谢”) 和 JEEZERITE (“伊以谢家族”)。雅各之子约瑟的后裔，是玛拿西家的一位族长，其地业在约旦河以西(民 26:30; 书 17:1-6; 代上 7:14-19)。他是西罗非哈的众女儿的叔祖父(西罗非哈的众女儿曾将自己承受产业之事向摩西诉说)(民 36)，争战时期他定是年岁已高。他是玛吉之子基列的子孙，但属于旁系的后裔，因为玛吉在约瑟死前就已有子孙(创 50:23)。玛拿西家的玛吉因为是“勇士”得了基列和巴珊，睚珥是玛吉的元帅(书 17:1; 13:30-31; 民 32:39-41; 申 3:12-15)。亚比以谢和其他基列子孙所分得的地业在约旦河以西。

这个名字在后世是基甸的家族名，也可能是基甸所占领之地的名字(士 6:34, 8:2)。他们又被称作亚比以谢族人(士 6:11, 6:24; 士 8:32)。该地区在示剑以西，俄弗拉为其主城。

2、大卫的勇士之一，“亚拿突人”(撒下 23:27; 代上 11:28)，是按班次轮流侍奉大卫王的以色列族长之一，他是第九班的班长(代上

(1 Ch. 27:12).

See *IP*, pp. 16, 18, 70, 154.

W. J. BEECHER

ABIGAIL

ab'ə-gāl

[Heb. ^a*bîgayil*, ^a*bîgal*, ^a*biwgayil* (1 S. 25:18, *K*)-prob. 'my father rejoices'].

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1. The wife of Nabal, a rich shepherd of southern Judea, whose home was Maon (1 S. 25:2f.). Shortly after Nabal's death she became the wife of David.

Nabal grazed his flocks in or along the Wilderness of Paran (or Maon?), where David and his men protected them from marauding tribes, so that not a sheep was lost. When Nabal was sheepshearing and feasting at Carmel (in Judea), David sent messengers requesting provisions for himself and his men. But Nabal, who was a churlish fellow, answered the messengers insultingly and sent them away empty-handed. David, angered by such mean ingratitude, gathered his four hundred warriors and set out to destroy Nabal and all he had (1 S. 25:22).

Meanwhile Abigail, a woman "of good understanding, and of a beautiful countenance" (v. 3), heard of the rebuff given the men of David by her husband; and fearing what vengeance David in his wrath might work, she gathered a considerable present of food (v. 18), and hurried to meet the approaching soldiers. Her beautiful and prudent words, as also her fair face, so won David that he desisted from his vengeful purpose and

27:12)。

见 *IP*, 16, 18, 70, 154 页。

词条作者: W. J. BEECHER

ABIGAIL 亚比该

音译: ab'ə-gāl 【希伯来语: ^a*bîgayil*, ^a*bîgal*, ^a*biwgayil* (撒 上 25:18, 《纪土宾》)——可能意为“我父喜乐”】。

1、犹大南部富裕牧羊人拿八的妻子，他们住在玛云（撒 上 25:2-3）；拿八死后不久，亚比该嫁大卫为妻。

拿八在巴兰（或玛云，不确定）的旷野附近牧羊，大卫和他的仆人保护他们免受其他宗族的劫掠，所以他们的羊群毫发无损。拿八在迦密剪羊毛并设宴之时，大卫打发仆人前去问安，求拿八赐点粮食给他们。但拿八是个性情凶暴之人，他辱骂了来使，令他们空手而归。大卫被拿八忘恩负义的行为激怒，集结 400 多勇士要去杀灭拿八一家（撒 上 25:22）。

而此时亚比该，这位“聪明俊美的妇人”（撒 上 25:3），听说了她丈夫断然拒绝了大卫仆人的要求，唯恐大卫在盛怒之下会来复仇，便备好了各种礼物（撒 上 25:18），速速去迎接大卫及其仆从。她不但言辞明智审慎，且美貌动人，令大卫心服口服，同意停止复仇并接受了她的礼物（撒 上 25:32-35）。当亚比该将此事告知拿八，他吓得魂不附体，十日之后便死了。不久后，大卫便娶亚比该为妻，但此前

accepted her gift (vv. 32–35). When Abigail told Nabal of his narrow escape, he was stricken with fear, and died ten days afterward. Shortly after this David took Abigail to be his wife, although about the same time, probably a little before, he had also taken Ahinoam (v. 43); and these two were with him in Gath (1 S. 27:3). After David became king in Hebron, Abigail bore him his second son, Chileab (2 S. 3:3), or Daniel as he is called in 1 Ch. 3:1.

2. Also **ABIGAL** (2 S. 17:25). The sister of David and mother of Amasa, who at one time commanded David's army (1 Ch. 2:16f.; 2 S. 17:25). In the first passage she is called David's sister, along with Zeruah; in the second she is called the "daughter of Nahash." Several explanations of this connection with Nahash have been suggested, any one of which would be sufficient to remove contradiction: (1) that Nahash was another name of Jesse, as in Isa. 14:29; (2) that Nahash was the wife of Jesse and by him mother of Abigail, which is least probable; (3) that Nahash, the father of Abigail and Zeruah, having died, his widow became the wife of Jesse, and bore sons to him; (4) that the text of 2 S. 17:25 has been corrupted, "daughter of Nahash" having crept into the text. At all events she was the sister of David by the same mother.

E. MACK

ABIHAIL

ab'ə-hāl [Heb. ^a*bīhayil* — 'father (i.e., cause) of strength'].

1. A Levite and the father of Zuriel, who

不久（几乎是同时），大卫曾娶亚希暖为妻（撒上 25:43）；这两个妻子曾与大卫一同居住在迦特（撒上 27:3）。大卫在希伯伦称王后，亚比该为他生下次子基利押（撒下 3:3），或《历代志上》3:1 中所说的但以利。

2、亦作 **ABIGAL**（“亚比该”）（撒下 17:25）。大卫的姐妹，亚玛撒之母，亚玛撒曾做过大卫的元帅（代上 2:16-17；撒下 17:25）。在以上第一处经文中亚比该与洗鲁雅一样，是大卫的姐妹，在第二处经文中她被称作“拿辖的女儿”。亚比该与拿辖的关系存在几种解释，任意一种解释都足以排除争议：（1）在《以赛亚书》14:29 中，拿辖是耶西的别名；（2）拿辖是耶西之妻，因此是亚比该之母，但这种说法最不可信；（3）拿辖是亚比该和洗鲁雅的父亲，他死后，他的妻子嫁给了耶西，并为耶西生子；（4）《撒母耳记下》17:25 的经文经过了改动，有人将“拿辖的女儿”擅自添加到其中。但不管怎样，亚比该都是大卫同母所生的姐妹。

词条作者：E. MACK

ABIHAIL 亚比亥、亚比孩

音译：ab'ə-hāl【希伯来语：^a*bīhayil*—“大能之父（之本）”】。

1、亚比亥，利未人，苏列之父，在旷

in the wilderness was head of the house of Merari, Levi's youngest son (Nu. 3:35).

2. The wife of Abishur, a man of the tribe of Judah, in the line of Hazron and Jerahmeel (1 Ch. 2:29).

3. One of the heads of the tribe of Gad, who dwelt in Gilead of Bashan (1 Ch. 5:14).

4. Either a wife of Rehoboam king of Judah, or mother of his wife Mahalath, according to the interpretation of the text (2 Ch. 11:18). Probably the latter view is correct, since there is no conjunction in the text, and since the following verse (19) implies only one wife. If this is true, she was the wife of Jerimoth son of David, and daughter of Eliab, David's eldest brother. It is interesting to note this frequent intermarriage in the Davidic house.

5. The father of Queen Esther, who became wife of Xerxes (biblical Ahasuerus) king of Persia, after the removal of the former queen, Vashti (Est. 2:15; 9:29). He was an uncle of Mordecai.

See *IP*, pp. 15, 39f.

E. MACK

ABIHU

ə-bī'hū [Heb. ^a*bīhū*—'he is (my) father']. The second son of Aaron the high priest (Ex. 6:23; cf. 24:1, 9; 28:1). With his older brother Nadab he "died before the Lord," when the two "offered unholy fire" (Lev. 10:1f.). It may be

野时是利未的小儿子米拉利家的首领 (民 3:35)。

2、亚比孩，犹大支派亚比述之妻，属耶拉篾一脉的希斯仑后裔 (代上 2:29)。

3、亚比孩，迦得支派的一位首领，居住在巴珊地的基列 (代上 5:14)。

4、根据对《历代志下》11:18 经文的解读，亚比孩可能是犹大王罗波安的一个妻子，或其妻玛哈拉之母。后一种观点有可能是正确的，因为经文中没有连接词，而下一节经文 (代下 11:19) 中暗示罗波安只有一位妻子。如果这种推测是正确的，亚比孩应该是大卫之子耶利摩之妻，大卫的长兄以利押之女。我们注意到大卫的家中频繁出现近亲联姻的现象。

5、亚比孩，以斯帖王后 (王后瓦实提被废后 (斯 2:15; 9:29)，成为波斯王薛西斯 [《圣经》中的亚哈随鲁] 之妻) 的父亲，末底改的叔叔。

见 *IP*, 15, 39-40 页。

词条作者: E. MACK

ABIHU 亚比户

音译: ə-bī'hū 【希伯来语: ^a*bīhū*——“他是 (我) 父亲”】。大祭司亚伦的次子 (出 6:23; 参: 24:1, 9; 28:1)。亚比户与他的兄弟拿答因“献上凡火”而“死在耶和华的面前” (利 10:1-2)。这个悲剧发生后，耶和

inferred from the emphatic prohibition of wine or strong drink laid upon the priests immediately after this tragedy that the two brothers were going to their priestly function in an intoxicated condition (Lev. 10:8–11); *see also* UNHOLY FIRE. Their death is mentioned three times in subsequent records (Nu. 3:4; 26:61; 1 Ch. 24:2).

See *IP*, pp. 18, 70, 143.

ABIHUD

ə-bī'hud [Heb. ^a*bîhûd*—‘father of majesty’ or ‘my father is majesty,’ though some regard the second part as the proper name Judah]. The son of Bela the oldest son of Benjamin (1 Ch. 8:3).

ABIJAH

ə-bī'jə [Heb. ^a*bîyâ*, ^a*bîyāhû* (2 Ch. 13:20f.)—‘my father is Yahweh’ or ‘Yahweh is father’; Gk. *Abia*]; AV NT ABIA (Mt. 1:7; Lk. 1:5).

1. AV, NEB, ABIAH. The seventh son of Becher son of Benjamin (1 Ch. 7:8).

2. AV, NEB, ABIAH. The second son of the prophet Samuel (1 S. 8:2; 1 Ch. 6:28 [MT 13]). With his brother he was appointed by Samuel as a judge at Beersheba, but both proved corrupt and were rejected by the tribal elders.

3. A descendant of Aaron, and the eighth among “the holy captains and captains of God” whom David appointed by lot in connection with the priestly courses (1

华很快就晓谕亚伦，祭司进会幕时清酒、浓酒都不可喝，从中或许可以推论出，这两兄弟在行祭司之职时处于醉酒状态（利 10:8-11）；另见 UNHOLY FIRE（凡火）。他们的死在《圣经》后续的记载中提到过三次（民 3:4；26:61；代上 24:2）。

见 *IP*, 18, 70, 143 页。

ABIHUD 亚比忽

音译：ə-bī'hud 【希伯来语：^a*bîhûd*——“尊贵之父”或“我父是庄严的”，但有人认为该名字的第二部分是“犹大”的名字】。便雅悯的长子比拉之子（代上 8:3）。

ABIJAH 亚比雅、亚比亚

音译：ə-bī'jə 【希伯来语：^a*bîyâ*, ^a*bîyāhû*（代下 13:20-21）——“我父是耶和华”或“耶和华乃我父”；希腊语：*Abia*】；《钦定版圣经》，《新约》中译为 ABIA（“亚比雅”）（太 1:7；路 1:5）。

1、《钦定版圣经》和《新英文译本》中译为 ABIAH（“亚比雅”）。便雅悯之子比结的第七子（代上 7:8）。

2、《钦定版圣经》和《新英文译本》中译作 ABIAH（“亚比亚”）。撒母耳先知的第二个儿子（撒上 8:2；代上 6:28[《马所拉文本》13]）。撒母耳任命亚比亚和他的兄弟在别士巴作士师，但二人都收受贿赂，为以色列的长老们所厌弃。

3、亚伦的一个后人，亚比雅。通过掣签，大卫将进入耶和华殿内侍奉的亚伦子孙分成班次，亚比雅属第八班次（代上 24:10）。公元前 6 世纪的大灾

Ch. 24:10). The disasters of the 6th cent. B.C. decimated the priesthood and reduced the number of divisions to four (Ezr. 2:36–39), but it is highly probable that after the restoration twenty-four fresh priestly divisions were instituted under the old names. Zacharias the father of John the Baptist was of the division of Abijah (Lk. 1:5); it is unlikely that this refers to the Abijah of Neh. 12:4.

4. A son of Jeroboam I of Israel (1 K. 14:1–18). The narrative describes his sickness and his mother's visit to the prophet Ahijah. He is spoken of as the one member of the house of Jeroboam in whom there was "found some good thing toward Yahweh." With his death the hope of the dynasty perished.

5. AV, NEB, also ABIA (1 Ch. 3:10). The son and successor of Rehoboam king of Judah (1 Ch. 3:10; 2 Ch. 11:20–14:1). See the variant name ABIJAM in 1 K. 14:31; 15:1, 7f.

The statements concerning Abijah's mother are confusing. She is said to have been Micaiah the daughter of Uriel of Gibeah in 2 Ch. 13:2; in all other passages she is said to be Maacah the daughter of Absalom (1 K. 15:2, etc.). Maacah, however, is also said to be the mother of Asa, Abijah's son and successor (1 K. 15:10, 13; 2 Ch. 15:16). According to 2 S. 14:27 Absalom had but one daughter, Tamar. But these difficulties can be resolved by supposing that "daughter" of Absalom here means granddaughter. This fits the chronology better, in any case, for more than fifty years elapsed between the adolescence of

难过后，祭司的数量大大减少，仅剩四个支派（拉 2:36-39），但很有可能犹大子孙从被掳之地归回后，在原先的祭司名下重建了二十四新的祭司支派。施洗约翰的父亲撒迦利亚，就是亚比雅班里的一个祭司（路 1:5）；这里所说的亚比雅不大可能是《尼希米记》12:4 当中提到的亚比雅。

4、以色列王耶罗波安一世之子（王上 14:1-18）。这段经文描述了亚比雅得病，他的母亲去向先知亚希雅求问。据说亚比雅是耶罗波安家中唯一“向耶和華显出善行”的人。他死后该王朝的希望随即泯灭。

5、在《钦定版圣经》和《新英文译本》中亦作 ABIA（“亚比雅”）（代上 3:10）。犹大王罗波安的儿子和继承者（代上 3:10；代下 11:20-14:1）。见该名字的变体 ABIJAM（亚比央），（王上 14:31；15:1, 7-8）。

《圣经》中关于亚比雅的母亲叙述较为混乱。《历代志下》13:2 中说她是基比亚人乌列的女儿米该亚，而其他几处经文则称她是押沙龙之女玛迦（王上 15:2 等处）。然而据说玛吉是亚撒的母亲，亚撒是亚比雅的儿子和继承人（王上 15:10, 13；代下 15:16）。根据《撒母耳记上》14:27，押沙龙仅有一个女儿，名叫他玛。有一个办法可以解决以上所有困惑，那就是假设这里所说的押沙龙的“女儿”为押沙龙的孙女。这样从年代推算上更加合理，无论如何，鉴于押沙龙青少年时期与罗波安继位之时在时间上相差 50 年，而罗波安的妻子是玛迦。米该亚这个名字有可能是玛迦名

Absalom and the accession of Rehoboam, whose wife Maacah was. The name Micaiah may be a variant of Maacah, but since it occurs in only the one verse it is probably a textual error. It is likely, then, that Absalom's daughter Tamar married Uriel of Gibeah, and their daughter Maacah was Rehoboam's wife and Abijah's mother. Abijah's reign was brief, and Maacah extended her influence into the reign of his son Asa, still acting as queen mother, until he deposed her because of her idolatry; it is in this sense that she is called Asa's mother. Wellhausen's conjecture that Asa was Abijah's brother, not his son, deserves consideration; the word "son" was sometimes used merely to denote a successor.

Abijah reigned *ca.* 915–913 B.C. He continued the hostilities against Israel, and the account in Chronicles deals mainly with a decisive victory gained by Abijah, in which he had 400,000 men and Jeroboam 800,000, of whom 500,000 were slain. It seems clear that these numbers are artificial, and were so intended, whatever may be the key to their meaning. At any rate, this victory enabled Abijah to occupy Bethel and the surrounding area (2 Ch. 13:19). Undoubtedly his position was strengthened by his alliance with the king of Damascus (1 K. 15:19).

His reign is condemned by the book of Kings, and Chronicles tells how he multiplied wives; yet his speech before the battle (2 Ch. 13:4–12) exhibits clear religious orthodoxy. Even if the words are those of the writer, we need not doubt that the sentiments are those of Abijah. If

字的变体，但由于该名只在经文中出现过一次，因此有可能是文本错误。那么有可能押沙龙的女儿他玛嫁给了基比亚人乌列，他们生的女儿名为玛迦，嫁给罗波安为妻，而后生亚比雅。亚比雅在位时间短暂，玛迦以太后的名义在亚比雅的儿子亚撒统治期间扩大她的影响力，直到后来亚撒因她造偶像而贬了她的太后之位；从这种意义上来讲，她被称作亚撒的母亲。威尔豪森（Wellhausen）猜想亚撒是亚比雅的兄弟，而非他的儿子，这种猜想还是值得推敲的；“son”这个词有时仅用来指一个后人。

亚比雅在位期间大约介于公元前 915-913 年间。他继续与以色列争战，《历代志》中主要记载了亚比雅的一场决定性的胜利，他在这次战争中率领四十万勇士，对抗耶罗波安的八十万勇士，并杀灭其中五十万精兵。无论出于何种目的，显然这些数字是刻意伪造的。并且这场战争的胜利令亚比雅得以占领伯特利和属伯特利的镇市（代下 13:19）。他还与大马士革的王立约，这无疑巩固了他的地位（王上 15:19）。

《列王纪》中对亚比雅的统治予以批判，并且《历代志》中也记载了他如何骄奢淫逸，妻妾成群；但在《历代志下》13:4-12 中记载他在战前演说中毅然表明了正统的宗教信仰。尽管这里是经文作者代为转述，但无可怀疑这字里行间所表达的情感是属于亚比

he was tolerant toward pagan practices, he nonetheless certainly considered himself Yahweh's appointed king (cf. v. 5).

6. The head of a priestly family in the time of Zerubbabel (Neh. 12:4, 17). An individual of the same name signed the covenant in Nehemiah's time, three-quarters of a century later (Neh. 10:7). But since the majority of the names in the list of Neh. 10:1-8 also occur in the list of Neh. 12:1-7, it is probable that clan names rather than personal names were recorded when Nehemiah's covenant was sealed.

7. (1 Ch. 2:24, RV); AV BIAH; RSV "his father"; NEB omits. In the AV and RV, the wife of Judah's grandson Hezron, to whom was traced the origin of Tekoa. It is possible, however, that the name should be revocalized to give Heb. 'ābîhu, "his father," in apposition to Hezron, as in the RSV. Further textual emendation of this verse makes Ephrathah the name of Hezron's wife.

8. The mother of King Hezekiah (2 Ch. 29:1), called ABI in 2 K. 18:2.

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ABIJAM

ə-bī'jəm [Heb. ^abîyām—'father of the sea (or west)']. The name given in Kings (1 K. 14:31; 15:1, 7f.) to the son of Rehoboam who succeeded him as king of Judah. See ABIJAH 5. The name presents

雅的。如果他对异教徒的习俗听之任之，那么他也不会认为自己是耶和华所立的王（参：代下 13:5）。

6、所罗巴伯时期的一个祭司家族的族长名为亚比雅（尼 12:4, 17）。75 年后，在尼希米的日子，一位名叫亚比雅的在立约册上签了名（尼 10:7）。但由于《尼希米记》10:1-8 名单中的大多数名字也出现在《尼希米记》12:1-7 中，因此尼希米立约时有可能记载的是支派名而非个人的名字。

7、（《修订译本》，代上 2:24）；《钦定版圣经》中译作 BIAH（“亚比雅”）；《修订标准译本》中译作“his father”（“他的父”）；《新英文译本》省略了该名。在《钦定版圣经》和《修订译本》中，亚比雅是犹大的孙子希斯仑的妻子，希斯仑是提哥亚的先祖。可能这个名字是用于解释希伯来语 'ābîhu，意为“他的父”，即《修订标准译本》中的希斯仑。这段经文的其他修订版将以法特视为希斯仑的妻子。

8、希西家王之母（代下 29:1），在《列王纪下》18:2 中被称作亚比（见 ABI [亚比]）。

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ABIJAM 亚比央

音译：ə-bī'jəm 【希伯来语：^abîyām—“海之父”或“西方之父”】。在《列王纪》中（王上 14:31, 15:1, 7-8），罗波安的儿子名为亚比央，他接续罗波安作犹大王。见 ABIJAH 5（亚

certain problems since the spelling varies in the MSS, with the MT of Chronicles designating him Abijah (1 Ch. 3:10; 2 Ch. 11:20–14:1). The divergence may result from a confusion in the ancient script between *h* and final *m*; from the removal of a pagan Canaanite element *yām* (the sea-deity) and the substitution of a Hebrew theophoric element (*yah*); or perhaps because he was given a throne-name (Abijah) on his accession. Mt. 1:7 presupposes Abijah as the OT reading.

R. K. H

ABILA

ab'-lā. See ABILENE.

ABILENE

a-bā-lē'nē [Gk. *Abilēnē*]. The tetrarchy of Lysanias at the time when John the Baptist began his ministry (Lk. 3:1). The district derived its name from Abila, its chief town, which was situated, according to the *Itinerarium Antonini*, 16.5 mi. (26.5 km.) from Damascus on the way to Heliopolis (Baalbek). This places it in the neighborhood of the village of Suk Wādī Baradā (Abana), near which there are considerable ancient remains, with an inscription in Greek stating that a “freedman of Lysanias the tetrarch” made a wall and built a temple, and another in Latin recording the repair of the road “at the expense of the Abilenians.” The memory of the ancient name probably survives in the Moslem legend which places the tomb of Abel in a neighboring height where there are ruins of a temple. Josephus calls this Abila *hē Lysaniou*, “the Abila of Lysanias,” thus

比雅 5)。这个名字在不同的《圣经》抄本中的拼写有所不同，《马所拉文本》的《历代志》中将其写作 Abijah（“亚比雅”）（代上 3:10；代下 11:20-14:1）。这些分歧可能是由于混淆了古代抄本中该名字的末尾字母 *h* 和 *m* 造成的。去掉了迦南偶像的元素 *yām*（意为“海神”），以希伯来神的元素 (*yah*) 取而代之；又或者亚比雅 (Abijah) 是亚比央即位时的王号。《马太福音》1:7 中借鉴《旧约》中名字的写法，接受了亚比雅这个名字 (Abijah)。

词条作者：R. K. H

ABILA 亚比拉

音译：ab'-lā。见 ABILENE（亚比利尼）。

ABILENE 亚比利尼

音译：a-bā-lē'nē 【希腊语：*Abilēnē*】。吕撒聂成为亚比利尼的分封王时，正是施洗约翰开始奉圣职的时候（路 3:1）。亚比利尼因该地区的主城亚比拉而得名，据安东尼的《旅行记》记载，亚比拉位于大马士革距离赫利奥波利斯（巴勒贝克）16.5 英里处（26.5 公里）。由此推测它位于拜拉达（亚罢拿）河谷附近的村庄，在那周边有大量的古代遗迹，并发现了一块希腊语碑文，大意是“自由人——分封王吕撒聂”在此建造了一座城墙和一座神殿，另外还有一处拉丁铭文，其中记载道“亚比利尼人出资”维修了道路。人们可能是从穆斯林的传说中知道亚比利尼这个古城的名字的，因为根据这些传说，亚伯的坟墓就在此地，位于现在一处神殿遗址的相邻高地上。约瑟夫斯称这里为“吕撒聂的亚比拉”（Abila *hē Lysaniou*），从而将它与其他同名城市区分开；多利买时期（约公元 170

distinguishing it from other towns of the same name; and as late as the time of Ptolemy (*ca.* A.D. 170) the name of Lysanias was associated with it.

The territory of Abilene was part of the Ituraean kingdom, which was broken up when its king Lysanias was put to death by Mark Antony, *ca.* 35 B.C. The circumstances in which Abilene became a distinct tetrarchy are altogether obscure, and nothing further is known of the tetrarch Lysanias (Josephus *Ant.* xix.5.1; xx.7.1). In A.D. 37 the tetrarchy, along with other territories, was granted to Agrippa I, after whose death in A.D. 44 it was administered by procurators until 53, when Claudius conferred it, along with neighboring territories, upon Agrippa II. On Agrippa's death, toward the close of the 1st cent., his kingdom was incorporated into the province of Syria.

See also LYSANIAS.

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ABILITY

See ABLE; POWER.

ABIMAEI

ə-bim'ə-el [Heb. *ʾābīmā'ēl*—'my father is God' or 'God is father']. The ninth of the thirteen sons of Joktan son of Eber, a descendant of Shem (Gen. 10:25–29; 1 Ch. 1:19–23). Like some of the other names in this list, the name is linguistically south Arabian, and the tribes indicated are south Arabians.

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年)之前, 该地始终与吕撒聂这个名字联系在一起。

亚比利尼地区是以土利亚王国疆域的一部分, 大约在公元前 35 年, 国王吕撒聂被马克·安东尼处死后, 以土利亚国土也随之四分五裂。亚比利尼是在何种背景下成为独立的封地, 尚且不为人知, 且对于分封王吕撒尼本人后世也没有更深的了解 (Josephus *Ant.* xix.5.1; xx.7.1)。公元 37 年, 亚比利尼四分领地与其他领地一起被分封给了亚基帕一世, 公元 44 年, 亚基帕一世逝世, 此后该地区由总督代为管理, 直到公元 53 年, 革老丢才将亚比利尼和其周边地区的继承权归还给亚基帕二世。亚基帕死亡的时间接近公元 1 世纪, 当时他的王国变成了叙利亚省。

另见 LYSANIAS (吕撒聂)。

词条作者: C. H. THOMSON

ABILITY 能力、力量

见 ABLE (能力); POWER (力量)。

ABIMAEI 亚比玛利

音译: ə-bim'ə-el 【希伯来语: *ʾābīmā'ēl*——“我父为神”或“神乃我父”】。亚比玛利在约坦的十三个儿子中排行第九, 约坦是闪的后裔 (创 10:25–29; 代上 1:19–23)。亚比玛利这个名字和该族谱中的其他名字一样, 在语言学上属南阿拉伯文, 这些部族属于南阿拉伯人。

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ABIMELECH

ə-bim'ə-el [Heb. *“bīmelek—‘father of a king’ or ‘my father is king’*].

1. A king of Philistia and contemporary of Abraham. It is quite possible that Abimelech was the royal title rather than the personal name, since in the title of Ps. 34 we find it applied to the king of Gath, elsewhere known by his personal name Achish (1 S. 27:2f.).

Shortly after the destruction of Sodom, Abraham journeyed with his herds and flocks into the extreme southwestern country of Palestine (Gen. 20). While sojourning at Gerar, the city of Abimelech king of Philistia, he pretended that Sarah was his sister (v. 2); and Abimelech took her, intending to make her one of his wives. But God rebuked him in a dream, besides sending barrenness on the women of his household (vv. 3, 17). After Abimelech had reproved Abraham most justly for the deception, he dealt generously with him, loading him with presents and granting him the liberty of the land (vv. 14f.). When contention arose between the two men over a well that Abimelech's servants had seized, the two men made a covenant at the well, which took its name, Beer-sheba, from this covenant-making (Gen. 21:31f.). See ABRAHAM II, V.

2. A king of the Philistines mentioned in relation with Isaac (Gen. 26). In a time of grievous famine Isaac went down from his home, probably at Hebron, to Gerar. Fearing for his life because of his beautiful wife Rebekah, he called her his sister, just as Abraham had done with

ABIMELECH 亚米比勒

音译: ə-bim'ə-el 【希伯来语: *“bīmelek—“王者之父”或“我父是王”*】。

1、与亚伯拉罕同时期的一位非利士国王。“亚希米勒”很可能是国王的王号而非人名，因为在《诗篇》34 篇的标题中曾以此名称呼迦特王，在其余经文中均用迦特王的本名亚吉（撒上 27:2-3）。

所多玛毁灭后不久，亚伯拉罕赶着他的牧群迁徙到巴勒斯坦的西南边界（创 20）。他曾寄居在基拉耳，那里是非利士王亚米比勒的城邑，亚伯拉罕当时谎称撒拉是他的妹子（创 20:2），亚米比勒便将撒拉接了去，想纳她作妾。但神在梦中指责亚比米勒，并令他家的妇人都不能生育（创 20:3，创 20:17）。亚比米勒极为恰当地谴责了亚伯拉罕的欺骗后，就厚待他，赐他礼物，并准他在自己的土地上随意居住（创 20:14-15）。这二人的仆人因井水起争执后，二人便在井前盟誓，该地便因此得名“别是巴”（创 21:31-32）。见 ABRAHAM II, V（亚伯拉罕 II, V）。

2、《创世纪》26 中提到的一位非利士国王，也叫亚希米勒，他与以撒有关联。当时以撒遭遇了饥荒，就离开家乡（可能为希伯仑），来到基拉耳。唯恐因他妻子利百加的美貌而招致灾祸，就谎称利百加是自己的妹子，这与亚伯拉罕谎称撒拉是自己妹子的做

Sarah. Neither Abimelech nor any of his people took Rebekah to wife—a variation from the Abrahamic incident; but when the falsehood was detected, he upbraided Isaac for what might have happened, continuing nevertheless to treat him most graciously.

Isaac continued to dwell in the vicinity of Gerar, until contention between his herdsmen and those of Abimelech became too violent; then he moved away by stages, reopening the wells digged by his father (26:18–22). Finally, a covenant was made between Abimelech and Isaac at Beer-sheba, just as had been made between Abraham and the first Abimelech nearly a century earlier (Gen. 26:26–33). The two kings of Philistia were probably father and son.

3. The title of Ps. 34 mentions another Abimelech, who in all probability is the same as Achish king of Gath (1 S. 21:10–22:1), with whom David sought refuge when fleeing from Saul, and with whom he was dwelling at the time of the Philistine invasion of Israel, which cost Saul his kingdom and his life (1 S. 27). It appears from this that Abimelech was the royal title, and not the personal name of the Philistine kings.

4. A son of Gideon (Jgs. 9) who aspired to be king after the death of his father, and did rule three years (v. 22). He first won support of the members of his mother's family and their recommendation of himself to all Israel (vv. 3f.). He then murdered the seventy sons of his father at Ophrah, the family home in the tribe of Manasseh, Jotham the youngest son alone escaping (v. 5).

法如出一辙。但不同的是，无论是亚比米勒还是他的民，都没有要娶利百加为妻。这个谎言被揭穿后，亚比米勒责骂了以撒，但仍然厚待他。

以撒继续居住在基拉耳附近，直到他的仆人和亚比米勒的仆人之间的争端激化；他便逐渐迁移，他父亲从前挖的井塞住了，他就重新挖掘（创 26:18-22）。最后，亚比米勒与以撒在别是巴立约，这与亚伯拉罕和第一位亚比米勒在一世纪前所立的约一样（创 26:26-33）。这两位非利士国王很可能是一对父子。

3、《诗篇》34 篇的标题提到了另外一位亚米比勒，很可能与迦特王亚吉是同一个人（撒上 21:10-22:1）；大卫逃离扫罗处，曾向亚吉寻求庇护，在非利士侵犯以色列期间，大卫寄居在非利士，扫罗死于这场战争，他的国也因此而毁灭（撒上 27）。这样看来，亚比米勒是一个王室头衔，而不是这几位非利士王的名字。

4、基甸的众子之一（士 9），名叫亚比米勒，基甸死后，以色列人希望立亚比米勒作王，后来亚比米勒确实管理以色列三年（士 9:22）。亚比米勒的众母舅都很支持他，把他推荐给以色列人（士 9:3-4）。随后亚比米勒回到俄弗拉他父亲的家（玛拿西支派的家），把自己的兄弟共七十人全部都杀害了，只有他最小的兄弟约坦幸免于难。（士 9:5）。此后示剑人聚集起

After this Abimelech was made ruler by an assembly of the people at Shechem. 来，立亚比米勒为王。

An insurrection broke out in Shechem, however, led by Gaal son of Ebed. Abimelech succeeded in capturing that city, and then Thebez; but while he was storming the citadel of Thebez, into which the defeated rebels had retreated, he was felled by a millstone, which a woman dropped on him from the wall (vv. 50–53). Realizing that he was mortally wounded and in order to avoid the shame of death at a woman’s hand, he had his armor-bearer kill him with his sword (v. 54). His cruel treatment of the Shechemites (vv. 46–49), when they took refuge from him in their strong tower, was a just judgment for their acquiescence in his crimes (vv. 20, 57); while his own miserable death was retribution for his bloody deeds (v. 56). His shameful death is mentioned in 2 S. 11:21.

然而以别的儿子迦勒在示剑造反，亚比米勒成功夺取示剑，追击叛军到提备斯，攻取了该城，但他在攻打提备斯一座坚固的城楼时，一个妇人从城楼上抛下一块磨石将他砸倒（士 9:50-53）。他当时见自己受了致命的伤，为避免遭受被妇人所杀的耻辱，便命令手下的将士用剑杀死他（士 9:54）。亚比米勒残忍的烧死了躲在卫所的示剑人（士 9:46-49），这是示剑人支持亚比米勒的恶行所应得的报应（士 9:20，士 9:57）。而亚比米勒的惨死是他所行的一切罪恶杀戮的报应（士 9:56）。《撒母耳记下》11:21 中提到了他的耻辱之死。

5. (1 Ch. 18:16, AV). See AHIMELECH 2.

5、（《钦定版圣经》，代上 18:16）。见 AHIMELECH 2（亚希米勒 2）。

E. MACK

词条作者：E. MACK

ABINADAB

ə-bin'ə-dab [Heb. ^a*bînādāb*—‘father is noble’].

ABINADAB 亚比拿达

音译：ə-bin'ə-dab【希伯来语：“我父是尊贵的”】。

1. The man in whose house the men of Kiriath-jearim placed the ark after its return from the land of the Philistines. His house was either in Gibeah of Benjamin or “in the hill” (1 S. 7:1; 2 S. 6:3f.; note that Heb. *gib'á* means “hill” and that the place name Gibeah ordinarily has the definite article). It is natural to

1、非利士人将约柜送还后，基列耶琳人就将其存放在亚比拿达家中，他的家可能在便雅悯的基比亚，或在“冈上”（撒上 7:1；撒下 6:3-4；值得说明的是希伯来语 *gib'á* 意为“山”，而地名基比亚前通常有定冠词）。因此将亚比拿达视为基列耶琳人是很自然的，尽管《圣经》并没有这样明确的

think that Abinadab was himself a man of Kiriath-jearim, though the account does not explicitly say so. The record is that the men of Kiriath-jearim were summoned to take charge of the ark at a time when no one else dared to have it (1 S. 6:20f.); and the implication seems to be that they had no option to refuse. Possibly this was due to their being Gibeonites, and hereditary “bondmen” of “the house of my God” (Josh. 9:17, 23). However this may be, they “sanctified” Abinadab’s son Eleazar to have charge of the ark. According to the Hebrew and some of the Greek copies, the ark was in Gibeah in the middle of the reign of King Saul (1 S. 14:18).

About a century later, according to the biblical dating, David went with great pomp to Kiriath-jearim, otherwise known as Baalah or Baale-judah, to bring the ark from Kiriath-jearim, out of the house of Abinadab in the hill (or, in Gibeah), and place it in Jerusalem (1 Ch. 13; 2 S. 6). The new cart was driven by two descendants of Abinadab. There may or may not have been another Abinadab then living, the head of the house.

2. The second of the eight sons of Jesse, one of the three who were in Saul’s army when Goliath gave his challenge (1 S. 16:8; 17:13; 1 Ch. 2:13).

3. One of the sons of King Saul (1 Ch. 8:33; 9:39; 10:2; 1 S. 31:2). He died in the battle of Gilboa, along with his fathers and brothers.

4. (1 K. 4:11, AV). See BEN-ABINADAB.

说明。据记载，当时没有任何人敢去接回约柜，只有基列耶琳人受到召唤前去完成了这个使命（撒上 6:20-21）。而其中也暗指他们无法拒绝这个使命。这也许是因为他们是基遍人，世代都是神殿中的奴仆（书 9:17, 书 9:23）。无论如何，这件事使得亚比拿达之子以利亚撒获得尊荣，得以看守神的约柜。根据希伯来文《圣经》和一些希腊文的抄本，在扫罗王统治中期，约柜被存放在基比亚（撒上 14:18）。

根据《圣经》的记载，大约一个世纪后，大卫到基列耶琳，也叫做巴拉或巴拉·犹大，隆重地将约柜从冈上（或基比亚）亚比拿达的家接出运回耶路撒冷（代上 13；撒下 6）。亚比拿达的两个后人赶着载约柜的新车。至于是否有另一位亚比拿达掌管亚比拿达家，尚不清楚。

2、耶西的八子中的第二子，歌利亚向扫罗讨战时，亚比拿达和他的另外一位兄弟随扫罗王出战（撒上 16:8；17:13；代上 2:13）。

3、扫罗王的众子之一（代上 8:33；9:39；10:2；撒上 31:2）。亚比拿达与他的父亲和兄弟一同战死于基利波战役之中。

4、（《钦定版圣经》，王上 4:11）。见 BEN-ABINADAB（便亚比拿达）。

ABINOAM

ə-bin'ō-ām, ab-i-nō'am [Heb. ^a*bînō'ām*—'father of pleasantness' or 'my father is pleasantness']. A man of Kadesh-naphtali, the father of Barak (Jgs. 4:6, 12; 5:1, 12).

ABIRAM

ə-bī'rām [Heb. ^a*bîrām*—'exalted father' or 'my father is an exalted one'; Gk. *Abeirōn*].

1. AV Apoc. ABIRON. The son of Eliab son of Pallu son of Reuben (Nu. 26:5ff.; Dt. 11:6). In company with his brother Dathan and Korah the Levite and others, he disputed the authority of Moses and Aaron in the wilderness (Nu. 16f.; 26; Dt. 11:6; Ps. 106:17). Two hundred fifty followers of Korah perished by fire at the doorway of the tent of meeting. Dathan and Abiram refused to come to the tent of meeting, at the summons of Moses; and the earth opened where their tents were, and swallowed them with their families and their belongings. *See* KORAH.

2. The firstborn son of Hiel the Bethelite. Hiel rebuilt Jericho in the time of Ahab, and is said to have "laid its foundation at the cost of Abiram his firstborn" (1 K. 16:34, RSV cf. Josh. 6:26). This incident acquired a new interest after discoveries were made at Gezer and Megiddo concerning foundation sacrifices offered in ancient Palestine.

One should not be too positive in making statements concerning the curse in Joshua, but the following is a possible interpretation. The curse pronounced by

ABINOAM 亚比挪庵

音译: ə-bin'ō-ām, ab-i-nō'am 【希伯来语: ^a*bînō'ām*——“喜乐的父”或“我父是喜乐”】。亚比挪庵来自于拿弗他利的基低斯, 是巴拉之父(士 4:6, 12; 5:1, 12)。

ABIRAM 亚比兰

音译: ə-bī'rām 【希伯来语: ^a*bîrām*——“高贵之父”或“我父是崇高的”; 希腊语: *Abeirōn*】。

1、在《钦定版圣经》的《次经》中译作 ABIRON (“亚比兰”)。吕便的儿子是法路, 法路的儿子是以利押, 亚比兰是以利押之子(民 26:5 起; 申 11:6)。他与他的兄弟大坍、可拉等利未人在旷野时聚集攻击摩西和亚伦(民 16-17; 26; 申 11:6; 诗 106:17)。可拉的同党有二百五十人在会幕门前被火烧死。当大坍和亚比兰拒绝按照摩西的号令进入会幕, 他们帐篷下的地便开裂, 将他们和他们的家眷, 并一切财物都吞了下去。见 KORAH (可拉)。

2、伯特利人希伊勒的长子, 亚哈在位时, 希伊勒曾重建耶利哥城(王上 16:34; 《修订标准译本》参: 书 6:26)。在基色和米吉多进行的, 针对古代巴勒斯坦地区重建耶利哥城时伤亡方面的考古发现, 为该事件提供了新的启示。

关于该事件, 暂时无法作出判断, 下文是对相关记载的可能解释。约书亚对重建耶利哥城之人的咒诅与耶利哥城被禁的其他细节是前后一致的。约

Joshua on the man who should rebuild Jericho was of a piece with the other details, Jericho being treated exceptionally, as a city placed under the ban. The language of Joshua's curse is capable of being translated: "Cursed be the man before the Lord who shall ... build ... Jericho; (who) shall lay its foundation at the cost of his firstborn, and set up its gates at the cost of his youngest." According to this interpretation the death of the builder's eldest and youngest sons is spoken of not as the penalty involved in the curse, but as an existing horrible custom, mentioned in order to give solemnity to the diction of the curse. The writer in Kings cites the language of the curse by Joshua. The context in which he mentions the affair suggests that he regards Hiel's conduct as exceptionally flagrant in its wickedness. Hiel, in defiance of the Lord, not only built the city, but in building it revived the horrible old Canaanite custom, making his firstborn son a foundation sacrifice, and his youngest son a sacrifice at the completion of the work.

书亚的诅咒可以翻译成“有兴起重修这耶利哥城的人，当在耶和华面前受诅咒；他立根基的时候，必丧长子；安门的时候，必丧幼子。”根据这种解释，重建者长子和幼子的死亡不是一种咒诅惩罚，而是一种可怕的习俗，用以显示诅咒的庄严性。《列王纪》的作者引用了约书亚诅咒的内容。他提及该事件时，其语境表明他认为希伊勒的做法是极其不道德，不可容忍的。希伊勒违抗耶和华的命令，不但重建了耶利哥，同时还复兴了可憎的迦南旧习俗，从而致使他的长子在立地基时死去，幼子在竣工之时死去。

W. J. BEECHER

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ABIRON

ə-bī'rən (Sir. 45:18, AV). See ABIRAM 1.

ABIRON 亚比兰

音译：ə-bī'rən（《钦定版圣经》的《次经》，便 45:18）。见 ABIRAM 1（亚比兰 1）。

ABISEI

ab-i-sēī (2 Esd. 1:2, AV). See ABISHUA 2.

ABISEI 亚比书

音译：ab-i-sēī（《钦定版圣经》，拉二 1:2）。见 ABISHUA 2（亚比书 2）。

ABISHAG

ab'ə-shag, ə-bī'shag [Heb. ^abīšag—'father of error,' i.e., 'cause of

ABISHAG 亚比煞

音译：ab'ə-shag, ə-bī'shag 【希伯来语：^abīšag——“过失之父”，也就是

wandering’].The woman of SHUNEM (the modern Sôlem, a village 6 mi. (10 km.) E of Megiddo in the valley of Esdraelon) who became David’s nurse (1 K. 1:1–4, 15; 2:17, 21f.).

Abishag was a very beautiful virgin whose duty it was to “cherish” the king, i.e., to be his nurse, and to “lie in his bosom.” This is sometimes construed as a test of the king’s capacity for sexual intercourse (1 K. 1:4) as a condition for retaining the royal office, but the implication may simply be that she was keeping David warm. Either way, he appeared to receive new vigor in his last days.

After David’s death Abishag was involved in the intrigues of succession, when Adonijah, the oldest living son of David, asked for her hand. This was tantamount to asking for the kingdom, for it was a rule in the ancient East that the whole of a king’s harem became the personal property of his successor; though Adonijah may genuinely have loved her as well. Solomon not only refused his request, but also had Adonijah put to death, thus removing another rival to the throne.

J. A. BALCHIN

ABISHAI

ab’ə-shī, ə-bī’shī [Heb. ^abīšay, in Chronicles’*abšay*—perhaps ‘(my) father is Jesse’ (BDB) or ‘(my) father exists’]. The eldest son of Zeruah, David’s sister, and brother of Joab and Asahel (2 S. 2:18). He was chief of the second group of three among David’s “mighty men”

“流放的原因”】。书念（见 SHUNEM[书念]）（即现代的索伦，位于以斯德伦谷地，是米吉多以东 6 英里[10 公里]处的小村庄）的一位妇人（王上 1:1-4，15；2:17，21-22）。

亚比煞是位极其美貌的童女，她的职责是“奉养”大卫王，也就是做王的侍女，并“睡在王的怀里”。这里有时被解释成是对王的性能力的一种测试（王上 1:4），以此确定是否可以延续王室的血脉，但是也可能仅仅表示亚比煞给大卫取暖。无论是哪一种解释，都表明大卫在晚年焕发了新活力。

大卫死后，亚比煞被牵扯进王位继承权的争夺中，亚多尼雅是大卫王存活下来的最年长的儿子，他想要娶亚比煞为妻。这相当于要求作王，因为在古代中东，一位国王的所有妻妾都属于他的继承者；虽然亚多尼雅真心喜欢亚比煞，但所罗门不但拒绝了他的要求，还处死了他，从而又除掉了一个争夺王位的对手。

词条作者：J. A. BALCHIN

ABISHAI 亚比筛

音译：ab’ə-shī, ə-bī’shī 【希伯来语：^abīšay，《历代志》中为’*abšay*，可能意为“（我）父是耶西”（BDB）或“（我）父同在”】。大卫的姐姐洗鲁雅的儿子，约押和亚撒黑的兄弟（撒下 2:18）。他是大卫三个勇士的首领（撒下 23:18）。

(23:18).

He first appears with David, who was in the Wilderness of Ziph to escape Saul. When David called for a volunteer to go down into Saul's camp by night, Abishai responded, and counseled the killing of Saul when they came upon the sleeping king (1 S. 26:6-9). In the skirmish between the men of Ishbosheth and the men of David at Gibeon, in which Asahel was killed by Abner, Abishai was present (2 S. 2:18, 24). He aided Joab in the cruel and indefensible murder of Abner, in revenge for their brother Asahel (3:30). In David's campaign against the allied Ammonites and Syrians, Abishai led the attack upon the Ammonites, while Joab met the Syrians; the battle was a great victory for Israel (10:10-14).

Abishai was always faithful to David, and remained with him as he fled from Absalom. When Shimei, of the house of Saul, cursed the fleeing king, Abishai characteristically wished to kill him at once (16:8f.); and when the king returned victorious, Abishai advised the rejection of Shimei's penitence and his immediate execution (19:21). In the battle with Absalom's army at Mahanaim, Abishai led one division of David's army, Joab and Ittai commanding the other two (18:2). With Joab he put down the revolt against David by Sheba, a man of Benjamin (20:6, 10), at which Joab treacherously slew Amasa his cousin and rival, as he had likewise murdered Abner, Abishai no doubt again being party to the crime. In a battle with the Philistines late in his life, David was faint, being now an old man, and was in danger of death at the hands of the Philistine giant Ishbi-

他最初跟随大卫是在西弗旷野逃避扫罗追击的时候。大卫问谁愿意夜里跟随他一同到扫罗的营里去，亚比筛愿意同去，并在扫罗熟睡时建议大卫将其杀死（撒上 26:6-9）。伊施波设的仆人与大卫的仆人在基遍起冲突时，亚撒黑被押尼珥杀死，当时亚比筛也在场（撒下 2:18, 24）。后来亚比筛与约押一同将押尼珥残酷杀害，为他们兄弟亚撒黑报了仇（撒下 3:30）。大卫抗击亚扪人与叙利亚人的同盟军时，亚比筛攻击亚扪人，约押迎战叙利亚人，这次战争以色列人大获全胜（撒下 10:10-14）。

亚比筛始终效忠于大卫，大卫躲避押沙龙时，他追随大卫，不离不弃。当扫罗的族人示每咒骂逃难的大卫王时，亚比筛当即想杀死示每（撒下 16:8-9）；大卫胜利返回耶路撒冷时，亚比筛谏言驳回示每的请罪，将其立即处死（撒下 19:21）。在马哈念与押沙龙的军队作战时，亚比筛率领大卫的一队军兵，约押和以太率领另外两队（撒下 18:2）。便雅悯人示巴反叛大卫，亚比筛与约押一同将其镇压（撒下 20:6, 10），约押用杀押尼珥的手法狡猾地杀死了他的堂兄弟和对手亚玛撒，亚比筛也是同谋。大卫晚年时，在与非利士人的一次争战中，因年事已高，在巨人以实比诺的攻击下感到疲乏，命悬一线之际时亚比筛解救了他，将巨人杀死（撒下 21:17）。

benob, when Abishai came to his rescue and killed the giant (21:17).

In the list of David's heroes (2 S. 23) Abishai's right to leadership of the "second three" is based upon his overthrowing three hundred men with his spear (v. 18). He does not appear in the struggle of Adonijah against Solomon, in which Joab was the leader, and therefore is supposed to have died before that time.

He was an impetuous, courageous man, but less cunning than his more famous brother Joab, though just as cruel and relentless toward rival or foe. David understood and feared their hardness and cruelty. Abishai's best trait was his unswerving loyalty to his kinsman David.

See *IP*, p. 34.

在大卫的勇士中（撒下 23），亚比筛被尊为后三个勇士的首领，是因为他举枪杀了三百人（撒下 23:18）。约押阴谋策划，支持亚多尼雅与所罗门争夺王位，亚比筛未参与其中，因此推测在此之前他已经去世。

亚比筛是一个鲁莽、勇猛的人，但不像他的兄弟约押那样狡猾，虽然他对对手和敌人也同样的残酷无情。大卫了解这一点，也因他们的冷酷残暴而倍感担忧。亚比筛对大卫王坚定不移的忠诚是他最优秀的品质。

见 *IP*, 34 页。

E. MACK

词条作者: E. MACK

ABISHALOM

(1 K. 15:2, 10). See ABSALOM 1.

ABISHALOM 押沙龙

(王上 15:2, 10)。见 ABSALOM 1 (押沙龙 1)。

ABISHUA

ə-bish'ū-ə, ab-ə-shōō'ə [Heb. ^a*bîšû* (*a*) '—meaning uncertain].

ABISHUA 亚比书

音译: ə-bish'ū-ə, ab-ə-shōō'ə 【希伯来语: ^a*bîšû* (*a*) '——意义不明确】。

1. A son of Bela son of Benjamin (1 Ch. 8:4).

1、便雅悯之子比拉的儿子（代上 8:4）。

2. [Gk. B *Abisai*, A *Abisouai*]; AV Apoc. ABISUM, ABISEI (1 Esd. 8:2; 2 Esd. 1:2). The son of Phinehas, who was grandson to Aaron (1 Ch. 6:4f.; 50; Ezr. 7:5); an ancestor of Ezra the scribe (Apoc.).

2、【希腊文抄本: 在《梵蒂冈抄本》中译为 *Abisai*, 在《亚历山大抄本》中译为 *Abisouai*】; 《钦定版圣经》《次经》中译为 ABISUM (“亚比书”), ABISEI (“亚比书”) (拉一 8:2; 拉二 1:2)。亚比书是亚伦的孙子, 非尼哈的儿子 (代上 6:4-5, 50; 拉 7:5)。是文士以斯拉的一位祖

先（《次经》）。

ABISHUR

e-bī'shūr, ə-bī'shər [Heb. *ʾbīšūr*—‘my father is a wall’]. A great-grandson of Jerahmeel and Atarah, Jerahmeel being a great-grandson of Judah. Abishur was the son of Shammai and the husband of Abihail, and the father of two sons (1 Ch. 2:28f.).

ABISUM

ab'i-sum (1 Esd. 8:2, AV). See ABISHUA 2.

ABITAL

ab'i-tal, ə-bītəl [Heb. *ʾbītāl*—‘father (i.e., source) of dew’]. A wife of King David. In the duplicated list (2 S. 3:4; 1 Ch. 3:3) in which the sons born to David in Hebron are mentioned and numbered, the fifth is said to be Shephatiah son of Abital.

ABITUB

ab'i-tub, ə-bī'tub [Heb. *ʾbītūb*—‘father of goodness’ or ‘my father is goodness’]; AV AHITUB. A descendant of Benjamin and son of Shahraraim and Hushim, born in the field of Moab (1 Ch. 8:11).

ABIUD

ə-bīud, ə-bī'ed [Gk. *Abioūd*—perhaps ‘my father is majesty’; see ABIHUD]. In the genealogy of Jesus (Mt. 1:13 only), the son of Zerubbabel.

ABJECT

(Ps. 35:15, AV). See CRIPPLE.

ABISHUR 亚比述

音译：e-bī'shūr, ə-bī'shər 【希伯来语：*ʾbīšūr*——“我父是一面墙”】。耶拉篾和亚她拉的曾孙，而耶拉篾是犹大的曾孙。亚比述是沙买的儿子，亚比孩的丈夫，他有两个儿子（代上 2:28-29）。

ABISUM 亚比书

音译：ab'i-sum（《钦定版圣经》拉一 8:2）。见 ABISHUA 2（亚比书 2）。

ABITAL 亚比她

音译：ab'i-tal, ə-bītəl 【希伯来语：*ʾbītāl*——“我父是露”（“露之源”）】。大卫王的众妻妾之一。在《撒母耳记下》3:4 和《历代志上》3:3 的家谱中，数算了大卫在希伯仑所得的几个儿子，其中第五子示法提雅据说由亚比她所生。

ABITUB 亚比突

音译：ab'i-tub, ə-bī'tub 【希伯来语：*ʾbītūb*——“善良的父”或“我父是良善”】；《钦定版圣经》译作 AHITUB（“亚比突”）。便雅悯的后裔，沙哈连和户伸之子，生于摩押地（代上 8:11）。

ABIUD 亚比玉

音译：ə-bīud, ə-bī'ed 【希腊语：*Abioūd*——可能意为“我父是尊荣的”；见 ABIHUD（亚比忽）】。耶稣的家谱中曾提到亚比玉（仅太 1:13），他是所罗巴伯的儿子。

ABJECT 卑鄙的、下流的

（《钦定版圣经》，诗 35:15）。见 CRIPPLE（残疾的）。

ABLE

The Gk. *dýnamai*, “have power,” may refer to inherent strength, or to the absence of external obstacles, or to what may be allowable or permitted. The Gk. *ischýō*, as in Lk. 13:24; Jn. 21:6, always refers to the first of these meanings. The rendering of Gk. *hikanóō* in 2 Cor. 3:6, AV, is misleading, and has been properly changed in the RSV, “has qualified us as ministers”; cf. the AV and NEB. See also POWER.

See TDNT, II, s.v. δύναμαι κτλ. (Grundmann).

ABLUTION

Ceremonial washing for religious purification.

I. Biblical Terms.—The term occurs twice in the RSV (He. 6:2; 9:10), in both instances translating the Gk. *baptismós* (lit. “dipping”). It is derived from the Latin verb *abluere*, “wash off,” and, as commonly used in a religious sense, it denotes a washing that is intended to yield ritual or ceremonial purity. As a religious rite or obligation it thus has nothing to do with washing for hygienic cleanness (see BATHE; WASH), but with the removal of ritual defilement contracted from such sources as contact with the dead (Nu. 19), bloodshed (Lev. 17), leprosy and other diseases or maladies (Lev. 13f.), childbirth (Lev. 12), copulation (Lev. 18;), and menstruating women (Lev. 15).

The requisite ablutions for removing these various kinds of uncleanness are elaborated particularly in the instructions

ABLE 有能力的

希腊语: *dýnamai*, “有能力”, 可指与生俱来的力量, 或不存在外界阻力, 也可能指受到允许或授权的事。《路加福音》13:24 和《约翰福音》21:6 中的希腊语 *ischýō* 通常取以上第一种含义。《钦定版圣经》, 《哥林多后书》3:6 中的希腊语 *hikanóō* 的翻译容易让人误解, 因此在《修订标准译本》中作出适当修改——“能承担这新约的执事”; 参: 《钦定版圣经》和《新英文译本》。另见 POWER (力量)。

见《新约神学辞典》(TDNT), II, 见词条 δύναμαι κτλ. (Grundmann)

ABLUTION 洗濯礼、洁净礼

一种宗教上的洁净仪式。

I. 圣经术语。该词在《修订标准译本》中出现过两次(来 6:2; 9:10), 两次均为希腊语 *baptismós* (字面意思: “浸、蘸”)的翻译。该词源自拉丁语动词 *abluere*, 意为“洗去”, 通常用于表达宗教含义。行这种洗濯礼, 意在达到宗教仪式或礼节上的洁净。因此, 作为一种宗教仪式或惯例, 这种洁净仪式不是为了保持卫生清洁(见 BATHE[洗澡], WASH[洗]), 而是为了去除仪式上的污秽, 如与尸体接触过的人(民 19), 行杀戮者(利 17), 大麻风等疾病的患者(利 13-14), 以及经历生育(利 12), 性交(利 18), 和月经(利 15)的人都要行相应的洁净仪式。

《圣经》中详细说明了去除以上各种污秽的洗濯礼, 尤其是《利未记》15-17 和《民数记》19 中, 制定了各种污

regarding ceremonial impurity in Lev. 15–17 and Nu. 19. There the Hebrew term usually is *rāḥaṣ*, “rinse” (translated “bathe/bathing” or “wash/washing,” but never “ablution”), with respect to the ceremonial cleansing of one’s own person. A different term, *kāḥas* (lit. “tread, pound”), is used there for the washing of one’s garments.

II. Usage in the OT and in Rabbinic Judaism.-A. Ceremonial Importance.

Thus ablutions for ritual purity were of primary importance in the ceremonial life of Israel, especially and increasingly so in the era of rabbinic Judaism. Ablution was considered a prerequisite to approaching God, whether by means of sacrifice or prayer or merely by entering a holy place (Ex. 19:10; cf. 1 S. 16:5; Josephus *Ant.* xiv. 11.5); and thus priests and Levites were known to have washed their hands, feet, clothes, and/or entire bodies in preparation for ceremonial actions (Lev. 8:6; Ex. 30:19–21; Nu. 8:21; etc.; see also LAVER). Cf. Ps. 26:6; Koran 5:6: “O believers, when you stand up to pray wash your faces, and your hands up to the elbows, and wipe your heads, and your feet up to the ankles” (A. J. Arberry, *Koran Interpreted* [1955], pp. 128f.); and the Ugaritic epic, *Keret* A.ii. 62–77 (*ANET*, p. 143): “Wash from hand to elbow/From [thy] fīng [ers] up to the shoulder... /Lift up thy hands to heaven, /Sacrifice to Bull, thy father El.”

By the 1st cent. A.D. the washing of the hands before a meal had become a requirement throughout Judaism (cf. Mt. 15:2; Mk. 7:3; Lk. 11:38; *Berakoth* 53b; and *Sotah* 4b: “R. ‘Awira: ‘Whoever eats bread without previously washing his

穉应受洗濯礼的条例。希伯来语 *rāḥaṣ*, “冲洗”（译为“洗澡/用水洗”或“洗/水洗”，但从不译为“洗礼”），指在仪式上对自身所做的清洗。另外一个术语，*kāḥas*（字面意思：“踏，捣”），用来指洗自己的衣服。

II. 在《旧约》和拉比犹太教当中的用法。

A. 仪式上的重要性。在以色列的仪式生活中，洗濯礼的洁净作用是最重要的，尤其是在拉比犹太教时期，这种仪式变得越来越重要。无论是在献祭还是祷告时，洁净仪式都被视为与神亲近的先决条件，即使仅是进入圣殿，在此之前也必须接受洗礼（出 19:10；参：撒上 16:5；Josephus *Ant.* xiv. 11.5）；因此祭司和利未人都知道，在领受圣职之前都要洗手、洗脚、洗衣服并且（或者）要沐浴（利 8:6；出 30:19-21；民 8:21 等；另见 LAVER[洗濯盆]。参：诗 26:6；《古兰经》5:6：“信道的人们啊！当你们起身去礼拜的时候，你们当洗脸和手，洗至于两肘，当摩头，当洗脚，洗至于两踝”（A. J. Arberry, *Koran Interpreted* [1955], 128-129 页）；以及乌加里特人的史诗 *Keret* A.ii. 62–77 页（*ANET*, 143 页）：“从手洗到眼眉/从[你的]手指洗到肩膀……/举起你的手/向你的父安拉献公牛祭。”

到了 1 世纪，在犹太人当中，饭前洗手已经成为了定规（参：太 15:2；可 7:3；路 11:38；《论疑妻行淫》4b：“拉比‘Awira: ‘在饭前不洗手的人，其不洁净的程度等同于嫖妓……’拉比 Zerika: ‘轻视[饭前或饭后]洗手的

hands is as though he had intercourse with a harlot....' R. Zerika: 'Whoever makes light of washing the hands [before and after a meal] will be uprooted from the world' " [Soncino tr. of *Babylonian Talmud* by A. Cohen (1936)]. By this time also public baths were gaining increasing acceptance through the influence of Hellenistic and Roman culture (1 Macc. 1:14; Josephus *Ant.* xvii.6.5; xviii.2.3). Herod's temple even provided a special room equipped for the ablutions and bathing of priests (*Yoma* iii.2).

B. Symbolism of Running Water. Ablutions to rectify ceremonial defilement were performed in running water (Lev. 15:13), springs (Jth. 12:7-9), rivers (2 K. 5:10-13), garden pools (2 S. 11:2-4), and in many instances required full bodily cleansing (e.g., Naaman in the Jordan [2 K. 5:10ff.], Aaron and his sons [Lev. 8:6], Bathsheba [2 S. 11:2ff.], the leprous [Lev. 14:8f.]). The symbolic character of running water made this an eminently desirable commodity for ceremonial ablutions (see Rowley, pp. 224f.), for it was understood that both the miasma of disease and the invisible stain of ritual defilement "ran off" the body with the running water. It is significant that great importance was attached to running water in early Christian baptism also.

C. Ritual vs. Ethical Purity. Ritual purity alone is the goal of these ablutions and washings (including Jewish proselyte baptism; see BAPTISM); they do not mediate forgiveness or ethical purity. Rabbinic Judaism envisions only purification from cultic uncleanness as

人将被世人所厌弃' " [《巴比伦他勒目》，A. Cohen (1936)，Soncino译]。在此期间，因受到希腊和罗马文化的影响，公共浴场受到更广泛的接受（马一 1:14；Josephus *Ant.* xvii.6.5；xviii.2.3）。希律王的神殿甚至专门为祭司提供了洗礼和洗澡的场所。

*B. 活水的象征意义。*在仪式上为去除污秽所行的洗礼用的是活水（利 15:13）、泉水（滴 12:7-9）、河流（王下 5:10-13）和花园池塘（撒下 11:2-4）里的水，还有众多事例表明在某些情况下要求全身清洁（例如：乃幔在约旦河中沐浴[王下 5:10 起]，亚伦和他的儿子们的沐浴[利 8:6]，拔示巴[撒下 11:2 起]和长大麻风的人[利 14:8-9] 的沐浴）。活水的象征意义使其最适合用于洗礼（见 Rowley, 224-225 页），因为人们认为人身上的污浊之气和看不见的仪式上的污秽都被活水洗净了。值得注意的是，早期基督教的洗礼也非常重视活水的作用。

*C. 礼仪和道德上的洁净作用。*这些洗濯礼只是为了实现仪式上的洁净（包括改信犹太教的洗礼；见 BAPTISM[洗礼]），并不能获得宽恕或道德上的洁净。拉比犹太教认为这些洗礼仅能去除宗教仪式上的不洁净（参：利 14:8；15:5 起，11；民 31:23；《米示

their product (cf. Lev. 14:8; 15:5ff., 11; Nu. 31:23; and Mish *Mikwaoth*; see also *TDNT*, I, 535f.). That a symbolical association with repentance was developing in late Judaism may be seen in several examples from the Pseudepigrapha: Sib. Or. 4:165ff. (Lanchester, *APOT*, II, 396), and the Life of Adam and Eve 6:1f (Wells, *APOT*, II, 135). Jesus' response (Mt. 15:1-20 par. Mk. 7:1-23) to the inquiry of the scribes and Pharisees, "Why do your disciples not live according to the tradition of the elders, but eat with hands defiled?" (Mk. 7:5), inculcates a higher (ethical) purity that is to be sought more than ceremonial purity; for "not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man" (Mt. 15:11).

III. NT References.- The two NT occurrences of "ablution(s)" (He. 6:2; 9:10) translate the Greek term *baptismós*, "the act of dipping or immersing" (in contrast to the specific NT term for "baptism," *báptisma*, used only for Christian baptism; see *TDNT*, I, 545). The *baptismoí* of the letter to the Hebrews represent the Levitical ablutions of the Judaic tradition (in late Judaism both the Gk. *baptízō*, "dip, immerse," and its Semitic counterpart, *ṭābal/ṭēbal*, "dip," were already technical terms for ablutions for cleansing from ritual impurity; cf. Jth. 12:7-9; Sir. 34:25). He. 9:10 is a somewhat disdainful reference to the "various ablutions" (among other things) with which the Levitical code has to do, but which are now for the writer of Hebrews to be classed among those external rituals that have been superseded. In He. 6:2 the writer exhorts the reader to get beyond elementary

拿》的《论礼仪浴》；另见 *TDNT*, I, 535-536)。从《伪经》中的多个例子可见，到了犹太教后期，洗礼成为了悔改的象征，例如《西卜神谕篇》4:165 起 (Lanchester, *APOT*, II, 396 页)，《亚当和夏娃的生平》6:1-2 (Wells, *APOT*, II, 135 页)。在《马太福音》15:1-20 (及其平行经文《马可福音》7:1-23) 中，文士和法利赛人指责耶稣说：“你的门徒为什么不照古人的遗传，用俗手吃饭呢？” (可 7:5)，耶稣通过对这些人的回应来教导人们，要拥有更高 (道德上) 的洁净，而非仅遵守礼仪上的洁净；因为“入口的不能污秽人，出口的乃能污秽人” (太 15:11)。

III. 《新约》参考文献。“ablution(s)”一词在《新约》中出现过两次 (来 6:2; 9:10)，都是对希腊语 *baptismós* (“洗”，“浸”) 的英语翻译，意思是“浸蘸或浸泡” (与 *báptisma* 形成对照，*báptisma* 是《新约》中用于表示“洗礼”的术语，专门指基督教的洗礼；见 *TDNT*, I, 545 页)。《希伯来书》中的 *baptismoí* (“各种洗濯的规矩”) 代表利未人遵照犹太传统而进行的各种洁净之礼 (在犹太教后期，希腊语 *baptízō* [意为“蘸，浸”] 和闪族语中与之同意的词语 *ṭābal* 或 *ṭēbal* [“浸”] 都已经被用作洁净仪式的术语；参：滴 12:7-9；便 34:25)。《希伯来书》9:10 中提到“各种洗濯的规矩”时，包含一种轻蔑的意思，这曾经是被利未族严格执行的典章律条，但现在《希伯来书》的作者将其归为属肉体的条例，都是要废除的。在《希伯来书》6:2 中，作者劝告读者不要拘泥于基本的教义，包括各种洗礼 (《修订标准译本》“instruction

doctrines, which include *baptismōn didachē* (RSV “instruction about ablutions”; NEB “instruction about cleansing rites”; AV “doctrine of baptisms”)—i.e., teaching on the difference between Jewish (and perhaps pagan) ablutions and Christian baptism. The term *baptismós* occurs one other time in the NT—Mk. 7:4. This is a parenthetical comment that among the traditions observed by the Pharisees was that of the “washing” of cups, vessels, etc.

IV. Usage in Qumrân.—Information from such ancient historians as Josephus indicates that the Essene sect was quite meticulous about ablutions. If, as general consensus now holds, the Qumrân covenanters and the ESSENES are to be equated, the striking testimony of the numerous *miqwā'ōt* at Khirbet Qumrân is confirmatory. Even though most of the pools excavated there were likely to have been reservoirs, certain of the smaller ones by their very size and formation point to usage in various public ceremonies involving ablutions or ritual cleansing (see Black, pp. 95f.; Cross, pp. 67f., 85, 234; Rowley, pp. 254f.).

According to Josephus the Essene was obligated to bathe every day and to perform ablutions on various other occasions (*BJ* ii.8.5, 7, 9f.). These rites of purification by water are also mentioned in the Qumrân documents themselves. A chapter of the Damascus Document (CD 12) is devoted to the subject of purification by water. The ritual obligation of the Sons of Light to purify themselves with water after battle is mentioned in the War Scroll (1QM 14).

about ablutions” [“各种洗礼的教训”]; 《新英文译本》“instruction about cleansing rites” [“各种洁净礼的教训”]; 《钦定版圣经》“doctrine of baptisms” [“各种洗礼的教义”]——即关于犹太洁净礼（可能还包括异教徒）和基督教洗礼区别的教诲。*baptismós* 一词还出现在《新约》《马可福音》7:4 中。这一处出现在括号内的评注里，对法利赛人所拘守的诸多古人的传统，包括“洗”杯、罐、铜器等习俗加以说明。

IV. 在《死海古卷》中的用法。从约瑟夫斯等古代历史学家的作品中可知，爱色尼派曾一丝不苟地遵行各种洁净礼。如果像学者们普遍认为的那样，昆兰团体等同于爱色尼教派（见 ESSENES[爱色尼教派]），那么在昆兰遗址中发现的众多池塘显然是为了施坚信礼。虽然那里发掘出的一部分水池可能被用作水库，但某些尺寸和外观较小的池塘用在洗濯礼或洁净礼等公共仪式中（见 Black, 95-96 页；Cross, 67-68, 85, 234 页；Rowley, 254-255 页）。

据约瑟夫斯记载，爱色尼派教徒每天要沐浴，并且在其他各种场合下，还会行各种洗濯礼（*BJ* ii.8.5, 7, 9-10）。《死海古卷》当中也提到了这些用水进行的洁净礼。《大马士革文献》中有一章（12 章）专门对以水进行的洁净礼进行了介绍。《战卷》中提到了光明之子在战争过后要以水自洁（《战卷》14）。但正如所料，鉴于《会规手册》囊括了会众生活方面的条例，因此对洁净礼作出了最多的介绍。据《会规手册》6:16-17 介绍，

But, as might be expected, it is the Manual of Discipline (1QS) for the community life that yields the most information. After a year's probation the novice was examined and then allowed to participate in (lit. "touch") the "purification of the Many" (1QS 6:16f.). This daily rite was conceived as foreshadowing God's own great and final lustration of the elect (1QS 4:20-22); see Vermes, pp. 45, 71ff.; Dupont-Sommer, pp. 49, 68ff.

There is also a warning against a wholly materialistic or magical conception of the ablution rites (1QS 2:25-3:9)—the covenanter had to surrender himself to the community and his will to God, lest the purificatory rites have no effect on him. While the flesh is cleansed by water, the heart is purified by the Holy Spirit (1QS 3:7-9); see Dupont-Sommer, p. 77.

It is a possibility that in combination with the daily ritual ablutions there was also a particular initiatory washing at Qumrân associated with the ceremony of entry into the "new covenant" of the community (cf. 1QS 5:8ff., esp. 13f.; and Cross, p. 234; Rowley, pp. 263f.). But this reference may indicate only the daily purificatory ablutions mentioned above.

See also CLEAN AND UNCLEAR; Plate 3.

Bibliography.—M. Black, *Scrolls and Christian Origins* (1961), pp. 91-101; F. M. Cross, Jr., *Ancient Library of Qumran and Modern Biblical Studies* (2nd ed. 1961); A. Dupont-Sommer, *Essene Writings from Qumran*, tr. G. Vermes (1961); H. C. O. Lanchester, "The Sibylline Oracles," in *APOT*,

新信徒需要经过一年的试用和考验后才能参加（字面意思是“接触”）“众人的洁净礼”。这一日常礼节预示着上帝亲自洁净祂的选民（《会规手册》4:20-22）；见 Vermes 作品，45 页，71 页起；Dupont-Sommer 作品，49 页，68 页起。

《会规手册》2:25-3:9 还警示信众对待洗濯礼，不可包含功利主义或邪术的思想，即受洗的信徒必须服从教会和神的旨意，否则洁净礼将对他无效。肉身得到水的清洁的同时，心灵也被圣灵洁净（《会规手册》3:7-9）；见 Dupont-Sommer 作品，77 页。

在昆兰，人们除了要遵守日常的各种洗濯的规矩之外，在入会前举行新约圣礼时也要受洗（参：《会规手册》5:8 起，尤见 13-14；及 Cross 作品，234 页；Rowley 作品，263-264 页）。但此处可能仅仅指的是上文提到过的那种日常的洁净礼。

另见 CLEAN AND UNCLEAR（洁净与不洁净）；Plate 3（彩图 3）。

书目——M. Black, *Scrolls and Christian Origins* (1961), 91-101 页；F. M. Cross, Jr., *Ancient Library of Qumran and Modern Biblical Studies* (1961, 第二版)；A. Dupont-Sommer, *Essene Writings from Qumran*, G. Vermes 译 (1961)；H. C. O. Lanchester, *APOT*, II, “西卜神谕篇”；

II; *TDNT*, I, s.v. βάπτω κτλ. (Oepke); *ANET*; H. H. Rowley, *From Moses to Qumrân* (1963), pp. 211–235, 239–279; G. Vermes, *Dead Sea Scrolls in English* (1962, repr. 1968); L. S. A. Wells, “The Books of Adam and Eve,” in *APOT*, II.

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ABNER

ab'nər [Heb. 'abnēr, once ^ahînēr (1 S. 14:50—‘my father is a lamp’ or ‘my father is Ner’)]. The commander of the Israelite army under Saul and Ishbosheth (Eshbaal). He was either Saul’s cousin (1 S. 14:50f.) or his uncle (1 Ch. 8:33; 9:39). According to 1 Ch. 27:21 Abner had a son Jaasiel.

Abner was to Saul what Joab was to David. Despite the many wars waged by Saul, we hear little of Abner during Saul’s lifetime. Not even in the account of the battle of Gilboa is he mentioned. Yet both his high office and his kinship to the king must have brought the two men in close contact. On festive occasions it was the custom of Abner to sit at table by the king’s side (1 S. 20:25). It was Abner who introduced the young David fresh from his triumph over Goliath to the king’s court (so according to the account in 17:57). We find Abner accompanying the king in his pursuit of David (26:5ff.). Abner is rebuked by David for his negligence in keeping watch over his master (ch. 15).

Upon the death of Saul, Abner took up the cause of the young heir to the throne, Ishbosheth, whom he forthwith removed from the neighborhood of David to

TDNT, I, 见词条 βάπτω κτλ. (Oepke); *ANET*; H. H. Rowley, *From Moses to Qumrân* (1963), 211-235 页, 239-279 页; G. Vermes, *Dead Sea Scrolls in English* (1962, 1968 年再版); L. S. A. Wells, *APOT*, II “The Books of Adam and Eve”。

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ABNER 押尼珥

音译: ab'nər 【希伯来语: 'abnēr, 在《撒母耳记上》14:50 中出现过一次 ^ahînēr, 意为“圣父是光明”或“我父是尼珥”】。扫罗和伊施波设（亦写作 Eshbaal）统领下的以色列军队的将军。他是扫罗的堂兄弟（撒上 14:50-51）或叔父（代上 8:33; 9:39）。根据《历代志上》27:21, 押尼珥有一个人儿子, 名叫雅西业。

押尼珥与保罗的关系等同于约押与大卫的关系。尽管除了在扫罗所经历的战争之外, 我们很少听到押尼珥这个名字。甚至在基利波战役中, 都没有提到他的名字。但他身居要职, 与王有亲属关系, 因此押尼珥与扫罗之间必然联系紧密。在节庆的场合, 押尼珥按惯例要坐在扫罗王旁边（撒上 20:25）。根据《撒母耳记上》17:57 的记载, 押尼珥将刚刚战胜歌利亚的大卫引荐给扫罗王。扫罗追击大卫时, 押尼珥随行（撒上 26:5 起）。大卫斥责押尼珥没有保护好他的主扫罗王（撒上 26:15）。

扫罗死后, 押尼珥拥立扫罗王唯一幸存的小儿子伊施波设作王, 他立即带伊施波设离开大卫的地域, 来到约旦河以东的玛哈念, 在那里押尼珥立伊

Mahanaim in the east Jordan country. There he proclaimed him king over all Israel. By the pool of Gibeon he and his men met Joab and the servants of David. Twelve men on each side engaged in combat, which ended disastrously for Abner, who fled. He was pursued by Asahel, Joab's brother, whom Abner slew. Though Joab and his brother Abishai sought to avenge their brother's death on the spot, a truce was effected; Abner was permitted to go his way after 360 of his men had fallen.

Joab naturally awaited his opportunity. Abner and his master soon had a quarrel over Saul's concubine Rizpah, with whom Abner was intimate. It was certainly an act of treason which Ishbosheth was bound to resent. The disgruntled general made overtures to David; he won over the tribe of Benjamin. With twenty Benjaminites he came to Hebron and arranged with the king of Judah that he would bring over to his side all Israel. He was scarcely gone when Joab learned of the affair; without the knowledge of David he recalled him to Hebron where he slew him, "for the blood of Asahel his brother."

David mourned sincerely the death of Abner. "Do you not know," he addressed his servants, "that a prince and a great man has fallen this day in Israel?" He followed the bier in person. Of the royal lament over Abner a fragment is quoted (see 2 S. 3:6-38):

"Should Abner die as a fool dieth?
Thy hands were not bound, nor thy feet
put into fetters:
As a man falleth before the children of

施波设为以色列王。押尼珥和他的仆人在基遍池边与约押和大卫的仆人相遇。双方各出十二个人搏斗，结果押尼珥一方惨败，他便逃跑了。约押的兄弟亚撒黑追赶押尼珥，被押尼珥杀死。尽管当时约押和其兄弟亚比筛想要报仇，但双方最终还是决定停战。押尼珥一方死了三百六十人后，约押同意放押尼珥走。

约押自然一直在等待时机杀死押尼珥。不久后，押尼珥和他主伊施波设为扫罗的一个妃子利斯巴起了争执，因为押尼珥与利斯巴关系亲密，伊施波设当然憎恨这种背叛行为。押尼珥便发怒，主动投奔大卫；他说服了便雅悯支派的人。然后带着二十位便雅悯人来到希伯仑，与大卫立约，要让以色列人都归服于大卫。但押尼珥走后不久约押便听闻此事，他在大卫不知情的情况下将押尼珥带回希伯仑，并在那里将押尼珥杀死，“这是报杀他兄弟亚撒黑的仇”。

大卫为押尼珥之死诚心哀悼。他曾说：“你们岂不知今日以色列人中，死了一个作元帅的大丈夫吗？”大卫亲自跟在棺后。王为押尼珥举哀说（见撒下 3:6-38）：

“押尼珥何竟像愚顽人死呢？你手未曾捆绑，脚未曾锁住；你死如人死在罪孽之辈手下一样”（《钦定版圣经》）。

iniquity, so didst thou fall” (AV).

The death of Abner, while it can in no way be laid at the door of David, nevertheless served his purposes well. The backbone of the opposition to David was broken, and he was soon proclaimed king by all Israel.

M. L. MARGOLIS

ABODE

See HABITATION.

ABOLISH

[Heb. *šāḇar*—‘break’ (Hos. 2:18); Gk. *katalýō* (Mt. 5:17), *katargéō* (Eph. 2:15; 2 Tim. 1:10), *anairéō* (He. 10:9)]; AV also BREAK, DESTROY, TAKE AWAY; NEB also BREAK, ANNUL.

In Hos. 2:18, “break” (AV, NEB) is a literal rendering of the image; RSV “abolish” is the intent. In the NT, Gk. *katalýō* in Mt. 5:17 has the meaning “repeal, annul,” and is contrasted with *plērōō*, “fulfil.”

By His death, Christ did away with the racial separation based on ancient ordinances and ceremonial laws (e.g., circumcision); through the cross He wrought the reconciliation, and secured that common access to the Father by which the union is maintained (Eph.

尽管押尼珥的死不是大卫主使的，但却成全了大卫。大卫的对手失去了支柱，因此不久后，他成为全以色列的王。

词条作者：M. L. MARGOLIS

ABODE 居所、住所、住处

见 HABITATION (居所、住所、住处)。

ABOLISH 废除、废掉

【希伯来语：*šāḇar*——“折断”（何 2:18）；希腊语：*katalýō*（太 5:17），*katargéō*（弗 2:15；提后 1:10），*anairéō*（来 10:9）】；《钦定版圣经》中亦作 BREAK（“拆毁”），DESTROY（“废除”），TAKE AWAY（“除去”）；《新英文译本》中还译为 BREAK（“拆毁”），ANNUL（“废掉”）。

在《何西阿书》2:18（《钦定版圣经》，《新英文译本》）中，“break”是对这一意象的直译；《修订标准译本》当中的“abolish”（“废除”）一词表明了目的。《新约》《马太福音》5:17 中的希腊语 *katalýō* 意思是“废除，废弃”，与 *plērōō*（“成全”）一词的含义形成对比。

基督以自己的死废除了基于古代条例和礼仪律法的民族分离（例如：割礼）；祂借着十字架成就了和睦，通过祂我们得以进到父里面，与父合而为一（弗 2:15）。

2:15).

“Our Savior Christ Jesus ... abolished death” (2 Tim. 1:10). Men still die, “it is appointed unto men” (He. 9:27), but the fear of death as having power to terminate or affect our personal existence and our union with God, as a dreadful stepping out into the unknown and unknowable (into Sheol of the impenetrable gloom), and as introducing us to a final and irreversible judgment, has been removed. Christ has taken its sting from it (1 Cor. 15:55f.) and all its hurtful power (He. 2:14), has shown it to be under His control (Rev. 1:18), brought to light the incorruptible life beyond, and declared the ultimate destruction of death (1 Cor. 15:26; cf. Rev. 20:14). The Gk. *katargeítai* indicates that the process of destruction was then going on.

M. O. EVANS

ABOMINATION

[Heb. *tô‘ēbâ*, *šeqeš*, vb. *šiqqēš*, *šiqqûš*, *piqqûl* (Lev. 7:18; 19:7), *zimmâ* (Jgs. 20:6); Gk. *bdélygma*]; AV also ABOMINABLE (THINGS), LEWDNESS (Jgs. 20:6); NEB also TAINTED (Lev. 7:18; 19:7), VERMIN (Lev. 11:10ff.; etc.), ABOMINABLE (THING), FILTHY OUTRAGE (Jgs. 20:6), “loathsome god (dess)” (1 K. 11:5, 7; 2 K. 23:13; etc.), DETEST (ABLE) (Prov. 3:32; 6:16; etc.), ABHORRENT, OBSCENITY, etc.

“我们救主基督耶稣……把死废去”（提后 1:10）。但人仍然会死，因为“接着命定，人人都有一死”（来 9:27），但人对死亡的恐惧能够结束和影响我们的存在和我们与神的联合，使我们坠入混沌未知世界（无边黑暗的阴间）并最终无法躲避被审判的可怕感觉，但现在已经被基督废除了。基督已经拔除了死的毒钩（林前 15:55-56），败坏了死的权势（来 2:14），祂已经拿到了死亡和阴间的钥匙（启 1:18），带来了不朽的生命，宣告了死亡的终极毁灭（林前 15:26；参：启 20:14）。希腊语 *katargeítai* 表明从那时起，毁灭的进程就已经开始。

词条作者：M. O. EVANS

ABOMINATION 可憎恶的、可憎之物

【希伯来语：*tô‘ēbâ*, *šeqeš*, 动词：*šiqqēš*, *šiqqûš*, *piqqûl*（利 7:18; 19:7），*zimmâ*（士 20:6）；希腊语：*bdélygma*】；《钦定版圣经》还译为 ABOMINABLE (THINGS)（“可憎的[事物]”），LEWDNESS（“凶淫之事”）（士 20:6）；《新英文译本》亦作 TAINTED（“不洁的”）（利 7:18; 19:7），VERMIN（“可憎之物”）（利 11:10 起等节），ABOMINABLE (THING)（“可憎恶的事”），FILTHY OUTRAGE（“凶淫丑恶的事”）（士 20:6），“loathsome god (dess)”（“可憎的神”）（王上 11:5, 7；王下 23:13 等），DETEST (ABLE)（“恨恶”，“可憎的”）（箴 3:32; 6:16 等），ABHORRENT（“憎恶的”），

OBSCENITY (“凶淫之事”) 等。

Albright (p. 176) suggests that the word *tô'ēbâ* (Gk. *bdélygma*) probably derives from a root *w'b* which originally denoted the concept of inviolability or untouchability. This root, experiencing polar developments in the Semitic languages, came to denote either “holiness” or “abomination.” The close relation between the ideas of tabu and holiness was shown in classical form by Robertson Smith (pp. 446–454). Whereas in Egyptian *w'b* means “cleanse, purify, be clean” (Erman and Grapow, I, 280), in Hebrew the derived noun means “negative tabu, abomination.” The original sense of the root may be preserved partly in Arab. *wa'aba*, “keep intact.” If the verbal root is *w'b*, then the Hebrew verbal form *t'b* must be considered a denominative secondarily derived from the noun *tô'ēbâ*.

In usage *tô'ēbâ* denotes those persons, things, or practices that offend another's sensibilities. Hence, that which is “abominable” is relative to the character, values, or culture of an individual. One displays his own character or values by that which repulses him. Accordingly, the sage opines: “to turn away from evil is an abomination to fools” (Prov. 13:19); again: “an unjust man is an abomination to the righteous, but he whose way is straight is an abomination to the wicked” (29:27). When the narrator says, “The Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians” (Gen. 43:32), and again, “for every shepherd is an abomination to the Egyptians” (46:34), the reader may infer that the Egyptians' sensibilities have been

奥尔布赖特 (Albright) 的作品 (176 页) 中提出, *tô'ēbâ* (希腊语: *bdélygma*) 一词可能源自词根 *w'b*, 该词根最初表示不可侵犯或不可触摸之物。这个词根在闪族语中逐渐形成了两个相反的含义, 既可以表示 “神圣”, 也可以表示 “可憎恶的事物”。罗伯逊·史密斯在其作品 (446-454 页) 中以经典的方式展现了禁忌与神圣的密切关系。而在埃及语中, *w'b* 意思是 “清洗、净化, 洁净” (Erman 和 Grapow, I, 280), 这个派生出来的名词在希伯来语中意为 “消极的禁忌, 可憎恶的事”。阿拉伯语 *wa'aba* 可能保留了这个词的部分原意, 意为 “原封不动”。如果这个动词的词根是 *w'b*, 那么希伯来语的动词形式 *t'b* 一定是从名词 *tô'ēbâ* 二次派生出来的。

tô'ēbâ 用来表示冒犯其他人的人、事物或习俗。因此, 如果说一个人是 “可憎恶的”, 必与其秉性、价值观和文化修养有关。这个人表现出让人憎恶的品行或价值观。因此, 智者以为: “远离恶事, 为愚昧人所憎恶” (箴 13:19); 同理, “为非作歹的, 被义人憎嫌” (箴 29:27)。当《创世记》作者说: “埃及人不可和希伯来人一同吃饭; 那原是埃及人所厌恶的” (创 43:32), “因为凡牧羊的, 都被埃及人所厌恶” (创 46:34), 读者可能会推断出埃及人的厌恶之情是由他们的文化决定的。埃及人认为自己受到神特别的眷顾, 是特殊的选民, 因此他们称自己为不同于外邦人的 “神的子民” (见 Wilson 作品, 112 页; Herodotus ii.41; Kyle, 26 页起; 出 8:26)。

conditioned by their culture. In their feeling of special election and special providence the Egyptians call themselves “the people” in contrast to foreigners (see Wilson, p. 112; Herodotus ii.41; Kyle, pp. 26ff.; Ex. 8:26).

In most cases *tô‘ēbā* has reference to that which is repugnant to Yahweh. By considering the objects and practices that repel Him one can learn much about God’s character. Objects and persons that offend His sensibilities include: heathen deities such as Milcom, the “abomination of the Ammonites” (2 K. 23:13); images (Dt. 27:15) and the gold and silver belonging to them (7:25); the wages of prostitution (23:18); a false balance (Prov. 11:1); those with a perverse mind (11:20); lying lips (12:22); the sacrifice of the wicked (15:8); an arrogant man (16:5); the prayer of a lawbreaker (28:9); incense offered without regard to ethical conduct (Isa. 1:13); etc. In like manner practices associated with the pagan deity and conduct opposed to His standards repulse Him; e.g., the practice of witchcraft and kindred arts (Dt. 18:12); homosexuality and other sexual perversions (Lev. 18:22; 20:13); remarriage after divorce (Dt. 24:4); and all the “abominations” of the Canaanites (Lev. 18:26; often in Ezekiel).

In at least two passages the root *šqš* (also Gk. *bdélygma*) appears to be exactly synonymous with *tô‘ēbā*. In Dt. 14:3 *tô‘ēbā* is used to designate “unclean” animals, but in Lev. 11 *šeqeš* is used in the same connection; in 1 K. 11:5, Milcom is called the *šeqeš* of the Ammonites, but in 2 K. 23:13 he is called the *tô‘ēbā* of the Ammonites. On the

在绝大多数情况下 *tô‘ēbā* 指代耶和華厭惡的事物。通过分析神所厭棄的事物和习俗，人可以更多地认识神。冒犯神的人和事包括：外邦人的神，如米勒公，他是“亚扪人可憎的神”（王上 23:13）；偶像（申 27:15）及其上的金银（申 7:25）；娼妓所得的钱（申 23:18）；诡诈的天平（箴 11:1）；心中乖僻的（箴 11:20）；说谎言的嘴（12:22）；恶人献祭（箴 15:8）；心里骄傲的（箴 16:5）；犯罪之人（箴 28:9）；不道德之人所献的香品（赛 1:13）等。与异教的神有关的类似习俗和违背耶和華标准的行为都是祂所憎惡的；例如：行邪术等恶俗（申 18:12），同性恋及其他逆性的事（利 18:22；20:13），休妻之后再婚（申 24:4），以及迦南人的所有可憎之事（利 18:26；常见于《以西结书》）。

至少有两处经文当中，词根 *šqš*（希腊语：*bdélygma*）的含义与 *tô‘ēbā* 同义。《申命记》14:3 中，*tô‘ēbā* 用以指“不洁”的动物，《利未记》11 章中 *šeqeš* 也指代相关的含义；在《列王纪上》11:5 中，称米勒公为“the *šeqeš* of the Ammonites”，而在《列王纪下》23:13 中称之为“the *tô‘ēbā* of the Ammonites”，两者汉译均为“亚扪人

other hand, the fact that both words occur together in Ezk. 5:11; 11:18, 21 suggests there is a distinction between them. The words are synonymous in that both designate that which is repugnant; but whereas *tô'ēbā* denotes that which offends a person's sensibility, the root *šqš* is a more technical term denoting that which violates the practices of Yahweh's cult. Thus *tô'ēbā* is used frequently in construction with an indirect, personal object; e.g., Israel's sacrifice is repugnant to the Egyptians (Ex. 8:26 [MT 22]); the Psalmist complains that God had made him repulsive to his acquaintances (Ps. 88:9 [MT 8]); the practice of burning children is an abomination to Yahweh "which He hates" (Dt. 12:31; etc.). Probably for this reason, BDB lists Dt. 14:3 under those actions which are an abomination "to God and His people." The root *šqš*, on the other hand, as a technical term is used to denote animals and other things that render the Israelite "unclean." The noun *šeqeš* is used exclusively to designate proscribed animals (Lev. 7:21; 11:10ff.; Isa. 66:17; Ezk. 8:10). The verb *šiqqêš* means "contaminate" or "abominate" as Lisowsky (p. 1497) suggests. So the Israelites were not to contaminate themselves with any creeping things (Lev. 11:43), and the psalmist gives praise that God did not deprecate his affliction as uncleanness (Ps. 22:24 [MT 25]). Likewise *šiqqûš* designates that which is unclean and detestable according to Yahweh's religion: unclean food (Zec. 9:7), and most frequently idols and the practices associated with them (Isa. 66:17; Jer. 7:30; 13:27; etc.). Here too belongs the "abomination causing desolation" in Dnl. 11:31; 12:11,

可憎恶的神米勒公”。其次，两个词同时出现在《以西结书》5:11，11:18和21章中，表明这两个词是有区别的。在表示可憎的事物时，这两个词同义；但 *tô'ēbā* 指触犯人忌讳的事物，而词根 *šqš* 是一个更专业的术语，指违反耶和華宗教习俗的事物。因此 *tô'ēbā* 常用于构成间接人称代词作宾语，例如，埃及人认为以色列人的祭物是可憎的（出 8:26[《马所拉文本》22]）；诗篇作者抱怨说耶和華将他与他认识的人隔绝开来，使他为他们所憎恶（诗 88:9[《马所拉文本》8]）；以儿女献燔祭的习俗在耶和華眼中是“可恨恶的”（申 12:31 等）。可能正是因为这个原因，BDB 将《申命记》14:3 中所说的不可吃可憎之物列在“神和神的子民”所憎恶的行为之后。而词根 *šqš* 作为一个术语，指以色列人眼中“不洁”的牲畜和其他可憎之物。名词 *šeqeš* 专门用来指不可吃的牲畜（利 7:21; 11:10 起; 赛 66:17; 结 8:10）。李所斯基 (Lisowsky) 的著作 (1497 页) 中提出动词 *šiqqêš* 意为“污染”或“憎恨”。因此以色列人不可沾染爬物，使自己不洁净，成为可憎的（利 11:43），诗篇作者还赞美神没有因为他的不洁而蔑视和憎恶他（诗 22:24[《马所拉文本》25]）。*šiqqûš* 也同样指与耶和華的教训相违背的不洁与可憎之物：不洁的食物（亚 9:7），和最常见偶像以及与之相关的习俗（赛 66:17；耶 7:30；13:27 等）。此外，《但以理书》11:31 和 12:11 中提到，除掉耶和華神殿里常献的祭，设立异教的祭坛并敬奉偶像，都属于“行毁坏可憎的”范畴。

referring to the institution of a pagan altar and sacrifice in Yahweh's temple.

Piggûl is a technical term for stale flesh which has not been eaten within the prescribed time (Lev. 7:18; 19:7; Ezk. 4:14 [RSV "foul flesh"]; Isa. 65:4). Accordingly Driver would everywhere render it specifically "refuse meat" (cf. *lehem m'gō'al*, "loathsome bread," from *gā'al*, to "loathe," Mal. 1:7). *Zimmâ* means "to plan, purpose" but is almost always used in a bad sense of "evil device," especially of unchastity.

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B. K. WALTKE

ABOMINATION, BIRDS OF.

The twenty birds listed in Lev. 11:13–19 (NEB "vermin").

I. Their Identification.—G. R. Driver, in consultation with D. L. Lack, Director of the Grey Ornithological Institute (Oxford), has provided the best study on the identification of these birds. His study presumably constituted the basis for the translation of this passage in the NEB. He established their identity by four factors: (1) a philological study of the Hebrew radicals, (2) the translations of these words in the ancient versions, (3) the

Piggûl 是一个术语，专门指代在规定时间内没有吃完的腐肉（利 7:18；19:7；结 4:14[《修订标准译本》中译作“foul flesh”，意为“腐肉”或“秽肉”]）；赛 65:4）。因此德里弗（Driver）称其为“refuse meat”，“弃肉”（参：*lehem m'gō'al*，意为“可憎的食物”，源于 *gā'al* 一词，意为“厌恶”，玛 1:7）。*Zimmâ* 的意思是“计划，打算”，但基本用作贬义的，指“邪恶的计谋”、“奸计”，尤指淫行。

书目——W. F. Albright, *FSAC*; A. Erman 与 H. Grapow, *Wörterbuch der ägyptischen Sprache*, I (1926); M. G. Kyle, *Moses and the Monuments* (1919); G. Lisowsky, *Konkordanz zum hebräischen Alten Testament* (1957); W. Robertson Smith, *Religion of the Semites* (1927, 第三版); J. A. Wilson, *Culture of Ancient Egypt* (1951)。

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ABOMINATION, BIRDS OF. 可憎的鸟

在《利未记》11:13–19 中列出的二十种鸟（《新英文译本》译为“vermin”[“可憎的鸟”]）。

I. 识别可憎的鸟。德赖弗（G. R. Driver）在与灰色鸟类研究院（牛津大学）的院长拉克（D. L. Lack）协商后，提出了识别这些鸟的最佳研究方案。他的研究可能为《新英文译本》对这一节的翻译提供了基础。他通过四个因素识别了这些鸟的身份：（1）希伯来语词根的语言学研究，（2）古代版本对于这些单词的翻译，（3）文献中对于每个鸟栖息地和生活习性的描述，（4）“不洁净”的概念。值得

description of each bird's habitat and habits in the literature, (4) the idea of "uncleanness." Significantly he also noted that they are arranged in a roughly descending scale of sizes by natural families. The chart presents his conclusions regarding the twenty birds listed in Lev. 11:13-19.

The list can be divided into three parts: (1) fifteen land birds, (2) three water birds, (3) two miscellaneous creatures. The land birds are subdivided into families in a descending scale of sizes, beginning with large birds of prey, followed by the crow tribe, the larger owls, the smaller birds of prey, and finally the smaller owls. In the second part of the list the osprey is followed by lake and river birds.

Driver suggested that few large birds of prey are named while so many owls are specified because the large ones, soaring at immense heights or swooping with sudden speed on the prey, are not easily identified, whereas the owls, flying slowly and hooting as they go, are readily noted and distinguished. Consequently generic names like *nešer* and *nēš* serve well enough for most of the great birds. "According to its kind" is added after four names. The 'ōrēb (6) and *nēš* (10) are generic terms for whole classes of birds, and 'nāpā (18) is possibly a general term for any number of small birds of prey hunting fish in river, lake, or sea. Why it is added after 'ayyā (5) is not clear. This lack of completeness should be borne in mind in connection with the twenty-one varieties listed in the parallel passage, Dt. 14:11-18.

注意的是，他还指出它们根据自然类别大致按照体型从大到小的顺序进行分类的。下面的图表展示了他对于《利未记》11:13-19 列出的二十种鸟的研究结论。

列表可以分为三个部分：（1）十五种陆鸟，（2）三种水鸟，（3）两种杂种生物。陆鸟根据体型又被细分为不同的科，首先是大型鸷鸟，然后是乌鸦，体型稍大的猫头鹰，中等体型的鸷鸟，最后是体型较小的鸷鸟。在列表的第二个部分中秃雕位于湖鸟与河鸟之后。

德赖弗（Driver）指出被命名的大型鸷鸟极少而小型猫头鹰却很多，原因是大型鸷鸟常翱翔于高空或迅速俯冲捕食，不易识别，而那些飞得低并鸣叫的猫头鹰易被注意和区分。因此像 *nešer* 和 *nēš* 这样通用的属名更适用于表示绝大多数大鸟。他将“根据它的种类”的字样加在了四个名字之后。'ōrēb (6) 和 *nēš* (10) 表示整个鸟类的总称，而'nāpā (18) 很可能是所有在江河湖海中捕鱼的鸷鸟的总称。但尚不清楚为何要将其放在'ayyā (5) 的后边。根据《申命记》14:11-18 平行经文段落中列出的 21 种生物，要牢记这些记录缺乏完整性。

II. Reason for Their Proscription.- The designation of these birds as an “abomination” (Heb. *šiqqēš*) shows that these birds are cultically obnoxious and not necessarily obnoxious to one’s sensibilities. At least three reasons have been proposed for their exclusion from the cult. Martin Noth has contended that these animals and birds were “cultically unclean” because they played a part in certain foreign cults of the surrounding world as “holy animals” (*Leviticus* [1965], p. 92). But advocates of this thesis have not demonstrated that all creatures associated with foreign cults were rejected by the Israelites (e.g., the bull) or that all the proscribed animals were associated with foreign cults. More probable is G. R. Driver’s view that these animals and birds were rejected because they ate blood or had contact with a corpse, both of which were cultically unacceptable (cf. Lev. 7:26; 17:13f.; 21:1–4, 11; 22:4; Nu. 5:2f; 6:6–11). All of these birds, with the exception of the last two, are birds of prey whose food consists almost entirely of carrion or flesh and which eat blood. The hoopoe and bat, which do not eat flesh in any form, are probably included because of their obnoxious habits. The hoopoe probes in filth for insects and worms, and the bat, a flying mammal, has the habit of spattering the walls of houses with ordure as it flies, has an overpowering mousey odor in its home, and is inedible.

II. 禁止它们的原因——认定这些鸟是“可憎恶的”（希伯来语：*šiqqēš*）表明这些鸟在宗教仪式上是可憎的但对于个人而言，它们未必是可憎的。至少提出了三个把它们排除在祭仪之外的理由。马丁诺斯（Martin Noth）主张这些动物和鸟都是“仪式上不洁净的”，因为它们在周围世界的某些外邦偶像崇拜中是“圣洁的动物”（*Leviticus* [1965]，92页）。但是这些论点的提倡者并没有证明所有与外邦偶像崇拜相关的动物都被以色列人所排斥（例如，公牛），或者所有被禁止的动物都与外邦偶像崇拜有关。德赖弗的观点更有可能成立，禁止这些动物和鸟是由于它们吃血或者跟尸体有接触，而这两种行为在宗教仪式上是不被接受的（参：利 7:26；17:13-14；21:1-4，11；22:4；民 5:2-3；6:6-11）。除了最后两类，其他所有鸟类都是鸷鸟，它们吃血并且以肉或腐肉为食。戴鹳和蝙蝠不吃任何形式肉体却也被认为是不洁净的动物，这很可能是因为它们可憎的生活习性。戴鹳在污秽中寻觅昆虫和蠕虫，而蝙蝠这种飞行哺乳动物有在飞行中向房屋墙壁排泄的习惯，其巢穴有着像老鼠巢穴一样难以忍受的刺鼻气味，并且它不能被人食用。

Hebrew Name	Identification	Approximate Size	
		Total length in inches	Length of wing in inches
1. <i>nešer</i>	"griffon-vulture"	45	29
	"(golden) eagle"	34	23½
2. <i>peres</i>	"black vulture"	[45	28]
3. <i>'ozniyá</i>	"bearded vulture"	45	31
4. <i>dā'ā</i>	"(black) kite"	23	17
5. <i>'ayyá</i>	"saker falcon"	22	15¾
	"common buzzard"	17	15
6. <i>'ōrēb</i>	"raven"	22	15½
	"rook"	18½	11½
7. <i>baṭ ya'ānā</i>	"eagle-owl"	18	13½
8. <i>tahmās</i>	"short-eared owl"	14	12
9. <i>šāhap</i>	"long-eared owl"	14½	12
10. <i>nēš</i>	"kestrel"	14	10
	"sparrow-hawk"	12½	8
11. <i>kōs</i>	"tawny owl"	16	11
12. <i>šālāk</i>	"fisher-owl"	?	?
13. <i>yanšūp</i>	"screech-owl"	13	11½
14. <i>tinšemet</i>	"little owl"	[10½	7]
15. <i>qā'āt</i>	"scops-owl"	8	6
16. <i>rāhām</i>	"osprey"	33	24
17. <i>hāsīdā</i>	"stork"	44	24
	"heron"	38-39	18 (½)
18. <i>'anāpā</i>	"cormorant"	33	13½
19. <i>dūkipat</i>	"hoopoe"	12	9
20. <i>'atallēp</i>	"bat"	—	—

希伯来语名字	英文名称	大约尺寸	
		全长 (英寸)	翅长 (英寸)
1. <i>nešer</i>	"秃鹰"	45	29
	"[金]雕"	34	23½
2. <i>peres</i>	"红头雕"	[45	28]
3. <i>'ozniyá</i>	"狗头雕"	45	31
4. <i>dā'ā</i>	"小鹰"	23	17
5. <i>'ayyá</i>	"鹞鹰"	22	15¾
	"普通类秃鹰"	17	15
6. <i>'ōrēb</i>	"乌鸦"	22	15½
	"白嘴鸦"	18½	11½
7. <i>baṭ ya'ānā</i>	"雕鸮"	18	13½
8. <i>tahmās</i>	"短耳鸮"	14	12
9. <i>šāhap</i>	"长耳鸮"	14½	12
10. <i>nēš</i>	"红隼"	14	10
	"食雀鹰"	12½	8
11. <i>kōs</i>	"灰林鸮"	16	11
12. <i>šālāk</i>	"鱼鸮"	?	?
13. <i>yanšūp</i>	"夜鹰"	13	11½
14. <i>tinšemet</i>	"鸱鸟"	[10½	7]
15. <i>qā'āt</i>	"红角鸮"	8	6
16. <i>rāhām</i>	"秃鹰"	33	24
17. <i>hāsīdā</i>	"鹳"	44	24
	"鹭鸶"	38-39	18 (½)
18. <i>'anāpā</i>	"鸬鹚"	33	13½
19. <i>dūkipat</i>	"戴鹀"	12	9
20. <i>'atallēp</i>	"蝙蝠"	—	—

A third view reasons that creatures which eat carrion or flesh with blood run the risk of contagion. R. K. Harrison notes: "This categorizing is also important in view of the fact that it is unique in the annals of Near Eastern literature because its emphasis is not so much upon the avoidance of magical practices associated with certain animal species as upon the positive delineation of dietary principles intended to insure the physical well-being of the individual and the nation alike through a consistent prophylactic approach" (*Intro. to the OT* [1969], p. 603). Although the Creator undoubtedly had in mind the physical well-being of His people, this legislation emphasizes the cultic, ceremonial cleanness of the people.

See also BIRDS, UNCLEAN.

Bibliography.—G. R. Driver, *PEQ*, 87 (1955), 5–20, 129–140; A. Parmelee, *All the Birds of the Bible* (1960).

第三个观点推论道，吃带血的肉或腐肉的生物有传播疾病的风险。哈里森 (R. K. Harrison) 指出“这种近东文学编年史中独有的分类方法也很重要，因为这种分类方法不太注重废除与这些动物相关的巫术，而是着力描述那些通过适当的预防措施可以保障个人和民族身体健康的饮食习惯” (*Intro. to the OT* [1969], 603 页)。虽然上帝确实心系子民的身体健康，但是这个律法强调的是神的子民在宗教仪式中要洁净自己。

另见 BIRDS, UNCLEAN (不洁净的鸟)。

书目——G. R. Driver, *PEQ*, 87 (1955), 5–20, 129–140; A. Parmelee, *All the Birds of the Bible* (1960)。

ABOMINATION OF DESOLATION.

See DESOLATING SACRILEGE.

ABOUND; ABUNDANCE; ABUNDANT; ABUNDANTLY.

These words are used frequently by the RSV to translate a variety of Hebrew and Greek terms. In the OT they most often represent the Hebrew noun *rōḇ*, “multitude, great quantity” (e.g., Dt. 28:47; Neh. 9:25; Ps. 37:11), the adjective *raḇ*, “numerous, much, plentiful” (e.g., Ps. 31:19; Prov. 28:20), or the hiphil of the verb *rāḇâ*, “multiply, increase” (e.g., Isa. 55:7; Ezk. 36:29f). These cognate terms are sometimes used of Yahweh, to describe His unlimited love and covenant faithfulness. The OT authors confess that their God is “abounding in STEADFAST LOVE” (*raḇ-ḥesed*, Ex. 34:6; Nu. 14:18; Neh. 9:17; Ps. 86:5, 15; 103:8; 145:8; Joel 2:13; Jonah 4:2; cf. *rōḇ ḥesed*, “abundance of steadfast love,” in Ps. 5:7; 69:13; 106:7, 45; Isa. 63:7; Lam. 3:32). Deutero-Isaiah (55:7) calls upon the people of Israel to repent of their wickedness and return to Yahweh, “for he will abundantly pardon” (*yarbeh lislô(a)ḥ*, lit. “multiply to pardon”).

Among the other OT terms are: *hāmôn*, “riches” (Ps. 37:16; Ezk. 7:11); *śāḇaʿ*, “be satiated, have enough to eat” (Ps. 37:19); *yitrâ*, “riches, savings” (Isa. 15:7); hiphil of *yātar*, “make abundant” (Dt. 30:9); *ḥōsen*, “treasure” (Isa. 33:6); *dešen*, “fatness” (Jer. 31:14). In Isa. 35:2

ABOMINATION OF DESOLATION. 荒凉的可憎的像

见 DESOLATING SACRILEGE (荒凉的可憎的像)。

ABOUND; ABUNDANCE; ABUNDANT; ABUNDANTLY. 丰富; 充裕; 富裕的; 充足地

《修订标准译本》通常用这些词来翻译大量的希伯来语和希腊语。在《旧约》中它们大多代表希伯来语的名词 *rōḇ*, “众多, 大量” (例如: 申 28:47; 尼 9:25; 诗 37:11), 形容词 *raḇ*, “许多的, 大量的, 丰富的” (例如: 诗 31:19; 箴 28:20), 或者动词 *rāḇâ* 的使役主动干, “使增加, 使增多” (例如: 赛 55:7; 结 36:29-30)。耶和华常用这些同源词语描述祂无限的爱和圣约的真实性。《旧约》的作者坦白地说他们的主有“丰富的慈爱” (见 STEADFAST LOVE [丰富的慈爱]) (*raḇ-ḥesed*, 出 34:6; 民 14:18; 尼 9:17; 诗 86:5, 15; 103:8; 145:8; 珥 2:13; 拿 4:2; 参: *rōḇ ḥesed*, “丰富的慈爱” 诗 5:7; 69:13; 106:7, 45; 赛 63:7; 哀 3:32)。第二以赛亚 (赛 55:7) 号召以色列的民众为他们的邪恶忏悔并回到耶和华的身边, “因为神必广行赦免 (*yarbeh lislô(a)ḥ*, 字面意思“加大赦免”)。

在《旧约》中其他的表达方式有: *hāmôn*, “财富” (诗 37:16; 7:11); *śāḇaʿ*, “饱足, 有足够的食物” (诗 37:19); *yitrâ*, “积蓄的财富” (赛 15:7); *yātar* 的使役主动干, “使丰富” (申 30:9); *ḥōsen*, “至宝” (赛 33:6); *dešen*, “肥

the RSV renders “it shall blossom abundantly” for the infinitive absolute construction (*pārō[a]ḥ tiprah*) of *pārah*, “blossom.” In Isa. 66:11 “the abundance of her glory” is the RSV translation of the difficult *zîz k^êbôdâ*. Some scholars, however, suggest “her full breast” as a better reading by relating Heb. *zîz* to Ug. *zd (td)* and Akk. *zîzu* (J. Muilenburg, *IB*, V, 767; KoB, p. 254; *CHAL*, p. 88; cf. translations in *AB*, NEB). In Jer. 33:6 the RSV reading “abundance” is a conjectural reading for “*teret*, a hapax legomenon.

In the NT those words usually translate Gk. *perisseuō*, “be extremely rich, overflow” or “make extremely rich, cause to overflow,” or one of its cognate or compound forms: *hyperperisseuō*, “be present in greater abundance” (Rom. 5:20); *perisseuma*, “fulness” (Mt. 12:34; Lk. 6:45; 2 Cor. 8:14); *perisseia*, “surplus” (Rom. 5:17; 2 Cor. 8:2); *perissós*, “profuse” (Jn. 10:10); *hyperekperissou*, “infinitely more than” (Eph. 3:20); *perissotérōs*, “especially” (2 Cor. 2:4). Other terms are *pleonázō*, “grow, increase, multiply” (Rom. 6:1; 2 Thess. 1:3), and *hyperbolé*, “extraordinary number or quality” (2 Cor. 12:7).

The Scriptures repeatedly warn against putting one’s trust in the abundance of material things. The psalmist advises against envy of the prosperous wicked, for they with their wealth will be destroyed, but the Lord will preserve those who put their trust in Him (Ps. 37); thus, the little that the righteous has is

脂” (耶 31:14)。《修订标准译本》中《以赛亚书》35:2 用“必开花繁盛”来翻译 *pārah* “开花”的不定式结构 (*pārō[a]ḥ tiprah*)。《以赛亚书》66:11 中的“她丰盛的荣耀”是《修订标准译本》对较难理解的词语 *zîz k^êbôdâ* 的翻译。然而一些学者将希伯来语 *zîz* 与乌加里特语 *zd (td)* 和阿拉德语 *zîzu* 联系起来建议“她丰满的乳房”才是更适当的翻译 (J. Muilenburg, *IB*, V, 767; KoB, 254 页; *CHAL*, 88 页; 参: *AB* 和《新英文译本》中的翻译)。《修订标准译本》中《耶利米书》33:6 的“abundance” (“丰盛”) 由 “*teret*, 这个罕见用语” 推测而来。

在《新约》中那些词常用于翻译希腊语 *perisseuō*, “极为丰富, 充溢” “使得极为丰富, 充满” 或者它的同源词或复合形式: *hyperperisseuō*, “显多” (罗 5:20); *perisseuma*, “充满” (太 12:34; 路 6:45; 林后 8:14); *perisseia*, “丰富的” (罗 5:17; 林后 8:2); *perissós*, “丰富的” (约 10:10); *hyperekperissou*, “充充足足地” (弗 3:20); *perissotérōs*, “格外的” (林后 2:4)。其他表达方式是 *pleonázō*, “增长, 增多, 增加” (罗 6:1; 帖后 1:3) 和 *hyperbolé*, “过多或过好” (林后 12:7)。

圣经经文再三警告人们不要过于依赖物质上的富足。诗篇作者反对为作恶的生出嫉妒, 因为他们将随着他们的财富一起被毁灭, 而神会保护那些信靠祂的人 (诗 37); 因此, 一个义人所有的虽少, 强过许多恶人的富余 (诗 37:16; 参: 诗 4:7)。耶和华承诺并赐予以色列丰富的物质财富 (申

better than the abundance of the wicked (v. 16; cf. 4:7). Yahweh promised—and gave—to Israel an abundance of material blessings (Dt. 28:11); but He also warned that if this prosperity did not lead to service of Him it would be taken away (vv. 47ff.). This is in fact what happened to Israel, as prophesied by Ezekiel (7:11) and recounted by Ezra (Neh. 9:25ff.). Yet, Israel was promised that after she had repented of her disobedience, her fortunes would be restored and she would experience a prosperity greater than she had known before (Dt. 30:9; Isa. 66:10ff.; Jer. 31:12–14; 33:6–9; Ezk. 36:29f.).

In the NT, abundance is a characteristic of the new age of salvation begun by Jesus Christ (cf. Jn. 10:10). The Gk. *perisseúō* usually occurs in passages that speak of the fulness that is achieved in the age of salvation to a degree previously unknown, and of the growth toward a new level of maturity that is possible as this fulness is appropriated. The fulness of salvation is not manifested in the realm of material blessings but in the grace that through Jesus Christ is lavished upon the Church in the form of spiritual gifts (Rom. 5:15, 17, 20; cf. Eph. 1:3–8). Thus the Christian community is empowered to do far more than it would dare to imagine (Eph. 3:20), and the apostle Paul's constant exhortation and prayer for all the churches is that they be always advancing toward full maturity: that they grow in hope through the power of the Holy Spirit (Rom. 15:13), and in their mutual love (1 Thess. 3:12); that their love will grow increasingly in knowledge (Phil. 1:9); that they will always excel in the work of the Lord (1 Cor. 15:58) and in thanksgiving (Col.

28:11)；但是祂也警告以色列人若在富有的时候不侍奉祂，那么这些财富将被夺走（申 28:47 起）。正如以西结（结 7:11）和以斯拉（尼 9:25 起）所预言的，这实际上是发生在以色列人身上的事。但是，神应允以色列，如果她为她的悖逆忏悔，她将重新拥有财富并且将得到从未有过的财富（申 30:9；赛 66:10 起；耶 31:12-14；33:6-9；结 36:29）。

在《新约》中，富足是耶稣基督救赎新时代的一个特点（参：约 10:10）。希腊语 *perisseúō* 通常出现在论及丰盛和成长的段落中，这种丰盛以前我们并不知晓，直到耶稣救赎时代才得以完全，得着这种丰盛有可能使我们更加成熟。救赎的充实不体现在物质财富方面，而是体现在恩典上，这恩典是藉着耶稣基督以属灵的恩赐的形式赏给教会的（罗 5:15, 17, 20；参：弗 1:3-8）。因此神使基督徒能够成就一切超过他们所求所想的事（弗 3:20），使徒保罗一直在训诫所有教会，并为他们祈祷，愿教会始终向着完全的成熟努力：他们借着圣灵的能力有盼望地成长（罗 15:13），彼此相爱（帖前 3:12）；有爱心、在知识和各样见识上，多而又多（腓 1:9）；常常竭力多作主工（林前 15:58）并满有感谢的心（西 2:7）。

2:7).

While the NT does not denounce material abundance, it stresses its limited value and its dangers. Jesus warned that “a man’s life does not consist in the abundance of his possessions” (Lk. 12:15; cf. vv. 16ff.). Paul testified that he had learned to face both material abundance and deprivation with equanimity (Phil. 4:12). The value of material abundance lies in the opportunity it gives for generosity (2 Cor. 8:14); and to those who give generously there is the promise that “God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work” (2 Cor. 9:8).

See also FULNESS; INCREASE; PLENTY; PROSPER, PROSPERITY; RICHES; SPIRITUAL GIFTS; WEALTH.

Bibliography.—Bauer; *TDNT*, VI, s.v. περισσεύω κτλ. (Hauck).

N. J. O.

ABRAHAM

ā'brə-ham [Heb. 'abrāhām; Gk. *Abraam*]; **ABRAM** ā'brəm [Heb. 'abrām]. The great patriarch of Israel; son of Terah and father of Isaac.

I. Name

II. Career

III. Archeology and the Period of Abraham

IV. Chronology

然而《新约》并不谴责物质上富足，只是强调丰富物质的有限性和危险性。基督警告道“人的生命，不在乎家道丰富”（路 12:15；参：路 12:16 起）。保罗表示他已经学会了怎样处卑贱，也学会了怎样处丰富（腓 4:12）。物质丰富的价值体现在它可以弥补他人的不足（林后 8:14）；慷慨奉献的人有希望了“神能将各样的恩惠多多地加给你们，使你们凡事常常充足，能多行各样的善事”（林后 9:8）。

另见 FULNESS（充满）； INCREASE（增加）； PLENTY（充满）； PROSPER（增多）， PROSPERITY（财富）； RICHES（财富、富足）； SPIRITUAL GIFTS（属灵的恩赐）； WEALTH（财富）。

书目——Bauer； *TDNT*， VI， 见词条 περισσεύω κτλ. (Hauck)。

词条作者：N. J. O

ABRAHAM 亚伯拉罕

音译： ā'brə-ham 【希伯来语： 'abrāhām； 希腊语： *Abraam*】； **ABRAM**（“亚伯兰”）音译： ā'brəm 【希伯来语： 'abrām】。以色列的大族长；他拉之子，以撒之父。

I. 名字

II. 生平

III. 考古和亚伯拉罕时期

IV. 年代

V. Character

VI. Religious Significance

I. Name.-The shorter form Abram occurs only in Gen. 11:26–17:4, while the longer one is found elsewhere in the OT except for 1 Ch. 1:27 and Neh. 9:7. The etymology of Abram is obscure, but perhaps means “the father is exalted.” It is a variant of such West Semitic names as *A-ba-ra-ma*, occurring in cuneiform texts from the 19th and 18th cents B.C. The longer form, Abraham, is most probably a dialectical expansion of Abram, reflecting the cuneiform *A-ba-am-ra-ma* and *A-ba-am-ra-am*. In Gen. 17:5 the longer form was understood to mean “father of multitudes,” and though no root *rhm* meaning “multitude” exists in Hebrew, there is a corresponding Arabic term (*ruhām*). However, the etymology of both names is far from certain.

II. Career.-Abraham was a descendant of Shem and the son of Terah, and became the ancestor of the Hebrews and other peoples (Gen. 17:5). His personal history is recorded in Gen. 11:27b–25:12, and appears to comprise one of eleven Mesopotamian tablet sources underlying the book of Genesis. This section was probably entitled “Abram, Nahor, and Haran” (11:27b), and the narrative concluded with a typical Mesopotamian colophon, indicated by the phrase “these are the family histories [AV “generations”] of” in 25:12. The colophon seems to include a characteristic scribal attempt at dating in the reference to the time when Isaac lived at Beer-lahai-roi (25:11), and also appears to indicate that these family

V. 身份

VI. 宗教含义

I. 名字。亚伯兰的简称只用于《创世记》11:26-17:4 中，而全称则出现在《旧约》除《历代志上》1:27 和《尼希米记》9:7 外的其他章节中。亚伯兰的词源尚不清楚，其含义可能是“父亲是尊贵的”。它是西闪族人名 *A-ba-ra-ma* 的变形，这个名字出现在公元前 19 世纪至公元前 18 世纪的楔形文字文本中。亚伯拉罕的全称 Abraham 最有可能是 Abram（“亚伯兰”）的方言扩展形式，楔形文字中拼写为 *A-ba-am-ra-ma* 和 *A-ba-am-ra-am*。在《创世记》17:5 中全称被理解为“father of multitudes”（“万国的父”），虽然希伯来语的词根 *rhm* 并没有“万国”这个含义，但阿拉伯语的对应词语（*ruhām*）有这层含义。然而这两个名字的词源都未被确定。

II. 生平。亚伯拉罕是闪的后裔，他拉之子并成为希伯来和其他民族的祖先（创 17:5）。他的历史被记录在《创世记》11:27b-25:12 中，并且似乎记录在一篇美索不达米亚碑文中（总计十一篇美索不达米亚碑文），这十一篇碑文构成了《创世记》的基础。这篇的标题可能是“亚伯兰、拿鹤、哈兰”（创 11:27b），在创 25:12 中的叙述是以典型的美索不达米亚式版本记录结尾，“这就是某家族的历史[《钦定版圣经》译为“generations”（“后代”）]”。这一版本记录似乎试图用以撒在庇耳拉海莱居住的时间来记录抄写日期（创 25:11），似乎还表明以撒的弟弟以实玛利有段时间曾拥有过这些家族记录。这些信息都总结在《使徒行传》7:2-8 中，里面记载了亚伯兰出生于迦勒底的吾珥，并与父

records had been at some time in the possession of Ishmael, the brother of Isaac. This material, summarized in Acts 7:2–8, stated that Abram was born in Ur of the Chaldees, where he lived with his parents and brothers, and subsequently with his wife Sarai.

After his brother Haran died, Abram moved with his wife, father, and nephew Lot to Harran, a city about 20 mi. SE of Edessa in the Balikh Valley, where Terah later died (11:26–32). Hearing God’s call, Abram moved with Sarai and Lot from Harran to Shechem and Bethel before going down to Egypt to escape from a famine in Canaan. While there the pharaoh wanted to incorporate Sarai into his harem under the impression that she was Abram’s sister (12:13). While Abram’s statement to this effect was technically correct (cf. 20:12), and might further have reflected the Horite (Hurrian) wife-sister adoption relationship, it did not represent the whole truth.

Leaving Egypt, he returned to Bethel and subsequently parted from Lot, who chose to pasture his flocks in the fertile Jordan Valley (13:1–14). After receiving a promise from God that he would possess all the land S of the Euphrates, Abram went on to Mamre. A Mesopotamian coalition under Chedorlaomer sacked Sodom and other cities of the plain, but the attackers were themselves pursued by Abram and his Amorite allies, and defeated near Damascus (14:1–16).

Although the childless Abram had adopted his home-born slave Eliezer as his heir, he was assured in a theophany

母、兄弟以及后来的妻子撒莱同住。

亚伯兰在弟弟哈兰死后与妻子，父亲和侄子罗得迁移到哈兰，是位于巴利克谷的埃德萨东南约 20 英里处的一座城市，他拉后来死在这里（创 11:26-32）。亚伯兰听了神的呼唤，与撒莱和罗得从哈兰迁移到示剑和伯特利，之后为逃避迦南的饥荒下到埃及。而那里的法老以为撒莱是亚伯兰的妹妹，想把她带进宫中（创 12:13）。亚伯兰说撒莱是他的妹妹实际上没什么不对（参：创 20:12），可能还进一步反映出了何利人（胡里安人）亦妻亦妹的关系，但是他这样说没有表达出全部实情。

亚伯兰离开埃及回到了伯特利，随后与选择在约旦河放牧的罗得分开（创 13:1-14）。在神的应允下，亚伯兰拥有了幼发拉底河南岸所有的土地，亚伯兰继续朝着幔利前进。基大老玛带领的美索不达米亚联盟洗劫了所多玛和平原上的其他城市，但是被亚伯兰和他的亚摩利联盟追击，并在大马士革被击败（创 14:1-16）。

没有子女的亚伯兰收养了当地的奴隶以利以谢作他的继承人，但他相信神一定会让年老的撒莱为他生出后裔，

that he would have natural offspring by the elderly Sarai, this being confirmed by a covenant (Gen. 15). In the meantime Abram had a son by Sarai's handmaid Hagar in conformity with local custom, and tensions within the household led to the latter being banished to the wilderness, only to be delivered miraculously (ch. 16). Thirteen years later God renewed His covenant promises, establishing circumcision as a sign and changing the names of Abram and Sarai to Abraham and Sarah (ch. 17). This was confirmed at Mamre by another theophany (ch. 18), despite Sarah's incredulity; and subsequently Sodom and Gomorrah were destroyed. From Mamre Abraham went through southern Canaan, staying for a time near Gerar. When Abraham planned to make a treaty to secure land rights in Beersheba, the Philistine king Abimelech desired Sarah just as the Egyptian ruler had earlier. Again Abraham pleaded the wife-sister relationship with much the same results (ch. 20). When Abraham was 100 years old Isaac was born to Sarah, and renewed tensions in the household led her to banish Hagar and Ishmael her son. This act was contrary to local custom in those days, and required a further theophany to justify the action (ch. 21).

A dramatic interlude which tested the faith of Abraham involved the near-sacrifice of Isaac (Gen. 22:1-14), after which the covenantal promises were reaffirmed. Sarah died some time later, and was buried in the cave of Machpelah, which Abraham had first to purchase from Ephron (ch. 23). In old age Abraham married Keturah, who gave birth to the ancestors of the Dedanites and

因为这是神在圣约中应允他的（创 15）。在此期间，撒莱的婢女夏甲为亚伯兰怀了一子，这符合当地的习俗，但是家族内的紧张关系致使夏甲逃到了旷野，结果夏甲却被神拯救（参：创 16）。十三年过后神重新立约，以割礼作为记号，将亚伯兰和撒莱的名字改为亚伯拉罕和撒拉（参：创 17）。尽管撒拉不相信，但神在幔利再次显现，确立了圣约（参：创 18）；随后所多玛和蛾摩拉被毁。亚伯拉罕从幔利出发穿过迦南南部，在基拉尔附近停留了一段时间。当亚伯拉罕准备以立约来保住别是巴的土地权时，非利士国王亚比米勒像此前埃及统治者一样觊觎撒拉。亚伯拉罕又称妻子撒拉为自己的妹妹，得到几乎同样的结果（参：创 20）。亚伯拉罕 100 岁时，撒拉生下以撒，因家庭关系紧张迫使她驱逐了夏甲和她的儿子以实玛利。这一行为在那个年代是有违当地习俗的，因此神行神迹纠正了此行为（参：创 21）。

神让亚伯拉罕拿以撒献祭，这一戏剧性插曲是神对亚伯拉罕忠诚的考验（创 22:1-14），在这之后神再一次重申圣约中的应允。过了一段时间，撒拉去世了，她被埋葬在了麦比拉洞，这个洞是亚伯拉罕从以弗仑手中买下的（参：创 23）。亚伯拉罕晚年娶了基土拉，她生下了底坦和米甸人的祖先。他还确信儿子以撒会与族人通婚，结果以撒娶了亚伯拉罕的侄孙女

Midianites. He also made certain that the son Isaac would marry within the family, the result being that Isaac later took Abraham's great-niece Rebekah as his wife (ch. 24). At an advanced age he gave gifts to the sons of his concubines and sent them home to the east, leaving Isaac as his sole heir in possession of the property. Finally Abraham died, aged 175, and was buried with Sarah in the cave of Machpelah.

利百加为妻（参：创 24）。年事已高的他把财产分给他庶出的众子并打发他们去东方，留下以撒成为自己唯一的财产继承人。最后亚伯拉罕死了，享年 175 岁，与撒拉共葬在麦比拉洞。



“The Sacrifice of Isaac” by Rembrandt van Rijn (1635), depicting Abraham's faithful obedience (Hermitage, Leningrad)

“祭物以撒”由伦勃朗·凡·莱因（1635）所画，这幅画描述了亚伯拉罕对神的忠诚和顺从。（现藏于列宁格勒）

III. Archeology and the Period of Abraham.-Much of the contemporary cultural background has been illumined by archeological discoveries relating to the Middle Bronze period (ca. 1950-1550 B.C.) in which Abraham lived. He was apparently born at Ur somewhat after the close of the magnificent 3rd Dynasty (ca. 2070-1960 B.C.), and migrated early in

III.考古和亚伯拉罕时期。亚伯拉罕所生活的青铜器时代中期（约公元前 1950-1550 年）的考古发现阐明了同时期的文化背景。亚伯拉罕出生在吾珥时，伟大的吾珥第三王朝已经结束（约公元前 2070-1960 年），并在公元前 19 世纪初期美索不达米亚北部深受亚摩利人影响时，迁出了吾珥。巴里克谷哈兰遗址南部地区，如法勒、

the 19th cent. B.C. when northern Mesopotamia was under strong Amorite influence. In the Balikh Valley S of Harran sites such as Peleg, Serug, and Terah preserved the names of certain patriarchs, while Nahor occurred in the Mari texts as Nakhur, the location of some Ḫabiru.

Another contemporary Mesopotamian culture of importance for the period of Abraham was that of the Hurrians, whose capital was at Nuzi or Nuzu (Yorgan Tepe). While Nuzu texts are mostly from the 15th cent. B.C., they furnish a great deal of information about 2nd millennium B.C. Assyrian society and illumine some of the social customs underlying the Abraham narratives. Adoption was frequently represented in the Nuzu texts as a means of transferring property, although genuine adoptions by childless couples were also common (cf. Gen. 15:2). The person adopted was expected to discharge certain filial duties, and when the adopting parents died he received the estate. But if a natural son was subsequently born to the adopting parents, the adopted son had to relinquish his position as the real heir. The firstborn in the family received preferential status, including a double portion of the estate. But at Nuzu, Alalakh, and elsewhere, the father could disregard the law of primogeniture and choose a “firstborn” son from among other children in the family. The primary purpose of marriage was the procreation of children, and the marriage contracts generally obliged a wife subsequently found to be sterile to provide her husband with a concubine through whom an heir could be obtained (cf. 16:2). At Nuzu it was mandatory for

西鹿和他拉仍保留着一些族长的名字，马里文献中拿鹤这个名字的拼写形式是 Nakhur，它是某些哈皮鲁人的一个地名。

另一个与亚伯拉罕同时期的重要美索不达米亚文化是胡里安文化，胡里安人的首都在努斯或努祖（约根废丘 [Yorgan Tepe]）。努祖文献大多来自公元前 15 世纪，它们提供了大量有关公元前两千年亚述社会的信息，并阐述了亚伯拉罕故事中的一些社会习俗。努祖文献中经常提到收养一词，它是财产转移的一个手段，无子嗣的夫妇收养孩子的现象也很常见（参：创 15:2）。养子需要尽一些孝道，并在养父母死后继承其财产。但是如果后来养父母有了亲生儿子，那么养子必须放弃他作为继承人的地位。家族长子有优先继承权，可以继承双倍财产，但在努祖，阿拉拉卡和其他地区，父亲可以忽略长子继承法并在家族其他孩子中另选一个“长子”。婚姻的根本目的就是生育，婚约通常要求不育的妻子为丈夫纳妾来为他生育继承人（参：创 16:2）。努祖强制规定妾和她的孩子须留在家里作为家庭的成员，并严厉处罚试图驱赶他们的人（参：创 21:11）。

the concubine and her offspring to remain as members of the household, and any attempt to expel them was treated very seriously indeed (cf. 21:11).

The places in Canaan which Abraham visited were located in a zone where annual rainfall is between 10 and 20 in., which is well suited to the requirements of the flocks of sheep which he owned. Sites such as Kadesh and Gerar seem to have been inhabited in the Middle Bronze Age, though the extent of the occupation is uncertain. Excavations at Gerar have indicated that it was most probably a fortified Egyptian outpost in the time of Abraham, while the Early Bronze period of Megiddo throws important light on the nature of contemporary Canaanite religious practices.

Hittite law has clarified some details of the sale of the Machpelah cave by Ephron, who was probably a native Canaanite rather than a Hittite as such (see HITTITES). Under ancient Hittite law the purchaser of an entire piece of property was legally bound to render certain feudal services of an obscure nature to the vendor. Abraham did not wish to be bound in this way, hence his concern to purchase only part of the property and thereby to avoid the prescribed feudal obligations. The mention of trees (Gen. 23:17) was in accord with the Hittite practice of listing the exact number of trees growing on property at the time of sale. References to the Philistines in the Abraham narratives are not anachronistic, as was once thought. A long series of migrations from Caphtor (Crete) to Palestine commenced in the 19th cent. B.C. Minoan and other

亚伯拉罕到访的迦南之地是一个每年降雨量达 10 到 20 英寸的地区，那里非常适合他放牧羊群。加低斯，基拉尔等遗址似乎在青铜时代中期就已经存在，但尚不清楚这些遗址的人口数量。在基拉尔出土的文物显示那里最有可能是亚伯拉罕时期加固的埃及前哨，而米吉多青铜时代初期的考古发掘为同时代迦南宗教习俗的特点提供了重要的信息。

赫人法典阐明了以弗仑卖麦比拉洞的细节，以弗仑有可能是迦南人而非赫人（见 HITTITES[赫人]）。在古代赫人法典中，所有财产的购买方必须向卖方履行某种领地义务。亚伯拉罕不想受这种约束，所以他只购买财产的一部分来避免承担这些规定的领地义务。《创世记》23:17 中提到的树符合赫人的习惯，他们在卖出土地时，要数清这块土地上的树木的数量。亚伯拉罕故事中提到了非利士人，这并不存在时代错误，而以前则认为其中存在时代错误。从公元前 19 世纪开始大批的人从斐托（克里特）迁移至巴勒斯坦，公元前 18 世纪的马里铭文中提到了克里特岛人和爱琴海的民族，而考古人员在乌加里特港、夏琐等地发现了克里特中部陶器的样本。非利士人显然是这些爱琴海移民的全称，而这些移民则以他们自己的名字为新家命名。

Aegean peoples were mentioned in an eighteenth-century B.C. Mari tablet, while specimens of Middle Minoan pottery have been recovered from the seaport of Ugarit, from Hazor, and elsewhere. The term Philistine is obviously a comprehensive designation for these Aegean immigrants who in turn gave their name to their new home.

From the archeological evidence it is apparent that Abraham was the product of an advanced culture, and was typical of the upper-class patriarch of his day. His actions are set against a well-authenticated background of non-biblical material, making him who bore the same name and traversed the same general territory, as well as living in the same towns as his contemporaries. He is in every sense a genuine Middle Bronze Age person, and not a retrojection of later Israelite historical thought, as used to be imagined. Consequently it is now possible to reject the “mythical theory” of Nöldeke, which saw Abraham as an ancient tribal deity; the “saga theory” of Gunkel, which envisaged Abraham as the product of cycles of sagas; and the “personification theory” of Meyer, where Abraham was thought of as personifying a tribe.

IV. Chronology. -Archeological discoveries seem to place Abraham quite readily in the early 2nd millennium B.C. The evidence for the destruction of Sodom and Gomorrah furnishes incidental proof for Abraham’s sojourn in Palestine at that period. The catastrophic destruction can be correlated with the ceramic evidence from Bâb edh-Dhrâ‘, a festival site located about 5 mi. SE of el-

考古证据表明，亚伯拉罕显然是先进文明的产物，并且是亚拉伯罕时期上流社会族长的代表。亚伯拉罕的故事以典外资料的真实背景为前提，从而使他与他的同代人拥有相同的名字，经过相同的领地，生活在相同的城邑。在某种意义上，他是一个真正的青铜器时代中期的人，而不是后期以色列历史思想的产物。因此现在有可能反对讷尔戴克（Nöldeke）的“神学论”视亚伯拉罕为古代部落的神；贡克尔（Gunkel）的“英雄论”视亚伯拉罕为英雄传说的产物；而梅耶（Meyer）的“拟人论”视亚伯拉罕为一个部落的化身。

IV. 年代。考古发现似乎证明了亚伯拉罕很有可能生活于公元前 2000 年。所多玛和蛾摩拉城的毁灭为亚伯拉罕曾存在于那一时期提供了证据。这灾难性的毁灭与来自巴俄达拉（Bâb edh-Dhrâ‘）的陶器证据密切相关，这个地方是距离艾尔半岛（el-Lisan）东南 5 英里的一个节庆遗址，公元前 2300 到 1900 年平原上的居民会定期去这里。这种“朝圣活动”似乎随着约公元前

Lisan, which was apparently visited periodically by the inhabitants of the cities of the plain between 2300 and 1900 B.C. Such “pilgrimages” seem to have ended with the destruction of Sodom, ca. 1900 B.C., showing coincidentally that Abraham was living in Palestine at this period. Attempts by H. H. Rowley and C. H. Gordon to place Abraham in the Amarna Age (15th and 14th cents B.C.) rest upon a misunderstanding of the genealogical tables of Genesis.

V. Character.- Abraham was clearly monotheistic as contrasted with the polytheism of his precursors (cf. Josh. 24:2). He believed God to be Lord of the cosmos (Gen. 14:22; 24:3), supreme judge of mankind (15:14; 18:25), controller of nature (18:14; 19:24; 20:17), highly exalted (14:22) and eternal (21:33). Whenever God spoke to him he obeyed immediately in faith and trust (11:31; 12:1, 4; 15:7). Although from a sedentary background, he accepted the pilgrim life of the seminomad, going wherever he was guided (cf. He. 11:8f.). His faith was tested most acutely in the command to sacrifice his only son, which if implemented would have precluded the fulfillment of God’s promises regarding future offspring. Abraham clearly trusted God’s ability to restore the dead to life (Gen. 22:12, 18; cf. He. 11:19) should circumstances warrant it. His solicitude toward strangers (18:2-8; 21:8) was matched by his ability to regulate his household along lines of morality and godliness (18:19). His love for his kin enabled him to fight successfully against numerically superior opposition (14:15), and in all he emerges from the Genesis narratives as a considerate and humane

1900 年所多玛的毁灭结束了，这恰巧说明亚拉伯罕在此时期居住在巴勒斯坦。罗利 (H. H. Rowley) 和戈登 (C. H. Gordon) 企图将亚伯拉罕定在亚玛拿时期 (公元前 15 到 14 世纪)，这是由于他们对《创世记》宗谱的误解。

V. 身份。亚伯拉罕无疑是独一神论者，与前人的多神论形成对比 (参：书 24:2)。他相信神是宇宙的神 (创 14:22; 24:3)，是人类至高的审判者 (创 15:14; 18:25)，是自然的掌控者 (创 18:14; 19:24; 20:17)，是至高无上的 (创 14:22) 不朽的 (创 21:33)。无论何时神指示于他，他都会立刻忠诚并信任地服从 (创 11:31; 12:1, 4; 15:7)。虽然有着定居背景，他接受半游牧民朝圣的生活习惯，去往任何神指引的地方 (参：来 11:8 起)。亚伯拉罕用以撒献祭最能证明他对神的忠心，倘若以撒真作了祭物，神就无法兑现使亚伯拉罕生养众多的允诺。亚伯拉罕显然相信神在一定的条件下会使死者复活 (创 22:12,18; 参：来 11:19)。他对陌生人的关怀 (创 18:2-8; 21:8) 与他用道德和信仰来管理家族的能力相符 (创 18:19)。他对族人的爱使他能够抵抗数目众多强敌 (创 14:15)，在圣经故事中，亚伯拉罕是一个体贴仁慈的人，他以极其值得赞扬的方式对待痛苦受挫且无子的撒拉。学者们一直认为亚伯拉罕对法老和基拉珥王亚比米勒的欺瞒 (创 12:11-13; 20:2-11) 体现了他性格中的缺点，虽然事实可能如此，但学者们也有可能因为对当时的背景了解不足而错误地理解了这些

person who behaved in an especially commendable manner toward the embittered, frustrated, and childless Sarah. The deception of pharaoh and Abimelech of Gerar (12:11–13; 20:2–11) have been held to constitute flaws in Abraham’s character, and while this may be true, it is also possible that the incidents have been misconstrued owing to inadequate information about the contemporary scene.

VI. Religious Significance.—Abraham was the progenitor of the Israelites who described themselves as the “seed of Abraham,” and who were visible evidence of God’s certain promises (Isa. 51:2; Ezk. 33:24). The “God of Abraham” was a designation of the Lord from the time of Isaac to the latest biblical period. Through faith in God, Abraham lived as a monotheist in a polytheistic society (Josh. 24:3), was chosen (Neh. 9:7), redeemed (Isa. 29:22), and blessed (Mic. 7:20). In the NT Abraham was the ancestor not merely of Israel (Acts 13:26) but of the Levitical priesthood (He. 7:5), the Messiah (Mt. 1:1), and the body of believers in Jesus Christ (Gal. 3:16, 29) as well. The oath (Lk. 1:73), divine mercy (1:54), covenant (Acts 3:25), the promise (Rom. 4:13), and the blessing (Gal. 3:14) given by free grace to Abraham are also the inheritance of his spiritual children. His faith in God’s early promises became the type of faith leading to justification (Rom. 4:3), making him the “father” of Christians as believers (4:11). Abraham demonstrated his worthiness by an attitude that evidenced his righteousness (Jas. 2:21; cf. Jn. 8:39). For the author of Hebrews, Abraham’s entire life under God was an

事件。
VI. 宗教含义。亚伯拉罕是以色列人的祖先，以色列人称自己为“亚伯拉罕的子孙”，是神的某些允诺的见证（赛 51:2；结 33:24）。“亚伯拉罕的神”从以撒时期一直到最新的圣经时期都是神的名称。尽管信奉神，亚伯拉罕却作为一名独一神论者生活在一个多神崇拜的社会（书 24:3），被神拣选出来（尼 9:7），被神救赎（赛 29:22）和赐福（弥 7:20）。在《新约》中，亚伯拉罕不仅仅是以色列人的祖先（徒 13:26），还是利未祭司（来 7:5）、救世主（太 1:1），和所有信仰耶稣基督的人的祖先（加 3:16, 29）。亚伯拉罕的属灵的子孙可以继承耶和华白白许给亚伯拉罕的诺言（路 1:73）、对他的怜悯（罗 1:54）和祝福的恩典。亚伯拉罕对神早期允诺的信心成为因信称义的典范（罗 4:3），也使他成为基督教信徒之“父”（罗 4:11）。亚伯拉罕通过显明他的公义的态度来证明自己的价值（雅 2:21；参：约 8:39）。对于《希伯来书》的作者来说，神庇护下亚伯拉罕的一生充分地体现出信心的作用（来 11:8-9；参：便 44:19-21）。作为后来的阿拉伯部落的祖先，亚伯拉罕在伊斯兰教的传统中也是一个重要的人物。他也是被神选立的先知之一，除了摩西，他是在《古兰经》中最常被提及的人，对于穆斯林信徒和

outstanding illustration of faith in action (He. 11:8–19; cf. Sir. 44:19–21). As the progenitor of later Arab tribes, Abraham was also of great importance in Moslem tradition. He was one of the prophets sent by God, and apart from Moses is mentioned more frequently than anyone else in the Koran, being for Moslem as well as Jew the recipient of the divine covenant.

See MAP V.

Bibliography.—F. M. T. Bohl, *Opera Minora* (1953), pp. 26–49; N. Glueck, *Other Side of the Jordan* (1940); R. K. Harrison, *Intro. to the OT* (1969), pp. 106–112; D. J. Wiseman, *Word of God for Abraham and To-day* (1959); C. F. Pfeiffer, *Patriarchal Age* (1961), *passim.*; K. A. Kitchen, *Ancient Orient and OT* (1960), *passim.*; AOTS; D. J. Wiseman, ed., *People of OT Times* (1973), *passim.*

R. K. HARRISON

ABRAHAM, APOCALYPSE OF.

See PSEUDEPIGRAPHA V.B.

ABRAHAM, TESTAMENT OF.

See PSEUDEPIGRAPHA V.C.

ABRAHAM'S BOSOM

[Gk. *kólpos Abraam*]; NEB “with Abraham,” “close beside him.” The expression occurs in Lk. 16:22f., in the parable of the rich man and Lazarus, to denote the place of repose to which Lazarus was carried after his death. The figure is suggested by the practice of the

犹太人来说，亚伯拉罕是圣约的立约方。

见 MAP V (地图五)。

书目——F. M. T. Bohl, *Opera Minora* (1953), 26–49 页; N. Glueck, *Other Side of the Jordan* (1940); R. K. Harrison, *Intro. to the OT* (1969), 106–112 页; D. J. Wiseman, *Word of God for Abraham and To-day* (1959); C. F. Pfeiffer, *Patriarchal Age* (1961), *passim.*; K. A. Kitchen, *Ancient Orient and OT* (1960), *passim.*; AOTS; D. J. Wiseman 编, *People of OT Times* (1973), *passim.*

词条作者: R. K. HARRISON

ABRAHAM, APOCALYPSE OF. 亚伯拉罕的启示

见 PSEUDEPIGRAPHA V.B. (伪经 V.B.)。

ABRAHAM, TESTAMENT OF. 亚伯拉罕的遗训

见 PSEUDEPIGRAPHA V.C. (伪经 V.C.)。

ABRAHAM'S BOSOM 亚伯拉罕的怀里

【希腊语: *kólpos Abraam*】; 《新英语译本》译为“with Abraham”(“亚伯拉罕的怀里”)和“close beside him”(“在亚伯拉罕的怀里”)。在《路加福音》16:22-23 耶稣讲述财主和拉撒路的比喻中出现了这种表达,表示拉撒路在死后的安息之处。“怀

guest at a feast reclining on the breast of his neighbor. Thus John leaned on the breast of Jesus at supper (Jn. 21:20).

The rabbis divided the state after death (SHEOL) into a place for the righteous and a place for the wicked; but it is doubtful whether the figure of Jesus quite corresponds with this idea. "Abraham's bosom" is not spoken of as in "Hades," but rather as distinguished from it (Lk. 16:23)—a place of blessedness by itself. There Abraham receives, as at a feast, the truly faithful, and admits them to closest intimacy. It may be regarded as the equivalent to the "Paradise" of Lk. 23:43.

See also HADES; PARADISE.

See TDNT, III, s.v. *χόλπος* (Meyer).

里”这个词是取材于宴会时的情景，当时一个宾客斜靠在他邻座的胸膛上，好像在邻座的怀抱里。因此在晚饭的时候约翰也靠着耶稣的胸膛（约 21:20）。

拉比将死后的状态（阴间[见 SHEOL]）分为正义之地和邪恶之地；但耶稣的比喻是否完全符合这种观点却是值得怀疑的。“亚伯拉罕的怀里”并不是指“阴间”，而是指一个与阴间不同的地方（路 16:23）——一个蒙福的地方。亚伯拉罕像在晚宴上那样接纳真正的忠实的人，并承认与他们有亲密的关系。“亚伯拉罕的怀里”可能就是《路加福音》23:43 中提到的“乐园”。

另见 HADES（阴间）； PARADISE（天堂）。

见 TDNT，III，见词条 *χόλπος* (Meyer)。

J. ORR

词条作者：J. ORR

ABRAM

a'brəm. See ABRAHAM.

ABRAM 亚伯兰

音译：ā'brəm。见 ABRAHAM（亚伯拉罕）。

ABREK

ā'brek [Heb. *'abrēk*; Gk. *kéryx*] (Gen. 41:43, RSV mg); AV, RSV, "bow the knee"; AV mg. "tender father"; NEB "make way." A salutation of uncertain meaning which the Egyptians proclaimed before Joseph, when as grand vizier, second to Pharaoh, he appeared in his official chariot.

ABREK 跪下

音译：ā'brek 【希伯来语：*'abrēk*；希腊语：*kéryx*】（创 41:43，《修订标准译本》旁注）；《钦定版圣经》和《修订标准译本》译为“bow the knee”（“下跪”）；《修订标准译本》旁注译为“tender father”（“温柔的父”）；《新英文译本》译为“make way”（“让路”）。当约瑟作为仅次于法老的大臣坐在副车上时，埃及人用这种含义不明确的称谓呼叫他。

Explanations based on Hebrew etymology are unsatisfactory. “Bow the knee” or “kneel down,” from an alleged hiphil imperative (*hābrēk* would be expected), are grammatically unsound. Others, including AV mg. “tender father” and Tg. “father of a king,” are forced.

The surmises of Egyptologists are almost without number, and none is conclusive. BDB lists several (pp. 7f.), including Coptic *a-bor-k*, “prostrate thyself!”; *āprek*, “head bowed!”; *ab-rek*, “rejoice thou!”

The most satisfying parallel is Assy. *abarakku*, “grand vizier” or “friend of a king,” as suggested by F. Delitzsch; for Babylonian laws and customs were dominant in western Asia, and the Hyksos, through whom such titles would have been carried, were ruling then (M. G. Kyle, *Moses and the Monuments* [1919], p. 29).

E. MACK

ABROAD.

In the AV, “abroad” often has the archaic sense “outside,” e.g., Gen. 15:5; 19:17; Ex. 12:46 (Heb. *hūṣ*). In the AV of Mk. 4:22; 6:14; Lk. 8:17 it means “manifest” (Gk. *phanerós*).

ABRON

ab'rən [Gk. *Abrōna*, & *Chebrōn*; Vulg. *Mambre*] (Jth. 2:24); AV ARBONAI. A

依据希伯来词源得出的解释都不太令人满意。根据所谓使役主动干祈使语气动词（有可能是 *hābrēk*）翻译的“跪下”或“下跪”是无语法根据的。其它翻译，包括《钦定版圣经》旁注中的“tender father”（“温柔的父”）和《他尔根》的“father of a king”（“王之父”）都翻译的很牵强。

埃及古物学者给出的推测几乎数不过来，但没有一种推测具有说服力。BDB 列举了几个解释（7-8 页），包括埃及古语 *a-bor-k*，意为“prostrate thyself!”（“俯卧”）；*āprek*，意为“head bowed!”（“低头”），*ab-rek*，意为“rejoice thou!”（“欢喜”）。

德利奇（F. Delitzsch）认为，亚述语 *abarakku*（意为“大臣”和“王的朋友”）最适合翻译这个词，因为巴比伦律法和习俗在西亚地区占优势地位，而希克索斯王朝当时占统治地位，该王朝的人曾被授予过这种头衔（M. G. Kyle, *Moses and the Monuments* [1919], 29 页）。

词条作者：E.MACK

ABROAD. 外面

在《钦定版圣经》中，“abroad”常常是古意“外面”的意思，如《创世记》15:5；19:17；《出埃及记》12:46（希伯来语：*hūṣ*）。在《钦定版圣经》的《马可福音》4:22；6:14；《路加福音》8:17 中意为“显明”（希腊语：*phanerós*）。

ABRON 亚伯伦河

音译：ab'rən【希腊语：*Abrōna*，《西奈抄本》作 *Chebrōn*；《武加大译本》作

wadi (RSV “brook,” NEB “river”) in Syria. From the description of Holofernes’ march it would seem that the Abron was located between the bend of the Euphrates and the Mediterranean, in or not far from Cilicia.

ABRONAH

ə-brō'nə [Heb. 'abrōnā]; AV, NEB, EBRONAH. One of the stations of Israel in the wilderness on the march from Sinai to Kadesh—the station next before that at Ezion-geber on the eastern arm of the Red Sea (Nu. 33:34f.).

ABSALOM

ab'sə-lom, ab'sə-ləm.

1. [Heb. 'abšālôm—‘father is (or ‘of’) peace’]; also **ABISHALOM** ə-bish'ə-ləm [Heb. 'bīšālôm] (1 K. 15:2, 10). David's third son by Maacah daughter of Talmi king of Geshur (a small country between Hermon and Bashan). Absalom was born at Hebron (2 S. 3:3), and moved at an early age, with the transfer of the capital, to Jerusalem, where he spent most of his life. He was a great favorite of his father and of the people as well. His charming manners, his personal beauty, his ingratiating ways, together with his love of pomp and royal pretensions, captivated the hearts of the people from the beginning. He lived in great style and drove in a magnificent chariot with fifty men running before him. Such magnificence produced the desired effect upon the hearts of the young aristocrats of the royal city (15:1ff.).

Mambre】(滴 2:24)；《钦定版圣经》译为“ARBONAI”（“亚伯伦河”）。叙利亚的一条溪流（《修订标准译本》译作“brook”[“小溪”]，《新英文译本》译作“river”[“河流”]）。根据何乐弗尼进军路线的描述，亚伯伦河可能位于幼发拉底河河湾和地中海之间，在基利家境内或离基利家不远的地方。

ABRONAH 阿博拿

音译：ə-brō'nə【希伯来语：'abrōnā】；《钦定版圣经》和《新英文译本》中译为“EBRONAH”（“阿博拿”）。从西奈去往加低斯途经以色列旷野时的一个驿站——红海东部的以旬迦别的前一站（民 33:34-35）。

ABSALOM 押沙龙

音译：ab'sə-lom, ab'sə-ləm.

1、【希伯来语：'abšālôm——“父亲是和平”】；也作 **ABISHALOM**（“押沙龙”）音译：ə-bish'ə-ləm【希伯来语：'bīšālôm】（王上 15:2, 10）。大卫的第三个儿子，基述（黑门山和巴珊之间的小国）王达买的女儿玛迦所生。押沙龙生于希伯仑（撒下 3:3），他很小随着都城的迁移搬到了耶路撒冷，且他人生大部分时光都是在那儿度过的。他深受他父亲的宠爱和人民的爱戴。他举止迷人，相貌堂堂，讨人喜爱，爱慕皇室的浮华和虚荣，因此从小就受百姓爱戴。他生活奢靡，为自己预备华丽的车马，并派 50 人在前面奔跑。这种奢华方式勾起了皇室都城年轻贵族们的欲望（撒下 15:1 起）。

I. His Exile.-When Amnon his half-brother ravished his sister Tamar, and David shut his eyes to the grave crime and neglected to administer proper punishment, Absalom became justly enraged, yet quietly nourished his anger. After a lapse of two years he carried out a successful plan to avenge the rape of Tamar. He made a great feast for the king's sons at Baal-hazor, to which, among others, Amnon came, only to meet his death at the hands of Absalom's servants (2 S. 13:1ff.). To avoid punishment Absalom fled to the court of his maternal grandfather in Geshur, where he remained until David had relented and condoned the murderous act of his impetuous, plotting son. At the end of three years (13:38) Joab finally secured Absalom's recall to Jerusalem. It was two years later, however, before he was admitted to the royal presence (14:28).

II. Rebellion Against His Father.-Absalom, reinstated, lost no opportunity to regain lost prestige; and having made up his mind to succeed his father upon the throne, sacrificed family loyalty to political ambition. Overtly gracious and rich in promises, especially to the disgruntled and disenchanting, he found it easy enough to attract a following. His purpose was clear, namely, to alienate as many as possible from the king, and thus neutralize David's influence in the selection of a successor. Absalom fully realized that the court party, under the influence of Bathsheba, was intent upon having Solomon as the next ruler. By much flattery Absalom stole the hearts of many men in Israel (15:6).

I. 押沙龙流亡。当押沙龙同父异母的兄长暗嫩玷污了他的妹妹她玛，大卫对此严重的罪行视而不见，忽略而不施行正当惩罚，押沙龙非常愤怒，但是他暗暗的将愤怒埋在了心里。两年后，他成功实施了一个为她玛复仇的计划。他在巴力夏琐宴请王的众子，王的众子中，暗嫩也来了，却不料死在了押沙龙仆人的手中（撒下 13:1起）。为了躲避惩罚，押沙龙逃到基述的外祖父那里，并一直待在那边，直到大卫怜悯并宽恕了他冲动密谋杀人的行为。3年后（撒下 13:38），约押最后求情把押沙龙带回了耶路撒冷，然而他2年后才被获准进入王宫（撒下 14:28）。

II. 押沙龙背叛父亲。押沙龙复职后，利用一切机会重获威望；并决定为了他的政治野心放弃对家族的忠诚，篡夺他父亲的王位。他外表和蔼，且许下很多诺言，尤其是对那些心有不满和已经大失所望的人，所以很容易便吸引了大量追随者。他的目的显而易见，即尽量让更多的人疏远国王，从而削减大卫在选择继承人上的权力。押沙龙完全意识到拔士巴影响下的朝廷有意让所罗门作下一届统治者。押沙龙通过阿谀奉承收拢了很多以色列人的心（撒下 15:6）。

How long a period elapsed between his return from Geshur and his open rebellion against his father David is uncertain. Most authorities regard the “forty years” of 2 S. 15:7 as an error and, following the Syriac and some editions of the LXX, suggest four as the correct reading. Whether forty or four, he obtained permission from the king to visit Hebron, the ancient capital, on pretense of fulfilling a vow he had made while at Geshur regarding his safe return to Jerusalem. With two hundred men he went to Hebron. Prior to the feast, spies had been sent throughout all the tribes of Israel to stir up the discontented and to assemble them under Absalom’s flag at Hebron. Very large numbers obeyed the call, among them Ahithophel, one of David’s shrewdest counselors (15:7ff.).

III. David’s Flight.-Reports of the conspiracy at Hebron soon reached David, who became thoroughly frightened and lost no time in leaving Jerusalem. Under the protection of his most loyal bodyguard he fled to Gilead beyond Jordan. David was kindly received at Mahanaim, where he remained till after the death of his disloyal son. Zadok and Abiathar, two leading priests, were intent upon sharing David’s fortunes and went so far as to carry the ark of the covenant with them out of Jerusalem (2 S. 15:24). David, however, forced the priests and Levites to take it back to its place in the city and remain there as its guardians. This was a prudent stroke, for these two great priests in Jerusalem acted as intermediaries, and through their sons and some influential women kept up constant communications with David’s army in Gilead (15:24ff.).

尚无法确定押沙龙从基述回到反叛他父亲大卫中间相隔多久。许多权威认为《撒母耳记下》15:7 提到的“40 年”是错误的，而《七十士译本》叙利亚语和其他一些译本中提到的 4 年是正确的时间。不管是 40 年还是 4 年，他假装要兑现在基述许下的安全回到耶路撒冷的誓言，从而使国王允许他前往古城希伯仑。他带了 200 人同他去希伯仑。举行宴会之前，就已派间谍去往以色列各部落煽动不满情绪，并将他们招揽至希伯仑押沙龙的旗下。很多人都响应了此号召，其中包括大卫的一个精明的谋士亚希多弗（撒下 15:7 起）。

III. 大卫出逃。希伯仑的阴谋很快传到大卫那里，大卫非常害怕，立刻离开了耶路撒冷。在他最忠诚护卫的保护下逃到了约旦河对岸的基列。大卫在玛哈念受到亲切的接待，一直到他不忠的儿子死后他才离开那里。大卫的两位祭司撒督和亚比亚他图谋大卫的财产，竟将约柜抬到耶路撒冷城外（撒下 15:24）。然而大卫迫使祭司和利未人将约柜抬了回来，放在城内作为守护者。这是一个明智之举，因为这两位祭司在耶路撒冷是作调解的，并通过他们的儿子或有影响的妇人经常与基列的大卫军互通书信（撒下 15:24 起）。户筛也被送回耶路撒冷。他假装效忠当时回到都城取得政权的押沙龙（撒下 15:32 起）。祭司户筛和几个不太著名的人都各尽其职。亚希多弗提出的趁着国王军队混乱即刻追击的提议遭到了反对（撒下 17:1 起）。此外，探子不断将押沙龙的计划通知大卫的大本营（撒下 17:15

Hushai, too, was sent back to Jerusalem. He feigned allegiance to Absalom, who by this time had entered the royal city and had assumed control of the government (15:32ff.). Hushai, the priests, and a few less conspicuous people performed their part well; Ahithophel's counsel, to take immediate action and advance upon the king's forces in the midst of the turmoil, was thwarted (17:1ff.). Moreover, spies constantly informed David's headquarters of Absalom's plans (17:15ff.). The delay was fatal to the rebel son. Had Absalom acted upon the shrewd counsel of Ahithophel, David's army might have been conquered at the outset.

IV. Death and Burial.-When at length Absalom's forces under the generalship of Amasa (2 S. 17:25) reached Gilead, ample time had been given to David to organize his army. There were three divisions under the efficient command of three veteran generals: Joab, Abishai, and Ittai (18:1ff.). A great battle was fought in the forests of Ephraim, where the rebel army was utterly routed. No fewer than twenty thousand were killed outright, and a still greater number, becoming entangled in the thick forest, perished that day (18:7f.). Among the latter was Absalom himself; when he fled upon his mule, his head was caught in the boughs of a great oak or terebinth, probably in a forked branch. "He was taken up between heaven and earth; and the mule that was under him went on" (18:9). Thus he was found by a soldier who at once ran to inform Joab. Without a moment's hesitation, and notwithstanding David's definite orders, Joab thrust three darts into Absalom's heart. Encouraged by the action of their general, ten of Joab's

起)。拖延给叛子押沙龙造成了致命的后果。如果押沙龙听取精明谋士亚希多弗的忠告，可能在最初就会打败大卫的军队。

IV. 死亡和葬礼。押沙龙的军队在亚玛撒元帅（撒下 17:25）带领下最后抵达了基列，这给大卫提供了充足的时间来组织军队。他将军队分为三队，由约押，亚比筛和迦特三位经验丰富的将军作指挥（撒下 18:1 起）。一场大战在以法莲森林展开，叛军溃不成军。超过二万人阵亡，死于茂密森林的比死于刀剑的更多（撒下 18:7-8）。押沙龙就被困在林中，他骑骡出逃，头发被一个大橡树或松脂树的树枝挂住，可能是一个树丫状的树枝。“他就悬挂起来，所骑的骡子便离他而去”（撒下 18:9）。因此当士兵发现他后，立即跑去通知了约押。尽管大卫明确指示，约押还是毫不犹豫用三杆短枪刺进押沙龙的心脏。约押手下十名少年人受到将军的鼓励，“围绕押沙龙，将他杀死”（撒下 18:15）。他被埋入被杀地附近的一个大坑中。尸体上头堆起了一大堆石头（撒下 18:17），这符合当地羞辱反叛者和罪犯的习俗（约 7:26, 8:29）。

young men “compassed about and smote Absalom, and slew him” (18:15). He was buried in a great pit, close to the spot where he was killed. A great pile of stones was heaped over his body (18:17), in accordance with the custom of dishonoring rebels and great criminals (Josh. 7:26; 8:29).

V. David's Lament.-The death of Absalom was a source of great grief to his fond and aged father. David's lament at the gate of Mahanaim, though very brief, is a classic, and expresses in tender language the feelings of parents for wayward children in all ages of the world (2 S. 18:33).

Little is known of Absalom's family life, but we read in 14:27 that he had three sons and one daughter. From the language of 18:18, it is inferred that the sons died at an early age.

VI. Absalom's Tomb.-As Absalom had no son to perpetuate his memory “he reared up for himself a pillar” or a monument, in the King's Dale, which according to Josephus was two furlongs from Jerusalem (*Ant.* vii.10.3). Nothing is known with certainty about this monument. One of the several tombs on the east side of Kidron traditionally has been called Absalom's tomb; but this fine piece of masonry with its graceful cupola and Ionic pillars is probably not earlier than the Roman period.

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2. [Gk. *Apsalōmos*]. The father of Mattathias, a captain of the Jewish army (1 Macc. 11:70; Josephus *Ant.* xiii.5.7),

V. 大卫恸哭。押沙龙之死使他温柔年迈的父亲极度悲痛，大卫在玛哈念城门恸哭，《撒母耳记下》18:33 中的描述虽简洁却非常经典，这节经文以温和的语言表达了历代父母对叛逆之子的感情。

关于押沙龙的家族虽然信息不多，但我们可从《撒母耳记下》14:27 得知他有三个儿子和一个女儿。通过《撒母耳记下》18:18 推测他的儿子英年早逝。

VI. 押沙龙的墓穴。押沙龙没有儿子来为他留名，“他就在王谷为自己立了一根石柱”或为自己立了一座纪念碑，根据约瑟夫斯的描述，该地距离耶路撒冷二弗隆 (*Ant.* vii.10.3)。尚不知晓关于这座纪念碑的确切信息。汲沦溪东边的一座墓穴传统上被称为押沙龙墓；但这座精美的石造建筑、优雅的圆柱和爱奥尼亚式的柱子可能是罗马时期之后才出现的。

词条作者：W. W. DAVIES

2、【希腊语：*Apsalōmos*】。玛他提亚的父亲，犹太军队的首领（马一 11:70；Josephus *Ant.* xiii.5.7），约拿单

and of Jonathan, who was sent by Simon Maccabeus to take possession of Joppa (1 Macc. 13:11; *Ant.* xiii.6.4).

3. [Gk. *Abessalōm*]; AV ABSALON. One of two envoys of the Jews, mentioned in a letter sent by Lysias to the Jewish nation (2 Macc. 11:17).

ABSALON

ab'sə-lon. See ABSALOM 3.

ABSOLUTION.

An ecclesiastical term, not found in the Bible, used to designate the official act described in Mt. 16:19: "Whatever you loose on earth shall be loosed in heaven," and Mt. 18:18: "Whatever you loose," etc., and interpreted by Jn. 20:23: "If you forgive the sins of any, they are forgiven" (see KEYS, POWER OF THER). The Roman Catholic Church regards this as the act of a properly ordained priest, by which, in the sacrament of penance, he frees from sin one who has confessed and made promise of satisfaction.

Protestants regard the promise as given not to any order within the church, but to the congregation of believers, exercising its prerogative through the Christian ministry, as its ordinary executive. They differ as to whether the act be only declarative or collative. Luther regarded it as both declarative and collative, since the Word always brings that which it offers. The absolution differs from the general promise of the gospel by individualizing the promise. What the gospel, as read and preached, declares in general, the absolution applies personally.

的父亲，西门·马加比曾派遣约拿单占领了约帕（马一 13:11；*Ant.* xiii.6.4）。

3、【希腊语：*Abessalōm*】；《钦定版圣经》译为“ABSALON”（“押沙龙”）。吕西亚给犹太民族的一封信中提到他是犹太两位使者之一（马二 11:17）。

ABSALON 押沙龙

音译：ab'sə-lon。见 ABSALOM 3（押沙龙 3）。

ABSOLUTION. 赦免、释放

用于表示正式行为的一个教会术语，在《圣经》中找不到这个术语，《马太福音》16:19 中描述道“凡你在地上所释放的，在天上也要释放”，《马太福音》18:18 中描述为“凡你们在地上所释放的”等，《约翰福音》20:23 中解释为“你们赦免谁的罪，谁的罪就赦免了”（见 KEYS, POWER OF THER[天国的钥匙]）。罗马天主教将赦免视为一个正常任职祭司的行为，祭司通过这种行为，在忏悔的圣礼中赎去了已忏悔者或承诺悔改者的罪。

新教徒认为这个应许不是赐给教会内的任何一个阶层的，而是赐给全体信徒的，作为这种特权的普通执行者，教会通过基督徒的侍奉行使这种特权。有的新教徒认为这是一种声明，有的则认为这是一种授予行为。路德认为它既是一种声明，也是一种授予，赦免不同于福音中一般的允诺，而是一种因人而异的允诺。我们阅读和传讲的福音是面向大众的，而赦免则应用于个体。

See also FORGIVENESS.

另见 FORGIVENESS (饶恕)。

H. E. JACOBS

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ABSTINENCE; ABSTAIN

[Gk. *apéchomai*] (Acts. 15:20, 29; 1 Thess. 4:3; 5:22; 1 Tim. 4:3; 1 Pet. 2:11); NEB also AVOID; [*mé esthiōn*—‘not eating’] (Rom. 14:3, 6); AV “eateth not”; NEB also “not eat”; [*phylássō* (Acts. 21:25)]. Other OT and NT terms which indicate abstinence are: Heb. *šûm, šôm*—“fast, fasting” (2 S. 12:16), *‘ānâ*—“humble oneself” (Lev. 16:29), *kāna*—“be humble” (1 K. 21:29), *nāzar*—“separate oneself by fasting” (Zec. 7:3), *zûr*—“be separated from” (Nu. 6:3), *lō’ ‘ākal lehem*—“not eat bread” (1 S. 28:20; cf. 2 S. 3:35), *lō’ šātâ yayin*—“not drink wine” (Nu. 6:3), etc.; Aram. *ḥwāt*—“fastingly,” “hungrily” (Dnl. 6:18 [MT 19].; Gk. *asitia*—“without food” (Acts. 27:21; cf. LXX Est. 4:16), *nēsteia, nēsteiō, nēstis*—“fast, fasting” (Lk. 2:37; Mk. 2:18f.; Mt. 15:32). See also FAST.

- I. Introduction
- II. Fasting
 - A. In the OT
 - B. In the NT
- III. Celibacy
- IV. Second-Century Developments
- V. Fasting, Prayer, and Almsgiving
- VI. Function

I. **Introduction.**—Abstinence is the

ABSTINENCE; ABSTAIN 小斋、斋戒、禁食、远避

【希腊语: *apéchomai*】(徒 15:20, 29; 帖前 5:22; 提前 4:3; 彼前 2:11); 《新英文译本》译为 AVOID (“远避”); 【*mé esthiōn*——不吃】(罗 14:3, 6); 《钦定版圣经》译为 “eateth not” (“不吃”); 《新英文译本》也译作 “not eat” (“不吃”); 【*phylássō* (徒 21:25)】。《旧约》和《新约》中表示斋戒的其他词语有: 希伯来语: *šûm, šôm*——“禁食” (撒下 12:16), *‘ānâ*——“刻苦己心” (利 16:29), *kāna*——“自卑” (王上 21:29), *nāzar*——“斋戒” (亚 7:3), *zûr*——“远离” (民 6:3), *lō’ ‘ākal lehem*——“没有吃饭” (撒下 28:20; 参: 撒下 3:35), *lō’ šātâ yayin*——“不喝酒” (民 6:3) 等; 亚兰语: *ḥwāt*——“禁食”, “不吃东西” (但 6:18 [《马所拉文本》19]); 希腊语: *asitia*——“没有吃饭” (徒 27:21; 参: 《七十士译本》的《以斯帖记》4:16), *nēsteia, nēsteiō, nēstis*——“禁食” (路 2:37; 可 2:18-19; 太 15:32) 另见 Fast (禁食)。

- I. 简介
- II. 禁食
 - A. 《旧约》中的禁食
 - B. 《新约》中的禁食
- III. 禁欲、独身
- IV. 斋戒在二世纪的发展
- V. 禁食, 祷告和周救
- VI. 斋戒的作用

I. **简介。** 斋戒是为了避免自己沉迷于

deliberate, self-imposed refusal to indulge in a specific act or acts. In prebiblical, biblical, and postbiblical periods abstinence was practiced in various ways and for a variety of purposes. Its origins cannot be determined, most theories being questionable at best, but its development as a religious practice can be traced by noting how and why it was observed by individuals and groups in different times and places. The ancient terms, as the translators show, were not always used in a strictly religious context (e.g., Mk. 8:3).

II. Fasting.-A. *In the OT.* The most common form of abstinence and the one most often referred to in the OT was fasting. The refusal to eat sometimes included or was accompanied by the refusal to drink either wine or water or both. Proscriptions regarding foods were made by law, by the decree of a religious or national leader, or by the individual. They could include all food or only certain types for periods lasting from part of a day to several weeks. In the Pentateuch only the Day of Atonement was specified as a fast binding upon all members of the community (Lev. 16:29ff.; cf. Mish. *Yoma*), although the Nazirite vow (Nu. 6:1ff.) included abstinence from wine and grapes (cf. Jer. 35). It could be taken by either a man or a woman, but a daughter or a wife could have any vow revoked by her father or husband (Nu. 30). Other community-wide fasts observed annually were added later to commemorate times of national misfortune: Nebuchadnezzar's siege of Jerusalem, its capture, its destruction, and Gedaliah's murder. These are referred to in Zec. 8:19. But they were already losing

某种特定行为而刻意进行的自我约束。在圣经记录前的时期，圣经时期和后圣经时期，人们为了不同目的采取了多种斋戒方式。尚无法确定斋戒的起源，大多数关于斋戒的理论也是非常值得怀疑的，但是通过观察不同时期、不同地方的个人和团体守戒的方式和原因，可以追溯这种宗教习俗的发展历程。根据翻译者的理解，这个古语并不是始终应用于严格的宗教环境中（如：可 8:3）。

II. 禁食。A. 《旧约》中的禁食。斋戒最普通的方式和在《旧约》中常提及的斋戒形式就是禁食。不吃东西，有时包括不喝酒或水。禁食是由律法，宗教法规，国家首领或是个人制定的。禁食规定可能包含在一天或数周的时间内禁止吃任何食物或只禁止吃某些特定的东西。《摩西五经》只规定在赎罪日所有会众们禁食。（利 16:29 起；参：《米示拿》的《论圣日》），然而拿细耳人的愿（民 6:1 起）包括戒除酒和葡萄（参：耶 35）。男人或女人都可以实行禁食，但是女儿或是妻子的愿可由其父亲或丈夫作废（民 30）。《撒迦利亚书》8:19 提到，为了纪念民族苦难时期，后来增加了一年一度的其他团体禁食：如尼布甲尼撒围攻耶路撒冷，耶路撒冷沦陷和毁灭以及基大利被杀。但是它们在被掳时期失去了重要的意义。《以赛亚书》58:3-9 中以预言的形式控诉百姓没有真正的禁食，缺乏真正的悔改之意和行义的欲望（参：珥 2:12-13）。除了主要的禁食，其他所有禁食的外在形式后来都被抛弃了。

their significance during the period of the Exile. Isa. 58:3–9 complains in true prophetic fashion that the observances were often insincere, devoid of genuine repentance and the desire to do justice (cf. Joel 2:12f.). Even the external forms of all but the major fast were later abandoned.

Not all community fasts occurred annually. Frequently they were called by leaders. Fasting was often accompanied by other forms of behavior, e.g., abstaining from work (Lev. 16:29), not using a razor or touching a dead person (Nu. 6:1ff.), assembling (Nu. 29:7; Neh. 9:1), pulling the hair (Ezr. 9:3), weeping (Jgs. 20:26), mourning (2 S. 1:12), presenting various offerings (Lev. 23:27; Jgs. 20:26; Jer. 14:12), pouring water (1 S. 7:6), rending one's clothes (2 S. 1:11), putting on sackcloth (1 K. 21:27), covering oneself with ashes (Dnl. 9:3; cf. 1 Macc. 3:47f.), lying or sitting on the ground (2 S. 12:16; Est. 4:3), refusing to communicate with others (possibly 2 S. 12:16f.; cf. Mish. *Nedarim* iv–v) or to anoint oneself (2 S. 12:7), and abstaining from other pleasures (Dnl. 6:18) or sounding the shofar (Mish. *Taanith* ii). According to the book of Jonah (3:7), the king of Nineveh decreed that beasts as well as his citizens were to abstain from food and water. Later rabbinic interpretations of the Day of Atonement prohibited washing, anointing, putting on sandals, and marital intercourse, along with fasting (Mish. *Yoma* viii. 1).

The old term “humbling oneself” (Lev. 23:27–29) is usually regarded as a synonym for fasting, although it may have included other acts, such as not

不是所有会众都需每年禁食一次。禁食通常是由首领发起的。禁食常伴有其他行为举止，如：不作工（利 16:29），不用剃刀或挨近死人（民 6:1 起），聚集（民 29:7；尼 9:1），拔掉头发（拉 9:3），哭号（士 20:26），哀悼（撒下 1:12），献各样燔祭（利 23:27；士 20:26；耶 14:12），浇水（撒上 7:6），撕裂衣服（撒下 1:11），披上麻布（王上 21:27），蒙灰（但 9:3；参：马一 3:47-48），躺在或坐在地上（撒下 12:16；斯 4:3），不与他人交流（可能是撒下 12:16-17；参：《米示拿》的《论许愿》iv–v）或膏抹（撒下 12:7），停止所有娱乐活动（但 6:18）或吹响羊角号（《米示拿》的《论斋戒》ii）。根据《约拿书》3:7 的描述，尼尼微的国王下令所有的牲畜和人都不可吃食物，也不可喝水。后期拉比解释说，在赎罪日禁食的同时也要禁止洗衣，膏抹，穿拖鞋，同房（《米示拿》，《论圣日》viii. 1）。

古语 “humbling oneself”（“刻苦己心”）（利 23:27-29）通常被认为与禁食意思相同，尽管它可能包含禁止其它的行为，如洗、换衣服。后来这个

washing or changing clothes. Later the phrase was used in poetic parallel with fasting, but may have been a separate act (cf. Ps. 35:13; 69:10; Isa. 58:3).

These self-imposed acts would last for various lengths of time. David once vowed not to eat until sundown (2 S. 3:35), and later he fasted alone for seven days in sackcloth and on the ground, until his child died (2 S. 12:16–20). Others fasted for a week following a death (1 S. 31:13). Moses and Jesus fasted forty days and nights (Ex. 34:28; Mt. 4:2). The duration of the Nazirite vow was set by the individual (Nu. 6:5), usually thirty days (Mish. *Nazir* i.3).

B. In the NT. Acts 27:9 shows that Paul and the early Christians took note of the Day of Atonement. Although we may assume that they actually observed this fast, because they observed certain Jewish feasts, there is no clear evidence for this. In the *Didache* (8:1) Christians were instructed not to fast on Mondays and Thursdays, when Jews customarily fasted, but on Wednesdays and Fridays.

Although Jesus Himself fasted in His ministry, He refused to give His disciples specific instructions on fasting, as both the Pharisees and John the Baptist had done (Mt. 9:14–17; Lk. 5:33–35). Like the prophets before Him, He condemned the external appearances that were designed to impress men but lacked the genuine piety that would please God (Mt. 6:16–18). But in explaining why His disciples were not to fast “while the bridegroom was with them,” Jesus implied that such fasting would be appropriate later on. Thus early

短语被用在诗歌中与禁食作比较，但可能是一种不同的行为（参：诗 35:13；69:10；赛 58:3）。

这种自愿禁食的行为持续的时间有所不同。大卫有一次起誓禁食到日落（撒下 3:35），后来他身披麻布躺在地上独自禁食七日，直到他的孩子死了（撒下 12:16-20）。还有人为死人禁食一周（撒上 31:13）。摩西同耶和華禁食四十昼夜（出 34:28；太 4:2）。拿细耳人许愿离俗的日子是由个人决定的（民 6:5），通常为三十天（《米示拿》，《论拿细耳人》i.3）。

B. 《新约》中的禁食。《使徒行传》27:9 表明保罗和早期的基督徒们注意到了赎罪日。尽管我们可以假定他们遵守斋戒是因为他们需守某些犹太节期，但是并没有证据能证明这个假设。在《十二使徒遗训》8:1 中，基督徒被要求不可像犹太人那样习惯于在周一和周四禁食，而应在周三和周五禁食。

尽管耶稣在传道过程中禁食，但是祂没有要求祂的门徒们禁食，而法利赛人和施洗约翰的门徒都禁食（太 9:14-17；路 5:33-35）。耶稣和祂之前的先知都谴责那些假装禁食但缺乏真正虔诚之心的人，他们不会蒙上帝的悦纳（太 6:16-18）。但是耶稣解释了不让祂的门徒们禁食的原因，“当新郎与陪伴之人同在的时候”，耶稣暗示出这样的禁食后来被认为是适当的。因此，早期基督徒们认为他们的禁食得到了耶稣的认可，尽管他们的禁食期与犹太人的禁食期不同。

Christians believed they had Jesus' approval for fasting, although they did not observe the same fasts as the Jews.

Paul also insisted that whatever one's individual decision might be, whether to eat or not to eat, there should be no touch of self-righteousness involved, for either act was to be done in honor of the Lord (Rom. 14:3, 6). It was never to be a source of "boasting." The other apostles also fasted (Acts 13:2). At times the Church had to warn against certain false teachers who imposed abstinence from foods "which God created to be received with thanksgiving" (1 Tim. 4:3).

III. Celibacy.-Abstinence was not limited to food and drink among either Jews or Christians. The refusal to engage in sexual intercourse was an accepted practice in times of unusual circumstance. Uriah voluntarily refused such relations with his wife because he was still in military service (2 S. 11); and intercourse was forbidden on the Day of Atonement (Mish. *Yoma* viii.1). Lifelong CELIBACY, however, was not an accepted form of piety in normative Judaism. Marriage and having children were expected as a way of fulfilling the command to "be fruitful and multiply" (Gen. 1:28). Rather than strict abstinence, OT and rabbinic teachings generally encouraged the enjoyment of all God's gifts, but with temperance and moderation. Even the Nazirite's highly regarded abstinence was interpreted as necessitating a sin offering to cover the refusal to accept the divine gifts (Talm. *Nedarim* 10a).

Jesus' life as an unmarried person, coupled with some of His teachings about

保罗也坚持无论一个人作出怎样的决定，不论这个人吃或不吃食物，都不可自以为义，因为他的每个行为都是为了荣耀神（罗 14:3, 6）。永远不可成为“自夸”的原因。其他使徒们也禁食（徒 13:2）。有时教会必须提醒会众提防某些假先知强加的禁食，“就是神所造要存感谢的心领受的”（提上 4:3）。

III. 禁欲、独身。对犹太人或基督徒来说斋戒不局限于食物和酒。在特殊情况时拒绝行房事是公认的习俗。乌利亚因自己在军队服役，自愿拒绝与妻子同房（撒下 11）；赎罪日禁止行房事（《米示拿》，《论圣日》 viii.1）。然而标准的犹太教教义并没有把终身禁欲（见 CELIBACY[独身、独身制度、禁欲]）视为敬虔方式。结婚和生子被认为是在遵守神“要生养众多”的命令（创 1:28）。《旧约》和拉比的教导通常都鼓励人们有节制和适度地享受神的赏赐，而不是严格禁欲。甚至连拿细耳人都强烈认为应该将斋戒作为一种必需的赎罪祭，从而赎去人们拒绝领受上帝赏赐的罪（《他勒目》，《论许愿》 10a）。

耶稣一生未婚，祂还在教导中提到了天国的紧迫性和优先权（太 19:10-12；

the urgency and overriding priority of the Kingdom (Mt. 19:10–12; Mk. 8:34–38) and about the future world (Mk. 12:25), has been taken by some to mean that He preferred that His followers not marry. But His overall enjoyment of life (Mt. 11:19), His presence at the wedding in Cana (Jn. 2:1–11), and His emphasis on maintaining the marriage vow (Mt. 5:31f.) put the former notion into a broader and balanced perspective.

Paul's views were influenced both by his expectation of Christ's imminent return and by the particular circumstances of those to whom he wrote. Specific statements on abstinence must be understood in terms of these two factors. He adhered to traditional Jewish ethics in condemning adultery, fornication, and relationships between homosexuals, but he went beyond Judaism in advocating that, because of the urgency of the times, Christians would do well to consider refraining from marriage. A husband and a wife were not to refuse each other, except by mutual consent, and then only for a short time (1 Cor. 7:5, 26f.), and in all cases there should be mutual respect and consideration (1 Cor. 7:2; cf. 1 Thess. 4:3). The writer of 1 Timothy warned against false teachers who "forbid marriage" (4:3), but did say that church officials were to be "married only once" (3:2; cf. Tit. 1:6). The author of the Apocalypse (Rev. 14:4) placed celibates in an honored position.

IV. Second-Century Developments.- From the Apostolic Fathers we see the development of abstinence during the second century. The "Teaching of the Apostles" turns Paul's liberal view

可 8:34-38) 以及未来的世界 (可 12:25), 一些人认为祂愿意让祂的信徒也不结婚。但祂享受全部的生活 (太 11:19), 并参加了迦拿地娶亲的筵席 (约 2:1-11), 强调坚守婚姻的誓言 (太 5:11-12), 所以要用宽容和不偏不倚的态度对待嫁娶。

保罗对基督复临的盼望和去信时的特殊环境影响了他的观念。必须依照这两种因素来理解关于斋戒的具体陈述。他坚持传统的犹太道德标准, 谴责行淫, 乱伦和同性恋关系, 但是他的主张超过了犹太教的教义, 他认为由于时间紧迫, 基督徒最好不要结婚。夫妻不可彼此亏负, 除非两相情愿, 暂时分房 (林前 7:2; 参: 帖前 4:3)。《提摩太前书》的作者提醒基督徒要提防假先知, 因为他们“禁止嫁娶” (提前 4:3), 但是确实提到教会作监督的“只作一个人的丈夫” (提前 3:2; 参: 多 1:6)。《启示录》的作者 (启 14:4) 把独身视为荣耀。

IV. 斋戒在二世纪的发展。我们可以从使徒教父的作品中看出斋戒在二世纪的发展。“使徒教训”把保罗关于向祭偶像祭物的自由主义观念 (林前 8:1-13) 转变成了需严格遵守的律法

toward meat sacrificed to idols (1 Cor. 8:1–13) into a legalism to be rigidly enforced (Did. 6). This writing also specifies that fasting was to be observed by both the person to be baptized and the baptizer (7:4). Celibacy among men and women began to be highly regarded as a Christian life-style in the Apostolic age. It was increasingly revered by Christians in the next two centuries (Ign. Polyc. 5:2; 2Clem. 12).

The Jewish sect at Qumrân and the Gnostic Christian community at Nag Hammadi considered abstinence in one form or another quite proper, if not essential. Josephus described the Essenes as viewing pleasures as a vice and disdaining marriage (*BJ* ii.8.2). Although he and other ancient writers mention celibacy as a major teaching of the Essenes, the Qumrân community, at least at some stages, did include women and children. Both literary references and archeological evidence show that women were not forbidden there, as they were later in the monasteries.

The Gnostic Gospel of Thomas (6, 14, 27) reveals the tendency away from the traditional Jewish customs which had been embraced by most early Christians, especially prayer, fasting, almsgiving, and circumcision (cf. also *Diogn.* 3, 4). The Gospel of Philip shows even less awareness of or dependence on a Jewish undergirding for the essence of the Christian life.

V. Fasting, Prayer, and Almsgiving.- Fasting, prayer, and almsgiving were three highly regarded acts of piety within Judaism which Christians quickly

(《十二使徒遗训》6)。这部作品中还明确提到受洗的人与施洗的人都应禁食(《十二使徒遗训》7:4)。在使徒时期,男女独身被推崇为基督徒的一种生活方式。在下两个世纪基督徒越来越推崇这种生活方式(Ign. Polyc. 5:2; 2Clem. 12)。

昆兰的犹太教和拿·戈玛的诺斯底基督徒会众认为虽然某种形式的斋戒不一定是必要的,却是非常符合习俗的。约瑟夫斯描述爱色尼派信徒将享乐视为一种恶习,并且认为婚姻是可鄙的(*BJ* ii.8.2)。虽然约瑟夫斯和其他古代作家认为在某些阶段独身是爱色尼派信徒和昆兰社团的一个主要教义,包括妇女和儿童也要独身。但是文学参考文献和考古学的证据表明,妇女没有像后期修道院中的修女那样被要求保持独身。

诺斯底派的《多马福音》(6, 14, 27)显示出摆脱犹太传统的倾向,大多数早期基督徒遵守这些传统,尤其是祷告、禁食、周济和割礼的传统(另参:*Diogn.* 3, 4)。《腓力福音》显示出基督徒的生活实质更加不受犹太传统的束缚。

V. 禁食, 祷告和周济。禁食, 祷告和周济是犹太教极为推崇的三种表达虔诚的方式, 基督徒很快便接受了这些表达虔诚的方式, 但进行了改良。尽

adopted as their own, but with modification. Although extolled separately, they were often mentioned in combination; e.g., prayer and fasting (Jgs. 20:26f; Neh. 1:4; Lk. 5:33; Gospel of Thomas 6); fasting and almsgiving (Isa. 58:6f; Zec. 7:3-9; Lk. 18:12), almsgiving and prayer (Tob. 12:8f; Acts 10:31). Whenever one act stood alone in a document, scribes were prone to add one or another. This propensity accounts for several variant readings in the ancient MSS (Mt. 17:21; Mk. 9:29; cf. Peshitta, which puts fasting before prayer here). Inevitably efforts were made to put one ahead of another. 2 Clement says, "Fasting is better than prayer, but the giving of alms is better than both" (16:4). In the Didache a nondominical saying about fasting precedes the word of Jesus on prayer (8:1f.).

VI. Function.-A full appreciation of these many forms requires consideration of their functions within the given community. Although there may have been quite pragmatic reasons for their origins, they usually came into religious tradition and then into sacred writings only after they had been justified on theological grounds (but cf. 1 K. 21:9; Dnl. 6:18). The Nazirite vow to abstain from wine and grape seems to have been related to an early protest against a life tied to the soil where vines had to be tended. Such a life-style was contrary to that of the wandering shepherd. The lure of the desert, where God's people could be most faithful, continued within Israel for centuries. (Cf. the description of the Rechabites, Jer. 35:1-14 and Hos. 2:14f.)

Other reasons why various forms of

管这些方式分别受到赞扬，但通常会一起提到它们；如祷告和禁食(士 20:26-27; 尼 1:4; 路 5:33; Gospel of Thomas 6); 禁食和周济(赛 58:6-7; 亚 7:3-9; 路 18:12)，周济和祷告(比 12:8-9; 徒 10:31)。每当文本中单独提到一种行为，抄写员倾向于再加上一个。这种倾向可以作为对古原稿中的不同抄写记录的解释(太 17:21; 可 9:29; 参：《别西大译本》中把禁食放在祷告之前)。抄写者势必会将一种行为放在另一种行为的前面。《革利免二书》记载道，“禁食胜过祷告，但周济胜过前两者”(16:4)。《十二使徒遗训》将一个非基督的禁食言论放在耶稣祷文的前面(8:1-2)。

VI. 斋戒的作用。要想全面理解斋戒的多种形式，必须考虑这些斋戒形式在某些会众中的作用。尽管斋戒产生的原因是非常实际的，但是通常情况下只有当这些斋戒形式得到神学理论的证明后，才会融入宗教传统中，进而被记录在《圣经》之中(只参：王上 21:9; 但 6:18)。拿细耳人许愿不喝酒和葡萄汁，这似乎与早期反对靠栽种葡萄树维持生计的生活方式有关，这种生活方式与流浪的牧羊人生活方式截然相反。数个世纪以来，以色列人始终向往旷野生活，这些上帝的子民在那里最忠于上帝。(参：利甲人的描述，耶 35:1-14，何 2:14-15)

《旧约》中实行不同斋戒形式的其他

abstinence were practiced in the OT were: to mark one's dedication or "separation" to the Lord (Nu. 6:1ff.), as a way of seeking the Lord, in national calamity (e.g., drought, Jer. 14:12; cf. Mish. *Taanith* i-iii; and locusts, Joel 1:14), for personal petition (1 S. 1:7), in preparation for judgment (1 S. 7:6) or divine revelation (Dnl. 9:3), or to express grief (1 Ch. 10:12), repentance (1 K. 21:27-29), fear (2 Ch. 20:3), mourning for others' sins (Ezr. 9:5; 10:6), to obtain God's favor in a plan (Est. 4:15), and on behalf of others' illness (Ps. 35:13). Some rabbis considered abstinence meritorious and desirable as a means of self-discipline. Under the eschatological spirit of the postexilic age, some believed that fasting, as part of a strict observance of the law, would move God to act dramatically in history.

Jesus' fasting was part of His temptation (Lk. 4:2), but He stressed that all religious acts were to be done only for the glory of God, not to please men (Mt. 6:16-18). According to a questionable text (cf. var. Mt. 17:21; also var. Mk. 9:29) fasting was a way of dealing with difficult demons. Abstinence in any form was justified only when observed "for the sake of the kingdom" (Mt. 19:10-12; Mk. 10:29). The early Church practiced fasting prior to appointing its officials (Acts 13:2f.; 14:23); Paul insisted that all such acts be done "in honor of the Lord" (Rom. 14:3, 6), to prevent pride and consequent dissension. The *Didache* urged fasting for one's persecutors (1:3; cf. Ps. 35:13). An emphasis on chastity may have developed in part to counteract charges of promiscuity against those who practiced a "love feast."

原因包括：使侍奉耶和华或“离俗”归于耶和华（民 6:1 起）成为以色列人在民族灾难时寻求耶和华庇护的一种方法（如：干旱，耶 14:12；参：《米示拿》，《论斋戒》i-iii；蝗虫，珥 1:14），个体向耶和华恳求（撒上 1:7），审判前的准备（撒上 7:6）或领受神的启示（但 9:3），或表示悲伤（代上 10:12）、悔改（王上 21:27-29）、惧怕（代上 20:3）和为他人的罪悲伤（拉 9:5；10:6），在一件事上得到神的支持（斯 4:15），为了他人的疾病（诗 35:13）。有些拉比认为作为律己的一个方法，禁食是有价值的，也是可取的。有些人受到被掳回归时期末世论的影响，认为禁食是严格遵守律法的一种体现，也将促进上帝在历史中大行奇事。

耶稣禁食是祂受试探故事中的一部分（路 4:2），然而祂强调所有虔诚的行为都是为了荣耀神，而不是为了取悦人（太 6:16-18）。根据有争议的经文（参：异文，太 17:21；另参异文，可 9:29），禁食是和难对付的魔鬼斗争的一种方法。只有“为天国的缘故”守某种形式的斋戒，这种斋戒才是合理的（太 19:10-12；可 10:29）。早期教会在任命事工之前要禁食（徒 13:2-3；14:23）；保罗认为所有的斋戒行为都是为了“感谢神”（罗 14:3, 6），以免人骄傲就生出事端。《十二使徒遗训》中主张为受迫害的人禁食（《十二使徒遗训》1:3；参：诗 35:13）。后来禁食可能演变成注重贞洁，这在一定程度上是为了撤销对参加“爱席”之人行淫的指控。

It is out of a theological context which rejected a doctrine of retribution but allowed for God's own system of rewards that specific NT statements regarding abstinence can best be appreciated. But for all of the hows and whys, Christians were constantly called to view their lives in the light of Jesus' call to self-denial (Mt. 16:24), Paul's injunction to put to death all earthly, self-oriented passions (Col. 3:5), and similar Johannine cautions (1 Jn. 2:15-17). Jesus' passion served as the final call to a life that by its essence requires sacrifice, at times, through self-imposed abstinence.

The why of abstinence, along with the how, developed among many religious groups as they sought, through centuries of varied circumstances, to give a religious dimension to their individual and community life. Most of them gave enough reflection to the matter to see the folly of relying on mere ceremony to establish a right relationship with God (Joel 2:12f.; Mt. 6:16-18). The best also saw that such outward forms functioned properly only when they led the abstainers to be more responsive to God's will and more charitable to their neighbors (Am. 8:4ff.; Zec. 7:9; Tob. 12:8f.; Talm. *Abodah Zarah* 20b; Lk. 18:9-14; Shep. Herm Sim. 5:1; Ign. Polyc 5).

Bibliography.—C. K. Barrett, ed., *The NT Background: Selected Documents* (1961); *TDNT*, IV, s.v. *νηστιας* (J. Behm); A.—M. Denis, *Revue des Sciences Philosophiques et Théologiques*, 47 (1963), 606-618; J. N. D. Kelly, *The Motive of Christian Asceticism* (1964); J. Lawson, *Theological and Historical*

通过神学背景可以更好地理解《新约》中关于节制的详细描述，这个神学背景反对果报论，但认可神的奖赏体系。但关于所有斋戒的方法和原因，基督徒常被要求按照耶稣克己的教训查验他们的生活（太 16:24），保罗主张治死在地上的肢体和各种私欲（西 3:5），使徒约翰也给出了类似的警告（约壹 2:15-17）。

斋戒的原因和方法随着宗教团体在诸世纪不同环境下的探究而发展，在宗教方面形成他们个人和团体生活。大多数宗教团体充分反思禁食的问题，并意识到仅仅依靠仪式建立与神的关系是多么的荒唐（珥 2:12-13；太 6:16-18）。最好的团体还会发现，只有当他们更多地用斋戒响应神的旨意和周济邻舍时，这种外在形式才会正确地发挥作用（摩 8:4 起；亚 7:9；比 12:8-9；《他勒目》，《论偶像崇拜》20b；路 18:9-14；Shep. Herm Sim.5:1；Ign. Polyc 5）。

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intro to the Apostolic Fathers (1961); E. Schweizer, *Church Order in the NT* (Eng. tr. 1961).

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ABUBUS

ə-bōō'bus [Gk. *Aboubos*]. The father of Ptolemy, who deceitfully slew Simon Maccabeus and his sons at Dok near Jericho (1 Macc. 16:11, 15).

ABUSE

[Heb. *qālôn*] (Prov. 9:7; 22:10); AV SHAME, REPROACH; NEB SNEER AT, MAKE A MOCKERY; [‘*ālal*] (Jgs. 19:25; Jer. 38:19); AV also MOCK; NEB also ROUGHLY HANDLE; [Gk. *oneidismós*] (He. 10:33; 11:26; 13:13); AV REPROACH; NEB also STIGMA; [epēreázō] (Lk. 6:28); AV DESPITEFULLY USE; NEB TREAT (YOU) SPITEFULLY; [blasphēméo] (1 Pet. 4:4); AV SPEAK EVIL; NEB VILIFY; [katalaléo] (1 Pet. 3:16); AV SPEAK EVIL; **ABUSIVE** [Gk. *blásphēmos*] (2 Tim. 3:2); AV BLASPHEMERS.

intro to the Apostolic Fathers (1961); E. Schweizer, *Church Order in the NT* (1961 年英译本)。

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ABUBUS 亚巴巴

音译: ə-bōō'bu 【希腊语: *Aboubos*】。多利买的父亲, 多利买在靠近耶利哥的道克欺骗杀害了马加比和他的儿子(马一 16:11, 15)。

ABUSE 凌辱、虐待、毁谤

【希伯来语: *qālôn*】(箴 9:7; 22:10); 《钦定版圣经》译为 SHAME (“羞愧”), REPROACH (“耻辱”); 《新英文译本》译为 SNEER AT (“嘲笑”), MAKE A MOCKERY (“嘲弄”); 【‘*ālal*】(士 19:25; 哀 38:19); 《钦定版圣经》还译为 MOCK (“嘲讽”); 《新英文译本》还译为 ROUGHLY HANDLE (“粗暴对待”); 【希腊语: *oneidismós*】(来 10:33; 11:26; 13:13); 《钦定版圣经》译为 REPROACH (“凌辱”); 《新英文译本》还译为 STIGMA (“耻辱”); 【epēreázō】(路 6:28); 《钦定版圣经》译为 DESPITEFULLY USE (“怨恨”); 《新英文译本》译为 TREAT (YOU) SPITEFULLY (“咒诅[你]”); 【blasphēméo】(彼前 4:4); 《钦定版圣经》译为 SPEAK EVIL; 《新英文译本》译为 VILIFY, 汉译均为“毁谤”【katalaléo】(彼前 3:16); **ABUSIVE** (“诬赖”); 【希腊语: *blásphēmos*】(提后 3:2); 《钦定版圣经》译为 BLASPHEMERS (“褻渎”)。

In Proverbs the one who “corrects a scoffer” will only get himself insulted,

《箴言》中提到“纠正好讥笑人的”必自招耻辱, 因为讥笑者无法从斥责

since the scoffer is not able to profit from reproof. Abuse can come from mockery or evil speaking being directed against someone (2 Tim. 3:2); this was part of the expected experience of the early Christian community (1 Pet. 3:16; 4:4). Abusive words sometimes turn into “spiteful treatment” (Lk. 6:28), and the taunts and scorns into public spectacles of insults and persecutions (He. 10:33). The writer of Hebrews speaks of Moses’ “abuse suffered for the Christ” whereby Moses identified himself with Israel’s suffering and encountered the same disgrace and reproach as did Christ (He. 11:26). This “abuse of Christ” is what all Christians are called upon to suffer (He. 13:13), and has been described as “to be ill-treated to the end, and to the last breath” (Chrysostom).

The old sense of “abuse” as “to ravish” or “to defile” is retained in the story of the Levite’s concubine (Jgs. 19:25).

Bibliography.—*TDNT*, V, s.v. ὀνειδισμός (J. Schneider); J. Moffatt, comm. on Hebrews (*ICC*, 1924); Chrysostom *Hom. 26 in Heb.*

D. K. MCKIM

ABYSS

[GK. *hē ábyssos*] (Lk. 8:31; Rom. 10:7); AV THE DEEP; BOTTOMLESS PIT [Gk. *tó phréar tēs abýssou* (Rev. 9:1f), *hē ábyssos* (9:11; 11:7; 17:8; 20:1, 3)]; NEB “shaft of the abyss,” “abyss.” According to primitive Semitic cosmogony the earth was supposed to rest on a vast body of water which was the source of all springs of water and rivers (Gen. 1:2; Dt. 8:7; Ps. 24:2; 136:6). This subterranean ocean is sometimes described as “the water under

中受益。毁谤可能是对某人嘲讽或说恶毒的话（提后 3:2）；早期基督徒可能会有这样的经历（彼前 3:16；4:4）。辱骂的话有时会变成“虐待”（路 6:28），讥讽和鄙视变成公开辱骂和迫害（来 10:33）。《希伯来书》的作者谈到摩西“为基督受凌辱”，摩西认为自己和以色列人同受苦难，他与基督遭受的羞辱和耻辱是一样的（来 11:26）。“基督所受的耻辱”就是所有基督徒所需忍受的耻辱（来 13:13），且被说成“始终受辱，直到最后一口气”（Chrysostom）。

利未人的妾这个故事保留了“凌辱”的“侮辱”或“玷污”的本意（士 19:25）。

书目——*TDNT*, V, 见词条 ὀνειδισμός (J. Schneider); J. Moffatt, comm. on Hebrews (*ICC*, 1924); Chrysostom *Hom. 26 in Heb.*。

词条作者：D. K. MCKIM

ABYSS 无底坑、阴间、地的深处

【希腊语：*hē ábyssos*】（路 8:31；罗 10:7）；《钦定版圣经》译为 THE DEEP（“深渊”）；BOTTOMLESS PIT（“无底坑”）；【希腊语：*tó phréar tēs abýssou*（启 9:1-2），*hē ábyssos*（启 9:11；11:7；17:8；20:1, 3）】；《新英文译本》译为“shaft of the abyss”（“无底坑”），“abyss”（“阴间”）。根据远古闪族人的宇宙起源论，地是在大面积水域之上，是一切泉水和河流的源头

the earth” (Ex. 20:4; Dt. 5:8). According to Job 41:32 *t'hôm* is the home of Leviathan, in which he plows his hoary path of foam. The LXX uses *abyssos* as a rendering of Heb. *t'hôm*, but never of *š'ôl* (=Sheol=Hades); and probably *t'hôm* never meant the “abode of the dead,” which was the ordinary meaning of Sheol. In Ps. 71:20 *t'hôm* is used figuratively, and denotes “many and sore troubles” through which the psalmist has passed (cf. Jonah 2:5).

In the NT, however, *abyssos* means the “abode of demons.” In Lk. 8:31 the demons possessing the Gerasene demoniac beg not to be sent to their place of punishment before their destined time. Mark simply says “out of the country” (5:10). In Rom. 10:7 the word is equivalent to Hades, the abode of the dead. In Revelation *abyssos* denotes the abode of evil spirits, but not the place of final punishment; it is therefore to be distinguished from the “lake of fire and brimstone” where the beast and the false prophet are, and into which the devil is finally to be cast (19:20; 20:10).

See also CHAOS; DEEP.

See TDNT, s.v. *ἄβυσσος* (Jeremias).

T. LEWIS

ABYSSINIA

ab-ə-sin'yə, ab-ə-sin'ē-ə. See ETHIOPIA.

ACACIA

ə-kā'shə [Heb. *šittā*, ^a*šē-šittā*]; AV SHITTAH TREE (Isa. 41:19), SHITTIM

(创 1:2; 申 8:7; 诗 24:2; 136:6)。这地下海洋有时被描述成“地底下的水” (出 20:4; 申 5:8)。根据《约伯记》41:32 的记载, *t'hôm* 是鳄鱼的家, 在那里它使自己行的路发出白光。《七十士译本》中用 *abyssos* 翻译希伯来语 *t'hôm*, 却不用这个词翻译 *š'ôl* (=阴间=地狱); *t'hôm* 可能从来不代表“死亡的处所”, 即常说的地狱。《诗篇》71:20 中 *t'hôm* 用来比喻和表示大卫王经历的“许多苦难”(参: 拿 2:5)。

然而在《新约》中, *abyssos* 的意思是“魔鬼的处所”。《路加福音》8:31 中记载道魔鬼附在格拉森人身上, 并央求耶稣, 在他们死前不要吩咐他们到无底坑去。《马可福音》5:10 简单地描述为“离开那地方”。在《罗马书》10:7 中这个词等同于阴间, 地狱。在《启示录》中 *abyssos* 表示魔鬼幽灵之地, 但不是最终审判之地; 因此要把阴间和“烧着硫磺的火湖”区分开, “烧着硫磺的火湖”是兽和假先知所在的地方, 魔鬼在那里被最终制服 (启 19:20; 20:10)。

另见 CHAOS (混沌); DEEP (深渊)。

见 TDNT, 见词条 *ἄβυσσος* (Jeremias)。

词条作者: T. LEWIS

ABYSSINIA 阿比西尼亚

音译: ab-ə-sin'yə, ab-ə-sin'ē-ə。见 ETHIOPIA (埃提阿伯)。

ACACIA 皂荚树

音译: ə-kā'shə 【希伯来语: *šittā*, ^a*šē-šittā*】; 《钦定版圣经》译为

WOOD (Ex. 25:5, 10, 13; 26:15, 26; 27:1, 6; Dt. 10:3). Several species of tree and wood, three or four of which grow in Palestine. Most probably the OT reference is to *Acacia seyal* Delile, common in the Sinai Peninsula and parts of the Jordan Valley.

Where Shittim is used as a place name (Nu. 25:1; 33:49; Josh. 2:1; 3:1; Mic. 6:5), it probably indicates areas in which the acacias flourished. *A. seyal* and *A. tortilis* grow in the Arabian deserts. Though commonly found as shrubs, they can attain a height of 25 ft. (7.5 m.) in favorable locations. The orange-brown wood is very durable and admirably suited for the construction of tabernacle furnishings and the ark of the covenant. *A. seyal* and *A. arabica* yield gum arabic, used in pharmacy, confectionery, and making adhesives.

R. K. HARRISON

ACATAN

ak'ə-tan (1 Esd. 8:38, AV). See HAKKATAN.

ACCAD

ak'ad [Heb. 'akkad—'fortress'; Gk. *Archad*] (Gen 10:10). One of Nimrod's cities. See AGADE; BABYLON.

ACCARON

ak'ə-ron (1 Macc. 10:89, AV). See EKRON.

ACCENT, GALILEAN

[Gk. *laliá*] (Mt. 26:73); AV SPEECH. A

SHITTAH TREE (“皂荚树”) (赛 41:19) , SHITTIM WOOD (“什亭木”) (出 25:5, 10, 13; 26:15, 26; 27:1, 6; 申 10:3) 。几种不同的树木, 其中有三四种生长在巴勒斯坦地区。《旧约》提及的皂荚树最有可能是金合欢树, 这种树在西奈半岛和约旦峡谷的部分地区很常见。

当什亭过去被用作地名 (民 25:1; 33:49; 书 2:1; 3:1; 弥 6:5) 时, 可能指什亭木生长茂密的地区。塞伊尔相思树和旋扭金合欢长在阿拉伯沙漠地区。虽然它们是常见的灌木丛, 但是在地理位置优越的地方它们可以长到 25 英尺高 (7.5 米)。这种黄褐色木头非常耐用, 极其适合制造房屋的家具和约柜。塞伊尔相思树和旋扭金合欢出产阿拉伯树胶, 这种树胶可用来制药、糕点和粘合剂。

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ACATAN 哈迦坦

音译: ak'ə-tan (《钦定版圣经》, 拉一 8:38) 。见 HAKKATAN (哈加坦) 。

ACCAD 亚甲

音译: ak'ad 【希伯来语: 'akkad——“要塞” ; 希腊语: *Archad*】。宁录的一个城市。见 AGADE (亚甲) ; BABYLON (巴比伦) 。

ACCARON 以革伦

音译: ak'ə-ron (《钦定版圣经》, 马一 10:89) 。见 EKRON (以革伦) 。

ACCENT, GALILEAN 加利利口音

【希腊语: *laliá*】 (太 26:73) ; 《钦

peculiarity of the speech of a Galilean person that revealed his place of residence. The normal word for speech is used in this passage to refer to peculiarities in Peter's speech that showed him to be Galilean. These marks of Galilean speech caused the servant girl to question Peter's denial that he was Jesus' disciple.

The majority of scholars still believe that Peter was speaking the Galilean form of the Aramaic language. However, recent research has shown increasing evidence for the use of the Greek language by all classes of people in the Palestine of Jesus' day.

Bibliography.—*AP*, pp. 177–203; T. Zahn, *Intro. to the NT* (Eng. tr. 1909), I, 1–48; J. N. Sevenster, *Do You Know Greek?* (Eng. tr. 1968).

D. W. WEAD

ACCEPT; ACCEPTABLE; ACCEPTANCE

[Heb. *lāqah*, *rāšā*, also *nāšā'* (Gen. 4:7; 32:20; Job 42:8f.; Prov. 6:35; Eccl. 5:19), *rāwah* (1 S. 26:19), *qābal* (Est. 4:4; Prov. 19:20), *lāmad* (Isa. 29:24), *nākar* (Job 21:29), *yātab* (Lev. 10:19), *bāhar* (Prov. 21:3); Aram. *š^epar* (Dnl. 4:27); Gk. *déchomai*, *dektós*, also *apodéchomai* (Acts 24:3), *apódektos* (1 Tim. 2:3; 5:4), *apodoché* (1 Tim. 1:15; 4:9), *paradéchomai* (Mk. 4:20; Acts 16:21; 22:18), *prosdéchomai* (Acts 24:15; He. 10:34; 11:35), *dótimos* (2 Cor. 10:18), *pleiōn* (He. 11:4), *euprósdektos* (Rom. 15:16, 31; 2 Cor. 6:2; 8:12; 1 Pet. 2:5), *próslēpsis* (Rom. 11:15), *lambánō* (2 Cor. 11:4, 8; 3 Jn. 1:7), *euárestos* (Rom.

定版圣经》译为 SPEECH (“ 口音 ”) 。加利利人说话的独特口音，通过这口音可以知道说话人的居住地。这段经文用表示口音的标准词来表明彼得有加利利人的独特口音。因此使女对彼得不承认他是耶稣的门徒的说辞产生了怀疑。

大多数学者认为彼得说的是加利利式的亚兰语。然而，最近研究发现越来越多的证据证明在耶稣时期巴勒斯坦各阶层的人使用希腊语。

书目——*AP*, 177-203 页; T. Zahn, *Intro. to the NT* (1909 年英译本), I, 1–48; J. N. Sevenster, *Do You Know Greek?* (1968 年英译本)。

词条作者: D. W. WEAD

ACCEPT; ACCEPTABLE; ACCEPTANCE 悦纳、容纳、收纳、接受

【希伯来语: *lāqah*, *rāšā* 和 *nāšā'*; (创 4:7; 32:20; 伯 42:8-9; 箴 6:35; 传 5:19), *rāwah* (撒上 26:19), *qābal* (斯 4:4, 箴 19:20), *lāmad* (赛 29:24), *nākar* (伯 21:29), *yātab* (利 10:29), *bāhar* (箴 21:3); 亚兰语: *š^epar* (但 4:27); 希腊语: *déchomai*, *dektós*, 和 *apodéchomai* (徒 24:3), *apódektos* (提前 2:3; 5:4), *apodoché* (提前 1:15; 4:9), *paradéchomai* (可 4:20; 徒 16:21; 22:18), *prosdéchomai* (徒 24:15; 来 10:34; 11:35), *dótimos* (林后 10:18), *pleiōn* (来 11:4), *euprósdektos* (罗 15:16, 31; 林后 6:2; 8:12; 彼前 2:5), *próslēpsis* (罗

12:1f.; 14:18), *euaréstōs* (He. 12:28)]; AV also TAKE, RECEIVE, KNOW (Job 21:29), REGARD (Prov. 6:35), LEARN (Isa. 29:24), “own voluntary will” (Lev. 1:3; 19:5; 22:19, 29), FAVORABLE (Job 33:26); NEB also TAKE, RECEIVE, LEARN (Job 21:29), “will not buy (his forgiveness)” (Prov. 6:35), “has no more pleasure (in them)” (Jer. 14:10), “suit his words to the occasion” (Prov. 10:32), FAVOR (2 Cor. 6:2), SHOW FAVOR (Job 33:26; 42:9), APPROVE (1 Tim. 2:3; 5:4), “worship him as he would be worshipped” (He. 12:28), APPROVAL (He. 11:4).

11:15), *lambánō* (林后 11:4, 8; 约叁 1:7), *euárestos* (罗 12:1-2; 14:18), *euaréstōs* (来 12:28)】; 《钦定版圣经》还译为 TAKE (“提到”), RECEIVE (“收到”), KNOW (“知道”) (伯 21:29), REGARD (“顾虑”) (箴 6:35), LEARN (“学”) (赛 29:24), “own voluntary will” (“甘愿”) (利 1:3; 19:5; 22:19, 29), FAVORABLE (“喜悦”) (伯 33:26); 《新英文译本》还译为 TAKE (“提到”), RECEIVE (“收到”), LEARN (“知道”) (伯 21:29), “will not buy (his forgiveness)” (“不能得到[祂的宽恕]”) (箴 6:35), “has no more pleasure (in them)” (“不悦纳[他们]”) (耶 14:10), “suit his words to the occasion” (“说乖谬的话”) (箴 10:32), FAVOR (“悦纳”) (林后 6:2), SHOW FAVOR (“喜悦”) (伯 33:26; 42:9) APPROVE (“悦纳”) (提前 2:3; 5:4), “worship him as he would be worshipped” (“感恩, 照祂所喜悦的”) (来 12:28), APPROVAL (称许为) (来 11:4)。

“Accept” is used most frequently in the sense of “take” or “receive (something from someone).” A variety of objects may be accepted, e.g., money, prayers, offerings, sacrifices, testimony (Acts 22:18), and even the gospel (1 Thess. 2:13).

“悦纳”最常用于表示“接受”或“(从别人那儿)收到”的意思。可以悦纳各种物体,如:钱,祷告,贡品,祭品,证据(徒 22:18),甚至是福音(帖前 2:13)。

Very often “accept” is used in a special cultic sense, especially in the OT (*rāṣôn*, *rāṣâ*). Here it usually refers to God’s accepting or rejecting what is offered to Him. When God accepts what is offered to Him, the man who presents the

“悦纳”经常用来表示特殊的宗教意义,尤其是在《旧约》中(*rāṣôn*, *rāṣâ*)。这里通常是指神悦纳或拒绝献给祂的祭物。当神接受为祂所献的祭时,那么献祭的人得到了神的悦纳。以色列人背叛神,那么他们献的祭就

offering in effect finds favor with Him. When the people of Israel became apostate, however, their sacrifices were no longer pleasing to God (Jer. 6:20). Only when the people repent and the gentile nations join themselves to the Lord will sacrifices again be accepted by Yahweh (Isa. 56:7).

The move away from the strict cultic usage and to a more spiritualized sense is evidenced first in the Wisdom literature, where not only material sacrifices but also the thoughts (Ps. 19:14), deeds (Prov. 21:3), and prayers (Job 42:9) of the righteous man are acceptable. This sense is carried into the NT and extended to include the work and service of the Christian community (Gk. *dektós*, Phil. 4:18; 1 Pet. 2:5).

To announce the arrival of the “acceptable year of the Lord” (Lk. 4:19; cf. Isa. 61:2) and the “acceptable time” (2 Cor. 6:2) is to proclaim that the messianic era has been initiated through the ministry and work of Christ. The acceptable time is the time of fulfillment chosen by Yahweh, the time to manifest Himself incarnate. It is a time of deliverance and salvation, as in Isa. 49:8, “In a time of favor [*rāṣôn*] I have answered you, in a day of salvation I have helped you.”

See also FAVOR.

B. L. BANDSTRA

ACCESS.

The RSV has “right of access” in Zec. 3:7 for the hiphil part of Heb. *hālak*, “walk”; the AV reads “places to walk,” NEB

不蒙神悦纳（耶 6:20）。只有当以色列人悔改，外邦人与他们一起归于神时，祭物才会被耶和華悦纳（赛 56:7）。

智慧文学首次证明了，这个词抛弃了严格的宗教用法，具有了更多的属灵意义，在智慧文学中不仅义人的祭物可以蒙神悦纳，而且他们的思想（诗 19:14）、行为（箴 21:3）和祷告（伯 42:9）都可以蒙神悦纳。这层含义蕴含在《新约》中，还包括基督徒会众的作工和服侍（希腊语：*dektós*，腓 4:18；彼前 2:5）。

报告“神悦纳人的禧年”（路 4:19；参：赛 61:2）和“悦纳的时候”到来（林后 6:2），就是在宣告通过基督的传道和事工，弥赛亚的时代开始了。悦纳的时候就是耶和華成全拣选的时候和祂道成肉身的时候。也是救助和拯救的日子，就如《以赛亚书》49:8 所记载的“在悦纳的日子【*rāṣôn*】，我应允了你，在拯救的日子，我救助了你”。

另见 FAVOR（喜悦）。

词条作者：B. L. BANDSTRA

ACCESS. 进入、进到

《修订标准版译本》的《撒迦利亚书》3:7 用“right of access”（“自由出入”）来翻译希伯来语 *hālak* 的使义

“right to come and go.” The reference is to a vision of Zechariah in which Joshua the high priest is promised access to the court of the Lord if he will obey Him.

The Gk. *prosaōgē* is used in the NT to indicate the acceptable way of approach to God and of admission to His favor. Jesus said, “I am the way” (Jn. 14:6). His blood is the “new and living way” (He. 10:20). Only through Him have we “access to this grace in which we stand” (Rom. 5:2); “through him we both have access in one Spirit to the Father” (Eph. 2:18); “in whom we have boldness and confidence of access through our faith in him” (3:12).

The goal of redemption is life in God, “unto the Father.” The means of redemption is the cross of Christ, in whom “we have redemption through his blood” (Eph. 1:7). The agent in redemption is the Holy Spirit, “by one Spirit,” “sealed with the promised Holy Spirit” (1:13). The human instrumentality is faith. The whole process of approach to God and abiding fellowship with Him is summed up in this brief sentence: access to the Father, through Christ, by the Spirit, by faith.

D. M. PRATT

ACCESSORIES

[Heb. *keli*] (Nu. 3:36); AV VESSELS; NEB EQUIPMENT; [^a*bôdâ*] (Nu. 4:32); AV SERVICE; NEB MAINTENANCE. Heb. *keli* is a very general term that can

主动干（意思是“走、来往”）；《钦定版圣经》译为“places to walk”（“自由出入”），《新英文译本》译为“right to come and go”（“来往”）。这里指的是《撒迦利亚书》中的一个异象，神应允最高祭司约书亚，若他谨守祂的命令，便可自由出入祂的院宇。

在《新约》中，希腊语 *prosaōgē* 用于表示通往神的道路和得神悦纳的方式。耶稣说：“我就是道路”（约 14:6）。祂的血是“又新又活的路”（来 10:20）。只有通过祂我们才能“进入所站的恩典中”（罗 5:2）；“我们两个藉着祂被一个圣灵所感，得以进入父面前”（弗 2:18）；“因信耶稣，就在祂里面放胆无惧，笃信不疑的来到 神面前”（弗 3:12）。

救赎的目标是在神里面活，“到父那里去”。救赎的方法是基督的十字架，“我们藉这爱子的血得蒙救赎”（弗 1:7）。救赎的媒介是圣灵，“通过圣灵”，“应许的圣灵为印记”（弗 1:13）。人的媒介是信心。走近神的全部过程和与祂建立的永久关系可以归纳成一句简单的话：通过基督，藉着圣灵和信心才能到父那里去。

词条作者：D. M. PRATT

ACCESSORIES 器具

【希伯来语：*keli*】（民 3:36）；《钦定版圣经》译为 VESSELS（“器具”）；《新英文译本》译为 EQUIPMENT（“器具”）；

refer to equipment of all sorts, receptacles for food and drink, implements for hunting, war, cultic activities, etc. In Nu. 3:36 it represents equipment connected with setting up and taking down the TABERNACLE. KD suggest “the plugs and tools.” The term *‘bôdâ* is likewise very general, literally meaning “service” (cf. RSV “service” in 3:36). The reference is probably to instruments and tools used in the maintenance of the tabernacle.

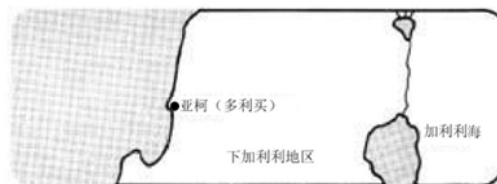
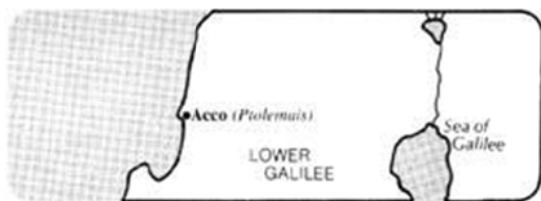
【*‘bôdâ*】（民 4:32）；《钦定版圣经》译为 SERVICE；《新英文译本》译为 MAINTENANCE，汉译均为“所使用的器具”。希伯来语：*kelî* 是一个笼统的表示各类器具的术语，如装食物和酒水的容器，打猎、作战和宗教活动用途的工具等。在《民数记》3:36中，这个词指的是与支起和放下帐幕（见 TABERNACLE [帐幕；会幕]）有关的器具。凯尔和德利奇（Keil 和 Delitzsch）认为是“插头和工具”。*‘bôdâ* 同样含义非常笼统，字面意思是“所使用的器具”（参：《修订标准版译本》，民 3:36 “service” [“所使用的器具”]）。这里指的可能是用来维修帐幕的工具。

ACCO

ak’ô [Heb. *‘akkô*; Gk. *Akchō*] (Jgs. 1:31); AV ACCHO. A town on the Syrian coast a few miles N of Carmel; later known as Ptolemais (Gk. [*Akē*] *Ptolemais*); the modern ‘Akka, Akko, or Acre. It is situated on a small promontory on the north side of a broad bay that lies between it and the modern town of Haifa. This bay furnishes the best anchorage for ships of any on this coast except that of St. George, at Beirut, and Alexandretta at the extreme north.

ACCO 亚柯

音译：ak’ô 【希伯来语：*‘akkô*；希腊语：*Akchō*】（士 1:31）；《钦定版圣经》译为 ACCHO（“亚柯”）。迦密山以北数公里的叙利亚海岸上的一座城邑；亚柯后来被称为“多利买”（希腊语：*[Akē] Ptolemais*）；现代名为“阿卡，阿乔或亚科”。它坐落在一个大湾以北的小海岬上，这个大湾位于亚柯和海法现代城之间。除了贝鲁特的圣乔治和最北端的亚历山大勒塔以外，这个海湾的其他地方为所有海岸上的船只提供了最好的停泊之所。



As the location commanded the approach from the sea to the rich plain of Esdraelon and also the coast route from the north, the city was regarded in ancient times as of great importance and at various periods of history was the scene of severe

由于亚柯位置靠近海和富饶的埃斯德赖隆平原，以及北部的海岸线，所以在古代这座城被认为是非常重要的地方，历来是兵家必争之地。亚柯在以色列人的分得之地范围内，具体是分给亚设支派的产业，但是亚设人从来

struggles for its possession. It fell within the bounds assigned to the Israelites, particularly to the tribe of Asher; but they were never able to take it (Josh. 19:24–31; Jgs. 1:31). It was, like Tyre and Sidon, too strong for them to attack; and it became indeed a fortress of unusual strength, so that it withstood many a siege, often baffling its assailants. In the period of the Crusades it was the most famous stronghold on the coast.

In very early times it was a place of importance, and appears in the Amarna Tablets as a possession of the Egyptian kings. Its governor wrote to his suzerain professing loyalty when the northern towns were falling away (Am. Tab. 88; 234). The Egyptian suzerainty over the coast, which was established by Thutmose III *ca* 1480 B.C., was apparently lost in the 14th cent., as is indicated in the Amarna Tablets, but was regained under Seti I and his more famous son Ramses II in the 13th, to be lost again in the 12th when the Phoenician towns seem to have established their independence. Sidon, however, surpassed her sisters in power and exercised a sort of hegemony over the Phoenician towns, at least in the south; and Acco was included in it. But when Assyria came upon the scene Acco had to submit to this power, although it revolted whenever Assyria became weak, as appears from the mention of its subjugation by Sennacherib and by Ashurbanipal. The latter “quieted” it by a wholesale massacre and then carried into captivity the remaining inhabitants. Upon the downfall of Assyria Acco passed, together with other Phoenician towns, under the dominion of Babylon and then

没能占领该城市（书 19:24-31；士 1:31）。它如推罗和西顿一样坚不可摧；亚柯实际上是非常坚固的要塞，抵挡住了许多次围攻，常常挫败攻击者。在十字军东征时期，亚柯是海岸上最有名的堡垒。

在很早以前亚柯就是一个重要的地方，亚玛拿泥版记载它为埃及王所有。当北部城镇沦陷时，亚柯的统治者写信给他的领主表示忠心（亚玛拿泥版 88；234）。图特摩斯三世大约在公元前 1480 年确立了埃及海岸的领主权，根据亚玛拿泥版记载，在公元前 14 世纪埃及显然失去了领主权，但是在公元前 13 世纪塞提一世和他更为著名的儿子拉美西斯二世重新夺回了领主权，公元前 12 世纪腓尼基镇独立时埃及再次失去了领主权。然而西顿在权力上超越了它的姐妹城推罗，并采取了一系列霸权控制了腓尼基镇，起码控制了南部地区；而亚柯就是其中一座城市。但当亚述崛起时期，亚柯不得不臣服于亚述，尽管每当亚述变弱的时候亚柯都会反叛，亚玛拿泥版中提到了西拿基立和亚述巴尼帕对亚柯的镇压。亚述巴尼帕进行大屠杀，然后将剩民掳走，从而“平息”了叛乱。随着亚述衰落，亚柯和其它腓尼基城邑由巴比伦和后来的波斯所控制。我们没有那个时期的年鉴记录；但是它与推罗和西顿这两座更为重要的城市拥有相同的命运。

of Persia. We have no records of its annals during that period; but it followed the fortunes of the more important cities, Tyre and Sidon.

In the Seleucid period (312–65 B.C.) the town became of importance in the contests between the Seleucids and the Ptolemies. The latter occupied it during the struggles that succeeded the death of Alexander and made it their stronghold on the coast, changing the name to PTOLEMAIS, by which it was known in the Greco-Roman period, as we see in the accounts of the Greek and Roman writers and in Josephus, as well as in the NT (1 Macc. 5:22; 10:39; 12:48; Acts 21:7). The old name still continued locally and reasserted itself in later times. The Ptolemies held undisputed possession of Ptolemais for about 70 years; but it was wrested from them by Antiochus III of Syria in 219 B.C., and went into the permanent possession of the Seleucids after the decisive victory of Antiochus over Scopas in that year, the result of which was the expulsion of the Ptolemies from Syria, Palestine, and Phoenicia (Josephus *Ant.* xii.3.3). In the dynastic struggles of the Seleucids it fell into the hands of Alexander Bala, who there received the hand of Cleopatra, the daughter of Ptolemy Philometor, as a pledge of alliance between them (*Ant.* xiii.4.1). Tigranes king of Armenia besieged it on his invasion of Syria, but was obliged to relinquish it on the approach of the Romans toward his own dominions (*BJ* i.5.3). Under the Romans Ptolemais became a colony and a metropolis, as is known from its coins; and its importance is attested by Strabo (*Geog.* xvi.2.25).

在塞琉古王朝时期（公元前 312-65 年），这个城成了塞琉古王朝和多利买王朝的战争重地。在征战过程中，多利买王朝在亚历山大死后成功占领了亚柯，把它建成海岸线的要塞，并改名为多利买（见 PTOLEMAIS[多利买]），这个名字在希腊罗马时期被人们熟知，我们可以从希腊和罗马作家的描述和约瑟夫斯的作品中，以及《新约》中了解到这点（马一 5:22；10:39；12:48；徒 21:7）。当地人仍然使用该城的古名，后来又恢复使用亚柯这个名字。多利买王朝完全控制多利买约 70 年；但是在公元前 219 年叙利亚的安提阿三世从多利买王朝的手中夺走了亚柯，同年安提阿在斯柯帕斯的决定性战役中大胜后，塞琉古王朝永久侵占了亚柯，从而导致多利买王朝的势力被驱逐出叙利亚、巴勒斯坦和腓尼基（Josephus *Ant.* xii.3.3）。在塞琉古王朝更迭之时，亚柯落入亚历山大巴拉手中，他与多利买十二世的女儿克丽奥帕特拉结成联盟，联手控制亚柯（*Ant.* xiii.4.1）。亚美尼亚国王提格兰在侵略叙利亚时围攻亚柯，然而当罗马人侵略他们的领土时，他被迫放弃了亚柯（*BJ* i.5.3）。从当地钱币上可以看出，在罗马统治时期，多利买（亚柯）成为罗马的殖民地和大都市；斯特拉博的作品中证明了它的重要性（*Geog.* xvi.2.25）。

The events that followed the conquests of the Saracens, leading to the Crusades, brought the city into great prominence. It was captured by the Crusaders A.D. 1110, and remained in their hands until 1187, when it was taken from them by Saladin and its fortifications so strengthened as to render it almost impregnable. The importance of this fortress as a key to the Holy Land was considered so great by the Crusaders that they put forth every effort during two years to recapture it, but all in vain until the arrival of Richard Coeur de Lion and Philip Augustus with reinforcements; and it was only after the most strenuous efforts on their part that the place fell into their hands. It cost them 100,000 men. The fortifications were repaired, and it was afterward committed to the charge of the knights of St. John, by whom it was held for a hundred years and renamed St. Jeand'Acre. It was finally taken by the Saracens in 1291, being the last place held by the Crusaders in Palestine.

It declined after this and fell into the hands of the Ottomans under Selim I in 1516. It remained mostly in ruins until the 18th cent., when it came into the possession of Jezzar Pasha, who usurped the authority over it and the neighboring district and became practically independent of the Sultan, defying his authority. In 1799 it was attacked by Napoleon, but was bravely and successfully defended by the Turks with the help of the English fleet. Napoleon had to abandon the siege after he had spent two months before it and gained a victory over the Turkish army at Tabor. It enjoyed a considerable degree of

撒拉逊人征服和随后的十字军远征使亚柯成为一座特别重要的城市。公元 1110 年亚柯被十字军占领，并由他们一直掌控，直到公元 1187 年撒拉丁夺走了亚柯，它的防御工事非常牢固，坚不可摧。此要塞的重要性被比喻成通往圣地的钥匙，十字军认为亚柯及其重要，所以历时两年企图夺回亚柯，但是一直未能成功，直到狮心王理查一世和腓力二世的前来增援；他们经历鏖战之后最终夺回了亚柯。这次战役牺牲了他们 1000 名士兵。他们重修了防御工事，后来委任圣约翰骑士团管理，他们掌控亚柯一百年，并将其改名为“圣·珍迪亚柯”（St. Jean d'Acre）。亚柯最终于 1291 年被撒拉逊人占领，该地是十字军在巴勒斯坦占领的最后一个地方。

这之后亚柯走向衰落，1516 年落入赛利姆一世统治下的土耳其人之手。亚柯几乎成了废墟，直到 18 世纪帕夏（Jezzar Pasha）占领了该地，帕夏篡夺了亚柯和它附近地区的政权，他反叛苏丹王，实际上获得了独立。1799 年，亚柯受到拿破仑的袭击，但是英勇的土耳其人在英国舰队的援助下成功地抵御了拿破仑的进攻。拿破仑围攻亚柯两个月之后，不得不选择放弃，并在塔博尔打败了土耳其军队。这之后亚柯一直非常繁荣，直到 1831 年，埃及的易卜拉欣·帕夏仅围攻亚柯五个月之后，便占领了该地，在围攻期间亚柯的城墙遭到了破坏，很多建筑被摧毁。亚柯一直由埃及人控制

prosperity after this until 1831, when it was besieged by Ibrahim Pasha of Egypt, and taken, but only after a siege of more than five months in which it suffered the destruction of its walls and many of its buildings. It continued in the hands of the Egyptians until 1840, when it was restored to the Ottomans by the English, whose fleet nearly reduced it to ruins in the bombardment. It has recovered somewhat since then and is now a town of some 25,000 inhabitants. It has been surpassed, however, by Haifa as a center of commerce.

着，直到 1840 年英国舰队帮助土耳其人修复了在炮轰中被毁的亚柯。之后亚柯略微恢复了昔日的繁华，现在是一个拥有 25,000 居民的城镇。然而金融中心海法超越了亚柯。



Fortifications of the Old City of Acco, rebuilt by the eighteenth-century Turkish pashas (Consulate General of Israel in New York)

古城亚柯的防御工事，十八世纪由土耳其帕夏重建。（纽约的以色列总领事馆）

See M. Dothan, *BASOR*, 224 (Dec. 1976), 1–48.

见 M. Dothan, *BASOR*, 224 (1976 年 12 月), 1–48。

H. PORTER

词条作者：H. PORTER

ACCOMMODATION

(1) The use or application of a Scripture reference in a sense other than the obvious and literal one intended by the author; (2) the view that a passage or verse may have more than one meaning or application; (3) the principle that God adapts His self-revelation to man.

The subject of accommodation is important because it involves the whole problem of a correct hermeneutics or mode of interpreting Scripture, because it introduces the problem of a correct balancing of the divine and human elements in Scripture, and because it involves the doctrine of the Incarnation and its purpose and nature. In all these spheres there can be a false as well as a true doctrine of accommodation, though the true doctrine is certainly not to be abandoned or neglected because of the possibility of the false.

- I. Accommodated Application of Scripture Passages
- II. Double Reference in Scripture
 - A. Parable and Allegory
 - B. Hidden Truth
 - C. Prophecy and Its Fulfillment
- III. Accommodation in Revelation
 - A. The Problem of Revelation
 - B. Accommodation in Revelation
 - C. The Incarnation as Accommodation

I. Accommodated Application of Scripture Passages.-The correct understanding of any written document is a science. Indeterminate or capricious exegesis is excluded. A first and obvious principle of true interpretation is that of objective listening to the writer or

ACCOMMODATION 俯就、调试

(1) 《圣经》中俯就或调试显然不是作者所表达的字面意思；(2) 调试一段经文或一节经文使其具有多个意思或用法；(3) 上帝俯就向人类启示的原则。

俯就的对象很重要，因为它涉及《圣经》的正确诠释或正确解释《圣经》的方式的整体问题，因为它提出了正确平衡《圣经》中关于神的要素和关于人的要素的问题，也因为其中包含了道成肉身的教义和道成肉身的目的和本质。在所有的这些范围内，可能有或假或真的俯就教义，但是不能因为俯就教义中可能存在错误的俯就教义而抛弃或忽视真的俯就教义。

- I. 《圣经》章节中调整的应用
- II. 《圣经》中的双重引文
 - A. 比喻和寓言
 - B. 隐藏的真理
 - C. 预言和应验预言
- III. 启示中的俯就
 - A. 启示中的难题
 - B. 启示中的俯就
 - C. 道成肉身是俯就的方式

I. 《圣经》章节中调整的应用。对任何书面文献的正确理解是一门科学。但模糊解释或随意解释不属于科学。准确解译的首要 and 显著原则就是依据作者或演讲者所说的话进行客观解释，而不是引入与作者不同的观点。优先采用普通含义，字面含义和原始

speaker in terms of what he has to say and not of alien or imported considerations or concerns. The plain, literal, and original meaning always has the right-of-way. All wresting of the passage, reinterpretation in terms of a different outlook, application to a clearly divergent matter, or reading-in of meanings that are not merely new but intrinsically improbable in the light of the context is unscientific and misleading.

There are, however, two legitimate forms of accommodation in the field of exposition. First, a general truth or principle may have a valid application wider than to the localized issue of the original context. Thus, when Paul speaks of consideration for a weaker brother, we are not to take it that this applies only to the issue of idol-meats in which it is specifically enunciated. Second, a passage may well have a much wider context than the immediate one in which we initially set it, e.g., the context of the whole book, or the Testament, or ultimately the whole Bible as a unity (*see also* INTERPRETATION; QUOTATIONS IN THE NT).

II. Double Reference in Scripture.-The second point naturally leads us to the question of accommodation in the sense not merely of wider reference but of twofold meaning and application. We are not to infer from this that the Bible is full of cryptic utterances that are intrinsically ambiguous like the Delphic oracles, which may hold or acquire any meaning that we or circumstances give them. On the other hand, we are not to deny that in the light of the literary form and the larger historical and documentary context

含义。曲解经文，按照不同的观点重新解释经文，在显然不同的问题上应用俯就教义或者根据语境深入理解那些不仅新奇而且本质上不可信的意义，这些都是不科学的，而且具有误导性。

然而，释经领域有两种合理的调整方式。第一，普遍真理或原理除了可以应用于原始语境的局部问题上，可能还有更合理广泛的应用范围。因此当保罗关心一位软弱的弟兄时，我们不要认为这仅仅具体指代为偶像献祭的问题。第二，一段经文的语境可能远超我们最初设定的直接语境，如整本书的语境，或圣约的语境、亦或从基本上讲《圣经》全书的语境（另见 INTERPRETATION [解释、翻译]；QUOTATIONS IN THE NT[新约中的引文]）。

II. 圣经中的双重引文。第二点自然将我们引入到调整的问题，从某种意义上说，经文不仅广泛涉及调整，而且还有调整的双重含义和应用。我们不能因此推断《圣经》从本质上说全是含义模糊的表述，如同德尔斐神谕一般，根据个人理解的不同或环境的不同，德尔斐神谕的含义也可能不同。另一方面，我们不可否定按照文学体裁和更多历史以及文献的语境，许多经文段落可能有多种用途。

many passages may properly be given more than a single application.

A. Parable and Allegory. Thus at many points, e.g., in the story of the bramble king in Jgs. 9:7–15, or the symbolical actions of the prophets, or the parables of Our Lord, we have records in which double meaning is of the essence of the literary expression. In other words, we have descriptions of processes or events that are real and plain enough in themselves but which carry a meaning that is different and less obvious. It is true, of course, that these are not allegories in the strict sense. Nor are we to seek for hidden meanings merely because we perceive a symbolical or metaphorical form of speech. On the other hand, even the use of symbol or metaphor means that the sense transcends the literal statement; and when this is extended in a parable or in parabolic action we are brought into the sphere of an immediate but not particularly important significance, accompanied by a less immediate and often concealed meaning that demands inward perception if it is to be grasped.

B. Hidden Truths. A further point is that there is development in the unfolding and therefore in the understanding of Scripture. As the history of God's work proceeds, each part gains added significance. Similarly, as the reader considers each part in the light of all the others, and finally of the whole, implications and interconnections that could not be perceived or appreciated in isolation are brought to light.

(1) As may happen in the secular sphere,

A. 比喻和寓言。因此从许多方面说，如《士师记》9:7-15 中荆棘王的故事，或先知的象征性行为，亦或主耶稣的预言，我们有很多记录可以证明双重含义是文学表达必不可少的部分。换句话说，过程或事件的描述本身非常真实清晰，但其中却蕴含着不同或不太直白的含义。诚然，从严格意义上讲，它们不属于寓言。我们并不仅仅因为感知到了这是象征或比喻表达，才试图找出其中隐藏的含义。另一方面，实际上象征和比喻的应用意味着超出了字面表述的意义；当象征或比喻应用到寓言或寓言性行为中时，我们会读到一个直接但是未必重要的意义，但其中蕴含着不太直接的意义，通常是隐藏意义，我们只有通过内部感知才能理解这层含义。

B. 隐藏的真理。另外，对《圣经》的解释不断向前发展，因此对《圣经》的理解也在不断加深。随着上帝工作的历史不断向前发展，上帝每个工作有了更多的意义。同样，当读者根据上帝其他的工作，最终根据祂全部的工作来理解祂的每个工作时，那些无法孤立理解的暗示和相互联系就可以显露出来。

(1) 作者有时可能比他们在同时代孤

authors are sometimes seen to have spoken more wisely than perhaps they themselves knew in the isolated situation of their own time. Speaking to a specific hour in the divine history, they also speak with reference to history as a whole and to the fulness of its meaning.

(2) There is also development in the understanding and exposition of later ages. The writers speak of a history that is at every point inexhaustible in range and depth and meaning, because it is the history of God. Hence the householder may constantly bring forth from his treasure things that are new—new facets or interconnections or profundities—as well as those that are old.

(3) In view of the interrelatedness of the divine work, and therefore of its biblical attestation, each passage has a larger context as well as a narrower. The ways in which different passages fit into the wider context may vary. Nevertheless, it is only as seen in this context that their full meaning may be perceived.

C. Prophecy and Its Fulfillment. This leads us to the important truth that between the OT and the NT there is a relationship of prophecy and fulfillment, so that the OT is in fact obscure and fragmentary if taken in isolation, but finds the full sweep of its meaning when seen in the light of its NT consummation and supremely of Jesus Christ as the theme of the NT. Reference may be made to four specific points of interconnection between prophetic anticipation and historical realization in the person, life, and work of Jesus Christ.

立环境中的自己更有智慧，在世俗社会可能会看到这种情况。他们在提及神圣历史的某个具体时刻时，同时会提及整个历史和它丰富的意义。

(2) 对后来时代的理解和解释也在向前发展。作者在谈论任意一段历史时，无论是在宽度、深度，还是在意义上，他们都无法穷尽阐述，因为这是上帝的历史。因此家主始终可以从他的财富中找到旧事物和新事物——新的侧面、新的关联或新的深度。

(3) 基于上帝工作的相互关联性和《圣经》中的证据，每一段经文都有广义语境和狭义语境。不同章节应用更广义语境的方式可能会变化。不过，只有在这个语境中才能感知他们完整的意思。

C. 预言和应验预言。 这让我们知道了一个重要的真理，就是《旧约》和《新约》之间存在一个预言和应验预言的关系，所以如果孤立地来看，《旧约》实际上是晦涩难懂的、支离破碎的，但是根据《新约》中预言的应验和《新约》的主题至高无上的耶稣基督，就能明白《旧约》的完整含义。关于预言与预言在耶稣本人、祂的生活和工作中的历史实现的相互关系，可能需要提到四个具体的方面。

(1) The promise made to Abraham (Gen. 12:1-3; cf. 13:14-18; 15:1-6, etc.) and later renewed to Israel (cf. Ex. 6:7; 2 S. 7; 1 Ch. 17, etc.) is seen to refer to a distant future and to find fulfillment in Jesus Christ (cf. Gal. 3, esp. v. 14).

(2) The OT sacrificial system, though not without intrinsic significance, is seen to be typical, symbolical, and predictive, fulfilled in the once-for-all offering of Jesus Christ for sin (He. 10, etc.).

(3) The Davidic kingdom is seen to be only a partial and temporary fulfillment which serves as a prophetic *locum tenens* for the true kingdom inaugurated and to be consummated in Jesus Christ the messianic King (Pss. 2, 16, 22, 110, etc.; cf. Lk. 1:69).

(4) The servant concept of the prophet (Isa. 42:1f., etc.; cf. Acts 8:32-35), while not perhaps without some local historical reference, is seen to be an anticipatory description of the character and work of Jesus Christ centered upon His vicarious death for sin (cf. esp. Isa. 53 and its use in the NT).

It is alleged by many scholars that here we have illegitimate accommodation. Three main arguments are used: that we hereby attribute to the authors a sense they neither did nor could intend to give; that in so doing we weaken their real message; and that artificial importation of this kind destroys the objectivity of true interpretation.

Against these objections, the following points are to be considered: (1) It need not be denied that an immediate and

(1) 神对亚伯拉罕的应许（创 12:1-3；参：创 13:14-18；15:1-6 等）和以色列在未来的复兴（参：出 6:7；撒下 7；代上 17 等）可以视为一个遥远未来的预言，要在耶稣基督身上应验（参：加 3，尤见加 3:14）。

(2) 《旧约》的献祭制度虽然具有实质意义，却被视为一种预表、象征和预言，耶稣基督只一次献上自己来担当所有罪成就了这预言（来 10，等）。

(3) 大卫家的王国被认为是预言的部分和短暂应验，它其实是真正王国开始的预兆，最终在救世主耶稣基督里得以完全实现（诗 2，16，22，110 等；参：路 1:69）。

(4) 先知作仆人的观念（赛 42:1-2 等；参：徒 8:32-35），虽然这有可能指某段历史时期的先知，但也被视为耶稣基督代世人赎罪的本质和工作的预表（参：尤其是《以赛亚书》53 和它在《新约》中的应用）。

许多学者认为这是不合理的调整。他们采用了三个主要的论点：我们据此揣测了一个作者不曾给出也未打算给出的意思；我们在揣测时削弱了作者想要表达的真实信息；这种武断释义破坏了正确解经的客观性。

针对这些反对意见，需要思考以下几点：（1）不可否认直接意义和重要意义蕴含在每段经文的语境之中。（2）

important significance does attach to each passage in its local context. (2) There is, however, a larger whole, both of the acts of God and of the record of these acts, to which the individual passages or incidents are all related. (3) If the NT message is true, Jesus Christ is the fulfillment of this work of God (He. 1:1) and therefore the unifying center of the whole history and record. (4) This is the Bible's understanding of itself when taken as the totality as we have it, and therefore a true objectivity demands that we take this factor into account in our exposition of it.

Thus there is a real promise to Abraham, which finds partial fulfillment in his own life and that of his descendants through Isaac. There is a real meaning in the sacrificial system, and this serves a useful purpose in the religious life of Israel as the people of Yahweh. There is a real Davidic kingdom realized in large measure in David himself and especially in Solomon, and continuing with varying fortunes to the tragedy of the Exile. There is a real fulfillment of sacrificial service in figures like Jeremiah or even Jeconiah, or in the righteous remnant of Israel, or even in some sense in Israel as a whole.

Yet these are neither abstract concepts nor isolated phenomena. They belong to a history. Nor is this history merely that of Israel. It is that of God's dealings with Israel and in and through Israel. This history moves to a climax or consummation in which there is a concentration of all the themes upon the single figure of Jesus Christ, the true Son of Abraham and David, the true offering for sin, the true Sin-bearer who need not

然而还有一个包含上帝行为和这些行为记录的更大整体，每段经文或每个事件都与这个整体有关。（3）如果《新约》中的启示是真实的，那么耶稣基督是神工作的实现（来 1:1）和整个历史和记录合一的中心。（4）当我们将《圣经》视为一个整体时，就可以看出这是《圣经》对自身的理解，因此，真实的客观性要求我们根据对《圣经》的阐述来考虑这个要素。

因此，神对亚伯拉罕的应许是真实的，这个应许在亚伯拉罕身上，并藉着以撒在亚伯拉罕的后裔身上部分兑现。献祭制度有真实的意义，它在耶和华的子民（以色列）的宗教生活中起到积极作用。大卫，尤其是所罗门在很大程度上实现了真正的大卫的王国，然而后来大卫王国的命运发生了变化，被掳的悲剧发生了。耶利米、耶哥尼雅、以色列剩民中的义人，甚至从某种程度上说所有以色列人都完成了真正的献祭。

这些要么是抽象概念，要么是孤立的现象。它们属于历史的一部分。但并非仅指以色列的历史。它是神在以色列并藉着以色列与以色列人沟通的历史。当所有的主题集于耶稣一身，历史的最高潮到来了，耶稣就是亚伯拉罕和大卫的真正子孙，罪的真正赎价，真正罪的承担者，祂不是为自己的罪而是为了世人的罪甘愿受罚。全部历史和每段历史都实现了自身的目标，拥有了丰富的意义。整部《圣

suffer for Himself but who willingly and obediently suffers for others. Here the whole history, and therefore each part of it, reaches its goal and thus acquires its fulness of meaning. The theme of the Bible as a whole is finally the history of Jesus Christ in its preparation, enactment, significance, and consequences. Objectivity requires rather than rejects this form of accommodation.

III. Accommodation in Revelation.-The problem answered by the divine self-revelation in Jesus Christ is threefold. First, how is man to know God at all? Second, what form will this knowledge take? Third, how can it be achieved and secured in face of the sin and the consequent spiritual ignorance and darkness of man?

A. The Problem of Revelation. As regards the first question, all human knowledge of God obviously depends upon the gracious purpose of God that there should be knowledge of Himself, and therefore upon the condescension of the divine self-revelation. This is true even in the case (now hypothetical) of unfallen man created in the divine image. As such, man might have enjoyed natural knowledge of God. But this would still be dependent upon the prior will of God to create man as he is and to give to him the knowledge appropriate to him. In other words, God is known at all only as in gracious condescension He makes Himself an object of knowledge, and not as man avails himself of a capacity and right of knowledge intrinsic to his creation. We must beware of arguing in circles at this point, for God in His grace did in fact make man a fit recipient of His natural

经》的主题最终落在耶稣基督的历史上，祂在历史中预备道路，制定律法，赋予历史以意义，并带来影响。客观性需要这种调整形式，而不是拒绝这种调整形式。

III. 启示中的俯就。神在耶稣基督里的自我启示回答了三个问题。第一，人类如何完全认识神？第二，这种认识采用何种形式？第三，面对着罪和罪带来的无知愚昧，如何才能保证人认识神？

*A. 启示中的难题。*关于第一个问题，人类对神的所有认识显然都依赖于神的美意，祂愿意让人类认识祂，因此俯就人类，进行自我启示。神按照自己形象创造堕落人类的例子甚至也体现出这一点（现为假设）。同样，人类可能天生就能得到神的知识。但这仍然依赖于神预先按照自己的模样创造人类的旨意和赐予适合他们知识的旨意。换言之，只有当神以祂的恩典俯就人，让自己成为被认识的对象时，世人才能认识神，世人不能依靠自己的能力和被创造时固有的知识权柄认识神。我们千万不能在这个问题上争论不休，因为慈爱的神实际上已经使世人可以领受祂的自然启示。另一方面，我们不要以为神必须这样做，好像祂不得不让祂的受造物认识祂。不论在何种情况下，神的知识必须包含奇迹、谦卑和感恩，实际上，神主动选择让世人认识和了解祂。

revelation. On the other hand, we do well to avoid thrusting a necessity on God, as though He were under a prior obligation to His creature to make him thus. In all circumstances, knowledge of God must involve wonder, humility, and gratitude that God has in fact chosen to make Himself knowable and known.

The formal endowment of man, willed and planned by God Himself, naturally requires the gracious adaptation of divine self-revelation. Here again we are not to think in terms of a necessity imposed on God and therefore of a problem with which He had to wrestle until He found the right solution. God Himself made man as he is in his unfallen nature, and therefore it is self-consistent with His own gracious will and purpose to meet him as he is. On the other hand, He might equally well have determined to leave man in ignorance, or to create in him a different capacity of knowledge, so far as His formal freedom is concerned. In fact, God does reveal Himself to man in accordance with the creaturely capacities with which He has endowed him. The gracious condescension of self-revelation thus fulfils itself in gracious adaptation to the limited potentialities of human knowledge. It is here that grace takes the form of accommodation.

Accommodation would have been a feature of revelation quite apart from the fall of man. Creaturely man does not have the equipment to know God with the immediacy and fulness with which God knows Himself. Many modes of apprehension, categories of thought, and forms of expression are restrictive. This does not mean that God cannot reveal

上帝按照祂的旨意和计划赐予世人天赋，因此世人的天赋自然需要慈爱的上帝的自我启示的调试。我们也不要认为上帝必须这样做，不要认为上帝在找到正确的解决方案之前不得不这样处理这个问题。上帝创造了无罪的人类，因此祂对世人的美意和旨意是前后一致的。另一方面，祂可能同样按照祂的自由旨意，决定让世人愚昧无知，或让他们拥有不同的认知能力。实际上，上帝按照祂赐予受造物的能力向他们揭示自己。因此慈爱的上帝俯就世人，按照世人有限的认知能力实现自我启示。上帝的恩典在这里以俯就的形式体现出来。

要不是世人的堕落，俯就本可以成为启示的一个特征。人类无法直接完全地认识神，而神却可以完全的认识自己。许多理解方法，思考范围和表达方式都是有限制的。这并不表示神不能向人类揭示自我，或人的知识必然是有瑕疵的，或不完全的，甚至歪曲的。而是表示有一个神命定的界限，因此神以合适或俯就的形式进行自我

Himself to man, or that any knowledge of man will necessarily be imperfect or inadequate or even distorted. It means that there is a divinely ordained limitation, and therefore that God reveals Himself in adapted or accommodated form. To take a human analogy, the teacher adapts himself and his program to the more limited capabilities of the students. Such knowledge as he imparts is correct, even though it is not all that could be given. There is accommodation to the limits of the recipients.

A new complication has arisen, however, with the fall of man, for this has brought with it the additional factor of human ignorance and error, more especially in relation to the knowledge of God. Even though God accommodates Himself, e.g., by displaying His power and wisdom in the works of His hands, sinful man fails to recognize God and substitutes a creaturely idol (Rom. 1:19ff.). Indeed, fallen man cannot have true knowledge even of himself and the creaturely world around him. It might be argued with some degree of plausibility that his very categories of thought and forms of self-expression, or at least the use he makes of them, bear marks of the distorting or damaging effects of sin. Certainly, his capacity for receiving communication is impaired. Hence a simple accommodation to the creaturely being of man is no longer enough for divine self-revelation. In consistency with His original and unabandoned purpose of grace, God's condescension must now take the form of an accommodation—not merely to the creaturely being of man but also to his sinful being.

启示。举个人类相关的例子，老师调整自己和他的教学计划，将知识传授给能力有限的学生。他授予的知识是正确的，尽管不能把所有的都教给学生。所以要俯就接受能力有限的一方。

然而，随着世人的堕落，出现了一个新的问题，因为堕落，世人变得无知，犯错误，尤其是他们无法认识神。尽管神调试自己，如通过祂所造之物彰显祂的大能和智慧，而罪人不能认识神，而且拜偶像（罗 1:19起）。实际上，堕落的人无法获得真正的知识，甚至无法真正认识他周遭的世界。世人的特有思想范畴和自我表达方式，或至少他所利用的思想范畴和自我表达方式，都带有罪的扭曲或损害效应的记号，这种观点貌似有一定的道理。当然，世人的沟通能力被破坏。神简单地俯就世人并不足以完成神的自我启示。上帝的屈尊必须采用俯就的形式——祂不仅俯就世人，而且俯就罪人。

In practice the divine self-revelation as we now have it in Holy Scripture is naturally to man as both creature and sinner. We thus have a twofold accommodation, in keeping with the twofold nature of the problem—or rather, of the divine solution to the problem. This fact gives rise to the most serious questions and difficulties in the correct understanding of the doctrine of accommodation. For example, how are we to distinguish between accommodation to man's finite nature and accommodation to his fallible and sinful nature? Is there still any possibility of the adequacy of the former alone at least for a preparatory work? Can there be the latter without an involvement of revelation itself in fallibility or sinfulness? If there is such involvement in the formal sense, e.g., in the employment of sinful and fallible men, does this necessarily imply material fallibility and sinfulness? Is not this a possibility that must be excluded from the very outset if we are truly dealing with the revelation of God?

B. Accommodation in Revelation. Although the distinction is artificial in view of the real situation of man, the adaptation to human finitude may be formally distinguished without difficulty. It simply means the divine self-expression in terms of the phenomena apprehensible to man. Thus the power and wisdom of God are declared in the material creation, and His righteousness in the human sense of right and wrong. When we come to God's special revelation, this element of accommodation continues. God is self-revealed in His acts among men. He uses

事实上我们都知道在《圣经》中的神的自我启示既是给世人的，也是给罪人的。我们因此要依照问题的双重性使用双重的调整，或更准确的说是依照问题的最佳解决方法使用双重的调整。这个现实在正确理解俯就的教义时引起了最为严肃的问题和难题。例如：我们该如何区分对世人有限本质的俯就与对世人犯错和犯罪本质的俯就？至少对于准备工作来说，只有前一种俯就是否已经足够？后一种俯就是否与错误或罪中的启示毫无关联？如果其中包含正式的俯就含义，如俯就犯错和犯罪的人，那么这必然意味着物质上的错误和罪吗？如果我们正确地对待上帝的启示，难道我们就不能从一开始就排除错误和罪吗？

B. 启示中的俯就。尽管鉴于人类的真实情况这种差异是虚假的，我们可以毫无困难地从形式上区分神对人类有限性的俯就。这仅仅意味着神以世人能理解的现象进行自我启示。因此，神在受造物中彰显了祂的权柄和智慧，在判断人的对与错中显出公义。当我们说到神的特殊启示，就要继续提及俯就的要素。神用自己的行为向人类进行自我启示。祂采用人类口头或书面的表达方式，并利用人熟悉的理解方式揭示祂的行为。因此在很大程度上可以采用神人同形同性论的词语来描述神。神工作的情况，无论是祂的创世故事或救赎故事都以一种可

the spoken or written utterances of men to declare His acts, making use of the familiar categories of human apprehension. Thus God Himself is largely described in anthropomorphic expressions. The story of His work, whether in creation or salvation, is recounted in a form that makes it generally intelligible. Where there are historical, geographical, literary, or scientific allusions, these are in a form suitable to popular presentation rather than the academic dissertation adapted only to scholars.

In itself, however, this does not give understanding; it is merely the prerequisite of understanding. The divine self-expression in terms of apprehensible objects can give rise to idolatry rather than knowledge in the case of sinners. The recounting of God's acts in historical terms can cause them either to be accepted merely as history or dismissed as legendary. For finite man is also sinful man. Hence, even in terms appropriate to finite man, the divine self-revelation must also take a form, both as act and record, that is adapted to man's inability to perceive God in general revelation. A special activity of the reconciling and revealing grace of God is needed within the sinful world. This is an activity that must be accomplished in, among, and through men who are themselves sinful. It must take such a form that the distorting veil that covers even the adapted self-expression of God is removed. In other words, God's revelation is accommodated to the situation created by the sin and fall of man.

This obviously entails a formal

以被世人普遍理解的形式重新叙述。历史学、地理学、文学或科学典故都是适合通俗表达的一种形式，不像学术论文只有学者能看懂。

然而，本质上，这不是理解，它只是理解的先决条件。神以世人可以理解的方式进行自我表达可能会引起偶像崇拜，而不是让罪人崇尚知识。神以历史术语重新解释祂的行为可能会让世人以为这仅仅是历史，或者误以为这是传说而抛弃它。因为有限的人类也是罪人。所以，即使神的自我启示明确适合有限的人，祂必须以自己的行为 and 记录显明祂的自我启示，从而让无法理解上帝一般启示的人理解祂的自我启示。在罪的世界需要调解和揭示神恩惠的特殊活动。这个活动必须在有罪的人里面、在罪人中、并藉着罪人来完成。必须采用这种形式，才能揭开遮盖在神适合的自我启示之上的扭曲面纱。换言之，神的启示必须进行调整，以适合罪人和堕落之人所营造的环境。

这显然涉及对犯罪和犯错世人的启

involvement of revelation in human fallibility and sinfulness. The divine activity takes place in the nexus of a fallen humanity. It is carried through by men who do not escape the sin and errancy of the race. Their utterances are couched in thought forms that are fashioned by and adapted to hearers whose theological and spiritual thinking is not merely incomplete but erroneous. These men themselves might make mistakes when not acting or speaking under the special direction of the Spirit of God, as Peter presumably did at Antioch. If God's history takes place within that of Israel, then the history of Israel has its place in the history of the nations. If the record of God's history is in the Bible, then the Bible can also be brought into comparison with other literary and religious documents.

This formal involvement in the human situation necessarily carries with it a material restriction. The divine history is not a history of purely supernatural action, which might astonish but could hardly redeem or reveal. The divine record does not consist in a celestial theology or science, which might impress but could hardly instruct or clarify. Israel as the chosen people is implicated in the politics of the day with all the moral dilemmas imposed by its being the politics of a fall-en race. The account of God's work takes the form of a narration that even the least scientific or the most ignorant or errant of men can understand, not aiming at pedantic precision but stating things as they may be perceived by man as he is. The poetic imagery of the Bible does not derive from celestial sources, or even from an ideal humanity,

示。神圣的行为发生在堕落人类的关系中。它是由无法逃避罪和错误的人来实现的。它们以思想的形式表达出来，经过修饰和调整后可以使那些拥有不完整且错误的神学思想和属灵思想的听众明白。这些人的行为和言语若不是在神圣灵的特殊指引下，就可能会犯错，如彼得在安提阿的假装行为。如果神的历史发生在以色列历史中，那么以色列的历史在万邦历史中占有一席之地。如果神的历史记录在《圣经》中，那么《圣经》就可以与其它文学和宗教文献对比。

这种与人类处境的正式关联必然带来物质上的局限性。神的历史不是纯粹超自然行为的历史，因为这样的历史虽然可能令人感到惊奇，却几乎不能带来救赎或启示。神的记录不存在于神学理论和科学中，神学理论和科学可能让人印象深刻，但是很难阐明。选民以色列人被卷入当时的政治权术之中，他们也因为堕落陷入道德困境。神的作工是以讲故事的形式叙述出来，即使是不太懂科学或无知或偏离正路的人都可以理解，这种叙述不是为了体现学究式的精准，而是为了以世人可以理解的方式阐明问题。《圣经》的意境不是来自于天上，或理想的人类社会，而是源于观察，经验和文化的共同遗产。这些意境在很大程度上进行了调整，从而适应有限的人。另一方面，上帝在无罪之人中间的行为和行为记录远不同于祂在堕落之人中行为的记录，所以堕落的人

but from the common heritage of observation, experience, and culture. To a large degree, we have here adaptation to man's finitude. On the other hand, an action and the record of an action of God among unfallen man would surely have differed so widely from what takes place within our fallen humanity that they would be virtually unintelligible. The special revelation of God is within a fallen as well as a finite situation.

From this formal involvement, however, we are not forced to deduce a material involvement, as many scholars contend. Limitation does not in itself mean sin or error, even when it is limitation in adaptation to a situation in which there is sin and error. Thus, in given circumstances an action may not be ideal, but it may still be right. Again, that a given narrative is put in terms that even the simplest of errant men may understand does not mean that it cannot be factually correct. A simple account may not solve all the problems of a scholar, but it may still be a true record of fact. An abbreviated story may not furnish every detail for the inquisitive, but it is not on this account to be dismissed as untrustworthy. Imagery may even reflect mythological conceptions without itself being mythological or sharing associated crudities of thought and expression. In other words, God may use forms of action and utterance accommodated to the sinful situation of man without Himself being implicated in sinfulness or error. The accommodation of revelation is not of such a nature that God contradicts His own being and therefore ceases to reveal Himself in the attempt to make communication possible.

实际上是无法明白上帝的行为的。上帝给堕落的人和有限的人特殊的启示。

然而，我们不必像许多学者那样，从这种正式关联中推断出一种物质关联性。局限不一定意味着罪和错误，甚至有时局限性要调整以适应罪和错误的环境。因此在特定情况下，一个行动可能是不理想的，但可能仍然是正确的。此外，根据迷途的人都能理解的简单方式叙述神的行为并不意味着这种叙述实际上是不正确的。一个简单的解释可能无法解决学者全部的疑问，但是仍然是事实的真实记录。一个简短的故事可能无法为好奇的人讲述故事的每一个细节，但是不能因此就认为这个故事是不可信的。意象甚至可以反映神学概念，但是意象本身不是神秘的，也不具有不成熟思想和表达。换言之，神可能在行事和说话时俯就罪人以让他们明白，但这并不能说明神是有罪的或神也犯错。上帝并未在启示的俯就中否定自己的存在，因此祂从未停止自我启示，以便实现神与人的交流。上帝的俯就不是在放弃权柄。

Accommodation is not abdication.

C. The Incarnation as Accommodation. This point is brought out with full clarity when we consider the climax of the divine work of reconciliation and revelation, and therefore of accommodation, in the incarnation of Jesus Christ. The divine history finally becomes the history of the incarnate Word within human history. The divine declaration of this history finally becomes the teaching of Jesus Christ and the spoken and written testimony of the apostles and their immediate associates. Again, there is here an adaptation to the finitude of the fallen creature, which entails fallibility and sin. Again, there is adaptation, which means acceptance of the form of fallibility and sin (Rom. 8:3). Again, however, we cannot say that there is material error or sinfulness either in the Word Himself or in the authentic declaration of the Word in His own teaching or the testimony raised up by Him. Jesus Christ enters the situation of sin and error. He acts and speaks within it. But He reveals in this situation the perfect righteousness of God and speaks the words of truth. He accepts the restrictions imposed by prevailing sin and ignorance, yet not in such a way as to be guilty Himself of sin and ignorance. This does not imply any diminution of His humanity; indeed, it is only in Him that we see what true humanity is. Nor does it entail any weakening of His self-identification with fallible and sinful humanity; no one goes further than Jesus either in meeting the common temptations of man or in bearing the burden of human guilt. It is the whole point of His self-identification, however,

C. 道成肉身是俯就的方式。当我们考虑上帝和解和启示工作的最高潮，就可以完全明白这一点，上帝俯就的最高潮就是耶稣基督道成肉身。神的历史最后变成了道在人类历史中化为肉身的历史。这段历史的神圣宣告最后变成了耶稣基督的教导和门徒与门徒的跟随者口头和书面的见证。另外，还俯就堕落之人的局限性，而这局限性中包含着错误和罪。此外，俯就还意味着接受错误和犯罪（罗 3:3）。然而，我们不能说神的道或祂真实的宣告或祂的见证有错误或有罪。耶稣基督将自己置于罪和过失的环境里。祂的行为和言语也出自罪和过失的环境里。但是祂揭示神的完美和公正，并传讲真理的道。祂接受普遍的罪和无知所带来的限制，不过祂并没有罪，也不无知。这丝毫不会减少基督的人性，实际上，只有在祂里面，我们才能看见真正的人性。这样做不会降低祂对犯错和有罪的人性的自我鉴定；没人像耶稣一样可以坦然面对人类的普遍诱惑或承受人类之罪的重担。然而，这就是祂全部的自我鉴定，公义的耶稣为不公义的人受难，无罪的祂承担了罪，拥有完备知识的祂被抛弃，从而使不公正和有罪的称义，无知的可能在祂里面得享神的启示。

that He is the Just suffering for the unjust, the Sinless who is made sin, the One of perfect knowledge who suffers dereliction, that the unjust and sinful might be made the righteousness of God, and the ignorant might enjoy the revelation of God, in Him.

A final observation is demanded. We misunderstand the nature and purpose of accommodation if we think of it, or of the associated work of God, purely in pedagogical terms. God does not descend, or condescend, simply to make the recognition of truth easier. There is an element of truth here. Unless God acts and speaks in intelligible terms, there can be no revelation—although we should perhaps not forget that God is in fact able to raise up stones to Abraham and to give power of apprehension even where it is not obviously possible. In any case, however, we do not have here the whole truth. For God is now dealing with sinful man. This means that His revelation is at the same time reconciliation. The divine activity takes place in the human sphere, not merely that man might thereby perceive God, but that God might do for sinful man what he cannot do for himself, and that He might be revealed in this way and as this God.

Thus the accommodation of the Bible is soteriological and not merely educative. It is revelation as reconciliation and reconciliation as revelation. Again, the problem of divine knowledge is no longer just a problem of restriction. It is a problem of blindness, or of distorted and distorting vision. If accommodation to human forms is a prerequisite of the solution of this problem, it is not the

还必须进行最后的观察。如果我们认为俯就或神相关的工作只不过是普通的教导，那么我们会误解俯就的本质和目的。神俯就或屈尊，不仅仅是为了让世人更容易认识到真理。认识真理只是神俯就的部分原因。除非神以世人可理解的方式行事说话，否则就没有启示，但是我们要知道神实际上能从石头中给亚伯拉罕兴起子孙，赐予他显然不能为人类所有的理解力。总之，不管怎样，我们没有掌握全部的真理。因为神现在正在救赎有罪的人。这意味着祂的启示同时也是和好的信息。神在人类中行事，因此，不仅人类可以认识神，而且神可以在罪人行他们不能行的事，祂可以以此揭示祂就是他们的神。

因此《圣经》的俯就不仅是教导，也是救赎。俯就是和好的启示，也是启示中的和好。此外，神的知识问题不再只是局限性的问题。它是无知的问题，歪曲和扭曲的视野的问题。如果神俯就人是解决这个问题的前提，那么这本身就不是解决之策。实际上，这可能带来更多问题。上帝在历史中作为，但是世人未必能在历史中看到祂的作为或认为人类历史是上帝的历

solution per se. Indeed, it may carry with it a more extensive veiling. Enacted in history, God's actions are not necessarily perceived in history or accepted as history. Spoken in human categories, God's words may also be classified as human poetry or even mythology. Incarnate in the world, the Son of God can appear, to some at least, as no more than a prophet at best and an impostor at worst. The parables are not just illustrations that bring immediate clarification. The gospel can be a savor of death as well as of life. Sinful eyes can see without perceiving and sinful ears can hear without comprehending.

This hardly means that the gracious accommodation of God is useless, or that the same melancholy result is achieved as depicted in Rom. 1. For one thing the work of salvation is in fact accomplished. Furthermore, the Word of God now preached does carry light and illumination within itself. Also God Himself is present in its proclamation through the Holy Spirit poured out for the purpose. In the wisdom of God and the power of the Spirit, the accommodation of God now serves the end for which it is designed, i.e., the sifting of hearts involved in genuine relationship to God. Operating as it does on the human plane, the gospel is an intelligible declaration to all, yet not a declaration that can simply be received as an item of information to be added to the store of human knowledge. It calls for faith. Where there is no faith, there is no true understanding and the very perspicuity of the message argues for condemnation. But faith is not an impossibility. For the Holy Spirit kindles faith. Where faith is thus kindled

史。上帝以世人可以理解的方式说话，祂的话语可以归类为人类诗歌或神话。圣子道成肉身向人类显现，至少对某些人来说，祂仅仅是个预言家或骗子。预言不是即刻可以显明的实例。福音可以救人脱离死亡并得到生命。罪人的眼能看到却无法察觉，罪人的耳能听见却无法理解。

这并不意味着神的仁慈俯就是无用的，或得到像《罗马书》1章所描述的那种悲伤的结局。首先启示的工作实际上被实现了。此外，现在传讲的神的道蕴含着光和启发。神同样在自己的道中，并通过圣灵实现祂的旨意。在神的智慧和圣灵的力量里，神的俯就是为祂最终的旨意服务的，也就是说，筛选那些真正跟随上帝的心。福音要以适合人类的水平向人类传播，所有人都可以理解福音，但这不等于说福音仅仅是人类可以储备到知识库中的信息。福音需要信心。没有信心，就无法真正理解和领悟关于定罪的信息。但是信心不是无法得到的。因为圣灵激发信心。因此，哪里有圣灵激发的信心，哪里就有救赎启示的实现，哪里就会在荣耀中看到神俯就的恩典。

by the Spirit, there is the fulfillment of revelation to salvation, and the graciousness of the divine condescension is seen in all its glory.

This has two important practical consequences. First, the Christian in his theological study cannot come to think of the divine accommodation merely as an educative simplification that enables him to master all mysteries apart from the Holy Spirit. Second, the Christian in his work of witness and proclamation, which is itself a kind of continued accommodation, cannot conceive of his task simply as one of making easy and persuasive, as though sinners could be won to genuine faith and knowledge by pedagogic or rhetorical or psychological techniques irrespective of the Holy Spirit. The mystery of iniquity remains. But so, too, does the mystery of the Spirit. Hence even where there is faith and knowledge, and especially where this is so, the divine revelation and the graciousness of its accommodation always demand our wonder and humility, our constant looking to God and confidence in Him, our prayer and praise.

Bibliography.—J. H. Blunt, *Dictionary of Doctrinal and Historical Theology* (rev. ed. 1892); MST; Sch.-Herz.; DCG; BDTh; G. T. Ladd, *Doctrine of Sacred Scripture* (1883), I; *Calvin Inst. passim*; CD, esp. II/1 and IV/3.

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ACCOMPLISH

[Heb. *hāwā*] (Jer. 39:16); [*kûn*] (2 Ch. 8:16); AV PREPARE; NEB ACHIEVE;

这会带来两个重要的现实影响。第一，基督徒在神学研究时，不能认为神的俯就仅仅是可以使他能够知晓除圣灵之外所有的未解之谜的简单教导。第二，基督徒的见证和传道本身就是俯就的延续，他们不能认为他们的工作只是为了让人容易理解真理或容易被劝服，仿佛罪人可以在没有圣灵指引下通过教学，修辞或心理手法获得真正的信心。罪的谜团仍然未解开。圣灵的奥秘也未解开。因此，即使有了信心和知识，尤其在这种情况下，上帝的启示和俯就的恩典要求我们始终保持好奇之心，保持谦卑，始终崇拜神，对神保有信心，向祂祷告，并赞美神。

书目——J. H. Blunt, *Dictionary of Doctrinal and Historical Theology* (1892 修订版); MST; Sch.-Herz.; DCG; BDTh; G. T. Ladd, *Doctrine of Sacred Scripture* (1883), I; *Calvin Inst. passim*; CD, 尤见 II/1 和 IV/3。

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ACCOMPLISH 完成、成全、成就、实现、达到

【希伯来语: *hāwā*】(耶 39:16); 【*kûn*】(代下 8:16); 《钦定版圣

[*kālā*] (2 Ch. 36:22; Dnl. 11:36; 12:7; Ezr. 1:1); AV also FINISH, FULFIL; NEB DO, “come to an end,” FULFIL; [*‘āsā*] (2 S. 3:9; Job 35:6; Neh. 6:16; Isa. 37:32; 46:10; 55:11); AV also DO, WROUGHT; NEB also BRING ABOUT, TOUCH, PERFORM; [*ṣālē(a)h*] (2 Ch. 7:11); AV EFFECT; NEB CARRY OUT; [*qūm*] (Jer. 23:20; 30:24); AV PERFORM; NEB FULFIL, ACHIEVE; [*tāmam*] (Lam. 4:22); NEB COMPLETE; [Gk. *gínomai*] (Mt. 5:18); AV FULFIL; NEB HAPPEN; [*energéō*] (Eph. 1:11, 20); AV WORK, WROUGHT; NEB “is at work,” EXERT; [*plērophorēō*] (Lk. 1:1); AV BELIEVE; NEB HAPPEN; [*plērōō*] (Lk. 9:31); NEB FULFIL; [*synteléō*] (Mk. 13:4); AV FULFIL; NEB HAPPEN; [*teleiōō*] (Jn. 4:34; 5:36; 17:4; Acts 20:24); AV FINISH; NEB FINISH, COMPLETE.

经》译为 PREPARE (“预备”) ; 《新英文译本》译为 ACHIEVE (“完毕”) ; 【*kālā*】 (代下 36:22; 但 11:36; 12:7; 拉 1:1) ; 《钦定版圣经》还译为 FINISH (“完毕”) , FULFIL (“应验”) ; 《新英文译本》译为 DO (“行事”) , “come to an end” (“完成”) , FULFIL (“应验”) ; 【*‘āsā*】 (撒下 3:9; 伯 35:6; 尼 6:16; 赛 37:32; 46:10; 55:11) ; 《钦定版圣经》还译为 DO (“成就”) , WROUGHT (“完成”) ; 《新英文译本》还译为 BRING ABOUT (“实现”) , TOUCH (“达到”) , PERFORM (“完成”) ; 【*ṣālē(a)h*】 (代下 7:11) ; 《钦定版圣经》译为 EFFECT (“作成”) ; 《新英文圣经》译为 COMPLETE (“作成”) ; 【*qūm*】 (耶 23:20; 30:24) ; 《钦定版圣经》译为 PERFORM (“成就”) ; 《新英文译本》译为 FULFIL (“应验”) , ACHIEVE (“完成”) ; 【*tāmam*】 (哀 4:22) ; 《新英文译本》译为 COMPLETE (“受足”) ; 【希腊语: *gínomai*】 (太 5:18) ; 《钦定版圣经》译为 FULFIL (“成全”) 《新英文译本》译为 HAPPEN (“成就”) ; 【*energéō*】 (弗 1:11, 20) ; 《钦定版圣经》译为 WORK (“作”) , WROUGHT (“完成”) ; 《新英文译本》译为 “is at work” (“行事”) , EXERT (“运行”) ; 【*plērophorēō*】 (路 1:1) ; 《钦定版圣经》译为 BELIEVE (“成就”) ; 《新英文译文》译为 HAPPEN (“传给”) ; 【*plērōō*】 (路 9:31) ; 《新英文译本》译为 FULFIL (“完成”) ; 【*synteléō*】 (可 13:4) ; 《钦定版圣经》译为 FULFIL (“成就”) ; 《新英文译本》译为 HAPPEN (“将成”) ; 【*teleiōō*】 (约 4:34; 5:36; 17:4; 徒

20:24)；《钦定版圣经》译为 FINISH（“完成”）；《新英文译本》译为 FINISH（“完成”），COMPLETE（“成全”）。

The two Hebrew words used most frequently are *kālā* and *‘āsā*, which have as primary meanings “be complete, at an end, finished” and “do, make,” respectively. The term “accomplish” is used frequently with reference to the word of the Lord as it is spoken through the prophets (2 Ch. 36:22; Ezr. 1:1; Isa. 37:32; 46:10; 55:11; Jer. 23:20; 30:24; 39:16; 12:7). The ideas of completion and fulfillment are prominent in Gk. *teleiōō* and *syntelēō*, *plērōō* and *plērophorēō*.

最经常使用的两个希伯来词是 *kālā* 和 *‘āsā*，它们的原意分别为“实现，完成，成就”和“行，作”。“应验”一词经常用来指耶和华应验借先知所说的话（代下 36:22；拉 1:1；赛 37:32；46:10；55:11；耶 23:20；30:24；39:16；12:7）。希腊语 *teleiōō* 和 *syntelēō*, *plērōō* 和 *plērophorēō* 最能突出完成和应验的意思。

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ACCORD; ACCORDANCE; ACCORDING

These terms come from a common Latin root (*ad-*, “to” + *cord*, “heart”), and basically denote agreement, conformity, harmony. They are used in a number of expressions:

(1) “With one accord” translates Heb. *peh’ehād* (lit. “one mouth,” Josh. 9:2; 1 K. 22:13; 2 Ch. 18:12), *lēb yahdāw* (“heart together,” Ps. 83:5), *š^ekem’ehād* (“shoulder to shoulder,” Zeph. 3:9); Gk. *homothymadón* (“with one mind or purpose,” Acts 1:14; 8:6). The phrase is always used to describe unanimous participation in a particular action.

(2) “Of one’s own accord” translates Heb. *millibbī* (“from my heart,” Nu. 16:28); Gk. *aph’ heautoú* (“from himself,” Jn. 5:19; 7:28; 8:42; 10:18; 11:51; 18:34), *authairetos* (2 Cor. 8:17). This phrase

ACCORD; ACCORDANCE; ACCORDING

一致、相符、符合、自愿

这些词源于同一个拉丁词根 (*ad-*, “同” + *cord*, “心”)，主要表示同意、一致、和谐的意思。它们用于许多表达中：

(1) “同心合意”用来翻译希伯来语 *peh’ehād* (“异口同声”，书 9:2；王上 22:13；代下 18:12)，*lēb yahdāw* (“同心商议”，诗 83:5)，*š^ekem’ehād* (“同心合意”，番 3:9)；希腊语 *homothymadón* (“同心合意”，徒 1:14；8:6)。这个短语常用来形容同心合意参与一个特别的行动。

(2) “凭自己的心意”翻译希伯来语 *millibbī* (“凭自己的心意”，民 16:28)；希腊语 *aph’ heautoú* (“靠自己”，约 5:19；7:28；8:42；10:18；11:51；18:34)，*authairetos* (林后

indicates that a certain action was performed voluntarily or upon one's own authority. A similar usage is the impersonal "of its own accord" for Gk. *autómatos* ("automatically," Acts 12:10).

(3) "In accord with," "in accordance with," and "according to" translate quite a variety of OT and NT terms. All three expressions carry the meaning of "in agreement with," "in conformity with," or "in proportion to."

N. J. O.

ACCOS

ak'os [Gk. *Akkōs*].

1. (1 Esd. 5:38, NEB). See HAKKOZ.

2. The grandfather of Eupolemus, whom Judas Maccabeus sent with others to Rome in 161 B.C., to negotiate a "league of amity and confederacy" (1 Macc. 8:17).

ACCOUNTABILITY

I. Scriptural Principles.-The general teaching of Scripture on this subject is summarized in Rom. 14:12: "so then each one of us shall give account of himself to God." But this implies, on the one hand, the existence of a Moral Ruler of the universe, whose will is revealed, and, on the other, the possession by the creature of knowledge and free will. In Rom. 4:15 it is expressly laid down that, "where no law is, neither is there transgression"; but, lest this might seem to exclude from accountability those to whom the law of Moses was not given, it is shown that even heathen had the law to some extent

8:17)。这个短语表示某人自己自愿执行某个行动。类似的用法是用无人称短语 "of its own accord" ("自动") 翻译希腊语 *autómatos* ("自动" , 徒 12:10) 。

(3) "相符"、"一致"和"按照"用来翻译《旧约》和《新约》的大量词语。这三种表达都有"同意"、"一致"或"相符"的意思。

词条作者: N.J. O.

ACCOS 哈哥斯

音译: 【希腊语: *Akkōs*】。

1、(《新英文译本》, 拉一 5:38)。见 HAKKOZ (哈哥斯)。

2、尤波利蒙的祖父, 尤波利蒙和另外几人在公元前 161 年被犹太马加比派到罗马去缔结 "友好同盟条约" (马一 8:17)。

ACCOUNTABILITY 责任、职责

I. 《圣经》中的原则。《罗马书》14:12 概括了《圣经》中关于这个主题的一般教导: "这样看来, 我们各自必要将自己的事在神面前说明"。而这一方面意味着宇宙道德主宰者的存在, 且祂的旨意已显明, 另一方面意味着人类拥有知识和自由意志。在《罗马书》4:15 清楚地记载道 "哪里没有律法, 哪里就没有过犯", 但是为了避免那些没被赐予摩西律法的人推卸自己的责任, 《圣经》中表明甚至异教徒都凭着良心遵守律法, 这样他们就 "无可推诿" 了 (罗 1:20)。
"凡不在律法之下犯了罪的, 也必不按律法灭亡; 凡在律法之下犯了罪

revealed in conscience; so that they are “without excuse” (1:20). “For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law” (2:12). So says Paul in a passage which is one of the profoundest discussions on the subject of accountability, and with this sentiment agrees exactly the word of Our Lord on the same subject, in Lk. 12:47f.: “And that servant who knew his master’s will, but did not make ready or act according to his will, shall receive a severe beating. But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more.”

There is a gradual development of accountability accompanying the growth of a human being from infancy to maturity; and there is a similar development in the race, as knowledge grows from less to more. In the full light of the gospel, human beings are far more responsible than they were in earlier stages of intellectual and spiritual development; and the doom to which they will be exposed on the day of account will be heavy in proportion to their privileges.

This may seem to put too great a premium on ignorance; and a real difficulty arises when we say that the more of moral sensitiveness there is, the greater is the guilt; because, as is well known, moral sensitiveness can be lost through persistent disregard of conscience; from which it might seem to

的，也必按律法受审判”（罗2:12）。所以保罗在一段深入讨论责任的经文段落也曾说过这样的话，而这个观点完全符合《路加福音》12:47-48中耶稣基督关于这同一主题的教导“仆人知道主人的意思，却不预备，又不顺祂的意思行，那仆人必多受责打；唯有那不知道的，作了当受责打的事，必少受责打。因为多给谁，就向谁多取；多托谁，就向谁多要”。

随着人从婴孩长大成人，他的责任也不断增加；而且还有与之类似的增长，如知识由少变多一样。由于有了福音的传播，世人比他们在智力和属灵发育的早期阶段肩负了更多的责任，并且在数算之日他们将按照他们所享的特权，承担不同的命运。

这似乎是对无知的巨大奖赏；当我们说道德感越强，内疚感会越大时，就出现一个真正的难题；因为众所周知，人可能因长期忽视良知而丧失道德感；降低负罪感的方法就是压制良心的呼唤，这似乎与忽视良知的方式类似。然而，从未被启蒙的良心的责任感与受过启蒙，但是因疏忽和粗心

follow that the way to diminish guilt is to silence the voice of conscience. There must, however, be a difference between the responsibility of a conscience that has never been enlightened and that of one which, having once been enlightened, has lost, through neglect or recklessness, the goodness once possessed. In the practice of the law, for example, it is often claimed that a crime committed under the influence of intoxication should be condoned; yet everyone must feel how different this is from innocence, and that, before a higher tribunal, the culprit will be held to be twice guilty—first of the sin of drunkenness and then of the crime.

II. Relation to Immortality.—Wherever civilization is so advanced that there exists a code of public law, with punishments attached to transgression, there goes on a constant education in the sense of accountability; and even the heathen mind, in classical times, had advanced so far as to believe in a judgment beyond the veil, when the shades had to appear before the tribunal of Rhadamanthus, Minos, and Eacus, to have their station and degree in the underworld decided according to the deeds done in the body. How early the Hebrews had made as much progress has to be discussed in connection with the doctrine of immortality; but it is certain that, before the OT canon closed, they believed not only in a judgment after death but in resurrection, by which the sense of accountability was fastened far more firmly on the popular mind.

Long before, however, there was awakened by the sacred literature the sense of a judgment of God going on

而失去了良心的责任感是有差异的。例如，在律法实例中，律法通常规定醉酒状态下犯罪可被宽恕；然而每个人必须明白这与无罪完全是两码事，并且，在更高的法庭面前，醉酒罪犯将担负两种罪——第一个是醉酒之罪，第二个是罪行。

II. 责任与永生的关系。每个拥有先进文化的地区都存在一部公共的法典，法典规定所有违背法典的人要受到惩罚，并且始终在教导人们要有责任感；在古希腊罗马时期，甚至连异教徒都相信死后的审判，阴魂走到拉达曼提斯、迈诺斯和艾亚哥斯的面前，接受他们的审判，根据每个人的行为决定他们在阴间的位置和等次。必须结合永生的教义来讨论希伯来人最早在何时取得了这么大的进步；但是可以确定的是，在旧约正典形成之前，他们不仅相信死后有审判，而且相信死后可以复活，因此在普通百姓的头脑中形成了牢固的责任感。

然而，很久之前，圣作中出现了上帝在今生对每个人行审判的观念。全人类的历史就是上帝对这个世界的审

during the present life and expressing itself in everyone's condition. The history of the world was the judgment of the world; prosperity attended the steps of the good man, but retribution sooner or later struck down the wicked. It was from the difficulty of reconciling with this belief the facts of life that the skepticism of Hebrew thought arose; but by the same constraint the pious mind was pushed forward in the direction of the full doctrine of immortality.

This full doctrine came with the advent of Him who brought life and immortality to light by His gospel (2 Tim. 1:10). In the mind of Jesus not only were resurrection, judgment, and immortality unquestionable postulates, but He was brought into a special connection with accountability through His consciousness of being the Judge of mankind. In his numerous references to the Last Judgment, He developed the principles upon which the conscience will then be tried, and by which accordingly it ought now to try itself. In this connection the parable of the talents is of special significance; but it is by the grandiose picture of the scene itself, which follows in the same chapter of the First Gospel, that the mind of Christendom has been most powerfully influenced.

Reference has already been made to the discussions at the commencement of the Epistle to the Romans in which our subject finds a place. By some the apostle John has been supposed to revert to the OT notion of a judgment proceeding now in place of coming at the Last Day; but J. Weiss (Der johanneische Lehrbegriff, II, 9) has proved that this is a mistake.

判；义人要得胜，而败坏之人早晚要被杀死。希伯来人的怀疑思想源于很难与生活真相妥协的精神；但虔诚之人在探索永生的完整教义时，也受到了相同的约束。

这个完整的教义随着基督降临而产生，基督藉着福音，将不能坏的生命彰显出来（提后 1:10）。在耶稣看来，复活、审判和永生不仅是无可争议的真理，而且通过祂的审判意识确立了祂与责任的特殊关系。耶稣曾多次提及最后的审判，祂提出了一个检验良心的原则，于是现在良心必须接受这一原则的检验。因此，智者的比喻具有特殊的意义；但是基督徒深受这宏伟蓝图的影响，《马太福音》在同一章中也描述了这个宏大的场景。

我们讨论的主题在《罗马书》的开头有所论述。有些人认为使徒约翰还原了末日审判这一旧约观念；即现在审判，而不是到末日审判；但维斯（J. Weiss）（Der johanneische Lehrbegriff, II, 9）已经证明这是错误的。

III. Joint and Corporate Responsibility.-

Up to this point we have spoken of individual accountability; but the subject becomes more complicated when we think of the joint responsibility of several or many persons. From the first the human mind has been haunted by what is called the guilt of Adam's first sin. There is a solidarity in the human race, and the inheritance of evil is too obvious to be denied even by the most optimistic. There is far from being agreement of opinion, however, as to the relation of the individual to this evil legacy; some contend fiercely against the idea that the individual can have any personal responsibility for a sin hidden in a past so distant and shadowy, while others maintain that the misery which has certainly been inherited by all can only be justified in a world governed by a God of justice if the guilt of all precedes the misery. The question enters deeply into the Pauline scheme, although at the most critical point it is much disputed what the apostle's real position is.

While joint responsibility burdens the individual conscience, it may, at the same time, be said to lighten it. Thus, in Ezk. 18 one of the most weighty ethical discussions to be found in Holy Writ is introduced with the popular proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge," which proves to be a way of saying that the responsibility of children is lightened, if not abolished, through their connection with their parents. In the same way, in our day, the sense of responsibility has diminished for many because of the control over character and destiny

III. 连带责任。到目前为止我们说的都是个人的责任；但是当我们考虑几个或许多人的连带责任时，这一主题会变得更难理解。从一开始人的思想就被亚当的原罪所困扰。人类是一个整体，显然，即使连乐观的人也无法否定罪的遗传。然而，关于每个人与这种罪恶遗产的关系，人们尚未达成共识；有的人激烈反对个人有责任承担隐藏在遥远而模糊的过去里的罪，而其他的人认为，如果所有人的罪先于苦难而存在，那么只有在公义上帝统治的世界才能证明这是他们应受的苦难。保罗深刻地阐述了这个问题，但保罗在关键问题上到底持有怎样的立场，人们存在很大的争议。

虽然连带责任增加了良心的负担，但也可能同时减轻了个人良心的负担。因此，在《圣经》《以西结书》18章关于道德的最严肃讨论中引用了一句通俗的谚语，“父亲吃了酸葡萄，儿子的牙酸倒了”，这证明了一种说法，孩子即使不能因为父母的关系废除责任，也可以减轻责任。同样，在我们的时代，很多人的责任减少了，因为遗传和环境决定了一个人的性格和命运。即使连罪行都可以因很多人没有机会行善为借口而被原谅，有人认为知晓一切就能宽恕一切。

ascribed to heredity and environment. Even criminality is excused on the ground that many have never had a chance of virtue, and it is contended that to know everything is to forgive everything.

There can be no doubt that, as the agents of trusts and partnerships, men will allow themselves to do what they would never have thought of in private business; and in a crowd the individual sustains psychological modifications by which he is made to act very differently from his ordinary self. In the actions of nations, such as war, there is a vast and solemn responsibility somewhere; but it is often extremely difficult to locate it—whether in the leaders, the institutions, or the people. So interesting and perplexing are such problems that a morality for groups of people, as distinguished from individuals, is felt by many to be the great desideratum of ethics today.

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毫无疑问，由于信任和合作的关系，人们会去做些他们自己从不会去做的事；在人群中，个人的心理发生变化，所以他的行为与平时表现的很不一样。在国家的活动中，如战争，常常很难指派重大而庄严的责任——是给领袖、给机构、还是给百姓。这些问题即有趣又复杂，集体道德观有别于个人道德观，许多人觉得集体道德观是现今迫切需要的。

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ACCOZ

ak'oz (1 Esd. 5:38, AV). See HAKKOZ.

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音译：ak'oz（《钦定版圣经》，拉一5:38）。见 HAKKOZ（哈哥斯）。

ACCURSED

[Heb. *ḥērem*] (Dt. 7:26); AV CURSED; NEB BAN; [*q^elālā*] (Dt. 21:23); NEB OFFENSIVE; [*qālal*] (Isa. 65:20); NEB DESPISED; [*'ārar*] (Ps. 119:21); AV, NEB, CURSED; [*zā'am*] (Mic. 6:10); AV ABOMINABLE; [Gk. *epáratos*] (Jn. 7:49); AV CURSED; NEB CURSE; [*anáthema*] (Rom. 9:3; 1 Cor. 16:22; Gal. 1:8f.); AV ANATHEMA (1 Cor. 16:22); NEB OUTCAST; [*katára*] (2 Pet. 2:14); AV DAMNATION; NEB CURSE;

ACCURSED 被咒诅的、受咒诅的

【希伯来语：*ḥērem*】（申 7:26）；《钦定版圣经》译为 CURSED（“受咒诅的”）；《新英文译本》译为 BAN（“受咒诅”）；【*q^elālā*】（申 21:23）；《新英文译本》译为 OFFENSIVE（“受咒诅的”）；【*qālal*】（赛 65:20）；《新英文译本》译为 DESPISED（“被咒诅的”）；【*'ārar*】（诗 119:21）；《钦定版圣经》和《新英文译本》均译为 CURSED（“受咒诅的”）；

[*katáthema*] (Rev. 22:3); AV CURSE.

【*zā'am*】（弥 6:10）；《钦定版圣经》译为 ABOMINABLE（“可憎的”）；【希腊语：*epáratos*】（约 7:49）；《钦定版圣经》译为 CURSED（“被咒诅的”）；《新英文译本》译为 CURSE（“可咒诅”）；【*anáthema*】（罗 9:3；林前 16:22；加 1:8-9）；《钦定版圣经》译为 ANATHEMA（“可诅可咒”）（林前 16:22）；《新英文译本》译为 OUTCAST（“受咒诅的”）；【*katára*】（彼后 2:14）；《钦定版圣经》译为 DAMNATION（“受咒诅的”）；《新英文译本》译为 CURSE（“可咒诅”）；【*katáthema*】（启 22:3）；《钦定版圣经》译为 CURSE（“咒诅”）。

Canaanite idols and those who brought them into their houses were “accursed” (Dt. 7:26). This is the only verse where the RSV translates *hērem* as “accursed,” though the AV often renders it “accursed” or “accursed thing” elsewhere, e.g., Josh. 6:17. The term *hērem* refers to things “devoted” (the usual RSV translation) to special use or set apart from common use. Often this means, as in Dt. 7:26, “devote to destruction”; the idols were to be burned with fire (v 25). But sometimes *hērem* meant devoted to the Lord and therefore excluded from private (profane) use (Lev. 27:21, 28).

The root *qll* is twice rendered “accursed.” In Dt. 21:23 the one who is hanged is under a curse of God, and in Isa. 65:20 the curse of God on the sinner results in death. In Mic. 6:10 the evils of a short bushel are denounced (*zā'am*). The most common root for curse, *'rr*, is once translated “accursed” in Ps. 119:21 where

迦南的偶像和将偶像带回家的人都要“受咒诅”（申 7:26）。只有在这一小节，《修订标准译本》将 *hērem* 译成 “accursed”（“受咒诅的”），但是《钦定版圣经》在《约书亚记》6:17 等经文中常译为 “accursed”（“可憎的”）或 “accursed thing”（“可憎之物”）。*hērem* 一词指的是为特殊用途“献上的”祭物（一般《修订标准译本》的翻译）。通常与《申命记》7:26 中的意思一样，表示“当毁灭的”；必须用火烧毁偶像（申 7:25）。但是有时 *hērem* 表示献给耶和华的，因此不可私自（或亵渎）使用（利 27:21, 28）。

词根 *qll* 两次被译为“受咒诅的”。《申命记》21:23 中提到，被挂在树上的是在神面前受咒诅的，《以赛亚书》65:20 中提到，罪人的死算是被咒诅的。《弥迦书》6:10 中提到，恶人家的小升斗是可咒诅的（*zā'am*）。“咒诅”最常见的词根是“*'rr*”，在《诗篇》119:21 中曾被译为“受咒诅”。

it refers to the insolent and disobedient.

In the Greek the terms *ará*, “prayer,” and *aráomai*, “pray,” are used as early as Homer to denote prayer for evil; thus the idea of a curse or imprecation logically follows. Such is the case with *epáratos* in Jn. 7:49, where the Pharisees consider the common people accursed for ignorance of the law. The same is true of *katára* in 2 Pet. 2:14 for those whose numerous sins have put them under a curse. The term *anáthema* originally denoted something dedicated to the deity or dedicated to destruction. It is therefore the linguistic equivalent of the Heb. *hērem*, which it often translates in the LXX (Dt. 7:26). Four times Paul’s use of it is translated in the negative sense of accursed (Rom. 9:3, hypothetically of himself; 1 Cor. 16:22 of those who do not love the Lord; Gal. 1:8f. of those who preach a heretical gospel). Equivalent to *anáthema* is *katáthema* in Rev. 22:3 (nothing will be accursed in the New Jerusalem).

See also ANATHEMA.

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ACCUSER

[Heb. *šāpaṭ* (in poel part.; see BDB, p. 1048)] (Job 9:15); AV JUDGE; [Heb. *šāṭan*—‘adversary’] (Ps. 71:13; 109:6, 20, 29.); AV SATAN, ADVERSARY; NEB also TRADUCER; [GK. *katégoros*] (Acts 23:30, 35; 24:8; 25:16, 18; Rev. 12:10); [Gk. *antídikos*—‘opponent at law’] (Mt. 5:25; Lk. 12:58); AV ADVERSARY; NEB OPPONENT, “someone (who) sues.” All the terms have a legal basis, whether literal-

的”，这里指的是傲慢和偏离神诫命的人。

荷马就曾用希腊语 *ará*（“祷告”）和 *aráomai*（“祈祷”）表示为罪祷告；因此从逻辑上讲，有诅咒或咒诅的意思。《约翰福音》7:49 中的 *epáratos* 也有这层意思，法利赛人认为不明白律法的人都受到了咒诅。《彼得后书》2:14 中的 *katára* 同样可以表示“咒诅的”含义，那些止不住犯罪的正是被咒诅的种类。*Anáthema* 一词最初表示可憎的物或当毁灭的物。因此它的同义词是希伯来语 *hērem*，《七十士译本》中常用这个词来翻译这个希伯来词（申 7:26）。保罗使用这个词时，曾有四次被译为“咒诅的”这一消极含义（罗 9:3，自己被咒诅；林前 16:22，不爱主之人；加 1:8-9，传假福音的人）。在《启示录》22:3 中，*katáthema* 与 *anáthema* 是同义词（在新耶路撒冷再没有咒诅）。

另见 ANATHEMA（受咒诅）。

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ACCUSER 审判、控告

【希伯来语：*šāpaṭ*（加重语气分词；见 BDB，1048 页）】（伯 9:15）；《钦定版圣经》译为 JUDGE（“审判”）；【希伯来语：*šāṭan*——‘为敌’】（诗 71:13；109:6，20，29）；《钦定版圣经》译为 SATAN（“撒但”），ADVERSARY（“为敌”）；《新英文译本》还译为 TRADUCER（“控告”）；【希腊语：*katégoros*】（徒 23:30，35；24:8；25:16，18；启 12:10）；【希腊

temporal (Mt. 5:25; Acts 23–25), figurative-temporal (Ps. 109), or spiritual (Job 9:15; Rev. 12:10; cf. Zec. 3:1f.); the reference in each case is to an adversary in a law court.

In rabbinic teaching Satan was regarded as hostile to God and men, and it was a part of his work to accuse men of disloyalty and sin before God's tribunal. The classic biblical example is the book of Job (cf. 1:6ff.). *See also* SATAN.

The psalmist in Ps. 109 asked for God's intervention against his enemies who falsely accuse him. McCullough (*IB*) thinks the accusers may be fellow Hebrews; Calvin (*inloc.*) had a more universal view (*see also* Psalms VI).

In Mt. 5:25f. actual litigation is in view. The NEB "come to terms with him promptly" is better than the RSV, "make friends quickly."

The Gk. *katēgoros* is used for accusers at Paul's hearing before Felix; their spokesman was Tertullus. The same word is used in Rev. 12:10 for Satan: "for the accuser of our brethren has been thrown down, who accuses them day and night before our God."

See also ADVERSARY.

语: *antidikos*—‘对头’】(太 5:25; 路 12:58); 《钦定版圣经》译为 ADVERSARY (“对头”)《新英文译本》译为 OPPONENT (“对头”), “someone (who) sues” (“控告你的[人]”)。这些词都有律法根据, 无论是字面或书面上的对头(太 5:25; 徒 23-35), 比喻上的对头(诗 109), 还是圣灵的对头(伯 9:15; 启 12:10; 参: 亚 3:1-2); 每种情况指的都是法庭上的对头。

在拉比教导中, 撒旦与神和人类是敌对的, 在上帝的法庭控告不义和有罪的人是撒旦工作的一部分。《圣经》中典型的例子就是《约伯记》(参: 伯 1:6 起)。另见 SATAN (撒但)。

大卫王在《诗篇》109 篇中恳求上帝击退对他不实控告的对头。麦卡洛 (*IB*) 认为受指控的可能是同道的希伯来人; 加尔文(在这一章)进行了更全面的阐述(另见《诗篇》VI)。

在《马太福音》5:25-26 中可以看到一个真实的控诉。《新英文译本》译为 “come to terms with his promptly” (“赶快和解”), 《修订标准译本》译为 “make friends quickly” (“赶紧和息”), 前一种译法更好一些。

希腊语 *katēgoros* 用于控告在腓利士面前被审的保罗; 他们的辩士是帖士罗。《启示录》12:10 中用同一个词表示撒但 “因那昼夜在我们神面前控诉我们的, 已经被摔下来了。”

另见 ADVERSARY (敌人)。

ACELDAMA

ə-sel'də-mə (Acts.1:19, AV). See AKELDAMA.

ACHAEMENIANS

ä-kī-men-ē'ənz. Persian kings from Cyrus II (559–530 B.C.) onward call themselves “Achaemenid” in their inscriptions, claiming descent from Achaemenes [Pers. *Hakhāmanish*—‘having friendly nature’] and his son, or more distant descendant, Teispes. While these two are known only as ancestral names, Cyrus I, a son of Teispes, appears in the records of Ashurbanipal as a king tributary to Assyria ca. 640 B.C. His brother Ariaramnes ruled the land around Parsagadae while he held territory to the west. Cyrus’ grandson, the “Great” Cyrus (II), ended this divided state, making Ariaramnes’ grandson Hystaspes his governor.

Many folktales obscure the history of Cyrus’ rise to power, but there is little reason to doubt the strong tradition that his mother was a Median princess. It was Media that became the first conquest of Cyrus’ road to empire. The organization of the Persian empire as well as many aspects of Persian culture can be traced to Median sources, and the phrase “Medes and Persians” illustrates the close association of the two states. Persian ability to assimilate alien habits and to accommodate to the customs of other races is exemplified in Cyrus’ career. Thus he was prepared to return the gods of subject peoples to their shrines, upon

ACELDAMA 亚革大马

音译: ə-sel'də-mə (《钦定版圣经》, 徒 1:19)。见 AKELDAMA (亚革大马)。

ACHAEMENIANS 阿契美尼德人

音译: ä-kī-men-ē'ənz。从居鲁士二世时期 (公元前 559-530) 开始的波斯王, 他们在碑文上自称为“阿契美尼德人”, 并声明他们继承了阿契美尼斯【波斯语: *Hakhāmanish*——‘有善良的本性’】其子或子孙泰斯帕斯的血统。虽然这两个名字仅仅是祖先的名字, 但是根据亚述纳西尔帕的记载, 泰斯帕斯的儿子居鲁士一世约在公元前 640 年向亚述纳贡。他的兄弟阿里阿拉姆涅斯统治着帕萨加迪周边的疆域, 而他统治了西部的疆域。居鲁士的孙子, 居鲁士“大帝”(或二世), 结束了分裂, 并任命阿里阿拉姆涅斯的孙子舒士他斯伯作地方总督。

许多民间故事使人们难以理解居鲁士崛起的历史, 几乎没有理由怀疑他的母亲是玛代公主的强烈说法。玛代是居鲁士帝国征服的第一个国家。波斯帝国组织和许多的波斯文化领域都起源于玛代, 而“玛代人和波斯人”这一短语说明两国关系很紧密。居鲁士的生平说明, 波斯人能够接受外邦人的习惯, 并适应其他种族的习俗。因此当巴比伦沦陷时, 居鲁士打算将巴比伦顺服他的百姓的众神像归回到他们的圣殿 (Cyrus Cylinder, *ANET*, 316 页; *DOTT*, 93 页), 并将犹太人的财产送回到耶路撒冷 (拉 1)。帝国统治下的偏远省份很大程度上由地方官自治。很多种族和文明为装饰王宫

the capture of Babylon (Cyrus Cylinder, *ANET*, p. 316; *DOTT*, p. 93), and the Jewish treasures to Jerusalem (Ezr. 1). In imperial government distant provinces were left in the charge of native rulers, who were to a large extent autonomous. The multitude of races and cultures mingled their skills in ornamenting the king's palaces or filling his treasury. Achaemenian art, monumental sculptures, gold and silver plate, and jewelry, exhibit well the vast and varied resources of the empire.

It was upon the foundation of respect laid by Cyrus (said to have been known to the Persians as "Father") that Darius I, who succeeded Cyrus' son Cambyses, consolidated the Persian power. Darius, a descendant of Ariaramnes through Hystaspes, pacified the area from Indus to Ionia, crushing incipient rebellions, and established road systems with fast courier services between capital cities.

During the eight reigns of Darius' successors the empire suffered little diminution, although its power gradually waned, several of the rulers being men with little interest in affairs of state. Darius III, the last Achaemenian, died fleeing before Alexander in 331 B.C.

See Map XII.

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ACHAIA

ə-kā'yə [Gk. *Achaia*]. The smallest country in the Peloponnesus, lying along the southern shore of the Corinthian Gulf, N of Arcadia and E of Elis.

做出了贡献，他们也增加了国库的财富。阿契美尼德艺术、纪念雕像、金银器皿和珠宝彰显出帝国的雄厚实力。

大流士一世继承居鲁士（波斯人称他为“祖先”）和他的儿子冈比西斯打下的基础，巩固了波斯政权。阿里阿拉姆涅斯和叙司塔斯配的后裔大流士平定了印度河到爱奥尼亚的领土，镇压了最初的反抗，并修建了道路，从而方便了省会城市之间的通信。

虽然在大流士的八个继任者统治期间，帝国逐渐走向衰落，并且有几个统治者不理国事，但是国土面积并没有缩小。最后一位阿契美尼德君王大流士三世于公元前 331 年在逃避亚历山大的追击中死去。

见地图 XII。

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ACHAIA 亚该亚

音译：ə-kā'yə【希腊语：*Achaia*】。伯罗奔尼撒半岛中最小的地区，位于科林斯海湾的南岸，阿卡狄亚的北部和伊利斯的东部。

The original inhabitants were Ionians; but these were crowded out later by the Achaeans, who came from the east. According to Herodotus, the Ionians founded twelve cities, many of which retain their original names to this day. These cities were on the coast and formed a confederation of smaller communities, which in the last century of the independent history of Greece attained to great importance (Achaean League). In Roman times the term Achaia (or Achaea) was used to include the whole of Greece, exclusive of Thessaly.

原始居民是爱奥尼亚人；但是后来东部的亚加亚人越来越多，就把爱奥尼亚人赶出了亚该亚。根据希罗多德的记载，爱奥尼亚人建了十二个城市，其中许多城市至今保留着原名。这些城市位于海岸上，并且成立了较小的联盟，这在希腊独立历史的最后一个世纪起到了非常重要的作用（亚该亚联盟）。在罗马时代，亚该亚（或亚加亚）一词用来指除了塞萨利以外的整个希腊。



The old Achaean League was renewed in 280 B.C., but became more important in 251, when Aratus of Sicyon was chosen commander-in-chief. This great man increased the power of the League and gave it an excellent constitution, which Alexander Hamilton and James Madison consulted, adopting many of its prominent devices, when they set about framing the Constitution of the United States. In 146 B.C. Corinth was destroyed and the League broken up (see 1 Macc. 15:23); and the whole of Greece, under the name of Achaia, was transformed into a Roman province; this was divided into two separate provinces, Macedonia and Achaia, in 27 B.C.

公元前 280 年古亚该亚同盟重建，但是直到公元前 251 年，西息昂的亚拉图被选为同盟统帅后，亚该亚同盟的地位才越来越重要。这位伟大的人物增强了联盟的势力，并制定了完善的宪法制度，亚历山大·哈密尔顿和詹姆斯·麦迪逊在制定美国宪法时，借鉴了这一宪法中很多重要的制度。公元前 146 年，哥林多被毁，联盟瓦解（见马一 15:23）；整个希腊（当时被称为亚该亚）变成了罗马的一个省；公元前 27 年亚该亚被分成马其顿和亚该亚两个省。

In Acts 18:12 we are told that the Jews in Corinth made insurrection against Paul

根据《使徒行传》18:12 的记载，迦流作亚该亚方伯的时候，哥林多的犹太

when Gallio was deputy of Achaia, and in 18:27 that Apollos was making preparations to set out for Achaia. In Rom. 16:5, AV “Achaia” should read “Asia” as in subsequent versions. In Acts 20:2 “Greece” means Achaia, but the oft-mentioned “Macedonia and Achaia” generally means the whole of Greece (Acts 19:21; Rom. 15:26; 1 Thess. 1:8). Paul commends the churches of Achaia for their liberality (2 Cor. 9:13).

Bibliography.—J. K. Anderson, *Annual of the British School at Athens*, 49 (1954), 72–92; J. A. O. Larsen, *Greek Federal States* (1968), pp. 80–89; *Roman Greece*, Vol. IV of T. Frank, ed., *Economic Survey of Ancient Rome* (1933–1940), pp. 436–496.

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ACHAICUS

ə-kā'ə-kəs [Gk. *Akaikos*—‘belonging to Achaia’]. One of the leaders of the Corinthian church (to be inferred from 1 Cor. 16:15ff.) who, visiting Paul at Ephesus with Stephanas and Fortunatus, greatly relieved the apostle’s anxiety for the Corinthian church (cf. 1 Cor. 5:1ff.). Paul admonishes the members of the Corinthian church to submit to their authority (cf. 1 Thess. 5:12) and to acknowledge their work (1 Cor. 16:15ff.).

ACHAN

ā'kan [Heb. *‘ākān*], also **ACHAR** *ā'kār* [Heb. *‘ākār*—‘troubler’] (1 Ch. 2:7). The descendant of Zerah the son of Judah who was put to death, in Joshua’s time, for stealing some of the “devoted” spoil of the city of Jericho (Josh. 7).

The stem *‘ākān* is not used in Hebrew

人攻击保罗，根据《使徒行传》18:27的记载，亚波罗准备到亚该亚去。《钦定版圣经》应该像后来的译本那样将《罗马书》16:5 中的“亚该亚”译为“亚西亚”。在《使徒行传》20:2 中“希腊”指的是亚该亚，但经常被提及的“马其顿和亚该亚”通常指的是整个希腊（徒 19:21；罗 15:26，提前 1:8）。保罗教导亚该亚教会要慷慨捐赠（林后 9:13）。

书目——J. K. Anderson, *Annual of the British School at Athens*, 49 (1954), 72–92; J. A. O. Larsen, *Greek Federal States* (1968), 80–89 页; *Roman Greece*, Vol. IV of T. Frank 编, *Economic Survey of Ancient Rome* (1933–1940), 436–496 页。

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ACHAICUS 亚该古

音译: ə-kā'ə-kəs 【希腊语: *Akaikos*——“属亚该亚的”】。（根据《哥林多前书》16:15 起可推断出）亚该古是哥林多教会的领袖之一，他同司提反和福徒拿都一起在以弗所拜访了保罗，从而大大减轻了使徒保罗对哥林多教会的担忧（参：林前 5:1 起）。保罗告诫哥林多教会的弟兄要顺服治理他们的人（参：提前 5:12），并认可他们的工作（参：林前 16:15 起）。

ACHAN 亚干

音译: ā'kan 【希伯来语: *‘ākān*】，另 **ACHAR** 音译: *ā'kār* 【希伯来语: *‘ākār*——“犯罪者”】（代上 2:7）。犹大的儿子谢拉的后裔，在约书亚时代，因取了耶利哥城的“当灭的物”被处死（书 7）。

希伯来语中除了亚干这个名字之外，

except in this name. The stem *‘ākar* has sufficient use to define it. It denotes trouble of the most serious kind—Jacob’s trouble when his sons had brought him into blood feud with his Canaanite neighbors, or Jephthah’s trouble when his vow required him to sacrifice his daughter (Gen. 34:30; Jgs. 11:35). In Prov. 11:17, 29; 15:6, 27 the word is used with intensity to describe the results of cruelty, disloyalty, greed, wickedness. The record speaks especially of Achan’s conduct as the troubling of Israel (1 Ch. 2:7; Josh. 6:18; 7:24). In an outburst of temper Jonathan speaks of Saul as having troubled the land (1 S. 14:29). Elijah and Ahab accuse each other of being the troubler of Israel (1 K. 18:17f.). Achan’s crime was the violation of the *ḥērem* or ban placed on Jericho, and was particularly serious because one man’s guilt threatened the security of all. His execution occurred in the Valley of Achor (“trouble”).

ACHAR.

See ACHAN.

ACHAZ

ā’kaz (Mt. 1:9, AV). See AHAZ.

ACHBOR

ak’bôr [Heb. *‘akbôr*—‘mouse’].

1. The father of Baal-hanan, who was the seventh of the eight kings who reigned in Edom before there were kings in Israel (Gen. 36:38f.; 1 Ch. 1:49).

2. The son of Micaiah who went with

其它词语都不使用 *‘ākan* 这个词干，词干 *‘ākar* 充分地界定了这个词的含义。它用来表示最严重的忧虑——当雅各的儿子使他与迦南人结仇时雅各的忧虑，或当耶弗他许愿献上他的女儿时耶弗他的忧虑（创 34:30；士 11:35）。在《箴言书》11:17, 29; 15:6, 27 中这个词被用来描述残忍、不忠、贪婪、邪恶的严重后果。有节经文尤其提到亚干的行为连累了以色列（代上 2:7；书 6:18；7:24）。约拿单怒斥扫罗连累了这地（撒下 14:29）。以利亚和哈亚互相指责对方使得以色列遭灾（王上 18:17-18）。亚干的罪行是受到咒诅的（*ḥērem*）或是耶利哥的禁忌，这种罪行是非常严重的，因为他一人的罪威胁到了所有以色列人的安全。他在亚割谷被处死（亚割就是“连累”的意思）。

ACHAR 亚干

见 ACHAN（亚干）。

ACHAZ 亚哈斯

音译：ā’kaz（《钦定版圣经》，太 1:9）。见 Ahaz（亚哈斯）。

ACHBOR 亚革波

音译：ak’bôr【希伯来语：*‘akbôr*——“胆小之人”】。

1、巴勒哈南的父亲，以色列的王出现之前，巴勒哈南是统治以东地区的八位王中的第七位（创 36:38-39；代上 1:49）。

2、米该亚的儿子，与希勒家的祭司和

Hilkiah the priest and other high officials, at the command of King Josiah, to consult Huldah the prophetess concerning the book that had been found (2 K. 22:12, 14). In the parallel passage 2 Ch. 34:20 he is called Abdon son of Micah (*see* Abdon 3).

It may be presumed that this Achbor is also the man mentioned in Jer. 26:22; 36:12 as the father of Elnathan, who went to Egypt for King Jehoiakim in order to procure the extradition of Uriah the prophet, and who protested the burning of Baruch's roll.

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ACHIACHARUS

a-ki-ak'ə-ras (Tobit, AV). *See* AHIKAR.

ACHIAS

ə-kī'əs (2 Esd. 1:2, AV). *See* AHIJAH 3.

ACHIM

ā'kim [Gk. *Achim*]. A descendant of Zerubbabel and ancestor of Jesus, mentioned only in Mt. 1:14.

ACHIOR

ā'ki-ōr [Gk. *Achiōr*]. A general of the Ammonites, who spoke on behalf of Israel before Holofernes, the Assyrian general (Jth. 5:5ff.). Holofernes ordered him bound and delivered at Bethulia to the Israelites (Jth. 6), who received him gladly and with honor. Afterward he became a proselyte and was circumcised, and he joined Israel (Jth. 14).

其他高官在约西亚王的命令下，因所发现的这书卷去见户勒大的女先知（王下 22:12, 14）。在平行经文《历代志下》34:20 中，他被称为米迦的儿子亚比顿（见 Abdon 3[亚比顿 3]）。

据推测亚革波就是《耶利米书》26:22; 36:12 提到的以利拿单的父亲，约雅敬王打发以利拿单去埃及把先知乌利亚带来，因为他反对焚烧《巴鲁书》的书卷。

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ACHIACHARUS 亚希干

音译：a-ki-ak'ə-ras（《钦定版圣经》，《托比传》）。见 AHIKAR（亚希干）。

ACHIAS 亚希雅

音译：ə-kī'əs（《钦定版圣经》，拉二 1:2）。见 AHIJAH 3（亚希雅 3）。

ACHIM 亚金

音译：ā'kim【希腊语：*Achim*】。所罗巴伯的后裔和耶稣的祖先，只在《马太福音》1:14 中提到过这个人。

ACHIOR 亚吉奥

音译：ā'ki-ōr【希腊语：*Achiōr*】。亚扪人的统帅，他代表以色列人在亚述统帅何乐弗尼面前说话（滴 5:5 起）。何乐弗尼下令逮捕他并将他押往伯夙利亚，交给以色列人（滴 6），以色列人带着敬意开心地接待了他。后来他改变了信仰，受了割礼加入了以色列（滴 14）。

In Nu. 34:27 Gk. *Achiōr* is the LXX reading for Ahihud; this would assume an original Heb. *'hī'ōr*, “brother of light.”

ACHISH

ā'kish [Heb. *'ākīš*]. King of the city of Gath in the days of David. His father's name is given as Maoch (1 S. 27:2) and Maacah (1 K. 2:39).

David sought the protection of Achish when he first fled from Saul, and just after his visit to Nob (1 S. 21:10–15). Fearing rough treatment or betrayal by Achish, he feigned madness. But this made him unwelcome, whereupon he fled to the Cave of Adullam (22:1). Later in his fugitive period David returned to Gath to be hospitably received by Achish (27:1ff.), who gave him the town of Ziklag for his home. A year later, when the Philistines invaded the land of Israel, in the campaign which ended so disastrously for Saul (ch. 31), Achish wished David to participate (28:1f.); but the lords of the Philistines objected so strenuously, when they found him and his men with the forces of Achish, that Achish was compelled to send them back. Achish must have been a young man at this time, for he was still ruling forty years later at the beginning of Solomon's reign (1 K. 2:39). He is mentioned as Abimelech in the title of Ps. 34 (see Abimelech 3).

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ACHITOB

ak'ə-tob (1 Esd. 8:2; 2 Esd. 1:1, AV). See AHITUB 3.

在《民数记》34:27 中，《七十士译本》用希腊语 *Achiōr* 翻译亚忽希；这个词的希伯来语原形可能是 *'hī'ōr*，意思是“光之兄弟”。

ACHISH 亚吉

音译：ā'kish【希伯来语：*'ākīš*】。大卫时期迦特城的王。他的父亲被称为玛俄（撒上 27:2）和玛迦（王上 2:39）。

大卫起初躲避扫罗时，刚见到挪伯之后，向亚吉寻求保护（撒上 21:10-15）。大卫害怕亚吉虐待或背叛他，所以装疯。但这使亚吉不欢迎他，于是他又逃到了亚杜兰洞（撒上 22:1）。后来大卫在逃亡时期，又回到了迦特并受到了亚吉的热情接待（撒上 27:1 起），还赐予他洗革拉城作为他的家。一年后，当非利士人入侵以色列，扫罗在此次争战中受到重创（撒上 31），亚吉希望大卫随他出战（撒上 28:1-2）；但是非利士人的首领强烈反对，所以当他们的军队要加入亚吉的军队时，亚吉不得不把他们打发回去。亚吉当时一定非常年轻，因为多年以后，在所罗门统治初期，他又统治了四十年（王上 2:39）。他在《诗篇》34 的标题中被称为亚比米勒（见 Abimelech 3[亚比米勒 3]）。

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ACHITOB 亚西突

音译：ak'ə-tob（《钦定版圣经》，拉一 8:2；拉二 1:1）。见 AHITUB 3（亚希突 3）。

ACHMETHA

ak'mə-thə (Ezr. 6:2, AV). See ECBATANA.

ACHOR

ā'kôr [Heb. 'ākôr—'trouble, disturbance' (see Achan)]. The place where Achan was executed in the time of Joshua (Josh. 7:24, 26). It is always called 'ēmeq'ākôr, indicating a broad, flat valley or plain with mountains on one or both sides. The location of Achor was on a higher level than the camp of Israel in the Jordan Valley, and lower than Debir, generally N of Beth-arabah and S of Debir (Josh. 7:24; 15:7).

Formerly it was identified with Wādī Qelt, but since the discovery of the Dead Sea Scrolls it is identified with el-Buqei'ah, a plain about 4 mi. (6.5 km.) N-S on the Wādī Qumrân, above (i.e., W of) the caves of the Scrolls. Achor is mentioned in 3QInv (3Q15). The term is used in a figurative sense in Isa. 65:10 and Hos. 2:15 (MT 17) to describe the messianic age or the time of restoration.

See F. M. Cross and J. T. Milik, *BASOR*, 142 (April 1956), 5–17.

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ACHSAH

ak'sə [Heb. 'aksâ—'ankle-ornament']; AV also **ACHSA** (1 Ch. 2:49). The daughter of Caleb whom he gave in marriage to his younger kinsman Othniel son of Kenaz, as a reward for smiting Kiriath-sepher (Josh. 15:16ff.; Jgs. 1:12ff.). Caleb subsequently gave her

ACHMETHA 亚马他

音译: ak'mə-thə (《钦定版圣经》, 拉 6:2)。见 ECBATANA (亚马他)。

ACHOR 亚割

音译: ā'kôr 【希伯来语: 'ākôr——“麻烦, 忧虑” (见 Achan[亚干])】。约书亚时期处死亚干的地方 (书 7:24; 26)。一直称它为 'ēmeq'ākôr, 表示一面或两面环山的宽阔、平坦的山谷或平原。亚割位于约旦峡谷以色列营地的上方, 底壁的下方, 巴勒的北面 and 底壁的南面 (书 7:24; 15:7)。

以前称亚割为吉勒特山谷 (Wādī Qelt), 但是自从发现了死海古卷后称它为布凯阿 (el-Buqei'ah), 昆兰干河 (Wādī Qumrân) 南北两侧约 4 英里 (6.5 公里) 的平原, 死海古卷洞穴的上方 (也就是西部)。《铜古卷》中提到了亚割。在《以赛亚书》65:10 和《何西阿书》2:15 (《马所拉文本》17) 中用这个词比喻弥赛亚时代或耶稣基督的时代。

见 F. M. Cross 和 J. T. Milik, *BASOR*, 142 (1956 年 4 月), 5–17。

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ACHSAH 押撒

音译: ak'sə 【希伯来语: 'aksâ】; 《钦定版圣经》还译为 **ACHSA** (“押撒”) (代上 2:49)。押撒是迦勒的女儿, 迦勒将她许配给击败了吉列西弗的基纳斯的儿子俄陀聂 (书 15:16 起; 士 1:12 起)。迦勒后来把南地的水泉赠给她做嫁妆。

some springs in the Negeb as her dowry.

ACHSHAPH

ak'shaf [Heb. 'akšāp—' (place of) sorcery' (?)]; NEB AKSHAPH. A city in the northern part of the territory conquered by Joshua. The king of Achshaph was a member of the coalition under Jabin and Sisera against Israel (Josh. 11:1; 12:20). In the list of conquered kings of cities, Achshaph is mentioned after Hazor and before Taanach and Megiddo, but the order does not seem to be related to geographical location (Josh. 12:7-24). It is one of the cities marking the boundaries of the tribe of Asher (Josh. 19:25). Modern scholars tend to identify it with Tell Kīsān about 6 mi. (10 km.) SE of Acre, which fits the requirements both as to antiquity and location, in the light of Egyptian inscriptional evidence (the Execration Texts, the list of towns conquered by Thutmose III at Karnak, the Amarna Tablets, and Papyrus Anastasi I).

See *GTTOT*, §§ 189f.

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ACHZIB

ak'zib [Heb. 'akzīb—'lying, deceitful'].

1. A town in western Judah in the Shephelah (lowlands), mentioned with Mareshah and Keilah as one of the cities allotted to Judah (Josh. 15:44). It is probably the same as Chezib (Gen. 38:5), where Judah was at the time of the birth of his son Shelah. Mic. 1:14 has a pun on the name: "The houses of Achzib become a deception (Heb. 'akzāb) to the kings of Israel." In 1 Ch. 4:22 the town is called

ACHSHAPH 押煞

音译: ak'shaf 【希伯来语: 'akšāp——“行巫术(之地)”(不确定)】; 《新英文译本》译为 AKSHAPH (“押煞”)。约书亚攻占地区的北部的一座城市。押煞王与耶宾和西西拉联盟反抗以色列(书 11:1; 12:20)。在战败诸君王的名单中,押煞王排在夏琐王之后,他纳王和米吉多王之前,但是这种排名方式似乎与地理位置没有什么关系(书 12:7-24)。押煞是划定亚设支派边界的城市之一(书 19:25)。现代学者将它称为泰勒基桑(Tell Kīsān),位于亚科东南部约 6 英里(10 公里)处,根据古埃及碑文(咒诅祷文,图特摩斯三世在卡纳克攻占的城镇名单,亚玛拿泥版和阿拿斯塔斯一世莎草纸书卷)中的证据,泰勒基桑所处的年代和位置与押煞相符。

见 *GTTOT*, 189-190 段。

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ACHZIB 亚革悉

音译: ak'zib 【希伯来语: 'akzīb——“诡诈之地”】。

1、示非拉(意思是“低地”)境内犹大西部的一座城,同玛利沙和基伊拉一起划给了犹大支派(书 15:44)。亚革悉可能就是基悉(创 38:5),犹大的儿子示拉出生时,犹大在基悉(创 38:5),犹大的儿子示拉出生时他在基悉。《弥迦书》1:14 中将“亚革悉”用作双关语,“亚革悉的(希伯来语: 'akzāb)众族必用诡诈待以色列诸王”。在《历代志上》4:22 中,这个

Cozeba (AV Chozeba), another form of the same root, probably meaning “the deceiver.” Eusebius *Onom.* 172 refers to (Gk.) *Chasbi*, near Adullam, which lends support to the identification of Achzib with Tell el-Beida, 3 mi. (5 km.) W of Adullam.

See *GTTOT*, §§ 318 C/8, 396.

2. A town in western Galilee, on the Mediterranean about 9 mi. (15 km.) N of Acre, the modern Ha-Ziv, Arab, ez-Zib. The town was assigned to Asher (Josh. 19:29), but they did not drive out the inhabitants; and Achzib, Acco, and other neighboring cities remained as Canaanite enclaves (Jgs. 1:31f.). The Assyrian king Sennacherib records the conquest of Akzibi along with Sidon, Šariptu (Zarephath). Akku (Acco), and other cities (701 B.C.) (Taylor Prism; cf. *ANET*, p. 287). In NT times, it was known as Ecdippa (Josephus *Ant.* v.1.22), and in the Talmud as Achzib and Chezib. In the Crusader period a walled city, known as Casal Imbert, was built on the site, serving as one of the outer fortifications of Acre (Acco). The modern town covers the ancient sites, making excavation impractical.

Bibliography.—*ARAB*, II. 119 § 239; *GP*, II, 237.

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ACIPHA

as'i-fə, ə-sī'fə (1 Esd. 5:31, AV). See HAKUPHA.

城被称为哥西巴（《钦定版圣经》译为 Chozeba（“哥西巴”），“哥西巴”是同一词根的另一形式，大概意思是“诡诈者”。优西比乌（*Onom.* 172）提到 *Chasbi*（希腊语）靠近亚杜兰，这证明亚革悉就是亚杜兰以西 3 英里（5 公里）的北达废丘（Tell el-Beida）。

见 *GTTOT*, 318 C/8 段, 396 段。

2、加利利西部的一座城，亚科以北 9 英里（15 公里）处的地中海城邑，即现代的哈斯拉夫（Ha-Ziv），阿拉伯的基济卜（ez-Zib）。这个城被分给了亚设（约 19:29），但是他们没有赶出当地的居民；所以亚革悉、亚柯和其它邻近城的居民就住在迦南人中间（士 1:31-32）。亚述王西拿基立征服了亚革悉、西顿和撒勒法。还征服了亚科（亚柯）和其它城市（公元前 701 年）（Taylor Prism；参：ANET，287 页）。在新约时代，亚革悉被称作埃迪帕（Josephus *Ant.* 1.22 节），在《他勒目》中被称作 Achzib 和 Chezib（汉译均为“亚革悉”）。在十字军时期，该遗址上建立了一座有城墙的城市，被称为卡萨尔伊伯特（Casal Imbert），它是亚科（亚柯）外围的防御工事之一。现代城市建立在古遗址之上，因此很难进行发掘。

书目——*ARAB*, II. 119 239 段; *GP*, II, 237。

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ACIPHA 哈古巴

音译: as'i-fə, ə-sī'fə（《钦定版圣经》，拉一 5:31）。见 HAKUPHA（哈古巴）。

ACITHO; ACITHOH

as'ə-thō (Jth. 8:1, AV). See AHITUB 3.

ACQUAINT; ACQUAINTANCE

Terms referring to various degrees of knowledge, but implying more or less detailed information; applied to God's omniscience (Ps. 139:3), to the grief of the Suffering Servant of the Lord (Isa. 53:3), and to the knowledge which man should have of God. The noun in the concrete, unless limited by a qualifying term, means more than one who has been known simply in passing, and implies a degree of intimacy, as may be seen in Lk. 2:44; 23:49; 2 K. 12:5.

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ACRA

ak'rə. See JERUSALEM.

ACRABA

a'krə-bə [Gk. *Egrebēl*, *Ekrebēl*] (Jth. 7:18); AV EKREBEL; NEB EGREBEL. A place SE of Dothan near Chusi by the brook Mochmur. It was here that several Edomite and Ammonite battalions, conjoined with the Assyrians against Israel, set up a watch to prevent the Israelites from obtaining food and water. It is probably to be identified with Akrabeh, about 25 mi. (40 km.) N of Jerusalem.

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ACRABATTENE

(1 Macc. 5:3, NEB). See AKRABATTENE.

ACITHO; ACITHOH 亚希土波

音译: as'ə-thō (《钦定版圣经》, 滴 8:1)。见 AHITUB 3 (亚希突 3)。

ACQUAINT; ACQUAINTANCE 深知、熟知、受苦、熟识的人

这个词表示各种层次的知识, 但大致表示详细的信息; 还用于表示上帝的全知 (诗 139:3), 耶稣基督遭受的痛苦 (赛 53:3), 人应拥有的认识上帝的知识。如果没有限定词, 这个词具体表示无意中认识的熟人, 从《路加福音》2:44; 23:49; 《列王纪下》12:5 中可以看出, 这个词暗示出一定的亲密性。

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ACRA 亚卡拉

音译: ak'rə。见 JERUSALEM (耶路撒冷)。

ACRABA 亚克拉巴

音译: a'krə-bə 【希腊语: *Egrebēl*, *Ekrebēl*】 (滴 7:18); 《钦定版圣经》译为 EKREBEL (“亚克拉巴”); 《新英文译本》译为 EGREBEL (“亚克拉巴”)。多森东南部靠近古实的一个地方, 紧傍莫克穆尔河。几支以东和亚扪的军队在这里与亚述的军队联合对抗以色列, 并封锁以色列人的食物和水的供应。亚克拉巴可能就是耶路撒冷以北约 25 英里 (40 公里) 处的亚克拉伯 (Akrabeh)。

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ACRABATTENE 阿克拉伯坦

(《新英文译本》, 马一 5:3)。见

AKRABATTENE (阿克拉伯坦)。

ACRABBIM

See AKRABBIM, ASCENT OF.

ACRABBIM 亚克拉滨

见 AKRABBIM, ASCENT OF (亚克拉滨坡)。

ACRE

ä'kər, ā'kər. See ACCO.

ACRE 亚科

音译: ä'kər, ā'kər。见 ACCO (亚柯)。

ACRE

[Heb. *šemed*]. This word occurs only twice in the Bible, 1 S. 14:14 and Isa. 5:10. The Hebrew word denotes a yoke of animals in the sense of a team, a span, a pair—not the literal yoke by which the team is coupled together. The phrase “ten yokes of vineyard” in Isa. 5:10, RV (AV, RSV, NEB, “acre”; Vulg. *iugerum*; LXX “yoke of oxen”) seems to designate a land area that could be plowed by a team of oxen in ten days. In 1 S. 14:14 the area in which twenty Philistines were slain by Jonathan was about one-half as large as could be plowed by a team of oxen in one day.

ACRE 公顷

【希伯来语: *šemed*】。这个词在《圣经》中只出现了两次, 分别在《撒母耳记上》14:14 和《以赛亚书》5:10 中。这个希伯来语表示的意思是一对牛在一定时间内可耕之地的面积——不是字面意思上的动物所负的轭。《修订译本》的《以赛亚书》5:10 用到了一个短语“十公顷葡萄园”(《钦定版圣经》, 《修订标准译本》和《新英文译本》中译为“arce”[“公顷”]; 《武加大译本》译为 *iugerum*, 《七十士译本》译为“yoke of oxen”[“牛的扼”]), 这个词似乎指的是一组牛在十天内所耕的土地面积。在《撒母耳记上》14:14 中, 约拿单人杀死的二十个腓利士人都是在一亩地的半犁沟之内。

In English the word “acre” originally denoted a field that could be plowed by an ox team in one day. A maximum acre of this kind measured 160 sq. rods. This size became the fixed standard.

在英语中“acre”这个词的原意是表示一个耕牛队在一天内所耕的土地面积。按照这种计算方式, 最大耕犁面积是 160 平方公顷。这个面积成了固定的标准。

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ACROSTIC

a-kros'tik. A poem in which the initial letters of the verses are chosen with definite intent. In the OT there are various alphabetical acrostics. In Pss. 25, 34, and 145, and Prov. 31:10–31, the first

ACROSTIC 离合诗

音译: a-kros'tik。每句话开头的几个字母有特定意义的一种诗。在《旧约》中有许多字母离合诗。在《诗篇》25, 34 和 145 以及《箴言书》31:10-31 中, 第一节经文以希伯来语第一个字

verse begins with *aleph*, the second with *beth*, and so on through the Hebrew alphabet. This is also the case in Pss. 111 and 112, though here the poetical lines do not consist of two cola or clauses, so that it is the cola themselves, not the lines, that begin with successive letters of the alphabet.

In Ps. 37 and Lam. 4 not one but two lines are assigned to each letter (the first line begins with *aleph*, the third with *beth*, the fifth with *gimel*, etc.); in Lam. 1, 2, and 3 it is three lines per letter; in Ps. 119 it is eight. In Lam. 3 all three lines assigned to a letter begin with that letter, and in Ps. 119 all eight lines do. In some acrostic poems there are irregularities of alphabetical arrangement.

Concerning the question how far Pss. 9 and 10, Nah. 1, and Sir. 51:13–30 form alphabetical poems, refer to commentaries on these books. Pss. 33 and 38 and Lam. 5 have exactly the same number of poetical lines as there are alphabetical letters. It would seem that this is not accidental.

母开头，第二节经文以希伯来语第二个字母开头，然后按照希伯来语的字母顺序以此类推。《诗篇》111 和 112 也是一样的情况，但这里诗行不是由两个格律群诗节或子句组成的，所以格律的一节而不是诗行以连续的字母作为开始。

在《诗篇》37 和《耶利米哀歌》4 中，两行诗而不是一行诗被分配了一个字母（第一行以希伯来语第一个字母开头，第三行以希伯来语第二个字母开头，第五行以希伯来语第三个字母开头，以此类推）；在《耶利米哀歌》1, 2 和 3 中每三行分配一个字母；在《诗篇》119 中则是每六行一个字母。在《耶利米哀歌》3 中三行分配一个字母，在《诗篇》119 中八行分配一个字母。有些离合诗不以字母顺序分配字母。

关于《诗篇》9 和 10，《那鸿书》1 和《便西拉智训》51:13-30 中几行诗分配一个字母，请参考这些经卷的注释。在《诗篇》33 和 38 以及《耶利米哀歌》5 中，相同数量的诗行分配一个字母。这肯定不是偶然。

אודה יהוה בכל־לבב	(א)
בסוד ישרים ועדה:	(ב)
גדלים מעשי יהוה	(ג)
דרושים לכל־חפציהם:	(ד)
הודו־הדר פעלו	(ה)
וצדקתו עמדת לעד:	(ו)
זכר עשה לנפלאתיו	(ז)
חנון ורחום יהוה:	(ח)
טרף נתן ליראיו	(ט)
יזכר לעולם בריתו:	(י)
כח מעשיו הגיד לעמו	(כ)
לתת להם נחלת גוים:	(ל)
מעשי ידיו אמת ומשפט	(מ)
נאמנים כל־פקודיו:	(נ)
סמוכים לעד לעולם	(ס)
עשויים באמת וישר:	(ע)
פדות שלח לעמו	(פ)
צוה־לעולם בריתו	(צ)
קדוש ונורא שמו:	(ק)
ראשית חכמה יראת יהוה	(ר)
שכל טוב לכל־עשיהם	(ש)
תהלתו עמדת לעד:	(ת)

Psalm 111, an alphabetic acrostic. The cola begin with successive letters of the Hebrew alphabet.

Some authors suggest that in the OT there are also a few acrostics of another type. They point, for instance, to Ps. 4, in which the initial letters of the lines (including the heading) form, when read from bottom to top, the statement “unto a lamp for Zerubbabel.”

The acrostic is an old form. In *ANET*, pp. 439f., is the translation of an Akkadian acrostic, the preserved exemplar of which dates from the 7th cent. B.C., but which arose in (much) earlier times.

In using the alphabetical scheme the poet perhaps provided an aid to the memory of the learner, but he also worked for a

《诗篇》111 就是一首字母离合诗。格律的一节依次以希伯来语字母开头。

有些学者表示在《旧约》中还有其他几种类型的离合诗。他们指出，当从下往上读《诗篇》4 中每一行的首字母（包括标题）时，就会发现这些字母表示的是“给所罗巴伯的灯”。

离合诗是一种古老的诗体。在 *ANET*, 439-440 页出现了阿卡德语离合诗的译文，这是从公元前 7 世纪保留下来的离合诗范本，但是很久以前就已经出现了离合诗。

诗人用字母组合的诗可能是为了方便初学者进行记忆，但同时他也给听者产生了一定的影响，听者接受过训

definite effect upon the listener, whose ear was trained to distinguish such linguistic niceties. Though it is more difficult to appreciate such skills today, one certainly must not underrate the alphabetical Psalms. J. Muilenburg is quite right: "What is notable about this ancient poetry is that such an artificial contrivance does not stand in the way of producing literature of a high order, in which the emotions find full expression and the language bodies forth the intensity and passion of the poet" ("A study in Hebrew rhetoric: repetition and style," in *SVT*, 1 [1953], 103). To presume that Hebrew poets let the alphabetical scheme dictate the whole course and flow of their poems is to underestimate considerably their ability. In the alphabetical poems one finds development of thought and careful construction of essential and living—not merely formal—units.

See also POETRY, HEBREW, IV, VI, VII.

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ACTS, APOCRYPHAL

See APOCRYPHAL ACTS.

ACTS OF PILATE

See APOCRYPHAL GOSPELS.

练，可以区分这种语言上的细小差异。虽然现今更难欣赏这种表达技巧，但是人们绝对不能低估《诗篇》中的字母离合诗。米伦伯格的说法相当正确，他说“关于这种古老的诗歌值得注意的是，这种人为的创造并未妨碍产生高质量的文学作品，而且这种诗歌完全表达了诗人的情感，诗歌的语言也体现出了诗人的热情和激情”（“A study in Hebrew rhetoric: repetition and style” in *SVT*, 1 [1953], 103）。如果人们认为希伯来诗人用字母决定整首诗的方向和连贯性那么就大大低估了他们的能力。在字母诗中，人们可以观察到字母诗思想的发展和基本而又生动的词汇的谨慎组合，而不仅仅只是采用正式的用语。

另见 POETRY, HEBREW IV, VI, VII
（希伯来语诗歌 IV, VI, VII）。

书目—《诗篇》《耶利米哀歌》《那鸿书》《便西拉智训》的注释；E. König, *Stilistik, Rhetorik, Poetik in Bezug auf die biblische Litteratur* (1900), 357 页起；A. Deissler, *Psalm 119 (118) und seine Theologie* (1955)。

词条作者：N. H. RIDDERBOS

ACTS, APOCRYPHAL 次经行传

见 APOCRYPHAL ACTS（次经行传）。

ACTS OF PILATE 《彼拉多行传》

见 APOCRYPHAL GOSPELS（次经福音书）。

ACTS OF SOLOMON, BOOK OF THE

[Heb. *sēper dibrē š'elōmōh* (1 K. 11:41); NEB ANNALS OF SOLOMON. Probably a history based on the state documents kept by the official recorder. See 14:19, 29; 15:23, 31; 16:5, 14, 20, 27; 22:39, 45; etc.

ACTS OF THE APOSTLES

The fifth book of the NT.

- I. Title
- II. Text
- III. Author
- IV. The Book
- V. Date
- VI. Sources
- VII. Speeches
- VIII. Relation of the Acts to the Epistles
- IX. Chronology of Acts
- X. Historical Value
- XI. Purpose
- XII. Analytical Outline

I. Title.—The original title of Acts may have been “Luke to Theophilus: Book II.” The title “(The) Acts of (the) Apostles” was given to it after its original close connection with the Gospel of Luke was broken, and probably at the time when it received recognition as a canonical book. The earliest occurrence of the canonical title (Gk. *Práxeis Apostólōn*) is in the anti-Marcionite prologue to Luke (ca. A.D. 180). A little later the Muratorian Canon, in anti-Marcionite exaggeration, titled it “The Acts of *all* the Apostles” (*acta ... omnium apostolorum*). In the MSS the title appears in various forms, e.g., “Acts,” *Práxeis* (ⲛ in the inscription); “Acts of Apostles,” *Práxeis Apostólōn* (B D ⲛ in subscription); “Acts

ACTS OF SOLOMON, BOOK OF THE 《所罗门行传》

【希伯来语：*sēper dibrē šelōmōh*（王上 11:41）】；《新英文译本》译为 ANNALS OF SOLOMON（“《所罗门行传》”）。《所罗门行传》可能是根据官方文献记录的历史。见王上 14:19，29；15:23，31；16:5，14，20，27；22:39，45；等。

ACTS OF THE APOSTLES 《使徒行传》

《新约》的第五卷书。

- I. 标题
- II. 内容
- III. 作者
- IV. 《使徒行传》
- V. 日期
- VI. 来源
- VII. 话语
- VIII. 《使徒行传》与书信的关系
- IX. 《使徒行传》的年代表
- X. 历史价值
- XI. 目的
- XII. 析性大纲

I. 标题。《使徒行传》最初的名字可能是“Luke to Theophilus: Book II”。它与《路加福音》最初的紧密关系被推翻以后，才被命名成“《使徒行传》”，而且在当时可能就被视为正典。这个权威的标题（希腊语：*Práxeis Apostólōn*）最早出现在反马吉安路加福音序言中（约公元 180 年）。不久之后《穆拉多利经目》在反马吉安的背景下，夸张的将它命名为“*The Acts of all the Apostles*”（“[全部]使徒行传”）（*acta ... omnium apostolorum*）。在原稿中，这个标题以多种形式出现，如：“Acts” *Práxeis*（《西奈抄本》的铭文）；“Acts of Apostles” *Práxeis Apostólōn*（《梵蒂冈抄本》，《伯撒抄本》和《西奈抄本》）；“Acts of the

of the Apostles,” *Práxeis tón Apostólōn* (many cursives); “Acts of the Holy Apostles,” *Práxeis tón Hagíōn Apostólōn* (A E H L in subscription); “Luke the Evangelist’s Acts of the Holy Apostles,” *Louka euangelístou Práxeis tón Hagíōn Apostólōn*(33 in inscription).

II. Text.-The Byzantine text of the 4th cent. and later is represented in Acts by the uncials H L P S and by the majority of the minuscules.

The text of Westcott and Hort (1881) represents what they called by the question-begging name of “Neutral” text, because, in their view, it contains none of the aberrations characteristic of the other types of text. It is, however, better to call it the Alexandrian text (after the place in which it was current) or the beta (β) text, after the usual symbol for its most important representative, Codex Vaticanus (B). B and κ preserve this text in a very pure form, and so also, for Acts, do A and the minuscules 81 and 1175.

The main criticism of the Westcott and Hort text as a reproduction of the β text is that it follows B even where the weight of other β authorities is against B. Even so, it is near enough to the original β text to make little difference. But this is not to say whether it is as near to the text of the original NT autographs. Westcott and Hort themselves believed that it was; in their view the β text was an excellent representative of the original.

There is, however, another candidate for the honor of representing more accurately the original text. This other candidate is

“Acts of the Holy Apostles” *Práxeis tón Apostólōn* (许多草书中) ; “ Acts of the Holy Apostles” *Práxeis tón Hagíōn Apostólōn* (《亚历山太抄本》, E 抄本, H 抄本, 《勒吉乌斯抄本》); “Luke the Evangelist’s Acts of the Holy Apostles” *Louka euangelístou Práxeis tón Hagíōn Apostólōn* (铭文 33) 。

II. 内容。公元 4 世纪和后期的拜占庭风格文本在《使徒行传》中以 H L P S 安色尔字体和大多数草写小字呈现出来。

韦斯特科特和霍特 (1881) 的文本代表着“中性”文本, 因为, 在他们看来, 中性文本不包含其他经文类型的偏差特征。然而, 最好称它为《亚历山太抄本》(因在这个地方抄写而得名) 或 β 抄本, 以最重要代表《梵蒂冈抄本》的常见符号来命名。《梵蒂冈抄本》和《西奈抄本》完整地保留了《使徒行传》的内容, 《亚历山太抄本》与小草体抄本 81 和 1175 也完整地抄写了《使徒行传》的内容。

作为 β 抄本的复制品, 韦斯特科特和霍特文本遭到的主要批评是, 这个文本遵照《梵蒂冈抄本》, 即使其他 β 权威抄本与《梵蒂冈抄本》截然相反。虽然如此, 它几乎与原来的 β 抄本完全相同。但这并不等于说它非常接近原来的新约手稿。韦斯特科特和霍特却认为它与原来的新约手稿非常相似; 在他们看来 β 抄本是原经文的杰出代表。

然而, 还有一个更为尊重原文的抄本。这个经文常被称为西方经文, 因为它主要以希腊和拉丁语的《伯撒抄

usually known as the Western text, because it is represented mainly by the Greco-Latin Codex Bezae (D), by the African Latin version—represented in Acts by the sixth-century MS Floriacensis (h)—and by quotations in Tertullian, Cyprian, the Latin translation of Irenaeus, and Augustine. A similar text, however, is found in the East, represented in Acts by quotations in Ephrem’s commentary on that book and in an Armenian catena on Acts based mainly on Ephrem and Chrysostom, and by notes on variant readings in the Harclean Syriac version.

The text of Acts on which Ephrem’s commentary (extant in Syrian and Armenian) and the Armenian catena are based is probably the otherwise lost Old Syriac version of Acts. The Harclean Syriac is a revision made in 616 by Thomas of Harkel (Heraclea) of the Philoxenian version of 508 (cf. G. Zuntz, *Ancestry of the Harklean NT* [1945]). Thomas’ revision consisted mainly in bringing the Philoxenian into line with the prevalent Byzantine text, but in Acts he also gives a large number of Western readings, for the most part in marginal notes, but also in some ninety-five asterisked additions in the body of his text, with the result that, next to D, the Harclean Syriac is our most important authority for the Western text of Acts. He carried out his revision in the library of the Enaton near Alexandria, using as his standards “accurate and approved” Greek MSS, presumably of a Byzantine character, although the sources of his variant readings are not easily determined. Some of them he may have taken from earlier Syriac versions, but others he probably found in a Greek MS

本》(D)和非洲拉丁文版本为代表——h抄本是《使徒行传》抄本的代表,特士良、居普良、爱任纽的拉丁语译本和奥古斯丁都曾引用过这个抄本的内容。然而在东方发现了一个相似的抄本,厄弗棱为《使徒行传》作注释时引用了这本书的内容,亚美尼亚的注释丛书主要以厄弗棱和屈棱多模的作品为蓝本,赫拉克利亚叙利亚语译本对各种不同的理解作了注释。

厄弗棱的注释(用叙利亚语和亚美尼亚语写的)和亚美尼亚的注释丛书都是依据《使徒行传》抄本写的,而这个《使徒行传》抄本可能来源于另一本失传的古叙利亚《使徒行传》版本。赫拉克利亚叙利亚语译本是赫拉克利亚的多马于616年根据公元508年罗圣尼版本修订的(参: G. Zuntz, *Ancestry of the Harklean NT* [1945])。多马在修订时主要使圣罗尼版本中的内容与流行的拜占庭版本相一致,但他在《使徒行传》中加入了大量西方抄本中的内容,他为大多数经文作了旁注,并且在经文主体部分添加了95个星号,从而使赫拉克利亚叙利亚语译本成为接近于《伯撒抄本》的最权威的《使徒行传》的西方译本。他在亚历山大附近的伊顿图书馆对《使徒行传》进行了修订,他在修订时可能以具有拜占庭特点的“准确且得到认可”的希腊抄本为标准,但是很难确定他依据哪些抄本进行了不同的修订。其中一些内容可能是根据早期的叙利亚语译本作出的修订,他可能根据西方类型的希腊语原稿作出的其他的修订。后一种修订更为合适,因为抛弃了机械式的直译他所使用的叙利亚语译本。他使用的西方原稿似乎类

of a Western type. The latter is made all the more likely because most of his variant readings are cast in the same slavishly literal translation-Syriac as he used for his text. The Western MS that he probably used seems to have been similar in character to a papyrus fragment, No. 1571 in the Michigan collection (p^{38}), containing parts of Acts 18 and 19—a fragment that belongs to the 4th cent., if not, as H. A. Sanders thinks, to the 3rd, and whose text is decidedly Western. Two other papyrus fragments of Acts may be mentioned because of their Western character: p^{48} (Società Italiana 1165), containing 23:11–16, 24–29, belonging apparently to the 3rd cent. and p^{29} (Oxyrhynchus 1597), containing part of 26:7f., 20, belonging to the 3rd or 4th century. The presence of the Western text in Egypt in the 3rd and 4th cents, before the date of the great uncials, is very important.

As we have called the Alexandrian text the β text after B, so we may call the Western text the *delta* (δ) text, after its principal representative, Codex Bezae (D). The δ text has marked peculiarities in the Gospels (especially Luke) and in Acts. In the main it is distinguished from the β text by additions, some of which can be accounted for as scribal or editorial amplifications, while others are not so easily explained, and seem to have some primitive authority behind them.

The claims of the δ text to be regarded as the best representative of the original cannot be dismissed lightly. It has very ancient attestation, and can be traced in versions as independent of each other as the Old Latin and the Old Syriac, both of

似于收藏于密歇根的 1571 号莎草纸残篇 (p^{38})，其中包含《使徒行传》第 18 章和第 19 章的部分内容，桑德斯 (H. A. Sanders) 认为，这个残篇如果不是在公元 4 世纪创作的，就是在公元 3 世纪创作的，这份残篇显然属于西方的作品。可能需要提到其他两个关于《使徒行传》莎草纸残篇，因为它们具有西方抄本的特点：其中一个残篇 p^{48} (Società Italiana 1165)，其中包括《使徒行传》23:11–16, 24–29 章的内容，显然属于公元 3 世纪的作品，另一个残篇 p^{29} (Oxyrhynchus 1597)，其中包括《使徒行传》26:7-8, 20 章的内容，属于公元 3 或 4 世纪的作品。在伟大的安色尔字体出现之前，公元 3 世纪和 4 世纪出现在西方抄本非常重要。

我们根据《梵蒂冈抄本》将《亚历山大抄本》命名为 β 抄本，同样，我们也可以根据西方抄本的主要代表《伯撒抄本》将西方抄本命名为 δ 抄本。 δ 抄本在福音书（尤其是《路加福音》）和《使徒行传》中体现出一些独特性。 δ 抄本由于添加了一些内容基本上不同于 β 抄本，其中一些内容可能是在抄写或编辑时添加的，但很难解释其他的添加内容，它们背后似乎隐藏着一定的原始权威性。

δ 抄本的主张被认为是原作最好的代表，不能有一丝的删减。它有非常古老的证据，可分别追溯到公元 2 世纪后半期相互独立的古拉丁和古叙利亚版本中。它比 β 抄本更早出现在教父引用中。然而从内容上讲， δ 抄本证据

which go back to the second half of the 2nd century. It appears in patristic citations earlier than the β text does. Internally, however, the evidence for regarding it as superior to the β text is less convincing. A longer text should not invariably be regarded as later than a shorter text, but many of the δ readings that are longer than the corresponding β readings are definitely secondary in character. The many amplifications of Our Lord's name are plainly later and pious expansions; so also are phrases like "in the name of the Lord Jesus Christ" when these are absent from the β text, and references to the Spirit over and above those found in the β text. Similar, too, is the frequent harmonization of OT quotations to the LXX form. Some of the longer δ readings are of the nature of glosses. Other modifications have the effect of making difficult passages in the β text read more smoothly.

优于 β 抄本证据的说法并不太令人信服。不应该总认为长抄本一定是在短抄本之后出现的，但是许多比相应的 β 文本长的 δ 文本确实是后出现的。我主的许多名字显然都是后来由虔诚之人添加的；同样，“奉耶稣基督的名”等短语也是后来添加的， β 抄本中没有这个端由， β 抄本中提到了圣灵高于万有。《七十士译本》中的《旧约》引文通常是和谐一致的。 δ 抄本中的一些较长经文从性质上说属于注释。其它的修订版本是为了使 β 抄本那些晦涩难懂的段落更为通俗易懂。



Agora at Ephesus, with gateway (left) built in honor of Caesar Augustus. Paul taught in the city for an extended period. (B. K. Condit)

In the δ text of the apostolic decree in 15:20, 29 an ethical precept is added, the negative Golden Rule, which is generally admitted to be an interpolation even by those who defend the priority of the δ text; but even if it is removed, the decree in the δ text remains purely ethical, while in the β text it is mainly concerned with food regulations. Here we have neither expansion nor abridgment, but alteration; and if we ask in which direction the alteration was likely to take place, we must remember that after A.D. 70 the relation between Jews and Gentiles in the Church was no longer the burning question that it had previously been, and the tendency would be to replace by purely ethical precepts those primitive food regulations that had been laid down to facilitate social intercourse between Jewish and gentile Christians.

Some of the δ additions are attractive, and might be accepted with greater confidence if they did not keep such questionable company. Such are: Simon the sorcerer's copious tears in 8:24; Cornelius' dispatch of a servant to meet Peter in 10:25; Peter's missionary activity on the way back from Caesarea to Jerusalem (11:2; to be taken along with the δ version of Paul's journey from Caesarea to Jerusalem in 21:17); the seven steps of 12:10; the jailer's securing the other prisoners before attending to Paul and Silas (16:30); Paul's inserting the name of Jesus in the Scripture lessons in the Corinthian synagogue (18:4); his haste to keep the feast (Passover) at Jerusalem (18:21); the hours during

以弗所的市场，市场的左侧是为了纪念凯撒·奥古斯都而建的大门。保罗在一段时间内在以弗所传道。(B. K. Condit)

在 δ 抄本的《使徒行传》15:20, 29 的使徒诫命中加入了一个道德诫命，甚至连为 δ 抄本优先权辩护的人都普遍认为这是一个不可更改的负面黄金法则；但即使删除了这条诫命， δ 抄本中的诫命仍然是完全的道德诫命，而 β 抄本中这条诫命主要是关于食物的诫命。我们在这里既没有增加，也没有删减，但是进行了修改；如果要问可能进行怎样的修改，我们必须牢记公元 70 年以后，犹太人和外邦人在教会的关系不再像从前那样剑拔弩张，这时就会趋向于用完全的道德诫命去代替原来的食物诫命，从而促进了犹太人和外邦基督徒的交往。

δ 抄本中添加的部分是很吸引人的，如果它们没有带来疑问，就可能被更自信地接受。这些疑问包括：《使徒行传》8:24 中行邪术的西门的哭诉；《使徒行传》10:25 中仆人哥尼流被派去见彼得；《使徒行传》11:2 中彼得从凯撒回耶路撒冷途中的传教活动（被认为是 δ 译本《使徒行传》21:17 中保罗从凯撒回耶路撒冷的行程）；《使徒行传》12:10 中的七步；《使徒行传》16:30 中狱卒在看管保罗和西拉之前保护其他囚犯的安全；《使徒行传》18:4 保罗在哥林多会堂辩论时在圣经教导中添加了耶稣的名；《使徒行传》18:21 保罗匆忙赶往耶路撒冷参加（逾越节的）宴席；《使徒行传》19:9 中保罗在以弗所宣教的时间；《使徒行传》19:28 中以弗所民众跑到

which he lectured at Ephesus (19:9); the Ephesian populace running into the square (19:28); the handing over of Paul to the stratopedarch (28:16). Some of these added details give the impression of local knowledge, though others have been deduced from the narrative, or even invented by the expander (though it is often difficult to see why). In 20:4 a strong case can be made out for preferring “Gaius of Doberus” (δ) to “Gaius of Derbe” (β). But the general impression is that the δ text is secondary, though its priority has been ably championed, notably by A. C. Clark. The best, most convincing work in favor of the priority of the β over the δ text is Ropes, *Text of Acts*. F. G. Kenyon (*Western Text in the Gospels and Acts* [1939]) gives his verdict against the priority of the δ text, while admitting that several of its readings contain “instances of local knowledge which give the impression of authenticity” (p. 26); and he concludes that in Acts “the editor of the ‘delta’ text (if we do not accept it as original) must have had access to material of good quality, such as an alternative draft by Luke, or a copy made by one of Paul’s companions who felt himself at liberty to amplify the narrative from his own knowledge” (p. 31). This would explain the presence in the δ text of apparently authentic details, while leaving us free to regard as secondary the majority of the expansions in which it abounds.

Ropes suggests with some diffidence that the δ text represents a revised recension made very early in the 2nd cent., perhaps in connection with an early stage in the formation of the NT canon: “The

广场；《使徒行传》28:16 中把保罗交给了御营的统领。其中有些添加的细节是人们了解了当地的情况，而其它的添加内容则是从叙事中推断出来的，甚至是抄录者故意添加的（尽管很难知道为什么）。在《使徒行传》20:4 中，采用了（ δ 抄本）的“Gaius of Doberus”，而不是（ β 抄本）的“Gaius of Derbe”（汉译均为“特庇人该犹”）。但是人们普遍认为 δ 抄本是后出现的，虽然许多人（尤其是克拉克[A. C. Clark]）支持 δ 抄本的优先地位。赞同 β 抄本优于 δ 抄本的最佳且最有说服力的作品就是罗普斯（Ropes）的 *Text of Acts*。凯尼恩（F.G. Kenyon）（*Western Text in the Gospels and Acts* [1939]）驳斥了 δ 抄本的优先权，但同时承认 δ 抄本中的几处经文“真实地呈现了当地的情况”（26 页）；他总结道：“就《使徒行传》来说， δ 抄本（如果我们认为它不是原稿）的编辑一定借鉴了高质量的材料，如路加的手稿，或保罗同工的抄本，他们认为他们可以跟据自己掌握的知识随意地添加一些内容”（31 页）。这显然说明 δ 抄本真实地呈现了细节，同时令我们认为该抄本中添加的大多数内容都是次要的。

罗普斯（Ropes）有不同的建议，他认为 δ 抄本是公元 2 世纪早期的一个修订版本，可能与《新约》正典形成的早期阶段有关：“修订的目的是改善经文内容，不是还原经文内容，他生

reviser's aim was to improve the text, not to restore it, and he lived not far from the time when the New Testament canon in its nucleus was first definitely assembled. It is tempting to suggest that the 'Western' text was made when Christian books valued for their antiquity and worth were gathered and disseminated in a collection which afterwards became the New Testament, and that the two processes were parts of the same great event, perhaps at Antioch—in other words, that the 'Western' text was the original 'canonical' text (if the anachronism can be pardoned) which was later supplanted by a 'pre-canonical' text of superior age and merit" (p. ccxlv). The principal difficulty in the way of accepting this suggestion is that the δ text is more deeply tinged with Aramaisms than the β text of Acts; this fact involves a problem on which the last word has not yet been spoken (cf. Black, pp. 244ff.).

The view expressed by F. Blass and supported by T. Zahn that Luke made two editions of Acts, the δ text being the first and the β text the second, breaks down under close examination.

Even if the β text is superior to the δ text, it does not follow that the β text is equivalent to the original text. The Chester Beatty papyrus of the Gospels and Acts (p^{45}) has shown that a century before our best witnesses for the β text there existed in Egypt a text of the Gospels—or at least of Mark—similar to that which was previously known as the Caesarean text, generally resembling the β text but with some affinities to the δ text. We must take account of the possibility that there was a "Caesarean"

活的年代与新约正典的核心书卷确立的时期相隔不远。人们很容易认为当基督教作品因为年代久远受到重视时，当这些作品在后来收录成新约体现其价值时，“西方”抄本就出现，这两个过程可能是发生在安提阿的同一事件的一部分，换句话说，西方抄本就是原来的正典经文（如果忽略年代错误），但是后来一个更古老、更有价值的“前正典”抄本取代了西方抄本（ccxlv 页）。接受这一建议是比较困难的，因为 δ 抄本的《使徒行传》比 β 抄本的《使徒行传》更多地受到了亚兰语的影响，这一现实产生了一个问题，因此尚不能下最后的结论（参：Black, 244 页起）。

布拉斯（F. Blass）提出路加写了两个版本的《使徒行传》， δ 抄本是第一个版本， β 抄本是第二个版本，扎恩（T. Zahn）也赞同这种观点，但这种观点经不起仔细的推敲。

即使 β 抄本优于 δ 抄本，这也并不能说 β 抄本就是原经文。福音书和《使徒行传》的《贝蒂蒲草纸抄本集》表明在我们发现 β 抄本的前一个世纪，埃及就已经出现福音书抄本——或至少已有《马可福音》抄本——这种抄本类似于凯撒利亚抄本，与 β 抄本很像，但与 δ 抄本也存在密切联系。我们必须承认《使徒行传》“凯撒利亚”抄本确实存在，而且它可能比 β 抄本更接近于原经文。塔斯克（R.V.G. Tasker）（*JTS*, 38 [1937], 383 起）发现 “ p^{45} ” 抄本是已保存下来的《使徒

text of Acts as well and that it may represent the original text even better than the β text. R.V.G. Tasker (*JTS*, 38 [1937], 383ff.) finds “that the text of p ⁴⁵, the oldest Egyptian fragments of Acts preserved, is a distinctive ‘non-Western’ text, probably older than the texts of the great uncials and of D, and presenting the same kind of characteristics as that known as the Caesarean text of the Gospels, and that possibly it is the text used by Origen.”

III. Author.-The traditional ascription of the authorship of Acts to Luke the physician can be traced back to the 2nd century. The earliest extant explicit statement to this effect comes in the anti-Marcionite prologue to the Third Gospel. This prologue begins by saying, “Luke, a physician by profession, belonged to Antioch in Syria,” and after giving an account of him as author of the Third Gospel, goes on: “And afterwards the same Luke wrote the Acts of the Apostles.” The Muratorian Canon ascribes the authorship of both documents to “Luke the physician.” Irenaeus, Tertullian, and Clement of Alexandria toward the end of the 2nd cent., Origen in the 3rd cent., Eusebius and Jerome in the 4th cent., and other early writers add their consentient testimony.

The tradition that the author of Acts was a native of Syrian Antioch probably goes back to a still earlier date in the 2nd cent., to the time when the Western recension of the text of Acts took shape, for the Western text of Acts 11:28 opens with the words “And when we were gathered together ...”—the scene being the church in Antioch. Possibly the same

行传》的最古老埃及语残本，它是与众不同的“非西方”抄本，可能比安色尔字体抄本和《伯撒抄本》更古老，与福音书的凯撒利亚抄本特点相同，可能就是俄利根使用的抄本。

III. 作者。传统上认为《使徒行传》的作者是路加医生，这个说法可以追溯到公元 2 世纪。最早明确提出路加是《使徒行传》作者的著作就是反马吉安路加福音序言。这篇序言的开篇提到：“路加是一位医生，生于叙利亚的安提阿”，他在阐明《路加福音》的作者后，又接着写到：“后来路加又写了《使徒行传》”。《穆拉多利经目》认为这两卷书的作者都是“路加医生”。公元 2 世纪的爱任纽、特士良和亚历山大的革利免、3 世纪的俄利根、4 世纪的优西比乌和耶柔米，以及其他早期的作家都赞成这种说法。

《使徒行传》的作者是叙利亚安提阿人这一传说可以追溯到公元 2 世纪早期，此时《使徒行传》西方修订版已经成书，因为西方抄本的《使徒行传》11:28 以“当我们聚集的时候……”开头——这件事发生在安提阿。可能相同的修订版——或其他早期作品——实际上在《使徒行传》20:13 中提到了路加这个名字，即把

recension—or else another early one—appears actually to have named Luke in 20:13, replacing “we” by the phrase “I Luke and those who were with me” (so Ephrem, comm. *In loc.*).

This leads one to pay more careful attention to those parts of Acts in which the narrative is related in the 1st person. There are three points at which the narrative changes from the 3rd person to the 1st person plural, and the unobtrusive way in which this transition is made suggests most naturally that this is the author’s way of indicating that he himself was present at the events following. The three “we” sections of Acts (so called because they are characterized by the use of that pronoun) are 16:10–17; 20:5–21; 27:1–28:16. The view that this usage indicates that the author himself was present at the events described is supported by the fact that these passages are integral to the whole narrative of Acts and exhibit the same traits of style and language as the rest of the book. A writer who used the travel diary of someone else would either have indicated the source of such important eyewitness information more plainly, or, if he worked over the language of the diary in order to assimilate it to his own style, would hardly have left the first-person forms intact.

If this is correct, the author of Acts was a traveling companion of Paul. Several of these companions are named in the extant Epistles; and of these persons Luke is one of the few not excluded for various reasons from consideration as the possible author of Acts. We have to exclude, for example, all those

“我们”换成了“我路加和同我一起的人” (so Ephrem, comm. *In loc.*)。

这促使人们更加关注《使徒行传》中以第一人称进行叙述的部分。有三处经文将第三人称改成了第一人称复数，这种不太唐突的人称转换最能说明作者本人参与了下面要叙述的事件。《使徒行传》中有三处可以称之为“我们”的章节（因为其中使用了“我们”这个人称代词，所以才这样命名这些章节），这些章节分别是《使徒行传》16:10-17；20:5-20；27:10-28:26。这些段落是《使徒行传》所有故事中不可分割的一部分，而且与本书其他部分在语言和风格上完全相同，这证明作者本人参与了本书中描述的事件。一个作者使用别人的旅行日记，要么是为了更清晰地阐述见证信息的来源，要么，即使他将别人的日记转化成自己的风格，都无法以第一人称的形式叙述。

如果这种说法是正确的，那么《使徒行传》的作者就是保罗传道旅程中的一位同工。现存的书信中提到了几位同工；由于各种原因，路加是少数几个被认为可能是《使徒行传》作者的人之一。在被称之为“我们”的那段经文中，以第三人称被提及的保罗的同工都不是《使徒行传》的作者。假

companions of Paul who are named in the 3rd person in the “we” passages. The narrator accompanied Paul to Rome, and in the period following their arrival there “Luke, the beloved physician” (Col. 4:14) is mentioned by Paul as one of his companions—if (as seems most probable) it was from Rome that Paul wrote to the Colossians. This does not prove that Luke was the narrator, but it is consonant with the unanimous tradition since the 2nd cent. about the authorship of Acts. Luke plays such an inconspicuous part by name in the NT that it is unlikely that the tradition of his being the author of Acts (and of the Third Gospel) would have arisen without some real foundation in fact.

The element of medical diction in the vocabulary of Acts cannot in itself be held to establish the claim that the author was a physician. W. K. Hobart’s thesis is offset by H. J. Cadbury’s criticisms in *Style and Literary Method of Luke*. But if we can conclude on independent grounds that the author was Luke the physician, the medical diction certainly illustrates, and perhaps even supports, that conclusion.

There is no direct statement in the critically established text of Acts to support the tradition that Luke was a native of Syrian Antioch. He does, however, show a great interest in Antioch. Apart from the account of the beginnings of the church in Antioch (chs. 11, 13), it may be of some significance that, of the seven deacons of the Jerusalem church whose names are given in 6:5, the only one whose home town is mentioned is “Nicolaus a proselyte of

如保罗在罗马写的《歌罗西书》（情况），叙述者陪同保罗去罗马，在他们到那里之后，保罗提到了他的其中一位同工“所亲爱的医生路加”（西 4:14）。这并不能证明路加就是这个叙述者，但是它却符合自公元 2 世纪以来的一贯传统。路加的名字在《新约》中并不显眼，路加是《使徒行传》（《路加福音》）的作者的傳統说法不可能是毫无事实根据的。

《使徒行传》中少量的医药词汇不能证明其作者是一位医生。卡德伯里在 *Style and Literary Method of Luke* 中的批判驳斥了何巴特 (W. K. Hobart) 的论点。但是我们可以根据独立的证据证明路加医生是《使徒行传》的作者，那么这些医学用语显然可以说明，甚至可能证明这一结论。

《使徒行传》的批判性经文中的间接描述不能证明路加是叙利亚安提阿人。然而他确实对安提阿很感兴趣。除了关于早期安提阿教会的描述（11 章和 13 章），还有一个描述可能非常重要，在《使徒行传》6:5 中提到的耶路撒冷教会的七个执事中，只提到了“进犹太教的安提阿人尼哥拉”的家乡。如果路加确实是安提阿人，我们可以认为路加是安提阿城中接受塞浦路斯人和古利奈人所传福音的希腊人之一，这些福音传道者因为司提反的

Antioch.” If Luke was indeed an Antiochian, we may regard him as one of the Greeks of that city evangelized by the men of Cyprus and Cyrene who went there because of the persecution that followed Stephen’s death (11:20). That he was a Greek, in common with Epaphras and Demas, seems plain from Col. 4:10–14, where Paul’s Jewish-Christian companions at the time of writing (Aristarchus, Mark, and Jesus Justus) are mentioned separately from the others. Luke appears, in fact, to be the only gentile writer in the NT, and indeed in the whole Bible.

IV. *The Book.*-Luke (hereinafter designating the author by this name) sets out his purpose for writing his twofold history in the prologue that introduces the Third Gospel (Lk. 1:1–4); this should be read as his prologue not to that Gospel only but to the whole work of which the Gospel forms Book One.

It appears from the prologue that the writer himself could not claim to be an eyewitness of the events narrated in his history from the beginning, although he had access to the information such eyewitnesses could supply. He was not the first to draw up an account based on information of this kind, but he claims for his account that it rests upon thorough and accurate inquiry, and that it is arranged in a proper sequence.

The title “most excellent” (Gk. *krátistos*) by which Theophilus is addressed may mean that Theophilus was a member of the Roman equestrian order, or it may be used more loosely as a title of honor. The title is omitted when Theophilus is again

死而遭到迫害，然后来到了安提阿（徒 11:20）。《歌罗西书》4:10-14 似乎明确提到路加与以巴弗和底马同是希腊人，保罗在写作过程中分别介绍了犹太基督徒同工（亚里达古、马可和又称为犹太士都的耶数）和其他同工。在《新约》中，乃至整本《圣经》中路加实际上是唯一一位外邦作家。

IV. 《使徒行传》。路加（以下这个名字均表示作者）在介绍《路加福音》的序言中表明他定意要写两部历史记录（路 1:1-4）；不应该仅仅将这个序言视为《路加福音》的序言，而应该将它视为所有路加作品的序言，《路加福音》只是其中的一本书。

从序言中可看出作者不是起初就见证了他叙述的这段历史，但是他也可以提供见证者提供的信息。路加不是第一个根据这类信息描述事件的人，但他说这些事他都详细考察过了，而且是按着次序写出的。

称提阿非罗为“尊敬的”（希腊语 *krátistos*）可能可能表明提阿非罗是罗马骑士团的一位成员，或可能表明这个词只是一种可以随意使用的敬称。《使徒行传》1:1 在开头提到提阿非罗时省略了这个称谓，但不能从中得出

addressed at the beginning of Acts (1:1), but no certain inference can be drawn from this. All that we can gather with complete certainty is that Theophilus had already received some information about the rise and progress of the Christian movement—not necessarily as a catechumen—and that Luke was concerned to see that his information was as trustworthy as possible.

Luke traces the history of Christian beginnings from the events immediately preceding the birth of Christ (7 B.C.?) down to the end of Paul's two years' detention in Rome (A.D. 60–62). He does this in two volumes, the first carrying the story as far as the appearance of the risen Christ to His disciples in Jerusalem, the second taking up the story at that point and telling how, in accordance with the commission given to the disciples by the Lord at that time, the good news was carried stage by stage from Jerusalem to Rome. These two volumes are the longest books of the NT, the Gospel being somewhat longer than Acts. It looks as if the author in both volumes recorded as much as could be contained in a papyrus roll of normal length.

It has been suggested (e.g., by W. M. Ramsay and T. Zahn) that Luke projected a third volume, but there is no adequate evidence for this. Ramsay argued that the opening words of Acts, where the Third Gospel is referred to as the *prōtos λόγος* (lit. “first volume”), imply that a third volume was projected. This argument might have had some substance had Luke been writing in the classical Greek of an earlier date, but it is not conclusive for the Hellenistic idiom, in which *prōtos* can

任何确切推论。我们唯一可以确定的是提阿非罗已经对基督教运动的兴起和发展有所了解，但他未必是新信徒，而路加希望他的信息能尽可能地让人信服。

路加根据基督诞生之前的事件（公元前 7 世纪[时间不详]）将基督教兴起的历史追溯至保罗被囚禁罗马那两年的最后时期（公元 60-62 年）。他共写了两卷书，第一卷讲述复活的耶稣在耶路撒冷向祂的门徒显现的事，第二卷在此基础上，讲述了门徒依照耶稣对他们的吩咐，将福音从耶路撒冷一步步传到罗马。这两卷书是《新约》中最长的两卷书，《路加福音》比《使徒行传》略长。作者编写这两卷书时，似乎想让这份普通长度的蒲草纸书卷尽量多记录一些内容。

有人认为（如拉姆塞[W. M. Ramsay]和扎恩[T. Zahn]）路加原打算再写一卷书，但是没有充足的证据能证明这一点。拉姆塞认为《使徒行传》的开头表明作者原计划写第三卷书，《路加福音》在开头部分被称为 *prōtos λόγος*（字面意思“第一卷书”）。如果路加用早期的古典希腊语写作，那么这个论点可能还有几分道理，但并不能因此确定这个希腊习语的含义，在这个习语中，*prōtos* 可以表示“从前的”，也可以表示“第一”；拉姆塞

mean “former” as readily as “first.” Whether Ramsay is right in saying that “no one can accept the ending of *Acts* as the conclusion of a rationally conceived history” (*SPT*, pp. 351f.) is perhaps one of those questions of taste about which dispute is idle; but in point of fact many readers can and do so accept it. Luke has brought Paul to Rome, and leaves him preaching the kingdom of God in the heart of the empire, “none forbidding him.” He has in fact carried out his program; and over against Ramsay’s opinion we may set the note at the end of *Acts* in J. A. Bengel’s *Gnomon* (Eng. tr., 7th ed. 1877): “The victory of the word of God: Paul at Rome, the climax of the Gospel, the end of *Acts* ... It began at Jerusalem; it ends at Rome. Here, O Church, thou hast thy ground-plan; it is thine to preserve it and to guard thy deposit.”

About the beginning of the 2nd cent.—quite soon, in fact, after the publication of the Fourth Gospel—the Gospel records of Matthew, Mark, Luke, and John were gathered into one collection and began to circulate as a fourfold Gospel. One consequence of this was that the first volume of Luke’s history was detached from the second and attached to the other three Gospels. Possibly a minor textual adjustment was made at the end of Luke and the beginning of *Acts* at this time, the words “and was carried up into heaven” being added to Lk. 24:51, and “he was received up” added in *Acts* 1:2. But a more important result was the special place that *Acts* had henceforth to occupy in the NT canon.

About the time the four Gospels were

说, “没有人会接受《使徒行传》的结尾是合理历史记录的总结” (*SPT*, 351-352 页), 这种说法正确与否可能已有定论。但是实际上许多读者能而且确实接受这一说法。路加带着保罗去罗马, 并让保罗在罗马帝国的首都传播神国的福音, 竟“无人阻止他”。他实际上完成了他的计划; 我们可以在本格尔 (J. A. Bengel) 的 *Gnomon* (1877 年英译本, 第 7 版) 中看出《使徒行传》是路德所作的最后一卷书, 这正好与拉姆塞的观点相反, 本格尔说: “神的道得胜: 保罗在罗马, 福音传播达到高潮, 《使徒行传》结篇……传道始于耶路撒冷; 结束于罗马。哦, 教会, 你完成了你的最初计划; 你要继续传道, 并保护传道的成果。”

约公元 2 世纪初, 事实上就是第四福音书出版后不久, 《马太福音》《马可福音》《路加福音》和《约翰福音》被收录成一本福音集, 并开始以四福音书合集的形式向四处传播。这就使路加的第一部作品与他的第二部作品分离开来, 却与其它三福音书关联在了一起。因此人们当时可能对《路加福音》的开头和《使徒行传》的结尾内容作了稍微的调整, 比如将“被接到天上去”这句放在《路加福音》24:51 中, 而将“祂被接上升”添到《使徒行传》1:2 中。但最重要的结果是, 自此以后《使徒行传》成为新约正典中非常特殊的一卷书。

当四福音书被收录在一起, 另一部作

brought together to form one collection, another collection was also taking shape—the collection of the Epistles of Paul. These two collections—“The Gospel” and “The Apostle,” as they were called—make up the greater part of the NT. But there would be a hiatus between the two collections if it were not for Luke’s second volume, which played an important part in relating the two to each other. Luke’s second volume provides a general sequel to the fourfold Gospel, since it was from the beginning the proper sequel to the Third Gospel. Besides, it provides the historical background against which a great part of the Pauline corpus can be more readily understood, and—more important still—it provides clear and convincing evidence for the validity of the apostolic claims Paul makes for himself in his letters.

But the importance of Luke’s second volume was further underlined as a result of the debate that was stirred up by Marcion (*ca.* A.D. 140). Marcion regarded Christ as the revealer of a completely new religion and maintained that Paul was the only apostle of Christ who preserved that religion in its purity. He drew up what he believed to be the true canon of divine scripture for this new age. Marcion’s canon comprised two parts—“The Gospel” (a suitably edited recension of the Third Gospel) and “The Apostle” (a similarly edited recension of the first ten Pauline Epistles). The publication of Marcion’s canon was a challenge and stimulus to the Roman church and the other churches that shared the catholic faith that Marcion rejected. They now defined with greater precision what they accepted as the canon of holy scripture.

品集也成型了，那就是保罗书信集。这两本书集当时被称为“福音书”和“使徒书信”，它们是《新约》的重要组成部分。但是如果没有《使徒行传》，这两本书集中就少了一部分内容，《使徒行传》在关联这两卷书中发挥了重要的作用。《使徒行传》是四福音书的续集，这是因为起初它就是《路加福音》的续集。除此之外，它还为充分理解保罗的作品提供了历史背景，更重要的是，它为保罗书信中话语的有效性提供了清晰而令人信服的证据。

而且由马吉安（约公元 140 年）发起的辩论进一步强调了《使徒行传》的重要性。马吉安认为耶稣基督是全新宗教的启示者，而保罗是基督使徒中唯一保留纯正信仰的使徒。马吉安按照他的想法为全新的时代编纂了一本圣经正典。马吉安的圣经正典包含两个部分——“福音书”（《路加福音》的合理修订版）和“使徒书信”（保罗前十封书信的类似修订版）。马吉安正典向罗马教会和其他坚持天主教信仰（马吉安反对这种信仰）的教会发起了挑战，并刺激了他们。这些教会现在更加准确地定义了圣经正典。在他们看来，新约正典不能取代旧约正典，而是完全应验了《旧约》，所以二者同等重要。在他们看来“福音书”不只是一本书，而是四本书，而这四本书包含了马吉安篡改的圣经正典中的一卷书的原稿。在他们看来“使徒书信”也不是十封信，而是包

For them the NT canon did not supersede that of the OT but stood alongside it as its proper fulfillment. For them “The Gospel” comprised not one document only but four, and these four included the true form of the one that Marcion had published in a garbled edition. For them “The Apostle” comprised not ten but thirteen Pauline Epistles, and letters of other apostles as well. Linking “The Gospel” and “The Apostle” together, the second volume of Luke’s history had greater importance than was ever before attached to it, for not only did it present irrefragable proof of Paul’s apostleship but it presented evidence of the apostleship of the other apostles too—those whom Marcion had repudiated as false apostles and corrupters of the truth. Its “pivotal” place in the Christian canon (to use Harnack’s epithet) was appreciated now as it could not have been before, and this appreciation was expressed by its being given the position between “The Gospel” and “The Apostle” which it has occupied since then. It is from this time, too, as we have said, that we find this document called the Acts of the Apostles.

This account of the origin of Acts and its role in the definition of the NT canon has not, however, been unanimously accepted. A notable challenge to it has been presented by J. Knox in *Marcion and the NT*. He argues that Marcion’s Gospel was not adapted from the Third Gospel, but from an earlier Gospel writing from which the present Third Gospel also was derived; and that Marcion’s Gospel resembles this earlier form more closely than the Third Gospel does. The Third Gospel as we know it, in

括十三封保罗书信和其他使徒的书信。由于路加的第二部作品将“福音书”与“使徒书信”连接起来，所以这卷书比从前任何时候都要重要，因为它不但为保罗使徒的职分提供了不可辩驳的证据，同样也为其他使徒的职分提供了证据，而马吉安认为其他使徒都是歪曲真理的假使徒。《使徒行传》在基督教正典中的“关键”地位（按哈纳克[Harnack]的说法）比昔日更高，这是由于它将“福音书”和“使徒书信”连在了一起，因此从那时起它就占据了重要的地位。也是从那时起，我们发现这卷书被称为《使徒行传》。

然而关于《使徒行传》的起源和它在新约正典中作用的描述尚没有被一致认可。诺克斯（J. Knox）在 *Marcion and the NT* 中明确反驳了这一点。他辩论道：马吉安的福音书不是根据《路加福音》改编的，而是根据现今的《路加福音》所参考的更为早期的那本福音书改编的；马吉安的福音书比《路加福音》更接近于原稿。我们所知道的《路加福音》是反马吉安福音书的修订版，是以马吉安福音书为基础的扩充作品。同样，诺克斯（Knox）也认为正典形式的《使徒行

fact, is an anti-Marcionite revision and expansion of the work that underlay Marcion's Gospel. Similarly, Knox maintains, Acts in its canonical form is an anti-Marcionite work of the 2nd century. In view of Marcion's appeal to the unique authority of Paul, it was necessary for catholic Christians not only to claim Paul for themselves in a more complete form than Marcion recognized, but to defend their recognition of the other apostles. This they did not only by acknowledging as canonical certain writings ascribed to apostles other than Paul, but in particular by appealing to a work that established their authority. The authority of Peter and John and their fellow apostles was unquestioned in the catholic Church; if Paul (as Marcion averred) really repudiated them as false apostles, then the catholic Church must repudiate Paul. If, on the other hand, Paul was not to be repudiated, it must be shown, more conclusively than Paul's letters could be made to do, that Paul had acknowledged the authority of the Twelve. There was need for an authoritative document that, without disparaging Paul's apostleship, subordinated him to the Twelve. And, says Knox, just such a book became suddenly available *ca.* A.D. 150—a book “*of which there is not a single clear trace before this time*” (p. 119).

Linguistically, Knox would bracket Acts along with most of the peculiarly “Lukan” parts of the Third Gospel as dating from this time; the unknown author, who has impressed his style on the whole twofold work, took the original document underlying Marcion's Gospel and worked it over in the catholic interest, and added the “second treatise,”

传》是公元 2 世纪反马吉安作品。由于马吉安承认保罗的独特权柄，所以天主教徒必须比马吉安更全面地认可保罗的使徒地位，同时还要为其他使徒的地位辩护。他们不仅要承认保罗之外其他使徒作品的正典地位，而且要认可那些确立使徒权柄的作品。彼得和保罗以及他们的同工使徒的权柄在天主教会内是不容置疑的；如果保罗（如马吉安所断言的）真的认为其他人是假门徒，那么天主教会也会拒绝保罗的使徒地位。另一方面，如果保罗没被拒绝，那么天主教会一定比保罗书信中更明确地表明，保罗承认十二使徒的权柄。因此需要一部不毁谤保罗的使徒地位，并且承认他是十二使徒之一的权威作品。诺克斯（Knox）说，恰好约公元 150 年出现了这样一个作品——“在这之前没有一部作品中有这样明确的证据”（119 页）。

从语言学方面讲，诺克斯（Knox）将《使徒行传》与《路加福音》中大部分特别的“路加”部分归为这一时期的作品；这位不知名的作者让人们对这两部作品的风格印象深刻，他使用了构成马吉安福音书基础的原稿，并按照天主教的关注点来研究它，并形成了“第二部作品”——《使徒行传》，《使徒行传》“起到了抬高保

the book of Acts, which “serves the double purpose of exalting and idealizing Paul and at the same time definitely subordinating him to the leaders at Jerusalem” (p. 120).

V. Date.-One weighty argument against the view that Luke-Acts is a mid-second-century work is that the historical, geographical, and political atmosphere of Luke-Acts as a whole, and of Acts in particular, belongs to the 1st cent. and not to the 2nd. The investigations of W. M. Ramsay and A. Harnack, carried out along quite independent lines, set the first-century date on a firm foundation.

When Ramsay began his career of archeological research in Asia Minor in 1880, he did so as one who was “quite convinced” by the “ingenuity and apparent completeness of the Tübingen theory.” But as he found himself increasingly brought in contact with Acts “as an authority for the topography, antiquities, and society of Asia Minor,” he “gradually came to find it a useful ally in some obscure and difficult investigations” relating to the 1st century. He has left on record the impression that was made on him when he recognized that the reference to Lystra and Derbe as “cities of Lycaonia” in Acts 14:6, with the corollary that Iconium was a city of Galatian Phrygia, was (contrary to his previous belief) historically and geographically justified. He came to realize more and more that the most serious objections against accepting it in its entirety as a first-century work were the result of mistaken presuppositions (cf. *The Bearing of Recent Discovery on the Trustworthiness of the NT* [1915], pp.

罗和美化保罗的双重目的，同时明确了保罗的地位低于耶路撒冷领袖的地位”。

V. 日期。关于《路加福音》和《使徒行传》是 2 世纪中期作品的这一观点有个非常大的争议，即《路加福音》和《使徒行传》（尤其是《使徒行传》）中描述的历史背景、地理环境和政治制度都属于 1 世纪，而不属于 2 世纪。拉姆塞 (W. M. Ramsay) 和哈纳克 (A. Harnack) 经过独立的调查研究，找到了这两本书成书于公元 1 世纪的明确证据。

当拉姆塞 (Ramsay) 于 1880 年在小亚西亚开始进行考古研究时，他“完全相信了杜平根 (Tübingen) 理论的独特性和表面完整性”。但是随着他逐渐研究《使徒行传》，他越来越认为这部作品是研究“小亚细亚地理学、古代历史和社会的权威之作”，他“逐渐发现这部作品是调查 (1 世纪) 某些晦涩难懂方面的有用工具”。如当他发现《使徒行传》14:6 中路司得和特庇指的是“吕高尼的城”，并发现以哥念就是加拉太弗吕家的推断 (与他之前的观点相反) 符合历史学和地理学依据时，他把这些想法记录下来。他越来越发现，由于人们错误的推论，所以他们坚决驳斥《使徒行传》完全是 1 世纪的作品 (参: *The Bearing of Recent Discovery on the Trustworthiness of the NT* [1915], 16-17 页, 35 起, *et passim*)。我们必须十分注重这些历史学和考古学证据; 事实上, 没有人期望能够在一部 2 世纪中期的作品中看到《使徒行传》中所反映出的关于 1 世纪中期的人物和情况的信息。

16f., 35ff., *et passim*). This form of historical and archeological evidence must be allowed full weight; in fact, Acts displays an acquaintance with the persons and situations of the middle years of the 1st cent. that one would not expect in a tendentious work written in the middle of the 2nd century.

As for external evidence, there are few indubitable references to Acts in the first half of the 2nd century. After that time there is no lack of evidence. The succession of apocryphal books of “Acts” (the “Acts of John,” the “Acts of Paul,” etc.) appearing from *ca.* A.D. 150 on implies not only the existence of Acts as a model, but also its established recognition as authoritative. Justin Martyr (*ca.* A.D. 150) makes a fairly clear allusion to the opening paragraph of Acts (*Apol.* i.50). Earlier still, the reference in Polycarp’s Epistle to the Philippians (1:2), written *ca.* A.D. 120, to Christ as the one “whom God raised up, having loosed the pangs of Hades,” may be regarded with some confidence as a quotation of Acts 2:24. The account of the death of Judas Iscariot given by Polycarp’s contemporary Papias has been thought (by E. J. Goodspeed and others) to be based upon the account in Acts 1:18f., but this is uncertain.

The evidence for assigning an early second-century date to the formation of the fourfold Gospel, with its implications for the first-century dating of all four documents that it incorporated, has an inevitable bearing on the date not only of Luke but of Acts. And if Goodspeed was right (as he very well may have been) in thinking that the beginning of the

关于外部证据，在 2 世纪前半叶很少有明确提到《使徒行传》的证据。在这一时期之后出现了大量关于《使徒行传》成书日期的证据。约公元 150 年之后相继出现的次经行传（“约翰行传”，“保罗行传”等）表明，当时不仅存在一部正典《使徒行传》，而且这部作品已被认为是权威之作。殉道者游斯丁（约公元 150 年）显然暗指了《使徒行传》开头片段（*Apol.* i.50）。更早时期，约公元 120 年《坡旅甲致腓立比人书》1:2 中提到，基督就是“神叫祂复活，将死的痛苦解除”的那位，这可能引用的是《使徒行传》2:24 的内容。坡旅甲同时代的帕皮亚关于加略人犹大死亡的描述（E. J. Goodspeed 等人）被认为以《使徒行传》1:18-19 中的描述为依据，但尚无法确定这种说法。

四福音书早在公元 2 世纪就已经成书的证据不仅与《路加福音》的成书日期有关，而且与《使徒行传》的成书日期有关，这一证据也暗示出包含在四福音书中的四卷书早在公元 1 世纪就已经成书。古德斯皮德（Goodspeed）认为受《使徒行传》出版的刺激，保罗书信从 1 世纪末期开始收录成书，如果这一说法是正确

collection of Paul's letters toward the end of the 1st cent. was stimulated by the publication of Acts, there is a further indication in favor of a first-century date.

But even if the first-century date of Acts appears to be established, we have to consider further in which decade of the 1st cent.—i.e., in which of the last four decades of that century—the composition of the book is to be placed.

There is much in Luke-Acts, and especially in Acts, suggesting that the work was written quite soon after the last event recorded in the twofold history, the termination of Paul's two years of custody in Rome (Acts 28:30f.), the two years in question being probably A.D. 60 and 61. This at any rate provides a fixed *terminus a quo*. "From this," says Jerome, "we understand that the book was written in the same city" (*De viris illustribus* 7)—probably implying that it was completed at the end of these two years.

The following considerations may be urged in support of such an early dating:

(1) Luke shows no sign of dependence on Paul's Epistles. Yet these are so obviously a primary source of information about Paul that anyone writing an account of his career after they had begun to circulate generally among the churches could hardly have avoided making use of them. But Luke is so far from using them as a source that it becomes at times considerably difficult to reconcile his accounts of Paul's movements with theirs. E. J. Goodspeed has suggested that it was the publication of Acts that first revived an interest in

的,那么就进一步证明了《使徒行传》早在1世纪就已经写成。

但是即使《使徒行传》似乎是公元1世纪成书的,那么我们也必须考虑到到底是公元1世纪哪个年代成书的——也就说这卷书是在公元1世纪最后四十年中的哪一年写成的。

《路加福音》和《使徒行传》(尤其是《使徒行传》)中有很多证据表明,以两部分历史记录的最后事件发生之后不久、保罗结束在罗马的两年监禁之后(徒28:30-31)不久,《使徒行传》就已经成书,保罗有可能是在公元60年和61年被囚于罗马。这至少提供了一个固定的“起始年代”。耶柔米说:“由此可知,这卷书也写于这座城市”(De viris illustribus 7)——这可能暗指《使徒行传》是在保罗两年狱期结束时完成的。

下面的这些理由可能支持《使徒行传》很早期已经成书之说:

(1)《路加福音》没有征引保罗的书信。不过,保罗书信显然是研究保罗的主要参考资料,保罗的这些书信在教会内被普遍传读之后,任何想要撰写保罗生平的人都不可能不参考这些书信。但路加根本没有将它们当作原始资料,有时他对保罗活动的描述也与其他人的描述严重不符。古德斯皮德(E. J. Goodspeed)认为《使徒行传》的出版率先点燃了教会研究了保罗的兴趣(正说上文所说),并刺激了人们收集保罗书信(这本书在成书之后没有马上被广泛“发行”)。另一方面,诺克斯(Knox)认为由于缺

Paul among the churches and (as has been noted) stimulated the collection of his Epistles. (The wider “publication” of the book did not necessarily follow immediately upon its composition.) Knox, on the other hand, aware of the difficulty presented to a second-century dating of Acts by the lack of reference to Paul’s Epistles, offers a suggestion in line with his main position: that the Epistles of Paul were “under a cloud” in catholic circles because of Marcion’s use of them, and “Acts undertakes to bring Paul, but *not necessarily his epistles*, into the light again.... Paul’s only connection with church letters in the Acts of the Apostles is *as the bearer of a letter written by the Twelve*” (pp. 134f.). But there is no evidence at all that Marcion’s use of Paul’s Epistles reduced their prestige in the eyes of anti-Marcionites. Knox further urges that the apparent lack of knowledge of Paul’s Epistles in Acts is a difficulty for any dating of Acts. But the difficulty becomes less the earlier we date Acts, and it is reduced to a minimum if we date it in the sixties of the 1st century.

(2) Luke gives no hint that Paul had died by the time he wrote his history—not even in Paul’s words to the Ephesian elders in Acts 20:25 (“I know that all you ... will see my face no more”). Paul’s intention at this time was not to return to the Aegean area after his visit to Jerusalem but to evangelize Spain (cf. Rom. 15:23ff.), and that sufficiently accounts for his language here. Had Luke written after Paul’s death—which may be dated in A.D. 64 or a year or two later—his knowledge of the circumstances of Paul’s death would perhaps have given a definite color to some of his writing and

乏保罗书信中的引证，《使徒行传》写于二世纪的说法很难令人信服，他提出了他的主要观点：由于马吉安使用了保罗书信，它们在天主教会内“失宠”，而“《使徒行传》试图竭力阐明保罗，未必想竭力阐明保罗书信……，在《使徒行传》中，保罗与教会书信的唯一关联是，他被视为“十二使徒书信的见证”（134-135页）。但没有任何证据可以证明，马吉安使用保罗书信削弱了这些书信在反马吉安派心目中的威望。诺克斯（Knox）进一步强调，《使徒行传》中显然未提及保罗书信的事实增加了确立《使徒行传》成书日期的难度。但是我们认定《使徒行传》的成书时间越早，这个难度就越低，如果我们认为这卷书早在公元1世纪60年代就已经成书，那么这个难度就降到了最低。

(2) 路加并没有暗示出他在书写保罗的人生记录时保罗已经去世，甚至在《使徒行传》20:25中保罗对以弗所长老所说的话（“如今我晓得……你们以后都不得再见我的面了”）也没有暗示出保罗将死。保罗当时并不打算在访问耶路撒冷之后回到爱琴海地区，而是打算去西班牙传道（参：罗15:23起），他的话已经很充分说明了这一点。如果路加是在保罗去世后才开始写作——可能是在公元64年或之后一两年，那么路加的作品可能会明确地体现出他知道保罗去世时的情况，《使徒行传》也就几乎不会以如此自信的记录收尾。

Acts would hardly have finished on such a confident note.

(3) This last point applies not only to Paul's death but to the whole Neronian persecution in which Paul's death was traditionally an incident. The attitude to the Roman power throughout Acts makes it difficult to believe that this persecution had actually begun, or was now a matter of history. The impartiality with which the representatives of the imperial power treat the Christian missionaries in Acts reflects a situation that had completely disappeared by the end of the century. Yet it was Paul's experience of this impartial dealing that encouraged him to expect a favorable hearing before the supreme tribunal in Rome. A work written after A.D. 64 would scarcely have given its readers such an optimistic impression of the situation in Rome two or three years before that date.

(4) Another event that would have left its mark on Acts if it had already taken place was the Jewish revolt of A.D. 66 and the consequent destruction of the city and temple of Jerusalem four years later. This crisis was so epochal for both Judaism and Christianity that a clear difference in outlook can be noted between literature reflecting the period preceding it and that reflecting the subsequent period. Brandon (pp. 208ff.) argues that the Lukan writings reflect a later phase than Mark does of the new situation that arose after A.D. 70. Furthermore, Brandon holds that Acts represents a further stage than Mark does in the process of rehabilitating Paul, and also contains "a covert polemic" against the Christianity of Alexandria, which he believes had succeeded

(3) 这最后一点不仅适于描述保罗之死，而且适于描述尼禄迫害基督徒整个件事，传统上认为保罗之死是发生在尼禄迫害期间的一件事。《使徒行传》通篇对罗马政权的态度使人很难相信这场迫害实际上已经开始，或当时已经成为历史。《使徒行传》中罗马政权代表对基督徒的公平态度反映出了在那个世纪末就已经完全消失的历史形势。而保罗被公平对待的经历促使他希望在罗马最高法庭面前得到有利于他的审讯。公元 64 年之后的作品几乎不会在此前两三年就让读者对罗马形势产生乐观的印象。

(4) 还有一件事（如果已经发生）势必会在《使徒行传》中留下印记，那便是公元 66 年犹太人的反抗，结果这座城市被摧毁，四年之后耶路撒冷圣殿也被摧毁。这一事件对犹太教和基督教都具有划时代的意义，从描述犹太人反抗之前和之后的文献中可以清晰地看出作品观点上的差异。布兰顿（Brandon）（208 页起）认为路加的作品中反映的情况晚于马可作品中反映的情况，属于公元 70 年之后出现的新形势。此外，布兰顿（Brandon）认为与《马可福音》相比，《使徒行传》更深入地复原了保罗的形象，而且蕴含着一种驳斥亚历山大基督教教义的“秘密争论”，他认为亚历山大成功地超越了耶路撒冷，“成为犹太基督教教义和反保罗教义的根据地”。但是路加则强调犹太人对福音

Jerusalem “as the citadel of Jewish Christianity and of opposition to Pauline teaching.” But Luke, who emphasizes Jewish opposition to the gospel throughout the cities and provinces of the empire, nowhere suggests that the “crooked generation” had met with the judgment from which Peter on the day of Pentecost urged his hearers to save themselves (Acts 2:40). In this matter, of course, the evidence of the Third Gospel must be considered as well as that of Acts, and it is in the former that many expositors have found the plainest references to the destruction of Jerusalem as having already taken place. If it were established that the canonical Gospel of Luke does in fact presuppose the events of A.D. 66–70, one might consider whether the “former treatise” to which Acts originally formed the sequel might not have been some form of “Proto-Luke” (cf. C.S.C. Williams, *Expos.T.*, 64 [1952/53], 283f.). As it is, however, the language in the Third Gospel that has been widely taken to reflect the conditions of the siege and fall of Jerusalem may well be accounted for quite differently (cf. C. H. Dodd, *Journal of Roman Studies*, 37 [1947], 47ff.).

(5) The subjects that are accorded prominent importance in Acts, and the theological outlook of the book, also tend very much to suggest a period before A.D. 70. The issue so earnestly disputed before and during the Council of Jerusalem (Acts 15) became progressively less urgent after the 60’s and 70’s of the 1st century. The “primitiveness” that seems to mark the theology of Acts both in substance and in expression is a less certain criterion of date, although it does

传遍帝国城市和省会的反对，并认为“弯曲的世代”已经得到了审判，彼得在五旬节劝诫他的听众要救自己脱离这“弯曲的世代”（徒 2:40）。因此，《路加福音》的证据必定也可以视为《使徒行传》的证据，而且许多释经者发现《路加福音》中明确地提到耶路撒冷已经被毁。如果《路加福音》确实以公元 66-70 年的事件为前提，那么人们可能要想想“前一部作品”到底是不是“原始路加福音”的某种形式，《使徒行传》起初构成了“这部作品”的续篇（参：C.S.C. Williams, *Expos.T.*, 64 [1952/53], 283-284 页）。实际上，人们普遍认为《路加福音》中的语言反映出了耶路撒冷遭围和毁灭的情况，人们很可能对《路加福音》中的语言做出迥然不同的解释（参：C. H. Dodd, *Journal of Roman Studies*, 37 [1947], 47 起）。

(5) 《使徒行传》中极为重要的主题和神学观点也倾向于说明这是一部公元 70 年之前的作品。耶路撒冷会议之前和会议期间与会者曾认真地讨论了这个问题，但公元 1 世纪 60 年代和 70 年代之后，这个问题逐渐变得不太紧迫。这种“原始性”似乎在主旨和表达上展现出了《使徒行传》的神学特征，虽然这种“原始性”是路加忠于资料来源的保证，但它却是一个不太确定的时间标准（参：W. L. Knox, *Acts of the Apostles*, 69 页起）。

confirm Luke's fidelity to his sources of information (cf. W. L. Knox, *Acts of the Apostles*, pp. 69ff.).

(6) The manner in which Acts ends is best explained if Luke stopped at that point because there was no more to relate at the time, i.e., if he wrote at the end of Paul's two years' confinement in Rome. To be sure, there is rhetorical fitness in the climactic note on which he concludes: Paul is left preaching the gospel at Rome without hindrance. But even so we should have expected some more explicit account of how the trial went (if indeed Paul's case ever came to trial), and of what happened to Paul. Even if a third volume was projected—and of this there is no evidence—we should have expected this “second treatise” to be rounded off rather differently. On the other hand the concluding note is sufficiently impressive to make us reject such a suggestion as that Acts was left unfinished because of the writer's death. All in all, no explanation of the manner of the ending seems so satisfying as that which makes Luke carry his story to the actual time of writing.

Against this argument for the early date of Acts, however, there are others that are believed to demand a date later in the century. In addition to the argument that Luke-Acts presupposes the fall of Jerusalem, E. J. Goodspeed enumerates several other reasons, but none of them seems necessarily to point to a later date than the early 60's. In any case, Goodspeed regards Paul's companion Luke as the author of Luke-Acts, and allows that much of his material was gathered earlier. Agreement on the author

(6) 如果路加就此停笔，因为再也没有与这个时间相关的事件，也就是说，如果路加在保罗被囚罗马两年结束时开始写作，那么《使徒行传》的结篇方式就得到了最好的解释。诚然，高潮记录中有一个恰当的修辞，路加总结道：保罗放胆在罗马传讲福音，并没有人禁止。但是即使如此，我们还是希望多得到一些关于保罗如何被审判的细节（如果保罗确实接受了审讯），以及后来发生在保罗身上的事情。即使路加计划写第三本书——况且并没有证据能证明这点——我们还是期待“第二部作品”可以与众不同地完美结篇。另一方面结尾注释令我们无法认同《使徒行传》由于作者去世而没能完成的说法。总而言之，任何关于结尾方式的解释似乎都不太令人满意，因为这些解释使路加把他的故事带到了写作的实际时间内。

然而，其他的论点驳斥了《使徒行传》早期成书的论点，这些反驳论点认为《使徒行传》是一世纪末期成书的。除了《使徒行传》和《路加福音》以耶路撒冷毁灭为前提的论点外，古德斯皮德（E. J. Goodspeed）还列举了其他的几个理由，但似乎没有一个理由能说明《使徒行传》的成书时间必然晚于1世纪60年代。总之，古德斯皮德认为保罗的同工路加就是《路加福音》和《使徒行传》的作者，并承认路加之前就收集了许多写作素材。对《使徒行传》作者的一致

is more important than agreement on the date at which he completed his work. But a date toward A.D. 90 is not inevitably indicated by the points listed by Goodspeed—the literary form and features of Luke-Acts, its infancy and resurrection interest, its doctrine of the Holy Spirit, its interest in punitive miracle, the passing of the Jewish controversy, the interest in Christian hymnody, the church organization reflected, the amplified picture of glossolalia in Acts 2, the fact (as Goodspeed sees it) that Paul is dead and has attained heroic stature, “the situation presupposed by the conception of such a work—the wide success achieved by the Greek mission” (*Intro. to the NT* [1937], pp. 191ff.).

As for the last point mentioned, the Greek mission had already achieved wide success by the year 60. It is not obvious that Acts presumes that Paul is dead; and a man may very well be a hero to his friends even in his lifetime. The various interests noted by Goodspeed had adequate time for their development in the thirty years following the death and resurrection of Jesus—and the miraculous element is no exception. For, quite apart from the question whether these miracles really happened or not, that they are recorded is no argument against an early date. With regard to the “Jewish controversy,” the narrative of Acts 21 indicates that one aspect of this controversy was still live enough in the author’s mind; those who, following in the wake of the Tübingen scholars, view Acts as a reconciliation document, accommodating the Pauline and Petrine positions to each other, largely fail to

意见比对成书日期的一致意见更重要。但古德斯皮德给出的几点理由未必就能证明这卷书写于公元 90 年前后，古德斯皮德给出的理由分别是：《路加福音》和《使徒行传》的文学形式和特点、两卷书对少年耶稣和耶稣复活的关注、两卷书中关于圣灵的教义、它们对惩罚性神迹的关注、犹太人论战的过程、对基督教赞美诗的关注、《使徒行传》2 章对于说方言的详细描述、保罗已死并成为英雄人物的事实（古德斯皮德的观点）和“依据本书中观念所推测出的形势——希腊福音传道取得了巨大的成功”（*Intro. to the NT* [1937], 191 页起）。

正如最后一点所述，希腊福音传道至公元 60 年已经取得了巨大的成功。根据《使徒行传》，不能明确推断出保罗已经死了，甚至都不能明确推断出保罗生前就是他朋友心目中的英雄。古德斯皮德关注的这些事有充足的时间可以在耶稣受难和复活之后的三十年间进一步向前发展——神迹也不例外。且不说神迹是否真的发生了，这些关于神迹的记录在早期是毫无争议的。关于“犹太人的争议”《使徒行传》21 章的叙述表明，对于这场争论的一个方面作者仍然历历在目；杜平根学者觉醒之后，那些将《使徒行传》视为协调之作的人（协调了保罗和彼得的地位）大都无法认识到“犹太化的圣彼得不过是杜平根评论家虚构的人物，根本就没有历史依据”（K. Lake, *Earlier Epistles of St. Paul* [1911], 116 页）。

realize that “the figure of Judaizing St. Peter is a figment of the Tübingen critics with no basis in history” (K. Lake, *Earlier Epistles of St. Paul* [1911], p. 116).

There remains one argument, which is of great weight in the opinion of some: namely, that Luke in both volumes of his history shows dependence on the *Antiquities* of Josephus, published in A.D. 93. If this were so, then Luke-Acts could not be dated earlier than that year, unless we suppose that Luke and Josephus had some contact with each other while they were compiling their respective histories.

Curiously enough, among all the points of contact between Luke’s history and Josephus’, the only ones where Luke is believed to have been dependent on Josephus are points in which he appears to contradict him. The alleged points of dependence in Acts are the references to Theudas (5:36) and to another insurgent of Egyptian provenance (21:38); the detailed differences between the two authors, however, make any such dependence most improbable. Another interesting point of contact between the two writers concerns the death of Herod Agrippa I (cf. Acts 12:20ff.), and in this case both writers give independently authoritative accounts. The arguments for Luke’s linguistic dependence on Josephus prove on examination to lack substance. The matter may be summed up in the words of E. Schürer: “Either Luke had not read Josephus, or else he forgot all that he had read” (*Zeitschrift für wissenschaftliche Theologie*, 19 [1876], 582).

还有一个非常重要的论据：路加的这两个作品都参考了约瑟夫斯公元 93 年出版的《犹太古史》（*Antiquities*）。如果真是如此，那么《路加福音》和《使徒行传》的成书日期不可能早于公元 93 年，除非我们认为路加和约瑟夫斯在创作各自的作品时曾相互借鉴。

奇怪的是，在路加和约瑟夫斯相互借鉴的所有要点中，那些被认为是路加借鉴约瑟夫斯作品的地方似乎都与约瑟夫斯的表述不一致。《使徒行传》中的所谓借鉴之处就是其中提到了丢大（徒 5:36）和另一个作乱的埃及人（徒 21:38）；然而，两位作者在具体细节上的描述差异证明他们不太可能相互借鉴。这两位作者的另一个有趣的关联之处在于他们都提到了希律亚基帕一世的死亡（参：徒 12:20 起），两位作者分别对这件事作了权威描述。路加借鉴约瑟夫斯作品的论点缺乏证据。勒尔（E. Schürer）对此作出了总结：“要么路加没有读约瑟夫斯的作品，要么是他读完之后全部忘记了”（*Zeitschrift für wissenschaftliche Theologie*, 19 [1876], 582）。

VI. Sources.-If Luke's alleged dependence on Josephus cannot be maintained, we may consider other possible sources of information that were at his disposal.

For part of the narrative of Acts, of course (that covered by the "we" sections), he required no source of information beyond his personal observation. Whether he kept a travel diary at the time, which he subsequently incorporated in his general narrative, or simply changed from the 3rd person to the 1st in the course of his writing to indicate that for certain periods he himself was present at the events described, is not certain.

Again, so close a companion of Paul as Luke appears to have been for considerable periods might be expected to have learned a good deal about Paul's life and experiences from Paul's own lips. It is difficult, however, to determine how much of the narrative can be regarded as based on Paul himself. A comparison with the autobiographical passages in Paul's Epistles (e.g., Gal. 1:15-2:14; 2 Cor. 11:32f.) makes it plain that they were not available to Luke as sources of information. But in the course of his travels with Paul, Luke met a number of people who were in a position to give him the information he sought as he "traced the course of all things accurately from the first"—people "who from the beginning were eyewitnesses and ministers of the word" (Lk. 1:2f.). If he was indeed a native of Antioch, he may have learned much from the founders of the church of that city; he would certainly meet Barnabas there, and possibly also

VI. 资源。如果路加引用约瑟夫斯的作品说法不成立，我们可以认为他使用了其他的信息资料。

当然，对于《使徒行传》中的部分叙述（那些以“我们”叙述的内容），除了路加的亲自见证，没有任何可以参考的资料。尚无法确定的是，路加那时是否写了旅行日记，随后将笔记中的内容融入到了他的作品中；还是在他的写作过程中简单地把第三人称换成第一人称，以此表明在某个阶段他亲自参与了自己描述的事件。

另外，路加似乎在很长的时间里都是保罗亲密的同工，因此他应该从保罗的口中了解了大量关于保罗生平和经历的信息。然而很难分辨路加的哪些叙述源于保罗。与保罗书信中的那些自传式的段落一比较，就会发现路加不可能引用保罗书信中的内容。但是在路加与保罗同行的过程中，遇到了许多人，他们给了路加一直在寻找的消息，而且这些信息路加“从起头都详细考察了”——这些人“从起初就亲眼看见又传道”（路 1:2-3）。如果路加是安提阿本地人，那么他可能从安提阿教会的创始人那里了解到许多信息；路加肯定在安提阿见了巴拿巴，可能还见了彼得（参：加 2:11）。安提阿教会早期的一个领袖是与希律王安提帕同养的兄弟马念（徒 13:1）；路加的两部作品特别关注希律家族，所以人们有理由猜测，路加有可能是从马念那里了解的这些信息。不久以后（约公元 57 年）路加与保罗来到巴勒斯坦，并在耶路撒冷和凯撒利亚见到了许多潜在的信息提供者。

Peter (cf. Gal. 2:11). One of the early leaders in that church was Manaen, foster brother of Herod Antipas (Acts 13:1); and when one considers the special interest that both parts of his history show in the Herod family, it is a reasonable supposition that he obtained some of his special knowledge about them from Manaen. At a later time (a.d. 57) Luke accompanied Paul to Palestine and met many potential informants at Jerusalem and Caesarea. He emphasizes that the man with whom he lodged at Jerusalem, Mnason by name, was “an early disciple” (Acts 21:16), or rather “an original disciple”; Mnason, a Cypriote, was probably one of the original Hellenistic members of the Jerusalem church. On one occasion at least he met James the brother of Jesus along with his fellow elders in Jerusalem.

路加强调与他同住耶路撒冷的拿孙是一个“久为门徒”（徒 21:16），更确切地说是“老门徒”；塞浦路斯的拿孙可能是耶路撒冷教会最初的希腊信徒之一。至少有一次在耶路撒冷他和其他长老见到了耶稣的兄弟雅各。



Ruins at Caesarea, where Paul was taken into protective custody (W. S. LaSor).

凯撒利亚遗址，保罗曾被保护性监禁在这里 (W. S. LaSor)。

Before this visit to Jerusalem Luke spent several days at Caesarea with Paul and his other companions, and in that connection special mention is made of Philip the evangelist, who resided in that city along with his four prophesying daughters. From Papias and other second-century writers we infer that some of these daughters were noted in their old age as authorities for persons and incidents in the early days of Christian

路加去耶路撒冷之前与保罗和其他几位同工在凯撒利亚呆了几天，并特别提到了在凯撒利亚与四位做先知的女儿同住在一起的传教士腓力。我们从帕皮亚的作品和其他公元二世纪作家的作品中推断，这四位女儿在年长时成为权威，她们是早期基督教历史人物和历史事件中的著名角色。路加很可能在早期非常感激她们和她们的父亲，因为他们向路加提供了重要的信息。尤其是《使徒行传》6-8 章很有可

history. It is extremely probable that Luke, at this earlier date, was indebted to them and their father for important information. Acts 6–8 in particular has on good grounds been regarded as based on Philip's knowledge.

After Paul's arrest at Jerusalem and dispatch for safe custody to Caesarea, where he remained for two years, Luke seems to have stayed near him. Even if he did not spend the whole of the two years in Caesarea itself, he does not appear to have left Palestine until he accompanied Paul on his voyage to Rome. It is, again, reasonable to suppose that during that time he gathered further information and possibly began to arrange it in written form, though we cannot go all the way with C. C. Torrey and believe that in those years he made "a collection of Semitic documents relating to the life and work of Jesus, arranged them very skilfully, and then rendered the whole into the Greek which is our Third Gospel" (*Our Translated Gospels* [1936], p. ix). But a preliminary draft of his first volume may certainly have been made during that period, based on information derived from various sources together with a digest of the teaching of Jesus, which also underlies the Gospel of Matthew.

After these two years Luke went to Rome with Paul, and there he was in Paul's company along with Mark and others about the year 60 (Col. 4:10, 14; Philem. 24). This contact with Mark has not only an important bearing on the relation between the Second and Third Gospels, but may also throw some light on a possible source of information for some

能是根据腓力的信息撰写的。

保罗在耶路撒冷被捕后，被押往凯撒利亚监禁了两年，路加似乎住在保罗被监禁的地方附近。尽管他可能没有整整两年都呆在凯撒利亚，但是他也并没有离开巴勒斯坦，直到后来保罗被释放与他一起去了罗马。因此可以大胆假设路加在保罗被释放前那段时间收集了更多信息，并开始整理成书，可是我们不能完全同意托里（C. C. Torrey）的观点，托里认为路加在这几年期间收集了“与耶稣生活和工作相关的闪族文献，并巧妙地整理了这些文献，然后译成了希腊语《路加福音》”（*Our Translated Gospels* [1936], ix 页）。但是，路加第一部作品的初稿可能恰好是这段时间内完成的，路加以各种来源的信息以及耶稣教导的相关文献为依据，形成了他首部作品的初稿，《马太福音》也是以这些信息和文献为基础。

两年后路加与保罗去了罗马，约公元60年他与马可和其他使徒在罗马同为保罗的同工（西 4:10, 14; 门 24）。路加与马可的关系不仅对《马可福音》和《路加福音》之间的联系产生了重要的影响，而且可能有助于阐明《使徒行传》开头几章记录的事件的信息来源。是否如有些人所想的那样，《马可福音》在16章8节结篇，

of the events recorded in the earlier chapters of Acts. Whether or not Mark, having concluded his Gospel-writing at Mk. 16:8, planned a “second treatise” beginning with the resurrection appearances, as some have thought, is a matter of complete doubt; but in one way or another Mark may well have provided Luke with information about the early days of the Jerusalem church. It is noteworthy that the clearest evidence of an Aramaic substratum beneath Luke’s Greek appears in the first five chapters of Acts, together with the sections recording the “Acts of Peter” (9:31–11:18; 12:1–17) and part of ch. 15. We need not suppose that all the material bearing traces of an Aramaic substratum has been derived from a single source; it is precarious, on the other hand, to use the criterion of duplicate narratives to divide the early chapters of Acts between two parallel Jerusalem sources, as Harnack did, followed by Jackson and Lake (*BC*).

Unless the sources of a writer have survived independently, or can be reconstructed to some extent by a comparison of various works that drew upon them in common, source criticism is inevitably a very speculative discipline. In Acts, therefore, the most that can be done is to point out what sources of information were probably or possibly available to Luke, and suggest that these sources did indeed bring him into touch with the course of events as he claims in his prologue. Evidently, too, he used this information in a masterly fashion as he made it serve the purpose he had in view in compiling his history of Christian beginnings.

随着耶稣的显现，马可在筹写“第二部作品”，这种观点备受质疑；但马可很可能以某种方式向路加提供了关于早期耶路撒冷教会的信息。值得注意的是，《使徒行传》的前五章、关于“彼得行传”的部分（徒 9:31-11:18；12:1-17）和《使徒行传》的 15 章中最能证明路加所使用的希腊语有引用亚兰语的痕迹。我们不必认为所有有亚兰语文本痕迹的材料都源于同一来源；但是，像哈纳克（Harnack）、翟雅各（Jackson）和雷克（Lake）那样（*BC*），用重复叙述的标准来区分《使徒行传》的早期章节与两个平行的耶路撒冷文献的做法也是靠不住的。

除非作者的信息来源独立存在，或者可以在很大程度上通过对比各种拥有共同内容的资料来还原这些来源，否则来源考证必然成为一个完全依赖于揣测的学科。因此，在《使徒行传》中，至多可以指出路加可能拥有哪些信息来源，至多可以认为，正如路加在序言中所说，这些信息来源确实使他了解了事件的发展过程。显然，路加非常巧妙地使用了这些信息，从而满足了他的目的——编写基督教开端的历史记录。

VII. Speeches.—One feature of the tradition of Greek historical writing—a tradition that Luke seems in several respects to have inherited—was the composition of occasional speeches for appropriate occasions. Thucydides (*History of the Peloponnesian War* i.22) explains that, instead of trying to remember word by word what the various speakers had said, even when he himself had heard them, he makes them say the sort of thing that he felt the occasion demanded of them, “of course adhering as closely as possible to the general sense of what they really said.” There is little doubt that Thucydides did conscientiously adhere as closely as he could to the general sense of what was really said, however much he might embellish his speeches with the tricks of contemporary rhetoric. But later historians were inclined to imitate his freedom without his historical conscience. They composed speeches freely and put them into the mouths of their characters, not with any consideration of historical probability, but as dramatic or rhetorical exercises in which they tried to show their skill in polished literary composition.

But when we look at the speeches in Acts, we are struck by the difference between them and the speeches in the works of later writers such as Josephus. Luke obviously does not attempt to reach the summit of rhetorical perfection in the speeches he reports. Some of the most un-Greek idiom in Acts appears in these speeches; and yet Luke was capable of writing excellent literary Hellenistic, as the first four verses of his Gospel prove.

VII. 话语。希腊历史作品传统的一大特点就是编写合适场合的临时话语，路加似乎在很多方面继承了这个传统。修西狄第（Thucydides）（*History of the Peloponnesian War* i.22）解释说，与其记住不同说话者说的每一句话（即使是他亲耳听到的话语），还不如让说话者说出符合场合的话语，“当然要尽可能准确地记录说话者想要表达的大致含义”。毫无疑问，无论修西狄第采用当代修辞方法对他的话语进行了怎样的修饰，他确实忠实地记录了说话者想要表达的大致含义。但是后来的历史学家往往只模仿了他自由的表达方式，却没有学习他的“历史的良知”。他们随意地编写历史人物的话语，并将这些话语放在他们的人物的口中，根本不考虑历史可能性，他们想要在经过润色的文学作品中以戏剧而又夸张的手法炫耀他们的技巧。

但是当我们考虑《使徒行传》中的话语时，我们会因为这些话语不同于约瑟夫斯等后期作者的作品中所给出的话语而感到迷惑。显然路加没有尝试在他记录的话语中实现修辞完美的最高境界。《使徒行传》中某些最不像希腊语的俗语记录在这些话语中；《路加福音》的前四节证明，路加擅长希腊文学创作。

That Luke did not invent the speeches recorded in his history is suggested by a comparison between the speeches in his Gospel and parallel passages in the other Synoptic Gospels, from which it must be concluded that Luke has preserved with great fidelity the source or sources from which he derived the sayings of Jesus and others. The alterations that appear in the sayings affect style and order rather than content. If this is so in reports of speeches where Luke's faithfulness to his sources can be checked, one need not suppose without good reason that he was less faithful where his sources are no longer available for comparison.

Many of the speeches reported in Acts are summaries of the primitive apostolic preaching. The outline of the gospel story that can be recovered from them is in all essentials the same outline that can be recovered from occasional references in the Pauline and other Epistles, and the same outline that appears to underlie the Gospels, particularly Mark. This suggests that these speeches—whether Peter's at Jerusalem on the day of Pentecost and at Caesarea in the house of Cornelius, or Paul's in the synagogue of Pisidian Antioch—are not mere inventions of the author but are genuine statements of the original message proclaimed both by Peter and Paul and by the other apostles as well. “When we further observe that most of the forms of the kerygma in Acts show in their language a strong Aramaic colouring, we may recognize the high probability that in these passages we are in fairly direct touch with the primitive tradition of the Jesus of history” (C. H. Dodd, *History and the Gospel* [1938], p. 73).

通过对比《路加福音》和其他对观福音书的平行经文中的话语，可以发现路加并没有在他的作品中编造话语，由此必然可以做出这样的结论：路加非常忠实地引用了参考资料中耶稣和其他人的话语。话语中的改变只影响话语的风格和顺序，不影响话语的内容。如果经考察可以证明路加忠实于信息来源，那么人们就没有任何合理理由认为路加在那些无可比较的信息来源上不如其他人准确可靠。

《使徒行传》中记录的许多话语都是起初使徒传道时所说话语的汇总。从本质上讲，通过使徒传道还原的福音故事的概要与通过保罗书信和其他书信中的零星话语还原的概要是完全相同的，与似乎构成福音书（尤其是《马可福音》）基础的概要也是完全的。这说明这些话语——不论是彼得五旬节在耶路撒冷时讲的话，还是彼得在凯撒利亚的哥尼流家讲的话，抑或保罗在彼西底安提阿会堂讲的话——都不是作者捏造的，而是彼得、保罗还有其他使徒最初传讲福音的真实转述。“当我们深入观察到《使徒行传》中的大多数福音信息的形式在语言上留下了很浓的亚兰语痕迹时，我们会意识到，这些经文段落很可能非常直白地呈现了历史中耶稣的原始传统”（C. H. Dodd, *History and the Gospel* [1938], 73 页）。

When we recognize the existence of this common outline of the primitive Christian message, we do away with any ground for suspecting that Luke has either made his Petrine speeches too Pauline, or his Pauline speeches too Petrine. In point of fact, Paul himself insists that, with regard to the outline of basic evangelic events, he is at one with Peter and James and the other eyewitnesses of the resurrection (1 Cor. 15:11).

The frequent use made in these speeches of quotations from the OT forms a contrast to Luke's own practice. These quotations, of course, would appeal only to audiences composed of Jews or "God-fearers"—Gentiles who attached themselves to the synagogue services. In preaching the gospel to pagans a different approach was made. The general revelation of God in creation and providence was invoked as common ground between speakers and hearers instead of the special revelation made in the election and history of Israel, and quotations from classical poets might be introduced rather than quotations from the OT. But the gospel message was the same for Jew and Gentile, whatever differences might appear in the respective methods of approach. For speeches to pagan audiences reference should be made to the expostulation of Paul and Barnabas with the indigenous population of Lystra (Acts 14:15–17) and the address of Paul to the Athenian Areopagus (17:22–31).

It is not only in evangelistic speeches that the approach is adapted to the audience.

当我们意识到存在一个原始基督教福音的共同概要时，我们就没有理由怀疑路加要么把彼得的话语描述的太像保罗的话语，要么把保罗的话语描述的太像彼得的话语。实际上，关于基本福音事件的概述，保罗认为他同彼得、雅各以及其他的门徒一起见证了主的复活（林前 15:11）。

这些话语中频繁地引用《旧约》中的内容，这与路加的做法形成了对比。当然，这些引语只会引起犹太听众或在犹太会堂中侍奉的“敬畏神”的外邦人的关注。传福音给外邦人时，会采用不同的方法。向异教徒传道时，上帝在创世和旨意中的普遍启示构成了讲道者和听众之间的共同依据，代替了拣选和以色列历史中的特殊启示，讲道者在传道时会引用古典诗人的作品，而不是引用《旧约》中的内容。但是，无论传道方法上存在怎样的差异，传给犹太人和外邦人的福音是相同的。关于向外邦人传道时所说的话语，则应该提及保罗与巴拿巴对路司得本地居民的劝告（徒 14:15-17 和保罗在雅典亚略巴古所说的话（徒 17:22-31））。

这种方法不仅适用于向听众传播福音。审慎、护教和劝勉的演讲也适于

The same is true of the deliberative, apologetic, and hortatory speeches reported. For example, Paul narrates his conversion in two different contexts in Acts (22:3–21; 26:2–23), and it is instructive to mark the varying emphases according to whether he is addressing a furious Jerusalem mob or a distinguished audience in the governor's residence at Caesarea. Only one of Paul's speeches reported in Acts is delivered to a Christian audience—the address at Miletus to the elders of the Ephesian church (20:18–35); it is not surprising that this report contains more parallels with the Pauline Epistles than the rest of Acts put together.

We need not suppose that the speeches in Acts are verbatim reports in the sense that they record every word spoken on the occasions referred to. Paul, we gather, was given to long sermons, but any one of the speeches attributed to him in Acts could be delivered in its reported form in a few minutes. There is good reason, however, to hold that the speeches in Acts are at least faithful epitomes, giving the gist of the argument used by Paul and other preachers of the first Christian generation. Even in summarizing the speeches, the historian would naturally introduce more or less of his own style, but there is actually very little of Luke's own style in these reports. Taken all in all, each speech suits the speaker, the audience, and the general situation. The evidence suggests that, far from being mere inventions of the historian, the speeches in Acts are valuable and independent sources for the history and theology of primitive Christianity.

采用这种方法。例如：在《使徒行传》中，保罗在两个不同的段落中讲述了他的悔改（徒 22:3-21；徒 26:2-23），根据他是讲给一个狂躁的耶路撒冷暴徒听，还是讲给凯撒利亚总督府的一个贵族听，他演讲的侧重点应发生变化。《使徒行传》中仅有一处保罗的演讲是讲给基督徒听的——就是他在米利都对以弗所教会长老所说的话（徒 20:18-35）；这个记录在保罗书信中的平行记录要比其他行传中的记录加在一起还多，这不足为奇。

我们不必认为《使徒行传》中逐字地记录了这些话语，也就是说，它们记录了该场合的每一句话，按照我们的整合，保罗喜欢长篇大论，但《使徒行传》中任何一段保罗的话语几分钟内就能讲完。然而，我们有充足的理由认为《使徒行传》中的话语至少是忠实的摘要，提供了保罗和其他最初一代基督徒传教士论证的主旨。甚至在历史学者总结话语时，都会或多或少自然地采用他自己的风格，而实际上路加很少根据自己的风格去记录这些话语。总之，每个话语都与说者、听者和一般情况相符。证据显示，《使徒行传》的话语完全不同于历史学者的纯粹捏造，《使徒行传》中的话语是研究最初基督教神学和历史的宝贵独立资料。

VIII. Relation of the Acts to the Epistles.-The agreement depicted in Acts between Paul on the one hand and Peter and James on the other regarding the basic principles of the gospel was seen by the Tübingen school of critics of the 19th cent. as a sure mark of the late and unhistorical character of the book. Reading the four Pauline Epistles whose genuineness they admitted (Galatians, Romans, 1 and 2 Corinthians) in the light of the Hegelian dialectical interpretation of history, with its pattern of thesis, antithesis, and synthesis, they recognized in Acts the synthesis, the latest stage, belonging to the latter half of the 2nd century. The thesis and antithesis were represented by Peter and Paul, who violently opposed one another, Paul advocating complete liberty from the Jewish law, Peter insisting on its continued observance by gentile believers as well as Jews.

Obviously, if this interpretation of history were true, Acts must be unhistorical; but in truth the picture of events in these four Pauline Epistles must be equally unhistorical. While in Gal. 1:1, 11ff. Paul insists that he received the gospel and his commission to preach it direct from the Lord, through no human mediation, in 1 Cor. 15:11 he insists that the gospel he preached had essentially the same basis as that preached by the original apostles. This is implied even in Galatians, the Epistle that seemed to those critics to lend most color to their theory. When Peter, John, and James gave Paul and Barnabas the right hand of fellowship (Gal. 2:9), there was no hint of any difference in the substance of the preaching; the only difference in question related to the

VIII. 《使徒行传》和使徒书信的关系。杜平根评论学派认为,《使徒行传》中保罗同彼得和雅各关于福音基本原则的一致性显然证明了该书成书较晚和不具有史实性的特征。他们根据黑格尔对辩证历史的解释并结合正题、反题和合题的形式来阅读保罗的四封书信(《加拉太书》,《罗马书》,《哥林多前书》和《哥林多后书》),他们承认这四封书信的真实性,并在《使徒行传》中找到了合题,最后阶段合题处于2世纪后半叶。彼得和保罗分别给出了正题和反题,他们都严厉地驳斥对方,保罗提倡完全从犹太律法中解脱出来,彼得则主张外邦人和犹太人都继续守犹太律法。

显然,如果这种历史解释是真实的,《使徒行传》一定是不符合历史事实的;那么保罗的四封书信同样也是非历史著作。虽然在《加拉太书》1:1, 11起,保罗强调他直接从上帝那里获得的福音信息,并且上帝直接派他去传播这福音,没有受到人为干涉,但在《哥林多前书》15:11他则提出他传的福音与最初的使徒所传的福音本质上是一样的。甚至在《加拉太书》中也给出了这样的暗示,这封书信似乎最让杜平根评论家的理论增色。当彼得、约翰和雅各向保罗和巴拿巴行右手相交之礼时(加 2:9),没有关于传道主旨中存在任何差异的暗示;唯一的差异与每个人传道的不同地区有关。保罗曾屡次严厉地诅咒那些传与他不同福音的人(加 1:8-9),但这并不意味着保罗就是在诅咒耶路撒冷的

respective constituencies that each group was to serve. Paul pronounces a solemn and repeated anathema on any who should preach a different gospel from that which he preached (Gal. 1:8f.), but he says nothing to imply that the Jerusalem apostles were liable to his anathema. 使徒。

The picture of Peter in Galatians accords well with the one we find in Acts. According to Gal. 2:11ff., Peter's personal conviction, like Paul's, was that no distinction should be made, even socially, between Jewish and gentile believers. In Antioch, "before certain people came from James, he ate with the Gentiles; but when they came, he withdrew and separated himself"—not because he had changed his convictions, but "fearing those of the circumcision." But what had happened previously to convince Peter, the orthodox Jew, that there was nothing wrong in eating with Gentiles? We find the explanation in Acts 10, where we read how he had learned not to call common what God had cleansed. Peter's action at Antioch was a lapse, and it is evident that Paul's rebuke had its effect, for we find him maintaining true Christian liberty in Acts 15.

Besides maintaining that the writer of Acts made Peter too Pauline, the Tübingen school also insisted that he made Paul too Petrine in an attempt to reconcile the irreconcilable. The Paul who in Acts accepts the decisions of the Council of Jerusalem, circumcises Timothy, and undertakes a purificatory rite in the temple to calm those who were alarmed at rumors of his rejection of all ritual obligations—this Paul was, to them,

《加拉太书》中彼得的形象与我们在《使徒行传》中发现的彼得的形象完全相符。根据《加拉太书》2:11起，保罗和彼得都认为不应该区分犹太信徒和外邦信徒，甚至在社交上都不该做这种区分。在安提阿，“从雅各那里来的人未到以先，他和外邦人一同吃饭；及至他们来到，他就离开”——不是因为他改变了自己的信念，而是“怕奉割礼的人”。但是之前到底发生了什么事使正教犹太人彼得确信与外邦人一起吃饭算不得什么呢？我们在《使徒行传》10章中找到了关于这个问题的解释，通过阅读这章我们发现彼得已晓得凡神所洁净的，不可当作俗物。彼得在安提阿的行为是一个失误，保罗的指责显然产生了影响，因为我们发现在《使徒行传》15章中他仍然坚持真正的基督徒自由。

杜平根学派坚持认为《使徒行传》的作者使彼得太像保罗了，除此之外，该学派还认为作者使彼得极像保罗是为了调和矛盾之处。《使徒行传》中的保罗接受耶路撒冷会众的决定，为提摩太行割礼，并在圣殿中举行洁净仪式来稳定那些因谣传保罗拒绝一切仪式责任而受到惊慌的人——这位保罗对他们来说，根本不是坚决不屈服于加拉太人的争论者。《使徒行传》中的保罗真的是使徒书信中的保罗

far removed from the uncompromising controversialist of Galatians. Is the Paul of Acts really the Paul of the Epistles? In Galatians, it should be remembered, Paul was dealing in white-hot urgency with a situation that threatened the very foundations of the gospel. For the Paul of the Epistles, outward acts in themselves were neither good nor bad, except as the intention made them so.

The truly emancipated man is not in bondage to his liberty. If he wishes for certain proper purposes to perform a ritual act not sinful in itself he will do so, not as under an obligation, but freely. If meat offered to idols is set before him, and there is no risk of causing offense to others by eating it, he will eat it and give God thanks; to him an idol is nothing in the world. If expediency demands that a half-Jew be circumcised for his greater usefulness in the gospel, Paul will have him be circumcised; in such a case circumcision is simply a minor surgical operation performed for a practical purpose. But the more narrow type of mind will never grasp the difference between doing such things freely and doing them as religious obligations with a view to securing divine favor. To this type of person, Paul's behavior appears to be rank inconsistency. So it appeared to his Judaizing and other opponents in his own day; so it has appeared to many biblical critics in more recent times, who have dubbed Acts unhistorical on the ground that an apostle must not be inconsistent.

But the consistency that some expect from Paul is the "foolish consistency" that Emerson called "the hobgoblin of

吗？大家应该记得在《加拉太书》中的保罗正在处理一个威胁福音根基的万分紧急的状况。对于书信中的保罗来说，外在行为本身既不好也不坏，目的使然不在此例。

真正被解放的人不再受他的自由的束缚。如果他出于某种目的希望举行一个没有罪的仪式，他不会将之视为一种责任，而是视为一种自由。如果祭偶像的肉摆在他面前，并且他吃了这肉不会冒犯其他人，他就可以吃，然后感谢上帝；对他来说，偶像在这世上算不了什么。如果作为权宜之计，一个不完全的犹太人为了更好地宣传福音不得不行割礼，那么保罗会为他行割礼；在这种情况下，割礼不过是为了现实目的而行的一个小手术。但是有较狭隘思想的人永远不会明白自愿行割礼和为履行宗教责任、蒙神眷顾而行割礼有何分别。保罗对这种人的态度似乎不是始终一致的。保罗同时代的犹太化敌人和其他敌人似乎这样认为；近代的圣经评论家似乎也这样认为，他们还认为《使徒行传》是不符合事实的，因为一位使徒的行为必须是前后一致的。

但是有人期盼的保罗的一致性是“愚蠢的一致性”，爱默生说：“愚蠢的一致性”是头脑狭隘人士的心魔，却尤

little minds, adored by little statesmen and philosophers and divines”; for such a consistency little minds will search the life of Paul in vain, for his was preeminently a great mind. On the great basic principles of Christianity he was uncompromising; where these were not affected he was the most adaptable of men. He circumcised Timothy, but solemnly warned the Galatian Christians against the practice. Why? Because *they* were being taught to regard it as necessary to complete their salvation, and such an attitude would bring them into bondage to rites and ceremonies, away from the liberty with which Christ had made them free. But even to them he insists that circumcision in itself is immaterial (Gal. 5:6); only when performed as a religious obligation does it carry with it the duty of obedience to all the rest of the Jewish law.

Again, one who ate meat that had been offered to an idol, and was very much aware of this fact while eating it, might violate his conscience in so doing; let him therefore refrain. But one to whom the meat was just a piece of meat like any other, and to whom the idol meant nothing at all, might eat freely, though the grace of Christ would lead him to refrain if another’s conscience might be injured by his eating. Paul himself endeavored to be in Jerusalem for various festivals, and associated himself with purificatory rites; but he challenges the Galatians: “You observe days, and months, and seasons, and years” (Gal. 4:10). The difference lay in the intention; they were acting in such a way as to lose the very liberty of which Paul availed himself. Paul’s real attitude to such matters is given in Rom. 14:5f.

为政客、哲人、牧师所喜爱”；为了这种一致性，狭隘人士将会徒劳地调查保罗的一生，因为保罗的思想显然不是狭隘的思想。保罗坚守基督教最基本的原则；但这并不影响他成为应变能力最强的人。他为提摩太行割礼，但是严厉禁止加拉太基督徒行割礼。为什么呢？因为他们受到了要完成救赎必须行割礼的教训，而这种态度将使他们受到仪式的束缚，远离基督给的自由。但是即使对加拉太人，保罗仍强调割礼全无功效（加 5:6）；唯独当他们将之视为一种宗教义务，并遵守其他的犹太律法，才有功效。

此外，一个人吃了祭偶像的肉，而且吃的时候明明知道是祭偶像的肉，那么他这么做可能就违背了他的良心；因此要让他节制。但是当一个人以为吃的不过是普通的一块肉，并认为偶像算不得什么，那么可以随意吃，但如果另一个良心因他吃祭偶像的肉而受损，那么基督的恩典就会指引那人节制。保罗努力融入耶路撒冷各样节日中，并参与洁净的仪式；但是他质疑加拉太人：“你们谨守日子、月份、节期、年份”（加 4:10）。目的不同导致了这种差异；他们这样行失去了在保罗看来有益处的自由。《罗马书》14:5-6 中给出了保罗对这类问题的真实态度。

In his attitude to the Jews, the Paul of Acts is also the Paul of the Epistles. The Paul who repeats in Romans “to the Jew first, and also to the Greek” is the Paul who in Acts visits the synagogues first, in city after city, and who in Pisidian Antioch declares to the Jews: “It was necessary that the word of God should first be spoken to you.” The Paul who suffers so much from Jewish hostility in Acts is the Paul who can speak of the Jews in 1 Thess. 2:15f. as those “who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved.” The Paul who in Acts refuses to stop offering the gospel to his Jewish brethren in spite of his bitter experiences at their hands is the Paul who in Rom. 9:2f. tells of his great sorrow and unceasing anguish of heart at their refusal to receive the gospel, and is willing himself to be accursed, if only his heart’s desire and prayer to God for their salvation be accomplished.

The Paul who in Acts works with his hands in Corinth and Ephesus, and bids the Ephesian elders learn a lesson from him in this respect, is the Paul who in the Epistles shows the same example and teaches the same lesson to the Thessalonians and Corinthians. The Paul who in Acts can adapt himself so readily to Jew and Gentile, learned and unlearned, Areopagus and Sanhedrin, synagogue audience and city mob, Roman governor and King Agrippa, is the Paul who claims in 1 Cor. 9:19ff. that he has “become all things to all men, that by all means I might save some.” The Paul

就保罗对犹太人的态度而言，《使徒行传》中的保罗就是使徒书信中的保罗。在《罗马书》中反复强调“先是犹太人，后是希腊人”的保罗就是《使徒行传》中首先访问了犹太会堂，又访问了一座又一座城，并在彼西底的安提阿向犹太人宣布：“神的道先讲给你们原是应当的”的保罗。《使徒行传》中因犹太人的敌视而受尽了苦头的保罗就是《提摩太前书》2:15-16 中给犹太人讲道的保罗，因这些犹太人“杀了主耶稣和先知，又把我们赶出去。他们不得神的喜悦，且与众人为敌，不许我们传道给外邦人，使外邦人得救”。《使徒行传》中尽管受犹太同胞的迫害，仍然坚持向他们传福音的保罗就是《罗马书》9:2-3 中为犹太人拒绝领受福音而感到悲伤和痛心，只要真心的盼望和祷告可以拯救犹太同胞，宁可自己受诅咒的保罗。

《使徒行传》中提到的帮助哥林多和以弗所教会，并吩咐以弗所教会的长老在这方面要向他学习的保罗就是《使徒书信》中做出同样模范，并给帖撒罗尼迦教会和哥林多教会同样教导的保罗。《使徒行传》中调整自己向犹太人和外邦人、有知识的和无知识的、最高法庭和犹太公会、犹太会众和市井暴徒、以及罗马官员和亚基帕王传道的保罗，就是《哥林多前书》9:19 起中声称已经“甘心作了众人的仆人，为要多得一些人”的保罗。《使徒行传》中的保罗是基督为祂的名在外邦人面前“拣选的器皿”，而保罗在使徒书信中声称，甚

who in Acts is Christ's "chosen vessel" to bear His name before the Gentiles claims in the Epistles to have been divinely set apart, even from birth, for this very purpose (Acts 9:15; Gal. 1:15f.; Rom. 1:1ff.).

Despite Luke's evident lack of knowledge of Paul's Epistles, Acts and the Epistles throw considerable light on each other. We can read several of the Epistles with greater understanding because Acts gives us some account of the founding and progress of the churches to which they were written. The references to Apollos in 1 Corinthians are better understood because of the introduction to him in Acts. A fuller picture of the gentile collection for the Jerusalem believers is available by combining the information of Acts and the Epistles.

When comparing the historical information that can be gathered from the Epistles with the narrative of Acts, we meet several difficulties—not, however, insuperable ones. If we compare the account of Paul's conversion and its sequel in Acts 9:1–30 with Paul's own narrative in Gal. 1:13–24, we find that Luke gives in greater detail what Paul passes over briefly (the actual conversion), whereas the events of the following three years and the first Jerusalem visit are given much more explicitly by Paul. Luke mentions no visit to Arabia, nor does he explain that the only apostles whom Paul saw in Jerusalem were Peter and James the Lord's brother. These details were important for Paul's argument in Galatians; Luke passes over them in

至从母腹就被分别出来完成恩召他的神的旨意（徒 9:15；加 1:15-16；罗 1:1 起）。

虽然路加显然不熟悉保罗书信，但是《使徒行传》和保罗书信为相互印证提供了大量的信息。《使徒行传》中提供的关于教会建立和发展的信息可以让我们能更好地理解保罗书信的内容。因为《使徒行传》中介绍了亚波罗，所以我们能更好地理解《哥林多前书》中提到的亚波罗。结合《使徒行传》和保罗书信中的信息，我们可以更全面地了解外邦人为耶路撒冷信徒募捐这件事。

当我们对比保罗书信中收集的历史信息与《使徒行传》中的描述，就会遇到几个难题——然而，这些难题不是无法解决的。如果我们对比《使徒行传》9:1-30 中对保罗悔改和后续之事的描述与《加拉太书》1:13-24 中保罗自己的描述，我们就会发现路加更详细地描述了保罗一笔带过的内容（真正的悔改），而保罗更明确地记录了接下来三年发生的事和第一次访问耶路撒冷的事。路加没有提到访问阿拉伯，他也没有解释说，保罗在耶路撒冷所见到的使徒只有彼得和主的兄弟雅各。这些细节是保罗在《加拉太书》中的重要论据；路加则一笔带过。保罗在《哥林多后书》11:32-33 中提到了用篮子逃脱，保罗在这里描绘了他为摆脱亚哩达王手下的提督的捉拿而遇到的危险；而路加认为这危险来自于犹太人。从后来的经历来看，

general terms. The escape in the basket is related by Paul in 2 Cor. 11:32f., where he represents the danger as coming from the ethnarch of Aretas; Luke says it came from the Jews. Judging from later experiences, we need not be surprised if Paul's Jewish opponents enlisted the cooperation of non-Jews against him. Paul might well wish to draw a veil over the participation of his fellow countrymen in this hostile act.

The correspondence of Paul's Jerusalem visits in Acts and Galatians is a vexed question. That the visit of Gal. 1:18 is identical with that of Acts 9:26 is clear enough. As for the visit of Gal. 2:1, the most probable view is that it is the famine-relief visit of Acts 11:30. This purpose of the visit is hinted at in Gal. 2:10; Paul's statement (Gal. 2:2) that he went up by revelation is explained by the prophecy of Agabus in Acts 11:28. The third visit (Acts 15) is not mentioned in Galatians, and this can best be explained if this visit had not yet been paid when Galatians was written. Otherwise, it is amazing that Paul should make no mention of the apostolic decree, which would have afforded the most convincing support to his argument. It follows that Galatians must have been addressed to the south Galatian churches whose planting is recorded in Acts 13-14; in that case it would be the earliest of Paul's extant Epistles.

For the movements of Paul and his companions during the second missionary journey, there is some firsthand information in 1 Thess. 3:1-6. These data agree substantially with what we find in Acts 17:14-18:5; such differences as are

我们不必认为保罗的犹太对手与非犹太人合伙反对他而感到惊奇。保罗可能想要掩盖他的同胞曾参与反对他的行动的真相。

《使徒行传》和《加拉太书》中提到的保罗访问耶路撒冷的对应关系是一个存有争议的问题。《加拉太书》1:18中提到的访问显然就是《使徒行传》9:26中提到的那次访问。而《加拉太书》2:1中提到的访问最可能是《使徒行传》11:30中提到的饥荒救济访问。

《加拉太书》2:10中暗示了此次访问的目的；《使徒行传》11:28中亚迦布的预言解释了保罗“奉启示上去”的表述（加 2:2）。《加拉太书》中没有提到保罗的第三次访问（徒 15），这充分说明在《加拉太书》成书之前，保罗还没有开始第三次访问。否则，保罗不提及使徒法令这件事就非常令人诧异，因为使徒法令最有助于证明他的论点。由此判断，《加拉太书》一定寄到了南加拉太教会，《使徒行传》13-14中记载了南加拉太教会建立的事；因此，《加拉太书》是保罗现存书信中最早的书信。

《提摩太前书》3:1-6中提供了一些关于保罗和他的同工二次传道期间活动的第一手资料。这些资料大体上与我们在《使徒行传》17:14-18:5中发现的资料一致；由于两位作者删除或添加了不同的细节才产生了这些差异。

there arise from the omission and addition of different details by the two authors.

From the Corinthian Epistles we can derive much information (though not so much as we should like) about the period Acts 18:18–20:3, which is passed over rapidly by Luke. It is clear from these Epistles that Paul's relations with the church at Corinth during his stay at Ephesus were marred by troubles of various kinds, of which Acts gives no hint. Timothy's visit to Macedonia in Acts 19:22 is possibly referred to in 1 Cor. 4:17; 16:10; but it probably belongs to a somewhat later period. Paul expresses his intention of following him in 1 Cor. 16:5f. His intention of wintering in Corinth may have been fulfilled in his three months' stay there (Acts 20:3). But we gather from 2 Cor. 12:14; 13:1f. that the visit of Acts 20:2f. was at least Paul's third visit to Corinth. He must therefore have paid a second visit some time previously in the course of his Ephesian ministry, probably after the writing of 1 Corinthians, the sorrowful visit implied in 2 Cor. 2:1.

There are various indications in the Corinthian Epistles that Paul's life was in peculiar danger at times during his residence in Ephesus (cf. 1 Cor. 15:30–32; 2 Cor. 1:8ff.). The only hint of danger given by Luke is the story of the riot in the theater (Acts 19:23ff.), but Paul's words seem to imply greater peril than was apparently involved in the riot. Some scholars (notably A. Deissmann, W. Michaelis, and G. S. Duncan) have argued for an Ephesian imprisonment (or more than one), during which the

从《哥林多书》中我们可以获取许多关于《使徒行传》18:18-20:3 所记录时期的信息（尽管不像我们想的那么多），而路加将这部分信息则一笔带过。根据《哥林多书》的描述，保罗呆在以弗所期间他与哥林多教会的关系显然因各种麻烦而受到损毁，而《使徒行传》中完全没有提及这部分信息。《哥林多前书》4:17; 16:10 中提及了《使徒行传》19:22 中提摩太访问马其顿的事；但这次访问可能发生在稍晚时期。保罗在《哥林多前书》16:5-6 中表达了跟随他的目的。他在哥林多停留的三个月实现了他在哥林多过冬的目的（徒 20:3）。但是我们从《哥林多后书》12:14; 13:1-2 中得知，《使徒行传》20:2-3 提到的访问至少是保罗第三次访问哥林多。因此他一定在以弗所传道之前的某段时间第二次访问过哥林多，可能是在写完《哥林多前书》之后，《哥林多后书》2:1 暗示了这次忧伤的访问。

《哥林多书》的多处经文表明保罗在以弗所时他的生命安全受到了特殊的威胁（参：林前 15:30-32；林后 1:8 起）。路加只在戏园骚乱的故事中给出了危险的暗示（徒 19:23 起），但是保罗显然指的是比骚乱更大的危险。一些学者（尤其是戴斯曼，米凯利斯 [W. Michaelis] 和童跟福 [G. S. Duncan]）认为保罗曾被监禁在以弗所（可能不止一次），他可能在此期间写成了“狱中书信”。《腓立比书》有可能写于这个时期；如果是那样，那么《腓立比书》2:19 肯定与《使徒

“Captivity Epistles” may have been written. It is not unlikely that Philippians was written at this time; in that case Phil. 2:19 must be linked with Acts 19:22; Phil. 2:24 with Acts 20:1. (Colossians, Philemon, and Ephesians are more probably to be assigned to the Roman captivity.)

Paul’s statement in Acts 24:17 that he came to bring alms and offerings to his nation is illuminated by the references to the gentile collection for the Jerusalem believers (1 Cor. 16:1ff.; 2 Cor. 8:1-9:15; Rom. 15:25ff.). These references also explain why so many representatives of gentile churches accompanied Paul on his last visit to Jerusalem (cf. Acts 20:4f.); we may reasonably infer that they went as delegates bearing the contributions of their respective churches. In this, as in several other respects, the Epistles and Acts supplement and explain each other.

In short, after such a comparative survey our verdict on Acts may be pronounced in the words of F. C. Burkitt: “But when we come to test it by the Letters of Paul we find it to be historical, not fabulous: it is a real guide to us, even for the earliest period” (*Christian Beginnings* [1924], p. 144).

IX. Chronology of Acts.-The narrative of Acts covers a period of approximately thirty years. Within this period shorter time periods of approximately five years each are marked off by summary notices reporting the advance of the Christian mission (6:7; 9:31; 12:24; 16:5; 19:20; cf. C. J. Cadoux, *JTS*, 19 [1918], 333ff.). But it is not easy on the basis of information

行传》19:22 有关；而《腓立比书》2:24 与《使徒行传》20:1 有关。（《歌罗西书》、《腓利门书》和《以弗所书》都可能是保罗在罗马监禁时写成的。）

保罗在《使徒行传》24:17 中说道，他带着周济本国的捐项和供献的物上去，外邦人为耶路撒冷信徒募捐的救济物品证明了保罗的这句话（林前 16:1 起；林后 8:1-9:15；罗 15:25 起）。这些参考经文还解释了为什么很多外邦教会的代表们在保罗最后一次访问耶路撒冷时都跟随他（参：20:4-5）；我们可以合理地推断他们可能是各自教会的委派代表，带来了所在教会的供奉。在这里，以及其它方面，这些书信和《使徒行传》互相补充和互相解释。

简言之，经过这样对比调查后，我们可以用伯基特的话对《使徒行传》做出总结：“然而当我们用保罗的书信检验《使徒行传》时，我们会发现《使徒行传》是符合史实的，而不是荒诞的作品：它对我们来说是真正的指引，甚至可以作为最早时期的指引”（*Christian Beginnings* [1924 年]，144 页）。

IX. 《使徒行传》的年代表。《使徒行传》中叙述的故事涵盖了约三十年的时间。关于基督教传教使命发展的评论将这一时期分成了几个平均约为五年的更短时期（徒 6:7；9:31；12:24；16:5；19:20；参：C. J. Cadoux, *JTS*, 19 [1918 年]，333 起）。但是根据作者提供的信息不容易确定更长时期内事件的年代表。叙

supplied by the author himself to fix the chronology of events within the wider periods. Notes of time are not altogether absent from the narrative. Especially in the “we” sections it is observable how a day-to-day record of journeys, particularly journeys by sea, is reproduced (cf. 16:10–13; 20:6–21:27; 27:1–28:17); but such notes give little assistance in the broader issues.

The ascension of Christ is dated forty days after His resurrection (1:3), and the day of Pentecost would have fallen some ten days later (2:1)—“not many days hence” (1:5). But there are no further time indications of any precision until the beginnings of the mission in Antioch, where, after Barnabas has fetched Paul from Tarsus to be his colleague, “for a whole year they were gathered together with the church” (11:26). Paul’s residence at Corinth is given as “a year and six months” (18:11); his residence at Ephesus lasted for “three months” plus “the space of two years” (19:8, 10)—a total period later estimated as lasting for “the space of three years” (20:31). His custody in Caesarea lasted for the “two years” of 24:27 (there is no good reason for taking this time note to refer to the duration of Felix’ governorship); and after his voyage to Italy, which included an enforced stay of three months in Malta (28:11), he was detained in Rome for a further period of two years.

To a small extent the chronology of Acts can be supplemented from time notes elsewhere in the NT. The reference in Lk. 3:1f. to the inauguration of John the Baptist’s ministry “in the fifteenth year of Tiberius Caesar” (i.e., in A.D. 27/28,

述中并不是完全没有时间标志。尤其是在“我们”的部分可看到作者如何重现了旅行的每日记录（尤其是乘船旅行的记录）（参：徒 16:10–13；20:6–21:27；27:1–28:17）；但是这个记录对于我们解决更多的问题没有多大帮助。

基督在祂复活四十天后升天（徒 1:3），而十天后就是五旬节（徒 2:1）——“因为时日不多”（徒 1:5）。然而直到安提阿传道开始才再一次出现比较明确的时间标志，巴拿巴从大数叫保罗来做他的同工后之后，“他们足有一年的工夫和教会一同聚集”（徒 11:26）。保罗在哥林多呆了“一年零六个月”（徒 18:11）；他在以弗所呆了“三个月”，加在一起有“两年之久”（徒 19:8, 10）——加上后来的停留时间，他共呆了“三年之久”（徒 20:31）。《使徒行传》24:27 记载保罗在凯撒利亚被监禁了“两年”（没有充足理由证明这段时间是腓力斯任职的时期）；他乘船去意大利后，期间被迫在马耳他呆了三个月（徒 28:11），在罗马又被监禁了两年之久。

《新约》其他卷中的时间记录在很小程度上补充了《使徒行传》中的年代表。《路加福音》3:1-2 中提到“凯撒提庇留在位第十五年”，施洗约翰开始传道（根据从前塞琉古帝国通用的年代计算方法，也就是公元 27/28

according to the reckoning current in the territories of the former Seleucid empire) enables us to date the incidents with which Acts commences *ca* A.D. 30. The “three years” of Gal. 1:18 indicate the interval between Paul’s conversion and his visit to Jerusalem in Acts 9:26 more precisely than do the “many days” of Acts 9:23, and the duration of that visit is stated more definitely in Gal. 1:18 (“fifteen days”) than in Acts 9:26–30. The “fourteen years” of Gal. 2:1 do not help so much, because of the uncertainty about the relationship of the Jerusalem visit mentioned there to the narrative of Acts, and also because of the uncertainty whether the fourteen years are to be reckoned from Paul’s conversion (like the three years of Gal. 1:18) or from the previous Jerusalem visit.

Occasionally a historical allusion in the Epistles shows that there is a gap in the record of Acts; thus we have no account in Acts of the phase of Paul’s missionary campaign that brought him at least to the frontier of Illyricum, if not indeed into the province (Rom. 15:19). This must be placed in the interval between Paul’s departure from Ephesus and three months’ residence in Greece (Acts 20:1–3)—an interval that must have been considerably longer than the narrative of Acts would seem to suggest at first sight.

But the narrative of Acts is full of references to persons and events mentioned in extrabiblical records, which give material help in fixing chronological details. The famine that affected the Roman world, and more particularly Palestine, under Claudius (Acts 11:28) is assigned by Josephus (*Ant.* xx.5.2) to the

年), 这使我们可以根据这个事件计算出《使徒行传》中第一个事件发生在约公元 30 年。《加拉太书》1:18 中的“三年”表明了从保罗悔改到《使徒行传》9:26 中记载的保罗访问耶路撒冷的时间间隔, 这个时间间隔要比《使徒行传》9:23 中“好些日子”更准确, 而《加拉太书》1:18 中给出的这次访问的持续时间(“十五天”)要比《使徒行传》9:26-30 中给出的时间更准确。《加拉太书》2:1 中记载的“十四年”对年代的推算帮助不大, 因为无法确定这里提到的访问耶路撒冷与在《使徒行传》中的叙述的关系, 还因为无法确定这十四年是从保罗悔改(如:《加拉太书》1:18 中记载的“三年”)开始算起, 还是从他上一次访问耶路撒冷开始算起。

保罗书信中的历史典故有时表明《使徒行传》中记录的时间存在时间间隔; 因此, 我们在《使徒行传》中找不到关于保罗传道时期的描述, 即使保罗实际上没有进入以利哩古传道, 但他至少传道时到达了该行省的边界(罗 15:19)。这个时间应该介于保罗离开以弗所至他住在希腊那三个月之间(徒 20:1-3)——乍一看, 这个时间间隔似乎要比《使徒行传》中叙述的时间长很多。

然而《使徒行传》中的叙述经常提及经外文献中记录的人和事, 经外文献为确定年代细节提供了重要的帮助。革老丢(徒 11:28)统治时期, 罗马世界尤其是巴勒斯坦地区遭受了饥荒, 约瑟夫斯认为这次饥荒发生在犹太总督提庇留(Tiberius Julius Alexander)执政时期, 也就是公元 45 年至公元 48

Judean procuratorship of Tiberius Julius Alexander, i.e., between A.D. 45 and 48. “Herod the king” of Acts 12:1 was the elder Herod Agrippa, who received the royal title from the Emperor Gaius in A.D. 37 and had Judea added to his kingdom by Claudius in A.D. 41; he died in A.D. 44 (Josephus *Ant.* xix.8.2; *BJ* ii.11.6). The implication of Acts 12 is that his death took place not long after Peter’s imprisonment and escape. The famine-relief visit of Barnabas and Paul from Antioch to Jerusalem (Acts 11:30; 12:25) is probably to be dated some little time after Herod Agrippa’s death.

The edict of Claudius banishing Jews from Rome (Acts 18:2) cannot be dated precisely, but there are good reasons for believing Orosius to be right (even if he was right by accident) in placing it in A.D. 49. This agrees very well with a firmer piece of evidence that indicates that Paul’s eighteen months in Corinth (Acts 18:11) fell between A.D. 50 and 52. According to Acts 18:12, Gallio became proconsul of Achaia during Paul’s residence in Corinth. A Delphian inscription (W. Dittenberger, *Sylloge Inscriptionum Graecarum*, II [4th ed. 1960], no. 801) recording a proclamation of Claudius between January and August, A.D. 52, indicates that he entered on his proconsulship in July, A.D. 51 (or possibly, but much less probably, July, A.D. 52).

For Paul’s Ephesian ministry we have no pointer of comparable precision; the most likely explanation, however, of the strange plural “there are proconsuls” in Acts 19:38 is that it reflects the interregnum in the governorship of the

年之间。《使徒行传》12:1 中的“希律王”指的是年长的希律王亚基帕，公元 37 年凯撒大帝封他为王，公元 41 年革老丢又把犹太地区赐给希律王国；希律王死于公元 44 年 (Josephus *Ant.* xix.8.2; *BJ* ii.11.6)。《使徒行传》12 章暗示出，他在彼得监禁和逃亡之后不久就去世了。巴拿巴和保罗可能是在希律王亚基帕死后不久从安提阿到耶路撒冷开始救济访问 (徒 11:30; 12:25)。

尚无法准确地确定革老丢下令将犹太人驱逐出罗马的时间 (徒 18:2)，奥罗修斯认为这件事发生在公元 49 年，我们有充分的理由相信他的观点是正确的 (即使他无意中猜对了这个时间)。这与保罗在公元 50 年至公元 52 年间在哥林多呆了 18 个月的确凿证据完全相符。根据《使徒行传》18:12 的记载，保罗在哥林多期间，迦流作了亚该亚的方伯。一个特尔斐铭文 (W. Dittenberger, *Sylloge Inscriptionum Graecarum*, II [1960 年第 4 版], 801) 记录了革老丢在公元 52 年的一月至八月间下达的命令，这篇铭文表明迦流在公元 51 年七月被任命为方伯 (也可能在公元 52 年七月，但这个说法不太可能成立)。

关于保罗在以弗所传道，我们没有准确参考提示；然而，《使徒行传》19:38 中的“方伯”竟然用了复数形式 (“there are proconsuls” [“也有方伯”])，最佳解释可能是公元 54 年年末西拉诺 (Junius Silanus) 被暗杀后，

province of Asia which followed the assassination of Junius Silanus late in A.D. 54 (Tacitus *Ann.* xiii.2).

The authorities for the Judean procuratorships of Felix and Festus are unfortunately not so informative on points of chronology as could be wished. However, a change of coinage in the province of Judea in A.D. 59 strongly suggests a change of procurators in that year, and this change could only be the replacement of Felix by Festus (cf. Cadbury, *Book of Acts in History*, p. 10). On other grounds also A.D. 59 is a likely date for this change of procuratorship. Paul's voyage to Rome would therefore have begun in August or September of that year. The "fast" that according to Acts 27:9 was already past when the ship arrived at Fair Havens in Crete, was the Day of Atonement, which in A.D. 59 fell unusually late, on Oct. 5, when navigation would soon cease for the winter in the Mediterranean. After the winter in Malta, Paul and his party would reach Rome early in A.D. 60, and his two years' custody in Rome would run to the end of A.D. 61 or the beginning of A.D. 62.

An approximate chronology for the principal events of Acts before Paul's departure for Rome, in the light of the time indications mentioned above, can now be drawn up as follows:

亚细亚行省没有方伯 (Tacitus *Ann.* xiii.2)。

遗憾的是，关于犹太巡抚腓力斯和非斯都的权威引文并不如我们所希望的那样，可以为断代提供大量信息。然而，公元 59 年犹太省货币的改变强有力地证明了那一年是巡抚换任年，而这一变化只可能是非斯都接替腓力斯作巡抚（参：Cadbury, *Book of Acts in History*, 10 页）。还可根据其他的证据推断公元 59 年是巡抚换任年。因此保罗在当年的八月或九月开始乘船去的罗马。根据《使徒行传》27:9 的记载，当船抵达革哩底的佳港时，“禁食”的节期已过，这次禁食正值赎罪日，公元 59 年的赎罪日非常晚（10 月 5 日），地中海地区的船只很快就要因入冬停运。保罗和他的同工在马耳他过冬之后，在公元 60 年年初到达了罗马，而保罗在罗马的两年监禁于公元 61 年年末或公元 62 年年初结束。

根据上文给出的时间，现在可以确定保罗动身去罗马前《使徒行传》中的主要事件的大致年代，如图：

A.D.			
April-May, 30	Resurrection, Ascension, Pentecost	公元30年4月至五月	耶稣复活、升天, 五旬节
ca. 33	Conversion of Paul	约公元33年	保罗的悔改
35	Paul's first postconversion visit to Jerusalem	公元35年	保罗悔改后第一次访问耶路撒冷
44	Execution of James son of Zebedee; imprisonment of Peter; death of Herod Agrippa I	公元44年	处决西庇太的儿子雅各; 彼得被囚; 希律王亚基帕一世逝世
46	Famine in Judea; Barnabas and Paul visit Jerusalem	公元46年	犹太饥荒; 巴拿巴和保罗访问耶路撒冷
47-48	Barnabas and Paul evangelize Cyprus and Asia Minor	公元47至48年	巴拿巴和保罗到塞浦路斯和小亚细亚传福音
49	Council of Jerusalem	公元49年	耶路撒冷会议
49-50	Paul and Silas visit Philippi, Thessalonica, Beroea, Athens	公元49至50年	保罗和西拉访问腓立比、帖撒罗尼迦、庇哩亚和雅典
fall 50-spring 52	Paul in Corinth	公元50年秋至公元52年春	保罗在哥林多
July 51-June 52	Gallio proconsul of Achaia	公元51年7月至公元52年6月	迦流作亚该亚的方伯
fall 52-summer 55	Paul in Ephesus	公元52年秋至公元55年夏	保罗在以弗所
summer 55-early 57	Paul in Macedonia and Greece	公元55年夏至公元57年初	保罗在马其顿和希腊
April, 57	Paul and his company set sail for Jerusalem	公元57年4月	保罗和他的同工乘船去耶路撒冷
57-59	Paul in custody at Caesarea	公元57年至公元59年	保罗被监禁在凯撒利亚
February, 60	Paul's two years of custody in Rome begin	公元60年2月	保罗在罗马的两年监禁开始

X. Historical Value.—Unlike the other NT writers. Luke takes pains to place his story in the framework of contemporary world history. He is, for example, the only NT writer to mention a Roman emperor by name. His writing, especially in Acts, is full of references to imperial officials, provincial governors, client kings, etc. A writer who fills his pages with historical references of this kind must do it carefully to avoid inaccuracy. That Luke's casual references to first-century personages are marked by a high degree of accuracy is a further indication that he was contemporary with the events he records.

Luke does in certain obvious ways follow the example set by the great writers of history before his time. For example, Thucydides begins the second book of *his History of the Peloponnesian War* with an elaborate synchronism, in which the incident that starts his narrative proper is dated by reference to a number of dignitaries who held office at the time in the Greek world. Similarly Luke, after treating his prolegomena—the Nativity narratives—in the first two chapters of the Third Gospel, begins ch. 3 with a synchronistic note in the approved style.

X. 历史价值。路加不同于新约其他的作者。他努力将他的故事置于同时代世界历史的框架中。例如，他是新约作者中唯一一个提到过罗马皇帝名字的作者。他的作品（尤其在《使徒行传》中）中经常提到帝国官员、省长和藩属王等。一个根据这类历史参照创作自身作品的作者，一定会很谨慎地避免出现不准确的信息。路加偶尔提到的 1 世纪的人物都非常地准确，这进一步说明他与他记录的事件处于同一时代。

路加显然效仿了之前的伟大历史学家。例如，修西狄第的第二本历史著作（*his History of the Peloponnesian War*）以一个详尽的对照性历史年谱开篇，他通过参照同时期希腊世界的许多在位高官确定了开篇事件的年代。同样，路加在写完序言，又在《路加福音》前两章记录完耶稣诞生的故事后，在第三章一开始就记录了被认可的对照性历史年谱。每一位基督徒都知道，约翰的传道标志着福音传道的开始；而路加希望确定这个信息的历史背景。路加的这种做法表明，他希望他的读者开篇便知这是一部很严肃

The preaching of John, as every Christian knew, marked the beginning of the kerygma proper; and Luke wished to fix it in its historical setting. Luke's doing this suggests that he wishes his readers to understand at the outset that this is a serious historical work.

One feature of Luke's reference to contemporary personages that has frequently excited comment is the confident ease with which he regularly gives them their proper titles. Amid the multiplicity of changing official designations in the Roman empire at that time Luke moves with sure familiarity, not so simple a matter as it would be today with ready access to convenient works of reference. Luke knew that at the time with which he deals Cyprus, Achaia, and Asia were senatorial provinces governed by proconsuls (Acts 13:7; 18:12; 19:38); that Philippi, as a Roman colony, was administered by collegiate praetors, who were attended by lictors (16:20ff., 35ff.); that Thessalonica, like other cities of Macedonia, called its chief magistrates politarchs (17:6, 8). He was acquainted with the Areopagus at Athens (17:19, 22, 34); he knew that the leading men of the cities of Asia were called Asiarchs (19:31), that Ephesus enjoyed the honorary title of *Neōkóros* ("temple warden") of Artemis (19:35) and that the town clerk (*grammateús*) occupied an important and responsible place in its municipal administration (19:35ff.). He knew that the chief official in Malta was called the *first man* (28:7).

The accuracy that Luke displays in such details as these extends also to the more general sphere of local color and

的历史作品。

路加提及的同时代的人物一个特点是他通常从容自信地给这些人物添加合适的头衔，这经常遭受人们的批评。路加非常自信地变换使用当时罗马帝国的众多官职名，这并非易事，不像今天人们很容易得到实用的参考文献。路加熟知那时他记录的塞浦路斯、亚该亚和亚细亚是由方伯管辖的元老省（徒 13:7; 18:12; 19:38）；而腓立比作为罗马的殖民地由官长管理，官长下有差役（徒 16:20 起；16:35 起）；帖撒罗尼迦像马其顿的其他城市一样，称呼主长官为地方官（徒 17:6, 8）。路加在雅典了解了亚略八古这个地方（徒 17:19, 22, 34）；他知道亚细亚各城市的首领都被称为亚细亚首领（徒 19:31），而以弗所人喜欢用亚底米的 *Neōkóros*（“看守庙的人”）（徒 19:35）这个荣誉称号，并且以弗所的书记（*grammateús*）在市政管理上占据着重要位置，负责市政管理（徒 19:35 起）。他知道马耳他的主要首领被称为岛长（徒 28:7）。

路加还细致准确地展现了更宽泛的领域，如乡土特色和乡土环境。路加记录的住着一群易怒和偏执的犹太人的

atmosphere. Luke's Jerusalem, with its excitable and intolerant crowds of Jews, is in marked contrast to the busy emporium of Syrian Antioch, the former Seleucid capital, where men of different creeds and nationalities rub shoulders and have their rough corners worn away, so that we are not surprised to find the first gentile church established there, with Jews and non-Jews meeting in brotherly forbearance and fellowship. His Philippi is a Roman colony with its self-important magistrates and its citizens so proud of being Romans, so much superior to the surrounding Greeks, not to mention wandering Jews like Paul and Silas, who presumed to come among them with their outlandish teaching and stir up trouble. His Athens, with its endless disputations in the marketplace and its thirst for the latest news, is still the same Athens portrayed by classical authors, even if she has come down a little in the world since those earlier days. Stoics and Epicureans have taken the place of Socrates and Plato and Aristotle, but the chief end of man and the supreme good in life are as popular subjects for discussion as ever. Quite different is Luke's picture of Ephesus, with its temple of Artemis, one of the seven wonders of the ancient world, and so many of the citizens making their living one way or another from the cult of the great goddess; with its reputation for superstition and magic, which was so widespread in antiquity that "Ephesian writings" was a common name for magic scrolls inscribed with charms and spells. The description of the voyage to Italy in ch. 27 is so accurate in its vivid detail that it was justly described by H. J. Holtzmann as "one of the most instructive documents for our knowledge

耶路撒冷与前塞琉西古王朝的首都叙利亚安提阿的热闹市场形成了鲜明的对照，在安提阿不同信仰和国别的人摩肩接踵，城市的街角都被磨损了，所以当我们看到在安提阿建起了第一座外邦人的教堂，犹太人和外邦人在这里如兄弟般聚会，相互包容、共同团契，我们不应感到稀奇，路加笔下的腓立比是罗马的殖民地，城中有骄傲的长官，并且市民因优于希腊的罗马人而感到自豪，更别提像保罗和西拉这样流浪的犹太人了，据推测，他们向当地人介绍了奇异的教义，招来了麻烦。他笔下的雅典就是传统作家笔下的雅典，雅典人总在市集上无休止地辩论，并渴望知晓最新的消息，尽管此时的雅典与昔日的雅典相比已经略微有些衰落。以彼古罗和斯多亚派取代了苏格拉底、柏拉图和亚里士多德派，但是人生的主要目的和生命中的至善始终是人们津津乐道的主题。路加描述的以弗所相当不同，他提到了亚底米的庙——古代世界的七大奇观之一，许多市民都在一定程度上靠着亚底米女神的崇拜维持生计；以弗所以重迷信和行邪术而闻名于世，迷信和邪术也是古代世界普遍存在的习俗，而“以弗所书卷”是刻着符咒和咒语的魔法书卷的常用名。

《使徒行传》27章关于乘船去意大利的描述不仅生动详细，而且非常准确，贺芝曼将其恰当地描述为“我们了解古代航海知识最有指导意义的资料之一”（*Hand-Commentar zum NT* [1889], 421页）。

of ancient seamanship” (*Hand-Commentar zum NT* [1889], p. 421).

Luke reveals unmistakably the natural accuracy of his observant mind to such an extent that even where his statements appear to conflict with evidence from other quarters one would require very conclusive proof before deciding that Luke is wrong. In other words, judged by the standards applied to ancient narrators in general, Luke establishes his right to be regarded as a good and independent witness.

A writer may indeed have an accurate habit of mind and yet produce a work that is not uniformly accurate, because of the inequality of his sources or because he is more familiar with one field of which he treats than with another. But even in those sections of Acts where Luke relies on information received from others (dealing, e.g., with Palestinian matters), he suffers no disadvantage when compared with such an author as Josephus.

Yet, accuracy alone does not make a man a historian. An accurate narrator might be a mere chronicler, faithfully recording facts as they occurred and cramming his record with detail, without showing any appreciation of the dominating themes of his subject matter or any grasp of the chain of cause and effect in the events related. But Luke knows what he wants to do; the progress of the gospel along the road that leads to Rome is his chief theme, and the arrangement of his material is subordinated to his main purpose. The first five chapters contain scenes from the life of the infant church

路加明白地展现了他天生敏锐思想的准确性，以至于当路加的描述与其他地方的证据相冲突时，人们需要真凭实据才能确定路加是错的。换言之，按照古代记录者通常的标准，路加可以被视为良好且独立的见证者。

一个作家可能有一个准确的思维习惯，然而由于参考资料的不足或由于他对一个领域熟悉程度不如对另一个领域的熟悉程度，他也可能创作出不完全准确的作品。但是，即使《使徒行传》中那些路加依赖别人信息的部分（如，处理巴勒斯坦问题），与约瑟夫斯这样的作者相比，路加也毫不逊色。

然而，一个人只准确地记录事件并不能被称为史学家。一个准确的叙述者可能只是个记录员，只如实地记录了已发生的事实，详细地记录细节，却不能展现出他对主要问题的主题的评价，也无法理解相关事件中的因果联系。但是路加知道自己要写什么；在通往罗马的道路上传播福音是他的主题，材料的安排要为他的主要目的服务。前五章包含了关于耶路撒冷初期教会生活的场景，作者经过精心的筛选向我们呈现了早期教会的盛衰起伏、希腊基督徒的日益增加、司提反的生平和殉道、随之发生的对基督徒的迫害和疏散、保罗悔改和向外邦人

in Jerusalem, excellently chosen so as to give us a picture of its ups and downs, leading on to the increasing prominence of its Hellenist members, the career and martyrdom of Stephen, the consequent persecution and dispersal, the conversion of Paul, and the evangelization of the Gentiles. Thus the way is prepared for the Pauline mission, to which most of the second half of Acts is devoted.

In both his volumes, as noted, Luke confines himself within the limits of a papyrus roll of normal length. These material conditions imposed the necessity for selecting what to include and what to omit. Luke makes his selection in such a way as to promote his prime purpose; but in view of the limited space at his disposal, his repetitions are the more striking. When he gives a threefold account of Paul's conversion (chs. 9, 22, and 26), when he uses so much repetition in the story of Peter's preaching to Cornelius (ch. 10; 11:1-17; 15:7ff.), when he quotes the terms of the apostolic decree three times (15:20, 29; 21:25), it is immediately obvious that these are matters to which he attaches special importance.

Ramsay's verdict on Luke's title to be called a true historian, over and above his characteristic accuracy, is unqualified in its appreciation. Luke, he maintained, "should be placed along with the very greatest of historians" (*Bearing of Recent Discovery on the Trustworthiness of the NT* [1915], p. 222). A more modest appraisal of Luke's achievement is made by W. L. Knox: "There is no reason to doubt Luke's veracity within the limits which he sets himself; he is not a great

传道。这样就为保罗传道铺平了道路，《使徒行传》后半部分主要讲述了保罗传道。

如前所述，路加在他的两部书中，利用正常蒲草纸书卷有限的空间记录了他要写的内容。这些素材的状况要求路加有所选择、有所删减。路加只选择那些可以满足他主要目的的素材；但由于作品空间有限，路加重复描述的内容更加引人注目。路加三次提及了保罗悔改（徒 9, 22 和 26），还重复记录了彼得向哥尼流传道（徒 10; 11:1-17; 15:7 起），另外他还三次引用了使徒法令中的规定（徒 15:20, 29; 21:25），显而易见，这些都是路加非常重视的问题。

拉姆塞（Ramsay）认为路加除了叙述准确之外，还是一位真正的历史学家，拉姆塞的这个评价是无限制条件的。他认为路加“应该被视为最伟大的历史学家”（*Bearing of Recent Discovery on the Trustworthiness of the NT* [1915], 222 页）。诺克斯（W. L. Knox）对路加有一个更为质朴的评价：“没有理由在路加设定的范围内质疑他的准确性；依据现代的标准，路加不是一位伟大的史学家或传记作者；但是依据路加生活年代的标准，

historian or biographer by modern standards; but by the standards of his age he has given a fresh and interesting account of the vital part of Paul's missionary career, which has preserved on the whole an accurate account of the development of Christianity" (p. 61).

It is in any case unreasonable to judge an ancient author by modern standards. Knox emphasizes this himself: "It is only within the limits of what he set out to do," he says, "that Luke can fairly be criticized" (p. 56); therefore, for instance, "it is unfair to blame him for failing to mention matters about which we need information when we try to write commentaries on the Epistles to the Corinthians" (p. 61); and though we today should have liked to be told something about the progress of Christianity at Rome before Paul's arrival there, "Luke would see no point in mentioning what many of his readers knew already, while the rest could easily find out if they were curious" (p. 58).

We should certainly have been glad if Luke had given us more detailed chronological information. In the earlier part of Acts we miss such information particularly; thus commentators vary from one year to six years in their estimate of the interval that separates the ascension of Christ from the conversion of Paul. In the latter part, time notes are more frequent, and this suggests that their absence from the earlier part is due to their absence in Luke's sources of information. All ancient historians present us with chronological problems, largely because of the lack of a fixed system of reckoning dates; and this lack

他已经把保罗传道的重要部分描述得绘声绘色，路加的描述从整体上来说准确地记录了基督教的发展”（61页）。

总之，以现代的标准评判一个古代的作者是不合理的。诺克斯（Knox）强调：“只有在路加设定的范围内，才能公平地评价他”（56页）；所以，举例来说，“如果由于路加没有提到我们评论《哥林多书》所需要的信息就责怪他，那将是不公平的”（61页）；尽管我们现今本应该得知一些关于保罗到达罗马前基督教发展的信息，但是“路加没理由提及许多读者已经知道的信息，如果他们对其余的信息感到好奇，他们也很容易知晓这部分信息”（58页）。

如果路加更为详细地给出年代信息，我们当然会很高兴。尤其是在《使徒行传》的前面部分，我们看不到这样的信息；因此有的注释者认为从耶稣升天至保罗悔改经历了一年的时间，而有的注释者认为经历了七年的时间。而在《使徒行传》的后面部分，时间标志更为频繁地出现，这说明路加所使用的参考资料的前面部分也没有给出年代信息。所有古代的史学家都向我们呈现了一些年代难题，大部分年代难题是由于缺少计算时间的固定体系造成的；而从现代学者的立场看，这种欠缺构成了一种局限性。诺克斯（W. L. Knox）还提到了其他的局限性，其一便是路加整合参考资料的

constitutes a limitation from the modern reader's point of view. Among other limitations mentioned by W. L. Knox is Luke's method of fitting his sources together (this, however, causes more trouble to the modern source critic than to the first-century reader for whom Luke wrote). But, while Knox disagrees with Ramsay in the matter of appraising Luke's right to be called a serious historian, he is in general agreement with him regarding Luke's honesty, trustworthiness, and success in achieving his aim in writing.

But in the opinion of certain others all this is beside the point, because Luke includes miraculous incidents in his narrative, and records them not simply (as Herodotus did) because they are good stories and worth repeating for their own sake, but because he plainly believes that they really happened. If a reader believes that miracles do not happen, then all other arguments in favor of Luke's trustworthiness must be discounted. Even if an exception must be made in favor of the miracles that he ascribes to Jesus in the first volume of his work, why should such an exception be extended to the miracles ascribed to the apostles in the second volume?

It is not enough to say that in that age all people who thought about such matters (not to mention the masses who took them for granted) believed in miracles, apart from Epicureans and Skeptics. After all, Thucydides carefully excluded miracles from his history over four hundred years before Luke, though he admitted that their absence would detract from the popularity of his work. If

方法（然而，这给现代的资料评论家带来的麻烦要比给一世纪路加的读者带去的麻烦更大）。但是，尽管关于路加是否能称得上是一位严谨的历史学家，诺克斯和拉姆塞的观点不一致，但诺克斯大致承认路加的忠实可信和创作目的上的成功。

但是在某些人看来，这都是无关紧要的，因为路加的叙述中包含了神迹，他记录了这些事件（希罗多德也记录了这些神迹），不仅仅因为它们是很好的故事，而是因为路加坚信这些神迹真实地发生了。如果一位读者不相信这些事曾真的发生过，那么他一定认为其他所有关于路加值得信任的论据都是不重要的。路加第一部作品中关于耶稣行神迹的正确描述就算是个例外，难道路加第二部作品中关于使徒行神迹的描述就不能是例外？

只是说，那个时代除了以彼古罗和斯多亚派之外，所有思考这些问题的人（更不要提将其视为理所当然的大众）都相信神迹，但这远远不够。要知道修西得底斯早在路加之前四百年就很谨慎地将神迹从他的历史著作中删除了，虽然他承认少了神迹的部分将会降低他作品的受欢迎程度。如果修西得底斯将神迹从作品中删除了，为什么路加没有这么做呢？难道路加

Thucydides did so, why not Luke? Did Luke imagine that the inclusion of miracles would promote the apologetic purpose of his work in the intelligent reading circles of Rome?

The fact is that miracles did take place in those early Christian circles. When Paul appeals to the mighty works that had been wrought among his Galatian converts (Gal. 3:5), he knows that the Galatians cannot reply that such things have never taken place. When he tells the Roman Christians that his apostolic office is confirmed by the things that Christ has accomplished through him “for the obedience of the Gentiles ... in the power of signs and wonders” (Rom. 15:18f.), he is certainly not making a claim that he knows any eyewitness could disprove.

Furthermore, Luke is no mere swallower of the miraculous. The miracles he narrates are not miracles and nothing more: they are “signs” as well as “wonders”; they are “mighty works” giving evidence of the arrival of the new age; they are manifestations of the power of God at work among men, and an integral element in the gospel message. When the kingdom of God drew near to men in Christ, its advent was signaled by extraordinary happenings of the very kind that the prophets had foretold in that connection (cf. Lk. 7:22; 11:20). The miracle stories of Acts have the same character as those of the Gospels. Jesus is still the agent; before His departure He acted on earth, and now He acts from Heaven. It is in His name that the mighty works recorded in Acts are performed. We need think no less of Luke’s historical faithfulness because he records

认为记录神迹可以在罗马的高端读者圈内提升作品的护教效果?

事实上神迹确实在早期基督徒当中发生过。保罗提到上帝在加拉太人中间行的异能时（加 3:5），他知道加拉太人不会说这类事情从来没有发生过。当保罗告诉罗马基督徒，基督“用神迹奇事的能力……使外邦人顺服”（罗 15:18-19），基督藉着他成就的事证明了他的使徒职分，他当然不会说一句所有见证神迹的人都会反对的话。

此外，路加不仅仅是神迹的记录者。他描述的奇迹不只是奇迹而已：它们是“神迹”和“奇事”；它们是证明新时代来临的“异能”；它们彰显了神运行在人类中间的大能，是福音消息不可分割的要素。神的国在基督里靠近人类时，先知预言的奇异征兆是神国降临的信号（参：路 7:22；11:20）。《使徒行传》中的神迹故事与福音书中的神迹故事是一样的。耶稣仍是中保；祂在升天前在地上行神迹，而现在祂在天上行神迹。《使徒行传》中记载的神迹都是以基督的名行的。我们不能因为路加记录了这些神迹而低估他的历史忠实度。

such signs as these.

XI. Purpose.—The purpose Luke had in view is stated in the prologue to his twofold work from which we have already learned that his main concern was that Theophilus, who had already received some information about Christianity, should have a thoroughly reliable account of the relevant facts.

An examination of Luke's actual work may tell us something more about his purpose in writing. One of the most striking features that emerge from such an examination is the marked apologetic element. Luke is concerned to defend Christianity in general—and, it would appear, Paul in particular—against the accusations urged by various opponents. This he does largely by showing how responsible authorities throughout the Roman world agree that Christianity does not contravene imperial law and that those who proclaim it are innocent of any criminal action or intention. As in the “former treatise” Pontius Pilate, Roman procurator of Judea, and Herod Antipas, tetrarch of Galilee, find no substance in the charges preferred against Jesus by the Sanhedrin, so in Acts a variety of officials, gentile and Jewish, show good will toward the Christian missionaries, or admit that there is no basis for the accusations brought against them by their opponents. At Philippi the praetors have to apologize to Paul and Silas for subjecting them to illegal beating and imprisonment (Acts 16:37ff.). At Corinth the proconsul of Achaia, Gallio, decrees that the offenses with which the local Jewish community charge Paul and his companions relate to internal Jewish

XI. 目的。路加两部书的序言记载了他写书的目的，我们从这个序言中获悉，路加主要关心的是，已知晓基督教部分信息的提阿非罗应该得到关于相关事实的全面可靠的描述。

查考路加实际作品可以让我们更多地了解他写作的目的。护教元素是查考中发现的最明显的特征之一。一般而言，路加（尤其是保罗）似乎致力于驳斥众多敌人对基督教的指控。他主要向他们展示了整个罗马世界的权威当局都认为基督教并不违背帝国的法律，而且传教者无任何犯罪行为或意图，从而为基督教作了辩护。在“前一部作品”中，本丢彼拉多、罗马的行政长官犹太和加利利分封王希律安提帕并没有在犹太公会对耶稣的指控中找到对耶稣不利的证据，因此在《使徒行传》中大批官员，无论是外邦人还是犹太人都对基督教传教士表示了善意，或者承认他们的敌人没有理由指控他们。在腓立比的官长不得不因非法打了保罗和西拉，又把他们下在监里而向他们道歉（徒 16:37 起）。在哥林多，亚该亚的方伯迦流判决道，当地犹太公会对保罗和同工指控属于犹太人的内部事务，与罗马的律法无关，所以不予审问（徒 18:12 起）。在以弗所领导亚细亚省市民的几位首领是保罗的朋友，城里的书记宣布保罗无罪（徒 19:31, 37-38）。在巴勒斯坦，官长腓力斯和非斯都找不到公会控告保罗的证据，而犹太分封王希律亚基帕二世和他的妹妹百尼基都认为保罗无罪，不应该被监禁或处死（徒 24:1-26:32）。事实上，控诉保罗和耶稣的正是犹太公会

concerns and not to matters of which Roman law need take cognizance (18:12ff.). In Ephesus the Asiarchs, leading citizens of the province of Asia, are Paul's friends, and the town clerk declares his innocence (19:31, 37f.). In Palestine the procurators Felix and Festus find no ground for the Sanhedrin's accusation of Paul, and the Jewish client-king Herod Agrippa II and his sister Bernice agree that he has done nothing deserving imprisonment or death (24:1–26:32). In fact, the Sanhedrin is the accuser both of Jesus and of Paul (supported in Paul's case by a number of Jewish communities of the Dispersion); but the representatives of Roman law make favorable pronouncements in both cases.

When we look for an appropriate life-setting for a work that strikes the apologetic note in just this way, we might think of a time when the Sanhedrin, the chief accuser of Christianity, had discredited itself finally as it did with the outbreak of the Jewish revolt of A.D. 66. A Christian apologist at this time might well seize the opportunity to dissociate Christianity from Judaism in the public mind (cf. T. W. Manson, p. 62). The difficulty about that is that the position of Christianity in the Roman empire had already taken a turn for the worse with the events at Rome itself in A.D. 64, and the precedent established by Nero's persecution. To relate decisions of imperial officials before 64 might well appear irrelevant when everybody knew the complete reversal of those decisions that had taken place in that year. It is just possible that Luke wished to trace the course of Christianity up to the eve of the

(在保罗的案子上得到了大批离散的犹太百姓的支持)；但是罗马律法的代表做出了有利于耶稣和保罗的裁决。

当我们为一部具有鲜明护教特点的作品寻找合理的生活背景时，我们可能会想到基督教的主要控诉者犹太公会因公元 66 年爆发的犹太暴乱而声名狼藉的日子。这个时期的基督教护教者可能很好地抓住了这个机会在公众的思想中将基督教从犹太教中分离出来（参：T. W. Manson, 62 页）。而他们面临的困难在于，随着公元 64 年罗马事件以及先前尼禄的迫害，基督教在罗马帝国的地位日益恶化。叙述公元 64 年前罗马帝国官员的决策似乎毫无切题，因为所有人都知道之前的所有决策在公元 64 年被彻底推翻了。路加可能希望追溯尼禄迫害前夕基督教的发展历程。从而向读者展示基督教的发展并不像大众所认为的那样是一场可耻的犯罪运动。直到公元 112 年，见多识广的罗马市民塔西佗记载了早期的基督教：“基督徒因基督而得名，而基督就是提庇留作皇帝时在本丢彼拉多手下受难的那位；这有害的迷信在短期内受到抑制，却不料重

Neronian persecution to show that it was not such a shamefully criminal movement as was popularly believed. As late as 112, as well informed a Roman citizen as Tacitus could write of primitive Christianity: "The Christians got their name from one Christus, who was executed by the sentence of the procurator Pontius Pilate when Tiberius was emperor; and the pernicious superstition was checked for a short time, only to break out afresh—not only in Judaea, the home of the plague, but in Rome itself, where all the horrible and shameful things in the world collect and find a home" (*Ann.* xv.44).

Luke is not replying directly to Tacitus; but Tacitus was obviously not the first Roman to cherish this illusion about Christian beginnings. It is quite reasonable to suppose that Luke's intention was to provide intelligent Roman readers, like Theophilus, with a reliable account of the progress of Christianity before A.D. 64, to counteract the caricature that was widely held to be the truth of the matter.

If we are right in thinking that Luke wrote his history before the Neronian persecution began in 64, then we are faced with an attractive life-setting for the work. Paul, the outstanding Christian leader in the Roman world, had come to Rome early in A.D. 60, having appealed to the emperor from a provincial court. A number of people in influential quarters at Rome would know about him and his impending trial. It was important that they should be accurately informed. We need not go so far as those who have concluded that Luke's history (or at least

新爆发——不只在犹大地（瘟疫之地），而且在罗马，乃是世上所有恐怖和可耻之事聚集和落脚之地”（*Ann.* xv.44）。

路加没有直接回答塔西佗的问题，但是塔西佗显然不是第一位对早期基督教持有错误观念的罗马人。我们有理由认为，路加想要向提阿非罗这样聪明的罗马读者提供关于公元前 64 年之前基督教发展的可靠描述，从而消除对基督教的讽刺，因为这讽刺过去被广泛地误以为是事实的真相。

如果我们的想法是对的，路加确实是在公元 64 年尼禄迫害开始前撰写的他的历史记录，那么这部作品就有一个非常吸引人的生活背景。罗马伟大的基督徒领袖保罗早在公元 60 年就来到了罗马，从行省的法庭被带到了罗马皇帝的面前接受审问。罗马重要地区的很多百姓大概都知道保罗和他即将面临的审讯。他们准确地知道消息这件事非常重要。我们不必像有些人那样总结道，路加的历史记录是为了提供关于在接受审讯前保罗辩护的信息，而实际上是为了向辩护人提阿非罗作扼要的介绍。在《使徒行传》中

book two) was written to supply the information required for Paul's defense before the imperial tribunal—written, in fact, to brief Theophilus, who was to act as counsel for the defense. There is too much in Acts that would be irrelevant for such a purpose, though either the book itself, or some of the notes used in its composition, may have been put in as one of the documents in the case. It is more likely that Luke seized the opportunity afforded by the circumstances of his visit to Rome to provide the intelligent reading public (or listening public) of the imperial city with an account that rebutted the common objections to Christianity by insisting on its complete and admitted innocence in the eyes of Roman law.

But Theophilus and other members of the intelligent reading public at Rome might say: Granted that Paul and other Christian messengers have been frequently not guilty of offenses against Roman law; how is it that they have been accused of such offenses so often, and how is it that there has been so much trouble and rioting wherever they have gone? On a few occasions, Luke pointed out, trouble had arisen because Christianity was felt to endanger certain financial interests, whether on a smaller scale, as with the fortune-telling slave girl's owners at Philippi (Acts 16:19), or on a larger scale, as with the guild of silversmiths at Ephesus (19:24ff.). But the chief cause of the trouble that dogged the footsteps of Paul and his companions was the opposition of the Jewish communities. This opposition is one of the secondary motifs of Acts; while the book records the progress of the gospel along the road from Jerusalem to Rome and its

有许多信息与这个目的不相关，尽管这部作品本身或用于创作的很多笔记可能被当做一个文献纳入其中。路加很可能想要借访问罗马之机向罗马帝国的聪明读者（或听众）解释情况，他坚持根据罗马律法基督教是完全且被公认为无罪的，进而驳斥了对基督教的普遍反对。

但是提阿非罗和其他的罗马的聪明读者可能会说：即使保罗和其他基督教传教士没有违反罗马的律法；但是他们为何常被指控有罪呢？为何他们所到之处总会引起动乱和骚乱呢？路加指出，之所以引起动乱是因为基督教被视为某些经济利益的威胁，无论是被小范围的人视为一种威胁（如，腓立比占卜的使女的主人，徒 16:19），还是被大范围的人视为一种威胁（如，以弗所银器匠的行会，徒 19:24 起）。但是保罗和他的同工所到之处的主要动乱是由犹太会众的反对引起的。这种反对是《使徒行传》次要主题之一；虽然这部书记录了福音沿路从耶路撒冷传到罗马和被外邦人接受的过程，但同时也记录了许多离散的犹太会众反对这福音的过程，直到最后在罗马（如保罗在其他城市所做的一样），保罗使那城的犹太人相信“这救恩如今传给外邦人，他们也必听受”（徒 28:28）。

acceptance by pagans, it records at the same time the rejection of the gospel by the bulk of the Jewish communities of the Dispersion, until at last in Rome Paul assures the Jews of that city, in words such as he had already used in other cities, “This salvation is sent unto the Gentiles: they will also hear” (Acts 28:28).

One of the features in Acts that would have been irrelevant for exclusively apologetic purposes is Luke’s interest in the Holy Spirit’s activity in the Church. When he describes his “former treatise” as “concerning all that Jesus began both to do and to teach, until the day in which he was received up” (Acts 1:1f.), he probably does not use the verb “began” as a redundant auxiliary (in accordance with Aramaic idiom), but rather lays some stress on it, implying that the second volume will relate what Jesus continued to do and teach after His ascension—by His Spirit in the apostles. The second volume might therefore be entitled “The Acts of the Ascended Lord” or “The Acts of the Holy Spirit.”

At the beginning of the volume the promise of the Spirit is given by Jesus (1:4, 8), and this promise is fulfilled in ch. 2 for the people of Israel and in ch.10 for the Gentiles. The apostles proclaim their message in the power of the Spirit, a power that is manifested by supernatural signs; the converts’ acceptance of the message is similarly attended by visible and audible manifestations of the Spirit’s activity. The Holy Spirit controls the whole expansion of Christianity narrated in Acts; He guides the messengers, such as Philip (8:29, 39) and Peter (10:19); He

《使徒行传》中与唯一的护教目的不相关的一个特点是路加对圣灵在教会中行为的关注。当他说“前一部作品”“论到耶稣开头一切所行的，直到祂被接上升的日子”（徒 1:1-2）时，他可能并没有将动词“开始”用作多余的助动词（按照亚兰语习语），而是着重强调了动词，并暗示出第二本书将描述耶稣升天后的工作和教导——藉着在使徒里的圣灵。因此第二部书可以被称为“升天的主的行传”或“圣灵行传”。

这本书在开头给出了耶稣赐圣灵的应许（徒 1:4, 8），而这个应许在《使徒行传》第 2 章和第 10 章分别为以色列人和外邦人兑现了。使徒藉着圣灵的大能传福音，而这大能藉着超自然的现象彰显出来；同样，归信者藉着圣灵看得见、听得见的活动接受福音。《使徒行传》中记载的基督教的整个发展过程都受到圣灵的掌控；祂（圣灵）指引传道者，如腓利（徒 8:29, 39）和彼得（徒 10:19）；祂指引安提阿教会分派巴拿巴和扫罗，去做祂召他们所作的工（徒 13:2）；祂在各地指引他们，禁止他们在亚细亚

directs the Antiochian church to set Barnabas and Paul apart for the service to which He has called them (13:2); He directs them from place to place, forbidding them to preach in Asia or enter Bithynia, but giving them clear indication that they must cross the Aegean to Europe (16:6ff.); He receives prior mention as authority for the letter sent by the Jerusalem council to the churches of Syria and Cilicia (15:28, "it seemed good to the Holy Spirit, and to us"). He speaks through prophets, foretelling for example the famine in the reign of Claudius and Paul's imprisonment at Jerusalem (11:28; 21:11), just as He spoke through the prophets of OT days (1:16; 28:25). It is He primarily who appoints the elders of a church to be its superintendents (20:28). He can be lied to (5:3), tempted (5:9), and resisted (7:51). He bears witness to the truth of the gospel (5:32). The whole progress of the gospel from Jerusalem to Rome is guided by the Holy Spirit; in all the book there is nothing that is unrelated to His direction.

Luke, as we might expect, is greatly interested in the evangelization of Gentiles. This may be why, in spite of his limited space, he lays such repetitive emphasis on the story of Cornelius' conversion. The widening of the circle of those who receive the good news is marked in successive stages: while the followers of Jesus to begin with consist almost entirely of "Hebrews" (Palestine-born and Aramaic-speaking Jews), the events of the day of Pentecost bring a large accession of Hellenists (Greek-speaking Jews of the Dispersion), and these play an increasingly prominent part in the Church. It is one of these

传道或禁止他们进入庇推尼讲道，但也明确指引他们必须穿过爱琴海到欧洲（徒 16:6 起）；《使徒行传》15:28 首先提到了圣灵的权柄，是圣灵让耶路撒冷公会给叙利亚和基利家教会取信（“因为圣灵和我们定意”）。正如祂在旧约时期藉着先知说活一样（徒 1:16; 28:25），祂藉先知预言革老丢统治时期将会有饥荒以及保罗要在耶路撒冷被监禁（徒 11:28; 21:11）。也是圣灵让最初立教会的长老做教会的监督（徒 20:28）。圣灵可以被欺哄（徒 5:3），被试探（徒 5:9），被抗拒（徒 7:51）。圣灵见证福音的真相（徒 5:32）。从耶路撒冷至罗马，福音传播的全过程都受圣灵的指引；这本书中的所有内容都与圣灵的指引有关。

如我们所认为的那样，路加对向外邦人传道很感兴趣。这也是为什么尽管空间有限，但是他着重强调了哥尼流悔改的故事。在后期阶段越来越多的人接受了福音信息：尽管耶稣的早期的信徒几乎完全是由“希伯来人”组成（生于巴勒斯坦，讲亚兰语的犹太人），五旬节当天的事件促使很多希腊化犹太人归主（说希腊语的离散犹太人），这些人在教会中的作用越来越突出。希腊化的犹太人中有一位名叫腓利，他主动传福音给分裂出来的撒玛利亚人，后来又给一个埃塞俄比亚人施洗。彼得向巴勒斯坦沿海的“半外邦”地区传福音之后不久，在传福音的过程中，他被呼召要打破惯

Hellenists—Philip—who takes the initiative in carrying the gospel to the schismatic Samaritans, and who later baptizes an Ethiopian. Soon afterward Peter evangelizes the semi-gentile localities of the western Palestinian coastland, and while engaged in this activity he is called to make the decisive breach with tradition and take the Christian message to the house of the gentile Cornelius at Caesarea. Not long after, a gentile mission on a wider scale is inaugurated at Antioch by Hellenistic Christians who left Jerusalem through the persecution that followed Stephen's martyrdom. The result is that the church of Antioch—the second Christian church whose inception Luke relates—is predominantly gentile from the start. And from that point onward it is mainly on the evangelization of Gentiles that Luke concentrates.

But this evangelization of Gentiles carried with it the problem of Christian liberty, in which also Luke naturally finds great interest. Were Gentiles who believed in Christ to be accepted as full members of the believing community on that ground alone, or should they be required to submit to circumcision and generally conform to the Jewish ceremonial law? It is Luke's interest in this question, and his appreciation of its importance for the expansion of Christianity, that leads him to give the Council of Jerusalem the central place that it occupies in Acts.

Luke cannot disguise that Paul is his hero. He may not have written Acts for the special purpose of establishing the reality of Paul's apostleship, but Acts

例，将福音传到凯撒利亚的哥尼流家中。不久之后，由于耶路撒冷的教会大遭迫害和随后的司提反殉道，希腊化的犹太人被迫离开耶路撒冷，开始广泛地向外邦人传道。结果安提阿教会——第二个基督教教会（路加讲述了这个教会初期的情况）从一开始就主要由外邦人组成。并且从那时起，路加主要关注的是向外邦人传道。

但是向外邦人传福音的过程中伴随着基督徒的自由问题，路加自然也非常关注这个问题。信基督的外邦人能否仅仅因信而完全被信徒社团接受？他们是否需要受割礼并且普遍遵守犹太律法？路加对这个问题很感兴趣，他也认识到了传播基督教的重要性，因此，耶路撒冷会议在《使徒行传》中居于中心位置。

路加视保罗为他的英雄。他写《使徒行传》可能不是为实现确立保罗使徒地位的真实性这一特殊目的，却极好地实现了这一目的。而路加明确表示

does serve this purpose admirably. Yet Luke makes it plain that Paul was not the only effective apostle; in particular, a list of quite striking parallels can be drawn up between the “Acts of Peter” and the “Acts of Paul” in Luke’s second volume. The parallel incidents, however, were not invented by Luke; they were selected by him, in accordance with his aim, from the mass of information at his disposal.

There is less tendency nowadays to suppose that this parallelism is a mark of the author’s plan to reconcile the originally hostile Petrine and Pauline parties within the Church. It is more likely that Luke’s purpose in arranging his material thus was to demonstrate either that Peter was as much an apostle as Paul or that Paul was as much an apostle as Peter. If John Knox is right in viewing Acts as a product of the anti-Marcionite reaction, then we might prefer the former of these two alternatives. But, apart from our grounds for regarding Acts as a first-century work, with the consequent implications for this question we are considering, the much greater weight that Luke lays on the “Acts of Paul” than on the “Acts of Peter” does suggest that he is more concerned with Paul’s apostolic claims than with Peter’s—which no Christian doubted before the time of Marcion. And even after Marcion’s time, Acts was valued more for its establishment of Paul’s apostleship than of Peter’s, as we may see from Tertullian’s remark about those heretics (presumably the Marcionites in particular) who rejected Acts and yet appealed so regularly and confidently to the authority of Paul: “You must first of all show us who this Paul was—what he

保罗不是唯一一位给人留下印象深刻的使徒；尤其是在路加的第二部作品（《使徒行传》）中，我们可以在“彼得传道”和“保罗传道”之间看到很多十分引人关注的相似之处。然而，路加并没有杜撰这些类似的事件；路加按照自己的目的从大量的信息中筛选出了这些事件。

如今很少有人认为，这些相似之处是作者打算调和教会内起初就敌对的保罗派和彼得派之间的矛盾的标志。路加之所以这样处理他的材料，很可能是为了说明彼得的使徒职分与保罗的同等重要或保罗的使徒职分与彼得的同等重要。如果约翰诺克斯（John Knox）认为《使徒行传》是反马吉安的作品说法是正确的，那么我们可能更喜欢这两部作品中的第一部作品（《路加福音》）。但是除了我们认为《使徒行传》是一世纪作品的依据，以及我们所考虑问题中的合理暗示，路加更为强调“保罗传道”而不是“彼得传道”的事实表明，他更关注保罗的使徒地位而不是彼得的使徒地位——而在马吉安时代之前没有基督徒怀疑这一点。甚至在马吉安时代之后，与其认为《使徒行传》确立了彼得的使徒职分，不如认为它确立了保罗的使徒职分，正如我们在特土良的评价中看到的，特土良评价了那些否定《使徒行传》，却经常自信地诉诸保罗权柄的异端（可能尤指马吉安派）：“你们必须先告诉我们保罗是谁——他在成为使徒前是做什么的，他是如何成为使徒的”（*De praescr. haer* 23）——当然，他们发现不提及《使徒行传》是无法回答这些问题的。

was before he became an apostle, and how he became an apostle” (*De praescr. haer* 23)—and this, of course, they found difficulty in doing without reference to Acts.

XII. Analytical Outline.

- I. Birth of the Church (1:1–5:42)
 - A. Introduction: Ascension of Jesus and Election of Matthias to the Apostolate (1:1–26)
 - B. Day of Pentecost: Descent of the Spirit (2:1–47)
 - C. A Miracle and Its Sequel: Apostles Charged Before the Sanhedrin (3:1–4:31)
 - D. All Things in Common: Barnabas and Ananias (4:32–5:11)
 - E. Apostles Charged Before the Sanhedrin a Second Time (5:12–42)
- II. Persecution Leads to Expansion (6:1–9:31)
 - A. Ministry and Martyrdom of Stephen (6:1–8:1a)
 - B. Philip’s Missionary Activity (8:1b–40)
 - C. Conversion of Saul of Tarsus (9:1–31)
- III. Acts of Peter: Gentiles Receive the Gospel (9:32–12:25)
 - A. Peter in Western Palestine (9:32–43)
 - B. The Gentile Cornelius Converted (10:1–48)
 - C. Peter’s Defense of His Action (11:1–18)
 - D. Gentile-Christian Church of Antioch (11:19–30)
 - E. Herod Agrippa’s Attack on the Church (12:1–25)
- IV. Paul’s First Missionary Journey (13:1–14:28)

XII. 析性大纲。

- I. 教会的起源（徒 1:1-5:42）
 - A. 简介：耶稣升天和拣选马提亚为使徒（徒 1:1-26）
 - B. 五旬节：圣灵降临（徒 2:1-47）
 - C. 神迹和神迹的果效：使徒在犹太公会控诉（徒 3:1-4:31）
 - D. 凡物公用：巴拿巴和亚拿尼亚（徒 4:32-5:11）
 - E. 使徒二次在犹太公会控诉（徒 5:12-42）
- II. 迫害导致基督教发展（徒 6:1-9:31）
 - A. 司提反传道和殉道（徒 6:1-8:1a）
 - B. 腓利的传道活动（徒 8:1b-40）
 - C. 大数扫罗的悔改（徒 9:1-31）
- III. 彼得传道：外邦人接受福音（徒 9:32-12:25）
 - A. 彼得在西巴勒斯坦（徒 9:32-43）
 - B. 外邦人哥尼流的悔改（徒 10:1-48）
 - C. 彼得为他传的道辩护（徒 11:1-18）
 - D. 安提阿外邦基督徒教会（徒 11:19-30）
 - E. 希律王亚基帕攻击教会（徒 12:1-25）
- IV. 保罗第一次传道之旅（徒 13:1-14:28）

- A. Barnabas and Paul Called to Evangelize Farther Afield (13:1-3)
- B. Visit to Cyprus (13:4-12)
- C. Crossing to the Mainland and Preaching in Pisidian Antioch (13:13-52)
- D. Evangelization of Iconium, Lystra, and Derbe (14:1-28)
- V. Council of Jerusalem (15:1-35)
 - A. Judaizing Agitation at Antioch (15:1-5)
 - B. Meeting of the Council (15:6-29)
 - C. Apostolic Letter Received at Antioch (15:30-35)
- VI. Paul's Second Missionary Journey (15:36-18:23)
 - A. Separation of Barnabas and Paul (15:36-41)
 - B. Paul and Silas in South Galatia (16:1-5)
 - C. Crossing to Macedonia: Evangelization of Philippi (16:6-40)
 - D. Thessalonica to Athens (17:1-34)
 - E. Evangelization of Corinth (18:1-17)
 - F. Paul's Visit to Jerusalem (18:18-23)
- VII. Paul's Third Missionary Journey (18:24-21:17)
 - A. Apollos at Ephesus and Corinth (18:24-28)
 - B. Paul at Ephesus (19:1-41)
 - C. Paul's Visit to Macedonia and Greece (20:1-6)
 - D. Paul's Voyage to Jerusalem (20:7-21:17)
- VIII. Paul's Arrest in Jerusalem and Arrival at Rome (21:18-28:31)
 - A. Paul in Jerusalem (21:18-23:30)
- A. 巴拿巴和保罗被召去更远的地方传道 (徒 13:1-3)
- B. 访问塞浦路斯 (徒 13:4-12)
- C. 穿过内陆在彼西底的安提阿传道 (徒 13:13-52)
- D. 在以哥念、路司得和特庇传福音 (徒 14:1-28)
- V. 耶路撒冷会议 (徒 15:1-35)
 - A. 安提阿犹太化的争论 (徒 15:1-5)
 - B. 公会会议 (徒 15:6-29)
 - C. 在安提阿收到的使徒书信 (徒 15:30-35)
- VI. 保罗第二次传道之旅 (15:36-18:23)
 - A. 保罗与巴拿巴分开 (徒 15:36-41)
 - B. 保罗和西拉在南加拉太传道 (徒 16:1-5)
 - C. 穿过马其顿：到腓立比传福音 (徒 16:6-40)
 - D. 从帖撒罗尼迦到雅典传福音 (徒 17:1-34)
 - E. 在哥林多传福音 (徒 18:1-17)
 - F. 保罗访问耶路撒冷 (徒 18:18-23)
- VII. 保罗第三次传道之旅 (徒 18:24-21:17)
 - A. 亚波罗在以弗所和哥林多 (18:24-28)
 - B. 保罗在以弗所 (徒 19:1-41)
 - C. 保罗访问马其顿和希腊 (徒 20:1-6)
 - D. 保罗乘船去耶路撒冷 (徒 20:7-21:17)
- VIII. 保罗在耶路撒冷被捕和来到罗马 (徒 21:18-28:31)
 - A. 保罗在耶路撒冷 (徒 21:18-23:30)

- B. Paul in Caesarea: Appearances Before Felix and Festus and Defense Before Agrippa (23:31–26:32)
- C. Paul's Mediterranean Voyage and Shipwreck (27:1–44)
- D. Paul's Winter in Malta (28:1–10)
- E. Paul in Rome (28:11–31)

- B. 保罗在凯撒利亚：见腓力斯和非斯都以及在亚基帕面前辩护（徒 23:31-26:32）
- C. 保罗乘船去地中海且遭遇船难（徒 27:1-44）
- D. 保罗在马耳他过冬（徒 28:1-10）。
- E. 保罗在罗马（徒 28:11-31）

See MAPS XVIII, XIX, XX.

见 MAPS XVIII, XIX, XX（地图 XVIII, XIX, XX）。

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ACUA

ə-kū'ə (1 Esd. 5:30, AV). See AKKUB 3.

ACUB

ā'kub (1 Esd. 5:31, AV). See BAKBUK.

ACUD

ā'kud (1 Esd. 5:30, NEB). See AKKUB 3.

ADADAH

ə-dā'də [Heb. 'ad'ādā]; NEB ARARAH. A town in the southern part of Judah near the border of Edom (Josh. 15:22). In the LXX the passage reads (Gk.) *Arouēl*, and many scholars emend the MT to read (Heb.) 'ar'ārā, identifying the site as in the NEB, or as Aroer (cf. 1 S. 30:28), about 12 mi. (19 km.) SE of Beer-sheba. (Confusion of *daleth* and *resh* is often found in the OT due to the similarity of the letters, both in the old orthography and in the later "Aramaic" writing.)

ACUA 亚谷

音译: ə-kū'ə (《钦定版圣经》, 拉一 5:30)。见 AKKUB 3 (亚谷 3)。

ACUB 亚库博

音译: ā'kub (《钦定版圣经》, 拉一 5:31)。见 BAKBUK (巴卜)。

ACUD 亚谷

音译: ā'kud (《新英文译本》, 拉一 5:30)。见 AKKUB 3 (亚谷 3)。

ADADAH 亚大达

音译: ə-dā'də 【希伯来语: 'ad'ādā】; 《新英文译本》中译为 ARARAH (“亚拉拉”)。靠近以东边境犹太南部的一座城邑 (书 15:22)。《七十士译本》中有一段经文将这个�拼写为 (希腊语) *Arouēl*, 许多学者修订《马所拉文本》中的拼写, 将这个�拼写为 (希伯来语) 'ar'ārā, 也就是《新英文译本》中的 “ARARAH” (“亚拉拉”), 或是别是巴东南约 12 英里 (19 公里) 处的亚罗珥 (参: 撒下 30:28)。(《旧约》中经常混淆 *daleth* 和 *resh*, 这是因为这两个词无论是在古代正字法上, 还是在后期的 “亚兰语” 拼写上, 字母都非常地相似。)

W. S. L. S.

词条作者: W. S. L. S.

ADADRIMMON

ā-dad-rim'ən. See HADADRIMMON.

ADAH

ā'də [Heb. 'ādā—'adornment'].

ADADRIMMON 哈达临门

音译: ā-dad-rim'ən. 见 HADADRIMMON (哈达临门)。

ADAH 亚大

音译: ā'də [希伯来语: 'ādā——“装饰”]。

1. One of the two wives of Lamech the descendant of Cain (Gen. 4:19f., 23); the mother of Jabal and Jubal. Josephus says that Lamech had seventy-seven sons by Ada and Zillah (*Ant.* i.2.2).

2. The Hittite wife of Esau; the daughter of Elon and mother of Eliphaz (Gen. 36:2ff.).

ADAI AH

ə-dā'yə, ə-dī'ə [Heb. *“dāyā—‘Yahweh has adorned’*].

1. Apparently the seventh of the nine sons of Shimei, presumably the same as Shema, who is the fifth of the sons of Elpaal, who is the second of the two sons of Shaharaim and Hushim (1 Ch. 8:21). Shaharaim and his descendants are listed with the descendants of Benjamin, though his relation to Benjamin is not stated.

2. A Levite; ancestor to David's singer Asaph, and a descendant of the fifth generation from Gershon (1 Ch. 6:41).

3. The father of Maaseiah, who was one of the captains of hundreds associated with Jehoiada the priest in making Joash king (2 Ch. 23:1).

4. A resident of Bozkath, and father of Jedidah the mother of King Josiah (2 K. 22:1).

5. A descendant of Judah through Perez. His great-great-grandson Maaseiah resided in Jerusalem after Nehemiah had rehabilitated the city (Neh. 11:5).

6, 7. Two men who married foreign wives in the period of Ezra (Ezr. 10:29, 39; 1

1、拉麦（该隐的后裔）两位妻子之一（创 4:19-20, 23）；雅八和犹八的母亲。约瑟夫斯说拉麦的妻子亚大和洗拉给他生了七十七个儿子（*Ant.* i.2.2）。

2、以扫的妻子；赫人以伦的女儿，以利法的母亲（创 36:2 起）。

ADAI AH 亚大雅

音译：ə-dā'yə, ə-dī'ə [希伯来语：*“dāyā—“耶和華已經裝飾”*]。

1、亚大雅显然在示每九个儿子中排行第七，可能就是以利巴力的第五个儿子示玛，以利巴力是沙哈连和户伸两个儿子中的二儿子（代上 8:21）。《历代志上》的家谱中列出了沙哈连和他的子孙，以及便雅悯的子孙，但并没有提到沙哈连与便雅悯的关系。

2、一个利未人；他是大卫的歌者亚萨的祖先，革舜的第五代后人（代上 6:41）。

3、玛西雅的父亲，玛西雅是其中一位百夫长，他与祭司耶何耶大辅立约阿施为王（代下 23:1）。

4、波斯加的一个居民，约西亚王之母耶底大的父亲（王下 22:1）。

5、犹大和法勒斯的后裔。亚大雅的重孙玛西雅在尼希米后修复耶路撒冷后住在该城（尼 11:5）。

6, 7、以斯拉时期娶了外邦人为妻的两位男子（拉 10:29, 30; 拉一 9:30;

Esd. 9:30; AV Apoc. JEDEUS, NEB Apoc. JEDAEUS [Gk. *Iedaíos*].

《钦定版圣经》次经译为 JEDEUS, 《新英文译本》次经译为 JEDAEUS, 汉译均为“亚大雅”, [希腊语: *Iedaíos*]。

8. One of the priests of the latest OT times, mentioned with a partial genealogy (Neh. 11:12; 1 Ch. 9:12).

8、《旧约》最后时代的一位祭司, 部分家谱中提到过这个人(尼 11:12; 代上 9:12)。

W. J. BEECHER

词条作者: W. J. BEECHER

ADALIA

ə-da'li-ə, a-də-lī'a [Heb. ^a*dalyā'*—prob. Pers. meaning unknown]. One of the ten sons of Haman who were put to death by the Jews (Est. 9:8).

ADALIA 亚大利雅

音译: ə-da'li-ə, a-də-lī'a 【希伯来语: ^a*dalyā'*——可能是波斯人, 意思不确定】。哈曼十个儿子之一, 为犹太人所杀(斯 9:8)。

ADAM

ad'əm [Heb. [']*ādām*; Gk. *Adam*]. The first man.

ADAM 亚当

音译: ad'əm 【希伯来语: [']*ādām*; 希腊语: *Adam*】。世上第一个人。

IN THE OT AND APOCRYPHA

《旧约》和《次经》中的亚当

I. Usage.—The Hebrew word occurs some 560 times in the OT with the meaning “man,” “mankind.” Outside Gen. 1–5 the only case where it is unquestionably a proper name is 1 Ch. 1:1. Ambiguous are Dt. 32:8; Job 31:33; Hos. 6:7. In Gen. 1 the term occurs only twice (vv. 26f.). In Gen. 2–4 it is found 26 times, and it also occurs in 5:1, 3–5. In the last four cases, and also in 4:25, it is obviously intended as a proper name; but the versions show much uncertainty in the other instances. Some exegetes alter the Masoretic pointing at 2:20; 3:17, 21, thus introducing a definite article and reading uniformly “the man” up to 4:25, where the absence of the article indicates the identity of “the man” with the Adam at the head of the genealogy in 5:1. Several conjectures have been put forth as to the

I. 用法。这个希伯来语在《旧约》中约出现过 560 次, 意思是“人”、“人类”。除《创世记》1-5 章之外, 只有在《历代志上》1:1 中, 这个词无疑是专有名词。《申命记》32:8、《约伯记》31:33 和《何西阿书》6:7 中这个词的意思含糊不清。在《创世记》1 章这个词出现了两次(创 1:26-27)。在《创世记》2-4 章中出现了 26 次, 并且还出现在《创世记》5:1, 3-5 中, 在最后四种情况和《创世记》4:25 中, 这个词显然用作专有名词; 但是在其他情况中很难确定这个词的含义。一些释经者更改《马所拉文本》《创世记》2:20; 3:17, 21 中的元音标点, 从而加入了一个定冠词, 并一致读作“the man”(“那人”), 直到《创世记》4:25, 而《创世记》4:25 中的这个词前没有定冠词, 这说明“the man”(“那人”)就是《创世记》

root meaning of the word (“creature,” “earthborn,” “ruddy one,” “pleasant,” etc.), but some of these are highly improbable and there can be no final certainty in the matter.

II. In Genesis Stories.—The only occurrences in Gen. 1, as noted, are in vv. 26f.; and here the question has arisen whether the reference is to the creation of man, the human species, or to the creation specifically of the first man and the first woman, Adam and Eve. In favor of the first view, all the similar previous references—to the stars, plants, fish, and animals—are general. On the other hand, this proves a little too much, for they are so general that there is no mention of species. To some the mention of “male and female” would also seem to indicate the first couple, for there is no reference to a similar distinction in the case of animals, and the generic man could cover both sexes if this were merely a general reference.

In Gen. 2–3 there is perhaps some confusion between “man” and “Adam” as suitable renderings at individual points, but the narratives as a whole leave little room for doubt that the reference is always to a single man (“the man” or “Adam”), and later to a single woman. In these stories a little more light is shed on the creation of man, on his relation to the world over which he was to have dominion, and on his transgression and fall. Man is created from the dust of the earth and becomes a living creature by the breath of God. Placed in the garden to keep it, he gives names to the animals (over whom he has dominion, according to 1:27); and woman is formed from him

5:1 家谱中的“亚当”。关于这个词的词根含义有几种推测（“生物”，“属土的”，面色红润的人，“有生机的”等），但是其中一些推测不大可能成立，而且尚没有最终定论。

II. 创世故事中的亚当。如上所述，这个词只在《创世记》1:26-27 中出现过；那么问题出现了，这个词是表示人、人类，还是专门表示第一个男人（亚当）和第一个女人（夏娃）。根据第一种观点，之前所有类似的指代——星星、植物、鱼和动物——都是泛指。换言之，这证明了太多，因为它们过于泛泛，以至于不能表示任何物种。对有些人来说，“男人和女人”似乎也表示人类的第一对夫妻，因为动物没有类似的区分，如果仅仅是泛指，那么人类既表示男人也表示女人。

《创世记》2-3 中可能有时混淆“man”（“人或人类”）和“Adam”（“亚当”）这两个词，每次碰到这两个词时都要选择合适的翻译，但是整个叙述几乎没有留下质疑的空间，这个词总是表示一个人（“那人”或“亚当”），后来则表示一个女人。这些故事进一步阐述了上帝造人、那人与他所管理的世界的关系、那人的悖逆和堕落。亚当是用地上的尘土造的，上帝给了他生气使他有了生命。亚当被安置在伊甸园中，负责看管伊甸园，他给动物起了名字（根据《创世记》1:27 的记载，他负责管理这些动物）；而女人（夏娃）是从他而造的，为了给他作配偶和帮手。在女人（夏娃）的请求下，

to be his counterpart and helper. At woman's behest he eats with her of the forbidden fruit, and they are driven from the garden and condemned to toil and sorrow and eventual inevitable death. Adam becomes the father of Cain and Abel, and of Seth after the murder of Abel.

After Gen. 5 there are almost no plain references to Adam until the Apocrypha (cf. 2 Esd. 3:4-7, 10, 21, 26; 4:30; 6:54-56; 7:11, 46-48; Tob. 8:6; Wisd. 2:23f.; 9:2f.; 10:1f.; Sir. 15:14; 17:1-4; 25:24; 40:1; 49:16). Sir. 40:1 refers to the heavy yoke upon the sons of Adam, though it is by no means clear that this refers to the weight of original sin incurred by Adam's fall. The Wisdom of Solomon speaks more explicitly of death coming on men through Adam's sin, while 2 Esdras has a developed doctrine of original sin. In 4:30 we read that "a grain of evil seed was sown in Adam's heart from the beginning," and 7:48 carries the indictment: "O Adam, what have you done? for though it was you who sinned, the fall was not yours alone, but ours also who are your descendants."

III. Genre of Stories.-The meaning of the term "Adam" is closely linked with the interpretation of the Genesis stories. If it is assumed that the word bears a generic sense, one suggestion is that this is not a literal history but a very general account of the early development of the race. This may be in the form of a myth in which man and woman are personified as Adam and Eve, and general truths concerning man's origin, nature, and destiny are conveyed. Or it may be in the form of a poetic narrative of events that really

两人一起吃了禁果，所以他们被赶出了伊甸园，并被惩罚要劳苦、悲伤，最终必死。亚当是该隐和亚伯的父亲，亚伯死后，他又生了赛特。

《创世记》第 5 章之后，几乎再没有清楚地提及亚当，直到《次经》（参：拉二 3:4-7, 10, 21, 26; 4:30; 6:54-56; 7:11, 46-48; 比 8:6; 智 2:23-24; 9:2-3; 10:1-2; 便 15:14; 17:1-4; 25:24; 40:1; 49:16）。《便西拉智训》40:1 提到亚当的子孙身上担负着沉重的担子，不过这里并没有说明这是人类因亚当堕落所要背负的原罪。《所罗门智训》中更明确地说明了死亡临到人类是由于亚当犯了罪，而《以斯拉二书》中提出了关于原罪的成熟教义。我们可以在《以斯拉二书》4:30 中读到，“在创世之初，一粒邪恶的种子被种进了亚当的心里”，《以斯拉二书》7:48 中则控诉道“哦！亚当，你做的什么事呢？虽然是你犯了罪，败坏却不只临到你，而是临到你的所有子孙。”

III. 故事的类型。“亚当”这个词的意思与创世故事的解释紧密相关。如果假定这个词具有类属意义，那么就必须认为这不是文学记录，而是早期人类发展的概述。这可能以神话的形式讲述出来，男人和女人被比喻成了亚当和夏娃，并传达了有关人类起源、本性和命运的普遍真理。或者可以采用诗歌的形式叙述真正发生过的事，但并没有采用这种特殊的形式（the Sage of Barth）。为了支持这种解释，必须指出伊甸园不是一个可辨认的地理位置，尽管与之相关的河流

happened, but not in this specific form (the *Sage* of Barth). In support of such interpretations it is pointed out that Eden is not an identifiable geographical locality even though known rivers are associated with it. In other words, an obviously imaginative element is combined with a certain factuality. The alternative is to treat the narratives as literal history in the strict sense, though here, too, a question arises as to the degree of literalness. For example, does the serpent actually use a human language and utter sounds which can be heard with the ears and which are identifiable as human speech? Or again, is there literally a tree whose fruit conveys the knowledge of good and evil? One thing that can be asserted quite firmly is that the stories are hardly intended as myth. But the nature of the factuality will always give rise to discussion.

IV. Nature of Adam.-Another problem that arises is that of the nature of Adam (or man) as first created. The general consensus has been that he is perfect man in full possession of all human faculties, in perfect harmony of body and soul, and in a right relation to God, to woman, to himself, and to the natural world around him. This seems to be clearly enough suggested by the stories themselves, especially Gen. 2. In the Middle Ages, however, another view established itself. This makes of Adam a superman endowed not only with natural faculties but also with supernatural graces that secure his natural perfection. At the fall these graces are forfeited and the natural qualities, though they remain, are impaired in their operation.

是大家所熟知的。换句话说，明显的想象元素与一定的真实性结合在了一起。可以将这些故事视为严格的文学记录，这是一种选择，然而又出现了关于这些故事刻板程度的问题。例如，蛇真的能说人类的语言吗？蛇发出的声音人类的耳朵真的能听见吗？再比如，真的有一颗树可以结出识善恶的果子吗？有一件事是可以确定的，即这个故事根本不可能是神话。但事实性始终是人们讨论的问题。

IV. 亚当的本性。另一个问题是首先被创造的人亚当（人类）的本性问题。人们普遍认为亚当最初是一个完美的人，拥有人类所有的才能，身心完美，与上帝、女人、他自己和他周围的环境关系良好。创世故事中（尤其是《创世记》2章中）清楚地记录了这一点。然而，在中世纪出现了另一种观点。这种观点赋予了亚当超凡的能力，他不仅拥有天生的能力，而且拥有奇异的恩典，奇异恩典是天生能力的保证。亚当堕落后，这些能力被收回，尽管天生的能力还在，却被削弱了。

More recently the philosophy of progress and an evolutionary understanding of the world have introduced a wholly different line of interpretation. At the first, Adam (or man) is at a very primitive level, hardly different from the brutes. The fall is virtually a fall upward. It is the step to self-awareness, to historical life, to ethical freedom and responsibility. In other words, the fall is the beginning of real humanity, of historical life in the true sense as compared with the prior period of hardly more than natural or animal life. It involves serious hazards, for man may obviously abuse his new power. But it is still to be regarded as a progressive step. To know good and evil carries the risk of doing evil. But it is better than to do good without knowledge. The story of the race is the story of movement from childlike or animal innocence to responsible choice, and finally, by a long process of advance, to choice of the good.

When we survey the various possibilities, it is easily seen that both the idea of supernatural endowment and that of an upward fall are fanciful, finding no real support in the narratives themselves. Conditions in Eden are idyllic, but there seems to be no suggestion that man needs an additional factor for this to be possible. On the other hand, the idea that man is virtually no more than subhuman is quite alien to the account of his creation; and the fall comes under the severest possible condemnation, not as the abuse of an upward movement, and certainly not as a Promethean attack upon God, but as a very real violation of the divine order. If the Bible can finally regard the fault as a happy one, it is only because God Himself redeems the

近来，进程哲学和对世界的一种演化式的理解引入了一种全新的解经思路。起初，亚当（或人类）还处于非常原始的水平，几乎与野兽没什么区别。堕落实际上是一种向上的堕落。它是实现自我认知、走向人生和得到道德自由和责任感的必经阶段。也就是说，与之前接近于原始或动物的生活阶段相比，堕落是真实人类的开始。堕落带来了严重的危害，因为那人显然可以滥用他的新能力。但仍然应该将其视为一种进步。知道善与恶可能有行恶的危险。但是这比行的好却无知要好。人类的故事就是从孩子般或动物般的无知，到负责的选择，再经过长期的进步，最终到择善的动态故事。

当我们审视各种可能性时，很容易发现超凡能力的观念和向上堕落的观念都是荒诞的，无法在故事中找到真实的证据。一方面，伊甸园的生活是悠闲的，实际上没有任何暗示表明“那人”需要其他的因素才能实现悠闲的生活。另一方面，“那人”实际上只是低等人类的观点与上帝造人的描述截然相反；“那人”因为堕落受到了严厉的惩罚，这并不是因为他滥用这种向上的运动，当然也不是因为他对上帝展开了普罗米修斯式的攻击，而是因为他严重破坏了神圣的秩序。如果《圣经》中最终认为这个过失是一个美好的过失，那也仅仅是因为上帝藉着祂有力的干预将人类从这种处境中救赎出来，而不是因为这个过失为人类打开了新机遇的大门。

situation by His own mighty intervention, not because it opens up a world of new possibilities for man.

V. Adam and the Race.-It may be noted that the OT does not develop any doctrine of a universal fall or of original sin. On the other hand, the very fact that Adam is a general as well as a personal name makes it impossible to dismiss the story merely as an individual or even typical account. Moreover, the condemnation is passed not just on Adam and Eve but on their successors as well. All subsequent men are involved here. This is recognized in the OT itself, for the story of one man's sin quickly becomes the story of all men's sin. Indeed, all the interpretations accept this. The deprivation of supernatural graces applies to all men, except insofar as these graces are supposedly restored in baptism. The upward step to historical awareness or ethical responsibility is one that has not been and cannot be reversed, except in a few who do not have full possession of what are now universally acknowledged to be the characteristic human capacities. The perfection of humanity has been lost, not by Adam alone, but by all his descendants, Jesus Christ apart. Even Pelagianism cannot fly wholly in the face of the fact that all men do sin, and that they do so from a very early stage. It is thus forced into the despairing hypothesis of a series of individual repetitions of Adam's sin. This means that in its own way it postulates the solidarity of Adam with the race and of the race with Adam.

The truth of the solidarity of Adam and the race is what is brought out with such force in the NT when Paul compares and

V. 亚当和全人类。需要指出的是，一方面，《旧约》中尚未形成任何关于普世堕落或原罪的教义。另一方面，亚当既是通用名，又是人名的事实不可能说明这个故事仅仅是个人故事或典型故事。此外，不仅亚当和夏娃被定罪，而且他们的子孙也被定罪。所有后来人都因此陷入罪里。《旧约》中认可这一点，因为那人犯罪的故事很快变成了所有人犯罪的故事。实际上，所有的解释都接受这种说法。所有人都丧失了奇异的恩典，只有通过受洗才可能恢复这些恩典。除了那些尚没有完全掌握公认的人类能力的人，其他人向着历史觉醒或道德责任迈出的一步已经无法撤回，也不能撤回。人类并不单单因为亚当，而且因为除耶稣之外的所有后代失去了他们的完美。甚至连伯拉纠派都不能完全否认人类犯罪，而且在很早以前人类就犯了这罪的事实。因此不得不作出一代代的人重复亚当之罪的绝望假设。这意味着，伯拉纠派以自己的方式提出了亚当与人类、人类与亚当的关联。

当保罗将人类与第二个亚当的新联合和人类与第一个亚当旧的罪的联合进行比较和对照时，《新约》强有力地

contrasts the new solidarity of the race in the second Adam with the old solidarity of sin and guilt in the first (Rom. 5:12-21).

G. W. BROMILEY

IN THE NT

The name Adam occurs nine times (in five different passages) in the NT, though several of these are purely incidental.

I. Gospels.-In Lk. 3:38 the ancestry of Jesus Christ is traced back to "Adam, the son of God," thereby testifying to the acceptance of the OT genealogies of Genesis. This is the only place in the Gospels where Adam is actually named, though there is an allusion to him in Mt. 19:4-6 (=Mk. 10:6-8), referring to Gen. 1:27 and 2:24.

II. Epistles.-In Rom. 5:12-21 Adam is designated by Paul as the founder of the race and the cause of the introduction of sin, in order to point the comparison and contrast with Christ as the head of the new race and the cause of righteousness. The passage is the logical center of the Epistle, the central point to which everything that precedes has converged, and out of which everything that follows will flow. The great ideas of sin, death, and judgment are here shown to be involved in the connection of the human race with Adam. But over against this there is the blessed fact of union with Christ, and in this union righteousness and life.

Mankind is ranged under two heads, Adam and Christ. There are two men, two acts, and two results. In this teaching we

说出了亚当与人类联合的真相（罗 5:12-21）。

词条作者：G. W. BROMILEY

《新约》中的亚当

亚当这个名字在《新约》中（在不同的段落中）出现了 9 次，不过有几次是偶然出现的。

I. 福音书。《路加福音》3:38 中耶稣的家谱被追溯到“神的儿子亚当”，从而该书认可《旧约》《创世记》中的家谱。这是福音书中唯一一处确切提到亚当的章节，不过《马太福音》19:4-6（平行经文，可 10:6-8）暗指了亚当，参考了《创世记》1:27 和 2:24。

II. 书信。在《罗马书》5:12-21 中，保罗认为亚当是人类的始祖，并将罪带给后人，旨在与作新人类的头并使他们称义的基督进行比较和对照。这段经文是《罗马书》的逻辑中心，前面的所有内容在这里做了总结，后面的所有内容都由此而出。罪、死亡和审判的伟大思想在这里融入到人类与亚当的关系中。与之相对的是与基督联合的神圣事实，和在这种联合中得到的公义和生命。

人类在两个头的权下，即亚当和基督的权下。有两种人类、两种行为和两种结局。我们在这个教义中看到了现

have the spiritual and theological illustration of the great modern principle of solidarity. There is a solidarity of evil and a solidarity of good, but the latter far surpasses the former in the quality of the obedience of Christ as compared with Adam, and in the fact of the work of Christ for justification and life. The passage is thus no mere episode or illustration, but gives organic life to the entire Epistle. Although sin and death are ours in Adam, righteousness and life are ours in Christ, and these latter two are infinitely the greater (v. 11); whatever we have lost in Adam we have more than gained in Christ. As all the evils of the race sprang from one man, so all the blessings of redemption come from one Person, and there is such a connection between the Person and the race that all men can possess what the One has done.

In vv. 12–19 Paul makes a series of comparisons and contrasts between Adam and Christ; the two persons, the two works, and the two consequences. The fulness of the apostle's meaning must be carefully observed. Not only does he teach that what we have derived from the first Adam is met by what is derived from Christ, but the transcendence of the work of the latter is regarded as almost infinite in extent. "The full meaning of Paul, however, is not grasped until we perceive that the benefits received from Christ, the Second Adam, are in *inverse ratio* to the disaster entailed by the first Adam. It is the *surplusage* of this grace that in Paul's presentation is commonly overlooked" (H. C. Mabie, *Divine Reason of the Cross* [1911], p. 116).

The contrast instituted in 1 Cor.

代联合原则的属灵例证和神学例证。一个是与恶的联合，另一个是与善的联合，但是后一种联合远远胜过前一种联合，因为与善联合的人顺服基督，而与罪联合的人顺从亚当，也因为基督的工作使人称义得生命。因此这段不仅仅是段插叙或说明，是整封书信不可分割的一部分。虽然罪和死因亚当临到我们，但是公义和生命因耶稣也临到我们，公义和生命比罪和死更显多（罗 5:11）；我们因亚当失去的，藉着耶稣重新获得，并且比我们原有的更多。因为罪因一人入了世，所以也要因一人而得救赎，人类与这个人存在这种关联，就能够领受祂所成就的一切。

在《罗马书》5:12-19 中，保罗将亚当和耶稣作了一系列的比较和对照；有两种人、两种工作和两种结局。只有仔细观察才能体会到这位使徒所表达的丰富内涵。他不但教导说，我们从基督那里领受的赏赐平衡了我们从第一个亚当那里得来的罪，而且从基督那里领受的赏赐是无限的，比罪更显多。“然而，只有当我们察觉从耶稣（第二个亚当）那里获得的果效与从一个亚当那里遭受的灾难成反比才能领会保罗的完整意思，人们通常忽略了保罗所描述的这种恩典的富余”（H. C. Mabie, *Divine Reason of the Cross* [1911], 116 页）。

《哥林多前书》15:22 中的对比指的是

15:22 between Adam and Christ refers to death and life, but great difficulty turns on the interpretation of the two “alls”—“As in Adam all die, so also in Christ shall all be made alive.” Dods interprets it of Adam as the source of physical life that ends in death, and of Christ as the source of spiritual life that never dies: “All who are by physical derivation truly united to Adam incur the death, which by sinning he introduced into human experience; and similarly, all who by spiritual affinity are in Christ enjoy the new life which triumphs over death, and which he won” (*Expos B*, p. 366). So also T. C. Edwards, who does not consider that there is any real unfairness in interpreting the former “all” as more extensive than the latter, “if we bear in mind that the conditions of entrance into the one class and the other are totally different... We have them in Rom. 5:5–11, where the apostle seems as if he anticipated this objection to the analogy which he instituted between Adam and Christ. Both alike are heads of humanity, but they are unlike in this (as also in other things, Rom. 5:15), that men are in Adam by nature, in Christ by faith” (comm. on 1 Corinthians [1897], p. 412). Godet considers that “perhaps this interpretation is really that which corresponds best to the apostle’s view,” and he shows that Gk. *zōopoieísthai*, “be made alive,” is a more limited idea than *egeíresthai*, “be raised,” the limitation of the subject thus naturally proceeding from the special meaning of the verb itself. “The two *pántes* (all) embrace those only to whom each of the two powers extends.” But Godet favors the view of Meyer and Ellicott that “all” is to be given the same interpretation in each clause, and that the

死与生，但是但两个“alls”（“众人”）的解释是一大难点——“在亚当里众人都死了，照样，在基督里众人也都要复活”。道德斯（Dods）将亚当解释成必死的属肉体生命的来源，将基督解释成永恒的属灵生命的来源：“所有与亚当一起从肉体来的都将因亚当带给人类的罪而死亡，同样，所有在灵性上与耶稣同在就得享新的生命，并因耶稣得胜而战胜死亡”（*Expos B*, 366 页）。爱德华（T. C. Edwards）同样认为将前一个“all”解释成比后一个“all”所涵盖的范围更广，这没有任何不公之处，“如果我们牢记进入两个等级的条件是截然不同的……，我们在《罗马书》5:5-11 中可以看到这些条件，使徒保罗似乎预料到了会有人反对他对亚当和耶稣的类比。两者都像是人类的头，但也有不同之处（在其他方面同样有不同之处，罗 5:15），人类生来就在亚当里面，却靠着信心活在基督里面（《哥林多前书》注释[1897]，412 页）。高德特（Godet）认为“或许这种解释才最符合使徒保罗的观点”，并且他认为希腊语 *zōopoieísthai*（“使人活”）比 *egeíresthai*（“被升起”），所表达的内涵更窄，因此，主语的局限性自然源于这个动词本身的特殊含义。“这两个 *pántes*（“众人”）包括那些独享这两种能力的人。”但是高德特（Godet）赞同迈耶（Meyer）和埃利科特（Ellicott）的观点，他认为每个从句中的“all”（“众人”）的翻译应该是相同的，都指的是所有“在基督里”得着生命或被定罪的人：“耶稣将使所有人都复活；所有听到祂声音的都将从坟墓中走出来，但是不是所有人都能得到真正“复活的生命”：见《约翰福音》5:29（C. J. Ellicott, 《哥林多前书》注释[1889]，301 页）。高德特（Godet）认为“单独使用‘使复活’

reference is to all who are to rise, whether for life or condemnation, and that this is to be “in Christ”: “Christ will quicken all; all will hear His voice and will come forth from the grave, but not all to the true ‘resurrection of life’: see Jn. 5:29” (C. J. Ellicott, comm. on 1 Corinthians [1889], p. 301). Godet argues that “there is nothing to prevent the word ‘quicken,’ taken alone, from being used to denote restoration to the fulness of spiritual and bodily existence, with a view either to perdition or salvation” (comm. on 1 Corinthians [1889], p. 335). There are two serious difficulties to the latter interpretation: (1) the invariable meaning of “in Christ” as spiritual union; (2) the question whether the resurrection of the wicked really finds any place in the apostle’s argument in the entire chapter.

In 1 Cor. 15:45 Paul says: “The first man Adam became a living soul. The last Adam became a life-giving spirit.” The reference to Adam is from Gen. 2:7; the reference to Christ is due to what he had done and was doing in His manifestation as divine Redeemer. From results the apostle proceeds to nature. Adam was simply a living being, Christ a life-giving Being. Thus Christ is called Adam to express His headship of a race. In this verse He is called the last Adam; in v. 47 the second Adam. In the former verse the apostle deals not so much with Christ’s relation to the first Adam as to the part He takes in relation to humanity, and His work on its behalf. When precisely Christ became life-giving is a matter of debate. Rom. 1:4 associates power with the resurrection as the time when Christ was constituted Son of God for the purpose of bestowing the force of

这个词就能表示灵魂和肉体的完全复活，要么为了毁灭，要么为了救赎”（《哥林多前书》注释[1889]，335页）。后一种解释有两个难点：（1）属灵的联合是“在基督里”的不变内涵；（2）堕落之人的复活在整章使徒的论证中是否占有一席之地。

保罗在《哥林多前书》15:45 中说：“首先的亚当成了有灵的活人，末后的亚当成了叫人活的灵。”这节经文提及亚当时参照了《创世记》2:7；因为救世主基督藉着祂的显现成就了事，并且仍然在行事，所以这里也提及了基督。使徒保罗先提及了结局，进而提及了本质。亚当不过是个“有灵的活人”，而基督是“叫人活的灵”。因此基督被称为亚当，这说明祂是人类的头。在这节经文中祂被称为“末世的亚当”；在《哥林多前书》15:47 中，祂被称为“第二个人”（“第二个亚当”）。在前面的章节中，关于耶稣与首先的亚当的关系，使徒保罗没有像阐述基督与人类的关系和祂代表人类所做的工那样深入地论述基督与第一个亚当的关系。基督何时成为叫人活的灵是一个存在争论的问题。《罗马书》1:4 中提到基督为了赐予恩惠，显明祂是神的儿子，并将大能与复活联系在一起。基督只能

divine grace. This gift of power was made available for His Church only through the ascension and the gift of the Holy Spirit at Pentecost. It is possible that the word “life-giving” may also include a reference to the resurrection of the body hereafter.

Paul uses the creation of man and woman in his argument for the subordination of woman (1 Tim. 2:13f.; cf. Gen. 2:7-25). This is no mere Jewish reasoning, but an inspired statement of the *typical* meaning of the passage in Genesis. The argument is a very similar one to that in 1 Cor. 11:8f. When the apostle states that “Adam was not beguiled,” we must apparently understand it as simply based on the text in Genesis to which he refers (3:13), in which Eve, not Adam, says, “The serpent beguiled me.” In Gal. 3:16 he reasons similarly from “seed” in the singular number, just as He. 7 reasons from the silence of Gen. 14 in regard to the parentage of Melchizedek. Paul does not deny that Adam was deceived, but is saying only that he was not directly deceived. His point is that Eve’s facility in yielding warrants the rule as to women keeping silence.

III. Conclusions.-Reviewing the use of “Adam” in the NT, one cannot fail to observe how Paul assumes that Adam was a historical personality, and that the record in Genesis was a record of facts, that sin and death were introduced into the world and affected the entire race as the penalty for the disobedience of one ancestor. Paul evidently takes it for granted that Adam knew and was responsible for what he was doing. Again, sin and death are regarded as

藉着升天和五旬节恩赐圣灵将大能赐给祂的教会。“叫人活的”这个词可能也包括了身体的死后复活。

保罗用男人和女人被造的顺序来论证女人的从属关系（提前 2:13-14；参：创 2:7-25）。这不只是犹太人的论证方式，也是受《创世记》中经文预表意义的启发所作的陈述。这个论据与《哥林多前书》11:8-9 中的论据非常类似。当使徒保罗说“不是亚当被引诱”，我们一定明白这是根据《创世记》的内容说的（创 3:13），夏娃而不是亚当说：“那蛇引诱我”。同样，在《加拉太书》3:16 中，保罗根据单数形式的“seed”（“子孙”）作了推论，正如《希伯来书》7 章根据《创世记》14 章没有提到麦基洗德的出身作了推论。保罗没有否定亚当被引诱，只是说他没有被直接引诱。他认为夏娃不禁诱惑的事实确立了女人顺从于她丈夫的原则。

III. 结论。如果人们回顾《新约》中“亚当”的用法，就不难发现保罗认为亚当是一个历史人物，而且《创世记》中的记载是事实，因着一位祖先的悖逆所有人都遭受了惩罚，使罪和死亡临到了世上。保罗显然认为亚当知道他做了什么，并且要为自己做的事负责。此外，罪和死亡被认为是相关联的；死亡是从罪而来。保罗显然相信肉体的死亡是因为罪，而亚当和人类之间在肉体的死亡上存在一定的因果联系。《罗马书》5 章提到的从罪

connected; death obtains its moral quality from sin. Paul clearly believed that physical dissolution was due to sin, and that there is some causal connection between Adam and the human race in regard to physical death. While the reference in Rom. 5 to death as coming through sin is primarily to physical death, yet physical death is the expression and sign of the deeper idea of spiritual death. The clause "for that all sinned" (v. 12) establishes a causal connection between the sin of Adam and the death of all. The need of redemption is thus made by the apostle to rest on facts. We are bound to Adam by birth, and it is open to us to become bound to Christ by faith. Thus redemption is grounded on the teaching of Scripture, and confirmed by the uncontradicted facts of history and experience. Whether, therefore, the references to Adam in the NT are purely incidental, or elaborated in theological discussion, everything is evidently based on the record in Genesis.

W. H. G. THOMAS

IV. Historicity of Adam.-The viewpoint that regards the account of Adam and his fall in Gen. 2f. as mythical and not historical, as story but not history (cf. Emil Brunner, *Christian Doctrine of Creation and Redemption* [*Dogmatics*, II, Eng. tr. 1952], pp. 46-74), or according to which Adam stands for all men, so that we are all Adam and Gen. 2f. is not history but saga (cf. Barth, *CD*, IV/1. pp. 504-513; *Christ and Adam* [Eng. tr. 1956]), is not complete with the NT teaching. The following data show how the historicity of Adam and of his fall as recorded in these chapters is assumed and

而来的死亡主要指的是肉体的死亡，而肉体死亡是更深层灵魂死亡观念的表达和标志。“因为众人都犯了罪”（罗 5:12）这个子句在亚当的罪和众人的死亡之间建立了因果联系。因此，使徒保罗认为救赎的需要依赖于事实。我们生来就与亚当连在一起，我们也可以通过信心与基督联合。因此救赎以《圣经》的教导为依据，并通过不容置疑的历史事实和经历来证实。因此，《新约》中提到的亚当是纯属偶然，还是在神学讨论中的详细阐述，每一件事显然都根据《创世记》的记载。

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IV. 亚当的史实。有一种观点认为《创世记》2-3章关于亚当和亚当堕落的记载是虚构的故事，不是史实（参：Emil Brunner, *Christian Doctrine of Creation and Redemption* [*Dogmatics*, II, 1952年英译本], 46-74页），按照这种观点，亚当代表着全人类，所以我们都是亚当，《创世记》2-3章不是历史，而是传说（参：Barth, *CD*, IV/1. 504-513页 *Christ and Adam* [1956年英译本]），但是新约教义并没有表达这种观点。下面的数据说明了这些章节中记录的亚当和亚当堕落的史实性是如何与我们的主和祂的使徒宣讲的教义

interwoven with the doctrine that Our Lord and His apostles enunciate.

In Mt. 19:4f.; Mk. 10:6-8 Jesus alludes to and quotes from Gen. 1:27;2:24. The appeal to these passages in order to contrast the Mosaic permission of divorce with the original ordinance, and thereby to enforce the high ethic of marriage, would have had no practical relevance if the passages in question did not concern and presuppose human relationships analogous to those existing in the situation with which Jesus was dealing.

In 1 Cor. 15:45, 47 Adam is spoken of as the first man and is contrasted with Christ as the second man. The parallelism and contrast demand for Adam as the first man a historical identity comparable to that of Christ Himself. Otherwise the basis of comparison and contrast is lost. Adam and Christ sustain unique relations to the human race, but in order to sustain these relations there must be to both such historical character as will make those relations possible and relevant. Lk. 3:38 draws strikingly to our attention something correlative with Adam's being the first man and standing in a unique relation to the human race. The genealogy goes back no further than Adam, and while all others are said to be the son of the forefather in each case, Adam is said to be the son of God; he did not come by human generation. Furthermore, the allusion to Gen. 2:7 in 1 Cor. 15:45, 47 is unmistakable; and Lk. 3:38 is explained by Gen. 2:7.

1 Tim. 2:13 alludes to Gen. 2:7, 20-23 and assumes the temporal sequence there indicated, a sequence that

互相交织在一起的，又对此作何评价。

在《马太福音》19:4-5；《马可福音》10:6-8中，耶稣提到并且引用了《创世记》1:27；2:24。耶稣引用这些经文是为了将摩西允许休妻与起初的规定进行对比，进而提倡崇高的婚姻道德，如果这些经文与基督当时教导的人类关系无关，且不以此为前提，那么这段引文就没有实际相关性。

《哥林多前书》15:45，47中称亚当为第一个人，与第二个人耶稣形成了对比。这种相似性和差异要求第一人亚当具有可与基督进行比较的历史身份。否则，就没了比较和对比的基础。亚当和基督都与人类维持着独特的关系，但是为了维系这些关系，这两位历史人物都必须使这些关系变得可能或有关联。《路加福音》3:38显然让我们注意到了一些使亚当成为第一个人并与人类建立独特关系的相关之物。耶稣的家谱到亚当为止，其他人都是这位人类祖先的子孙，而亚当被称为神的儿子；他不是从人来的。而且《哥林多前书》15:45，47引用的《创世记》2:7的内容是没有错误的；而《创世记》2:7解释了《路加福音》3:38的内容。

《提摩太前书》2:13暗指了《创世记》2:7，20-23，并接受了后两节经文中暗示出的时间顺序，一个以之前和

presupposes historicity both before and after. The reference in 1 Tim. 2:14 to Gen. 3:1–6, 13 demonstrates the acceptance of that narrative on Paul's part.

In Rom. 5:12–19 and 1 Cor. 15:22 the reign of sin, condemnation, and death is traced to the sin of Adam, and the reign of righteousness, justification, and life to the obedience of Christ. There is both parallelism and contrast. The sin of Adam is called the transgression, trespass, and disobedience of the one man. There can be no doubt as to the identity of the trespass in Paul's view; it is that of Gen. 3:19 (cf. 2:17). And the obedience of Christ is that unto death, even the death of the cross (Phil. 2:8). The latter was discharged in time, in the arena of history. To view the parallel and contrasted disobedience of the one Adam in nonhistorical terms is to wreck the structure of Paul's thought and therefore the doctrine set forth in these passages. The consequences for the plan of redemption are apparent.

All these considerations converge to show that the conception by which Adam and the narratives of Gen. 2f. are construed as mythical or legendary and therefore not historical is wholly alien to the NT.

J. MURRAY

ADAM

ad'iem [Heb. 'ādām]. A city near the confluence of the Jordan and Jabbok rivers about 18 mi. (30 km.) N of Jericho and near the site where Israel crossed from the plains of Moab to western

之后的史实为前提的时间顺序。《提摩太前书》2:14 引用了《创世记》3:1–6, 13 的内容，这表明保罗接受了这段叙述。

在《罗马书》5:12-19 和《哥林多前书》15:22 中记载的罪的统治、审判和死亡都是源于亚当的罪，而公义的统治、称义和生命都是源于对耶稣基督的顺服。两者之间既有相似性也有差异。亚当的罪被称为那人的悖逆、过犯和不顺从。保罗显然认为众人因一人的过犯都被定了罪。《创世记》3:19 中也体现出这一点（参：创 2:17）。耶稣基督存心顺服，以至于死，且死在十字架上（腓 2:8）。耶稣基督在历史的舞台上完成了祂的顺服使命。如果从非史实的角度看待亚当的相似而又不同的不顺服，就破坏了保罗思想的结构，进而破坏了保罗在这几段经文中提出的教义。救赎计划的结局是显而易见的。

这些考虑因素集中体现出《新约》中根本没有这种思想，根据这种思想，《创世记》2-3 章中的亚当和故事都被视为神话或传说，因此被认为是不符合事实的。

词条作者：J. MURRAY

ADAM 亚当城

音译：ad'ie【希伯来语：'ādām】。约旦河与雅博河交汇处附近的一座城邑，在耶利哥以北约 18 英里（30 公里）处，靠近以色列人从摩押平原到巴勒斯坦西部约旦河干河床的那个地

Palestine on the dry bed of the Jordan 方（书 3:16）。
(Josh. 3:16).

In the area of Adam, modern Tell ed-Dâmiyeh, slides from the high limestone cliffs that border the Jordan have dammed up the river on several occasions, most recently in 1927. Such an event would cause the river to “rise up in a heap” N of Adam and drain into the Dead Sea S of Adam.

在亚当城，即现代的德米耶废墟（Tell ed-Dâmiyeh），从约旦附近的高石灰岩峭壁上滑落下来的石头筑起了大坝，并多次阻拦住了河水，最近发生在 1927 年。这会导致河水在亚当城以北“立起成垒”，然后注入亚当城南部的死海。

D. McINTOSH

词条作者：D. McINTOSH



Adam (Tell ed-Dâmiyeh), where collapse of the banks may have caused damming of the Jordan, enabling Joshua and the Israelites to cross (W. S. LaSor)

亚当城（Tell ed-Dâmiyeh），陡崖的坍塌物可能筑成了约旦河的堤坝，从而使约书亚和以色列人能穿过约旦河。（W. S. LaSor）

ADAM, BOOKS OF.

Books pretending to give the life and deeds of Adam and other OT worthies existed in abundance among the Jews and the early Christians. The Talmud speaks of a Book of Adam, which is now lost, but which probably furnished some material that appears in early Christian writings.

ADAM, BOOKS OF. 《亚当书》

犹太人的早期的基督徒收藏了大量的《亚当书》，这本书自称记录了亚当和《旧约》中其他大人物的生活和行为。《他勒目》提到了《亚当书》，这本书现已失传，但是早期的基督教作品中可能收录了一些《亚当书》中的材料。

See APOCRYPHA; PSEUDEPIGRAPHA V.H.

见 APOCRYPHA（《次经》）；
PSEUDEPIGRAPHA V.H.（《伪经》
V.H.）

M. O. EVANS

词条作者：M. O. EVANS

ADAMAH

ad'ə-mə [Heb. ^adāmā; Gk. *Adami*]. A

ADAMAH 亚大玛

音译：ad'ə-mə【希伯来语：^adāmā；

fortified city in the territory of Naphtali, named between Chinnereth and Ramah (Josh. 19:36). The site is unknown.

ADAMANT

[Heb. *šāmîr* (Ezk. 3:9; Zec. 7:12); cf. Akk. *ašmur*—‘emery’]. In the passages cited and in Jer. 17:1, where it is rendered “diamond” (but “adamant” in the NEB), the word *šāmîr* evidently refers to emery, a form of corundum second in hardness only to the diamond.

ADAMI

ad’ə-mī, ə-dā’mī. In the AV a separate name, but in the RSV and NEB, Adami-nekeb (Josh. 19:33).

ADAMI-NEKEB

ad’ə-mī ne’keb [Heb. *“dāmî hanneqeb—‘Adami (or ‘the ground’) of the pass’*]. A place in lower Galilee used as one of the sites to mark the border of Naphtali (Josh. 19:33). The AV, following Greek texts, reads Adami and Nekeb as separate sites; and J. Simons (*GTTOT*, § 334) follows this reading, citing the reference to *ngb* in the great city-list of Thutmose III. The Hebrew, however, seems to require a single location, and the Vulgate supports this by translating *Adami quae est Neceb*, “Adami which is Neceb.”

Adami-nekeb is probably to be located at Khirbet Dâmiyeh, about 6 mi. (10 km.) NE of Mt. Tabor, on a trail leading from Kefr Kama to Harûs (in the direction of

希腊语: *Adami*】。拿弗他利境内的一座坚固城，在基尼列和拉玛之间提到了这座城市（书 19:36）。具体位置不详。

ADAMANT 金刚钻、金刚石

【希伯来语: *šāmîr*（结 3:9；亚 7:12）；参：阿卡德语: *ašmur*——“金刚钻”】。在上面两节引文和《耶利米书》17:1 中，这个词被译为“diamond”（“金刚钻”）（而《新英文译本》中译为“adamant”[“金刚钻”]），*šāmîr* 显然指的是金刚砂，刚石的一种，其硬度仅次于钻石。

ADAMI 亚大米

音译: ad’ə-mī, ə-dā’mī。在《钦定版圣经》中将其译成一个单独的名字，而《修订标准译本》和《新英文译本》中均译为 Adami-nekeb（“亚大米尼吉”）。

ADAMI-NEKEB 亚大米尼吉

音译: ad’ə-mī ne’keb 【希伯来语: *“dāmî hanneqeb——“被刺穿的亚大米（或地）”*】。亚大米尼吉位于下加利利，是标记拿弗他利边境的地点之一（书 19:33）。《钦定版圣经》遵循希腊语文本，将“Adami and Nekeb”译成了两个不同的地方（“亚大米和尼吉”）；而西蒙斯（J. Simons）（*GTTOT*, 334 段）接受了这种翻译，并认为“亚大米和尼吉”就是图特摩斯三世大城市名单中的 *ngb*。然而，这个希伯来语似乎表示一个地点，而《武加大译本》证明了这一点，将该词译为 *Adami quae est Neceb*，意思是“亚大米就是尼吉”。

亚大米尼吉可能就是位于他泊山东北 6 英里（10 公里）处的德米耶废墟（Khirbet Dâmiyeh），在加拿（Kefr Kama）去往哈鲁斯（Harûs）的道路上

Tiberias), in a defile or pass J. Simons locates Adami here, and Nekeb somewhat SE toward Yavneel. *WHAB* likewise identifies Adami and Khirbet Dâmiyeh, and suggests the identification of Nekeb with *el-Başşah*, a Bronze Age site toward the southeast.

See *GP*, II, 17, 64.

W. S. L. S

ADAR

ā'dār [Heb. ^adār]. The Babylonian name of the twelfth month of the Hebrew CALENDAR (Feb./Mar.). It is named in Ezr. 6:15 and eight times in Esther. In order to maintain the relation of the year to the seasons it was customary to add a second Adar, as often as was needed, as an intercalary month.

ADAR

ā'dār (Josh. 15:3, AV). See ADDAR.

ADARSA

ə-dār'sə. See ADASA.

ADASA

ad'ə-sə [Gk. *Adasa*]; AV ADARSA. A town N of Jerusalem where Judas Maccabeus defeated the Syrian army and killed Nicanor, a general of Demetrius (1 Macc. 7:39–50). The victory was celebrated on the 13th of Adar. The location is described as 30 furlongs (nearly 4 mi.) from Beth-horon (Josephus *Ant.* xii. 10.5) and a day's journey from Gazara (1 Macc. 7:45), and is generally identified with Khirbet 'Addāseh, 1.5 mi. (2.5km.) NW of Nebi

(提比哩亚的方向), 西蒙斯 (J. Simons) 认为亚大米位于一个峡谷中或要隘通道上, 而尼吉位于亚夫尼尔 (Yavneel) 的东南方。WHAB 中同样认为亚大米就是德米耶废墟, 并且认为尼吉就是巴沙 (*el-Başşah*), 靠近东南方的一个青铜器时代的遗址。

见 *GP*, II, 17, 64。

词条作者: W. S. L. S

ADAR 亚达月

音译: ā'dār 【希伯来语: ^adār】。希伯来历法 (见 CALENDAR[历法]) 中第十二月的巴比伦语名称 (二月/三月)。《以斯拉记》6:15 中提到了“亚达月”, 《以斯帖记》中八次提到了这个名字。为了维持年和季节之间的联系, 通常 (在必要时) 在一年中添加一个亚达月作为闰月。

ADAR 亚达珥

音译: ā'dār (《钦定版圣经》, 书 15:3)。见 ADDAR (亚达珥)。

ADARSA 阿得萨安

音译: ə-dār'sə。见 ADASA (阿得萨安)。

ADASA 阿得萨安

音译: ad'ə-sə 【希腊语: *Adasa*】。《钦定版圣经》译为 ADARSA (“阿得萨安”)。耶路撒冷北部的一座城邑, 犹大马加比在此打败了叙利亚的军队, 并杀了底米丢的将军尼迦挪 (马一 7:39-50)。犹太人在第十三个亚达月庆祝此次胜利。这个地方距离伯特和仑 (Beth-horon) 30 弗隆 (约 5 英里) (Josephus *Ant.* xii. 10.5), 距离基色一天的行程 (马一 7:45), 通常被认为是阿代斯废墟 (Khirbet 'Addāseh), 即奈比桑维西北 1.5 英里

Samwil and 3.5 mi (5.5 km) SSW of Ramallah.

(2.5 公里) 处, 拉姆安拉西南偏南 3.5 英里 (5.5 公里) 处。

See *GP*, II, 238.

见 *GP*, II, 238。

W. S. L. S.

词条作者: W. S. L. S.

ADBEEL

ad'ə-əl [Heb. 'adb^e'ēl; Akk. *Idibi'lu*]. The third of the twelve sons of Ishmael (Gen. 25:13; 1 Ch. 1:29). The name appears in Assyrian records as that of a north Arabian tribe residing somewhere SW of the Dead Sea.

ADBEEL 亚德别

音译: ad'ə-əl 【希伯来语: 'adb^e'ēl; 阿卡德语: *Idibi'lu*】。以实玛利十二个儿子中排行老三 (创 25:13; 代上 1:29)。在亚述的记录中, 亚德别是居住在死海东南方的一个北阿拉伯宗族的名字。

ADDAN

ad'an [Heb. 'addān] (Ezr. 2:59); **ADDON** ad'on [Heb. 'addōn] (Neh. 7:61). [Both names are connected in some way with the name of the god Addu.] A place mentioned in the list of the returning exiles (Ezr. 2:59, duplicated in Neh. 7:61). It is one of several names of Babylonian localities from which came men who were unable to declare their genealogy as Israelites.

ADDAN 押但、亚顿

音译: ad'an 【希伯来语: 'addān】 (拉 2:59); **ADDON** (“押但”) ad'on 【希伯来语: 'addōn】 (尼 7:61)。【这两个名字某种程度上都与巴比伦神押笃有关。】被掳归回名单中提到的一个地名 (拉 2:59, 《尼希米记》7:61 中重复出现了这个名字)。巴比伦的几个地名之一, 从这里来的人不能指明他们的宗族谱系是 以色列人不是。

ADDAR

ad'ār [Heb. 'addār].

ADDAR 亚大、亚达珥

音译: ad'ār 【希伯来语: 'addār】。

1. A grandson of Benjamin, sometimes counted as one of his sons (1 Ch. 8:3).

1、亚大: 便雅悯的孙子, 有时被认为是便雅悯的一个儿子 (代上 8:3)。

2. AV ADAR. A town on the southern border of Judah (Josh. 15:3), the same as Hazar-addar (Nu. 34:4). See also HEZRON.

2、亚达珥: 《钦定版圣经》译为 ADAR (“亚达珥”)。犹大南部边境的一座城镇 (书 15:3), 与哈萨亚达是同一个地方 (民 34:4)。另见 HEZRON (希斯仑)。

ADDER

[Heb. *peten* (Ps. 58:4; 91:13), *šip'ônî* (Prov. 23:32; Isa. 11:8; 59:5; Jer. 8:17), *šepa'* (Isa. 14:29)]; AV also

ADDER 毒蛇、虺蛇

【希伯来语: *peten* (诗 58:4; 91:13), *šip'ônî* (箴 23:32; 赛 11:8; 59:5; 耶 8:17) , *šepa'* (赛

COCKATRICE; NEB ASP, COBRA, SNAKE, VIPER. One or more kinds of poisonous snake. It is impossible to tell in any case just what species is meant, but it must be remembered that the English word adder is used very ambiguously. It is from the Anglo-Saxon *noedre*, a snake or serpent, and is the common English name for *Vipera berus* L., the common viper, which is found throughout Europe and northern Asia, though not in Bible lands; but the word adder is used also for various snakes, both poisonous and nonpoisonous, found in different parts of the world. In America, for instance, both the poisonous moccasin (*Ancistrodon*) and the harmless hog-nosed snake (*Heterodon*) are called adders.

See also ASP; SERPENT; VIPER.

A. E. DAY

ADDI

adī [Gk. *Addi*].

1. An ancestor of Joseph the husband of Mary mother of Jesus; the fourth from Zerubbabel in the ascending genealogical series (Lk. 3:28).

2. Apparently a form of ADNA 1 used in 1 Esd. 9:31.

ADDICTED

(1 Cor. 16:15, AV). The RSV has “devoted,” the RV “set (themselves),” the NEB “laid (themselves) out” (Gk. *tássō*). The AV is archaic.

14:29)】；《钦定版圣经》还译为 COCKATRICE (“毒蛇”)；《新英文译本》译为 ASP (“虺蛇”)，COBRA (“眼镜蛇”)，SNAKE (“蛇”)，VIPER (“蝮蛇”)。一种或多种毒蛇。总之不可能确定它到底指哪一种毒蛇，但必须牢记英语单词 adder 表达的含义非常的模糊。这个词来源于盎格鲁撒克逊语的 *noedre*，*noedre* 表示一种蛇或毒蛇，是拉丁学名 *Vipera berus* L. 的常见英文名字，这种蛇在整个欧洲和亚洲北部很常见，虽然《圣经》中没有提到这个词；但是 adder 这个词可以用来表示世界各地各种蛇，无论是有毒的蛇，还是无毒的蛇。例如在美国，有毒的嗜鱼蛇 (*Ancistrodon*) 和无毒的猪鼻蛇 (*Heterodon*) 都被称为 adders。

另见 ASP (“虺蛇”)；SERPENT (“蛇”)；VIPER (“蝮蛇、毒蛇”)。

词条作者：A. E. DAY

ADDI 亚底、亚迪

音译：adī 【希腊语：*Addi*】。

1、亚底：马利亚的丈夫约瑟的祖先，马利亚是耶稣的母亲；亚底在倒序的家谱中是所罗巴伯的第四代高祖（路 3:28）。

2、亚迪：《以斯拉一书》9:31 中亚迪显然是阿底拿（见 ADNA 1[阿底拿、押拿 1]）的一种拼写形式。

ADDICTED 专心

（《钦定版圣经》，林前 16:15）。《修订标准译本》译为 “devoted” (“专心”)，《修订译本》译为 “set (themselves)” (使……专心)，《新英文译本》译为 “laid

(themselves) out” (“专心”), (希腊语: *tássō*)。《钦定版圣经》的译法已经过时。

ADDO

ad'ō (1 Esd. 6:1, AV, NEB). See IDDO 7.

ADDO 易多

音译: ad'ō (《钦定版圣经》和《新英文译本》, 拉一 6:1)。见 IDDO 7 (易多 7)。

ADDON

See ADDAN.

ADDON 亚顿

见 ADDAN (押但、亚顿)。

ADDRESS; ADDRESSING

[Gk. *laléō*] (Eph. 5:19; cf. 1 Cor. 3:1); AV, NEB, SPEAKING; [Heb. *'āmar* (Ezr. 10:2; Ps. 45:1); Gk. *légō* (He. 7:21; Rev. 7:13), *dialégomai* (He. 12:5), *apokrinomai* (Acts 3:12), *prosphonéō* (Lk. 23:20; Acts 22:2), *apophthéngomai* (Acts 2:14)]; AV SAY, ANSWER; NEB also “meet with words.” All instances of “addressing” portray someone self-consciously confronting another person or group with words of some kind (primarily oral, but written words in Ps. 45:1; 1 Cor. 3:1). Often “addressing” is used in a compound verb phrase, following such combinations as “lifting up his voice,” and “turning to him.”

ADDRESS; ADDRESSING 话语、说话

【希腊语: *laléō*】(弗 5:19; 参: 林前 3:1); 《钦定版圣经》和《新英文译本》译为 SPEAKING (“说话”); 【希伯来语: *'āmar* (拉 10:2; 诗 45:1); 希腊语: *légō* (来 7:21; 启 7:13), *dialégomai* (来 12:5), *apokrinomai* (徒 3:12), *prosphonéō* (路 23:20; 徒 22:2), *apophthéngomai* (徒 2:14)】; 《钦定版圣经》译为 SAY (“说”), ANSWER (“回答”); 《新英文译本》还译为 “meet with words” (“说话”)。所有 “addressing” (“说话”) 的例子都描绘了某个人自觉地与某个人或团体说某种话 (主要是口语, 而《诗篇》45:1; 《哥林多前书》3:1 是书面语)。“addressing” (“说话”) 常被用在复合动词词组中, 类似组合还有 “lifting up his voice” (“提高他的声音”) 和 “turning to him” (“对他说”)。

The single use of “addressing” (Eph. 5:19) parallels several other instances of *laléō* with the dative in contexts where the expression is further defined. *Laléō* denotes expressing oneself to someone (in contrast to remaining silent) in some form: e.g., in 1 Cor. 13:11, “expressing oneself like a child”; Rev.

“addressing” 的单独用法 (弗 5:19) 与具体语境中 *laléō* 加间接受格的其它用法类似。 *Laléō* 以某种形式表示对某人说话 (而不是保持沉默): 如, 《哥林多前书》13:11 中的 “expressing oneself like a child” (“话语像孩子”); 《启示录》13:11 中的 “speaking in a dragon-like manner”

13:11, “speaking in a dragon-like manner”; John 8:44, “expressing himself in a way which befits his demonic nature.” Similarly the “psalms and hymns and spiritual songs” in Eph. 5:19 describe the manner in which the members of the Ephesian church were to express themselves to each other.

Paul’s suggestion here about communicating with each other through music emerges from his concern that Christian exuberance be expressed in fitting ways. Instead of superficial camaraderie and aimless chatter, Paul points to the controlling Spirit as the genuine source of emotion, which results in expressions “with the heart”—not just the lips. While not ruling out spontaneous sharing (undoubtedly “spiritual songs” refer to expressions arising naturally from the Spirit), Paul recommends established psalms and hymns as well.

The breadth of the context (suggestions for practical Christianity) implies that the musical self-expressions of Eph. 5:19 are not being recommended simply as a liturgical practice. Moreover, the generality of *laléō* (no verb for “expression” is more frequently used in the NT), in contrast to the more specific “teaching and admonishing” of the parallel Col. 3:16, would indicate that Paul is advising this practice for all the types of circumstances that involved the Ephesian believers. Paul encourages Christians to express their spiritual feelings (especially victory and thanksgiving) to each other, one person singing to God in the presence of the others. (Cf. Tertullian *Apol.* 39.)

（“说话好像龙”）；《约翰福音》8:44 中的 “expressing himself in a way which befits his demonic nature”（“他说谎是出于自己”）。同样《以弗所书》5:19 中的“诗章、颂词、灵歌”描述了以弗所教会中众信徒对彼此说话的方式。

保罗希望基督徒以合宜的方式感情洋溢地进行表达，所以他建议基督徒用音乐彼此对说。保罗指出掌控的灵是情感的真实源泉，从而致使基督徒“用心”沟通，而不是只用嘴表达肤浅的弟兄情谊以及漫无目的唠叨。虽然不排除自发的共享（“灵歌”无疑指的是从灵里来的表达），但是保罗建议用诗章和颂词彼此沟通。

语境的范围（对实践的基督教的建议）暗示出《以弗所书》5:19 中音乐般的自我表达不仅仅被推荐为一种礼拜仪式习俗。此外，*laléō* 的普遍性（《新约》中最经常使用这个动词表示“说话”）表明，保罗建议以弗所的信徒在各种场合都要遵守这种习俗，这与平行经文《歌罗西书》3:16 中更为具体的“教导和劝戒”形成了对照。保罗鼓励基督徒向彼此表达属灵的情感（尤其是胜利和感谢），一个人要在另一个人面前称颂上帝（参：Tertullian *Apol.* 39）。

See also SPIRITUAL SONGS. On He. 12:5, see DISPUTE.

另见 SPIRITUAL SONGS (灵歌), 关于《希伯来书》12:5, 见 DISPUTE (辩论)。

C. G. CHRISTIANS

词条作者: C. G. CHRISTIANS

ADDUS

ad'əs.

1. [Gk. *Addous*]. The head of a family of "sons of Solomon's servants" who returned with Zerubbabel to Jerusalem (1 Esd. 5:34); omitted in Ezr. 2 and Neh. 7.

2. (1 Esd. 5:38, AV). See JADDUS.

ADER

ā'dər (1 Ch. 8:15, AV, NEB). See EDER 2.

ADIABENE

ā-di-a-bē'nə [Gk. *Adiabēnē*]. A state lying on the east of the Tigris, on the greater and lesser rivers Zab, in the territory of ancient Assyria. For the half-century terminating with the destruction of Jerusalem by Titus, Adiabene is especially interesting by reason of the careers of its king Izates and his mother Helena, who became Jews. They had their part in the Jewish-Roman wars, and in various ways were typical of the existing situation. (See Josephus *Ant.* xx.2-4; *BJ* ii.16.4; 19.2; v.4.2; 6.1; 11.5; vi.6.4.) Somewhat later Adiabene was absorbed into the Roman empire and became one of the six provinces which formed the larger province of Assyria, though Pliny and Ammianus sometimes call the large province by the name

ADDUS 亚杜斯、亚达斯

音译: ad'əs.

1、亚杜斯: 【希腊语: *Addous*】。亚杜斯是与所罗巴伯一起回到了耶路撒冷的“所罗门之仆的后裔”的一个族长(拉一 5:34); 《以斯拉记》2 章和《尼希米记》7 章省略了这个名字。

2、亚达斯: (《钦定版圣经》, 拉一 5:38)。见 JADDUS (亚达斯)。

ADER 亚得

音译: ā'dər (《钦定版圣经》和《新英文译本》, 代上 8:15)。见 EDER 2 (亚得 2)。

ADIABENE 阿狄亚贝尼

音译: ā-di-a-bē'nə 【希腊语: *Adiabēnē*】。底格里斯河东部的一个国家, 位于大小河上扎卜河流域, 古亚述境内。由于提多摧毁了耶路撒冷, 阿狄亚贝尼沉寂了半个世纪之久, 由于阿狄亚贝尼国王伊扎特斯 (*Izates*) 和他的母亲海伦娜的经历, 阿狄亚贝尼尤为引人注目。他们参与了犹太罗马战争, 从各方面讲都是当时形势的典型代表。(见 Josephus *Ant.* xx.2-4; *BJ* ii.16.4; 19.2; v.4.2; 6.1; 11.5; vi.6.4。)后来阿狄亚贝尼被纳入罗马帝国版图, 成为了六省之一, 形成了较大的亚述省, 不过普林尼和阿米尼亚努斯有时称大行省为阿狄亚贝尼。

ADIDA

ad'ə-də [Gk. *Adida*]; OT HADID. A town of the Benjamin tribe near Lod and Ono located on a hill facing the “plain country” of Judea, rebuilt and fortified by Simon Maccabeus (1 Macc. 12:38), who later encamped here to meet the army of Trypho (1 Macc. 13:13; Josephus *Ant.* xiii.6.5). Here Aretas king of Arabia met Alexander Janneus in battle and defeated him (*Ant.* xiii.15.2). Later, Adida was fortified by Vespasian in the war against the Jews. Adida is perhaps modern el-Ḥadītheh, located about 3 mi. (5 km.) E of Lydda (Lod).

See *GP*, II, 340f.

ADIEL

ad'i-əl [Heb. *“dī'ēl—‘ornament of God’*].

1. One of the “princes” of the tribe of Simeon. In the days of Hezekiah they smote the aborigines of Gedor and captured the valley (1 Ch. 4:36ff.).

2. The father of Maasai, one of the priests who dwelt in Jerusalem after the return from the Exile (1 Ch. 9:12).

3. The father of Azmaveth, who was over David's treasures (1 Ch. 27:25).

ADIN

ā'dən [Heb. *‘adīn—‘voluptuous’*; Gk. *Adin, Adinos*]; NEB also ADINUS (1 Esd. 5:14). The name of a family, “the

ADIDA 阿迪达

音译: ad'ə-də 【*Adida*】; 《旧约》中译为 HADID (见 HADID[哈第、哈叠])。罗德和阿挪附近便雅悯支派的一个城镇,建在山上,可以俯瞰犹大“平原地区”,西门马加比重建并加固了这个城镇(马一 12:38),马加比后来在此扎下营寨,准备与特利弗的军队交战(马一 13:13; Josephus *Ant.* xiii.6.5)。阿拉伯的亚哩达王在此与亚历山大·杨纽交战并打败了后者(*Ant.* xiii.15.2)。后来,维斯帕先在与犹太人交战时加固了阿迪达。阿迪达可能是现代的哈第特废丘(el-Ḥadītheh),位于吕大(罗德)以东约3英里(5公里)处。

见 *GP*, II, 340-341。

ADIEL 亚底业、亚第业、亚叠

音译: ad'i-əl 【希伯来语: *“dī'ēl—“上帝的装饰”*】。

1、亚底业:西缅支派的“族长”之一。在希西家年间,他们灭尽了基多的土著民族并占领了那山谷(代上 4:36起)。

2、亚第业:玛赛的父亲,被掳归回后住在耶路撒冷的祭司之一(代上 9:12)。

3、亚叠:大卫王任命的掌管府库的押斯马威的父亲(代上 27:25)。

ADIN 亚丁

音译: ā'dən 【希伯来语: *‘adīn—“纵情作乐”*; 希腊语: *Adin, Adinos*】; 《新英文译本》还以为

sons of Adin” (Ezr. 2:15; 8:6; Neh. 7:20; 10:16; 1 Esd. 5:14; 8:32), mentioned among the exiles who left Babylonia under Zerubbabel and Ezra to return to Jerusalem.

ADINA

ad'ə-nə, ə-dī'nə [Heb. “*dinā*’]. One of David’s “mighty men,” the son of Shiza the Reubenite (1 Ch. 11:42). This is in that part of the list of David’s mighty men in which the Chronicler supplements the list given in 2 Samuel.

ADINO

ad'ə-nō, ə-dī'nō [Heb. “*adinō*”]; RSV and NEB omit. In the AV, the senior of David’s “mighty men.” “Joshebbasshebeth a Tachmonite, chief of the captains; the same was Adino the Eznite, against eight hundred slain at one time” (2 S. 23:8). This very exact rendering makes it evident even to an English reader that the text is imperfect. Ginsburg (*New Massoretico-Critical Text of the Hebrew Bible* [1896]) offers a corrected form taken substantially from the parallel passage in 1 Ch. 11:11: “Jashobeam a son of a Hachmonite, chief of the captains; he lifted up his spear.” This is plausible, and is very generally accepted (cf. RSV, NEB); and it eliminates the names Adino and Eznite, which do not occur elsewhere in the Bible. Some of the facts are against this. The LXX has the names Adino and Eznite. The Latin finds no proper names in the passage, but so translates the words as to presuppose the Hebrew text as we have it.

ADINUS (“亚丁”，拉一 5:14)。某家族的名字，“亚丁的子孙”（拉 2:25；8:6；尼 7:20；10:16；拉一 5:14；8:32），在所罗巴伯和以斯拉的带领下从巴比伦归回耶路撒冷的一个家族。

ADINA 亚第拿

音译：ad'ə-nə, ə-dī'nə【希伯来语：“*dinā*’】。大卫的“勇士”之一，流便人示撒的儿子（代上 11:42）。这个名字出现在大卫的勇士名单中，《历代志》补充了《撒母耳记下》中给出的勇士名单。

ADINO 亚底挪

音译：ad'ə-nō, ə-dī'nō【希伯来语：“*adinō*”】；《修订标准译本》和《新英文译本》中省略了这个词。在《钦定版圣经》中，亚底挪是大卫“勇士”中的长者，“他革门人约设巴设，又称伊斯尼人亚底挪，他是军长的统领，一时击杀了八百人”（撒下 23:8）。甚至对于英语读者来说，这个准确的翻译显然说明这个文本是不完美的。金斯伯格（*New Massoretico-Critical Text of the Hebrew Bible* [1896]）根据平行经文《历代志上》11:11 提供了一个正确的翻译：“哈革摩尼的儿子雅朔班，他是军长的统领，一时举枪”。这段描述貌似合理，并被普遍接受（参：《修订标准译本》和《新英文译本》）；而且删除了伊斯尼人（Eznite）和亚底挪（Adino）这两个名字，而这两个名字在《圣经》其他章节没有出现过。《七十士译本》中出现了伊斯尼人和亚底挪这两个名字。拉丁语译本中找不到这两个专有名词，而是依照我们手头的希伯来语文本翻译了这两个词。

The texts concerning David’s mighty men

《撒母耳记》和《历代志》中有关大

are fragmentary both in Samuel and in Chronicles. If they were more complete they would perhaps make it clear that the three seniors were comrades of David at Pas-dammim (Ephesdammim) (1 Ch. 11:13; 1 S. 17:1), and that we have in them additional details concerning that battle. The record says that on the death of Goliath the Philistines fled and the Israelites pursued (1 S. 17:52ff.); but it is not improbable that during the retreat, portions of the Philistine force rallied, so that there was strenuous fighting.

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ADINUS

ad'ə-nus, ə-dī'nəs (1 Esd. 5:14, NEB; 9:48, AV). See ADIN; JAMIN 3.

ADITHAIM

ad-ə-thā'əm [Heb. *"dīṭayim*]. A city in the Shephelah of Judah (Josh. 15:36). The site is unknown; *GAB* suggests modern el-*Ḥadītheh* N of Aijalon, the same as Adida (Hadid).

ADJURATION

See OATH.

ADLAI

ad'lī, ad'lā [Heb. *'aḏlay*; Gk. *Adli, Adai*]. The father of Shaphat, an overseer of David's herds in the lowlands (1 Ch. 27:29).

ADLON

ad'lon (1 Esd. 5:34, NEB). See AMI; AMON 3.

卫勇士的内容都是不完整的。如果它们能更完整，或许会明确提到这三个勇士陪大卫在巴斯达闵（以弗大闵）争战（代上 11:13；撒上 17:1），并且会向我们介绍关于这场战争的其他细节。据记载，歌利亚死后，非利士人逃跑，以色列人追赶他们（撒下 17:52 起）；但是在撤退过程中部分非利士军队不是不可能重整旗鼓，再次爆发激战。

词条作者：W. J. BEECHER

ADINUS 亚丁、雅悯

音译：ad'ə-nus, ə-dī'nəs（《新英文译本》拉一 5:14；《钦定版圣经》拉一 9:48）。见 ADIN（亚丁）；JAMIN 3（雅悯 3）。

ADITHAIM 亚底他音

音译：ad-ə-thā'əm【希伯来语：*"dīṭayim*】。犹大高原上的一座城邑（书 15:36）。地点不详；葛伦伯《圣经》图解（*GAB*）认为亚底他因就是亚雅仑以北的现代哈迪达（el-*Ḥadītheh*），也就是阿迪达（哈叠）。

ADJURATION 宣誓

见 OATH（起誓）。

ADLAI 亚第賚

音译：ad'lī, ad'lā【希伯来语：*'aḏlay*；希腊语：*Adli, Adai*】。大卫牧人沙法的父亲，沙法负责掌管山谷牧养的牛群（代上 27:29）。

ADLON 亚得劳恩

音译：ad'lon《新英文译本》拉一 5:34）。见 AMI（亚米）；AMON 3（亚们 3）。

ADMAH

ad'mə [Heb. 'admə]. One of the CITIES OF THE VALLEY (Gen. 10:19; 14:2, 8; Dt. 29:23; Hos. 11:8) upon which Abraham and Lot looked from the heights of Bethel. It was destroyed with Sodom and Gomorrah. The site is unknown; see SIDDIM, VALLEY OF.

ADMATHA

ad-ma'thə [Heb. 'admātā']. One of “the seven princes of Persia and Media, who saw the king’s face, and sat first in the kingdom” (Est. 1:14); cf. 2 K. 25:19; Ezr. 7:14. The LXX gives only three names.

ADMIN

ad'min [Gk. *Admin*] (Lk. 3:33, RSV); AV and NEB omit. An ancestor of Jesus, omitted in some MSS (e.g., A D K Δ Ψ) but found in several early MSS (e.g., p⁴ & B).

See also ARNI.

ADMINISTER

See MINISTRY.

ADMINISTRATORS

[Gk. *kybérnēsis*—‘steering’] (1 Cor. 12:28); AV GOVERNMENTS; NEB “those who have ... power to guide (others).” *Kybérnēsis* may mean the gifts which qualify one to “steer” a congregation, or one who has such gifts

ADMAH 押玛

音译：ad'mə 【希伯来语：'admā】。平原诸城（见 CITIES OF THE VALLEY）之一（创 10:19；14:2，8；申 29:23；何 11:8），亚伯拉罕和罗得从伯特利山顶看到了这座城。押玛与所多玛和蛾摩拉一起被毁。地点不详；见 SIDDIM, VALLEY OF（西订谷）。

ADMATHA 押玛他

音译：ad-ma'thə 【希伯来语：'admātā】。“在王左右常见王面、国中坐高位的，波斯和玛代的七个大臣”之一（斯 1:14）；参《列王纪下 25:19；拉 7:14。《七十士译本》中只提到了三位大臣。

ADMIN 亚当民

音译：ad'min 【希腊语：*Admin*】（《修订标准译本》，路 3:33）；《钦定版圣经》和《新英文译本》省略了这个名字。耶稣的一个祖先，一些抄本删除了这个词（如：《亚历山太抄本》《伯撒抄本》《纪土宾》Δ Ψ），但是在几部早期的抄本中可找到这个名字（如：p⁴《西奈抄本》《梵蒂冈抄本》）。

另见 ARNI（亚珥尼）。

ADMINISTER 执事、帮手

见 MINISTRY（执事、仆役、帮手、用人）。

ADMINISTRATORS 治理事的、管理人的

【希腊语：*kybérnēsis*——“掌舵的”】（林前 12:28）；《钦定版圣经》译为 GOVERNMENTS（“治理事的”）；《新英文译本》译为 “those who have ... power to guide (others)”（“管理人的”）。

(see *TDNT*, III, s.v. κυβέρνησις[Beyer]). In the LXX it translates Heb. *taḥbulōt* (Prov. 1:5; 11:14; 24:6), and is variously rendered: “counsel” or “wise counsel” by the AV; “skill” or “guidance” by the RSV; “skill” or “skilful strategy” by the NEB.

ADMIRATION

See MARVEL.

ADMONISH

[Heb. *’ūd*; Gk. *nouthetéō*]; AV also PROTEST (1 K. 2:42), TESTIFY (Ps. 81:8), WARN; NEB also “give solemn warning” (1 K. 2:42), “give a solemn charge” (Ps. 81:8), COUNSEL (Acts 20:31), “bring to reason” (1 Cor. 4:14), etc.; **ADMONISHING** [Gk. *nouthesia*] (Tit. 3:10); AV ADMONITION; NEB WARN; **ADMONITION** [Heb. *tōkaḥat*] (Prov. 15:5, 31f.); AV, NEB, REPROOF [mō’ēšōt] (Prov. 22:20); AV COUNSEL; NEB WISE ADVICE. The biblical usage is that of warning or guidance given to persons through a reminder of certain principles by which they should be living (Ps. 81:8; Prov. 15:5, 31). If such counsel is heeded it will bring prosperity (cf. 1 K. 3:14), since the instruction is directed to a positive end (1 Cor. 4:14; 10:11) for the edification of the hearer. Admonition is not condemnation, and when it adduces the biblical principles for Christian living it forms a valuable element in spiritual discipline.

Kybernēsis 可能指“管理”会众的天赋，或拥有这种天赋的人（见 *TDNT*, III, 见词条 κυβέρνησις[Beyer]）。《七十士译本》中用这个希腊词语翻译希伯来语 *taḥbulōt*（箴 1:5；11:14；24:6），这个词有许多不同的翻译：《钦定版圣经》译为“counsel”（“出主意的”）或“wise counsel”（“智谋”）；《修订标准译本》译为“skill”（“智谋”）或“guidance”（“智谋”）；《新英文译本》译为“skill”（“智谋”）或“skilful strategy”（“智谋”）。

ADMIRATION 赞叹、赞美

见 MARVEL（诧异、奇妙、稀奇）。

ADMONISH 警戒、劝戒、警告、警醒

【希伯来语：*’ūd*；希腊语：*nouthetéō*】；《钦定版圣经》还译为 PROTEST（“警戒”）（王上 2:42），TESTIFY（“劝戒”）（诗 81:8），WARN（“劝告”）；《新英文译本》还以为“give solemn warning”（“警告”），“give a solemn charge”（“劝戒”）（诗 81:8），COUNSEL（“警醒”）（徒 20:31），“bring to reason”（“警戒”）（林前 4:14）等；**ADMONISHING**（“劝戒”）【希腊语：*nouthesia*】（多 3:10）；《钦定版圣经》译为 ADMONITION（“警戒”）；《新英文译本》译为 WARN（“警告”）；**ADMONITION**（“告戒”）【希伯来语：*tōkaḥat*】（箴 15:5，31-32）；《钦定版圣经》和《新英文译本》译为 REPROOF（“责备”）【mō’ēšōt】（箴 22:20）；《钦定版圣经》译为 COUNSEL（“谋略”）；《新英文译本》译为 WISE ADVICE（“智谋”）。《圣经》中用这些词表示通过提醒人们遵守某些行为准则来劝戒人或管教人（诗 81:8；

箴 15:5, 31)。如果接受这样的劝戒，将会带来富足（参：王上 3:14），因为这些教导会使听者受到启发，并为他们带来益处（林前 4:14；10:11）。警告不是定罪，当以《圣经》中基督徒的生活原则为例发出警告时，这种警告就构成了属灵管教的重要组成部分。

R. K. H.

词条作者：R. K. H.

ADNA

ad'nə [Heb. 'adnā—'pleasure']

1. An Israelite in Ezra's time who, having married a foreign wife, divorced her. He belonged to Pahath-moab (Ezr. 10:30).

2. A priest of the family of Harum, during the high-priesthood of Joiakim son of Jethua (Neh. 12:12-15).

ADNAH

ad'nə.

1. [Heb. 'adnāh—'pleasure']. A warrior of the tribe of Manasseh, who deserted Saul and joined David's forces at Ziklag (1 Ch. 12:20f.).

2. [Heb. 'adnā]. An officer of high rank, perhaps the commander-in-chief of Jehoshaphat's army (2 Ch. 17:14).

ADONAI

a-dō'nī [Heb. 'ādōnāy—'my sovereign']. A divine name, translated in most versions "the Lord," or "my Lord." Its vowels are found in the MT with the unpronounceable tetragrammaton *YHWH*; and when the Jewish reader came to these letters, he substituted in pronunciation the

ADNA 阿底拿、押拿

音译：ad'nə【希伯来语：'adnā——“喜悦”】。

1、阿底拿：以斯拉时期一个娶外邦妻子又休掉妻子的以色列人。他是巴哈摩押的子孙（拉 10:30）。

2、押拿：在耶书亚的儿子约雅金作大祭司的时候，哈琳族的一个祭司（尼 12:12-15）。

ADNAH 押拿

音译：ad'nə.

1、【希伯来语：'adnāh——“喜悦”】。玛拿西支派的一个勇士，他在洗革拉抛弃扫罗投奔大卫的军队（代上 12:20-21）。

2、【希伯来语：'adnā】。一个高官，可能是约沙法军队的一个千夫长（代下 17:14）。

ADONAI 上主、阿道乃

音译：a-dō'nī【希伯来语：'ādōnāy——“我的主”】。神的名字，大多数译本译为“the Lord”（“上帝”）或“my Lord”（“我主”）。在《马所拉文本》中可以看到这个词的元音和难以准确发音的神名 *YHWH*；当犹太读者遇到这四个字母时，他称呼上帝

word “Adonai,” rather than utter the holy name “Yahweh.” But Christian translators formerly took this combination as a real word “Jehovah,” the usual RV rendering. See GOD, NAMES OF.

ADONIBEZEK

ə-dō-nī-be'zek [Heb. 'adōnībezeq—'lord of Bezek']. The chief of a town, Bezek, in southern Palestine, whom the tribes of Judah and Simeon overthrew. Adonibezek fled when his men were defeated, but was captured, and was punished in kind for his cruelty in cutting off the thumbs and great toes of seventy kings. He died after being brought to Jerusalem (Jgs. 1:5-7).

ADONIJAH

ad-ə-nī'jə [Heb. 'adōnīyā, 'adōnīyāhū—'Yahweh is my Lord'].

1. The fourth son of David, born in Hebron, who attempted to become king (2 S. 3:4; 1 Ch. 3:2; 1 K. 1-2).

Aside from Chileab, Adonijah was the oldest living son in David's last days. During this period Adonijah built up an entourage (1 K. 1:5) and solicited the support of Abiathar the priest and Joab the army commander (1 K. 1:7; 2:22). Just before David died Adonijah made a feast for his supporters at En-rogel, doubtless expecting to conclude it with a coronation ceremony. However, Nathan and Bathsheba secured the succession for Solomon, who was promptly anointed by Zadok the priest at Gihon, near En-rogel. Adonijah and his followers heard the noise and fled from the festal assembly,

为“阿道乃”，而不是直呼神的名字“耶和華”。但是基督徒翻译家从前将这两个词的组合视为一个真实的词语“Jehovah”（“耶和華”），《修订译本》通常采取这种翻译。见 GOD, NAMES OF（上帝的名字）。

ADONIBEZEK 亚多尼比色

音译：ə-dō-nī-be'zek 【希伯来语：'adōnībezeq——“比色的主”】。巴勒斯坦南部比色镇首领，他后来被犹大和西缅支派打败。亚多尼比色的士兵战败时他便逃跑了，但是被拿住，因为亚多尼比色从前残忍地砍断了七十个王的手足拇指，所以他也遭受了同样残忍的惩罚。他被带到耶路撒冷后，死在了那里（士 1:5-7）。

ADONIJAH 亚多尼雅

音译：ad-ə-nī'jə 【希伯来语：'adōnīyā, 'adōnīyāhū——“耶和華是主”】。

1、大卫的第四个儿子，生于希伯仑，曾企图篡夺王位（撒下 3:4；代上 3:2；王上 1-2）。

在大卫最后的时日，除了基利押，亚多尼雅是大卫最年长的儿子。在这段时期，亚多尼雅建立了军队（王上 1:5）并获得了祭司亚比亚他和军队将军约押的支持（王上 1:7；2:22），就在大卫去世之前，亚多尼雅在隐罗结宴请他的支持者们，他无疑想要在宴会结束时为自己举行加冕礼。然而拿单和拔士巴保住了所罗门的王位继承权，祭司撒都立即在隐罗结附近的基训膏立所罗门为王。亚多尼雅和他的随从听到了这个消息，为了防止遭受攻击，他们从宴会中逃走了。亚多尼雅在祭坛上避难，并向所罗门表达了他的忠心，所罗门答应免他一死（王

fearing an attack. Adonijah took refuge at the altar and, having assured Solomon of his loyalty, obtained a promise that he would be spared (1 K. 1:51–53). But after David died Adonijah behaved treasonably (1 K. 2:19–25), and for this was executed by Solomon.

2. A Levite sent by Jehoshaphat to teach the law in the cities of Judah (2 Ch. 17:8).

3. One of those who sealed the covenant of reform (Neh. 10:16), the Adonikam of Ezr. 2:13.

R. K. H.

ADONIKAM

ad-ō-nî'kəm [Heb. ^a*dōnîqām*—‘my lord has arisen’]. The name of a family of returning exiles (Ezr. 2:13; Neh. 7:18). In Neh. 10:16 the name is given as Adonijah.

ADONIRAM

ad-ō-nî'rəm [Heb. ^a*dōnîrām*—‘my lord is exalted’] (1 K. 4:6; 5:14); **ADORAM** ə-dôr'əm [^a*dōrām* (2 S. 20:24; 1 K. 12:18); **HADORAM** hə-dôr'əm [^h*dōrām*] (2 Ch. 10:18). An official in charge of forced labor under David, Solomon, and Rehoboam. He supervised 30,000 laborers drafted by Solomon. When Rehoboam alienated the northern tribes, Adoniram, who had been sent to impose forced labor upon them, was stoned to death (1 K. 12:18; 2 Ch. 10:18).

R. K. H.

上 1:51-53)。但是大卫死后，亚多尼雅行为不忠（王上 2:19-25），因此所罗门处死了他。

2、一个利未人，约沙法曾派他与另外几人持律法书到犹太各地教训百姓（代下 17:8）。

3、在约书上签名的一个人（尼 10:16），也就是《以斯拉记》2:13 中的亚多尼干。

词条作者：R. K. H.

ADONIKAM 亚多尼干

音译：ad-ō-nî'kəm 【希伯来语：^a*dōnîqām*——“我的主已经兴起”】。被掳归回的一个家族的名字（拉 2:13；尼 7:18）。在《尼希米记》10:16 中被称为亚多尼雅。

ADONIRAM 亚多尼兰、亚多兰、哈多兰

音译：ad-ō-nî'rəm 【希伯来语：^a*dōnîrām*——“我的主是崇高的”】（王上 4:6；5:14）；**ADORAM**（“亚多兰”），音译：ə-dôr'əm 【^a*dōrām*（撒下 20:24；王上 12:18）；**HADORAM**（“哈多兰”）hə-dôr'əm 【^h*dōrām*】（代下 10:18）。大卫、所罗门和罗波安手下管理服劳役的人的总管。他看管所罗门抓来的 30,000 劳役。当罗波安疏远北方支派时，亚多尼兰被派去向他们加增奴役，却被他们用石头打死（王上 12:18；代下 10:18）。

词条作者：R. K. H.

ADONIS

ə-dō'nis. A Syro-Phoenician vegetation deity who had a cultic center at Byblos beside the river Adonis (Nahr Ibrahim). The name occurs in Isa. 17:10 in the ERV mg. ("plantings of Adonis") and in the NEB ("gardens in honor of Adonis"). The AV, RV, and RSV have "pleasant plants."

A connection of this passage with the cult of Adonis was seen by, among others, Snijders (*Oudtestamentische Studiën*, 10 [1954], 46), who compares Heb. *na* "manim with Ugar. *n'mn* (see 2 Aqhat 6:45); in both cases the meaning is "the desirable one," which then is regarded as a reference to Adonis. See also KoB, p. 622, and references.

ADONI-ZEDEK

ə-dō-nī-zē'dek [Heb. *ādōnīšedeq*—"my Lord is righteousness (or 'Zedek')"]. The king of Jerusalem at the time of the conquest of Canaan (Josh. 10:1).

When he heard of the fall of Ai and the submission of the Gibeonites, he entered into a league with four other kings to resist Joshua and Israel, and to punish Gibeon (Josh. 10:3f.), but was overthrown by Joshua in a memorable battle (vv. 12–14). Adoni-zedek and his four allies were shut up in a cave, while the battle lasted, and afterward were taken out by Joshua's order, put to death, and hanged on trees (Josh. 10:22–27).

ADOPTION; SONSHIP

[Gk. *huiiothesía*]. The Greek term occurs

ADONIS 阿多尼斯

音译：ə-dō'nis。叙利亚和腓尼基掌管植物的神，阿多尼斯河（易卜拉欣河）沿岸比布罗斯建有这个神的崇拜中心。《英语修订版圣经》《以赛亚书》17:10 旁注（“阿多尼斯的树秧子”）和《新英文译本》（“纪念阿多尼斯的花园”）中提到了这个名字。《钦定版圣经》、《修订译本》和《修订标准译本》译为“pleasant plants”（“佳美的树秧子”）

斯尼德斯（Snijders）等人看到了这节经文与阿多尼斯崇拜的联系（*Oudtestamentische Studiën*, 10 [1954], 46），斯尼德斯还将希伯来语 *na* "manim 与乌加里特语 *n'mn* 进行了对比（见 2 Aqhat 6:45）；这两个词都有“佳美的树秧子”的含义，后来被认为指的是阿多尼斯。另见 KoB, 622 页和参考文献。

ADONI-ZEDEK 亚多尼洗德

音译：ə-dō-nī-zē'dek 【希伯来语：*ādōnīšedeq*——“我主是正义（或“洗德”）”】。征服迦南时期耶路撒冷的国王（书 10:1）。

当他听说艾城沦陷和基遍人投降时，他与其他四位王联合抵抗约书亚和以色列，并攻打基遍（书 10:3-4），但是他们在这场值得纪念的战争中被约书亚打败（书 10:12-14）。战争持续期间，亚多尼洗德和四王藏匿在一个山洞中，后来被约书亚下令搜获处死，悬尸于树（书 10:22-27）。

ADOPTION; SONSHIP 收养、后嗣、嗣子；儿子的名分

【希腊语：*huiiothesía*】。《圣经》中

in the Bible only in Paul's Epistles (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5); for extrabiblical usage see MM, pp. 648f. The AV and RV have "adoption" throughout. The RSV has "adoption" in Rom. 8:23; Gal. 4:5, and "sonship" in Rom. 8:15; 9:4; in Eph. 1:5 the RSV reads "to be his sons." The NEB in each instance uses a phrase such as "to make us sons" or "to attain the status of sons."

只有保罗书信中用到了这个词（罗 8:15, 23; 9:4; 加 4:5; 弗 1:5）；关于这个词在《圣经》之外的用法，见默尔顿和米利根（Moulton 和 Milligan, *The Vocabulary of the Greek New Testament*），648-649 页。《钦定版圣经》和《修订译本》自始至终都将这个希腊词译为“adoption”（“嗣子”）。《修订标准译本》在《罗马书》8:23 和《加拉太书》4:5 中将这个词译为“adoption”（“后嗣”）；在《罗马书》8:15；9:4 中译为“sonship”（“儿子的名分”）；在《以弗所书》1:5 中译为“to be his sons”（“作祂的儿子”）。《新英文译本》在上述情况下则译成短语“to make us sons”（“作儿子”）或“to attain the status of sons”（“得儿子的名分”）。

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I. General Legal Idea.-The custom prevailed among Greeks, Romans, and other ancient peoples (including the Hurrians; see ABRAHAM III); but it does not appear in Jewish law.

I. 一般法律含义。收养的习俗在希腊人、罗马人和其他古代民族（包括胡利安人；见 ABRAHAM III[亚伯拉罕 III]）中很流行；但是这种习俗没出现在犹太律法中。

A. *In the OT.* Three cases of adoption are

A. 在《旧约》中的用法。《旧约》中

mentioned: of Moses (Ex. 2:10), Genubath (1 K. 11:20), and Esther (Est. 2:7, 15); but it is remarkable that they all occur outside of Palestine—in Egypt and Persia, where the practice of adoption prevailed. Likewise the idea appears in the NT only in the Epistles of Paul, which were addressed to churches outside Palestine.

The motive and initiative of adoption always lay with the adoptive father, who thus supplied his lack of natural offspring and satisfied the claims of affection and religion, and the desire to exercise paternal authority or to perpetuate his family. The process and conditions of adoption varied with different peoples. Among oriental nations it was extended to slaves (as Moses), who thereby gained their freedom; but in Greece and Rome it was, with rare exceptions, limited to citizens.

B. Greek. In Greece a man might during his lifetime, or by will, to take effect after his death, adopt any male citizen into the privileges of his son, but with the invariable condition that the adopted son accepted the legal obligations and religious duties of a real son.

C. Roman. In Rome the unique nature of paternal authority (*patria potestas*), by which a son was held in his father's power, almost as a slave was owned by his master, gave a peculiar character to the process of adoption. For the adoption of a person free from paternal authority (*sui juris*), the process and effect were practically the same in Rome as in Greece (*adrogatio*). In a more specific sense, adoption proper (*adoptio*) was the

提到了三个关于收养儿子的例子：收养摩西（出 2:10），收养基努拔（王上 11:20），和收养伊斯帖（斯 2:7, 15）；但是值得注意的是，这些事都发生在巴勒斯坦境外，发生在收养习俗盛行的埃及和波斯地区。同样地，在《新约》中，似乎只有保罗写给巴勒斯坦境外教会的书信中提到了这种习俗。

收养的动机首先源于养父，养父没有自己的子嗣，所以选择收养，收养满足了养父的情感和宗教需求，养父渴望行使父亲的权利或延续家族的生命。不同民族的收养程序和条件有所不同。在东方列国中，甚至可以收养奴隶（如：摩西），从而使收养人得自由；但是在希腊和罗马，只限于收养城中的民众（除了极少数的例外情况）。

*B. 希腊人的习俗。*在希腊，一个人可以在他活着时或通过遗嘱收养任何一位城中的男子作他的儿子，但是嗣子要承担亲生儿子的责任和宗教职责，这是始终不变的收养条件。

*C. 罗马人的习俗。*在罗马，父权（*patria potestas*）的独特性使父亲有权掌控儿子，差不多就像主人拥有奴隶那样；父亲权力的独特性赋予了收养过程一种独特的性质。对于使一个人失去父权（*sui juris*）的收养，收养的过程和影响在罗马和希腊实际上是一样的（*adrogatio*）。具体地说，收养（*adoptio*）就是将一个人从他的亲生父亲的权柄下转移到他养父的权柄下；收养是一种虚构的卖子交易，亲

process by which a person was transferred from his natural father's power into that of his adoptive father; and it consisted in a fictitious sale of the son, and his surrender by the natural to the adoptive father.

II. Paul's Doctrine.-As a Roman citizen the apostle would naturally know of the Roman custom; but in the cosmopolitan city of Tarsus, and again on his travels, he would become equally familiar with the corresponding customs of other nations. He employed the idea metaphorically much in the manner of Christ's parables; and, as in their case, there is danger of pressing the analogy too far in its details. It is not clear that he had any specific form of adoption in mind when illustrating his teaching by the general idea. Under this Figure he teaches that God, by the manifestation of His grace in Christ, brings men into the relation of sons to Himself, and communicates to them the experience of sonship.

A. Liberty (Galatians). In Galatians Paul emphasizes especially the liberty enjoyed by those who live by faith, in contrast to the bondage under which men are held who guide their lives by legal ceremonies and ordinances, as the Galatians were prone to do (5:1). The contrast between law and faith is first set forth on the field of history, as a contrast between both the pre-Christian and the Christian economies (3:23f.), although in another passage he carries the idea of adoption back into the covenant relation of God with Israel (Rom. 9:4). But here the historical antithesis is reproduced in the contrast between men who now choose to

生父亲将自己的儿子转让给了养父。

II. 保罗的教义。作为罗马市民，使徒保罗自然了解罗马的习俗；但是保罗生在大数这样的大都会中，且后来四处传道，他一定也非常熟悉其他的民族的收养习俗。他效法基督，也用比喻表达了这一概念；耶稣和保罗都认为不应将比喻说得太详细。当保罗用收养的普通概念阐述他的教义时，他心中显然没有任何具体的收养形式。他用比喻教导说，上帝藉着耶稣基督显明祂的恩典，使人得祂儿子的名分，并向他们传达儿子名分的经历。

A. 自由（《加拉太书》）。在《加拉太书》中，保罗特别强调了那些存着信心生活的人所享有的自由，这种自由与那些依照律法礼节和条例而生活的人所受到的挟制形成了对比，加拉太人有受律法礼节和条例挟制的倾向（加 5:1）。律法和信心的对比首先在历史领域被提了出来，正如基督未来以前的道和基督来到后的道的对比也首先在历史领域被提了出来（加 3:23-24），但是，在另一节经文中，保罗用儿子的名分表达了上帝与以色列之间的圣约关系（罗 9:4）。而这里通过对比现在依律法生活的人和靠信心生活的人再现了这种历史对照。

live under law and those who live by faith.

Here three figures seem to commingle in the description of man's condition under legal bondage—that of a slave, that of a minor under guardians appointed by his father's will, and that of a Roman son under the *patria potestas* (Gal. 4:1–3). The process of liberation is first of all one of redemption or buying out (Gk. *exagorásē*) (4:5). This term in itself applies equally well to the slave who is redeemed from bondage, and the Roman son whose adoptive father buys him out of the authority of his natural father. But in the latter case the condition of the son is not materially altered by the process: he only exchanges one paternal authority for another. If Paul for a moment thought of the process in terms of ordinary Roman adoption, the resulting condition of the son he conceives in terms of the more free and gracious Greek or Jewish family life. Or he may have thought of the rarer case of adoption from conditions of slavery into the status of sonship. The redemption is only a precondition of adoption, which follows upon faith, and is accompanied by the sending of “the Spirit of his Son into our hearts, crying, Abba, Father,” and then all bondage is done away (4:5–7).

B. Deliverance from Debt (Romans). In Rom. 8:12–17 the idea of obligation or debt is coupled with that of liberty. Man is thought of as at one time under the authority and power of the flesh (8:5), but when the Spirit of Christ comes to dwell in him, he is a debtor no longer to the flesh but to the Spirit (vv. 12f.), and debt or obligation to the Spirit is itself

这里似乎结合了三个人物来描述人类被束缚在律法之下的状况，这三个人物分别是奴仆、按照父亲的意志受管教的孩童和父权下的罗马人的儿子（加 4:1-3）。得自由的过程首先是赎回或赎出来的过程（希腊语：*exagorásē*）（加 4:5）。这个词语本身可以用来表示把奴仆从奴仆的身份中赎出来，以及养父将罗马人的儿子从亲生父亲的权柄下赎出来。但是，在后一种情况下，儿子的身份在赎出的过程中没有发生实质性的改变：他只是从一个父权下转到了另一个父权下。如果保罗稍微思考一下普通罗马人收养的过程，那么他就会想到在更自由和安逸的希腊或犹太家庭中生活的儿子所应具备的条件。或者他可能从奴仆身份想到更罕见的收养的例子，进而想到儿子的名分。救赎只是得儿子名分的先决条件，还要有信心，以及“神差祂儿子的灵进入我们的心，呼叫：‘阿爸，父’”，然后所有人的轭被拿去（加 4:5-7）。

B. 从债中解放出来（《罗马书》）。 在《罗马书》8:12-17 中，债或罪的理念与自由的理念相结合。人曾经一度受肉体的掌控（罗 8:5），但是当耶稣基督的圣灵住进他里面，他就不再欠肉体的债，而是欠圣灵的债（罗 8:12-13），而欠圣灵的债或对圣灵的责任本身就是一种自由。就像《加拉太书》中描述的那样，因此人从奴仆变

liberty. As in Galatians, man thus passes from a state of bondage into a state of sonship which is also a state of liberty. "For as many as are led by the Spirit of God, these [and these only] are sons of God" (v. 14). The spirit of adoption or sonship stands in diametrical opposition to the spirit of bondage (v. 15). And the Spirit to which we are debtors and by which we are led, at once awakens and confirms the experience of sonship within us (v. 16). In both places, Paul conveys under this figure the idea of man as passing from a state of alienation from God and of bondage under law and sin, into that relation with God of mutual confidence and love, of unity of thought and will, which should characterize the ideal family, and in which all restraint, compulsion, and fear have passed away.

III. The Christian Experience.-As a fact of Christian experience, the adoption is the recognition and affirmation by man of his sonship toward God. It follows upon faith in Christ, by which man becomes so united with Christ that His filial spirit enters into him, and takes possession of his consciousness, so that he knows and greets God as Christ does (cf. Mk. 14:36).

A. In Relation to Justification. It is an aspect of the same experience that Paul describes elsewhere, under another legal metaphor, as justification by faith. According to the latter, God declares the sinner righteous and treats him as such, admits him to the experience of forgiveness, reconciliation, and peace (Rom. 5:1). In all this the relation of father and son is undoubtedly involved, but in adoption it is emphatically

成了儿子，也就是获得了自由。“因此凡被神的灵引导的，都是神的儿子”（罗 8:14）。儿子的心与奴仆的心截然不同（罗 8:15）。我们都欠圣灵的债，并受圣灵的引导，圣灵突然唤醒我们，与我们的内心同证我们是神的儿女（罗 8:16）。在两处经文中，保罗通过儿子的名分传达这样一种观念，人摆脱了疏远神和受律法和罪奴役的状态，确立了与神互信互爱的关系，在心思和意念上与神联合，这也是理想家庭的特征，并且因此摆脱了所有的束缚、冲动和恐惧。

III. 基督徒的宗教经历。儿子的名分作为基督徒经历的一种现实，是对上帝儿子身份的认可和肯定。即得了儿子的名分，就信靠基督，并在基督里成为一体，圣子的心进入人里面，掌控人的意识，人就有了祂的意识，因此人如基督一样认识神并呼唤神（参：可 14:36）。

*A. 与称义的关系。*保罗在另一个律法比喻中将同一经历的一个方面描述成因信称义。按照因信称义的说法，上帝称罪人为义人，并将他视为义人，宽恕他，与他和好，赐他平安（罗 5:1）。父子关系显然包含在其中，但在儿子的名分中着重强调了父子关系。天父不仅欢迎浪子回家，而且拥抱他，恢复他儿子的名分，浪子则欣然承认自己不配被称为儿子，并且愿意作父的仆人。每个比喻的重点在

expressed. It is not only that the prodigal son is welcomed home, glad to confess that he is not worthy to be called a son, and willing to be made as one of the hired servants, but he is embraced and restored to be a son as before. The point of each metaphor is, that justification is the act of a merciful judge setting the prisoner free, but adoption is the act of a generous father, taking a son to his bosom and endowing him with liberty, favor, and a heritage.

B. In Relation to Sanctification. Besides, justification is the beginning of a process which needs for its completion a progressive course of sanctification by the aid of the Holy Spirit, but adoption is coextensive with sanctification. The sons of God are those led by the Spirit of God (Rom. 8:14), and the same Spirit of God gives the experience of sonship. Sanctification describes the process of general cleansing and growth as an abstract process, but adoption includes it as a concrete relation to God, as loyalty, obedience, and fellowship with an ever loving Father.

C. In Relation to Regeneration. Some have identified adoption with regeneration, and therefore many Fathers and Roman Catholic theologians have identified it with baptismal regeneration, thereby excluding the essential fact of conscious sonship. The new birth and adoption are certainly aspects of the same totality of experience; but they belong to different systems of thought, and to identify them is to invite confusion. The new birth defines especially the origin and moral quality of the Christian experience as an abstract fact, but

于，称义是仁慈的审判者解放罪人的行为，而得儿子的名分则是慈父将儿子拥入怀中，赐他自由、恩典和产业的行为。

B. 与成圣的关系。此外，称义是一个人在圣灵的指引下逐渐成圣的开始，而儿子的名分与成圣共存。神的儿子受神的灵的引导（罗 8:14），神的灵同样给他们儿子名分的体验。成圣将一般洁净和成长的过程描述成抽象的过程，儿子的名分则包含了儿子们与父神的具体关系，如对永远的慈父的忠诚、顺服和与祂相交。

C. 与重生的关系。有人认为得儿子的名分就是重生，因此许多教父和罗马天主教神学家认为得儿子的名分就是洗礼重生，从而排除了有意识儿子名分的基本事实。新生和儿子的名分必定是相同经历的组成部分；但是他们属于不同的思想体系，等同视之将会使人产生困惑。尤其是，新生将基督徒经历的起源和道德品质定义为一种抽象的事实，但是儿子的名分表达的是世人与上帝之间的具体关系。保罗在这里并没有提出人类天生身份和原始身份的问题。如果从关于儿子名分的教义中推断出世人生来就是上帝的

adoption expresses a concrete relation of man to God. Nor does Paul here raise the question of man's natural and original condition. It is pressing the analogy too far to infer from this doctrine of adoption that man is by nature not God's son. It would contradict Paul's teaching elsewhere (e.g., Acts 17:28), and he should not be convicted of inconsistency on the application of a metaphor. He conceives man outside Christ as morally an alien and a stranger from God, and the change wrought by faith in Christ makes him morally a son and conscious of his sonship; but naturally he is always a potential son because God is always a real father.

IV. As God's Act. Adoption as God's act is an eternal process of His gracious love, for He "foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will" (Eph. 1:5).

A. Divine Fatherhood. The motive and impulse of Fatherhood which result in adoption were eternally real and active in God. In some sense He had bestowed the adoption upon Israel (Rom. 9:4). "Israel is my son, my first-born" (Ex. 4:22; cf. Dt. 14:1; 32:6; Jer. 31:9; Hos. 11:1). God could not reveal Himself at all without revealing something of His Fatherhood, but the whole revelation was as yet partial and prophetic. When "God sent forth his Son" to "redeem them that were under the law," it became possible for men to receive the adoption; for to those who are willing to receive it, He sent the Spirit of the eternal Son to testify in their hearts that they are sons of God, and to give them confidence and

儿子，未免离题太远了。也与保罗在别处的教义相冲突（如，徒 17:28），我们不应该认为保罗对这个比喻的使用前后不一致。保罗认为，从道德上讲，不在基督里的人都是疏远神的外邦人和教外人，信靠基督使他们成为神的儿子，并使他们意识到自己的儿子名分；但是人天生就有作神儿子的可能，因为上帝始终是真正的父。

IV. 上帝的作为。因上帝的作为和祂的仁慈之爱，我们被祂收为永恒的嗣子，因为祂“按着自己的意旨所喜悦的，预定我们藉着耶稣基督的儿子的名分”（弗 1:5）。

*A. 神圣的父权。*上帝永远愿意作一名父亲，这个动机和冲动促使祂将我们收为嗣子。从某种意义上说，祂赐予以色列儿子的名分（罗 9:4）。“以色列是我的儿子，我的长子”（出 4:22；参：申 14:1；32:6；耶 31:9；何 11:1）。上帝不显明祂作父亲的身份就不能完全显示祂自己，但是到目前为止，上帝仍然向部分人并以预言的方式完全显明祂自己。当“神差遣祂的儿子”去“赎回在律法以下的人”时，人类就有可能得着儿子的名分；而对于那些愿意接受这名分的人，上帝派永恒圣子的灵与他们的心同证他们是神的儿女，并赐他们信心，从而使他们称呼祂为父（加 4:5-6；罗 8:15）。

utterance to enable them to call God their Father (Gal. 4:5f.; Rom. 8:15).

B. Its Cosmic Range. But this experience also is incomplete, and looks forward to a fuller adoption in the response, not only of man's spirit, but of the whole creation, including man's body, to the Fatherhood of God (Rom. 8:23). Every filial spirit now groans, because it finds itself imprisoned in a body subjected to vanity, but it awaits a redemption of the body, perhaps in the resurrection, or in some final consummation, when the whole material creation shall be transformed into a fitting environment for the sons of God, the creation itself delivered from the bondage of corruption into the liberty of the glory of the children of God (Rom. 8:21). Then will adoption be complete, when man's whole personality shall be in harmony with the spirit of sonship, and the whole universe favorable to its perseverance in a state of blessedness.

See also CHILDREN OF GOD.

Bibliography.—Comms. *in loc.*, esp. W. Sanday on Romans (*ICC*, 14th ed. 1913) and J. B. Lightfoot on Galatians (1900); *RTWB* (R. H. Fuller); *TDNT*, VIII, s.v. *υιοθεσία* (Wülfing von Martitz, Schweizer).

T. REES

ADORAIM

ad-ə-rā'im [Heb. *ḏōrayim*—perhaps 'a pair of knolls' or 'two hills']; **ADORA** ə-dôr'ə [Gk. *adōra*] (1 Macc. 13:20). A city of Judah that was fortified by Rehoboam (2 Ch. 11:9), identified with modern Dûrā, 5mi. (8 km.) WSW of

B. 儿子名分的宇宙范围。但是这个经历也是不完整的，人类以及所有的受造物（包括人的肉体）盼望在回应上帝的父亲身份时得着更完全的儿子名分（罗 8:23）。所有儿女现在都在叹息，因为他们发现自己的肉体服在虚空之下，却在等候身体被赎出，可能发生在复活时，或最终圆满之时，那时所有受造之物将被更新，适于作神的儿女，将脱离败坏的辖制，得享神儿女的荣耀（罗 8:21）。那时儿子的名分就完全了，人的所有品行将与儿子名分的心和谐一致，全宇宙在福音里永恒延续。

另见 CHILDREN OF GOD（神的儿女）。

书目—这一章的注释，尤见 W. Sanday 的《罗马书》注释 (*ICC*, 1913 年, 第 14 版) 和 J. B. Lightfoot 的《加拉太书》注释 (1900); *RTWB* (R. H. Fuller); *TDNT*, VIII, 见词条 *υιοθεσία* (Wülfing von Martitz, Schweizer)。

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ADORAIM 亚多莱音、阿多拉

音译: ad-ə-rā'im 【希伯来语: *ḏōrayim*——可能是“两个山丘”或“两个山坡”】; **ADORA** (“阿多拉”), 音译: ə-dôr'ə 【希腊语: *adōra*】 (马一 13:20)。罗波安加固的一座犹太城邑 (代下 11:9),

Hebron.

也就是现今位于希伯仑西南偏西约 5 英里（8 公里）处的杜拉村（Dûrā）。

Along with Mareshah, Adora was one of the two major cities of Idumea. There Simon Maccabeus blocked the advance of Trypho (1 Macc. 13:20), *ca.* 143–142 B.C. According to Josephus (*Ant.* xiii.9.1; *BJ* i.2.6) Adora was one of the cities captured by John Hyrcanus after the death of Antiochus VII (129 B.C.); the Jews still possessed it some fifty years later in the time of Alexander Janneus (*Ant.* xiii. 15.4). Under Roman control, Adora was one of the destroyed cities that Gabinius proconsul of Syria had rebuilt in 59 B.C. (*Ant.*xiv.5.3; *BJ* i.8.4).

阿多拉是以东两座重要的城邑之一，另一座城市玛利沙。约公元前 143-142 年，西门马加比在这里抵挡住了特里弗（Trypho）的入侵（马一 13:20）。根据约瑟夫斯（*Ant.* xiii.9.1; *BJ* i.2.6）的记载，阿多拉是约翰许尔堪在安提阿哥七世（公元前 129 年）死后占领的一座城市；约五十年后亚历山大·杨纽时期，犹太人得到了这座城市（*Ant.* xiii. 15.4）。在罗马人的统治下，阿多拉成了一座废墟，叙利亚的地方总督盖比尼乌斯（Gabinius）在公元前 59 年重建了这座城市（*Ant.*xiv.5.3; *BJ* i.8.4）。

A battle between the forces of Esau and those of Jacob in which Esau is killed and buried at *Adûrâm* (Adora) is related in Jub. 38:8f.

根据《禧年书》38:8-9 的记载，以扫的军队和雅各的军队交战，以扫战死并被埋葬于阿多拉（*Adûrâm*）。

J. W. WHEDBEE

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ADORAM.

A contracted form of ADONIRAM.

ADORAM. 亚多兰

亚多尼兰（见 ADONIRAM）的缩写形式。

ADORATION

[<Lat. *adorare*—(1) ‘speak to,’ (2) ‘entreat,’ (3) ‘do homage, worship’ < *os (oris)*—‘mouth’ (from Roman practice of kissing the hand as a token of homage?)].

ADORATION 崇拜、崇敬

【源自拉丁语：*adorare*——（1）“说”，（2）“恳求”，（3）“尊敬、敬拜”，源自 *os (oris)*—“嘴”（按照罗马人的习俗，亲吻别人的手可能表现出对别人的敬意）】。

I. Meaning.—Adoration is intense admiration culminating in reverence and worship, together with the outward acts and attitudes which accompany such reverence. It thus includes both the subjective sentiments, or feelings of the soul, in the presence of some superior

I. 含义。崇敬是一种强烈的赞美，是敬畏和崇拜的最高表达方式，并伴随着外在的行为和态度。因此，崇敬既包括面对崇拜对象和人物时的主观情绪或情感，又包括崇拜之情或敬畏之心的外在肢体表达。从广义上讲，崇敬不仅包括对上帝的敬畏，也包括对

object or person, and the appropriate physical expressions of such sentiments in outward acts of homage or of worship. In its widest sense it includes reverence to beings other than God, especially to monarchs, who in oriental countries were regarded with feelings of awe. But it finds its highest expression in religion.

Adoration is perhaps the highest type of worship, involving the reverent and rapt contemplation of the divine perfections and prerogatives, the acknowledgment of them in words of praise, together with the visible symbols and postures that express the adoring attitude of the creature in the presence of his Creator. It is the expression of the soul's mystical realization of God's presence in His transcendent greatness, holiness, and lovingkindness. As a form of prayer, adoration is to be distinguished from other forms, such as petition, thanksgiving, confession, and intercession.

II. Outward Postures.-In the OT and NT, these are similar to those which prevailed in all oriental countries, as amply illustrated by the monuments of Egypt and Assyria, and by the customs still in use among the nations of the East. The chief attitudes referred to in the Bible are the following:

A. Prostration. Among the Orientals, especially Persians, prostration (i.e., falling upon the knees, then gradually inclining the body, until the forehead touched the ground) was common as an expression of profound reverence and humility before a superior or a benefactor. It was practiced in the

其他人敬畏，尤其是受敬畏的东方国家的君主。但崇敬的最高表现形式却体现在宗教上。

崇拜可能是敬拜的最高形式，既包括对神圣至美之物和特权的虔诚而又专注的默祷，也包括以赞美之言所表达的感谢，还包括在造物主面前表达崇拜之情时看得见的符号和姿势。崇敬是神奇地领悟到上帝的大能、圣洁和慈爱时的表达。崇拜作为祷告的一种形式，不同于其他的祷告形式（如，祈求、感恩、认罪和代祷）。

II. 外在的敬拜姿势。《旧约》和《新约》中的敬拜的姿势类似于东方列国流行的敬拜姿势，埃及和亚述的纪念碑以及东方列国延续的习俗充分展现了这些外在的敬拜姿势。《圣经》中提到的主要敬拜姿势如下：

A. 俯伏于地。东方人，尤其是波斯人通常以俯伏于地（也就是双膝跪下，然后身体慢慢前倾，直到头碰到地）来表示对上级或恩主深深的崇拜和谦卑。在敬拜耶和华（创 17:3；民 16:45；太 26:30，耶稣在客西马尼；启 1:17）和偶像（王下 5:18；但 3:5-7）时要俯伏于地，但是这绝不仅仅是一

worship of Yahweh (Gen. 17:3; Nu. 16:45; Mt. 26:30, Jesus in Gethsemane; Rev. 1:17), and of idols (2 K. 5:18; Dnl. 3:5f.), but was by no means confined to religious exercises. It was the formal method of supplicating or doing obeisance to a superior (e.g., 1 S. 25:23f.; 2 K. 4:37; Est. 8:3; Mk. 5:22; Jn. 11:32).

B. Kneeling. A substitution for prostration was kneeling, a common attitude in worship, frequently mentioned in the OT and NT (e.g., 1 K. 8:54; Ezr. 9:5; Ps. 95:6; Isa. 45:23; Lk. 22:41, Jesus in Gethsemane; Acts 7:60; Eph. 3:14). The same attitude was sometimes adopted in paying homage to a fellow creature, as in 2 K. 1:13. "Sitting" as an attitude of prayer (only 2 S. 7:18; 1 Ch. 17:16) was probably a form of kneeling, as in Moslem worship.

C. Standing. This was the usual posture in prayer, like that of modern Jews in public worship. Abraham "stood before the Lord" when he interceded for Sodom (Gen. 18:22). Cf. 1 S. 1:26. The Pharisee in the parable "stood and prayed" (Lk. 18:11), and the hypocrites are said to "pray standing in the synagogues, and in the corners of the streets" (Mt. 6:5).

D. The Hands. These postures were accompanied by various attitudes of the hands, which were either lifted up toward heaven (Ps. 63:4; 1 Tim. 2:8) or outspread (Ex. 9:29; Ezr. 9:5; Isa. 1:15), or both (1 K. 8:54).

E. Kiss of Adoration. The heathen practice of kissing hands to the heavenly bodies as a sign of adoration is referred to

种宗教习俗。俯伏于地是一种向上级发出恳求或表达敬意的正式方式（如，撒上 23:23-24；王下 4:37；斯 8:3；可 5:22；约 11:32）。

B. 跪拜。跪拜可替代俯伏于地，也是敬拜的一种常见姿势，在《旧约》和《新约》中常常被提及（如，王上 8:54；拉 9:5；诗 95:6；赛 45:23；路 22:41，耶稣在客西马尼；徒 7:60；弗 3:14）。正如《列王纪下》1:13 中所记载的，有时也可以通过向另一个人跪拜来表达对这个人的敬意。“坐”作为一种祷告的姿势（仅在撒下 7:18；代上 17:16），可能是跪拜的一种形式，穆斯林就采用这种祷告姿势。

C. 站立。这是一种常见的祷告姿势，现代犹太人在公开敬拜时都用站立的姿势。亚伯拉罕为所多玛代求时“站在耶和华面前”（创 18:22）。参《撒母耳记上》1:26。比喻中的法利赛人“站着祷告”（路 18:11），而假冒为善的人据说“站在会堂里和十字路口上祷告”（太 6:5）。

D. 手势。这些祷告姿势可能还伴随着各种手势，要么将手举起朝向天空（诗 63:4；提前 2:8），要么张开双手（出 9:29；拉 9:5；赛 1:15），要么向天举起张开的双手（王上 8:54）。

E. 亲吻敬拜。《约伯记》31:27 中提到了崇拜天体时亲手这种异教习俗，《列王纪上》19:18 和《何西阿书》

in Job 31:27, and of kissing the idol in 1 K. 19:18; Hos. 13:2. The kiss of homage is mentioned in Ps. 2:12, if the text there is correct. Kissing hands to the object of adoration was customary among the Romans (Pliny *Nat. hist.* xxviii.5 [25]). The NT word for “worship” (Gk. *proskynéō*) means literally “kiss before.” See also POSTURES.

III. Objects of Adoration.—The only adequate object of adoration is the Supreme Being. He only who is the sum of all perfections can fully satisfy man’s instincts of reverence, and elicit the complete homage of his soul.

A. Fellow Creatures. Yet, as already suggested, the crude beginnings of religious adoration are to be found in the respect paid to created beings regarded as possessing superior claims and powers, especially to kings and rulers. As examples we may mention the woman of Tekoa falling on her face to do obeisance to King David (2 S. 14:4), and the king’s servants bowing down to do reverence to Haman (Est. 3:2). Cf. Ruth 2:10; 1 S. 20:41; 2 S. 1:2; 14:22.

13:2 中提到了与偶像亲嘴。如果文本记载无误,《诗篇》2:12 中提到了致敬之吻。亲手表示崇拜是罗马人的一种习俗 (Pliny *Nat. hist.* xxviii.5 [25])。《新约》中表示“敬拜”的词(希腊语: *proskynéō*)的字面意思是“亲吻”。另见 POSTURES (姿势)。

III. 崇拜的对象。唯一配受崇拜的对象就是上帝。祂是唯一的尽善尽美者,能完全满足人敬拜的天性,值得人类给予祂最高的敬意。

*A. 人类。*然而,正如之前提到的那样,人类在宗教崇拜的原始阶段崇拜受造物,尤其是崇拜国王或统治者,并认为他们拥有出众的权柄和能力。例如,提哥亚妇人到王面前叩拜(撒下 14:4),在朝门的一切臣仆都跪拜哈曼(斯 3:2)。参《路得记》2:10;《撒母耳记上》20:41;《撒母耳记下》1:2; 14:22。



Syrian tribute bearers kneeling in adoration before the Egyptian pharaoh. Wall painting from the time of Sebekhotep, Thebes (Trustees of the British Museum)

叙利亚纳贡者跪在埃及法老面前顶礼膜拜法老。这是位于底比斯的塞拜克霍泰普时期的壁画（大英博物馆理事会）。

B. Material Objects. On a higher plane, as involving some recognition of divinity, is the homage paid to august and mysterious objects in nature or to phenomena in the physical world which were supposed to have some divine significance. To give reverence to material objects themselves is condemned throughout the OT as idolatry. Such is the case, e.g., with the worship of “the host of heaven” (the heavenly bodies) sometimes practiced by the Hebrews (2 K. 17:16; 21:3, 5). So Job protests that he never proved false to God by kissing hands to the sun and moon in token of adoration (Job 31:26–38). The OT refers to acts of homage paid to an idol or an image, such as falling down before it (Isa.

B. 实物。从更高层面上讲，人们还崇拜自然界那些令人敬畏的神秘事物或物质世界那些具有一定神圣意义的现象，并承认这些事物或现象具有神性。整部《旧约》都将崇拜实物视为拜偶像。例如：有时希伯来人敬拜“侍奉天上的万象”（天体）（王下 17:16; 21:3, 5）。所以约伯辩驳说他从未因“见太阳发光，月亮行在空中，心就暗暗被引诱，口便亲手”，进而背弃神（伯 31:26-38）。《旧约》提到了敬拜偶像或雕刻的像的行为，如跪拜（赛 44:15, 17, 19; 但 3:7）或亲吻偶像（王上 19:18; 何 13:2）。《旧约》严厉谴责这种行为。然而，当实物不是因其自身而是因为它们所代表的显明的神被人们崇拜时，它们就被认为是敬拜神的正当媒介；如，

44:15, 17, 19; Dnl. 3:7), or kissing it (1 K. 19:18; Hos. 13:2). All such practices are condemned in uncompromising terms. When, however, material things produce a reverential attitude, not to themselves, but to the deity whose presence they symbolize, then they are regarded as legitimate aids to devotion; e.g., fire as a manifestation of the divine presence is described as causing the spectator to perform acts of reverence (e.g., Ex. 3:2, 5; Lev. 9:24; 1 K. 18:38f.). In these instances, it was Yahweh Himself that was worshiped, not the fire which revealed Him. The sacred writers are moved to religious adoration by the contemplation of the glories of nature. To them, "the heavens declare the glory of God; and the firmament showeth his handiwork." (Cf. especially the "nature Psalms," 8, 19, 29, 104.)

C. Angels. On a still higher plane is the adoration practiced in the presence of supernatural agents of the divine will. When an angel of God appeared, men fell instinctively before him in reverence and awe (e.g., Gen. 18:2; 19:1; Nu. 22:31; Jgs. 13:20; Lk. 24:4f.). This was not to worship the creature instead of the Creator, for the angel was regarded not as a distinct individual having an existence and character of his own, but as a theophany, a self-manifestation of God.

D. The Deity. The highest form of adoration is that which is directed immediately to God Himself, His kingly attributes and spiritual excellencies being so apprehended by the soul that it is filled with rapture and praise, and is moved to do Him reverence. A classical instance is the vision that initiated Isaiah into the

象征着神显现的火致使观者对神产生敬畏（如，出 3:2, 5；利 9:24；王上 18:38-39）。在这些经文中，人们敬拜的是耶和华，而不是显明神的火。圣经作者因凝视自然中的壮观景象而被感动，进而产生虔诚的崇敬之情。对他们来说，“天堂显明了神的荣耀；而天空显明了祂的作为”（尤参：“自然《诗篇》” 8, 19, 20, 104）。

C. 天使。仍然从更高层面上讲，当神的意志的神奇代理显现时，人们也会顶礼膜拜。当神的天使显现时，人由于崇拜和敬畏，本能地跪在天使的面前。（如，创 18:2；19:1；民 22:31；士 13:20；路 24:4-5）。这并不是在敬拜这种受造之物，而是在敬拜造物主；因为神的天使不是具有存在形式和自身特征的独特个体，而是自我显现的神。

D. 上帝。崇拜的最高形式就是崇拜上帝，人深切地体会到上帝高贵的品质和祂的心灵之美，因此内心充满了喜悦和赞美之情，因被感动而敬拜祂。经典的一个例子是，当以赛亚被上帝的主权和威严感动，他满怀惊奇和谦卑，上帝在异象中差遣以赛亚作先知（赛 6:1-5）。在《旧约》中，《诗

prophetic office, when he was so possessed with the sovereignty and sublimity of God that he was filled with wonder and self-abasement (Isa. 6:1-5). In the OT, the literature of adoration reaches its high point in the Psalms (cf. esp. the group Pss. 95-100), where the ineffable majesty, power, and holiness of God are set forth in lofty strains. In the NT, adoration of the deity finds its most rapturous expression in Revelation, where the vision of God calls forth a chorus of praise addressed to the thrice-holy God (4:8-11; 7:11f.), with whom is associated the Redeemer-Lamb.

E. Jesus Christ. How far is Jesus regarded in the NT as an object of adoration, seeing that adoration is befitting only to God? During Our Lord's lifetime He was often the object of worship (Mt. 2:11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9, 17; Mk. 5:6; Jn. 9:38). Some ambiguity, however, belongs to the Gk. *proskynein*, for while it is the usual word for "worshipping" God (e.g., Jn. 4:24), in some contexts it means no more than paying homage to a person of superior rank by kneeling or prostration, just as the unmerciful servant is said to have "fallen down and worshiped" his master the king (Mt. 18:26), and as Josephus speaks of the Jewish high priests as *proskynoúmenoi* (BJ iv.5.2). On the other hand it certainly implies a consciousness by those who paid this respect to Jesus, and by Jesus Himself, of a very exceptional superiority in His person; for the same homage was refused by Peter, when it was offered to him by Cornelius, on the ground that he himself also was a man (Acts 10:25f.), and even by the angel before whom John prostrated

篇》是崇拜文学的顶峰之作（尤参：诗 95-100 赞美诗集），《诗篇》以崇敬之情阐明了上帝不可言喻的王权、大能和圣洁。在《新约》中，《启示录》中满怀热情地表达了对上帝的崇敬之情，上帝的异象唤起赞美的合唱团向三位一体的真神献上赞美（启 4:8-11; 7:11-12），救主羔羊是上帝的儿子。

E. 耶稣基督。既然只有上帝才值得世人崇拜，《新约》在多大程度上将耶稣视为崇拜对象呢？主耶稣在世的时候常常被视为崇拜的对象（太 2:11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9, 17; 可 5:6; 约 9:38）。然而希腊语 *proskynein* 的意思有些含糊不清，因此虽然这个词通常用来表示“敬拜”上帝（如，约 4:24），但在某些语境下，这个词仅仅表示通过跪拜或俯伏于地向地位高贵之人表达敬意，比如，无怜悯心仆人俯伏拜他的主君王（太 18:26），再比如，约瑟夫斯称犹太的大祭司为 *proskynoúmenoi* (BJ iv.5.2)。此外，这个词还暗示出敬拜耶稣之人和耶稣自己意识到了祂的极大优越性；当哥尼流俯伏在地拜彼得时，彼得拒绝让他这样做，因为彼得也是人（徒 10:25-26），甚至当约翰俯伏天使脚前拜天使时，天使也表示了拒绝，因为只能“敬拜”神（启 22:8-9）。但是耶稣从来没有拒绝别人敬拜祂。

himself, on the ground that God alone was to be “worshiped” (Rev. 22:8f.). Yet Jesus never repudiated such tokens of respect.

But whatever the case during the “days of His flesh,” there is no doubt that after His ascension Christ became to the Church the object of adoration as divine, and the homage paid to Him was indistinguishable in character from that paid to God. This is proved not only by isolated passages, but still more by the whole tone of the Acts and Epistles in relation to Him. This adoration reaches its highest expression in Rev. 5:9–14, where the Redeemer-Lamb who shares the throne of God is the subject of an outburst of adoring praise by the angelic hosts. In 4:8–11 the hymn of adoration is addressed to the Lord God Almighty, the Creator; here it is addressed to the Lamb on the ground of His redeeming work. In Revelation the adoration of Him “who sitteth on the throne” and that of “the Lamb” flow together into one stream of ecstatic praise (cf. 7:9–11).

D. M. EDWARD

ADORN; ADORNMENT

[Heb. *’ādā* (Isa. 61:10; Jer. 31:4), *yāṭab* (2 K. 9:30), *ṣāpā* (2 Ch. 3:6), *hēn* (Prov. 3:22), *pā’ar* (Ps. 149:4); Gk. *kósmos* (1 Pet. 3:3), *kosméō*—‘order’]; AV also BEAUTIFY, GARNISH, GRACE, TIRE; NEB also DRESS, ORNAMENT, CROWN, DECK, EMBELLISH, “add lustre to.”

然而无论“耶稣在世的日子”情况如何，在耶稣升天之后，教会毫无疑问地把祂当作神来敬拜，教会对耶稣的敬意与教会对神的敬意别无二致。这不仅在一节经文中得到了证明，而且《使徒行传》和使徒书信中关于基督的完整基调也证明了这一点。这种崇敬在《启示录》5:9-14中达到了顶峰，在这几节经文中，众天使向那同享上帝宝座的救世羔羊表达了崇拜并发出了赞美。在《启示录》4:8-11中，用赞美诗表达了对全能上帝（造物主）的崇拜；并因神的羔羊的救赎工作向祂发出了赞美。在《启示录》中，对“坐在宝座上的”神的崇敬与对“羔羊”的崇敬汇聚成了一条喜乐的赞美之溪（参：启7:9-11）。

词条作者：D. M. EDWARD

ADORN; ADORNMENT 装饰、装扮； 妆饰

【希伯来语：*’ādā*（赛61:10；耶31:4），*yāṭab*（王下9:30），*ṣāpā*（代下3:6），*hēn*（箴3:22），*pā’ar*（诗149:4）；希腊语：*kósmos*（彼前3:3），*kosméō*——“妆饰”】；《钦定版圣经》还译为 BEAUTIFY（“修饰”），GARNISH（“冠冕”），GRACE（“装扮”），TIRE（“头饰”）；《新英文译本》还译为 DRESS（“装扮”），ORNAMENT（“装饰”），CROWN（“冠

冕”），DECK（“打扮”），EMBELLISH（“妆饰”），“add lustre to”（“给……妆饰”）。

In 2 Ch. 3:6 the Heb. *šāpā* means “overlay” or “plate”; the temple was overlaid or studded with precious stones for beauty. Here the LXX has Gk. *kosméō*, which is used also in Lk. 21:5 of the adornment of the temple, “with noble stones and offerings,” in Mt. 23:29 of the adornment by the scribes and Pharisees of the “monuments of the righteous,” and in Rev. 21:14 of the adornment with jewels of the foundations of the walls of the holy city.

The Heb. *pā’ar* in Ps. 149:4 is used for the adornment of the meek. The figurative use of *kosméō* is found in Tit. 2:10, where faithful, submissive slaves are said to “adorn the doctrine of God our Savior.”

The remaining references are to adornment of the body, especially of women. On the specific forms of adornment see GARMENTS; JEWEL; ORNAMENT; STONES, PRECIOUS.

Both Paul and Peter give advice on how women should adorn themselves, for this was considered a vital question in the early Church. In 1 Tim. 2:9 Paul says that “women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire.” And Peter says, “Let not yours be the outward adornment with braiding of hair, decoration of gold, and wearing of robes” (1 Pet. 3:3).

在《历代志下》3:6中，希伯来语 *šāpā* 的意思是“覆盖”或“镀”；为了美观在殿里装饰或镶嵌了宝石。

《七十士译本》中使用了希腊语 *kosméō*，在《路加福音》21:5中还用这个词表示圣殿的装饰物（“用美石和供物装饰的”），在《马太福音》23:29中用这个词表示文士和法利赛人修饰“义人的墓”，在《启示录》21:14中用这个词表示用宝石装饰圣城城墙的根基。

《诗篇》149:4中用希伯来语 *pā’ar* 表示谦卑人的装饰。《提多书》2:10中用到了 *kosméō* 的比喻用法，忠诚、顺服的仆人被说成是“凡事尊容我们救主神的道”。

在其他地方指的是身体的装饰，尤其是女人的装饰。关于装饰的具体形式，见 GARMENTS（“衣裳、衣服”）；JEWEL（“珠宝”）；ORNAMENT（“妆饰”）；STONES, PRECIOUS（“宝石”）。

保罗和彼得都给出了女人应该如何装饰她们自己的建议，早期教会认为这是一个极其重要的问题。在《提摩太前书》2:9中保罗说：“愿女人廉耻、自守，以正派衣裳为妆饰，不以编发、黄金、珍贵和贵价的衣裳为妆饰”。而彼得在《彼得前书》3:3中说：“你们不要以外面的编头发、戴金饰、穿美衣为妆饰”。

ADRAMMELECH

ə-dram'ə-lek [Heb. *'adrammelek*—'Ader is king' (in Assy. usage 'Adar is prince')]. A son of Sennacherib king of Assyria—one of the two sons who slew him and escaped, indirectly leading to the accession of Esarhaddon (2 K. 19:37; Isa. 37:38). Mention of the incident is found in the Babylonian Chronicle, and traces of the name appear in the writings of Abydenus and Polyhistorus.

ADRAMMELECH AND ANAMMELECH

ə-nam'əl-ek [Heb. *'adrammelek* (see above) and *'anammelek*—'Anu is king' (in Assy. usage 'Anu is prince')]. The names given by the Israelite narrator to the god or gods imported into the Samaritan land by the men of Sepharvaim whom the king of Assyria had settled there (2 K. 17:31). In the Babylonian pantheon Anu, the god of heaven, is one of the three chief gods, and Adar, otherwise known as Ninib, is a solar god.

There are some unsolved difficulties in this passage (see ANAMMELECH), but at least a portion of the alleged difficulties have arisen from failure to regard the point of view of the Israelite narrator. He is writing from a time considerably later than the establishment of the institutions of which he speaks—late enough to render the phrase “unto this day” suitable (2 K. 17:34), late enough so that words and usages may have undergone modification. He is describing a mixture of religions which he evidently regards as deserving of contempt and ridicule, even apart from the falsity of the religions

ADRAMMELECH 亚得米勒

音译: ə-dram'ə-lek 【希伯来语: *'adrammelek*——“亚得是王”（亚述语用法中意为“亚得是君王”）】。亚述王西拿基立的儿子——与其兄弟弑父后逃跑,间接地导致以撒哈顿作王(王下 19:37; 赛 37:38)。在《巴比伦年代志》中提到了这个事件,阿比德纳斯和波利希斯特罗斯(Polyhistorus)的作品中提到了这个名字的出处。

ADRAMMELECH AND ANAMMELECH 亚得米勒和亚拿米勒

音译: ə-nam'əl-ek 【希伯来语: *'adrammelek* (见上文) 和 *'anammelek*——“阿奴是王”（亚述语用法中意为“阿奴是君王”）】。以色列作者提到了这些由西法瓦音人安置在撒玛利亚地区的神明的名字,是亚述王将西法瓦音人迁移至撒玛利亚(王下 17:31)。在巴比伦的万神庙中,天神阿奴是三位主神之一,亚达是太阳神,也被称为尼尼波。

在这节经文有一些未解决的难题(见 ANAMMELECH[亚拿米勒]),但是至少有一部分所谓的问题源于人们忽视以色列叙述者的观点。他写作的时间明显晚于他所提到的风俗的形成时间,从而使他可以使用“时至今日”这一短语(王下 17:34),而这些词语和它们的用法经过这么长时间发生了变化。他描述了一种融合的宗教,他显然认为这种宗教值得鄙视和讥讽,即使不考虑其中隐藏的谎言。他描述的这种融合的宗教包含三部分——第一部分是迁入之民带来的宗教信仰;第二是当地的邱坛宗教信仰(如,王下 17:32),第三部分是北以色列的耶和

included in it. This mixture he describes as containing ingredients of three kinds—first, the imported religions of the imported peoples; second, the local high-place religions (e.g., v. 32); and third, the Yahweh religion of northern Israel (not that of Jerusalem). It is not likely that he thought they practiced any cult in its purity. They contaminated the religion of Yahweh by introducing Canaanite usages into it, and they are likely to have done the same with the ancestral religions which they brought with them.

The proper names may be correct as representing Palestinian usage, even if they differ somewhat from the proper Babylonian usage. The writer says that they “burnt their children in the fire to Adrammelech,” but this does not necessarily prove that he thought that they brought this practice from Babylonia; his idea may be that they corrupted even their own false cult by introducing into it this horrible Canaanite rite. In considering the bearings of the evidence of the monuments on the case, considerations of this kind should not be neglected.

W. J. BEECHER

ADRAMYTTIUM

ad-rə-mit'-əm [Gk. *Adramyttion*]. An important seaport located on the northwest coast of the Roman province of Asia, at the head of the Gulf of Adramyttium facing the island of Lesbos.

The only reference to Adramyttium in the Bible is Acts 27:2, where Paul, Luke, and Aristarchus, along with the group of prisoners in the charge of the centurion

华宗教（不是耶路撒冷的宗教）。他不太可能认为他们举行一种纯粹的祭仪。他们因引入迦南人的习俗而玷污了耶和华的宗教，同样他们也可能玷污了他们从祖先那里继承的宗教。

当表示巴勒斯坦人的用法时，这些专有名词可能是正确的，即使它们与巴比伦人的用法略有不同。作者说他们“用火焚烧儿女，献给亚得米勒”，但是这并不能证明作者认为他们从巴比伦带来了这个习俗；他可能认为通过引入可怕的迦南习俗，他们甚至败坏了他们自己的虚假祭仪。在考虑碑文证据的关系时，不应该忽视这类因素。

词条作者：W. J. BEECHER

ADRAMYTTIUM 亚大米田

音译：ad-rə-mit'-əm 【希腊语：*Adramyttion*】。罗马亚细亚省西北海岸上的一座重要的海港城市，在亚米大田海湾的最前头，正对着莱斯博斯海岛。

《圣经》中唯一提到亚大米田的章节是《使徒行传》27:2，据说，保罗、路加和亚里达谷同百夫长犹流看管的一群囚犯登上了从凯撒利亚到罗马的第

Julius, are said to have embarked on the first stage of their voyage from Caesarea to Rome in a ship from that city (Gk. *ploiō Adramyttēnō*). This vessel was probably one of the many small trading ships that traveled back and forth along the coast of Asia Minor. On this particular occasion it was on the homeward journey.

The plausible suggestion has been made by J. Rendel Harris that Adramyttium was one of a number of colonies founded throughout the Mediterranean world by traders and navigators of Hadramaut, the spice-bearing area of south Arabia. The reading of the name with a rough breathing in the Vulgate (*navem Hadrumetinam*) points in this direction.

The present-day inland town of Edremit preserves the name, although the ancient location of the city is some distance away.

See J. R. Harris, *Contemporary Review*, 128 (1925), 194–202.

W. W. GASQUE

ADRIA

ā'dri-ə [Gk. *Adrias*]. A body of water mentioned in the account of Paul's voyage to Rome: "as we were drifting across the sea of Adria" (Acts 27:27). Strabo, the first-century geographer, identifies the Adriatic as the Gulf of Adria and explains that the name is derived from the old Etruscan city of Atria (*Geog.* v.1.8), which was located at the mouth of the Po River. After the Syracusan colonies were developed along

一航段的船只（希腊语：*ploiō Adramyttēnō*）。这艘船可能是许多沿着小亚细亚海岸来回航行的小型贸易船只之一。值此特殊时机，船只踏上了归程。

哈理斯（J. Rendel Harris）提出了一个貌似合理的建议，他认为亚米大田是哈德拉毛（Hadramaut）的航海家和贸易商在地中海沿岸建立的若干殖民地之一，哈德拉毛是南阿拉伯出产香料的地区。因为在《武加大译本》中，读这个名字时要送气。

埃德雷米特（Edremit）的现代内陆城镇延用了这个名字，尽管这个城邑的古遗址离亚米大田有些距离。

见 J. R. Harris, *Contemporary Review*, 128 (1925), 194–202。

词条作者：W. W. GASQUE

ADRIA 亚得里亚

音译：ā'dri-ə【希腊语：*Adrias*】。在描述保罗乘船去罗马时提到了这片海域：“船在亚得里亚还飘来飘去”（徒 27:27）。一世纪的地理学家斯特拉博认为亚得里亚海就是亚得里亚湾，并解释说这个名字是源于古伊特鲁里亚人城市亚特里亚（*Geog.* 1.8 节），亚特里亚位于波河的河口。叙拉古人的殖民地意大利和伊利里亚海岸发展起来之后，亚得里亚覆盖的地区越来越广，最终甚至包括爱奥尼

the coasts of Italy and Illyrica, the name gradually covered more and more, until at length it included the Ionian Sea, the Gulf of Tarentum (Servius *Aeneid* xi.540), and the Sicilian Sea (Pausanias v.25). Procopius, the Byzantine historian, located Malta on the western end of the Adriatic (*Wars* iii.14.16); and Ptolemy, a second-century geographer, stated that Crete was bounded on the west by the Adriatic, and Sicily by the same sea on the east (*Geog.* iii.4, 15). Consequently, in NT times “the Adria” designated that portion of the Mediterranean which extends from Malta to Crete.

Such a definition of the limits of that sea favors the customary identification of Malta as the island upon which Paul was shipwrecked. This broad extension of the term “Adria” finds support in Josephus’ report of his experience of shipwreck, for he declares that his ship “sank in the midst of the sea of Adria” and that he was rescued subsequently by a ship from Cyrene headed for Puteoli (*Vita* 3). In medieval times, as W. M. Ramsay points out, sailors were accustomed to use the name “Adriatic” for the entire eastern portion of the Mediterranean except the Aegean Sea (*SPT*, p. 334). In modern terminology the name is restricted in application to that arm of the Mediterranean which extends about 500 mi. (800 km.) along the northeast coast of Italy.

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ADRIEL

ā’dri-əl [Heb. (Aram?) ‘*adri*’ēl—‘my help is God’]. The son of Barzillai the

亚海、他林敦湾 (Servius *Aeneid* xi.540) 和西西里海 (Pausanias 25 节)。拜占庭历史学家普罗科皮乌斯 (Procopius) 认为马耳他位于亚得里亚海的西端 (*Wars* iii.14.16)；二世纪地理学家多利买说，克里特岛在亚得里亚海的西面，西西里岛在亚得里亚海的东面 (*Geog.* iii.4, 15)。因此，在新约时代“亚得里亚”指的是从马耳他到克里特岛的地中海地区。

这片海域的狭隘定义证实了保罗在马耳他岛发生船难的传统说法。约瑟夫斯关于他遇到船难的记载证实了“亚得里亚”的广泛定义，因为约瑟夫斯声称他的船“在亚得里亚海中央沉没”，随后一艘从古利奈去往普特奥利的船救了他 (*Vita* 3)。正如拉姆塞所说，在中世纪时期，航海家习惯用“亚得里亚海”表示除爱琴海之外的整个地中海东部地区 (*SPT*, 334 页)。在现代用词中，“亚得里亚”仅用来表示向意大利西北海岸延伸约 500 英里 (800 公里) 的狭长地中海海域。

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ADRIEL 亚得列

音译: ā’dri-əl 【希伯来语: ‘*adri*’ēl (可能是亚兰语) —— “我的帮助是

Meholathite, to whom Merab the daughter of King Saul was married when she should have been given to David (1 S. 18:19; 2 S. 21:8). Some MSS have “Michal” for “Merab” in 2 S. 21:8, a textual error easily accounted for. Adriel and Merab had five sons, whom David handed over to the blood vengeance of the men of Gibeon. The name Adriel seems to be Aramaic (see BDB, p. 727), the equivalent of the Hebrew name Azriel.

ADUEL

ə-dōō’əl [Gk. *Adouēl*]. An ancestor of Tobit (Tob. 1:1).

ADULLAM

ə-dul’əm [Heb. *“dullām*]. The name of a city and of a cave.

1. A Canaanite royal city mentioned in Josh. 12:15; 15:35; 2 Ch. 11:7; Mic. 1:15; Neh. 11:30, the gentilic form occurring in Gen. 38:1–20. Adullam is mentioned in connection with Hormah, Arad, Libnah, Makkedah, Jarmuth, Socoh, Gath, Lachish, and Mareshah, hence is certainly to be located in the Shephelah, “down” from the Central Range (cf. Gen. 38:1). In Eusebius *Onom* 84.23 and in the LXX of Josh. 10 Adullam is confused with Eglon, which seems to be too far W to suit the biblical descriptions.



The king of Adullam was defeated by Joshua, along with thirty others (Josh. 12:15). Adullam was one of the fourteen

上帝”】。米何拉人巴西莱的儿子，以扫王的女儿米拉到了当给大卫的时候却给了亚得列为妻（撒上 18:19；撒下 21:8）。一些抄本的《撒母耳记下》21:8 将“米拉”拼写为“米甲”，人们很容易将其解释为文本错误。亚得列和米拉有五个儿子，大卫将他们交给基遍人来报血仇。亚得列这个名字似乎是亚兰语（见 BDB, 727 页），相当于希伯来语名字“亚斯列”。

ADUEL 爱图尔

音译：ə-dōō’əl 【希腊语：*Adouēl*】。托比的祖先（托 1:1）。

ADULLAM 亚杜兰

音译：ə-dul’əm 【希伯来语：*“dullām*】。一座城或山洞的名字。

1、在《约书亚记》12:15；15:35；《历代志下》11:7；《弥迦书》1:15；《尼希米记》11:30 中提到的一座迦南王城，《创世记》38:1-20 中提到了亚杜兰人。亚杜兰与何珥玛、亚拉得、立拿、玛基大、耶末、梭哥、迦特、拉吉和玛利沙一同被提及，因此亚杜兰必定位于高原上，在中央山脉的“下方”（参：创 38:1）。优西比乌的 *Onom* 84.23 和《七十士译本》的《约书亚记》10 章中混淆了亚杜兰与伊矶伦两个地名，伊矶伦的位置太靠西了，似乎不太符合《圣经》中的描述。



约书亚打败了亚杜兰王以及其他三十位王（书 12:15）。亚杜兰是分给犹大的位于高原上的十四座城邑之一（书

cities in a district of the Shephelah assigned to Judah (Josh. 15:33-36). It was one of the defense cities established by Rehoboam in Judah, possibly in anticipation of an Egyptian attack (2 Ch. 11:5-12). Along with other cities in Micah's home territory, Adullam is included in his lament (Mic. 1:10-16). Those who returned from the Exile settled in Adullam, as well as other sites in the Shephelah (Neh. 11:25-30). Judas Maccabeus withdrew to Adullam after putting the army of Gorgias to the rout (2 Macc. 12:38). Some scholars, following the suggestion of Clermont-Ganneau, believe the ancient name is preserved in the modern `Id-el-Mâ or `Idelmiyeh, a site with extensive ruins in *Wâdī eš-Šûr* at the foot of Tell esh-Sheikh Madhkûr, 7.5 mi. (12 km.) ENE of Beit-Jibrîn and about 12.5 mi. (20 km.) WSW of Bethlehem.

2. The cave of Adullam where David made his headquarters during part of the time when he was a fugitive from Saul's kingdom (1 S. 22:1; 2 S. 23:13; 1 Ch. 11:15). In the general area are numerous limestone caves, one of which may have served as David's refuge, while his followers, about four hundred in number, may have occupied other caves in the vicinity. This does not force the language of the biblical text, and it is unnecessary to look for a cave large enough to accommodate the entire number.

Because of the distance from Bethlehem, there has been some objection to the identification of the cave of Adullam with the site proposed in 1 above. Three of David's "thirty" broke through the Philistine lines to get him water from his

15:33-36)。它是犹大罗波安建造的防御城邑之一，罗波安可能预料到了埃及人的进攻（代下 11:5-12）。亚杜兰与其它的城邑都是弥迦的故乡城市，他的挽歌中提到了亚杜兰（弥 1:10-16）。那些被掳归回的人定居于亚杜兰和高原的其它地区（尼 11:25-30）。犹大马加比打败高吉亚的军队后，撤回到了亚杜兰（马二 12:38）。一些学者接受加诺（Clermont-Ganneau）的建议，认为现代的伊代勒玛（`Id-el-Mâ 或 `Idelmiyeh）延用了亚杜兰的古名，伊代勒玛是苏尔干谷中的一个遗址，位于锡克玛德库废丘（Tell esh-Sheikh Madhkûr）山脚下，在伯益布连（Beit-Jibrîn）东北偏东 7.5 英里（12 公里）处，伯利恒西南偏西 12.5 英里（10 公里）处。

2、大卫逃避扫罗王时在亚杜兰洞设立总部（撒上 22:1；撒下 23:13；代上 11:15）。通常在这个地区有很多石灰岩洞，其中一个可能就是大卫的避难所，而他的四百名追随者可能占用了附近的其他洞穴。这不是对经文语言的曲解，也没有必要寻找一个可以容纳大卫和追随者的洞穴。

由于亚杜兰洞距伯利恒有段距离，有人反对上文 1 中所确定的亚杜兰洞的位置。由于大卫想喝伯利恒井里的水，所以大卫的“三十”个勇士中有三人闯过非利士人的营盘为大卫打水（撒下 23:13-17；代上 11:15-19）——

beloved well at Bethlehem (2 S. 23:13–17; 1 Ch. 11:15–19)—which would have necessitated a round trip of about 25 miles. (It would be possible to read the text somewhat differently: David had previously expressed his desire for water from the well; the three leaders had, in the course of battle, approached Bethlehem, hence they undertook to fulfil his request—which would require a trip of something over 12 mi., certainly not unreasonable.) Accordingly, St. Chariton’s cave, a few miles SE of Bethlehem, has traditionally been pointed out as the cave of Adullam. To complicate the discussion further, Josephus (*Ant.* vii.12.4) identified the “stronghold” of 2 S. 23:14=1 Ch. 11:16 as Jerusalem. There seems to be no compelling reason, however, to dissociate the location of the cave of Adullam from the location of the city of Adullam.

Bibliography.—*GP*, II, 239, 311; *GTTOT*, §§ 697f. and for a discussion of the “stronghold,” §§ 757f. In § 1538 Simons tends to reject the reading Adullam in Mic. 1:15 in favor of Heb. ‘*ad-’ôlām*, “forever”; but this violates the poetic and literary structure of the passage.

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ADULLAMITE

[Heb. *’adullāmî*]. A man of ADULLAM (1), used only of Judah’s friend Hirah (Gen. 38:1, 12, 20).

ADULTERY.

In Scripture, sexual intercourse by a married man with another than his wife, or by a married woman with another than her husband. It is distinguished from

来回约 25 英里。（这段经文可能有略微不同的解读：大卫之前表达了他想喝井里的水；正在争战的三位首领进入了伯利恒，试图满足大卫的要求——而这次行程大约有 12 英里当然是很合理的）。因此，伯利恒东南几英里外的圣查里顿（St. Chariton）山洞传统上被认为是亚杜兰洞。约瑟夫斯（*Ant.* vii.12.4）认为《撒母耳记下》23:14 和《历代志上》11:16 中“山寨”就是耶路撒冷，这种说法使这个讨论变得更加复杂。然而，似乎没有足够令人信服的理由能将亚杜兰洞的位置与亚杜兰城的位置分开。

书目——*GP*, II, 239, 311; *GTTOT*, 697-698 段，关于“山寨”的讨论，见 757-758 段。在 1538 段。西门反对《弥迦书》1:15 中“亚杜兰”这个译法，认为原词应该是希伯来语 *’ad-’ôlām*，意为“永远”；但是这就破坏了整段经文的诗意和文学结构。

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ADULLAMITE 亚杜兰人

【希伯来语：*’adullāmî*】。亚杜兰（见 ADULLAM 1 [亚杜兰 1]）人，只在提及犹大的朋友希拉时提到了这个名字（创 38:1, 12, 20）。

ADULTERY 通奸、行淫、奸淫

在《圣经》中，行淫指的是已婚男子与妻子以外的女子交合，或已婚女子与丈夫以外的男子交合。它不同于私通，私通指的是非法与未婚的人交

fornication, which is illicit sexual intercourse by an unmarried person. 合。

I. Unlawful and Condemned.-Because adultery is a violation of the original divinely instituted marriage bond (Gen. 2:23f.), it is unlawful and therefore prohibited (Ex. 20:14; Lev. 18:20; 20:10; Dt. 5:18). Since the law of God is the expression of His nature, there can be no greater condemnation.

Adultery involves more than physical promiscuity. It also violates the integrity of the person, as is indicated by use of the expressions “knew his wife” and “have her” in Gen. 4:25; Mt. 14:4. The righteous in OT times viewed adultery with abhorrence. “This is an heinous crime,” says Job. The stealthy way of the adulterer is marked (Job 31:11; 24:15). A warning is sounded against the flattering and beguiling ways of the adulteress (Prov. 2:16-19; ch. 7). When adultery prevails in a land so that even prophets and priests know no restraint, that land becomes like Sodom and Gomorrah (Jer. 23:10-15; 29:23).

The penalty for adultery in the OT is death (Lev. 20:10); when the method of this penalty is mentioned, it is by stoning (Dt. 22:23f.). In Ezk. 16:38-40 adultery is coupled with shedding of blood, but this does not exclude the stoning from applying to adultery itself (cf. Ezk. 23:45). The Jews in Jesus’ time interpreted the law in this way (Jn. 8:5). No partiality is shown the man: both parties in the act are equally guilty.

II. Innocent or Guilty.-Where evidence of adultery was lacking and the husband

I. 不合乎律法并受到谴责。由于行淫违背了神最初设立的关于婚姻的约定（创 2:23-24），所以是不合乎律法的且被禁止的（出 20:14；利 18:20；20:10；申 5:18）。由于神的律法是神的本性的体现，所以没有比律法更大的谴责了。

行淫不只包括身体上的乱交。行淫同样破坏了这个人的完整性，如《创世记》4:25 和《马太福音》14:4 中分别用了“与妻子同房”和“娶了她”。旧约时代的义人痛恨行淫。约伯说：“这是大罪”。《约伯记》中记载了秘密行淫的方式（伯 31:11；24:15）。警告人防备淫妇的奉承和谄媚（箴 2:16-19；7）。当地上到处都有人行淫，甚至连先知和祭司都不知道克制自己时，那么那地就成了所多玛和蛾摩拉（耶 23:10-15；29:23）。

在《旧约》中，对行淫者的惩罚是将其治死（利 20:10）；通常用石头打死行淫的人（申 22:23-24）。在《以西结书》16:38-40 中，行淫和流人血一同被提及，但这并不排除行淫之人会受到石刑的处罚（参：结 23:45）。耶稣在世时的犹太人这样解释律法（约 8:5）。行淫的男人不会受到偏袒：双方的行为都是有罪的。

II. 无罪还是有罪。当行淫的证据不足，且丈夫又强烈怀疑妻子行淫时，

was strongly suspicious, a well-defined procedure was open to him (Nu. 5:11-30). The language used in this passage gives a solemn and serious tone to the whole matter, indicating that this was not a procedure dealing with a mere whim of the husband. He was bringing his case before God. Yet the law was so concerned lest an injustice be done to the accused wife that she was given the benefit of a test. She was presented before the Lord with the waving and burning of an offering of barley, after which she was given bitter water to drink from the holy basin. This water, which caused the curse, was mingled with dust from the floor of the sanctuary and with washed-off ink of the writing containing the oath. If the woman was guilty, her belly would swell, her thigh would rot (RSV "fall away"), and she would become a "curse" and an "oath" among her people.

Trial by ordeal was practiced in the ancient Near East. In the Code of Hammurabi there is a parallel to the biblical account: "If a seignior's wife was accused by her husband, but she was not caught while lying with another man, she shall make affirmation by the god and return to her house. If the finger was pointed at the wife of a seignior because of another man, but she has not been caught while lying with the other man, she shall throw herself into the river for the sake of her husband" (*ANET*, p. 171, nos. 131f.). The following differences should be noted between the two accounts. In Hammurabi's Code the guilty might escape and the innocent suffer death. The outcome was all a matter of blind chance. And the river

他可以诉诸明确的审判程序（民 5:11-30）。这段经文描述整个事件的语言非常郑重严肃，表明这个审判过程不仅仅是为了解除丈夫的疑恨。他将他的案件放到神的面前。律法非常关注这样的案件，唯恐被控告的妻子受到不公的对待，所以为了她的益处她要接受试验。妇人被带到上帝面前，并挥动和燃烧所献的大麦，然后祭司给她喝从圣盆中取出的苦水。这苦水与圣所地上的尘土和写有咒诅的纸上的墨迹混合在一起，可致咒诅。如果妇人有罪，她的肚腹就要发胀，大腿就要消瘦（《修订标准译本》译为“fall away”[“消瘦”]，那妇人就要在她的民中被“咒诅”。

古近东实行神断法。在《汉谟拉比法典》中有一处类似《圣经》中的记载：“如果藩王控告他的妻子行淫，但是她行淫的时候没有被抓到，由神证明她的清白，然后她便可回家。如果另一个男子控告藩王的妻子行淫，但是她与这个男子行淫时没有被抓到，那么她就要为她丈夫的缘故被扔到河里”（*ANET*, 171 页, 131-132）。在这两处描述中要注意以下两个不同的地方。在《汉谟拉比法典》中，有罪的人可能逃脱，而无罪的人可能被处死。审判的结果全凭运气。那条河就是审判者，是神明的代表（*ANET*, 171, 102），但是《圣经》的记载具有庄严而又虔诚的宗教意义。全能的上帝直接施行审判（民 5:11）。没有人能逃脱罪，而无罪的也必被免除罪责。

itself, which is characterized as a god, is the judge (*ANET*, p. 171, note 102). But the biblical record is solemn and religiously significant. The procedure was dictated by the Almighty (v. 11). There was no possible escape from the consequences of guilt, but exoneration for the innocent was certain.

III. Inward Intent.-The prohibition against marital unfaithfulness applies not only to the external act that the law alone can recognize; it also takes note of the desire of the heart. Mere external observance of the law is not the mark of OT religion. It probes deeper. From inward purity of heart proceeds the truly moral life (cf. Job 31:1, 4, 7; Prov. 6:25). This is the emphasis Jesus enunciates in Mt. 5:27f. As distinct from a mere external cleanness, to look and to lust is adultery of the heart.

IV. Change in Penalty.-As already observed, death was the penalty for adultery in the OT. This, of course, obviates the need to make any provision for divorce. However, in the teaching of Christ a man may put away his wife for reasons of adultery (Mt. 5:31f.), and so according to the NT a husband has recourse to a legitimate divorce in the case of an adulterous wife. There is here a significant change. While in the Sermon on the Mount Jesus interprets the law according to its original intent and meaning, He here indicates that as Lord He has authority to introduce a new provision. Nevertheless, it does not follow that the evil of adultery is thereby minimized. Jesus tells us that divorce never received divine sanction, and that it is, therefore, an evil. This lays upon

III. 内心的审查。律法不仅禁止外在行为上对婚姻的不忠，还禁止思想上的不忠。仅遵守外在的律法不是真正地坚持《旧约》宗教信仰。还必须有更高的追求。首先必须内心纯洁，进而才能过上真正道德的生活（参：伯 31:1, 4, 7; 箴 6:25）。这是《马太福音》5:27-28 中耶稣强调的重点。凡看见妇女就动淫念的，心中就犯了奸淫了，这与仅仅外在的洁净不同。

IV. 处罚的变化。正如看到的那样，在《旧约》中行淫的要被处死。当然，丈夫不能因妻子行淫就休妻。然而，耶稣却教导说，男人若是因妻子行淫可以休了她（太 5:31-32），同样根据《新约》的描述，丈夫可以休了行淫的妻子。这里有一个很大的改变。耶稣在登山宝训中根据律法最初的目的和含义解释了律法，祂指出，作为我们的主，祂有权做出新的规定。然而，这并不是说行淫的人因此可以被轻判。耶稣教导我们说，上帝从来没有认可离婚是祂悦纳的事，因此离婚就是犯罪。耶稣教导中强调的是，行淫是上帝所痛恨和不喜悦的事。耶稣的话语最能证明上帝要求人们坚持忠于婚姻的原则，“告诉你们：凡休妻另娶的，若不是为淫乱的缘故，就是犯奸淫了”（太 10:9）。

adultery the weight of divine abhorrence and displeasure. The principle that God requires sexual fidelity in the marriage relation receives from Christ its highest vindication in the words, "I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery" (Mt. 19:9).

See also DIVORCE.

See J. Murray, *Divorce* (1953), pp. 17–28.

D. FREEMAN

ADUMMIM

ə-dum'im, ASCENT OF [Heb. *ma^alēh^adummîm*]. One of the landmarks defining the northern boundary of Judah westward from the mouth of the Jordan to Jerusalem, and the southern boundary of Benjamin eastward from Jerusalem to the mouth of the Jordan (Josh. 15:7; 18:7). The location is identified with the modern Tal'at ed-Damm ("ascent of blood"), where the ground is marked by red ochre, about 9 mi. (14.5 km.) ENE of Jerusalem.

According to Eusebius, there was a fortress at Maledomni (cf. Heb. *ma^alēh^adummîm*), halfway between Jericho and Jerusalem. Tradition has set the scene of the parable of the Good Samaritan (Lk. 10:30) at this place, where the road enters a narrow gorge; and the "Inn of the Good Samaritan" is shown to tourists, even though the NT never represents the story as more than a parable and does not specify any location other than "going down from Jerusalem to Jericho."

另见 DIVORCE (离婚)。

见 J. Murray, *Divorce* (1953), 17–28 页。

词条作者: D. FREEMAN

ADUMMIM 亚都冥 (坡)

音译: ə-dum'im, ASCENT OF ("亚都冥坡") 【希伯来语: *ma^alēh^adummîm*】。划分犹大北界 (从约旦河口向西至耶路撒冷) 和便雅悯南界 (从耶路撒冷向东至约旦河口) 的地标之一 (书 15:7; 18:7)。亚都冥被认为是现代的特拉丹 (Tal'at ed-Damm, "血坡"), 该地为红岩石地貌, 位于耶路撒冷东北偏东约 9 英里 (14.5 公里) 处。

根据优西比乌的记载, 在马阿莱亚都冥 (Maledomni) 有一处要塞 (参: 希伯来语: *ma^alēh^adummîm*), 位于耶利哥和耶路撒冷中间。传统上认为 "好撒玛利亚人的比喻" (路 10:30) 就以此地为背景, 道路从这里穿过一个障谷; 游客可以参观 "好撒玛利亚人的店", 尽管《新约》中只将这个�故事当作一则比喻, 除了 "从耶路撒冷下耶利哥去", 《新约》并没有详细说明该地的位置"。

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ADVENT.

See PERSON OF CHRIST; PAROUSIA; MILLENNIUM.

ADVENTURE.

In the AV, an archaic word for “risk,” “venture” (Dt. 28:56; Jgs. 9:17; Eccl. 5:14, RV; Acts 19:31).

ADVENTURESS

[Heb. *nokriyâ*—‘foreign woman’] (Prov. 2:16; 5:20; 6:24; 7:5; 23:27); AV STRANGER, STRANGE WOMAN; NEB LOOSE WOMAN. A woman who seeks social advancement or wealth by immoral seduction or other unscrupulous means. The word carried a sinister connotation in the OT because it was such women who had introduced immorality or the worship of alien deities into Israel (1 K. 11:1, 8). Hence the prudent were well advised to avoid all contact with such sources of temptation and moral ruin (Prov. 2:16, etc.).

R. K. H.

ADVERSARY

[Heb. *qûm* (part.), *qîm* (Job 22:20, perhaps corrupt), *şar*, *şārar*, *şûr* (part., Ex. 23:22), *śātān*, *śānē* (Ps. 55:12), *rîb* (part., 1 S. 2:10), *’iš rîb* (Job 31:35), *ba’al mišpāt* (Isa. 50:8); Gk. *antidikos*, *antikeímenos*, *hypoñantios*]; AV also ENEMY, “(one who) riseth up against,” “(one who) afflicteth (one’s) soul,” “he that hateth”; NEB also ENEMY (freq.),

ADVENT. 基督降临

见 PERSON OF CHRIST (基督的位格); PAROUSIA (基督再临); MILLENNIUM (千禧年)。

ADVENTURE. 冒险、风险、危险

在《钦定版圣经》中，表示“风险”和“冒险”（“危险”）的古词（申 28:56；士 9:17；《修订译本》，传 5:14；徒 19:31）。

ADVENTURESS 淫妇、恶妇、妓女

【希伯来语：*nokriyâ*——“外女”】（箴 2:16；5:20；6:24；7:5；23:27）；《钦定版圣经》译为 STRANGER（“外邦女子”），STRANGE WOMAN（“淫妇”）；《新英文译本》译为 LOOSE WOMAN（“淫妇”）。一个用不道德的诱惑或无耻的手段获得利益或财富的妇人。在《旧约》中这个词含有“阴险的”的含义，因为就是这种女人败坏了道德，叫以色列敬拜外邦的神（王上 11:1, 8）。因此规劝精明人要远离这些诱惑人和使人道德败坏的妇人（箴 2:16, 等）。

词条作者: R. K. H.

ADVERSARY 敌人、仇敌

【希伯来语：*qûm*（分词），*qîm*（伯 22:20，可能是一种错误拼写形式，*şar*，*şārar*，*şûr*（分词，出 23:22），*śātān*，*śānē*（诗 55:12），*rîb*（分词，撒上 2:10），*’iš rîb*（伯 31:35），*ba’al mišpāt*（赛 50:8）；希腊语：*antidikos*，*antikeímenos*，*hypoñantios*】；《钦定版圣经》还译为 ENEMY（“仇敌”），“（one

REBEL, INVADER, FOE, “he that stands against,” “(one who) opposes,” ACCUSER, “(one who) defies,” “(one who) oppresses,” “(one who) disputes (a) cause,” OPPONENT, OPPOSITION, etc. [In Jgs. 2:3, Heb. *ṣad* (AV “[thorns in your] sides”) is taken by the RSV, following the Vulgate and Old Latin, as an error for *ṣar*; the NEB reads, “they will decoy you,” taking *ṣad* as a word for “snare,” akin to Bab and Assyr. *ṣaddu*. In Nah. 1:8 Heb. *m^eqômāh*, AV “the place thereof,” is read in the RSV and NEB in the emended form *b^eqāmāyw* or *miqqāmāyw* (cf. LXX).]

who) riseth up against” (“敌人”), “(one who) afflicteth (one’s) soul” (“折磨心灵之人”), “he that hateth” (“仇人”); 《新英文译本》还(常)译为 ENEMY (“仇敌”), REBEL (“敌人”), INVADER (“入侵者”), FOE (“敌人”), “he that stands against” (“敌对者”), “(one who) opposes” (“敌人”), ACCUSER (“控告者”), “(one who) defies” (“挑战[者]”), “(one who) oppresses” (“欺压[者]”), “(one who) disputes (a) cause” (“争竞[者]”), OPPONENT (“仇敌”), OPPOSITION (“敌人”)等。【《修订标准译本》遵照《武加大译本》和古拉丁语译本, 将《士师记》2:3 中的希伯来语 *ṣad* (《钦定版圣经》译为 “[thorns in your] sides”, “肋下的[荆棘]”) 视为 *ṣar* 的错误拼写形式; 《新英文译本》译为 “they will decoy you” (“他们将诱骗你”), 将 *ṣad* 理解为“诱饵”, 与巴比伦文和亚述语中的 *ṣaddu* 含义相近。《修订标准译本》中认为《那鸿书》1:8 中的“仇敌”的原希伯来语是 *m^eqômāh*, 而《新英文译本》中认为应该是 “*b^eqāmāyw*” 或 “*miqqāmāyw*” 这两种改写形式(参:《七十士译本》), 《钦定版圣经》中译为 “the place thereof” (“仇敌”)。】

The general word for a foe or enemy is Heb. *ṣar* (vb. *ṣārar*). A political adversary is meant by *sātān* in 1 K. 11. The *qal* participle of *qûm* designates one who “rises up” or “stands up” in opposition.

表示敌人或仇敌的常见词语是希伯来语 *ṣar* (动词形式: *ṣārar*)。《列王纪上》11 章中的 *sātān* 表示政治敌人。*Qûm* 的简单主动干分词表示“反对者”或“仇敌”。

In the NT Gk. *antikeimenos* (Lk. 13:17; 21:15; 1 Cor. 16:9) means one “set

在《新约》中, 希腊语 *antikeimenos* (路 13:17; 21:15; 林前 16:9) 的意思

over against”; *antidikos* (Lk. 18:3; 1 Pet. 5:8) is an opponent in a lawsuit or a prosecutor; *hypenantios* (He. 10:27) is classical Greek and LXX term meaning “set over against,” “contrary to.”

See also ACCUSER; ENEMY; SATAN.

ADVERSITY

[Heb. *ṣārâ, ṣar, ra', laḥaṣ, t'la'â*]; AV also TRAVAIL (Nu. 20:14), DISTRESS (1 K. 1:29), OPPRESSION (Job 36:15); NEB also HARDSHIPS, TROUBLES, AFFLICTION, MISFORTUNE, DISASTER, “when things go ill” (Eccl. 7:14). These words cover the whole range of misfortunes caused by enemies, poverty, sickness, etc. On the moral and ethical questions *see* AFFLICTION; EVIL.

ADVERTISE

Archaic for “advise” or “disclose” in the AV of Nu. 24:14; Ruth 4:4.

ADVICE; ADVISE; ADVISEMENT.

Aside from their regular meaning these words are peculiarly employed in the AV as follows: “Advice” in 2 S. 19:43 means “request.” In 1 S. 25:33, “advice” is equal to “sagacity” (RSV “discretion”). In 2 Ch. 25:17 the meaning seems to be “consult with oneself”; cf. also Jgs. 19:30. In 2 S. 24:13, “advise” means “advise oneself,”

是“敌人”；*antidikos*（路 18:3；彼前 5:8）指的是诉讼或公诉中的敌人；*hypenantios*（来 10:27）是古典希腊语和《七十士译本》中的词语，意思是“敌对”或“反对”。

另见 ACCUSER（控告者）；ENEMY（仇敌）；SATAN（撒但）。

ADVERSITY 艰难、苦难、灾祸、困难

【希伯来语：*ṣārâ, ṣar, ra', laḥaṣ, t'la'â*】；《钦定版圣经》还译为 TRAVAIL（“艰难”）（民 20:14），DISTRESS（“苦难”）（王上 1:29），OPPRESSION（“欺压”）（伯 36:15）；《新英文译本》还译为 HARDSHIPS（“艰难”），TROUBLES（“困难”），AFFLICTION（“苦难”），MISFORTUNE（“灾祸”），DISASTER（“灾难”），“when things go ill”（“遭患难的日子”）（传 7:14）。这些词涵盖了因仇敌、贫穷、疾病等带来的所有苦难。关于道德和伦理方面的苦难，见 AFFLICTION（苦难）；EVIL（罪）。

ADVERTISE 告诉、透露

《钦定版圣经》《民数记》24:14 和《路得记》4:4 中用来表示“忠告”或“揭露”的古语。

ADVICE; ADVISE; ADVISEMENT. 商

量、见识、商议；揣思、考虑；劝言
除了它们的普通含义之外，《钦定版圣经》中还使用了这些词的特殊含义：《撒母耳记下》19:43 中的“advice”意为“商量”。《撒母耳记上》25:33 中的“advice”意思等同于“sagacity”（“见识”）（《修订标准译本》译为“discretion”[“思量”]）。《历代之下》25:17 中的“advice”似乎表示“商议”；另参：

i.e., “consider”; cf. also 1 Ch. 21:12; Prov. 13:10, where “well-advised” is the same as “considerate.”

《士师记》19:30。《撒母耳记下》24:13 中的 “advise” 意为 “揣摩思想”，也就是 “细想”；另参：《历代志上》21:12；《箴言》13:10，“well-advised” 与 “considerate” 同义，即 “听劝言的”。

In 1 Ch. 12:19 “upon advisement” means “upon deliberation”; cf. 2 Macc. 14:20.

《历代志上》12:19 中的 “upon advisement” 的意思是 “商议”；参《马加比二书》14:20。

A. L. BRESLICH

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ADVOCATE

[Gk. *paráklētos*] (1 Jn. 2:1); NEB “one to plead our cause.” A designation of Jesus Christ.

ADVOCATE 中保、保惠师

【希腊语：*paráklētos*】（约壹 2:1）；《新英文译本》译为 “one to plead our cause”（“中保”）。耶稣基督的称号。

The Greek word has several shades of meaning: (1) a legal advocate; (2) an intercessor; (3) a helper generally. In this passage the first and second meanings are included. Christ in heaven intercedes for Christians who sin upon earth. The next verse declares that He is the “propitiation for our sins,” and it is His propitiatory work which lies at the basis of His intercession.

这个希腊词语有多种含义：（1）合法的传道者；（2）代求者；（3）通常表示帮手。这节经文中使用了第一和第二个意思。耶稣在天上代替地上犯罪的基督徒向天父祈求。下一节经文中称祂为我们的罪作了“挽回祭”，耶稣的赎罪工作构成了祂代求的基础。

The same Greek word occurs also in the Gospel of John (14:16, 26; 15:26; 16:7), referring not to Christ but to the Holy Spirit, to whom Christ refers as “another paraclete” whom He will send from the Father. Here the NEB translates “Advocate,” whereas the RSV has “Counselor” and the AV “Comforter.”

这个希腊词语还出现在《约翰福音》中（约 14:16, 26; 15:16; 16:7），指的不是耶稣基督，而是圣灵，耶稣基督称圣灵是父赐给我们的“另一位保惠师”。《新英文译本》中译为 “Advocate”，《修订标准译本》中译为 “Counselor”，而《钦定版圣经》中译为 “Comforter”，汉译均为 “保惠师”。

For a full discussion of the Greek word see PARACLETE.

关于这个希腊语的完整论述，见 PARACLETE（保惠师）。

ADYTUM

ad'ə-təm [Lat. < Gk. *ádyton*, adj. *ádytos*—'not to be entered']. A term applied to the innermost sanctuary or chambers in ancient temples, and to secret places which were open only to priests: hence also to the holy of holies in the Jewish temple. See TEMPLE.

AEDIAS

ā-ə-dī'əs [Gk. *Aēdeias*] (1 Esd. 9:27); RSV ELIJAH. In the AV and NEB, one of those who agreed to divorce their alien wives. The RSV takes it as a corruption of Gk. *Hēlia*, there being no Hebrew equivalent for it, and since in the parallel Ezr. 10:26 the name occurs as Elijah.

AELIA CAPITOLINA

ē'lē-ə kap-ə-tō-lē'nə. The name of the new city erected by Hadrian on the site of Jerusalem, named for his (the Aelian) clan. After the second revolt, led by Simon Bar-Cochba (A.D. 132-135), Hadrian had the portions of Jerusalem that had survived the destruction by Titus in A.D. 70 razed to the ground (much of the rubble being used to fill the Tyropoeon Valley), and Jews were forbidden under penalty of death to come within sight of the new city. Aelia Capitolina occupied approximately the site of the "Old City" (the walled city) of present-day Jerusalem.

See Ptolemy *Geography* § 15.

ADYTUM 内殿、内室

音译: ad'ə-təm 【拉丁语, 源于希腊语: *ádyton*, 形容词: *ádytos*——“不许进入”】。一个表示古时圣殿最里面的圣所或内殿的词语, 只有祭司才可以进入的秘密场所: 因此也可以表示犹太人神殿中的至圣所。见 TEMPLE (神庙、神殿)。

AEDIAS 以利雅

音译: ā-ə-dī'əs 【希腊语: *Aēdeias*】 (拉一 9:27); 《修订标准译本》译为“ELIJAH” (“以利亚”)。在《钦定版圣经》和《新英文译本》中, 以利雅是同意休掉外邦妻子的人之一。《修订标准译本》将这个词视为希腊语 *Hēlia* 的错误拼写形式, 在希伯来语中没有对应的词语, 而在平行经文《以斯拉记》10:26 中, 这个名字被译为“Elijah” (“以利亚”)。

AELIA CAPITOLINA 爱利亚加多比连

音译: ē'lē-ə kap-ə-tō-lē'nə。哈德良在耶路撒冷兴建的新城的名字, 以他的部族 (爱利亚) 命名了这个城邑。哈德良平定西门巴可巴 (公元 132-135 年) 掀起的第二次叛乱之后, 占领了耶路撒冷的部分地区, 这部分城区没有在公元 70 年提图斯皇帝的破坏中被夷为平地 (大部分碎石被用来填冲推罗皮翁山谷), 犹太人被禁止入城, 若是他们入城被发现, 就要被处死。爱利亚加多比连的面积几乎相当于现代耶路撒冷“旧城” (城墙内的城区) 的面积。

见 Ptolemy *Geography* 15 段。

AENEAS

ə-nē'əs [Gk. *Aineas*]. A paralytic at Lydda, who, after he “had been bedridden for eight years,” was miraculously healed by Peter (Acts 9:33f.).

AENON

ē'non [Gk. *Ainōn*]. A place where John was baptizing “because there was much water there” (Jn. 3:23). It was on the west side of the Jordan, John having earlier baptized on the east side (1:28; 3:26; 10:40). We may be sure it was not in Samaritan territory. Eusebius (*Onom.*) locates it 8 Roman mi. (11.8 km.) S of Scythopolis (Bethshan), for this stretch of land on the west of the Jordan was then not under Samaria but under Scythopolis. Its position is defined by nearness to Salim. Various identifications have been suggested, the most probable being the springs near Umm el-‘Amdân, which exactly suit the position indicated by Eusebius.

W. EWING

AEON

See AGE.

AESORA

ē'so-rə [Gk. *Aisōra*]; AV ESORA. A town in the borders of Samaria, mentioned in connection with Bethhoron and Jericho (Jth. 4:4), and thus evidently located in the eastern part of Samaria.

AFFECT.

An archaic rendering of Gk. *zēlóō* in Gal. 4:17f., AV (“they zealously affect you, etc.”); RV “zealously seek”; RSV “make

AENEAS 以尼雅

音译: ə-nē'əs 【希腊语: *Aineas*】。吕大城中一个瘫痪的人，他“已经躺卧八年”，彼得奇迹般地将他治愈了（徒 9:33-34）。

AENON 哀嫩

音译: ē'non 【希腊语: *Ainōn*】。约翰施洗的地方，“因为那里水多”，所以才在那里施洗（约 3:23）。哀嫩位于约旦河西岸，约翰从前在约旦河东岸施洗（约 1:28; 3:26; 10:40）。我们可以确定哀嫩不在撒玛利亚地区。优西比乌（*Onom.*）认为哀嫩位于西古提坡（伯善）以南 8 罗马里（11.8 公里）处，因为约旦西岸这部分地区不属于撒玛利亚，而是属于西古提坡。哀嫩靠近撒冷。关于哀嫩的位置有很多种说法，但最有可能是阿姆丹（Umm el-‘Amdân）附近的清泉，这恰好与优西比乌指出的位置相符。

词条作者: W. EWING

AEON 万古、永世

见 AGE（亘古、永远）。

AESORA 亚苏拉

音译: ē'so-rə 【希腊语: *Aisōra*】；《钦定版圣经》译为 ESORA（“亚苏拉”）。撒玛利亚边境的一个城镇，与伯和仑和耶利哥同时被提及的一座城（滴 4:4），因此亚苏拉显然位于撒玛利亚的东部。

AFFECT. 影响、待

《钦定版圣经》《加拉太书》4:17-18 中希腊语 *zēlóō*（“热心待你，等”，《修订译本》译为“zealously seek”；

much of”; NEB “are envious of”) and of Gk. *kakóō* in Acts 14:2, AV (“made their minds evil affected against”; RSV and NEB “poisoned their minds against”). The AV also uses “affect” in translating Heb. *‘ālal* in Lam. 3:51, “Mine eye affecteth mine heart”; the RSV renders, “my eyes cause me grief”; the NEB emends the text.

《修订标准译本》译为“make much of”；《新英文译本》译为“are envious of”；汉译均为“热心待……”）和《使徒行传》14:2 中的希腊语 *kakóō*（“恼恨”；《修订标准译本》和《新英文译本》中译为“poisoned their minds against” [“恼恨”]）的古语形式。《钦定版圣经》在《耶利米哀歌》3:51 中还用“affect”翻译希伯来语 *‘ālal*, “Mine eye affecteth mine heart”（“我的眼使我的心伤痛”）；《修订标准译本》中译为“my eyes cause me grief”（“我的眼使我的心伤痛”）；《新英文译本》修订了这个文本。

AFFECTION

[Heb. *daddayim*—“breasts”] (Prov. 5:19); AV “breasts”; NEB LOVE; [Gk. *splánchna*—“bowels”] (2 Cor. 6:12; Phil. 1:8; 2:1); AV “bowels”; NEB “(your)self,” “deep yearning,” “warmth of affection”; [Gk. *philóstorgos*] (Rom. 12:10); AV “kindly affectioned”; [Gk. *homeíromai*] (1 Thess. 2:8); AV, RSV, “affectionately desirous”; NEB “with yearning love”; [Gk. *philadelphía*] (2 Pet. 1:7); RSV “brotherly affection”; AV, NEB, “brotherly kindness.” The Greek terms indicate the warm inner love that bound the early Christian brotherhood (in 2 Cor. 6:12 it is the possible lack of this love that is in view), and also the missionary love that Paul had for those to whom he brought the gospel (1 Thess. 2:8).

AFFECTION 胸怀、心肠

【希伯来语：*daddayim*——“胸怀”】（箴 5:19）；《钦定版圣经》译为“breasts”（“胸怀”）；《新英文译本》译为 LOVE（“爱”）；【希腊语：*splánchna*——“心肠”】（林后 6:12；腓 1:8；2:1）；《钦定版圣经》译为“bowels”（“心肠”）；《新英文译本》译为“（your）self”（“你自己”），“deep yearning”（“爱心”），“warmth of affection”（“热心”）；【希腊语：*philóstorgos*】（罗 12:10）；《钦定版圣经》译为“kindly affectioned”（“亲热的”）；【希腊语：*homeíromai*】（帖前 2:8）；《钦定版圣经》和《修订标准译本》译为“affectionately desirous”（“热切渴望的”）；《新英文译本》译为“with yearning love”（“疼爱”）；【希腊语：*philadelphía*】（彼后 1:7）；《修订标准译本》译为“brotherly affection”；《钦定版圣经》和《新英文译本》译为“brotherly kindness”，汉译均为“爱弟兄的心”。这个词既可以表示早期基督徒弟兄间的温暖爱心（《哥林多后书》6:12 中可能认为

人们缺乏这种爱心)，也可以表示保罗对传福音对象的爱心（帖前 2:8）

In the AV, certain archaic usages of this word occur. In Rom. 1:26; Col. 3:5 (Gk. *páthos*); and Gal. 5:24 (*páthēma*) it means “passions”; and in Col. 3:2, “set your affection on” (*phronéō*) means “think about,” “set your mind on.”

In Rom. 1:31, AV and NEB “without natural affection” (*ástorgos*) is rendered in the RSV “heartless”; in 2 Tim. 3:3 the RSV has “inhuman” for the same word.

《钦定版圣经》中还出现了这个词的古语用法。在《罗马书》1:26；《歌罗西书》3:5（希腊语：*páthos*）和《加拉太书》5:24（*páthēma*）中，这个词的意思是“情欲”；在《歌罗西书》3:2中，“set your affection on”的意思是“考虑”和“思念”。

《钦定版圣经》和《新英文译本》《罗马书》1:31中的“without natural affection”（*ástorgos*）在《修订标准译本》中被译为“heartless”，汉译均为“无亲情的”；在《提摩太后书》3:3中，《修订标准译本》用“inhuman”（“残忍的”）来翻译这个词。

J. W. D. H.

词条作者：J. W. D. H.

AFFINITY

See MARRIAGE ALLIANCE.

AFFINITY 姻亲

见 MARRIAGE ALLIANCE（联姻、结婚）。

AFFIRMATIVES

Hebrew does not use affirmative particles, but gives a positive reply either by repeating the word in question or by substituting the 1st person in the reply for the 2nd person in the question, or employing the formula: “You have said” or “You have rightly said.” Jesus used this idiom (Gk. *sy eipas*) when answering Judas and Caiaphas (Mt. 26:25, 64).

AFFIRMATIVES 肯定词、肯定语

希伯来人不用肯定分词，他们要么通过重复问题中的一个词或在回答时用第二人称代替问题中的第一人称，要么使用短语“你说的是”或“你所说的是”来给出肯定的回答。耶稣在回答犹大和该亚法时使用了这个习语（希腊语：*sy eipas*）（太 26:25，64）。

A peculiar elegance occasionally attaches to the interpretation of the Scriptures because of their use of an affirmative and negative together, rendering the sense more emphatic. Sometimes the negative occurs first, as in Ps. 118:17: “I shall not

由于有些经文同时使用肯定句和否定句来加重语气，所以这些经文解释显得特别文雅。有时否定句在前，如《诗篇》118:17中的“我必不至死，仍要活着”；有时肯定句在前，如《以赛亚书》38:1中的“你必死不能

die, but live”; sometimes the affirmative precedes, as in Isa. 38:1: “You shall die, and not live.” Jn. 1:20 is made peculiarly emphatic because of the negative placed between two affirmatives: “He confessed, he did not deny, but confessed, I am not the Christ.”

F. E. H.

AFFLICTION

[Heb. ^o*nî*, *makkâ*, *‘ānâ*, *nega‘*, *ṣār*, *ṣārâ*, *‘āwen*, ^e*nîṭ*, *mû‘āqâ* (Ps. 66:11), *ḥ^olî*, *laḥaṣ*, *ta^alūlîm* (Isa. 66:4), *ra‘* (Ps. 34:19); Gk. *thlipsis*, *thlibō*]; AV also PLAGUE, TRIBULATION, TROUBLE, SORE (2 Ch. 6:29), ENEMY (*ṣār*, Est. 7:4), DISEASE, DELUSIONS (Isa. 66:4), GRIEF (Jer. 10:19); NEB also ILL-TREATMENT, HUMILIATION, HARDSHIP, MISERY, PLAGUE, TROUBLE, SUFFERINGS, REMORSE, DISTRESS, PLIGHT, MISFORTUNE, MISCHIEF, PUNISHMENT, DISTRESS, PLIGHT, MISFORTUNE, MISCHIEF, PUNISHMENT, DISORDER, “wanton rites” (Isa. 66:4), DISASTER, etc.; in 1 S. 9:16 the RSV follows the LXX; in 2 S. 16:12 Heb. *b^e‘ēwnî*, “on my iniquity,” is read as an error for *b^e‘āniyî* in the AV and RSV (“upon my affliction”) and NEB (“my sufferings”), following the LXX and Vulgate.

活了”。《约翰福音》1:20 尤其加重了语气，因为一个否定句位于两个肯定句之间：“他就明说，并不隐瞒；明说：‘我不是基督’。”

词条作者：F. E. H

AFFLICTION 苦难、灾祸

【希伯来语：*‘nî*, *makkâ*, *‘ānâ*, *nega‘*, *ṣār*, *ṣārâ*, *‘āwen*, ^e*nîṭ*, *mû‘āqâ* (诗 66:11), *ḥ^olî*, *laḥaṣ*, *ta^alūlîm* (赛 66:4), *ra‘* (诗 34:19)；希腊语：*thlipsis*, *thlibō*】；《钦定版圣经》还译为 PLAGUE (“灾祸”)、TRIBULATION (“苦难”)、TROUBLE (“麻烦”)、SORE (“痛苦”) (代下 6:29)，ENEMY (“敌人”) (*ṣār*, 斯 7:4)，DISEASE (“疾病”)、DELUSIONS (“迷惑的事”) (赛 66:4)，GRIEF (“痛苦”) (耶 10:19)；《新英文译本》还译为 ILL-TREATMENT (“虐待”)、HUMILIATION (“耻辱”)、HARDSHIP (“苦难”) MISERY (“痛苦”)、PLAGUE (“灾祸”)、TROUBLE (“麻烦”)、SUFFERINGS (“苦难”)、REMORSE (“自责”)、DISTRESS (“遭难”)、PLIGHT (“困境”)、MISFORTUNE (“灾祸”)、MISCHIEF (“遭害”)、PUNISHMENT (“惩罚”)、DISORDER (“不法的事”)，“wanton rites” (“迷惑的事”) (赛 66:4)，DISASTER (“灾祸”)等；《修订标准译本》《撒母耳记上》9:16 参照《七十士译本》中的译法；《钦定版圣经》和《修订标准译本》 (“upon my affliction” [“遭

难”]) 以及《新英文译本》 (“ my sufferings” [“ 苦难”]) 参照《七十士译本》和《武加大译本》中的翻译, 将 *b^e ‘āniyī* 视为一种错误的拼写。

In the OT affliction is both individual (sickness, poverty, oppression by the strong and rich, perverted justice) and national. A great place is given in the OT to affliction as a national experience, due to calamities such as war, invasion, conquest by foreign peoples, exile. These form the background of much of the prophetic writings, and largely determine their tone and character.

在《旧约》中, 苦难即指个人的苦难 (疾病, 贫穷, 被强大而富足的人压迫, 屈枉正义), 也指国家的苦难。《旧约》尤为强调苦难, 并将苦难视为一个民族的经历, 如因战争、侵略、被外邦人征服和被流放而遭难。这些苦难构成了预言的大部分背景, 并很大程度上决定了这些预言的风格和性质。

In the NT the chief form of affliction is that due to the fierce antagonism manifested to the religion of Jesus, resulting in persecution.

因为信靠耶稣基督而遭到强烈反对并导致被迫害是《新约》中主要的苦难形式。

I. Sources of Affliction.-A. God. The Hebrew mind did not dwell on secondary causes, but attributed everything, even afflictions, directly to the great First Cause and Author of all things: “Does evil befall a city, unless the Lord has done it?” (Am. 3:6); “I form light and create darkness, I make weal and create woe [i.e., calamity], I am the Lord, who do all these things” (Isa. 45:7). Thus all things, including calamity, were referred to the divine operation. The Hebrew when afflicted did not doubt the universal sovereignty of God; yet, while assuming this sovereignty, he was sometimes tempted to accuse Him of indifference, neglect, or forgetfulness. Cf. Job *passim*; Isa. 40:27; 49:14; Ezk. 8:12; 9:9.

I. 苦难的来源。A. 上帝。 希伯来人不考虑次要的原因, 而是认为所有事情, 甚至包括困难都直接源于上帝和造物主: “灾祸若临到一城, 岂非耶和華所降的吗?” (摩 3:6); “我造光, 又造暗; 我施平安, 又降灾祸; 造作这一切的是我耶和華” (赛 45:7)。因此, 所有事情 (包括灾祸) 都是出自神的旨意。希伯来人在遭灾时并没有怀疑上帝至高的主权; 虽然他们认可这种主权, 但是他们有时也禁不住责备上帝对他们漠不关心, 忽视或忽略他们。参: 《约伯记》*passim*; 《以赛亚书》40:27; 49:14; 结 8:12; 9:9。

B. Evil Agents. Yet there are traces of a dualism which assigns a certain vague

B. 邪灵的代表们。 然后隐约出现了一种模糊上帝绝对主权的二元论思想,

limit to God's absolute sovereignty, by referring affliction to an evil agency acting in quasi-independence of God. There could, however, never be more than a tendency in this direction, for a strict dualism was incompatible with the standpoint of Jewish monotheism.

Thus Saul's mental affliction is attributed to an "evil spirit," which is yet said to be "from the Lord" (1 S. 16:14; 18:10; 19:9); and the fall of Ahab is said by Micaiah to be due to the "lying spirit" which enticed him to his doom, in obedience to God's command (1 K. 22:20-22). In the prologue of Job, Job's calamities are ascribed to Satan; but even he receives his word of command from God, and is responsible to Him, like the other "sons of God" who surround the heavenly throne. He is thus "included in the Divine will and in the circle of Divine providence" (Schultz). After the prologue, Satan is left out of account, and Job's misfortunes are attributed directly to the divine causality. In later Judaism, the tendency to trace the origin of evil, physical and moral, to wicked spirits became more marked, probably because of the influence of Persian dualism.

In NT times, physical and mental maladies were thought to be due to the agency of evil spirits called demons, whose prince was Beelzebub or Satan (Mk. 1:23ff.; 3:22f.; 5:2ff.; Mt. 9:32f., etc.). Christ gave His assent to this belief (cf. the woman under infirmity, "whom Satan hath bound," Lk. 13:16). Paul attributed his bodily affliction to an evil angel sent by Satan (2 Cor. 12:7), though he recognized that the evil agent was subordinate to God's purpose of

这种思想认为苦难源于一位拥有类似于上帝的独立权柄的邪灵代表。然而，这不过是一种倾向而已，因为严格的二元论与犹太教的一神论截然对立。

因此扫罗内心的苦难被说成是源于“从耶和华来”的“恶魔”（撒下 16:14; 18:10; 19:9）；而米该雅说，亚哈由于受到那位遵守上帝命令的“谎言的灵”的引诱，最终阵亡（王上 22:20-22）。《约伯记》的序言中，约伯的苦难被归因于撒但；但撒但也要遵守上帝的命令，并对上帝负责，就像其他在天国宝座周围“上帝的儿子们”一样。因此撒但“包括在神的旨意中和神的深谋远虑中”（Schultz）。序言之后，经文中再没有提及撒但，而约伯的灾祸被直接归因于上帝。在后期的犹太教中，人们更加明显地倾向于将肉体 and 道德的罪恶归因于邪灵，这可能是由于受到了波斯二元论的影响。

在《新约》时代，肉体和精神上的疾病被归因于邪灵的代表，也就是恶魔，这些恶魔分别由别西卜和撒但所控制（可 1:23 起；3:22-23；5:2 起；太 9:32-33 等）。耶稣同意这种说法（参：“被撒但捆绑”的妇女遭受疾病困扰，路 13:16）。保罗将他肉体上的痛苦归于撒但派来的恶魔（林后 12:7），尽管他知道这个恶魔也要遵从上帝恩典的旨意，是道德管教的一种方式（林后 12:7, 9）。因此，邪灵虽被视为身体疾病的恶源，但根据严格

grace, and was the means of moral discipline (vv. 7, 9). Thus, while the evil spirits were regarded as malicious authors of physical maladies, they were not, in a strictly dualistic fashion, thought to act in complete independence; rather, they had a certain place assigned to them in the divine providence.

II. Meaning and Purpose of Affliction.-

Why did God afflict men? How is suffering to be explained consistently with the goodness and justice of God? This was an acute problem which weighed heavily upon the Hebrew mind, especially in the later, more reflective, period. We can only briefly indicate the chief factors which the Scriptures contribute to the solution of the problem.

A. Punitive or Retributive. A common view in early Hebrew theology was that afflictions were the result of the divine law of retribution, by which sin was invariably followed by adequate punishment. Every misfortune was a proof of the sufferer's sinfulness. Thus Job's "friends" sought to convince him that his great sufferings were due to his sinfulness. This is generally the standpoint of the historians of Israel, who regarded national calamities as a mark of divine displeasure on account of the people's sins.

But this naive belief, though it contains an important element of truth, could not pass uncontested. The logic of facts would suffice to prove that it was inadequate to cover all cases; e.g., Jeremiah's sufferings were due not to sin, but to his faithfulness to his prophetic vocation. So the Suffering Servant in

的二元论，恶魔的行为不是完全独立的；并且上帝按照祂的旨意为恶魔安排了适当的位置。

II. 苦难的意义和目的。为什么上帝要人类遭受痛苦呢？如何解释苦难与上帝的良善和公义的一致性呢？希伯来人认为这是一个很尖锐的问题，尤其是在后期他们更多地反思这个问题。我们只能简单地指出几个有助于解决这个问题的主要因素。

*A. 刑罚或惩罚。*早期的希伯来神学普遍认为苦难是上帝惩罚律法的结果，依照上帝的惩罚律法，罪总要受到适当的惩罚。每一个苦难都是遭难者犯罪的证据。因此约伯的“朋友们”竭力让他相信他的苦难是因为他犯了罪。这通常是以色列的史学家们坚持的观点，他们认为一个民族的苦难显示出上帝对这个民族所犯罪恶的不满。

然而这种质朴的观点虽然包含了一个重要的真理，却不是无可争议的。事实证明这种观点不能一概而论；例如，耶利米的苦难就不是因为罪，而是由于他忠诚地实现了他的先知职分。同样《以赛亚书》中“遭受苦难的仆人”也不因为罪而受苦。约伯虽然有许多仇敌，但他仍然坚持自己正

Isaiah. Job, too, in spite of his many woes, was firm in the conviction of his own integrity. To prove the inadequacy of the penal view is a main purpose of the book of Job.

A common modification of the traditional view was that the sorrows of the pious and the prosperity of the wicked were only of brief duration; in the course of time, things would adjust themselves aright (e.g., Job 20:5ff.; Ps. 73:3-20). But even granting time for the law of retribution to work itself out, experience contradicts the view that a man's fortune or misfortune is an infallible proof of his moral quality.

B. Probational. The thought is often expressed that afflictions are meant to test the character or faith of the sufferer. This idea is especially prominent in Job. God allowed Satan to test the reality of Job's piety by overwhelming him with disease and misfortunes (ch. 2). Throughout the poem Job maintains that he has stood the test (e.g., 23:10-12). Cf. Dt. 8:2, 16; Ps. 66:10f.; 17:3; Isa. 48:10; Jer. 9:7; Prov. 17:3.

C. Disciplinary and Purificatory. For those who are able to stand the test, suffering has a purificatory or disciplinary value. (1) The thought of affliction as a discipline or form of divine teaching is found in Job, especially in the speeches of Elihu, who insists that tribulation is intended as a method of instruction to save man from the pride and presumption that issue in destruction (Job 33:14-30; 36:8-10, 15). The same conception is found in Ps. 94:12; 119:67, 71.

直之心。《约伯记》的主旨就是要证明惩罚观点的不恰当性。

传统观点的一种常见修正是敬虔之人的苦难和败坏之人的富足都只是暂时的；最终，一切都将回到正轨（如，伯 20:5 起；诗 73:3-20）。然而即使同意惩罚的律法按个人的行为报应人，但经验否定了人的财富或遭难是这个人道德品行的绝对证据这种观点。

B. 试验。通常人们认为，苦难是为了试验遭难者的品质和信心。《约伯记》中尤为强调这一点。上帝允许撒但用疾病和苦难击倒约伯，以此来试探约伯的虔诚之心（伯 2）。纵观整首诗，约伯始终认为他经受住了考验（如，伯 23:10-12）。参：申 8:2, 16；诗 66:10-11；17:3；赛 48:10；耶 9:7；箴 17:3。

C. 管教和涤罪。对那些能够经受住考验的人来说，苦难有涤罪或管教的价値。（1）苦难是一种管教或上帝教导的一种形式，从《约伯记》（尤其是从以利户的话语）中可以看到这种观点，以利户认为苦难是上帝教导人的一种方式，旨在拯救世人脱离骄傲和傲慢，以免他们走向毁灭（伯 33:14-30；36:8-10, 15）。在《诗篇》94:12；119:67, 71 中也可以看到这种观点。

(2) The purificatory function of trials is taught in such passages as Isa. 1:25; Zec. 13:9; Mal. 3:2f., where the process of refining metals in fire and smelting out the dross is the metaphor used.

D. Vicarious and Redemptive. The above are not fully adequate to explain the mystery of the afflictions of the godly. The profoundest contribution in the OT to a solution of the problem is the idea of the vicarious and redemptive significance of pain and sorrow. The author of Job did not touch this rich vein of thought in dealing with the afflictions of his hero. This was done by the author of the latter part of Isaiah.

The classical passage is Isa. 52:13–53:12, which deals with the woes of the oppressed and afflicted Servant of the Lord with profound spiritual insight. It makes no difference to the meaning of the afflictions whether we understand by the servant the whole Hebrew nation, or the pious section of it, or an individual member of it, and whether the speakers in ch. 53 are the Jewish nation or the heathen. The significant point here is the value and meaning ascribed to the servant's sufferings. The speakers had once believed (in accordance with the traditional view) that the servant suffered because God was angry with him and had stricken him. Now they confess that his sorrows were due, not to his own sin but to theirs (vv. 4–6, 8). His sufferings were not only vicarious (the punishment of their sin falling upon him), but redemptive in their effect (peace and health coming to them as a result of his chastisement). Moreover, it was not only

(2) 《以赛亚书》1:25；《撒迦利亚书》13:9 和《玛拉基书》3:2-3 中谈论了试验的涤罪功能，这些章节将试验比喻成火中炼金并熔炼出渣滓的过程。

D. 代赎和赎回。以上这些描述都不足以解释上帝给予的苦难的神秘之处。痛苦和悲伤的代赎和赎回意义是《旧约》对于解决这一问题的最大贡献。《约伯记》的作者谈论他的英雄所遭受的苦难时并没有触及这么深奥的思想。《以赛亚书》后半部分的作者提及了这个内容。

《以赛亚书》52:13-53:12 是一个经典的段落，这段经文以深厚的属灵智慧剖析了受压迫者和上帝的受苦仆人所遭受的痛苦。这与苦难的意义毫无差别，无论我们将这里的“仆人”理解成整个希伯来民族，还是希伯来民族中的虔诚之人，亦或是希伯来民族中的某个人，无论《以赛亚书》53 章中的说话者是犹太人还是外邦人。重点在于这位仆人所受苦难的价值和意义。说话者曾认为这位仆人因上帝的烈怒和击打而遭受苦难（符合传统观点）。现在他们承认这位仆人不是因为祂自己的罪，而是因为他们的罪而遭受苦难（赛 53:4-6, 8）。祂的苦难不仅背负了他们的痛苦（他们的罪罚落到了祂的身上），而且救赎了他们（祂一人受罚给他们带来了平安和健康）。此外，这位仆人不只是赎回了他们，而且赎了他们的罪（“祂献本身为赎罪祭”赛 53:10）——这是基督教赎罪教义的一个非凡预示。

redemptive, but expiatory (“his soul guilt-offering,” v. 10)—a remarkable adumbration of the Christian doctrine of atonement.

E. The NT. The NT makes no new contribution to the solution of the problem, but repeats and greatly deepens the points of view already found in the OT. (1) There is a recognition throughout the NT of the law of retribution (Gal. 6:7). Yet Jesus repudiates the popular view of the invariable connection between misfortune and moral evil (Jn. 9:2f.). It is clear that He had risen above the conception of God’s relation to man as merely retributive (Mt. 5:45, sunshine and rain for evil men as well as for the good). His followers would suffer tribulation even more than unbelievers, owing to the hostile reaction of the evil world, similar to that which afflicted Christ Himself (Mt. 5:10f.; 10:16–25; Jn. 15:18–20; 16:33). Similarly the Acts and the Epistles frequently refer to the sufferings of Christians (e.g., Acts 14:22; 2 Cor. 4:8–11; Col. 1:24; He. 10:32; 1 Pet. 4:13; Rev. 7:14). Hence afflictions must have some other than a merely punitive end.

(2) They are probational, affording a test by which the spurious may be separated from the genuine members of the Christian Church (Jas. 1:3, 12; 1 Pet. 1:7; 4:17), and (3) a means of discipline, calculated to purify and train the character (Rom. 5:3; 2 Cor. 12:7, 9; Jas. 1:3).

(4) The idea of vicarious and redemptive suffering has a far deeper significance in the NT than in the OT, and finds concrete

E. 《新约》。《新约》没有对这个问题的解决做出新的贡献，只是重复并深化了《旧约》中的观点。(1) 整部《新约》都承认因果报应的律法(加 6:7)。而耶稣否认了苦难和道德败坏永远联系在一起的普遍观点(约 9:2-3)。但是，耶稣显然超越了上帝与世人不过是惩罚者和受罚者关系的观念(太 5:45，阳光和雨露给歹人，也给义人)。祂的跟随者因为遭受恶世的敌对，要比非信徒遭受更多的苦难，他们所遭受的苦难类似于基督所遭受的苦难(太 5:10-11； 10:16-25； 约 15:18-20； 16:33)。同样《使徒行传》和使徒书信常常提及基督徒的苦难(如，徒 14:22； 林后 4:8-11； 西 1:24； 来 10:32； 彼前 4:13； 启 7:14)。因此苦难一定不仅仅以惩罚为目的。

(2) 苦难是一种试验，通过这种试验可以将教会中假的基督徒从真的基督徒中区分出来(雅 1:3， 12； 彼前 1:7； 4:17)，而且(3)也是上帝管教的一种方式，净化并锤炼了世人的品质(罗 5:3； 林后 12:7， 9； 雅 1:3)。

(4) 替代和赎回苦难的理念在《新约》中比《旧约》中有更深的意义，并且藉着耶稣基督这位历史人物得以

realization in a historical person, Jesus Christ. That which is foreshadowed in Isa. 52f. becomes in the NT a central, pervasive and creative thought. A unique place in the divine purpose is given to the passion of Christ. Yet in a sense, His followers partake of His vicarious sufferings, and “fill up ... that which is lacking of the afflictions of Christ” (Col. 1:24; cf. Phil. 3:10; 1 Pet. 4:13). Here, surely, is a profound thought which may throw a flood of light on the deep mystery of human affliction. The cross of Christ furnishes the key to the meaning of sorrow as the greatest redemptive force in the universe.

III. Endurance of Affliction.-The Scriptures abound in words of consolation and exhortation adapted to encourage the afflicted. Two main considerations may be mentioned. (1) The thought of the beneficent sovereignty of God. “The Lord reigneth; let the earth rejoice,” even though “clouds and darkness are round about him” (Ps. 97:1f.); “All things work together for good to them that love God” (Rom. 8:28, AV). Since love is on the throne of the universe, we may rest assured that all things are meant for our good. (2) The thought that tribulation is of brief duration, in comparison with the joy that shall follow (Ps. 30:5; Isa. 54:7f.; Jn. 16:22); a thought which culminates in the hope of eternal life. This hope is in the OT only beginning to dawn, and gives but a faint and flickering light, except in moments of rare exaltation and insight, when the thought of a perfect future blessedness seemed to offer a solution to the enigmas of life (Job 19:25-27; Pss. 37, 49, 73). But in the NT it is a postulate

具体实现。《以赛亚书》52-53 章中的预示贯穿《新约》始终，并成为《新约》中的一种主要的、创造性的思想。耶稣受难在上帝的旨意中占据着特殊的位置。而从某种意义上说，祂的跟随者参与了祂的患难，并且“补满……基督患难的缺欠”（西 1:24；参：腓 3:10；彼前 4:13）。当然，这么深刻的思想可能为人们理解人类苦难的奥秘带来极大的启发。耶稣基督的十字架是苦难意义的最重要的部分，是宇宙中最伟大的救赎力量。

III. 苦难中的忍耐。《圣经》充满了安慰和劝勉之言，这些话语适于鼓励受苦之人。这里可能需要提及两点。

(1) 仁慈上帝的至高主权。“耶和華作王，愿地快乐”，尽管“密云和黑暗在祂的周围”（诗 97:1-2）；“万事都互相效力，叫爱神的人得益处”（《钦定版圣经》，罗 8:28）。因为坐在天堂宝座上的那位满有爱心，我们可以坚信一切都是为了我们好。

(2) 与患难之后的喜乐相比，患难是短暂的（诗 30:5；赛 54:7-8；约 16:22）；永生的指望是这种思想的最高形式。在《旧约》中这个指望初泛微光，如黎明的曙光一样模糊和微弱，但也有喜乐和顿悟的片刻，那时完美未来的祝福似乎解开了生活中的所有谜底（伯 19:25-27；诗 37, 49, 73）。但是在《新约》中，指望是信心的基本条件，靠着这个指望基督徒可以在患难中坚固自己，并始终牢记与“极重无比永远的荣耀”比起来，苦难是至暂至轻的（《钦定版圣经》，林后 4:17；参：太 5:12；罗 8:18）。与之类似的是因基督复临的日子近了而给人带来的安慰（雅 5:7-

of faith, and by it the Christian is able to fortify himself in affliction, remembering that his affliction is light and momentary compared with the “far more exceeding and eternal weight of glory” which is to issue out of it (2 Cor. 4:17, AV; cf. Mt. 5:12; Rom. 8:18). Akin to this is the comfort derived from the thought of the near approach of Christ’s second coming (Jas. 5:7f.).

In view of such truths as these, the Bible encourages the pious person in trouble to show the spirit of patience (Ps. 37:7; Lk. 21:19; Rom. 12:12; Jas. 1:3f.; 5:7–11; 1 Pet. 2:20), and even the spirit of positive joy in tribulation (Mt. 5:11f.; Rom. 5:3; 2 Cor. 12:10; Jas. 1:2, 12; 1 Pet. 4:13). In the NT emphasis is laid on the example of Jesus in patient endurance of suffering (Jn. 16:33; Jas. 5:7–11; 1 Pet. 2:19–23; 3:17f.). Above all, the Scriptures recommend the afflicted to take refuge in the supreme blessedness of fellowship with God, and of trust in His love, by which they may enter into a deep peace that is undisturbed by the trials and problems of life (Ps. 73, esp. vv. 23–28; Isa. 26:3f.; Jn. 14:1, 27; Phil. 4:7; etc.).

See also DISEASE.

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AFFLUENCE

[Heb. *šepa*’]; AV, NEB, ABUNDANCE. A rare word, occurring only in Dt. 33:19 and coming from a root meaning ‘be abundant,’ ‘overflow.’ Here affluence is general abundance rather than wealth as such, the reference being to the active participation of Zebulun in

8)。

鉴于这些事实，《圣经》鼓励虔诚的人在患难中要忍耐（诗 37:7；路 21:19；罗 12:12；雅 1:3-4；5:7-11；彼前 2:20），而且在患难中仍然要欢喜快乐（太 5:11-12；罗 5:3；林后 12:10；雅 1:2, 12；彼前 4:13）。《新约》重点强调了耶稣在患难中忍耐的例子（约 16:33；雅 5:7-11；彼前 2:19-23；3:17-18）。总之，《圣经》劝告苦难中的人要靠着与神相交并相信祂的爱，在最大的祝福中寻求庇护，他们可以靠着神的怜爱得享平安，泰然自若地面对生活中的试探和问题（诗 73，尤见，诗 73:23-29；赛 26:3-4；约 14:1, 27；腓 4:7 等）。

另见 DISEASE（疾病）。

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AFFLUENCE 丰富、富足、富有、富裕

【希伯来语：*šepa*’】；《钦定版圣经》和《新英文译本》译为 ABUNDANCE（“富有”）。一个生僻词，只出现在《申命记》33:19 中，它的词根含义是“丰富”，“溢溢”。这里的丰富指的是普通的富足，而不是极其富有，“丰富”在这

maritime enterprises.

里指的是西布伦积极地参与海上贸易。

R. K. H.

词条作者: R. K. H.

AFOOT

[Gk. *pezeúō*] (Acts 20:13, AV); RSV “by land”; NEB “by road.” By walking from Troas to Assos Paul avoided the tedious voyage round Cape Lectum. (Cf. Mk. 6:33, AV, Gk. *pezé.*)

AFOOT 步行

【希腊语: *pezeúō*】（《钦定版圣经》，徒 20:13）；《修订标准译本》以为“by land”（“步行”），《新英文译本》以为“by road”（“步行”）。保罗为了避免绕过腊登角的沉闷海上之旅，徒步从特罗亚走到了亚朔（参：《钦定版圣经》，可 6:33，希腊语: *pezé.*）。

AFRAID

See FEAR.

AFRAID 恐惧、害怕

见 FEAR（恐惧、害怕、担心）。

AFRESH

In He. 6:6, the AV rendering of the prefix *ana*—in Gk. *anastauróō*, “they crucify ... afresh.” The RSV and NEB have simply “crucify,” just as in classical Greek *anastauróō* has always the simple sense “crucify” (i.e., “raise up on a cross,” *ana-* meaning merely “up”). Against this it is argued (1) that the classical writers had no occasion for the idea of crucifying anew; (2) that in many compounds *ana-* signifies both “up” and “again,” as in *anablépō*, which means “recover sight” as well as “look up”; (3) that the rendering “crucify afresh” suits the context; (4) that the Greek expositors (e.g., Chrysostom) take it so without questioning (so also Bleek, Lünemann, Alford, Westcott, Bauer; cf. Vulg. *rursum crucifigentes*).

AFRESH 重新、再度

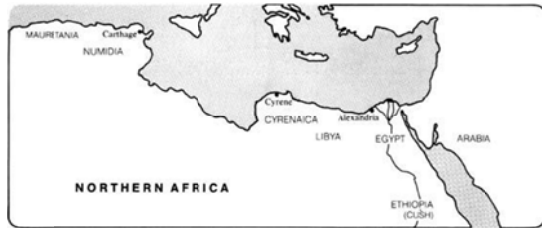
《钦定版圣经》《希伯来书》6:6 用这个词翻译前缀 *ana*——希腊语为 *anastauróō* 重钉……十字架。《修订标准译本》和《新英文译本》中简单地译为“crucify”（“钉在十字架上”），正如在古典希腊语中，*anastauróō* 总是表示“钉在十字架上”的简单含义（如“raise up on a cross” [“在十字架上被高举”]，*ana-*仅表示“向上”的含义）。相反的观点认为（1）古典作者没有理由提出重钉十字架的概念；（2）在许多复合词里，*ana-*既可以表示“向上”，也可以表示“再次”，如 *anablépō*，既可以表示“恢复视力”，也可以表示“向上看”；（3）“重钉十字架”符合本段经文的语境；（4）毋庸置疑，希腊释经者（如，屈棱多模）都这样认为（另见，Bleek, Lünemann, Alford, Westcott, Bauer；参：《武加大译本》*rursum crucifigentes*）。

See *TDNT*, VII, *s.v.* σταυρόω (Schneider).

见 *TDNT*, VII, 见词条 σταυρόω (Schneider)。

AFRICA.

The continent that forms the southern portion of the Europe-Asia-Africa land mass. It is not named in the Bible. Because North Africa is separated from the rest of the continent by the desert and the mountains of Abyssinia, except for the Nile Valley and the swampy coastlands of West Africa, very little was known of Africa in antiquity. Indeed, North Africa was part of the Mediterranean world, in many ways, and is so treated in the few biblical references. Greek and Latin writers referred to Africa as “Libya.”

**AFRICA. 非洲**

非洲位于欧亚非大陆的南部。《圣经》中没有出现这个名字。因为北非与非洲的其他地区被沙漠和阿比西尼亚（埃塞俄比亚）山脉分隔开了，所以除了尼罗河谷和西非的沼泽沿海岸，人们对于古代非洲知之甚少。实际上，从很多方面讲，北非属于地中海的一部分，个别圣经经卷也将北非视为地中海的一部分。希腊和拉丁语作者称非洲为“利比亚”。



I. The People.-In the Table of Nations (Gen. 10) the “sons of Ham” are named: Cush, Egypt (or Mizraim), Put, and Canaan (10:7). Except for Canaan, whose descendants (10:15-19) occupied the eastern coastlands of the Mediterranean, these are generally located in Africa. Scholars are not in agreement concerning the location of Cush, since the Cushites in Gen. 10:7-12 are concerned with regions in Mesopotamia and in the Arabian peninsula. Cush formerly was identified as Ethiopia, due to the confusion of Ethiopia and Nubia by the Greeks; but this identification must be made with care.

I. 民族。在列邦列国的名单中（创10）“含的后代”有：古实、埃及（或麦西）、弗和迦南（创10:7）。除了迦南的后代（创10:15-19）居住在地中海东部沿海地区外，其他后代基本上都住在非洲。学者们尚未就古实的位置达成共识，因为《创世记》10:7-12 中的古实人住在美索不达米亚和阿拉伯半岛地区。由于希腊人将埃塞俄比亚和努比亚混淆，古实原来被认为是埃塞俄比亚；但是必须谨慎地确定古实的位置。

Egypt is described as the father (ancestor) of Ludim, Anamim, Lehabim,

埃及（麦西）是路低人、亚拿米人、利哈比人、拿弗士希人、帕斯鲁细

Naphtuhim, Pathrusim, Casluhim, and Caphtorim (Gen. 10:13f.). All of these names are plural in form, and refer to peoples rather than individuals. The Casluhim are connected with the Philistines, and the Caphtorim are usually identified with Crete. The Lehabim are generally taken to be Libyans; and “Ludim” is sometimes amended to “Lubim,” hence also Libyans. There is no agreement in attempts to identify the other “descendants” of Mizraim or Egypt.

Put is sometimes identified with the *Putaya* of the region adjacent to the Nile Delta; no descendants of Put are named.

It is evident that all of the peoples who can be identified as “African” are Caucasoid. There are no nations mentioned that can be identified anthropologically as Negroid. The Nubians, and for that matter the Ethiopians, while black-skinned, do not fit the anthropological description of the Negroes. (It might be mentioned at the same time that the Table of Nations does not include any peoples that can be identified in any way with the Mongolian race.) We can only conclude that the Bible limits its references to the peoples of the Eastern Mediterranean and adjacent areas; and so far as Africa is concerned, this means North Africa and the Nile Valley to Nubia.

人、迦斯路希人和迦斐托人的祖先（创 10:13-14）。所有这些名字都是复数形式，表示的是整个民族而非个人。迦斯路希人与非利士人有关，而且迦斯路希人通常被认为是革哩底人。利哈比人通常被视为利比亚人；而“路底人”（Ludim）有时被写成“路比人”（Lubim），因此也是利比亚人。尚无法确定麦西或埃及的其他“后代”。

弗人有时被认为是尼罗河三角洲附近的 *Putaya*，经文中没有列出弗的后代。

显然，所有被认为是“非洲人”的民族都是白种人。从人类学上讲，这段经文中提及的任何一个民族都不能被认为是黑人。就此而言，努比亚人和埃萨俄比亚人虽然都是黑皮肤，却不符合人类学对黑人的描述。（与此同时被提及的是，列邦列国中可能不包括蒙古人）因此，我们只能推断《圣经》中只记录了地中海东部和毗邻地区的民族；所谓的“非洲”指的是北非和尼罗河谷至努比亚地区。



Wooden figures of Nubian bowmen carrying bows and bunches of arrows (ca. 2050–

拿着弓和箭的努比亚弓箭手木雕（约公元前 2050-1800 年，发掘于休特）。（开罗，埃

1800 B.C., from Siut) (Egyptian Museum, Cairo) Discussion of the origins of the Negroid, Caucasoid, and Mongoloid races does not properly belong in this article. The Bible clearly states that God created all men from a common ancestor (cf. Acts 17:26). Racial characteristics, pigmentation, etc., must therefore be results of other factors, among which are probably climate, soil, food, and degrees of inbreeding. There is no biblical basis for the theory that the Negro originated because of the curse on Ham—after all, the curse, to be exact, was on Ham’s son Canaan, and the Canaanites were always Caucasoid (see Gen. 9:25).

及博物馆) 黑人、白人和蒙古人的起源不在本文的讨论范围内。《圣经》明确记载上帝从一本造出了万族的人(参:徒17:26)。因此,种族特征、肤色等必定是其他因素造成的结果,这些因素可能包括气候、土壤、食物和近亲联姻的程度。没有《圣经》证据能够证明黑人源于对含的诅咒——毕竟,确切地说,诅咒的对象是含的后代迦南人,而迦南人始终属于白种人(见创9:25)。



Mosaic at Volubilis, a large Roman town in the interior of Morocco. The area became part of the Roman province of Mauretania Tingitania ca. A.D. 46. (B. K. Condit)

沃吕比利斯的镶嵌图案,图中是摩洛哥境内的一座大的罗马城。这个地区约在公元46年成了罗马的一个行省——毛里坦尼亚廷吉塔纳。(B. K. Condit)

II. Language.—When we turn to the linguistic description of Africa we find similar complications. In the early days of the comparative study of language the term “Hamitic” was applied to certain African languages, a result of biblical influence. The term “Semitic” could

II. 语言。当我们提及非洲的语言时,我们发现类似的问题。受《圣经》的影响,在早期语言对比研究中某些非洲语言也被称为“含族语”。大多数闪的后代所使用的语言常常被称为“闪族语”;雅弗的后代所使用的语言几乎从来不被称为“雅弗语”,

easily be applied to the languages of most of the descendants of Shem; but the term “Japhetic” could scarcely be applied to the languages of the descendants of Japheth, and “Indo-European” became (except for most German linguistic scholars) the accepted term. It would be grossly erroneous, however, to suppose that these three terms exhaust the field of linguistic studies, and particularly to suppose that all African languages can be classified as “Hamitic.” In fact, the Hamitic languages are limited to the northern part of Africa, chiefly along the Mediterranean coastal regions. We must be careful, however, not to confuse the linguistic description and the gentile, for ancient Egyptian was partly Hamitic and partly Semitic, and the known Canaanite languages are all Semitic.

Moses married a “Cushite woman” (AV “Ethiopian,” Nu. 12:1), the term probably implying a dark-skinned Egyptian, descendant of the Nubians, who were often included in and for a time ruled over Egypt (the 25th Dynasty). The Ethiopian eunuch, to whom the Spirit directed Philip the evangelist (Acts 8:26–39), was an official of the kingdom of “Ethiopia”—actually the Meroitic or Nubian kingdom, which had existed since *ca.* 750 B.C. in the Nile Valley between Aswan and Khartûm. Cf. F. F. Bruce, *Acts of the Apostles* (2nd ed. 1952), p. 190; *Book of the Acts* (NIC, 1954), pp. 186f.

See also CUSH; EGYPT; ETHIOPIA; LIBYA.

Bibliography.—E. G. Kraeling, ed., *Rand-*

“印欧语”成了被公认的术语（大多数德语学者除外）。然而，如果认为语言学研究领域只限于这三个语族，尤其是认为所有非洲语言都属于“含族语”，就大错特错了。事实上，只有住在非洲北部（主要是地中海沿岸）的人使用含族语。然而，我们必须很谨慎才不至于混淆语言描述和种族，因为，古埃及语部分属于含族语，部分属于闪族语，众所周知的迦南语都属于闪族语。

摩西娶了一个“古实女子”为妻（《钦定版圣经》，《民数记》12:1译为“埃塞俄比亚女子”），“古实”这个词语可能暗示出这个女子是深肤色的埃及人，是努比亚人的后代，努比亚人属于埃及人并统治了埃及一段时间（第25代王朝）。圣灵指引腓利传福音给埃塞俄比亚的太监（徒8:26-39），太监是“埃塞俄比亚”国的一位官员，“埃塞俄比亚”实际上是麦罗埃或努比亚王国，该王国约从公元前750年存在于阿斯旺和喀土穆之间的尼罗河谷。参：F. F. Bruce, *Acts of the Apostles*（1952年第2版），190页；*Book of the Acts* (NIC, 1954), 186-187页。

另见 CUSH（古实）；EGYPT（埃及）；ETHIOPIA（埃塞俄比亚）；LIBYA（利比亚）。

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AFTERBIRTH

[Heb. *šilyâ*, Akk. *šilītu*] (Dt. 28:57). The allusion is to the consequences of disobedience to the covenant stipulations, which will result in such privation as to make a selfish cannibal of the most delicately bred and sensitive woman (cf. Lam. 2:20).

AFTERNOON

The post-noon period was described by the Heb. phrase *k^hōm hayyōm* (Gen. 18:1), “in the heat of the day,” when the sun was a little past its zenith; by *l^rū (a)h hayyōm* (Gen. 3:8), “in the cool of the day”; and by *n^etōt hayyōm*, referring to the declining of day. In the orient a cooling breeze generally arises as the afternoon wanes, and it is then that much of the day’s business is transacted.

AGABA

ag’ə-bə.

1. (1 Esd. 5:30, AV). See HAGAB.

2. A fortress in Judea, mentioned by Josephus (*Ant.* xiii.16.5). It fell to Aristobulus, the son of Alexander Janneus and Alexandra, when he attempted to get control of the Judean government.

Bible Atlas (1956), 48–51 页 (关于列邦列国); R. L. Beals 和 H. Hoijer, *Intro. to Anthropology* (1959 年第 2 版), 132–197 页 (关于人类学中种族划分标准的讨论), 尤其是 167–171 页, 184–194 页。

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AFTERBIRTH 胞衣

【希伯来语: *šilyâ*, 阿卡德语: *šilītu*】(申 28:57)。这个典故表示的是人若不守诫命律例将面临的后果, 端庄有礼、善解人意的妇人将因贫乏而变成自私的食人者(参: 哀 2:20)。

AFTERNOON 午后、下午

希伯来短语 *k^hōm hayyōm* (创 18:1) 描述了午后的时光, 刚过正午“那时正热”; *l^rū (a)h hayyōm* (创 3:8) 指的是午后“天起了凉风”; *n^etōt hayyōm* 指的是太阳落山的时候。在东方, 随着午后时光的流逝, 常常会吹起冷风, 大多数商业交易都在这个时间进行。

AGABA 哈甲

音译: ag’ə-bə.

1、(《钦定版圣经》, 拉一 5:30)。见 HAGAB (哈甲)。

2、约瑟夫斯提及的犹大的一座要塞 (*Ant.* xiii.16.5)。亚历山大杨纽和亚历山德拉的儿子亚利多布企图控制犹太政权时夺取了哈甲。

AGABUS

ag'ə-bəs [Gk. *Agabos*]. A Christian prophet of Jerusalem, twice mentioned in Acts.

In Acts 11:27f., he is at Antioch foretelling “a great famine over all the world,” “which,” adds the historian, “came to pass in the days of Claudius.” The visit of Agabus to Antioch took place in the winter of A.D. 43–44, and was the means of urging the Antiochian Christians to send relief to the brethren in Judea by the hands of Barnabas and Saul.

Two points should be noted. (1) The gift of prophecy here takes the form of prediction. The prophet's chief function was to reveal moral and spiritual truth, to “forth-tell” rather than to “foretell”; but the interpretation of God's message sometimes took the form of predicting events. (2) The phrase “over all the world” (practically synonymous with the Roman empire) must be regarded as a rhetorical exaggeration if strictly interpreted as pointing to a general and simultaneous famine. But there is ample evidence of severe periodic famines in various localities in the reign of Claudius (e.g., Suetonius *Claudius* 18; Tacitus *Ann.* xii.43), and of a great dearth in Judea under the procurators Cuspius Fadus and Tiberius Alexander, A.D. 44–48 (*Ant.* xx.2.6;5.2), which probably reached its climax *ca.* A.D. 46.

In Acts 21:10f. we find Agabus at Caesarea warning Paul, by a vivid symbolic action (after the manner of OT prophets; cf. Jer. 13:1ff.; Ezk. 3f.), of the imprisonment and suffering he would

AGABUS 亚迦布

音译：ag'ə-bəs【希腊语：*Agabos*】。耶路撒冷的一位基督徒先知，《使徒行传》两次提到这个名字。

在《使徒行传》11:27-28中，亚迦布在安提阿预言“天下将有大大饥荒”，“这事在革老丢年间果然有了”。亚迦布是在公元43-44年冬天来到安提阿，目的是敦促安提阿教会把捐项托巴拿巴和扫罗送到犹太的同胞手里。

需要注意两点。（1）预言的赏赐以预告的形式出现。这位先知的主要作用是揭示道德和属灵真理，是“预告”，而不是“预示”；上帝信息的解释有时以预测事件的形式呈现出来。（2）如果严格地解释成各地普遍同时发生饥荒，那么短语“天下”（实际上指的就是罗马帝国）一定是一种夸张的手法。但是大量证据表明在革老丢统治期间很多地方周期性地发生了严重的饥荒（如，Suetonius *Claudius* 18; Tacitus *Ann.* xii.43），公元44-48年，在库斯皮乌总督和提庇留·亚历山大总督管理犹太时期，犹太地区爆发了大大饥荒（*Ant.* xx.2.6; 5.2），可能约公元46年的饥荒最严重。

在《使徒行传》21:10-11中，我们发现亚迦布在凯撒利亚通过一个具有象征意义的动作提醒保罗（旧约先知就使用这种语言方式；参：耶13:1起；西3-4），如果他下到耶路撒冷将遭受监

undergo if he proceeded to Jerusalem.

禁和苦难。

In late tradition Agabus is included in lists of the seventy disciples of Christ.

根据后期的传说，亚迦布是基督的七十门徒之一。

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AGADE

a-gä'dā [Akk. *a-ga-dé*]; biblical **ACCAD** *a'kad* [Heb. *'akkad*]; elsewhere **AKKAD**. A principal city of Babylonia (Gen. 10:10). It was founded by Sargon of Agade (Sargon I) as his capital when he defeated Lugal-zaggesi king of Uruk, ended the Sumerian domination, and established a Semite dynasty, ultimately combining Mesopotamia and portions of Syria and Asia Minor under his rule. Prior to the discoveries at Mari, his reign (and hence the founding of Agade) was dated as early as 3800 B.C.; but now Sargon's reign must be placed within the period from *ca.* 2370 to *ca.* 2150 B.C., probably (following P. van der Meer) 2242–2186.

AGADE 亚甲

音译：a-gä'dā 【阿卡德语：*a-ga-dé*】；《圣经》中拼写为 **ACCAD**（“亚甲”）*a'kad* 【希伯来语：*'akkad*】；其他地方拼写为 **AKKAD**（“亚甲”）。巴比伦的主城（创 10:10）。亚甲的撒珥根（撒珥根一世）在打败了乌鲁克的卢伽尔（Lugal-zaggesi）王，结束了苏美尔人的统治，建立了闪族王朝，最终将美索不达米亚和叙利亚与小亚细亚的部分地区归入自己的统治之下时，定都亚甲。人们在马里有所发现之前，撒珥根的统治时期（也就是亚甲的建立时间）被追溯至公元前 3800 年，但是撒珥根的统治时期一定介于约公元前 2370 年至 2150 年之间，（根据 P. van der Meer 的说法）可能介于公元前 2242 至 2186 年之间。

The name Agade is found in Sargon's bilingual inscriptions, written in Sumerian as *ag-gi-dé^{ki}* (the ^{ki} merely indicates that the word is a place name) and in Akkadian as *a-ga-dé^{ki}*, the latter, it would seem, having been taken over from the Sumerian form of writing, since the word appears in Akkadian frequently as *ak-ka-du-ú* (with case-endings *-i* and *-a*). In Old Akkadian the form *a-ki-dí-e* (= *akide*, gen of *akidû* or *akidi'u*) is closer to the Sumerian. Probably with the extension of kingship from the city alone to the surrounding area, the name Accad was extended in meaning to include all of northern Sumer, and was so used by

亚甲这个名字出现在撒珥根的双语碑文上，苏美尔语拼写为 “*ag-gi-dé^{ki}*” (^{ki} 仅仅表示这个名字是个地名)，而阿卡德语拼写为 “*a-ga-dé^{ki}*”，这个名字的阿卡德语形式似乎源于它的苏美尔语拼写形式，因为阿卡德语通常将这个词拼写为 *ak-ka-du-ú*（带有格词尾 *-i* 和 *-a*）。在古阿卡德语中，*a-ki-dí-e*（相当于 *akide*, *akidû* 或 *akidi'u* 的属格）更像是苏美尔语。可能随着国王的统治范围从主城扩展到周边地区，亚甲可以用来表示北苏美尔全地，亚甲王朝的末代国王纳拉姆辛（Naram-Sin, 公元前 2159–2123 年）和撒卡利萨里（Šar-kali-šarri, 公元前 2122–2098 年）也使用了亚甲的这种含

Naram-Sin (2159–2123 B.C.) and Šar-kali-šarri (2122–2098 B.C.), the last kings of the dynasty of Agade.

Use of the expression “king of Sumer and Accad” (lugal Ki-en-gi Ki-uri-gè [Ki-uri, uri-gè, and just uri also occur]) is found in inscriptions of Ur-Nammu (2044–2027 B.C.), and often thereafter, even though the city Agade was destroyed by the Guti in the days of Šar-kali-šarri, and possibly never rebuilt. In the Code of Lipit-Ishtar (1864–1854 B.C.), e.g., “Sumer and Accad” (Ki-en-gi Ki-uri) occurs several times in the prologue, while Hammurabi (1724–1682) refers to “spacious Accad” (A.GA.DÉ^{KI}) and “the land of Sumer and Accad” (*su-me-ri-im u ak-ka-di-im*), using both the classical and the syllabic forms of writing the name, in the prologue to his Law Code.

The location of Agade is not positively identified, several sites in the vicinity of Babylon (notably *Tell Der*), and even Babylon itself, having been suggested as possibilities. The term “Accad” is applied to northern Babylonia, and Sumer to southern Babylonia, but the line of demarcation is uncertain.

See also BABYLON.

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义。
“苏美尔和亚甲王”这种表达 (lugal Ki-en-gi Ki-uri-gè [Ki-uri, uri-gè, 有时只使用了 uri]) 出现在乌尔纳姆 (Ur-Nammu, 公元前 2044-2027 年) 的碑文上, 自那以后的碑文中经常提及这种表达, 虽然亚甲在撒卡利萨里时期被古提人摧毁, 而且可能自那以后一直没被重建。例如, 在里辟伊士他法典中, “苏美尔和亚甲” (Ki-en-gi Ki-uri) 在序言中出现过几次, 而汉谟拉比 (公元前 1724-1682 年) 在他的法典的序言中以古典形式和音节拼写形式提到了 “宽阔的亚甲” (A.GA.DÉ^K) 和 “苏美尔和亚甲地区” (*su-me-ri-im u ak-ka-di-im*)。

亚甲的位置尚未被确定, 人们认为巴比伦附近的几个地方 (特别是 *Tell Der*), 甚至巴比伦都有可能是亚甲。“亚甲”指的是巴比伦北部, 而苏美尔指的是巴比伦南部, 但是两地之间没有明确的分界线。

另见 BABYLON (巴比伦)。

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AGAG

ā'gag [Heb. ^agāg].

1. The name or title of an Amalekite king mentioned by Balaam (Nu. 24:7).

2. Another Amalekite king defeated by Saul but spared, along with the choicest spoil, in contravention of the divine command (1 S. 15:8f.). After rebuking Saul, Samuel himself killed Agag for all the Amalekite atrocities.

AGAGITE

ā'gag-īt [Heb. ^agāgî—'member of the house of Agag']. An opprobrious adjective applied to Haman (Est. 3:1, 10; 8:3, 5; 9:24). Jewish tradition has always credited the adversaries of the nation with membership in the house of Amalek, the hereditary foe of Israel. The LXX has *Bougaíos* in Est. 3:1 and *Makedōn* (Macedonian) in 9:24, to signify "enemy." See BOUGAEAN.

AGAIN

In the AV, "bring again" may mean "bring back," as in Gen. 24:5 (Heb. *šûb*). Cf. "carry again" in Gen. 43:12; 2 Ch. 24:11, AV (*šûb*), "turn again" (Ex. 4:7), etc.

On the expression "born again" (AV, Jn. 3:3, 7; 1 Pet. 1:3, 23) see ANEW; REGENERATION.

AGAPE

α-gā'pē [Gk. *agápē*—(1) 'love'; (2) 'love-feast']. The brotherly common meals of

AGAG 亚甲

音译: ā'gag 【希伯来语: ^agāg】。

1、巴兰提到的亚玛力王的名字或头衔 (民 24:7)。

2、表示另一位亚玛力王, 扫罗将其打败后, 将他与上好的美物都留了下来, 这违反了神的旨意 (撒上 15:8-9)。撒母耳责备了扫罗, 之后将亚甲杀死以惩治亚玛力人的暴行。

AGAGITE 亚甲族

音译: ā'gag-īt 【希伯来语: ^agāgî——“属于亚甲”】。一个用在哈曼身上的贬义形容词 (斯 3:1, 10; 8:3, 5; 9:24)。按照犹太人的传统, 亚玛力人始终被认为是犹太人的仇敌, 是以色列的世仇。《七十士译本》在《以斯帖记》3:1 中译为 "*Bougaíos*", 在《以斯帖记》9:24 中译为 "*Makedōn*" (马其顿人), 表示 "敌人" 的意思。见 BOUGAEAN (波加伊族)。

AGAIN 再、又、重

在《钦定版圣经》中, "bring again" 可以表示 "带回" 的含义, 如《创世记》24:5 (希伯来语: *šûb*)。参: 《钦定版圣经》《创世记》43:12 中的 "carry again" ("归还"); 《历代志下》24:11 (*šûb*), "turn again" ("与……一样") (出 4:7) 等。

关于 "born again" ("重生") (《钦定版圣经》, 约 3:3, 7; 彼前 1:3, 23) 见 ANEW ("重生"); REGENERATION ("重生")。

AGAPE 爱席、爱筵、爱宴

音译: α-gā'pē 【希腊语: *agápē*——(1) "爱"; (2) "爱席"】。早

the early Church.

I. In the NT.—Although the word *agape* was used constantly in the sense of love-feast in the postcanonical literature from the time of Ignatius onward, it is found in the NT only in Jude 12 (AV “feasts of charity”; RSV, NEB, “love-feasts”), and in 2 Pet. 2:13 according to a very doubtful reading (cf. AV “deceivings”; NEB “deceptions”; RSV “dissipation”). For the existence of the Christian common meal, however, we have abundant NT evidence.

The “breaking of bread” practiced by the primitive community in Jerusalem according to Acts 2:42, 46 must certainly be interpreted in the light of Pauline usage (1 Cor. 10:16; 11:24) as referring to the ceremonial act of the Lord’s Supper. But the added clause in v. 46, “they took their food with gladness and singleness of heart,” implies that a social meal was connected in some way with this ceremonial act. Paul’s references to the abuses that had sprung up in the Corinthian church at the meetings for the observance of the Lord’s Supper (1 Cor. 11:20–22, 33f.) make it evident that in Corinth as in Jerusalem the celebration of the rite was associated with participation in a meal of a more general character. And in one of the “we” sections of Acts (20:11) where Luke is giving personal testimony as to the manner in which the Lord’s Supper was observed by Paul in a church of his own founding, we find the breaking of bread associated with and yet

期教会弟兄共享的聚餐。

I. 在《旧约》中。尽管自伊格那丢时期开始正典之后的文献中经常用“*agape*”这个词表示“爱宴”，但是，按照一个非常值得怀疑的理解，在《新约》中，只有《犹大书》1:12（《钦定版圣经》译为“feasts of charity”[“爱席”]；《修订标准译本》和《新英文译本》译为“love-feasts”[“爱筵”]）和《彼得后书》2:13中提到了这个名词（参：《钦定版圣经》译为“deceivings”[“诡诈”]；《新英文译本》译为“deceptions”[“诡诈”]；《修订标准译本》译为“dissipation”[“浪费”]）。然而，在《新约》中，我们有大量关于基督徒共享聚餐的证据。

根据《使徒行传》2:42, 46中的记载，应当按照保罗的用法（林前10:16; 11:24），将“掰饼”理解成主的晚餐中的一种仪式。但是在《使徒行传》2:46中增加了一个子句“他们存着欢喜诚实的心用饭”，这表明社交晚餐与掰饼仪式存在一定的联系。保罗提到哥林多教会在主的晚餐仪式上胡作非为（林前11:20-22, 33-34），这显然表明，在哥林多和耶路撒冷，庆祝这种仪式与参加更为普通的筵席有关。路加在《使徒行传》的一个“我们”的段落中（徒20:11）亲自见证了保罗在他建立的教会中守主的晚餐的方式，我们发现掰饼与吃东西有关，但是两者又有区别，因此，我们自然地推断出在特罗亚、耶路撒冷和哥林多地区，基督徒在一周聚会的第一天习惯于聚餐。《犹大书》1:12中使用的“爱宴”或爱席一词最早出现在公元2世纪，但是，后来这个词经常用作表示教会内聚餐的术语，从而证明《犹大书》准确地使用了这个词的含义。

distinguished from an eating of food, in a manner which makes it natural to conclude that in Troas, as in Jerusalem and Corinth, Christians when they met together on the first day of the week were accustomed to partake of a common meal. That the word *agape* or love-feast used in Jude 12 is found early in the 2nd cent., and often afterward, as a technical expression for the religious common meals of the Church puts the meaning of Jude's reference beyond doubt.

II. Origin.—In the Jerusalem community, the common meal appears to have sprung out of the *koinōnia* or communion that characterized the first days of the Christian Church (cf. Acts 1:14; 2:1; etc.). The religious meals familiar to Jews—the Passover being the great type—would make it natural in Jerusalem to give expression to the sense of brotherhood by means of table fellowship; and the community of goods practiced by the infant Church (2:44; 4:32) would readily take the particular form of a common table at which the wants of the poor were supplied out of the abundance of the rich (6:1ff.). The presence of the *agape* in the Greek church of Corinth was no doubt due to the initiative of Paul, who would hand on the observances associated with the Lord's Supper just as he had received them from the earlier disciples; but participation in a social meal would commend itself very easily to men familiar with the common meals that formed a regular part of the procedure at meetings of those religious clubs and associations which were so numerous at that time throughout the Greco-Roman

II. 起源。在耶路撒冷会众中，共同聚餐源于早期基督教教会的相交或团契（参：徒 1:14；2:1；等）。犹太人熟知这些宗教聚餐——逾越节就是最典型的例子——这种宗教聚餐使耶路撒冷的犹太基督徒通过在餐桌上团契来表达弟兄情谊；而教会初期的凡物公用（徒 2:44；4:32）往往采取共同聚餐的特殊共享形式，富人在聚餐时供给穷人（徒 6:1 起）。毋庸置疑，由于保罗的提议，哥林多的希腊教会出现了爱席，保罗将他从早期使徒那里继承的关于主的晚餐的仪式传承了下去；熟悉共同聚餐的人更愿意参加社交筵席，在当时的整个希腊罗马世界，聚餐是众多宗教团体聚会时定期举行的一个仪式。

world.

III. Relation to the Eucharist.-In the opinion of the great majority of scholars the agape was a meal at which not only bread and wine but all kinds of viands were used, a meal which had the double purpose of satisfying hunger and thirst and giving expression to the sense of Christian brotherhood. At the end of this feast, bread and wine were taken according to the Lord's command, and after thanksgiving to God were eaten and drunk in remembrance of Christ and as a special means of communion with the Lord Himself and through Him with one another. The agape was thus related to the eucharist as Christ's last Passover to the Christian rite which He grafted upon it. It preceded and led up to the eucharist, and was quite distinct from it.

In opposition to this view it has been strongly urged by some modern critical scholars that in the apostolic age the Lord's supper was not distinguished from the agape, but that the agape itself from beginning to end was the Lord's Supper which was held in memory of Jesus. It seems fatal to such an idea, however, that while Paul makes it quite evident that bread and wine were the only elements of the memorial rite instituted by Jesus (1 Cor. 11:23-29), the abuses which had come to prevail at the social gatherings of the Corinthian church would have been impossible in the case of a meal consisting only of bread and wine (cf. vv. 21, 33f.). Moreover, unless the eucharist in the apostolic age had been discriminated from the common meal, it would be difficult to explain how at a later period the two could be found

III. 与圣餐的关系。大多数学者认为爱席不只有饼和酒，而且有各种食物，爱席不仅解决饥饿和口渴的问题，而且基督徒借此表达了他们之间的弟兄情谊。基督徒在宴会结束时按照主的命令领取饼和葡萄酒，并在感谢完上帝后，吃饼喝酒来纪念耶稣，他们以这种特殊的方式与主相交，并藉着基督与其他的弟兄相交。因此，爱席与圣餐有关，正如基督的最后一个逾越节也与这种基督教仪式有关，因为基督将它们连接在了一起。爱席早于圣餐，并逐渐过渡到圣餐，但两者相差悬殊。

一些现代批判学者坚决反对这种观点，他们认为在使徒时期主的晚餐与爱席没有区别，不过，爱席自始至终都是主的晚餐，是为纪念耶稣而举办的。然而，保罗明确指出耶稣创立的纪念仪式中只有饼和酒（林前 11:23-29），如果一场筵席只有饼和酒，哥林多教会就不可能常常在社交聚会时胡作非为（参：林前 11:21, 33-34）。此外，除非在使徒时期圣餐与爱席就已经分开，否则很难理解为何后来两者相差如此悬殊。

diverging from each other so completely.

IV. Separation from the Eucharist.-In the *Didache* (ca. A.D. 100) there is no sign as yet of any separation. The direction that the second eucharistic prayer should be offered “after being filled” (10:1) appears to imply that a regular meal had immediately preceded the observance of the sacrament. In the Ignatian epistles (ca. A.D. 110) the Lord’s Supper and the agape are still found in combination (Smyrn. 8:2). It has sometimes been assumed that Pliny’s letter to Trajan (ca. A.D. 112) proves that the separation had already taken place, for he speaks of two meetings of the Christians in Bithynia, one before the dawn at which they bound themselves by a “sacramentum” or oath to do no kind of crime, and another at a later hour when they partook of food of an ordinary and harmless character (*Ep. x.96*). But as the word “sacramentum” cannot be taken here as necessarily or even probably referring to the Lord’s Supper, the evidence of this passage is of little weight.

When we come to Justin Martyr (ca. A.D. 150) we find that in his account of church worship he does not mention the agape at all, but speaks of the eucharist as following a service which consisted of the reading of Scripture, prayers, and exhortation (*Apol. i.67*); so by his time the separation must have taken place. Tertullian (ca. A.D. 200) testifies to the continued existence of the agape (*Apol. 39*), but shows clearly that in the church of the West the eucharist was no longer associated with it (*De Corona 3*). In the East the connection

IV. 从圣餐中分离。在《十二使徒遗训》中（约公元 100 年）看不出爱席与圣餐分离的迹象。《十二使徒遗训》10:1 中提到，要在“吃饱后”献上第二次圣餐祷告，这个命令似乎暗示出在守圣餐前不久存在着定期聚餐的习俗。在《伊格那丢书信》（约公元 110 年）中，主的晚餐和爱席仍然结合在一起（Smyrn. 8:2）。人们有时认为普林尼给图拉真的书信（约公元 112 年）证明爱席与主的晚餐已经分开。因为他提到基督徒两次在庇推尼聚会，一次在黎明之前，他们在筵席中用“圣餐”或誓言约束自己不可犯罪，另一次是在黎明之后一小时，他们享用无害的普通食物（*Ep. x.96*）。但是这里的“圣餐”不一定甚至不可能表示主的晚餐，因此这段描述提供了不太充分的证据。

我们发现殉道者游斯丁（约公元 150 年）并没有提及爱席，却提到了圣餐，以及包括读经、祷告和讲道在内的餐后侍奉（*Apol. i.67*）；所以到了游斯丁时期，爱席已经从圣餐中分离出来。特士良（约公元 200 年）证明爱席一直存在（*Apol. 39*），而且他明确指出，在西部教会圣餐与爱席已经毫无关联（*De Corona 3*）。在东方教会中，爱席似乎在更长的时间内与圣餐结合在一起，但是不久以后，东方教会普遍将两者区分开来；虽然在很长时间内爱席始终是教会内的社交集会，但是它渐渐消失或成了仅为穷人

appears to have been longer maintained, but by and by the severance became universal; and though the agape continued for long to maintain itself as a social function of the Church, it gradually passed out of existence or was preserved only as a feast of charity for the poor. 举办的慈善筵席。

Various influences appear to have cooperated in this direction. Trajan's enforcement of the old law against clubs may have had something to do with it (cf. Pliny, *loc. cit.*), but a stronger influence probably came from the rise of a popular suspicion that the evening meals of the Church were scenes of licentious revelry and even of crime. The actual abuses which already are attested in the apostolic age (1 Cor. 11:20ff.; Jude 12), and which would tend to multiply as the Church grew in numbers and came into closer contact with the heathen world, might suggest the advisability of separating the two observances.

The strongest influence of all, however, would come from the growth of the ceremonial and sacerdotal spirit by which Christ's simple institution was slowly turned into a mysterious priestly sacrifice. To Christ Himself it had seemed natural and fitting to institute the supper at the close of a social meal. But when this memorial supper had been transformed into a repetition of the sacrifice of Calvary by the action of the ministering priest, the ascetic idea became natural that the eucharist ought to be received fasting, and that it would be sacrilegious to link it on to the observances of an ordinary social meal.

各种影响一起作用在这种趋势上。图拉真可能因此实施了针对社团的旧法律（参：Pliny，出处同上），然而，人们开始普遍怀疑教会的晚餐是放纵狂欢的场合，甚至是犯罪的场合，这可能造成了更为强烈的影响。实际上，已经证实使徒时代存在在筵席上胡作非为的行为（林前 11:20 起，犹 1:12），随着教会成员逐渐增多，以及教会与异教世界的接触日益密切，筵席上胡作非为的现象越来越严重，这一现实可能表明将两种仪式分开是很明智的。

然而，最重要的影响可能来自于仪式感和祭司制度的发展，基督的简单习俗因此慢慢变成了神秘的祭司献祭仪式。对耶稣基督来说，社交筵席结束时开始晚餐是自然合宜的。但是，当这种纪念晚餐因侍奉祭司的行为变成了耶稣受难的一种重复，禁欲思想自然认为禁食者应当接受圣餐，将圣餐与普通社交筵席中的仪式联系在一起是亵渎神的。

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AGAR

ā'gār (Gal. 4:24f, AV). See HAGAR.

AGAR 夏甲

音译: ā'gār (《钦定版圣经》, 加 4:24-25)。见 HAGAR (夏甲)。

AGARENES

ag-ə-rēnz' (Bar. 3:23, AV). See HAGAR.

AGARENES 夏甲人

音译: ag-ə-rēnz' (《钦定版圣经》, 巴 3:23)。见 HAGAR (夏甲)。

AGATE

See STONES, PRECIOUS.

AGATE 玛瑙

见 STONES, PRECIOUS (宝石)。

AGE

[Heb. 'ólām; Gk. aiōn]. Indefinitely long duration, whether backward in time, forward in time, or both.

AGE 更古

【希伯来语: 'ólām; 希腊语: aiōn】。之前、之后或前后无限长的时间。

1. God is God “from age to age” (Ps. 90:2, Heb. *mē'ólām 'ad 'ólām*; LXX, Gk. *apó tou aiōnos hēōs tou aiōnos*), i.e., everlasting in both directions. His existence had no beginning and will have no end. The idea of eternality can be emphasized by the use of the plural *'ólāmîm* or *aiōnes*, or by compound expressions such as *l'ólām wā'ed* (e.g., Ex. 15:18, Heb. *'ed ['ad]* being a synonym of *'ólām*), “for ever and ever.” In the NT Gk. *eis tón aiōna* (lit. “to the age,” but which itself can mean “forever” in appropriate contexts, such as Jn. 6:51) can be made more emphatic by the use of such forms as *eis tous aiōnas* (lit. “to the ages,” e.g., Rom. 1:25), *eis pántas tous aiōnas* (lit. “to all the ages,” Jude 25), *eis tous aiōnas tón*

1、上帝是“从更古到永远”的神(诗 90:2, 希伯来语: *mē'ólām 'ad 'ólām*; 《七十士译本》, 希腊语: *apó tou aiōnos hēōs tou aiōnos*), 即, 前后无限的时间。上帝是自有永有的。通过使用 *'ólāmîm* 或 *aiōnes* 的复数形式, 或用复合词 *l'ólām wā'ed* (如, 出 15:18, 希伯来语: *'ed ['ad]*, *'ólām* 的同义词) 强调了永恒的概念, “永永远远”。在《新约》中, 希腊语 *eis tón aiōna* (字面意思是“更古”, 但是在适当的语境中 [如, 约 6:51] 表示“永远”) 因使用了以下几种形式, 所以可以表达更加明确的含义, 这几种形式分别是 *eis pántas tous aiōnas* (字面意思是“万古” 犹 1:25)、*eis tous aiōnas tón aiōnōn* (字面意思是“永永远远”, 如: 加 1:5) 或 *eis pásas tás geneás tou aiōnos tón aiōnōn*

aiōnōn (lit. “to the ages of the ages,” e.g., Gal. 1:5), or even *eis pásas tás geneás tou aiōnos tōn aiōnōn* (lit. “to all the generations of the age of the ages,” Eph. 3:21). God is “the king of the ages” (1 Tim. 1:17; Rev. 15:3), i.e., the eternal King.

The context alone can determine whether such expressions have the connotation of absolute eternity or simply of very long duration. The hills are “everlasting” (Heb. *gib’ôl’ôlām*, lit. “hills of age,” Dt. 33:15; Hab. 3:6), and Mt. Zion “abideth for ever” (Heb. *l’ôlām*, Ps. 125:1); but these had a beginning and will have an end. God was there before them and will continue after them (Ps. 90:2; 102:25–27). The city gates of Jerusalem are apostrophized as “everlasting doors” or rather “ancient doors” in Ps. 24:7, 9 (*pithê’ôlām* cf. RV mg.). The “ancient high places” of Ezk. 36:2 are *bāmôl’ôlām* (lit. “high places of age”). Similarly “the years of ancient times” (Ps. 77:5[MT 6]) are literally “the years of ages” *š’nôl’ôlāmim*). In the NT the prophets are said to have prophesied *ap’ aiōnos*, which simply means “from of old” (Lk. 1:70; Acts 3:21). A remoter antiquity is denoted by *pró tōn aiōnōn*, “before the ages” (1 Cor. 2:7).

2. Toward the end of the pre-Christian era the division of the course of time into more definitely demarcated “ages” is encountered. In Zoroastrian eschatology, which exercised some influence on Jewish ideas of time in the closing centuries B.C., the world’s duration of twelve thousand years was divided into four ages of three thousand years each.

(字面意思是“世世代代”，弗 3:21)。神是“永世的君王”（提前 1:17；启 15:3），即“万世的君王”。

单依靠语境就能确定这些词组是表示绝对永恒的概念，还是仅仅表示很长的时间。山岭是永恒的（希伯来语：*gib’ôl’ôlām*，字面意思是“永世之岭”，申 33:15；哈 3:6），锡安山“永不动摇”（希伯来语：*l’ôlām*，诗 125:1）；但是，山岭和锡安山都有始有终。上帝在它们之前就已存在，在它们灭没之后仍然长存（诗 90:2；102:25-27）。在《诗篇》24:7, 9 中，耶路撒冷的众城门被称为“永久的门户”，或者被称为“古老的门户”（*pithê’ôlām*，参《修订译本》旁注）。《以西结书》36:2 中“永久的山冈”是 *bāmôl’ôlām*（字面意思是“悠久的山冈”）。类似的用法还有“上古之年”（诗 77:5[《马所拉文本》6]字面意思是“久远的年代”，*š’nôl’ôlāmim*）。在《新约》中，先知从创世以来就说预言，*ap’ aiōnos* 仅表示“自古以来”（路 1:70；徒 3:21）。*pró tōn aiōnōn* 表示遥远的年代，“万古以前”（林前 2:7）。

2、基督诞生以前的年代即将结束时，出现了更明确的时间分界线——“时代”。琐罗亚斯德的末世论在公元前世纪末对犹太人的时间观念产生了一定的影响，他们将 12,000 年的宇宙时长分为四个世代，每个世代 3,000 年。在《以斯拉二书》6:7 起（接近公元一世纪末），以撒（或以扫）代表着一个世代的结束；今世从约伯到最后的

In 2 Esd. 6:7ff. (toward the end of the 1st cent. A.D.) one age is said to have come to an end with Isaac (or Esau); the present age runs from Jacob to the last judgment; the resurrection age follows. The last four hundred years of the present age are the days of the Messiah; at the end of them he dies, together with all mankind, and primeval silence pervades the world for seven days; then comes the resurrection.

The Qumrân community (*ca.* 130 B.C.–A.D. 70) believed itself to be living in the closing phase of the “epoch of Belial”; a new age, marked by the fulfillment of all that the prophets had foretold, would be inaugurated by the appearance of the prophet of Dt. 18:15ff. together with “the Messiahs of Aaron and Israel.”

The distinction between the present age and the age to come is commonly made in the NT, but with a peculiarly Christian modification. The present age is evil (Gal. 1:4); in the age to come, which follows the resurrection and judgment, righteousness will reign (cf. 2 Pet. 3:13). Jesus differentiates between the conditions of life experienced now by “the sons of this age” (cf. Lk. 16:8), who “marry and are given in marriage,” and those proper to such as “are accounted worthy to attain to that age, and the resurrection from the dead,” in which marriage is unknown (Lk. 20:34–36). He speaks of “an eternal sin,” which is never forgiven—“neither in this age, nor in that which is to come” (Mk. 3:29; Mt. 12:32). He tells His disciples that those who make sacrifices for His sake here and now will even in this life receive a recompense, “and in the age to come

审判；然后是复活的世代。今世的最后四百年就是弥赛亚的时代；在这个世代末祂与人类一同死去，并且世界要沉寂 7 天；然后来到复活的世代。

昆兰社团（约公元前 130 年至公元 70 年）认为他们生活在“彼列时代”末期；《申命记》18:15 起中的先知以及“亚伦和以色列的弥赛亚”的降临揭开了新时代的序幕，先知们预言的完全应验是新时代的标志。

《新约》通常对今世和来世作了区分，但专门按照基督教义进行了修正。现在是罪恶的时代（加 1:4）；复活和审判之后是将来的时代，那时将有义居在其中（参：彼后 3:13）。耶稣区分了“有嫁有娶的这世界的人”的当下生活状况（参：路 16:8）与那些不嫁也不娶的“配得那世界和从死里复活的人”的生活状况（路 20:34–36）。祂提到“永远的罪”不得赦免——“今世来世”都不得赦免（可 3:29；太 12:32）。耶稣告诉祂的门徒那些因祂的缘故牺牲的人甚至在今世都会得奖赏，“在来世必得永生”（可 10:30 平行经文）。而“永生”（*zōē aiōnios*）从词源学上讲可能仅仅表示无限的生命或永恒的生命，《新约》中的“永生”似乎表示更为具体的“来世的生命”，即复活的生命。

eternal life” (Mk. 10:30 par.). While “eternal life” (*zōē aiōnios*) etymologically might mean simply life of indefinite or perpetual duration, it appears from its NT usage to mean more precisely “the life of the age to come,” i.e., resurrection life.

In the Epistles the “present evil age” (Gal. 1:4) is dominated by “the god of this age,” who blinds the minds of unbelievers (2 Cor. 4:4). The “rulers of this age” (1 Cor. 2:6, 8) are the *archontes*, the principalities and powers, who through ignorance of God’s hidden wisdom plotted the crucifixion of “the Lord of glory” and thus encompassed their own downfall (cf. Col. 2:15). From them “the wisdom of this age” derives its character (1 Cor. 2:6; cf. 3:18; 1:20). The riches of this age are perishable and transient (1 Tim. 6:17); it was through love for “this present age” that Demas forsook the company of Paul (2 Tim. 4:10). Believers are urged not to be “conformed to this age” (Rom. 12:2) but to live sober, righteous, and godly lives in “this present age” (Tit. 2:12). To do this means resisting the prevalent trend, but such resistance is possible for them because they have already come to experience “the powers of the age to come” (He. 6:5).

Here is the distinctive feature in NT teaching about the two ages. The age to come is the age of the kingdom of God. The kingdom of God has already arrived with the ministry of Jesus and has taken the field against the power of evil (Lk. 11:20; Mt. 12:28); yet Jesus bids His disciples pray for its arrival (Lk. 11:2; Mt. 6:10). In other words, through

在使徒书信中“这世界的神”主宰着“这罪恶的世代”（加 1:4），并弄瞎了不信之人的心眼（林后 4:4）。*Archontes* 表示这“世上有权的”（林前 2:6, 8），即“一切执政的掌权的”，他们因不知上帝隐藏的智慧而将“荣耀的主”钉在了十字架上，并因此致使他们自己走向灭亡（参：西 2:15）。“这世上的智慧”的特质源于这些权势之人（林前 2:6；参：林前 3:18；1:20）。今世的富足终将消失并且很短暂（提前 6:17）；底马正是因为贪爱“现今的世界”才放弃与保罗同行（提后 4:10）。保罗劝告信徒不要“效法这个世界”（罗 12:2），而是要“在今世”自守、公义、敬虔度日（多 2:12）。这就意味着要抵抗住恶世的诱惑，而他们能够抵挡住诱惑，因为他们是觉悟“来世全能的人”（来 6:5）。

这里列出了《新约》教义中两个时代的区别性特征。来世就是神国的世代。神的国已经同耶稣基督一起临到世界，并且已经战胜了魔鬼的权柄（路 11:20；太 12:28）；然而，耶稣吩咐祂的门徒为天国的降临祷告（路 11:2；太 6:10）。换句话说，来世已经藉着耶稣传道闯入今世；死人已经听见圣子的声音，并且已经复活（约

the ministry of Jesus the age to come has broken into the present age; the dead already hear the voice of the Son of God and live (Jn. 5:25); the judgment has already taken place (Jn. 3:18; 12:31); believers in Jesus receive here and now eternal life—the life of the age to come (Jn. 3:36). As participants with Christ in His death, burial, resurrection, and exaltation (Rom. 6:3ff.; Col. 2:12, 20; 3:1; Eph. 2:5f.), they belong spiritually to that age while they continue to live temporally in this age. Hence the tension to which they are constantly subject during the overlapping period between the times—the “last days” or “last hour,” as this period is called in the NT. This period, in which the age to come has arrived while the present age has not yet passed away, stretches from the first advent of Christ to His parousia.

The present age will pass away finally at the *synteleia tou aiōnos* (“the consummation of the age”)—a phrase peculiar to Matthew. Then the last judgment (Mt. 13:39f., 49) and the parousia of Christ (Mt. 24:3) take place; until then the risen Christ promises His presence to His disciples on earth (Mt. 28:20). A similar phrase, *synteleia tōn aiōnōn* (“consummation of the ages”), appears in He. 9:26, where, however, it denotes the first inbreaking of the coming age into the present age: Christ was manifested “once at the end of the ages ... to put away sin.” So too Paul in 1 Cor. 10:11 speaks of himself and his readers as those on whom the “ends of the ages” (*télē tōn aiōnōn*) have come. These expressions point to the appearance of Christ as the turning point of world history (cf. Gal. 4:4).

5:25)；审判已经开始（约 3:18；12:31）；信耶稣的人进入神国，得永生——来世的永生（约 3:36）。因为他们与耶稣一同受死、一同埋葬、一同复活并且一同升天（罗 6:3 起；西 2:12, 20；3:1；弗 2:5-6），所以他们在灵里已经属于天国，但是他们仍要暂居于这个世代。因此他们仍要面临两个时代交替时期的压力——《新约》中称这段时期为“最后的日子”或“最后的时候”。来世在这一时期已经来临，而今世尚未结束，这一时期从基督降临一直延续至基督复临。

今世将在“这世代的末了”（*synteleia tou aiōnos*）结束——只有《马太福音》中使用了这个短语。之后便是最后的审判（太 13:39-40, 49）和基督再临（太 24:3）；耶稣基督应许祂的门徒祂会在那时在地上向他们显现（太 28:20）。《希伯来书》9:26 中使用了类似的短语 *synteleia tōn aiōnōn*（“末世”），这个短语表示的是今世进入来世的开始阶段：耶稣基督在“末世显现一次……好除掉罪”。保罗在《哥林多前书》10:11 中提到了处在“末世”（*télē tōn aiōnōn*）的自己和他的读者。这些词语表明基督降临是世界历史的转折点（参：加 4:4）。

3. Occasionally *aiōn*, in the singular or plural, is used of the created world, as in He. 1:2; 11:3 (pl. in both places). There are antecedents for this use in the LXX, e.g., Ex. 15:18, where the Lord is described as “reigning over the world for ever and ever” (*basileuōn tōn aiōna*; cf. Wisd. 13:9; 14:6; 18:4; etc.).

4. The Gnostic use of *aiōnes* to denote an order of spiritual beings is not found in biblical Greek. When Paul in Col. 1:26 and Eph. 3:9 speaks of the mystery of God which has been concealed “from the ages” (*apó tōn aiōnōn*), he means nothing more than that it has been concealed from the beginning of time until its present revelation.

Bibliography.—J. Barr, *Biblical Words for Time* (1962); O. Cullmann, *Christ and Time* (Eng. tr. 1951); G. Dalman, *Words of Jesus* (Eng. tr. 1902); G. W. H. Lampe, *Patristic Greek Lexicon* (1961), s.v. αἰών; J. Marsh, *Fulness of Time* (1952); C. von Orelli, *Die hebräischen Synonyma der Zeit und Ewigkeit* (1871); TDNT, I, s.v. αἰών (Sasse); N. H. Snaith, “Time in the OT,” in F. F. Bruce, ed., *Promise and Fulfilment: Studies Presented to S. H. Hooke* (1964).

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AGED

See OLD AGE.

AGEE

ā'gē [Heb. 'āgē]. A Hararite, father of Shammah, one of David's three heroes (2 S. 23:11). The MT here is supported by 4QSam^a, making suggested emendations unwarranted.

3、有时用 *aiōn* 的单数或复数形式表示被造的世界，如在《希伯来书》1:2; 11:3（这两处都使用了这个词的复数形式）中。《七十士译本》中有这种用法的先例，如《出埃及记》15:18 中说，耶和华“必作王，直到永永远远”（*basileuōn tōn aiōna*；参：智 13:9; 14:6; 18:4；等）。

4、诺斯底派用 *aiōnes* 表示对属灵生命的安排，而希腊语《圣经》中没有发现这种用法。当保罗在《歌罗西书》1:26 和《以弗所书》3:9 中提到“历历代”所隐藏的神的奥秘（*apó tōn aiōnōn*）时，他不过想说，这奥秘从创世开始到今世的启示一直被隐藏着。

书目——J. Barr, *Biblical Words for Time* (1962); O. Cullmann, *Christ and Time* (1951 年英译本); G. Dalman, *Words of Jesus* (1902 年英译本); G. W. H. Lampe, *Patristic Greek Lexicon* (1961), 见词条 αἰών; J. Marsh, *Fulness of Time* (1952); C. von Orelli, *Die hebräischen Synonyma der Zeit und Ewigkeit* (1871); TDNT, I, 见词条 αἰών (Sasse); N. H. Snaith, “Time in the OT,” in F. F. Bruce 编, *Promise and Fulfilment: Studies Presented to S. H. Hooke* (1964)。

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AGED 寿高、年迈

见 OLD AGE（寿高、年迈）。

AGEE 亚基

音译：ā'gē【希伯来语：'āgē'】。一个哈拉人，沙玛的父亲，大卫的三勇士之一（撒下 23:11）。《撒母耳记抄本》证实了《马所拉文本》中的写法，并驳斥了对这个词的修正。

AGGABA

ag'ə-bə (NEB 1 Esd. 5:29). See HAGABA.

AGGEUS

a-gē'əs (AV 1 Esd. 6:1; 7:3; 2 Esd. 1:40). See HAGGAI.

AGIA

ā'gē-ə [Gk. *Augia*] (1 Esd. 5:38); AV, NEB, AUGIA. The wife of Jaddus, whose sons were removed from the priesthood because their ancestors had usurped priestly functions. The name is omitted in Ezr. 2 and Neh. 7.

AGITATOR

[Gk. *kinóunta stáseis*] (Acts 24:5); AV “mover of sedition”; NEB “fomentor of discord.” Both Greek words connote disquiet: *stásis* can mean “sedition,” “riot,” or “discord,” and *kinéō* means “move” or “stir.” Thus the combination indicates considerable agitation.

TERTULLUS, an orator hired to present the high priest's case against Paul, refers to him as “a pestilent fellow,” “an agitator,” “a ringleader.” From the perspective of the established leaders in Jerusalem, Paul was a threat to the unity of Judaism and to the political status of Jews internationally. It is interesting to note that the Roman government saw the picture quite differently (cf. Acts 18:14f.; 25:18f.; 26:31).

AGGABA 哈迦巴

音译: ag'ə-bə (《新英文译本》, 拉一 5:29)。见 HAGABAH (哈迦巴)。

AGGEUS 哈该

音译: a-gē'əs (《钦定版圣经》, 拉一 6:1; 7:3; 拉二 1:40)。见 HAGGAI (哈该)。

AGIA 亚吉亚

音译: ā'gē-ə 【希腊语: *Augia*】 (拉一 5:38); 《钦定版圣经》和《新英文译本》译为 AUGIA (亚吉亚)。亚达斯的妻子, 亚达斯的子孙因为他们的祖先篡改祭司的职能而被免除祭司的职分。这个名字在《以斯拉记》2 章和《尼希米记》7 章中被删除了。

AGITATOR 煽动者、鼓动者

【希腊语: *kinóunta stáseis*】 (徒 24:5); 《钦定版圣经》译为 “mover of sedition” (“鼓动生乱的”); 《新英文译本》译为 “fomentor of discord” (“煽动纷争的”)。有两个希腊词语可以表示“使不安”的含义: *stásis* 意为“生乱”、“骚乱”或“纷争”, 而 *kinéō* 意为“鼓动”或“煽动”。因此, 这两个词结合在一起可以表示极大的骚乱。

辩士帖士罗 (见 TERTULLUS) 代表大祭司控诉保罗, 并称保罗如同“瘟疫一般”, 是“鼓动者”和“头目”。对于耶路撒冷的首领来说, 保罗对众犹太人的团结和犹太人在国际上的政治地位造成了威胁。有趣的是, 罗马政府对此有相当不同的看法 (参: 徒 18:14-15; 25:18-19; 26:31)。

AGLOW

[Gk. *zéō*] (Rom. 12:11); AV FERVENT; NEB ARDOUR. The primary meaning of the underlying Greek verb is “boil, bubble up” with an extended meaning for solids of “fiery hot.” It also, as today, functioned with a metaphorical sense, for example, “boil with rage” or “bubble with joy.” Thus in Rom. 12:11 “be aglow with the Spirit” means that one’s life should demonstrate the dynamic presence of the Holy Spirit like water boiling over a fire or metal fired to the glowing point.

See also FERVENT (Acts 18:25).

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AGONE

(1 S. 30:13, AV). An old past participle of the verb “go,” which today has the form “ago.”

AGONY

[Gk. *agōnía*; Vulg. *agonia*] (Lk. 22:44); NEB “anguish of spirit.” In the NT, the word used to describe the climax of the mysterious soul-conflict and unspeakable suffering of Our Lord in the garden at Gethsemane.

The term is derived from Gk. *agōn*, “contest,” and this in turn from *ágō*, “to drive or lead,” as in a chariot race. Its root idea is the struggle and pain of the severest athletic contest or conflict. The wrestling of the athlete has its counterpart in the wrestling of the suffering soul of

AGLOW 火热

【希腊语: *zéō*】(罗 12:11); 《钦定版圣经》译为 FERVENT (“火热”); 《新英文译本》译为 ARDOUR (“热情”)。这个希腊语动词的原意是“煮沸, 沸腾”, 后来引申出“火热”固体的含义。现今, 这个词也有了比喻义, 例如, “怒火”或“兴高采烈”。因此在《罗马书》12:11 中, “be aglow with the Spirit” (“心里火热”)意味着一个人要心如同沸腾的水或熔化的金属般火热地见证圣灵的显现。

另见 FERVENT (火热) (徒 18:25)。

词条作者: R. GUELICH

AGONE 以前

(《钦定版圣经》, 撒上 30:13)。动词 “go” (“走”) 的过时过去分词, 现在拼写形式为 “ago” (“从前的、过去的”)。

AGONY 极其伤痛

【希腊语: *agōnía*; 《武加大译本》*agonia*】(路 22:44); 《新英文译本》译为 “anguish of spirit” (“痛苦”)。在《新约》中, 这个词用来表示主耶稣在客西马尼园中难以言明的心理冲突和无法形容的痛苦的顶点。

这个词源于希腊语 *agōn*, 意为“竞赛”, 而 *agōn* 源于 *ágō*, 意为“驱动或驾驶”, 如在战车竞赛中“驾驶战车”。这个词的词根表示残酷田径比赛或竞赛中的挣扎和痛苦。救主耶稣在园中内心的痛苦挣扎如同运动员摔跤一般。在挣扎的开始, 耶稣说祂心

the Savior in the garden. At the beginning of this struggle He speaks of His soul being exceedingly sorrowful even unto death, and this tumult of emotion culminated in the agony. All that can be suggested by the exhausting struggles and sufferings of charioteers, runners, wrestlers, and gladiators, in Grecian and Roman amphitheaters, is summed up in the pain and death-struggle of this solitary word “agony.” The word was rendered by Wyclif (1382) “maad in agonye”; Tyndale (1534) and following translators use “an agony.”

The record of Jesus’ suffering in Gethsemane, in the Synoptic Gospels (Mt. 26:36–46; Mk. 14:32–42; Lk. 22:39–46; and also in He. 5:7f.) indicates that it was threefold:

(1) *Physical*. The agony of His soul wrought its pain on His body, until “his sweat became as it were great drops of blood falling down upon the ground” (Lk. 22:44). He offered His prayers and supplications “with strong crying and tears” (He. 5:7). The intensity of His struggle so distressed and weakened Him that Luke says “there appeared unto him an angel from heaven, strengthening him.” The threefold record of the evangelists conveys the idea of the most intense physical pain.

(2) *Mental*. The crisis of Jesus’ career as Messiah and Redeemer came in Gethsemane. The moral issue of His atoning work was intelligently and voluntarily met here. The Gospels exhaust language in attempting to portray the stress and struggle of this conflict. “My soul is exceeding sorrowful even

里甚是忧伤，甚至悲伤得要死，这种躁动的情绪最终变成了极度的伤痛。仅用“agony”（“极度的伤痛”）一词就可以表示希腊和罗马竞技场中战车的御者、运动员、摔跤手和角斗士的筋疲力竭的挣扎和痛苦。威克里夫（Wyclif）（1382）将这个词译为“maad in agonye”（“极其痛苦”）；丁道尔（Tyndale）（1534）和后来的译者译为“an agony”（“极度痛苦”）。

对观福音书中对耶稣在客西马尼的痛苦记载（太 26:36-46；可 14:32-42；路 22:39-46；还有来 5:7-8）表明这种痛苦有三个方面：

（1）身体的痛苦。耶稣心灵的痛苦导致了祂身体上的痛苦，直到“汗珠如大血点，滴在地上”（路 22:44）。祂“大声哀哭和流泪”祷告和祈求（来 5:7）。痛苦和挣扎如此强烈以至于祂变得软弱，因此路加说：“有一位天使从天上显现，加添祂的力量”。福音传道者的三重记载表明耶稣在身体上忍受了极大的痛苦。

（2）精神上的痛苦。耶稣作为弥赛亚和救世主的工作在客西马尼遇到了危机。这里主动且智慧地解决了基督救赎工作的道德问题。福音书用尽一切词汇来描述这种冲突的紧张和挣扎。“我心里甚是忧伤，几乎要死”。“因着心里甚是忧伤，耶稣祷告更加诚恳，祂说道：父啊，倘若可行，求

unto death.” “Being in an agony he prayed more earnestly, saying, Father, if it be possible, let this cup pass away from me.” The mental clearness of Christ’s vision of humanity’s moral guilt, and the energy of will necessary to meet the issue and take “this cup” of being the world’s sin-bearer, indicate the awful sorrow and anguish of His supernatural conflict.

It is divinely significant that the word *agōnía* appears but once in all the NT. This solitary word records a solitary experience. Only One ever compassed the whole range of the world’s sorrow and pain, anguish and agony. The shame of criminal arrest in the garden and of subsequent condemnation and death as a malefactor had to His innocent soul the horror of humanity’s entire and ageless guilt. The mental and moral anguish of Jesus in Gethsemane interprets the meaning of Paul’s description of the atonement, “Him who knew no sin he made to be sin on our behalf” (2 Cor. 5:21).

(3) *Spiritual*. The agony of Jesus was supremely within the realm of His spirit. The effect of sin in separating the human soul from God was fathomed by the suffering Savior in the fathomless mystery of His supernatural sorrow. Undoubtedly the anguish of Gethsemane surpassed the physical torture of Calvary. The whole conflict was wrought out here. Jesus’ filial spirit, under the burden of the world’s guilt, felt isolated from the Father. This awful, momentary seclusion from His Father’s face constituted the “cup” which He prayed might pass from Him, and the “agony” of soul, experienced again on the cross, when He

你叫这杯离开我”。耶稣内心非常清楚人的道德罪行，而且解决这个问题和拿去世上罪人的“杯子”必然需要意志力，这表明耶稣在不可思议的冲突中忍受了极大的悲伤和痛苦。

尤为值得注意的是，*agōnía* 这个词在《新约》全书中只出现了一次。这个独立的词记录了一段孤独的经历。只有一人体验了世间一切的悲苦。耶稣被以罪犯的身份逮捕、定罪和处死，无辜的耶稣因这种羞辱而为人类全部、永恒的罪恶感到震惊。耶稣在客西马尼经历的精神和道德上的痛苦解释了保罗笔下赎罪的含义“神使无罪的，替我们成为罪”（林后 5:21）。

(3) 心灵上的痛苦。耶稣所承受的痛苦已经达到了祂的精神极限。救主耶稣在极度悲苦的无尽奥秘中洞悉了将人类灵魂与上帝分隔开的罪的果效。毋庸置疑，耶稣在客西马尼所受的痛苦超过了祂在十字架上所受的肉体之痛。所有的矛盾冲突在这里宣泄出来。圣子耶稣背负了这世界的罪，因此感到与天父隔绝了。这短暂而又可怕的与父隔绝被认为是耶稣祷告并恳求天父撤去的“苦杯”和心灵的“剧痛”，耶稣在十字架上再次感到“极其伤痛”，那时祂感觉父抛弃了祂。

felt that God had forsaken Him.

No theory of the atonement can do justice to the threefold anguish of Jesus in Gethsemane and on Calvary, or to the entire trend of Scripture, that does not include the substitutionary element in His voluntary sacrifice, as stated by the prophet: “The Lord hath laid on him the iniquity of us all” (Isa. 53:6), and by His apostles: “who was delivered up for our trespasses” (Rom. 4:25), “who his own self bare our sins” (1 Pet. 2:24).

The authenticity of Lk. 22:43f. lacks full certainty inasmuch as some important ancient authorities omit it (e.g., p^{75} κ^a A B T W, Boh., Sah., Syr.^s, Marcion, Clement, Origen).

In the OT, the RSV uses “agony” to translate Heb. *tah^alu’im* (2 Ch. 21:19, AV “diseases”), *hebel* (Isa. 13:8, AV “sorrows”), and *hul* (Ezk. 30:16, AV “pain”).

The AV has “agony” in 2 Macc. 3:14, 16, 21 for Gk. *agōnia* and *agōniōō*, where the RSV has “distress” and “anguish,” and the NEB has “distress,” “anguish,” and “agony.”

任何赎罪理论都无法公正地评价耶稣在客西马尼和十字架上所经历的重痛苦，或者说，都无法公正地评价《圣经》的完整脉络，这些赎罪理论都没有将代为赎罪归入耶稣的自愿献祭中，正如先知所说：“耶和華使我們眾人的罪孽都歸在祂身上”（賽 53:6），也如使徒所說：“耶穌被交給人，是為了我們的過犯”（羅 4:25），“親身擔當了我們的罪”（彼前 2:24）。

《路加福音》22:43-44 的真实性不足，因为一些重要的古代权威作家和抄本删除了这两节经文（如， p^{75} κ^a 《亚历山太抄本》《梵蒂冈抄本》《博尔亚纳斯抄本》《费瑞抄本》，《波海利语译本》，《沙希地语译本》，《叙利亚与译本》，马吉安，革利免，俄利根）。

在《旧约》中，《修订标准译本》用“agony”（“痛苦”）翻译希伯来语 *tah^alu’im*（代下 21:19，《钦定版圣经》译为“diseases”[“病重”]），*hebel*（赛 13:8，《钦定版圣经》译为“sorrows”[“愁苦”]）和 *hul*（结 30:16，《钦定版圣经》译为“pain”[“痛苦”]）。

《钦定版圣经》在《马加比二书》3:14, 16, 21 中用“agony”（“痛苦”）翻译希腊语 *agōnia* 和 *agōniōō*，《修订标准译本》中用“distress”（“悲痛”）和“anguish”（“愁苦”）来翻译这两个词；而《新英文译本》译为“distress”（“悲痛”）、“anguish”（“愁苦”）和“agony”（“痛苦”）。

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AGRAPHA

ag'rə-fə [Gk. *ágrapha*—‘unwritten (things)’. Sayings of Jesus not found in the authentic text of the canonical Gospels.

- I. History of Research
- II. Sources
 - A. The NT
 - B. Variant Readings of the NT
 - C. Apocryphal Gospels
 - D. Church Fathers
 - E. Jewish Sources
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 - A. From Variant Readings
 - B. From Church Fathers
 - C. From the Papyri
 - D. From the Apocryphal Gospels and Acts
- V. Other Agrapha
- VI. Significance

I. History of Research.—The first comprehensive study of the agrapha was by Alfred Resch in his monumental *Agrapha*. Resch collected 361 agrapha, and believed that some of these were fragments of an “original gospel.” His work was criticized by J. H. Ropes in *Die Sprüche Jesu*. The latter suggested that Resch’s collection contained only fourteen valuable and thirteen possibly valuable agrapha.

Between 1897 and 1907 B. P. Grenfell and A. S. Hunt discovered at Oxyrhynchus (Behnesa) in Egypt papyri from the 2nd to the 4th cents A.D. containing purported sayings of Jesus. In 1945 eleven Coptic codices, one tractate,

AGRAPHA 耶稣语录

音译: ag'rə-fə 【希腊语: *ágrapha*——“未录主言”】。未记录在权威福音书正本中的耶稣话语。

- I. 耶稣语录的研究史
- II. 耶稣语录的来源
 - A. 《新约》
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 - D. 次经福音书和行传中的耶稣语录
- V. 其他的耶稣语录
- VI. 耶稣语录的意义

I. 耶稣语录的研究史。雷希 (Alfred Resch) 在他的不朽作品 (*Agrapha*) 中率先对耶稣语录进行了全面的研究。雷希收集了 361 条耶稣语录, 并认为有一些语录是“原福音书”中的内容。罗普斯 (J. H. Ropes) 在他的作品 (*Die Sprüche Jesu*) 中批判雷希的作品。罗普斯认为雷希的收录集只包含了 14 条有价值的和 13 条可能有价值的耶稣语录。

在 1897 年至 1907 年, 格伦费尔 (B. P. Grenfell) 和亨特 (A. S. Hunt) 在俄西林古 (Behnesa) 发现公元 2 世纪至 4 世纪的埃及蒲草纸中记录了传说的耶稣语录。1945 年, 人们偶然在上埃及拿·戈玛第附近发现了十一部科普特

and fragments of a lost codex were discovered by accident near Nag Hammadi in upper Egypt. Among the treatises was a Gospel of Thomas, which contains 114 *logia* or sayings of Jesus, some of which are parallel to those found in the Oxyrhynchus papyri (Oxy. P. 1 = Thomas, *logia* 26–28, 30–33, 77; Oxy. P. 654 = Thomas, *logia* 1–6; Oxy. P. 655 = Thomas, *logia* 36–37, 39). It is possible that these papyri represent the Greek original of the Coptic Gospel of Thomas. The *logia* of Thomas, about half of which were unknown, constitute the most important collection of *agrapha* to be discovered.

The most important recent study of the *agrapha* is J. Jeremias, *Unknown Sayings of Jesus*. He selects eighteen sayings (including 1 Thess. 4:15ff.) which he considers “perfectly compatible with synoptic traditions, whose authenticity admits of serious consideration” (p. 42).

II. Sources.-A. The NT. There are in the NT apart from the Gospels a number of sayings attributed to Christ: Acts 1:4ff.; 11:16; 20:35; 1 Thess. 4:15ff. (cf. Mt. 24:30f.); and 1 Cor. 7:10 (cf. Mk. 10:11).

B. Variant Readings of the NT. Codex Bezae adds a saying on the Sabbath breaker before Lk. 6:5 (see IV. A below), and at Mt. 20:28 inserts, “But seek to increase from that which is small, and from the greater to become less” (cf. Lk. 14:8–10). It is possible to consider as *agrapha* later incorporated into the TR both the pericope of the woman caught in adultery (Jn. 7:53–8:11) and the

法典、一本小册子和一些残篇。其中一篇作品就是《多马福音》，这部作品中包含了 114 条耶稣的箴言或话语，有一些与俄西林古蒲草纸中的耶稣语录类似（Oxy. P. 1 类似于 Thomas，耶稣语录 26–28，30–33，77；Oxy. P. 654 类似于 Thomas，耶稣语录 1–6；Oxy. P. 655 类似于 Thomas，耶稣语录 36–37，39）。这些蒲草纸可能记录了科普特语《多马福音》的希腊语原作。《多马福音》中的耶稣语录是目前发现的最为重要的耶稣语录集，其中约一半的耶稣语录都不为人知。

近代最重要的耶稣语录研究者是耶利米 (J. Jeremias)，他著有 *Unknown Sayings of Jesus*。他选择了 18 条耶稣语录（包括帖前 4:15 起），他认为“这些语录完全符合对观福音书中的传统，其真实性经得起仔细的推敲”（42 页）。

II. 耶稣语录的来源。A. 《新约》。在《新约》中，除了福音书外，还有很多书卷记录了耶稣的话语：《使徒行传》1:4 起；11:16；20:35；《帖撒罗尼迦前书》4:15 起。（参：太 24:30–31）和《哥林多前书》7:10（参：可 10:11）。

B. 《新约》的不同文本。《伯撒抄本》在《路加福音》6:5（见下面的 IV. A）关于安息日掰饼的描述前添加了一句耶稣的话语，并在《马太福音》20:28 中插入了“要让为小的加增力量，使为大的日益缺乏”（参：路 14:8–10）。这句话可能被认为是耶稣语录，因而后来被收录在《公认经文》中，关于妇人行淫被捉（约 7:53–8:11）的章节和《马可福音》的长版结

longer endings of Mark (16:9–20).

C. *Apocryphal Gospels.* The various APOCRYPHAL GOSPELS such as the Gospels of Mary, of Peter, of the Hebrews, of the Egyptians, etc. contain numerous sayings attributed to Jesus. The overwhelming mass of materials such as those in the Protevangelium of James, the Gospel of Nicodemus, etc. are legendary and worthless. It is conceivable that a few of the logia of the Gospel of Thomas (logia 8, 77, 82) are authentic, though most of the sayings in this work betray an Encratite or Gnostic slant.

D. *Church Fathers.* The earliest attempt to collect the extracanonical sayings of Jesus was by Papias of Hierapolis in Phrygia. His work in five books, *An Exposition of the Oracles of the Lord* (ca. A.D. 130), is no longer extant, but is cited by Eusebius (HE iii.39). The latter recognized that Papias was quite uncritical; e.g., a saying that he attributed to Christ speaks of vines multiplying with 10,000 shoots, each having 10,000 branches, with each branch having 10,000 tendrils, etc. Other church fathers such as Justin Martyr (d. 165), Tertullian (d. after 220), and Clement of Alexandria (d. 214) have preserved possibly genuine sayings of Christ. Cf. also 2 Clem 5:2–4.

E. *Jewish Sources.* The Talmud preserves but a few allusions to Jesus and his sayings. The anti-Christian polemic was later elaborated (post 9th cent. A.D.) in the Toledoth Jeshu narratives, which seek to justify Jesus' condemnation.

F. *Islamic Sources.* The Koran (61:6) claims that Jesus said, "I am the

尾(太 16:9–20)中都收录了这句话。

C. 次经福音书。不同的次经福音书(见 APOCRYPHAL GOSPELS[次经福音书])(如,《马利亚福音》《彼得福音》《希伯来福音》和《埃及人福音》等)中收录了许多耶稣语录。大量的资料(如,《雅各原始福音》,《尼哥底母福音》等作品中的资料)都是传说,没有任何价值。《多马福音》(耶稣语录 8, 77, 82)中的一些耶稣语录可能是真实的,尽管这本书中大部分的话语都违背了禁戒派或诺斯替派的观点。

D. 教父。最早收集典外耶稣话语的教会教父是弗吕家的帕皮亚。他的作品(*An Exposition of the Oracles of the Lord*, 约公元 130 年)共 5 册,现今已经失传,但是优西比乌(HE iii.39)引用了这部作品的内容。优西比乌认为帕皮亚是很没有判断力的;如,他记录耶稣说过葡萄藤上有 1,000 个藤枝,每个藤枝上有 1,000 个枝杈,每个枝杈上有 1,000 藤蔓等。其他的教父,如,殉道士游斯丁(卒于公元 165 年)、特士良(卒于公元 220 年后)和亚历山太的革利免(卒于公元 214 年)可能保存了耶稣真实的话语。另参《革利免二书》5:2–4。

E. 犹太教的资源。《他勒目》只收录了几句耶稣的引喻和话语。反基督教的辩论家后来(公元 9 世纪)在托利多的耶稣故事中详细地记录了耶稣的话语,这是为了寻找耶稣定罪的证据。

F. 伊斯兰教的资源。《古兰经》61:6 中称耶稣说:“我确是真主派来教化

messenger of Allah unto you ... bringing good tidings of a messenger who cometh after me, whose name is the Praised One [Arab *Aḥmad*, a name cognate with Muhammad].” Islamic scholars associate this name with the Gk. *periklytós* “renowned,” which they read in place of *paráklētos* in Jn. 14:26, etc. Numerous sayings are attributed to Jesus in the traditions collected by such authors as al-Ghazzali (A.D. 1058–1111). Perhaps the most noteworthy Islamic example is an Arabic inscription on a building erected by Akbar in A.D. 1601 at Fathpur-Sikri in northern India: “Jesus, on whom be peace, has said: ‘This world is a bridge. Pass over it, but build not your dwelling there’” (tr. Jeremias, p. 112).

III. Development of Agrapha.—Most agrapha have been created for tendentious purposes, in some cases by the modification of canonical passages. Logion 100 of the Gospel of Thomas reads: “Give the things of Caesar to Caesar, give the things of God to God and give Me what is Mine” (tr. Guillaumont, p. 51; cf. Mk. 12:17). The infancy Gospels attempt to magnify the child Jesus by having him rebuke his teacher for ignorance. (See APOCRYPHAL GOSPELS II.) the purported correspondence with King Abgar of Edessa is an attempt to trace the origins of the Syrian church to the times of Jesus. To lessen the severity of the original declaration the Gospel of Peter has modified Jesus’ cry from the cross to, “My power, my power, thou hast forsaken me.” In order to support an ascetic denigration of marriage the Gospel of the Egyptians has the Savior

你们的使者…… 在我之后诞生的使者，名叫艾哈默德的，[阿拉伯语：*Aḥmad*，这个名字与穆罕默德属于同根词]，向你们报喜”。伊斯兰教学者将这个名字与希腊语 *periklytós*（“著名的”）联系在一起，而在《约翰福音》14:26 中，他们将这个词读作 *paráklētos*。安萨利[al-Ghazzali]（公元 1058–1111）等作者收录的经外传说中包含了许多耶稣语录。阿克巴（Akbar）于公元 1601 年在北印度的胜利之城（Fathpur-Sikri）修建的一个建筑物上的阿拉伯铭文可能是最值得关注的伊斯兰文献的例子：“满有平安的耶稣说：‘这个世界是一座桥。要走过这座桥，但不要在上面修建你的住所’”（耶利米译文，112 页）。

III. 耶稣语录的发展。大多数耶稣的话语是为了某种目的而创造出来的，有时是通过修改正典经文的内容，将其变成耶稣的话语。《多马福音》中的第 100 条耶稣语录写到：“凯撒的物当归给凯撒，神的物当归给神，我的物当归给我”（Guillaumont 译本，51 页；参：可 12:17）。初期的福音书记载了耶稣责备祂的老师无知，以此夸大幼时耶稣的能力。（见 Apocryphal Gospels II [次经福音书 II]。）传说中埃德萨阿伯加王的书信旨在将叙利亚教会的建立时间追溯到耶稣时代。《彼得福音》为了削弱最初宣告的严肃性将耶稣在十字架上的哭喊改为“我的神，我的神，为什么离弃我”。为了支持禁欲主义对婚姻的诋毁，《埃及福音》中救主说：“我来是要取消女人的工作”（H-S 译本，I, 166–67）。

saying, “I am come to undo the works of the female” (tr. H-S, I, 166–67).

IV. Possibly Authentic Agrapha.-A. *From Variant Readings.* Codex D at Lk. 6:5 inserts: “On the same day he saw a man performing a work on the Sabbath. Then said he unto him: ‘Man! If thou knowest what thou doest, thou art blessed. But if thou knowest not, thou art cursed and a transgressor of the Law’ ” (tr. Jeremias, p. 61). In other words, Jesus warned against the thoughtless transgression of the Sabbath injunction.

B. From Church Fathers. (1) Tertullian in *De baptismo* 20 quotes Christ as saying, “No man can obtain the kingdom of heaven who has not gone through temptation” (tr. H-S, I, 89).

(2) In *Dial.* 35 Justin Martyr records that Jesus warned, “There shall be divisions and heresies” (or “dissensions and squabbles”; Gk. *schismata kai hairéseis*).

(3) Clement of Alexandria in *Misc.* i.24.158 records that Jesus said, “Ask for the great things, and God will add to you what is small” (tr. H-S, I, 89; cf. Mt. 6:33).

(4) Theodotus, a disciple of the Gnostic Valentinus, claimed that Christ had admonished, “Save thyself and thy soul” (tr. H-S, I, 88).

(5) The *Liber graduum*, a Syriac work which stresses asceticism as the means of attaining spiritual perfection, records the saying, “As you are found so will you be led away hence” (tr. Jeremias, p. 83).

IV. 可能真实的耶稣语录。 A. 不同文本中的耶稣语录。《伯撒抄本》在《路加福音》6:5 中插入了下面一段话：“祂见一个人在安息日还劳作。然后祂对他说：‘人啊，若你晓得你所做的，当被祝福。但若你不知晓就要受咒诅，并成了犯律法的’”（耶利米译文，61 页）。换言之，耶稣在警告那些因粗心犯安息日禁令的人。

B. 教父作品中的耶稣语录。（1）特士良在 *De baptismo* 中引用了 20 句耶稣的话语“没有经受住试探的人不能进天国”（H-S 译本，I, 89）。

（2）在《救主对话录》35 中，殉道士游斯丁记载了耶稣警告道：“将会分门结党”（或“dissensions and squabbles” [“纷争和争吵”]，希腊语：*schismata kai hairéseis*）。

（3）亚历山太的革利免在 *Misc.* i.24.158 中记载道，耶稣说：“你们要先求祂的国和祂的义，这些东西都要加给你们了”（H-S 译本，I, 89；参：太 6:33）。

（4）诺斯替华伦提努派的门徒狄奥多士（Theodotus）说耶稣曾告诫“拯救你的肉体 and 灵魂”（H-S 译本，I, 88）。

（5）叙利亚语作品 *Liber graduum* 强调苦行主义是获得灵性完美的方式，并记载了“你即已被认出，就必被接走”（Jeremias 译本，83 页）。

(6) A popular statement, quoted or alluded to over fifty times in the church fathers, is “Be approved money changers [Gk. *trapezítēs*].” The idea is that we should be like the money changers who can detect counterfeit coins among the genuine (cf. 1 Thess. 5:21). Philo *De specialibus legibus* iv.77 conveys the same sense though with a different word: “And let the man who undertakes the duty of a judge, like a skillful money-changer [Gk. *arguramoibós agathós*], divide and distinguish between the natures of things, in order that confusion may not be caused by the mixing together of what is good and what is spurious.” Because of this parallel, Wright believes that the saying is derivative.

C. *From the Papyri*. (1) Oxy. P. 840, discovered in 1905, is an amulet text in which Jesus confronts a self-righteous high priest and rebukes him as follows: “Woe to you blind that see not. Thou hast bathed thyself in water that is poured out, in which dogs and swine lie night and day and thou hast washed thyself and hast chafed thine outer skin, which prostitutes also and flute-girls anoint, bathe, chafe and rouge, in order to arouse desire in men, but within they are full of scorpions and of badness of every kind. But I and my disciples of whom thou sayest, that we have not immersed ourselves, have been immersed in the living ... water ...” (tr. Jeremias, p. 49).

(2) The same papyrus draws a lesson from a cunning criminal: “First, before he does wrong [?], he thinks out everything that is crafty. But be on your guard that the same thing may not happen to you as

(6) “成为合格兑换银钱的人[希腊语: *trapezítēs*]”这句谚语在教父的作品中被引用或提到至少五十次之多。这句话的意思是我们应该像兑换银钱的人一样,能从真币中辨认出假币(参:帖前 5:21)。斐洛在 *De specialibus legibus* iv.77 中虽然用了不同的词语,却表达了相同的含义:“愿承担审判职责的人如兑换银钱的人一样[希腊语: *arguramoibós agathós*],能区分和辨别事情的真伪,而不至于将真伪混为一谈”。赖特根据这个类比,赖特认为这个语录是派生出来的。

C. 蒲草纸中的耶稣语录。(1) 1905年发现的俄西林古蒲草纸 840 是一个护身符文本,在这中耶稣遇到一个自以为是的大祭司,并责备他说:“你们这些瞎眼的有祸了。你们在涌出的水中洗澡,而狗和猪日夜浸在其中,你们在这样的水中洁净自己,擦洗皮肤,妓女和吹笛的女子也在这里抹膏油、洗澡、擦脂抹粉,为要吸引男子的注意,但是其中充满了蝎子和各种败坏之物。而我和我的门徒在活水中洗净自己,你却说我们还没有洗净自己”(Jeremias 译本, 49 页)。

(2) 同一蒲草纸上还吸取了从狡猾的罪犯中得来的教训:“首先,在他犯罪以前[不确定],他用诡诈计划一切事。但是你要警醒,同样的事不会发生在你的身上。因为恶者不仅受到人

does to them. For not only among the living do evildoers receive retribution from men, but they must also endure punishment and great torment” (tr. Jeremias, pp. 104f.). The disciples are warned that they must not be like a criminal whose cleverness deludes him about his ultimate fate.

(3) In Oxy. P. 655 an admonition not to be anxious adds the promise, “He himself will give you your raiment” (tr. Jeremias, p. 97; cf. Mt. 6:25–34).

(4) In the badly damaged Oxy. P. 1224 is the following amplification of Mt. 5:44 and of Lk. 9:50: “And pray for [your] enemies, for he who is not against [you] is for you. [He that] stands far off [today] will tomorrow be [near you]” (tr. Jeremias, p. 96).

D. From Apocryphal Gospels and Acts.

(1) The apocryphal Acts of Peter (Actus Vercellenses), ch. 10, has Peter recalling that the Lord said, “They that are with me have not understood me” (tr. Jeremias, p. 91).

(2) The Gospel of the Nazarenes, cited by Jerome *Adv. Pelag.* iii.2, has the following amplification of the conversation about forgiving one’s brother (Mt. 18:21f.) with the Lord saying to Peter, “Yea, I say unto thee, until seventy times seven. For in the prophets also, after they were anointed by the Holy Spirit, the sinful word was found” (tr. Jeremias, p. 94). The point is that if even the holy prophets were not faultless, one should be willing to forbear a fault in a brother.

(3) Origen cites the same Gospel of the

的惩罚，而且他们还必须要忍受刑法和极大的折磨”（耶利米译本，104-105 页）。耶稣劝告门徒们不要像罪犯一样，用聪明欺哄自己。

（3）在俄西林古蒲草纸 655 中，神的应许中增加了一条不要忧虑的警告“祂会为你提供衣衫”（耶利米译本，97 页；参：太 6:25-34）。

（4）在严重损坏的俄西林古蒲草纸 1224 中详细地记载了《马太福音》5:44 和《路加福音》9:50 的内容：“当为你的仇敌祈祷，因为他不是在逼迫你，而是在帮助你。那今日离你遥远的神，明日必来到你的面前”（耶利米译本，96 页）。

D. 次经福音书和行传中的耶稣语录

（1）《次经》《彼得行传》（Actus Vercellenses）第 10 章记录了彼得回想起的耶稣的话语：“他们跟随我，却不明白我的话”（耶利米译文，91 页）。

（2）《拿撒勒福音》耶利米在 *Adv. Pelag.* iii.2 中引用了这本书中的内容，他详细地阐述了关于宽恕兄弟的谈话（太 18:21-22），并援引了主耶稣对彼得说的话，“我对你说，乃是到七十个七次。因为先知同样记载道，他们被圣灵膏抹之后，还是会说出有罪的话”（耶利米译文，94 页）。问题的关键是，倘若连神圣的先知都不是完美的，人该乐意去原谅一个弟兄的过犯。

（3）俄利根在他的《马太福音》

Nazarenes in his commentary on Matthew 19:16–22, the story of the rich young man: “But the rich man then began to scratch his head and it pleased him not. And the Lord said to him: ‘How canst thou say, “I have fulfilled the law and the prophets?” For it stands written in the law: Love thy neighbor as thyself; and behold, many of thy brethren, sons of Abraham, are begrimed with dirt and die of hunger—and thy house is full of many good things and nothing at all comes forth from it to them!’” (tr. H-S, I, 149; cf. Jas. 2:15f.; 1 Jn. 3:17). Jeremias argues that it may be an independent version, but others maintain that this is a novelistic expansion.

(4) Jerome in his commentary on Ephesians 5:4 cites a beautiful saying from the Gospel of the Hebrews: “And never be joyful save when ye look upon your brother in love” (tr. Jeremias, p. 92).

(5) The Gospel of Thomas, logion 8, has a parable which may be compared with that of the hidden treasure (Mt. 13:44) and that of the pearl of great price (Mt. 13:45f.): “And He said, ‘The man is like a wise fisherman who cast his net into the sea, he drew it up from the sea full of small fish; among them he found a large (and) good fish; that wise fisherman, he threw all the small fish down into the sea; he chose the large fish without regret’” (tr. Guillaumont, pp. 5, 7).

(6) The Gospel of Thomas, logion 82, contains a saying which is also known from Origen: “He who is near me is near the fire; he who is far from me is far from the kingdom!” (tr. Bruce, p. 144). Jeremias believes that a possible early

19:16–22 的注释中也引用了《拿撒勒福音》中关于青年财主的故事：“但是青年财主挠头且并不喜乐。耶稣对他说：‘你如何说：“我已完善了律法和先知？”因为律法书上记着：爱邻如己；看哪！你的许多弟兄（亚伯拉罕的子孙）满身污垢且因饥饿而死——而你的家中全是珍宝，却没有拿出一样来给他们’”（H-S 译文，I，149；参：雅 2:15–16；约壹 3:17）。耶利米说这可能是一个独立的译本，但是其他的学者认为这是一个小说体扩展版。

(4) 耶柔米在《以弗所书》5:4 的注释中引用了《希伯来人福音》中的佳句：“只有当你满有爱心地对待你的弟兄的时候才能感到喜乐”（耶利米译文，92 页）。

(5) 《多马福音》耶稣语录 8 的比喻与藏宝（太 13:44）和重价寻珠（太 13:45–46）的比喻形成了对比：“耶稣说：‘人好比聪明的渔夫，将网洒在海里，捞上来许多小鱼；其中有一条又大有好的；聪明的渔夫会毫不后悔地选择那条大鱼，而将所有的小鱼都扔回海里’”（Guillaumont 译文，5，7 页）。

(6) 《多马福音》耶稣语录 82 中有一句话，从俄利根的作品中同样可知晓这句话：“亲近我的，就有战火，远离我的，就远离天国”（布鲁斯译本，144 页）。耶利米认为伊格那丢可能在早期引用了这句话，他说他“靠

allusion to this saying may be found in Ignatius' statement that he was "near to the sword, near to God" (Smyrn. 4:2).

V. Other Agrapha. -(1) An interesting but ambiguous statement is preserved both in the Gospel of Thomas, logion 77, and in Oxy. P. 1. It reads, "Lift up the stone, and there thou wilt find me; cleave the wood and I am there" (tr. Jeremias, p. 106). Jeremias believes that this is originally derived from Eccl. 10:9, "He who quarries stones is hurt by them, and he who splits logs is endangered by them," and takes this as the Lord's promise that He will be with those who are engaged in strenuous work. Doresse (*L'Évangile selon Thomas* [1959], p. 189) interprets the wood as an allusion to the cross and the stone as an allusion to the tomb. Gärtner (*Theology of the Gospel According to Thomas* [1961], pp. 144-46) and others interpret the logion as a typically Gnostic sentiment of a pantheistic Christ.

(2) The Gospel of Thomas, logion 2, reads: "Jesus said, 'Let him who seeks, not cease seeking until he finds, and when he finds, he will be troubled, and when he has been troubled, he will marvel and he will reign over the All'" (tr. Guillaumont, p. 3). The same saying is cited from the Gospel of the Hebrews by Clement of Alexandria, *Misc.* ii.9.45, and is contained in Oxy. P.654.

(3) The Gospel of Thomas, logion 3, paralleled in Oxy. P. 654, reads: "Jesus has said: If those who lead you say to you: See, the kingdom is in heaven, then the birds will fly into the heaven in front of you. If they say to you: It is in the sea,

近刀剑，亲近上帝" (Smyrn. 4:2)。

V. 其他的耶稣语录。 (1) 《多马福音》耶稣语录 77 和俄西林古蒲草纸 1 中记录了一条既引人关注又表述模糊的话语。即：“我在石头下；我在木头中”（耶利米译文，106 页）。耶利米认为这句出自《传道书》10:9 “凿开石头的，必受损伤；劈开木头的，必遭危险”，并认为这是耶稣的应许，祂将与那些做苦工的人同在。多雷斯 (*L'Évangile selon Thomas* [1959], 189 页) 认为木头暗指十字架，而石头暗指坟墓。加特纳 (Gärtner, *Theology of the Gospel According to Thomas* [1961], 144-146 页) 和其他的学者认为这句耶稣语录体现了典型的诺斯替派泛神论基督的观点。

(2) 《多马福音》耶稣语录 2 写道：“耶稣说：‘让那寻要找的，就找到，找到后要惶恐，惶恐后会惊讶，然后他要统治万物’” (Guillaumont 译文，3 页)。亚历山太的革利免 *Misc.* ii.9.45 以及 俄西林古蒲草纸 654 中也记录了这句引自《希伯来人福音》的话语。

(3) 《多马福音》耶稣语录 3 中的内容与俄西林古蒲草纸 654 中的内容一致，其中记载道：“耶稣说：倘若带领你的人对你说：看哪，天国在天上，那么鸟将比你先进天国。倘若他们对你说：天国在海里，那么鱼要比

then will the fish go before you. But the kingdom is in your inner part and it is in your outward part” (tr. H-S, I, 101; cf. Lk. 17:21).

(4) The Gospel of Thomas, logion 114, betrays a Gnostic prejudice against women: “Simon Peter said to them, ‘Let Mary go out from among us, because women are not worthy of the Life.’ Jesus said, ‘See, I shall lead her, so that I will make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom of Heaven’ ” (tr. Guillaumont, p. 57). The Gnostics regarded the separation into sexes as the source of evil.

VI. Significance.—The study of the *agrapha*, particularly in the apocryphal Gospels, reveals the relative poverty and inferiority of the mass of the extracanonical literature, and by contrast highlights the precious value of the canonical Gospels. As Jeremias concludes, “... the extracanonical literature, taken as a whole, manifests a surprising poverty. The bulk of it is legendary, and bears the clear mark of forgery. Only here and there, amid a mass of worthless rubbish, do we come across a priceless jewel” (P. 120).

See also LOGIA.

Bibliography.—A. Resch, *Agrapha* (2nd ed, *TU*, NF 15/3–4, 1906; repr. 1974); J. H. Ropes, *Die Spruche Jesu* (*TU*, 14/2, 1896); *ANT*, pp. 33–37; L. E. Wright, *Alterations of the Words of Jesus As Quoted in the Literature of the Second Century* (1952); J. A. Fitzmyer, *Theological*

你先进天国。但是天国在你的心里，天国也在你的心外”（H-S, I, 101; 参：路 17:21）。

(4) 《多马福音》的耶稣语录 114 显露出诺斯替派对女人的偏见：“西门彼得对他们说：‘将女人从我们中间剪除，因为她们不配得生命’。耶稣说：‘看吧，我要带领她使她如男人一样，因此她将同男人一样有活的灵。而每一个使自己如男人一样的女人都将进天国’”（Guillaumont 译文，57 页）。诺斯替派认为性别分离是罪恶的根源。

VI. 耶稣语录的意义。耶稣语录研究，尤其是次经福音书中耶稣语录的研究揭示出大多数经外文献的相对匮乏和低劣，相比之下，突出了正典福音书的宝贵价值。正如耶利米所总结的：“……所有典外文献的质量都非常低劣。大多数典外文献都是传说，都有伪造的迹象。我们只能偶然在大量毫无价值的文献中找到一件无价珍宝”（20 页）。

另见 LOGIA（耶稣语录）。

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AGRARIAN LAWS.

Laws related to landed property and cultivated land, including all laws concerning the preservation of soil, regulation of irrigation, and protection of rights concerning landed property. The only laws in the OT that can be assigned to this class are those relating to the fallow in the sabbath year and jubilee and certain laws of negligence.

The agrarian laws in the OT form a very important part of biblical institutions. In spite of the opinion that these institutions and the agrarian laws are of a late date, their antiquity must be upheld. They are linked in biblical sources to the oldest parts of legal jurisprudence.

I. Origin.—There is difference of opinion among scholars as to how earliest agriculture developed. One opinion is that agriculture was started in open fields. According to Braidwood and others, agriculture was a natural development where the need was felt. Others (e.g., Childe) see it as a revolution. Another group of scholars takes the more probable view that agricultural settlements were started near river valleys where irrigation was possible. This standpoint, advocated by Albright, has as evidence in its favor the fact that the main cultures of the

AGRARIAN LAWS. 土地法

有关土地所有权和耕地的律法，其中包括所有有关土地保护、灌溉管理和土地所有权保护的律法。《旧约》中唯一可归为“土地法”的律法就是那些关于在安息年和千禧年休耕的律法和一些关于过失侵权的律法。

《旧约》中的土地法是圣经体制的重要组成部分。尽管有人认为这些体制和土地法是后期出现的，但它们一定拥有悠久的历史。它们与《圣经》中古老的律法体系有关。

I. 土地法的起源。学者们对最早期农业是如何发展的有着不同的看法。有人认为农业是从空旷之地发展起来的。布雷伍德 (Braidwood) 和其他的学者认为农业是自然发展的必然产物。其他人 (如, 查尔德 [Childe]) 将之视为一场革命。另一些学者的观点更有可能成立, 他们认为有水灌溉的河谷附近首先出现了农业定居点。奥尔布莱特 (Albright) 支持这个观点, 而这个观点证明了古近东主流文化就是在河谷中发展起来的。例如, 巴勒斯坦的最古老文化就是在苏丹废丘 (Tell es-Sultân, 耶利哥) 发展起来

ancient Near East developed in river valleys. The oldest culture in Palestine, for example, grew up around Tell es-Sultân (Jericho).

If one accepts Albright's explanation, the origin of agrarian laws is to be sought in the regulation of water. The need for various other stipulations developed as agriculture progressed. Thus a need was felt to protect cultivated land against negligence, such as the careless use of fire. Again, after a few years of use the ground becomes unfertile; to counteract this the fallow came into being. It must be granted that the idea of rest or leisure has a cultic value; but in the case of cultivated land, the idea of the fallow originated from practical reasons. In the OT it is, however, closely linked with religion, as will be seen below.

To grasp the background of the agrarian laws one must turn to the Egyptian and Mesopotamian cultures, because almost all evidence from early times comes from the monuments and tablets of these two cultures. No literary material is preserved of the old culture of Jericho or of any other cultures of ancient Palestine. In Egypt all of life was concentrated around the Nile and irrigation; even the calendar of the so-called Sothic year was worked out according to the annual inundation.

In Mesopotamia certain legal codices are preserved that give us a clear understanding of the legal position in a developed community. In the Code of Hammurabi there are agrarian laws concerning negligence by the owner or tenant (cf. §§ 42-44, 53, 55f.), and laws of irrigation (cf. §§ 55f.). These laws, and

的。如果接受奥尔布莱特的解释，那么土地法律应当起源于水源管理。随着农业的发展，逐渐需要制定其他各种规定。因此人们感觉需要保护耕地，以避免过失行为，如由于粗心引起火灾。另外，土地耕种几年后会变得不那么肥沃；为了避免这个问题，需要休耕。但必须承认休耕的理念有其宗教意义；但是就耕地来说，休耕的理念源于实际需要。然而，从下面的描述可看出在《旧约》中休耕与宗教有关。

要想了解土地法的背景，就必须要了解埃及人和美索不达米亚人的文明，因为几乎所有关于早期土地法的证据都是源于这两大文明的古迹和纪念碑。耶利哥的古老文明或古巴勒斯坦的其他文明没有以文献的形式保存下来。在埃及，所有的生活都集中在尼罗河和灌溉地周围；甚至所谓天狼年的历法都是根据每年洪水泛滥的时间制定出来的。

美索不达米亚保存下来的某些律例让我们更加了解发达地区律法的地位。《汉谟拉比法典》中记载了关于地主和佃户疏于土地管理的律法（参：42-44 段，53 段，55-56 段）和灌溉法（参：55-56 段）。这些律法和某些其他群体的律法（如赫人的律法）构成了部分旧约律法的背景。

certain other groups of law such as those of the Hittites, form part of the background of some OT laws.

Nevertheless, it must be borne in mind that much of the legal material in the OT originated in the Israelite community, and is thus to be regarded as native to the Hebrews. In the OT legal material is closely linked with religion and with Yahweh. The idea of rest, which is not alien to the ancient Near East, forms a very important part of the religion of the OT.

II. Laws Concerning Damage to Immovable Property.-In the earliest laws of the OT punishments are prescribed for damage done to cultivated land. Ex. 22:5f. considers examples of damage to a field or vineyard, with the penalty in each case being full restitution. This kind of problem was probably encountered often in the ancient Near East, since reference to it is present in various ancient codices. The law was made to restore the financial balance.

Laws concerning damage and restitution have a broad background and can be applied to various situations. The agrarian laws of damage are thus one aspect of a general legal principle. In the OT these laws are placed under the sanction of Yahweh. From a religious standpoint they are used to create a feeling of responsibility toward a neighbor's possessions. They thus confirm the law of love for one's neighbor.

III. Sabbath Year and Jubilee.-Every seventh year, according to Ex. 23:10ff., the land was to lie fallow (cf. Lev. 25:2-

然而，须知《旧约》中大部分律法资料都源于以色列会众，并因此这些律法被认为来自于希伯来人。在《旧约》中，律法资料与宗教和耶和华有着紧密的联系。休耕的理念构成了旧约宗教的重要组成部分，古近东地区的人对这一理念并不陌生。

II. 关于不动产破坏的律法。《旧约》最早的律法中规定破坏耕地要受罚。《出埃及记》22:5-6 记载了破坏田地或葡萄园以及全额赔偿的例子。可能在古近东地区常遇到这类问题，因为各种古代律例中都提到了这个问题。制定这个律法是为了恢复财产均衡。

关于破坏和赔偿的律法有很广的背景，并适用于各种不同的情况。因此关于土地破坏的律法只是普通律法的一个方面。在《旧约》中，这些律法得到了耶和华的认可。从宗教的观点来看，这些律法是为了对邻居的财产负责。因而巩固了爱邻居的律法。

III. 安息年和禧年。根据《出埃及记》23:10 起的记载，每七年要休耕一次（参：利 25:2-7）。土地安息并不意

7). The sabbath of the land does not mean that its natural, uncultivated increase is to be eaten by the Israelite poor; rather, the probable principle underlying this institution is that the poor must benefit from the blessed harvest of the sixth year. In spite of its close connection with religion, there is a humanitarian undertone observable in this law.

The sabbath year was primarily intended for the relief of the poor (cf. Ex. 23:11; Lev. 25:6). It is interesting to note in this connection that the widow and orphan are not mentioned. This fact led Weber to the conclusion that the poor referred to must be the propertyless able-bodied poor (cf. R. North, *Sociology of the Biblical Jubilee* [1954], p. 112).

After seven sabbath years had passed, a trumpet was to be blown throughout the land on the tenth day of the seventh month (the Day of Atonement), and the fiftieth year was to be hallowed and celebrated as a jubilee. In the passage describing this, Lev. 25:10ff., vv. 18–22 are especially problematic. In v. 21 there is an allusion to a three-year crop, but at the same time it is mentioned that they must plant and sow in the eighth year and that they should eat of the three-year crop of the sixth year until the ninth year. Some scholars have concluded from this that there should be a fallow for two years: the forty-ninth or sabbath year was followed by the fiftieth or jubilee. This is an acceptable interpretation.

IV. The Meaning of These Laws.- Various views of the meaning of these laws have been suggested. Some commentators emphasize the

味着自然出产的食物都给以色列的穷人吃；更确切地说，这个律法可能暗含的原则是穷人必从第六年的蒙福收获中受益。尽管该律法与宗教有关，却蕴含着明显的人道主义寓意。

安息年主要是为了救济穷人（参：出 23:11；利 25:6）。值得注意的是，这里没有提及救济寡妇和孤儿。因此，韦伯（Weber）认为这里的穷人指的一定是没有财产但有劳动能力的穷人（参：R. North, *Sociology of the Biblical Jubilee* [1954], 112 页）。

七个安息年过去后，要在七月的第十天（赎罪日）在地里吹号角；而第五十年被视为神圣且值得庆祝的禧年。在描述安息年的章节中，《利未记》25:21 暗示出每三年一收获，但是同时又提出第八年要耕种，并要吃那六年中三年的土产，直到第九年。有些学者据此认为应该有两年的休耕期：第四十九年或安息年之后是第五十年或禧年。这是一个可被接受的解释。

IV. 这些律法的意义。关于这些律法的意义有很多不同的观点。一些释经者强调律法的人道主义风格。在古代，禧年是为了剪除降临到穷人身上

humanitarian vein of this legislation. The jubilee was intended to meet the economic evils that befell the poor in ancient societies. The economic climate, with frequent times of war and unfavorable seasons, was not ideal for farming, and a farmer was compelled to borrow. With the high interest he had to pay, he was soon unable to make ends meet and had to go into servitude. With the laws of the jubilee concerning restoration of land and the fallow, the danger of an overall slavery was averted. Other scholars regard the fallow in the light of the primitive Semitic conception of land. The fallow is prescribed because the land is weary, and the owner lets it rest like a beast of burden or a slave. The former view would seem to be preferable.

V. The Execution of Agrarian Laws.- Were these laws executed? Certain scholars maintain that the execution of the fallow as prescribed is impossible from an economic standpoint. Some have tried to connect it with a rotating fallow. Others seek to interpret it by appealing to another meaning of the Heb. verb *'āsap*, viz., “to gather to oneself.” On this explanation, it was not harvesting that was forbidden, but only storing up in bins (cf. Lev. 25:20).

In spite of these problems the biblical tradition leaves no doubt that the fallow was universally prescribed. The biblical sources, however, are mute as to whether these institutions were ever carried out. The only reference to the execution of the fallow is made in 2 Ch. 36:21, but this is rather vague. In the post-OT period there is a reference to the fallow in 1 Macc. 6:49, 53.

的经济罪恶。经济形势和频繁的战爭以及不利的季节都不适宜耕种，农民不得不以借贷为生。而他不得不偿还高额的利息，很快便入不敷出，只能服役。关于恢复土地和休耕的禧年律法出现之后，不再有完全陷入奴役的危险。其他学者认为休耕符合古代闪族人的土地观念。规定休耕是因为田地会贫乏，地主让田地如驮畜或奴隶一样休息一下。第一种观点似乎更为可取。

V. 土地法的执行。这些律法被执行了吗？某些学者认为从经济学观点来看，不可能执行休耕的律法。有些学者将其解释成轮流休耕。其他的学者用希伯来语 *'āsap* 的另一个含义，也就是“自给自足”来解释休耕。根据这种解释，休耕并没有禁止收割，而仅仅禁止收藏土产（参：利 25:20）。

尽管有这些问题的存在，圣经传统无疑表明休耕是被普遍接受的律法。然而，圣经资料并没有提及这些规定是否曾经付诸实践。《历代志下》36:21 是唯一提到执行休耕的章节，但是这节经文的记载非常含糊。在后旧约时期，《马加比一书》6:49, 53 中提到了休耕。

See also GLEANING.

另见 GLEANING (拾麦穗)。

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AGREE; AGREEMENT

Especially noteworthy occurrences of these words include the following:

In Job 22:21, the RSV uses “agree” in translating the difficult Heb. *sākan*: “Agree with God, and be at peace.” The AV reads, “Acquaint now thyself with him, and be at peace,” which is supported by KoB (p. 658). The NEB renders, “Come to terms with God and you will prosper.” BDB (p. 698) suggests that the meaning here is “show harmony with,” which is close to the RSV understanding and compatible with the NEB. The normal root meaning of the word is “be of benefit, service, or profit”; but from the context here it would seem that reconciliation is the intended idea, as in the RSV and NEB.

AGREE; AGREEMENT 一致、相符；结盟、和谐

尤为值得关注的出现这些词的章节如下：

在《约伯记》22:21 中，《修订标准译本》用 “agree” 来翻译难理解的希伯来语 *sākan*: “Agree with God, and be at peace” (“你与神一致，就得平安”)。《钦定版圣经》译为 “Acquaint now thyself with him, and be at peace” (“你要认识神，就得平安”)，KoB (658 页) 支持了这个翻译。《新英文译本》译为 “Come to terms with God and you will prosper” (“你与神和好，就得平安”)。BDB (698 页) 认为这里这个词的意思是 “与……和谐” 与《修订标准译本》中的翻译相近，与《新英文译本》中的翻译一致。这个词的正常词根含义是 “有益处、有帮助”，但是根据此处上下文的语境，这里似乎有 “和好” 的含义，这与《修订标准译本》和《新英文译本》中的翻译一致。

The “agreement” (NEB “pact”) with Sheol mentioned in Isa. 28:15, 18 is of

《以赛亚书》28:15, 18 提到的与阴间 “结盟” (《新英文译本》译为

some difficulty because Heb. *ḥōzeh* (v. 15) and *ḥāzûṭ* normally mean “seer” and “vision” respectively. The English versions follow the LXX, Vulgate, and Targum. BDB (p. 302) tries to connect the two ideas, suggesting a vision with Sheol via necromancy whereby the people are made secure, and also notes that the prophetic advice of seers was sought when treaties were made. KoB (p. 285), on the other hand, citing L. Köhler (*ZAW*, 48 [1930], 227f.), suggests emending to *ḥesed* and *ḥasḏ^lkem*, which indicate inherent mutuality (i.e., in contrast to the acquired mutuality of the *b^erîṭ*); but it is questionable whether such a strong word would have been used here.

In Mt. 18:19 the word is Gk. *symphonéō*, which connotes a harmonious blending (cf. Eng. symphony). This agreement therefore is complete. Three persons are introduced: two human beings and the Father. They are in perfect agreement on the subject of purpose under consideration. It is therefore an inward unity produced by the Holy Spirit, leading the two into such an agreement with the Father. There will follow then, as a matter of course, what is promised in vv. 19f.

In Mk. 14:56 the word is *isos* and has the thought not only that their words did not agree, but also that the testimony was not in agreement with or equal to what the law required in such a case. The idea of equality is also present at 1 Jn. 5:8 (Gk. *eis tó hén eisin*).

Other NT terms include Gk. *tó autó phronéō* (“be of one mind.” 2 Cor.

“pact” [“结盟”]) 理解起来有点困难，因为希伯来语 *ḥōzeh* (赛 28:15) 和 *ḥāzûṭ* 的正常含义分别为“预言家”和“视力、异象”。英译本遵循了《七十士译本》《武加大译本》和《他尔根》的译法。BDB (302 页) 试图将两个意思结合在一起，认为通过巫术可看到阴间，凭借巫术保护人的安全，并且还提到通过立约来寻求先知的建议。但是，KoB (285 页) 引用了科勒 (L. Köhler, *ZAW*, 48 [1930], 227-228) 的表述，并建议应该修改为 *ḥesed* 和 *ḥasḏ^lkem*，从而表明了固有的相互联系 (即与 *b^erîṭ* 所表示的后天相互联系形成了对比)；但是，这里是否使用了语气这么重的词值得怀疑。

《马太福音》18:19 中使用了希腊语 *symphonéō*，意思是同心合意 (参：英语 symphony [“一致、和谐”])。因此神成全了这个同心合意的祷告。这里提到了三个人：两个人和天父。他们同心合意地求什么事。因此，圣灵使他们内部团结，并引导二人与天父合一。接下来当然会出现《马太福音》18:19-20 中所应许之事。

《马可福音》14:56 中使用了 *isos* 一词，这个词不仅表示他们的见证各不相同，而且表示他们的见证不符合相关的律法规定。《约翰一书》5:8 也指出了平等的概念 (希腊语：*eis tó hén eisin*)。

其他《新约》词语包括希腊语 *tó autó phronéō* (林后 13:11, “be of one

13:11; Phil. 4:2) and *synkatáthesis* (2 Cor. 6:16).

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AGRICULTURE

- I. Development
- II. Climatic Conditions and Fertility
- III. Agricultural Pursuits
 - A. Grain
 - 1. Plowing and Sowing
 - 2. Reaping
 - 3. Threshing
 - B. Vineyards
 - C. Olive Trees
 - D. Flocks

I. Development.—Biblically the record of agricultural pursuits begins with the mandate given in the garden of Eden to “till it and keep it” (Gen. 2:15). The immediate post-Edenic situation featured both the agricultural and the pastoral way of life as represented by Cain and Abel, suggesting to some that the period represents that era known to anthropologists as the “New Stone Age Revolution” in farming and horticulture (see E. K. V. Pearce, *Who Was Adam?* [1970]). Secularly this period is best represented by the beginnings of farming in the lower Jordan valley around Jericho in the mid-8th millennium B.C. in a culture practicing irrigation-farming in a manner closely resembling that of major Mesopotamian centers. Also dating to this period or earlier are the rudimentary agricultural tools of the Natufian man of the Carmel caves, whose flint sickle and hoe blades bespeak a possibly settled farming pattern.

mind” [“同心合意”]; 腓 4:2) 和 *synkatáthesis* (林后 6:16)。

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AGRICULTURE 农业

- I. 农业的发展
- II. 气候条件与土壤肥力
- III. 农事
 - A. 谷物
 - 1. 耕地和播种
 - 2. 收割
 - 3. 打谷
 - B. 葡萄园
 - C. 橄榄树
 - D. 羊群

I. 农业的发展。《圣经》中记载的农业活动始于让那人“修理看守”伊甸园(创 2:15)的命令。一进入伊甸园之后,以该隐和亚伯为代表的人类就过上了农业和游牧生活,有些人说,人类学家认为这一时期在农业和园艺领域发生了“新石器时代革命”(见 E. K. V. Pearce, *Who Was Adam?* [1970])。从世俗的角度看,这一时期的最典型的特点是公元前第八个千禧年中期在约旦河河谷下游附近的耶利哥开始出现农业,这个文明的农业灌溉方式与主要美索不达米亚文明中心的农业灌溉方式非常相似。迦密洞穴中发现的纳图夫人的原始农业工具也属于这一时期或更早时期,他们的石镰刀和锄头刀片体现出他们可能确立了稳定的耕作形式。

From Cain to the Conquest, the biblical account gives little indication that farming was important to the chosen line of Seth. Abraham, Isaac, and Jacob were herdsmen, though Lot seems to have preferred the settled life of a Jordan valley farmer (Gen. 13:10). The Israelite invasion seems to have repeated the age-old pattern of nomadic or semi-nomadic shepherders moving into the arable land surrounding the Mediterranean littoral and taking up agricultural occupations. Apart from an occasional protest-movement (e.g., the Rechabites) the subsequent societal pattern in Israel reflected that of the stationary farming communities among whom they were settled.

It is most significant, however, that from earliest times the pattern of Israel's religious observances (cf. Ex. 23:14-16; Lev. 23) is based on an agricultural rather than a nomadic and pastoral calendar (see CALENDAR). The basis of society was clearly dependent on the cultivation of crops, and every major success or failure—religious, military, or economic—was tied up in some way with this fact.

II. Climatic Conditions and Fertility.—Climate varied greatly from region to region, with rainfall diminishing from a high of 45 to 60 in. (115 to 150 cm.) on the slopes in southern Lebanon to a low of less than 5 in. (13 cm.) annually in the Dead Sea rift and the Negeb below Beersheba. Elevation also influenced the onset and departure of the growing season, as did quality of soils. Where there was no irrigation, crops could be grown only in the season of rains,

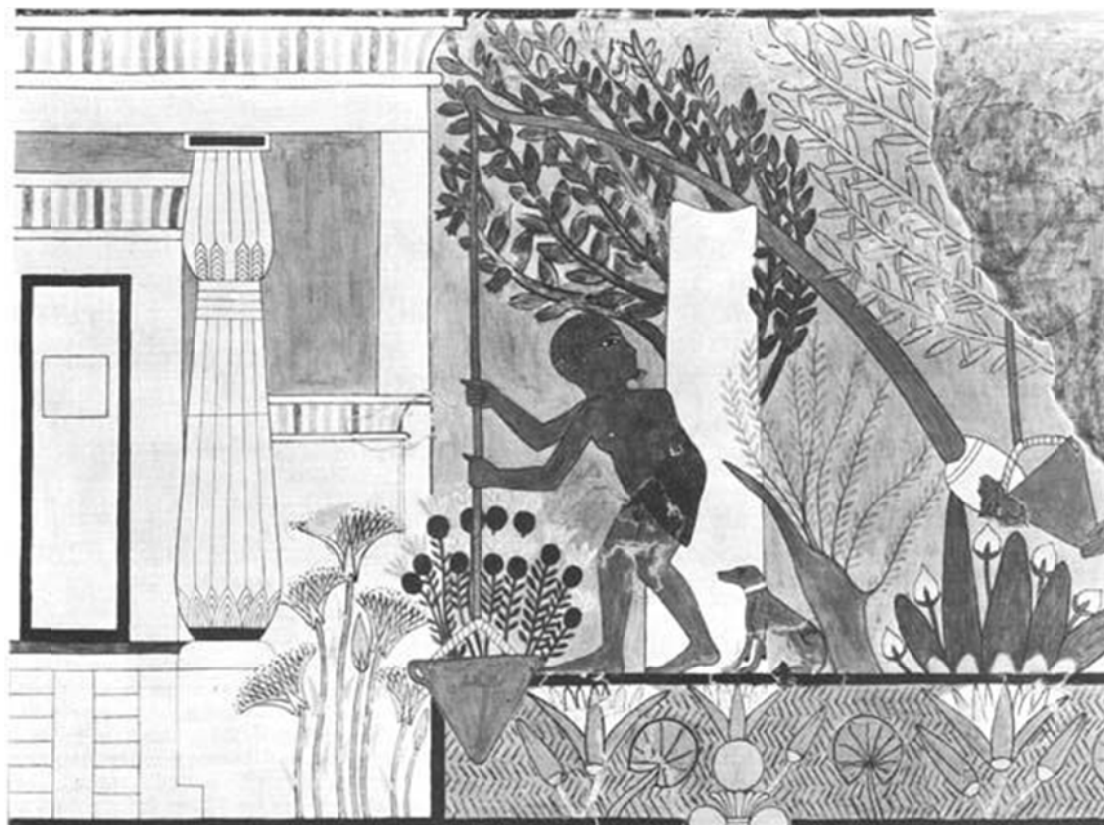
从该隐时期到征服迦南时期，《圣经》中描述基本没有透露出农业对于被神拣选的塞特的后裔非常重要。亚伯拉罕、以撒和雅各是牧人，而罗得似乎定居在约旦河河谷，并以务农为生（创 13:10）。以色列入侵迦南后似乎沿袭着古老的游牧或半游牧的牧羊人生活，他们迁徙到地中海沿岸可耕种的地区，并以耕种为生。除了偶尔的反抗运动（如，利甲族的反抗），后来以色列人的生活以定居的务农生活为主。

然而更重要的是，从最早时期开始，以色列的宗教仪式（参：出 23:14-16；利 23）就以农业历法为基础，而不是以游牧和田园历法（见 CALENDAR[历法]）为基础。社会基础显然依赖于农作物的耕种，而且每一宗教、军事或经济上的重大成功或失败，在某种程度上都与农业有关。

II. 气候条件和土壤肥力。不同地区的气候差异很大，在黎巴嫩南部斜坡，年降雨量高达 45 到 60 英寸（115 至 150 厘米），而在死海裂缝和别士巴下的南地，年降雨量低至 5 英寸（13 厘米）。海拔和土壤的肥力都影响着耕种季节的开始和结束。在那些没有灌溉的地区，只能在雨季种植农作物，从十月下旬和十一月的“初雨期”开始，一直到冬季的大雨期，最后至三月和四月农作物最需要的“晚雨期”结束。到了六月中旬，大部分土地暴

beginning with the “early rains” expected in late October–November, continuing through the period of heavy winter rains, and finishing with the much-needed “latter rains” of March and April. By mid-June much of the land had taken on the sun-burnt appearance familiar to summer tourists and nothing grew without help, though the much-valued late summer Dew provided a measure of moisture also.

露在日头的曝晒之下，夏季的游客可能非常熟悉这一场景，无水则寸草不生，但是夏末宝贵的露水也为农作物补充了一些水分。



Egyptian gardener drawing water with a counterpoised “sweep” (*shadūf*). Wall painting from the tomb of the sculptor Apuy (19th Dynasty, ca. 1250 B.C.) at Thebes (Metropolitan Museum of Art)

埃及园丁用秤锤“摆” (*shadūf*) 浇水。此图是底比斯雕刻家桑米 (Apyu, 第 19 王朝, 约公元前 1250 年) 墓穴里的壁画 (大都会艺术博物馆)。

Dry farming and IRRIGATION have been used successfully in many parts of Palestine from earliest times. Examples of the former may be seen from the air in observations of Nabatean water-work terracing (and its modern Israeli counterpart) in the Negeb; a particularly impressive example of the latter is still in

从最早期开始巴勒斯坦大部分地区就成功地使用了旱耕和灌溉 (见 IRRIGATION)。从南地纳巴泰水梯田 (以及现代以色列的水梯田) 可以看到旱耕方式; 耶利哥地区仍然沿用令人印象深刻的灌溉方式来分配切尔干河 (Wādī Qelt) 的水。

use for distributing waters of the Wādī Qelt in the Jericho region.

III. Agricultural Pursuits.-What knowledge we have of the subject is drawn from biblical references to methods bearing a close similarity to those of the present day, from artifacts uncovered in Palestine and surrounding countries, and from the few drawings of farming scenes on Egyptian and Mesopotamian monuments.

Four branches of agriculture were more prominent than others: the growing of grain, the care of vineyards, the orcharding of olives, and the raising of flocks. Most households owned fields and vineyards, and the richer added to these a wealth of flocks. The description of Job's wealth (Job 1) shows that he was engaged in all these pursuits. Hezekiah's riches as enumerated in 2 Ch. 32:27f. also suggest activity in each of these branches.

A. Grain. 1. Plowing and Sowing. On the plains little or no preparation for plowing was needed (*see* PLOW), but in the hilly regions the larger stones, which the tilling of the previous season had loosened and the winter's rains had washed bare, were picked out and piled into heaps on a ledge or thrown into the path, which thus became elevated above the FIELD it traversed. If grain was to be planted, the seed was scattered broadcast by the sower, either from an improvised pouch in his garment or from a jar or basket as pictured on Egyptian monuments. As soon as the seed was scattered it was plowed in, before the ever-present crows and ravens could gather it up. The path of the plow in the fields of the hilly regions

III. 农事。我们从《圣经》中提到的与今天极为相似的农业方法、从巴勒斯坦和周边地区发现的史前古器物上和埃及与美索不达米亚纪念碑上几幅描绘农耕场景的图画中了解了关于农事的知识。

有四个农业分支比其他的分支更重要，它们分别是：种植谷物、管理葡萄园、栽培橄榄树和牧养羊群。大多数家庭都拥有田地和葡萄园，较富有的家庭会牧养大量的羊群。《约伯记》1章关于约伯财产的记载表明约伯从事上述所有农业活动。《历代志下》32:27-28列举了希西家的财富，也表明希西家从事这四种农业活动。

*A. 谷物。1、耕地和播种。*在平原上耕种时需要做的准备很少或不需要准备（见 PLOW[耕地]），但是在丘陵地区，大石头经上一季的耕种已经变得疏松，并且受到了冬天雨水的冲刷，要将它们捡起并堆成一堆或扔到了过道，因此这些石堆比田地（见 FIELD）要高。播种时，就像埃及古迹上描述的那样，播种人要从他的衣服上临时准备的袋子里、罐子里或篮子中取出谷物播撒在地里。撒完种子后要在乌鸦吃掉前耕犁。山上的田地耕犁的路径是弯曲的，因为到处有岩石，而这些岩石常常隐藏在地下（耶稣比喻中的多岩石地区）。田地未耕犁的部分（如临时的小径或过道）留下的种子供鸟吃掉。《以赛亚书》28:24-25中记载了另外一个农事操作，可能指的是

was a tortuous one because of the boulders jutting out here and there and because of the ledges which frequently lay hidden just beneath the surface (the rocky places of Christ's parable). Unplowed portions of the field (such as an occasional footpath or a border) left exposed seed for the birds to eat. An additional operation, possibly to be identified with harrowing (*see* HARROW), is suggested by Isa. 28:24f.

2. *Reaping*. After the plowing was over, the fields were left until after the winter rains, unless an unusually severe storm of rain and hail had destroyed the young shoots (cf. Ex. 9:25), in which case a second sowing was made. In April, if the hot east winds had not scorched the grain (*see* BLAST; BLASTING) the barley began to ripen. The wheat followed from a week to six weeks later, depending upon the altitude. Toward the end of May or in the first week in June, which marked the beginning of the dry season, reaping began, a task which occupied all members of the family and often meant living in the fields until harvest was over. A handful of grain was gathered by means of a sickle held in the right hand. The stalks thus gathered were then grasped by the left hand and cut off a few inches above the ground, leaving stubble. The handfuls were then laid behind the reapers and were gathered up by the helpers, usually the children, and made into piles for transporting to the threshing-floor. (*See also* GLEANING.)

3. *Threshing*. The threshing-floors were constructed in the fields, preferably in an exposed position in order to get the full benefit of the winds. If there was danger

耙地（见 HARROW[耙地]）。

2、收割。耕犁完后，直到冬季降雨前都不用管理田地，除非有异乎寻常的暴雨和冰雹摧毁了幼苗（参：出 9:25），如果是这样，就要进行二次播种。到了四月，倘若炎热的东风没有吹枯谷物（见 BLAST [声、气]；BLASTING[旱风]），大麦便开始成熟。一周至六周后，小麦也开始成熟，根据海拔高度的不同，成熟的时间有所差异。到了五月末或六月的第一周，便进入旱季，全家人开始一起收割，并常常要住在田里直到收割结束。他们右手拿镰刀，左手抓住茎秆，在离地几英寸处割断一把谷物，剩下的茬留在地里。收割者将割下的一把谷物放在身后，由帮助收割的人（通常是孩子）收起，堆成堆运往打谷场。（另见 GLEANING[拾麦穗]。）

3、打谷。在田里建打谷场，通常选空旷的地方较好，这样很好的借助风力。倘若面临被掠夺的风险，他们就聚集在村子附近打谷。打谷场通常是

of marauders, they were clustered together close to the village. The floor was a level, circular area 25 to 40 ft. (7^{1/2} to 12 m.) in diameter, prepared by first picking out the stones and then tamping or coating it with marly clay. A border of stones kept in the grain. The normal method of threshing seems to have been by the trampling effect of oxen or donkey hoofs as these animals were driven round the floor (Dt. 25:4), or by the use of a drag, the bottom of which was studded (2 S. 24:22). The supply of unthreshed grain was kept in the center of the floor and fed into the path of the animals. Constant turning of the partly threshed grain hastened the process of breaking all the stalks into short pieces and tearing off the husks. The mixture of chaff and grain was then winnowed by tossing it into the air so that the wind could blow away the chaff. When the chaff was gone, the grain was tossed in a wooden tray to separate from it the stones and lumps of soil which clung to the roots when the grain was reaped. The difference in weight between the stones and grain made separation by this process possible. The grain was then stored in the common store jar, usually for home use.

直径为 25 至 40 英尺 (7.5 至 12 米) 的圆形平地, 准备打谷场前要先将石头捡出去, 然后用石灰粘土将地面夯实或铺平。石头要扔在谷物的外面。传统的打谷方法似乎是把牛或驴赶到打谷场上绕圈, 用牛或驴的蹄子踩谷物 (申 25:4), 或在牛或驴的后面拴一个满是钉子的打谷器具 (撒下 24:22)。将要打的谷物放在打谷场中央以及动物能踩到的地方。不断翻动部分未打的谷物可以加快谷物从茎秆上脱落和脱壳的过程。然后将混合的谷壳和谷物扬起, 让风将谷壳吹走。去完谷壳后, 将谷物放在一个木盘中, 将收割时挂在根部的石头和土块筛出。石头和谷粒的重量不同, 因此可以区分出石头和谷粒。谷粒被收在普通的储藏罐中, 通常留作家用。



Workers reap (below) and winnow grain, while scribes register the harvest (above). From tomb of Menna, probably dating to the reign of Thutmose IV (18th Dynasty, ca. 1421–1413 B.C.) (Oriental Institute, University of Chicago)

工人收割（下图）和扬谷，以及文士记录收割（上图）。发掘自买南墓，可以追溯至图特摩斯四世（第 18 朝代，约公元前 1421-1413 年）统治时期。（芝加哥大学，东方学院）



Plowman guiding two-handed wooden plow pulled by two oxen. Wooden model from 6th–11th Dynasty Egypt (2350–2000 B.C.) (Trustees of the British Museum)

农夫手扶两头牛拉的犁的两个木把手。埃及第 6 至 11 王朝时期的木雕（大英博物馆理事会）。

B. Vineyards. A clear picture of VINE culture is given in Isa. 5:1–6. The season, which began in July and extended for at least three months, provided fresh grapes for the table of rich and poor alike. Most of the harvest, however, was made into WINE. Care of the vineyards fitted well into the farmer's routine, as most of the attention required could be given when the other crops demanded no time.

B. 葡萄园。在《以赛亚书》5:1-6 中清晰地记载了葡萄（见 VINE[葡萄树]）文化。葡萄季始于七月，至少会持续三个月，富人和穷人在此期间都可吃到新鲜的葡萄。然而，大多数葡萄被制成葡萄酒（见 WINE）。管理葡萄园是农民的日常工作，当其他作物不需要花时间照料时，他们就投入大量的精力来管理葡萄园。

C. Olive Trees. The OLIVE TREE, a plant

C. 橄榄树。橄榄树（见 OLIVE TREE）

perfectly suited to the climate of Palestine with its shallow soil, sunny summer months, and heavy dews, provided the chief source of cooking oil. Although the olive required much care in the growing and pruning stage, the harvest period was long and could be made to fit the farmer's schedule. From September to December the fruit could be picked or gathered from the ground. It was then taken to the ubiquitous oil press and converted into the oil so widely used for cooking, illumination, and anointing. As with the grapes, some olives were always kept for eating, after treatment either with salt or brine.

D. Flocks. The leaders of ancient Israel reckoned their flocks as a necessary part of their wealth. When a man's flocks were his sole possession, he often lived with them and led them in search of pasturage (Ps. 23; Mt. 18:12), but a man with other interests delegated this task to his sons (1 S. 16:11) or to hired help (Jn. 10:12) (*see SHEEP*). The flock furnished both food and raiment. The milk of camels, sheep, and goats was used fresh or made into curdled milk, butter, or cheese. More rarely the flesh of these animals was eaten. The peasant's outer coat is still made of a tawed sheepskin or woven of goats' hair or wool.

Bibliography.—E. M. Blaiklock, *Pictorial Bible Atlas* (1969), ch 1; G. H. Dalman, *Arbeit und Sitte in Palästina*, II–IV (1932–1935); *GB*; E. W. Heaton, *Everyday Life in OT Times* (1956), pp. 97–112; *MPB*; M. Noth, *The OT World* (1966), pp. 163f.; W. Walker, *All the Plants of the Bible* (1957); *WBA*, pp. 183–87.

是食用油的主要来源，巴勒斯坦的气候、薄土、夏日充足的阳光和浓浓的露水都非常适合橄榄树的生长。尽管橄榄在种植和修枝阶段需要精心照料，但是橄榄的收获期很长，农民可以根据自己的时间安排来收获橄榄。从九月至十二月，可以从树上摘或从地上捡橄榄。然后可以将橄榄碾压作成橄榄油，很多地方的人用橄榄油来烹饪、照明和涂抹。同葡萄一样，人们总是先用盐水或盐腌制橄榄，然后留待日后食用。

D. 羊群。 古以色列首领认为羊群是他们财富的必要组成部分。当一个人只有羊群时，他常与它们同住，并领着羊群寻找牧场（诗 23；太 18:12），但是一个人如若有其他产业，可将羊群交给他的儿子管理（撒上 16:11）或雇人帮他管理（约 10:12）（见 *SHEEP*[羊]）。羊群既可为牧者提供食物又可提供衣服。骆驼、绵羊和山羊的奶可供新鲜食用或作成凝乳、黄油或奶酪。牧者很少吃这些动物的肉。农民的外套用鞣制的羊皮制成或用羊毛或羊绒编制而成。

书目——E. M. Blaiklock, *Pictorial Bible Atlas* (1969), 第一章; G. H. Dalman, *Arbeit und Sitte in Palästina*, II–IV (1932–1935); *GB*; E. W. Heaton, *Everyday Life in OT Times* (1956), 97–112 页; *MPB*; M. Noth, *The OT World* (1966), 163–164 页; W. Walker, *All the Plants of the Bible* (1957); *WBA*, 183–187 页。

AGRIPPA

ə-grip'ə [Gk. *Agrippas*]. See HEROD VIII.

AGUE

(Lev. 26:16, AV). See FEVER.

AGUR

ā'gər [Heb. *'āgūr*; Akk. *agāru*; Ugar. *agr*]. A contributor of proverbs, mentioned in Prov. 30:1, otherwise unknown. (The LXX and Vulgate renderings even suggest uncertainty that this is a proper name.) The “Prayer of Agur” in Prov. 30:7–9, expressing a golden mean of practicality, is the best known part of his writing.

AH; AHA; HO.

These interjections represent various words and emotional states, as follows: (1) Heb. *hāh*, expressing complaint (Jer. 1:6; 4:10, etc.; Ezk. 4:14). (2) *'āh*, expressing grief over Israel's coming destruction (Ezk. 21:15). (3) *he'āh*, depicting malicious delight over the misfortunes of an enemy (Ps. 35:21, 28; Ezk. 25:3, etc.). In Isa. 44:16 it expresses satisfaction, and in Job 39:25 the neighing of a horse. (4) *hōy*, expressing grief and pain (Isa. 1:4; Jer. 22:18), a threat of judgment (Isa. 10:5; 29:1), or prefacing an important announcement (55:1). (5) Gk. *ouá*, a mocking cry directed at Christ on the cross (Mk. 15:29).

AHAB

ā'hab [Heb. *'ah'āb*—“the Father is my

AGRIPPA 亚基帕

音译: ə-grip'ə 【希腊语: *Agrippas*】。见 HEROD VIII (希律王 VIII)。

AGUE 热病

(《钦定版圣经》, 利 26:16)。见 FEVER (热病)。

AGUR 亚古珥

音译: ā'gər 【希伯来语: *'āgūr*; 阿卡德语: *agāru*; 乌加里特语: *agr*】。《箴言》30:1 中提到的一个说箴言的人, 尚不知晓关于这个人的其他信息。(《七十士译本》和《武加大译本》的翻译更加表明无法确定这是个专有名词。)《箴言》30:7-9 中“亚古珥的祷告”传达了一个实用的黄金定律, 也是他留下的最著名的文字。

AH; AHA; HO. 啊; 啊哈; 哎

这些感叹词表示不同的词语和情绪状态, 如下所示: (1) 希伯来语 *hāh* 表示抱怨 (耶 1:6; 4:10 等; 结 4:14)。 (2) *'āh* 表示为以色列即将到来的毁灭而感到悲伤 (结 21:15)。 (3) *he'āh* 是对敌人的不幸表示幸灾乐祸 (诗 35:21, 28; 结 25:3 等)。《以赛亚书》44:16 中的感叹词表示满足, 而《约伯记》39:25 中的感叹词表示马嘶声。 (4) *hōy* 表示悲伤和痛苦 (赛 1:4; 耶 22:18), 审判的威胁 (赛 10:5; 29:1), 或表示重要宣告的开端 (赛 55:1)。 (5) 希腊语 *ouá* 表示对十字架上的耶稣的嘲笑 (可 15:29)。

AHAB 亚哈

音译: ā'hab 【希伯来语: *'ah'āb*——

brother,' i.e., 'God is a close relative'].

“天父是我的兄弟”，也就是“上帝是至亲”】。

1. The seventh king of Israel (ca. 874–852 B.C.), and son of Omri. Ahab followed a wise policy in defense, entering into alliance with Phoenicia, Judah, and even his erstwhile enemies the Arameans. On the other hand, he fell under the influence of his fanatical pagan queen Jezebel, who led him to worship Baal as Yahweh's peer, and consequently to introduce such horrors as tyranny (1 K. 21), religious persecution (18:4), and human sacrifice (16:34).

1、以色列的第七代王（约公元前 874-852 年），暗利的儿子。亚哈在防御中有智谋，与腓尼基人、犹太人、甚至和他从前的敌人亚兰人结成联盟。然而他因受到狂热拜偶像的耶洗别的影响，敬拜巴力，并视巴力与耶和华同等地位的神，因此施行恐怖的暴政（王上 21）、宗教迫害（王上 18:4）和活人献祭（王上 16:34）。

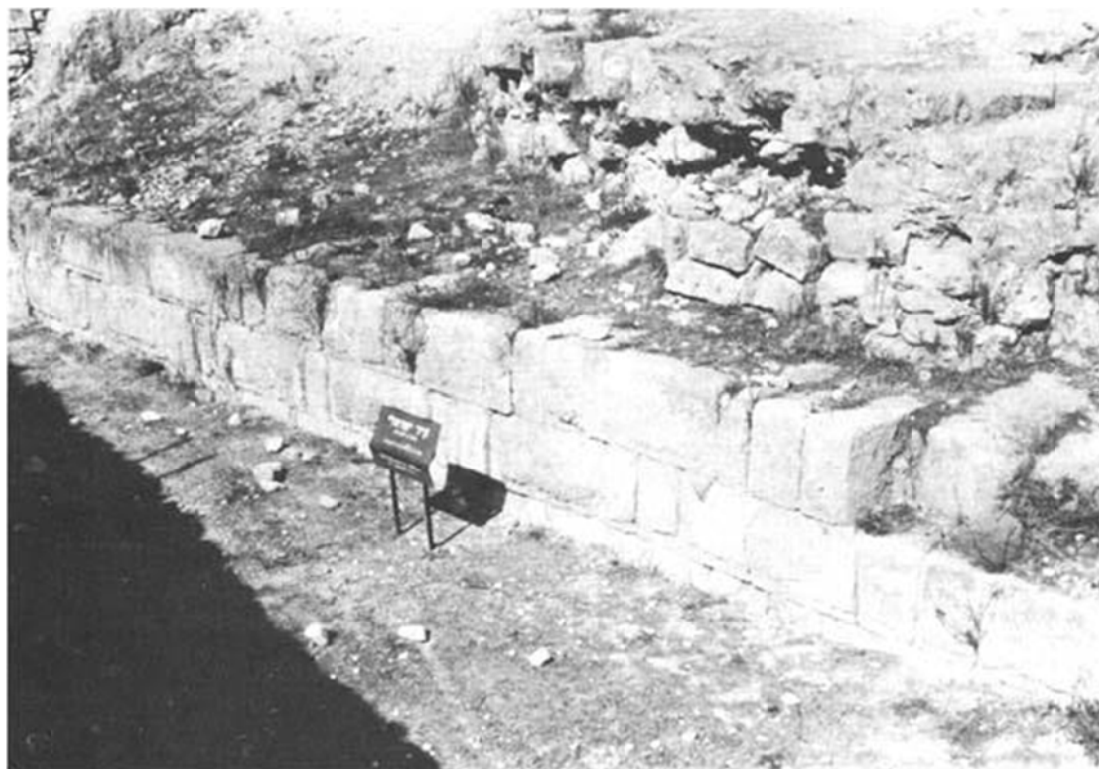
I. Ahab's Wars and Alliances.-Ahab wisely continued the alliance with the Phoenicians that his father entered into, cementing it by his own marriage with Jezebel the daughter of Ethbaal, the priest-king of Tyre. A precedent for international marriages, valuable for trade and defense, was established by King Solomon, who had married, in addition to Pharaoh's daughter, princesses of Moab, Ammon, Edom, Sidon (or Phoenicia), and the Hittites (1 K. 11:1). Ahab also arranged a marriage between the princess Athaliah and Joram, the crown prince of Judah, thus allying the two kingdoms for the first time after many years of senseless fratricidal wars. This alliance was beneficial both commercially and militarily.

I. 亚哈的战争和同盟。亚哈明智地继续保持其父与腓尼基人建立的同盟关系，并为巩固同盟，与推罗的祭司谒巴力的女儿耶洗别结婚。所罗门王曾建立了与外邦人结婚的先例，所罗门除了娶了法老的女儿，还娶了摩押人、亚扪人、以东人、西顿人（或腓尼基人）和赫人（王上 11:1）的公主，这种婚姻对于商业和防御具有重要的价值。亚哈还安排公主亚他利雅和犹太的王子约兰结婚，因此两大王国经过数年不理智的同族残杀，首次结成了联盟。这种同盟为经济和军事带来了益处。

There is a record of at least one effort at overseas trade undertaken jointly by Judah and Israel: a fleet was built at Ezion-geber (2 Ch. 20:35–37; 1 K. 22:48). An example of the political value of the alliance is seen in the joint military expedition to recover Ramoth-gilead

经文中至少记载了一次犹太和以色列联合进行对外贸易的尝试：两国在以旬迦别建立了一个舰队（代下 20:35-37；王上 22:48）。犹太和以色列为了从亚兰人手中夺回基列的拉末联合发动了远征，这是结盟具有政治价值的一个例子。

from the Arameans (1 K. 22:2ff.).



Israelite wall at Samaria, part of Ahab's extensive building activity. These strong fortifications withstood one attack, and the city fell to the Assyrians only after a three-year siege (2 K. 17:9). (B. Van Elderen)

For some three years before this war of reconquest, Ahab's capital had been besieged by Ben-hadad of Damascus and his thirty-two vassals (1 K. 20:1ff.). Ahab tried to buy release by rich gifts of silver and gold, but this did not satisfy Ben-hadad, who demanded the right to search the households of the king and his ministers and carry away everything dear and precious: wives and children as well as goods and chattels (20:5ff.). This would mean for Ahab handing over the city and all that was in it to the enemy. The king and his counselors, "the elders of the land," rejected Ben-hadad's demand and the city was attacked. But a well-timed sortie, led by the young guards attached to the military governors of the provinces, routed the enemy while

撒玛利亚的以色列城墙，亚哈所造城墙的一部分。这些坚固的防御工事抵挡住了一次进攻，而亚述人仅用三年的围攻就夺取了该城（王下 17:9）。（B. Van Elderen）

这次夺回之战开始约三年前，亚哈的都城遭到了大马士革的便哈达和他的三十二位藩王的联合围攻（王上 20:1起）。亚哈试图用金银财宝换来自由，但是这并没有让便哈达满意，便哈达要搜查亚哈和他的仆人的家，并要拿走一切宝贵和值钱的东西：妻子、儿女和全部财产（王上 20:5起）。这意味着亚哈要将他的城和一切所有都交到了敌人的手中。以色列王亚哈和他的谋士（“国中的长老”）反对便哈达的要求，便哈达便攻击以色列城。但是，当便哈达和他的藩王痛饮时，省长的少年人及时地发起了进攻，最终彻底击溃了敌军。

Ben-hadad and his vassals were engaged in a drinking bout, and inflicted a crushing defeat.

The Arameans were again defeated the following year at Aphek, E of the Jordan, when Ben-hadad himself was taken (1 K. 20:26–34). Ahab not only spared his life but made a treaty of alliance with him. Ben-hadad promised to restore the captured Israelite cities and to set up Israelite markets in his capital of Damascus. Ahab's leniency, as subsequent history proved, cost the nation dearly. However, while this alliance lasted it produced some benefit. A coalition consisting of Damascus, Hamath, and Israel together with other smaller powers fought Shalmaneser III at Qarqar on the Orontes, putting a stop for a time to Assyrian aggression. The joint military expedition of Israel and Judah referred to above took place some three years after the truce with Ben-hadad. Struck by a stray arrow while in his chariot, Ahab died during the battle as he sat facing the enemy.

II. Ahab's Apostasy and Clash with the Prophets.—The prophets championed the causes of freedom and justice. They upheld the nomadic ideal of freedom and only reluctantly relinquished tribal sovereignty for the peace and unity that a central government under a king made possible. With their stress on the justice demanded by God, they could not but oppose a tyrant who killed and robbed people at will. Ahab's clash with Elijah concerned the king's treatment of Naboth. Ahab coveted this man's vineyard, which adjoined the palace, and Naboth refused to part with it. Jezebel,

亚兰人在约旦河东面的亚弗再一次被打败，这次便哈达被擒（王上 20:26-34）。亚哈不仅赦免了便哈达，而且与他立了同盟之约。便哈达承诺归还之前攻取的以色列城并在都城大马士革为以色列人立市。亚哈的宽容致使国家付出了惨痛的代价，这在后来得到了证实。不过，双方结盟期间确实为以色列带来一些利益。大马士革、哈马和其他小国结成的联盟在奥龙特斯河旁的夸夸（或卡卡）与撒幔以色列三世交战，并使亚述暂时停止了侵略。上面提到的以色列和犹太的联合远征约发生在亚哈与便哈达休战三年之后。亚哈因坐在面对着敌人的位置上，在战车上被一只箭射中，死在了战争中。

II. 亚哈悖逆并与先知发生冲突。先知们拥护公义和自由的事业。他们主张自由的游牧生活，为了获得国王统治下的中央政权所带来的和平和统一，他们只好很不情愿地放弃了部落的主权。由于他们看重上帝所要求的公义，他们不得不反对肆意残杀和剥夺百姓自由的暴君。因为亚哈王杀害拿伯的事，亚哈与以利亚发生了冲突。亚哈垂涎与王宫毗邻的拿伯的葡萄园，而拿伯拒绝将葡萄园给亚哈。耶洗别决心为亚哈夺得这个葡萄园，所以教唆两个流氓说拿伯诅咒上帝和以色列王。然后拿伯被拉到城外，并被石头打死，而以色列王亚哈夺取了他

determined to get the vineyard for Ahab, suborned two rogues to say that Naboth had cursed God and the king. Naboth was taken out and stoned, and the king took possession of his vineyard. Elijah met him with these words from Yahweh:

“‘Have you killed and also taken possession?...’ Thus saith the Lord: ‘In the place where dogs licked up the blood of Naboth, shall dogs lick up your own blood!’” (1 K. 21:19).

Ahab is said to have been worse than all who preceded him. Solomon had tolerated and even patronized the worship of strange gods by his foreign wives. Jeroboam had set up two golden calves for political reasons. Ahab, however, went further: he worshiped Baal and set him up as Yahweh’s peer (1 K. 16:31–33); Yahweh’s prophets were massacred at Jezebel’s orders, while the prophets of Baal and Asherah had all the privileges of royal pensioners and courtiers (18:4, 19). According to his own confession Ahab hated such prophets of Yahweh as Micaiah the son of Imlah (22:8). He considered the prophet Elijah to be a “troubler of Israel” (18:17). Ahab repented, it is true, when the enormity of his crime in the killing of Naboth was pointed out to him; but neither this nor the discomfiture of Baal’s prophets on Mt. Carmel changed the general situation.

III. Ahab and Archeology.-Ahab is mentioned in the Monolith Inscription of Shalmaneser III (858–824 B.C.), which tells the story of the great battle Shalmaneser fought at Qarqar in 854 against an Aramean-Israelite coalition of which Hadadezer (i.e., Ben-hadad of

的葡萄园。以利亚见到亚哈，并将耶和華的话说给亚哈：

“‘你杀了人，又得他的产业吗？……’耶和華如此说：‘狗在何处舔拿伯的血，也必在何处舔你的血’”（王上 21:19）。

据说亚哈所行的比他之前的诸王更糟糕。所罗门因他的外邦妻子容忍甚至支持拜外邦偶像。耶罗波安为了政治目的建了两座金牛犊。而亚哈所行的更甚：他敬拜巴力并将之视为与耶和華齐名（王上 16:31-33）；耶洗别命令杀害耶和華的先知，巴力的先知和亚舍拉拥有所有皇家侍卫和侍臣的特权（王上 18:4, 19）。亚哈承认他恨耶和華的先知（如，音拉的儿子米该雅，王上 22:8）。他认为以利亚先知使“以色列遭灾”（王上 18:17）。当以利亚指出亚哈杀害拿伯的罪恶行为时，他确实后悔了；但是无论是亚哈的忏悔还是巴力的先知在迦密山的挫败都改变不了大体局势。

III. 亚哈和考古学。撒幔以色列三世（公元前 858-824 年）的碑文上提到了亚哈，这块碑文记载了撒幔以色列于公元前 854 年在夸夸与亚兰和以色列联军展开的一场重大战役，哈大底谢（也就是大马士革的便哈达）、哈马的 *Irhuleni* 和以色列的亚哈是联军的领

Damascus), *Irḥuleni* of Hamath, and Ahab of Israel were the leading figures. Ahab alone is said to have contributed two thousand chariots and ten thousand foot soldiers. Ten lesser kings who took part made important contributions in infantry and cavalry (*ANET*, pp. 276–79). In the Moabite Stone, Mesha king of Moab tells how Omri and his son (i.e., Ahab) occupied and oppressed Moab for forty years (*ANET*, p. 320).

Bibliography.—J. W. Jack, *Samaria in Ahab's Time* (1929); E. G. H. Kraeling, *Aram and Israel* (1918). For Ahab's palace and ornamentation, see J. W. Crowfoot, *PEQ* (1932), pp. 132ff.; (1933), pp. 7ff., 130ff.

S. K. MOSIMAN
M. S. SEALE

2. Son of Koliah, one of two false prophets (*see* ZEDEKIAH) among the Babylonian exiles. Jeremiah's condemnation of them included the prophecy that their fate would become a curse formula for the exiles (Jer. 29:20–23).

AHARAH

ā'har-ə, ə-här'ə [Heb. *'aḥrah*—'brother of *Rah*' or 'a brother's follower,' though some regard it as a textual corruption for Ahiram; Gk. B *Iaphaēl*, A *Aara*]. A son of Benjamin (1 Ch. 8:1). *See* AHIRAM.

AHARHEL

ə-här'hel [Heb. *'aḥrḥēl*—'brother of Rachel'; Gk. *adelphou Rēchab*]. A son of

导人。据说仅亚哈就派了两千战车和一万步兵。参战的十位较小国的国王为步兵和骑兵队伍做出了重要贡献 (*ANET*, 276–279 页)。在摩押石碑上, 摩押王米沙述说了暗利和他的儿子 (也就是亚哈) 如何占领并压迫了摩押四十年 (*ANET*, 320 页)。

书目——J. W. Jack, *Samaria in Ahab's Time* (1929); E. G. H. Kraeling, *Aram and Israel* (1918). 关于亚哈的宫殿和装饰, 见 J. W. Crowfoot, *PEQ* (1932), 132 页起; (1933), 7 页起, 130 页起。

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M. S. SEALE

2、亚哈: 亚哈: 哥赖雅的儿子, 被掳到巴比伦的两位假先知 (见 ZEDEKIAH[西底家]) 之一。耶利米谴责他们并预言, 他们的命运将成为被掳之人的咒诅套语 (耶 29:20-23)。

AHARAH 亚哈拉

音译: ā'har-ə, ə-här'ə 【希伯来语: *'aḥrah*——“*Rah*”的兄弟”或“追随兄弟者”, 尽管有的人认为亚哈拉是亚希兰的错误拼写形式; 希腊语《梵蒂冈抄本》译为 *Iaphaēl*, 《亚历山太抄本》译为 *Aara*】。便雅悯的儿子 (代上 8:1)。见 AHIRAM (亚希兰)。

AHARHEL 亚哈黑

音译: ə-här'hel 【希伯来语: *'aḥrḥēl*——“拉结的兄弟”; 希腊语: *adelphou*

Harum of the tribe of Judah (1 Ch. 4:8).

AHASAI

ă'hə-zī, ə-hā'zī (Neh. 11:13, AV). See AHZAI.

AHASBAI

ə-has'bī [Heb. ^ahasbay—'blooming']. The father of Eliphelet, a Maacathite, a soldier in David's army (2 S. 23:34). He was either a native of Abel-beth-maacah (20:14) or, more probably, of Maacah in Syria (10:6). The list in 1 Ch. 11:35f. gives different names entirely, indicating textual corruption.

AHASUERUS

ə-hazh-ōō-er'əs [Heb. ^ahaswērōš; Gk. Assouēros].

1. A Persian king (*khshayarsha*) who married Esther (Est. 2:17). The LXX reads Artaxerxes throughout, and some have therefore identified him with Artaxerxes II (404–359 B.C.). More probably, however, he is Xerxes I of Persia (485–465 B.C.), a son of Darius the Great. This man is the Ahasuerus of Ezr. 4:6.

2. In Dnl. 9:1, the father of Darius the Mede.

3. [Gk. *Asyēros*] (Tob. 14:15); AV ASSUERUS. One who destroyed Nineveh with Nebuchadnezzar. Actually it was Cyaxares who helped Nebuchadnezzar overthrow Nineveh.

Rēchab】。犹大支派哈仑的儿子（代上 4:8）。

AHASAI 亚哈赛

音译：ă'hə-zī, ə-hā'zī（《钦定版圣经》，尼 11:13）。见 AHZAI（亚哈赛）。

AHASBAI 亚哈拜

音译：ə-has'bī【希伯来语：^ahasbay—“盛开”】。以利法列的父亲，玛迦人，大卫军中的勇士（撒下 23:34）。他可能是亚伯伯玛迦本地人（撒下 20:14），更可能是叙利亚的玛迦人（撒下 10:6）。《历代志上》11:35-36 的名单中给出了完全不同的名字，这表明文本有误。

AHASUERUS 亚哈随鲁、西亚扎罗

音译：ə-hazh-ōō-er'əs【希伯来语：^ahaswērōš；希腊语：*Assouēros*】。

1、亚哈随鲁：波斯王（*khshayarsha*），娶了以斯帖为妻（斯 2:17）。《七十士译本》全文将“亚哈随鲁”译为“亚达薛西”，因此有人认为亚哈随鲁就是亚达薛西二世（公元前 404-359 年）。然而，他更可能是波斯薛西斯一世（公元前 485-465 年，大流士大帝的儿子）。这个亚哈随鲁就是《以斯拉记》4:6 中记载的亚哈随鲁。

2、亚哈随鲁：在《但以理书》9:1 中，亚哈随鲁是玛代人大流士的父亲。

3、西亚扎罗：【希腊语：*Asyēros*】（托 14:15）；《钦定版圣经》译为 ASSUERUS（“亚哈随鲁”）。西亚扎罗与尼布甲尼撒一起摧毁了尼尼微。但实际上是西拉克拉里斯

(Cyaxares) 帮助尼布甲尼撒摧毁了尼尼微。

see also DARIUS 1.

另见 DARIUS 1 (大流士 1)。

R. K. H.

词条作者: R. K. H.

AHAVA

ə-hā'və [Heb. 'ah^awā']. A river in Babylonia on the banks of which Ezra and his party encamped for three days in preparation for the journey to Jerusalem (Ezr. 8:15ff.). From here Ezra sent to Casiphia for temple servants, since no Levites were present in the assembled group. His appeal was successful. Then after Ezra had proclaimed a fast to seek of God "a straight way," the company "departed from the river Ahava," and journeyed in safety to Jerusalem.

This river or canal remains unidentified, though many conjectures have been made. Most probably it was one of the numerous canals that intersected Babylonia, flowing from the Euphrates apparently toward some town or district named Ahava (Ezr. 8:15). If so, identification is impossible.

S. F. HUNTER
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AHAZ

ā'haz [Heb. 'āhāz'—'he has grasped'; cf. the Assyrian records of Tiglath-pileser III, "Yauhazi of Judah," perhaps indicating that Ahaz is an abbreviated form of Jehoahaz]. The twelfth king of Judah, and son of Jotham. The biblical account of his reign is given in 2 K. 16; 2 Ch. 28; and Isa. 7.

AHAVA 亚哈瓦

音译: ə-hā'və 【希伯来语: 'ah^awā'】。巴比伦的一条河,以斯拉和他的同党在亚哈瓦河岸边扎营三天,为去耶路撒冷的行程做准备(拉 8:15 起)。由于百姓中没有利未人,以斯拉从亚哈瓦打发人到迦西斐雅做神殿中的仆人。他的恳求获得了应允。然后以斯拉宣布禁食祈求神赐“通达的道路”,使同行的人“离开亚哈瓦河”,并在去往耶路撒冷的途中一路平安。

尽管有许多的推测,但是尚未确定这条河或运河的具体位置。它最可能是横穿巴比伦的众多运河之一,这条运河显然是从幼发拉底河流经名为亚哈瓦的某个镇或地区(拉 8:15)。若果真如此,那么不太可能确定这条河的位置。

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AHAZ 亚哈斯

音译: ā'haz 【希伯来语: 'āhāz'——“耶和华已经握住”;参:提革拉毗列色三世的亚述语记录,“犹大的约哈斯”,可能表明 Ahaz (“亚哈斯”)是 Jehoahaz (“约哈斯”)的缩写形式】。犹大的第十二位国王,约坦的儿子。《圣经》《列王纪下》16 章;《历代志下》28 章和《以赛亚书》7 章记载了有关他统治时期的事

情。

Ahaz began his reign in 735 B.C. as co-regent with his father, who died in 732. With the support of the pro-Assyrian party he very likely assumed active leadership of Judah immediately. International problems plagued Ahaz during most of his reign, as Assyria extended its control into Palestine. Religiously, Ahaz reversed the policy of Uzziah his grandfather. He erected molten images to Baal in the Hinnom Valley, burned his son in the fire, and generally conformed to heathen practices (2 Ch. 28:1-4). Although Isaiah was active throughout the time of Ahaz, this idolatrous tide was not reversed until Hezekiah's reign.

In 734 Tiglath-pileser III marched his armies down into the maritime plain. This may have been in response to an appeal by Ahaz for relief from the Philistines, who were raiding extensively in the outlying districts of Judah. After the Assyrians withdrew, Ahaz faced serious problems with Israel and Syria.

Pekah and Rezin, kings of Israel and Syria respectively, championed an anti-Assyrian policy with the purpose of terminating the extension of Assyrian control in Palestine. To make sure they would not be endangered by a neutral or potentially hostile nation behind them, they declared war on Ahaz, hoping to force Judah into their alliance. Their intention was to place the Aramean ben Tabeel (Isa. 7:6) on the Davidic throne instead of Ahaz.

When the news of the Syro-Ephraimitic

亚哈斯于公元前 735 年与他的父亲共同参政，自此开始了他的统治时期，亚哈斯的父亲于公元前 732 年去世。亚哈斯在支持亚述同派的拥护下，直接被立为犹大国王。亚哈斯在他统治的大部分时间里备受国际问题的困扰（如，亚述的控制范围扩至巴勒斯坦）。在宗教方面，亚哈斯颠覆了他父亲乌西雅的政策。他在欣嫩谷建了巴力的铸像，用火烧他的儿子，并普遍遵循外邦人的习俗（代下 28:1-4）。尽管先知以赛亚在亚哈斯统治时期积极传道，但是直到希西家统治时期，这种盲目崇拜的浪潮才消退。

在公元前 734 年，提革拉毗列色三世带领他的军队进军沿海平原。这可能是应亚哈斯的请求，解除非利士人对犹大边境的全面入侵。亚述人撤军后，亚哈斯面临着来自以色列和亚兰的严峻挑战。

以色列王比加和亚兰王利汛支持反亚述政策，并以终结亚述在巴勒斯坦的扩张为目标。为了确保他们不被中立国或潜在的敌国所灭，他们宣布与亚哈斯开战，希望以此迫使犹大国与他们联盟。他们企图罢黜亚哈斯，立他比勒（赛 7:6）为大卫家的王。

当亚兰和以法莲联合宣战的消息传到

declaration of war reached Jerusalem, the people were thrown into consternation (Isa. 7:1f.). At this crucial moment when Ahaz was on his way out of Jerusalem to inspect his defenses, the prophet Isaiah was sent to advise the king to put his trust in God. Ahaz, however, defied the prophet's advice and sent an enormous gift to Tiglath-pileser III, who responded in due time.

Meanwhile the Syro-Ephraimitic invaders besieged Jerusalem and took thousands of captives up to Samaria and Damascus (2 Ch. 28:5-15). The Judean captives taken to Samaria were released in accordance with the advice given by a prophet named Oded. Simultaneously Ahaz lost his control over the Edomites. The Syrians dislodged the Judean troops from Elath (Ezion-geber), so that Edomites were enabled to reoccupy this important seaport city.

The Assyrian pressure in response to the appeal for help by Ahaz brought temporary relief to Judah. Tiglath-pileser III marched his armies into Palestine, capturing numerous cities (2 K. 15:29). By 732 both Rezin and Pekah were killed; Damascus was occupied by the Assyrians and Samaria was ruled by Hoshea, who pledged tributary allegiance to the Assyrian king.

Isaiah had boldly assured Ahaz and the Judean citizens that the two kings from the north were but a temporary threat (Isa. 7:4-9). Like smoking firebrands they would last but a short time. Within a few years the predictions of Isaiah were fulfilled. Although the Assyrian advance provided temporary relief, it had

耶路撒冷时，百姓感到非常惊慌（赛 7:1-2）。在亚哈斯离开耶路撒冷视察防御工事的关键时刻，先知以赛亚被派去告诉亚哈斯要信靠神。然而，亚哈斯违背了先知的建议，并向提革拉毗列色三世献上了厚礼请求其支援，提革拉毗列色三世在适当时机支援了他。

其间，亚兰和以法莲侵略者包围了耶路撒冷，并将成千上万的俘虏带到了撒玛利亚和大马士革（代下 28:5-15）。被掳到撒玛利亚的犹大俘虏在先知俄德的劝告下被释放了。与此同时，亚哈斯丧失了对以东人的控制权。亚兰人把犹大军队从以拉他（以旬迦别）驱逐了出去，因此，以东人重新占领了这座重要的海港城市。

亚述人应亚哈斯的支援请求暂时解除了犹大的困境。提革拉毗列色三世率领他的军队进军巴勒斯坦，攻占了許多城市（王下 15:29）。公元前 732 年，利汛和比加被杀；亚述人占领了大马士革，何细亚统治了撒玛利亚，他宣誓效忠亚述王并向后者纳贡。

以赛亚大胆向亚哈斯和犹太人保证，两位北方国王的威胁只是暂时的（赛 7:4-9）。他们如冒烟的火把一样只能维持片刻。几年后以赛亚的预言应验了。虽然亚述军暂时解除了犹大的困境，但其中隐藏着不祥之兆。以赛亚明确地警告道，上帝将用剃头刀，就是亚述王，剃去犹大的头发和脚上的

foreboding implications. Isaiah explicitly warned that God would use the king of Assyria as a razor to shave Judah from head to toe (Isa. 7:20). Equally clear is the prophet's warning that God would cause Assyria to extend like a river into Palestine submerging Judah to its neck (Isa. 8:5-8). Significantly, however, the prophet did not predict the termination of Judah's national existence—a fate foretold regarding Ephraim and Syria—under the Assyrian advance southward in the Fertile Crescent. Under Hezekiah the Assyrian aggression became a realistic threat to Judah.

Significant indeed was the Damascus meeting of Ahaz and Tiglath-pileser III in 732 B.C. With the capitulation of Rezin, the kingdom of Syria ended, so that it was no longer a buffer state between Judah and Assyria. Ahaz met the Assyrian king as a servant, having sent him a heavy tribute of silver and gold which depleted both the royal and temple treasuries. Politically Ahaz became a vassal, not an ally, of Assyria (2 Ch. 28:16-21).

毛（赛 7:20）。以赛亚同样明确地警告道，上帝将使亚述如河水一样蔓延到巴勒斯坦地区，直到犹大的颈项（赛 8:5-8）。然而值得注意的是，先知没有预先告知亚述军南下肥沃月湾时犹大国的最终命运——预言了以法莲和亚兰的命运。在希西家统治时期，亚述的侵略成了犹大的现实威胁。

公元前 732 年，亚哈斯在大马士革面见提革拉毗列色是一个值得关注的事件。随着利汛被抓，亚兰王国灭亡，从此不再是犹大和亚述之间的缓冲国。亚哈斯面见提革拉毗列色时像一个仆人一样，他向亚述王献上大量金银珠宝，因此耗尽了皇室和圣殿的资财。从政治角度来说，亚哈斯是亚述的诸侯，而不是盟友（代下 28:16-21）。



Inscribed seal (and a copy of its impression) “belonging to Ušna [Ašna?] minister [servant] of Ahaz” (American Schools of Oriental Research)

“亚哈斯的乌斯那[阿斯那]大臣[仆人]”的印章（和印章图案）（美国东方研究学院）。

In their religious practice the citizens of Judah were made keenly aware of the visit of their king to Damascus. In accordance with specific instructions the priest Urijah constructed a model of an altar that Ahaz had seen in Damascus. This altar, erected in the temple court for the king, placed idol worship in juxtaposition with the altar where daily sacrifice was made in their worship of God (2 K. 16:10–16). Numerous other changes were made in Judah’s religion because of the king of Assyria (vv. 17f.). At the same time Ahaz wanted to inquire personally at the brazen altar.

犹太的市民从他们的宗教活动中强烈感知到他们的王要访问大马士革。乌利亚照着亚哈在大马士革见过的祭坛的具体样式建了一个祭坛。这座坛被置于圣殿的院子里供亚哈王敬拜偶像，且位于敬拜耶和华的坛的旁边（王下 16:10-16）。因亚述王的缘故，犹太的宗教形式还发生了其他许多变化（王下 16:17-18）。不过亚哈斯想要亲自在铜坛上求问耶和華。

Other religious innovations charged to Ahaz are summarized in 2 Ch. 28:22–25.

《历代志下》28:22-25 概述了亚哈斯所作的其他宗教改革。他封锁了耶和華

The doors of the temple porch were shut, the golden candlestick was not lit, the offering of incense was not made, and other solemnities were suspended. It is likely that Ahaz also erected the horses dedicated to the sun that are mentioned in 2 K. 23:11. Verse 12 of this chapter indicates that altars had been erected on the roof of the chambers of Ahaz that were destroyed in the reformation under Josiah. The leadership of Ahaz in religious matters consequently sanctioned idolatry and seemed to be diametrically opposed to the influence of Isaiah.

Little is known about the rest of the reign of Ahaz. In all likelihood he pacified the Assyrian kings with sufficient tribute so that Judah continued without serious international intervention during the period of the fall of Samaria in 722.

Ahaz died in 716 B.C., leaving the throne to Hezekiah. He was buried in Jerusalem with his fathers but not in the sepulchre of the kings of Judah (cf. 2 K. 16:20; 2 Ch. 28:27). Isaiah records a prophecy concerning Philistia in the year of Ahaz' death (Isa. 14:28-32). Ahaz is mentioned in the royal genealogies in 1 Ch. 3:13 and Mt. 1:9.

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AHAZ, DIAL OF.

See DIAL OF AHAZ.

AHAZIAH

ā-hə-zī'ə [Heb. ^ahazyā, ^ahazyāyū—'Yahweh has grasped (sustained)'].

殿的门，吹灭金灯台的灯火，不再烧香，其他的庄严仪式也都暂停了。

《列王纪下》23:11 中提到了亚哈可能还建了向日头所献的马。《列王纪下》23:12 表明约西亚王宗教改革期间拆毁了在亚哈斯楼顶上所筑的祭坛。因此，亚哈在管理宗教事务时承认了偶像崇拜，并且似乎坚决反对以赛亚的影响。

我们对亚哈斯统治期间的其余事件知之甚少。他很可能用充足的贡品安抚了亚述王，所以公元前 722 年在撒玛利亚沦陷期间犹大没有受到外界的严重干涉。

亚哈斯卒于公元前 716 年，希西家接续他作王。亚哈斯被葬在耶路撒冷与他列祖同睡，而不是被葬在犹大列王的墓中（参：王下 16:20；代下 28:27）。《以赛亚书》记载了亚哈斯王崩的那年一个关于非利士全地的预言（赛 14:28-32）。《历代志上》3:13 和《马太福音》1:9 的王室谱系中提到了亚哈斯。

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AHAZ, DIAL OF. 亚哈斯的日晷

见 DIAL OF AHAZ（亚哈斯的日晷）。

AHAZIAH 亚哈谢

音译：ā-hə-zī'ə 【希伯来语：^ahazyā, ^ahazyāyū——“耶和华已经（永久）握住”】。

1. King of Israel (ca. 853–852 B.C.), and son of Ahab and Jezebel (1 K. 22:51–2 K. 1:18). Ahaziah succeeded his father as king in the seventeenth year of Jehoshaphat of Judah and reigned two years (for the chronological problem involved in a comparison of 1 K. 16:29; 22:41, 51; 2 K. 1:17, see CHRONOLOGY OF THE OT V.B). He was a Baal worshiper like his parents, and according to 2 K. 1:2ff. seems to have been particularly attracted to the Baal that was the deity of the Philistine city of Ekron.

The accession of Ahaziah encouraged Moab to rebel against Israel (cf. 2 K. 3:5); this revolt is the subject of the Hebraic stele of the Moabite King Mesha, known as the Moabite Stone. S. R. Driver, however (*Notes on the Hebrew Text of the Books of Samuel* [2nd ed. 1913], p. lxxxviii), thinks this revolt began in the reign of Ahab.

According to 2 Ch. 20:35–37, Ahaziah had an alliance with Jehoshaphat of Judah to revive the ancient maritime trade with Tarshish, but the fleet was broken up at Eziongeber. 1 K. 22:48f. seems to imply that Ahaziah's attempt to form an alliance failed after Jehoshaphat had tried on his own to trade with Ophir. J. Skinner (*Century Bible*) thinks the Chronicles account probable, "since Jehoshaphat was no doubt still a vassal of Israel" (cf. H. L. Ellison, *NBC* on 1 K. 22:48f.).

As a result of his fall from an upper window, Ahaziah consulted Baal-zebul, the god of Ekron. His messengers were sent back by Elijah with the brusque

1、以色列王（约公元前 853-852 年），亚哈和耶洗别的儿子（王上 22:51-王下 1:18）。亚哈谢在犹大约沙法第十七年继承了他父亲的王位并统治了两年（关于对照《列王纪上》16:29; 22:41, 51; 《列王纪下》1:17 产生的年代问题，见 CHRONOLOGY OF THE OT V.B [旧约年代学 V.B]）。亚哈谢像他的父母一样是个敬拜巴力的人。根据《列王纪下》1:2 起的记载，亚哈谢似乎特别崇拜非利士人城市以革伦的神——巴力。

亚哈谢继位致使摩押背叛以色列（参：王下 3:5）；这次背叛记录在摩押王米沙的希伯来语石碑上，这个石碑被称为摩押石碑。然而德赖弗（S. R. Driver, *Notes on the Hebrew Text of the Books of Samuel* [1913 第 2 版], lxxxviii 页）认为这次背叛在亚哈统治时期已经开始。

根据《历代志下》20:35-37 的记载，亚哈谢与犹大的约沙法结盟，想要以此恢复与他施古老的海上贸易，但是他们在以旬迦别所造的船只被破坏了。《列王纪上》22:48-49 似乎暗示出，当约沙法打算独自与俄斐进行贸易往来时，亚哈谢与约沙法结盟的尝试失败了。史金纳（J. Skinner, *Century Bible*）认为《历代志》的描述很可能是真实的：“因为约沙法无疑仍是以色列的一个封臣”（参：H. L. Ellison, *NBC* 关于《列王纪上》22:48-49 的注释）。

由于亚哈谢从楼上的窗户上跌落，便求助以革伦的神巴力西卜。亚哈谢的使者被以利亚遣回，以利亚直言提醒亚哈谢，以色列的神是耶和华。亚哈

reminder that Yahweh was the God of Israel. Three attempts to capture the prophet failed, and the message of judgment on Ahaziah's apostasy was speedily followed by his death.

2. King of Judah (842 B.C.), youngest son of Jehoram and Athaliah, and grandson of Ahab and Jezebel (2 K. 8:25-29; 9:16-29; 2 Ch. 22:1-9). His name is given as Jehoahaz in 2 Ch. 21:17; 25:23 (a transposition of the component parts of "Ahaziah") and as Azariah in 2 Ch. 22:6 (AV), an error corrected in fifteen Hebrew MSS and all the versions.

He came to the throne in the twelfth year of Jehoram of Israel, though 2 K. 9:29 states that it was Jehoram's eleventh year, a discrepancy variously explained as an editorial correction or as the result of the difference in the Hebrew and Greek methods of computation (cf. Thiele, *MNHK*, pp. 35, 68f.). The reason Ahaziah, the youngest son, succeeded to the throne was that his elder brothers had been slain by a band of invading Arabians (2 Ch. 22:1; cf. Josephus *Ant.* ix.5.3). In view of Athaliah's actions after his death, it may be significant that he was made king by "the inhabitants of Jerusalem." He was, however, under the domination of his mother (2 Ch. 22:3), even though it is recorded that he consecrated gifts to the temple of Yahweh (2 K. 12:18).

He joined his uncle, Jehoram of Israel, in an expedition against Hazael of Syria in which Ramoth-gilead was captured (2 K. 8:28f.; 9:14f.). Jehoram was wounded

谢曾三次试图抓捕先知以利亚，均告失败，亚哈谢的死迅速应验了他因背叛神将受审判的预言。

2、犹大王（公元前 842 年），约兰和亚他利雅最小的儿子，亚哈和耶洗别的孙子（王下 8:25-29；9:16-29；代下 22:1-9）。在《历代志下》21:17；25:23 中这个名字被拼写为“Jehoahaz”（“约哈斯”，调换了“Ahaziah”[“亚哈谢”]部分字母的顺序），而在《历代志下》22:6（《钦定版圣经》）中被拼写为“Azariah”（“亚哈谢”），十五部希伯来原稿和所有译本中修正了这个错误的拼写形式。

亚哈谢在以色列约兰第十二年继承王位，然而《列王纪下》9:29 记载他在约兰第十一年登基，对于这一矛盾之处有多种解释，有人认为是编辑修正造成的，有人认为是希伯来人和希腊人计算方法不同造成的（参：Thiele, *MNHK*, 35 页, 68-69 页）。因为一伙阿拉伯侵略者杀死了亚哈谢的众兄长，所以约兰最小的儿子亚哈谢继承了王位（代下 22:1；参：Josephus *Ant.* ix.5.3）。从亚他利雅在亚哈谢死后的行为判断，“耶路撒冷的民众”可能是将亚哈谢推上王位的重要因素。然而，亚哈谢的母亲给他主谋（代下 22:3），尽管《列王纪下》12:18 记载亚哈谢向耶和华的殿献上了圣物（王下 12:18）。

亚哈谢与他的叔叔以色列的亚兰一起反对亚兰的哈薛，并占领了基列的拉末（王下 8:28-29；9:14-15）。约兰受伤返回到了耶斯列，后来亚哈谢到那

and returned to Jezreel, and later Ahaziah came to visit him there. He thus became involved in the coup d'état in which Jehu slew Jehoram and Jezebel and other members of the royal family, and Ahaziah was himself killed. According to 2 K. 9:27f. he was mortally wounded as he fled in his chariot near Ibleam; he made his way to the fortress of Megiddo and died there. His body was conveyed to Jerusalem and there buried. Later his kinsmen were slain (2 K. 10:12-14). In 2 Ch. 22:7-9, his kinsmen are reported to have been killed first, and Ahaziah himself brought out of hiding in Samaria and executed. This may reflect a different tradition followed by the Chronicler, or it may be "a case of major textual disorder" (*NBC, in loc.*).

Bibliography.—J. A. Montgomery and H. S. Gehman, *ICC on Kings* (1951); E. L. Curtis and A. A. Madsen, *ICC on Chronicles* (1952).

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AHBAN

ā'ban [Heb. *'ahbān*—'brother of an intelligent one' (?); Gk. *Achabar*]. The son of Abishur of the tribe of Judah (1 Ch. 2:29).

AHER

ā'hər [Heb. *'ahēr*—'another'; Gk. *Aer*]. A man of Benjamin (1 Ch. 7:12), his name here apparently a contracted form, perhaps the same as Ahiram (Nu. 26:38) or Aharah (1 Ch. 8:1).

AHI

ā'hī [Heb. *^ahī*—'my brother,' or perhaps a contraction from AHIJAH].

里去看望他。因此亚哈谢参与了政变中，耶户在政变中杀了约兰和耶洗别以及其他的皇室成员，亚哈谢也被杀死。根据《列王纪下》9:27-28 的记载，亚哈谢乘战车逃跑，结果在以伯莲附近受了重伤；他逃到米吉多的要塞，却死在那里。他的尸体被送到耶路撒冷，并被葬在那里。后来亚哈谢的亲戚也被杀死（王下 10:12-14）。根据《历代志下》22:7-9 中的记载，亚哈谢的亲戚首先被杀害，而藏在撒玛利亚的亚哈谢被找到后也被处死了。这可能说明历代志作者参考了不同的圣传，或者是“重要文本混乱的一个实例”（*NBC*，在这一章）。

书目——J. A. Montgomery 和 H. S. Gehman, *ICC on Kings* (1951); E. L. Curtis 和 A. A. Madsen, *ICC on Chronicles* (1952)。

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AHBAN 亚办

音译：ā'ban 【希伯来语：*'ahbān*——“智慧人的兄弟”（不确定）；希腊语：*Achabar*】。犹大支派亚比述的儿子（代上 2:29）。

AHER 亚黑

音译：ā'hər 【希伯来语：*'ahēr*——“另一个”；希腊语：*Aer*】。便雅悯人（代上 7:12），Aher 显然是缩写形式，可能与 Ahiram（“亚希兰”，民 26:38）或 Aharah（“亚哈拉”，代上 8:1）表示同一个人。

AHI 亚希

音译：ā'hī 【希伯来语：*^ahī*——“我的兄弟”或可能是亚希雅[见 AHIJAH]

的缩写形式】。

1. A member of the tribe of Gad (1 Ch. 5:15).

1、迦得支派的一个成员（代上 5:15）。

2. A member of the tribe of Asher (1 Ch. 7:34, AV, NEB).

2、亚设支派的一个成员（《钦定版圣经》和《新英文译本》，代上 7:34）。

AHIAH

ə-hī'ə [Heb. ^ahîyâ], AV AHIJAH. A leader who set his seal to the covenant under Nehemiah (Neh. 10:26).

AHIAH 亚希雅

音译：ə-hī'ə【希伯来语：^ahîyâ】，《钦定版圣经》译为 AHIJAH（“亚希雅”）。尼希米时期在约上签名的一位首领（尼 10:26）。

AHIAM

ə-hī'əm [Heb. ^ahî'ām—‘mother's brother’]. One of David's thirty heroes. He was the son of Sharar (2 S. 23:33), or according to 1 Ch. 11:35 of Sachar, the Hararite.

AHIAM 亚希暗

音译：ə-hī'əm【希伯来语：^ahî'ām——“母亲的兄弟”】。大卫的三十勇士之一。亚希暗是哈拉人沙拉的儿子（撒下 23:33）或根据《历代志上》11:35 的记载，亚希暗是哈拉人沙甲的儿子。

AHIAN

ə-hi'ən [Heb. 'ahyān—‘brotherly’ (?)]. A son of Shemida of the tribe of Manasseh (1 Ch. 7:19).

AHIAN 亚现

音译：ə-hi'ən【希伯来语：'ahyān——“兄弟般的”（不确定）】。玛拿西支派示米大的儿子（代上 7:19）。

AHIEZER

a-hī'ēzēr [Heb. ^ahî'ezer—‘brother help’].

AHIEZER 亚希以谢

音译：a-hī'ēzēr【希伯来语：^ahî'ezer——“我的兄弟是帮助者”】。

1. A son of Ammishaddai, a Danite prince, who acted as representative of his tribe on several occasions (see Nu. 1:12; 2:25; 7:66, 71; 10:25).

1、亚米沙代的儿子，但的王子，曾多次担当但支派的代表（见民 1:12; 2:25; 7:66, 71; 10:25）。

2. One of the mighty men or warriors who joined David at Ziklag when David was a fugitive before Saul (1 Ch. 12:3).

2、当大卫逃避扫罗时，在洗革拉加入大卫军队的勇士或战士之一（代上 12:3）。

AHIHUD

ə-hī'hud [Heb. ^ahîhûd—‘brother

AHIHUD 亚希忽

音译：ə-hī'hud【希伯来语：^ahîhûd—

majesty’].

1. One of the chief men of the tribe of Asher. He was selected by Moses to help divide the land W of the Jordan (Nu. 34:27).

2. A son of Ehud of the tribe of Benjamin (1 Ch. 8:6f.). The text here is obscure and probably corrupt.

AHIJAH

ə-hī’jə [Heb. ^ahīyā or ^ahīyāhū—‘brother of Yahweh’ or ‘Yahweh is my brother’]; AV also AHIAH.

1. One of the sons of Jerahmeel the great-grandson of Judah (1 Ch. 2:25).

2. A descendant of Benjamin (1 Ch. 8:7).

3. AV Apoc. ACHIAS. The son of Ahitub, priest in the time of King Saul (1 S. 14:3, 18). Elsewhere he is called Ahimelech, priest of Nob and father of Abiathar (1 S. 21f.). In 2 Esd. 1:2 he is listed as an ancestor of Ezra, but the name is omitted in other genealogies.

4. One of David’s mighty men, according to the list in 1 Ch. 11:36. The corresponding name in the list in 2 S. 23:34 is Eliam the son of Ahithophel the Gilonite.

5. A Levite of David’s time who had charge of certain treasures connected with the house of God (1 Ch. 26:20).

— “兄弟是尊严”】。

1、亚设支派的首领之一。摩西拣选他帮助分割约旦河以西的土地（民 34:27）。

2、便雅悯支派以忽的儿子（代上 8:6-7）。这部分经文晦涩难懂，可能有删减。

AHIJAH 亚希雅、亚希亚

音译：ə-hī’jə 【希伯来语：^ahīyā 或 ^ahīyāhū——“耶和华是我的兄弟”】；《钦定版圣经》还译为 AHIAH（“亚希雅”）。

1、亚希雅：犹大的子孙耶拉篾的一个儿子（代上 2:25）。

2、亚希亚：便雅悯的子孙（代上 8:7）。

3、亚希亚：《钦定版圣经》中的《次经》译为 ACHIAS（“亚希亚”）。亚希突的儿子，扫罗王时期的祭司（撒上 14:3, 18）。在其他经文中，亚希亚被称为 Ahimelech（“亚希米勒”），即挪伯的祭司，亚比亚他的父亲（撒上 21-22）。在《以斯拉二书》1:2 中，以斯拉的族谱中提到了亚希亚，但是在其他宗谱中，这个名字被删除了。

4、亚希雅：根据《历代志上》11:36 中的名单，亚希雅是大卫的勇士之一，而在《撒母耳记下》23:34 的大卫勇士的名单中，这个名字被替换成了基罗人亚希多弗的儿子以连。

5、亚希雅：大卫时期的一个利未人，负责掌管神殿的库府（代上 26:20）。

6. Son of Shisha and brother of Elihoreph (1 K. 4:3).

7. A prophet from Shiloh who, in Solomon's lifetime, told Jeroboam that he would rule over the ten tribes (1 K. 11:29-39). For his subsequent apostasy Ahijah pronounced doom upon his house (1 K. 14). In 2 Ch. 9:29 the "prophecy of Ahijah" is listed as one historical source for the Solomonic period.

8. The father of Baasha king of Israel (1 K. 15:27, 33; 21:22; 2 K. 9:9).

9. (Neh. 10:26, AV). See AHIAH.

AHIKAM

ə-hī'kär [Heb. ^ahîqām—'my brother has risen up']. A prominent man of the time of King Josiah and the following decades (2 K. 22:12, 14; 25:22; 2 Ch. 34:20; Jer. 26:24; 39:14; 40:5ff.; 43:6). He was the son of Shaphan, and a member of the deputation sent by Josiah to the prophetess Huldah (2 K. 22:12-14; 2 Ch. 34:20). Jer. 26:24 depicts him as Jeremiah's protector, while in 2 K. 25:22; Jer. 39:14 he was described as the father of Gedaliah, the governor appointed by Nebuchadrezzar.

AHIKAR

ə-hī'kär [Gk. *Achiacharos*, *Acheicharos*]; AV ACHIACHARUS. Nephew of Tobit (son of Tobit's brother Anael) and grand vizier of the Assyrian court (Tob. 1:21f.). Because of his high position, Ahikar was able to intercede for Tobit and enable his return to Nineveh, where his property had been confiscated when he fled Assyrian

6、亚希亚：示沙的儿子，以利何烈的兄弟（王上 4:3）。

7、亚希雅：示罗的先知，他在所罗门时期告诉耶罗波安他要成为十个支派的首领（王上 11:29-39）。由于耶罗波安后来叛教，亚希雅预言他的家将被毁（王上 14）。《历代志下》9:29 中的“亚希雅的预言”是了解所罗门时期的史料来源之一。

8、亚希雅：以色列王巴沙的父亲（王上 15:27, 33; 21:22; 王下 9:9）。

9、亚希雅：（《钦定版圣经》，尼 10:26）。见 AHIAH（亚希亚）。

AHIKAM 亚希甘

音译：ə-hī'kär 【希伯来语：^ahîqām——“我的兄弟已经兴起”】。约西亚王时期和其后十年间的著名人物（王下 22:12, 14; 25:22; 代下 34:20; 耶 26:24; 39:14; 40:5 起; 43:6）。亚希甘是沙番的儿子，约西亚派去见女先知户勒大的代表团成员之一（王下 22:12-14; 代下 34:20）。《耶利米书》26:24 称亚希甘是耶利米的保护者，而《列王纪下》25:22; 《耶利米书》39:14 中称他是尼布甲尼撒任命的省长基大利的父亲。

AHIKAR 亚希卡

音译：ə-hī'kär 【希腊语：*Achiacharos*, *Acheicharos*】；《钦定版圣经》译为 ACHIACHARUS（“亚希卡”）。托比的侄子（托比的兄弟安尼尔的儿子），亚述王朝的重要大臣（托 1:21-22）。由于亚希卡位高权重，所以他才能成功地为托比求情，使托比返回了尼尼微，当托比因善待

vengeance upon his charitable acts on behalf of the exiled Jews. Ahikar later assumed care of the blinded Tobit (2:10) and joined in the wedding celebration of his cousin Tobias (11:18).

Cupbearer to the king and bearing responsibilities for the royal seal and all royal administrative accounts, Ahikar apparently was given his position by Sennacherib and reappointed by Esarhaddon (1:22, RSV mg., NEB RSV“appointed second to himself”; cf. *APOT*, I, 205 n.).

Depicting him as a legendary figure, Ahikar's story is known in several versions including the writings of Democritus (preserved by Clement of Alexandria), Aesop, and the *Arabian Nights*. Discovery of fragments of the story among the fifth-century B.C. Aramaic papyri from Elephantine suggests a time of origin of at least 600 B.C., thus a possible influence for the allusions in Tobit.

The story appears in numerous variations, in which Ahikar is generally portrayed as prestigious and wealthy, a sage and politician. Although he had sixty wives, he was childless and was instructed to raise as his heir Nadan (RSV NADAB; AV Nasbas), his sister's son. When Ahikar threatened to supplant the unresponsive and belligerent youth with his brother Nebuzardan, Nadan betrayed him to the king with forged diplomatic correspondence proposing the betrayal of Assyrian forces to Egypt and Persia. Condemned to death for treason, Ahikar was hidden by his appointed executioner in gratitude for a previous

流放的犹太人逃离亚述王的追杀时，他的财产被没收了。亚希卡后来照料失明的托比（托 2:10）并参加了他堂兄弟托比雅的婚礼（托 11:18）。

显然西拿基立王曾任命亚希卡作酒监、司库、司帐，以撒哈顿再次任命他担任此职（托 1:22，《修订标准译本》旁注，《新英文译本》和《修订标准译本》译为“appointed second to himself”（“二次任命他”；参：*APOT*, I, 205））。

亚希卡是个传奇人物，德谟克利特的作品（[由亚历山太的革利免保存下来）、伊索的作品和《一千零一夜》都记录了亚希卡的故事。公元前五世纪的象岛亚兰语蒲草纸中发现了这个故事的残篇，这表明这个故事至少可以追溯至公元前 6000 年，因此《托比传》可能引用了这个故事。

这个故事有多个版本，而亚希卡通常被描述成有名望且富有的哲人或政治家。尽管他有六十位妻子，却无子嗣，而是收养了他姐姐的儿子拿答（《修订标准译本》译为 NADAB [见 NADAB]；《钦定版圣经》译为 Nasbas，汉译均为“拿答”）作继承人。当亚希卡扬言让他的兄弟拿布扎丹（Nebuzardan）取代这个无情好战的青年人时，拿答在国王面前出卖了亚希卡，拿答伪造了一封亚希卡里通埃及和波斯出卖亚述军的外交信函。亚希卡因叛国罪被判处死刑，但死刑执行人为了感谢亚希卡对他的恩惠把亚希卡藏了起来，并处死了一个死刑犯来替代亚希卡。随后，埃及法老找西

favor, and a condemned criminal was killed in his place. Subsequently the Egyptian pharaoh posed for Sennacherib the option of paying or receiving tribute, depending on the Assyrian's ability to help devise a palace to be built midway between heaven and earth. The king bemoaned the loss of Ahikar, who might have accomplished such an impossible feat, whereupon the servant confessed his substitution and produced Ahikar. Ahikar then sought to fulfil the pharaoh's demands by sending aloft two boys, carried by eagles, who demanded building supplies for the project, which the Egyptians were unable to provide. After solving various other puzzles, Ahikar received the Egyptian tribute. Sennacherib then restored him to high position and permitted his severe punishment of Nadan.

Reference to the respective rewards of Ahikar and Nadan in Tob. 14:10 indicates the author's reliance on older material apparently well known to his readers. The occurrence of many similar proverbs in Tobit reinforces the probability of literary dependency on the Ahikar story.

See *APOT*, I. 191f.; II, 715–784.

A. C. M.

AHIKAR, BOOK OF

A didactic folktale based on the story of Ahikar, which is embellished by proverbs and parables representing Ahikar's instructions to his adopted son.

At the core of the book is the narrative of Ahikar, a sage of high rank in the

拿基立的麻烦，埃及法老想要依靠亚述的能力来帮助他在天地之间建造一座宫殿，然后埃及向亚述王纳贡，否则亚述王向埃及法老纳贡。亚述王这才为痛失亚希卡感到惋惜，因为只有亚希卡才有可能完成这种不太可能实现的壮举，于是亚述王的那位仆人坦白了他将亚希卡藏起来的事。亚希卡设法实现法老的需求，他让鹰将两个男孩带到空中，然后让埃及人提供建殿所需的物品，而埃及人不可能提供这些物品。亚希卡解决了许多其他难题之后收到了埃及人的贡品。于是，西拿基立恢复了亚希卡的官职，并承诺要严惩拿答。

亚希卡和拿答各自的下场记录在《托比传》14:10中，这表明作者依赖他的读者熟知的古老资料。《托比传》中出现的许多类似的箴言进一步证明了这部作品依赖于亚希卡的故事。

见 *APOT*, I. 191-192; II, 715–784.

词条作者：A. C. M.

AHIKAR, BOOK OF 《亚希卡书》

根据亚希卡的故事撰写的具有教育意义的民间故事，并用箴言和寓言润饰了亚希卡对养子的教导。

这本书的中心人物是亚希卡，他是亚述王朝中身居高位的哲士，收养了他

Assyrian court who adopts as heir his nephew Nadan (RSV NADAB). The unappreciative youth falsely accuses his benefactor of treason, whereupon Ahikar escapes death only through the intervention of an executioner whom he himself had once spared. When the Egyptian pharaoh confronts Sennacherib with a conundrum bearing political consequences, the king laments the alleged demise of Ahikar, who is then brought forth from hiding. The sage masters the Egyptian demands, for which he is restored to favor, while the villainous nephew is punished.

Several versions of the story exist, including Syriac, Arabic, Slavonic, and Armenian accounts. The earliest extant is found in fragments of the fifth-century B.C. Aramaic papyri from Elephantine. Parallels are found in Democritus, Aesop, Strabo, Shahrastani, the Koran, and the *Arabian Nights*. The second-century B.C. apocryphal book of Tobit is quite familiar with the story and represents Ahikar as Tobit's nephew (Tob. 1:21). Other parallels occur in the OT wisdom literature, the Apocrypha, and the NT parables and epistles (see *APOT*, II, 718f.). Of particular interest are similarities between the Ahikar story and the book of Daniel, especially the difficulty of interpreting Nebuchadrezzar's dreams (Dnl. 2:2, 11, 27), the king's offer of reward for their explanation (5:7, 16), and the beastlike appearance of the afflicted monarch (4:33 [MT 34]). The death of Nadan resembles that of Judas (Mt. 27:5; Acts 1:18f.).

An Assyrian origin for the story is quite

的侄子拿答（《修订标准译本》译为 NADAB[“拿答”]）作嗣子。这个不知感恩的青年人控诉他的恩人叛国，而亚希卡因曾救过死刑犯执行人的命而幸免于难。埃及向西拿基立提出了一个带有政治影响的难题，亚述王这才悔恨处死了亚希卡，于是，隐藏起来的亚希卡被带出来了。这位哲士满足了埃及人的需求，因此恢复了自己的地位，而他卑劣的侄子受到了惩罚。

这个故事有好几个版本，包括叙利亚语版、阿拉伯语版、斯拉夫语版和亚美尼亚语版。公元前五世纪象岛亚兰语蒲草纸中的关于亚希卡故事的残篇是现存最古老的版本。德谟克利特、伊索、斯特拉波和沙拉坦尼的作品，以及《古兰经》和《一千零一夜》中都记载了亚希卡的故事。公元前二世纪的《次经》《托比传》非常熟悉这个故事，并称亚希卡是托比的侄子（托 1:21）。旧约智慧文学、《次经》以及新约比喻和书信中记载了其他类似的版本（见 *APOT*, II, 718-719）。尤为让人感兴趣的是亚希卡的故事和《但以理书》之间的相似之处，尤其是为尼布甲尼撒解梦的困难（但 2:2, 11, 27），王对解梦之人的奖赏（但 5:7, 16）和这位受苦国王的野兽般的长相（但 4:33 《马所拉文本》34]）。拿答的死与犹大的死很相似（太 27:5；徒 1:18-19）。

这个故事很有可能源于亚述。蒙亚希

possible. The name of the servant who spares Ahikar, *Nabû-šum-iškun*, occurs in Akkadian historical documents (*ANET*, p. 272), and Ahikar and Nadan (cf. Nadin and other variants) resemble in form many Assyrian names and name components. Curiously, however, the book depicts Sennacherib as the son of Esarhaddon.

Bibliography.—*ANET*, pp. 427–430; *APOT*, II, 715–784; A. E. Cowley, *Aramaic Papyri of the 5th cent. B.C.* (1923), pp. 204–248.

A. C. M.

AHILUD

ə-hī'ləd [Heb. ^a*hīlūd*—‘child’s brother’ (?)]. The father of Jehoshaphat, who is mentioned as “recorder” in both the earlier and the later lists under David, and in the list under Solomon (2 S. 8:16 and 1 Ch. 18:15; 2 S. 20:24; 1 K. 4:3).

AHIMAAZ

a-hi-mā'əz, ə-him'ə-az [Heb. ^a*hīma'as*].

1. Father of Ahinoam the wife of King Saul (1 S. 14:50).

2. The son of Zadok the high priest (1 Ch. 6:8f, 53). With his father he remained loyal to David in the rebellions both of Absalom and of Adonijah. With Jonathan the son of Abiathar he carried information to David when he fled from Absalom (2 S. 15:27, 36; 17:17, 20). At his own urgent request he carried tidings to David after the death of Absalom (18:19ff.). He told the king of the victory, and also, by his reluctance to speak, informed him of Absalom’s death. There

卡恩惠的那个仆人的名字是 *Nabû-šum-iškun*, 这个名字出现在阿卡德语历史文献中 (*ANET*, 272 页), 亚希卡和拿答 (参: Nadin 和其他不同的拼写) 与许多亚术人名很相似。然而, 令人好奇的是, 《亚希卡书》中称西拿基立是以撒哈顿的儿子。

书目——*ANET*, 427–430 页; *APOT*, II, 715–784; A. E. Cowley, *Aramaic Papyri of the 5th cent. B.C.* (1923), 204–248 页。

词条作者: A. C. M.

AHILUD 亚希律

音译: ə-hī'ləd 【希伯来语: ^a*hīlūd*——“孩子的兄弟” (不确定)】。约沙法的父亲, 在大卫王早期和晚期的官吏名单中和所罗门王的官吏名单中, 约沙法被称为“史官” (撒下 8:16 和代上 18:15; 撒下 20:24; 王上 4:3)。

AHIMAAZ 亚希玛斯

音译: a-hi-mā'əz, ə-him'ə-az 【希伯来语: ^a*hīma'as*】。

1、所罗王的妻子亚希暖的父亲 (撒下 14:50)。

2、大祭司撒督的儿子 (代上 6:8-9, 53)。押沙龙和亚多尼雅反叛时, 亚希玛斯和他的父亲忠心于大卫王。当亚希玛斯逃离押沙龙后, 他和亚比亚他的儿子约拿单为大卫探报消息 (撒下 15:27, 36; 17:17, 20)。押沙龙死后, 他急忙将消息告知大卫 (撒下 18:19 起)。他将胜利的消息告之于王, 并且勉为其难地将押沙龙的死讯也告之于王。尚无法证实亚希玛斯接替他的父亲作大祭司。

is no evidence that he succeeded his father Zadok as high priest.

3. In Naphtali, one of Solomon's twelve commissary officers (1 K. 4:15), who married Basemath the daughter of Solomon. It is not impossible that he was Ahimaaz the son of Zadok, though there is no proof to that effect.

W. J. BEECHER

AHIMELECH

ə-him'ə-lek [Heb. *hîmelek*—'brother of a king' or 'my brother is king'].

1. The son of Ahitub of the house of Eli, and father of Abiathar (1 S. 21:2f., 8; 22:9–20; 30:7). Ahijah (1 S. 14:3, 18) may be the same person or Ahimelech's brother.

Ahimelech was high priest at Nob, the site of which is not known exactly though it was probably near Jerusalem (Isa. 10:29–32). It was here that the tabernacle had been transferred after the desolation of Shiloh. The priestly establishment at Nob existed on a fairly large scale, for eighty-five priests (LXX 305, Josephus 385) perished in the massacre (1 S. 22:18). The priests had families residing at Nob (v. 19). Among the votive offerings deposited at Nob was Goliath's sword, which was later taken back by David (21:9). The priests at Nob had authority to detain people, such as Doeg the Edomite, for religious purification or as punishment for some crime (21:7). It was customary to inquire of Yahweh there (22:10, 15), and the custom of the showbread or bread of the

3、所罗门十二位供给粮食的官吏之一（王上 4:15）居于拿弗他利，他娶了所罗门的女儿巴实抹为妻。这个亚希玛斯也有可能就是撒督的儿子亚希玛斯，然而尚无证据证实这个说法。

词条作者：W. J. BEECHER

AHIMELECH 亚希米勒

音译：ə-him'ə-lek 【希伯来语：*hîmelek*——“国王的兄弟”或“我的兄弟是王”】。

1、以利家亚希突的儿子，亚比亚他的父亲（撒上 21:2-3，8；22:9-20；30:7）。亚希雅（撒上 14:3，18）可能与亚希米勒是同一个人或是亚希米勒的兄弟。

亚希米勒是挪伯的大祭司，尽管挪伯的位置没有完全确定，不过挪伯可能在耶路撒冷的附近（赛 10:29-32）。示罗被毁后，会幕被转移至此地。挪伯的祭司队伍很大，因为在大屠杀中（撒上 22:18）有八十五名祭司被杀（《七十士译本》中认为有 305 名祭司，约瑟夫斯认为有 385 名祭司）。祭司们的家眷住在挪伯（撒上 22:19）。存放在挪伯的供物包括杀死哥利亚的刀，后来大卫将刀拿走了（撒上 21:9）。挪伯的祭司为了保持宗教纯正或惩罚罪犯有权扣押人（如，以东的多益）。祭司习惯在挪伯求问耶和华（撒上 22:10，15），并且挪伯保留了供奉陈设饼或圣饼的习俗（撒上 21:6）。据此可知挪伯在当时是重要的宗教中心。

Presence was maintained (21:6). In the light of all this it is clear that Nob was an important religious center of the time.

David fled from Saul to Nob, and Ahimelech expressed surprise at his arrival and was in great fear. Anxious to preserve his own life and that of his men, David resorted to deception and pretended that he was on a royal commission from Saul: "The king hath commanded me a business" (21:2). Whether he believed him or not, Ahimelech cooperated with David by giving him the shewbread and Goliath's sword. This service was to have disastrous consequences, for Doeg, a royal servant, had witnessed the transaction and later told it to Saul, who interpreted it as treason on the part of Ahimelech. Despite Ahimelech's noble defense of David, he was ordered to be slain along with the rest of the priests. This command by Saul shows how completely deranged his mind was. The shocking nature of Saul's order is reflected in that even his own guard refused to lift a hand. He found a willing executioner in Doeg, however, perhaps because as an Edomite he did not share this reverence for the priesthood. Certainly the cruelty he showed is paralleled in others of his race. By killing the priests Saul cut all ties with the old amphictyonic order and drove its priesthood into the arms of his rival David. Abiathar, Ahimelech's son, was the only escapee (22:20). Ps. 52 was written in memory of this dastardly act.

2. A son of Abiathar and grandson of the above (1 Ch. 24:3, 6, 21). In a list of the heads of departments under David, this

大卫为躲避扫罗逃至挪伯，而亚希米勒对他的到来感到很吃惊，并心里惧怕。大卫担心他和他的随从的生命安全，就谎称是扫罗委派他来的：“王吩咐我一件事”（撒上 21:2）。无论亚希米勒是否相信大卫，但是他把陈设饼和歌利亚的剑给了大卫。亚希米勒的这一善举给他带来了灾难，因为皇室仆人多益目睹了他们的交易，随后告诉了扫罗，扫罗认为亚希米勒叛国。尽管亚希米勒忠心抵御了大卫，但是扫罗还是把他与其他祭司一起处死。扫罗的这一命令说明他的思想完全错乱了。扫罗命令的可怕性体现在，甚至连他自己的护卫都拒绝执行他的这一命令。然而，扫罗发现多益乐意做刽子手，这可能是因为以东人多益并不尊敬祭司。当然扫罗对本族中的其他人同样很残忍。扫罗因杀害祭司切断了与近邻同盟的所有联系，并把祭司赶至他的对手大卫那里。亚希米勒的儿子亚比亚他是唯一的幸存者（撒上 22:20）。《诗篇》52 章正是为了纪念这一残忍的行为。

2、亚比亚他的儿子，上面提到的亚希米勒的孙子（代上 24:3, 6, 21）。大卫手下军长的名单中提到大卫的朋友

Ahimelech, the son of David's friend Abiathar, is mentioned as sharing with Zadok a high position in the priesthood. In this capacity he later shared with David and Zadok in the apportionment of the priests into twenty-four ancestral classes, sixteen of the house of Eleazar and eight of the house of Ithamar. No doubt his father Abiathar was too old for such administrative duty. It was quite common for a grandson to be named after his grandfather (cf. 1 Ch. 24:31).

In 2 S. 8:17 the phrase "Ahimelech the son of Abiathar" is most probably a copyist's inversion; this interpretation is supported by the Syriac and Arabic versions and by the history of the period. It must be remembered that this verse gives the list of David's *chief* officers. The parallel verse in 1 Ch. 18:16 is likewise an inversion, though here the name reads Abimelech, a copyist's error (corrected in the RSV and NEB).

3. A Hittite, a companion and friend of David when he was hiding from Saul in the wilderness (1 S. 26:6).

W. J. BEECHER
J. A. BALCHIN

AHIMOTH

ə-hī'moth [Heb. ^ahîmôṭ]. A descendant of Kohath the son of Levi (1 Ch. 6:25); ancestor of Elkanah the father of Samuel. The name Mahath holds a similar place in the list that follows (6:35).

AHINADAB

ə-hin'ə-dab [Heb. ^ahînādab—'brother is

亚比亚他的儿子亚希米勒与撒督共同担任祭司长。后来亚希米勒和大卫以及撒督一起将以利亚撒家中的十六个族长，以他玛家的八个族长分成二十四个祭司班次。显然亚希米勒的父亲亚比亚他因年迈而不能胜任祭司职分。孙子用祖父的名字是相当普遍的事（参：代上 24:31）。

在《撒母耳记下》8:17 中，短语“亚比亚他的儿子亚希米勒”很有可能是抄写员颠倒了两个名字；叙利亚和阿拉伯译本以及当时的历史文献证明了这种翻译。需牢记这节经文列出了大卫的主要官长的名单。平行章节《历代志上》18:16 同样也颠倒了两个名字的位置，不过这里的亚希米勒被拼写成 Abimelech，这是抄写错误。（《修订标准译本》和《新英文译本》中作了修正）。

3、赫人，大卫在旷野躲避扫罗时，同他一起的伙伴和朋友（撒上 26:6）。

词条作者：W. J. BEECHER
J. A. BALCHIN

AHIMOTH 亚希摩

音译：ə-hī'moth 【希伯来语：^ahîmôṭ】。利未的儿子哥辖的后裔（代上 6:25）；撒母耳的父亲以利加拿的祖先。在《历代志上》6:35 的利未子孙名单中，玛哈与亚希摩处于相同的位置。

AHINADAB 亚希拿达

音译：ə-hin'ə-dab 【希伯来

noble’]. The son of Iddo, and one of Solomon’s twelve commissary officers (1 K. 4:14), whose district was Mahanaim.

AHINOAM

ə-hi'nō-əm [Heb. ^ahîṇō‘am—‘my brother is pleasantness’].

1. Daughter of Ahimaaz, and wife of King Saul (1 S. 14:50).

2. The woman from Jezreel whom David married after Saul gave Michal to another husband. She and Abigail, the widow of Nabal, seem to have been David’s only wives prior to the beginning of his reign in Hebron. His marriage to Abigail is mentioned first, with some details, followed by the statement, easily to be understood in the pluperfect, that he had previously married Ahinoam (1 S. 25:39–44). Three times they are mentioned together, Ahinoam always first (1 S. 27:3; 30:5; 2 S. 2:2); Ahinoam is the mother of David’s first son Amnon, and Abigail of his second (2 S. 3:2; 1 Ch. 3:1).

W. J. BEECHER

AHIO

ə-hī'ō [Heb. 'ahyō—‘fraternal’].

1. One of the sons of Beriah son of Elpaal, the son of Shahraraim and Hushim, reckoned among the families of Benjamin (1 Ch. 8:14). Beriah and Shema are described as ancestral heads “of the inhabitants of Aijalon, who put to flight the inhabitants of Gath.”

语：^ahîṇādab——“兄弟是尊贵的”】。易多的儿子，所罗门十二位军粮供应官之一（王上 4:14），他负责的区域是玛哈念。

AHINOAM 亚希暖

音译：ə-hi'nō-əm 【希伯来语：^ahîṇō‘am——“兄弟是可喜的”】。

1、亚希玛斯的女儿，扫罗的妻子（撒上 14:50）。

2、耶斯列来的女子，扫罗将米甲另嫁他人后，大卫娶亚希暖为妻。大卫统治希伯伦前只有两个妻子，即亚希暖和拿八的遗孀亚比该。经文中首先提到大卫娶亚比该为妻，并给出了许多细节，紧接着用过去完成时描述了大卫先娶了亚希暖为妻（撒上 25:39-44）。经文中三次一起提到亚希暖和亚比该，亚希暖总是排在前面（撒上 27:3; 30:5; 撒下 2:2）；亚希暖是大卫的长子暗嫩的母亲，而亚比该是大卫次子的母亲（撒下 3:2; 代上 3:1）。

词条作者：W. J. BEECHER

AHIO 亚希约

音译：ə-hī'ō 【希伯来语：^ahyō——“弟弟”】。

1、比利亚的众子之一，比利亚是以利巴力的儿子，以利巴力是沙哈连和户伸的儿子，他们都是便雅悯人（代上 8:14）。比利亚和示玛被称为“亚雅仑居民的族长，是驱逐迦特人的”。

2. A descendant of Jeiel (“the father of Gibeon”) and his wife Maacah (1 Ch. 8:31; 9:37). King Saul apparently came from the same family (8:30, 33; 9:39).

3. One of the men who drove the new cart when David first attempted to bring the ark from the house of Abinadab to Jerusalem (2 S. 6:3f.; 1 Ch. 13:7). In Samuel, Uzza and Ahio are called sons of Abinadab.

AHIRA

ə-hī'rə [Heb. ^ahīra]. A leader of Naphtali contemporary with Moses, who assisted in the census (Nu. 1:15).

AHIRAM

ə-hī'rə [Heb. ^ahīrām—‘exalted brother’ or ‘my brother is exalted’]. A son of Benjamin, mentioned third of the five in Nu. 26:38f. In 1 Ch. 8:1 five sons are likewise mentioned, explicitly numbered; the third name, Aharah (^ahrah), is conjectured to be either a corruption of Ahiram or a different name for the same person. In 1 Ch. 7:6ff. is a fuller list of Benjamite names, but it is fragmentary and not clear. In it occurs Aher (^ahēr), which may be either Ahiram or Aharah with the end of the word lost. In Gen. 46:21 ten sons of Benjamin are mentioned, some being there counted as sons who, in the other lists, are spoken of as more remote descendants. In this list Ehi (^ahī) is perhaps Ahiram apocopated. See AHARAH; AHER.

AHIRAMITE

ə-hī'rəm-īt [Heb. ^ahīrāmī]. The family

2、耶利（“基便的父亲”）和他的妻子玛迦的子孙（代上 8:31； 9:37）。扫罗王显然与亚希约来自同一个家族（代上 8:30, 33； 9:39）。

3、大卫第一次试图将约柜从亚比拿达家运回耶路撒冷时，赶新车的人之一（撒下 6:3-4； 代上 13:7）。在《撒母耳记》中，乌撒和亚希约被称为亚比拿达的儿子。

AHIRA 亚希拉

音译：ə-hī'rə【希伯来语：^ahīra'】。拿弗他利族长，与摩西同一时代的人，他曾帮助摩西普查人口（民 1:15）。

AHIRAM 亚希兰、亚哈拉

音译：ə-hī'rə【希伯来语：^ahīrām——“我的兄弟受高举”或“我的兄弟是崇高的”】。便雅悯的儿子，亚希兰族在《民数记》26:38-39 的便雅悯诸族中位列第三。《历代志上》8:1 中明确提到了便雅悯的五个儿子；第三位是亚哈拉（^ahrah），据推测这个名字要么是亚希兰（Ahiram）的错误拼写形式，要么是同一个人的不同名字。《历代志上》7:6 起给出了更多便雅悯人的名字，但是仍不完全也不清楚。这里提到的亚黑（^ahēr）可能是亚希兰或亚哈拉，只是丢失了词尾。《创世记》46:21 中提到了便雅悯的十个儿子，其中一些人在这里被认为是便雅悯的儿子，而在其他的名单中被认为是便雅悯的子孙。在这个名单中 Ehi（^ahī）可能是词尾脱落的 Ahiram（“亚希拉”）。见 AHARAH（亚哈拉）；AHER（亚黑）。

AHIRAMITE 亚希兰族

音译：ə-hī'rəm-īt【希伯来

name of AHIRAM (Nu. 26:38).

AHISAMACH

ə-his'ə-mak [Heb. ^a*hîsāmāk*—‘my brother supports’]. A man of the tribe of Dan, father of Oholiab (Ex. 31:6; 35:34; 38:23).

AHISHAHAR

ə-hish'ə-här [Heb. ^a*hîšahar*—‘brother of dawn’]. One of the sons of Bilhan, the son of Jediael, the son of Benjamin (1 Ch. 7:10).

AHISHAR

ə-hish'är [Heb. ^a*hîšār*—‘my brother has sung’]. Mentioned in Solomon’s list of heads of departments as “royal chamberlain” (1 K. 4:6).

AHITHOPHEL

ə-hith'ə-fel [Heb. ^a*hîṭōpel*—‘brother of foolishness’ (?)]. The real leader of the Absalom rebellion against David. He is described as “the king’s counselor,” in a context connected with events some of which are dated in the fortieth year of David (1 Ch. 27:33f.; cf. 26:31). His wisdom was such that his words were taken prophetically as a divine oracle (2 S. 16:23). A full account of his part in the rebellion is found in 2 S. 15:12ff. He joined Absalom’s entourage after the coronation ceremony, and when Jerusalem was occupied he suggested that Absalom take token possession of the kingdom (2 S. 16:20–22). Following this he advised pursuit of David, but his plans were thwarted by Hushai who urged delay (17:5–14). Seeing that this scheme would implicate him, Ahithophel left

语：^a*hîrāmî*】。亚希兰（见 AHIRAM）家族的名字（民 26:38）。

AHISAMACH 亚希撒抹

音译：ə-his'ə-mak【希伯来语：^a*hîsāmāk*——“我的兄弟已经扶持”】。但支派人，亚何利亚伯的父亲（出 31:6；35:34；38:23）。

AHISHAHAR 亚希沙哈

音译：ə-hish'ə-här【希伯来语：^a*hîšahar*——“黎明的兄弟”】。比勒罕的众子之一，比勒罕是耶叠的儿子，耶叠是便雅悯的儿子（代上 7:10）。

AHISHAR 亚希煞

音译：ə-hish'är【希伯来语：^a*hîšār*——“我的兄弟已歌唱”】。所罗门的臣子名单中提到亚希煞是“家宰”（王上 4:6）。

AHITHOPHEL 亚希多弗

音译：ə-hith'ə-fel【希伯来语：^a*hîṭōpel*——“愚笨的兄弟”（不确定）】。押沙龙背叛大卫的真正谋划者。亚希多弗是“王的谋士”，他谋划的一些事件发生在大卫作王第十四年（代上 27:33-34；参：26:31）。亚希多弗很有智慧，他的话好像人问神的话一样（撒下 16:23）。《撒母耳记下》15:12起完整地记载了他在反叛中所起的作用。亚希多弗在押沙龙的加冕礼结束后加入了押沙龙的队伍，他们占领耶路撒冷时，他建议押沙龙占有代表王宫的一切（撒下 16:20-22）。接着亚希多弗又建议押沙龙追赶大卫，但是户筛反对他的计划，户筛力劝押沙龙延迟追赶大卫（撒下 17:5-14）。亚希多弗见这个计划将连累他，就离开耶路撒冷并吊死在家中（撒下 17:23）。亚希多弗的儿子以连忠于大卫，是大卫的三十勇士之一（撒下 23:34）。

Jerusalem and hanged himself (17:23). His son Eliam was loyal to David, being one of his thirty heroes (2 S. 23:34).

R. K. H.

词条作者: R. K. H.

AHITUB

ə-hī'tub [Heb. *ʾhīṭūb*—'brother of goodness.' i.e., 'good brother' or 'my brother is goodness'].

1. The brother of Ichabod and son of Phinehas the son of Eli (1 S. 14:3; 22:9, 11f., 20). According to 1 Ch. 24 he and his line were descended from Aaron through Ithamar. See AHIJAH 3.

2. A Levite, the son of Amariah (1 Ch. 6:7f.), father of Meraioth and evidently grandfather of Zadok (2 S. 8:17; 1 Ch. 18:16; Ezr. 7:2; cf. 1 Ch. 9:11; Neh. 11:11).

3. [Gk. Achitob]; AV Apoc. ACHITOB. In the genealogies, in the seventh generation from Ahitub the descendant of Eleazar, appears another Ahitub, the son of another Amariah and the father (or grandfather) of another Zadok (1 Ch. 6:11 [MT 5:37]; 9:11; Neh. 11:11). The list in Ezr. 7 omits a block of names, and the Ahitub there named may be either 2 or 3. He is mentioned in 1 Esd. 8:2 and 2 Esd. 1:1, and the name occurs in Jth. 8:1.

W. J. BEECHER

AHLAB

ā'lab [Heb. *ʾahlāb*—'fat, fruitful']. A town of Asher from which the inhabitants

AHITUB 亚希突

音译: ə-hī'tub 【希伯来语: *ʾhīṭūb*——“良善的兄弟”，也就是“好兄弟”或“我的兄弟是良善”】。

1、以迦博的哥哥，以利的儿子非尼哈之子（撒上 14:3；22:9，11-12，20）。根据《历代志上》24 章的记载，亚希突和他的子孙是以他玛和亚伦的后代。见 AHIJAH 3（亚希雅、亚希亚 3）。

2、利未人，亚玛利雅之子（代上 6:7-8），米拉约的父亲和撒督的祖父（撒下 8:17；代上 18:16；拉 7:2；参：代上 9:11；尼 11:11）。

3、【希腊语: *Achitob*】；《钦定版圣经》《次经》译为 ACHITOB（“亚希突”）。族谱中，在以利雅撒的后裔亚希突的第七代子孙中出现了另一位亚希突，他是另一位亚玛利雅的儿子和另一位撒督的父亲（或祖父）（代上 6:11[《马所拉文本》5:37]；9:11；尼 11:11）。《以斯拉记》7 章的族谱名单中删除了很多人名，而这里提到的亚希突可能是 2 或 3 中的亚希突。在《以斯拉一书》8:2 和《以斯拉二书》1:1 中提到了亚希突，《犹滴传》中也出现了这个名字。

词条作者: W. J. BEECHER

AHLAB 亚黑拉

音译: ā'lab 【希伯来语: *ʾahlāb*——“肥沃、多产”】。亚设的一个城

were not driven out (Jgs. 1:31), formerly identified with Gush Halab (Gischala) in Galilee. In the related text, Josh. 19:29, the name Meheleb is found by some scholars (the MT as pointed reads “from Heleb”), and they suggest that Ahlab and Helbah in Jgs. 1:31 are misreadings from Meheleb (RSV Mahalab). On this basis Ahlab is identified with Khirbet *el-Mahâlib*, about 5 mi. (8 km.) NNE of Tyre. *Mahâlib* was captured by Tiglath-pileser III in 734 B.C. and later by Sennacherib (cf. *Iraq*, 18 [1956], 129).

镇，亚设没有将这里的居民赶出（士 1:31），亚黑拉从前被认为是加利利的古实哈拉（Gush Halab，即吉斯卡拉 [Gischala]）。在相关经文《约书亚记》19:29 中，一些学者发现了“玛黑拉”这个名字（《马所拉文本》中将它译为“源于哈拉”），他们认为《士师记》1:31 中的 Ahlab（“亚黑拉”）和 Helbah（“黑巴”）是 Meheleb（“亚黑拉”）的错误拼写形式（《修订标准译本》译为 Mahalab[“玛黑拉”]），因此，亚黑拉是推罗东北偏东约 5 英里（8 公里）处的玛黑立废墟（Khirbet *el-Mahâlib*）。玛黑立（*Mahâlib*）在公元前 734 年被提革拉毗列色三世占领，后来又被西拿基立占领。

See *GTTOT*, §§ 332, 528.

见 *GTTOT*, 332 段, 528 段。

D. C. ODELL

词条作者: D. C. ODELL

AHLAI

ăṯ [Heb. *ḥlay*—‘O would that!’].

1. A son of Sheshan (1 Ch. 2:31), or according to v. 34 a daughter of Sheshan.

2. The father of Zabad, a soldier in David’s army (1 Ch. 11:41).

AHOAH

ə-hō’ə [Heb. *ḥô(a)h*—‘brotherly’ (?)]. A son of Bela of the tribe of Benjamin (1 Ch. 8:4). The apparent dittography in 1 Ch. 8:7 suggests that the name is an error for Ahijah.

AHOHI

ə-hō’ə [Heb. *ḥôhî*]. The father of Dodo

AHLAI 亚来

音译: äṯ 【希伯来语: *ḥlay*——“哦，但愿如此！”】。

1、示珊的儿子（代上 2:31），或者按照《历代志上》2:34 中记载，亚来是示珊的女儿。

2、撒拔的父亲，大卫军中的一个士兵（代上 11:41）。

AHOAH 亚何亚

音译: ə-hō’ə 【希伯来语: *ḥô(a)h*——“兄弟般的”（不确定）】。便雅悯支派比拉的儿子（代上 8:4）。《历代志上》8:7 中明显的重复字母表明，这个名字是 Ahijah（“亚希雅、亚希亚”）的错误拼写形式。

AHOHI 亚合

音译: ə-hō’ə 【希伯来语: *ḥôhî*】。

and grandfather of Eleazar, who was the second of David's three heroes (2 S. 23:9).

AHOHITE

ə-hō'hīt [Heb. ^ahōhī]. The patronymic form of AHOHI (2 S. 23:28; 1 Ch. 11:12, 29; 27:4).

AHOLAH

ə-hō'ə. *See* OHOLAH.

AHOLIAB

ə-hō'i-ab. *See* OHOLIAB.

AHOLIBAH

ə-hō'li-bə. *See* OHOLIBAH.

AHRIMAN

ä'ri-män. *See* RELIGIONS OF THE BIBLICAL WORLD: PERSIA.

AHUMAI

ə-hoo'mə-ī, ə-hōō'mī [Heb. ^ahūmay]. A descendant of Shobol of the tribe of Judah (1 Ch. 4:2).

AHURA-MAZDA

ə-hōō'rä-mäz-də. *See* RELIGIONS OF THE BIBLICAL WORLD: PERSIA

AHUZZAM

ə-huz'əm [Heb. ^ahuzzām—'possessor'] (1 Ch. 4:6); AV, NEB, AHUZAM. A son of Ashahur of the tribe of Judah; his mother's name was Naarah

朵多的父亲，以利亚撒的祖父，以利亚撒在大卫三勇士中排行第二（撒下 23:9）。

AHOHITE 亚合人

音译：ə-hō'hīt【希伯来语：^ahōhī】。源于祖先亚合（见 AHOHI）的宗族（撒下 23:28；代上 11:12，29；27:4）。

AHOLAH 阿荷拉

音译：ə-hō'ə。见 OHOLAH（阿荷拉）。

AHOLIAB 亚何利亚伯

音译：ə-hō'i-ab。见 OHOLIAB（亚何利亚伯）。

AHOLIBAH 阿荷利巴

音译：ə-hō'li-bə。见 OHOLIBAH（阿荷利巴）。

AHRIMAN 阿里曼

音译：ä'ri-män。见 RELIGIONS OF THE BIBLICAL WORLD: PERSIA（圣经世界的宗教：波斯）。

AHUMAI 亚户买

音译：ə-hoo'mə-ī, ə-hōō'mī【希伯来语：^ahūmay】。犹大支派朔巴的后裔（代上 4:2）。

AHURA-MAZDA 阿胡拉马兹达

音译：ə-hōō'rä-mäz-də。见 RELIGIONS OF THE BIBLICAL WORLD: PERSIA（圣经世界的宗教：波斯）。

AHUZZAM 亚户撒

音译：ə-huz'əm【希伯来语：^ahuzzām——“持有人”】（代上 4:6）；《钦定版圣经》和《新英文译本》译为 AHUZAM（“亚户撒”）。犹大支派亚施户的儿子；亚户撒的母亲叫拿

拉。

AHUZZATH

ə-huz'əth [Heb. ^a*huzzat*—'possession'] (Gen. 26:26). An adviser of Abimelech king of Gerar. He together with Phicol, commander of the army, accompanied their sovereign to Beer-sheba to make a covenant with Isaac.

AHUZZATH 亚户撒

音译: ə-huz'əth 【希伯来语: ^a*huzzat*——“产业”】(创 26:26)。基拉尔王亚比米勒的心腹。亚户撒和军长非各随王来到别是巴与以撒立约。

AHZAI

ä'zī [Heb. *'ahzay*], AV AHASAI. A priest who resided in Jerusalem (Neh. 11:13).

AHZAI 亚哈赛

音译: ä'zī 【希伯来语: *'ahzay*】，《钦定版圣经》译为 AHASAI (“亚哈赛”)。住在耶路撒冷的一个祭司(尼 11:13)。

AI

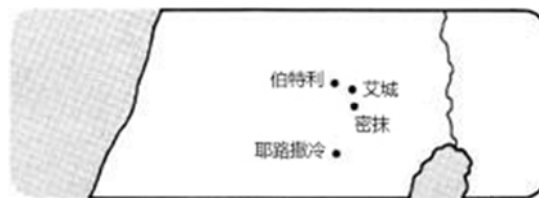
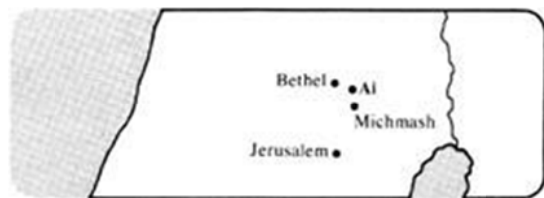
ī, āī.

AI 艾城

音译: ī, āī.

1. [Heb. *hā'ay*—'the heap, ruin']; also **AIATH** ā'yath [Heb. *'ayyat*] (Isa. 10:28); **AIJA** ā'jə [Heb. *'ayyā* or *'ayyā'*] (Neh. 11:31); AV also **HAI** (Gen. 12:8; 13:3). A town in central Palestine just E of Bethel and in Ephraimite territory originally (1 Ch. 7:28), but inhabited after the Exile by Benjaminites (Neh. 11:31). Abraham pitched his tent there when journeying to Egypt (Gen. 12:8) and again on his return (Gen. 13:3), during which time an altar was erected in the locality.

1、【希伯来语: *hā'ay*——“废堆、废丘”】；**AIATH** (“亚叶”)音译: ā'yath 【希伯来语: *'ayyat*】(赛 10:28)；**AIJA** (“亚雅”)ā'jə【希伯来语: *'ayyā* 或 *'ayyā'*】(尼 11:31)；《钦定版圣经》还译为 **HAI** (“艾”) (创 12:8; 13:3)。巴勒斯坦中部的一个城镇，就在伯特利的东部和最初的以法莲地区(代上 7:28)，便雅悯人被掳归回后住在这里(尼 11:31)。亚伯拉罕去往埃及(创 12:8)和返程(创 13:3)途中曾在艾城支搭帐篷，并在这里筑了一座祭坛。





Aerial view of Ai (et-Tell) and *Wâdī el-Jaya* (center), which leads eastward to the Jordan valley just N of Jericho. The wadi is thought to be the ravine mentioned in the account of Joshua's capture of the city (Josh. 8:11). (J.A. Callaway)

Ai is prominent in the conquest narratives, where it is described as being adjacent to Beth-aven (Josh. 7:2). It was the next location to be reduced after Jericho, but despite its smallness its defenders routed an Israelite attack. This setback was attributed to the sin of Achan in appropriating material from the devoted spoil of Jericho, and after confession and expiation a second attack on Ai was successful. As the result of a stratagem the city was taken, the defensive area was demolished, and the site left a ruined heap. The king and his people were killed, and only the cattle were kept as spoil by the Israelites (Josh. 8:27). When the book of Joshua was being written the area was still in ruins (Josh. 8:28). The fall of Ai enabled the Israelites to penetrate deep into the interior of Canaan, where they quickly established themselves. Ai was rebuilt at a later period, being mentioned in Isa. 10:28 in connection with the approach of the Assyrian armies. Its location N of Michmash corresponds with the identification given above. This city was mentioned in postexilic times in Ezr.

艾城 (et-Tell) 和贾亚干谷 (*Wâdī el-Jaya*) (中心) 的俯瞰图, 贾亚干谷向东通往耶利哥北部的约旦峡谷。约书亚占领艾城的故事中提到了这个干谷 (书 8:11)。(J.A. Callaway)

艾城在征服故事中占据着十分突出的位置, 而故事中提到艾城靠近伯亚文 (书 7:2)。艾城是继耶利哥后, 以色列人攻克的另一座城市, 但是尽管艾城面积很小, 但艾城守城者击退了以色列人的进攻。这次失利是由于亚干贪恋耶利哥当灭的物, 在认罪和赎罪后, 以色列人第二次成功攻取了艾城。以色列人设计攻占了艾城, 艾城的防御区被毁, 艾城变成了一片废墟。以色列人杀了艾城王和他的子民, 唯独保留城中的牲畜作为掠物 (书 8:27)。在著《约书亚记》时, 艾城仍然是一片废墟 (书 8:28)。艾城的沦陷使以色列人进入迦南腹地, 他们迅速在迦南站稳了脚跟。后来艾城被重建, 《以赛亚书》10:28 中提到了亚述军来到艾城 (亚叶)。如上文提到的, 它位于密抹北部。在《以斯拉记》2:28 和《尼希米记》7:32; 11:31 中, 被掳回归时期提到了这个城市, 而且每次艾城都与其附近的伯特利一同被提及。

2:28 and Neh. 7:32; 11:31, being associated in each case with nearby Bethel.

The site of the Late Bronze Age Ai seems best identified, for topographical and philological reasons, with the modern et-Tell, about 2 mi. (3km.) SE of Bethel (*Tell Beitîn*). The town mentioned by Ezra and Nehemiah may be identified with Khirbet Haiyân, 1 mi. (1.6 km.) SE of et-Tell, the occupation of which was restricted to the Iron Age. Mme. Judith Marquet-Krause excavated et-Tell in 1933–1935, followed by Samuel Yeivin in 1936. They showed that a flourishing city had existed there in the 3rd millennium B.C., protected by an elaborate defense system of three walls. From the ruins of a temple were recovered numerous vessels of stone, alabaster, and ivory, the latter two varieties having doubtless been imported from Egypt.

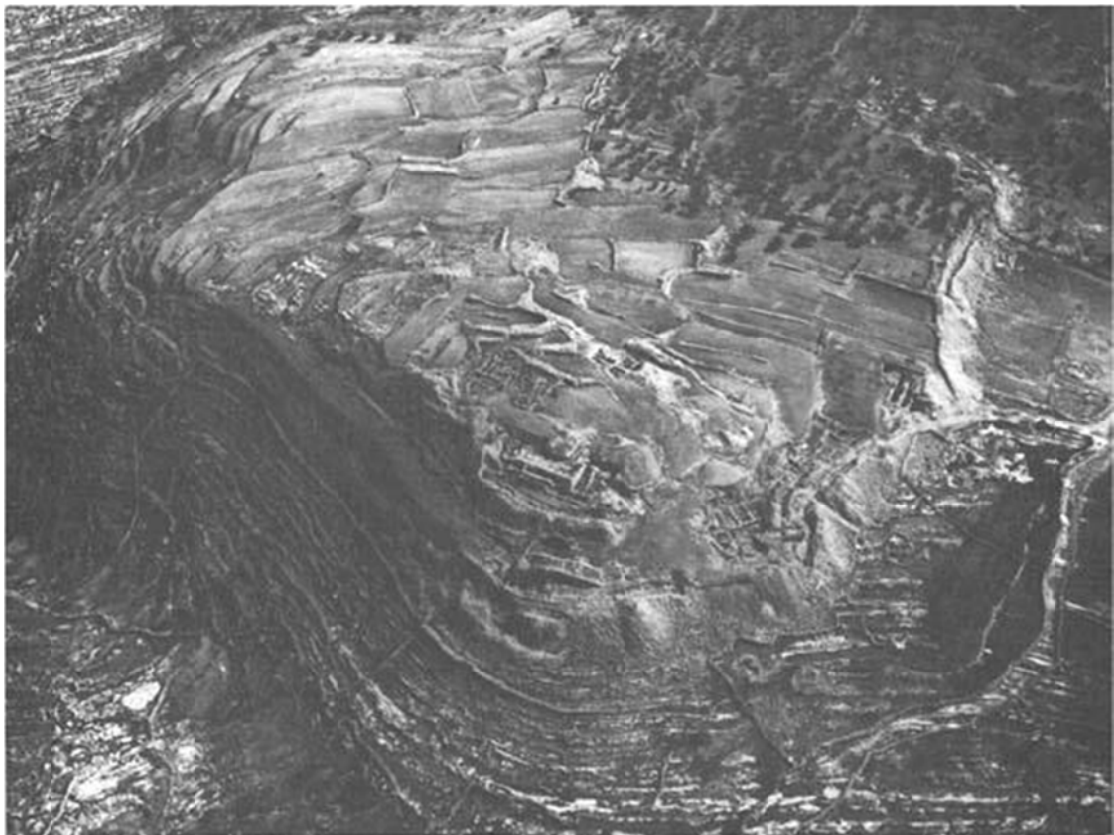
The city arose *ca.* 3000 B.C., and seems to have been destroyed a millennium later, perhaps by Amorite invaders. In the Early Iron Age, after 1200 B.C., a new and smaller settlement arose which lasted for a century or so, and which made use of the earlier ruins. From the archeological evidence it would appear that the site was actually uninhabited at the time of the thirteenth-century B.C. Israelite conquest. Those who accept the identification of Ai with et-Tell have made various attempts to explain the discrepancy. For some the narrative is an example of the way all Israelite conquests over several centuries were referred to the time of Joshua, with Ai falling in the Early Iron Age. Others have regarded the Joshua narrative as an

根据地质情况和文献资料中的记载，青铜器晚期艾城似乎就是现代的埃切废丘（et-Tell），位于伯特利东南约 2 英里（3 公里）处。《以斯拉记》和《尼希米记》中提到的城邑可能是海因废墟（Khirbet Haiyân），位于埃切废丘的东南 1 英里（1.6 公里）处，只有铁器时代这里有人类定居。马奎克雷斯女士（Mme. Judith Marquet-Krause）在 1933-1935 年发掘了埃切废丘，随后塞缪尔（Samuel Yeivin）在 1936 年也发掘了该地。他们发现在公元前第三个千禧年这里有一座繁荣的城市，城市外围有三道精心设计的防御城墙保护着。发掘者从神庙废墟中发掘出了许多石器、汉白玉和象牙，后两件物品无疑是从埃及进口过来的。

艾城约在公元前 3000 年被建立起来，亚摩利入侵者似乎在一千年后毁掉了这座城市。在铁器时代早期，公元前 1200 年后，这里又出现了一个较小的定居点，存在了一个世纪左右。考古证据显示在公元前十三个世纪以色列征服迦南时实际上无人居住在艾城。那些认为艾城就是埃切废丘的人用各种方式来解释这一矛盾之处。有些人认为约书亚的故事说明以色列数个世纪的征服战争都发生在约书亚时期，铁器时代早期艾城已经陷落。其他人认为约书亚的故事是一个穷本溯源的传奇，试图解释艾城在古代是如何得名“废堆”的。另一些人提出了一个更有可能成立的假设，他们认为艾城是邻国在公元前十三世纪仓促加固的防御工事，作为抵押以色列军队进攻

etiological legend, attempting to explain how the site received the name of “ruin” in antiquity. Still others have propounded the more probable suggestion that Ai was fortified hurriedly in the 13th cent. B.C. by the neighboring peoples as a temporary stronghold which it was hoped would stem the Israelite advance. Some have thought in consequence that the Joshua narrative referred to the destruction of nearby Bethel rather than Ai (*see* BETHEL). Since there is no clear distinction in the narratives between the soldiers of the two cities (Josh. 8:17), it may be that Ai was actually being used as a fortified outpost on the edge of Bethel. This procedure would be justified by the strategic role Ai had played prior to 2300 B.C. and would help to account for the mention of Ai in a narrative dealing with the conquest of Bethel.

的要塞。因此，有人认为约书亚的故事提及了附近伯特利（见 BETHEL）的毁灭，而不是艾城的毁灭。因为在故事中两城的士兵没有明显的分别（书 8:17），艾城实际上可能是伯特利周边的一个防御前哨。艾城在公元前 2300 年之前发挥的重要作用证明了这一进程，这一进程也有助于解释故事中提到的艾城与伯特利的关系。



Excavated area at et-Tell, including the Early Bronze et-Tell 的挖掘面积，包括青铜器时代早期的圣殿和

Age temple and citadel (lower center) and the Iron Age village (upper center) (J. A. Callaway)

The account of the battle for Ai describes, however, a firm defensive stand by the enemy at that location, which indicates an inhabited or at the very least an occupied site with its own ruler. If Ai was little more than a defensive strongpoint protecting the environs of Bethel, the ruler would be more of a military commander than a “king.” That Ai was in fact a fortified outpost is implied by the narrative of its capture, which exhibits clear military purpose and tactical planning by Joshua and his forces. A careful examination of the topography of the area shows that the Israelites maneuvered their forces so as to take maximum advantage of the terrain in launching an ambush. The Israelite base camp was situated N of Bethel and Ai in “dead ground” beyond the valley, which contained seasonal wadis (Josh. 8:11, 13). The problem facing Joshua was how best to attack the ruin and its strong enemy force without exposing his flank and rear, and without losing the element of surprise. He solved the difficulty by appearing to repeat his earlier tactical mistake (Josh. 8:14f.), but in actuality moving secretly a large ambush of thirty thousand men into position W of the ruin some thirty-six hours before the main attack began. The smaller ambush of about five thousand men needed to be assigned to their positions only on the eve of battle (Josh. 8:12). When all preparations were complete, Joshua encamped in the valley N of Ai. When the reserve troops of Bethel hurriedly pursued the supposedly fleeing Israelites (Josh. 8:15ff.), the thirty-thousand men rose up and attacked the

城堡（中下）以及铁器时代的村庄（中上）（J. A. Callaway）。

然而，争夺艾城的故事中描述了一个敌人坚固把守的防御之地，这表明艾城有人居住或至少是有自己统治者的地方。如果艾城仅仅是保护伯特利周边的防御工事，那么该城的统治者可能是军队的领袖，而不是“王”。攻克艾城的故事表明艾城实际是一个防御前哨，也展现出了约书亚和以色列军队的明确军事目的和战术计划。如果仔细地勘察一下这里的地形，就会发现以色列人调遣军队是为了在发起伏击时占有最有利的地形。以色列在伯特利和艾城北边的谷外“幽暗之地”安营，这里有一条季节性的河流（书 8:11, 13）。约书亚面临的问题是如何攻打艾城和它里面的强敌，同时又不暴露在侧方和后方埋伏的军队，以达到突袭的目的。约书亚假装重复之前的战术错误，因而解决了这个难题（书 8:14-15），实际上，约书亚在发起主攻前约三十六小时偷偷在艾城西边埋伏了三万人。而那五千人左右的小伏击队只需在开战前夕待在指定位置（书 8:12）。当一切准备就绪，约书亚在艾城北边的谷中安营。当伯特利的守军匆忙地追赶假装逃跑的以色列军队时（书 8:15 起），事先埋伏的三万军兵起来攻打敌人后方，而另外五千士兵洗劫并烧毁了伯特利（书 8:19-20）。

enemy in the rear while the smaller force sacked and burned Bethel (Josh. 8:19f.).

This account of events notes that “the city” and “the ruin” are apparently used interchangeably in the Hebrew text; and since the words differ only by one character (*h’y*r, “the city”; *h’y*, “the ruin”), there is an understandable element of confusion in their precise application to Bethel as the city and Ai as the ruin. In Josh. 8:12 “Beth-aven” should be read for “Bethel,” following the consonantal form of the Eastern text and the Lagarde LXX edition (cf. Josh. 7:2).

A joint expedition to Ai was directed by J. A. Calloway between 1964 and 1972; supplementary expeditions followed which cast serious doubts on Albright’s identification of Ai with et-Tell (cf. J. A. Calloway, in M. Avi-Yonah, ed, *Encyclopedia of Archaeological Excavations in the Holy Land*, I [1975], 36–52). No completely satisfactory solution to the problems presented by the excavation of Ai has yet been advanced, and it may be that the archeological evidence is inconclusive because of the erosion of Late Bronze Age strata at the site, as at Jericho. It is also possible that Ai has been incorrectly identified with et-Tell, and that Mme. Marquet-Krause did not actually excavate the Ai of Joshua’s time. Further exploration of the area is clearly necessary before the archeological picture can be clarified fully.

2. [Heb. ‘ay]. An Ammonite city in Moab of uncertain location (Jer. 49:3). The text may be a corruption of Heb. ‘ar or *hā’ir*, “the city.”

事件中提到的“那城”和“废墟”在希伯来文本中显然是可以互换的；由于两个词只差一个字母（*h’y*r, “那城”；*h’y*, “废墟”），当严格地用“那城”表示伯特利，“废墟”表示艾城时，出现混淆就是可以理解的。按照东方文本和拉加尔德《七十士译本》中的辅音形式，《约书亚记》8:12中的“伯特利”应该是“伯亚文”。

1964年至1972年，卡拉伟（J. A. Calloway）率领一支联合科考队发掘了艾城，后来又进行了几次探究，并严重质疑了奥尔布赖特认为艾城就是埃切废丘的说法（参：J. A. Callaway, in M. Avi-Yonah 编，*Encyclopedia of Archaeological Excavations in the Holy Land*, I [1975], 36–52）。对于艾城发掘所提出的问题，目前尚未找到令人完全满意的答案，考古证据是非决定性的，因为艾城像耶利哥一样，青铜时代晚期的考古地层也受到了侵蚀。艾城是埃切废丘的说法可能是不正确的，而马奎克雷斯女士实际上并没有发掘到约书亚时期的艾城。在勾勒出艾城考古的完整画面之前，还必须深入地研究该遗址。

2、【希伯来语：‘ay】。摩押地的亚打城，位置不详（耶 49:3）。这个希伯来语可能是希伯来语‘ar 或 *hā’ir* 的讹误形式，意为“那城”。

Bibliography.—W. F. Albright, *AASOR*, 4 (1924), 141–49; *BASOR*, 74 (Apr. 1939), 11–23. 书目——W. F. Albright, *AASOR*, 4 (1924), 141–49; *BASOR*, 74 (1939年4月), 11–23。

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AIAH

ā'yilie [Heb. 'ayyâ—'falcon'].

1. AV also AJAH (Gen. 36:24). A Horite, son of Zibeon and brother of Anah, who was father of one of Esau's wives (Gen. 36:24; 1 Ch. 1:40).

2. Father of Rizpah, a concubine of Saul, about whom Ishbosheth falsely accused Abner (2 S. 3:7), and whose sons were hanged to appease the Gibeonites, whom Saul had wronged (2 S. 21:8–11).

AIATH

(Isa. 10:28). See AI.

AIAH 亚雅

音译: ā'yilie 【希伯来语: 'ayyâ——“黑鸢”】。

1、《钦定版圣经》还译为 AJAH（“亚雅”）（创 36:24）。何利人，祭便的儿子，亚拿的哥哥，以扫的一个妻子的父亲（创 36:24；代上 1:40）。

2、扫罗的妾利斯巴的父亲，伊施波设诬告押尼珥与利斯巴同房（撒下 3:7），扫罗冤枉了押尼珥，并将押尼珥的儿子交到了基遍人手里（撒下 21:8-11）。

AIATH 亚叶

（赛 10:28）。见 AI（艾城）。

AIDE

[Heb. *šālîš*] (2 K. 9:25); AV CAPTAIN; NEB LIEUTENANT. See BIDKAR.

AIJA

(Neh. 11:31). See AI.

AIJALON

ā'jə-lon [Heb. 'ayyālôn—'deer-field']; AV also AJALON.

1. A town allotted to the tribe of Dan (Josh. 19:42) that was also designated a Levitical city (Josh. 21:24) and assigned to the Sons of Kohath (1 Ch. 6:69). It is mentioned in the Amarna Letters by the name Aialuna. It has been identified with the modern Yâlō, 14 mi. (23 km.) NW of Jerusalem. Excavations at Tell el-Qoqa' near the village have yielded traces of occupation as early as 2000 B.C.

The Danites failed to take it from the Amorites (Jgs. 1:35), although the men of Ephraim held it in vassalage. Here Saul and Jonathan won a great victory over the Philistines (1 S. 14:31). At one time it was held by the tribe of Benjamin (1 Ch. 8:13); Rehoboam fortified it against the kingdom of Israel (2 Ch. 11:10). In the days of King Ahaz it was captured by the Philistines (2 Ch. 28:18).



2. A valley named after the town, the natural approach to Jerusalem from the northwest, located at Wādī Selmân. It is the battlefield where Joshua defeated the

AIDE 军长

【希伯来语：*šālîš*】(王下 9:25)；《钦定版圣经》中译为 CAPTAIN；《新英文译本》中译为 LIEUTENANT (汉译均为“军长”)。见 BIDKAR (毕甲)。

AIJA 亚雅

(尼 11:31)。见 AI (艾城)。

AIJALON 亚雅仑

音译：ā'jə-lon 【希伯来语：'ayyālôn—“鹿原”】；《钦定版圣经》译为 AJALON (亚雅仑)。

1、分配给但支派的城邑(书 19:42)，也是分给利未人的一座城邑(书 21:24)，归于哥辖子孙(代上 6:69)。该地在亚玛拿泥版中以“亚雅仑那”的名字出现。它已经被确认为是现在的雅洛(Yâlō)，位于耶路撒冷西北 14 英里(23 千米)处。对村庄附近的古盖废丘(Tell el-Qoqa')的发掘发现此地早在公元前 2000 年就有被占领的痕迹。

但支派没能从亚摩利人手中夺得该镇(士 1:35)，而以法莲人仅把它作为隶属地区。在这里扫罗和约拿单从非利士人手中大获全胜(撒上 14:31)。亚雅仑曾经被便雅悯支派所掌控(代上 8:13)。罗波安加固了该镇以抵御以色列王国(代下 11:10)。亚哈斯王时期，非利士人侵占了该镇(代下 28:18)。



2、一个以城邑命名的山谷，该谷为西北走向，天然靠近耶路撒冷，位于赛尔曼河边。约书亚在这里命“日头啊，你要停在基遍；月亮啊，你要止在亚雅仑

Amorite kings after commanding, “Sun, stand thou still at Gibeon, and thou Moon in the valley of Aijalon” (Josh. 10:12). Since the days of Joshua this valley has been the scene of many decisive battles. Here in 166 B.C. Judas Maccabeus defeated Gorgias (1 Macc. 3:40; 4:1–15). Vespasian assembled his Roman legions in this valley for their march against Jerusalem in A.D. 70 (Josephus *BJ* iv.8). The Moslems and later the Crusaders gathered here for their attacks on Jerusalem. In the First World War the British fought here, and in 1948 the Israeli army fought desperately in this valley attempting to secure communications with Jerusalem.

3. A town in the tribe of Zebulun where Elon the judge was buried (Jgs. 12:12). The site is uncertain.

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AIJELETH SHAHAR

ā'jə-leth shā'hār (Ps. 22 title, AV); RSV “The Hind of the Dawn.” See HIND OF THE DAWN, THE; MUSIC III.B; SONG.

AIL.

The expression “What ails you?” in Jgs. 18:23f.; Ps. 114:5, renders the Heb. *mah-l'kā*, literally “what to you?” Cf. 1 S. 11:5, *mah-lā'ām*, “What ails the people?”

AILMENT

[Gk. *astheneia*] (Gal. 4:13; 1 Tim. 5:23); AV INFIRMITY; NEB also ILLNESS. See DISEASE.

谷” (书 10:12) 后, 在这里打败亚摩利王。自约书亚时期之后, 这个山谷成为了许多决战的场地。公元前 166 年, 犹大·马加比在这里战胜了高吉亚人 (马一 3:40; 4:1-15)。公元 70 年时维斯帕先在这个山谷召集他的罗马军团进军攻打耶路撒冷 (Josephus *BJ* iv.8)。穆斯林和后来的十字军在此地聚集攻打耶路撒冷。在第一次世界大战时, 英国人在此地征战, 在 1948 年, 以色列军队为维持与耶路撒冷的联系在这个山谷里誓死奋战。

3、 西布伦的一座城邑, 是法官以伦埋葬的地方 (士 12:12)。位置不确定。

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AIJELETH SHAHAR 朝鹿 (调)

音译: ā'jə-leth shā'hār (《钦定版圣经》, 诗 22 标题); 《修订标准译本》译为 “The Hind of the Dawn” (“朝鹿”)。见 HIND OF THE DAWN, THE (朝露); MUSIC III.B (音乐 III.B); SONG (诗歌)。

AIL. 使痛苦

《士师记》18:23-24 和《诗篇》114:5 用 “What ails you?” (“你作什么呢”) 翻译希伯来语 *mah-l'kā*, 字面意思为 “给你什么?” 参:《撒母耳记上》11:5, “百姓怎么了?”

AILMENT 疾病

【希腊语: *astheneia*】(加 4:13; 提前 5:23); 《钦定版圣经》译为 INFIRMITY; 《新英文译本》也译为 ILLNESS (汉译均为 “疾病”)。见 DISEASE (疾病)。

AIM

[Heb. *dāraḳ*—‘bend,’ ‘tread’?] (Ps. 64:3 [MT 4]); AV “bend their bows to shoot”; NEB “wing (like arrows)”; [polel of *kûn*—‘fix,’ ‘make ready’] (Ps. 21:12 [MT 13]); AV “make ready (thine arrows upon thy strings)”; [Gk. *diōkō*] (1 Cor. 14:1; 1 Tim. 6:11; 2 Tim. 2:22); AV FOLLOW AFTER, FOLLOW; NEB PUT FIRST, PURSUE; [*philotiméomai*] (2 Cor. 5:9); AV LABOUR; NEB AMBITION; [*pronoéō*] (2 Cor. 8:21); AV PROVIDE FOR; [*télos*] (1 Tim. 1:5); AV END; [*próthesis*] (2 Tim. 3:10); AV PURPOSE; NEB RESOLUTION; (NOT) AIMLESSLY [Gk. (*ouk*) *ádēlōs*] (1 Cor. 9:26); AV (NOT) UNCERTAINLY; NEB “with a clear goal.”

This word is a translation of a number of words in the Pauline correspondence, all of which have to do with the Christian life. It is used to describe the strivings of Christians toward some end or goal. “The setting of a goal is a feature shared with OT and Rabbinic piety and Hellenistic moralism, but there is here a religious foundation and in consequence a greater intensity and depth” (TDNT, II, 230). In 1

AIM 目标、追求

【希伯来语：*dāraḳ*——“弯曲”，“踏”【含义不确定】】（诗 64:3 [《马所拉文本》4]）；《钦定版圣经》译为“bend their bows to shoot”（“弯弓射击”）；《新英文译本》译为“wing (like arrows)”（“[像弓箭一样]飞行”）；【*kûn* 的坡雷干——“准备”“使……准备好”】（诗 21:12 [《马所拉文本》13]）；《钦定版圣经》译为“make ready (thine arrows upon thy strings)”（“搭箭在弦”）；【希腊语：*diōkō*】（林前 14:1；提前 6:11；提后 2:22）；《钦定版圣经》译为 FOLLOW AFTER, FOLLOW（“追求”）；《新英文译本》译为 PUT FIRST（“以……为先”），PURSUE（“追求”）；【*philotiméomai*】（林后 5:9）；《钦定版圣经》译为 LABOUR（“劳力”）；《新英文译本》译为 AMBITION（“志向”）；【*pronoéō*】（林后 8:21）；《钦定版圣经》译为 PROVIDE FOR（“为……作准备”）；【*télos*】（提前 1:5）；《钦定版圣经》译为 END（“目标”）；【*próthesis*】（提后 3:10）；《钦定版圣经》译为 PURPOSE（“目的”）；《新英文译本》译为 RESOLUTION（“决心”）；(NOT) AIMLESSLY（“[非]无目标的”）【希腊语：*(ouk) ádēlōs*】（林前 9:26）；《钦定版圣经》译为 (NOT) UNCERTAINLY（“[非]不确定的”）；《新英文译本》译为 “with a clear goal”（“带有明确的目标”）。

本词是保罗书信中许多词的翻译，这些词都与基督徒生活有关。本词被用来描述基督徒为某个目的或目标而努力。“订立目标是旧约和拉比虔诚及希腊化教训共有的特征，但是因这其中有宗教基础，所以更为强烈和深刻”（TDNT, II, 230）。在《提摩太前书》6:11 和《提摩太后书》2:22 中，短语“应当追求”重复出现，其后出现的是包括公义、信心、爱心在内的一系列美德。美德中最

Tim. 6:11 and 2 Tim. 2:22 the sequence “shun ... aim at” is repeated, followed by a catalogue of virtues including righteousness, faith, and love. The greatest of the virtues, love (1 Cor. 13:13), is what is to be pursued and “prosecut[ed] to its goal” (*dióko*, Expos.G.T., II, on 1 Cor. 14:1), and it is also the true end or final goal of all the exhortations to Timothy.

It was Paul’s ambition in life (*philotiméomai*)—whether at home in or away from the body—to please God (2 Cor. 5:9) by “taking thought for” or “having regard for” (*pronoéō*) what is honorable in God’s sight and in man’s (2 Cor. 8:21). This purpose (*próthesis*) and chief aim in life issue in Christian virtues that Timothy is exhorted to continue (2 Tim. 3:10, 14).

The strivings of the Christian life are directed toward this outcome in character so that Paul did not run “aimlessly,” i.e., not as one who has no fixed goal (*ádēlōs*), but pressed on toward that goal for the ‘prize of the upward call of God in Christ Jesus’ (Phil. 3:14).

Bibliography.—Expos.G.T., II; TDNT, II, s.v. διώπω (Oepke); Bauer, pp. 16, 200, 819.

D. K. McKIM

AIN

ā’ən [Heb. ‘ayin—‘eye’ or ‘spring (of water)’].

1. A town in the extreme northwest of Canaan. In Nu. 34:11 it appears W of Riblah (possibly modern Ribleh), and is evidently not far from the Sea of Chinnereth (Galilee). Its site is uncertain.

伟大的爱心是应追求的并应被“贯彻到底的”(*dióko*, Expos.G.T., II, 林前 14:1 注释), 这也是提摩太所有劝告的真正目的和最终目标。

保罗一生的志向 (*philotiméomai*)——无论是住在身内, 离开身外——要得主喜悦 (林后 5:9), 就要“留心”或“重视”在神前和人前行在神眼中看为喜悦的事 (林后 8:21)。这个生活的目的 (*próthesis*) 和主要目标就是提摩太劝诫人们要持有的基督徒的美德 (提后 3:10, 14)。

基督徒生活上努力朝这个目标奋斗, 所以保罗并非是“漫无目的”行事, 即, 并不是没有固定目标的人 (*ádēlōs*), 而是为了“得神在基督耶稣里从上面召我来得的奖赏”这一目标努力前进 (腓 3:14)。

书目——Expos.G.T., II; TDNT, II, 见词条 διώπω (Oepke); Bauer, 16, 200, 819 页。

词条作者: D. K. McKIM

AIN 亚延、亚因

音译: ā’ən 【希伯来语: ‘ayin——“眼睛”或“泉(水)”】。

1、亚延: 迦南西北角落的一座城邑。在《民数记》34:11 中, 该地出现在利比拉的西方 (可能是现在的利比勒 [Ribleh]), 明显离基尼烈湖 (加利利海) 不远。该地的位置不确定。《武加大译

The Vulgate reads *Rebla contra fontem Daphne*, “Riblah opposite the spring of Daphne,” and rabbinical texts have Daphne for Ain, hence some locate Ain in the vicinity of Dan at modern Khirbet Dafneh.

2. A Levitical city given to the descendants of Aaron (Josh. 21:16). Some suggest the reading “Ashan” here after the parallel in 1 Ch. 6:59 (also Codex Vaticanus), but this is not certain. The passage in Joshua is the earlier of the two and has support in Codex Alexandrinus. That Ain is several times named in immediate connection with Rimmon has lent plausibility to the view that we have here a compound word that should be read En-rimmon (Heb. *‘ênrimmôn*, cf. Josh. 15:32; 19:7; 1 Ch. 4:32). See ENRIMMON; AYIN.

W. W. DAVIES

AIN FESHKHA.

See DEAD SEA SCROLLS; QUMRAN IV.

AIR

[Heb. *šāmayim*, *rû (a)ḥ* (Job 41:16; Jer. 14:6), *harîm* (Ps. 50:11); Aram. *šēemayyā* (Dnl. 2:38; 4:12, 21); Gk. *ouranós*, *aér*]; AV also HEAVEN, MOUNTAINS (Ps. 50:11), WIND (Jer. 14:6); NEB also HEAVEN, SKIES (Jer. 15:3), FLIES (Acts 10:12), FLY (Acts 11:6), HILLS (Ps. 50:11), WIND (Jer. 14:6); for the Heb. *‘ôp haššāmayim* and the Gk. *peteiná tou ouranou* the NEB has “birds”, “birds on the wing” (Hos. 7:12), and “birds of prey” (Jer. 34:20).

本》中译为 *Rebla contra fontem Daphne*, “达佛涅泉对面的利比拉”，拉比文献中用达佛涅代替亚延，因此有些人认为亚延位于但附近，现在被称为代夫奈遗迹 (Khirbet Dafneh)。

2、亚因：分给亚伦后裔的利未城邑（书 21:16）。一些人认为亚因是平行经文《历代志上》6:59（还有《梵蒂冈抄本》）中的“亚珊”，但这尚不能确定。《约书亚记》中的那段经文是两者之中较早的记载，而且得到了《亚历山大抄本》的支持。临门有几次曾紧随亚因之后出现，这似乎让我们有理由相信这里可以用一个合成词，读作音临门（希伯来语：*‘ênrimmôn*，参：书 15:32；19:7；代上 4:32）。见音临门 (ENRIMMON[音临门])；AYIN（亚因）。

词条作者：W. W. DAVIES

AIN FESHKHA. 费什卡泉

见 DEAD SEA SCROLLS（《死海古卷》）；QUMRAN IV（昆兰 IV）。

AIR 天空、空气

【希伯来语：*šāmayim*, *rû (a)ḥ*（伯 41:16；耶 14:6），*harîm*（诗 50:11）；亚兰语：*šēemayyā*（但 2:38；4:12，21）；希腊语：*ouranós*, *aér*】《钦定版圣经》还译为 HEAVEN（“天堂”），MOUNTAINS（“山”，诗 50:11），WIND（“风”，耶 14:6）；《新英文译本》也译为 HEAVEN（“天堂”），SKIES（“天空”）（耶 15:3），FLIES（“空中”，徒 10:12），FLY（“天上”，徒 11:6），HILLS（“山”，诗 50:11），WIND（“风”，耶 14:6）；《新英文译本》将希伯来语 *‘ôp haššāmayim* 和希腊语 *peteiná tou ouranou* 译为 “birds”（“飞鸟”）、“birds on the wing”（“空中的鸟”，何 7:12）和 “birds of prey”（“空中的飞

鸟”，耶 34:20)。

In the OT, “air” most commonly signifies the region through which the birds fly. In Ps. 50:11 the RSV has emended *harîm* (“mountains”) to read *šāmayim*, in accordance with the LXX, Syriac, and Targum texts. The Gk. *aēr* is distinguished from the *aithēr*, which is the rarified air of higher altitudes.

Aēr is the term employed in the phrase rendered “speaking into the air” (1 Cor. 14:9), meaning “waste words,” “talk to the wind,” “talk in a vain and empty manner” (cf. Bauer, p. 19). The phrase “smiting the air” (also *aēr*, 1 Cor. 9:26) is parallel to Vergil’s *vires inventum effudit* (*Aen.* v.446) and refers to a gladiator who misses a stroke.

The much disputed “prince of the power of the air” (*aēr*, Eph. 2:2) probably refers to demonic activity in the region inhabited by man, i.e., the air or atmosphere in which man himself moves. In other words, Satan is active in the region where man is active.

J. T. DENNISON, JR.

AIRUS

ā-ī-rəs, âr’əs (1 Esd. 5:31, AV). See REAIAH.

AJAH

ā’jə (Gen. 36:24, AV). See AIAH.

AJALON

aj’ə-lon. See AIJALON.

AKAN

ā’kən [Heb. “*qān*—‘twisted’]. A son of

在《旧约》中，本词最常用来表示鸟飞翔的区域。在《诗篇》50:11中，《修订标准译本》将 *harîm* (“山”) 修订为 *šāmayim*，与《七十士译本》《古叙利亚语译本》和《他尔根》一致。希腊语 *aēr* 不同于 *aithēr*，*aithēr* 表示高海拔地区的稀薄空气。

Aēr 这个词用在短语“对空气说话”中（林前 14:9），意为“浪费言语”、“白说”、“徒费口舌”（参：Bauer，19 页）。短语“击打空气”（也用 *aēr*，林前 9:26）与维吉尔的 *vires inventum effudit*（“力量打空”，*Aen.* 446 节）意思一致，指决斗者攻击落空。

极有争议的“空中掌权者的首领”（*aēr*，弗 2:2）可能指魔鬼撒但在人类生活区的活动，即人类本身所处的空间或环境。换言之，撒但在人类活动的区域内活动。

词条作者：J. T. DENNISON, JR.

AIRUS 睚鲁

音译：ā-ī-rəs, âr’əs（《钦定版圣经》，拉一 5:31）。见 REAIAH（利亚雅）。

AJAH 亚雅

音译：ā’jə（《钦定版圣经》，创 36:24）。见 AIAH（亚雅）。

AJALON 亚雅仑谷

音译：aj’ə-lon。见 AIJALON（亚雅仑）。

AKAN 亚干

音译：ā’kən【希伯来语：“*qān*——“扭

Ezer, a descendant of Esau of Seir (Gen. 36:27). He is called Jaakan in 1 Ch. 1:42.

AKELDAMA

ə-kel'də-mə [Gk. *Akeldamach* (B), other MSS *Akeldama* (C, Koine), etc.]; AV ACELDAMA. A field said in Acts 1:19 to have been bought by Judas with the “thirty pieces of silver.” In Mt. 27:6–10 it is narrated that the priests took the silver pieces which Judas had thrown down into the sanctuary and “bought with them the potter’s field, to bury strangers in. Therefore that field has been called the Field of Blood to this day.” Doubtless it was a supposed connection between this potter’s field and the potter’s house (Jer. 18:2) and the valley of the son of Hinnom (19:2) that influenced the selection of the present site, which, like the Aram. *hqldm’* (Dalman), is today known as *haqq ed-dumm*, “price of blood.”

Tradition, which appears to go back to the 14th cent., points to a level platform on, and some distance up, the southern slope of the Wādī er-Rabâbeh (Valley of Hinnom) just before it joins the Kidron Valley. Upon this spot there is a very remarkable ruin (78 by 57 ft., 24 by 17 m.) which for many centuries was used as a charnel house. The earth here was reputed to have the property of quickly consuming dead bodies. So great was its reputation that vast quantities of it are said to have been transported in A.D. 1215 to the Campo Santo at Pisa. When this building was standing entire, the bodies were lowered into it through five openings in the roof and then left to disintegrate, so that until recently there were bones to a depth of many feet all over the floor. These have now been

曲的”】。以察的儿子，西珥以扫的后裔（创 36:27）。《历代志上》1:42 中称他为 Jaakan（“亚干”）。

AKELDAMA 亚革大马

音译: ə-kel'də-mə【希腊语: *Akeldamach*（《梵蒂冈抄本》），其他抄本 *Akeldama*（《以法莲抄本》，柯因内语）等】；《钦定版圣经》译为 ACELDAMA（“亚革大马”）。在《使徒行传》1:19 中提到，犹大用“三十块银钱”买了一片田地。根据《马太福音》27:6-10 中的描述，祭司拾起犹大丢在殿里的钱，“用那银钱买了窑户的一块田，为要埋葬外乡人。所以那块田直到今日还被叫作‘血田’”。毫无疑问，窑户的田地，窑匠的家（耶 18:2）和欣嫩子谷（珥 19:2）有关联，这影响了对该地的定位，如亚兰语的 *hqldm’*（达曼）今天被称为 *haqq ed-dumm*，“血田”。

传统上认为亚革大马在距欣嫩子谷（Wādī er-Rabâbeh）南坡不远处，即欣嫩子谷和汲沦谷交汇处，这种传统似乎可以追溯至公元 14 世纪。在这里，有一片非常著名的废墟（78 英尺 x 57 英尺，24x17 米），很多个世纪以来，该地都被当做藏骸所。这片土地因能够迅速分解尸体而著名。该地声名远扬，甚至有传说，在公元 1215 年，这里的土曾经被运往比萨公墓。这所建筑还完整时，从屋顶的 5 个开窗把尸体扔进去，然后等待尸体分解碎裂，所以很多年前，地面上遍布着骸骨，但是现在已经被移走。这片废墟东南方不远处是一座希腊修道院，这座修道院矗立在当代大片洞穴墓遗迹之上，如今，“亚革大马”的骸骨大多都埋葬于此。

removed. A little SE of this ruin is a Greek monastery erected in recent times over the remains of a large number of cave tombs; many of the bones from “Akeldama” are now buried here.

E. W. G. MASTERMAN

词条作者: E. W. G. MASTERMAN

AKKAD;AKKADIANS

ak'ad; ə-kā'dē-ənz. *See* AGADE.

AKKAD; AKKADIANS 亚甲; 亚甲人

音译: ak'ad; ə-kā'dē-ənz。见 AGADE (亚甲)。

AKKO

ak'l-o. *See* ACCO.

AKKO 亚柯

音译: ak'l-o。见 ACCO (亚柯)。

AKKUB

ak'ub [Heb. 'aqquḇ—'pursuer'].

AKKUB 阿谷、亚谷

音译: ak'ub 【希腊语: 'aqquḇ——“追赶者”】。

1. A son of Elioenai, a descendant of Zerubbabel (1 Ch. 3:24).

1、阿谷: 以利约乃的儿子之一, 所罗巴伯的后裔 (代上 3:24)。

2. [Gk. *Akoub*, A *Dakoubi*]; AV Apoc. DACOBI; NEB Apoc. DACUBI. The head of a family of Levite porters in the second temple (1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 11:19; 12:25; 1 Esd. 5:28).

2、亚谷: 【希腊语: *Akoub*, 《亚历山太抄本》作 *Dakoubi*】; 《钦定版圣经》的《次经》译为 DACOBI (“亚谷”); 《新英文译本》的《次经》译为 DACUBI (“亚谷”)。为第二圣殿守门的一位利未族长 (代上 9:17; 拉 2:42; 尼 7:45; 11:19; 12:25; 拉一 5:28)。

3. [Gk. *Akoud*]; AV Apoc. ACUA; NEB Apoc. ACUD. The head of a family of temple servants (see NETHINIM) who returned from exile under Zerubbabel (Ezr. 2:45; 1 Esd. 5:30).

3、亚谷: 【希腊语: *Akoud*】; 《钦定版圣经》的《次经》译为 ACUA (“亚谷”); 《新英文译本》的《次经》译为 ACUD (“亚谷”)。与所罗巴伯从流放地返回家园的一位圣殿工匠族长 (见 NETHINIM (殿役) (拉 2:45; 拉一 5:30)。

4. [Gk. *Iakoubos*], AV and NEB Apoc. JACUBUS. A Levite who helped in the exposition of the law (Neh. 8:7; 1 Esd. 9:48).

4、亚谷: 【希腊语: *Iakoubos*】; 《钦定版圣经》的《次经》和《新英文译本》的《次经》译为 JACUBUS (“亚谷”)。帮助解释律法的一个利未人 (尼 8:7; 拉一 9:48)。

AKRABATTENE

AKRABATTENE 阿克拉伯坦

ak-rə-ba'tə-nē [Gk. *Akrabbētēnē*] (1 Macc. 5:3); AV ARABATTINE; NEB ACRABATTENE. A place in Idumea where Judas Maccabeus defeated the Edomites, near the ascent of Akrabbim.

AKRABBIM, ASCENT OF

ə-krab'im [Heb. *ma^aleh'aqrabbîm*—'scorpion pass'] (Nu. 34:4; Josh. 15:3; Jgs. 1:36); AV also MAALEH-ACRABBIM (Josh. 15:3), "the going up to Akrabbim" (Jgs. 1:36). A place on the southern border of Judah with Idumea (Edom), at modern Naqb eš-Şafā.

ALABASTER

[Heb. *šēš*] (Cant. 5:15); AV, NEB, MARBLE; **ALABASTER JAR** (Mt. 26:7; Mk. 14:3); **FLASK** [Gk. *alábastron*] (Lk. 7:37); AV "alabaster box"; NEB "small bottle," "small flask." In modern mineralogy alabaster is crystalline gypsum or sulphate of lime. The Gk. word *alábastron* or *alábastos* meant a stone casket or vase, and *alabastītēs* was used for the stone of which the casket was made. This stone was usually crystalline stalagmitic rock or carbonate of lime, now often called oriental alabaster to distinguish it from gypsum. See Plate 2.

音译: ak-rə-ba'tə-nē 【希腊语: *Akrabbētēnē*】(马一 5:3);《钦定版圣经》译为 ARABATTINE;《新英文译本》译为 ACRABATTENE (汉译均为“阿克拉伯坦”)。以土买境内的一个地方,距亚克拉滨坡不远,犹太·马加比在这里击败了以东人。

AKRABBIM, ASCENT OF 亚克拉滨; 亚克拉滨坡

音译: ə-krab'im 【希伯来语: *ma^aleh'aqrabbîm*——“蝎子坡”】(民 34:4; 书 15:3; 士 1:36);《钦定版圣经》还译为 MAALEH-ACRABBIM (“亚克拉滨”, 书 15:3), “亚克拉滨坡”(士 1:36)。犹太和以土买(以东)南方交界处的一个地方,在现在的奈卜格塞法(Naqb eš-Şafā.)。

ALABASTER 玉石

【希伯来语: *šēš*】(歌 5:15);《钦定版圣经》和《新英文译本》译为 MARBLE (“大理石”); **ALABASTER JAR** (“玉瓶”, 太 26:7; 可 14:3); **FLASK** (“瓶”) 【希腊语: *alábastron*】(路 7:37);《钦定版圣经》译为“alabaster box” (“玉盒”);《新英文译本》译为“small bottle” (“小瓶子”), “small flask” (“小玉瓶”)。在当代矿物学中,本词指晶体石膏或石灰硫酸盐。希腊词语 *alabastron* 或 *alabastos* 指玉盒或瓶, *alabastītēs* 则是制作棺材所需的石材。这种石材通常为透明的石笋状岩石,或是石灰碳酸盐,如今被称为纹状大理岩,以避免和石膏混淆。见彩图 2。



Plate 2. Alabaster-and-gold votive figurine from Nippur (ca 2800 b.c.). Sumerian worshipers left such figures at temples to pray to the gods in their absence. (Oriental Institute, University of Chicago)

彩图 2。尼普尔的金玉祈祷小雕像（约公元前 2800 年）。苏美尔崇拜者将这种雕像留在神庙中，当他们在神庙中时替他们祈祷。（芝加哥大学，东方学院）

In the Gospel story a woman anointed Jesus with costly oil from an alabaster bottle. “She broke the jar” (Mk. 14:3) means that she broke the seal, not the bottle itself.

在福音故事中，一个女人从玉瓶中取出昂贵的香膏给耶稣涂抹。“她打破玉瓶”（可 14:3）的意思是她打破密封的封条，而不是瓶子本身。



Alabaster vase with name of Artaxerxes I inscribed in Old Persian, Elamite, Babylonian, and Egyptian

玉瓶上用古波斯语、埃兰语、巴比伦语、埃及语刻了亚达薛西一世的名字。（宾夕法尼亚大学，大学博

(University Museum, University of Pennsylvania)

ALAMETH

(1 Ch. 7:8, AV). See ALAMETH 2.

ALAMMELECH

(Josh. 19:26, AV, NEB). See ALLAMMELECH.

ALAMOTH

ə-la'moθ [Heb. *“lāmôṭ”*]; NEB omits. A musical term of uncertain meaning. A group of musicians in David’s court “were to play harps according to [*al*] Alamoṭh” (1 Ch. 15:20). The term occurs also in the MT heading of Ps. 46 (“According to Alamoṭh”).

Several possible interpretations have been suggested. Wellhausen read “with Elamite instruments” (cf. *BH* mg. *‘al-‘ēlamîṭ*). BDB and others translate as if from *‘almâ*, “in the manner of young women,” i.e., soprano (possibly falsetto boys). (BDB also reads this notation, by emendation, in the headings of Pss. 9 and 49.) See MUSIC III.B.

Most Gk. MSS transliterate in 1 Ch. 15:20; the reading *peri tōn kryphîōn* in L. assumes Heb. (*ta*) *‘alumôṭ*, as does *hypér tōn kryphîon* at Ps. 45:1, LXX (=MT 46:1). Even if this correctly reflected the original, its significance would be uncertain.

J. W. D. H.

ALAR

(1 Esd. 5:36, NEB). See IMMER 3.

ALARM

物馆)

ALAMETH 亚拉箴

(《钦定版圣经》，代上 7:8)。见 ALEMETH 2 (亚拉箴 2)。

ALAMMELECH 亚拉米勒

(书 19:26, 《钦定版圣经》，《新英文译本》)。见 ALLAM-MELECH (亚拉米勒)。

ALAMOTH 女音 (调)

音译: ə-la'moθ 【希伯来语: *“lāmôṭ”*】; 《新英文译本》中删除了这个词。一个含义不确定的音乐术语。大卫朝中一组乐师“鼓瑟，调用女音”(代上 15:20)。这个词还出现在《马所拉文本》《诗篇》46 的标题中 (“调用女音”)。

人们提出了几种可能的解释。维尔豪森解读为“用埃兰乐器”(参: *BH* 旁注 *‘al-‘ēlamîṭ*)。其他学者和《旧约希伯来语英语辞典》(BDB) 的编纂者似乎译自 *‘almâ*, “用年轻女人的方式”, 即女高音 (可能是用假声唱歌的男童)。(《旧约希伯来语英语辞典》[BDB]修正, 在《诗篇》9 和 49 的标题中也标注使用这个调。) 见 MUSIC III.B (音乐 III.B)。

大多数希腊语抄本在《历代志上》15:20 中直译了这个希伯来语词汇; 拉丁语译本中译为 *peri tōn kryphîōn*, 认为原来希伯来语是 *hypér tōn kryphîon*, 《七十士译本》的《诗篇》45:1 译为 *hypér tōn kryphîon* (参照了《马所拉文本》46:1)。即使这些抄本正确地体现了原文, 但仍无法确定其含义。

词条作者: J. W. D. H.

ALAR 音麦

(《新英文译本》，拉一 5:36)。见 IMMER 3 (音麦 3)。

ALARM 惊慌

[Heb. *paḥad* (Cant. 3:8), piel of *bāhal* (Dnl. 11:44); Aram. pael of *b^ehal* (Dnl. 4:5 [MT 2], 19 [16]; 5:6, 10; 7:15, 28), hithpaal of *b^ehal* (Dnl. 5:9); Gk. *phóbos* (2 Cor. 7:11), *throéō* (Mt. 24:6; Mk. 13:7), *thorybéō* (Acts 20:10), *émphobos gínomai* (Acts 24:25)]; AV FEAR, TROUBLE, TREMBLE; NEB also “demon” (Cant. 3:8), DISMAY, APPREHENSIVE, COMMOTION. A state of mind or disposition involving fear. “To be alarmed” is used in the sense of being distressed or being troubled with regard to such persons as Nebuchadnezzar (Dnl. 4:5, 19), Belshazzar (Dnl. 5:6, 9), Daniel (7:15, 28), and Felix (Acts 24:25). Jesus comforts His followers and tells them not to be alarmed during the time of great judgments (Mt. 24:6; Mk. 13:7). And finally, Paul encourages those concerned for Eutychus’ health with the words, “Do not be alarmed, for his life is in him” (Acts 20:10).

D. H. ENGELHARD

ALARM

[Heb. *ṣrú‘á* (Nu. 10:5f.; 31:6; Ps. 31:22; Jer. 4:19; 20:16), *rú (a)‘* (Nu. 10:1, 9; Hos. 5:8; Joel 2:1), *šāma‘* (Ezk. 19:4)]; AV SHOUTING, BLOWING TRUMPETS; NEB SIGNAL, SHOUT, UPROAR. A warning signal. The alarm in Israel was most often sounded by means of a trumpet and was primarily used to alert the wilderness community that it was time to break camp and begin their journey. It was also used to summon the people to war (Nu. 31:6; Jer. 4:19; cf. 49:2, AV), and on at least two occasions it alerted the community to impending doom (Hos. 5:8; Joel 2:1). The regulations for the alarm are recorded in

【希伯来语：*paḥad*（歌 3:8），*bāhal* 的加强主动干（即皮干）（但 11:44）；亚兰语：*b^ehal* 的加强主动干（但 4:5[《马所拉文本》2]），19[16]；5:6，10；7:15，28，*b^ehal* 的加强反身干（即特干）（但 5:9）；希腊语：*phóbos*（林后 7:11），*throéō*（太 24:6；可 13:7），*thorybéō*（徒 20:10），*émphobos gínomai*（徒 24:25）】；《钦定版圣经》译为 FEAR（“害怕”），TROUBLE（“烦恼”），TREMBLE（“颤抖”）；《新英文译本》还译为“demon”（“恶魔”，歌 3:8），DISMAY（“沮丧”），APPREHENSIVE（“忧虑的”），COMMOTION（“骚动”）。心里充满恐惧的状态。“惊慌的”这个词用来表示痛苦或烦恼的含义，曾用来修饰尼布甲尼撒（但 4:5；19）、伯沙撒（但 5:6；9）、但以理（但 7:15，28）和腓力斯等人。耶稣安慰祂的门徒，告诉他们当末日审判来临时不要惊慌（太 24:6；可 13:7）。最后，保罗用话语激励那些担心犹推古健康的人们，“你们不要发慌，他的灵魂还在身上”（徒 20:10）。

词条作者：D. H. ENGELHARD

ALARM 呼喊、吹号、警报

【希伯来语：*ṣrú‘á*（民 10:5-6；31:6；诗 31:22；耶 4:19；20:16），*rú (a)‘*（民 10:1，9；何 5:8；珥 2:1），*šāma‘*（结 19:4）】；《钦定版圣经》中译为 SHOUTING（“呼喊”），BLOWING TRUMPETS（“吹号”）；《新英文译本》中译为 SIGNAL（“发信号”），SHOUT（“呼喊”），UPROAR（“喧嚣”）。一种警报信号。以色列经常将吹响号角作为发出警报的方式，最初是用来提醒荒野中的会众到拔营继续行进的时间了。吹号还用来召集人们打仗（民 31:6；耶 4:19；参：《钦定版圣经》，耶 49:2），至少在两节经文中，吹号是为了提醒会众厄运即将来临（何 5:8；珥 2:1）。《民数记》10:5 节以后的经文记录了关于吹号

Nu. 10:5ff.

Ezk. 19:4 has been translated by the RSV as “the nations sounded an alarm against him.” The RSV has followed the suggestion in the textual apparatus of *BH* in changing the MT qal form of *šāma*‘ to its hiphil vocalization. This suggestion lacks textual support from any ancient versions, and is therefore very dubious. The RSV is followed in this by the NEB with “the nations shouted at him,” although the NEB has the AV reading in a footnote.

See also BLAST; BLOW 1; SHOUT.

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ALASA

al'ə-sə (1 Macc. 9:5, NEB). See ELASA.

ALCIMUS

al'si-mus [Heb. *'elyāqûm*—‘God will rise’; Gk. *Alkimos*—‘valiant’]. A high priest for three years, 163–161 B.C., the record of whose career may be found in 1 Macc. 7:4–50; 9:1–57; 2 Macc. 14; see also Josephus *Ant.* xii. 9–11; xx. 10 (sometimes “Iacimus”).

Alcimus was a descendant of Aaron, but not in the high-priestly line (1 Macc. 7:14); and being ambitious for the office of high priest, he hastened to Antioch to secure the favor and help of the new king, Demetrius, who had just overthrown Antiochus Eupator. Alcimus was of the hellenizing party, and therefore bitterly opposed by the Maccabees. Demetrius sent a strong army under Bacchides to establish him in the high-priesthood at

的律例。

《修订标准译本》将《以西结书》19:4译为“列国对他发出警告”。《修订标准译本》遵循了《希伯来语圣经》(*BH*)中的经文,将《马所拉文本》中 *šāma*‘的简单主动干(即卡干)变为它的使役主动干(即希干)。这种修订缺乏古代译本的文本支持,因此是非常值得怀疑的。《新英文译本》按照《修订标准译本》的文本,将这句话译为“列国大声训斥他”,但是《新英文译本》将《钦定版圣经》的翻译标在脚注中。

另见 BLAST (猛攻); BLOW 1 (打击 1); SHOUT (呼喊)。

词条作者: D. H. ENGELHARD

ALASA 伊拉沙

音译: al'ə-sə (《新英文译本》, 马一 9:5)。见 ELASA (伊拉沙)。

ALCIMUS 阿尔西莫

音译: al'si-mus 【希伯来语: *'elyāqûm*——“神要兴起”; 希腊语: *Alkimos*——“勇士”】。公元前 163-161 年担任大祭司, 他的生平记录在《马加比一书》7:4-50; 9:1-57; 《马加比二书》14 中; 另见约瑟夫斯的《犹太古史》(*Ant.* xii. 9-11; xx. 10, 有时拼写为“Iacimus”)。

阿尔西莫是亚伦的后裔, 但不是大祭司(《马加比一书》7:14); 他野心勃勃地渴望得到大祭司的职位, 加快前往安提阿, 去争取新王底米丢的援助, 底米丢刚刚推翻了安提阿哥四世的统治自立为王。阿尔西莫因是希腊化派而受到马加比家族的强烈反对。底米丢派巴吉底率领一支精兵支持他做耶路撒冷的大祭司。阿尔西莫因是亚伦后裔, 开始时受到了耶路撒冷犹太人的支持, 但是他很快便因残暴而失去了民心。巴吉底和

Jerusalem. The favor with which Alcimus was received by the Jews at Jerusalem on account of his Aaronic descent was soon turned to hate by his cruelties. When Bacchides and his army returned to Antioch, Simon Maccabeus attacked and overcame Alcimus, and drove him also to Syria. There he secured from Demetrius another army, led by Nicanor, who, failing to secure Simon by treachery, joined battle with him, but was defeated and killed. A third and greater army, under Bacchides again, was dispatched to save the falling fortunes of Alcimus. Now Simon was overwhelmed and slain, Alcimus established as high priest and a strong force left in Jerusalem to uphold him. But he did not long enjoy his triumph, as he died soon after from a paralytic stroke.

E. MACK

ALDEBARAN.

A red star in the eye of Taurus, the NEB interpretation of Heb. *‘āš*, *‘ayiš* in Job. 9:9; 38:32 (AV “Arcturus”; RSV “the Bear”). See ASTRONOMY II.C.

ALEMA

al’ə-mə [Gk. *Alemois*]. A city in Hellenistic Gilead, mentioned once (1 Macc. 5:26), where Jews had been imprisoned by the gentile inhabitants. Judas Maccabeus, when he relieved other of the Gileadite cities, also probably aided Alema, though it is not mentioned. The site is unknown, but a suggested identification is the modern *‘Alma*, 8.5 mi. (13.5 km.) SW of Buṣr el-Ḥarîrî (Bosor).

他的军队回安提阿后，西蒙·马加比发动了攻击并击败了阿尔西莫，并且把他驱逐到了叙利亚。底米丢又派遣尼迦挪率领军队，尼迦挪企图绑架西蒙但未获成功，反遭失败，最终被西蒙杀死。巴吉底又率领了第三支也是更为强大的一支军队，来拯救处于绝境中的阿尔西莫。这次，西蒙战败被杀，阿尔西莫被立为大祭司。为支持阿尔西莫在耶路撒冷驻扎了一支精兵。但阿尔西莫享受胜利的时间并不长，因为他取得胜利不久之后便因中风瘫痪去世。

词条作者：E. MACK

ALDEBARAN. 毕宿五

金牛星座中的一颗红星，《新英文译本》的《约伯记》9:9; 38:32 中将希伯来语 *‘āš*, *‘ayiš* 译为“Aldebaran”(“毕宿五”)，《钦定版圣经》中译为“大角星”;《修订标准译本》中译为“北斗星”。见 ASTRONOMY II.C (天文学 II. C)。

ALEMA 阿利马

音译: al’ə-mə 【希腊语: *Alemois*】。希腊化时期基列的一座城邑，《马加比一书》5:26 中曾提到过一次这个地名，异教居民曾将犹太人囚禁在这里。犹太·马加比在解放其他基列城邑时，可能也曾援助过阿利马，但阿利马并未被提及。该地的位置不确定，但是有人认为该地是现在的阿勒迈 (*‘Alma*)，位于比珥 (哈里里湖[Buṣr el-Ḥarîrî]) 西南方 8.5 英里 (13.5 公里) 处。

ALEMETH

al'ə-meth [Heb. *'ālemet*—'concealment'].

1. A town of Benjamin near Anathoth (1 Ch. 6:60), identical with ALMON.

2. AV ALAMETH. A son of Becher and grandson of Benjamin (1 Ch. 7:8).

3. A descendant of Saul in the fifth generation after Jonathan, and son of Jehoaddah (1 Ch. 8:36) or Jarah (9:42).

ALEPH

ä'ləf [ʔ]. The first letter of the Hebrew alphabet, transliterated by an apostrophe ('), not to be confused with the smooth-breathing mark in Greek orthography. It became the symbol for the number one, and also that of the famous Greek biblical MS Codex Sinaiticus. See WRITING; NUMBER; TEXT AND MSS OF THE NT.

ALEPPO

ə-le'pō. See BEROEA 2.

ALEXANDER

al-əg-zan'dər[Gk. *Alexandros*—'defender of man']. A name occurring in five passages in the NT (Mk. 15:21; Acts 4:6; 19:33; 1 Tim. 1:19f.; 2 Tim. 4:14). It is not certain whether the third, fourth, and fifth of these passages refer to the same man.

1. A son of the man who carried the cross of Christ, Simon of Cyrene (Mk. 15:21). Alexander therefore may have been a

ALEMETH 阿勒箴、亚拉箴

音译: al'ə-meth【希伯来语: *'ālemet*—“隐蔽”】。

1、阿勒箴: 便雅悯的一座城邑, 靠近亚拿突(代上 6:60), 与阿尔蒙(见 ALMON) 是同一个地方。

2、亚拉箴: 《钦定版圣经》中译为 ALAMETH。比结的儿子, 便雅悯的孙子(代上 7:8)。

3、亚拉箴: 扫罗的后裔, 约拿单后第五代子孙, 耶和阿达(代上 8:36) 或雅拉(代上 9:42) 的儿子。

ALEPH 希伯来语的第一个字母

音译: ä'ləf【ʔ】。希伯来语字母表中的第一个字母, 用一个撇号表示 ('), 不要和希腊语正字法中的不送气符号混淆。这个字母后来成为数字一的标志, 也是著名的希腊语《西奈抄本》的标志。见 WRITING(写作、书写); NUMBER(数字); TEXT AND MSS OF THE NT(《新约译本抄本》)。

ALEPPO 阿勒波

音译: ə-le'pō。见 BEROEA 2(庇哩亚 2)。

ALEXANDER 亚历山大

音译: al-əg-zan'dər【希腊语: *Alexandros*——“人类守护者”】。《新约》的五段经文中提到了这个名字(可 15:21; 徒 4:6; 19:33; 提前 1:19-20; 提后 4:14)。无法确定在第三、四、五段经文中本词是否指同一个人。

1、背过耶稣的十字架的古利奈人西门的儿子(可 15:21)。因此, 亚历山大可能出生于北非。三本对观福音书中都有

North African by birth. All three Synoptic Gospels record, with varying detail, that Simon happened to be passing at the time when Christ was being led out of the city to be crucified. Mark alone tells that Simon was the father of Alexander and Rufus. From this statement of the Evangelist it is apparent that at the time the Second Gospel was written Alexander and Rufus were Christians, and were well known in the Christian community. Mark takes it for granted that the first readers of his Gospel will at once understand whom he means.

There is no other mention of this Alexander in the NT, but it is usually thought that his brother Rufus is the person mentioned by Paul in Rom. 16:13, "Greet Rufus, eminent in the Lord, also his mother and mine." See RUFUS.

2. A relative of Annas the Jewish high priest (Acts 4:6). He is mentioned by Luke as having been present as a member of the Sanhedrin, before which Peter and John were brought to be examined for what they had done in the cure of the lame man at the gate of the temple. Nothing more is known of this Alexander than is here given in Acts. It has been conjectured that he may have been the Alexander who was a brother of Philo, and who was also the alabarch or magistrate of the city of Alexandria. But this conjecture is unsupported by any evidence at all.

3. A Jew mentioned in Acts 19:33 in connection with the riot at Ephesus: "Some of the crowd prompted Alexander, whom the Jews had put forward. And Alexander motioned with his hand, wishing to make a defense to the people."

此记载，但细节不同，耶稣被带离城邑，在骷髅地被钉死在十字架上时，西门恰好路过。只有《马可福音》提到西门是亚历山大和鲁孚的父亲。从这位福音传道者的陈述中可知，在第二福音书成文时，亚历山大和鲁孚都是基督徒，而且是非常有名的基督徒。马可想当然地认为他的福音书的第一批读者开卷便知亚历山大到底指谁。

其他新约经卷没有再提及这个亚历山大，但是，保罗在《罗马书》16:13中提到的“鲁孚”通常被认为是亚历山大的兄弟鲁孚，“问主蒙拣选的鲁孚和他的母亲安，他的母亲就是我的母亲。”见 See RUFUS（鲁孚）。

2、犹太大祭司亚那的一个亲戚（徒4:6）。路加提到彼得和约翰在圣殿前因治愈一个残疾人而受到公会问询时，亚历山大是公会的会员之一。除了《使徒行传》之外，再没有关于亚历山大的描述。据推测，亚历山大可能是斐罗的兄弟，是亚历山大市首席行政官或地方法官。但这种说法尚没有得到任何证据的证明。

3、《使徒行传》19:33 在描述以弗所人骚乱这件事时提到的一个犹太人：“有人把亚历山大从众人中带出来，犹太人推他往前。亚历山大就摆手，要向百姓分诉。”但是当百姓认出他是犹太人之后，就骚动起来阻止他说话。

Recognizing that he was a Jew, the crowd raised a commotion that prevented him from speaking.

The riot was entirely the responsibility of Demetrius the silversmith. In his anger against the Christians generally, but especially against Paul, because of his successful preaching of the gospel, he had called together a meeting of the craftsmen; the trade of the manufacture of idols was in jeopardy. From this meeting there arose the riot, in which the whole city was in commotion. The Jews were wholly innocent in the matter: they had done nothing to cause any disturbance. Instantly recognizing that the fury of the Ephesian people might expend itself in violence and bloodshed, and that in that fury they would be the sufferers, the Jews “put forward” Alexander, so that by his skill as a speaker he might clear them, either of having instigated the riot, or of being in complicity with Paul. Cf. Ramsay, *SPT*, p. 279.

4. One of two heretical teachers at Ephesus—the other being HYMENAEUS—against whom Paul warns Timothy in 1 Tim. 1:19f. The teaching of Hymenaeus and Alexander was to the effect that Christian morality was not required—antinomianism. They put away faith and a good conscience; they wilfully abandoned the great central facts regarding Christ, and so they made shipwreck of the faith.

In 2 Tim. 2:17 Hymenaeus is associated with Philetus, and further details are there given regarding their false teaching. Their heresy consisted in saying that the resurrection was past already, and they had been so far successful as to

这场骚乱主要是由一个叫底米丢的银匠引起的。他憎恨基督教徒，尤其是保罗，因为保罗成功传播了福音，使得神像制造业岌岌可危，底米丢就聚集并煽动同行的工匠。正是这一集会引发了骚乱，整个城邑都被卷入其中。犹太人在这场骚乱中完全是无辜的：他们没有做任何会引起骚乱的事。犹太人意识到以弗所人的愤怒可能引起暴乱和杀戮，他们可能会因此遭灾，所以他们“推出”亚历山大，希望借他的表达能力来澄清他们并没有煽动暴乱，也不是保罗的同谋。参：蓝西的著作（*SPT*，279页）。

4、以弗所的两个异端邪说者之一——另一个是许米乃（见 HYMENAEUS[许米乃]）——《提摩太前书》1:19-20 中保罗警示提摩太小心这二人。许米乃和亚历山大教训说，基督徒不需要守道德——即唯信仰论。他们背弃了信仰和良心，故意背离了关于基督的伟大中心事实，所以他们放弃了信仰。

在《提摩太后书》2:17 中提到许米乃与腓理徒有关，还有更多细节显示了他们的错误言论。他们坚持说复活的事已过，骗得好些人失去了信心。因此，这三个异端师傅——许米乃、亚历山大和腓理徒的教义是诺斯替主义的早期形

overthrow the faith of some. The doctrine of these three heretical teachers, Hymenaeus, Alexander, and Philetus, was accordingly one of the early forms of Gnosticism. It held that matter was originally and essentially evil; that for this reason the body was not an essential part of human nature; that the only resurrection was that of each man as he awoke from the death of sin to a righteous life; that thus in the case of everyone who had repented of sin, “the resurrection is past already”; and that the body did not participate in the blessedness of the future life, but salvation consisted in the soul’s complete deliverance from all contact with a material world and a material body.

So pernicious were these teachings of incipient Gnosticism in the Christian Church that they quickly spread, eating “like gangrene” (2 Tim. 2:17). The denial of the future resurrection of the body involved also the denial of the bodily resurrection of Christ, and even the fact of the incarnation. In dealing with those who taught such deadly error, Paul resorted to the same extreme measures as he had employed in the case of the immoral person at Corinth; he delivered Hymenaeus and Alexander “to Satan that they may learn not to blaspheme” (1 Tim. 1:20; cf. 1 Cor. 5:5); i.e., he excluded them from the Church, in the hope that this strong treatment might drive them back to the truth.

5. Alexander the coppersmith, mentioned in 2 Tim. 4:14f.: “Alexander the coppersmith did me great harm; the Lord will requite him for his deeds. Beware of him yourself, for he strongly opposed our message.” It is quite uncertain whether

式之一。该教义认为物质原本是邪恶的；因此，身体并不是人性的必要组成部分；只有当每个人从罪的死亡中苏醒，过上公义的生活，他们才能复活；因此，如果每个人都忏悔，那么“便已经复活了”，肉身不能得享未来的幸福生活，但当灵魂完全从世俗世界和肉身中解放出来，便得到了救赎。

初期诺斯替主义的教训在基督教教会内产生了非常有害的影响，以至于这些教训“如同毒疮”般迅速地传播（提后 2:17）。否定了肉身将要复活，也就否定了耶稣身体的复活，甚至也否定了道成肉身这一事实。因此，使徒也采取同样极端的措施来惩罚这些传播致命错误言论的人，正如他曾以极端措施应对哥林多的无德之人；他将许米乃和亚历山大“交给撒但，使他们受责罚，就不再谤讟了”（提前 1:20；参：林前 5:5）；即他们将他们驱逐出教会，希望这种严厉的惩罚让他们回归到真理中。

5. 铜匠亚历山大，《提摩太后书》4:14-15 中提到了这个人：“铜匠亚历山大大地害我，主必照他所行的报应他，你也要防备他，因为他极力敌挡了我们的话。”无法确定这里提到的亚历山大是否和 **4** 或 **3** 中的亚历山大是同一个人。

this Alexander should be identified with **4**, and even with **3**. All three of these Alexanders were resident in Ephesus; and the fourth and fifth of that name resided there at much the same time; the interval between Paul's references to these two was not more than a year or two, as not more than that time elapsed between his writing 1 and 2 Timothy. It is therefore quite possible that **4** and **5** are the same person.

In any case, it is said of this last Alexander that he had shown the evil which was in him by doing many evil deeds to the apostle, evidently on the occasion of a recent visit paid by Paul to Ephesus. These evil deeds had taken the form of personally opposing the apostle's preaching. As Timothy was now in Ephesus, in charge of the church there, he is strongly cautioned by the apostle to be on his guard against this opponent.

J. RUTHERFURD

ALEXANDER BALAS

bä'læs [Gk. *Alexandros ho Balas legómenos*] A man who contended against Demetrius I of Syria for the throne and succeeded in obtaining it. He was a youth of mean origin, but was put forth by the enemies of Demetrius as being Alexander the son and heir of Antiochus Epiphanes. He received the support of the Roman senate and of Ptolemy VI of Egypt, and because of the tyranny of Demetrius he was favored by many of the Syrians. The country was thrown into civil war, and Demetrius was defeated by Alexander in 150 B.C. and was killed in battle. Demetrius II took up the cause of his father; and in 147 B.C. Alexander fled from his

这三个亚历山大都住在以弗所；第四个和第五个亚历山大在同一时期居住在该城中；保罗在不超过一年或两年的时间里提到了这两个亚历山大，这与他写《提摩太前书》和《提摩太后书》的时间间隔相差无几。所以 **4** 和 **5** 中的亚历山大很有可能指的是同一个人。

无论如何，据说最后一个亚历山大显然在保罗途经以弗所的时候，对这位使徒做了很多恶事，这说明他是个恶人。他的恶行体现在他反对使徒保罗传道。因为提摩太当时负责管理以弗所的教会，所以保罗提醒提摩太要小心提防这个敌人。

词条作者：J. RUTHERFURD

ALEXANDER BALAS 亚历山大·巴拉斯

音译：bä'læs【希腊语：*Alexandros ho Balas legómenos*】。这个人底米丢一世争夺叙利亚的王座，并且成功登上王位。他少时出身贫寒，但是后来他被底米丢一世的敌人推举出来，称他是安提阿哥·伊皮法尼的儿子亚历山大。他获得了罗马元老院和埃及多利买六世的支持，而且由于底米丢一世施行残暴统治，许多叙利亚人支持他作王。整个国家陷入了内战，公元前150年，底米丢被亚历山大击败，并在战争中被杀。底米丢二世继承了其父的王位；公元前147前，亚历山大从他的王国逃离，不久后被暗杀。

kingdom, and was soon after assassinated.

Our chief interest in Alexander is his connection with the Maccabees. Jonathan was the leader of the Maccabean forces, and both Alexander and Demetrius sought his aid. Demetrius granted Jonathan the right to raise and maintain an army. Alexander, not to be outdone, appointed Jonathan high priest, and as a token of his new office sent him a purple robe and a diadem (Josephus *Ant.* xiii.2.2). This was an important step in the rise of the Maccabean house, for it insured them the support of the Hasidim. In 153 B.C. Jonathan officiated as high priest at the altar (1 Macc. 10:1-14; *Ant.* xiii.2.1). This made him the legal head of Judea. In 1 Macc. 10:1 Alexander is called Alexander Epiphanes.

A. W. FORTUNE

ALEXANDER THE GREAT

[Gk. *Alexandros*].

I. Parentage and Early Life.-Alexander of Macedon, commonly called "the Great" (b. 356 B.C.), was the son of Philip king of Macedon, and of Olympias daughter of Neoptolemos, an Epeirote king. Although Alexander is not mentioned by name in the canonical Scriptures, in Daniel he seems to be designated by a transparent symbol (8:5, 21). In 1 Macc. 1:1 he is expressly named as the over-thrower of the Persian empire and the founder of the Greek empire.

As with Frederick the Great, the career of

我们关注的重点是亚历山大与马加比家族的联系。约拿单是马加比军队的首领，亚历山大和底米丢都曾寻求他的帮助。底米丢授预约拿单特权，准许他组建和保留军队。亚历山大也不甘示弱，他任命约拿单为大祭司，并且赐予他紫袍和王冠作为他新职位的象征（Josephus *Ant.* xiii.2.2）。这个举动是提升马加比家族地位的重要一步，因为它使马加比家族得到了哈西德派教徒的支持。公元前 153 年，约拿单在祭坛作为大祭司主持仪式（马一 10:1-14；*Ant.* xiii.2.1）。这使得他成为犹太地区的法定领袖。在《马加比一书》10:1 中，亚历山大被称为亚历山大·伊皮法尼。

词条作者：A. W. FORTUNE

ALEXANDER THE GREAT 亚历山大大帝

【希腊语：*Alexandros*】。

I. 出生和早年经历。马其顿国王亚历山大，通常被称作亚历山大大帝（生于公元前 356 年），是马其顿国王腓力二世的儿子，他的母亲是伊庇鲁斯国王涅俄普托勒摩斯的女儿奥林匹娅斯。尽管在圣经正典中没有直接提到亚历山大这个名字，但是《但以理书》中似乎用一个易懂的象征物来称呼他（但 8:5, 21）。《马加比一书》1:1 中明确提到亚历山大大帝推翻了波斯帝国，建立了希腊帝国。

亚历山大和腓特烈大帝一样，如果他们

Alexander would have been impossible had his father been other than he was. Philip had been for some years a hostage in Thebes. While there he had learned to appreciate the changes introduced into military discipline and tactics by Epaminondas. Partly no doubt from the family claim to Heracleid descent, deepened by contact in earlier days with Athenians like Iphicrates and the personal influence of Epaminondas, Philip seems to have united to his admiration for Greek tactics a tincture of Hellenic culture and something like a reverence for Athens, the great center of this culture. In military matters his admiration led him to introduce the Theban discipline to the rough peasant levies of Macedon, and the Macedonian phalanx proved the most formidable military weapon that had yet been devised. The veneer of Greek culture he had taken on led him on the one hand—laying stress on his Hellenic descent—to claim admission to the comity of Hellas, and on the other to appoint Aristotle as a tutor to his son. By a combination of force and fraud, favored by circumstances, Philip had himself appointed generalissimo of the Hellenic states; further, he induced them to proclaim war against the “Great King.” In all this he was preparing the way for his son, soon to be his successor.

II. Preparation for His Career.—He was also preparing his son for his career. Partly no doubt from being the pupil of Aristotle, Alexander was yet more imbued with Greek feelings and ideas than was his father. He was early introduced into the cares of government and the practice of war. While Philip was engaged in the siege of Byzantium, he sent his son to replace Antipater in the

没有拥有远见卓识的父亲，他们都无法成就伟业。腓力二世曾在底比斯作人质多年。在那里他细心学习伊巴密浓达的治军方法和战术策略。毋庸置疑，腓力家族在一定程度上可以自称是赫拉克勒斯的后裔，腓力二世早年与伊菲克拉底等雅典人交往甚密，且受到伊巴密浓达的个人影响，他本就对希腊战术赞赏有加，而后似乎又受到希腊文化的影响，并对希腊文化中心雅典满怀崇敬。在军事事务上，他的崇敬之心促使他在粗野的马其顿农民军中实行底比斯的军纪。马其顿军队发明的密集阵是当时最难破解的军事战术。腓力二世一方面引入希腊文化，强调他是希腊后裔，宣称接受希腊的礼仪；另一方面，他任命亚里士多德作他儿子的老师。腓力二世趁机利用军事进攻和欺诈等手段，成为希腊联盟的最高领袖；然后他又怂恿各城邦向“伟大的王”宣战。他做的这一切都为其子亚历山大不久后继位铺平了道路。

II. 为伟业所做的准备。腓力还为儿子成就伟业做了准备。毫无疑问，从某种程度上说，亚历山大是亚里士多德的学生，亚历山大比他的父亲更愿意接受希腊的情感和思想。亚历山大很早便接触了政治和战争。腓力二世围攻拜占庭时，他让儿子取代安提帕特，作摄政王；亚历山大履职时年仅 16 岁，却不得不与伊利里亚人作战。这场战争可能是为了报仇。两年后，亚历山大在喀罗尼亚

regency; during his occupancy of this post, Alexander, then only a youth of sixteen, had to undertake a campaign against the Illyrians, probably a punitive expedition. Two years later at the decisive battle of Chaeroneia (338 B.C.), which fixed the doom of the Greek autonomous city, Alexander commanded the feudal cavalry of Macedon, the "Companions." He not only saved his father's life, but by his timely and vehement charge contributed materially to the victory.

III. His Accession to the Hegemony of Greece.-In 336 B.C., when he had completed all his plans for the invasion of Persia and a portion of his troops had already crossed the Hellespont, Philip was assassinated. Having secured his succession, Alexander proceeded to Corinth, where he was confirmed in his father's position of leader of Hellas against Darius. But before he could cross into Asia he had to secure his northern frontier against possible raids of barbarian tribes. He invaded Thrace with his army and overthrew the Triballi, then crossed the Danube and inflicted a defeat on the Getae. During his absence in these slightly known regions, the rumor spread that he had been killed, and Thebes began a movement to throw off the Macedonian yoke. On his return to Greece, therefore, he wreaked terrible vengeance on Thebes, which was not only promoter of this revolt but also the most powerful of the Greek states.

IV. Campaign in Asia Minor.-Having thus secured his rear, Alexander collected his army at Pella to cross the Hellespont in order to punish Persia for indignities suffered at the hands of Xerxes, who having "become strong through his

决战中(公元前 338 年)负责指挥马其顿近卫骑兵("友伴骑兵"),这次战役确定了这座希腊自治市的命运。亚历山大不仅救了他父亲的性命,而且他及时猛烈的进攻为这次战役的胜利做出了极大的贡献。

III. 称霸希腊。公元前 336 年,当腓力二世完成了侵略波斯计划时,他的一部分军队已经越过了达达尼尔海峡,他却遭到了暗杀。为了维护自己的继承权,亚历山大向哥林多进发,在那里他与大流士为敌,并继承了父亲在希腊的领导权。但是在他攻入亚洲之前,他必须稳固北方与野蛮人部落接壤的边境,以免遭遇突袭。他率军入侵色雷斯,打败了特里巴利人,然后越过多瑙河打败了格塔伊人。当他离开这些鲜为人知的地区时,有传言说他已经被杀,底比斯爆发了起义,企图摆脱马其顿的统治。他回到希腊后,对底比斯实施了残酷的镇压,因为底比斯不仅是这场叛乱的发动者,也是希腊城邦中最有实力的。

IV. 小亚细亚战役。后方稳固后,亚历山大在派拉州集结他的军队,横渡达达尼尔海峡,准备惩罚波斯,以报薛西斯侮辱之仇。薛西斯"因富足成为强盛",便会"激动大众攻击希腊国"(但 11:2)。亚历山大奉阿喀琉斯神为自己的祖先,

riches,” stirred up “all against the kingdom of Greece” (Dnl. 11:2). When he came to the site of Troy, Alexander honored Achilles, whom he claimed as his ancestor, with games and sacrifices. This may have been an expression of his own romantic nature, but there was also wise policy in it; the Greeks were more reconciled to the loss of their freedom when it was yielded up to one who revived in his own person the heroes of the *Iliad*. From Troy he advanced southward and encountered the Persian forces at the Granicus, exhibiting the skill of a consummate general and the bravery of a Homeric hero. The Persian army was dispersed with great slaughter. Before proceeding farther into Persia, by rapid marches and vigorously pressed sieges he completed the conquest of Asia Minor. He showed his sensitivity to the legendry of the Asiatic peoples by cutting the knot tied about the yoke of the chariot of the Phrygian king Gordius—the knot on which, according to an oracle, depended the empire of Asia.

当他来到特洛伊时，他用竞技和祭品供奉来拜祭阿喀琉斯神。这可能是亚历山大浪漫本性的流露，却也体现出他的英明决策；如果亚历山大是《伊利亚特》（*Iliad*）里的英雄转世，那么希腊人可能更甘心接受他的统治，放弃自由。他从特洛伊继续向南行进，在格拉尼卡斯与波斯军队遭遇。在这场战役中，亚历山大展现出了领袖的杰出才能和荷马式英雄的勇敢无畏。波斯军队被屠戮殆尽。在进一步挥军进入波斯之前，他迅速猛烈地围困并攻取了小亚细亚。他挥刀斩断了弗吕家国王戈尔迪系在牛车上的结，在这个亚洲民族的传奇中展现了他的机敏——根据神谕，谁解开了此结，谁将成为亚细亚之王。



Alexander the Great on tetradrachma issued by Lysimachus of Thrace, one of Alexander's "Successors" (ca. 295 B.C.) (W. S. LaSor)

亚历山大的“继承人”之一、色雷斯的雷西马克发行的泰特拉德拉克马上的亚历山大大帝头像。（约公元前 295 年）（W. S. LaSor）

V. Battle of Issus and March through

V. 伊苏斯战役，经叙利亚远征埃及。

Syria to Egypt.-What had been accomplished symbolically now had to be effected by the sword. Having learned that Darius was coming to meet him with an army estimated at a half-million men, Alexander hastened to encounter him. Rapidity of motion (symbolized in Dnl. 8:5 by the “he-goat” that “came from the west ... across the face of the whole earth, without touching the ground”), was Alexander’s great strength. In 333 B.C. the two armies met in the relatively narrow plain of Issus. Here the Persians lost, to a great extent, the advantage of their numbers; they were defeated with tremendous slaughter, Darius himself being put to flight. Alexander pursued the defeated army only far enough to break it up utterly. He then began his march southward along the seacoast of Syria toward Egypt, a country that had always impressed the Greek imagination. Though most of the cities on his march opened their gates to the conqueror, Tyre and Gaza yielded only after a prolonged siege. Enraged at the delay occasioned by the resistance of Gaza, Alexander emulated his ancestor by dragging its gallant defender Batis alive behind his chariot as Achilles had dragged the dead Hector. (It should be noted that this episode does not appear in Arrian, usually regarded as the most authentic historian of Alexander.) Josephus relates that after he had taken Gaza, Alexander went up to Jerusalem and saw Jaddua the high priest, who showed him the prophecy of Daniel concerning him. The fact that none of the classic historians takes any notice of such a detour renders the narrative doubtful; still it is not improbable that during the siege of Gaza Alexander might have taken a small company into the hill

亚历山大象征性地完成的事情现在不得不用武力来解决。亚历山大得知大流士将要集结约 50 万大军来攻打他，决定加速行军与之交战。亚历山大的行军速度（在《但以理书》8:5 中用“一只公羊”指代他，“从西而来，遍行全地，脚不沾尘”）是他的一大优势。公元前 333 年，两军在伊苏斯一个相对狭窄的平原相遇。在这里，波斯军很大程度上丧失了兵力优势，波斯军被打败并惨遭屠戮，大流士溃败脱逃。亚历山大追击战败的波斯军队直至将其彻底击溃。然后他开始向南进发，沿叙利亚海岸线向埃及行进，埃及始终是受希腊人敬仰的国家。尽管在他所到之处，多数城邑都敞开大门迎接他，但推罗和迦萨在经历长久的围攻之后才向亚历山大投降。迦萨曾久攻不下，亚历山大震怒，他效仿他的祖先，用战车将守城勇士巴提斯活活拖死，正如阿喀琉斯曾将赫克托活活拖死。（值得注意的是，这段插曲并没有出现在阿里安的书。阿里安通常被认为是最真实记载亚历山大生平的历史学家。）据约瑟夫斯讲述，亚历山大占领迦萨之后，前往耶路撒冷，见到了大祭司押杜亚，押杜亚告知亚历山大但以理对他的预言。事实上，所有的古典历史学家都没有注意到这个插曲使这个故事变得可疑；但亚历山大在围攻迦萨时不是有可能率领小股军队进入犹大山区，既为了征服耶路撒冷，因为耶路撒冷处于威胁他通讯的位置上，也为了见识一下这个只崇拜一个神且没有偶像的神秘国度。

country of Judea, both to secure the submission of Jerusalem, which occupied a position threatening to his communications, and to see something of that mysterious nation who worshiped one God and had no idols.

VI. Founding of Alexandria and Visit to the Shrine of Jupiter Ammon.-When Alexander entered Egypt in 333 B.C., the whole country submitted without a struggle. Influenced both by the fact that Pharos is mentioned in the *Odyssey*, and that he could best rule Egypt from the seacoast, he founded Alexandria on the strip of land opposite Pharos, which separated Lake Mareotis from the Mediterranean. The island Pharos formed a natural breakwater that made possible a spacious double harbor; the lake, communicating with the Nile, opened the way for inland navigation. The city thus founded became the capital of the Ptolemies, and the largest city of the Hellenistic world.

The most memorable event of Alexander's stay in Egypt was his expedition to the oracle of Jupiter Ammon (Amen-Ra), where he was declared the son of the god. To the Egyptians this meant no more than that he was regarded a lawful monarch, but he pretended to take this declaration as assigning to him a divine origin like so many Homeric heroes. Henceforward there appeared on coins Alexander's head adorned with the ram's horn of Amen-Ra. This impressed the Eastern imagination so deeply that Muhammad, a thousand years later, calls him in the Koran *Iskander du al-qarnain*, "Alexander of the two horns." In the face of the universal attribution of the two

VI. 建造亚历山大港，拜谒阿蒙神庙。

公元 333 年，亚历山大进入埃及之后，整个国家不战而降。亚历山大受到《奥德赛》(*Odyssey*)中提到的法洛斯岛的影响，又考虑到海岸是他统治埃及的最佳地理位置，便在法洛斯岛对面，马雷奥蒂斯湖和地中海之间的陆地上建造了亚历山大港。法洛斯岛，形成了天然的防浪堤和宽敞的双重海港；马雷奥蒂斯湖，与尼罗河相连，为内河航行开辟了道路。这个城邑建成之后，成为了多利买王朝的首都，也成了希腊最大的城邑。

亚历山大在埃及期间，最值得纪念的事件就是他去拜谒朱庇特阿蒙（古埃及太阳神）神庙，并获得神谕，被奉为太阳神之子。对于埃及人来说，这仅仅意味着亚历山大被视为法定的君王，但他像《荷马史诗》中的众多英雄一样自称是太阳神的儿子。自此以后，亚历山大的头像就出现在了硬币上，并且头上用太阳神的羊角作装饰。这给东方人留下了极为深刻的印象，以至于二千年以后的穆罕默德在《古兰经》中称他为“头生双角的亚历山大”。人们普遍认为两只公羊的角代表着亚历山大，因此《但以理书》的作者不太可能用两只角的公绵羊表示亚历山大推翻的波斯（但 8:3, 20），除非他在亚历山大远征之前就已经写下了《但以理书》。

ram's horns to Alexander, it seems impossible that the author of Daniel could represent Persia, the power he overthrew, as a two-horned ram (Dnl. 8:3, 20), unless he had written before the expedition into Egypt.

VII. Last Battle with Darius.-Having arranged the affairs of Egypt, Alexander set out for his last encounter with Darius. In vain had Darius sent to Alexander offering to share the empire with him; Alexander "was enraged against him" (Dnl. 8:7) and would have nothing but absolute submission. Darius had no choice but to prepare for the final conflict. He collected a yet greater host than that he had had at Issus, and assembled it on the plain of the Tigris. Alexander hastened to meet him. Although the plain around Gaugamela was advantageous to the Persian troops (which consisted largely of cavalry), giving them the opportunity to use their great numerical superiority to outflank the small Greek army, the result was the same as at Issus—overwhelming defeat and immense slaughter. The consequence of this victory was the submission of the greater portion of the Persian empire.

After making some arrangements for the government of the new provinces, Alexander set out in pursuit of Darius, who had fled in the care or custody of Bessus, satrap of Bactria. At last, to gain the favor of Alexander—or failing that, to maintain a more successful resistance—Bessus murdered Darius. Alexander hurried on to the conquest of Bactria and Sogdiana, in the course of his expedition capturing Bessus and putting him to death. In imitation of Bacchus, he then proceeded to invade India. He

VII. 与大流士的最后决战。安排好埃及的事宜之后，亚历山大出发与大流士作最后决战。大流士向亚历山大求和，要与他分而治之，但这是徒劳无功的；亚历山大“向他发烈怒”（但 8:7），要他无条件投降。大流士别无选择，只能准备决战。他在底格里斯河平原聚集了一支比伊苏斯之战更加庞大的军队。亚历山大加速行军前去迎战。尽管高加米拉周围的平原对波斯军队很有利（因波斯军主要由骑兵组成），这使他们有机会利用人数优势来挫败希腊军，但是战争的结果和伊苏斯战役相同，波斯军遭受了惨败和大屠杀。这场战争的胜利致使波斯帝国的大部分领地臣服于亚历山大。

亚历山大为新行省的治理做好安排之后，开始追击大流士，大流士战败后逃往巴克特里亚总督贝苏斯那里。最后，贝苏斯为了与亚历山大和谈，或者为了继续进行成功的抵抗，他谋杀了大流士。亚历山大加快征服巴克特里亚和索格狄亚那，远征期间，他逮捕并处死了贝苏斯。他效仿巴克斯，准备继续入侵印度。他一路所向披靡，直到萨特累季河，此时他军中的马其顿兵丁拒绝继续远征。

conquered all before him until he reached the Sutej; at this point his Macedonian veterans refused to follow him further.

VIII. His Death.-Thus compelled to give up hopes of conquests in the Far East, he returned to Babylon, which he purposed to make the supreme capital of his empire, and set about to organize his dominions and fit Babylon for its new destiny. While engaged in this work he was seized with malaria, which, aggravated by his recklessness in eating and drinking, took his life in his thirty-third year (323 B.C.).

IX. His Influence.-Alexander is not to be estimated merely as a military conqueror. Had he been only this, he would have left no deeper impress on the world than Tamerlane or Attila. While he conquered Asia, he endeavored also to Hellenize her. He everywhere founded Greek cities that enjoyed a municipal autonomy. With these, Hellenic thought and the Hellenic language were spread all over southwestern Asia, so that philosophers from the banks of the Euphrates taught in the schools of Athens. It was through the conquests of Alexander that Greek became the language of literature and commerce from the shores of the Mediterranean to the banks of the Tigris. It is impossible to estimate the effect of this spread of Greek on the promulgation of the gospel.

See MAP XIII.

J. E. H. THOMSON

ALEXANDRA

al-eg-zan'drə. Jewish ruler
76-67 B.C. Salome Alexandra was the

VIII. 亚历山大之死。他不得不放弃征服远东的愿望，回到了巴比伦，他想将巴比伦定为帝国的首都，并开始整顿他的领地，使巴比伦适宜作新都城。在从事这项工作时，他却感染了疟疾，又因饮食不当，加重了病情，于 33 岁英年早逝（公元前 323 年）。

IX. 亚历山大的影响。亚历山大不仅仅被认为是一个军事征服者。如果他仅仅是这样，那么他不会比帖木儿和匈奴王给人留下的印象深。当他征服亚细亚时，他还致力于将亚细亚希腊化。他大力建造享有完全自治权的希腊化城邑。希腊思想和语言因此传遍了整个亚细亚的西南部，因此幼发拉底河岸的众哲学家才得以在雅典学院教学。随着亚历山大继续远征，希腊语成为了地中海沿岸至底格里斯河流域文学和贸易的通用语言。无法估计希腊语的普及对福音传播产生了多大的影响。

见 MAP XIII（地图 XIII）。

词条作者：J. E. H. THOMSON

ALEXANDRA 亚历山德拉

音译：al-eg-zan'drə。公元前 76-67 年时犹太的统治者，她是犹太统治者亚利多

wife of the Jewish ruler Aristobulus I (104–103 B.C.), one of the three sons of John Hyrcanus who succeeded to power when his father died in 105 B.C. Aristobulus was the first of the Hasmoneans to claim the title of king, but reigned only one year, succumbing apparently to a painful disease. Alexandra then married Aristobulus' younger brother, Alexander Janneus, who reigned 104–76 B.C. He was a weak, dissolute individual who supported Hellenistic ideals enthusiastically, and it was this which provoked serious differences with the Pharisees, whom he subjugated cruelly toward the end of his reign. On his death Salome Alexandra succeeded to the throne. During her reign of nine years she reversed Janneus' policy towards the Pharisees to the point where they became the real rulers in Judea. A notable Pharisee, Simon ben Shetach, was Alexandra's brother.

布一世（公元前 104-103 年）的妻子。亚利多布的祖父死于公元前 105 年，之后他的父亲约翰·许尔堪继位，生有三个儿子。亚利多布是哈斯摩尼家族中第一位国王，但是他仅在位一年，便死于一种痛苦的疾病。亚历山德拉随后嫁给了亚利多布的弟弟——亚历山大·杨纽在位时间是公元前 104 至公元前 76 年。他为人软弱放荡，并强烈支持希腊化的理念，这造成了他和法利赛人之间的重大分歧，在他统治后期，他残酷的压制法利赛人。他死后，萨罗米·亚历山德拉继任王位。她在位九年，期间她撤销了杨纽对法利赛人的政策，这使得他们成为了犹太的真正统治者。法利赛人中的显要人物西门·班·沙达殊就是亚历山德拉的哥哥。

R. K. H.

词条作者：R. K. H.

ALEXANDRIA

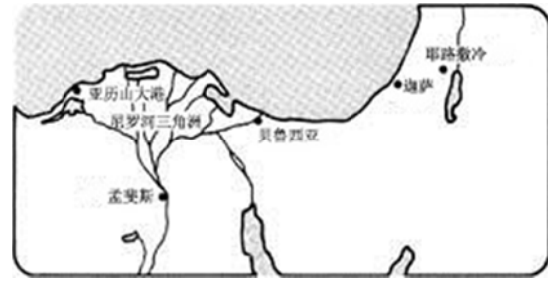
al-əg-zan'drē-ə [Gk. *Alexandreia*].

- I. Foundation and Geographical Setting
- II. History in Biblical and Apocryphal Sources
- III. Description of Ancient Alexandria
- IV. Cultural Contribution
- V. Jews in Alexandria
 - A. Their Condition
 - B. Their Religious Life
 - C. Their Literature
- VI. Alexandria in the NT
- VII. Early Christianity in Alexandria

ALEXANDRIA 亚历山大

音译：al-əg-zan'drē-ə 【希腊语：*Alexandreia*】。

- I. 建造及地理环境
- II. 在圣经和次经资料中的历史
- III. 古时亚历山大的描写
- IV. 文化贡献
- V. 亚历山大的犹太人
 - A. 生活状况
 - B. 宗教生活
 - C. 文学
- VI. 《新约》中的亚历山大
- VII. 亚历山大的早期基督教



I. Foundation and Geographical Setting.-Alexandria in Egypt was founded by Alexander the Great in 331 B.C. after he had wrested Egypt from Persian control. Alexander's conquest of the Persian empire is symbolically described in Dnl. 8:5-7. A dream is said to have indicated to Alexander this site in the west corner of the Nile Delta, on a neck of land between Lake Mareotis and the Mediterranean Sea. Other factors that may have influenced his choice include: the island of Pharos, furnishing a natural breakwater at this point; the story of the Greek hero Menelaus' visit to Pharos after the Trojan War (Homer *Od.* iv.354ff.); the availability both of fresh water and of communication with the interior by water through Lake Mareotis the Canopic branch of the Nile 12 mi. (19 km.) to the east; the neighboring Greek commercial colony at Naucratis; and finally the existence at the site of Rakotis, an ancient Egyptian coast guard post and fishing town (Egyp. Raqety). Alexander entrusted the planning of the city to Deinocrates, the architect of the temple of Artemis at Ephesus, one of the seven wonders of the ancient world.

II. History in Biblical and Apocryphal Sources.-Ptolemy, a Macedonian general under Alexander, took Egypt in the partition of Alexander's empire after the latter's death (Dnl. 11:4). Ptolemy made Alexandria his capital, where he ruled as

I. 建造及地理环境。亚历山大大帝从波斯人手中夺取埃及后，于公元前 331 年在埃及建造了亚历山大。《但以理书》8:5-7 用象征的手法描述了亚历山大征服波斯王国。据说亚历山大在梦中得到了指示，说这个地方位于尼罗河三角洲的西面拐角，马雷奥蒂斯湖和地中海之间的狭长陆地上。其他可能影响到他选择的因素有：法洛斯岛在此地形成天然的防浪堤；希腊英雄斯巴达王（墨涅拉奥斯）在特洛伊战争之后曾暂住法洛斯岛（Homer *Od.* iv.35 起）；该地既有淡水，又能通过水路经尼罗河 12 英里（19 公里）处的卡诺皮克支流马雷奥蒂斯湖到达法洛斯岛的东部；附近有希腊贸易殖民地的瑙克拉提斯；最后还有位于拉科提斯（Rakotis）的古埃及海岸护柱和钓鱼镇（埃及语：Raqety）。亚历山大委托迪诺克莱特斯为这座城市作规划，他是以弗所阿尔忒弥斯神庙的建造者，阿尔忒弥斯神庙是古代世界的七大建筑奇迹之一。

II. 在圣经和次经资料中的历史。亚历山大手下的一位将军多利买，在亚历山大死后占领了埃及，将埃及从亚历山大大帝国中分裂出来（但 11:4）。埃及总督多利买（公元前 323-305 年），也就是后来的国王多利买一世索特（公元前

satrap (323–305 B.C.) and King Ptolemy I Soter (305–285 B.C.). This Ptolemy and his successors on the throne at Alexandria are referred to as “the kings of the south” in Dnl. 11:5–43—Ptolemy I Soter I in Dnl. 11:5; Ptolemy II Philadelphus (285–246 B.C.) and his daughter Berenice, who married the Seleucid Antiochus II Theos, in 11:6; Ptolemy III Euergetes I (246–221) in 11:7; Ptolemy IV Philopator (221–204) in 11:11; Ptolemy V Epiphanes (204–181) in 11:14; his wife Cleopatra, daughter of the Seleucid Antiochus III, in 11:17; and Ptolemy VI Philometor (181–146) in 11:25. These verses deal chiefly with the wars between the Ptolemies of Alexandria and the Seleucids of Antioch, who finally wrested Palestine from Ptolemaic control in 198 B.C. (Dnl. 11:16). Verse 14 may refer to the revolt of the Alexandrians against the oppressive regent Agathocles during the minority of Ptolemy V. It was doubtless to Alexandria that ships came with the Roman embassy to halt Antiochus Epiphanes’ advance against Alexandria in 169 B.C. (11:30).

The Ptolemies of Alexandria are also mentioned in some books of the Apocrypha: Ptolemy IV Philopator in 3 Maccabees *passim*, though the attempt to kill Jewish leaders of Alexandria with elephants took place under Ptolemy Physkon according to Josephus (*Cap* ii.5); Ptolemy VI Philometor in 1 Macc. 1:18; 10:51–57; 11:3, 8, 13, 15–18; 2 Macc. 4:21 (his enthronement, which was probably celebrated in Alexandria as well as in Memphis); 9:29; 10:13; 4 Macc. 4:22; Ptolemy VII Euergetes II Physkon (169–164 B.C. with Ptolemy Philometor, sole ruler 145–116 B.C.) in 1

305–285 年), 在他统治埃及期间始终将亚历山大定为都城。多利买和他在亚历山大的王位继承者在《但以理书》11:5-43 中被称为“南方的王”——《但以理书》11:5 中指多利买一世索特;《但以理书》11:6 中指多利买二世非拉铁非斯(公元前 285-246 年)和他的女儿贝蕾妮斯,后者嫁给了塞琉西王朝的安提阿哥二世提阿;《但以理书》11:7 中指多利买三世友爱及弟(公元前 246-221 年);《但以理书》11:11 中指多利买四世非罗巴特(公元前 221-204 年);《但以理书》11:14 中指多利买五世伊皮法尼(公元前 204-181 年);《但以理书》11:17 中指他的妻子克娄巴特拉,塞琉西王朝的安提阿哥三世的女儿;《但以理书》11:25 中指多利买六世非罗密特(公元前 181-146 年)。这些章节主要涉及亚历山大的多利买王朝和安提阿的塞琉西王朝之间的战争,后者终于在公元前 198 年从多利买王朝的手中夺取了巴勒斯坦(但 11:16)。第 14 节描述的可能是亚历山大人起义反抗阿加托克利斯压迫的故事,他在多利买五世幼年时即担任摄政王。毫无疑问,罗马使者曾在公元前 169 年乘船来到亚历山大阻止安提阿哥·伊皮法尼对亚历山大发起进攻(但 11:30)。

次经的文献中也提到过亚历山大的多利买王朝:《马加比三书》中多次提到多利买四世非罗巴特,但是根据约瑟夫斯的记载,多利买·费斯康在位期间企图用大象杀死亚历山大的犹太领袖(*Cap* ii.5);《马加比一书》1:18; 10:51-57; 11:3, 8, 13, 15-18;《马加比二书》4:21(亚历山大和孟斐斯都庆祝了多利买六世的登基庆典); 9:29; 10:13;《马加比四书》4:22 中提到了多利买六世非罗密特;多利买七世友爱及弟二世费斯康(公元前 169-164 年与多利买非罗密特共治,公元前 145-116 年独自统治)出现在《马加比一书》15:16 和《便西拉智训》的前言部分;多利买

Macc. 15:16; prologue to Sirach; and Ptolemy VIII Soter II Lathyros (116–108, 88–80 B.C.) in Ad. Est. 11:1.

In collecting the biblical references to Alexandria one should note that the Vulgate mistakenly translates No (Thebes) by Alexandria in Jer. 46:25; Ezk. 30:14–16; Nah. 3:8.

The three centuries of Ptolemaic rule in Alexandria came to an end when Cleopatra VII took her own life rather than become a prisoner of Rome (30B.C.). During the remainder of the biblical period Alexandria was part of the Roman empire and was governed by an imperial prefect (Strabo *Geog.* xvii.1.12).

III. Description of Ancient Alexandria.—The Pontian geographer Strabo spent five years in Alexandria using its great library in preparing his *Geography* (completed 7 B.C.), in bk. xvii of which he carefully describes the city. In common with the Jewish historian Josephus, who visited the city in the time of Vespasian and married an Alexandrian woman, Strabo notes the following districts: (1) the royal palaces covering one-quarter of the walled city on and near the promontory called Lochias (Arab. Râs al-Silsilah); (2) the Jewish quarter, corresponding to modern Shatby, E of Lochias; (3) Rakotis on the west, the original Egyptian town, around the modern Minā' al-Başal and Kom al-Shuqāfah; (4) the island of Pharos (modern al-Anfushy and Râs al-Tīn), united to the mainland by a mole, the Heptastadium (7 stadia = 1.3 km. = 0.8 mi.). Outside the city walls on the west was the Necropolis, a cemetery, modern al-Qabbāri. To the east

八世索特二世拉蒂罗斯（公元前116-108, 88-80年）出现在《以斯帖补篇》11:1中。

在整理《圣经》中提及亚历山大的地方时，应注意《武加大译本》的《耶利米书》46:25；《以西结书》31:14-16；《那鸿书》3:8中错将挪（底比斯）译成亚历山大。

克娄巴特拉七世因不愿做罗马的俘虏而自尽（公元前30年），这标志着多利买王朝三个世纪的统治生涯至此终结。在剩余的圣经时代里，亚历山大成为了罗马帝国的一部分，接受帝国地方行政长官的统治（Strabo *Geog.* xvii.1.12）。

III. 关于古时亚历山大的描述。本都地理学家斯特拉波（Strabo）在亚历山大居住了五年，借用那里的大图书馆为他的著作（*Geography*）做准备（完成于公元前7年），在书中第十七卷里他详细地描述了这座城邑。约瑟夫斯曾在维斯帕先时期暂住这里，并娶了一位当地女子作妻子，斯特拉波和他一样，都记录了以下几个地区：（1）皇家宫殿，坐落在罗彻斯海角（阿拉伯语：Râs al-Silsilah）之上及其附近区域，占整个城墙内城区的四分之一；（2）犹太区，相当于现代的沙特比（Shatby），位于罗彻斯的东方；（3）西方的埃及区，最初的埃及城邑，在现代的米纳拜塞勒（Minā' al-Başal）和库姆舒加弗赫（Kom al-Shuqāfah）附近；（4）法洛斯岛（现在的安富希[al-Anfushy]和拉斯埃丁[Râs al-Tīn]），通过赫坡塔斯塔弟姆防波堤（7视距尺=1.3公里=0.8英里）与陆地相连。城墙外西方是大墓地，即一处公墓，是现在的盖卜巴里（al-Qabbāri）。东方是一片郊外住宅区，被称作尼哥波立，是现在的拉姆勒（al-Raml）。

was a residential suburb called Nicopolis, modern al-Raml.

The main street, Canopic Street, about 200 ft. (60 m.) wide, ran on the line of the present Shāri‘ al-Ḥurrīyah (formerly Rashīd) for about 30 stadia (5.5km.) NE-SW, parallel to the sea. The width of the city was only 7–10 stadia (1.3–1.8 km., 0.8–1.2 mi.), confined to the strip of land between sea and lake. The other streets were laid out at right angles, like a chessboard.

A canal from the Nile brought fresh water, and underground channels distributed the water to different parts of the city. This canal was also used for travel or commerce to the town of Schedia (Kom al-Jīzah) on the Canopic branch of the Nile or to Canopus (Abū Qīr).

Several harbors made Alexandria the busiest port of the ancient world. E of the Heptastadium was the Great Harbor, with a special royal port on Lochias. The Great Harbor is now called al-Minā’ al-Sharqīyah, “the Eastern Harbor,” and is used only by fishing and pleasure craft. To the west was the harbor called Eunostos, now al-Minā’ al-Gharbīyah, “the Western Harbor.” This is the modern commercial harbor in which oceangoing vessels can dock. Off this harbor was a small inner harbor called Kibotos, connected by a canal with Lake Mareotis. To the harbor on this lake came the products of Egypt, Africa, and the East to be distributed to the Mediterranean world.

① Poseidium

② Obelisks (later Cleopatra’s Needles)

③ Caesarium

主街道，即卡诺皮克大道，约有 200 英尺（60 米）宽，东北-西南走向，与海岸平行，沿着现在的沙里胡里盖赫（Shāri‘ al-Ḥurrīyah）（原来是拉希德 [Rashīd]）中心线延伸，长度约为 30 视距尺（5.5 公里）。城市的宽度仅有 7 至 10 视距尺（1.3 至 1.8 公里，0.8 至 1.2 英里），只是海洋和湖泊之间的一片狭长陆地。其他的街道则如棋盘一般，纵横交错，呈直角排列。

一条运河与尼罗河相连，将淡水引入城中，随后淡水通过地下水道分流到各个区域。人们还可以通过这条运河去位于尼罗河卡诺皮卡支流上的斯凯迪亚镇（库姆伊宰 [Kom al-Jīzah]）或卡诺普斯（阿布吉尔 [Abū Qīr]）旅行或经商。

亚历山大因有数个海港而成为了古代最繁忙的港口。赫坡塔斯塔弟姆的东方是大海港，在罗彻斯海角还有专门为皇家设立的港口。大海港现在被称为 al-Minā’ al-Sharqīyah，意为“东港”，仅供渔船或游船使用。西方是被称作尤诺斯特的海港，即现在的 al-Minā’ al-Gharbīyah，意为“西港”。西港是现在的商业海港，可供远洋船舶停靠。西港之内是一个被称作基博托斯的小型内港，通过运河与马雷奥蒂斯湖相连。来自埃及、非洲和东方的货物经马雷奥蒂斯湖到达这个内港并进一步运往地中海世界。

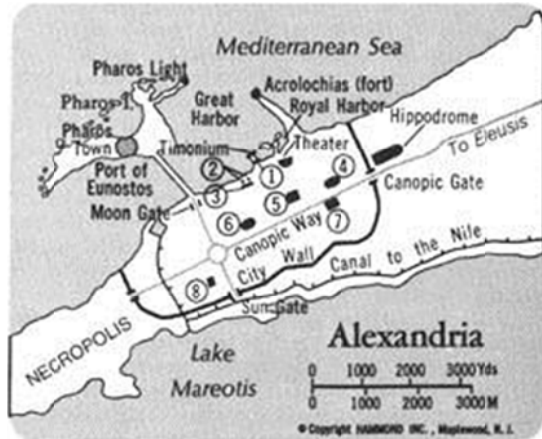
① 波塞冬神庙

② 方尖碑（后来的克娄巴特方尖碑）

③ 凯撒神庙

- ④ Stadium
- ⑤ Library and Museum
- ⑥ Amphitheater
- ⑦ Sports Grounds
- ⑧ Serapeion

- ④ 体育场
- ⑤ 图书馆和博物馆
- ⑥ 圆形剧场
- ⑦ 运动场
- ⑧ 塞拉皮雍



The chief buildings of the city as noted particularly by Strabo may be classified as follows: (1) *Commercial Buildings*. The Lighthouse, at the eastern point of the island of Pharos on the site of Fort Qā'it Bey, was about 400 ft. high; and its light, reflected by bronze mirrors, was visible 30 furlongs (3.8 mi., 6 km.) at sea. It was counted among the seven wonders of the ancient world. The Emporium was the business exchange. Great warehouses and docks lined the harbors. (2) *Political Buildings*. The extensive royal palaces faced the eastern part of the Great Harbor. The Soma (Body) or Sema (Tomb), including the mausolea of Alexandria and of the Ptolemies, has been traditionally located at the Mosque of Nabī Danyāl. There is no specific evidence for the suggestion that a marble-lined tomb discovered under the Latin Cemetery is that of Alexander. The Court of Justice was in the center of the city. (3) *Cultural Buildings*. Connected with the palace complex, the famous Museum and Library furnished scholars with books, laboratories, and living quarters. The

斯特拉波特别记录的城中主要建筑可以分为以下几类：(1) 商业建筑。灯塔，位于加伊特湾要塞（Qā'it Bey）上法洛斯塔岛的东端，约 400 英尺高；该塔的灯光经铜镜反射，远在 30 弗隆（3.8 英里，6 公里）的海上都可以看到。该塔被视为古代七大奇迹之一。市场是商品集散地。港口设有数个大型仓库和码头。(2) 政治建筑。依照传统，大型宫殿建筑群朝向大海港的东面。包括亚历山大和多利买王室的陵墓在内的“索马”（身体）或“塞马”（坟墓）都坐落在纳比丹尼尔（Nabī Danyāl）清真寺。尚无明确证据可以证明拉丁公墓下发现的大理石坟墓是亚历山大的坟墓。法院位于城邑的中部。(3) 人文建筑。与皇城区相连的是著名的博物馆和图书馆，这两座建筑为学者们配备了书籍、实验室和住处。剧院可能位于现在的政府医院处。(4) 潘恩神庙是一座位于山上的潘恩神公园，即现在的库姆迪凯（Kom al-Dikkah），1964 年在这里发现了一座罗马剧院。体育馆位于法院附近，体育馆的门廊比运动场还长。在卡诺皮克门之外的东面是竞技场。(5) 宗教建筑。在塞拉皮雍供奉的是亚历山大崇拜的与众不同的神塞拉皮斯，“附属”图书馆就建在庞贝（实际上是戴克里先时

Theater was perhaps where the Government Hospital now is. (4) The Paneum was a park of the god Pan on a hill, the modern Kom al-Dikkah, where a Roman theater was discovered in 1964. The Gymnasium, with porticoes over a stadium long, was near the Court of Justice. Outside the Canopic Gate to the east was the Hippodrome. (5) *Religious Buildings*. In the Serapeum the distinctive god of Alexandria, Serapis, was worshiped and the “daughter” library was housed near Pompey’s (really Diocletian’s) Pillar (Arab. ‘Amūd al-Sawārī, “Column of the Pillars”). The Poseidon, the temple of the god of the sea, was naturally near the Great Harbor. The Caesareum was begun by Cleopatra, the last reigning Ptolemy, in honor of Antony, then devoted to the cult of Caesar Augustus, later converted into a Christian church of St. Michael, and finally destroyed by the Arabs. Philo describes this temple as including porticoes, libraries, rooms for functionaries, groves, gateways, and open courts, and encircled with statues of gold and silver (*De legatione ad Gaium* 22). In front of the Caesareum were erected two obelisks of Thutmose III, brought from Heliopolis in 13 B.C., and which have been taken, one to London in 1877 and the other to New York in 1879. The main Jewish Synagogue, in the form of a basilica, was called in Hebrew Dioplostion, from Gk. *diplé stoá*, so named because it had a double gallery. In front were seventy-one golden, bejewelled chairs for the elders. This synagogue was so large that the ḥazzan, or sexton, had to stand on a platform in the middle to signal with a flag so that those in the back would know when to join in the amens (T.B. *Sukkah* 51b).

期) 柱 (阿拉伯语: ‘Amūd al-Sawārī, “柱列”) 附近。海神波塞冬神庙自然位于大海港附近。凯撒神庙由多利买王朝的最后一位统治者克娄巴特拉所建, 用来纪念安东尼, 后来则用于祭拜凯撒·奥古斯都, 随后变为圣米迦勒基督教教堂, 最终被阿拉伯人毁掉。斐罗描述这座神庙时说其中有门廊、图书馆、工作人员宿舍、果园、通道、露天庭院, 四周还有金银雕像 (*De legatione ad Gaium* 22)。凯撒神庙前还矗立着公元前 13 年从赫里奥波里斯带来的图特摩斯三世的两座方尖碑, 后来, 一座碑于 1877 年被带往伦敦, 另一座于 1879 年被带往纽约。主要的犹太会堂与罗马长方形会堂形状一致, 希伯来人根据希腊语 *diplé stoá* 称这座犹太会堂为狄奥普罗斯顿 (Dioplostion), 之所以这样命名是因为两侧都有旁听席。会堂前方是 71 个为长老准备的饰有珠宝的金椅。犹太会堂太大, 以至于会堂的领唱者或司事不得不站在中间的平台上用旗语告知坐在后方的人何时参加祷告 (T.B. *Sukkah* 51b)。

As late as the 7th cent. A.D., when Alexandria's glory had waned, the Arab conquerors were literally dazzled by its white marble buildings. The Arab general 'Amr reported that he had taken a city of four thousand villas with four thousand baths, four hundred places of entertainment for royalty, and ten thousand groceries (Ibn 'Abd al-Hakam, p. 82).

The population of ancient Alexandria included Macedonians, Greeks, Persians, Jews, and Egyptians. Diodorus Siculus (xvii.52) in 60 B.C. estimated the population at 300,000 citizens. Including slaves, the total was probably about 500,000.

Pompey's Pillar (actually dedicated to Diocletian ca. A.D. 297), located on the highest point in Alexandria (W. S. LaSor)

直到7世纪时，繁荣的亚历山大开始衰落，毫不夸张的说，阿拉伯侵略者们被城中白色大理石建筑弄得眼花缭乱。阿拉伯将军阿姆鲁称他占领了一座有四千座别墅、四千座浴池、四百座皇室行宫和一万处杂货店的城邑（Ibn 'Abd al-Hakam, 82页）。

古时亚历山大中生活着马其顿人、希腊人、波斯人、犹太人和埃及人。西西里的狄奥多罗斯（xvii.52）在公元前60年估算该城有三十万居民。如果算上奴隶，那么总人口可能约为五十万。

庞贝柱（实际上在约公元297年由戴克里先而建），位于亚历山大的最高处。（W. S. LaSor）



IV. Cultural Contribution.-Alexandria was first of all a commercial city, "the greatest emporium of the inhabited

IV. 文化贡献。亚历山大首先是一座商业城邑，“有人居住世界最大的商业中心”（Strabo *Geog.* xvii.1.13）。该城对外

world” (Strabo *Geog.* xvii.1.13). Its exports included wheat (Acts 27:38), papyrus, books, linen, tapestry, articles made of glass, of ivory, of tropical woods, of alabaster, of precious metals, and of bronze (like the great doors for the temple in Jerusalem, T.B. *Yoma* 38a), perfumes, cosmetics, domestic animals (Mish. *Bekhoroth* iv.4), and rare beasts and birds. Among the imports were wine and olive oil from Greece, metals from Cyprus, timber from Asia Minor, horses from Syria, precious stones, ivory, tropical woods, perfumes, and silk from Africa and the East. Thus Alexandria served as a commercial link between the East and Africa on the one hand and the Mediterranean countries on the other.

The art and architecture of the city were Hellenistic rather than specifically Alexandrian. The famous Lighthouse on Pharos may have influenced other lighthouses and also the form of some church towers and minarets of mosques. Some pieces of heroic statuary were produced in Alexandria; but more delicate art forms such as carved gems, vessels of glass and of precious metals, and many terra-cotta figurines (some pretty, some amusing, and some obscene), were more common. Sometimes Greek and Egyptian motifs were combined as in the reliefs of the Catacombs of Kom al-Shuqāfah (2nd cent. A.D.).

The scientists who studied in the Museum under royal patronage made significant contributions in various fields. Connected with the Museum were not only the Library but also an observatory, botanical and zoological gardens, and an anatomical laboratory. Eratosthenes, the

出口麦子(徒 27:38)、纸莎草纸、书籍、亚麻布、织锦、玻璃制品、象牙制品、热带木材制品、玉石制品、贵重金属制品、青铜制品(例如耶路撒冷圣殿的大门, T.B. *Yoma* 38a)、香水、化妆品、家畜 (Mish. *Bekhoroth* iv.4), 以及珍稀鸟兽。他们从希腊进口酒和橄榄油, 从塞浦路斯进口金属, 从小亚细亚进口木材, 从叙利亚进口马匹, 从非洲和东方进口宝石、象牙、热带木材、香水和丝绸。因此亚历山大是连接东方与非洲和地中海国家的商业枢纽。

城中的艺术和建筑是希腊风格的, 而不是本地独有的风格。著名的法洛斯灯塔可能影响了其他灯塔以及某些教堂塔和清真寺尖塔的建筑风格。亚历山大铸造了一些英雄雕像; 但是更精美的艺术形式更为常见, 如, 雕刻宝石、玻璃和贵重金属容器, 以及众多赤陶土雕像(有些很精美, 有些引人发笑, 有些则淫秽下流)。有时希腊和埃及的图案互相结合, 如库姆舒加弗赫地下墓穴 (Catacombs of Kom al-Shuqāfah) 中的浮雕(公元 2 世纪)。

受皇室资助在博物馆学习的众科学家们, 在众多领域都做出了巨大的贡献。与博物馆相连的不仅有图书馆, 还有天文台、动植物园和一所解剖实验室。图书馆馆长埃拉托色尼计算出了地球的周长。阿利斯塔克提出了日心说。克劳迪亚斯·多利买的地心说和世界地图的

librarian, calculated the circumference of the earth. Aristarchus proposed a heliocentric solar system. Claudius Ptolemy's geocentric system and world map were influential till Copernicus and Columbus. Theophrastus collected and described hundreds of plants. Euclid is the father of geometry. Archimedes of Syracuse studied in Alexandria and made advances in geometry (calculating the area of a circle), hydraulics, and mechanics, inventing a screw for raising water which is still used in Egypt. Hero invented a force-pump and described a primitive steam engine. In physiology Herophilus differentiated sensory and motor nerves, and Erasistratus came near to stating the circulation of the blood. In 239 B.C. the scientists of the Museum proposed a calendar with an extra day for leap year.

The scholars of the Museum copied and edited the Greek classics and scientific works. Zenodotus, the first librarian, divided the Iliad and the Odyssey into books and led the way in literary criticism by emending the text and marking doubtful verses. The Greek accents, still used in modern Greek, were introduced in Alexandria, and here the first Greek grammar was produced. In the reign of Ptolemy III the main library had 490,000 volumes, and the daughter library at the Serapeum had 42,800.

The original Greek literature produced in Alexandria was often contrived and sentimental. For example, Callimachus, librarian under Ptolemy III, wrote a poem about a lock of Queen Berenice's hair, which had disappeared from a temple and was then identified with a constellation of stars. Apollonius, another librarian, wrote

影响力一直延续到哥白尼和哥伦布时期。泰奥弗拉斯托斯收集并描述了数百种植物。欧几里得是几何学之父。锡拉库扎的阿基米德就学于亚历山大，他在几何学（计算圆的面积）、水力学、力学上有所突破，他发明的用来汲水的螺旋水泵直到今天仍在埃及使用。希罗发明了压力泵，并介绍了一种原始的蒸汽机。在生理学上，希罗菲卢斯将感觉神经和运动神经区分开来，埃拉西斯特拉图斯进一步说明了血液循环的原理。在公元前 239 年，博物馆的科学家提出了每逢闰年增加一天的历法。

博物馆的学者们抄写并编辑希腊的经典和科学著作。第一任图书馆馆长泽诺多托斯，将《伊利亚特》和《奥德赛》分成卷，并通过修订文本和标注可疑章节为文学批判做了示范。沿用至今的希腊语重音是在这时被引入亚历山大的，最初的希腊语语法也是在这里形成的。多利买三世统治期间，主图书馆有藏书 49 万卷，塞拉皮雍的附属图书馆有 42800 卷。

亚历山大原始的文獻给人一种不自然和多愁善感的感觉。例如，多利买三世时期的图书馆馆长卡利马科斯为贝蕾妮斯女王的一缕头发创作了一首诗歌，这缕长发从神庙中消失，后来变成了天上的星座。另一位馆长阿波罗尼奥斯，曾写过一部关于阿尔戈英雄的冒险故事。忒俄克里托斯是一位擅长写田园牧

a romance about the Argonauts. Theocritus was a master of the poetic dialogue called the idyll and of the pastoral poem.

The distinctive philosophies of Alexandria combined Eastern and Western elements. Philo tried to synthesize Moses and Plato. The semi-Christian Gnostics like Valentinus, and the pagan Neoplatonists like Plotinus, conceived of a God from whom proceeded successive emanations, until the evil material world was reached, from which the soul seeks to escape to return to God. These doctrines influenced Christian asceticism.

A similar fusion of East and West appears in the pagan religion of Alexandria. Serapis, the chief deity of Alexandria, was the Egyptian Osiris, god of the dead, identified with the bull-god Apis; but in Alexandria Serapis is depicted in a Greek form, something like Zeus with the addition of a basket on his head to signify abundance. The worship of Serapis and his consort Isis and their son Horus-Harpocrates spread into Europe, reaching even Pannonia (modern Hungary) and Britain. There were several temples in the city honoring members of the royal family, like the Arsinoeum in honor of Arsinoe, sister and wife of Ptolemy Philadelphus. The Greek god Hermes was identified in Alexandria with the Egyptian Hermanubis (Horus-Anubis), who guided the dead before Osiris. Hermes was also identified with the Egyptian Thoth, god of wisdom, and was given the title Trismegistus, about whom a body of syncretistic philosophical and religious literature, called the Corpus Hermeticum,

歌和田园诗的大师。

亚历山大的哲学因综合了东西方元素而与众不同。斐罗试图将摩西和柏拉图的观念结合在一起。半基督教的诺斯替教徒(如,华伦提努),以及异教徒(如,普罗提诺,罗马新柏拉图派哲学家)认为世界的本原是“太一”,即上帝;万有出于“太一”,直到邪恶的物质世界形成,灵魂竭力逃离这个物质的世界,归于上帝。这些教义影响了基督教的苦行主义。

类似的东西方融合也出现在亚历山大的异教宗教中。亚历山大的主神塞拉皮斯是埃及的死神欧西里斯,也就是神牛阿匹斯;但是在亚历山大,塞拉皮斯被描述成一个希腊化的神,与宙斯有几分相似,他头顶的篮子象征着富足。对塞拉皮斯、他的妻子伊希斯以及他们的儿子荷鲁斯-哈尔波克拉特斯的崇拜传播到了欧洲,甚至到达了潘诺尼亚(现在的匈牙利)和英国。亚历山大中还有几座用来纪念皇室成员的神庙,比如阿尔西诺伊神庙用来纪念多利买·费拉德弗斯的妹妹和妻子阿尔西诺伊。希腊神赫尔墨斯在亚历山大被认为是埃及神赫尔马努比斯(荷鲁斯-阿努比斯),他将死者带到欧西里斯面前。赫尔墨斯还被认为是埃及智慧之神透特,他被称为特里斯梅季塔斯,大量描述赫尔墨斯的哲学与宗教合著收录成书,被称为《释经文集》。大量蒲草纸和陶瓷碎片上的邪术铭文都证明邪术在亚历山大十分盛行。

developed. Magic was very popular in Alexandria, as evidenced by many magical inscriptions on papyri and potsherds.

V. Jews in Alexandria.-A. Their Condition. According to Josephus (*CAp* ii.4), Alexander himself granted the Jews a place and special rights in the city. Ptolemy I brought back Jewish captives to Egypt after his campaigns in Palestine; and some of these were freed under Ptolemy II, though pseudo-Aristeas' estimate (v. 12) of 100,000 such Jewish captives is probably exaggerated. At all events, by the 1st cent. B.C. many Jews were settled in Alexandria, E of the royal palaces in a district called Delta (Josephus *CAp* ii.4; *BJ* ii.18.8). Josephus says that fifty thousand rebellious Jews were killed in Alexandria in the reign of Nero, but this number seems excessive. 'Amr ibn 'Ās, the Arab general who took Alexandria in A.D. 642, estimated the Jews there at forty thousand (Ibn 'Abd al-Hakam, p. 82).

The Jewish community in Alexandria had some measure of autonomy, and special rights were guaranteed by Alexander, Ptolemy I, and Julius Caesar (Josephus *CAp* ii.4). According to Strabo *Geog.* xiv.7.2, they were ruled by an ethnarch, and then beginning with the time of Augustus by a gerusia or senate, presided over by archons (Philo *In Flaccum* 10). In Roman times a Jewish official, the alabarch, is mentioned, but his functions are not clear (Josephus *Ant.* xviii.6.3; 8.1; xx.7.3).

Some Alexandrian Jews were given responsible positions in the army and the civil government. Josephus (*CAp* ii.5)

V. 亚历山大的犹太人。A. 生活状况。根据约瑟夫斯 (*CAp* ii.4) 记载, 亚历山大亲自将亚历山大中的一片区域赐给犹太人并赋予他们一定的特权。多利买一世占领巴勒斯坦后将犹太俘虏带回埃及; 多利买二世释放了一些俘虏, 但是伪造的《阿里斯提亚斯书信》(12 节) 中认为十万犹太人被掳可能是一种夸张的说法。无论如何, 到公元前 1 世纪时, 亚历山大有大量的犹太人定居在皇宫东面的一片被称为三角洲的区域 (Josephus *CAp* ii.4; *BJ* ii.18.8)。约瑟夫斯称, 尼禄统治时在亚历山大处死了五万名造反的犹太人, 但这似乎也是一个夸张的数字。公元 642 年占领了亚历山大的阿拉伯将军阿姆鲁·伊本·阿斯估计亚历山大有四万名犹太人 (Ibn 'Abd al-Hakam, 82 页)。

亚历山大的犹太会众有一定的自治权, 亚历山大、多利买一世和尤里乌斯·凯撒保证了他们的特权 (Josephus *CAp* ii.4)。根据斯特拉波的《地理学》(*Geog.* xiv.7.2) 上记载, 他们受行政长官管理, 在奥古斯都时期他们开始接受由执政官负责的元老院或参议院的管理 (Philo *In Flaccum* 10)。罗马时代出现了犹太首席行政官, 但尚不明确这个官位的职能 (Josephus *Ant.* xviii.6.3; 8.1; xx.7.3)。

亚历山大的一些犹太人在军队和公民政府中担任要职。约瑟夫斯称 (*CAp* ii.5) 多利买六世非罗密特任命犹太人奥尼

states that Ptolemy VI Philometor placed his army under Jewish generals, Onias and Dositheus. Cleopatra III also made two Jews, Chelkias and Ananias, generals of her army in her struggles with her son Ptolemy VIII Lathyrus (Josephus *Ant.* xiii.10.4; 13.1). In the reigns of Nero and Vespasian an apostate from Judaism, Tiberius Alexander, was governor of the city (Josephus *BJ* ii.15.1; 18.7; iv.10.6; v.1.6). In Roman times Jews were collectors of the taxes on the river traffic (*CAp* ii.5).

The Jews of Alexandria played an important role in the economy and especially the trade of the city. Philo speaks of the many articles in the shops of the Jews (*In Flaccum* 8). In the main synagogue, Dioploston, there were special sections for goldsmiths, silversmiths, blacksmiths, metal-workers, and weavers (T.B. *Sukkah* 51b). Jews largely controlled the wheat exports, which were important for feeding the people of Rome and Greece.

B. Their Religious Life. The corporate religious life of the Jews of Alexandria centered in their synagogues. In addition to the great Dioploston described above, there were other synagogues in every quarter of the city (Philo *De legatione ad Gaium* 20). To the regular Hebrew feasts the Jews of Alexandria added one in honor of the LXX translation of their holy books into Greek (Philo *Vita Mosis* ii.7), and another in memory of their deliverance from the elephants of Ptolemy VII Physkon (Josephus *CAp* ii.4).

Most of the Alexandrian Jews remained faithful to their traditions in spite of the

亚和多西修斯为将军。克娄巴特拉三世也在与她的儿子多利买八世拉塞鲁斯 (Josephus *Ant.* xiii.10.4; 13.1) 的战争中任用两个犹太人切尔基阿斯和安那涅斯为将军。在尼禄和维斯帕先统治时期, 犹太教的叛教者提比略·亚历山大担任城邑的管理者 (Josephus *BJ* ii.15.1; 18.7; iv.10.6; v.1.6)。在罗马时代, 犹太人担任内河运输的税吏 (*CAp* ii.5)。

亚历山大的犹太人在经济 (尤其是城邑贸易) 中扮演了重要的角色。斐罗在他的作品中提及了许多犹太人商店中的货物 (*In Flaccum* 8)。在主犹太教公会狄奥普罗斯顿中有为金匠、银匠、铁匠、金属工人和织布者特设的区域 (T.B. *Sukkah* 51b)。犹太人很大程度上控制了麦子的出口, 麦子出口对罗马人和希腊人的粮食供给起到重要作用。

B. 宗教生活。 亚历山大犹太人的全部宗教生活集中在他们的犹太会堂中。除了上面提到的狄奥普罗斯顿会堂, 各个城区中也有其他犹太会堂 (Philo *De legatione ad Gaium* 20)。亚历山大的犹太人在原有的希伯来节日的基础上增加了一个节日, 以纪念七十士将他们的圣书翻译成希腊语 (Philo *Vita Mosis* ii.7), 他们还增加了另一个节日, 以纪念他们从多利买七世费斯康的大象脚下被解救出来 (Josephus *CAp* ii.4)。

大多数亚历山大的犹太人不顾周围异教的压迫, 仍然忠于他们的传统。例如

surrounding pagan pressures. Philo, for example, went at least once to Jerusalem to offer prayers and sacrifice (*De providentia* ii.64). Alexandrian Jews showed their concern for the minutiae of the traditional law by submitting twelve questions to Rabbi Joshua ben Hananiah in Palestine (T.B. *Niddah* 69b–71a). The Ptolemies released Jews from religious observances honoring the royal family and Jewish soldiers from marching on the sabbath. According to 3 Macc. 7:10–15, three hundred apostates from Judaism were killed by faithful Jews in the time of Ptolemy IV Philopator. A few like Tiberius Alexander (see above) deserted Judaism to gain political positions, but his uncle Philo rebukes those who for the sake of temporal prosperity “transgress the laws in which they were born and bred” (*Vita Mosis* i.6).

The scorn of the Alexandrian Jews for the idolatry around them is evident in Wisd. 13:10–14:31 and in the taunts against Isis and Serapis in the Sibylline Oracles v.484, 487. They were so scandalized by the statues of the emperor Caligula that had been forced into their synagogues that they sent a delegation headed by Philo to Rome to protest to the emperor (Philo *De legatione ad Gaium, passim*).

C. *Their Literature*. The most important book produced by Alexandrian Jews was the LXX translation of the OT, perhaps the most influential translation in history. The story of the origin of the LXX as told by pseudo-Aristeas has been proved unhistorical at several points. This account, however, illustrates some features of Ptolemaic Alexandria: the royal palace where Ptolemy II Philadelphus is said to have banqueted

斐罗就不止一次去耶路撒冷朝拜献祭 (*De providentia* ii.64)。亚历山大的犹太人曾向巴勒斯坦的拉比约书亚·本·哈拿尼雅提出 12 个问题 (T.B. *Niddah* 69b–71a)，这体现出他们对传统律法细节的关注。多利买王室准许犹太人不参加纪念皇室的宗教仪式，并准许犹太战士在安息日不行军。据《马加比三书》7:10-15 记载，在多利买四世非罗巴特时期，忠于信仰的犹太人处死了三百名犹太教叛教者。有些叛离犹太教的人（如，提比略·亚历山大，见上文）获得了政治地位，但是他的叔叔斐罗谴责了那些为一时的荣华而“违反了生养他们的律法”的人 (*Vita Mosis* i.6)。

从《所罗门智训》13:10-14:31 中明显可以看出亚历山大犹太人对周围偶像崇拜的轻蔑，而《西卜神谕篇》484, 487 节则展现了他们对于伊希斯和塞拉皮斯的嘲讽。卡里古拉皇帝强行将雕像放入犹太会堂的行为激怒了犹太人，于是他们派遣斐罗率领一支代表团去罗马向皇帝表示抗议 (Philo *De legatione ad Gaium, passim*)。

C. 文学。亚历山大的犹太人创作的最重要的书便是《旧约》的《七十士译本》，这可能也是史上最有影响力的旧约译本。伪造的《阿里斯提亚斯书信》中所讲述的关于《七十士译本》起源的故事已被证明有几处与史实不符。但是这个记录仍然体现出多利买王朝统治下的亚历山大的一些特点：据说，多利买二世费拉德弗斯在皇宫中宴请了从巴勒斯坦来的七十二位长老 (173 节)，亚历山大的图书馆藏书二十万卷 (10 节)；

the seventy-two elders from Palestine (v. 173), the library containing 200,000 volumes (v. 10), the Heptastadium over which the visiting Jewish elders walked to the island of Pharos on which they carried out their translation (v. 301), the gathering of the Jewish community on Pharos to approve the translation (vv. 308–311), and the typical Alexandrian products sent by Ptolemy to Jerusalem as gifts: couches with silver legs, robes, purple cloth, a crown, linen, bowls, dishes, and two golden beakers (v. 320). Probably this translation was begun, but not completed, under Ptolemy II, and probably the work was done by Alexandrian Jews rather than by Palestinians. At all events, Tertullian in the 2nd cent. A.D. reports that the LXX translation with the Hebrew original was preserved in the daughter library at the Serapeum (*Apol.* 18).

This translation opened the OT not only to the Greek-speaking Jews of the Diaspora but also to the pagans. Thus it prepared the way for the Greek NT and is the source of most OT quotations and allusions in the NT. Furthermore, it was the basis for most early Christian translations of the OT into other languages, such as the Coptic, Ethiopic, Armenian, and Old Latin.

See also SEPTUAGINT.

The Jewish philosopher PHILO, in his attempt to harmonize Moses and Plato, is typical of the Alexandrian synthesis of East and West. Previously another Alexandrian Jew, Aristobulus, known only by quoted fragments, had tried to prove that Pythagoras and Plato borrowed much from Moses. Philo interprets Gen.

暂居亚历山大的犹太长老经由赫坡塔斯塔弟姆步行至法洛斯岛，他们在岛上翻译《旧约》(301 节)，并召集法洛斯上的犹太会众来核查译本 (308-311 节)；多利买将亚历山大的特产作为礼物送往耶路撒冷：有银制脚架的躺椅、礼服、紫色布料、一顶皇冠、亚麻布、碗、盘子和两个金色的烧杯 (320 节)。翻译工作或许开始于多利买二世时期，但多利买在位时期并没有完成，而且这项工作可能是由亚历山大的犹太人而非巴勒斯坦人完成的。无论如何，公元 2 世纪时特土良称《七十士译本》和其希伯来语原稿都保存在塞拉皮雍的附属图书馆中 (*Apol.* 18)。

这个译本不仅向离散的说希腊语的犹太人而且向异教徒介绍了《旧约》。该译本为希腊语《新约》做了铺垫，而且《新约》中大多数引用《旧约》和暗指《旧约》的内容都源自这个译本。此外，以该译本为根据，大多数早期的基督教旧约译本被翻译成了其他语言，如科普特语译本、埃塞俄比亚语译本、亚美尼亚语译本和古拉丁语译本。

另见 SEPTUAGINT (《七十士译本》)。

犹太哲学家斐罗 (见 PHILO[斐罗])，试图协调摩西和柏拉图的观念，他是学贯东西文化的亚历山大学派的代表。前面提到过另一个亚历山大的犹太人阿里斯托布鲁斯，我们只能从零星的引证中了解这个人，他曾试图证明毕达哥拉斯和柏拉图借用了许多摩西的思想。斐罗将《创世记》1:1 解释为无形世界的形

1:1 as the forming of an incorporeal pattern, like a Platonic “idea” (*De opificio mundi* 29). In connection with the six days of creation, his discussion of the qualities of the number “six” shows Pythagorean influence (*op. cit.*, 13). He gives the meaning of the four rivers of Paradise as prudence, self-mastery, courage, and justice, the cardinal Platonic virtues (*Legum allegoriae* i.63). This allegorical method of interpreting the Bible influenced the Alexandrian school of Christian exegesis. Some have pointed out parallels in method and wording between Philo and John (1:3), where the Logos, the Word, is the agent in creation; and between Philo (*Vita Mosis* ii.15f., 26) and Hebrews (chs. 8f.), where the earthly tabernacle is the copy of the heavenly.

Among the Apocrypha and Pseudepigrapha are some important Alexandrian Jewish writings and translations into Greek. Alexandrian books in the Apocrypha include: Wisdom of Solomon, 2 and 3 Maccabees, and the Greek translation of Sirach. Among the so-called Pseudepigrapha the following are of Alexandrian origin: Letter of Aristeas, Sibylline Oracles (in part), 4 Maccabees, 2 Enoch, and 3 Baruch. Thus Alexandria was the intellectual capital of Hellenistic Judaism.

VI. Alexandria in the NT.-Alexandria and Alexandrians are referred to particularly in the book of Acts. Some of the Jewish visitors to Jerusalem at the time of the Pentecostal outpouring of the Holy Spirit were from Egypt (Acts 2:10), probably mostly from Alexandria. The Hellenistic Jews at Jerusalem who opposed Stephen included some Alexandrians (6:9). It is in keeping with

成过程，就像柏拉图的“理想” (*De opificio mundi* 29)。关于六天创世，他认为数字“六”的寓意受到了毕达哥拉斯的影响 (*De opificio mundi* 13)。他认为天堂的四条河流分别代表着审慎、克己、勇气和公义，它们也是柏拉图哲学的基本美德 (*Legum allegoriae* i.63)。这种寓意解经的方法影响了亚历山大学派的基督教释经。有些人指出斐罗和约翰 (约 1:3) 所使用的方法和措辞很相似，万物是藉着“道”造的；斐罗的作品 (*Vita Mosis* ii.15-6, 26) 和《希伯来书》(来 8-9) 在方法和措辞上也有相似之处，地上的帐幕乃是天上帐幕的影像。

《次经》和《伪经》中有许多重要的亚历山大犹太人的作品及希腊语译本。《次经》中亚历山大人创作的作品包括：《所罗门智训》《马加比二书》《马加比三书》和《便西拉智训》的希腊语译本。在所谓的《伪经》中，亚历山大人创作的作品包括：《阿里斯提亚斯书信》《西卜神谕篇》(部分)《马加比四书》《以诺二书》和《巴录三书》。因此，亚历山大是希腊化犹太教的知识中心。

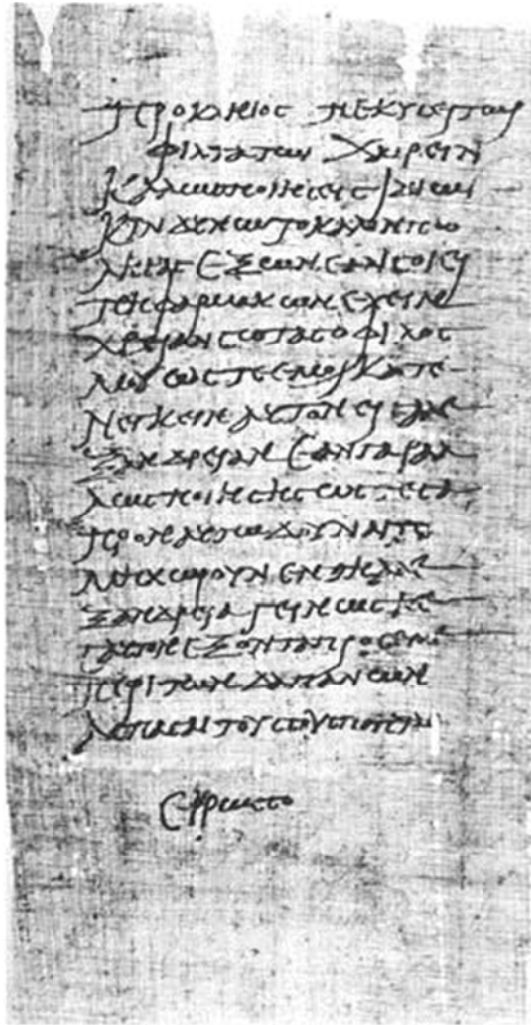
VI. 《新约》中的亚历山大。《使徒行传》中特别提到了亚历山大和亚历山大人。五旬节圣灵降临时，从埃及来的犹太人访问了耶路撒冷 (徒 2:10)，这些犹太人可能主要来自亚历山大。在耶路撒冷反对司提反的希腊化犹太人中有几个是亚历山大人 (徒 6:9)。根据亚历山大异教徒和犹太人的传统，亚历山大的亚波罗精通希腊语，熟悉《圣经》(徒 18:24-28)。其他从亚历山大来的人都听

the tradition of pagan and Jewish learning at Alexandria that Apollos of that city was eloquent in Greek and also well versed in the Scriptures (18:24–28). Others from Alexandria were to follow Apollos in the scholarly presentation of the Christian faith. The Egyptian Jew who stirred up insurrection in Jerusalem (21:38) may have been from Alexandria.

It was an Alexandrian ship on which Paul as a prisoner sailed from Myra on his way to Rome (Acts 27:6) and in which he suffered shipwreck. This ship was carrying wheat (27:38), one of Alexandria's most important exports to Italy. The ship in which Paul proceeded from Malta was also from Alexandria (28:11). The Twins Castor and Pollux, represented on the figure-head of this ship, were the seamen's protectors, the "savior gods" to whom the lighthouse of Pharos was dedicated according to its inscription. The Mishnah also refers to Alexandrian ships (*Kelim* xv. 1; *Oholoth* viii.2).

从亚波罗对基督教信仰的讲解。在耶路撒冷煽动暴乱的埃及犹太人（徒 21:38）可能也来自亚历山大。

保罗做囚犯时从每拉去罗马乘坐的船便来自亚历山大（徒 27:6），这艘船遇到了海难。船上装载着麦子（徒 27:38），这是亚历山大出口给意大利的最重要的货物。保罗从马耳他出发时乘坐的船也来自亚历山大（徒 28:11）。这艘船船头装饰的“宙斯双子”，是水手们的保护神，被称为“救主神”，根据铭文记载，法洛斯灯塔就是献给此神的。《米示拿》（Mishnah）中也提到了亚历山大的船只（*Kelim* xv. 1; *Oholoth* viii.2）。



A typical letter written in Coptic on papyrus, in which a certain Procleius asks Pecusis to have his friend Sotas bring some drugs to Alexandria (1st cent. A.D.) (Trustees of the British Museum)

一封用科普替文写在纸莎草纸上的典型书信，信中讲一个叫普罗克流斯的人请皮修西斯让朋友索达斯带些药品来亚历山大（公元1世纪）。（大英博物馆理事会）

VII. Early Christianity in Alexandria.-The first to bring the gospel to Alexandria may have been some of the Alexandrian Jews who heard the message at Pentecost in Jerusalem (Acts 2:10). According to Eusebius (*HE* ii.16), John Mark, the writer of the Second Gospel, was the first preacher of the gospel in Alexandria. Unfortunately, earlier writers are silent about Mark's activity here. A supposed letter of Clement (announced in 1960) referring to Mark in Alexandria is suspect because of the modern date of the MS and because of Gnostic elements in the letter. In any case, the Coptic

VII. 亚历山大的早期基督教。第一批将福音书传播到亚历山大的人可能是一些在耶路撒冷五旬节上听到福音的亚历山大的犹太人（徒 2:10）。根据优西比乌的记载（*HE* ii.16），《马可福音》的作者约翰·马可是亚历山大的第一位福音传道者。遗憾的是，早期的作家并未提到马可在这里传道。有一封据说是克莱门特写给他人的书信（1960年被公之于众），其中提及了马可在亚历山大时的传道活动，但是因为这是近代的手稿，而且信中有诺斯替教元素，所以这封信值得怀疑。无论如何，科普替东正教的众元老被认为是马可的继承者。据传说，马可殉难后被埋葬在犹太区，圣

Orthodox patriarchs are counted in succession from Mark. According to tradition, after his martyrdom Mark was buried in the Jewish quarter, where the Church of St. Mark was built. In A.D. 828 Venetians took the reputed bones of Mark to Venice, where they were reburied in the Cathedral of St. Mark. The *libelli*, certificates of having performed pagan sacrifices and thus repudiations of Christianity, are evidences of the growth and of the persecution of the new faith. But in spite of the slaughter of thousands of martyrs, or perhaps partly because of these martyrdoms, Christianity triumphed. In A.D. 391 the Christians pulled down the statue of Serapis, and the Serapeum was converted into a church of St. John the Baptist.

For a time Alexandria was the intellectual center for the Christians, as it had been for the Hellenists and for the Hellenistic Jews. The Christian School in Alexandria, called the Didaskaleion (Eusebius *HE* v.10), produced some of the greatest scholars of the early Church, notably Clement and Origen. They had to face perversions of Christianity by Gnostics like Valentinus and also attacks on Christianity by Neoplatonic philosophers like Celsus. In the early 4th cent. A.D., both the heretical leader Arius and the champion of the true deity of Christ, Athanasius, were Alexandrians. From Alexandria missionaries took the gospel to Abyssinia.

Some of the activities now carried on by Bible societies were first performed in Alexandria. Attention has already been called to the LXX translation of the OT into Greek. Also some of the most important Greek MSS of the Bible were

马可教堂就建在这里。公元 828 年，威尼斯人将据称是马可的遗骸带回了威尼斯，并将其埋葬在圣马可大教堂中。证书 (*Libelli*) 是向异教献祭并背离基督教的凭证，是新信仰发展和遭到迫害的证据。但是尽管有成千上万基督徒成为殉道者，或者从某种程度上来说，正是由于他们殉道，基督教才取得了胜利。公元 391 年，基督徒们推倒了塞拉皮斯的雕像，塞拉皮雍变成了圣施洗约翰的教堂。

亚历山大曾一度被称为基督徒的智慧中心，就如同它曾是希腊化犹太人的智慧中心一样。亚历山大的基督教学校被称为“学院” (Eusebius *HE* v.10)，这个学院培养出了一些早期基督教教会的最杰出学者，尤其是革利免和俄利根。他们不得不面对诺斯替教徒（如，华伦提努）对基督教教义的曲解，也不得不面对新柏拉图主义哲学家（如，塞尔苏斯）对基督教的攻击。在公元 4 世纪初，异教领袖阿里乌和基督真神的拥护者亚他那修都是亚历山大人。传教士们将福音书从亚历山大港带到了阿比西尼亚。

圣经协会现今仍然延续的一些活动最初是从亚历山大开始。学者们已经开始关注旧约的希腊语译本——《七十士译本》。一些最重要的希腊语圣经抄本也写于亚历山大，其中《梵蒂冈抄本》(B) 和《西奈抄本》(x) 都可能出现于公元

written in Alexandria, among them probably Codex Vaticanus (B) and Codex Sinaiticus (א), both of the 4th cent. A.D.

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J. ALEXANDER THOMPSON

ALEXANDRIANS

[Gk. *Alexandreis*]. Jews of Alexandria who had, with the Libertines and Cyrenians, a synagogue in Jerusalem. They were among those who disputed with Stephen (Acts 6:9).

ALEXANDRINUS.

See TEXT AND MSS OF THE NT I.A.2; SEPTUAGINT.

ALGUM

al’gum [Heb. *’algūmmîm*] (2 Ch. 2:8;

4 世纪。

书目——H. I. Bell, *Cults and Creeds in Graeco-Roman Egypt* (1954); *Egypt, from Alexander the Great to the Arab Conquest* (1948); E. Bevan, *A History of Egypt: The Ptolemaic Dynasty* (1927); C. Bigg, *The Christian Platonists of Alexandria* (1913); E. Breccia, *Alexandria ad Aegyptum* (1922); A. J. Butler, *The Arab Conquest of Egypt* (1902); *CAH*, VII (1928); H. T. Davis, *Alexandria, the Golden City* (1957); P. G. Elgood, *The Ptolemies of Egypt* (1938); E. M. Forster, *Alexandria, a History and a Guide* (1922); Ibn ‘Abd al-Ḥakam, *Futūḥ miṣr*, C. C. Torrey 编 (1922); J. Marlowe, *Golden Age of Alexandria* (1971); J. G. Milne, *A History of Egypt under Roman Rule* (1924); J. E. L. Oulton and H. Chadwick, *Alexandrian Christianity* (1954); E. A. Parsons, *The Alexandrian Library* (1952); Muḥammad ‘Awad Husayn 编, *Ta’rīkh al-iskandarīyah mundhu aqdam al-‘usūr* (1963); Yāqūt, *Mu‘jam al-buldān*, F. Wüstenfeld 编, I (1866), 见词条 *al-iskandarīyah*。

词条作者: J. ALEXANDER THOMPSON

ALEXANDRIANS 亚历山大人

【希腊语: *Alexandreis*】。亚历山大的犹太人, 与利百地拿人和古利奈人一样, 在耶路撒冷有会堂。他们当中的一些人曾与司提反辩论 (徒 6:9)。

ALEXANDRINUS 亚历山太抄本

见 TEXT AND MSS OF THE NT I.A.2 (《新约》译本抄本 I.A.2); SEPTUAGINT (《七十士译本》)。

ALGUM 檀香树、檀香木

音译: al’gum 【希伯来语: *’algūmmîm*】

9:10f.); **ALMUG** [Heb. 'almugîm] (1 K. 10:11f.). The location of Ophir in these references is connected with the identification of these trees. Ophir was first mentioned during the early monarchy as the source of gold left by David for the temple (1 Ch. 29:4), and the location from which Solomon obtained further amounts (1 K. 9:28; 10:11). Despite the occurrence of the name on a potsherd from Tell Qasileh, its location is uncertain; and India, the Arabian peninsula, and East Africa have been suggested at various times as the area where Ophir was to be found. Almug (Ugar. *almg*) was imported by Hiram of Tyre; and if the usual identification with red sandalwood (*Pterocarpus santalinus* L.) is correct, it would locate Ophir in India or Ceylon, where the tree is indigenous. The white sandalwood (*Santalum album* L.), a small aromatic shrub native to the Orient, is less probable, since the wood is unsuitable for building purposes.

The passage in 2 Ch. 9:10f. reads "algun" for "almug" (LXX Gk. *peúkina*, "pine"), perhaps through transposition of two consonants, since the Ugaritic spelling supports that in Kings. But if *algun* refers to a different species, it may be the eastern savin (*sabina excelsa*), a pyramidal tree growing in the Lebanon Range. Such an identification presents difficulties for any location of Ophir, and makes it impossible to describe the trees, if two species were meant to be understood, with any confidence.

R. K. H.

ALIAH

ʾ-līʾ [Heb. 'alyā] (1 Ch. 1:51); **ALVAH**

(代下 2:8; 9:10-11); **ALMUG** (“檀香木”)【希伯来语: 'almugîm】(王上 10:11-12)。《圣经》中提及的俄斐的地理位置与这类树木的品种有关。以色列王国早期, 大卫为建神殿献出俄斐金, 这是《圣经》中第一次提到俄斐(代上 29:4), 后来所罗门又从俄斐运来了更多的金子(王上 9:28; 10:11)。尽管在奎西里废丘(Tell Qasile)发现的一块陶器碎片上出现了俄斐的名字, 但仍然不能确定俄斐的地理位置; 而不同时期的人分别提出俄斐应在印度、阿拉伯半岛或东非地区。推罗王希兰从俄斐进口檀香树(乌加里特语: *almg*); 人们通常认为这种檀香树就是紫檀(拉丁学名: *Pterocarpus santalinus*), 如果这一观点是正确的, 那么俄斐应在印度或希兰, 因为这两个地区盛产这种树木。檀香树不太可能指的是东方的小型芳香灌木——白檀(拉丁学名: *Santalum album*), 因为这种木材不适合用作建筑材料。

《历代志下》9:10-11 中将“almug”(《七十士译本》, 希腊语: *peúkina*, “松树”)拼写为“algun”, 这可能是对调了两个辅音字母, 因此乌加里特语的拼写证明了《列王纪》中的拼写形式。但是如果“algun”指的是一个不同的树种, 那么它可能是东方的圆柏(拉丁学名: *sabina excelsa*), 一种生长在黎巴嫩山脉的锥形树木。这种观点使得确认俄斐的位置十分困难, 如果经文中指的是两种树, 那将无法准确地描述这两种树。

词条作者: R. K. H.

ALIAH 亚勒瓦

音译: ʾ-līʾ【希伯来语: 'alyā】(代上

[Heb. *'alwā*] (Gen. 36:40). The second of eleven Edomite clan-chiefs dwelling in Edom.

ALIAN

ə-lī'ən [Heb. *'alyān*] (1 Ch. 1:40); NEB ALVAN; **ALVAN** [*'alwān*] (Gen. 36:23). The first son of Shobal and the progenitor of a Horite group in Edom. Because of contextual differences Alian should not be identified with Aliah.

ALIEN.

See STRANGER.

ALIENATE

[Heb. *'ābar, yāqa', pārad*; Gk. *appallotriōō*]; AV also SEPARATE, DEPART; NEB variously. In the OT, it is used for the break between husband and wife caused by unfaithfulness to the marriage vow (Jer. 6:8); it is also applied to the diversion of property (Ezk. 48:14).

The NT speaks of the alienation of the soul from God (Eph. 2:12; 4:18; Col. 1:21, AV). The Gk. *allōtrios*, which is the root of the verb, is the opposite of *idios*, “one’s own.” The word implies a former state, whence the person or thing has departed, and that, generally, by deterioration. See TDNT, I, s.v. ἄλλος χτλ. (Büchsel).

ALIVE.

See LIFE.

ALL; ALL IN ALL

The abundant use of “all” in Scripture can be variously treated. Where the meaning goes beyond the self-evident and the mundane, three categories

1:51); **ALVAH** (“亚勒瓦”)【希伯来语：*'alwā*】(创 36:40)。以东的十一位宗族族长中的第二位族长。

ALIAN 亚勒文

音译：ə-lī'ən【希伯来语：*'alyān*】(代上 1:40)；《新英文译本》译为 ALVAN (“亚勒文”)；**ALVAN** (“亚勒文”)【*'alwān*】(创 36:23)。朔巴的第一个儿子，以东的何利人的祖先。根据上下文的不同拼写，亚勒文和亚勒瓦不能被视为同一个人。

ALIEN. 外邦人

见 STRANGER (外邦人)。

ALIENATE 疏远、转让

【希伯来语：*'ābar, yāqa', pārad*；希腊语：*appallotriōō*】；《钦定版圣经》中也译为 SEPARATE (“分居”)，DEPART (“离开”)；《新英文译本》中采用了多种不同的翻译。在《旧约》中，本词指夫妇因不信守结婚誓约而关系生疏(耶 6:8)；也可表示财产转移(结 48:14)。

《新约》中提到了灵魂与神隔绝(弗 2:12; 4:18; 西 1:21, 《钦定版圣经》)希腊语 *allōtrios* 是这个动词的词根，是 *idios* (“自己的”)的反义词。Alienate 暗指从前的状态，一个人或事物通常因堕落而远离了这种状态。见 TDNT, I, 见词条 ἄλλος χτλ (Büchsel)。

ALIVE. 活着的

见 LIFE (生命)。

ALL; ALL IN ALL 所有；无上的

《圣经》中大量使用“all”这个词，但是应区别对待它们的用法。超出本词原意或通俗意义的主要用法分为三类。

predominate.

(1) Under *completeness* belong the affirmations about God that relate to His causation, control, and reconstitution of all things. This spectrum is grandly summarized in the Pauline doxology: “From him and through him and to him are all things” (Rom. 11:36). God’s love and grace have all mankind as their object (Jn. 3:16; Tit. 2:11). His renewing work at the consummation will counteract all the disorder and devastation wrought by sin (Rev. 21:5). Completeness may also be involved at times when the frame of reference is less than universal (e.g., Acts 2:1). All believers are the recipients of all spiritual blessings which accrue to those who are in Christ (Eph. 1:3), even though these mercies are not always fully understood or appropriated.

(2) Some uses of the term are best described as connoting *comprehensiveness*. It is said of Moses that he was instructed in all the wisdom of the Egyptians (Acts 7:22). Broadly phrased axioms belong here also: “All who take the sword will perish by the sword” (Mt. 26:52).

(3) At times “all” is used for the sake of *emphasis*. Here should be put hyperbolic statements such as the note about Jerusalem and all Judea going out to John the Baptist (Mt. 3:5); also the assertion that the faith of the church at Rome had reached to all the world (Rom. 1:8) and the claim that the preaching of the gospel message had been similarly diffused (Col. 1:23).

Occasionally Scripture assigns limits to the meaning of “all,” relieving

(1) “完全” 的含义肯定了上帝对一切事物的创造、控制和再造。保罗的颂赞中概括了“完全”的广泛含义：“因为万有都是本于祂，倚靠祂，归于祂”（罗 11:36）。神的爱与慈悲是赐给所有世人的（约 3:16；多 2:11）。祂的更新工作完成时便要消除所有由罪恶带来的混乱和破坏（启 21:5）。有时虽然经文中指的范围并不是全体，可能仍然表示“完整”的含义（如，徒 2:1）。所有信徒都得享在基督里的属灵福气（弗 1:3），尽管他们没能完全理解或领受这份仁慈。

(2) 本词的一些用法最好理解为“全面”的含义。据说，摩西学了埃及人的一切的学问（徒 7:22）。常用的格言“凡动刀的，必死在刀下”（太 26:52），其中的 all 也是此含义。

(3) “all” 有时用来表示“强调”。这种用法带有夸张的成分，比如“耶路撒冷和犹太全地，并约旦河一带地方的人，都出去到约翰那里”这段记录（太 3:5）；再比如“罗马教会的信德传遍了天下”（罗马 1:8）；还比如“福音……也是传与普天下万人听的”（西 1:23）。

有时《圣经》中限定了“all”（“所有”）含义的范围，消除了不确定性，如短语

uncertainty, as when the phrase “all that is in the world” (1 Jn. 2:16) is specifically confined to three items. Often the context gives help in setting the limits for the intended meaning, as when Peter in the house of Cornelius asserted concerning Jesus Christ that “he is Lord of all” (Acts 10:36). The reference is probably to Jew and Gentile. As another example, the “all things” of 1 Cor. 2:15 cannot properly be treated absolutely but should be restricted to spiritual truth.

Paul’s statement that “one man’s act of righteousness leads to acquittal and life for all men” (Rom. 5:18) raises a question. Does this statement teach universal salvation? The answer would seem to be that the provision is indeed adequate for all but is actually enjoyed only by those who put their trust in the Savior (cf. Rom. 3:22).

The somewhat baffling phrase “all in all” occurs twice in the RSV and four times in the AV. Each occurrence must be studied in the light of its setting. In 1 Cor. 12:6 (AV) God is pictured as working all (spiritual gifts) in all (believers). In 1 Cor. 15:28 (AV) the ultimate end of the whole creation-redemption process is stated in terms of unquestioned divine supremacy—God will be all (not pantheistically but sovereignly) in all (men and things). In Col. 3:11 Christ is all (as the Creator of the new man where human distinctions are transcended) and in all (as uniting and enriching His people in spite of their diversity). In Eph. 1:23 the interpretation of the phrase is more difficult because the translation of Gk. *plērouménou* is uncertain. See FULLNESS for the various possibilities.

“凡世界上的事” (约壹 2:16) 就特指三件事。通常上下文语境能够帮助界定意义的范围, 如彼得在哥尼流家时声称耶稣基督“是万有的主”(徒 10:36)。“万有”在这里可能指的是犹太人和异教徒。不应当将《哥林多前书》2:15 中的“万事”理解为“所有的事”, 而应该将其理解为属灵的真理。

保罗的“因一次的义行, 众人也就被称义得生命了”的表述 (罗 5:18) 产生了一个问题。这句话是向信徒宣扬普世的救恩吗? 答案似乎是, 救恩确实是为所有人准备的, 但实际上只有信靠救主的人得到了救恩 (参: 罗 3:22)。

“all in all”这一令人疑惑的短语在《修订标准译本》中出现了两次, 在《钦定版圣经中》出现了四次。每次出现时, 都应根据其语境来理解其含义。在《哥林多前书》12:6 (《钦定版圣经》) 中提到, 神在众人 (信徒) 里面运行一切的事 (属灵的恩赐)。在《哥林多前书》15:28 (《钦定版圣经》) 中, 上帝无可争议的主权彰显出全部创造和救赎过程的最终目的——神为万物 (人和物) 之主 (祂不是泛神论中的主, 而是至高无上的主)。在《歌罗西书》3:11 中, 基督是包括一切 (祂是新人类的创造者, 新人类将不会再有差别), 又住在各人之内 (虽然祂的民多种多样, 但祂将他们联合在一起, 使他们富足)。在《以弗所书》1:23 中, 由于希腊语 *plērouménou* 的翻译尚不确定, 所以更难解释 “all in all” 这个短语。关于更多阐述, 见 FULLNESS (充实、充满、满足、丰盛)。

ALLAMMELECH

ʾ-lam'ʾ-lek [Heb. *'alammelek*—‘king’s oak’]; AV, NEB, ALAMMELECH. A town in the tribe of Asher, the location of which is not known (Josh. 19:26).

ALLEGE.

The AV rendering of Gk. *Paratithēmi* in Acts 17:3. RSV “prove” is a more accurate modern equivalent. The NEB has “apply” (scripture quotations). The word here indicates some form of setting forth Scripture by way of proof or demonstration. See Bauer, p. 628; MM, p. 490.

ALLEGIANCE.

In 1 Ch. 12:29 the RSV uses the phrase “kept their allegiance” (cf. AV “kept the word”; NEB “remained loyal”) to translate Heb. *šōm^erīm mišmeret*; both the participle and the noun are based on the verb *šāmar*, “watch, guard, keep,” thus the phrase denotes constant attention and obedience to a person (cf. usage in Gen. 26:5; Lev. 8:35). In 1 Ch. 29:24 the RSV renders *nātan yād taḥat*, literally “place (or give) the hand under,” with the phrase “pledge allegiance to” (cf. AV “submit to”; NEB “swear fealty to”). Both the RSV and NEB use “swear allegiance” in Isa. 19:18 to render the niphal of *šaba*, the usual term for “swear” or “take an oath.”

ALLAMMELECH 亚拉米勒

音译: ʾ-lam'ʾ-lek【希伯来语: *'alammelek*——“王的大树”】;《钦定版圣经》和《新英文译本》中译为 ALAMMELECH (“亚拉米勒”)。亚设支派的一座城邑,位置不详(书 19:26)。

ALLEGE. 陈明

《使徒行传》17:3 中希腊语 *Paratithēmi* 在《钦定版圣经》中的翻译。《修订标准译本》中的“prove” (“证明”)是原希腊词的更准确的现代翻译。《新英文译本》中译为“apply” (“适用”) (《圣经》引文)。该词在这里表示通过证明或示范来阐述《圣经》的某种形式。见 Bauer, 628 页; MM, 490 页。

ALLEGIANCE. 效忠

在《历代志上》12:29 中,《修订标准译本》用短语“kept their allegiance” (“仍然效忠”, 参:《钦定版圣经》, “kept the word” [“保持承诺”];《新英文译本》“remained loyal” [“保持忠诚”]) 来翻译希伯来语 *šōm^erīm mišmeret*; 分词和名词都基于动词 *šāmar*, “看守、保卫、保持”, 因此这个短语表示始终关心和顺从某人(参:创 26:5; 利 8:35 中的用法)。《修订标准译本》将《历代志上》29:24 中的 *nātan yād taḥat* (字面意思“将手放在……之下”) 直译为短语“pledge allegiance to” (“宣誓效忠于”) (参:《钦定版圣经》“submit to” [“服从”];《新英文译本》“swear fealty to” [“发誓效忠于”])。《修订标准译本》和《新英文译本》将《以赛亚书》19:18 中 *šaba* ‘的简单被动干译为“swear allegiance” (“宣誓效忠”), 这个词的通常含义是“宣誓”或“立誓”。

ALLEGORY

[Heb. *māšal*] (Ezk. 17:2; 20:49; 24:3); AV PARABLE; NEB PARABLE, “song of derision”; [Gk. *allēgorōō* < *állo agoreúō*—‘say something other (than what the words normally imply)’] (Gal. 4:24); **ALLEGORICALLY** [Gk. *pneumatikós*] (Rev. 11:8); AV SPIRITUALLY; NEB “in allegory.” The word “allegory” etymologically can mean any verbal form of figurative expression. In actual usage in theology the term has a restricted sense, but it is used in three ways: rhetorically, hermeneutically, and homiletically.

I. Rhetorical.—The ordinary allegory of rhetoric is usually defined as an extended or continued metaphor, this extension expanding from two or more statements to a whole volume, like Bunyan’s *Pilgrim’s Progress*. Allegories of this character abound in the Scriptures both in the OT and NT. Instructive examples of this kind are found in Ps. 80:8–19; Eccl. 12:3–7; Jn. 10:1–16; Eph. 6:11–17. According to traditional interpretation both of the Jewish exegesis and of the Catholic and Protestant churches the entire Song of Solomon is such an allegory.

II. Hermeneutical.—In the history of biblical exegesis allegory represents a distinct type of interpretation, dating back to pre-Christian times, practiced particularly by the Jews of Alexandria, and adopted by the early church fathers and still practiced and defended by the Roman Catholic Church. This method insists that the literal sense, particularly of historical passages, does not exhaust the divinely purposed meaning of such

ALLEGORY 比喻、寓意

【希伯来语：*māšal*】(结 17:2; 20:49; 24:3); 《钦定版圣经》译为 PARABLE (“比喻”)，《新英文译本》译为 PARABLE (“比喻”)，“song of derision” (“讽刺诗”)；【希腊语：*allēgorōō* 衍生自 *állo agoreúō*——“不使用词语的通常含义”】(加 4:24)；**ALLEGORICALLY** (“比喻地”)【希腊语：*pneumatikós*】(启 11:8)；《钦定版圣经》译为 SPIRITUALLY (“精神上的”)；《新英文译本》中译为 “in allegory” (“在比喻中”)。本词从语源学上讲可以指任何比喻用法的动词形式。实际用于神学中时，本词的含义有限，但它有三种用法：修辞学、释经学和布道学用法。

I. 修辞学用法。通常修辞学上的比喻被定义为延伸或延续的比喻，这种延伸从两种以上的叙述扩展到一个整体，如班扬的《天路历程》。《圣经》的《旧约》和《新约》中都经常使用这种修辞手法。典型例子见《诗篇》80:8-19；《传道书》12:3-7；《约翰福音》10:1-16；《以弗所书》6:11-17。根据犹太人注释、天主教和新教教会的传统解释，《雅歌》全书中随处可见这类比喻。

II. 释经学用法。在圣经注释的历史上，寓意解经是一种典型解经方法，这种解经方法可以追溯到主前时代，亚历山大的犹太人尤其擅长寓意解经，早期教会中的教父们也使用寓意解经，罗马天主教会仍然使用这种方法，并为之辩护。这种解经方法坚持认为经文的字面含义，尤其是历史作品的字面意思，不能完全阐明上帝的旨意，这些段落里面也包含了更深刻的属灵含义和神秘意义。有一个众所周知的谚语表达了《圣经》

passages, but that these latter also include a deeper and higher spiritual and mystical sense. The fourfold sense ascribed to the Scriptures finds its expression in the well-known saying: *Littera gesta docet; quid credas, allegorica; moralis, quid agas; quid speres, anagogica* (“The letter shows things done; what you are to believe, the allegoric; what you are to do, the moral; what you are to hope, the anagogic”), according to which the allegorical is the hidden dogmatic meaning to be found in every passage.

H. Cremer shows that this method of finding a hidden thought behind the simple statement of a passage, although practiced so extensively on the Jewish side by Aristobulus and especially Philo, is not of Jewish origin, but was taken, particularly by Philo, from the Alexandrian Greeks (who before this had interpreted Greek mythology as the expression of higher religious conceptions) and applied to a deeper explanation of OT historical data, together with its theophanies, anthropomorphisms, anthropopathies, and the like, which in their plain meaning were regarded as unworthy of a place in the divine revelation of the Scriptures (*Biblico-Theological Lexicon of NT Greek* [Eng. tr. 4th ed. 1895, repr. 1954], pp. 96f). Such allegorizing became the common custom of the early Christian Church, although not practiced to the same extent in all sections, the Syrian Church exhibiting the greatest degree of sobriety in this respect. Only Jewish precedent was followed; the paraphrases of the Targums, the Midrash, and later most extremely of the Cabala, all showed this mark of “eisegesis” instead of exegesis.

中四重含义: *Littera gesta docet; quid credas, allegorica; moralis, quid agas, quid speres, anagogica* (“文字, 事之所载; 寓意, 信之所赖; 伦理, 行之所依; 末世, 心之所望。”) 因此, 寓意是隐藏在每段经文背后的教义含义。

克莱默 (H. Cremer) 认为找到隐藏在简单段落背后的思想这种方法虽然被犹太人 (如, 阿里斯托布鲁斯), 尤其是被斐罗广泛应用, 但是它并不是犹太人的原创, 而是他们 (特别是斐罗) 从亚历山大的希腊人 (他们在此之前将希腊神话学解读为更高宗教观念的表达) 那里学来的, 他们用这种方法对旧约历史资料进行更为深刻的解释, 并应用到神的显现、神人同形同性论、神人同情说等学说中, 而这些历史资料从表面意思看对揭示《圣经》中的启示毫无价值可言 (*Biblico-Theological Lexicon of NT Greek* [英文译本第四本, 1895 年编, 1954 年再版], 96-97 页)。早期的基督教会普遍接受寓意解经, 但各地区教会使用这种方法的程度不尽相同, 叙利亚教会在寓意解经方面表现得最为冷静。他们只遵从犹太人的先例; 《他尔根》和《米大示》的释义, 以及后来最为极端的犹太神秘哲学中的解释都显示出“肆意解经”的痕迹, 不能称之为释经。

This whole false hermeneutical principle and its application originated doubtless in an unhistorical conception of what the Scriptures are and how they originated. It is characteristic of the NT, and one of the evidences of its inspiration, that in the entire biblical literature of that age, both Jewish and Christian, it is the only book that does not practice allegorizing but abides by the principle of literal interpretation. Nor is Paul's exegesis in Gal. 4:21-31 an application of false allegorical methods. Here in v. 24 the Gk. *allēgoroumena* need not be taken in the technical sense as expressive of a method of interpretation, but is merely a paraphrase of the preceding thought; or, if taken technically, the whole can be regarded as an *argumentum ad hominem*, a way of demonstration found also elsewhere in Paul's writings. The Protestant Church, beginning with Luther, has at all times rejected this allegorizing and adhered to the safe and sane principle, practiced by Christ and the entire NT, of *Sensum ne inferas, sed efferas* ("Do not carry a meaning into [the Scriptures] but draw it out of [the Scriptures]"). It is true that the older Protestant theology still adheres to a *sensus mysticus* in the Scriptures, but by this it means those passages in which the sense is conveyed not *per verba* (through words), but *per res verbis descriptas* ("through things described by means of words"), as, e.g., in the parable and the type.

III. Homiletical.-In homiletics allegorizing is applied to the method that draws spiritual truths from common historical statements, as, e.g., when the healing of a leper by Christ is made the

这种完全错误的解释学原则及其应用毫无疑问源于《圣经》是什么以及《圣经》从何而来的非史实性设想。在当时的所有圣经文献里，不论是犹太教文献还是基督教文献，《新约》是唯一一本不使用寓意解经法，仅照字面意思解经的书，这是《新约》的特征，也是新约启示的确据之一。《加拉太书》4:21-31中保罗的解释也没有使用错误的寓意解经法。不应该严格从确切意义上理解第24节中的希腊语 *allēgoroumena*，认为这个词体现出一种解经方法，而应该仅仅将其视为前文思想的解释；如果从严格意义上讲，整段都可以看作是“人身批判”（拉丁语：*argumentum ad hominem*），在保罗的其他作品中也可以看到这种论证方法。从路德开始，新教教会一直都摒弃这种释经方法，并坚持 *Sensum ne inferas, sed efferas*（“不要在解经时牵强附会，要根据《圣经》解经”）这一安全可靠的原则，这也是基督和整部《新约》采用的解经方法。事实上，早期的新教神学始终坚持认为《圣经》中隐藏着“神秘意义”(*sensus mysticus*)，这意味着，那些经文段落并不是“借助词语”(*per verba*)而是“借助词语意义所描述的事物”(*per res verbis descriptas*)来阐明意义，就像是寓言和预兆。

III. 布道学用法。在布道学中，寓意解经被应用于从普通历史叙述中提取属灵真理的方法中，如基督治愈了麻风病患者，被引申为救世主拯救世人的灵魂。这自然不是注释性解经。

basis of an exposition of the healing of the soul by the Savior. Naturally this is not interpretation in the exegetical sense.

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IV. Biblical Occurrences of the Term.-On the meaning of Heb. *māšal* in Ezekiel (and elsewhere), see PARABLE.

In Rev. 11:8, RSV, Gk. *pneumatikós* is translated “allegorically” (NEB “in allegory”). Schweizer (*TDNT*, VI, s.v.) thinks “prophetic” is closer to the meaning. “A text relating to Sodom and Egypt is not applied to Jerusalem, nor is Jerusalem given an allegorically concealing name; Jerusalem is seen with prophetic eyes and identified with the biblical Sodom and Egypt.” Cf. Bauer, p. 685.

See also INTERPRETATION.

ALLELUIA

al-e-lōō'yā. See HALLELUJAH.

ALLIANCE

[Heb. *b^erît*, cf. Akk. *birit*—‘betweenness,’ ‘mutuality’]. A covenant, treaty, or agreement, generally between tribes, states, or nations. There are two types of alliance: (1) parity, in which the two parties are more or less of equal status, and (2) suzerainty, in which a dominant party imposes a treaty on the weaker.

I. Nature of an Alliance.-Excavations in ancient sites throughout the Near East have yielded evidence of a wide variety of such agreements, ranging from simple agreements between individuals to interstate treaties. While alliances were

IV. 《圣经》中出现比喻之处。关于《以西结书》(和其他处)中希伯来语 *māšal* 的含义, 见 PARABLE (比喻)。

《修订标准译本》将《启示录》11:8 中的希腊语 *pneumatikós* 译为 “allegorically” (“比喻地”) (《新英文译本》译为 “in allegory” [“在比喻上”])。施魏策尔 (*TDNT*, VI, 见该词条) 认为 “prophetic” (“预言的”) 更接近其含义。“描述所多玛和埃及的文字不适于描述耶路撒冷, 也没有借助比喻给耶路撒冷取一个隐名; 按着灵意可以看见耶路撒冷, 它被认为是《圣经》中的所多玛和埃及”。参: Bauer, 685 页。

另见 INTERPRETATION (翻译)。

ALLELUIA 哈利路亚

音译: al-e-lōō'yā。见 HALLELUJAH (哈利路亚)。

ALLIANCE 盟约

【希伯来语: *b^erît*, 参: 阿卡德语: *birit*——“中间”, “相互”】。通常指的是部落、国家或民族之间订立的盟约、条约或协议。盟约有两种: (1) 平等盟约, 双方在这种盟约中的地位基本相同 (2) 宗主盟约, 统治方强行与弱势方立的约。

I. 盟约的性质。对整个近东地区古遗址的发掘发现了大量关于盟约的证据, 其中包括个人之间简单的协议, 国家之间的协约。虽然盟约对于商贸来说十分重要, 而且如果一个更为强大的国家占领了以色列, 必然会强行立下宗主盟约,

necessary for trade and commerce, and could hardly be avoided if a powerful nation conquered Israel and imposed a suzerainty treaty, the voluntary formation of alliances with pagan nations, especially for protection, was discouraged, and even forbidden in certain areas of the legislation (Ex. 23:32; 34:12, 15; Lev. 18:3f; 20:22ff; Dt. 7:2; Jgs. 2:2f). Such alliances both compromised the kingship of Yahweh and led to intermarriages. Isaiah, Hosea, Jeremiah, Ezekiel, and others warned Israel of the dangers of foreign alliances that placed the people too much in the hands of pagan kings (Isa. 7:3-9; 36:12-18; 37:5-7; Hos. 7:11; 8:9; Ezk. 23:5-7, 11-21).

If, on the other hand, an alliance had to be made for some reason, Israel was bound to be loyal, since her oath was taken in the name of Yahweh and the alliance was therefore His (Hos. 10:4; Ezk. 17:15-21). Presumably there was no objection to Israel's imposing a vassal treaty on a defeated enemy, for in that case Yahweh's sovereignty was not in danger.

II. Hebrew Alliances.-A. Early Alliances. The book of Genesis refers to a number of simple alliances between tribes or small groups. Abraham was linked in a confederacy of petty kings in the Dead Sea area (Gen. 14:13) and made an agreement with Abimelech of Gerar (21:22-34). Isaac also formed an agreement with Abimelech (26:26-34); both these agreements were concerned with land and water rights. Jacob and Laban made an agreement over Laban's daughters and over encroachment on one another's property (31:44-55). The nature

但某些地方律法不鼓励甚至禁止以色列为寻求保护主动与异教国家立下盟约（出 23:32； 34:12, 15； 利 18:3-4； 20:22 起； 申 7:2； 士 2:2-3）。这类盟约不但影响了耶和华的至高王权，还导致了异族通婚。以赛亚、何西阿、耶利米、以西结及其他人都警告以色列人与外邦立约的危险，因为这种盟约将很多子民交在了异教国王的手里（赛 7:3-9； 36:12-18； 37:5-7； 何 7:11； 8:9； 结 23:5-7, 11-21）。

另一方面，如果以色列出于某些原因不得不立约，那么她必须保持忠诚，因为她以耶和华之名起誓，因此这是祂的盟约（何 10:4； 结 17:15-21）。大概没有人会反对以色列强行与战败的敌人立下附庸条约，因为在那种情况下，耶和华的至高地位并未受到威胁。

II. 希伯来人的盟约。A. 早期盟约。《创世记》中提到了一些支派和小会众之间的简单契约。亚伯拉罕曾与死海地区的小国国王联盟（创 14:13），还曾与基拉尔王亚比米勒联盟（创 21:22-34）。以撒也曾和亚比米勒联盟（创 26:26-34）；这些盟约与土地和用水权有关。雅各和拉班立约说不会苦待拉班的女儿们，并且互不侵犯对方财产（创 31:44-55）。以色列和基尼人关系的性质并不清晰，但他们之间可能结成了联盟，基尼人后来和以色列人关系密切，而且摩西娶了基尼人的女子为妻（士 1:16； 4:11）。此外，以色列人与什亭摩押女子的关系和

of Israel's relationship with the Kenites, who were later linked closely with Israel, and from whom Moses took a wife (Jgs. 1:16; 4:11), is not clear, but there may have been some kind of alliance. Again, the attachment of Israel to the daughters of Moab in Shittim, and the consequent departure of some Israelites into false worship, may point to an alliance (Nu. 25:1-3; Hos. 9:10; Mic. 6:5).

B. Conquest and Judges Periods. A concrete example of an alliance is given in the case of the Gibeonites (Josh. 9). Other alliances may be inferred (11:10-16). The absence of fighting in the center of the land and Israel's later being in possession of the Shechem area suggest an alliance (cf. Jgs. 9:1-6).

C. David and Solomon. David became an ally of Achish of Gath (1 S. 27:2-12). Later he formed an alliance with Abner, the captain of the armies of Saul's son. This led to the consolidation of Judah and Israel into one kingdom (2 S. 3:12-21; 5:1:3). When David carried out his wars of expansion, he must have made several alliances, probably of the suzerainty type. King Toi of Hamath formed an alliance with David when they were both opposed to Hadadezer of Zobah (8:3-10). Possibly David had an alliance with Hiram of Tyre (1 K. 5:1).

Solomon maintained David's empire and kept the alliances his father had made. In addition he arranged trade treaties with Hiram of Tyre (1 K. 9:9-12) and probably with the pharaoh of Egypt (9:16).

D. Divided Kingdom. When war broke out between Asa of Judah and Baasha of Israel, Asa made an alliance with

后来某些以色列人背离主选择错误的信仰,可能说明他们之间存在盟约(民 25:1-3; 何 9:10; 弥 6:5)。

B. 征服迦南和《士师记》时期。以色列与基遍人的盟约(书 9)就是盟约的一个具体例子。以色列人可能还立下了其他的盟约(书 11:10-16)。这片土地的中心没有经历战争,以色列后来占领示剑地区都表明双方曾立下盟约(参:士 9:1-6)。

C. 大卫和所罗门。大卫和迦特的亚吉联盟(撒上 27:2-12)。他后来又与扫罗儿子的军队首领押尼珥结成联盟。这使犹大和以色列合并成一个王国(撒下 3:12-21; 撒下 5:1-3)。当大卫实行战争扩张时,他一定立了几个盟约,而且可能是宗主盟约。哈马王陀以和大卫都与哈大底谢的琐巴为敌,于是他们结成了联盟(撒下 8:3-10)。大卫还可能曾与推罗的希兰王立约(王上 5:1)。

所罗门继承了大卫的王国,并遵守他父亲所立的盟约。此外,所罗门与推罗的希兰王(王上 9:9-12),还可能与埃及的法老(王上 9:16)订立了贸易契约。

D. 分裂的王国。当犹大的亚撒和以色列的巴沙之间争战时,亚撒和大马士革的便哈达签订了盟约(王上 15:18-20)。

Ben-hadad of Damascus (1 K. 15:18–20). There had been a previous alliance between these two states, and later Omri and Ahab had an alliance with Ben-hadad (20:34). Assyrian records indicate that both Ahab and Ben-hadad were in a coalition of twelve kings which fought Assyria. On occasion Israel and Judah were in alliance, as when Jehoshaphat and Ahab joined in a war against Syria (22:2–4), or Jehoshaphat and Jehoram against Moab (2 K. 3:4–7).

Rezin of Damascus and Pekah were allied in a parity treaty and attacked Ahaz of Judah, whereupon Judah allied with Assyria (2 K. 16:6–9; Isa. 7). This latter alliance, certainly of the suzerainty type, led to the subjection of both Israel and Judah, and to the introduction of pagan cults into Judah (2 K. 16:10–18). Toward the close of Israel's life as a state, Hoshea made an alliance with Egypt that brought about the downfall of Israel (17:4).

E. Kingdom of Judah after 722 B.C. Hezekiah, when attacked by Sennacherib's armies, sought the help of Egypt (2 K. 19:8f). The Assyrian king sought to force him into an alliance with Assyria but failed (18:29–32; 19:6f). He may have had an alliance with Merodach-baladan (20:12–18). After the fall of Assyria in 612 B.C. Egypt came into Judah, deposed her king, and appointed Jehoiakim. When Egypt was expelled by Nebuchadnezzar, Jehoiakim remained, but his loyalty was suspect. He died, but his son was taken to Babylon as an exile, and Zedekiah his uncle was appointed king in his place. He too made an alliance with Egypt, and Nebuchadnezzar destroyed Jerusalem and Judah (2 K. 25).

两国此前曾有盟约，后来暗利和亚哈与便哈达结盟（王上 20:34）。亚述人的记录表明亚哈和便哈达等十二个国王联合起来与亚述争战，有时以色列与犹大结盟，如约沙法和亚哈曾联合攻打叙利亚（王上 22:2-4），或是约沙法和约兰一起攻打摩押（王下 3:4-7）。

大马士革的利汛和比加结成平等盟约一起攻打犹大的亚哈斯，于是犹大和亚述立盟约（王下 16:6-9；赛 7）。后一个盟约肯定是宗主盟约，导致了以色列和犹大臣服于亚述，并使异教传入犹大（王下 16:10-18）。以色列王国将要覆灭时，何细亚和埃及立约，导致以色列走向衰落（王下 17:4）。

E. 公元前 722 年之后的犹大王国。 希西家遭到西拿基立的军队攻击时，向埃及求援（王下 19:8-9）。亚述王试图强迫他与亚述立约，但以失败告终（王下 18:29-32；19:6-7）。亚述王可能曾与比罗达巴拉但结盟（王下 20:12-18）。公元前 612 年亚述衰落后，埃及人侵略犹大，罢免了犹大国王并任命约雅敬为王。当尼布甲尼撒击退埃及人时，约雅敬仍然作王，但是他对亚述的忠心却值得怀疑。约雅敬死后，他的儿子被掳至巴比伦，他的叔叔西底家被任命为犹大王。西底家也与埃及结盟，而尼布甲尼撒后来摧毁了耶路撒冷和犹大（王下 25）。

F. Postexilic Alliances. The remnants of Israel and Judah were subservient to Babylon, Persia, and Greece. In the days of the Seleucid rulers they rebelled under the Maccabean leaders. Judas Maccabeus sought an alliance with the Romans (1 Macc. 8; Josephus *Ant.* xii. 10.6), which was renewed by Jonathan (1 Macc. 12:1; *Ant.* xiii.5.8) and by Simon (1 Macc. 15:17; *Ant.* xiii.7.3). Treaties were concluded with the Spartans (1 Macc. 12:2; 14:20; *Ant.* xii.4.10; xiii.5.8). The Roman alliance was again renewed by Hyrcanus *ca.* 128 B.C. (*Ant.* xiii.9.2). This alliance proved to be fatal to the independence of the Jews (xiv.4.4; xiv.5).

For details of the normal content of an alliance and the rites and ceremonies associated with the establishment of an alliance *see* COVENANT.

Bibliography.—*ANET*, pp. 199ff., 531–541; V. Korošec, *Hethitische Staatsverträge* (1931); D. J. McCarthy, *Treaty and Covenant* (*Analecta Biblica*, 21; 1963); G. E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (1955); D. J. Wiseman, *IRAQ*, 20/1 (1958).

J. ARTHUR THOMPSON

ALLOM

al'əm (1 Esd. 5:34, AV). *See* AMI.

ALLON

al'ən [Heb. 'allôn—'oak'].

1. A prominent descendant of the tribe of Simeon (1 Ch. 4:37).

F. 被掳回归时期的盟约。以色列和犹太的残兵臣服于巴比伦、波斯和希腊。塞琉西王朝统治时，他们在马加比的领导下发动了叛乱。犹太·马加比和罗马人联盟（马一 8；Josephus *Ant.* xii. 10.6），约拿单（马一 12:1；*Ant.* xiii.5.8）和西门（马一 15:17；*Ant.* xiii.7.3）重修与罗马人的友谊。他还和斯巴达人结盟（马一 12:2；14:20；*Ant.* xii.4.10；xiii.5.8）。约公元前 128 年，许尔堪再次恢复与罗马人的联盟（*Ant.* xiii.9.2）。这次联盟给犹太人的独立带来了致命的后果（*Ant.* xiv.4.4；xiv.5）。

关于盟约标准内容的细节以及与立约相关的仪式和典礼见 COVENANT（契约）。

书目——*ANET*，199 页起，531–541；V. Korošec, *Hethitische Staatsverträge* (1931); D. J. McCarthy, *Treaty and Covenant* (*Analecta Biblica*, 21; 1963); G. E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (1955); D. J. Wiseman, *IRAQ*, 20/1 (1958)。

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ALLOM 亚得劳恩

音译：al'əm（《钦定版圣经》，拉一 5:34）。见 AMI（亚米）。

ALLON 亚龙、橡树

音译：al'ən【希伯来语：'allôn——“橡树”】。

1、亚龙：西缅支派中一个杰出的后裔（代上 4:37）。

2. According to Josh. 19:33, AV, a town of Naphtali. The better reading is 'ēlôn, "oak" (in Za-anannim), as the RSV (NEB Elon-bezaanannim).

ALLON-BACUTH

al'ən ba'kəth [Heb. 'allôn bākūt—'oak of weeping']; AV ALLON-BACHUTH; NEB ALLON-BAKUTH. In Gen. 35:8, the burial place of Deborah, nurse of Rebekah, probably located between Bethel and Ramah (cf. Jgs. 4:5).

ALLOTMENT

[Heb. gōrāl, ḥēleq]. A concept of land-tenure in which certain holdings in the total community property were distributed by lot. In Josh. 13-19 the tribes acquired territory by being allotted different sections of the land of Canaan. Because of this procedure the individual segment could be designated as a "lot" (cf. Jgs. 1:3) or a "portion" (ḥēleq). In Nu. 26:52-56 it was also called an "inheritance" (naḥ^alā). The regulations for the jubilee year (v. 25) were intended to restore allotments to their original owners so as to preclude monopolies. Under the law the Levites received no specific allotment because the Lord was their portion (Nu. 18:20; Dt. 10:9; Josh. 13:14), receiving instead places of residence among the various tribes. In Isa. 34:17 Edomite territory was assigned by lot to the wild beasts as divine punishment for national wickedness.

Bibliography.—J. T. E. Renner, *A Study of the Word Goral in the OT* (1958), pp. 19ff.; TDOT,

2、橡树：根据《钦定版圣经》《约书亚记》19:33 中的记载，橡树是拿弗他利支派的一座城邑。更好的拼写形式是 'ēlôn，意为“橡树”《修订标准译本》译为“oak”（“撒拿音的橡树”）（《新英文译本》译为 Elon-bezaanannim[“以伦-贝撒拿音”]）。

ALLON-BACUTH 亚伦巴古

音译：al'ən ba'kəth 【希伯来语：'allôn bākūt——“哭泣的橡树”】；《钦定版圣经》译为 ALLON-BACHUTH；《新英文译本》译为 ALLON-BAKUTH，汉译均为“亚伦巴古”。《创世记》35:8 中，利百加的奶妈底波拉的埋葬之地，可能位于伯特利和拉玛之间（参：士 4:5）。

ALLOTMENT 分得之地

【希伯来语：gōrāl, ḥēleq】。一种土地所有权的概念，表示将全部共同财产通过拈阄分配出去。在《约书亚记》13-19 中，各支派通过接受分派迦南地的不同地区获得各自的领地。因为这个过程，每个地区都可以被称为“拈阄之地”（参：士 1:3）或“分得之地”（ḥēleq）。在《民数记》26:52-56 中，分得之地也被叫做“产业”（naḥ^alā）。五十年节（民 26:25）的法规是要将分得之地归还给他们原来的主人，从而预防垄断土地。根据律法规定，利未人因神是他们的“份”而不可有产业（民 18:20；申 10:9；书 13:14），他们却可以居住在各支派的分得之地上。在《以赛亚书》34:17 中，以东人因邪恶而受到了神的惩罚，他们的土地被拈阄分给野兽。

书目——J. T. E. Renner, *A Study of the Word Goral in the OT* (1958), 19 页起; TDOT, II, 见

II, s.v. “gôrâl” (Dommershausen).

词条“gôrâl” (Dommershausen)。

R. K. H.

词条作者: R. K. H.

ALLOW.

In the AV the word has the sense “consent to” in Lk. 11:48 (Gk. *syneudokéō*), “accept” or “admit” in Acts 24:15 (*prosdéchomai*), “understand” in Rom. 7:15 (*ginôskō*), and “approve” in Rom. 14:22; 1 Thess. 2:4 (*dokimázō*).

ALLOW. 赞成、接受、明白、证明

在《钦定版圣经》中, 本词在《路加福音》11:48 中(希腊语: *syneudokéō*) 有“赞成”的意思, 在《使徒行传》24:15 中(*prosdéchomai*) 的意思是“接受”或“承认”, 在《罗马书》7:15 中(*ginôskō*) 意思是“明白”, 在《罗马书》14:22 和《帖撒罗尼迦前书》2:4 中(*dokimázō*) 意思是“证明”。

ALLOWANCE; FOOD ALLOWANCE

[Heb. *hōq* (Gen. 47:22), *lehem* (1 K. 11:18; Neh. 5:14, 18), ^a*ruḥâ* (2 K. 25:30; Jer. 40:5; 52:34)]; AV also PORTION, VICTUALS, BREAD, DIET; NEB also MAINTENANCE. All the references are to food provided by a ruler to a subject, usually on a regular basis.

ALLOWANCE; FOOD ALLOWANCE 俸禄; 赐予食物

【希伯来语: *hōq* (创 47:22), *lehem* (王上 11:18; 尼 5:14, 18), ^a*ruḥâ* (王下 25:30; 耶 40:5; 52:34)】; 《钦定版圣经》中还译为 PORTION (“一份”)、VICTUALS (“食物”)、BREAD (“饼”), DIET (“饮食”); 《新英文译本》中还译为 MAINTENANCE (“维生之物”)。这些词都表示统治者赐予百姓的食物, 而且通常是定期发放的食物。

ALLOY

[Heb. *b^edîl*] (Isa. 1:25); AV TIN; NEB IMPURITIES. In this figure, the alloy is cheaper metal diluting the quality of precious metal, and hence to be purged away. See METAL.

ALLOY 锡、杂质

【希伯来语: *b^edîl*] (赛 1:25); 《钦定版圣经》中译为 TIN (“锡”); 《新英文译本》中译为 IMPURITIES (“杂质”)。锡是一种可以稀释贵金属质量的廉价金属, 因此必须除净。见 METAL (金属)。

ALMIGHTY.

A translation of Heb. *'ēl šadday* and Gk. *pantokrátōr*. See GOD, NAMES OF II, III.

ALMIGHTY. 全能的神

希伯来语 *'ēl šadday* 和希腊语 *pantokrátōr* 的一种翻译。见 GOD, NAMES OF II, III (神的名字 II、III)。

ALMODAD

al-mō'dad [Heb. *'almôḏād*]. The first mentioned of the thirteen sons of Joktan (Gen. 10:26; 1 Ch. 1:20). The LXX reads *Elmōdad*; but if a South Arabian tribe is indicated, perhaps Al-Murad would be

ALMODAD 亚摩答

音译: al-mō'dad 【希伯来语: *'almôḏād*】。约坦十三个儿子之中第一个被提及的儿子(创 10:26; 代上 1:20)。《七十士译本》中作 *Elmōdad*; 但如果亚摩答指的是一个南阿拉伯支派, 可能译为穆拉

more accurate, involving only one consonantal change in the MT.

R. K. H.

ALMON

al'mən [Heb. 'almôn]. A Levitical city in the tribe of Benjamin (Josh. 21:18), the same as Alemeth of 1 Ch. 6:60. It is probably to be identified with Khirbet 'Almî, NE of Anathoth.

ALMON-DIBLATHAIM

al'mən dib-lə-thā'əm [Heb. 'almôn diblāṭayim]. A station in the wilderness journeyings of the Israelites, located in Moab between Dibon-gad and the mountains of Abarim (Nu. 33:46f.). It was near the end of the forty years' wanderings. The site is not certain. It was probably the same place as BETH-DIBLATHAIM of Jer. 48:22, mentioned in the prophet's oracle against Moab.

ALMOND

[Heb. šāqēd (Gen. 43:11; Nu. 17:8; etc.), lūz (Gen. 30:37)]; AV also HAZEL (Gen. 30:37). Apparently originating in western India and Persia, the almond (*Amygdalus communis* L.) spread westward in early times and grew in Palestine during patriarchal times. That Jacob intended his sons to take almonds to Egypt as a delicacy (Gen. 43:11) may indicate that the tree was not established there during the patriarchal period.

Somewhat similar to a peach tree, the almond attains a height of about 25 ft. (7.5 m.), and in Palestine it blooms toward the end of January. Even in antiquity the almond was a welcome

德更为准确,因为在《马所拉文本》中只包括一处浊音的改变。

词条作者: R. K. H.

ALMON 亚勒们

音译: al'mən 【希伯来语: 'almôn】。便雅悯支派的一个利未城邑(书 21:18),和《历代志上》6:60 中的阿勒箴是同一个地方。该地可能就是亚拿突东北方的亚耳米废墟(Khirbet 'Almî)。

ALMON-DIBLATHAIM 亚门低比拉太音

音译: al'mən dib-lə-thā'əm 【希伯来语: 'almôn diblāṭayim】。以色列人在旷野中的一处驻地,在摩押的底本迦得和亚巴琳山之间(民 33:46-47)。该地靠近以色列四十年旷野之行的终点。该地的位置尚未确定,但可能是《耶利米书》48:22 中的伯低比拉太音(见 BETH-DIBLATHAIM),这位先知关于摩押的预言中提到了该地。

ALMOND 杏、杏树

【希伯来语: šāqēd (创 43:11; 民 17:8; 等), lūz (创 30:37)】;《钦定版圣经》译为 HAZEL (“榛树”, 创 30:37)。杏树(拉丁学名: *Amygdalus communis*)显然源于西印度和波斯,在早期逐渐向西部生长,并且在族长统治时期就已经生长于巴勒斯坦。雅各想要让他的儿子们将杏树作为礼物带往埃及(创 43:11),这可能说明在族长统治时期埃及并没有杏树。

杏树与桃树有些相似,高度能达到 25 英尺(7.5 米),巴勒斯坦的杏树大约在一月末开花。甚至在古代,杏树就被视为春天来临的预兆。杏树先开花后长叶子,有开粉花的,也有开纯白花的。杏

harbinger of spring. The blooms precede the leaves, and vary from pink to pure white. The fruit is an oval drupe with fibrous husk that splits as it ripens. The ancients extracted the oil and esteemed it for its fragrance.

In descriptions of the sacred candlesticks (Ex. 25:33ff.; 37:19f.) references to the blossoms should read “calyx” for “knop” (Heb. *kaptōr*; RSV “capital”) and “petals” for “flower” (*perah*). The almond rod (*lūz*, incorrectly “hazel” in the AV) is referred to in Gen. 30:37 and Nu. 17:2f., the latter rod apparently having come from Egypt during the Exodus. In connection with the story of Aaron’s rod it should be noted that the almond is remarkable for the rapidity with which it can produce premature blossoms.

In Jer. 1:11f there is a play on the word “almond” in which God informs the prophet, who has seen the almond tree (*šāqēd*), that He will watch over (*šōqēd*) His word to accomplish it. In Eccl. 12:5 the blossoming tree is likened to the white hair of old age.

R. K. H.

ALMOST

In Acts 26:28 the Gk. *en oligō* does not mean “almost,” although scholars have for centuries translated the clause “Almost thou persuadest me to become a Christian” (cf. AV). The RV does not make this error; but its explanation of the sentence is erroneous, for the Greek cannot mean “With but little persuasion thou wouldst fain make me a Christian.” Paul’s reply proves that *en oligō* must be taken with the last word *poiēsai*, not with *peitheis*, since he takes up

树的果实是带有纤维皮椭圆形的核，果实成熟时皮便会裂开。古人从中榨取油，并且因其有香味而格外受推崇。

在关于神圣烛台的描述中(出 25:33 起; 37:19-20), 提及开花时应将“球”理解成“花萼”(希伯来语: *kaptōr*, 《修订标准译本》中译为“capital”[“球”]), 将“花”(*perah*)理解成“花瓣”。《创世记》30:37 和《民数记》17:2-3 中提到了杏树枝或杏树杖(*lūz*, 《钦定版圣经》中错译成“hazel”[“榛树”]), 亚伦之杖显然是在出埃及时从埃及带出来的。关于亚伦的杖发芽的故事, 我们应注意的是杏树生长迅速, 因此开花较早。

在《耶利米书》1:11-12 中, 有一段关于“杏树的”故事。先知看见了杏树枝(*šāqēd*), 神然后晓谕先知说, 祂将留意(*šōqēd*) 保守祂的话, 使其成就。在《传道书》12:5 中, 开花的杏树被比作老人的白发。

词条作者: R. K. H.

ALMOST 几乎

在《使徒行传》26:28 中, 希腊语 *en oligō* 的意思并不是“几乎”, 但是几个世纪以来, 学者们都将这个从句翻译成“你这样劝我, 几乎叫我作基督徒了”(参: 《钦定版圣经》)。《修订版圣经》没有犯这个错误; 但是它对这句话的解释却是错误的, 因为希腊语不可能表示“你想稍微一劝, 便叫我作基督徒”。保罗的回答证明“稍”(*en oligō*) 必须和最后一个词“做”(*poiēsai*) 连在一起, 而不是和“劝诱”, 因为他引用了亚基帕说的“稍”(*en oligō*), 将它和“许多”

Agrippa's *en oligō*, couples it with *en megálō*, and continues with *genésthai*, which is the regular passive of *poiēsai* (cf. Lysias xii.71 with 72). And the idea of "Christian" is also taken up and repeated in *hopoíos kai egó eimi*.

An investigation of the usage of *en oligō* shows that it was never used in the sense of "almost" (cf. Bauer, p. 566; MM, p. 445). In the NT it means rather "a little," and is equivalent to *oligōs* in 2 Pet. 2:18. In classical writers the idea would have been expressed by *oligon*, or *kat'oligon*.

The King James translators disregarded the real significance of *poiēsai*, or adopted the reading of the inferior MSS (*genésthai*), so as to make the rest of the sentence harmonize with their translation of the first two words; and the RV forces the last two words into an impossible service, since the object of *poiēsai*, of which *christianón* is the factitive predicate, must be a third person, but certainly not Agrippa.

Some scholars are of the opinion that the thought is: "You are trying to persuade me so as to make me a Christian." (Cf. the NEB, "You think it will not take much to win me over and make a Christian of me.") But examples show that *peíthein* with the infinitive may have a different sense. The verb may mean "believe," or "earnestly desire," not "persuade." Cf. Herodotus v.93; Plato *Protagoras* 329d; Aeschylus, Sophocles, Euripides, etc. Agrippa is asking, "What do you want, Paul? What are you trying to do? Make me a Christian?" (The RSV reads, "In a short

(*en megálō*) 连用, 后面接 "成为" (*genésthai*), 这是 "做" (*poiēsai*) 的常规的被动语态 (参: Lysias xii.71 with 72)。而且 "基督徒 (Christian)" 一词也在 "都要像我一样" (*hopoíos kai egó eimi*) 中被重复引用。

一项关于 *en oligō* 用法的调查研究显示, 该词从来不曾用来表示 "几乎" 的含义。(参: Bauer, 566 页; MM, 445 页)。在《新约》中, 该词的意思是 "稍、刚刚", 与《彼得后书》2:18 中 *oligōs* 同义。古代作家用 *oligon* ("之后") 或 "*kat'oligon*" ("不久之后") 表示这个含义。

《钦定版圣经》的翻译者忽略 *poiēsai* 的真正含义, 或接受了有瑕疵手稿中的错译, 从而使这句话的剩余部分与前两个词的翻译相一致; 而《修订版圣经》不翻译后两个词, 因为 *poiēsai* ("做") 的宾语必须是第三人称, 但一定不是亚基帕, 而 *christianón* ("基督徒") 是 "做" 的使役动词谓语。

一些学者认为这里应该翻译成 "你正在试图劝说我, 使我成为基督徒"。(参: 《新英文译本》, "你认为将我说服做基督徒并不用费太多事。") 但是有例子表明, 当 *peíthein* 一词与不定式连用时, 意思是不同的。这个动词可能意思是 "相信" 或是 "诚挚的渴望", 而不是 "劝说"。参: 希罗多德的作品 (*Herodotus*, 93 节); 柏拉图的著作 (*Protagoras* 329d); 埃斯库罗斯、索福克勒斯、欧里庇得斯等人的作品。亚基帕问道: "你想要什么, 保罗? 你想要做什么? 让我做基督徒?" (《修订标准译本》译为, "你认为不久之后就使我做基督徒!") 保罗的回答暗示着他其实

time you think to make me a Christian!”) The implication in Paul’s reply is that he is very desirous indeed of making him a Christian. And this interpretation harmonizes with the scene. The apostle’s business at this juncture is not to convert heathen to Christianity; for he is in chains before Agrippa, Berenice, Festus, and prominent men of Caesarea, *metá pollés phantasías* (v. 23), to answer the charges brought against him by the Jews. But he holds forth at length and with such ardor that the Roman king says (though not necessarily in irony): “You seem to be anxious to make me a Christian in small measure.” And Paul responds: “both small and great.”

J. E. HARRY

For other possible interpretations see *TDNT*, VI, s.v. *πειθω* (Bultmann), where it is maintained that *peithein* must mean “persuade” in this verse. Note especially the reference there to A. Nairne, *JTS*, 21 (1920), 171f., who would translate, “Soon thou persuadest me to play the Christian” (so also F. F. Bruce, comms. in loc.).

ALMS; ALMSGIVING

[Gk. *eleēmosýnē*] (Mt. 6:2-4; Lk. 11:41; 12:33; Acts 3:2f., 10; 10:2, 4, 31; 24:17); NEB CHARITY, ACTS OF CHARITY, “beg” (Acts 3:2, 10), “give to help” (Acts 10:2), GOOD DEEDS, CHARITABLE GIFTS. The OT has no specific term for almsgiving, but several Hebrew terms and phrases are used to refer to this activity, e.g.: *š^edāqâ*—“righteous deeds” (Ps. 11:7; Dnl. 9:18), *pātaḥ ’etyād*—“open (your) hand” (Dt. 15:8, 11), *ḥānan*—“be gracious” (Ps. 37:21, 26), *raḥ^amîn* —“compassion”

渴望亚基帕成为基督徒。这种翻译符合语境。当时，这位使徒要做的事不是劝说异教徒改信基督教；因为他身带锁链，被带到亚基帕、百妮基、非斯都和凯撒利亚的名流面前，*metá pollés phantasías* (徒 26:23)，所以要分诉犹太人对他的控告。他滔滔不绝地说，热情很高，因此罗马王（尽管未必是讽刺）说道：“你想稍微一劝，便叫我做基督徒啊。”保罗回答说：“是小，也是大”。

词条作者：J. E. HARRY

关于其他可能的解释，见 *TDNT*, VI, 见词条 *πειθω* (Bultmann)，该处坚持认为 *peithein* 在这节中必须译成“劝说”。尤其应注意该处参考的纳尔恩作品 (*JTS*, 21 (1920), 171-172)，他的翻译是“你就快劝我成为基督徒了”（布鲁斯对本段的评注也是如此）。

ALMS; ALMSGIVING 施舍、周济

【希腊语：*eleēmosýnē*】（太 6:2-4；路 11:41；12:33；徒 3:2-3, 10；10:2, 4, 31；24:17）；《新英文译本》译为 CHARITY（“慈善”）、ACTS OF CHARITY（“善行”）、“beg”（“乞讨”，徒 3:2, 10）、“give to help”（“给出帮助”，徒 10:2）、GOOD DEEDS（“好事”）、CHARITABLE GIFTS（“慈善捐赠”）。《旧约》中并没有用来表示施舍的专有名词，但是有几个希伯来语词语或短语可以表示这种行为，如：*š^edāqâ*——“义行”（诗 11:7；但 9:18），*pātaḥ ’etyād*——“张开（你的）手”（申 15:8, 11），

(Zec. 7:9), *nātan* —“give” (Dt. 15:10). The term *š^edāqā* referred to a broad spectrum of worthy deeds in accord with truth and justice. Specific acts of charity were often included. Later, the term came to be equated with gifts to the poor. The LXX uses both *dikaiosynē* (“righteousness,” “justice”) and *eleēmosynē* to translate both *hesed* and *š^edāqā*. The Eng. “alms” comes from *eleēmosynē*, as “charity” comes from Gk. *chāris* (“grace,” “favor”).

hānan——“亲切的” (诗 37:21, 26), *rah^amīn*——“怜悯” (亚 7:9), *nātan* ——“给予” (申 15:10)。 *š^edāqā* 和诚实、正义一样，可以指很多值得敬佩的行为。其中通常包括具体的慈善行为。后来，该词被认为是赠予穷人的礼物。《七十士译本》中 *dikaiosynē* (“正直” “正义”) 和 *eleēmosynē* 都可以用来翻译 *hesed* 和 *š^edāqā*。英语中的“alms” (“施舍”) 源于 *eleēmosynē*，如同“charity” (“慈善”) 源于希腊语的 *chāris* (“恩惠” “赐予”)。

Almsgiving, approved in some form by most religions, ancient and modern, is a specific expression of a broad, general concern for the well-being of the poor. The sharing of one’s possessions with those less fortunate arises basically from the desire to alleviate human suffering (Lev. 19:9f.; 23:22; Est. 9:22; Ruth 2:2-8; Amos 5:24; Isa. 10:1f.).

古今大多数宗教都在某种程度上将施舍视为广泛关切穷人的福乐的特殊行为。将财物施舍给相对不幸的人主要是为了减轻那人的苦楚 (利 19:9-10; 23:22; 斯 9:22; 得 2:2-8; 摩 5:24; 赛 10:1-2)。

I. In the OT.—Several OT references express concern for the poor, especially those within the community. Lev. 19:9f. places a legal obligation on the rich to aid the poor in an agrarian economy. Minimal limits for this aid were set in the Mishnah (cf. *Peah* i.1f.). Ex. 23:11 and Dt. 14:28 speak of special concern which is to be demonstrated every three years and every seven years. Dt. 15 is particularly illustrative of the desired spirit of giving: the attitude toward fellow Hebrews in the year of release is to be one of generosity. The motive here is partly the expectation of God’s blessing (v. 10), but basically it is a grateful response to God’s prior merciful action to the owner, both as an individual (v. 14) and as a member of the redeemed community (v. 15). In every case the gifts

I. 《旧约》中的施舍。《旧约》中有几处经文提及对穷人的关心，尤其是对会众中穷人的关心。《利未记》19:9-10 将周济穷人粮食定为富人的法定义务。《米示拿》规定了周济的底限 (参: *Peah* i.1-2)。《出埃及记》23:11 和《申命记》14:28 中提到每三年和七年就要进行施舍。《申命记》15 章则特别阐述了对希伯来仆人的态度应有奉献精神。希伯来人在豁免年就可以恢复自由之身。这样做从某种程度上来说是因为神赐福于他们，并期望他们这样做 (申 15:10)，但主要是因为个人 (申 15:14) 和被解救的会众 (申 15:15) 都曾经接受神的赐福，他们充满感激，想要做出回报。在任何情况下都要慷慨地施舍，而不应当不情愿地施舍。(参:《哥林多后书》9:7 中的“捐得乐意的人”; 还有《罗马书》12:8 和《多比传》4:7)。

are to be given freely and not grudgingly (cf. the “cheerful giver” of 2 Cor. 9:7; also Rom. 12:8 and Tob. 4:7).

II. In the NT.-For NT writers almsgiving is a fundamental expression of righteous life (Mt. 5:42; 19:21; Lk. 12:33; Acts 3:3; Rom. 12:6ff.; Jas. 2:15f.), especially toward other Christians (Gal. 6:10; 1 Jn. 2:10; 3:11); but the words of Jesus and His followers were directed primarily to the spirit and manner of the deed (Mt. 6:2-4; Mk. 12:41-44; Lk. 11:41; cf. Acts 20:35). Paul also gave directions as to how gifts should be made (Rom. 12:8; 2 Cor. 9:7); he brought his own alms (NEB “charitable gifts”) to the saints in Jerusalem (Acts 24:17) and urged others to contribute also (1 Cor. 16:1-3; 2 Cor. 8:2; 9:1f.). Paul’s reasons for the collection, however, included the theological concern for breaking down the wall of hostility between Gentile and Jew as well as the humanitarian concern for alleviating suffering.

III. Motivation.-The reason for charity to the poor and the sojourner was simply that this was an act pleasing to God (Ps. 11:7; Prov. 21:13; Ezk. 3:20; *Sukkah* 49b; Mt. 6:3; Acts 10:4). However, the idea of recompense, by which the almsgiver will receive benefits in this life, also appears in the OT and is stressed in later literature. Such good deeds deliver from death (Prov. 11:4; Tob. 4:10), bring happiness (Prov. 14:21), make one’s children a blessing (Ps. 37:26), lengthen tranquility (Dnl. 4:27) and life (Tob. 12:8f.), rescue from all affliction (Sir. 29:12f.), and atone for sin (Sir. 3:30). (See also 2 Cor. 9:6.) Belief in a reward in some future life, “laying up treasures in heaven” (cf. Mt. 6:19; Lk. 12:33), was

II. 《新约》中的施舍。对于《新约》的作者们来说，施舍，尤其是施舍给其他基督徒的行为（加 6:10；约壹 2:10；3:11），是公义生活的基本表现（太 5:42；19:21；路 12:33；徒 3:3；罗 12:6 起；雅 2:15-16）；但是耶稣和门徒的话语主要受圣灵和行为的指引（太 6:2-4；可 12:41-44；路 11:41；参：徒 20:35）。保罗还给出了如何施舍财物的指示（罗 12:8；林后 9:7）；他带着自己供献的物去耶路撒冷送给圣徒（徒 24:17），并鼓励其他人也这样做（林前 16:1-3；林后 8:2；9:1-2）。但是，保罗募捐既出于打破异教徒与犹太人之间的敌意隔阂的神学关怀，也出于减轻人们苦楚的人文关怀。

III. 施舍的动机。对穷人或流浪者行善事的原因十分简单，因为这是蒙神悦纳的行为（诗 11:7；箴 21:13；结 3:20；*Sukkah* 49b；太 6:3；徒 10:4）。但是《旧约》中还提到了施舍者今生将得益，即得善报，后来的文学中也着重强调了这种说法。这种善行能救人脱离死亡（箴 11:4；比 4:10），给人带来幸福（箴 14:21），使他的后裔蒙福（诗 37:26），延长平安（但 4:27）和生命（比 12:8-9），拯救人脱离苦难（便 29:12-13），赎罪（便 3:30）。（另见林后 9:6。）人们相信来生会有好报，“积攒财宝在天上”（参：太 6:19；路 12:33），这也是经常被引用的施舍的理由（如，比 4:9；提前 6:17 起）。

another frequently cited reason for almsgiving (e.g., Tob. 4:9; 1 Tim. 6:17ff.).

Early and late, however, there are evidences that all acts of charity were to be made not for the good they would bring the giver in the immediate or distant future, but in response to the mercy God had already bestowed upon the faithful community. Israel was frequently enjoined to remember her deliverance from bondage as the reason *sine qua non* for all genuine worship, and she was to be righteous because her God was righteous (Dt. 15:15; Ps. 11:7; Dnl. 9:18). When Jesus sent out the Twelve, His instructions included the rationale: “You received without pay, give without pay” (Mt. 10:8). The general theological basis for love and concern is further elucidated by Paul (see Romans, 1 Corinthians, Galatians), John (1 Jn. 3:17; 4:10, 19), and Peter (1 Pet. 4:10).

IV. Distribution.-As is frequently the case, some apparently abused this generous spirit so that all did not receive their equal share (e.g., Acts 6:1; 1 Cor. 11:17ff.). The church had to exercise care in distributing its limited funds. Those who falsely claimed to be widows (1 Tim. 5:6), the false prophets (Didache 12:2-5), and others who “received without need” (1:5) became a troublesome burden. One remedy given by the Didache was: “Let your alms sweat in your hand until you know to whom you are giving” (1:6).

Ignatius stressed the importance of the office of deacon: “For they are not the ministers of food and drink [only? never?], but servants of the Church of

然而，始终都有证据表明，施舍者不是为了立即或不久的将来得好处而施舍他人，而是为了回报仁慈的神赐予忠实会众的怜悯。以色列人常被要求要诚心的敬拜神，因为祂曾救赎他们，让他们不做奴仆，他们还应正直，因为他们的神是公义的(申 15:15; 诗 11:7; 但 9:18)。当耶稣差遣十二门徒时，祂吩咐他们：“你们白白地得来，也要白白地舍去” (太 10:8)。保罗 (见《罗马书》《哥林多前书》《加拉太书》)、约翰 (约壹 3:17; 4:10, 19) 和彼得 (彼前 4:10) 深入阐明了爱和关心的基本神学依据。

IV. 分配。有的人显然是滥用了这种慷慨的精神，以至于人们经常不能得到相等的份额 (如，徒 6:1; 林前 11:17 起)。因此教会在分配有限的基金时，需要多加注意。那些冒称是寡妇 (提前 5:6) 的人，假冒先知的人 (《十二使徒遗训》 12:2-5)，还有其他 “没有缺乏而接受” (《十二使徒遗训》 1:5) 的人变成了令人苦恼的负担。《十二使徒遗训》给出了一种补救的方法：“你周济人的财物，当在你手里发过汗，直到你知道应该给谁” (《十二使徒遗训》 1:6)。

伊格那丢强调了执事这一职位的重要性：“他们不是管理饮食的官员 [仅仅? 从不?]，而是神之教会的仆人：因此他们必须要防备人们的责骂，就如他们要

God: they must therefore guard against blame as against fire.” Perhaps this was a subtle hint that they should be more liberal in their distribution, based on Sir. 3:30: “As water quenches a blazing fire, so almsgiving atones for sin.” The overall economic situation in a given period always seems to be a factor in determining the attitude and form of almsgiving.

V. Status of Charity as a Virtue.—Essential to an adequate understanding of almsgiving in NT times and later is a recognition of the growing attitude that the world—and especially its riches—is evil, or at least a dangerous temptation (1 Jn. 2:15f.; 1 Tim. 6:8–10). The rich are under special obligation (1 Tim. 6:17–19), and, in fact, poverty *per se* is sometimes held as a virtue (Lk. 6:20; Jas. 2:5). At one stage there is a clear recognition of the mutuality of rich and poor; the former gives alms, the latter offers prayers, presumably for the giver. The Shepherd of Hermes elaborates this relationship in his parable of the elm and the vine and concludes: “Both ... share in the righteous work” (Sim. 2:9).

Almsgiving and prayer were, along with fasting, the traditional expressions of piety in Judaism and early Christianity, and were frequently mentioned together and compared as to their value. The gnostic Gospel of Thomas rejects all three of the traditional virtues (Logion 14). 2 Clement placed the highest value on charity: “Fasting is better than prayer, but the giving of alms is better than both” (16:4). See also ABSTINENCE V. Refusal to give alms, on the other hand, was known to prompt the wrath of God, for as the author

防火一般。”根据《便西拉智训》3:30: “救济穷人便可赎罪，正如水可以熄灭烈火一样”，这也许巧妙地暗示了他们应该更加慷慨地施舍。一定时期内整体的经济状况似乎决定了施舍的态度和形式。

V. 慈善美德的地位。人们渐渐将世界，尤其是这世界的财富看做是邪恶的，或者至少是一种致命的诱惑（约壹 2:15-16；提前 6:8-10），认识到这点，对于充分理解《新约》和《新约》之后的时代的施舍十分重要。富人特殊的义务（提前 6:17-19），事实上贫穷本身有时被视为一种美德（路 6:20；雅 2:5）。在一段时期，对富人和穷人的相互关系有一个明确的认知；前者施舍，后者（可能是为施舍者）祈祷。《黑马牧人书》中关于榆树和葡萄藤的寓言详细地解释了上述关系，他还总结道：“二者共同分担正义的工作”（Sim.2:9）。

周济、祈祷和斋戒都是犹太教和早期基督教虔诚的传统表现方式，三者经常被一同提及，并进行价值对比。诺斯替教的《多马福音》将这三种传统美德全部抛弃（Logion 14）。《革利免二书》最为推崇施舍：“斋戒优于祈祷，而周济更优于前两者”（Logion 16:4）。另见 Abstinence V（禁食 V）。另一方面，众所周知拒绝周济将惹神发怒，正如《箴言》14:31 的作者所说：

of Prov. 14:31 says:

He who oppresses a poor man insults his Maker,
but he who is kind to the needy honors him.

欺压贫寒的，是辱没造他的主；
怜悯穷乏的，乃是尊敬主。

In the NT James puts it this way: “For judgment is without mercy to one who has shown no mercy; yet mercy triumphs over judgment” (2:13).

在《新约》中，雅各说道：“因为那不怜悯人的，也要受无怜悯的审判，怜悯原是向审判夸胜”（雅 2:13）。

Some of the biblical characters who were noted for their generosity were Job (31:19ff.), Zacchaeus (Lk. 19:8), Tabitha (Acts 9:36), and Cornelius (Acts 10:2).

《圣经》中有一些人物因慷慨而出名，他们是约伯（伯 31:19 起）、撒该（路 19:8）、大比大（徒 9:36）和哥尼流（徒 10:2）。

Bibliography.—R. de Vaux, *Ancient Israel: Its Life and Institutions* (Eng. tr. 1961), esp. pp. 72–76, 514f.; J. Lawson *Theological and Historical Intro. to the Apostolic Fathers* (1961); *TDNT*, II, s.v. ἔλεος (R. Bultmann), pp. 477–487.

书目——R. de Vaux, *Ancient Israel: Its Life and Institutions* (1961 年英译本), 尤其是 72–76 页, 514–515 页; J. Lawson *Theological and Historical Intro to the Apostolic Fathers* (1961); *TDNT*, II, 见词条 ἔλεος (R. Bultmann), 477–487 页。

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ALMUG

al'mug. See ALGUM.

ALMUG 檀香树

音译: al'mug。见 ALGUM (檀香木)。

ALNATHAN

al'na-thən, al-nā'hən (1 Esd. 8:44, AV). See ELNATHAN 2.

ALNATHAN 以利拿单

音译: al'na-thən, al-nā'hən (《钦定版圣经》, 拉一 8:44)。见 ELNATHAN 2 (以利拿单 2)。

ALOES

al'ōz [Heb. ^ahālîm; Gk. alóē]; AV, NEB, also LIGN ALOES (Nu. 24:6). An aromatic substance referred to in Nu. 24:6; Ps. 45:8; Prov. 7:17; Cant. 4:14; Jn. 19:39. Of these references, the Johannine one alone refers to the true aloes (*Aloë succotrina* Lam.).

ALOES 芦荟

音译: al'ōz 【希伯来语: ^ahālîm; 希腊语: alóē】; 《钦定版圣经》《新英文译本》也译为 LIGN ALOES (“沉香树”) (民 24:6)。在《民数记》24:6; 《诗篇》45:8; 《箴言》7:17; 《雅歌》4:14; 《约翰福音》19:39 中提到的香料。其中, 只有《约翰福音》中提到了真正的芦荟 (拉丁学名: *Aloë succotrina* Lam.)。

Most OT references to aloes or lign-aloes (*lignum aloes*, “wood of aloes”) are probably to the eaglewood (*Aquilaria agallocha* Roxb.), a lofty tree native to India and Malaya. When decaying the wood is fragrant, and in antiquity it was employed as a fumigant and perfume. The lign-aloes (RSV “aloes”) of Nu. 24:6, which Balaam saw as a symbol of the exalted position of Israel, could not have been eaglewood, which is not native to Palestine. The reference is probably to some tree as the oak or terebinth; possibly Heb. *'ēlīm* (“terebinths”) became corrupted in transmission to *hālīm*.

The thickened juice of aloes forms a pharmaceutical purgative and is used as an inducement to menstrual flow. This substance was familiar to the ancient Egyptians, who used it in the process of embalming.

《旧约》中提及本词（或 *lignum aloes*, *lignum aloes*, “沉香树”）时，大多是指沉香木（拉丁学名：*Aquilaria agallocha* Roxb.），沉香树是一种原产于印度和马来亚的高大树木。这种树木腐烂后，会发出香味，在古时它被当做熏香或被制成香膏。《民数记》24:6 中的“lign-aloes”（《修订标准译本》译为“aloes”[“芦荟”]）不可能指的是沉香木，因为这种树木原产地不是巴勒斯坦，巴兰将沉香木视为以色列高贵地位的象征。这里可能是指其他的树木，比如橡树或笃耨；也可能是希腊语 *'ēlīm*（“笃耨”）被误传为 *hālīm*。

芦荟稠密的汁液可以作为药用的泻剂，用来刺激月经。埃及人对这种物质十分熟悉，他们在为尸体做防腐的过程中会使用这种物质。

R. K. H.

词条作者：R. K. H.



The true aloe (*Aloë succotrina* Lam.), which was mixed with myrrh for embalming (Religious News Service)

芦荟（拉丁学名：*Aloë succotrina* Lam.），和没药混合后可以用来为尸体防腐。（宗教通讯社）

ALOTH

ā'loth (1 K. 4:16, AV, NEB). See BEALOTH.

ALLOUD.

This English adverb has no direct equivalent in Hebrew or Greek, but occurs as a translation device in four different verb phrases.

(1) WEEPING ALOUD; also “mourning aloud,” “weeping with a loud voice” [Heb. *bākā* (e.g., Gen. 29:11; 1 S. 11:4; 2 S. 15:23; Eze. 3:12), etc.; Gk. *pentheō* (e.g., Rev. 18:15), *klaiō* (e.g., Mt. 26:75; Rev. 5:4), etc.]; AV also WEEPING, WAILING; NEB also “moved to tears,” “breaking into lamentation,” WEEPING LOUDLY. “Aloud” in these and similar cases expresses the depth and intensity of the grief. See BURIAL II.C.

(2) SINGING ALOUD [Heb. *rānan* (e.g., Ps. 51:14; 59:16; Jer. 31:7, 12; Zeph. 3:14), *hiphil* of *šāma'* (e.g., Ps. 26:7)]; AV also “sing with gladness,” SING, etc.; NEB also SING, SINGING OUT, “shouts of joy,” etc. “Singing aloud” occurs in poetical and covenantal contexts, as a hopeful response or challenge resulting from gratifying deliverance. See also SINGERS; SHOUT.

(3) CRYING ALOUD; also “proclaiming aloud,” “calling aloud,” “shouting aloud,” “shouting” [Heb. *qārā'* (e.g., Jgs. 9:7; 1

ALOTH 亚禄

音译: ā'loth (王上 4:16, 《钦定版圣经》《新英文译本》)。见 BEALOTH (比亚禄)。

ALLOUD. 大声地

这个英语副词在希伯来语和希腊语中并没有同义词,但是它出现在四个不同动词短语中,起到了翻译衔接的功能。

(1) WEEPING ALOUD (“大声哭泣”); 也作 “mourning aloud” (“大声哀悼”)、 “weeping with a loud voice” (“哭泣得很大声”)【希伯来语: *bākā* (如, 创 29:11; 撒下 11:4; 撒下 15:23; 拉 3:12) 等; 希腊语: *pentheō* (如, 启 18:15), *klaiō* (如, 太 26:75; 启 5:4), 等】; 《钦定版圣经》还译为 WEEPING (“哭泣”)、 WAILING (“哭号”); 《新英文译本》中还译为 “moved to tears” (“感动地落泪”), “breaking into lamentation” (“放声大哭”), WEEPING LOUDLY (“大声地哭泣”)。本词出现在上述词语或类似表达方式中时,用来表达十分沉痛和强烈的悲伤情绪。见 BURIAL II.C. (葬礼 II.C.)。

(2) SINGING ALOUD (“高声歌唱”)【希伯来语: *rānan* (如, 诗 51:14; 59:16; 耶 31:7, 12; 番 3:14), *šāma'* 的使役主动干 (即希干) (如, 诗 26:7)】; 《钦定版圣经》中还译为 “sing with gladness” (“愉快地歌唱”)、 SING (“歌唱”) 等; 《新英文译本》中译为 SING (“歌唱”)、 SINGING OUT (“唱出来”)、 “shouts of joy” (“欢乐的呼声”) 等。“大声歌唱”出现在诗或圣约中,是对可喜的救赎做出的充满希望的回应或者怀疑。另见 SINGERS (歌者); SHOUT (呼叫)。

(3) CRYING ALOUD (“大声喊叫”); 类似的还有 “大声宣布”, “大声呼唤”, “大声呼喊”, “喊叫”【希伯来语:

K. 18:27f.; Ps. 3:4; 27:7; Isa. 58:1; Jer. 4:5), *ṣā‘aq* (e.g., Job 19:7; Ps. 77:1; Lam. 2:18), *rû (a)‘* (e.g., Zeph. 3:14; Zec. 9:9), etc.; Gk. *krázō* (e.g., Mt. 9:27), *kraugázō* (e.g., Mt. 12:19), *boáō*, etc.]; AV also CRY; NEB also APPEAL, “cry at the top of one’s voice,” CALL LOUDLY, SHOUT ALOUD, PROCLAIM, etc. Heb. *qārā’* denotes shouting loudly in order to make oneself heard; Heb. *ṣā‘aq*, Gk. *krázō* in the passages cited focus around the notion of bitter lament, distress; *rû(a)‘* emphasizes the shout of exuberance and exultation. See SHOUT.

(4) READING ALOUD; also “read in the hearing of,” “read before” [Heb. *qārā’* (e.g., Ex. 24:7; Dt. 31:11; 2 K. 22:10; 23:2; Jer. 36:13); Gk. *anaginōskō* (Rev. 1:3)]; AV also “read in the audience,” “read in the ears,” etc.; NEB also “read publicly,” “read out,” etc. See READING.

Only in Rev. 1:3 is *anaginōskō* translated “reading aloud” (AV and NEB use “read” here as in all other cases). However, the context indicates oral or public reading (contrasted with reading to oneself, or the figurative “reading” in 2 Cor. 3:2) in this and other NT passages (e.g., Lk. 4:16; Acts 8:30; 13:27; 15:21; 2 Cor. 3:15; Col. 4:16; 1 Thess. 5:27). The RSV legitimately adds “aloud” in Rev. 1:3, since it is suggested by the fact that an audience hears what is read. Indeed the pattern here of reader-congregation follows the typical Jewish liturgical format (cf. Lk. 4:16; Acts 15:21; 2 Cor.

qārā’ (如, 士 9:7; 王上 18:27-28; 诗 3:4; 27:7; 赛 58:1; 耶 4:5), *ṣā‘aq* (如, 伯 19:7; 诗 77:1; 哀 2:18), *rû (a)‘* (如, 番 3:14; 亚 9:9) 等; 希腊语: *krázō* (如, *kraugázō* (如, 太 12:19), *boáō* 等]; 《钦定版圣经》还译为 CRY (“喊叫”); 《新英文译本》还译为 APPEAL (“呼吁”)、 “cry at the top of one’s voice” (“高声喊叫”)、 CALL LOUDLY (“大声喊叫”)、 SHOUT ALOUD (“大声呼喊”)、 PROCLAIM (“宣布”) 等。希伯来语 *qārā’* 表示大声喊叫, 使别人能够听见他说话; 段落中出现的希伯来语 *ṣā‘aq*、希腊语 *krázō* 强调哀叹痛苦或不幸; *rû(a)‘* 着重表示慷慨激昂或得意狂喜。见 SHOUT (喊叫)。

(4) READING ALOUD (大声朗诵); 类似的还有 “念给……听” “在……面前读”【希伯来语: *qārā’* (如, 出 24:7; 申 31:11; 王下 22:10; 23:2; 耶 36:13); 希腊语: *anaginōskō* (启 1:3)】; 《钦定版圣经》还译为 “read in the audience” (“在众人面前念”), “read in the ears” (“念给众人听”) 等; 《新英文译本》还译为 “read publicly” (“公开朗读”)、 “read out” (“大声朗读”) 等。见 READING (朗读)。

anaginōskō 只在《启示录》1:3 中翻译为 “大声朗读” (《钦定版圣经》和《新英文译本》在此处或其他所有情况中都译为 “read” [“朗读”])。但是, 在此处和《新约》其他段落中 (如, 路 4:16; 徒 8:30; 13:27; 15:21; 林后 3:15; 西 4:16; 帖前 5:27), 根据语境显示, 该词指口述或公开朗读 (与默念或《哥林多后书》3:2 中 “reading” [“念诵”] 的比喻义形成对照)。《修订标准译本》在《启示录》1:3 中合理地加上了 “大声地”, 因为事实表明此处是有听众的。实际上, 此处的读经聚会沿袭了犹太教礼拜的习俗 (参: 路 4:16; 徒 15:21; 林后 3:15)。毫无疑问, 选读经文的先例增加

3:15). Undoubtedly this lectionary precedent gave added significance to apostolic communications, which were publicly read in various congregations alongside the OT books (Col. 4:16; 1 Thess. 5:27; cf. 2Clem 19:1; Shep. Herm Vis. 5:5; J. B. Lightfoot, comm. on Col. 4:16[1900]). Within this developing tradition of publicly reading the NT John self-consciously places his “revelation of Jesus Christ,” strengthening his assertion by promising blessings only to those who take it seriously, and by deliberately labeling it “prophecy.”

C. G. CHRISTIANS

ALPHA AND OMEGA

al'fə, ō-meg'ə [Gk. Α and Ω—‘A’ and ‘O’]. The first and last letters of the Greek alphabet, hence symbolically “beginning and end.” Cf. Theodoret *Historia ecclesiastica* iv.8: “We used alpha down to omega, i.e., *all*.” A similar expression is found in Latin (Martial v.26). In the Jewish tradition, God blesses Israel from *aleph* to *taw* (Lev. 26:3–13), but curses from *waw* to *mem* (Lev. 26:14–43). So Abraham observed the whole law from *aleph* to *taw*. Consequently, “Alpha and Omega” may be a Greek rendering of the Hebrew phrase that expressed among later Jews the whole extent of a thing.

In Revelation the expression means “the Eternal One.” It is used as a self-designation by the Father in 1:8 and 21:6, and by the Son in 22:13. In patristic and later literature the phrase is regularly applied to the Son.

了使徒团契的重要性，人们经常在各会众间念经文选段（西 4:16；帖前 5:27；参：《革利免二书》19:1；《黑马牧人书》异象 5:5；J. B. Lightfoot, 《歌罗西书》4:16[1900]评注）。随着当众阅读《新约》这个传统的发展，约翰自觉地将“耶稣基督的启示”寄予其中，他许诺只给认真诵读的人祝福并谨慎地称其为“预言”，从而加强了他的主张。

词条作者：C. G. CHRISTIANS

ALPHA AND OMEGA 阿拉法和俄梅戛

音译：al'fə, ō-meg'ə 【希腊语：Α 和 Ω——“A 和 O”】。希腊语字母表中的第一个和最后一个字母，因此，本词的象征意义为“开始和结束”；参：狄奥多田的《基督教会史》iv.8：“我们使用了从 A 到 O 全部希伯来语字母”。拉丁语中有一个类似的表达方式（Martial v.26）。在犹太人的传统中，顺从神的人（从 *aleph* 到 *taw*，按字母顺序）蒙福（利 26:3-13），悖逆神的人将加倍（从 *waw* 到 *mem*，与字母顺序相反）受惩（利 26:14-43）。亚伯拉罕始终顺从（从 *aleph* 到 *taw*）律法。因此，本词可能是一个希伯来短语的希腊语翻译，犹太人后来用这个词表示一件事的完整性。

在《启示录》中这个表示方式指“永在的全能者”。在《启示录》1:8 和 21:6 中圣父称自己为阿拉法和俄梅戛，在《启示录》22:13 中圣子称自己为阿拉法和俄梅戛。在教父文学或后来的文学中，该短语通常表示圣子。

Bibliography.—*TDNT*, I, s.v. ΑΩ (Kittel); comms. on Revelation.

书目——*TDNT*, I, 见词条 ΑΩ (Kittel); 《启示录》注释。

J. E. HARRY

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ALPHABET.

See WRITING.

ALPHABET. 字母表

见 WRITING (书写; 文字; 写作)。

ALPHAEUS

al-fē'əs [Gk. *Halphaios*].

ALPHAEUS 亚勒腓

音译: al-fē'əs 【希腊语: *Halphaios*】。

1. The father of the second James in the list of the apostles (Mt. 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13).

1、十二门徒列表中第二个雅各的父亲 (太 10:3; 可 3:18; 路 6:15; 徒 1:13)。

2. The father of Levi the publican (Mk. 2:14). Levi is designated as Matthew in Mt. 9:9. There is no other reference to this Alphaeus.

2、税吏利未的父亲 (可 2:14)。利未在《马太福音》9:9 中被称为马太。没有其他处经文提到过这个亚勒腓。

Some writers, notably Weiss, identify the father of Levi with the father of the second James; but that seems improbable. If Levi and James were brothers they would quite likely be associated as are James and John, Andrew and Peter. Chrysostom says James and Levi had both been tax-gatherers before they became followers of Jesus. This tradition would not lend much weight as proof that they were brothers, for it might have arisen through identifying the two names. Some MSS do read James instead of Levi in Mk. 2:14, but this is undoubtedly a corruption of the text. If it had been the original it would be difficult to explain the later substitution of an unknown Levi for James who is well known.

一些作者,尤其是威斯,认为利未的父亲和第二个雅各的父亲是同一个人,但这似乎不太可能。如果利未和雅各是兄弟,那么他们之间的关系似乎应该像雅各和约翰、安德鲁和彼得那样。赫里索斯托姆说,雅各和利未在成为基督的门徒前都是税吏。但是这种说法并不能证明他们是兄弟,因为这可能反而表明两个名字指的是同一个人。一些抄本在《马可福音》2:14 中确实将利未写为雅各,但这毫无疑问是对原文的篡改。因为如果这是原文的话,就很难解释后来用默默无闻的利未人代替众所周知的雅各的原因。

Many writers identify Alphaeus, the father of the second James, with Clopas of Jn. 19:25. This had early become a tradition, and Chrysostom believed they were the same person. Their identity rests

许多作者认为第二个雅各的父亲亚勒腓就是《约翰福音》19:25 中的革罗罢。这是早期的一种传说,而且赫里索斯托姆认定他们是同一个人。这种对二者身份的认定建立在四种推测之上,但是每

on four suppositions, all of which are doubtful: 种推测都值得怀疑:

(1) That the Mary of Clopas was the same as the Mary who was the mother of the second James. There is a difference of opinion as to whether “Mary of Clopas” should be understood to be the wife of Clopas or the daughter of Clopas, but the former is more probable. We know from Mt. 27:56 and Mk. 15:40 that there was a James who was the son of Mary, and that this Mary belonged to that little group of women who were near Jesus at the time of the crucifixion. It is quite likely that this Mary is the one referred to in Jn. 19:25. That would make James, the son of Mary of Mt. 27:56, the son of Mary of Clopas. But Mary was such a common name in the NT that this supposition cannot be proven.

(2) That James the son of Mary was the same person as James the son of Alphaeus.

(3) That Alphaeus and Clopas are variations of a common original, and that the variation has arisen from different pronunciations of the first letter *heth(h)* of the Aramaic original.

(4) That Clopas had two names, as was common at that time.

It seems impossible to determine absolutely whether or not Alphaeus the father of the second James, and Clopas of Jn. 19:25, are the same person; but it is quite probable that they are, if for no other reason than the strength of the tradition.

See also CLOPAS.

(1) 革罗罢的妻子马利亚和雅各的母亲马利亚是同一个人。关于“革罗罢的马利亚”应该被理解为是革罗罢的妻子还是革罗罢的女儿，还存在争议，但是似乎前者可能性更大。从《马太福音》27:56 和《马可福音》15:40 中可知，有一个雅各是马利亚的儿子，而耶稣受难时，这个马利亚是靠近耶稣的妇女之一。这个马利亚很有可能就是《约翰福音》19:25 中提到的马利亚。这样看来，《马太福音》27:56 中马利亚的儿子雅各就是革罗罢的妻子马利亚的儿子。但是马利亚这个名字在《新约》中太常见了，因此无法证实这个推测。

(2) 马利亚的儿子雅各和亚勒腓的儿子雅各是同一个人。

(3) 亚勒腓和革罗罢是同一个名字的不同变体，而这种变化是由这个亚兰语名字首字母 *heth(h)* 的发音不同造成的。

(4) 革罗罢有两个名字，这在当时是常见的。

似乎无法确定第二个雅各的父亲亚勒腓是否就是《约翰福音》19:25 中的革罗罢；但是就算没有其他理由，只是根据惯例，他们也很有可能是同一个人。

另见 CLOPAS (革罗罢)。

ALREADY.

See Now.

ALTANEUS

al-tə-nē'əs (1 Esd. 9:33, AV);
ALTANAEUS (NEB). See MATTENAI.

ALTAR

[Heb. *mizbē(a)ḥ*—‘place of slaughter or sacrifice,’ from *zbḥ*—‘slaughter,’ ‘sacrifice’; Gk. *bōmós*, from a root meaning ‘to approach’; *thysiatérion*, from *thýō*—‘to sacrifice’].

I. Classification of Hebrew Altars

A. Forms

1. Earth, Stone, and Rock Altars
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B. Functions

1. Lay Worship
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- A. Pre-tabernacle Altars
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- C. Altars of Solomon's Temple
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- G. Altars in the NT

I. Classification of Hebrew Altars.-A. Forms. 1. *Earth, Stone, and Rock Altars.* Biblical and archeological evidence combines to show that at least two, and possibly more, types of altars existed in the world of the Bible. The first was a simple altar consisting of earth or unhewn stones with no fixed shape. It might consist of a single rock (Jgs.

ALREADY. 已经

见 Now (现在)。

ALTANEUS 玛特乃

音译: al-tə-nē'əs (《钦定版圣经》, 拉一 9:33); **ALTANAEUS** (汉译相同, 《新英文译本》)。见 MATTENAI (玛特乃)。

ALTAR 祭坛

【希伯来语: *mizbē(a)ḥ*——“屠杀或献祭的地方”, 源于 *zbḥ*——“屠杀”“献祭”; 希腊语: *bōmós*, 源于一个意为“接近”的词根; *thysiatérion*, 源于 *thýō*——“献祭”】。

I. 希伯来人祭坛的分类

A. 祭坛结构

1. 土祭坛、石头祭坛和岩石祭坛
2. 青铜祭坛和镀金祭坛

B. 祭坛的功能

1. 世俗祭拜
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II. 关于祭坛的考古证据

III. 以色列人祭拜用的祭坛

- A. 会幕出现前的祭坛
- B. 会幕中的祭坛
- C. 所罗门圣殿中的祭坛
- D. 以西结神殿的祭坛
- E. 第二神殿的祭坛
- F. 希律神殿的祭坛
- G. 《新约》中的祭坛

I. 希伯来人祭坛的分类。A. 祭坛结构。1、土祭坛、石头祭坛和岩石祭坛。《圣经》和考古证据都表明, 在圣经世界中, 至少存在两种或两种以上的祭坛。第一类祭坛是由土或未砍削过的、无固定形状的石头堆成的简单的祭坛。这种祭坛可能由一块岩石(士 13:19; 撒上 14:33-35)或几块石头(申 27:5-6; 书 8:31)构建而成, 也可能仅仅由一堆土

13:19; 1 S. 14:33–35), or several stones (Dt. 27:5f.; Josh. 8:31), or simply a heap of earth, perhaps in blocks of dried clay (Ex. 20:24).

2. *Bronze and Gilded Altars.* Other passages mention altars with horns, fixed measurements, a particular pattern, and bronze or gold overlay as the material. That these altars form a separate category is evident from the accounts in which the two types appear, for such items as horns and patterns would obviously be impossible in the simple construction required in most settings. The highest expression of such an altar in OT times came with the construction of the bronze altar of burnt offering in response to directions given Moses on the mountain (Ex. 27:1–8; 38:1–7). This tabernacle altar was to be of shittim or acacia wood covered with brass (bronze). It was to be five cubits long by five broad and three high. The four corners were to have horns of one piece with it, while a network of bronze was to reach halfway up the altar to a ledge. In some way it was to be hollow with planks, and it was to be equipped with rings and staves for facility of transport. Although the precise construction cannot be determined, the altar was rectangular, with a square surface at the top framed by horns at the four corners.

Such an altar may have functioned as a prototype for the altar built by David on the threshing floor of Araunah (2 S. 24:25) and again for Solomon in building the temple (1 K. 8:64). Although we have in 1 Kings no account of the construction, according to 2 Ch. 4:1 the altar was made of bronze and was twenty cubits by twenty by ten. That the material was

(可能是一块干了的黏土) 垒成的 (出 20:24)。

2、青铜祭坛和镀金祭坛。其他段落中提到的祭坛有角，尺寸固定并有特定的样式，材料是青铜或镀金。从记录这两种类型祭坛的段落中，我们可以清楚地看出这些祭坛独成一类，因为大多数简单的建筑显然不可能有这样的角和样式。根据摩西在山上得到的启示（出 27:1-8；38:1-7），献燔祭的青铜祭坛是旧约时代中此类祭坛的最高表现形式。会幕祭坛要用皂荚木制成，外面要用铜包裹。祭坛要五肘长，五肘宽，三肘高。四个角要有坛角，与坛连在一起。要为坛做一个铜网，使网从下达到坛的半腰。要用木板将祭坛制成空心的，并装上环和杠用来抬祭坛。尽管无法确定祭坛的确切外观，但祭坛应该是矩形的，上部有四方的平面，四个角上有坛角。

大卫在亚劳拿的禾场建立的祭坛（撒下 24:25），和所罗门在修建神殿时建造的祭坛（王上 8:64）可能都以这类祭坛为原型。尽管在《列王纪上》中并没有关于这类建筑的记录，但根据《历代志下》4:1 的记载，有一座青铜制的祭坛，长二十肘，宽二十肘，高十肘。《列王纪上》8:64 和《列王纪下》16:10-15 都证实了这是一座青铜材质的祭坛。这个祭

bronze is confirmed by 1 K. 8:64 and 2 K. 16:10–15. Such an altar would have been considerably larger than the tabernacle altar, and in fact the Chronicler's dimensions are doubted by some in light of the apparently small size indicated by 1 K. 8:64.

That the former altar was movable is indicated also by the account of Ahaz's journey to Damascus and subsequent replacement of the Solomonic altar with another, more splendid version patterned after a Syrian model seen during the visit (2 K. 16:10–16). Solomon's altar was then set up to the north of the new altar, and may well have been restored to its former place in Hezekiah's reform. The new altar probably was to be approached by steps (Ahaz went up to it, v. 12), though it is possible that a ramp provided the access.

In contrast to the large, bronzed altar for whole offerings, the OT also speaks of a small (one cubit by one by two) horned altar for burning Incense (Ex. 30:1–10). This altar, too, was made of acacia wood, but its top and sides were overlaid with gold and it was surrounded by a crown or rim of gold. It is clear both in the Exodus account and in the subsequent record of Solomon's altar of incense (1 K. 6:20; 7:48; 1 Ch. 28:18) that gold was used as some kind of overlay, though cedar also is mentioned for the altar of Solomon's temple (1 K. 6:20). The use of gold overlay is made more likely by the size of this altar alone, together with the fact that the altar was placed inside a tent in contrast to the great bronzed altar which stood in the court. Some have therefore suggested that in the latter case the bronzed part of the altar may have

坛远比会幕祭坛大,而事实上,根据《列王纪上》8:64中的描述,这座祭坛显然尺寸较小,一些人怀疑《历代志》的作者记载的尺寸是错误的。

根据《列王纪下》16:10-16对亚哈斯到大马士革旅行的描述,以及后来他用更美观的祭坛替换所罗门圣殿的祭坛,这些都表明之前的祭坛是可以移动的。所罗门祭坛被移到新坛的北面,希西家进行宗教改革时可能将它移回原位。这座新坛可能有台阶(亚哈斯王近前来,王下16:12),但也可能是有一段斜坡通向祭坛。

《旧约》中还提到了一种烧香用的、小的(一肘长,一肘宽,两肘高)有角的祭坛(出30:1-10),它与烧整只祭牲的大铜坛不同。这种祭坛也是用皂荚木制成的,但是它的顶端和四围都要用精金包裹,四围还要镶上金冠或金边。尽管所罗门神殿的祭坛也是用香柏木制成的(王上6:20),但是很明显,在《出埃及记》和随后建造所罗门神殿香坛的记录中(王上6:20; 7:48; 代上28:18),金子被当做镀层。镀金可能主要是由祭坛本身的尺寸决定的,而且这类祭坛是安置在会幕中的,而青铜祭坛安放在庭院中。因此有些人认为,在后一种情况中,祭坛的青铜部分可能仅仅是炉栅。

been no more than a grating.



Canaanite burnt-offering altar at Megiddo (ca. 2500–1800 B.C.), reconstructed. Access was by stairs (left), at the base of which was found a large deposit of bones of sacrificial animals. (A. C. Myers)

B. Functions. 1. Lay Worship. The earliest legislation as well as the earliest practice presupposes the use of altars in a worship attended by no special priesthood. In the Book of the Covenant (Ex. 20:24–26) the regulation is given in the 2nd person singular: “An altar of earth you shall make for me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in all the place where I cause my name to be remembered I will come to you and bless you. And if you make me an altar of stone, you shall not build it of hewn stones; for if you wield your tool upon it you profane it. And you shall not go up by steps to my altar, that your nakedness be not exposed on it.” It applies in “all the place” (i.e., throughout the territory of Israel) rather than in “every place” (i.e.,

重建之后的米吉多迦南人的燔祭祭坛（约公元前2500-1800年）。需要通过台阶（左）登上祭坛，在祭坛的基座处堆积着大量祭牲的骨骼。（A. C. Myers）

B. 祭坛的功能。1、世俗祭拜。最早的律法和习俗表明并没有专门的祭司在敬拜仪式中使用祭坛。约书（出20:24–26）用第二人称单数给出了律例：“你要为我筑土坛，在上面以牛羊献为燔祭和平安祭。凡记下我名的地方，我必到那里赐福给你。你若为我筑一座石坛，不可用凿成的石头，因你在上头一动家具，就把坛污秽了。你上我的坛，不可用台阶，免得露出你的下体来。”这个律例适用于“所有地方”（即以色列全境）而非“每个地方”（即神显现的特殊地点或其他圣殿）。在族长时期的记录中，大量事实表明当时确实存在以未经人工处理的土或岩石堆砌祭坛敬拜神的习俗。《创世记》8:20；12:7；13:4 可能还有《创世记》31:54，以及《撒母耳记上》20:6，29 描述了家族祭拜或世俗祭拜，大概在任何情况下都要用到祭坛。亚伯拉罕用以撒献祭时筑的祭坛

the special sites of theophanic appearances, or other sanctuaries). In the records of the patriarchal period there is abundant corroboration of the custom of throwing up what must have been rude earthen or rock altars for the purpose of offering in worship. Gen. 8:20; 12:7; 13:4 and probably 31:54, together with 1 S. 20:6, 29, describe this practice of family or lay worship, presumably in every case using an altar. Abraham's sacrifice of Isaac (Gen. 22) and also Jacob's covenant with Laban at the "heap of stones" (31:46) would both fit into such a category.

That these lay altars were something quite different from the elaborate structures described in the priestly ritual (Ex. 27:1-8 and 30:1-10) should be obvious to even the casual reader. It is for this reason that it seems best to find in the primitive regulations of the Book of the Covenant the kind of altar widely attested from ancient sources as a rough cairn, with the prohibition against tooled work and steps more in response to Canaanite cult worship than a rejection of what in other places is legitimate for the temple system.

2. *Temple Worship*. In the stipulations for priestly service explicit direction is given for at least two kinds of altar. Ex. 27:1-8 (cf. 38:1-7) orders the construction of a bronze-overlaid altar of burnt offering, to be attended by the caste of priests. In the service of this altar, which was set at the door of the tabernacle or the tent of meeting (Ex. 40:29; *see* TABERNACLE), no lay person was allowed, and the regulations of Ex. 20, alluded to above, would have been quite out of place.

(创 22), 还有雅各与拉班立约时旁边的“石堆”(创 31:46), 都属于这类祭坛。

这类普通祭坛和祭司仪式中描写的设计精细的建筑大相径庭(出 27:1-8, 30:1-10), 即使普通的读者也能轻易分辨出两者的差异。因此, 古籍证明约书简单规定中提到的这类祭坛只是一堆未经加工的石堆, 建造这种祭坛时不能使用工具, 也不能建造台阶, 与其说这种规定是为了反对其他地方的建殿体系, 不如说是为了迎合迦南的祭祀仪式。

2、神殿祭拜。祭司职分的规定中明确表明至少要有两类祭坛。《出埃及记》27:1-8(参: 出 38:1-7) 中规定建造镀铜的燔祭祭坛时要有祭司事奉。在祭坛旁事奉时, 要将祭坛安置在会幕的门前(出 40:29; 见 Tabernacle [会幕、帐幕]), 普通人禁止入内, 上文提到的《出埃及记》20 中的规定就完全不适用于这类祭坛。

A second type of altar provided for priestly service was found inside the sacred tent (Ex. 40:26) and was primarily for the burning of incense. Ex. 30:1-10 (see above) gives directions for its construction and use.

II. Archeological Evidence.-Evidence from archeological research has turned up a variety of Canaanite altars, with excellent examples available from Early Bronze times (*ca.* 3000 B.C.) to late in the Iron Age. In the OT specific instructions separate these Canaanite altars from the Hebrew ones, though whether the prohibition against using heathen altars relates to their form or to the innate impurity of such worship is not clear. Ex. 20:25f. prohibits both the use of hewn stone and any construction using steps, presumably both features of some Canaanite structures. Jgs. 6:25f. calls for the destruction of the altar of Baal, together with its accompanying “asherah” (a wooden symbol of a goddess), prior to the construction of Gideon’s altar of Yahweh. Finally, the action of King Ahaz in importing a Syrian altar from Damascus (2 K. 16:10ff.) and the implicit condemnation of the act in the biblical source clearly show that the pattern of altars was not interchangeable.

From the ancient sites perhaps the best preserved examples of Canaanite altars come from Bronze Age Megiddo. A possible table or deposit-altar, dated to *ca.* 3000 B.C., is little more than a platform built into the rear wall of a temple. A more obvious altar is the large (*ca.* 26 ft. in diameter) stone, stepped structure still visible on the tell from the Middle Bronze Age city. Such a platform

供祭司事奉的第二类祭坛应在会幕内（出 40:26），主要用来烧香。《出埃及记》30:1-10（见上文）规定了如何建造和使用这种祭坛。

II. 关于祭坛的考古证据。考古研究发现了大量的迦南祭坛，其中有许多属于青铜器时代早期（约公元前 3000 年）至铁器时代末期。《旧约》中有具体的说明来区分这些迦南祭坛和希伯来祭坛，但是尚无法明确禁用这些异教徒的祭坛是否与他们的的外观或这类祭拜固有的不洁有关。《出埃及记》20:25-26 禁止使用砍削过的石头建造祭坛，或为祭坛修建台阶，这可能是部分迦南祭坛的特征。在《士师记》6:25-26 中，耶和華吩咐基甸先将巴力的祭坛和旁边的“亚舍拉”（一个女神的木制偶像）拆毁，再建祂的祭坛。最后，关于亚哈斯王从大马士革带入叙利亚的祭坛（王下 16:10 起）的记录和隐含在《圣经》原文中对这个行为的谴责，明确地说明祭坛的样式是不可更换的。

在古遗址中，留存最好的迦南祭坛可能来自于青铜器时代的米吉多。祭桌或祭坛出现在约公元前 3000 年，这个祭桌或祭坛仅仅是神殿后墙内的一个平台。更显著的一处祭坛是一块巨大的岩石（直径约为 26 英尺），从青铜器时代中期的城邑遗址，仍然可以看出这座祭坛的台阶结构。毫无疑问，神职人员需要登上台阶去主持仪式，也许以色列人认为暴露身体的某个部位是不庄重而且

no doubt required officials to climb it for ceremonial purposes, perhaps exposing some part of the body considered immodest or improper in Israel (see the prohibition against steps, above). Other clearly pagan altars are either of the large, rubble type (burnt offering altars?) or the small table type (incense or possibly image-bearing altars) and appear in various levels at such ancient sites as Ai, Lachish, Alalakh, and Beth-shean. Also discovered are what have been called “altar blocks,” large hewn-out stones (or sometimes natural rock platforms) that seem to have had basin systems for blood. Such artifacts have been found at Hazor and Hamath on the Orontes. It can readily be seen that none of these types of altars is easily identifiable with the altars described in the OT, though the prohibitions against certain forms seem directed more against the worship conducted at them than against simply the constructions themselves.

Of special interest to the Bible student are two “horned” altars, each with dimensions roughly equal to those prescribed in Ex. 27:1 (five cubits square by three cubits high), with horns on each corner (Ex. 27:2). Both the Arad and the Beer-sheba altars are of stone, though the former was unworked while the latter is not only made of smooth ashlar masonry (in defiance of biblical law, Dt. 27:5) but even contains an engraved decoration of a twisted snake. Both altars come from the Israelite monarchy. Y. Aharoni dates the Arad temple to the 10th cent. (Solomonic) and the Beer-sheba construction to the 8th century. He considers both these southern temples to be part of royal border sanctuaries and thus evidence for competing Israelite

不合礼仪的（见上文中关于修建台阶的禁令）。其他明显的异教祭坛或很大、用石头堆成（不确定是否为燔祭祭坛），或很小，如桌子一般（烧香或可能是摆放神像的祭坛），艾城、拉吉、亚拉勒和伯善等古遗址中的祭坛有多种形式。学者们在考古研究中还曾发现巨大的砍削出的石头（或者有时是天然的岩石平台），他们将其称之为“祭坛石头”，上面似乎有盛血用的盆。在夏琐、哈马和奥龙特斯河区域曾发现此类史前古器。很明显，无法轻易认定其中某个祭坛就是《旧约》中提到的祭坛，而那些关于某些祭坛形式的禁令与其说是为了单纯反对建造这类祭坛，不如说是为了反对在这些祭坛上敬拜。

圣经学者尤为关注两种“有角”的祭坛，这两种祭坛的尺寸都与《出埃及记》27:1中提到的祭坛尺寸大致相同（边长五肘，高三肘），在每个拐角上有角（出27:2）。亚拉得和别是巴的祭坛都由石头砌成，但前者未经雕刻，后者不仅由光滑的方石砌成（违反了《圣经》中的律法，申27:5），甚至还雕刻了一条扭曲的蛇作装饰。这两座祭坛都是由以色列王室建造的。阿哈罗尼（Y. Aharoni）认为亚拉得神庙的建造时期可追溯至公元前10世纪（所罗门时期），而别是巴的建筑可追溯至公元前8世纪。他认为这两座南方的神庙都是皇家边界圣所的一部分，因而证明希西家和约西亚宗教改革之前，南方的神庙与以色列的敬拜建筑呈竞争态势（Y. Aharoni, *BA*, 31 [1968], 19–21; 37 [1974], 2–5）。

cultic structures prior to Hezekiah's and Josiah's reformations (Y. Aharoni, *BA*, 31 [1968], 19-21; 37[1974], 2-5).

Finally, two small, four-sided terra-cotta structures have been found at Taanach, both of which relate to the Iron Age. The earlier, discovered in 1902 and designated by E. Sellin as an "incense-altar," is about 3 ft. (1 m.) high, hollow, with four sides like a truncated pyramid. In 1968 P. W. Lapp found buried in a cistern a tenth-century "cultic stand" (his terminology) which, when reconstructed, became a hollowed square 20 in. (50 cm.) high. It contains four registers of terra-cotta figures in relief with some resemblance to orthostats associated with Syrian temples. The form of both of these altars (if altars they may be called) is as contrary to the principles of the pentateuchal law as anything could be, and they stand as grim commentary on the religious practices to which the Israelites were exposed. (Cf. *BASOR*, 195 [Oct. 1969], 42-44.)

III. Altars in Israel's Worship.-A. Pre-tabernacle Altars. In the Bible, sacrifices are prior to altars, and altars prior to sacred buildings. The first reference to an altar is to the one built by Noah after the flood (Gen. 8:20). Abraham is the next builder of altars, the first three of which seem to have related to his circuit of wanderings within Canaan. His first altar, at Shechem, seems to have been the symbolic means of his formal possession of the land (Gen. 12:7), while the two subsequent structures, one between Bethel and Ai (12:8) and the other in the south at Hebron (13:18), marked the limits of his normal sojourning. At each place he sacrificed

最后，在他纳还发现了两座小的、四方的赤陶土建筑，他们都是来自铁器时代。较早的一座发现于 1902 年，塞林称这个建筑为“香坛”，该建筑约 3 英寸（1 米）高，中空，有四个边，就像是一个棱锥台。1968 年，拉普发现了一座埋在贮水池中的第十个世纪的“宗教看台”（他使用的术语），这座建筑经修复后变成了一座中空的平台，20 英寸（50 厘米）高。四面有赤陶土人像浮雕，这与叙利亚神殿的巨石板类似。这两座祭坛的样式（如果他们可以被称作是祭坛的话）与摩西律法中的规定截然相反，这些祭坛是对以色列人的宗教习俗的严厉批判。（参： *BASOR*, 195 [1969 年 10 月], 42-44.）

III. 以色列人祭拜用的祭坛。A. 会幕时期前的祭坛。在《圣经》中，祭品要献在祭坛前，祭坛要建在圣所前。《圣经》中第一次提及的祭坛是诺亚在大洪水之后建造的（创 8:20）。亚伯拉罕是第二个建造祭坛的人，他建造的前三个祭坛似乎与他的迦南之行有关。他在示剑建了第一座祭坛，这似乎象征着他正式占领了这片土地（创 12:7），随后的两座祭坛，一座建在伯特利和艾之间（创 12:8），另一座建在希伯仑的南面（创 13:18），这两个相继建成的建筑标明了他正常旅居的范围。他在每个献祭的地方求告耶和华的名。他最后在摩利亚地（在后来的希伯来语传说中该地被认为是耶路撒冷）的一个山顶上建造了一座用于献以撒的祭坛（创 22:9）。

and called upon the name of Yahweh. His final altar was built on the top of a mountain in the land of Moriah (identified with Jerusalem in later Hebrew tradition) for the sacrifice of Isaac (22:9).



Four-horned limestone altar from Israelite Megiddo (ca. 1000–800 B.C.), possibly a house altar or incense altar (Oriental Institute, University of Chicago)

Each of these four spots was the scene of some special revelation of Yahweh; possibly to the third of them (Hebron) we may attribute the memorable vision and covenant of Gen. 15. To them Isaac added an altar at Beer-sheba (26:25), probably a re-creation, on the same site, of an altar built by Abraham, whose home for many years was at Beersheba. Jacob built no new altars, but repeatedly repaired those at Shechem and Bethel. There were thus four or five spots in Canaan (Shechem, Bethel, Hebron, Moriah, and Beer-sheba) associated both with the worship of Yahweh and with the names of the patriarchs. In later years these locations were to become important sanctuaries,

以色列米吉多的四角石灰岩祭坛(约公元前1000-800年),可能是家族祭坛或香坛。(芝加哥大学,东方学院)

亚伯拉罕在这四处祭坛都曾领受了耶和华的特殊启示;第三处祭坛(希伯仑)曾见证了神与亚伯拉罕之约,这个值得纪念的异象被记录在《创世记》15中。以撒在别是巴筑了一座坛(创26:25),他可能是重建了亚伯拉罕的祭坛,此前亚伯拉罕在别是巴居住了许多年。雅各没有新建祭坛,但是他多次修复了示剑和伯特利的祭坛。因此,在迦南地有四五处祭坛(分别位于示剑、伯特利、希伯仑、摩利亚和别是巴)既可以祭拜耶和华,也可以纪念众族长的名。后来,这些地方变成了重要的圣所,因为这里不但可以用来祭拜耶和华,还能保留并宣告家族的传统。

not only for the worship of Yahweh but for the preservation and proclamation of family traditions.

With the growth of the family to a nation, provision is made for some regulation of altar-building immediately after the promulgation of the Decalogue (Ex. 20:24ff.). The instructions relate to “lay” rather than tabernacle altars (see above), as the pattern of patriarchal or clan worship had still not been supplemented by any developed national cult. In the same period, before the arrival at Sinai, during the war with Amalek, Moses built an emergency altar to which he gave the name Yahweh-Nissi (Ex. 17:15). This was probably only a memorial altar, a function attested again in the controversial structure built by the two and one-half tribes in Transjordan (Josh. 22:21–29).

These patriarchal or “lay” altars continued in use well into the period of the monarchy, withstanding both the centralizing tendency first apparent in David and Solomon’s institution of worship at Jerusalem and later the iconoclastic reactions to potentially divisive or Baal-tainted shrines during the reigns of Hezekiah and Josiah. Joshua’s altar on Mt. Ebal (Josh. 8:30–34) follows the Deuteronomic regulations for lay altar construction, and is used for sacrifices accompanying a ceremony of national covenant renewal. Gideon at Ophrah (Jgs. 6:24), the people of Israel at Bethel (21:4), Samuel at Ramah (1 S. 7:17), Saul at Michmash (14:35), and David at the threshing floor of Araunah (2 S. 24:25) all fit this pattern. Of the days between David and Hezekiah we know less, but it is apparent that such activity continued,

家族逐渐发展成民族，摩西十诫宣布后便马上出现了建造祭坛的规定（出 20:24 起）。这些主要是关于“世俗”祭坛的规定，而不是关于会幕祭坛的规定（见上文），因为当时并没有成型的民族宗教来完善家族或宗族祭礼。在同时期，以色列人到达西奈之前，与亚玛力人争战时，摩西建造了一座临时祭坛，并称之为耶和華尼西（出 17:15）。这可能只是一座纪念用途的祭坛，两个半支派在外约旦建造的争议性的建筑进一步证明了这座祭坛的功能（书 22:21-29）。

这些族长祭坛或“世俗”祭坛一直沿用至王国时期，抵住了大卫和所罗门时期首次出现的集中在耶路撒冷敬拜的习俗，也抵住了后来希西家和约西亚时期为应对分裂或巴力崇拜而进行的破坏偶像的运动。约书亚在以巴路山上筑的祭坛（书 8:30-34）遵循了《申命记》中关于建造世俗祭坛的规定，该坛用来献祭和举行重申圣约的仪式。基甸在俄弗拉建的祭坛（士 6:24），以色列人在伯特利建的祭坛（士 21:4），撒母耳在拉玛建的祭坛（撒上 7:17），扫罗在密抹建的祭坛（撒上 14:35）和大卫在亚劳拿禾场（撒下 24:25）建的祭坛都符合这种模式。关于大卫和希西家时期的祭坛，我们所知甚少，但这种建造活动明显延续了下来，并且很可能是为了反对巴力崇拜，以利亚在迦密山上与巴力祭司的争辩可以证明这一点（王上 18），所以这些世俗祭坛最终变得声名狼藉。

and probably the reaction against Baalism, evidenced in Elijah's contest on Mt. Carmel (1 K. 18), led to the eventual disrepute into which these lay altars fell.

B. Tabernacle Altars. In the worship of Israel, as formalized in the Sinai covenant, two priestly altars become central to the ritual of the tabernacle in the wilderness. As we have seen, the directions for the construction of both the altar of burnt offering (*mizbah hā'ólā*, or brazen altar *mizbah hann^ehōšet*) and the altar of Incense (*mizbah haqq^etōret*, or golden altar *mizbah hazzāhāb*) are given in great detail. Such exact direction seems to have related to the symbolic functioning of both structures with their central place in the sacrificial system of the nation.

The altar of burnt offering, much the larger of the two, was set up in front of the doorway of the tabernacle (Ex. 40:6) where it was used for the daily burnt and meal offerings (see SACRIFICES V). It was there that the priests made atonement for various sins of the people, according to the sacrificial system outlined in Lev. 1-7, and it stood as witness to the fact that any entry into the presence of God must be preceded by atonement for sin. The doorway to the tent of meeting was doubly important, as it was there that the worshiper met with the intermediary, the priest.

The second altar, the altar of incense, was also in the category of "most holy" things (Ex. 30:10). Speculation about whether it stood just inside the Holy of Holies (He. 9:4) or just before the veil (Ex. 40:26) separating the two inner rooms is useless. What is clear is that the altar was

B. 会幕祭坛。西奈圣约确定了以色列的祭拜形式，以色列人在旷野中时，两座祭司祭坛在会幕仪式中发挥着至关重要的作用。如我们所看到的，关于建造燔祭坛 (*mizbah hā'ólā* 或铜祭坛 *mizbah hann^ehōšet*) 和香坛 (*mizbah haqq^etōret* 或金祭坛 *mizbah hazzāhā*) 的规定十分详细。这类详尽的规定可能与两种建筑的象征功能和它们在民族献祭制度中所处的核心地位有关。

燔祭坛相对较大，被安置在会幕的门前（出 40:6），每日在其上献燔祭和素祭（见 SACRIFICES V[献祭 V]）。祭司们根据《利未记》1-7 中关于献祭的规定，在燔祭坛上为民众赎各种罪，而祭坛见证了每个走到神面前的人都必须首先赎去他们的罪。毋庸置疑，会幕的门口是十分重要的，因为祭拜者在这里面见中保，即祭司。

第二种祭坛是香坛，也是一种“至圣”物（出 30:10）。关于香坛是安置在至圣所中（来 9:4）还是安置在分隔两间内室的幔子前（出 40:26）的推测毫无意义。可以确定的是，祭司可以接近香坛，而且他们要每日在香坛上烧馨香，所以当他们在洒赎罪祭牲的血时，香的烟气充

accessible to the priests who were commanded to burn daily upon it the sweet incense so that a cloud of smoke might rise to fill the inner chamber at the moment when the sacrificial blood was sprinkled. The symbolism of the incense is clearly that of offered prayer (cf. Rev. 8:3, where the golden altar stands before the throne of God and the priest is replaced by an angel).

C. Altars of Solomon's Temple. What happened to the tabernacle between the destruction of Shiloh (ca. 1050 B.C.) and the erection of Solomon's temple remains an enigma. Something of the wandering of the ark is known, but whether the altars and other tabernacle furniture were complete in such sanctuaries as Nob (1 S. 21:1-6) and Gibeon (2 Ch. 1:3) must remain unclear. The service of the Lord at the former site and the events of the removal to Jerusalem from the latter (cf. 1 K. 8:4 with 2 Ch. 1:3; 5:3) seem to indicate a continuous succession for the organized cult. According to 2 Ch. 1:5, the bronze altar made by Bezalel for Moses was at Gibeon, whereupon Solomon offered a thousand burnt offerings prior to its removal.

When Solomon built his new temple, he had new altars made in keeping with the fresh requirements. From the Chronicler's account (2 Ch. 4:1) we learn that one was a brazen altar, forming a square of 20 cubits (about 30 ft. or 9 m.) with a height of 10 cubits (about 15 ft. or 4.5 m.). This first and greatest altar, which with the molten sea dominated the middle of the court that was before the temple, remained the center of Israelite worship for two and one-half centuries, before Ahaz removed it to the northern side of

满内室。香的象征意义显然与献祭祈祷的象征意义是相同的（参：启 8:3，金香炉立在神的王座前，祭司被一位天使所替代）。

C. 所罗门圣殿中的祭坛。示罗毁灭（约公元前 1050 年）和所罗门圣殿建立期间，会幕究竟发生了什么变化至今仍然是个谜。我们已知约柜的辗转去向，但是，尚不清楚挪伯（撒上 21:1-6）和基遍（代下 1:3）等地的圣所中的祭坛和其他会幕器皿是否完整。在挪伯事奉神和将基遍的器皿运至耶路撒冷（对比王上 8:4 和代下 1:3；5:3）这两段记录似乎表明以色列人的宗教活动未曾中断过。根据《历代志下》1:5 的记载，比撒列为摩西建造的铜坛就在基遍，所罗门移动该祭坛里献一千祭牲为燔祭。

所罗门建造新圣殿时，为了满足新的要求，他建造了新的祭坛。根据历代志作者的记录（代下 4:1），所罗门建了一座方形的铜坛，边长 20 肘（约 30 英尺或 9 米），高 10 肘（约 15 英尺或 4.5 米）。这是第一座祭坛也是规模最大的一座祭坛，它和铜海一同占据了神殿前院的中心位置。这座祭坛自建成之后两个半世纪以来一直是以色列人祭拜的中心，直到后来亚哈斯将它搬到大马士革祭坛的北面（王下 16:14），后来可能是希西家纠正了亚哈斯这种滑稽的模仿（代下 29:18）。尽管较早的评论观点认为这

his Damascene altar (2 K. 16:14), a travesty probably corrected by Hezekiah (2 Ch. 29:18). Its function was the same as the smaller structure in the tabernacle and, much older critical opinion notwithstanding, it was probably constructed on the model of the latter.

In like manner, the smaller tabernacle incense altar was superseded by Solomon's cedar structure, overlaid (like everything else in the inner rooms) with gold (1 K. 6:20, 22), and thereafter called the golden altar to distinguish it from the brazen courtyard altar. Of the size of this altar, which also functioned as its predecessor, we know nothing, but it was undoubtedly small and was part of the "vessels of the house of God" which Nebuchadrezzar took to Babylon (2 Ch. 36:18). Possibly as a consequence of this Ezekiel planned a wooden altar of incense with larger dimensions than before (Ezk. 41:22).

D. Ezekiel's Temple Altars. The purpose of Ezekiel's vision was to draw the attention of the exiles to their return and the restoration of God's direct dealings with them in a rebuilt Jerusalem, in order that "they may be ashamed of their iniquities" (Ezk. 43:10). The altar of burnt offering was a rather large and elaborate structure, measured out by the larger cubit (43:13) and consisting of four stages lying one above another. In the account of its construction and use emphasis seems to be on the real need in Israel for atonement, with the resulting impression being one of the holiness of God and the sinfulness of the people. The altar, promising as it did cleansing from the accumulated sins of exile, was clearly the focal point of the new temple and

座祭坛的作用与会幕中的小祭坛的作用相同，但有可能在建造这座祭坛时仿照了小祭坛的样式。

所罗门还以同样的方式替换了会幕中较小的香坛，他用香柏木做坛，包上精金（就像内殿中的一切事物一样，王上 6:20, 22），从而区分了金坛和院中的铜坛。这座祭坛和以前的祭坛的作用相同，但我们并不清楚它的尺寸，毫无疑问，这座祭坛很小，是尼布甲尼撒带到巴比伦“神殿里的大小器皿”中的一部分（代下 36:18）。以西结可能因此设计了一座木制的香坛，它要比之前的香坛的尺寸更大（结 41:22）。

D. 以西结神殿中的祭坛。《以西结书》中的异象是为了吸引被掳者回归家园，在重建后的耶路撒冷与神直接沟通，使“他们因自己的罪孽惭愧”（结 43:10）。燔祭坛非常大，而且有精心设计的结构，要用更大的尺寸单位“肘”来衡量（结 43:13）。这座祭坛有四层平台，层层相叠。关于建造和使用祭坛的描述似乎着重强调了以色列人对于赎罪的真正需求，因此他们意识到神是圣洁的，而他们是有罪的。这座祭坛明显是新圣殿中的重要组成部分，它有望帮会众除去他们在被掳时期累积的罪恶，并形象地指出在被掳时期没有这样的洁净仪式。

pointed graphically to the lack of such cleansing in the conditions of exile.

E. Altars of the Second Temple. The second temple likewise preserved the tradition of two altars. Ezz. 3:3 describes the laying of a foundation for the altar of burnt offerings, though of the altar itself no measurements are given. That there was also an altar of incense is clear because it was carried off by Antiochus Epiphanes (1 Macc. 1:21) and restored by Judas Maccabeus (1 Macc. 4:49), together with the altar of burnt offering.

F. Altars of Herod's Temple. The continued importance of both altars is reflected in their presence in the great sanctuary built by Herod. Although there is some difficulty in harmonizing the accounts of the Mishna and Josephus as to the size of the altar of burnt offering (*see* TEMPLE) the use of the altar is not in doubt. It was the one valid place of sacrifice and the place of which it was said, "Leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Mt. 5:24). Also from the NT we know of an incident at the smaller altar. It was there that Zechariah had a vision of "an angel ... standing on the right side of the altar of incense" (Lk. 1:11).

G. Altars in the NT. In addition to references to Herod's temple with its altars, the NT used the concept of the temple in a figurative sense, especially in Revelation. What is vitally significant is that in the future temple of God there is no need for an altar of burnt offering, since atonement is now complete and the re-establishment of a sacrifice would violate all the canons of NT thought. In

E. 第二神殿的祭坛。第二神殿也保留了建造这两种祭坛的传统。《以斯拉记》3:3 描述了以色列人在原有的根基上建造了燔祭坛, 但并未提及这座祭坛的尺寸。很明显神殿中还有一座香坛, 因为有记载提到安提阿哥·伊皮法尼曾将其夺去(马一 1:21), 后来犹大·马加比修复了香坛和燔祭坛(马一 4:49)。

F. 希律神殿的祭坛。希律王建造的宏伟的神殿中也有这两座祭坛, 这体现出它们的重要性。尽管《米示拿》和约瑟夫斯作品中记录的燔祭坛尺寸稍有出入(见 Temple[神殿]), 但这座祭坛的用处是不容置疑的。祭坛是献祭的地方, 耶稣曾教训门徒说“就把礼物留在坛前, 先去同弟兄和好, 然后来献礼物”(太 5:24)。《新约》还记载了一件发生在小祭坛旁边的事, 撒迦利亚在那里见到了异象, “有主的使者站在香坛的右边向他显现”(路 1:11)。

G. 《新约》中的祭坛。《新约》中除了提到希律神殿和殿中的祭坛之外, 还使用了神殿的比喻义, 尤其是在《启示录》中。未来神殿中不再需要燔祭坛, 这是极为重要的, 因为罪已经被赎去, 任何恢复献祭的行为都将违反《新约》正典中的思想。但是, 在《启示录》中, 香坛仍旧立在神的面前(启 8:3; 9:13), 而且祭坛中也传来肯定神之审判的声音(启 16:7)。和古时仪式中的金祭坛

Revelation, however, the altar of incense still stands immediately before God (8:3; 9:13) and indeed once speaks a word of confirmation to God's work of judgment (16:7). It is, like the golden altar of the ancient ritual, the place from which the sweet smell of spice arises to God, and 8:3 makes it plain that this pleasing odor is indeed the prayers of the saints. Thus the great truths continue: the atonement of the great altar of burnt offering is no more. It has been accomplished once and for all by the sacrifice of God's Son. But the role of the smaller, golden altar will continue into eternity.

See also HORNS OF THE ALTAR.

Bibliography.—ARI; K. Galling, *Der Altar in den Kulturen des Alten Orients* (1925); R. de Vaux, *Ancient Israel* (1961).

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AL-TASCHITH

al-tas'kith. The AV transliteration of Heb. *'al-tašhēt* in the headings of Pss. 57–59, 75. The RSV translates “Do not destroy”; the NEB omits. The phrase occurs in Isa. 65:8, which may indicate that it is the name of a vintage song. See SONG; MUSIC III.B; PSALMS II.C.

ALTER

[Heb. *šānā*] (Ps. 89:34); NEB CHANGE; [*'āḇar*] (Est. 1:19); NEB REVOKE; [Aram. haphel of **š^enāy*] (Ezr. 6:11f.); NEB TAMPER WITH. The references in Ezra and Esther reflect the sacrosanct nature of official decrees in the ancient

一样，这里的金香炉中也有香料，它的馨香升到神的面前，《启示录》8:3中明确说明了这馨香实际是众圣徒的祈祷。因此伟大的真理仍然是：会众不再需要献燔祭的大坛来赎罪。圣子只用一次献祭就成全了救恩。但小型金祭坛的作用将持续到永远。

另见 HORNS OF THE ALTAR (祭坛坛角)。

书目——ARI; K. Galling, *Der Altar in den Kulturen des Alten Orients* (1925); R. de Vaux, *Ancient Israel* (1961)。

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AL-TASCHITH 休要毁坏(调)

音译：al-tas'kith。《钦定版圣经》《诗篇》57–59, 75 篇标题中希伯来语 *'al-tašhēt* 的音译。《修订标准译本》译为“休要毁坏”；《新英文译本》省略了这个词。这个短语出现在《以赛亚书》65:8中，可能是指一首古时歌曲的名字。见 SONG(歌曲)；MUSIC III.B(音乐 III.B)；PSALMS II.C(诗篇 II.C)。

ALTER 改变、更改

【希伯来语：*šānā*】(诗 89:34)；《新英文译本》中译为 CHANGE (“改变”)；【*'āḇar*】(斯 1:19)；《新英文译本》译为 REVOKE (“撤销”)；【亚兰语：**š^enāy* 的使役主动干】(拉 6:11–12)；《新英文译本》中译为 TAMPER WITH (“篡

world, the penalty for tampering with which was generally death. The covenant stipulations were equally inviolable both for the old (Dt. 4:2; 12:32) and the new (Rev. 22:18f.) dispensations. The man of faith could undertake to live strictly by the covenantal promises (Ps. 89:34).

R. K. H.

ALUSH

ā'lush [Heb. 'ālūš]. A desert camp of the Israelites between Dophkah and Rephidim (Nu. 33:13f.), possibly the modern Wādī el-'Eshsh.

ALVAH

al'və. See ALIAH.

ALVAN

al'vən. See ALIAN.

ALWAYS.

An archaic and poetic form of “always” occurring frequently in the AV (e.g., Ps. 9:18; Mt. 28:20).

AMAD

ā'mad [Heb. 'am 'āḏ]. A town allotted to the tribe of Asher in the division of Palestine (Josh. 19:26). Its place in the list of names suggests a location in the northwest, N of Mt. Carmel.

AMADATHUS

a-mə-da'thəs (Ad. Est. 12:6, AV). See HAMMEDATHA.

AMAL

ā'mäl [Heb. 'āmāl]. A son of Helem of the tribe of Asher (1 Ch. 7:35).

AMALEK; AMALEKITES

改”)。本词出现在《以斯帖记》或《以斯拉记》中，表示古时世界的官方法令是神圣不可侵犯的，篡改法令者通常要被判处死刑。无论是旧制(申 4:2; 12:32)还是新制(启 22:18-19)，圣约的命令都是不可侵犯的。信徒应严格按照圣约中的承诺来生活(诗 89:34)。

词条作者: R. K. H.

ALUSH 亚录

音译: ā'lush 【希伯来语: 'ālūš】。以色列人在旷野中的一处露营地，位于脱加和利非订之间(民 33:13-14)，可能是现代的艾舍舍谷(Wādī el-'Eshsh)。

ALVAH 亚勒瓦

音译: al'və。见 ALIAH (亚勒瓦)。

ALVAN 亚勒文

音译: al'vən。见 ALIAN (亚勒瓦)。

ALWAY 永远、常常

《钦定版圣经》经常使用“Always”的古体或诗体形式(如诗 9:18; 太 28:20)。

AMAD 亚末

音译: ā'mad 【希伯来语: 'am 'āḏ】。以色列人分割巴勒斯坦时，分给亚设支派的一座城邑(书 19:26)。根据该地在城邑列表中的位置推测，亚末可能位于迦密山的北方或西北方。

AMADATHUS 哈米大他

音译: a-mə-da'thəs (《钦定版圣经》，斯补 12:6)。见 HAMMEDATHA (哈米大他)。

AMAL 亚抹

音译: ā'mäl 【希伯来语: 'āmāl】。亚设支派希连的众子之一(代上 7:35)。

AMALEK; AMALEKITES 亚玛力; 亚玛力人

am'ə-lek, ə-mal'ə-kīts [Heb. *“mālēq, “mālēqī”*]. The son of Eliphaz and grandson of Esau (Gen. 36:12, 16), and as a collective noun, his descendants (Ex. 17:8; Nu. 24:20; Dt. 25:17; Jgs. 3:13; etc.). His mother was Timna, Eliphaz' concubine. He was one of “the chiefs of Eliphaz in the land of Edom” (Gen. 36:16).

Some writers distinguish the nomadic Amalekites normally found in the Negeb and Sinai area from the descendants of Esau, because Gen. 14:7, which antedates Esau, refers to the “country of the Amalekites.” This may be merely an editorial note, although no doubt some of the descendants of Esau became incorporated into Amalekite groups, as they did into other tribes in Transjordan.

The origin of the Amalekites is obscure. They do not appear in the list of the nations in Gen. 10, although it is likely that they were of Semitic origin. Their first contact with Israel was at Rephidim in the wilderness of Sinai, where they made an unprovoked attack on the Israelites and were defeated after a desperate conflict (Ex. 17:8–13; Dt. 25:17f.). Because of this attack the Amalekites were placed under a permanent ban and were to be destroyed (Dt. 25:19; 1 S. 15:2f.; cf. Ps. 83:7). A year later, following the report of the spies, Israel ignored the advice of Moses and sought to enter southern Palestine. They were defeated by the Amalekites at Hormah (Nu. 14:43, 45). The spies had reported their presence in the south along with Hittites, Jebusites, and Amorites (Nu. 13:29).

From the days of the judges two

音译: am'ə-lek, ə-mal'ə-kīts【希伯来语: *“mālēq, “mālēqī”*】。以利法的儿子，以扫的孙子（创 36:12, 16），该词作为复合名词时，指亚玛力的后裔（出 17:8；民 24:20；申 25:17；士 3:13 等）。亚玛力的母亲是以利法的妾亭纳。亚玛力是“以东地从以利法所出的族长”之一（创 36:16）。

《创世记》14:7 中提到的“亚玛力全地的人”出现在以扫之前，因此有些作者通常将南地和西奈地区的游牧亚玛力人与以扫的后裔区别开来。这可能只是编者按语，虽然毫无疑问，以扫的部分后裔确实成了亚玛力人，正如他们曾融入外约旦的其他宗族中。

尚不清楚亚玛力人的起源。他们并未出现在《创世记》10 中的列国名单中，但他们很有可能是闪的后裔。他们在西奈旷野的利非订第一次和以色列人接触，他们无缘无故地前来攻击以色列人，殊死争斗之后被以色列人打败（出 17:8-13；申 25:17-18）。因为这次攻击，神永远放弃了亚玛力人，并吩咐以色列人要彻底除灭他们（申 25:19；撒上 15:2-3；参：诗 83:7）。一年后，以色列人按着探子窥探的结果，无视摩西的建议，试图进入巴勒斯坦南部。他们在何珥玛被亚玛力人打败了（民 14:43, 45）。探子曾报告说，他们看见亚玛力人，和赫人、耶布斯人、亚摩利人一起住在南地（民 13:29）。

《士师记》中记载了两次会战。亚玛力

encounters are recorded. The Amalekites assisted Eglon king of Moab in his attack on Israelite territory (Jgs. 3:13). Later they combined forces with the Midianites and the “people of the East” (*b^enê qedem*), and raided Israelite crops and flocks in the days of Gideon, who was able to drive them out (Jgs. 6:3–5, 33; 7:12).

During these years the Amalekites were to be found mainly in the Negeb region, although for a time they gained a foothold in Ephraim (Jgs. 12:15). The foreign prophet Balaam looked away to their lands from his vantage point in Moab and described them as the “first of the nations” (Nu. 24:20), which may mean in regard either to origin or to status. When Samuel commanded Saul to destroy them they were in the Negeb area, S of Telaim in Judah. Saul drove them toward Shur in the wilderness toward Egypt (1 S. 15:1–9). On that occasion Saul spared Agag their king, for which he was rebuked by Samuel, who slew Agag personally (1 S. 15:33).

David fought the Amalekites in the area of Ziklag, which Achish king of Gath had given to him (1 S. 27:6; 30:1–20). It was an Amalekite who brought to David the news of the deaths of Saul and Jonathan (in which he had a part), and who was put to death by David (2 S. 1:1–16).

After David’s time the Amalekites seem to have declined. In Hezekiah’s day the sons of Simeon attacked “the remnant of the Amalekites that had escaped,” taking their stronghold in Mt. Seir (1 Ch. 4:43).

人帮助摩押王伊矶伦攻打以色列人的领地(士 3:13)。后来他们和米甸人、“东方人”(*b^enê qedem*)一起攻打以色列人,掠夺粮食和牲畜,基甸后来将亚玛力人驱逐了出去(士 6:3-5, 33; 7:12)。

数年间,亚玛力人主要生活在南地,虽然他们一度在以法莲找到了立足之地(士 12:15)。外邦的先知巴兰在摩押的有利位置观看亚玛力,称他们是“诸国之首”(民 24:20),这可能指的是他们的起源或地位上位于“诸国之首”。当撒母耳命令扫罗灭尽亚玛力人时,亚玛力人住在犹大地区提拉因的南方,即南地。扫罗将他们一直驱逐到埃及旷野前的书珥(撒上 15:1-9)。那时扫罗怜惜他们的王亚甲,但撒母耳谴责了扫罗,并亲自将亚甲杀死(撒上 15:33)。

迦特王亚吉将洗革拉赐给大卫,大卫在这里和亚玛力人争战(撒上 27:6; 30:1-20)。一个亚玛力人给大卫报信说,扫罗和约拿单已经死了(他参与了谋害二人的行动),大卫将他处死(撒下 1:1-16)。

大卫时期之后,亚玛力人似乎走向衰落。希西家时期,西缅的儿子攻击了“逃脱剩下的亚玛力人”,攻占了他们在西珥山上的大本营(代上 4:43)。

J. ARTHUR THOMPSON

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AMAM

ā'mam [Heb. ^amām]. An unidentified town in southern Palestine, which was allotted to Judah in the division of the land. The name occurs only in Josh. 15:26. The LXX B reads *Sēn*, which Simons (*GTTOT* § 317) connects with Bîr el-Esani and Wādī el-Esani, NW of el-Ḥalaṣah (which is about 12mi. [19 km.] SW of Beer-sheba).

AMAN

ā'man. AV Apoc. for Nadab (Tob. 14:10) and Haman (Ad. Est.).

AMANA

ə-mā'nə, ə-mā'nə [Heb. ^amānā]. A mountain mentioned along with Lebanon, Senir, and Hermon in Cant. 4:8, and probably one of the mountains of the Anti-Lebanon, modern Jebel Zebedâni, near the source of the river Abana, or Amana.

AMARIAH

am-ə-rī'ə [Heb. ^amaryâ, ^amaryāhû].

1. A Levite in the line of Aaron-Eleazar; a son of Meraioth and grandfather of Zadok (1 Ch. 6:7, 52) who lived in David's time. Cf. Zadok (2 S. 15:27, etc.); also Josephus *Ant.* viii.1.3; x.8.6.

2. A Levite in the line of Kohath-Hebron referred to in 1 Ch. 23:19 and 24:23 at the time when David organized the Levites into divisions.

3. [Gk. *Amarias*, B *Amartheias*]; AV Apoc., NEB (1 Esd. 8:2), AMARIAS. A Levite in the line of Aaron-Eleazar; a son

AMAM 亚曼

音译: ā'mam 【希伯来语: ^amām】。巴勒斯坦南部的一座尚不确定的城邑,是分给犹大的产业。亚曼仅在《约书亚记》15:26 中出现过一次。《七十士译本》的《梵蒂冈抄本》作 *Sēn*, 西蒙斯 (*GTTOT*, 317 章) 将亚曼与哈莱撒 (el-Ḥalaṣah) 西北方的艾塞尼泉 (Bîr el-Esani) 和艾塞尼谷 (Wādī el-Esani) 联系在一起哈莱撒在别是巴西南方 12 英里 (19 公里) 处。

AMAN 哈曼

音译: ā'man。拿答 (比 14:10) 和哈曼 (斯补) 在《钦定版圣经》的《次经》中的译名。

AMANA 亚玛拿

音译: ə-mā'nə, ə-mā'nə 【希伯来语: ^amānā】。在《雅歌》4:8 中,与黎巴嫩、示尼珥和黑门一同被提及的一座山,亚玛拿可能是外黎巴嫩山脉中的一座,现代的宰拜达尼山 (Jebel Zebedâni), 靠近亚罢拿或亚玛拿河的源头。

AMARIAH 亚玛利雅、亚玛利亚

音译: am-ə-rī'ə 【希伯来语: ^amaryâ, ^amaryāhû】。

1、亚伦和以利亚撒家族中的一个利未人; 米拉约的儿子, 大卫时期撒督的祖父 (代上 6:7, 52)。参: 撒督 (撒下 15:27 等); 另参: Josephus *Ant.* viii.1.3; x.8.6。

2、《历代志上》23:19 和 24:23 中提到的哥辖和希伯伦子孙中的一个利未人, 当大卫将利未人分为不同班次时提到了这个人。

3、【希腊语: *Amarias*, 《梵蒂冈抄本》作 *Amartheias*】; 《钦定版圣经》的《次经》和《新英文译本》(拉一 8:2) 译为

of Azariah who “executed the priest’s office in the house that Solomon built” (1 Ch. 6:10f.). Cf. Ezr. 7:3, where in the abbreviated list this Amariah is mentioned as an ancestor of Ezra.

4. Chief priest and judge “in all matters of the Lord,” appointed by Jehoshaphat (2 Ch. 19:11); possibly identical with **3**.

5. A descendant of Judah in the line of Perez and an ancestor of Ataiah who lived in Jerusalem after the Babylonian Exile (Neh. 11:4). Cf. Imri (1 Ch. 9:4) and **7** below, who seems to be of the same family.

6. A Levite and an assistant of Kore who was appointed by Hezekiah to distribute the “oblations of the Lord” to their brethren (2 Ch. 31:15).

7. A son of Bani who had married a foreign woman (Ezr. 10:42). See **5** above.

8. A priest who with Nehemiah sealed the covenant (Neh. 10:3); he had returned to Jerusalem with Zerubbabel (12:2) and was the father of Jehohanan (cf. Hanani, Ezr. 10:20), priest at the time of Joiakim (Neh. 12:13). Cf. Immer (Ezr. 2:37; 10:20; Neh. 7:40; 1 Esd. 5:24).

9. An ancestor of Zephaniah the prophet (Zeph. 1:1).

A. L. BRESLICH

AMARIAS

am-ə-rī’əs (1 Esd. 8:2, AV, NEB; 2 Esd. 1:2, AV). See AMARIAH **3**.

AMARIAS (“亚玛利雅”)。亚伦和以利亚撒子孙中的一个利未人，亚撒利雅的儿子，亚撒利雅“在所罗门所建造的殿中，供祭司的职分”(代上 6:10-11)。参：《以斯拉记》7:3，这段简短的名单提到这个亚玛利雅是以斯拉的祖先。

4、约沙法任命的大祭司，负责处理“凡属耶和華的事”(代下 19:11)；可能和本词条 **3** 中的亚玛利雅是一个人。

5、犹大后裔，法勒斯子孙中亚他雅的祖先，亚他雅从巴比伦回归之后住在耶路撒冷(尼 11:4)。参：音利(代上 9:4)和本词条下的 **7**，他们似乎来自同一个家族。

6、利未人，可利的助手，希西家任命可利给他们的弟兄们发放“献与耶和華的供物”(代下 31:15)。

7、巴尼的儿子之一，曾娶外邦女子为妻(拉 10:42)，见本词条下的 **5**。

8、和尼希米一起立信实的约的祭司之一(尼 10:3)；他和所罗巴伯一起回到耶路撒冷(尼 12:2)，是约哈难的父亲(参：哈拿尼，拉 10:20)，他在约雅金时期做祭司(尼 12:13)。参：音麦(拉 2:37, 10:20；尼 7:40；拉一 5:24)。

9、先知西番雅的祖先之一(番 1:1)。

词条作者：A. L. BRESLICH

AMARIAS 亚玛利雅

音译：am-ə-rī’əs(《钦定版圣经》和《新英文译本》，拉一 8:2；《钦定版圣经》，拉二 1:2)。见 AMARIAH **3**(亚玛利雅 **3**)。

AMARNA TABLETS

An important cache of cuneiform documents discovered at Tell el-Amarna in Middle Egypt. The name derives from that of a local bedouin tribe, the Beni ‘Amrân.

- I. Discovery
- II. Contents
- III. Linguistic Value
- IV. Historical Value
- V. OT Relationships: The ‘Apiru

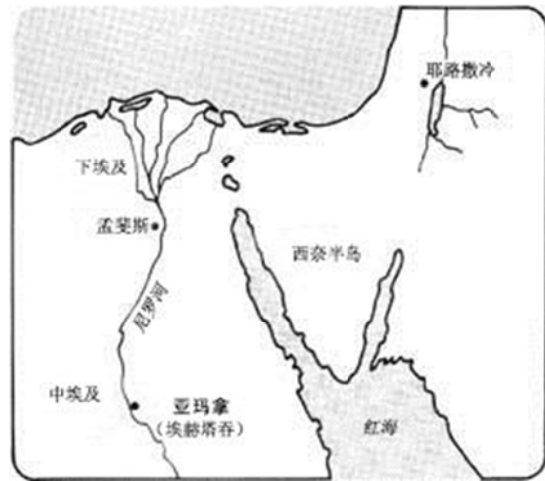
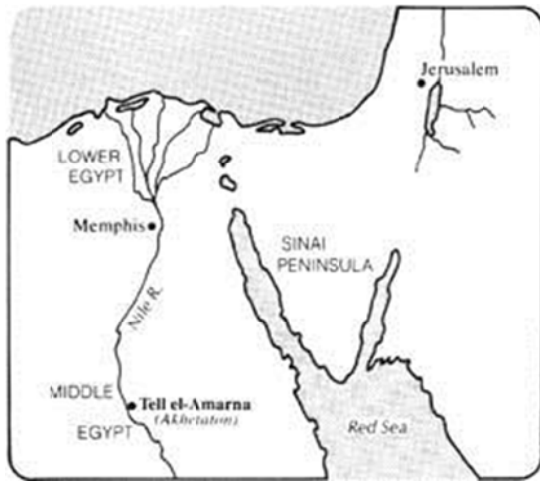
I. Discovery.-As in the case of many other archeologically significant finds, the Amarna Tablets were discovered accidentally and by a nonspecialist. In 1887 an Egyptian peasant woman, while digging in the ruins of el-Amarna for a type of nitrous soil which is formed by the gradual decomposition of mud bricks and which can be used as a fertilizer, stumbled upon several hundred clay tablets covered with peculiar nail-like markings. Ignorant of their value, she sold them to a neighbor for two shillings. After changing hands several times the tablets eventually came to the attention of antiquities experts. Jules Oppert, the noted Franco-German Assyriologist, promptly pronounced them forgeries, while G. M. E. Grébaut, Director of the Service of Antiquities, ventured no opinion about their genuineness. It remained for the British Orientalist E. A. Wallis Budge to recognize their age as well as their authenticity.

AMARNA TABLETS 亚玛拿泥版

该文物是从埃及的亚玛拿遗址中发掘出来的，是非常重要的楔形文字文献的载体。它的名字来源于一个当地的贝都因部落，本尼阿姆兰（Beni ‘Amrân）。

- I. 发掘
- II. 内容
- III. 语言学价值
- IV. 历史价值
- V. 与《旧约》的联系：阿皮鲁人

I. 发掘。和许多其他考古学上的重大发现一样，亚玛拿泥版也是被一个非专业人士偶然间发现的。1887年，一个埃及农妇在亚玛拿遗址内挖掘一种含氮元素的土时（这种土由泥砖逐渐分解而成，可以用作肥料），她绊倒的地方有数百块泥版，这些泥版上面布满了独特的钉状文字。因为不知晓泥版的价值，她把它们卖给了她的邻居，得了两个先令。经几次易手之后，这些泥版终于引起了一位文物专家的关注。知名的法裔德国籍亚述专家朱尔斯·欧佩特立即断言它们是伪造品，而文物部门的主管格雷宝（G. M. E. Grébaut）谨慎地估计了它们的真实性。后来由英国东方学家沃利斯·巴奇（E. A. Wallis Budge）鉴定出了它们的年代和真实性。



Unfortunately, many of the tablets in the original find had been damaged in various ways before the authorities became aware of their existence. It has been estimated that as many as two hundred of them were completely destroyed, whether deliberately or through rough handling, soon after their discovery. It may even be that the major portion of the archive has been irretrievably lost. Nevertheless, the surviving tablets are doubtless typical and enable us to formulate a fair evaluation of the original collection. At any rate, the 1887 find attracted the attention of archeologists to the site itself. The most important excavations at Tell el-Amarna were undertaken by W. M. Flinders Petrie in 1891, the Deutsche Orientgesellschaft from 1911 to 1914, and the Egypt Exploration Society in an almost uninterrupted series of campaigns from 1921 to 1937. In addition to the tablets found at Tell el-Amarna from the first horde in 1887 to the last group in the campaign of 1933/34, a letter of the same type and from the same period was unearthed by Frederick J. Bliss from the ruins of Tell el-Hesi (perhaps EGLON) in 1892. Other cuneiform documents have been found at Palestinian sites such as Gezer, Hazor, Jericho, Megiddo,

遗憾的是，在专家们意识到泥版的存在之前，许多最初发现的泥版遭到了不同形式的破坏。据推测，发掘之后就发现至少有两百块泥版被完全损坏了，它们可能是被人蓄意破坏的，或是由于粗暴搬运导致的。甚至于文件的主要部分可能已经永远的遗失了。然而，余下的泥版毫无疑问是具有代表性的，并且使我们能够对最初的泥版做出公正的评价。无论如何，1887年的发现引起了考古学家对遗址本身的关注。对亚玛拿遗址最重要的发掘包括1891年由费林德斯·皮特里（W. M. Flinders Petrie）进行的发掘，1911至1914年由德国东方学会进行的发掘和1921至1937年间由埃及探险学会进行的一系列几乎不间断的发掘。除了在亚玛拿出土的泥版之外（1887年出土的第一批泥版至1933/1934年出土的最后一批泥版），弗雷德里克·布利斯（Frederick J. Bliss）于1892年在赫西废丘（Tell el-Hesi，可能是伊矾伦 [见 Eglon]）发掘出一封同时期、同类型的文书。在巴勒斯坦的基色、夏琐、耶利哥、米吉多、示剑和他纳等遗址发掘出了其他楔形文字文献，这些文献大都可以追溯至约公元前1450年至1350年；但是哈锡文书仍然是迄今为止在巴勒斯坦发现的唯一的“亚玛拿”文书。

Shechem, and Taanach, dating for the most part *ca.* 1450–1350 B.C.; but the Tell el-Hesi letter remains thus far the only “Amarna” tablet to be discovered in Palestine.

II. Contents.—Of the 379 published Amarna documents now extant, 358 items were already known by 1915 and were included by J. A. Knudtzon in his monumental edition of that year. He attempted to arrange the tablets in a N-S geographical order as well as chronologically within each group, and his system of numbering each individual tablet is still used. Samuel A. B. Mercer, *The Tell el-Amarna Tablets* (1939), added a few items that had been uncovered in the interim, but his publication unfortunately turned out to be little more than an English translation of Knudtzon’s work and contained numerous errors not found in the original. As of this writing, therefore, the scholarly world still awaits a definitive, up-to-date edition of the cuneiform Amarna materials. More than half of the tablets are currently in the Berlin Museum. Budge acquired a total of eighty-two items from the original find for the British Museum, while a smaller group remained in the Egyptian Museum in Cairo. Other still smaller collections are in the possession of other museums and private individuals throughout the world.

Three hundred forty-nine of the Amarna Tablets are epistolary in nature and constitute part of the diplomatic correspondence of the Egyptian pharaohs Amenhotep III (*ca.* 1398–1361 B.C.) and IV (Akhenaten, *ca.* 1369–1353) with kings of other nations and with Egyptian officials and vassals in Palestine and

II. 内容。截止 1915 年，现存的 379 块已公布的亚玛拿泥版中，我们已经知晓其中 358 块泥版的内容，克努德森 (J. A. Knudtzon) 在他当年编辑的作品中收录了这些内容。他按照由北至南的地理顺序和每组中的年代顺序排列这些泥版，他对每块泥版的命名方法一直沿用至今。塞缪尔·梅塞 (Samuel A. B. Mercer) 的作品 (*The Tell el-Amarna Tablets* [1939]) 又添加了一些后来出土的泥版上的内容，但这本书只能算是克努德森著作的英语译本，而且其中还出现了大量原版中并没有的错误。因此，自这部作品之后，学术界一直在等待一部确定的、最新的关于楔形文字亚玛拿泥版的作品。目前半数以上的泥版被收藏在柏林博物馆中。巴奇获得的最初的 82 块泥版现收藏于大英博物馆中，还有一小部分被收藏在开罗的埃及博物馆中。此外剩余的更小部分则被世界范围内的其他博物馆或个人收藏着。

其中的 349 块亚玛拿泥版实际上是书信，是埃及法老阿蒙霍特普三世 (约公元前 1398-1361 年) 和四世 (亚肯那顿，约公元前 1369-1353 年) 与其他国王和与埃及驻巴勒斯坦和叙利亚的官员、封臣之间的部分外交书信。上文仅大致给出了这两位统治者的统治时间。亚玛拿泥版和其他证据似乎表明他们采取了

Syria. The dates given for these two rulers are only approximate. They assume a coregency to which the Amarna Tablets and other evidence seem to point but concerning which there is still room for considerable debate. Since the thirty-second year of Amenhotep III is probably mentioned in a hieratic docket written in ink on one of the letters, and since Tutankhamen, Akhenaten's son-in-law, appears to be named in another, the Amarna Tablets cover a period of about thirty years encompassing roughly the second quarter of the 14th cent. B.C., the heart of the so-called Amarna age. Over forty of the letters consist of correspondence between the pharaonic court on the one hand and the kings of Alashia (biblical Elishah), Assyria, Babylonia, Hatti, and Mitanni on the other. That of the last two countries has enriched our understanding of the Hittite and Hurrian (biblical Horite) languages respectively. The other approximately three hundred letters were written by scribes who were nearly all Canaanites, who had learned cuneiform second-or third-hand, and who lived in Palestine, Phoenicia, and southern Syria. Of these three hundred about half were written either from or to Palestine or discuss affairs in Palestine, and thus are of supreme importance for OT studies.

The thirty nonepistolary Amarna Tablets include syllabaries, lexical lists, and practice-copies of sections of Akkadian mythological texts for the training of Egyptian apprentice scribes. The last, consisting of portions of *Adapa and the South Wind*, *Nergal and Ereshkigal*, and the *King of Battle* epic, contain frequent epigraphic indications of vowel length, colored dots serving as word dividers,

父子共治的制度，但是关于这个说法仍然存有相当大的争议。因为一封用墨水和僧侣体写成的书信的公文档案中可能提到了阿蒙霍特普三世在位第三十二年这个时间，而且另一封书信中似乎提到了亚肯那顿的女婿图坦卡蒙，因此亚玛拿泥版涵盖了约三十年间发生的事，大致是公元前 14 世纪第二个二十五年，也就是所谓亚玛拿时代的中心时期。其中超过 40 块泥版是法老法庭与阿里沙王（《圣经》中的以利沙）、亚述王、巴比伦王、哈提王、米坦尼王之间的通信。与上述后两国通信的泥版增加了我们对于赫梯语和胡利安语（《圣经》中的何利）的了解。其他约三百块泥版则是由迦南的文士刻下的，这些文士通过间接方式掌握了楔形文字，他们主要住在巴勒斯坦、腓尼基和叙利亚南部。这三百块泥版中大约有一半是发往或来自巴勒斯坦的书信，或者是讨论巴勒斯坦事务的记录，因此它们对于研究《旧约》极其重要。

有三十块亚玛拿泥版不是书信，它们的上面刻着音节表、词汇表和阿卡德神话片段的练习副本，这些练习副本是用来训练埃及学徒文士的。其余的泥版上面刻着《阿达帕与南风》节选、《内加尔与厄里斯克革》和史诗《战争之王》，上面经常出现元音长度的铭文标志和分隔单词的色点，而且文中几乎没有简写。

and almost no logograms.

III. Linguistic Value.-Akkadian, firmly entrenched as the lingua franca of the Near East during the Amarna age, is the basic language of the Amarna Tablets. As might be expected, these documents have thus assisted scholars in solving certain grammatical and lexical problems inherent in the Akkadian of the period, even though Amarna Akkadian exhibits numerous linguistic archaisms. At the same time, however, the epistolary materials often reveal Amorite, Egyptian, Hittite, Hurrian, and (most importantly) Canaanite linguistic substrata, reflecting the mother tongues of the native scribes. All the Canaanite Amarna Letters display a mixture of Akkadian and Canaanite dialects, although a few are almost completely Canaanite with only the thinnest of Akkadian veneers. Amarna Canaanite and the Ugaritic documents from Râs Shamrah have helped immeasurably to establish the nature of proto-Hebrew and to trace its development into the classical language of the OT. Often the Canaanite *Vorlage* was all-pervasive, reaching not only into vocabulary, grammar, syntax, morphology, and phonology but also into phraseology and mode of expression, so that, e.g., when a scribe from Byblos wished to verbalize the concept of “from time immemorial” he did not write, in standard Akkadian parlance, *ištu labiriš* (or, as in later times, *ultu ulla*), but coined the phrase *ištu dārīti*, an Akkadian rendering of such Canaanite equivalents as Heb. *mē’ōlām*. Canaanite scribes also frequently glossed Akkadian words and phrases with their Canaanite counterparts. For example, the difficult Akk. *ḥuḥāru*,

III. 语言学价值。阿卡德语在亚玛拿时期一直都是近东地区的通用语，也是亚玛拿泥版上的基本语言。正如预料的那样，虽然亚玛拿泥版上的阿卡德语中存在大量的古词，但它们还是帮助学者们解决了许多当时阿卡德语中的某些语法和词汇难题。但同时，这些书信材料中经常出现亚摩利语、埃及语、赫梯语、胡利安语和（最重要的）迦南语的语言基础，并体现出本地文士的母语。虽然有些亚玛拿泥版几乎完全是由迦南语写成，仅有很少的阿卡德语虚饰语，但所有迦南亚玛拿泥版都有阿卡德语和迦南语两种语言。沙姆拉角（Râs Shamrah）的迦南语和乌加里特语的亚玛拿泥版极大地促进了古希伯来语的形成，并对研究这种古典语言在《旧约》中的发展极有帮助。迦南“原稿”通常涉及面很广，不仅包含了词汇、语法、句法、词态学和音系学，还包括措辞和表达方式，因此，当一个来自比布罗斯的文士想要表达“自古以来”这种概念时，他不使用标准的阿卡德语说法（*ištu labiriš*，或是后来的 *ultu ulla*），而是自己杜撰出一个短语（*ištu dārīti*），这是迦南语在阿卡德语中的翻译，相当于希伯来语的 *mē’ōlām*。迦南文士还经常用迦南语中的同义词解释阿卡德语单词或短语。比如说，拗口的阿卡德语 *ḥuḥāru*（“陷阱、圈套”）经常出现在巴比伦的信件中，紧随该词之后是一个迦南语同义词解释——*kilūbu*（相当于希伯来语 *k^olūb*）。无需赘言，关于不同问题的恰当解释方法，众文士之间并非始终保持一致。比如，耶路撒冷的亚玛拿泥版就显示出了抄写者的独特性，这种泥版的抄写语言不同于其他迦南亚玛拿方言。

“trap, snare,” which appears often in the Byblian letters, is usually explained immediately thereafter by Can. *kilūbu* (=Heb *kēlūb*), which has the same meaning. Needless to say, the scribes themselves did not always agree as to proper procedure in various matters. The Jerusalem Amarna correspondence, for example, exhibits scribal peculiarities demonstrating it to be the product of a scribal tradition different from that of the other Canaanite Amarna dialects.

IV. Historical Value.-The Amarna Tablets have helped to make the Amarna age one of the best-known periods in ancient history. It was supremely a time of international diplomacy, one of the first such times in the annals of mankind. Egypt had been in control of Syro-Palestine for almost two centuries but was now in decline there. Nevertheless, it was still in many respects the dominant power in the Near East. The Hittite kingdom of Asia Minor was at its height under the leadership of the great *Šuppiluliuma I*, and was threatening the very existence of *Tušratta*'s Hurrian kingdom of Mitanni located in the bend of the upper Euphrates River. East of Mitanni was the rising power of Assyria under *Erība-Adad I* and *Aššuruballit I*, while the Kassite dynasty of Babylon under *Kadašman-Enlil I* and *Burnaburiaš II* exercised control over the lower Tigris-Euphrates basin. Diplomatic marriages, such as that of *Tadu-ḥepa* (a daughter of *Tušratta*) to *Amenhotep III*, attempted to upset the delicate balance of political power in the Near East during the Amarna age.

The chief Egyptian administrative centers in occupied Palestine were Gaza and

IV. 历史价值。亚玛拿泥版使亚玛拿时期成为了古代历史中最著名的时期。当时是国际交往的鼎盛时期，人类史上第一次出现这种国际交流的时期。埃及已经统治叙利亚和巴勒斯坦长达两个世纪，但当时埃及已走向衰落。尽管如此，埃及在很多方面仍然在近东地区占据主导地位。小亚细亚的赫梯王国处于伟大的苏皮鲁流马一世 (*Šuppiluliuma I*) 统治下的鼎盛时期，并对位于幼发拉底河上游弯道处米坦尼的吐什阿塔 (*Tušratta*) 统治下的胡利安王国构成了威胁。在米坦尼的东方，有一股势力正在崛起，它是伊里巴阿达德一世 (*Erība-Adad I*) 和阿淑尔乌巴里特一世 (*Aššuruballit I*) 统治下的亚述王国，而卡达什曼恩利尔一世 (*Kadašman-Enlil I*) 和布尔那布里亚什二世 (*Burnaburiaš II*) 统治下的喀西特王朝统治了两河流域的下游地区。吐什阿塔 (*Tušratta*) 的女儿塔都希帕 (*Tadu-ḥepa*) 嫁给阿蒙霍特普三世，国与国之间试图用外交联姻打破亚玛拿时期近东地区微妙的政治平衡。

埃及人占领巴勒斯坦之后，将主要的行政中心建在迦萨和约帕，但他们的战略

Joppa, while strategic Egyptian outposts were located at Beth-shan and elsewhere. Although native Canaanite princely dynasties were in nominal control of the city-states into which Palestine was divided, Egyptian agents known as “commissioner” (Akk. *rābiṣu*, Can. *sōkinu* [=Heb. *sōkēn*]) and “envoy” (Egyp. *wpwty*) closely supervised their activities. Such officials, often called simply *rabû*, “great one,” by the Canaanite scribes, were usually native Egyptians, and bribery and other forms of corruption were common among them. On occasion a trustworthy Canaanite might be permitted to rise to a position of prominence in the Egyptian bureaucracy. One such bore the Amorite name Yanḥamu. His importance is attested by his appearing in the correspondence of various princes throughout Syria and Palestine and his being in charge of the food supplies stored in the territory of Yarimmuta, the location of which remains uncertain. The career of Yanḥamu is strongly reminiscent of that of the OT patriarch Joseph, with whom he has been implausibly identified by certain scholars. Many of the Amarna Letters reveal that the Egyptian overlords exacted tribute from their Palestinian subjects. They also demanded *corvée* contingents to be used in Egyptian construction and other projects that required large supplies of cheap labor.

Most of the Amarna Letters reveal an unsettled state of affairs in Syro-Palestine itself, which belies the superficial appearance of unity implied by the Egyptian presence in Hither Asia. The morale of the Canaanite princelings had greatly deteriorated during the period of Egyptian decline with the result that they

前哨却在伯珊和别处。虽然当地的迦南王朝名义上执掌分裂之后的巴勒斯坦各城邦，但他们的行动却要受埃及“专员”（阿卡德语：*rābiṣu*，迦南语：*sōkinu* [相当于希伯来语 *sōkēn*])和“使节”（埃及语：*wpwty*）的严密监督。迦南文士直白地称呼这类官员为 *rabû*，“支配者”，通常由埃及人担任这一官职，他们贪污腐败，受贿等行为在他们中十分常见。有时，受到信赖的迦南人可能被提升到埃及官僚机构的重要位置上。有一个出生在亚摩利的人，名叫亚哈姆（Yanḥamu），就曾被提拔。他的名字常出现在叙利亚和巴勒斯坦各君主之间的书信中，而且他负责雅利穆塔（Yarimmuta，地理位置尚未明确）领地内的粮食供应，这证实了他的重要性。亚哈姆的生平让人不禁联想起了《旧约》中的族长约瑟，某些学者竟然认为亚哈姆就是约瑟。许多亚玛拿泥版上都表明埃及领主曾要求巴勒斯坦的属国向他纳贡。当埃及修建房屋殿宇或有其他项目需要大量廉价劳力时，埃及领主还会强制巴勒斯坦人服劳役。

虽然埃及人在亚细亚妄图粉饰太平，但大多数亚玛拿泥版却揭示出当时叙利亚和巴勒斯坦动荡的时局。埃及衰落时期，迦南藩王之间的关系极具恶化，因此他们经常兵戈相见。他们之间或在通信中互相指责对方背叛埃及领主，不忠于彼此。在这种时局下，他们极易受国内持不同政见者或国外的敌人的攻击，

were often at war with each other. In their correspondence they occasionally stooped to hurling mutual accusations of treason against the crown and disloyalty toward one another. Under such circumstances they were vulnerable to attack by dissident elements within their own domains as well as by enemies from without, and in their letters to the pharaohs we frequently read their desperate pleas for fresh supplies of Egyptian and Nubian archers to man their garrisons. Such requests were met uniformly with a stony silence by the Egyptian court. The dissolution of the Egyptian empire in Syro-Palestine, already under way during the rule of Amenhotep III, was greatly accelerated under Akhenaten, who was preoccupied with domestic affairs for most of his reign.

Although most of the Palestinian chieftains bore Northwest Semitic names, Indo-Aryan names are also well represented. At least one non-Semitic name common to both Amarna age onomastics and the OT is Ara/iwana, who was a prince in the region of Damascus and whose name must be compared with that of Araunah the Jebusite. The official title of such native princelings was “(free)man” (*amīlu*), while their official position in the scheme of things was that of “governor, mayor” (*ḥazānu*). Within Canaanite circles, however, the prince was referred to as “king,” a usage reflected also in such OT passages as Josh. 11:1 and Jgs. 9:6.

It is clear from the Amarna Letters themselves that each Palestinian chieftain held sway over a city-state, which often controlled a rather large region

他们经常在书信中寻求埃及法老的援助，并请求努比亚弓箭手来帮助防御要塞。这些请求都未得到埃及朝廷的回应，犹如石沉大海。阿蒙霍特普三世统治时期，叙利亚和巴勒斯坦境内的埃及帝国已经开始瓦解，后来亚肯那顿的统治又加速了帝国的瓦解，因为他在统治时期主要忙于处理国内事务。

虽然大多数巴勒斯坦首领都有西北闪族语名字，但是他们也有印度雅利安语名字。在亚玛拿时期专有名词学和《旧约》中至少可以找到一个非闪族语人名，即 Ara/iwana（阿拉或埃瓦纳），他是大马士革地区的一位君主，应将他的名字和耶布斯的亚劳拿进行对比。这些当地众藩王的官衔是“自由人”(*amīlu*)，但他们的官位相当于“地方总督或市长”(*ḥazānu*)。但是在迦南境内，这些藩王也被称为“王”，《旧约》《约书亚记》11:1 和《士师记》9:6 中也称他们为“王”。

从亚玛拿泥版中可以明显看出每个巴基斯坦首领都统治着一个城邦，而每个城邦通常管辖着其周围的大片区域。米吉多和夏琐是北方的两座战略要地，示

surrounding it. Megiddo and Hazor were the two most strategic city-states in the north, Shechem dominated the hill country, Gezer and Jerusalem maintained extensive holdings in central Palestine, and Lachish was of major importance in the south. Correspondence from and concerning these cities, as well as other Syro-Palestinian sites such as Byblos, Beirut, Sidon, Tyre, Accho, and Ashkelon along the Mediterranean coast, constitutes the bulk of the Amarna archives and provides us with essential information about Canaanite civilization during the Amarna age.

Among the disruptive elements in the political life of the period was the notorious Lab'ayu ("lion man"), the prince of Shechem who seems to have controlled all the territory in the central ridge from N of Jerusalem to N of his own city. He and his sons, rebelling against their Egyptian overlords and in league with the 'Apiru (see below), terrorized the countryside and attempted to capture Megiddo. At the other end of the political spectrum is a man like the prince of Byblos, Rib-Addi, whose nearly seventy letters (the largest single group of Amarna documents) tell a tale of loyalty to the Egyptian court and cooperation with the Egyptian commissioners. The domain of Rib-Addi comprised the northern half of the modern Lebanese coastal plain, a strip of territory stretching northward from Byblos to Simyra. He was embroiled in a more or less continuous struggle with 'Abdi-Aširta and his sons, the princes of the region of Amurru, which extended to the east and north of Byblos. Although the feud was local in nature, Rib-Addi found himself in desperate straits as his enemies almost

剑控制着丘陵地带，基色和耶路撒冷占据着巴勒斯坦中心的大部分地区，拉吉则是南方的主要城邦。大量的亚玛拿泥版都是来自或关于上述城邦书信，以及叙利亚与巴基斯坦其他地区（如比布罗斯、贝鲁特、西顿、推罗、亚柯和地中海沿岸的亚实基伦）的书信，这些书信为我们了解亚玛拿时期的迦南文明提供了基本信息。

臭名昭著的示剑王莱巴尤（狮人）是当时政治生活的破坏性因素之一，他似乎控制了从耶路撒冷北方到示剑北方的中央山脊地区。他和他的儿子联合哈皮鲁人（见下文）反抗他们的埃及领主，他们在乡下地区实行恐怖统治，并试图攻占米吉多。政治版图的另一端是比布罗斯王——利布阿迪王，他在约七十封书信（亚玛拿文献中最多的一组）中诉说了他对埃及朝廷的忠诚和与埃及使者的合作。利布阿迪（Rib-Addi）的领地包括现代黎巴嫩海岸平原的北半部分，从比布罗斯向北延伸到西米拉的一片狭长地带。他被卷入了阿布迪·艾西尔泰（'Abdi-Aširta）和其众子时断时续的纷争之中。阿布迪的众子是比布罗斯东方和北方的阿姆鲁地区的君主。尽管这只是地区纷争，但利布阿迪发现自己已经陷入绝境，因为他的敌人几乎将他驱逐到了海里。他像其他的藩王一样，给法老写信，寻求军事支援，并且将战争的失败归于埃及拒绝出兵。

succeeded in driving him into the sea. His letters to the pharaohs, like those of his compatriots, request reinforcements and disclaim responsibility for military failure if Egypt refuses to supply them.



Letter of Šipti-ba'al of Lachish (Am.Tab. 330) assuring the king that he and Yanḥamu remain loyal (Trustees of the British Museum)

拉吉的西普提巴力 (Šipti-ba'al) 的书信 (亚玛拿泥版 330), 西普提巴力向国王保证他和亚哈姆仍然忠诚于国王。(大英博物馆理事会)



Second part of letter from Birdiya of Megiddo (Am.Tab. 245) accusing Zurata of Acco of treason against Lab'ayu (Trustees of the British Museum)

米吉多比珥迪亚书信的第二部分 (亚玛拿泥版 245), 他在信中指责亚柯的祖拉塔对莱巴尤 (Lab'ayu) 不忠。(大英博物馆理事会)



Lab'ayu prince of Shechem protests that his hostile activity was only to repel aggression against his native town (Am.Tab. 252). (Trustees of the British Museum)

According to the Amarna Tablets, only rarely did the contingents of archers requested by the Canaanite princes exceed two hundred, and they were usually far smaller. On the basis of such evidence we may assume that the population of Palestine was small during the Amarna age. There were probably no more than 250,000 people there at the time, a figure comparable to the population total in Palestine under the Turks in A.D. 1800. The Cisjordanian inhabitants of the country were apparently concentrated in the coastal plains and adjacent hills, the plain of Jezreel, the towns of the central ridge, and the Jordan Valley. Nomadic tribes were the chief occupants of Transjordan except in the Jordan Valley and the northernmost areas. The population was ethnically mixed and socially stratified, a situation reflected, e.g., in the Byblian letters, in which *hupšu*, "tenant farmer," is apparently a loanword from Hurrian.

示剑的莱巴尤王申辩道，他的敌对行动仅仅是为了抵抗敌人对他的城邑的侵略（亚玛拿泥版 252）。（大英博物馆理事会）

根据亚玛拿泥版中的记载，按照迦南君主要求，弓箭手分队很少有超过二百人的，通常是远远少于这个数量。因此，我们或许可以推测出亚玛拿时期巴勒斯坦的人口很少。当时那里的人口数量可能不到 25 万，和公元 1800 年土耳其人统治时期巴勒斯坦的人口总数相差不多。约旦河西岸的居民显然集中在海岸平原和周边丘陵、耶斯列平原、中央山脊附近的城邑及约旦谷中。除了约旦谷和最北地区，约旦河东岸的主要居民是游牧民族。巴勒斯坦地区人口种族混杂，社会等级分明，巴比伦书信中体现出了这种情况。在巴比伦书信中，*hupšu*（意为“佃农”）明显是一个从胡利安语中引入的外来词。

V. OT Relationships: The 'Apiru.-
Attempts to find in the Amarna Tablets

V. 与《旧约》的联系：哈皮鲁人。在亚玛拿泥版上寻找《旧约》中的人物或

specific references to OT personalities or events have been uniformly unsuccessful. The idea that the names “Joshua” and “Benjamin” occur in them was thoroughly discredited long ago. The patriarchal period of Israel’s history preceded the Amarna age; Jacob and his sons almost certainly migrated to Egypt in the early 17th cent. at the latest. The exodus period of Israel’s history followed the Amarna age; Joshua and his armies almost certainly did not conquer the cities of Canaan until the late 13th cent. at the earliest. The Amarna age is thus to be sought somewhere in the “four hundred and thirty years” of Ex. 12:40, a period concerning which the OT is virtually silent. However, scholars have turned their attention increasingly in recent years to the possible relationship between the OT Hebrews and the Amarna ‘Apiru.

Superficially, the terms ‘*apiru* and ‘*ibri* (“Hebrew”) appear to differ in derivation and in morphology. It is now generally recognized, however, that the difficulties involved in equating them are not insuperable and that the possibility of an ultimate common origin cannot be excluded. SA.GAZ and its variants, the Sumerian logographic equivalents of Semitic ‘*apiru*, are found in cuneiform texts from ca. 2500 B.C. down to the 11th cent. B.C. In addition to its numerous Akkadian syllabic spellings, ‘*apiru* appears as ‘*pr* in Ugaritic and occurs also in Egyptian transcriptions. Among the Amarna Tablets, the Jerusalem letters write the term syllabically, whereas elsewhere SA.GAZ and its variants are uniformly used. SA.GAZ also stood for Akk. *ḥabbātu*, a word that seems to have meant originally “migratory worker” but that later came to signify

事件的尝试均告失败。泥版中有“约书亚”和“便雅悯”这两个名字的观点在很早以前便备受质疑。以色列的族长时期在亚玛拿时期之前；几乎可以确定雅各和他的儿子们最迟在公元前 17 世纪初期就来到了埃及。以色列人出埃及时期在亚玛拿时期之后；约书亚和他的军队几乎必然最早在公元前 13 世纪后期才占领迦南的城市。因此，亚玛拿时期必然是《出埃及记》12:40 提到的“四百三十年”中的一个时期，然而《旧约》几乎没有关于这段时期的记录。但是，近年来，学者们越来越关注《旧约》中希伯来人与亚玛拿时期哈皮鲁人可能存在的关系。

从表面看，‘*apiru* 和 ‘*ibri* (“希伯来人”) 从派生法和形态学上看似乎并不相同。但现在学者们普遍认为这两个词可能是同一个词，并不能排除这两个词可能源于同一个根词。闪米特语 ‘*apiru* 在苏美尔语中的语标同义词是 SA.GAZ 和它的变体，它们存在于公元前 2500 年至公元前 11 世纪的楔形文字文本中。‘*apiru* 除了在阿卡德语中有多种音节拼写之外，在乌加里特语中拼写为 ‘*pr*，埃及语抄本中也出现了这个词。在亚玛拿泥版中，耶路撒冷文书中按音节拼写了这个词，但其他泥版一律使用 SA.GAZ 和它的变体形式。SA.GAZ 还可以表示阿卡德语中的 *ḥabbātu*，这个词的本意似乎是“流动工人”，但它后来表示“强盗、土匪”。这个语义学上的演变极有可能反映出历史的发展，另外自古时起，‘*apiru* 本身就既有褒义也有贬义。政治和社会地位低下、经济拮据、不满足于现状的人，就像哈皮鲁人一样，会轻易地放弃正经的劳作（如，按季节收

“bandit, brigand.” It may well be that this semantic evolution reflected historical development also, since from the most ancient times ‘*apiru* itself had similarly good and bad connotations. Politically, economically, and socially inferior malcontents, as were the ‘*Apiru*, need little inducement to turn their backs on commendable endeavors, such as the seasonal harvesting of crops, in favor of less reputable activities, such as pilferage, plunder, or worse.

获农作物), 落草为寇, 做些偷窃、抢劫或更卑劣的勾当。



Request by *Yapaḥu* ruler of Gezer (Am.Tab. 299) for assistance against the ‘*Apiru* (Trustees of the British Museum)

During the Amarna age, ‘*apiru* was a pejorative term, denoting a population element composed of stateless and reputedly lawless individuals and groups of diverse ethnic origins and speaking a number of different languages. Although they were indigenous to Syro-Palestine, their social status was generally inferior. They therefore rebelled against native princes and Egyptian officials alike, raiding the towns and pillaging the

基色的统治者亚帕忽 (*Yapaḥu*) (亚玛拿泥版 299) 请求法老帮助他抵抗哈皮鲁人。(大英博物馆理事会)

在亚玛拿时期, 哈皮鲁人是个贬义词, 指的是那些无国籍的、非法的个体或团体, 他们来自不同民族, 说不同的语言。尽管他们是叙利亚和巴勒斯坦的本地人, 但他们的社会地位通常很低。因此他们反抗本国的君主和埃及官员, 劫掠城邑和村庄。为了抵御他们的袭击, 迦南首领经常向法老寻求援助。《旧约》中也提到过类似的歹徒; 参: 士 9:3; 11:3; 撒上 22:1-2。

countryside. It was for help against such forays that the Canaanite chieftains directed their frequent requests to the pharaohs. Similar bands of outlaws are not unknown in the OT; cf., e.g., Jgs. 9:3; 11:3; 1 S. 22:1f.

The Northwest Semitic word *'apiru* may have originally meant “dusty one, (donkey) caravaner.” Abraham himself may have been just such an *'apiru*; it is instructive to note that he was the first individual in the OT to bear the title *'ibrī* (Gen. 14:13). In Gen. 18:27 Abraham calls himself “dust [Heb. *'āpār*] and ashes” in terms reminiscent of those craven expressions of obedience and submission so common to the Amarna Tablets. Recent evidence has suggested that the Mari *Banū-yamīna*, with which may be compared Heb. *Binyāmīn* (Benjamin), had affinities with the *'Apiru* of the patriarchal period, and that the ancestral “Hebrews,” understood in the broadest sense, founded the 1st Dynasty of Babylon.

Donkey caravaners continued to ply their trade down to the Amarna age (cf. esp. letter no. 96) and beyond (cf. Jgs. 5). Eventually, however, the decline of their profession forced them into less nomadic occupations such as viticulture, a transition strikingly reflected in the description of Judah in Gen. 49:11:

Binding his donkey to the vine,
His ass's colt to the tendril,
He washed his garment in wine,
His robe in the blood of grapes.

Bibliography.—W. F. Albright, *CAH* (rev. ed. 1966), II, ch. 20; *Yahweh and the Gods of Canaan* (1968), pp. 73–91; P. Artzi, *Orientalia*, 36 (1967), 432; F. F. Bruce, *AOTS*, pp. 3–20; E.

西北闪米特语中的单词 *'apiru*, 本意可能是“满身灰尘的人, (骑驴的) 旅行者”。亚伯拉罕可能就是这样的哈皮鲁人; 值得注意的是, 亚伯拉罕是《旧约》中第一个被称作希伯来人 (*'ibrī*) 的人 (创 14:13)。在《创世记》18:27 中, 亚伯拉罕自称“灰尘 [希伯来语: *'āpār*]”, 这不禁让人联想起亚玛拿泥版中那些表示怯懦、顺从和顺服的常见词语。近期的证据表明马里的 *Banū-yamīna* (可将其与希伯来语的 *Binyāmīn* [便雅悯] 作对比) 和族长时期的哈皮鲁人存在密切的关系, 从广义理解, 也与巴比伦第一王朝的“希伯来人”祖先存在密切的联系。

骑驴的旅行者一直从事贸易, 直到亚玛拿时期 (参: 尤其是第 96 号亚玛拿文书) 及其之后的时期 (参: 士 5)。但最终, 这种职业逐渐消失了, 他们被迫从事流动性较低的职业, 比如葡萄种植, 《创世记》49:11 对犹大的描述中明显体现出了这种过渡:

犹太把小驴拴在葡萄树上,
把驴驹拴在美好的葡萄树上;
他在葡萄酒中洗了衣服,
在葡萄汁中洗了袍褂。

书目——W. F. Albright, *CAH* (1966 年修订版), II, 20 章; *Yahweh and the Gods of Canaan* (1968), 73–91 页; P. Artzi, *Orientalia*, 36 (1967), 432; F. F. Bruce, *AOTS*, 3–20 页; E.

F. Campbell, Jr., *BA*, 23 (1960), 2–22; *Chronology of the Amarna Letters* (1964); M. Greenberg, *The Hab/piru (American Oriental Series, 39, 1955)*; J. A. Knudtzon, et al., *Die El-Amarna-Tafeln* (2 vols., 1915); A. R. Millard, *PEQ*, 100 (1965), 140–43; C. F. Pfeiffer, *Tell el Amarna and the Bible* (1963); H. H. Rowley, *From Joseph to Joshua* (1950), pp. 37–56, 109–163; R. F. Youngblood, *BASOR*, 168 (Dec. 1962), 24–27.

R. F. YOUNGBLOOD

AMASA

ə-mā'sə [Heb. *“māsā”*].

1. According to 2 S. 17:25, the son of Abigail, the sister of Zeruah and David, and Ithra, an Israelite; but another source, 1 Ch. 2:17, calls his father Jether the Ishmaelite. The RSV and NEB read “Ishmaelite” in both places. He was a nephew of David and a cousin of Absalom, who made him commander of the army of rebellion. When the uprising had been quelled, David, in order to conciliate Amasa, promised him the position held by Joab, who had fallen from favor (2 S. 19:13ff.). When a new revolt broke out under Sheba the son of Bichri (2 S. 20), Amasa was entrusted with the task of assembling the men of Judah. But Joab was eager for revenge upon the man who had obtained the office of command that he coveted. When Amasa met Joab at Gibeon, Joab murdered him while pretending to salute him (2 S. 20:8–10; 1 K. 2:5).

2. An Ephraimite, the son of Hadlai, who, obeying the words of the prophet Oded, refused to consider as captives the Judeans who had been taken from Ahaz king of Judah by the victorious Israelites

F. Campbell, Jr., *BA*, 23 (1960), 2–22; *Chronology of the Amarna Letters* (1964); M. Greenberg, *The Hab/piru (American Oriental Series, 39, 1955)*; J. A. Knudtzon 等, *Die El-Amarna-Tafeln* (2 卷, 1915); A. R. Millard, *PEQ*, 100 (1965), 140–43; C. F. Pfeiffer, *Tell el Amarna and the Bible* (1963); H. H. Rowley, *From Joseph to Joshua* (1950), 37–56 页, 109–163 页; R. F. Youngblood, *BASOR*, 168 (1962 年 12 月), 24–27.

词条作者: R. F. YOUNGBLOOD

AMASA 亚玛撒

音译: ə-mā'sə 【希伯来语: *“māsā”*】。

1、根据《撒母耳记下》17:25 的记载, 亚玛撒是洗鲁雅和大卫的姐妹亚比该为以色列人以特拉生的儿子; 但是根据《历代志上》2:17 中的记载, 亚玛撒的父亲是以实玛利人益帖。《修订标准译本》和《新英文译本》译为“*Ishmaelite*” (“以实玛利人”)。亚玛撒是大卫的外甥, 押沙龙的堂兄弟, 押沙龙指派他作反叛军的将领。当起义被镇压后, 大卫为了安抚亚玛撒, 许诺让他接替失宠的约押做元帅(撒下 19:13 起)。当比基利的儿子示巴(撒下 20) 发动叛乱时, 亚玛撒受命去召集犹太人。但约押因亚玛撒获得他垂涎的职位而企图报复亚玛撒。当亚玛撒在基遍和约押相遇时, 约押假装向他行礼, 然后杀死了他(撒下 20:8-10; 王上 2:5)。

2、以法莲人, 哈得莱的儿子, 他听从先知俄得的话, 拒绝将犹太人当做俘虏, 这些犹太人是比加率领以色列人战胜犹大王亚哈斯后掳来的(代下 28:12)。

under Pekah (2 Ch. 28:12).

H. J. WOLF

词条作者: H. J. WOLF

AMASAI

ə-mā'sī [Heb. ^amāšay].

1. A son of Elkanah, a Levite of the Kohathite family (1 Ch. 6:25, 35; 2 Ch. 29:12).

2. Chief of the captains who met David at Ziklag and tendered him their allegiance (1 Ch. 12:18). Some have identified him with Amasa and others with Abishai. The difficulty is that neither Amasa nor Abishai occupied the rank of the chief of thirty according to the lists in 2 S. 23 and 1 Ch. 11, the rank to which David is supposed to have appointed him.

3. One of the trumpet-blowing priests who greeted David when he brought back the ark of the covenant (1 Ch. 15:24).

AMASHSAI

ə-mash'sī [Heb. ^amašsay, probably a textual error for ^amāšay]. A priestly name in the postexilic list of inhabitants of Jerusalem (Neh. 11:13). In 1 Ch. 9:12 the name is given as Maasai.

AMASIAH

am-ə-sī'ə [Heb. ^amasyâ—'Yahweh has borne'] (2 Ch. 17:16). One of the captains of Jehoshaphat.

AMATHEIS

am-ə-thē'əs (1 Esd. 9:29, AV). See EMATHIS.

AMATHIS

am'ə-this (1 Macc. 12:25, AV). See

AMASAI 亚玛赛、亚玛撒

音译: a-mā'sī 【希伯来语: ^amāšay】。

1、亚玛赛: 以利加拿的儿子, 哥辖家族中的一个利未人(代上 6:25, 35; 代下 29:12)。

2、亚玛撒: 勇士的首领, 在洗革拉见到大卫, 并效忠于大卫(代上 12:18)。有人认为 Amasai 就是亚玛撒, 也有人认为他是亚比筛。但难点在于《撒母耳记下》23 章和《历代志上》11 章的名单中亚玛撒或亚比筛都不是三十勇士的首领。亚玛撒的军衔应该是大卫授予的。

3、亚玛赛: 当大卫将约柜带回时, 吹号欢迎大卫的祭司之一(代上 15:24)。

AMASHSAI 亚玛帅

音译: ə-mash'sī 【希伯来语: ^amašsay, 可能是 ^amāšay 的错误拼写】。一个祭司的名字, 亚玛帅这个名字出现在被掳归回时期耶路撒冷居民的名单中(尼 11:13)。在《历代志上》9:12 中, 亚玛帅被称为玛赛。

AMASIAH 亚玛斯雅

音译: am-ə-sī'ə 【希伯来语: ^amasyâ—“耶和华已背负担子”】(代下 17:16)。约沙法的千夫长之一。

AMATHEIS 伊玛希斯

音译: am-ə-thē'əs (《钦定版圣经》, 拉一 9:29)。见 EMATHIS (伊玛希斯)。

AMATHIS 哈马

音译: am'ə-this (《钦定版圣经》, 马一

HAMATH.

AMAVITES

(Nu. 22:5, NEB). *See* AMAW.

AMAW

a'mô [Heb. 'ammô; Gk. *laós autoú*] (Nu. 22:5); AV “his people”; NEB AMAVITES. The country from which Balak summoned Balaam, and which included Pethor, the seer's home city, located near the Euphrates. Amaw had as its capital the city of Emar, located about 50 mi. (80 km.) S of Carchemish. According to the Idrimi Inscription (ca. 1450 B.C.) the contemporary king of Alalakh also governed Amaw.

R. K. H.

AMAZE; AMAZEMENT

Besides the ordinary usages, the words occur archaically in the AV for “distress” (Mk. 14:33, Gk. *ekthambéō*) and “terror” (*ptóēsis*, 1 Pet. 3:6).

The Gk. *ékstasis*, translated “amazement” in Mk. 5:42; Lk. 5:26; Acts 3:10, indicates that the people were “beside themselves” with astonishment, unable to comprehend fully what they witnessed (cf. Eng. “ecstasy”)—in each case a miraculous healing, of a girl who had “died,” of a paralytic, and of a lame man.

AMAZIAH

am-əzi'ə [Heb. ^אmašyâ, ^אmašyāhû—“Yahweh is mighty”].

1. The son and successor of Jehoash, and the eighth king of Judah after the breach with Israel (2 K. 14:1–20; 2 Ch. 25). Amaziah had a peaceable accession at the

12:25)。见 HAMATH (哈马)。

AMAVITES 阿莫人

(《新英文译本》，民 22:5)。见 AMAW (阿莫)。

AMAW 阿莫

音译: a'mô 【希伯来语: 'ammô; 希腊语: *laós autoú*】(民 22:5); 《钦定版圣经》翻译为“his people”(“他的宗民”), 《新英文译本》译为 AMAVITES (“阿莫人”)。巴勒将巴兰从这一地区招来。以法莲附近先知巴兰的家乡毗夺属于这一地区。阿莫的都城是埃马尔城, 该城位于迦基米施南方约 50 英里(80 公里)处。根据伊德利米铭文(约公元前 1450 年)的记载, 同时代的亚拉拿赫王也曾统治过阿莫。

词条作者: R. K. H.

AMAZE; AMAZEMENT 危难; 惊奇

除常见用法外, 该词还在《钦定版圣经》中表示“危难”(可 14:33, 希腊语: *ekthambéō*)和“恐吓”(*ptóēsis*, 彼前 3:6)。

希腊语 *ékstasis* 在《马可福音》5:42; 《路加福音》5:26; 《使徒行传》3:10 中被翻译为“惊奇”, 表示人们都“满心”惊奇, 因此无法理解他们看到的事情(参: 英语: “ecstasy” [“入迷”])——这个词在这三节经文中分别描述了一个“死去”的女孩奇迹般地复活, 一个瘫子和瘸子奇迹般地康复。

AMAZIAH 亚玛谢

音译: am-əzi'ə 【^אmašyâ, ^אmašyāhû—“耶和华是强壮的”】。

1、约阿施的儿子和继承人, 犹大和以色列分裂后的第八任犹大王(王下 14:1-20; 代下 25)。亚玛谢 25 岁时顺利登基。他父亲统治时期, 犹大在亚玛

age of twenty-five. Judah had suffered considerably at the hands of Syria during his father's reign, but Amaziah's reign marked the beginning of a new period of prosperity for the two Hebrew kingdoms. In Judah, however, this prosperity was not fully realized till the reign of his son Azariah (Uzziah), for Amaziah picked an ill-advised quarrel with Jehoash of Israel and suffered a severe defeat at his hands.

Amaziah's first action as king was to punish his father's assassins. Then he made preparations for war against Edom, which had for many years been subject to the kings of Judah, but had been independent since Jehoram's reign (2 Ch. 21:8-10). The control of Edom was not only important to the prestige of Judah, but was also essential to her commercial prosperity, since a hostile Edom could cut off Judah from her southern port Elath. The logical conclusion of Amaziah's victory over Edom was to retake and reopen Elath, which was in fact done by Azariah (2 K. 14:22).

Collecting a large army, Amaziah attacked and routed the Edomites in the Valley of Salt, causing great slaughter. Then the army moved on to Sela (Petra). This city lies in a hollow, shut in by mountains, and approached only by a narrow ravine, through which a stream of water flows. Amaziah took it by storm. Great execution was done, many of the captives being thrown from the rock, the face of which is now covered with rock-cut tombs of the Greco-Roman age.

Flushed with his success, Amaziah sent a foolish challenge to Jehoash of Israel. The account in 2 K. 14 gives no reason for his action, but 2 Ch. 25 gives rather

谢的父亲执政时期饱尝苦难，但亚玛谢的统治标志着这两个希伯来王国开始进入鼎盛时期。但是由于亚玛谢不理智地与以色列的约阿施争战，并最终遭受惨败，犹大直到他的儿子亚撒利雅（乌西雅）统治时期才完全兴盛起来。

亚玛谢称王之后第一件事便是处死了暗杀他父亲的人。之后他开始为向以东开战作准备。以东人多年来一直臣服于犹大王，但从约兰统治时期开始宣布独立（代下 21:8-10）。控制以东不仅十分有利于犹大恢复声望，而且还是犹大商业繁荣的必要条件，因为敌方以东人可以切断犹大与南部港口以拉他的联系。亚玛谢战胜了以东人，希望能重新占领并开放以拉他港，但实际上，直到亚撒利雅统治时期才得以实现（王下 14:22）。

亚玛谢调集重兵攻击以东人，在盐谷击溃敌军，并大行杀戮。这支军队随后向西拉（佩特拉）进发。西拉坐落在一个山谷之中，四周群山围绕，仅有一条峡谷可以通往城内，峡谷中有一条溪流。亚玛谢攻取了该城，大开杀戒，将大量俘虏推下山崖，山崖的正面现在被希腊与罗马时代的岩洞墓所覆盖。

亚玛谢被胜利冲昏了头，愚蠢地向以色列王约阿施宣战。《列王纪下》14章中并为给出他这么做的原因，但《历代志下》25章给出了更多细节。在他与以东

more detail. At the beginning of his campaign against Edom he had engaged a large body of Israelite mercenaries, but had been dissuaded by a prophet from employing them. They were accordingly sent off home, but en route they vented their annoyance by plundering a number of the villages of Judah. Amaziah seized this as an excuse for challenging Jehoash. The latter was in no mood to fight, and his reply was the well-known parable of the thistle and the cedar. Amaziah failed to heed his good advice, and the battle of Bethshemesh followed. Judah was utterly routed, and Amaziah himself taken prisoner. Jehoash contented himself with taking hostages, plundering the treasuries of the temple and palace, and breaking down 400 cubits (almost 600 ft., 180 m.) of the wall of Jerusalem at the northwest corner of the defense (2 K. 14:13f.; 2 Ch. 25:22-24). But he did not harm Amaziah, nor did he seek to incorporate Judah into his kingdom.

Amaziah had no one but himself to blame for this humiliation. His challenge to Jehoash had been presumptuous and unnecessary. Further, the Chronicler attributes his downfall to his religious apostasy in worshiping Edomite gods (2 Ch. 25:14-16); yet prior to the Edomite campaign his conduct had been exemplary (2 K. 14:3). So deep was his disgrace now and so profound the sense of national humiliation that a party in the state determined on Amaziah's removal, as soon as there was another to take his place. The age of majority among the Hebrew kings was sixteen; and when Amaziah's son was of this age, the conspiracy against his life grew so strong and open that he fled to Lachish. Here he was followed and killed; his body was

开战初期，他雇佣了大量的以色列雇佣兵，但是先知劝阻他不要招募以色列雇佣兵。于是，这些雇佣兵被遣回原地，但在途中，他们劫掠了大量的犹大村庄发泄怒火。亚玛谢借机向约阿施宣战。约阿施无意争战，他用众所周知的蒺藜和香柏树的比喻答复亚玛谢。亚玛谢没听从他的忠告，于是爆发了伯示麦战役。犹大彻底战败，亚玛谢本人也被俘虏了。约阿施劫持了人质，掠夺了神殿和宫殿中的财宝，拆毁了 400 肘（约 600 英尺，180 米）耶路撒冷西北角的防御城墙，就此收手（王下 14:13-14；代下 25:22-24）。但他并未伤害亚玛谢，也没有试图将犹大并入他的王国。

亚玛谢是自取其辱。他骄傲冒失地向约阿施宣战。而且历代志作者将他的失败归咎于他叛教供奉以东人的神（代下 25:14-16）；但与以东争战之前他因他的行为被视为典范（王下 14:3）。此时亚玛谢颜面尽失，并且国内的人认为这是巨大的国耻，于是他们决定罢黜亚玛谢，不久便另立新王。希伯来人的王大都在十六岁登基；当亚玛谢的儿子 16 岁时，越来越多的人密谋迫害亚玛谢，于是他不得不逃往拉吉。后来在拉吉被杀死；人们羞辱性地用马将他的尸体驮回耶路撒冷，连抬尸架或棺材都没用（王下 14:19-20；代下 25:27-28）。乌西雅继承了他的王位。

insultingly carried to Jerusalem on horses, and not conveyed in a litter or coffin (2 K. 14:19f.; 2 Ch. 25:27f.). Uzziah succeeded him.

Amaziah is credited with a reign of twenty-nine years (2 K. 14:2; 2 Ch. 25:1), and 2 Ch. 25:25 states that he outlived Jehoash of Israel by fifteen years. It does not, however, seem possible on chronological grounds that he can have reigned for so long. Some scholars have suggested that twenty-nine is an error for nineteen or even nine; W. F. Albright ignores the figure of twenty-nine altogether, and gives Amaziah's dates as 800–783 B.C. It may be, however, that 2 K. 14:19 telescopes events; possibly Amaziah lived some twelve years at Lachish, while his son acted as king in Jerusalem. The statement of 2 K. 14:22 implies that Uzziah had some powers before his father's death at any rate. E. R. Thiele credits Amaziah with a twenty-nine-year reign, 796–767 B.C., but with Uzziah as coregent from 791 to 790 (*MNHK*, pp. 81–87).

Amaziah is mentioned in the royal genealogy of 1 Ch. 3:12, but not in that of Mt. 1, where there is a leap from Jehoram to Uzziah; and Ahaziah, Jehoash, and Amaziah are omitted.

2. A Simeonite (1 Ch. 4:34).

3. A Levite of the house of Merari (1 Ch. 6:30, 45).

4. A priest of Bethel (Am. 7:10ff.) who accused the prophet Amos of conspiracy against Jeroboam II of Israel. Amaziah advised Amos to return to his native Judah, to which the prophet replied: "I

亚玛谢在位 29 年 (王下 14:2; 代下 25:1), 《历代志下》25:25 中称他比以色列王约阿施多活了 15 年。但是从年代证据来看, 他似乎不可能在位这么久。一些学者认为 29 这个数字是错误的, 应该是 19 甚至是 9; 奥尔布赖特完全忽略了 29 这个数字, 他认为亚玛谢的在位时间是公元前 800 至公元前 783 年。但《列王纪下》14:19 精简了事件; 当亚玛谢的儿子在耶路撒冷作王时, 亚玛谢可能已在拉吉生活了 12 年左右。《列王纪下》14:22 中的记录表明, 不论怎样, 乌西雅在其父死亡之前已经掌权。蒂勒 (E. R. Thiele) 认为亚玛谢在位 29 年 (在位时间公元前 796 至公元前 767 年), 但是从公元前 791 至 790 年他和乌西雅共治 (*MNHK*, 81–87 页)。

《历代志上》3:12 中的王的家谱中提到了亚玛谢, 但《马太福音》1 章耶稣家谱中却并未提到亚玛谢, 耶稣家谱直接从约兰跳到了乌西雅; 亚哈谢、约阿施和亚玛谢都被省略了。

2、一个西缅人 (代上 4:34)。

3、米拉利家族的一个利未人 (代上 6:30, 45)。

4、伯特利的祭司 (摩 7:10 起), 他向以色列王耶罗波安二世控告先知阿摩司图谋背叛他。亚玛谢让阿摩司回到他的家乡犹大去, 而这位先知回答说: "我原不是先知, 也不是先知的门徒; 我是

am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and Yahweh took me from following the flock, and Yahweh said to me, 'Go, prophesy to my people Israel' ” (7:14-17).

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AMBASSADOR

[Heb. *šîr* (Isa. 18:2), 'messenger' (Ezk. 17:15); Gk. *presbeuō*—'act as an ambassador,' lit. 'be older' (2 Cor. 5:20; Eph. 6:20), *presbýtēs* (see below, on Philem. 9)]; AV also "the aged" (Philem. 9); NEB also ENVOY, MESSENGER. An official representative of a king or government. On the OT references see ENVOY.

In the NT the term is used in a figurative sense. As the imprisoned representative of Christ at Rome Paul calls himself "an ambassador in chains" (Eph. 6:20); and in 2 Cor. 5:20 includes, with himself, all ministers of the gospel as "ambassadors for Christ," commissioned by Him as their sovereign Lord for the ministry of reconciling the world to God. The Bible contains no finer characterization of the exalted and spiritual nature of the minister's vocation as the representative of Jesus Christ, the King of kings and Savior of the world.

In Philem. 9 most MSS have Gk. *presbýtēs*, "old man." Both the RSV and NEB accept the conjectured emendation to *presbeutēs*, "ambassador," which is possible in view of the dialectal interchange between *y* and *eu* in koine Greek (cf. 1 Macc. 14:22; 2 Macc.

牧人, 又是修理桑树的。耶和華選召我, 使我不跟从羊群, 对我说: '你去向我民以色列說預言' ” (摩 7:14-17)。

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AMBASSADOR 使者

【希伯來語: *šîr* (賽 18:2), *mal'āk*—“送信者”(結 17:15); 希臘語: *presbeuō*——“作使者”, 字面意思: “變老”(林后 5:20; 弗 6:20), *presbýtēs* (見下文, 門 1:9)】; 《欽定版聖經》中還譯為 “the aged” (“有年紀的”, 門 1:9); 《新英文譯本》還譯為 ENVOY (“使者”), MESSENGER (“送信者”)。使者是代表王或者政府的官員。關於《舊約》中的使者, 見 ENVOY (使者)。

《新約》中使用了這個詞的比喻義。保羅作為被囚禁在羅馬的基督的使者, 自稱是“帶鎖鏈的使者”(弗 6:20); 在《哥林多後書》5:20 中, 他稱自己和傳播福音的所有牧師都是“基督的使者”, 他們受至高神耶和華的差遣, 向這世界傳與神和好的福音。《聖經》中稱傳道者是萬王之王、救世主耶穌基督的使者, 這是對傳道者職分的屬靈本質的最高讚譽。

在大多數抄本的《腓利門書》1:9 中都出現了希臘語 *presbýtēs*, “老人”。《修訂標準譯本》和《新英文譯本》都將其修正為 *presbeutēs*, “使者”, 鑒於希臘通用語中的 *y* 和 *eu* 是可以互換的方言 (參: 馬一 14:22; 馬二 11:34; 代下 32:31 《七十士譯本》的《梵蒂岡抄本》等),

11:34; 2 Ch. 32:31, LXX B, etc.). Others maintain that Paul's reference here to his old age is appropriate (*TDNT*, VI, s.v. [Bornkamm]). For references on both sides see Bauer, p. 707; and see MM, p. 535.

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AMBASSAGE

(Lk. 14:32, AV). See EMBASSY.

AMBER

(Ezk. 1:4, 27; 8:2, AV). See ELECTRUM.

AMBITION

[Gk. *philotiméomai*—‘make it one's aim’] (Rom. 15:20); AV “strive”; **SELFISH AMBITION** [Gk. *eritheía* (Jas. 3:14, 16); AV STRIFE. The Greek verb *philotiméomai* (lit. “be fond of honor”) denotes a positive kind of ambition or aim to accomplish a particular goal. Thus it expresses Paul's pioneering ambition to carry the Good News to those places it had not previously reached (Rom. 15:20; cf. 2 Cor. 5:9 and 1 Thess. 4:11 for other uses of this term).

By way of contrast, the Gk. *eritheía* denotes a negative kind of ambition that is motivated by a selfish spirit bent on immediate personal gain at any cost. It is therefore quite appropriate that the RSV renders “selfish ambition” in the James passages (cf. NEB Rom. 2:8; Gal. 5:20; Jas. 3:14). The negative force of the term is further suggested by its presence in two separate lists of the “works of the flesh” (2 Cor. 12:20; Gal. 5:20). Both in these

presbeutés 这种拼写形式也有可能成立。其他抄写者则认为保罗这里应该指的是他年岁大了 (*TDNT*, VI, 见词条 [Bornkamm])。关于这两种观点见 Bauer, 707 页和 MM, 535 页。

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AMBASSAGE 使者

(《钦定版圣经》, 路 14:32)。见 EMBASSY (使者)。

AMBER 琥珀、精金

(《钦定版圣经》, 结 1:4, 27; 8:2)。见 ELECTRUM (琥珀金)。

AMBITION 志向

【希腊语: *philotiméomai*——“将……定为目标”】(罗 15:20); 《钦定版圣经》译为“strive” (“奋斗”); **SELFISH AMBITION** (“纷争”)【希腊语: *eritheía* (雅 3:14, 16); 《钦定版圣经》译为 STRIFE (“不和”)】。希腊语动词 *philotiméomai* (字面意思为“喜爱荣耀”)表示积极的志向或目的。因此, 这个词表示保罗立志将福音传播到他未曾到达过的地方 (罗 15:20; 关于本词的其他用法, 参: 林后 5:9 和帖前 4:11)。

而希腊语的 *eritheía* 则表示因自私不惜一切代价追求眼前私利的消极野心。因此《修订标准译本》在《雅各书》中将这个词译为“纷争”是非常恰当的 (参: 《新英文译本》罗 2:8; 加 5:20; 雅 3:14)。两段关于“情欲的事”的描述 (林后 12:20; 加 5:20) 中进一步解释了这个词的消极意义。在这两段描述中和《雅各书》中, *eritheía* 都和“嫉妒”一同出现, 这表明这两个词的含义类似。

lists and in the James passages, *eritheia* stands alongside of “jealousy,” which suggests a similarity of meaning.

The sin of selfish ambition runs contrary to the very heart of the Christian ethic, an ethic based on sacrificial love and humble service of the brethren, as so vividly portrayed in the life of Our Lord (e.g., Mk. 10:43-45). To promote one’s own welfare at any cost is to become arrogant and divisive, and ultimately issues in every kind of evil practice (Jas. 3:16).

Bibliography.—W. Barclay, *NT Words* (1974), pp. 99f; *TDNT*, II, s.v. ἐριθεία (Büchsel); C. L. Mitton, *Epistle of James* (1966), pp. 136f.

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AMBUSH

[Heb. *'ārab*—‘lie in wait,’ *mā^arāb*]; AV also AMBUSHMENT; [Gk. *enedra*, *enedreúō*—‘lie in wait’]; AV “lie in wait”; NEB also “lie in wait.” A military stratagem in which a body of men are placed in concealment to surprise an enemy unawares, or to attack a point when temporarily undefended. This stratagem was employed successfully by Joshua at Ai (Josh. 8). Jeremiah commanded the Medes to prepare ambushes (Jer. 51:12). Paul’s enemies lay in ambush for him at Jerusalem (Acts 23:16, 21) and planned a further attempt at capture (25:3). The Hebrew verb is often used in the OT to describe the wiles of the wicked (Ps. 10:8; 59:3; Prov. 1:11; Jer. 9:8; etc.).

AMEN

ā-men' (in ritual speech and in singing *āmen'*, *ā'men*) [Heb. *'āmēn* < *'mn*—‘be

纷争的罪和基督教道德规范的核心相悖，后者以奉献的爱和对弟兄们之间的谦相待为基础，耶稣基督的生平淋漓尽致地体现出这一道德规范（如，可 10:43-45）。不惜一切代价追求一己私利，就会变得自大并造成分裂，必将出现各样的坏事（雅 3:16）。

书目——W. Barclay, *NT Words* (1974), 99-100 页; *TDNT*, II, 见词条 ἐριθεία (Büchsel); C. L. Mitton, *Epistle of James* (1966), 136-137 页。

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AMBUSH 埋伏

【希伯来语: *'ārab*——“埋伏以待”，*mā^arāb*】；《钦定版圣经》还译为 AMBUSHMENT (“埋伏”)；【希腊语: *enedra*, *enedreúō*——“埋伏以待”】；《钦定版圣经》和《新英文译本》还译为 “lie in wait” (“埋伏”)。一种军事策略，就是一些人隐藏起来，趁敌人未察觉发动奇袭，或攻击暂时无防御的地点。约书亚攻打艾城（书 8）时，成功地使用了埋伏策略。耶利米指挥玛代人设伏击（耶 51:12）。保罗的敌人在耶路撒冷设下埋伏，准备攻击他（徒 23:16, 21），并图谋俘虏保罗（徒 25:3）。《旧约》中经常使用这个希伯来语动词来描述恶人的计谋（诗 10:8; 59:3; 箴 1:11; 耶 9:8 等）。

AMEN 阿门（赞成；祈祷的结束语）

音译: *ā-men'*（出现在仪式演讲和歌唱中音译为 *a-men'*, *a'men*）【希伯来

firm,' 'be reliable'; Gk. *amén*]. A particle expressing affirmation, equivalent to "so be it." It occurs twice as a noun in Isa. 65:16, "God of truth" (NEB "God of Amen"). Elsewhere in the OT it is used as a solemn formula by which an individual or the whole nation confirms a covenant or an oath (Nu. 5:22; Dt. 27:15ff.; Neh. 5:13; etc.). The prophet Jeremiah uses it to endorse the message of Hananiah (Jer. 28:6). It is also used as a liturgical formula by which the listeners join themselves to a doxology (esp. at the end of a Psalm) or to a prayer.

In the NT *amén* occurs frequently as a liturgical formula, usually at the end of a doxology (e.g., Rom. 1:25; 9:5; 11:36; 15:33; 16:27; Gal. 1:5; Eph. 3:21; Phil. 4:20; 1 Tim. 1:17; 6:16; 2 Tim. 4:18; He. 13:21; 1 Pet. 4:11; etc.). It is evident from 1 Cor. 14:16 that in the early Church the congregation was expected to respond with a spoken "Amen." This practice is reflected in the book of Revelation (5:13f.; 22:20).

In the Gospels a new and unique use of *amén* appears with the sayings of Jesus. Here the term means "surely" or "truly." All four Gospels record Jesus' use of the term as an introductory formula (*amén légo hymín*, "truly I say to you") emphasizing the authority of what He has to say, somewhat analogous to the messenger-formula of the OT prophets, "Thus says the Lord." (Cf. Mt. 5:18, 26; 6:2, 5, 16; etc.; Mk. 3:28; 8:12; etc.; Lk. 4:24; 12:37; etc.; Jn. 1:51; 3:3,5, 11; etc. [always *amén amén* in John].)

See J. Jeremias, *NT Theology* (1971), pp. 35f.

语: 'āmēn 衍生自 'mn——“坚定的”, “可靠的”; 希腊语: *amén*】。表示肯定的词, 相当于“愿如此”。该词在《以赛亚书》65:16 中以名词形式出现了两次, “真实的神”(《新英文译本》译为“God of Amen” [“真实的神”])。在《旧约》中其他经文中, 个人或全民族用这个严肃的惯用语确认盟约或誓言(民 5:22; 申 27:15 起; 尼 5:13 等)。先知耶利米用本词赞成哈拿尼雅的话(耶 28:6)。当听众唱赞美诗或祈祷时, 也使用本词作为礼拜用语(尤其是在诗篇的结尾处)。

在《新约》中, *amén* 多出现在礼拜用语中, 通常用在赞美诗的结尾处(如罗 1:25; 9:5; 11:36; 15:33; 16:27; 加 1:5; 弗 3:21; 腓 4:20; 提前 1:17; 6:16; 提后 4:18; 来 13:21; 彼前 4:11 等)。从《哥林多前书》14:16 明显可知, 早期教会中的会众期待以“阿门”作为回应。《启示录》中反映出这种习惯(启 5:13-14; 22:20)。

在福音书中, *amén* 有一种新的、独特的用法, 它和耶稣的教训一同出现。此处, 本词意思是“肯定地”或“真诚地”。根据四福音书的记载, 耶稣以这个词开始教导人(*amén légo hymín*, “我实在告诉你们”), 以这个词来强调祂话语的权威性, 与《旧约》中众先知传达启示的用语有些相似, “耶和华如此说”(参: 太 5:18, 26; 6:2, 5, 16 等; 可 3:28; 8:12 等; 路 4:24; 12:37 等; 约 1:51; 3:3, 5, 11 等[《约翰福音》中通常用 *amén amén*])。

见 J. Jeremias, *NT Theology* (1971), 35-36 页。

AMETHYST.

See STONES, PRECIOUS.

AMI

ā'mī, ä'mē [Heb. 'āmî; Gk. Ēmi, Apoc. *Amōn*, B *Allōn*, A *Adlōn*]; AV Apoc. ALLOM; NEB Apoc. ADLON. Ancestor of a family among "Solomon's servants" in the Return (Ezr. 2:57; 1 Esd. 5:34); the same as Amon in Neh. 7:59. See NETHINIM.

AMIABLE.

Archaic in the AV for Heb. *yādīd*, "beloved," RSV "lovely," NEB "dear" (Ps. 84:1).

AMINADAB

(AV NT). See AMMINADAB.

AMITTAI

ə-mit'ī [Heb. ^a*mittay*—"faithful"]. The father of the prophet Jonah. He was from Gath-hepher in Zebulun (2 K. 14:25; Jonah 1:1).

AMMAH

am'ə [Heb. 'ammā]. A hill near Giah in the territory of Benjamin where the road from Gibeon begins its descent through the wilderness to the Jordan Valley (2 S. 2:24). Abner, pursued by the men of Joab, made a stand here and effected a truce (2:26–28; cf. Josephus *Ant.*vii.1.3).

AMETHYST. 紫水晶

见 STONES, PRECIOUS (宝石)。

AMI 亚米

音译: ā'mī, ä'mē 【希伯来语: 'āmî; 希腊语: Ēmi, 《次经》作 *Amōn*, 《梵蒂冈抄本》作 *Allōn*, 《亚历山太抄本》作 *Adlōn*】; 《钦定版圣经》的《次经》中译为 ALLOM (“亚罗姆”); 《新英文译本》的《次经》中译为 ADLON (“亚得劳恩”)。被掳归回时“所罗门仆人”中一个家族的祖先(拉 2:57; 拉一 5:34); 也就是《尼希米记》7:59 中的亚们。见 NETHINIM (殿役)。

AMIABLE. 可爱的

《钦定版圣经》中用来翻译希伯来语 *yādīd* 的古词, “心爱的”, 《修订标准译本》译为 “lovely” (“可爱的”), 《新英文译本》翻译为 “dear” (“亲爱的”) (诗 84:1)。

AMINADAB 亚米拿达

(《钦定版圣经新约》)。见 AMMINADAB (亚米拿达)。

AMITTAI 亚米太

音译: ə-mit'ī 【希伯来语: ^a*mittay*——“忠诚的”】。先知约拿的父亲。来自西布伦的迦特希弗(王下 14:25; 拿 1:1)。

AMMAH 亚玛

音译: am'ə 【希伯来语: 'ammā】。便雅悯领地内靠近基亚的一座山, 这里有一条路可以从基遍一直下行通到约旦谷外的旷野(撒下 2:24)。押尼珥被约押的人追赶时停在这里, 并成功劝服约押休战(撒下 2:26–28; 参: Josephus *Ant.*vii.1.3)。

AMMI

amī [Heb. 'ammī—'my people'] (Hos. 2:1 [MT 3]. AV). Hosea's symbolic name for Israel, indicating the state of restoration in contrast to sinful and rejected Israel represented by Hosea's son, who had been named Lo-ammi, "not my people" (1:9f.; cf. 2:21, 23, quoted in Rom. 9:25f.). See HOSEA.

AMMIDIANS

ə-mid'ē-ənz [Gk. *Ammidioi*] (1 Esd. 5:20); AV AMMIDOI; NEB AMMIDAEANS. One of the families returning from exile under Zerubbabel in 537 B.C. This name is not found in the corresponding lists of the canonical books, Ezr. 2 and Neh. 7. Their identity is uncertain.

AMMIEL

am'ē-əl [Heb. 'ammī'ēl—'my kinsman is God'].

1. One of the twelve spies sent into Canaan by Moses; son of Gemalli, of the tribe of Dan (Nu. 13:12).

2. A Benjaminite, the father of Machir, a friend of David, living at Lo-debar in Gilead (2 S. 9:4f; 17:27).

3. Father of Bathshua (or Bathsheba), one of David's wives, who was mother of Solomon (1 Ch. 3:5). In the parallel 2 S. 11:3, by transposition of the two parts of the name he is called Eliam, meaning "my God is a kinsman."

AMMI 阿米、“我民”

音译: amī【希伯来语: 'ammī——“我民”】(何 2:1[马所拉文本 3],《钦定版圣经》)。何西阿给以色列的一个象征性名字,表示复兴的国家,与有罪的、被拒的以色列形成对照,后者以何西阿的儿子为代表,他的名字是罗阿米,即“非我民”(何 1:9-10; 参: 何 2:21, 23,《罗马书》9:25-26 引用了这段话)。见 HOSEA (何西阿)。

AMMIDIANS 亚米迪安

音译: ə-mid'ē-ənz【希腊语: *Ammidioi*】(拉一 5:20);《钦定版圣经》译为 AMMIDOI;《新英文译本》译为 AMMIDAEANS, 汉译均为“亚米迪安”。公元前 537 年跟随所罗巴伯从被掳归回的家族之一。这个名字并未出现在正典《以斯拉记》2 章和《尼希米记》7 章的对应名单中。他们的身份尚不确定。

AMMIEL 亚米利

音译: am'ē-əl【希伯来语: 'ammī'ēl——“我的同族是神”】。

1、摩西派往迦南的十二个探子之一;基玛利的儿子,属但支派(民 13:12)。

2、便雅悯人,玛吉的父亲,大卫的朋友,住在基列的罗底巴(撒下 9:4-5; 17:27)。

3、拔书亚(或拔示巴)的父亲,拔书亚是大卫的妻子之一,是所罗门的母亲(代上 3:5)。在《撒母耳记下》11:3 的平行经文中,这个名字的两部分被调换了位置,亚米利变成了以连,意思是“我的神是我的族人”。

4. The sixth son of Obed-edom, a Levite, one of the doorkeepers of the tabernacle of God in David's lifetime (1 Ch. 26:5).

4、俄别以东的第六个儿子，利未人，大卫时期神的会幕的守门人之一（代上 26:5）。

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AMMIHUD

əmi'hud [Heb. 'ammihūd—'my kinsman is glorious'; Gk. *Emioud*, *Semioud*, *Amioud*].

AMMIHUD 亚米忽

音译：əmi'hud 【希伯来语：'ammihūd——“我的族人是荣耀的”；希腊语：*Emioud*, *Semioud*, *Amioud*】。

1. Father of Elishama, who in the wilderness was head of the tribe of Ephraim (Nu. 1:10; 2:18; 7:48, 53; 10:22; 1 Ch. 7:26).

1、以利沙玛的父亲。以利沙玛在旷野中时是以法莲支派的族长（民 1:10; 2:18; 7:48, 53; 10:22; 代上 7:26）。

2. Father of Shemuel, who was appointed by Moses from the tribe of Simeon to divide the land among the tribes after they should have entered Canaan (Nu. 34:20).

2、示母利的父亲。当各支派来到迦南地时，摩西从西缅支派中选出示母利帮助分割迦南地（民 34:20）。

3. Father of Pedahel, who was appointed from the tribe of Naphtali for the same purpose as 2 (Nu. 34:28).

3、比大黑的父亲，拿弗他利支派中选出的负责分地的人（民 34:28）。

4. NEB AMMIHUR. Father of Talmai king of Geshur (2 S. 13:37). The NEB follows the MT ('ammihūr), while the AV and RSV read with the *qere*.

4、《新英文译本》译为 AMMIHUR（“亚米忽”）。基述王达买的父亲（撒下 13:37）。《新英文译本》遵照《马所拉文本》（'ammihūr），《钦定版圣经》和《修订标准译本》采用了《马所拉文本》的修正注明。

5. A descendant of Judah through the line of Perez (1 Ch. 9:4).

5、犹大后裔，法勒斯的子孙（代上 9:4）。

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AMMIHUR

ə-mi'hur (2 S. 13:37, NEB). See AMMIHUD 4.

AMMIHUR 亚米忽

音译：ə-mi'hur（《新英文译本》，撒下 13:37）。见 AMMIHUD 4（亚米忽 4）。

AMMINADAB

ə-min'ə-dab [Heb. 'ammînādāb—'my

AMMINADAB 亚米拿达

音译：ə-min'ə-dab 【希伯来语：

people (kinsman) is generous (noble)'].

‘*ammînādāb*——“我的民（族人）是慷慨的（高尚的）”】。

1. One of David's ancestors (Ruth 4:19f.; 1 Ch. 2:10). He was the great-grandson of Perez son of Judah (Gen. 38:29; 46:12; cf. Mt. 1:4), and the great-grandfather of Boaz, who was the great-grandfather of David. Aaron's wife Elisheba was a daughter of Amminadab (Ex. 6:23), while one of the sons, Nahshon, occupied an important position in the Judah clan (Nu. 1:7; 2:3; 7:12; 10:14).

1、大卫的祖先之一（得 4:19-20；代上 2:10）。他是犹大的儿子法勒斯的曾孙（创 38:29；46:12；参：太 1:4），波阿斯的曾祖父，波阿斯是大卫的曾祖父。亚伦娶了亚米拿达的女儿以利沙巴为妻（出 6:23），亚米拿达的儿子拿顺，在犹大宗族中占据了很重要的地位（民 1:7；2:3；7:12；10:14）。

2. Son of Kohath (and therefore a grandson of Levi) and father of Korah (1 Ch. 6:22). However, in other genealogical passages (Ex. 6:18; Nu. 3:19; 1 Ch. 6:2) the sons of Kohath are Amram, Izhar, Hebron, and Uzziel; and in two places (Ex. 6:21; 1 Ch. 6:38) Izhar is mentioned as the father of Korah.

2、哥辖的儿子（因此是利未的孙子），可拉的父亲（代上 6:22）。但是在其他记录宗谱的段落中（出 6:18；民 3:19；代上 6:2），哥辖的儿子是暗兰、以斯哈、希伯伦和乌薛；有两处经文（出 6:21；代上 6:38）提到以斯哈是可拉的父亲。

3. A priest who took part in the removal of the ark to Jerusalem (1 Ch. 15:10f.). He was the son of Uzziel, and therefore a nephew of Amminadab son of Kohath.

3、参与将约柜运到耶路撒冷的祭司之一（代上 15:10-11）。他是乌薛的儿子，因此是哥辖的儿子亚米拿达的侄子。

T. LEWIS

词条作者：T. LEWIS

AMMI-NADIB

ə-mi'nə-dib. The AV for Heb. '*ammînādīb* in Cant. 6:12: "my soul made me/Like the chariots of Ammi-nadib." Various other textual readings and translations have been proposed. The RSV has "my fancy set me in a chariot beside my prince"; the NEB "she made me feel more than a prince reigning over the myriads of his people"; JB "my desire had hurled me on the chariots of my people, as their prince"; RV "chariots of my princely people," The LXX renders *hármeta*

AMMI-NADIB 我的尊长

音译：ə-mi'nə-dib。《雅歌》6:12 中希伯来语 '*ammînādīb* 在《钦定版圣经》中的翻译：“我的心将我安置在我尊长的车中”。这句话还有许多其他的理解和译法。《修订标准译本》译为“我的幻想将我安置在我君主的车中”；《新英文译本》译为“她令我感觉不仅是一位统领众生的君主”；《耶路撒冷圣经》译为“我的欲望将我安置在我的民的车上，做他们的君主”；《修订版圣经》翻译为“我君主之民的车”，《七十士译本》翻译为 *hármeta Aminadab*。

Aminadab.

AMMISHADDAI

am-i-shad'ī [Heb. *'ammīšadday*—'Shaddai is my kinsman']. The father of Ahiezer, a Danite captain or "head of his fathers' house," during the wilderness journey (Nu. 1:12; 2:25; etc.).

AMMIZABAD

ə-miz'ə-bad [Heb. *'ammīzābād*—'my kinsman has made a present']. The son of Benaiah, one of David's captains for the third month (1 Ch. 27:6).

AMMON

am'ən; **AMMONITES** am'ən-īts [Heb. *'ammôn*, *'ammônîm*]. According to Hebrew tradition, the descendants of Ben-ammi, the son of Lot by his daughter (Gen. 19:30–38). As such they were regarded as related to Israel, a relationship reflected in the names *ben 'Ammi* ("son of my people") and *b'ne 'Ammôn* ("children of Ammon"). Hence the Israelites were commanded to treat them kindly (Dt. 2:19).



At an early date the Ammonites occupied the territory of the Zamzummim between the rivers Arnon and Jabbok (Dt. 2:20f., 37; 3:11). Later part of this territory was taken from them by the Amorites, and they were confined to an area E of the river Jabbok where it runs N-S (Nu. 21:24; Dt. 2:37; Josh. 12:2; 13:10, 25). Modern archeological discovery has shown that the Ammonites, like the Edomites, Moabites, and

AMMISHADDAI 亚米沙代

音译：am-i-shad'ī 【希伯来语：*'ammīšadday*——“全能者的子民”】。亚希以谢的父亲，行在旷野中时，但支派的首领或“本支派的族长”（民 1:12; 2:25 等）。

AMMIZABAD 暗米萨拔

音译：ə-miz'ə-bad 【希伯来语：*'ammīzābād*——“我的族人做了一个礼物”】。比拿雅的儿子，比拿雅是大卫三十个勇士中的首领（代上 27:6）。

AMMON 亚扪

音译：am'ən; **AMMONITES** (“亚扪人”)，音译：am'ən-īts 【希伯来语：*'ammôn*, *'ammônîm*】。据希伯来传说，亚扪是便亚米的后代，是罗得和他女儿生的儿子（创 19:30-38）。因此亚扪人被认为与以色列人有关，*ben 'Ammi* (“我民之子”)和 *b'ne 'Ammôn* (“亚扪子孙”)这两个名字就可以看出这种关系。所以神要求以色列人善待亚扪人（申 2:19）。



亚扪人早期占据了亚嫩河和雅博河之间的散送冥的领地（申 2:20-21, 37; 3:11）。后来亚摩利人占据了这片地区的一部分，亚扪人被限制在雅博河东岸由北至南的一片区域内（民 21:24; 申 2:37; 书 12:2; 13:10, 25）。现代考古学发现表明亚扪人和以东人、摩押人、亚摩利人一样，在领地周围建立了坚垒（民 21:24）。

Amorites, surrounded their territories with small fortresses (Nu. 21:24).

At the time of the Exodus, Israel did not conquer Ammon (Dt. 2:19, 37; Jgs. 11:15). Later the Ammonites were condemned for joining the Moabites in hiring Balaam, and were forbidden to enter the congregation of Israel to the tenth generation (Dt. 23:3-6). Their chief town was Rabbah, or Rabbath-ammon, where in the days of the Exodus the ironstone sarcophagus (“bedstead of iron”) of Og king of Bashan rested (Dt. 3:11). The town features much in later history.

In the days of the judges the Ammonites helped Eglon of Moab subdue Israelite territory (Jgs. 3:13). Again at the time of Jephthah they encroached on Israelite lands E of the Jordan (Jgs. 11) and were driven out. Their religion influenced some of the Israelites (Jgs. 10:6), and this caused the Ammonite oppression in Gilead and led to the campaign of Jephthah (Jgs. 11).

When Nahash king of Ammon besieged Jabesh-gilead just before Saul became king, Saul rallied the men of Israel and drove off the Ammonites, thus establishing his reputation as a military leader (1 S. 11:1-11; 12:12; 14:47). A few years later Nahash was a friend of David (2 S. 10:1f.), but his son Hanun rejected a kindly visit from David’s ambassadors and insulted them. He hired Syrian mercenaries and went to war against Israel. David’s generals Joab and Abishai defeated them (2 S. 10; 1 Ch. 14). A year later the Israelites captured the Ammonite capital of Rabbah (2 S. 12:26-31; 1 Ch. 20:1-3) and put the people to work in all

出埃及时期，以色列人并未攻打亚扪（申 2:19, 37；士 11:15）。后来亚扪人因和摩押人一起雇佣巴兰而受到谴责，并被禁止进入耶和华的会，他们的子孙虽过十代，也永不可入会（申 23:3-6）。他们的主要城邑是拉巴或拉巴阿曼，出埃及时，巴珊王噩埋葬在此处的铁石棺（“铁床”）之中（申 3:11）。这座城邑在后来的历史中占重要地位。

《士师记》时期，亚扪人帮助摩押王伊矶伦攻占以色列的领地（士 3:13）。在耶弗他时期，亚扪人又侵犯约旦东部以色列人的领地（士 11），但他们被击退了。他们的宗教信仰影响了一部分以色列人（士 10:6），这使得以色列人在基列备受亚扪人压迫，进而引起了耶弗他战役（士 11）。

扫罗做王之前，亚扪王拿辖围困基列雅比，扫罗集结以色列人击退了亚扪人，从而确立了他作为军事领导的声望（撒下 11:1-11; 12:12; 14:47）。几年之后，拿辖成了大卫的朋友（撒下 10:1-2），但是他的儿子哈嫩拒绝了大卫的使者的善意拜访，并羞辱了他们。他招募叙利亚雇佣兵攻打以色列。大卫的将军约押和亚比筛打败了亚扪人（撒下 10; 代上 14）。一年之后，以色列人占领了亚扪人的首都拉巴（撒下 12:26-31; 代上 20:1-3），并派人去攻打亚扪所有的城邑。后来大卫从押沙龙逃离时，有一些亚扪人帮助了大卫，其中有拿辖的儿子朔比（撒下 17:27-29）和洗勒（大卫三十勇士之一，撒下 23:37; 代上 11:39）。

their cities. Some Ammonites later befriended David when he fled from Absalom, among them being Shobi son of Nahash (2 S. 17:27–29), and Zelek, who was one of his thirty mighty men (2 S. 23:37; 1 Ch. 11:39).

Solomon included Ammonite women in his harem and worshiped Milcom (Molech) and Chemosh their gods (1 K. 11:1, 5, 7, 33). In the days of Jehoshaphat the Ammonites joined the Moabites and Edomites in a raid on Judah (2 Ch. 20:1–30).

The Assyrian records refer to a contingent of troops from Ammon at the Battle of Qarqar in 853 B.C., when a coalition of twelve kings, including Ahab of Israel and Ben-hadad of Damascus, fought Shalmaneser III of Assyria. About 800 B.C. Zabad and Jehozabad, both sons of an Ammonitess, conspired to slay Joash king of Judah (2 Ch. 24:26). Later in the century both Uzziah and Jotham of Judah received tribute from the Ammonites (2 Ch. 26:8; 27:5).

所罗门王将亚扪女子收入后宫之中，他还祭拜她们的神米勒公（摩洛）和摩押的神基抹（王上 11:1, 5, 7, 33）。约沙法时期，亚扪人和摩押人、以东人一起劫掠犹大（代下 20:1-30）。

亚述的记录中提及了公元前 853 年参加卡卡（夸夸）战役的一支亚扪军队，在这场战役中，十二位王联合起来攻打亚述王沙尔马那塞尔三世，这些王中包括以色列王亚哈和大马士革王便哈达等。约公元前 800 年，亚扪妇人的儿子撒拔和约萨拔合谋杀死了犹大王约阿施（代下 24:26）。公元前 7 世纪末期，亚扪人向犹大王乌西雅和约坦纳贡（代下 26:8; 27:5）。



Theater at Roman Philadelphia (modern Amman), which as the ancient capital Rabbah was the only Transjordanian city clearly designated by the Bible as Ammonite (W. S. LaSor)

In the days of the Assyrian ruler Tiglath-pileser III (744–727 B.C.) Sanipu king of Ammon paid tribute to the Assyrians along with others including Jehoahaz of Judah. Ammon was also listed among those who opposed Sennacherib (704–681 B.C.) in the days of King Hezekiah of Judah, but they submitted. Josiah of Judah defiled the high place that Solomon had erected (2 K. 23:13) and to that extent checked religious influence from Ammon.

In the days of Esarhaddon of Assyria (680–669 B.C.), Puduil king of Ammon is listed as one who paid tribute. Ammonites joined others in troubling Jehoiakim (2 K. 24:2); and after the fall of Jerusalem in 587 B.C., Baalis their king provoked further trouble (2 K. 25:25; Jer. 40:11–14).

罗马非拉铁非（现代的安曼）剧场，古都拉巴是《圣经》中唯一一座明确分派给亚扪人的约旦河东城邑。
(W. S. LaSor)

亚述王提革拉毗列色三世统治时期（公元前 744-727 年），亚扪王撒尼普向亚述王、犹大王约哈斯等人进贡。犹大王希西家统治时期（公元前 704-681 年），亚扪是反对西拿基立的国家之一，但他们后来都臣服于西拿基立。犹大王约西亚污秽了所罗门王建的邱坛（王下 23:13），这体现出亚扪对以色列的宗教影响。

亚述王以撒哈顿统治时期（公元前 680-669 年），亚扪王蒲迪尔（Puduil）是向亚述纳贡的国王之一。亚扪人和其他几个国家一同攻击约雅敬（王下 24:2）；公元前 587 年耶路撒冷失陷之后，亚扪国王巴利斯使得矛盾更加激化（王下 25:25；耶 40:11-14）。

The Ammonites were bitterly attacked by the prophets as inveterate enemies of Israel (Jer. 49:1-6; Ezk. 21:20; 25:1-7; Am. 1:13-15; Zeph. 2:8-11).

After the return from exile, Tobiah the Ammonite joined others in hindering the building of the walls of Jerusalem by Nehemiah (Neh. 2:10, 19; 4:3, 7). Intermarriage between the Jews and the Ammonites was censured by both Ezra and Nehemiah (Ezr. 9:1f.; Neh. 13:1, 23-31).

The Ammonites as a recognizable group persisted until the 2nd cent. B.C. Important graves, seals, and inscribed statues from Ammon of the 7th and 6th cents. B.C. suggest a vitality and political significance that outlasted Moab and Edom. The family of the Tobiads persisted from the 5th to the 2nd cent. B.C., as important archeological evidence from both Transjordan and Egypt demonstrates. Judas Maccabeus fought the Ammonites in his day (1 Macc. 5:6). The full story awaits further archeological discovery.

Bibliography.—G. L. Harding, *PEQ* (1958), pp. 10-12; J. B. Hennessey, *PEQ* (1966), pp. 155-162; S. H. Horn, *BASOR*, 193 (Feb. 1969), 2-19.

J. ARTHUR THOMPSON

AMMONITESS

am-ən-ī'təs [Heb. 'ammōnîṭ]. A woman of the Ammonites, Naamah the mother of Rehoboam (1 K. 14:21, 31; 2 Ch. 12:13; 24:26).

众先知无情地抨击亚扪人，称他们是以色列的宿敌(耶 49:1-6; 结 21:20; 25:1-7; 摩 1:13-15; 番 2:8-11)。

被掳归回之后，亚扪人多比雅和其他人一同阻止尼希米修建耶路撒冷的城墙(尼 2:10, 19; 4:3, 7)。以斯拉和尼希米谴责犹太人与亚扪人通婚(拉 9:1-2; 尼 13:1, 23-31)。

直到公元前 2 世纪，亚扪人始终存在。亚扪出土的、公元前 6 和 7 世纪时期的重要坟墓、标志和雕像表明，亚扪的活力和政治影响都远超摩押和以东。约旦河东岸和埃及的重要考古学证据都表明多比雅家族一直从公元 5 世纪延续至公元前 2 世纪。犹大·马加比攻打过亚扪人(马一 5:6)。关于亚扪的完整历史仍需进一步考古发掘的证实。

书目—G. L. Harding, *PEQ* (1958), 10-12 页; J. B. Hennessey, *PEQ* (1966), 155-162 页; S. H. Horn, *BASOR*, 193 (1969 年 2 月), 2-19。

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AMMONITESS 亚扪妇人

音译: am-ən-ī'təs【希伯来语: 'ammōnîṭ】。亚扪妇人，罗波安的母亲拿玛(王上 14:21, 31; 代下 12:13; 24:26)。

AMNON

am'non [Heb. 'amnôn—'faithful'].

1. The eldest son of David, by Ahinoam of Jezreel (2 S. 3:2). As the crown prince and heir presumptive to the throne, he was intensely hated by Absalom, who was, therefore, doubly eager to revenge the outrage committed by Amnon upon his sister Tamar (2 S. 3:2; 13:1ff.; 1 Ch. 3:1).

2. A name in the genealogy of Judah (1 Ch. 4:20).

AMOK

ā'mok [Heb. 'āmôq—'deep']. A chief priest who returned from exile to Jerusalem with Zerubbabel (Neh. 12:7). He was an ancestor of Eber, a priest in the days of Joiakim (12:20).

AMON

ā'mən [Heb. 'āmôn—'trustworthy'].

1. A governor of Samaria (1 K. 22:26) to whom the prophet Micaiah was committed by Ahab after the prophet had predicted Ahab's death in battle.

2. King of Judah (642–640 B.C.), the son and successor of Manasseh (2 K. 21:19; 2 Ch. 33:21). Amon followed the idolatrous traditions of his father and was assassinated by his servants, who placed his eight-year-old son Josiah on the throne.

3. A descendant of the servants of Solomon who returned to Palestine in the postexilic period (Neh. 7:59), the same as Ami in Ezr. 2:57; 1 Esd. 5:34.

AMNON 暗嫩

音译: am'non【希伯来语: 'amnôn——“忠诚的”】。

1、大卫和耶斯列人亚希暖的大儿子(撒下 3:2)。暗嫩是储君,王位的继承人,押沙龙因此十分憎恨他,由于暗嫩对押沙龙的妹子她玛做了坏事,所以押沙龙更加希望报复暗嫩(撒下 3:2; 撒下 13:1起,代上 3:1)。

2、犹大族谱中的一个名字(代上 4:20)。

AMOK 亚木

音译: ā'mok【希伯来语: 'āmôq——“深的”】。与所罗巴伯一同从被掳归回耶路撒冷的一名大祭司(尼 12:7)。希伯的祖先,希伯在约雅金时期作祭司(尼 12:20)。

AMON 亚们

音译: ā'mən【希伯来语: 'āmôn——“可靠的”】。

1、撒玛利亚的一个邑宰(王上 22:26);先知米该雅预言亚哈王将要死在战场上,因此亚哈王将先知交给亚们。

2、犹大的王(在位时间公元前 642-640 年),玛拿西的儿子和继承者(王下 21:19; 代下 33:21)。亚们和他父亲一样,敬奉偶像,后被仆人杀死,之后仆人们拥立亚们八岁的儿子约西亚为王。

3、被掳归回后期返回巴勒斯坦的所罗门仆人的后裔之一(尼 7:59),与《以斯拉记》2:57 和《以斯得拉一书》5:34 中的亚米是同一人。

4. (Mt. 1:10, AV, NEB). See AMOS (NT).

AMON

[Heb. *'āmôn*; Assy. *āmūnû*; Egyp. *imn*] (Jer. 46:25); AV “the multitude.” The Egyptian local deity of THEBES (No).

AMORITES

am'ə-rīts [Heb. *ʿmōrî* (always sing); Sum. mar-tu; Akk. *amurru(m)*—‘the West’; Egyp. *Amuru/Amarra* or *'imr*; Ugar. *'amr*; Gk. *'Amorraíos*].

I. In the OT.—The name Amorite is used in the OT to denote (1) the inhabitants of Palestine generally, (2) the population of the hills as opposed to the plain, and (3) a specific people under a king of their own. Thus (1) we hear of them on the west shore of the Dead Sea (Gen. 14:7), at Hebron (Gen. 14:13), and Shechem (Gen. 48:22), in Gilead and Bashan (Dt. 3:10), and under Hermon (Dt. 3:8; 4:48). They are named instead of the Canaanites as the inhabitants of Palestine whom the Israelites were required to exterminate (Gen. 15:16; Dt. 20:17; Jgs. 6:10; 1 S. 7:14; 1 K. 21:26; 2 K. 21:11); the older population of Judah is called Amorite in Josh. 10:5f., in conformity with which. Ezk. 16:3 states that Jerusalem had an Amorite father; and the Gibeonites are said to have been “of the remnant of the Amorites” (2 S. 21:2). On the other hand (2) in Nu. 13:29 the Amorites are described as dwelling in the mountains like the Hittites and Jebusites of Jerusalem, while the Amalekites or bedouin lived in the south and the

4. (《钦定版圣经》和《新英文译本》，太 1:10)。见 AMOS (NT) (亚摩司[《新约》])。

AMON 亚扪

【希伯来语：*'āmôn*；亚述语：*āmūnû*；埃及语：*imn*】(耶 46:25)；《钦定版圣经》译为“the multitude”(“百姓”)。埃及底比斯(见 THEBES)信奉的神(挪)。

AMORITES 亚摩利人

音译：am'ə-rīts【希伯来语：*ʿmōrî*(常常唱歌)；苏美尔语：mar-tu；阿卡德语：*amurru(m)*——“西方”；埃及语：*Amuru/Amarra* 或 *'imr*；乌加里特语：*'amr*；希腊语：*'Amorraíos*】。

I. 《旧约》中亚摩利人。亚摩利用在《旧约》中表示(1)巴勒斯坦的居民，(2)与平原相对的丘陵人口，(3)一个有自己的国王的特殊民族。因此(1)出现在死海的西岸(创 14:7)、希伯仑(创 14:13)、示剑(创 48:22)、基列和巴珊(申 3:10)和黑门山下(申 3:8; 申 4:48)。他们取代迦南人成为巴勒斯坦的居民，以色列人接到旨意要根除他们(创 15:16; 申 20:17; 士 6:10; 撒上 7:14; 王上 21:26; 王下 21:11)；《约书亚记》10:5-6 中称犹大地区的早期居民为亚摩利人，这与《以西结书》16:3 中称耶路撒冷的父亲是亚摩利人相符；基遍人据说是“亚摩利人中所剩的”(撒下 21:2)。另一方面，(2)在《民数记》13:29 中，亚摩利人和赫人、耶路撒冷的耶布斯人都住在山地中，亚玛力人或贝都因人住在南地，迦南人住在海边和约旦谷中。最后(3)“亚摩利人的王”西宏，占领了摩押人领地北方的一半(民 21:21-31; 申 2:26-35)。这个问题缺乏典外文献的佐证，而《圣经》中的证据有一些值得注意的难点，《圣经》中本词的用法明显取决于公元前 20 世纪末期它在叙利亚和巴勒斯坦的一般用法。

Canaanites on the seacoast and in the valley of the Jordan. Lastly (3) we hear of Sihon, “king of the Amorites,” who had conquered the northern half of Moab (Nu. 21:21–31; Dt. 2:26–35). While nonbiblical evidence on the subject is lacking and biblical evidence faces notable difficulties, it appears certain that the scriptural use of the word depends on the general Syro-Palestinian pattern of the end of the 2nd millennium.

II. In Mesopotamia and the Ancient Near East.-A. Varying Use of the Name. Amorites appear first in Mesopotamia in a divinatory text of the time of Sargon I (ca. 2360–2305). There they are a nomadic people, possibly from the northwestern hill countries, but more likely (so Dossin) from the western deserts (kur-mar-tu=the desert countries). The name (“the Westerners”) is therefore a purely geographical indication of their immediate origins, from the perspective of Mesopotamia, and conveys no information about their ethnic composition or their real name. The highly civilized Sumerians considered them as barbarians. The name is used also for the northwestern countries: Syria, Lebanon, and Palestine; the Mediterranean appears sometimes as the “Sea of Amurru.”

B. Early Amorite Kingdoms and Nomads in Syria and Mesopotamia. Between the 23rd and 21st cents. B.C. the Amorites penetrated into Babylonia, where, after the fall of the 3rd Dynasty of Ur (ca. 1950), they settled down. Thereafter Northwest Semitic dynasties ruled over Larsa (ca. 1961–1699), Isin (ca. 1958–1733), Mari (until 1693), and Babylon (ca. 1830–1531, the 1st Dynasty

II. 美索不达米亚和古近东地区的亚摩利人。 A. 本词的不同用法。撒珥根一世（约公元前 2360-2305 年）时的一个预言书中，亚摩利人首次出现在美索不达米亚。他们当时是游牧民族，可能来自西北的丘陵地带，但更有可能（朵欣如是认为）来自西方的沙漠(kur-mar-tu, 意思是沙漠地区)。因此，从美索不达米亚的角度来看这个名字（“西方人”）仅仅指明了亚摩利人直接起源的地理方位，并未显示出他们的种族构成或真实名称。拥有高度发达文明的苏美尔人认为亚摩利人是野蛮人。这个名字也被用来指西北方的国家：叙利亚、黎巴嫩和巴勒斯坦；地中海有时被称作“阿穆路海”。

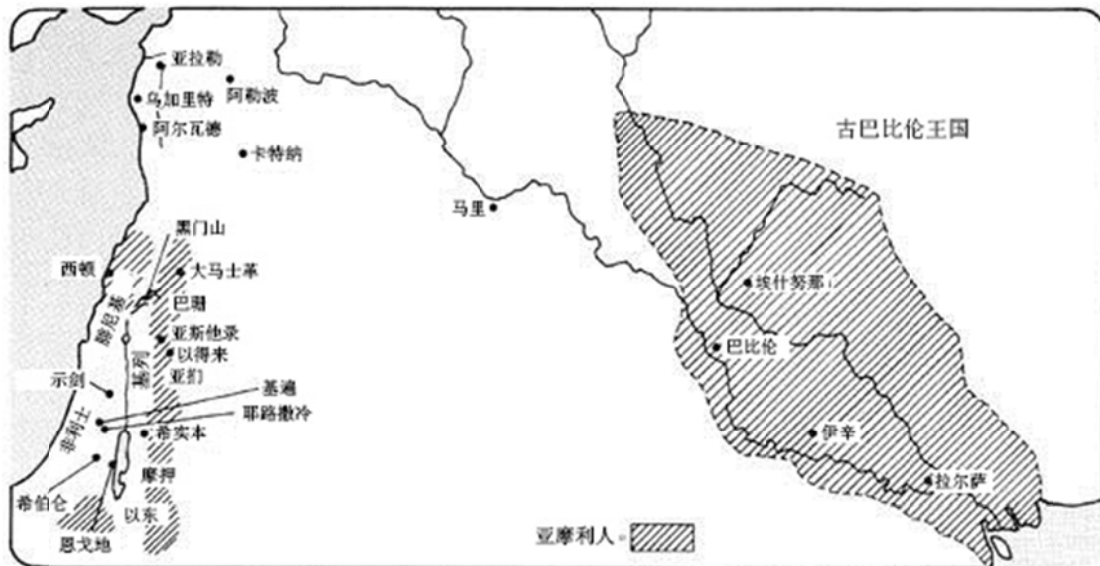
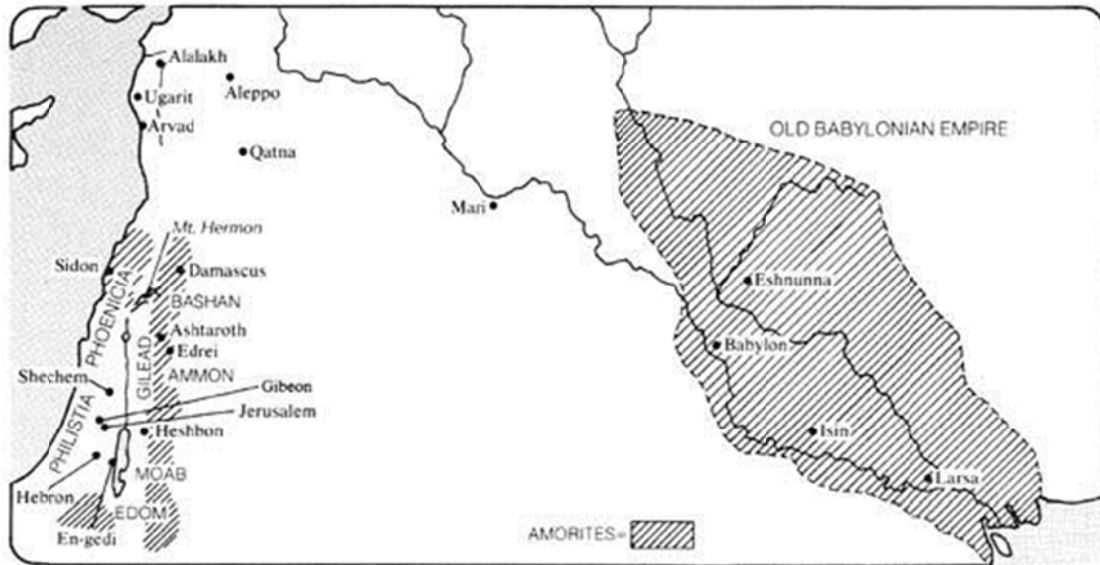
B. 早期亚摩利王国与叙利亚和美索不达米亚的游牧民族。 公元前 23 至 21 世纪之间，亚摩利人攻入巴比伦，乌尔的第三王朝衰落之后(约公元前 1905 年)，亚摩利人定居在巴比伦。此后，西北的闪族王朝统治了拉尔萨（约公元前 1961-1699 年）、伊辛（约公元前 1958-1733 年）、马里（至公元前 1693 年）和巴比伦（约公元前 1830-1531，巴比伦第一王朝），并进一步统治了叙

of Babylon), further in Syria over Aleppo, Qatna, Alalakh, etc., showing a consistent ethnic and institutional pattern from Mesopotamia to Syria. Evidence comes also from the Egyptian Execration Texts (19th–18th cents. see *ANET*, pp. 328ff.) and from a list showing the presence of Amorite slaves in Egypt (18th cent.). The end of Amorite rule came after the conquest and sack of Babylon ca. 1531 by the Hittites, when its remains were overrun by the Kassites, who were to hold the region for some four hundred years. The archives of Mari reveal another wave of Amorite nomads, plundering and trying whenever possible to settle down. Their linguistic pattern shows affinities with names and idioms of Biblical Hebrew, on which ground M. Noth has called them “Proto-Arameans.” This has lately been challenged. The title “Northwest Semites” is more pertinent, therefore, although “Amorites” remains as a conventional name.

C. *The God Amurru*. The first Amorites had an eponymous god Martu, who was soon included into the Sumerian pantheon as son of *Ninḫursanga* and husband to *Ašratum/Aširtum* (=the Syrian Astarte). Martu is once identified with the storm-god (H)Adad.

叙利亚的阿勒波、卡特纳和亚拉勒等，至此美索不达米亚至叙利亚地区出现了统一的民族和制度。埃及的咒诅文（公元前 19-18 世纪，见 *ANET*, 328 页起）和埃及亚摩利人奴隶名单（公元前 18 世纪）上也提供了此类证据。赫人在约 1531 年侵占并洗劫了巴比伦，后来喀西特人再次蹂躏了该城，亚摩利人的统治至此结束，喀西特王朝随后统治此地约四百年。马里文献还记载了另一拨亚摩利游牧民族，他们四处抢夺，并且一直试图定居下来。他们的语言模式和《圣经》希伯来文中的名称、风格有密切联系，因此，诺斯称他们为“早期亚兰人”。这个观点后来遭到了质疑。“西北闪族”这个名称似乎更为恰当，尽管如此，人们仍然使用“亚摩利人”这个惯用名称。

C. 阿穆路神。早期的亚摩利人有一位与之齐名的神马尔图，他很快便作为尼胡桑加的儿子、阿瑟拉图姆（相当于叙利亚的阿斯她录）的丈夫被供奉在苏美尔人的万神殿中。马尔图曾被认为是风暴神（神圣法例）阿达德。



D. *The Amorite Kingdom During the Amarna Age.* During the 14th cent. Amurru appears as the name for a Syrian kingdom, whose frontiers reach N to Arwad, S to Sidon, and E to Damascus. Any ethnic significance of the name seems here to have been lost and replaced by one merely political. The kingdom Amurru appears in Hittite and Ugaritic treaties, and through the latter one can reconstruct a genealogy of eight kings of Amurru (cf. M. Liverani, *Storia di Ugarit* [1962], ch. 2). The name appears also in Egyptian and Mesopotamian sources, respectively from Seti I and Tukulti-Ninurta I onward. In the Annals

D. 亚玛拿时期的亚摩利王国。公元前14世纪时,有一个叙利亚王国名为阿穆路,该国疆界北至阿尔瓦德,南至西顿,东至大马士革。此时该名称的种族意义似乎消失了,取而代之的仅是政治意义。阿穆路王国出现在赫梯和乌加里特条约中,通过后者我们可以重现阿穆路王朝的八位国王的家谱(参: M. Liverani, *Storia di Ugarit* [1962], 第二章)。从塞提一世和图库尔蒂尼努尔塔一世开始的埃及和美索不达米亚的文献都出现了这个名字。在西拿基立编年史中(参: ANET, 287页 b),“阿穆路王”指的是腓尼基王、非利士王、亚扪王、以东王和摩押王,证据表明该词的用法比其原意更为广泛。

of Sennacherib (cf. *ANET*, p. 287 b), “kings of Amurru” are those of Phoenicia, Philistia, Ammon, Edom, and Moab, an evidence for a much broader use of the word.

E. Physical Characteristics of the Amorites. Because of the complicated history of the Amorites, great caution is needed when investigating their ethnic and racial background. The ancient statues of Amorite kings are often too damaged in relevant features (e.g., the nose) and too stylized to be of much use (cf. *ANEP*, nos. 429ff.), while Mari wall paintings tend not to classify the people there represented into racial types known to us. The Egyptian reliefs of Medinet Habu (12th cent. cf. *ANEP*, nos. 7, 9, 346) refer to the inhabitants of the kingdom of Amurru, not to the original Amorites. From the language we can, however, safely consider the Amorites of Semitic stock, with probably a few Indo-Aryan elements.

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E. 亚摩利人的身体特征。亚摩利人的历史十分复杂，所以要谨慎地研究他们的种族和民族背景。古时亚摩利王雕像的重要部分都被毁坏了（如鼻子），而且他们过于艺术化，没有多少研究价值（参： *ANEP*，429 号起），而马里的壁画并未特意区分种族类型。埃及的拉美西斯三世葬祭殿上的浮雕（公元前 12 世纪，参 *ANEP*，7，9，346 号）上提到了阿穆路王国的居民，但未提到原始的亚摩利人。但是，我们可以从语言上推测出亚摩利人有闪族血统，可能还有印度雅利安人的血统。

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AMOS

ā'məs [Heb. 'āmōs—'burdensome' or 'burden-bearer']. A prophet of the 8th cent. B.C., and the third book of the Minor Prophets.

I. The Prophet

- A. Name
- B. Native Place
- C. Personal History
- D. Preparation
 - 1. Knowledge of God
 - 2. Acquaintance with History and Geography

E. Date

II. The Book

- A. Divisions
- B. Theology
- C. Historical and Critical Value
 - 1. As a Reflection of Social Conditions
 - 2. As a Reflection of Popular Theology
 - 3. As Witness to Israel's Sacred History
 - 4. As a Reflection of Legal Development in Israel

III. Amos and the Prophetic Office

I. The Prophet.-A. Name. Amos is the prophet whose book stands third among the "Twelve" in the Hebrew canon. No other person bearing the same name is mentioned in the OT. There is an Amos mentioned in the genealogical series Lk. 3:25, but he is otherwise unknown, and although the spelling is the same as that for Amos in the Greek OT, we do not know how his name would have been written in Hebrew.

B. Native Place. Tekoa, the birthplace of Amos, was situated 6 mi. (10 km.) S of Bethlehem, from which it is visible, on a

AMOS 阿摩司、《阿摩司书》

音译: ā'məs【希伯来语: 'āmōs——“繁重的”或“负担承受者”】。公元前8世纪的一位先知,《十二小先知书》中的第三卷。

I. 先知

- A. 名字
- B. 籍贯
- C. 个人经历
- D. 准备
 - 1、神学知识
 - 2、历史和地理知识

E. 时期

II. 《阿摩司书》

- A. 分部
- B. 神学
- C. 历史和评论价值
 - 1、社会环境的反映
 - 2、大众神学的反映
 - 3、以色列圣史的见证
 - 4、以色列律法发展的反映

III. 阿摩司和先知职位

I. 先知。A. 名字。阿摩司是一位先知,希伯来正典“十二小先知书”的第三卷就是《阿摩司书》。《旧约》中没有其他人使用这个名字。《路加福音》3:25的家谱中提到了一个亚摩斯(Amos),但他是个默默无闻的人,而且尽管在希腊语《旧约》中这两个名字拼写相同,我们也不知道他的名字在希伯来语中的拼写形式。

B. 籍贯。阿摩司的出生地提哥亚在伯利恒南方6英里(10公里)处,从伯利恒可以看见该地,提哥亚位于一座海拔

hill 2700 ft. (820 m.) high, overlooking the wilderness of Judah. The name has survived in contemporary Arabic society (Teqû‘), and the neighborhood is at the present day the pasture-ground for large flocks of sheep and goats. From the high ground on which the modern village stands one looks down on the bare undulating hills of one of the bleakest districts of Palestine, “the waste howling wilderness,” which must have suggested some of the startling imagery of the prophet’s addresses. The place may have had—as is not seldom the case with towns or villages—a reputation for a special quality of its inhabitants; for it was from Tekoa that Joab fetched the “wise woman” who by a feigned story effected the reconciliation of David with his banished son Absalom (2 S. 14). There are traces in the book of Amos of a shrewdness and mother wit that are not so conspicuous in other prophetic books.

C. Personal History. The particulars of a personal kind noted in the book are few but suggestive. Amos was not a prophet or the son of a prophet (7:14), i.e., he did not belong to the professional class which frequented the so-called schools of the prophets. He was “among the shepherds (*nōq^e dîm*) of Tekoa” (1:1), the word here used being found only once again in biblical usage (2 K. 3:4), applied to Mesha king of Moab. An additional reference in the Ugaritic poem of Baal and Anath points to a cultic servant whose function included dictation of poetry in addition to whatever herding may have been required (*ANET*, p.141b, colophon). In 7:14 the word rendered “herdsman” is different (*bôqēr*) and from its etymology denotes an owner of cattle, though some, from the LXX rendering,

2700 英尺 (820 米) 高的山上, 俯瞰犹太的旷野。现代阿拉伯语社会一直沿用这个地名 (Teqû‘), 提哥亚附近现在是放养大群绵羊和山羊的牧场。从这座村庄现今所处的高地可以俯视巴勒斯坦最荒芜的地区之上光秃起伏的丘陵, “废弃的咆哮的旷野”反映出这位先知家乡的一些惊人景象。这个地方也许因其住民的特质而闻名, 在城邑或村庄中随处可见这种特质; 因为约押从提哥亚接来一个“聪明的妇人”, 她编一个假的故事使大卫和他流放中的儿子押沙龙和解 (撒下 14)。《阿摩司书》体现出其他先知书中不太显而易见的机敏和天资。

C. 个人经历。 虽然书中详细介绍阿摩司的内容很少, 却很有启发性。阿摩司原不是先知, 也不是先知的儿子 (摩 7:14), 即他原不属于所谓的专业先知。他是“提哥亚牧人中的阿摩司 (*nōq^e dîm*)” (摩 1:1), 这里使用的词仅在《圣经》中仅再次出现过一次 (王下 3:4), 那次是用于形容摩押王米沙。乌加里特语中关于巴力和亚拿特的诗也使用这个词来指教仆, 他们的职责包括记录口述的诗歌, 此外可能还要负责放牧 (*ANET*, 141 页 b, 版本记录)。在《阿摩司书》7:14 中, 另一个词 (*bôqēr*) 被译为“牧人”, 根据词源, 这个词的意思是牛的主人, 但是根据《七十士译本》, 一些人认为这个词应该与《阿摩司书》1:1 中的“牧人”含义相同。他还是“修理桑树的” (摩 7:14)。被翻译成“修理者” (《英王钦定本》, “收集者”) 的词仅在这里出现过, 根据《七十士译

think that the word should be the same as in 1:1. He was also “a dresser of sycamore trees” (7:14). The word rendered “dresser” (AV “gatherer”) occurs only here, and from the LXX (*knizon*) it is conjectured that there is reference to a squeezing or nipping of the sycamore-fig to make it more palatable or to accelerate its ripening.

D. Preparation. Nothing is said as to any special preparation of the prophet for his work: “The Lord took me from following the flock, and the Lord said to me, Go, prophesy to my people Israel” (7:15). In these words he put himself in line with all previous prophets who, in various modes of expression, claimed a direct revelation from God. There is, however, significance in the mention of the prophetic call in association with the statement about his occupation. There was apparently no period interposed between the one and the other, no cessation of husbandry to prepare for the work of prophesying. Amos was already prepared for that task, and when God’s time came he took it up. Such preparation involved both his relationship with God and his awareness of the world in which he lived.

1. Knowledge of God. First of all, he had no doubt or uncertainty as to the character of the God in whose name he was called to speak. The God of Amos is one whose sway is boundless (9:2ff.), whose power is infinite (8:9f.), not only controlling the forces of nature (4; 5:8f.) but guiding the movements and destinies of nations (6:1ff., 14; 9:7ff.). Moreover, He is righteous in all His ways, dealing with nations on moral principles

本》(*knizon*) 的记载, 这可能是指挤压或捏无花果, 从而使它们更加可口或快速成长。

D. 准备。书中并没有提到这位先知为这部作品做了怎样的特殊准备: “耶和華选召我, 使我不跟从羊群, 对我说: ‘你去向我民以色列说预言’” (摩 7:15)。在这些段落中, 阿摩司称自己与以前的先知一样, 用各种表达方式, 直接揭示神的启示。然而, 他同时提及自己的先知身份和上帝选召他说预言的职分, 这具有重要的意义。在这两件事之间明显没有间隔, 他也没有停止牧民的工作来为预言做准备。他为他使命做好了准备, 当神的召唤到来时, 他便肩负起了自己的使命。这种准备既涉及到他和上帝的关系, 也涉及到他对自己所处世界的认知。

1、神学知识。首先, 毋庸置疑, 他必然知晓恩召他的上帝的特征。阿摩司的神的影响是无限的 (摩 9:2 起), 祂拥有无尽的权柄 (摩 8:9-10), 不仅能控制自然的力量 (摩 4; 5:8-9), 还能支配国家的兴衰和命运 (摩 6:1 起, 14; 9:7 起)。此外, 祂行事正义, 用道义来管理各国 (摩 1:3 起; 2:1 起), 尽管祂偏爱以色列人, 拣选他们作祂的选民, 但祂也因此严厉地追讨他们的罪孽 (摩 3:2)。和所有先知一样, 阿摩司没有解

(1:3ff.; 2:1ff.), and, though particularly favorable to Israel, yet making that very choice of them as a people a ground for visiting them with sterner retribution for their sins (3:2). In common with all the prophets, Amos gave no explanation of how he came to know God and to form this conception of His character. It was simply assumed that God is such a Being; and this knowledge, as it could come only from God, is regarded as undisputed and undisputable. The call to speak in God's name may have come suddenly, but the prophet's conception of the character of the God who called him was no new or sudden revelation.

2. *Acquaintance with History and Geography.* Amos had a broad knowledge of the affairs of his own nation and those surrounding Israel. His opening words (chs. 1f.) demonstrate an ability to interact with events outside of the chosen nation, while various references (cf. below) show how well-informed the prophet was in the past and present of Israel's life. Such careful attention to national and international history has caused speculation to the effect that Amos was not the rustic he is often depicted to be. Further evidence in that direction comes from his acute awareness of the geography of his own country. Whether by personal travel as a wool-merchant or flock-master, or simply as one whose wanderlust led him to many places, the prophet seems to have visited various towns (e.g., Samaria, Bethel, Gilgal, Beer-sheba), particularly those which were religious and market centers.

Basic to all his knowledge is the influence of his own home, the scenery of the barren hills of the Judean wilderness,

释他是如何知道神并形成关于祂特征的认知。简而言之，神是一种存在；这种认识是无可争辩、不容置疑的，只能源于神。祂可能突然恩召阿摩司以上帝之名说预言，但这位先知对恩召他的上帝的特征的认识并不是新的启示或突然的启示。

2、历史和地理知识。阿摩司知识渊博，十分了解国内和以色列周边国家的时事。他的开场白（摩 1-2）体现出阿摩司知晓选民外部的事，而各种评论（参下文）体现了这位先知非常了解以色列古代和现在的生活。由于阿摩司谨慎关注国内和国外的历史，有人推测阿摩司并不是如他通常所说的那样，是个乡下人。他对国内地理知识的精确了解也佐证了这种观点。不论是为了贩卖羊毛或牧羊，还是仅仅因为他有四处流浪的爱好，阿摩司似乎去过很多城邑（如撒玛利亚、伯特利、吉甲、别是巴），尤其是那些宗教城邑或贸易中心。

他所有知识的基础是他的家乡对他的影响——犹大旷野中荒芜的丘陵的景象和他日常所从事的简单的工作。提哥

and the simple occupations of his daily life. The landscape surrounding Tekoa was such as to make a solemn impression on a reflective mind: the wide-spreading desert, the shimmering waters of the Dead Sea, the high wall of the distant hills of Moab. And as he tended his flock, or defended them from the ravages of wild beasts, this sublime setting nourished that exalted view of the divine Majesty which we find in his book, and furnished the imagery in which his thoughts are set (1:2; 3:4f.; 4:13; 5:8; 9:5f.). Rustic he may be; but his style is one of natural and impassioned eloquence, coming from a mind which saw God's working in all nature and His presence in every phenomenon.

E. Date. The date of the prophet Amos can be fixed approximately from the statement in 1:1 that his activity fell "in the days of Uzziah king of Judah and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake." Both these monarchs had long reigns, that of Uzziah (Azariah) extending from 767 to 740/39 B.C. and that of Jeroboam II from 782/1 to 753 B.C. Since Jotham probably acted as co-regent with Uzziah after 750 b.c., we may safely take the years of their concurrent reign and put the ministry of Amos between 760 and 750 B.C. The earthquake reference, though long preserved in Israel's memory (Zec. 14:5), is of no help to modern chronologists. The period thus fixed was one of peace and prosperity in both north and south. The troublesome Syrians had been reduced in 802 B.C. by the destruction of their capital Damascus at the hand of the Assyrian Adadnirari III, and for the next

亚的景色会给人留下一种肃穆的印象：广阔的荒原，死海中闪着微光的水，遥远的摩押丘陵的高墙。他照料他的羊群，使他们不被野兽袭击，这种庄严的背景塑造了《阿摩司书》中关于至高神的观念，并为他的构思提供了意象（摩 1:2; 3:4-5; 4:13; 5:8; 摩 9:5-6）。他也许是个乡下人；但他在写作时风格自然，慷慨陈词，这种写作风格源于他看到了神在自然中的作为和万象中神的存在。

E. 时期。《阿摩司书》1:1 大致确定了先知阿摩司生活的年代，“当犹太王乌西雅，以色列王约阿施的儿子耶罗波安在位的时候，大地震前二年，提哥亚牧人中的阿摩司得默示论以色列”。这两位君主统治时期都比较长，乌西雅在位时间为公元前 767 年至公元前 740 或 739 年，耶罗波安二世在位时间为公元前 782 或 781 年至公元前 753 年。我们可以根据两位王同时在位的时间，推测阿摩司在公元前 760 年至 750 年之间传道。虽然以色列人长久以来始终铭记着这场地震（亚 14:5），但这对现代年代学者并没有任何帮助。因此，阿摩司生活在南北王国和平繁荣的一段时期。公元前 802 年，亚述王阿达德尼拉里三世毁灭了叙利亚人的首都大马士革，令人烦恼的叙利亚人因此减少了，以色列人得以在此后的 50 年间取得快速发展。而阿达德尼拉里初战告捷之后，亚述却经历了一段衰落期，在提革拉毗列色三世于 745 年登位之前，巴勒斯坦地区未遇到任何严重的威胁。耶罗波安二世统治时期，北方的王国进入鼎盛时期，随

fifty years Israel was to grow at their expense. In Assyria itself a period of weakness followed Adadnirari's early successes and no serious threat to Palestine arose until after the accession of Tiglath-pileser III in 745. During the reign of Jeroboam II the northern kingdom reached its zenith of wealth and power with the attendant results of luxury and excess, a situation reflected constantly in the prophetic visions of Amos. Whether those prophecies were spread over a long period of time we cannot tell, though there is some indication that the brief biographical sketch (7:10ff.) is set chronologically within a series of consecutive proclamations.

II. The Book.-The arrangement of the book is clear and simple, falling naturally into three parts, recognizable by certain recurring formulas and general literary features. The text has been, on the whole, faithfully preserved, and various attempts to find traces of later editorial hands rest mainly on grounds of content rather than style.

A. Divisions. (1) The first section embraces chs. 1 and 2. Here, after the title and designation of the prophet in 1:1, there is a solemn proclamation of divine authority for the prophet's words: "The Lord roars from Zion, and utters his voice from Jerusalem" (v. 2). This is notable in one who throughout the book recognizes God's power as worldwide and His operation as extending to all creation; and it should challenge, on the one hand, the assertion that the temple of Jerusalem was not more sacred than any of the numerous "high places" throughout the land, and, on the other hand, the

后便骄奢淫逸，阿摩司的预言异象中曾屡次提及这种情况。我们无从得知这些预言是否传播了很长时间，但是有一些迹象表明简短的传记（摩 7:10 起）是按照年代排列的，其中有一系列连续的宣言。

II、《阿摩司书》。这本书的安排十分简明清楚，自然地分为三个部分，可以根据某些重复出现的段落和文字特点来区分这三部分。文本大体上被如实地保留了下来，有评论者称有几处发现了后来编辑者修改的痕迹，但这主要是基于内容而非格式。

A. 三部分。（1）第一部分是第一章和第二章。在《阿摩司书》1:1 先知的身份和名字之后，先知的话中有一段关于神权的庄严宣告：“耶和華必从锡安吼叫，从耶路撒冷发声”（摩 1:2）。值得注意的是，他在整本书中都承认神的力量是无边界的，凡祂所创造的都归祂掌管；一方面，耶路撒冷的圣殿不比全地大量的“邱坛”更神圣的说法是值得怀疑的，另一方面，同样值得怀疑的是，一些作者肤浅地评论了关于神的希伯来观念，他们认为神仅临在祂的居所，祂在居所之外几乎没有影响力。神，居住在锡安，藉先知之口，依次谴责周边的国家，因为他们违背了对全人类都有

superficial manner in which some writers speak of the Hebrew notion of a deity whose dwelling-place was restricted to one locality beyond which His influence was not felt. For this God, who has His dwelling-place in Zion, now through the mouth of the prophet denounces in succession the surrounding nations for breaches of a universal law binding on all humanity. It will be observed that the nations denounced are not named in geographical order, and the prophet exhibits remarkable rhetorical skill in the order of selection. The interest and sympathy of the hearers is secured by fixing the attention on the enormities of guilt in their neighbors, and curiosity is kept awake by the uncertainty as to where the next stroke of the prophetic whip will fall. Beginning with the more distant and alien peoples of Damascus, Gaza, and Tyre, he wheels round to the nearer and kindred peoples of Edom, Ammon, and Moab, till he rests for a moment on the brother tribe of Judah, and thus, having relentlessly drawn the net around Israel by the enumeration of seven peoples, he swoops down upon the northern kingdom to which his message is particularly addressed.

(2) The second section embraces chs. 3–6 and consists apparently of a series of discourses, three of which are introduced by the formula: “Hear this word” (3:1; 4:1; 5:1), and two others introduced by a comprehensive: “Woe to them ...” (5:18; 6:1). Some would divide this section into a larger number of subsections (e.g., separating 4:1–3 from 4:4ff.); some, indeed, have described the whole book as a collection of ill-arranged fragments. Such views, however, popular with an

约束性的律法。值得注意的是，被谴责的国家并不是按照地理位置排列的，这位先知在选择顺序时展现出了他非凡的修辞技巧。领邦的巨大罪行引起了听众的关注和同情，并且他们想要知道预言中的灾祸下次究竟会临到哪个国家。他首先谈到了远处的外邦大马士革、迦萨和推罗人，然后谈到了近处的同族以东、亚扪、和摩押人，稍事停顿之后，提到他们的兄弟支派犹大人，因此，通过列举这七个民族，他无情地在以色列周围布下了一张网，而后他突然谈及北国，他的预言是专门说给北国的。

(2) 第二部分包括第三章到第六章，这部分明显由一系列演讲组成，其中的三段都由同样的话语引出：“当听我的话”（摩 3:1; 4:1; 5:1），其他两段则由另一句话引出：“……有祸了”（摩 5:18; 6:1）。有些人将这部分细分为更多的小节（如将摩 4:1-3 和 4:4 起分成两部分）；有些人称这本书只是收集了一些安排错乱的片段。这种观点，在早年间十分流行，但现已非常不受欢迎。

earlier generation, are now treated with considerable reserve.

(3) The third section has some well-marked characteristics, although it is even less uniform than the preceding. The outstanding feature is the phrase, "Thus the Lord God showed me" (7:1, 4, 7; 8:1), varied at 9:1 by the words, "I saw the Lord standing beside the altar." We have thus a series of "visions" bearing upon, and interpreted as applying to, the condition of Israel. It is in the course of one of these, when the prophet comes to the words, "I will rise against the house of Jeroboam with the sword" (7:9), that the interposition of Amaziah the priest of Bethel is recorded, with the prophet's noble reply as to his divine call, and his rebuke and denunciation of the priest, ending with a prophetic announcement of the downfall and captivity of Israel (7:14-17).

B. Theology. Amos is sometimes considered to be the prophet of wrath in contrast to his contemporary Hosea, the prophet of God's love. Such a contrast is inconsistent with a balanced picture of both prophets as men whose theology was grounded in the covenant of love between God and Israel. Even if, as some critics (e.g., Eissfeldt) maintain, the closing passage of Amos (9:11-15) is a secondary addition, there is still no reason to believe that Amos—harsh though his words were—believed that the God of Israel would make a full end of His people in captivity. Judgment is pronounced on the false religion that claimed national security in the Lord but could ignore the ethical demands of the covenant. Woes are called down upon those who looked for the Day of the Lord

(3) 第三部分有一些明显的特征，但是它比前一部分更加不一致。“主耶和華指示我一件事”(摩 7:1, 4, 7; 摩 8:1) 这句话体现出这部分的一个显著特点，在《阿摩司书》9:1 中变为了“我看见主站在祭坛旁边”。这里出现了一系列“异象”，都适于描述以色列的情况。其中，当先知说道，“我必兴起，用刀攻击耶罗波安的家”(摩 7:9)，这部分内容记录了伯特利的祭司亚玛谢的干预，先知阿摩司义正辞严地回答说，他是神选召的，他谴责亚玛谢，并以以色列将衰落和被掳的预言结束了他的话(摩 7:14-17)。

B. 神学。 同时期的先知何西阿被认为是神爱的先知，与何西阿相比，阿摩司有时被认为是愤怒的先知。这样的反差与对二位先知的均衡描述不符，因为他们的神学都基于神和以色列间的圣约。虽然有些评论者(如艾斯斐德)坚持认为《阿摩司书》的结尾段落(摩 9:11-15)是后来添加的，虽然他的话语确实十分严厉，但是我们没有理由认为这位先知会断定以色列的神将使祂的民以囚禁告终。错误的宗教宣称神会确保民族的安全，因此他们不必遵守约中的道德要求，但神会对其降下审判。那些望耶和華日子来到的，有祸了，因为这天神将除尽所有敌人。这一天对于不忠的以色列来说，将是黑暗没有光明的(摩 5:18)，这将是民族毁灭的日子，而不是帝国扩张的日子。尽管总的来说，阿摩司似乎对国家毫无期待，但是他阐明了关于余民的教义(摩 9:8)，以利亚首先

as a day when Israel would triumph over all enemies. Such a Day, for disobedient Israel, was to be a day of darkness and not light (5:18), a day of national destruction rather than imperial expansion. Although Amos seems to have had no hope for the nation as a whole, he did enunciate the doctrine of the remnant (9:8), begun earlier under Elijah and developed fully by Isaiah. In view of these commitments to the mainstream of prophetic theological thought, it would seem strange if, as some scholars still maintain, Amos 5:21-23 were a rejection of cultic religion completely. One feels, rather, that Amos' God had rejected both cult and nation in their corrupt form, but any restoration of an Israelite remnant would certainly have included a reformed and revived ritual system.

C. Historical and Critical Value. The book of Amos is particularly valuable as a contemporaneous document from a period of great significance in the history of Israel. It not only gives graphic sketches and illuminating hints of the life and religious condition of the people, but furnishes a trustworthy standard for estimating the value of some other books whose dates are not so precisely determined, a definite starting-point for tracing the course of Israel's history.

1. As a Reflection of Social Conditions. The book is valuable as embodying a contemporary picture of society and the condition of religion. From the abuses which the prophet denounces and the lifelike sketches he draws of the scenes amid which he moved, taken along with what we know otherwise of the historical movements of

提出了这个教义，以赛亚完善了这个教义。根据主流预言神学思想中的这些承诺，正如一些学者所坚持的，如果《阿摩司书》5:21-23 中完全拒绝祭仪宗教，那似乎是很奇怪的。而有的学者认为阿摩司的神拒绝堕落的祭仪和民族，以色列余民的复兴必然蕴含在改革的和更新的仪式系统中。

C. 历史和评论价值。《阿摩司书》处于以色列历史上极为重要的时期，是同时期极具价值的文献。它不仅对当时的人民生活 and 宗教状况做出了形象的描绘，并给出了启发性的提示，还为其他无法精确确定时间的文献提供了一种可靠的衡量价值的标准，并为追溯以色列历史提供了明确的起点。

1、社会环境的反映。这部书十分有价值，它具体描述了当时的社会和宗教状况。通过这位先知所谴责的恶行以及他对他经过之地的场景栩栩如生的描绘，再结合我们所知道的其他当时发生的历史运动，我们就可以对国家和时代的环境做出相当充分地推测。耶罗波安二世统治时，以色列的繁荣和影响力自所罗门时期之后便无可匹敌（王下

the period, we are able to form a fairly adequate estimate of the condition of the age and the country. During the reign of Jeroboam II the kingdom of Israel rose to a degree of extent and influence unparalleled since the days of Solomon (2 K. 14:25), and we are not astonished to read in Amos the haughty words he puts into the mouth of the people of his time, who speak of Israel as the “first of the nations” (6:1). But success in war, if it encouraged this boastful spirit, brought also inevitable evils in its train. Victory meant plunder, an extension of territory and increase of wealth for the warrior-landowner class. The peasant, however, required to take up arms without promise of great spoil, was often taken away from the labors of the field, which at best were for a time neglected, and in the worst event were wasted and rendered unproductive. The wealth secured by men of strong hand led to the increase of luxury in its possessors, and became actually the means of still further adding to the burdens of the poor, who were dependent on the rich for the means of earning their livelihood and for basic justice in society. The opening denunciation of Israel for oppression of the poor (2:6f.) is reechoed and amplified in the succeeding chapters (3:9f.; 4:1; 5:11f.; 8:4-6). The luxury of the rich, who fattened on the misfortune of their poorer brethren, is castigated in biting irony in such passages as 6:3-6. Specially noticeable in this connection is the contemptuous reference to the luxurious women, the “cows of Bashan” (4:1), whose extravagances are maintained by the oppression of the poor. The situation, in short, was one that has found striking parallels in modern despotic countries in the East, where the people are divided

14:25), 阿摩司在书中转述了当时人们所说的话, 他们把以色列称作“列国之首”(摩 6:1), 当我们读到这类傲慢的话语时, 并不会感到惊奇。战争的胜利, 不仅助长了这种自负的精神, 还带来了无法避免的弊端。胜利就意味着掠夺, 勇士和地主阶级的领地得以扩张, 财富得以增长。农民被要求拿起武器去侵略或保卫, 他们不再从事田间工作, 他们的土地, 最好的情况下, 只是有一段时间未被好好照顾, 但是最坏的情况下, 则会荒废, 变成不毛之地。强壮的人抢来的财富使得拥有财富的人更加奢侈, 还会进一步加重贫民的负担, 他们不得不依靠富人来维持生计, 获得基本的社会公义。以色列因压迫穷人和义人而受到公开的谴责(摩 2:6-7), 随后的章节更加严厉地谴责了他们(摩 3:9-10; 4:1; 5:11-12; 8:4-6)。《阿摩司书》6:3-6 中用尖锐的讽刺谴责了那些靠穷人的不幸享受奢华生活的富人。在这一点上尤其值得注意的是一个奢侈的女人被比喻成“巴珊的母牛”(摩 4:1), 她靠压迫穷人来维持奢侈的生活。总之, 这种情况和现代东方的专制国家有惊人的相似之处, 在那里人们分为两个阶级, 有权有势的富人和受压迫的穷人, 后者没有靠山, 他们依赖有钱有势的人生活, 但是在贪婪的主家压迫下, 变得越来越贫穷。

into two classes, the powerful rich and the poor oppressed, men who have no helper, dependent on the rich and influential and tending to greater poverty under greedy patrons.

2. *As a Reflection of Popular Theology.* In a northern version of what was later denounced by Isaiah and Jeremiah, the people prided themselves on what they regarded as the worship of the national God, thinking that so long as they honored Him with costly offerings and a gorgeous ritual, they were pleasing Him and secure in His protection. Though lacking the strong prop of a Davidic monarchy and Jerusalem temple, crowds of worshipers resorted to Bethel, Dan, Gilgal, and even Beer-sheba with all the accompaniments of ceremony and ritual which the newly found wealth put in their power. The people seem to have settled down to a complacent optimism, nourished no doubt by a national prosperity; and though there had not been wanting reminders of the sovereignty of a righteous God, in convulsions of nature—drought, famine, pestilence, and earthquake (4:6–11)—these had been of no avail in awakening the sleeping conscience. They put the evil day far from them (6:3), for the Lord was their national God and “the Day of the Lord,” the good time coming (5:18), when God would come to their help, was more in their minds than the imperative duty of returning to Him (4:6, 8, etc.).

3. *As Witness to Israel's Sacred History.* A past generation of scholars argued that the great historical sources of the Pentateuch which they designated J and E were composed at or shortly before the time of Amos and Hosea. References to

2、大众神学的反映。在以赛亚和耶利米后来讲述的北方故事中，人们敬奉国家的神，并引以为豪，他们一直用昂贵的祭品和华丽的仪式来敬奉祂，便以为可以取悦祂，得到祂的保护。尽管缺少大卫王朝和耶路撒冷神殿的支持，众多礼拜者仍然常去伯特利、但、吉甲甚至别是巴朝圣，当他们得到了新的财富，增加了力量，他们在随后的仪式中便献上比律法要求或常规的更多的祭品。人们似乎沉浸在洋洋自得的乐观情绪之中，丝毫不怀疑国家的繁荣，这位正义的神一直在用自然灾害——干旱、饥荒、瘟疫、地震（摩 4:6-11）来提醒这里的人，但是却没能唤醒人们沉睡的良知。他们以为降祸的日子还远（摩 6:3），因为他们认为耶和华是他们国家的神，当“耶和华的日子”，即美好的时间来临时（摩 5:18），耶和华会帮助他们，这种想法充满了他们的思想，以至于忽视了应回报祂的义务（摩 4:6, 8 等）。

3、以色列圣洁历史的见证。早前的学者称《摩西五经》的伟大史料来源，即 J 底本和 E 底本，出现于阿摩司和何西阿时期，或在此前不久。在《阿摩司书》中反映的历史事件，为 J 底本和 E 底本中描绘的事件提供了可靠的历史依据，

events portrayed therein, as reflected in Amos, provided a reliable historical peg for affirming that the accounts in J and E were circulating by the 8th century. It was argued by not a few that the J and E documents were original compositions, bearing little resemblance to whatever history Israel may actually have experienced, and providing no faithful picture of what had really transpired. Contemporary scholarship offers no such facile solutions, and most would agree that the traditions contained in the Pentateuch, if not the actual writings themselves, were very old at the time Amos and his contemporaries appeared. It is not surprising, then, that within the compass of even a small book we should find references to outstanding events and stages of the past history presented as matters known to all his hearers. Such incidental notices as a reference to the house of Isaac (7:16), another to the house of Jacob (3:13), and another to the enmity between Jacob and Esau (1:11), certainly imply a familiarity with a connected patriarchal history such as found in Genesis. Again, references to the overthrow of Sodom and Gomorrah (4:11), to the “whole family” whom the Lord “brought up out of the land of Egypt” (3:1), to the divine leading of the people “forty years in the wilderness” (2:10), are not odds and ends of popular story but links in a chain of national history.

4. As a Reflection of Legal Development in Israel. The silence of Amos concerning the duties and perquisites of legitimate priests and Levites and the priority of the Jerusalem temple have led many to the conclusion that the prophet was unfamiliar with distinctly Levitical

据此我们可以推断这两本典籍中记录的事件发生在公元前8世纪左右。不少人认为J底本和E底本是原创作品,和以色列真实发生的历史相似之处甚少,而且他们也没有对史实做出准确可靠的描述。当代学术界并没有给出这种肤浅的解决方案,他们大多认为《摩西五经》中的传说(如果不是真实的记录)对于阿摩司和其同辈人来说是非常古老的。那么,在这本简短的书中,我们发现听众们都熟悉其中提及的著名的事件和昔时的历史阶段,这并不使人感到惊讶。作者在书中提及以撒家(摩7:16),雅各家(摩3:13);约瑟家(5:6)以及雅各和以扫之间的仇恨(摩1:11),这必然暗示着他非常熟悉族长时期的历史(如《创世记》中的记录)。此外,这位先知还提及所多玛和蛾摩拉的倾覆(摩4:11),提及他们“全家”都是主“从埃及地上领上来的”(摩3:1),提及主“在旷野引导你们四十年”(摩2:10),这并不是零散的通俗故事,而是连接国家历史的环节。

4、以色列律法发展的反映。关于合法祭司的职责和薪俸、利未人、耶路撒冷神殿的优先权,阿摩司都并未提及,因此许多学者认为这位先知明显对于《利未记》中的律法并不熟悉。(J底本、E底本,D底本;P底本)四底本假说的拥护者普遍认为这份典籍要么来自公

legislation. Adherents of the old JEDP documentary hypothesis have generally held that this material came either from D, written for Josiah's reformation in 622/621 B.C., or from P, a composition of the priests in the postexilic theocracy.

At the outset we must bear in mind the condition of the people whom Amos addressed, and the purpose and aim of his mission to the northern kingdom. As we are told in Kings (1 K. 12:25ff.), Jeroboam I deliberately sought to make a breach between the worship of Jerusalem and that of his own kingdom, while persuading his people that the worship of the Lord was being maintained. The schism occurred some 170 years before the time of Amos, and it is improbable that the worship and ritual of the northern kingdom tended in that interval to greater purity or greater conformity to what had been the authoritative practice of the undivided kingdom at the temple of Jerusalem. When, therefore, Amos, in face of the corrupt worship combined with elaborate ritual that prevailed around him, declared that God hated and despised their feasts and took no delight in their solemn assemblies (5:21), we are not justified in pressing his words into a sweeping condemnation of all ritual. On the contrary, when in the very same connection (5:22) he specified burnt offerings and meal offerings and peace offerings, and, in another passage (4:4, 5), daily sacrifices and tithes, sacrifices of thanksgiving, and free-will offerings, it is natural to infer that by these terms, which are familiar in the Pentateuch, he is referring to those statutory observances which were part of the national worship of united Israel, but had been overlaid with corruption and

元前 622 或 621 年为约西亚改革而写的 D 底本，要么来自被掳归回后神权政体中祭司作品的合集 P 底本。

我们必须从一开始就考虑到听阿摩司演讲之人的情况，也要记住他去北国的传道的决心和目标。我们已经从《列王纪上》(王上 12:25 起)得知，耶罗波安一世故意要使他的国家背弃耶路撒冷的信仰，却还要求他的百姓敬拜耶和瓦。阿摩司之前 170 年左右王国出现了分裂，而且北国的敬奉和仪式似乎不太可能趋于更纯粹，或更符合耶路撒冷神殿中未分裂王国的权威传统。因此，当阿摩司面对堕落的敬拜和他身边复杂的仪式时，他宣称神憎恶藐视他们的节日，也不喜悦他们的严肃会(摩 5:21)，我们不应将他的话看做是对所有仪式的广泛的谴责。相反地，鉴于他在同一段中(摩 5:22)特别提到了燔祭、素祭和平安祭，以及在另一个段落(摩 4:4-5)中提到了日祭、十一奉献、感谢祭和甘心祭，我们自然可以推断出，阿摩司以摩西五经中经常出现的术语指代那些律法仪式，它们是统一的以色列国家敬奉中的一部分，却被堕落覆盖，由于北部王国的所为而失去了属灵的价值。阿摩司在用这样轻蔑而笼统的话语谴责了他所看到的敬奉之后，他为何要详述仪式规定，准确界定祭司和利未人的职责呢？他谴责去圣地伯特利、吉甲、别是巴、撒玛利亚、和但朝圣的行为，他用中央圣所同样虚假的出席替换这类无意义的行为是要获得什么呢？阿摩司的问题不在于形式，而在于内容。他并未试图解决耶路撒冷和伯特利、利未和非利未祭司之间的问题，因为没有意义的，应优先解决以色列人的心和态度的问题。因此前文所说的阿摩司未提到某些方面，并不能作为认定 D 底本和 P 底本出现的较晚的佐证，因为这

become destitute of spiritual value as practiced in the northern kingdom. Having condemned in such scornful and sweeping terms the worship that he saw going on around him, what was Amos to gain by entering into minute ritual prescriptions or defining the precise duties of priests and Levites? Having condemned the pilgrimages to the shrines of Bethel, Gilgal, Beer-sheba and Dan, what was he to gain by substituting for such meaningless activity an equally insincere attendance at a central sanctuary? Amos' problem was not one of form but one of content. No attempt is made even to reckon with questions of Jerusalem v. Bethel, Levite v. non-Levitical priest, because none of this could have been meaningful until the prior question of the heart and its attitude was settled. Thus the argument from silence cannot serve as proof of a late date for D or P material, inasmuch as the question simply was not one on which we might expect Amos to comment.

If we sense an ambiguity in Amos' handling of ritual law, there is no such response when we consider his ethical sources. His appeals are in striking agreement with the specifically ethical demands of the law books, and in phraseology they resemble them so much as to warrant the conclusion that the requirements of the law on these subjects were known and acknowledged. Thus his denunciations of those who oppress the poor (2:7; 4:1; 8:4) are quite in the spirit and style of Ex. 22:21f.; 23:9. His references to the perversion of justice and taking bribes (2:6; 5:7, 10ff.; 6:12) are rhetorical enforcements of the prohibitions of the law in Ex. 23:6-8. When he reproves those that "lay

不是我们期待阿摩司评论的问题。

我们可能会感觉到阿摩司对仪式律法的表述模棱两可，但如果考虑到他道德的来源，我们就不会这样认为了。他的呼吁和律法书上对道德的特别要求惊人的一致，它们在修辞上非常一致，从而确保人们知晓并认可律法书上对这些问题要求。因此他对那些压迫穷人的人的谴责（摩 2:7; 4:1; 8:4）在精神和形式上都与《出埃及记》22:21-22 和 23:9 十分相似。当他谴责那些“在各坛旁铺人所当的衣服，卧在其上”（摩 2:8）的人时，我们可以看出他重申了上帝的命令：“你即或拿邻舍的衣服作当头，必在日落以先归还他”（出 22:26）；当他谴责那些“**卖出**用小升斗，**收**银****用大戥子，用诡诈的天平欺哄人”（摩 8:5）的人时，他的话和律法中的表述相吻合，“你们施行审判，不可行不义。在

themselves down beside every altar upon garments taken in pledge” (2:8) we hear an echo of the command: “If ever you take your neighbor’s garment in pledge, you shall restore it to him before the sun goes down” (Ex. 22:26); and when he denounces those who make “the ephah small and the shekel great, and deal deceitfully with false balances” (8:5) his words are in close agreement with the law, “You shall do no wrong in judgment, in measures of length or weight or quantity. You shall have just balances, just weights, a just ephah, and a just hin” (Lev. 19:35f.).

In addition to an affirmation of those ethical parts of the law which lie at the foundation of all prophecy, Amos is remarkable in that his phraseology often agrees with Deuteronomy, the most ethical book of the Pentateuch. He does not, indeed, like his contemporary Hosea, dwell on the *love* of God as Deuteronomy does, but, in sterner mold, citing almost the very words of Deuteronomy, emphasizes the keeping of God’s commandments, and denounces those who despise the law (cf. 2:4 with Dt. 17:19). Among verbal coincidences have been noticed the combinations “oppress” and “crush” (4:1; Dt. 28:33), “blasting” (RSV “blight”) and “mildew” (4:9; Dt. 28:22), “gall” and “wormwood” (6:12; Dt. 29:18). In view of this it seems that the silence of Amos with reference to the centralization of worship, on which Deuteronomy is so explicit, is not to be seen as conclusive in judging the critical question of D.

III. Amos and the Prophetic Office.-With the possible exception of Joel, Amos is the earliest prophet whose

尺、秤、升、斗上也是如此。要用公道天平、公道法码、公道升斗、公道秤” (利 19:35-36)。

阿摩司坚信律法中的道德部分，这是所有预言书的基础，此外值得注意的是，他在措辞上也和《摩西五经》中最为道德的书《申命记》十分一致。事实上，他并不像同时期的何西阿，如《申命记》中一般详述对耶和华的爱；而是严格地引用了《申命记》中的表述，强调要遵守神的旨意，并谴责那些轻视律法的人（参：摩 2:4 和申 17:19）。关于用词的一致，应注意以下词组“压迫”（摩 4:1 “oppress”；申 28:33 “crush”），“霉烂”（摩 4:9 “blasting”，《修订标准译本》“blight”；申 28:22 “mildew”），“茵陈”（摩 6:12 “gall”；申 29:18 “wormwood”）。因此，《阿摩司书》中似乎未提到敬拜集中化，而《申命记》中却有明确表述，不应将此作为判断 D 底本中重要问题的决定性因素。

III. 阿摩司和先知职位。可能除了约珥，阿摩司是最早的先知，他的预言被收录成书。上述事实显然不同于标准预言

oracles have been collected in written form. This fact, and the apparent dissociation from normative prophecy (7:14), has led some scholars to see in Amos a sharp break with earlier professional prophets and the institution of a new movement. However, Am. 7:14 is still the subject of lively academic discussion, with some translating the pertinent phrase “I was no prophet,” indicating only a lack of early association with the office, while others opt for “I *am* no prophet,” and argue about Amos’ relationship with the guild prophets (some of whom may indeed have been ecstatics) and the normative tradition represented by Samuel and Elijah.

What is certainly clear, whatever the meaning of Am. 7:14, is that prophecy was no new thing in eighth-century Israel, and that Amos identified squarely with what he considered a known and accepted office within the nation. He begins by stating boldly, “Surely the Lord God does nothing without revealing his secret to his servants the prophets” (3:7). We need not search further for a definition of the prophet as understood by him and other OT writers: the prophet is one to whom God reveals His will, and who comes forward to declare that will and purpose to man. A great deal has been made of the words of Amaziah the priest of Bethel (7:12), as if they proved that the prophet in those times was regarded as a wandering rhetorician, earning his bread by reciting his speeches; and we must indeed admit that there were prophets whose motives and methodology were less than God-directed (Mic. 3:5, 11). Nevertheless, there were evidently true prophets, well known in

的差异（摩 7:14），使得一些学者认为阿摩司和早期的专业先知截然不同，并认为他引领了一场新的运动。但是，《阿摩司书》7:14 仍是学术激烈讨论的主题，有些学者将相关的短句翻译为“我原不是先知”，表示他从前和这个职位关联甚少，而令一些学者则翻译成“我不是先知”，他们争论阿摩司与专业先知的关系（其中有些人可能已经心醉神迷），并争论撒母耳和以利亚所表现出的标准规范。

无论《阿摩司书》7:14 的实际含义是什么，我们可以肯定在公元前 8 世纪的以色列，预言已不是新鲜事物，而且阿摩司也坦言当时国内已经有先知。他以大胆的陈述开始，“主耶和华若不将奥秘指示祂的仆人众先知，就一无所行”（摩 3:7）。我们依此便可知阿摩司和其他旧约作者给先知下的定义：先知知晓耶和华旨意的人，他随后将这旨意告知世人。伯特利的祭司亚玛谢的话给出许多信息（摩 7:12），他似乎证明了当时的先知被看做是流浪的雄辩家，靠演讲糊口；而且我们必须承认确实有些先知的动机和方法论并非出于神的旨意（弥 3:5, 11）。无论如何，真正的先知显然存在，他们在以色列历史中十分著名，阿摩司响应他们的传统，并承认他们的职位（摩 2:11；3:7-8）。先知们响应耶和华的恩召，而不仅仅是顺应百姓的爱国情感和民族情感，他们是不受欢迎的传教士，他们的预言从一开始便引起了负面的回应（摩 2:12）。

the history of Israel, to whose tradition Amos appealed and with whose ministry he identified (2:11; 3:7f.). They were called by God to their office, and, far from echoing merely patriotic and nationalistic sentiments of the people, they were unpopular preachers of judgment whose message had, from the first, evoked a negative response (2:12).

Amos also gives a valid picture of prophetic religion. His God is a God of the universe, controlling the forces of nature (4:6ff.; 5:8f.), ruling the destinies of nations (6:2, 14; 9:2-6), searching the thoughts of the heart (4:13), inflexible in righteousness and dealing with nations and men on the basis of equal justice (1 and 2; 9:7), but most severe to the people who have received the highest privileges (3:2). This is the God whose laws Israel has broken (2:4; 3:10) and for whose just judgment she is warned to prepare (4:12). There is no rejection of cult except insofar as it has conflicted with God's true law. There is no exaltation of ethics apart from the ethic of Deuteronomy and the rest of the Pentateuch. There is no false assurance of God's choice of Israel apart from a reiteration of the covenant responsibilities inherent in that choice. In short, prophetic religion is the religion of normative spokesmen for God from Moses onward.

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阿摩司还形象地描绘了先知宗教。他的神是宇宙的神，掌控万有（摩 4:6 起；5:8-9），统治着国家的命运（摩 6:2, 14；9:2-6），探求心的思想（摩 4:13），祂刚正不阿，用同样的义来治理民族和世人（摩 1 和 2；摩 9:7），祂对享受最高特权的民族最为严厉（摩 3:2）。以色列违反了这位神的律法（摩 2:4；3:10），他们就要受到警告准备接受祂的审判（摩 4:12）。他们并未背弃信仰，但是他们的行为已经违反了神的真正律法。没有任何道德能超越《申命记》中的道德和《摩西五经》中的其他道德。只有重申拣选中固有的圣约之责，才能说神拣选了以色列。总之，先知宗教就是始于摩西，神的标准代言人的宗教。

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AMOS(NT)

[Gk. *Amōs*]. An ancestor of Jesus in Luke's genealogy, the eighth before Joseph the husband of Mary (Lk. 3:25). The name occurs also, according to most Greek MSS, in Matthew's genealogy (Mt. 1:10), followed by the RSV. The AV and NEB read with a few MSS *Amon*, which is historically correct (cf. 1 Ch. 3:10ff.).

AMOZ

ā'moz [Heb. 'āmōš—'strong']. The father of Isaiah the prophet (2 K. 19:2, 20; 20:1; 2 Ch. 26:22; 32:20, 32; Isa. 1:1; 2:1; 13:1; 20:2; 37:2, 21; 38:1).

AMPHICTYONY

[From Gk. *amphiktyonia*]. A confederation or league of political units focused on a central religious shrine. On the basis of twelve-member leagues known from ancient Greece, particularly the Pylean-Delphic league, and Etruria, Martin Noth and other biblical scholars have suggested such an organization for the pre-monarchic period in Israel. Biblical accounts, however, do not mention that specific type of arrangement. Rather, the loose tribal association probably resembled the situation at Mari. The Israelite tribes were linked by a covenant of allegiance to a common overlord, Yahweh, and the alliance was depicted in terms of kinship.

See ISRAEL, HISTORY OF THE PEOPLE OF V; JUDGES, PERIOD OF.

Bibliography.—A. Malamat, *JAOS*, 82 (1962), 143–150; G. E. Mendenhall, *Tenth Generation* (1973), pp. 1–31, 174–197; M. Noth, *Das System der zwölf Stämme*

AMOS(NT) 亚摩斯 (《新约》中的)

【希腊语: *Amōs*】。耶稣的祖先之一, z 在《路加福音》族谱中排在第八位, 在马利亚的丈夫约瑟的前面 (路 3:25)。根据大多数希腊语抄本, 该名字也出现在《马太福音》的族谱中 (太 1:10), 《修订标准译本》中也有该名字。《钦定版圣经》和《新英文译本》遵照少数抄本, 将其译为亚们, 从历史观点上来看, 这是正确的 (参: 代上 3:10 起)。

AMOZ 亚摩斯

音译: ā'moz【希伯来语: 'āmōš——“强壮的”】。先知以赛亚的父亲 (王下 19:2, 20; 20:1; 代下 26:22; 32:20, 32; 赛 1:1; 2:1; 13:1; 20:2; 37:2, 21; 38:1)。

AMPHICTYONY 近邻同盟

【来自希腊语: *amphiktyonia*】。集中于宗教圣地中心的政治联盟或同盟。基于已知的古希腊十二国同盟, 尤其是毗利安-德尔菲同盟和伊特鲁利亚, 马丁·诺斯和其他圣经学者认为以色列在君王制度建立前也有这类组织。但是, 《圣经》中的记录并未提到这种特殊的组织形式。而且, 这种松散的支派同盟可能更类似马里的情况。信实的约将以色列各支派与他们的共主耶和華联系在一起, 这是一种亲密的同盟。

见 ISRAEL, HISTORY OF THE PEOPLE OF V (以色列民族的历史 V); JUDGES, PERIOD OF (士师时期)。

书目——A. Malamat, *JAOS*, 82 (1962), 143–150; G. E. Mendenhall, *Tenth Generation* (1973), 1–31 页, 174–197 页; M. Noth, *Das System der zwölf Stämme*

Israels (1930); *NHI*, pp. 85–109; H. M. Orlinsky, *Oriens Antiquus*, I (1962), 11–20.

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AMPHIPOLIS

am-fi-pə-lis [Gk. *Amphípolis*—‘around the city’]. An ancient city of Macedonia situated on a terraced hill on the east bank of the river Strymon, which curved about the north, west, and south sides of the city. The river drained Lake Cercinitus near the city and then flowed into the sea some 3mi. (5 km.) downstream. The name of the city is derived either from its being nearly surrounded by a stream or from its being conspicuous on every side (Thucydides iv. 102).

The Thracian tribe that founded it (Herodotus vii.114; cf. 110) called it Nine Ways (Gk. *Ennéa hodoi*), a testimony to its general strategic and commercial importance. It guarded the main route from Thrace into Macedonia and later became an important station on the Via Egnatia, a main highway of the Roman empire. It lay in a fertile district, producing wine, oil, and figs. In addition, it was a depot for ship timber and for gold and silver produced in mines of the district, and also was a manufacturing center, especially of woolen stuffs.

After successfully resisting a number of attempts at colonization by Greek forces—in 497, 476, and 465 B.C.—it was colonized in 437 by Athenians and other Greeks under the leadership of Hagnon. However, the mixed population surrendered to the Spartan leader Brasidas in 424 and thereafter resisted Athenian reconquest. Philip of Macedon occupied the city in 357. When the

Israels (1930); *NHI*, pp. 85–109; H. M. Orlinsky, *Oriens Antiquus*, I (1962), 11–20.

词条作者: A. C. M.

AMPHIPOLIS 暗妃坡里

音译: am-fi-pə-lis 【希腊语: *Amphípolis*——“城邑周围”】。马其顿的一座古城, 位于斯特律蒙河的东岸一处梯田山坡上, 斯特律蒙河环绕城邑的北、西、南三面。该河源于城邑附近的赛新尼替斯湖 (Lake Cercinitus), 顺流而下 3 英里 (5 公里) 左右后流入大海。该城的名字可能因其被河流环绕而得名, 也可能是因其四面都十分显眼而得名 (Thucydides iv. 102)。

色雷斯支派建立该城后 (Herodotus vii.114; 参: 110), 将其命名为“九条道路” (希腊语: *Ennéa hodoi*), 这体现了该城在军事和贸易上的重要性。它把守着从色雷斯进入马其顿的主要路线, 后来成为了罗马帝国主干公路——埃纳提亚大道上重要的一站。该地区土地丰饶, 盛产酒、油和无花果。此外该城出产造船木材、当地矿山出产金银, 该城还是一处制造中心, 尤其盛产羊毛制品。

该城多次成功抵御了希腊军队的攻击 (公元前 497、476、465 年), 公元前 437 年, 雅典人和其他哈格农率领的希腊人占领了此地。但是, 公元前 424 年, 这支混合种群的军队向斯巴达首领布拉西达斯投降了, 此后, 斯巴达粉碎了雅典人再次侵略的企图。公元前 357 年, 马其顿的腓力占领了此地。彼得那战役 (公元前 168 年) 之后, 罗马攻克了马其顿并将其分区, 他们将暗妃坡里变为

Romans conquered and partitioned Macedonia after the battle of Pydna (168 B.C.) they made Amphipolis a free city and capital of the First district of Macedonia (Macedonia Prima).

On his second missionary journey, Paul, with Silas, passed through the city en route from Philippi, which lay some 30 mi. (50 km.) NE, to Thessalonica. Numerous inscriptions and coins have been found there, as well as traces of a Roman aqueduct and ancient fortifications.

Bibliography.—S. Casson, *Macedonia, Thrace and Illyria* (1926); Pauly-Wissowa, I/2, 1949–1952.

R. P. MEYE

AMPLIAS

am' plē-əs (Rom. 16:8, AV). See AMPLIATUS.

AMPLIATUS

am-ple-ā'təs [Gk. *Ampliatos*, some MSS *Amplias* (D K L, etc.)]; AV AMPLIAS. A member of the Christian community at Rome, to whom Paul sent greetings (Rom. 16:8). He is designated “my beloved in the Lord.” It is a common name and is found in inscriptions connected with the imperial household. The name is found twice in the cemetery of Domitilla, the earlier inscription being over a cell which belongs to the end of the 1st or the beginning of the 2nd century. The bearer of this name was probably a member of her household and conspicuous in the early Christian church in Rome.

AMRAM

自由城，并将其定为马其顿第一地区（第一马其顿）的都城。

保罗和西拉在进行第二次传道旅程时，从腓立比去帖撒罗尼迦的路上途径了该地，该地在腓立比东北方约 30 英里（50 公里）处。学者们在暗妃坡里发现了大量的铭文和硬币，还有罗马修建的水渠和古防御工事的痕迹。

书目——S. Casson, *Macedonia, Thrace and Illyria* (1926); Pauly-Wissowa, I/2, 1949–1952.

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AMPLIAS 暗伯利

音译: am' plē-əs (《钦定版圣经》，罗 16:8)。见 AMPLIATUS (暗伯利)。

AMPLIATUS 暗伯利

音译: am-ple-ā'təs【希腊语: *Ampliatos*, 一些抄本将其拼作 *Amplias* (《伯撒抄本》、《纪土宾》和《路加福音》等)】; 《钦定版圣经》译为 AMPLIAS (“暗伯利”)。罗马基督教会众的一员，保罗曾向他问安 (罗 16:8)。他名字的意思是“我心爱的在主里”。这是个常见的名字，曾出现在与皇室有关的碑文中。这个名字在多米提拉 (Domitilla) 公墓中出现了两次，其中较早的铭文刻在 1 世纪末或 2 世纪初时期的一座墓碑之上。暗伯利的主人可能是她家族中的一员，而且明显属于罗马早期基督教会众。

AMRAM 暗兰

am'ram [Heb. 'amrām—'people exalted'].

音译: am'ram【希伯来语: 'amrām——“高尚的人”】。

1. Father of Aaron, Moses, and Miriam (Ex. 6:20; Nu. 26:59; 1 Ch. 6:3; 23:13); and a son of Kohath the son of Levi (Ex. 6:18; Nu. 3:19; etc.). Perhaps he was not literally the son of Kohath, but rather his descendant, since there were ten generations from Joseph to Joshua (1 Ch. 7:20–27), while only four are actually mentioned from Levi to Moses for the corresponding period. Moreover, the Kohathites at the time of the Exodus numbered 8600 (Nu. 3:28), which would have been an impossibility if only two generations had lived. It seems best to regard Amram as a descendant of Kohath, and his wife Jochebed as a “daughter of Levi” in a general sense.

1、亚伦、摩西和米利暗的父亲(出 6:20; 民 26:59; 代上 6:3; 23:13); 利未之子哥辖的儿子之一(出 6:18; 民 3:19 等)。从字面意思上看,他可能不是哥辖的儿子,更可能是他的后裔,因为从约瑟到约书亚之间有十代人(代上 7:20-27),但事实上这一时期从利未到摩西只提到了四代人。此外,哥辖人在出埃及时期的人口数为 8600 人(民 3:28),不可能只有两代人。从广义上讲,将暗兰看作是哥辖的后裔,将他的妻子约基别看作是“利未的女子”似乎最为妥当。

2. One of the Bani, who in the days of Ezra had taken a foreign wife (Ezr. 10:34; 1 Esd. 9:34).

2、巴尼的子孙,在以斯拉时期娶了一个外邦女子为妻(拉 10:34; 拉一 9:34)。

3. (1 Ch. 1:41, AV, NEB). See HAMRAN.

3、(《钦定版圣经》和《新英文译本》,代上 1:41)。见 HAMRAN (哈默兰)。

AMRAMITES

am'rām-īts [Heb. 'amrāmī]. The descendants of Amram, one of the Levitical families mentioned in Nu. 3:27 and 1 Ch. 26:23, who had the charge of the tabernacle proper.

AMRAMITES 暗兰族

音译: am'rām-īts【希伯来语: 'amrāmī】。暗兰的后裔,利未家族之一,出现在《民数记》3:27 和《历代志上》26:23 中,他们全权负责会幕的相关事宜。

AMRAPHEL

am'rā-fel [Heb. 'amrāpel]. The king of Shinar who fought against Sodom and the Cities of the Plain in alliance with Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations. His name is found only in Gen. 14:1, 9.

AMRAPHEL 暗拉非

音译: am'rā-fel【希伯来语: 'amrāpel】。示拿王,和以拉撒王亚略、以拦王基大老玛、戈印王提达结盟,一起攻打所多玛和平原诸城。他的名字仅出现在《创世记》14:1, 9 中。

Certain difficulties are associated with the

很难确定暗拉非的身份和领地。《马所

identification both of the individual and of his territory. The MT, the Sam. Pent. (Gen. 14:1), the LXX, and the Syriac all designated him clearly as “king of Shinar.” However, the Sam. Pent. (v. 9), the Targums, and 1QapGen specifically recorded that he was king of Babel.

Shinar was the land in which the great Babylonian cities of Erech and Accad were situated (Gen. 10:10). It lay in a plain in which early migrants settled and founded the city and *ziggurat* of Babel (Gen. 11:2). The LXX interpreted “Shinar” (Heb. *šin’ār*) to mean “Babylonia” or “the land of Babylon,” following the traditions of Gen. 10:10. On philological and other grounds it is improbable that Shinar can be equated with Sumer, or southern Babylonia. It is of some interest that although Syr. *Sen’ar* designates the country around Baghdad, no earlier name for Babylonia that might correspond to Shinar has yet come to light. Albright suggested that the land over which Amraphel ruled might have been the West Semitic Sangar in Syria, known to the Egyptians of the Amarna period by that name and appearing in the Amarna Letters as Akk. *Šankar*. However, a Syrian location for the kingdom seems unlikely, since the narrative of Gen. 14 appears to consider Mesopotamia as the home of Amraphel. Possibly the reference is to the district of Singar in Upper Mesopotamia, although this cannot be substantiated at present.

From the narrative of Gen. 14 it seems that Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (Zoar) had been tributaries of

拉文本》《撒玛利亚五经》(创 14:1)、《七十士译本》和古叙利亚语各抄本都明确指出暗拉非是“示拿王”。但是，《撒玛利亚五经》(创 14:9)、《他尔根》和《创世记藏经》却特别提到他是巴比伦王。

示拿是巴比伦主要城邑以力和亚甲的所在地(创 10:10)。该地位于平原之上,早期移民者定居在此并建造了城邑和巴别通天塔(创 11:2)。《七十士译本》根据《创世记》10:10 中的传统,将“示拿”(希伯来语: *šin’ār*) 译为“巴比伦”或“巴比伦地”。根据语言学或其他理由,示拿似乎不能等同于苏美尔或南巴比伦。尽管叙利亚语中 *Sen’ar* 指巴格达周边的村庄,但是至今未发现与示拿相对应的巴比伦古名。奥尔布赖特认为暗拉非统治的地区可能是叙利亚的西闪族沙格里,亚玛拿时期埃及人如是称呼该城,亚玛拿泥版上将其拼写为 *Šankar* (阿卡德语)。但是该国似乎不大可能在叙利亚,因为《创世记》14 中的记录似乎显示暗拉非的家乡在美索不达米亚。该地可能指的是上美索不达米亚的沙格里,但此观点至今尚未得到证实。

根据《创世记》14 章的记录,所多玛王比拉、蛾摩拉王比沙、押玛王示纳、洗扁王善以别和比拉(琐珥)王似乎侍奉基大老玛十二年,到第十三年背叛了基大老玛,第十四年时,他们在西订谷(盐

Chedorlaomer for twelve years, had rebelled in the thirteenth, and in the following year were attacked and defeated in the Vale of Siddim or Salt Sea by a punitive coalition led by Chedorlaomer. But before this onslaught the Mesopotamian allies had campaigned against the Rephaim in Ashtaroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, and the Horites living in the vicinity of Mt. Seir. Once these had been rendered powerless to assist the revolted vassals, the Mesopotamian coalition marched to Kadesh, attacked the Amalekites, and fought against the Amorites of Hazazon-tamar (possibly En-gedi).

The thoroughness with which the campaign was executed suggests that Amraphel and his allies were interested in the agricultural and mineral resources for which the locality was famous in antiquity. Despite the opposition they mounted, the rulers of the cities in the valley were forced to succumb to the Mesopotamian invaders in the Vale of Siddim. The kings of Sodom and Gomorrah were trapped with some of their allies among the numerous bitumen pits of the valley, while those who were able escaped to the hills. The equipment of the defenders was captured by the invading coalition, who, after pillaging Sodom and Gomorrah, marched in the direction of their native land.

Among those enslaved by the Mesopotamians was Lot the nephew of Abram. News of this event was carried by messenger to Abram, who was encamped at the terebinth plantation in Mamre, a place in the Hebron district westward from Machpelah (Gen. 23:17, 19). The

海)被基大老玛领导的平叛同盟击败。但是在这场战役之前,美索不达米亚同盟还在亚特律加宁杀败了利乏音人,在哈麦杀败了苏西人,在沙微基列亭杀败了以米人,在何利人的西珥山杀败了何利人。但当美索不达米亚同盟发现这些行动无法镇压反叛诸国时,他们行军至加低斯,杀败了亚玛力人和哈洗逊他玛(可能是恩戈地)的亚摩利人。

暗拉非和他的同盟彻底镇压了反叛,这说明他们对于该地闻名当世的农业和矿产资源势在必得。谷中城邦的统治者虽然奋起反抗,但是在西订谷中,他们不得不向美索不达米亚的侵略者投降。所多玛王和蛾摩拉王及其他一些盟军被困在谷中的大量石漆坑中,其余的人都跑到了山上。侵略同盟将防卫者的财物都夺去了,他们劫掠了所多玛和蛾摩拉之后,便收兵准备回国。

亚伯兰的内甥罗得也被美索不达米亚同盟掳走了。有人将这个消息告诉了亚伯兰,他当时正住在幔利的橡树种植园那里,该地在麦比拉西方的希伯仑地区(创 23:17, 19)。这位族长立刻带人追击,一直把侵略者击退至拉亿(但)。他分队在夜间攻击敌人,一直追杀他们

patriarch immediately set out with a raiding party and followed the withdrawing invaders to Laish (Dan). He divided his forces, attacked the enemy by night, and sent them fleeing as far as Hobah, N of Damascus. As a result of this attack Abram was able to rescue Lot, with the women and other people, as well as recover the booty that the Elamite coalition had removed from Sodom, where Lot was living.

The discovery at Susa in 1901 of the celebrated Code of Hammurabi led many contemporary scholars to identify Amraphel with that renowned Akkadian monarch. However, there were some immediate philological problems that proved difficult to resolve. The *l* at the end of Amraphel was a particular matter of contention. Some scholars maintained that it was in fact the Akkadian determinative *ilu* (“god”). This view is improbable, since in cuneiform the determinative symbol invariably precedes the particular name. If the *l* is linked with the following word *melek*, as others have argued, it destroys the sense of the phrase, which is clearly a standardized literary expression. Other inconclusive approaches include the suggestion that Heb. *amrāpel* is a scribal error for ‘MRPY (*Ammurapi* = *Hammurapi*), or that it is a compressed transcription of the Akkadian title *Ammurapi-ili* (“Hammurabi is my god”). Such arguments tend to posit corruptions of the text for which there is no factual evidence, and at best are unconvincing philologically. There would therefore appear to be no sound reason for maintaining that Amraphel can be identified with Hammurabi, particularly as such a procedure is unsubstantiated by

到大马士革北方的何把。亚伯兰成功解救了罗得、妇女和百姓，也夺回了以拦人从所多玛（罗得当时住在该地）劫去的财物。

1901年苏萨出土了著名的《汉莫拉比法典》，这使得当时许多学者认为暗拉非就是这位著名的阿卡德君王。但是，这立即引发了许多难以解决的语言学问题。暗拉非名字的最后字母 *l* 尤其是争论的焦点。有些学者认为它实际上是阿卡德语中的限定词 *ilu* (“神”)。这种观点不大可能成立，因为楔形文字中的限定词符号总是在特有名称之前。其他学者认为 *l* 和后文的 *melek* 有关，但如果这样的话，语句的意思就被破坏了，该句明显是一种标准的文学表达方式。其他不确定的观点还包括：希伯来语 *amrāpel* 是文士错拼了 ‘MRPY (*Ammurapi* = *Hammurapi*)，或是将阿卡德语名字 *Ammurapi-ili* (汉莫拉比是我的神) 缩写了。这类观点倾向于认为文本有误，但是这并没有事实依据，在语言学上也没有说服力。因此，似乎没有合理的理由可以证明暗拉非是汉莫拉比，而且这在美索不达米亚考古学和历史学中也并未得到证实。如果汉莫拉比（见 HAMMURABI）真的是暗拉非，那么很难弄清他为何会成为基大老玛的附属，除非汉莫拉比当时还是王储。但是还应注意的是我们至今并未在汉莫拉比参加的战役中发现巴勒斯坦远征。因此关于示拿王暗拉非身份，暂时还无法得出结论。

Mesopotamian archeology and history. If HAMMURABI were really Amraphel, it is difficult to see why he should be occupying a subordinate position to that of Chedorlaomer, unless Hammurabi happened to be a crown prince at the time. But here it has to be recognized that the Palestinian expedition itself has not been discovered to date among the recorded campaigns of Hammurabi. The identity of Amraphel king of Shinar must therefore remain uncertain for the moment.

See R. K. Harrison, *Intro. to the OT* (1969), pp. 159, 164.

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AMULET

[Heb. *laḥaš*] (Isa. 3:20); AV EARRING; NEB CHARM. A small object worn on the body and generally hanging from the neck, supposed to afford protection against evil spirits. Amulets were common in all periods of Near Eastern antiquity, and many fine specimens have survived. Near Eastern amulets assumed many shapes, with animal and human figurines especially popular. The crescents (Heb. *śah^arōnîm*, Jgs. 8:21, 26) and female ornaments (Isa. 3:20) were fundamentally of this nature, as were possibly the earrings (*nezem*) of Ex. 32:2. Phylacteries (frontlets, *ṭōṭāpōṭ*; Gk. *phylaktéria*) can also be regarded as amulets (Ex. 13:16; Dt. 6:8; 11:18; Mt. 23:5; cf. Prov. 6:21), while wisdom itself was described as a pendant (Heb. *“nāq*, Prov. 1:9), again reflecting the custom of amulet-wearing. This custom also seems indicated by Prov. 17:8, where the MT has “a stone

见 R. K. Harrison, *Intro. to the OT* (1969), 159 页, 164 页。

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AMULET 护身符

【希伯来语: *laḥaš*】(赛 3:20); 《钦定版圣经》译为 EARRING (“耳环”); 《新英文译本》译为 CHARM (“符咒”)。佩戴在身上的小物体,通常是挂在脖子上,人们认为护身符可以保护他们不受邪灵侵犯。护身符在近东古代所有时期都很常见,许多精美的护身符样本都被保留了下来。近东地区的护身符有多种形状,动物或人像形状的尤为流行。月牙圈(希伯来语: *śah^arōnîm*, 士 8:21, 26)和女性的饰品(赛 3:20)从根本上讲属于护身符,《出埃及记》32:2 中的耳环可能也是护身符。辟邪符(额饰, *ṭōṭāpōṭ*; 希腊语: *phylaktéria*)也可以被当作护身符(出 13:16; 申 6:8; 11:18; 太 23:5; 参: 箴 6:21),智慧被比作坠饰(希伯来语:, 箴 1:9),这也反映了佩戴护身符的习俗。《箴言》17:8 似乎也体现了这种习俗,《马所拉文本》将此处译为“受人喜爱的石头”。在《新约》中,《使徒行传》19:12 将日用品当作护身符,但这是以耶稣之名治愈疾病(弗 1:21; 腓 2:9),所以戴护身符不能

bestowing favor.” In the NT the personal articles of Acts. 19:12 come into the category of amulets, though healing in the name of Jesus (Eph. 1:21; Phil. 2:9) precluded their use and relegated them to the area of magic and superstition (Acts. 19:13–19). *See also* CHARM.

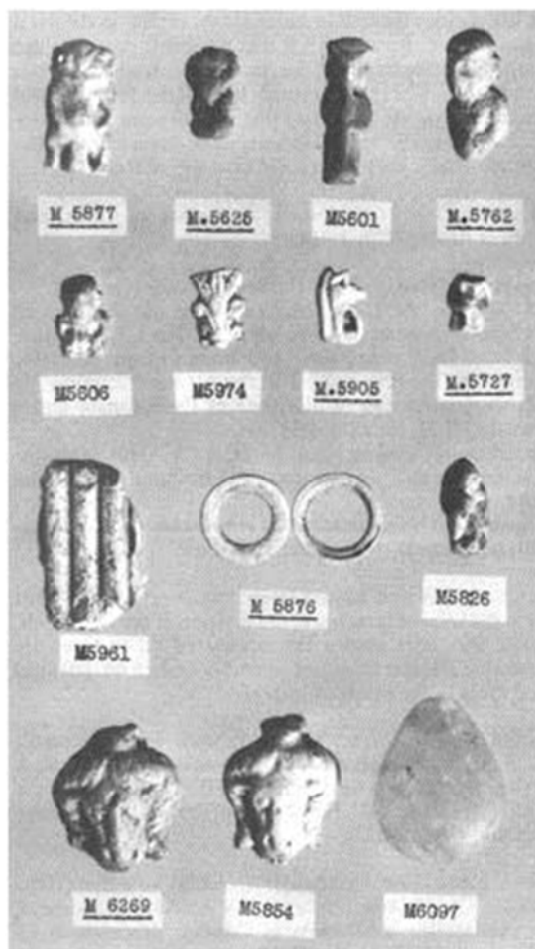
被归入魔法和迷信（徒 19:13-19）。另见 CHARM（法术）。

See E. A. W. Budge, *Amulets and Superstitions* (1930).

见 E. A. W. Budge, *Amulets and Superstitions* (1930)。

R. K. H.

词条作者：R. K. H.



Amulets from Megiddo, largely of Egyptian style (Oriental Institute, University of Chicago)

来自米吉多的护身符，大多是埃及风格的护身符。（东方研究所，芝加哥大学）

AMZI

am'zī [Heb. 'amṣî—'my strength'].

AMZI 暗西、暗洗

音译：am'zī【希伯来语：'amṣî——“我的力量”】。

1. A Levite of the family of Merari (1 Ch. 6:46).

1、暗西：利未人，属于米拉利家族（代上 6:46）。

2. A priest of the family of Adaiah in the second temple, the son of a Zechariah (Neh. 11:12).

ANAB

ā'nab [Heb. *"nab*—'grape']. A place mentioned in the list of cities that fell to Judah (Josh. 15:50). In the list it follows Debir, from which it was a short distance to the southwest. It was a city of the Anakim, from whom Joshua took it (Josh. 11:21). In Egyptian texts of the 19th Dynasty it is called *Qrt 'nb*, indicating that the full name of the city was Kiriath-anab, "city of grapes." The site is identified as Khirbet `Anâb, about 15 mi. (24 km.) SW of Hebron.

ANAEL

an'ə-el [Gk. *Anaēl*]. A brother of Tobit, and father of Ahikar (Tob. 1:21).

ANAH

ā'nə [Heb. *"nā*]. A Horite clan name (Gen. 36).

1. In Gen. 36:2, 14, 18, the father (or mother) of Oholibamah, one of the wives of Esau. The LXX, Syriac, and Sam. Pent. read "son" of Zibeon in Gen. 36:2, 14, followed by the RSV and NEB; the AV has "daughter."

2. The fourth son of Seir, one of the Edomite chiefs (Gen. 36:20, 25, 29; 1 Ch. 1:38, 41).

3. A son of Zibeon (Gen. 36:24; 1 Ch. 1:40), who discovered thermal springs (AV, NEB, "mules") in the wilderness.

2、暗洗：第二神殿中亚大雅家族的祭司，撒迦利亚的儿子（尼 11:12）。

ANAB 亚拿伯

音译：ā'nab【希伯来语：*"nab*——“葡萄”】。分给犹大的一族城邑（书 15:50）。在犹大列表中该地出现在底璧之后，在底璧西南方不远处。该地原属于亚衲人，后来约书亚占领了该地（书 11:21）。埃及十九王朝时期的文献中称之为 *Qrt 'nb*，这说明该城的全称应该是基列亚拿伯，意为“葡萄之城”。该地被认为是希伯仑西南方约 15 英里（24 公里）处的亚拿伯废墟（Khirbet `Anâb）。

ANAEL 安尼尔

音译：an'ə-el【希腊语：*Anaēl*】。多比的兄弟，亚希卡的父亲（比 1:21）。

ANAH 亚拿

音译：ā'nə【希伯来语：*"nā*】。一个何利人宗族的名字（创 36）。

1、根据《创世记》36:2, 14, 18 的记载，阿何利巴玛的父亲（或母亲），阿何利巴玛是以扫的妻子之一。《七十士译本》、古叙利亚语各抄本和《撒玛利亚五经》的《创世记》36:2, 14 中称他为他祭便的“儿子”，《修订标准译本》和《新英文译本》接受了这种翻译；《钦定版圣经》中翻译为“daughter”（“女儿”）。

2、西珥的第四个儿子，以东族长之一（创 36:20, 25, 19; 代上 1:38, 41）。

3、祭便的儿子（创 36:24; 代上 1:40），他在旷野中发现了温泉（《钦定版圣经》《新英文译本》中译为“mules”[“驴”]）。

Aside from being members of Horite clans, the relationship among the above persons is obscure.

ANAHARATH

ə-nā'hə-rath [Heb. ^anāh^arāt]. A place that fell to the tribe of Issachar in the division of the land (Josh. 19:19), the 'nhrt among the conquered cities listed by Thutmose III. It is identified as en-Na'ûrah, 6 mi. (10 km.) E of Afula in the Valley of Jezreel.

ANAI AH

ə-nī'ə [Heb. ^anāyâ—'Yahweh has answered'; Gk. *Ananias, Anaia*]; AV and NEB Apoc. ANANIAS. A Levite who assisted Ezra in reading the law to the people (Neh. 8:4; 1 Esd. 9:43). He was one of those who sealed the covenant (Neh. 10:22).

ANAK

ā'nak [Heb. (hā) ^anāq]; ANAKIM an'ə-kim [Heb. ^anāqîm; Gk. *Enakim, Enakeim*]; AV ANAKIMS. Some of the pre-Israelite inhabitants of Canaan, descendants of Arba (Josh. 15:13; 21:11). Their name may mean "people of the necklace." They resided in the Hebron area, but may have occupied considerably more terrain originally (Josh. 11:21f.). Hebrew tradition uniformly regarded the Anakim as a formidable people (cf. Dt. 2:10, 21; 9:2), who in Nu. 13:33 are regarded as descendants of the Nephilim (Gen. 6:4). While Joshua dispossessed them from the hill-country, it was left to Caleb to drive them out of Hebron completely.

The eighteenth-century B.C. Egyptian Execration Texts seem to point to the presence in Palestine ca. 2000 B.C. of a

除了是何利人宗族的成员，上述人物之间的关系尚不明确。

ANAHARATH 亚拿哈拉

音译：ə-nā'hə-rath 【希伯来语：^anāh^arāt】。分给以萨迦支派的一个地方（书 19:19），是图特摩斯三世占领的城邑列表中的'nhrt。该地被确认为是耶斯列谷中阿富拉东方 6 英里（10 公里）处的纳弗拉（en-Na'ûrah）。

ANAI AH 亚奈雅

音译：ə-nī'ə 【希伯来语：^anāyâ——“耶和華已回答”；希腊语：*Ananias, Anaia*】；《钦定版圣经》和《新英文译本》的《次经》译为 ANANIAS（“亚拿尼亚”）。以斯拉向人们宣读法律时协助他的一个利未人（尼 8:4；拉一 9:43）。签信实的约的人之一（尼 10:22）。

ANAK 亚衮

音译：ā'nak 【希伯来语：(hā) ^anāq】；ANAKIM（“亚衮人”），音译：an'ə-kim 【希伯来语：^anāqîm；希腊语：*Enakim, Enakeim*】；《钦定版圣经》译为 ANAKIMS（“亚衮人”）。以色列人定居迦南地之前该地的一些住民，亚巴的后裔（书 15:13；21:11）。他们的名字意思可能是“带项链的人”。他们居住在希伯仑地区，但是他们最初的领地可能更为广阔（书 11:21-22）。希伯来人一向认为亚衮人十分强大（参：申 2:10, 21；9:2），《民数记》13:33 中称他们是伟人的后裔（创 6:4）。约书亚将亚衮人驱逐出山地，后来迦勒又将他们彻底赶出了希伯仑。

公元前 18 世纪的埃及咒诅文似乎表明在公元前 2000 年前后有一个名叫亚衮的支派曾出现在巴勒斯坦地区，他们的

tribe named Anak whose leaders bore Semitic names, but apart from this possible allusion there is no extrabiblical evidence for this ancient people.

R. K. H.

ANAMIM

an'ə-mim [Heb. *"nāmîm*]; NEB ANAMITES. Descendants of Mizraim (Gen. 10:13; 1 Ch. 1:11). See TABLE OF NATIONS.

ANAMMELECH

ə-nam'ə-lek [Heb. *"nammelek*—possibly 'Anu is king']. One of the gods of SEPHARVAIM, along with ADRAMMELECH, to whom the Sepharvites burned their children (2 K. 17:31). Formerly, Sepharvaim was identified with Sippar, and the two deities were thought to be Babylonian. However, Sepharvaim is grouped together with Arpad and Hamath (2 K. 17:24; 18:34), strongly suggesting that it was an Aramean (Syrian) city-state. The identification with Sibraim, on the border between Damascus and Hamath (Ezk. 47:16), has been suggested, but there are phonetic difficulties in such an identification. Moreover, there is no evidence of the immolation of children as part of the cultus of any Babylonian deity. On the other hand, sacrifice by fire was practiced in various portions of Syria and Palestine. We may tentatively conclude, therefore, that Anammelech and Adrammelech were Syrian, or possibly Canaanite, deities.

W. S. L.S.

ANAN

ā'nən [Heb. *'ānān*—'cloud'].

族长有闪族名字，但是除了此处的暗示之外，其他任何典外文献都不能证明这个古老的民族曾经存在过。

词条作者：R. K. H.

ANAMIM 亚拿米人

音译：an'ə-mim【希伯来语：*"nāmîm*】；《新英文译本》译为 ANAMITES（“亚拿米人”），麦西的后裔（创 10:13；代上 1:11）。见 TABLE OF NATIONS（列邦列国）。

ANAMMELECH 亚拿米勒

音译：ə-nam'ə-lek【希伯来语：*"nammelek*——可能指“安努是王”】。亚拿米勒和亚得米勒（见 ADRAMMELECH）都是西法瓦音人敬奉的神祇，西法瓦音用火焚烧儿女，献给这两位神祇（王下 17:31）。此前，学者们认为西法瓦音是西帕尔，还认为这两位神祇是巴比伦的神。但是西法瓦音与亚珥拔和哈马一同出现（王下 17:24；王下 18:34），这很有可能表明该地应为亚兰（叙利亚）城邦。于是有学者提出该地可能是大马士革和哈马交界处的西伯莲（结 47:16），但是这引出了一些语音学上的难题。此外，向巴比伦神祇献祭的仪式中从未出现过将子女当祭品的例证。从另一方面来看，叙利亚和巴勒斯坦地区大多有献燔祭的习俗。因此，我们姑且认为亚得米勒和亚拿米勒是叙利亚或迦南的神祇。

词条作者：W. S. L.S.

ANAN 亚难

音译：ā'nən【希伯来语：*'ānān*——

“云”】。

1. One of those who, with Nehemiah, sealed the covenant (Neh. 10:26).

1、和尼希米一起签信实的约的人之一（尼 10:26）。

2. (1 Esd. 5:30, AV, NEB); RSV HANA. See HANAN 4.

2、（《钦定版圣经》和《新英文译本》，拉一 5:30）；《修订标准译本》译为 HANA（“哈拿”）。见 HANAN 4（哈难 4）。

ANANI

ə-nā'nī [Heb. *“nānī—‘(Yahweh) has revealed Himself’ (?)*]. A son of Elioenai of the house of David, who lived after the Captivity (1 Ch. 3:24).

ANANI 阿拿尼

音译: ə-nā'nī【希伯来语: *“nānī—‘(耶和華) 亲自揭示’ (尚不确定) 。*】。大卫家族以利约乃的儿子之一，被掳以后幸存下来的人之一（代上 3:24）。

ANANIAH

an-ə-nī'ə [Heb. *“nanyā—‘Yahweh has revealed Himself’ (?)*].

ANANIAH 亚难尼、亚难雅

音译: an-ə-nī'ə【希伯来语: *“nanyā—‘耶和華亲自揭示’ (尚不确定) 。*’】。

1. Grandfather of Azariah (Neh. 3:23).

1、亚难尼：亚撒利雅的祖父（尼 3:23）。

2. A town of Benjamin mentioned along with Nob and Hazor (Neh. 11:32). It is perhaps to be identified with modern el-‘Azarîyeh, the NT Bethany, nearly 2 mi. (3 km.) E of Jerusalem.

2、亚难雅：与挪伯和夏琐一起被提到的一座便雅悯城邑（尼 11:32）。可能是现代的拉匝禄（el-‘Azarîyeh），《新约》中的伯大尼，约在耶路撒冷以东 2 英里（3 公里）处。

ANANIAS

an-ə-nī'əs [Gk. *Hananiās* < Heb. *h^ananyâ—‘Yahweh has been gracious’*]. A common Jewish name occurring several times in Acts, and in the Apocrypha. The OT form of the name is HANANIAH.

ANANIAS 亚拿尼亚、哈拿尼雅、亚尼亚斯、哈拿尼、哈难

音译: an-ə-nī'əs【希腊语: *Hananiās* 衍生自希伯来语: *h^ananyâ—‘耶和華是仁慈的’*】。一个常见的犹太名字，在《使徒行传》和《次经》中多次出现。《旧约》中该名字的拼写为 HANANIAH（见 HANANIAH[哈拿尼雅]）。

1. A member of the church at Jerusalem, the husband of Sapphira (Acts 5:1-10). He and his wife sold their property, and gave to the common fund of the church part of the purchase money, pretending it was the whole. When his hypocrisy was denounced by Peter, Ananias fell down dead; and three hours later his wife met

1、亚拿尼亚：耶路撒冷教会中的一员，撒非喇的丈夫（徒 5:1-10）。他和他的妻子卖了田产，将价银的一部分捐给教会作共同基金，并假装这是所有的价银。当彼得揭发了亚拿尼亚的伪善之后，他就扑倒断了气；3 个小时后，他的妻子也扑倒断了气。

the same doom.

The following points are of interest. (1) The narrative immediately follows the account of the intense brotherliness of the believers resulting in a common fund, to which Barnabas had made a generous contribution (Acts 4:32-37). The sincerity and spontaneity of the gifts of Barnabas and the others set forth in dark relief the calculated deceit of Ananias. The brighter the light, the darker the shadow. (2) The crime of Ananias consisted not in his retaining a part, but in his pretending to give the whole. He was under no compulsion to give all, for the communism of the early Church was not absolute, but purely voluntary (see esp. 5:4). Falsehood and hypocrisy ("lie to the Holy Spirit," v. 3), rather than greed, were the sins for which he was so severely punished. (3) The severity of the judgment can be justified by the consideration that the act was "the first open venture of deliberate wickedness" (Meyer) within the Church. The punishment was an "awe-inspiring act of Divine church-discipline." The narrative does not, however, imply that Peter consciously willed their death. His words were the occasion of it, but he was not the deliberate agent. Even the words in v. 9b are a prediction rather than a judicial sentence.

2. A disciple in Damascus, to whom the conversion of Saul of Tarsus was made known in a vision, and who was the instrument of his physical and spiritual restoration, and the means of introducing him to the other Christians in Damascus (Acts 9:10-19). Paul mentions him with great favor in his account of his conversion spoken at Jerusalem (Acts

以下几点十分有趣。(1)信徒非常友爱，建立了共同基金，巴拿巴慷慨捐助(徒4:32-37)，在此描述之后，作者紧接着便陈述了这件事。巴拿巴等人真诚自发捐助的行为凸显出亚拿尼亚算计欺骗的行为。光芒越亮，影子越暗。(2)亚拿尼亚的罪行不在于他留下了一部分价银，而在于他假装交出了全部。没人强迫他交出全部，因为早期教堂的公有制并不是强制的，而是自愿的(尤见徒5:4)。他因谎言和虚伪("欺哄圣灵"，徒5:3)，而非贪婪，受到了严厉的惩罚。(3)考虑到这种行为是教堂中"有意为恶的首恶"(Meyer)，这种严厉的判决可能是合理的。这种惩罚是"规范神圣教堂纪律的一项令人敬畏的法令"。但是，这段叙述没有显示出彼得是有意让他们死。他的话会引起这样的误会，但他并非有意为之。即使是《使徒行传》5:9b中的话也只是预言而不是正义的宣判。

2、亚拿尼亚：一个大马士革的门徒，主在异象中告诉他要去同大数人扫罗说话，使他的身体和精神恢复，并将其引荐给大马士革的其他基督徒(徒9:10-19)。保罗讲述他在耶路撒冷的对话时十分尊敬地提到了亚拿尼亚(徒22:12-16)，他告诉我们亚拿尼亚因严守律法、十分虔诚，为一切住在大马士革的犹太人所崇敬。保罗到凯撒利亚，在

22:12-16), where we are told that Ananias was held in high respect by all the Jews in Damascus, on account of his strict legal piety. No mention is made of him in Paul's address before Agrippa in Caesarea (Acts 26). In late tradition he is placed in the list of the seventy disciples of Jesus, and represented as bishop of Damascus, and as having died a martyr's death.

3. A high priest in Jerusalem, A.D. 47-59. From Josephus (*Ant.* xx.5.2; 6.2; 9.2; *BJ* ii.17.9) we glean the following facts: He was the son of Nedebaeus (or Nebedaeus) and was nominated to the high-priestly office of Herod of Chalcis. In A.D. 52 he was sent to Rome by Quadratus, legate of Syria, to answer a charge of oppression brought by the Samaritans, but the emperor Claudius acquitted him. On his return to Jerusalem he resumed the office of high priest. He was deposed shortly before Felix left the province, but continued to wield great influence, which he used in a lawless and violent way.

He was a typical Sadducee, wealthy, haughty, unscrupulous, filling his sacred office for purely selfish and political ends, antinationalist in his relation to the Jews, friendly to the Romans. He died an ignominious death, being assassinated by the popular zealots (*sicarii*) at the beginning of the last Jewish war.

In the NT he figures in two passages. (1) The first is Acts 23:1-5, where Paul defends himself before the Sanhedrin. The overbearing conduct of Ananias in commanding Paul to be struck on the mouth was characteristic of the man. Paul's ire was for the moment aroused,

亚基帕面前演讲时没有提到他(徒 26)。后来的传说将他列入了耶稣七十门徒的名单中,并称他是大马士革的主教,最终殉道。

3、亚拿尼亚: 公元 47-59 年耶路撒冷的大祭司。从约瑟夫斯的作品中(*Ant.* xx.5.2; 6.2; 9.2; *BJ* ii.17.9),我们可以得出以下事实:他是内德拜司(或内拜德司)的儿子,被卡尔基斯王希律授予大祭司职位。公元 52 年,他被叙利亚的使者夸达徒遣往罗马,去辩解撒玛利亚人对他的压迫的指控,但是革老丢王判他无罪。他回到耶路撒冷后,继续担任大祭司一职。腓力斯离开该行省前不久将他罢免,但是他使用非法和暴力手段,仍能对时局产生巨大的影响。

他是一个典型的撒都该人,富有、傲慢且肆无忌惮,他虽担任圣职,却只在乎一己私欲和政治目的,从与犹太人的关系上来看,他是一个反民族主义者,他亲近罗马人。他死的十分耻辱,在最后一次犹太战争开始时,他被奋锐党(匕首党)暗杀了。

《新约》曾两次提到这个人。(1)第一次是《使徒行传》23:1-5,这段中保罗在犹太公会前为自己辩护。亚拿尼亚吩咐人掌保罗嘴的这一傲慢行为体现了他的性格特点。保罗此时被激怒了,他用轻蔑的绰号“粉饰的墙”回击亚了拿尼亚。当别人说他“辱骂神的大祭司”

and he hurled back the scornful epithet of “whitewashed wall.” On being called to account for “reviling God’s high priest,” he quickly recovered the control of his feelings, and said, “I did not know, brethren, that he was the high priest; for it is written, ‘You shall not speak evil of a ruler of your people.’”

This remark has greatly puzzled the commentators. The high priest could have been easily identified by his position and official seat as president of the Sanhedrin. Some have wrongly supposed that Ananias had lost his office during his trial at Rome, but had afterward usurped it during a vacancy (John Lightfoot, Michaelis, etc.). Others take the words as ironical: “How could I know as high priest one who acts so unworthily of his sacred office?” (so Calvin). Others (e.g., Alford, Plumptre) take it that owing to defective eyesight Paul knew not from whom the insolent words had come. Perhaps the simplest explanation is that Paul meant, “I did not for the moment bear in mind that I was addressing the high priest” (so Bengel, Neander, etc.).

(2) In Acts 24:1 we find Ananias coming down to Caesarea in person, with a deputation from the Sanhedrin, to accuse Paul before Felix.

4. (1 Esd. 5:16, AV). See ANNIAH.

5. (1 Esd. 9:21, AV, NEB). See HANANI 3.

6. (1 Esd. 9:29, AV, NEB). See HANANIAH 9.

时，他迅速控制住了情绪，并说道“弟兄们，我不晓得他是大祭司。经上记着说：‘不可毁谤你百姓的官长’”。

这段言辞使得注释者们十分困惑。从位置和官方座位上应该可以轻易地判断出，大祭司是犹太公会的会长。有些人错误地认为亚拿尼亚在罗马审判时被罢免，后来趁职位空缺夺回了职位（John Lightfoot, Michaelis 等）。有人认为这段话是讽刺的，“我如何知道作为大祭司竟会做出如此不符他圣职的行为？”（Calvin）。其他人（如 Alford, Plumptre）则认为，保罗因视力有缺陷，无法得知是谁说了这些无礼的话。也许对保罗的话最简单的解释是“我刚忘了我是在同大祭司讲话”（Bengel, Neander 等）。

(2) 在《使徒行传》24:1 中我们读到亚拿尼亚亲自领着犹太公会的代表团来到凯撒利亚，在腓力斯面前指控保罗。

4、亚尼亚斯：（《钦定版圣经》，拉一 5:16）。见 ANNIAH（亚尼亚斯）。

5、哈拿尼：（《钦定版圣经》和《新英文译本》，拉一 9:21）。见 HANANI 3（哈拿尼 3）。

6、哈拿尼雅：（《钦定版圣经》，《新英文译本》，拉一 9:29）。见 HANANIAH 9（哈拿尼雅 9）。

7. (1 Esd. 9:43, AV, NEB). See ANAIAH.

7、亚拿尼亚：（《钦定版圣经》，《新英文译本》，拉一 9:43）。见 ANAIAH（亚拿尼亚）。

8. (1 Esd. 9:48, AV, NEB). See HANAN 5.

8、哈难：（《钦定版圣经》，《新英文译本》，拉一 9:48）。见 HANAN 5（哈难 5）。

9. Ananias the Great, son of Shemaiah the Great; a kinsman of Tobit. The angel Raphael, disguised as a man, pretended to be his son (Tob. 5:12f.).

9、亚拿尼亚：年长的亚拿尼亚，示玛雅的儿子；多比的族人。天使拉斐耳装扮成人类时，假装是他的儿子（比 5:12-13）。

10. NEB omits. An ancestor of Judith, and son of Gideon (Jth. 8:1).

10、亚拿尼亚：《新英文译本》中将其省略。犹滴的祖先，基甸的儿子（滴 8:1）。

11. (Song Three 66, AV). See HANANIAH 7.

11、哈拿尼雅：（《钦定版圣经》，童 66）。见 HANANIAH 7（哈拿尼雅 7）。

D. M. EDWARDS

词条作者：D. M. EDWARDS

ANANIEL

ʾ-nan'ē-əl [Gk. *Ananiēl*—‘God gracious’]; NEB HANANIEL. ancestor of Tobit (Tob. 1:1).

ANANIEL 亚拿尼尔

is 音译：ʾ-nan'ē-əl 【希腊语：*Ananiēl*——“神是仁慈的”】；《新英文译本》译为 HANANIEL（“亚拿尼尔”）。多比的祖先之一（比 1:1）。

ANATH

ā'nath [Heb. *ʾnāt*; cf. Ugar. *'nt*]. The father of Shamgar (Jgs. 3:31; 5:6). Some scholars and the NEB emend “Shamgar ben Anath” to read “Shamgar of Bethanath,” designating either the Galilean city mentioned in Jgs. 1:33 or some other place where the Semitic goddess Anath had a sanctuary. Since, however, the goddess Anath (the sister and consort of Baal) appears in Ugaritic literature as the goddess of war as well as of love, the phrase “Shamgar ben Anath” could possibly mean “Shamgar the warrior.”

ANATH 亚拿

音译：ā'nath 【希伯来语：*ʾnāt*；参：乌加里特语：*'nt*】。珊迦的父亲（士 3:31；士 5:6）。一些学者和《新英文译本》的译者将 “Shamgar ben Anath”（“珊迦之子亚拿”）修订为 “Shamgar of Bethanath”（“伯亚纳的珊迦”），可能指的是《士师记》1:33 中提到的加利利城邑，也可能指一处有闪族女神安娜特神庙的地方。但是鉴于女神安娜特（巴力的妹妹和配偶）在乌加里特文化中是战神和爱神，那么短语 “Shamgar ben Anath” 的意思可能是 “勇士珊迦”。

ANATHEMA

ə-nath'ə-mə [Gk. *anáthema* < LXX and Attic *anáthēma* < *anatíthēmi*]. This word occurs only once in the AV, in the phrase “Let him be anathema, Maranatha” (1 Cor. 16:22); elsewhere the AV renders *anáthema* by “accursed”; the RSV has “cursed” and “accursed”; the NEB “outcast” and “a curse on” (Rom. 9:3; 1 Cor. 12:3; Gal. 1:8); in Acts 23:14 the AV has “curse,” the RSV and NEB “oath.”

Both words—*anáthēma* and *anáthema*—were originally dialectical variations and had the same connotation, “offering to the gods.” The non-Attic form *anáthema* was adopted in the LXX as a rendering of the Heb. *ḥērem* (see ACCURSED), and gradually came to have the significance of the Hebrew word—“anything devoted to destruction.” Whereas in the Greek fathers *anáthema*—as *ḥērem* in rabbinic Hebrew—came to denote excommunication from society, in the NT the word has its full force.

In common speech it evidently became a strong expression of execration, and the term connoted more than physical destruction; it invariably implied moral worthlessness. In Rom. 9:3 Paul does not simply mean that, for the sake of his fellow countrymen, he is prepared to face death, but he is ready to endure the moral degradation of an outcast from the kingdom of Christ. In 1 Cor. 12:3 the

ANATHEMA 诅咒、当诅咒的

音译: ə-nath'ə-mə【希腊语: *anáthema* 衍生自《七十士译本》, 阿提卡语: *anáthēma* 衍生自 *anatíthēmi*】。本词仅在《钦定版圣经》中出现过一次, “这人可诅可咒。主必要来!” (林前 16:22); 《钦定版圣经》中其他处将 *anáthema* 译为“accursed”(“当诅咒的”); 《修订标准译本》将 *anáthema* 译为“cursed”(“当咒诅的”)和“accursed”(“可咒诅的”); 《新英文译本》译为“outcast”(“咒诅”)和“a curse on”(“可咒诅的”, 罗 9:3; 林前 12:3; 加 1:8); 《使徒行传》23:14 中, 《钦定版圣经》译为“curse”(“诅咒”), 《修订标准译本》和《新英文译本》译为“oath”(“誓言”)。

anáthēma 和 *anáthema* 最初都是方言的变体, 他们的含义相同, “给神的祭品”。《七十士译本》将希伯来语 *ḥērem* (见 ACCURSED[可咒诅的]) 译为非阿提卡语形式的 *anáthema*, 因此 *anáthema* 逐渐有了这个希伯来词的含义——“当除灭之物”。但是希腊语原词 *anáthema* (如后期希伯来语中的 *ḥērem*) 逐渐演变为逐出教会的意思, 《新约》中该词的含义被诠释地十分充分。

在常用语中, 该词明显是一种表示诅咒的有力表达方式, 它不仅表示身体上的毁灭; 而且可以表示精神上的卑微。在《罗马书》9:3 中, 保罗并非简单地表达, 为了他的同胞他准备赴死, 而是指他准备承受被赶出基督王国的道德惩罚。在《哥林多前书》12:3 中, “耶稣是可诅咒”的表明一个人墮落到了极点, 而“耶稣是主”表明一个人对耶稣的崇敬达到了顶点。

expression “Jesus is anathema,” with its suggestion of moral unfitness, reaches the lowest depths of depreciation, as the expression “Jesus is Lord” reaches the summit of appreciation.

The Gk. *anáthēma* occurs in Lk. 21:5 with the sense “votive offering” (NEB; RSV “offering”; AV “gift”).

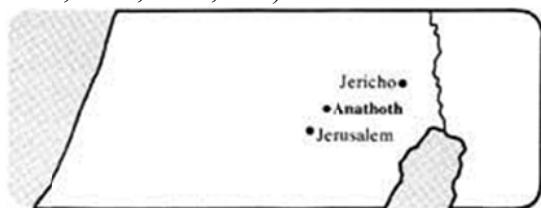
希腊语 *anáthēma* 出现在《路加福音》21:5 中表示“供物”(《新英文译本》;《修订标准译本》译为“offering”[“祭品”];《钦定版圣经》译为“gift”[“礼物”])。

T. LEWIS

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ANATHOTH

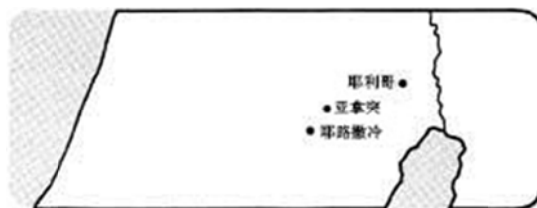
an'ə-thoth [Heb. *“nāṭōṭ”*]. A Levitical town in the tribal division of Benjamin (Josh. 21:18; cf. 1 Ch. 6:60), about 3 mi. (5 km.) NE of Jerusalem, best known as the home of the prophet Jeremiah. The modern village of *Anâtā* preserves the name, but the ancient city is represented by Râs el-Kharrûbeh, about a half-mile (1 km.) to the southwest. In an elevated position at the desert's edge, it was subject to drought and to the blasting east wind, elements that influenced the prophet's figures of speech (cf. Jer. 4:11; 17:8; 18:7; etc.).



Two of David's mighty men, Abiezer (2 S. 23:27; 1 Ch. 11:28; 27:12) and Jehu (1 Ch. 12:3), were from Anathoth. Abiathar the priest owned an estate there, to which he was banished by Solomon (1 K. 2:26f.). Anathoth appears in the prophecy of Isaiah concerning an impending invasion by the Assyrians (Isa. 10:30). Jeremiah was of the priests of Anathoth (Jer. 1:1) and was closely identified with his city (Jer. 29:27); the men of Anathoth

ANATHOTH 亚拿突

音译: an'ə-thoth 【希伯来语: *“nāṭōṭ”*】。划分地业时归便雅悯支派的一座利未城(书 21:18; 参: 代上 6:60), 在耶路撒冷东北方约 3 英里(5 公里)处, 因是先知耶利米的家乡而出名。现代村庄阿纳塔(*Anâtā*)沿用了这个名字, 但该古城现在则被称为拉斯哈鲁比(Râs el-Kharrûbeh), 在村庄西南方约 1.5 英里(1 公里)处。该城位于旷野边缘, 地势较高, 经常遭受旱灾和从东边吹来的飓风侵袭, 这些自然的力量都曾出现在先知的形象化比喻中(参: 耶 4:11; 17:8; 18:7 等)。



大卫的两名勇士亚比以谢(撒下 23:27; 代上 11:28; 27:12)和耶户(代上 12:3)都来自亚拿突。祭司亚比亚他在亚拿突有一处田地, 所罗门将他放逐到这里(王上 2:26-27)。以赛亚预言亚拿突将被亚述人侵略(赛 10:30)。耶利米是亚拿突的众祭司之一(耶 1:1), 他和该城存在密切关系(耶 29:27); 亚拿突人反对耶利米, 并成为一特殊预言中的对象(耶 11:21-23)。他还预言了这座城的美好未来; 他赎回了亚拿突的家族土

opposed him and became the objects of a specific prediction (Jer. 11:21–23). He also foretold good for the city; his redemption of family land there indicated God’s assurance for its future (Jer. 32:6ff., esp. vv. 7–9).

Men of Anathoth are listed among the people who returned from the Exile (Ezr. 2:23; Neh. 7:27); these Benjaminites reoccupied the city (Neh. 11:32).

C. E. DEVRIES

ANCESTOR

[Heb. *’āb*] (Josh. 19:47; Jgs. 18:29); AV FATHER; NEB also FOREFATHER; [Gk. *patér*] (He. 7:10); AV FATHER; **ANCESTRAL TRIBE** [Heb. *’ābōt*] (Nu. 1:16, 47); AV TRIBE OF THEIR FATHERS; NEB FATHER’S TRIBE, FATHER’S FAMILY.

Cultural anthropology has provided us information and insight into the ancient (and sometimes primitive) conceptions of the relationship between the living and the dead. These conceptions of the relationship can range from abject fear to reverential awe. Many cultures have “deified” their human ancestors; and at least one known culture has the category of “ancestor” among the deities (the Hittite “former deities”).

These insights are valuable for cultural studies in general, but have a limited value for understanding the ancestor in the OT. The ancestors receive frequent mention in the OT (Heb. *’āb* is usually

地，这意味着神将保佑这片土地的未来（耶 32:6 起，尤其是耶 32:7-9）。

亚拿突人被列在从被掳归回的人的名单中（拉 2:23；尼 7:27）；这些便雅悯人重新生活在这座城邑中（尼 11:32）。

词条作者：C. E. DEVRIES

ANCESTOR 先祖

【希伯来语：*’āb*】（书 19:47；士 18:29）；《钦定版圣经》译为 FATHER；《新英文译本》还译为 FOREFATHER（汉译均为“先祖”）；【希腊语：*patér*】（来 7:10）；《钦定版圣经》译为 FATHER（“先祖”）；**ANCESTRAL TRIBE**（“先祖支派”）【希伯来语：*’ābōt*】（民 1:16, 47）；《钦定版圣经》译为 TRIBE OF THEIR FATHERS；《新英文译本》译为 FATHER’S TRIBE, FATHER’S FAMILY（汉译均为“先祖支派”）。

文化人类学使得我们能够得知并理解古时（有时是远古时期）关于生者与死者之间关系的观念。有人对这种关系极度恐惧，有人则保持崇敬和敬畏。许多文化都将他们的人类祖先“神化”了；至少有一种文化将“先祖”视为神明（赫梯的“家神”）。

这类见解通常对于文化研究来说十分有价值，但是对于理解《旧约》中的先祖价值十分有限。《旧约》中经常提及先祖（希伯来语 *’āb* 通常被译为“父亲”），但却并未提到他们是否是敬奉的

rendered “father”), but there is never the hint that they are or should be the object of worship. The scriptural view of God and history precludes such notions about the ancestors. The OT’s seeming preoccupation with the earlier generations has a historicolegal basis, viz., the covenantal relationship between Yahweh and His people. The corporate nature of the covenant community is expressed in terms of solidarity within a given generation as well as a oneness with previous generations. One’s ancestors were not to be worshiped, but they were not to be forgotten either. It is Yahweh, the God of Abraham, Isaac, and Jacob, the God of one’s ancestors/forefathers, with whom each contemporary generation must be personally and covenantally related.

See also CLAN; TOTEMISM.

D. H. ENGELHARD

ANCHOR

[Gk. *ángkyra*] (Acts 27:29f., 40; He. 6:19). Every ship carried several anchors, which at successive periods have been made of stone, iron, lead, and perhaps other metals. Each had two flukes and was held by a cable or chain. Stern-anchoring, described in Acts 27:29, was very unusual, but a necessity in the circumstances. In Acts 27:13, “they weighed anchor” translates Gk. *árantēs*, from *airō*, “take up” (AV “loosing thence”).

The figurative usage of the word occurs in He. 6:19, where the hope of the gospel is likened to “a sure and steadfast anchor of the soul.”

对象。《圣经》中神和历史的观点排除了关于先祖的这种观念。《旧约》似乎十分关注最初的几代人，这是有历史和律法依据的，即耶和华和祂的民存在圣约关系。圣约会众的共同本质表现在某一代人的团结性和与前人的统一性上。不应当崇拜先祖，但也不应遗忘他们。亚伯拉罕、以撒和雅各的神亚伯拉罕也是先祖的神，每个同代的人都应遵守与神立下的圣约。

另见 CLAN (宗族); TOTEMISM (图腾崇拜)。

词条作者: D. H. ENGELHARD

ANCHOR 锚

【希腊语: *ángkyra*】(徒 27:29-30, 40; 来 6:19)。每艘船都会携带几支锚，在不同时期，锚的材质分别为石头、铁、铅，还可能是其他金属。每个锚都有两个锚爪，锚通过缆绳或铁链与船相连。《使徒行传》27:29 中描述的锚骨十分特别，但在当时的环境中，锚是必需品。在《使徒行传》27:13 中，希腊语 *árantēs* 被翻译成“他们就起了锚”，这个词源于 *airō*，“拿起”(《钦定版圣经》译为“loosing thence”[“于是松开锚”])。

《希伯来书》6:19 使用了本词的象征意义，福音的希望在这里被比作“又坚固、又牢靠的灵魂的锚”。

ANCIENT.

This word renders several Hebrew terms: (1) *qedem*, denoting the remote past (Dt. 33:15; Isa. 19:11; etc.); (2) *’ólām*, indicating lengthy duration (Prov. 22:28; Jer. 18:15; Ezk. 36:2; etc.); (3) *’attîq*, a rare word denoting spatial removal (Isa. 28:9) or an ancient tradition (1 Ch. 4:22).

See also ELDER IN THE OT.

ANCIENT OF DAYS

[Heb. *’attîq yômîm*; Gk. *palaiós hēmerón*]; NEB ANCIENT IN YEARS. In Dnl. 7:7–22, the venerable judge who presided as the books were opened. Heb. *’attîq*, “of ancient tradition,” means “aged,” as with Ugar. *ab šnm* (“father of years”). The title alternated with “Most High” (7:18–27) and appears to depict God enthroned in judgment over the great world empires.

R. K. H.

AND IF.

Archaic for “if” (Gk. *eán*) in the AV, e.g., Mt. 24:48; Jn. 6:62.

ANDREW

an’drōō [Gk. *Andreas*—‘manly,’ or perhaps ‘mighty one,’ ‘conqueror’]. The first called of the twelve apostles.

I. In the NT.-A. Early History and First Call. Andrew belonged to Bethsaida of Galilee (cf. Jn. 1:44). He was the brother

ANCIENT. 古老的、上古的、年老的

本词被用来翻译数个希伯来语单词: (1) *qedem*, 指遥远的过去(申 33:15; 赛 19:11 等); (2) *’ólām*, 表明持续的时间长(箴 22:28; 耶 18:15; 结 36:2 等); (3) *’attîq*, 这是一个罕用词, 表示空间上的变换(赛 28:9)或一种古代的传统(代上 4:22)。

另见 ELDER IN THE OT (《旧约》中的长老)。

ANCIENT OF DAYS 亘古常在者

希伯来语: *’attîq yômîm*; 希腊语: *palaiós hēmerón* 【《新英文译本》译作 ANCIENT IN YEARS (“亘古常在者”)。在《但以理书》7:7-22 中, 随着案卷的展开, 这位可敬的审判者即将执行审判。希伯来语: *’attîq*, “有古老的传统的”, 意思是“上年纪的”, 与乌加里特语中的 *ab šnm* (“年老的长辈”) 同义。本词与“至高者”(但 7:18-27) 交替使用, 似乎是用来描绘神对大国行审判的场景。

词条作者: R. K. H.

AND IF. 倘若

“if” 的古时用法, 这个短语曾出现在《钦定版圣经》的《马太福音》24:48 和《约翰福音》6:62 中

ANDREW 安得烈

音译: an’drōō【希腊语: *Andrea*——“强壮的”, 或可能是“强大的人”, “征服者”】。十二使徒中第一个蒙召唤的。

I. 《新约》中安德烈。A. 早期历史和第一次蒙召。安得烈是加利利的伯赛大人(参: 约 1:44)。他是西门·彼得的

of Simon Peter and his father's name was John (cf. Jn. 1:42; 21:15-17). He occupies a more prominent place in the Gospel of John than in the Synoptics, and this is explicable at least in part in that Andrew was Greek both in language and sympathies (see below), and that his subsequent labors were intimately connected with the people for whom John was immediately writing.

There are three stages in the call of Andrew to apostleship. The first is described in Jn. 1:35-40. Andrew had spent his earlier years as a fisherman on the Sea of Galilee, but on learning of the fame of John the Baptist, he departed along with a band of his countrymen to Bethany (AV Bethabara) beyond Jordan, where John was baptizing (1:28). Possibly Jesus was of their number, or had preceded them in their pilgrimage. There Andrew learned for the first time of the greatness of the "Lamb of God" and "followed him" (v. 40). He was the means at this time of bringing his brother Simon Peter also to Christ (v. 41).

Andrew was probably a companion of Jesus on his return journey to Galilee, and was thus present at the wedding in Cana (Jn. 2:2), in Capernaum (v. 12), at the Passover in Jerusalem (v. 13), at the baptizing in Judea (3:22), where he himself may have taken part (cf. 4:2), and in Samaria (4:5).

B. Second Call and Final Ordination. On his return to Galilee, Andrew resumed for a time his old vocation as fisherman, till he received his second call. This happened after John the Baptist was cast into prison (cf. Mk. 1:14; Mt. 4:12) and is described in Mk. 1:16-18; Mt. 4:18f. The

兄弟，他父亲的名字是约翰（参：约 1:42；21:15-17）。他在《约翰福音》中的位置比他在《对观福音》中的位置更突出，这至少在某种程度上是因为安得烈说希腊语而且是希腊人（见下文），而且他随后的工作与约翰直接描写的人物有密切联系。

安得烈蒙召成为使徒可分为三个阶段。第一个阶段在《约翰福音》1:35-40 中有所描述。安得烈早年在加利利海边做渔夫，但是在听说施洗约翰的名声之后，他和一伙同乡一同离家去往约旦河外的伯大尼（《钦定版圣经》中译为 Bethabara [“伯大巴喇”]），约翰施洗的地方（约 1:28）。耶稣可能在其中，或在他们之前去朝圣。在那里安得烈第一次了解“神的羔羊”的伟大，于是“跟从了祂”（约 1:40）。这时他把他的哥哥西门彼得也带到了基督面前（约 1:41）。

安得烈很可能陪同耶稣一起回到了加利利，因此出现在迦拿娶亲的筵席上（约 2:2），出现在迦百农（约 2:12），出现在耶路撒冷的逾越节上（约 2:13），出现在犹太地施洗的现场（约 3:22），安德烈本人可能在犹太地受了洗（参：约 4:2），然后去往撒玛利亚（约 4:5）。

B. 第二次蒙召和最终任命。 安得烈回到加利利之后，他曾重拾旧业做渔夫，直到他第二次蒙召。这发生在施洗约翰被关入监狱之后（参：可 1:14；太 4:12），《马可福音》1:16-18；《马太福音》4:18-19 也描述了此事。这两段记录几乎一致，讲述了安得烈和他的兄弟是如

two accounts are practically identical, and tell how Andrew and his brother were now called on definitely to forsake their mundane occupations and become “fishers of men” (Mk. 1:17). The corresponding narrative of Luke varies in part; it does not mention Andrew by name, and gives the additional detail of the miraculous draught of fishes. By some it has been regarded as an amalgamation of Mark’s account with Jn. 21:1–8.

After a period of companionship with Jesus, during which, in the house of Simon and Andrew, Simon’s wife’s mother was healed of a fever (Mk. 1:29–31; cf. Mt. 8:14f.; Lk. 4:38f.), the call of Andrew was finally consecrated by his election as one of the twelve apostles (Mt. 10:2; Mk. 3:18; Lk. 6:14; Acts 1:13).

C. Subsequent History. Further incidents recorded of Andrew are: At the feeding of the five thousand by the Sea of Galilee, the attention of Jesus was drawn to the lad with five barley loaves and two fishes (Jn. 6:8f.). At the feast of the Passover, the Greeks who wished to “see Jesus” inquired of Philip, who turned for advice to Andrew, and the two then told Jesus (Jn. 12:20–36). On the Mt. of Olives, Andrew along with Peter, James and John, questioned Jesus regarding the destruction of Jerusalem and the end of the world (Mk. 13:3–23; cf. also Mt. 24:3–28; Lk. 21:5–24).

II. In Apocryphal Literature.—The name of Andrew’s mother was traditionally Joanna; and according to the “Genealogies of the Twelve Apostles” (E. A. Wallis Budge, *Contendings of the Apostles* [1901], II, 49) he belonged to

何蒙召，明确地接到要求，放弃世俗的职业，成为“得人的渔夫”的（可 1:17）。

《路加福音》中对应的叙述有部分不同；其中没有提到安德烈的名字，但另外详细地描述了捕鱼的奇事。有些人认为此处融合了《马可福音》和《约翰福音》中的 21:1-8 的描述。

他跟从了耶稣一段时间，期间，在西门和安德烈的家中，西门的岳母的热病被治好了（可 1:29-31；参：太 8:14-15；路 4:38-39）；安德烈因最终被拣选为十二使徒之一而最终蒙召成圣（太 10:2；可 3:18；路 6:14；徒 1:13）。

*C. 随后的历史。*关于安德烈的其他事件还有：在加利利海让五千人吃饱的事件中，耶稣的注意力被安德烈转移到一个有五个大麦饼和两条鱼的少年身上（约 6:8-9）。在逾越节筵席上，有希腊人想要“见耶稣”，他们求腓力，腓力便去征求安德烈的意见，然后他们两人一起去告诉耶稣（约 12:20-36）。在橄榄山上，安德烈和彼得、雅各、约翰一起问耶稣关于耶路撒冷毁灭和世界末日的问题（可 13:3-23；参：太 24:3-28；路 21:5-24）。

II. 伪经文学中安德烈。安德烈母亲的名字据传是约亚拿，根据“十二使徒族谱”的记载（E. A. Wallis Budge, *Contendings of the Apostles* [1901], II, 49），他属于吕便支派。四或五世纪的《科普特福音》中一个片段讲述了多马

the tribe of Reuben. A fragment of a Coptic gospel of the 4th or 5th cent. tells how not only Thomas (Jn. 20:27), but also Andrew was compelled, by touching the feet of the risen Savior, to believe in the bodily resurrection (H-S, I, 197). Various places were assigned as the scene of his subsequent missionary labors. The Syriac *Doctrine of the Apostles* (ed. W. Cureton, *Ancient Syrian Documents* [repr. 1967], p. 34) mentions Bithynia, Eusebius gives Scythia (*HE* iii.1.1), and others Greece. The Muratorian Fragment relates that John wrote his Gospel in consequence of a revelation given to Andrew, and this would point to Ephesus (cf. H-S, I, 43).

The *Contendings of the Twelve Apostles* contains several parts dealing with Andrew: (1) The “Preaching of Andrew and Philemon among the Kurds” (Budge, II, 163ff.) narrates the appearance of the risen Christ to His disciples, the sending of Andrew to Lydia, and his conversion of the people there. (2) The “Preaching of Matthias in the City of the Cannibals” (Budge, II, 267ff.) tells of how Matthias, on being imprisoned and blinded by the cannibals, was released by Andrew, who had been brought to his assistance in a ship by Christ; but the two were afterward again imprisoned. Matthias then caused the city to be inundated, the disciples were set free, and the people converted. (3) The “Acts of Andrew and Bartholomew” (Budge, II, 183ff.) gives an account of their mission among the Parthians. (4) According to the “Martyrdom of Andrew” (Budge, II, 215) he was stoned and crucified in Scythia.

In the surviving fragments of the “Acts of

和安德烈因触摸站来的救世主的脚而不得不相信身体的复活 (H-S, I, 197)。多个地方被认为是安德烈随后传道的地方。叙利亚文献 (*Doctrine of the Apostles*, W. Cureton 编, *Ancient Syrian Documents*[1967年修订], 34页)中提到了庇推尼, 优西比乌认为是西古提 (*HE* iii.1.1), 其他人则认为是希腊。《穆拉多利残篇》(the Muratorian Fragment)称约翰根据安德烈接到的启示写下了《约翰福音》, 这就说明安德烈在以弗所传道 (参: H-S, I, 43)。

《十二使徒争鸣》(*Contendings of the Twelve Apostles*)中有几部分与安德烈有关: (1) “安德烈和腓利门给库尔德人讲道” (Budge, II, 163起)讲述了复活的耶稣向祂的门徒显现的事, 祂遣安德烈去吕底亚, 劝说当地居民改信基督。(2) “马提亚在食人族城邑讲道” (Budge, II, 267起)讲述了马提亚是如何被不辨是非的食人族关进监狱的, 他后来被安德烈释放, 安德烈在一艘船上得到了耶稣的帮助; 但是他们两人后来又关进了监狱。马提亚于是让城市发洪水, 门徒都被释放了, 人们都转信了耶稣。(3) “安德烈和巴多罗买行传” (Budge, II, 183起)记录了他们在帕提亚人中的使命。(4) 根据“安德烈殉道” (Budge, II, 215)的记载, 他遭曾受石刑, 并在西古提被钉死在十字架上。

“安德烈行传”的现存残篇可能是2世

Andrew,” a heretical work dating probably from the 2nd cent., and referred to by Eusebius (*HE* iii.2.5), the scene of Andrew’s death was laid in Achaia. There he was imprisoned and crucified by order of the proconsul Eges (or Aegeates), whose wife had been estranged from him by the preaching of Andrew (cf. H-S, II, 416–423).

The relics of Andrew were discovered in Constantinople in the time of Justinian, and part of his cross is now in St. Peter’s, Rome. St. Andrew is the patron saint of Scotland; his arm is said to have been transferred there by St. Regulus. The ascription to him of the decussate cross is of late origin.

See also Acts of Andrew under APOCRYPHAL ACTS.

III. Character.—There is something significant in Andrew’s being the first called of the apostles. The choice was an important one, for the action of the others depended upon the lead given by Andrew. Christ perceived that the soul’s unrest, the straining after higher things and a deeper knowledge of God, which had induced Andrew to make the pilgrimage to Bethany, gave promise of a rich spiritual growth, which no doubt influenced Him in His decision. His wisdom and insight were justified by the results. Along with a keenness of perception regarding spiritual truths was coupled in Andrew a strong sense of personal conviction, which enabled him not only to accept Jesus as the Messiah, but to win Peter also as a disciple of Christ.

The incident of the feeding of five thousand displayed Andrew in a fresh

纪的一部异教作品，优西比乌（*HE* iii.2.5）曾提到过这部作品，其中记载道安德烈死在亚该亚。他在那里被关入狱，并被地方总督伊格斯（或 Aegeates）下令钉死在十字架上，总督的妻子因听安德烈讲道而疏远了他（参：H-S, II, 416–423）。

查士丁尼一世时期，安德烈的遗骸在君士坦丁堡被发现，他十字架的一部分现在被存放于罗马的圣彼得大教堂。圣安德烈是苏格兰的守护圣徒；据说圣雷古勒斯将他的手臂转移到了这里。后来人们用他的名字来称呼直角交叉的十字架。

另见 APOCRYPHAL ACTS（次经行传）词条下的《安德烈行传》。

III. 特质。值得注意的是，安德烈是蒙召成为使徒的。这是一个重要的选择，因为其他人的行动取决于安德烈的领导。基督感知到了这个灵魂的不安，他竭力追求更高的事物和对神更深的理解，这使得安德烈去伯大尼朝圣，使他有希望获得珍贵的心灵成长，这毫无疑问影响了耶稣的决定。安德烈的智慧和洞察力在后来的事件中得以证明。对属灵真理的敏锐感知和强烈的个人信仰同时存在于安德烈身上，这不仅使得他接受耶稣就是救世主，还使得他成功地劝说彼得成为基督徒。

让五千人吃饱这个事件从一个新的角度展现了安德烈的特质：安德烈的实际

aspect: there the practical part which he played formed a striking contrast to the simplemindedness of Philip (Jn. 6:5ff.). Both these traits—his missionary spirit, and his decision of character which made others appeal to him when in difficulties—were evinced at the time when the Greeks sought to interview Jesus. Andrew was not one of the greatest of the apostles, yet he is typical of those men of broad sympathies and sound common sense without whom the success of any great movement cannot be assured.

See P. M. Peterson, *Andrew, Brother of Simon Peter* (1958).

C. M. KERR

ANDRONICUS

an-dron'i-kəs [Gk. *Andronikos*].

1. A deputy of Antiochus Epiphanes who, while ruling at Antioch, excited the Jews by the murder of Onias, and upon their formal complaint was executed by his superior (2 Macc. 4:32–38).

2. Generally distinguished from **1**, another officer of the same name, also under Antiochus (2 Macc. 5:23).

3. A kinsman of Paul, residing at Rome (Rom. 16:7). He had been converted to Christianity before Paul, and like Paul had suffered imprisonment, although when and where can only be surmised. When he and Junias, another kinsman of Paul, are referred to as “of note among the apostles,” this may be interpreted either as designating the high esteem in

能力和腓力的无能形成了强烈的对比。这些特质——他的传教士精神和他的决断力使得其他人遇到困难时都求助于他，这些特质在希腊人求见耶稣时表现了出来。安德烈不是使徒中最伟大的，但是他明显富有同情心、熟悉生活常识，没有他，任何伟大的运动都不一定会成功。

见 P. M. Peterson, *Andrew, Brother of Simon Peter* (1958)。

词条作者：C. M. KERR

ANDRONICUS 安得劳尼克、安多尼古

音译：an-dron'i-kəs 【希腊语：*Andronikos*】。

1、安得劳尼克：安提阿古·伊皮法尼的代理人，在治理安提阿时，他杀了奥尼亚，激起了犹太人的愤慨，因为他们正式抗议，安得劳尼克被他的君主处死了（马二 4:32-38）。

2、安得劳尼克：通常要将这个安得劳尼克和 **1** 中的安得劳尼克区分开来，安提阿古手下还有一个同名的官员（马二 5:23）。

3、安多尼古：居住在罗马的保罗的亲戚（罗 16:7）。他在保罗之前改信基督教，和保罗一样，他也曾被监禁，但是我们只能推测他被监禁的时间和地点。书中称他和保罗的另一个亲戚犹尼亚“在使徒中是有名望的”，这也许可能指他们在十二使徒中享有很高的威望，或者他们被视为使徒。如果从广义上理解使徒，那么《使徒行传》14:14 中的

which they were held by the Twelve, or as reckoning them in the number of apostles. The latter is the sense, if “apostle” be understood here in the more general meaning, used in Acts 14:14 of Barnabas, in 2 Cor. 8:23 of Titus, in Phil. 2:25 of Epaphroditus, and in the Didache of “the traveling evangelists or missionaries who preached the gospel from place to place.” On this assumption, Andronicus was one of the most prominent and successful of the traveling missionaries of the early Church.

H. E. JACOBS

ANEM

ā'nēm [Heb. 'ānēm—“two springs”; Gk. *Anam*]. A place mentioned with Ramoth among the cities of Issachar assigned to the Gershomite Levites (1 Ch. 6:73). In the parallel list (Josh. 21:29) are mentioned Jarmuth and Engannim, corresponding to Ramoth and Anem; therefore Anem and En-gannim (Jenîn) may be identical. As the names denote (En-gannim=“the spring of gardens”), it was well watered. *WHAB* suggests 'Olam, about 7 mi. (11 km.) E of Mt. Tabor, as its location.

ANER

ā'nēr [Heb. 'ānēr; Sam. 'anrām—“spout, waterfall”; Gk. *Aunan*]. One of the three “confederates” of Abraham in his pursuit after the four kings (Gen. 14:13, 24). Of the two other names, Mamre is the name of the sacred grove or tree and synonymous with Hebron, and Eshcol is the name of a valley (lit. “grape cluster”); thus Aner may perhaps be explained in a similar way. Dillmann suggested a range of mountains in that vicinity (comm. *in loc.*).

巴拿巴、《哥林多后书》8:23 中的提多、《腓立比书》2:25 中的以巴弗提和《十二使徒遗训》中的“到处布讲福音的旅行福音传道士或传教士”都可以算作使徒。根据这种设想，安多尼古是早期教堂中最杰出的和最成功的旅行传教士。

词条作者：H. E. JACOBS

ANEM 亚年

音译：ā'nēm【希伯来语：'ānēm——“两处泉水”；希腊语：*Anam*】。亚年和拉末一起出现，是被划分给革顺族利未人的以萨迦城邑之一（代上 6:73）。在平行列表中（书 21:29），耶末和隐干宁对应着拉末和亚年，因此亚年和隐干宁（杰宁）可能是同一个地方。根据名字的含义（隐干宁即“花园的泉水”），该地水源丰富。一本作品（*WHAB*）中指出亚年是他泊山东方 7 英里（11 公里）处的乌来姆（'Olam）。

ANER 亚乃

音译：ā'nēr【希伯来语：'ānēr；撒玛利亚语：'anrām——“水柱、瀑布”；希腊语：*Aunan*】。亚伯拉罕追击四王时的三个“同盟”之一（创 14:13, 24）。另外两个名字中，幔利是神圣的树林或果园的名字，是希伯仑的同义词，以实各是一个山谷的名字（字面意思为“葡萄串”）；因此，亚乃或许也可以用同样的方式来解释。迪尔曼认为亚乃是附近山脉的名字（此段评注）。

ANER

ā'nər [Heb. 'ānēr]. A Levitical town in Manasseh W of the Jordan (1 Ch. 6:70 [MT 55]). Gesenius and others identified it with Taanach of Josh. 21:25, reading *ta*^a*naḵ* for 'ānēr. There is, however, no agreement as to its location.

ANETHOTHITE

an'ə-thoth-īt (2 S. 23:27, AV).

ANETOTHITE

an'ə-toth-īt (1 Ch. 27:12, AV).
See ANATHOTH.

ANEW

[Gk. *ánōthen*] (Jn. 3:3, 7); AV AGAIN; NEB OVER AGAIN; [Gk. *ana-* (in *anagennáo*—'cause to be born again')] (1 Pet. 1:3, 23); AV AGAIN; NEB also "new."

In Jn. 3:3, 7, the story of Jesus and Nicodemus, the important question is whether Gk. *ánōthen* here means "again" or "from above." While the English versions take it in the former sense, the other is possible, and not without support. Indeed, elsewhere in John *ánōthen* clearly means "from above" (3:31; 19:11, 23). Büchsel (*TDNT*, I, s.v.) argues strongly for this meaning, pointing out that John "always describes birth in terms of its origin, i.e., of God (1:13; 1 Jn. 2:29; 3:9; 4:7; 5:18), of the Spirit or flesh (3:6), of water and the Spirit (3:5)." In making his case he appeals also to a

ANER 亚乃

音译: ā'nər 【希伯来语: 'ānēr】。约旦西部, 玛拿西的一座利未城邑 (代上 6:70 [《马所拉文本》 55])。格赛纽和其他人认为它是《约书亚记》 21:25 中的他纳, 其中 *ta*^a*naḵ* 被拼写为 'ānēr。但是, 关于此地的位置, 学者们尚未达成共识。

ANETHOTHITE 亚拿突人

音译: an'ə-thoth-īt (《钦定版圣经》, 撒下 23:27)。

ANETOTHITE 亚拿突人

音译: an'ə-toth-īt (《钦定版圣经》, 代上 27:12)。见 ANATHOTH (亚拿突)。

ANEW 重新

【希腊语: *ánōthen*】(约 3:3, 7); 《钦定版圣经》译为 AGAIN ("再次"); 《新英文译本》译为 OVER AGAIN ("再一次"); 【希腊语: *ana-* (in *anagennáo*—'使得重生')】(彼前 1:3, 23); 《钦定版圣经》译为 AGAIN ("再次"); 《新英文译本》译为 "new" ("新的")。

在《约翰福音》 3:3, 7 关于耶稣和尼哥德慕的故事中, 重要的问题是希腊语 *ánōthen* 的意思的是 "再次" 还是 "从天上"。虽然英文版本选取了前一种含义, 但也有可能是后一种含义, 而且可以提供相关的依据。事实上, *ánōthen* 在《约翰福音》其他处都明显表示 "从天上" (约 3:31; 19:11, 23)。布沙尔 (*TDNT*, I, 见该词条) 十分赞同这种翻译, 他指出约翰 "总是按照来源描述血统, 即从神生的 (约 1:12; 约壹 2:29; 3:9; 4:7; 5:18), 从灵生的或从肉生的 (约 3:6), 从水和圣灵生的 (约 3:5)"。在阐述观点时, 他还借助可能隐含于其中的希伯来语或亚兰语 (关于此点

possible underlying Hebrew or Aramaic (on this see *SB*, II, 420f.), to ecclesiastical tradition, to a connection with Job 3:4, and to the psychology of the story.

In Bauer (p. 76) it is suggested that the usage is purposely ambiguous; Büchsel considers such an interpretation “both superfluous and unprovable,” but Leon Morris (*NIC* [1971], *in loc.*) argues well for it, quoting Barclay’s translation “reborn from above.” (Morris also notes that in any case “anew” is preferable to “again.”)

Those who argue for “anew” as the unambiguous meaning include Calvin and Westcott; but few modern commentators deny that the meaning “from above” is present at least in part. In all events, it is clearly a “new birth” that Jesus is talking about, whatever the connotations of *ánōthen*. That new birth is spoken of also by Peter (1 Pet. 1:3, 23), using a much less ambiguous word.

See also REGENERATION.

J. W. D.H.

ANGEL

[Heb. *mal'āk*;
ángelos—‘messenger’].

I. Definition and Terms

II. In the OT

- A. Nature, Appearances, and Functions
- B. Angelic Host
- C. Angel of the Theophany

III. In the NT

- A. Appearances
- B. Teaching of Jesus
- C. Other NT References

见 *SB*, II, 420-421)、教会传统、与《约伯记》3:4 中的联系和故事的心理。

鲍尔(76页)认为此处作者是故意用了有歧义的说法;布沙尔认为这类翻译“都是不必要而且无法考证的”,但是利昂·莫里斯(*NIC* [1971], 关于此段)对此十分支持,他引用了巴克利的翻译“从天上重生”(莫里斯还认为在任何情况下翻译为“重新”都比“再次”更好)。

加尔文和威斯克也认为“重新”是有歧义的;但是现代的注释者认为“从天上”这一含义至少出现在某些部分。总之,无论 *ánōthen* 的意思是什么,耶稣都明显是在谈论“重生”。彼得也同样提到了重生(彼前 1:3, 23),但是他使用了一个不太容易引起歧义的词。

另见 REGENERATION (重生)

词条作者: J. W. D.H.

ANGEL 天使、使者

【希伯来语: *mal'āk*; 希腊语: *ángelos*——“使者”】。

I. 定义和术语

II. 《旧约》中天使或使者

- A. 本质、外貌和职责
- B. 天使军
- C. 神显现时的天使

III. 《新约》中天使或使者

- A. 外貌
- B. 耶稣的教导
- C. 《新约》中其他关于天使的描述

IV. Development of the Doctrine

V. Reality of Angels

I. Definition and Terms.-The word angel is applied in Scripture to an order of supernatural or heavenly beings whose function it is to act as God's messengers to men, and as agents who carry out His will. Both in Hebrew and Greek the word is also applied to human messengers (1 K. 19:2; Lk. 7:24); in Hebrew it is used in the singular to denote a divine messenger, and in the plural for human messengers, although there are exceptions to both usages. It is applied to the prophet Haggai (Hag. 1:13), to the priest (Mal. 2:7), and to the messenger who is to prepare the way of the Lord (Mal. 3:1).

IV. 教义的发展

V. 天使的真实性

I. 定义和术语。本词出现在《圣经》中用来指一种超自然的或神圣的生物，他们的职责是担当神的使者给人类传递消息，也是执行神的旨意的代理。在希伯来语和希腊语中，本词还可以用来指人类信使（王上 19:2；路 7:24）；在希伯来语中，本词用作单数形式时，表示神的信使；用作复数形式时，表示人类信使，但是两种用法都有特例。本词被用来指先知哈该（该 1:13），祭司（玛 2:7）和为神预备道路的使者（玛 3:1）。



Fresco of an angel in one of the Cappadocian "dark churches" at Göreme, Turkey. Pictured below are Christ with "Mary the Mother of God" (left) and the apostle John (right). (B. K. Condit)

土耳其格雷梅的一所加帕多家“黑暗教堂”上的天使壁画。图片的下方是基督、“圣母马利亚”（左）和使徒约翰（右）。(B. K. Condit)

Other Hebrew words and phrases applied to angels are *b^enê ha'ēlōhîm* (Gen. 6:2, 4; Job 1:6; 2:1) and *b^enê'ēlîm* (Ps. 29:1; 89:6), i.e., sons of the *ēlōhîm* or *'ēlîm*; this means, according to a common

其他指天使的希伯来语单词和短语有 *b^enê ha'ēlōhîm*（创 6:2, 4；伯 1:6；2:1）和 *b^enê'ēlîm*（诗 29:1；89:6），即 *ēlōhîm* 或 *'ēlîm* 的众子；根据希伯来语的常用用法，这意味着，这个阶层的成员被称

Hebrew usage, members of the class called *ʿlōhîm* or *ʿēlîm*, the heavenly powers. It seems doubtful whether *ʿlōhîm*, standing by itself, is ever used to designate angels, although the LXX so translates it in a few passages. The most notable instance is Ps. 8:5, where the RSV reads, “Thou hast made him little less than God,” while the AV has “the angels” for “God” (cf. He. 2:7, 9). Other terms are *q̄dōšîm*, “holy ones” (Ps. 89:5, 7), a name suggesting that they belong to God; and Aram. *ʾîr*, *ʾîrîm*, “watcher,” “watchers” (Dnl. 4:13, 17, 23). Still other expressions are used to designate angels collectively: *sôd*, “council” (Ps. 89:7), where the reference may be to an inner group of exalted angels; *ʿēdâ* and *qāhāl*, “congregation” (Ps. 82:1; 89:5); and finally *šābāʾ*, *šēbāʾ ôṭ*, “host,” “hosts,” as in the familiar phrase “the God of hosts.”

In the NT the Gk. *ángelos*, when it refers to a divine messenger, is frequently accompanied by some phrase that makes this meaning clear, e.g., “the angels of heaven” (Mt. 24:36). Angels belong to the “heavenly host” (Lk. 2:13). In reference to their nature they are called “spirits” (He. 1:14).

Paul evidently referred to the ordered ranks of supramundane beings by a group of words that are found in various combinations, viz., *archai*, “principalities,” *exousiai*, “powers,” *thrónoi*, “thrones,” *kyriótētes*, “dominions,” and *dynámeis*, also translated “powers.” The first four are apparently used in a good sense in Col. 1:16, where it is said that all these beings were created through Christ and unto Him; in most of the other passages in

为 *ʿlōhîm* 或 *ʿēlîm*, 神圣的力量。值得怀疑的是, *ʿlōhîm* 一词单独出现时是否应该译为天使, 尽管《七十士译本》在数个段落中将这个词译为“天使”。最值得注意的一处例子是《诗篇》的 8:5, 《修订标准译本》中译为“你叫他比神微小一点”, 而《钦定版圣经》中用“天使”替换了“神”(参: 来 2:7, 9)。其他术语还有 *q̄dōšîm*, “圣者”(诗 89:5, 7), 这个名字表示了他们属于神; 还有亚兰语: *ʾîr*, *ʾîrîm*, “守望者”, “众守望者”(但 4:13, 17, 23)。还有其他用来指全部天使的表达方式: *sôd*, “会”(诗 89:7), 这可能是指高贵天使的议会; *ʿēdâ* 和 *qāhāl*, “圣会”(诗 82:1; 诗 89:5); 最后还有 *šābāʾ*, *šēbāʾ ôṭ*, “军”, “万军”, 如在常见的短语“万军之耶和华”中。

在《新约》中, 当希腊语 *ángelos* 指神的信使时, 它经常和一些短语连用, 从而表达明确的含义, 如“天上的使者”(太 24:36)。天使属于“天兵”(路 2:13)。天使的本质是“灵”(来 1:14)。

保罗显然用一组常出现在不同组合中的词语来描述这种远离俗世的生物有序的等级, 即 *archai*, “掌权的”, *exousiai*, “主治的”, *thrónoi*, “有位的”, *kyriótētes*, “执政的”和 *dynámeis*, 也被翻译为“主治的”。在《歌罗西书》1:16 中, 前四个词显然是褒义的, 该处称这些生物都是藉着基督创造出来的, 又是为祂造的; 但是在其他大多数段落中, 这组词大多指邪恶的力量。我们被告知要与他们争战(弗 6:12), 基督战胜了掌权的和执政的(西 2:15; 参: 罗

which words from this group occur, they seem to represent *evil* powers. We are told that our wrestling is against them (Eph. 6:12), and that Christ triumphs over the principalities and powers (Col. 2:15; cf. Rom. 8:38; 1 Cor. 15:24). In two passages the word *archángelos*, “archangel” or chief angel, occurs: “the voice of the archangel” (1 Thess. 4:16), and “Michael the archangel” (Jude 9).

II. In the OT.-A. Nature, Appearances, and Functions. Everywhere in the OT the existence of angels is assumed. The creation of angels is referred to in Ps. 148:2, 5 (cf. Col. 1:16). They were present at the creation of the world, and were so filled with wonder and gladness that they “shouted for joy” (Job 38:7). Of their nature we are told nothing. In general they are simply regarded as embodiments of their mission. Though presumably the holiest of created beings, they are charged by God with folly (Job 4:18), and we are told that He “puts no trust in his holy ones” (Job 15:15). References to the fall of the angels are found only in the obscure and probably corrupt passage Gen. 6:1-4, and in the interdependent passages 2 Pet. 2:4 and Jude 6, which draw their inspiration from the pseudepigraphical 1 Enoch. Demons are mentioned (see DEMONOLOGY); and although Satan appears among the sons of God (Job 1:6; 2:1), there is a growing tendency in later writers to attribute to him a malignity that is all his own (see SATAN).

As to their outward appearance, it is evident that they bore the human form, and could at times be mistaken for men (Ezk. 9:2; Gen. 18:2, 16). There is no hint that they ever appeared in female form.

8:38; 林前 15:24)。 *Archángelos* 出现在两个段落中，指“天使长”：“天使长的声音”（帖前 4:16），和“天使长米迦勒”（犹 1:9）。

II. 《旧约》中的天使或使者。 A. 本质、外貌和职责。《旧约》中提到天使存在的所有地方都是假定的。天使这种受造物在《诗篇》148:2, 5（参：西 1:16）中被提及。创造世界时他们在场，他们如此充满惊奇和愉悦，以至于“欢呼”出来（伯 38:7）。关于他们的本质，我们不得而知。一般而言，他们仅仅被认为是使命的化身。尽管天使可能是最为神圣的受造物，但是神仍指责他们是愚蠢的（伯 4:18），而且我们还被告知“神不信靠他的众圣者”（伯 15:15）。《创世记》6:1-4 这个模糊且可能有误的经文段落，以及相互依赖的经文《彼得后书》2:4 和《犹大书》1:6 都提到了天使的堕落，这种描述受到《以诺一书》的启发。书中还提到了魔鬼（见 DEMONOLOGY[魔鬼研究学]）；尽管撒但也出现在神之众子中（伯 1:6; 2:1），但后来的作者越来越倾向于将撒但描述成恶魔（见 SATAN[撒但]）。

天使显然有人类的外貌，他们有时会被错认成人类（结 9:2；创 18:2, 16）。书中并没有提到他们曾以女性形象出现。在基督教艺术中常见带翅膀的天使形象，但在《圣经》中并没有任何佐证（《但

The conception of angels as winged beings, so familiar in Christian art, finds no support in Scripture (except, perhaps, Dnl. 9:21; Rev. 14:6, where angels are represented as “flying”). The Cherubim and Seraphim are represented as winged (Ex. 25:20; Isa. 6:2); winged also are the symbolic living creatures of Ezk. 1:6 (cf. Rev. 4:8).

As stated above, angels are messengers and instruments of the divine will. As a rule they exercise no influence in the physical sphere. In several instances, however, they are represented as destroying angels: two angels are commissioned to destroy Sodom (Gen. 19:13); when David numbers the people, an angel destroys them by pestilence (2 S. 24:16); it is by an angel that the Assyrian army is destroyed (2 K. 19:35); and Ezekiel hears six angels receiving the command to destroy those who were sinful in Jerusalem (Ezk. 9:1, 5, 7). In this connection should be noted the expression “angels of evil,” i.e., angels that bring evil upon men from God and execute His judgments (Ps. 78:49; cf. 1 S. 16:14).

Angels appear to Jacob in dreams (Gen. 28:12; 31:11). The angel who meets Balaam is visible first to the ass, and not to the rider (Nu. 22:22ff.). Angels interpret God’s will, showing man what is right for him (Job 33:23). The idea of angels as caring for men also appears (Ps. 91:11f.), although the modern conception of the possession by each man of a special guardian angel is not found in the OT.

B. Angelic Host. The phrase “the host of heaven” is applied to the stars, which

以理书》9:21 和《启示录》14:6 可能属于例外情况，其中天使被描述为“飞行中的”。基路伯和撒拉弗被描绘为有翅膀的（出 25:20；赛 6:2）；《以西结书》1:6 中的象征性的活物也是有翅膀的（参：启 4:8）。

如上文所陈述，天使是传达神的旨意的信使和工具。因此，他们不能对物理领域造成任何影响。但是，在几处例子中，他们被描写为毁灭天使：两个天使被任命去毁灭所多玛（创 19:13）；当大卫点数百姓的时候，天使用瘟疫毁灭了他们（撒下 24:16）；亚述的军队是被一个天使摧毁的（王下 19:35）；以西结听到六个天使接到命令毁灭耶路撒冷有罪的人（结 9:1, 5, 7）。在这一点上，应注意“罪恶天使”这一表达方式，即天使从神那里带来灾祸降在人的身上，执行祂的审判（诗 78:49；参：撒上 16:14）。

天使在梦中向雅各显现（创 28:12；31:11）。巴兰骑的驴子先看到了来见他的天使，他自己却没看见（民 22:22 起）。天使传达神的旨意，指示人所当行的事（伯 33:23）。天使会保护人的说法也在经文中出现过（诗 91:11-12），但是现代人认为每个人都有个特别的守护天使，这种设想并未出现在《旧约》中。

B. 天使军。 短语“天上的万象”指星辰，崇拜偶像的犹太人有时也崇拜星辰

were sometimes worshiped by idolatrous Jews (Jer. 33:22; 2 K. 21:3; Zeph. 1:5); the name is applied to the company of angels because of their countless numbers (cf. Dnl. 7:10) and their glory. They are represented as standing on the right and left hand of the Lord (1 K. 22:19). Hence God, who is over them all, is continually called throughout the OT “the God of hosts,” “the Lord of hosts,” “the Lord God of hosts”; and once “the Prince of the host” (Dnl. 8:11).

One of the principal functions of the heavenly host is to be ever praising the name of the Lord (Ps. 103:21; 148:1f.). In this host there are certain figures that stand out prominently, and some of them are named. The angel who appears to Joshua calls himself “commander of the army of the Lord” (Josh. 5:14f.). The glorious angel who interprets to Daniel the vision that he saw in the third year of Cyrus (Dnl. 10:5), like the angel who interprets the vision in the first year of Belshazzar (Dnl. 7:16), is not named; but other visions of the same prophet were explained to him by the angel Gabriel, who is called “the man Gabriel,” and is described as speaking with “a man’s voice” (Dnl. 9:21; 8:15f.). In Daniel we find occasional reference made to “princes”: “the prince of Persia,” “the prince of Greece” (10:20). These are angels to whom is entrusted the charge of, and possibly the rule over, certain peoples. Most notable among them is Michael, described as “one of the chief princes,” “the great prince who has charge of your people,” and, more briefly, “your prince” (Dnl. 10:13; 12:1; 10:21); Michael is therefore regarded as the patron-angel of the Jews.

(耶 33:22; 王下 21:3; 番 1:5); 这个名字还被用于描述天使军团, 因为他们数量庞大 (参: 但 7:10), 充满荣耀。他们被描述为站在耶和华的左右手边 (王上 22:19)。因此, 在万军之上的神, 在整部《旧约》之中一直被称为“万军之神”“万军之耶和华”和“万军之主耶和华”; 还有一次被称为“天象之君” (但 8:11)。

天军的主要职责之一是赞美耶和华 (诗 103:21; 148:1-2)。万军之中, 有些天使拥有突出的地位, 有些则是被任命的。出现在约书亚面前的天使自称要作“耶和华军队的元帅” (书 5:14-15)。向但以理解释他在居鲁士第三年看到的异象的荣耀的天使 (但 10:5), 和向他解释他在伯沙撒第一年看到的异象的天使一样 (但 7:16), 没有被任命; 但是向这位先知解释其他的异象的天使是加百列, 他被称为“那位加百列”, 被描述为“用人的声音”说话 (但 9:21; 但 8:15-16)。《但以理书》中, 偶尔会提及“魔君”: “波斯的魔君”和“希腊的魔君” (但 10:20)。他们是天使, 接受任命管理某些民族或可能统治某些民族。其中最值得注意的是米迦勒, 他被描述为“大君之一”, “保佑你本国之民的天使长”, 或更简单地称为“你们的大君” (但 10:13; 12:1; 10:21); 米迦勒因此被认为是犹太人的守护天使。

In the Apocrypha Raphael, Uriel, and Jeremiel are also named. Of Raphael it is said that he is “one of the seven holy angels who present the prayers of the saints” to God (Tob. 12:15; cf. Rev. 8:2, “the seven angels who stand before God”). It is possible that this group of seven is referred to in the above-quoted phrase, “one of the chief princes.”

Some (notably Kusters) have maintained that the expressions “the sons of the *‘lōhīm*,” God’s “council,” and “congregation” refer to the ancient gods of the heathen, now degraded and wholly subordinated to Yahweh. This rather daring speculation has little support in Scripture; but we find traces of a belief that the patron-angels of the nations have failed in establishing righteousness within their allotted sphere on earth, and that they will accordingly be punished by Yahweh their Sovereign (Isa. 24:21f.; Ps. 82; cf. Ps. 58:1f., RSV; cf. Jude 6).

C. Angel of the Theophany. This angel is spoken of as “the angel of the Lord,” and “the angel of the presence [or face] of the Lord.” The following passages contain references to this angel: Gen. 16:7ff.—the angel and Hagar; Gen. 18—Abraham intercedes with the angel for Sodom; Gen. 22:11ff.—the angel interposes to prevent the sacrifice of Isaac; Gen. 24:7, 40—Abraham sends Eliezer and promises him the angel’s protection; Gen. 31:11ff.—the angel who appears to Jacob says, “I am the God of Bethel”; Gen. 32:24ff.—Jacob wrestles with the angel and says, “I have seen God face to face”; Gen. 48:15f.—Jacob speaks of God and the angel as identical: Ex. 3 (cf. Act. 7:30ff.)—the angel appears to Moses in the burning bush; Ex.

在《次经》中，拉斐耳、乌列和耶利米尔也是被任命的天使。拉斐耳据称是“将圣徒的祈祷呈献给神的七大圣天使之一”（比 12:15；参：启 8:2，“站在神面前的七位天使”）。这七位天使很可能是上文所提到的“大君之一”。

一些学者（尤其是 Kusters）坚持认为“神之众子”、神的“会”和“圣会”是指古时天上的众神，他们现在已经降级，并完全服从于耶和华。这种更大胆的推测，在《圣经》中几乎没有佐证；但是我们却找到了一种信仰的迹象，即国家的守护天使所指派的领地内没有建立起正义，他们将因此受到他们的主耶和华的惩罚（赛 24:21-22；诗 82；参：诗 58:1-2，《修订标准译本》；参：滴 1:6）。

C. 神显现时的天使。这位天使被称为“耶和华的使者”和“耶和华面前的使者”。以下段落中提及了这位天使：创 16:7 起——天使和夏甲；《创世记》18——亚伯拉罕为所多玛向天使求情；《创世记》22:11 起——天使出现阻止亚伯拉罕献以撒为祭；《创世记》24:7, 40——亚伯拉罕派遣以利以谢去其本地，并承诺天使会保护他；《创世记》31:11 起——出现在雅各面前的天使说“我是伯特利的神”；《创世记》32:24 起——雅各和天使摔跤，并说“我面对面见了神”；《创世记》48:15-16——雅各提到的神和天使是一致的；《出埃及记》3（参：徒 7:30 起）——天使从燃烧的荆棘中向摩西显现；《出埃及记》13:21；14:19（参：民 20:16）——神或天使把以色列人从埃及领出来；《出埃及记》23:20 起——人们被要求要遵守

13:21; 14:19 (cf. Nu. 20:16)—God or the angel leads Israel out of Egypt; Ex. 23:20ff.—the people are commanded to obey the angel; Ex. 32:34–33:17 (cf. Isa. 63:9)—Moses pleads for the presence of God with His people; Josh. 5:13–6:2—the angel appears to Joshua; Jgs. 2:1–5—the angel speaks to the people; Jgs. 6:11ff.—the angel appears to Gideon.

A study of these passages shows that while the angel and Yahweh are at times distinguished from each other, they are with equal frequency, and in the same passages, merged into each other. How is this to be explained? It is obvious that these apparitions cannot be the Almighty Himself, whom no man has seen, or can see. In seeking the explanation, special attention should be paid to two of the passages cited above. In Ex. 23:20ff. God promises to send an angel before His people to lead them to the Promised Land; they are commanded to obey him and not to provoke him, “for he will not pardon your transgression; for my name is in him.” Thus the angel can forgive sin, which only God can do, because God’s name, i.e., His character and thus His authority, are in the angel. Further, in the passage Ex. 32:34–33:17 Moses intercedes for the people after their first breach of the covenant; God responds by promising, “behold, my angel shall go before you”; and immediately after God says, “I will not go up among you.” In answer to further pleading, God says, “My presence will go with you, and I will give you rest.” Here a clear distinction is made between an ordinary angel and the angel who carries with him God’s presence. The conclusion may be summed up in the words of A. B.

天使的话;《出埃及记》32:34-33:17(参:赛 63:9)——摩西在神前为他的民说情;《约书亚记》5:13-6:2——天使向约书亚显现;《士师记》2:1-5——天使对众人说话;《约书亚记》6:11起——天使出现在基甸面前。

对于这些段落的一项研究显示,尽管天使和耶和华有时有区别,但是他们出现的频率是一致的,在同样的段落中,他们合二为一。对此作何解释呢?很明显,这些幻影不可能是全能的神,没人见过祂,也没人能见祂。在作解释时,应特别注意上面引用的两个段落。在《出埃及记》23:20起中,神承诺将派遣天使出现在祂的民面前,带领他们来到应许之地;他们被要求听从天使的话,不要激怒他“因为他必不赦免你们的过犯;因他奉我的名而来。”因此这天使可以赦免只有神能赦免的罪恶,因为神的名,即祂的性格和权威都在这天使身上。而且,在《出埃及记》32:34-33:17中,摩西在他的民第一次违约时替他们说情;神用承诺回答他,“我的使者必在你面前引路”;但是神紧接着说道,“我自己不同你们上去”。摩西进一步恳求后,神回答说,“我必亲自和你同去,使得你安息”。此处可以明显区分普通天使和与神同在的天使。上述结论或许可以用戴维森(A. B. Davidson)的话来概括(*OT Theology* [1904]):“人们可以在耶和华特殊的谋略中看到祂的影响力和作为;普通天使出现时,人们会发现耶和华在其身边,而且他们可以体现耶和华的某些特点;耶和华在祂的使者中完全揭示出,祂是与祂的子民立约,并救赎他们的神”。

Davidson in his *OT Theology* (1904): “In particular providences one may trace the presence of Jehovah in influence and operation; in ordinary angelic appearances one may discover Jehovah present on some side of His being, in some attribute of His character; in the angel of the Lord He is fully present as the covenant God of His people, to redeem them.”

The question still remains, Who is the theophanic angel? To this many answers have been given, of which the following may be mentioned: (1) This angel is simply an angel with a special commission; (2) he may be a momentary descent of God into visibility; (3) he may be the Logos, a kind of temporary preincarnation of the second person of the trinity. Each has its difficulties, but the last is certainly the most tempting to the mind. Yet it must be remembered that at best these are only conjectures that touch on a great mystery. It is certain that from the beginning God used angels in human form, with human voices, in order to communicate with man; and the appearances of the angel of the Lord, with his special redemptive relation to God's people, show the working of that divine mode of self-revelation which culminated in the coming of the Savior, and are thus a foreshadowing of, and a preparation for, the full revelation of God in Jesus Christ. Further than this it is not safe to go.

III. In the NT.-A. Appearances. Nothing that is related of angels in the NT is inconsistent with the teaching of the OT on the subject. Just as they are specially active in the beginning of OT history, when God's people is being born, so they

问题仍然存在，神显现时的天使是谁呢？可能有以下几种答案：（1）这个天使只是有特殊使命的天使而已；（2）他可能是短暂降临于人前的神；（3）他可能是道，即三位一体真神道成肉身之前的第二个位格。每一种回答都有疑问，但是最后一种肯定最有可能。然而应当记住的是，这些答案不过是关于伟大奥秘的推测而已。毫无疑问，从最开始，神就通过有人类外表和声音的天使来和人类交流；而主的天使的外貌，以及主的天使与神之子民的特殊救赎关系体现出神自我启示的方式，而这种自我启示在救世主降临时达到最高潮，因此主的天使的外貌和这种特殊的救赎关系是神在耶稣基督里完全自我启示的先兆和准备。合理推测仅此而已。。

III. 《新约》中的天使和使者。A. 外貌。
《新约》中关于天使的描述与《旧约》中关于天使的教义并不矛盾。正如天使在旧约历史初期，神之民出生时特别活跃一样，当耶稣降生时和复活开创新秩序时，他们也经常出现。一个天使在约

appear frequently in connection with the birth of Jesus, and again when a new order begins with the Resurrection. An angel appears three times in dreams to Joseph (Mt. 1:20; 2:13, 19). The angel Gabriel appears to Zechariah, and then to Mary in the annunciation (Lk. 1). An angel announces to the shepherds the birth of Jesus, and is joined by a "multitude of the heavenly host," praising God in celestial song (Lk. 2:8ff.). When Jesus is tempted, and again during the agony at Gethsemane, angels appear to Him to strengthen His soul (Mt. 4:11; Lk. 22:43). The verse that tells how an angel came down to trouble the pool (Jn. 5:4) is now omitted from the text as not being genuine. An angel descends to roll away the stone from the tomb of Jesus (Mt. 28:2); angels are seen there by certain women (Lk. 24:23) and (two) by Mary Magdalene (Jn. 20:12).

An angel releases the apostles from prison, directs Philip, appears to Peter in a dream, frees him from prison, smites Herod with sickness, appears to Paul in a dream (Acts 5:19; 8:26; 10:3; 12:7ff.; 12:23; 27:23). Once angels appear clothed in white; they are so dazzling in appearances as to terrify beholders; hence they begin their message with the words "Fear not" (Mt. 28:2-5).

B. Teaching of Jesus. It is quite certain that Our Lord accepted the main teachings of the OT about angels, as well as the later Jewish belief in good and bad angels. He speaks of the "angels in heaven" (Mt. 22:30), and of "the devil and his angels" (Mt. 25:41). According to Our Lord the angels of God are holy (Mk. 8:38); they have no sex or sensuous desires (Mt. 22:30); they have high

瑟的梦中出现了3次(太 1:20; 2:13, 19)。天使加百列向撒迦利亚显现, 然后向马利亚显现给她报喜(路 1)。有天使通知牧羊人耶稣的出生, 天使和“一队天兵”一起, 用圣歌赞美神(路 2:8起)。当耶稣受试探时, 以及在客西马尼忍受剧痛时, 天使向祂显现, 加添祂的力量(太 4:11; 路 22:43)。由于《约翰福音》5:4 中关于天使下池搅水的描述是不真实的, 所以现在已经将这段描述从文中删除。有天使从天上下来, 将耶稣墓碑上的石头滚开(太 28:2); 有女人在那里看见了天使(路 24:23), 抹大拉的马利亚看见了两个天使(约 20:12)。

有天使将使徒从监狱中放出来, 指引腓利, 出现在彼得的梦中, 将他从监狱中放出来, 用疾病毁灭了希律, 出现在保罗的梦中(徒 5:19; 8:26; 10:3; 12:7起; 徒 12:23; 27:23)。天使出现时穿白衣; 他们外观如此耀眼, 使得旁观者惧怕; 因此他们以“不要害怕”开始传信(太 28:2-5)。

*B. 耶稣的教导。*毫无疑问, 我们的主接受《旧约》中关于天使的教义, 也接受了后来犹太人关于善天使和恶天使的信仰。祂曾提及“天使”(太 22:30), 和“魔鬼和他的使者”(太 25:41)。据我们的主所说, 神的使者是神圣的(可 8:38); 他们没有性别或肉欲(太 22:30); 他们有极高的智慧, 但是他们不知道耶稣复临的时间(太 24:36); 他们带(在寓言中)拉撒路的

intelligence, but they know not the time of the Parousia (Mt. 24:36); they carry (in a parable) the soul of Lazarus to Abraham's bosom (Lk. 16:22); they could have been summoned to the aid of Our Lord, had He so desired (Mt. 26:53); they will accompany Him at the Parousia (Mt. 25:31) and separate the righteous from the wicked (Mt. 13:41, 49).

They watch with sympathetic eyes the fortunes of men, rejoicing in the repentance of a sinner (Lk. 15:10; cf. 1 Pet. 1:12; Eph. 3:10; 1 Cor. 4:9); and they will hear the Son of man confessing or denying those who have confessed or denied Him before men (Lk. 12:8f.). The angels of the presence of God, who do not appear to correspond to our conception of guardian angels, are specially interested in God's little ones (Mt. 18:10). Finally, the existence of angels is implied in the Lord's Prayer in the petition, "Thy will be done, /On earth as it is in heaven" (Mt. 6:10).

C. Other NT References. Paul refers to the ranks of angels ("principalities, powers," etc.) only in order to emphasize the complete supremacy of Jesus Christ. He teaches that angels will be judged by the saints (1 Cor. 6:3). He attacks the incipient Gnosticism of Asia Minor by forbidding the worship of angels (Col. 2:18). He speaks of God's angels as "elect," because they are included in the counsels of divine love (1 Tim. 5:21). When Paul commands the women to keep their heads covered in church because of the angels (1 Cor. 11:10) he may mean that the angels, who watch all human affairs with deep interest, would be pained to see any infraction of the laws of modesty.

灵去亚伯拉罕的怀里 (路 16:22); 如果主愿意, 天使可以蒙召来帮助祂 (太 26:53); 他们会在耶稣复临时陪伴祂 (太 25:31), 他们还能将正直的人和邪恶的人分开 (太 13:41, 49)。

他们注视着人类的命运, 眼中充满怜悯, 他们为罪人悔改感到欣喜 (路 15:10; 参: 彼前 1:12; 弗 3:10; 林前 4:9); 凡在人面前认人子的, 人子在神的使者面前也必认他; 在人面前不认人子的, 人子在神的使者面前也必不认他 (路 12:8-9)。神面前的天使和我们概念中的守护天使似乎不同, 他们尤为关注神的小子们 (太 18:10)。最后, 天使的存在在主祷文中的祈求里有所暗示, “愿你的旨意行在地上, 如同行在天上” (太 6:10)。

C. 《新约》中其他关于天使的描述。 保罗提到天使的等级 (“掌权的和有能的”等) 只是为了强调耶稣基督的至高无上。他教训说天使受圣徒审判 (林前 6:3)。他抨击小亚细亚早期的诺斯替教派, 并禁止人们崇拜天使 (西 2:18)。他提到天使是 “蒙拣选的”, 因为他们包含在神爱的嘱咐中 (提前 5:21)。当保罗因天使的缘故, 要求女人在教堂中要包住她们的头 (林前 11:10), 他的意思可能天使极为关注人间的事情, 他们看到任何违背谦虚律法的事时会感到痛苦。

In He. 1:14 angels are described as ministering spirits engaged in the service of the saints. Peter also emphasizes the supremacy of Our Lord over all angelic beings (1 Pet. 3:22). The reference to angels in 2 Peter and Jude are colored by contact with pseudepigraphical literature.

In Revelation, where the references are obviously symbolic, there is very frequent mention of angels. The angels of the seven churches (1:20) are the guardian angels or the personifications of these churches. The worship of angels is also forbidden (22:8f.). Of special interest is the mention of elemental angels—"the angel of water" (16:5), and the angel "who has power over fire" (14:18; cf. 7:1; 19:17). Reference is also made to the "angel of the bottomless pit," who is called ABADDON or APOLLYON, evidently an evil angel (9:11). In 12:7ff. we are told that there was war between Michael with his angels and the dragon with his angels.

IV. Development of the Doctrine.-In the childhood of the race it was easy to believe in God, and He was very near to the soul. In Paradise there is no thought of angels; it is God Himself who walks in the garden. A little later the thought of angels appears; but God has not gone away, and as "the angel of the Lord" He appears to his people and redeems them. In these early times the Jews believed that there were multitudes of angels, not yet divided in thought into good and bad; these had no names or personal characteristics, but were simply embodied messages.

Till the time of the Captivity the Jewish angelology shows little development.

在《希伯来书》1:14中，天使被描述为“服役的灵”，要奉差遣为圣徒效力。彼得还强调了主在天国众天使之上（彼前3:22）。《彼得后书》和《犹大书》都与伪经文学有联系，因此其中提到的天使都是被粉饰过的。

《启示录》中提及的天使明显是象征性的，他们经常出现。七个教会的天使（启1:20）是这些教会的守护天使或拟人化身。崇拜天使是被禁止的（启22:8-9）。其中提到的掌管四大要素的天使——“掌管众水的天使”（启16:5），和“有权柄管火”的天使（启14:18；参：启7:1；19:17）。还提到了“无底坑的天使”，他被称为亚巴顿（见ABADDON[亚巴顿]）或亚玻伦（见APOLLYON[亚玻伦]），他明显是个恶天使（启9:11）。在《启示录》12:7起中，我们读到米迦勒同他的使者争战，龙也同他的使者争战。

IV. 教义的发展。种族形成前期，人们容易信仰神，祂与灵魂十分接近。天堂中没有天使；只有神自己漫步在花园中。不久之后，天使出现了，但是神并没有离开，祂作为“神的使者”向祂的民显现并救赎他们。早期的犹太人相信有很多天使，此时还不分善恶天使；他们没有名字也没有个性，仅仅是启示的具象化。

直到被掳时期，犹太人的天使学几乎没有有什么发展。在那个黑暗的年代，他们

During the dark period they came into close contact with a polytheistic people, only to be more deeply confirmed in their monotheism thereby. They also became acquainted with the purer faith of the Persians, and in all probability viewed the tenets of Zoroastrianism with a more favorable eye, because of the great kindness of Cyrus to their nation. There are few direct traces of Zoroastrianism in the later angelology of the OT. It is not even certain that the number seven as applied to the highest group of angels is Persian in origin; the number seven was not wholly disregarded by the Jews. One result of the contact was that the idea of a hierarchy of the angels was more fully developed. The conception in Daniel of angels as “watchers,” and the idea of patron-princes or angel-guardians of nations may be ascribed to Persian influence. It is probable that contact with the Persians helped the Jews to develop ideas already latent in their minds. According to Jewish tradition, the names of the angels came from Babylon. By this time the consciousness of sin had grown more intense in the Jewish mind, and God had receded to an immeasurable distance; the angels helped to fill the gap between God and man.

The more elaborate conceptions of Daniel and Zechariah are further developed in the Apocrypha, especially in 2 Esdras, Tobit, and 2 Maccabees.

In the NT we find that there is little further development; and by the Spirit of God its writers were saved from the fanciful teachings of contemporary Rabbinism. We find that the Sadducees, as contrasted with the Pharisees, did not believe in angels or spirits (Acts 23:8).

与一个多神崇拜的民族存在密切的联系，这更加坚定了他们的一神论。居鲁士对他们十分友善，这使得他们也逐渐了解了波斯人纯粹的信仰，并用更加赞许的目光去看待拜火教的信条。《旧约》中的后期天使学几乎看不出受到拜火教直接影响的迹象。我们甚至无法确定最高的级别的七位天使是否源自于波斯；犹太人并没有完全无视数字七。这种接触的结果之一便是天使层级的概念得到了充分地发展。《但以理书》中认为天使是“守望者”，其他人则认为国家有君主或天使守护，这些观念也许应归因于波斯人的影响。与波斯的人的接触很有可能帮助犹太人发展了已经存在于他们脑中的观念。根据犹太传说，天使的名字来自巴比伦。此时犹太人对罪的认识变得更为强烈，并远远地背离了神；天使则填平了神和人之间的鸿沟。

《次经》进一步发展了《但以理书》和《撒迦利亚书》中的概念，尤其是《以斯得拉二书》《多比书》和《马加比二书》。

在《新约》中，我们几乎没有看到天使学的进一步发展；神的灵使新约作者免受同时代拉比派荒谬教义的影响。我们发现撒都该人并不相信天使或灵，法利赛人恰好相反（徒 23:8）。我们或许可以断定，撒都该人持唯物主义观点，否认复活，他们认为天使只是神的行为的

We may conclude that the Sadducees, with their materialistic standpoint and denial of the resurrection, regarded angels merely as symbolical expressions of God's actions. The book of Revelation naturally shows a close kinship to Ezekiel and Daniel.

Regarding the rabbinical developments of angelology, some beautiful, some extravagant, some grotesque, but all fanciful, it is not necessary here to speak. The Essenes held an esoteric doctrine of angels, in which most scholars find the germ of the gnostic aeons.

V. Reality of Angels.-A belief in angels, if not indispensable to the faith of a Christian, has its place there. In such a belief there is nothing unnatural or contrary to reason. Indeed, the warm welcome human nature has always given to this thought is an argument in its favor. Why should there not be such an order of beings, if God so willed it?

For the Christian the whole question turns on the weight to be attached to the words of Our Lord. All are agreed that He teaches the existence, reality, and activity of angelic beings. Was He in error because of His human limitations? That is a conclusion which it is very hard for the Christian to draw, and we may set it aside. Did He then adjust His teaching to popular belief, knowing that what He said was not true? This explanation would seem to impute deliberate untruth to Our Lord, and must equally be set aside. So we find ourselves restricted to the conclusion that we have the guarantee of Christ's word for the existence of angels; for most Christians that will settle the question.

象征性表达。《启示录》自然地展现出它与《以西结书》和《但以理书》之间的密切关系。

关于拉比派天使学的发展，有些漂亮，有些夸张，有些奇怪，但都是想象出来的，这里无需提及。艾赛尼派有一种关于天使的秘传教义，大多数学者在其中发现了诺斯替教永世概念的萌芽。

V. 天使的真实性。虽然天使信仰不是基督徒信仰中不可或缺的一部分，但它也在基督徒信仰中占有一席之地。在这种信仰中，没有违背自然和情理之事。事实上，始终让位于这种思想的人性优点是一个有利的论点。如果神有此意愿，那么为什么不能有这样一种生命秩序呢？

对于基督徒来说，整个问题增加了我们主的话语的分量。祂所教导的天使的存在、真实性和活动都被人们所接受。祂是因人类的局限性而弄错了吗？这是基督徒很难得出的结论，我们先把它放在一边。祂在认识到祂所说的不是真实的之后，是否根据大众的信仰调整了祂的教导呢？这个解释似乎认为我们的主在故意撒谎，也必须对此置之不理。于是，我们只能得出一个结论，基督向我们保证天使确实存在；对于大多数基督徒来说，这就解决了问题。

The visible activity of angels has come to an end, because their mediating work is done; Christ has founded the kingdom of the Spirit, and God's Spirit speaks directly to the spirit of man. This new and living way has been opened up to us by Jesus Christ, upon whom faith can yet behold the angels of God ascending and descending. Still they watch the lot of man, and rejoice in his salvation; still they join in the praise and adoration of God, the Lord of hosts; still can they be regarded as "ministering spirits sent forth to serve for the sake of those who are to obtain salvation" (He. 1:14); still they shall accompany Christ at His coming.

Bibliography.—All OT and NT theologies contain discussions. The ablest supporter of the theory that the "sons of the Elohim" are degraded gods is Kusters, *Theologisch Tijdschrift*, 10 (1876). For Jewish beliefs see also *LTJM*, II, appendix xiii, and Bousset-Gressmann, 320–331. Among more recent articles cf. E. Bishop, *ATR*, 46 (1964), 142–154; G. Cooke, *ZAW*, 76 (1964), 22–47; M. Takahashi, *ZAW*, 78 (1966), 343–350; R. North, *CBQ*, 29 (1967), 419–449.

J. M. WILSON

ANGELS OF THE SEVEN CHURCHES

It is evident from the contexts of the various biblical passages in which the word "angel" appears that the word does not always represent the same idea. In such passages as Dnl. 12:1 and Acts 12:15 it would seem that the angel was generally regarded as a superhuman being whose duty it was to guard a nation or an individual, not unlike the *jenei* of the Arabs. However, in Mal. 2:7 and 3:1 the

天使的可见行动到这里就结束了，因为他们的中保工作已经完成了；基督已经建立了灵的王国，神的灵可以直接和人类的灵对话。耶稣基督为我们开启了一种新的、鲜活的方式，我们仍能藉着祂靠信心注视天使们上升或下降。他们仍然关注着人类的命运，为他们受救赎而感到欣喜；他们仍赞美和崇敬万军之主耶和華；他们仍可被视作“服役的灵，奉差遣为那将要承受救恩的人效力”（来 1:14）；他们仍要在耶稣基督复临时陪伴基督。

书目——所有旧约和新约神学理论都有所论述。“神之众子”是降级的神这一理论最有力的支持者是 Kusters, *Theologisch Tijdschrift*, 10 (1876)。关于犹太人的信仰，另见 *LTJM*, II, 附录 xiii, 和 Bousset-Gressmann, 320–331。更多近代文章参：E. Bishop, *ATR*, 46 (1964), 142–154; G. Cooke, *ZAW*, 76 (1964), 22–47; M. Takahashi, *ZAW*, 78 (1966), 343–350; R. North, *CBQ*, 29 (1967), 419–449。

词条作者：J. M. WILSON

ANGELS OF THE SEVEN CHURCHES 七个教会的使者

根据《圣经》不同段落中出现“天使”时的语境，这个词显然不常表示同一个概念。在如《但以理书》12:1和《使徒行传》12:15中，天使似乎通常被认为是一种超人的生物，他们肩负着保护国家或个人的职责，类似于阿拉伯人的 *jenei*。但是在《玛拉基书》2:7和3:1中，希伯来语 *mal'āk* 明显表示人类。《新约》中还有些段落如《雅各书》2:25，其中的希腊语 *ángelos* 也指人类。

Heb. *mal'āk* is clearly used to represent men. In the NT also there are passages, such as Jas. 2:25, in which the Gk. *ángelos* is applied to men.

The seven angels of the seven churches (Rev. 1:20) received seven figurative letters, and therefore it would seem that the seven angels are also figurative. They may refer to the seven bishops who presided over the seven churches of Asia, or else the angels may be regarded as the personifications of the churches.

E. J. BANKS

ANGER.

The commonest Hebrew term is *'ap*, denoting either divine or human anger. The term means “nostril,” which was thought of as the locale of anger. The related word *'ānap*, however, is used only of divine anger. The quickening of anger is described by the verb *hārâ*, “burn” (Nu. 22:27; Jonah 4:1), and the phrase *harôn'ap* is also restricted to God's anger (Ex. 32:12). Other common Hebrew synonyms include *za'am*, “indignation” (Jer. 15:17); *zā'ap*, “be enraged” (2 Ch. 26:19); *kā'as*, “be angry,” “be irritated” (1 S. 1:6); and *'ebrâ*, “boiling rage” (Est. 1:12).

In the LXX, Gk. *thymós*, *orgé*, or their derivatives were used indiscriminately to render the Hebrew terms, a pattern followed in the NT. In the RSV *thymós* is always rendered “wrath,” whereas *orgé* can be either “anger” or “wrath.” See also WRATH.

R. K. H.

ANGLE

这七个教会的使者（启 1:20）收到了七封比喻的信，因此，这七个使者似乎也是比喻。他们可能是指管理亚细亚七个教会的七个主教，或者可能是七个教会的拟人化身。

词条作者：E. J. BANKS

ANGER. 忿怒

希伯来语中最常见的术语是 *'ap*，指神或人类的忿怒。该词语的意思是“鼻孔”，鼻孔被认为是产生忿怒的地方。但是，与之相关的词 *'ānap* 只用于表达神的忿怒。忿怒的加剧用动词 *hārâ* 来描述，“激起忿怒”（民 22:27；拿 4:1），短语 *harôn'ap* 也只能用来表示神的忿怒（出 32:12）。其他常见的希伯来语同义词还包括 *za'am*，“愤恨”（耶 15:17）；*zā'ap*，“发怒”（代下 26:19）；*kā'as*，“生气”，“激怒”（撒上 1:6）；*'ebrâ*，“怒火中烧”（斯 1:12）。

《七十士译本》中随意使用希腊语：*thymós*, *orgé*，或它们的变体来翻译这些希伯来词语，《新约》中也遵循这种模式。在《修订标准译本》中 *thymós* 经常被翻译为“愤怒”，而 *orgé* 则可以译为“忿怒”或“愤怒”。另见 WRATH（愤怒）。

词条作者：R. K. H.

ANGLE 钩子

(Isa. 19:8; Hab. 1:15). See FISHING; HOOK.

ANGLE, THE

[Heb. *hammīqšô(a)*]; AV “the turning of the wall”; NEB ESCARPMENT. One segment of the Jerusalem ramparts, apparently located near the palace and fortified by Uzziah (2 Ch. 26:9). It was restored in the time of Nehemiah (Neh. 3:19f., 24f.).

ANGLO-SAXON VERSIONS

See ENGLISH VERSIONS.

ANGUISH

[Heb. *hîl*, *hûl* (Dt. 2:25; Ps. 48:6; 55:4; Isa. 13:8; 23:5; Jer. 5:3; Joel 2:6; Zec. 9:5), *šābāš* (2 S. 1:9), *šar* (Job 7:11), *m^ešûqâ* (Job 15:24; Zeph. 1:15), *hēbel* (Ps. 116:3), *māšôq* (Ps. 119:143), *šûqâ* (Prov. 1:27; Isa. 8:22; 30:6), *mûšāq* (Isa. 9:1 [MT 8:23]), *halhālâ* (Isa. 21:3; Ezk. 30:4; Nah. 2:10), *šēber* (Isa. 65:14), *mē'eh* (Jer. 4:19), *šārâ* (Jer. 4:31; 6:24; 49:24; 50:43), *îr* (Jer. 15:8), *q^epādâ* (Ezk. 7:25); Aram. *šîb* (Dnl. 6:20); Gk. *odynáomai* (Lk. 16:24f.), *odýnē* (Rom. 9:2), *thlipsis* (Jn. 16:21), *synochē* (2 Cor. 2:4), *basanizō* (Rev. 12:2), *pónos* (Rev. 16:10)]; AV also PAIN, SORE PAINED (Ps. 55:4), SORROW, VEXATION, BOWELS (Jer. 4:19), etc.; NEB also TREMBLE, PAIN, “(refuse to) learn” (Jer. 5:3), TERROR, “throes of death” (2 S. 1:9), etc.

(赛 19:8; 哈 1:15)。见 FISHING (打鱼); HOOK (钩子)。

ANGLE, THE 城墙拐弯处

【希伯来语: *hammīqšô(a)*】; 《钦定版圣经》译为“the turning of the wall” (“城墙转弯之处”); 《新英文译本》译为 ESCARPMENT (“转弯”) 这个词显然指的是王宫附近由乌西雅加固的一段耶路撒冷的城墙 (代下 26:9)。尼希米时期这段城墙被修复了 (尼 3:19-20, 24-25)。

ANGLO-SAXON VERSIONS 盎格鲁-撒克逊译本

见 ENGLISH VERSIONS (英文译本)。

ANGUISH 痛苦

【希伯来语: *hîl*, *hûl* (申 2:25; 诗 48:6; 55:4; 赛 13:8; 23:5; 耶 5:3; 珥 2:6; 亚 9:5), *šābāš* (撒下 1:9), *šar* (伯 7:11), *m^ešûqâ* (伯 15:24; 番 1:15), *hēbel* (诗 116:3), *māšôq* (诗 119:143), *šûqâ* (箴 1:27; 赛 8:22; 30:6), *mûšāq* (赛 9:1 [《马所拉文本》 8:23]), *halhālâ* (赛 21:3; 结 30:4; 鸿 2:10), *šēber* (赛 65:14), *mē'eh* (耶 4:19), *šārâ* (耶 4:31; 6:24; 49:24; 50:43), *îr* (耶 15:8), *q^epādâ* (结 7:25); 亚兰语: *šîb* (但 6:20); 希腊语: *odynáomai* (路 16:24-25), *odýnē* (罗 9:2), *thlipsis* (约 16:21), *synochē* (林后 2:4), *basanizō* (启 12:2), *pónos* (启 16:10)】; 《钦定版圣经》还译为 PAIN (“疼痛”), SORE PAINED (“悲痛的”, 诗 55:4), SORROW (“悲伤”), VEXATION (“苦恼”), BOWELS (“同情”, 耶 4:19) 等; 《新英文译本》还译为 TREMBLE (“颤抖”), PAIN “疼痛”, “(refuse to) learn” (“[不受]惩治”, 耶 5:3), TERROR (“恐惧”), “throes of death” (“死亡的痛苦”, 撒下 1:9) 等。

All of these terms denote extreme distress 上述全部词语都用来表示精神或心灵

of mind or spirit. The Heb. *’ir* (Jer. 15:8) is rendered by the AV with its first meaning of “city,” while the RSV and NEB render its second meaning with “anguish” and “terror” respectively. The term *mē’eh* (RSV “anguish,” Jer. 4:9) refers to the internal organs which are viewed as the seat of the emotions, thus the source of anguish. The Hebrew verb *hîl* means “be in labor,” or writhe with the sort of pain a woman experiences in childbirth.

In some instances anguish is associated with suffering caused by political involvements or anticipation of unhappy circumstances (Isa. 23:5; 30:6; Jer. 15:8; Zec. 9:5; Dt. 2:25); sometimes it is associated with the dreaded darkness, particularly that anticipated on the Day of the Lord (Prov. 1:27; Isa. 9:1; 8:22; Zeph. 1:5). The Greek verb *odynáomai* is associated particularly with the torment of flames in hell (Lk. 16:24f.).

J. R. PRICE

ANIAM

ə-nī’nim [Heb. *’nî’am*—‘lament of the people’]. A son of Shemidah of Manasseh (1 Ch. 7:19).

ANIM

ā’nim [Heb. *’ānîm*—‘springs’]. One of the cities of the hill country of Judah mentioned immediately after Eshtemoh (Josh. 15:50). The Amarna Letters refer to the city as Ḥawini, while Eusebius (*Onom.* 26.9) calls it Anaia, “a very large village of Jews ..., 9 [Roman] miles south of Hebron.” It is probably Khirbet Ghuwein et-Tahtā, 2.5 mi. (4 km.) S of es-Semû’ (Eshtemoa), 13 mi. (21 km.) S of Hebron.

上的极度痛苦。《钦定版圣经》采用了希伯来语 *’ir* (耶 15:8) 的第一重含义，即“城邑”，而《修订标准译本》和《新英文译本》则采用其第二重含义，分别译为“痛苦”和“惊吓”。词语 *mē’eh* (《修订标准译本》“痛苦”，耶 4:9) 指的是体内的脏腑，人们认为他们是情绪的载体，因此也是痛苦的来源。希伯来语动词 *hîl* 的意思是“分娩”，或女人分娩时痛苦地扭动。

在某些情况下，本词还指因政治动荡或预感到时局艰辛而遭受的痛苦 (赛 23:5; 30:6; 耶 15:8; 亚 9:5; 申 2:25); 有时指因恐怖的黑暗而痛苦，尤其是预感到耶和華的日子来时的黑暗 (箴 1:27; 赛 9:1; 8:22; 番 1:5)。希腊语动词 *odynáomai* 尤其指因地狱的火焰而遭受痛苦 (路 16:24-25)。

词条作者: J. R. PRICE

ANIAM 阿尼安

音译: ə-nī’nim 【希伯来语: *’nî’am*——“百姓的哀悼”】。玛拿西支派的示米大的儿子 (代上 7:19)。

ANIM 亚念

音译: ā’nim 【希伯来语: *’ānîm*——“泉水”】。犹大山地的城邑之一，《约书亚记》15:50 中，在以实提莫之后提到该城。亚玛拿泥版上将该城称为哈维尼 (Hawini)，而优西比乌 (*Onom.* 26.9) 称其为亚拿尼亚 (Anaia)，“一座非常大的犹太村庄……，在希伯仑南方 9 [罗马] 里处”。该城可能是希伯仑南方 13 英里 (21 公里)，谢穆 (es-Semû’，以实提莫) 南方 2.5 英里 (4 公里) 处的霍文泰塔废墟 (Khirbet Ghuwein

See *GP*, II, 244.

ANIMAL.

See *ZOOLOGY*, and individual entries.

ANISE.

See *DILL*.

ANKLET

[Heb. *'ekes*; Gk. *himatismós*] (Isa. 3:18); AV “tinkling ornaments about their feet.” Part of the finery of the apostate women of Jerusalem in Isaiah’s prophecy. Probably the “tinkling with their feet” in Isa. 3:16 refers to these anklets; part of the punishment threatened was the removal of these luxurious ornaments. Numerous bronze anklets measuring between 2 1/2 and 4 1/2 in. (6 and 11 cm.) in diameter have been recovered from graves at Lachish.

R. K. H.

ANNA

an'ə [Gk. *Hanna* < Heb. *ḥannâ*—‘grace’ (cf. 1 S. 1:2)].

1. The wife of Tobit (Tob. 1:9, 20, etc.). The NEB follows Codex Sinaiticus in 1:9, which reads, “I took a wife from our kindred,” omitting the name.

2. A “prophetess,” daughter of Phanuel, of the tribe of Asher, and thus a Galilean, living in Jerusalem at the time of Jesus’ birth (Lk. 2:36–38). “Of a great age,” she must have been considerably over a hundred years, having been a widow eighty-four years after a short married life of seven. Exceptionally devout and gifted

et-Tahtā).

见 *GP*, II, 244。

ANIMAL. 动物

见 *ZOOLOGY* (动物学) 和相关词条。

ANISE. 大茴香

见 *DILL* (大茴香)。

ANKLET 脚钏

【希伯来语: *'ekes*; 希腊语: *himatismós*] (赛 3:18); 《钦定版圣经》译为“tinkling ornaments about their feet” (“脚上叮当作响的饰品”)。以赛亚预言中叛教的耶路撒冷女子服饰上的一部分。《以赛亚书》3:16 中的“脚下玎珰”可能指的就是这些脚钏; 主的惩罚中有一部分便是要除掉这些奢侈的饰品。拉吉的坟墓中出土了大量的青铜脚钏, 他们的直径大约在 2.5 至 4.5 英寸 (6 至 11 厘米) 之间。

词条作者: R. K. H.

ANNA 亚拿、哈拿

音译: an'ə 【希腊语: *Hanna* 衍生自希伯来语: *ḥannâ*——“仁慈”(参: 撒上 1:2)】。

1、亚拿: 多比的妻子 (比 1:9, 20 等)。《新英文译本》遵照《西奈抄本》, 将《多比书》1:9 译为“我娶了本族女子为妻”, 省略了该名字。

2、亚拿: “女先知”, 亚设支派的法内力之女, 加利利人, 耶稣出生时住在耶路撒冷 (路 2:36-38)。“年纪已经老迈”, 她一定已经超过 100 岁, 在短暂的七年婚姻生活之后, 她寡居了 84 年。她异常虔诚, 天资聪慧, 她经常礼拜“禁食祈求, 昼夜侍奉”, 据说她“并不离开圣殿”。有些人误认为这表示她长久居

in spirit, she worshiped so constantly “with fasting and prayer night and day,” that it is said she “did not depart from the temple.” Some have mistakenly supposed that this signified permanent residence in the temple. 住于圣殿中。

That her lineage is recorded indicates the distinction of her family. Tradition says that the tribe of Asher was noted for the beauty and talent of its women, who, for these gifts, were qualified for royal and high-priestly marriage. While the tribe of Asher was not among the tribes that returned from the Babylonian exile to Palestine, many of its chief families must have done so as in the case of the prophetess. 她的家系被记录了下来，这表明她的家族是与众不同的。据传说，亚设支派因其女子的美貌与智慧而闻名，该支派的女子因此有资格与皇室和大祭司。从巴比伦流放回到巴勒斯坦的众支派之中并不包括亚设支派，所以支派中多数大家族的情况可能都与这位女先知的家族类似。

The period of war and national oppression through which Anna’s early life was passed created in her, as in the aged Simeon, an intense longing for the “redemption” promised through the Messiah. This hope of national deliverance sustained her through more than four decades of patient waiting. In the birth of Jesus her faith was abundantly rewarded, and she became a grateful and ceaseless witness, “to all who were looking for the redemption of Jerusalem,” that the day of their spiritual deliverance had come. 亚拿早年便生活在战争和民族压迫的环境之中，这使得她和年迈的西缅一样，对玛拿西预示的“救赎”产生了强烈的渴望。这种解救国家的渴望使得她承受了数十年之久的耐心等待。耶稣的出生使得她的信仰得到了丰厚的回报，她充满感激地见证了耶稣为“耶路撒冷一切盼望得救的人”带来的各种救治，他们得到圣灵救赎的日子终于来临了。

3. In NT apocryphal writings, notably the Protevangelium of James, the mother of Mary and grandmother of Jesus. See APOCRYPHAL GOSPEL II.B. **3、哈拿：**在《新约》的伪经文献中，尤其是《雅各原始福音》中，她是马利亚的母亲，耶稣的祖母。见 APOCRYPHAL GOSPEL II.B.（次经福音书 II.B.）。

D. M. PRATT

词条作者：D. M. PRATT

ANNAAS

an'a-əs (1 Esd. 5:23, AV). See SENAAH.

ANNAAS 西拿

音译：an'a-əs（拉一 5:23，《钦定版圣经》）。见 SENAAH（西拿）。

ANNAN

an'ən [Gk. *Annan*, *A Annas*] (1 Esd. 9:32); AV, NEB, ANNAS. The head of a family who returned from exile with Ezra, called Harim in Ezr. 10:31.

ANNAS

an'əs [Gk. *Hannas*, Josephus *Ananos* or *Hananos*<Heb *hānān*—‘merciful, gracious’ (cf. Neh. 8:7, etc.)].

1. A high priest of the Jews, the virtual head of the priestly party in Jerusalem in the time of Christ. He was a man of commanding influence.

The son of Seth (Josephus “Sethi”), he was elevated to the high-priesthood by Quirinius, governor of Syria, A.D. 7. At this period the office was filled and vacated at the caprice of the Roman procurators, and Annas was deposed by Valerius Gratus, A.D. 15. But though deprived of official status, he continued to wield great power as the dominant member of the hierarchy, using members of his family as his willing instruments.

That he was an adroit diplomat is seen in that five of his sons (Josephus *Ant.* xx.9.1) and his son-in-law Caiaphas (Jn. 18:13) held the high-priesthood in almost unbroken succession, though he did not survive to see the office filled by his fifth son Annas or Ananus II, who caused James the Lord’s brother to be stoned to death (ca. A.D. 62). Another mark of his continued influence is that long after he had lost his office he was still called “high priest,” and his name appears first wherever the names of the chief members

ANNAN 亚南

音译: an'ən 【希腊语: *Annan*, 《亚历山大抄本》*Annas*】(拉一 9:32); 《钦定版圣经》《新英文译本》拼写为 ANNAS。和以斯拉一起从流放归来的族长之一, 在《以斯拉记》10:31 中被称为哈琳。

ANNAS 哈难、亚那、亚南

音译: an'əs 【希腊语: *Hannas*, 约瑟夫斯 *Ananos* 或 *Hananos* 衍生自希伯来语: *hānān*——“仁慈的、亲切的”(参: 尼 8:7 等)】。

1、亚那: 犹太大祭司, 基督时期耶路撒冷众祭司的实际领导人。他十分有影响力。

他是赛斯的儿子 (Josephus: 塞西), 在公元 7 年时被叙利亚巡抚居里扭提升为大祭司。在这期间, 因罗马行政长官反复无常, 该位置时有时缺, 亚那在公元 15 年被瓦勒利乌斯·格拉图斯罢免。他虽失去了官位, 但是他在统治集团中仍占据着重要地位, 他通过操纵家族成员继续达成自己的意愿, 发挥巨大的影响力

他还是个老练的纵横家, 这通过他的五个儿子 (Josephus *Ant.* xx.9.1) 和女婿该亚法 (约 18:13) 几乎不间断地担任大祭司一职便可看出, 尽管他没有活着看到他的第五个儿子亚那或亚那二世担任大祭司, 正是亚那二世下令用石刑处死主的兄弟雅各 (约公元 62 年)。另有一处记载体现了其影响力之久, 即他被罢免之后很久, 人们仍称他为“大祭司”, 而且无论何时提到祭司派的主要成员, 他的名字都出现在第一位。参: 《使徒行传》4:6, “又有大祭司亚那和该亚法、约翰、亚历山大, 并大祭司的

of the sacerdotal faction are given. Cf. Acts 4:6, “with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family.” Annas is almost certainly called high priest in Jn. 18:19, 22, though in vv. 13 and 24 Caiaphas is mentioned as the high priest. Note especially the remarkable phrase in Lk. 3:2, “in the high-priesthood of Annas and Caiaphas,” as if they were joint holders of the office. The cases in which Josephus gives the title “high-priest” to persons who no longer held the office afford no real parallel to this. The explanation seems to be that owing to age, ability, and force of character Annas was the virtual, though Caiaphas the titular, high priest.

Annas belonged to the Sadducean aristocracy, and, like others of that class, he seems to have been arrogant, astute, ambitious, and enormously wealthy. He and his family were proverbial for their rapacity and greed. The chief source of their wealth seems to have been the sale of requisites for the temple sacrifices, such as sheep, doves, wine, and oil, which they carried on in the four famous “booths of the sons of Annas” on the Mt. of Olives, with a branch within the precincts of the temple itself. During the great feasts, they were able to extort high monopoly prices for their goods. Hence Our Lord’s strong denunciation of those who made the house of prayer “a den of robbers” (Mk. 11:15–19), and the curse in the Talmud, “Woe to the family of Annas! woe to the serpent-like hisses” (*Pesahim 57a*).

As to the part he played in the trial and death of Our Lord, although he does not figure very prominently in the Gospel

亲族都在那里。”几乎可以肯定亚那在《约翰福音》18:19, 22 就是大祭司,但在《约翰福音》18:13, 24 中称该亚法是大祭司。尤其应注意《路加福音》3:2 中的“亚那和该亚法做大祭司”,似乎他们共同担任这个职位。约瑟夫斯称呼那些不在位的人为“大祭司”,其他文献中没有与之类似的情况。亚那实质上的大祭司,这似乎要归因于亚那的年纪、能力和性格,而该亚法只是名义上的。

亚那是撒都该人中的贵族,和该阶级的其他人一样,他傲慢、狡猾、野心勃勃并且极其富有。众所周知,他和他家族的贪婪成性。他们财富的主要来源似乎是贩卖神殿献祭的必需品,比如羊、鸽子、酒和油,他们在橄榄山上四个著名的“亚那儿子的摊位”上贩卖这些东西,神殿辖区之内也有他们的贩卖点。在各大节日期间,他们能够以极高的垄断价格售卖货物。因此,我们的主强烈地谴责那些使教堂变成强盗的贼窝的人(可 11:15-19),《他勒目》中有诅咒说“亚那家族的人有祸了!像蛇一样发出嘘声的人有祸了!”(*Pesahim 57a*)。

至于我们的主接受审判和受难时他所扮演的角色,尽管在福音书的叙述中他不是十分突出,但他似乎应对事件的过

narratives, he seems to have been mainly responsible for the course of events. Renan's emphatic statement is substantially correct, "Annas was the principal actor in the terrible drama, and far more than Caiaphas, far more than Pilate, ought to bear the weight of the maledictions of mankind" (*Life of Jesus*). Caiaphas, indeed, as actual high priest, was the nominal head of the Sanhedrin which condemned Jesus; but the aged Annas was the ruling spirit. According to Jn. 18:12f., it was to him that the officers who arrested Jesus led Him first. "The reason given for that proceeding ["for he was father-in-law of Caiaphas"] lays open alike the character of the man and the character of the trial" (Westcott, *in loc.*). Annas (if he is the high priest of Jn. 18:19-23, as seems most likely) questioned Him concerning His disciples and teaching. This trial is not mentioned by the Synoptists, probably because it was merely informal and preliminary and of a private nature, meant to gather material for the subsequent trial. Failing to elicit anything to his purpose from Jesus, "Annas then sent him bound to Caiaphas the high priest" (Jn. 18:24; the AV "had sent" is incorrect and misleading) for formal trial before the Sanhedrin, "but as one already stamped with a sign of condemnation" (Westcott).

Doubtless Annas was present at the subsequent proceedings, but no further mention is made of him in the NT, except that he was present at the meeting of the Sanhedrin after Pentecost when Peter and John defended themselves for preaching the gospel of the resurrection (Acts 4:6).

2. (1 Esd. 9:32, AV, NEB). See ANNAN.

程负主要责任。勒南强调性的陈述大体是正确的，“亚那在这部可怕的戏剧中是主要角色，他远比该亚法和彼拉多重要，他应承受众人的诅咒”（*Life of Jesus*）。事实上，该亚法才是大祭司，犹太公会名义上的领袖，也正是犹太公会定了耶稣的罪；但年迈的亚那才是真正的统治者。根据《约翰福音》18:12-13记载，官员逮捕耶稣之后先将祂带到了亚那面前。“对这个过程的解释[“因为他是该亚法的岳父”]向我们揭示了亚那的性格和审判的特征”（Westcott，见本段）。亚那（如果他是《约翰福音》18:19-23中的大祭司，因为这似乎最有可能）以耶稣的门徒和祂的教训盘问祂。这次审判并没有被福音传道者提及，可能因为这仅仅是非正式的、预备的私下审判，是为了随后的审判收集信息。亚那私审耶稣并没有达到任何目的，于是他“就把耶稣解到大祭司该亚法那里”（约 18:24；《钦定版圣经》使用过去完成时态是错误的，这会引人误解），在犹太公会前接受正式的审判，“但是祂已被打上了犯罪的烙印”（Westcott）。

毫无疑问，随后的审判中亚那也在场，但是，五旬节之后，彼得和约翰因宣传复活的福音而受审，他们进行自我辩护时，亚那也出现在犹太公会的会议上（徒 4:6），除此之外，《新约》中再无与亚那相关的记载。

2、亚南：（拉一 9:32，《钦定版圣经》，

《新英文译本》)。见 ANNAN (亚南)。

D. M. EDWARDS

词条作者: D. M. EDWARDS

ANNIAS

a-nī'əs [Gk. B *Anneis*, A *Annias*] (1 Esd. 5:16); AV ANANIAS. A family in the list of the returning exiles, omitted in the parallel lists in Ezra and Nehemiah.

ANNIAS 亚尼亚斯

音译: a-nī'əs 【希腊语:《梵蒂冈抄本》*Anneis*,《亚历山太抄本》*Annias*】(拉一 5:16);《钦定版圣经》拼写为 ANANIAS。从流放归来的家族之一,在《以斯拉记》和《尼希米记》的平行经文中被省略了。

ANNIUTH

a-nī'əth [Gk. B *Anniouth*, A *Annous*] (1 Esd. 9:48); AV ANUS; NEB ANNUS. One of the Levites who interpreted the law to the people, listed as Bani in the parallel Neh. 9:38.

ANNIUTH 安纽兹

音译: a-nī'əth 【希腊语:《梵蒂冈抄本》*Anniouth*,《亚历山太抄本》*Annous*】(拉一 9:48);《钦定版圣经》拼写为 ANUS;《新英文译本》拼写为 ANNUS。向百姓解释律法的利未人之一。平行经文《尼希米记》9:38 中称他为巴尼。

ANNUL

[Heb. *pārar*, *kāpar*; Gk. *athetéō*, *akyrōō*]; AV DISANNUL, BREAK; NEB also FRUSTRATE, SET ASIDE, INVALIDATE.

ANNUL 废除

【希伯来语: *pārar*, *kāpar*; 希腊语: *athetéō*, *akyrōō*】;《钦定版圣经》译为 DISANNUL (“取消”), BREAK (“破裂”);《新英文译本》还译为 FRUSTRATE (“使无效”), SET ASIDE (“撤销”), INVALIDATE (“使无效”)。

God, as the Supreme Ruler, can annul His covenant for a cause (Isa. 28:18); man, through wilfulness and transgression, as party of the second part, may break the contract and thus release the Lord as party of the first part (Isa. 14:27), though there are some purposes and laws which the Almighty will carry out in spite of ungodly rage and ravings (Gal. 3:15); or an old law or covenant might be conceived as annulled, either by a new one (Gal. 3:17) or simply because it has become obsolete and ineffective (He. 7:18).

神,作为至高统治者,可以出于某些原因废掉祂的圣约(赛 28:18);人类,作为契约的第二方,若任性和犯罪,就会废弃圣约,神作为圣约的第一方就不再受约束(赛 14:27),尽管有人不畏惧神,胡言乱语,但神仍然会将祂的意志和律法贯彻到底(加 3:15);如果新的圣约或律法订立了,或旧的已经软弱无益,那么它就会被废掉(来 7:18)。

For the first idea the Bible employs

为表示第一种概念,《圣经》中使用了

Heb. *kāpar*, “cover,” “expiate,” “condone,” “cancel,” “annul,” “put off” (Isa. 28:18); and Gk. *athetēō* (Gal. 3:15), “set aside,” “disesteem,” “neutralize,” “violate,” “frustrate.” Heb. *pārar*, “break,” “make void,” is used for the second idea (Isa. 14:27; Zec. 11:10f., 14). One covenant annulling another by “conflict of laws” is expressed by Gk. *akyrōō*, “invalidate,” “annul,” “make of no effect.” Gk. *athetēō* is employed also to express annulling through age and disuse (He. 7:18; RSV “set aside”).

In Job 40:8, the AV “wilt thou also disannul [*pārar*] my judgment?” becomes in the RSV, “Will you even put me in the wrong?” and in the NEB, “Dare you deny that I am just ...?”

F. E. HIRSCH

ANNUNCIATION.

The term generally employed for the advance announcement of the conception and birth of Jesus, usually in reference to the angel Gabriel’s visit to Mary (Lk. 1:26–38). Joseph also received word (Mt. 1:20f.). In both instances indication is given of the agency of the Holy Spirit in the conception of the child and of the name to be given to Him. His mission is stated to Joseph in terms of redemption from sin, to Mary in terms of His kingly role.

Similarly, the birth of John the Baptist was intimated by angelic announcement to Zechariah the father (Lk. 1:11–20). Included were the following items: the name to be given, his greatness in the eyes of the Lord, his ascetic manner of life, his equipment with the Holy Spirit and his mission “to make ready for the

如下词语，希伯来语 *kāpar*, “覆盖”“赎罪”“赦免”“撤销”“废除”“废掉” (赛 28:18); 希腊语: *athetēō* (加 3:15), “撤销”“轻视”“变无效”“违背”“使无效”。希伯来语 *pārar*, “破裂”“废弃”则用于表示第二种概念 (赛 14:27; 亚 11:10-11, 14)。当一个圣约因“律法冲突”使另一个变得无效时, 则用希腊语 *akyrōō* (“使无效”“废除”“使撤销”) 来表达。希腊语 *athetēō* 还用来表示因时日久远而废掉 (来 7:18; 《修订标准译本》“撤销”)。

《约伯记》40:8, 在《钦定版圣经》译为“你岂可废弃我的审判?”, 在《修订标准译本》中译为“你岂可认为我是错的?”, 而在《新英文译本》中则译为“你岂敢否认我是正义的……?”

词条作者: F. E. HIRSCH

ANNUNCIATION. 预告、圣母领报

本词一般被用来表示对耶稣诞生的预告, 通常指天使加百列向马利亚报喜 (路 1:26-38)。约瑟也接到了启示 (太 1:20-21)。在这两个段落中, 圣灵都预告了圣子的诞生并告之要给他起名叫耶稣。天使告知约瑟他的使命是要将他的百姓从罪恶里救出来, 还告知马利亚他将继承大卫的位, 作雅各家的王。

同样地, 天使还向撒迦利亚预告了其子施洗约翰的出生 (路 1:11-20)。预告中包含以下内容: 他的名字, 他在主面前将要为大, 他苦行的生活方式, 他将被圣灵充满, 他的使命是“为主预备合用的百姓”。

Lord a people prepared.”

The pattern of annunciation occurs in the OT in connection with Samson (Jgs. 13:2-5), including his status as a Nazirite and his mission as the deliverer of Israel from the Philistines.

In all these cases the solicitude of God for His people is revealed along with His sovereignty in executing His purposes.

《旧约》中，参孙的出生也是以此形式被预告的（士 13:2-5），预告中包括他将归神作拿细耳人，他的使命是拯救以色列人脱离非利士人的手。

在上述所有情况中，神是至高无上的，祂在执行意志时体现了祂对祂的民的关心。

E. F. H.

词条作者：E. F. H.

ANNUNUS

an'noō-nəs [Gk. *Announos*]; AV ANNUU S. One who returned with Ezra from Babylon to perform the functions of a priest in Jerusalem (1 Esd. 8:48); omitted in Ezr. 8:19.

ANNUNUS 亚努努斯

音译：an'noō-nəs【希腊语：*Announos*】；《钦定版圣经》拼写为 ANNUUS。他和以斯拉一起从巴比伦回来，在耶路撒冷担任祭司的人之一（拉一 8:48）；在《以斯拉记》8:19 中被遗漏了。

ANNUS

an'əs (1 Esd. 9:48, NEB). See ANNIUTH.

ANNUS 安纽兹

音译：an'əs（拉一 9:48，《新英文译本》）。见 ANNIUTH（安纽兹）。

ANOINT; ANOINTING

[Heb. *māšah* (Ex. 28:41; 29:7, 36; 30:26, 30; 40:9ff.; 1 S. 9:16; 15:1; 16:3, 12; etc.), *dāšan* (Ps. 23:5), *sūk* (Dt. 28:40; Ruth 3:3; Dnl. 10:3; Mic. 6:15), *mišhā* (Ex. 25:6; 29:7, 21; 30:25; Lev. 8:2, 10, 12, 30; etc.); Gk. *aleíphō* (Mt. 6:17; Mk. 6:13; 16:1; Lk. 7:38, 46; Jn. 11:2; 12:3; Jas. 5:14), *enchriō* (Rev. 3:18), *chriō* (Lk. 4:18; Acts 4:27; 10:38; He. 1:9), *chrísma* (1 Jn. 2:20, 27)], NEB also OINTMENT (Rev. 3:18), INITIATION (1 Jn. 2:20, 27).

ANOINT; ANOINTING 膏抹；膏立

【希伯来语：*māšah*（出 28:41；29:7，36；30:26，30；40:9 起；撒上 9:16；15:1；16:3，12 等），*dāšan*（诗 23:5），*sūk*（申 28:40；得 3:3；但 10:3；弥 6:15），*mišhā*（出 25:6；29:7，21；30:25；利 8:2，10，12，30 等）；希腊语：*aleíphō*（太 6:17；可 6:13；16:1；路 7:38，46；约 11:2；12:3；雅 5:14），*enchriō*（启 3:18），*chriō*（路 4:18；徒 4:27；10:38；来 1:9），*chrísma*（约壹 2:20，27）】，《新英文译本》还译为 OINTMENT（“油膏”，启 3:18），INITIATION（“受膏”，约壹 2:20，27）

Post-Reformation Protestantism is not very familiar with ritual anointing. The early and medieval Church, nonetheless, practiced anointing with some regularity

宗教改革之后的新教徒对膏抹仪式并不熟悉。虽然如此，早期或中世纪的教会会定期膏抹新教徒，他们也会给临终者施涂油礼。抹膏油象征着主的灵赐予

for new believers as well as at the end of life in extreme unction. Anointing oil symbolized the presence of the Lord's Spirit to give wholeness to the total person (explicitly expressed in the fifth-century A.D. Gelasian sacramentary formula).

The ecclesiastical practice of anointing is firmly rooted in the biblical tradition. Several words are used in the OT to express the idea of anointing; however, the main one is *māšaḥ* (from which comes the word "Messiah"). While *māšaḥ* basically means "spread a liquid over something" (e.g., oil on wafers, Ex. 29:2; a house with paint, Jer. 22:14; a body with cosmetics, Am. 6:6), it is most frequently used in the sense of "anoint" or "consecrate to service" persons and objects.

The LXX uses *chrīō* and *aleiphō* to translate *māšaḥ*, and these same Greek words, in addition to *enchriō*, are used in the NT for "anoint."

It has already been indicated that not only persons but also objects were anointed. Some suggest that shields were anointed and consecrated for battle (Isa. 21:5; cf. 2 S. 1:21), while others maintain that this was simply a process of preparing leather shields. The tabernacle (Ex. 40:9), the altar and its utensils (40:10; 30:28), the laver and its base (40:11; 30:28), were all anointed with oil and consecrated for the worship and service of Yahweh (Ex. 30:29f.).

Persons would also anoint themselves with oil for cosmetic reasons (Ruth 3:3; cf. Dt. 28:40). The soothing effect and the fragrant odors produced (Prov. 27:9; Eccl.

人们完整生命。(15 世纪格拉修仪式的惯例对膏抹仪式有清晰的描述)。

教会膏油的习惯深深地扎根于圣经的传统之中。《旧约》中有多个词语可以用来表达膏油；但其中最主要的是 *māšaḥ* (“弥赛亚”便是由该词引申而来)。*māšaḥ* 的基本含义是“将液体倾倒在某物之上”(如无酵饼抹油，出 29:2；楼房刷漆，耶 22:14；用油抹身，摩 6:6)，该词最常用的含义是“膏抹”或“使(人或物体)成圣来服侍神”。

《七十士译本》中将 *māšaḥ* 翻译为 *chrīō* 和 *aleiphō*，《新约》中也用同样的希腊语单词(除 *enchriō* 外)来表示“膏抹”。

事实证明人和物都可以被膏抹。有些人认为盾牌也可以抹油并被奉为圣，而后用于战争(赛 21:5；参撒下 1:21)，但其他人则坚持认为这仅是制作皮盾的一个步骤(出 40:9)。会幕(出 40:9)、祭坛和一切器具(出 40:10；30:28)、洗涤盆和盆座(出 40:11；30:28)都要抹上膏油，使之成圣，用来敬奉和服侍耶和华(出 30:29-30)。

人们还会为了化妆，用油涂抹全身(得 3:3；参：申 28:40)。人们十分喜欢膏油的舒缓效果和芳香气味(箴 27:9；传 9:8)，因此土地不再出产膏油是一种非

9:8) were so desirable that a lack of anointing oils in the land is a serious covenantal curse (Dt. 28:40; cf. Mic. 6:15).

Prophets (1 K. 19:16), priests (Ex. 28:41), and kings (1 S. 10:1; etc.) were anointed for office in Israel. It is only once explicitly mentioned that a prophet should be anointed (1 K. 19:16), but the patriarchs (esp. Abraham) are referred to as “my anointed ones” and “my prophets” (Ps. 105:15; 1 Ch. 16:22; cf. Gen. 20:7). Priests, beginning with Aaron (Ex. 29:7; Lev. 8:12) and including the high priests (Lev. 21:10), were also anointed and consecrated for service. They were set apart for a special office and to perform a special task in Israel. They were anointed as mediators between Yahweh and His people.

Royal anointings appear to have played a very prominent part in Israel’s history. Both priests (1 K. 1:39; 2 K. 11:12) and prophets played a role in the anointing ritual. Several accounts are given of the actual anointing ceremonies: e.g., those of Saul (1 S. 10:1), David (1 S. 16:3), Solomon (1 K. 1:39), Jehu (2 K. 9:6), and Joash of Judah (2 K. 11:12). Israelite kings were not the only ones anointed, as we know from texts from several other ancient Near Eastern cities (Amarna Letters and Hittite sources). The Jotham fable also reflects the anointing of kings in pre-monarchic Israel (Jgs. 9:15).

Anointing was not treated as a light matter: as a matter of fact there was a law prescribing the making of special anointing oil by authorized personnel in a specified way (Ex. 30:22ff.). See OIL, ANOINTING. One who would dare to

常严重的圣约诅咒（申 28:40；参：弥 6:15）。

以色列的先知（王上 19:16）、祭司（出 28:41）和诸王（撒上 10:1 等）都要受膏任职。先知受膏仅在一处有详细描述（王上 19:16），但众族长（尤其是亚伯拉罕）则经常被称为“我受膏的人”和“我的先知”（诗 105:15；代上 16:22；参：创 20:7）。祭司，包括大祭司（利 21:10），自亚伦开始（出 29:7；利 8:12）也要受膏，被奉为圣来服侍神。他们有特殊的职位，要在以色列达成特殊的使命。他们受膏担任耶和華和祂子民之间的中保。

王室受膏在以色列历史中占据了非常重要的位置。先知（王上 1:39；王下 11:12）和祭司在膏立仪式中都起着一定作用。膏立仪式有多处记载，如膏立扫罗（撒上 10:1）、大卫（撒上 16:3）、所罗门（王上 1:39）、耶户（王下 9:6）和犹大的约阿施（王下 11:12）。我们从其他古代近东城邑的文献（亚玛拿泥版和赫梯文献）中得知并非只有以色列诸王受膏。约坦的寓言反映了以色列君主制度建立之前的诸王也要受膏（士 9:15）。

以色列人重视膏抹之事：事实上，耶和華曾晓谕摩西，要指派专门的人，用特殊的方法制作膏油（出 30:22 起）。见 OIL, ANOINTING（膏油）。若有人胆敢违反律法的规定制作膏油，或是将膏油涂抹在祭司以外的人身上，那么“这人要

make the oil illegally and anoint an outsider “shall be cut off from his people” (v. 33). Such precaution was no doubt initiated because the anointing oil was a symbol of the Lord’s appointment and consecration for office (1 S. 10:1, 9; Isa. 61:1; Zec. 4:11–14; Acts 10:38). Anointing, then, was viewed as God’s act and as the outpouring of the Spirit to equip for service.

Whereas in the OT only special persons were anointed for office, in the NT all believers receive the anointing by the Holy One (1 Jn. 2:20). This anointing abides in the believer so that, as John says, “you have no need that any one should teach you” (1 Jn. 2:27); this latter statement is a clear reference to the presence of the new covenant era as promised in Jer. 31:34.

See also MESSIAH II.B.

D. H. ENGELHARD

ANON.

Archaic for “immediately” in the AV of Mt. 13:20 (Gk. *euthýs*) and Mk. 1:30 (*euthéōs*).

ANOS

ā’nos (1 Esd. 9:34, AV, NEB). See VANIAH.

ANSWERABLE

Archaic in Ex. 38:18, AV, for Heb. *‘ummâ*, with the sense “corresponding (to).”

ANT

[Heb. *n^emālâ* < Arabic; Gk. *mýrmēx*]. The word occurs only twice in the Bible, in the familiar passages in Proverbs

从民中剪除” (出 30:33)。律法这样规定，无疑是因为膏油象征着主的任命，被任命之人得以成圣，可以供主的圣职 (撒上 10:1, 9; 赛 61:1; 亚 4:11-14; 徒 10:38)。因此人们认为膏抹是神的行为，是祂是祂以圣灵浇灌人，使之成圣从而可以侍奉神。

在《旧约》中，只有特殊的几个人任职时才受膏，但是在《新约》中，所有信徒都从圣者那里受了恩膏 (约壹 2:20)。这恩膏常存在信徒的心里，正如约翰所说，“并不用人教训你们” (约壹 2:27)；后一陈述明显表明《耶利米书》31:34中所许诺的新的圣约时代已经来到。

另见 MESSIAH II.B. (弥赛亚 II.B.)。

词条作者：D. H. ENGELHARD

ANON. 立即

《钦定版圣经》的《马太福音》13:20 (希腊语: *euthýs*) 和《马可福音》1:30 (*euthéōs*) 中“立即”的古时说法。

ANOS 亚诺斯

音译: ā’nos (拉一 9:34, 《钦定版圣经》, 《新英文译本》)。见 VANIAH (瓦尼雅)。

ANSWERABLE 与……相配

《钦定版圣经》的《出埃及记》38:18 中的希伯来语 *‘ummâ* 的古时说法，意思是“与……相配”。

ANT 蚂蚁

【希伯来语: *n^emālâ* 衍生自阿拉伯语; 希腊语: *mýrmēx*】。《箴言》中有两段耳熟能详的经文中出现了本词, 《圣经》

(6:6; 30:25), in both of which this insect is made an example of the wisdom of providing in the summer for the wants of the winter. Not all ants store up seeds for winter use; but among the ants of Palestine there are several species that do so, and their well-marked paths are often seen about Palestinian threshing-floors and in other places where seeds are to be obtained. The path sometimes extends for a great distance from the nest.

A. E. DAY

ANTEDILUVIAN PATRIARCHS.

The ancestors of the human race who lived prior to the flood and consisted of ten men, from Adam to Noah, plus Noah's three sons. Most of their data is concentrated in the genealogies of Gen. 4:17-5:32.

I. Individuality.-On the existence of the antediluvians as individual persons locatable within history, J. D. Davis, among evangelicals, advocated the concept of family or group identification rather than individual. Calling attention to the appearance within the postdiluvian genealogies of tribal or place names (e.g., Elam and Aram as sons of Shem, Gen. 10:22), of plurals (e.g., Capthorim and Philistines, v. 14), and of forms with definite articles (e.g., the Jebusites, v. 15), Davis interpreted 5:6-8 as follows: "In Seth, 105 years after it attained headship, the family of Enosh took its rise. Seth, after being at the head of affairs for 912 years, was succeeded by the family of Enosh" (*ISBE* [1929], I). His motive was commendable, to account for the patriarchal lifespans; but the antediluvians act as persons

中本词只在这两处出现(箴 6:6; 30:25), 在这两段中, 这种昆虫都被当作是智慧的典范, 因为它们在夏天就准备过冬的必需品。并非所有蚂蚁都储存种子留冬天用, 但是在巴勒斯坦, 有几种蚂蚁确实是这样的, 巴勒斯坦的打谷场和其他能获得种子的地方, 经常可以清晰地看见它们的路线。从这种路线可以看出蚂蚁有时到离窝很远的地方觅食。

词条作者: A. E. DAY

ANTEDILUVIAN PATRIARCHS. 大洪水之前的族长

生活在洪水时期之前的族长有十位, 即从亚当至挪亚, 并挪亚的三个儿子。对他们的记载主要集中在《创世记》4:17-5:32 中的族谱里。

I. 个体性。大洪水之前的族谱上, 每个名字都代表着一个真实存在于历史上的人, 对于这种观点, 福音教派的戴维斯持不同意见, 他认为, 这些名字应各代表一个家族或族群, 而非个人。戴维斯注意到大洪水之后的家族族谱或地名列表(如示剑的儿子以拦和亚兰, 创 10:22)都以复数形式(如迦斐托人和非利士人, 创 10:14)出现, 或前面带有定冠词(如, 耶布斯人, 创 10:15), 因此他如是解读《创世记》5:6-8: "塞特家族掌权 105 年之后, 以挪士家族出现。塞特家族统治 912 年后, 以挪士家族继承了领导位置" (*ISBE* [1929], I)。他的目的在于说明族长们的寿命, 其动机可嘉; 但是大洪水之前的这些名字应当代表的是人而非家族(参: 4:17; 5:29), 因为《创世记》4 章和 5 章中的族谱并没有上文第 10 章中族谱的特点, 而且与其认为 10 章中大洪水之后的族谱是用人名表示家族, 不如将其理解为

(cf. 4:17; 5:29), the genealogies of chs. 4 and 5 do not exhibit the features listed above for ch. 10, and even that postdiluvian table seems best understood from the viewpoint of a family's taking its name from an individual progenitor (cf. 10:15). Many scholars today lean toward dismissing the antediluvian patriarchs as non-historical borrowings from Mesopotamian folklore (cf. *IDB*, III, s.v. "Patriarchs"). Despite increasing recognition of the historicity of the later patriarchs, from Abraham onward (see *PATRIARCHS*), the presuppositions underlying the work of today's skeptical theologians do not permit them to hold to a literal understanding of the biblical account of individuals such as Adam or Noah.

II. Identity.-Scripture distinguishes two antediluvian genealogies (see chart). Interpreters who accept Wellhausen's framework, however, regularly assign Gen. 4 to two recensions of a J document, and ch. 5 to a P document (Wellhausen, pp. 8-14; Skinner, pp. 2,14, 99). Since the names of both Adam and Enosh mean "man (kind)," all the lists are treated as corrupted forms of one original tradition beginning with "man's" son Cain (=Kenan) and ending with a family of four children (or three).

Actually, however, the only two patriarchs with identical names (Enoch and Lamech) exhibit sharply contrasted character (4:19, 23; 5:25, 28f.); some of the names that appear similar in English have distinct original meanings (e.g., Methushael, "man of God," but Methus (h)elah, "man of the javelin"), while others are radically different in the Hebrew (Irada, Heb. 'yrd, and Jared, yrd);

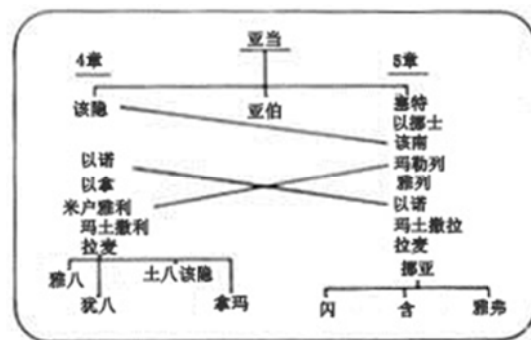
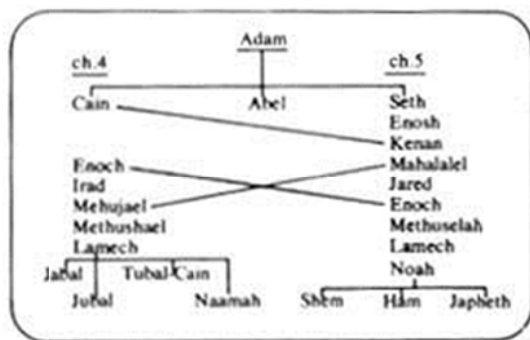
是家族是以祖先的名字来命名的 (参 10:15)。现代许多学者倾向于认为大洪水之前时期的众为族长是没有历史依据的,他们来源于美索不达米亚的民间传说(参: *IDB*, III, 见词条"Patriarchs")。尽管学者们愈加确认大洪水之后的族长(从亚伯拉罕开始)是真实存在的,但是现在持怀疑态度的众神学家并不按字面含义理解《圣经》中对亚当或挪亚等人的记录,他们以此为写作的前提。

II. 同一性。《圣经》中有两个大洪水之前的族谱(见图表)。但是,支持威尔豪森理论框架的翻译者通常认为《创世记》4章中的族谱来自J底本的两个修订本,《创世记》5章中的族谱来自P底本(Wellhausen, 8-14页; Skinner, 2,14, 99页)。亚当和以挪士这两个名字都有“人类”的意思,因此所有族谱都可以被认为是对原族谱的误译,原族谱应是开始于“人”子该隐(另一个族谱是开始于该南),结束于一个有四子(或三子)的家族。

但实际上,仅有两个族长名字相同(以诺和拉麦),他们的性格却截然相反(创 4:19, 23; 5:25, 28-29);有些名字,在英语中拼写相似,但最初的含义却是截然不同的(如 Methushael[米户雅利],“属神的人”,而 Methus (h)elah[玛土撒拉],“掷枪的人”),还有一些名字在希伯来语中的意义完全不同(Irada[以拿],希伯来语: 'yrd, Jared[雅列], yrd);下面这几个名字的含义正好相反:以诺和

there is difference in order between Enoch and Mehujael (“smitten of God”) or Mahalalel (in contrast, “praise of God”); and the Cainite Lamech’s sons are pre-Noachian, as contrasted with Noah’s sons (see Green, *Unity of Genesis*, pp. 43–49). The names of the twelve kings of Judah that were contemporary with the nineteen kings of northern Israel show almost as many resemblances to the latter as do those of the eight generations (including Adam) of the Cainites to the ten generations of the Sethites. Thus, the similarities in name could merely reflect contact between the two early branches of humanity (Leupold, *Exposition of Genesis* [1942], p. 217).

米户雅利 (“诋毁神”) 或玛勒列 (与之相反, “赞美神”); 该隐家族的拉麦之子生活在挪亚之前, 挪亚之子则与其相反 (见 Green, *Unity of Genesis*, 43–49 页)。犹大王国的十二位王与以色列王国的十九位王的名字之间相似处很多, 该隐家族的八代人 (包括亚当) 与塞特家族的十代人的名字也是如此。因此, 名字上的类似可能仅仅反映了这两个早期人类分支之间的联系 (Leupold, *Exposition of Genesis* [1942], 217 页)。



Confirmatory parallels to the Sethite patriarchs arise from the history of Berosus, a Babylonian priest of 300 B.C., who tells of ten kings who reigned thousands of years over Chaldea before the flood. The third king is Amelu, “man,” cf. Enosh; the fourth is Ummanu, “artificer,” matching the fourth patriarch Kenan, meaning “fabricator”; the seventh is Enmeduranki, reputed to be acquainted with the secrets of heaven and earth, while Enoch the seventh patriarch walked with God; and the tenth king, like the tenth patriarch, was the hero of the flood.

贝罗索斯 (公元前 300 年, 巴比伦祭司) 记载的历史佐证了塞特家族众族长的存在, 他记录了大洪水之前时期统治迦勒底地区数千年的十位王。第三位王是亚末路 (Amelu, 意思是 “人”), 参: 以挪士; 第四位王是温玛努 (Ummanu, 意思为 “工匠”), 与他对应的是第四位族长该南 (意思是 “制造者”); 第七位王是恩美杜兰基 (Enmeduranki, 他因熟知天地的奥秘而远近闻名), 而第七位族长以诺是与神同行的人; 第十位王和第十位族长都是大洪水时期的英雄。

III. Longevity.—According to the biblical account, most of the antediluvian patriarchs lived over nine hundred years,

III. 寿命。据《圣经》记载, 大洪水之前的族长寿命大多超过了 900 岁, 消极评论家对这种现象的解释是: 作者试图

a phenomenon which negative criticism explains as an attempt to idealize the remote past through the device of exaggeration. Yet even pagan Sumerian legend preserved the memory of extended life spans prior to the flood—although eight kings are reputed to have reigned a total of 241,200 years! (T. Jacobsen, *Sumerian King List* [1939]). The gradual reduction within Genesis of longevity, moreover, down to the almost normal 110 years of Joseph at the close of the book (50:26), casts doubt on theories either of special methods for counting time or of an unexplained shifting from legend to history. The decrease may have been due to a progressive manifestation of the effects of sin following Adam's fall from paradise (Prov. 10:27).

用夸张的手法将远古时期理想化。但是异教的苏美尔人中也流传着大洪水之前人类寿命很长的传说——但是这些传说中称：有八位王的统治时期累积起来长达 241200 年！（T. Jacobsen, *Sumerian King List* [1939]）。此外，《创世记》中记载的人类寿命在逐渐缩短，到本书结束时（创 50:26），约瑟的寿命已经缩减至 110 年，这已经比较接近现在人的正常寿命。人们由此产生了两种怀疑理论，要么是古时的计时方法与现在不同，要么是不知为何传说变成了历史，但对此我们无从解释。人类寿命的缩短有可能是亚当堕落后罪的恶果逐渐显现的标志。

TEN PATRIARCHS FROM ADAM TO NOAH	HEBREW TEXT			SAMARITAN TEXT			SEPTUAGINT*		
	Age at Son's Birth	Remaining Years	Length of Life	Age at Son's Birth	Remaining Years	Length of Life	Age at Son's Birth	Remaining Years	Length of Life
	Adam	130	800	930	130	800	930	230	700	930
Seth	105	807	912	105	807	912	205	707	912
Enosh	90	815	905	90	815	905	190	715	905
Kenan	70	840	910	70	840	910	170	740	910
Mahalalel	65	830	895	65	830	895	165	730	895
Jared	162	800	962	62	785	847	162	800	962
Enoch	65	300	365	65	300	365	165	200	365
Methuselah	187	782	969	67	653	720	167†	802†	969
Lamech	182	595	777	53	600	653	188	565	753
Noah	500	.....	.....	500	.....	.....	500	.....	.....
To the Flood	100	.....	.....	100	.....	.....	100	.....	.....
Creation of man to the Flood	1656 years			1307 years			2242 years		

从亚当至挪亚的十位族长	希伯来语 (圣经)			《撒马利亚五经》			《七十士译本》		
	生子年岁	剩余年岁	总寿命	生子年岁	剩余年岁	总寿命	生子年岁	剩余年岁	总寿命
	亚当	130	800	930	130	800	930	230	700	930
塞特	105	807	912	105	807	912	205	707	912
以挪士	90	815	905	90	815	905	190	715	905
该南	70	840	910	70	840	910	170	740	910
玛勒列	65	830	895	65	830	895	165	730	895
雅列	162	800	962	62	785	847	162	800	962
以诺	65	300	365	65	300	365	165	200	365
玛土撒拉	187	782	969	67	653	720	167†	802†	969
拉麦	182	595	777	53	600	653	188	565	753
挪亚	500	.....	.....	500	.....	.....	500	.....	.....
与大洪水相距	100	.....	.....	100	.....	.....	100	.....	.....
上帝造人与大洪水相距	1656年			1307年			2242年		

*Josephus (*Ant.* i.3.4) states only the age at son's birth and the total length of life; and in texts O and E (see Niese) agrees with the LXX as tabulated, except that the longevity of Jared is given as 969 (but texts S. P. and L as 962) and of Lamech as 707, and the age of Methuselah at his son's birth as 187 (texts S and P, 177).

†So Lucian; but A reads 187 and 782, and compare Josephus

*约瑟夫斯 (*Ant.* i.3.4) 只提到了生子年岁和总寿命；O 底本和 E 底本 (见 Niese) 除了雅列的总寿命是 969 (但 S 底本、P 底本、L 底本是 962)，拉麦的总寿命是 707，玛土撒拉的生子年岁是 187 (S 和 P 底本是 177) 之外，其他都与《七十士译本》(如图) 一致。

†琉善也是如此；但是《亚历山大抄本》记载的是 187 和 782，对比约瑟夫斯的作品。

IV. Chronology.-The time covered by the antediluvian period depends upon ascertaining the figures employed in the original revelation of Genesis and then correctly interpreting them. While these figures appear in three differing pre-Christian texts (see chart), those of the LXX and Samaritan text represent systematic distortions of the MT. That is, the LXX adds a hundred years wherever the Hebrew states that a patriarch begat his first son before the age of 150, while the Samaritan text reduces by a hundred the three who became parents after 150. Reductions are then introduced to insure death no later than the year the flood commenced. Yet if one accepts the validity of the MT figures, he must still establish the method of chronological interpretation. Three major examples may be mentioned.

(1) The name of Archbishop Ussher is associated with a minimal methodology, which counts for each antediluvian only the years prior to the birth of his first son. This theory of overlapping patriarchs, adopted by Ussher in A.D. 1650, produced the date of 4004 B.C. (more accurately, 4142, assuming Abraham's birth in 2133 B.C.; see CHRONOLOGY OF THE OT; cf. also Zondervan's *Pictorial Encyclopedia of the Bible*, I, s.v. [J. B. Payne]) for the creation of Adam.

(2) Interpreters such as Green (cf. Warfield, pp. 2-11; Kidner, pp. 82f.) have preferred to compare the two sets of ten antediluvian and postdiluvian patriarchs with the three sets, each of fourteen ancestors, in the genealogy of Christ (Mt. 1:1-17), and have concluded that just as the latter could omit three generations (v. 8, "Joram begat [an ancestor of]

IV. 年表。如果能够确认《创世记》最中的数据，并对其做出准确的解读，那么就可以确定大洪水之前时期的年限。有三本主前经文提到了这些数据（见图表），但是《七十士译本》和《撒玛利亚五经》中的数据与《马所拉文本》中的数据略有出入。希伯来语经文中提到的族长若有在不到 150 岁时生第一个儿子的，《七十士译本》中都将其生子时的年岁加上了一百，而在 150 岁后生子的族长，《撒玛利亚五经》中都将其生子的年岁减去了一百。减少年岁是为了保证其死亡时间不会晚于大洪水开始的时间。但是若以《马所拉文本》中的数据为准，应先确立解读年表的方法。我们可以举三个主要的例子。

(1) 大主教乌社尔建立了一种年限最短的年表，他只计算每个大洪水之前的族长生第一个儿子之前的年岁。乌社尔只取各族长寿命重叠的部分，1650 年，他采用这种方法得出的结论是神于公元前 4004 年（假定亚伯拉罕生于公元前 2133 年，那么更精确的时间应为公元前 4142 年；见 CHRONOLOGY OF THE OT[旧约年表]；另参：Zondervan's *Pictorial Encyclopedia of the Bible*, I, 见该词条[J. B. Payne]) 创造了亚当。

(2) 格林等翻译者（参：Warfield, 2-11 页；Kidner, 82-83 页）更倾向于将大洪水之前和大洪水之后的十位族长与耶稣家谱（共三组家谱，每组十四代祖先）作对比，他们总结说，正如耶稣家谱中可以省略三代人一样（太 1:8, “约兰生乌西雅[的祖先]”；参：《以斯拉记》7:3 的经文省略了六代人[代上 6:7-10]），《创世记》中可能也省略了许多代人。

Uzziah”; cf. Ezr. 7:3’s omission of six generations that are found in 1 Ch. 6:7–10), so also Genesis may have omitted a number of links. A theory of disconnected antediluvians could thus allow Adam to be dated, say, 100,000 B.C. While granting freedom for anthropological theories, it leaves the OT’s lists of figures relatively pointless and must posit an unusually high proportion of omitted links.

(3) Another approach stresses W. F. Albright’s observation that ancient Near Eastern peoples “dated long periods by lifetimes, not by generations” (*BASOR*, 163 [Oct. 1961], 50; cf. Kitchen, p. 54). Thus in Gen. 15, Israel’s four hundred years in Egypt (v. 13), which actually covered some ten generations (1 Ch. 7:25–27), is said to entail four such lifetime generations (Gen. 15:16). Applied to Gen. 5, this counting by “successive” patriarchs would mean, e.g., that while Adam begat an ancestor of Seth when he was 130 (5:3), Seth (vv. 6–8) historically arose as Scripture’s next prominent figure only after Adam’s full life of 930 years (v. 4). Adam would then, theoretically, date from 13,652 B.C.; but since Seth was probably not born in the immediate year of Adam’s death, man’s creation may perhaps be dated 15,000 B.C., a millennium before the famous Lascaux cave paintings (*Journal of the American Scientific Affiliation*, 11:1 [1959], 8, though cf. 17:2 [1965], 43–47).

V. Characteristics.—Apart from Scripture’s documentation for the initial careers of Adam and his sons, and for the terminal careers of Noah and his sons, the chief events chronicled under the

按照这种理论，亚当生活的时间或许可以追溯至公元前十万年。这给了人类学理论极大的发挥空间，但相对来说，《旧约》中的数据却因此变得没有意义，而且学者们需要假定出大量被省略掉的人物关系。

(3) 另一种方法则比较看中奥尔布赖特对古代近东地区的考察报告，他说“古近东人利用寿命而不是世代来记录较长的历史时期”(*BASOR*, 163 [1961年十月], 50; 参: Kitchen, 54页)。《创世记》15章中记载，以色列人要在埃及生活四百年(创15:13)，直到第四代才能回归(创15:16)，但是实际上这已经跨越了十代人(代上7:25-27)。将这种方法应用在《创世记》5章的话，其中“连续”的族长的意思应是，举例说明，亚当130岁时生了塞特的祖先(创5:3)，死于930岁(创5:4)，此后《圣经》中记载的第二位杰出的历史人物塞特出现了(创6-8)。因此，从理论上讲，亚当应生于公元前13,652年；但是由于塞特可能并非亚当死后立即出生的，所以上帝造人可能要追溯到公元前15000年，比著名的拉斯科洞窟壁画早一千年(*Journal of the American Scientific Affiliation*, 11:1 [1959], 8, 参: 17:2 [1965], 43–47)。

V. 特征。圣经文献记录了从亚当及其子开始，至挪亚及其子结束期间众人的生平，此外，其中记录的大洪水之前时期众族长的主要事件可以简单总结如下。亚当生以诺之后建立了第一座城

antediluvian patriarchs can be summarized briefly. At the birth of Cain's son Enoch came the first settlement building (Gen. 4:17); and at the birth of Seth's son Enosh, the beginnings of public worship, "calling upon the name of Yahweh" (v. 26). Four generations later a parallel cleavage in interest appears as the Cainite sons of Lamech introduced cattle raising, the arts, and metallurgy (vv. 20–22), and their father—in a song perhaps to be associated with the metal sword—boasted of polygamy, violence, and vindictiveness (vv. 23f.); but the Sethite Enoch, walking in fellowship with Yahweh (5:22; cf. 6:9), was translated without experiencing death (5:24; cf. He. 11:5). Yet by the time of Noah even "the sons of God" (not angels, but presumably those Sethites who still worshiped Yahweh, Ex. 4:22; Dt. 14:1, 29; Isa. 1:2; 43:6; 45:11; Hos. 1:10; 11:1) had corrupted themselves by indiscriminate marriages (Gen. 6:2); and the Nephilim, those men of renown who witnessed the corruption (v. 4), became, as their name seems to suggest, "fallen ones" (Payne, pp. 205–207).

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(创 4:17); 塞特生以挪士之后, 百姓开始敬奉神, “求告耶和华的名”(创 4:26)。四代之后, 两族的职业开始向不同的方向平行发展, 该隐族拉麦的众子开始牧养牲畜, 发展艺术和冶金(创 4:20-22), 而他们的父亲拉麦则在一首歌谣(可能与金属制的剑有关)中吹捧一夫多妻、暴力和恶毒(创 4:23-24); 而塞特族的以挪士却与神同行(创 5:22; 参: 创 6:9), 据说, 他不曾经历死亡(创 5:24; 参: 来 11:5)。但到挪亚时期, 即使是“神的儿子们”(不是指天使, 可能是指仍然敬奉耶和华的塞特族人, 出 4:22; 申 14:1, 29; 赛 1:2; 43:6; 45:11; 何 1:10; 11:1)也堕落了, 他们随意挑选女子为妻(创 6:2); 英武有名的巨人见证了神子的堕落(创 6:4), 正如他们名字的意思一样——“堕落者”(Payne, 205–207 页)。

书目——J. D. Davis, *Genesis and Semitic Tradition* (1894); *Dictionary of the Bible* (1898), 132–34 页; W. H. Green, *Bibliotheca Sacra*, 47 (1890), 285–303; *Unity of Genesis* (1895); T. Hartman, *JBL*, 91 (1972), 25–32; D. Kidner, *Genesis* (1967); K. A. Kitchen, *Ancient Orient and OT* (1966); J. B. Payne, *Theology of the Older Testament* (1962), 204–208 页; J. Skinner, *ICC on Genesis* (1935); B. B. Warfield, *Princeton Theological Review*, 9 (1911), 1–25; J. Wellhausen, *Composition des Hexateuchs* (1899 年第三版)。

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ANTELOPE

[Heb. *t'ô*] (Dt. 14:5); AV WILD OX; NEB “long-horned antelope”; [*tô*] (Isa. 51:20); AV WILD BULL. Several varieties of ruminant mammals similar to the Bovidae are designated by this term. The gazelle (*Gazella dorcas*) was widely distributed throughout Syria, Palestine, and Arabia, and this was probably the most familiar species of antelope in antiquity. In Dt. 14:5 the LXX renders *t'ô* by Gk. *oryx*, perhaps indicating the *oryx beatrix*.

R. K. H.

ANTHEDON

an-thē'dən. A city of Palestine, rebuilt along with Samaria, Ashdod, Gaza, and other cities, at Gabinius' command (Josephus *Ant.xiv.5.3*).

ANTHOTHIAH

an-tho-thī'jə [Heb. '*an^etōtīyā*']; AV ANTO THIAH; NEB ANTOTHIAH. A son of Shashak of Benjamin (1 Ch. 8:24).

ANTHROPOLOGY

[<Gk. *ánthrōpos*—‘man’ + *lógos*—‘study’]. In general, the study of man. This definition obviously opens up a vast field that might be extended to cover all aspects of the being, life, character, history, and achievements of men, of groups of men, or of the human race as a whole. It is thus necessary to see first in what sense, with what delimitation, and with what claim one may speak of a biblical or theological anthropology. Otherwise the biblical data will be only too easily emptied of their distinctive

ANTELOPE 羚羊、黄羊

【希伯来语：*t'ô*】(申 14:5)；《钦定版圣经》译为 WILD OX (“野牛”)；《新英文译本》译为 “long-horned antelope” (带长角的羚羊)；【*tô*】(赛 51:20)；《钦定版圣经》译为 WILD BULL (“野牛”)。本词可以用来表示与牛科类似的数种不同的反刍哺乳动物。瞪羚(拉丁学名：*Gazella dorcas*)曾广泛分布于叙利亚、巴勒斯坦和阿拉伯地区，这可能是古时最常见的一种羚羊。《七十士译本》用希腊语 *oryx* 来翻译《申命记》14:5 中的 *t'ô* 一词，可能指的是 *oryx beatrix* (大羚羊)。

词条作者：R. K. H.

ANTHEDON 安提顿

音译：an-thē'dən。一座巴勒斯坦城市，在加比尼乌斯的指挥下，人们重建了该城，同时还重建了撒玛利亚、亚实突、迦萨等其他城市 (Josephus *Ant.xiv.5.3*)。

ANTHOTHIAH 安陀提雅

音译：an-tho-thī'jə 【希伯来语：*an^etōtīyā*】；《钦定版圣经》中的拼写为 ANTO THIAH；《新英文译本》中的拼写为 ANTOTHIAH (汉译均一致)。便雅悯支派沙煞的儿子之一 (代上 8:24)。

ANTHROPOLOGY 人类学

【源于希腊语词根 *ánthrōpos* (人类) 和 *lógos* (研究)】。一般来说，人类学是研究人的学问。这个定义显然开辟了一个巨大的领域，其覆盖范围可以扩展到与人类相关的所有方面——生活、特征、历史、成就、族群或将人类作为一个整体来研究。因此，我们首先需要明确当提及圣经人类学或神学人类学时，应如何理解其含义、界定其范围和了解其需求。否则，就极易忽略经文的特殊意义，并归于一般形式上的人类学。

content and incorporated into more general forms of anthropology.

- I. Types of Anthropology
- II. Nature of Biblical Anthropology
- III. Content of Biblical Anthropology
 - A. Terms
 - B. Origin of Man
 - C. Man's Relation to God
 - D. Man's Relation to Men
 - E. Constitution of Man
 - F. Man and the Cosmos
 - G. Fall of Man
 - H. Salvation and Destiny of Man
- IV. Biblical and Other Anthropologies
 - A. Data from Other Sciences
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- I. 人类学的分类
- II. 圣经人类学的本质
- III. 圣经人类学的内容
 - A. 术语
 - B. 人类的起源
 - C. 人类与神的关系
 - D. 个人与他人之间的关系
 - E. 人类的组成
 - F. 人类和宇宙
 - G. 人类的堕落
 - H. 救赎和人类的命运
- IV. 圣经人类学和其他人类学
 - A. 其他学科资料
 - B. 基础设想

I. Types of Anthropology.-There are, of course, many forms of study that might properly be regarded as branches of anthropology, e.g., primitive anthropology, psychology, physiology, sociology, even history. But if we adopt this mode of classification, it is obvious that what the Bible has to say could easily be subdivided under these various heads. It is better, then, to recognize at the outset two contrasting possibilities in anthropology: (1) that in which man is simply set in relation to himself and his world, and (2) that in which man is also and primarily set in relation to God. On the one side is scientific anthropology in the sense of an empirical study of man in his world; on the other is theological or biblical anthropology in the sense of a study of man in God's world.

I. 人类学的类型。无疑, 可以将多种形式的人类学研究视作人类学的不同分支, 如原始人类学、心理学、生理学、社会学, 甚至包括历史学。但是如果我们采取这种分类模式的话, 那么《圣经》中的内容则可以轻易地细分为上述各种类型。那么我们最好在开始时便弄清人类学中两种对比鲜明的研究方向: (1) 仅研究人类自身和人类世界的关系, (2) 研究人类与神的关系。一个是科学人类学, 是在人类世界中对人类进行实证研究; 另一个是神学人类学或圣经人类学, 是在神的世界中对人类进行研究。

This does not mean that the two possibilities are hostile or mutually exclusive. No irrevocable choice has to be made between them; indeed, a scientific anthropology can be

这并不意味着这两种可能性相互对立或相互排斥。两者之间的取舍并非是绝对的; 实际上, 科学人类学也可以从神学角度研究, 而神学人类学也必须是科学的。二者之间的区别主要在于方法,

theological, and a theological anthropology must be scientific. The difference between the two lies in the method, or, more precisely, in the terms of reference. A scientific anthropology recognizes that it can deal with man only in the given setting of the cosmos and that its knowledge must be gained from empirical investigation of man in this setting. It cannot legitimately go beyond man in his world, and any philosophical conclusions it may reach concerning the wider aspects of man's nature and destiny can only be speculative and in the last analysis improper. Its function is descriptive. Theological anthropology, however, has the primary task of studying man in the revealed setting of his dealings with God, and it realizes that in this task it can only give an exposition of what God Himself has made known. It cannot legitimately go beyond man in God's world, and attempts to draw wider deductions in the various scientific provinces cannot share the authority of the data that belong strictly to its own sphere.

The validity of both types of anthropology is not to be questioned. Many true aspects of man can be brought to light by scientific investigation, and there would be no sense in pretending that all there is to be known about man is disclosed in the Bible. But the scientific world needs to see the limitations of its own type of inquiry. A mere presentation of empirical data without any philosophical interpretation is not always an exciting or rewarding exercise. There is always a strong temptation to go further and fashion an understanding of man and the world. Strictly within the scientific method, however, this can only

或者更准确的来讲，在于研究时的参照物。科学人类学只能研究在给定的宇宙环境中的人类，而且人们只有通过通过对这种环境中的人类进行实证研究才能获得知识。这种研究无法超出人类世界，任何关于人类本质和人类命运等广阔领域的哲学结论都只能是推测，归根到底都是错误的。科学人类学的功能是描述性的。然而，神学人类学的主要任务便是揭露人类和神的关系，但这种任务只能阐述神已经晓谕我们的信息。神学人类学的研究对象仅限于神的世界中的人类，人们试图将其结论引入不同的科学领域，但其这些资料仅限于神学人类学的研究范围之内，否则将失去权威性。

这两种人类学的研究成果都无疑是有效的。科学研究揭示了人类许多真实的方面，人类没有必要声称关于人类的所有知识都蕴含在《圣经》当中。但是科学界应意识到这种调查研究的局限性。未经哲学诠释的实证数据（或经验数据）并不总是激动人心和有益的。人们通常迫切渴望进一步加深和更新对自身和世界的理解。但是，受限于科学方法，人们对自身和世界的理解只能是封闭的；这便涉及到一种基础的神学认知，即宇宙便是这样一种自我封闭的实体。将这种认识作为工作方法论是一回事；但要将其当作理解事物的普遍规则，则完全是另一回事了。这样的研究过程是不可靠的，它陷入了循环论证，

be an understanding of man and his world as a self-enclosed entity; and this involves a basic theological decision that the cosmos is a self-enclosed entity of this kind. To adopt this as a working methodological principle is one thing; to adopt it as a general principle for the understanding of things is quite another. It involves a very dubious process, a begging of the question that can turn a competent scientist into an incompetent theologian.

Truly to know man as he is, one must set him in his true and full context. The contention of theological anthropology, on the basis of the data of revelation, is that this true and full context involves a primary and ultimate relationship with God—a relationship that scientific anthropology cannot uncover except on its subjective side, which it necessarily has to leave out of account for its own more limited purpose, but which is not for that reason devoid of genuine objectivity or deprived of sovereign significance. As the theological anthropologist recognizes that his scientific counterpart may discover many things in his own sphere, so he claims validity for the many things that, taught by the divine self-revelation, he himself has to expound in the higher and ultimate sphere of the relation of man and his cosmos to God, i.e., of man in God's world.

II. Nature of Biblical Anthropology.—Theological or biblical anthropology is primarily concerned with man in relation to God, and with the origin, nature, life, and destiny of man against this background. Incidentally, this impinges at many points upon matter

足以将一位能干的科学家变成一位不称职的神学家。

若想真正地了解人类，那么就要将他置于一个真实且完整的研究背景之下。神学人类学在神的启示下，提出了一个论点，认为这种真实且完整的背景必须包含人与神的本质关系——科学人类学若要揭示这种关系，则只能进行主观推测，如此得出的结论必然没有参考价值，这并不是因为结论缺少真实客观性或权威性，而是因为其研究目的本身就具有局限性。神学人类学家看到许多科学人类学家也能揭示出神学领域的部分真理，因此他们承认这些真理是上帝的启示，是有效的真理，而他们则在更高级、更本质的研究领域内做出详细地阐述：人和人的宇宙与神的关系，即人在神的世界的关系。

II. 圣经人类学的本质。神学人类学或圣经人类学的主要研究范畴是：人类和神的关系，及在此背景下人类的起源、本质、生活和命运。神学人类学的研究领域偶尔会与科学人类学的研究领域产生冲突，如在历史、生理学、心理学等问题上。但是圣经人类学的定位从一

dealt with in scientific anthropology, e.g., matters of history, physiology, psychology, etc. But the orientation of biblical anthropology is different from the outset, for the factor that scientific anthropology must omit if it is to be true to itself is the basic and central theme in biblical anthropology. Furthermore, the approach is different, for, although both types of anthropology display the same rigorous objectivity, the objective data are very different. The data of scientific anthropology are men themselves, their bodies, minds, achievements, relics, and records. These things are of very little value in determining the objective relation of man to God, since they can approach this theme only from the side of man himself, i.e., the subjective side. Hence the most they can offer in themselves is information about what man has imagined this relation to be or made of it, which in itself is not theological anthropology, but only the anthropology of religion or philosophy.

To know man's relation to God, if there is such, it is necessary for God to be known as well as man and for man to be known with reference to God, not God with reference to man. For this purpose it is essential that there be objective data concerning God in His relation to man, and man as he is seen by God. In other words, God Himself must be the object of study, and man with this reference. But scientific anthropology methodologically excludes the existence of any such object of study. God Himself supplies the data with His self-revelation in word and act as recorded in the Bible, but scientific anthropology is bound by its own self-limitation to treat these data merely as the data of human religion.

开始便有所不同，因为科学人类学必须回避的因素恰恰是圣经人类学研究的基础和主题。此外，两种人类学的研究方法是不同的，虽然二者都严格要求客观性，但它们所采用的客观资料却并不相同。科学人类学的研究资料是人类本身，如身体、思想、成就、遗物和文献。对于确定神与人的客观联系，这类资料的参考价值非常有限，因为他们只是从人类自身的角度（即主观角度）来探讨这个主题。这种资料至多只能说明人类自身是如何想象神人关系的，但这种研究就其本质而言，不能算作神学人类学的研究范畴，只能算作宗教人类学或哲学人类学。

如果想要了解人类与神的关系，那么人应该如认识人一般认识神，而且人类要从神的角度认识人，而不是以人的视角去认识神。因此，因此，客观的材料是必不可少的，这些材料中包含的神必须是神人关系中的神，而人则是神眼中的人。换言之，神本身必然是这一学科的研究对象，研究人类也要以神为参照。但是科学人类学从研究方法上就否认了神的存在。正如《圣经》中记载的那样，神以话语或神迹自我启示，但是科学人类学因自身存在着局限性，只将这些信息看做是人类宗教信仰的记录。但神学人类学却愿意认真看待这些记载神人相互关系的资料。因此其使命在于研究并解释神的启示，并在这一决定性的背景下研究人类的起源以及人的本质和命运。如此一来，我们就不能将神

Theological anthropology, however, is prepared to take them seriously as data concerning God in relation to man, and man in relation to God. Its task is thus to study and expound the data of revelation, setting man and his origin, nature, and destiny in this final context. In so doing, it cannot become a branch of ordinary anthropology, which, rightly enough from its own standpoint, restricts itself to the data supplied by man and the cosmos. It deals with a broader picture. Yet it does so with its own objectivity, not speculatively, submitting itself rigorously to its own data. It is confident that in so doing it can finally give the picture of man the depth, perspective, and ultimate validity that scientific anthropology, as a restricted and provisional study, can never do.

III. Content of Biblical Anthropology.-A. Terms. Several words are used for man in the Bible.

The Heb. *'ādām* (Gk. *ánthrōpos*; Vulg. *homo*) is either the name of the first man (cf. Lk. 3:38; Rom. 5:14; 1 Cor. 15:45); an appellative, “the man”; or a generic name of the race. Various derivations have been suggested for the word, e.g., Heb. *ʿādāmā*, “of the earth”; Assy. *admu*, “child”; Eth. *adma*, “pleasant”; but the origin is obscure.

The Heb. *ben-'ādām*, “son of man,” is used especially to denote man in his weakness and frailty before God (cf. Nu. 23:19; Job 25:6; Ezk. 2:3); *b^enōt hā'ādām*, “daughters of men,” appears in Gen. 6:2.

The Heb. *ʿnōš* (Ps. 8:4; 10:18; 90:3; 103:15, often in Job) also denotes man in

学人类学看做是普通人类学的一个分支，因为普通的人类学就其研究立场而言，应被界定在人类和宇宙的知识范畴之内。神学人类学所涉及的范围更为广阔。但是它有自己的客观性，并不是主观臆断的，它严格地依据自身研究领域的材料。并且确实能够通过这样的研究让人类更深入地、清晰地从根本上审视自己，而这些是狭隘又初级的科学人类学无法做到的。

III. 圣经人类学的内容。A. 术语。《圣经》中用多个词表示人类。

希伯来语 *'ādām*（希腊语：*ánthrōpos*；《武加大译本》：*homo*）可能是第一个人类的字（参：路 3:38；罗 5:14；林前 15:45）；人类的总称；或是种族的一个属名。人们提出了多个该词的派生词，如希伯来语 *ʿādāmā*，“俗气的”；亚述语 *admu*，“孩子”；埃塞俄比亚语 *adma*，“令人愉快的”；但其来源尚不明确。

希伯来语 *ben-'ādām*，“人子”尤其用来表示人在神前的软弱和脆弱（参：民 23:19；伯 25:6；结 2:3）；*b^enōt hā'ādām*，“人的女子”，出现在《创世记》6:2 中。

希伯来语 *ʿnōš*（诗 8:4；10:18；90:3；103:15，《约伯记》中经常出现）也用来

his weakness, frailty, and mortality (Gk. *brotós*), as compared with *'iš*, referring to man in his strength. It is used as a proper name in Gen. 4:26. Some have derived it from the root *'ānaš*, “to be or become frail” (cf. also Ps. 10:18).

The Heb. *'iš* (Gk. *anér*; Vulg. *vir*) is the male, as distinct from the female (cf. Gen. 7:2); the husband as distinct from the wife (Heb. *'iššá*. Gen. 2:23f); man in his dignity and excellence (Jer. 5:1); the man of standing (Prov. 8:4; cf. the contrast with *b^enê 'ādām*; also the Attic *andrés* and *ánthrōpoi*). Heb. *'iš* can also be used as the indefinite pronoun (e.g., Gk. *tis*, French *on*; cf. Ex. 21:14; 16:29).

The Heb. *geber*, *gibbôr*, is used for man in his strength (in contrast to women and children, Job 3:3); the male child (as distinct from the female, Gk. *ársēn*); the fighter (as distinct from noncombatants, Ex. 10:11); in the phrase “mighty man of valor” (Jgs. 6:12). It is also used for a strong beast (Prov. 30:30), or even God (Isa. 10:21) or the Messiah (Isa. 9:6). It may be combined with *'iš* to give intensity (1 S. 14:52).

The Gk. *ánthrōpos* is used in its main Greek sense for man as a species (Mt. 12:12, etc.); sometimes there is an emphasis on his transitoriness and weakness (Jas. 5:17, etc.); other times a contrast between the outer and the inner man (2 Cor. 4:16); or between the natural and the psychic or pneumatic (1 Cor. 2:14); or between the old and the new (Rom. 6:6; Col. 3:4; Eph. 4:22).

The Gk. *anér* (Lat. *vir*) is used in the Bible in the various senses the Greek

指人类的缺点、弱点和必死的命运（希腊语：*brotós*），与之相对的是 *'iš*，指有壮年男子。《创世记》4:26 中将该词用作专有名词（以挪士）。有人认为该词来衍生自词根 *'ānaš*，“软弱的或变得软弱”（另参：诗 10:18）。

希伯来语 *'iš*（希腊语：*anér*；《武加大译本》：*vir*）指男性，与女性相对（参创 7:2）；丈夫，与妻子相对（希伯来语：*'iššá*，创 2:23-24）；有尊严和美德的人（耶 5:1）；站着的人（箴 8:4；参：*b^enê 'ādām* 的反义词；还有阿提卡语：*andrés* 和 *ánthrōpoi*）。希伯来语 *'iš* 还可以当不定代词使用（如希腊语：*tis*，法语：*on*；参：出 21:14；16:29）。

希伯来语 *geber*, *gibbôr* 指壮年男子（与女子和小孩相对，伯 3:3）；男孩（与女孩相对，希腊语：*ársēn*）；战斗人员（与非战斗人员相对，出 10:11）；短语“大能的勇士”（士 6:12）。该词还表示一种强壮的野兽（箴 30:30），甚至可以表示神（赛 10:21）或弥赛亚（赛 9:6）。该词还可以与 *'iš* 连用表示程度之强烈（撒上 14:52）。

希腊语 *ánthrōpos* 通常含义是指人类这一物种（太 12:12 等）；该词有时强调人类生命的短暂和脆弱（雅 5:17 等）；有时还强调身体和灵魂之间的差异（林后 4:16）；或强调属肉体的与属灵的、或与属血气的之间的差异（林前 2:14）；或者新与旧之间的差异（罗 6:6；西 3:4；弗 4:22）。

希腊语 *anér*（拉丁语：*vir*）在《圣经》中有多种含义，如有其他名称的人（徒

term may have, e.g., for man with some other designation (Acts 18:24); for the species (Lk. 5:8); for the male (Mt. 14:21); for man as opposed to woman (Gal. 3:28); for the husband (Mk. 10:2, 10); for the adult (1 Cor. 13:11); or for the honorable and mature man (Lk. 23:50; Acts 6:3, 5). In the plural *anēr* can be used of the total population (Mt. 14:35).

B. Origin of Man. Like all else in the cosmos, man is revealed in the Bible to be the creature of God. While a scientific anthropology, restricted to cosmic data, is tempted to try to account for the existence of creatures in terms of continuity or self-origination, theological anthropology can tell us plainly that the beginning of man is to be found with God (Gen. 1:1ff.). Man is the consummation of God's creative work. He owes his origin to the divine counsel and fiat (Gen. 1:26f.). He is created (Heb. *bārā*), and with his creation he is given dominion over other creatures (Gen. 1:28). He is presumably created with the endowment necessary for the fulfillment of this task. His position is one of honor and dignity (Ps. 8:4-6).

Man is part of creation, not merely in the sense that he derives his being from God, but also in the sense that he belongs to earth. He is fashioned (Heb. *yāšar*) from the dust of the earth (Gen. 2:7). It is into this earthly vessel that God breathes the breath of life so that he becomes a living soul. His setting is on earth, not in heaven. His tasks relate to the soil, to plants and trees, to rivers. Even if the beasts cannot provide a suitable helpmeet for him, he is a companion to them. While he gives them their names, and is

18:24); 人类(路 5:8); 男性(太 14:21); 男子, 与女子相对(加 3:28); 丈夫(可 10:2, 10); 成年人(林前 13:11); 或可敬的、成熟的人(路 23:50; 徒 6:3, 5)。复数形式(*anēr*)时可以用来指人口总数(太 14:35)。

*B. 人类的起源。*据《圣经》所记, 人类, 如同宇宙中其他所有事物一样, 都是神的造物。而科学人类学受制于宇宙的资料, 试图从连续性或自我创造等方面来解释受造物的存在的原因, 神学人类学则直截了当的表明人类是由神所造(创 1:1 起)。创造完人标志着神的工作圆满完成。神以祂的意志和命令创造了人类(创 1:26-27)。神造(希伯来语: *bārā*)人, 并使人类管理一切受造物(创 1:28)。上帝创造人类时就赋予了人类管理其他受造物的权柄。人类的地位是荣耀而且尊贵的(诗 8:4-6)。

人类是受造物的一部分, 并不仅仅是因为上帝创造了人, 更是因为人类也生活在这个地球上。神用地上的尘土造(希伯来语: *yāšar*)人(创 2:7)。神将生气吹进这泥土造的胚中, 他便成了有灵的活人。他生于地上, 而非天上。他的使命是管理并看守土地、菜蔬、草木和河流。飞鸟走兽中虽然没有合适做他配偶帮助他的, 他仍帮助它们, 为它们命名并受命管理它们, 人类的地位和命运高于它们的地位和命运, 在一定程度上又与它们有着亲密的关系。这个人的生命受造于神, 但这并不意味着他就站在了

ordained to rule over them, and has a higher being and destiny, there is also a measure of kinship. Man's being divinely created does not mean at all that he is set in sharp antithesis to other creatures, or that physiological similarities (as well as differences) should occasion surprise or alarm. On the contrary, he shares his divine creation, and his creatureliness, with the whole world and all that is in it.

Nor is man created in human isolation. According to biblical anthropology sexual differentiation is part of creation. This again is something man shares at the physical level with other creatures. Yet for man sexual differentiation also means sexual interrelation (Gen. 2:20ff.). Man is from the very first a duality in unity, male and female. If the word "man" can be used for the first male, it cannot be used for the male in isolation. There is no such thing as man without the interrelation of male and female. Male or female in isolation is incomplete and doomed to extinction. The man needs a helpmeet. True man is achieved when the man cleaves to his wife and the two are one flesh.

From the very origin of man it may be seen at once that he stands in a threefold relation—to God, to his fellow man, and to the cosmos. Perhaps one might add that in terms of his human constitution man also stands in relation to himself. Biblical anthropology is a development of this fourfold relation of man as the creature of God.

C. Man's Relation to God. God is the author of man's life. He has provided him lavishly with all the means for living it. He has given man his task and man is

其他受造物的对立面，他们生理上的相似（和差别）也不足为奇。实际上恰恰相反，他与世间万物都是由神所造，他们的受造性是一致的。

人类也不是孤立的。根据圣经人类学的观点，性别分化也是创造的一部分。这也是人类在生理层次上和其他受造物共有的特征。而对于人类来说，性别分化也就意味着异性间的相互关系（创2:20起）。人类从一开始就是两性合一，雌雄同体的，既包含男性又包含女性。如果“man”这个词用来指第一个男人，那么它就不可能单纯地指男性。不包含两性特质的人类从未存在过。雌雄两性若完全孤立地存在，那么这一种群就是不完整的，注定要灭绝。人类需要配偶。因此，人要有与妻子连和，二人成为一体，才能成为真正的人。

从人类的最初起源来看，我们就会发现人类有三重关系——与神的关系、与同伴的关系、与宇宙的关系。若考虑到人类的构成，那么在上述关系中还应加上一点——人类与自身的关系。圣经人类学便是以人是神的创造物为前提，以上述四重关系为基础，而后进一步发展逐渐形成的科学。

*C. 人类与神的关系。*神赋予人类生命，并为人类提供各种存活的方式。祂给予人类使命，而人类要对祂负责。人类不是自动机，他们的存在有可能性也有局

responsible to Him. Man is not an automaton; within the possibilities and limitations of existence and under the ultimate divine sovereignty he is endowed by God with volition and has a measure of choice. God preserves and accompanies and overrules man. God is his ultimate end. He is the one from whom man comes and to whom he goes. Human life is inexplicable apart from God. It can be neither understood nor lived in terms of autonomy on the one side or a simply cosmic relation on the other. It is life from, with, by, and to God.

Since the relation between God and man is personal rather than mechanical, it has from the very first a covenantal aspect. There is election and promise on the one side, required response on the other. There is task on the one side, responsibility and obedience (or disobedience) on the other. Grace is balanced by gratitude, faithfulness by fidelity, the initiative of love by the response of love. Many of these themes are not developed in the creation narratives as such. But they are implicit from the outset and they occupy a predominant place in the further outworking of the relation of man to God. The cosmos is the theater for the great dialogue of drama between God and man. Because of the fall of man this takes the form of a drama of redemption, but even had there been no fall the great lines of interrelation could hardly have been different.

That the relationship between God and man has certain special characteristics is clearly intimated in the Bible. We have no information on the specific form of God's relation to birds or animals or plants. But

限性；而神是至高无上的，祂赐予人类决断力，使人类可以通过权衡做出决断。神保护人类、陪伴人类并统治人类。神是人类的根本所在。人类由神而来又将归于神去。只有相信神的存在，才能解释人类的生命。人类起源进化论或是人类与宇宙的简单关系都无从解释人类的生命。因此人类的生命来自于神，由神创造，并将最终归于神。

人类与神的关系是有意识作用的，而非机械的行为，这种关系始于二者之间的圣约。神要拣选并做出应许，人类则要做出回应。人类的使命是要对神负责，顺从（或违背）神。神赐下慈悲，人类便报以感激；神信守承诺，人类便报以忠诚；神爱世人，世人也爱神。这类主题在神创世的经文中并没有进一步升华。但是他们从一开始便已经隐含其中，而且在进一步研究人类与神关系中占据主导地位。宇宙是神人对话的戏剧舞台。人类犯了罪，因此便有了后来的赎罪这一幕，但即使人类并未犯罪，二者关系的主线也不会有多大区别。

《圣经》明确地显示出人类与神的关系的某些特征。我们没有发现神和鸟兽植物之间关系的具体形式。但神和人类之间的关系却有非常详尽的描述，即神照着祂的形象（希伯来语：*selem*；希腊语：

in relation to man we do have the very definite statement that God created man in His image (Heb. *šelem*; Gk. *eikōn*; Lat. *imago*) and after His likeness (Heb. *d' mūt*; Gk. *homoiosis*; Lat. *similitudo*) (see IMAGE OF GOD). The exact meaning of this statement has been much debated. Even the detailed words "image" and "likeness" have called for minute investigation; and attempts have been made to differentiate between the two, e.g., physical image and ethical likeness, impressed image and acquired likeness, concrete image and abstract likeness, or original image and ideal likeness.

It has been asked what is the original of which man is the image or likeness. Tertullian sees a reference to the coming Christ. Others have argued that man is made after the image of the Logos. The Bible itself, with its plural ("our image"), seems at least to suggest that the reference is in some way to the whole trinity. The form of the biblical statement is also to be noted, for it does not say that man *is* the image of God but that he is made in the divine image.

The problem arises in what the likeness consists. Various qualities have been suggested, e.g., will, reason, love. Man's being spirit has also been named by some. Calvin thought in terms of the excellence or perfection of man rather than individual constituents; more recently Barth has argued strongly for the inner relationship of unity in plurality, though this also implies the personal qualities intrinsic in such a relationship.

There are, however, certain facts that are beyond dispute. Man is clearly

eikōn; 拉丁语: *imago*), 按着祂的样式 (希伯来语: *d' mūt*; 希腊语: *homoiosis*; 拉丁语: *similitudo*) 创造了人 (见 IMAGE OF GOD[神的形象])。学者们就这段叙述的准确含义产生了巨大的争议。他们甚至对 "形象" 和 "样式" 这两个词也做了仔细研究, 试图将它们区分开来, 比如分别将这两个词理解为肉体的形像和道德的样式, 创造的形象和获得的样式, 具体的形象和抽象的样式, 或是原始的形象和理想的样式。

有人问道上帝造人所参照的原型是什么。特土良认为是耶稣再来时的形象和样式。其他学者则认为人类是按照三位一体的神的形象创造的。《圣经》中使用了复数形式 ("我们的形象"), 这似乎至少在某种程度上表明此处指的是三位一体的神。《圣经》中叙述的方式也值得注意, 其中并没有说人是神的形象, 而是说人是按照上帝的形像所造。

那么问题产生了, 这样式包含什么呢? 学者们提出了各种特质, 如, 意志、理性、爱, 有些人认为其中也包括人的灵魂。加尔文认为这样式主要指人类的品质或美德, 而不是人体的构造; 巴斯最近还强烈主张这样式指的是人类群体内部的团结, 但这一点同样也意味着群体当中的个人有这样的固有品质。

但有些事实无需争论。人类显然与神有特殊的关系。这种关系就无需争论, 人

represented as standing in a special relation to God. This relation is of such a kind that there may be personal dealings with God. Hence an element of relationship is implied in the *imago*, but it is a relationship that presupposes the likeness of man's created constitution to the Creator, especially on the psychical and spiritual side. From the NT we learn that the *imago* is of eternal significance, for in spite of the fall man is renewed in the divine image by conformity to Christ, and thus has a destiny of eternal sonship. Necessarily the *imago* also involved interrelationship between men, so that the principle of such interrelationship in the basic form of man's existence as male and female may not unjustly be regarded as at least one important aspect of the *imago*. That there is unlikeness as well as likeness is also plainly illustrated at this point.

D. Man's Relation to Man. Man's personal life involves a horizontal relationship between men as well as a vertical one toward God. The basic form of this relationship is the man-woman—more specifically, the husband-wife—relation of marriage. Marriage is given with creation itself (Gen. 2:21ff.; Mt. 19:4ff.). While it is an end in itself, it is also the means to the further end of the family. Hence the husband-wife relation carries within it implicitly the parent-child relation (Ex. 20:12; Eph. 6:1ff.), and from the family circle there is a rapid extension to the varied individual and social relationships that constitute the common life of man.

Biblical anthropology makes it clear that by creation man is set in society. He cannot live by himself; but he is

类有可能与神沟通。因此，*imago*（形像）一词中可能包含了神人关系的某些要素，这种关系以人的构造和创造者相似为前提，尤其表现在心理和灵魂层面。从《新约》中我们可以得知，*imago*是有永恒意义的，人类虽然堕落了，但通过效法基督，人又重新获得了圣洁的形象，因此人类能够永远作神的儿子。*Imago*还必然包括人类内部的关系，而作为人类生存的基本形式，男性和女性间关系的法则也应被视作*imago*的一个重要方面。人与神的相像和不像之处也基于这一点做出明确地阐述。

D. 个人与他人之间的关系。人类生命之间存在横向关系，即人类之间的关系；还存在纵向关系，即人和神之间的关系。人类之间关系的基本形式便是男女（或者说的更明确些，即夫妻）之间的婚姻关系。人造人时便赋予人类婚姻关系（创 2:21 起；太 19:4 起）。婚姻是目的，但也是组建家庭的方式。夫妻关系也暗含着亲子关系（出 20:12；弗 6:1 起），这种家庭圈子会快速地扩大到各种个人和社会关系，这些关系组成了人类的平凡生活。

圣经人类学明确表明是创造将人类置于社会之中。人类无法独立生存，他要依靠神和同伴，同时他又对神和同伴有

dependent on God and his fellow men, and he has obligations to them. Autonomous goals are a denial of humanity. If man is to love God, he must also love his neighbor as himself. However, in the Bible the internal relation of man to men, which is perceived in all anthropology, cannot stand alone. It cannot be the theme of an independent sociology, whether descriptive or prescriptive. Given in and with creation, this eternal relation always stands in the context of man's relation toward God. It is in a very real sense a reflection of the inner relation in the Godhead, and it stands under the direction of the reciprocal relation of God and man. The imperative nature of this relationship of man to man stands in the great imperative to love God, for the second commandment has no autonomous validity but is like the first. The indicative that underlies the imperative is not just that men are here and have to live together, like it or not. It is that God has put us here, in a relation analogous to that within Himself, and that He has made us in such a way that true humanity is possible only if there is love for God corresponding to God's love for man, and inner love of men corresponding to the inner love of the triune Godhead.

For the Christian, of course, the indicative is rather more than this. The gospel takes account of the fall, and the new indicative is that God has made us again in Jesus Christ. He has given us new life in the Son and with it new life in the family of God. He has fashioned us in the image of Christ. Having new fellowship with the Son, we have new fellowship one with the other. Yet the fact

义务。人若想要独立，便是对人性的一种否定。人要爱神，那么他首先要如爱自己一般爱邻舍。无论以哪种人类学的角度，都不能孤立地看《圣经》当中的人类内部关系。不能将这种关系当做独立的社会学主题，无论它是描述性的还是说明性的。这种关系因神创造人类而产生，它通常蕴含在人类与神的关系之中。从现实意义上讲，这一永恒的关系反映了神性上的内在关系，同时要受到神人相互关系的支配。爱神是人与人之间关系的本质要求，因为第二诫命没有自主有效性，这点上它类似于第一诫命。这种命令之下的指示并不仅仅命令人类应该在这里，必须生活在一起，不论你喜欢还是不喜欢。实际上，神命我们如此，只有当人类像神爱世人一样爱神，当人心中的爱如三位一体神心中的爱一般充盈，才可能构成真正的人性。

当然对于基督徒来说，这种指示远非如此。福音书考虑到人类的堕落，因此新的指示是神又在耶稣基督里创造了我们。祂在圣子里赋予我们新的生命，从而使神的家里又诞生了新的生命。祂照着基督的形象创造了我们。我们通过与圣子交通，从而在彼此间建立了一种新的亲密的关系。然而事实上，虽然这是一种新的创造，但这与第一次创造也无关系。人类生活在这世界上，他们都

remains that, while this is a new creation, it is not unrelated to the first creation. Even in the world it is still true that by a common creation, in virtue of the common image and in terms of the common command, men belong inescapably to one another and can fulfil their destiny only in this relation. Fallen man rebels against this but cannot alter it. Redeemed man enters in a new and even more glorious way into the wonder of its fulfillment.

The implied solidarity of the race is a clear datum of biblical anthropology. It is seen already in the creation stories, for the whole race derives from the single couple. It finds expression in the OT and NT genealogies. Paul states it firmly in Acts 17:26. As the race derives from the one couple (Gen. 1:27), so the woman is from the man (1 Cor. 11:8), so that ultimately all men are in Adam (Rom. 5:12ff.), and Adam can be a term for man generally as well as for the first man. "Sons of Adam" is used for the human race (Dt. 32:8, AV).

The unity of the race has several important implications in theology and ethics. It means equality before God. It means corporate as well as individual responsibility. It makes nonsense of Cain's suggestion that he is not his brother's keeper. It underlies the various ramifications of the doctrine of original sin. It is also the basis of God's saving work in Jesus Christ. Because the race is a unity, the one can act for all. The first Adam can find his counterpart in the Lord from heaven (Rom. 5:14ff.; 1 Cor. 15:21f., 47-49). A new people can rise up in place of the old, those who belong to Christ and who thus belong no less

是上帝的造物，拥有着相同的相貌，同样接受着上帝的诫命，他们彼此之间互不可分，只有在这层关系下才能实现他们的使命。犯罪的人抗拒这种关系，但无法将其改变。而赎罪的人找到了一种新的、甚至更为光荣的方式来实现这种关系。

种族的团结性是圣经人类学所采用的一种清晰的资料。我们在创世的故事中已经看到这点，因为整个种族是由一对夫妻繁衍而来的。这一点《新约》和《旧约》的族谱中都有体现。保罗在《使徒行传》17:26 中坚定地表达了这点。整个种族由一对夫妻发展而来（创 1:27），正如女人是从男人而出的（林前 11:8），因此归根结底所有人类都是从亚当来的（罗 5:12 起），亚当既可以宽泛地表示人类，也可以表示第一个人类。“亚当之子”用来表示人类这一种族（神 32:8，《钦定版圣经》）。

种族的一体性在神学和伦理学中有几个重要的暗示。这意味着所有人在神面前都是平等的。这意味着人类既肩负着共同责任又承担着个人责任。因此该隐说他不是他弟兄的守护人是十分荒谬的。这是原罪的教义产生众多分支的基础，也是神在基督里救赎人的基础。整个种族都是一个整体，因此一个人便可以代表所有人。第一人亚当是那从天而降的基督的预表。（罗 5:14 起；林前 15:21-22, 47-49）。新人类产生，取代了旧人类，因此属于基督的人，也不可分割地属于彼此。无论创造还是救赎，种族的一体性，在神里的人们之间的关系，为真正的道德责任提供了坚实的基础。我们与同伴骨肉相连，因此我们应

indissolubly to one another. Whether by creation or by redemption, this unity of the race, this membership one of another in God, provides a solid basis for true ethical responsibility. It is because our fellow man is bone of our bone and flesh of our flesh that we ought to love him, that we are condemned because we do not, and that in the new body in Christ we finally can and shall.

E. Constitution of Man. Man is made of the dust of the earth, and God has breathed into him the breath of life so that he is a living soul. This means that at the least man is made up of body and soul. Some would add spirit, and argue that his being is tripartite (1 Thess. 5:23). This factor of spirit (or Spirit) has certainly to be taken into account, more particularly when the psyche is connected with mind. Yet there is a certain flexibility in the biblical usage that rules out making definition too precise. Man has a physical side and he has a spiritual side. Both are from God. Both belong together in a psychosomatic unity. Both are integral to human life. Man is not a soul imprisoned in a body. He is certainly not a pure soul in an evil body. Nor is he a body that has of itself, and as part of itself, produced the rudiments of mental, emotional, and spiritual life. Man is rather a body-soul, in which the soul is the vital principle, almost at times the individual essence, the ego. In a suggestive phrase of Barth (*CD*, III/2), man is the soul of his body, an embodied soul, a besouled body. If there is differentiation, there is also unity. But if there is unity, there is also order. The body is finally subordinate to the soul, not the soul to the body.

The implications of man's constitution as

当爱他们，过去我们没有做到，因此受到了惩罚，而在基督里得到的新身体终于使得我们能做到爱人了。

E. 人类的构成。神用地上的泥土创造了人类，将生气吹给他，他就成了有生命的活人。这表明人至少由身体和生命（魂）组成。有些学者认为人应有三个部分，除了身体和生命外，还有灵（帖前 5:23）。我们确实应该考虑到这种因素，尤其是当灵与思想相关联时。但是《圣经》中的用法有一定的灵活性，因此我们无法精确地定义人类的构称。人类有肉体的一面，也有属灵的一面。二者都是由神所造的，同属于心身整体，都是人类生命不可或缺的一部分。人类不是被囚禁在肉体中的灵，显然也不是邪恶肉体中纯洁的灵。人类也不是个纯粹的肉体，其本身的一部分能够为精神、情感和灵性生命提供基础。更准确地说，人类应该是一种有肉体的魂，其中魂才是最为重要的本源，有时几乎是一个人的本质，即自我。巴斯在其作品（*CD*, III/2）中有一段暗示性的叙述：人类是他身体的魂，是魂的具象化，是有魂的肉体。二者之间既有差异性，也有统一性。而在统一性之中，还应有秩序。肉体最终服从于灵魂，而不是灵魂服从于肉体。

人由肉体 and 灵魂组成，这一构成中隐含

body and soul are significant. The body as such is not to be despised. It is the vehicle of life in the soul (Dt. 12:23). The word can sometimes be used to denote the whole man (Phil. 1:20). It is to be presented to Christ (Rom. 12:1; possibly the reference is again to the whole self). Even if it is secondary in importance (Mt. 6:25ff.; Phil. 3:21), its ills were healed by the Lord and His disciples (cf. Mt. 10:8). Paul emphasized both that the body is for the Lord (1 Cor. 6:13) and that it has its place in the resurrection (1 Cor. 15:23ff.). Christ Himself took a body (Jn. 1:14; He. 10), and the Church is the body of Christ (Rom. 12:5; 1 Cor. 10:16; Eph. 1:23).

In sum, the body is not to be cultivated for its own sake in abstraction from the psyche. True humanity consists in the harmony of body and soul under the direction of soul; this is supremely illustrated in the life of Jesus Himself. Yet the body has its place even in the new life. Hence Christians await not merely the immortality of the soul, but also the resurrection of the body. If there is change (cf. the spiritual body [Gk. *sōma pneumatikón*] of 1 Cor. 15:44), there is also identity. A guarantee of this is that salvation itself was wrought in the body. If Jesus yielded up His spirit to God, He gave His body and blood a ransom for many. Similarly, the dedicated body is the instrument for the outworking of the purposes of God in and by the Christian (cf. Rom. 12:1). The body of the believer is the member of Christ and the temple of the Spirit (1 Cor. 6:15, 19).

In sum, man is the unity of soul and body both in the life of creation and in that of redemption. There is no dualism in the sense of separation, as though there could

的意义非常重要。我们不能轻视肉体，因为肉体是生命的载体（申 12:23）。“body”有时还用来指完整的人（门 1:20）。人类应把身体献给基督（罗 12:1；此处经文可能还是指完整的人）。尽管肉体是次要的（太 6:25 起；门 3:21），但主和祂的门徒还要治好人们肉体上的疾病（参：太 10:8）。保罗强调身体是为主（林前 6:13），而且复活时身体也要活过来（林前 15:23 起）。耶稣自己也有肉身（约 1:14；来 10），教会就是祂的身体（罗 12:5；林前 10:6；弗 1:23）。

总而言之，肉体不能脱离心灵单独发展。真正的人性是在灵的引导下，保持肉体 and 灵魂的和谐；这在耶稣的生命中得到了充分的诠释。而肉体在新的生命中也有一席之地。因此耶稣徒期待的不仅是灵魂的不朽，还有肉体的复活。他们的身体既有变化（参：灵性的身体[希腊语：*sōma pneumatikón*]，林前 15:44），也有同一。救赎发生在身体之内就是对此的保证。如果耶稣将祂的灵献给神，那么祂的血肉就是众人的赎价。同样地，献上的身体是神在基督里并藉着基督所行的旨意的载体（参：罗 12:1）。信徒的身体是基督的肢体，是圣灵的殿（林前 6:15, 19）。

总而言之，不论是神创造的生命还是救赎后生命，人类都是灵魂和肉体的统一体。从分别为圣的意义上说，不存在肉体与灵魂的二元论，也没有单独存在的

be full man either as body alone or as soul alone. Yet monistic explanation, whereby body is subsumed under soul or soul under body, is also excluded. Both body and soul are from God. Both are given for a purpose. Both are to work in integration, in ordered unity, as together they make up the one man. Both are assumed by Christ in His coming into the world for us. Both are redeemed so that they may be Christ's in the new life of the Christian. Both have an eternal destiny in the resurrection from the dead.

For a fuller discussion of "soul" and "spirit" see PSYCHOLOGY V.

F. Man and the Cosmos. A brief word may be said about the relation of man to the cosmos. Man is created with the cosmos and is part of it (Gen. 1). But he is no mere transient speck of cosmic dust; he also has a history with God. The cosmos is the setting of this history. It is also the sphere of the task God has given to man, for man is to have dominion over other creatures (Gen. 1:26). This means that the cosmos is the area of human possibilities (cf. Gen. 1:29ff.; 2:8ff.). Man's achievements are to be in relation to this world. A rich field of opportunity is thereby opened up. On the other hand, the cosmos also imposes on man his limitations. He is in space and time. He cannot break out of creation or arrest its ordered course. He is finite and he has to accept his finitude. If man is given a place of honor and dignity (Ps. 8), it is not a transcendent place. It is a place in the cosmos. Even in the world to come man will be set in a new heaven and a new earth. To this degree, and also in terms of the millennial kingdom (cf. Rom. 8:22), the cosmos is linked

灵魂。但是一元论观点认为身体应归入灵魂或灵魂应归入身体，此观点也应不予以采纳。身体和灵魂都是从神而来且有其目的。二者共同协作，组成一个统一体，即人类。基督降世便是为了救赎人类的身体和灵魂，之后二者在基督徒的新生活中便属了基督。从死亡中复活后，身体和灵魂就都是不朽的。

关于“魂”和“灵”的讨论详见 PSYCHOLOGY V. (心理学 V.)。

F. 人类和宇宙的关系。人类和宇宙的关系可以简单地概括为：人类随宇宙一起被创造，人类是宇宙的一部分(创1)。但人类不仅仅是宇宙中转瞬即逝的尘埃，他们的历史也与神同在。这历史以宇宙为背景。神赋予人类使命，令人类管理万物(创1:26)，这使命便是在宇宙这一范围内执行的。这意味着宇宙便是人类存在的空间(参：创1:29起；2:8起)。人类的成就与这个世界有关，从而获得了大量的机遇。另一方面，宇宙将人类限制在时间和空间范围之内，人类不能打破或阻止创造的进程。人类是有限之物，而且他不得不接受这个现实。如果神赋予人类尊贵的地位(诗8)，这地位也局限在宇宙之内，不能超脱其外。即使是在未来的世界，人类也要处于新的天和地之间。如此来看，也从这个千年王国的角度来看(参：罗8:22)，依照神的旨意，人类和宇宙始终联系在一起。简单来说，人类作为受造物是创世的一部分，人类作为新的受造物是新的创世的一部分。人类确实地位特殊，而且有特别的天赋，但是神令他存在于这个世界，他便无法从其中脱离出去。人类堕落犯罪很可能就是由这个关系产生了混乱或是厌恶这种关系造成的。

irrevocably to man and man to the cosmos in the outworking of the divine purpose. To put it as a simple truism, man as a creature is part of creation, and man as the new creature is part of the new creation. While it is true that man has a special position and specific gifts, it is also true that he cannot be abstracted from the world in which God has set him. Disorder in and revolt against this relation plays no little part in the fall and sin of man.

G. Fall of Man. Thus far man has been discussed primarily in terms of his creation and restoration. Man as he is, however, is neither man as he was to be nor man as he will be. Theological anthropology makes it plain that man as he is, as he now presents himself for scientific investigation, is fallen man. Gen. 1 and 2 are succeeded at once by Gen. 3, and if the doctrine of the fall is not greatly developed in the rest of Scripture, the biblical records from Gen. 4 make it quite evident that the sin of Adam is also the sin of the race. In fact, all the essential elements of fallen human nature may be seen already in the story of the original sin. In terms of specific offenses, the fall involves doubt, disobedience, covetousness, self-will, pride, and falsehood. In terms of relationship, it carries with it a fourfold breach. Communion with God is broken. Adam and Eve are brought into discord; Eve takes a false initiative; Adam throws the blame on Eve; and both have a new sense of shame. This sense of shame also involves an inner conflict in man, which finds further expression in his feeble attempt at self-exculpation. Finally, his harmony with the cosmos is broken; the garden is forfeited; and man goes forth to

G. 人类犯罪。到现在为止，我们主要从创造和重生的角度讨论人类。人类是今在，不是昔在也不是将来。神学人类学阐明人类就是今在，人类对自身进行科学研究，他发现自己就是犯罪的人。《创世记》第3章的内容与《创世记》1章和2章紧密衔接，犯罪的教义在其余章节中有进一步的阐释，《创世记》第4章阐明亚当的罪就是人类的罪。实际上，所有堕落的人性要素都已在原罪的故事中体现出来。具体的罪包括：不信、不顺从、贪婪、顽固、傲慢和虚伪。原罪打破了人和宇宙间的正常关系，具体有四种表现并且最终导致人类无法再与神沟通了：亚当和夏娃之间产生了不和；夏娃做了错事；亚当怪罪夏娃；两人都产生了羞耻感。这种羞耻感还包含人类的内心冲突，这从人类试图为自己辩解却毫无力度便可以看出。最终，人与宇宙的和谐被打破了；人类被赶出了伊甸园，生活在长满荆棘和蒺藜的地上，只有汗流满面才得糊口。人类的堕落隐含着人类的历史，《圣经》最为直白透彻地记载了堕落之人的本质。

the place of thorns and thistles where he must eat his bread in the sweat of his brow. The implications of the fall provide the very stuff of human history, and nowhere is the nature of fallen man portrayed with greater candor and insight than in the historical records of Scripture.

Many problems arise in relation to the fall. Does it mean that the *imago* is impaired or obliterated? Is it total in the sense that everything man does is wholly evil? How is it transmitted from generation to generation? What is the relation of individual sins to corporate sin, or of individual responsibility to corporate guilt? To some of these questions it is not possible to give any full answer, since Scripture merely records the data without any full doctrinal exposition. But at least it may be said that even scientific observers of man, if they are candid, must admit the tragic inconsistency in man's heart between glory and shame, grandeur and squalor, greatness and pettiness. The ordinary data of history and sociology force anthropologists to consider some explanation, if only with a view to a remedy. This explanation may take various forms, some more optimistic, some more pessimistic. Without considering the data of revelation, the final result is a hopeless riddle that can certainly provide neither reason nor imperative for attempted human solutions.

The plight of man is not to be understood except in terms of the theological data. Man, created good, has fallen from his first estate. Man as he is now is a perversion of man as he was to be and as he will be. His relationships are soured

堕落产生了许多问题。这是否意味着神的形象受损甚至消失了呢？人类的所作所为是否在任何意义上都是完全邪恶的呢？罪是如何代代相传的呢？个人的罪和全人类的罪有什么联系，或是个人的责任和全人类的罪又有什么联系呢？对上述某些问题，我们无法做出完整的回答，因为《圣经》仅仅记录了资料，并没有完整地阐述教义。但至少有人会说，即使是对人类进行科学观察的学者也不得不承认人心的善变，他们傲慢又羞愧、高尚又卑劣、伟大又卑微。普通的历史学和社会学资料迫使人类学家对那些有所缺陷的解释细加斟酌，目的则是为了补救。这个解释可以有很多种形态，有些偏乐观，有些偏悲观。不考虑启示的信息，那么最终的结果将是无望的谜题，它无法提供原因或规则帮助人类做出最终的解释。

如果不考虑到神学信息，那么我们就无法理解人类的困境。人类，受造时本为善，但却从第一本位上堕落了。人的现状颠覆了过去和未来。他的关系腐烂变质了。人类求善，最终却得了恶果。人类的工作不论多么地伟大和壮观，都因

and spoiled. The good that he desires issues only in evil. Over all his work, great and imposing though it be, lies the curse of his fall from God. Human nature has come to mean fallible, erring, sinful nature. Man's divinely given task is not properly discharged. His possibilities are possibilities of evil as well as good. His limitations are necessary restraints. His life has become an enigma to himself, and he has lost the very data by which he might understand it. The very fact that there can be a self-contained and secular anthropology is a final witness to the truth of theological anthropology. Only fallen man could even think of an anthropology without God. But fallen man has to think of this because he *is* man without God and without hope (Eph. 2:12). He cannot make his way back to God. If there is to be true fulfillment of the divine purpose, the initiative must again be from the side of God.

H. Salvation and Destiny of Man. At this point anthropology merges into soteriology and eschatology. The account of man is the account of his salvation and final destiny. It is hardly possible or necessary to go into this aspect of the matter in the present context, but a few points of importance should be noted.

(1) The anthropology of the Bible is not a study of man in the abstract, but of the specific man whom God created, who fell from God, and on whose behalf God pursues His revealing and reconciling purpose.

(2) The reconciling purpose involves a fulfillment of the original plan of God in creation, so that God is neither deflected

其堕落而被神诅咒。人类的本性是不可靠的、易犯错误的、罪恶的。神赋予人的使命人没有正确地履行，因此人类既可能为恶，也可能为善，有必要受到限制。人类的生命对自身来说就像一个谜，而他们已失去了破解它的谜底。独立的、不朽的人类学最终见证了神学人类学的真理。只有堕落的人类才会研究没有神的人类学，但他们活在世上，没有指望，没有神（弗 2:12）。他无法回到神的面前。如果想要真正地实现神的旨意，那么主动权也必须在神那里。

H. 救赎和人类的命运。在这点上，人类学并入了耶稣救世学和末世学。人类的历史就是救赎和最终命运的历史。在现有情况下，我们无法也没必要探究问题的这个方面，但是我们应注意几个重点。

(1) 圣经人类学不是抽象地研究人类的科学，而是研究神所创造的具体的科学的科学，他们从神里跌落，神为了拯救人，向人彰显了和解的心意。

(2) 和解的信息涉及到实现神创世时的最初计划，因此神造人的目的既不曾改变，也不会落空。

from nor frustrated in His purpose in regard to man.

(3) The fulfillment of the purpose of God in man's restoration is accomplished in and by the God-man, Jesus Christ, and a wholly new turn is thereby given to anthropology; for (a) Jesus is Himself the divine Son; (b) He is as such the express image of God; (c) He is the one of and by and for whom all things are made; (d) God Himself becomes man in Him; (e) man, reconstituted in Christ, is thus advanced to a destiny and inheritance of sonship that transcends the original glory of creation. Incidentally, this raises the question to which Karl Barth has attempted an answer in his anthropology, namely, whether all anthropology does not necessarily have a christological orientation and basis in view of the incarnation.

(4) The supreme question for man becomes the question of the relation of God to man in Jesus Christ. This is the hinge of human meaning and destiny.

(5) The life of man in this world acquires significance and purpose, not just in relation to itself, but in relation to life in the world to come. As Christ is the decisive question put to man, so He is also the end and the goal. Life has relevance only in eschatological and theological terms. Apart from God's saving work in Christ, man is doomed to futility. He can never be true man. His frantic search for autonomous humanity can end only in the denial of humanity. As man has been irrevocably set in the context of this world, so life in this world has been irrevocably set in the context of life in the world to come. Anthropology

(3) 神人耶稣实现了神救赎人类的目的，于是人类学有了新的转折；祂之所以能实现救赎的目的，是由于（a）耶稣自身是圣子；（b）祂是神本体的真像；（c）万物都是靠着祂造的，藉着祂造的，又是为祂造的；（d）耶稣是神在肉身的显现；（e）人类在基督里得以重造，他的命运改变了，得了嗣子的名分，获得了比最初受造时更高的荣耀。随之产生了一个问题，即鉴于道成肉身一说，是否所有人类学都无需以基督论为方向和基础，卡尔·巴斯试图用他的人类学回答这个问题。

(4) 人类最重要的问题变为了神和在基督里的人的关系问题。这是人类意义和命运的关键。

(5) 人类今世的生命获得了意义和目的，这不仅指它自身，还指未来世界的生命。基督是人类生命的决定性问题，因此祂还是终点和目标。只有在末世学和神学方面，生命才是有关联的。如果没有神在基督里的救赎，人类的生命注定是没有价值的，他永远不可能成为真正的人类。他疯狂的寻找人性的自治，但只能以否决人性而告终。人类已然处于今世之中，那么今世的生命也应处于未来世界的背景之下。人类学不可能脱离基督学，因此它也不能脱离末世学。人类企图建立起一种独立的人类学，但这随即就被一个事实彻底的否定了，因为神在基督里成了人，闯入了这一领域。人性在堕落的亚当身上并未得以实

can never be divorced from eschatology because it can never be divorced from Christology. If man tried to set up an independent anthropology, the fact that God has become man in Christ, and invaded this sphere, has negated this attempt once and for all. The fulfillment of humanity does not lie in fallen Adam, but exclusively in the Second Adam, the Lord from heaven. It is the life of the new man in Him.

IV. Biblical and Other Anthropologies.-There are two main points at which biblical anthropology impinges on the various forms of secular anthropology.

A. Data from Other Sciences. It is inevitable that biblical anthropology should also include historical, physiological, psychological, and sociological data. Hence the question arises how far these coincide with the findings of scientific anthropology. It should be noted, of course, that in theological anthropology these data are in fact very selective. In many cases they are only incidental and secondary. They are not to be studied and classified merely or primarily along the lines adopted in scientific anthropology. Their presentation is mainly more general or popular, for the Bible is a book for everyman, not for this or that specialist alone. Scientific anthropology is not the purpose of the Bible. Nevertheless, there is a certain overlap, and possibility of cross-checking thus arises.

In general it may be affirmed with all confidence that the accounts given in the Bible conflict in no way with the data uncovered by scientific investigation.

现，它只在第二个亚当，也就是从天上来的主身上才得以实现。这就是在主里面的新人。

IV. 圣经人类学和其他人类学。圣经人类学中两大要点与其他人类学存在着冲突。

A. 其他学科研究资料。圣经人类学必然包含历史学、生理学、心理学和社会学的资料。由此产生了一个问题：这些资料与科学人类学的研究成果有多少相符之处呢？我们必须注意的是，神学人类学采用的资料实际上是非常有选择性的。大多情况下，这些资料只是附带的、次要的。神学人类学并未对这些资料多加研究，它仅是或基本上是按照科学人类学采用的主线进行了分类。神学人类学中的陈述大多比较通俗易懂，因为《圣经》是写给每个人看的，不是专为专家写的。然而，两种人类学中必然存在某些重叠之处，于是学者们可以依此进行交叉校验。研究资料的可能性。

一般而言，我们可以信心满满地说《圣经》中的记载与科学研究资料绝无冲突之处。从生理学 and 心理学角度来看，《圣经》中的用辞最多是有些不确切，但这

Physiologically and psychologically, the most that can be said is that biblical terminology is imprecise; but this is irrelevant in terms of the Bible's purpose. Historically and archeologically, too, the biblical stories stand up well at points of demonstrated overlapping.

It is, in fact, only in the sphere of the origins of the human race that a clash seems to arise between the stories in Gen. 1ff. and findings that seem to date back the history of the race thousands of years and to establish a possible line of derivation from closely related animals. In face of this problem various solutions have been proposed: (1) that the biblical records in Genesis are purely theological and not historical; (2) that the biblical records are an account of real events in the genre, not of exact history, but of poetic saga; (3) that the biblical records allow for long periods of development by natural processes; (4) that the early men of primitive archeology are not true men, and that God later either introduced a new race or brought about the decisive change that instituted true humanity. Other points that might be considered are that the data of primitive archeology are far less reliable than sometimes alleged, and that *creatio ex nihilo* cannot in any case be the object of scientific investigation, since the new creation will necessarily carry the implication of a prior history (e.g., the bread in the feeding of the five thousand, if it were subjected to scientific analysis). The problems are hardly severe enough to warrant an abandonment of the factual authenticity of the biblical account, and the final point is a pertinent reminder that for all the points of contact the approach, the purport, and the data of theological

并不影响《圣经》表达其目的。从历史和考古学角度来看，《圣经》中的故事可以很好的证明重叠之处。

实际上，两种人类学上只在人类起源一论上有所冲突，《创世记》1章及随后章节中的经文显示是神创造了人类，而科学发现则将人类的历史追溯至数千年前，并建立了进化论学说，认为人类是由近似的物种演化而来。就这一冲突，人们作出了多种解释：(1)《圣经》从神学角度而不是从历史角度记录了《创世记》；(2)《圣经》中对真实事件的记载是史诗性记载，而不是精确的历史；(3)《圣经》中的记载经得住长期自然发展的推敲；(4)考古学发现的远古时期的人类不是真正的人类，神后来可能创造了新的人类，也可能是对早期的人类做出了决定性的改变，从而使他们成为了真正的人类。其他值得考虑的观点还有：远古考古学远没有所说的那样可靠；科学研究无论如何都不能将“无中生有”(creatio ex nihilo)作为研究对象，因为新的创造必然会受到先前历史的影响（如用麦饼使五千人吃饱的故事，从科学角度分析，这是无法解释的）。但这些问题还没有严重到让我们认定《圣经》中的记录没有权威性和真实性，最重要的问题是，我们一定要牢记：神学人类学和科学人类学的研究方法、研究目的、采用的资料绝不可能相同。

anthropology are by no means the same as those of scientific anthropology.

B. Basic Presuppositions. It is inevitable that biblical anthropology should impinge upon scientific anthropology in the area of basic presupposition. The scientist, justifiably for his own purpose, has to operate with a closed mind. He is giving an account of the creaturely within the creaturely context alone. This is legitimate so long as he recalls that his work is purely descriptive. But the human mind finds it very hard to stop at description. It wants to move on to interpretation. Here, however, the empiricist is in danger of arguing in a circle. Concentrating by choice on the creaturely data, he is in danger of explaining them solely in terms of themselves, and of then claiming that they prove the explanation. In other words, the methodology is made into an argument. The ignoring of the divine work of creation becomes an argument for its denial. The truth is, of course, that by entering the sphere of interpretation, scientific anthropology becomes philosophical anthropology. Indeed, it is this from the very outset if it treats its working principle as a basic principle. But the moment it becomes philosophical anthropology it comes into contact with theological anthropology. In this case it does so at some disadvantage, for theological anthropology is pursuing its proper task and doing so in a rigorously scientific manner, whereas in far too many cases scientific anthropology is here indulging merely in dilettante and obscurantist speculation.

In the sphere of interpretation, then, biblical anthropology need make no

B. 基础设想。在基础设想领域，圣经人类学和科学人类学无可避免地有所冲突。科学家们受限于科学人类学的研究目的，他们的思想是封闭的。他们研究生物时只考虑生物的背景。只要他们牢记他们的工作只是纯粹的描述，那就是合理的。但是他们会发现，研究不可能止于描述层面，他们渴望做出进一步的阐释。但此时，经验主义者就很有可能陷入循环论证之中。他们的选择局限于所采用的生物资料，因此他们所作的解释可能是孤立的，但却宣称他们证明了这种解释。换言之，他们将方法论当成了论据。他们对神创世的工作视而不见，并把这当成是否认神创论学说的论据。当然，如果科学家们进入阐释阶段，那么他们的工作就不再属于科学人类学的范畴，而是变成了哲学人类学。实际上，如果他们将这种研究规则当作基本规则的话，那么这种转变从一开始就已经发生了。这样看来，科学人类学就存在一些缺点，因为科学人类学在大多数情况下做出的阐释都仅仅是业余的、蒙昧的推测，而神学人类学则与之相反，研究者们采取科学、严谨的方法追求合理的阐述。

那么，在阐释的范畴内，圣经人类学并无不当之处。恰恰相反，它能够帮助其

apology for its work. On the contrary, it may rightly call other anthropologies to account. On what grounds and with what basic knowledge does psychology adopt a materialistic view of man? or biology an explanation in terms of creative evolution? or physics and eternity of the cosmos? On what grounds and with what basic knowledge does anthropology exclude an interpretation in which man is related to the Creator as well as the creature? On what grounds and with what basic knowledge does science turn the modesty of its inquiry into the arrogance of denial of the Creator?

To be sure, man cannot see God. The eternal dimension of human life escapes ordinary observation. The claim of biblical anthropology, however, is that what man cannot perceive for himself, God has revealed to him. New data have been given. God Himself has revealed Himself as Creator. In so doing He has declared man's first, central, and final relation, the relation to Him. In so doing He has shown the nature of fallen man, but He has also exhibited true man in Jesus Christ and the restoration and eternal destiny of man in Him. These are the data on which alone a true and full anthropology can rest.

Bibliography.—*BDTh*, s.v. "Man"; *TDNT*, I, s.v. ἀνὴρ (Oepke); ἄνθρωπος (Jeremias); Barth, *CD*, III/2; E. Brunner, *Man in Revolt* (Eng. tr. 1947); D. Cairns, *Image of God in Man* (1953); J. Jeremias, *Jesus als Weltvollender* (1930); J. G. Machen, *Christian View of Man* (1937); R. Niebuhr, *The Nature and Destiny of Man* (1953); H. W. Robinson, *Christian Doctrine of Man* (3rd ed. 1947); T. F. Torrance, *Calvin's Doctrine of Man* (1949).

他人人类学做出阐释。心理学基于怎样的理由和基础知识认可了人类的唯物主义观点呢？生物学是如何解释创造进化论的呢？物理学是如何解释宇宙永恒论的呢？人类学拒绝接纳人类与造物主有关和人类是受造物这种说法，是基于什么理由，根据什么基础知识呢？科学在研究上是稳重的，但是基于怎样的理由和基础知识，它竟胆敢傲慢地否定造物主？

诚然，人类无法看见神。这是由于人类疏忽了对生命的永恒维度普遍观察。但是，圣经人类学认为，上帝向人类揭示了他们无法感知到的真理。于是人类得到了新的资料。神自我启示，称祂就是造物主。祂向人们揭示：人类的第一关系、核心关系以及终极关系就是人与神的关系。祂解释了堕落人类的本质，但是祂还揭示了在耶稣基督里的真正的人类，和人类在基督里的复活和永生。真正和完整的人类学必须建立在这类资料之上。

书目——*BDTh*, 见词条 "Man"; *TDNT*, I, 见词条 ἀνὴρ (Oepke); ἄνθρωπος (Jeremias); Barth, *CD*, III/2; E. Brunner, *Man in Revolt* (英文译本, 1947年); D. Cairns, *Image of God in Man* (1953); J. Jeremias, *Jesus als Weltvollender* (1930); J. G. Machen, *Christian View of Man* (1937); R. Niebuhr, *The Nature and Destiny of Man* (1953); H. W. Robinson, *Christian Doctrine of Man* (1947年第三版); T. F. Torrance, *Calvin's Doctrine of Man* (1949)。

ANTHROPOMORPHISM

[<GK. *ánthrōpos*—‘man’ + *morphé*—‘form’]. The manifestation or depiction of God in human terms or as having the characteristics of man. Anthropomorphism is very common in the Bible.

- I. Its Use in the Bible
- II. The Dangers Involved
- III. Its Necessity
- IV. Its Justification
- V. The Incarnation and Anthropomorphism

I. Its Use in the Bible.-A. Data. In Gen. 1 God is represented as speaking (v. 3), then as seeing (v. 4). He walks in the garden in the cool of the day (3:8). Elsewhere we read of the human form of God (Nu. 12:8), of the feet of God (Ex. 24:10), of the hand of God (Isa. 50:11), of the heart of God (Hos. 11:8). In addition to physical characteristics, emotional qualities appropriate to man are also ascribed to God. Thus He is jealous (Ex. 20:5), angry (Ps. 77:9), merciful (Jonah 4:2), mighty (Ps. 147:5), gracious and loving (Ps. 103:8). The Lord can resolve and He can also repent (1 S. 15:11). He is a shepherd (Ps. 23:1), a bridegroom (Isa. 62:5), and a warrior (Ex. 15:3).

While anthropomorphisms are in general less frequent in the NT, they do occur. There is a reference to the finger of God in Lk. 11:20. In Mt. 19:10 the angels behold the face of God. In Jn. 10:29 it is said that none can pluck the disciples out of the hand of God. In Jn. 1:18 the only

ANTHROPOMORPHISM 神人同形同性论

【源于希腊语词根 *ánthrōpos* (人类) 和 *morphé* (形式)】。神人同形同性论表现或描述神有人类的外形, 或者有人类的性格。这种学说在《圣经》十分常见。

- I. 在《圣经》中的使用
- II. 包含的危险
- III. 必然性
- IV. 理由
- V. 道成肉身和神人同形同性论

I. 在《圣经》中的使用。A.资料。根据《创世记》第1章中经文的描述, 神说了话(创1:3)然后看见了光(创1:4)。天起了凉风, 耶和華神在园中行走(创3:8)。我们在其他经文中读到, 神有人的形象(民12:8), 有脚(出24:10), 有手(赛50:11), 有心(何11:8)。经文中除了体现神和人类身体特征上的相似, 还描述了神的情感特质也与人相似。祂会嫉妒(出20:5)、发怒(诗77:9), 祂是慈爱的(拿4:2)、大能的(诗147:5)、亲切的和慈悲的(诗103:8)。祂做出决定后, 也会后悔(撒上15:11)。祂是牧羊人(诗23:1)、新郎(赛62:5)和战士(出15:3)。

神人同形同性论在《新约》中出现的次数相对较少, 但确实存在。《路加福音》11:20 提到了神的手指。《马太福音》19:10 中描述有天使注视着神的脸。《约翰福音》10:29 中记载道谁也不能将门徒从神的手中夺去。《约翰福音》1:18 中描述到独生子坐在父的怀里。基督升

begotten Son is in the bosom of the Father. The ascended Christ is seated at God's right hand (He. 1:3). In many verses (e.g., 2 Tim. 2:13; Eph. 2:8; 1 Tim. 1:16; Eph. 2:4; 1 Jn. 3:1) we read of the faithfulness, wisdom, longsuffering, mercy, and love of God. God can also act as man acts. He speaks (He. 1:1f.), sends (Jn. 17:18), chooses (Eph. 1:4), purposes (Eph. 3:11), is wrathful (Rom. 1:18), judges (Rom. 2:2f.), reconciles (2 Cor. 5:18f.), loves (Jn. 3:16). He is described in human categories as father (Mt. 6:9, etc.) or as king (Rev. 4:2).

B. Use. An interesting feature of the biblical use, especially in the OT, is that there is no very apparent development from anthropomorphism to more abstract terms. It is often said that cruder ideas of God give way to more lofty conceptions as one moves from the earliest documents to the later writings. But this is not very well substantiated by the facts. Thus if it were argued that Gen. 3 is of an earlier date than Gen. 1, the most that could be said is that there is a change in the nature of the anthropomorphism from walking to speaking and seeing. Perhaps there is a greater refinement in speaking and seeing than in walking, for the former denote more intellectual activity and the latter more physical. Or perhaps it could be argued that there is a greater awareness of the figurative nature of the usage in the so-called later writing. But the anthropomorphism itself remains. Moreover, some of those parts of Scripture that represent the sovereignty of God in the loftiest terms, e.g., the second part of Isaiah, are even more strongly anthropomorphic in expression than others that are supposed to belong to a more primitive stage.

天后坐在神的右手边(来 1:3)。神的忠诚、智慧、坚韧、怜悯和慈爱在许多经文中都有所体现(如提后 2:13; 弗 2:8; 提前 1:16; 弗 2:4; 约壹 3:1)。神的行为也可以像人一样行事,他能晓谕(来 1:1-2)、赐予(约 17:18)、拣选(弗 1:4)、打算(弗 3:11)、忿怒(罗 1:18)、审判(罗 2:2-3)、和好(林后 5:18-19)、爱(约 3:16)。人类称祂为父(太 6:9 等)或王(启 4:2)。

B. 使用。《圣经》中,尤其是《旧约》对神人同形同性论的使用有一个有趣的特征,即神人同形同性论并没有明显地发展为更抽象的术语。学者们认为,人们在将早期典籍收集整理成后来的作品时,将神的原意修改加工成更为崇高的理念。但这种观点没有事实依据。因此,如果认为《创世记》第 3 章要早于第 1 章的话,最多也就是神人同形同性论的本质从行走变为说话和看见而已。或许说话或看见这两种行为比行走更加文雅,因为前者更倾向于智力活动,而后者更倾向于体力活动。或者可以这样说,所谓的后来作品中,对其用法的比喻性认识的更加深刻。但语义中的神人同形同性论都始终存在。此外《圣经》中的某些部分用高深莫测的术语来表达神权的至高无上,如《以赛亚书》的第二部分,这些经文在表达上更能体现神人同形同性论,更原始阶段的典籍可能就没有这种效果。人们虽然原则上反感神人同形同性论。但这似乎对《旧约》没什么影响,但在《七十士译本》的翻译过程中,人们有时会煞费苦心地避免产生神人同形同性论的暗示(如出 24:10)。后期的作品中经常提及天使,这与早期经文中提及的神的显现也不无相似之处。两约之间的时期,人们愈加强调神权的至高无上,而神人

The revolt against anthropomorphism in principle did not seem to affect the OT until the time of the LXX translation, in which pains are sometimes taken to avoid any anthropomorphic implication (e.g., Ex. 24:10). Even the more common introduction of angels in some of the later works is not without parallels in the earlier theophanies. Only with the increasing stress on the divine transcendence between the Testaments is there any real sense that anthropomorphism is in some way derogatory to God. If the NT displays a greater reserve in this respect than the OT, it has a special reason that will be seen later.

C. Meaning. The question arises whether the Bible really teaches that human attributes may be ascribed to God in the strict sense. Various answers may be given. In the first place, a distinction certainly has to be made between the various kinds of attributes. Thus ethical and spiritual qualities such as wisdom, power, mercy, righteousness, and love are obviously intended literally when posited of God, whereas a figurative meaning is in many cases no less apparent in the case of physical attributes or members. In the Psalms or Isaiah, for example, the anthropomorphisms have a vivid poetic quality when there is reference to the hand or face of God. God did not literally extend a giant arm from heaven when He protected Israel and overthrew Egypt at the Red Sea. The almost stereotyped metaphor is simply a graphic way of expressing the truth that God Himself did in fact intervene to save His people and to destroy the oppressor. The finger of God in the dominical saying in Luke is of the same genre.

同形同性论在某种程度有损于神权。如果《新约》比《旧约》中更多地体现出神人同形同性论，这一定是出于一个特别的理由，这一点我们在后文中会提到。

*C. 含义。*人们提出了一个问题，《圣经》中是否真的教导我们说，从严格意义上讲，人类的属性应归属于神。对这个问题的回答有许多。首先，人类有多种属性，而且他们之间必然是有区别的。当用智慧、力量、仁慈、正义和爱等道德和精神特性来描述神的时候，那他们的含义明显就是字面的含义，至于身体属性或肢体则是有比喻意义的，但是其含义也同样明显。比如说，《诗篇》和《以赛亚书》提到神的手或脸时，神人同形同性论就体现出一种生动的、诗歌的特质。神并没有真的从天上伸出手臂，在红海保护以色列并推翻埃及。这个比喻几乎成了定式，它简单而生动地表达了一个事实，即神确实亲自保护了祂的民，摧毁了他们的敌人。《路加福音》记载的基督语录中提到了神的手指，这段经文也采用了同样的手法。

Is this true of all physical anthropomorphism in the Bible? It could be argued, of course, that at an earlier stage God was thought to have a human form, that this underlies or finds expression in a story like Gen. 3, that it forms the basis of the later usage, and that many Israelites continued to believe it even when the great prophets had a clearer insight into the true nature of God. But, while it may be admitted that the individual beliefs of many Israelites, perhaps a majority at times, were crudely anthropomorphic, this does not mean that the usage in the text is necessarily of this kind. Indeed, one might suppose that the divine walking of Gen. 3 could be happily retained in the text because, in its charming poetic form, it represents so vividly the closeness of the relationship with God that was forfeited in the fall. If one considers the purpose of Bible study to be the reconstruction of the beliefs of the Israelites, then traces of inadequate conceptions, even illicit images, of God can easily be detected. If, on the other hand, one reads the Bible to hear the revelation of God, things take on a very different aspect.

That the Bible itself is very conscious of the limitation of anthropomorphism may be seen from the many verses that emphasize the transcendence of God in relation to man or to the cosmos at large. Thus Dt. 4:12 states categorically that when God met with Israel at Sinai they heard the voice of the words but saw no form. Again, when Moses sought the vision of God in Ex. 33, he asked only to be shown God's way of glory, and even the glory of God was seen only in passing: "You cannot see my face; for

那么《圣经》中所有的身体上的神人同形同性论是否也是这样呢？我们显然可以这样认为，前期，神有人类的外形，在《创世记》第三章或与之类似的故事中我们都可以发现这种表达，这就是后期使用的基础，即使在伟大的先知们已经更加明确地、深刻地认识到了神的真正本质之后，以色列人仍然相信神有人类的外形。但是这些以色列人的个人信仰（有时是大多数人）只是不成熟的神人同形同性论，这并不能说明经文中使用的也是这样。实际上，我们或许可以认为，《创世记》第3章中适当地保留了以诗体形式描述的神的行走，这是因为这段经文生动地表明了人类在堕落前和神的关系是十分密切的，而堕落后则失去了这种关系。如果有人认为研究《圣经》的目的是为了重建以色列人的信仰，那么他就会轻易地发现对神的不适当看法的痕迹，有些甚至是应被禁止的。但另一方面，如果人们拜读《圣经》是为了听到神的启示，那么就会呈现出一种完全不同的角度。

许多章节中都强调了神对人或整个宇宙来说都是至高无上的，由此我们可以看出《圣经》自身特意限制了神人同形同性论的使用。《申命记》4:12中直截了当地记载道，神在西奈向以色列人显现时，他们只听到了声音，却没看到形象。《出埃及记》33章中，摩西求见神，只求神显出荣耀给他看，但即使仅是荣耀，也只能在神经过时才得以见到，因为神说“你不能看见我的面，因为人见我的面不能存活”（出33:20）。以赛亚抛开所有神人同形同性论的描述，他提出了一个惊人的问题：“你们究竟将谁

man shall not see me and live” (v. 20). Isaiah, in spite of all his anthropomorphisms, flings out the tremendous question: “To whom then will you liken God, or what likeness compare with him?” (40:18). God is the high and lofty one who inhabits eternity (Isa. 57:15). The same witness is carried through into the NT: “No one has ever seen God” (Jn. 1:18); “God is spirit” (Jn. 4:24). God alone has immortality “and dwells in unapproachable light, whom no man has ever seen or can see” (1 Tim. 6:16). Even the ways and thoughts of God are not as man’s ways and thoughts (Isa. 55:8), and the natural man does not receive the things of the Spirit of God (1 Cor. 2:14).

II. The Dangers Involved.-The seriousness of the dangers of anthropomorphism may be seen from the crudities of myths in which gods share not only the attributes but also the vices and failings of men, albeit on a larger scale. What has happened is that God has been made in the image of man. He is simply an enlarged projection. The reverse side of the same error is divinization, for if the gods are no more than men writ large, there is no intrinsic reason why men, or at least some men, should not become or be gods.

Already in Greek philosophy Xenophanes recognized the danger of making God in the image of man, or indeed of any creature: “There is one God, greatest of all gods and men, who is like to mortal creatures neither in form nor in mind.” But this opens the way only too easily to abstraction or to agnosticism. Either we cannot know or say anything concerning God, or we conceive of Him in abstract categories that deprive Him of any true

比 神，用什么形象与 神比较呢？”（赛 40:18）。神至高至上，自有永有（赛 57:15）。《新约》中也有同样的证据：“从来没有人看见 神”（约 1:18）；“ 神是个灵”（约 4:24）。神“是那独一不死，住在人不能靠近的光里，是人未曾看见，也是不能看见的”（提前 6:16）。神的意念和道路也与人类不同（赛 55:8），属血气的人不能领会神圣灵的事（林前 2:14）。

II. 包含的危险。有些粗糙的神话认为神不但有人类的属性，还有人类的缺点和过失，只是程度更大，由此我们可以看出神人同形同性论的危险之严重性。这种神话将神捏造成了人的形象，祂只是放大的人类投射。这种错误观点的另一面是成神论，因为如果神只是放大的人，那么人类，至少是某些人类也有可能成为神或者成为神。希腊哲学家色诺芬尼早已认识到神人（甚至是任何生物）同形同性论的危险性，因此他说：“世上仅有一位神，祂高于万物和万神，祂的形象和思想都是凡人所无法企及的。”但是这种说法非常容易让人觉得神是抽象的、不可知的。我们要么不知道或无法说出有关神的事，要么将神理解成抽象的存在，使祂丧失了真实而有活力的生命。另一方面，《圣经》采取了神人同形同性论这种讲述方式，但同时深谙这种表达方式的局限性。经文中必须避免出现明显的生硬的表述。我们绝不可以根据人类的外形、精神、道德和心灵来塑造神的形象。神超越万有的生命和存在是人类无法用语言形容的。祂并不是放大了的人类，也必然不会表

and dynamic life. The Bible, on the other hand, uses anthropomorphic forms of speech, but it recognizes their limitation. Obvious crudities must be avoided. God cannot be shaped according to the physical, mental, ethical, or spiritual pattern of man. God has His own transcendent life and being that defy human depiction. He is not just an enlarged man. He certainly does not display human faults and failings. Nevertheless, He may still be presented in human categories and in terms of human attributes. With careful avoidance of extravagances, the Bible maintains a proper use, and it continues to do so even in the later books of the OT and on into the NT. Why is this so?

III. Its Necessity.-A first point is that anthropomorphism is subjectively necessary (*see* ACCOMMODATION III). If man is to hear or speak about God at all, it must be in intelligible terms. But man is limited by his own creatureliness. He can embrace the cosmos, but he cannot climb up to the sphere of God. He has no words or thoughts by which to describe transcendent deity. Even if he takes refuge in abstraction, his very abstractions have an ultimate creaturely basis. To say that God is the infinite is to define Him negatively in terms of the finite, and the finite involves spatial or temporal measurement. To take the way of negativity is here shown to be no true help, for this in turn involves definition in terms of the human or the creaturely, as though God were simply the opposite of the human.

The best that man can do, it might seem, is to take refuge in silence, to think and say nothing about God at all. But this is

现出人类的错误和缺点。然而，仍然可以以人类的角色和特质来描绘神，我们或许还是应该将神划分到人类这个类别之中。为了避免滥用神人同形同性论，《圣经》行文谨慎，这一写作特点一直保持到旧约后期的各书和《新约》当中，这是为什么呢？

III. 重要性。第一点是神人同形同性论的主观重要性（见 ACCOMMODATION III[俯就 III]）。人类若想听讲或谈论神，那么他就应该使用可以理解的术语。但是人类受自身的受造性所限，他能理解宇宙，却永远不能理解神的境界，他的思想和话语都无法描述至高无上的神性。即使人类借助于抽象的描述，这种抽象性也脱离不了人受造物的基础。如果说神是无穷的，那么其实就是从有限性的角度消极地对神做出了定义，这种有限性包含时间和空间限制。如果从消极性出发的话，那么实际上是没有任何帮助的，因为这反而是从人类或受造性的角度定义了神，似乎神就是与人相反的存在。

人类最应该做的事似乎是保持沉默，不要思考神也不要讨论神。但人们显然不能对神的真实性视而不见。那么剩下的

obviously impossible in face of the reality of God. The only other option is to be frank about anthropomorphism as the Bible is, to admit at once that some kind of anthropomorphism is needed, to avoid the supercilious contempt for the anthropomorphic that has come to characterize some theological and philosophical schools. There is a difference between cruder and more instructed anthropomorphism. Depiction of God as a cruel, carousing giant is not comparable with His depiction as the merciful Father. It is important that the right kind of anthropomorphism be found and that its limitation be recognized. But the fact remains that there is no escaping anthropomorphism as such. It is imposed by the ineluctable necessity of the very fact that seems to call it in question, namely, that man is man and not God. If on the one side this means that man cannot reduce God to human categories, it also means on the other that he has none but human categories in which to speak of God.

IV. Its Justification.-The limitations of man do not in themselves justify anthropomorphism. Perhaps man is unable to think or speak of God in any other way than that of anthropomorphism (unless, of course, he chooses to think and speak of Him in terms of other aspects of the organic or inorganic world). But one could deduce from this that he is in fact unable to think or to speak about God at all. God is so different from man that He transcends human comprehension altogether. To say that man is condemned to anthropomorphism is to say that he is condemned to ignorance or error. Even when it has been established that man has

唯一选择就是和《圣经》一样坦白，承认有些情况确实需要借助于神人同形同性论，同时还要避免像某些神学或哲学学派那样藐视神人同形同性论。不成熟的神人同形同性论和经指导的神人同形同性论是有区别的。人们有时将神描述为残忍的、肆意的巨人，有时又将祂描述成慈爱的父，这两种描述反差巨大，无法比较。因此人们应该找到正确的神人同形同性论并认识到这一理论局限性，这是非常重要的。但事实仍然是，就其本身而言，神人同形同性论是无法避免的。这个事实非常重要，由此引出了一个问题，即，人就是人，不是神。如果这一方面意味着人不可能将神缩小至人类的范畴，那么另一方面，也说明只有在人类的范畴内，人才有能力描绘神。

IV. 理由。人类出于自身的局限性，不能证明神人同形同性论。人类在思考神或谈论神时，或许除了神人同形同性论之外别无他选（当然，除非他选择从有机或无机世界的其他角度来思考神或谈论神）。但是人可以由此得出一个结论，事实上，他根本无法思考神或谈论神。神与人如此不同，超出了人类所能理解的范围。说人陷入了神人同形同性论的误区就相当于说他注定是无知或错误的。即使人类不得不通过这种方式来了解和谈论神，我们仍需提问，人类有什么权利这样做，又是出于什么理由这样做呢？

to learn and to speak about God in this way, it has still to be asked by what right and with what justification he may do so.

The answer to this question is twofold. First, the Bible itself does so, and the Bible is not just man's thinking and speaking about God. It is God's own address to man. Hence God Himself speaks concerning Himself in anthropomorphic terms, and this constitutes for man both a permission and a command to do the same. Anthropomorphism within the biblical limit is justifiable because it is God Himself who authorizes it. Second, God authorizes it, not under the pressure of an imposed necessity, nor by an act of irrational caprice, but because it corresponds to the facts of the situation. God has made man in His own image and after His own likeness. Between God and man, by God's own appointment and according to His own revelation, there is similarity as well as dissimilarity. If man, especially fallen man, is not to make God in his own image, he has to recognize that he himself, for all his present corruption, is made in the image of God.

This means that man's wisdom is in fact a copy of God's wisdom, man's love a copy of God's love, man's righteousness a copy of God's righteousness. Even the body of man, his capacity to act, to express himself, to fulfil his decisions and plans in the material cosmos, is in its own way a copy of God's superior power of action. Hence, so long as man remembers that he is the copy and God the original, not vice versa, there is every reason why anthropomorphism should contribute not to ignorance or error but to a true knowledge of God.

上述问题答案涉及两个方面。首先,《圣经》就是采取的这种方式,《圣经》并非只是人类对神的思考和谈论,而是神对人类的默示。也就是说,是神在谈论自身时采用了神人同形同性论的方式,因此,是神许可,或者可以说是神命令人类也采取这种方式来描述神。在《圣经》范畴内采用神人同形同性论是合理的,因为这是神亲自授权给人类的。第二,神如是授权,并不是强加于人,也不是一种无理任性的行为,而是因为这样符合现实情况。神照着祂的样子,照着祂的形式创造了人。神的任命和自我揭示,使得祂和人既是相似的,也是相异的。如果人类,尤其是堕落的人类,丧失了神的形象,那么他们必须意识到他们自己(即使已经堕落了)是按照神的形象创造的。

这意味着人类的智慧、爱、正义都是来自于神。即使是人类的身体、行为能力、表达能力、决断能力和实现他们在这个物质宇宙中的计划能力都是按其自身的方式对神的大能的复制。因此,人类只要记住自己是复制品,神是原型,而不是与之相反,那么就有充分的理由相信神人同形同性论不但不会导向无知和错误,反而能够促进对神的正确认识。神与人的关系证明了神人同形同性论是正当的,因为神也采用了它,这是因为它的真正基础是神创造的似神论。

Anthropomorphism is justified in relation to God because God Himself uses it, and God Himself uses it because its real basis is the divinely created theomorphism of man.

V. The Incarnation and Anthropomorphism.

This truth finds supreme illustration and support in the climax of God's revealing and reconciling action in the incarnation of the Word. The astonishing truth of the gospel is that God did in fact take human form even to the point of a human body. As mentioned earlier, the NT is comparatively reserved in its individual anthropomorphisms, but the special reason for this is that the basic NT witness and confession is to the supreme anthropomorphism of the God-man. In the NT God is not just depicted metaphorically in anthropomorphic terms. A reality of the most literal kind is now seen to underlie the metaphors. God has revealed Himself with all the attributes of humanity. "And the Word became flesh and dwelt among us" (Jn. 1:14). He "emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself" (Phil. 2:7f.). "Sacrifice and offerings thou hast not desired, but a body hast thou prepared for me ... Lo, I have come ..." (He. 10:5, 7). "That ... which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life" (1 Jn. 1:1), "He who has seen me has seen the Father" (Jn. 14:9).

All this means that in Jesus Christ God has actually assumed human form in fulfillment of His revealing and

V. 道成肉身和神人同形同性论。道成肉身是神的揭示和救赎行为的顶点，这最能解释和支持神人同形同性论。福音传达给我们一个惊人的事实，即神确实用了人的形象，甚至有了肉身。正如前文提到的，《新约》对神人同形同性论的运用是有所保留的，但这是有特殊原因的，《新约》想要人们见证和忏悔的正是基督至高无上的神人同形同性论。根据神人同形同性论，《新约》对神的描写并不是比喻性的。我们看到了比喻之下的真实。神用所有人的属性自我揭示。“道成了肉身，住在我们中间”(约 1:14)。他“反倒虚己，取了奴仆的形象，成为人的样式。既有人的样子，就自己卑微”(腓 2:7-8)。“祭物和礼物是你不愿意的，你曾给我预备了身体……神啊，我来了……”(来 10:5, 7)。“论到从起初原有的生命之道，就是我们所听见，所看见，亲眼看过，亲手摸过的”(约壹 1:1)。“人看见了我，就是看见了父”(约 14:9)。

这些都意味着神在基督耶稣里成了人的样子来达成他自我揭示和救赎的旨意。因此，关于耶稣，人们完全可以说

reconciling purpose. Hence in relation to Jesus one can speak quite literally, not merely of the love, compassion, righteousness, or holy wrath of God, but of the hand or arm or eyes or feet of God. While God in His eternal deity is a Spirit, there is nothing incongruous or impossible in His assuming human form. Within the context of the divine self-revelation, anthropomorphism is fully vindicated, not as a general principle, but as a christological reality.

Several troublesome questions remain. Is there a sense in which humanity is intrinsic to God? Was the humanity of Christ the prototype of man as originally created? Will our knowledge of God always be in terms of the divine humanity of Christ? Would it have been this way even had there been no fall? Speculation on such matters can lead to some curious developments, e.g., the Scholastic problem whether there would have been an incarnation whatever happened, or the suggestion in Luther that somewhere a *Deus absconditus* still lurks behind the *Deus revelatus* in Christ, as though Christ were not the fulness of the Godhead bodily, as though some part of God were not revealed in Him. Behind this type of reasoning, and the implied wish that we may see God other than in Christ, there probably lies a recollection of the limitation of anthropomorphism, of the witness to divine transcendence.

Quite apart from all such questions, however, the incarnation does have at least three clear implications which may be accepted as criteria in this whole question of anthropomorphism. First, it leaves us in no doubt that there is nothing inconsistent in the bearing of human form

祂不仅有神的慈爱、怜悯、正义和神圣之怒，还有神的手，或膀臂，或眼睛，或脚。神是一个拥有永恒神性的圣灵，因此他采用人的外形并不是不相称或不可能的。在神圣的自我揭示的背景中，神人同形同性论得到了充分的诠释，它不是一种普通规则，而是一种基督论的真理。

但仍然有一些令人烦恼的问题。哪种人性是神固有的呢？上帝造人是否是以基督的人性为原型？我们对神的认知是否总是根据基督神圣的人性呢？如果人类未曾堕落，那么世界会是什么样子？对这些问题的思索产生了有趣的发展，比如学者们提出了一个学术问题，即是否无论发生什么，都会有道成肉身呢；卢瑟认为，在基督里显明的神（*Deus revelatus*）的背后，还存在着另一位隐藏的神（*Deus absconditus*），这似乎意味着基督的身体不是神性的完整体现，上帝的部分神性没有在祂身上彰显。在这种推理的背后，我们或许可以看见神除了在基督里的其他隐藏的意愿，这可能令我们回忆起神人同形同性论的局限和神权至高无上的证据。

但是，除了上述问题之外，道成肉身至少还有三种清晰的隐藏含义，这些含义可以被视为所有神人同形同性论问题的标准。首先，道成肉身明确地表明神有人的形象一说并不矛盾。第二，它确立并重建了创造的过程，不是神有人类的形象，而是人类有神形象。人在基

by God. Second, it thereby establishes and reconstitutes the creation, not of God in man's image, but of man in God's. Man is truly theomorphic in Christ, and this theomorphism is the basis of legitimate anthropomorphism. Third, it makes it plain that anthropomorphism is not just a device; it is a divinely given task. Man has not just to learn about God in human terms. He has to find his true humanity in God and to work it out in terms of being made conformable to Christ as the image of the invisible God.

Set in the light of the incarnation, biblical anthropomorphism takes on a completely different aspect from the crass and dubious anthropomorphism that arouses justifiable objection. It starts not with man but with God. It has its basis in creation. It is sponsored by divine revelation. It teaches man his true relation to God. It gives him his real dignity and humanity. It poses his ethical task, and sets him the eschatological goal not of divinization but of assumption to eternal sonship in, with, and by the one Mediator between God and man, the man Christ Jesus.

See also IMAGE OF GOD; PERSON OF CHRIST.

Bibliography.—*BDTh*; Sch-Herz: *CD*, III/1f.; also OT theologies, esp. Eichrodt, II (Eng. tr. 1967).

G. W. BROMILEY

ANTICHRIST

[Gk. *antichristos*]. The word "antichrist" occurs only in 1 Jn. 2:18, 22; 4:3; 2 Jn. 7, but the concept appears frequently in Scripture.

督里是似神的，似神论是合理的神人同形同性论的基础。第三，它表明神人同形同性论不是一种手段，而是一种神圣的使命。人类不应从人的角度理解神，而是要在神里发现并弄清真正的人性，将基督当做是可见的神。

《圣经》中的神人同形同性论以道成肉身为基础，呈现出一种完全不同的视角，这种视角不同于愚蠢的、可疑的神人同形同性论，并就后者提出了合理的反对意见。它以创世为基础，得到了神的启示的支持。它教导我们人类和神的真正关系。它赋予人类真正的尊严和人性。它给予人类真正的道德使命，设立了末世论的目标，但这目标不是成神，而是坚信神和人之间的中保是基督耶稣，他将救赎人类，令人永远在基督里奉神为父。

另见 IMAGE OF GOD(神的形象); PERSON OF CHRIST (基督位格论)。

书目——*BDTh*; Sch-Herz: *CD*, III/1-2; 另见旧约神学,尤其是 Eichrodt, II (英文译本, 1967)。

词条作者: G. W. BROMILEY

ANTICHRIST 敌基督者

【希腊语: *antichristos*】。本词仅出现在《约翰一书》2:18, 22; 4:3; 《约翰二书》7, 但这种概念在《圣经》中经常出现。

- I. In the OT
- II. In the NT
 - A. The Gospels
 - B. Pauline Epistles
 - C. Johannine Epistles
 - D. Revelation
- III. In Apocalyptic Writings
- IV. In Patristic Writings
- V. Medieval Views
 - A. Christian
 - B. Jewish
- VI. Post-Reformation Views

I. In the OT.—As in the OT the doctrine concerning Christ was only suggested, not developed, so is it with the doctrine of the antichrist. That the Messiah should be the divine Logos, the only adequate expression of God, was merely hinted at, not stated: so the antichrist was exhibited as the opponent of God rather than of His anointed. In the historical books of the OT “Belial” is used as of a personal opponent of the Lord; thus the shamefully wicked are called in the AV “sons of Belial” (Jgs. 19:22; 20:13), “daughter of Belial” (1 S. 1:16), etc. Modern versions translate the expression in an abstract sense, e.g., “base fellows,” “scoundrels,” “wicked woman.” In Dnl. 7:7f. there is the description of a great heathen empire, represented by a beast with ten horns: its full antagonism to God is expressed in a little eleventh horn which had “a mouth speaking great things” and “made war with the saints” (vv. 8, 21). He was to be destroyed by the “Ancient of Days,” and his kingdom was to be given to a “son of man” (vv. 9–14). Similar yet differing in many points is the description of Antiochus Epiphanes in 8:9–12, 23–25.

II. In the NT.—A. *The Gospels.* In the

- I. 在《旧约》中
- II. 在《新约》中
 - A. 《福音书》
 - B. 《保罗书信》
 - C. 《约翰书信》
 - D. 《启示录》
- III. 在启示文学作品中
- IV. 在教父作品中
- V. 中世纪的观点
 - A. 基督徒
 - B. 犹太人
- VI. 改教之后的观点

I. 在《旧约》中。《旧约》中仅仅提出了关于基督的教义，但并没有将其升华，关于敌基督者的教义也是如此。弥撒亚就是神圣的道，是对神唯一适当的表达，对于这一点神仅给出了默示，并未阐明，因此敌基督者反对的是神，而不是祂的受膏者。在《旧约》的历史书中，“彼列”是神的反对者；因此《钦定版圣经》中将那些可耻的、不道德的人称作“彼列之子”（士 19:22; 20:13），“彼列之女”（撒上 1:16）等。现代的《圣经》译本用抽象意义来翻译这些表述，如“匪徒”“罪犯”“不正经的女子”。《但以理书》7:7-8 描写了一个强大的异教帝国，将这个帝国比作头生十角的野兽：这头野兽与神的全部对抗表现在第十一个小角，这个小角“有口说夸大的话”，“与圣民争战”（但 7:8, 21）。“亘古常在者”要将这兽毁灭，将它的国赐给“人子”（但 7:9-14）。《但以理书》8:9-12, 23-25 对安提阿古·伊皮法尼的描述与上文提到的既有许多相似点，也有许多差异。

II. 在《新约》中。A. 《福音书》。《福

Gospels the activity of Satan is regarded as specially directed against Christ. In the Temptation (Mt. 4:1-10; Lk. 4:1-13) the devil claims the right to dispose of "all the kingdoms of the world," and has his claim admitted. The temptation is a struggle between the Christ and the antichrist. In the parable of the tares and the wheat, while He that sowed the good seed is the Son of man, he that sowed the tares is the devil, who is thus the antichrist (Mt. 13:37-39). Our Lord felt it the keenest of insults that His miracles should be attributed to satanic assistance (Mt. 12:24-32). In Jn. 14:30 there is reference to the "ruler of this world" who "has no power over" Christ.

B. Pauline Epistles. The Pauline Epistles present a more developed form of the doctrine. In the spiritual sphere Paul identifies the antichrist with Belial. "What accord has Christ with Belial?" (2 Cor. 6:15). 2 Thessalonians, written early, affords evidence of a considerably developed doctrine being commonly accepted among believers. The exposition of 2 Thess. 2:3-9, in which Paul exhibits his teaching on the "man of lawlessness," is very difficult, as may be seen from the number of conflicting attempts at its interpretation. (See LAWLESS, LAWLESSNESS.) Here we would indicate only what seems to be the most plausible view of the Pauline doctrine.

It had been revealed to the apostle by the Spirit that the Church was to be exposed to a more tremendous assault than any it had yet witnessed. Some twelve years before the Epistle was penned, the Roman world had seen in Caligula the portent of a mad emperor. Caligula had claimed to be worshiped as a god, and

音书》中认为撒但的行动专门针对基督。在耶稣受试探的经文中(太 4:1-10; 路 4:1-13), 魔鬼承诺说要将“世上的万国”都赐给耶稣。这试探就是基督和敌基督者之间的斗争。在好种和稗子的寓言中, 撒好种的就是人子, 撒稗子的仇敌就是魔鬼, 也就是敌基督者(太 13:37-39)。法利赛人将神行的神迹归功于魔鬼的协助, 这被我主视作最大的褻渎(太 12:24-32)。《约翰福音》14:30提到了“这世界的王”, 基督说“他在我里面是毫无所有”。

B. 《保罗书信》。《保罗书信》中体现了敌基督教义较为成熟的形式。在灵的范围內, 保罗认为敌基督者就是彼列, “基督和彼列有什么相和呢?” (林后 6:15)。较早写成的《帖撒罗尼迦前书》和《帖撒罗尼迦后书》提供了一个为信徒们普遍接受的成熟教义, 。保罗在《帖撒罗尼迦后书》2:3-9 中陈述了他有关“罪人”的教导, 对这个教导的解读出现了大量相互矛盾的观点, 由此我们可以看出这个教导是非常难的。(见 LAWLESS, LAWLESSNESS[无法之人; 罪人]。)在此, 我们仅阐述对保罗教义解读得最为可信的观点。

圣灵已经向使徒揭示说, 教会将经历一场前所未有的巨大打击。在保罗书写这封书信之前约 12 年, 罗马人已经看出卡里古拉将成为一位暴君。他自命为神, 并在罗马为自己建立了神庙, 要人们敬奉他。他甚至还要在耶路撒冷的神殿中树立自己的雕像供人膜拜。类似的原因可能产生类似的效果, 保罗解释什

had a temple erected to him in Rome. He went further, and demanded that his own statue should be set up in the temple at Jerusalem to be worshiped. As similar causes might be expected to produce similar effects, Paul, interpreting what was “indicated by the Spirit of Christ within him,” may have thought of a youth reared in the palace, who, raised to the awful, isolating dignity of emperor, might like Caligula be struck with madness and demand divine honors, and might be possessed with a thirst for blood as insatiable as his. The fury of such an enthroned maniac would, with too great probability, be directed against those who, like the Christians, would refuse as obstinately as the Jews to give him divine honor, but were not numerous enough to make Roman officials pause before proceeding to extremities. So long as Claudius lived, the manifestation of this “lawless one” was restrained; when, however, the aged emperor should pass away, or God’s time should appoint, that “lawless one” would be revealed, whom the Lord would “slay with the breath of his mouth” (v. 8).

C. Johannine Epistles. Although many of the features of the “man of lawlessness” were exhibited by Nero, yet the messianic kingdom did not come, nor did Christ return to His people at Nero’s death. Writing after Nero had fallen, the apostle John, who, as noted above, alone of the NT writers uses the term, presents us with another view of the antichrist (1 Jn. 2:18, 22; 4:3; 2 Jn. 7). From the first of these passages (“as you have heard that antichrist is coming”), it is evident that the coming of the antichrist was an event generally anticipated by the Christian community, but it is also clear that the

么是“考察在他们心里基督的灵”时，他可能会想到，有一个年轻人，自小在宫中长大，被培养成一个可怕的、孤立的、尊贵的君主，他很有可能像卡里古拉一样变得疯狂，需求神的荣耀，渴望鲜血，而且贪得无厌。这样一个疯狂的君主奢求神的荣耀，而基督徒们却像犹太人一样固执，拒绝给予他这种荣耀，因此君主的狂怒就会导致他敌视这些基督徒，而基督徒的数量又不足以阻止罗马官员，以至于事情最后走向了极端。只要革老丢还活着，“无法之人”的行动就有所限制；但是当这位君主年老逝世时，或活到神指定的时间时，“不法的人”就会显露出来，主耶稣要“用口中的气灭绝他”（帖后 2:8）。

C. 《约翰》书信。 尼禄表现出许多“无法之人”的特征，但他死时，弥撒亚的国度并没有降临，基督也没有回到祂的民身边。正如前文所述，使徒约翰是唯一一个使用“敌基督者”一词的《新约》作者，他在尼禄死后写的书信向我们展现了敌基督者的另一种观点（约壹 2:18, 22; 4:3; 约贰 7）。从上述第一段经文（“那敌基督的要来”）可知，基督教社团明显普遍预料到了敌基督的要来这一事件，而使徒们也明显在一定程度上接受了这个普遍的预测。他认为信徒们更应当注意那些在他们之中或周围的敌基督者（“现在已经有好些敌基督的出来了”）。从《约翰一书》 2:22;

apostle shared to but a limited extent in this popular expectation. He thought the attention of believers needed rather to be directed to the antichristian forces that were at work among and around them (“so now many antichrists have come”). From 1 Jn. 2:22; 4:3; 2 Jn. 7 we see that the apostle regards erroneous views of the person of Christ as the real antichrist. To him the Docetism (i.e., the doctrine that Christ’s body was only a *seeming* one) which portended Gnosticism, and the elements of Ebionism (Christ was only a man), were more seriously to be dreaded than persecution.

D. Revelation. In the book of Revelation the doctrine of antichrist receives a further development. If the traditional date of the Apocalypse is to be accepted, it was written when the lull that followed the Neronian persecution had given place to persecution under Domitian—“the bald Nero.” The apostle now feels the whole imperial system to be an incarnation of the spirit of Satan; indeed, from the identity of the symbols, seven heads and ten horns, applied both to the dragon (12:3) and to the beast (13:1), he appears to have regarded the *raison d’être* of the Roman empire to be found in its incarnation of Satan. The ten horns are borrowed from Dnl. 7, but the seven heads point, as seen from Rev. 17:9, to the “seven hills” on which Rome sat. As for the “image of the beast” (13:14f.), possibly this symbolizes the cult of Rome, the city being regarded as a goddess, and worshiped with temples and statues all over the empire. Inasmuch as the seer endows the beast that comes out of the earth with “two horns like a lamb” (13:11), the apostle must have had in his mind some system of teaching that

4:3; 《约翰二书》7 可知，约翰认为不认基督的，就是真正的敌基督者。对他来说，诺斯替教的前身幻影说（即，基督的肉身只是一个幻想）和伊便尼派的观点带来的危害要比宗教迫害更严重，更可怕。

D. 《启示录》。在《启示录》中，敌基督的教义发展的更为成熟。尼禄死后，图密善（“秃头尼禄”）继位之前的短暂时期，基督徒们免于迫害，据说《启示录》就是写于这个时期。约翰当时认为整个帝国体制都是撒但的化身；实际上，从对七头十角的龙（启 12:3）和兽（启 13:1）两个象征物的鉴别上我们可以得知，约翰似乎认为罗马帝国存在的理由便是作撒但的化身。“十角”借鉴于《但以理书》第 7 章中的描述，但是从《启示录》17:9 中可知，“七头”指的是罗马所处的“七座山”。至于“兽的像”（启 13:14-15）可能指的是罗马的宗教，当时的罗马人认为这座城市是一个女神，他们在全帝国建立神庙和塑像崇拜她。约翰认为这从地中来的兽“有两角如同羊羔”（启 13:11），因此他脑中一定有类似基督教的教导体系；从它“说话好像龙”可以看出它和撒但的关系（启 13:11）。

resembled Christianity; its relationship to Satan is shown by its speaking “like a dragon” (v. 11).

The number 666 given to the beast (v. 18), though presumably understood readily by the writer’s immediate public, has proved a riddle capable of too many solutions. The favorite explanation *nerôn qēsar* (Nero Caesar), which suits numerically (see NUMBER VI), becomes absurd when it implies the attribution of seven heads and ten horns. There is no necessity to make the calculation in Hebrew; the corresponding arithmogram in Sib. Or. 1:328–330, in which 888 stands for *Iesous*, is interpreted in Greek. On this hypothesis *Lateinos*, a suggestion preserved by Irenaeus (*Adv. haer.* v.30), would suit. If we follow the analogy of Daniel, which has influenced the Apocalypticist so much, the Johannine antichrist must be regarded not as a person but as a kingdom. In this case it must be the Roman empire that is meant.

III. In Apocalyptic Writings.—Although from their eschatological bias one would expect that the Jewish apocalyptic writings would be full of the subject, mention of the antichrist occurs in only a few of the apocalypses. The earliest certain notice is found in the Sibylline books (1:167). We are there told that “Beliar shall come and work wonders,” and that “he shall spring from the Sebasteni (Augusti),” a statement that, taken with other indications, inclines one to the belief that the mad demands of Caligula were threatening the Jews when this was written. There are references to Beliar in the Testaments of the Twelve Patriarchs, which, if the date ascribed to them by Charles is correct, i.e., the reign

书中说兽的数目是 666 (启 13:18), 作者身边的民众可能很容易便理解这个数字, 但是对现代人来说, 这却是个谜, 他们做出了太多猜想。之前人们认为根据恺撒密码将 666 解释为尼禄·该撒 (*nerôn qēsar*) 最为合适, 这从数字上来讲是合理的 (见 NUMBER VI [数字 VI]), 但用于解释七头十角时, 这种猜想就变得十分荒谬。我们没有必要用希伯来语来计算这个数字; 《西卜神谕篇》1:328-330 中也有同样的恺撒密码, 其中 888 代表耶稣, 这就是用希腊语翻译的。爱任纽基于这种假说, 提出了一种比较合理的猜想 (*Adv. haer.* v.30), 将 666 解释为即拉丁人 (*Lateinos*)。但以理的类比对启示文学的作者影响十分大, 如果我们遵循这种类比, 那么约翰所说的敌基督者就不是一个人, 而是一个王国。在这种情况下, 这个数字指的一定就是罗马帝国。

III. 在启示文学作品中的。 启示文学中经常出现末世论观点, 人们或许会推测犹太人的启示文学作品应该充满了敌基督者的主题, 但实际上, 仅有小部分提及了敌基督者。最早的确定记录出现在《西卜神谕篇》1:167 中。其中记载道“彼列也要前来, 给人许多征兆”, 还有“彼列要从撒巴天奴 (奥古斯都) 前来”, 将这段陈述和其他迹象综合考虑, 我们或许可以相信这部作品写作时正值卡里古拉压迫犹太人时期。《十二族长遗训》中也曾提到彼列, 查尔斯推测这本作品应著于约翰·许尔堪一世时期, 如果这个推测是正确的话, 那么这本作品的写作时期要早于《西卜神谕篇》。但是查尔斯推测的准确性仍值得怀疑。此外, 查尔斯也承认作品中确实存在许多篡改之处, 即使人们同意他提

of John Hyrcanus I, are earlier. The accuracy of this conclusion is doubtful, however. Further, Charles admits the presence of many interpolations, and even though one might assent to his opinions as to the nucleus of the work, yet these Beliar passages might be due to the interpolator. In only one passage is “Beliar” *antichristos* as distinguished from *antitheos*, T. Dan. 5:10f. (Charles’ translation): “And there shall arise unto you from the tribe of [Judah and of] Levi the salvation of the Lord; And he shall make war against Beliar. And execute an everlasting vengeance on our enemies; And the captivity shall he take from Beliar ... And turn disobedient hearts unto the Lord...” Charles thinks he finds an echo of this last clause in Lk. 1:17; but may the case not be the converse?

The fullest exposition of the ideas associated with the antichrist in the early decades of Christian history is to be found in the Ascension of Isaiah. In this we are told that “Beliar” (Belial) would enter into “the matricide king” (Nero), who would work great wonders and do much evil. After the expiration of 1332 days during which he has persecuted the plant which the twelve apostles of the Beloved have planted, “the Lord will come with his angels and with armies of his holy ones from the seventh heaven, with the glory of the seventh heaven, and he will drag Beliar into Gehenna and also his armies” (4:3, 13, Charles’ translation). If the date at which Beliar was supposed to enter into Nero was the night on which the great fire in Rome began, then the space of power given to him is too short by 89 days. From the burning of Rome till Nero’s death was 1421 days. It is to be noted that there are no signs of the writer

出的关于作品核心的观点，书中提到彼列的地方也有可能是后人的篡改。《十二族长遗训》中仅有一处经文使用的彼列 (*antichristos*) 和其他处 (*antitheos*) 拼写不同，即在《但的遗训》5:10-11 (查尔斯译) 中，“又为你们从 (犹太的支派和) 利未的支派中，兴起上主的救赎。他要与彼列争战；他要赐复仇得胜作为我们的目标。他要从彼列那儿带走俘虏……他要把悖逆者的心归向上主……” 查尔斯认为《路加福音》1:17 中的经文是对最后一句的模仿；但有没有可能是《但的遗训》模仿了《路加福音》呢？

《以赛亚生天记》对基督教历史早期数十年中关于敌基督者的观点做出了最全面的解释。其中记载道，“彼列”将以“弑母的王” (尼禄) 的形象降下，他会大行奇迹，做许多恶事。世界完结之后，彼列“亲自迫害蒙爱者的十二使徒所栽种的植物”，他统治一千三百三十二日之后“主将与他的天使，以及众圣徒带同第七重天的荣耀，从第七重天下来，将彼列和他的党羽逐往地狱” (《以赛亚升天记》4:3, 13, 查尔斯译)。如果彼列以尼禄的形象降下的日子是罗马大火开始的那个晚上，那么他统治的时间就只有 89 天，这太短了。罗马大火与尼禄逝世相距 1421 天。值得注意的是，书中并没有任何痕迹表明它的作者受到了保罗或其他启示文学的影响。鉴于作者认为主降临之时，尼禄必将死亡，因此我们可以推断这本书著于尼禄逝世之前的几个月。这似乎为基督教社团所理解敌基督者的观点提供了一些同时代的、独立的证据。

having been influenced by either Paul or the Apocalypse. As he expected the coming of the Lord to be the immediate cause of the death of Nero, we date the writing some months before that event. It seems thus to afford contemporary and independent evidence of the views entertained by the Christian community as to the antichrist.

IV. In Patristic Writings.-Of the patristic writers, Polycarp is the only one of the Apostolic Fathers who refers directly to the antichrist. He quotes John's words, "Whosoever doth not confess that Jesus Christ has come in the flesh is antichrist" (Polyc Phil. 1:7), and regards Docetism as antichrist in the only practical sense. Barnabas, although not using the term, implies that the fourth empire of Daniel is antichrist; this he seems to identify with the Roman empire (4:5). Irenaeus is the first writer known to occupy himself with the number of the Beast. While looking with some favor on *Lateinos*, he himself prefers *Teitan* as the name intended (*Adv. haer.* v.30). His view is interesting as showing the belief that the arithmogram was to be interpreted by the Greek values of the letters.

More particulars as to the views prevailing can be gleaned from Hippolytus, who has a special work on the subject, in which he exhibits the points of resemblance between Christ and the antichrist (*Demonstratio de Christo et antichristo* 4, 14f., 19, 25). In this work we find the assertion that the antichrist springs from the terms of Jacob's blessing to Dan. Among other references, the idea of Commodian (A.D. 250) that Nero *redivivus* (risen from the dead) was to be the antichrist has to be noticed. In

IV. 在教父作品中。教父作家中，坡旅甲是唯一一个直接提到敌基督者的使徒教父。他引用了约翰的话，“那些不认耶稣基督是成了肉身来的，就是敌基督的”（Polyc Phil. 1:7），他认为幻影说是唯一实际意义上的敌基督者。而巴拿巴虽然没有使用“敌基督”这个词，但是他暗指《但以理书》中第四个帝国是敌基督的，这个帝国似乎就是罗马帝国（但 4:5）。爱任纽是已知的第一个提到兽的数目的作者。他虽然也有些认同 666 指的是“拉丁人”（*Lateinos*），但就他本人而言，他更倾向于认为这个数字指的是“泰坦”（*Teitan*）（*Adv. haer.* v.30）。他的观点比较有趣，因为他认为应该按照恺撒密码将这个数字解读成希腊字母。

我们可以从希坡律陀身上了解到关于当时盛行观点的更多细节，他就这个主题专门写了一部作品，他在作品中展现了基督和敌基督者之间的相似点（*Demonstratio de Christo et antichristo* 4, 14-15, 19, 25）。在这部作品中，希坡律陀称敌基督者来自雅各对但的祝福中。在其他众多相关文献中，值得注意的还有康默典（公元 250 年）的观点，他提出尼禄复活（*redivivus*）成为了敌基督者。在佩托的威克多林（Victorinus of Petau）对《启示录》的评注中，后人插入了一条评注，这条评

the commentary on Revelation attributed to Victorinus of Petau there is, inserted by a later hand, an identification of Genseric with the “beast” of that book. It is evident that little light is to be gained on the subject from patristic sources.

V. Medieval Views.-A. Christian. The Christian was mainly occupied in finding methods of transforming the names of those whom monkish writers abhorred into a shape that would admit of their being reckoned 666. The favorite name for this species of torture was naturally *Maometis* (Muhammad). Gregory IX found no difficulty in accommodating the name of Frederick II so as to enable him to identify his great antagonist with “the beast coming up out of the sea.” This identification the emperor retorted on the pope. Rabanus Maurus gives a full account of what the antichrist was to do, but without any attempt to label any contemporary with the title. He was to work miracles and to rebuild the temple at Jerusalem.

The view afterward so generally held by Protestants that the papacy was the antichrist had its representatives among the sects denounced by the hierarchy as heretical, as the *Kathari*. In various periods the rumor was spread that the antichrist had already been born. Sometimes his birthplace was said to be Babylon, sometimes this distinction was accorded to the mystical Babylon, Rome.

B. Jewish. The Jewish views had little effect on Christian speculation. With the Talmudists the antichrist was named Armilus, a variation of Romulus. Rome evidently is primarily intended, but the antichrist became endowed with personal

注称《启示录》中的“兽”指的就是金赛里克。很明显，教父作品使得我们对这个问题的思路变得稍微清晰了一些。

V. 中世纪的观点。A. 基督徒。基督徒们大多寻求方法，意图将修道士作者憎恨的名字变换成有可能计算出 666 形式 000。他们用这种扭曲的方法自然而然地得出了一个比较合适的名字——默罕默德 (*Maometis*)。贵格利九世轻易地得出了结论，他认为他的大敌腓特烈二世就是“从海中上来的兽”。腓特烈二世反驳了教皇 (格雷戈里九世) 的这个观点。拉班 (Rabanus Maurus) 完整地描述了敌基督者将要做的事，但却没有指出同时期的敌基督者是谁。敌基督者将要大行奇迹，重建耶路撒冷的圣殿。

此后的新教徒普遍认为罗马教皇就是敌基督者，当时的统治集团将持有这种观点的代表看做是各教派中的异端 (*Kathari*)。各个时代都有传言说敌基督者已经出生了。人们有时传言说他出生在巴比伦，有时又说说他可能出生在有奥秘之名的大巴比伦——罗马。

B. 犹太人。犹太人的观点对基督徒的推测几乎没有影响。根据《他勒目》研究者的观点，敌基督者的名字是阿米鲁斯 (Armilus)，这个名字是“罗穆卢斯” (Romulus) 的一种变体。敌基督者最有可能是罗马，但是人们逐渐赋予了敌

attributes. He makes war on Messiah son of Joseph, and slays him, but is in turn destroyed by Messiah son of David.

VI. Post-Reformation Views.-In immediately post-Reformation times the divines of the Roman Church saw in Luther and the Reformed churches the antichrist and beast of Revelation. On the other hand the Protestants identified the papacy and the Roman Church with these, and with the Pauline man of sin. The latter view had a certain plausibility, not only from the many undeniably antichristian features in the developed Roman system, but from the relation in which the Roman Catholic Church stood to the city of Rome and to the imperial idea. That the beast that came out of the earth (Rev. 13:11) had the horns of a lamb points to some relation to the lamb that had been slain (5:6).

Futurist interpreters have sought the antichrist in historical persons, as Napoleon III. These persons, however, did not live to realize the expectations formed of them. The critical consensus is that Nero is intended by the beast of the Apocalypse, but this, on many grounds, as seen before, is not satisfactory. Some future development of evil may more exactly fulfil the conditions.

See W. Bousset, *The Antichrist Legend* (Eng. tr. 1896).

J. E. H. THOMSON

ANTILEBANON

[Gk. *Antilibanon*] (Jth. 1:7); AV ANTILIBANUS. A mountain range E of the Lebanon and parallel to it, including Mt. Hermon as its southernmost

基督者个人特质。他同约瑟的儿子弥赛亚争战并将其杀死，但是他之后又被大卫的子孙弥赛亚毁灭了。

VI. 改教之后的观点。改教之后，罗马教堂的神学家认为路德和归正会就是敌基督者，也就是《启示录》中的兽。另一方面，新教徒将教皇和罗马教会看作是敌基督者和《启示录》中的兽以及保罗提到的敌基督者。后一种观点在某种程度上来说是有道理的，这不仅因为成熟的罗马体系中确实有许多敌基督者的特征，还因为罗马天主教会坚持奉罗马城和皇室为神。《启示录》13:11中称那从地中上来的兽有两角如同羔羊，这显示出它和那被杀过的羔羊之间有某种联系（启 5:6）。

未来主义的释经者认为敌基督者是历史上的人物，如拿破仑三世。但是，这些历史人物在世时并没有展现出未来主义者期待他们所体现的特征。学者们一致认为尼禄就是启示文学中所说的兽，但是正如上文所说，仍有许多理由使得这种观点也不那么令人满意。未来关于魔鬼的研究发展可能会更精确地完成对敌基督者的解读。

见 W. Bousset, *The Antichrist Legend* (英文译本, 1896 年)。

词条作者: J. E. H. THOMSON

ANTILEBANON 安提黎巴嫩

【希腊语: *Antilibanon*】(滴 1:7); 《钦定版圣经》译为 ANTILIBANUS。黎巴嫩东方一条与之平行的山脉，南起黑门山，北至埃米萨(霍姆斯)。见 LEBANON

extension, and terminating in the north at Emesa (Homs). See LEBANON I. I (黎巴嫩 I)。

ANTILEGOMENA

an-ti-lə-gom'ə-nə [Gk. *antilegomena* < *antilegō*—'speak against']. Eusebius' term (*HE* iii.25; cf. iii.3, 24) for seven disputed books of the NT: Hebrews, James, 2 Peter, 2 and 3 John, Jude, Revelation. SEE BIBLE III.D; CANON OF THE NT.

ANTILEGOMENA 引起争议的经卷

音译: an-ti-lə-gom'ə-nə 【希腊语: *antilegomena*, 衍生自 *antilegō*——“发表抨击”】。优西比乌的用语 (*HE* iii.25; 参: iii.3, 24), 指《新约》中有争议的七卷书:《希伯来书》《雅各书》《彼得后书》《约翰二书》《约翰三书》《犹大书》和《启示录》。见 BIBLE III.D (《圣经》III.D); CANON OF THE NT (《新约》正典)。

ANTILIBANUS

(Jth. 1:7, AV). See ANTILEBANON.

ANTILIBANUS 安提黎巴嫩

(滴 1:7, 《钦定版圣经》)。见 ANTILEBANON (安提黎巴嫩)。

ANTIMONY

an'tə-mōnē [Heb. 'abnē-pūk] (1 Ch. 29:2); AV “glistening stones”; NEB “stones for mosaic work” (with following word *riqmā*); cf. RV “stones for inlaid work”; [Heb. *pūk*] (Isa. 54:11); AV “fair colours”; NEB “the finest mortar.” As an element, antimony is a metallic substance gleaming silver-white; as a compound, “stibnite,” it is a gray mineral powder.

ANTIMONY 锑; 辉锑矿

音译: an'tə-mōnē【希伯来语: 'abnē-pūk】(代上 29:2); 《钦定版圣经》译为“glistening stones”(“宝石”);《新英文译本》译为“stones for mosaic work”(“可镶嵌的宝石”)(后接 *riqmā*); 参:《修订标准译本》“stones for inlaid work”(“可镶嵌的宝石”);【希伯来语: *pūk*】(赛 54:11);《钦定版圣经》译为“fair colours”(“彩色”);《新英文译本》译为“the finest mortar”(“最好的彩浆”)。本词作为元素时,指的是一种金属,有银白色光泽;作为复合词时,指的是“辉锑矿”,一种灰白色的矿粉。

In two other passages Heb. *pūk* is used of black eyepaint (2 K. 9:30; Jer. 4:30). See PAINT. In 1 Ch. 29:2, however, 'abnē-pūk is usually taken to mean stones set in mortar, and *pūk* may also refer to mortar in Isa. 54:11 (BDB, p. 806, “dark cement setting off precious stones”; KoB, p. 754, *Hartmörtel* for both passages). It is likely that 1 Ch. 29:2 describes something on the order of

希伯来语 *pūk* 在其他两处经文中指黑色的眼彩(王下 9:30; 耶 4:30)。见 PAINT (颜料)。但是 'abnē-pūk 经常用来指放进研钵中的石头(代上 29:2), 而 *pūk* 可能指的是砂浆(赛 54:11)(BDB, 806 页, “用来镶嵌宝石的深色砂浆”; KoB, 754 页, 两段经文中都是 *Hartmörtel*)。正如《新英文译本》中翻译的,《历代志上》29:2 中的经文可能描述的是类似镶嵌工艺的事物。还有可能指的是那些

mosaic work, as the NEB suggests. Another possibility is that the stones had the “brilliant hue of antimony” (BDB).

J. W. D. H.

ANTINOMIANISM

an-ti-nō'mē-ən-iz-əm [< Gk. *antí*—‘against’ + *nómos*—‘law’]. The view that Christians are exempt from the demands of the moral law by reason of their reliance upon divine grace alone for salvation. Although the expression is not found in Scripture, it is evident that Paul was libelously accused by his detractors of holding such a false doctrine. In Rom. 3:8 he denied heatedly the accusation that he had called right conduct irrelevant to Christian experience, and again made this repudiation in Rom. 6:1f., 15f.

The gospel brings freedom *from* sin but not freedom *to* sin. It is true that in the new dispensation of Christ the believer is no longer under obligation to the Mosaic law, in the sense that he is emancipated from its frustrating impositions upon an incapable human will. His obedience is not rendered directly to the commandment, but represents his response to the person of Christ. But this reorientation does not supply him with a license to transgress with impunity. “The freedom from the moral law which the believer enjoys,” writes Robert Haldane, “is a freedom from an obligation to fulfil it in his own person for his justification—a freedom from its condemnation on account of imperfection of obedience. But this is quite consistent with the eternal obligation of the moral law as a rule of life to the Christian” (*Epistle to the Romans* [repr. 1966], p.

宝石有“锑的光泽” (BDB)。

词条作者: J. W. D. H.

ANTINOMIANISM 反律法主义、唯信仰论

音译: an-ti-nō'mē-ən-iz-əm 【源于希腊语词根 *antí* (反) 和 *nómos* (律法)】。这种观点认为基督徒既然蒙神宠爱, 得神的拯救, 就可以免于遵守律法。《圣经》中并没有出现这种观点, 但是明显有保罗的批评者诽谤保罗说他支持这种错误的教义。在《罗马书》3:8 中, 保罗激昂地否认了这一指控, 他称正确的行为无关基督徒的经历, 在《罗马书》6:1-2, 15-16 中, 保罗又再次否认了这种指控。

福音使人免罪, 而不是给人自由犯罪。基督确实特免信徒, 可以不遵守摩西律法, 祂将人类从严苛的禁令中解放出来, 因为人的意志难以顺从律法。在新天地里, 信徒们得以从这种绝境中解放出来。人类将不再直接以遵守律法来显示顺从, 他的顺从体现在笃信基督。但这种再定位并没有许可他们犯罪后不受惩罚。罗伯特·霍尔丹写到, “信徒可以不遵守律法, 是免于为了自己的义而在自己身上履行义务——免于因顺从有瑕疵而受到谴责。但这完全符合一个基督徒生活的准则, 即要永久遵守道德律法” (*Epistle to the Romans* [1966 年修订], 259 页)。

259).

The Epistle of James provides a further NT corrective to any such misconception of the Christian faith. James would appear to have been confronting a popular abuse, perhaps current in gentile Christian circles (as Sieffert conjectures), which laid such exaggerated emphasis upon faith in the scheme of salvation that a certain indifference to morality was inadvertently encouraged. James's stress on "the perfect law of liberty" (1:25) and "the royal law" of love (2:8), combined with his recognition that works must necessarily evidence the reality of faith, completes Paul's protest against the unwarranted preference of any antinomian charge against Christianity. Positive warnings about the insidious nature of the heresy are found in 2 Cor. 6:14-18; 12:21; Eph. 5:9; 2 Pet. 2:18f.; and 1 Jn. 3:7f.

The reference in 1 John reminds us that some of the Gnostic sects of the 1st and 2nd cents. were antinomian in their teaching. The Nicolaitans, mentioned in Rev. 2:6, 14f. as well as in the writings of the early fathers, advocated a return to sub-Christian morality. The Ophites inverted the accepted standards of moral judgment, and the Cainites exalted Cain and others who withstood the God of the OT. In the Valentinians we meet "the most frank and definite statement of antinomianism in its widest and most immoral form" (J. M. Sterrett, *ERE*, I, 582). The licentious practices of these Gnostics (standing in such marked contrast with the severe asceticism of other schools within the movement) arose from an unscriptural dualism that erroneously divorced matter from spirit.

《新约》中的《雅各书》进一步修正了人们对基督徒信仰的这种误解。雅各对这种普遍的谬解予以了驳斥，非犹太基督徒普遍持有这种观点（按照希菲尔特推测），他们过于强调要坚信救赎的计划，无意间鼓动了人们对于道德的漠视。雅各强调“全备、使人自由之律法”（雅 1:25）和“至尊的律法”（雅 2:8），同时还结合了他的认知，即作品必然要证明信仰的真实性，他完成了保罗对那些唯信仰论者的抗议，这些人毫无根据地指责基督教的教义。一些经文中出现了对这种异端邪说邪恶本质的正面警告（林后 6:14-18; 12:21; 弗 5:9; 彼后 2:18-19; 约壹 3:7-8）。

《约翰一书》中的经文提醒了我们，1 世纪和 2 世纪的一些诺斯替教派在他们的教导中体现了唯信仰论。《启示录》2:6, 14-15 中提到的尼哥拉党，早期的教父作品中也曾提及，他们提倡恢复次级基督教道德。奥菲特派（Ophites）颠倒了道德审判公认的标准，该隐派则崇拜该隐和《旧约》中其他反抗神的人。华伦提努派是“最疯狂的、最不道德的唯信仰论者，他们的主张最直白、最确切地体现了唯信仰论的观点”（J. M. Sterrett, *ERE*, I, 582）。这些诺斯替教派的放纵行为（与运动中其他学派的严肃的禁欲主义形成了鲜明的对比）源于一种《圣经》中不曾出现的二元论，这种理论错误地将物质从精神中剥离出来，使二者变成独立的存在。他们认为物质世界既然已经堕落，无法赎回，那么就不用再压抑肉欲，反而要放纵肉欲，这样一经对比，他们的灵魂就会显出更明

Since matter was thought to be irredeemably corrupt, the bodily passions could be indulged without inhibition, and in fact should be, so that the soul might shine in brighter splendor by comparison. The maxim of Gnostic antinomianism was: "Give to the flesh the things of the flesh and to the spirit the things of the spirit." The Circumcellions of the 4th cent. laid themselves open to the charge of antinomianism, and one of Augustine's treatises was entitled *Against the Enemies of the Law and Prophets*.

The actual term "antinomian" was first employed, so far as is known, by Martin Luther in his controversy with Johannes Agricola. The latter denied that the preaching of law should precede or accompany the preaching of the gospel in order to arouse a sense of sin. "The decalogue," he declared, "belongs to the courthouse, not the pulpit." His slogan was "To the gallows with Moses." In the later Majoristic dispute even more extreme forms of antinomianism were defended by Andreas Poach and Anton Otto on the ground that the Christian is "above all obedience" (see R. Seeberg, *History of Doctrines* [Eng. tr. 1952], II, 251, 365f.).

Luther opposed his former pupil Agricola in six disputations against the antinomians. The reformer maintained that, although the new obedience of the believer no longer requires the coercive stimulus of the Mosaic code, the law nevertheless serves as a mirror, a guide, and a restraint. A specific proscription of antinomianism was written into the Formula of Concord, where it was firmly asserted that the liberty of Christians with respect to the demands of the law must

亮的光辉。诺斯替教派唯信仰论者的准则是：“给肉身肉欲的事物，给灵魂属灵的事物”。4世纪时的萨肯撒利恩派（Circumcellions）也有唯信仰论之嫌，奥古斯丁一篇专著题目就是 *Against the Enemies of the Law and Prophets*。

就目前所知，马丁·路德在他与阿格利果拉（Johannes Agricola）的争论中第一次使用了“唯信仰论”这个词。后者否认宣扬福音之前先宣传律法，从而使人们产生一种罪恶感。他声称“摩西十诫应属于法庭，不应属于讲道坛”。他的口号是“守摩西律法的人应该和摩西一起上绞刑架”。在后来的马尔约之争中甚至出现了更为极端的唯信仰论，安德烈亚里斯（Andreas Poach）和安顿（Anton Otto）为这种为信仰论辩护，他们的理由是基督徒“最重要的是顺从”（见 R. Seeberg, *History of Doctrines* [英文译本，1952年]，II, 251, 365-366）。

阿格利果拉曾是路德的学生，路德在第六次辩论中否定了唯信仰论者。路德是改教者之一，他坚持认为信徒不再需要被迫遵守摩西律法，律法是信徒的镜子、指导和约束。《协和信条》中特意记录要禁止为信仰论，其中坚定地声称基督徒要对律法心怀敬意，他们坚决不能将自由误认为是“他们可以自由选择遵守或不遵守律法，他们可能会违背神的律法，但仍能保持信心，蒙神宠爱”（Art. IV）。本特精明地对这种情况进行了评估，他声称唯信仰论的侵入是

not be misconstrued in the sense “that it were optional with them to do or omit them or that they might or could act contrary to the Law of God and nonetheless could retain faith and God’s favor and grace” (Art. IV). Bente shrewdly assessed the situation when he asserted that the intrusion of antinomianism was “a veiled effort to open once more the doors of the Lutheran Church to the Roman work-righteousness which Luther had expelled” (F. Bente, *Concordia Triglotta*, Historical Introductions, p. 161).

Antinomian echoes may be heard in succeeding centuries among the Anabaptists in Germany and Holland, the Illuminati in Spain, and the Camisards in France. During the Evangelical Awakening in Britain, John Wesley had occasion to warn his followers against “the bane of true religion” (*Letters*, ed. Telford, VII, 169) and John Fletcher issued his celebrated *Checks to Antinomianism*. While some of the conclusions drawn, e.g., by R. A. Knox in his study of *Enthusiasm*, are to be resisted, the caveat of Wesley ought to be observed: “I have found that even the precious doctrine of salvation by faith has need to be guarded with the utmost care, or those who hear it will slight both inward and outward holiness” (*Letters*, V, 83).

A. S. WOOD

ANTIOCH (PISIDIAN)

A city evangelized by Paul and Barnabas (Acts. 13:14; 14:19, 21; 2 Tim. 3:11) during the first missionary journey, possibly visited again in the second and

“为将路德曾废除的因行称义的理论再次引入路德教会所作出的又一次尝试” (F. Bente, *Concordia Triglotta*, Historical Introductions, 161 页)。

后世仍有一些教派支持唯信仰论，如德国和荷兰的再洗礼派、西班牙的光照派、法国的卡米撒派。英国的福音教派觉醒时期，约翰·卫斯理提醒他的跟随者们要小心“真实宗教的痛苦之源” (*Letters*, Telford 编, VII, 169)。同时期，约翰·弗莱彻发表了著作 (*Checks to Antinomianism*)。虽然我们应该反对诺克斯对狂热派的一些研究结论，但是我们应该留心卫斯理的警告：“我发现，即使是信仰带来的关于救赎的宝贵教义，也需要极其谨慎的守护，否则听到的人就会轻视它内在和外在的神圣” (*Letters*, V, 83)。

词条作者：A. S. WOOD

ANTIOCH (PISIDIAN) 安提阿 (彼西底的)

第一次传道旅程时，保罗和巴拿巴曾在这座城市传播福音 (徒 13:14; 14:19, 21; 提后 3:11)，在第二次和第三次传道旅程中，他们可能再次来到了这座城

third missionary journeys (Acts. 16:6; 18:23). The city is identified in the NT as Pisidian Antioch (*Antiocheia hē Pisidia*; var. *tēs Pisidias*). Strabo (*Geog.* xii.3.31; 6.4; 8.14) names it “Antioch toward Pisidia,” a more precise description since the city lay in Phrygian territory near the Pisidian border (W. M. Calder, ed., *Monumenta Asiae Minoris Antiqua*, VII (1956), p. xi). Its Phrygian character is shown by Phrygian inscriptions found near Antioch. Later, ca. A.D. 297, it became the metropolis of the new Roman province of Pisidia. The city was located on the right bank of the Anthius River between Sultan *Dağ* to the NE and *Eğridir Gölü* on the S at an elevation of about 3600 ft. (1100 m.), NE of the modern village of Yalvaç in west central Turkey.

I. History.-The city was founded ca. 350 B.C. by either Seleucus Nicator or his son Antiochus I on territory devoted to the Phrygian god Mên. Settlers included Greeks, Jews, and Phrygians from nearby areas (ca. 200 B.C. two thousand Jewish families were brought to Phrygia from Babylonia [*Josephus Ant.* xii.3.4]). The early history of Antioch was a struggle between mountain tribes and coastal peoples until Augustus created *Provincia Galatia* upon the death of Amyntas in 25 B.C. (*Dio Cassius Hist.* liii.26.3). Antioch, as a Roman colony, was entitled *Colonia Caesareia Antiocheia*. Its location, on a major junction of the Via Sebaste built by Augustus in 6 B.C. to link his colonies, was both economically and militarily important. Situated on the east-west highway from Syria to Ephesus, it provided commercial attractions to merchants. Historical data and

市(徒 16:6; 18:23)。《新约》认为这座城市就是彼西底的安提阿 (*Antiocheia hē Pisidia*; 变体: *tēs Pisidias*)。斯特拉波称这座城市为“靠近彼西底的安提阿”(*Geog.* xii.3.31; 6.4; 8.14), 他的描述更为准确, 因为这座城市属于弗吕家的地域范围内, 靠近彼西底边境 (W. M. Calder 编, *Monumenta Asiae Minoris Antiqua*, VII (1956), xi 页)。安提阿附近发现的弗吕家语碑文表明该城有弗吕家的地域特征。后来, 约在公元 297 年, 该城成为了新罗马彼西底行省的首府。该城海拔约 3600 英尺 (1100 米), 位于安蒂斯河 (Anthius River) 东岸, 苏丹道格 (*Dağ*) 的东北方, 埃利迪尔湖 (*Eğridir Göl*) 的南方, 土耳其中部偏西的现代村庄亚尔瓦奇的东北方。

I. 历史。这座城市大约于公元前 350 年, 由塞琉古·尼加铎或他的儿子安提阿古一世所建, 住在这座城市所属区域的人信奉弗吕家的月神 (Mên)。该城的住民包括来自附近地区的希腊人、犹太人、弗吕家人 (约公元前 200 年, 有 2000 个犹太家庭从巴比伦迁往弗吕家 [*Josephus Ant.* xii.3.4])。安提阿的早期历史可以概括为山地支派和沿岸住民间的战争史, 后来阿闵塔死后 (公元前 25 年), 奥古斯都建立了加拉太行省才结束了此地的争战 (*Dio Cassius Hist.* liii.26.3)。安提阿成为罗马殖民地之后, 改名为凯撒利亚安提阿殖民地 (*Colonia Caesareia Antiocheia*)。奥古斯都在公元前 6 年修建了色巴斯大道 (Via Sebaste), 连通了各殖民地, 这条道路在经济和军事上都非常重要, 安提阿就位于这条道路的一个重要交叉点上。该城位于从叙利亚通往以弗所的公路 (东西走向) 上, 因此吸引了大量商人来此地进行贸易活动。历史资料和碑文都表明该城市在保罗途径时已经

epigraphical evidence indicate that it was a prominent city at the time of Paul's visit(s). Levick (pp. 43–45) considers the colony to have been of moderate size, the city wall enclosing an area of about 115 acres (47 hectares) and the *territorium* of Antioch covering about 540 acres (219 hectares).

II. Jews in Antioch.—The existence of a synagogue in Antioch indicates a sizable Jewish population. Ramsay concluded that the Phrygian Jews were largely the nobles and the rich, who adapted their religion and culture to Roman and local customs, although retaining basically their Jewish feeling and religion (*Bearing; Cities*, 255–59). Paul's ministry in Antioch, given in detail in Acts, was his first full-scale encounter with Hellenized and Greek-speaking Diaspora Jews who were citizens of a Roman colony. It began in the synagogue where the audience was augmented by proselytes (Acts 13:43) and God-fearers (v. 16) who were directly addressed along with the Jews. Perhaps this Hellenized character of Diaspora Judaism in Asia Minor has not always been adequately appreciated in discussing the Galatian problem. The power and status of the Jewish community in Antioch forced the banishment of Paul and Barnabas from the city (Acts 13:50) and Antiochene Jews pursued them to Lystra (14:19).

III. Language and Culture.—Phrygian, Latin, and Greek inscriptions have been found in and around Antioch—Latin usually in official documents and Greek in the popular and private documents. Latin did not decline as rapidly in Antioch as in other colonies (Levick, pp. 130–144) because of the presence of

非常有名。莱维克认为这座城市的规模适中，城墙内的面积约为 115 英亩（47 公顷），安提阿的领地总面积约为 540 英亩（219 公顷）。

II. 安提阿的犹太人。安提阿有一座犹太会堂，这表明此地曾有许多犹太人居住。蓝西推测弗吕家犹太人大多是贵族和富人，他们已经适应了罗马的宗教、文化和当地的风俗，但他们仍然保留了犹太人的民族情结和宗教信仰 (*Bearing; Cities*, 255–59)。《使徒行传》中详细记载了保罗在安提阿的传道旅程，这是他和离散的犹太人第一次全面接触，这些犹太人已经被希腊化了，他们说希腊语，住在罗马的殖民地。保罗在会堂中给众人传道，这些会众中包括改信犹太教的人（徒 13:43）、敬畏神的人（徒 13:16）和犹太人。在讨论加拉太问题时，这些离散犹太人（他们住在小亚细亚）的希腊化特征并不总是那么讨人喜欢。安提阿的犹太社团用他们的权力和地位强迫保罗和巴拿巴离开这座城市（徒 13:50），并且一直追赶他们到路司得（徒 14:19）。

III. 语言和文化。安提阿城内和附近地区都曾发现过弗吕家语、拉丁语和希腊语碑文——官方文件一般用拉丁语写成，民间或者私人的文件则一般使用希腊语。罗马殖民者和退伍军人住在安提阿，这促进了当地居民（弗吕家当地人、彼西底人和离散的犹太人）的罗马化，因此安提阿并未像其他罗马殖民城市

Roman colonists and veterans located there to Romanize the subjugated peoples (indigenous Phrygians and Pisidians and Diaspora Jews). These Roman (and Greek) influences, along with the local worship of Mên and Judaism, shaped the culture and religion, so that the city was both a model Roman colony and a striking mix of local and imported cultures (Levick, pp. 190–92). In this setting Paul confronted elements and issues that were formative factors in his succeeding ministry: the mission to acculturated Jews, to proselytized Gentiles (Gk. *éthnē*, Acts 13:48), and to the religious and secular pagans and Roman colonists. Paul’s message had a mixed reception—enthusiastic interest, negative reaction, and political opposition. But in this first major confrontation with a heterogeneous culture being romanized, the gospel not only survived but triumphed, and Antioch became a paradigm for Paul’s continuing ministry in Asia Minor, Greece, and Italy.

一样很快减少对拉丁语的使用 (Levick, pp. 130–144)。罗马人 (和希腊人) 影响了安提阿人, 当地人还崇敬月神 (Mên) 和犹太教, 在这种情况下, 安提阿的文化和宗教逐渐形成了, 所以这座城市既是典型的罗马殖民地, 也是一处著名的本土文化和外来文化相互融合之地 (Levick, 190–92 页)。在这种环境下, 保罗所面对的元素和问题就是他随后的传道旅程的形成要素, 他的使命是使犹太人适应新的文化、使外邦人 (希腊语: *éthnē*, 徒 13:48)、虔诚的和世俗的异教徒、罗马殖民者改信基督教。保罗的信息中混合了多重感受, 既有热情的兴趣, 也有负面的反应, 还有对政治的反对。但是在与罗马化的异种文化第一次全面接触时, 福音不仅没有被压制, 反而获胜了, 安提阿成了保罗继续在小亚细亚、希腊和意大利传教的范例。



IV. Remains of the City.-The ruins of the city include remains of the Roman aqueduct which brought water from Sultan *Dağ* to the city, traces of the city wall on the NW, and on the W the ruins of the monumental Triple City Gate from early 3rd cent. A.D. Excavations by Ramsay and D. M. Robinson (*American Journal of Archaeology*, 28 [1924], 435–444) have uncovered remains of the first-century city: its squares, archways,

IV. 城市遗迹。该城的遗迹中有罗马水渠, 将水从苏丹的道格引到城内, 西北有城墙的痕迹, 遗迹的西方有公元3世纪时的三重城门纪念碑。蓝西和罗宾逊对此地进行挖掘 (*American Journal of Archaeology*, 28 [1924], 435–444), 发现了许多1世纪时的遗迹: 广场、拱门、浮雕还有一座敬奉月神 (Mên) 的精美神庙。这些建筑融合了罗马和希腊风格。城中和郊区出土的碑文体现了该城发达的政治、经济和文化的水平。4世

reliefs, sculptures, and an elaborate temple dedicated to the god Mên. The architecture is a blend of Roman and Greek features. Inscriptions from the city and environs reflect its political, economic, and cultural prominence. A large Christian basilica with elaborate mosaics was built in the late 4th century.

Bibliography.—B. Levick, *Roman Colonies in Southern Asia Minor* (1967); W. M. Ramsay, *Bearing of Recent Discovery on the Trustworthiness of the NT* (2nd ed. 1915), pp. 353–369; *Cities of St. Paul* (1907, repr. 1970), pp. 245–314.

B. VAN ELDEREN

ANTIOCH (SYRIAN)

A city in ancient Syria (now Antakya, Turkey), founded by Seleucus I Nicator (300 B.C.) and named for his father Antiochus. It became the western capital of the Seleucid empire. The city enjoyed a beautiful site and an abundant supply of water from the springs of the suburb Daphne, 5 mi. (8 km.) S of the city, which was famous throughout antiquity as a pleasure resort. From early times, when the Seleucid kings rewarded their Jewish mercenaries with grants of land, Antioch had an important Jewish community.

When the deterioration of the Seleucid dynasty led to the Roman occupation of Syria (64 B.C.), Antioch became the capital of the new province of Syria and was beautified by Augustus and Tiberius, aided by Herod the Great. As a prosperous commercial center Antioch was a meeting point of the Greek and the oriental civilizations. When persecution broke out in Jerusalem following the death of Stephen, many of the followers

纪时此地还修建了一座带有精美镶嵌工艺的大型基督教会堂。

书目——B. Levick, *Roman Colonies in Southern Asia Minor* (1967); W. M. Ramsay, *Bearing of Recent Discovery on the Trustworthiness of the NT* (1915 再版), 353–369 页; *Cities of St. Paul* (1907, 1970 年修订), 245–314 页。

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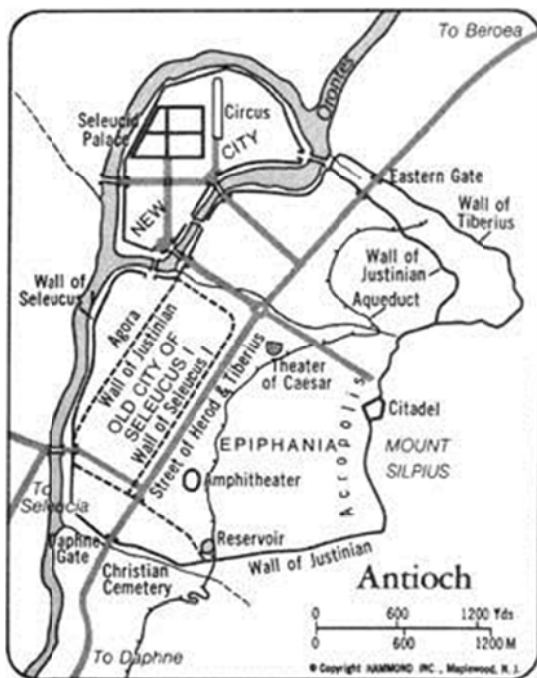
ANTIOCH (SYRIAN) 安提阿(叙利亚的)

塞琉古一世尼加铎于公元前 300 年建立的一座古叙利亚城市(现在是土耳其的安塔基亚), 以其父安提阿古的名字命名。该城成为了塞琉西帝国的西都。该城南方 5 英里(8 公里)处的达佛涅郊区有许多泉眼, 因此城中水源丰富, 而且城内风景优美, 这里是古时著名的度假胜地。从早时起, 塞琉西国王将此地奖赏给犹太雇佣兵当做土地津贴, 因此安提阿有一个重要的犹太社团。

后来塞琉西王朝逐渐衰落, 罗马于公元前 64 年占领了叙利亚, 安提阿成了新叙利亚行省的首府, 奥古斯都和提比略在大希律的帮助下美化了这座城市。作为繁荣的商业中心, 安提阿是希腊文明和东方文明的一处交汇点。司提反死后, 耶路撒冷的基督徒遭到迫害, 许多耶稣的门徒都逃亡到安提阿。他们中的一些人继续按照惯例向城中的犹太人传教。剩余的人中有“希腊化的”(说希腊语的)犹太人, 他们既然处在希腊

of Jesus fled to Antioch. Some of these undertook the customary preaching to the Jews in the city. Others who were “Hellenist” (Greek-speaking) Jews, finding themselves in a Greek city, began to preach to the Greek-speaking Gentiles (Acts 11:19–21), some of whom had been attending the synagogue services, attracted by the Jewish ethical teaching; one of these may have been Nicolaus of Antioch, an early proselyte and one of the seven deacons in Jerusalem (Acts 6:5).

城市中，便开始向说希腊语的外邦人传教（徒 11:19-21），他们中的一些人受到犹太道德教导的吸引，开始参加犹太会堂的礼拜；这其中可能包括安提阿的尼哥拉，他比较早的皈依者，也是耶路撒冷七执事之一（徒 6:5）。



Following the success of the first preachers, Barnabas and Paul began to work in Antioch, and it was here that the name Christians was first used (Acts 11:22–26), the term apparently having been adopted by the Roman authorities as a means of describing the group. We hear of an *ekklēsia* including “prophets and teachers,” named as Barnabas, Symeon Niger, Lucius of Cyrene, Manaen a “companion” of Herod the tetrarch, and Saul (Acts 13:1); but there is no indication of “elders” such as the leaders in Jerusalem. Jewish Christians and gentile Christians at first presumably met

第一批传道者在安提阿传道成功后，巴拿巴和保罗也开始在那里传道，正是在这里，信徒开始被称为基督徒（徒 11:22-26），罗马官方显然接受了这个称呼。《使徒行传》13:1 中记载道，教会（*ekklēsia*）中“有几位先知和教师，就是巴拿巴和称呼尼结的西面、古利奈人路求与分封之王希律同养的马念并扫罗”；但是经文中却没有提到安提阿有像耶路撒冷领袖一样的“长老”。犹太基督徒和外邦基督徒最初可能是分开会面的，因为犹太人中有关于和外邦人交往的律法。约公元 46 年，社团已经足够强大，开始通过巴拿巴和保罗向耶路撒冷运送救济物资（徒 11:27-30）。此

separately because of the Jewish law concerning association with Gentiles. About A.D. 46 the community was strong enough to send famine relief to Jerusalem by the hand of Barnabas and Paul (Acts 11:27–30). The question now arose of applying Jewish ritual law to the gentile converts. After a discussion in Jerusalem followed by a dispute in Antioch, Peter and Paul separated, the former to work among the Jews and the latter among the Gentiles, who were to be exempt from the law (Act. 15:1ff.; 2:1–21). Paul made Antioch the headquarters for his three missionary journeys in Asia Minor and Greece (Act. 13:1ff.; 15:40ff.; 18:23ff.). Local tradition made Peter the first “bishop” of the city, but the evidence for this is weak. Another tradition, equally dubious, made Luke the Evangelist a native of Antioch.

Led by Lucian of Antioch, early in the 4th cent., Antioch became an important center for biblical studies. The “Antiochene” text of the Greek NT was the forerunner of the “Constantinopolitan” text, and so of the Textus Receptus.

The celebrated Chalice of Antioch, reputed to have been found in or near the city about 1910, is now owned by the Metropolitan Museum of Art in New York. The original owners claimed that this was the cup used at the Last Supper, but scholarly opinion now dates it in the 4th century. Excavations were begun at Antioch in 1932 by a group of American sponsors and the Louvre, Paris, but were interrupted by war in 1939.

Bibliography.—G. Downey, *A History of Antioch in Syria from Seleucus to the Arab*

时出现了一个问题：外邦的皈依者是否也要遵守犹太人的宗教律法。信徒们先在安提阿争辩，然后又在耶路撒冷讨论这个问题，最终得出结论，即外邦人可以免受割礼，于是彼得和保罗分头行动，他们分别在犹太人和外邦人中做工作（徒 15:1 起；2:1-21）。保罗将安提阿当做是他在小亚细亚和希腊三次传道旅程的根据地（徒 13:1 起；2:1-21）。根据当地的传说，彼得应是安提阿的“主教”，但并没有太多证据可以证明这个传说。另有一种传说称福音传道者路加是安提阿人，但这也值得怀疑。

在安提阿的琉善带领下，早在公元 4 世纪，安提阿就成为了《圣经》研究的重要中心。“安提阿经文本”的希腊语《新约》是《康士坦丁信经》和《公认经文》的前身。

著名的安提阿圣杯于 1910 年在安提阿城内或附近出土，现被纽约大都会博物馆收藏。圣杯原先的收藏者声称这就是最后的晚餐时曾使用的圣杯，但是学者们认为这件藏品的制作时间应该在 4 世纪。1932 年，一队美国赞助商和巴黎卢浮宫的工作人员对安提阿进行了发掘，但是 1939 年的战争打断了他们的发掘工作。

书目——G. Downey, *A History of Antioch in Syria from Seleucus to the Arab*

Conquest (1961), with full bibliography; *Ancient Antioch* (1963); A. D. Nock, "Isopolitea and the Jews," in Z. Stewart, ed., *Essays on Religion in the Ancient World* (1972), II, 960–62.

G. DOWNEY

ANTIOCHIANS

an-teōk'e-ənz [Gk. *Antiocheís*]; NEB ANTIOCHENES; RSV "citizens of Antioch." An honorary title that Jason promised to confer on Hellenized Jews of Jerusalem in return for his appointment as high priest (2 Macc. 4:7–9).

Antiochus IV Epiphanes, who ruled Syria from 175–164 B.C., had determined to Hellenize the entire kingdom, but found the Jews stubbornly opposed to the policy. Jason, the brother of the high priest Onias III, bribed Antiochus, with money as well as promises of Hellenizing efforts, to get Antiochus to appoint him high priest. With the founding of a gymnasium (2 Macc. 4:12) and the increase of adopted foreign ways (4:13; cf. 1 Macc. 1:14f.), he succeeded not only in "an extreme of Hellenization" but even in turning the priests from their service at the altar to "unlawful proceedings in the wrestling arena," etc. (2 Macc. 4:14). When the quinquennial games were held at Tyre (174 B.C.), Jason sent "Antiochians" from Jerusalem with money for a sacrifice to Hercules (4:18f.). The money was used, however, toward the construction of triremes (4:20).

The suggestion has been made that the name of Jerusalem was actually changed to Antioch—which would certainly be in

Conquest (1961), 及全部参考书目; *Ancient Antioch* (1963); A. D. Nock, "Isopolitea and the Jews," in Z. Stewart 编, *Essays on Religion in the Ancient World* (1972), II, 960–62.

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ANTIOCHIANS 安提阿市民

音译: an-teōk'e-ənz 【希腊语: *Antiocheís*】; 《新英文译本》译为 ANTIOCHENES; 《修订标准译本》译为 "citizens of Antioch" ("安提阿市民")。一个荣誉称号, 耶孙许诺将耶路撒冷的希腊化犹太人纳入 "安提阿市民", 以此作为他们支持他作大祭司的回报 (马二 4:7-9)。

安提阿古四世伊皮法尼, 于公元前 175-164 年统治叙利亚, 他决定将整个王国希腊化, 但是犹太人坚决反对这项政策。大祭司奥尼亚三世的兄弟耶孙用金钱贿赂安提阿古, 并许诺帮助他实现希腊化, 于是安提阿古任命耶孙为大祭司。耶孙修建了一座体育场 (马二 4:12), 他追求外邦的习俗 (马二 4:13; 参: 马一 1:14-15), 这不仅使安提阿达到了 "希腊化的极端", 甚至使得祭司们无心过问祭坛的圣职, 而是热心于 "律法禁止的活动" 等 (马二 4:14)。当推罗举行五年一次的体育运动会时 (公元前 174 年), 耶孙从耶路撒冷派遣 "安提阿市民" 带上钱财去拜祭海克力斯神 (马二 4:18-19)。但最后这笔钱用来修建三层桨战船了 (马二 4:20)。

有学者提出, 耶路撒冷的名字确实改为了安提阿, 但是没有直接证据能证明这个观点是否属实, 如果这是真的, 那么

line with the policy of Antiochus throughout his kingdom—but there is no positive evidence to support this theory. E. Bickermann argues that the text simply means “to register the Antiochenes in Jerusalem”; in other words, as Bruce explains, the “‘Antiochenes of Jerusalem’ probably formed a distinct corporation in Jerusalem and enjoyed the privileges granted to a free Greek city.”

Jason and the hellenization movement were opposed by devout Jews (1 Macc. 1:15) who banded together as Hasidim (“Pious”), the precursors of the Pharisees; but they could not halt the trend.

Bibliography.—*HNTT*, pp. 10–12; F. F. Bruce, *Israel and the Nations* (1963), pp. 134–37; Josephus *Ant.* xii.5; E. Bickermann, *Der Gott der Makkabäer* (1973), pp. 59–65.

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ANTIOCHIS

an-tī'ə-kis [Gk. *Antiochis*]. A concubine of Antiochus Epiphanes whom he presented with the two Cilician cities Tarsus and Mallus, which caused the cities to revolt (2 Macc. 4:30).

ANTIOCHUS

an-tī'ə-kəs [Gk. *Antiochus*—‘opposer,’ ‘withstander’].

1. The father of Numenius, who in company with Antipater, son of Jason, was sent by Jonathan on an embassy to the Romans and Spartans to renew “the friendship” and “former confederacy” made by Judas (1 Macc. 12:16; 14:22).

2. The favorite name of the Seleucid

肯定是与安提阿古在国内施行的希腊化政策有关。比克曼 (E. Bickermann) 认为这处经文仅仅指“在耶路撒冷登记安提阿市民”，换言之，正如布鲁所解释的“‘耶路撒冷的安提市民’可能在耶路撒冷形成了一个独特的团体，他们享有国王赋予的希腊自由城市的特权”。

虔诚的犹太人反对耶孙和他的希腊化运动 (马一 1:15)，他们团结在一起组成了哈西德派 (“敬虔派”)，也就是法利赛人的前身，但是他们并没能阻止这个大趋势。

书目——*HNTT*, 10–12 页; F. F. Bruce, *Israel and the Nations* (1963), 134–37 页; Josephus *Ant.* xii.5; E. Bickermann, *Der Gott der Makkabäer* (1973), 59–65 页。

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ANTIOCHIS 安提阿奇

音译: an-tī'ə-kis 【希腊语: *Antiochis*】。安提阿古·伊皮法尼的情妇，安提阿古将基利家的两座城市大数和马勒斯赠给了她，这一行为引发了两座城市的暴动 (马二 4:30)。

ANTIOCHUS 安提阿古

音译: an-tī'ə-kəs 【希腊语: *Antiochus*——“反对者”“抵抗者”】。

1、纽门尼的父亲，约拿单派纽门尼和耶孙之子安提帕特出使罗马和斯巴达，重修犹太时建立的“友谊”和“同盟关系” (马一 12:16; 14:22)。

2、塞琉西王朝的国王们最钟爱的名字，

kings, whose history with reference to Jewish affairs is contained particularly in the books of Maccabees, and is predicted with remarkable minuteness in Dnl. 11. The name was first borne by one of the generals of Philip, whose son SELEUCUS, by the hold of the first Ptolemy, established himself as ruler of Babylon. In the Macedonian calendar the Seleucid era began with Dios 1 (Oct. 7), 321 B.C.; in the Babylonian it began with Nisanu 1 (Apr. 3), 311 B.C. Parker and Dubberstein cautioned: "The beginnings and ends of their reigns cannot always be determined with exactitude" (*Babylonian Chronology* [1956], p. 20). When Ptolemy, son of Lagus, became master of Southern Syria, the line dividing Seleucus and his successors from the Ptolemies (cf. "king of the north" and "king of the south" in Dnl. 11) was drawn somewhat to the north of Damascus, the capital of Coele-Syria.

塞琉西王朝和犹太事件有关的历史主要记录在《马加比书》中，在《但以理书》11章中也有精确的预测。第一个使用这个名字的是腓力的一个将军，他的儿子塞琉古（见 SELEUCUS[塞琉古]）在第一个多利买的帮助下，成为了巴比伦的统治者。在马其顿历法中，塞琉西时代始于公元前 321 年，狄奥斯月 1 日（10 月 7 日）；在巴比伦历法中，始于公元前 311 年，尼散月 1 日（4 月 3 日）。帕克和都伯斯丁（Dubberstein）警示说：“无法精确地确定塞琉西王朝建立和灭亡的时间”（*Babylonian Chronology* [1956], 20 页）。当拉古斯之子多利买成为南叙利亚的统治者时，从柯里叙利亚的首府大马士革往南一线成为了塞琉西王朝和多利买王朝的分界线（参：《但以理》11 章中的“北方王”和“南方王”）。

The reigns are as follows:

各统治者统治时期如下：

- | | |
|---|----------------------------------|
| 1. Seleucus I Nicator, 312–281 B.C. | 1、塞琉古一世尼加铎，公元前 312-281 年。 |
| 2. Antiochus I Soter, his son, 280–261 B.C. | 2、安提阿古一世索特，与其子，公元前 280-261 年。 |
| 3. Antiochus II Theos, his son, 261–246 B.C. | 3、安提阿古二世提阿，与其子，公元前 261-246 年。 |
| 4. Seleucus II Callinicus, his son, 245–225 B.C. | 4、塞琉古二世迦立尼库，与其子，公元前 245-225 年。 |
| 5. Seleucus III Soter, 225–223 B.C. | 5、塞琉古三世索特，公元前 225-223 年。 |
| 6. Antiochus III the Great, his brother, 223–187 B.C. | 6、安提阿古三世大安提阿古，与其兄，公元前 223-187 年。 |
| 7. Seleucus IV Philopator, his son, | 7、塞琉古四世非罗巴特，与其子，公 |

- 187–175 B.C. 元前 187-175 年。
8. Antiochus IV Epiphanes, his brother, 175–164 B.C. 8、安提阿古四世伊皮法尼，与其兄，公元前 175-164 年。
9. Antiochus V Eupator, his son, 164/163–162 B.C. 9、安提阿古五世尤佩特，与其子，公元前 164 或 163 年-162 年。
10. Demetrius I Soter, son of Seleucus IV Philopator, 161–150 B.C. 10、底米丢一世索特，塞琉古四世非罗巴特之子，公元前 161-150 年。
11. Alexander Balas, a usurper, who pretended to be son of Antiochus Ephiphanes, and was acknowledged by the Romans, 150–146 B.C. 11、亚历山大·巴拉斯，篡位者，假冒安提阿古·伊皮法尼之子，受罗马人承认，公元前 150-146 年。
12. Antiochus VI, Dionysus, son of the preceding (murdered by the usurper Tryphon, who contested the kingdom till 137 B.C.), 145–142/141 B.C. 12、安提阿古六世丢尼修，巴拉斯之子（被篡位者特里丰谋杀，他统治王国至公元前 137 年），公元前 145-142 或 141 年。
13. Demetrius II, Nicator, son of Demetrius I, Soter, 145–139/138 B.C. 13、底米丢二世尼加铎，底米丢一世索特之子，公元前 145-139 或 138 年。
14. Antiochus VII, Sidetes, his brother, 139/138–129 B.C. 14、安提阿古七世，西底达斯，与其兄，公元前 139 或 138-129 年。

Bibliography.—For a summation of modern literature see V. Tcherikover, *Hellenistic Civilization and the Jews* (1961), p. 470. In addition, S. Tedesche and S. Zeitlin, *First Book of Maccabees* (1950), *passim*; M. Rostovtzeff, *Social & Economic History of the Hellenistic World* (3 vols., 2nd ed. 1953), *passim*; J. C. Dancy, *Comm. on 1 Maccabees* (1954), *passim*; R. A. Parker and W. H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* (2nd ed. 1956), pp. 37–44; G. Downey, *History of Antioch in Syria* (1961), pp. 87–142; S. K. Eddy, *The King is Dead* (1961), *passim*; Y. H. Landau, *IEJ*, 11 (1961), 118–126; S. Zeitlin, *Rise and Fall of the Judaean State*, I (1962), *passim*; Y. H. Landau, *IEJ*, 16 (1966), 54–70. D. S. Russell, *The Jews from Alexander to Herod*, 卷

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V of *New Clarendon Bible* (1967), 全书; B. Reicke, *NT Era* (1968), 48–73 页。

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ANTIOCHUS I SOTER

sō'âr [Gk. *Sōtēr*—'savior']. Born 324 B.C., son of Seleucus Nicator. He fell in love with his stepmother, Stratonike, and became very ill. His father, when he discovered the cause of his son's illness, gave her to him in 292 B.C., and yielded to him the sovereignty over all the countries beyond the Euphrates, as well as the title of king. When Seleucus returned to Macedonia in 281 B.C., he was murdered by Ptolemaeus Ceraunus. Antiochus thus became ruler of the whole Syrian kingdom. At this time the Hellenistic state was already organized, most of the new Hellenic cities founded, the economic organization functioning, and the social classes well established. But at the same time a new series of wars, which heavily involved Syria, Babylonia, and Cilicia, the "Syrian Wars," began between the Seleucids and the Ptolemies. The "First Syrian War," waged *ca.* 280–270 B.C., occasioned heavy fighting and considerable civil effort by both sides. Antiochus I lost important districts of Asia Minor and Syria to Ptolemy II Philadelphus (*see* PTOLEMY). Antiochus also waged war on Eumenes of Pergamum, but without success. For the victories of his elephant corps over the Gauls, who had settled Asia Minor, he received the surname of Soter. It was in a battle with these inveterate foes of his country that he met his death (261 B.C.).

ANTIOCHUS I SOTER 安提阿古一世索特

音译: sō'âr【希腊语: *Sōtēr*——“救主”】。生于公元前 324 年, 塞琉古·尼加铎之子。他爱上了继母斯特拉托妮可, 因此生了重病。他的父亲在发现他生病的原因后, 于公元前 292 年将斯特拉托妮可许配给他, 并将王位传给他, 让他统治幼发拉底河之外各国。公元前 281 年, 塞琉古回到马其顿时, 多利买·西罗纳斯将其杀死。因此安提阿古成为了整个叙利亚王国的统治者。此时国内已经希腊化, 大多新的希腊化城市已经建成, 经济组织开始执行职能, 社会阶层也已经成型。但与此同时, 爆发了一系列新的战争, 即塞琉西王朝和多利买王朝之间的战争, 这系列战争将叙利亚、巴比伦和基利家都卷入其中, 后人称其为“叙利亚战争”。约公元前 280 至 270 年, “第一次叙利亚战争”爆发了, 两国激烈交战, 大量公民参与其中。多利买二世(见 PTOLEMY[多利买])非拉铁非斯从安提阿古一世手中夺去了小亚细亚和叙利亚的重要地区。安提阿古还同别迦摩的欧迈尼斯开战, 但以战败告终。他的象兵军团打败了定居在小亚细亚的高卢人, 因此人们称他为“救主”。公元前 261 年, 他死于一场与宿敌的战争之中。

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ANTIOCHUS II THEOS

the-os' [Gk. *Theos*—‘god,’ so surnamed “by the Milesians because he overthrew their tyrant Timarchus” (Appian *Syr.* 65)]. Born 286 B.C., son and successor of Antiochus I, 261–246 B.C. In the “Second Syrian War” (260–253 B.C.) he regained from Ptolemy II Philadelphus of Egypt much of what Antiochus I had lost, but was obliged to buy peace in 253 B.C. by divorcing his wife Laodice and marrying Ptolemy’s daughter Berenice (the incident in view in Dnl. 11:6) with the understanding that the kingdom should go to Berenice’s son. After the death of Ptolemy, “the king of the south” (Dnl. 11:6), Antiochus recalled Laodice and named her eldest son (Seleucus Callinicus) as his successor to the throne. But Laodice (probably because she feared a second repudiation) had Berenice, her child, and Antiochus all murdered in 246 B.C. After the death of Antiochus, Ptolemy Euergetes the brother of Berenice (“out of a branch of her root,” Dnl. 11:7) exacted vengeance for his sister’s death by an invasion of Syria in which Laodice was killed, her son Seleucus Callinicus driven for a time from the throne, and the whole country plundered (Dnl. 11:7–9).

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ANTIOCHUS III THE GREAT

[Gk. *Megas*—‘The Great’]. Born 242 B.C., Seleucid king of Syria

ANTIOCHUS II THEOS 安提阿古二世提阿

音译: the-os' 【希腊语: *Theos*——“神明”, “米利都人给他起的别名, 因为他打败了对他们施行残暴统治的提马克斯” (Appian *Syr.* 65)】。生于公元前 286 年, 统治时期为公元前 261 至 246 年, 是安提阿古一世的儿子和继承人。在“第二次叙利亚战争”中 (公元前 260-253 年), 他从多利买二世非拉铁非斯手中收复了安提阿古一世曾丢失的埃及土地, 但是公元前 253 年, 他不得不与妻子劳迪丝离婚, 迎娶多利买之女贝蕾妮斯, 并许诺他与贝蕾妮斯之子将继承王位, 以此求得两国之间的和平 (但 11:6 预言了这一事件)。“南方王” (但 11:6) 多利买死后, 安提阿古重新召回劳迪丝, 将她的长子塞琉古·迦立尼库立为王位继承人。但公元前 246 年, 劳迪丝将贝蕾妮斯、她的儿子和安提阿古二世全部杀死, 她可能是担心再次被抛弃。安提阿古死后, 贝蕾妮斯的兄弟多利买·友爱及弟 (“这女子本家必另生一子”, 但 11:7) 为给他的姐妹报仇, 对叙利亚发动了侵略, 他将劳迪丝处死, 将劳迪丝之子塞琉古·迦立尼库赶下王位, 并在全国内进行掠夺 (但 11:7-9)。

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ANTIOCHUS III THE GREAT 安提阿古三世大安提阿古

【希腊语: *Megas*——“大帝”】。生于公元前 242 年, 叙利亚的塞琉西国王,

223–187 B.C., second son of Seleucus II Callinicus (246–226 B.C.); brother and successor of Seleucus III Soter (226–223 B.C.).

After stabilizing the Seleucid Empire, Antiochus began the “Fourth Syrian War” by seeking to wrest southern Syria and Palestine from Ptolemy IV Philopator, who had previously neglected foreign affairs. His second campaign (219 B.C.) took him S of Mt. Carmel to the fortress of Dura. Misinformed about the Egyptian strength, he agreed to a four months’ truce and led his army into winter quarters (Polybius v. 60; Justinus xxx.1.2; cf. Dnl. 10:11). By spring 218 B.C. Antiochus had seen through the negotiations and began methodically to reduce Coele-Syria. In 217 B.C. he advanced beyond the frontier town of Raphia (Rafa, S of Gaza), where Ptolemy IV utterly defeated him. The Egyptian king reclaimed southern Syria, Palestine, and Phoenicia (Polybius v. 79f., 82–86; Strabo *Geog.* xvi.2.31; cf. Dnl. 11:11).

Antiochus now undertook to bring under his sway again all the territory of the Near East. His expedition against Bactria and Parthia gained for him the surname “The Great.” When Ptolemy IV died in 204 B.C. and was succeeded by his four-year-old child Ptolemy V Epiphanes, Antiochus saw his opportunity to retake the three countries. After concluding a pact with Philip the son of Demetrius, Antiochus attacked Coele-Syria in 202 B.C. Although details of the campaign(s) are obscure, it is clear that by 199 B.C. Antiochus considered the conquest of Coele-Syria, Phoenicia, and Palestine achieved, for he then invaded the undefended territory of Pergamos.

统治时期为公元前 223 至 187 年，塞琉古二世迦立尼库（公元前 246-226 年）的次子；塞琉古三世索特（公元前 226-223 年）的兄弟和继承人。

塞琉西帝国稳定之后，安提阿古发动了“第四次叙利亚战争”，他企图从多利买四世非罗巴特手中夺取南叙利亚和巴勒斯坦，后者此前曾忽视了外交事务。他第二次出征时（公元前 219 年），一直攻打到了迦密山南方的杜拉堡垒。他被埃及的战力误导，同意停战四个月，随后挥军抵达冬季营地（Polybius v. 60; Justinus xxx.1.2; 参：但 10:11）。公元前 218 年春，安提阿古看清了谈判的真相，他开始有条不紊的削弱柯里叙利亚。公元前 217 年，他越过了边境城镇拉非亚（迦萨南方的拉法），多利买四世在那里将他彻底击败。埃及王收复了南叙利亚、巴勒斯坦和腓尼基（Polybius v. 79-80, 82–86; Strabo *Geog.* xvi.2.31; 参：但 11:11）。

安提阿古此时再次出兵意图夺取整个近东地区。他远征巴克特里亚和帕提亚，因此获得了“大帝”的称号。公元前 204 年，多利买四世逝世，他年仅四岁的儿子多利买五世伊皮法尼继位，安提阿古看到了重夺三个国家的机会。公元前 202 年，安提阿古结束了与底米丢之子腓力的条约，攻击了柯里叙利亚。虽然战役的细节尚不明确，但到公元前 199 年时，安提阿古显然已经征服了柯里叙利亚、腓尼基和巴勒斯坦，因为他随后便侵略了毫无防备的别迦摩地。但安提阿古出征之后，多利买和前埃托利亚同盟将军斯谷巴趁虚而入，侵略了柯里叙利亚，并夺得了对耶路撒冷的控制权。公元前 198 年，安提阿古回来面对挑战，并在帕尼亚（《新约》中的凯撒

But during his absence Ptolemy, aided by Scopas, formerly a *strategos* of the Aetolian League, invaded Coele-Syria and obtained possession of Jerusalem. Antiochus returned to confront this challenge and won a decisive victory at Panias (NT Caesarea Philippi) in 198 B.C. This battle denotes the final and definite replacement of Ptolemaic rule by the Seleucids in Palestine (Polybius xv.20; xvi.18f.; xviii.1; Appian Syr. 1; Livy xxxiii.19; Josephus *Ant.* xii.3.3; cf. Dnl. 11:13–16). The bulk of the Jewish population in Jerusalem opened its gates and assisted in the expulsion of its Egyptian garrison. Antiochus rewarded the Jews for their “splendid reception” by restoring those parts of Jerusalem destroyed by the war, freeing its citizens from taxes for three years, guaranteeing an inviolate and subsidized temple, and in general permitting “members of the nation to have a form of government in accordance with the laws of the country” (Josephus *Ant.* xii.3.4).

After completing a treaty with Ptolemy Epiphanes in which Antiochus betrothed his daughter Cleopatra to the young king (Polybius xxviii.20; Appian *Syr.* 5; cf. Dnl. 11:17), Antiochus turned to the West and encountered Rome. He launched his forces upon Asia Minor in 197 B.C. and Greece in 194 B.C., but the Romans defeated him at Thermopylae (191 B.C.) and at Magnesia in Lydia (190 B.C.). According to the treaty signed at Apamea in 189 B.C., the Asiatic monarch was obliged to renounce everything on the Roman side of the Taurus and to pay enormous reparations over the course of twelve years (Appian *Syr.* 36–39; Polybius xx–xxi; Livy xxxvi–xxxvii;

利亚腓立比)取得了决定性的胜利。这场战役表明塞琉西王朝最终并明确地取代了多利买王朝在巴勒斯坦的统治地位 (Polybius xv.20; xvi.18-19; xviii.1; Appian Syr. 1; Livy xxxiii.19; Josephus *Ant.* xii.3.3; 参: 但 11:13–16)。耶路撒冷的大部分犹太人打开城门,帮助安提阿古将埃及驻军驱逐出城。安提阿古为了奖赏犹太人的“热情接待”,他修复了战争中遭到破坏的耶路撒冷城区,免去犹太人三年赋税,保证圣殿不受侵害,资助圣殿,并允许“民族成员依照帝国律法建立政府”(Josephus *Ant.* xii.3.4)。

安提阿古和多利买·伊皮法尼达成协议,将他的女儿克娄巴特拉许配给这位年轻的国王 (Polybius xxviii.20; Appian *Syr.* 5; 参: Dnl. 11:17),他随后回到西方与罗马开战。公元前 197 年,他出兵小亚细亚,三年后他又出兵希腊,但罗马人在吕底亚的塞莫皮莱 (公元前 191 年) 和马格尼西亚 (公元前 190 年) 将其击败。公元前 189 年,这位亚细亚君主被迫签订阿帕米亚条约,放弃托鲁斯山脉以西属罗马的地区,并连续十二年支付巨额赔款 (Appian *Syr.* 36–39; Polybius xx–xxi; Livy xxxvi–xxxvii; Josephus *Ant.* xii.10.6; 马一 1:11; 8:6–8; 参: 但 11:18-19)。

Josephus *Ant.* xii.10.6; 1 Macc. 1:11; 8:6–8; cf. Dnl. 11:18f.).

In 187 B.C. Antiochus marched against the Armenian revolt. In order to replenish his exhausted treasury, he attempted to plunder a temple; but both he and his soldiers were slain by the Elymaeans.

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ANTIOCHUS IV EPIPHANES

ə-pi'fə-nēz [Gk. *Epiphanēs*—'illustrious'; nicknamed *Epimanēs*—'madman' (Polybius xxvi.10); on coins *Theos Epiphanēs*—'god manifest']. Younger son of Antiochus the Great (Appian *Syr.* 45; 1 Macc. 1:11), born 215 B.C., ruler 175–163 B.C. His career with respect to Palestine is recorded in 1 and 2 Maccabees, and remarkably predicted in Dnl. 11:21–35. Although some modern scholars speak sarcastically of the Jewish books that represent the events in Judea as of central importance, E. R. Bevan observed, "In regard to the influence destined to be exerted upon the subsequent history of mankind ... the Jewish books were right. Of all that was happening in the kingdom of Antiochus, the events in Judea were by far the most important in consequence for the mind of man in ages to come" (*CAH*, VIII [1930], 514).

After the battle of Magnesia, Antiochus lived in Rome as a hostage in connection with the reparations Antiochus the Great had to pay. In 175 B.C. he was released by the intervention of his brother Seleucus IV Philopator, who substituted his own son Demetrius I as hostage. While

公元前 187 年，安提阿古出兵镇压亚美尼亚叛乱。为了补充亏空的国库，他试图劫掠一座神庙，但以拦人将他和他的士兵都杀死了。

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ANTIOCHUS IV EPIPHANES 安提阿古四世伊皮法尼

音译：ə-pi'fə-nēz 【希腊语：*Epiphanēs*——“杰出的”，绰号 *Epimanēs*——“狂人” (Polybius xxvi.10); 硬币上，*Theos Epiphanēs*——“神明显现”】。大安提阿古的幼子 (Appian *Syr.* 45; 马一 1:11)，生于公元前 215 年，统治时期为公元前 175 至 163 年。《马加比一、二书》记载了安提阿古在巴勒斯坦的生涯，值得注意的是《但以理书》11:21-35 对此也早有预测。虽然有些现代作者讽刺了这两本犹太人记载犹大地事件的经书，称他们过于看重这些事情的重要性，但贝文 (E. R. Bevan) 经过考察后说道，“关于这些影响注定要作用于随后的人类历史……这些犹太经书是正确的。目前为止，在安提阿古王朝发生了所有事件中，犹大地发生的事件在后人脑中留下的影响最为重要” (*CAH*, VIII [1930], 514)。

马格尼西亚战争后，安提阿古留在罗马作人质，以此保证大安提阿古的巨额赔款。公元前 175 年，他的哥哥塞琉古四世非罗巴特让自己的儿子底米丢一世去罗马做人质代替安提阿古，将安提阿古释放出来。安提阿古在雅典时，塞琉古四世被他的首相希流多路暗杀了。安

Antiochus was at Athens, Seleucus IV was assassinated by his chief minister, Heliodorus. Antiochus IV, with the military sanction of the Pergamene monarch Eumenes II, expelled Heliodorus and usurped the throne to the exclusion of both Demetrius and the late king's younger son Antiochus, still a baby in Syria. The evidence, both from contrasting coins bearing either the image of the baby Antiochus or the image of the uncle Antiochus, and from cuneiform documents dating from 175 to 169 B.C. with the reading "Antiochus and Antiochus kings," indicates a struggle for power between the nephew and uncle. Commenting on Dnl. 11:21, E. R. Bevan concluded, "our scrappy data indicate that it required a good deal of dexterity and intrigue on the part of Antiochus for him to establish his position in Syria, but that he did get the better of the opposing elements" (CAH, VIII, 498).

His intervention in Jerusalem was brought about in part by the factions within the Jewish high-priestly state. The personal strife for power between Honyah III (Gk. Onias), his brother Yeshua (Jesus, called Jason by the Greeks), and a certain Menelaus of the tribe of Benjamin supported by the powerful house of Tobiah, was exacerbated by the fact that Jason and Menelaus wished to introduce Hellenistic culture while Onias stood by the traditional custom and law. By the promise both of a larger tribute and of habituating the Jews to Greek customs Jason induced Antiochus, an intense champion of Hellenization, to establish him as high priest in place of his brother (2 Macc. 4:7-20). Jerusalem under Jason was thus converted into a Greek city.

提阿古四世，在别迦摩君主欧迈尼斯二世的军事制裁下，将希流多路驱逐出境，并篡夺了王位，将底米丢和已故国王的幼子、仍在叙利亚的小安提阿古排除在外。当时有两种截然不同的硬币，一种上面刻有小安提阿古的头像，一种刻有安提阿古四世的头像，公元前 175 年至 169 年的楔形文字文献上记载道“安提阿古和安提阿古王”，这两种证据都表明这对侄子和叔叔曾争夺王位。贝文在评注《但以理书》11:21 时总结道，“我们拼凑起来的资料表明安提阿古为了确立他在叙利亚的地位运用了大量的阴谋诡异，但他的确战胜了反对者” (CAH, VIII, 498)。

他侵入耶路撒冷，这在某种程度是由于犹太大祭司之间的内讧。奥尼亚三世（希腊语：Onias）、他的兄弟耶孙（希腊语：Jason）和便雅悯支派的某个麦尼劳斯（受强大的多比雅家族支持）三人争夺权力，耶孙和麦尼劳斯希望引进希腊文化，而奥尼亚则坚持传统的风俗和律法，这种分歧又加剧了他们之间的战争。安提阿古强烈支持希腊化，耶孙许诺给安提阿古大量的礼物，并让犹太人习惯希腊风俗，终于说服安提阿古任命他为大祭司，取代了他的兄弟奥尼亚（马二 4:7-20）。在耶孙的领导下，耶路撒冷自此转变了成了一座希腊化的城市。

When Antiochus' sister Cleopatra I, the queen-regent of Egypt, died and the power was seized by two palace servants of the minor king Ptolemy Philometor, the war party at Alexandria, which wanted to recover Coele-Syria, gained the ascendancy. Antiochus moved south as far as Joppa with a force to encounter a possible invasion. The war did not come to pass, however, and after paying a visit to Jerusalem he returned to Antioch.

In 171 B.C. the blatant opportunist Menelaus, with the support of the Tobiads, purchased the venerable office of high priest from the "incarnate Zeus," who had to worry about military expenses. Menelaus came to Antioch in 170/169 B.C., during the absence of Antiochus in Cilicia, and persuaded a certain Andronicus to murder Onias, who had taken refuge in Antioch. At the same time Andronicus murdered the nephew king Antiochus. While Menelaus was at Antioch and desperate for money, his brother Lysimachus, whom he had left in command, robbed some of the temple's golden furniture. Although this provoked rioting in which Lysimachus was killed, Menelaus, through bribery, had the king reestablish him (2 Macc. 4:24-50).

From 170 to 168 B.C. Antiochus engaged in the "Sixth Syrian War," in the course of which he twice marched against Egypt. During the first attack, probably in 169 B.C., most of Egypt fell to him, including Memphis where he held the young Ptolemy captive. The people at Alexandria put the king's younger brother (Ptolemy Euergetes II) upon the throne. Toward the end of 169 B.C. Antiochus withdrew from Egypt, leaving Ptolemy Philometor king in Memphis and the

当安提阿古的姐妹、埃及女摄政王克娄巴特拉一世死亡后，小国王多利买·非罗密特的两个宫仆夺取了大权，亚历山大港的主战派取得了统治权，他们想要收复柯里叙利亚。安提阿古帅兵南下至约帕去抵御一场可能出现的侵略战。但是战争并没有发生，他参观了耶路撒冷之后就回到了安提阿。

公元前 171 年，厚颜无耻的机会主义者麦尼劳斯在多比雅家族的支持下，从“宙斯的化身”手中买到了大祭司这一圣职，后者不得不为军费担忧。麦尼劳斯在公元前 170 或 169 年来到了安提阿，安提阿古此时不在安提阿，麦尼劳斯于是说服某位安提阿古，杀死了当时正在安提阿避难的奥尼亚。同时，安提阿古杀死了他的侄子安提阿古王。麦尼劳斯在安提阿时极需要钱，他将大祭司职位留给他的兄弟吕西麦克，后者抢劫了许多圣殿中的金器具，民众对此十分愤怒，掀起了暴动，吕西麦克在暴动中丧生，但是麦尼劳斯贿赂了国王，重新获得了大祭司的职位（马二 4:24-50）。

公元前 170 至 168 年，安提阿古忙于“第六次叙利亚战争”，期间他曾两次出兵攻打埃及。在第一次争战时（可能在公元前 169 年），他夺得了埃及大部分地区，其中包括孟斐斯，他还俘虏了年轻的多利买。亚历山大港人拥立国王的弟弟多利买·友爱及弟二世为王。公元 169 年末，安提阿古撤出埃及，留下多利买·非罗巴特作孟斐斯的王，小多利买作亚历山大港的王（参：但 11:25-27）。

younger Ptolemy king in Alexandria (cf. Dnl. 11:25–27).

While Antiochus was in Egypt a false rumor ran through Palestine that he was dead, and as a result Jason, who had fled to Transjordan, broke into Jerusalem and began killing the adherents of Menelaus (2 Macc. 4:39ff.). V. Tcherikover argues convincingly that the opponents of the king—the enemies of the Hellenizers—then defeated Jason and forced him back to the country of the Ammonites (*Hellenistic Civilization and the Jews* [1961], p. 187; 2 Macc. 5:7). On returning from Egypt, Antiochus, knowing that Jerusalem, a vital point in his frontier defenses, was in the hands of his opponents, stormed the city, killing thousands of Jews and selling thousands more into slavery. Moreover, he entered the holy of holies and carried off a quantity of gold and silver vessels from the temple (1 Macc. 1:20–42; 2 Macc. 5:1–23; Josephus *Ant.* xii.5.3; *CAp* ii.83; Dnl. 11:28). At some point before his next retributive raid the insurgents must have again taken the city.

In 168 B.C., in his second attack upon Egypt, Antiochus marched against Alexandria with even stronger forces, furious at a temporary collaboration of the two Ptolemies against him. After capturing Memphis he once again marched upon Alexandria. But then “ships of Kittim” arrived (Dnl. 11:30); at Eleusias, the eastern suburb of Alexandria, the Roman legate C. Popilius Laenas handed Antiochus an ultimatum from the senate, arrogantly drew a circle around Antiochus, and demanded his answer before he stepped outside the circle. Antiochus was forced to retreat to

安提阿古在埃及时，巴勒斯坦有谣言称他已经死了，于是此前已经逃到约旦河东岸的耶孙突袭耶路撒冷，开始屠戮麦尼劳斯的追随者（马二 4:39 起）。切利科沃（V. Tcherikover）的观点十分有说服力，他认为国王的反对者，也就是反对希腊化的人打败了耶孙，并将他赶回亚扪人的领地（*Hellenistic Civilization and the Jews* [1961], 187 页；马二 5:7）。从埃及回军的路上，安提阿古得知耶路撒冷这个边防重地落入了敌人手中，于是他迅速回到耶路撒冷，杀死了成千上万的犹太人，还把更多犹太人卖作奴隶。此外，他还进入圣殿，从中夺去了大量的金银容器（马一 1:20–42；马二 5:1–23；Josephus *Ant.* xii.5.3；*CAp* ii.83；但 11:28）。在他第二次展开报复行动之前，一定有叛乱者再次占领了耶路撒冷。

公元前 168 年，安提阿古再次出征埃及，两位多利买王暂时合作，一起抵御安提阿古，这激怒了他，于是他率领更为强大的军队去攻打亚历山大港。他占领孟斐斯后，再次出兵攻打亚历山大港。但随后，基提战船到达了（但 11:30）；在亚历山大港的东部郊区埃流西亚（Eleusias），罗马使者彼流利拿（C. Popilius Laenas）交给安提阿古一封来自元老院的最后通牒，并傲慢地在安提阿古四周画了一个圈，要求他在出圈之前必须给出回复。他们还要求安提阿古在指定时间内撤回叙利亚（Polybius xxix.2.1–4; 27.1–8; Livy xlv.12.1–6; Diodorus xxxi.2;

Syria within a specified time (Polybius xxix.2.1-4; 27.1-8; Livy xlv.12.1-6; Diodorus xxxi.2; Appian *Syr.* 66; Justinus xxxiv.3; Dnl. 11:28-30).

With the independence of Egypt and the threat of Rome from the south, the tyrannical king determined to secure his southern Palestinian border by organizing a solid Seleucid province. To Antiochus it evidently appeared that transforming the city into a settlement of gentile soldiers (1 Macc. 1:35f.; 3:45) was the only means of achieving political stability in Palestine, since that country's religion was out of place in a predominantly Hellenized empire and its conservative party opposed him. In 167 B.C. he detached a body of troops to Jerusalem. They took the city by assault on the sabbath, slaughtered a large part of the inhabitants, and gave up the city to a general sack (1 Macc. 1:30ff.; 2 Macc. 5:24ff.; cf. Dnl. 11:31ff.). Then followed the decrees that have rendered his name infamous: the Jews were compelled under penalty of death "to depart from the laws of their fathers, and to cease living by the laws of God. Further, the sanctuary in Jerusalem was to be polluted and called 'Jupiter Olympius'" (2 Macc. 6:1f.), probably a Syrian deity in Hellenistic garb (E. Bickermann, *Der Gott der Makkabäer* [1937], pp. 111ff.). On Chislew 15 Antiochus instituted the pagan festival of "light," which celebrated the rebirth of the sun, and had a Greek altar erected upon the old altar in the temple court (Dnl. 11:31; cf. Josephus *Ant.* xii.5.4); the first victim was sacrificed to Jupiter Olympius on the twenty-fifth (Dec. 16, 167 B.C.) of the same month. Such an offering to

Appian *Syr.* 66; Justinus xxxiv.3; 但 11:28-30)。

埃及独立，南方又有来自罗马的威胁，这位残暴的国王决定建立一个稳定的塞琉古行省以保证南方巴勒斯坦边境的稳固。以色列民族信仰的宗教不适合这个带有明显希腊化风格的帝国，城中又有保守党反对安提阿古，所以对他来说，将这座城市转变为非犹太人战士驻扎的要塞（马一 1:35-36; 3:45），显然是他获得政治稳定的唯一途径。公元前 167 年，他分出一支军队前往耶路撒冷，这支军队在安息日对耶路撒冷发起突袭，屠杀了大量居民，并将城市劫掠一空（马一 1:30 起；马二 5:24 起；参：但 11:31 起）。安提阿古随后颁布了一条令其声名狼藉的法令：他“强迫犹太人放弃自己的宗教信仰和祖先的风俗习惯。他还要亵渎圣殿，把它奉献给奥林巴斯神宙斯”（马二 6:1-2），而宙斯指的可能是一个穿希腊服装的叙利亚神祇（E. Bickermann, *Der Gott der Makkabäer* [1937], 111 页起）。安提阿古将基斯流月 15 日定为异教节日“光之节”，在这一天庆祝太阳的重生，他在原来圣殿院落中旧祭坛之上建起了一座希腊祭坛（但 11:31；参：Josephus *Ant.* xii.5.4）；同月 25 日（公元前 167 年，12 月 16 日），他在祭坛上第一次给奥林巴斯神宙斯献人祭。安提阿古在每月的 25 日庆祝生日，因此每到这天人们都要给他献人祭。上述行为都是安提阿古所犯的严重错误。他不但没能稳定帝国，传播希腊文化和宗教，反而激起了马加比家族的革命（见 MACCABEES [马加比家族]）。

Antiochus was to be made on the twenty-fifth of every month, since that date was celebrated as his birthday. All of this was a serious error on Antiochus' part. Instead of consolidating his empire around the Hellenic culture and religion, he sparked the Maccabean revolution (*see* MACCABEES).

Antiochus did not personally oversee the implementation of these policies but turned to campaigns in Parthia and Armenia (Josephus *Ant.* xii.7.2; Appian *Syr.* 45). Having heard of the riches of the temple of Nanaea in Elymais (1 Macc. 6:1ff.), hung with the gifts of Alexander, he resolved to plunder it. Although he did not fall like his father in the act of sacrilege, the event hastened his death. He retired to Babylon and then to Tabae (Isfahan) in Persia. Here, having first heard of the successes of the Maccabees in restoring the temple worship at Jerusalem, he died insane in 164 B.C. (1 Macc. 6:1-16; Appian *Syr.* 66; Polybius xxi.11; xxxi.9; Josephus *Ant.* xii.8.1ff.).

See also DESOLATING SACRILEGE.

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安提阿古并没有亲自监督这些政策的实施，而是转为征讨帕提亚和亚美尼亚 (Josephus *Ant.* xii.7.2; Appian *Syr.* 45)。他听说以利买的娜妮娅神庙十分富有，神庙中有亚历山大献上的礼物，于是他决定抢掠这座神庙。虽然他并没有像他父亲一样堕落，做出亵渎神明的事情，但这次事件还是加速了他的死亡。他退回巴比伦，随后又撤退到波斯的都彭 (伊斯法罕)。他在此第一次听说马加比家族成功地恢复了耶路撒冷圣殿的敬拜，他于公元前 164 年在疯癫中死去 (马一 6:1-16; Appian *Syr.* 66; Polybius xxi.11; xxxi.9; Josephus *Ant.* xii.8.1 起)。

另见 DESOLATING SACRILEGE (行毁坏可憎的；使地荒凉的)。

词条作者：B. K. WALTKE



Antiochus IV Epiphanes, on silver tetradrachma (168 B.C.) (W. S. LaSor)

ANTIOCHUS V EUPATOR

ū-pā'tōr [Gk. *Eupatōr*—'having a noble father']. Son (born 173 B.C.) and successor (163–162 B.C.) of Antiochus Epiphanes.

When he departed for the East Antiochus IV left his infant son Antiochus in Syria. A certain Lysias, who had the rank of Kinsman, was to act for the king in Syria during his absence. With his father's untimely death, Antiochus V succeeded to the throne in 164 B.C. while yet a child (of nine years according to Appian *Syr.* 66; or twelve years according to Porphyry in Eusebius *Chronicon-Armenian* i.348).

Antiochus Epiphanes had precipitated an internal division in his kingdom by his deathbed nomination of Philip as regent and guardian (1 Macc. 6:14ff., 55; 2 Macc. 9:29). With Philip still in Persia, Lysias held his position as regent, and together with Antiochus V directed a large army against Judea, complete with elephants, to relieve a hard-pressed

银泰特拉德拉克马 (公元前 168 年) 上的安提阿古四世伊皮法尼像。(W. S. LaSor)

ANTIOCHUS V EUPATOR 安提阿古五世尤佩特

音译: ū-pā'tōr 【希腊语: *Eupatōr*——“有一位高尚的父亲”】。生于公元前 173 年, 安提阿古·伊皮法尼的儿子和继位者, 统治时间为公元前 163 年至 162 年。

安提阿古四世东征时, 将年幼的儿子安提阿古留在了叙利亚。他的族人中有个叫吕西亚的, 在他离开时做叙利亚的代理国王。安提阿古四世死得过早, 以至于安提阿古五世继位时(公元前 164 年)还是个孩子(据 Appian *Syr.* 66 记载, 他继位时只有 9 岁; 或据 Porphyry in Eusebius *Chronicon-Armenian* i.348 记载, 只有 12 岁。)

安提阿古·伊皮法尼临终时任命腓力做摄政王和监护人, 这造成了王国内部的分裂(马一 6:14 起, 55; 马二 9:29)。公元前 162 年, 腓力仍在波斯, 吕西亚就担任摄政王, 和安提阿古五世一起率领一支完全由象兵组成的庞大军队, 与犹太对抗, 以此为耶路撒冷的驻军解围。他们在伯士撒迦利亚击退了犹太·马加比, 并在有力反击之后夺取了

garrison at Jerusalem in 162 B.C. They repulsed Judas Maccabeus at Beth-zacharia, and took Beth-zur after a vigorous resistance (1 Macc. 6:31–50). But when the Jewish force in the temple was on the point of yielding, Lysias persuaded the king to conclude a hasty peace in order that he might advance to meet Philip, who had returned from Persia and made himself master of Antioch (1 Macc. 6:51–63; Josephus *Ant.* xii.9.5ff.). Lysias defeated Philip, but in 162 B.C. Demetrius Soter son of Seleucus Philopator, now a young man of twenty-five, escaped from Rome with the aid of the historian Polybius and reached Syria by way of Lycia. The population of Syria quickly rallied to the legitimate heir of Seleucus IV, and the army abandoned the cause of Lysias and the young boy-king, putting them both to death (1 Macc. 7:14; 2 Macc. 14:1f.; Justinus xxxiv.3; Josephus *Ant.*xii.10.1; Polybius xxxi.11; Appian *Syr.* 46f., 67; Livy *Epit.* xlvi).

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ANTIOCHUS VI

(surnamed *Epiphanes Dionysus*—‘illustrious Bacchus’ on coins; but *theós*—‘god’ by Josephus *Ant.* xiii.7.1). Son of Alexander (Balas) king of Syria, who claimed to be the son of Antiochus Epiphanes; ruled 145–142 B.C.

Though still a child, Antiochus VI was brought forward from Arabia by Diodotus (who assumed the name Tryphon [Strabo xvi. 752]), who had been one of his father’s chief ministers, as a claimant of the throne of Syria against Demetrius Nicator. Tryphon forced the Syrians to

伯夙（马一 6:31-50）。但是当圣殿中的犹太军队即将投降时，吕西亚劝说国王匆忙休战，以便回国去对抗腓力，腓力此时已经从波斯回来并统治了安提阿（马一 6:51-63；Josephus *Ant.* xii.9.5起）。吕西亚打败了腓力，但是在公元前 162 年，塞琉古·非罗巴特之子底米丢·索特已经 25 岁了，他在历史学家波利比奥斯的帮助下，从罗马逃了出来，并取得吕家最终到达了叙利亚。叙利亚的民众很快便聚集到这位塞琉古四世的合法继承人身边，军队也放弃了吕西亚和年轻的国王，并将他们二人都处死了（马一 7:14；马二 14:1-2；Justinus xxxiv.3；Josephus *Ant.*xii.10.1；Polybius xxxi.11；Appian *Syr.* 46-47, 67；Livy *Epit.* xlvi）。

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ANTIOCHUS VI 安提阿古六世

（姓氏为 *Epiphanes Dionysus* —— *Epiphanes Dionysus* 硬币上“著名的酒神巴克斯”；但根据 Josephus *Ant.* xiii.7.1 记载，他的姓氏为 *theós*——“神明”）。叙利亚王亚历山大（巴拉斯，他自称是安提阿古·伊皮法尼之子）之子，统治时间为公元前 145 至 142 年。

安提阿古六世还是个孩子的时候，他父亲的权臣之一，狄奥多德就将他从阿拉伯带了回来（狄奥多德的名字可能是特里丰[Strabo xvi. 752]），同底米丢·尼加铎争夺叙利亚的王位（马一 11:39, 54；Justinus xxxvi.1；Appian *Syr.* 68）。王国由此分裂成了两个部分——特里丰控

recognize his protege (1 Macc. 11:39, 54; Justinus xxxvi.1; Appian *Syr.* 68). The kingdom was thereby divided between Tryphon, who had mastery of the Orontes Valley with headquarters in Antioch, and Demetrius, who had mastery of most of the seaboard and of the provinces beyond the Euphrates with headquarters in Seleucia. By transferring his allegiance to Antiochus Dionysus, Jonathan Maccabeus was installed in the high priesthood, and his brother Simon was appointed commander of the royal troops in Palestine (1 Macc. 11:57ff.). Jonathan subjected the whole land from Damascus to Antioch (v. 62), defeated the troops of Demetrius (v. 63), and even successfully repelled a fresh incursion of Demetrius into Palestine (12:24ff.).

As soon as the monarchy had been firmly established, Tryphon unmasked his long-cherished plan of seizing the royal power for himself (1 Macc. 12:39). First he had put to death Jonathan, whom he had seized at Ptolemais separated from his main body of troops. On his return to Syria he dethroned Antiochus and in 142 B.C. procured his assassination by surgeons in an operation (1 Macc. 13:31ff.; Josephus *Ant.* xiii.5.6; Appian *Syr.* 68; Livy *Epit.* lv).

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ANTIOCHUS VII SIDETES

si-dēt'ēz (so called because he was born in Sida in Pamphylia [Eusebius *Chronicon- Armenian* i.349]; called also *Eusebēs*—'pious' [Josephus *Ant.* xii. 8.2]; on coins *Euergetēs*—'benefactor'). Born 159 B.C., second son of Demetrius I; ruled 139/138–129 B.C.

制了奥特龙斯谷，将总部设立在安提阿；而底米丢则控制了大部分海滨地区和幼发拉底河以东的大部分行省，并将总部设在西流基。约拿单·马加比转而效忠安提阿古·丢尼修，于是他成了大祭司，他的兄弟西门成了巴勒斯坦皇家军队的指挥官（马一 11:57 起）。约拿单征服了从大马士革到安提阿的正片土地（马一 11:62），打败了底米丢的军队（马一 11:63），还成功阻止了底米丢再次侵略巴勒斯坦（马一 12:24 起）。

王国刚刚稳固，特里丰就撕下了长久以来的伪装，表露出自己想要做叙利亚王的野心（马一 12:39）。首先，当约拿单脱离主力部队时，特里丰在多利买将他抓获并处死。他回到叙利亚后，废黜了安提阿古，公元前 142 年，他利用外科医生，在一场手术中暗杀了安提阿古（马一 13:31 起；Josephus *Ant.* xiii.5.6; Appian *Syr.* 68; Livy *Epit.* lv）。

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ANTIOCHUS VII SIDETES 安提阿古七世西底达斯

音译：si-dēt'ēz（因生于旁非利亚的西达而得名[Eusebius *Chronicon- Armenian* i.349]；还被称为 *Eusebēs*——“虔诚的”[Josephus *Ant.* xii. 8.2]；在硬币上为 *Euergetēs*——“施惠者”）。生于公元前 159 年，底米丢一世的次子；统治时间为公元前 139 或 138 年至 129 年。

After his brother Demetrius II Nicator was captured by Mithridates king of Parthia in 139 B.C., temporarily leaving Tryphon sole king in Syria, Antiochus set foot quickly in Syria and took up the task of restoring Seleucid authority in the land. He married (as her third husband) Cleopatra Thea, his captive brother's wife (Justinus xxxvi.1), captured Tryphon and compelled him to commit suicide in 138 B.C. (Strabo *Geog.*xiv.886), and ruled for nine years as the last strong representative of the old royal house.

Before making his invasion Antiochus gained the allegiance of Simon by confirming to him concessions granted by his predecessors and adding the right to coin money (1 Macc. 15:1-9; Josephus *Ant.* xiii.7.1). But when he grew independent of Simon's help, Antiochus withdrew the concessions and demanded the surrender of the fortresses beyond the frontier of Judea, Joppa and Gezer, and of the Akra at Jerusalem, or an equivalent in money (1 Macc. 15:26-31; Josephus *Ant.* xiii.7.3). Simon refused the payment. Antiochus then sent a detachment under a certain Cendebaeus in 138 B.C., which was defeated by Simon's two sons, John Hyrcanus and Judas (1 Macc. 16:1-10). The land had rest for the next three years. Then in 135 B.C., while he was heavy with wine, Simon was assassinated at Jericho by a son-in-law, Ptolemy, who was in league with Antiochus VII (1 Macc. 16:11-20). John Hyrcanus forestalled Ptolemy's attempt to seize the chief power and had himself installed as high priest.

Antiochus, who had by this time returned from pursuing Tryphon, invaded Judea in

公元前 139 年，他的兄弟底米丢二世尼加铎被帕提亚王米利提达俘虏，这使得特里丰暂时成为了叙利亚唯一的王，安提阿古迅速前往叙利亚，希望恢复塞琉西王朝在叙利亚的权力。他娶了底米丢二世的妻子克娄巴特拉·提亚（作她的第三任丈夫），于公元前 138 年将特里丰抓起来，并逼迫他自杀（Strabo *Geog.*xiv.886），他在位 9 年，是这个古老的皇室最后一位强势的国王。

安提阿古入侵之前，承认先王对马加比家族做出的让步，并授权他们自己制造货币，由此获得了西门的效忠（马一 15:1-9; Josephus *Ant.* xiii.7.1）。但当安提阿古不再需要西门的帮助之后，他便收回了之前做出的让步，要求西门放弃犹太、约帕和基色边境外的堡垒以及耶路撒冷城内的堡垒，或是交付等价的赔款（马一 15:26-31；Josephus *Ant.* xiii.7.3）。西门拒绝赔款，于是公元前 138 年，安提阿古派遣辛迪比率军队攻打西门，但是这支军队却被西门的两个儿子约翰许尔堪和犹大打败了（马一 16:1-10）。这片土地在随后的三年得以休养生息。公元前 135 年，西门的女婿多利梅与安提阿古七世勾结，在耶利哥趁西门酒醉时将他暗杀了（马一 16:11-20）。约翰许尔堪预先得知了多利梅想要夺权的企图。后来约翰许尔堪做了大祭司。

安提阿古此时不再追击特里丰，而是亲自侵入犹太，重新占领了这座边境堡

person, reoccupied the frontier fortresses, and besieged Jerusalem for more than a year, after which it surrendered in 134 B.C. Although his councillors urged him to exterminate the turbulent people, he refused. Instead, through fear of the Romans, he did not reimpose the tribute and gave back the places the Jews had conquered beyond their frontiers. But he did insist that the Jews pay a tribute for these and a war indemnity of five hundred talents. The high priest also had to give hostages—including his own brother—and the fortifications of Jerusalem were demolished. Antiochus conciliated the Jews by marks of respect for their religion, but politically the Jews were subject to the house of Seleucus (Josephus *Ant.* xiii.8.3f.; cf. Eusebius *Chronicon-Armenian* i.349).

Having restored the kingdom in Syria, Antiochus set himself against the eastern provinces with some initial success against the Parthians in 130 B.C. But in 129 B.C. the Parthians set his brother Demetrius II free to create a diversion in Syria. In the same year Antiochus was entirely defeated by Phraortes II (Arsaces VII) king of Parthia, and fell in battle (Josephus *Ant.* xiii. 8.4; Justinus xxxviii. 10; Appian *Syr.* 68).

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ANTIPAS

an'tə-pəs [Gk. *Antipas*, abbr. *Antipatros* (Antipater)].

1. A martyr of the church of Pergamum, described as “my witness, my faithful one” (Rev. 2:13).

2. See HEROD V.

垒，耶路撒冷在被围攻一年多之后向安提阿古投降（公元前 134 年）。他的参谋催促他除尽暴民，但是他拒绝了。他惧怕罗马人，于是没有向犹太人重新征税，还将他们占领的边境之外地区重新归还给他们。但是他坚持要求犹太人为此献上供物，并交付 500 他连得银子作为战争赔偿。他要求大祭司和他的兄弟做人质，并拆毁了耶路撒冷的防御工事。安提阿古表现出对犹太人宗教的尊敬，以此安抚犹太人，但犹太人要服从塞琉西帝国的政治统治（Josephus *Ant.* xiii.8.3-4; 参：Eusebius *Chronicon-Armenian* i.349）。

安提阿古在叙利亚恢复对帝国的统治之后，他开始对抗东部行省，公元前 130 年他与帕提亚人的战争获得了初步胜利。但是在公元前 129 年，帕提亚人释放了他的兄弟底米丢二世，意图引发叙利亚内部的分裂。同年，安提阿古彻底被弗拉欧尔铁斯二世（阿萨息斯七世）击败，最终阵亡（Josephus *Ant.* xiii. 8.4; Justinus xxxviii. 10; Appian *Syr.* 68）。

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ANTIPAS 安提帕

of 音译：an'tə-pəs 【希腊语： *Antipas*, *Antipatros*（安提帕特）的缩写】。

1、别迦摩教堂的殉道者之一，被描述为“我忠心的见证人”（启 2:13）。

2、见 HEROD V（希律 V）。

ANTIPTER

an-tip'ə-tər [Gk. *Antipatros*—‘instead of (his) father’]. The name of several men in the books of Maccabees and Josephus.

1. One of two envoys sent by the Jews in the time of the Maccabees to confirm the former amity with the Romans and Spartans (1 Macc. 12:16; 14:22).

2. The father of Herod the Great. According to Josephus (*Ant.* xiv.1.3) he was the son of a noble Idumean, to whom the government of that district had been given by Alexander Janneus and his queen Alexandra, at whose court he was raised. Antipater married an illustrious Arabian lady, Cypros, by whom he had four sons—Phasaël, Herod, Joseph, and Pheroras—and a daughter, Salome.

He served as a counselor to Hyrcanus II against his brother Aristobulus II. When Pompey captured Jerusalem and took Aristobulus with his family to Rome in 63 B.C., Antipater continued to exercise his influence on the high priest and labored to ingratiate himself with the Romans. From the Roman occupation in 63 B.C. until 55 B.C., he was the unofficial ruler of the land. In 62 B.C. he assisted Scaurus, Pompey's legate to Syria, in his punitive campaign against the Nabateans. When Gabinius became proconsul of Syria, a rebellion broke out in Judea that had to be put down three times between 57 and 55 B.C. With the full support of Antipater, Gabinius and his daring cavalry commander Mark Antony succeeded in the suppressions. In 55 B.C., during the third campaign, Antipater, who had also recently helped Gabinius in

ANTIPTER 安提帕特

音译: an-tip'ə-tər 【希腊语: *Antipatros*——“代替(其)父”】。《马加比书》和约瑟夫斯的作品中出现了多个安提帕特。

1、马加比家族时期,犹太人派两名使节前往与罗马和斯巴达修好,其中一名使节就叫安提帕特(马一 12:16; 14:22)。

2、大希律的父亲。根据约瑟夫斯记载(*Ant.* xiv.1.3),他是一名以土买贵族之子,这个贵族将他养大,亚历山大·杨纽和他的皇后亚历山德拉曾将那片地区的政府交给这名贵族管理。安提帕特娶了一个著名的阿拉伯女人,她名叫塞洛斯(Cypros),他们生了四个儿子(法撒勒、希律、约瑟、斐洛拉斯)和一个女儿(撒罗米)。

他曾经担任许尔堪二世的参事,帮助许尔堪对抗他的兄弟阿里斯托布鲁斯二世。公元前 63 年,庞培攻占了耶路撒冷,并将阿里斯托布鲁斯全家带到罗马,安提帕特继续对大祭司施加影响,他还尽力取悦罗马人。公元前 63 至 55 年罗马人占领期间,他是这片土地非官方的统治者。在公元前 62 年,他协助庞培派往叙利亚的使节斯考卢斯征讨纳巴泰人。当加比尼乌斯成为叙利亚总督时,犹太爆发了叛乱,他不得不在公元前 57 至 55 年间进行了三次镇压。在安提帕特的全力支持下,加比尼乌斯和他勇敢的骑兵指挥官马克·安东尼成功地平息了叛乱。公元前 55 年第三次战役期间,安提帕特还帮助加比尼乌斯在埃及内进行了政权变革,这使他后来成为了耶路撒冷的罗马行政长官(希腊语: *epimelētēs*) (*Josephus Ant.* xiv.1-7)。

connection with a change of regime in Egypt, was made Roman procurator (Gk. *epimelētēs*) in Jerusalem (Josephus *Ant.* xiv.1–7).

After Gaius Julius Caesar occupied Rome, he liberated a number of political prisoners, including Aristobulus II, whom he sent to Syria against Pompey. Pompey's supporters, however, soon eliminated Aristobulus and his elder son Alexander. In 48 B.C. Pompey was defeated at Pharsalus in Thessaly and slain by the ministers of Ptolemy when he sought refuge in Egypt. Caesar now rushed to Alexandria and occupied both the city and the land. This began the Alexandrian War in 48–47 B.C. When Caesar was in a desperate strait for reinforcements and supplies, and found himself in mortal danger, Antipater appeared as *deus ex machina* (Josephus *Ant.* xiv.8.1). With a combination of friendly influence on Syrian neighbors, speedy intervention of Jewish troops, and pressure on the Egyptian Jews, he made it possible for the popular Roman hero to continue his rise to dictatorship (Caesar, *Bellum alexandrinum* xxvi.1–3).

In grateful repayment for this assistance, Caesar granted a series of privileges to Antipater and the Jews. B. Reicke concluded: "These privileges remained extremely important even in the NT period, because Antony and Octavian, Caesar's successors, were prepared to continue his policies" (NT *Era*[1968], p. 88). Thus in 47 B.C. Hyrcanus II was confirmed in his high priesthood, and Antipater was granted Roman (city) citizenship as well as made procurator of the Roman Republic over the territory of

盖乌斯·尤里乌斯·凯撒占领罗马之后，释放了许多政治犯，其中就包括阿里斯托布鲁斯二世，凯撒将他送去叙利亚对抗庞培。但是庞培的支持者很快便杀死了阿里斯托布鲁斯和他的长子亚历山大。公元前 48 年，庞培在色萨利的法萨罗大败，他逃往埃及时，多利买的首相将其杀害。凯撒匆忙赶往亚历山大港，占领了这个城市和这片土地。这引发了亚历山大港战争（公元前 48-47 年）。当凯撒处于无救兵、无军事补给并且性命难保的绝境时，安提帕特作为解围人物（*deus ex machina*）出现了（Josephus *Ant.* xiv.8.1）。叙利亚邻邦的友好影响、犹太军队的迅速介入、埃及犹太人施行的压力，使得他成了一个受欢迎的罗马英雄，继续施行他的独裁统治（Caesar, *Bellum alexandrinum* xxvi.1–3）。

凯撒为了酬谢安提帕特的援助，授予了他和犹太人一系列的特权。瑞奇（B. Reicke）总结道：“这些特权即使到新约时代，仍是十分重要的，因为凯撒的继任者安东尼和屋大维准备继续施行他的政策”（NT *Era*[1968], 88 页）。于是在公元前 47 年，许尔堪二世确认了他的大祭司之职，安提帕特被授予罗马（城）公民称号，还成为了罗马共和国的行政长官，管理犹太人的领地。他分别任命他的儿子法撒勒和希律当耶路撒冷和加利利的官员。此外，犹太人还获得了许多其他特权：减少赋税，免除

the Jews. He in turn appointed his sons Phasael and Herod governors respectively of Jerusalem and Galilee. Moreover many courtesies were extended to the Jews: taxes were reduced, several towns in the Valley of Jezreel added to the land, exemption from the usual obligation of providing auxiliary troops, and freedom in their synagogues (Josephus *Ant.* xiv.9). B. Reicke observed: "One should not overlook the significance this freedom was later to have for the spread of the Gospel, which took place in and through the synagogues of the Diaspora, including their membership and adherents" (*op. cit.*, p. 89). In 46 B.C. Antipater dissuaded Herod from attacking Hyrcanus, and in 43 B.C. (after Caesar's death) he regulated the tax imposed by Cassius upon Judea for her support of the Roman troops. In 43 B.C. Malichus, whose life Antipater had twice saved, bribed Hyrcanus' cupbearer to poison him.

3. The eldest son of Herod by his first wife Doris. After his marriage to Mariamne the Hasmonean, Herod sent Doris and Antipater away. But when Herod, being suspicious of Mariamne's loyalty, ordered her execution in 29 B.C., tensions arose between him and her sons, Alexander and Aristobulus. In order to humble them Herod restored Antipater to court. Antipater now sought to annihilate Mariamne's sons by circulating calumnies against them. Even after Herod sent Antipater to Rome as the apparent crown prince in 12/11 B.C., he continued to send back false reports against his brothers. Inflamed by these reports Herod took the case before Caesar, who, finding nothing of substance, effected a temporary reconciliation. But Herod continued in his suspicions and in the end

兵役，在犹太会堂内享有充分的自由，耶斯列谷的数个城邑也被分封给他们 (Josephus *Ant.* xiv.9)。瑞奇总结道：“我们不能忽视这种宗教自由对后来传播福音起到的重要影响，这种自由在离散犹太人的会堂（包括成员和信徒）中都存在” (NT *Era*[1968], 89 页)。公元前 46 年，安提帕特劝阻希律，不让他攻击许尔堪，在公元前 43 年（凯撒死后），许尔堪因感激犹太支持罗马军队，控制了卡西乌斯强加在犹太的赋税。公元前 43 年，马里卡二世（安提帕特救过他的妻子两次）贿赂许尔堪的斟酒人，将安提帕特毒死了。

3、希律和第一任妻子多莉丝的长子。希律和哈斯蒙的米利暗结婚后，就将多莉丝和安提帕特送走了。后来希律怀疑米利暗的忠诚，于公元前 29 年将她处死，这使得希律和她的两个儿子，亚历山大和阿里斯托布鲁斯之间的关系变得十分紧张。希律为了贬低他们，恢复了安提帕特在朝廷中的地位。安提帕特为了打压米利暗的儿子们，就开始传播谣言。公元前 12 或 11 年，希律将安提帕特送去罗马做王储时，安提帕特还是继续传回虚假的消息来诽谤他的兄弟们。希律被这些消息激怒，控告到凯撒那里，但没有找到任何实质性证据之前，凯撒令双方暂时和解。然而希律仍然对这两个儿子保持怀疑，安提帕特和他的同盟最终达成了目标：希律下令处死亚历山大和阿里斯托布鲁斯，公元前 7 年，安提帕特开始和其父共同治理国家。但是后来，安提帕特诬陷他兄弟的

Antipater and his allies gained their objective: Alexander and Aristobulus were executed on Herod's orders and Antipater became joint ruler with his father in 7 B.C. Testimony later came to light exposing both Antipater's seditious activity against his brothers and a plot to murder the aged Herod. Antipater was condemned to death and the sentence carried out five days before Herod's own death in March/April, 4 B.C.

See H. W. Hoehner, *Herod Antipas* (1972).

See also HEROD.

B. K. WALTKE

ANTIPATRIS

an-tip'ə-tris [Gk. *Antipatris*]. A town mentioned in Acts. 23:31 as the end of the first stage of Paul's transfer, under a guard of 470 Roman soldiers, from Jerusalem to Caesarea. The site is located near Râs el-'Ain at the headwaters of the Yarkon, about 16 km. (10 mi.) north of Lydda (Lud), 65 km. (40 mi.) from Jerusalem and 40 km. (25 mi.) from Caesarea. Antipatris was built by Herod the Great in 9 B.C. and named in honor of his father Antipater, who had been procurator of Judea under Julius Caesar. The site was previously occupied by Kfar Saba (Josephus *Ant.* xvi.5.2 [143]. xiii.15.1[390]. and *BJ* i.21.9 [417]). This is also the site of OT Aphek. In Roman times Antipatris served as a military relay station. It also was recognized as the border between Samaria and Judea.

The third season of excavations at Tell Aphek was conducted jointly in 1974 by Tel Aviv University Institute of

行为和他企图杀死年老的希律的阴谋都败露了，于是他被判了死刑，他被处死之后五天（公元前4年，3或4月），希律也去世了。

见 H. W. Hoehner, *Herod Antipas* (1972)。

另见 HEROD（希律）。

词条作者：B. K. WALTKE

ANTIPATRIS 安提帕底

音译：an-tip'ə-tris【希腊语：*Antipatris*】。《使徒行传》23:31中提到的一座城邑，470名罗马士兵将保罗从耶路撒冷解往凯撒利亚，安提帕底是押解保罗第一个阶段的终点。该城位于雅康河的源头拉斯艾因（Râs el-'Ain）附近，在吕大北方约16公里（10英里）处，距离耶路撒冷65公里（40英里），距离凯撒利亚40公里（25英里）。公元前9年，大希律修建了安提帕底，并以他父亲的名字安提帕特命名了这座城市。安提帕特曾是尤里乌斯·凯撒治下的犹太行政长官。此地之前曾被卡萨沙巴占领（Josephus *Ant.* xvi.5.2 [143]. xiii.15.1 [390]. and *BJ* i.21.9 [417]）。此地就是《旧约》中提到的亚弗。罗马时期，安提帕底曾是军事中继站。此地还被视为是撒玛利亚和犹太的边界。

1974年，特拉维夫大学考古学院、新奥尔良浸信会神学院、贝勒大学、佩塔提克瓦市政当局和以色列教育文化部

Archeology, New Orleans Baptist Theological Seminary, Baylor University, the municipality of Petah Tikva, and the Department of Antiquities and Museums of the Ministry of Education and Culture, State of Israel. During this season a street of Antipatris bordered by a row of shops was uncovered; it had been destroyed during the conquest of Herodian Antipatris by Vespasian in A.D. 67. Occupation of Tell Aphek, one of the largest tells in the state of Israel, dates from the beginning of the Early Bronze Age, *ca.* 3000 B.C., and its importance as a crossroads is apparent in every period of its history. The ruins of the castle of Mirabel form a picturesque part of Râs el-‘Ain.

W. S. L. S.

ANTONIA

an-tō'nē-ə. A fortress in Jerusalem N of the temple, rebuilt from the ancient Baris by Herod the Great *ca.* 24 B.C., and named after Antony, who had appointed Herod king of Judea. It was considerably larger than the Baris, and had four lofty corner towers.

ANTOTHIAH

an-to-thī'ə (1 Ch. 8:24, NEB); **ANTOTHIJAH** an-tō-thī'jə (AV). *See* ANTHOTHIJAH.

ANTOTHITE

an'tə-thīt (1 Ch. 11:28; 12:3, AV). *See* ANATHOTH.

ANUB

ā'nub [Heb. 'anûb—'ripe']. A descendant of Judah and son of Koz (1 Ch. 4:8).

文物博物馆局对亚弗废丘进行了第三季的联合挖掘。在这季发掘中，人们发现了一条安提帕底的街道，旁边还有一排商铺；公元前 67 年维斯帕先侵占了在希律治下的安提帕底，这条街道随之毁灭。亚弗废丘是以色列最大的废丘之一，其年代可以追溯到青铜时代早期（约公元前 3000 年），它处在交叉路口上，因此在历史上各个时期都极具重要性。米拉贝尔城堡废墟是拉斯艾因独特的一部分。

词条作者：W. S. L. S.

ANTONIA 安东尼亚堡

音译：an-tō'nē-ə。耶路撒冷圣殿北方的堡垒，约公元前 24 年，大希律在古巴利斯上重建了这座堡垒，并以安东尼的名字命名它，正是安东尼任命希律作犹太王。该堡垒远大于曾经的巴利斯，有四个高大的角楼。

ANTOTHIAH 安陀提雅

音译：an-to-thī'ə（代上 8:24；《新英文译本》）；**ANTOTHIJAH**，音译：an-tō-thī'jə（《钦定版圣经》）。见 ANTHOTHIJAH（安陀提雅）。

ANTOTHITE 亚拿突

音译：an'tə-thīt（代上 11:28；12:3，《钦定版圣经》）。见 ANATHOTH（亚拿突）。

ANUB 亚诺

音译：ā'nub【希伯来语：'anûb——“成熟的”】。犹太后裔，哥斯之子（代上 4:8）。

ANUS

ā'nəs (1 Esd. 9:48, AV). See ANNIUTH.

ANVIL

[Heb. *pa'am*]. The word is used once only to mean anvil (Isa. 41:7), and is perhaps descriptive of the “inverted foot” shape, since *pa'am* also means “foot” (Ps. 58:11; 85:14; etc.).

ANXIETY; (BE) ANXIOUS

[Heb. *dā'ag* (1 S. 9:5; 10:2; Jer. 17:8), *d'āgā* (Prov. 12:25), 'ešeb—“pain,” “toil” (Ps. 127:2), *šî(a)ḥ* (1 S. 1:16), *ḥālā* (Mic. 1:12); Aram. *k'ṛā'* (Dnl. 7:15)]; AV HEAVINESS, COMPLAINT, SORROWS, GRIEVED, etc.; NEB WORRY, CARE, GRIEF, TROUBLED, GREATLY ALARMED (Mic. 1:12), etc.; [Gk. *merimnāō* (Mt. 6:25ff.; 10:19; Lk. 10:41; 12:11ff.; 1 Cor. 7:32ff.; Phil. 2:20; 4:6), *mérimna* (2 Cor. 11:28; 1 Pet. 5:7), *promerimnāō* (Mk. 13:11), *amérimnos* (1 Cor. 7:32), *baréomai* (2 Cor. 5:4), *meteōrizomai* (Lk. 12:29), *odynāō* (Lk. 2:48), *álypos* (Phil. 2:28)]; AV TAKE THOUGHT, BE CAREFUL, GROAN (2 Cor. 5:4), “of doubtful mind” (Lk. 12:29), SORROWING (Lk. 2:48), etc.; NEB also LOOK AFTER (Mt. 6:34), CARE FOR (1 Cor. 7:32ff.), “take a genuine interest in” (Phil. 2:20), FRETTING (Lk. 10:41), SORROW (Phil. 2:28), etc.

ANUS 安纽兹

音译: ā'nəs (拉一 9:48, 《钦定版圣经》)。见 ANNIUTH (安纽兹)。

ANVIL 砧

【希伯来语: *pa'am*】。本词仅出现一次, 用来表示砧 (赛 41:7), 可能描述的是 “脚心朝上” 时的形状, 因为 *pa'am* 也指 “脚” (诗 58:11; 85:14 等)。

ANXIETY; (BE) ANXIOUS 忧虑; 忧虑的

【希伯来语: *dā'ag* (撒上 9:5; 10:2; 耶 17:8), *d'āgā* (箴 12:25), 'ešeb—“痛苦” “劳碌” (诗 127:2), *šî(a)ḥ* (撒上 1:16), *ḥālā* (弥 1:12); 亚兰语: *k'ṛā'* (但 7:15)】; 《钦定版圣经》还译为 HEAVINESS (“沉重”)、COMPLAINT (“抱怨”)、SORROWS (“伤心事、不幸的事”)、GRIEVED (“悲伤的”) 等; 《新英文译本》还译为 WORRY (“担忧”)、CARE (“担心”)、GRIEF (“悲伤”)、TROUBLED (“困惑的”)、GREATLY ALARMED (“极大的恐慌”, 弥 1:12) 等; 【希腊语: *merimnāō* (太 6:25 起; 10:19; 路 10:41; 12:11 起; 林前 7:32 起; 腓 2:20; 4:6), *mérimna* (林后 11:28; 彼前 5:7), *promerimnāō* (可 13:11), *amérimnos* (林前 7:32), *baréomai* (林后 5:4), *meteōrizomai* (路 12:29), *odynāō* (路 2:48), *álypos* (腓 2:28)】; 《钦定版圣经》译为 TAKE THOUGHT (“担忧”), BE CAREFUL (“担心”), GROAN (“叹息”, 林后 5:4), “of doubtful mind”, (“怀疑”, 路 12:29), SORROWING (“悲伤的”, 路 2:48) 等; 《新英文译本》还译为 LOOK AFTER (“担忧”, 太 6:34), CARE FOR (“挂虑”, 林前 7:32 起), “take a genuine interest in” (“实在挂念”, 腓 2:20), FRETTING (“烦扰”, 路 10:41), SORROW (“忧愁”, 腓 2:28) 等。

In the OT the concerns and fears of everyday life are vividly portrayed in the vocabulary of “anxiety.” For example, the Heb. *dā’ag* is used of a father’s rightful concern over the delayed return of his son (1 S. 9:5; 10:2) and of the fear of famine in a year of drought (Jer. 17:8). Its derivative *d’āgā* occurs in a familiar proverb: “Anxiety in a man’s heart weighs him down, but a good word makes a man glad” (Prov. 12:25). Hannah’s “great anxiety” (NEB “grief”) over her childlessness is conveyed by the Heb. *sī(a)h* (1 S. 1:16). The Aram. *k’rā*’ describes Daniel’s distress over his vision of the four beasts (Dnl. 7:15). A key OT passage is the reference to “eating the bread of anxious toil” (Heb. *‘eseb* in Ps. 127:2); the preceding verse makes the point that any human effort that leaves God out is performed in vain. Only as man recognizes his own weakness and learns to trust in God’s providence and care is he rescued from the treadmill of futile self-effort and spared “the bread of anxious toil” (see Weiser, pp. 764–66).

In the NT the subject of anxiety receives more extensive treatment, but moves in the same general direction that has been observed in the OT. Of the twenty-six occurrences of “anxiety” in the RSV NT, twenty-two are translations of *merimnāō* and its cognate forms. The essential meaning of this family of terms is given as “anxiety,” “worry,” or “care” (see Bauer, p. 506); however, apart from context, one cannot determine whether “anxiety” is used in a good sense or a bad sense. On the one hand, there are the recognized concerns of life that are both presupposed and expected. (The recurring “take no thought” of the AV is an unfortunate translation in its apparent

《旧约》用本词生动形象地描绘了人们日常生活中的担忧和恐惧。比如说，希伯来语 *dā’ag* 表示一位父亲对他晚归的儿子应有的担心（撒上 9:5；10:2），还表示在干旱之年对饥荒的挂虑（耶 17:8）。它的衍生词 *d’āgā* 出现在一条常见的箴言中：“人心忧虑，屈而不伸；一句良言，使心欢乐”（箴 12:25）。希伯来语 *sī(a)h* 表示哈拿因无子女而“愁苦太多”（《新英文译本》译为“悲痛”，撒上 1:16）。亚兰语 *k’rā*’描述了但以理看到四兽之后的愁烦（但 7:15）。《旧约》中有一处关键的经文提到“吃劳碌得来的饭”（希伯来语：*‘eseb*，诗 127:2）；这句话之前的章节指出人类的任何活动如果不是倚赖神的，都是徒劳无功。人类只有意识到自身的弱点，学着信靠神的旨意和照顾，才会免于做无用的努力或吃“劳碌得来的饭”（见 Weiser, 764–66 页）。

《新约》中更广泛地使用了本词，但是其含义变化大致与《旧约》相同。《新约》的《修订标准译本》中本词一共出现了 26 次，其中有 22 次是对 *merimnāō* 和其同源词语的翻译，这一系列词语的基本含义是“焦虑”“担心”或“忧虑”（见 Bauer, 506 页）；但是本词是褒义还是贬义则只能从语境中判断。另一方面，有些担忧来源于对生活的预料和预期，这是人们所公认的。（《钦定版圣经》中多次使用“不要担忧”，这是一种不成功的翻译，因为它显然是否认了必要的远见和计划）。比如说，保罗为处找不到像提摩太这样“实在挂念”腓立比人的平安的人而感到焦虑不已（腓 2:20）。他想要打发以巴弗提去见腓立比人，这样他可以“少些忧愁”（腓 2:28；

denial of necessary foresight and planning.) For example, Paul is hard pressed to find anyone like Timothy who will be “genuinely anxious” for the welfare of the Philippians (2:20). He intends to send Epaphroditus to them momentarily in order that he may be “less anxious” (2:28; cf. NEB “to relieve my sorrow”). In another context, Paul alludes to “the daily pressure upon me of my anxiety for all the churches” (2 Cor. 11:28). These references illustrate some of the legitimate concerns of an apostle for his converts, and this is only one of many areas of human concern that are either implicitly or explicitly legitimized in Scripture.

On the other hand, there are those forbidden concerns that originate from a distorted perspective of life. The key NT teaching in this regard is found in the Sermon on the Mount (Mt. 6:25–34; Lk. 12:22–31). Here Jesus prohibits anxiety about even the most basic needs of life (i.e., food, drink, and clothing), not to mention the luxuries of life. Surely this does not mean that man is to fold his hands and to cease providing for himself and his household, for the Scriptures themselves teach otherwise (e.g., Prov. 6:6–11; 1 Tim. 5:8). A clue to the proper understanding of this and related passages is found in the word “first” in Mt. 6:33: “But seek first his kingdom and his righteousness, and all these things shall be yours as well.” The emphasis in the Gk. *prōton* (“first”) as used here is not so much one of chronological priority as one of priority in degree or importance (see Bauer, p. 734). E. J. Goodspeed’s translation of this verse is quite appropriate: “But you must make his kingdom and uprightness before

参：《新英文译本》译为“减轻我的悲伤”）。而在另一处语境中，保罗提到“为众教会挂心的事，天天压在我身上”（林后 11:28）。这些经文体现了一个使徒对皈依者应有的关心，这只是人类众多忧虑的一个方面，《圣经》或含蓄或直白地承认了这种焦虑。

另一方面，从扭曲的人生观念中产生忧虑是被禁止的。就这点而言，山上宝训体现了《新约》中的关键教训（太 6:25-34；路 12:22-31）。耶稣在宝训中禁止人们忧虑最基本的生活需求（如饮食和衣裳），更不用说忧虑生活中的奢侈品。当然，这并不意味着人们就要合拢双手，不再看顾自己和家人，因为《圣经》之中还有其他教训（如箴 6:6-11；提前 5:8）。为了正确理解这点以及相关的经文，《马太福音》6:33 中的“先”这个词为我们合理理解这一教训和相关经文提供了线索：“你们要先求他的国和他的义，这些东西都要加给你们了”。这里使用的希腊语 *prōton* (“先”) 强调的不是时间上的先后，而是程度或重要性上的主次关系（见 Bauer, 734 页）。古德斯皮德 (E. J. Goodspeed) 对这一节的翻译非常合理：“但是你们必须先求祂的国，在祂面前称义，这才是你们最大的忧虑……”（斜体是补充的内容）。耶稣在另一处经文中警告人们不要有“世上的思虑”“钱财的迷惑”和“别样的私欲”（可 4:19）。当这些忧虑占据优先地位时，对神的国度的忧虑（无疑是更重要的）就被抛之脑后，人

him, *your greatest care ...*” (italics added). Jesus warns elsewhere against the “cares of the world,” the “delight in riches,” and the “desire for other things” (Mk. 4:19). Whenever these concerns are given priority, the more important concerns of God’s kingdom are crowded out and man’s perspective on life becomes perilously distorted. The solution to anxiety lies in casting every concern upon God with thankful heart in the full realization of His care for His people (1 Pet. 5:7; Phil. 4:6).

Bibliography.—W. Barclay, *NT Words* (1974), pp. 198–203; *TDNT*, IV, s.v. μεριμνάω κτλ. (Bultmann); RTWB, s.v. “Care” (Cranfield); *IDB*, I, s.v. “Anxiety” (Davies); A. Weiser, *Psalms (OTL)*, 1962, pp. 764–66.

A. J. BIRKEY

APAME

ə-pā'mə [Gk. *Apamē*]. A concubine of Darius and a daughter of Bartacus the Illustrious. Her behavior toward the king is referred to in a speech of Zerubbabel before the king to prove to him the great power of women (1 Esd. 4:29). See BARTACUS.

APART

[Heb. *baḏ*, *bāḏal*, *qāḏaš*, *ḥûṣ*, *sāḇaḇ*, *‘āḇar*, *pālâ*, *nāṭan*, *rûm*; Gk. *chōrís*, *kat’ idían*, *aphorízō*, *diaspáō* (Mk. 5:4)].

The Heb. *baḏ* contains the idea of separation and is frequently translated “alone,” “by itself,” or occasionally “apart.” The verb *bāḏal* means “separate” or “set apart” for a special task or purpose. It may be used in reference to

类对生活的看法就会变得危险和扭曲。排除忧虑的方法是全面认识到神对子民的顾念，由此以感激的心，将一切的忧虑卸给神（彼前 5:7；腓 4:6）。

书目——W. Barclay, *NT Words* (1974), 198–203 页；*TDNT*, IV, 见词条 μεριμνάω κτλ. (Bultmann)；RTWB, 见词条 “Care” (Cranfield)；*IDB*, I, 见词条 “Anxiety” (Davies)；A. Weiser, *Psalms (OTL)*, 1962, 764–66 页。

词条作者：A. J. BIRKEY

APAME 阿佩米

音译：ə-pā'mə 【希腊语：*Apamē*】。大流士的妃子之一，名人巴塔克的女儿。所罗巴伯在国王面前传道时，提到了阿佩米对国王的行为，以此向国王证明女人力量的强大（拉一 4:29）。见 BARTACUS（巴塔克）。

APART 远离、单独的、分别出来

【希伯来语：*baḏ*, *bāḏal*, *qāḏaš*, *ḥûṣ*, *sāḇaḇ*, *‘āḇar*, *pālâ*, *nāṭan*, *rûm*；希腊语：*chōrís*, *kat’ idían*, *aphorízō*, *diaspáō*（可 5:4）】。

希伯来语 *baḏ* 有分开的含义，经常被翻译为 “alone”（“单独的”）、“by itself”（“独自”），或者有时被翻译为 “apart”（“分离的”或“分开的”）。动词 *bāḏal* 指将某人“分出来”或“分别出来”去达成一个特殊的使命或目标，如将利未

someone set apart for sacred purposes, e.g., the tribe of Levi to carry the ark (Dt. 10:8), Aaron to consecrate holy things (1 Ch. 23:13), sons of Asaph, etc., for temple service, and priests for priestly service (Ezr. 8:24). Or it may refer to something set apart for non-sacred use; e.g., cities set apart as cities of refuge (Dt. 4:41; 19:2, 7) or for the Ephraimites (Josh. 16:9), certain animals as unclean (Lev. 20:25), certain men to bury dead bodies (Ezk. 39:14).

The term *qādaš* is normally narrower in meaning and refers to that which is set apart exclusively for sacred use. This is the case with the portions set apart for the Levites and sons of Aaron (Neh. 12:47) and the sheep for sacrifice (here referring to the wicked, Jer. 12:3) and those who boast of their holiness (Isa. 65:5). However, in Josh. 20:7 *qādaš* seems to be used interchangeably with *bādal* for the cities of refuge which were set apart from other cities.

There are several other Hebrew words which the RSV rarely renders as “apart.” In Eccl. 2:25 *hūš* is rendered “apart” instead of the more frequent “outside.” Twice in 2 S. 14:24 Absalom “dwells apart” (*sābab*) from David’s quarters. Twice *‘ābar* is translated “set apart,” once of the firstborn (Ex. 13:12) and once of temple officials who attend the Levites (1 Ch. 25:1). In Ex. 8:22 *pālā* indicates that Goshen will be treated differently from the rest of Egypt. The same sense of *pālā* seems to be in view in Ps. 4:3, which would then mean “the Lord works wonders for” (instead of “set apart”) the one devoted to him. In Ezk. 45:6 *nātan* refers to an area given to each town. Four times in Ezekiel the

支派分别出来，抬耶和华的柜（申 10:8），将亚伦分出来侍奉耶和華，分别至圣的物（代上 23:13），分派亚萨之子等人在神殿服侍，分派祭司担任祭司的圣职（拉 8:24）。或者可以指将某物分出来，用于非宗教用途；如将城市分定做逃城（申 4:41；19:2, 7）或分给以法莲子孙（书 16:9），把不洁净的禽兽分别出来（利 20:25），分派人葬埋尸首（结 39:14）。

qādaš 的含义通常比较特定，它专指为宗教用途而将人或物分别出来。如给利未人和亚伦子孙当得的分（尼 12:47），拉出待宰的献祭羔羊（此处指的是诡诈的恶人，耶 12:3），分出那些自夸圣洁的人（赛 65:5）。但在《约书亚记》20:7 中 *qādaš* 似乎可以与 *bādal* 交换使用，表示那些分定的逃城。

还有几个希伯来词语，但《修订标准译本》很少将它们译为“分别”。在《传道书》2:25 *hūš* 中被翻译为“离开”，而不是更为常见的“在……之外”。《撒母耳记下》14:24 中两次提到了押沙龙被赶出 (*sābab*) 大卫的兵营。*‘ābar* 有两次被翻译为“分开”，一次被翻译为“头生的”（出 13:12），还有一次被翻译为在神殿供职的利未人（代上 25:1）。在《出埃及记》8:22 中 *pālā* 指耶和華将区别对待歌珊和埃及其他地方。《诗篇》4:3 似乎也使用了 *pālā* 的同个含义，那么这一节的意思就是“主向忠实于祂的人行奇迹”（而不是“分别”）。在《以西结书》45:6 中，*nātan* 指划分给每座城邑的区域。《以西结书》中，动词 *rūm* 四次用来指分出来一分地献给耶和華为圣供地（结 45:1；48:8-9, 20）。最后，

verb *rûm* refers to the portion of land to be offered or set apart to God (45:1; 48:8f., 20). Finally, the Hebrew in Ps. 16:2 is difficult. However, the general sense of the RSV translation is probably correct if *'al* is translated “beyond” or “apart from.”

In Gk. *chōris* is used mostly as a preposition meaning “apart (from)” or “without.” The latter translation is the consistent rendering of the AV where RSV has “apart.” The verb *diaspáō* in Mk. 5:4 refers to the demoniac who wrenched apart (NEB snapped) his chains. The phrase *kat' idían*, translated “apart” in Mt. 14:13; 17:1; Mk. 9:2; Lk. 9:10, has the idea of “privately” or “alone.” In each case the reference is to Jesus seeking privacy, alone or with His disciples, apart from the crowds. Finally, the verb *aphorízō* is used of the setting apart of Paul (Rom. 1:1; Gal. 1:15) and Barnabas and Saul (Acts 13:2) to preach the gospel.

Bibliography.—*TDOT*, I, s.v. “badhādh” (Zobel); II, s.v. “bdl” (Otzen).

J. C. MOYER

APE

[Heb. *qôp*]. Mentioned only in 1 K. 10:22 par. 2 Ch. 9:21, the ape was one of the imported luxury items in the Solomonic period. The Hebrew is the equivalent of Eyp. *gwf*, Akk. *uqūpu*, and Syr. *qūpa*. Probably the reference is not to apes as such, which are tailless, but to monkeys or baboons, the latter being well known in Egypt.

APELLES

ə-pel'ēz [Gk. *Apelles*]. A Christian at

《诗篇》16:2 中的希伯来语有些难以理解。但是，如果 *'al* 被翻译为“在……之外”或“远离”，那么《修订标准译本》中翻译的大意就很可能是正确的。

在希腊语中，*chōris* 通常用作介词，指“除了”或“没有”。《修订标准译本》经常译为前者，而《钦定版圣经》则始终译为后者。《马可福音》5:4 中，动词 *diaspáō* 指一个污鬼附着的人挣断（《新英文译本》用 *snapped* 翻译这个词）了铁链。短语 *kat' idían* 在一些经文中译为“单独”（太 14:13; 17:1; 可 9:2; 路 9:10），有“悄悄”或“单独”的意思。这些经文指的都是耶稣独自或带领祂的门徒寻找一处远离百姓的秘密之地。最后，动词 *aphorízō* 用来指拣选保罗（罗 1:1; 加 1:15）、巴拿巴和扫罗（徒 13:2）去传道。

书目——*TDOT*, I, 见词条“badhādh” (Zobel); II, 见词条“bdl” (Otzen).

词条作者: J. C. MOYER

APE 猿猴

【希伯来语: *qôp*】。仅在《列王纪上》10:22 和平行经文《历代志下》9:21 中出现过，猿猴是所罗门时期进口的奢侈品之一。希伯来语 *qôp* 等同于埃及语的 *gwf*、阿卡德语的 *uqūpu* 和叙利亚语的 *qūpa*。这两处经文可能指的不是无尾的猿猴，而是指猴子或狒狒，狒狒在埃及十分出名。

APELLES 亚比利

音译: ə-pel'ēz 【希腊语: *Apelles*】。罗

Rome to whom Paul sent greetings (Rom. 16:10). He is described by Paul as “the approved in Christ,” i.e., “that approved Christian” (Denney). In some way unknown to us Apelles had been tested and he had proved faithful (cf. Jas. 1:12; 2 Tim. 2:15). It is a common name.

APHAIREMA

ə-faîr'ə-mə [Gk. *Aphairema*, *Apherema*]; AV, NEB, APHEREMA. One of three districts taken from Samaria and added to Judea by Demetrius Nicator (1 Macc. 11:34). cf. Josephus *Ant.* xiii.4.9.

APHARSACHITES

ə-fār'sə-kīts [Aram. ^a*pars^ekāyē*']. The AV translation of a word in Ezr. 5:6; 6:6 formerly taken to be a tribe living in Samaria, but now generally recognized to be officials (cf. RSV “governors”; NEB “inspectors”). The word has been connected with Old Persian *frasaka* and is found in cuneiform texts as *iprasakku*, which agrees with the consonantal form (but not as vocalized) in Ezra. These officials complained to Darius about the rebuilding of the temple by the Jews who had returned from exile.

See also APHARSATHCHITES; APHARSITES; GOVERNOR.

APHARSATHCHITES

ə-fār'sath-kīts, af-ar-sath'kīts [Aram. ^a*parsat^ekāyē*']. The AV translation of a word in Ezr. 4:9 formerly identified with the APHARSACHITES and taken to be a tribe living in Samaria, transplanted from Persia by Asnapper (Ashurbanipal), but now generally recognized to be officials

马的一个基督徒，保罗曾向他问安（罗 16:10）。保罗说亚比利是“在基督里经过试验的”，即“被认可的基督徒”（Denney）。亚比利受到了某种未知的试验，经此证明了他是虔诚的（参：雅 1:12；提后 2:15）。这个名字很常见。

APHAIREMA 亚利马太

音译：ə-faîr'ə-mə【希腊语：*Aphairema*, *Apherema*】。《钦定版圣经》和《新英文译本》译作 APHEREMA（亚利马太）。底米丢·尼加铎从撒玛利亚划分给犹太的三个地区之一（马一 11:34）。参：Josephus *Ant.* xiii.4.9。

APHARSACHITES 亚法萨迦人

音译：ə-fār'sə-kīts【亚兰语：^a*pars^ekāyē*']。出现在《钦定版圣经》的《以斯拉记》5:6；6:6中，人们之前认为这个词指的是一个居住在撒玛利亚的支派，但是现在人们普遍认为这个词指的是官员（参：《修订标准译本》中译为“governors”，“官长”；《新英文译本》中译为“inspectors”，“巡抚”）。这个词与古波斯语中的 *frasaka* 有关，在楔形文字文献中写作 *iprasakku*，这符合《以斯拉记》中该词的辅音形式（不是元音形式）。这些总督向大流士抱怨被掳回归的犹太人重建神殿的事。

另见 APHARSATHCHITES（亚法萨提迦人）；APHARSITES（亚法撒人）；GOVERNOR（官长）。

APHARSATHCHITES 亚法萨提迦人

音译：ə-fār'sath-kīts, af-ar-sath'kīts【亚兰语：^a*parsat^ekāyē*']。《钦定版圣经》的《以斯拉记》4:9中出现的一个词，人们之前认为本词指的就是居住在撒玛利亚的支派——亚法萨迦人（见 APHARSACHITES[亚法萨迦人]），亚斯那巴（亚述巴尼帕）将他们从波斯迁移到

(cf. RSV “governors”; NEB “commissioners”). The word has been suggested as Old Persian *frēstak*, “messenger,” but this does not quite fit the consonantal form of the word found in Ezra.

See also APHARSITES; GOVERNOR.

APHARSITES

ə-fār'sīts [Aram. ^a*pārsayē*]. The AV translation of a word in Ezr. 4:9 (cf. RSV “Persians”; NEB “chief officers”) formerly identified as another tribe (along with the APHARSATHCHITES in the same verse) transplanted from the Trans-Euphrates province or from Persia by Asnapper (Ashurbanipal); see v. 10. Verse 9 is difficult, with three Masoretic emendations to complicate it further. The first four words after the *athnaḥ* (approximately equivalent to a colon) can be taken as gentilic forms (i.e., peoples) or as titles. The MT accents seem to oppose the RSV change from title to gentilic after the first three words: “the judges, the governors, the officials, the Persians.” The following words all seem to be gentilics. To translate “Persians” is to ignore the *aleph* at the beginning of the word.

See also APHARSACHITES.

W. S. LaSor

APHEK

ā'fek [Heb. ^a*pēq*—‘enclosure’ or ‘fortress’].

1. A city in the plain of Sharon NE of

了这里，但是现在人们普遍认为它指的是官员（参：《修订标准译本》中译为“governors”，“官长”；《新英文译本》中译为“inspectors”，“巡抚”）。人们认为这个词就是古波斯语中的 *frēstak*，意思是“信使”，但是这不太符合《以斯拉记》中该词的辅音形式。

另见 APHARSITES（亚法撒人）；GOVERNOR（官长）。

APHARSITES 亚法撒人

音译：ə-fār'sīts【亚兰语：^a*pārsayē*】。《钦定版圣经》对《以斯拉记》4:9 中一个词的翻译（参：《修订标准译本》中译为“Persians”，“波斯人”；《新英文译本》中译为“chief officers”，“总督”），人们之前认为本词指的是由亚斯那巴（亚述巴尼帕）自幼发拉底河东岸行省或波斯迁来，安置在撒玛利亚的另一个支派（和亚法萨提迦人 [见 APHARSATHCHITES] 出现在同一节中）；见拉 4:10。《以斯拉记》4:9 有些难以理解，《马所拉文本》对这一节做出了 3 处修订，使它变得更加难以理解了。*athnaḥ*（大概相当于冒号）之后的前四个词可以看做是种族形式（也就是民族）或官衔。《修订标准译本》将前三个词之后的词都从官衔改译为民族：“法官、总长、官员、波斯人”，但《马所拉文本》中的重音却似乎与这种译法不符。随后的词似乎都表示民族。将 ^a*pārsayē* 翻译成“波斯人”就忽略了单词的首字母阿尔法。

另见 APHARSACHITES（亚法萨提迦人）。

词条作者：W. S. LaSor

APHEK 亚弗

or 音译：ā'fek【希伯来语：^a*pēq*——“围墙”或“堡垒”】。

1、沙仑平原上的一座城邑，在约帕的

Joppa near Râs el-‘Ain, the site of springs that form the main source of the Nahr el-‘Aujā or Yarkon River. Joshua defeated the king of this city in his conquest W of the Jordan (Josh. 12:18; cf. v. 19, NEB). In the days of Samuel the Philistines set themselves at Aphek against the forces of Israel encamped at Ebenezer (1 S. 4:1). Later the Philistines again gathered their forces at Aphek preparing to engage the Israelites who were “pitched by a fountain which is in Jezreel” (1 S. 29:1). Aphek is mentioned in several Egyptian texts, including those of Thutmose III, Amenhotep II, Ramses II, and Ramses III, and also Josephus (*BJ* ii.19.1). About 35 B.C. Herod the Great built a fortress at Aphek and named it Antipatris in honor of his father.



Archeological investigations have revealed that the site has been almost continuously occupied since the Early Bronze Age (*ca.* 3000 B.C.). The discovery of cuneiform tablets indicates the importance of Aphek in the Late Bronze Age, at the end of which (*ca.* 1200 B.C., period of Israelite conquest) it was apparently destroyed by fire. Numerous artifacts from the time of the Israelite monarchy have been discovered also. *See also* ANTIPATRIS.

2. A city in the north listed as territory not conquered at the end of Joshua’s life (Josh. 13:4). It is apparently N of Sidon and may be Afqā NE of Beirût.

3. Also **APHIK** [Heb. ^a*pîq*] (Jgs. 1:31).

东北方，靠近拉斯艾因。这里的泉水汇聚成了奥亚河 (Nahr el-‘Aujā)，也就是雅康河的主要源头。约书亚攻打约旦西部时击杀了亚弗王 (书 12:18; 参: 书 12:19, 《新英文译本》)。撒母耳时期，非利士人安营在亚弗，与安营在以便以谢的以色列人争战 (撒上 4:1)。后来非利士人又在亚弗聚集兵力，准备攻打以色列人，“以色列人在耶斯列的泉旁安营” (撒上 29:1)。有几本埃及语文献中提到了亚弗，其中包括图特摩斯三世、阿蒙霍特普二世、拉美西斯二世、拉美西斯三世的时期的文献，约瑟夫斯在其作品中也提到了亚弗 (*BJ* ii.19.1)。约公元前 35 年，大希律在亚弗建立了一座堡垒，为了纪念他的父亲，他将其命名为安提帕底。



考古研究表明此地从青铜时代早期 (约公元前 3000) 开始就一直有人类聚居。出土的楔形文字泥版表明亚弗在青铜时代后期 (约公元前 1200 年，以色列占领时期) 占有重要地位，在这一时代后期，亚弗显然被烧毁了。此地还出土了大量以色列王朝时期的古文物。另见 ANTIPATRIS (安提帕底)。

2、约书亚晚年未得之地列表中的一座北方城邑 (书 13:4)。该城显然在西顿北方，可能是贝鲁特东北的阿法卡 (Afqā)。

3、也译为 **APHIK** (亚弗革) 【希伯来

A town in the territory assigned to the tribe of Asher (Josh. 19:30). It has been identified with Tell Kurdâneh about 6 mi. (10 km.) NE of Haifa. The Asherites did not drive out the inhabitants and soon integrated with them (Jgs. 1:31).

4. A city on the plateau E of the Jordan where disaster befell Ben-hadad (1 K. 20:26, 30; also referred to in 2 K. 13:17). The modern Fîq on the brow of the hill beyond Qal'at el-Ḥuṣn E of the Sea of Galilee probably represents this ancient city.

J. F. PREWITT

APHEKAH

ə-fē'kə [Heb. ^a*pēqâ*—'force' or 'strength']; NEB APHEK. A city in the hill country of Judah (Josh. 15:53), listed with places W of Hebron. A. Alt proposes Khirbet eḏ-Ḍarrameh (*PJ*, 28 [1932], 16f.), while Abel prefers Khirbet Kana'an (*GP*, II, 247; cf. *GAB*).

The NEB seems to identify it with APHEK 1.

APHEREMA

ə-fer'ə-mə (1 Macc. 11:34, AV, NEB). See APHAIREMA.

APHERRA

ə-fer'ə [Gk. *Apherra*]. One of Solomon's servants whose descendants are mentioned collectively in the postexilic list at 1 Esd. 5:34, but not in Ezr. 2:57 or Neh. 7:59.

APHIAH

语: ^a*pîq*】(士 1:31)。划分给亚设支派的城邑之一(书 19:30)。该城就是海法东北 6 英里(10 公里)处的库尔达奈废丘(Tell Kurdâneh)。亚设人并没有将当地住民驱逐出去,而是很快和他们融合了(士 1:31)。

4、约旦河以东的高原上的一座城邑,便哈达在此地遭了灾祸(王上 20:26, 30; 另参:王下 13:17)。这座古城可能就是现代的菲格(Fîq),该地位于加利利海以东卡拉胡斯恩(Qal'at el-Ḥuṣn)以外的山坡。

词条作者: J. F. PREWITT

APHEKAH 亚非加

音译: ə-fē'kə【希伯来语: ^a*pēqâ*——“武力”或“兵力”】;《新英文译本》译为 APHEK (亚弗)。犹大山地的一座城邑(书 15:53),与希伯仑西部的地区列在一起。阿尔特(A. Alt)认为该城是代拉迈废墟(Khirbet eḏ-Ḍarrameh)(*PJ*, 28 [1932], 16-17),而艾贝尔则认为是卡纳安废墟(Khirbet Kana'an)(*GP*, II, 247; cf. *GAB*)

《新英文译本》似乎认为该城是 APHEK (亚弗,参:亚弗 1)。

APHEREMA 亚利马太

音译: ə-fer'ə-mə (马一 11:34,《钦定版圣经》,《新英文译本》)。见 APHAIREMA (亚利马太)。

APHERRA 阿弗拉

音译: ə-fer'ə【希腊语: *Apherra*】。所罗门的仆人之一,《以斯得拉一书》5:34在流放地返回家园的宗族列表中提到了他的后裔,但《以斯拉记》2:57或《尼希米记》7:59中并没有提到这些后裔。

APHIAH 亚斐亚

ə-fī'ə [Heb. ^a*pî (a)h*]. A Benjaminite ancestor of King Saul (1 S. 9:1).

APHIK

af'fik. Variant of APHEK 3.

APHRAH

af'rə (Mic. 1:10, AV). See BETH-LE-APHRAH.

APHSES

af'sēz (1 Ch. 24:15, AV, NEB). See HAPPIZZEZ.

APIS

ā'pis. The sacred bull of Egypt, symbolizing Ptah, worshiped at Memphis as a fertility-god from at least the Old Kingdom period (ca. 2700–2200 B.C.). The name is read by the RSV and NEB at Jer. 46:15, “Why has Apis fled?” reading Heb. *maddû(a) 'nās ḥap* instead of MT *maddû(a) 'niṣḥap*, which the AV renders, “why are thy valiant men swept away?”

See J. Černý, *Ancient Egyptian Religion* (1952), pp. 136–38.

音译: ə-fī'ə 【希伯来语: ^a*pî (a)h*】。便雅悯人, 扫罗王的祖先之一(撒上 9:1)。

APHIK 亚弗

音译: af'fik。APHEK 3 (亚弗 3) 的变体。

APHRAH 伯亚弗拉

音译: af'rə (弥 1:10, 《钦定版圣经》)。见 BETH-LE-APHRAH (伯亚弗拉)。

APHSES 哈辟悉

音译: af'sēz (代上 24:15, 《钦定版圣经》, 《新英文译本》)。见 HAPPIZZEZ (哈辟悉)。

APIS 阿匹斯

音译: ā'pis。埃及神牛, 象征着卜塔, 孟斐斯人奉它为丰饶神, 这种信仰至少可以追溯至古王国时期(约公元前 2700 年至 2000 年)。《修订标准译本》和《新英文译本》中的《耶利米书》46:15 提到了这个名字, “阿匹斯为何被冲去呢?” 其中用希伯来语 *maddû (a) 'nās ḥap* 替代了《马所拉文本》中的 *maddû (a) 'niṣḥap*, 而《钦定版圣经》则译为“你的壮士为何被冲去呢?”

见 J. Černý, *Ancient Egyptian Religion* (1952), 136–38 页。

R. K. H.

词条作者: R. K. H.



Bronze statuettes of Apis bull, from hoard of bronzes discovered at Ashkelon (4th cent. B.C.) (Israel Department of Antiquities and Museums)

阿匹斯神牛的青铜小雕像，出土自亚实基伦的青铜藏品。(公元前4世纪)(以色列文物和博物馆部)

APOCALYPSE.

See APOCALYPTIC LITERATURE;
REVELATION, BOOK OF.

APOCALYPSE. 启示录

见 APOCALYPTIC LITERATURE (启示文学); REVELATION, BOOK OF (《启示录》)。

APOCALYPSE OF BARUCH.

See APOCALYPTIC LITERATURE III.H.

APOCALYPSE OF BARUCH. 《巴录二书》

见 APOCALYPTIC LITERATURE III.H (启示文学 III.H)。

APOCALYPTIC LITERATURE.

The word “apocalypse” appears as the

APOCALYPTIC LITERATURE. 启示文学

《新约》中的启示，也就是约翰的《启

first word in our NT apocalypse, the Revelation of John, meaning “disclosure” or “revelation.” In this book it designates “what must soon take place”: the consummation of God’s redemptive purposes. The revelations were imparted to John in a series of ecstatic experiences (see “in the Spirit” at Rev. 1:10; 4:2; 17:3; 21:10) when Christ revealed to him the events that would attend the consummation of the age and the establishing of God’s rule in the world. The term “apocalypse” has been borrowed from the Revelation and applied to a whole genre of Jewish literature produced between 200 B.C. and A.D. 100. The earliest apocalypse is the book of Daniel, and the subsequent apocalypses were written in imitation of it.

The word “apocalyptic” is used to designate two distinct things: the group of writings, and the kind of eschatology they contain. These two uses of “apocalyptic” need to be clearly distinguished.

- I. Apocalyptic as Literature
 - A. Revelatory Character
 - B. Artificial Nature
 - C. Pseudonymity
 - D. Pseudo-Prophecy
 - E. Symbolism
- II. Apocalyptic as Eschatology
 - A. Dualism
 - B. History and Eschatology
 - C. Pessimism
 - D. Determinism
 - E. Ethical Passivity
- III. Apocalyptic Writings
 - A. First (or Ethiopic) Enoch
 - B. Book of Jubilees
 - C. Testaments of the Twelve Patriarchs
 - D. Psalms of Solomon

《启示录》中出现的第一个词，它的意思是“揭示”或“启示”。在这本书中，本词指的是“即将要发生的事”：神将完成救赎计划。约翰在一系列令人激动的经历中获得了神的启示（见“被圣灵感动”，启 1:10; 4:2; 17:3; 21:10），基督在启示中给约翰展示了救赎完成之后的事件，告知他神在新世界中建立了规则。犹太人从《启示录》中借鉴了“启示”一词，并将其应用于公元前 2 世纪至公元 1 世纪犹太文学的整体流派之中。最早的启示录是《但以理书》，后来的启示录都模仿了这本书。

本词的形容词形式用来表示两种不同的事物：启示文学作品和其中所包含的末世论。要仔细区分这两种用法。

- I. 启示文学
 - A. 启示文学的特征
 - B. 虚构本质
 - C. 托名写作
 - D. 伪预言
 - E. 象征
- II. 启示末世论
 - A. 二元论
 - B. 历史和末世论
 - C. 悲观论
 - D. 决定论
 - E. 道德被动论
- III. 启示文学作品
 - A. 《以诺一书》
 - B. 《禧年书》
 - C. 《十二族长遗训》
 - D. 《所罗马诗篇》

E. Assumption of Moses
F. Second (or Slavonic) Enoch
G. Fourth Ezra
H. Apocalypse of Baruch

E. 《摩西升天记》
F. 《以诺二书》
G. 《以斯拉四书》
H. 《巴录二书》

I. Apocalyptic as Literature.-We do not know with certainty what circle in Judaism produced the apocalypses, nor how widely they were known and read in NT times. Albright held that Jewry swarmed with apocalyptists (*FSAC*, p. 374), while G. F. Moore thought they were only a small group of enthusiasts who were practically ignored by the masses of the people and their religious leaders (*Judaism in the First Centuries of the Christian Era*, I [1927], 127). Extensive new information about first-century Judaism has come to hand in the so-called Qumrân literature, and one fact at least is clear: the Qumrân community prized the apocalyptic writings. This is proved by the fact that fragments of several apocalyptic books, or of sources of some of these books, have been found in the Qumrân caves, including fragments of ten MSS of Jubilees, fragments of ten MSS of four of the five parts of Enoch, and fragments of the sources of the Testaments of Levi and Naphtali (see J. T. Milik, *Ten Years of Discovery in the Wilderness of Judaea* [1959], pp. 32-35). This fact has led some scholars to conclude that the Qumrân community, or rather the proto-Essenes of which it was one community, produced and preserved the apocalyptic literature, and that these writings should be interpreted in the life situation of the thought of this community (F. M. Cross, Jr., *Ancient Library of Qumran and Modern Biblical Studies* [1957], pp. 142ff.; H. H. Rowley, *Jewish Apocalyptic and the*

I. 启示文学。我们不确定是犹太教中的哪些人创造了启示文学,也不知道新约时代这些作品传播和阅读的范围有多广。奥尔布赖特认为犹太人中不乏启示文学作者(*FSAC*, 374 页),但摩尔(G. F. Moore)则认为只有一小部分启示文学热衷者,他们实际上已被民众和宗教领袖所忽略(*Judaism in the First Centuries of the Christian Era*, I [1927], 127)。学者们偶然从所谓的昆兰文学中找到了大量关于1世纪犹太教的信息,并且至少弄清了一个事实:昆兰社团十分珍视启示文学作品。人们在昆兰的山洞中发现了一些启示录的残本或原始资料的残本,其中包括《禧年书》十种抄本的残本,《以诺书》中四五个部分的十种抄本的残本,还有《利未遗训》和《拿弗他利遗训》原始资料的残本(见 J. T. Milik, *Ten Years of Discovery in the Wilderness of Judaea* [1959], 32-35 页),这些残本都可以证明之前提到的事实。由此一些学者总结道,昆兰社团,或者说是其中的一个社团——原始艾赛尼派,创造并保留了启示文学作品,学者们认为通过这些作品可以解读这个社团的思想和生活情况(F. M. Cross, Jr., *Ancient Library of Qumran and Modern Biblical Studies* [1957], 142 页起; H. H. Rowley, *Jewish Apocalyptic and the Dead Sea Scrolls* [1957])。但是瑞格伦(H. Ringgren)只承认启示文学作品有可能与艾赛尼派的原始资料有关(“Jüdische Apokalyptik,” *RGG*, I, 464);启示文学中的末世论和其他昆兰文学有明显的相似之处,但是二者之间也有显著差异(见 Millar Burrows, *Dead Sea Scrolls* [1955], 261 页)。如果我们对两约之间的时期有足够的了解,可以准确地再现艾赛尼运动的历史,或许就可

Dead Sea Scrolls [1957]). However, H. Ringgren admits only the possibility of an Essenic source for the apocalyptic writings (“Jüdische Apokalyptik,” *RGG*, I, 464); and while there are marked similarities between the eschatological ideas of the apocalypses and the other Qumrân literature, there are also striking differences (see Millar Burrows, *Dead Sea Scrolls* [1955], p. 261). Perhaps this problem could be solved if we had sufficient knowledge of the intertestamental period to reconstruct accurately the history of the Essene movement, but we must deal with the apocalypses as they stood and await further light upon their historical milieu.

以解决这个问题，但是我们只能根据现在已知的史实来审视启示文学，等到对当时的历史环境拥有更为清晰的认识之时，再进行深入的研究。



“The Four Horsemen”—Death, Famine, Pestilence, and War—trampling men and women, with Dragon of Hell at lower left. Fourth print in Albrecht Dürer’s fifteen-part woodcut series “The Apocalypse” (1498) (National Gallery of Art, Washington, Rosenwald Collection)

图中展示的是死亡、饥荒、瘟疫、战争“四骑士”践踏人类，图左下角为地狱之龙。这是丢勒15版木刻系列版画“启示录”（1498）中的第四版。（华盛顿国家艺术馆，罗森沃尔德收藏品）

As a genre of literature, apocalyptic is notable for several features that set it apart from prophetic literature. In fact, a

作为一种文学流派，启示文学有几个显著的特征，人们可以通过这几个特征将它和先知文学区分开来。实际上，有一

popular critical view is that prophetic eschatology and apocalyptic eschatology are two mutually exclusive kinds of eschatology in the OT and Judaism. According to this view, prophetic eschatology expected the kingdom of God to arise out of history and to be an earthly kingdom within history. However, when this historical hope was not realized, the Jews came to despair of history and to expect the kingdom of God to come from outside of history—i.e., directly from God—to involve a cosmic catastrophe, and to issue in a kingdom so different from earthly experience that it could only be described as a kingdom “beyond history” (see S. Mowinckel, *He That Cometh* [1956]; P. Volz, *Die Eschatologie der jüdischen Gemeinde* [1934], ch. 23). Prophetic eschatology looked for the coming of an earthly Davidic king (Messiah); apocalyptic eschatology looked for the coming of a heavenly Son of Man. However, the present author has argued that the expectation of a cataclysmic irruption into history is intrinsic to the prophetic hope of the OT. The kingdom of God will be established in this world, but with an entirely new quality of life (see G. E. Ladd, *Presence of the Future* [1974], pp. 55ff.). T. C. Vriezen describes the eschatology of Isaiah and his contemporaries as one that is “historical and at the same time supra-historical. It takes place within the framework of history but is caused by forces that transcend history, so that what is formed is a new order of things in which the glory and the Spirit of God (Isa. 11) reveals itself” (“Prophecy and Eschatology,” in *Supplements to Vetus Testamentum*, I [1953], 222). Vriezen finds an even more distinct contrast

种普遍的批判性观点认为：《旧约》中的先知末世论和犹太教的启示末世论是两种相互排斥的末世论。这种观点认为，先知末世论期待神之国度真实在人类的历史中建立，是一个真实存在于历史的、地上的国。但是这种希望并没能实现，犹太人渐渐对历史绝望，开始期待一种历史之外的神之国度，即直接从神而来的国度，神将带来一场宇宙大灾难，然后建立一个与地上的国完全不同的新国度，我们只能将其描述为“超越历史”的国度（见 S. Mowinckel, *He That Cometh* [1956]; P. Volz, *Die Eschatologie der jüdischen Gemeinde* [1934], 23 章）。先知末世论期待出现一个地上的、大卫家族的王（弥赛亚）；启示末世论期待出现一个天上的人子。但是，现代的作者认为期待大洪水灭世是《旧约》中先知的期望。神之国度将建立在这个世界上，但其中会产生一种全新的生活质量（见 G. E. Ladd, *Presence of the Future* [1974], 55 页起）。弗里森（T. C. Vriezen）将以赛亚和与其同时期人的末世论描述为“一个既是历史的，又是超历史的末世论。它产生于历史框架之内，但却是由超历史的力量所引发的，世界将由此形成一种新秩序，神的圣灵（赛 11）和荣誉将在其中自我揭示”（“Prophecy and Eschatology,” in *Supplements to Vetus Testamentum*, I [1953], 222）。弗里森在第二以赛亚中找到了新旧秩序更为显著的对比。很明显，《以赛亚书》24-27、《西番亚书》《约珥书》《撒迦利亚书》9-14 这类经文中的末世论期待看到神仅用无尽的大能建立神之国度。这是启示末世论最明显的特征，它起源于《旧约》之中。见 ESCHATOLOGY（末世论）。

between the old order and the new in Deutero-Isaiah. Certainly the eschatology of such scriptures as Isa. 24–27, Zephaniah, Joel, Zec. 9–14 expects to see the kingdom of God established only by a cosmic act of God. This is the most notable feature of apocalyptic eschatology, and it has its roots in the OT. *See* ESCHATOLOGY.

A. Revelatory Character. The apocalyptic literary genre has several outstanding characteristics. First, it is revelatory of the future. In this matter, apocalyptic differs from most of the writings of the prophets. The prophets claimed to receive revelations, as did the apocalyptists; but the central content of prophetic revelation was the will of God, and the chief means of revelation was the word of God. The prophets often foretold God's action in the future, but they did so that in the light of future judgment and salvation they might enforce the demands of the divine will in the present. Furthermore, while the prophets received revelations through dreams and visions (e.g., Isa. 6; Ezk. 1; Jer. 24), these were not central. "The word of the Lord," the dynamic message of the living God, was the center of their experience. Dreams and visions were never an end in themselves but were accompanied by an explanatory, accosting word.

With the apocalyptists, the center of interest has shifted. The living word of the Lord has given way altogether to revelations and visions. God no longer speaks by His Spirit to the prophet. The seer learns the solution to the problem of evil and the coming of God's kingdom through dreams, visions, or heavenly journeys. By means of these media the

A. 启示文学的特征。启示文学流派有几个显著的特征。首先，它是对历史的启示。从这点上看，启示文学和大多数先知文学有所不同。先知们声称收到了启示，启示文学作者也是如此；但是先知启示的中心内容是神的旨意，启示的主要方法是神的话语。先知经常预言神未来将行的事，但他们这样做是为了借助神未来的审判和救赎，来强制实施神当下的旨意。此外，虽然先知从梦境或异象中获得启示，但这些并不是主要获得启示的方式。“神的话语”，永活的神的动态信息才是先知们获得启示的主要方式。梦境和异象从来不是终极目的，其中都会随有解释性或引导性的话语来揭示其中的意义。

启示文学作者在意的核心转移了，他们不再关注神的话语，而是转为关注启示和异象。神不再通过他的圣灵对先知说话。先知通过梦境、异象和天国之旅学会解决邪恶的问题，了解到神之国度即将到来。通过这些媒介，启示文学作者发现了隐秘世界的奥秘，找到了地上的义人痛苦的原因，并意识到神之国度来临的时间。

apocalypticist discovers the secrets of the hidden world, the reason for the suffering of the righteous on earth, and when and how the Kingdom will come.

We should note that some of the books usually called apocalyptic are not true apocalypses in that they are not revelations of this sort. The Testaments of the Twelve Patriarchs contain eschatology of an apocalyptic character, but the literary form is not that of an apocalypse. Each of the twelve patriarchs gives a brief resume of his life, makes a moral application, and usually utters a brief prediction of the future of his descendants. In form the book is imitative prophecy rather than apocalyptic. The Psalms of Solomon are not apocalyptic, i.e., revelatory, but are patterned after the OT Psalms. Since two of the Psalms anticipate the coming of Messiah and of the kingdom of God, they are usually included in the survey of Jewish apocalyptic literature. Those two books illustrate that apocalyptic literature and apocalyptic eschatology are not identical; the apocalyptic eschatology found expression in works that were not apocalyptic in literary form.

B. Artificial Nature. A second characteristic of apocalyptic literature is the imitative and artificial nature of its revelations. This stands in contrast to the visions of the canonical prophets, which involved genuine subjective experiences. In apocalyptic, visions and dreams have become a form of literature. While a few of the apocalypticists may have undergone some sort of subjective experience as a result of brooding over the problem of evil (see G. H. Box, *Ezra-Apocalypse* [1912], p. lxvii), Porter

有些通常所说的启示文学作品并不是真正的启示文学，因为这些书中的启示并没有上文提到的那些特征。《十二族长遗训》中的末世论有启示文学的特征，但它的文学形式却并不属于启示文学。每位族长的遗训中都简述了自己的生平，提出了道德方面的训诫，并最终预言了子孙的未来。从书的形式上来看，它们更像是模仿预言而非启示文学。《所罗门诗篇》并不属于启示文学，即不是启示性的作品，而是在形式上模仿了《旧约》中的《诗篇》。由于《诗篇》中的两篇作品预言了弥赛亚和神之国度即将到来，因此，人们在研究犹太启示文学时，经常将这两篇诗篇包含在内。《十二族长遗训》和《所罗门诗篇》表明启示文学和启示末世论并不等同；作品中表现的启示末世论在文学形式上不属于启示文学。

B. 虚构本质。 启示文学的第二种特征是其中启示的本质是模仿的、虚构的。这和正典中的先知所看见的异象恰恰相反，他们看到的异象都是自身真实经历的。而在启示文学中，异象和梦境成为了一种文学形式。虽然一些作者在苦思恶的问题之后，可能亲身经历过某些异象或梦境（见 G. H. Box, *Ezra-Apocalypse* [1912], lxvii 页），但是波特的说法也是正确的，他称“启示文学中所描述的大多数异象无疑都并不是真实的，只是一种文学虚构而已”（F. C. Porter, *Messages of the Apocalyptic*

is correct in saying that “the visions described in the apocalypses are beyond doubt in the majority of cases not real visions at all but literary fictions” (F. C. Porter, *Messages of the Apocalyptic Writers* [1905], pp. 40f.).

C. Pseudonymity. A third characteristic of Jewish apocalyptic is pseudonymity. Usually, the apocalyptists employed the transparent fiction of using the name of an OT saint long dead as a means of validating their revelations. Many critics feel that the real authors did not intend to deceive their readers by this devout fiction; however, if the prevailing interpretation of the reason for pseudonymity is valid, the authors did expect their pious fraud to be taken seriously. After the days of Ezra and Nehemiah, Judaism felt that the age of the prophets was over, for no one stood up among the people to announce, “Thus saith the Lord.” The Qumrân community believed that the Holy Spirit inspired their leaders, but the purpose of this inspiration was the correct interpretation of the Word of God, not the utterance of a fresh word from God. If the age of prophecy was over, how could the revelations of the apocalyptists gain a hearing? Since the apocalyptist could not speak as a prophet, “Thus saith the Lord,” he borrowed an OT saint and attributed his visions to him, that the writing might receive the sanction of the prophetic name, whether Enoch, the Twelve Patriarchs, Moses, Ezra, or Baruch.

In this connection, we must observe that Daniel is not pseudonymous, for Daniel is not an OT saint whose name could be used to lend authority to a book. Apart from the stories in the book of Daniel, he

Writers [1905], 40-41 页)。

C. 托名写作。犹太启示文学的第三个特征是托名写作。通常，启示文学作者会选择一位早已过世的旧约圣徒，借他之名写作，以此证明自己的启示属实，这种托名的方式通常很容易辨识。许多评论家认为，作品的真正作者并非是想通过这种虔诚的虚构来欺骗读者；但是，如果这种对常见的托名写作的原因的解释是正确的，那么这些作者采取这种方式其实是希望人们认真对待他们的作品。以斯拉和尼希米时期之后，犹太教徒感觉先知的时代已经过去了，因为没有人从人群中出来说“耶和华如此说”。昆兰社团认为圣灵激励了他们的族长，但是这种激励是为了正确地解读神的道，而不是为了表明神做出了新的启示。如果先知的时代确实结束了，那么启示文学作者是从哪里得到的启示呢？启示文学作者不能像先知一样说“耶和华如此说”，所以他只能托旧约圣徒之名，以他的名义说自己的启示，这样写出的作品或许会被认为是先知所做，无论是以诺、十二族长、摩西、以斯拉还是巴录。

在这一点上，我们必须注意到但以理并不是一个托名，因为但以理并不是旧约中的圣徒，他的名字并不能增加作品的权威性。除了《但以理书》中的故事，这个名字无足轻重。这个事实或多或少

is a nonentity. This fact lends some evidence to the view that, whatever the date of composition of Daniel, it embodies traditions of a historical person who lived in the time of Captivity.

Here too is one of the most notable differences between the Revelation and Jewish apocalyptic. The Revelation was written by a living author who was well known to those to whom he wrote.

D. Pseudo-Prophecy. Pseudonymity may be accompanied by pseudo-prophecy. The author not only borrowed an OT saint as the alleged author of his book; he often rewrote the history of Israel from the time of the alleged author to his own time, but cast it in the form of prophecy.

The prophets were men known to their audiences, who took their stand in their own historical situations and proclaimed their messages to their own generations against the background of the coming kingdom of God. Each prophetic writing reflects the events of the author's own time, which the critic must study to determine the date of the book. The prophets also predicted both historical and eschatological events that yet lay in the future. The apocalyptists often took their stand in the distant past and rewrote history as though it were prophecy, attributing the pseudo-prophecy to the pseudo-author. It is frequently possible to follow the course of the alleged prophecy down to the author's own time, when the historical predictions become vague and the Kingdom is expected to come.

It is significant that the Revelation does not use this technique, nor does Our Lord in his apocalyptic sayings. Both take their

地可以证明一个观点，无论但以理的作品写于什么时间，它都体现了一个生于囚禁时代的历史人物的习惯。

这也是《启示录》和犹太启示文学的一个最明显的差异。《启示录》的作者是一个活生生的人，他的读者们都知道他。

D. 伪预言。托名写作通常伴随着伪预言。启示文学作者不但借旧约圣徒之名写作，他还经常以预言的形式重现这位圣徒生活年代的以色列历史。

先知是作者们都了解的人，他以自己的立场，写明当时的历史情况，并向同时代的人揭示神的默示，宣告神之国度即将到来。每部先知书都体现出作者生活年代的历史事件，评论家们必须仔细研究，从而确定书籍的写作时间。先知们还会预言未来的历史事件和末世论的事件。而启示文学作者通常以过去的角度重写历史，并假装那些是预言，即托名作者的伪预言。我们通常可以按照所谓的预言进程去判断作者生活的年代，当书中对历史的预测开始变得模糊不清，并开始表现出对神之国度的期待时，我们便可以推测这就是作者所处的年代了。

值得注意的是，《启示录》和我们主的启示性话语都没有使用这种技巧。它们都是处于当时的时代，预测未来的历史

stand in their own day and predict both historical and eschatological events to come.

E. Symbolism. A final characteristic of the apocalyptic genre is the use of symbolism in declaring the will of God to the people and in predicting future events. This goes back to the prophets. To illustrate Israel's corruption, Jeremiah buried a linen cloth until it was spoiled (Jer. 13:1-11). Ezekiel's vision of the valley full of bones depicted the revival of Israel to national life (Ezk. 37). With Zechariah symbolic visions reach a new dimension. The first six chapters contain eight visions, each involving developed symbolism. The last vision is of four chariots with red, black, white, and dappled-gray horses that came from between the two mountains of bronze to patrol the four corners of the earth (Zech. 6:1-8). These chariots are symbolic of the accomplishment of God's will in all the earth. They are not designed to be identified with specific historical events or personages.

In the use of symbolism, Daniel goes beyond the other prophets and introduces a usage that is imitated by later apocalypses. He uses symbolism to represent events in history. The great image of gold, silver, brass, and iron represents four successive nations in history before the coming of God's kingdom (Dnl. 2), as do the four beasts of Dnl. 7. This device is greatly elaborated in subsequent apocalypses (see 1 En 85-90), and the symbolism of the beast in Rev. 13 is clearly dependent on Daniel.

II. Apocalyptic as Eschatology.-We have

事件和末世论事件。

E. 象征。启示文学流派的最后一个特征是，作者在向百姓宣告神的旨意和在预言未来的事件时，会使用象征。这也是在模仿先知。耶利米埋藏了一条麻布腰带，以此表明以色列将要衰落（耶 13:1-11）。以西结所描述的遍满枯骨的平原这一异象表明以色列将要复兴，重新为国（结 37）。撒迦利亚的象征异象达到了一个新的维度。《撒迦利亚书》前六章包含八个异象，每个异象中都有成熟的象征。最后一个异象是四辆分别套着红马、黑马、白马、有斑点的壮马的车，他们从两座铜山中间出来，要在遍地走来走去（亚 6:1-8）。这些车象征着神的旨意将在普天达成。这些异象都没有对应指示特殊的历史事件或人物。

但以理对象征的使用与其他先知有所不同，他引入的这种新用法受到了许多后来的启示文学作者的模仿。用金银铜铁制的大像象征历史上紧随其后的四个国家，这几个国家都出现在神之国度到来之前（但 2），《但以理书》第 7 章中的四兽也有同样的象征意义。在随后的启示文学作品中，作者们都煞费苦心模仿了这种形式（见《以诺一书》85-90），《启示录》第 13 章中的兽也明显是以《但以理书》为基础。

II、启示末世论。我们已经阐述过了启

examined the main features of the apocalyptic genre of literature. We must turn now to a consideration of the main features of the type of eschatology embodied in the apocalypses.

A. Dualism. The first and most important characteristic of apocalyptic eschatology is eschatological dualism. The apocalyptists see a sharp contrast between the character of this age and that of the age to come. The present is the age of sin and evil; the future will see the establishment of the kingdom of God, when God's people will be redeemed from all traces of sin and all the effects of evil will be removed from the earth. The transition from this age will not be achieved by historical processes, but only by an unmediated cosmic act of God.

This apocalyptic dualism is a development of the theology of the prophets, who were conscious of the contrast between God's ideal world and the actual world of nature and history. Although nature and history were under the divine sovereignty, both lay under the curse of sin and the burden of evil. God's kingdom would be established only by an inbreaking of God into history that would result in both a moral and a physical transformation of the present order.

This dualistic eschatology appears distinctly in one of the earliest prophets, Zephaniah. He begins his prophecy with an announcement of divine judgment in which God will "sweep away everything from the face of the earth" (Zeph. 1:2), including man and beast. "In the fire of his jealous wrath shall all the earth be consumed; for a full, yea, sudden end he will make of all the inhabitants of the

示文学流派的主要的特征。现在我们要阐述启示末世论的主要的特征。

A. 二元论。启示论的第一个也是最重要的特征是启示二元论。启示文学作者看到了这一时代和即将来到的时代之间的鲜明对比。当前的时代是罪与恶的时代；未来的时代则建立了神之国度，神的子民将得到救赎，不再有罪，所有恶的影响也都将从地上除去。历史的进程无法实现这一时代的转变，只有神施展大能，才能实现这种转变。

先知们同样意识到了神的理想世界与自然和历史的显示世界之间存在的对比，启示二元论正是先知这种理论的一种发展。虽然自然和历史也为神所统治，但是二者都受到了罪的诅咒和恶的烦扰。只有当神改写历史，改变现在的道德和物理秩序，神之国度才会建立起来。

最早的先知西番亚显然就展现出了这种二元的末世论。他宣告神的审判“必从地上除灭万类”（番 1:2），以此开始了他的预言，这万类中包含人和兽等。“他的忿怒如火，必烧灭全地，毁灭这地的一切居民，而且大大毁灭”（番 1:18）。但在审判之外，西番亚还描述了救赎之时，那时受到救赎的以色列之余民将聚集在锡安，即使是外邦人，也将归顺神，用锡安的语言敬奉神（番

earth” (v. 18). Yet beyond judgment 3:9-20)。
Zephaniah sees a time of salvation when a remnant of Israel, redeemed, will be gathered in Zion, and even the Gentiles will be converted and worship God in the language of Zion (3:9–20).

Zephaniah does not emphasize the redemption of nature as do other prophets. Amos sees an earth that has become rich and abundant in harvest. So abundant will be the grain that the harvest will take all summer. The vines will yield so richly that the work of the treader of grapes in the wine press and that of the sower in the fields will overlap. The mountains and hills on whose slopes the vineyards lay will seem to stream with the flow of the wine (Am. 9:13). Isaiah paints the familiar picture of the wolf lying down with the lamb, the calf with the lion—of a nature so transformed that these fierce beasts become the pets of little children (Isa. 11:6–9). Second Isaiah describes the new age in terms of a new heaven and a new earth (65:17; 66:22), so different will the new order be from the old order. There is, in short, the idea of the contrast between this present world with its burden of evil and the new world transformed by a divine act of redemption.

This dualistic eschatology gradually developed the terminology of “this age” and “the age to come.” This terminology begins to appear in 1 Enoch (16:1; 48:7; 71:15), but it makes its clear appearance first in 4 Ezra and in the NT. Fourth Ezra, written at the end of the 1st cent. A.D., says, “The Most High has made not one Age but two” (7:50, *APOT*); “This age the Most High has made for many, but the age to come

西番亚并没有像其他先知一样，强调自然的救赎。阿摩司预言地上将变得富饶，人们将有丰沃的收获。粮食丰收，人们将用一整个夏天来收获。葡萄长势良好，“耕种的必接续收割的，踹葡萄的必接续撒种的。大山要滴下甜酒，小山都必流奶”（摩 9:13）。以赛亚描绘了一副常见的画面，“豺狼必与绵羊同居，豹子与山羊羔同居”，自然改变了，猛兽成了孩童的宠物（赛 11:6-9）。第二以赛亚描述了一个有新天新地的新时代（赛 65:17; 66:22），新秩序和旧秩序之间有天壤之别。总之，先知文学中存在着对比的概念：有恶的烦扰的这个现实世界与神行救赎改变的新世界之间的对比。

这种二元末世论逐渐形成了两个术语：“这个世界”（或译为“今世”“这世上”）和“未来的世界”（“来世”）。这两个术语开始出现在《以诺一书》16:1; 48:7; 71:15 之中，但是直到《以斯拉四书》和《新约》时，这两个词才开始明确出现。《以斯拉四书》写于 1 世纪末期，其中写道，“上帝创造了两个世界，而不是只有一个”（《以斯拉四书》7:50, *APOT*）；“至高无上的上帝为许多人创造了这个世界，但却只为极少数人创造

for few” (8:1). If our Gospels accurately report Jesus’ saying, he *may* have been among the first to use this idiom (Mk. 4:19; 10:30; Mt. 12:32; Lk. 16:8; 20:34). The expression also appears in the Pauline correspondence (Gal. 1:4; Eph. 1:21; 1 Cor. 2:6; 3:18). The theology of eschatological dualism is that the powers of evil are so dominant in this age that only a direct unmediated act of God can destroy them; and this redemptive act of God will deliver not only God’s people but the very world of nature from the grip of evil. “The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God” (Rom. 8:21). This is a thoroughly apocalyptic saying.

B. History and Eschatology. A second characteristic of apocalyptic eschatology is its non-prophetic view of history. The prophets see a dynamic tension between the immediate historical future and the more distant eschatological future. For instance, Amos describes the day of the Lord as a day of darkness, when a historical judgment would overtake Israel (5:18–20). This means nothing less than captivity beyond Damascus (5:27). Yet beyond this historical judgment Amos sees a further visitation: the eschatological Day of the Lord. The future holds a day of universal judgment (7:4; 8:8f.; 9:5) and, beyond that, a day of salvation when the house of David will be revived, Israel restored, and the earth become a blessing (9:11–15). God will judge His people for their sins in a historical judgment, but He will finally redeem them in the kingdom of God.

The apocalyptists lost this tension between history and eschatology. The

了未来的世界”（《以斯拉四书》8:1）。如果我们现在研读的福音书精确地记录了耶稣的话语，那么祂可能是第一批使用这两个词语的人（可4:19；10:30；太12:32；路16:8；20:34）。保罗书信中也出现了这两个词语（加1:4；弗1:21；林前2:6；3:18）。末世二元论认为邪恶力量占据了这个世界，只有神的大能才能将他们毁灭；这种理论还认为神的救赎行为将拯救神的子民和这个自然世界，使其摆脱罪恶的束缚。“但受造之物仍然指望脱离败坏的辖制，得享神儿女自由的荣耀”（罗8:21）。这句话完全是一种启示性话语。

B. 历史与末世论。 启示末世论的第二个特征是它的非预言性的历史观。先知们看到即将到来的历史的未来和比较遥远的末世论的未来之间存在着一种动态的张力。比如说，阿摩司将主的日子描述成黑暗没有光辉的日子，这一天将有一场历史的审判给以色列人带来灾祸（摩5:18-20）。这指的就是神将会把以色列人掳到大马士革以外（摩5:27）。除了这场历史审判之外，阿摩司还描述了一场规模更大的审判：世界末日。未来有一天将有一场对整个世界的审判（摩7:4；8:8-9；9:5），此外，还将有救赎的日子，在这天，大卫倒塌的房屋将被修复，以色列将要复兴，而以色列的地将成为神的赏赐（摩9:11-15）。神会因祂的民的罪对他们行审判，但是祂终将在神之国度中救赎他们。

启示文学作者则没有体现出历史和末世论之间的张力。他们认为现在和未来

present and the future were seen as quite unrelated. The apocalyptists could not understand the prophetic interpretation of present historical experience as God's judgment upon His people for their apostasy, for Israel was no longer faithless. After the days of Ezra and Nehemiah, the Law assumed a role of new importance in the experience of Israel. Israel in OT times again and again neglected the Law and apostatized to foreign gods; but in NT times, under the influence of Pharisaic and scribal religion, many Jews were utterly devoted to obedience to the Law. In fact, religion had become a life of strict obedience to a mass of rules. Here then was Israel's problem: "Israel has received and kept God's law; why then are God's people suffering under the heel of godless pagans? This cannot be God's doing." The only answer given is that God's ways are inscrutable. There is no other answer. After the destruction of Jerusalem in A.D. 70, a very sensitive spirit, pondering this problem, wrote 4 Ezra 3:32-36: "Has another nation known Thee besides Israel? Or what tribes have so believed Thy covenants as these tribes of Jacob? Yet their reward has not appeared and their labor has borne no fruit, ... when have the inhabitants of the earth not sinned in Thy sight? Or what nation has kept Thy commandments so well [as Israel]? Thou mayest indeed find individual men who have kept Thy commandments, but nations Thou wilt not find." The response to this problem is one of utter despair: "It would be better for us not to be here than to come here and live in ungodliness, and to suffer and not understand why" (4:12). The only solution offered is that God will yet act to rectify the evil of the present. The age

毫不相关。先知将当前的历史事件解读为神因祂的民叛教和不信而对祂们所行的审判，但启示文学作者对此却并不理解。以斯拉和尼希米时期之后，律法在以色列人的经历中扮演着新的重要角色。旧约时期，以色列人一再忽视律法，转信外邦的神；但新约时期，在法利赛人和类似教派的影响下，许多犹太人开始谨遵律法。实际上，宗教已经变成了一种要严格服从大量规则的生活模式。因此以色列人产生了一个疑问：“以色列已经接受并遵守了律法，为何神的民仍然被不信神的异端践踏呢？这不可能是神所行的事。”对此只有一个回答：神的道神秘莫测。我们再找不到其他的答案。公元70年，耶路撒冷毁灭之后，一个非常敏感的灵魂，沉思这个问题之后，写下了一段话（《以斯拉四书》3:32-36）：“除了以色列以外没有别的民族更了解你，没有别的民族曾经接受过你的圣约。但以色列人却从未得到过回报，从未因他们的劳作而获益……所有世人都无时无刻不对你犯下罪孽；但又有哪一个民族像以色列一样遵从过你的戒律呢？你或许能找到这样做的个人，但你却不会找到这样做的一个民族。”以斯拉彻底绝望，他对这个问题的回应是：“如果我们从未出生，也许要比我们无奈地生活在这个充满了罪孽与苦难的世界上，却不能理解它为何如此要好得多”（《以斯拉四书》4:12）。唯一的解决方式是神仍审判现在的恶行。这个世界终将结束，神将创造一个充满义的世界。但是这最终的救赎行为与这个世界毫无关联。

will finally come to its end, and God will inaugurate the new age of righteousness. However, this final redemptive act has no bearing upon the present.



“Christ in Majesty,” popular twelfth-century A.D. concept of Christ as judge, seated on rainbow with world at His feet and holding sealed book. Beasts at corners represent the four Evangelists (cf. Ezk. 1:5–19; Rev. 4:2–5:1). Enamel plaque from book cover, Limoges, France (Metropolitan Museum of Art, gift of J. Pierpont Morgan, 1917)

While the NT shares the eschatological dualism of Jewish apocalyptic, it does not share its despair over history. In fact, the NT revives the prophetic tension between history and eschatology. Jesus’ view of the divine acts in the future includes both judgment in history and judgment at the end of history. He wept over Jerusalem

“基督圣像”，一种流行于 20 世纪的基督形象，在图中，基督是审判者，手持受印的书卷，坐在彩虹之上，世界拜服在他的脚下。四角的兽形象代表四本福音书的作者（参：结 1:5-19；启 4:2-5:1）。这个瓷釉版画来自法国里摩日的书籍封面。（大都会博物馆，J. Pierpont Morgan 于 1917 年捐赠）

《新约》虽然和犹太启示文学一样采用了末世二元论，但是它并没有体现出对历史的绝望。实际上，《新约》中恢复了先知神学中的历史与末世论之间的张力。耶稣认为神将行的审判既包括历史审判，也包括末日审判。耶稣为耶路撒冷撒冷哭泣，因为这座圣城拒绝了神所派遣的使者：“看哪，你们的家成为荒场，

because the Holy City had rejected the divinely appointed messenger: “Behold, your house is forsaken and desolate” (Mt. 23:38). He foretold the destruction of the holy temple; not one stone was to be left standing upon another (Mt. 24:2). He predicted the destruction of Chorazin and Bethsaida because of their unrepentant spirit (Mt. 11:20–22). God was again seen as active in history to challenge and to judge His people. Jesus also announced that Israel is to be dispossessed as the covenant people of God and that a new people will be raised up to take her place (Mt. 21:43).

At the same time, Jesus looked beyond this historical judgment to a final eschatological judgment. This is clear from the parables; in the day of judgment the wheat and the tares will be separated and the bad fish gathered out from among the good (Mt. 13).

This tension between history and eschatology (cf. G. E. Ladd. *Presence of the Future* [1974], pp. 64ff.) is seen most vividly in the Olivet discourse. According to Matthew, the disciples asked two questions: when will the temple be destroyed, and what will be the sign of the close of the age? In answer, Jesus seems to have conflated these two events, and to have viewed the eschatological future through the transparency of the nearer historical future. Mk. 13 and Mt. 24 emphasize the eschatological aspect—the appearance of the Antichrist and the last great tribulation (Mt. 24:15ff.). In the parallel passage, Luke writes of Jerusalem being surrounded by armies (Lk. 21:20). God, who will act at the end of history to establish His kingdom, is working in history in His

留给你们”（太 23:38）。祂预言了耶和华的殿将要倾倒；“没有一块石头留在石头上”（太 24:2）。祂还预示了哥拉汛和伯赛大将要毁灭，因为这两城中的人终不悔改（太 11:20-22）。我们再一次看到神活跃在历史之中，祂挑战并审判祂的民。耶稣还宣告不信主的人将被逐出以色列，与神订下圣约的人和受到救赎的新人将兴起，取代以色列（太 21:43）。

同时，除了这场历史审判，耶稣还看见了一场最终的末日审判。这从耶稣说的寓言中可以明显看出；在审判的日子里，好种和稗子、好鱼和烂鱼将被区分开来，坏的都要被烧毁丢弃（太 13）。

耶稣在橄榄山上的教训最为生动地体现出了历史和末世论之间的张力（参：G. E. Ladd. *Presence of the Future* [1974], 64 页起）。根据《马太福音》中的记载，门徒提出了两个问题：神殿什么时候毁坏，世界的末了有什么预兆？耶稣似乎将这两个问题合并回答，他透过较近的历史前景看到了将来的末日。《马太福音》第 13 章和 24 章强调了末日即将到来，那时敌基督的要出现，人们将经受最后的大灾难（太 24:15 起）。在这段经文的平行经文中，路加写道耶路撒冷将被兵围困（路 21:20）。神在历史中行使祂的王权，祂会在历史结束时建立祂的国度。历史和末世论之间的张力是先知末世论和犹太启示末世论之间最显著的区别。虽然耶稣和启示末世二元论一样，都期待世界末日的到来，但祂同时也遵循了先知的传统，看到了神对历史事件的统治。

kingly power. This tension between history and eschatology is one of the most distinctive marks of prophetic eschatology in contrast to Jewish apocalyptic. While Jesus shares the eschatological dualism of apocalyptic, with its expectation of a cosmic catastrophe. He stands squarely in the prophetic tradition in that He also sees the hand of God in historical events.

C. *Pessimism*. Jewish apocalyptic may also be described as pessimistic about history. Some scholars (e.g., H. H. Rowley, *Relevance of Apocalyptic* [1947], p. 36) object to the use of the term “pessimistic.” As Rowley writes, it is erroneous to call the apocalyptists pessimists in their ultimate outlook, for they never lost their confidence that God would finally triumph. They possessed an ultimate optimism that was born of an unshakable faith. Indeed, the very purpose of their writings was to assure God’s people that God had not really forsaken them, but that in His own good time He would arise to save Israel and punish the wicked.

But it is also true that the apocalyptists had not only lost the sense of the divine activity in history; they had become utterly pessimistic about the evil character of this age: the blessings of God’s kingdom could not be experienced in the present, for God had abandoned this age to suffering and evil. Such a theology was forced upon devout Jews as the only possible explanation for their evil plight. The solution to the problem of evil was thrown altogether into the future; the present was seen as irremediably evil. The righteous could only submit patiently to suffering, sustained by the assurance

C. 悲观论。我们也可以将犹太启示末世论看作是一种历史悲观论。有些学者（如 H. H. Rowley, *Relevance of Apocalyptic* [1947], 36 页）并不支持使用“悲观”这个词。罗莱写道，根据启示文学作者的最终展望就称他们为悲观主义者，这是错误的，因为他们从来没失去信心，他们坚信神终将胜利。他们抱有一种终极的乐观主义，这种乐观来自于他们坚定的信仰。实际上，他们作品的目的在于向神的子民保证，神从未真正的遗弃他们，在神的日子，祂必将兴起，救赎以色列，惩治恶人。

但是启示文学作者不仅无法感知神在历史中的活动，而且对这个世界恶的特性持有完全悲观的态度，他们认为在这个世界中无法获得神之国度的祝福，神已经放弃了这个世界，任由苦难和罪恶横行，这同样也是事实。虔诚的犹太人不得不接受这种悲观论，因为这是对他们不幸处境的唯一解释。解决恶的问题的方式是将他们全部抛到未来世界，因为这个世界已经陷入无可救药的恶中了。义人只能耐心地承受苦难，他们坚信当恶的世界结束，神之国度的新世界来临时，他们必会被神拯救，正是这种坚定的信仰支撑着他们，使他们能够承受苦难。

that deliverance would surely come when the evil age was past and the new age of the Kingdom had arrived.

The most vivid illustration of this is found in the dream-visions of 1 Enoch (chs. 83–90). According to the second vision, God personally guided the experiences of Israel throughout its history until the Babylonian captivity. Then God withdrew his personal leadership, forsook the temple, and surrendered his people to wild beasts to be torn and devoured. God “remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts” (1 En 89:58, *APOT*). Then God turned the fortunes of the nation over to seventy angel-shepherds, instructing them as to the number of Jews who might be slain. However, the shepherds were self-willed and faithless, ignoring the divine directive, and permitting fearful evils to befall God’s people. When reports of the evil conduct of the shepherds were brought to God, He laid them aside and remained unmoved and aloof (1 En 89:71, 75). A record was made of the angels’ faithlessness that they might be punished on the day of judgment when Israel would be delivered. Between the years 586 and 165 B.C., God was conceived to be inactive in the fortunes of Israel. God’s people found themselves at the mercy of faithless angels. No deliverance could be expected until the messianic era. The apocalypse of Ezra reflects an equal pessimism. Ezra’s problem is found in the fact that Israel has received and kept God’s Law (4 Ezr. 6:55–59), while the Gentiles have rejected it (3:31–34; 7:20–24); yet God

《以诺一书》83-90章中梦的异象最为生动地阐明了这种理论。根据第二个异象，神与以色列人同在，一直到巴比伦囚禁时期。随后神离开了祂的子民，放弃了神殿，任祂的民被野兽撕碎吞食。“上主仍然是平静和喜乐的，因为羊被擒获和吞噬；他把羊交给一切的猛兽作食物”（《以诺一书》89:58, *APOT*）。神将民族的命运交给七十个牧羊人，指示他们哪些是当剪除的。但是这些牧羊人不信靠神，按照自己的意愿行事，他们无视主的指示，对神的民犯下了可怕的罪行。当牧羊人的行为被报告给神时，祂任由他们继续行事，保持缄默（《以诺一书》89:71, 75）。使者对神不忠，但据记载，他们将在审判的日子受到惩罚，届时以色列将受到救赎。人们认为公元前586-165年，神并未支配以色列的命运。神的民受不忠的使者的支配。弥赛亚时代到来之前，他们不会得到救赎。《以斯拉启示录》中也体现出这种悲观论。以斯拉的问题在于以色列已经接受并遵守了律法（《以斯拉四书》6:55-59），外邦人却拒绝律法（《以斯拉四书》3:31-34; 7:20-24）；神容忍恶人，保护敌人却消灭祂的民（《以斯拉四书》3:30）。以斯拉无法解决这个问题，他陷入了不幸的绝望之中。他希望自己从未出生（《以斯拉四书》4:12）。哑巴动物比义人幸福得多，因为他们不能思考自己的命运（《以斯拉四书》7:66）。唯一的希望存在于未来世界之中。神的法令中有两个世界：这个世界已经充满不幸，无可救药，但在未来世界，恶的问题将得以解决（《以斯拉四书》4:26-32; 7:50; 8:1-3）。因此，义人必须耐心地忍受不幸，坚信在未来世界可以得到救赎，不能因百姓毁灭而受烦扰。神不会因恶人的死亡而被感动（《以斯拉四书》7:60-61, 131; 8:38, 55）。这个世界是

has spared the ungodly and preserved His enemies, but has destroyed His people (3:30). This insoluble problem casts Ezra into abject despair. He wishes he had never been born (4:12). Dumb beasts are better off than the righteous, for they cannot think about their fate (7:66). The only hope lies in the future. By divine decree, there are two ages: the present age is hopelessly evil, but the future age will witness the solution to the problem of evil (4:26–32; 7:50; 8:1–3). The righteous, therefore, must now patiently resign themselves to evil in the confidence of a solution in the age to come, and are not to be disturbed because the masses perish. God himself is not moved by the death of the wicked (7:60f., 131; 8:38, 55). This age is evil; hope belongs altogether to the age to come.

The NT shares the view of Jewish apocalyptic that this age is evil (Gal. 1:4). Satan is even called the god of this age (2 Cor. 4:4). But no NT writer shares the Jewish pessimism about this age. In fact, the heart of the gospel is found in the fact that in Jesus of Nazareth God has acted to bring to men the blessings of His kingly rule. The kingdom of God, which belongs to the age to come, has actually come to men in history (Mt. 12:28). While Satan is the god of this age, the mission of Jesus accomplishes a binding of Satan (Mt. 12:29). By His death, Jesus has “destroyed him who has the power of death, that is, the devil” (He. 2:14). Our NT apocalypse shares this redemptive view of history. John sees the scroll of human destiny resting in the hand of God, but the scroll is firmly sealed with seven seals so that no one can open the book and read its contents. When John weeps

恶的，希望完全属于未来世界。

《新约》和犹太启示末世论一样，都认为这是个罪恶的时代（加 1:4）。在这个时代，甚至有人称撒但为神（林后 4:4）。但是《新约》作者却像犹太人一样，对这个时代抱有悲观情绪。实际上，神通过拿撒勒人耶稣带给人祂称王的福音，我们可以从这一事实中发现福音书的核心。神的国是属于未来世界的，但实际上，这国在历史上已经临到人的身上（太 12:28）。当撒但作这个时代的神时，耶稣的使命就是捆住撒但（太 12:29）。耶稣要“藉着死，败坏那掌死权的，就是魔鬼”（来 2:14）。《新约》中启示末世论也有救赎的历史观。约翰看见了神手中拿着的写满人类命运的书卷，但有七印将这书卷牢牢地封死，没有人能展开这幅书卷，观看其中的内容。当约翰因没人能展开书卷而痛哭时，有长老对他说：“不要哭！看哪，犹太支派中的狮子，大卫的根，他已得胜[字面意思：获得胜利]，能以展开那书卷，揭开那七印”（启 5:5）。当约翰

because the book can not be opened, he is told, “Weep not; lo, the Lion of the tribe of Judah, the Root of David, has conquered [lit., has won a victory], so that he can open the scroll and its seven seals” (Rev. 5:5). When John turns to see the Lion—the Davidic King—he sees instead a lamb, bearing the marks of slaughter. The Davidic King will be able to bring history to the kingdom of God only because He was first the suffering Lamb of God. He won a victory in history that will lead into the kingdom of God. This is the theme of the entire NT: the redemptive work of God in the historical Jesus of Nazareth, which will issue finally in Jesus’ apocalyptic coming as the Son of Man to establish the glorious kingdom of God.

D. Determinism. Another characteristic of Jewish apocalyptic is determinism. The course of this age is predetermined and must run to its completion. The Kingdom does not come even though the righteous deserve it, because certain fixed periods must first unfold. Therefore, the Kingdom must await its appointed time. Little emphasis is placed on a sovereign God who is acting through these appointed times to carry out His purposes. Rather, God Himself is awaiting the passing of the times He has decreed. “For he has weighed the age in the balance, and measured the times by measure, and numbered the times by number; and he will not move nor arouse them until that measure is fulfilled” (4 Ez. 4:36f.). The entire course of human history is prerecorded in heavenly books (1 En 81:1-3; 103:1f.).

Since the time of the end is fixed, the present age is often thought to be divided

去看那狮子，也就是大卫家族的王时，他却看到一只羔羊，“像是被杀过的”。这个大卫家族的王首先是受难的神的羔羊，所以祂才得以使历史进入神之国度中。这是整本《新约》的主题：神在拿撒勒的基督里的救赎行为，当耶稣作为人子，施行审判的末日来临时，祂将建立荣耀的神之国度，此时救赎行为才会最终完成。

D. 决定论。犹太启示末世论的另一个特征是决定论。这种理论认为这个时代的进程已经决定了，必须运转到结束的那一刻。义人虽然足以进入神之国度，但这国度却暂时不会来临，因为神在最初就已经订立了时期。因此，神之国度必将等到神指定的日期才会到来。神在这些指定的时间内行使祂的旨意，但决定论中并没怎么强调神权的至高无上。神自身也在等待祂指定的时代过去。“因为上帝已经称过了今世的重量，量过了这些年月的长度，查点了这些日子的数目。在时间走完预定的行程之前，一切都不会变动”（《以斯拉四书》4:36-37）。天上的书卷已经预先记录了整个人类历史的进程（《以诺一书》81:1-3; 103:1-2）。

由于时代结束的时间已经决定了，人们通常会认为这个时代被分为了某些早

into certain determined periods. The dream-visions of Enoch divide time, from the captivity to the end, into seventy periods during which Israel is given into the care of seventy shepherds (1 En 89:72; 90:1, 5). Only when the seventy periods have passed can the end come. The apocalypses usually assume that the fixed periods have nearly run out, and therefore that the end is about to come.

In contrast to this stand Jesus' words: "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only" (Mt. 24:36); "Watch therefore, for you do not know on what day your Lord is coming" (v. 42); "The master of that servant will come on a day when he does not expect him and at an hour he does not know" (v. 50).

E. Ethical Passivity. A final characteristic may be called ethical passivity. The apocalyptists were not motivated by strong moral or evangelical urgency. The prophets continually appealed to Israel to repent and to turn from their sins to God. They prophesied that judgment would fall upon a sinful nation, but that the kingdom would one day come for a righteous remnant. The prophets were not interested in the future for its own sake, however, but only for its impact upon the present. They predicted future judgment and salvation in order that, in light of that future, they might confront Israel with the will of God.

As the apocalyptists perceived it, however, the problem in their day was not the need for national repentance. Rather, the problem arose out of their conviction that the Israel of their day was the righteous remnant—yet the Kingdom did

已决定的时间段。以诺梦的异象将被掳到末日的这段时间分为七十个时间段，在这期间，以色列由七十个牧羊人看管（《以诺一书》89:72；90:1, 5）。只有当这七十个时间段过完时，这个时代才会结束。启示文学作品中经常假设这已经决定了的时期马上就要结束了，因此末日就要到来了。

耶稣的话语与启示文学作品中的这种假设形成了对照：“但那日子、那时辰，没有人知道，连天上的使者也不知道，子也不知道，惟独父知道”（太 24:36）；“所以，你们要警醒，因为不知道你们的主是哪一天来到”（太 24:42）；“在想不到的日子，不知道的时辰，那仆人的主人要来”（太 24:50）。

E. 道德被动论。 启示末世论的最后一个特征或许可以被称作道德被动论。启示文学作者并不是受强烈的道德感或福音带来的紧迫感的驱使。先知们一直在呼吁以色列人忏悔，脱离罪恶并归向神。他们在预言中称审判将临到罪恶的民族，但神之国度终将临到剩余的义人身上。先知并不在乎未来世界本身，他们关注的仅仅是未来对当前的影响。他们预言未来的审判和救赎，是希望以色列人通过这些能够获知神的旨意。

但是，正如启示文学作者所感知的，这个时代的问题不是对民族悔改的需求。他们的问题在于当前的以色列人已经是剩余的义人了，但神之国度仍然没有临到。启示文学和拉比文学对义的定义基本相同，即遵守摩西律法便是义；启

not come. The apocalyptic and rabbinic definitions of righteousness were basically the same: obedience to the Law of Moses; and the circles in which the apocalyptists moved were faithful to the Law. The literature from the Qumrân caves, e.g., shows that the Qumranians were strict legalists. Therefore most of the apocalypses devote very little space to ethical exhortation. The two notable exceptions are the Testaments of the Twelve Patriarchs and the last part of Enoch (chs. 92–105). The Testaments have a strong ethical emphasis with a noteworthy stress on inward righteousness and the ethic of love; but this sets the book apart from the usual atmosphere of apocalyptic literature. The book is not in fact apocalyptic in form, but is imitative prophecy. The last section of Enoch defines righteousness in terms of obedience to the Law (99:2, 4) and has little apocalyptic material in the strict sense of the word. The scholars who insist upon a strong ethical emphasis in apocalyptic literature draw most of their illustrations from the two canonical apocalypses, Daniel and Revelation, and from the Testaments of the Twelve Patriarchs.

Ethical exhortation is lacking because there is a loss of a sense of sinfulness. The problem of the apocalyptists is found in the fact that the true Israel *does* keep the law and therefore is righteous—and yet is permitted to suffer. Fourth Ezra seems to be an exception to this statement, for the author at several points expresses a profound sense of sinfulness (4:12; 7:118). This, however, is counterbalanced by a sense of the righteousness of God's people, who have received the Law (3:32; 5:29; 8:29), have

示文学作者都是忠于律法的。昆兰的山洞中发现的文献表明昆兰人是严格的律法主义者。因此启示文学中道德教训所占的篇幅非常小。但在这点上,《十二族长遗训》和《以诺一书》的最后一部分(《以诺一书》92-105章)显然是两个特例。《十二使徒遗训》侧重道德,尤其强调内在的义和爱的道德;但这种侧重使得《十二使徒遗训》与启示文学的普遍基调有所不同。这本书在形式上并不属于启示文学,它更像是在模仿先知文学。《以诺一书》的最后部分将义定义为遵守律法(《以诺一书》99:2, 4),从措辞的严格意义上来讲,这几乎没有启示文学的元素。有些学者坚持认为启示文学中着重强调道德,这种观点则大多都是出自两本正典启示录——《但以理书》和《启示录》以及《十二族长遗训》。

启示文学中缺少道德教训,这是因为作者们缺失了对罪的认知。启示文学作者认为真正的以色列人遵守律法,因此他们是义人,但他们仍要受苦难,这是他们的疑问。《以斯拉四书》似乎是个例外,书中作者几次表露出深刻的罪恶感(《以斯拉四书》4:12; 7:118)。但是,这种罪恶感被神的民的正义感抵消了,他们获知了律法(《以斯拉四书》3:32; 5:29; 8:29),遵守了律法(《以斯拉四书》3:35; 7:25),因此在神面前积攒了财富(《以斯拉四书》6:5; 7:77; 8:33)。然而耶路撒冷被罗马人毁灭了,神殿也

kept it (3:35; 7:25), and therefore have a treasury of works before God (6:5; 7:77; 8:33). Nevertheless, Jerusalem has been destroyed by the Romans and the temple leveled, and according to prophetic theology this must be a judgment for Israel's sins. But just there is the problem: as a matter of fact, Israel is not sinful! She has kept the Law. This problem created a tension in the author's mind that led to deep despair (7:118) and to a pitiful cry to God to deal with his people in terms of grace (8:6). Thus, Ezra's sense of sinfulness is more the result of theoretical theology than deep conviction. Throughout the book we meet the contrast between the righteous few who have kept the Law—the faithful of Israel—and the mass of men who perish, but about whose fate God is unconcerned (8:56; 7:61, 131; 8:38).

Both Jesus' teachings and the Revelation reflect prophetic rather than apocalyptic theology on this point. Jesus' forecast of the future has an ethical purpose. "Watch [lit., be awake], therefore, for you do not know on what day your Lord is coming. But know this, that if the householder had known in what part of the night the thief was coming he would have watched and would not have let his house be broken into. Therefore you must always be ready" (Mt. 24:42–44).

The seven letters of Rev. 2–3 are replete with ethical warnings. Most of them contain a summons to repentance. The Revelation as a whole concludes with an evangelical summons for men to come and drink of the water of life (Rev. 22:17).

倾倒了，根据先知神学的观点，这一定是神因以色列人犯了罪而降下的审判。但这就又回到了之前的问题上：实际上，以色列并没有罪！以色列人遵守了律法。作者对这个问题十分困惑，因此产生了深深的绝望（《以斯拉四书》7:118），于是他向神哭诉，求神恩待祂的民（《以斯拉四书》8:6）。因此，以斯拉的罪恶感其实更多是出于一种理论神学，而不是出于深刻的忏悔。我们可以看到义人与堕落之人的对比贯穿于整本《以斯拉四书》之中，以色列虔诚的义人是少数的，他们遵守律法，而堕落之人则有很多，神对这些堕落之人的命运毫不关心（《以斯拉四书》8:56; 7:61, 131; 8:38）。

在这一点上，耶稣的教训和《启示录》所体现的特征更类似先知神学而非启示神学。耶稣对未来的预测中包含有一种道德目的。“所以，你们要警醒[字面意思：醒着]，因为不知道你们的主是哪一天来到。家主若知道几更天有贼来，就必警醒，不容人挖透房屋，这是你们所知道的。所以，你们也要预备”（太24:42-44）。

《启示录》第2、3章中的七封信内也充满了道德警示。其中大多数都是在呼吁人们悔改。总的来说，《启示录》最后以福音派对人类的呼吁结束：来取生命的水喝（启22:17）。

III. Apocalyptic Writings.-Included here are the several books that are usually grouped under the heading of apocalyptic writings, even though some of them are not, strictly speaking, apocalyptic in form.

A. First (or Ethiopic) Enoch. Three apocalyptic books bearing the name of Enoch have come down to us, known as Ethiopic Enoch (1 Enoch), Slavonic Enoch (2 Enoch), and Hebrew Enoch (3 Enoch). Since the last of these lies beyond the period of our interest, it will receive no attention.

First Enoch is obviously a composite work, consisting of at least five different parts. The third part (chs. 72-82) is an astronomical treatise containing no eschatology and may here be ignored. Since Aramaic fragments of ten different MSS, representing four parts of the book, have been found in the Qumrân caves, it is quite certain that the book in its several parts was originally written in Aramaic and then translated into Greek at an early date. Considerable fragments of the Greek version have been found; these have recently been re-edited by Matthew Black (*Apocalypsis Henochi Graece* [1970]). The Greek version was translated into Ethiopic. In 1773 a traveller, James Bruce, brought three MSS in Ethiopic from Abyssinia to Britain. We now possess twenty-nine MSS, but all of them more or less corrupt. We have no materials to trace the history of the five parts of Enoch as individual books or as a collection.

Few objective criteria exist by which to date the production of these books and

III. 启示文学作品。以下提到的几本书，通常人们将其归类为启示文学作品，即使其中某几本书，严格来说，在形式上并不属于启示文学。

A. 《以诺一书》(或《埃塞俄比亚以诺启示录》)。有三本用以诺之名写就的作品流传了下来，它们的名字分别是《埃塞俄比亚以诺启示录》(《以诺一书》)、《斯拉夫以诺启示录》(《以诺二书》)和《希伯来以诺启示录》(《以诺三书》)。其中《以诺三书》超出了我们的讨论范围，所以在此不予关注。

《以诺一书》明显是一本合成的作品，其中至少包含五个不同的部分。其中第三部分(第 72-82 章)是天文志，并未提到末世论，因此本文予以忽略。由于昆兰的山洞中发现了这本书中四个部分的十种不同的亚兰语手稿残本，所以这本书的某些部分显然最初是用亚兰语写成的，并在早期被翻译成了希腊语。人们发现了相当多希腊语版本的残本，近期，马修·布莱克将这些残本重新进行了编辑(*Apocalypsis Henochi Graece* [1970])。希腊语版本还被翻译成了埃塞俄比亚语。1773 年，旅行家詹姆斯·布鲁斯将三本埃塞俄比亚语手稿从阿比西尼亚带到了英国。因此我们现在已经有 29 本手稿了，但是所有的手稿都或多或少有些残缺。无论将《以诺一书》的五个部分视作独立的典籍还是合集，我们都无从考证它们的历史。

我们几乎没有找到客观的标准来界定这几本书的写作日期和收集整理日期。

their collection. Most scholars believe they were written between 165 and 64 B.C., but conclusions vary considerably.

The central motif of Enoch is easy to understand. According to Gen. 5:24, Enoch was caught up from the earth to be with God. The books of Enoch relate many of the heavenly secrets that Enoch allegedly saw on his journeys through the heavens. He learned not only secrets about the end of the age and the coming of the kingdom of God, but also secrets about many of the mysteries of life and the world.

The first book (chs. 1–36) opens with a brief introduction (chs. 1–5) that contains a short passage quoted in Jude 14f.: “And behold! He cometh with ten thousand of His holy ones to execute judgment upon all and to destroy all the ungodly, and to convict all flesh of all the works of their ungodliness which they have committed, and of all the hard things which ungodly sinners have spoken against Him” (1:9). In this part of Enoch there is no messianic personage; it is God who comes.

The main part of the first book is concerned with the problem of evil. Evil is traced to the fallen angels who lusted after the daughters of men. The fallen angels instructed men in many arts and crafts of civilization. Furthermore, all sin is ascribed to these fallen angels (10:8). They are allowed to plague mankind throughout human history, but Enoch foresees their final doom. This book pictures the coming of the kingdom of God, but in very crude terms, “Then shall all the righteous escape, and shall live till they beget thousands of children. And all

大多数学者认为它们写于公元前165至64年间，但他们得出的结论差别很大。

《以诺一书》的主旨很容易理解。根据《创世记》5:24中的记录，以诺被神从地上取去，与神同行。《以诺一书》中提到了许多以诺自称在天堂之旅时看到的天上的奥秘。他不仅知晓了这个时代的结束和神之国度将要到来的奥秘，还了解了许多关于生命和世界的奥秘。

《以诺一书》的第一卷（第1-36章）以简述开篇（第1-5章），其中包含了《犹太书》中曾引用的一小段经文：“看哪，主带着他的千万圣者降临，要在众人身上行审判，证实那一切不敬虔的人，所妄行一切不敬虔的事，又证实不敬虔之罪人所说顶撞他的刚愎话”（犹1:9）。《以诺一书》的第一卷中并没有提到弥赛亚这个角色，将要到来的是神。

第一卷书主要关注的是恶的问题。恶要追溯到那些堕落的天使身上，他们随意娶人的女子。这些堕落的天使教导人类许多艺术与工艺文明。此外，所有的罪都要归于这些堕落天使身上（《以诺一书》10:8）。神允许他们给人类带来灾祸，这些灾祸贯穿于整个人类历史，但以诺预言了他们最终的厄运。这卷书描述了神之国度即将到来，但书中的用词却未经雕琢，“那时，所有的义人将会逃命；他们要成为活人，直至他们生养众多，遍满地面；他们在年轻和年老的日子均能得享平安”（《以诺一书》10:17）。书中并没有提到弥赛亚的存在。

the days of their youth and their old age shall they complete in peace” (10:17). There is no messiah of any kind.

In his travels, Enoch visits Sheol. The depiction of Sheol shows considerable development beyond the OT conception of a place where all the dead have a shadowy existence. In Enoch’s description there are several compartments into which men are separated according to the good and evil of their lives. The righteous are gathered into a place that has a bright fountain of water (ch. 22). Although it is not explicitly stated, Enoch probably expected a resurrection before the day of judgment.

The second book, called the Parables or Similitudes (chs. 37–71), is of great interest for NT studies. It differs significantly from the first book in that it makes no reference to the fallen angels. Instead, the wicked are said to be subject to Satans (54:6) who, unlike the fallen angels, have access to heaven (40:7f.) to accuse men. The Similitudes is of particular interest because of its distinctive doctrine of the Son of Man and the kingdom of God. In Dnl. 7 “one like a son of man” comes to the throne of God to receive the kingdom of God. Scholars disagree as to whether this passage refers to a specific individual or merely to a symbol representing the saints of God (cf. the four beasts). In any case, in Enoch the Son of Man has become an individual who is also called the Elect One. He is a superhuman, heavenly, preexistent being to whom God has given all dominion, who comes to raise the dead and to sit in judgment over all men. Twice in Enoch this Son of Man

以诺在旅途中，还曾去往冥府。《旧约》中所指的冥府即提到所有死者都像幽影一般存在于一个的地方，但《以诺一书》极大地扩展了这个概念。根据《以诺一书》的描述，人按照在世时的善恶，被分别安排在不同的地方。义人都聚集在一处有光照耀的水泉边（《以诺一书》第 22 章）。书中并没有确切描述，但以诺很可能期待在审判日子之前复活。

第二卷书被称为《以诺类撰》（第 37-71 章），这卷书对《新约》研究十分有价值。它与第一卷书有很大区别，因为其中并未提及堕落的天使，反而提到恶人作了撒但的使者（《以诺一书》 54:6），撒但是可以到天上控诉人类的，这点与堕落的天使不同（《以诺一书》 40:7-8）。《以诺类撰》值得给予特别关注，因为这其中包含了一种关于人子和神之国度的独特教义。《但以理书》第 7 章中提到“一位像人子的”将要得了神的权柄，掌控神的国。关于这段经文指的是一个具体的个体，还是仅仅是对神的圣徒的一种象征，学者们对此持有不同观点（参：四兽）。无论如何，《以诺一书》中的人子指的是一个个体，他被称作“被拣选的圣者”。他是一个超人类的、天上的、先于时间的先存者，神将权柄赐予他，他将令死者复生，并对全人类行审判。《以诺一书》中两次将人子称作弥赛亚（《以诺一书》 48:10； 52:4），但根据《所罗门诗篇》的描述，弥赛亚应该是一个地上的凡人，他是大卫家族的王，而不是天上超自然的存在。因此最好还是应当将地上的、大卫家族的弥

is called the “messiah” (48:10; 52:4), but as the Psalms of Solomon shows, the messiah was thought to be an earthly, human, Davidic king, not a heavenly supernatural being. Therefore it is well to distinguish between the earthly Davidic messiah and the heavenly preexistent Son of Man.

In Enoch the righteous will be raised to a glorious Kingdom. They will be “clothed with garments of glory” (62:16). Both the earth and the heaven will be transformed (45:4) as the final dwelling place for the righteous. This reflects the theology of the new heaven and a new earth in Isaiah 65:17; 66:22.

A few scholars have maintained that the figure of the heavenly Son of Man in the similitudes can be used to explain our Lord’s use of the term. Others have argued that the Son of Man passages in Enoch are the result of a Christian redaction of a Jewish book. The situation is further complicated by the fact that fragments of the other four books of Enoch have been found in Qumrân; and some scholars have used this fact to argue that the Similitudes is a Christian work. However, there is no distinctive Christian element in the book. The Son of Man theme can be accounted for as a midrash on the Son of Man in Dnl. 7. This book is of great value to Gospel study because it shows how some circles in Judaism interpreted Dnl. 7.

The fourth book (chs. 83–90) is the account of two visions seen by Enoch in his dreams. The second vision uses elaborate animal symbolism to trace the history of the world down to the establishment of the messianic Kingdom.

赛亚与天上的、存在于时间之前的人子区分开来。

根据《以诺一书》记载，义人将要在荣耀的国度中复活。他们要“穿上荣耀的袍子”（《以诺一书》62:16）。天与地都要更新（《以诺一书》45:4），成为义人的永久居所。这反映了《以赛亚书》65:17和66:22中关于新天和新地的神学理论。

有些学者坚持认为这卷书中所说的天上的人子可以用来解释我们的主所说的人子。其他学者则认为《以诺一书》中关于人子的经文是基督徒对犹太典籍进行修订之后的结果。昆兰的山洞中发现了《以诺一书》其他四卷书的残本，这一事实使得情况变得更加复杂；有些学者将这个事实当做论据，认为比喻卷是一本基督教作品。但是，这卷书中并不具备明显的基督教作品的特征。人子这一主题可以对《但以理书》第七章中人子的注释作出解释。这卷书对福音书的研究十分有价值，因为它体现了犹太教的某些领域是如何解读《但以理书》第7章的。

第四卷书（第83-90章）记载了以诺在梦境中看到的两个异象。第二个异象中，作者煞费苦心，运用动物象征人类，追溯了这个世界的历史，一直演绎到弥赛亚国度的建立。我们可以将这个世界的历史追溯到马加比家族时期。在最后

We can trace this history down to Maccabean times. In the final period the Gentiles will launch an attack upon Israel; but they will not prevail, because a deliverer will arise, who is pictured as a mighty horn sprouting on one of the sheep (90:9ff.). The judgment will take place, the wicked will be destroyed, and the surviving Gentiles will be converted to serve Israel (90:30). A new Jerusalem replaces the old, the righteous dead arise, and the messiah will lead them (90:37). He is not called “messiah,” but the idea is present.

The fifth book (chs. 92–105) contains an apocalypse of weeks, in which human history is divided into a period of ten weeks. The seventh week is marked by apostasy; the eighth week is a time of righteousness; the ninth week will see the destruction of the works of the godless; and the tenth week will witness the final judgment of the angels. This apocalypse is notable in that the kingdom of God is in a new heaven (91:16); there is no mention of a new earth.

B. Book of Jubilees. In form Jubilees is an apocalypse, for it allegedly records the revelation God made to Moses on Mt. Sinai. “The angel of the Presence” dictates the history of the world beginning at creation and ending with Moses on Mt. Sinai. The book is called Jubilees because of its way of calculating time. History is divided into a series of forty-nine Jubilees of forty-nine years each. It has also been called the “Little Genesis,” not because of its size but because it tells the story found in Genesis in much greater detail.

Scholars are generally agreed that the

一段时期，外邦人将攻击以色列；但是他们不会获胜，因为以色列将兴起一位拯救者，书中将他描绘为一只羊长出的一个很大的角（《以诺一书》90:9起）。审判将要来临，恶人将被除尽，存活的外邦人都要皈依并侍奉以色列（《以诺一书》90:30）。新耶路撒冷将取代旧耶路撒冷，死去的义人将复活，弥赛亚将做他们的领袖（《以诺一书》90:37）。书中并没有直接称他为“弥赛亚”，但是这种概念是显而易见的。

第五卷书（第92-105章）包含了关于周的启示，其中人类历史被分成了十周。第七周被称为叛逆的时代；第八周被称为义人的时代；在第九周，不敬虔之人将被除尽；在第十周，天使将行最终的审判。这一启示值得注意，因为其中说神的国度是新天（《以诺一书》91:16）；但其中并没有提到新地。

*B. 《禧年书》。*从形式上看，《禧年书》属于启示文学，因为它自称记录了神在西奈山上给摩西的启示。“在神面前伺候的天使”所记录的历史始于神创世，结束于摩西在西奈山的故事。这本书之所以被称为《禧年书》是由于其计算时间的方式，它将历史分为49个禧年，每个禧年又包含49年。它还被称为“小创世记”，这不是因为书的篇幅较短，而是因为它更为详细地讲述了《创世记》中记载的故事。

学者们通常认为这本书创作于公元前2

book was written in the 2nd cent. B.C. Fragments of the book in Hebrew have been found in three of the Qumrân caves, representing ten different MSS. The Hebrew text as a whole has been lost, and so has most of a Greek translation. We possess four Ethiopic translations of the Greek, and a sizeable fragment in Latin.

The book, although technically an apocalypse, contains very little eschatology. Its main purpose is to prove that the cultic and religious practices accepted by the author actually go back to Moses. This reflects the Jewish tradition that both the written Law and the oral interpretation of the Law go back to Moses. The author rewrites the whole history of Genesis to prove that the patriarchs observed the customs of the author's own day. It is primarily a book glorifying the Law and Israel, and urging separation from Gentile practices. Thus, e.g., the angels were created circumcised (15:27).

What little eschatology the book contains is significant. A time of decadence and apostasy will set in; but this will be followed by a renewed study of the law and obedience to the commandments. This will result in the coming of the Kingdom, which is described in very earthly terms—men will live to be 1000 years old (23:27). There is no hint of a resurrection; instead, “their bones will rest in the earth, and their spirits will have much joy” (23:31)—a very unusual teaching in Judaism.

C. *Testaments of the Twelve Patriarchs*. This book (abbr. XII P.) belongs to the Pseudepigrapha rather than to apocalyptic literature, for it consists of

世纪。人们在3个昆兰的山洞中发现了这本书的希伯来语残本，而且有十种不同版本的手稿。希伯来语的《禧年书》和它的希腊语译本大多已失传。目前尚存的有四本翻译自希腊语的埃塞俄比亚语译本，还有一份比较完整的拉丁语残本。

从写作技巧上来看，这本书确实属于启示文学，但是其中却几乎没有提到末世论。这本书的主要写作目的在于证明作者所接受的仪式和宗教习俗实际上都应追溯到摩西时期。这表明按照犹太人的传说，文本形式的律法和人们口头传颂的律法都应追溯至摩西时期。作者重写了《创世记》中的整部历史，这是为了证明族长们也作者所处年代的习俗。这本书主要赞美了律法和以色列，并且敦促人们远离外邦人的习俗。因此依据这本书的观点，天使们从被创造的那天开始，就是圣洁的（《禧年书》15:27）。

这本书中出现的末世论很少，但意义却很重要。虽然书中表明在将要到来的日子中，人们会堕落叛教；但在这之后，人们会重新学习律法，遵从诫命。神之国度就会因此降临，本书以世俗的话语描述了神的国度——人类的寿数接近千年（《禧年书》23:27）。书中并没有提及复活；但是却有一段犹太教中的特别教训，“他们的骨头可安息在地上，他们的灵体验更多的喜乐”（《禧年书》23:31）。

C. 《十二族长遗训》。这本书（简称：XII P.）属于伪经文学而非启示文学，因为书中自称记录了十二位族长死前留下的遗训，是十二本伪预言书。这十二

twelve pseudoprophecies allegedly uttered by each of the patriarchs before his death. Usually each of the twelve parts consists of a resume of the life of the given patriarch, emphasizing his particular merits or weaknesses; a moral application urging his sons to follow his example in the good things and warning them to avoid his sins; and a prediction of the future of the tribe. The book contains a strong eschatological element, and for this reason is usually included in the discussion of apocalyptic literature.

The text of XII P. is an unsolved problem. It exists in Greek translation and in Armenian and Slavonic translations of the Greek. Numerous fragments in Aramaic of Levi and Naphtali have been found in the Qumrân caves; but these look like fragments of sources used by the authors rather than fragments of the Semitic original. The problem of the text is further complicated by the fact that there are some obvious Christian passages in the Testaments, e.g., "In thee shall be fulfilled the prophecy of heaven, concerning the Lamb of God, and Savior of the world" (T. Benj. 3:8, *APOT*) The Armenian version lacks the Christian glosses that appear in the Greek. These facts have led to diverse conclusions. The most obvious conclusion is that XII P. is a Jewish book that has been interpolated by a Christian hand. Although some scholars have argued that XII P. *in toto* is a Christian production, the Christian passages are so obvious and interrupt the context so abruptly that this seems unlikely. One scholar has said, "Given such a history of the text it is apparently hopeless to try to unscramble the present omelet" (M. Smith, *IDB*, IV, 578).

个部分中的每一部通常都讲述了一位族长的生平，强调了他特有的优点和缺点；书中还包含了道德方面的训诫，劝说自己的子孙要效仿他做的善事，警示他们避免犯他犯过的罪；此外每部书中还预言了各自支派的未来。这本书中包含着非常强烈的末世论元素，因此我们才会通常将它划分到启示文学的研究范围之内。

本书的原本尚未确定。它有希腊语译本、亚美尼亚语译本、还有希腊语的斯拉夫语译本。昆兰的山洞中还发现了大量利未和拿弗他利遗训的亚兰语残本；但这些残本似乎更像作者写作时参考的资料的残本，而不像闪族语原本的残本。遗训中有一些明显的基督徒注释，这使问题变得更加复杂，如“藉着你，有关上帝的羔羊——也就是救世主——的属天预言必要应验”（《便雅悯遗训》3:8, *APOT*）。希腊语译本中有这类基督徒改写的经文，但亚美尼亚语版本中却没有。上述事实引出了不同的结论。最明显的结论是《十二族长遗训》是一本犹太典籍，但有基督徒将其篡改了。有些学者认为这本书完全由基督徒创作而成，但是基督徒改写的痕迹太过明显，甚至生硬地打破了上下文的语境，因此这种观点似乎不大可能成立。有一个学者称，“按照这种经文中的历史，试图还原出当时的情况显然毫无希望”（M. Smith, *IDB*, IV, 578）。

The date of the book is difficult to determine. It has been dated as early as the 3rd to 2nd cent. B.C., but the prevailing date chosen by those who accept it as a Jewish work is the Maccabean period, probably in the reign of John Hyrcanus, between 140 and 110 B.C.

The book has strong moral and ethical emphasis. Dan warns against anger and sums up the law in these words: “Love the Lord throughout your life, and one another with a true heart” (T. Dan. 5:3). Gad hates Joseph and warns against hatred. Joseph dwells at length on his refusal to yield to Potiphar’s wife and urges mutual love that covers one another’s faults.

Throughout the book, the moral law is stressed rather than the ceremonial. Sin results from the evil impulse in man, which is personified in Beliar, the prince of evil, and his seven false spirits—lust, greed, hostility, hypocrisy, arrogance, falsehood, and injustice (T. Reub. 3:3–6). The seven false spirits are therefore evil tendencies rather than demons. Repentance receives considerable attention. “For true, godlike repentance drives away the darkness, illuminates the eyes, gives knowledge to the soul, and leads the mind to salvation” (T. Gad. 5:7). There is a passage in Joseph (1:5f.) that is strikingly similar to Mt. 25:35f.

Beliar plays an important role in the book and is frequently mentioned. He is the lord of darkness (T. Jos. 20:2); he can rule men (T. Dan. 4:7). In the last days men will serve Beliar (T. Iss. 6:1). One is to arise (Messiah) who will make war on Beliar and deliver men from his captivity

这本书的写作时间也很难确定。有学者认为这本书早在公元前3世纪到2世纪时期就已经写成，但认为这是一本犹太人典籍的学者则普遍认为这本书写于马加比家族时期，可能处于约翰·许尔堪统治时期，即公元前140至公元前110年间。

这本书中着重强调了道德和伦理方面的教训。但警告子孙不要发怒，并将律法总结为：“你们要一生真心爱主和彼此相爱”（《但遗训》5:3）。迦得恨约瑟，因此他警告子孙不要怨恨。约瑟一直在详述他拒绝向波提反的妻子让步的过程，他还劝说子孙彼此相爱，为彼此隐瞒对方的缺点。

整本书中都在强调道德律法，而非仪式律法。罪是因人体内恶的冲动而产生的，人们经常将这种恶拟人化地称为彼列（恶的君王）和他的七个错误的灵——淫乱、贪得无厌、争斗、谄媚（哄骗）、自高自大、说谎和不义（《吕便遗训》3:3-6）。因此这七个错误的灵其实是恶的倾向而非魔鬼。书中对悔改给予了相当多的关注。“因为，照上主的真理，悔改毁灭不顺服，使黑暗逃跑，照亮异象，为灵魂提供知识，并且引导审判的权柄朝向救赎”（《迦得遗训》5:7）。《约瑟遗训》1:5-6中的经文与《马太福音》25:35-36中的经文十分类似。

彼列在这本书中扮演了非常重要的角色，书中经常提到他。彼列是黑暗中的君主（《约瑟遗训》20:2）；他能够管辖人类（《但遗训》4:7）。在最后的日子里，人们将服侍彼列（《以萨迦遗训》6:1）。有一个人（弥赛亚）会兴起，他将与彼列争战，救人们脱离彼列的俘虏（《但

(T. Dan. 5:10f.). He will bind Beliar (T. Levi. 18:12) and cast him into the fire (T. Jud. 25:3). Beliar stands over against God; he is the embodiment of evil as God is of goodness. H. H. Rowley thinks that Beliar corresponds to Antichrist (*Relevance of Apocalyptic* [1963], p. 72); and although he is not a human figure, he is the personification of opposition to the will of God, and thus fills the role of Antichrist.

There are several striking similarities to the *Qumrân literature*, especially in the opposition of light to darkness (T. Levi. 19:1; T. Jos. 20:2). The office of the priesthood is exalted over the office of the king. The descendants of Levi are urged to revere Levi and Judah—the priesthood and the Kingdom; but God “set the kingdom beneath the priesthood” (T. Jud. 21:3). Before the *Qumrân* materials had been published, G. R. Beasley-Murray defended the thesis that there were two messiahs in the Testaments (although they are not called “messiah”), with the kingly messiah subordinate to the priestly messiah (*JTS*, 48 [1947], 1–13); and this apparently is the messianic theology of *Qumrân*. “The Lord shall raise up from Levi as it were a High-Priest, and from Judah as it were a King” (T. Sim. 7:2; see also T. Iss. 6:7). Judah says, “To me the Lord gave the kingdom, and to him (Levi) the priesthood. He set the kingdom beneath the priesthood. To me He gave the things upon the earth, to him the things in the heavens. As the heaven is higher than the earth, so is the priesthood of God higher than the earthly kingdom, unless it falleth away through sin from the Lord and is dominated by the earthly king” (T. Jud. 21:2f.; cf. *APOT*).

遗训》5:10-11), 他会将彼列捆绑(《利未遗训》18:12), 丢进永火里去(《犹大遗训》25:3)。彼列与神对立, 他是恶的化身, 而神是善的化身。罗莱(H. H. Rowley)认为彼列就是敌基督者(*Relevance of Apocalyptic* [1963], 72页); 他虽然不是一个人物角色, 但他是一切反对神旨意的事物的化身, 因此他扮演着敌基督者这个角色。

《十二族长遗训》中有几处经文显然与昆兰文献相似, 尤其是在表述光与暗的对立上(《利未遗训》19:1; 《约瑟遗训》20:2)。祭司的职任比王权更为尊贵。犹太要利未的子孙敬爱利未和犹太, 因为利未供祭司的职任, 而犹太则被赐下了王权; 但神“叫王权服在祭司的职任下”(《犹大遗训》21:3)。昆兰文献资料公布之前, 比斯利(G. R. Beasley-Murray)坚持认为《十二族长遗训》中提到了两个弥赛亚(虽然书中并没有称呼他们为“弥赛亚”), 掌王权的弥赛亚要顺从供祭司职的弥赛亚(*JTS*, 48 [1947], 1–13); 这显然是昆兰的弥赛亚神学。“上主将要从利未那儿兴起某人作大祭司, 从犹太那儿兴起某人作王”(《西缅遗训》7:2; 另见《以萨迦遗训》6:7)。犹太说, “于我, 上帝赐下了王权, 于他(利未), 祭司的职任。而祂(指: 上帝)叫王权服在祭司的职任下。于我, 祂赐下了属地的事, 于他, 属天的事。正如天比地尊贵, 上帝的祭司职任也比地上的国度优越, 除非因为罪, 祭司的职任背弃了上主, 受属地的国度支配”(《犹大遗训》21:2-3, 参: *APOT*)。

It is clear that a messianic king is expected who will “make war against Beliar, and execute an everlasting vengeance on our enemies” (T. Dan. 5:10). Israel is to be restored to her land (T. Iss. 6:4). There will be a resurrection of the patriarchs (T. Jud. 25:1), martyrs (v. 4) and all the saints (T. Levi. 18:14). There will be a judgment of men, of angels and Beliar (T. Levi. 3:2f.); the ungodly will be cast into eternal fire (T. Zeb. 10:3). God will visit His people (T. Ash. 2:3), and “the saints shall rest in Eden, and in the New Jerusalem will the righteous rejoice ... and no longer shall Jerusalem endure desolation, nor Israel be led captive, for the Lord shall be in the midst of it, and the Holy One of Israel shall reign over it” (T. Dan. 5:12f.). The saints will enter into eternal life (T. Ash. 6:6).

D. Psalms of Solomon. These Psalms are not properly apocalyptic, but since they contain one of the most important eschatological passages in Jewish literature they are usually discussed in connection with this genre. Why the Psalms are ascribed to Solomon is a matter of conjecture.

The Psalms reflect a definite historical situation. Judea was plunged into war (1:2), invaded by a foreigner (17:8) who comes from the ends of the earth (8:16). The authorities opened the gates of Jerusalem to him (8:18f.), but he met stiff resistance within the walls (8:21). He broke down the walls with a battering ram (2:1) and trod Jerusalem under foot (2:20), desecrating the sanctuary (2:2). Multitudes were slain (8:23) and many taken away into captivity in the west

人们显然期待一位国王能作弥赛亚，他将“与彼列争战，他要赐复仇得胜作为我们的目标”（《但遗训》5:10）。以色列人将获释，返回他们的土地（《以萨迦遗训》6:4）。众族长（《犹大遗训》25:1）、殉道者（《犹大遗训》25:4）和所有圣徒（《利未遗训》18:14）都将复活。人类、天使和彼列都要得到审判（《利未遗训》3:2-3）；不敬虔的人将被丢入永火中去（《西布伦遗训》10:3）。神会审视祂的民（《亚设遗训》2:3），“诸圣者要在伊甸歇息，义人要在耶路撒冷欢喜快乐……耶路撒冷将不再被蹂躏，以色列也不会被俘虏，因为上主将要在她中间（在人当中居住），以色列的圣者要……掌管他们”（《但遗训》5:12-13）。圣徒将得享永生（《亚设遗训》6:6）。

D. 《所罗门诗篇》。将这些诗篇划分到启示文学不太合适，但是犹太文学中一段最重要的末世论经文就在这些诗篇之中，因此我们在讨论启示文学时，经常也将这些诗篇包括在内。将这些诗篇归于所罗门仍然只是一种推测。

这些诗篇反映了确切的历史情况。犹大卷入战争（1:2），被外族侵略（17:8），他从地极兴起（8:16）。国内的领袖开启耶路撒冷的城门迎接他（8:18-19），但城墙内的人却顽强地抵抗他（8:21）。他用攻城锤拆毁城墙（2:1），践踏雅路撒冷（2:20），亵渎圣地（2:2）。他杀了許多人（8:23），还将许多人掳到西边（8:24；17:13-14）。但是，这个破坏者很快便在海滨的埃及山上被杀了。没有人埋葬他，他的尸体被丢入了海浪中（2:30-31，本段中所有引用章节都出自

(8:24; 17:13f.). However, the destroyer soon met his doom on the mountains of Egypt by the seashore. His body was thrown to the waves with none to bury him (2:30f.).

The situation depicted here corresponds to the historical situation in 63 B.C., when the Roman general Pompey came to Jerusalem. Aristobulus II and Hyrcanus II were contending for the position of leadership of the Jews. When Pompey arrived they sent ambassadors to him bearing gifts. Hyrcanus opened the city to Pompey, but Aristobulus fortified himself on Mt. Zion; and Pompey had to lay siege and break down with rams the walls protecting the temple area. He entered the holy of holies to see what was there, thus desecrating it. He carried Aristobulus and his children back to Rome as captives. Some years later (48 B.C.) Pompey was engaged in civil war with Caesar. Defeated at Pharsalus, he fled to Egypt, where he was murdered and decapitated. His body lay for some time unburied and was finally burned on a pile of spars. The allusions to these facts indicate that the book was written shortly after 48 B.C.

The tone of the Psalms is distinctly Pharisaic. Israel is divided into the righteous poor who fear the Lord, and the sinners or transgressors who are the priestly or Sadducean aristocracy. The pious, or Hasidim, are humble and poor (16:12-15), quiet souls who seek peace (12:6), enduring patiently the chastisement of the present distress (14:1; 16:11). They look forward to a reward after death (13:9-11; 14:3; 15:13; 16:1-3) and the coming of the messianic kingdom.

《所罗门诗篇》)。

此处描述的情况与公元前 63 年时的历史情境相符，当时罗马将军庞培侵略了耶路撒冷。阿里斯托布鲁斯二世和许尔堪二世争正在夺犹太人的领导权。庞培到达时，他们派使者带着礼物去见庞培。许尔堪打开城门迎接庞培，但阿里斯托布鲁斯却在锡安山上安营并修建了防御工事；庞培不得不围攻圣殿地区，并用攻城锤摧毁圣殿区域外围的城墙。他进入至圣所中去看个究竟，也就是诗篇中提到的亵渎了圣地。他将阿里斯托布鲁斯和其子俘虏回罗马。数年后（公元前 48 年），庞培与凯撒发生内战。凯撒在法萨罗击败了庞培，庞培随后逃往埃及，并在那里被斩首了。有一段时间，他的尸体就暴露在外，无人埋葬，最后有人点了一堆桅杆，将他的尸体焚烧了。诗篇中对这些事件的隐喻表明《所罗门诗篇》写于公元前 48 年后不久。

《所罗门诗篇》的基调显然有法利赛教派的特点。以色列人分为两种，一种是称义的穷人，他们敬畏主，另一种是罪人或违法者，他们是祭司或撒都该贵族。虔诚派犹太教徒，或称哈西典人，是谦卑而贫穷的（16:12-15），他们的灵魂是安静的，他们渴求平静（12:6），耐心地承受着今世的苦难和惩罚（14:1; 16:11）。他们期待死后受到恩待（13:9-11; 14:3; 15:13; 16:1-3，本段中引用的章节都来自《所罗门诗篇》），并盼望弥赛亚国度的到来。

The author prays for the coming of the king, the Son of David, who is called “the anointed of the Lord” (17:36; 18:8), i.e., “the Lord’s Christ.” He will destroy his enemies with the word of his mouth (17:37f.), purify Jerusalem, gather the righteous in Israel together under his rule. Thus “the Lord Himself is our King for ever and ever” (17:46, *APOT*).

Here is a messianic concept very different from that found in the *Similitudes of Enoch*. The latter, following *Dnl. 7*, looks for the coming of a preexistent, supramundane, heavenly figure at whose coming the very earth will be transformed. The *Psalms* look for the coming of a Davidic kingly messiah, arising from among men, human but divinely empowered to destroy the enemies of Israel, purify Jerusalem, and gather God’s people together in an earthly kingdom. These two concepts should be kept distinct in the study of the NT.

E. Assumption of Moses. This book is extant in a single sixth-century Latin MS discovered in 1861 in Milan. The Latin is obviously translated from the Greek, and the Greek from either Hebrew or Aramaic. It is allegedly a prophecy made by Moses to Joshua on the threshold of entering the Promised Land. Moses forecasts the future of Israel down to the coming of the Kingdom. It is largely didactic prophecy and does not use the elaborate animal symbolism of *Daniel* or the dream visions of *Enoch*. Events can be identified that belong to the Maccabean period. The insolent king (6:2) is probably Herod the Great, and the King of the West (6:8) Varus, governor of Syria, who quelled a rebellion in 4 B.C. This is followed by a time of

作者祈祷大卫后人中被称作“主所膏立指人”的到来（《所罗门诗篇》17:36; 18:8），即“上主的弥赛亚”。他用口中的言语击败敌人（《所罗门诗篇》17:37-38），他还净化耶路撒冷，将以色列的义人都聚集在一起并管辖他们。因此“上主就是我们永远的王”（《所罗门诗篇》17:46，《旧约伪经》）。

这些诗篇中关于弥赛亚的概念与《以诺类撰》中出现的概念有很大区别。《以诺类撰》遵循了《但以理书》第7章中的概念，期待一位存在于时间之前的、超越世俗的、天上的弥赛亚到来，他到来时，地上会发生改变。而《所罗门诗篇》则期待一个大卫家族的王到来，这位弥赛亚将从人类中兴起，他是人类，但得到了神的授权，可以毁灭以色列的敌人，净化耶路撒冷，将神的民都聚集在一个地上的国度里。我们在研究《新约》时，不应混淆这两种概念。

E. 《摩西升天记》。这本书只有一本拉丁语手稿流传了下来，这本手稿写于6世纪，并于1861年在米兰出土。这本拉丁语手稿显然翻译自希腊语译本，而希腊语译本则可能是翻译自希伯来语或亚兰语版本。这本书自称是摩西在进入应许之地前，在临界之处交代给约书亚的预言。摩西预言了神之国度到来前以色列的未来。这本书中主要包含的是教诲性的预言，它不像《但以理书》那样运用复杂的动物象征手法，也不像《以诺书》那样描述各种梦的异象。书中所描述的事件应处于马加比家族时期。“放肆的王”（《摩西升天记》6:2）可能指的是大希律，而西方的王（《摩西升天记》6:8）可能指的是叙利亚的总督韦鲁斯，他在公元前4世纪时平息了一场叛乱。随后的时期比较混乱，但此后神之国度就到来了。因此这本书的写作年

trouble and then God's kingdom comes. The book therefore is easy to date; it must have been written shortly after the death of Herod the Great in 4 B.C.

It is quite certain that ch. 8 is out of place and belongs between chs. 5 and 6. Some scholars think ch. 9 also is out of place. It contains a reference to a mysterious figure Taxo (9:1), who had seven sons. Some think this is a reference to Eleazar of Maccabean times (2 Macc. 6:18-31); others think he is an unknown contemporary of the author. S. Mowinckel (*He That Cometh* [1956], p. 301) suggests that the word "Taxo" comes from the Gk. *táxōn*, "the orderer," the one who expounds the law and establishes right order. Mowinckel thinks Taxo is identical with the Teacher of Righteousness of the Qumrân community.

Scholars disagree as to the nature of the Kingdom in the book. One thing is clear: there is no messianic figure for "the Most High God, the Eternal and Only God shall arise and manifest Himself to punish the nations" (10:7). "Then shalt thou be happy, O Israel, and shalt mount on the neck and wings of the eagle ... And God shall exalt thee, and bring thee to the heaven of the stars, the place of His habitation. And thou shalt look from on high and behold thy adversaries on the earth, and shalt know them and rejoice, and give thanks, and acknowledge thy Creator" (10:7-10s). It is possible that instead of "earth" (Gk. *gḗ*) we should read "Gehenna," for *gḗ* can stand alone to represent Heb. *gê-hinnôm*. Some scholars think this is a nationalistic earthly eschatology, others a wholly supramundane eschatology.

代易于认定；它一定写于公元前 4 世纪大希律死后不久。

《摩西升天记》中第 8 章显然位置有误，它应该在第 5 和 6 章之间。有些学者认为第 9 章的位置也有错误。第 9 章第 1 节中提到了一个神秘的人物塔数，他有七个儿子。有些学者认为他指的是马加比家族时期的以利亚撒(马二 6:18-31)；其他学者则认为他指的是一个与作者同时代的人，但具体是哪个人尚不确定。莫文克 (S. Mowinckel, *He That Cometh* [1956], 301 页) 认为“塔数” (Taxo) 这个词来源于希腊语 *táxōn*，意为“制定秩序的人”，也就是解释律法，并建立正确秩序的人。莫文克还认为塔数就是昆兰社团中公义的教师。

学者们并不认同这本书中神之国度的本质。但有一件事是明确的：“至高的上帝，独是那永恒的一位，他要来全面报应各国”(《摩西升天记》10:7)，这句话中并没有提到弥赛亚这类人物。“那么，你要快乐，以色列啊！你们要爬到鹰的颈项和翅膀之上……而上帝要把你升到高处。而且祂要把你稳妥地安放在星空里，在他们的住处。而你要从高处观看。真的，你要看到你在地上的敌人。认出他们，你会欢喜快乐。你又会感恩。而且，你要承认你的创造主”(《摩西升天记》10:7-10)。我们或许应该将希腊语 *gḗ* 翻译为“地狱”而不是“地上”，因为只有这个希腊语词可以表示希伯来语 *gê-hinnôm* (地狱)。有些学者认为这是一种民族的世俗的末世论，其他学者则认为这是一种完全远离世俗的末世论。

F. Second (or Slavonic) Enoch. A second book bearing the name of Enoch has been preserved only in a Slavonic version. It is not at all clear that this book belongs to NT times, for some scholars have found strong reason for dating it much later (see K. Lake, *HTR* 16 [1923]). Rowley says, "it is improbable that the first-century date will maintain itself" (*Relevance of Apocalyptic* [1963], p. 110). The book describes the things seen in the seven heavens as Enoch ascended from earth to the dwelling place of God. In the first heaven he sees the angels who guard the ice and snow and dew; in the second he sees the fallen angels in torment waiting their final doom. In the third heaven he sees both the paradise of the righteous and the place of torment for the wicked. In the fourth heaven are the sun, moon, and stars and their attending angels. In the fifth he sees the watchers who revolted against God, and their chief, Satan. In the sixth he sees the angels who superintend the forces of nature. In the seventh heaven he comes to the throne of God himself, with the archangels and the heavenly glory.

The book contains several items of interest. Enoch is told about the souls who have been created from eternity (23:5). He is told about the course of creation, which will last seven thousand years—a thousand years for each day (33:1f.). The seventh thousand years will be a period of rest, corresponding to the sabbath. Here is the one place in Jewish literature where we find the idea of a millennium—a thousand-year interim kingdom. At the end of the thousand years time shall come to an end. There will be "no computations and no end; neither months, nor weeks, nor days, nor

F. 《以诺二书》(或《斯拉夫以诺启示录》)。托以诺之名写的第二本书只有斯拉夫语译本存留了下来。我们完全不确定这本书是否属于新约时代,因为有些学者有力证明这本书的成书年代应该向后推很多年(见 K. Lake, *HTR* 16 [1923])。罗莱说,“1 世纪这个日期毫无根据”(*Relevance of Apocalyptic* [1963], 110 页)。这本书中描述了以诺从地上升到神的居所后,在七层天上看到的事物。在第一层天上,以诺看到了看守雪库、冰库和露水府库的天使;在第二层天上,他看到正在遭受折磨的堕落天使,他们在等待最后的审判。在第三层天上,他看到了义人的乐园,还看到了恶人遭受折磨的地方。在第四层天上,他看到了太阳、月亮、星辰和看护它们的天使。在第五层天上,他看到了离弃上主的守望者和他们的领袖撒但。在第六层天上,他看到了管理自然力量的天使。在第七层天上,他在天使长的带领下,伴着天上的荣耀,来到了神的宝座前。

这本书中有几处值得注意。有天使长告诉以诺说“在创世之前,所有灵魂已为永恒而预备好了”(《以诺二书》23:5)。神还告诉以诺创世的进程:创世要持续七千年,每一千年就是神说的一天(《以诺二书》33:1-2)。第七个千年是休息的时间,也就是安息日。我们在犹太文学中会发现一种关于千禧年的概念——千禧年王国。这个千年结束时,世界末日将要到来。到时将“不需计时,也没有结束;没有月、周、日或时间”(《以诺二书》32:2)。这种观念与犹太人的观念差距很大,因为犹太人的其他文献都认为“永恒”一词指的是未来的世界中无止境的时间。这本书中没有提及弥赛

hours” (32:2). Here is a very un-Jewish idea, for our other literature considers “eternity” to be unending time in the age to come. There is no reference to a messiah and no description of a messianic kingdom.

G. Fourth Ezra. This book was originally written in either Hebrew or Aramaic, which was in turn translated into Greek. From it have descended versions in Latin, Syriac, Ethiopic, Arabic, Armenian, and Coptic. Of these, the Latin is the best. The Latin contains four additional chapters—two at the beginning and two at the end—that are obviously not a part of the apocalypse. The translation of the Latin, including the four additional chapters, is included in our English versions of the Apocrypha as 2 Esdras. The apocalypse alone is usually called 4 Ezra.

The book contains a series of seven visions allegedly given to Ezra in Babylon, but it was clearly written shortly after the fall of Jerusalem in A.D. 70. This is by far the most profound and moving apocalypse we possess. “Ezra” is deeply troubled that such a terrible fate could have befallen God’s people, who have received and who keep God’s Law. He descends to the depth of pessimism and despair, cries to God for help, and prays for a new heart (8:6, 31–33). He feels it would have been better if the human race had not been created and given the power of choice (7:116). “It would be better for us not to be here than to come here and live in ungodliness, and to suffer and not understand why” (4:12).

In answer to his despair, Ezra is told that

亚，也没有描述弥赛亚的国度。

G. 《以斯拉四书》。这本书最初可能是用希伯来语或亚兰语写成的，然后被翻译成了希腊语。然后古人又将希腊语翻译成拉丁语、叙利亚语、埃塞俄比亚语、阿拉伯语、亚美尼亚语和科普特语。在这些译本中，拉丁语译本是最好的。拉丁语译本在原本的首尾各增加了两个章节，但这后加的四个章节显然不属于启示文学。英语版本的《次经》中收录了拉丁语译本和增加的四个章节，并称其为《以斯拉二书》。而仅由启示文学构成的这部分内容（不包括拉丁译本增加的四个章节）《以斯拉四书》。

这本书中据说记录了以斯拉在巴比伦看到的七个异象，但它显然写于公元 70 年耶路撒冷陷落之后不久。这是我们目前存留的意义最深远和最令人触动的启示文学作品。在书中，“以斯拉”极为困惑，他不明白为何那些接受并遵守律法的神的民要遭受这样悲惨的命运。极度悲观而绝望，他向神哭诉，祈求神的恩待，渴望得到新的心（《以斯拉四书》 8:6, 31-33）。他想若是神没有创造人类，并赐予他们选择的权力，那该有多好（《以斯拉四书》 7:116）。“如果我们从未出生，也许要比我们无奈地生活在这个充满了罪孽与苦难的世界上，却不能理解它为何如此要好得多”（《以斯拉四书》 4:12）。

天使在回应以斯拉的绝望时，告诉他神

God's ways are inscrutable (4:7-11), that human intelligence is finite and limited (4:12-21), that human history has been predetermined (4:33-43), and that God does love Israel (5:31-40). The most fundamental answer is that the evils of the present age will be righted in the future age (7:1-16). Suffering in this age is the way to future blessing. While God loves Israel, he does not love the mass of sinners (7:60f., 131). God is patient with men not because he loves men but because the times have been ordained (7:74).

The eschatology of the book is notable for its explicit dualism. "The Most High has made not one world but two" (7:50; cf. 6:7; 7:113; 8:1, 4-6). "This age is full of sadness and infirmities" (4:27); the present age has grown tired and lost the strength of youth (5:55); this age must pass away to make room for a new age (4:29).

In the first vision (3:1-5:19), Ezra is told that the end of the present age is not far off (4:44-50). The signs of the end will be widespread desolation, portents in the heavens, monstrous births, and universal wickedness (5:1-5). Ezra is also told that "one shall reign whom those who dwell on earth do not expect" (5:6)—probably the antichrist.

In the third vision (6:35-9:25) Ezra is told how the New Jerusalem will appear (7:26) and the messiah will be revealed together with those who have not tasted death. The messiah is called "my Son the Messiah." The messiah will remain for four hundred years "and those who remain shall rejoice" (7:28). Here again, as in 2 Enoch, is the idea of a temporal

的做法是高深莫测的（《以斯拉四书》4:7-11），人类的智力有限，无法理解（《以斯拉四书》4:12-21），人类的历史早已决定（《以斯拉四书》4:33-43），天使还告诉以斯拉，神确实是爱以色列的（《以斯拉四书》5:31-40）。而最根本的回答是，这个世界的恶在未来的世界中会被除尽（《以斯拉四书》7:1-16）。这个世界中的苦难是通往未来世界福祉的路。神爱以色列，但祂不爱众多罪人（《以斯拉四书》7:60-61, 131）。神对人有耐心，不是因为祂爱他们，而是因为既定的审判之时还没有到来（《以斯拉四书》7:74）。

值得注意的是，这本书中的末世论体现出明显的二元论。“上帝创造了两个世界，而不是只有一个”（《以斯拉四书》7:50；参《以斯拉四书》6:7；7:113；8:1, 4-6）。“今世充满了不幸和残缺”（《以斯拉四书》4:27）；这个世界已经变老，失去了她年轻时的气力（《以斯拉四书》5:55）；这个世界必将终了，被新的世界所取代（《以斯拉四书》4:29）。

在第一个异象中（《以斯拉四书》3:1-5:19），以斯拉得知这个世界的终了已经不远了（《以斯拉四书》4:44-50）。世界会逐渐变得荒芜，天上出现异状，怪物出现在世上，邪恶遍及全地，这些都是末日的征兆（《以斯拉四书》5:1-5）。以斯拉还得知“一个被所有人讨厌的国王将会开始执政”（《以斯拉四书》5:6）——这指的可能就是敌基督者。

在第三个异象中（《以斯拉四书》6:35-9:25），以斯拉得知新的耶路撒冷将如何显现的（《以斯拉四书》7:26），还得知弥赛亚将同幸存者一同出现。在书中，神称弥赛亚为“我的儿子弥赛亚”。弥赛亚将在世上停留四百年，“为那些幸存者带来幸福”（《以斯拉四书》7:28）。此处和《以诺二书》一样，认为未来的世界来到之前，将出现一个短暂

earthly kingdom before the age to come. After this “millennium” the messiah dies, and all men die with him. This is the one place in apocalyptic literature where we find the idea of a dying messiah. However, no reason or value is ascribed to his death. There follow seven days of silence on the earth, after which will come the resurrection of all men for the great judgment (7:31–35). Gehenna and Paradise will stand over against each other (7:36), and the judgment period will last a week of years (7:43).

Here the messiah is mortal and does not play a significant role in the Kingdom or in the Judgment. Resurrection is universal, and there is no enduring earthly kingdom, but a temporal earthly kingdom followed by the age to come.

In the fourth vision (9:26–10:59) Ezra beholds a sorrowful woman, who represents Jerusalem in all its misery and desolation. The sanctuary is laid waste and the altar broken down (10:21); the cultus and sacred songs are no more, and exile, bondage, and dishonor are the lot of the people (10:22). This passage, representing the desolation of Jerusalem, points to a date for the book shortly after A.D. 70. Suddenly the woman is transfigured so that she is no longer a woman but the New Jerusalem, surpassing in beauty. Thus the seer is assured of a blessed future for the Holy City.

The fifth vision (11:1–12:51) is the Eagle vision. The vision is of a twelve-winged eagle with three heads, which is interpreted as the fourth kingdom of Dnl. 7. The eagle thus represents Rome, whose emperors are indicated by the wings and

的地上的国度。“千禧年”过后，弥赛亚会死亡，所有人类都会随他一起死亡。这是启示文学中提到弥赛亚将死这一观点之处。但是，书中没有提及弥赛亚死亡的原因或意义。随后，世界将寂静七天，这七天之后，所有人类都会复活，接受神的审判（《以斯拉四书》7:31-35）。地狱和天堂将要彼此对立（《以斯拉四书》7:36），审判将要持续七年（《以斯拉四书》7:43）。

此处的弥赛亚是一个凡人，他在神之国度或审判中并不扮演重要的角色。全世界都将复活，地上的国度不会永久长存，它只是暂时的，这个国度终了之后，新的世界就会临到。

在第四个异象中（《以斯拉四书》9:26-10:59），以斯拉看到了一个悲伤哭泣的女人，她代表了耶路撒冷所有的不幸和忧伤。圣殿变成废墟，祭坛已被推倒（《以斯拉四书》10:21）；祭仪和圣歌都已经沉寂，人民被流放、奴役和玷污（《以斯拉四书》10:22）。这段描述耶路撒冷破败景象的经文表明这本书写于公元70年后不久。突然这个女人变成了新耶路撒冷，美丽非凡。这证明圣城的未来将受到祝福。

第五个异象（《以斯拉四书》11:1-12:51）是鹰的异象。在异象中，有一只长着十二只翅膀和三个头的鹰，它指的是《但以理书》第7章中的第四个国。因此这鹰代表的是罗马，鹰的十二个翅膀和三个头代表罗马的君主。这三个头可能代

heads. The three heads probably represent Vespasian, Titus, and Domitian, who reigned as emperors A.D. 70–96. Then appears a lion, who announces the destruction of the eagle. Thereupon the eagle is destroyed and burned. The lion is declared to be the messiah, who will execute judgment upon the oppressors, deliver the righteous with mercy, and make them joyful until the day of judgment. Little is said here of the reign of the messiah, and he functions only in the role of deliverer. He merely brings joy that shall last until the unspecified time of the Judgment.

The sixth vision (ch. 13) is of interest because of the appearance of the Son of Man figure. Ezra beholds a storm-tossed sea and emerging from it is the figure of a man, who comes with the clouds of heaven. A multitude of men gather to do battle with him. He makes for himself a mountain, later explained as Mt. Zion, and flies upon it. He consumes his foes with the breath of his mouth, then calls forth a peaceable multitude. In the interpretation the deliverer is called “my Son” (13:32). The fact that he flies with the clouds of heaven shows that he is not a human messiah of the seed of David, but the heavenly transcendental figure of Dnl. 7. However, his mission is to destroy his foes and deliver the saints. Little is said about the blessings he will bestow on the righteous in the Kingdom.

The seventh vision (ch. 14) assures Ezra that he is to be translated out of the world together with “my Son” (14:9), and together with those who are like him until the time of the end; and he is told that nine of the twelve parts into which the age is divided have already passed.

表的是维斯帕先、提图斯和图密善这三位君主，他们的统治时期是公元 70 至 96 年。随后，异象中出现了一只狮子，这只狮子预言鹰将要毁灭。鹰随即就毁灭了，并被焚烧殆尽。狮子就是弥赛亚，他会审判压迫者，拯救义人，令他们欢喜，直到审判的日子到来。此处并没有提到弥赛亚将掌权，他仅仅扮演了一位拯救者的角色，只能给义人带来欢喜，直到没有指明的审判之日到来之时。

第六个异象（《以斯拉四书》13 章）值得注意，因为其中出现了人子的形象。以斯拉看见海上兴起了风浪，从中显现出了一个人的形象，驾着天云而来。许多人聚集起来同他争战。他自己斩出一座山，然后飞到了山上，后文中解释说这座山就是锡安山。他用口中的气息除灭了敌人，然后召集了一群热爱和平的人。神随后为以斯拉解释异象时，称这个人为“我的儿子”（《以斯拉四书》13:32）。他与天上的云朵一同飞翔，这表明他并不是大卫的子孙，地上的弥赛亚，而是《但以理书》第 7 章中提到的亘古常在者。但是，他的使命是毁灭敌人，拯救圣民。书中甚少提到他将给神之国度中的义人带来的祝福。

在第七个异象中（《以斯拉四书》14 章），神告知以斯拉，他将要与神的儿子（《以斯拉四书》14:9）和像他的人一起进入天国，直到世界的末日；以斯拉还得知这个世界分为十二个阶段，第九个阶段已经过去了。

In conclusion, Ezra experiences a remarkable inspiration. He takes five men into the field, and after drinking from the cup of inspiration he dictates to the five scribes for forty days and nights without stopping. During these forty days, ninety-four books are written: the twenty-four of the Hebrew canon that are for all men to read, and seventy books that are to be given “to the wise among your people” (14:46). These were apparently apocalyptic books, and this incident suggests that the apocalypses were not widely read among the people at large but were the particular possession of small esoteric groups.

These seven visions contain very diverse eschatologies and messianic ideas, and have led to theories of various source for the apocalypse. One thing is clear: there was no “orthodox” eschatology in Judaism.

Several items in this book are of great interest. In comparison to 1 Enoch, there is little angelology. This shows that an elaborate angelology and demonology is not essential to an apocalyptic view of history. Sin did not originate with fallen angels as in Enoch, but springs from an evil heart (3:20, 22). Sin is indeed attributed to Adam, but Adam sinned because he had an evil heart (3:21). The book has quite a bit to say about faith; but faith for Ezra is not personal commitment as in the NT, but is faith in the law (5:20). The Gentiles are condemned because they have not had faith in the law (7:24). On the other hand, Ezra frequently speaks of treasures of works laid up before God (7:27; 8:33).

最后，以斯拉得到了非凡的启示。他带上五个人，在旷野上住了下来，他喝了一杯装满神赐的智慧的液体，然后向这五个文士讲述他的经历，连续四十个昼夜，不曾停歇。四十天内，他们写成了九十四卷书，其中二十四卷正典可以公之于众，而学下的七十卷，则要送给“民众中的那些智者”（《以斯拉四书》14:46）。这七十卷书显然指的是启示文学作品，但这段经文表明这些作品阅读的范围并不广，只有一些小范围内的人才拥有这些作品。

这七个异象中所包含的末世论和弥赛亚的概念各有不同，由此引出了启示文学的多种理论。但有一件事可以肯定：犹太教中并没有“正统的”末世论。

书中有几点值得注意。和《以诺一书》不同，《以斯拉四书》中并没有多少关于天使学的经文。这表明启示文学的历史观并不以发展完善的天使学和魔鬼学为基础。和《以诺书》一样，这本书认为罪并不源自堕落的天使，而是来源于人心中的恶根（《以斯拉四书》3:20, 22）。实际上，罪应归于亚当，但是亚当犯罪是因为他有一颗恶的心灵（《以斯拉四书》3:21）。这本书中对信心进行了长篇阐述，但以斯拉的信心并不是像《新约》中那样，对承诺存有信心，他是对律法有信心（《以斯拉四书》5:20）。外邦人因不信靠律法而被定罪（《以斯拉四书》7:24）。另一方面，以斯拉多次提及要在神的面前积存善工的财富（《以斯拉四书》7:27; 8:33）。

H. Apocalypse of Baruch. Also dating from the late 1st cent. A.D., the *Apocalypse of Baruch* is similar to 4 Ezra in its theology, but is far less profound and original. Most scholars think it was written in imitation of 4 Ezra. It has been preserved in a single Syriac version.

The book opens with Baruch, the scribe of Jeremiah, in Jerusalem. God announces to him the destruction of the Holy City. The next day the Chaldeans besiege the city; but before they take it, it is destroyed by four angels, who bury the sacred vessels of the temple. The Chaldeans then take possession of the city. Jeremiah goes into exile, but Baruch remains in Jerusalem lamenting its fate. He cannot understand why, if the world was made for God's people, such great evils should befall them. (As in 4 Ezra, the actual historical situation is the fall of Jerusalem in A.D. 70.) In answer, Baruch is told that men have sinned deliberately; therefore they deserve to suffer (15:6). A future world is destined for the righteous. Here again appears the eschatological dualism of the two ages (15:7; see also 44:13-15; 51:3; 83:8). If man is prospered in the end, then everything is in order (19:7); it is the end that should be considered (19:5). Meanwhile, Zion's fate will hasten the divine visitation and the coming of the end (20:1f.). There follows a series of revelations of the final woes, judgment, the messiah, and the messianic kingdom. These events are revealed not by the medium of visions or dreams, but in the form of a dialogue with God.

The revelations begin with a time of tribulation when men will abandon hope (25:4). The tribulation is divided into twelve disasters which will precede the

H. 《巴录二书》。这本书的写作时间也在1世纪晚期，它的神学理论与《以斯拉四书》类似，但却远不如后者那么深刻和新颖。大多数学者认为这本书的作者是在模仿《以斯拉四书》。流传下来的只有一本叙利亚语译本。

这本书以耶路撒冷的巴录开篇，他是耶利米的文士。神晓谕他圣城即将毁灭。第二天，迦勒底人就包围了这座城；但在他们攻取圣城之前，先有四个天使将城毁灭了，他们还埋葬了圣殿中的圣器具。迦勒底人于是占领了这座城。耶利米逃亡了，但巴录仍然留在耶路撒冷，哀叹圣城的命运。如果这世界是神为祂的民创造的，巴录不理解为什么这种恶行会临到他们身上。（这里的历史情境同《以斯拉四书》中一致，指的是公元前70年耶路撒冷陷落。）神告知巴录说，人是故意犯的罪，因此应当受到惩罚（《巴录二书》15:6）。神为义人预备了未来的世界。此处再次出现了关于两个世界的末世二元论（《巴录二书》15:7；另见《巴录二书》44:13-15；51:3；83:8）。人应该在年幼时受苦待，到老时享福（《巴录二书》19:7）；人类应该忧虑的是末日（《巴录二书》19:5）。因此，神使锡安灭亡，是为了尽快来到世上，使末日早些来到（《巴录二书》20:1-2）。这之后，书中提到了一系列的启示，包括末日、审判、弥赛亚和弥赛亚的国度。本书是通过神与巴录之间的对话，而不是借助于异象或梦境来揭示这些事件的。

启示从苦难之时开始，此时人类已经放弃了希望（《巴录二书》25:4）。这苦难分为十二灾，苦难过后，弥赛亚的世界才会到来。末世将要临到全地（《巴录

messianic age. These woes will affect the whole earth (29:1), but those who are in the land will be protected (29:2). “The Messiah shall then begin to be revealed” (29:4), and the Kingdom—portrayed in crudely materialistic terms—will be established. Two great monsters, Leviathan and Behemoth, which have been kept in the sea since the fifth day of creation, will come up from the sea to serve as food for those who enter the Kingdom (29:4). “The earth also shall yield its fruit ten thousandfold, and on one vine there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster shall produce a thousand grapes, and each grape shall produce a cor (120 gal.) of wine” (29:5). Manna will again descend from on high.

“And it shall come to pass after these things, when the time of the advent of the Messiah is fulfilled, that He shall return in glory” (30:1, *APOT*). This is a perplexing passage, for the messiah seems to be revealed before the beginning of the Kingdom. Many interpret this passage as saying that the messiah will return to heaven after his reign in the Kingdom. It is possible, however, that it refers to his coming to earth. He only *begins* to be revealed before the Kingdom; his advent occurs after the Kingdom. In any case, we have here a temporal earthly Kingdom, which is followed by the resurrection of “all who have fallen asleep in hope of Him” (30:2). The souls of the wicked, however, will waste away in torment (30:4f.). This is to be followed by the renewal of creation (32:6). In this passage the messiah seems to be only a conventional figure, without any significant function.

二书》29:1), 只有这片大地的人才会受到保护(《巴录二书》29:2)。灾难过后, “弥赛亚就必显明”(《巴录二书》29:4), 神之国度将要建立, 但这本书中仅用物质享受粗糙地描绘了神之国度。神在第五天创造了两个兽, 他们分别叫利维亚但(Leviathan)和彼希摩特(Behemoth), 神一直保守他们, 留他们在海中, 让他们作进入神之国度中人的食物(《巴录二书》29:4)。“地上将结出万倍的果子。一株葡萄树要长出千枝枝子, 一枝枝子生出千串葡萄藤, 一串葡萄藤结出千粒葡萄, 一粒葡萄可制成一柯珥(120加仑)的酒”(《巴录二书》29:5)。吗哪将再度降在地上。

“这事以后, 那时候满足了, 弥赛亚必降临地上, 在荣耀中再来”(《巴录二书》30:1, *APOT*)。这段经文令人疑惑, 因为弥赛亚似乎在神之国度到来前就已经出现。许多人将这段经文解释为弥赛亚在完成地上的统治之后将回到天上。但是这也有可能指的是他将来到地上。神之国度即将到来前, 他才开始揭示, 但是神之国度到来后他才显现。无论如何, 此处提到了一个短暂的地上的国度, 这之后, “凡睡着的, 若存盼望的心等候他, 都要复活”(《巴录二书》30:2)。但恶人的灵魂将要经受永刑, 逐渐衰弱(《巴录二书》30:4-5)。然后神将更新天地(《巴录二书》32:6)。在这段经文中, 弥赛亚似乎只是一个按照惯例出现的人物, 没有什么意义或作用。

In the second section (chs. 36–40) Baruch is given a dream-vision of the coming of the Kingdom. In the vision, he sees a forest that represents the four kingdoms of Dnl. 7. In the forest is one great cedar. Then he sees a peaceable fountain that submerges the forest, rooting out the greater part of the trees so that none is left except the great cedar. Finally the fountain destroys also the cedar.

Baruch's interpretation of this vision takes the fountain to be "the principate of My Messiah" (39:7). The tall cedar is "the last leader of that time" (40:1), possibly the antichrist. The victory of the fountain over the cedar means that "My Messiah shall convict him of all his impieties ... and afterwards he shall put him to death, and protect the rest of My people which shall be found in the place which I have chosen. And his principate shall stand for ever, until the world of corruption is at an end, and until the times aforesaid are fulfilled" (40:2f.). Here the Kingdom is an everlasting earthly kingdom, and the messiah a warlike deliverer who does not destroy by the word of his mouth but by the sword in his hand. The antichrist is apparently a human figure, the last Roman sovereign; and Messiah's Kingdom lasts forever. Nothing is said about the Age to Come.

A third section (chs. 49–52) is important for its teaching on the resurrection. Baruch asks in what shape men will come forth in the resurrection. He is told that men will first come to life again in the same form in which they died, in order that they may recognize one another. After this recognition, they will be changed. "Those who have now been

在第二部分中（《巴录二书》第 36-40 章），巴录在梦中看到了神之国度到来时的异象。在异象中他看到了一片森林，这代表的是《但以理书》第 7 章中的四国。森林中有一棵高大的香柏树。然后他看到了一汪静静的泉水，但这泉水竟然冲毁了森林，将所有树木连根拔起，只留下这棵高大的香柏树。最后，这泉水连香柏树也冲毁了。

神给巴录解释异象，祂称这泉水是“我弥赛亚的国”（《巴录二书》39:7）。高大的香柏木指的是“列国最后的一个王”（《巴录二书》40:1），可能就是指敌基督者。泉水冲毁了香柏木，这意味着“我的弥赛亚要宣判他的一切恶行……之后把他杀死。弥赛亚必保护我余下的民，叫他们住在我为他们预备的地方。他的国度和权柄存到永远，直到这必朽坏的世界完结，直到之前所提及的时候满足了”（《巴录二书》40:2-3）。这里提到的国度是一个永存的地上的国度，弥赛亚通过战争拯救神的民，他不是用口中的话语行毁灭，而是用他手中的剑。敌基督者显然是一个人，他是最后一位罗马君主；而弥赛亚的国度要永存。这里完全没有提到未来的世界。

第三部分（《巴录二书》49-52 章）很重要，因为其中包含了关于复活的教训。巴录问道人类复活时将是什么样式，神回答他说，人死时是什么样式，复活时就是什么样式，这样他们就可以彼此相认。之后，他们的形体就会改变。“按律法定为义人的”（《巴录二书》51:3）会“面貌改变，犹如荣耀的光”，领受永恒的天地。他们会变得像天使般荣

justified by My law” (51:3) shall be “turned into the light of their beauty,” that they may inherit the world that does not die. They shall be transformed into the splendor of angels because they have been “saved by their works” and the Law has been to them a hope. They shall dwell “in the heights of that world” and “be made like unto the angels, and be made equal to the stars, and they shall be changed into every form they desire” (51:10, *APOT*) in paradise.

A final apocalypse is found in chs. 53–74. In it Baruch sees another dream-vision in which the entire course of history is disclosed to him in the likeness of twelve white and black waters pouring upon the earth from a great cloud. The black waters represent evil periods in Israel’s history, the last of which is the Roman period, and the bright waters represent good periods in history. Finally, he sees lightning on the summit of the cloud, which shines so brightly that it illuminates the whole earth, and heals the place of the last black waters and has dominion over all the earth. The lightning represents “My Messiah” who shall “summon all the nations, and some of them He shall spare, and some of them he shall slay ... Every nation which knoweth not Israel and hath not trodden down the seed of Jacob shall indeed be spared” (72:2, 4, *APOT*). Those who have ruled over Israel shall be given to the sword. Here the messiah is a warlike being who slays Israel’s enemies with his own hands. Thus the Kingdom is established.

It is clear that Baruch’s concept of righteousness is legalistic. The righteous can die in peace because “they have with Thee a store of works preserved in

美，因为“他们有相应的行为”，律法成为了他们的希望。“他们住在那世界的高处（乐园），变得像天使一样，如同星宿的样式。他们改变成自己愿意的形体”（《巴录二书》51:10, *APOT*）。

《巴录二书》第53-74章中出现了最后的启示。在这部分中，巴录在梦中看见了另一个异象，云彩向地上倾倒黑暗和光明的雨水，反复倾倒了十二次，整个历史进程以这种方式向巴录显现出来。黑暗的水代表着以色列历史上恶的时代，最后一次指的就是罗马统治时期，而光明的水则代表以色列历史上公义的时代。最后他看到了云端上的电光，光亮照到全地，为末后落下的雨水所毁灭的地方，带来了医治，并掌管了全地。这电光指的就是“我的弥赛亚”，“他必召集列国。其中的一些，将得到宽恕；其余的，却要亡在他的手里。……凡不认识以色列的，或是不曾践踏雅各子孙的国，必不至灭亡”（《巴录二书》72:2, 4, *APOT*）。那些曾统治以色列的，将要在战争中灭亡。此处提到的弥赛亚发动了战争，亲手灭尽以色列的敌人，从而建立了神之国度。

巴录显然认为义人就是遵守律法的人。义人可以安心地死去，因为“他们的善行积攒在你那里，他们财宝保存在天上的府库中”（《巴录二书》14:12）。天堂

treasuries” (14:12). Paradise will be opened to “those who have been saved by their works” (51:7). Baruch, like 4 Ezra, has no doctrine of fallen angels. However, his theology of sin is different. In 4 Ezra sin is due to an evil heart; but in Baruch every man is free. Adam was indeed the first to sin; but Adam’s successors are responsible for their own sin. Man may choose torment or glories to come. “Adam is therefore not the cause, save only of his own soul, but each of us has been the Adam of his own soul” (54:19, *APOT*).

See also APOCRYPHAL APOCALYPSES; PSEUDEPIGRAPHA.

Bibliography.—*HJP*, II/3, § 32; G. H. Box, *The Ezra-Apocalypse* (1912); R. H. Charles, ed., *APOT* (Charles has also published commentaries on Jubilees, 1 Enoch, The Testaments of the Twelve Patriarchs, 2 Enoch, Apocalypse of Baruch; many of the texts have been printed in the series *Translations of Early Documents*), R. H. Charles, *Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity* (1913); F. C. Burkitt, *Jewish and Christian Apocalypses* (1914); C. C. Torrey, *Apocryphal Literature* (1945); H. H. Rowley, *Relevance of Apocalyptic* (rev. ed. 1946)— includes an extensive bibliography; *HNTT*; J. Klausner, *The Messianic Idea in Israel* (1955); D. S. Russell, *Method and Message of Jewish Apocalyptic* (*OTL*, 1964); J. M. Schmidt, *Die jüdische Apokalyphtik* (1969); K. Koch, *Rediscovery of Apocalyptic* (1972); L. Morris, *Apocalyptic* (1972); W. Schmithals, *Apocalyptic Movement* (1972); P. D. Hanson, *Dawn of Apocalyptic* (1975).

会向“得救的人显现，因为他们有相应的行为”（《巴录二书》51:7）。《巴录二书》和《以斯拉四书》一样，并没有提及关于堕落的天使的教义。但是两本书中关于罪的神学是有差异的。在《以斯拉四书》中，罪是出于人心中的恶根；但在《巴录二书》中，每个人生来是无罪的。亚当确实是第一个犯罪的，但是亚当的子孙要为自己犯的罪负责。每人自己的行为会决定他将来是要受刑还是得荣耀。“亚当自己是犯了罪，却没有导致别人落在罪中，只是我们各人都成了自己的亚当”（《巴录二书》54:19, *APOT*）。

另见 APOCRYPHAL APOCALYPSES（次经启示录）；PSEUDEPIGRAPHA（伪经）。

书目——*HJP*, II/3, 32 章; G. H. Box, *The Ezra-Apocalypse* (1912); R. H. Charles 编, *APOT* (他还发表了 commentaries on Jubilees, 1 Enoch, The Testaments of the Twelve Patriarchs, 2 Enoch, Apocalypse of Baruch; 这些文章大多收录在 *Translations of Early Documents* 系列书籍之中), R. H. Charles, *Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity* (1913); F. C. Burkitt, *Jewish and Christian Apocalypses* (1914); C. C. Torrey, *Apocryphal Literature* (1945); H. H. Rowley, *Relevance of Apocalyptic* (1946 年修订版)——书中有大量参考书目; *HNTT*; J. Klausner, *The Messianic Idea in Israel* (1955); D. S. Russell, *Method and Message of Jewish Apocalyptic* (*OTL*, 1964); J. M. Schmidt, *Die jüdische Apokalyphtik* (1969); K. Koch, *Rediscovery of Apocalyptic* (1972); L. Morris, *Apocalyptic* (1972); W. Schmithals, *Apocalyptic Movement* (1972); P. D. Hanson, *Dawn of Apocalyptic* (1975)。

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APOCRYPHA.

I. Definition

II. Usage

A. Original Meanings

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2. Hellenistic
3. In the NT
4. Patristic

B. “Esoteric”

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G. Hebrew Words for Apocrypha

H. Summary

III. Contents of the Apocrypha

A. List of Books

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IV. Original Languages

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I. Definition.—The word “Apocrypha,” as usually understood, denotes the collection of religious writings that the LXX and Vulgate (with trivial differences) contain that are not included in the Jewish and Protestant canon. This is not the original or the correct sense of the word, as will be shown, but the one it bears almost exclusively in modern speech.

It is customary to speak of the collection of writings now in view as the OT Apocrypha, because many of the books at least were written in Hebrew, the

APOCRYPHA. 秘传文学、典外文献、次经、伪经

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E. 天主教会的用法

- 1、《格拉修斯法令》
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F. 改教家的用法

G. 表示“*Apocrypha*”的希伯来语词汇

H. 总结

III. 次经的内容

A. 书目列表

B. 分类

C. 原始语言

V. 写作时期

I. 定义。正如通常所理解的，本词指的是犹太教和新教正典中未出现，但收录在《七十士译本》和《武加大译本》（两个译本中有细微差别）中的典籍。正如下文将要介绍的那样，“次经”并不是 Apocrypha 的本义，甚至不是它的正确含义，但在现代语言中，它基本仅指次经。

这个词用作作品的统称时，通常指《旧约》中的《次经》，因为这些书基本上都是用旧约的语言——希伯来语写成，而且它们与《旧约》的联系比《新约》更

language of the OT, and because all of them are much more closely allied to the OT than to the NT. But there is a “New” as well as an “Old” Testament Apocrypha consisting of gospels, epistles, etc. Moreover the adjective “apocryphal” is also often applied in modern times to what are now generally called “pseudepigraphical” writings, so designated because ascribed in the titles to authors who did not and could not have written them (e.g., Enoch, Abraham, Moses). The persons thus connected with these books are among the most distinguished in the traditions and history of Israel, and there can be no doubt that the reason for using such names is to add weight and authority to these writings. See PSEUDEPIGRAPHA.

II. Usage.—When the word “apocryphal” was first used in ecclesiastical writings it bore a sense virtually identical with “esoteric,” as we shall see, so that “apocryphal writings” were such as appealed to an inner circle and could not be understood by outsiders. The present connotation of the term did not become fixed until the Protestant Reformation had set in, limiting the biblical canon to its present dimensions among Protestant churches.

A. Original Meanings. 1. Classical. The Gk. adjective *apókryphos* denotes strictly “hidden,” “concealed,” of a material object (Euripides *Hercules furens* 1070). Then it came to signify what is obscure, recondite, hard to understand (Xenophon *Memorabilia* 3.5, 14). But in classical Greek it never has any other sense.

2. Hellenistic. In Hellenistic Greek as

为紧密。但不仅存在《旧约次经》，还有《新约次经》，其中福音书和书信等作品。此外，在现代，形容词“apocryphal”还通常用以指代人们常说的“伪经”著作，这是由于“伪经”托名的作者并不可能真的写下这些作品（如，以诺、亚伯拉罕、摩西等）。与伪经相关的人通常是以色列历史和传说中最著名的人，作者托名这些伟人显然是为了增加作品的分量和权威性。见 PSEUDEPIGRAPHA（伪经）。

II. 用法。 传教作品中最初使用“apocryphal”一词时，实际上指的是“秘传的”，下文会有所提及，因此“apocryphal writings”实际上指的是一些在小范围内流传，外人无法理解的作品。直到新教改教运动期间，新教教会将正典的范围加以限制，该词“伪经”含义才确定下来。

A. 本义。1、古典希腊语中的含义。 希腊语形容词 *apókryphos* 只能表示某个物体是“隐藏的”“隐匿的”（Euripides *Hercules furens* 1070）。后来这个词开始表示晦涩的、深奥的、难以理解的（Xenophon *Memorabilia* 3.5, 14）。但在古典希腊语中，这个词并没有其他的含义。

2、希腊语中的含义。 希腊化时期，《七

represented by the LXX and the NT there is no essential departure from classical usage. In the LXX (or rather Theodotion's version) of Dnl. 11:43 it stands for "hidden" as applied to gold and silver stores. But the word has also in the same text the meaning "what is hidden away from human knowledge and understanding." So Dnl. 2:20 (Th.), where the *apókrypha* or hidden things are the meanings of Nebuchadnezzar's dream revealed to Daniel though "hidden" from the wise men of Babylon. The word has the same sense in Sir. 14:21; 39:3, 7; 42:19; 48:25; 43:32.

3. *In the NT.* In the NT the word occurs but thrice, viz., Mk. 4:22 par. Lk. 8:17; Col. 2:3. In the last passage Lightfoot thought we have in the word *apókryphoi* (treasures of Christ hidden) an allusion to the vaunted esoteric knowledge of the false teachers, as if Paul meant to say that in Christ alone we have true wisdom and knowledge and not in the secret books of these teachers. Assuming this, we have in this verse the first example of *apókryphos* in the sense "esoteric." But the evidence is against so early a use of the term in this—soon to be its prevailing—sense. Nor does exegesis demand such a meaning here, for no writings of any kind seem intended.

4. *Patristic.* In patristic writings of an early period the adjective *apókryphos* came to be applied to Jewish and Christian writings containing secret knowledge about the future, etc., intelligible only to the small number of disciples who read them and for whom they were believed to be specially provided. To this class of writings belong in particular those designated apocalyptic

十士译本》和《新约》中，本词的用法与古典时期的用法并没有本质区别。在《七十士译本》（或《狄奥多田旧约希腊文译本》）《但以理书》11:43 中，本词指金银宝库时意为“隐秘的”。但是在《七十士译本》中，这个词还有“人类无法得知和理解的”这种含义。如在《但以理书》2:20（《狄奥多田旧约希腊文译本》）中，巴比伦的哲士无法理解尼布甲尼撒梦境中的 *apókrypha*（“奥秘的事”），但神在异象中向但以理显明了。《西卜神谕篇》14:21; 39:3, 7; 42:19; 48:25; 43:32 中也使用了这个词的同一含义。

3、《新约》中的含义。这个词在《新约》中仅出现过三次，即《马可福音》4:22，平行经文《路加福音》8:17；《歌罗西书》2:3。莱特福特认为在《歌罗西书》2:3 中，*apókryphoi*（“蕴藏在”基督里面的宝库）暗指假师傅自诩拥有的隐秘知识，保罗似乎是想说真正的智慧和知识只蕴藏在基督里面，而不存在于假师傅隐秘的书籍中。如果这样假设，那么我们看到了首例将 *apókryphos* 译为“隐秘的”的经文。虽然这成为了该词的常见意，但是证据表明，这个词在早期还没有这种含义。解经时，此处也并未理解为该含义，因为没有任何一部作品表现出该含义。

4、教父作品中的含义。在早期的教父作品中，形容词 *apókryphos* 逐渐用来表示犹太教和基督教作品中包含的关于未来等方面的隐秘知识，只有少量的信徒才能理解这些知识，学者们认为这些作品是专为他们而写的。那些指定的启示文学作品尤其应归为这类（见 APOCALYPTIC LITERATURE[启示文学]），此时的 *apókryphos* 实际意思已经等同于希腊语 *esōterikós*（“秘传的”）。

(see APOCALYPTIC LITERATURE), and it will be seen that *apókryphos* as thus employed has virtually the meaning of the Gk. *esōterikós*.

B. “Esoteric.” From quite early times the philosophers of ancient Greece distinguished between the doctrines and rites which could be taught to *all* their pupils, and those which could profitably be communicated only to a select circle called the initiated. The two classes of doctrines and rites—they were mainly the latter—were designated respectively “exoteric” and “esoteric.” Lucian (d. 312; see *Vitarum Auctio* 26), followed by many others, referred the distinction to Aristotle, but wrongly as modern scholars agree, for the *exōterikoí λόγοι* of that philosopher denote popular treatises. The Pythagoreans recognized and observed these two kinds of doctrines and duties, and there is good reason for believing that they created a corresponding double literature, though unfortunately no explicit examples of such literature have come down to us. In the Greek mysteries (Orphic, Dionysiac, Eleusinian, etc.) two classes of hearers and readers are implied all through, though it is a pity that more of the literature bearing on the question has not been preserved. Among the Buddhists the *Samga* forms a close society open originally to monks or *bhikhus* admitted only after a most rigid examination; but in later years nuns (*bhikshunis*) also have been allowed admission, though in their case too after careful testing. The *Vinaya Pitaka* or “Basket of Discipline” contains the rules for entrance and the regulations to be observed after entrance. But this and kindred literature were and are still held to be caviar to outsiders.

B. “秘传的”。从很早开始，古希腊哲学家就将教义和礼仪分成两类，一类是所有人都可以了解的，另一类只在被选者之间传达，这些人被称作内行人。人们将这两类教义和礼仪分别称为“世俗的”和“秘传的”，当时的教义和礼仪大多属于后一类。琉善及许多其他学者（卒于 312 年；见 *Vitarum Auctio* 26），认为这种分类始于亚里士多德，但是现代的学者却认为这种观点是错误的，因为亚里士多德所说的 *exōterikoí λόγοι* 指的是通俗的知识。毕达哥拉斯学派认识到有两类教义和礼仪，并遵守它们，人们有充分的理由相信他们曾创造出一种相对应的双文学，但遗憾的是，这类文学的实例并没有存留到现代。希腊神话（如关于俄尔普斯、酒神和伊洛西斯的神话）一直有两类读者和听众，但很遗憾，这类文学中关于双文学这一问题的更多信息并没有流传下来。佛教徒中也形成了一个紧密的圈子，最初只有经过最严格考验的僧侣或比丘才能加入；但后来尼姑（比丘尼）也可以加入了，不过她们同样也需要经过严格的考验。《律藏》，或称《调伏藏》中包含了关于入教的规定和入教之后应遵守的戒律。但无论是过去还是现在，局外人一直都无法理解这类典籍。

It must be borne in mind that the word “apocrypha” is really a Greek adjective in the neuter plural, denoting strictly “things hidden.” But almost certainly the noun *biblia* is understood, so that the real implication of the word is “apocryphal books” or “writings.” In this article apocrypha will be employed in the sense of this last, and apocryphal as the equivalent of the Gk. *apókryphos*.

C. Early Christian Usage. The word “apocrypha” was first used technically by early Christian writers for the Jewish and Christian writings usually classed under “apocalyptic” (see APOCALYPTIC LITERATURE). In this sense it takes the place of the classical Greek word *esōteriká* and bears the same general meaning, viz., writings intended for an inner circle and capable of being understood by no others. These writings give intimations regarding the future, the ultimate triumph of the kingdom of God, etc., beyond, it was thought, human discovery and also beyond the intelligence of the uninitiated. In this sense Gregory of Nyssa (d. 395; *In suam ordinationem* 2.44) and Epiphanius (d. 403; *Haer.* 51:3) speak of the Apocalypse of John as “apocryphal.”

D. Eastern Church. Christianity itself has nothing corresponding to the idea of a doctrine for the initiated or a literature for a select few. The gospel was preached in its first days to the poor and ignorant, and the reading and studying of the sacred Scriptures have been urged by the churches (with some exceptions) upon the public at large.

1. “Esoteric” Literature. The rise of this

我们应当牢记“apocrypha”一词确实是个中性复数形式的希腊语形容词，它只能表示“隐藏的事物”。但是正如人们通常将名词 *biblia* 理解为其引申含义，“apocrypha”一词真正的含义是“伪书”或“作品”。本词条使用的就是这最后一种含义，“apocryphal”就等同于希腊语中的 *apókryphos*（隐藏的、奥秘的）。

C. 早期基督教的用法。 早期基督教作者首次使用“apocrypha”一词，专门用于表示归为“启示文学”的犹太教和基督教作品（见 APOCALYPTIC LITERATURE [启示文学]）。当该词表示这种含义时，它取代了古典希腊语中的 *esōteriká* 一词，并取其通用含义，即专门写给内行人的、其他人不能理解的作品。这些作品预言了未来的世界会来临，神之国度必将胜利等，作品中认为这些信息超出了人类的理解范围，外行人也无法理解。从这种意义上说，女撒的贵格利（卒于 395 年；*In suam ordinationem* 2.44）和伊皮法尼（卒于 403 年；*Haer.* 51:3）将《约翰启示录》划分为“次经”。

D. 东正教会的用法。 基督教教义中并没有类似的概念，也就是没有专为入教者订立的教义，或专供被选者阅读的典籍。基督徒早期向穷人和无知者传播福音，教会（有些教会是例外）一直激励百姓阅读并学习《圣经》。

1、“秘传”文学。这种概念在东正教会

conception in the Eastern Church is easily understood. When devotees of Greek philosophy accepted the Christian faith it was natural for them to look at the new religion through the medium of the old philosophy. Many of them read into the canonical writings mystic meanings, and embodied those meanings in special books, these last becoming esoteric literature in themselves; and as in the case of apocalyptic writings, this esoteric literature was more revered than the Bible itself. In a similar way there grew up among the Jews side by side with the written law an oral law containing the teaching of the rabbis and regarded as more sacred and authoritative than the writings they profess to expound. One may find some analogy in the fact that among many Christians the official literature of the denomination to which they belong has more commanding force than the Bible itself. This movement among Greek Christians was greatly aided by Gnostic sects and the esoteric literature to which they gave rise. These Gnostics had been themselves influenced deeply by Babylonian and Persian mysticism and the corresponding literature. Clement of Alexandria (d. 220) distinctly mentions esoteric books belonging to the Zoroastrian (Mazdean) religion.

Some Oriental and especially Greek Christians tended to give to philosophy the place which the NT and western Christianity assign the OT. The preparation for the religion of Jesus was said to be in philosophy as well as in the religion of the OT. It will be remembered that Marcion (d. end of 2nd cent.A.D.), Thomas Morgan, the Welsh eighteenth-century deist (d. 1743), and

兴起的原因易于理解。当希腊哲学信徒归信基督教时，他们自然会通过旧的哲学观念去看待这个新宗教。他们中有许多人看到了正典中的隐秘含义，并将这些含义呈现在一些特别的典籍中，这些典籍后来就成为了他们之中流传的秘传文学；就像启示文学作品那样，这些秘传文学甚至比《圣经》更受人尊敬。同样，犹太人同时出现了成文律法和口传律法，后者包含了拉比的教训，口传律法自称是对成文律法的解释，但犹太人认为口传律法更神圣，更权威。基督教徒也持有类似的观点，各个教派的官方文献通常比《圣经》更有指导性。诺斯替教派和该教派中兴起的秘传文学极大的推动了希腊基督徒的运动。而诺斯替教徒又深受巴比伦和波斯神秘主义和该主义文学的影响。但亚历山太的革利免（卒于 220 年）明确提到过秘传典籍属于琐罗亚斯德教（拜火教）。

一些东方人，尤其是希腊基督徒倾向于将《新约》和西方基督教教义中的哲学划分到《旧约》中去。他们认为哲学和《旧约》中的信仰为基耶稣的宗教信仰做了准备。马吉安（卒于 2 世纪晚期）、威尔士 18 世纪的自然神论者托马斯·摩根（卒于 1743 年）和弗里德里希·施莱尔马赫（卒于 1834 年）尤为支持这种观点。

Friedrich Schleiermacher (d. 1834) taught this even more strongly.

Clement of Alexandria recognized 2 Esdras, the Assumption of Moses, etc., as fully canonical. In addition to this he upheld the authority and value of esoteric books, Jewish, Christian, and even heathen. But he is of most importance for our present purpose because he is probably the earliest Greek writer to use the word “apocrypha” as the equivalent of *esōteriká*, for he describes the esoteric books of Zoroastrianism as apocryphal.

But the idea of esoteric religious literature existed at an earlier time among the Jews, and was borrowed from them by Christians. It is clearly taught in 2 Esd. 14, where it is said that Ezra aided by five amanuenses produced under divine inspiration ninety-four sacred books, the writings of Moses and the prophets having been lost when Jerusalem and the temple were destroyed. Of this large number of sacred books twenty-four were to be published openly, for the unworthy as well as the worthy, these twenty-four books representing undoubtedly the books of the Hebrew OT. The remaining seventy were to be kept for the exclusive use of the “wise among the people,” i.e., they were of an esoteric character. Perhaps if the Greek original of this book had been preserved the word “apocrypha” would have been found as an epithet attached to the seventy books. Our English versions are made from a Latin original (*see* ESDRAS, BOOKS OF). Modern scholars agree that in its present form this book arose in the reign of Domitian A.D. 81–96. Thus the conception of esoteric literature existed

亚历山太的革利免认为《以斯得拉二书》和《摩西升天记》等书很有权威性。此外，他还认为犹太教、基督教甚至异教的秘传文献都很有权威性，也很有价值。但对于本词的研究来说，他的观点尤为重要，因为他可能是最早使用“apocrypha”表示 *esōteriká*（秘传）的希腊语作者，他将琐罗亚斯德教文献称为“秘传文献”。

但更早时期，犹太人就已经有秘传宗教文学一说，基督徒正是从犹太人那里借鉴了这种概念。据《以斯得拉二书》第 14 章中描述，以斯拉被圣灵感动，他在五位文士的帮助下，写成了九十四卷圣书，随着耶路撒冷和圣殿被毁，摩西和众先知的作品都失传了。圣书的书目虽多，但只有其中二十四卷是公开发表的，不论这二十四卷书是否有价值，它们显然指的就是希伯来语的旧约各书。其余的七十卷书，则专供“民众中的那些智者”研读，也就是说，这些书有秘传文学的特征。如果这本书的希腊语原本能够流传下来的话，那么其中的“apocrypha”一词可能就七十卷书的别称。现在的英文译本翻译自拉丁语原本（见 ESDRAS, BOOKS OF [《以斯得拉书》]）。现代学者认为这本书的版本在图密善统治时期（公元 81-96 年）就已经形成，因此在公元 1 世纪或更早时期，秘传文学这一概念就已经存在于犹太人当中了。

among the Jews in the 1st cent. A.D., and probably still earlier.

It is significant of the original character of the religion of Israel that no one has been able to point to a Hebrew word corresponding to “esoteric” (see below). When among the Jews there arose a literature of oral tradition it was natural to apply to this last the Greek notion of esoteric, especially as this class of literature was more highly esteemed in many Jewish circles than the OT Scriptures themselves.

2. *Noncanonical “Religious” Books.* The next step in the history of the word “apocrypha” is that by which it came to denote religious books inferior in authority and worth to the Scriptures of the OT and NT. This change of attitude toward noncanonical writings took place under the influence of two principles: (1) that no writer could be inspired who lived subsequent to the apostolic age; (2) that no writing could be recognized as canonical unless it was accepted as such by the churches in general (in Latin the principle was: *quod ubique, quod semper, quod ab omnibus*). Now it was felt that many if not most of the religious writings which came in the end of the 2nd cent. to be called “apocryphal” in a disparaging sense had their origin among heretical sects like the Gnostics, and that they had never commanded the approval of the great bulk of the churches. Origen (d. 253) held that we ought to discriminate among books called “apocryphal,” some such having to be firmly rejected as teaching what is contrary to the Scriptures. More and more from the end of the 2nd cent., the word “apocrypha” came to stand for what is

以色列宗教的原始特征值得注意，希伯来语中没有与“esoteric”（秘传的）一词相对应的单词（见下文）。当犹太人中兴起这样一种口传文学，尤其是许多犹太群体相对《旧约》更为推崇这类文学时，他们自然而然地就会接受希腊语中关于秘传的概念。

2、典外“宗教”文献。在随后的历史中，“apocrypha”一词开始表示那些不如《新约》和《旧约》有价值 and 权威性的宗教文献。人们对典外文献态度的转变受到两个原则的影响：（1）使徒时期之后，再没有作者在圣灵感动下创作；（2）只有教会普遍认可的作品才可被称为正典（这个原则用拉丁语来说是：*quod ubique, quod semper, quod ab omnibus* [不分时间、无所不在、普遍适用]）。现在学者普遍认为，人们称 2 世纪末期由异教徒（如诺斯替教）写成的许多（如果不是大多数的话）文学作品为“apocryphal”（伪经），这种说法是带有贬义的，这些作品也从未受到多数教会的认可。俄利根（卒于 253 年）认为人们应辨别出那些被称作“apocryphal”（伪经）的作品，并且要坚决抵制这类书中与《圣经》对立的教训。从 2 世纪末期开始，“apocrypha”一词越来越多地用来表示那些伪造的、不可靠的作品，尤其是那些托他人之名写成的作品，也就是“pseudepigraphal”（伪经）。

spurious and untrustworthy, and especially for writings ascribed to authors who did not write them, the “pseudepigraphal” books.

Irenaeus (d. 202) in opposition to Clement of Alexandria denies that esoteric writings have any claims to credence or even respect. To him, as later to Jerome (d. 420), “canonical” and “apocryphal” were antithetic terms.

Tertullian (d. 230) took the same view: “apocryphal” to him denoted noncanonical. But both Irenaeus and Tertullian meant by “apocrypha” in particular the apocalyptic writings. During the Nicene period, and even earlier, sacred books were divided by Christian teachers into three classes: (1) books that could be read in church; (2) books that could be read privately, but not in public; (3) books that were not to be read at all. This classification is implied in the writings of Origen, Clement of Alexandria, Athanasius (d. 373), and in the Muratorian Canon (ca. A.D. 200).

3. “Spurious” Books. Athanasius, however, restricted the word “apocrypha” to the third class, thus making the corresponding adjective synonymous with “spurious.” Nicephorus, patriarch of Constantinople (A.D. 806–815), in his chronography (belonging essentially to A.D. 500 according to Zahn) divides sacred books thus: (1) the canonical books of the OT and the NT; (2) the Antilegomena of both Testaments; (3) the Apocrypha of both Testaments.

The details of the Apocrypha of the OT are thus enumerated: (1) Enoch; (2) Twelve Patriarchs; (3) Prayer of Joseph;

爱任纽（卒于 202 年）与亚历山太的革利免观点相反，他认为秘传文学不值得信赖或尊敬。对于他和后来的耶柔米（卒于 420 年）来说，“正典”和“伪经”是相互对立的。

特土良（卒于 230 年）也持有同样的观点：对他来说，“apocryphal”意味着不权威。但是爱任纽和特土良用“apocrypha”一词专指启示文学作品。尼西亚时期，甚至可能更早，基督教教师将经书分为三类：（1）可以在教会中阅读的；（2）可以在私下阅读，但不可公开阅读的；（3）完全不可阅读的。俄利根、亚历山太的革利免和亚他那修（卒于 373 年）的作品，以及《穆拉多利经目》（约公元 200 年）中都默认了这种分类。

3、“伪”书。但亚他那修认为“apocrypha”一词只能指第三类作品，这样该词的含义就相当于形容词“spurious”（假的、伪造的）。君士坦丁堡牧首尼赛福鲁斯（公元 806-815 年）在其年表（据查恩称，年表主要记录了公元 500 年时期的事件）中将经书分为三类：（1）《新约》和《旧约》正典；（2）两约之中有争议的经卷；（3）两约的伪经。

《旧约》的伪经包括：（1）《以诺书》；（2）《十二族长遗训》；（3）《约瑟祷文》；（4）《摩西遗训》；（5）《摩西升天记》；

(4) Testament of Moses; (5) Assumption of Moses; (6) Abram; (7) Eldad and Modad; (8) Elijah the Prophet; (9) Zephaniah the Prophet; (10) Zechariah, father of John; (11) Pseudepigrapha of Baruch, Habakkuk, Ezekiel, and Daniel.

The books of the NT Apocrypha are thus given: (1) Itinerary of Paul; (2) Itinerary of Peter; (3) Itinerary of John; (4) Itinerary of Thomas; (5) Gospel According to Thomas; (6) Teaching of the Apostles (the Didache); (7) and (8) Two Epistles of Clement; (9) Epistles of Ignatius, Polycarp, and Hermas.

The above lists are repeated in the "Synopsis of Athanasius." The authors of these so-called apocryphal books being unknown, it was sought to gain respect for these writers by tacking onto them well-known names, so that, particularly in the Western Church, "apocryphal" came to be almost synonymous with "pseudepigraphal."

Of the OT lists given above, nos. 1, 2, 4, 5 are extant wholly or in part Nos. 3, 7, 8, 9 are lost though quoted as genuine by Origen and other Eastern Fathers. They are all of them apocalypses designated apocrypha in accordance with early usage.

4. "List of Sixty". In the anonymous "List of Sixty," from the 7th cent., we have represented probably the attitude of the Eastern Church. It divides sacred books into three classes: (1) Sixty canonical books, thirty-four of the OT and twenty-six of the NT (lacking Revelation). (2) Books excluded from the sixty, yet of superior authority to those

(6)《亚伯拉罕启示录》; (7)《伊利达和米达书》; (8)《以利亚启示录》; (9)《西番亚启示录》; (10) [伪]《撒迦利亚(约翰之父)启示录》; (11) [伪]《巴录书》《哈巴谷书》《以西结书》《但以理书》。

《新约》的《伪经》包括: (1)《保罗行传》; (2)《彼得行传》; (3)《约翰行传》; (4)《多马行传》; (5)《多马福音》; (6)《十二使徒遗训》; (7)和(8)《革利免一书》和《革利免二书》; (9)《伊格那丢书》《坡旅甲书》《黑马牧人书》。

上述列表在“亚他那修大纲”中再次出现。这些所谓的伪经作者不详,作者借这些名人之名写作是为了得到尊敬,因此,尤其是在天主教会中,“apocryphal”一词变为了“pseudepigraphal”(伪经)的同义词。

在上述《旧约》的伪经列表中,第1、2、4、5号有全本或残本流传下来,而第3、7、8、9号已经失传了,但俄利根和其他东正教的教父曾引用这些文献,这可以证明它们确实存在。这些都是被认作伪经的启示文学作品,此时“apocrypha”的用法与早期的用法是一致的。

4、“六十正典”。在7世纪时匿名的“六十正典”中,我们或许可以看出东正教会对伪经的态度。它将经书分为三类: (1)六十部正典,其中《旧约》34部,《新约》26部(不包括《启示录》)。(2)六十正典之外的文献,但比伪经更有权权威性。(3)伪经,包括:(a)《亚当启示录》; (b)《以诺书》; (c)《拉麦启示录》; (d)《十二族长遗训》; (e)《约瑟

mentioned as apocryphal in the next class. (3) Apocryphal books, the names of which are as follows: (a) Adam; (b) Enoch; (c) Lamech; (d) Twelve Patriarchs; (e) Prayer of Joseph; (f) Eldad and Modad; (g) Testament of Moses; (h) Assumption of Moses; (i) Psalms of Solomon; (j) Apocalypse of Elijah; (k) Ascension of Isaiah; (l) Apocalypse of Zephaniah (see no. 9 of the OT Apocrypha the Chronography of Nicephorus above); (m) Apocalypse of Zechariah; (n) Apocalyptic Ezra; (o) History of James; (p) Apocalypse of Peter; (q) Itinerary and Teaching of the Apostles; (r) Epistles of Barnabas; (s) Acts of Paul; (t) Apocalypse of Paul; (u) Didascalia of Clement; (v) Didascalia of Ignatius; (w) Didascalia of Polycarp; (x) Gospel According to Barnabas; (y) Gospel According to Matthew. (See H-S, I, 51f.)

The greater number of these books come under the designation “apocryphal” in the early sense of “apocalyptic,” but by this time the word had taken on a lower meaning, viz., books not good for even private reading. Yet that these books are mentioned at all show that they were more highly esteemed than heathen and than even heretical Christian writings. The Eastern churches down to the present day reject the meaning of “apocrypha” current among Protestants (see definition above), and their Bible includes the OT Apocrypha, making no distinction between it and the rest of the Bible.

E. Western Church. 1. The Decretum Gelasianum. In the Western Church the words “apocrypha” and “apocryphal” had a somewhat different history. In general it may be said that the Western Church did

not; (f) 《伊利达和米达书》; (g) 《摩西遗训》; (h) 《摩西升天记》; (i) 《所罗门诗篇》; (j) 《以利亚启示录》; (k) 《以赛亚升天记》; (l) 《西番亚启示录》(见上文提到的《尼赛福鲁斯年表》中《旧约》的伪经第9号); (m) 《撒迦利亚启示录》; (n) 《以斯拉启示录》; (o) 《雅各史述》; (p) 《彼得启示录》; (q) 《十二使徒行传与遗训》; (r) 《巴拿巴书》; (s) 《保罗行传》; (t) 《保罗启示录》; (u) 《革利免遗范》; (v) 《伊格那丢遗范》; (w) 《坡旅甲遗范》; (x) 《巴拿巴福音》; (y) [伪]《马太福音》(见 H-S, I, 51-52)。

此时 “apocryphal” 一词已经不单指 “apocalyptic” (启示文学作品), 而是用来指更多的文献, 但此时该词包含了更多的贬义, 即私下也不能读的作品。但毕竟仍有人提及上述文献, 这说明它们仍比异教文献, 甚至基督教异端作品更受人尊敬。现代的新教徒认同该词的这种含义, 但东正教会却从始至终拒绝接受这一含义, 他们的《圣经》中还留着《旧约》的伪经, 也没有将这些伪经与《圣经》中的其他经卷区分开来。

E. 天主教会的用法。1、《格拉修斯法令》。在天主教会中, “apocrypha” 和 “apocryphal” 的历史略有不同。通常来说, 天主教会并不接受东正教会中对经书的三种普遍的分类。但《格拉修斯

not adopt the triple division of sacred books prevalent in the Eastern Church. Yet the *Decretum Gelasianum* (6th cent. in its present form) has a triple list which is almost certainly that of the Roman synod of 382 under Damasus bishop of Rome (366–384). It is as follows: (1) the canonical books of both Testaments; (2) writings of the fathers approved by the Church; (3) apocryphal books rejected by the Church. Then there is added a list of miscellaneous books condemned as heretical, including even the works of Clement of Alexandria, Tertullian, and Eusebius, these works being all branded as “apocryphal.” On the other hand Gregory of Nyssa and Epiphanius, both writing in the 4th cent., use the word “apocrypha” in the old sense of apocalyptic, i.e., esoteric.

2. “Noncanonical” Books. Jerome (d. 420) in the *Prologus Galeatus* (so called because it was a defense and so resembled a helmeted warrior) or preface to his Latin version of the Bible uses the word “Apocrypha” in the sense of noncanonical books. His words are: *Quidquid extra hos* [i.e., the 22 canonical books] *inter Apocrypha ponendum*: “Anything outside of these must be placed within the Apocrypha” (when among the fathers and rabbis the OT is made to contain 22 [not 24] books, Ruth and Lamentations are joined respectively to Judges and Jeremiah). He was followed in this by Rufinus (d. ca. 410), in turns Jerome’s friend and adversary, as he had been anticipated by Irenaeus. The Western Church as a whole departed from Jerome’s theory by including the antilegomena of both Testaments among the canonical writings; but the general custom of western

法令》(现存的版本形成于 6 世纪)中有三类列表,几乎可以肯定这就是公元 382 年罗马教皇达玛苏(366-384 年)在罗马教省会议上确立的列表。其分类如下:(1)两约中的正典经卷;(2)教会认可的教父所写的作品;(3)教会不认可的伪经。此外还增加了一个列表,收录了各种异端作品,其中甚至包括亚历山太的革利免、特土良、和优西比乌的作品,这些作品都被称作“apocryphal”(伪经)。另一方面,女撒的贵格利和伊皮法纽在 4 世纪时,都使用了“apocrypha”一词的古义,指启示文学作品,也就是秘传文学。

2、典外文献。耶柔米(卒于 420 年)在他翻译的拉丁语《圣经》译本的序言中(也被称作 *Prologus Galeatus* [“带头盔的序言”],这种命名是因为序言中有很多自我辩解之词,像戴头盔的勇士)使用了“Apocrypha”一词,指典外文献。他的原话是: *Quidquid extra hos* [即, 22 本正典经卷] *inter Apocrypha ponendum*: “这之外的任何书籍都应算作典外文献”(神父和拉比之间流传的《旧约》只有 22 卷书[而不是 24 卷],其中《路德记》和《耶利米哀歌》被分别添加在《士师记》和《耶利米书》中)。鲁非诺(卒于约 410 年)既是耶柔米的朋友也是他的对手,他遵循了耶柔米对“Apocrypha”一词的解释,这在爱任纽的意料之中。总的来说,天主教会背离了耶柔米的理论,他们将两约之中有争议的经卷都看做是正典;但当时天主教徒通常认为“apocryphal”指的是“典外的”。然而奥古斯丁(卒于 430 年, *Civ. Dei* xv.23)将“apocrypha”解释为来源或作者不明的作品,西方世界普遍

Christians about this time was to make apocryphal mean noncanonical. Yet Augustine (d. 430; *Civ. Dei* xv.23) explained “apocrypha” as denoting obscurity of origin or authorship, and this sense of the word became the prevailing one in the West.

F. Reformers. But it is to the Reformers that we are indebted for the habit of using Apocrypha for a collection of books appended to the OT and generally up to 1827 appended to every printed English Bible. Bodenstein of Carlstadt, usually called Carlstadt (d. 1541), an early Reformer, though Luther’s bitter personal opponent, was the first modern scholar to define Apocrypha quite clearly as writings excluded from the canon, whether or not the true authors of the books are known, in this going back to Jerome’s position. The adjective “apocryphal” came to have among Protestants more and more a disparaging sense.

Protestantism was in its very essence the religion of a book, and Protestants would be sure to see to it that the sacred volume on which they based their religion, including the reforms they introduced, contained no book but those which in their opinion had the strongest claims to be regarded as authoritative. In the Eastern and Western churches under the influence of the LXX and Vulgate the books of the Apocrypha formed an integral part of the canon and were scattered throughout the OT, generally placed near books with which they have affinity. Even Protestant Bibles up to 1827 included the Apocrypha, but as one collection of distinct writings at the end of the OT. It will be seen from what has

接受这种含义。

F. 改教家的用法。但改教家们通常用 “Apocrypha” 表示《旧约》中附加的经卷，到 1827 年时，几乎每本出版的英语《圣经》中都有这些经卷。迦勒斯大的博登施泰因（Bodenstein of Carlstadt，人们通常称其为迦勒斯大，卒于 1541 年）是一位早期的改教家，他与路德意见相左，但他是第一个将 “Apocrypha” 明确定义为典外文献（无论是否知道作品的真实作者）的现代学者，这与耶柔米对该词的解释一致。形容词 “apocryphal”（伪的、杜撰的）对新教徒来说越来越含有贬义。

新教徒十分注重书籍中宗教信仰的本质，他们力求（包括他们提出的宗教改革）使新教的宗教典籍只包含他们认为最有权威性的经卷。东正教会和天主教会在《七十士译本》和《武加大译本》的影响下，仍然将一些次经列入正典之中，并将其分别安放在《旧约》中与其关系比较紧密的经卷前后。到 1827 年时，即使是新教的《圣经》也还包含次经，但他们将其收录在《旧约》末尾。由上文可知，虽然东正教会和天主教会从早期开始便对次经持赞许态度，但他们对这些经卷都或多或少有些怀疑，而人们普遍持有的反对态度又加重了这种怀疑。在中世纪时期，受伟大的学者和改教家赖希林（Reuchlin，卒于 1532 年）影响，人们开始学习希伯来语，并阅读《旧约》的希伯来语版本。希伯来

been said that notwithstanding the favorable attitude toward it of the Eastern and Western churches, from the earliest times, our Apocrypha was regarded with more or less suspicion, and the suspicion would be strengthened by the general antagonism toward it. In the Middle Ages, under the influence of Reuchlin (d. 1532)—great scholar and Reformer—Hebrew came to be studied and the OT read in its original language. That the Apocrypha is absent from the Hebrew canon must have had some influence on the minds of the Reformers. Moreover in the Apocrypha there are parts inconsistent with Protestant principles, as for example the doctrines of prayers for the dead, the intercession of the saints, etc.

The Jews in the early Christian centuries had really two Bibles: (1) There was the Hebrew Bible which does not include the Apocrypha, and which circulated in Palestine and Babylon; (2) there was the Greek version (LXX) used by Greek-speaking Jews everywhere. However, instigated by the use made of it by Christians against themselves, the Jews condemned this version and made the Hebrew canon their Bible, thus rejecting the books of the Apocrypha from their list of canonical writings, and departing from the custom of Christian churches which continued with isolated remonstrances to make the Greek OT canon, with which the Vulgate agrees almost completely, their standard. It is known that the Reformers were careful students of the Bible, and that in OT matters they were the pupils of Jewish scholars—there were no other competent teachers of Hebrew. It might therefore have been expected that the OT canon of

语正典中并没有次经，这在一定程度上影响了改教家的观念。此外，次经中的某些部分有违新教的原则，如为死者祷告的教义和圣徒代人祷告的教义等。

在公元后的前几个世纪中，犹太人其实有两种《圣经》：（1）流传于巴勒斯坦和巴比伦地区的希伯来语《圣经》，其中没有次经；（2）所有说希腊语的犹太人使用的希腊语版本《圣经》（《七十士译本》）。但是，由于包含次经的《圣经》有违基督徒自身的原则，犹太人拒绝使用包含次经的希腊语译本，而是将希伯来语的正典作为他们的《圣经》，这背离了基督教会的习惯，但基督教会不顾反对，仍然使用《希腊语旧约》中的正典，基于这点，《武加大译本》最符合他们的标准。众所周知，改教家谨慎地研究《圣经》，他们拜犹太学者为师（除他们之外，似乎没有更合适的教师），学习希伯来语。因此改教家认定的《旧约》正典似乎应该更倾向于犹太人，而非希腊或拉丁基督教徒。虽然赖尔（H. E. Ryle, *Canon of the OT* [1895年再版], 156页）对这个问题表示怀疑，但所有的证据都表明《七十士译本》和其他主要的希腊语译本都从一开始就包含了次经。

the Reformers would agree in extent with that of the Jews and not with that of the Greek and Latin Christians. Notwithstanding the doubt which H. E. Ryle (*Canon of the OT* [2nd ed. 1895], p. 156) casts on the matter, all the evidence goes to show that the LXX and therefore the other great Greek versions included the Apocrypha from the first onward.

But how comes it to be that the Greek OT is more extensive than the Hebrew OT? Up to the final destruction of Jerusalem in A.D. 71 the temple with its priesthood and ritual was the center of the religious thought and life of the nation. But with the destruction of the sanctuary and the disbanding of its officials it was needful to find some fresh binding and directing agency, and this was found in the collection of sacred writings known by us as the OT. By a national synod held at Jamnia, near Jaffa, in A.D. 90, the OT canon was practically though not finally closed, and from that date one may say that the limits of the OT were once and for all fixed, no writings being included except those written in Hebrew, the latest of these being as old as 100 B.C. The Jews of the Dispersion spoke and wrote Greek, and they continued to think and write long after their fellow countrymen of the homeland had ceased to produce any fresh original literature. What they did produce was explanatory of what had been written and practical.

The Greek Bible—the LXX—is that of the Jews in Egypt and of those found in other Greek-speaking countries. John Wyclif (d. 1384) put the Apocrypha together at the end of the OT and the same course was taken by Luther (1546) in his great German and by Miles

但为何希腊语《旧约》中的经卷会多于希伯来语的《旧约》呢？在公元 71 年耶路撒冷被毁之前，圣殿中一直有祭司供圣职，祭礼也在圣殿中举行，它是民族宗教思想和宗教生活的中心。但圣殿被毁，神职人员被遣散之后，人们需要一些新的有约束性和指导性的代替品，一系列宗教作品起到了这个作用，这些作品也就是我们所熟知的《旧约》。公元 90 年，犹太人举行了雅麦尼亚会议（位于雅法附近），在这次会议上，虽然《旧约》的真作没有最终确定，但从这次会议开始，人们可以说《旧约》的范围已经永久性地确立了，只有那些用希伯来语写成的作品才能被收录其中，这些作品中年代最近的也至少写于公元前 100 年。当故土的同胞许久都没有推出原创的文学作品时，离散的犹太人仍然能说希腊语、写希腊语，继续思考并写作。但这些离散犹太人所创作的作品都是对已经写成作品的解释。

埃及和其他说希腊语国家的犹太人研读的是希腊语《圣经》，也就是《七十士译本》。威克利夫（John Wyclif，卒于 1384 年）将伪经列在《旧约》之后，路德（卒于 1546 年）和科弗代尔（卒于 1568 年）也是这样做的，他们分别在各自的德语和英语译本中将伪经添加在

Coverdale (d. 1568) in his English translation.

G. *Hebrew Words for Apocrypha*. Is it quite certain that there is no Hebrew word or expression corresponding exactly to the word “apocrypha” as first used by Christian writers, i.e., in the sense “esoteric”? One may answer this by a decisive negative as regards the OT and the Talmud. But in the Middle Ages *qabbālā* (lit. “tradition”) came to have a closely allied meaning (cf. our “cabalistic”).

Is there in Hebrew a word or expression denoting “noncanonical,” i.e., having the secondary sense acquired by “apocrypha”? This question does not allow of so decided an answer, and as a matter of fact has been answered in different ways.

Zahn, Schürer, Porter, and others maintained that “*Apocrypha (Biblia)*” is a translation of the Heb. *s^epārîm g^enûzîm*, lit. “books stored away.” If this view is the correct one it follows that the distinction of canonical and noncanonical books originated among the Jews, and that the fathers in using the word “apocrypha” in this sense were simply copying the Jews, substituting Greek words for the Hebrew equivalent. But there are decisive reasons for rejecting this view.

(a) The verb *gānaz* of which the passive participle occurs in the above phrase means “store away,” “remove from view”—of things in themselves sacred or precious. It never means exclude as from the canon.

《旧约》之中。

G. 表示“*Apocrypha*”的希伯来语词汇。希伯来语中确实没有与“apocrypha”（“秘传的”，这是基督教作者第一次使用该词时的含义）完全对应的单词或表达方式吗？如果根据《旧约》或《塔木德》来回答这个问题的话，那么人们的回答肯定是否定的。但在中世纪时，*qabbālā*（字面含义“传说”）的意思与“apocrypha”表达的含义已经极为接近（参：英语“cabalistic”[“犹太神秘哲学的”]）。

希伯来语中是否有与“noncanonical”（“典外的”，即“apocrypha”的第二种含义）相对应的单词或表达方式呢？这个问题并没有明确的答案，实际上，学者们对此有多种回答。

查恩、舒勒（Schürer）、波特等人坚持认为“*Apocrypha (Biblia)*”（《圣经》典外文献）是对希伯来语 *s^epārîm g^enûzîm* 的翻译，它的字面意思是“储藏起来的书籍”。如果这种观点是正确的，那么对正典和典外文献的区分就始于犹太人，而前人们采用“apocrypha”一词的这种含义仅仅是在效仿犹太人，他们只是用希腊语替换了希伯来语中对应的单词。但有决定性的理由反对这种观点。

(a) 动词 *gānaz* 在上述希伯来短语中以被动分词形式出现，它的意思是被“储藏起来”或“放在视线之外”的事物，用以指那些本身圣洁或珍贵之物。它从来没有“从正典中排除”的含义。

(b) When employed in reference to sacred books it is only of those recognized as canonical. Thus after copies of the Pentateuch or of other parts of the Hebrew Bible had, by age and use, become unfit to be read in the home or in the synagogue they were “buried” in the ground as being too sacred to be burned or cut up; and the verb denoting the burying is *gānaz*. But those buried books are without exception canonical.

(c) The Hebrew phrase in question does not once occur in either the Babylonian or Jerusalem Talmud, but only in rabbinical writings of a much later date. The Gk. *apókrypha* cannot therefore be a rendering of the Hebrew expression. The Hebrew for books definitely excluded from the canon is *s^epārîm hîṣônîm*, “outside” or “extraneous books.” The Mishnah or oral law with its additions came to be divided analogously into (1) the Mishnah proper; (2) the external (*hîṣônâ*) Mishnah.

H. Summary. (1) Among the Protestant churches the word “Apocrypha” is used for the books included in the LXX and Vulgate, but absent from the Hebrew Bible. This restricted sense of the word cannot be traced farther back than the beginning of the Reformation.

(2) In classical and Hellenistic Greek the adjective *apókryphos* denotes “hidden” (of visible objects), or obscure, hard to understand (of certain kinds of knowledge).

(3) In early patristic Greek this adjective came into use as a synonym of the classical Gk. *esōterikós*.

(b) 当该词用于指经书时，单指那些被认作是正典的经书。《摩西五经》和其他希伯来语《圣经》经卷经多年的使用和抄录后，已经不适宜在家中或会堂中阅读，人们将这些经卷“埋葬”在地底，它们太过神圣，不能被烧毁或粉碎；表示“埋葬”含义的动词就是 *gānaz*。但这些被埋葬的书籍一律都是正典。

(c) 此处讨论的希伯来语短语不曾出现在《巴比伦他勒目》或《耶路撒冷他勒目》之中，它仅在较晚时期的拉比文献中出现过。因此不能用希腊语 *apókrypha*（典外文献）来翻译这个希伯来语短语。希伯来语中明确表示典外文献的短语是 *s^epārîm hîṣônîm*，它的意思是“外来的或没有关联的书籍”。《米示拿》或口传律法及其附近经卷也同样被分成两部分（1）《米示拿》本身；（2）外（*hîṣônâ*）《米示拿》。

H. 总结。（1）新教教会中“Apocrypha”指的是希伯来语《圣经》中没有，但收录在《七十士译本》和《武加大译本》中的经卷。该词的这种有限含义直到改教运动之后才出现。

（2）在古典希腊语和通俗希腊语中形容词“*apókryphos*”指的是“隐藏的”（可见物体），或晦涩的、难以理解的（某种知识）。

（3）在早期教父希腊语中，这个形容词逐渐变为古典希腊语 *esōterikós*（“秘传的”）的同义词。

(4) In later patristic Greek (Irenaeus, etc.) and in Latin works beginning with Jerome, Gk. *apókryphos* meant noncanonical, implying inferiority in subject-matter to the books in the canon.

(5) By the Protestant Reformers the term “apocrypha” (“apocryphal books”) came to stand for what is now called the “OT Apocrypha.” But this usage is confined to Protestants, since in the Eastern Church and in the Roman branch of the Western Church the OT Apocrypha is as much an integral part of the canon as Genesis or Kings or Psalms or Isaiah.

(6) There are no equivalents in Hebrew for *apókryphos* in the sense of either “esoteric” or “noncanonical.”

III. Contents of the Apocrypha. A. List of Books. The books of the Apocrypha in the order in which they occur in the English versions are: (1) 1 Esdras; (2) 2 Esdras; (3) Tobit; (4) Judith; (5) Additions to the Book of Esther; (6) Wisdom of Solomon; (7) Ecclesiasticus (Sirach); (8) Baruch, with the Letter of Jeremiah; (9) Song of the Three Young Men; (10) Susanna; (11) Bel and the Dragon; (12) Prayer of Manasseh; (13) 1 Maccabees; (14) 2 Maccabees.

No. 5 in the above, “Additions to Esther,” consists of 107 (out of 270) verses of the book of Esther that occur in the best MSS of the LXX and in the Vulgate but not in the Hebrew Bible. These six additions are in the LXX scattered throughout the book and are intelligible in the context thus given them, but not when brought together as they are in the collected Apocrypha of the AV, ERV, and RSV, and as they are to some extent

(4) 在后期教父希腊语（爱任纽等）和始于耶柔米的拉丁语作品中，希腊语 *apókryphos* 表示典外的，暗指在主题上低于正典的书籍。

(5) 到新教改教家时期，“apocrypha”（或“apocryphal books”）一词开始表示“《旧约》次经”。但这种用法仅限于新教徒使用，因为在东正教会和天主教会的罗马分支教会看来，“《旧约》次经”同《创世记》《列王纪》《诗篇》或《以赛亚书》等经卷一样，也属于正典。

(6) 当 *apókryphos* 表示“秘传的”或“典外的”含义时，在希伯来语中没有对应的词汇。

III. 次经的内容。A. 书籍列表。 次经书籍出现在英文译本中的顺序如下：(1)《以斯得拉一书》；(2)《以斯得拉二书》；(3)《多比传》；(4)《犹滴传》；(5)《以斯帖补篇》；(6)《所罗门智训》；(7)《便西拉智训》；(8)《巴录书》，其中包含《耶利米书信》；(9)《三童歌》(10)《苏撒拿传》；(11)《彼勒与大龙书》；(12)《玛拿西祷词》；(13)《马加比一书》；(14)《马加比二书》。

上面的第五卷典籍——《以斯帖补篇》，其中包含了最完好的《七十士译本》手稿和《武加大译本》中的107节（共270节），但这些经文并未出现在希伯来语《圣经》中。《七十士译本》中，这六处补篇是分散在整个《以斯帖记》中的，内容前后承接，就易于理解，但当这些经文被集中收录在《钦定版圣经》《英语修订译本》和《修订标准译本》里的《次经》中时，就变得无法理解了，从某种程度上来说，在耶柔米的拉丁译本

in Jerome's Latin version and the Vulgate (the NEB Apocrypha translates the whole LXX version of Esther). Nos. 9–11 in the above enumeration are additions made in the LXX and Vulgate versions of Daniel to the book as found in the MT. It would be well to name them "Additions to Daniel." The bringing together of the writings of the Apocrypha into a separate collection was due in a large measure to Jerome, who separated many of the apocryphal additions from their original context because he suspected their genuineness. His version influenced the Vulgate, which follows Jerome's version closely.

Though it is generally true that the Apocrypha is the excess of the Greek (LXX) and Latin (Jerome, Vulgate) over the Hebrew (MT) Bibles, the statement needs qualification. 2 Esdras (4 Ezra) is absent from the LXX, from Jerome's version, and also from Luther's Bible, but it occurs in the Vulgate and in the English and other modern versions of the Apocrypha. On the other hand 3 and 4 Maccabees occur in the best MSS of the LXX, but the Vulgate, following Jerome's version, rejects both as do modern versions of the Apocrypha. Moreover, in the Vulgate proper the Prayer of Manasseh and 1 and 2 Esdras are appended to the NT as apocryphal.

B. Classification. 1. Historical. (a) 1 and 2 Esdras; (b) 1 and 2 Maccabees; (c) Additions to Daniel (nos. 9–11 in the above list); (d) Additions to Esther; (e) Letter of Jeremiah (usually appended to Baruch); (f) Prayer of Manasseh.

2. *Legendary.* (a) Baruch (sometimes

和《武加大译本》中，这些经文也无法理解（《新英文译本》的《次经》翻译了整卷《七十士译本》中的《以斯帖记》）。《七十士译本》和《武加大译本》将上述列表中的 9 至 11 号经书补充在《但以理书》的异象中，这与《马所拉文本》一致。将这三卷书称为“《但以理补篇》”似乎比较好。这种将次经作品整合成一卷单独的经文的做法在很大程度上归因于耶柔米，他因怀疑某些经文的真实性，于是将它们从原文中分离出来，形成了许多次经中的补篇。《武加大译本》受耶柔米译本的影响，严格遵循了耶柔米译本的成文方式。

“次经”指的就是希腊语译本（《七十士译本》）和拉丁语译本（耶柔米的译本和《武加大译本》）比希伯来语《圣经》（《马所拉文本》）多出的经卷，虽然这种说法普遍来说是正确的，但也有例外。《七十士译本》、耶柔米的译本和《路德圣经》中没有《以斯得拉二书》（《以斯拉四书》），但《武加大译本》、英语《圣经》和现代多个版本的《次经》中都有这卷经文。另一方面，《七十士译本》保存最完好的手稿中包含《马加比三书》和《马加比四书》，但《武加大译本》受耶柔米译本的影响，没有收录这两卷经文，现代各版本的《次经》也是如此。此外，在《武加大译本》中，《玛拿西祷词》《以斯得拉一书》和《以斯得拉二书》都被归为《新约》次经。

B. 分类. 1、历史书。 (a) 《以斯得拉一书》和《以斯得拉二书》；(b) 《马加比一书》和《马加比二书》；(c) 《但以理补篇》（上文列表中的 9 至 11 号经书）；(d) 《以斯帖补篇》；(e) 耶利米书信（通常附加在《巴录书》中）；(f) 《玛拿西祷词》。

2、传奇书。(a) 《巴录书》（有时被归

classed with prophetic books, sometimes with apocalypses); (b) Tobit; (c) Judith.

3. *Apocalyptic*. 2 Esdras.

4. *Didactic*. (a) Wisdom of Solomon; (b) Sirach (Ecclesiasticus).

IV. Original Languages.-The bulk of the Apocrypha was written originally in Greek and existed at first in that language alone. The following books, however, were written in Hebrew: Tobit, Judith, Sirach, Baruch (part probably in Greek), and 1 Maccabees. In these cases some prefer regarding Aramaic as the original language in at least parts of the above books. For detailed information see articles on individual books.

V. Dates.-The dating of the books is discussed in the separate articles. But a general statement regarding the extreme limits between which all the books were completed may safely be made. The oldest apocryphal book is Sirach, which in its original Hebrew form belongs to the period 190-170 B.C. In its Greek form the best modern scholars agree in fixing it at 130-120 B.C. None of the books can well belong to a date later than A.D. 100, though some (e.g., 2 Esdras) may be as late as that. The whole of the Apocrypha may with more than average certainty be said to have been written some time between 200 B.C. and A.D. 100. It is inaccurate to assume that the Apocrypha was in all its parts of later date than the latest parts of the OT. Many think the canonical book of Daniel and many of the Psalms are of later date than Sirach and 1 Esdras, and there are reasons for giving the canonical Esther a later date than any of the books named and perhaps than

为先知书, 有时被归为启示文学); (b) 《多比传》; (c) 《犹滴传》。

3、启示录。《以斯得拉二书》。

4、教训书。(a)《所罗门智训》; (b)《便西拉智训》(《次经传道书》)。

IV. 原始语言。大多数次经最初由希腊语写成, 而且最初只有希腊语版本。但如下次经经书则是用希伯来语写成的: 《多比传》《犹滴传》《便西拉智训》《巴录书》(可能有部分用希腊语写成)和《马加比一书》。在这些情况下, 有些学者倾向于认为上述书籍至少有某些部分的原始语言是亚兰语。关于更多细节, 详见各卷书的词条。

V. 写作时期。各卷书的词条中对次经各卷书籍的写作时期进行了讨论。但此处不妨大致陈述一下每卷次经的写作时段。最早的次经是《便西拉智训》, 它的希伯来语原本写于公元前 190 至 170 年。现在学者大多认同它的希腊语译本成书于公元前 130 至 120 年。次经(如《以斯得拉二书》)中的经卷最晚成书于公元 100 年。学者们普遍认为整部《次经》的写作时期介于公元前 200 年至公元 100 年间。有人认为《次经》所有部分的写作时间都晚于《旧约》最后一个部分的写作时间, 这显然是错误的。许多人认为正典中的《但以理书》和《诗篇》中的多篇内容写作时间要晚于《便西拉智训》和《以斯得拉一书》, 也有理由认为正典中的《以斯帖记》的写作时间要晚于上文中提到的任何一卷书, 可能也晚于《犹滴传》(另见 DANIEL[《但以理书》]; ESTHER[《以斯帖记》])。但目前可以确定的是, 大部分次经写作时期都要晚于《旧约》; 因此, 次经至关重要的作用在于, 它反映出了各个时期犹太人的生活状况以及

Judith as well (see, however, DANIEL; ESTHER). But it is quite certain that by far the greater part of the Apocrypha is of later date than the OT; it is therefore of the utmost importance as reflecting the state of the Jews and the character of their intellectual and religious life at the various periods represented. And in later years much use has been made of it.

See also APOCRYPHAL ACTS; APOCRYPHAL APOCALYPSES; APOCRYPHAL GOSPELS; APOCRYPHAL EPISTLES.

Bibliography.—ANT; APOT; E. J. Goodspeed, *The Apocrypha: An American Translation* (1938); HNTT; H-S; B. M. Metzger, *intro to the Apocrypha* (1957); R. Meyer and A. Oepke in TDNT, III, 978–1000; W. O. E. Oesterley, *Books of the Apocrypha* (1916); C. C. Torrey, *Apocryphal Literature* (1945).

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APOCRYPHAL ACTS.

A body of extracanonical writings of the 2nd and 3rd cents A.D.

Originally the designation apocryphal meant “hidden” [<Gk. *apokryptō*—‘hide’], particularly in reference to the claims of some sects to preserve a tradition of secret doctrine of Christ or the apostles. The nature of these sects and the Church’s insistence that the tradition of the apostles was openly preserved in the NT naturally added the connotation of spuriousness and even of heresy to the term, and “apocryphal” is used in this sense by Irenaeus and Tertullian. By the time of Jerome, however, “apocryphal”

他们的文化生活与宗教生活的特征。后来学者们充分利用了这一重要性。

另见 APOCRYPHAL ACTS (次经行传); APOCRYPHAL APOCALYPSES (次经启示录); APOCRYPHAL GOSPELS (次经福音书); APOCRYPHAL EPISTLES (次经书信)。

书目——ANT; APOT; E. J. Goodspeed, *The Apocrypha: An American Translation* (1938); HNTT; H-S; B. M. Metzger, *intro to the Apocrypha* (1957); R. Meyer and A. Oepke in TDNT, III, 978–1000; W. O. E. Oesterley, *Books of the Apocrypha* (1916); C. C. Torrey, *Apocryphal Literature* (1945)。

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APOCRYPHAL ACTS. 次经行传

公元2世纪和3世纪时期的一些典外文献。

“apocryphal”最初的意思是“隐藏的”[衍生自希腊语: *apokryptō*——“隐藏”], 专指某些教派的主张保留了基督或使徒神秘教义中的某个传统。这些教派的教会主张使徒的传统公开保存在《新约》中, 结合对这些教派本质的分析, 自然为“apocryphal”一词增加了“虚假的”甚至“异端的”这层含义, 爱任纽和特土良就使用了“apocryphal”一词的这种含义。但是, 到耶柔米时期, “apocryphal”一词用来表示那些表面上描述关于神或使徒的信息, 但却不受教会承认的作品(不论书中教义是否受

describes any writings ostensibly giving information about the Lord or the apostles but not recognized by the Church (whether doctrinally suspect or not). In this sense of “extracanonical” it is used here.

It is not known whether Luke or his transmitters named his second volume Acts of the Apostles, but the title, like much else in the book, was freely borrowed for a crop of second-and third-century writings. These writings were also influenced by another popular form of Christian writing also called *Acta*—the accounts of the trials and passions of the martyrs. Consideration must here be limited to some of the earlier and more influential apocryphal acts, but their manufacture went on for centuries, especially in the Eastern Church. Older legends were refurbished, new ones begun, and sometimes, one suspects, pagan stories adapted. Most apocryphal acts consequently present complex literary problems.

General Introduction

I. Characteristics

II. Origin

III. Sources

IV. Ecclesiastical Testimony

V. Value

The “Leucian” Acts

I. Acts of Paul

II. Acts of Peter

III. Acts of John

IV. Acts of Andrew

V. Acts of Thomas

Other Acts

I. Acts of Thaddaeus

到质疑)。此时，该词的含义是“典外的”。

人们不知道是路加还是他的转述者将他的第二卷作品命名为《使徒行传》，但有大量 2 世纪或 3 世纪的作品广泛引用了该书的题目和书中的许多内容。这些作品还受到了另一种流行的基督教作品形式的影响，这种形式被称为 *Acta*——记录殉道者的磨练和受难的作品。虽然次经行传的创作持续了数个世纪（尤其是在东正教会中），但此时，我们的应当主要关注一些时期较早、影响力较大的作品。作者们翻新了古老的传说，并创作了新的传说，他们有时甚至可能改编了异教的故事。因此，大多数次经行传中体现了复杂的文学问题。

概述

I. 特征

II. 出发点

III. 来源

IV. 教会的见证

V. 价值

“利斯流”的行传

I. 《保罗行传》

II. 《彼得行传》

III. 《约翰行传》

IV. 《安得烈行传》

V. 《多马行传》

其他行传

I. 《达太行传》

II. Acts of Philip

III. Acts of Andrew and Matthias

GENERAL INTRODUCTION

I. Characteristics.—The apocryphal acts are surviving examples of early Christian popular literature. They reflect not only the doctrinal concerns of their authors, but also the tastes of their readers and the convictions and ideas of the past entertained by numerous humbler Christians both orthodox and heretical. Not all literate Christians spent their leisure hours studying Origen's *De principiis*.

A. Romance. These acts set out to tell a good story: to entertain as well as to edify. They succeed in various degrees, but most of all they reflect the reading public's craving for marvels, strange adventures, and the triumph of piety. Thomas' wonderful travels in India and Andrew's among the cannibals are related in detail; Peter's witness against Simon Magus is assisted by a dog with human speech. The ascetic fervor of the Acts of John is leavened with anecdotes like the curious story of the apostle and the bugs. The apostles, more than life-size, stride invincibly through the stories (none of the writers has Luke's observation or gift of characterization).

Supernatural intervention by dream, vision, voice from heaven, and Christophany becomes commonplace. God fights for his martyrs: the wild beasts are tamed or killed, the fire goes out; and when the time for death finally comes, the martyr dies transfigured in unearthly glory. The apocryphal acts are in general unrealistic, fetid, and unutterably vulgar; and they witness, incidentally, to the probability that the real age of miracles lay already in

II. 《腓力行传》

III. 《安得烈与马提亚行传》

概述

I. 特征。次经行传是现存的早期基督教通俗文学的实例。他们不仅反映了作者关注的教义，体现了读者的品味，还反映了过去大量谦卑的基督徒（无论是正统的还是异端的）的信念和思想。并不是每个受过教育的基督徒都会在闲暇时间研读俄利根的《论首要原理》(*De principiis*)。

1、传奇。这些行传的作者准备讲述一个精彩的故事：寓教于乐。从不同程度上来讲，他们是成功的，但他们首先反映的是大众渴望的奇迹、奇妙的冒险和虔诚者的胜利。次经行传中详细地描述多马在印度和安得烈在食人族中的奇妙旅程；行传中还讲述了一条能说人话的狗帮助彼得证明行邪术的西门有罪。

《约翰行传》描述了一些奇闻异事（如使徒和虫子的奇妙传说），这点燃了禁欲主义者的热情。故事中的使徒不再是普通人，他们所向无敌（这些作者都没有路加的洞察力和人物刻画的天赋）。梦境、异象、天上的声音、基督复临等超自然现象都变得司空见惯。神为殉道者争战：祂驯服或杀死野兽、熄灭火焰；当殉道者死时，他们会改变形体，变得荣美非凡。次经行传通常是一些粗俗不堪、不切实际，而且臭名昭著的作品。它们还会证明真正的奇迹时代早已过去。

the past.

B. Sexual Asceticism. Christians in the 2nd and 3rd cents faced countless problems arising from the sexual promiscuity of the times. Pagan popular literature was blatantly erotic in interest and a strain of sexual asceticism ran through Christian popular literature. Continenence ranked high, even supreme, among Christian virtues—thus the Acts of Paul (written by an orthodox presbyter) summarized Paul’s preaching as “the word concerning abstinence and the Resurrection.” Other acts, of more dubious doctrinal pedigree, are even more extreme in their insistence on celibacy; and many of their stories center upon disrupted brothels or withdrawal from conjugal relations—often displayed as the direct result of apostolic preaching. The subject takes an unhealthy proportion of space, and its treatment at times (notably in the Acts of John) is indelicately explicit. Christian and pagan popular literature, in fact, arise from the same social background; and the writers of the acts are guided in varying degrees by horror of immorality, false ideals, and the horrible fascination of that which is loathed.

C. Heretical Teaching. Besides this ascetic stress, some of the earlier acts contain traces of dogmatic heresy; and it is possible that this type of literature arose first in unorthodox circles, other writers being influenced by the popular success of the (undoubtedly heretical) “Leucius” of the Acts of John. The latter work has a thoroughly docetic Christology, in which the human Jesus is little more than a specter; and it displays a naive modalism without clear

B. 禁欲主义。 2 世纪和 3 世纪时期，基督徒们面对着大量由淫乱引发的问题。异教的大众文学中公然表现出对性的兴趣，而基督教的大众文学则是充斥着禁欲主义思想。在基督教的美德中，节欲的很受推崇，甚至可以说是最受推崇的，因此，《保罗行传》（作者是一位东正教牧师）将保罗的教导总结为“关于节制和复活的道”。其他教义由来较可疑的行传对于禁欲的坚持则更为极端；解散妓院或接触婚姻关系等故事是这类行传的中心——这通常都是使徒传教的直接结果。这种主题占据了很大比例，而且书中（尤其是《约翰行传》）对此的描述有时是粗俗直白的。基督教和异教的大众文学实际上是兴起于同一种社会背景中；不道德的社会情况、错误的理念和对恶行的沉迷在不同程度上影响了行传的作者们。

C. 异端教义。 除了强调禁欲之外，一些早期的行传中有异端教义存在的痕迹；这类文学形式很有可能是首先从非正统的阶层中兴起，“利斯流 (Leucius)”的《约翰行传》（显然是异端作品）成功普遍影响了其他作者。《约翰行传》中的神学理论是彻底的基督幻影说，其中凡人耶稣与幽灵相差无几；而且书中还展现出一种幼稚的形态论，它没有明确地区分圣父和圣子。在这部作品中，基督行走时没有足迹；使徒试图触摸基督时，手臂能够从祂的身体里穿过去。

distinction between the Father and the Son. According to this work, Christ left no footprints; and the apostle, trying to touch Him, put his arm through His apparent form. While apparently being crucified on Calvary, Jesus was in fact talking to John on the Mt. of Olives.

Less extreme are the docetic traces in the Acts of Peter, which probably reflect more of crude popular devotion than of self-conscious Gnostic rationalism. Moreover, this book is concerned to combat, under the symbol of Simon Magus, certain other forms of heresy. The Acts of Paul actually incorporates a pseudo-Corinthian correspondence that is specifically anti-Gnostic. Many of the acts, however, have images and aspirations drawn from the fringes of Gnosticism, like the mystic dance in the Acts of John, and the hymn of the pearl in the Acts of Thomas. References by some Christian fathers suggest that they knew versions more heretical than our present texts; and it is probable, and in the case of the Acts of Andrew virtually certain, that we possess in some instances disinfected copies, with the worst offenses removed, a process that strikingly testifies to the popularity of this type of literature.

D. Religious Feeling. Despite the unfavorable impression created by their vulgar, unpleasant, or unorthodox features, the apocryphal acts manifest unmistakably over large sections the rapture of a great spiritual enthusiasm. There are passages (supremely in the Acts of Thomas) of rare poetic beauty, full of religious warmth, mystic fervor, and moral earnestness. The rank superstition and the traces of unconquered heathenism should not blind us to the fact that we

耶稣表面上是在十字架上受难了，但祂实际上却仍橄榄山上同约翰谈话。

《彼得行传》中基督幻影说的痕迹则没有这么极端，这部作品所反映的可能更多的是普遍存在的质朴的献身理念，而非自我感知的诺斯替教唯理主义。此外，以行邪术的西门为象征，本书还是具有反其他某些异端的特色。《保罗行传》实际上还吸纳了伪科林斯主义的信息，而这种主义尤为反对诺斯替主义。但是，许多行传中都采用了诺斯替教中的形象或倾向，如《约翰行传》中的神秘舞蹈和《多马行传》中的《珍珠之歌》。一些基督教教父对行传的提及表明他们知晓一些比现存版本更倾向于异端学说的行传版本；现存的版本可能是经过修改之后留下的副本，其中最引人反感的章节已经被移除，实际上《安得烈行传》就明显属于这种情况，而这种修改的过程显然表明这类文学在当时极为流行。

D. 虔诚感。次经行传粗俗的、令人讨厌的或异端的特征给人们留下了糟糕的印象，但除此之外，书中大部分都明显表现出了充满属灵热情的喜悦之情。某些段落（尤其是多马行传）体现出罕见的诗意美，并充满宗教、神秘和道德热忱。虽然书中存在无稽之谈和异端教义的痕迹，但我们仍应看到其中表现出来的基督教信仰，这种信仰虽然有时极为扭曲，但却是真诚的。

have in the apocryphal acts what is often a genuine, though greatly distorted, expression of Christian faith.

II. Origin.-A. Reverence for the Apostles.

The apostles were recognized throughout the early Church as the normative interpreters of Jesus, commissioned by the risen Lord Himself and uniquely invested with His authority. As early as Ignatius the difference in kind between the apostolic and the fullest ecclesiastical authority is manifest (Ign. Trall. 3; Ign. Rom. 4). This recognition must be borne in mind when considering some types of apocryphal literature. The sanction of some apostle was often claimed for a form of doctrine or local custom.

Eventually it became clear that the traditions of apostles could not be pitted against each other, and that true apostolic tradition was substantially coterminous with the NT; but in days when the possibility of genuine tradition surviving orally was conceivable, these principles were not everywhere obvious. Among the motives that produced the apocryphal acts we may trace both the natural tendency of piety to glorify the apostles and the desire to appropriate apostolic authority.

B. Desire for Apostolic Authority. The Acts of John, for instance, undoubtedly seeks to justify outrageously sectarian views of Christ by using the name of the great apostle, ostensibly reported by a companion. The Acts of Thomas has affinities with other works to which Thomas' name is attached, and which represent him as the apostle most favored with stores of knowledge

II. 出发点。A. 对使徒的崇敬。所有早期基督教教会都认为使徒是耶稣传话的同事，主亲自任命他们，并独赐予他们主的权威。早在伊格那丢时期，使徒的权力和教会的最大权力之间的区别就已经很明显（《伊格那丢书信：致他拉勒人书》3 和《伊格那丢书信：致罗马人书》4）。当考虑伪经文学的某些类型时，一定要牢记这种区别。一些使徒认可思想和学说通常被视作一种教义或地方习俗。

人们最终明白，使徒的传说不能互相矛盾，真正的使徒传说要基本与《新约》中描述一致；但是在当时，真正的传说可能仅靠口传，因此这些原则可能并非在所有地方都那样明显。作者写下次经行传的动机可能既有想要美化使徒的虔诚的自然倾向，也有对借用使徒权威的渴望。

B. 对使徒权威的渴望。以《约翰行传》为例，作者表面上以约翰同行者的身份记录其行传，这显然是借这位伟大使徒之名，任意地表达自己关于基督教的宗教观点。《多马行传》和其他作品类似，它假借多马之名，并称多马是知识最丰富的使徒（见 APOCRYPHAL GOSPELS V.J.1[次经福音书 V.J.1]），这可能一定程度上是由于有传说表明多马与次经行传成书的地方有关系。《保罗行传》

(see APOCRYPHAL GOSPELS V.J.1), perhaps partly because Thomas was traditionally associated with the areas in which they were produced. The author of the Acts of Paul, quite orthodox in his central theology, had a concern for sexual abstinence, which, while he doubtless believed it to be scriptural, he did not find clearly enough expressed in Scripture for his purpose. Accordingly, he attributes his concern to Paul himself, whom we find preaching a new form of the Beatitudes:

“Blessed are the pure in heart, for they shall see God.

“Blessed are they that keep the flesh chaste, for they shall become the temple of God.

“Blessed are the continent, for unto them shall God speak....”

C. *Glorification of Martyrdom.* The 2nd cent. saw the development, accentuated in later centuries, of a cult of the martyrs. This produced a body of literature of its own. We have moving early accounts of judicial processes leading to martyrdom that were treasured in the churches and elaborated by later generations. But those who revered the martyrs revered the apostles still more; and to such the silence of the canonical Acts on the last crises of the greatest apostles was inexplicable. Even the author of the Muratorian Canon felt he must explain this: “Luke has included for good Theophilus [only] the things done in his presence, as the omission of Peter’s passion clearly shows, and the departure of Paul from Rome en route for Spain.” Such pious, if misguided, sentiment filled in vivid pictures of the martyrdoms; and later generations concentrated their attention on these “contendings,” or glorious sufferings, of the apostles.

作者的核心神学理论十分正统，他关注禁欲，虽然他在《圣经》中没有找到明确信息表达他的目的，但他显然相信这是依据圣经得到的教训。因此他将这种关注归于保罗身上，我们在书中发现保罗传扬了一种新形式的天国八福：

“清心的人有福了，因为他们必得见上帝。

保持肉体纯洁的人有福了，因为他们必成为上帝的殿。

节制的人有福了，因为上帝要对他们说话……”

C. 对殉教的赞颂。对殉道者的崇拜在2世纪时有所发展，随后的几个世纪中，这种崇拜变得更为突出。由这种崇拜产生了许多文学作品。教会十分重视关于殉道正规程序的早期记录，后世也详细阐明了这些程序。但是那些崇拜殉道者的人更为崇拜使徒；而正典的《使徒行传》中又没有详细描述这些伟大使徒最后的危机。就连《穆拉多利经目》的作者也感觉到他必须对此做出解释：“路加给提阿非罗的书信中[只]包含了当时所做的公义之事，他显然没有描述保罗的热情，也没有描述保罗离开罗马去往西班牙途中的经历。”殉道的生动画面充满了这种虔诚感（如果是被误导的）；后世的注意力集中在使徒的这类“斗争”或光荣的受难上。

D. Local Patriotism. But if the apostle is glorious, some of his glory is reflected on the area in which he worked. Early church controversies (above all the Quartodeciman) show how apostolic tradition was invoked to support local practice. Some features of some of the apocryphal acts may be due to such local patriotism: the Thecla stories in the Acts of Paul, for instance, associate the apostle with a heroine of local fame.

E. Dogma. The heretical tendency of many of the apocryphal acts has obscured that some of them are in fact antiheretical. The Acts of Paul, as we have seen, has a vigorous anti-Gnostic polemic; and the Acts of Peter, in spite of all its docetic touches, raises its banner against those who proclaim that Jesus was misunderstood by His disciples (cf. Acts of Peter 10, which is interesting to link with Tertullian *De praescr. haer.* 32). We may be satisfied that among the motives that produced this literature was the desire to set forth doctrine in an attractive form. Sometimes that doctrine was pernicious, sometimes eccentric, but occasionally it was catholic. Generally speaking it is the earlier acts that show the clearest dogmatic interest; later ones are usually simply mythopoeic.

III. Sources.-By far the most important source of the apocryphal acts is the imagination of their authors. At certain points, however, the influence of other forms of literature can be traced.

A. The Canonical Acts. The influence of the canonical Acts, both as an inspiration and as a model, is beyond doubt. Incidents and phraseology are borrowed

D. 地方主义。但如果使徒是荣耀的，那么他们的荣耀就会在他们曾传道的区域产生影响。早期教会的争论（尤其是十四日教派）就体现了人们是如何援引使徒的传说去支持当地风俗。使徒行传的某些特征可能来自于这种地方主义：例如《保罗行传》中的特格拉故事就将使徒保罗与当地的一位杰出女性联系在了一起。

E. 教义。许多次经行传都有异端倾向，这会令人们忽视有些行传实际上是反异端的作品。正如我们所见，《保罗行传》表现出了强烈的反诺斯替教观点；《彼得行传》中尽管有关于基督幻影说的教导，但其中也公开反对了一种观点，这种观点认为耶稣的使徒误解了祂（参：《彼得行传》10，将其与 Tertullian *De praescr. haer.* 32 联系起来看会更为有趣）。作者创造这类作品是为了用较为引人注意的方式陈述教义，这在各种动机中可能是令人满意的一种。这类作品中的教义有时有害，有时反常，但有时又是属于天主教的。通常来说，早期的行传一般会明确的体现教义；但后期的行传则通常仅仅是在创作神话。

III. 来源。到目前为止，作者的幻想是次经行传最重要的来源。但在某些点上，这些作品也受到了其他文学形式的影响。

A. 正典中的《使徒行传》。毫无疑问，正典中的《使徒行传》对次经行传作者来说既是启发，也是模本。他们借鉴《使徒行传》中的事件和措辞，并对其加以

from Acts, or remodeled, to lend verisimilitude to the narrative. In some cases the authors apparently propose a form of supplement to Acts. Thus the Roman section of the Acts of Peter opens with Paul's journey to Spain after the events of Acts 28; and the Acts of Paul, though it is sometimes said to use the framework of Acts, probably intends to describe an assumed eastern ministry of Paul after the first imprisonment. Most of the personal names are fictitious, but of those taken from the NT not one occurs in Acts, and most come from the Pastorals. John, Andrew, Thomas, and the others play little or no part in the canonical Acts. Of twelve (or thirteen) apostles, the sacred writer had related the "acts" of only two. The impulse to supply parallels for the others proved irresistible.

B. Martyrologies. As we have seen, by second-century standards the canonical Acts were also deficient in having no accounts of the last crises of their heroes. People who treasured the stories of the trial and death of Polycarp and Justin would wish parallel accounts for the great apostles. It should be noted how large a proportion of many apocryphal acts is given to these stories, which in many cases (notably the Acts of Paul and the Acts of Peter) have circulated separately and have a literary history of their own. The inspiration for these stories comes from contemporary martyrologies, and sometimes local martyr stories (like the Thecla incidents?) have been incorporated.

C. Travel Romance. Among the contemporary forms of pagan literature that have influenced some of the apocryphal acts we may include that of

改写,从而使叙述更为逼真。有时候,他们显然是对《使徒行传》的情节进行了补充。因此《彼得行传》中的罗马部分就以保罗旅行至西班牙时的故事开篇,这发生在《使徒行传》28章中事件之后;虽然有时人们说《保罗行传》使用了《使徒行传》的框架,但书中很可能描述了保罗在第一次监禁之后去东方传教的故事。书中大多人名都是虚构的,但也有借鉴自《新约》中但未曾出现在《使徒行传》中的人名,它们大多都来自教牧书信。正典的《使徒行传》中很少,甚至没有描述约翰、安得烈、多马或其他使徒。《使徒行传》的作者只描述了十二(或十三)使徒中两位的“行传”。因此自然会有其他作者也想要描述其他使徒的行传。

*B. 殉教史。*正如我们所见,到2世纪时,正典中的《使徒行传》也没有记录这些使徒最后遭遇的危机。有些人十分重视坡旅甲和查士丁受试验和受难的故事,因此他们认为伟大的使徒也经历了相似的事情。我们应注意到,许多次经行传中运用了很大篇幅来描述这类故事,在很多情况下(尤其是《保罗行传》《彼得行传》),书中都分别流传着各自记录的使徒的受难故事和文字史。这类故事的灵感来自同时代的殉教史,有时则吸取了当地的殉教故事(如特格拉的事件[尚不确定])。

*C. 旅行罗曼史。*对一些次经行传产生影响的同时代异教文学作品中包括旅行罗曼史。这类浪漫主义文学中最著名的例子就是提亚纳的亚波罗纽的作品

the travel romance. The most famous example of this romantic literature is the *Life* of Apollonius of Tyana, the neo-Pythagorean preacher and great wonder-worker, who died about the end of the 1st cent. A.D. The marvelous deeds reported to have been wrought by him on his travels were freely transferred in a somewhat less striking form to other teachers. It is in the atmosphere of these romances that the apocryphal acts had their birth. In particular the Acts of Thomas recalls the history of Apollonius. For just as Thomas was a missionary in India, so "Apollonius as a disciple of Pythagoras had traveled, a peaceful Alexander, to the Indian wonderland and there preached his master's wisdom" (J. Geffcken, *Christliche Apokryphen* [1908], p. 36).

IV. Ecclesiastical Testimony.-From the nature of his reference to the canonical Acts it is probable that the writer of the Muratorian Canon (ca. A.D. 190) had the existence of other acts in mind. "The acts of all the apostles," he says, "are written in a single book. Luke relates them admirably to Theophilus, confining himself to such as fell under his own notice, as he plainly shows by the omission of all reference either to the martyrdom of Peter or to the journey of Paul from Rome to Spain." During the 3rd cent. there are slight allusions to certain of the apocryphal acts, but it is only in the 4th cent. that distinct references are frequent in writers both of the East and of the West. A few of the more important references follow (for a full account see A. Harnack, *Geschichte der altchristlichen Literatur*[2nd ed. 1958], I, 116ff.).

(*Life*). 亚波罗纽(卒于约1世纪末期)是新毕达哥拉斯派的传教者,他还是一位伟大的奇迹创造者。其他作者以平铺直叙的形式大量转述了他在旅行中记录的不可思议的事件。次经行传正是产生于这种浪漫文学的氛围之中。《多马行传》尤其令人回想起亚波罗纽的历史。正如多马是一个在印度的传教士一样,“亚波罗纽,一个爱好和平的亚历山大,作为毕达哥拉斯的门徒,他旅行至印度这片奇迹之地,传播他师傅的智慧”(J. Geffcken, *Christliche Apokryphen* [1908], 36页)。

IV. 教会的见证。《穆拉多利经目》的作者提到了正典《使徒行传》的本质,从这一点来看,他可能也曾读过其他行传。他说道,“所有使徒的行传各自成书。路加崇敬地将这些行传与提阿非罗联系起来,但他受自身关注所限,没有描述关于彼得殉教或保罗从罗马旅行至西班牙的故事。”3世纪时期,很少有其他作品提及次经行传,因此我们无法确定当时确实存在这类书籍,但到4世纪时,显然东西方的作者都频繁地提及它们。下文将列出提到次经行传的较为重要的参考资料(完整的记录见 A. Harnack, *Geschichte der altchristlichen Literatur*[1958年再版], I, 116页起)。

A. Eastern Testimony. Among Eastern writers Eusebius is the first to make any clear reference to apocryphal acts. He speaks of “Acts of Andrew, of John, and of the other apostles,” which were of such a character that no ecclesiastical writer thought it proper to invoke their testimony. Their style and their teaching showed them to be so plainly of heretical origin that he would not put them even among spurious scriptures, but absolutely rejected them as absurd and impious (*HE* iii.25.6f.). Ephraem (d. 373) declares that these acts were written by the Bardesanites to propagate in the name of the apostles unbelief that the apostles had destroyed. Epiphanius (*ca.* 375) repeatedly refers to individual acts that were in use among heretical sects. Amphilochius of Iconium, a contemporary of Epiphanius, declares that certain writings emanating from heretical circles were “not acts of the apostles but accounts of demons.” The Second Council of Nicea (A.D. 787), in the records of which those words of Amphilochius are preserved, dealt with apocryphal literature, and had under special consideration the Acts of John, to which the Iconoclasts appealed. In the synod’s finding these acts were characterized as “this abominable book,” and on it the judgment was passed: “Let no one read it; and not only so, but we judge it worthy of being committed to the flames.”

B. Western Testimony. In the West from the 4th cent. onward, references are frequent. Philastrius of Brescia (*ca.* 387) testifies to the use of apocryphal acts among the Manichaeans, and declares that although they are not suitable for general reading they may be read with

A. 东方作者的证据。东方作者中，第一个明确提及次经行传的作者 是优西比乌。他曾提及“《安得烈行传》《约翰行传》和其他使徒的行传”，教会作者考虑到这类作品的特征，不会引用其中的内容作为证据。优西比乌认为次经行传的形式和教训显然表明他们源自异端学说，因此他甚至不会将这类作品归于伪经，他彻底拒绝这些作品，并认为它们是荒诞的、不虔诚 (*HE* iii.25.6-7)。以法莲 (卒于 373 年) 认为这些行传的作者是诺斯替派巴戴桑，他们借使徒之名，传播那些曾被使徒否定的不敬虔的观点。伊皮法尼 (约卒于 375 年) 反复提及次经行传只流传于异端教派之中。以哥念的安非罗西与伊皮法尼同属一个时代，他声称从异端阶层中流传出的某些作品“不是使徒的行传而是魔鬼的记录”。尼西亚第二次会议 (公元 787 年) 的记录保留了安非罗西的话语，这次会议讨论了伪经文献，并对《约翰行传》予以特殊考虑，因为反对偶像崇拜者曾呼吁教会接受这些作品。会议中的发现表明这些作品是“令人憎恶的作品”，而会议对它们的评判是：“不要让人阅读这些作品；不仅不能阅读，我们判定这些作品应该拿去焚烧”。

B. 西方作者的证据。从 4 世纪开始，西方的作者经常提及次经行传。布雷西亚的费拉多 (Philastrius of Brescia, 卒于约 387 年) 证实了次经行传曾流传于摩尼教徒之中，他还声称这些作品虽然不适合大众阅读，但成熟的基督教徒却可以从中受益 (*De haeresibus* 88)。他

profit by mature Christians (*De haeresibus* 88). The reason for this favorable judgment is to be found in the pronounced ascetic tendency of the acts, which was in line with the moral ideal prevalent at that time in the West. Augustine refers repeatedly to apocryphal acts in use among the Manichaeans and characterizes them as the work of “cobblers of fables” (*sutoribus fabularum*). The Manichaeans accepted them as true and genuine; in reference to this claim Augustine says: “They would in the time of their authors have been counted worthy of being welcomed to the authority of the Holy Church, if saintly and learned men who were then alive and could examine such things had acknowledged them as speaking the truth” (*Contra Faustum Manichaeum* xxii.79). The Acts of John and the Acts of Thomas are mentioned by Augustine by name. He also refers to Leucius as the author of apocryphal acts. Turribius of Astorga (*ca.* 450) speaks of acts of Andrew, John, and Thomas and attributes them to the Manichaeans. Of the heretical teaching in the Acts of Thomas, Turribius singles out for special condemnation baptism by oil instead of by water. Leucius is mentioned as the author of the Acts of John. The acts of Andrew, Thomas, Peter, and Philip are condemned as apocryphal in the Gelasian Decree (A.D. 496; *see* APOCRYPHA II.E.1); and in the same condemnation are included “all books written by Leucius, a disciple of the devil.”

C. *Photius*. The fullest and most important reference to the apocryphal acts is found in Photius, the patriarch of Constantinople in the second half of the 9th century. In his *Bibliotheca*, which

赞成基督教徒阅读这类书籍可能是由于这些次经行传有明显的禁欲主义倾向，这种倾向符合当时西方推崇的道德理念。奥古斯丁反复提及流传于摩尼教徒之间的次经行传，并称其为“胡言乱语的补鞋匠”（拉丁语：*sutoribus fabularum*）的作品。摩尼教徒认为次经行传是真实准确的，对此奥古斯丁说道：“只有那些圣洁的有学问的人对这些作品进行考究之后，认为这些作品讲述了真理，那么其作者生存年代的神圣教堂中的权威人士才会认为这些作品有价值，并乐于阅读”（*Contra Faustum Manichaeum* xxii.79）。奥古斯丁提到过《约翰行传》和《多马行传》这两本书。他还认为利斯流是次经行传的作者。阿斯特加的图理比厄斯（Turribius of Astorga, 卒于约 450 年）提到过《安得烈行传》《约翰行传》和《多马行传》，并认为它们的作者是摩尼教徒。在《多马行传》的异端教导中，图理比厄斯单独拣选出关于用油洗礼而不用水洗礼的故事，并对其加以谴责。他提到利斯流是《约翰行传》的作者。《格拉修斯法令》（公元 496 年；见 APOCRYPHA II.E.1[伪经 II.E.1]）将《安得烈行传》《多马行传》《彼得行传》和《腓力行传》判为伪经；这部法令中还谴责了“魔鬼的信徒利斯流所著的全部书籍”。

C. 佛提乌。9 世纪下半叶的君士坦丁堡牧首佛提乌最全面地提及了次经行传，他的提及也最为重要。他的作品（*Bibliotheca*）中记录了 280 本不同的书籍，这些都是他暂时卸任去巴格达传

contains an account of 280 different books that he had read during his absence on a mission to Baghdad, we learn that among these was a volume, “the so-called Wanderings of the Apostles, in which were included Acts of Peter, John, Andrew, Thomas, Paul. The author of these Acts, as the book itself makes plain, was Leucius Charinus.” The language had none of the grace that characterized the evangelical and apostolic writings. The book teemed with follies and contradictions. Its teaching was heretical. In particular it taught that Christ had never really become man. Not Christ but another in His place had been crucified. After referring to the ascetic doctrine and the absurd miracles of the acts and to the part the Acts of John had played in the Iconoclastic controversy, Photius concludes: “In short this book contains ten thousand things which are childish, incredible, ill-conceived, false, foolish, inconsistent, impious and godless. If anyone were to call it the fountain and mother of all heresy, he would not be far from the truth.”

D. Ecclesiastical Condemnation. There is thus a consensus of ecclesiastical testimony as to the general character of the apocryphal acts. They were writings used by a number of heretical sects but regarded by the Church as unreliable and harmful. It is probable that the corpus of the acts in five parts referred to by Photius was formed by the Manichaeans of North Africa, who attempted to have them accepted by the Church in place of the canonical Acts, which they had rejected. These acts in consequence were stamped by the church with a heretical character. The sharpest condemnation is that pronounced by Leo I (ca. 450), who

教时曾读过的作品，在这本书中，有一系列书籍，他称其为“所谓的使徒行传，包括《彼得行传》《约翰行传》《安得烈行传》《多马行传》和《保罗行传》。这些作品清楚地表明其作者是利斯流·加里努”。次经行传根本不具备福音和使徒作品显著的语言魅力。书中充斥着罪恶和矛盾，并包含异端的教导，尤其是书中提到的基督从未成为真正的人，在十字架上受难的不是基督，而是一个代替品。佛提乌在提及次经行传中的禁欲主义教义和荒诞的奇迹，并说明了《约翰行传》在圣像破坏之争中所起的作用后，总结道：“总之，这部书的内容完全是幼稚的、难以置信的、构想拙劣的、错误的、愚蠢的、前后矛盾的、不虔诚的和敬神的。若有人称它是所有异端之母或来源，那么这个人就离真相不远了”。

D. 教会的谴责。教会对次经行传的一般特征存在共识。这些作品流传于一些异端教派之中，教会将其看作是不可信的和有害的作品。佛提乌提到的分为五个部分的行传文集可能是由北非的摩尼教徒所著，他们试图令教会接受这些行传并用其取代正典中的《使徒行传》，摩尼教徒拒绝接受这部正典。最后这些次经行传被教会定为异端学说。利奥一世（卒于约 450 年）给予这些作品最严厉的谴责，他声称“不仅要禁止人们阅读这些作品，还要将它们一扫而空，全部焚毁。虽然这些作品中的某些地方似乎表现出了虔诚，但它们是有害的，它们通过描写诱人的故事，千方百计地诱惑那些被奇妙故事吸引的人犯错”。

declares that “they should not only be forbidden but should be utterly swept away and burned. For although there are certain things in them which seem to have the appearance of piety, yet they are never free of poison and secretly work through the allurements of fables so that they involve in the snares of every possible error those who are seduced by the narration of marvelous things.”

The Acts of Paul, which shows no trace of dogmatic heresy, was included in the ecclesiastical censure inasmuch as it had received a place at the end of the corpus. Many teachers in the Church, however, made a distinction between the miraculous details and the heretical doctrines of the apocryphal acts. While they rejected the latter they retained the former. Witness the words of an orthodox reviser in regard to his heretical predecessor: *Quaedam de virtutibus quidem et miraculis quae per eos Dominus fecit, vera dixit; de doctrina vero multa mentitus est*—“he had told the truth about apostolic virtues and miracles, but had lied shamefully about their doctrine.”

E. Influence. Ecclesiastical censure could not check the appeal of the stories, and for centuries Christians from Persia to Spain repeated and embroidered them. Apostolic legends appeared in poetry, martyrologies, and calendars; they were solemnly recounted in sermons on the saints’ festal days. Their influence on Christian art has also lasted for centuries. Of the general effect of such literature as a staple diet, Harnack’s words are still appropriate: “Whole generations of Christians, whole Christian nations, were intellectually blinded by the dazzling

《保罗行传》中虽然没有体现出异端学说的痕迹，但因其处于行传文集的末尾，教会还是对其进行了谴责。但是，许多教会中的教师对次经行传中奇迹般的细节和异端教义加以区分，他们拒绝后者，但却保留了前者。以下是一个正统的修订者对作品的异端作者的评论：*Quaedam de virtutibus quidem et miraculis quae per eos Dominus fecit, vera dixit; de doctrina vero multa mentitus est*——“书中对使徒的美德和神迹的描述是真实的，但关于使徒的教义，他却不体面地撒谎了”。

E. 影响。 教会对这些作品的谴责并不能抹杀故事的吸引力，数个世纪以来，从波斯到西班牙的基督教徒一再重复并润色这些作品中的故事。他们在诗歌、殉教史和日历集中讲述使徒们的传奇；他们在圣徒节日布道时，庄严地讲述这些传奇。使徒故事对基督教艺术的影响长达数个世纪。哈纳克的话语仍然适用于总结这类文学对大众的影响：“一代又一代的基督徒，一个又一个基督教国家，都被这些传奇的炫目的外表所迷惑，他们不仅忽略了真正的历史，也忽略真相本身”（翻译自 I, 26）。

appearance of these tales. They lost the eye not only for the true light of history, but also for the light of truth itself” (tr. from I, 26).

V. Value.-As historical records, the apocryphal acts have negligible worth. If some of the earlier ones do preserve valid traditions from the 1st cent., it is now impossible to sift them out. But as records of early Christianity they are of immense, and often underrated, value.

A. Records of Popular Christianity. Some insight into the masses of common people who were born amid degradation and superstition, and came, sometimes very imperfectly, under the influence of the gospel, is provided by the apocryphal acts. These people are not represented by the productions of most of the early church fathers. One can see the sort of stories that delighted them, and in the better works their aspirations, concerns, and problems. In some of the stories in the Acts of Peter, for example, one hears echoes of conflicts with the Jews, the problem of apostasy, the puzzle of unhealed illness, the controversies with pseudo-Christian sects who despised the apostles.

The apocryphal acts also recall that in many ill-instructed congregations there must have been a no-man’s-land between orthodoxy and heresy. Their first readers were children of the soil in which Gnosticism flourished, and people who were not intentionally sectarian might hold gnosticizing views of the gospel. A contempt for matter is basic to Gnostic teaching, and when Gnosticism attached itself as a parasite to Christianity it had two effects that are marked even in the

V. 价值。次经行传的史料价值是微不足道的。即使某些早期的次经行传中确实保留了一些 1 世纪时期的真实记录，现在也无法将这些记录筛选出来。但作为对早期基督教的记录，这些作品极有价值，而人们通常低估了它们的价值。

*A. 大众基督教精神的记录。*次经行传，针对出生在堕落和迷信之中，有时还没有接受完备福音的众生提出了一些深刻的见解。早期基督教教父的大多数作品并没有展现这些普通人。人们可以从次经行传中的故事里了解到能令当时的基督徒感到高兴的事，在较好的作品中，甚至可以看到他们的愿望、关注和问题。比如说，《彼得行传》中的一些故事就体现了基督徒和犹太人斗争的后果，叛教的问题，他们对不治之症的困惑和他们与轻视使徒的伪基督教派间的辩论。

次经行传还令人记起，在许多受教程度较低的会众中，必然存在着一种介于正统和异端之间的困惑状态。生活于诺斯替主义盛行之地的人们是这些作品的第一批读者，那些不属于教派的人也可能对福音持有诺斯替教的观点。轻视物质是诺斯替教的基本教导，当诺斯替主义寄生于基督教之中时，就会产生两个效果：基督幻影说和禁欲主义，这两个效果甚至会在无教派的次经行传中留下印记。

nonsectarian acts: docetic Christology and sexual asceticism.

B. Other Values. Some of the acts are, indeed, useful witnesses to Gnostic teaching and practice. They also preserve traces of liturgy and hymnody to which we would never have had access in orthodox sources. Nor should it be forgotten how the apocryphal acts show both the uniqueness of Luke's canonical work and its universal recognition and influence in the 2nd century.

THE "LEUCIAN" ACTS

In the notice of Photius (*Bibliotheca* 114) the whole corpus made up of the acts of Peter, John, Andrew, Thomas, and Paul is ascribed to Leucius Charinus; but earlier writers speak of Leucius (a supposed disciple of John) as the ostensible author of the Acts of John; and his name has probably been transferred to the corpus as a whole.

Undoubtedly these acts have had a complicated editorial history. There seems to have been a bowdlerization to eliminate heretical elements. Many Gnostic features have been retained, however—some probably because the reviser did not understand their true meaning.

I. Acts of Paul.-A. Ecclesiastical Testimony. Hippolytus (d. A.D. 235) in his commentary on Daniel argues from a lion's refusal to attack Paul in the arena to the credibility of a similar immunity for Daniel (3.29; the story about Paul occurs in the Hamburg Greek fragment of the Acts of Paul). Tertullian attests the popularity of the work while exposing its origin and date (*De baptismo* 17). Origen

B. 其他价值。实际上，一些次经行传十分有效地见证了诺斯替教的教训和传统。这些作品中还保留了祷告文和赞美诗的痕迹，它们可能永远也不会出现在正统的文献中。我们也不应忘记次经行传中所体现出的两个事实，即路加正典作品的独特性及其在2世纪时得到的普遍认同和产生的影响。

“利斯流”的行传

佛提乌在作品 (*Bibliotheca* 114) 中认为利斯流·加里努是整本次经行传文集的作者，这部文集包括《彼得行传》《约翰行传》《安得烈行传》《多马行传》和《保罗行传》；但较早的作者认为利斯流（可能是约翰的门徒）只是《约翰行传》名义上的作者；人们将他的名字应用到整部文集之上。

毫无疑问，这些行传的编辑历史十分复杂。人们似乎曾经对这些作品进行修订，删除了其中的异端元素。但是，书中却保留了许多诺斯替教的特征——这可能是因为修订者不明白某些经文的真正含义。

*I. 《保罗行传》。*A. 教会的见证。希坡律陀（卒于235年）在其对《但以理书》的评注中认为，保罗在竞技场中不受狮子攻击这段故事与但以理在狮子坑这段故事的可信程度是类似的（《保罗行传》3.29；讲述保罗在汉堡这段故事的希腊语残本）。特土良证实了这部作品的普及，并讲述了它的起源和写作时期（*De baptismo* 17）。虽然俄利根并不认为《保罗行传》有权威性，但他两次引

twice quotes the Acts of Paul with approval, though not as authoritative (*De prin.* i.2.3; *In Ioannem* xx,12). Both Eusebius (*HE* iii.25.4) and a stichometry attached to the (sixth-century) Codex Claromontanus rank it with works that are catholic but subcanonical. Many writers reflect the popularity of the Thecla story; and another constituent element, “3 Corinthians,” had an eventful history of its own.

B. Contents. From the notes given of extent in Codex Claromontanus and in the Stichometry of Nicephorus it seems that we possess rather over half of the ancient form of the book. Three of its constituents, the Acts of Paul and Thecla, the Corinthian correspondence, and the Martyrdom of Paul, are separately attested many times over and in several languages. In 1904 Carl Schmidt published a mutilated Coptic version that demonstrated that all three were part of the same work; in 1936 he published a Greek fragment that supplied some of the missing material. Further help may be expected from recently discovered Coptic material in the Bodmer papryi.

1. The Acts of Paul and Thecla. After some incidents preserved fragmentarily in Coptic, the first major surviving section is the Acts of Paul and Thecla. Thecla of Iconium, a betrothed maiden, is so fascinated by Paul’s preaching on virginity that she repudiates her husband-to-be. Urged on by her mother and two scoundrels called Demas and Hermogenes, he brings Paul before the proconsul. Paul is imprisoned; Thecla visits him there and is condemned to be burned. The fire, however, is miraculously quenched, and Thecla seeks

用《保罗行传》，并对其持肯定态度 (*De prin.* i.2.3; *In Ioannem* xx,12)。优西比乌 (*HE* iii.25.4) 和 6 世纪时的《克勒芒特抄本》的行数表都认为这部作品属于天主教作品，但应为次正典。许多作者都反映出特格拉故事的普及性；这本书的另一个组成部分“哥林多三书”的历史也十分不平凡。

*B. 内容。*从《克勒芒特抄本》中对范围的注释和《尼赛福鲁斯的行数表》来看，我们似乎已经拥有了这部作品古时版本的大部分残本。它的三个组成部分《保罗与特格拉行传》《哥林多三书》和《保罗殉道记》曾分别且多次译为不同语言。1904 年，卡尔·施密特公布的一个科普特语残本表明这三个故事同属于一个作品；1936 年，他又公布了一个希腊语残本，这为该作品提供了一些缺失的材料。最近发现的《伯默蒲草纸抄本集》中的科普特语材料或许能为人们解读这些故事提供更多的帮助。

1、《保罗与特格拉行传》。除了一些零碎的用科普特语记录的故事之外，这部作品中第一个存留较为完整的故事是《保罗与特格拉行传》。以哥念的特格拉是一个已经订婚的少女，她深受保罗关于贞洁的教训的影响，拒绝了她的未婚夫。特格拉的未婚夫在她的母亲和两个地痞（名叫底马和赫莫吉斯）的怂恿下，将保罗带到省长面前去。省长将保罗监禁起来；特格拉去监狱看望保罗，省长却因此判处她火刑。但是，火却奇迹般地熄灭了，特克拉去寻找保罗（保罗此时已被驱逐出城）并陪同他去安提阿。在安提阿时，有一个叫亚历山大的

out Paul (who has been banished) and accompanies him to Antioch. There the official Alexander interferes with her; Thecla defends herself and is condemned to the beasts; but the beasts refuse to touch her, a lioness attacking instead those that come near. Thecla, after praying, throws herself into a tank of seals with the cry, "In the name of Jesus Christ I baptize myself on the last day." The seals perish in a flash of fire. From the first Thecla had engaged the sympathy of Queen Tryphena. When it was proposed to have Thecla torn asunder by maddened bulls Queen Tryphena fainted, and through fear of what might happen the authorities released Thecla and handed her over to Tryphena. Thecla once again sought Paul, and having found him was commissioned by him to preach the Word of God. This she did first at Iconium and then in Seleucia, where she died. Various later additions described Thecla's end, and in one of them it is narrated that she went underground from Seleucia to Rome that she might be near Paul. Finding that Paul was dead she remained in Rome until her death.

Although the Thecla story is a romance designed to secure apostolic authority for the ideal of virginity, it is probable that it had at least a slight foundation in fact. The existence of an influential Thecla-cult at Seleucia favors the view that Thecla was a historical person. Traditions regarding her association with Paul, which clustered round the temple built in her honor in Seleucia, may have provided the materials for the romance. In the story there are clear historical reminiscences. The historicity of Tryphena is established by coins. She was the mother of King Polemon II of Pontus

官长骚扰特格拉；她保护了自己，却被判处与野兽搏斗；但野兽们却并不触碰她，有一只母狮代替她攻击那些靠近的野兽。特格拉祷告完毕后，跳进了一个有海豹的水坑中，并喊道“奉耶稣基督之名，我在最后一天为自己施洗”。但火光将海豹都杀死了。特格拉从一开始就得到了王后土非拿的同情。当人们提议用发疯的公牛撕碎特格拉时，王后土非拿昏了过去，官员们担心王后出事会带来可怕的后果，于是他们释放了特格拉，并将她交给土非拿。她再一次寻找保罗，找到保罗后，保罗委托她传扬神的道。特格拉先在以哥念传教，然后又去往西流基传教，并在那里离世。人们后来又用各种故事描述特格拉的晚年生活，其中一个故事称特格拉为了更靠近保罗，从西流基秘密前往罗马。得知保罗的死讯后，特格拉一直留在罗马直到离世。

虽然特格拉的故事是一个传奇，它的目的是为了维护使徒在贞洁理念上的权威，但这个故事至少有一些现实基础。西流基存在一种比较有影响力的特格拉崇拜，这佐证了特格拉是真实的历史人物这一观点。在西流基的特格拉神庙周围流传着特格拉与保罗有交往的传说，这可能为书中的传奇提供了一些根据。特格拉故事显然有对历史的回忆。有钱币可以证明土非拿是真实的历史人物。她是本都王波利门二世之母，也是革老丢皇帝的亲戚。《这部分行传中表明保罗第一次去安提阿时，土非拿就住在该城，我们没有理由怀疑这个信息。行传中还提到了保罗从路司得去往

and a relative of the emperor Claudius. There are no grounds for doubting the information given us in the acts that she was living at Antioch at the time of Paul's first visit. The acts further reveal striking geographical accuracy in the mention of "the royal road" by which Paul is stated to have traveled from Lystra on his way to Iconium—a statement that is all the more remarkable because, while the road was in use in Paul's time for military reasons, it was given up as a regular route in the last quarter of the 1st century. In the acts Paul is described as "a man small in stature, baldheaded, bow-legged, of noble demeanor, with meeting eyebrows and a somewhat prominent nose, full of grace. He appeared sometimes like a man and at other times he had the face of an angel." This description may quite well rest on reliable tradition. On the ground of the historical features in the story, Ramsay (*CRE*, pp. 375ff.) argued for the existence of a shorter version going back to the 1st cent.; but this view has not been generally accepted.

The Acts of Paul and Thecla was very widely read and had a remarkable influence owing to the widespread reverence for Thecla, who had a high place among the saints as the first female martyr. References to the acts in the church fathers are comparatively few, but the romance had an extraordinary vogue among Christians both of the East and of the West. In particular, veneration for Thecla reached its highest point in Gaul; and in a poem entitled "The Banquet" (*Caena*) written by Cyprian, a poet of southern Gaul in the 5th cent., Thecla stands on the same level as the great characters of biblical history. The later Acts of Xanthippe and Polyxena is

以哥念时途经的“捷径”，这进一步表明书中提到的地理位置非常精确——虽然在保罗时期，人们出于军事原因使用这条道路，但在1世纪的后25年时，人们已经放弃了这条常规路线，在了解到这个事实之后，书中的陈述就更值得人们注意。行传中对保罗的描述是“他身材短小，秃头弯腿，体魄壮健，两眉相连，鼻梁略呈曲状，非常友善；他一时有人的面孔，一时又有天使的面孔”。这种描述很有可能是基于可靠的传说之上。出于故事中的历史特征，蓝西（*CRE*, 375 页起）认为较短版本行传的创作日期可以追溯至1世纪；但这种观点并未被普遍认可。

《保罗与特格拉行传》广泛流传，并产生了显著的影响，人们普遍崇敬特格拉，她作为第一名女性殉道者，在圣徒中地位很高。教会教父作品较少提及这部行传，但东西方的基督教徒都极为推崇这部传奇。尤其是在高卢，人们对特格拉的崇拜达到了顶点；在5世纪，南高卢诗人居普良作了一首名为《宴会》（*Caena*）的诗歌，在这篇诗歌中，特格拉的地位等同于《圣经》历史中的伟大人物。后期的《赞西佩与波吕克赛娜行传》完全衍生自《保罗与特格拉行传》。

entirely derived from the Acts of Paul and Thecla.

2. *3 Corinthians*. Another important fragment of the Acts of Paul is that containing the so-called Third Epistle to the Corinthians. Paul is represented as being in prison at Philippi (not at the time of Acts 16:23ff., but at some later time). His incarceration was due to his influence over Stratonice, the wife of Apollophanes. The Corinthians, who had been disturbed by two teachers of heresy, sent a letter to Paul describing their pernicious doctrines, which were to the effect that the prophets had no authority, that God was not almighty, that there was no resurrection of the body, that man had not been made by God, that Christ had not come in the flesh or been born of Mary, and that the world was not the work of God but of angels. Paul was very distressed on receipt of this epistle, and “under much affliction” wrote an answer in which the popular Gnostic views of the false teachers are vehemently opposed (see APOCRYPHAL EPISTLES I.A).

3. *Martyrdom of Paul*. The Coptic and Greek portions, and some citations, preserve in whole or part certain other incidents, notably Paul’s healing a man with dropsy at Myra, which leads to an attempt on his life (his would-be murderer is struck blind), and a fight with wild beasts at Ephesus in which the lion proves friendly. Clement of Alexandria (*Misc.* vi.5.42f.) and the twelfth-century John of Salisbury (*Policraticus* iv.3) have accounts of Paul’s missionary preaching that may be derived from the Acts of Paul.

There are several versions of the

2、《哥林多三书》。《保罗行传》中另一个重要的残篇包括所谓的《哥林多三书》。书中描绘到保罗被囚禁在腓立比（与《使徒行传》16:23 起的经文中叙述的时期不同，而是稍后的某一段时期）。保罗的教导对亚波洛范尼斯的妻子斯特拉顿尼丝产生了影响，因此被囚入狱。哥林多人受两个异端教师的烦扰，给保罗写信描述了他们邪恶的教义，其大意是先知没有权威，上帝并非大能，也没有肉体复活这回事，人的创造亦非出自上帝的作为，主也没有降生成人，或由马利亚所生，世界并不是上帝创造的，而是天使创造的”。保罗收到这封书信后非常忧虑，他“处身无数磨难中”，写下了回信，强烈反对那些假师傅所鼓吹的诺斯替教的主流观点（见 APOCRYPHAL EPISTLES I.A[次经福音书 I.A]）。

3、《保罗殉道记》。本书的科普特语和希腊语部分以及其他书对本书的引用，完整地或部分保留了其他某些故事，尤其是保罗在每拉的故事，他在那里治愈了一个患水肿的病人，有人因此想要杀掉保罗（想要杀他的人却失明了），还有一个故事描述了保罗在以弗所与野兽争斗的故事，故事中的狮子对保罗表现出了善意。亚历山太的革利免（*Misc.* vi.5.42-43）和 12 世纪时索尔兹伯里的约翰（*Policraticus* iv.3）关于保罗传道说教的记录可能有源自《保罗行传》。

保罗殉道的故事发生在尼禄迫害期间，

martyrdom of Paul, which takes place during the Neronian persecution. As the executioner beheads Paul, milk spurts upon his cloak. Paul appears in vision to Nero and his officers and prophesies judgment: the prefect and centurion in charge of Paul are converted, and Titus and Luke baptize them.

C. Authorship and Date. Tertullian (*De baptismo* 17), denying suggestions that Thecla's self-baptism was a sound precedent for female ministry, says that the author of the Acts of Paul was "a presbyter of Asia, who wrote the book with the intention of increasing the dignity of Paul by additions of his own." He adds that he was deposed from office, despite his confession that he had acted "out of love for Paul." The exact knowledge of the topography and local history of Asia Minor that the book demonstrates supports an Asian origin. F. C. Conybeare argued that the Armenian version preserved an earlier form of the Acts of Paul and Thecla than do the Greek and Latin, removing anachronisms and an apparent confusion of Pisidian with Syrian Antioch. Perhaps the author belonged to a town where Thecla was especially revered. The incident was a thing of the past when Tertullian wrote, and the acts probably belong to *ca.* A.D. 160–180, though C. Schmidt dated them rather later, holding them to be dependent on the Acts of Peter. Recently M. Testuz has argued that the Corinthian correspondence, with its different textual history, doctrinal interests, and purposes, is the work of an earlier author, which has been incorporated in the Acts of Paul; but this is not necessary. The same concern over Gnostic teaching on the Resurrection is visible in various parts of

对这个事件的记录有数个版本。当行刑者砍掉保罗的头颅时，奶溅到他的身上。保罗在异象中向尼禄和他的众官长显现，并预言了他们将受的审判：官长和看管保罗的百夫长都归信主，提多和路加给他们施洗。

*C. 作者和成书时期。*有观点认为特格拉给自己施洗对于女传教士来说是一个良好的先例，但特土良否认了这种观点 (*De baptismo* 17)，他说《保罗行传》的作者是“一个亚细亚的牧师，他为了增添保罗的荣耀在书加入了自己杜撰的故事”。尽管他声称他添加这些故事是“出于对保罗的爱”，但他还是因此被免职了。书中对小亚细亚地势和地方志的精确描述表明作者应是亚细亚人。孔尼白 (F. C. Conybeare) 认为亚美尼亚语版本保留了比希腊语和拉丁语版本更早的《保罗与特格拉行传》，这个版本中没有年代错误，也没有混淆彼西底和叙利亚的安提阿。作者可能来自一个尤为崇拜特格拉的城镇。当特土良著书时，保罗的故事早已成为过去，这本书可能写于约公元 160 至 180 年，但施密特 (C. Schmidt) 却认为该书的成书时期要晚得多，而且是参照《彼得行传》创作的。特斯图兹 (M. Testuz) 最近认为哥林多书信体现出截然不同的文本历史、教义观点和写作目的，因此它可能由一位更早时期的作者所写，然后被收录在《保罗行传》之中；但这是不必要的。行传中多个部分都明显体现出了作者对诺斯替教所提出的关于复活的教导的担忧。

the acts.

II. Acts of Peter.- A. Contents. A large portion (to judge from the Stichometry of Nicephorus, nearly two-thirds) is preserved in a Latin translation found at Vercelli, and consequently known as the *Actus Vercellenses*. The latter part of this, describing the martyrdom, circulated separately in many languages, and two Greek MSS survive. There is a later recension entitled *Martyrium Beati Petri Apostoli a Lino conscriptum*. A number of fragments and stories about Peter probably belong to this work, notably one in Coptic published by Schmidt and headed "An Act of Peter." References in Philastrius of Brescia, Isidore of Pelusium, and Photius make it practically certain that the *Actus Vercellenses* belongs to the writing known in antiquity as the Acts of Peter and condemned in the rescript of Innocent I (A.D. 405) and in the Decretum Gelasianum.

1. The Coptic Fragment. This "Act of Peter" contains the story of the apostle's paralytic daughter. One Sunday, while Peter was healing (apparently in Jerusalem), a bystander asked why he did not heal his own daughter. To prove God's power, Peter did so, and then commanded her to return to her paralysis, explaining that he had had a vision on the day she was born that if she remained whole she would be a sore trial. There is a gap in the MS here, but from what follows one can gather that she was desired by Ptolemaeus, a rich man, and saved from ruin only by the affliction for which her father prayed. Ptolemaeus, grief-stricken, goes blind, repents, is healed, and bequeaths some land for the

II. 《彼得行传》。A. 内容。韦尔切利发现的拉丁语译本保留了本书中的大部分内容（根据《尼赛福鲁斯的行数表》记录的篇幅来看，约有三分之二），因此这本书也被称为《韦尔切利行传》（拉丁名：*Actus Vercellenses*）。描述殉道的后一部分被译为多种语言并广泛流传，其中有两份希腊语手稿保留了下来。后来还有一本名为 *Martyrium Beati Petri Apostoli a Lino conscriptum* 的校订本。许多关于彼得的残篇和故事可能都来自这部作品，尤其是施密特发行的一个题为“彼得行传”（An Act of Peter）的科普特语残本。布雷西亚的费拉多、柏雷西安的伊西多尔（Isidore of Pelusium）和佛提乌都提及了这部作品，这证明《韦尔切利行传》确实属于古时流传的作品《彼得行传》，《英诺森一世法令》（公元 405）年和《格拉修斯法令》都对该书进行了谴责。

1、科普特语残本。这部分“彼得行传”记录了使徒彼得的瘫痪女儿的故事。一个星期日，彼得在治愈病人时（显然在耶路撒冷），有一个旁观者问他为什么不治愈他自己的女儿。彼得为了证明神的大能，治愈了女儿，但随后又使她恢复瘫痪的模样，并向众人解释说他在女儿出生时曾看见过一个异象，主在异象中对保罗说，如果他的女儿身体健康，她将是一个重大的试炼，伤害很多人的灵魂。文稿此处有缺失，但从后文中可以看出有一个叫多利买亚斯的富人想要娶彼得的女儿，彼得祈祷女儿受磨难，使她免受玷污。多利买亚斯极度悲伤，哭盲了双眼，他悔改后，双眼又恢复了光明，他死后将一块土地遗赠给彼得的女儿，彼得把地卖掉后，将全部所得的钱送给穷人。奥古斯丁（*Contra*

girl, which Peter sells and gives to the poor. Augustine (*Contra Adimantum* 17.5) and the Acts of Titus allude to a story that may come from the same context: Peter's prayers are sought for a gardener's daughter, who immediately falls dead. Her father begs for her restoration, and she recovers, only to be kidnapped shortly after. Both stories probably reflect concern with the problem of disease.

2. *Actus Vercellenses*. The first three chapters of the *Actus Vercellenses* are clearly a continuation of some other narrative. They could easily be added to the canonical Acts to tell of Paul's departure to Spain.

The longest section of the acts (chs. 4–32) gives an account of the conflict between Peter and Simon Magus at Rome. Paul had not been gone many days when Simon, who “claimed to be the great power of God,” came to Rome and misled many of the Christians. Christ appeared in a vision to Peter at Jerusalem and bade him sail at once for Italy. Peter confirmed the congregation in Rome, declaring that he came to establish faith in Christ not by words alone but by miraculous deeds and powers (allusion to 1 Cor. 4:20; 1 Thess. 1:5). At the request of the brethren, Peter went to seek out Simon in the house of one named Marcellus, whom the magician had led astray; and when Simon refused to see him. Peter unloosed a dog and commanded it to go and deliver his challenge. The result of this marvel was the repentance of Marcellus. A section follows describing the mending of a broken statue by sprinkling the pieces with water in the name of Jesus.

Adimantum 17.5) 和《提多行传》描述了一段故事，可能就源于这段记录：彼得的祷告者想要娶一个花匠的女儿，她立刻就死了。她的父亲祈求她复活，于是她就醒转过来，但不久又被诱拐了。这两个故事都反映了对疾病的忧虑。

2、《韦尔切利行传》。《韦尔切利行传》的前三章显然是其他某个故事的续篇。它们无疑是接续了正典《使徒行传》中保罗去往西班牙的故事。

行传中最长的一部分（4-32章）记述了彼得和行邪术的西门在罗马时的斗争。保罗离开罗马不久，西门就来到了罗马，他说“他就是上帝的大能”，误导了许多基督教徒。基督在异象中向耶路撒冷的彼得显现，命令他立刻起航去意大利。彼得召集了罗马的会众，声称他不但用言语，还会用奇事和能力坚定人们在基督里的信心（暗指林前 4:20；帖前 1:5）。在众弟兄的要求下，彼得去马撒来斯的家中寻找西门，而马撒来斯已经被邪术迷惑得叛教了；西门拒绝见他。彼得放开一条狗，命他去向西门递战书。马撒来斯看见这件奇事便悔改了。随后，书中描述了马撒来斯奉耶稣之名，将水洒在雕像的碎片上，修复了雕像。同时，那只狗对西门讲话并宣判他将不死之火烧死。狗在完成彼得的委托并对他说了鼓励的话语之后，便死在了彼得的脚下。随后，彼得令一条熏鱼活了过来，在水里游来游去。马撒来斯看见彼得行的神迹，他的信心就得著坚固，他极其蔑视西门，便将他赶出家门。

Meanwhile the dog had given Simon a lecture and had pronounced on him the doom of unquenchable fire. After reporting on its errand and speaking words of encouragement to Peter, the dog expired at the apostle's feet. A smoked fish is next made to swim. The faith of Marcellus was strengthened by the wonders Peter worked, and Simon was driven out of his house with every mark of contempt.

Simon, enraged at this treatment, came to challenge Peter. An infant of seven months speaking in a manly voice denounced Simon and made him speechless until the next sabbath day. Christ appeared in a vision during the night encouraging Peter, who when morning came narrated to the congregation his triumph over Simon, "the angel of Satan," in Judea. Shortly afterward, in the house of Marcellus, which had been "cleansed from every vestige of Simon," Peter unfolded the true understanding of the gospel.

The adequacy of Christ to meet every kind of need is shown in a characteristic passage that reveals docetic traits: "He will comfort you that you may love Him, this Great and Small One, this Beautiful and Ugly One, this Youth and Old Man, appearing in time yet utterly invisible in eternity, whom a human hand has not grasped, who yet is now grasped by His servants, whom flesh had not seen and now sees." Next, in a wonderful blaze of heavenly light, blind widows received their sight and declared the different forms in which Christ had appeared to them. A vision of Marcellus is described in which the Lord appearing in the likeness of Peter struck down with a

西门被这种对待激怒，他跑去挑战保罗。一个七个月大的婴孩用男人的声音谴责了西门，并使他变成哑巴，直到安息日为止。夜间，基督在异象中鼓励彼得，第二日早上，彼得对会众讲述他在犹大战胜“撒但的使者”西门的故事。此后不久，马撒来斯清洁了房屋，“除去了西门的一切行迹”，彼得就在他家中传播了福音的真谛。

基督恩典的完备性，通过书中一个明显揭示了基督幻影说的段落表现出来：“他同样要安慰你们，好使你们可以爱他。这个（上帝）是既伟大又渺小；既美丽又难看；既年轻又年老；既出现在时间之中，又住在永恒里，是肉眼所不能见的；他并非人手所能捉摸的，却让他的仆人紧紧的握着；没有人见过他，现在他却成为可见的”。随后，在美妙的天堂之光中，盲寡妇都能看见了，她们描述了基督出现在她们面前的不同样式。在马撒来斯的异象中，主的外表看似彼得，祂拿起利刃斩碎了一个衣衫褴褛的邪恶的埃塞俄比亚女人，“西门和他的上帝的能力全都”在这个女人身上。

sword “the whole power of Simon,” which had come in the form of an ugly Ethiopian woman, clad in filthy rags.

Later, there was a conflict with Simon in the forum in the presence of the senators and prefects. First the combatants exchanged words; then the contest switched and the power of Peter was signally exhibited as greater than Simon’s in raising the dead. Simon was now discredited in Rome, and in a last attempt to recover his influence he declared that he would ascend to God. Before the assembled crowd he flew up over the city, but in answer to Peter’s prayer to Christ he fell down and broke his leg in three places. He was removed from Rome and, after having his leg amputated, died.

The *Actus Vercellenses* closes with an account of Peter’s martyrdom (chs. 33–44). Peter had incurred the enmity of several influential citizens by persuading their wives to separate from them. The well-known “*Quo vadis?*” story follows: Peter, being warned of the danger he was in, fled from Rome; but meeting Christ and learning that He was going to the city to be crucified again, Peter returned and was condemned to death. At his own request he was crucified head downward, explaining the symbolism of this in obscure, and probably gnosticizing, words. He prays, and as the crowd says “Amen,” he dies. Marcellus buries him in his own tomb, and Peter appears to him in a vision. Nero, who had intended to torture Peter, is angry at his summary execution, but is withheld by a vision from a general persecution (Vouaux considers this incident an addition).

之后，彼得在集会场与西门争辩，各参议员和长官们也齐集在那里。他们二人先辩论；然后竞争的方式改变了，彼得能使死人复活，他的能力显然比西门强。此时西门在罗马已经名誉扫地，他为恢复自己的影响力，孤注一掷，他声称他要飞到上帝那里去。西门马上就要在众人面前飞过这座城市，但保罗向基督祈祷，于是西门就“从高处堕落，脚上有三处跌断了骨”。有人将西门抬出罗马，并送他去做手术，锯断了他摔伤的腿，西门就死了。

《韦尔切利行传》的末尾记录了彼得殉道的故事（33-44章）。彼得劝说一些女子与丈夫分居，因此招致几个有势力的市民对他产生了敌意。随后便是众所周知的“君在何处？”的故事：有人提醒彼得说他处于危险之中，于是他逃离了罗马；但他遇见了基督，并得知祂要去城中被钉死，于是彼得也回到了城中并被处以死刑。在彼得的请求下，行刑者将他倒挂在十字架上，他用晦涩的话语解释了倒挂的象征含义，这段话可能含有诺斯替教的观点。他祈祷之后，说了“阿们”，群众也都随他一起说“阿们”，然后彼得便死了。马撒来斯将彼得埋在自己的坟墓中，彼得可能在异象中向他显现。尼禄本想折磨彼得，他得知彼得被草率处决后十分忿怒，但他看到了异象，于是便停止迫害其他门徒（沃奥克斯[Vouaux]认为这个时间是后人添加上去的）。

B. Authorship, Date, General Features.

B. 作者、成书时期、一般特征。关于

Nothing can be said with certainty on the authorship of the Acts of Peter. James (*ANT*, p. 300) apparently retracted his earlier opinion (*Apocrypha Anecdota*, II, p. xxiv) that linguistic parallels indicated the same authorship as that of the Acts of John. The religious atmosphere is that of Asia Minor, though Schmidt has urged that Syria or Palestine is more likely. At any rate, the writer is not at home in Rome. Schmidt, who believed the work dependent on the Acts of Paul, thought the Acts of Peter might have been written *ca.* A.D. 180; it is not likely to be later than 200.

While obviously used, and possibly modified, by heretical sects, the Acts of Peter may well have originated within the catholic Church. Its gnosticizing ideas belong to its environment: great stress is laid on understanding the Lord. Scripture is supplemented by a secret tradition committed to the apostles. Peter communicates what he received in a "mystery," and on the cross reveals another. There are here and there traces of docetic language, but the writer seems to have believed in the reality of the Lord's sufferings and in their atoning efficacy. Water is used at the eucharist. A notable and welcome concern of the work is the stress on the mercy of God in Christ toward the backslider—probably one of the concerns of the writer in an age when some Christians were urging that postbaptismal sin was inexpiable. Altogether it is an eloquent mixture of theology, morality, and superstition.

III. Acts of John.-A. Contents. According to the Stichometry of Nicephorus the complete Acts of John was a book about the length of Matthew's Gospel. We have

《彼得行传》的作者，我们知之甚少。詹姆斯 (*ANT*, 300 页) 早期曾认为这本书从语言学角度讲与《约翰行传》十分相似，因此可能是由同一个作者所著，但后来他收回了这个观点。该书呈现出的宗教氛围符合小亚细亚，但施密特认为其中的描述更有可能是叙利亚或巴勒斯坦。无论如何，作者不是罗马人。施密特认为《彼得行传》以《保罗行传》为基础，可能写于约公元 180 年，不大可能晚于公元 200 年。

异端教派可能曾使用并修改过《彼得行传》，因此该书可能起源于天主教会中。其中的诺斯替教观点可能源自当时的宗教氛围：当时教徒极为重视对主的认识。他们在《圣经》中加入了一个关于使徒的秘密传说。彼得描述了他在“异象”中所见的，又在十字架上揭示了另一个奥秘。书中随处可见基督幻影说的痕迹，但作者似乎相信主曾真的受过磨难，也相信这种磨难有赎罪的效用。圣餐礼时使用了水。书中有一个值得注意的普遍的忧虑，其中强调神在基督里对那些反复无常之人的恩典，这大概是因为当时一些基督徒可为受洗后若犯了罪便无法抵赎，这可能是本书所处时代的作者的一种担忧。总之，这部书中的辩论混合了神学、道德和迷信的成分。

III. 《约翰行传》。A. 内容。根据《尼赛福鲁斯的行数表》记录的篇幅，整本《约翰行传》的篇幅与《马太福音》相仿。现存的希腊语残本可能占全书的三

perhaps two-thirds of the whole, in Greek. From late witnesses Bonnet deduces that the lost beginning contained John's summons from Ephesus to Rome, his trial, and his banishment to Patmos. When the first extant long Greek section begins, John is hastening to Ephesus. Lycomedes, the Ephesian praetor, beseeches him to heal his paralyzed wife Cleopatra. Lycomedes dies from grief, but John restores them both and agrees to stay with them. An incident follows that was to be discussed at large at the Second Council of Nicea. Lycomedes commissioned a friend to paint a picture of John, which he put in his bedroom with an altar and candlesticks. John, discovering this, accused Lycomedes of worshipping a heathen god, and only then found that the portrait was of himself. The picture, John says, is of a dead man; let Lycomedes paint his own soul, with such colors as faith in God, knowledge, godly fear, friendship, communion.

John next heals a group of aged women, and improves the occasion with an address to the Ephesians on the deadliness of fleshly passion. In answer to his prayer the temple of Artemis falls down, the priest killed in the collapse is revived and converted, and many are won to Christ. After further wonders (including the pleasant story of the bugs) comes the repulsive story of Drusiana, rescued by John from necrophilia (the theme also of a poem by the nun Hrotswitha [Roswitha] of Gandersheim in the 10th cent.). A lengthy discourse by John on the life, death, and ascension of Jesus is characterized by strong docetic traits, a long passage dealing with Christ's appearance in many forms and with the peculiar nature of His body. In

分之二。邦尼特从过去的证据中推断出书中失传的开头可能包含了关于约翰被从以弗所召唤至罗马、受试探和被流放到拔摩岛的故事。现存较长的希腊语残本开篇时，约翰正加速赶往以弗所。以弗所的执政官赖康密特斯恳求约翰治愈他瘫痪的妻子克利奥帕特。赖康密特斯因过于悲伤死去了，但约翰将二人都复活了，并答应留下与他们一起。尼西亚第二次会议上讨论了书中随后叙述的事件。赖康密特斯托朋友给约翰画了一副画像，将它摆在卧室中，并摆上祭坛和灯台。约翰发现之后，指责赖康密特斯供奉异教的神，但却发现这肖像是中的人竟他自己。约翰说这是死人的画像；他让赖康密特斯用对上帝的信心、知识、尊敬、仁慈、团契交通等颜料，描绘他自己的灵魂。

约翰随后治愈了一群老妇，并抓住时机对以弗所人宣讲肉欲的致命危害。约翰祈祷后，亚底米神庙倒塌了，庙中的祭司被压死在废墟中，但约翰令他复活，于是他悔改了，很多人都改信了基督。约翰行了更多奇迹（包括关于虫子的有趣故事）之后，书中描述了关于真士安娜的令人厌恶的故事，约翰救了她，使她的尸身免受玷污（十世纪时格兰德谢姆的修女罗斯维塔[Hrotswitha]也曾以这个故事为题写了一首诗）。约翰随后发表一段关于生命、死亡和耶稣升天的冗长演说，其中有典型的基督幻影说特征，这段长篇经文中描述了基督以不同的形体出现和祂身体的奇异特质。这部分提到了一首曾被普里希利安派吟唱的奇怪赞美诗，而且据说这首诗就是在最后的晚餐后，耶稣从马可楼出来时唱的诗（太 26:30），众门徒在耶稣周围围

this section occurs the strange hymn used by the Priscillianists, which purports to be the one Jesus sang after supper in the upper room (Mt. 26:30), the disciples dancing around Him in a ring and responding with an amen. Here too we find the mystic doctrine of the cross revealed to John by Christ. Chapters 106–115 narrate the death of John. After addressing the brethren and dispensing the sacrament of the Lord's supper with bread alone, John ordered a grave to be dug; and when this was done he prayed, giving thanks that he had been delivered from "the filthy madness of the flesh" and asking a safe passage through the darkness and dangers of death. He lay down quietly in the grave and gave up the ghost.

B. Historical Value. The Acts of John, it need hardly be said, have not the slightest historical value. They are a tissue of legendary incidents that by their miraculous character served to insinuate into the popular mind the dogmatic conceptions and the ideal of life the author entertained. The acts are, however, in harmony with the well-founded tradition that Ephesus was the scene of John's later activity. Very remarkable is the account of the destruction of the Artemis temple by John—a clear proof that the acts were not written in Ephesus, for the Ephesian temple of Artemis was destroyed by the Goths in A.D. 262.

C. General Character. The Acts of John are the most clearly heretical of all the acts. The docetic traits have already been referred to. The unreality of Christ's bodily existence is shown by the changing forms in which He appeared (chs. 88–90), by His ability to do without

成一圈，跳着舞蹈，并回答说“阿们”。此处我们再次读到了关于基督揭示给约翰的神秘教义。书中第 106 至 115 章叙述了约翰离世的故事。约翰在对弟兄们讲说之后，给众人分发主的圣餐的饼，然后他命人挖坑；坑挖好之后，约翰开始祈祷，感谢主使他摆脱“肉体内邪恶疯狂的行径”，祈求自身不受黑暗和死亡危险的侵袭。他安详地躺在坑中，喜乐地交出了他的灵魂。

B. 历史价值。 无需多说，《约翰行传》毫无历史价值。这部作品就是一系列的传奇故事，通过故事中不可思议的特性，向大众灌输作者的教义和生活理想。但是，书中对约翰晚年在以弗所传教的这段描述符合其他有根据的传说。约翰毁灭亚底米神庙这段描述尤为值得注意，这明确表达出这部作品的成书地点并非在以弗所，因为以弗所的亚底米神庙是在公元 262 年毁于哥特人手中。

C. 一般特征。《约翰行传》是所有行传中异端特征最为显著的。上文已经提到了基督幻影说的特征。书中所描述的基督以不同形体出现（第 88 至 90 章），祂无需进食（第 93 章），无需睡觉（“我从未见过祂把双眼闭合，总是张开的”，第 89 章），祂行走时不曾留下脚

food (ch. 93), and without sleep (“I never at any time saw His eyes closing but only open,” ch. 89), by His leaving no footprint when He walked (ch. 93), by the varying character of His body when touched, now hard, now soft, now completely immaterial (ch. 89, 93). The crucifixion of Jesus, too, was entirely phantasmal (chs. 97, 99). the Ascension followed immediately on the apparent crucifixion; there was no place for the resurrection of someone who had never actually died.

Gnostic features are further discernible in the disparagement of the Jewish laws (ch. 94), in the emphasis on a secret tradition committed by Christ to the apostles (ch. 96), and in the contempt for those who were not enlightened (“Care not for the many, and them that are outside the mystery despise,” ch. 100). The historical incidents of Christ’s sufferings are sublimated into something altogether mystical (ch. 101); they are simply a symbol of human suffering, and the object of Christ’s coming is represented as being to enable men to understand the true meaning of suffering and thus to be delivered from it (ch. 96). The real sufferings of Christ are those caused by His grief at the sins of His followers (chs. 106f.). He is also a partaker in the sufferings of His faithful people, and indeed is present with them to be their support in every trial (ch. 103). The Acts of John also reveal a strong ascetic tendency, although it is not so pronounced as that in the Acts of Andrew and of Thomas. Nowhere, however, is there a more horrifying glimpse into the depths of corrupt sexualism than in these acts. The writing and circulation of the story of Drusiana cast a lurid light on the

印（第 93 章），祂的身体是变化的，有时坚硬、有时柔软，有时又是完全无形的（第 89、93 章），这些都表现出基督的肉身是不真实的存在。同样，受难的耶稣也完全是幻影（第 97、99 章）。耶稣的幻影受难之后，立即升天了；祂没有真正的死亡，因此也便没有复活一说。

书中的描述蔑视犹太律法（第 94 章），强调基督委托给使徒的秘密传统（第 96 章），并轻视那些未受启发的人（“不要理会众人，并应轻看那些在奥秘之外的人”，第 100 章），这些进一步体现出了诺斯替教的特征。耶稣受难的历史事件被升华为某种奥秘之事（第 101 章）；这些只是人类受难的象征，书中表示基督来世上的目的是为了使人明白苦楚的真正含义，从而免受苦楚（第 96 章）。基督真正的苦楚是因门徒犯罪而悲伤痛苦（第 106 至 107 章）。祂会分担信徒的苦楚，并在每次试探中与他们同在，给他们支持（第 103 章）。《约翰行传》还表现出强烈的禁欲主义倾向，虽然没有《安得烈行传》和《多马行传》中表现得那样明显，但本书中所体现的社会的淫乱程度要远超过其他任何一部行传。真士安娜这段故事的描述和流传使希腊化早期基督教中的恶劣的性欲元素显得尤为可怕。但是，除了上述异端特征之外，书中的一些段落还表现出一种热情的、真实的宗教意识，有些祈祷词中蕴含着炽热和激情（参：第 112 章起）。这部作品表明其作者很有文学功底。

gross sensual elements that survived in early Hellenic Christianity. Apart from this there are passages that reveal a warm and true religious feeling, and some of the prayers are marked by glow and fervor (cf. chs. 112ff.). The acts show that the author was a man of considerable literary ability.

D. Authorship, Date, Influence. The author represents Himself as a companion of the apostle. Testimony going back to the 4th cent. calls him Leucius; perhaps this name occurred in some part of the acts now lost. A passage in Clement of Alexandria's *Hypotyposesis* on 1 John (Lat. version in Stählin, *Clemens Alexandrinus*, III, 210; cf. Eng. tr. in *Ante-Nicene Fathers*, II [repr. 1971], 574) betrays knowledge (not necessarily firsthand) of these acts as a source of traditions about John. The book seems to belong to Asia Minor between A.D. 150 and 180.

The Acts of John was widely influential. It is probably the earliest of the apocryphal acts, and to some extent the model of the others. The reference in Clement of Alexandria suggests that the work was read in quite sophisticated, orthodox circles, as well as among ruder folk. Later opinion is represented by Augustine's severe animadversions on the hymn that he found being used by the Priscillianists, and by the severe judgment of the Second Council of Nicea. By this time, however, the stories had passed into orthodox tradition, and had been used by Prochorus (5th cent.), a supposed disciple of John, and Abdias, whose *Apostolic History* contains material from older acts not otherwise preserved. The Syriac Acts of John (in W.

*D. 作者、成书日期和影响。*作者自称是使徒的同伴。4世纪时有证据表明作者是利斯流；可能书中某些部分出现过这个名字，但没能保存至今。亚历山太的革利免在其作品（*Hypotyposesis* on 1 John, Stählin 作品中的拉丁语译本，*Clemens Alexandrinus*, III, 210；参： *Ante-Nicene Fathers*, II, 英文译本，[1971年修订版]，574）中将这行传看作是 关于约翰的传说的原始资料。这本书似乎于公元 150 至 180 年间写于小亚细亚。

《约翰行传》影响范围比较广泛。它可能是最早的次经行传，从某种程度上来说，它是其他行传的范本。亚历山太的革利免曾提及本书，这表明在当时，无论精英、正统阶层的人士还是普通民众都曾阅读这部行传。奥古斯丁发现普里希利安派曾使用书中的赞美诗，他严厉地批评了这首诗，第二次尼西亚会议也对其表示严厉的谴责，这都是后来人对这部作品的态度。但是，此时书中的故事已经逐渐变成了正统的传说，5世纪时的伯罗哥罗也曾使用过这些传说，他可能是约翰的门徒，奥巴代亚的作品（*Apostolic History*）还包含了一些较老的使徒行传中的内容，这部分内容在其他文献中没有保存下来。叙利亚语的《约翰行传》（在 W. Wright 的作品中）似乎基本上（如果不是完全的话）独立于“利斯流”的行传。

Wright) appear to be almost, if not entirely, independent of the “Leucian” acts.

IV. Acts of Andrew. Eusebius (*HE* iii.25.6) is the earliest of many writers to mention this work, which he rejects as impious and absurd. Epiphanius (*Haer.* 47, 61, 68) refers to it as being in use among ascetic heretical sects. Some early writers attribute it to the author of the Acts of John, but in modern times the tendency has been to date it rather late in the 2nd cent.; but the use of the book by the author of the Acts of Paul means that it originated before the last decade of the 2nd century.

A. Contents. The general shape of the book is given in an abstract by Gregory of Tours. He says it was considered apocryphal because of its inordinate length, but either he or the version he used has eliminated repulsive elements referred to by other writers, and thoroughly worked over the stories. As with other acts, we have separate texts and different versions of the martyrdom. For the rest, only fragments remain, and it is not always certain that they are rightly attributed. The stories about Andrew and Matthias with the cannibals seem to belong to a different work.

An important fragment published by G. Quispel in 1956 describes how a soldier sent to arrest Andrew is convulsed by a demon, and, being healed, leaves the army. We hear also how his believing sister has resisted a magician’s attacks on her virginity. There is a Gnostic flavor about the whole that is missing from Gregory’s abstract. Euodias of Uzala (d. 424), attacking the Manichaeans’

IV. 《安得烈行传》。 优西比乌 (*HE* iii.25.6) 是最早提及这部作品的作者，他认为这部作品荒谬而且不虔诚。伊皮法尼 (*Haer.* 47, 61, 68) 提及这部作品曾流传于奉行禁欲主义的异端教派中。一些早期的作者认为这部作品和《保罗行传》是由同一作者所著，但现代学者则倾向于认为该书的成书时间为较晚的 2 世纪；但《保罗行传》的作者借鉴了《安得烈行传》的内容，这表明该书的成书时间不晚于 2 世纪的最后十年。

A. 内容。 图尔的贵格利所写的一段摘要表明了该书的一般型式。他说这本书因长度过长而被认定是伪经，但他或者他引用的版本删除了其他作者所提到的令人反感的元素，并彻底重述了书中的故事。和其他行传一样，这部作品中的殉道故事也有独立的经文和不同的版本。至于书中的其他部分，则只有残本流传了下来，而且很多部分的位置是否正确尚不确定。关于安得烈和马提亚与食人族的故事似乎属于另一部作品。

1956 年，基斯佩尔 (G. Quispel) 公布了一个重要的残本，其中描述了魔鬼使一个被派去抓捕安得烈的士兵浑身抽搐，安得烈治愈他之后，他便离开了军队。书中还描述了一个术士曾想攻击这个士兵的妹妹，但她很虔诚，抵御住了术士的攻击。贵格利在编写本书的摘要时，删除了其中体现出诺斯替特征的内容。乌扎拉的友阿蝶 (Euodias of Uzala, 卒于 424 年) 抨击了摩尼教徒对这本书

regard for the book, alludes to a story describing the deceits that enabled a certain Maximilla to resist the conjugal claims of her husband the proconsul.

The longest section of the acts deals with Andrew's imprisonment because he had induced Maximilla to separate from her husband "Aegeates" and to live a life of chastity. ("Aegeates," which occurs as the name of Maximilla's husband, denotes in reality "a native of Aegae," a town in the vicinity of Patrae, where Andrew was described as carrying on his work.) The section opens in the middle of an address spoken to the brethren by Andrew in prison, in which they were enjoined to glory in their fellowship with Christ and in their deliverance from the baser things of earth. Maximilla and her companions frequently visited the apostle in prison. Aegeates argued with her and warned that if she did not give up her life of chastity he would subject Andrew to torture. Andrew counseled her to resist the importunity of Aegeates, and delivered an address on the true nature of man, stating that torture had no terrors for him. If Maximilla should yield, the apostle would suffer on her account. Through her fellowship with his sufferings she would know her true nature and thus escape from affliction. Andrew next comforted Stratocles, the brother of Aegeates, who declared his need of Andrew, who had sown in him the "seed of the word of salvation." Andrew then announced his crucifixion on the following day. Maximilla again visited the apostle in prison, "the Lord going before her in the form of Andrew." To a company of the brethren the apostle delivered an address, in which he discoursed on the deceitfulness of the devil, who first had

的推崇，暗指书中描写的某个马克西米娜受谎言所骗，拒绝与她的丈夫（一个地方长官）亲热。

书中最长的部分讲述了安得烈因劝说马克西米娜离开她的丈夫“埃杰斯”，过贞洁的生活，因而被埃杰斯关押入狱的故事。（书中的“埃杰斯” [Aegeates] 作为马克西米娜丈夫的名字出现，实际上这个词表示的是“一个埃迦伊人” [a native of Aegae]，埃迦伊是佩特雷附近的一座城镇，书中描述安得烈在此地继续传道。）这部分开始于安得烈在狱中对弟兄们讲道的过程中，他嘱咐弟兄们要以认识耶稣为荣耀，并藉着祂驱走地上的卑鄙。马克西米娜和她的同伴常去狱中看望安得烈。埃杰斯同她争吵，并威胁她，如果不放弃贞洁的生活，他就会重重地折磨安得烈。安得烈劝说她不要因埃杰斯的恐吓而让步，并发表了一段关于人类真正本性的演讲，称他并不惧怕折磨。如果马克西米娜妥协了，那么安得烈就会因她受罚。通过帮助安得烈受罚，马克西米娜就能知道她真正的本质，逃离痛苦。随后，安得烈还安慰了埃杰斯的兄弟斯特托高斯，斯特托高斯说他需要安得烈，安得烈是播种者，而他则领受“救恩的话的种子”。安得烈预言自己第二天将被钉在十字架上。马克西米娜再次去狱中探望安得烈，“主化身安得烈的模样，走在她的前面”。安得烈对一大群弟兄做了演讲，他在演讲中讲述了魔鬼的不诚实，说魔鬼会先假装友善，现在却“公开显示自己敌人的身分”。

dealt with men as a friend but now was manifest as an enemy.

When brought to the place of crucifixion Andrew addressed the cross, which he joyfully welcomed. After being bound to the cross he hung smiling at the failure of Aegeates' vengeance, for (as he explained) "a man who belongs to Jesus because he is known of Him is armed against every vengeance." For three days and nights Andrew addressed the people from the cross, and they, moved by his nobility and eloquence, went to Aegeates, demanding that he should be delivered from death. Aegeates, fearing the wrath of the people, went to take Andrew down from the cross, but the apostle refused deliverance and prayed to Christ to prevent his release. After this he gave up the ghost. He was buried by Maximilla, and Aegeates soon afterward cast himself down from a great height and died.

B. General Character. The ascetic ideal in its most pronounced form is exhibited in the Acts of Andrew. In view of this, and of Andrew's association elsewhere in ecclesiastical tradition with a strict asceticism, there is a curious irony in that in some parts of Germany Andrew is the patron saint of young girls seeking husbands. In the Harz and in Thüringen St. Andrew's Night (Nov. 30) is considered by unmarried women to be the most favorable time for having a vision of their future husbands. The Gnostic spirit is revealed in the feeling for the preeminent worth of the spiritual man (ch. 6). The true nature of man is pure; his weakness and sin are the work of the "evil enemy who is averse to peace." In seducing men he does not come out openly as an enemy but pretends

安得烈被带到行刑地时，他向众人讲道，众人都喜乐，被他的话吸引。安得烈被钉在十字架上后，他因埃杰斯没能成功复仇而微笑，正如他自己解释的，人们信靠耶稣，因为他们知道，耶稣将审判每一个阴谋。安得烈在十字架上对众人讲了三天三夜的道，众人都被他的崇高和雄辩感动，他们去找埃杰斯，要他免除安得烈的死刑。埃杰斯害怕群众的怒火，于是便去刑场，想要将安得烈从十字架上放下来，但安得烈拒绝了，他还向基督祈祷不要释放他。然后他便交出了自己的灵。马克西米娜埋葬了安得烈，而埃杰斯不久便从高出跳下去摔死了。

B. 一般特征。《安得烈行传》明显体现了禁欲主义的理念。基于这一点，以及安德烈与其他地方教会严守禁欲主义的传统之间的联系，使得在德国的某些地方，安得烈离奇地成为了适婚女子的守护圣徒。哈茨山和图林根的未婚女子认为在圣安得烈之夜（11月30日）是他们看见未来丈夫的模样的最佳时间。书中认为属灵的人更为优越，这体现了诺斯替教的教义（第6章）。人的本性是纯洁的；人类的弱点和罪恶都来自“反对和平的敌人”。为了引诱人类，他通常不会“公开显示自己敌人的身分，却以自己的作风假装友善”。当世界之光出现时，人类便会看到敌人的真正本质。他们会受到启示，并得以脱离罪恶。关于受苦的神秘观点（第9章）使我们想起《约翰行传》中的类似观点。安得烈讲道的特点是充满了宗教的热忱和炽热（他口中的话犹如“灼热的

friendship. When the light of the world appeared, the adversary of man was seen in his true colors. Deliverance from sin comes through enlightenment. The mystical view of sufferings (ch. 9) reminds us of the similar view in the Acts of John. The addresses of the apostle are characterized by religious earnestness and warmth (words flow from his lips “like a stream of fire,” ch. 12), and by a profound sense of the divine pity for sinful and tempted men.

The only detail in the Acts of Andrew that has any claim to be considered historical is his activity at Patrae on the Corinthian Gulf.

V. Acts of Thomas. These acts alone of the Leucian corpus are extant in their entirety, and appear in many MSS. They appear to have been composed in Syriac and later translated into Greek and worked over from a nonoriental standpoint.

A. Contents. The Stichometry of Nicephorus gives the work sixteen hundred stichoi (a fifth fewer than Mark’s Gospel). Our present versions are much more extended.

At a meeting of the apostles in Jerusalem, Thomas is appointed to India. He is unwilling to go, but the Lord sells him as a slave to a messenger of the Indian king Gundaphorus. At the city of Andrapolis on the way, the nuptials of the king’s daughter are in progress. The apostle sings a hymn in praise of the heavenly wedding; the king asks Thomas to pray for his daughter, and the Lord (appearing in the form of Thomas) wins the bridal couple to a life of sexual abstinence.

箭”，第 12 章)，以及对罪人和受引诱之人深刻的、圣洁的怜悯之情。

《安得烈行传》中唯一有可能视为史实的，便是他在哥林多港的佩特里所行的事。

V. 《多马行传》。这部作品是利斯流文集之中唯一完整保存袭来的文稿，而且有多份手稿。该书似乎用叙利亚语写成，后来被翻译成了希腊语，而且似乎有人用非东方的立场重述了书中的故事。

A. 内容。根据《尼赛福鲁斯的行数表》记录篇幅的方式，该书有 1600 节（比《马可福音》少 15 节）。现存的版本要长的多。

在耶路撒冷的使徒会议上，多马被指派去印度传道。他本不想去，但主将他卖给印度王袞大弗鲁斯的信使做奴隶。当他们途径安德拉波利城时，人们正在筹备王女儿的婚礼。多马唱了一首赞美诗歌颂这美好的婚礼；国王要求多马为他的女儿祷告，主（以多马的样子显现）成功地劝说了这对新婚夫妇过禁欲的生活。

On arrival in India Thomas undertakes to build a palace for Gundaphorus, but gives the poor the money received for the work. The king imprisons him, until an appearance of his dead brother shows that Thomas has built a heavenly palace for him.

Farther east Thomas discovers a youth killed by a dragon in a quarrel over a woman. Thomas orders the dragon to suck the poison from the youth's body; the dragon dies; and the youth accepts sexual abstinence. A colt of the stock of Balaam's ass salutes Thomas as Christ's twin. Thomas delivers a woman from an unclean spirit; she is baptized, and the eucharist, celebrated with bread alone, and with a Gnostic prayer, follows. A youth partakes and becomes paralyzed. He confesses to the murder of a girl, whom Thomas raises, and who describes what she saw in hell.

Further anecdotes relate how Thomas is asked to exorcize the wife and daughter of a commander called Siphor. On the way the carriage animals are exhausted, but four wild asses allow themselves to be yoked. One of them assists Thomas at the exorcism, and afterward reminds him of his duty. Mygdonia, a relative by marriage of the king, Misdai, hears Thomas and repudiates marital relations; her husband secures Thomas' imprisonment as a magician. At their request, Thomas prays for his fellow prisoners, and recites the famous Gnostic Hymn of the Pearl. Thomas, miraculously released, meets Mygdonia and baptizes her; and another eucharist without wine is held. Siphor and his family are also baptized. Tertia the queen seeks to bring

多马来到印度后，袞大弗鲁斯王指派他为自己建一座宫殿，但多马却将王给他建宫殿的银钱分发给了穷人。王因此将多马收进监里，直到王死去的兄弟出现在他面前，告诉他多马在天上为他建了一座宫殿。

多马继续向东走，他看到了一个死去的青年，蛇因一个女子与这个青年发生争执并杀死了他。多马命令蛇将青年体内的毒液吸出来；这个青年复活后接受了多马关于节欲的教训。有一头驴驹，它的种族曾服侍巴兰，它因多马是基督的孪生兄弟而向他行礼。多马又拯救了一个女子脱离不洁的鬼的骚扰；给她施洗，并用只有饼的圣餐为她庆祝，然后多马说了一段诺斯替教的祈祷文。一个青年来分享圣餐时，他的双手就枯干了。他承认曾杀死一个女子，多马令这个女子复活，这个复活的女子讲述了她在地狱看见的情景。

随后的故事讲述了一个叫色弗的总管恳求多马为他的妻子和女儿驱邪。多马上路时，驮行李的牲口都走不动了，但有四头野驴过来，让人们给它们套上轭。其中一头野驴帮助多马驱邪，随后还提醒他应担当的指责。米代斯王近亲的妻子米琪顿，听从了多马的教训，拒绝与丈夫亲热；她的丈夫将多马当做术士关进了监狱。在囚犯的恳求下，多马为他们祈祷，吟诵了著名的诺斯替教《珍珠之歌》。后来多马被奇迹般地释放了，他遇见了米琪顿并为她施洗；并举办了另一场没有酒的圣餐。色弗和他的家人也都受洗了。皇后特太想要使米琪顿恢复理智，但她自己却得知了新的生命。米代斯王十分愤怒，他粗鲁地将多马带去审判的地方。王的儿子华撒改信了基督。王试图用烙铁折磨多马，但地上却发起洪水阻止了这场刑罚。华撒

Mygdonia to reason, but is herself won to the new way. Misdai, enraged, has Thomas roughly brought to judgment. Vazan, the king's son, is converted. An attempt to torture Thomas with red-hot irons is foiled by a flood. The women and Vazan visit Thomas in prison; Thomas transfers to Vazan's house for the latter's baptism and the eucharist.

Thomas is later put to death by four spears. He appears to Siphor and Vazan (now a presbyter and a deacon). Mygdonia and Tertia are left in peace. Later Misdai seeks a bone from Thomas' tomb to cure a possessed son; but the body has already been transported to Mesopotamia (a significant bit of local patriotism on the part of the author). Dust from the tomb, however, is enough to effect the cure, and Misdai is converted.

B. Character and Tendency. The Acts of Thomas is a product of Syriac Christianity, in which, even in nonsectarian circles, asceticism and the requirement of celibacy are paramount. It is a work of intense earnestness, and in the speeches of Thomas positive Christian virtues are stressed. In particular, the duty and recompense of compassion are strongly exhibited in the story of the heavenly palace. A Gnostic origin seems certain, though orthodox revisers have been at work; they have left much in the hymns and dedication prayers, probably because they did not always understand their Gnostic significance. The Hymn of the Pearl, almost certainly older than the acts (some have ascribed it to the heresiarch Bardesanes), is usually interpreted as an allegory of the descent of the soul into the world of sense, its deliverance by the

和一群女子去监狱中探望多马；多马来到华撒的家里，随后为他们施洗并分发圣餐。

随后，多马被四根矛刺死了。他向色弗和华撒显现（他们现在一个是长老，一个是执事）。米琪顿和特太也不受打扰，平静地生活。后来，米代斯王去多马的墓中找一块骨头，想要用它治愈他被鬼附身的儿子；但多马的尸体已经被转移到美索不达米亚（此处十分重要，它表现出了作者的地方主义观念）。然而墓中的尘土就足以治愈米代斯的儿子，于是米代斯归信了基督。

B. 特征和倾向。《多马行传》产生于叙利亚的基督教中，在这些教会中，甚至在无宗派的人群中，禁欲主义和独身主义也是至高无上的观念。这部作品中包含了极大的热忱，多马在讲道中也强调了积极的基督教美德。尤其是书中关于天上的宫殿的故事强烈地表达出人们行善事、怜悯穷人将获得回报的观念。这部作品无疑源自诺斯替教，但正统的修订者也对该书进行了修订；他们保留了书中的许多赞美诗和奉献的祈祷文，这可能是因为他们并不太能理解文中表达的诺斯替教的意义。几乎可以肯定《珍珠之歌》要早于《多马行传》（一些人认为是异端领袖巴德萨理创作了这首赞美诗），人们通常认为这首诗是一则关于灵魂从天上降入这个感觉世界的寓言，神拯救这个灵魂，使他升入天上的居所，回到他所属的放；但这则故事更可能表达的是诺斯替教救世主降世的故事。无论如何，这都是一首充满美感、富于想象力的赞美诗。《多马

revelation of God, and its ascent to the heavenly house whence it came; though it may represent rather the descent of the Gnostic redeemer. Either way, it is a hymn of beauty and rich imagery. Christ frequently appeared in the likeness of Thomas, who is represented as His twin and designated “Judas Thomas”—a title that reappears in the Nag Hammadi Gospel of Thomas, with which there are other links (*see* APOCRYPHAL GOSPELS V.J.1; NAG HAMMADI LITERATURE).

The Acts of Thomas is not a historical source for the life of the apostle. That some of the situations described are true to life is beyond doubt. The story of Mygdonia and her husband is drawn with real insight, and must have represented the course of many marriages disrupted by such preaching as that attributed to Thomas. Furthermore, King Gundaphorus (Viñdafra) is known from other sources as an Indo-Parthian ruler of the 1st cent., and other indications have been found of genuine knowledge of Indian topography. It is still possible that the tradition of Thomas’ residence in India, maintained for centuries by the ancient Indian Christian communities, has factual basis. It is difficult to date the Acts of Thomas: a reference in the Hymn of the Pearl implies that the Parthian kingdom, which fell in A.D. 227, still existed; but the hymn is probably older than the rest of the book.

OTHER ACTS

The five “Leucian” acts are by far the most important; but the early Christian centuries produced countless others. “Put very broadly the development is from rather dim historical reminiscences used as a framework for doctrinal teaching, to

行传》将多马描述为基督的孪生兄弟，基督多次以多马的样子出现，书中还称多马为“犹大·多马”——这个名字在《拿·戈玛第文库》中的《多马福音》里多次出现，《多马行传》与《多马福音》还有其他联系（见 APOCRYPHAL GOSPELS V.J.1[次经福音书]；NAG HAMMADI LITERATURE[《拿·戈玛第文库》]）。

《多马行传》不是记录使徒生平的历史资料，但书中所描绘的某些生活情景无疑是真实的。米琪顿和她丈夫的故事体现了作者的真知灼见，这必然反映出当时许多婚姻因禁欲主义的教训而破裂的社会现实，只不过书中将这些教训归到多马的身上。此外，从其他文献可知，书中提到的 袞大弗鲁斯王（Gundaphorus 或 Viñdafra）是 1 世纪时印度和帕提亚的统治者，其他发现的证据表明，书中真实地描述了印度的地形。关于多马曾在印度居住的传说在古印度基督教社团中流行了数个世纪，这个传说是有事实依据的，而且至今可能仍在流传。我们很难确定《多马行传》的成书日期：书中提到的《珍珠之歌》表明当时帕提亚王国仍然存在，该王国于公元 227 年陷落；但这首赞美诗的创作时间很可能要早于书中的其他部分。

其他行传

上文提到的五个“利斯流”创作的行传是目前为止最为重要的；但是在早期基督教世纪中，人们还创作了无数其他行传。这些行传“将暗淡的历史回忆当作是教义教导的框架，并在此框架上广泛发展，书中通过奇术来反映教义，但纯

thaumaturgy plus doctrine, to pure thaumaturgy without any doctrine of significance” (*ANT*, p. 474). Syriac, Coptic, and Ethiopic sources are particularly fertile. Large numbers of texts have been published; many still lie unedited. Only a few of these minor acts will be mentioned here.

I. Acts of Thaddaeus.—Eusebius (*HE* i. 13) tells the legend of the evangelization of Edessa. King Abgar Uchama (4 B.C.—A.D. 50) wrote to ask Jesus for healing and invited Him to stay in Edessa. Jesus wrote back declining, but promising to send a disciple. In due time Thaddaeus healed the king and converted the territory. Various elaborations of the story exist. The Greek form is the Acts of Thaddaeus; the Syriac form (where a verbal, not epistolary, reply comes from Jesus) is the Doctrine of Addai.

II. Acts of Philip.—This catholic novel (after the form of the Acts of Thomas) describes Philip’s adventures in Greece, Parthia, and Carthage “which is in Azotus” (!). The martyrdom exists separately.

III. Acts of Andrew and Matthias.—This startling tale describes the adventures of these two apostles among the cannibals. Formerly, it was often thought to be part of the Acts of Andrew.

Bibliography.—I. *General:* The standard collection of Gk. and Lat. texts is R. A. Lipsius and M. Bonnet, *Acta Apostolorum Apocrypha* (1891–1903, repr. 1959); J. A. Fabricius, *Codex Apocryphus Novi Testamenti* (1719–1743), is still in use. Some Syr. texts with Eng. tr. are given in W. Wright, *Apocryphal Acts of the*

粹的奇术丝毫不带有重要的教义” (*ANT*, 474 页)。这些行传多用叙利亚语、科普特语和埃塞俄比亚语写成。人们已经公布了大量的文献；当然仍有许多文献还未被公布。在此我们仅提及这些次要行传中的几部。

I. 《达太行传》。优西比乌 (*HE* i. 13) 讲述了伊得撒基督教化的传说。阿伯加·乌查玛王 (Abgar Uchama, 公元前 4 年至公元 50 年) 写信请求耶稣治愈他并邀请耶稣留在伊得撒。耶稣回信婉拒了王的请求, 但祂许诺将会派遣一名使徒过去。达太在适当的时间治愈了这位王, 并使得这片领土上的人都归信了基督。这个故事流传下来的版本有多个, 希腊语版本是《达太行传》; 叙利亚语版本则是《亚戴的教训》(在这个版本中, 耶稣以口信而不是以书信的方式答复了这位王)。

II. 《腓力行传》。这本天主教的小说讲述了腓力在希腊、帕提亚和“位于亚锁都”(!) 的迦太基的冒险。腓力殉道的故事则独立存在。

III. 《安得烈和马提亚行传》。这个惊人的传说描述了这两位使徒在食人族中的奇遇。此前人们通常认为这本书是《安得烈行传》的一部分。

书目——I. 概述: 希腊语和拉丁语文本的标准合集见 R. A. Lipsius 和 M. Bonnet, *Acta Apostolorum Apocrypha* (1891–1903, 1959 年再版); J. A. Fabricius, *Codex Apocryphus Novi Testamenti* (1719–1743) 现仍在使用中。一些叙利亚语文本和其英文译本见 W. Wright, *Apocryphal Acts of the Apostles* (1871); 埃塞俄比亚语文本见 E. A. Wallis Budge,

Apostles (1871); Eth. in E. A. Wallis Budge, *Contendings of the Apostles* (1901); Arab. in A. S. Lewis, *Mythological Acts of the Apostles* (*Horae Semiticae*, 1904). (There is no necessary correspondence between some of the oriental acts and Gk. or Lat. acts with the same titles.)

The intros., trs., and comms. in H-S have largely replaced *ANT*. Many new texts have been published since the standard collections; J. Quasten, *Patrology*, I (1950), is helpful in tracing some of them.

II. *Leucian Acts: A. Acts of Paul*: Coptic with Ger. tr. in C. Schmidt, *Acta Pauli* (2nd ed. 1905). Nonoriental versions of Thecla and Martyrdom separately in Lipsius-Bonnet, I; for oriental versions see W. Wright, *Apocryphal Acts of the Apostles* (1871), which gives Eng. tr.; F. C. Conybeare, *The Armenian Apology and Acts of Apollonius* (Eng. tr., 2nd ed. 1896). More recently discovered Gk. fragments in W. Schubart and C. Schmidt, *Acta Pauli* (1936); H. A. Sanders, *HTR*, 31 (1938), 73ff.; G. D. Kilpatrick and C. H. Roberts, *JTS*, 47 (1946), 196ff.

Comms. in *ANT* and L. Vouaux, *Les Actes de Paul et ses lettres apocryphes* (1913) (both works appeared before publication of the Hamburg fragment). Also, M. R. James, *JTS*, 6 (1905), 244ff.; E. Peterson, *VC*, 3 (1949), 142ff.; R. Kasser, *Revue d'histoire et de philosophie religieuses*, 40 (1960), 45ff.; H-S, II, 322–390. See also bibliography for Corinthian correspondence under APOCRYPHAL EPISTLES.

B. *Acts of Peter*: Gk. and Lat. texts of separate recensions in Lipsius-Bonnet, I; Coptic with Ger. tr. in C. Schmidt, *Die alten Petrusakten* (*TU*, 24, 1903); Eth. in S. C. Malan, *Conflicts of the Holy*

Contendings of the Apostles (1901); 阿拉伯语文本见 A. S. Lewis, *Mythological Acts of the Apostles* (*Horae Semiticae*, 1904)。(一些东方行传和希腊语或拉丁语的同名行传没有必然联系。)

H-S 中的介绍、翻译和评注在很大程度上取代了 *ANT*。标准合集之后又有许多新的文本发表; J. Quasten, *Patrology*, I (1950), 有助于人们了解后发表文本中的某些作品。

II. “利斯流”的行传: A. 《保罗行传》: 科普特语文本和其德语译本见 C. Schmidt, *Acta Pauli* (1905 年再版)。《保罗与特格拉行传》和《保罗殉道记》的非东方版本单独收录于 Lipsius-Bonnet, I; 东方版本见 W. Wright, *Apocryphal Acts of the Apostles* (1871), 含其英文译本; F. C. Conybeare, *The Armenian Apology and Acts of Apollonius* (英文译本, 1896 年再版)。近来发现的其希腊语残篇见 W. Schubart and C. Schmidt, *Acta Pauli* (1936); H. A. Sanders, *HTR*, 31 (1938), 73 起; G. D. Kilpatrick and C. H. Roberts, *JTS*, 47 (1946), 196 起。

Comms. in *ANT* 和 L. Vouaux, *Les Actes de Paul et ses lettres apocryphes* (1913) (这两部作品都在汉堡残本之前发表)。另见 M. R. James, *JTS*, 6 (1905), 244 起; E. Peterson, *VC*, 3 (1949), 142 起; R. Kasser, *Revue d'histoire et de philosophie religieuses*, 40 (1960), 45 起; H-S, II, 322–390。另见 APOCRYPHAL EPISTLES (次经书信) 词条下《哥林多书信》的参考书目。

B. 《彼得行传》: 希腊语和拉丁语文本及其各自的校订本见 Lipsius-Bonnet, I; 科普特语文本及其德语译本见 C. Schmidt, *Die alten Petrusakten* (*TU*, 24, 1903); 埃塞俄比亚语文本见 S. C. Malan, *Conflicts of the Holy*

Apostles (1871), Eng. tr. in *ANT*; H-S, II, 259–322; Fr. tr. and comm. in Vouaux, *Les Actes de Pierre* (1922). Also see G. Ficker, *Die Petrusakten* (1903); C. H. Turner, *JTS*, 32 (1931), 19ff. (important for Lat. readings); C. Schmidt, *Zeitschrift für Kirchengeschichte*, 47 (1926), 481ff.; *ZNW*, 29 (1930), 150f.

C. *Acts of John*: Gk. text in Lipsius-Bonnet, II; Lat. Abdias (*Historia Apostolica v*) in Fabricius, Eng. tr. in *ANT*; H-S, II, 188–259. See also T. Zahn, *Acta Johannis* (1880); M. R. James, *Apocrypha Anecdota*, II (1897); B. H. Streeter, *The Primitive Church* (1929).

D. *Acts of Andrew*: Long Gk. fragment and Gk. and Lat. recensions of the martyrdom in Lipsius-Bonnet, II; the best text of the abstract by Gregory of Tours, *Liber de miraculis Beati Andreae Apostoli*, is M. Bonnet, *Monumenta Germaniae Historiae* (1885); Eng. tr. in *ANT*; H-S, II, 390–425. Later discoveries by G. Quispel, *VC*, 10 (1956), 129ff.; and (perhaps) J. Barns, *JTS*, N.S. 11 (1960), 70ff.; also J. Flamion, *Les Actes Apocryphes de l'Apôtre André* (1911). For the elaboration of the Andrew legend, F. Dvornik, *Idea of Apostolicity in Byzantium and the Legend of the Apostle Andrew* (1956); P. M. Peterson, *Andrew, Brother of Simon Peter* (1958).

E. *Acts of Thomas*: Gk. in Lipsius-Bonnet, II; Eng. tr. in *ANT*; H-S, II, 425–531; Syr. with Eng. tr. in Wright; A. S. Lewis, *Mythological Acts of the Apostles* (1904); F. C. Burkitt, *Studia Sinaitica*, 9 (1900). For a derivation with the same name, see M. R. James, *Apocrypha Anecdota*, II (includes Gk. text and S. C. Malan's Eng. tr. of its Ethiopian counterpart).

Comms. in F. C. Burkitt, *Early Christianity*

Apostles (1871), 其英文译本见 *ANT*; H-S, II, 259–322; 法语译本和评注见 Vouaux, *Les Actes de Pierre* (1922)。另见 G. Ficker, *Die Petrusakten* (1903); C. H. Turner, *JTS*, 32 (1931), 19 起 (对拉丁语文本极为重要); C. Schmidt, *Zeitschrift für Kirchengeschichte*, 47 (1926), 481 起; *ZNW*, 29 (1930), 150-151.

C.《约翰行传》:希腊语文本见 Lipsius-Bonnet, II; 拉丁语文本 Abdias (*Historia Apostolica v*) 见 Fabricius, 其英文译本见 *ANT*; H-S, II, 188–259。另见 T. Zahn, *Acta Johannis* (1880); M. R. James, *Apocrypha Anecdota*, II (1897); B. H. Streeter, *The Primitive Church* (1929)。

D.《安德烈行传》:长篇希腊语残本及希腊语和拉丁语殉道记的校订本见 Lipsius-Bonnet, II; 保存最完好的 Gregory of Tours 的摘要, *Liber de miraculis Beati Andreae Apostoli* 见 M. Bonnet, *Monumenta Germaniae Historiae* (1885); 其英文译本见 *ANT*; H-S, II, 390–425。近期发现见 G. Quispel, *VC*, 10 (1956), 129 起; (可能) J. Barns, *JTS*, N.S. 11 (1960), 70 起; 另见 J. Flamion, *Les Actes Apocryphes de l'Apôtre André* (1911)。关于安德烈传奇的详细阐述见 F. Dvornik, *Idea of Apostolicity in Byzantium and the Legend of the Apostle Andrew* (1956); P. M. Peterson, *Andrew, Brother of Simon Peter* (1958)。

E.《多马行传》:希腊语文本见 Lipsius-Bonnet, II; *ANT* 中的英文译本; 叙利亚语文本及其英文译本见 Wright; A. S. Lewis, *Mythological Acts of the Apostles* (1904); F. C. Burkitt, *Studia Sinaitica*, 9 (1900)。关于其他同名的派生作品见 *Apocrypha Anecdota*, II (包括希腊语文本和 S. C. Malan 根据该作品的埃塞俄比亚语副本翻译过来的英文译本)。

Comms. in F. C. Burkitt, *Early Christianity*

Outside the Roman Empire(1899), pp. 63ff.; G. Bornkamm, *Mythos und Legende in den apokryphen Thomasakten* (1933). On the Hymn of the Pearl, see A. A. Bevan, *Hymn of the Soul (Texts and Studies, 5 [1897])*; A. F. J. Klijn, *VC*, 14 (1960), 154ff. On Thomas in India, see J. N. Farquhar, *BJRL*, 10 (1926), 80ff.; 11 (1927), 20ff.; A. Mingana, *BJRL*, 10 (1926), 435ff.

III. *Other Acts: A. Acts of Thaddaeus*: Gk. texts in Lipsius-Bonnet, I; *Doctrine of Addai*, ed. with Eng. tr. by G. Phillips (1876); L. J. Tixeront, *Les Origines de l'Église et la Légende d'Abgar* (1880); H. C. Youtie, *HTR*, 23 (1930), 299; 24 (1931), 61ff.; H-S, I, 437-444.

B. *Acts of Philip*: Gk. in Lipsius-Bonnet, II, partial Eng. tr. in *ANT*; Syr. fragment in W. Wright; see also J. Flamion in *Mélanges Ch. Moeller*, I (1914); E. Peterson, *ZNW*, 31 (1932), 97ff.; H-S, II, 577.

C. *Acts of Andrew and Matthias*: H-S, II, 576; texts, comm., and Ger. tr. in F. Blatt, *Acta Andreae et Matthiae apud anthropophages* (1930); see also under Acts of Andrew, above.

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APOCRYPHAL APOCALYPSES.

I. Introduction

II. Apocryphal Apocalypses

- A. Ascension of Isaiah
- B. Apocalypse of Peter
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Outside the Roman Empire(1899), 63 页起; G. Bornkamm, *Mythos und Legende in den apokryphen Thomasakten* (1933)。关于《珍珠之歌》，见 A. A. Bevan, *Hymn of the Soul (Texts and Studies, 5 [1897])*; A. F. J. Klijn, *VC*, 14 (1960), 154 起。关于多马在印度的故事，见 J. N. Farquhar, *BJRL*, 10 (1926), 80 起; 11 (1927), 20 起; A. Mingana, *BJRL*, 10 (1926), 435 起。

III. 其他行传: A. 《达太行传》: 希腊语文本见 Lipsius-Bonnet, I; *Doctrine of Addai* 及其英文译本, G. Phillips 编译 (1876); L. J. Tixeront, *Les Origines de l'Église et la Légende d'Abgar* (1880); H. C. Youtie, *HTR*, 23 (1930), 299; 24 (1931), 61 起; H-S, I, 437-444。

B.《腓力行传》: 希腊语文本见 Lipsius-Bonnet, II, 部分英文译本见 *ANT*; 叙利亚语残本见 W. Wright; 另见 J. Flamion in *Mélanges Ch. Moeller*, I (1914); E. Peterson, *ZNW*, 31 (1932), 97 起; H-S, II, 577。

C.《安得烈和马提亚行传》: H-S, II, 576; 文本、评注和德语译本见 F. Blatt, *Acta Andreae et Matthiae apud anthropophages* (1930); 另见上文《安得烈行传》标题下文章。

词条作者: A. F. FINDLAY
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APOCRYPHAL APOCALYPSES. 次经启示录

I. 介绍

II. 次经启示录

- A. 《以赛亚升天记》
- B. 《彼得启示录》
- C. 科普特语《彼得启示录》
- D. 《保罗启示录》
- E. 基督教《西卜神谕篇》
- F. 《约翰启示录》

III. 总结

I. Introduction.-The missionary outreach of the early church was undergirded by the written word. The literary form first employed was the letter, but primitive Christianity soon created new forms, like the gospel, and adopted from Palestinian Judaism older forms, like the apocalypse, to convey its message. The general recognition of the power of the written page as literary propaganda in support of the Christian movement stimulated the production of other documents which were similar in form, if not in content. Many of these asserted or implied a claim to apostolic origin. The distinction between authentic apostolic literature and other compositions, which resulted ultimately in the recognition of the authority of the documents comprising the NT, was made only after an extended process of use, examination and debate. Even then apocryphal accounts continued to appear and were widely circulated. They exerted a discernible impact upon the theology of the developing Church, and especially upon popular thinking, from the 2nd cent. to the medieval period. Study of the Apocrypha frequently puts the student in touch with grass-roots Christianity in the place and period in which a particular document first appeared.

There is evidence that Apocalyptic Literature held a peculiar fascination among early Christians. The concept of revelation is integral to Christianity. Moreover, the Christian mission was supported by apocalyptic ideas and expectations. These factors created a climate of interest for this form of literature. The concept of an apocalypse, i.e. a writing disclosing the secrets previously hidden from men in the

I. 介绍。早期教会的传教士主要通过书面语的形式来宣讲教义。他们首先使用的文学形式是书信，但原始基督教很快便创造出其他形式，如福音书，并从巴勒斯坦的犹太教借鉴了较为古老的文学形式——启示录，并用这两种形式来传达信息。人们普遍认识到了文学在基督教运动中的书面宣传力量，从而刺激人们创作出了其他形式类似（如果不是内容类似的话）的作品。许多这类作品或直接表述或含蓄暗示它们是由使徒创作的。在经过广泛使用、考证和讨论之后，学者们才区分开使徒真作和其他作品，并最终认识到了《新约》的正典的权威性。即使这样，伪经传说仍继续出现并广泛流传。人们可以看出这类作品对教会神学的影响，尤其对2世纪至中世纪时期大众思想的影响。学者们通常可以通过对伪经的研究来了解某部作品首次出现时该地基础的基督教思想。

有证据表明，启示文学对早期的基督徒来说有一种特殊的魅力。启示的概念是基督教精神中不可或缺的一部分。此外，启示文学中的理念和期望有助于基督教徒传教。这些因素使得这类文学形式形成了一种引人注意的氛围。启示录就是一种揭示神对人所隐藏的奥秘的作品，人们已经从《旧约》中的《但以理书》和《新约》中的《启示录》里熟悉了这一概念。将这类作品称为“启示录”可以直接追溯至《启示录》1:1，这

counsel of God, was familiar from the book of Daniel in the OT, and from the book of Revelation in the NT. The designation of this type of literature as “apocalypse” can be traced directly to Rev. 1:1, where the content of the book is characterized as “the revelation [Gk. *apokálypsis*] of Jesus Christ, which God gave to him to show his servants those things which must shortly take place.” Here the word “apocalypse” is used for the first time to designate the disclosure of what must occur in the course of history under the sovereignty of God. The term was first used to designate a particular type of document when the title “Apocalypse of John” was attached to the Revelation. The authority and significance of the canonical Apocalypse explains why the word “apocalypse” subsequently became a literary title and the designation of related Christian compositions. Already in the 2nd cent. the Muratorian Canon (*ca.* 180) speaks of “the apocalypse of John, and of Peter” (lines 71f.).

In the canonical book of Revelation the writer clearly identifies himself by name and circumstances (1:9). All Christian apocryphal apocalypses, however, are pseudonymous—the apocalypticist does not write under his own name, but assumes the mask of one of the great personages from the past. The literary device of pseudonymity served two purposes: it permitted the writer to claim the authority of a prophet or an apostle; and it lent to his composition a fictitious aura of antiquity. The primary vehicle for conveying his message is an account of a revelation received through visionary ecstasy and mystical ascent into the presence of God and His angels. The

段经文的内容是“耶稣基督的启示（希腊语：*apokálypsis*），就是神赐给他，叫他将必要快成的事指示他的众仆人”。此处“启示”一词首次用于揭示在神的王权下历史进程中必将发生的事。当标题“约翰启示录”（“Apocalypse of John”）与《启示录》相关联时，“apocalypse”（启示录）一词首次被用来指一类文学作品。正典中《启示录》的权威性和重要意义解释了为何“apocalypse”一词随后变成了一类文学作品的名称，并用来指相关的基督教作品。早在2世纪时，《穆拉多利经目》中就已经提及了“《约翰启示录》和《彼得启示录》”（71-72行）。

在正典中的《启示录》里，作者表明了自己的身份，明确提到了自己的名字和所处的境况（启1:9）。但是，所有的基督教次经启示录都是托他人之名而作——启示录的作者并没有著明自己的真实姓名，而是借用过去的重要人物之名来写作。托名写作这种文学手法有两个目的：一是作者可以借用先知或使徒的权威；二是能够为作营造出一种虚假的古代氛围。这类作品传达信息的主要方式便是描述一段极乐的异象或描述主人公神秘地升天，来到神和祂的使者面前。启示录中的先知自称能够看到天堂和地狱。他所看到的景象构成了教导人们悔改、归信和改正的基础。他们能够揭开笼罩人类命运的神秘面纱，明确地告诉人们末世和神的审判即将临近。

apocalyptic seer claims to have been shown the regions of heaven and hell. What he has seen becomes the basis for exhortations to repentance, conversion, and correction. Having penetrated the veil of mystery surrounding the destiny of men, he can speak with conviction about the imminence of the consummation and the finality of the judgment of God.

In the patristic era Christians read and adopted for their own purposes several of the Jewish apocalypses that were produced during the Intertestamental Period. Dogmatic additions to the text created the impression that respected seers from the past had prophesied the coming of “the lamb of God,” who would be “put to death upon a tree,” or the bestowal of the Holy Spirit upon the Gentiles (e.g. T. Benj. 3:8; 9:3-5; 10:7-9; 11:1-5). The extent and character of the Christian interpolations in one Jewish apocalypse can be gauged by comparing the Greek text of the Testaments of the Twelve Patriarchs, which contain insertions of a universal and patripassionist character, with the Armenian version, which appears to be relatively free from Christian alteration. Jewish apocalypses also provided models for the composition of distinctly Christian documents that were attributed to persons well known from the OT or to individuals from the apostolic age.

Numerous works of this type are known only by title; of others, only fragments or late versions survive. Nevertheless, the works which have been preserved provide a sufficient indication of the concerns of those Christians who were responsible for their production and

在教父时代，基督徒们出于自身目的，阅读并接受了几部写于两约之间的犹太教启示录。这类作品在文本中添加了一些教义，因此给人留下了这样一种印象，即古时受人尊敬的先知预言了“上帝的羔羊”将临，他将“被凌辱，且被挂在树上”，或将神灵赐予外邦人（如《便雅悯遗训》3:8；9:3-5；10:7-9；11:1-5）。我们可以对比《十二族长遗训》的希腊语文本与亚美尼亚语文本，来判断基督徒在犹太教启示录中改写的范围和特征，基督徒在前者中插入了一些带有圣父受苦论特征的文本，这种理论曾被人们普遍接受，基督徒对后者的篡改相对较少。基督教的某些作品也托《旧约》中或使徒时代的名人之名写作，这显然是在模仿犹太教启示录。

对于这类文学作品，人们大多只知其名；其他的也仅有残本或后修订的版本流传下来。然而，流传下来的文本足以使人们了解创作并传扬这类书籍的基督徒的关注点。现存的几部次经启示录可能并不仅仅代表了个人观点，他们所表达的是更多基督徒的坚定信心。因

circulation. The several apocryphal apocalypses which have survived are probably not the isolated statement of an individual; they represent the convictions of a larger group of Christians. They are therefore important sources for understanding the concerns and beliefs of broad segments of the Christian community in the post-apostolic period. As such, they modify and qualify the intellectual portrait of Christianity sketched by the Apologists and the church fathers. The range and variety of the apocryphal apocalypses that have survived the accidents of history can be gauged by the following examples.

II. Apocryphal Apocalypses.-A. Ascension of Isaiah. This apocryphon is composite in character. The first part (1-5) purports to narrate the circumstances under which Isaiah experienced martyrdom at the hands of Manasseh. Apart from an extraneous unit that is clearly a Christian insertion (3:13-5:1), the Martyrdom is a Jewish writing of uncertain date. The substance of the tradition that Isaiah was sawed in two (1:9; 5:1-14) was known in the 1st cent. A.D. (cf. Heb. 11:37), and it may be proper to assign the Jewish composition to the early years of the Christian era. To this account a Christian later added a description of the visionary ascent of Isaiah into the presence of God in the seventh heaven (6-11). The fusion of the two narratives shows little skill, for the martyrdom takes place under Manasseh, but the visionary experience of the prophet occurs while he is talking to Hezekiah (6:10-12). The person responsible for bringing the two accounts together failed to make the seam less obvious by identifying the visionary

此, 这些作品是人们了解后使徒时期基督教社团的普遍关注点和信仰的重要资料。同样, 这些作品还修正并限制了护教士和教会教父所描绘的基督徒的思想状况。我们可以通过下文中的例子来判定各种次经启示录中的历史事件。

II. 次经启示录。A. 《以赛亚升天记》。这部藏经兼具犹太教和基督教的特征。第一部分(第1至5章)旨在给出以赛亚在玛拿西手下殉道的故事背景。3:13至5:1这段文本显然是由一个基督徒添加的, 除此之外, 有关以赛亚殉道的段落均属于犹太教作品, 这部分内容的写作日期不明。以赛亚被锯成两段(1:9; 5:1-14)的传说在1世纪时就为人所知(参:来11:37), 因此我们或许可以认定这部分犹太教作品的写作时间在基督教时代早期。一位基督徒在此基础上添加了一段故事, 描述以赛亚在异象中升入第七重天, 来到神的面前(6-11章)。这两段故事的融合技巧较为拙劣, 因为是玛拿西令以赛亚殉道, 而他升天时却正在同希西家说话(6:10-12)。将这两段故事合二为一的人试图将以赛亚在异象中升天和以赛亚在受刑时因全神贯注于异象, 而忽略了行刑者和剧痛(5:7)这两段故事相连, 但他没能做到顺利过渡。

ascent of the seer with the vision in which Isaiah became so totally absorbed at the time of his ordeal that he became oblivious to the presence of his tormentors or the excruciating pain (5:7).

The composite character of the Ascension of Isaiah is confirmed by the textual history of the work. Various fragments of the document are available in Greek, Latin, Old Slavonic, and Coptic, but the entire work has been preserved only in an Ethiopic version. The Latin text, which has been known in published form since 1522, and the three Slavonic versions, contain only chs. 6–11, i.e., the visionary ascent of Isaiah into the presence of God. These versions carry the title “The Vision which Isaiah the son of Amoz saw,” which is sufficient indication that the account of the seer’s heavenly journey existed quite independent of the Martyrdom (1–5). The agreement of the Latin and Slavonic texts upon the omission of 11:2–22, the account of the vision of a small child granted to Joseph and Mary prior to Jesus’ birth, indicates that this unit was not originally an integral part of the Ascension of Isaiah. It is now impossible to reconstruct the several stages of the growth of the document, although the seams are easily detected with the assistance of the manuscript tradition.

The Christian insertion in the Martyrdom of Isaiah (3:13–5:1) speaks of Beliar’s wrath toward Isaiah because of a vision he received of Christ’s incarnation, death, and resurrection, and of the experience of the Church following his ascension. The persecution of believers is the occasion for widespread apostasy encouraged by the reign of a godless world-ruler who

《以赛亚升天记》的文本历史可以证明该书的混合作品特征。该书有多个残本，分别用希腊语、拉丁语、古斯拉夫语和科普特语写成，但只有埃塞俄比亚语的完整版本保留了下来。现已知的公开版本的拉丁语文本公布于 1522 年，三份斯拉夫语版本只包含第 6 至 11 章，即以赛亚在异象中升天来到神的面前这一部分。这三份版本的标题是“亚摩斯的儿子以赛亚所见的异象”，这足以表明以赛亚在天堂的旅程这一部分是独立于《以赛亚殉道记》（第 1 至 5 章）而存在的。书中 11:2-22 叙述了耶稣出生前，一个孩童显现在约瑟和马利亚面前的并未出现在拉丁语和斯拉夫语文本中，表明这段记录并非是《以赛亚升天记》中原有的，而是后人添加的。虽然我们可以根据手稿中记录的故事轻易地找出添加的部分，但仍无法重现这部书演变过程中不同阶段的状况。

基督徒在《以赛亚殉道记》中插入的故事（3:13-5:1）叙述了彼列对以赛亚心怀烈怒，因为他在异象中看到基督道成肉身、受难和复活，及基督升天之后教会的经历。有一个不信神的统治者，自称是神，与神的子民对立，并怂恿民众离道反教（参：帖后 2:3-12），这就是信徒受迫害时的历史背景。异象以蒙爱者到来，保护神的子民并执行最终的审

claims to be God and opposes himself to the people of God (cf. 2 Thess. 2:3-12). The vision concludes with the coming of the Beloved One to vindicate the people of God and initiate the final judgment. This vision of the course of history, which is climaxed by the overthrow of Beliar (4:14), is introduced to explain why Beliar stirred the heart of Manasseh to consign Isaiah to be “sawn asunder with a tree saw” (5:1). It is the only genuinely “apocalyptic” element in the Martyrdom.

The Ascension of Isaiah (6-11) is also an account of what the prophet saw while in a visionary trance, but there is no indication that it is by the same hand responsible for 3:13-5:1. In contrast to the prophecies found in the canonical book of Isaiah, the writer states explicitly “the vision which he saw was not of this world, but from the world which is hidden from all flesh” (6:15). The unique character of the revelation is stressed by the repeated statement that the vision granted to the seer had never before been given to a man (8:11f.; 11:34). Isaiah is conducted by an angel from the seventh heaven on a journey that takes him through the firmament, which serves as the realm of the fallen angels (7:9-12; 10:29-31), to an experience of ascent through successive realms of the heavenly spheres. What he sees and hears in each of the heavens is a chorus of angels engaged in the praise of God. What he experiences is an increasing awareness of glory, so that the prophet himself becomes transformed as he ascends from one realm to the next (7:25). His destination is the seventh heaven where he beholds the ineffable glory of “the

判结束。异象中的历史进程，在描述彼列被推翻时（4:14）达到高潮，这解释了彼列为何要附在玛拿西的心中，将以赛亚“用树锯分割为二”（5:1）。这是《以赛亚殉道记》中唯一的也是真正的“启示”元素。

《以赛亚升天记》（6-11 章）也描述了以赛亚在异象中看见的情景，但没有证据表明它和 3:13-5:1 这段文本出自同一作者。作者明确提到“他所见的异象并不属于这个世界，而是来自所有肉体看不到的世界”（6:15），这与正典中《以赛亚书》里的预言形成了鲜明对比。这一启示录的独特性在于书中一再强调先知所看到的异象从未显现给人类（8:11-12; 11:34）。一个从七重天下来的天使引导以赛亚穿过穹苍，那里是堕落的天使的居所，而后他们又依次经历了各重天（7:9-12; 10:29-31）。他在每重天上看见和听见的都是天使在齐声赞美神。他说见到的荣耀越来越大，因此当他由一重天升上另一重天时，他“面容上的荣耀随之出现变化”（7:25）。他的目的地是第七重天，在那里他看见了“诸天之主”不可言喻的荣耀，并被特赐恩典，知晓圣子的奥秘，祂抛开荣耀，经各重天和穹苍下降，这就是道成肉身的过程（8:9-10; 10:7 起）。在第六重天（8:16-22）和第七重天（9:28-30, 33）以赛亚也和天使一同歌颂赞美主，但圣子经由诸天下降到地上时，各重天的天使都没能认出祂，而以赛亚只能敬畏地看着圣子的下降。随后书中描述了从耶稣出生到祂升天的故事，祂以人的样式存在，直到祂经由诸天上升，坐在至高者荣耀的圣父的右边（11:2-33）。

Lord of all those heavens” and is privileged to see the mystery of the Son of God laying aside His glory progressively as He descends through the seven heavens and the firmament in the course of the incarnation (8:9f.; 10:7ff.). In the sixth heaven (8:16–22) and in the seventh (9:28–30, 33) Isaiah himself had joined in the chorus of praise-songs addressed to the Lord, but as the Son of God descends, unrecognized, through the realms of heaven to the earth he can only reflect in awe. The account follows Jesus’ life from His birth to His ascension, in capsule fashion, until He ascends through each of the heavens and sits down on the right hand of the ineffable glory of the Father (11:2–33). The vision is brought to an end on the note of assurance that all of this will occur “in the last generation” (11:37f.).

This Apocryphon is interesting because it indicates two kinds of reflection that some Christians were bringing to biblical statements. One such statement is Jn. 12:41, “Isaiah ... saw his glory and spoke of him.” Throughout the account there is repeated emphasis upon the quality of glory associated with each of the realms of heaven, the glory of the Son eclipsing that of all the realms. Even the Son, who is designated “the Lord of all glory” (cf. 2 Cor. 2:8) engages in the worship of the Father, whom Isaiah describes as “the glorious One whose glory I could not see” (10:2). The striving after a conceptualization of the glory of the Lord appears to account for this dominant note in the Apocalypse. But a second kind of reflection is also evident here: What was involved in the incarnation of the Lord who possessed such glory?; How could Christ Jesus, who was in the form of God,

以赛亚保证异象中的一切“将在最后一个时代实现” (11:37-38), 至此, 关于异象的叙述完结了。

这部藏经值得注意, 因为它体现了某些基督徒对《圣经》中语句的两种沉思。一种是对《约翰福音》12:41 中的经文 (“以赛亚因为看见他的荣耀, 就指着他说这话”) 的沉思。作者在整部作品中一再强调与每重天相关的荣耀的性质, 以及圣子的荣耀在诸天之上。即使是被称为“满有荣耀的主”(参: 林后 2:8) 的圣子, 也要敬拜圣父, 以赛亚描述圣父为“那位我无法看见的荣耀者”(10:2)。书中努力将主的荣耀概念化, 这似乎就是启示录中的主要基调。但第二种沉思在此处也表现得很明显: 拥有如此荣耀的主道成肉身这一过程都涉及什么呢? 基督耶稣有神的样子, 祂是如何抛开荣耀的衣饰, 呈现出人的样子呢(参: 腓 2:6-8)? 《以赛亚升天记》针对这类问题, 提出了极为大胆的观点。圣子从第七重天经由诸天下降, 从第五重天开始, 祂变成各重天中天使的样子, 于是他们都没有认出圣子。当以赛亚从第一重天升至第七重天时, 他观

lay aside His robes of glory and assume human form (cf. Phil. 2:6–8)? It is in response to such questions that the Ascension of Isaiah makes its boldest suggestion. The Son descended from the seventh heaven through each of the heavenly realms, and from the fifth heaven downward He was unrecognized because His appearance became like that of those who inhabited that realm. Isaiah had observed an increasing gradation of glory as he travelled from the first to the seventh heaven; the Son divested Himself by degrees of the glory He possessed with the Father (cf. Jn. 17:5, 24) as He made His way to the earth, until finally He bore the image and likeness of man (8:9f.). Behind the expression of the text can be detected an earnest searching after understanding by segments of the Church as men reflected upon the Incarnation in the light of such texts as Jn. 12:41 or 17:5, 24. This document may have originated in the 2nd or 3rd cent. A.D.

B. Apocalypse of Peter. In the 2nd cent. an apocalypse attributed to Peter circulated widely. Although its reception in the Church was not uniform, it was highly regarded by many orthodox Christians in the East and the West. Among the books received as authoritative by the Church of Rome, the Muratorian Canon lists “the apocalypse ... of Peter,” but with the qualification that “some of our people will not have it read in the church” (lines 72f.). Evidence that the greater part of the Western Church received this document as Scripture is provided by its inclusion in the Latin catalogue of biblical books in the Codex Claromontanus. Clement of Alexandria regarded it as Petrine, citing

察到每重天的荣耀都逐渐增加；圣子下降到地上时，祂逐渐剥离圣父赐予祂的荣耀（参：约 17:5, 24），直到祂最终变成人的形象和样式（8:9-10）。《约翰福音》12:41 或 17:5,24 这样的经文引起了人们对道成肉身的思考，这部作品的字里行间流露出了教会中的部分基督徒对理解这一教义的热切渴望。这部作品可能创作于 2 世纪或 3 世纪。

B. 《彼得启示录》。 2 世纪时，一本据说是彼得所做的启示录广泛流传。虽然教会对该书的看法不一，但许多东西方的正统基督徒都极为看重这本书。《穆拉多利经目》将“彼得的……启示录”列在罗马教会认可的权威书目之中，但却对其加以限制，“我们中的一些人不会在教堂内阅读它们”（72-73 行）。《克勒芒特抄本》的拉丁语《圣经目录》包含了《彼得启示录》，这说明大部分天主教会将这部作品当做是《圣经》中经卷。亚历山太的革利免认为这部作品是彼得所作，他提及了这本书（*Eclogae ex scripturis prophetis*, 41, 48-49），并在其作品（*Hypotyposeis*）中直接提及了本书书名并评论了该书（Eusebius *HE* vi.14.1）。虽然《尼赛福鲁斯的行数表》将该书视为有争议的作品，但优西

the work by title (*Eclogae ex scripturis prophetis*, 41, 48f.) and commenting upon it in his *Hypotyposes* (Eusebius *HE* vi.14.1). Although the Stichometry of Nicephorus placed it among the disputed books, and Eusebius rejected it as spurious, claiming that no orthodox writer had made use of its testimony (*HE* iii.3.2 [he had forgotten, apparently, about Clement]), Methodius Olympius alluded to it as inspired Scripture (*Symposium* 2.6), and according to Sozomenus (*HE* vii.19) the book was read publicly on Good Friday in certain Palestinian communities as late as the 5th century. Yet in the modern period this work was known only through patristic reference and citation until the close of the 19th century.

The first large segment of the Apocalypse of Peter was recovered through a Greek fragment in 1887 and was published in 1892. It had been found in the grave of a Christian monk who was buried in the 8th or 9th cent. at Akhmim in Upper Egypt, together with a fragment of the Gospel of Peter and portions of the Book of Enoch in Greek. Although the new text was untitled, agreement with a quotation from the Petrine Apocalypse preserved by Clement of Alexandria (*Eclogae* 41.2) served to identify it. The Akhmim fragment begins abruptly with Jesus' words to His apostles, at the end of a discourse reminiscent of Mk. 13 (and parallels). In a first person account, Peter reports that Jesus led the disciples to the Mount of Olives. There, in response to a request to see the state of the blessed righteous who have died, two men appear to them clothed in resplendent light. At the request of Peter, the disciples are shown the regions of light where the

比乌认为这部作品是杜撰的，声称没有正统作者引用过本书内容作为论据 (*HE* iii.3.2[他显然忘记了革利免曾引用过])，奥林匹斯的麦托丢称该书是一部受圣灵感动而作的圣书 (*Symposium* 2.6)，而且据索卓门努斯 (Sozomenus, *HE* vii.19) 所述，直到 5 世纪时，巴勒斯坦的某些会众仍在耶稣受难日公开阅读该书。但在现代，19 世纪以前，人们还只能通过教父作品的中提及和引用得知这部作品。

人们从 1887 年发现的希腊语残篇中首次复原了《彼得启示录》的大部分内容，并于 1892 年将其发表。人们在一个基督教修士的坟墓中发现了这本希腊语残篇，这位修士于公元 8 世纪或 9 世纪时期被埋葬在上埃及的艾赫米姆，和他一同被埋葬的还有《彼得福音》的残篇和希腊语《以诺书》的一部分。虽然这部新的文本没有名字，但人们一致同意采用亚历山太的革利免引用该书时 (*Eclogae* 41.2) 使用的名字，即《彼得启示录》，来命名这部作品。《艾赫米姆残篇》的开篇比较突兀，它直接便开始描述耶稣对使徒说的话，接续了《马可福音》13 章（或平行经文）中耶稣的教训。文中以彼得为主人公，用第一人叙述了耶稣带领使徒来到橄榄山上。在山上，彼得要求说想要了解死去的有福义人的境况，于是有两个人出现在使徒的面前，他们的服饰闪耀。在彼得的要求下，使徒们看见了充满光芒的地方，义人就和天使一同住在这里。除了这里，彼得又看见了一处黑暗之地，许多人在其中受到折磨，书中生动

righteous live with the angels. They are engaged in the joyous praise of God. Beyond this realm Peter can discern a dark place of torment, which is described in vivid detail. It is the final abode of unrighteous men, who are enumerated according to their chief offenses. Their punishment is administered by angels in dark robes. The narrative is broken off abruptly in a description of men and women “who have abandoned the way of God.”

The complete text of the Apocalypse came to light in 1910 in an Ethiopic translation. It was recognized by M. R. James as an older work interpolated into a shapeless pseudo-Clementine collection of materials. Since the Ethiopic text contained all the previously known citations from the Apocalypse of Peter, including those which had not been verified by the Akhmim fragment, distributed over chapters 4, 5, 8, 10, 12, and 14, its identity was established beyond question. The Ethiopic text supplemented the Greek fragment by providing the extended discourse with which the Apocalypse begins and by carrying the narrative to a point of conclusion. The Lord promises Peter that He will return to resurrect the dead and to judge all men. The description of the torments suffered by the condemned closely parallels the Greek fragment but is more complete. The blessedness of the elect is only briefly described. The narrative concludes with the Transfiguration, which becomes the occasion for Jesus to ascend to heaven with Moses and Elijah in the company of other men.

且详细地描绘了这处地方。这便是恶人的最终居所，他们根据所犯的主要罪行被安置在不同的地点。穿黑色衣饰的天使负责惩罚这些恶人。一段对“弃绝上帝的道路”的男女的描述生硬地中断了书中的叙述。

人们于 1910 年发现了埃塞俄比亚语译本的《彼得启示录》全本。詹姆斯 (M. R. James) 认为这是未成形的托革利免名著作文献合集中插入的一部较古老作品。由于埃塞俄比亚语文本包含了《彼得启示录》中所有已知的部分，还包含一些《艾赫米姆残篇》中没有的文本，它们分别在第 4、5、8、10、12 和 14 章中，因此这部作品无疑就是《彼得启示录》。埃塞俄比亚语文本通过补齐开篇时突兀的谈话和叙述的生硬结尾，完善了希腊语文本。主允诺彼得，祂将归来复活死去的义人，并审判所有的人。这部文本中描述的罪人所受的折磨与希腊语残篇中的描述基本对应，但是更为完整。书中对选民的福音只做了简短描述。书的结尾是耶稣登山变像的故事，但书中的描述变成了耶稣与摩西和以利亚在他人的陪同下升天。

Comparative study of the Greek and 希腊语残篇和埃塞俄比亚语文本的对

Ethiopic texts points up the problem of recovering the original form of the Apocalypse of Peter. (1) The Ethiopic account is almost three times as long as that of the Akhmim fragment. Yet it exceeds only slightly the figures which are given for the Apocalypse of Peter in the Stichometry of Nicephorus (300 lines) and in the Codex Claromontanus (270 lines). On this basis it can be assumed that the Ethiopia document approximates the original length of the Apocalypse of Peter. (2) The consideration of parallel passages reveals noticeable differences in content. The two accounts display extensive agreement in the description of hell, but striking differences exist in the treatment of paradise. The Ethiopic text simply alludes to the place of the elect in chs. 14 and 16. Its primary focus is upon the Transfiguration, where Moses and Elijah appear with Jesus, clothed in radiant light. In the Akhmim fragment there is no material parallel to ch. 14, but the Transfiguration account has become the basis for a genuine description of paradise. The two transfigured men who appear on the mountain are not identified as Moses and Elijah but as two of the “righteous brothers” whose form the disciples had requested to see. Their appearance is the introduction to the vision of the realm from which they come and the life of praise they share. This drastic alteration of the Transfiguration narrative in the Synoptic Gospels appears to be a secondary development and is unsupported by any of the older citations. (3) The sequence of the descriptions differs in the two principal witnesses. In the Akhmim fragment the description of paradise precedes the account of the condemned; in the Ethiopic text the order

比研究指名了复原《彼得启示录》的问题。(1) 埃塞俄比亚语文本的长度几乎是《艾赫米姆残篇》的三倍。但它仅稍微多于《尼赛福鲁斯的行数表》(300行)和《克勒芒特抄本》(270行)中记载的《彼得启示录》的篇幅。在此基础上,人们可以推测埃塞俄比亚语文本的篇幅更为接近《彼得启示录》原本的篇幅。(2) 两个文本内平行段落中的内容有明显差异。它们都采用大量篇幅描述地狱的景象,但对天堂中境遇的描写则有显著不同。埃塞俄比亚语文本仅在第14和16章中提到了选民居住的地方。这个版本主要强调的是耶稣登山变像,在这段描述中摩西和以利亚同耶稣一起出现,身披耀眼的光芒。《艾赫米姆残篇》中并没有与埃塞俄比亚语文本中第14章相对应的语句,但是其中关于耶稣登山变像的叙述却变成了描述天堂景象的基础。在这一文本中,两个在山上变像的人并不是摩西和以利亚,而是众使徒想要看见的“公义的弟兄”中的两个。这部残篇通过描述他们的出现,转入描述天堂的异象,他们正是从天堂来,并在那里过着赞美神的生活。《艾赫米姆残篇》中这段改变较大的关于耶稣登山变像的故事似乎是在《对观福音书》的基础上进行了二次创作,其他较为古老的作品并没有引用其中的这段描述。(3) 两个文本中的描述顺序有所差异。《艾赫米姆残篇》先描述了天堂的场景,然后描述了罪人所受的折磨;而埃塞俄比亚语文本中的顺序正好相反。后一文本中对不义之人等待定罪的描述十分自然地衔接上了前文中基督保证祂将归来作所有人的审判者这段话。3世纪时的文献《西卜神谕篇》ii.238-338引用了《彼得启示录》,证明了埃塞俄比亚语文本的顺序是正确的,因此我们应遵循这个版本中的顺序。

is reversed. The description of the condemnation awaiting the unrighteous follows rather naturally upon Christ's assurance that He will return as the Judge of all men. The sequence in the Ethiopic text should be followed, for it has the support of a secondary witness to the original order in Sibylline Oracles ii.238–338, a third-century document which used the Apocalypse of Peter.

In addition to the two primary witnesses to the text, there exist two small Greek fragments on papyrus: the Bodleian Fragment, a fifth-century scrap, contains verses 33f.; the Rainer Fragment, a larger piece from the 3rd or 4th cent., corresponds to ch. 14 of the Ethiopic translation.

The Apocalypse of Peter is an early and important exemplar of this literary genre. The citations preserved by the church fathers indicate it was in circulation prior to A.D. 180. The reference to a messianic deceiver who will persecute Christians and put them to death appears to be an allusion to the militant messianic claimant Simon bar Cochba, who led the Jewish revolt against Rome in A.D. 132. If this is so, the Apocalypse of Peter may have been written during the period of the revolt to encourage Christians to be faithful to Jesus, even in the face of death. The allusion to the prophetic word received on the mount of Transfiguration in 2 Pet. 1:16–19 appears to have prompted the writer to prepare the Apocalypse, with its twofold development of the coming in majesty of the Lord, and the experience of glory at the Transfiguration. The focus upon the situation in the afterlife, the different classes of sinners and their punishments,

除了这两部主要的文本之外，还有两部篇幅简短的蒲草纸希腊语残篇：5 世纪时的《波德林残篇》，包含第 33-34 节；3 或 4 世纪时较长的《赖纳残篇》，与埃塞俄比亚语译本的第 14 章相对应。

《彼得启示录》是这类文学体裁中一个早期的重要范本。现存的教父作品引用了该书的内容，这表明该书在公元 180 年以前就已经在世上流传。书中提到的将要迫害并杀死基督徒的假弥赛亚似乎指的是自称是弥赛亚的好战的西门·巴尔·科赫巴（Simon bar Cochba），他于公元 132 年领导犹太人反抗罗马。如果是这样的话，那么《彼得启示录》是在这位假弥赛亚所领导的起义期间写成的，为了鼓励基督徒即使在面对死亡时也要忠于耶稣。《彼得后书》1:16-19 中提到使徒在耶稣登山变像时听到的先知的预言，这似乎为《彼得启示录》的作者带来了创作灵感，因此作者在书中创作了主带着至高的王权到来和使徒感受耶稣登山变像时的荣耀这两段叙述。但是书中主要描述的死后的生活、各种罪人和他们所受的惩罚以及义人经历的救赎都是作者的原创。2 世纪末期之前，东西方世界都知晓这部作品。后来启示文学作者都模仿了《彼得启示录》中所提出的地狱和其中酷刑的异象（《西卜神谕篇》ii；《多

as well as the salvation experienced by the righteous, however, is distinctively his own. Before the end of the 2nd cent. his work was known in the West as well as in the East. The vision of the underworld and its torments put forth in the Apocalypse was picked up by later apocalyptists (Sibylline Oracles ii; Apocalypse of Thomas 55-57; Apocalypse of Paul) and so exerted an immense impact upon popular conceptions. As the first Christian book that attempted to represent through pictorial language what hell and heaven were like, the position of the Apocalypse of Peter in the history of ideas is secure.

C. *Coptic Apocalypse of Peter* (CG VII.3). Among the Coptic documents found at Nag Hammadi in Upper Egypt was one that excites particular interest, for it claims to be “The Apocalypse of Peter.” The title occurs before the beginning of the text (70:13) and again at its conclusion (84:14). The document is clearly an apocalypse, but it bears no obvious relationship to the work discussed above. It is an account of a visionary revelation granted by the Savior to Peter during the night prior to the crucifixion (cf. 84:13, “When these things were said, Peter came to himself”). An oblique reference to Satan, who will accuse Peter “three times during this night” (72:4), situates the entire exchange on the evening of Jesus’ betrayal and arrest. The central element in the Apocalypse is a long discourse in which Jesus provides assurance and consolation to His anxious follower and discloses what will take place in the period following His death. The setting for the vision is the temple, presumably in Jerusalem (perhaps under the influence of

马启示录》55-57;《保罗启示录》), 这些描述也对民众的观念产生了巨大的影响。作为第一部试图用形象化的语言描述地狱和天堂情景的基督教文献,《彼得启示录》在思想史上的地位是稳固的。

C. 科普特语《彼得启示录》(CG VII.3)。在上埃及的《拿·戈玛第文库》中发现的科普特语文献里,有一部作品尤为引人注目,因为这本书的题目是“彼得启示录”。文本的开篇(70:13)和结尾处(84:14)都提到了这个题目。这部作品显然也是启示录,但是与上文提到的作品没有明显联系。书中描述了救主受难前夜通过异象给予保罗的启示(参:84:13,“他说完这一切,彼得苏醒过来”)。书中描述的耶稣被出卖和被捕的那一晚上的整段对话中含蓄地提到了撒旦,说他将在“这个晚上三次”控告彼得(72:4)。这部启示录中的主要部分是耶稣的一段长篇教训,祂提供了保证,安慰了担忧的彼得,并揭示了祂死后将要发生的事情。异象的场景是在圣殿之中,可能是耶路撒冷的圣殿(可能是受《马太福音》14:49中经文的影响)。耶稣自称是启蒙者,祂的使命是向圣父的选民启示生命。祂关注的是那些在真理中定居的人应当继续“聆听祂的教导”,分别真理和谎话。随后的叙说中,耶稣明确了彼得所领导的人的特权,“我为余民……,要叫他们获得知识”(71:20),祂还提及了另一群人,他们是“拒绝真理,传递谬误的使者”

Mk. 14:49). Jesus identifies Himself as the Revealer, whose task was to reveal life to those chosen by the Father. His concern is that those who have been established in the truth should continue to “hear his word” and be able to distinguish truth from falsehood. What follows is a clear distinction between the group to which Peter gives leadership, “the remnant, whom I have called to understanding” (71:20), and another group, called “the men of the constitution of deceit” (74:10f.). This latter group “cleave to the name of a dead man, thinking they will become purified” (74:14f.). They experience deception and heresy (74:16–22), and from that perspective they attack the truth entrusted to Peter and his followers. The Apocalypse is thus a polemical document that reflects a struggle in the early Church over the fundamental issue of authority and truth. The community responsible for the Coptic Apocalypse of Peter grounds the authority of its tradition in the primacy of Peter, to whom Jesus entrusted a secret tradition that is clearly in conflict with the tradition observed by “the children of this age.”

The revelation that Peter receives from the Savior centers in his destiny. He has been chosen by the Son of Man to “become perfect with me through your name” (71:16f.). The reference may be to martyrdom, if the word “perfect” carries the same nuance it does in He. 5:9, 14; 12:23; Eusebius *HE* v.2.3. In John 13:36; 21:18f. Peter is told in an elusive way that the form of his death will identify him as a follower of Jesus (cf. 71:25–32, where Peter is told he has been called to know the Son of Man through an act he is to perform, which has to do with “the

(71:10-11)。后一群人“藉一个死人之名，预备虚假的饶恕”（74:14-15）。他们经历了欺骗和异端的教导（74:16-22），因此他们会攻击主告知彼得和彼得门徒的真理。因此，这部启示录是一部有争议的作品，它反映了在早期教会中对权威与真理的这类根本问题的争论。写下科普特语《彼得启示录》的社团借彼得的地位来树立这本书的权威，因为耶稣曾揭示给彼得一个秘密传统，该传统显然与“这个时期的小子”遵守的传统有所冲突。

救主给彼得的启示以他的命运为中心。人子拣选了彼得，“你要跟我一样，成为完全，与你的名字相称”（71:16-17）。如果这里的“完全”一词的含义与其在《希伯来书》5:9, 14; 12:23 和优西比乌作品（*HE* v.2.3）中的含义一致，那么它的意思可能指的是殉道。在《约翰福音》13:36; 21:18-19 中，耶稣以一种隐晦的方式告知保罗他将作为耶稣的门徒死去（参：71:25-32，耶稣告知保罗他可凭“分开袖的距离，和袖手关节，以及在众体中间加给袖的冠冕”来认出人子，这显然指的是钉十字架）。彼得在异象中看见祭司和人们拿着石

distance which divides him, and the joints of his hands and feet, and the crowning by those of the center,” an apparent reference to crucifixion). In his vision Peter sees the priests and the people running toward him, intent upon stoning Jesus and His disciple, and betrays deep anxiety in the face of death. But Jesus calms his fears by disclosing to him the character of the blindness in his adversaries (they are blind because they have no leader) and the vindication which will follow the apparent humiliation of the Savior. Like Jesus, he will be the object of rejection and humiliation, for this is the common lot of all who are worshippers of the Word (73:19–30).

Although Peter can expect humiliation, he is also assured that he has been chosen to be “a ruler over the remnant” of those whom the Savior has called to understanding (71:19–21). He is clothed with the robe of the primate, and at one point the eyes embroidered upon the garment play a special role in disclosing to Peter the Savior’s nature (72:14–29). It is because He is the ruler of “the man of understanding” that the Revealer entrusts to Peter “a mystery” to be guarded from “the children of men.” The mystery consists of the teaching of the two kinds of souls found in men, the mortal soul that exhausts itself upon the material creation (75:10–26), and the immortal soul that has its source in truth and continually strives for reunion with “the Living One” (75:26–76:18). Between men who possess these two different types of souls conflict is inevitable. Only those with an immortal soul know the mysteries of the Revealer, while all others only pretend to know, but satisfy themselves with falsehood and deception.

块向他跑来，想要用石头砸死耶稣和祂的门徒，他在面对死亡时表露出深深的担忧。但耶稣安抚彼得的恐惧，告诉他敌人都是盲目的（他们盲目是因为没有领袖），救主现在所受的屈辱日后定会澄清。和耶稣一样，彼得将成为人们厌弃和羞辱的对象，因为这是所有敬拜正道之人所要经受的（73:19-30）。

虽然彼得会遭受羞辱，但主还保证祂将拣选彼得做“余民的管理者”，祂要叫这些余民获得知识（71:19-21）。彼得穿着大主教的长袍，在文中一处，长袍上绣的眼睛图案在救主向彼得解释祂的本质时起到了特殊作用（72:14-29）。祂是“有识之士”的统治者，因此，这位启蒙者向保罗透漏了一个“奥秘”，不叫“人的小子”知道。奥秘中包含了关于人类中两种灵魂的教训，腐朽的灵魂在受造的物质上耗尽了自身（75:10-26），不朽的灵魂来自真理，他们会不断挣扎重聚，与“亘古常在者”共存（75:26-76:18）。拥有这两种不同灵魂的人类必然会相互冲突。只有那些拥有不朽灵魂的人才能知晓启蒙者的奥秘，其他人则只能假装知晓，自欺欺人。他们不仅反对真理，还“滥用我的话”（77:23-78:1）。他们是死人的门徒，是黑暗之子，而非光明之子（78:15-30）。这里所说的“死人”似乎是指受难的耶稣，因为书中大部分文本主要表现了该启示录的读者与由主教和执事领导的等级制社团之间的斗争（79:23-31）。书中贬低物质世界，并声称神的奥秘中独有的知识是主赐予保罗的秘传教训，

They not only oppose the truth, but “they make merchandise of my Word” (77:23–78:1). Actually they are followers of a dead man and are sons of darkness, not of light (78:15–30). The reference to the “dead man” appears to be to the crucified Jesus, for the larger context focuses upon an ecclesiastical struggle between the group for whom the Apocalypse was prepared and a hierarchically-constituted community led by bishops and deacons (79:23–31). The depreciation of the material world and the claim to exclusive knowledge of the mysteries of God as a result of esoteric teaching entrusted to Peter may serve to identify the first group as a gnostic sect, and the community which opposes them as the more numerous exponents of “orthodox” Christianity. When Peter expresses his concern that “there are multitudes who will certainly lead astray other multitudes of these who are living” who will be destroyed because they have believed those deceivers who have spoken “your name” (80:2–6), he is assured that the age of deception has an appointed limit. Then the age of immortal thought will be renewed and the members of the sect who have kept alive “the truth” will be vindicated. It is on the ground of this assurance that suffering and martyrdom can be embraced (80:25–81:4).

What follows is a vision of Jesus’ arrest and crucifixion that makes clear the docetic orientation of the sect. A clear distinction is made between Jesus and the Savior: Jesus is arrested in the garden, but it is the Savior who restrains Peter from intervening; Jesus is “struck upon his feet and his hands” but the Savior is the “glad one above the tree who is laughing” in

这可以使人们认定书中不朽的灵魂指的是诺斯替教派，而反对他们的多数人指的是“正统的”基督教。当保罗表示惧怕“有很多人把众多活着的人带离正道”，而这些活着的人会被毁灭，因为这些人“说出你的名字时，人们便会相信他们”（80:2-6），主向彼得保证欺骗不会长久。随后书中提到不朽的思想的时代将要复兴，教派中的信徒领悟“真理”时，就会受到保护。正是因为有了这种保证，人们不必再惧怕受苦或殉道（80:25-81:4）。

随后书中描写了耶稣被捕和受难的异象，这明显体现出了这个教派的基督幻影说的倾向。耶稣和救主间有明显的差异：耶稣在园子中被捕，而救主却阻止彼得介入；耶稣“遭他们袭击手脚”，但救主却是“那个在树旁高兴发笑的人”（81:5-13）。“救主对我说：‘你看见那个在树旁高兴发笑的人，就是活着的耶稣。但给他们用钉钉起手脚的是他肉

derision (81:5-13). “The Savior said to me: ‘The one whom you see above the tree, who is glad and laughing, is the living Jesus. But his fleshly counterpart, into whose hands and feet they are driving the nails, is the substitute whom they put to shame. He it is who was in his likeness. Now look at him and me’ ” (81:15-25, cf. Acts of John 97-101). The assurance that the living Savior cannot be humiliated marks the transition to the high point of the Apocalypse. Peter sees the Holy Spirit (“one who will command us, who resembles him,” 82:5f.) and the Laughing One surrounded by an ineffable light, receiving the unbroken praise of a multitude of invisible angels. The Savior is revealed as the one who bestows glory on men. He was in the one who was arrested, but the spiritual and the fleshly Jesus were separated. The men who put the fleshly Jesus on the cross simply demonstrated their blindness and lack of perception. It is the living Jesus who promises to be with Peter “so that none of your enemies will have power over you” (84:9f.).

On the surface, this document is a word of encouragement for Peter in the face of impending suffering and martyrdom. But behind the figure of Peter can be discerned an oppressed community of a distinctly docetic, if not gnostic, character, who receive the assurance that they possess the secret tradition entrusted to Peter that guarantees the presence of the Savior. In this apocalypse Peter is the recipient, transmitter, and guarantor of authentic gnosis. He functions as the base of authority for the teaching embraced by the sect. It is possible that Peter was chosen as the one to whom the revelation was purportedly entrusted because the

身的样式，即那赎价，他们只能叫肉身蒙羞。那是照着他的样式造成的。但看看他，也看看我’” (81:15-25, 参:《约翰行传》97-101)。活着的救主保证祂不会蒙羞，这是书的高潮部分。彼得看见了圣灵 (“样貌像他，将要指挥我们”，82:5-6) 和在树旁发笑的人，“有一道难以言喻的大光包围他们，还有无数难以言喻和无法看见的天使，正在赞美他们”。书中揭示的救主是赐荣耀于人的那一位。祂曾在那被捕之人的身上，但祂是灵，与肉身的耶稣是分开的。那些人将肉身的耶稣钉在十字架上仅仅表明了他们的盲目和无知。活着的耶稣允诺祂会与彼得一起，并允诺彼得的敌人没有一个能够胜过他 (84:9-10)。

从表面来看，这部作品是在鼓励彼得面对即将到来的受难和殉道。但在彼得这个人物之后，我们可以看到一个有明显基督幻影说（如果不是诺斯替教的话）特征的受压迫的社团，他们拥有了彼得所领受的奥秘，确保救主与他们同在。在这部启示录中，彼得是真正灵知的接收人、传达人和保证人。他是这个教派接受的教训的权威基础。这部作品之所以选择彼得当做领受救主启示的人，可能是因为这个社团的敌人曾为了他们的传统诉诸于彼得。作者描述启蒙者在异象中向彼得显现，只有彼得领受了启示，这是为了给彼得的权威打下基础（参：彼后 1:15-17）。虽然《路加福音》24:34 和《哥林多前书》15:5 中粗略提

opponents of this community appealed to Peter for their tradition. The function of the Revealer's visionary appearance to Peter is to ground his authority in an experience granted to him alone (cf. 2 Pet. 1:15-17). Although incidental references to Jesus' appearance to Peter after the Resurrection (Lk. 24:34; 1 Cor. 15:5) might have invited the kind of account found here, the clear situating of the visionary experience on the night of Peter's denials suggests that it was prompted by the promise of a future knowing given to Peter in the Upper Room (cf. Jn. 13:7, 36). There Jesus alluded both to Satan's desire for Peter, and to the special provision Jesus had made for him, in the light of his responsibility to strengthen his brothers (Lk. 22:31-33). Peter's experience of stupor and sleep in the Garden (Lk. 22:45) may have suggested an appropriate occasion for a visionary experience. This would explain the emphasis upon Peter's anxiety and the experience of Jesus with the arresting party. All of this, however, was only the vehicle for the word of consolation addressed to the members of the sect in their struggle with the "heresy" of orthodox Christianity. The Coptic Apocalypse of Peter may be dated tentatively in the late 2nd or early 3rd cent. A.D. It provides an important source for understanding the response of an unorthodox community to the heresiological struggles in which it found itself involved.

D. Apocalypse of Paul. The Apostle Paul's reluctantly-given report of his visionary ascent into paradise and the third heaven (2 Cor. 12:1-4) found in the late 4th cent. a literary sequel, the

到的耶稣在复活后向彼得显现这段叙述可能引出了《彼得启示录》中的这段描述，但书中明确将异象发生的时间设定在彼得三次不认主的那个晚上，这表明这部作品是由彼得在大楼中得知未来这段故事引出的（参：约 13:7, 36）。在这个故事中，耶稣提及撒但想要得着彼得，祂对彼得做出了特殊要求，要他肩负起坚固弟兄的责任（路 22:31-33）。彼得在园子中忧愁地睡着了（路 22:45），这是一个经历异象的合适时机。这也就解释了书中为何强调彼得的担忧和耶稣的被捕。但是全部这些，都只是作者安慰这个教派信徒的工具，他们正在同正统基督教“异端学说”进行斗争。我们暂且将科普特语《彼得启示录》的成书时间定在 2 世纪末期或 3 世纪早期。这部作品十分重要，它有助于我们理解一个非正统社团在参与异端学说斗争时的反应。

*D. 《保罗启示录》。*该作品是一部 4 世纪晚期的作品，它接续了《哥林多后书》12:1-4 中的经文，此处使徒保罗并不愿描述他在异象中升入天堂和第三重天的景象。该书在当时的修道士和修女中

Apocalypse of Paul. It proved popular among monks and nuns of the period, but was rejected by churchmen who investigated its claims. Augustine (*ca.* A.D. 416) commented that some have concocted an Apocalypse of Paul “which is full of fables” regarding the unutterable words which Paul had heard, but the true Church does not receive it (*On John*, tractate 98.8). Sozomenus is even more explicit: “The book now circulated as the Apocalypse of Paul the Apostle, which none of the ancients ever saw, is commended by most monks; but some contend that this book was found in the reign of which we write (i.e. Theodosius). For they say that by a divine manifestation there was found at Tarsus in Cilicia, in Paul’s home, a marble chest, and that in it was this book” (*HE* vii. 19). That Sozomenus has in view the Apocryphon which has been preserved in a variety of versions and recensions is clear from the detail of the finding of the document, which corresponds to the opening paragraphs of the work. He adds that he investigated this claim, but learned from an aged presbyter at Tarsus that no such discovery had been made in the city and that he had not previously heard the story. The prefatory note to the Apocalypse (which begins at para. 3) states that it was discovered in Tarsus but was sent to Jerusalem. This is a virtual declaration that Jerusalem, or Palestine, is its place of origin. The *Decretum Gelasianum* (6th cent.) consigns the Apocalypse of Paul to the category of apocrypha which were not accepted by the Church. Nevertheless, later testimony confirms the continued knowledge of the work and an unchecked extension of its influence. It was actually quoted by Dante, who drew many of his

广泛流传,但牧师在研究其中内容之后拒绝接受这部作品。奥古斯丁(约416年)评论说,一些人捏造出了一部《保罗启示录》,其中“充满了寓言”,都是关于保罗曾听到过的隐秘的言语,但真正的教会并不承认这部作品(*On John*, 98.8册)。索卓门努斯的表述则更为明确:“现在流传的被称为《使徒保罗行传》的这部作品,古人从未看见,大多数修士都推荐它;但一些人认为这本书是当前历史时期的作品(即狄奥多西时期)。因为他们说有天使显现,指引人们在基利家大数保罗的房子里找到了一个大理石盒子,盒子中装着的就是这本书”(HE vii. 19)。索卓门努斯认为这部藏经(有多种版本和校订本存留下来)被发现时的细节十分清楚,而且符合书中的开篇段落。他随后又考究了这一说法,但他从一个大数的年长的长老那里得知,这座城市不曾有这样的发现,他此前也不曾听过这个故事。这部启示录(正文始于第三段)中的序言证明该书是在大数发现的,但随后被送至耶路撒冷。这实际上表明该书应写于耶路撒冷或巴勒斯坦。《格拉修斯法令》(6世纪)将《保罗启示录》归入次经目录中,但教会对此并不接受。然而,后期的证据表明该书仍在流传,它的影响范围与越来越广。实际上,但丁引用了该书,并从其中借鉴了许多概念(*Inferno* 2.28)。

conceptions from it (*Inferno* 2.28).

The manuscript tradition confirms the popularity of this work. The original Greek text has been preserved only in a fragmentary, abbreviated form, which may be no more than a summary of the document. The most complete and reliable witness to the extent and form of the text is the old Latin translation published by M. R. James on the basis of a MS at Paris. This text can be corrected by a whole series of Latin recensions, and by versions preserved in Syriac, Armenian, Coptic, and Slavonic texts. Of these, the most important witness to the text is the Coptic version, published by E. A. Wallis Budge in 1915, which begins with para. 15 of the Latin edition.

The revelation begins abruptly with the declaration: "The Word of God addressed me in these terms," followed by the exhortation to reprove men for their faults and to urge them to lead godly lives. The urgency for repentance is evident, for the creation continually reminds God of the transgression of men, and only divine forbearance delays the imposing of final punishment (para. 3-6). The complaints of the creation are verified by the reports about the deeds of men which the angels present to God each evening and morning (para. 7-10). Paul is then guided by angels through the regions where the righteous experience rest and the unrighteous receive the punishment their deeds have merited. He is shown that impiety covers the whole earth like a fiery cloud. Angels conduct the just and the unjust before God for judgment, and Paul participates in the judgment of two men, one of whom is righteous, the other unrighteous. Both holy and fallen angels

手稿的传统证明了这部作品曾广泛流传。现存的希腊语原本只是一个残缺不全的缩写本，它可能仅仅是作品的概述。该书篇幅和内容最为完整的版本是詹姆斯（M. R. James）在一份巴黎发现的手稿的基础上发表的古拉丁语译本。学者们可以根据一系列拉丁语校订本，和现存的叙利亚语、亚美尼亚语、科普特语和斯拉夫语译本，对詹姆斯的译本进行更正。在这些译本中，科普特语的文本是最重要的比照版本，这份文本由沃利斯·巴奇（E. A. Wallis Budge）于1915年发表，从拉丁语版本的第15段开始。

这本启示录一开篇便赫然写道：“上帝的话语临到我身上”，随后便是上帝的训词，祂因人类的过错谴责他们，并要求他们过圣洁的生活。书中明显体现出悔改的紧迫性，因为受造物不断向神诉说人类所犯的罪，书中还表明是神的圣洁容忍推迟了最终审判的时间（第3-6段）。天使每天早晚都会向神报告人类的行为（第7-10段），这证明了受造物的抱怨之词。于是有天使指引保罗去看义人的安息之地和罪人因恶行而受罚之地。天使向保罗展现，人类的不虔诚就像一团火云一样，覆盖了整个世界。天使在神之前先审判人是否称义，保罗参与了两次审判，一次是对义人的审判，一次是对恶人的审判。审判时，圣洁的天使和堕落的天使都会出现。当堕落的天使无从控告义人时，义人就会被圣洁的天使带去安息之地；如果被指定去看管恶人的守护天使控告恶人有罪时，恶人将站在神的法庭中接受审判，当他背叛有罪时，便有堕落的天使带他去地狱。悔改的时间已经过了，罪人因他的行为被定罪，丢入天外的黑暗之中

are present at the judgment. When the fallen angels find nothing with which to accuse the righteous man, he is led to the place of rest by the holy angels; but the unrighteous man is accused by the guardian angel appointed to watch over him, and when he stands condemned before the tribunal of God the fallen angels are allowed to lead him to the inferno. The time of repentance is past, and the sinner is condemned to outer darkness because of his deeds (para. 11-18).

Paul is then shown the character of the two regions to which men are assigned following their death. The realm of the just resembles a city. Within the city of God the righteous of all ages are comforted, and Paul sees the patriarchs, the prophets whose word was scorned, the children of Bethlehem whom Herod slew, together with others, each occupying places which reflect the virtues that each one displayed in his life. In the center of the city the sweet singer of Israel, David, sings "alleluia" before the heavenly altar, especially when the sacrifice of the body and blood of the Lord is repeated in the Mass upon earth (para. 19-30).

The region of darkness lies at the extreme west of the city, and there Paul sees those who have been justly condemned for their crimes. At this point the apocalypticist subjects the Church of his day to searching criticism, for in the lake of fire is a bishop who failed to fulfill his responsibilities to the poor. Beside him are a priest and a deacon who carelessly broke their fast before serving at the altar. Their faithlessness merits the punishment they now receive. In the abyss Paul is

(第 11-18 段)。

保罗随后看见了人死后被带去的两个地方的景象。义人之处类似一座城市。在这座神的城市中，所有时代的义人都得到了安慰，保罗看见了众族长，预言一度遭人蔑视的众先知，被希律杀害的伯利恒的孩童们，还有许多其他人，每群人都各自居住在一处地方，这里反应了他们在世时所展现出的美德。在城市的中央是以色列的歌者大卫，他站在神圣的祭坛前咏唱“哈利路亚”，尤其当主在地上的众人面前献上身体和血之时（第 19-30 段）。

黑暗的地方位于城市的最西面，在那里，保罗看到了一些因罪行而受到应有处罚的人们。此处作者描写了一个主教因没有履行对穷人的责任而被置于火河之中，因此受到了同时代教会的彻底谴责。除了这个主教之外，还有一个祭司和一个执事，他们在祭坛供奉时没有禁食。正是由于他们对主不忠才会受到这样的惩罚。保罗看见了那些拒绝接受教会教导的人处于深渊之中。其中有不认马利亚是神母亲的人，有说主没有通过她道成肉身的人，还有一些说圣餐礼

shown those who refused to receive the teaching of the Church. Included are those who failed to recognize Mary as the mother of God and who say that the Lord was not made incarnate through her, and those who deny that the bread of the eucharist or the wine of the chalice is really the body and blood of the Lord. Those who denied the factuality of the resurrection are also there, weeping and gnashing their teeth (para. 31–44).

It is especially in the depiction of the region of hell that this apocryphon provides an indication of popular thinking in the 4th cent., at a time when the theology of the Church had become encrusted with traditions alien to the Scriptures. Thus in para. 43 those who have been condemned to eternal torment beg Gabriel to intercede for them with Jesus that they may experience respite from their pain. As a result of his intercession, and for the sake of Paul, their punishment is relaxed “in the night and the day of the holy Sunday when Christ was raised from the dead.” It is not clear from the text whether this provision was thought to apply to every Sunday or to Easter alone. But it is ironical that Augustine, who rejected the Apocalypse of Paul as a fraudulent document, should show the impact of its teaching upon his own thinking when he speaks of the relief experienced by those in hell on the day of the Lord (*Ench.* 112f.; cf. Prudentius *Cathemerinon* 5.125ff.). Another popular notion is reflected in Paul’s admonition to praise God at sunset, for that hour marks the return of the guardian angels to adore God and to report on the actions of men. Such reflections of popular thinking permit a more accurate evaluation of the state of the Church in a period when

饼和福杯并非主的体和血的人。那些说主没有从死里复活的人们也在那里，哭泣并咬牙切齿（第 31-44 段）。

这部藏经中关于地狱的描写尤其体现了 4 世纪时期人们的普遍观念，当时教会的神学中还流传着《圣经》之外的传说。因此在第 43 段中，那些被判永受酷刑的人乞求加百列代他们向耶稣求告，缓解他们的痛苦。因为加百列的祈求，又因为保罗的缘故，神赐予这些罪人在基督从死里复活的神圣星期日获得一日一夜的歇息。书中并未指明这规定是适用于每一个星期日还是仅仅适用于复活节那天。但讽刺的是，虽然奥古斯丁将《保罗启示录》看作是一部欺世之作，但他却提及地狱中的罪人将在主日获得歇息（*Ench.* 112-113；参：Prudentius *Cathemerinon* 5.125 起），这体现出《保罗启示录》中的教导对他思想产生了影响。保罗警示人们要在日落时赞美神，因为守护天使在这个时间回到天上赞美神并报告人类的行为，这体现了当时的另一种普遍观念。这反映了当时人们的普遍观念，这种观念有助于人们对基督徒不再受火刑迫害时教会的状况作出更准确的评价。

Christianity was no longer being refined by the fires of persecution.

It is probable that the original Apocalypse of Paul ended with para. 44, but in all existing copies there is now found a second vision of paradise, in which he has an opportunity to speak with many of the great figures of the OT (45–51). The second tour of paradise entails obvious repetition and may tentatively be regarded as a secondary element. Greek, Latin, and Syriac texts speak of Paul's introduction to distinctly OT figures, but the Coptic version extends the account to include the priest Zacharias and his son John the Baptist. Once the convention had been established, it became possible to extend it to include persons from the NT as well.

In the 7th cent. (or later) a parallel work appeared, the Ethiopic Apocalypse of Mary the Virgin. This consists of an adapted translation of para. 13–44 of the Apocalypse of Paul, and tends to support the conclusion that the original Apocryphon concluded with para. 44. A closely related work, the Apocalypse of the Holy Mother of God concerning Those Who are Punished, is preserved in Greek, Armenian, Ethiopic, and Old Slavonic versions. It shows a dependency upon the Apocalypses of Peter and Paul, and may be assigned to the 9th century. In both of these later works Mary, the mother of Jesus, is accorded the experience previously claimed for Paul. She tours the regions of the condemned and assists in the judgment. As a result of her intercession for those who were not Christians and for Christians guilty of crimes which merited eternal punishment she obtains for them a suspension of

原始的《保罗启示录》可能结束于第 44 段，但是在所有现存的文本中，都描述了第二个关于天堂的异象，在这部分中，保罗有机会和许多旧约时代的重要人物交谈（第 45-51 段）。保罗的第二次天堂之旅明显是对前文的重复，因此我们可以暂且认为这段描述不那么重要。希腊语、拉丁语和叙利亚语的文本提及了保罗对旧约伟人的介绍，但科普特语版本却完善了这段描述，添加了对祭司撒迦利亚和他的儿子施洗约翰的描述。这一旦形成惯例，就会涉及到很多《新约》中的人物。

7 世纪（或更晚时期）出现了一部类似的作品，即科普特语《童女马利亚启示录》。这部作品中包含对《保罗启示录》中第 13 至 44 段的翻译和改编，而且倾向于支持原始的藏经结束于第 44 段的结论。与其密切相关的作品《圣母启示录》中也有关于受罚之人的描述，该书的希腊语、亚美尼亚语、埃塞俄比亚语和古斯拉夫语版本均流传了下来。这部作品参照了《彼得启示录》和《保罗启示录》，可能成书于 9 世纪。这两部后来的作品中都描述耶稣的母亲马利亚经历了上文中保罗所经历的事。她游历了刑罚之地，并协助审判。在她的祈求下，那些非基督徒和因犯罪而永受酷刑的基督徒可以在五旬节期间免受痛苦。在现代，认为马利亚是代祷者的这一观点源于这些次经中的描述，而马利亚在《圣经》中并没有这样的角色。

torment during the days of Pentecost. The modern view of Mary's role as intercessor has its root in such popular conceptions as find expression in these apocrypha, which assign to Mary a function she nowhere has in Scripture.

Among the Coptic documents found at Nag Hammadi was a fragmentary work entitled the Apocalypse of Paul (CG V. 2). Preliminary study has indicated that it is an independent work that was prompted by reflection of 2 Cor. 12:1-4. It situates Paul on the way to Jericho, and later "on the mountain of Jericho" (19:11ff.), reflecting the biblical convention of the mountain as the place of revelation. Paul's mystical ascent actually begins at the third heaven, from which he passes into the fourth heaven where a man is being examined at the judgment tribunal. When he is condemned by the mouth of three witnesses (cf. Deut. 19:15), his soul is cast into a body. In the fifth and sixth heavens Paul recognizes that he is being accompanied by his "fellow apostles." In the seventh heaven Paul has a long discussion with an old man who functions as a guardian to the upper regions. He will not permit Paul to ascend further until he presents an acceptable sign. His ascent continues to the tenth heaven, but no real description of the upper realms is presented. It is possible that the Coptic Apocalypse of Paul has some connection with a work mentioned by Epiphanius (*Haer.* 28.2) entitled the Ascension of Paul. Epiphanius traced its origin to the Cainite Gnostics, but gave no indication of its content.

E. Christian Sibylline Books. The earliest reference to the oracles of the Sibyl

在拿·戈玛第发现的科普特语文献中，有一部名叫《保罗启示录》的残本 (CG V. 2)。初步研究表明这是一部独立的作品，是在《哥林多后书》12:1-4 中经文的启示下所作的作品。书中从保罗在去往耶利哥的路上开始描述，后来他“在耶利哥山上”(19:11 起)，这反映了《圣经》中将耶利哥山当作启示之地的传说。保罗神秘的升天经历实际上始于第三重天，他经由这里升上第四重天，看到了一个人正在法庭接受审判。有三个见证人控告他有罪 (参：申 19:15)，于是他的灵魂就被投到一个躯体之中。在第五和第六重天时，保罗意识到“众使徒”与他一起同行。在第七重天，保罗与一个老人辩论了很久，这老人是上层领域的守护者。他不允许保罗再上升，直到保罗给他展现他能接受的记号。科普特语的《保罗启示录》可能与伊皮法尼提到的 (*Haer.* 28.2) 一部名为《保罗升天记》的作品有一定联系。伊皮法尼认为该作品源于该隐派诺斯替教，但并没有提及其内容。

E. 《基督教西卜神谕篇》。 普鲁塔克 (*De Pythiae oraculis* 6 [397 A]) 保存下来的

occurs in a quotation from Heraclitus preserved by Plutarch (*De Pythiae oraculis* 6 [397 A]): “The Sibyl, with frenzied mouth uttering things not to be laughed at, unadorned and rough, yet reaches to a thousand years with her voice by aid of the god.” Plutarch described the oracles, which were the classical pagan counterpart to prophecy, as poems which spoke of “many revolutions and upheavals of Greek cities, many appearances of barbarous hordes and murders of rulers.” They were uttered by a woman in a state of ecstasy under the prompting of some deity. The writers of the classical period knew of only one Sibyl, but later others were recognized. Their oracles were collected and commanded deep respect even in imperial times.

It was a specifically Jewish idea to attribute to the pagan Sibyl utterances that directed men to the one God. The Jewish Sibylline Oracles (Books iii–v, and fragments preserved in Theophilus *Ad Autolyicum*) effectively brought together authentic ancient oracles and verses newly composed on the hexameter pattern of the Sibyl in the praise of monotheism and the Jewish people. These works furnished literary propaganda in support of the mission of Diaspora Judaism to the Gentiles at Alexandria and elsewhere in the second half of the 2nd cent. B.C. Christian apologists from Clement of Rome, who alludes to the Sibyl’s prophecy that the world will perish by fire, to Lactantius, whose writings are a mine of Sibylline verses, generally accepted these compositions as genuine. Augustine even assigned the Sibyl a place among those who dwell in the City of God because of

一段赫拉克留的引用之语最早提及了《西卜神谕篇》：“西卜，用她疯狂的口说出的预言，不应被嘲笑，它们虽然朴素而直白，但在神的帮助下，她口中的预言将传扬一千年”。普鲁塔克将这些经典的异教先知所作的预言描述为讲述“许多启示和希腊城邑剧变，许多野蛮的游牧部落和统治者的谋杀者的出现”的诗篇。这些作品完全是一个因得到某位神祇启示而狂喜的女人所作。古时的作者只知晓一位西卜，但后来人们又得知了其他的女先知。人们收集她们的预言，即使是在帝国时期，这些预言也深受尊敬。

犹太教中有一种特别的观念认为，是异教西卜的话语将人的注意力引向唯一的神。犹太教的《西卜神谕篇》（三书至五书，和 Theophilus *Ad Autolyicum* 中保留的残篇）将真正的古老预言与新作成的西卜赞美一神论和犹太人的六韵步诗有效地结合在一起。这些作品中充满了支持离散的犹太教徒向亚历山大港和其他地方的外邦人传道的文字宣传（2世纪后半叶）。从罗马的革利免到拉克单丢等基督教的启示录作者普遍认为这些作品真实的，前者提及了西卜的关于世界将要被火焰烧毁的预言，后者的作品中有许多西卜的话语。奥古斯丁甚至认为西卜因对真理所做的贡献，而在那些居住在上帝之城的人里占有一席之地（*Civ. Dei* xviii.23）。

her service to the truth (*Civ. Dei* xviii.23).

In the second half of the 2nd cent. A.D., or early in the 3rd cent., Christians borrowed from Hellenistic Judaism the literary convention of Sibylline oracles. The success of the Jewish compositions indicated that the Sibyl could become an appropriate vehicle for the truth in the struggle to affirm Christian faith in a pagan world. The first step appears to have been the insertion of Christian verses into existing collections, and finally the creation of distinctly Christian oracle collections. Of the Oracles which have been preserved, it is commonly felt that books vi–viii are Christian, books xi–xiv are Jewish but have been subjected to Christian interpolation, and books i–ii, though of Jewish origin, have been completely revised by a Christian hand. Not all of these collections of verse are apocalyptic in nature. Book vi, for example, consists of only twenty-eight verses and is a hymn in honor of Christ, reviewing His earthly ministry from the moment of His baptism to His triumph upon the cross. But other segments of the Oracles clearly belong to the category of apocryphal apocalypses.

Particular importance attaches to book viii, a collection of 500 lines representing the work of two different writers. The first part (lines 1–216) contains nothing that is necessarily Christian. Its fierce invective against Rome was kindled by persecution. The punishment that will descend upon the imperial capital, where all vice increases, is detailed, together with the general judgment that will determine the destiny of all offenders against the law of God. The second part, however, is distinctly Christian,

2 世纪后半叶或 3 世纪早期，基督教徒从希腊化的犹太教徒那里借鉴了《西卜神谕篇》中的文学传统。这些犹太作品的成功表明了西卜可以成为在异教世界里坚固基督徒信心的斗争中一种表达真理的工具。基督徒似乎首先在现存的文集中插入他们的章节，最终创作出有明显基督教特征的神谕文集。在现存的《西卜神谕篇》中，人们普遍认为六书至八书是基督徒所作，而十一书至十四书是犹太教徒所作，但这四卷犹太教神谕中也有基督徒插入的章节，而一书和二书虽然源于犹太教，但却由一位基督徒将其彻底修改了。并非所有的章节集合在本质上都属于启示文学。例如只有 28 节的六书就是一首歌颂基督的赞美诗，回顾了基督从受洗到在十字架上得胜的地上的传教生活。但《西卜神谕篇》的其他部分显然属于次经启示录。

八书尤其重要，它包含了两位不同作者的作品，篇幅共有 500 行。第一部分（第 1-216 行）中没有明显的基督教元素。在这部分中，作者强烈谴责罗马人，因为他们迫害了基督徒。惩罚将要临到所有罪恶兴起的帝都上，书中详细地描述了惩罚，同时还描述了决定违背神律法的所有压迫者命运的普遍审判。但第二部分却带有明显的基督教特征，这部分以一段离合诗开始“耶稣基督、上帝的儿子、救赎者、十字架”（第 217-250 行）。奥古斯丁留存下来的这一段落的拉丁语译文成功地保留了这首离合诗

beginning with an acrostic on the words “Jesus Christ, Son of God, Savior, Cross” (lines 217–250). A translation of the passage in Latin verse, preserved by Augustine, is quite successful in maintaining the acrostic (*Civ. Dei* xviii.23). The acrostic rapidly sketches the events that herald the end of the world and provides a transition to a theological reflection upon the nature of the person of Christ (lines 251–323). The statement is interrupted by an exhortation to faithfulness (lines 324–358) and then is continued, developing the concepts of the unity of the Father and the Son, the function of the Word in creation and His incarnation in time (lines 369–470). The work is terminated with a final exhortation (lines 480–500). While the first part of book viii may date from the last quarter of the 2nd cent., critical opinion assigns the distinctly Christian portion of the work to the second half of the 3rd century. Its theological significance derives from the fact that distinctively Christian documents are rare in this period, and the light it sheds upon the history of doctrine is welcome.

Apocalyptic passages are scattered throughout the several collections, but they determine the character of books i and ii, which are sometimes joined together in the manuscript tradition. They form a unity in describing the general history of mankind by grouping events within a framework of ten generations. The tenth generation is concluded with the fall of Rome (ii.34ff.), which is itself the prelude to the great reversals that signal the consummation of history and the end of the world. The eschatological descriptions are familiar from other apocalypses, but have been disturbed by

的形式和内容 (*Civ. Dei* xviii.23)。这首离合诗迅速地描绘了预示世界末日到来的事件，并过渡为对基督肉身本质的神学反思（第 251-323 行）。文中的叙述被一段关于信心的训词（第 324-358 行）打断了，随后文中又继续并发展了如下概念，即圣父和圣子的一致性、神的道在创世和祂后来道成肉身中所发挥的作用（第 369-470 行）。这卷书的结尾是一段最后的劝勉（第 480-500 行）。八书的第一部分可能写于 2 世纪的最后 15 年，而评论家则认为带有明显基督教特征的第二部分写于 3 世纪后半叶。这部作品的神学意义源自两个事实，一个是该时期鲜有带有明显基督教特征的文献，另一个是该书中阐明的教义历史受到了基督徒的欢迎。

启示的段落分散在几卷书之中，但它们决定了一书和二书的特征，在手稿传统中，这两卷书有时放在一起。它们共同描述了人类通史，并将其划分为十个时代，以此为框架将历史事件分组。第十个时代以罗马的衰亡结束（二书 34 起），这是伟大逆转的前奏，而这逆转就标着历史的终结和世界的末了。书中关于末世的描述与其他启示文学作品类似，但后人插入了一些托福西莱德名所作的章节（二书 56-148），影响了末世描述的完整性。书中描述复活的人要经过一条火河，义人将不受伤害，而罪人将被吞噬（二书 313 起；参：赛 43:2）。二书末尾描述了将受酷刑的罪人的命运，

the insertion of the verses of pseudo-Phocylides (ii.56–148). The resurrected dead are made to pass through a river of fire which leaves unharmed the righteous but swallows up the sinners (ii.313ff.; cf. Isa. 43:2). The description of the destiny of those condemned to punishment and of the bliss of the righteous that brings the collection to a conclusion appears to be narrowly connected with the conceptions informing the Apocalypses of Peter and Paul. A prominent role in the final judgment is assigned to Jesus as Lord. In book i, lines 1–323 may be assigned to a Jewish hand (apart from the interpolation in lines 137–146), but lines 324–400, which speak of the appearance of Christ and of Israel's sin against him, resulting in the nation's fall, are Christian in origin. In book ii it is no longer possible to distinguish the Jewish element from the Christian, so thoroughly has it been revised by a Christian writer. The Christian redaction of this collection may be assigned tentatively to the middle of the 3rd century.

F. Apocalypse of John. A relatively late apocryphon, which was composed at the earliest in the 5th cent., is to be distinguished from the canonical book of Revelation, which is often designated the Apocalypse of John. It consists of a dialogue concerning the end of time that the apostle John is purported to have had with the exalted Lord after His ascension. By means of John's questions and the response of the Lord, many details of the coming age are disclosed. John is shown the character of the signs that herald the end and the last judgment that will ensue. The popular conception of the antichrist is expressed through grotesque imagery.

还描述了义人蒙赐的福报，这似乎与《彼得启示录》和《保罗启示录》中的概念有密切的联系。耶稣作为人类的主，祂在最后的审判中起主导作用。一书中的第1至323行可能是犹太教徒创作的（除了后人插入的第137至146行），而324至400行描述了基督的出现和以色列对祂犯的罪导致了该民族的衰落，这部分则是基督教徒所创。二书因全部被基督教作者修订，人们已经很难将其中的犹太教元素从基督教元素中区分出来。我们暂且将基督徒对这卷书的修订时间定在3世纪中期。

F. 《约翰启示录》。一部相对较晚的藏经，最早创作于5世纪，我们应将这部作品和正典中的《启示录》区分开来，这部正典通常被认作《约翰启示录》。书中描述了末世时使徒约翰与升天后的尊贵的主的对话。书中通过约翰的问题和主的回复，揭示了许多未来世界的细节。约翰得知了末日和随后的最后审判到来时的预兆。书中描述了怪诞的异象，从而表达了敌基督者这一普遍观念。《启示录》11章中的两个见证人以诺和以利亚向约翰保证，敌基督者将被战胜。书中还详细描述了人们复活之后的命运，约翰看见了地狱中的酷刑和天堂中的恩典。主告知约翰死人将按照他死时的样式和年纪复活，这明确体现了

The seer is assured by the two witnesses of Rev. 11, Enoch and Elijah, that the antichrist will be overcome. The fate of individuals in the resurrection is discussed in detail, as John sees the punishments of hell and the blessings of heaven. An insight into a current view of the resurrection is provided when John is told that the dead will be raised in the same form and the same age they had attained at the time of their death. After the judgment, those condemned will be consigned to the abyss with its darkness, but a distinction will be made between two classes of sinners. Gentiles who have maintained their pagan stance will be cast into the lake of fire; but the Jews, who were responsible for putting Jesus to death, will be cast into Tartarus. Christians who have sinned will be punished in accordance with the seriousness of their offense. Only baptized Christians who have died in a state of righteousness will be allowed to participate in the judgment. Their reward is to shine like the sun. Once the judgment has been accomplished there will remain no vestige of evil or vice or anything associated with Satan, but a renewed earth will provide the home of the one flock under the one Shepherd.

Most of these conceptions are familiar from the earlier apocalypses. Their appearance in a later document such as the Apocalypse of John simply attests a continuation of the Christian apocalyptic tradition from the early patristic era to the close of the medieval period, when they received classic formulation in the *Inferno* of Dante. The reason for assigning the Apocalypse of John to the 5th cent. is its apparent dependence upon Ephraem for its description of the

当时人们关于复活的观点。审判之后，罪人将被送往黑暗的深渊，但罪人有两类。仍然保留异教信仰的外邦人将被丢入火湖；而处死耶稣的犹太人将被丢入暗无天日的地狱。基督徒将按罪受罚。只有在公义中死去的受洗基督徒才能参与审判。他们的奖赏是得太阳般的闪耀。一旦审判结束，这世上将不再存有邪恶、恶习和任何与撒但有关的事物，而世界将被更新，唯有一个牧羊人管理人类。

书中的大部分概念与较早时期启示录中的概念相似。这类概念出现在《约翰启示录》等较晚的作品中，这证明了基督徒的启示文学传统从教父时代一直延续到中世纪末期，在这段时期内，基督徒受到了但丁的《地狱篇》中经典构想的影响。《约翰启示录》显然借鉴了厄弗冷作品中关于敌基督者的描述，因此人们将这部作品的成书时间定在5世纪。但是，这部作品存在的最早证据始于9世纪。

antichrist. The oldest testimony to its existence, however, comes from the 9th century.

III. Summary.-These examples may be sufficient to indicate the kind of material to be found in documents that are apocryphal and apocalyptic in nature. There are other works of a later date that fall into this category, but they add nothing to the common stock of ideas from which they borrow. It is expected that new light will be shed on the subject from the publication and discussion of apocalypses of the Coptic library at Nag Hammadi. See NAG HAMMADI LITERATURE.

Common to the several documents discussed here is a desire to conceptualize what Scripture had left relatively veiled, i.e., the course of history toward the consummation and the nature of heaven and hell. The several apocalypses constitute primary evidence for a widespread wish on the part of the Old Catholic Church to know more than what Scripture had revealed. Apologetic motifs are skillfully woven into the fabric of apocalyptic fictions, and it is not difficult to demonstrate that these works made a profound impression upon popular thinking. One of their primary values is their witness to grass-roots Christianity in the postapostolic period, when increasingly the biblical core of the Church's thinking was overlaid with alien traditions, many of which had their origin in pagan conceptions. The neglect of the apocryphal apocalypses by the church historian and the student of the history of dogma can only result in a distorted picture of the developing church and the adjustments it made to the world of ideas

III. 总结。上述例子足以表明这类文献中的元素的本质属于次经和启示文学。较晚时期的其他作品有的也属于这类文学，但是他们并未在借鉴的普遍观点中添加任何个人见解。人们发表并讨论在拿·戈玛第发现的科普特语文献中的启示文学作品，希望借此为这一课题提供一些新的线索。见 NAG HAMMADI LITERATURE（拿·戈玛第文学）。

此处讨论这几部作品是希望将《圣经》中仍然较为隐晦的表述概念化，也就是将要终结的历史进程以及天堂和地狱的真实性。这几部启示录是旧天主教会中普遍观点的原始证据，我们希望借此可以了解更多《圣经》中的启示。这些作者巧妙地在启示录这类虚构作品中插入了护教的思想，不难证明这些作品给大众思想留下了深刻的印象。其主要价值之一便是表现出了后使徒时期的基督教基础思想，当时外来的传统覆盖了教会思想中的圣经核心，其中许多传统都源自异教概念。教会历史学家和教义史学者否认次经启示录，这只能导致他们扭曲地认识教会的发展史，以及教会在与各种神学思想发生摩擦、碰撞时，它所作出的调整。

in which it found itself.

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APOCRYPHAL EPISTLES.

A body of early Christian writings, either letters purporting to be from Paul, or types of literature having the form of letters, or romantic forgeries resembling novels. Paul himself evidently knew of unauthorized letters sent in his name (cf. 2 Thess. 2:2; 3:17), but remarkably few indisputably apocryphal epistles are known. “The epistle was on the whole too serious an effort for the forger, more liable to detection, perhaps ... and not so likely to gain the desired popularity as a narrative or an Apocalypse” (James, *ANT*, p. 476).

James’s point is noteworthy in view of the facility with which pseudonymity has sometimes been attributed to the NT

APOCRYPHAL EPISTLES. 次经书信

一类早期基督教作品的总称, 包括据说是保罗所写的书信, 或以书信形式出现的一类文学作品, 或类似小说的幻想和虚构的作品。保罗显然知道有人假借他的名义写信 (参: 帖后 2:2; 3:17), 但无争议余地的次经书信少之甚少。“总得来说书信很难仿造, 它们更容易被发现, 或许不如叙说或启示录那些普及” (James, *ANT*, 476 页)。

鉴于《新约》中的书信有时也容易被归为托名书信, 詹姆斯的观点值得人们注意。2 世纪的正统信徒可以辨别出公开

Epistles. In second-century orthodox circles some reticence is discernible in publishing letters (cf. the anonymous writer who is quoted in Eusebius *HE* v.16.3; Dionysius of Corinth, quoted in *HE* iv.23.12; W. C. van Unnik, *VC*, 3 [1949], 1ff.); and the “catholic epistle” was so sacrosanct a form that to write one was “aping the apostle” (Apollonius, quoted in *HE* v.18.5). This notion passed, but few of the later apocrypha bear even formal resemblance to the NT Epistles. The whole literature produced nothing really like 2 Peter.

I. Pseudo-Pauline Letters.-A. “3 Corinthians.” The Acts of Paul (see APOCRYPHAL ACTS) contains an additional Corinthian correspondence set in a Philippian imprisonment. The Corinthians complain that Simon and Cleobius forbid their use of the OT, attribute creation to the angels, not God, and deny the Incarnation and Resurrection (these are standard Gnostic positions). Paul’s reply, using 1 Cor. 15 and other Scripture in pastiche, stresses redemption through the Incarnation (there is no mention of the cross) as well as resurrection and judgment.

This correspondence was accepted by fourth-century Syriac authorities (Ephraem expounds 3 Corinthians in his comm. on the Pauline Epistles), and it appears regularly in Armenian, and very rarely in Latin Bibles long after. The Bodmer papyri have now provided a third-century Greek version, without the narrative setting. The correspondence is usually regarded as integral to the Acts of Paul, in which case its author was Tertullian’s “presbyter of Asia,” and its pseudonymity is a piece of historical

信件中的某些话语（参：Eusebius *HE* v.16.3 中引述的匿名作者；*HE* iv.23.12 中引述的 Dionysius of Corinth；W. C. van Unnik, *VC*, 3 [1949], 1 起）；而“天主教的书信”是一种神圣不可侵犯的文学形式，写书信就是在“模仿使徒”（*HE* v.18.5 中引述的 Apollonius）。这种观点过时之后，但仍鲜有伪经形似《新约》中的书信。这类文学中没有任何作品真正与《彼得后书》类似。

I. 托彼得名书信。A. “《哥林多三书》”。《保罗行传》（见 APOCRYPHAL ACTS [次经行传]）中包括保罗在腓立比入狱时与哥林多人的通信。哥林多人写信抱怨西门和奇奥比艾斯禁止他们使用《圣经》，这二人认为创世的是天使而非神，并否认道成肉身和复活的事（这是标准的诺斯替教观点）。保罗的回信是由《哥林多前书》15 章和其他《圣经》经文东拼西凑而成的，信中强调了救赎是通过道成肉身完成的（并未提到十字架），同时还强调了复活和审判的重要意义。

4 世纪时叙利亚的权威人士接受了这部书信（厄弗冷评注保罗书信时详细说明了《哥林多三书》），该书通常为亚美尼亚语，很久之后的拉丁语《圣经》则很少包括这部书信。《伯默蒲草纸抄本集》中有一个 3 世纪时期的希腊语译本，但个译本中没有背景叙述。人们通常认为这部书信是《保罗行传》的必要组成部分，因此特土良称该书的作者为“亚细亚的一个牧师”，而人们认为该书的作者托名写作，是因为在小说创作中产生了历史联想。但是特斯图兹（M. Testuz）认为这是一部 2 世纪时期的独立的反诺

imagination arising from his novelistic purpose. M. Testuz, however, argues that the letters were a separate late-second-century anti-Gnostic polemic, incorporated later by the Acts of Paul. This would be a very rare example of orthodox resort to pseudepigraphy to make an antiheretical point. If so, it was neither successful nor necessary. The work, though faithful enough to Pauline language, says nothing that the canonical Pauline Epistles do not say better.

B. Laodiceans. Col. 4:16 probably indicates that Paul sent a letter to Laodicea. Marcion apparently called Ephesians “Laodiceans,” but the Muratorian Canon, which knows Ephesians, speaks of epistles to the Laodiceans and Alexandrians “forged in Paul’s name for [possibly by mistranslation for “against”?] the heresy of Marcion.” Jerome (*De viris illustribus* 5) and some Greek fathers speak slightly of a forged Laodicean epistle, and the Second Council of Nicea (A.D. 787) rejects it. Many Latin MSS, however, beginning in the 6th cent. with Codex Fuldensis and continuing through the Middle Ages, contain an epistle to the Laodiceans: a feeble and formless collection of Pauline phrases, plagiarized mainly from Philippians, with no obvious motive other than filling out Col. 4:16. It bears marks of being translated from the Greek; the existence of an Arabic version also suggests this. It cannot be later than the 4th cent., but it is unlikely to be the second-century epistle attacked in the Muratorian Canon. It does not have a Marcionite, anti-Marcionite, or any other theological character at all.

C. Alexandrians. Only the Muratorian

斯替教辩论词，后来才被收录在《保罗行传》中。那么这就是正统基督徒借助托名著作表达反异端观点的一个罕见例子。这部作品虽然非常符合保罗的语言特点，但却没能在正典中保罗书信的基础上提出更好的见解。

B. 《老底嘉书》。《歌罗西书》4:16 可能表明保罗曾给老底嘉的教会写信。马吉安显然称《以弗所书》为“老底嘉书”，但《穆拉多利经目》(包含《以弗所书》)称《老底嘉书》和《亚历山太书》“以保罗的名义伪造书信传播(可能将“反驳”误译成了“传播”)马吉安的异端邪说”。耶柔米(*De viris illustribus* 5)和一些希腊教父很少提及伪造的老底嘉书信，尼西亚第二次会议(787年)也拒绝承认这部作品。但是，6世纪时的《新约拉丁抄本》至中世纪时期的许多拉丁语手稿都包含《老底嘉书》：一部不可信的、形式散乱的保罗话语的收录集，该书主要模仿了《腓立比书》，它的创作目的仅仅是为了补充《歌罗西书》4:16。书中有翻译自希腊语的痕迹；该书的阿拉伯语译本也表明了这点。该书的成书时间不会晚于4世纪，但是它不可能是《穆拉多利经目》中所抨击的2世纪时期的书信。书中完全不含马吉安派、反马吉安派或其他任何神学学派的特征。

*C. 《亚历山太书》。*只有《穆拉多利经

Canon names this epistle. Identifications with Hebrews, 3 Corinthians, or a homiletic section from a Bobbio missal headed "Colossians" (T. Zahn, *Geschichte des NT Kanons* [1892], II, 586ff.), involve extensive conjectures.

D. Paul and Seneca. Western Christians often esteemed Seneca. Tertullian calls him *saepe noster*. Jerome (*De viris illustribus* 12) classes him among his illustrious men on account of a correspondence "read by some" between him and Paul. No other authorities before the 9th cent. except Augustine (*Ep.* 153.14, perhaps following Jerome) and Pseudo-Linus, *Passio Pauli* (H-S, II, 134), show knowledge of it. It is doubtless identical with a set of fourteen Latin letters in several medieval MSS. These contain little but mutual compliments, some circumstantial historical detail, and reflections by Seneca (who sends Paul a book for improving his style) on the confluence of divine knowledge and uncultivated expression. They doubtless belong to the 4th cent., and reflect a recognition of Christian affinities in Seneca and sensitivity to criticisms that Christian writings were deficient in art. They are poor work by any standard, and went largely unnoticed.

II. Letters by Literary Convention.-Certain types of literature, neither epistles nor imitations of any of the NT categories, conventionally took some apparatus of the epistolary form. To some extent apocalypses followed this pattern (see APOCALYPTIC LITERATURE). Revelation itself contains a general epistolary address from John as well as the seven letters to the churches. The

目》提及了这部作品。人们对它有很多猜想，有人认为该书是《希伯来书》，有人认为是《哥林多三书》，还有人认为是它博比奥祈祷书中名为“歌罗西书”的教训部分。

*D. 《辛尼加与保罗的信》。*西方的基督教徒通常尊崇辛尼加。特土良称他为“常在我们中间的一位”(*saepe noster*)。耶柔米(*De viris illustribus* 12)因为辛尼加和保罗之间的通信(“被一些人阅读”)而将他归为杰出人士。除了奥古斯丁(*Ep.* 153.14, 可能是遵照了耶柔米的观点)和托利努名著作(*Passio Pauli*, H-S, II, 134)提到了该书的信息之外, 9世纪之前再没有其他权威的证据。该书无疑就是多份中世纪手稿中的一部拉丁语书信(共14封)。这些书信主要包含了两人的相互赞美之词, 一些详尽的历史细节, 以及辛尼加(他送给保罗一本书改善他的写作风格)在融合神的知识和一些粗糙的表达方式时的反思和见解。这些书信无疑创作于4世纪, 反映了基督徒与辛尼加的密切关系, 以及对基督徒作品缺少艺术性这类批评的敏感。这些书信从任何标准来说都是蹩脚的作品, 大部分都不引人注意。

II. 符合文学传统的书信。某类文学形式, 既不是书信也不是对任何《新约》文学的模仿, 它按照惯例采取了某种书信体。从某种程度上来说, 启示录就参照了这类文学形式(见 APOCALYPTIC LITERATURE[启示文学])。启示录通常包括约翰书信和给七个教会的书信中的内容。此处提及的文学形式与启示文学有一定联系。

forms mentioned here bear some relation to apocalyptic.

A. *Epistle of the Apostles*. Preserved in Coptic and Ethiopic with one Latin scrap, this purports to be a letter to the churches of East, West, South, and North, from the Eleven (John is named first, then Thomas and Peter), describing the teaching of the Lord just before the Ascension. The core is an apocalypse; but there are reflections on evangelic matter, and a curious account of the Annunciation in which the Logos assumes the form of Gabriel. The work uses all four Gospels and independent tradition. The theology is essentially orthodox and anti-Gnostic, but with some eccentricities. It has usually been dated in the middle of the 2nd cent., and from Asia; but de Zwaan made a good case for an Edessene origin near the end of the 2nd cent., among Syrian Christians resentful of Roman pretensions.

B. *The Didascalia*. This was an influential Syrian work of the 3rd cent., claiming to represent the joint work of the apostles after the Jerusalem Council. It contains various materials on church order and discipline. Such epistolary indications as exist are consequent on the fiction (probably not intended seriously) of its historical setting.

C. *Other Church Orders*. Features noticeable in the Epistle of the Apostles and in the Didascalia were combined in a considerable pseudo-apostolic literature of church orders (such as the *Testamentum Domini* and the Apostolic Constitutions), which contain epistolary elements.

A. 《使徒书信》。该书现存有科普特语和埃塞俄比亚语译本，还有一部拉丁语残本，这部作品据说是第十一使徒（约翰是第一使徒，然后是多马和彼得）写给东、西、南、北四方教会的一封信，描述了耶稣在即将升天前所教导的话语。该书的核心是一则启示；但书中有关于福音问题的反思，还有一段奇怪的关于圣母领报的描述，其中道以加百列的样式显现。这部作品引用了四本福音书和一些独立的传说。书中的神学大体上是正统的和反诺斯替教的，但却含有一些怪异的观点。人们通常认为该书在 2 世纪中期写于亚细亚，但是德·兹万却提出了一个很好的观点，他认为该书由忿恨罗马的自负的叙利亚基督徒所作，成书时期则为 2 世纪末期。

B. 《使徒遗范》。这是一部在 3 世纪时期很有影响力的叙利亚作品，据说这部作品是耶路撒冷会议后，使徒们共同创作的作品中的代表作。书中包含各种关于教会法规和纪律的材料。作者对历史背景的杜撰（本意可能并不严肃）形成了这类作品中的预示。

C. 其他的教会法规。这是一类重要的托使徒名教会法规文献，这类作品结合了《使徒书信》和《使徒遗范》中的显著特征（如 *Testamentum Domini* 和 Apostolic Constitutions），还包含书信的特征。

III. Romantic and Novelistic Forgeries.—Some famous examples of this genre must suffice. The independent Syrian buffer state of Carhoene was evangelized during the 2nd cent., and became the first state to acknowledge Christianity. Eusebius, in the early 4th cent. (*HE* i.13), transcribes a correspondence obtained from its capital Edessa. In this king Abgar Uchama (4 B.C.—A.D. 50; see ABGAR) invites Jesus to Edessa. Jesus replies by letter, commending Abgar's faith, declining the invitation, and promising to send one of His disciples when "all is fulfilled." This is the earliest known form of a legend originating in local patriotism and extant in many highly colored forms, notably the Greek Acts of Thaddaeus and the Syriac Doctrine of Addai (see APOCRYPHAL ACTS). In some versions a picture and an oral message replace the letter of the Lord.

The Clementine Homilies represent one form of a popular, if theologically dubious, Christian novel of the 2nd or 3rd century. They open with a letter in which Peter, whose sermons are allegedly abstracted by Clement, exhorts James the Just to secrecy on their contents. An equally worthless letter of Clement to James indicates what is to follow.

The Letter of Lentulus, supposedly by a Roman official in Palestine under Tiberius, has achieved celebrity as a contemporary description of Jesus' appearance; but it is a valueless medieval Latin creation. It "follows the traditional portraits closely, and was no doubt written in the presence of one" (*ANT*, p. 478).

III. 空想和小说性质的伪作。这类体裁的一些著名例子足以使我们了解这一类别。福音于公元2世纪传到了独立的叙利亚卡和因(Carhoene)缓冲国,该国成为了第一个承认基督教的国家。早在4世纪时,优西比乌(*HE* i.13)就转录了一封从该国首都伊得撒获得的书信。阿伯加·乌查玛王(Abgar Uchama, 公元前4年至公元50年;见ABGAR[阿伯加])邀请耶稣来伊得撒。耶稣在给这位国王的回信中赞扬了他的信心,但拒绝了他的邀请,不过耶稣承诺说“当一切应验时”,祂会派遣一名使徒过去。这是已知最早的源于地方的传奇形式,而这则故事现存的形式多种多样,十分传神,尤其是希腊语的《达太行传》和叙利亚语的《亚戴的教训》(见APOCRYPHAL ACTS[次经行传])。在某些译本中,一副图片或一封口信代替了耶稣所写的书信。

《托革利免名讲道集》体现了一种流行于2世纪和3世纪时期的基督教小说形式,但这种形式的小说从神学角度来看是值得怀疑的。该书以一封彼得的书信开篇(革利免称其中彼得的布道是没有实际意义的),彼得在信中劝告义者雅各为书信的内容保密。《革利免致雅各书信》预示了将要发生的事,这封书信同样没有价值。

《伦图罗斯书信》,可能是一位提比略时期驻巴勒斯坦的一位罗马官员创作的作品,作为一部同时期描述了耶稣出现的作品,该书十分著名;但它却是一部没什么价值的中世纪拉丁语作品。该书“严格遵循了传统描写,无疑是模仿前人所作”(ANT, 478页)。

The Sunday Letter. In a category apart stands a letter, found in many languages and versions (the oldest perhaps going back to the 6th cent.), supposedly from the Lord, said to have dropped out of heaven onto various altars, denouncing the profanation of Sunday.

Bibliography.—Eng. tr. of many texts can be found in H-S and also E. von Dobschütz, *Christusbilder* (TU, 18, 1899); *ANT*. Lat texts of pseudo-Paulines, with Fr. tr. and comm. in R. Vouaux, *Les Actes de Paul et ses lettres apocryphes* (1913).

Gk. text of the Corinthian correspondence, with notice of later Lat. discoveries, can be found in M. Testuz, *Papyrus Bodmer X-XII* (1959); see also bibliography for Acts of Paul under APOCRYPHAL ACTS; M. Rist, *JR*, 22 (1942), 39ff.; M. Testuz in *Littérature et Théologie Pauliniennes* (1960), pp. 217ff. On Laodiceans, H-S, II, 128–132; J. B. Lightfoot, *Colossians* (3rd ed. 1879), pp. 272ff. On Alexandrians, H-S, II, 91. On Seneca, H-S, II, 133–141; C. W. Barlow, *Epistolae Senecae ad Paulum et Pauli ad Senecam* (1938); text reproduced in Migne-Hamman, *Patrologiae Cursus Completus Supp.*, I (1959), 674ff.; J. B. Lightfoot, *Philippians* (1879), pp. 220f.; J. N. Sevenster, *Paul and Seneca* (1961), pp. 11ff.

Eds. of Epistle of the Apostles by C. Schmidt, *Gespräche Jesu mit seinen Jüngern ...* (TU, 43, 1919); H. Duensing, *Epistula Apostolorum* (*Kleine Texte*, 1925); Eng. tr. in *ANT*; H-S, I, 189–227; also J. de Zwaan in H. G. Wood, ed., *Amicitiae Corolla* (1993), pp. 344ff. Best ed. of Didascalia is R. H. Connolly, *Didascalia Apostolorum* (1929). On the relations of church orders see Connolly, *The So-Called Egyptian Church Order* (1916); on their pseudo-apostolicity, A. F. Walls, *Studia Patristica*, II (1957), 83ff.

《主日书信》。这封书信属于另一个类别，它有多种语言的译本和版本（最早的可能追溯至 6 世纪），该书可能由主所写，谴责人们在主日褻渎神灵，据说该书从天而降落在许多祭坛之上。

书目——许多文本的英文译本见 H-S 和 E. von Dobschütz, *Christusbilder* (TU, 18, 1899); *ANT*。托保罗名著作的拉丁语文本和法语译本及评注见 R. Vouaux, *Les Actes de Paul et ses lettres apocryphes* (1913)。

哥林多书信的希腊语文本和后来发现的拉丁语注释见 M. Testuz, *Papyrus Bodmer X-XII* (1959); 另见 APOCRYPHAL ACTS[次经行传]词条下《保罗行传》的参考书目; M. Rist, *JR*, 22 (1942), 39 起; M. Testuz in *Littérature et Théologie Pauliniennes* (1960), 217 页起。关于《老底嘉书》，见 H-S, II, 128–132; J. B. Lightfoot, *Colossians* (1879 第三版), 272 页起。关于《亚历山大书》，见 H-S, II, 91。关于《辛尼加与保罗的信》，见 H-S, II, 133–141; C. W. Barlow, *Epistolae Senecae ad Paulum et Pauli ad Senecam* (1938); 复制的文本见 Migne-Hamman, *Patrologiae Cursus Completus Supp.*, I (1959), 674 起; J. B. Lightfoot, *Philippians* (1879), 220–221 页; J. N. Sevenster, *Paul and Seneca* (1961), 11 页起。

《使徒书信》的各版本见 C. Schmidt, *Gespräche Jesu mit seinen Jüngern ...* (TU, 43, 1919); H. Duensing, *Epistula Apostolorum* (*Kleine Texte*, 1925); 英文译本见 *ANT*; H-S, I, 189–227; 另见 H. G. Wood 编, *Amicitiae Corolla* (1993), 344 页起中的 J. de Zwaan。《使徒遗范》保存最完好的版本见 R. H. Connolly, *Didascalia Apostolorum* (1929)。关于教会法规见 Connolly, *The So-Called Egyptian Church Order* (1916); 关于托使徒名著作见 A. F. Walls, *Studia Patristica*, II (1957), 83 起。

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关于阿伯加的传说见 APOCRYPHAL ACTS[次经行传]词条下的参考书目。《革利免布道经》文本见 B. Rehm (1953); 英文译本见 *Ante-Nicene Fathers* (1970 年修订), VIII; H-S, II, 532-570; 另见 O. Cullmann, *Le Problème Littéraire et Historique du Roman Pseudo-Clémentin* (1930)。关于《主日书信》，见 A. de Santos Otero, *Studio Patristica* (TU, 78, 1961), 290-96。

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APOCRYPHAL GOSPELS.

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- VII. Evaluation

I. Introduction.-A. Description. The apocryphal gospels are a motley group of noncanonical writings about the purported deeds and revelations of Jesus Christ. Though the Greek word *apocrypha* originally meant “hidden,” the church fathers used it to describe spurious gospels. Irenaeus refers to “an unspeakable number of apocryphal and spurious writings, which they themselves [i.e., heretics] had forged, to bewilder the minds of the foolish” (*Adv. haer.* i.20.1). Though some are patterned after the canonical Gospels, many bear little resemblance to them.

B. Attestation and Extant Copies. As Origen noted, “The Church possesses four Gospels, heresy a great many” (First Homily on Luke, cited in H-S, I, 55). Of the approximately fifty apocryphal gospels, many are known by title only or by a few scattered quotations and allusions in the patristic writers. We know nothing more than the title of four of the nine apocryphal works titled “Gospels” in the sixth-century *Decretum Gelasianum* (see APOCRYPHA II.E.1). A number of works, especially of the popular infancy gospels, have been preserved in late MSS and versions. Egypt has preserved some

- E. 《埃及人福音》
- F. 《马提亚福音》
- G. 《信仰智慧书》
- H. 《论约伊的书》
- I. 《马利亚（抹大拉的）福音》
- J. 《拿·戈玛第文库》中的福音书
 - 1、《多马福音》
 - 2、《腓力福音》
 - 3、《真理福音》
 - 4、《埃及人福音》
- VI. 《马可的神秘福音》（尚有疑问）
- VII. 评价

I. 介绍。A. 描述。 次经福音书是一类混杂的典外作品，记录了传说中的耶稣基督的行为和启示。虽然希腊语 “*apocrypha*” 的原意是 “隐藏的”，但教会教父却用它来形容次经福音书。爱任纽提及这些作品是 “无数次经和伪经作品，都是他们自己（即异端教徒）仿造的，用来迷惑愚人的思想” (*Adv. haer.* i.20.1)。虽然有些次经福音书模仿了正典中的福音书，但其他许多作品却与正典福音书没什么相似之处。

B. 证据和现存抄本。 俄利根曾说道， “教会有四部福音书，而异端却有很多福音书” (First Homily on Luke, H-S, I, 55 中的引用)。在大约五十部次经福音书中，其中的大多数作品人们只知道书名，或只在教父作品中被提到或引用过几次。6 世纪时的《格拉修斯法令》(见 APOCRYPHA II.E.1[秘传文学；典外文献；次经；伪经 II.E.1])中提到了 9 部以“福音书”为名的伪书，但其中的 4 部我们除了书名外一无所知。一些次经福音书，尤其是普遍流传的耶稣婴童福音书，有许多近期的手稿和版本保留了下来。埃及，尤其是在拿·戈玛第（见 NAG HAMMADI [拿·戈玛第]）发现的诺

early papyrus and parchment copies, most notably in the Gnostic library discovered at NAG HAMMADI.

C. Types. In addition to apologetic works such as the Gospel of Peter, most apocryphal gospels fall into two categories: (1) legendary, or (2) sectarian or heretical. The former category encompasses the infancy gospels, which are highly imaginative accounts of the Virgin Mary, the Nativity, and the childhood of Jesus. The latter category includes works which were written to set forth the peculiar views of Jewish-Christian sects, Encratites, and Gnostics. Eusebius (*HE* iii.25) describes such works as the Gospels of Peter, of Thomas, and of Matthias as follows: "Again, nothing could be farther from apostolic usage than the type of phraseology employed, while the ideas and implications of their contents are so irreconcilable with true orthodoxy that they stand revealed as the forgeries of heretics."

D. History of Research. Until the 19th cent. our only evidence for the apocryphal gospels apart from late MSS or versions consisted of patristic notices and extracts. Within the last century fragments and even entire copies of apocryphal gospels have been discovered in Egypt.

In 1886 five leaves of a parchment codex were discovered at Akhmim in the grave of a Christian monk of the 8th century. These contained a portion of the Gospel of Peter.

Between 1897 and 1907 second-to-fourth-century papyri containing sayings

斯替教图书馆中保留了一些早期的蒲草纸和羊皮纸抄本。

*C. 类型。*除了《彼得福音》等护教作品之外，大多数次经福音书都可以分为两类：(1) 传奇类福音，或(2) 宗派类或异端类福音。第一类作品包括耶稣婴童福音（这些作品富有想象力地描述了童女马利亚的经历）、描述耶稣诞生和耶稣童年的作品。第二类作品包括陈述犹太人基督教派、禁欲派和诺斯替教派独特观点的作品。优西比乌（*HE* iii.25）对《彼得福音》《多马福音》和《马提亚福音》等作品的描述如下：“此外，这些作品的措辞极其偏离使徒传统，而内容中的思想和暗示与正统信仰非常矛盾，这表明它们是异端教徒伪造的作品”。

*D. 研究史。*直到19世纪，除了近期的次经福音书的手稿和版本，我们辨别这类作品的唯一证据就是教父的短评和摘录。上个世纪，人们在埃及发现了次经福音书的残本甚至是完本。

1886年，人们在艾赫米姆的一座8世纪基督教修道士坟墓中发现了5张羊皮纸抄本。这些抄本中包含《彼得福音》的一部分。

1897年至1907年，人们在俄西林古发现一些包含耶稣语录的蒲草纸抄本（见

of Jesus were discovered at Oxyrhynchus (see AGRAPHA IV.C). We now know that these are from a Greek version of the sectarian Gospel of Thomas.

In 1934 the British Museum acquired two damaged leaves and a fragment of a papyrus, Pap. Egerton 2, which combined elements from the four canonical Gospels. Published by Bell and Skeat in 1935, the papyrus dates to *ca.* 130 and is an important witness to the early circulation of the Gospels in Egypt.

The most important recent development has been the discovery in 1945 of the Nag Hammadi codices. These date to the 4th cent. and contain a number of apocryphal gospels in their entirety, including the Gospel of Truth, first translated in 1956, and the Gospel of Thomas, first translated in 1959.

In 1924 M. R. James published a handy collection of extracts and abstracts of the apocryphal gospels. This work has now been superseded by E. Hennecke and W. Schneemelcher's *NT Apocrypha*, I (Eng. tr. 1963).

II. Gospels of Jesus' Infancy and Parents.-A. *Origins.* The accounts of the birth of Jesus in Matthew and Luke, and the one account of Jesus as a child in Lk. 2:40-52, did not satisfy the curiosity of many Christians. Some, therefore, invented infancy gospels which attributed numerous miracles to the baby Jesus and the child Jesus. The Jesus who is thus portrayed appears as a grotesquely petulant and dangerously powerful youngster.

A desire to glorify Mary and to establish

AGRAPHA IV.C[福音书以外的耶稣言语 IV.C])。我们现已得知这些抄本来自于宗派类《多马福音》的一个希腊语版本。

1934年,大英博物馆得到了两张残页和一份蒲草纸抄本(《伊吉顿蒲草纸卷2》),其中结合了四部正典福音书中的元素。贝尔和斯基特于1935年公布了这份抄本(约公元130年),它是早期福音书曾流传于埃及的重要证据。

近来最重要的发现是在1945年发现的《拿·戈玛第文库》。这些文献可以追溯至4世纪,其中有许多完整的次经福音书,包括《真理福音》(1956年首译)和《多马福音》(1959年首译)。

1924年,詹姆斯(M. R. James)发表了译本次经福音书摘录和摘要的简易合集。这部作品现已被E. Hennecke和W. Schneemelcher的*NT Apocrypha*, I(1963年英文译本)取代了。

II. 关于耶稣孩童时期和祂父母的福音书。A. 起源。《马太福音》和《路加福音》中关于耶稣出生的记录,以及《路加福音》2:40-52中关于耶稣幼年的记录并不能满足许多基督徒的好奇心。因此,一些作家创造了耶稣婴童福音,描述耶稣婴儿时期和童年时期所行的大量奇事。于是耶稣被描绘成一个奇怪、任性、危险而强大的少年。

一些作者为了美化马利亚并确保她的

her perpetual virginity motivated some writers to describe the “brethren” of Jesus as the children of Joseph by a previous marriage.

The Protevangelium of James and the Infancy Gospel of Thomas, both from the 2nd cent., served as a basis for the later Pseudo-Matthew, the Arabic and the Armenian infancy gospels, and the Nativity of Mary. These expanded accounts were incorporated in the *Golden Legend*, which had an enormous influence upon medieval Europe.

B. Protevangelium of James. The History of James Concerning the Birth of Mary was given the title Protevangelium or “First Gospel” by the Frenchman Postel, who first published a Latin translation of it in 1552. The Gelasian Decree refers to it as The Gospel of James the Less, though the work itself implies that its author is James the Lord’s brother.

There are possible allusions to elements contained in this work as early as Justin *Martyr Dial.* 78.5, and Clement *Misc.* vii.93.7. The earliest explicit reference is in Origen’s commentary on Mt. 13:55, which cites The Book of James as the source for the tradition that Jesus’ brethren were from Joseph’s previous marriage.

The Protevangelium was composed in Greek in the mid. 2nd cent., probably in Egypt by an author who was quite ignorant of Palestinian customs. The rather extensive work of 25 chapters or paragraphs is preserved in some 30 MSS which date from after the 10th century. Portions are represented in a fifth-or sixth-century papyrus published by

永久童贞，将耶稣的“弟兄们”描述为约瑟在前一段婚姻中所生的孩子。

2 世纪时的《雅各原始福音》和《多马耶稣婴童福音》为后来的《托马太福音》、阿拉伯语和亚美尼亚语的《耶稣婴童福音》以及《马利亚诞辰福音》奠定了基础。这些后人扩展的故事被收录在《黄金传说》(*Golden Legend*)中，这部作品对中世纪的欧洲产生了巨大的影响。

B. 《雅各原始福音》。关于马利亚诞辰的雅各史述被法国人波斯托称为“原始福音”或“第一福音”，他于 1552 年发表了该书的第一本拉丁语译本。《格拉修斯法令》称该书为《小雅各福音》，但书中暗指该书的作者是主的弟兄雅各。

早在游斯丁 (*Martyr Dial.* 78.5) 和革利免 (*Misc.* vii.93.7) 的作品中就可能提及了该书中的元素。俄利根对《马太福音》13:55 的评注中最早明确地提到了该书，他认为耶稣的弟兄们来自约瑟的前一段婚姻的观点就源自《雅各书》。

这部原始福音在 2 世纪中期时用希腊语写成，可能由一位非常不了解巴勒斯坦习俗的作者在埃及所写。这部作品篇幅较长，有 25 个章节或段落，现存有 30 本手稿包含这部作品，抄写时间都晚于 10 世纪。格伦费尔于 1896 年公布的蒲草纸抄本 (5 或 6 世纪) 和特斯图兹于 1958 年公布的《伯默蒲草纸 5》(3 世纪) 展现了该书的部分内容。现存的版本有

Grenfell in 1896, and in Pap. Bodmer V of the 3rd cent., published by Testuz in 1958. Versions are extant in Syriac, Armenian, Ethiopic, Georgian and Slavonic, but surprisingly not in Latin.

The Protevangelium describes the parents of Mary as the aged Anna and the wealthy Joachim. In a narrative patterned after the story of Samuel, Mary is dedicated at the age of three as a kind of Jewish “vestal virgin.” She is nurtured at the temple by angels until the age of twelve, when she is betrothed to Joseph, who is miraculously selected from a number of suitors.

Joseph is portrayed as a widower with sons, an attempt to explain away the reference to “first-born” in Lk. 2:7. Before the consummation of the marriage Joseph is horrified to discover that Mary is already six months pregnant. Both Mary and Joseph, however, demonstrate their innocence by drinking the waters of conviction (cf. Nu. 5:11–31).

The birth of Jesus takes place in a cave, a tradition mentioned by Justin Martyr also. Mary is assisted in her delivery by a Hebrew midwife, and her virginity notwithstanding the birth is attested by Salome.

The final chapters recount how Herod killed the Baptist’s father, Zacharias, and how he sought the Baptist, who escaped by hiding with his mother in a hollow mountain.

C. Infancy Gospel of Thomas. The Gospel of Thomas that describes Jesus’ childhood is quite distinct from the Gospel of Thomas discovered at Nag

叙利亚语译本、亚美尼亚语译本、埃塞俄比亚语译本、格鲁吉亚语译本和斯拉夫语译本，但出人意料的是没有拉丁语译本。

这部原始福音中称马利亚的父母是年老的亚拿和富有的乔基姆。书中一段模仿撒母耳的叙述提到，马利亚在三岁时就被献为犹太人的“维斯塔贞女”。她在圣殿中被天使抚养到 12 岁，然后被许配给了约瑟，他在一众求婚者中奇迹般地脱颖而出。

书中将约瑟描绘为有几个儿子的鳏夫，这是为了解释《路加福音》2:7 中所说的“头胎的”。在成婚之前，约瑟惊讶地发现马利亚已经有六个月的身孕了。但是马利亚和约瑟都喝了主定罪的水，证明了他们的清白（参：民 5:11-31）。

耶稣出生在一个洞窟之中，殉道者游斯丁也提到了这个传说。一个希伯来接生婆为马利亚接生，撒罗米证实了马利亚虽然生产，但仍是童贞女。

末尾的章节描述了希律王杀害施洗约翰的父亲撒迦利亚，又寻找约翰，而约翰与母亲一同藏在分开的山中躲过一劫。

C. 《多马的耶稣婴童福音》。 这部作品描述了耶稣幼年的故事，与拿·戈玛第发现的《多马福音》（见下文 V.J.1）截然不同。有的手稿中将这部作品称为

Hammadi (see V.J.1 below). The titles as given in the MSS are *Infancy of the Lord Jesus* and *Account of the Infancy of the Lord by Thomas, the Philosopher of Israel*.

Irenaeus alludes to the learning of the alphabet by Jesus, an incident related in this gospel. The Gospel of Thomas was therefore composed in the 2nd century. It is extant in two recensions: an older and longer form with nineteen chapters, and a shorter form with eleven chapters. Most Greek MSS are later than the 13th century. There are Syriac, Latin, Ethiopic, Georgian, and Slavonic versions.

The Infancy Gospel of Thomas purports to describe the miracles which Jesus, a veritable “enfant terrible,” performed between the ages of five and twelve. When Jesus was five he made twelve sparrows from clay, and then caused them to fly. When the son of Annas the scribe scattered the water that Jesus had collected into a pool, Jesus cursed the child: “You insolent, godless dunderhead, ... See, now you also shall wither like a tree.” A lad who accidentally bumped into Jesus was smitten dead. Those who accused him were blinded. A teacher who attempted to teach the Alpha and the Beta was rebuked by the precocious Jesus. As an assistant in his father’s carpenter shop, Jesus was able to stretch beams of wood to the proper size!

D. Pseudo-Matthew. A work known as Pseudo-Matthew is a Latin composition from the 6th–8th cent. preserved in numerous MSS dating from the 11th. cent. and later. Chs. 1–17 are based on the Protevangelium, and chs. 25–42 on the Infancy Gospel of Thomas. The

“主耶稣的幼儿故事”和“以色列智者多马记主的幼儿故事”。

爱任纽提及了这部书中描述的耶稣学习字母表的故事。因此这部福音创作于2世纪。这部作品现存有两部校订本：一部时间较早、篇幅较长，有19个章节，另一部篇幅较短，有11个章节。大多数希腊语的抄本都出现在13世纪之后。现存的版本有叙利亚语译本、拉丁语译本、埃塞俄比亚语译本、格鲁吉亚语译本和斯拉夫语译本。

《多马的耶稣婴童福音》中描述了耶稣5至12岁时的奇事，书中的耶稣是名副其实的“可怕的顽童”。耶稣五岁时，用泥土捏了12个麻雀，然后令它们飞了起来。当文士亚那的儿子将耶稣汇聚成的水洼分散时，耶稣诅咒这孩子：“你这个傲慢无礼而又邪恶的笨蛋……看看吧，你现在就要像树木般枯干”。后来，有一个少年不小心撞到了耶稣，于是耶稣就杀死了他。那些指责耶稣的人都瞎了。有一位教师想要教耶稣学习字母，但早慧的耶稣却训斥了他。耶稣在祂父亲的木匠铺里帮忙时，将一根短木条拉长到合适的尺寸！

*D. 《托马太名福音》。*这是一部6至8世纪时期的拉丁语文献，从11世纪起该书的大量手稿流传了下来。第1至17章主要参考《雅各原始福音》，而第25至42章主要参考《多马的耶稣婴童福音》。这两部分中间的章节主要描述了圣家庭逃往埃及路上发生的奇事。

intervening chapters recount miracles which took place during the Holy Family's flight to Egypt.

We are told that at the Nativity of the holy Infant was worshiped by the ox and the ass (cf. Isa. 1:3). Wild animals pay homage to the child en route to Egypt (cf. Isa. 11:6ff.). When Mary becomes hungry, the child commands the palm tree to bow down and proffer its dates. The thirty-day journey to Egypt was completed in one. In the capital of Egypt, Sotinen in the region of Hermopolis, 365 pagan idols fall down as Mary and the child enter the temple.

Based on Psuedo-Matthew is a Latin work, *Evangelium de nativitate Mariae*, The Gospel of the Nativity of Mary. It purports to be the work of Jerome, but was composed during the 6th to 8th centuries. It served as one of the principal sources of Marian legends.

Another Latin infancy gospel, preserved in the fourteenth-century Arundel MS, has the following testimony of the midwife who assisted at the Nativity: "... he had no weight like other children who are born.... I wondered greatly because he did not cry as new-born babes are accustomed to cry" (H-S, I, 414).

E. Arabic and Armenian Infancy Gospels. The Arabic Infancy Gospel, which is based upon the Protevangelium and the Infancy Gospel of Thomas, seems to have been composed originally in Syriac. The Arabic MS, first published in a Latin translation in 1697, is now lost. Its stories, which resemble those of the Arabian Nights, were known to Muhammad and appear in Islamic

圣婴诞生的故事中描述了一头牛和一头驴认识主耶稣（参：赛 1:3）。在去往埃及的路上，野兽都向幼年耶稣表示敬意（参：赛 11:6 起）。当马利亚感到饥饿时，幼年耶稣就命令棕榈树弯下树干，献出它的果子。耶稣还使得本来需要三十天的路程一天就走完了。在埃及的首都，也就是希摩波利地区的苏蒂南，当马利亚和幼年耶稣进入神庙时，里面的 365 个异教的偶像都倒在了地上。

一部名为《马利亚诞辰福音》（*Evangelium de nativitate Mariae*）的拉丁语作品参考了《托马太福音》。这部作品据说是耶柔米所作，但成书时间为 6 世纪至 8 世纪期间。这部作品是关于马利亚的传说的主要参考资料之一。

14 世纪的《阿伦德尔手稿》中保留了另一部婴童福音，该书中记载了一段马利亚的接生婆的证言：“……祂不像其他新生儿那样重……我感到非常奇怪，因为通常其他新生儿都会哭泣，祂却不哭”（H-S, I, 414）。

E. 阿拉伯语和亚美尼亚语《耶稣婴童福音》。阿拉伯语的《耶稣婴童福音》主要参照了《雅各原始福音》和《多马的耶稣婴童福音》，该作品似乎最初是用叙利亚语创作的。1697 年本书的阿拉伯语手稿首次在一份拉丁语译本中公布，但这份手稿现在已经失传了。书中的故事和《一千零一夜》一样，既为默罕默德所知，又出现在伊斯兰教的传说中。

traditions.

This gospel recounts that on the trip to Egypt the Holy Family encountered two robbers, Titus and Dumachus. The young Jesus prophesies, “In thirty years, mother, the Jews will crucify me in Jerusalem, and those two robbers will be fastened to the cross with me, Titus on my right hand and Dumachus on my left” (H-S, I, 408).

The Armenian Infancy Gospel is a long text which also relies upon a Syriac work based on the Protevangelium and the Infancy Gospel of Thomas. Among the added features is a detailed description of the Magi: Melqon from Persia, Balthasar from India, and Gaspar from Arabia.

F. Assumption of the Virgin Mary. The Gelasian Decree condemns a work which is known in Latin as *Transitus Mariae* and in English as The Assumption of Mary. This was composed in Greek in Egypt ca. 400. It is preserved in eleventh- to fourteenth-century MSS and in Latin, Syriac, Coptic and Arabic versions, as well as in a discourse on St. John the Divine.

Two years after His ascension Jesus Himself appears to Mary to announce her impending demise. After her death miracles of healing take place through the agency of her corpse. Mary, restored to life in her body, is then transported to Paradise. This document played a role in the formulation of the dogma of the assumption of the Virgin promulgated by Pius XII in 1950.

G. The History of Joseph the Carpenter. The otherwise neglected Joseph is the subject of this work. Originally composed

这部福音书描述了圣家庭在去往埃及的途中遇见了两个名叫提多和杜马克斯的强盗。年少的耶稣预言道，“我的母亲啊，由现在起，三十年后，犹太人会把我钉在十字架上，而这两个强盗也将要跟我同钉十字架，提多要在我右面，杜马克斯要在左面”（H-S, I, 408）。

亚美尼亚语的《耶稣婴童福音》篇幅较长，该书也参照了一本以《雅各原始福音》和《多马的耶稣婴童福音》为基础的叙利亚语作品。书中添加了对几位博士的详细描述：来自波斯的梅尔肯、来自印度的巴尔塔萨和来自阿拉伯的加斯帕。

F. 《童女马利亚升天记》。这是一部被《格拉修斯法令》谴责的作品，该书的拉丁语版本名字为《圣母蒙召升天》（*Transitus Mariae*），英语版本的名字是《马利亚升天记》。大约在公元 400 年时，该书的希腊语版本在埃及写成。目前保存下来的是 11 世纪至 14 世纪的手稿，还有拉丁语译本、叙利亚译本、科普特语译本和阿拉伯语译本，书中还保留了一段关于圣约翰的语篇。

耶稣升天后两年，祂向马利亚显现，告知她即将死亡。马利亚死后，她的尸体奇迹般地得到医治。马利亚复活后升上了天堂。庇护七世于 1950 年颁布的《童女升天记》中的教义很大程度上参考了这部作品。

G. 《木匠约瑟史述》。其他作品中忽略的约瑟正是这部作品的主人公。大约在公元 400 年时，该书的希腊语版本在埃

in Greek in Egypt *ca.* 400, it is preserved in Latin, Coptic, and Arabic versions. Like the infancy gospels in general, it assumes that Joseph was a widower before his marriage to Mary. The narrative relates that he was first married at 40, and was widowed when he was 89. Two years later he wed Mary. He died at the advanced age of 111.

III. Gospels of Jesus' Passion and Resurrection.-A. *Gospel of Peter*. Origen in his commentary on Mt. 10:17 claimed that a Gospel of Peter was used by those who held that Jesus' "brethren" were Joseph's sons by a previous marriage. Theodoret of Syria (5th cent.) also mentions a Gospel of Peter used by the Nazaraeans. Eusebius (*HE* vi. 12) includes a very instructive account from the writings of Serapion, Bishop of Antioch (190), who discovered that the Christians at Rhossus in Syria were using a Gospel of Peter. After giving his preliminary approval to their reading it, he later examined the work more carefully and concluded "that while most of it accorded with the authentic teachings of the Savior, some passages were spurious additions."

One of the earliest noncanonical gospels, the Gospel of Peter was composed early in the 2nd cent., probably in Syria by Docetists who maintained that Christ only appeared to have a human body. In 1886 a Greek manuscript containing a portion of this gospel was discovered at Akhmim, Egypt.

The Gospel of Peter makes use of the four canonical Gospels. It shifts the blame for Christ's condemnation from Pilate entirely upon Herod and the Jews.

及写成, 现在保留下来的版本有拉丁语译本、科普特语译本和阿拉伯语译本。和大多数耶稣的婴童福音一样, 本书也认为约瑟在迎娶马利亚之前是一个鳏夫。书中描述约瑟第一次结婚时 40 岁, 89 岁时成了鳏夫。2 年后他娶了马利亚。他去世时已经 111 岁高龄。

III. 关于耶稣受难和复活的福音书。

A. 《彼得福音》。俄利根在对《马太福音》10:17 的评注中称那些阅读《彼得福音》的人认为耶稣的“弟兄们”是约瑟与前妻所生的儿子。叙利亚的狄奥多勒(5 世纪)也提到了拿撒勒人阅读的《彼得福音》。优西比乌的作品(*HE* vi. 12)中囊括了安提阿主教塞拉皮翁(190 年)作品中的一段非常有启发性的描述, 塞拉皮翁发现《彼得福音》流传于叙利亚罗瑟斯的基督徒之间。在初步认可基督徒阅读这部作品之后, 他又更为仔细地检查了这部作品并总结道: “虽然书中大部分内容都符合救主的纯正教导, 但有一些段落却是虚构的添加之语”。

《彼得福音》是最早的典外福音书之一, 创作于 2 世纪早期, 可能是一位提倡基督幻影说的人在叙利亚创作的, 他坚持认为基督只是貌似拥有人类的身体。1886 年人们在埃及的艾赫米姆发现了一份希腊语手稿, 其中包含这部福音书中的部分内容。

《彼得福音》参照了四本正典中的福音书。他在书中将耶稣受难全部归咎于希律王和犹太人, 而非彼拉多。当耶稣被钉十字架时, 祂“一直默不作声, 仿佛

When Jesus was crucified he “kept silence as one feeling no pain” in accordance with a docetic understanding of the crucifixion. On the cross he cried out, “My power, my power, thou hast forsaken me,” and was then “taken up.”

The miraculous element is also heightened. The guards actually witnessed the Resurrection taking place before their eyes: “they saw three men coming out from the sepulchre, and two of them sustaining the other, and a cross following them, and the heads of the two reaching as far as heaven, but that of him whom they led by the hand overpassing the heavens.”

B. Gospel of Nicodemus (=Acts of Pilate). The Acts of Pilate became known after a Latin tradition (13th–14th cent.) as the Gospel of Nicodemus. A Christian named Ananias claims to have translated into Greek, in 425, the Hebrew account of Nicodemus, who is identified as the man whom Jesus healed of a thirty-eight-year-old paralysis.

Justin (*Apol.* i.35.9) mentions an Acts of Pilate, as does Tertullian (*Apol.* 21.24), but these references seem to be to the alleged official reports of Pilate. Epiphanius (*Haer.* 50.1.5) is the first to refer to a Christian Acts of Pilate.

Although some of the elements may go back to the 2nd cent., the work as it now stands does not date prior to the 4th–5th centuries. It is extant in Latin MSS, some of the 5th cent., and in Greek MSS, the oldest of which dates to the 12th century. It was also widespread in Coptic, Syriac, and Armenian versions.

感觉不到痛楚似的”，这段描述符合幻影论者对耶稣受难的理解。后来耶稣在十字架上高声喊叫，“我的力量，我的力量啊，你离弃了我。”然后，他就“被提去了”。

书中还强调了一个不可思议的事件。实际上，守卫亲眼见证了耶稣复活：“他们看见有三个人从坟墓里走出来，当中两个搀扶着走在后面的哪一个，跟随后面的，还有一个十字架，那两个人的头伸到天上去，而他俩领着的人，头更高过诸天”。

*B. 《尼哥底母福音》(即《彼拉多行传》)。*人们根据一个拉丁语传统（13 至 14 世纪），将《彼拉多行传》称为《尼哥底母福音》。公元 425 年，一个名叫亚拿尼亚的基督徒自称将希伯来语尼哥底母的故事翻译成了希腊语，人们认为他就是耶稣曾治愈的那个 38 岁的瘫子。

游斯丁 (*Apol.* i.35.9) 提到了一部《彼拉多行传》，特土良也同样提及了该作品 (*Apol.* 21.24)，但他们指的似乎是所谓的彼拉多的奏报。伊皮法尼 (*Haer.* 50.1.5) 首先提及了基督教的《彼拉多行传》。

虽然书中的某些元素可以追溯至 2 世纪，但是该书的现存版本直到 4 至 5 世纪时才最终形成。现存的一些拉丁语手稿属于 5 世纪，而最早的希腊语手稿可以追溯至 12 世纪。该书的科普特语译本、叙利亚语译本、亚美尼亚语译本也同样广泛流传。

It is possible that the work was written as a Christian answer to the anti-Christian Acts of Pilate introduced by the emperor Maximinus II into the schools in 311 (Eusebius *HE* ix.5). As in the Gospel of Peter, the blame for Jesus' condemnation is placed on the Jews rather than on Pilate, to avoid giving offense to the imperial authorities.

The gospel consists of two quite distinct parts. The first describes in chs. 1–11 the crucifixion and burial of Christ, and in chs. 12–16 the Sanhedrin's investigations which prove the Resurrection. The second part which may have been added to the first because of the prominence of Joseph of Arimathea in both sections, describes in chs. 17–27 the Descent of Christ to the nether world (cf. 1 Pet. 3:19).

When Jesus first enters before Pilate, the Roman standards automatically bow down. The Jews charge Jesus: "Firstly, that you were born of fornication; secondly, that your birth meant the death of the children in Bethlehem; thirdly, that your father Joseph and your mother Mary fled into Egypt because they counted for nothing among the people." Twelve men step forward to affirm that Joseph and Mary were indeed married, and that Jesus' birth was therefore legitimate.

A number of other witnesses appear on behalf of Jesus, including Nicodemus and Bernice (Lat. Veronica), the woman who was healed of a hemorrhage. Despite Pilate's perception of Jesus' innocence, he is forced by the Jews to crucify Him. The robbers who are crucified with Jesus are identified as Dysmas and Gestas. The soldier who thrust a spear into Jesus is

皇帝马克西米努斯二世于311年将反基督教的《彼拉多行传》引入学院 (Eusebius *HE* ix.5), 基督徒可能为了驳斥该书才创作了基督教的《彼拉多行传》。这部作品和《彼得福音》一样, 将耶稣的定罪归于犹太人而非彼拉多, 从而避免了冒犯皇室威严。

这部福音书由两个截然不同的部分组成。第一部分的第1至11章描述了耶稣受难和安葬, 第12至16章描述了犹太公会的调查, 从而证明了耶稣复活属实。第二部分可能是后来被添加到第一部分当中的, 因为这两部分都突出描述了亚利马太的约瑟, 这一部分的第17至27章描述了耶稣下到阴间的故事 (参: 彼前3:19)。

当耶稣第一次进去见彼拉多时, 罗马旗帜上的画像就向他鞠躬敬拜。犹太人控告耶稣说: "首先, 你是私生子; 其次你的出生意味着伯利恒的孩子死亡; 第三, 你的父亲约瑟和你的母亲马利亚逃往埃及, 因为他们在民中不受尊重"。有十二人站出来证实约瑟和马利亚确实结婚了, 耶稣不是私生子。

许多人出来为耶稣做见证, 其中就包括尼哥底母和百尼基(拉丁名: Veronica), 耶稣治愈了百尼基的血漏病。虽然彼拉多认为耶稣无罪, 但犹太人还是逼他将耶稣钉在十字架上。和耶稣一起被钉十字架的两个强盗是底士马和格达。用矛扎耶稣的兵丁叫朗吉努斯。

called Longinus.

After the Resurrection the Jews send three of their rabbis to investigate. These return and testify that they have seen the risen Christ teaching and then ascending into heaven.

The *Descensus* portion describes how Christ's arrival in the nether world strikes terror among Satan and his minions, a theme elaborated in the later Harrowing of Hell traditions. Christ raises the dead, including Adam and the penitent thief, Dysmas.

At a much later date were added appendices which related Pilate's end and which even described him as "blessed" because in his governorship "all was fulfilled." This tendency eventually led to the canonization of Pilate's wife, Procla, by the Greek Orthodox Church, and the celebration of St. Pilate's Day by the Ethiopian Orthodox Church.

IV. Jewish-Christian Gospels.-The question of the gospels used by early Jewish-Christian groups such as the Nazarenes and the Ebionites is very complex. The difficulty revolves around whether or not there were three separate gospels: (1) The Gospel of the Nazarenes (G. Naz.), (2) The Gospel of the Ebionites (G. Eb.), and (3) The Gospel of the Hebrews (G. Heb), or whether G. Naz. = G. Heb. and G. Eb. = G. Heb. Quispel (*VC*, 11 [1957], 190f.) suggests that G. Naz. and G. Eb. are but recensions of an underlying G. Heb.

Eusebius (*HE* iv.22.8) reports that Hegesippus (A.D. 170) relied "occasionally on the Gospel of the

耶稣复活后，犹太人派遣了三个拉比去调查这件事的真相。他们回来之后证明自己看见了复活的耶稣教导门徒，然后被提上了天。

基督下到阴间的部分描述了基督是如何到达阴间并打败撒旦和他的仆从的，后来的地狱传说中详细描述了主题。耶稣使死者复活，其中包括亚当和忏悔的强盗底士马。

很久以后，人们又在这部作品之后加上了彼拉多的结局，书中甚至称他为“蒙福的”，因为在他执政期间，“一切都应验了”。这种倾向最终使得希腊正教会将彼拉多的妻子普劳克追封为圣人，埃塞俄比亚正教会也因此庆祝圣彼拉多日。

III. 犹太人基督教的福音书。与早期犹太人基督教徒阅读的《拿撒勒派人福音》和《伊便尼派人福音》等福音书相关的问题非常复杂。难点在于究竟是否存在三部不同的福音：(1)《拿撒勒派人福音》(简写：G. Naz.)，(2)《伊便尼派人福音》(简写：G. Eb.)，(3)《希伯来人福音》(简写：G. Heb)，又或者前两部福音书是否等同于最后一部福音书。基斯佩尔 (*VC*, 11 [1957], 190-191)认为《拿撒勒派人福音》和《伊便尼派人福音》是《希伯来人福音》的校订本。

优西比乌 (*HE* iv.22.8) 称赫格西仆 (公元 170 年) “偶尔参照《希伯来人福音》和叙利亚语的福音书，尤其会参照希伯

Hebrews, on the Syriac Gospel, and particularly on works in Hebrew (i.e. Aramaic), showing that he was a believer of Hebrew stock.” Clement of Alexandria cites a Gospel according to the Hebrews in his discussions on marriage (cf. *Misc.* ii.45.5).

Epiphanius speaks of a gospel used by the Ebionites, also called a Gospel of the Hebrews, which he considers a falsified and truncated Matthew (*haer.* 30.3.7). He also says that the Nazoraeans (cf. Nazaraeans, Nazarenes), Jewish-Christians of Syria, have a Hebrew Gospel, which he thinks is the original Aramaic of Matthew (*Haer.* 29.9.4).

Jerome mentions a Hebrew Gospel used by the Ebionites, and a Hebrew Gospel used by the Nazaraeans, Jewish-Christians of Beroea near Aleppo, Syria. He says that he translated such a Gospel of the Hebrews into Latin, and reproduces many citations from it. A copy of the Gospel of the Hebrews was kept in the library at Caesarea.

Some scholars, such as P. Vielhauer (H-S, I, 117–165), believe that Jerome has falsified or at least confused his information. Vielhauer would distinguish three distinct Jewish-Christian gospels as follows:

A. *Gospel of the Nazarenes*. The Gospel of the Nazarenes was composed in Aramaic (or Syriac) early in the 2nd cent. in northern Syria, where it was used by the Nazarenes. Attested by Hegesippus (cited in Eusebius), Epiphanius and Jerome, it was apparently a targumic rendering of Matthew with various

来语（即亚兰语）作品，这表明他是一个有希伯来血统的信徒”。亚历山太的革利免在论述婚姻时（参：*Misc.* ii.45.5）根据希伯来人的传统引用了一部福音书。

伊皮法尼提及了一本伊便尼派人阅读的福音书，名字也是《希伯来人福音》，他认为这本书是经大幅删改后的《马太福音》（*haer.* 30.3.7）。他还说拿撒勒人（参：拿撒勒人，拿撒勒派人）和叙利亚的犹太派基督徒阅读一本希伯来语的福音书，他认为这就是最初的亚兰语《马太福音》（*Haer.* 29.9.4）。

耶柔米提到了一本伊便尼派人阅读的希伯来语福音书和一本拿撒勒派人（阿勒波附近庇哩亚的犹太派基督徒）阅读的希伯来语福音书。他说他将这类《希伯来人福音》译成拉丁语，并且多次引用了福音书中的话。凯撒利亚的图书馆中保存了《希伯来人福音》的一份抄本。

一些学者，如威尔豪尔（P. Vielhauer, H-S, I, 117–165）认为耶柔米在翻译时篡改了这部作品，或者他弄混了信息来源。威尔豪尔区分出如下三部不同的犹太派基督徒的福音书：

A. 《拿撒勒派人福音》。这本福音书在2世纪早期于北叙利亚用亚兰语（或叙利亚语）写成，当地的拿撒勒派人阅读这部作品。赫格西仆（优西比乌在作品中曾引用过）、伊皮法尼和耶柔米证明这部作品似乎是《他尔根》中《马太福音》的翻译本，但书中有许多内容上的增减。

deletions and additions.

In the gospel the man with a withered hand, who was healed by Jesus (Mt. 12:10), says, “I was a stonemason, earning my living with my hands. I pray you, Jesus, restore my health to me, so that I may not be shamefully reduced to begging my food.” When the disciples ask how often they should forgive, they are told that they should forgive seventy times seven (Mt. 18:15–22) “for in the prophets also ... the sinful word was found.” The story of the reluctant rich man (Mt. 19:16–22) was expanded to include two rich men, one of whom scratches his head in perplexity (See AGRAPHA IV.D.2–3). The parable of talents (Mt. 25:14–30) describes the three servants as follows: “One of them greatly multiplied his stock-in-trade, one hid his talent, and one consumed his master’s property with harlots and flute-girls.” At Jesus’ death “the lintel of the temple, which was of immense size, was cracked in two” (cf. Mt. 27:51).

B. Gospel of the Ebionites. The Ebionites were heretical Jewish-Christians who lived in Transjordan. They rejected the OT sacrificial laws and were vegetarians. They denied the Virgin Birth and held that Christ’s divinity depended on His union with the Holy Spirit at the time of His baptism.

That this gospel, written *ca.* 150, was composed in Greek is shown by the substitution of the Gk. *enkris*, “cake” for *akris*, “locust” in the Baptist’s diet. It also omitted the narrative of the Nativity. As noted by Epiphanius, our chief witness for this work, the Gospel of the Ebionites was a “falsified and abridged” Matthew.

在这部福音书中，被耶稣治愈的一个双手枯干的人（太 12:10）说，“我是石匠，是靠双手谋生的。耶稣，我恳求你恢复我的健康，好叫我不必卑贱地乞讨食物。”当使徒问耶稣应当饶恕别人几次时，耶稣告诉他们要饶恕到七十个七次（太 18:15-22），因为“即使先知……仍会犯口出恶言的罪”。故事中那个舍不得钱财的富人（太 19:16-22）变成了两个，其中一个富人迷茫得搔头（见 AGRAPHA IV.D.2–3[福音书以外的耶稣言语 IV.D.2–3]）。才干的比喻（太 25:14-30）被描述为：“一个把利润增加了，而另一个却把一千银子收藏起来，一个把主人的财物挥霍在妓女和笛女身上”。耶稣受难时，“圣殿里有一条巨型横梁折断分开”（参：太 27:51）。

B. 《伊便尼派人福音》。伊便尼派人是住在外约旦的异端犹太派基督徒。他们拒绝《旧约》中的献祭律法，只吃素食。他们否认童女生子，认为基督是因在受洗时被圣灵充满才带有神性。

这部福音书约于 150 年用希腊语写成，这表现在施洗约翰当时吃的是“饼”（希腊语：*enkris*）而非“蝗虫”。书中还省略了对耶稣出生的描述。正如伊皮法尼曾评论的（这部作品的主要证据），《伊便尼派福音书》是一部经“大幅删改的”《马太福音》。

Christ is made to say, “I came to abolish sacrifices, and if you do not cease from sacrificing, the wrath of God will not cease from you” (cf. Mt. 5:17). His disapproval of the Passover is raised in the question, “Do I desire with desire at this Passover to eat flesh with you?” (cf. Mt. 26:17; Lk. 22:15).

C. Gospel of the Hebrews. According to Vielhauer this title should be reserved for a gospel composed in Greek in the first half of the 2nd cent. and in use in Egypt among Greek-speaking Jewish Christians. It is known chiefly from Clement, Origen, and Jerome. According to the *Stichometry of Nicephorus* it had but 300 lines less than Matthew.

The citation, “Even so did my mother, the Holy Spirit, take me by one of my hairs and carry me away on to the great mountain Tabor” (H-S, I, 164; cf. Mt. 4:1), would seem to betray a Semitic background as the Hebrew/ Aramaic word for spirit is feminine. The saying, “He that marvels shall reign and he that has reigned shall rest” (H-S, I, 164), is paralleled in the Coptic Gospel of Thomas, logion 2, leading scholars to conclude that the latter has incorporated materials from the Gospel of the Hebrews.

The high regard for James, the Lord’s brother, among Jewish-Christians is prominent in a passage in which the risen Lord appears to him, “For James had sworn that he would not eat bread from that hour in which he had drunk the cup of the Lord” (H-S, I, 165).

书中描述基督说,“我来是要废除献祭。你们若不停止献祭,忿怒将不停地压向你们”(参:太 5:17)。耶稣曾说,“我想与你们在这逾越节吃肉吗?”这句话体现了祂并不赞成吃逾越节的筵席。(参:太 26:17; 路 22:15)。

C. 《希伯来人福音》。威尔豪尔认为这个书名应该属于一部创作于2世纪上半叶的希腊语福音书,住在埃及的说希腊语的犹太派基督徒阅读这部作品。人们主要从革利免、俄利根和耶柔米对这本书的摘录中得知这部作品。根据《尼赛福鲁斯的行数表》的记载,这部作品比《马太福音》少了300行。

“刚才我的母亲,就是圣灵,执着我其中的一条头发,带我到他泊山去”(H-S, I, 164; 参:太 4:1),书中的这段摘录似乎表明了作者是闪族后裔,因为希伯来语或亚兰语中表示灵的词是阴性的。“惊悟的会掌权,掌权的会安息”(H-S, I, 164),书中的这句话与科普特语《多马福音》的第二条语录类似,因此学者们认为后者收录了一些《希伯来人福音》中的资料。

书中描述复活的主向雅各显现,这突出表明了犹太派基督徒十分崇敬主的弟兄雅各,“雅各曾起誓要自喝过主的杯后即不再吃饼”(H-S, I, 165)。

V. *Heretical Gospels.*-A. *Gospels of*

V. 异端福音书。A. 异端教师的福音书。

Heretical Teachers. The church fathers attributed numerous gospels to heretical leaders, chiefly of Gnostic sects. The Gospel of Marcion was a redaction of Luke shorn of its first two chapters and adapted to Marcion's hostility to Judaism, to the OT, and to marriage.

The Gnostic Basilides "compiled twenty-four books on the gospel," which indicates that the gospel of Basilides was probably not his own composition but an altered gospel, perhaps of Luke. Clement, *Misc.* iv.81-83, cites from the 23rd book, called the Exegetica: "I will say that any man you may name is a man; the just one is God (Lk. 18:19)." A fourth-century work, *Acta Archelai* lxvii.5.7-11, preserves comments on the parable of the rich man and the beggar (Lk. 16:19-31), which according to a Gnostic point of view "shows us a nature without Root and without Place returning above to the things from which it had originated."

Other gospels, of which we know scarcely more than their names, are ascribed to Apelles, Bardesanes, Mani, etc.

B. Gospel of Eve. Epiphanius *Haer.* 26.3.1 quotes from a Gnostic work called The Gospel of Eve: "I stood upon a high mountain and saw a tall man, and another of short stature, and heard as it were a sound of thunder and went nearer in order to hear. Then he spoke to me and said: 'I am thou and thou art I, and where thou art there am I, and I am sown in all things; and whence thou wilt, thou gatherest me, but when thou gatherest me, then gatherest thou thyself.'" We know little else of this work, which seems to have been composed in the 2nd century.

教会教父认为许多福音书都是由异端领袖，尤其是诺斯替教领袖所写。《马吉安福音》是《路加福音》的修订本，该书删去了《路加福音》的前两个章节，书中表现出了马吉安对犹太教、《旧约》和婚姻的敌视。

诺斯替教的巴西利得“创作了二十四本论福音书作品”，这表明《巴西利得福音》可能并非他的原创作品，而是对其他福音书（可能是《路加福音》）的改编。革利免在作品（*Misc.* iv.81-83）中引用了第二十三本书（名为 *Exegetica*）中的话语：“你可以称任何人作人；但良善的那一位独是神（路 18:19）”。一部四世纪的作品（*Acta Archelai* lxvii.5.7-11）保留了关于财主和讨饭的人的寓言（路 16:19-31）的一些评论，根据诺斯替教的观点，这些评论“无根可寻，无源可溯”。

其他福音书如《亚皮拉斯福音》《巴德萨理福音》和《摩尼福音》等，对于这些作品我们除了书名之外一无所知。

B. 《夏娃福音》。 伊皮法尼在其作品（*Haer.* 26.3.1）中引用了一段来自诺斯替教作品《夏娃福音》中的话：“我站在高耸的山上，看见一个高个子的人和另一个身材矮小的人。我又听见仿佛是打雷的声音，靠近就听见他对我说：‘我是你，你是我；无论你在哪里，我也在哪里；我撒在万有之中。只要你想，无论在哪里你都可以招聚我；但当你招聚我，你就是招聚你自己。’”除此之外，我们对这部作品知之甚少，该书可能创作于 2 世纪。

C. *Gospel of Judas*. Irenaeus (*Adv. haer.* i.31.1) describes a Gospel of Judas (Iscariot), used by the perverse Cainites, Gnostics who esteemed the villains of Scriptures. This work, composed between 130 and 170, maintained that Judas, “alone knowing the truth as no others did,” betrayed Jesus so that the mystery of redemption might be accomplished.

D. *Works Associated with Bartholomew*. Jerome in his commentary on Matthew mentions a Gospel of Bartholomew. Apart from its condemnation by the *Decretum Gelasianum* we know little about this work.

It may, however, be reflected in another work, *The Questions of Bartholomew*. Composed between the 3rd and 5th cent., this is preserved in Greek, Latin, and Slavonic recensions. Bartholomew (who is identified with Nathanael, cf. Jn. 1:50f.) asks a series of questions addressed to Jesus, to the Virgin Mary, and to Satan. When Bartholomew asks, “Tell me, Lord, who was he whom the angels carried in their arms, that exceedingly large man?,” Christ answers that it was Adam, whom He raised from Hades. The answer to the question of how many souls leave the world every day is “thirty thousand,” of which number only three are admitted into Paradise.

The text concludes with a comment on the issue of digamy or second marriage: “A single marriage belongs to chaste living. For truly I say to you: ‘He who sins after the third marriage is unworthy of God.’” The fourth-century APOSTOLIC CONSTITUTIONS likewise maintained that to marry once is righteous, that second

C. 《犹大福音》。爱任纽 (*Adv. haer.* i.31.1) 提到了一部《犹大(加略的)福音》，堕落的该隐派诺斯替教徒阅读该书，他们信奉《圣经》中的反派角色。这部作品创作于公元 130 年至 170 年间，书中认为“唯有犹大知晓别人不知道的真理”，是他出卖了耶稣，才成就了耶稣救赎世人的奥秘。

D. 与巴多罗买有关的作品。耶柔米评论《马太福音》时提到了一部《巴多罗买福音》。我们除了知道《格拉修斯法令》曾谴责这部作品外，对其知之甚少。

但是，上文提到的《巴多罗买福音》还可能指另一部作品，即《巴多罗买提问》。这部作品创作于 3 至 5 世纪期间，流传下来的有希腊语版本、拉丁语版本和斯拉夫语的校订本。巴多罗买(人们认为他就是拿但业，参：约 1:50-51)向耶稣、童女马利亚和撒但提出了一系列问题。当巴多罗买提问说，“主啊，请告诉我，天使们扶着那位极其魁梧的人是谁？”耶稣回答说那是祂从阴间举起的亚当。巴多罗买问主每天离开世界的灵魂有多少，主的回答是“三万”，而其中只有三个灵魂可以进入天堂。

文中有一段关于再婚或二婚问题的评论：“贞洁的生活只能有一次婚姻。我实在告诉你们，人结了三次婚，仍犯罪的，就配不起上帝”。4 世纪时的《使徒宪章》(见 APOSTOLIC CONSTITUTIONS [使徒宪章]) 同样认为只结一次婚是公义的，只有年轻的寡妇可以结第二次婚，但结了三次婚仍然要结婚的，就是“明

marriage is permissible for young widows, but that marriages beyond the third are “manifest fornication and unquestionable uncleanness.”

The Book of the Apostle Bartholomew, composed in Egypt during the 5th or 6th centuries, is preserved in several Coptic MSS, the most important dating from the 12th century. It has Bartholomew relating to his son Thaddaeus the resurrection of Adam. “Doubting” Thomas is absent from the rendezvous with the risen Christ because of the death of his son Siophanes in a distant land. After raising his son from the dead and baptizing 12,000 natives, Thomas is transported back to the Mount of Olives on a cloud.

E. Gospel of the Egyptians. There are numerous patristic citations from the Gospel of the Egyptians, a work written in Greek in Egypt early in the 2nd century. It is quite distinct from a work with the same title found at Nag Hammadi (see V.J.4 below). It was a heretical gospel used by the Sabellians (Epiphanius *Haer.* 62.4), by the Naassene Gnostics (Hippolytus *Ref.* v.7.9), and by the Encratites or “Continent Ones,” who discouraged marriage and procreation.

Clement of Alexandria cites the work a number of times in attempting to demonstrate the legitimacy of marriage: (1) In *Misc.* iii.6.45 (cf. iii.9.64) he accuses the Encratites of misquoting from the Gospel of the Egyptians when they refer to the Lord’s answer to Salome’s question, “How long shall death hold sway?” His answer, “As long as you women bear children,” implied simply that birth was followed by death and was not a denigration of marriage. The same

显的通奸和确实的不洁”。

《使徒巴多罗买书》于 5 至 6 世纪时创作于埃及，本书有多份科普特语手稿流传下来，其中最重要的一份是 12 世纪时的手稿。书中描述巴多罗买向他的儿子达太讲述了亚当的复活。书中还说“多疑的”多马并未出现在耶稣复活后召集众使徒的地方，因为他的儿子西奥法尼 (Siophanes) 死在了远方。多马令他的儿子复活，并为一万两千名当地人施洗后，他乘着一片云回到了橄榄山。

E. 《埃及人福音》。这是一部 2 世纪时在埃及用希腊语写成的作品，许多教父都引用过这部作品。该书与拿·戈玛第发现的同名作品截然不同（见下文 V.J.4）。这是一部撒伯流派人 (Epiphanius *Haer.* 62.4)、挪阿新派诺斯替教徒 (Hippolytus *Ref.* v.7.9) 和禁欲派（或称“自制者”，他们反对婚姻和生育）阅读的异端福音书。

亚历山大的革利免多次引用该书来证明婚姻的合理性：(1) *Misc.* iii.6.45 (参：iii.9.64)，他指责禁欲派错误地引用了《埃及人福音》的文本：“当撒罗米问：‘死亡掌权要到哪时呢？’主说：‘只要你们女人还会怀孕。’”革利免称这段话仅仅表明人出生就会面对死亡，并不是在诋毁婚姻。革利免在摘录诺斯替教狄奥多土的作品 (*Excerpta Theodoti* 67) 时也引用了同个段落。(2) *Misc.* iii.9.63，他提到禁欲派曾引用了这部次经福音书中救主的话“我来是要毁灭女人所作

passage is cited by Clement in his excerpts from the Gnostic Theodotus (*Excerpta Theodoti* 67). (2) In *Misc.* iii.9.63 he notes that the Encratites quote the words of the Savior, "I came to destroy the works of the female," from this apocryphal gospel. (3) In *Misc.* iii.9.66 he accuses them of quoting very selectively Salome's reply, "I would have done better had I never given birth to a child," without also citing the Lord's reply, "Eat of every plant, but eat not of that which has bitterness in it." (4) In *Misc.* iii.13.92f. Clement says that Julius Cassianus, the originator of Docetism, cites the passage, "When Salome asked when she would know the answer to her questions, the Lord said, 'When you trample on the robe of shame, and when the two shall be one, and the male with the female, and there is neither male nor female.'"

As the latter saying is reproduced in logion 22 and logion 37 of the Coptic Gospel of Thomas, scholars have concluded that the latter is partly dependent upon the Gospel of the Egyptians.

F. Gospel of Matthias. The Gospel of Matthias (cf. Acts 1:26) is cited by Origen (*In Luc. Hom.* 1), and by Eusebius (*HE* iii.25.6). Hippolytus (*Ref.* vii.20.1) and Clement (*Misc.* vii.17.108) speak about secret traditions which the Basilidians had inherited from Matthias. Clement (*Misc.* iii.4.26) reports: "It is said that Matthias also taught that one should fight the flesh and abuse it, never allowing it to give way to licentious pleasure, so that the soul might grow by faith and knowledge."

的工”。(3) *Misc.* iii.9.66, 他指责禁欲派只引用了撒罗米的回答,“我不生孩子是做得对的”,却没有同时引用主的回答“所有植物都可以吃,惟独那苦涩的不能吃”。(4) *Misc.* iii.13.92-93, 革利免称幻影说的创始人犹流·卡西安纳斯引用了下面这段文本,“当撒罗米问,她想知道的事何时才会有答案时,主说:‘就在你们践踏耻辱之外衣,二变成一,跟女人在一起的男人不再是男或女的时候’”。

鉴于科普特语的《多马福音》中第 22 条和第 37 条语录也引用了后一段话,因此许多学者认为该书也在一定程度上参考了《埃及人福音》。

F. 《马提亚福音》。 俄利根 (*In Luc. Hom.* 1) 和优西比乌 (*HE* iii.25.6) 都引用了《马提亚福音》(参:徒 1:26)。希坡律陀 (*Ref.* vii.20.1) 和革利免 (*Misc.* vii.17.108) 谈及了巴西利得从马提亚那里继承的秘密传统。革利免 (*Misc.* iii.4.26) 称:“他们说,马提亚也如此教导:我们应该与肉体斗争,要苦待它,不要妥协,也绝不要给它任意放荡,却应凭信心和知识,叫灵魂得以成长”。

Doresse (*Secret Books*, pp. 226, 336) has argued for the identification of the Gospel of Matthias with a work found at Nag Hammadi, The Book of Thomas the Contender (CG II.7), “which he wrote for the perfect ones,” inasmuch as the work contains “secret sayings that the Savior told to Jude-Thomas, and that I myself have written, I, Matthew.” Like the Gospel of Matthias it condemns sexuality: “woe to you who love intimacy with that which is feminine.” But Puech (H-S, I, 313) objects that the transcriber is Matthew and not Matthias. The names are two different Greek transliterations that ultimately derive from the Hebrew or Aramaic *Mattathiah*.

G. Pistis Sophia. A Gnostic work known as the Pistis Sophia, “Faith Wisdom,” has been preserved in the Coptic Codex Askewianus, a parchment from ca. 350–400 acquired by the British Museum in 1785. This was first translated in 1851 and retranslated in 1905 by C. Schmidt. The three sections of the Pistis Sophia were composed originally in Greek ca. A.D. 250–300; the fourth untitled section of the codex was composed ca. 200–250.

This treatise consists of a series of 46 questions posed to the Lord in the 12-year interval after the Resurrection; of these 39 are asked by Mary Magdalene. The answers are written down by Philip. The prominence of Mary exasperates Peter, who cries out, “My Lord, we shall not be able to endure this woman, for she takes our opportunity, and has not let any of us speak, but talks all the time herself” (*Pistis Sophia* 146). Similar resentment against her is expressed in the Gospel of Mary (see V.I. below), and in the last logion of the Coptic Gospel of Thomas.

多雷斯 (*Secret Books*, 226, 336 页) 认为《马提亚福音》和在拿·戈玛第发现的《争战者多马书》(CG II.7) 是同一部作品, 因为作品中有“我马太记录的, 救主教训犹太和多马的秘密话语”这样一句话, 所以该书“是他为完全的人所写的”。和《马提亚福音》一样, 这部作品也谴责肉欲: “愿与女人亲热的人有祸了”。但皮尤彻 (H-S, I, 313) 注意到这本书的转录者是马太而非马提亚。马太和马提亚是从希伯来语或亚兰语词语 *Mattathiah* 音译过来的两个不同希腊语名字。

G. 《皮斯特斯·索菲娅》。这是一部诺斯替教作品, 也被称为《信仰智慧书》, 该书保存在一份约公元 350 年至 400 年的科普特语羊皮纸《阿斯克维抄本》中, 大英博物馆于 1785 年获得了这份抄本。1851 年, 人们首次翻译了这部作品, 1905 年施密特 (C. Schmidt) 再次进行翻译。《皮斯特斯·索菲娅》中的三个部分最初 (约公元 250 年至 300 年) 用希腊语写成; 抄本中未命名的第四部分约于公元 200 年至 250 年间写成。

这部作品由人们在主复活后的 12 年间向主提出的 46 个问题组成; 其中 39 个问题是抹大拉的马利亚提出的。腓力记录了主的回答。马利亚不停提问, 这激怒了彼得, 他高声喊道, “我的主啊, 我们再不能忍受这个女子, 她夺了我们的机会, 不让我们讲话, 自己却一直说话” (《皮斯特斯·索菲娅》, 146)。《马利亚福音》(见下文 V.I.) 和科普特语《多马福音》的最后一条语录中也表现出了同样的愤怒。

Jesus informs his disciples of his victory over the evil celestial powers, and of his encounter with Pistis Sophia, who sorrows because of her fall from the Pleroma. He tells his disciples that they must learn the mysteries of the Books of Jeu (see V.H. below). Jesus informs them about a baptism of the first oblation, a baptism of fire, and a baptism of the Holy Spirit.

H. Books of Jeu. The Coptic Codex Brucianus contains A Great Treatise according to the Mystery or The Books of Jeu. The papyrus codex, dated to the 4th to 6th centuries, was acquired by the Bodleian Library in 1769. It is a translation of a Greek work composed in the first half of the 3rd century. The work received a preliminary translation in 1891, and was retranslated by C. Schmidt in 1905.

Jesus reveals how the Father projected from his bosom Jeu, the true God, who dwells in the Treasury of Light. He warns his disciples not to reveal secrets to the licentious Gnostics. After reciting magical prayers, Jesus administers to his disciples baptisms of water, of fire, and of the Holy Spirit. As a preparation for the baptisms the disciples bring to Jesus various plants, the juniper, the terebinth, etc., probably for their magical properties. An untitled section of the codex gives a description of the various emanations from the supreme God.

I. Gospel of Mary (Magdalene). The Coptic papyrus Codex Berolinensis 8502, dated to the 5th cent., was acquired in 1896. It was lost during the Second World War, but W. Till was able to publish a

在书中，耶稣告知门徒祂战胜了邪恶的掌权的，还说祂遇见了皮斯特斯·索菲娅，她因为从第十三个永世跌落而十分悲伤。祂告诉门徒，他们必须了解《论约伊的书》中的奥秘（见下文 V.H.）。耶稣还给门徒讲述了第一个祭品的洗礼、火的洗礼和圣灵的洗礼。

H. 《论约伊的书》。根据《奥秘之书》或《论约伊的书》科普特语《布鲁西抄本》包含一篇重要的论文。这部蒲草纸抄本的抄写时间可以追溯到 4 至 6 世纪，博德利图书馆于 1769 年收藏了这份抄本。该书是一部 3 世纪上半叶的拉丁语作品的译本。这部作品首译于 1891 年，1905 年，施密特再次翻译了这部作品。

在书中，耶稣启示了圣父如何从居住在光明宝库中的真上帝约伊的怀抱中投射出来。耶稣警告门徒不要向放纵的诺斯替教徒揭示奥秘。耶稣吟唱了一段神奇的祈祷词，然后用水、火和圣灵给祂的门徒施洗。门徒为了准备洗礼，给耶稣带来各种各样的植物，如杜松、笃耨香等，可能因为这类植物有神奇的特性。这部抄本中未命名的部分描述了从至高的上帝而来的各种散发物。

I. 《马利亚（抹大拉）福音》。人们于 1896 年发现了 5 世纪时期的科普特语蒲草纸抄本《柏林蒲草纸断片 8502》（Codex Berolinensis）。二战时期，这部抄本遗失了，但蒂尔（W. Till）根据

translation in 1955 from C. Schmidt's notes. The codex contains an apocryphal Acts of Peter and three Gnostic works: (1) the Apocryphon of John, a work which is also contained in three NAG HAMMADI codices (CG II.1, CG III.1, CG IV.1); (2) the Sophia of Jesus, also contained in a Nag Hammadi codex (CG III.4); and (3) the Gospel of Mary.

The Gospel of Mary was composed in Greek in the 2nd century. A portion of it is also contained in a Greek papyrus, Pap. Rylands 463, dated to the 3rd century.

In this gospel the Savior tells the disciples, "Sin as such does not exist, but you make sin when you do what is of the nature of fornication, which is called 'sin.'" He reveals other mysteries only to Mary Magdalene, whom he loves above all women. She in turn describes to the disciples how the soul is questioned by such powers as Darkness and Ignorance during its ascent to heaven.

Peter is indignant at the favoritism shown to Mary, and bursts out, "Did he then speak secretly with a woman, in preference to us and not openly?" Whereupon Mary is aggrieved and protests, "My brother Peter, what do you think? Do you think that I thought this up myself in my heart or that I am lying concerning the Savior?" Levi comes to her defense and rebukes Peter, "But if the Savior made her worthy, who are you to reject her?"

J. Nag Hammadi Gospels. The discovery by accident in 1945 (or 1946) of twelve Coptic codices and a fragment of a thirteenth near Nag Hammadi in upper Egypt ranks as one of the most significant

施密特的注释于 1955 年发表了这部抄本的翻译本。这份抄本包含次经《彼得行传》和三部诺斯替教作品：(1)《约翰藏经》，拿·戈玛第(见 NAG HAMMADI [拿·戈玛第])发现的三部合集(CG II.1, CG III.1, CG IV.1)中也包含这部作品；(2)《耶稣智慧书》，拿·戈玛第发现的一部合集中也包含这部作品(CG III.4)；(3)《马利亚福音》。

《马利亚福音》于 2 世纪时用希腊语写成。3 世纪时期的一份希腊语蒲草纸抄本(Pap. Rylands 463)也包含这部作品中的部分内容。

在这部福音书中，救主告知门徒说，“罪并不存在，是你们让罪产生的，你们做事本质上跟奸淫一模一样时，这就叫做‘罪’”。祂仅向抹大拉的马利亚揭示了其他奥秘，祂爱马利亚比爱其他妇女多。于是马利亚向门徒讲述了当魂升上天堂时，黑暗和无知是如何提问它的。

彼得因救主偏袒马利亚而愤愤不平，他大声说，“他是不是真的瞒着我们，私下跟一个女人讲话？”马利亚因此十分委屈，抗议说，“我的兄弟彼得，你在想什么？难道你以为我自己编造出这些东西来，还是以为我说有关救主的谎话？”利未为马利亚辩护，并指责彼得说，“救主若要她配得，你实在又是谁，可以拒绝她？”

J. 《拿·戈玛第文库》中的福音书。人们于 1945 年(或 1946 年)偶然在上埃及拿·戈玛第附近发现的 12 部科普特语文集和第 13 部文集的残本，这是有史以来最重要的发现之一。这些文集创

of all times. The codices date from the 4th cent. and were buried early in the 5th century. The texts are cited as follows: CG stands for Cairensis Gnosticus, the name of the collection; the Roman numeral corresponds to the number of the codex and the Arabic numeral to the tractate in a given codex. Among the fifty-three treatises are a number of gospels used by Gnostics.

1. *Gospel of Thomas* (CG II.2). Quite distinct from the Infancy Gospel of Thomas (see II.C. above) is the Coptic Gospel of Thomas. References in Origen *In Luc. Hom.* 1, in Eusebius *HE* iii.25.6, and in Ambrose *In Luc.* I.2 may be to this Gospel of Thomas. Hippolytus *Ref.* v.7.20 says that a Gospel of Thomas was used by the Naassenes, and cites a sentence from this work.

The Gospel of Thomas was originally composed in Greek, probably in Edessa in Syria ca. 140. It consists entirely of logia or sayings of Jesus, a number of which are also contained in Greek Oxyrhynchus Papyri, dated ca. 150. A number of the sayings are also paralleled in the Gospel of Hebrews (IV.C. above) and in the Gospel of the Egyptians (V.E. above) as well as in later Manichaean writings.

The 114 logia of the Gospel of Thomas represent the most extensive collection of noncanonical sayings of Jesus extant. Forty of these are entirely new. Some scholars, such as Koester (in *Trajectories Through Early Christianity* [1971], pp. 128–143) and Quispel (NTS, 12 [1966], 372), maintain that these sayings are based on an independent Aramaic tradition. A number of the logia may

作于 4 世纪，并于 5 世纪时被埋葬。文集中有这样一段话：CG 代表科普特语诺斯替教作品，是整部文集的名称；罗马数字表示每卷文集的编号，阿拉伯数字代表文集每部作品编号。《拿·戈玛第文库》一共有 53 部作品，其中许多是诺斯替教派阅读的福音书。

1、《多马福音》(CG II.2)。这部科普特语《多马福音》和《多马的耶稣婴童福音》(见上文 II.C.) 截然不同。俄利根 (*In Luc. Hom.*)、优西比乌 (*HE* iii.25.6)、安波罗修 (*In Luc.* I.2) 在各自的作品中提到的可能是这部《多马福音》。希坡律陀 (*Ref.* v.7.20) 称挪阿新派曾阅读过《多马福音》，并从中引用了一句话。

《多马福音》最初是用希腊语写成的，可能于约 140 年写于叙利亚的伊得撒。该书完全由耶稣的箴言或耶稣语录组成，其中的一部分也收录在希腊语的《俄西林古蒲草纸》(约 150 年) 中。书中的一些语录也类似于《希伯来人福音》(上文 IV.C.)、《埃及人福音》(上文 V.E.) 以及后来的摩尼教作品中的内容。

《多马福音》中的 114 条耶稣语录是现存的收录了最多耶稣典外语录的合集。其中有四十条箴言以前从未出现过。克斯特 (*Trajectories Through Early Christianity* [1971], 128–143 页)、基斯佩尔 (NTS, 12 [1966], 372) 等学者坚持认为这些语录是参照了一些独立的亚兰语经外传说。其中许多箴言可能确实是耶稣所说 (见 AGRAPH A IV.D [福音书以外的耶稣言语 IV.D])。

preserve genuine agrapha (*see* AGRAPHIA IV.D).

The sayings are colored by Naassene Gnosticism according to Grant (*VC*, 13 [1959], 174–180), by Valentinian Gnosticism according to Gärtner and L. Cerfaux (*Muséon*, 70 [1957], 321), and by Encratism according to Quispel (in *Bible and Modern Scholarship*, ed. J. P. Hyatt [1965], pp. 252–58) and Grobel (*NTS*, 8 [1962], 367–373). In any case they stress perfection obtained through sexual abnegation and asceticism.

Among the three new parables are: (1) logion 21, a parable of children who take off their clothes in a field, i.e. Gnostics or Encratites who die and discard their bodies; (2) logion 97, the parable of a woman who was unaware that her jar was leaking grain, a warning against self-confidence; and (3) logion 98, the parable of the killing of a mighty man: “The Kingdom of the Father is like a man who wishes to kill a powerful man. He drew the sword in his house, he stuck it into the wall, in order to know whether his hand would carry through; then he slew the powerful (man)” (cf. Lk. 14:28–32).

The final logion reads: “Simon Peter said to them: ‘Let Mary (Magdalene) go out from among us, because women are not worthy of the Life.’ Jesus said: ‘See, I shall lead her, so that I will make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom of Heaven.’” This refers to the ultimate reunification of the sexes, as the Gnostics maintained that the separation of the sexes was responsible

不同学者认为是不同的教派润色了这些语录，格兰特认为是挪阿新派诺斯替教徒 (*VC*, 13 [1959], 174–180)，加特纳和赛福克斯 (L. Cerfaux) 认为是华伦提努派诺斯替教徒 (*Muséon*, 70 [1957], 321)，基斯佩尔和格罗贝尔认为是禁欲派 (*Bible and Modern Scholarship*, J. P. Hyatt 编 [1965], 252–58 页；*NTS*, 8 [1962], 367–373)。总之，这些教派都强调人们可以通过克己和节欲获得完全。

书中有三则从未出现过的寓言：(1) 第 21 条语录，是一则关于小孩子在田中脱下衣服的寓言，这表示的是诺斯替教徒或禁欲派教徒死后离开肉身；(2) 第 97 条语录，这条寓言描述了一个女人不知道她的瓶子已经破碎，食物正从中漏出，这是警告人们不要太过自信；(3) 第 98 条语录，一则关于杀掉大能勇士的寓言：“父的国度就好像一个人，想杀死一个大能勇士。他就在家中拔剑，将剑插在墙上，好知道我的手是否有力量；然后把大能勇士杀了。”（参：路 14:28-32）。

最后一条语录写道：“西门彼得对他们说：‘让马利亚（抹大拉的）离开我们吧！因为女人是不配得到生命的。’耶稣说：‘看！我会带领她，使她成为男的，好叫她也能变成活着的、男性的灵，像你们一样。凡将自己变成男人的女人，都可以进入天国。’”这里指的是人的性别会最终统一，因为诺斯替教徒坚信，性别的不同是罪恶之源。

for the origin of evil.

2. *Gospel of Philip* (CG II.3). The Pistis Sophia declares that the three disciples who wrote down the Savior's revelations were Matthew, Thomas, and Philip. Apart from the title at the end and paragraph 91, Philip is not mentioned in this work. The title *The Gospel of Philip* may therefore have been secondary. Epiphanius (*Haer.* 26.13.2f.) refers to a *Gospel of Philip* used by Egyptian Gnostics, but the words which he cites are not found in this gospel.

The original Greek composition dates to the 2nd century. The *Gospel of Philip* is a Valentinian work with 127 paragraphs expounding Gnostic doctrines, often through parables. There is a particular stress on sacraments—baptism, chrism, “redemption,” and a “bridal chamber”—which recalls the Valentinian Marcosians.

The *Gospel of Philip*, p. 104, lines 26–30 (para. 23), seems to be an attack on those who maintain a mere resurrection of the flesh: “Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that those who bear the flesh [it is they who are] naked.” The *Gospel of Philip* 121.1–5 (90) seems to defend the concept of a present spiritual resurrection (cf. 2 Tim. 2:18): “Those who say, ‘They will die first and rise again,’ are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing.’”

A passage in 130.2–6 (122) speaks of the mystery of the undefiled marriage, a reference to the Valentinian concept of

2、《腓力福音》(CG II.3)。根据《皮斯特斯·索菲娅》中的记载,写下救主启示的三个使徒是马太、多马和腓力。书中除了末尾的题目和第 91 段,其他地方并未提到腓力的名字。因此《腓力福音》这个名字可能并不重要。伊皮法尼(*Haer.* 26.13.2-3)提及了埃及诺斯替教徒阅读的一部《腓力福音》,但是人们并未在这部作品中找到他引用的文本。

该书最初的希腊语版本可以追溯至 2 世纪。《腓力福音》是一部华伦提努派的作品,包含 127 个段落,详细地解释了诺斯替教的教义,多处运用了寓言。书中着重描述了圣事——洗礼、恩膏、“救赎”和“新房”——这使人们回忆起了华伦提努派的马库斯派教徒(Marcosians)。

《腓力福音》104 页第 26-30 行(第 23 段)似乎是在攻击那些仅坚持肉体复活的人:“有些人唯恐他们将来复活时会是赤身的。因为这个缘故,他们希望能在肉身中复活。他们并不知道,那些披着肉身的正是赤裸的。”《腓力福音》121 页第 1-5 行(第 90 段)似乎是在为一种当时灵的复活的观念辩护(参:提后 2:18):“说他们要先死去然后再复活的人错了。人若不趁还活着的时候先领受复活,到死的时候便什么也得不着了”。

《腓力福音》130 页第 2-6 行(第 122 段)提及了纯洁婚姻的奥秘,这指的是华伦提努派认为婚姻是一种性别统一

marriage as a positive symbol of the reunification of the sexes. Similar is the reference in 117.1–4 (73) to a “bridal chamber” which “is not for the beasts, nor is it for the slaves, nor for the women defiled; but it is for the free men and virgins.”

3. *Gospel of Truth* (CG I.2). Irenaeus (*Adv. haer.* iii.11.9) writes, “But they who are from Valentinus ... boast of having more gospels than there are. In fact they have gone to such lengths of audacity as to entitle what was not long ago composed by them [the] Gospel of Truth, though it in no way agrees with the Gospels of the Apostles.” Since a further reference, *Adv. haer.* ii.24.6 (cf. i.16.2), and the Gospel of Truth 31.4–32.17 both refer to the counting of the ninety-nine sheep with the fingers of the two hands, we may identify the latter as the work written by Valentinus himself, perhaps ca. 140–145, before his break with the orthodox church. There are allusions in this work to eighteen books of the NT, including the four Gospels and the Apocalypse.

The Gospel of Truth is found in the codex bought for the Jung Institute in Zurich. It was the first of the Nag Hammadi works to be translated, appearing in 1956 as the *Evangelium Veritatis*. Several pages of this gospel were among the 38 pages of the codex which became detached and were sold to the Coptic Museum in Cairo. These were translated in 1961 as a supplement.

The maddeningly unsystematic essay is a meditation on the Gnostic understanding of the universe and salvation. Its opening words are: “The Gospel of Truth is a joy

的积极象征。类似的还有 117 页第 1-4 行（第 73 段），“新房不是为动物预备的，也不是为奴仆、或是不洁的富人；它却单单是为了自由的人和童贞女而预备的。”

3、《真理福音》(CG I.2)。爱任纽写道 (*Adv. haer.* iii.11.9)，“但是华伦提努派竟胆敢将自己的杜撰提出来，夸说实际存在着更多的福音书。他们胆大妄为，竟把他们近来的一部杜撰，称为“真理的福音”，其实它与使徒们的福音书完全不符。”由于《反异端》(*Adv. haer.* ii.24.6，参：i.16.2)和《真理福音》(31.4–32.17)都提到了用双手的手指查出 99 只羊，因此我们可以认定《真理福音》是华伦提努亲笔所写，写作时间大约是公元 140 年至 145 年，此时他还未与正统教会决裂。书中提到了 18 部《新约》中的经卷，包括四福音和《启示录》。

苏黎世荣格学院买下的抄本中发现了《真理福音》。这是《拿·戈玛第文库》中第一部被翻译过来的作品，该译本于 1956 年发表，题目为《真理福音》(*Evangelium Veritatis*)。开罗的科普特博物馆买下了 38 页从《拿·戈玛第文库》中分离的抄本，《真理福音》中有几页也在其中。1961 年人们翻译了这几页并将其作为该书的补充。

这部令人恼火的、条理不清的文章是对诺斯替教关于宇宙和救赎的理解的沉思。该书的开篇如下：“对于那些藉着从丰盛而出的道之能力，并从真理的父

for them who have received the boon, through the Father of Truth, of knowing it by virtue of the Word who came from the Pleroma.” Ignorance about the Father produces anguish and terror; man without gnosis is like one who is enmeshed in a fog.

It is *Planē* or Deceit who elaborated matter by a process of emanation, and who in anger nailed Jesus to a tree. Thereupon “having divested himself of these perishing rages, he (Jesus) clothed himself with the imperishability which none has power to take from him” (20.30–34).

4. *Gospel of the Egyptians* (CG III.2, IV.2). A Coptic work called *The Sacred Book of the Invisible Great Spirit* also has the title *The Gospel of the Egyptians*. It is quite distinct from another work with the latter title (see V.E. above). It contains a passage cited by Epiphanius *Haer.* 26.13 as coming from a *Gospel of Philip*.

This Sethian or Barbelo-Gnostic work is similar to the anonymous treatise in the *Codex Brucianus*. It describes how there emerge from the Ineffable Father the three powers of the Father, the Mother, and the Son, “issuing from the living Silence.” There then proceeds emanation upon emanation so that five ogdoads (groups of eight beings) are formed. The mother of angels, a grotesque Plesithea, appears. Her four breasts produce the fruit of Gomorrha and Sodom.

A parody of the OT Yahweh, the demiurge Sacla, cries out: “I am a jealous god and there is no other beside me.” Heaven responds with the declaration, “Man exists, and so does the Son of

那里领受恩典得以认识他的人而言，真理的福音乃是喜乐。”对父的无知会带来痛苦和恐慌；不知真理的人就像是身处迷雾中的人。

是谬误 (*Planē* 或 *Deceit*) 通过精神力量使得问题复杂化，也是它愤怒地将耶稣钉在树上。因此“脱去了那会朽坏的衣服，祂（耶稣）穿上了不能朽坏的；那是没人能从他那里夺去的” (20.30–34)。

4、《埃及人福音》(CG III.2, IV.2)。一部题为“伟大而不可见之灵的圣书”的科普特语作品也同样被称为《埃及人福音》。该书与另一部同样名为《埃及人福音》(见上文 V.E.) 的作品截然不同。伊皮法尼 (*Haer.* 26.13) 引用了该书的一个段落，这个段落出自《腓力福音》。

这部赛特派或巴贝洛派诺斯教作品类似于《布鲁西抄本》中的同名作品。书中描述了有三种力量从不可言喻的圣父而来，即圣父、圣母和圣子，他们“从活着的寂静而来”。书中随后描述了由父而来的五个奥加达（八个一组）。众天使之母，奇形怪状的佩斯蒂尔 (Plesithea) 出现了。她的四个乳房哺育了蛾摩拉和所多玛的果实。

该书参照《旧约》中的耶和华神，拙劣地仿造出了造物主撒卡拉 (Sacla)，他高喊：“我是一个嫉妒的神，除我之外，再无其它神存在。”天堂回应并宣告说，“那人存在，他是人子。”

Man.”

Three divine visitations, including a flood, are announced. Seth is given a holy, magical baptism which will enable his race to escape from the evil god. The final section contains a series of magical vowels similar to the formulae found in the Egypto-Hellenistic magical texts edited by Preisendanz.

VI. A Secret Gospel of Mark?-In 1973 Morton Smith published a MS which he had discovered in 1958 at the monastery of Mar Saba, SE of Jerusalem. The eighteenth-century MS, copied on two and a half blank pages of a book, contains part of a letter ascribed to Clement of Alexandria.

The letter maintains that the Carpocratian Gnostics derived their doctrines from a secret Gospel of Mark. It asserts that, after Peter's death at Rome, Mark came to Alexandria and composed a more spiritual gospel for those who were being perfected. Passages which are cited from this gospel include the description of the raising of a dead youth by Jesus. After his resurrection the youth came to Jesus with only a linen cloth over his nude body, "and he remained with him that night, for Jesus taught him the mystery of the kingdom of God."

Smith has drawn the most unwarranted conclusions from what is obviously but another apocryphal gospel. He not only asserts that this new gospel is earlier than canonical Mark but even argues that it reveals that the essence of Christianity was erotic magic.

VII. Evaluation.-The apocryphal gospels,

天堂降下了三次天罚，其中就包括洪水。塞特得到了一场神圣的、有魔力的洗礼，从而得以逃离邪恶的神。最后一部分包含一系列神奇的元音，这类似于普莱森丹茨所编的希腊化埃及魔法书中发现的咒语。

VI. 马可的神秘福音（尚有疑问）。1973年，莫顿·史密斯（Morton Smith）发表了一份他在耶路撒冷东南方的玛·沙巴的修道院内发现的手稿。这份18世纪的手稿被抄录在一本书的空白页上，篇幅为两页半，手稿中包含一份据说是亚历山太的革利免所写的书信。

这封书信中称迦坡加德派诺斯替教徒的教义来源于一部《马可的秘密福音》。书信中称，彼得在罗马去世之后，马可来到了亚历山大港，并为那些完全的人创作了一部较属灵的福音书。书信中引用了该部作品中的段落，包括一段关于耶稣使一位年青人复活描述。这个年青人复活之后，只用一块细麻布长衣遮盖赤身就来见耶稣，“那晚他就与耶稣同住，因耶稣教导他上帝国的奥秘”。

史密斯从书中得出了最无根据的结论，但他显然是从另一部次经福音书中得出的。他不仅断言这部新发现的福音书比正典《马可福音》时间更早，甚至还认为该书揭示了基督教教义的本质是色情的邪术。

VII. 评价。次经福音书，即使是最早

even the earliest and soberest among them, can hardly be compared with the canonical Gospels. They are all patently secondary and legendary or obviously slanted. Commenting on the infancy gospels, Morton Enslin concludes: “Their total effect is to send us back to the canonical gospels with fresh approval of their chaste restraint in failing to attempt to fill in the intriguing hidden years” (*IDB*, I, 167).

A. Roberts and J. Donaldson, the editors of the Ante-Nicene Library, observe that while the apocryphal gospels afford us “curious glimpses of the state of the Christian conscience, and of modes of thought in the first centuries of our era, the predominant impression which they leave on our minds is a profound sense of the immeasurable superiority, the unapproachable simplicity and majesty, of the Canonical Writings.”

Though the authentic gold of possibly genuine AGRAPHA contained in the massive dross of the apocryphal gospels is minute, their influence on literature and art through the Middle Ages (especially the 13th–15th cent.) was enormous and even greater than that of the canonical Gospels themselves. The legendary account of Pilate in the Gospel of Nicodemus influenced the passion plays of the 15th century. The Marian legends of the infancy gospels, especially as incorporated by Jacobus de Voragine in *The Golden Legend* (A.D. 1298), became widely known. These stories inspired Giotto to paint “The Exclusion of Joachim from the Temple,” Raphael to paint “The Betrothal of the Virgin,” and Titian to paint “The Presentation of the Virgin in the Temple.” They have

最严肃的，也很难与正典的福音书相比。它们显然都是次要的，并带有传奇性质，或者带有明显的偏见。莫顿·恩斯林（Morton Enslin）评注耶稣的婴童福音时总结道：“它们的全部作用就是令我们回到正典的福音书上，这些正典严肃节制，没有试图去补充那些遗失的、引人好奇的年代发生的事情，因此我们对这些正典形成了新的认可”（*IDB*, I, 167）。

尼西亚前期文库的编辑者罗伯茨（A. Roberts）和唐纳森（J. Donaldson）评论道，虽然次经福音书使我们“瞥见了主后前几个世纪基督徒的道德状况和思维方式，并满足了我们的好奇心，但它们给我们留下的主要印象使得我们更为深刻地体会到正典文献的不可估量的优越性，及其无与伦比的质朴与威严。”

次经福音书中包含大量的异端邪说，但是其中也包含一些可能是真正的耶稣语录（见 AGRAPHA [福音书以外的耶稣言语]），虽然这些作品中包含的真正语录很少，但作品本身给中世纪的文学和艺术所带来的影响却是巨大的，甚至多于正典福音书。《尼哥底母福音》中关于彼拉多的传奇记录影响了 15 世纪的耶稣受难复活剧。耶稣婴童福音中关于马利亚的传说，尤其是被雅古普·德·佛拉衲（Jacobus de Voragine）收录在《黄金传说》（*The Golden Legend*, 1298 年）中的传说，流传十分广泛。这些故事激发了许多画家的灵感，使他们创作出许多著名的作品，如乔托的“乔基姆被逐出圣殿”，拉斐尔的“圣母的婚礼”，以及提香的“献马利亚于圣殿”。这些作品都在很大程度上促进了罗马人高举马利亚。

contributed to the development of the Roman exaltation of Mary in no insignificant measure.

The Aquarian Gospel, produced by Levi Dowling (1844–1911) and derived in part from the Protevangelium, and numerous other examples described by Edgar Goodspeed demonstrate that the motivation which inspired the creation of the apocryphal gospels is still very much alive.

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B. *Gospel of Thomas*: G. Quispel, *VC*, 11

道林 (Levi Dowling, 1844-1911 年) 创作了一部《水徒福音》，该书参照了《雅各原始福音》中的部分内容，埃德加·古德斯皮德 (Edgar Goodspeed) 描述的大量其他例子都表明了促使人们写下次经福音书的动力仍然存在。

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E. M. YAMAUCHI

APOLLONIA

ap-ə-lō'nē-ə [Gk. *Apollōnia*]. A town in Mygdonia, a district in Macedonia, to be distinguished from the many other cities bearing this name. It was situated a little

189–207; A. Guillaumont 等人编, *Gospel according to Thomas* (1959); G. W. MacRae, *CBQ*, 22 (1960), 56–71; R. McL. Wilson, *HTR*, 73 (1960), 231–250; B. Gärtner, *Theology of the Gospel according to Thomas* (1961); R. E. Brown, *NTS*, 9 (1963), 155–177; G. Quispel, *NTS*, 12 (1966), 371–382; W. H. C. Frend, *JTS*, 18 (1967), 13–26。

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IV.《马可的秘密福音》: M. Smith, *Clement of Alexandria and a Secret Gospel of Mark* (1973); *Secret Gospel* (1973); J. A. Fitzmyer, *America*, 6月23日, 1973, 570–72; 8月4日, 1973, 64-65; H. Merkel, *ZTK*, 71 (1974), 123–144; E. Yamauchi, *Christian Scholar's Review*, 4 (1974), 238–251。

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APOLLONIA 亚波罗尼亚

音译: ap-ə-lō'nē-ə【希腊语: *Apollōnia*】。马其顿米哥多尼亚地区的一座城邑, 要将该城与许多其他同名城邑区分开来。该城位于博尔布湖 (Lake Bolbe) 南面

S of Lake Bolbe, on the Via Egnatia, the great Roman road leading from the coast of the Adriatic to the river Hebrus (*Maritza*), one of the main military and commercial highways of the empire: it lay between Amphipolis and Thessalonica, a day's journey (Livy xlv.28) or about 30 Roman mi. (27.6 mi., 44.4 km.) from the former and 38 (35 mi., 56.2 km.) from the latter. The foundation of the town may perhaps be dated *ca.* 432 B.C.; in any case, coins are extant that attest its existence in the 4th cent. B.C. (B.V. Head, *Historia Numorum* [n.d.], p. 181). Paul and Silas passed through the town on their journey from Philippi to Thessalonica, but apparently did not stay there (Acts. 17:1).

See Pauly-Wissowa II/1, 114.

M. N. TOD
R. P. MEYE

APOLLONIUS

ap-ə-lō'nēəs [Gk. *Apollōnios*]. A common name among the Syro-Macedonians.

1. Governor of Coelesyria under Seleucus Philopater (2 Macc. 3:5ff.). In v. 5 the AV and NEB, following the Greek text, read "son of Thras(a)eus," while the RSV has "of Tarsus." By his authority in that province he supported Simon the governor of the temple at Jerusalem against Onias the high priest. He was also chief minister of state to Seleucus. But on the accession of Antiochus Epiphanes, Apollonius, in some way incurring the disfavor of the new king, left Syria and retired to Miletus.

2. A son of 1 who, while his father resided at Miletus, was brought up at

不远处, 地处连接亚得里亚海岸和赫布鲁斯河 (Hebrus, 又名马里查河 [*Maritza*]) 的罗马大路埃纳提亚大道之上, 这条大道是罗马帝国的主要军事和贸易通路之一。亚波罗尼亚位于暗妃坡里和帖撒罗尼迦之间, 距暗妃坡里约 30 罗马里 (27.6 英里, 44.4 公里), 需要一天的路程 (Livy xlv.28), 距帖撒罗尼迦 38 罗马里 (35 英里, 56.2 公里)。该城的建造时间或许可以追溯至约公元前 432 年; 无论如何, 现存的钱币证明该城曾存在于公元前 4 世纪 (B.V. Head, *Historia Numorum* [未注明出版日期], 181 页)。保罗和西拉从腓立比去往帖撒罗尼迦的路上途经该城, 但显然没有在那里停留 (徒 17:1)。

见 Pauly-Wissowa II/1, 114。

词条作者: M. N. TOD
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APOLLONIUS 阿波罗尼

音译: ap-ə-lō'nēəs【希腊语: *Apollōnios*】。叙利亚人和马其顿人的常用名字。

1、塞琉古·非罗巴特治下的柯里叙利亚总督 (马二 3:5 起)。在这一章节中, 《钦定版圣经》和《新英文译本》遵照希腊语译本, 翻译为“特罗修之子阿波罗尼”, 而《修订标准译本》则译为“大数的阿波罗尼”。阿波罗尼运用他在行省内的职权, 帮助耶路撒冷的圣殿主管西门反抗大祭司奥尼亚。他还是塞琉古的首席国务大臣。但安提阿古·伊皮法尼继任时, 阿波罗尼在某些方面招致了这位新王的厌恶, 于是他离开叙利亚, 回到了米利都。

2、1 中柯里叙利亚总督的儿子, 当他的父亲居住在米利都时, 他却留在罗马和

Rome along with Demetrius son of Seleucus Philopator, and at that time held as a hostage by the Romans. This Apollonius lived in great intimacy with Demetrius, who, on recovering the crown of Syria, made him governor of Coelesyria and Phoenicia, the same position his father held under Seleucus Philopator. He seems to have been continued in the same capacity by Alexander (1 Macc. 10:69), but he revolted from him to embrace the interest of Demetrius.

3. Son of Menestheus, and favorite and chief minister of Antiochus Epiphanes (2 Macc. 4:21). He went as ambassador from Antiochus, first to Rome (Livy xlii.6) and afterward to Ptolemy Philometor, king of Egypt.

This is generally held to be the same man who is said to have been over the tribute (1 Macc 1:29; 2 Macc. 5:24) and who, on the return of Antiochus from his last expedition into Egypt, was sent with a detachment of 22,000 men to destroy Jerusalem. He attacked the Jews on the sabbath and killed great numbers of them (2 Macc. 5:24-27).

4. Governor of Samaria in the time of Antiochus Epiphanes. He was slain in battle by Judas Maccabeus (1 Macc. 3:10f.; Josephus *Ant.* xii.7.10).

5. Son of Gennaesus (2 Macc. 12:2). As governor of a toparchy in Palestine under Antiochus Eupator he proved a bitter enemy of the Jews.

J. HUTCHISON

APOLLOPHANES

塞琉古·非罗巴特的儿子底米丢一同长大，当时罗马人将他当做人质。这个阿波罗尼和底米丢的关系十分亲密，底米丢重获叙利亚王位时，封他为柯里叙利亚和腓尼基的总督，塞琉古·非罗巴特也曾赐予他父亲同样的职位。亚历山大大帝似乎仍然让他担当这一职位（马一 10:69），但他却反叛亚历山大，拥护底米丢。

3、麦尼修斯的儿子，安提阿古·伊皮法尼最器重的首相（马二 4:21）。他作为安提阿古的使者，首先前往罗马（Livy xlii.6），然后去拜见埃及王多利买·非罗密特。

人们通常认为他就是税官（马一 1:29；马二 5:24），安提阿古在最后一次远征埃及回程时，派他率领两万两千名士兵的指挥官去毁灭耶路撒冷。他在安息日那天向犹太人发起了攻击，并屠杀了大批犹太人（马二 5:24-27）。

4、安提阿古·伊皮法尼统治时期的撒玛利亚总督。他与犹大·马加比争战时被杀（马一 3:10-11；Josephus *Ant.* xii.7.10）。

5、吉纳由斯的儿子（马二 12:2）。安提阿古·尤佩特统治时期的地方总督，他是犹太人的宿敌。

词条作者：J. HUTCHISON

APOLLOPHANES 阿波罗法尼

ap-ə-lof'ə-nēz [Gk. *Apollophanēs*]. A Syrian killed by Judas Maccabeus (2 Macc. 10:37).

APOLLOS

ə-pol'əs [Gk. *Apollōs*, abbr. of *Apollōnios* (Apollonius)]. A Jew of Alexandria (Acts 18:24) who reached Ephesus in the summer of A.D. 54, while Paul was on his third missionary journey, and there "spoke and taught accurately the things concerning Jesus" (18:25).

That he was eminently fitted for the task is indicated by his being a "learned man," "mighty in the scriptures," "fervent in spirit," "instructed in the way of the Lord" (vv. 24f.). His teaching was incomplete however, in that he knew "only the baptism of John" (v. 25); and this has given rise to some controversy. According to Blass, his information was derived from a written gospel which reached Alexandria, but it was more probably the fruits of what Apollos had heard, either directly or from others, of the preaching of John the Baptist at Bethany beyond Jordan (cf. Jn. 1:28).

Upon receiving further instruction from Priscilla and Aquila (Acts 18:26), Apollos extended his mission to Achaia, being encouraged thereto by the brethren of Ephesus (v. 27). In Achaia "he helped them much that had believed through grace; for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ" (vv. 27f.). During Apollos' absence in Achaia, Paul had reached Ephesus and learned of what had been taught by Apollos there (19:1). As Paul was informed that the Ephesians still knew nothing of the baptism of the Spirit (vv. 2-4), it is

音译：ap-ə-lof'ə-nēz 【希腊语：*Apollophanēs*】。一个被犹大·马加比杀死的叙利亚人（马二 10:37）。

APOLLOS 亚波罗

音译：ə-pol'əs 【希腊语：*Apollōs*, *Apollōnios*（阿波罗尼）的缩写】。亚历山大港的犹太人（徒 18:24），他于公元 54 年夏天来到以弗所，并在那里“将耶稣的事详细讲论教训人”（徒 18:25），当时保罗正在进行第三次传道旅程。

书中描述他是“有学问的，最能讲解圣经”，“他心里火热”，“已经在主的道上受了教训”（徒 18:24-25），这表明亚波罗能够胜任讲道的使命。然而，他的教导是不完备的，因为“他单晓得约翰的洗礼”（徒 18:25）；这引起了一些争议。布拉斯认为，亚波罗的知识来自于一部流传到亚历山大港的福音书，但他更有可能直接从其他人那里领受了福音的真知，或是在约旦河外的伯大尼听到了施洗约翰讲道（参：约 1:28），从而获得了知识。

亚波罗从百基拉和亚居拉那里得到了更多的教导（徒 18:26），在以弗所的弟兄们的鼓励下，他前往亚该亚传教（徒 18:27）。他在亚该亚“多帮助那蒙恩信主的人，在众人面前极有能力驳倒犹太人，引圣经证明耶稣是基督”（徒 18:27-28）。亚波罗在亚该亚时，保罗来到了以弗所，听说了亚波罗曾在那里教导的知识（徒 19:1）。保罗得知以弗所人仍然对圣灵洗礼一无所知（徒 19:2-4），亚波罗可能刚获得百基拉和亚居拉的更多教导不久就动身去了亚该亚，所以他没能把这些教导传授给他的听众。保罗在以弗所呆了两年多（徒 19:8-10），并于公元 57 年春天写下了

probable that Apollos had not imparted to his hearers the further instruction he had received from Priscilla and Aquila, but had departed for Achaia shortly after receiving it. Paul remained upward of two years among the Ephesians (vv. 8, 10), and in the spring of A.D. 57 he wrote the First Epistle to the Corinthians. By this time Apollos was once more in Ephesus (cf. 1 Cor. 16:12).

It is incredible that this Epistle of Paul could have been prompted by any feelings of jealousy or animosity on his part against Apollos. It was rather the outcome of discussion between the two regarding the critical situation then existing in Corinth. The mission of Apollos had met with a certain success, but the breeding of faction, which that very success, through the slight discrepancies in his teaching (cf. 1 Cor. 1:12; 3:4) with that of Paul or of Cephas, had engendered, was utterly alien to his intentions. The party spirit was as distasteful to Apollos as it was to Paul, and made him reluctant to return to the scene of his former labors even at the desire of Paul himself (16:12). The Epistle voiced the indignation of both. Paul welcomed the cooperation of Apollos (3:6: "I planted, Apollos watered"). It was not against his fellow evangelist that he fulminated, but against the petty spirit of those who loved faction more than truth, who saw not that both he and Apollos came among them as "God's fellow workers" (3:9), the common servants of the one Lord and Savior Jesus Christ. This view is also borne out by the tenor of Clement's Epistle to the Corinthians; nor does it conflict with the passages 1 Cor. 12:1-7; 2 Cor. 3:1; 11:16, where Paul seems to allude to Apollos'

《哥林多前书》。此时亚波罗再次回到了以弗所（参：林前 16:12）。

保罗在书信中反对亚波罗，但这应该并不是嫉妒或敌意的情绪。这应该是当时两人就哥林多的紧急情况讨论之后出现的结果。亚波罗的传道获得了某种成功，但他的教导与保罗或矶法的教导略有不同，这使得会众之间产生了内讧（参：林前 1:12; 3:4），而这完全有违他的初衷。亚波罗和保罗都厌恶派系之争，因此即使保罗亲自要求，他也不愿回到他此前传道的地方（林前 16:12）。书信中表现出了他们二人的愤慨。保罗乐意与亚波罗合作（林前 3:6，“我栽种了，亚波罗浇灌了”）。保罗并非是在严厉谴责和他一同传播福音的亚波罗，而是谴责那些爱内讧甚于爱真理的人的卑劣心理，那些人没有意识到保罗和亚波罗都是“与神同工的”（林前 3:9），都是唯一的主和救主耶稣基督的仆人。《革利免致哥林多书信》的大意同样证实了这种观点；这种观点并不与《哥林多前书》12:1-7 和《哥林多后书》3:1; 11:16 中的经文冲突，保罗似乎在这些段落中提到了亚波罗的口才、智慧和荐信。保罗写下这些语句并不是为了毁谤亚波罗，而是为了证明亚波罗即使没有这些优点，他在关于受难耶稣的教导上也不会输给任何人。

eloquence, wisdom, and letter of commendation. Paul wrote thus not in order to disparage Apollos, but to affirm that, even without these incidental advantages, he would yield to none in the preaching of Christ crucified.

The last mention of Apollos is in Titus, where he is recommended along with Zenas to Titus (3:13). He was then on a journey through Crete (1:5), and was probably the bearer of the Epistle. The time of this is uncertain, as the writing of Titus, though generally admitted to have been after Paul's release from imprisonment at Rome, has been variously placed at A.D. 64–67.

C. M. KERR

APOLLYON

ə-pol'ē-ən [Gk. *Apollyōn* < *apollyō*—'destroy']. A name found only in Rev. 9:11, as a translation of the Hebrew name "Abaddon," designating an angel or prince of the lower world. In the OT ABADDON and the accompanying terms Death and Sheol are personified (as in Job. 28:22) and represented as living beings who speak and act (cf. Rev. 6:8).

The starting point of the Apocalypticist's use of "Apollyon" is to be found in the fundamental meaning of "Abaddon" as moral destruction in the underworld, together with the occasional personification of kindred terms in the OT. The imagery was in general terms familiar, while the NT writer felt perfectly free to vary the usage to suit his own particular purposes.

(1) Since Apollyon is a personification he is not to be identified with Satan (cf. Rev.

《圣经》中最后一次提到亚波罗是在《提多书》中，书中说，有人推荐他和西纳一起去找提多（多 3:13）。他随后上路途经克里特（多 1:5），他可能是送信人。此时和《提多书》的时间都尚不明确，虽然人们通常认为这事发生在保罗从罗马监狱释放之后，但人们无法确定具体发生在公元 64 至 67 年中的哪一年。

词条作者：C. M. KERR

APOLLYON 亚玻伦

音译：ə-pol'ē-ən 【希腊语：*Apollyōn*，衍生自 *apollyō*——“毁灭”】。这个名字仅出现在《启示录》9:11 中，是希伯来语名字“亚巴顿”的希腊语翻译，表示阴间的使者或君主。《旧约》将亚巴顿（见 ABADDON [亚巴顿]）和一起出现的死亡和阴间（如伯 28:22）都拟人化，成为能说会动的活物（参：启 6:8）。

启示文学作者使用“亚玻伦”这个词是因为该词的基本含义是指阴间的道德败坏，而且《旧约》偶尔将该词和类似的词语拟人化。一般来说，这个词所表达的意象比较常见，而新约作者根据所要表达的特定含义，来随意变换这个词的用法。

(1) 由于亚玻伦是一个拟人化的词，所以人们通常不会将他看作是撒但

9:1, where Satan seems to be clearly indicated) or with any other being to whom historical existence and definite characteristics are ascribed. He is the central figure in a mental picture of evil forces represented as originating in the world of lost spirits and allowed to operate destructively in human life. They are pictured as locusts, but on an enlarged scale and with the addition of many features inconsistent with the strict application of the figure (see vv. 7-10). The intention is, by the multiplication of images which the author does not appear to harmonize, to convey the impression of great power and far-reaching destructiveness.

(2) This interpretation finds additional support in the writer's significant departure from the familiar usage. In the OT the *place* of destruction is personified; in Rev. 9:11, personal forces *issue* from the Abyss, of which the presiding genius is Destruction in person. The seer's picture is equally independent of the tradition represented by the Talmud (*Shabbath* 55f.), where Abaddon is personified as jointly with Death president over six destroying angels. These modifications are evidently due to the exigencies of the pictorial form. It is clearly impossible to portray forces proceeding from the place of ruin as in charge of the place itself.

The importance of the conception of Apollyon to the completeness of the picture should not be overlooked. It is intended to represent these forces as having a certain principle of internal unity and as possessors of the power of effective leadership.

(参：启 9:1，此处似乎明确表示撒但) 或任何曾存在于历史中并有明确特征的人物。他是人们心目中邪恶力量的中心人物，他被描绘为来自丧失的灵魂的世界，可以摧毁人类的生命。书中将他们描绘为有蝗虫的外形，但体型更大，还有许多其他不符合这一形象严格定义的特征（见启 9:7-10）。作者增加了这种意象的数目，这似乎有些与传统不符，但他的目的是赋予他们更强的力量和更广泛的破坏性。

(2) 值得注意的是，作者没有采用该词的常见用法，这给翻译时提供了一些额外的支持。《旧约》中，毁灭的居所被拟人化了；而在《启示录》9:11中，毁灭本身被拟人化了，他是无底坑所产生的力量中的魔鬼君主。《他勒目》中的亚巴顿被拟人化，他和死亡一起统治着六个毁灭天使 (*Shabbath* 55-56)，但先知也没有遵照这个传统来描绘亚巴顿。这些修改显然是作者在原型基础上进行的形象化处理。作者显然不可能将毁灭的居所描绘成一种势力，然后让他自己控制自己。

我们不能忽视亚玻伦的概念对于保持整个画面完整性的重要意义。作者想要描述这些无底坑力量的内部是团结的，他们遵守某种规则，而且他们拥有有效地控制自身的能力。

As to the specific significance of the vision of the locusts as a whole it is not easy to reach a conclusion. H. B. Swete suggests (comm. [1908] *in loc.*) that “the locusts of the abyss may be the memories of the past brought home at times of divine visitation; they hurt by recalling forgotten sins.” It seems to us more probable that it represents an actual historical movement, past or to come, demoniacal in origin and character, human in the mode of its operation and the sphere of its influence, used by God for a scourge upon mankind and kept in restraint by His grace and power.

L. M. SWEET

作者描述这些力量的整体形象是蝗虫，我们很难得出关于其中特殊意义的结论。斯韦特(H. B. Swete, comm. [1908], 见该段落)认为“无底坑的蝗虫可能代表了旧时的记忆，是神的眷顾使人免遭蝗灾；它们使人想起忘记的罪，并因此伤痛”。但对我们来说，蝗虫更可能代表了一件真实的历史事件，可能是过去的，也可能是未来的，它们的本源和特征是邪恶的，它们的行为模式类似于人类，影响的范围波及人类，神用它们来处罚人类，但神却用他的恩惠和大能对这种处罚加以限制。

词条作者: L. M. SWEET

APOLOGETICS, BIBLICAL

[<Gk. *apologētikós* < *apó*—‘from’ + *lógos*—‘speech’]. Passages in the Bible dealing with the knowledge of God or the veracity of the system of biblical faith, or discussing criteria for establishing the biblical faith.

- I. Old Testament
 - A. Foundations of OT Theism
 - B. Yahweh as the Living God
- II. New Testament
 - A. Vocabulary of Apologetics
 - B. Particularized Apologetics of the NT
 1. Christological
 - a. Christianity v. Judaism
 - b. Christianity v. Philosophy
 2. Revelational
 - a. General Revelation and Sin
 - b. Soteric Revelation

I. Old Testament.-A. Foundations of OT Theism. The OT contains a rich theistic

APOLOGETICS, BIBLICAL 圣经护教学

【衍生自希腊语: *apologētikós*, 该希腊词语源于希腊词根 *apó* (“来自”) 和 *lógos* (“演讲”)】。本词指《圣经》中涉及神的知识或《圣经》中信心体系的真实性的经文段落, 或讨论建立圣经信心标准的经文段落。

- I. 《旧约》中的护教学
 - A. 旧约一神论的基础
 - B. 永生神耶和华
- II. 《新约》中的护教学
 - A. 护教学词汇
 - B. 《新约》中的特殊护教学
 - 1、基督论护教学
 - a. 基督教与犹太教
 - b. 基督教与哲学
 - 2、启示护教学
 - a. 一般启示和罪
 - b. 救恩启示

I. 《旧约》中的护教学。 A. 旧约一神论的基础。《旧约》中有大量关于神和

interpretation of God and the world, constructed around the three fundamental concepts of election, revelation, and redemption.

It is the clear witness of the OT that Israel became God's people through an election of grace (cf. Dt. 1-10). Israel was not great nor holy, but small and stubborn (Dt. 9:6). Her history began concretely in the call of Abraham, which in turn was reaffirmed and enlarged in the revelation to Moses. Therefore, the root of OT theism is the gracious election of Israel (cf. H. H. Rowley, *Biblical Doctrine of Election* [1950]).

This election became manifest through divine revelation: "the God of glory appeared to our father Abraham" (Acts 7:2). The knowledge of God possessed by Abraham was founded in revelation, and this tiny stream of patriarchal revelation eventually became the great river of revelation of the major and minor prophets.

Election and revelation are incomplete without redemption. The fundamental redeeming act of God in the history of Israel was her deliverance from Egypt in a display of God's power and a manifestation of His glory.

The negative conclusions at this point are: (1) Israel did not first understand Yahweh as Creator and then as a consequence come to know Him as Elector, Revealer, and Redeemer; rather it was the other way around (cf. Vriezen, p. 187); (2) Israel's faith was not philosophically grounded in the sense of being a product of a rational interpretation of nature, religion, or

世界的一神论的解释，这些解释围绕拣选、启示和救赎三个基础概念展开。

以色列人因神的恩惠蒙拣选成为神的子民（参：申 1-10），这是《旧约》中的明确见证。以色列既不伟大，也不圣洁，反而是渺小和硬着颈项的（申 9:6）。以色列的确切历史从亚伯拉罕蒙召开始，摩西得到的启示又反过来再次确认并扩大了这种恩召。因此旧约一神论的基础是以色列蒙恩得神的拣选（参：H. H. Rowley, *Biblical Doctrine of Election* [1950]）。

这种拣选通过神的启示显示出来：“我们的祖宗亚伯拉罕……荣耀的神向他显现”（徒 7:2）。亚伯拉罕在启示中建立了神的知识，族长启示的小溪最终汇聚成了大小先知书中启示的大河。

没有救赎，拣选和启示就是不完整的。在以色列历史上，神最重要的救赎行为就是指引以色列走出埃及，神以此展现了祂的大能，并显示出祂的荣耀。

关于这一点的否定结论有：（1）以色列并未先认定耶和华是造物主，而后认定祂是拣选者、启示者和救世主；实际上顺序恰好相反（参：Vriezen, 187 页）；（2）从哲学角度来讲，以色列的信心不是建立在对自然、宗教或经历的合理解释的结果之上。

experience.

B. Yahweh as the Living God. Israel's faith was held within a polytheistic group of cultures. Speculative atheism was hardly known in the ancient world; the atheism referred to in the OT (Jer. 5:2; Ps. 10:4; 14:1) is a so-called practical atheism. The OT emphasizes differentiation of the God of Israel from the pagan gods and religions of the surrounding cultures (cf. G. E. Wright, *The OT Against Its Environment* [1950]). The OT speaks much more of the living God than of the true God. A living God does something; He possesses power; He is spirit; He can answer by fire (1 K. 18:24). The pagan gods are essentially lifeless, breathless, and powerless.

(1) The God of Israel is a living God because He is the Lord of history. The living God can control the affairs of men and the destinies of nations. According to the taunt of Elijah (1 K. 18:27), the lifeless god is always meditating, or gone away, or on a journey, or asleep and in need of being awakened. But the living god can turn the heart of kings. He can make Nebuchadnezzar live like a beast until he recognizes that the Lord of Israel rules the kingdoms of men (Dnl. 4:25).

Furthermore, the living Lord knows what will come to pass, whereas the idol is speechless about the future. Isaiah taunts the gods to declare the future so that "we may know that you are gods" (41:23). He calls upon them to act in history—to do good or do harm, so that "we may be dismayed or terrified" (v. 23). But the gods are lifeless, hence powerless; so Isaiah says, "Behold, you are nothing" (v. 24).

B. 永生神耶和华。以色列的信心建立在一种多神崇拜的文化群体之中。古时世界几乎没有纯理论的无神论；《旧约》中的无神论是一种所谓的实用无神论（耶 5:2；诗 10:4；14:1）。《旧约》强调以色列的神与异教的神和周边文明的宗教的区别（参：G. E. Wright, *The OT Against Its Environment* [1950]）。《旧约》中提及的主要是永生神，而非真神。永生神有所作为；祂拥有大能；祂是灵；祂能降火回应（王上 18:24）。异教的神基本都是没有生命的、不能呼吸的、没有大能的。

(1) 以色列的神是永生神，因为祂是历史的主宰。永生神可以控制人类的事件，还能掌控列国的命运。以利亚嘲笑说（王上 18:27），没有生命的神总是或默想、或走到一边、或行路、或睡觉，异教徒们应该叫醒他。永生神还能转变诸王的心。祂能使尼布甲尼撒像野兽一样生活，直到他意识到是以色列的主统治着人类诸国（但 4:25）。

此外，永生神知道将要发生的事，而偶像却对未来一无所知。以赛亚讽刺异教的神，要他们说明将来的事，“好叫我们知道你们是神”（赛 41:23）。以赛亚还要求他们行使能力改变历史，或降福，或降祸，好“使我们惊奇，一同观看”（赛 41:23）。但这些神明根本没有生命，因此也不具备能力；于是以赛亚说道，“看哪，你们属乎虚无”（赛 41:24）。

(2) The God of Israel is the living God because He can speak. The pagan gods are lifeless and therefore speechless. Habakkuk writes: “Woe to him who says to a wooden thing, Wake; to a dumb stone, Arise! Can this give revelation? Behold it is overlaid with gold and silver, and there is no breath in it” (2:19).

OT theism is therefore firmly grounded in revelation: in the remarkable revelatory person of the prophet, in the revelatory modalities of dreams, visions, and the divine speaking, and in the revelatory content (conceptions of God and of morality, and the schemata of blessing/judgment and prophecy/fulfillment).

(3) The God of Israel is the living God because He is Creator of all. According to the fullest revelation of the prophets He is the one and only God. There are no others. No representation may be made of Him and no idol may be worshiped, for in both instances His spirituality would be misrepresented. He is the Creator and must never be confused in any way with His creation.

In contrast the pagan idols are constructed by men from materials (cf. Ps. 96:5; Jer. 10:1–16). Such gods need nourishment from their worshipers; if they would change residence they must be picked up and carried. But the God of Israel is the sustainer of his worshipers.

God’s action in history, God’s revelation through his prophets, and God’s creation and control of the universe are the criteria that show Him to be the living Lord, whereas the pagan gods and idols are

(2) 以色列的神是永生神，因为祂能言语。异教的神没有生命，因此不能言语。哈巴谷写道：“对木偶说：‘醒起！’对哑巴石像说：‘起来！’ 那人有祸了，这个还能教训人吗？看哪，是包裹金银的，其中毫无气息”（哈 2:19）。

因此，旧约的一神论以启示作为坚实的依据：说出启示的先知，表现启示的梦境、异象和神的话语和启示的内容都表现出了这种神学理论（启示的内容包括神的知识和道德的概念，赐福与审判的基本方式和预言与应验的模式）。

(3) 以色列的神是永生神，因为祂是万有的造物主。根据众先知最完全的启示，祂是唯一的神。再没有其他神。无法描述神，也不应敬拜任何偶像，因为这样会曲解祂的灵性。祂是造物主，人们决不能将祂与受造之物混淆。

异教的神明偶像与永生神相反，它们是人们用材料建造起来的（参：诗 96:5；耶 10:1-16）。需要崇拜者供养他们；如果他们要更换居所，那么人们必须将他们抬起和搬运。但以色列的神却是信徒的支持者。

神在历史中行大能，通过先知晓谕人类，创造和统治万有，这都证明祂是永生神，然而异教的神明和偶像却不能言语，没有大能，无法助人。因此，整个《旧约》经卷中描写的以色列的神是真

speechless, powerless, and helpless. It is therefore the presupposition of the entire corpus of OT writings that the God of Israel is the true and living God, and that the faith He founded in Israel corresponds to the reality as it is in Yahweh.

II. New Testament.-A. Vocabulary of Apologetics. Although the word apologetics [Gk. *apologētikós*] does not appear as such in the NT, the NT uses the vocabulary of apologetics, which is derived from Greek legal practice, in a popular and technical way. In Greek law an accusation (*katēgoría*) was lodged against a person, who then attempted to vindicate himself with a reply, an answer, a defense (*apología*, vb. *apologéomai*). If a person had no defense against the accusation, he was called *anapológētos*, “without excuse,” a term Paul uses in Rom. 1:20; 2:1.

A classic example is the case of Socrates. The accusation (*katēgoría*) against him was that he was an atheist—in that he did not accept the gods of the state—and that he was a corrupter of the youth of Athens. To this charge Socrates made his famous defense (*apología*), preserved in Plato’s dialogue *Apology*.

Paul’s speeches before the various officials are called apologies (Acts 22:1; 24:10; 25:8; 26:1, 24). Peter says that Christians ought always to be ready to give an *apología* for the hope that is within them (1 Pet. 3:15). Paul says that he is set for the *apología* of the gospel (Phil. 1:16). Jesus told his disciples not to frame their defense ahead of time whenever they might be brought into court for loyalty to Him, but that at that time they were to trust the Holy Spirit to

神，是永生神，祂在以色列里建立的信心实际上对应着在耶和华里的事实。

II. 《新约》中的护教学。A. 护教学词汇。虽然护教学【希腊语：*apologētikós*】一词本身并未出现在《新约》中，但《新约》却以一种通俗且专业的方式运用了衍生自希腊法律实践的护教学词汇。在希腊法律中，人们对一个人提出控告（*katēgoría*）时，这个人随后会做出回复、答辩和辩护（*apología*，动词 *apologéomai*），以此证明自己无罪。如果一个人不能为控告做辩护，那么他就是 *anapológētos*，意思是“无可推诿”，保罗在《罗马书》1:20 和 2:1 中使用了这个词。

苏格拉底的辩护就是一个经典的实例。人们控告（*katēgoría* [名词]）他是无神论者，因为他不接受国家的神，还控告他使雅典年青人堕落。苏格拉底针对这些指控做出了著名的辩护（*apología*），柏拉图的对话体作品（*Apology*）保留了苏格拉底的辩护辞。

保罗在各个官员面前的演讲被称为“护教辞”（徒 22:1；24:10；25:8；26:1，24）。彼得说，有人问基督徒心中盼望的缘由，他们应该常作准备（彼前 3:15）。保罗说他是为辨明（*apología* [名词]）福音设立的（腓 1:16）。耶稣告知门徒说，每当他们要在法庭上表达他们对耶稣的忠诚时，不用提前思虑如何分诉，而是要坚信圣灵那时会藉着他们为主辨明（路 12:11；21:14）。

make His defense through them (Lk. 12:11; 21:14).

The translators of the LXX made little use of this vocabulary. In the rare times they did, it was to translate the Heb. *rib*, “to strive, contend, dispute, conduct a legal suit” (cf. B. Gemser, “The *rib*- or *Controversy*-pattern in Hebrew Mentality,” in M. Noth and D. Winton Thomas, eds., *Wisdom in Israel and the Ancient Near East* [SVT, 3, 1955], pp. 120–137).

B. Particularized Apologetics of the NT. The basic apologetic stance of the NT is the same as that of the OT. The writers of the NT believed that God did act in Israel’s history, that the prophetic word is God’s truth, that Yahweh is the Creator of the universe, and that idolatry is worthy of the severest judgments (cf. 1 Cor. 8:1–6; Eph. 2:1f.). However, upon this foundation the NT authors constructed a more particularized apologetic centering in the two foci of Jesus Christ and special revelation.

1. Christological. The Scriptures are nowhere concerned with the theistic proof or proofs for the existence of God, such as are found throughout the history of philosophy and theology: first, because the knowledge of God in Scripture is essentially revelational, thus displacing the function of such proofs; second, because the knowledge of God’s being from the human side is everywhere intuitional (cf. Mt. 5:8—hence the immense scriptural data on hearing and seeing, which are intuitional terms); and third, because such a simple or abstract statement as “God is” cannot begin to carry all the weight necessary for a

《七十士译本》的译者很少使用这类词汇。他们仅在极少情况下才使用它们，如在翻译希伯来词语 *rib* 时，这个希伯来词语的意思是“抗争、斗争、辩论、法律诉讼”（参：M. Noth and D. Winton Thomas 等人编辑，*Wisdom in Israel and the Ancient Near East* [SVT, 3, 1955], 120–137 页中的 B. Gemser, “The *rib*- or *Controversy*-pattern in Hebrew Mentality”）。

B. 《新约》中的特殊护教学。《新约》中的基本护教立场与《旧约》一致。《新约》中的作者相信，神确实在以色列历史中行使了大能，先知的话语就是神的真理，耶和华是万有的造物主，崇拜偶像的应受到最严厉的审判（参：林前 8:1-6；弗 2:1-2）。然而，新约作者在此基础之上建立了一种更为特殊的护教学，这种学问的两个主要焦点是耶稣基督和特殊启示。

1、基督论护教学。在《圣经》中找不到一神论的证据或神存在的证据，而在哲学历史和神学历史中随处可见这类证据：首先，因为《圣经》中神的知识主要是通过启示传达给人们的，所以就代替了这类证据的功能；其次，因为从人类的角度看，每处关于神存在的知识都是直观的（参：太 5:8——因此《圣经》有大量关于听到和看见神的记载，这都是直观的表现）；再次，因为“神是”这类简单而抽象的叙述不可能承载有意义神学和宗教所需的全分量。因此，正如加尔文的作品一样，本词条强调的是神的知识，而非神的存在。

meaningful theology and religion. Therefore the emphasis in this article, as in Calvin, is on the knowledge of God rather than on the existence of God.

The NT expresses often and forcefully that the knowledge of God is brought fully and authentically in Jesus Christ by virtue of His being God manifest in the flesh (cf. Jn. 1:1, 14, 18). Therefore the root of the NT apologetic is christological and incarnational.

a. *Christianity v. Judaism.* This controversy began with the debates between Jesus and the Jewish leaders. The issue behind the particular controversies was the authority of Jesus Christ; and behind that was the fundamental question whether or not Jesus Christ was the Messiah, the Son of man, with whose appearing came the fulfilment of the OT and the inbreaking of the kingdom of God. It was at root a christological controversy.

The apologetic method of Christ in these controversies was fivefold: (1) He appealed to the OT as being on His side rather than that of His opponents; (2) He argued from logic, e.g., when He demonstrated the logical absurdity in saying that He was in league with the devil in casting out demons (Mt. 12:22–25); (3) He argued from analogy in His parables and in various sayings; once, e.g., He argued that if it is right for a man to rescue a sheep on the sabbath, it ought to be more than right to heal a man on the sabbath (Mt. 12:9–12); (4) He appealed to the verifying function of signs (cf. Jn. 2:18–22; Lk. 7:18–23); (5) He placed great emphasis on the spiritual hearing of the Word of God as a self-authenticating

《新约》中通常强烈地表达出道成肉身的耶稣基督带来了全民真实的神的知识（参：约 1:1, 14, 18）。因此，新约护教学的基础是基督论和道成肉身。

a. 基督教与犹太教。耶稣和犹太领袖间的辩论开启了基督教和犹太教之间的争论。这种争论背后的问题是耶稣基督的权柄；在权柄之后是一个根本性问题，即耶稣基督是否是人子弥赛亚，当人子出现时，《旧约》中的允诺都将应验，神之国度也将要到来。这种争论从根本上来说是基督论的争论。

在这些争论中，基督的护教方法有五种：（1）祂诉诸于《旧约》，因为《旧约》是祂的支持者，而不是祂的反对者；（2）祂从逻辑的角度与人争论；如，当人们说祂靠着鬼王赶鬼时，祂指出了其中的逻辑谬误（太 12:22-25）；（3）祂通过寓言和各种谚语中的类比与人争论；比如，有一次，祂举例说如果人在安息日救羊是正确的，那么在安息日治愈人更应该是正确的（太 12:9-12）；（4）祂通过行神迹来证明祂的教导（参：约 2:18-22；路 7:18-23）；（5）祂极为强调人们应将听从神的道的属灵教导当作一种自我验证的经历（如约 5:24；10:3；太 11:15）。

experience (e.g., Jn. 5:24; 10:3; Mt. 11:15).

The debate with Judaism was carried on in Stephen's ministry (Acts 6f.), in some of Paul's letters (Romans, Galatians, 2 Corinthians, and Philippians), and in Hebrews, everywhere having this christological basis. The promises made to the fathers are fulfilled in Jesus Christ; the full knowledge of God shines in Jesus' face, not Moses' (2 Cor. 3f.); the shadows and types of the old covenant find their substance in Jesus Christ; the new covenant promised by Jeremiah was ratified in Jesus Christ; the sacrificial intentions of the Levitical system are fulfilled and ended in Christ crucified. Thus the great themes of the old covenant, the great institutions, and the representative persons find their consummation in Jesus Christ. The Jewish person with seeing eyes thus finds in Jesus Christ the complete vindication of the Christian religion, for in His person and work He sums up the entire reality of the old covenant (cf. 2 Cor. 3:7-18).

b. Christianity v. Philosophy. According to Paul, the norm for all knowledge of God is the knowledge of God in Jesus Christ (cf. 2 Cor. 10:5; Phil. 3:10; Col. 2:2f.). In Jesus Christ, the Lord of glory and the image of the invisible God, God has become fully known for the spiritual purposes of the human race; and, consequently, any proposed philosophical knowledge of God cannot be considered to compete with the knowledge of God in Jesus Christ. Thus on Mars' Hill Paul accuses the audience, which included Stoics and Epicureans, of ignorance; and he sets out the true knowledge of God as that known by creation (Acts 17:24) and

在司提反传道（徒 6-7）、保罗的一些书信（《罗马书》《加拉太书》《哥林多后书》和《腓立比书》）和《希伯来书》中，基督教与犹太教的争论仍在继续，其中每处争论都以基督论为基础。神将在耶稣基督里兑现祂对众先祖的允诺；神的完备知识是耶稣面上的荣光，而非摩西面上的荣光（林后 3-4）；《旧约》中的预表在耶稣基督里应验了；耶利米曾应许的新约在耶稣基督里得以实现；基督被钉十字架完成并结束了利未祭司的献祭。因此，旧约的伟大主题、伟大体系和代表人物在耶稣基督里得以圆满。犹太人亲眼见证了，因此他们在耶稣基督里找到了基督教的完整辩护，耶稣用祂自身和祂的工作概括了旧约的全部真实性（参：林后 3:7-18）。

b. 基督教与哲学。据保罗所说，所有神的知识的标准就是神在耶稣基督里的知识（参：林后 10:5；腓 3:10；西 2:2-3）。耶稣基督是荣耀的主，是那不能看见之神的像，世人在基督里知晓了神的属灵旨意；因此，人们提出的任何关于神的哲学知识都无法比拟神在耶稣基督里的知识。因此，保罗在亚略巴古上谴责听众的无知，其中包括斯多亚和伊壁鸠鲁两门的学士；他随后陈述了通过创造（徒 17:24）和耶稣基督（徒 17:31）得来的神的真正知识。在《哥林多前书》1:20-22 中，保罗称希腊的智慧人所创造的神学是愚拙的，因为无法通过他们的智慧来认识神（注意保罗说的不是神的存在，而是神的知识）。在《哥林多

Jesus Christ (17:31). In 1 Cor. 1:20–22 he claims that the wise men of Greece have produced theological foolishness, for in their proposed wisdom they failed to know God (note Paul does not speak of the existence of God, but of the knowledge of God). In 1 Cor. 2:1–6 Paul emphatically declares that Christian faith does not rest upon the methodology followed by the philosophers. Christianity does not rest upon “lofty words or wisdom,” nor upon “plausible words of wisdom,” nor upon the “wisdom of men.”

In a passage replete with military metaphor (2 Cor. 10:4f.) Paul says that in the contest for theological truth the Christian is guided by the knowledge of God as it is in Jesus Christ. In contesting Gnosticism in the Colossian letter, Paul again makes the issue one of tempting human philosophy or beguiling human wisdom over against the full knowledge of God in Jesus Christ (2:4, 8). Christ is the only image of the invisible God. Only in Christ is the vast storehouse of the true knowledge of God (cf. Col. 1:15–20; 2:1–4; 2:8–3:5).

According to Paul the Resurrection put the status of the person of Christ beyond dispute. The early Church had composed a list of “official” appearances of the risen Lord (1 Cor. 15:3–11). Remarkably, this list did not include the appearances to the women, but did include the appearance to Paul. This also constituted the objective basis for Paul’s apostleship (1 Cor. 9:1). The Resurrection marked out Jesus Christ as the powerful Son of God, thus setting the issue above equivocation (cf. G. Kock, *Die Auferstehung Jesa Christi* [1959]).

前书》2:1-6 中，保罗强调基督徒的信心并不取决于哲学家们所遵循的方法论。基督教的教义既不依赖于“高言大智”，也不依赖于“智慧委婉的话语”，更依赖于“人的智慧”。

在一段充满军事比喻的经文（林后 10:4-5）中，保罗称基督徒在为神的真理争战时，神在耶稣基督里的知识指导了他们。保罗在《歌罗西书》中反驳诺斯替主义，祂再次提出骗人的人类哲学或智慧与神在耶稣基督里的完备知识是完全对立的（西 2:4, 8）。基督是不可看见之神的唯一的像。只有在基督里蕴藏着丰富的神的知识（参：西 1:15-20; 2:1-4; 2:8-3:5）。

据保罗所述，基督复活证明了基督的身份人。早期的教会整理了一份复活后的主“正式”显现的列表（林前 15:3-11）。值得注意的是，这份列表并未包含基督向众妇女显现，但确实提及了基督向保罗显现。这也构成了保罗使徒身份的客观基础（林前 9:1）。耶稣基督的复活表明祂就是有大能的神的独生子，从而明确了祂的身份（参：G. Kock, *Die Auferstehung Jesa Christi* [1959]）。

The christological knowledge of God is opposed to specific humanly constructed philosophies that compete against it, not to rationality as such. The elaborate emphasis of the NT on truth is not to be overlooked. It is referred to more than 170 times in the NT. Many traditional forms of logic were employed by Jesus and Paul. In the debates of Jesus with His contemporaries He made repeated appeals to the rational powers of His hearers (“What do you think?”—Mt. 17:25; 18:12; 22:17; Lk. 10:36). Paul carries on profound discourses in his Epistles, leading one to conclude that he expected his readers to use their minds to the fullest. Writing to the Corinthians he says: “I speak as to sensible men [Gk. *phrónimos*, “intelligent, wise”]; judge for yourselves what I say” (1 Cor. 10:15). For the balance between theology and philosophy, cf. *CD*, 1/2, 607–609, 727–736.

2. *Revelational*. The NT teaches that our knowledge of God is revelational. The existence of God is neither rationally demonstrated nor presumed, but revealed.

a. *General Revelation and Sin*. The NT teaches that all men are under a general revelation of God. In Acts 10:35 Peter says that men in all nations may fear God and do right, which implies some witness of God’s being and holiness. In Acts 14:17 Paul says that God’s witness to the gentile world was His goodness in the fruitfulness of the earth; in Acts 17 he promulgates the theses that man is God’s offspring, that He is near the seeking pagan, and that He is the Creator, who gives life to all things (vv. 24–28). In Rom. 1:19f. Paul argues that God reveals

神在基督里的知识与特殊的人类哲学对立竞争，但并不与理性对立。人们不应忽视《新约》中对真理的着重强调，《新约》提到真理 170 多次。耶稣和保罗采用了许多传统的逻辑形式。耶稣多次呼吁听众关注理性的力量（“你[们]的意思如何？——太 17:25；18:12；22:17；路 10:36”）。保罗继续在书信中写下意义深刻的话语，因此人们可以推断保罗是希望他的读者充分地运用他们的头脑。他在给哥林多人的书信中写道：“我好像对明白人[希腊语：*phrónimos*, “聪明的、智慧的”]说的，你们要审察我的话”（林前 10:15）。关于神学和哲学之间的平衡，参：*CD*, 1/2, 607–609, 727–736。

2、启示护教学。《新约》教导说，我们关于神的知识来自于启示。既不能用理性论证神的存在，也不能推测神的存在，而应通过启示知晓神的存在。

a. 一般启示和罪。《新约》教导说，所有人都可以得到神的一般启示。在《使徒行传》10:35 中，彼得说各国的人都可以敬畏神并行义，这见证了神的存在和圣洁。在《使徒行传》14:17 中，保罗称神常施恩惠，使地上丰收，这是神存在于外邦的证据；在《使徒行传》17 章中，保罗称神创造了人类，祂离那些寻求神的异教徒不远，祂是造物主，赐予万有生命（徒 17:24-28）。在《罗马书》1:19-20 中，保罗认为神通过所造之物显明了自己；在《罗马书》1:32；2:6-11, 14-15, 26-29 中，保罗暗示出外邦人对神的道德命令有些恐惧（参：

Himself through the things He has created; and in Rom. 1:32; 2:6–11, 14f., 26–29, he implies that Gentiles have some apprehension of God's moral order (cf. B. Gärtner, *The Areopagus Speech and Natural Revelation* [Eng. tr. 1955]).

Sinful man, according to the NT, perverts this general revelation. The argument of Paul in Rom. 1:19ff. is that the knowledge of God in general revelation is not honored by sinners but perverted. The Athenians are accused of ignorance of God (Acts 17:23). Idol worshipers are in ignorance of God as Creator and of Christ as co-Creator (1 Cor. 8:6f.). The pagan nations of the world have walked in their own erring ways (Acts 14:16). Man outside of Israel and the Church leads a Godless and Christless existence (cf. 1 Cor. 8:1–9; Gal. 4:1; Eph. 2:11f.; 1 Thess. 1:9). In that they pervert a valid general revelation, they are not innocent but without excuse (Gk. *anapológētos*, Rom. 1:20; 2:1).

Sinful men pervert general revelation and reject special revelation. The sinner is blind (2 Cor. 4:3f.); he possesses a fleshly mind hostile to the truth of God (Rom. 8:7); he considers the gospel foolishness (1 Cor. 1:18, 23); and he has no powers to apprehend a spiritual revelation (1 Cor. 2:14; cf. also R. Mehl, *La Condition da philosophe chrétien* [1947]).

b. *Soteric Revelation*. Man's recovery of a true knowledge of God is through soteric (i.e., healing, saving, and restoring) revelation. Man in sin does not have the will or the means to recover a true knowledge of God. The special revelation of God is "a secret wisdom of God" (1 Cor. 2:7). Its content could never

B. Gärtner, *The Areopagus Speech and Natural Revelation* [1955 年英文译本])。

根据《新约》记载，罪人滥用这种一般启示。《罗马书》1:19 起中的经文记载了保罗的辩护，罪人不将一般启示中神的知识当作荣耀，反而滥用它们。保罗谴责雅典人不认神（徒 17:23）。崇拜偶像的人不认神为造物主，也不认基督同为造物主（林前 8:6-7）。世上的异教列国各行其道（徒 14:16）。以色列人和教会以外的人不信神和基督的存在（参：林前 8:1-9；加 4:1；弗 2:11-12；帖前 1:9）。因此他们滥用了有效的一般启示，他们是有罪的，而且无可推诿（希腊语：*anapológētos*，罗 1:20；2:1）。

罪人滥用一般启示，并拒绝特殊启示。罪人都是心眼盲目的（林后 4:3-4）；他的思想是属肉体的，不顺从神的真理（罗 8:7）；他认为福音是愚拙的（林前 1:18, 23）；他不能领会属灵的启示（林前 2:14；另参：R. Mehl, *La Condition da philosophe chrétien* [1947])。

b. 救恩启示。人类通过救恩（即，治愈、救赎和复活）启示重获关于神的真正知识。罪人不愿也不能重获关于神的真正知识。神的特殊启示是“神奥秘的智慧”（林前 2:7）。人类通过宗教猜想永远也不能得出特殊启示的内容（林前 2:9），他们的自然意识根本不能理解这类启示（林前 2:14）。

be deduced from man's religious speculations (v. 9), and his natural mind is not at all favorably disposed toward such a revelation (v. 14).

This special revelation is communicated through the Holy Spirit. The Spirit knows the depths of God (1 Cor. 2:10) and the thoughts of God (v. 11). The depths and thoughts of God known by the Spirit may be communicated to Christians, who have received Him. This is what it means to have the mind of Christ (v. 16). This is the direct epistemological linkage in the communication of soteric revelation from God's mind to the human mind.

The content of soteric revelation is Jesus Christ and His cross. Paul speaks of the "word of the cross" (1 Cor. 1:18) when he opposes human wisdom. The "word of the cross" is the "testimony of God" (1 Cor. 2:1) and "spiritual truths" (v. 13) and "the mind of Christ" (v. 16). The intention of special revelation is to heal and restore; therefore, its content must be redemptive. In broad terms, special revelation is Christ crucified (Gal. 3:1). In this gospel there is the power of God unto salvation (Rom. 1:16). Special revelation cannot be discussed apart from its concrete expression in Jesus Christ as Redeemer, nor can apologetics be truly Christian if it does not draw into its discussion the apologetic significance of both special revelation and the word of the cross.

Special or soteric revelation became embodied in the NT. Just as the Church of the OT eventually cast her revelations into the documents of the ancient Scriptures, so the Church of the NT eventually cast her revelation in the form

神藉着圣灵向人类显明这种特殊启示。圣灵参透了神的深奥的事（林前 2:10）和神的思虑（林前 2:11）。被圣灵感动的基督徒得以知晓神的深奥和思虑。这就是知道基督的心意（林前 2:16）。这是存在于救恩启示的交流中的人类的思想与神的思想的直接认知联系。

救恩启示的内容是耶稣基督和祂的十字架。保罗反驳人的智慧时提及了“十字架的道理”（林前 1:18）。“十字架的道理”就是“神的奥秘”（林前 2:1）、“属灵的事”（林前 2:13）和“基督的心”（林前 2:16）。特殊启示是为了治愈和恢复；因此，特殊启示中一定包含救赎。从广义上讲，特殊启示是基督被钉十字架（加 3:1）。福音中包含神救赎的大能（罗 1:16）。我们不能抛开耶稣基督是救世主这个特殊启示的具体表现，而单独讨论特殊启示，护教学若不论述特殊启示和十字架的道理的护教意义，也就不能称其为真正的基督救护教学。

《新约》具体展现出特殊启示或救恩启示。正如旧约教会最终将启示整理成了圣经经卷古籍，新约教会也最终将启示收录成了圣经经卷。十字架的道理最终被誊写在蒲草纸上，正如福音传道者以具体的形式记录了神的道。为了所有具

of Scripture. The word of the cross eventually became transcribed on papyrus just as the words of the divine Logos were eventually embodied in the records of the Evangelists. For all concrete theological and apologetical purposes, the NT is for the Church the special, soteric revelation of God.

Soteric revelation becomes actualized in sinners by the witness of the Holy Spirit. If human depravity causes the sinner to pervert general revelation and reject soteric revelation, something more powerful than his depravity must function if he is to be saved. At this point the general work of the Holy Spirit and His particular work of witnessing within the human heart come into consideration. In this witness, depravity is overcome, illumination takes place, and the believing sinner has a full assurance (Gk. *plērophoría*) of the truth of the gospel (cf. B. Ramm, *Witness of the Spirit* [1959]).

Bibliography.—In addition to the works cited in the text, for apologetics in the OT, see E. Jacob, *Theology of the OT* (Eng. tr. 1958); Y. Kaufmann, *Religion of Israel* (Eng. tr. 1960); *TDNT*, III, s.v. *χρῖστω* (Foerster); IV, s.v. *λέγω* (Debrunner, et al.); G. A. F. Knight, *A Christian Theology of the OT* (1959); H. W. Robinson, *Inspiration and Revelation in the OT* (1946); E. C. Rust, *Nature and Man in Biblical Thought* (1953); T. C. Vriezen, *Outline of OT Theology* (Eng. tr. 1958).

For apologetics in the NT, see G. C. Berkouwer, *General Revelation* (Eng. tr. 1955); *Evangelisches Kirchenlexicon*, I, s.v. “Apologeten” (B. Lohse), “Apologetik” (K. Stürmer); A.D. Heffern, *Apology and Polemic in the NT* (1922); E. Kamlah, et al., “Apologetik,” *RGG*, I, 477–496; J. Macgregor,

体的神学和护教学目的,《新约》对于教会来说是神的特殊救恩启示。

救恩启示藉着圣灵的见证在罪人身上显明。如果说人类的堕落使得罪人滥用一般启示,拒绝救恩启示,那么只有比堕落更强大的力量才能救赎人类。从这一点说,圣灵的一般工作和祂在人心里的特殊见证工作才是人们应该考虑的救恩启示。藉着这种见证,人类战胜了堕落,走出蒙昧,信主的罪人获得了福音真理的完全保证(希腊语:*plērophoría*) (参: B. Ramm, *Witness of the Spirit* [1959])。

书目——除了书中引用的作品,关于《旧约》中的护教学,见 E. Jacob, *Theology of the OT* (1958 年英文译本); Y. Kaufmann, *Religion of Israel* (1960 年英文译本); *TDNT*, III, 见词条 *χρῖστω* (Foerster); IV, 见词条 *λέγω* (Debrunner 等人编); G. A. F. Knight, *A Christian Theology of the OT* (1959); H. W. Robinson, *Inspiration and Revelation in the OT* (1946); E. C. Rust, *Nature and Man in Biblical Thought* (1953); T. C. Vriezen, *Outline of OT Theology* (1958 年英文译本)。

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Studies in the History of Christian Apologetics; NT and Post-Apostolic (1894); B. Ramm, *Pattern of Religious Authority* (1957); *Special Revelation and the Word of God* (1960); *The God Who Makes a Difference* (1973); E. F. Scott, *Apologetic of the NT* (1907).

B. RAMM

APOSTASY

[Heb. *m^ešûbâ*] (Jer. 2:19; 5:6); AV BACK-SLIDING; [Gk. *parapíptō*] (He. 6:6); AV, NEB, FALL AWAY. Defection from the faith. The English word occurs only in the passages above (thrice in the RSV, twice in the NEB); the Gk. *apostasía* occurs also in Acts 21:21 (“forsake”) and 2 Thess. 2:3 (“rebellion”; AV “falling away”). But the concept of apostasy is found throughout Scripture.

“Forsaking the Lord” was the characteristic and oft-recurring sin of the chosen people, especially in their contact with idolatrous nations. It constituted their supreme national peril. The tendency appeared in their earliest history, as abundantly seen in the warnings and prohibitions of the laws of Moses (Ex. 20:3f., 23; Dt. 6:14; 11:16). The fearful consequences of religious and moral apostasy appear in the curses pronounced against this sin, on Mt. Ebal, by the representatives of six of the tribes of Israel, elected by Moses (Dt. 27:13–26; 28:15–68). So wayward was the heart of Israel even in the years immediately following the national emancipation, in the wilderness, that

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词条作者: B. RAMM

APOSTASY 背道、离弃道理

【希伯来语: *m^ešûbâ*] (耶 2:19; 5:6); 《钦定版圣经》译为 BACK-SLIDING (“背弃道理”); 【希腊语: *parapíptō*] (来 6:6); 《钦定版圣经》和《新英文译本》译为 FALL AWAY (“背道; 背弃道理”)。本词的意思是背叛了信仰。本词仅在上述经文中出现(《修订标准译本》中出现了三次,《新英文译本》中出现了两次); 希腊语 *apostasía* 仅出现在《使徒行传》21:21 (“forsake”, 意思是“离弃”)和《帖撒罗尼迦后书》2:3 (“rebellion”; 《钦定版圣经》译为“falling away”, 汉译均为“离道反教”)中。但整部《圣经》中随处可见背道的概念。

“离弃主”是选民特有的罪,而且他们经常犯的罪,尤其是当他们与崇拜偶像的诸国接触时。这造成了选民的巨大民族危机。他们在历史初期就体现出了这种倾向,摩西律法中可以看到大量关于背道的警告和禁令(出 20:3-4, 23; 申 6:14; 11:16)。摩西选出六个以色列支派,让他们在以巴路山上宣布诅咒,这些诅咒中指明了以色列人背弃宗教或背离道德的罪所要承受的可怕后果(申 27:13-26; 28:15-68)。即使在以色列人刚刚获得民族解放,还未出旷野时,他们的心仍如此反复无常,因此约书亚觉得在以色列人获准进入应许之地之前,有必要重新坚固整个民族对主和对最初的约的忠诚(书 24:1-28)。士师时期,以色列因背弃圣约,毁灭了国家的前途并阻碍了自身发展(士 2:11-15; 10:6,

Joshua found it necessary to repledge the entire nation to a new fidelity to the Lord and to their original covenant before they were permitted to enter the Promised Land (Josh. 24:1-28). Infidelity to this covenant blighted the nation's prospects and growth during the time of the judges (Jgs. 2:11-15; 10:6, 10, 13; 1 S. 12:10). It was the cause of prolific and ever increasing evil, civic and moral, from Solomon's day to the Assyrian and Babylonian captivities. Many of the kings of the divided kingdom apostatized, leading the people, as in the case of Rehoboam, into the grossest forms of idolatry and immorality (1 K. 14:22-24; 2 Ch. 12:1). Conspicuous examples of such royal apostasy are Jeroboam (1 K. 12:28-32); Ahab (16:30-33); Ahaziah (22:51-53); Jehoram (2 Ch. 21:6, 10, 12-15); Ahaz (28:1-4); Manasseh (33:1-9); Amon (33:22). See IDOLATRY. Prophecy originated as a divine and imperative protest against this historic tendency to defection from the religion of the Lord.

Paul was falsely accused of teaching the Jews apostasy from Moses (Acts 21:21); he predicted the great apostasy from Christianity, foretold by Jesus (Mt. 24:10-12), which would precede "the Day of the Lord" (2 Thess. 2:2f.). Apostasy, not in name but in fact, meets scathing rebuke in the Epistle of Jude, e.g., the apostasy of angels (v. 6). It is foretold, with warnings, as sure to abound in the latter days (1 Tim. 4:1-3; 2 Thess. 2:3; 2 Pet. 3:17).

Causes of apostasy include persecution (Mt. 24:9f.); false teachers (24:11); temptation (Lk. 8:13); worldliness (2 Tim. 4:4); defective knowledge of Christ

10, 13; 撒上 12:10)。这也是从所罗门时期至被掳亚述和巴比伦时期，邪恶日益盛行和公民道德日益提高的原因。王国分裂后，许多国王（如罗波安）都背弃耶和华，并带领子民崇拜偶像，不守道德，行耶和华眼中看为最恶的事（王上 14:22-24；代下 12:1）。典型的背道国王有耶罗波安（王上 12:28-32）、亚哈（16:30-33）、亚哈谢（王上 22:51-53）、约兰（代下 21:6, 10, 12-15）、亚哈斯（代下 28:1-4）、玛拿西（代下 33:1-9）、亚们（代下 33:22）。见 IDOLATRY（偶像崇拜）。预言兴起，这是为了对这种背弃耶和华宗教的历史趋势提出神圣的和必要的抗议。

保罗被诬告教导犹太人背弃摩西（徒 21:21）；他预言犹太人将要严重背弃基督教，耶稣此前也曾预言过这点（太 24:10-12），这将发生在“主的日子”之前（帖后 2:2-3）。《犹大书》中严厉地谴责了实际的背道行为，而非名义上的背道，如不守本位的天使（犹 1:6）。经文中用警示的话语预言了后来的日子里将有大量离道反教的事发生（提前 4:1-3；提后 2:3；彼后 3:17）。

背道的原因包括迫害（太 24:9-10）；假师傅（太 24:11）；试炼（路 8:13）；世俗心（提后 4:4）；缺乏基督的知识（约壹 2:19）；道德堕落（来 6:4-6）；不再

(1 Jn. 2:19); moral lapse (He. 6:4-6); forsaking worship and spiritual living (10:25-31); unbelief (3:12).

Some additional biblical examples: Saul (1 S. 15:11); Amaziah (2 Ch. 25:14, 27); many disciples (Jn. 6:66); Hymenaeus and Alexander (1 Tim. 1:19f.); Demas (2 Tim. 4:10). For further illustration see Dt. 13:13; Zeph. 1:4-6; Gal. 5:4; 2 Pet. 2:20f.

In classical Greek, apostasy signified revolt from a military commander. In the Roman Catholic Church, it denotes abandonment of religious orders; renunciation of ecclesiastical authority; defection from the faith. The persecutions of the early Christian centuries forced many to deny Christian discipleship and to signify their apostasy by offering incense to a heathen deity or blaspheming the name of Christ. The emperor Julian, who probably never vitally embraced the Christian faith, is known in history as “the Apostate,” having renounced Christianity for paganism soon after his accession to the throne.

An apostate’s defection from the faith may be *intellectual*, as in the case of Ernst Haeckel, who, because of his materialistic philosophy, publicly and formally renounced Christianity and the Church; or it may be *moral and spiritual*, as with Judas, who barely betrayed his Lord.

See *Jew.Enc.*, s.v.

D. M. PRATT

APOSTLE

[Gk. *apóstolos* < *apostéllō*—‘send’ (with stress on the commission and

敬拜，背弃圣灵（来 10:25-31）；不信神（来 3:12）。

《圣经》中的其他例子有：扫罗（撒上 15:11）；亚玛谢（代下 25:14, 27）；许多门徒（约 6:66）；许米乃和亚历山大（提前 1:19-20）；底马（提后 4:10）。关于进一步的说明，见申 13:13；番 1:4-6；加 5:4；彼后 2:20-21。

在古希腊语中，“apostasy”指的是反抗军事指挥官。在罗马天主教会中，该词指离弃宗教命令；拒绝承认教会权威；背弃信仰。主后前几个世纪，许多基督徒由于遭受迫害而否认自己的门徒身份，他们被迫通过为异教的神明烧香或亵渎基督的名证明自己背叛了基督教。犹利安皇帝（史称“叛道者”）可能从未真正地接受基督教信仰，因此他登基后不久就背弃基督教，改信异教。

叛道者可能从“理智”上背弃信仰，如恩斯特·海克尔（Ernst Haeckel），他因坚信唯物主义哲学，曾公开且正式宣布脱离基督教和教会；或从“道德和灵魂”上背弃信仰，就像犹大公开地背叛了主。

见《犹太百科全书》，见该词条。

词条：D. M. PRATT

APOSTLE 使徒、门徒、传道者、使者

【希腊语：*apóstolos* 衍生自 *apostéllō*—“送信”（强调写信人的委托和授

authorization of the sender)]. A missionary, envoy, ambassador; in the NT, one of those who, having seen the risen Christ, is a witness of His resurrection, and, commissioned by Him, preaches the gospel to all the nations.

In classical usage the Greek verb *apostéllō* generally referred to the sending of a fleet or an embassy, but is also used by Epictetus to describe Zeus's sending a teacher of philosophy as his messenger. This would make the messenger a minister of the god, but scarcely, as with Paul, his bondservant. OT parallels to the office have been sought in God's sending Moses and Aaron to Pharaoh, Elijah to Ahab, and Isaiah to callous Israel, as well as in the religious consciousness of Jeremiah. Ahijah was an apostle with hard tidings for Jeroboam (1 K. 14:6).

Rabbinic Judaism used the Heb. *šālī(a)h* or *šālū(a)h* to describe an agent authorized by someone else to act for the sender in personal, legal, or financial matters. In such cases a man's ambassador was as himself (cf. 1 S. 25:40ff.; 2 S. 10:1ff.). If unable to complete his task, the embassy had no authority to commit the job to another. When Paul started to Damascus with letters of accreditation, he may have been a *šālī(a)h* of the Sanhedrin, as were later emissaries of Judaism who opposed the Christian message (Justin *Dial.* 17, 108). The rabbinical concept, however, lacked the religious missionary obligation that is essential for the Christian apostle (Rom. 1:14-17; 15:16). The nearest to a Christian equivalent of the rabbinical concept seems to be the apostles sent by congregations to bring help to Paul (Phil.

权)】。指传教士、使者或使节；在《新约》中，指看到过复活的基督的人，他们是基督复活的见证人，因此基督命他们向地上的万国传播福音。

在古希腊语中，动词 *apostéllō* 通常表示派遣舰队或使节，伊比德图也经常用这个词形容宙斯派遣一个哲学教师传达知识。因此信使就是神的传道士，但鲜有像保罗一样的神的仆人。《旧约》中也有类似的信使，如神派遣摩西和亚伦去见法老，派遣以利亚去见亚哈，派遣以赛亚去唤醒麻木的以色列人，派遣耶利米去唤醒人们的宗教意识。亚希雅是给耶罗波安带去坏消息的使者（王上 14:6）。

拉比犹太教用希伯来语 *šālī(a)h* 或 *šālū(a)h* 来描述一个人委派另一个人作为私人代理、法定代表或财务代理。在这种情况下，这个人的使者就代表着他自己（参：撒上 25:40 起；撒下 10:1 起）。如果使者不能完成任务，他没有权力将工作交托给其他人。当保罗带着委托信前往大马士革时，他就可以被称作是犹太公会的 *šālī(a)h*（代理），他后来带回犹太教反对基督教的信息，这时可以称他为犹太教的使者（Justin *Dial.* 17, 108）。但是，拉比的概念中缺乏宗教传教的义务，而这却是基督教使徒必需肩负的使命（罗 1:14-17; 15:16）。拉比概念中最接近基督教使徒的应该是会众派去协助保罗（腓 2:25）或帮助耶路撒冷的贫穷圣徒（林后 8:23）的信徒。

2:25) or to the poor saints in Jerusalem (2 Cor. 8:23).

- I. NT Usage
- II. The Twelve
- III. Paul
- IV. Apostolic Authority

I. NT Usage.-There is some variety in the NT usage of the term “apostle.” The supreme example of an apostle is Jesus Christ Himself. There is also a broad usage referring to many of His missionaries, but most frequently the word is applied to the Twelve and to Paul.

Jesus Christ is the Apostle and High Priest of our profession (He. 3:1), the Son through whom God has spoken His final word to men (He. 1:1), the High Priest who has made propitiation for the sins of His people once for all (He. 2:17; 9:26). Whoever receives Him, receives Him that sent Him (Mk. 9:37). As the Father sent Jesus, He has also sent His apostles to preach the gospel to all the world (Jn. 20:21; 1Clem. 42), nor are the disciples to expect a better treatment than that accorded their Master (Mt. 10:24f.; Jn. 13:16).

The expression “all the apostles” in 1 Cor. 15:7 seems to include more than the twelve referred to in v. 5. Here, as in Gal. 1:19, James is designated as an apostle; and he worthily performed the duties of that office for a generation as a home missionary to Jerusalem, as the chief minister of the church there, and as a witness for Jesus to Jewry. Barnabas is designated an apostle in Acts 14 (cf. 11:22f.; 13:1-4), and Junias and Andronicus, kinsmen of Paul, in Rom. 16:7. In 1 Cor. 3:5, Apollos is called a

- I. 《新约》中的用法
- II. 十二使徒
- III. 保罗
- IV. 使徒的权柄

I. 《新约》中的用法。《新约》中“apostle”一词有多种用法。最高的使徒就是耶稣基督本人。广义的使徒表示基督的众多传教士，但这个词最常用来指十二使徒和保罗。

耶稣基督是我们所认为的使者和大祭司（来 3:1），神藉着圣子晓谕人类（来 1:1），祂是彻底挽回子民之罪的大祭司（来 2:17； 9:26）。凡接待祂的，不是接待祂，乃是接待那差祂来的（可 9:37）。正如圣父差基督来，基督也差遣祂的使徒向全地传播福音（约 20:21； 1Clem. 42），使徒不要期盼能得到比他们的主还好的待遇（太 10:24-25； 约 13:16）。

《哥林多前书》15:7 中的“众使徒”这一表达似乎不仅包括《哥林多前书》15:5 中提到的十二使徒。在这节经文和《加拉太书》1:19 中，雅各也被称为使徒；他也确实履行了使徒的职责，他一生都在耶路撒冷担任家庭传教士和教会的主任牧师，并在犹太人前为耶稣作见证。《使徒行传》14 章中将巴拿巴称作使徒（参：徒 11:22-23； 徒 13:1-4），《罗马书》16:7 中将保罗的亲属安多尼古和犹尼亚称作使徒。《哥林多前书》3:5 将亚波罗称为“执事”（希腊语：*diákonos*）；因此《哥林多前书》4:6, 9 很难将他称

minister (Gk. *diákonos*); hence he is hardly to be included as an apostle in 4:6, 9. Likewise Timothy is a brother, a minister, and a fellow laborer in 1 Thess. 3:2, and he is probably not designated an apostle in 2:6. The wider circle is intimated in 1 Cor. 9:5 and is presupposed in Didache 11:4–6. Paul's reference to false apostles in 2 Cor. 11:13 certainly goes beyond the Twelve and himself. In this broad usage, then, an apostle was a first-century evangelist who bore witness to the resurrection of Christ, an itinerant missionary sent by Him to make disciples of all nations.

In most of the approximately eighty cases in which the word “apostle” occurs in the NT, it refers to the Twelve or to Paul. Their unique place is based upon the resurrected Jesus' having appeared to them and having commissioned them to proclaim the gospel as the eschatological action of God in Christ. As witnesses of Jesus' resurrection (Mt. 28; Lk. 24; Acts 1:22; 10:41; 1 Cor. 9:1; 15:4) and sole witnesses of His ascension (Acts 1:9–13), they are the guarantors of His resurrection, even as the resurrection is the demonstration that He is the Messiah of prophecy and the Lord of glory (Acts 2:36; Rom. 1:4). Moreover, the risen Lord has particularly empowered them by the Holy Spirit for their whole ministry of witnessing, preaching, working miracles, establishing and guiding churches (Jn. 20:22; Acts 1:8; 2 Cor. 12:12; Rom. 15; 1 Cor. 2), and bearing hardships, shame, and suffering for Jesus' sake (Acts 5:40f.; 12:1–4; Phil. 3:8; 1 Cor. 9:1). In the case of the Twelve, an additional qualification for their special apostleship is having had fellowship with the Lord from the baptism of John until Jesus was received

为使徒。同样的,《帖撒罗尼迦前书》3:2 中称提摩太为兄弟、执事和与神同工的,因此《帖撒罗尼迦前书》2:6 中提到的使徒可能不包括他。《哥林多前书》9:5 和《十二使徒遗训》11:46 中所指的使徒范围更广。那么,从广义上讲,使徒指的是公元 1 世纪见证耶稣复活,并受祂委派去万国传道使人归信的人。

《新约》中“apostle”一词约出现了 80 次,其中大多数指的都是十二使徒或保罗。复活后的耶稣向这十二个人显现,并委托他们将福音当做神在基督里的末世行动来宣传,这奠定了他们作为十二使徒的独特地位。作为耶稣复活的见证人(太 28; 路 24; 徒 1:22; 10:41; 林前 9:1; 15:4)和耶稣升天唯一见证人(徒 1:9-13),他们是耶稣复活的证人,正如复活证明了耶稣就是预言中的弥赛亚和荣耀的主(徒 2:36; 罗 1:4)。此外,复活的主都藉着圣灵赐予他们权柄,让他们传播所见证之事,讲道,行奇事,建立和指引教会(约 20:22; 徒 1:8; 林后 12:12; 罗 15; 林前 2),为耶稣受苦楚、羞辱和磨难(徒 5:40-41; 12:1-4; 腓 3:8; 林前 9:1)。还需要另外一个条件证明十二使徒的特殊身份,即他们从约翰施洗直到耶稣升天离开他们,一直跟随主(徒 1:21-22);因此,他们掌握了关于道成肉身的知识。

up from them (Acts 1:21f.); thus they had personal knowledge of the Incarnate Word.

The apostles are regarded as setting the norms of doctrine and fellowship (Acts 2:42), the marking posts (Gal. 2:9), the rule by which one must measure his preaching (Gal. 2:2), the foundation (Eph. 2:20; Rev. 21:14; 1 Cor. 3:11), so that there is no way to Christ that detours around them. Their importance is due to their function of presenting the authentic interpretation of their Lord. With the increasing Gnostic claims for oral tradition an added emphasis accrued to the writings authorized by the apostles. Their common testimony is based on OT prophecy and is preserved in the NT. Since they saw, heard, and handled the Word of life and gave eyewitness testimony to decisive events (1 Jn. 1:1-3), and since no foundation repeats itself, they are irreplaceable in any subsequent generation.

II. The Twelve.-In His itinerant ministry, Jesus called men to repent and receive the yoke of the kingdom (Mk. 1:14-20; Jn. 1:35-51). From those who heard He gathered disciples, and from among them He called twelve (Simon Peter, James and John sons of Zebedee, Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Cananaean or Zealot, Judas Iscariot) to be with Him (Mk. 3:15), that they might learn of Him such things as humility (Mt. 11:28-30; Lk. 18:9-14), prayer (Lk. 11:1-13), service to others (Mt. 20:20-28), the characteristics and responsibilities of the children of the kingdom (Mt. 5-7; 13), the person and mission of Himself (Mt. 16:13f.; 20:28).

使徒被认为建立了教义上和相交上的规范 (徒 2:42), 他们是柱石 (加 2:9)、衡量传道的规则 (加 2:2) 和根基 (弗 2:20; 启 21:14; 林前 3:11), 因此人们若想得见基督, 就不可能绕开他们。他们的重要性源自于他们对主的权威解读。诺斯替教要求口述传统必须更加侧重于那些被使徒推崇的作品。使徒的共同见证以旧约预言为基础, 并被收录在《新约》之中。因为他们看见了、听见了并触摸到了生命的道, 亲眼见证了决定性事件 (约壹 1:1-3), 又因为这样的根基不会再现, 所以他们的地位是后人无法替代的。

II. 十二使徒。耶稣四处传道时, 恩召世人忏悔, 并负上神之国度的轭 (太 1:14-20; 约 1:35-51)。耶稣从那些听祂讲道的人中召集了门徒, 又从中选立了十二个人 (西门彼得、西庇太的儿子雅各和约翰、安得烈、腓力、巴多罗买、马太、多马、亚勒腓的儿子雅各、达太、奋锐党的西门和加略人犹大) 常与祂同在 (可 3:15), 好使他们得以学习祂的谦卑 (太 11:28-31; 路 18:9-14)、祷告 (路 11:1-13)、服侍人 (太 20:20-28)、国中小子的特质和责任 (太 5-7; 13) 以及耶稣自身和祂的使命 (太 16:13-14; 20:28)。然后耶稣赐予这十二人一些权柄, 并派遣他们作使徒去传道、赶鬼和医病 (可 6:7; 路 9:1-6; 太 10:1)。使徒的临时使命完成之后, 就回到耶稣那里, 向他报告所做的事和所教导的事

Then, delegating some of His own authority to them, Jesus sent out the Twelve as apostles on limited assignments, to preach, to cast out demons, and to heal (Mk. 6:7; Lk. 9:1-6; Mt. 10:1). Their temporary mission accomplished, they returned to Jesus, reporting what they had done and taught (Mk. 6:30; Lk. 9:10). Seeing one casting out demons in the name of Jesus, without specific authorization by the Master, they had forbidden him (Mk. 9:38-41). Jesus assured them that even a cup of cold water given an apostle because he is Christ's is given to his sender (Mk. 9:41; Mt. 10:40). In these ways Jesus trained an inner circle of twelve to become the permanent apostles of the Lamb (Rev. 21:14), the "twelve tribes" of the New Israel (Mt. 19:28).

The Lord celebrated the Last Supper with the Twelve (Lk. 22:14f.) and used that occasion to teach them of the coming of the Holy Spirit (Jn. 14-17), who would interpret to them the meaning of His message, His acts, and His person. By the Spirit's abiding presence, their witnessing is not left to their unaided impressions and recollections, but is so directed by Him as to become the authentic interpretation of Christ. The arrest and the crucifixion scattered the Twelve, but their resurrected Lord appeared to Peter and to the Twelve (1 Cor. 15:5; Lk. 24:34f.). He breathed His Spirit upon them (Jn. 20:22f.; Acts 2), and thus empowered and commissioned them as permanent apostles sent by the risen Redeemer to carry His gospel to all nations (Mt. 28:19; Lk. 24:47; cf. Eph. 4:11; 1 Cor. 12:28).

The inner core of the Twelve consisted of Peter, James, and John (Mt. 17:1; 26:37).

(可 6:30; 路 9:10)。他们看到有人奉耶稣的名赶鬼,却没有得到主赐予的特殊权柄,于是他们就禁止这个人再这样做(可 9:38-41)。耶稣向他们保证,凡因使徒属基督而给他们哪怕只是一杯冷水的,必得赏赐(可 9:41; 太 10:40)。耶稣用这些方式调教出一个由十二人组成的一个核心集团,他们成为了永恒的羔羊十二使徒(启 21:14)和新以色列的“十二个支派”(太 19:28)。

耶稣和十二使徒一同庆祝最后的晚餐(路 22:14-15)并利用这个机会教导使徒圣灵将要降临(约 14-17),圣灵会向他们解释耶稣的启示、行动和人性。因圣灵的永在,他们的见证不会变成无助的印象和回忆,而会在圣灵的带领下成为对基督的真实解读。基督被捕和钉十字架令使徒分开了,但是复活的主向彼得和十二使徒显现(林前 15:5; 路 24:34-35)。耶稣向他们吹气,让他们领受圣灵(约 20:22-23; 徒 2),进而赋予他们权柄并委任他们奉升天救主的差遣,作永恒的使徒,将祂的福音传遍地上的万国(太 28:19; 路 24:47; 参:弗 4:11; 林前 12:28)。

十二使徒的内在核心是彼得、雅各和约翰(太 17:1; 26:37)。彼得在忏悔时作

As Peter had been the spokesman of the Twelve in the great confession (Mt. 16:16), so with him begins the apostolic faith in Jesus' resurrection (1 Cor. 15:5; Lk. 24:34), as well as the apostolic interpretation of His death from such OT passages as Isa. 53 (Mk. 10:45; Acts 10:43; 1 Pet. 1:11, 19; 2:4; 3:18). In Jerusalem Peter led the disciples in appealing to the Lord to designate a successor to Judas as a witness to His resurrection (Acts 1:15–26). Peter with the Eleven proclaimed the risen Christ who sent the Spirit from God's right hand. Three thousand were baptized in the name of Jesus Christ and continued in the apostles' doctrine, fellowship, and prayers (Acts 2). In Christ's name Peter and John proclaimed healing to the lame man, and Peter used the occasion to preach again the resurrection of Jesus (Acts 3), as a result of which they were temporarily imprisoned. Speaking for the apostles, Peter condemned Ananias and Sapphira (Acts 5). With John he was sent to Samaria to seal with the Holy Spirit the newly baptized disciples (Acts 8:14). Thereafter Peter extended his missionary activities to Lydda, Joppa, and Caesarea, where he opened the doors of the Church to Cornelius, a Gentile who feared God (Acts 9:32–11:18). Later his missionary activities reached Antioch (Gal. 2) and Corinth (?) (1 Cor. 1:12; 9:5), and probably extended to a martyrdom in Rome.

The apostolic proclamation, that the God of Israel had raised from the dead and glorified as the Messiah the Jesus whom Jerusalem had crucified, aroused animosity. The broadening of the Church, first by the preaching of the Seven and later by Peter's reception of Cornelius,

了十二使徒的发言人（太 16:16），从他开始十二使徒都相信耶稣复活（林前 15:5；路 24:34），并且根据《以赛亚书》53 章等旧约经文来解读耶稣受难（可 10:45；徒 10:43；彼前 1:11, 19；2:4；3:18）。在耶路撒冷，彼得带领使徒向主祷告，指定一人接替犹大，同作主复活的见证（徒 1:15-26）。彼得和十一使徒祈求升天的主从神的右边赐下圣灵。有三千人奉耶稣基督的名受了洗，恒心遵守使徒的教训，彼此交接和祈祷（徒 2）。随后彼得和约翰奉基督的名，治愈了一个瘸腿的人，彼得利用这个机会再次宣传耶稣复活的信息（徒 3），他们因此被暂时囚禁了。彼得还曾代表使徒，谴责了亚拿尼亚和撒非喇（徒 5）。后来使徒打发彼得和约翰去撒玛利亚，使那些新受洗的门徒领受了圣灵（徒 8:14）。从那以后，彼得继续前往吕大、约帕和凯撒利亚传道，他在凯撒利亚向一个敬畏神的外邦人哥尼流敞开了教会的大门（徒 9:32-11:18）。他后来去安提阿（加 2）和哥林多（尚不确定）（林前 1:12；9:5）传道，可能最后在罗马殉道。

使徒们宣称，以色列的神已经从死里复活，并将耶路撒冷钉死的耶稣奉为弥赛亚，这招致了犹太人的敌意。教会首先通过七个使徒的祷告增加了信徒，后来彼得又让哥尼流进入教会，从而使犹太人越来越敌视使徒，尤其敌视核心三人。希律用刀杀死了约翰的兄弟雅各，

accentuated the opposition, particularly toward the inner three. Herod killed James the brother of John with the sword, and put Peter in prison, expecting to treat him the same way in order to please the Jews. But the angel of the Lord delivered Peter from prison (Acts 12).

又将彼得囚禁起来，准备用同样的方式杀死他去讨好犹太人。但主的使者使彼得获释（徒 12）。



Apostles gathered at the Last Supper. Fresco from the interior of a rock-carved church at Göreme, Turkey (B. K. Condit)

此图为土耳其格雷梅一座石刻教堂内部的壁画，图中的使徒一起出席最后的晚餐。（B. K. Condit）

In Antioch, Paul pleaded with Peter to stand by his own true principles of receiving Gentiles and not to play the hypocrite in order to please the Judaizers (Gal. 2:11f.). Thus for the truth of the gospel even Peter, the Rock apostle, was corrected by an associate; and at the Council of Jerusalem Peter told how God had used him to proclaim the gospel and minister faith to the household of

在安提阿，保罗请求彼得坚持他接受外邦人的真正原则，不要为了讨好犹太派的基督徒就装假（加 2:11-12）。因此，为了福音的真理，就连彼得这位“固执”使徒，也在同伴的帮助下改正了错误；在耶路撒冷会议上，彼得讲述了神是如何叫他传播福音，并坚固哥尼流的信心的。他祈求其他使徒和长老不要将额外的轭放在外邦信徒的颈项上（徒 15:6-11）。在哥林多，有些人自称是矶

Cornelius. He begged the apostles and elders to lay no additional yoke upon these gentile believers (Acts 15:6–11). In Corinth some called themselves disciples of Cephas (1 Cor. 1:12; 3:22), but Peter seems to have been as careful as Paul to have his associates rather than himself baptize (Acts 10:48), lest men should say that the apostles baptized in their own names (1 Cor. 1:17). Thus Peter was the decisive figure among the Twelve.

III. Paul.—Unlike the Twelve, Paul had not accompanied Jesus during His preaching ministry. Nevertheless, he regarded himself and was accepted by the primitive Church as manifesting the signs of an apostle. While Acts gives Paul the title only in ch. 14, where some understand the reference to be to apostles of the church in Antioch, nevertheless the paramount place this book gives to Paul’s ministry attests his full recognition. In its three accounts of the Lord’s initial encounter with Paul as well as in the apostle’s own writing (e.g., Gal. 1:16; 2 Cor. 4:6), his apostleship is presented as the direct action of the risen Lord Jesus. He is an apostle, not from men nor through a man, but through Jesus Christ and God the Father who raised Him from the dead (Gal. 1:1). This encounter is not a mere subjective vision, but an objective event, an act of God, a Christophany (1 Cor. 9:1; 15:8).

As Paul preached the gospel of Christ (Rom. 15:16–21), Gentiles were brought into the obedience of the faith, and churches were established throughout the Roman world. The fruits of his ministry, miraculous signs (1 Cor. 9:2; 2 Cor. 12:12; Gal. 2:8; cf. Jn. 14:12), his labors and sufferings for the name of Jesus

法的门徒（林前 1:12；3:22），但彼得似乎和保罗一样谨慎，吩咐别人施洗，而不亲自施洗（徒 10:48），以免别人说使徒以自己的名施洗（林前 1:17）。因此彼得是十二使徒中的关键人物。

III. 保罗。保罗并不像其他十二使徒那样，在耶稣传道时一直追随着祂。然而，他自称具有使徒的记号，而初期教会也接受了这点。虽然《使徒行传》仅在第 14 章将保罗称为使徒，一些人认为这里指的是安提阿教会的传道者，然而该卷中的保罗拥有极其重要的地位，这充分证明了保罗的身份。《使徒行传》中关于主向保罗显现的三段记录和保罗自己的作品（如加 1:16；林后 4:6）中都提到，复活的主耶稣的直接赐予保罗使徒身份。保罗作使徒，“不是由于人，也不是藉着人，乃是藉着耶稣基督，与叫祂从死里复活的父神”（加 1:1）。这种显明不仅是一种主观异象，而是一个客观的事件，是神的行为，是基督的再现（林前 9:1；15:8）。

由于保罗宣讲基督的福音（罗 15:16-21），外邦人都建立了信心，顺从神，整个罗马世界都建起了教会。他传教的结果、神迹（林前 9:2；林后 12:12；加 2:8；参：约 14:12），他做的工和为耶稣基督的名所受的苦楚（西 1:14；林后 1:5-6；4:5-6；参：路 21:12），都表明他是真正的使徒。

Christ (Col. 1:14; 2 Cor. 1:5f.; 4:5f.; cf. Lk. 21:12), were truly apostolic.

In their ministry to the Jews and the God-fearers, the Twelve could presuppose OT theism, i.e., the living God, His righteousness, judgment to come, and the hope of Israel. Building on this, they sounded the call to repentance and offered men the Lord Jesus as the messianic Savior. In preaching to the Gentiles, Paul was given the additional task of first reasoning of the Most High God (Acts 16:17), the Maker and Governor of all things (Acts 17:24-28), and also of righteousness, self-control, and judgment to come (Acts 24:25; cf. Rom. 1:18-3:19). Then, having sought conviction under the law written in the hearts of men as well as on the tablets of Moses, he called sinners to Christ, the one Mediator between God and men (1 Tim. 2:5).

The most significant characteristic of Paul's apostleship is the graciousness of the Lord's action in converting His most formidable opponent into His most effective minister. The first word of the encounter recorded in Acts is "Saul, Saul, why do you persecute me?" In the Epistles, Paul never forgets that as a persecutor injurious to the Church, he is less than the least of all the saints and not worthy to be called an apostle (Eph. 3:8; 1 Cor. 15:9; 1 Tim. 1:12-16). In such a situation it was only grace on top of grace that made Paul an apostle. Here is grace most clear: Christ is for Paul even when Paul is most actively against Him. Thus is it most evident that the glory is not of men but of God. God is willing to work more abundantly in this very earthen vessel than in others (1 Cor. 15:10; 2 Cor.

十二使徒向犹太人和敬畏神的人传道时,以旧约的一神论为前提,即永生神、祂的公义、将来的审判和以色列的盼望。在此基础上,他们响应恩召悔改,将耶稣奉为救主弥赛亚。保罗向外邦人传道时,肩负起另外一个使命,要第一个讲论至高神(徒 16:17),创造和掌管万物的主(徒 17:24-28),以及公义、节制和将来的审判(徒 24:25; 参:罗 1:18-3:19)。然后,在人心中的和刻在摩西法版上的律法的指示下,保罗坚定信心,呼吁罪人信仰基督,因为祂是神和人中间唯一的中保(提前 2:5)。

慈爱的主将保罗这个基督的最大敌人变成了最得力的传道者,这是保罗使徒身份的最重要的特征。《使徒行传》中记载主向保罗显明的第一句话是“扫罗,扫罗!你为什么逼迫我?”保罗在书信从未遗忘自己曾是迫害教会的人,比众圣徒中最小的还小,不配称作使徒(弗 3:8; 林前 15:9; 提前 1:12-16)。在这种情况下,保罗仍然成为了使徒,这只能是因为主的无上恩典。这件事最能彰显基督的恩典:即使在保罗强烈反对基督的时候,祂仍支持保罗。因此,这最能体现出荣耀不是属人的,而是属神的。神更愿意在这个地上的器皿而不是其他人身上显明祂的丰富(林前 15:10; 林后 4:7-8; 弗 3:8-9; 提前 1:14, 16)。

4:7f.; Eph. 3:8f.; 1 Tim. 1:14, 16).

By his apostolic commission Paul was separated from all other interests to God's gospel concerning His Son (Rom. 1:1-3; 1 Cor. 1:1, 17; Gal. 1:15; 2:7; Acts 22:14-17). Other disciples had a long period of training for their apostleship, but by this great encounter Christ made Paul forever His bond slave, debtor, and apostle (Rom. 1:1, 15). In the case of Paul there was an immediate surrender, his consciousness was completely dominated by the will of God (1 Cor. 1:1; 2 Cor. 1:1; Eph. 1:1), which he beheld working from his birth to fit him for his particular place in God's plan (Gal. 1:15; Eph. 1:5; 3:2-9). Here is the recovery of that prophetic consciousness that gives the dominant place to the thought of God. In his letters to the church in Corinth Paul is constantly wringing all self-adulation out of his ministry that men may glory only in Christ, whom God has made unto us wisdom, righteousness, sanctification, and redemption.

Paul is careful not to base his apostleship on ecstatic gifts, lest by magnifying his own individuality he overshadow the grace of God (1 Cor. 12; 2 Cor. 12). It is by God's grace that he is an apostle, commissioned not to honor himself but to serve God in preaching the gospel of His Son (Rom. 1:9; 15:19; 1 Cor. 1:17). Even the signs of an apostle are given Paul only to further his ministry, to magnify God, not himself (1 Cor. 2:5).

IV. Apostolic Authority.-In the NT there is always a decisive distinction between the Lord Jesus and His apostles. While He has full authority in Himself, their power is only in His Name and in the

主将保罗从其他所有人中分别出来，赋予他使徒的身份，让他宣讲神关于圣子的福音（罗 1:1-3；林前 1:1, 17；加 1:15；2:7；徒 22:14-17）。主教养了十二使徒很久，才委任他们使徒的身份，但伟大的基督通过向保罗显明，就使保罗永远成为祂的仆人、债主和使徒（罗 1:1, 15）。保罗直接把自己交给神，他的意识完全受神的旨意的支配（林前 1:1；林后 1:1；弗 1:1），神从保罗出生时，就预定了他在神计划中的特殊位置（加 1:15；弗 1:5；3:2-9）。这是对先知意识的恢复，这种意识在神的思想中占据主导地位。保罗在给哥林多教会的信中一再排除传道中所有自我吹捧的成分，他教导说，人只有在基督里才能得荣耀，神藉着基督赐予人们智慧、公义、圣洁和救赎。

保罗唯恐将他的使徒身份建立在出色的天赋上，以免由于过多显示他的个人特征而掩盖了神的恩典（林前 12；林后 12）。他藉着神的恩典成了使徒，他接受委任不是为了将荣耀归于自己，而是要侍奉神，传播圣子的福音（罗 1:9；15:19；林前 1:17）。即使神赐给保罗的使徒的标志，也只是为了帮助他传播福音，让他赞美神，而不是为了赞美他自己（林前 2:5）。

IV. 使徒的权柄。在《新约》中，主耶稣和祂的使徒之间总有一种明确的区别。祂拥有所全部的权柄，而使徒的权柄都是藉着基督的名和基督赐予的圣灵得到的（徒 3:6, 12；9:34；约 15:5）。

Spirit given by Him (Acts 3:6, 12; 9:34; Jn. 15:5). Even so His majesty and might stand behind them. As His witnesses, ambassadors, and vicars (Mt. 10:40; Lk. 10:16), they hold the first and most significant place in the primitive Church (1 Cor. 12:28; Eph. 4:11). Accordingly, they exercise great authority in matters of discipline (Acts 5:1-11; 1 Cor. 5:1-7; 2 Cor. 2:1-10; Jn. 20:23; Mt. 16:19; 18:15-22) and other problems facing the churches (2 Cor. 13:2, 10; 1 Thess. 4:2; 2 Thess. 3:4, 6). Yet they treasure the precept, "you have one teacher, and you are all brethren" (Mt. 23:8; cf. Mt 10:24). Paul sought to increase the joy of others, not to lord it over their faith (2 Cor. 1:24). He insisted that his own preaching as truly as Peter's conduct must be in accord with the gospel (Gal. 1:18; 2:14). Peter felt obligated to defend his in receiving Cornelius to the other apostles and the brethren (Acts 11:1-18).

The explanation of this paradox is to be found in the missionary situation in the primitive fellowship. In a sense the apostolate was prior to the Church as a sociological gathering. As the foundation pillars they spoke with authority, but it was an authority that sought to bring out and develop the local ministry. The earliest disciples put forward two, of whom the Lord chose Matthias to replace Judas (Acts 1:15, 23), and the enlarged body selected the Seven, whom the apostles ordained with the laying on of hands and prayer (Acts 6:1-6). The elders shared with the apostles in the decision at Jerusalem (Acts 15), and government appears as a gift distinct from apostleship in 1 Cor. 12:28f. Paul participated with the congregational presbytery in ordaining Timothy (1 Tim. 4:14; 2 Tim.

虽然如此，但基督的权柄和大能是使徒的后援。使徒作为基督的见证、使者和代理（太 10:40；路 10:16），他们在初期教会占据最为重要的位置（林前 12:28；弗 4:11）。因此，他们在教会纪律（徒 5:1-11；林前 5:1-7；林后 2:1-10；约 20:23；太 16:19；18:15-22）和其他问题上（林后 13:2，10；帖前 4:2；帖后 3:4，6）拥有很大的权柄。然而他们十分珍视一条训诫，即“只有一位是你们的夫子，你们都是弟兄”（太 23:8；参：太 10:24）。保罗试图帮助他人快乐，而不是辖管他们的信心（林后 1:24）。他坚持认为他的传道是正确的，并认为彼得应当按照福音的教导行事（加 1:18；2:14）。彼得认为自己有必要在其他使徒和弟兄们面前为自己接受哥尼流的行为辩护（徒 11:1-18）。

人们可以从最初使徒的传道情况中找到这一悖论的解释。从某种意义上说，使徒的地位是一种社会学集合，他们的地位甚至要在教会之上。使徒是柱石，他们的话带有基督赐予的权柄，但这种权柄却是为了形成并发展当地的传教活动。最初的使徒选出了两位候选人代替犹大的位，主在这两人中选择了马提亚（徒 1:15，23），门徒增多后，大众就拣选了七人，使徒按手在他们头上，并祷告，规定他们做管理的工作（徒 6:1-6）。在耶路撒冷，长老和使徒共同掌握着决策权（徒 15），而在《哥林多前书》12:28-29 中，治理能力似乎是主赐予使徒的有别于使徒身分的天赋。保罗和会众中的长老一起授予提摩太职分（提前 4:14；提后 1:6）。使徒并未像 2 世纪的主教那样在圣礼中起主导作用（林前 1:14；徒 10:48）。使徒们通过在各地的牧师，为他们离开或死后教会的

1:6). Nor did the apostles take the leading place in administering the sacraments, as the bishops did in the 2nd cent. (1 Cor. 1:14; Acts 10:48). Through the local ministers the apostles made provision for the Church's worship, government, and discipline to be carried on in their absence and after their decease. The writings of the Apostolic Fathers show the advance of this process.

Later in the 2nd cent. a more strenuous effort was made to ward off the dangers of speculation, schism, and apostasy brought about by persecution. Added stress was placed upon the Apostolic Rule of Faith, the Apostolic Canon of Scripture, and the Apostolic Office, that is, the bishops in churches that had been founded by apostles. These tests were expected to keep church proclamation in conformity with the word and witness of the dominically chosen and commissioned body of apostles.

In the final analysis the apostles were officers not of the Church but of the risen Lord, who proclaimed Himself through their preaching of Him and so built His Church through their labors. In their activities, the ministry of the Church was so related to the ministry of Christ that it was Christ Himself who was nourishing, sustaining, and directing His Church. And the Church is authentically apostolic only when her thought and action are governed and guided by her Lord, that is, when He rules and teaches His Church through His Spirit and Word by the ministry of men. Through their faithful exposition of the apostolic gospel the risen Lord is still heard proclaiming Himself as the Savior of sinners.

侍奉、管理和教规做好了准备。使徒教父的作品中体现了这一过程的进展。

2 世纪后期，人们为了避免迫害导致的思辨、教会分裂和叛教的危险，做出了更为艰苦的努力。人们更加强调使徒信规、使徒圣经正典和使徒的职分，也就是使徒所建立的教会主教一职。这些尝试旨在使教会的宣告始终符合主拣选并委任的使徒的话语和见证。

总之，使徒是升天的主的委任者，而不是教会的管理者，主通过使徒的传教自我揭示，然后藉着他们所作的工建立了教会。在使徒的活动中，教会的传教和基督的传教密切相关，所以基督自身在滋养、维护并指导着祂的教会。只有当教会的思想和行为受主的管辖和引导时，也就是当主通过人类的传道，藉着祂的灵和道管辖和教导祂的教会时，教会才是真正的使徒教会。升天的主仍在使徒忠实传播的福音中揭示祂自己，向世人宣布祂就是所有罪人的救主。

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APOSTLES' CREED.

See CREEDS AND CONFESSIONS IV.A.

APOSTOLIC AGE.

The period from Pentecost to the death of John, the last of the twelve apostles (*ca.* 100), when the Church was under the guidance of Paul (till his death) and the apostles, especially Peter and John.

I. The Mission.—When the disciples realized that they had seen the risen Christ for the last time and that it had now become their duty to spread His message, they gathered themselves together and restored the number of “witnesses” to the appointed Twelve. Immediately afterward the outpouring of the Holy Spirit gave them the signal to begin work. At first this work was rigidly centered in Jerusalem, and the first journeyings were the result of forcible dispersion and not of planned effort (Acts 11:19). But pilgrims to the feasts had

书目——*TDNT*, I, 见词条 ἀποστέλλω (Rengstorf); *Encyclopaedia of Christianity* (1962); *NBD*; *BDTh*; *RGG*; *DTC*, I; J. L. McKenzie 编, *Dictionary of the Bible* (1965)。关于更多参考, 见 E. Schweizer, *Church Order in the NT* (1961 年英文译本); C. F. D. Moule, *Birth of the NT* (1962); T. F. Torrance, *Royal Priesthood* (1955); A. Schlatter, *Church in the NT Period* (1955 年英文译本); E. D. Burton, *Galatians (ICC, 1920)*, 附录 I; F. V. Filson, *Three Crucial Decades. Studies in the Book of Acts* (1962); O. Cullman, *Peter* (1953 年英文译本); T. W. Manson, *The Church's Ministry* (1948); H. Diem, *Dogmatics* (1959 年英文译本); H. D. Betz, *Der Apostel Paulus* (1972)。

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APOSTLES' CREED. 《使徒信经》

见 CREEDS AND CONFESSIONS IV.A (信经和信条 IV.A)。

APOSTOLIC AGE. 使徒时期

这段时期指从五旬节至十二使徒中最后一位——约翰去世(约公元 100 年)之间的时期, 当时教会受保罗(直到他去世)和使徒领导, 尤其受彼得和约翰的领导。

I. 使命。当门徒们意识到这是他们最后一次看见复活的主, 并且意识到他们有责任去传播主的福音, 于是他们聚集到一起, 并将主的“见证人”的数目恢复到了祂所规定的十二位。被圣灵感动后, 他们立即接到开始传道的信号。起初, 他们的传道工作主要集中在耶路撒冷, 犹太人的被迫离散促成了他们第一次传道旅程, 这并非是计划好的行动(徒 11:19)。人们在节期朝圣时, 将福音一起传播了出去, 基督教通过这种方式至少传播到了大马士革(徒 9:2, 19)。而离散的犹太人又开始向塞浦路斯和安提阿传播基督教, 这标志着外邦传道

carried away the gospel with them, and in this way Christianity had been spread at least as far as Damascus (9:2, 19). The dispersion itself widened the circle to Cyprus and to Antioch and marked the beginning of the gentile work (11:19f.).

的开始（徒 11:19-20）。



(Left) Thomas, Philip, Andrew, and Peter. Jamb figures on south porch of cathedral of Notre Dame, Chartres. (Right) Paul, John, James the Great, and James the Less. Figures right of central door, south porch (A.D. 1194-1260)

左图是沙特尔巴黎圣母院南侧走廊的侧柱人像，图中人物为多马、腓力、安得烈和彼得。右图是南侧走廊中央大门右侧的人像，图中人物为保罗、约翰、大雅各和小雅各（公元 1194-1260 年）。

The extreme prominence of Paul's ministry in the NT should not obscure the success of the other missionaries. When the apostles began their journeys we do not know, but at the time of Gal. 1:19 only Peter represented the Twelve in Jerusalem. Paul mentions their extended work in 1 Cor. 9:5f., and it seems certain that Peter was in Rome shortly before his death. The troubles caused Paul by the Judaizers at least give evidence of the missionary zeal of the latter. Barnabas

在《新约》中，保罗的传教尤其突出，但这并不能掩盖其他传教士的成功。我们不知道使徒何时开启传道之旅，但到《加拉太书》1:19 中描述的时期，只有彼得代表十二使徒留在了耶路撒冷传道。保罗在《哥林多前书》9:5-6 中提到他们扩大了传道的范围，彼得似乎确实在去世前曾暂住罗马。犹太基督徒给保罗带来的麻烦至少表明了他们的传道热情。巴拿巴和马可在与保罗分开后，继续传道（徒 15:39），早在保罗到达罗马之前，当地就已经有外邦的基督

and Mark worked after their separation from Paul (Acts 15:39), and gentile Christianity existed in Rome long before Paul's arrival there (Rom. 1:13). By the year 100 it appears that Christianity extended around the Mediterranean from Alexandria to Rome (and doubtless farther, although data are scanty), while Asia Minor was especially pervaded by it.

Many factors cooperated to help the work. Peace was universal and communication was easy. Greek was spoken everywhere. The protection given Judaism sheltered from civil interference. The presence of Judaism insured hospitality and hearers for at least the first efforts to convert. The Jews' proselytizing zeal (Mt. 23:15) had prepared Gentiles to receive Christianity. And not the least element was the break-up of the old religions and the general looking to the East for religious satisfaction.

Paul's procedure is probably typical. Avoiding the smaller places, he devoted himself to the cities as the strategic points and traveled in a direct route, without side-journeys. In this way a "line of fire" (Harnack) was traced, and the flame could be trusted to spread of its own accord to each side of the road. So as fruits of Paul's work at Ephesus there appear churches at Colossae and Laodicea some 120 mi. (200 km.) away (Col. 2:1; 4:16). The churches founded needed revisiting and confirming; but when the apostle felt that they could shift for themselves, he felt also that his work in the East was over (Rom. 15:23).

徒 (罗 1:13)。到公元 100 年, 基督教似乎沿地中海从亚历山大港传播到了罗马 (虽然缺乏数据的证实, 但无疑传播得更远), 在小亚细亚尤为普遍。

许多其他因素也推动了基督教的传播。当时时局总体稳定, 交流也十分容易。各地的民众都讲希腊语。犹太教的保护使得基督教不受民众干扰。犹太教的存在至少保证听众愿意首先改变信仰。犹太人改变信仰的热情 (太 23:15) 为外邦人接受基督教做了铺垫。另一个因素便是旧宗教的分裂, 人们因此转向东方寻求宗教信仰的满足。

保罗的传道过程可能具有典型性。他不在小地方传道, 而是将城市作为传道的重点, 他走直路传道, 绝不绕路。通过这种方式, 学者们 (Harnack) 可以描绘出一条 "火线", 并且相信火焰已经弥漫到了这条路线的两侧。保罗在以弗所的传教促使 120 英里 (200 公里) 之外的歌罗西和老底嘉建立了教会 (西 2:1; 4:16)。这些教会建立之后需要他再次访问和确认; 但当保罗认为这些教会可以独立发展时, 他也认为自己在东方的传道工作结束了 (罗 15:23)。

II. Jerusalem Church.-The members of **II. 耶路撒冷教会。** 最早的耶路撒冷教

the earliest Jerusalem church thought of themselves simply as Jews who had a true understanding of the Messiah and so constituting a new “way” or “party” (hardly “sect”) in Judaism (Acts 22:4, esp.). At first they were allowed to grow unmolested, and their right to exist was apparently unquestioned, for the Sadducean actions of Acts 4:1; 5:17 were in the nature of police precautions. And it is significant that the first attack was made on a foreigner, Stephen. He seems to have angered the crowds by preaching the impending destruction of the temple, although he was martyred for ascribing (practically) divine honors to Jesus (7:56). Yet the apostles were not driven from the city (8:1) and the church was able to continue its development.

In 41, the Roman representatives gave way to the pharisaically inclined Agrippa I, and (for reasons that are not clear) persecution broke out in which James was martyred and Peter delivered only by a miracle (Acts 12). With the resumption of Roman rule in 44 the persecution ceased. Some peaceable mode of living was devised, as appears from the absence of further allusions to troubles (cf. Acts 21:17-26) and from the accounts of Josephus and Hegesippus of the esteem in which James the Lord’s brother was held. His martyrdom (in 62?) was due to the tension that preceded the final revolt against Rome, in which the Christians of Jerusalem took no part. Instead, they retired across the Jordan to Pella (Rev. 12:13-17), where they formed a close, intensely Jewish body under the rule of the descendants of Christ’s brethren according to the flesh. Some mission work was done farther to the east, but in the 2nd cent. they either were absorbed in

会的成员认为自己仅仅是拥有关于弥赛亚的真正知识的犹太人，并组成了一个犹太教的新“道”或新“党”（几乎不能称之为“教派”）（尤其见徒 22:4）。起初，教会可以不受烦扰地自由发展，显然也无人质疑他们存在的权力，因为《使徒行传》4:1; 5:17 中撒都该人的行动从本质上看只是维护秩序的预防措施。值得注意的是，第一个遭受攻击的人是外邦人司提反。他传道时说，圣殿即将倾覆，这似乎激起了民众的忿怒，但他（实际上）因为宣传耶稣拥有神圣的荣耀而最终殉道（徒 7:56）。但人们并未将使徒逐出城（徒 8:1），教会也可以继续发展。

公元 41 年，罗马众议院让位于倾向亚基帕一世的法利赛人，迫害（原因不明）开始了，雅各在这次迫害中殉道了，但彼得因神迹得以释放（徒 12）。公元 44 年，罗马统治复辟后，停止了迫害。《圣经》中并未进一步提及其他烦扰（参：徒 21:17-26），约瑟夫斯和赫格西卜的作品体现出了对主的弟兄雅各的尊重，这表明基督徒找到了一种和平的生存模式。雅各殉道（可能是在公元 62 年）要归因于反抗罗马的最终起义前的紧张时局，耶路撒冷的基督徒并未参与这场起义。他们反而经约旦河退到了佩拉（启 12:13-17），并在基督血缘上弟兄的后裔的管理下，形成了一个封闭的、紧张的犹太团体。他们继续向东方传道，但是到公元 2 世纪时，他们要么并入了正统的基督教，要么逐渐发展成了伊便尼派的一部分。

normal Christianity or became one of the factors that produced Ebionism.

III. Judaists.-Many members of this body (and, doubtless, other Jewish Christians outside it) showed various degrees of inability to understand the gentile work. The acceptance of an uncircumcised Christian as "saved" offered fairly slight difficulty (Gal. 2:3; Acts 15). But to eat with him was another thing and one that was an offense to many who accepted his salvation (Gal. 2:12f.). The rigorous conclusion that the Law bound no Christian was still another thing and one that even James could not accept (Acts 21:21). At the time of Gal. 2:9, the "pillars" were as yet not thinking of doing gentile work. Paul's controversies are familiar, and probably the last friction did not end until the fall of Jerusalem. But the difficulties grew gradually less, and 1 Peter is evidence that Peter himself finally accepted the full status of Gentiles.

IV. Relations with Rome.-From the Roman power Christianity was safe at first, as the distinctions from Judaism were thought too slight to notice (Acts 18:14-16; 25:19). (Troubles such as those of Acts 17:9 were due to disturbance of the peace.) So the government was thought of as a protector (2 Thess. 2:7) and spoken of in the highest terms (Rom. 13:1; 1 Pet. 2:13f.). But, while absolute isolation was not observed (1 Cor. 10:27), yet the Christians tended more and more to draw themselves into bodies with little contact with the world around them (1 Pet. 4:3-5), so provoking suspicion and hostility from their neighbors. Hence they were a convenient scapegoat for Nero after the burning of Rome. It is uncertain

III. 犹太教徒。这一团体中的许多成员（无疑不包括犹太基督徒）在不同程度上都无法理解向外邦人传道的工作。他们并未过多为难，便接受了未受割礼的人作“被救的”基督徒（加 2:3；徒 15）。但与他一起吃饭则是另一回事，对于许多接受他的救赎的人来说，这是一种冒犯（加 2:12-13）。律法并未束缚任何基督徒这一严格结论也是另一回事，就连雅各都不能接受（徒 21:21）。在《加拉太书》2:9 中，“柱石”在那时也没有想过向外邦人传教。保罗的辩论对人们来说十分熟悉，最后一次摩擦可能直到耶路撒冷陷落才最终结束。但困难逐渐被克服，《彼得前书》表明彼得本人最终接纳了外邦人的全部地位。

IV. 与罗马的关系。在罗马统治时期，基督教起初是安全的，因为他们与犹太教的差别太小，没有引起人们的注意（徒 18:14-16；25:19）。（由于他们扰乱治安，所以才遇到了《使徒行传》17:9 中的那些麻烦）。因此政府被视为保护者（帖后 2:7），占据着最高的地位（罗 13:1；彼前 2:13-14）。但是，基督徒虽然没有绝对地孤立存在（林前 10:27），却越来越自成一体，少与周边接触（彼前 4:3-5），这就引起了邻居的怀疑和敌意。因此尼禄认为罗马大火之后，他们非常适合做替罪羊。尚无法确定尼禄的迫害范围，也不确定从尼禄时期到图密善统治末期迫害的程度（见 PETER, FIRST EPISTLE OF II[《彼得前书》II]），但在《启示录》中，罗马成为了所有敌基督者的象征。

how far his persecution spread or how far persecutions occurred from his time until the end of the reign of Domitian (see PETER, FIRST EPISTLE OF II), but in Revelation Rome has become the symbol for all that is hostile to Christ.

V. “Hellenism”.-Influence of the “pagan” religions on Christianity is not very perceptible in the 1st century. But syncretism was the fashion of the day and many converts must have attempted to combine the new religion with views that they held already (or that they learned still later). Apparently little attention was paid to this attempt if it was restricted to entirely minor details (1 Cor. 15:29?), but in Col. 2:8–23 a vital matter is touched. The danger appears more acute in the Pastorals (1 Tim. 1:4; 4:3; Tit. 3:9), and according to Rev. 2 great harm was being done. Also, Jude, 2 Peter, and 1 John contain direct polemics against the systems so arising, the beginnings of what in the 2nd cent. appeared as Gnosticism.

For further details see esp. MINISTRY; CANON OF THE NT; and (for life in the apostolic age) SPIRITUAL GIFTS.

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V. “希腊化”。在公元 1 世纪，“异端”宗教对基督教的影响并不太明显。但宗教融合是当时的主流趋势，许多皈依者必然试图将新的宗教和已知观点（或他们随后了解的观点）融合在一起。显然，如果这种融合仅限于全部细枝末节（林前 15:29[不确定]），那么显然很少有人关注它，但《歌罗西书》2:8-23 中触及了一个至关重要的问题。在教牧书信中，这种危险似乎变得更加严重（提前 1:4; 4:3; 多 3:9），而根据《启示录》2 章的描述，这种融合造成了巨大的危害。另外，《犹大书》、《彼得后书》和《约翰一书》中也包含了刚兴起体系的直接论述，这种体系在 2 世纪时期发展成了诺斯替主义。

关于更多细节，尤其见 MINISTRY（传教）；CANON OF THE NT（新约正典）；（关于使徒时期的生活）见 SPIRITUAL GIFTS（属灵的恩赐）。

书目——L. W. Barnard, *Studies in the Apostolic Fathers and their Background* (1966); C. K. Barrett, *NT Background; Selected Documents* (1956); F. C. Burkitt, *Church and Gnosis* (1932); *CAH*, XII (1939); T. R. Glover, *Conflict of Religions in the Early Roman Empire* (1923 年第 10 版); C. G. A. von Harnack, *Expansion of Christianity in the First Three Centuries*, I, II (1904 年和 1905 年英译本); H. Lietzmann, *History of the Early Church* (1949-1950 年第二版英译本); E. Lohse, *NT Environment* (1976 年英译本); A. C.

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B. S. EASTON

词条作者: B. S. EASTON

APOSTOLIC CONSTITUTIONS AND CANONS.

A pseudepigraphical work usually dated in the 4th cent. A.D. and thought to be Syrian in origin. It consists of a collection of independent treatises on doctrine, worship, and discipline collected into eight books, with eighty-five appended canons, and seems to be designed predominantly as a manual for the clergy. The ostensible author is Clement of Rome, who, it is claimed, edited apostolic materials, although as early as the Trullan Council of 692 it was recognized that neither the apostolic origin nor Clement's editorship was authentic.

The general dating of the Constitutions has not given rise to serious controversy. Many of the underlying materials obviously come from the third century or even (in a few instances) earlier, but since the rulings of the Council of Antioch in 341 are incorporated the compilation can hardly precede this date. On the other hand there is no reference to the Nestorian or Monophysite debates, so that a date past *ca.* 420 is excluded. References by Eusebius, Epiphanius, and Athanasius might be to constituent materials and not necessarily to the full collection.

The books of the Constitutions come from various sources. Bks. 1-6 rest on a

APOSTOLIC CONSTITUTIONS AND CANONS. 《使徒典章与法令》

这是一部伪经作品,人们通常认为该书是在 4 世纪时用叙利亚语写成的。该书共分八卷,并带有八十五部附加典籍,书中收录了许多关于教义、敬奉和教规的独立的论述,似乎主要是供神职人员使用的手册。该书据称由罗马的革利免编纂,而且据称他还曾参与了使徒文献的编辑,虽然早在 692 年的楚兰会议上,人们就已经意识到这部作品实际上既非使徒所作,也不是由革利免所编。

这部作品编辑的大概日期并未引起太多争论。书中的大多原始资料显然来自 3 世纪时期甚至(极少情况下)更早时期,但由于 341 年安提阿会议在表决时引用了这部作品中的内容,所以该书的编纂时间不应早于这个年限。此外,书中没有提及基督教派或基督一性论的争论,因此编辑日期不可能超过约公元 420 年。优西比乌、伊皮法尼和亚他那修的作品可能构成了该书的一部分,不太可能构成了整部作品。

这部作品有多个来源。第一至六卷基于一部名为《使徒遗范》的 3 世纪时期的

third-century collection known as the Didascalia, which is fully extant only in Syriac. One part of bk. 7 incorporates the moral teaching of the Didache, while the rest is from an unknown source. Bk. 8 brings together various materials. It seems to use at the outset the treatise of Hippolytus on spiritual gifts. Other sections show evident kinship to the Egyptian Church Order, and the familiar Clementine Liturgy is included also. The work of redaction is usually traced to a single, if unknown, hand, since the style in the editorial sections is obviously uniform. A semi-Arian trend has been seen in the work by some, but others suspect Apollinarianism. More plausibly the editor has been identified as pseudo-Ignatius, the writer responsible for the longer recension of the epistles of Ignatius of Antioch.

The contents of the first set of books—those based on the Didascalia—give evidence of careful grouping. Bk. 1 is devoted to the duties of ordinary Christians and prescribes a strict although not wholly ascetic manner of life. Soberness in adornment and caution in respect of the public baths might be mentioned as examples. In contrast, bk. 2 deals with the qualifications and duties of the clergy. An interesting account of penitential practice is added, and many ceremonial details are given. Widows and their office receive attention in bk. 3, as do also deacons and baptism, while charity comes under discussion in bk. 4. In bk. 5 duties toward the persecuted are set out, and martyrdom comes under discussion, along with idolatry as the main threat to Christians and the chief object of the martyrs' protest. Finally, bk. 6. offers a survey of the history and

文集, 但该书只有叙利亚语版本完整地保留了下来。第七卷的部分内容取自《十二使徒遗训》中关于道德的教训, 而其他部分的来源尚未查明。第八卷整合了多份原始资料。这卷书起初似乎引用了一部希坡律陀关于属灵恩赐的专著中的内容。其他部分显然与《埃及教会法令》有密切联系, 众所周知的《革利免礼典》(Clementine Liturgy) 也被收录其中。人们通常认为这部作品是同一个人编辑的, 但具体是谁尚未可知, 因为各个编辑部分风格显然是一致的。一些学者在这部作品中看到了一种半亚流主义的趋势, 但其他人则推测该作品属于亚波里拿流主义。有一种更为合理的推测, 即该书的编辑者是伪伊格那丢, 也就是安提阿的伊格那丢书信的较长校订本的编辑者。

书中的第一部分, 也就是基于《使徒遗范》的内容表明编辑者在分卷时十分谨慎。第一卷主要描述普通基督徒的责任, 并规定了一种严格但不彻底的禁欲生活方式。比如书中提到了着装要庄重, 要谨慎地在公众浴池中沐浴。第二卷与第一卷大有不同, 这卷书对神职人员的资格和职责做出了要求。书中添加了一段对忏悔传统的有趣描述, 并给出了许多仪式上的细节。第三卷关注寡妇和她们的职分, 以及执事和洗礼, 而第四卷则讨论了慈善行为。第五卷陈述了基督徒对受迫害者应履行的责任, 讨论了殉道, 并认为偶像崇拜是基督徒面临的主要威胁, 也是殉道者反对的主要对象。最后, 第六卷提供了一份历史调查, 并总结了早期教会中分裂运动和异端运动的教训和历史。

teachings of the different movements of schism and heresy in the early Church.

The part of bk. 7 that derives from the Didache provides moral instruction according to the familiar schema of the Two Ways. The second part consists of liturgical directions, an interesting point here being that some of the prayers suggest Jewish origins. Bk. 8, apart from the opening section on charismata, deals predominantly with matters of order and worship. Finally, the appended canons turn again to the important subject of the selection, ordination, and duties of the clergy. Also given is a list of canonical writings which omits Revelation but recognizes 3 Maccabees, 1 and 2 Clement, and the Constitutions themselves. Fifty of these canons came into the West and found a home in the Isidorian Decretals and Gratian's codification. The full eighty-five were adopted by John of Constantinople in the East and came to be invested with considerable authority.

Certain features of the Constitutions and Canons call for special notice. Occasional extravagant mystical interpretations of Scripture characterize and mar the work. If a certain friendliness toward Jews may be discerned, opposition to Jewish Christians is severe, possibly because of local rivalries. Sharp separation from the pagan world is demanded, including the laying aside of all pagan literature. A full round of observances is also required of all Christians, including brief services twice a day, the keeping of both the sabbath and the Lord's Day, and various fasts and festivals. Exaggerated respect must be paid to the clergy and especially the bishop. The bishop should not even

第七卷源于《十二使徒遗训》的第一部分内容，并根据“生死两道”这一常见模式提供了道德教导。第二部分由礼仪指示组成，比较有趣的是，此处的一些祈祷文源自犹太人。在第八卷中，除了开篇部分是有关恩赐的，其余部分都主要涉及法令和敬奉的问题。最后，附加的典籍再次回到拣选、任命和神职人员责任等重要主题上。这部分还给出了一份正典经卷的列表，其中删除了《启示录》，但添加了《马加比三书》、《革利免一书》和《革利免二书》以及《使徒典章和法令》本身。其中 50 部典籍传入西方，并收录在《伊西多尔教令集》和格拉典编纂的法典中。东方君士坦丁堡的约翰接受了全部的 85 部典籍，并赋予它们极大的权威。

《使徒典章和法令》中的某些特征需要特别注意。书中偶尔会出现过于神秘的圣经解读，这是该书的特点，也是该书的瑕疵。如果我们能够辨别出书中亲近犹太人的倾向，那么我们也同样可以看出书中对犹太派基督徒的强烈反对，这可能是地方对抗的结果。书中规定基督徒要与异端世界划清界线，不可阅读任何异端文献。所有基督徒都要遵守仪式的整个过程，包括每日两次的简单侍奉、安息日和主日的庆祝活动，以及各种禁食日和节庆。基督徒必须对神职人员，尤其是主教表现出极大的尊重。基督徒甚至不能靠近主教，只能通过执事或仆从与主教沟通，正如他们不能接近神，只能通过基督与神沟通。基督徒应将女执事奉为圣灵，将长老奉为使

be approached except through deacons or servants, just as God should not be approached except through Christ. Deaconesses are to be esteemed as the Holy Spirit and presbyters as the apostles, while teachers deserve more respect than princes or magistrates. The clericalism of a later period found welcome ammunition in this set of documents.

The intricate problems associated with the sources of the Constitutions have given rise to an extensive literature. This is, however, a specialized field which, in view of the inauthenticity of the work, has little bearing on the church's life, teaching, or discipline today. The main interest in the Constitutions for the average Christian lies in the picture that they give of practical, liturgical, and clerical life in the early centuries, the measures in which this conforms to authentically apostolic precept and precedent, its influence in succeeding centuries, and the positive and negative lessons that might still be learned from it.

Bibliography.—J. Quasten, *Patrology* (1953), II, 119f., 147–152, 180–190 offers a fairly up-to-date survey of the literature, which it is unnecessary to list in the present context.

G. W. BROMILEY

APOSTOLIC COUNCIL.

A meeting between delegates from the church at Antioch (Paul, Barnabas, and others) and those from the mother church at Jerusalem, convened to settle a dispute raised by some Jewish-Christians from Jerusalem who had come to Antioch teaching that gentile converts could not be saved apart from the Mosaic rite of circumcision. The Council probably took

徒，而教师也应比君主的地方法官更受尊敬。这部作品后来深受教权主义的青睐。

关于《使徒典章和法令》来源的问题十分复杂，这些问题甚至可以形成一类宽泛的文学。然而，这是一个专业的领域，鉴于该书是伪造的，它对现今的教会生活、教导或教规几乎没有产生影响。对于大多基督徒来说，这部作品的主要价值在于该书描绘了主后前几个世纪的传统、礼仪和牧师的生活，书中的法令符合真正的使徒教训和典范，人们可以看出该书在随后几个世纪的影响，并且仍能从书中学到或积极或消极的教训。

书目——J. Quasten, *Patrology* (1953), II, 119-120, 147-152, 180-190, 书中提供了一份关于这部文献相对较新的调查，本词条中无需提及这部作品。

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APOSTOLIC COUNCIL. 使徒会议

这是一次安提阿教会代表团（保罗、巴拿巴等人）和耶路撒冷母教会代表团之间的会议，本次会议是为了解决一些从耶路撒冷来的犹太派基督徒所引起的争论，他们教训外邦的归信者说，如果不按摩西律法的规定受割礼，就不能得救。这次会议可能在保罗第一次和第二次传道旅程之间举行，《使徒行传》15:1-35 中的经文记录了这次会议。施

place between Paul's first and second missionary journeys and is recorded in Acts 15:1-35. Schlatter (p. 125) suggests that the term "Apostolic Council" is not entirely appropriate, since the apostles were not the only active participants. It is also called the Jerusalem Council.

- I. Critical Problems
- II. Occasion
- III. The Council
- IV. Apostolic Decree
- V. Outcome

I. Critical Problems.-Whether we may supplement the Acts 15 account with information from Paul's report in Gal. 2:1-10 (his encounter with "those who were of repute") depends upon our decision regarding the relationship between Paul's visits to Jerusalem as recorded in Galatians and those recorded in Acts. If these are two accounts of the same incident we will have to conclude that Paul played a much more active role than is suggested by the passing references to him in Acts (15:4, 12), and also that the decisions of the Council were considerably broader in scope than a mere rejection of the Jewish-Christian proposal for gentile circumcision.

Briefly stated the problem is this. In his letter to the Galatians Paul indicates with great care that subsequent to his conversion he had been in Jerusalem on but two occasions. The first (Gal. 1:18-24) was a fortnight spent with Peter during which he saw none of the other apostles except James. The second (Gal. 2:1-10) was "after fourteen years," at which time he gave an account of his gospel. The leaders of the Jerusalem church, recognizing that the gospel to the

拉特 (Schlatter, 125 页) 认为“使徒会议”一词不完全恰当, 因为使徒不是仅有的积极参与者。这次会议也被称为“耶路撒冷会议”。

- I. 关键问题
- II. 会议时机
- III. 本次会议
- IV. 使徒法令
- V. 会议成果

I. 关键问题。我们是否可以用《加拉太书》2:1-10 中保罗提到的信息 (他遇见了“那些有名望的”) 来补充《使徒行传》15 章中的记录, 这取决于我们如何看待《加拉太书》中与《使徒行传》中关于保罗拜访耶路撒冷的两段记录的关系。如果这两段经文指的是同一事件, 那么我们就可以推断保罗在会议中所起的作用更为积极, 而不像《使徒行传》(徒 15:4, 12) 中那样描述保罗时一带而过, 我们还可以推断出使徒会议的与会者并非仅仅拒绝犹太派基督徒提出的让外邦信徒也受割礼的这一建议, 还对更多的论题进行了表决。

这个问题可以简述如下。保罗在给加拉太人的书信中特别表明他归信主之后, 曾两次访问耶路撒冷。他第一次访问时和彼得同住了两周 (加 1:18-24), 除了雅各之外, 他没看到其他使徒。保罗第二次去耶路撒冷时 (加 2:1-10), 已经“过了十四年”, 他去那里向弟兄们传播他的福音。耶路撒冷教会的领袖承认, 是主托保罗传福音给那未受割礼的人, 于是他们就向保罗用右手行相交之礼。他们并未补充保罗的福音。实际上, 就连他们想要让提多受割礼的尝试也

uncircumcised had been entrusted to him, extended to him the right hand of fellowship. Nothing was added to his gospel. In fact, even an apparent attempt to have Titus circumcised failed. 失败了。

In what has traditionally been taken as the same span of time, Acts lists not two but three visits to Jerusalem. The first follows Paul's escape from Damascus (Acts 9:26-30). This is quite widely identified with the first visit of Gal. 1:18-24. The second visit in Acts is the so-called famine visit (Acts 11:30; 12:25) and the third is the Jerusalem Council. The essential problem is which, if either, of these two latter visits in Acts coincides with Gal. 2:1-10. The problem is made acute by the absolute necessity to Paul's argument that all his contacts with Jerusalem be mentioned. The very point he wants to establish is that his apostolic commission is independent of the authorities in Jerusalem. Deliberately to omit a significant contact would be to falsify the record and discredit himself as a true apostle. Innocently to overlook the visit would undermine his argument and afford his opponents a splendid opportunity for rebuttal.

The view that Gal. 2:1-10 is Paul's account of the Jerusalem Council (described by Luke in Acts 15) is most often associated with the name of J. B. Lightfoot (*St. Paul's Epistle to the Galatians* [1900], pp. 123-28). He argues the striking coincidence of circumstances between the accounts (in matters of geography, time, persons, subject of dispute, character of conference, and result) and concludes that it is unlikely that two conferences so similar could have occurred within such a few years (p.

在同样的时间跨度内,《使徒行传》中记载了保罗三次拜访耶路撒冷,而非两次。第一次是保罗逃离大马士革之后(徒 9:26-30)。人们普遍认为这就是保罗在《加拉太书》1:18-24 中所描述的第一次去耶路撒冷。《使徒行传》中记载了保罗第二次访问耶路撒冷,这就是所谓的“救济访问”,而第三次就是为了参加耶路撒冷会议。关键问题是,《加拉太书》2:1-10 中到底指的是后两次访问中哪一次。保罗在争论中提到了所有与耶路撒冷的接触,他的争论的绝对必要性使得这一问题变得更为严重。他强调的重点是,他的使徒使命与耶路撒冷有名望的人无关。如果他故意漏掉了一次与耶路撒冷教会的接触,那么他就是在伪造记录,这将影响他作为一个真正使徒的荣誉。而如果他是无意忽略了这次访问,那么就会影响他辩论的力度,从而为敌人反驳他提供了有利条件。

莱特福特(J. B. Lightfoot)通常认为《加拉太书》2:1-10 中保罗提到的就是耶路撒冷会议(路加在《使徒行传》15 章中描述了这次会议)(*St. Paul's Epistle to the Galatians* [1900], 123-128 页)。他认为这两记录中的描述的情况(地理、时间、人物、争论的主题、会议的特征和结果)惊人的相似,他认为在几年的时间里不太可能出现两次如此相似的会议(124 页)。他指出这是两次不同的会议的说法很难站住脚,从而反证了自己的观点。

124). He supports his position negatively by pointing out difficulties with alternative solutions.

A great number of scholars from Irenaeus in the 2nd cent. (cited by Lightfoot, p. 123 n. 1) to Burton (Galatians [ICC, 1920], pp. 115ff.), Ridderbos (comm. on Galatians [NIC, 1953], pp. 78–80), and Filson (IDB, I, 701f.) in the 20th have been in essential agreement with Lightfoot. Writing at the turn of the century W. M. Ramsay was forced to admit that “scholars who agree in regard to scarcely any other point of early Christian history are at one in this” (SPT, p. 154). Filson holds that although the accounts of Acts 15 and Gal. 2 differ “in important respects” there is nevertheless broad agreement between the accounts. Of the various solutions proposed “none is so convincing as the view that Gal. 2:1–10; Acts 15:1–29 describe the same conference” (p. 711; cf. also O. Moe, *The Apostle Paul: His Life and His Work* [Eng. tr. 1950], pp. 221ff.; D. J. Selby, *Toward the Understanding of St. Paul* [1962], pp. 196–204).

The other classic solution is connected with the name of William Ramsay. He accepted as historical the three visits recorded by Luke and held that the private consultation of Gal. 2:1–10 took place during the second (or famine) visit, (pp. 54ff., 152ff.). This view has gained a great number of adherents (cf. the bibliographic note in Bruce, *Book of the Acts*, pp. 300f. n. 10) and is apparently the revival of Calvin’s position in his commentary on Galatians published in 1548. It is the prevailing view among British scholars.

从 2 世纪的爱任纽 (Lightfoot, 123 页, 注释 1), 至 20 世纪的伯顿 (Galatians [ICC, 1920], 115 页起), 里德伯斯 (《加拉太书》评注, [NIC, 1953], 78–80 页) 和费尔森 (IDB, I, 701-702) 等大量学者都基本赞成莱特福特的观点。世纪之交时, 拉姆塞 (W. M. Ramsay) 不得不承认 “学者们几乎没就任何早期基督教史问题达成过共识, 但在这一点上, 他们观点一致” (SPT, 154 页)。费尔森认为, 虽然《使徒行传》15 章和《加拉太书》2 章中的记录 “在重要方面” 有所不同, 但两处记录基本一致。在各种解答中, “没有哪个观点比认为《加拉太书》2:1-10 和《使徒行传》15:1-29 中描述了同一次会议的观点更有说服力” (711 页; 另参: O. Moe, *The Apostle Paul: His Life and His Work* [1950 年英文译本], 221 页起; D. J. Selby, *Toward the Understanding of St. Paul* [1962], 196–204 页)。

威廉·拉姆塞 (William Ramsay) 提出了另一种传统的解答。他认为路加记录的保罗三次拜访耶路撒冷符合史实, 他还认为《加拉太书》2:1-10 中记载的私下磋商发生在保罗第二次去耶路撒冷 (或救济访问) 时 (54 页起, 152 页起)。这种观点有很多拥护者 (参: Bruce, *Book of the Acts*, 300-301, 注释 10), 这显然再现了加尔文在 1548 年发表的《加拉太书》评注中的立场。英国学者普遍认同这种观点。

There are three basic arguments against the equation of Gal. 2 with Acts 15 that make many scholars look with favor on an alternate solution. First, attention is drawn to the discrepancies between the accounts. Lightfoot is certainly right when he argues the similarity of geography and persons (in the matter of time he is begging the question) but wrong when he holds that the subject of dispute, the character of the conference, and the result are the same.

The subject of the Galatians meeting was not circumcision but the sufficiency of Paul's gospel and the appropriateness of his ministry to the Gentiles. The question of circumcision arose at the instigation of some false brethren, and receives the mention it does because it serves to establish the point Paul is making in his letter, namely, the independence of his gospel. In the case of Acts 15 the Council is convened to deal with the subject of gentile acceptance into the Church. Here circumcision is the occasion of the meeting. It is interesting to note, however, that after the preliminary hearing (Gal. 2:5) it is not mentioned again in the entire conference.

Neither is the character of the conference the same in the two accounts. Lightfoot's description of the Council as a "prolonged and hard-fought contest" (p. 124) captures the feeling of the Galatians account but not that of Acts. The strong dissension and debate took place in Antioch, not Jerusalem. While the opposition gave clear statement to their opinion (Gal. 2:5), the Council itself is represented by Luke as conciliatory and moving rather easily toward a practically unanimous verdict (cf. esp. vv. 12, 21).

有三种基本论点驳斥了《加拉太书》2章和《使徒行传》15章所提到的是同一会议的观点,这使得许多学者都倾向于认为这是两个不同的会议。首先,学者们注意到两处记录中的差异。莱特福特认为这两次会议的人物和地点相似(他对时间问题避而不谈),这当然是正确的,但他错误地认为争论的主题、会议的特点和会议结果也是一致的。

《加拉太书》中会议的主题不是割礼的问题,而是保罗的福音是否完备,以及他是否恰当地向外邦人传道。在一些假弟兄的煽动下,割礼问题被提了出来,保罗提及这个问题是因为它能够支持保罗在信中提出的观点,即他所传福音的独立性。而《使徒行传》15章中会议的主题是教会是否应该接纳外邦人。割礼问题是召开这次会议的一个原因。但是,值得注意的是,预审之后(加 2:5),整个会议过程中再没有提及这个问题。

两段描述中会议的特点也不同。莱特福特将会议描述为“冗长的、激烈的争论”(124页),这体现了《加拉太书》中会议的基调,而不是《使徒行传》中会议的基调。在安提阿而非耶路撒冷产生了激烈的纠纷和辩论。反对派阐明了他们的观点(加 2:5),但在路加的描述中,耶路撒冷会议的气氛比较和谐活跃,实际上与会者很容易达成一致(尤其参:徒 15:12, 21)。

The results of the two meetings are not the same. In Galatians a division between spheres of missionary activity is recognized and accepted. Not yielding to circumcision is a parenthetical event within the conference, not the outcome of it. In Acts the result is a decision against the imposition of either circumcision or Mosaic law upon gentile converts. Along with it goes a request that for the sake of fellowship the Gentiles abstain from certain practices abhorrent to the Jews.

Certain other discrepancies may be mentioned. Paul portrays his opponents as “false brethren” who slipped in secretly to enslave the gentile converts (Gal. 2:3f.). Luke calls them “believers” (Acts 15:5) and gives no indication of any lack of integrity. Galatians suggests that for a time the Jerusalem leaders were willing to compromise with the antagonists (Burton says that the pillar apostles for a time “urged that Paul should waive his scruples and consent to the circumcision of Titus” but later “yielded and gave assent to Paul’s view” [p. 77]), but Luke presents Peter and James in unwavering support of the Pauline position. In Galatians Paul is portrayed as pressing home his case, unwilling to allow even Titus to be circumcised, and securing the confidence of the Jerusalem leaders. In Acts Paul is hardly more than an interested onlooker who gives an account of what God has done through him among the Gentiles but leaves the deliberations in the hands of the Jerusalem authorities. In Galatians Paul is fiercely independent and depreciates the rank (if not the person) of those “reputed to be something” (Gal. 2:6, 9). In Acts he is a part of the team. (It

这两次会议的结果也不同。在《加拉太书》中，与会人员接受分别对不同群体进行传道。不拘泥于割礼只是这次会议的附加议题，而不是会议的成果。而《使徒行传》中会议的成果是不将割礼或摩西律法强加给外邦的归信者。会议还同时要求外邦人放弃某些令犹太人憎恶的习俗。

这两次会议还存在其他的差异。保罗将反对者描述成“假弟兄”，他们偷着进来，要让外邦的归信者作奴仆（加 2:3-4）。而路加则称反对者是“信徒”（徒 15:5），也并未指出他们缺少真诚。《加拉太书》中表明耶路撒冷的领袖曾一度向这些反对者妥协（巴顿称柱石使徒曾“劝保罗放下顾虑，同意提多受割礼”，但后来他们“妥协并同意了保罗的观点” [77 页]），但路加却表明彼得和雅各坚决支持保罗的立场。在《加拉太书》中，保罗极力坚持自己的观点，不愿让提多受割礼，并坚固了耶路撒冷领袖的信心。而在《使徒行传》中，保罗仅仅是一位关心此事的旁观者，他描述了神通过他在外邦人里行的事，但把决定权交给了耶路撒冷的权威人士。在《加拉太书》中，保罗是绝对独立的，而且贬低了“那些有名望的”阶层（如果不是指人的话）（加 2:6, 9）。在《使徒行传》中，保罗只是众人中的一员。（认为《加拉太书》2 章和《使徒行传》15 章不同的作者经常指出这两章中的其他差异，但大多都不足为信。比如说：保罗去耶路撒冷的缘由[“奉启示”；“受指派”]并不互相矛盾；关于餐桌团契的法令并不意味着保罗的福音中被添加了什么；私下磋商或公众会议的问题就更没有说服力了。）

is common for writers who distinguish between Gal. 2 and Acts 15 to point out still other discrepancies, but many of these are of dubious validity. For example: the motives for going [“by revelation”; “appointed to go”] are not mutually exclusive; the decree concerning table fellowship does not mean that something was added to Paul’s gospel; and the problem of private or public council is extremely unconvincing.)

Two approaches have been taken to alleviate the problem. One is to hold that most of the account in Galatians describes the private consultation and that Acts records the public meeting (Ridderbos follows this approach). But the overall tone of the two meetings is too divergent to explain Galatians as a caucus before the Acts convention. Is it psychologically reasonable that the rugged champion of gentile freedom (Galatians) would act as nothing more than a witness (Acts) when the crucial question came out into the open for final disposition?

The other approach is to stress the difference between external and internal history (cf. R. B. Rackham, comm. on Acts [WC, 1902], p. 240). Paul is seen as revealing his own personal involvement to a specific group for a specific reason (Galatians). Luke writes as an objective historian to the entire Church and reports the major result. That the perspectives of Paul and Luke would differ is undeniable, but that this difference in perspective is adequate to explain the marked dissimilarities is highly questionable.

A second basic problem with the Gal.

可以采用两种方法解决这个难题。一种方法是认为《加拉太书》中的大多数描述属于私下磋商，而《使徒行传》中记录的是公众会议（里德伯斯采用这种方法）。但这两次会议基调相差甚大，很难相信《加拉太书》中的会议是《使徒行传》中会议之前的一次核心会议。一个坚决拥护外邦人自由的人（《加拉太书》），在其他公开提出这个尖锐的问题并做最终决定时，却仅仅充当着见证人的角色（《使徒行传》），这从心理学上讲合理吗？

另一种方法则强调外部记录或内部记录的差异（参：R. B. Rackham, 《使徒行传》评注[WC, 1902], 240 页）。人们可以看出保罗出于一个特殊原因加入了一个特殊的团体（《加拉太书》）。而路加则客观地记录了整个教会的情况，并记载了会议的主要结果。不可否认，保罗和路加的视角是不同的，但这种视角的不同能否合理地解释两次会议中的显著差异却非常值得怀疑。

关于《加拉太书》2 章和《使徒行传》

2—Acts 15 equation is created by Paul's omissions. What possible explanation could there be for his failure to include the famine visit in his Gal. 2 listing of his contacts with the Jerusalem leaders? Would not this omission—deliberate or accidental—undermine the very point he was trying to establish?

The weight of this argument depends upon one's interpretation of why Paul in Galatians lists his visits to Jerusalem. Some hold that the visits are mentioned in Galatians not to show that it would have been geographically impossible for him to have received his gospel, but to illustrate that when he did have contact with the apostles his purpose was not to secure authorization for his gospel. However, the text seems to emphasize the significance of the actual contacts (e.g., Gal. 1:16, "I did not confer with flesh and blood"; Gal. 1:19, "I saw none of the other apostles"; Gal. 1:22, "I was still not known by sight to the churches of Christ in Judea"). The idea that Paul could defend the omission before the Council by retorting, "Don't you recall that this visit was made during a time of persecution when all Christians of rank had fled from Jerusalem?" and thus score a debating point, is overly subtle and in conflict with the pattern found in Acts 8:1.

Short of the critical reconstruction that maintains that both Paul and Barnabas were appointed to go on the famine visit but for some unexplained reason only Barnabas went, there is no reasonable explanation for Paul's neglect. (Renan's suggestion is that Luke was simply mistaken about the identity of Barnabas' colleague and Paul never did go. Cf. B.

15 章描述的是同一次会议的第二个基本问题是由于保罗的遗漏引起的。保罗为何没有在《加拉太书》2 章中他接触耶路撒冷领袖的列表中提到救济访问？难道这种遗漏——无论是有意还是无意——不会破坏他竭力主张的观点吗？

这种争论的重要性取决于人们如何解读保罗为何要在《加拉太书》中列出他拜访耶路撒冷。一些学者认为这段描述不是为了表明从地理上讲保罗不可能领受福音，而是要证明他并不是为了保证自己所传福音的权威性才与使徒取得联系。然而，经文中似乎强调了这种实际接触的重要意义（如加 1:16, “我就没有与属血气的人商量”；加 1:19, “至于别的使徒, ……我都没有看见”；加 1:22, “那时, 犹太信基督的各教会都没有见过我的面”）。有人认为, 保罗在会议前本可以反驳说“难道你不记得那次访问发生在所有基督徒受迫害逃离耶路撒冷期间吗?”, 从而为自己的遗漏辩解, 进而获得一个非实质性论点, 然而这种观点过于微妙, 与《使徒行传》8:1 中的记载不符。

一种批判性重构的观点认为, 虽然保罗和巴拿巴都接受指派去进行救济访问, 但出于某些未知原因, 只有巴拿巴去了耶路撒冷, 除此之外, 人们无法合理地解释保罗的遗漏。(勒南认为, 路加仅仅是认错了巴拿巴的同伴, 保罗从未进行救济访问。参: B. H. Streeter, *The Four Gospels* [修订版, 1964 年再版], 556-557 页, 注释 1; 另参: E. J. Goodspeed,

H. Streeter, *The Four Gospels* [rev. ed., repr. 1964], pp. 556f. n. 1; also E. J. Goodspeed, *Paul* [1948], p. 35)

Another serious omission by Paul is his lack of reference to the restrictive clauses of the decree. In Galatians he reports “mission accomplished” and adds that the only obligation was that “they would have us remember the poor” (Gal. 2:10). In view of the specific instructions to gentile Christians, would not Paul be guilty of playing fast and loose with the decision by presenting it in such a general way? It is no answer to say that Galatia was far removed from Palestine and the problem was less acute. The matter of Jewish-Gentile fellowship was as broad as the early Church itself. It reached even to Corinth (1 Cor. 8–10) and Rome (Rom. 14).

It is also difficult to understand why Paul did not report to the Galatians the major decision of the Council, namely, that the Gentiles need not be circumcised or take upon themselves the yoke of Mosaic legislation. While the reference to Titus’ not being compelled to be circumcised would be important as a specific example, the final decision of the authorities at Jerusalem would have settled the matter for good.

The third problem is to account for the actions of Peter and Barnabas at Antioch on the assumption that they *follow* the Council (Gal. 2:11–21). In Acts, Peter gives the keynote address and, arguing from the Cornelius episode, becomes an outstanding advocate of gentile freedom. In Antioch he quickly abandons his convictions upon the arrival of a Jewish delegation and withdraws from table

Paul [1948], 35 页)。

保罗的另一处重要的遗漏是他没有提及法令的限制性条款。在《加拉太书》中，保罗称他完成了使命，并表示他唯一的责任是“只是愿意我们纪念穷人”（加 2:10）。关于对外邦基督徒的特殊指示，难道保罗不会因为把决议当成儿戏，用这样一种普通的方式将其呈现出来而感到内疚吗？加拉太距巴勒斯坦太远，这个问题没有那么尖锐，这种回答并不合理。犹太人与外邦人的相交问题像早期教会传播的范围那样广。甚至到了哥林多（林前 8-10）和罗马（罗 14）。

人们也无法理解保罗为何没有告知加拉太人会议的主要决定，即外邦人无需受割礼，也不用负上摩西律法的轭。虽然提多不必受割礼是一个重要的特例，但耶路撒冷权威人士的最终决议将永久解决这个问题。

第三个问题是，假设彼得和巴拿巴遵循了会议的决定，那么应如何解释他们在安提阿的行为（加 2:11-21）。在《使徒行传》中，彼得做了一段关键的发言，他从哥尼流的事件说起，坚决拥护外邦人的自由。在安提阿时，犹太代表团一抵达，彼得就放弃了自己的坚定信仰，不再参加外邦信徒的餐桌团契。在《使徒行传》15:2 中，巴拿巴极力反对从犹太下来的人，然后就立即去耶路撒冷参

fellowship with the gentile believers. In Acts 15:2 Barnabas strenuously resists the men from Judea but immediately following the Council, which gave official support to his position, weakly acquiesces to their demands. Ramsay writes with eloquent disapproval, "We are asked to accept as a credible narrative this recital of meaningless tergiversation" (p. 164).

All three of these problems disappear when the Galatians account is identified with Acts 11 rather than Acts 15. The discrepancies no longer exist, there are no omissions, and the behavior of Peter and Barnabas offers no problem. (Some evade this last problem by explaining that Paul has arranged the material in Gal. 2 in a logical rather than chronological order; cf. Zahn and Turner).

An Acts 11 equation is also favored by Paul's remark that he "went up by revelation" (Gal. 2:2). The answer that Paul is supplying the inner motive while Luke is recording the external details is a bit beside the point, because in both cases the men are delegated by the Antiochene church. "By revelation" refers not to a divine impulse but to the prophecy of Agabus, who foretold the great famine (Acts 11:28). It was in response to this revelation of God that the men of Antioch determined to send relief to the brethren in Judea.

That the circumcision party was already questioning the inclusion of Gentiles even before the founding of the church at Antioch is seen in Acts 11:2f., where Peter is forced to defend his actions at Caesarea.

加会议，这次会议正式地支持了巴拿巴的立场，勉强同意了他们的要求。拉姆塞有力的辩驳到，“我们不得不将这种无意义的变节赘述看作是可靠的叙述”（164页）。

当人们意识到《加拉太书》与《使徒行传》11章（而不是15章）描述的是同一个事件，上述3个问题就都解决了。这些差异不再存在，也不再有任何遗漏，彼得和巴拿巴的行为也没有什么问题。（有人解释说保罗在安排《加拉太书》中的材料时，是依照逻辑顺序，而非时间顺序，从而避开了最后一个问题；参：Zahn and Turner）。

保罗说他是“奉启示上去的”（加2:2），这证明《加拉太书》与《使徒行传》11章记录了同一件事。有人回答说保罗提供了内在动机，而路加则记录了外在细节，这种回答有些离题，因为在这两种情况下，这些人是受安提阿教会的委托参加会议的。“奉启示”指的不是神的启示，而是亚迦布的预言，他曾预言天下将有大大饥荒（徒11:28）。安提阿的人们为了领受神的启示，决定救济犹太的弟兄们。

从《使徒行传》11:2-3中的经文可以看出，安提阿教会建立之前，受割礼的门徒就已经对应该让外邦人受割礼的问题表示质疑，而彼得在这里不得不为他在凯撒利亚的行为辩护。

Ramsay's view gains credence when compared with the numerous alternatives that have been suggested. The most important of these is the Wellhausen-Schwartz hypothesis (*BC*, V, 195–212) that the visits of Acts 11 and 15 are really one. When Luke came across two variant traditions he failed to recognize that they referred to the same event and kept them separate in his reconstruction. (This view is widely accepted in Europe: Goguel, Jeremias, Bultmann. It is also the later view of Lake and others. Cf. the bibliographic note in Bruce, *Book of the Acts*, p. 300.)

Characteristic of this approach is a lack of confidence in Luke's record. A mild position is that of Foakes-Jackson, who says that although "it is not possible to deny the accuracy of the impression he [Luke] has conveyed" it is "unquestionable that St. Paul's statements in Galatians are to be preferred to those of Luke" (comm. on Acts [*MNTC*, 1931], pp. 137, 132). Others, however, are more radical. Sahlin rejects the historicity of Acts completely (*Der Messias und das Gottesvolk* [1945]). Haenchen's view is that the Apostolic Council "is an imaginary construction answering to no historical reality" (*The Acts of the Apostles* [Eng. tr. 1971], p. 463). Dibelius' view (*Studies in the Acts of the Apostles* [Eng. tr. 1956], pp. 93–101) is that Luke's treatment is literary-theological and can make no claim to historical worth. Luke has taken the account of Cornelius (originally a "simple conversion story") and written it into the story of the Council to propagate his thesis that the conversion of the Gentiles was dependent upon the will of God rather than a decision by Peter or

当将拉姆塞的观点与其他人提出的大量观点进行对比时，就会发现拉姆塞的观点更为可信。在其他人的观点中，维尔豪森和施瓦兹的假说最为重要 (*BC*, V, 195–212)，他认为《使徒行传》11章和 15 章中描述的实际上是同一个事件。当路加面临两种不同版本的传说时，他没有意识到它们指的是同一个事件，因此在他在创作中还原历史事件时，将这两个版本的传说分开记录。(欧洲学者普遍接受这种观点：Goguel, Jeremias, Bultmann。莱克和其他学者后来也同样秉持这种观点。参：Bruce, *Book of the Acts*, 300 页中的书目注释。)

这种方法的特点是对路加记录的缺乏信任。福科斯 (Foakes-Jackson) 坚持比较温和的立场，他认为虽然“我们不能否认 (路加) 表述的准确性”，但“无疑圣保罗在《加拉太书》中的记录比路加的记录更受青睐” (*《使徒行传》评注* [*MNTC*, 1931]137, 132 页)。但其他人的观点却较为激进。萨林 (Sahlin) 完全否认《使徒行传》的史实性 (*Der Messias und das Gottesvolk*)。翰申 (Haenchen) 认为使徒会议“不符合史实的虚构事件” (*The Acts of the Apostles* [1971 年英文译本], 463 页)。狄比流 (Dibelius) 认为路加对这个事件进行了文学和神学处理，因此它没有历史价值 (*Studies in the Acts of the Apostles* [1956 年英译本], 93–101 页)。路加参照了哥尼流的事迹 (起初是“一个简单的归信故事”)，然后将其创作成一个会议的故事来宣传他的论点，即外邦人归信神是出于神的旨意，而非彼得或保罗的决定。

Paul.

Against those who hold a low view of Luke as a historian (to say nothing of the implications concerning his intelligence) Filson replies, "If Acts is so confused on this crucial point, we can hardly hope to reconstruct a convincing history of the apostolic age" (p. 711).

Other alternatives involve the rearrangement of material or the creation of new visits. Lampe favors the view that Luke has fused together two different stories (one about circumcision and the other a dispute about food laws) and arranged his materials in a historically mistaken order (*Peake's comm. on the Bible* [rev. ed. 1962], pp. 907f.). J. Knox (pp. 47f.) notes that Acts has two more visits than Paul. He finds two sets of doublets (Acts 11:27-30 = Acts 20:3-21:17 = Rom. 15:25; and Acts 15 = Acts 18:21-19:1 = Gal. 2:1ff.) and holds that the Council of Acts 15 took place after the second missionary journey. The Acts 11 account was created to find a place for the famine visit, which was actually Paul's last visit to Jerusalem (Acts 20:3-21:17). T. W. Manson (*BJRL*, 24 [1940], 58-80) devises the theory that the Gal. 2 account is a visit not recorded in Acts but taking place on the eve of the first missionary journey (*ca.* A.D. 47/48). (Cf. Lightfoot, p. 123 nn. 2, 3, for other views from earlier writers; also C. S. C. Williams, comm. on Acts [*HNTC*, 1957], pp. 28-39, for more recent "imaginative reconstructions.")

Several arguments have been raised against the equation of Gal. 2 and Acts 11:

费尔森 (Filson) 回应那些将路加贬低为历史学家 (姑且不提关于路加智力的暗示) 的人说, "如果《使徒行传》在这一重要问题上如此混乱的话, 我们几乎不敢相信他忠实地还原了使徒时期的历史" (711 页)。

其他观点包括路加重新整理了材料或增加了新的访问。兰普 (Lampe) 认为路加将两个不同的故事融合在了一起 (一个是关于割礼的争论, 一个是关于饮食律法的争论), 并以错误的历史顺序安排了他所使用的材料 (*Peake's comm. on the Bible* [1962 年修订版], 907-908 页)。诺克斯 (J. Knox, 47-48 页) 认为《使徒行传》比保罗自己的记录中多出两次访问。他发现了两组平行经文 (徒 11:27-30=徒 20:3-21:17=罗 15:25; 徒 15=徒 18:21-19:1=加 2:1 起), 他认为《使徒行传》15 章的会议发生在保罗第二次传道旅程之后。他还认为《使徒行传》11 章中的描述是为了帮救济访问找到一个位置而添加的, 而这实际上记录的是保罗最后一次访问耶路撒冷 (徒 20:3-21:17)。曼森 (T. W. Manson, *BJRL*, 24 [1940], 58-80) 提出了一个理论, 他认为《使徒行传》中并未记录《加拉太书》2 章中的那次访问, 这次访问发生在保罗第一次传道旅程前夕 (约公元 47 或 48 年)。(关于早期作家的其他观点, 参: Lightfoot, 123 页, 注释 2 和 3; 关于近期的“想象重构”, 另参: C. S. C. Williams, 《使徒行传》评注 [*HNTC*, 1957], 28-39 页。)

关于《加拉太书》2 章与《使徒行传》11 章描述的是同一件事, 存在以下几种争论:

(1) If the question of circumcision was settled in Acts 11 why was it brought up again in Acts 15?

The “question of circumcision” was not the same on the two occasions. In Acts 11 it arose in connection with the independence of Paul’s gospel. In Acts 15 it is only a symbol of the real problem—that of gentile acceptance into the Church.

(2) The famine visit of Acts 11 is historically suspect because Josephus dates it after the death of Herod Agrippa and Luke places it before.

The answer to this objection is that the events of Acts 12 took place between the time of Agabus’ prophecy and the departure of Paul and Barnabas for Jerusalem. It would require some little time to collect the material for famine relief. Acts 11:30 is an example of the normal procedure of ancient historians to carry an account to a suitable stopping place before turning to another source (cf. W. L. Knox, comm. on Acts [1948], pp. 36f.).

(3) The visit recorded in Acts 11 is too early to be equated with Gal. 2, which is specifically dated either fourteen or seventeen years after Paul’s conversion.

But if the famine is dated A.D. 46, then Paul’s conversion would be 32/33, a perfectly acceptable date although a bit earlier than most commentators have it. The lack of Damascus coins indicating Roman occupation between 34–62 and the mention of King Aretas of Nabataea

(1) 割礼问题在《使徒行传》11章中已有定论，为何《使徒行传》15章还要再次提起这个问题呢？

两处的“割礼的问题”并不相同。《使徒行传》11章中割礼问题的出现与保罗福音的独立性有关。而《使徒行传》15章中的割礼只是教会是否接纳外邦人这一真正问题的象征。

(2) 从历史角度看，《使徒行传》11章中救济访问值得怀疑，因为约瑟夫斯认为这一事件发生在希律·亚基帕死后，而路加认为这一事件发生在希律王死前。

针对这一异议的回答是，《使徒行传》12章中的事件发生在亚迦布的预言之后，保罗和巴拿巴前往耶路撒冷之前。因此，他们收集救济饥荒物资的时间就很少。古代史学家在记录另一个事件之前，会为前一个事件找一个合适的结束时间，《使徒行传》11:30就是这种常见做法的范例（参：W. L. Knox,《使徒行传》评注[1948], 36-37页）。

(3) 《使徒行传》11章中访问的时间比较明确，要么是保罗归信之后14年，要么是归信之后17年，这个日期太早了，因此不可能是《加拉太书》2章中的访问。

但如果救济访问的时间是公元46年，那么保罗归信的时间应该是公元32或33年，这个时间虽然比大多数评注者认为的时间稍早，但是完全可接受。人们没有找到公元34至62年的大马士革钱币，这表明这一时期该地被罗马占领，而且《哥林多后书》11:32中提到了纳

in 2 Cor. 11:32 allow a conversion date as early as A.D. 31.

(4) It would be anachronous to assume that the “developed outlook” of Paul in Gal. 2 could be true at an early date when he was still subordinate to Barnabas.

This objection misunderstands the relationship between Paul and Barnabas (placing unwarranted significance on the order of names) and overlooks the vigorous activity of Paul in Damascus *immediately* after his conversion (Acts 9:20–22), to say nothing of the eleven intervening years.

(5) Why should two accounts of the “famine visit” be so different?

Notice, however, that we have but one account (Gal. 2); in Acts there is no more than a reference. Paul relates certain developments of the visits for personal reasons and Luke refers to the incident as one step in the shift of primitive Christianity from Jerusalem to the gentile world.

(6) Filson holds that “the council of Acts 15 implies that no previous conference on Gentile Christianity had been held” (p. 711).

A careful reading of the text fails, to reveal any such implication. Besides, the former meeting (Gal. 2; Acts 11) was not a conference on gentile Christianity but a meeting in which Paul’s authority as an apostle was fully recognized and a division of the missionary task was effected.

We conclude that since the Gal. 2-Acts 11

巴泰王亚哩达，因此我们可以将保罗归信的时间向前推至公元 31 年。

(4) 有一种假设认为在早期当保罗仍然作巴拿巴的副手时，保罗有可能真的在《加拉太书》2 章中提出了这种“成熟的观点”，但这种假设有年代错误。

这种反对观点误解了保罗和巴拿巴之间的关系（在毫无根据的情况下，给名字的先后顺序赋予了意义），而且忽视了保罗转信后不久在大马士革积极传道的行为（徒 9:20-22），更不用说中间的那 11 年了。

(5) 为什么两次“救济访问”的描述如此不同？

但注意，对于这次访问我们只能找到一种描述（加 2）；《使徒行传》仅仅提及了这次访问。保罗出于个人原因讲述了这次访问的某些发展，而路加认为这次访问是原始基督教从耶路撒冷向外邦世界传播过程中的一步。

(6) 费尔森认为“《使徒行传》15 章中的会议暗示出此前未举行过任何关于外邦基督徒的会议”（711 页）。

仔细阅读经文就会发现其中没有蕴含这样的暗示。此外，之前的会议（加 2；徒 11）并不是讨论外邦基督徒的会议，在这次会议中，保罗作为使徒的权威得到充分认可，同时会上决定分开传教。

我们推断，既然《加拉太书》2 章与《使

equation provides “a perfectly clear historical development” (W. L. Knox, p. 49) there is no need to assume the essential untrustworthiness of Luke, develop an ingenious system of doubtlets, or manufacture new visits in Acts. Thus in our treatment of the Jerusalem Council we take as our source of information Acts 15 without modification.

II. Occasion.-Paul and Barnabas returned from their first missionary journey into Asia Minor and reported to the church at Antioch all that God had done with them (Acts 14:27). Here they remained with the disciples for a considerable period of time (Gk. *ouk oligos* is a characteristic Lukan understatement). During this period “certain men” came from Judea and began to teach (*edidaskon* is probably to be taken as an inceptive impf.) the brethren at Antioch that circumcision was necessary for salvation. The exact identity of these men is not known but they were probably believing Pharisees who had recently joined the Christian movement. They are the *tinias apó Iakóbou* of Gal. 2:12.

The rapid expansion of the Christian Church into gentile territory posed a crucial problem for the Jerusalem church. Although they had accepted in principle the inclusion of Gentiles (had not Peter’s vision indicated God’s approval?) they were not prepared for the full implication of their concession. Now they realized that Christianity would be a break with the Mosaic religion and constitute a denial that they were the chosen people of God. From a practical standpoint there would soon be more Gentiles than Jews in the Church, and this could have serious effects upon the level of Christian

徒行传》描述了同一个事件这种观点提供了“一种非常清晰的历史发展脉络” (W. L. Knox, 49 页), 那么我们就没有必要认为路加的描述基本上是不足为信的, 并发展出一种独特的对比体系, 或是虚构出《使徒行传》中还有其他的访问。因此, 我们应该认为《使徒行传》15 章如实地记录了耶路撒冷会议。

II. 会议时机。保罗和巴拿巴结束了在小亚细亚的第一次传道旅程之后, 回到了安提阿, 他们向当地教会讲述了神藉着他们所行的一切事 (徒 14:27)。然后他们就在那里同门徒住了多日 (希腊语: *ouk oligos* [“不少”], 这是典型的路加式保守陈述)。在这期间, “有几个人”从犹太下来, 开始教训 (希腊语 *edidaskon* [“教训”], 或许应将这个词视为表始动词的过去未完成式) 安提阿的弟兄们说, 要得救就必须接受割礼。我们不清楚这几个人具体是谁, 但他们可能是信主的法利赛人, 刚加入基督教运动不久。他们是《加拉太书》2:12 中的 *tinias apó Iakóbou* (“从雅各那里来的人”)。

基督教会在外邦领地内迅速扩张, 这向耶路撒冷教会提出了一个重要问题。虽然他们大体上接受了外邦人 (彼得的异象还不能表明上帝接纳外邦人吗?), 但他们尚未准备好接受外邦人归信带来的全部影响。现在他们意识到基督教可能会背离摩西的宗教信仰, 并否认他们是神的选民。从实际的角度来看, 教会中的外邦人很快就会比犹太人还多, 这可能会严重影响基督徒的道德水平。由于基督明确否认祂要废掉律法 (太 5:17-18), 所以犹太人认为这种传统正好支持了他们的立场。

morality. Since Christ had specifically denied the abolition of the law (Mt. 5:17f.) the Jew would also feel that he had tradition squarely on his side.

But while the Jew viewed Christianity as the consummation of his faith, thus stressing its continuity with the past, the Gentile adopted the forward look and conceived of his newfound faith as dissociated from Judaism. For the Gentile the idea of circumcision was both unnecessary and unwise: unnecessary because salvation is by faith, and unwise because it would seriously hinder the propagation of the faith among those who looked with great disfavor upon any form of bodily mutilation (cf. A.D. Nock, *St. Paul* [1938], p. 104). The seriousness of the situation is aptly stated by W. F. Burnside: "Judaism ... was the birthplace of Christianity and it threatened to be its grave" (comm. on Acts [CGT, 1916], p. 171).

The answer of the more legalistic element of the Jewish wing was that all Gentiles should undergo circumcision and thus come under the legal prescriptions of the Mosaic law. Since Antioch was a thriving center of gentile Christianity it was soon investigated by proponents of this point of view. Not only did they stir up controversy about the way of salvation but they completely upset the existing practice of table fellowship. Gal. 2:11ff. is an illustration of the persuasiveness of their approach. Peter had learned at Joppa and Caesarea that no man was to be considered unclean and excluded from the fellowship (Acts 10:28). Acting in good faith he came to Antioch and joined in the table fellowship. But upon the arrival of the Pharisaic group he lost his

但犹太人认为基督教是他们信心的结果，从而强调了这种信心从过去一直延续至此时，而外邦人思想超前，认为这种新建立的信心背离了犹太教。犹太人认为他们不必也不应该接受割礼：救赎是藉着信心达成的，因此没有必要受割礼；有些人极其厌恶对肢体的任何形式的毁坏，而割礼阻碍了向这些人传播基督教，因此是不明智的（参：A.D. Nock, *St. Paul* [1938], 104 页）。伯恩赛德（W. F. Burnside）恰当地陈述了这种情况的严重性：“基督教源于犹太教，并受到犹太教的扼制”（《使徒行传》评注[CGT, 1916], 171 页）。

犹太派更倾向于用律法规定做出回应，他们认为所有外邦人都应该受割礼，这样他们才能受摩西律法的约束。由于安提阿是发展外邦基督徒的中心，所以这一观点的支持者不久便开始研究这个问题。他们不仅引发了关于救赎方式的争论，还完全颠覆了现有的餐桌团契习俗。《加拉太书》2:11 起中的经文表明了他们方法的说服力。彼得在约帕和凯撒利亚领受了神的启示，即无论什么人都不可看作不净的，也不能排除他们与神相交（徒 10:28）。他心怀诚意，来到了安提阿，并参加餐桌团契。但法利赛人到来之后，彼得就失去勇气，远离了外邦人。安提阿的犹太派基督徒也都和他一样装假，就连和保罗一同去外邦领地传播福音刚刚归来的巴拿巴也违背了自己的坚定信仰。保罗意识到了他们畏缩行为中的暗示（这会彻底毁掉人

nerve and separated himself from the Gentiles. The Jewish Christians at Antioch followed his example and even Barnabas, who recently had returned with Paul from a tour of evangelizing in gentile territory, contravened his convictions. Paul, realizing the implications of the withdrawal (that it would ultimately destroy the basic principle of salvation by grace), opposed Peter openly and pointed out the inconsistency of his action.

Considerable dissension and debate followed. It soon became apparent that the question was too important to be decided apart from consultation with the Jerusalem leaders. That the Antiochene church was willing to consult the mother church indicates that they were not at all persuaded that the emissaries represented the majority opinion of the Jewish church. Thus Paul and Barnabas, along with some others, were appointed to take the issue to Jerusalem. (The subject of Gk. *étaksan*, Acts 15:2, is disputed. While the Western text rewrites the verse to indicate that “those who had come from Jerusalem” charged them to go, it is more probable that the verb is an impersonal plural and best translated by the passive.) Although it must have been a temptation to Paul to repudiate his opposition and “establish Gentile Christianity in a sphere free from the power, influence, and bigotry of Pharisaism” (E. M. Blaiklock, comm. on Acts [Tyndale, 1959], p. 113), his sense of propriety and his willingness to negotiate for the freedom of the gospel determined his course of action. En route to Jerusalem they passed through Phoenicia and Samaria reporting the conversion of Gentiles and bringing great joy to the hearts of the brethren (15:3).

们藉着恩典得救赎的基本原则), 于是他公开指责彼得, 并指出他的行为前后不一。

随后出现了重要的纠纷和争论。人们很快便明显意识到, 这个问题非常重要, 所以不能抛开耶路撒冷的领袖私下做决定。安提阿教会希望同母教会商议, 这表明他们并未被完全接受, 他们派遣的使者代表了犹太教教会的多数意见。因此保罗、巴拿巴和其他人接受指派, 就这个问题咨询耶路撒冷教会。(人们对《使徒行传》15:2 中希腊语 *étaksan* [“定规”] 的主语存有争议。虽然有许多西方的版本将这一节改写为“那些从耶路撒冷下来的人”嘱托保罗和巴拿巴等人上路, 但这个动词更可能是非人称动词的复数形式, 最好译为被动语态。) 虽然这有可能诱使保罗批判他的反对派, 并“在摆脱法利赛人的权力、影响和偏执的氛围中发展外邦的基督徒” (E. M. Blaiklock, 《使徒行传》评注 [Tyndale, 1959], 113 页), 但保罗的分寸感和为福音争取自由的意愿决定了他的行动。在去往耶路撒冷途中, 他们经过腓尼基和撒玛利亚, “随处传说外邦人归主的事, 叫众弟兄都甚欢喜” (徒 15:3)。

III. The Council.-Arriving in Jerusalem the delegation was warmly received by the apostles and elders. They recounted what God had accomplished through them. Losing no time a group of believing Pharisees seized the opportunity to raise the problem of circumcision and law. Some commentators hold that the legalists had already given some ground in that Acts 15:5 says nothing specific about the relationship of legal obligations to salvation. It is possible that they made a strategic retreat to ground more theologically firm and were content to press their point of view in regard only to social intercourse.

Those who equate Gal. 2 with Acts 15 usually insert the “private conference” at Acts 15:6. But the reference to “all the assembly” (v. 12) and “the whole church” (v. 22) indicate that what followed was a general meeting of the entire congregation. After much debate (*zētēsis* ranges in meaning from “investigation” to “controversy”) Peter took the floor and presented the crucial argument. He reminded the Council that the issue in question had already been settled in principle. At the house of Cornelius God Himself bore witness to the believing Gentiles by giving them the Holy Spirit. In cleansing their hearts by faith He had erased the line of distinction between Jew and Gentile. How then could the Jews make trial of God by challenging His acceptance of Gentiles and attempting to impose additional requirements? Peter boldly likens circumcision and the law to a yoke that neither their fathers nor they had been able to bear (v. 10). Since they had failed to fulfil the law they must

III. 使徒会议。到达耶路撒冷后，使徒和长老热情地接待安提阿的代表团。保罗等人就述说神藉着他们完成的事。一群法利赛教门的信徒抓住时机提出了割礼和律法的问题。一些评注者认为这些律法主义者已经做出了一些让步，因为根据《使徒行传》15:5 中的描述，他们并未明确提及律法和救赎的关系。这可能是他们做出的战略撤退，他们将论点更多建立在神学的基础上，并只重点强调关于社交的观点。

那些认为《加拉太书》2 章和《使徒行传》15 章描述的是同一事件的人，通常在《使徒行传》15:6 中添加一次“私下会议”。但经文中后来提及“众人”（徒 15:12）和“全教会”（徒 15:22），这表明这次会议是全部会众都参加的集体会议。“辩论已经多了（*zētēsis* 可以表示‘调查’或‘辩论’），彼得就起来”，提出了关键论点。他提醒与会者，他们讨论的问题已经基本决定了。在哥尼流家里，神亲自为外邦信徒作了见证，赐予他们圣灵。祂因信心洁净了他们的心，消除了犹太人和外邦人之间的分界线。那么犹太人怎么可以试探神，质疑祂接受外邦人，并试图强加给他们许多额外的要求呢？彼得大胆地将割礼和律法比作犹太人的祖先和他们自己所不能负的轭（徒 15:10）。既然犹太人没有遵守律法，那么他们必须意识到他们自己和外邦人得救乃是出于神的自由恩典。

realize that their own salvation, as well as that of the Gentiles, must come as the free gift of God.

It has been argued that a man so devoted to the law as Peter (cf. Acts 10:14) could never have spoken of it as a yoke. Was not the attitude of the pious toward the law one of intense pride and joy (cf. Ps. 119)? Perhaps Luke inadvertently gave Peter's speech a "Pauline accent." And what of such Pauline traces as the antithesis of faith to law (Acts 15:9) and salvation by grace (v. 11)?

All such reconstructions reflect the Tübingen assumption of a Petrine-Pauline schism in primitive Christianity. Although laid to rest by the end of the 19th cent., this point of view continues to haunt twentieth-century scholarship. Actually, Peter's speech is true to what we know of him elsewhere. He states his opinion with an enthusiasm that is almost guilty of bending the evidence. (On the Jewish attitude toward the law during this era cf. Bruce, *Acts of the Apostles*, p. 294.)

Following Peter's speech Barnabas and Paul gave witness to the signs and wonders God had done through them among the Gentiles. This served to answer any objection that the Cornelius episode was an isolated example and not intended as normative. Since Luke is primarily interested in the testimony of Peter and James (the readers of Acts had already learned in narrative form the substance of Paul and Barnabas' remarks in chs. 13f.), he passes by this stage of the Council with no more than a brief reference.

The time for decision had arrived. Peter

有人争论说，像彼得这样遵守律法的人（参：徒 10:14）本不应该认为律法是一种轭。一个虔诚地遵守律法的人难道不应该是非非常尊荣和喜乐的吗（参：诗 119）？路加可能不小心用“保罗的口吻”描述了彼得的述说。保罗式的话语能可以视为忠实遵守律法（徒 15:9）和蒙恩得救（徒 15:11）的对立面吗？

这类重构都反映了杜平根学派对原始基督教中分裂的假想，即彼得派的犹太基督徒和保罗派的外邦基督徒之间存在的分歧。虽然 19 世纪的学者们不再坚持这种观点，但 20 世纪的学者们仍然摆脱不掉这种观点。实际上，此处彼得的说话方式与我们在其他地方看到的他的说话方式一致。他热情洋溢地陈述了他的观点，但这几乎有歪曲事实之嫌。（关于这一时代犹太人对律法的态度，参： *Acts of the Apostles*, 294 页。）

彼得陈述之后，巴拿巴和保罗述说了神藉着他们在外邦人所行的神迹奇事。有人认为哥尼流的故事只是一个特例，不能当作典范，那么巴拿巴和保罗所讲的事迹就足以驳斥这类反对意见。由于路加主要关注的是彼得和雅各的证言（读者可以通过《使徒行传》13 和 14 章中的叙述知晓保罗和巴拿巴陈述的主旨），因此他仅仅简单描述了会议的过程。

表决的时刻到了。彼得通过提及神接纳

had established the basic principle by reference to God's acceptance of Cornelius. Barnabas and Paul had given ample illustration of what God was in fact doing among the Gentiles. As leader of the Jerusalem church and moderator of the Council, James, the brother of Jesus, summarized the salient points of the discussion, related it to prophetic declaration, and offered a final decision. In that James was by no means a Paulinist by background or temperament (he was the one who later requested Paul to demonstrate his fidelity to his Jewish heritage by undergoing ceremonial purification, Acts 21:18ff.), what he would say would be widely acceptable among the stricter group.

The crucial point in the entire argument was Peter's experience at Caesarea. It is to this that James redirected the thinking of the Council. God had indicated his own will in visiting the Gentiles and taking out of them a people for His name (Acts 15:14). Luke's use of Gk. *episképtomai* ("visit") had a note of divine intention (cf. such verses as Lk. 1:68 and 7:16). The remarkable thing about James's statement is not discernible in English translation. The juxtaposition in Greek is significant: *ex ethnōn laón* ("out of Gentiles a people"). Gk. *laós* was a word used regularly for the Jews. But the new *laós*, the Christian community, was to come from the *éthnē*, Gentiles, as well. The implication of the Caesarean incident was that the Church was to be constituted of Gentiles as well as Jews.

The clinching argument was that this "new departure" was in perfect harmony (Gk. *symphōnéō*; cf. symphony) with prophetic promise. James quotes from the

哥尼流，确立了基本原则。巴拿巴和保罗充分地证明了神在外邦人中实际做的事。耶稣的弟兄雅各，作为耶路撒冷教会的领袖和会议的调解人，概括了讨论的要点，并结合先知的预言，做出了最终决定。因为雅各无论从背景还是性格来说都绝不可能属于保罗派（雅各后来要求保罗通过行洁净之礼证明他忠于犹太传统，徒 21:18 起），所以较为严格的群体普遍接受雅各所说的话。

彼得在凯撒利亚的经历是全部争论的要点。雅各因此改变了会议的主题。神眷顾外邦人，从他们中间选取百姓归于自己的名下，以此揭示了祂的旨意（徒 15:14）。路加使用希腊词语 *episképtomai*（“眷顾”）解释神的旨意（参：路 1:68；路 7:16 等经文）。在英语译文中无法辨别出雅各的陈述里值得注意的事。希腊语中的并置非常重要：*ex ethnōn laón*（“在外邦人中拣选百姓”）。希腊词语 *laós*（“选民、神的子民”）通常表示犹太人。但新的选民（“基督教社团”）也来自于 *éthnē*（“外邦人”）。凯撒利亚发生的事暗示出，教会将由外邦人和犹太人共同组成。

会议的最终定论是这种“新起点”完全符合（希腊语：*symphōnéō*；参：和谐）先知的应允。雅各引用了《七十士译本》里《阿摩司书》9:11-12 中的经文并将其

LXX text of Am. 9:11f. and applies it to the immediate situation. It should be noted that the LXX text has several significant deviations from the MT. In the MT the passage means that Israel will be restored and rule the nations inhabiting the territory of David's kingdom. The LXX reads "man" (from Heb. 'ādām) for "Edom," making it subject rather than object, and has "they will seek" for "they will inherit." This has a meaning decidedly different from the MT. James quotes the LXX, and relates the first part of the prophecy (rebuilding of David's dwelling) to the resurrection of Christ and the founding of His Church on Jewish soil, and the second part (Acts 15:17) to the inclusion of believing Gentiles (the *kai*, "and," in this verse is epexegetic and places the two clauses in apposition). The presence of gentile believers, such as Cornelius and those reached by Paul and Barnabas, is not a novel departure but the fulfillment of prophecy.

The conclusion follows naturally. If God has allowed the Gentiles entrance and included them as part of His people, who are we to trouble them with legal requirements that are strictly Jewish? The conclusion is not handed down *ex cathedra* but comes as a respected opinion of the leader (Gk. *egō krinō* may be translated, "I, for my part, judge ..."; cf. Bruce, *Acts of the Apostles*, p. 299). It is high time to stop troubling (note the present tense, *parenochlein*) the gentile converts. Thus the Judaizers' complaint is overruled and the threat of a divided Church is averted. There is but one way of salvation and one qualification for entrance into the Christian fellowship.

IV. Apostolic Decree.-Once it had been

应用于当下情况。人们应注意《七十士译本》与《马所拉文本》中的经文存在重要偏差。在《马所拉文本》中，这段经文的含义是以色列将重修、统治并居住在大卫王国的领地中。而《七十士译本》则将“以东”改作“人”（翻译自希伯来语：'ādām），从而使该词成为了主语，而非宾语，《七十士译本》还将“他们会寻找”译为“他们会继承”。这种含义与《马所拉文本》中的含义完全不同。雅各引用了《七十士译本》中的经文，将预言中的第一部分（重建大卫的居所）与基督复活和在犹太建立教会联系在一起，将第二部分（徒 15:17）与接纳外邦信徒联系在一起（希腊语 *kai*，意为“和”，在这一节中是补充成分，将两个从句并置）。外邦信徒的出现，如哥尼流和那些通过保罗和巴拿巴归主的人，并没有违背预言，而是应验了预言。

从中自然得出了结论。如果神接纳了外邦人，并使他们也成为神的子民，那我们又怎么能够用严格的犹太律法要求去难为归信主的外邦人呢？这一结论并不是宗座权威（*ex cathedra*）宣布的，而是源于一位领袖的受人尊敬的观点（希腊语 *egō krinō* 可以译为，“至于我，我决定……”；参：Bruce, *Acts of the Apostles*, 299 页）。是时候停止难为（*parenochlein*，注意该词是现在式）外邦归信者了。因此犹太派基督徒的抱怨遭到批驳，避免了教会分裂的危险。救赎只有一种方式，进入基督社团的资格也只有一种。

IV. 使徒法令。会议一旦决定外邦归信

determined that gentile converts had no obligation to Jewish ceremonial law, the problem of table fellowship would become that much more acute. How could the Jew, with his conscience sensitive to traditional religious taboos, enter wholeheartedly into fellowship with converts out of paganism who were not only uninformed about Jewish phobias but would be unable to appreciate the “weaker conscience” of the Jew? As a partial answer to this inevitable problem James suggests that the Gentiles abstain from certain practices especially offensive to the Jew. These prohibitions (known now as the Apostolic Decree) are recorded three times in Acts: as suggested by James (Acts 15:20), as stated in the letter (15:29), and as referred to at a later date (21:25).

Whether the Decree, which prohibits pollutions of idols, fornication, things strangled, and blood, is to be taken as moral or ceremonial depends upon one’s evaluation of the critical variations between the Alexandrian and Western texts. The Alexandrian text has the fourfold prohibition and understands it as a food regulation against meat offered to idols or from which the blood has not properly been drained, and a request that Gentiles conform to the high code of conduct between sexes as maintained in the Jewish community. The Western text omits GK. *pniktoú* (“what is strangled”) and understands the Decree as a threefold moral prohibition against idolatry, unchastity, and murder. It also adds a negative version of the Golden Rule (in 15:20 and 15:29, but not in 21:25).

In favor of the Western text it has been argued: (1) The addition of *pniktoú* by a

者不必遵守犹太的仪式律法，餐桌团契的问题就变得更加尖锐。犹太人对于传统的宗教禁忌十分敏感，而来自异教的归信者不仅不知道犹太人憎恶的事，也不能领会犹太人这种“软弱的两信”，那么犹太人怎么可能全心全意地与外邦归信者一同参加团契呢？对于这个不可避免的问题，雅各做出了一种比较迁就外邦归信者的回应，他建议外邦人弃绝那些犹太人尤其厌恶的习俗。这些禁令（被称为使徒法令）在《使徒行传》中出现了三次：雅各建议过（徒 15:20），信中陈述过（徒 15:29），后来又再次提到过（徒 21:25）。

使徒法令要求外邦归信者“禁忌偶像的污秽和奸淫，并勒死的牲畜和血”，人们对《亚历山太抄本》和西方译本中经文的主要变化的评价，决定了人们将使徒法令看作是道德法令还是礼仪法令。《亚历山太抄本》中有四个禁令，并将其理解为一种饮食规定，即禁止吃祭过偶像的肉或祭牲没流干的血，并要求外邦归信者遵守犹太会众之中的两性间的高标准行为准则。西方译本的经文中则省略了希腊语 *pniktoú*（“勒死的”），并将法令理解为三个道德禁令，即禁忌崇拜偶像、奸淫和谋杀。它还增加了一种消极版的“道德金律”（徒 15:20 和 15:29，而非徒 21:25）。

支持西方译本的人认为：（1）一个文士错误地将“血”理解成了与仪式相关的

scribe who misunderstood “blood” in a ceremonial sense, and wanted to clarify the prohibition, is more acceptable than the omission of *pniktoú* if it were original. (2) An admonition to gentile converts to avoid their former heathen worship in its three most characteristic features—idolatry, temple prostitution, blood baths of the mystery cults (cf. the suggestion in *IB*, IX, 204)—would be appropriate to the context. (3) It explains why Paul makes no later reference to the Decree when dealing with the problem of meat offered to idols at Corinth (1 Cor. 8–10). (4) The uncial support of the Alexandrian text is from the 4th cent., while the Western reading is confirmed by Irenaeus in the 2nd and Tertullian in the 3rd.

In favor of the Alexandrian text: (1) The weight of MS evidence (the trustworthiness of the textual family still takes precedence over date). (2) The Gk. *aligēmátōn* (“pollutions”) is a hapax legomenon; and the entire phrase, as defined by 15:29 (*eidōlothýtōn*, “things offered to idols”), is distinctly ceremonial rather than moral. (3) “To abstain [*apéchesthai*, “hold oneself away”] from blood” is a curious way of saying “Thou shalt not kill.” (4) Instructions to gentile converts regarding Jewish scruples would be expected in this context. Filson writes, “Respect for Jewish aversion to meat containing blood and taken from strangled animals is as intelligible as not serving pork at a modern conference of Jews and Christians” (*IDB*, I, 711). (5) Although the inclusion of fornication in a series of regulations about food may seem strange, the purpose of the Decree was not to be a model of homogeneity, but a reminder of those things especially

含义, 他想要澄清禁令, 因此添加上了 *pniktoú* 一词, 这比认为原本中的 *pniktoú* 一词被漏掉了更易于接受。(2) 告诫外邦归信者摒弃他们之前三个典型的异教崇拜习俗——崇拜偶像、神庙行淫和神秘的血浴祭礼 (参: *IB*, IX, 204 中的观点), 这种理解非常符合此处的语境。

(3) 这解释了保罗在解决哥林多吃祭偶像的肉的问题时, 为何没有再次提及使徒法令 (林前 8-10)。(4) 《亚历山太抄本》的大楷体证源来自 4 世纪, 而 2 世纪时爱任纽和 3 世纪时特土良的作品就已经证实了西方译本。

支持《亚历山太抄本》的人认为: (1) 《马所拉文本》的证据非常重要 (这一文本的可信性仍然非常高)。(2) 希腊语 *aligēmátōn* (“污秽”) 是一个罕用语; 而《使徒行传》15:29 中这个短语 (*eidōlothýtōn*, “祭偶像的物”) 明显用于仪式方面而非道德方面的含义。(3) 如果说 “要禁忌 (*apéchesthai*, “使自己远离”) 血” 的意思是 “不要杀人”, 就会显得很奇怪。(4) 此处语境中应该是将犹太人的禁忌告知外邦归信者。费尔森写道, “犹太人厌恶带血的肉和勒死牲畜的肉, 遵守这种传统就像不要在现代会议给犹太人和基督徒提供猪肉一样容易理解” (*IDB*, I, 711)。(5) 虽然在一系列关于食物的规定中提到奸淫的禁令有些奇怪, 但这一法令不是要告知人们同类的禁忌, 而是提醒外邦归信者禁忌犹太人尤其厌恶的事。布鲁斯提出了一种值得注意的修订, 他认为应当将 *porneias* (“奸淫”) 修订成 *porkeias* (“猪肉”), 但注意, 希腊语中并没有 *porkeia* 一词, 而 *porkos* 则只用来翻译拉丁语中的 *porcus* (“猪”) (*Acts of the*

offensive to Jewish sensitivities. Bruce mentions an interesting emendation, Gk. *porkeias* (“swine flesh”) for *porneias* (“fornication”), but notes that *porkeia* is not found in Greek and *porkos* only as a transliteration of the Latin *porcus* (*Acts of the Apostles*, p. 300). (6) It would be far more natural for a specific regulation about foods to be broadened at a later time into a general statement of morality than for the reverse to take place. With the passing of time and the shift to a predominantly gentile Church we would even expect some scribe to rescue the relevancy of the regulation by transforming it into a moral code.

One interesting explanation for the critical variants is that the Alexandrian text was original but consisted of only two prohibitions: one against meat offered to idols and another against meat from which the blood had not properly been drained. The textual group represented by *p*⁴⁵ (Chester Beatty) and Ethiopic, which have no reference to fornication, understood it as a food law and added “what is strangled” as explanation. The Western group took it as moral and added a third major sin, fornication.

Since the evidence favors the fourfold Alexandrian text, we interpret the Decree as relating to those gentile practices that were abhorrent to the Jew and would seriously impair the table fellowship in the local congregation. Since blood was considered a delicacy in pagan society but prohibited to the Jews (Lev. 17:10ff.) on the basis that the “life of the flesh is in the blood,” imagine the horror of Jewish Christians at a fellowship meal where recent gentile converts were relishing

Apostles, 300 页)。(6) 一个单独的关于食物的规定，后来被扩展成了关于道德的一般陈述，这种发展顺序如果反过来就会显得不那么自然。随着时间的推移，外邦归信者逐渐成为教会的主体，那么我们甚至可以认为某个文士为了使规定更切合实际情况，而将其改成了道德准则。

这种主要变化还有一个值得注意的解释，即《亚历山太抄本》是原本，但其中只有两条禁令：一个是禁忌祭偶像的肉，另一个是禁忌没有流干血的肉。《伯默蒲草纸》45 (*p*⁴⁵, Chester Beatty) 和埃塞俄比亚语经文都没有提及奸淫，他们将使徒法令理解为食物律法，并添加了“勒死的”作为解释。西方译本则认为使徒法令是道德法令，并添加了第三种主要的罪——奸淫。

由于证据支持《亚历山太抄本》中的四个禁令，所以我们将使徒法令解读为禁止那些犹太人厌恶的、严重影响当地会众间餐桌团契的外邦习俗。异教社会认为血是一种美味佳肴，而神却因“活物的生命是在血中”(利 17:10 起) 而禁止犹太人吃血，那么想象一下，当参加餐桌团契时，新近加入的外邦归信者却品尝着带血的肉，这对犹太派基督徒来说会是多么可怕！

meat with the blood in it!

Some have traced the background of the Decree to the so-called Noachic precepts. It was believed by later rabbis that prohibitions against blasphemy, idolatry, murder, incest, robbery, resistance to magistrates, and the eating of blood, were enjoined upon the sons of Noah as representatives of the whole human race. This stems from Gen. 9, where murder and the eating of meat containing blood are forbidden. These Noachic prohibitions are taken as an elementary code of universal obligation in existence before the perfect law of God given through Moses. Hence James could make valid appeal to them in his attempt to regulate gentile conduct. The planting of such a subtle scheme in the mind of James, however, seems to be an unnecessary tour de force. All he was doing was giving practical advice on how gentile converts could avoid offending the weaker conscience of their Jewish friends.

Some have doubted the genuineness of the Decree, holding that it originated at a later date (e.g., H. Lietzmann, *Beginnings of the Christian Church* [Eng. tr. 1937], p. 109). It is said that James's reference to the Decree in Acts 21:25 indicates that Paul had never heard of it. A careful reading of the text, however, indicates that such an inference is unwarranted.

It is also argued that Paul would have referred to the Decree in his extended discussion with the Corinthians about meat offered to idols (1 Cor. 8-10). But in 1 Corinthians Paul is arguing for a principle and could achieve little by bringing up as evidence a decision given

一些人认为使徒法令源于所谓的挪亚训令。后期的拉比认为禁忌亵渎神、崇拜偶像、谋杀、乱伦、抢劫、反抗地方法官、吃血等禁令，是神向全人类的代表——挪亚的众子颁布的法令。挪亚训令出自《创世记》第9章，这段经文里描述了神禁止人们杀人和吃带血的肉。在神藉着摩西揭示完备的律法之前，人们将这些挪亚训令看作是普遍应当遵守的行为准则。因此雅各可以正当地呼吁外邦人改正他们的行为。然而，雅各心中形成的这种微妙的计划似乎有些多余。他所做的就是给予外邦归信者实用的建议，告知他们怎样避免冒犯他们的犹太弟兄的软弱的良心。

一些人质疑使徒法令的真实性，他们认为这是后期才形成的（如 H. Lietzmann, *Beginnings of the Christian Church* [1937 年英文译本], 109 页）。他们认为雅各在《使徒行传》21:25 中提及使徒法令表明保罗从未听说过该法令。然而，仔细阅读经文就会发现这种推论毫无根据。

还有人认为保罗本应在与哥林多人继续讨论吃祭偶像的肉的问题时（林前 8-10）提及使徒法令。但在《哥林多前书》中，保罗为原则而争论，他似乎没什么必要提及在完全不同情况下做出的决定。在安提阿的问题是教导外邦人不要冒犯犹太人；而在哥林多的问题是

in a totally different situation. At Antioch the problem was one of instruction so as to avoid offense; at Corinth of wilful disregard of the weaker brother. Reference to a Council decision before the disorderly element at Corinth would have been utterly futile. Even if such an appeal to an external authority would have carried the day in Corinth it would have laid Paul wide open to the criticism of those who refused to recognize him as an apostle in the full sense.

The relationship of James's concluding statement (v. 21) to the preceding Decree is obscure. Among the more plausible explanations are: (1) This proposal will not undermine Israel's impact upon the gentile world because there is ample opportunity for them to learn the law of Moses. (2) These precautions are necessary because Jewish worshipers reside in every gentile community and the majority must make concession to the scruples of the minority. (3) The gentile God-fearers are so accustomed to hear the law of Moses that they will readily see the wisdom in avoiding offense. (4) Moses would not lose out by not gaining a people who were never his.

V. Outcome.-James's proposal won acceptance among the leaders of the Jerusalem church (Gk. *édoxe*, "it pleased," is used regularly for taking a decision in assembly). Judas (presumably a brother of Joseph, mentioned in Acts 1:23) and Silas (Silvanus of 2 Cor. 1:19) were chosen by the leaders to accompany Paul and Barnabas to Antioch. They were to confirm by word of mouth the written report (Acts 15:27).

The letter is sent by the apostles and

教导人们不要故意不尊重比较弱勢的弟兄。在讨论哥林多的混乱时提及使徒会议的决定是完全无用的。即使这类对外在权威的呼吁会使保罗在哥林多获胜，但这也会使保罗容易受到那些完全拒绝他使徒身份的人的攻击。

雅各总结辞（徒 15:21）和之前的法令的关系非常模糊。更为可信的解释有：

（1）这种提议不会破坏以色列对外邦世界的影响，因为外邦归信者有足够的机会学习摩西律法。（2）这类预防措施很重要，因为每个外邦社团中都有犹太信徒，而多数人应该为少数人的禁忌做出让步。（3）敬畏神的外邦人已经习惯了听人们说起摩西律法，因此他们会明白避免冒犯是明智的。（4）摩西不会因未能赢得从来不属于他的民而失败。

V. 会议成果。耶路撒冷教会的领袖接受了雅各的提议（希腊语：*édoxe*，“定意”，通常用于表示集体做出决定）。领袖们拣选犹大（可能《使徒行传》1:23中提到的约瑟的一个弟兄）和西拉（《哥林多后书》1:19将西拉的名字拼写为“Silvanus”）和保罗、巴拿巴同往安提阿去。他们要亲口诉说这件事来证明信中所写之事（徒 15:27）。

使徒和耶路撒冷的长老是发信人。他们

elders of Jerusalem. They are further designated “brethren,” although some join Gk. *adelphoi* to *presbyteroi* and read “elder brethren.” It is addressed to the gentile brethren in Antioch, Syria, and Cilicia. In view of those who had reportedly gone out from the Jerusalem church to trouble with words and subvert the faith of the converts, it seemed appropriate not only to write the decision of the Council but to send along official spokesmen. When the entourage reached Antioch the letter was read and the church received the exhortation with great rejoicing. After a period Judas returned to Jerusalem but Silas remained in Antioch.

The significance of the Jerusalem Council is that in the first great threat to the unity of the early Church, intelligent arbitration prevented a drastic division along ethnic and religious lines. “Ultimately, the [Judaizing] movement developed into Ebionism, which in time became a great force in world-history in Islam, with its passionate protest against the Son of God” (Schlatter, p. 128). But within the Christian Church a major step forward was taken. The Jewish wing, with its ceremonial practices, agreed that God was accepting Gentiles on the basis of faith alone, and the gentile wing willingly altered their cultural pattern so as not to be offensive to their Jewish brethren and thus undermine the possibility of genuine harmony within the Church.

Bibliography.—T. F. Bruce, *Acts of the Apostles* (Gk. text; 2nd ed. 1952); *Book of the Acts* (NIC, 1954); M. Dibelius, *Studies in the Acts of the Apostles* (Eng. tr. 1956), pp. 93–101; E. Haenchen, *Acts of the Apostles* (Eng. tr.

被进一步称为“弟兄们”，虽然有些人将希腊语 *adelphoi* 和 *presbyteroi* 连在一起，译为“年长的弟兄们”。这封信的收信人是安提阿、叙利亚和基利家的外邦弟兄。由于那些用言语难为外邦归信者，颠覆他们信心的人据称是从耶路撒冷教会来的，所以使徒和长老应当既写信告知会议的结果，同时又派出正式的发言人。这些人到安提阿之后，念了这封信，教会就欢喜地领受了信中的训诫。住了一段日子后，犹大回了耶路撒冷，而西拉则继续留在安提阿。

耶路撒冷会议的重要性在于，当早期教会的团结遭受第一次重大威胁时，这次会议做出了明智的仲裁，阻止了教会因种族和宗教派别而走向严重分裂。“最终，（犹太派）运动发展成了伊便尼主义，他们极力反对圣子，这一主义是伊斯兰教世界的发展史上的一个主要影响因素”（Schlatter, 128 页）。但基督教会内部也迈出了重要的一步。犹太派坚持仪式传统，但他们认可了外邦人只要藉着信就能被神悦纳，而外邦派也愿意改变他们的文化模式来避免冒犯他们的犹太弟兄，这两种措施避免了教会内真正和谐遭到破坏的可能性。

书目——T. F. Bruce, *Acts of the Apostles* (希腊语文本; 1952 年再版); *Book of the Acts* (NIC, 1954); M. Dibelius, *Studies in the Acts of the Apostles* (1956 年英文译本), 93–101 页; E. Haenchen, *Acts of the Apostles* (1971 年英文译

1971); J. Knox, *Chapters in a Life of Paul* (1950), pp. 61–73; K. Lake, *BC*, V, 195–212; M. Simon, *BJRL*, 52 (1970), 437ff.; *SPT*, pp. 152–177; A. Schlatter, *The Church in the NT Period* (1926; Eng. tr. 1955), pp. 125–138.

R. H. MOUNCE

APOSTOLIC FATHERS.

Any attempt to classify the Christian literature of the second and early third centuries under distinct headings is bound to be somewhat arbitrary. The original editors of *ISBE* included in “Subapostolic Literature” the writings more commonly known as the “Apostolic Fathers” (except for the *Martyrdom of Polycarp*) plus the fragments of Papias, and two of the early apologists, Aristides and Justin Martyr. These were the documents believed to have been written before A.D. 156, the date of the death of Polycarp who was, according to Irenaeus, a disciple of the apostle John and therefore presumably the last surviving disciple of an apostle. Excluded from the list (even if they fell within the stipulated dates) were writings falsely attributed to apostles (i.e., the NT Apocrypha) and writings which by later standards were judged to be “heretical” (e.g., the fragments of the Gnostics Basilides and Valentinus).

Such a method of classification exhibits many arbitrary features and creates a number of problems. For example, there is now wide agreement that the so-called *Epistle to Diognetus* belongs not to this early period but to the end of the 2nd and the beginning of the 3rd century. Moreover, the thirteen papyrus codices discovered in 1945 near NAG HAMMADI

本); J. Knox, *Chapters in a Life of Paul* (1950), 61-73 页; K. Lake, *BC*, V, 195–212; M. Simon, *BJRL*, 52 (1970), 437 页起; *SPT*, 152–177 页; A. Schlatter, *The Church in the NT Period* (1926; 1955 年英文译本), 125-138 页。

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APOSTOLIC FATHERS. 使徒后期教父著作

试图将 2 世纪和 3 世纪早期的基督教文学划分为不同标题的做法似乎有些武断。《国际标准圣经百科全书》的最初编辑者将通常称为“使徒后期教父著作”(除了 *Martyrdom of Polycarp*)、帕皮亚的作品残本和两个早期护教士(阿立斯蒂亚和殉道者游斯丁)的作品都归于“使徒后期文献”之中。人们认为这些作品都是在公元 156 年之前写成的,即坡旅甲殉道之前写成的,根据爱任纽的记载,坡旅甲是使徒约翰的门徒,因此可能是最后一位使徒门徒。但还有一些被误认为是使徒所作的作品(即新约次经)或根据后世的标准被定为“异端学说”的作品(即诺斯替教巴西利得和华伦提努的作品残本)不属于上述文献之列,虽然这些作品也是在公元 156 年之前所作。

这种分类方法有许多专断的特征,并引发了大量问题。比如说,人们现在普遍认为所谓的《致丢格那妥书》不是公元 156 年前的作品,而是 2 世纪末期或 3 世纪早期的作品。此外,人们在上埃及尼罗河岸边的拿·戈玛第(见 NAG HAMMADI[拿·戈玛第])发现的十三部蒲草纸文集充实了并几乎彻底改变了我们对“使徒后期”的看法。虽然人们

on the banks of the Nile in Upper Egypt, have enriched and virtually revolutionized our picture of this “subapostolic age.” Although they may generally be described as Gnostic, some of them, such as the Valentinian Gospel of Truth and Epistle to Rheginos, stand almost as close to “orthodoxy” (depending on how that term is defined) as parts of the Apostolic Fathers and the Apologists. The “subapostolic age” was in any case a period in which the bounds of orthodoxy and heresy had not yet been firmly established. All sides on virtually every question seem to have claimed support for their views in some kind of apostolic tradition. It is historically misleading to abstract one group of early second-century writings, no matter how diverse a group it may be, from the rest and distinguish it with the title of “subapostolic literature.” Only on the basis of tradition, remembering the subsequent influence which the “Apostolic Fathers” have had on the Christian Church, can such a procedure be justified. These documents have functioned as a kind of secondary “canon” for centuries, and as such are entitled to separate treatment. The only misconception to be avoided is that they offer anything like a complete picture of the era immediately following the death of the last apostles.

通常认为这些作品属于诺斯替教作品，但其中的某些作品，如华伦提努派的《真理福音》和《雷及诺书》(Epistle to Rheginos)，与使徒后期教父和护教士的某些作品同样接近“正统”(取决于“正统”一词是如何定义的)。总之，在“使徒后期”，正统和异端的界限还未牢固确立。实际上，每个问题的各种方面似乎都能在使徒传统那里找到根据。无论一类作品与其他2世纪早期的作品有多大区别，将这类作品从中划分出来，并称其为“使徒后期”作品，这从历史角度来讲都是带有误导性的。只有基于传统，牢记“使徒后期教父著作”对随后的基督教会产生的影响，才能证明这一做法是合理的。长达数个世纪，这些作品曾一直视为“正典”，因此应当区别对待。人们唯一要避免的，就是不要将这类作品误认为是最后一位使徒死后那段时期全部情况的体现。



“Lives of the Fathers” (*Vitae Patrum*), fourteenth-century A.D. manuscript from Naples (Trustees of the Pierpont Morgan Library)

图中为《教父们的生活》(*Vitae Patrum*)，来自那不勒斯发现的一份 14 世纪的手稿。(摩根图书馆理事会)

With these considerations in mind, this article will confine itself to the works included in the series *The Apostolic Fathers: A New Translation and Commentary*, ed. Robert M. Grant (1964).

考虑到这些问题，本词条将仅讨论罗伯特 (Robert M. Grant) 编辑的一系列书籍 (*The Apostolic Fathers: A New Translation and Commentary*, 1964) 中的作品。

- I. First Clement
- II. Second Clement
- III. Barnabas
- IV. Didache
- V. Ignatius
- VI. Polycarp
- VII. Martyrdom of Polycarp
- VIII. Papias
- IX. Shepherd of Hermas

- I. 《革利免一书》
- II. 《革利免二书》
- III. 《巴拿巴书》
- IV. 《十二使徒遗训》
- V. 《伊格那丢书》
- VI. 《坡旅甲书》
- VII. 《坡旅甲殉道记》
- VIII. 《帕皮亚残篇集》
- IX. 《黑马牧人书》

I. First Clement.-This epistle is the earliest and best known of the so-called “Apostolic Fathers.” It is extant in two Greek MSS:the fifth-century biblical Codex Alexandrinus, where it stands at

I. 《革利免一书》。这封书信是所谓的“使徒后期教父著作”中最早的，也是最著名的。该作品现有两份希腊语手稿流传下来：15 世纪时的《亚历山太抄本》，在这份抄本中，该作品被放在《新

the end of the NT, and the Constantinople MS written in 1056 and rediscovered by Philotheos Bryennios in 1873, containing both 1 and 2 Clement, as well as Barnabas, Didache, and a long recension of the letters of Ignatius. In addition there are Latin, Syriac, and Coptic versions of 1 Clement, as well as extensive quotations by Clement of Alexandria.

The salutation of this letter designates it as an epistle from the church at Rome to the church at Corinth. No author is mentioned by name, but tradition uniformly identifies the author as Clement. As early as A.D. 170 Dionysius bishop of Corinth wrote to Soter bishop of Rome in answer to a letter received from Rome by the Corinthian church: "Today we observed the holy day of the Lord, and read out your letter, which we shall continue to read from time to time for our admonition, as we do with that which was formerly sent to us through Clement" (Eusebius *HE* iv.23.11). Clement of Alexandria quotes this letter frequently, referring to it both as "the letter of the Romans to the Corinthians" (*Misc.* v.80.1) and as the letter of "Clement" (i.38.5), or even "the apostle Clement" (iv. 105.1).

This Clement of Rome is probably to be identified with the Clement whom Eusebius mentions as the third bishop of Rome after Peter (*HE* iii.4.9; iii.15.1f.). Eusebius' assumption that the Roman church at this early period was ruled by a single bishop is in all likelihood an anachronism, even though it was believed already by Irenaeus near the end of the 2nd cent. (*Adv. haer.* iii.3). Much earlier, when Ignatius wrote his letter to the Roman church, the monarchical bishop is

约》的最后；1056年抄写、1873年（由 Philotheos Bryennios）重新发现的《君士坦丁堡手稿》，这部手稿中包括《革利免一书》《革利免二书》《巴拿巴书》《十二使徒遗训》和《伊格那丢书》的较长校订本。除此之外，还有拉丁语版本、叙利亚语版本和科普特语版本的《革利免一书》，亚历山太的革利免也大量引用了该作品中的内容。

这封书信中的称谓表明这是一封罗马教会写给哥林多教会的书信。信中没有提到作者的姓名，但依据传统人们一致认定这封信的作者就是革利免。早在公元170年，哥林多主教狄尼修就曾写信给罗马主教索泰尔，回复他此前收到的哥林多教会寄来的书信：“今天是主日，我们在诵读你们的书信。因为信中的宝贵告诫，我们将会经常诵读它，正如我们经常诵读革利免早先为你们的缘故所写的那封书信一样”（Eusebius *HE* iv.23.11）。亚历山太的革利免多次引用这封书信，称它是“罗马人致哥林多书信”（*Misc.* v.80.1）和“革利免书信”（i.38.5），甚至是“使徒革利免书信”（iv. 105.1）。

这个罗马的革利免可能就是优西比乌提到的继彼得之后的第三个罗马主教革利免（*HE* iii.4.9; iii.15.1-2）。优西比乌认为早期的罗马教会仅由一个主教统治，虽然2世纪末期的爱任纽就已经认同这种观点（*Adv. haer.* iii.3），但这很有可能并不符合当时的真实情况。更早时期，当伊格那丢给罗马教会写信时，教会中显然没有这种专制的主教，而《革利免一书》中也一再提到教会中有长老会，没有专制的主教。因此，革利免很可能是1世纪末期罗马教会中的一

conspicuously absent, while 1 Clement itself speaks consistently in terms of a body of presbyters rather than a single ruling bishop. Clement was therefore most likely one of the chief presbyters in the Roman church near the end of the 1st cent. and wrote his epistle on behalf of the congregation (cf. Eusebius *HE* iii.38.1). In the Shepherd of Hermas (Vis. 2:4:3) a Clement is mentioned whose duty it was, presumably in the church of Rome, to send messages to other cities, and it is possible that the same individual is in view.

Two other identifications are more speculative: the ancient one of Origen and Eusebius that this Clement is also Paul's co-worker mentioned in Phil. 4:3, and the modern one that he is the same as, or belonged to the household of, the consul Titus Flavius Clemens who was put to death about A.D. 95 for disloyalty to the gods and pro-Jewish tendencies (Dio Cassius *Hist.* lxvii. 14). These are no more than guesses. Essentially 1 Clement is not the product of an identifiable "great personality," but a letter from one important church to another in response to a particular crisis.

The situation in the Corinthian church is sketched in the first three chapters. Chs. 4–36 consist of a general discourse on the Christian virtues (with the Corinthian problem in view). Chs. 37–61 bring the argument to bear on the immediate crisis. Chs. 62–65 function as a summary and final exhortation from the Roman church. The author begins by apologizing for the congregation's delay in addressing itself to the predicament of its sister church. He refers vaguely to "misfortunes and calamities" in Rome which have hindered

名主要长老，他代表会众写下了这封《革利免一书》（参：Eusebius *HE* iii.38.1）。《黑马牧人书》（异象二，4:3）中提到了一个革利免，他可能在罗马教会中负责传信给其他城市，而且他可能就是本词条中提到的这个革利免。

人们还提出了另外两种关于革利免身份的推测：一种是古时的推测，俄利根和优西比乌认为革利免是《腓立比书》4:3 中提到的与保罗一同做工的革利免；另一种是现代的推测，人们认为他是公元 95 年因对神不忠或亲近犹太人而被处死的执政官提图斯·弗拉维乌斯·克雷蒙斯 (Titus Flavius Clemens)，或者是他的族人 (Dio Cassius *Hist.* lxvii. 14)。但这些都仅仅是猜测而已。从本质上说，《革利免一书》并不是一封表现“个人伟大品格”的作品，而是在应对某个特殊危机时，一个重要教会回复另一个教会的书信。

《革利免一书》的前 3 个章节大略描述了哥林多教会的情况。第 4 至 36 章是对（关于哥林多教会问题的）基督教美德的概括性论述。第 37 至 61 章是对关于当下危机的论述。第 62 至 65 章起总结作用，并体现了作者给罗马教会的最终劝告。作者开篇时陈述了姊妹教会中的窘况，并为搁置了教会的问题而道歉。他含糊地提到了罗马的“意外的祸患”，这阻碍了他们的劝告 (1:1)。我们无从得知这些困扰究竟是什么，但这可能指的是图密善皇帝统治后期（公元 81-96 年）对基督徒的挑衅行为。然而，

this ministry of exhortation (1:1). We have no way of knowing what these troubles were, but possibly the reference is to provocations against Christians late in the reign of the Emperor Domitian (A.D. 81–96). The threat in Corinth, however, was from within, an “abominable and unholy schism” (1:1) in which there had been a rebellion against those in authority in the church (3:1–4). The description becomes more explicit later on when the author states that “in spite of their good service you have removed some from the ministry which they fulfilled blamelessly” (44:6). He contrasts the present sedition with an idealized past when Corinthians were obedient to their leaders and wholly at peace among themselves (1:2–2:8). The reader of the NT will think that the divisions Paul faced at Corinth have been overlooked, but Clement later qualifies this simplistic picture by admitting that when “the blessed Paul the Apostle” wrote his epistle, “even then you had made yourselves partisans” (47:3). But in those days they had at least aligned themselves with apostles (cf. 1 Cor. 1:12), “men of high reputation,” while now they had overturned all authority, so that “on account of one or two persons the old and well-established church of the Corinthians is in revolt against the presbyters” (47:6).

The central section of 1 Clement (4:1–36:6) draws on many sources for examples to combat the rebellion. Jealousy and envy have brought about all kinds of evil in the past, not only in the OT (4:1–13) but in “our own generation” in the trials which confronted Peter and Paul and the other martyrs (5:1–6:4). But God has always given repentance to those

哥林多的危机却是来自内部的，这是一场“不虔洁而可憎的骚动”（1:1），人们在这种骚动中反抗教会中的权威人士（3:1-4）。后来，当作者称“有些人，虽然尽了忠良的任务，事奉圣职，丝毫无可非议，但你们竟把他们去掉了”（44:6），这更详细地阐述了这次骚动。作者将这次暴动与理想化的过去做对比，那时哥林多人顺从领袖，内部完全处于和平状态（1:2-2:8）。《新约》的读者会认为信中忽略了保罗在哥林多时曾面对的教会分裂问题，但革利免后来承认当“有福者使徒保罗”在给哥林多教会的信中说：“为了那时你们已有分派的作为”（47:3），这表明过去的情况并不像革利免描述的那样简单。但那时他们至少是与“有名的”使徒站在一派（参：林前 1:12），但此时，他们颠覆了所有权威，“哥林多人坚实老成的教会竟随从一两个人去反对众长老”（47:6）。

《革利免一书》的重点部分（4:1-36:6）引用了许多资料为例驳斥了哥林多的骚动。嫉妒和猜忌曾引发了过去的各种罪恶，不仅是在《旧约》中（4:1-13），也在“与我们的同时”的试炼中，也就是彼得、保罗和其他殉道者曾面对过的试炼（5:1-6:4）。但神总会令那些求助于祂的人悔改，根据“我们传统上尊荣的教规”（7:2），祂藉着耶稣基督令所有

who will turn to Him, and according to the “venerable rule of our tradition” (7:2) has made this repentance available to all through Jesus Christ (7:1–8:5). Thus Clement anticipates the outright appeal for repentance which he will make in ch. 57. He similarly extols the virtues of obedience, faithfulness, and hospitality as exemplified in such OT figures as Abraham, Lot, and Rahab (9:1–12:8). These were evidently the qualities he felt to be conspicuously lacking in the rebels at Corinth. The frequent mention of hospitality in particular suggests that antagonism had been directed not only toward the Corinthian presbyters, but perhaps toward emissaries from other churches as well, possibly to messengers from Rome (cf. 63:3; 65:1). What is needed above all else is humility, and Clement speaks of many who exemplified this virtue (13:1–19:1), preeminently Christ Himself (16:1–17) and David (18:1–16).

The keynote of the next subsection is peace and harmony, which Clement illustrates from the natural creation (19:2–20:12). He reinforces his appeal to the Corinthians by pointing to the reality of divine judgment and the hope of resurrection (21:1–28:4). Creation and redemption are inextricably bound together as the basis on which he presses home his argument. To support the idea of a future resurrection he can appeal without much distinction to Scripture, to the raising of Jesus Christ, to the regularity of nature, and even to the strange legend of the phoenix bird who renews himself every fifty years (25:1–5), a legend which is paralleled in several of the pagan “natural histories.” Clement brings to a close his general discourse on

人都能悔改得救 (7:1-8:5)。因此, 革利免在第 57 章中期望人们都能悔改。他同样还赞扬了顺从、信心和好客的美德, 并以亚伯拉罕、罗得和喇合等《旧约》中的人物为例进行了说明 (9:1-12:8)。他认为这是哥林多骚动的人群显然缺少的品质。革利免还经常提及好客, 这表明哥林多的人们不仅反抗哥林多教会的长老, 还敌视来自其他教会的使者, 这可能指的是从罗马来的信使 (参: 63:3; 65:1)。另一个极为重要的美德是谦卑, 革利免列举了许多拥有谦卑美德的人作例子 (13:1-19:1), 最突出的例子就是基督 (16:1-17) 和大卫 (18:1-16)。

下一个分部的关键点是和平与和谐, 革利免通过自然中的受造物解释了这一点 (19:2-20:12)。他指出了神之审判的真实性, 同时还指出了复活的希望, 以此来加强他对哥林多人的呼吁 (21:1-28:4)。创造和救赎是紧密联系在一起, 他以此为基础表达了他的观点。为了支持人们在未来世界中会复活这一观念, 他遵循《圣经》中的描述, 陈述了耶稣基督的复活、自然的规律, 甚至讲述了一个关于凤凰的奇怪传说, 这种鸟每隔 50 年便会重生一词 (25:1-5), 这个传说和几种异端的“自然历史”类似。革利免强调圣洁是蒙神赐福的方式 (29:1-36:6), 并以此结束了他关于基督徒生活的综合论述。在这段论述中, 他大量引用了《新约》和《旧约》中的经文 (尤其是在 36 章中引用了《希伯来书》的经文)。《革利免一书》

the Christian life with an emphasis on holiness as the way to the blessedness that comes from God (29:1–36:6). Here his argument is heavily laced with Scripture citations, not only from the OT but from the NT as well (esp. in ch. 36, the Epistle to the Hebrews). The words of 36:6, “Who then are the enemies?” anticipate the last main section of 1 Clement, which turns once more to the Corinthian situation.

Clement adopts military imagery as the framework for his solution to the problem afflicting the church. He reiterates the divinely established order which must govern all things (37:1–43:6) and simultaneously pleads with and warns those who he feels have violated this order (44:1–48:6). After a short excursus on love (49:1–50:7) he renews his appeal for repentance (51:1–59:2), closing with a long liturgical prayer for harmony (59:3–61:3) and a summary of his argument (62:1–65:2). The epistle is carried from Rome to Corinth by “faithful and prudent men, who have lived among us without blame from youth to old age, and they shall be witnesses between you and us” (63:3). These three messengers are named in 65:1 with the request that they be allowed quickly to return to Rome, hopefully with news of reconciliation.

1 Clement has considerable historical importance as a witness to the authority exercised by the church of Rome over a sister church near the end of the 1st century. Such authority is not surprising in view of the city of Rome’s relation to Corinth as a Roman colony, and in any case it should not be forgotten that two decades later Ignatius bishop of Antioch

36:6 中的话语 “那么，谁是仇敌呢？”引出了该书中的最后一个主要部分，这部分再次讨论了哥林多的境况。

革利免以军事意象为框架提出了解决哥林多困扰的方法。他一再陈述神建立的秩序将管理万有 (37:1-43:6)，同时他还恳求并警示那些他认为违背了神的秩序的人 (44:1-48:6)。革利免简单地论述了爱心之后 (49:1-50:7)，再次呼吁人们悔改 (51:1-59:2)，然后以一段赞颂和谐的长篇赞美诗和一段总结 (62:1-65:2) 结束了这封书信。将这封书信从罗马送至哥林多的信使是几位 “忠实而谨慎的人，他们是从少时直到老年，住在我们当中，始终无可指摘的，他们必将为你们与我们中间的见证人” (63:3)。《革利免一书》65:1 中提到了这三个信使的名字，同时还要求这三个人尽快回到罗马，希望他们能带回和解的消息。

《革利免一书》具有很高的历史价值，因为该作品体现了1世纪末期罗马教会 对姐妹教会的控制力。考虑到哥林多是 罗马的殖民地，这种权威不足为奇，总 之，人们不应遗忘，20年后安提阿主教 伊格那丢毫不犹豫地 对小亚细亚的教会发布命令。因此，我们没有理由假设 《革利免一书》中仅仅体现出了罗马教 会的权威性。

does not hesitate to instruct the churches of Asia Minor. There is therefore no reason to assume that the authority reflected in 1 Clement belonged to the Roman church in any exclusive way.

II. Second Clement.-The designation of Clement's epistle as "first" is really a misnomer, for there is no authentic "second" letter from him to any church. The document known in tradition as 2 Clement is not an epistle but an anonymous sermon of uncertain date. Doubt was expressed about its authenticity as early as Eusebius (*HE* iii.38.4). It generally circulated with 1 Clement in the later Church, and is extant in the same two Greek manuscripts and Syriac version as the other writing, though it is not found in the Latin or Coptic versions. Codex Alexandrinus breaks off after ch. 12 so that the complete Greek text was unknown until the Bryennios discovery of the Constantinople manuscript in 1873. This find made it clear that the document was indeed a sermon, for a specific occasion of public worship is presupposed. The hearers are exhorted to "pay attention" both "now" and "when we have gone home," and to "try to come here more frequently" (17:3; cf. 19:1).

The traditional association with 1 Clement suggests that it was written in Rome, though its non-epistolary character weakens Harnack's theory that it is the lost letter of Bishop Soter to the Corinthian church. Certain similarities with the Shepherd of Hermas (e.g., 2 Clem. 8:6) tend to confirm Roman origin. The use of material otherwise more familiar to us in Gnostic writings suggests that 2 Clement comes from a

II. 《革利免二书》。人们称之前提到的作品为“一书”，这实在有些不恰当，因为革利免并没有给任何教会写过“第二封”书信。传统中的《革利免二书》并不是一封书信，而是一份时间不详、作者不明的讲道词。早在优西比乌时期，这本书的真实性就已经受到了质疑（*HE* iii.38.4）。这部作品通常和《革利免一书》一起流传于后期的教会之中，两部相同的希腊语手稿和另一部同名不同作的叙利亚版本流传了下来，但人们并未发现该书的拉丁语或科普特语版本。《亚历山大抄本》在第12章后突然终止，因此直到1873年布里恩尼乌斯（Bryennios）发现君士坦丁堡手稿之前，人们并不知道该书的完整希腊语文本。这次发现使得人们明确认识到该书实际上是一本讲道词，而该书的前提是公开崇拜这一个特殊场合。书中规劝听众不单要“现在”“相信倾听”长老的全面，“回至家中以后”也要记住主的诫命，并“要勉力常常到教堂来”（17:3；参：19:1）。

传统上通常将该书与《革利免一书》联系在一起，这表明它创作于罗马，哈纳克（Harnack）认为这是主教索泰尔写给哥林多教会的那封已经失传的书信，但该作品中并未表现出书信体的特征，这减弱了哈纳克理论的可信性。该书与《黑马牧人书》的某些类似之处（如《革利免二书》8:6）也表明该书创作于罗马。书中引用的材料似乎与我们较为熟悉的诺斯教作品所引用的材料一致，这表明《革利免二书》创作时，正统教会

time and place in which orthodox and Gnostic alike drew on a common stock of traditions. In 12:2-6 the author takes a saying now known to us from the Nag Hammadi Gospel of Thomas Logion 22 and (with no trace of polemic) attaches to it a wholly orthodox interpretation (much as the Gnostics took apostolic traditions and without hesitation interpreted them in Gnostic fashion). R. M. Grant feels that such a practice points to the time around A.D. 140 when such Gnostic teachers as Marcion and Valentinus were active in Rome without being immediately rejected as heretics. This is possible, though there is every likelihood that this kind of fluidity between "orthodox" and "Gnostic" traditions existed in many times and places in the 2nd century.

This ancient Christian sermon begins with a reflection on the salvation which God has granted to the gentile hearers (1:1-4:5). They must not take lightly either the salvation itself or Jesus Christ through whom it has come. He must be acknowledged as Lord, along with God the Father, not only with words but with deeds as well. The preacher appeals to Isa. 54:1 and to certain sayings of Jesus (cf. Mk. 2:17; Lk. 19:10) to make his point that those who were lost are now saved (2:1-7). It is perhaps significant for an understanding of authority in the second-century Church that the author appeals to Scripture and tradition, and to the OT and "the Gospel" (8:5; cf. 2:4) in much the same way. He confronts his hearers with the choice between this world and the world to come (5:1-7:6) and calls them to repentance (8:1-20:5). This repentance is defined as "self-control" (15:1) or "keeping the flesh pure" (8:6). This demand is grounded in

和诺斯教派引用的是同样的传说。在 12:2-6 中，作者引用的话来自于我们已知的《拿·戈玛第文库》中《多马福音》里的第 22 条箴言，（没有争论的痕迹），作者对这段话的解读是完全符合正统的（虽然诺斯替教也采用了使徒的传说，但却毫不犹豫地用诺斯教的方式解读了这些传说）。格兰特（R. M. Grant）认为书中的这种用法表明该书的创作时间在公元 140 年左右，当时马吉安和华伦提努等诺斯替教师活跃于罗马，而且人们还未将他们认作异端。这种观点是合理的，虽然“正统”和“诺斯替教”传说彼此相通的情况很有可能出现在公元 2 世纪的多个年代和地点。

这部古老的基督教讲道词以一段关于救赎的反思开篇，神已经同意赐予外邦听众这种救赎（1:1-4:5）。人们不能看轻救赎本身，也不能看轻基督，救赎正是藉着祂实现的。人们必须将基督认作主和父神，不单用言语，还要用行动尊敬祂。作者引用了《以赛亚书》54:1 和耶稣的某些话语（参：可 2:17；路：19:10）来建立论点，即那些失丧的人现在得救了（2:1-7）。作者以同样的方式引用了《圣经》、圣传、《旧约》和“福音”（8:5；参：2:4），这对于我们理解 2 世纪时教会的权威十分重要。他将这个世界和将来的世界摆在听众面前供他们选择（5:1-7:6）并呼吁他们悔改（8:1-20:5）。书中将悔改称为“克己”（15:1）或“在肉身上守圣洁”（8:6）。这个要求的基础是一个复杂的论点，即基督（和教会）本是“灵”，但成了“肉身”，在复活时，肉身也将再次复活，因为它“受了圣灵”（9:1-5；14:1-5）。更为简单概括的说，这个要求的基础是人们对审判的敬畏和对神之国度的期盼（10:1-12:6；16:1-3；17:4-7）。作者一再呼吁人们悔

the complicated argument that Christ (and with Him the Church) was originally “spirit” but became “flesh,” and that in the resurrection the flesh will rise again as it “receives the Spirit” (9:1–5; 14:1–5). More broadly and simply, the demand is grounded in the fear of judgment and hope of the kingdom of God (10:1–12:6; 16:1–3; 17:4–7). Again and again the preacher renews his call to repentance (8:1f.; 13:1; 16:1; 17:1; 19:1), urging that if they repent, his hearers will save both themselves and him their counsellor (15:1; cf. 19:1). Like the ancient prophets, he sees his own fate intertwined with those to whom he ministers.

III. *Barnabas*.—Once again the title (the Epistle of Barnabas) is a misnomer. Though Clement of Alexandria (e.g., *Misc.* ii.31.2) and Origen (*Contra Celsum* i.63) attributed it to Barnabas the companion of Paul, it is an anonymous work, and Eusebius classed it among the “spurious” (*HE* iii.25.4) or at least “disputed” (vi.13.6; 14.1) books circulating in the ancient Church. Yet its inclusion in the fourth-century Greek manuscript of the Bible, Codex Sinaiticus, testifies to the great esteem and near-canonical status it enjoyed in some sectors of the Church. In addition it is contained in the Constantinople manuscript (see above under First Clement), and in a family of nine Greek manuscripts in which 5:7ff. is abruptly joined to Polycarp’s Epistle to the Philippians (after 9:2) without a break of any kind. There is also a Latin version, in somewhat abridged form, of the first seventeen chapters of Barnabas, as well as a few Syriac fragments and a number of quotations by Clement of Alexandria.

改 (8:1-2; 13:1; 16:1; 17:1; 19:1), 比激励他的听众说, 只要他们悔改, 他们自己和指导他们的人就能得救 (15:1; 参: 19:1)。和古时的先知一样, 作者看见自己的命运和那些听他讲道的人的命运紧密地纠缠在了一起。

III. 《巴拿巴书》。本书的题目同样误用了姓名。虽然亚历山太的革利免 (如 *Misc.* ii.31.2) 和俄利根 (*Contra Celsum* i.63) 认为这部作品的作者是保罗的同行者巴拿巴, 但这其实是一部匿名作品, 优西比乌将该书归为“伪作” (*HE* iii.25.4) 或至少是“有争议的作品” (vi.13.6; 14.1), 这部作品曾在古时的教会中流传。然而, 4 世纪时的希腊语《圣经》手稿和《西奈抄本》中包含这部作品, 这表明某些分支教会极为推崇这部作品, 而且该作品的地位曾非常接近正典。此外, 君士坦丁堡的手稿也收录了这部作品 (见上文《革利免一书》标题下的内容), 9 部希腊语手稿中也包含这部作品, 其中该作品的 5:7 起的章节被硬生生地安置在《坡旅甲致腓立比人书》9:2 之后, 但却没有造成任何内容上的不连贯。《巴拿巴书》的前 17 章还有拉丁语版本, 但内容上却有所删节, 一些叙利亚语的残本和亚历山太的革利免引用该书的大量内容也同样流传了下来。

The date of this work cannot be established with any certainty. A statement in 16:4 indicates that the Jerusalem temple is in ruins, thus supporting a date between A.D. 70 and 135, but attempts to be more specific are only conjectures. The reference in 4:4 to the ten kingdoms of Dnl. 7:24 is simply traditional apocalyptic language and should probably not to be made the basis for any conclusions about the epistle's date.

Though it cannot be proved that Barnabas the companion of Paul did *not* write this book, neither the range of possible dates nor the nature of the document itself makes the tradition that he did very plausible. The author is apparently writing to Gentiles who have been saved out of darkness and idolatry (14:5-8; 16:7), and he claims to write as one of their own (1:8; 4:6). The most obvious affinities of Barnabas are with Alexandrian Christianity, as evidenced on the one side by similarities in its OT exegesis with Philo, and on the other by the acquaintance with Barnabas shown by Clement and Origen. Barnabas is more likely the work of a gentile Christian of Alexandria in the early 2nd cent. than of the Jewish Christian from Cyprus mentioned in the book of Acts.

The introduction (1:1-2:3) is rather general and gives only a slight indication of what is to follow. The author presents himself as one whose task it is to impart perfect knowledge to his readers (1:5), not as a teacher (which he apparently is), but as a father to the children he loves. This knowledge has to do with the past, the present, and the future (1:7; cf. 5:3). The knowledge about the future turns out

人们无法确定该作品的成书时间。书中 16:4 中的陈述表明耶路撒冷圣殿已经倾倒了，因此该书的成书时间应该在公元 70 年至 135 年之间，但更具体的时间则只能靠推测了。该书 4:4 中提及了《但以理书》7:24 中的十个王国，此处使用的都仅是传统的启示性语言，并不能作为确定这部书信写作时间的根据。

虽然人们无法确定保罗的同行者巴拿巴没有写下这封书信，但该书成书的时间范围和书信本身的性质也使人们无法确信该书为巴拿巴所作。这封书信显然是写给那些从黑暗和偶像崇拜中得救的外邦人的 (15:5-8; 16:7)，作者称他是作为外邦人中的一个写下了这封书信 (1:8; 4:6)。《巴拿巴书》明显与亚历山太的基督教有密切联系，因为一方面该书与斐罗对《圣经》的注释有很多相似之处，另一方面革利免和俄利根都非常熟悉这部作品。《巴拿巴书》更像是 2 世纪早期亚历山太的外邦基督徒所作的作品，而非《使徒行传》中提到的来自塞浦路斯的犹太派基督徒所作的作品。

书中的介绍部分 (1:1-2:3) 非常概括，仅仅简要点明了接下来的内容。作者称自己的使命是将完备的知识传达给他的读者 (1:5)，不是以教师的身份 (他显然是教师)，而是以一个父亲的身份向他爱的孩子传达知识。这种知识与过去、现在和将来有关 (1:7; 参: 5:3)。关于将来的知识是传统的末世论教导 (如 4 章); 占据了书信的大部分篇幅的有关过去和现在的知识，是《旧约》

to be conventional eschatological teaching (e.g., ch. 4); the knowledge of past and present, which comprises most of the epistle, turns out to be a series of allegorical interpretations of the OT.

In the ancient prophetic tradition, the author makes it clear that God does not desire ceremonial fasts and sacrifices, but justice and mercy (2:4-3:6). The readers are called on to be ready for the eschatological crisis and not to be lured into the false security that deceived the Jews under the old covenant (4:1-14). He underscores the greatness of the Christian calling by a discussion of the work of Christ, who suffered to prepare a new people and to bring to completion the sins of the old Israel. He illustrates many aspects of Jesus' career by quotations and allegorical interpretations of OT passages (5:1-8:7). Especially elaborate is his exegesis of Gen. 1:26, 28 and Ex. 33:1, 3 (6:8-19), of the ritual of the Day of Atonement (7:3-11) and of the red heifer ritual of Nu. 19:1-10 (8:1-7). Then he offers "spiritual" interpretations of such Jewish institutions as circumcision and the various Mosaic food laws (9:1-10:12). His procedure is to reinterpret ceremonial rules as moral and ethical exhortations. Even though he employs these interpretative principles in the framework of a polemic against the Judaism of his day, the author of Barnabas had ample precedent for his sometimes fanciful exegesis within Judaism itself (notably Philo and the Letter of Aristeas).

Turning his attention to what is distinctly Christian, "Barnabas" finds many subtle intimations in the OT of the water of baptism, the wood and the shape of the

的一系列寓意解经。

作者通过古时先知的传统,表明神悦纳的不是仪式性的禁食或献祭,而是公义和怜悯(2:4-3:6)。作者提醒读者要准备好迎接末世的危机,不要受诱惑,听信使犹太人违背旧约的错误保证(4:1-14)。作者讨论了基督所作的工,祂通过受磨难除去了旧以色列的罪,造成新人类,并终结了旧以色列的罪,作者通过这种讨论强调基督徒蒙召的伟大。作者通过引用《旧约》经文和寓意解经(5:1-8:7)来阐明耶稣所做的工的各个方面。作者尤其详尽地解释了《创世记》1:26, 28和《出埃及记》33:1, 3中经文(6:8-19)、赎罪日的仪式(7:3-11)以及《民数记》19:1-10中纯红母牛的仪式(8:1-7)。随后,作者对割礼和各种摩西饮食律法等犹太人传统仪式进行了“属灵”的解释(9:1-10:12)。他将仪式规定重新解读为道德和伦理的讲道词。虽然《巴拿巴书》的作者使用了反对当时犹太教框架中的解经原则,但他偶尔采用的空想似的解释在犹太教中有大量先例(尤其在斐罗的作品和《阿里斯提亚斯书信》中)。

“巴拿巴”开始关注明显属于基督教的教义,他在《旧约》中找到了许多关于水的洗礼、树木、十字架形状,甚至于耶稣的名字和祂本人的微妙暗示

cross, and even the name and person of Jesus Himself (11:1–12:11). Here Barnabas exhibits several of the same interpretative traditions which show up in more detail in the writings of Justin Martyr.

The heart of the Epistle of Barnabas is the contrast between the old covenant and the new, with the assertion that God's true covenant belongs not to the Jews but to the Christians (13:1–14:9). Correspondingly the ancient sabbath has given way to the Christian "eighth day," or Sunday, in which Jesus rose from the dead (15:1–9), just as the physical temple in Jerusalem has been replaced by the spiritual temple, the Christian community where God has made his dwelling (16:1–10). Chapter 17 reads like a conclusion; though there is more he could write about present and future (cf. 1:7; 5:3), it is "hidden in parables" and he judges that what he has said is sufficient (17:2).

There is thus a definite break at the end of ch. 17 and in fact the Latin version ends at this point. But the Greek manuscripts make a new beginning with the words, "But let us move on to other knowledge and teaching" (18:1). This begins the famous "Two Ways" section of Barnabas (18:1–21:9), which is paralleled in Did. 1:1–6:2. The way of light (ch. 19) is under the rule of God through his angels, while the way of darkness (ch. 20) belongs to the angels of Satan (18:1f.). This "Two Ways" teaching is by no means profound or "hidden in parables," but sounds more like elementary instruction for new converts (which is exactly how it functions in the Didache). Older commentators argued for

(11:1–12:11)。巴拿巴在这些章节中列举了一些同为解释性的传统，殉道者游斯丁的作品中有关于这些作品的更多细节。

《巴拿巴书》的核心是《旧约》和《新约》的对比，作者称真正的神的圣约属于基督徒，而非犹太人（13:1–14:9）。基督教的“第八日”，也就是耶稣从死里复活的主日取代了古时的安息日（15:1–9），正如有形的耶路撒冷圣殿也被属灵的圣殿取代了，属灵的圣殿指的是基督教会众，而神就住在他们里面（16:1–10）。第17章似乎是一段总结；虽然他可以写下更多关于现在和将来的知识（参：1:7；5:3），但这些知识是“隐藏于寓言之中”的，他认为他所说的已经足够了（17:2）。

因此17章末尾有明确的转折，实际上，拉丁语版本在此就结束了。但希腊语的手稿用如下话语重新开始了一段论述，“接下来让我们讨论另一问题和教训”（18:1）。这便是《巴拿巴书》中著名的关于“两条路”的部分，这段内容与《十二使徒遗训》1:1–6:2中的内容类似。光明之路（19章）由神通过天使来管理，而黑暗之路（20章）则属于撒旦的使者（18:1–2）。这段关于“两条路”的教训并不深刻，也没有“隐藏于寓言之中”，反而更像是对新归信者的基础指导（这段内容在《十二使徒遗训》中就是起到了基础指导的作用）。较早的评注者认为要么是《巴拿巴书》参照了《十二使徒遗训》，要么是《十二使徒遗训》参照了《巴拿巴书》，但近来人们却倾向于认为两部作品都参照了同一部的原

literary dependence of Barnabas on the Didache or of the Didache on Barnabas, but the more recent tendency has been to favor the dependence of both on a common primitive source. There are, for example, close parallels between the “Two Ways” tradition and the Qumrân Manual of Discipline (1QS 3:18ff.). It is surprising to find in such an anti-Jewish document as Barnabas a section like this in which there is little or nothing that is distinctively Christian, but in which all that is said can function appropriately in either a Christian or a Jewish setting. The most plausible explanation is that Barnabas comes from a gentile Christian community in which the basic instruction given to new converts from idolatry and paganism necessarily focused as much on general moral principles and things which Christianity inherited from Judaism as it did on the distinctively new Christian message of the cross. New converts needed to be taught to love each other and give alms, and to shun idolatry, murder, lies, and witchcraft. Nothing could be assumed. There is some evidence that “Barnabas” is at times alluding to this moral catechism even in the earlier parts of his epistle (e.g., 1:4; 2:9; 4:1, 10; 5:4), and chs. 18–21 give the impression that the author (or someone else) has simply appended the full text of his source for the sake of completeness. Certainly the Latin tradition witnesses to the fact that Barnabas circulated without this material as well as with it. But in any case the author or final editor has attached a summary which draws together chs. 1–17 and 18–20 and serves as the conclusion to both (ch. 21). The very first verse of this concluding statement makes it clear that “Barnabas” has made use of the primitive “Two

始资料。比如说，“两条路”的传说和昆兰的《会规手册》(1QS 3:18起)中的内容就非常相似。在《巴拿巴书》这类反犹太教的作品中，竟然有一部分内容几乎、甚至是完全没有基督教特征，这非常令人惊奇，这部分内容既可以出现在犹太教作品中，也可以出现在基督教作品中。最可信的解释是，《巴拿巴书》来自于一个外邦的基督教社团，这个社团给新归信者一些关于偶像崇拜和异教崇拜的基础指示，这些指示强调了人们普遍应当遵守的道德准则，以及基督教从犹太教那里继承下来的教义，正如基督教从犹太教那里继承并发展了新的、明确的、关于十字架的基督教知识。他们教导新的归信者要彼此相爱，救济穷人，不能崇拜偶像、杀人、撒谎或使用巫术。我们不能想当然地认定任何事。一些证据表明“巴拿巴”甚至在书信的开始部分就提及了这种道德教导(如 1:4; 2:9; 4:1, 10; 5:4)，而 18 至 21 章表明作者(或其他人)为了使内容更加完整附上了引用资料的整篇文本。当然，拉丁语版本表明带有或不带这部分引用资料的《巴拿巴书》都曾经流传。但总之，作者或最终编辑者添加了一段总结(21 章)，这段总结将第 1 至 17 章和 18 至 20 章结合在一起，并概括了这两个部分的内容。这段总结的第一节表明“巴拿巴”使用了关于“两条路”的书面原始资料(21:1)。和《新约》的作者一样，“巴拿巴”知道读者远没有成熟到可以不再需要提醒他们归信之后的教导。

Ways” material in written form (21:1). Like the NT writers, the author knows that his readers are never too mature to be reminded of what they have been taught at conversion.

IV. *Didache*.-The longer title of this work, “The Teaching of the Lord, through the Twelve Apostles, to the Gentiles,” gives a clue to its nature. It seems to be a work conceived against the background of Mt. 28:18–20, purporting to give the content of that which the twelve apostles taught to the “Gentiles” or “nations” of the things which Jesus the Lord had commanded. It therefore stands in a tradition somewhat different from the one which sees Paul as the apostle to the Gentiles par excellence and the Twelve as missionaries to the Jews (cf., e.g., Gal. 2:9); instead the Twelve, representing the whole Church, are sent to the whole world, and indeed especially to the Gentiles. Shorter variations of this title (e.g., Teaching [or Teachings] of the Apostles) are cited by several patristic writers (e.g., Eusebius *HE* iii.25.4; Athanasius *Festal Letter* 39; the ninth-century Stichometry of Nicephorus), but there is no way to be sure that they are identical to the work now known by this name.

This work really came to light for the first time in the Constantinople MS discovered by Bryennios. As a result of the publication of the full text of the *Didache* in 1883, the “canon” of the Apostolic Fathers was enlarged by one. It then became possible to go back and see that the *Didache* in Greek was actually to be found (in a somewhat revised form) in book vii of the fourth-century Egyptian Apostolic Constitutions. In addition there

IV. 《十二使徒遗训》。这部作品有一个较长的题目，即“主藉十二使徒向外邦人的训话”，这提示了该书的性质。这部作品似乎以《马太福音》28:18-20中的经文为背景，书中声称记录了主耶稣要求十二使徒传达给“外邦人”或“列国”的训话。因此该书的传统似乎与另一个传统有些不同，在另一个传统中，保罗是向外邦人传道的最卓越的使徒，而十二使徒则负责向犹太人传教（参：如加 2:9）；保罗代替十二使徒，代表整个教会，前往世界各地传教，实际上他主要向外邦人讲道。一些教父作者（如 Eusebius *HE* iii.25.4; Athanasius *Festal Letter* 39; 9 世纪时的 Stichometry of Nicephorus）曾引用了这个题目的较短形式（如使徒的训话），但人们无法确定他们提及的作品就是这部同名作品。

布里恩尼乌斯发现的君士坦丁堡手稿使这部作品第一次进入了人们的视线之中。1883 年，人们公布了《十二使徒遗训》的完整版本，因此使徒后期教父的“正典”又多了一部。于是人们就会发现这部《十二使徒遗训》的希腊语版本实际上就收录在 4 世纪时的《埃及使徒宪章》之中。此外，该作品还有希腊语（《俄西林古蒲草纸》1782）、科普特语和埃塞俄比亚语的残篇，还有一部完整的格鲁吉亚语版本。（除了《巴拿巴

are fragments in Greek (Oxyrhynchus Papyrus 1782), Coptic, and Ethiopic, and a complete Georgian version. For the “Two Ways” section there is (besides the witness of Barn. 18–20) a Latin version (the *Doctrina*) the fourth-century Apostolic Church Order, and three other manuals of the 4th cent. or later. There is no way of being sure that the Constantinople MS represents the “original” Didache nor even what the term “original” exactly means in such a context. We are not dealing here simply with textual variants as we do when studying the NT, but with a developing tradition, and our various witnesses to the Didache merely afford us glimpses of this tradition at various stages. Total agreement is seldom possible as to which forms are primitive and which are later adaptations. Therefore it is difficult to speak about dates, but the compilation of purportedly apostolic material under the name of the apostles as a group indicates that the apostles are already figures of the past. This together with the apparent use of Matthew’s Gospel tends to suggest a date of composition in the 2nd cent., though many specific elements (e.g., the prayers, the “Two Ways,” and the eschatological teaching) may well go back to the apostolic age and even perhaps to the early days of the Jerusalem church.

The “Two Ways” section of the Didache comes at the beginning (1:1–6:2) rather than at the end as in Barnabas. The “way of life” is found in 1:2–4:14 and the “way of death” in 5:1f., with a brief summary in 6:1–3. The parallels with Barnabas are rather close, though by no means verbal. Didache contains an interpolation in its “Two Ways” material, consisting of

书》18-20 章中的证据) 书中的“生死两道”部分的拉丁语版本 (the *Doctrina*) 收录在 4 世纪的《使徒教会法令》中, 还有 4 世纪或随后时期的其他 3 份手册中。人们无法确定君士坦丁堡手稿中的作品是否是《十二使徒遗训》的“原版”, 甚至不能确定在这种情形下什么才是“原版”。我们在研究这部作品时, 不仅仅是像研究《新约》那样论述其各个版本, 更是在论述一个发展中的传统, 我们只能借助其各种不同版本来得知这种传统在不同时期的发展情况。人们很难一致认同哪个版本是原版, 哪个版本是后来的改编版。因此人们很难确定该书的写作时期, 但该书在编辑所谓的使徒资料时将十二使徒视为一个整体, 这表明在当时, 十二使徒已经成为了历史人物。基于这一点, 再加上书中显然引用了《马太福音》, 因此该书的写作时间可能为 2 世纪, 虽然书中的许多特殊元素 (如祈祷文、“生死两道”、末世教导) 表明该作品很可能是在使徒时期创作的, 甚至可能是在耶路撒冷教会早期创作的。

《十二使徒遗训》中“生死两道”的部分位于作品的开篇 (1:1-6:2), 而《巴拿巴书》将其置于末尾。书中 1:2-4:14 陈述了“生命之路”, 5:1-2 陈述了“死亡之路”, 6:1-3 简单概括了这一部分。虽然从表述上看这段内容与《巴拿巴书》中的描述不同, 但内容上却是非常相似的。《十二使徒遗训》的作者改写了引用的“生死两道”资料, 这些资

words of Jesus based on Matthew and Luke and/or an unknown collection of traditional sayings (1:3b–2:1). This section is missing from the “Two Ways” both in Barnabas and in the *Doctrina*. It has been inserted here as the “teaching” or explanation of the negative form of the Golden Rule found in 1:2. Thus 2:2–7 (which does belong to the “Two Ways”) becomes the *second* such explanation (2:1), this time using a traditional list of prohibitions based on the Ten Commandments.

Didache 3:1–6 is another interpolation into the “Two Ways,” this time designed to warn against certain attitudes and practices which lead to the more serious sins enumerated in ch. 2. In good rabbinic fashion the author or compiler is “building a fence around the law” (cf. Mish. *Pirke Aboth* i.1) by avoiding even that which might lead to sin. Unlike the NT, however, the Didachist seems to locate the real sin in the act rather than in the heart. The attitudes are dangerous because of what they engender, not because they indicate a sinful nature already at work. In his appended conclusion to the “Two Ways” (6:1–3) the editor adds a pragmatic touch to bring the commands within reach of everyone: if the readers can bear the whole “yoke of the law” they will be perfect, but if not, they must simply do the best they can (6:2).

In 7:1–4 the theme is baptism, with a clear indication that the “Two Ways” material has functioned in the Didache as instruction designed for baptismal candidates. After reviewing “all these things” the community is to “baptize in the name of the Father and of the Son and

料包括《马太福音》和《路加福音》中耶稣的话语以及（或）一部未知的古训集（1:3b–2:1）。《巴拿巴书》和《使徒教义》中的“两条路”部分都没有这一部分内容。作者插入了这些内容作为“教导”或对 1:2 中“道德金律”的反面解释。因此 2:2–7（确实属于“生死两道”）成为了“第二个”这类解释（2:1），这一次作者采用了基于“十诫”的传统禁令列表。

《十二使徒遗训》3:1–6 是对“两条路”的另一种篡改，这一次作者将内容改成了对某些态度的告诫，这些态度引起的罪比第 2 章中列举的罪还要深重。作者或编纂者采用良好的拉比派方式，甚至避免了那些可能引起罪的事，以此“在律法四周建起了栅栏”（参：Mish. *Pirke Aboth* i.1）。然而，和《新约》的作者不同，这部作品的作者或编辑者似乎认为真正的罪来自行动，而非人的内心。这些态度十分危险，因为他们可能会导致罪恶的产生，而不是因为他们表明人的罪恶本性已经开始起作用。作者在“生死两道”之后附加了一段结论（6:1–3），在这段结论中，编辑者告知读者如何将教导应用在实际生活中，这样每个人都能理解并接受这个要求：如多读者可以负起全部“律法的轭”，那么他们将成为完全，即或不然，也当尽力去行（6:2）。

7:1–4 中的主题是洗礼，这表明《十二使徒遗训》中关于“生死两道”的论述是为了指导那些将要受洗的人。会众在学习过“以上所说的一切事”之后，将要“奉圣父圣子圣灵的名施行洗礼”（7:1）。这与《马太福音》28:19–20 中的经文十分相似，此处经文也将“教导

of the Holy Spirit” (7:1). This closely parallels Mt. 28:19f., where “teaching the Gentiles” to obey Jesus’ commands is linked to baptism involving the same trinitarian formula. Ch.8 deals with fasting and prayer, centering on a version of the Lord’s Prayer quite similar to that found in Matthew. Here for the first time a doxology is attached to the prayer; this doxology is repeated twice in chs. 9f., and along with a shorter formula (“To thee be glory forever”) is used to punctuate the eucharistic meal prayers found in those chapters. These prayers, before (9:1-5) and after (10:1-7) the meal, are traditional and very ancient, exhibiting a number of parallels with Jewish table prayers, and embodying traces of a primitive Palestinian Christology which described Jesus as God’s servant or as the “holy Vine of David.”

The rest of the Didache addresses itself to other concerns of the ancient Church in no particularly logical sequence: the testing of traveling teachers and prophets to tell the true from the false (11:1-12:5); the responsibility of the congregation to those who are found to be worthy (13:1-7); the Sunday gatherings for worship (14:1-3, possibly eucharistic again as in chs. 9f.); the qualifications for resident leaders (bishops and deacons) with an appeal to have respect for them and to be at peace with one another (15:1-4); and finally a chapter of eschatological instruction, including a call to readiness and a small apocalypse (not unlike Mt. 24) which sets forth the events leading up to the end of the age and the return of Christ (16:1-8).

Thus the Didache as we know it is a

外邦人”遵守耶稣的诫命和奉三位一体的神之名受洗联系在了一起。第8章讲述了禁食和祷告，此处核心的主祷文与《马太福音》中的主祷文非常相似。此处，祈祷文第一次附加上了赞美诗；第9至10章中这首赞美诗重复出现了两次，这些章节中的圣餐祈祷文中还不时出现一个较短的常用语（“愿荣耀归于你，直到永远”）。圣餐前（9:1-5）后（10:1-7）的祈祷文都很传统也很古老，它们与犹太教的餐桌祈祷文非常相似，这表现出了一种原始的巴勒斯坦式基督论的痕迹，这种神学理论将耶稣形容为上帝的仆人或“大卫的圣葡萄树”。

《十二使徒遗训》的剩余部分处理了古时教会关注的其他问题，但并没有采取特殊的逻辑顺序作为论述方式：如何考验并分辨旅行传道的教师和先知的真假（11:1-12:5）；会众发现值得供给的真先知时应尽的责任（13:1-7）；在主日要聚集侍奉（14:1-3，可能指的是第9-10章中的圣餐礼）；住民领袖（主教与执事）应具备的素质，并呼吁会众要尊敬他们，会众之间要和平相处；最后的一章是关于末世的教导，包括呼吁人们做好准备并给出了一则简短的启示（类似《马太福音》24章），启示中描述了末世时和基督复临之前的事（16:1-8）。

因此，正如我们所知，在教会履行教导

compendium of practical teaching on various subjects which must have come up in the course of the Church's fulfillment of its commission to teach the Gentiles. The Jewish or Jewish Christian origin of much of the material makes the *Didache* (along with *Matthew*) an important witness to the fact that segments of Jewish Christianity besides the Apostle Paul took seriously their calling to be a light and a blessing to the nations. Syria is a plausible locale for such a community of Jewish Christians. Though recensions of the *Didache*, or parts of it, can be traced to Egypt, Ethiopia, Rome, etc., many scholars have suggested Syria or Palestine as the setting of the form of the tradition found in the Bryennios MS. The parallels with *Matthew* and the references to bread or wheat gathered from the "mountains" (9:4) point in this direction, but no one really knows.

V. *Ignatius*.-The letters of Ignatius, bishop of Antioch at the beginning of the 2nd cent., are known to us in three recensions.

(1) The short recension, accepted today as the authentic collection of Ignatius' writings, consists of the seven letters mentioned by Eusebius in *HE* iii.36.5-11: four from Smyrna, to the churches of Ephesus, Magnesia, Tralles, and Rome; and three from Troas (after leaving Smyrna), to the churches of Philadelphia and Smyrna, and to Smyrna's bishop, Polycarp. They were said to have been written while Ignatius was en route from Syria to Rome to suffer martyrdom (*HE* iii.36.3f.; cf. *Ign. Rom.* 5:1).

(2) The long recension consists of

外邦人的使命的过程中,会出现各种问题,而《十二使徒遗训》正是针对这些问题的实用教导的汇编。《十二使徒遗训》的大多材料来自于犹太教或犹太派基督教,这使得该书(和《马太福音》一样)成为了除使徒保罗之外的犹太派基督徒认真执行主吩咐他们作万民的灯光和祝福这一使命的重要见证。这类犹太派基督徒会众很可能居住在叙利亚。虽然《十二使徒遗训》的校订本或某些部分可能源自埃及、埃塞俄比亚或罗马等地,但许多学者认为布里恩尼乌斯手稿中涉及到的传统的背景应该是叙利亚或巴勒斯坦。该书与《马太福音》类似,而且书中提及饼和麦子曾“散满在山冈”(9:4),这能够指向这些学者的观点,但没人能够真正知道该书的来源。

V. 《伊格那丢书》。我们现在知道的 2 世纪初期安提阿主教伊格那丢的书信一共有三种校订本。

(1) 简短校订本,现代学者认为它是真正的伊格那丢作品合集,其中包含优西比乌提到的七封书信(*HE* iii.36.5-11):其中四封是伊格那丢从士每拿写给以弗所教会、马内夏教会、他拉勒教会和罗马教会的书信;另外三封是伊格那丢(离开士每拿后)从特罗亚写给非拉铁非教会、士每拿教会和士每拿主教坡旅甲的书信。据说这些书信是伊格那丢被从叙利亚押往罗马殉道途中写下的(*HE* iii.36.3-4; 参: *Ign. Rom.* 5:1)。

(2) 长篇校订本,总共包含 13 封书信,

thirteen letters in all, in the following order: two from Antioch—one from a certain Mary of Cassobola (a neighboring town) to Ignatius, and Ignatius' letter to her in reply; the four from Smyrna and three from Troas found in the short recension; three from Philippi, to Tarsus, Antioch, and Hero (Ignatius' successor as bishop of Antioch); and one from Italy to Philippi. In addition there are some extensive interpolations in the seven letters from Smyrna and Troas mentioned by Eusebius. In the early Middle Ages this collection was enlarged still further by two letters to the apostle John, one to Mary the mother of Jesus, and one from Mary to Ignatius in return! Even though these latter were soon rejected as forgeries, the works of Ignatius continued to be known in the Church only in the long recension until the middle of the 17th century.

(3) The Syriac abridgement, discovered by W. Cureton in 1845, is a Syriac version consisting of only three epistles (to the Ephesians, to the Romans, and to Polycarp), similar in form to the short recension.

The dominance of the long recension began to be broken in 1644 when Archbishop James Ussher published an edition of Ignatius based on two medieval Latin MSS which, while containing all the letters of the long recension, provided an uninterpolated text of the seven core epistles known to Eusebius. Soon afterward a Greek MS was found which confirmed the existence of the short recension. It contained the epistles of the short recension in the same uninterpolated form, except for Romans; a martyrological text discovered a few

其顺序如下：两封写于安提阿——一封是卡萨波拉 (Cassobola, 临近安提阿的镇子) 的某个名叫马利亚的人写给伊格那丢的书信, 一封是伊格那丢给她的回信; 简短校订本中四封写于士每拿和三封写于特罗亚的信; 三封伊格那丢从腓立比写给大数、安提阿和希罗 (Hero, 他继伊格那丢之后作安提阿主教) 的信; 一封伊格那丢从意大利写给腓立比的信。此外, 优西比乌提到的七封写于士每拿和特罗亚的信中有大量的内容被篡改了。在中世纪早期, 这部文集中还收录了另外四封书信, 其中两封是伊格那丢给使徒保罗的书信, 一封是伊格那丢给耶稣的母亲马利亚的书信, 还有一封是马利亚给伊格那丢的回信! 虽然后四封信很快便因是伪作而遭到了否定, 但直到 17 世纪中期前, 教会一直认为这部长篇校订本是伊格那丢的作品。

(3) 叙利亚语简本, 丘尔顿 (W. Cureton) 于 1845 年发现, 这个叙利亚语版本只包含三封书信 (写给以弗所人、罗马人和坡旅甲的书信), 形式上与简短校订本类似。

1644 年, 大主教雅各·乌社尔在两份中世纪拉丁语手稿的基础上发表了一版伊格那丢书信, 这部作品中包含长篇校订本中的全部书信, 但其中优西比乌提到的 7 封主要书信却是未经篡改的版本, 这打破了长篇校订本占据主导地位的局面。不久之后, 人们发现了一部希腊语手稿, 这证明了简短校订本的存在。该手稿包含简短校订本中除了《伊格那丢达罗马人书》之外的其他书信, 书信的内容同样未经篡改; 几十年后, 人们发现了一部殉道史, 其中同样包含了除《伊格那丢达罗马人书》之外的简短版本。从那之后, 扎恩 (Theodor

decades later supplied this lack with a similarly short text of Romans. Since then, as the result of careful investigations of Theodor Zahn, J. B. Lightfoot, and others, scholarship came to a point of virtual consensus in favor of the short recension. Though some for a time defended the originality of the Syriac abridgment, the consensus still stands. In addition to the Greek and Latin witnesses and the Syriac abridgment mentioned above, there are fragments in Greek, Syriac, and Coptic, and an Armenian version.

In his letter to Polycarp, Ignatius states that he was unable to write to all the churches because he was taken on short notice from Troas to Neapolis on the Macedonian coast. He asks Polycarp to write to the churches that lay ahead on his itinerary, so that they might have news of Ignatius and send messengers or letters to him (Ign. Polyc. 8:1). The first of these churches would be the one at Philippi, and we have Polycarp's letter to this church, in which he states clearly that he is sending them "the letters of Ignatius, which were sent to us by him, and others which we had by us" (Polyc. Phil. 13:2). Presumably these would include Ignatius' letters to Smyrna and to Polycarp as well as copies of the four letters written from Smyrna (i.e., all the letters except that to the Philadelphians, a copy of which *may* have been sent to Polycarp as well). Thus Polycarp was the earliest collector of the Ignatian corpus and the person chiefly responsible for its preservation.

Without discussing each of Ignatius' letters in detail, it can be said that they share a common structure which enables the reader to know more or less what to

Zahn)、莱特福特 (J. B. Lightfoot) 等学者进行了详细的调查, 他们一致倾向于认为简短校订本是原始的作品。虽然一些学者曾一度认为叙利亚语简本是原始作品, 但之前的共识仍然存在。除了希腊语译本和拉丁语译本, 以及上文提到的叙利亚语简本之外, 还有希腊语、叙利亚语、科普特语的残本, 另外还有一份亚美尼亚语的版本。

伊格那丢在给坡旅甲的书信中称他不能给每个教会写信, 因为他很快便会离开特罗亚去马其顿海岸上的尼亚坡里。伊格那丢请坡旅甲给他路途中的各教会写信, 这样各教会就能得知他的消息, 然后派使者或送信给他 (Ign. Polyc. 8:1)。坡旅甲首先通知腓立比教会, 我们可以看到坡旅甲给这个教会写的信, 他在信中明确表示他将“伊格那丢写给我们的信, 和我们这里所存的别些书信都送给你们” (Polyc. Phil. 13:2)。这些书信中可能包括伊格那丢给士每拿教会和坡旅甲的书信, 同时还有伊格那丢从士每拿写的四封书信的副本 (即除了给非拉铁非书信之外的全部书信, 这份副本可能同样被寄给了坡旅甲)。因此坡旅甲是伊格那丢书信集的最早收集者和主要保管者。

人们无需详细讨论每封伊格那丢书信, 就能知道他们拥有相同的结构, 这使读者或多或少地了解书信中的内容: 首先信中会以赞美教会和教会主教作为致

expect: first there is an elaborate salutation with praise for the church and its bishop; then often an appeal to live in harmony with the bishop; then usually some attention to the particular heresy threatening the church; and finally some reference to Ignatius' own situation and that of the church in Syria.

The theology and Christology of Ignatius arises out of a life situation in which three factors were at work: (1) his sense of impending martyrdom, (2) his awareness of the threat of heresy and schism, and (3) his concern for unity in the churches under the authority of the bishop.

(1) The factor of martyrdom looms largest in his letter to the Romans, where his aim is to make sure that the church at Rome does nothing to prevent his execution by the Roman authorities. For him to die as a martyr is to “attain to God” (Ign. Rom. 1:2; 2:1; 9:2) or to Christ (5:3), to “become a disciple” (4:2; 5:1, 3) or a true Christian (3:2), to be reborn (6:1) and thus fully to “become a man” (6:2). His death is a sacrifice (2:2; 4:2), sometimes specifically a eucharistic sacrifice. For Ignatius, violent death means participation in the sacrifice of the flesh and blood of Jesus Christ. To be martyred is to receive the sacrament of the eucharist in the ultimate sense (7:3). He longs to be devoured by wild beasts and ground as wheat so as to become the “pure bread of Christ” (4:1). If the beasts are reluctant, he will entice and compel them to destroy him (5:2). Such language has led to a widespread characterization of Ignatius as morbid and fanatical in his longing for self-annihilation, but two qualifying factors must be kept in mind: first, his language is only an extension

敬语; 然后呼吁信徒与主教和平相处; 随后通常会关注教会的特定异端危机; 最后, 信中会提及伊格那丢自身的情况和叙利亚教会的情况。

伊格那丢的神学和基督论源于他的生平境遇, 其中有三个因素起了作用: (1) 他对即将殉道的感觉, (2) 他对于异端和教会分裂的威胁的认识, (3) 他对在主教权柄下教会统一的关注。

(1) 殉道的因素占据了他给罗马人的书信的主要部分, 他写下这封书信的主要目的是确保罗马教会不会做任何事阻止罗马当局对他用刑。对他来说, 作为一个殉道者死去是“到达上帝那里去”(Ign. Rom. 1:2; 2:1; 9:2) 或“到达耶稣基督的地方”(5:3), 是“成为基督门徒”(4:2; 5:1, 3) 或“成为一个真基督徒”(3:2), 是重生(6:1) 并因此“真成为人了”(6:2)。他的死是献祭(2:2; 4:2), 有时尤其是一种感恩祭。对伊格那丢来说, 因暴力而死亡意味着他于耶稣以肉身和血为神所献的祭里面有份。殉道就意味着他领受了圣餐的圣礼(7:3)。他渴望被野兽吞噬, 渴望能够变成麦子, 被做成“基督洁净的饼”(4:1)。如果野兽不愿碰他, 他会诱使或命令野兽来毁灭自己(5:2)。这类语言会使人们普遍认为伊格那丢在渴望自毁时是病态而狂热的, 但是我们必须牢记两种限制因素: 第一, 他的语言只是对使徒保罗的类似话语的一种夸张和升华(如腓 1:23; 2:17; 3:10; 西 1:24 起); 第二, 他知道自己的死实际上是无可避免的, 因此他表达了对教会的担忧, 他需要这个教会为了自身的利益, 视他的死为一种胜利, 并向其他基督徒

and a heightening of similar phrases used by the apostle Paul (e.g., Phil. 1:23; 2:17; 3:10; Col. 1:24ff.); second, he saw his death as virtually inevitable and so addressed his concern to the one church which, for its own sake, most needed to see Ignatius' death as a victory and to interpret it in this way to other Christians and to the world.

Ignatius draws freely on Pauline language, and a case can be made that he, like Paul, sees himself as a decisive figure in the redemptive historical plan of God for the world. Though (like Paul) he is the "least" and like an "untimely birth" (Ign. Rom. 9:2; cf. 1 Cor. 15:8f.), his great journey from East to West is as crucial to him as Paul's collection journey to Jerusalem (and from there to Rome and possibly Spain) was to the apostle (cf. Paul in Rom. 15:16-33; also 1 Clem. 5:5-7). Mal. 1:11 seems to stand behind Ignatius' thinking here as a kind of hidden Scripture citation: observance of the eucharist in the gentile churches "from furthest east to furthest west" is the proof that now God's name is "great among the nations" (cf. Did. 14:3; Justin Martyr *Dial.* 41.2;117:1). To Ignatius this eucharistic sacrifice finds supreme expression in the sacrifice of his own life (Ign. Rom. 2:2; 7:3).

(2) The threat of false teaching comes to the surface especially in his letters to the Magnesians, Trallians, Smyrneans, and Philadelphians. Heresy is compared to a deadly poison (Ign. Trall. 6). It seems to have confronted Ignatius in two forms: a re-Judaizing of the Christian message not unlike the threat which Paul faced, and a docetic denial of the reality of Jesus' human nature. With regard to the first,

和全世界这样解读他的死亡。

伊格那丢大量引用了保罗的话语, 这样他就可以将自己看作和保罗一样, 是神救赎整个世界的历史计划中的决定性人物。虽然他(和保罗一样)是“最微小的”, 如同“未到产期而生的人”(Ign. Rom. 9:2; 参: 林前 15:8-9), 他从东部到西部的伟大旅程对他的意义与保罗去耶路撒冷的救济访问(他从那里去了罗马, 可能也去了西班牙)对门徒的意义同样重要(参: 罗 15:16-33 中的保罗; 另参: 1 Clem. 5:5-7)。伊格那丢似乎是暗指了《玛拉基书》1:11 中的这段经文, 以此支持他的观点: “从极西之地到极东之地”的外邦教会都遵守圣礼, 这证明了神的名此时“在外邦中必尊为大”(参: 《十二使徒遗训》14:3; Justin Martyr *Dial.* 41.2;117:1)。对伊格那丢来说, 这种感恩祭的最高表现形式就是将自己献为祭品。

(2) 伊格那丢写给马内夏人、他拉勒人、士每拿人和非拉铁非人的书信尤其表明错误教导的威胁已经出现了。伊格那丢将异端邪说比作致命的毒药 (Ign. Trall. 6)。伊格那丢似乎面对着两种威胁: 一种是基督教知识的犹太化, 类似于保罗曾经面对的危机, 另一种是否定耶稣道成肉身的基督幻影说。关于第一种威胁, 伊格那丢像保罗那样, 告诫人们“如果我们仍按照犹太教生活, 就无

Ignatius follows Paul in warning that “if we are still living according to Judaism, we acknowledge that we have not received grace” (Ign. Magn. 8:1; cf. Ign. Philad. 6:1). He argues that even the ancient prophets were disciples of Jesus Christ in the Spirit (Ign. Magn. 9:2; cf. 8:2), and that we who stand in their tradition must therefore observe not the sabbath but the Lord’s Day, on which Christ rose from the dead (9:1). Though Ignatius retains and respects the OT, his supreme authority is Jesus Christ whom he knows first of all not through ancient Jewish prophecies but through the proclaimed message of the gospel (Ign. Philad. 8:2; 9:2). Having placed his faith firmly in Christ on this basis, Ignatius then goes back and “after the fact” sees the prophets and the OT scriptures as witnesses to him. His answer to the Judaizers is to test the Jewish Scriptures by means of the new Christian tradition, not the tradition by the Scriptures. It is no accident that he seems much more influenced by Paul and John and certain freely quoted sayings of Jesus than by the OT. We have no way of knowing who these Judaizers were, but one statement (Ign. Philad. 6:1) suggests that they may have been gentile converts to Judaism and Jewish Christianity who developed an extreme zeal for the law. We are reminded of the references in the book of Revelation (2:9; 3:9) in letters to Smyrna and Philadelphia (!) to “those who claim to be Jews, but are not.”

With regard to Docetism, the second heresy which he faced, Ignatius even provides us with the derivation of the term. He speaks of those who say that the suffering of Jesus was unreal, a semblance (Gk. *tó dokein*), and condemns

异供认自己不曾受过恩典” (Ign. Magn. 8:1; 参: Ign. Philad. 6:1)。他认为就连古时的众先知也在圣灵里成了耶稣基督的门徒 (Ign. Magn. 9:2; 参: 8:2), 那么既然我们奉行了众先知的传统, 就应当不再拘守安息日, 而是要守基督从死里复活的主日 (9:1)。虽然伊格那丢信守并重视《旧约》, 但他在耶稣基督里的至高权柄不是从古时犹太人的预言中得来的, 乃是藉着福音中的启示得来的, 他第一个认识的也是耶稣基督 (Ign. Philad. 8:2; 9:2)。伊格那丢在基督里的坚实信心正基于此, 然后他又返回去, 在“事后”认为先知和《旧约》中的经卷是他的见证。他对犹太派基督徒的回复是要他们用新的基督教传统, 而非圣经传统, 来检验犹太人的经卷。他深受保罗和约翰影响, 并大量引用耶稣的话语, 而不是《旧约》中的经文, 这绝非偶然。我们无从得知这些犹太派基督徒是谁, 但是一段陈述 (Ign. Philad. 6:1) 表明他们可能是归信犹太教的外邦人和极其热衷于律法的犹太派基督徒。给士每拿和非拉铁非 (!) 书信中的内容使我们想起了《启示录》(启 2:9; 3:9) 中的经文, “自称是犹太人, 其实不是犹太人”。

关于基督幻影说, 也就是伊格那丢面对的第二种异端邪说, 他甚至告知我们这一词语的派生词。他提及了那些认为耶稣受难是一种虚假的幻影 (希腊语: *tó dokein*) 的人, 并谴责说这些人只是虚假的, 因为他们将会变成没有身体的幻

them by claiming that it is they who are unreal, for they shall become like phantoms, without bodies (Ign. Trall. 10:1; cf. Smyrn. 2:1). He affirms that Christ *really* suffered and *really* rose from the dead (Ign. Smyrn. 2:1). Because they deny this, the heretics abstain from the eucharist, which witnesses to the reality of Jesus' flesh (7:1). Once again Ignatius' appeal is to the validity and necessity of this sacrament, the "medicine of immortality" and antidote to all such poisonous teachings (Ign. Eph. 20:2); more immediately, he argues from his own experience of imminent death. If Christ's sufferings are unreal, then why is Ignatius a prisoner, longing for the sword and the beasts of the arena? (Ign. Smyrn. 4:2; Trall. 10:1). His campaign against heresy is thus not waged in a vacuum but always and inevitably within the context of his life (and death) situation.

(3) The third concern of Ignatius has to do with church order and submission to the bishop's authority. His theology may be described as *sacramental* in both a narrower and a broader sense. In the narrow sense it is clear that he puts great emphasis on the sacrament of the Lord's Supper. But in the broad sense his thought is sacramental in its insistence that spiritual realities must find their embodiment in that which is visible and physical. Just as Jesus was no phantom but actually "became flesh" (cf. Jn. 1:14), so the Spirit must "become flesh" in different ways in order to have any validity or authority. Flesh is not a worldly or evil principle opposed to the Spirit, as it is sometimes in Paul, but rather as in John the natural and appropriate sphere in which the Spirit must express Himself. This is clear in

影 (Ign. Trall. 10:1; 参: Smyrn. 2:1)。他申明基督确实受难了,也确实从死里复活了 (Ign. Smyrn. 2:1)。因为异教徒否认了道成肉身,所以他们废掉了圣餐礼,而圣餐礼证明了耶稣的肉身是真实的 (7:1)。伊格那丢再次呼吁了圣餐礼的有效性和必要性,他称圣餐是“不死的药”,是所有有害教导的解药 (Ign. Eph. 20:2); 他更为直接地把自己将要死亡的经历当作例子。如果基督受难是虚假的,那么伊格那丢为什么是囚徒,甘愿死于利剑之下或竞技场的野兽之口呢? (Ign. Smyrn. 4:2; Trall. 10:1)。因此他对异端邪说的驳斥绝不是空谈,反而总是不可避免地以他自己的生活动 (和死亡) 情况为例进行驳斥。

(3) 伊格那丢的第三个担忧与教会法规和顺从主教权柄有关。从狭义和广义上讲,伊格那丢的神学理论都可以描述为“圣礼的”理论。从狭义上讲,他明显着重强调主的圣餐礼。但从广义上讲,他坚持认为属灵的事实必须具象化为有形的和物质的事物,因此他的思想是“圣礼的”思想。正如耶稣不是幻影,而是确实“成了肉身”(参:约 1:14),圣灵为了拥有有效性和权威性,也必须以不同的形式“成为属血气的事物”。肉身(或属血气的)的本质并非是世俗的或邪恶的,并不与圣灵对立,正如保罗偶尔表达的观点一样,但这更像《约翰福音》中所营造的一种自然而合适的氛围,圣灵就在这种氛围中自我表达。伊格那丢关于圣礼的理论十分清晰,这种理论的基础是《约翰福音》6:52-58 中的经文,这段经文要求人们吃受难后复活的主耶稣的肉,喝祂的血(见 Ign. Eph. 20:2; Smyrn. 7:1)。但此处约翰的

Ignatius' theology of the eucharist, which builds upon Jn. 6:52–58 with its demand to eat the flesh and drink the blood of the crucified and risen Lord (see Ign. Eph. 20:2; Smyrn. 7:1). But where John limited his insistence on “flesh” to the sacrament and to the historical reality of Jesus Christ, Ignatius extends it also to the matter of church organization. In fact there can be no valid eucharist unless the bishop (or someone he appoints) is present to celebrate it (Ign. Smyrn. 8:1f.; cf. Magn. 4:1). John's sacramentalism is combined with virtual silence about particular offices or ministries, but to Ignatius spiritual realities must find their embodiment in the structure of the institutional Church. Ignatius is the first real advocate of episcopacy in the ancient Church—probably not episcopacy in the modern sense of one bishop supervising a group of churches each with its individual pastor, but in an incipient form involving “one man rule” in each local congregation. This is of course a form of “episcopacy” which is found today in the vast majority of Christian denominations, even those which follow a “congregational” type of church government, but it is not characteristic of the NT period.

Ignatius undergirds his high view of episcopal authority with theological arguments and elaborate imagery. At Ephesus the presbytery “is attuned to the bishop like the strings of a harp” so that “by your concord and harmonious love, Jesus Christ is sung” (Ign. Eph. 4:1). Unity is essential to the Church, and for Ignatius this means unity with the bishop, even as the Church is united with Jesus Christ and Jesus with the Father (5:1). The bishop is sent from the Lord and is

观点仅限于坚持认为圣餐礼确实是主的“肉身”，同时认为耶稣基督是真实存在于历史上的，而伊格那丢则将问题扩展到了教会系统。实际上，只有主教（或主教指定的人）出席并施行的圣餐才是有效的（Ign. Smyrn. 8:1-2；参：Magn. 4:1）。约翰的圣礼主义对特定的职分或事工保持了沉默，但对伊格那丢来说，属灵的事实必须具体化为制度化的教会系统。伊格那丢是古时教会中主教制度的第一个真正提倡者——但他所拥护的制度并非现代意义上的只有一个主教管理许多教会，每个教会又有各自的牧师这种制度，而是在每个会众中的“一人原则”的初期形式。当然，这也是现今大多基督教派中“主教制度”的一种形式，即使是那些遵循“会众制”教会管理模式的教会中也存在这种制度，但新约时期的教会却并没有这种特点。

伊格那丢用神学论据和详尽的意象加强了他对主教权柄的高度推崇。在给以弗所人的书信中，伊格那丢称长老们要“和主教融洽合作，如同弦之于琴”，所以他们“可用同心合意的爱去歌颂耶稣基督”（Ign. Eph. 4:1）。对教会来说，团结必不可少，伊格那丢认为这意味着会众要与主教团结，甚至要像教会跟耶稣基督合一，以及耶稣与圣父合一那样（5:1）。是主耶稣派遣了主教，因此人们应当将主教视作耶稣本身（6:1；参：太 10:40）。有时主教代表了耶稣基督

therefore to be regarded as if he were the Lord himself (6:1; cf. Mt. 10:40). Sometimes the bishop represents Jesus Christ (e.g., Ign. Trall. 2:1); at other times the bishop represents the Father, while the deacons represent Christ the servant, and the presbytery the apostles (Ign. Trall. 3:1; cf. Magn. 6:1). While on the one hand he is the divine representative, on the other he is the embodiment of the whole congregation, especially as it ministers to the needs of Ignatius himself, the prisoner (e.g., Ign. Eph. 1:3, Trall. 1:1). The churches must recognize and submit to his authority and do nothing apart from him, just as Jesus did nothing apart from the Father (Ign. Magn. 7:1; Trall. 2:2). Even though his function is not primarily that of prophecy or teaching, his authority is beyond question (Ign. Eph. 6:1; 15:1), for he is the administrative leader of the church. There can be only one bishop even as there is only one eucharist (Ign. Philad. 4:1). Nevertheless, Ignatius knows that the bishop is not absolutely essential for a church. His own church at Antioch is of course without its bishop for a time. God is its shepherd in place of Ignatius, and Jesus Christ alone is its bishop (Ign. Rom. 9:1). For this reason, however, the other churches are to support Antioch with their prayers. The one church in which nothing is said of a bishop is the church of Rome, and it is possible that the supreme authority there still lies with the presbytery, as it did a short time earlier according to the witness of 1 Clement.

There is every indication that these major theological concerns of Ignatius are all tied together in his mind. His martyrdom is a kind of ultimate expression or

(如 Ign. Trall. 2:1); 有时主教代表着圣父, 执事代表着神的仆人基督, 而长老代表着使徒 (Ign. Trall. 3:1; 参: Magn. 6:1)。主教一方面是神的代表, 另一方面是整个会众的化身, 尤其因为这有助于囚徒伊格那丢自身的需求 (如 Ign. Eph. 1:3, Trall. 1:1)。教会必须承认并服从于主教的权柄, 不能做任何没有主教许可的事, 正如耶稣绝不独自作任何离了父的份的事 (Ign. Magn. 7:1; Trall. 2:2)。即使主教的主要职分不是说预言或教导信徒, 但他的权柄不容置疑 (Ign. Eph. 6:1; 15:1), 因为他是管理教会的领袖。主教只能有一位, 正如圣餐必须是同一的 (Ign. Philad. 4:1)。此外, 伊格那丢知道主教对于教会来说不是绝对必要的。他所管理的安提阿教会就一度没有主教。神亲自代替伊格那丢作了牧人, 耶稣基督作了主教 (Ign. Rom. 9:1)。但是, 出于这个原因, 其他教会需要用祈祷支持安提阿教会。唯有罗马教会从未提到过主教的事情, 这可能是因为罗马教会中的至高权柄仍由众长老掌控, 《革利免一书》就证明了早些时候的罗马教会确实存在这个情况。

书信中随处都证明了这些主要的担忧在伊格那丢脑中是纠缠在一起的。他的殉道是圣餐的真实性的一种最终表现, 或一种例证; 圣餐的有效性依赖于主教

illustration of the reality of the eucharist; the eucharist depends for its validity on the authority of the bishop; the sacrament and the episcopal office together bring about and guarantee the unity of the Church so as to furnish the antidote to the deadly poison of false teaching. This means that Ignatius is also a pivotal figure in preserving and drawing together several strands from the NT: Paul's intense consciousness of mission, John's emphasis on the reality of the "flesh" both in the Incarnation and the sacraments, the developing institutionalism which can be seen in Matthew and in the Pastoral Epistles, and the concern over heresy which appears conspicuously in the Pastoral and the Catholic Epistles (e.g., 2 Peter, Jude, 1-3 John). Perhaps more than any other theologian, Ignatius bridges the apostolic and the subapostolic periods.

An especially valuable feature of Ignatius' corpus, from the standpoint of the history of Christian thought, is his preservation of earlier credal formulations, some of which must reach well back into the NT era. Even more conspicuous here than the customary emphasis on the cross and the resurrection is the particular attention given to the birth of Jesus, somewhat in the manner of the Pauline formula in Rom. 1:3. Jesus is born of Mary from the family of David (see Ign. Eph. 18:2; Trall. 9:1; Smyrn. 1:1; cf. Ign. Eph. 7:2; Magn. 11:1). The virgin birth takes its place in the core of the Christian message, not primarily as a proof of Jesus' deity, but as a witness to his humanity and his messianic descent from David (cf. Mt. 1f.). A different expression of this theology of birth comes in the

的权威；圣礼和主教的职分共同实现并保证了教会的统一，因此可以作错误教导这种致命毒药的解毒剂。这意味着伊格那丢也是保留并结合《圣经》中数个部分的关键人物，这些部分包括：保罗强烈的使命意识、约翰对道成肉身和圣礼中“肉身”真实性的强调、《马太福音》和教牧书信中正在发展的制度主义以及教牧书信和大公书信中表现的对异端学说的明显担忧（如《彼得后书》《犹太书》《约翰一书》《约翰二书》《约翰三书》）。伊格那丢起到了连接使徒时期和使徒后期的桥梁作用，他所起到的这种作用可能要高于其他任何神学家。

从基督教思想史的角度出发，伊格那丢书信集有一个极为有价值的特征，因为这部作品保留了一些早期的教义构想，其中一些构想甚至可以追溯至新约时代。这部作品在某种程度上以《罗马书》1:3 中保罗信条的形式特别强调了耶稣的诞生，这甚至要比通常上对十字架和耶稣复活的强调更为明显。耶稣是大卫家族的后裔，由马利亚所生（见 Ign. Eph. 18:2; Trall. 9:1; Smyrn. 1:1; 参：Ign. Eph. 7:2; Magn. 11:1）。基督教的核心知识中包括童贞女圣子，这并未从根本上证明了耶稣的神性，而是见证了耶稣的人性，同时还见证了耶稣就是从大卫家族兴起的弥赛亚（参：太 1-2）。在《伊格那丢达以弗所人书》第 19 章中，他在一首伟大的赞美诗里以不同的方式表达耶稣诞生的神学，这里面有一段关于耶稣基督的新启示，神藉着这个启示，除去了古时的魔术和邪恶力量。马利亚的童贞和生子完全是为了神以人身显

great hymn in Ign. Eph. 19 to the new revelation in Jesus Christ by which God broke the ancient powers of magic and wickedness. Mary's virginity and childbearing introduce nothing less than the manifestation of God to man "for the newness of eternal life" (19:3).

VI. Polycarp.-The letter of Polycarp bishop of Smyrna to the church at Philippi appears to be a kind of "covering letter" for the Ignatian corpus which Polycarp sends on to the Philippians (Polyc. Phil. 13:2; and see above). It exists in nine Greek MSS, all apparently based on a single archetype. These MSS break off after ch. 9 (see above on Barnabas), though there exists a Latin version which is complete. Thus most of chs. 10-14 are known to us only in Latin. Ch. 13, however (all but the last sentence), can be found (along with ch. 9) quoted in Greek in Eusebius *HE* iii.36.13-15.

As a man—though not as a theologian—Polycarp stands even more than Ignatius as a link between the apostolic and the subapostolic ages (*HE* iii.36.1, 10). Irenaeus, who claims to remember him, identifies him as a disciple of the apostle John, and an opponent of Gnosticism (*Adv. haer.* iii.3.4; cf. his letter to Florinus in Eusebius *HE* v. 20.4-8). Polycarp's traditional connection with John on the one hand and Irenaeus on the other makes Irenaeus' testimony to the apostolic authorship of the Fourth Gospel a particularly weighty piece of evidence. Polycarp seems to have been involved not only in the Church's conflict with Gnosticism, but also (somewhat more amicably) in the early disputes over the

现,使人“以新的样式而永生了”(19:3)。

VI. 《坡旅甲书》。士每拿主教坡旅甲给腓立比教会写的信似乎是一种“附信”，坡旅甲将伊格那丢的书信集发送给腓立比人，同上附上了他的这封书信 (Polyc. Phil. 13:2; 见上文)。显然是来自同一个原作的9份希腊语手稿中保留了这部作品。这些手稿在第9章之后就中断了(见上文中《巴拿巴书》标题下的内容)，但还有一部完成的拉丁语版本。因此我们只了解拉丁语的第10至14章的大部分内容。然而，优西比乌的作品 (*HE* iii.36.13-15) 中引用了希腊语的第13章(除了最后一句之外)。

坡旅甲作为一个人，但不是作为一个神学家，比起伊格那丢更起到了连接使徒时期和使徒后期的作用 (*HE* iii.36.1, 10)。爱任纽声称他记得坡旅甲，并认定他是使徒约翰的门徒，同时也是诺斯替教的反对者 (*Adv. haer.* iii.3.4; 参：Eusebius *HE* v. 20.4-8 中爱任纽写给佛罗里努斯的信)。坡旅甲与约翰的传说中的关系，再加上坡旅甲和爱任纽的关系，这使爱任纽的作品成为了证明《第四福音书》为使徒真作的有力证据。坡旅甲似乎参与了教会与诺斯替教派之间的争论，同时也(从某种程度上来说更为友善地)参与了早期关于复活节日期的争论 (Irenaeus, 见 in Eusebius *HE* v.24.14-18)。

date of Easter (Irenaeus, in Eusebius *HE* v.24.14–18).

Irenaeus speaks of several letters of Polycarp to various churches, but only the letter to the Philippians is now extant. It may be dated as roughly contemporary with the letters of Ignatius (i.e., within the reign of Trajan, and probably around A.D. 110). P. N. Harrison argued that the Philippian epistle is really two epistles copied on the same scroll: the first, consisting of chs. 13f., was the original covering letter for the Ignatian epistles, while the second was written perhaps twenty years later, when the name of “blessed Ignatius” the martyr had become a memory (see 9:1f.). This is possible, but MS evidence for it is lacking. Moreover, (a) it is not altogether certain that Ignatius is assumed to be dead in 9:1; (b) sufficient time may have elapsed between Ignatius’ letter to Polycarp and Polycarp’s letter to the Philippians for Polycarp to assume that Ignatius was by this time a martyr; (c) it is not entirely clear whether the end of 13:2 refers to an inquiry about Ignatius’ current situation or about the circumstances of his death.

Whether regarded as one letter or two, the Epistle to the Philippians is a rather conventional document, especially in contrast with the writings of the creative and almost flamboyant Ignatius. To a considerable extent it is a patchwork of allusions to NT books (e.g., 1 Peter, 1 Timothy, and most of the rest of the Pauline letters) and to 1 Clement. Polycarp commends the Philippians for their faith and endurance, and summons them to continue in the service of God (chs. 1f.). He speaks to them of righteousness at their invitation, though

爱任纽提及了多封坡旅甲写给不同教会的书信，但是只有写给腓立比教会的书信流传了下来。这封书信的写作时间大约与伊格那丢书信处于同一时期（即图拉真统治时间，约公元 110 年）。哈里森（P. N. Harrison）认为《坡旅甲达腓立比人书》实际上是同一本书卷中抄录下来的两封书信：第一封书信，即第 13 至 14 章，是原始的伊格那丢书信的附信，而第二部分可能写于 20 年后，此时“有福的伊格那丢”已经殉道了（见 9:1-2）。这种观点是有可能的，但人们并未找到手稿中的证据。此外，(a) 人们无法根据 9:1 中的内容完全确定当时伊格那丢已经殉道了；(b) 《伊格那丢达坡旅甲书》和《坡旅甲达腓立比人书》之间间隔很久，坡旅甲只是推测伊格那丢已经殉道了；(c) 13:2 中末尾的语句究竟是询问伊格那丢当时的情况还是询问他死时的情形，人们对此还不完全明确。

无论是将《坡旅甲达腓立比人书》看作是一封书信还是两份书信，它都是一部非常传统的作品，尤其是在与伊格那丢的作品进行对比时，后者是充满创造性的，甚至是浮夸的。从很大程度上说，这部作品是《新约》经卷（如《彼得前书》《提摩太前书》以及大部分其他的保罗书信）和《革利免一书》中典故的拼凑之作。坡旅甲赞扬了腓立比人的信心和忍耐，并希望他们继续侍奉神（1-2 章）。他在腓立比人的要求下，向他们论到义，他自贬不如“有福的、有荣耀的保罗”，保罗曾教导过真理的道，并写信给腓立比人，坡旅甲认为人们藉着

he declines to compare himself with “the blessed and glorious Paul” who had taught the word of truth and written letters to them. In the Pauline tradition, Polycarp sees righteousness as coming through faith, hope, and love (ch. 3). He sets forth the duties of groups in the church, husbands, wives, widows, deacons, younger men, and presbyters (chs. 4–6; no bishop is mentioned). He then warns against heresy in terms reminiscent of John: “Everyone who does not confess that Jesus Christ has come in the flesh is an anti-Christ” (7:1; cf. 1 Jn. 4:2f.; 2 Jn. 7). In the face of denials of resurrection and judgment, the Church must return to the tradition it received in the beginning (7:2), and imitate the endurance of Christ and the martyrs (chs. 8f.). Christian believers are to love each other and give alms (ch. 10), avoiding the greed that has led some astray (e.g., a certain presbyter named Valens, 11:1–12:1). Polycarp closes the epistle with a benediction, an appeal to pray for fellow Christians and for rulers, some final remarks about Ignatius and his letters, and a word of recommendation for the messenger who will bring the epistles to Philippi (12:2–14:1).

If any one theme can be singled out, it is expressed by the phrase “concerning righteousness” in 3:1 (cf. 3:3; 4:1; 8:1; 9:1f.). Though Polycarp connects this theme with Paul, he develops it not in the Pauline sense but in terms of rather conventional exhortations to virtue and faithfulness. He is more concerned to preserve and hand down traditions of generally-accepted Christian truth than to shape or adapt them to particular needs or situations, much less to move out in any new directions. Polycarp’s epistle is of

信、望、爱得以称义（3章）。他陈述了教会中成员、丈夫、妻子、寡妇、执事、青年人和长老的职责（4-6章，此处并未提到主教）。他随后告诫人们要远离异端学说：“凡不认耶稣基督是成了肉身来的，就是敌基督的”（7:1；参：约壹 4:2-3；约贰 7），这些内容令我们想起了约翰的话语。当教会遇到否认复活和审判的邪说时，要回归那最初便得到的真道（7:2），并要效仿基督和殉道者们忍受苦楚（8-9章）。基督教信徒要彼此相爱，周济穷人（10章），要戒除贪婪，免得误入歧途（如，某个名叫瓦伦斯的长老，11:1-12:1）。在书信结尾，坡旅甲写下了一段祝福的话，为信徒和政的祈祷，他还添加了一些关于伊格那丢和伊格那丢书信的附注，最后他推荐了将这封信带往腓立比的信使（12:2-14:1）。

如果要在书信中挑出一个主题的话，那么就应该是 3:1 中的“论到义”了（参：3:3；4:1；8:1；9:1-2）。虽然坡旅甲将这个主题与保罗联系在一起，但他却没有用保罗的见解来展开讨论，反而参照了关于美德和信的传统讲道词。比起改变人们普遍接受的基督教真理传统使之适应某些特殊的要求或情况，或将这些传统应用于新的方向，坡旅甲更关心将这些传统保留并流传下去。坡旅甲书信引用的材料比其本身更值得关注。

more interest for its sources than for itself.

VII. *Martyrdom of Polycarp.*-This most ancient of Christian martyr accounts takes the form of a letter from the church of Smyrna to the church of Philomelium in Phrygia, and beyond that church “to all the parishes of the holy universal church in every place” (Mart. Polyc., inscr.; cf. 20:1 and 1 Cor. 1:1). It gives every evidence of being what it claims to be, an eyewitness report (15:1), apparently written within a year of the event it describes (18:3).

The *Martyrdom of Polycarp* is known in six Greek MSS, in extensive quotations by Eusebius (*HE* iv.15) and a Latin version (Armenian, Syriac, and Coptic versions are simply based on Eusebius). The most reliable Greek witness is generally considered to be the so-called Moscow MS. Several appendices volunteer information about the *Martyrdom's* transmission: a certain Gaius claims to have copied it from papers belonging to Irenaeus (a disciple of Polycarp), and at a later time a certain Pionius claims to have transcribed it from a copy whose location was revealed to him by “the blessed Polycarp” himself in a vision (22:2f.). Another conclusion, found only in the Moscow MS, seems to attribute the actual writing of the *Martyrdom* to Irenaeus and goes to great lengths to emphasize the close connection of Irenaeus with Polycarp. (At the exact moment when Polycarp died in Smyrna, Irenaeus heard a voice in Rome saying, “Polycarp has been martyred”!) Such traditions seem to be shaped by a desire to reinforce the links between the orthodox fathers and the apostles. Though

VII. 《坡旅甲殉道记》。这部最为古老的基督教殉道史采取了书信的形式，这是一封从士每拿教会写给弗吕家的斐罗美伦教会和“其他各处圣教会的旅居人”的书信 (Mart. Polyc., 题词; 参: 20:1; 林前 1:1)。书信自称是目击者的报告 (15:1), 各处内容也确实证实了这点。这封书信显然写于坡旅甲殉道后一年之内 (18:3)。

我们已知《坡旅甲殉道记》被收录在 6 份希腊语手稿、优西比乌 (*HE* iv.15) 在作品中的大量引用以及一份拉丁语版本 (亚美尼亚语、叙利亚语、科普特语的版本仅仅是参照了优西比乌引用的内容)。人们通常认为最可信的希腊语手稿证据是所谓的莫斯科手稿。书信末尾还附上了几份转录信息: 一个名叫盖乌斯的人声称他从爱任纽 (坡旅甲的一个门徒) 持有的书信那里转录了一份, 后来, 一个名叫皮阿纽的人声称“有福的坡旅甲”在异象中亲自向他揭示了这封书信抄本藏于何处, 他将这份抄本转录了一份 (22:2-3)。仅在莫斯科手稿中出现的另一份总结似乎认为这部殉道记的作者是爱任纽, 并极力强调爱任纽和坡旅甲之间的密切关系。(就在坡旅甲死在士每拿的那一刻, 爱任纽在罗马听到了一个声音, “坡旅甲殉道了!”) 这类传说似乎是由于人们想要加强正统教父和使徒之间的联系才产生的。虽然信中提到的盖乌斯可能是真实的, 但其他大部分内容仍存在严重争议。信中的另一处附加内容 (21:1) 提到了坡旅甲殉道的具体时间 (根据不同的纪年方式, 该时间可能是公元 155 年 2 月 23 日或 156 年 2 月 22 日), 这与优西比乌在其作品 (*Chronicon*) 中提到的时间

the reference to Gaius may well be authentic, much of the rest is open to serious question. Still another appendix (21:1) offers an exact date for the martyrdom (Feb. 23, 155, or Feb. 22, 156, according to different methods of reckoning), which disagrees with the date of 166/167 fixed by Eusebius in his *Chronicon*. The ruling officials mentioned in 21:1 and 12:2 suggest in any case a date before 160. But in general the epistle itself carries more marks of its own authenticity than do the appendices which were written to validate it.

The writer introduces his narrative as a “martyrdom in accord with the Gospel” (1:1), and prefaces the actual story of Polycarp with a few briefer accounts of those who had just previously suffered for Christ (2:1–4:2). He makes the point that to give oneself up voluntarily or to seek martyrdom is not in accordance with the teaching of the gospel (4:2). Polycarp’s martyrdom was thus “in accord with the Gospel” by virtue of the fact that “he waited to be betrayed, as also the Lord had done” (1:2). Such martyrdom is also “in accord with the will of God” (2:1). This theme of not forcing God’s hand or the hand of the oppressors is part of a larger complex, in which parallels between Polycarp’s death and the death of Christ are noted and stressed. After withdrawing from the city, Polycarp is hunted by a police captain named Herod and betrayed by young slaves who belong to his own house (6:2). He is arrested late in the evening in an “upper room” by police armed as if advancing against a robber (7:1; cf. Mt. 26:55). He refuses to flee, but like Jesus in Gethsemane says “the will of God be done.” After a long prayer (7:3) he is

(166 年或 167 年) 不一致。但无论如何, 该书信 21:1 和 12:2 中提到的在位官员表明坡旅甲一定是在公元 160 年前殉道的。但总得来说, 相对于为了证实书信而附加上的内容来说, 书信本身体现出来的特征更能证实其真实性。

作者称自己叙述的是“一种与福音符合的殉道”(1:1), 他先简要介绍了几个刚刚为基督受磨难的人的故事(2:1-4:2), 从而引出坡旅甲殉道的真实故事。他称主动献上自己或主动殉道的行为不符合福音中的教训(4:2)。坡旅甲的殉道是与福音符合的, 因为“坡旅甲等候了被卖, 正如主也曾如此”(1:2)。这种殉道同时还“遵从上帝的旨意”(2:1)。不将上帝之手或压迫者之手强加给殉道者属于一个更复杂的主题, 这个主题关注并强调了坡旅甲殉道和基督受难之间的相似之处。坡旅甲离开该城之后, 他家中的一个小年轻奴隶出卖了他, 于是一个名叫希律的警察长将他抓了起来(6:2)。那天晚上, 兵丁佩上武器, 好像去捉强盗一样, 在一间“大楼”里捉住了坡旅甲(7:1; 参: 太 26:55)。他拒绝逃跑。而是像耶稣在客西马尼时一样, 说道: “愿上帝的旨意成就”。在一段长长的祈祷(7:3)之后, 人们把他放在驴子上带回了城中, 那天是“大安息日”(8:1)。人们怜他年纪大, 就让他说“主凯撒”, 献上正确的祭物, 然后就可以将他无罪释放; 但他拒绝了, 于是他被带到了竞技场(8:2-3)。到了竞技场, 总督问了他问题, 然后要求他谴责基督和基督徒, 并喊出“打倒这些无神论者吧”(即那些不认罗马神祇的人)。

taken back to the city riding on an ass on a “great Sabbath day” (8:1). Because of his great age, he is urged to say “Caesar is Lord,” offer the right sacrifices, and so spare himself; but he refuses and is taken to the arena (8:2f.). Here he is questioned and commanded to denounce Christ and the Christians by shouting “Away with the atheists” (i.e., those who deny the Roman gods). Instead he motions to the pagan crowds looking on and says of *them*, “Away with the atheists” (9:2). He then confesses that he is a Christian and has been for 86 years (thus dating his birth at A.D. 70 or earlier), and refuses to renounce his faith, even under the severest threats (9:3–11:2). The martyrdom itself is described in some detail (12:1–16:2), focusing on such features as the particular role of the Smyranean Jews—even in violation of the sabbath (12:2; 13:1; 17:2; 18:1; cf. Rev. 2:9), the last prayer of Polycarp (14:1–3), and the miracles attending the death itself (15:2; 16:1). He is burned alive, in fulfillment of his own vision (cf. 5:2).

It is clear from this account that although there is an interest in showing similarities between the martyr’s death and that of his Lord, this interest has not been pushed so far as to violate the probabilities of what actually happened. Several features (e.g., Polycarp’s great age, the death by burning, the “great Sabbath day”), do not fit this pattern and are not forced. Though he is like a ram to be sacrificed he is not nailed but bound in the fire (14:1). Moreover the element of the miraculous, though present, is somewhat more restrained than in later martyr accounts.

After his death Polycarp’s body is destroyed and his bones are taken by the

但他却望向围观的异教群众，并对他们说，“打倒那些无神论者吧”（9:2）。随后他承认自己已经做了 86 年的基督徒（因此他的出生日期可能是公元 70 年或更早），他拒绝放弃信仰，即使是在受到了最严重的威胁时也不背弃信仰（9:3-11:2）。信中随后详细地描述了坡旅甲殉道的过程（12:1-16:2），作者着重描述了士每拿的犹太人在这一过程中所起到的特殊作用——他们甚至违反了安息日的规定（12:2； 13:1； 17:2； 18:1； 参：启 2:9），信中还描述了坡旅甲的最后一段祷告（14:1-3），以及他死时发生的奇事（15:2； 16:1）。坡旅甲被活活烧死了，这正应验了他之前看到的异象（参：5:2）。

从叙述中我们可以明显看出，作者虽然倾向于描述坡旅甲殉道和主受难之间的相似之处，但他并没有因此便改写了真实发生的事。坡旅甲殉道的几个特征（如年纪很大，被烧死，“大安息日”）与主受难时不同，这些特征也不会显得不自然。虽然坡旅甲就像即将被献祭的羔羊一样，但人们并未将他钉牢，而是把他捆绑起来，然后烧死了他（14:1）。此外，信中虽然描述了殉道时发生的奇事，但却比后来的殉道故事中的描述更委婉一些。

坡旅甲死后，他的遗体被毁坏了，基督徒带走了他的遗骨，并将其安置于适宜

Christians to an appropriate place (17:1-18:2) where they intend to celebrate “the birthday of his martyrdom” (18:3). Here we have the beginning of the later custom of treasuring the relics of the saints, but also the concept that martyrdom is not an end, but a birth into another life. It is fully in accord with Ignatius’ notion that he will truly become a disciple only when he gives up his life.

The concluding chapters summarize Polycarp’s career (19:1f.), and identify a certain Marcion (not the heretic) as the one who drafted the letter on behalf of the church of Smyrna (20:1f.). Though we know nothing else of this person, he probably deserves to be called the author of this church epistle just as much as Clement deserves to be called the author of the famous letter from the Romans to the Corinthians (see above).

In the appendices (21:1-22:3) a noteworthy feature is the exact time reference in 21:1, where the names of the asiarch and the proconsul are given, but instead of naming the emperor the text concludes “Jesus Christ was reigning for ever, to whom be glory, honor, majesty, and an eternal throne...” Whatever its claim to authenticity, this citation has caught the point of Polycarp’s confession (see 8:2; 9:2f.). Not Caesar but Christ is Lord.

VIII. Papias.-Papias, like Polycarp, was traditionally believed to have been a disciple of the apostle John (Irenaeus *Adv. haer.* v.33.4). He was bishop of Hierapolis in Phrygia during the first half of the 2nd cent. A.D. (Eusebius *HE* iii.36.2), whose writings are known to us only in fragments quoted by later fathers.

之所 (17:1-18:2), 他们准备在那里庆祝“他的殉道日”(18:3)。珍藏圣徒遗骨的习俗就是从此开始形成的, 关于殉道不是结束而是另一种生命的开始这种观念也是此时开始形成的。这完全符合伊格那丢的观念, 即他只有在献上自己的生命之后才能真正地成为信徒。

结尾的章节总结了坡旅甲的生平 (19:1-2), 并称某个马吉安(当然不是指那个异教徒)代表士每拿教会起草了这封书信(20:1-2)。虽然我们对这个人一无所知, 但他很有可能就是这封教会书信的作者, 正如革利免很可能是著名的“罗马人致哥林多书信”的作者一样(见上文)。

值得注意的是, 附言中(21:1-22:3)提到了坡旅甲殉道的具体时间(21:1), 还提到了大祭司和总督的名字, 但此处没有提到皇帝的名字, 而是总结道:“耶稣基督乃是永久的统治者, 但愿荣耀、尊荣、庄严和世世代代的永恒宝座都归于祂……”。无论这段引用的真实性如何, 它都抓住了坡旅甲信条中的重点(见 8:2; 9:2-3)。王权归于基督而非凯撒。

VII. 《帕皮亚残篇集》。人们习惯上认为帕皮亚和坡旅甲一样, 是使徒约翰的门徒 (Irenaeus *Adv. haer.* v.33.4)。帕皮亚是2世纪上半叶时弗吕家希拉波立的主教 (Eusebius *HE* iii.36.2), 我们仅能通过后期教父作品中的引用得知他作品中的部分内容。之前优西比乌(在其作品 *Chronicon* 中)曾接受了帕皮亚是

At first (in his *Chronicon*) Eusebius accepted the claim that Papias was a hearer and eyewitness of the apostles, but later disputed it on the basis of an interpretation of one of Papias' own statements (*HE* iii.39.2). He attributes to Papias a work consisting of five treatises and entitled "Interpretation of the Sayings of the Lord," in which Papias claims to draw much of his information from "the presbyters" or their followers concerning what the Lord's disciples had said or were saying (iii.39.1-4). Eusebius argues that this puts intermediaries between Papias and the apostles. But the case is not conclusive, for a few lines later Eusebius himself speaks of "the apostles" and "their followers" (iii.39.7), apparently as a clarification of Papias' reference to the presbyters and their followers. It is hard to avoid the conclusion that for Eusebius no less than for Papias, "presbyters" and "apostles" can be used interchangeably. This raises a serious question about Eusebius' effort in the context to draw a sharp distinction between the two, especially between John the apostle (whom Papias mentions with other members of the Twelve), and John the presbyter (named with a certain Aristion as Papias' contemporary). Many theories have been built on Eusebius' exegesis here, but it should not be too quickly assumed that two Johns are mentioned, especially since: (a) both times the name occurs, it refers to a "disciple of the Lord," and (b) both times it is found in close association with "presbyter." It is clear that Eusebius is not self-consistent at this point, and the traditional view that Papias speaks of the aged apostle John first as a man of the past and then as a contemporary should not be summarily ruled out. All this has

使徒的听众和见证人这一观点，但后来他翻译了一段帕皮亚自己的声明，因此推翻了该观点 (*HE* iii.39.2)。优西比乌认为帕皮亚写了一部题为“主说话的释义”的作品，其中包含五篇论述，帕皮亚在作品中称他关于主门徒的话语的知识主要来自于“众长老”或他们的门徒 (iii.39.1-4)。优西比乌认为，这是帕皮亚和使徒之间的中介。但这种情况并非没有争议，因为优西比乌在几行之后也提及了“使徒”和“他们的门徒” (iii.39.7)，这显然是为了说明帕皮亚曾提及的众长老和他们的门徒。我们很容易得出这样一个结论，即对于优西比乌和帕皮亚来说，“长老”和“使徒”这两个词是可以通用的。这就提出了一个严重的问题，因为优西比乌试图明确区分“使徒”和“长老”这两个词，尤其是使徒约翰（帕皮亚将其与一个名为阿里斯提昂的同代人一同提及）和长老约翰（帕皮亚提及这个人 and 某个阿里斯提昂都是他同时代的人）。许多理论建立在优西比乌这一解释之上，但人们不应过于武断地认为帕皮亚提到了两个约翰，因为在上述两种情况下：(a) 这个名字指的都是“主的门徒”，(b) 这个名字都与“长老”有密切联系。优西比乌在这一点上显然有些自相矛盾，而且人们也不能草率地排除一种传统观点，即帕皮亚先提及的约翰是过去的人物，是上了年纪的使徒约翰；他后来提及的约翰则是与他同时代的人，是老迈的长老约翰。人们认为这些观点都与关于《第四福音书》的传说有密切联系，但我们仍不能因此确定帕皮亚的准确身份。无论帕皮亚的知识是从“长老”还是仅从他们的“门徒”那里得来的，它们似乎至少与使徒本身之间隔了一层关系。从这点来看，优西比乌的观点是正确的。

considerable bearing on the traditions about the Fourth Gospel, but does not enable us to fix the role of Papias with any exactness. Whether mediated by “presbyters” or simply by “followers,” Papias’ knowledge does seem to be at least once removed from the apostles themselves. In this respect Eusebius is right.

Another tradition preserved by Papias describes the Gospels of Mark and Matthew. According to Eusebius, Papias attributes to “the Presbyter” a statement that Mark presented his Gospel without making an ordered arrangement of what Jesus had said and done. He simply followed the oral teaching of Peter, becoming in effect Peter’s recorder (*HE* iii.39.15). Matthew on the other hand did what Mark did not do: he made an ordered arrangement of the gospel in the Hebrew language (or a Hebraic style). Thus each of them presented the gospel according to the possibilities open to him (iii.39.16). We have no statement of Papias preserved about Luke and John, but the Gospels are presumably the “interpretations” or “presentations” which he proposes to supplement with the oral traditions of the presbyters (iii.39.3). Though he does not disdain the written Gospels, he attributes equal or greater authority to “the living and abiding voice” of the apostles or of those who (like Mark) were their followers (iii. 39.4).

Other statements attributed to Papias reflect this interest in oral traditions. He cites, for example, otherwise unknown sayings of Jesus about a coming thousand-year reign on earth (iii.39.11f.; cf. Rev. 20:1–6), and about unbelievably

《帕皮亚残篇集》中保留了另一个关于《马可福音》和《马太福音》的传说。根据优西比乌的记载，帕皮亚写道“长老”曾说《马可福音》没有按顺序记录耶稣的话语和行为。马可仅仅是按照彼得口头教导写下了他的福音书，他实际上是彼得的记录者 (*HE* iii.39.15)。另一方面，马太做了马可没有做的事：他用希伯来语（或希伯来语的风格）以正确的时间顺序写下了他的福音书。因此，他们两个只是根据听到的事情写下了福音书 (iii.39.16)。现存的残篇中并没有帕皮亚对《路加福音》或《约翰福音》的评论，但这些福音书可能是“解释性的”或“描述性的”，他准备用长老们的口传圣传来补充这些福音书 (iii.39.3)。虽然他并没有鄙弃成文的福音书，但他认为使徒和他们门徒（如马可）的“活生生的、依然还存留的讲述”有同样或者更高的权威 (iii. 39.4)。

帕皮亚的其他话语反映了他对口传圣传的关注。例如，他引用了一些不为人知的耶稣语录，基督国度在地上建立一千年 (iii.39.11-12；参：启 20:1-6)，在那些日子，难以想象地上有那么多葡萄和麦子的收成 (*Irenaeus Adv. haer.*

plentiful harvests of grapes and wheat on the earth in those days (Irenaeus *Adv. haer.* v.33.3f., a tradition supposedly from Jesus by way of John and the “presbyters”). He also preserves stories of apostolic miracles involving in one case the daughters of Philip (cf. Acts 21:8), and in another the Justus Barsabbas of Acts 1:23f. (Eusebius *HE* iii.39.8–10). He refers to an account of a woman accused of many sins in the Lord’s presence (*HE* iii.39.17; cf. Jn. 7:53–8:11), and is said to have been responsible for a particularly gruesome report of the death of Judas Iscariot now found in commentary fragments of a fourth-century writer named Apollinaris of Laodicea. A number of other statements are assigned to Papias by late historians and epitomists, including references to a martyrdom of the apostle John, and even a legend that Papias wrote the Gospel of John at the apostle’s dictation! In such accounts the uncertainty about Papias himself is compounded by the tendentious and confusing growth of legends about him and about the apostles he is supposed to have known.

Largely because of his extravagant depictions of millennial plenty, Eusebius described Papias as a “man of very little intelligence” (*HE* iii.39.13). Though this verdict is perhaps unfair on such limited data, Papias seems to have been a person who was fascinated by eschatological hopes, especially when they involved extravagant and bizarre projections of certain features of the present life into the future.

IX. *Shepherd of Hermas.*—The longest of the writings of the Apostolic Fathers is also one of the most remarkable. The

v.33.3-4, 可能是约翰和“长老”口传下来的一则圣传)。他还保留了一些关于使徒所行的奇事的故事, 一个是关于腓力众女儿的故事(参: 徒 21:8), 另一个是关于《使徒行传》1:23-24 中犹太都·巴撒巴的故事(Eusebius *HE* iii.39.8–10)。他还讲述了一个妇人的故事, 她由于罪恶累累, 在主面前遭人指控(*HE* iii.39.17; 参: 约 7:53-8:11), 此外, 一部由名叫老底嘉的亚波里留拿的作者, 在4世纪时所作的评注残本, 其中讲述了关于加略人犹大之死的尤其可怕的故事, 据说这个故事就来自帕皮亚的作品。后期的历史学家或写摘录者认为许多其他语句也出自帕皮亚的作品, 如关于使徒约翰殉道的故事, 甚至有传说称帕皮亚在使徒的讲述下写下了《约翰福音》! 此外, 围绕帕皮亚本人和他可能见证过的使徒产生了越来越多的传闻, 这些传闻带有强烈的倾向性, 令人迷惑, 使帕皮亚的身份更加扑朔迷离。

优西比乌将帕皮亚描述为一个“不太聪明的人”(*HE* iii.39.13), 这可能主要是因为帕皮亚夸张地描述了千禧年国度的富足。虽然根据有限的资料就这样评价帕皮亚可能不大公平, 但帕皮亚似乎是一个热衷于末世希望的人, 尤其是那些在将来世界的概念中融入了这个世界中对某些特征夸张而离奇的推测的末世希望。

IX. 《黑马牧人书》。这是使徒后期教父著作中篇幅最长也是最出色的一部作品。《黑马牧人书》既是小说, 又是

Shepherd of Hermas is part novel and part apocalypse, with the literary features of both of these genres directed toward an overall purpose of edification and moral exhortation. It is divided into three sections, commonly known as the Visions, the Mandates, and the Similitudes.

The work is found in three Greek MSS: the fourth-century biblical Codex Sinaiticus, containing only Vis. 1:1:1 through Mand. 4:3:6; Codex Athous, from the 15th cent., ending at Sim. 9:30:2; and Papyrus 129, containing Sim. 2:8 through Sim. 9:5:1. In addition there are a number of Greek fragments, two complete Latin versions (the Vulgate and the Palatine version), an Ethiopic version, and a few fragments in Coptic and Middle Persian. This means in Sim. 9:30:3 through 10:4:5 we are mainly dependent on the Latin for our text.

The first four visions form a literary unit. The fifth and last of the visions is really the introduction to the twelve Mandates and ten Similitudes which are to follow, and in a very real sense belongs with them in the structuring of the book. This is acknowledged even in the MS tradition. Codex Sinaiticus entitles the fifth Vision the fifth "Revelation"; before the fifth Vision the Palatine version says, "Here begin the Twelve Mandates of the Shepherd," and (most significantly) the Vulgate says, "The fifth Vision is the beginning of the Shepherd." There is indeed a sense in which the Shepherd of Hermas proper begins with the fifth Vision. The Coptic Sahidic version and apparently Papyrus 129 originally began at this point, and some of the patristic citations provide further evidence that at

启示录, 该书兼具这两种文学体裁的特征, 其整体宗旨是教诲和道德训令。全书分为三个部分, 通常被称为《异象篇》、《命令篇》和《比喻篇》。

三份希腊语手稿中有这部作品: 4 世纪的《西奈抄本》, 仅包括《异象篇》1:1:1 至《命令篇》4:3:6; 15 世纪的《奥瑟斯抄本》(Codex Athous) 以《比喻篇》9:30:2 结篇; 《蒲草纸 129》包括从《比喻篇》2:8 至 9:5:1。此外, 还有许多希腊语残本、两份完整的拉丁语译本(《武加大译本》和《巴拉汀译本》)、一份埃塞俄比亚语译本以及一些科普特语和中古波斯语的残本。这意味着本段内容中《比喻篇》9:30:3 至 10:4:5 中的内容主要参照了拉丁语译本。

前四个异象形成了一个文献单位。第五个也是最后一个异象实际上是对后文中 12 条命令和 10 则比喻的介绍, 而从该书的结构来看, 第五个异象也确实应归入命令和比喻部分。就连手稿传统也认可这种观点。《西奈抄本》将第五个异象命名为第五个“启示”; 《巴拉汀译本》中在第五个异象之前写道“以下是牧人的十二命令”, (最为重要的是)《武加大译本》中写道, “第五个异象是牧人书的开始”。这实际上意味着《黑马牧人书》可能从第五个异象开始。科普特语沙希地语译本和《蒲草纸 129》显然就从这部分内容开始, 而教父作品中的一些引用进一步表明当时流传的是这部作品的较短版本。书中这两部分的明显区别是, 在前四个异象中, 教会以女人的形象出现, 揭示了她所看到的异象, 而从第五个异象到最后, 被称为“牧人”的神秘人物充当了启示者的角色。

times the book circulated in this shorter form. The most obvious difference between the two major divisions is that in the first four Visions the Church in the form of a woman is the revealer of what is seen, while in the fifth Vision to the end the mysterious figure known as the “Shepherd” assumes this role.

The Visions are unusual among apocalyptic writings in that the author writes in his own name instead of assuming the guise of some great man of the past. He begins in an autobiographical vein, introducing himself as a former slave in Rome who entertains desire in his heart for a woman named Rhoda, who had once been his owner. She reproves him in an initial vision by a river for his evil desire, and warns him to repent (Vis. 1:1:1-9). In subsequent visions an aged woman (representing the Church) appears to him assuring him that his sin is thus far potential rather than actual, but that he must take steps to convert and discipline his family (1:2:1-1:4:3). More important he is to bring a message to the Church that a limiting day has been fixed: Christians who have sinned and repent before that day will be forgiven, but those who have not repented by that time will not be forgiven (second Vision). He is shown a tower being built, which like the aged lady represents the Church. The different kinds of stones put into the tower represent various types of Christian believers who comprise the Church which, though old as creation, is nevertheless still in process of being completed. Around the tower are seven maidens representing the virtues which must belong to those who find a place in the tower (third Vision). Finally he sees a vision of a great dragon or Leviathan,

本书的《异象篇》不同于其他启示文学作品，作者是以自己的真名写作，而不是托古时重要人物之名写作。他以自传开篇，介绍自己此前曾在罗马做奴隶，他心中渴望娶一个名叫罗达的女人做妻子，这个女人曾经是他的主人。在最初的异象中，这个女人在河边谴责了黑马的邪恶欲念，并告诫他要忏悔（《异象篇》1:1:1-9）。在随后的异象中，黑马看到了一个老妇人（代表教会），这个老妇人告知他，到目前为止他的罪只是潜在的，还没有真正实现，然而他要悔改，不只他自己，就是他的家人，也要为罪悔过（《异象篇》1:2:1-1:4:3）。更为重要的是，这个老妇人请他给教会捎去一则信息，即那大限之日已经定下来了：在这天之前，犯了罪的基督徒只要悔改就能得到宽恕，但这天之前没有悔改的，就不能得宽恕（异象二）。后来，他看到了一座正在搭建的塔，这个塔和老妇人一样，都代表教会。建塔的不同种石头代表着各种基督教信徒，他们组成了教会，而教会虽然和受造物一样古老，但仍然处于变得完备的过程中。塔周围有七个妇人，代表着进塔的人必须拥有的七种美德（异象三）。最后，他在异象中看到了一个大龙或海怪，这代表着即将来到的大迫害，他还看到如何藉着信逃离巨兽（异象四）。

representing the great persecution to come and is shown how to escape it through faithfulness (fourth Vision).

In the fifth Vision Hermas meets the shepherd to whom he has been “handed over” (5:1:3f.), and who dictates to him the Mandates and the Similitudes (Vis. 5:1:5f.). In spite of the familiarity of the biblical image of the Good Shepherd (e.g., Jn. 10), this shepherd is not Christ. Elsewhere the Son of God is identified with the “glorious man” who appears in a later sequence as the lord of the tower (Sim. 9:12:8), and even he is not so much Christ himself as the Spirit of God manifest in human flesh, whether of Jesus or of Christians (see Sim. 5:6:5f.; cf. 9:1:1). As for the shepherd, he is identified as the “angel of repentance” (e.g., Vis. 5:7; Mand. 12:4:7). He is a christological figure in that he carries out certain functions normally assigned to Christ. But in himself he is simply an angel sent to watch over and instruct Hermas.

The Mandates are a series of moral injunctions (not unlike the Didache) perhaps intended in part for new converts. They urge such things as belief in God, simplicity and generosity, truth, purity, faith, and cheerfulness, and warn against bitterness, double-mindedness, grief, and evil desire. They grapple with the specifics of such problems as divorce and second marriage and the testing of false prophets. They bear the marks of very early traditional material and, like the “Two Ways” in Barnabas, recognize two angels at work in man, one of righteousness and one of wickedness. Their aim is to help believers to know the difference and to choose always what is

在第五个异象中，黑马看到了牧人，他被“交给”了这个牧人（《异象篇》5:1:3-4），这个牧人向他表明了命令和比喻（《异象篇》5:1:5-6）。这个牧人和人们熟知的圣经意象“好牧人”（如约10）不同，他不是基督。书中其他处将圣子称为“大有荣耀者”，后文提到圣子是塔的主人（《比喻篇》9:12:8），但就连圣子也不是基督，在耶稣或基督徒的肉身上显现的圣灵才是基督（见《比喻篇》5:6:5-6；参9:1:1）。至于牧人，则是“掌管悔罪的天使”（如《异象篇》5:7；《命令篇》12:4:7）。他是一个基督性的人物，因为他执行一些类似基督所做的工作。但他自身仅仅是派去照管和指示黑马的天使。

《命令篇》是一系列道德劝诫（类似《十二使徒遗训》），从某种程度上来说，可能是为了新归信者准备的。命令中强调信上帝、真诚清白、爱慕真理、纯洁、在苦难中的信心和喜乐，并且要防避怀疑与心怀二意、忧愁和邪恶的欲望。其中处理的课题包括离婚、再婚和试验假先知等。《命令篇》还参照了类似于《巴拿巴书》中“两条路”的传统，认为有两个天使在人的生命中公正，一个为善，一个为恶。这些命令旨在帮助信徒区分公义和邪恶，始终选择正确的路。

good.

The Similitudes, or Parables, are told to Hermas by the shepherd to illustrate the things he has learned from the Visions and the Mandates. Among these are the parables of the two cities (on the heavenly citizenship of the Christian), the elm and the vine (on mutual responsibilities of rich and poor), the trees in winter and summer (on the differences between the righteous and the sinners, which become apparent only in the “summer” of the world to come), the vineyard (on the Christian’s stewardship of the Spirit that God has given him), and the willow tree (on different types and classes of believers, distinguished by the use they have made of their gifts and by the quality of their repentance).

The ninth Similitude, the so-called parable of the tower, is by far the longest, and in fact encompasses more than a fourth of the whole Shepherd of Hermas. Essentially it is a long elaboration and reinterpretation of the third Vision, the vision of the Church as a tower. It is set apart from the first eight Similitudes by a time lapse of a few days (Sim. 8:11:5) and seems to presuppose that Hermas has already written down the rest of the Similitudes and Mandates (9:1:1). This distinction of the ninth Similitude from the rest is anticipated as early as Vis. 5:5, in which the shepherd tells Hermas, “First of all write my commandments and the parables; but *the rest* you shall write as I shall show you.” Some have argued from this that the ninth Similitude is a later addition, but if so the final editor has prepared for it carefully and woven it skillfully into the literary structure of the whole work. Possibly the first four

《比喻篇》是牧人指示黑马，如何理解《异象篇》和《命令篇》的教导。其中包括的比喻有两个城市（关于基督徒作天上的公民）、榆树和葡萄树（有关贫富之间的关系）、冬夏树木（关于义人和罪人之间的差异，只有在将来世界的“夏天”中，这种差异才会显露）、葡萄园（关于基督徒作为所赐予的灵的管家的职分）以及柳树（各式各样的信徒，他们之间的分别在于如何使用他们的恩赐，并他们如何悔改）。

第九个比喻，也就是所谓的塔比喻，是目前为止篇幅最长的，实际上，这部分占据了全书的四分之一。这个比喻基本上是对第三个异象——将教会比喻成塔的异象的长篇阐述和重新解释。这部分内容通过数天的时间间隔与前八个比喻分离开来（《比喻篇》8:11:5），此时黑马似乎已经写下了其余的比喻和命令（《比喻篇》9:1:1）。《异象篇》5:5 就已经预示到第九个比喻将和其他比喻不同，在该段内容中，牧人告知黑马，“首先，你要把我的命令和比喻写下来，其余的，我告诉你时，你也要写下”。一些学者因此认为第九个比喻是后来添加上去的，但如果这样的话，最终编辑者一定是谨慎地编写了这部分内容，并巧妙地将它添加进整部作品的文学架构中。前四个异象可能是（传统或个人经历的异象的）基础，作者写下这部分是为了给后文中呼吁教会遵守道德命令做铺垫。因此，第九个比喻是对第三个异象的特殊改编，其目的是为了适应后来的需求。当然，第九个异象

Visions represent a substratum (either of traditions or of personal visionary experiences) which the author has drawn up and made the basis of a moral appeal to the Church. Thus the ninth Similitude in particular would be a special adaptation of the third Vision to the needs of a somewhat later time. Certainly the ninth Similitude speaks more overtly to a real ecclesiastical situation. The Church is no longer an idealized eschatological community as in the third Vision but a real institution existing in history. Instead of being kept out of the tower altogether (Vis. 3:2:7-9; 3:7:5) the unsuitable stones are already there and need to be removed (Sim. 9:4:7; 9:6:5), like the bad fish in Jesus' parable of the net (Mt. 13:44-50).

Such signs of development in the tradition suggest that the dating of the Shepherd of Hermas is no simple matter, and the external evidence and internal evidence confirm this. The threat of persecution in the fourth Vision and the apparent absence of a monarchical bishop suggest the last decade of the 1st cent. or slightly later. The locale is clearly Rome (Vis 1:1:1), and the mention of Clement in Vis. 2:4:3 may indeed refer to the Roman presbyter who wrote 1 Clement. There is even a remarkable confirmation of the "limiting day" for the forgiveness of sins committed after baptism (Vis. 2:2:4f.) in a tradition recorded by Hippolytus of Rome that a Jewish Christian (Ebionite) prophet named Elkesai announced just such a day in the third year of Trajan (i.e., about A.D. 100; *Ref. ix.13*). A multitude of distinctly Jewish features in the thought and terminology of the Shepherd of Hermas suggest that this document's tradition arises not in the church of Rome as such

显然提及了更多关于教会的真实情况。教会不再是第三个异象中理想化的末世会众，而是在历史上真实存在的机构。在第三个异象中，不合适的石头都在塔的外面（《异象篇》3:2:7-9; 3:7:5），在第九个比喻中则不同，这些石头本已在塔中，需要搭建的人将其移出（《比喻篇》9:4:7; 9:6:5），就像耶稣曾提到关于网中不好的鱼的比喻。

这类传统发展的标志使人们很难确定《黑马牧人书》的成书时间，书内外的证据都证明了这一点。第四个异象中提到了迫害的威胁，而且书中显然没有提到专制主教，这表明该书可能创作于1世纪的最后十年或稍晚时期。该书显然是在罗马创作的（《异象篇》1:1:1），《异象篇》2:4:3中提到的革利免实际上指的可能是创作《革利免一书》的罗马长老。关于受洗后犯罪能在“指定的日子”得到宽恕（《异象篇》2:2:4-5），书中甚至提供了一个确据，即罗马的希坡律陀记载的一个传统，传统中称名叫埃尔克塞（Elkesai）的犹太派基督徒（伊便尼派）先知在图拉真统治时期的第三年（即约公元100年；*Ref. ix.13*）宣布了这样一个日子。《黑马牧人书》中的措辞和作者思想上的大量典型犹太教特征表明该作品中的传说并非源自罗马教会本身，而是源自接收《革利免书信》和《伊格那丢书》的教会中的一个典型犹太派基督徒的亚文化群，又或者这个教会本身就是由典型的犹太派基督徒所组成的。

but probably in a distinctly Jewish Christian subculture within, or on the property of, the church from which Clement wrote and to which Ignatius addressed his letter.

Over against the evidence for an early date is the witness of the Muratorian Canon (from Rome shortly before 200) that “Hermas composed the Shepherd quite recently in our times in the city of Rome, while his brother Pius held the office of bishop.” This would yield a date close to 150. Though certainty is impossible, perhaps a series of visions originating in a small Jewish Christian community in Rome were later made available and began to circulate in the mainstream of the Roman church, and in the process were greatly enlarged (by either the original author or someone else) and adapted to the needs and ecclesiastical situation of a larger Christian community made up of Jews and Gentiles.

In any case there is no doubt that the Shepherd of Hermas became popular in the later Church; it was an exciting story with allegorical features (like *Pilgrim's Progress* in another era), and it spoke pointedly to the ever-recurring problem of sin and repentance in the life of the baptized Christian. Origen considered it inspired and identified its author with the Hermas of Rom. 16:14 (*Comm. on Romans, in loc.*). Though Eusebius rejected it, he admitted that it was widely quoted and read publicly in the churches, being considered especially valuable “for those who need elementary instruction” (*HE* iii.3.6). Irenaeus' quotation of the elementary instruction in the first Mandate as “Scripture” (*Adv. haer.* iv.20)

但《穆拉多利经目》(公元 200 年前不久写于罗马)中的证据则与前文中的较早日期相对立,这部作品写道“黑马最近在罗马写下了《黑马牧人书》,他的弟兄庇护正担任罗马主教一职”。这表明《黑马牧人书》的写作时间接近公元 150 年。虽然人们无法确定具体时间,但书中的一系列异象可能源自一个罗马的小规模犹太派基督徒群体,这部分内容后来在罗马教会的主流群体中流传,在这一过程中,为了适应群体需要和教会情况,(原始的作者或其他人可能)大量扩充了该书的内容,此时的教会由犹太人和外邦人组成的更大的基督徒群体。

总之,《黑马牧人书》显然在后期教会内广泛流传;该书是一部带有寓言特征的振奋人心的作品(类似另一个时代的《天路历程》),而且该书尖锐地指出了受洗基督徒生活中反复出现的犯罪和悔改的问题。俄利根认为该书是受圣灵感动而作,并认为其作者就是《罗马书》16:14 中提到的黑马(《罗马书》注释,在这一章)。虽然优西比乌否认这部作品,但他承认当时的教会广泛引用并公开阅读这部作品,人们认为对“那些需要基础教导的人”来说这部书尤其有益(*HE* iii.3.6)。爱任纽在引用第一条命令中的基础教导时称该书为“圣经”(*Adv. haer.* iv.20),这似乎证明了该书的权威性,虽然爱任纽可能和《黑马牧人书》一样使用了较早的问答教学法。如今,《黑马牧人书》的价值不在于其

seems to support this, though it is not impossible that Irenaeus is drawing on an earlier catechism to which Hermas itself is also indebted. The value of the Shepherd of Hermas today does not lie in its theology; its author can hardly be called one of the “Fathers” (apostolic or otherwise?). Rather, like the somewhat later NT apocrypha, it is worthwhile because of the vivid glimpse it affords of the “grass roots” piety and the practical concerns of the churches around Rome in the 2nd century.

Thus the so-called “Apostolic Fathers,” though brought together in later tradition arbitrarily and seemingly almost by chance, offer to the student of the Bible by their very diversity at least a cross section of the Christian literature produced in the first few decades after the NT period. If he is perceptive they will teach him that diversity is no scandal for the Church, but is always the inevitable and healthy result when revealed truth confronts a variety of life situations.

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J. R. MICHAELS

APOTHECARY.

See PERFUME.

APPAIM

ap'ə-im [Heb. 'appayim—'nostrils']. A

中的神学理论；该书的作者几乎不能被称为“教父”（不确定是否属于使徒时期）。然而，该书和某些后期的新约次经一样，也是具有价值的，因为它生动形象地展示了2世纪罗马平民百姓的虔诚和教会的实际问题。

因此，所谓的“使徒后期教父著作”虽然是根据后来的传统被武断地、甚至几乎是偶然地划分在一起的，但以其多样性至少为《圣经》的研究者提供了新约时代之后几十年中基督教文献的典型例子。如果这个研究者感觉敏锐，那么这些著作就教导他，对于教会来说，多样化并不是丑闻，当神揭示的真理面对多种生活情况时，这种多样化反而始终是不可避免的、合理的结果。

书目——J. B. Lightfoot, *Apostolic Fathers*, I (1890), II (1889); K. Lake 编译, *Apostolic Fathers* (LCL, 1930); R. M. Grant, *Apostolic Fathers: A New Translation and Commentary* (1964); D. R. Bueno 编, *Padres Apostolicos. Edicion Bilingue Completa* (1965); E. J. Goodspeed, *History of Early Christian Literature* (1966年修订版); M. Dibelius, *Der Hirt des Hermas* (HNT 20, 1923)。

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APOTHECARY. 香料师

见 PERFUME (香料)。

APPAIM 亚遍

音译: ap'ə-im 【希伯来语: 'appayim—

son of Nadab of the house of Jerahmeel, of Judah (1 Ch. 2:30f.).

APPAREL.

See GARMENTS.

APPARENTLY.

Archaic in Nu. 12:8, AV, for Heb. *Mar'eh*, “clearly,” “openly.”

APPARITION

[Gk. *epipháneia*] (2 Macc. 5:4; also 3:24, AV, NEB). Besides the two incidents in 2 Macc. 3:24 and 5:4, the Apocrypha mentions apparitions in Wisd. 17:3, 15 (“monstrous specters”); 18:17; etc. The ERV uses “apparition” to translate Gk. *phántasma* in Mt. 14:26 par. Mk. 6:49; the AV has “spirit,” the other English versions “ghost.”

APPEAL.

In the sense of a request for review of a lower-court decision by a higher court, we find no such instance either in the OT or the NT. In the institution of judges by Moses (Ex. 18:26), the statement “hard cases they brought to Moses, but any small matter they decided themselves,” indicates simply a distribution of cases between two courts, but gives no evidence that appeal could be made to Moses of a decision made by lower court. In Dt. 17:8–13 directions are given that a lower court, under certain conditions, shall ask a higher for instructions as to procedure, and shall strictly follow the order prescribed; nevertheless, the decision itself belongs to the lower court. When its sentence was once given, there

— “鼻孔”】。拿答的儿子，属于犹大支派的耶拉篋家族（代上 2:30-31）。

APPAREL. 衣服

见 GARMENTS（衣服）。

APPARENTLY. 明确地、公开地

《钦定版圣经》的《民数记》12:8 中用来翻译希伯来语 *Mar'eh* 的古语，意思是“清楚地”“公开地”。

APPARITION 幻影、鬼怪

【希腊语：*epipháneia*】（马二 5:4；3:24，《钦定版圣经》《新英文译本》）。除了《马加比二书》3:24 和 5:4 中提到的两个事件外，《次经》中的《所罗门智训》17:3, 15（“阴森的影像”）；18:17 等章节也提到了“幻影”。《马太福音》14:26 和平行经文《马可福音》6:49 中的希腊语 *phántasma* 在《英文修订译本》中被译为“apparition”（“鬼怪”），在《钦定版圣经》中被译为“spirit”（“鬼怪”），在其他英文译本中被译为“ghost”（“鬼”）。

APPEAL. 上告、恳求、劝勉

该词有“要求高级法庭重审低级法庭决议”的含义，但《旧约》和《新约》中都没有这一含义的实例。在摩西订立的审判律法中（出 18:26），“有难断的案件就呈到摩西那里，但各样的小事他们自己审判”，这段陈述只是表明了两个法庭之间案件的分配，但并未表明人们可以就低级法庭做出的决议向摩西上告。在《申命记》17:8-13 中，摩西指示说，在特定情况下，低级法庭可以向高级法庭寻求指示，并要谨守得到的命令；然而，审判权属于低级法庭。一旦宣判，人们就不可以上告。

was no appeal.

In the NT, the provision of the Roman law for an appeal from a lower to a higher court is clearly recognized, although the case of Paul in Acts 25 does not strictly fall within its scope. The Roman law originally gave a citizen the right of appeal to the tribune of the people; but with the establishment of the empire, the emperor himself assumed this function of the tribune, and became the court of last resort. The case of Paul, however, had not been tried before Festus, nor any verdict rendered, when (Acts 25:10f.) he uttered the proper legal formula: "I appeal to Caesar" (Gk. *Kaisara epikaloúmai*). That Roman citizens could insist upon such procedure, as a right, is not perfectly certain (*HJP*, II/2, 279). Paul evidently didn't act upon the suggestion of the governor himself (v. 9), who seems to have been desirous of avoiding the responsibility of a case involving questions most remote from his ordinary attention.

At first sight, Paul's decision to appeal seems premature. He throws away his chance of acquittal by Festus, and acts upon the assumption that he has been already condemned. Acts 26:32 shows that the possibility of his acquittal had amounted almost to a certainty. His course is explicable only by regarding his appeal the master stroke of a great leader, who was ready to take risks. In the proposition of Festus, he grasps at what had been an object of hope long deferred. For many years he had been desiring and praying to get to Rome (Acts 19:21; Rom. 1:11, 15; 15:23f.). The Lord had just assured him (Acts 23:11) that as he had testified at Jerusalem, "so you must

在《新约》中，罗马律法显然允许人们在不服初级法庭裁决时向高级法庭上诉，虽然《使徒行传》25中描述的保罗的情况并不完全属于这一范围。罗马律法最初赋予了市民向千夫长表达诉求的权利；但帝国建立之后，皇帝自身起到千夫长的作用，成为了终审法庭。然而，当保罗提出合理的法律程序时（徒25:10-11）：“我要上告于凯撒”（希腊语：*Kaisara epikaloúmai*），没人在非斯都之前审理过保罗的案件，也没人做出任何裁定。但至于罗马公民是否有权坚持这个程序，人们就不那么确定了（*HJP*, II/2, 279）。保罗显然没有遵照总督的建议行事（徒25:9），总督似乎希望逃避责任，因为案件的发展远远超出他的意料。

初看之下，保罗准备上告的决定似乎不太成熟。他放弃了在非斯都审判下得以无罪释放的机会，而是假定自己已经被定罪了。《使徒行传》26:32中表明保罗几乎可以肯定被无罪释放。只有将保罗上告看作是一位伟大领袖的巧妙计谋才能理解他的行为，他此时已经准备好要冒风险了。保罗在非斯都的决议中看到了已经推迟很久的希望。多年以来，他一直希望并祈求去罗马（徒19:21；罗1:11, 15；15:23-24）。主刚刚应许了保罗，“你怎样在耶路撒冷为我作见证，也必怎样在罗马为我作见证”（徒23:11）。保罗考虑到主的应许和指示，想要赶往世界的首都和影响力的中心，于是他说出了看似突然的话语，“我要上告”，直到他第一次定罪前，他必须

bear witness also at Rome.” With this promise and direction in view, he hastens toward the world’s capital and the center of the world’s influence, in the seemingly precipitate words, “I appeal,” which a lower order of prudence would have deferred until he had first been condemned.

Bibliography.—E. Haenchen, *Acts of the Apostles* (Eng. tr. 1970), pp. 667f.; H. J. Cadbury, *BC*, V, 297–338.

H. E. JACOBS

APPEAR.

The usual Hebrew word is *rā'ā*, used mainly of God’s self-revelations in person and in dreams and visions: “The Lord appeared to Abram” (Gen. 12:7); to Moses (Ex. 3:2); to Solomon (1 K. 3:5).

In the NT, Gk. *óphthēn*, passive of *hōráō*, “see,” is used especially of angelic revelations and visions: as on the Mount of Transfiguration (Mt. 17:3); an angel (Lk. 1:11); the risen Lord (24:34; cf. *optáinomai* in Acts 1:3); cloven tongues at Pentecost (Acts 2:3); vision to Paul (Acts 16:9); a great wonder in heaven (Rev. 12:1).

Other NT words are: *phainomai*, “shine,” with the thought of a resplendent, luminous revelation, as of the Bethlehem star (Mt. 2:7); and *phanerōō*, “make manifest,” used of the postresurrection appearances and second coming of Christ, and of the disclosures of the great judgment day. See Col. 3:4; 2 Cor. 5:10; 1 Jn. 2:28; etc.

D. M. PRATT

小心谨慎，不能说出这样的话语。

书目——E. Haenchen, *Acts of the Apostles* (1970年英译本), 667-668页; H. J. Cadbury, *BC*, V, 297–338。

词条作者: H. E. JACOBS

APPEAR. 显现、出现

本词通常用来翻译希伯来词语 *rā'ā*，主要表示神亲自、或在梦境和异象中的自我揭示：“耶和华向亚伯兰显现”（创 12:7）；向摩西显现（出 3:2）；向所罗门显现（王上 3:5）。

在《新约》中，希腊语 *hōráō*（“看见”）的被动语态 *óphthēn* 专门用来表示有关天使的异象和启示：如耶稣登山变像（太 17:3）；主的使者（路 1:11）；复活的主（路 24:34；参：《使徒行传》1:3 中的 *optáinomai*）；五旬节上分开的舌头（徒 2:3）；保罗看见的异象（徒 16:9）；天上的大异象（启 12:1）。

《新约》中其他译为“显现或出现”的希腊词语有：*phainomai*，意思是“闪耀”，表示启示是光辉明亮的，就像伯利恒的星一样（太 2:7）；*phanerōō*，意思是“显现”，用来表示主复活后的显现以及基督复临，还用来表示最终审判之日的揭示。见西 3:4；林后 5:10；约壹 2:28 等。

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APPEARANCE.

In the OT, Heb. *Mar'eh* occurs especially in Ezekiel and Daniel in describing supernatural visions (e.g., Ezk. 1:5, 16, 26 - 28; 8:2; 10:9f.; 40:3; Dnl. 1:13; 10:6, 18; also Joel 2:4).

The main NT word is Gk. *prósōpon*, as in Lk. 9:29 of Jesus on the mount of the Transfiguration, and in Mt. 16:3 par. Lk. 12:56, the “appearance of (earth and) sky.” Other words are Gk. *eidéa* (Mt. 28:3) and *ópsis* (Jn. 7:24, “Do not judge by appearances”); also *lógos* (Col. 2:23), *homoíōma* (Rev. 9:7).

APPEARING.

[Gk. *epipháneia*—‘manifestation’]. A term referring to the parousia of Christ (2 Thess. 2:8 [AV “brightness”]; 1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8; Tit. 2:13); for 1 Pet. 1:7, AV, the word is *apokálypsis* (RSV “revelation”).

APPENDAGE OF THE LIVER

[Heb. *yōteret 'al-hakkābēd*] (Ex. 29:13, 22; Lev. 3:4, 10, 15; 4:9; etc.); AV “caul above the liver”; NEB “long lobe of the liver.” The large lobe or flap of the liver, which is usually mentioned together with the kidneys and the fat as the special portions set aside for the burnt offering.

H. L. E. LUERING

APPERTAIN.

Archaic in Jer. 10:7, AV, for Heb. *yā'á*, “be fitting”; cf. RSV, “this is thy due”;

APPEARANCE. 形像、形状、面貌、气色、像貌、外貌

在《旧约》中，希伯来词语 *Mar'eh* 主要出现在《以西结书》和《但以理书》中，表示超自然的异象（如结 1:5, 16, 26-28; 8:2; 10:9-10; 40:3; 但 1:13; 10:6, 18; 珥 2:4）。

《新约》中主要使用的希腊词语是 *prósōpon*，如《路加福音》9:29 中的耶稣登山变像，《马太福音》16:3 和平行经文《路加福音》12:56 中的“天地的气色”。其他希腊词语有 *eidéa*（“像貌”，太 28:3）和 *ópsis*（“外貌”，约 7:24，“不可按外貌断定是非”）；还有 *lógos*（“表面上”，西 2:23）和 *homoíōma*（“形状”，启 9:7）。

APPEARING. 降临、显现

【希腊语：*epipháneia*——“显现”】。本词指的是基督复临（帖后 2:8 [《钦定版圣经》译为“brightness”，意思是“降临”]；提前 6:14；提后 1:10；4:1, 8；多 2:13）；《钦定版圣经》的《彼得前书》1:7 中用这个词翻译希腊词语 *apokálypsis*（“启示”；《修订标准译本》译为“revelation” [“启示”]）。

APPENDAGE OF THE LIVER 肝上的网子

【希伯来语：*yōteret 'al-hakkābēd*】（出 29:13, 22；利 3:4, 10, 15；4:9 等）；《钦定版圣经》译为“caul above the liver”；《新英文译本》译为“long lobe of the liver”（汉译均为“肝上的网子”）。肝脏上的大叶或皮瓣，通常和腰子、脂肪一起出现，它们都是燔祭中烧掉的特殊祭物。

词条作者：H. L. E. LUERING

APPERTAIN. 合宜的

《钦定版圣经》的用这个古词语翻译《耶利米书》10:7 中希伯来词语 *yā'á*

NEB, “is thy fitting tribute.”

APPETITE

[Heb. *nepeš*, *ḥayyâ* (Job 38:39); Gk. *koilia* (Rom. 16:18)]; AV also SOUL, GREEDY, “herself” (Isa. 5:14), BELLY, etc.; NEB also DESIRE, GREEDY, HUNGER, RELISH, THROAT, etc.

Appetite is most often a translation of *nepeš*. Cognate with the Akkadian term for “neck” or “throat,” the Heb. *nepeš* sometimes retains that meaning, but by extension came to signify the most vital function of the throat: breathing. It was natural, then, for *nepeš* to become equated with the living and active expression of life, or life itself. As a description of human vitality, it came to embrace all the basic human urges and emotions. The *nepeš* can thirst (Prov. 25:25), hate (2 S. 5:8), rejoice (Ps. 35:9), etc. Hence, a full life includes a joyous satisfying of the appetites for food and drink (Dt. 14:26). The appetite is a constant constituent of man’s life (Prov. 16:26; Eccl. 6:7), and while the wicked are ceaselessly driven by it (Isa. 56:11), the righteous are satisfied (Prov. 13:25). Therefore, self-control over one’s appetite is a recommended virtue (Prov. 23:2; cf. vv. 20f.).

Paul’s reference to those who “do not serve our Lord Christ, but their own appetites” (Rom. 16:18) is probably a sardonic jab at Judaizers who sought to

（“合宜的”）；参：《修订标准译本》，“this is thy due”；《新英文译本》，“is thy fitting tribute”（汉译均为“敬畏你本是合宜的”）。

APPETITE 饱足、胃口、口腹、肚腹

【希伯来语：*nepeš*, *ḥayyâ*（伯 38:39）；希腊语：*koilia*（罗 16:18）】；《钦定版圣经》还译为 SOUL（“灵”）、GREEDY（“贪吃的”）、“herself”（“自身”，赛 5:14）、BELLY（“肚腹”）等；《新英文译本》还译为 DESIRE（“欲念”）、GREEDY（“贪吃的”）、HUNGER（“饥饿”）、RELISH（“食欲”）、THROAT（“喉咙”）等。

Appetite 通常用来翻译希伯来词语 *nepeš*。该词与阿卡德语中表示“脖子”或“喉咙”的词是同根词，希伯来语 *nepeš* 有时会保留这层含义，但从广义上讲，它可以表示喉咙最重要的作用：呼吸。因此该词很自然地演变为生存、生命的主要表达或生命本身的同义词。该词描述了人类的生命力，因此开始包含了人类所有的基本需求和情绪。*nepeš* 可以表示口渴（箴 25:25）、恨恶（撒下 5:8）、高兴（诗 35:9）等。因此，完全的生命包括“吃喝快乐”（申 14:26）。口腹之欲是人类生活的一个恒定组成部分（箴 16:26；传 6:7），恶人不知饱足（赛 56:11），义人却会饱足（箴 13:25）。因此，控制食欲是一种值得推崇的美德（箴 23:2；参：箴 23:20-21）。

保罗提及那些“不服侍我们的主基督，只服侍自己的肚腹”的人（罗 16:18），他可能是在讽刺那些想要把犹太饮食律法引入福音书中的犹太派基督徒。

graft Jewish food laws to the gospel.

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K. H. MAAHS

APPHIA

af'ē-ə, ap'fē-ə [Gk. *Apphia*] (Philem. 2). A Christian of Colossae, probably the wife of Philemon; certainly a member of his household, greeted as “sister.” In the Greek Church, Nov. 22 is sacred to her memory. It has been supposed, since this Epistle concerns one household exclusively, that Apphia was Philemon’s wife and the mother or sister of Archippus. Tradition says she was stoned to death with Philemon, Onesimus, and Archippus in the reign of Nero.

APPHUS

af'əs, ap'fəs [Gk. *Apphous*—‘cunning’]. A name borne by Jonathan, the fifth son of Mattathias (1 Macc. 2:5). All the brothers, according to this passage, had double names; John is said to have been called Gaddis; Simon, Thassi; Judas, Maccabeus; Eleazer, Avaran; Jonathan, Apphus (1 Macc. 2:2–5).

APPIUS

ap'ē-əs, **FORUM OF** [Gk. *Appiou Phóron*; Lat. *Appii Forum*] (Acts 28:15); AV, NEB, APII FORUM. A station at the forty-third milestone on the Appian Road (39.5 mi. [63.5 km.] from Rome, a single day’s journey for energetic travelers).

Its existence probably dates from the time of Appius Claudius Caecus (Suetonius

书目——W. Eichrodt, *Theology of the OT* (1967 年英文译本), II, 134–142; *TDNT*, III, 见词条 κοιλία (Behm)。

词条作者: K. H. MAAHS

APPHIA 亚腓亚

音译: af'ē-ə, ap'fē-ə 【希腊语: *Apphia*】 (门 1:2)。一位歌罗西的基督徒, 可能是腓利门的妻子; 但肯定是腓利门家中的一员, 因为信中称她为“妹子”。在希腊教会中, 11 月 22 日是纪念她的神圣日子。由于这封书信仅提及一位家族成员, 因此有人认为亚腓亚是腓利门的妻子, 亚基布的母亲或姊妹。据传说, 在尼禄统治时期, 亚腓亚和腓利门、阿尼西谋、亚基布一同被处以石刑。

APPHUS 亚腓斯

音译: af'əs, ap'fəs 【希腊语: *Apphous*——“灵巧的”】。玛他提亚第五个儿子约拿单的别名 (马一 2:5)。根据这段经文, 他的每个弟兄都有两个名字; 约翰又叫迦地; 西门又叫太西; 犹大又叫马卡比; 以利亚撒又叫阿弗伦; 约拿单又叫亚腓斯 (马一 2:2-5)。

APPIUS 亚比乌

音译: ap'ē-əs, **FORUM OF** (“亚比乌市”) 【希腊语: *Appiou Phóron*; 拉丁语: *Appii Forum*】 (徒 28:15); 《钦定版圣经》和《新英文译本》译为 APII FORUM (“亚比乌市”)。亚比乌大道第 43 个里程碑旁的一站 (据罗马 39.5 英里 [63.5 公里], 精力充沛的旅行者只需要一天就能走完这段路程)。

亚比乌建成的时间可能追溯至亚比乌 (Appius Claudius Caecus) 统治时期

Tiberius 2; cf. T. Mommsen, *Römische Forschungen*, I [2nd ed. 1864], 308), who laid out the famous highway from Rome to Capua in 312 B.C. In the 1st cent. it had the rank of a municipality (Pliny *Nat. hist.* iii.64). Its importance as a highway station is due chiefly to the canal which ran by the side of the road from there to within a short distance of Tarracina (at the sixty-second milestone), affording an alternative means of conveyance (Strabo *Geog.* v.3.6). It was customary to cover this section of the journey, passing through the Pontine marshes, by night in canal boats drawn by mules. Horace (*Satires* i.5) offers a lively picture of the discomforts of the trip, mentioning the importunate innkeepers and intolerable drinking water at Appii Forum, the gnats and frogs which were enemies to repose, and the exasperating procrastination of the muleteer.

The Christian brethren in Rome went out along the Appian Road to welcome the apostle Paul upon hearing of his arrival at Puteoli. One party awaited him at Three Taverns while another proceeded as far as the Forum of Appius (Acts 28:15).

G. H. ALLEN

APPLE; APPLE-TREE

[Heb. *tappû(a)h*; Gk. *mélon*]; NEB also APRICOT (-TREE). The identity of the biblical apple is one of the most puzzling questions of biblical botany. The common apple (*Malus pumila* Mill.) is of recent introduction to Palestine, and in its wild form would not match the elegant OT descriptions of it.

Some botanists have favored identifying the apple of the OT with the citron (*C.*

(Suetonius *Tiberius* 2; 参: T. Mommsen, *Römische Forschungen*, I [1864 年再版], 308), 他于公元前 312 年修建了从罗马通往加普亚的大道。公元 1 世纪, 该地被列为自治市 (Pliny *Nat. hist.* iii.64)。从亚比乌大道旁流过的一条运河连接了亚比乌和不远处的特腊契纳(在第 62 块里程碑处), 于是两地之间就多出一种可选择的运输方式 (Strabo *Geog.* v.3.6), 因此亚比乌是大道上的重要一站。当人们走在这段路上时, 通常会选择在晚上坐骡子拉的运河船穿过彭甸沼泽。霍勒思 (Horace, *Satires* i.5) 形象地描绘了旅途中的不适, 他提到了旅店老板纠缠不休和亚比乌市的饮用水令人难以咽下, 昆虫和青蛙使人无法入眠, 可气的是赶骡子的人还总是拖延。

罗马的基督教弟兄们听到使徒保罗到达部丢利的消息后, 就沿着亚比乌大道来迎接他。一部分人在三馆等待保罗, 其他人则来到了较远的亚比乌市来迎接他 (徒 28:15)。

词条作者: G. H. ALLEN

APPLE; APPLE-TREE 苹果; 苹果树

【希伯来语: *tappû(a)h*; 希腊语: *mélon*】;《新英文译本》还译为 APRICOT (-TREE) (“杏[树]”)。《圣经》中苹果的鉴定是圣经植物学中最令人困惑的问题之一。常见的苹果 (拉丁学名: *Malus pumila* Mill.) 是近来才引进巴勒斯坦的, 野生的苹果可能并不符合《旧约》中对这种植物的简要描述。

一些植物学家倾向于认为《旧约》中的苹果指的是香橼 (拉丁学名: *C. medica*

medica L.); but the tree affords little shade, and the fruit, though pleasantly scented, is bitter. The citron is a native of India, and it probably was unknown in ancient Palestine. The “apple” of Cant. 2:3, 5; 7:8; 8:5 has been identified as the quince (*Cydonia oblonga* Mill.), a native of Asia Minor bearing a yellowish fragrant fruit that is exceedingly acrid to taste.

The OT descriptions of “apple” and “apple tree” seem to indicate the apricot (*Prunus armeniaca* L.), a native of China that was introduced into Mesopotamia and Palestine prior to the patriarchal period. The apricot is now widespread there, and in a favorable environment grows to 30 ft. (9 m.) in height. The spreading branches make it a desirable shade tree, and it yields abundant harvests. The apricot may very well have been the “forbidden fruit” of Eden.

R. K. H.

APPLE OF THE EYE.

An old English expression denoting the pupil of the eye, used metaphorically of something extremely precious and jealously protected. In Dt. 32:10; Prov. 7:2 the Heb. *’išōn* (“little man”) evidently refers to the beholder’s reflection in the eye of another, while in Ps. 17:8 the apple is the “daughter of the eye” (*bat-’āyin*; cf. Lam. 2:18, MT). The word *bābā*, “gate,” “opening” (Zec. 2:8), is also rendered “apple” in the RSV and NEB.

R. K. H.

APPLES OF SODOM.

A name often associated with the Vine of Sodom (see SODOM, VINE OF), but

L.); but香橼树的枝叶较少，因此提供的树荫也很少，而香橼果虽然气味芳香，但尝起来却是苦的。香橼的原产地是印度，古代巴勒斯坦可能并不知晓这种植物。人们认为《雅歌》2:3, 5; 7:8; 8:5 中的“苹果”是榲桲（拉丁学名：*Cydonia oblonga* Mill.），榲桲的原产地是小亚细亚，这种果实呈黄色，气味芳香，但吃起来却非常苦。

《旧约》中描述的“苹果”和“苹果树”似乎指的是杏（拉丁学名：*Prunus armeniaca* L.），原产地是中国，在族长时期之前，引入美索不达米亚和巴勒斯坦。现在杏树在这两个地方分布广泛，当环境适宜时，杏树可以长到 30 英尺（9 米）高。杏树枝叶繁茂，因此是人们理想的遮荫树，杏树的果实也非常多。杏很有可能就是伊甸园中的“禁果”。

词条作者：R. K. H.

APPLE OF THE EYE. 眼中的瞳人

本词是一种古英语的表达方式，指的是眼中的瞳人，通常用来比喻极其珍贵并需要小心保护的东西。在《申命记》32:10；《箴言》7:2 中，希伯来词语 *’išōn* (“小个子”) 显然指的是在另一个人眼中旁观者的反应，而在《诗篇》17:8 中指的是“眼中的瞳人” (*bat-’āyin*; 参：哀 2:18, 《马所拉文本》)。《修订标准译本》和《新英文译本》也用“apple” (“眼中的瞳人”) 来翻译 *bābā*, 意为“门”、“开口” (亚 2:8)。

词条作者：R. K. H.

APPLE OF SODOM. 所多玛的苹果

本词通常和所多玛的葡萄树一起出现（见 SODOM, VINE OF[所多玛的葡萄

designating more likely the Jericho potato or Palestine nightshade (*Solanum sanctum* L.). It is probably referred to by Josephus (*BJ* iv.8.4), who describes fruits of Sodom that “dissolve into smoke and ashes” when picked, supposedly giving evidence of the city’s destruction by fire. The shrub has coarse, low brier-like branches, and bears a yellow fruit which when ripe contains a dusty pulp. It is reportedly abundant in the Dead Sea region.

R. K. H.

APPLY

[Heb. *nāṭan* (Eccl. 1:13, 17; 8:9, 16), *bō’* (Prov. 23:12), *mārah* (Isa. 38:21), *mēyūššār* (1 K. 6:35), *šīt* (Prov. 22:17); Gk. *proīstēmi* (Tit. 3:8, 14), *metaschēmatizō* (1 Cor. 4:6)]; AV also GIVE, FIT, MAINTAIN, “in a figure transferred” (1 Cor. 4:6); NEB also ENGAGE IN, OPEN (Prov. 22:17), BRING.

“Apply” occurs most frequently in the sense of devoting one’s attention or efforts toward a specific end or activity. Four times (Eccl. 1:13, 17; 8:9, 16) the Preacher says he applied his heart (RSV “mind”) to the search for wisdom, but he found nothing of enduring significance in this futile venture. However, the writer of Proverbs looks more positively upon the pursuit of applying the heart (RSV “mind”) to knowledge (22:17) and instruction (23:12). Paul exhorts the people to apply themselves to the doing of good deeds, or to engage in honorable occupations (Tit. 3:8, 14).

树]), 但它更可能指的是耶利哥的马铃薯或巴勒斯坦的茄属植物(拉丁学名: *Solanum sanctum* L.)。约瑟夫斯可能提到过这种植物(*BJ* iv.8.4), 他描述说, 所多玛的果实在采摘时便“化为灰烬”, 这可能证明所多玛是被大火烧毁的。这种灌木长得粗壮, 枝条类似荆棘, 果实呈黄色, 成熟后里面是土灰色的果肉。据传说, 死海地区盛产这种植物。

词条作者: R. K. H.

APPLY 留心、专心、贴、转比

【希伯来语: *nāṭan* (传 1:13, 17; 8:9, 16), *bō’* (箴 23:12), *mārah* (赛 38:21), *mēyūššār* (王上 6:35), *šīt* (箴 22:17); 希腊语: *proīstēmi* (多 3:8, 14), *metaschēmatizō* (林前 4:6)】; 《钦定版圣经》还译为 GIVE (“给”)、FIT (“符合”)、MAINTAIN (“保持”)、“in a figure transferred” (“转比”, 林前 4:6); 《新英文译本》还译为 ENGAGE IN (“从事”)、OPEN (“留心”, 箴 22:17)、BRING (带来)。

本词通常用来表示专注或全力达成具体的目标或行动。祈祷者四次提到他专心(《修订标准译本》译为“mind”[“心”])寻求智慧, 在这次徒劳的冒险中, 他在这徒劳的探索中没有找到任何持久重要的事物。然而, 《箴言》的作者更看重专心(《修订标准译本》译为“mind”[“心”])寻求知识(箴 22:17)和训诲(箴 23:12)的过程。保罗劝诫人们留心做善工或正经事业(多 3:8, 14)。

Elsewhere “apply” is used of laying some material over something else, such as gold over carved work (1 K. 6:35) or a cake of figs over a boil (Isa. 38:21).

“Apply” occurs once in a third sense, viz., for utilizing something (e.g., a teaching) with reference to a particular person, situation, etc. In 1 Cor. 4:6 Paul uses *metaschēmātizō* (lit. “transform”) to inform his readers that he is bringing his teaching to bear upon his relationship with Apollos. Apollos and Paul are thus used as examples for the early Church. Because there was no contention between the apostle and Apollos, it follows that the Church has no ground to form opposing parties.

B. L. BANDSTRA

APPOINT

[Heb. *pāqad* (Gen. 41:34; Lev. 26:16; Nu. 1:50; 3:10; 27:16; Jer. 15:3; 49:19; 50:44; 51:27; Ps. 109:6; Est. 2:3), *śīm* (Ex. 21:13; Nu. 4:19; Dt. 1:13; 1 S. 8:5, 11f.; 2 S. 7:10; 1 Ch. 17:9; Hos. 1:11), *nātan* (Ex. 30:16; Dt. 16:18; Josh. 20:2; Ezk. 44:14), *āmaḏ* (1 Ch. 15:16; Neh. 7:3), *šiwwā* (2 S. 6:21), *šīt* (Job 14:13), *lāqaḥ* (Ps. 75:2), *yāsaḏ* (Ps. 104:8); Aram. *mēnā* (Ezr. 7:25), *nētan* (Dnl. 2:16); Gk. *diatithēmi* (Lk. 22:29), *kathistēmi* (Acts 6:3; Tit. 1:5), *procheirizomai* (Acts 26:16)]; AV also SET, MAKE, ORDAIN, RECEIVE, FIND, GIVE; NEB also COMMIT, ORDAIN, BRING, PUT (UP), “round up” (Jer. 49:19; 50:44), “set to a task” (Nu. 4:19), “set in authority” (Dt. 1:13), ASSIGN, CHOOSE, APPLY, INSTALL, GIVE, VEST, INSTITUTE.

本词在其他经文中还可以表示将某种材料贴在另一种事物上，如将金子贴在雕像上（王上 6:35）或将无花果饼贴在疮上（赛 38:21）。

本词的第三种含义出现过一次，即拿某物（如教导）转比某个特定的人或情况等。在《哥林多前书》4:6 中，保罗使用 *metaschēmātizō*（字面意思“转换”）一词来告知读者他曾经与亚波罗讨论过他的教训。因此亚波罗和保罗被当作了早期教会的榜样。使徒保罗和亚波罗之间没有争论，因此教会中也不应形成反对派。

词条作者：B. L. BANDSTRA

APPOINT 指派、派、嘱咐、立、设立、选定、命定、使

【希伯来语：*pāqad*（创 41:34；利 26:16；民 1:50；3:10；27:16；耶 15:3；49:19；50:44；51:27；诗 109:6；斯 2:3），*śīm*（出 21:13；民 4:19；申 1:13；撒下 8:5，11-12；撒下 7:10；代上 17:9；何 1:11），*nātan*（出 30:16；申 16:18；书 20:2；结 44:14），*āmaḏ*（代上 15:16；尼 7:3），*šiwwā*（撒下 6:21），*šīt*（伯 14:13），*lāqaḥ*（诗 75:2），*yāsaḏ*（诗 104:8）；亚兰语：*mēnā*（拉 7:25），*nētan*（但 2:16）；希腊语：*diatithēmi*（路 22:29），*kathistēmi*（徒 6:3；多 1:5），*procheirizomai*（徒 26:16）】；《钦定版圣经》还译为 SET（“立”）、MAKE（“使”）、ORDAIN（“指派”）、RECEIVE（“接受”）、FIND（“拣选”）、GIVE（“派”）；《新英文译本》还译为 COMMIT（“指派”）、ORDAIN（“指派”）、BRING（“使”）、PUT (UP)（“设立”）、“round up”（“派”，耶 49:19；50:44）、“set to a task”（“派”，民 4:19）、“set in authority”（“立”，申 1:13）、

ASSIGN(“指派”)、CHOOSE(“选定”)、APPLY(嘱咐)、INSTALL(“命定”)、GIVE(“派”)、VEST(“指派”)、INSTITUTE(“设立”)。

Of the thirty-two times that “appoint” occurs in the OT, roughly a third of the instances translate the word *pāqad*, which can mean either “visit” or “establish or set in authority.” It is the latter usage which is relevant here. *Šim* (with variant *šûm*) means “put” or “place (a time, place, event)”; thus its meaning becomes extended to mean “establish, set up.” *Nātan* is the normal Hebrew word for “give,” but it is one of the most flexible words in the language, having meanings that range from “permit” to “pay.” In some cases *nātan* is almost synonymous to *šim* and is often found parallel to it (esp. in the P source of the Pentateuch and Ezekiel). *Āmaḏ* in the qal means “stand,” or “take a stand” (1 S. 26:13), but when put into the hiphil it means “cause to stand, establish, appoint” (1 Ch. 15:16).

The most common meaning for *šiwwā* (in the piel) is “command,” but it also may mean “lay a charge upon” (2 S. 6:21). *Šît* is very similar to *šim*. It may mean “lay” or “put,” but it may also take on the meaning “fix” or “make (someone) into something” (1 K. 11:34, where the RSV translates it “I will make him ruler,” or Isa. 5:6, “I will make it a waste”). In Job 14:13 the RSV translates *šît* as “appoint” in the clause, “that thou wouldst appoint me a set time, and remember me.” In Ps. 75:2 the RSV translates the word *lāqah* (lit. “take”) as “appoint,” whereas the NEB gives a more usual translation, “seize,” in the clause, “I seize the appointed time.” *Yāsaḏ* has as its basic

《旧约》中本词出现了 32 次，约三分之一用来翻译 *pāqad*，这个希伯来词语的意思是“拜访”或“设立”，此处用到它的后一种含义。*Šim*（变体 *šûm*）的意思是“放置”或“安置（时间、地点或事件）”；因此该词引申为“设立”的含义。希伯来词语 *Nātan* 通常表示“派”，但该词是希伯来语中最灵活的词汇之一，可以表示“允许”或“支付”。在某些情况下 *nātan* 几乎与 *šim* 同义，二者经常可以通用（尤其是在《摩西五经》和《以西结书》的 P 底本中）。*Āmaḏ* 的简单主动干（即卡干）指“站立”或“表态”（撒上 26:13），但它的使役主动干（即希干）指“设立、建立、指派”（代上 15:16）。

šiwwā（加强主动干）最常见的含义是“命令”，但它也可以指“立”（撒下 6:21）。*Šît* 和 *šim* 非常类似，它可以指“安置”或“放置”，也可以指“设立”或“使（某人）变成某事”（王上 11:34，《修订标准译本》译为“使他为君”，或《以赛亚书》5:6 中译为“我必使它荒废”）。《修订标准版》的《约伯记》14:13 将从句“愿你为我定了日期纪念我”中的 *šît* 译为“选定”。《修订标准版》的《诗篇》75:2 将 *lāqah*（字面意思是“拿”）译为“指定”，而《新英文译本》则采用了一个更常见的翻译，即“利用”，该句话被译为“我到了所定的日期”。*Yāsaḏ* 的基本含义是“建立、设立、立”。在《修订标准版》的《诗篇》104:8 中，*Yāsaḏ* 被译为“安定”。

meaning “establish, found, set.” In Ps. 104:8 the word is translated by the RSV “appoint.” Earlier in the same Psalm (v. 5), *yāsaq* is translated as “set” in “Thou didst set the earth on its foundations.”

Two Aramaic words are translated as “appoint” by the RSV. *M^enâ*, which in the peal means “number” (cf. Heb. *mānâ*), in the pael means “assign.” So, in Ezr. 7:25 (Artaxerxes’ letter to Ezra) we find “... appoint magistrates and judges.” *N^etan* (cf. Heb. *nātan*) is not the common Aramaic word for “give.” The more common word by far is *y^ehab* (Dnl. 2:48; 5:17; etc.). *N^etan* is used (in Dnl. 2:16) in a way comparable to that in which *nātan* is used in Josh. 20:2 (see above), and is probably a Hebraism.

NT usage is confined to four passages. *Diatithēmi* means literally “put through (by means of),” or “put throughout.” It is the common term used to translate “decree.” It also has a very common meaning, “dispose of something by means of a will,” although this meaning is not found in the NT. The noun *diathēkē* (usually translated as “covenant,” but with the original meaning “last will and testament”) comes from this verb. This understanding of *diatithēmi* can give us an important clue to understanding Jesus’ statement about the kingdom which he is “appointing” to his followers. If the idea of covenant (with all its OT heritage behind it) and the idea of a will are kept in mind, the matter of an inheritance is the natural outcome. When it is remembered that the one who “appointed” the kingdom to Jesus is the God Almighty, then it is easy to see that the inheritance which Jesus is “willing” to his followers is also eternal.

在这一诗篇的前面诗节中（诗 104:5），该词被译为“立”，“将地立在根基上”。

《修订标准译本》用本词来翻译两个亚兰词语。*M^enâ*，简单主动干指“数字”（参：希伯来语：*mānâ*），加强主动干指“指派”。因此，在《以斯拉记》7:25（亚达薛西给以斯拉的信）中有这样一段经文“……立为士师、审判官”。*N^etan*（参：希伯来语：*nātan*）不是表示“派”的常见亚兰语。通常使用 *y^ehab* 表达这一含义（但 2:48；5:17 等）。《但以理书》2:16 中 *N^etan* 的用法和《约书亚记》20:2 中 *nātan* 的用法（见上文）相似，*N^etan* 可能是希伯来语。

《新约》中只有四段经文使用了本词。*Diatithēmi* 的字面意思是“（通过……）完成”或“全部完成”。通常用这个词翻译“下令”。它还有一个非常常见的含义，即“按照意愿处理某事”，虽然《新约》中并没有使用这种用法。名词 *diathēkē*（通常被译为“圣约”，但它的原义是“遗言和遗嘱”）衍生自动词 *Diatithēmi*。*diatithēmi* 的这种理解提供了一条重要的线索，有助于我们理解耶稣所说的要将神的国“指派”给祂的门徒。如果门徒牢记圣约（以及圣约背后所有的旧约传统）概念和旨意概念，那么他们自然可以继承神的国。当他们牢记正是全能的神将神的国度“指派”给了耶稣，那么就很容易理解耶稣“遗留”给祂的追随者的产业也是永恒的。

Kathístēmi is usually translated “bring, ordain, make (someone) to become something.” The literal meaning is probably “set down.” In the LXX of Nu. 3:10 *kathístēmi* translates the Heb. *pāqad*. In Mt. 24:45 and Lk. 12:42 *kathístēmi* is translated as “set over” by the RSV. Tit. 1:5 uses the word in connection with ordaining elders.

Procheirízomai is a middle deponent from *procheirízō*, literally “hand forth.” In Acts 26:16 Paul uses this term in recounting his experience with the risen Christ. God has “handed Paul forth” into His service. The idiom is very forceful, and gives one the mental picture of God picking Paul up and pushing him in the direction He intends.

T. R. ASHLEY

APPOINTED FEAST

[Heb. *mô'ēd* (Lev. 23:2, 4, 37, 44; Nu. 10:10; 15:3; 29:39; etc.), *hag* (Ezk. 45:17), *“šārā* (Isa. 1:14)]; AV FEAST, SOLEMN DAY, SOLEMN FEAST, SET FEAST, ASSEMBLY; NEB APPOINTED SEASON, APPOINTED FESTIVAL, “sacred season appointed by the Lord” (Ezr. 3:5), SACRED FEAST, PLACE OF ASSEMBLY, etc.

When *mô'ēd* means “appointed feast” it is usually in the plural (but cf. Lam. 2:6; Hos. 12:9). When it is in the singular, a more normal rendering is “set time,

Kathístēmi 通常被译为“使、指派、使(某人)变成某事”。它的字面含义可能是“放下”。《七十士译本》的《民数记》3:10中用 *kathístēmi* 翻译希伯来词语 *pāqad* (“嘱咐”)。在《马太福音》24:45和《路加福音》12:42中,《修订标准译本》将 *kathístēmi* 译为“set over” (“派人管理”)。《提多书》1:5用该词表示“设立长老”。

Procheirízomai 是一个衍生自 *procheirízō* 的中间语态异相动词,它的字面含义是“派”。在《使徒行传》26:16中,保罗用这个词重述了他看见复活的基督的经历。神“派保罗”侍奉祂。这个习语非常有说服力,在人头脑中描绘了一幅神拣选保罗并按祂的旨意指派保罗的画面。

词条作者: T. R. ASHLEY

APPOINTED FEAST 神所定的节期、指定的节期、大会的日子、圣会之日

【希伯来语: *mô'ēd* (利 23:2, 4, 37, 44; 民 10:10; 15:3; 29:39 等), *hag* (节 45:17), *“šārā* (赛 1:14)】;《钦定版圣经》还译为 FEAST (“节期”)、SOLEMN DAY (“神圣的日子”)、SOLEMN FEAST (“神圣的节期”)、SET FEAST (“神所定的节期”)、ASSEMBLY (“圣会”) ;《新英文译本》还译为 APPOINTED SEASON (“圣会的日子”)、APPOINTED FESTIVAL (“神所定的节期”)、“sacred season appointed by the Lord” (“耶和华的一切圣节”, 拉 3:5)、SACRED FEAST (“圣会”)、PLACE OF ASSEMBLY (“大会”) 等。

当 *mô'ēd* 表示“神所定的节期”时,通常用复数形式(但参:哀 2:6; 何 12:9)。当该词以单数形式出现时,通常译为“指定时间、季节”。虽然《以西结书》

season.” Although *ḥag* is translated “appointed feast” in Ezk. 45:17, its more usual meaning is “pilgrim feast” (the verbal form, *ḥagag*, means to “make a pilgrimage”). The term “*ṣārā* has the more usual meaning of “assembly,” coming from a verb meaning to “hold in.”

The festal times, exclusive of the sabbath, were kept three times a year. This threefold pattern of “appointed feasts” may reflect the agricultural environment of Canaan; they correspond to the times connected with planting, harvest, etc. The feast of the Passover is kept, along with the Feast of Unleavened Bread, for seven days, starting “in the first month, on the fourteenth day of the month” (Lev. 23:5). This means that the dates are Nisan 14–21. Framing the feast time are two convocations, one on the first day and one on the last. The ordinances for the keeping of the Passover and Feast of Unleavened Bread are found in Ex. 12:1–13:16; 23:15; 34:18ff.; Lev. 23:5–14; Nu. 28:16–25; Dt. 16:1–8.

The Feast of Weeks was a one-day celebration, and although no precise date is given for it, the regulation states that it be fifty full days after the bringing of the barley offering at the Feast of Unleavened Bread (cf. Lev. 23:15f.). This would put the Feast of Weeks in the early part of the third month. The basic texts ordaining this “appointed feast” are Lev. 23:15–21; Ex. 23:16; 34:22; Nu. 28:26–31; Dt. 16:9–12.

The Feast of Booths is ordained, among other places, in Lev. 23:33: “On the fifteenth day of this seventh month and for seven days is the feast of booths.” This feast corresponds in time of year to

45:17 将 *ḥag* 译为“神所定的节期”，但它通常指“朝圣节”（动词形式为 *ḥagag*，意思是“去朝圣”）。“*ṣārā* 通常指“大会”，它衍生自表示“控制”的动词。

除了安息日之外，一年中有三次节期。这三次“神所定的节期”可能反映了迦南地的农业环境；节期对应着种植、收获等时期。人们要从“正月十四”开始（利 23:5）守逾越节和七日的无酵节。这意味着这个节期从尼散月 14 到 21 日。在此期间，人们要召开两次圣会，节期第一天召开一次，节期最后一天召开一次。《出埃及记》12:1-13:16; 23:15; 34:18 起; 《利未记》23:5-14; 《民数记》28:16-25; 《申命记》16:1-8 中的经文记载了守逾越节和无酵节的规定。

五旬节要庆祝一天，虽然经文中没有给出这个节期的具体时间，但规定了无酵节献禾捆为摇祭之后的第五十天为五旬节（参：利 23:15-16）。那么五旬节可能在三月初。规定五旬节的主要经文是《利未记》23:15-21; 《出埃及记》23:16; 34:22; 《民数记》28:26-31; 《申命记》16:9-12。

《利未记》23:33 中规定了住棚节：“七月十五日是住棚节，要在耶和華面前守这节七日”。这个节期对应着一年中收获粮食的秋天。七月初一是吹角节，七月初十是神圣的节期——赎罪日（*Yôm*

the autumn ingathering of the crops. Earlier in the month (on the first day) the ram's horn is sounded, and on the tenth of the month the solemn fast (Heb. *šôm*) of *Yôm Kippur* ("day of atonement") occurs. For further details on the Feast of Booths see Ex. 23:16; 34:22; Lev. 23:33-36, 39-43; Nu. 29:12-32; Dt. 16:13-16.

There are several feasts celebrated in later Judaism which are not set out in the Torah. Two of these are *Ḥⁿnukkâ* ("dedication"), also known as the Festival of Lights, and *Pûrîm*. *Ḥⁿnukkâ* celebrates the cleansing of the temple of Judas Maccabeus in December, 164 B.C. (1 Macc. 4:52-59). It is observed starting on the twenty-fifth day of the ninth month. *Pûrîm* is a joyful celebration on the fourteenth day of the twelfth month, commemorating the Jews' deliverance from Haman by Mordecai and Esther (Est. 9:23ff.)

See also FEASTS.

Bibliography.—Hans-Joachim Kraus, *Worship in Israel* (Eng. tr. 1965); M. Noth, *Leviticus* (Eng. tr. 1965).

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APPORTION

[Heb. *ḥālaq*] (Josh. 18:2, 10); AV RECEIVE, DIVIDE; NEB TAKE POSSESSION, DISTRIBUTE; [*nātan*] (2 Ch. 31:14); AV DISTRIBUTE; [*mānâ*] (Job 7:3); AV APPOINT; NEB LOT; [*nāpal*] (Ps. 78:55); AV DIVIDE; NEB ALLOT; [*nāhal*] (Isa. 49:8); AV "cause to inherit"; NEB "sharing out afresh"; [Gk. *diairéō*] (1 Cor. 12:11); AV DIVIDING; NEB DISTRIBUTING; [*merízō*] (2 Cor. 10:13; He. 7:2); AV DISTRIBUTE,

Kippur). 关于住棚节的更多细节见《出埃及记》23:16; 34:22; 《利未记》23:33-36, 39-43; 《民数记》29:12-32; 《申命记》16:13-16。

后来犹太教信徒还庆祝几个没记录在《摩西五经》中的节期。其中两个是修殿节 (*Ḥⁿnukkâ*, 也被称为“光明节”) 和普珥节 (*Pûrîm*)。修殿节是为了庆祝犹太·马加比在公元前164年12月重新净化了圣殿(马一4:52-59)。人们从九月二十五日开始庆祝修殿节。十二月十四日是普珥节,人们在这天举行欢乐的庆祝活动,庆祝末底改和以斯帖从哈曼手中拯救了犹太人(斯9:23起)。

另见 FEASTS (节期)。

书目——Hans-Joachim Kraus, *Worship in Israel* (1965年英文译本); M. Noth, *Leviticus* (1965年英文译本)。

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APPORTION 分给、发放、指定、承受

【希伯来语: *ḥālaq*】(书18:2, 10); 《钦定版圣经》译为 RECEIVE (“领”)、DIVIDE (“划分”); 《新英文译本》译为 TAKE POSSESSION (“占据”)、DISTRIBUTE (“分配”); 【*nātan*】(代下31:14); 《钦定版圣经》译为 DISTRIBUTE (“分发”); 【*mānâ*】(伯7:3); 《钦定版圣经》译为 APPOINT (“派定”); 《新英文译本》译为 LOT (“划分”); 【*nāpal*】(诗78:55); 《钦定版圣经》译为 DIVIDE (“划分”); 《新英文

GIVE; NEB LAY DOWN, GIVE.

There is little apparent uniformity in translation; the context and the translator are the major determinants. The Heb. *ḥālaq* is a basic term meaning “divide” with a noun form that means “portion” or “territory.” Even more common and general is *nāṭan*, meaning essentially “give.” “Count” or “number” is the root idea of *mānā*. *Nāpal* is the common verb for “fall.” More to the point is *nāḥal*, which means “get or take as a possession” (Gesenius). The Gk. *diairéō* is found only twice in the NT; it means “divide into parts” or “distribute.” More common is *merízō*, also meaning “divide,” “distribute,” or “separate into parts.” A significant cognate is *méros*, which has two basic uses in the NT: it is seen as a “part” of something or it conveys the idea of “share,” whether relating to a person, group, thing, or event (Schneider).

An important concept in 1 Cor. 12:11 is that the Holy Spirit is one, and that He is the author of the various gifts given to men at His discretion. Since men are not complete in themselves, they must be joined into Christ with others of like faith. Thus the Spirit ministers to the various parts of the body with a diversity

译本》译为 LOT (“划分”); **【nāḥal】**(赛 49:8); 《钦定版圣经》译为 “cause to inherit” (“承受”); 《新英文译本》译为 “sharing out afresh” (“重新分配”); **【希腊语: diairéō】**(林前 12:11); 《钦定版圣经》译为 DIVIDING (“划分”); 《新英文译本》译为 DISTRIBUTING (“分给”); **【merízō】**(林后 10:13; 来 7:2); 《钦定版圣经》译为 DISTRIBUTE (“划分”)、GIVE (“分给”); 《新英文译本》译为 LAY DOWN (“划分”)、GIVE (“分给”)。

人们对这个词语的翻译显然不太一致; 语境和译者是造成差异的主要决定因素。希伯来语 *ḥālaq* 是表示“划分”这一含义的基本词语, 它的名词形式指“分地”或“地业”。但 *nāṭan* 更常见、更通用, 它主要指“分给”。*mānā* 的词根含义是“计算”或“数点”。动词 *Nāpal* 通常表示“落下”。*nāḥal* 的含义更贴切, 它的意思是“获取或取得……作为领地”(Gesenius)。《新约》中希腊语 *diairéō* 仅出现过两次; 它的含义是“划分为许多部分”或“分发”。更常见的词语是 *merízō*, 它的意思也是“分给”“划分”或“划分为许多部分”。它的重要同根词是 *méros*, 这个词在《新约》中有两个基本用法: 表示事物的某一“部分”或表示“分享”, 可能与人、群体、事物或事件有关 (Schneider)。

《哥林多前书》12:11 中的一个重要的概念是圣灵是唯一的, 祂自由给予世人各种恩赐。人类自身是不完全的, 因此他们和拥有相同信仰的人必须与基督联合。因此圣灵分给身上的不同肢体各种恩赐, 从而使身子在基督里变得完整, 每个肢体都成为了神给整个身子赐予恩典的重要通道。保罗意识到因为每

of gifts intended to make the body complete in Christ, individual members becoming vital channels of God's grace to the whole body. Paul recognizes that such interdependence presupposes limitations. No member can get along without the others, because his gifts and role are restricted by God's design. Paul acknowledges that he and Timothy operate within distinct limits (2 Cor. 10:13f.). God had apportioned to them a ministry of being the first to come to the Corinthians with the gospel. Paul wanted them to remember that he led them to Christ, but also that his rights were not unlimited; he wanted to operate only within divine appointment.

See *TDNT*, IV, s.v. μέρος (J. Schneider).

G. H. HOVEE

APPREHEND.

In Phil. 3:12f., AV, an archaic rendering of Gk. *katalambánō*; the RSV renders "make (one's) own," the NEB "take (get) hold of"; cf. Eph. 3:18, "comprehend." The same word in Jn. 1:5 is translated "overcome" in the RSV.

APPROACH

[Heb. *qārab*, Ugar. *qrb*]. The Hebrew verb is commonly used in the normal sense of "draw near," the causative form being particularly prominent in the prescriptions for sacrificial offerings. It was also used to mean sexual intercourse in Gen. 20:4; Lev. 18:6, 14, 19; 20:16; Dt. 22:14; Isa. 8:3; Ezk. 18:6.

个肢体都有局限性，所以它们才相互依赖。没有哪个肢体可以独立存在，因为肢体得到的赏赐和它们的作用要受到上帝旨意的限制。保罗称他和提摩太按照神所量给他们的界限行事（林后 10:13-14）。神分派保罗和提摩太作第一批来到哥林多传播福音的人。保罗希望哥林多人记住是他令他们知晓了基督的福音，但他的权柄是有界限的；他希望照神所量给他们的界限行事。

见 *TDNT*, IV, 见词条 μέρος (J. Schneider)。

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APPREHEND. 得着

在《钦定版圣经》的《腓立比书》3:12-13 中，这个词是希腊语 *katalambánō* 的古语译法；《修订标准译本》译为 "make (one's) own" ("得着")，《新英文译本》译为 "take (get) hold of" ("得着")；参：《以弗所书》3:18, "comprehend" ("明白")。《修订标准译本》在《约翰福音》1:5 中将同一个希腊词语译为 "overcome" ("接受")。

APPROACH 亲近、近前、临近

【希伯来语: *qārab*, 乌加里特语: *qrb*】。这个希伯来语动词通常指 "接近", 他的使役动词形式在祭品的规定中尤其突出。《创世记》20:4; 《利未记》18:6, 14, 19; 20:16; 《申命记》22:14; 《以赛亚书》8:3; 《以西结书》18:6 中还用该词表示男女交合。

APPROVE.

Biblical and archaic usages of the word often intend a stronger meaning than the ordinary “have a favorable opinion of,” especially in the NT. As a translation of Gk. *dokimázo, dókimos* (“approved”), it implies a testing or proving. The RSV often uses a stronger or more specific word, such as 1 Cor. 16:3, “accredit”; 11:19, “genuine”; 2 Cor. 13:7, “to have met the test.” Similarly, *apodeiknymi* in Acts 2:22, RSV, is “attested”; and *synistáō* is rendered “commend” in 2 Cor. 6:4 and “prove” in 7:11.

The Gk. *dókimos* is frequently used extrabiblically for the testing of ores. That which does not stand the test is *adókimos*; that which passes the test is *dókimos*. “Greet Apelles, who is approved in Christ” (Rom. 16:10). “Present yourself to God as one approved” (2 Tim. 2:15). See also Rom. 14:22 and 1 Thess. 2:4 (AV “allow”); Rom. 2:18; 14:18; Phil. 1:10.

Other words translated “approve” or “approved” in the RSV are Heb. *rā’ā* (Lam. 3:36), *bārar*, “purify” (1 Ch. 7:40), *’ūd* (Job 29:11), *rāšā* (Eccl. 9:7); Gk. *syneudokéō* (Acts 22:20; Rom. 1:32), and *cháris* (1 Pet. 2:19). “Approval” translates Gk. *épainos* (Rom. 13:3), *martyréō* (He. 11:2, 4), and *cháris* (1 Pet. 2:20).

APRON

[Heb. *h^agôrâ*] (Gen. 3:7); NEB LOINCLOTH; [Gk. *simikínthion*] (Acts

APPROVE. 悦纳、称许、喜爱

本词在《圣经》中的用法，尤其是在《新约》中的用法，或古语用法比通常的“赞成”含义要更强烈。本词用于翻译希腊语 *dokimázo, dókimos* (“被认可的”)时，它隐含了试验或证明的含义。《修订标准译本》中通常使用语义更重或更具体的词语，如《哥林多前书》16:3, “accredit” (“举荐”); 《哥林多前书》11:19, “genuine” (“经得起考验的”); 《哥林多后书》13:7, “to have met the test” (“经得起考验的”)。同样，《修订标准译本》的《使徒行传》2:22 将 *apodeiknymi* 译为 “attested” (“证明”), *synistáō* 在《哥林多后书》6:4 中被译为 “commend” (“表明”), 在《哥林多后书》7:11 中被译为 “prove” (“表明”)。

希腊语 *dókimos* 在《圣经》之外通常用于表达测试金属。测试不合格的被称为 *adókimo*; 测试合格的被称为 *dókimos*。 “又问在基督里经过试验的亚比利安” (罗 16:10)。“你当竭力在神面前得蒙喜悦”(提后 2:15)。另见《罗马书》14:22 和《帖撒罗尼迦前书》2:4 (《钦定版圣经》译为 “allow” [“验中”]); 《罗马书》2:18; 14:18; 《腓立比书》1:10。

《修订标准译本》中译为 “approve” 或 “approved” 的词语有希伯来词语 *rā’ā* (哀 3:36)、*bārar* (“洁净”, 代上 7:40)、*’ūd* (伯 29:11)、*rāšā* (传 9:7); 希腊语 *syneudokéō* (徒 22:20; 罗 1:32)、*cháris* (彼前 2:19)。“Approval” 被用来翻译希腊语 *épainos* (罗 13:3)、*martyréō* (来 11:2, 4)、*cháris* (彼前 2:20)。

APRON 裙子、围裙

【希伯来语: *h^agôrâ*】(创 3:7); 《新英文译本》译为 LOINCLOTH (“腰布”);

19:12); NEB SCARF.

In Gen. 3:7, Heb. *ḥ^agôrâ* is used for mankind's first garment—the fig leaves sewed together by Adam and Eve. The word comes from *ḥāgar*, “gird,” and elsewhere means “girdle” (2 S. 18:11; 1 K. 2:5; Isa. 3:24). It undoubtedly covered only the loins.

The Gk. *simikínthion* in Acts 19:12 is a dialectic form of *sēmikínthion*, from Lat. *semicinctium*, normally a workman's apron, or “half-girdle” (i.e., covering only the front). Some other possibilities have been suggested, however, for this passage. MM (p. 575) cites Nestle, *Expos. T.*, 13 (1901), 282, who thinks the reference is to an undergarment which had been in contact with Paul's skin. Others suppose it may have been a scarf or band, which is easily removable.

See also GARMENTS V.

J. W. D. H.

APT.

In 1 Tim. 3:2; 2 Tim. 2:24 the RSV has “an apt teacher” for Gk. *didaktikós* (AV “apt to teach”; NEB “a good teacher”); in both passages it is a qualification for leadership in the church. The word is very rare, found elsewhere only in Philo and Philodemus, although it may be a late form of the classical Greek *didaskalikós* (cf. MM, p. 158), “fit for teaching.”

AQUEDUCT.

See CISTERN.

【希腊语：*simikínthion*】(徒 19:12);《新英文译本》译为 SCARF (“围巾”)。

在《创世记》3:7 中，希伯来语 *ḥ^agôrâ* 用于表示人类的第一件衣服——亚当和夏娃用无花果叶做的裙子。这个词衍生自 *ḥāgar*，意思是“佩带”，在其他经文中被译为“腰带”(撒下 18:11; 王上 2:5; 赛 3:24)。这种裙子无疑仅能盖住腰部。

《使徒行传》19:12 中的希腊语 *simikínthion* 是 *sēmikínthion* 的方言形式，它衍生自拉丁语 *semicinctium*，通常表示工匠的围裙，或“半腰带”(即仅遮盖前面的围裙)。但是，人们认为这里指的还可能是其他事物。奈瑟勒认为这指的是保罗贴身穿的内衣 (*Expos. T.*, 13 (1901), 282; 作品 MM 的第 575 页引用了他的观点)。其他人还认为这个词指的是容易摘下的围巾或带子。

另见 GARMENTS V (衣服 V)。

词条作者: J. W. D. H.

APT. 善于

《修订标准译本》的《提摩太前书》3:2 和《提摩太后书》2:24 将希腊语 *didaktikós* 译为 “an apt teacher” (“善于教导的教师，《钦定版圣经》译为 “apt to teach” [“善于教导”];《新英文译本》译为 “a good teacher” [“好教师”]); 在这两段经文中，本词都指教会领袖应具有 的资质。这个词非常少见，除了《圣经》，只有斐罗和菲洛德穆在作品中使用了它，虽然这个词可能是古希腊语的 *didaskalikós* (“适于教导”) 一种后期形式 (参: MM, 158 页)。

AQUEDUCT. 水池、井

见 CISTERN (水池、井)。

AQUILA

ak'wi-lə [Gk. *Akylas*—‘eagle’]. A Jew at Corinth, a refugee along with his wife Priscilla (diminutive form of Prisca) from Rome, who became a friend of Paul (Acts 18).

Aquila was a native of Pontus, doubtless one of the colony of Jews mentioned in Acts 2:9; 1 Pet. 1:1. They were victims of the cruel and unjust edict of Claudius which expelled all Jews from Rome *ca.* A.D. 49. The decree, it is said by Suetonius, was issued on account of tumults raised by the Jews, and he especially mentions one Chrestus (Suetonius *Claudius* 25). Since the word *Christus* could easily be confounded by him to refer to some individual whose name was Chrestus and who was an agitator, resulting in these disorders, it has been concluded that the fanatical Jews were then persecuting their Christian brethren and disturbances resulted. The cause of the trouble did not concern Claudius, and so without making inquiry, he expelled all Jews.

The conjecture that Aquila was a freedman and that his master had been Aquila Pontius, the Roman senator, and that from him he received his name, is without foundation. He doubtless had a Hebrew name, but it is not known. It was a common custom for Jews outside of Palestine to take Roman names.

Driven from Rome, Aquila sought refuge in Corinth, where Paul on his second missionary journey met him because they had the same trade: that of making tents of Cilician cloth (Acts 18:3). The account does not justify the conclusion that he

AQUILA 亚居拉

音译: ak'wi-lə 【希腊语: *Akylas*——“鹰”】。哥林多的一个犹太人,他和妻子百基拉(Priscilla, Prisca 的昵称形式)从罗马逃亡到哥林多,后来成了保罗的朋友(徒 18)。

亚居拉是本都人,本都无疑就是《使徒行传》2:9 和《彼得前书》1:1 中提到的犹太人居住地本都。约公元 49 年,克劳狄下令驱逐罗马境内的所有犹太人,亚居拉和百基拉受到这个残忍不公的法令的迫害。苏埃托尼乌斯称由于犹太人引发了骚动,克劳狄才颁布了这条法令,他还特别提到了一个名叫基里斯都(*Chrestus*)的人(Suetonius *Claudius* 25)。基督的名字和基里斯都的名字非常容易混淆,基里斯是这些骚动的煽动者,狂热的犹太人后来迫害他们的基督徒弟兄,并引发了骚动。克劳狄并不关心动乱的原因,他未经调查就驱逐了所有的犹太人。

有人推测亚居拉是被解放的奴隶,他的主人是罗马执政官亚居拉·本丢,他的名字也是从主人那里得来的,但这种推测并没有根据。他一定有一个希伯来语名字,但人们并不知道那个名字。巴勒斯坦之外的犹太人通常会取一个罗马名字。

亚居拉被逐出罗马后,前往哥林多避难,此时保罗正在进行第二次传道旅程,两人都用基利家的布料制造帐篷(徒 18:3),于是就相识了。这段记录并不能证明亚居拉和他的妻子在认识保罗时就已经是基督徒。如果情况如

and his wife were already Christians when Paul met them. Had that been the case Luke would almost certainly have said so, especially if it was true that Paul sought them out on that account. Judging from their well-known activity in Christian work they would have gathered a little band of inquirers or possibly converts, even though they had been there for but a short time. It is more in harmony with the account to conclude that Paul met them as fellow tradespeople, and that he took the opportunity of preaching Christ to them as they toiled. There can be no doubt that Paul would use these days to lead them into the kingdom and instruct them in it, so that afterward they would be capable of being teachers themselves (Acts 18:26).

Not only did they become Christians, but they also became fast and devoted friends of Paul, and he fully reciprocated their affection for him (Rom. 16:3f.). They accompanied him when he left Corinth to go to Ephesus and remained there while he went on his journey into Syria. When he wrote the first letter to the church at Corinth they were still at Ephesus, and their house there was used as a Christian assembly place (1 Cor. 16:19).

The decree of Claudius excluded the Jews from Rome only temporarily, and so afterward Paul is found there; his need of friends and their affection for him doubtless led Aquila and Priscilla also to go to that city (Rom. 16:3). At the time of the writing of Paul's second letter to Timothy they have again removed to Ephesus, possibly sent there by Paul to further the work in that city (2 Tim. 4:19). While nothing more is known of them

此，路加几乎一定会这样记载，尤其是如果事实如此，保罗一定会因此找到他们。从他们为基督教所作的著名工作来看，他们周围可能已经聚集了一些询问者，或者可能是归信者，虽然他们刚到哥林多不久。这更符合经文中记载的保罗因与亚居拉同业而认识了他，以及保罗抓紧时间向他们讲说基督的福音。毋庸置疑，保罗正是利用这段时间将他们引入了神的国并教导他们神国的知识，因此后来他们自己也能做教师了（徒 18:26）。

他们不仅成为了基督徒，还成为了保罗坚定忠诚的朋友，保罗非常感念他们的恩情（罗 16:3-4）。他们陪同保罗一起离开哥林多前往以弗所，当保罗前往叙利亚时，他们留在了以弗所。当保罗给哥林多教会写第一封信时，他们仍在以弗所，他们的家成为基督徒的聚会之所（林前 16:19）。

克劳狄驱逐犹太人的法令只是暂时的，因此保罗后来来到了罗马；保罗需要朋友，而亚居拉和百基拉对保罗的感情深厚，因此他们也来到了罗马（罗 16:3）。保罗在给提摩太写第二封书信时，他们再次迁居到以弗所，这可能是由于保罗请他们去以弗所继续做工（提后 4:19）。虽然人们对他们的了解仅止于此，但他们无疑一直是保罗忠诚的朋友。

they doubtless remained the devoted friends of Paul to the end.

That Priscilla's name is mentioned several times before that of her husband has called forth a number of conjectures. The best explanation seems to be that she was the more active Christian.

J. W. KAPP

AQUILA.

A proselyte to Judaism in the time of Hadrian, and like the Aquila of the NT a native of Pontus, who translated the Hebrew OT into very literal Greek. See SEPTUAGINT.

AR

är; **AR OF MOAB** mō'ab [Heb. 'ār, 'ār mō'āb; Gk. Ēr, Aroēr, Sēeir]. A Moabite site located on the southern bank of the Arnon River (Nu. 21:28). At the time of the Israelite Exodus it lay on the northern border of Moab (Nu. 21:15; Dt. 2:18). There is some question as to whether Ar refers to a city or a region. It may be the place called the city of Moab (Nu. 22:36; cf. NEB). It is probably also intended by "the city that is in the middle of the valley" (Dt. 2:36; Josh. 13:9, 16; 2 S. 24:5). In Dt. 2:9, however, Ar may be a synonym of Moab. Dt. 2:29 speaks of Moabites living in Ar and Edomites in Seir. The term, therefore, may refer to both a city and a region. Ar has been identified with Areopolis and Rabbath Moab; but this is unlikely, since the location of this latter site is 14 mi. (22.5 km.) S of the Arnon.

See *GP*, II, 248.

J. W. WHEDBEE

百基拉的名字有几次出现在她丈夫的名字之前，人们对此产生了诸多猜想。最好的解释似乎是，百居拉是一个更活跃的基督徒。

词条作者: J. W. KAPP

AQUILA. 亚居拉

哈德良时期一个改信犹太教的人，这个亚居拉和《新约》中的亚居拉都是本都人，他将希伯来语《旧约》直译为希腊语。见 SEPTUAGINT (《七十士译本》)。

AR 亚珥

音译: är; **AR OF MOAB** (“摩押的亚珥”), 音译: mō'ab【希伯来语: 'ār, 'ār mō'āb; 希腊语: Ēr, Aroēr, Sēeir】。亚嫩河南岸的一处摩押地(民 21:28)。以色列出埃及时期, 该地位于摩押的南部边界上(民 21:15; 申 2:18)。有人质疑亚珥究竟是一座城邑还是一个地区。该地可能就是被称为摩押京城的地方(民 22:36; 参:《新英文译本》)。该地还可能指的是“谷中的城”(申 2:36; 书 13:9, 16; 撒下 24:5)。但是, 在《申命记》2:9 中, 亚珥可能指的是摩押。根据《申命记》2:29 中的记载, 摩押人住在亚珥, 以东人住在西珥。因此亚珥可能既可以指一座城, 又可以指一个地区。也有人认为亚珥是阿雷奥波利斯和利巴摩押; 但这种说法不太可能, 因为后者位于亚嫩河以南 14 英里 (22.5 公里) 处。

见 *GP*, II, 248。

词条作者: J. W. WHEDBEE

ARA

ā'rə [Heb. ^arā]. A son of Jether of the tribe of Asher (1 Ch. 7:38).

ARAB

âr'ab [Heb. 'arāb—'ambush']. A city in the hill country of Judah (Josh. 15:52), probably er-Râbiyeh, 7¹/₂ mi. (12 km.) SW of Hebron. The gentilic form 'arbî. "Arbite," occurs in 2 S. 23:35.

ARAB; ARABIANS

See ARABIA.

ARABAH

ar'ə-bə [Heb. hā^arābā]; AV usually PLAIN. The term frequently used in the OT of one of the principal geographical areas of Palestine, as contrasted with the coast lands, the Shephelah, the Negeb, and the mountainous regions. Various translated as "plain," "plains," "desert," "valley," or "wilderness," its root meaning is uncertain, but it most probably indicated an arid region.

- I. Usage
- II. Natural Dimensions
- III. Minerals
- IV. Routes
- V. History

I. Usage.—The term was applied specifically in part or wholly to the depression of the Jordan Valley, extending from Mt. Hermon, a 9100-ft. (2775-m.) elevation in the Anti-Lebanon Range, due S beyond the Sea of Chinnereth (Galilee), and including both sides of the river Jordan, the Dead Sea, and the region slightly to the southwest as far as the head of the Gulf of Aqabah.

ARA 亚拉

音译: ā'rə 【希伯来语: ^arā】。亚设支派益帖的一个儿子(代上 7:38)。

ARAB 亚拉

音译: âr'ab 【希伯来语: 'arāb——“埋伏”】。犹大山地上的一座城邑(书 15:52),可能是希伯仑西南方 7.5 英里(12 公里)处的拉比耶(er-Râbiyeh)。表示民族时的形式为 'arbî,“亚巴人”(撒下 23:35)。

ARAB; ARABIANS 阿拉伯; 阿拉伯人

见 ARABIA (阿拉伯)。

ARABAH 亚拉巴

音译: ar'ə-bə 【希伯来语: hā^arābā】。《钦定版圣经》通常译为 PLAIN (“平原”)。《旧约》中经常使用本词来表示巴勒斯坦的一种主要地理区域,与沿海地区、高原、南地和山地形成了对比。本词通常有多种翻译,如“plain, plains” (“平原”)、“desert” (“旷野”)、“valley” (“山谷”)、“wilderness” (“荒地”),其本义尚不确定,但很可能指的是干旱地区。

- I. 用法
- II. 自然分区
- III. 矿产
- IV. 道路
- V. 历史

I. 用法。本词专指约旦谷的部分或全部洼地,从外黎巴嫩山脉中海拔 9100 英尺(2775 米)的黑门山,沿基尼烈湖海(加利利海)向南延伸,包括约旦河两岸地区、死海地区和西南方地区,甚至包括亚喀巴湾的湾峡。

In the AV the term was transliterated once only (Josh. 18:18), in describing the border of Benjamin, being rendered “plain” elsewhere, and once “champaign” (Dt. 11:30). But in the RSV and NEB it is normally transliterated “Arabah.” The rendering “plain” is misleading, since the Arabah constitutes a depression between areas of considerably higher ground, and is actually below sea level for much of its length. The designation “Arabah” almost always occurs with the article, and it is used topographically in the OT to designate any specific area of the rift-valley. Because it was sometimes applied to the arid and sterile land lying S of the Dead Sea (Dt. 2:8), the word was employed by Judean writers in the sense of “desert” or “steppe” (Ps. 68:4 [MT 5]; Isa. 33:9; Jer. 17:6). In Josh. 11:16; 12:8 it is used to describe one of the great natural divisions of the country W of the Jordan, while in Dt. 4:49 it refers to an area E of the river.

Its location is connected variously with the Sea of Chinnereth (Dt. 3:17; Josh. 11:2; 12:3) and with the area far S of the depression, around Elath and the Red Sea (Dt. 1:1; 2:8). In 2 S. 4:7 the word describes the entire length of the Jordan Valley below the Sea of Chinnereth, while in Josh. 3:16; 12:3; Dt. 4:49; 2 K. 14:25 the expression “Sea of Arabah” is applied to the Dead Sea. In many places the designation “Sea of the Arabah” is qualified by the addition of “the Salt Sea.” The plural (*“rābōt”*) generally indicates specific waste sections within the depression, such as the “plains of Moab” (Nu. 22:1; Dt. 34:1), which are clearly distinguished from the pastoral and cultivated lands of the plateaus above

在《钦定版圣经》中，本词仅被音译过一次（书 18:18），在该处经文中指的是便雅悯的境界，本词在其他经文中被译为“平原”，还有一次被译为“原野”（申 11:30）。但《修订标准译本》和《新英文译本》通常将该词音译为“亚拉巴”。将该词译为“平原”容易引人误解，因为亚拉巴包括一个洼地处于相对较高地区的中间部分，而且实际上大部分地区都位于海平面以下。“亚拉巴”出现时通常前面都有定冠词，《旧约》中通常使用该词表示裂谷中的某个特定区域。该词偶尔表示死海以南干旱贫瘠的土地（申 2:8），因此犹太作者经常使用该词表示“旷野”或“干草原”（诗 68:4[《马所拉文本》5]；赛 33:9；耶 17:6）。在《约书亚记》1:16；12:8 中，该词用于描述约旦河以南的一大天然区域，而在《申命记》4:49 中，该词指的是约旦河东的一片地区。

亚拉巴多处地区与基尼烈湖相连（申 3:17；书 11:2；12:3），洼地较远的南部地区围绕着以拦和红海（申 1:1；2:8）。在《撒母耳记下》4:7 中，该词指的是基尼烈湖下方的整个约旦谷，而在《约书亚记》3:16；12:3；《申命记》4:49；《列王纪下》14:25 中，“亚拉巴海”指的是“死海”。许多提到“亚拉巴海”的经文将“盐海”作为补充解释。该词的复数形式（*“rābōt”*）通常特指洼地中的荒芜地区，如“摩押平原”（民 22:1；申 34:1），这片地区明显不同于裂谷上方的高原牧场和耕地。同样，“耶利哥的平原”（书 4:13；5:10）也指耶利哥附近亚拉巴范围内的贫瘠土地。“旷野的平原”（撒下 15:28；17:16，《钦定版圣经》）无疑指的是并入犹大旷野的亚拉巴地区，虽然《修订标准译本》将其译

the rift-valley. Similarly, the “plains of Jericho” (Josh. 4:13; 5:10) designate an infertile tract of territory in the Arabah near Jericho. The “plains of the wilderness” (2 S. 15:28; 17:16, AV) no doubt allude to that section of the Arabah that merges into the wilderness of Judah, although the RSV emends the Hebrew to read “fords of the wilderness,” making the reference doubtful.

Although largely ignored by earlier commentators, the topographical usage of the designation “Arabah” carried a precise connotation for many OT writers. For Jeroboam II the “Sea of the Arabah” marked one of the limits of his kingdom (2 K. 14:25), the reference being to the entire eastern boundary of Israel as far S as the southerly reaches of Moab. The expression *naḥal hā^arābā* (Am. 6:14), rendered “river of the wilderness” by the AV, “Brook of the Arabah” by the RSV, and “gorge of the Arabah” by the NEB, is paralleled exactly by the Arabic expression *Wādī el-‘Arabah*, which describes the region between the southern end of the Dead Sea and the Gulf of Aqabah. Almost certainly Amos had this territory in mind, the southerly limit of the nation, which included Judah, being marked by the beginning of the wadi. The “Brook of the Willows” (*naḥal hā^arābīm*) of Isa. 15:7 was probably some specific stream flowing into the Dead Sea, such as the *Wādī Qelt* or the “brook Zered” (*Wādī el-Ḥesā*).

II. Natural Dimensions.—The Arabah consists of three distinct areas, comprising the Jordan Valley, the Dead Sea region, and the territory from the southern end of the Dead Sea to the Gulf of Aqabah. Starting S of the Sea of

为“旷野的渡口”，这会令人产生疑惑。

虽然早期的注释者大多忽视了“亚拉巴”的地形学用法，但该词在《旧约》作者看来是有明确含义的。对耶罗波安二世来说，“亚拉巴海”是他国土的边界之一（王下 14:25），此处该词指的是以色列的整个东部边界，远至南方的摩押地。*naḥal hā^arābā*（摩 6:14）在《钦定版圣经》中被译为“旷野的河”，在《修订标准译本》中被译为“亚拉巴的河”，在《新英文译本》中被译为“亚拉巴的峡谷”，这一表达方式等同与阿拉伯语中的亚拉巴河（*Wādī el-‘Arabah*），也就是死海南端和亚喀巴湾之间的地区。几乎可以肯定，阿摩司指的就是这片区域，也就是王国的南部境界，其中包括河流的起始地犹大。《以赛亚书》15:7 中的“柳树河”（*naḥal hā^arābīm*）可能指的是某条流入死海的溪流，如盖勒特河（*Wādī Qelt*）或“撒烈溪”（希撒河 [*Wādī el-Ḥesā*])。

II. 自然分区。亚拉巴包含三个不同区域——约旦谷、死海地区，以及死海南端至亚喀巴湾之间的地区。约旦谷（或霍尔谷）北起基尼烈湖南端，向南延伸直至死海，全长约 65 英里（105 公里）。约旦谷由北至南海拔逐渐降低，基尼烈

Chinnereth, the Jordan Valley or Ghôr runs for about 65 mi. (105 km.) before entering the Dead Sea. It slopes southward from 696 ft. (212 m.) below sea level at the Sea of Chinnereth to 1286 ft. (392 m.) below sea level at the Dead Sea. For the first 25 mi. (40 km.) the valley is about 12 mi. (20 km.) wide and is fed by a number of streams including the Yarmuk, 'Arab, Taiyibeh, Ziqlâb, and Yâbis. The Yarmuk enters the Jordan from the east about 5 mi. (8 km.) S of the Sea of Chinnereth, doubles the volume of water flowing in the river, and makes for a progressive deepening of the Jordan bed. In this region the land has always been comparatively fertile and well watered, and lines of communication were established early by means of numerous fords.

Opposite Samaria, where the rift is crossed by the line of the Judean-Gilead dome, the river narrows for a distance of 5 mi. (8 km.) and the land grows progressively infertile. The last 30 mi. (48 km.) of the valley are augmented by the waters of the Wâdī Fâr'ah from the west, and those of the Jabbok River and the Shu'aib from the east. South of Gilead the trough becomes much drier—little more than 5 cm. of mean annual rainfall can be measured at the head of the Dead Sea. The valley exhibits three physical zones, consisting of the broad terrace of the Pliocene trough, the Ghor proper; the dissected soft marl and clay slopes of the Qattara badlands; and the lower Quaternary terrace and flood plain of the river, known as the Zor. The Zor is characterized by an impenetrable jungle of tamarisks and other shrubs, whose vivid green vegetation is in sharp contrast to the Qattara wastes. The

湖位于海平面以下 696 英尺 (212 米), 死海则位于海平面以下 1286 英尺 (392 米)。约旦谷前 25 英里 (40 公里) 约 12 英里 (20 公里) 宽, 有许多小河注入该谷, 其中包括耶尔穆克河 (Yarmuk)、阿拉伯河 ('Arab)、他亿伯河 (Taiyibeh)、悉立河 (Ziqlâb) 和雅比斯河 (Yâbis)。耶尔穆克河向西汇入约旦河, 交汇处位于基尼烈湖以南约 5 英里 (8 公里处), 此处开始约旦河的水流量加倍, 从而极大地加深了约旦河的河床。这片区域内的土地一直以来相对肥沃, 灌溉水源丰富, 历史早期的大量渡口连接起了人们交往的路线。

犹太和基列之间的穹丘从撒玛利亚对面穿过了裂谷, 此处约有 5 英里 (8 公里) 的河道逐渐变窄, 土地也逐渐变得贫瘠。从西面汇入约旦河的法拉河 (Wâdī Fâr'ah)、雅博河以及从东面汇入约旦河的舒阿卜河 (Shu'aib) 拓宽了约旦谷最后 30 英里 (48 公里) 的河道。基列南方的低谷变得更为干旱——死海北端的年平均降雨量只有 5 厘米。约旦谷有三种地形, 一是上新世低谷的辽阔阶地, 即整个霍尔地区; 二是戈塔拉 (Qattara) 荒地, 这片土地由开裂的软泥灰岩和泥坡构成; 三是海拔较低的第四纪阶地和河流冲积平原, 这片地区通常被称为琐尔。琐尔有一片难以穿行的丛林, 主要由怪柳和其他灌木组成, 这片丛林中生机勃勃的绿色植被与戈塔拉荒地形成了鲜明的对比。戈塔拉和琐尔共同形成了一片阻挡人类通行的巨大天然屏障。

Qattara and the Zor have combined to constitute a formidable natural barrier to human communication in this area.

The Dead Sea region is about 50 mi. (80 km.) long and nearly 11 mi. (18 km.) wide, of which the sea itself occupies the major part. The rift-valley reaches its lowest point at the Dead Sea basin, whose surface is 1286 ft. (392 m.) below sea level and whose deepest point is some 1300 ft. (395 m.) lower still. On the western side the narrow Judean shore is bounded by numerous terraces, but apart from a few springs the district is arid and barren. So rapid is the rate of evaporation that the combined inflow of the Jordan and the four main streams of Zerqa, Ma'în, Arnon, and Kerak from the east barely manage to keep the sea level constant. Luxurious vegetation abounds at the mouths of the inflowing streams, or where fresh-water springs occur. The rugged terrain of Moab stands E of the Dead Sea, comprising a plateau of some 3000 ft. (915 m.) in height, deeply dissected by gorges.

The modern Wâdī el-'Arabah stretches for about 100 mi. (160 km.) slightly W of S from the Dead Sea to the Gulf of Aqabah. Immediately S of the Dead Sea is the Sebkhah, a mud-flat area watered by the Wâdī el-Jeib and its tributaries. Here the Arabah is 1275 ft. (388 m.) below sea level, but farther to the south in the area W of Sela, an ancient Edomite stronghold, it rises to 300 ft. (90 m.) above sea level, the highest point being reached near Jebel er-Rishe. Here the valley widens out to as much as 25 mi. (40 km.) in places, but narrows again as it slopes downward to the Gulf of Aqabah, terminating at Elath (Ezion-geber). The

死海区域约 50 英里 (80 公里) 长, 近 11 英里 (18 公里) 宽, 其中死海本身占据了主要部分。死海盆地是整个裂谷的最低点, 裂谷表面约在海平面以下 1286 英尺 (392 米), 其最深处还要再低 1300 英尺 (395 米) 左右。西边狭窄的犹太湖岸周围是大片阶地, 但这片土地干旱贫瘠, 只有一些泉眼。死海蒸发的速度极快, 约旦河与四条主要的河流——则尔卡河 (Zerqa)、马恩河 (Ma'în)、亚嫩河和东面流入的卡拉克河注入死海, 几乎使海平面保持恒定不变。河口或淡水泉附近植被茂盛。摩押的崎岖地带位于死海以东, 此处是一片海拔约 3000 英尺 (915 米) 的高原, 一些深深的峡谷将这片高原分割开来。

现代的亚拉巴谷约 100 英里 (160 公里) 长, 从死海南部偏西一直延伸到亚喀巴湾。死海的正南方是盐沼, 吉卜河 (Wâdī el-Jeib) 和其支流灌溉着这片平原。亚拉巴位于海平面以下 1275 英尺 (388 米), 但向南一直延伸到了西拉西部地区, 西拉是古代以东的一个要塞, 该地的海拔为 300 英尺 (90 米), 最高点接近里舍山 (Jebel er-Rishe)。该段山谷某些地方的宽度达到了 25 英里 (40 公里), 但随着山谷向亚喀巴湾倾斜, 其宽度也再次变得狭窄, 山谷的终点是以拉他 (以旬迦别)。整片地区都十分荒芜, 只有少数绿洲, 即使在纳巴泰时期, 人们谨慎地灌溉这片土地, 也没能改善当地的环境。

entire region is barren save for occasional oases, and even the careful irrigation procedures of Nabatean times produced indifferent results.

III. Minerals.-Mineral deposits are not especially prominent in the Jordan Valley, being sparse in the agricultural area S of Chinnereth. But E of the valley, in Gilead, there were considerable iron deposits; and the mine at Magharat Warda, between the Jabbok and the Wādī Râjeb, was undoubtedly worked in antiquity. From ore mined in this area may have come the bed of Og king of Bashan (Dt. 3:11), although more probably the Heb. *'eres'* meant "throne" rather than "bed," reflecting Hittite traditions. The copper-mining industry was also developed in the Jordan Valley between Succoth (Tell Deir 'allā) near the Jabbok, and Zarethan (perhaps Tell es-Sa'idiyeh), 12 mi. (19 km.) NE of Adamah.

The entire region between Succoth and Zarethan furnished suitable clay for the molds in which the copper was cast. In the Dead Sea region are heavy chemical deposits of sodium, potash, magnesium, calcium chlorides, and bromide, and in solution these constitute about one quarter of the liquid in the Dead Sea, giving it a peculiar buoyancy. In Nabatean times there was a limited trade in the bitumen that collected on the surface.

The southern extent of the Arabah contained the only mines for iron and copper found in Canaan. The presence of iron slag at certain mining and smelting camps along the Arabah indicates commercial production of this metal in

III. 矿产。约旦谷的矿藏并不是十分丰富，基尼烈湖南部的耕地区矿藏稀少。但约旦谷东部的基列地区有大量铁矿床；人们无疑从古代就已经开始开采雅博河和拉耶河（Wādī Râjeb）之间的马格哈拉特沃尔代的矿床。巴珊王铁床（申 3:11）的原料可能就是从这片地区的矿床中开采的，虽然希伯来语 *'eres'* 的含义可能是“王座”而不是“床”，这反映了赫人的传统。雅博河附近的疏割（代尔阿拉废丘[Tell Deir 'allā]）与亚大玛东北 12 英里（19 公里）的撒拉但之间的约旦谷，采铜工业也很发达。

疏割和撒拉但之间的整片地区都可以为制作铸铜模具提供适合的泥土。死海地区大量蕴藏着钠、钾、镁、氯化钙、溴化物等化学物质，死海的四分之一的水体是由这些溶解的化学物质组成的，死海因此形成了其特有的浮力。在纳巴泰时期，人们收集死海表面上的天然沥青，并形成了一种有限的贸易。

亚拉巴南部地区蕴藏着迦南地仅有的铁矿和铜矿。人们在亚拉巴的采矿营和冶炼营发现了铁渣，这表明这里在铁器时代就已经开始从事铁的商业化生产，但尚无法确定这些铁矿床的具体位置。佩特拉东南方的萨卜拉干谷（Wādī

the Iron Age, although the exact site of the mines is uncertain. A large deposit of iron ore exists in the Wādī es-Sabrah, about 5 mi. (8 km.) SE of Petra; but this was probably worked only by the Nabateans in the 2nd cent. B.C. Copper ore, principally malachite, is found on both sides of the Wādī el-‘Arabah, with heavy deposits in certain tributary wadis from the east, some sandstone veins containing up to 40 percent of metal. They are associated with the geology of the Sinai Peninsula, where the metal was mined at Serābīṭ el-Khâdim (perhaps Dophkah) and elsewhere from predynastic times. The earliest mining in the Arabah was undertaken at Punon (modern Feinân), from 2200 B.C., principally at a site now named Umm el-‘Amad, some 2 mi. (3 km.) to the southeast. In the Iron I–II Age (1200–550 B.C.) the Arabah copper deposits were developed extensively, first probably by the Kenites (“coppersmiths”), who had their center at Sela (Nu. 24:21), the later Edomite city of Petra. Probably the chief cause of hostility between Judah and Edom was the desire to control the mineral resources of the Arabah. To the north the most important mining area was at Khirbet en-Nahas, nearly 17 mi. (27 km.) S of the Dead Sea, while in the south the heavy ore deposits at Mene‘iyyeh, some 22 mi. (35 km.) from the head of the Gulf of Aqabah, made it an important location for mining and smelting. Clearly this area of the Promised Land was one “whose stones are iron, and out of whose hills you can dig copper” (Dt. 8:9).

IV. Routes.—Only one major road in antiquity, the “King’s Highway” (Nu. 20:17), followed the direction of the

es-Sabrah) 中有一个大铁矿床; 但可能只有纳巴泰人在公元前2世纪时开采了这个矿床。亚拉巴河两岸都有铜矿石, 主要是孔雀石, 从东面汇入亚拉巴河的某些支流中富含大量的铜矿石, 一些砂石层中的金属含量高达百分之四十。这些矿石都与西奈半岛的地质有关, 人们从前王朝时期开始就在西奈半岛的别艾卡锭 (Serābīṭ el-Khâdim, 可能是脱加) 和其他地方开采金属。从公元前2200年开始, 人们最先在亚拉巴的普嫩 (现代的费南[Feinân]) 开采矿产, 主要的开采区位于费南东南2英里 (3公里) 处, 该地现被称为乌姆阿迈德 (Umm el-‘Amad)。铁器时代早期和中期 (公元前1200年至550年), 人们大量开采亚拉巴的铜矿床, 第一批开采的人可能是基尼人 (“铜匠”), 他们的开采中心是西拉 (民 24:21), 也就是后来的以东城邑佩特拉。犹太和以东之间的争战可能主要是为了争夺亚拉巴的矿产资源的控制权。北方最重要的采矿区是纳哈斯废墟 (Khirbet en-Nahas), 约在死海以南17英里 (27公里) 处, 而南方主要的矿床位于迈奈伊耶 (Mene‘iyyeh), 位于亚喀巴湾北端约22英里 (35公里) 处, 该地是重要的采矿区和冶炼区。显然, 在应许之地的这片区域, “那地的石头是铁, 山内可以挖铜” (申 8:9)。

III. 道路。 古代只有一条大体上沿着亚拉巴方向的主干道, 即 “王道” (民 20:17)。这条大道起始于亚喀巴湾, 从

Arabah as a whole. It ran from the Gulf of Aqabah to Syria, skirting the Dead Sea and the Jordan Valley on the east and passing through Edom, Moab, Ammon, Gilead, and Bashan. Early Bronze Age settlements along its extent show that it was in use from the 23rd cent. B.C. Further datable ruins between the 13th and 6th cents B.C. indicate that the road was controlled by Edomites and Ammonites when Moses and the Hebrews desired to use it (Nu. 20:17). A number of smaller transverse routes joined the King's Highway, notably the most southerly one, where Arabian and oriental commerce came through Sela to Beer-sheba and Gaza. An important link with the Jordan Valley was provided by the road between Jericho, Bethel, and Joppa, while further north lay the route connecting Gilead, Adam, Shechem, and Joppa (Josh. 3:16). Yet another important transverse road lay between Gilead, Megiddo, and Esdraelon.

V. History.-The lower Arabah witnessed the semisedentary activities of the early patriarchs, who had migrated from Harrân along the western extremity of the Fertile Crescent. Scarcity of pasture land (Gen. 13:5) caused Abraham to move to the Hebron uplands, whereas Lot chose the area around Sodom. The latter was very fertile prior to the catastrophe that overtook the "cities of the plain," for fresh mountain streams from Moab made the location most productive. Its agricultural and mineral wealth apparently attracted invaders from the east under Chedorlaomer, who were initially successful in securing tribute from the region before being pursued up the King's Highway by Abraham (Gen. 14:14).

东面绕过死海和约旦谷，经过以东、摩押、亚扪、基列和巴珊，最后到叙利亚。青铜时代早期，这条道路周围有人类的定居点，这表明早在公元前 23 世纪，这条道路就已经投入使用。公元前 13 至公元前 6 世纪可确定年代的废墟表明，当摩西和希伯来人想要使用这条道路时，以东人和亚扪人掌控着这条道路（民 20:17）。还有一些较为次要的横向道路与王道相连，其中最南端的道路值得注意，阿拉伯和东方的商人正是途经这条道路从西拉来到了别是巴和迦萨。耶利哥、伯特利和约帕之间的一条道路成为连接约旦谷的重要道路，更北方的一条道路连接了约旦谷与基列、亚当、示剑和约帕（书 3:16）。另一条重要的横向道路位于基列、米吉多和埃斯德赖隆之间。

V. 历史。下亚拉巴地区见证了早期族长们的半游牧生活，他们是从肥沃月湾最西端的哈兰迁徙过来的。该地缺少牧场（创 13:5），于是亚伯拉罕迁移至希伯仑高地，而罗得则选择了所多玛周边的地区。所多玛灭亡之前，这里的土地丰沃，从这里可以俯瞰“平原诸城”，摩押清澈的山林溪水使这片地区十分丰饶。这片土地上丰富的农业和矿产资源显然引来了基大老玛率领的东方侵略者，在亚伯拉罕在王道上追击他们之前，他们起初成功实现了让当地人向他们纳贡（创 14:14）。

The southern Arabah was crossed by the wandering Israelites on their journey from Egypt to Canaan. Dt. 2:8 shows that they traveled down the Arabah from a point near Kadesh-barnea to Ezion-geber, after which they turned northward through the Wādī Yitm to skirt the borders of Edom and Moab. Subsequently the Moabite part of the Arabah was conquered by the Amorite King Sihon (Nu. 21:26). When Sihon was killed by the Israelites at Jahaz, his territory was occupied by the victorious invaders. It was the site alike of the apostasy at Abel-Shittim (Nu. 25:1) and the final acts of Moses (Dt. 1:1). From there Joshua crossed into the Jericho Arabah, establishing Gilgal and gaining access to Canaan with the fall of Jericho.

The northern Arabah is mentioned occasionally in subsequent historical narratives. Abner fled through it after being vanquished at Gibeon (2 S. 2:29), and the murderers of Ish-bosheth crossed its terrain to bring his head to David at Hebron (2 S. 4:7). At the time of the captivity of Judah, Zedekiah was fleeing there for refuge from Jerusalem when he was taken prisoner by the Babylonians (Jer. 39:4). The southern Arabah was prominent in the time of Solomon, furnishing much of his mineral wealth. Glueck discovered what he first identified as the remains of the Solomonic copper refinery at Ezion-geber (Tell el-Kheleifeh), constructed in the 10th cent. B.C. by Phoenician workmen. Subsequently he regarded the site as some kind of storehouse, of approximately the same period. At Timna in 1941 Glueck observed a large slag heap that indicated mining activities.

在旷野中游荡的以色列人出埃及后，向穿越了亚拉巴南部地区，来到迦南地。《申命记》2:8 中的经文表明，以色列人从加低斯巴尼亚附近的某处进入了亚拉巴，然后到达以旬迦别，随后他们向北行进，横渡以提河 (Wādī Yitm)，沿着以东和摩押边境行进。亚摩利王西宏后来占领了亚拉巴中摩押人居住的地区 (民 21:26)。以色列人在雅杂杀败西宏后，占领了西宏的领地。亚伯什亭背道发生在这里 (民 25:1)，摩西也死在这里 (申 1:1)。约书亚是从亚拉巴进入耶利哥的，他建立了吉甲，并攻陷了耶利哥，进入了迦南地。

随后的历史故事中偶尔会提到亚拉巴北部地区。押尼珥在基遍战败后，经亚拉巴北部逃亡 (撒下 2:29)；人们杀死伊施波设后，穿越亚拉巴北部，带着他的首级来到希伯仑面见大卫王 (撒下 4:7)。犹大被攻破时，西底家离开耶路撒冷，逃往亚拉巴北部避难，但巴比伦人在那里将他俘虏 (耶 39:4)。所罗门时期，亚拉巴南部因给他提供了大部分矿产资源而非常著名。格吕克首先认定他在以旬迦别 (哈莱弗废丘 [Tell el-Kheleifeh]) 发现的废墟正是所罗门的铜精炼厂，这座工厂是在公元前 10 世纪有腓尼基工匠修建的。但他后来认为这些遗址可能是同时期的某种仓库。1941 年，格吕克在亭纳发现了一个大矿渣堆，这表明有人曾在这里采矿。30 年后，罗滕伯格 (B. Rothenberg) 发掘出了一系列的铜矿和竖井，它们至少比近东地区其他相同规模和相同复杂程度的工程早了一千年。亭纳的采矿作业表明该地全年都可以采矿。人们还发掘出了纳哈斯废墟和以旬迦别的围墙，这

Thirty years later B. Rothenberg uncovered a complex of copper mines and shafts that antedate any others in the Near East of comparable size and sophistication by at least a millennium. Mining operations at Timna were such as to suggest that they could have been conducted throughout the year. At Khirbet en-Nahas and Ezion-geber enclosures were unearthed that seem to have comprised some sort of compound for accomodating the laborers, who would doubtless have been slaves. Khirbet en-Nahas (“copper ruin”) may perhaps be identified with Ir-nahash, the “copper city” of 1 Ch. 4:12. Ezion-geber was also an important base for the trading activities of Solomon, whose merchantmen sailed to southwest Arabia and elsewhere carrying smelted copper. Solomonic control of the sea trade and overland caravan routes in the south posed a serious economic threat to the Sabeans of southwest Arabia. The visit of their queen to Jerusalem (1 K. 10:1ff.) was most likely prompted by commercial considerations.

Edom attempted to reoccupy portions of the southern Arabah whenever Judah was weak (2 Ch. 20:1) and suffered periodic reprisals (2 K. 14:7). Later prophets spoke of the restoration of the productivity of this barren territory (Ezk. 47:1; Zec. 14:8). After the 3rd cent. B.C. it was occupied by the Nabateans.

See MAP II.

Bibliography.—SSW; J. S. Golub, *Geography of Palestine* (1939); N. Glueck, *The River Jordan* (1946); *Rivers in the Desert* (1959); M. du Buit, *Géographie de la Terre Sainte* (1958); B. Rothenberg, *God's Wilderness* (1961); Baly,

些废墟和围墙内似乎有一些安置劳工的场地，这些劳工无疑都是奴隶。纳哈斯废墟（“铜矿废墟”）可能是《历代志上》4:12中的“铜城”珥拿辖。以旬迦别也是所罗门进行贸易活动的一个重要基地，他的商人将精炼过的铜装上货船，运往阿拉伯西南和其他地区。所罗门控制了海上的贸易路线和南方陆地上的商队路线，这对阿拉伯西南的示巴人来说严重的经济威胁。示巴女王拜访耶路撒冷（王上 10:1 起）可能主要出于贸易考量。

每当犹大国力微弱时，以东人就试图重新占领亚拉巴南部地区（代下 20:1），他们会不时遭到以色列人的报复（王下 14:7）。后来的先知都提及这片贫瘠的土地会再次变得丰饶（结 47:1；亚 14:8）。公元前 3 世纪之后，纳巴泰人占领了这片土地。

见 MAP II（地图 II）。

书目——SSW; J. S. Golub, *Geography of Palestine* (1939); N. Glueck, *The River Jordan* (1946); *Rivers in the Desert* (1959); M. du Buit, *Géographie de la Terre Sainte* (1958); B. Rothenberg, *God's Wilderness* (1961); Baly,

GB; *Geographical Companion to the Bible* (1963).

R. K. H.

ARABATTINE

ar-ə-bə-tī'nē (1 Macc. 5:3, AV). See AKRABATTENE.

ARABIA

ə-rā'bē-ə [Heb. *rab*; NT Gk. *Arabia*]. The large peninsula lying between Asia and Egypt, generally considered a part of southwest Asia but actually as much a part of Africa. It has often been termed "the home of the Semites."

- I. Arabia In the Bible
 - A. Names
 - B. In the OT
 - C. In the Apocrypha
 - D. In the NT
- II. Size and Location
- III. Physical Description
 - A. Interior
 - B. Coastal Regions
 - C. Mountains
 - D. Rivers
 - E. Climate
 - F. Flora and Fauna
- IV. Peoples and Languages
- V. Literature
- VI. Arts and Crafts
- VII. Cities
- VIII. Caravan Routes
- IX. Discoveries
- X. History

I. Arabia in the Bible.-A. Names. The Heb. root 'rb has a basic meaning of "to be arid," and *rab* means "steppe, desert-plateau." Accordingly, *rab* is "the steppe-dweller," and the name can be

GB; *Geographical Companion to the Bible* (1963)。

词条作者: R. K. H.

ARABATTINE 阿克拉伯坦

音译: ar-ə-bə-tī'nē (《钦定版圣经》, 马一 5:3)。见 AKRABATTENE (阿克拉伯坦)。

ARABIA 阿拉伯

音译: ə-rā'bē-ə 【希伯来语: *rab*; 《新约》中的希腊语: *Arabia*】。亚细亚和埃及之间面积广阔的半岛, 人们通常认为阿拉伯是亚洲西南地区的一部分, 但它实际上也是非洲的一部分。人们通常将阿拉伯称作“闪族之家”。

- I. 《圣经》中的阿拉伯
 - A. 名称
 - B. 《旧约》中的阿拉伯
 - C. 《次经》中的阿拉伯
 - D. 《新约》中的阿拉伯
- II. 面积和地理位置
- III. 自然特征
 - A. 内陆地区
 - B. 沿海地区
 - C. 山地
 - D. 河流
 - E. 气候
 - F. 动植物
- IV. 民族和语言
- V. 文学
- VI. 艺术和工艺
- VII. 城市
- VIII. 商路
- IX. 考古发现
- X. 历史

I. 《圣经》中的阿拉伯。A. 名称。希伯来语词根 'rb 的基本含义是“干旱的”, *rab* 的意思是“干草原、荒凉的高原”。因此, *rab* 指的是“居住在荒原的人”, 它可以用作表示民族的集合名词, 意思

used as a collective of the people, “the Arab,” or by extension to the area in which the people dwell. The gentilic form *‘arbī* means “the Arabian.” Another word, usually taken to be from a distinctly different root, is *‘ereb*, “mixed company,” which is used of the people who joined the Israelites at the time of the Exodus (Ex. 12:38). It is at once obvious that there is no clear-cut term for “Arabia” in the OT. Moreover, no occurrence of Gk. *Arabia* is found in the LXX. (The word does, however, occur in the NT, Gal. 1:17; 4:25.) The terms *b^enê qedem*, “sons of (the) East” (Gen. 29:1, etc.), and *‘ereṣ qedem*, “land of (the) East” (Gen. 25:6), are found, and numerous names of tribes and peoples of Arabia are scattered throughout the OT.

B. In the OT. In the Table of Nations (Gen. 10) a number of Arabian tribes are mentioned: among the descendants of Joktan (of the line of Shem), Hazermaveth, Sheba, Havilah, and others (10:26–29); and among the descendants of Cush (of the line of Ham), Seba, Havilah, and others (10:7). If Cush is to be taken to mean Ethiopia, then the relationship of the south Arabian peoples and the Ethiopic peoples (or some of them), which is clearly indicated linguistically, may lie behind the dual reference in the Semite and Hamite genealogies. We also find northern Arabian tribes mentioned among the descendants of Abraham by Keturah (Gen. 25:1–4) and by Hagar (25:12–15), and among the descendants of Esau (Gen. 36). At the time of Solomon, contacts with the Arabian peninsula are indicated, both in the visit of the Queen of Sheba (1 K. 9:26ff., etc.) and in the tribute from the “kings of (the) Arab” (2 Ch. 9:14).

是“阿拉伯人”，也可以引申为这个民族居住的地区。该词表示民族的形式是 *‘arbī*，指“阿拉伯人”。另一个衍生自不同词根的词是 *‘ereb*，意思是“多个民族”，该词表示出埃及时加入以色列中的民族（出 12:38）。人们可以明显看出《旧约》中没有清晰表达“阿拉伯”的词汇。此外，《七十士译本》并未使用希腊语 *Arabia*。（但《新约》中的《加拉太书》1:17; 4:25 使用了这个希腊词语。）《旧约》中使用了 *b^enê qedem*（“东方人”，创 29:1 等）和 *‘ereṣ qedem*（“东方”，创 25:6），整部《旧约》中还出现了大量的阿拉伯部族名称和民族名称。

B. 《旧约》中的阿拉伯。“列邦列国”（创 10）中提到了许多阿拉伯的部族：（闪的后裔中）约坦的子孙有哈萨玛非、示巴、哈腓拉等（创 10:26–29）；（含的后裔中）古实的子孙有西巴、哈腓拉等（创 10:7）。如果古实指的是埃塞俄比亚，那么阿拉伯南部的民族和埃塞俄比亚的民族（中的一些）之间是存在联系的，我们从语言上明显可以看出他们之间的联系，这可能就是闪族和含族族谱中都提到他们的原因。亚伯拉罕和基土拉的后裔（创 25:1–4）、亚伯拉罕和夏甲的后裔（创 25:12–15）、以扫的后裔（创 36）中也提到了阿拉伯北部的部族。所罗门时期，示巴女王来访（王上 9:26 起等），“阿拉伯诸王”纳贡（代下 9:14）都表明了以色列人与阿拉伯半岛有接触。

Jehoshaphat king of Judah received tribute from the “Arabian” (2 Ch. 17:11). The wives, sons, and possessions of his son Jehoram were carried off by “the Arabs who are near the Ethiopians” (2 Ch. 21:16f.), which may mean tribes of south Arabia. Isaiah proclaims an oracle concerning “the Arab” (RSV “Arabia”), mentioning the caravans of Dedanites and the inhabitants of the land of Tema (Isa. 21:13f.), which would seem to refer to the nearer or northwestern portion of Arabia. The mention of “Kedar” (21:16f.) indicates the same. Jeremiah includes the “kings of (the) Arab” (RSV “Arabia”) in his “cup of wrath” prophecy (Jer. 25:24), along with Dedan, Tema, and possibly other Arabic tribes (e.g., Uz and Buz). In the prophecy against Tyre Ezekiel mentions many of the nations and peoples who were engaged in commerce with Tyre, including “(the) Arab” (RSV “Arabia”), Dedan, the princes of Kedar, Sheba, and Raaman (Ezk. 27:20–22). The context indicates that he is referring to areas S of Damascus in northwest Arabia. In Ezk. 30:5, reference is made to “all the Arab” (RSV “all Arabia”), which in context seems to refer to south Arabia as well as the nearer parts of the peninsula. Joel 3:8 refers to the Sabeans, “a nation far off,” referring no doubt to south Arabia. Geshem “the Arab” (Neh. 2:19; 6:1) is clearly from the nearby region of Arabia.

The book of Job is generally considered to be set in Arabia, i.e., in nearer Arabia. The land of Uz (Job 1:1) cannot be positively located; it has been tentatively placed between Edom and Arabia, or in the Haurân S of Damascus, or near Palmyra NE of Damascus. Eliphaz is

犹大王约沙法接受“阿拉伯人”的纳贡（代下 17:11）。“靠近古实的阿拉伯人”掳掠了约沙法之子约兰的妻子、儿女和所有财货（代下 21:16-17），这可能指的是南阿拉伯的部族。以赛亚说出了关于“阿拉伯”（《钦定版圣经》中该词的拼写为“Arabia”）的预言，预言中提到底但结伴的客旅和提玛的居民（赛 21:13-14），这可能指的是阿拉伯临近地区或西北地区。预言中提到的“基达”（赛 21:16-17）指的是同一片地区。耶利米在“神忿怒的杯”的预言中提到了“阿拉伯诸王”（《修订标准译本》译为“Arabia”）（耶 25:24），他还一起提到了底但、提玛，还可能提到了其他阿拉伯部族（如乌斯和布斯）。以西结在论推罗的预言中提到了许多与推罗存在贸易往来的国家和民族，其中包括“阿拉伯”（《修订标准译本》译为“Arabia”）、底但、基达的首领、示巴和拉玛（结 27:20-22）。这段经文中的语境表明，以西结指的是阿拉伯西北的大马士革以南地区。《以西结书》30:5 提到了“杂族的人民”（《修订标准译本》译为“all Arabia”，汉译相同），根据语境分析，这似乎指的是南阿拉伯和半岛附近的地区。《约珥书》3:8 提到了“远方示巴国的人”，这无疑指的是南阿拉伯。阿拉伯人基善（尼 2:19; 6:1）显然来自阿拉伯的邻近区域。

《约伯记》通常被认为以阿拉伯为背景，也就是阿拉伯的邻近区域。乌斯（伯 1:1）的位置无法确定；人们暂且认为它位于以东和阿拉伯之间，或者位于大马士革以南的浩兰地区，又或者位于大马士革东北的帕米拉附近。以利法据说是提幔人（伯 2:11），而提幔位于以东（摩

called a Temanite (Job 2:11), and Teman was in Edom (Am. 1:11f.). Job's home was located where the Sabeans (Job 1:15) and the Babylonians (or Chaldeans, 1:17) alike could raid them. Once again it is clear that we are dealing with the portion of Arabia that borders on Transjordan. The OT, then, is principally concerned with nearer Arabia, and references to south Arabia are very few.

Traditionally the Queen of Sheba is considered to have come from south Arabia. However, this question needs careful study (*see* QUEEN OF SHEBA). The names Sheba and Seba both occur in the OT; and Seba is clearly to be located in south Arabia, probably to be identified with the Sabeans. The location of Sheba is less certain; some authorities argue for its location in north Arabia, while others are convinced that it is in the south. If we can form a conclusion from phonemic data (which are not always reliable in the case of proper names), the South Arabic word for the kingdom of the Sabeans is to be related to the Hebrew word for Sheba, not Seba. (For discussion of the phonemic problem, cf. W. S. LaSor, *JQR*, 48 [1957/58], 161–173.)

C. In the Apocrypha. The word Arabia is used of the Nabatean kingdom (in north Arabia) in 1 Macc. 11:16. In Jth. 2:25 the term, according to the context, refers to the region around Damascus. The “dragons from Arabia” of 2 Esd. 15:29 cannot be geographically located.

D. In the NT. Jesus refers to “the Queen of the South,” referring to the visit of the Queen of Sheba (Mt. 12:42; Lk. 11:31), which some would equate with Yemen, since *yemen* means “south” as well as

1:11-12)。约伯的家处于示巴人（伯 1:15）和巴比伦人（或迦勒底人，伯 1:17）都能掳掠到的位置上。显然会还是指阿拉伯和外约旦交界的地区。因此，《旧约》中主要提及的是阿拉伯的临近地区，很少提及南阿拉伯。

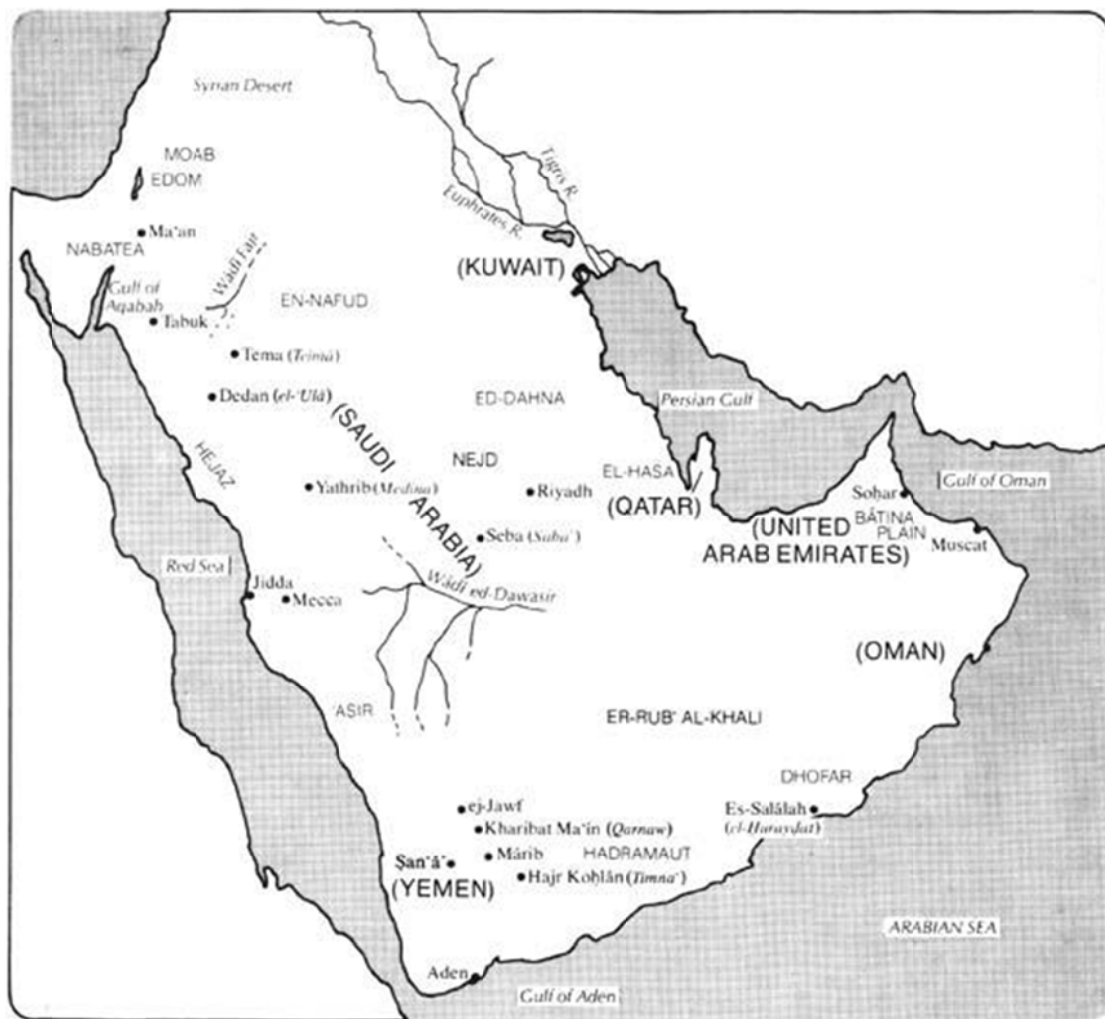
据说示巴女王来自南阿拉伯。然而，这个问题有待仔细研究（见 QUEEN OF SHEBA [示巴女王]）。示巴和西巴的名字都出现在了《旧约》中；西巴显然位于南阿拉伯，可能指的就是塞巴人。示巴的位置不那么确定；一些权威人士认为示巴位于北阿拉伯，而其他人则认为示巴位于南阿拉伯。如果我们以音位数据推理（在处理专有名词时，这种方法不大可靠），南阿拉伯语中表达塞巴人王国的词语应该对应着希腊语中的示巴，而非西巴。（关于音位问题的讨论，参：W. S. LaSor, *JQR*, 48 [1957/58], 161–173。）

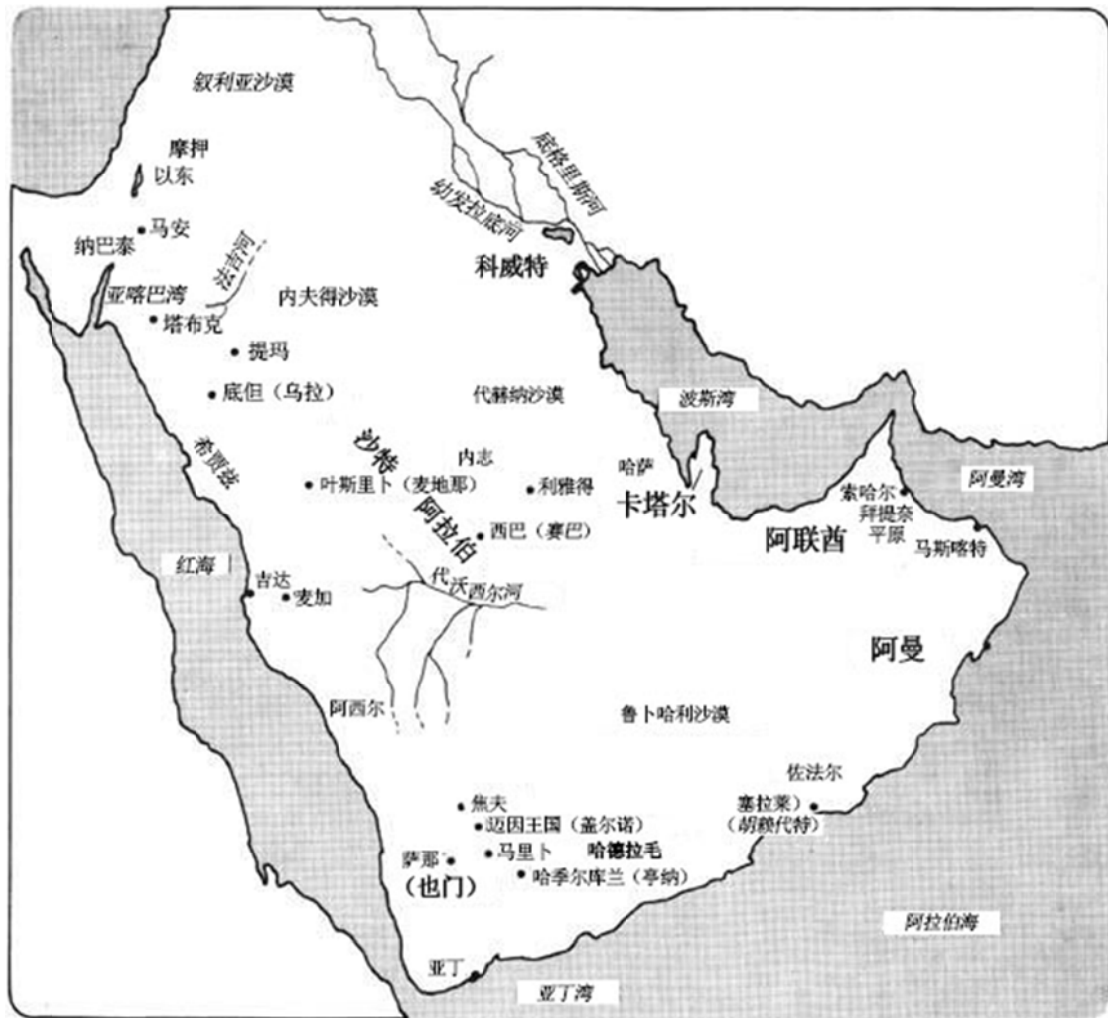
C. 《次经》中的阿拉伯。《马加比一书》11:16 中“阿拉伯”一词指纳巴泰人的王国（位于北阿拉伯）。在《犹滴传》2:25 中，根据语境分析，该词指的是大马士革周边的地区。尚无法确定《以斯得拉二书》15:29 中“阿拉伯的战车”的地理位置。

*D. 《新约》中的阿拉伯。*耶稣提到的“南方的女王”指的是来访的示巴女王（太 12:42；路 11:31），有人认为南方指的是也门，因为希伯来语中，*yemen* 既可以指“南方”，也可以指“右手”。

“right hand” in Hebrew. Paul speaks of going to “Arabia” after his Damascus experience (Gal. 1:17), which has been taken to refer to (1) the region E of Damascus, or (2) that S of Damascus, or (3) Mt. Sinai. He includes Sinai in Arabia in Gal. 4:25, following the classical view of *Arabia Petrea*; but this is hardly sufficient evidence to decide the location of his postconversion visit. King Aretas, elsewhere identified as an Arabian (cf. Josephus *Ant.* xiv.1.4), is mentioned in 2 Cor. 11:32, and we are reasonably certain that he is to be identified with Aretas IV, king of the Nabateans, whose kingdom extended E and S of Damascus, with its capital at Petra.

保罗称他离开大马士革之后去了“阿拉伯”（加 1:17），这可能指的是（1）大马士革东方的地区，或（2）大马士革南方的地区，或（3）西奈山。保罗参照了佩特拉的阿拉伯（*Arabia Petrea*）的经典观点，在《加拉太书》4:25 中将西奈山归到了阿拉伯；但这并不足以证明保罗归信后访问了阿拉伯。《哥林多后书》11:32 中提到的亚哩达王，在其他作品中被认作是阿拉伯人（参：Josephus *Ant.* xiv.1.4），我们有理由认为他就是纳巴泰人的王亚哩达四世，他的王国从大马士革东部延伸到南部，首都都是佩特拉。





II. Size and Location.-Arabia is the largest peninsula in the world, occupying more than 1,000,000 sq. mi. (2,600,000 sq. km.), almost one-quarter the size of all Europe, and one-third the size of continental USA. The peninsula is almost a right triangle in shape, with the altitude lying along a line running NW-SE, about 1400 mi. (2250 km.) in length, the base on a line running NE-SW, approximately 1100 mi. (1770 km.) in width, and the hypotenuse roughly forming the northeast side of the triangle. The peninsula is bounded on the southwest by the Red Sea, on the southeast by the Gulf of Aden and the Arabian Sea, on the northeast by the Gulf of Oman and the Persian Gulf, and on the north by the modern borders of Iraq and Jordan. Where the Arabian

II. 面积和地理位置。阿拉伯是世界上最大的半岛，面积超过一百万平方英里（260 万平方公里），几乎相当于整个欧洲大陆面积的四分之一，美国大陆面积的三分之一。阿拉伯半岛几乎是一个直角三角形，海拔高度由西北向东南逐渐降低，半岛长约 1400 英里（2250 公里），基线为东北至西南走向，约 1100 英里（1770 公里）宽，半岛的东北边界构成了直角三角形的斜边。半岛的西南是红海，东南是亚丁湾和阿拉伯海，东北是阿曼湾和波斯湾，北部是现代的伊拉克和约旦。阿拉伯沙漠和叙利亚沙漠分界线不易确定。如果我们以阿拉伯语名字作为参考的话（“阿拉伯诸岛”），那么就认为幼发拉底河和地中海分别是阿拉伯的北部和西部边界。

Desert ends and the Syrian Desert begins is not easily determined. If we were to take the Arabic name as a guide (“the island of the Arabs”), we should consider the Euphrates River and the Mediterranean Sea as the northern and western limits of Arabia.

III. Physical Description.-The entire peninsula can be thought of as a plateau raised along the southwest (the Red Sea) side, with the highest point at the south (about 10,700 ft., 3250 m.), and sloping gradually toward the northeast. The northeast side (along the Persian Gulf) is but little above sea level. At the eastern corner the mountain peaks of Oman form an exception to the general description. In general the peninsula is a desert surrounded by the more or less fertile coastal regions; however, this simple description needs to be developed to suit the complexities of Arabia.

Classical geographers speak of three main divisions: *Arabia Petrea* (Arabia of Petra), including Petra and the Arabah, Edom, Moab, and Transjordan; *Arabia deserta* (Desert Arabia), the northern and central portion including the Syrian Desert and the Nejd; and *Arabia felix* (Fortunate Arabia), the southern portion. This is not completely satisfactory for modern study. We shall consider first the interior, and then the coastal regions.

A. Interior. A rocky spur, running approximately N-S, and the high land on its west side (called the Nejd), divide the interior of Arabia into desert areas, the smaller toward the north called en-Nafud, and the larger toward the south called er-Rub‘el-Khali (“the empty quarter”). The Nafud, which is about 400 mi. (650

III. 自然特征。我们可以将整座半岛看作是一个从西南（红海）向东北地势逐渐降低的高原，其最高点位于南部（约 10,700 英尺，3250 米）。东北部（波斯湾沿岸）略高于海平面。东北角的阿曼峰是个例外，不同于上述一般描述。半岛的大部分地区是沙漠地貌，四周的沿海地区则是土壤相对肥沃的地区；然而，要想阐述阿拉伯的复杂地貌，必须完善这个简单的描述。

古典地理学家将半岛分为三个主要部分：佩特拉的阿拉伯（*Arabia Petrea*），包括佩特拉和亚拉巴、以东、摩押和外约旦；阿拉伯沙漠（*Arabia deserta*），半岛北部和中部地区，包括叙利亚沙漠和内志；阿拉伯福地（*Arabia felix*），南部地区。但这种分类并不能完全满足现代的研究。我们应首先考虑内陆地区，然后考虑沿海地区。

A. 内陆地区。一座约为南北走向的石坡和它西边的高地（名为内志）将阿拉伯的内陆地区分为若干块沙漠，北部面积较小的沙漠叫做内夫得沙漠，南部面积较大的沙漠叫做鲁卜哈利沙漠（“空白之地”）。内夫得沙漠东西方向的长度约为 400 英里（650 公里），宽约 200 英里（325 公里），沙漠中几乎无水，但

km.) E-W, and about half as wide, is almost waterless, but during the rainy season it produces good pasture. It is crossed by many large sand dunes. The Rub'el-Khali, which is well named, is almost devoid of plant and animal life. It is roughly triangular in shape, about 800 mi. (1300 km.) NE-SW and nearly 400 mi. (650 km.) wide at the northeast end. Toward the east there are huge sand dunes, some more than 500 ft. (150 m.) high. The southwest portion of the Rub'el-Khali lies at an altitude of about 2000 ft. (600 m.), and the east portion about 600 ft. (180 m.). A desert strip connecting the Nafud with the Rub'el-Khali, lying between the Nejd and the coastal region (the Hasa) along the Persian Gulf, is known as the Dahna, about 400 mi. (650 km.) N-S and averaging about 30 mi. (50 km.) in width. This is described as consisting of seven longitudinal bands of sand separated by sandy valleys about a mile across. In the northern Dahna, peaks of pure red sand rise to heights of 200 to 300 ft. (60 to 90 m.). The southern Dahna yields rich pasture in the winter and spring.

Lying within this desert encirclement is the Nejd, which is the principal part of interior Arabia, and according to some theories the source of the Arab peoples. It is a region of numerous oases, traversed by three wadi systems that flow W-E in addition to mountain chains and a strip of desert.

At one time there were volcanoes along the western part of the interior, and large lava fields separate the Nejd from the coastal regions of the Hejaz and the Tehâma. In Arabic such an area is designated as *harrä*, and on the map we

在雨季时，沙漠中会形成良好的牧场。这片沙漠中有许多大沙丘。鲁卜哈利沙漠虽然名字比较好听，但是其中却几乎没有动植物。它大致呈三角形，东北至西南约为 800 英里（1300 公里），东北角宽约 400 英里（650 公里）。靠近其东端，有许多大沙丘，有的高度超过了 500 英尺（150 米）。鲁卜哈利沙漠的西南部海拔高度约为 2000 英尺（600 米），东部海拔高度约为 600 英尺（180 米）。位于内志和波斯湾沿海地区（哈萨）的一条沙漠地带连接了内夫得沙漠和鲁卜哈利沙漠，人们称这个沙漠带为代赫纳沙漠，其南北长度约为 400 英里（650 公里），平均宽度约为 30 英里（50 公里）。据描述，几个约 1 英里宽的沙谷将这条沙漠地带分割为七个纵向地带。在代赫纳沙漠的北部，纯红色沙子形成的山峰高度可达 200 至 300 英尺（60 至 90 米）。在冬天和春天，代赫纳沙漠南部形成了良好的牧场。

内志位于这片沙漠内部，是阿拉伯内陆地区的主体部分，根据某些理论推测，这里是阿拉伯民族的发源地。内志地区有大量绿洲，除了山链和沙漠带，还有三条东西走向的河流流经这片地区。

内陆地区西部曾有火山，一大片熔岩原将内志和希贾兹的沿海地区及特哈玛（Tehâma）分割开来。在阿拉伯语中，这类地区被称作“哈拉”（*harrä*），我们可能会在地图上看到哈拉特乌韦里什（Harrat el-'Uwairidh，位于内夫得沙漠

may note Harrat el-'Uwairidh (W of the Nafud), Harrat Khaibir (N of Medina), Harrat el-Kishib (NE of Mecca), and Harrat Nawasif (E of Mecca). Another lava field, Hadhaudha Mukhaidhir, lies E of Wâdī Sirhân, near the present Jordan border, in the north.

B. Coastal Regions. We shall describe the coastal regions beginning in the west (at the north end of the Red Sea) and continuing counterclockwise. The most important region, from the religious point of view, is the Hejaz, which stretches from S of the Gulf of Aqabah to about the vicinity of Jidda (some 500 mi. [800 km.]), and extends inland from 100 to 200 mi. (160 to 320 km.). This region includes the sacred cities of Mecca and Medina. Southeast of the Hejaz is the Tehâma, a narrow fringe of well-watered land between the Red Sea and the high mountains that form the southwest side of the peninsula. The mountainous region lying between Tehâma and the Nejd is 'Asîr, separated from the Tehâma by the range known as Jebel Hijaz. The southern corner is Yemen, a region of many mountains and valleys, and of great fertility. In this region were some of the earliest civilizations of Arabia.

The southern coast on the Gulf of Aden is known as Hadramaut (probably the OT Hazarmaveth), while the eastern coast on the Arabian Sea and the Gulf of Oman is Oman, marked by a mountain mass, cut by rugged valleys, and of unusual fertility. The coastal region along the Persian Gulf is known as Hasa; here are Trucial Oman, Qatar, and the offshore island of Bahrain.

以西)、哈拉特海比尔 (Harrat Khaibir, 位于麦地那以南)、哈拉特基希卜 (Harrat Khaibir, 位于麦地那东北) 以及哈拉特奈沃西夫 (Harrat Nawasif, 麦加东方)。另一片名为哈扎乌扎穆海季尔 (Hadhaudha Mukhaidhir) 的熔岩原位于西尔汉河 (Wâdī Sirhân) 东方, 位于现在的约旦北部边境上。

B. 沿海地区。我们将从西部 (红海北端) 开始, 逆时针描述沿海地区。从宗教角度来看, 最重要的地区是希贾兹, 这片地区从亚喀巴湾南部向吉达附近延伸 (约 500 英里[800 公里]), 并向内陆延伸 100 至 200 英里 (160 至 320 公里)。麦加和麦地那圣城位于这片地区内。希贾兹的东南是特哈玛——红海和半岛西南高山中间的水源丰富的狭长地带。山区阿西尔位于特哈玛和内志之间, 汉志山将阿西尔和特哈玛分成两部分。南端是也门, 这部分地区多山多峡谷, 土地十分肥沃。某些最早的阿拉伯文明就是发源于这里。

亚丁湾的南部海岸地区被称为哈德拉毛 (可能是《旧约》中的哈萨玛非), 阿拉伯海和阿曼湾的东部海岸地区是阿曼, 被崎岖的山谷切开的山体是它的标志, 该地区土壤非常肥沃。波斯湾的沿岸地区被称为哈萨; 特鲁西尔阿曼、卡塔尔和巴林岛 (离岸岛) 也位于这一地区。

If we are to follow the natural boundaries we must include the fertile strip along the Euphrates (modern Iraq), the Syrian Desert, the Transjordanian plateau, and the eastern shore of the Gulf of Aqabah, to conclude the circuit of Arabia.

C. Mountains. Mountain peaks in the Hejaz reach heights of 6000 to 8461 ft. (1800 to 2580 m.). In the Tehâma, just S of Mecca, one peak rises to 9400 ft. (2865 m.) while in Yemen several peaks are above 10,000 ft. (3050 m.) and one near Şan'â' rises to an elevation of 12,336 ft. (3760 m.). In Oman there is one peak (Jebel esh-Sham) reaching 11,000 ft (3350 m). In the central area (the Nejd) there are scattered peaks rising to elevations from 3500 to 4500 ft. (1070 to 1370 m.), and one range (Jebel et-Tuwaiq) running S from Riyadh with one peak of 2766 ft. (843 m.). A mountainous region SW of Riyadh in the Nejd is known as Jebel el-'Alaiya (3547 ft. [1081 m.]). A range of mountains (the Jebel Hijaz), as we have noted, separates 'Asir from the Tehâma.

D. Rivers. There are no true rivers in the Arabian peninsula. There are, however, numerous seasonal river beds (wadis), some of which are murderous torrents after a sudden rain. Three main wadi systems run W-E across the Nejd. In the northern part, Wâdī er-Rima rises in the Harrat Khaibar and ultimately loses itself in the sand. Wâdī es-Surra rises in the western Nejd, cuts its way through the Jebel et-Tuwaiq, and under several different names can be traced until it reaches the Persian Gulf near Qatar. Wâdī ed-Dawasir, formed by several wadis rising in 'Asîr and Yemen, cuts through the lower end of Jebel et-Tuwaiq, and

如果沿自然边界叙述的话,我们还应提到幼发拉底河沿岸的丰饶地带(现代的伊拉克)、叙利亚沙漠、外约旦高原和亚喀巴湾的东岸,这就是阿拉伯周围的整个沿海地区。

*C. 山脉。*希贾兹的山峰高达 6000 至 8461 英尺(1800 至 2580 米)。在麦加正南方的特哈玛,有一座山峰的高度达到了 9400 英尺(2865 米),而也门的数个山峰都高于 10,000 英尺(3050 米),萨那附近的一座高峰海拔高度达到了 12,336 英尺(3760 米)。阿曼有一座山峰(舍姆山[Jebel esh-Sham])高达 11,000 英尺(3350 米)。中部地区(内志)分散着数座海拔高度介于 3500 至 4500 英尺(1070 米至 1370 米)的山峰,有一座山脉(图韦格山[Jebel et-Tuwaiq])始于南部的利雅得,其中有一座山峰高 2766 英尺(843 米)。位于利雅得西南和内志地区的一片山地被称为艾莱盖山(Jebel el-'Alaiya, 3547 英尺[1081 米])。我们会注意有一座山脉(汉志山)将阿西尔和特哈玛分割开来。

*D. 河流。*阿拉伯半岛上没有真正的河流。但是半岛上有大量的季节性河床(干谷),骤雨之后,其中一些河床中水流变得湍急。有三条主要的西东走向的河流流经内志。在北部,利马河(Wâdī er-Rima)发源于哈拉特海拜尔(Harrat Khaibar),并最终消逝在沙漠里。苏拉河(Wâdī es-Surra)发源于内志西部,流经图韦格山,最终汇入卡塔尔附近的波斯湾,这条河流有许多名字。代沃西尔河由多个发源于阿西尔和也门的河流汇聚而成,这条河流经图韦格山的下端,最终消逝在鲁卜哈利沙漠中。位于值得一提的是西北角的法吉河,它是一条重要的贸易通路,连接着外约旦安曼东方的西尔欣河(Wâdī Sirhîn)。我们

loses itself in the sand of er-Rub‘el-Khali. Because of its significance as a trade route, we should mention the Wādī Fajr, in the extreme northwest, which opens into the Wādī Sirhîn, E of Amman in Transjordan. We shall not mention here the names of the numerous wadis that cut the ranges bordering the Hejaz, the Tehâma, Yemen, Hadramaut, or Oman. In spite of these, some of which reach the sea, there are no good harbors in the Arabian peninsula with the exception of Aden at the extreme south, and Muscat in Oman.

E. Climate. The weather is hot and humid in the coastal regions, and since these are the areas best known to travelers, inaccurate generalizations have been drawn. Actually, the interior is often quite pleasant. Maximum summer temperature in the Nejd is about 112°F (44°C), and a low of 18°F (-8°C) has been recorded in the northern Nejd, where frost is not uncommon in winter. The high plateau and mountains of western Arabia as well as the mountainous region of Oman are pleasant at all times. Snow falls on the higher parts of Yemen in December; but the temperature at the Red Sea, perhaps 100 mi. (160 km.) distant, remains around 80°F (27°C). Snow falls also in the Oman massif, and in the high regions in the extreme northwest.

Along the precipitous southwest edge of the plateau, in ‘Asîr, Yemen, and part of Hadramaut, the annual rainfall may exceed 20 in. (50 cm.), extending inland 50 mi. (80 km.) or more; and settled habitation is possible. This was the *Arabia felix* of the ancients. Likewise there is sufficient rainfall in Oman to support a settled population. For the rest

在此将不会提及大量流经希贾兹、特哈玛、也门、哈德拉毛或阿曼山脉边缘的河流。虽然有很多河流，有些河流最终流入了大海，但最南端的亚丁和阿曼的马斯喀特是阿拉伯半岛上仅有的两个良港。

E. 气候。沿海地区气候炎热潮湿，旅人们最熟悉这片地区，因此错误地以为这就是整个阿拉伯半岛的一般气候特征。实际上，内陆地区气候宜人。内志的夏季最高温度约为 112 华氏度（44 摄氏度），内志北部的最低温度为 18 华氏度（零下 8 摄氏度），此地冬天多雾。阿拉伯西部的高原和山地以及阿曼的山地全年气候宜人。也门海拔较高的地区在 12 月有降雪；但约 100 英里（160 公里）外的红海地区，温度却仍然维持在 80 华氏度（27 摄氏度）。阿曼山丘和西北角海拔较高的地区也有降雪。

在高原西南边缘向内陆延伸 50 英里（80 公里）或更远的崎岖地区，即阿西尔、也门和哈德拉毛的部分地区，年均降水量可能超过 20 英尺（50 厘米）；这片地区适宜人类定居。古时人们所说的阿拉伯福地指的就是这片地区。阿曼同样有充足的降水，适宜人类定居。半岛的其他地区虽降水稀少，却足以使沙漠在春天焕发出旺盛的生机；人类只可能在这

of the peninsula the rainfall is minimal, although it is sufficient to cause the desert to blossom in the spring; only nomadic life is possible, supported by wells and oases. In the region around the cities of Mecca and Medina, rainfall, although scant, is often in the form of thundershowers that result in flooding and erosion.

The northern part is in the area of the etesian winds, which blow prevailingly from the west. This is the area of two seasons, rainy and dry, the rainy season coming in the winter. Yemen, on the other hand, is in the monsoon area, getting heavy rain in the late summer months. For the rest of the peninsula, winds are generally either from the north or from the south, the south wind bringing heat in summer and rain in winter. The Nafud and the Empty Quarter are sand deserts, the latter being the largest in the world.

F. Flora and Fauna. It is unnecessary to name in detail all of the flora of Arabia, for it is typical of any region of desert and steppe. Of biblical relevance we mention first frankincense, which is often named in connection with various peoples of Arabia (e.g., Havilah, Gen. 2:12; Sheba, 1 K. 10:2; Ishmaelites, Gen. 37:25). The date palm is also of importance, but specific reference to it as being on Arabian soil is limited to Sinai (Ex. 15:27; Nu. 33:9). In Job typical desert flora is mentioned, such as the mallow, bushes, broom (30:4-7). Almug wood (1 K. 10:11f.) and ebony (Ezk. 27:15) were not indigenous to Arabia, hence must have been imported, probably from eastern Africa to Sheba, as part of the extensive commerce of south Arabia.

片地区依靠井水和绿洲过游牧生活。在麦加和麦地那周边地区，虽然降雨量稀少，但往往会下雷阵雨，导致该地发生洪涝和地表侵蚀。

北部地区通常有从西面吹来的地中海季风。这片地区有两个季节，即旱季和雨季，雨季在冬天到来。而也门位于季风气候区，夏季的最后几个月里通常降水量很大。在半岛的其他地区，风通常从北面或南面吹来，夏季时，南风带来炎热，冬季时，南风带来降雨。内夫得和“空白之地”是沙质沙漠，后者是世界上最大的沙漠之一。

F. 动植物。我们无需列出阿拉伯的所有植物，因为这些植物很有代表性，任何沙漠和干草原都有这些典型的植物。我们此处提及的第一种与《圣经》相关的植物是乳香，这种植物的命名通常与阿拉伯的诸多民族有关（如哈腓拉，创 2:12；示巴，王上 10:2；以实玛利人，创 37:25）。棕树也很重要，但《圣经》中提到，在阿拉伯地区只有西奈山生长着这种植物（出 15:27；民 33:9）。《约伯记》中提到了典型的沙漠植物，如罗腾、草丛、荆棘（30:4-7）。檀香木（王上 10:11-12）和乌木（结 27:15）并非原产自阿拉伯，因此它们一定是引进的植物，示巴可能从东非进口了这种植物，这种贸易成为南阿拉伯大量贸易中的一部分。

Likewise it is unnecessary to list all of the animals and birds to be found in Arabia. The most important of all animals to the Arab is the camel, and biblical references to the camel are numerous: in connection with the Ishmaelites, Midianites, and Amalekites (Gen. 37:25ff.; Jgs. 6:3-5), with Kedar (Jer. 49:29), with the Queen of Sheba (1 K. 10:2), etc. Next in importance for the Arab were his sheep and particularly goats (cf. Ezk. 27:21). Before the domestication of the camel the Arab was doubtless among the ass-nomads, and mention of asses is found among the booty taken from the Midianites (Nu. 31:1-47, esp. vv. 34, 39). Cattle belong to pasture land, not to steppe; and the cattle mentioned in this account properly belong to the fertile area in northwest Arabia—which must be taken into consideration when we try to locate the land of Midian. The horse, mentioned in Job 39:19ff., was a later import of the Arabians, now considered one of their prize animals. A long list of wild animals and birds could be added, particularly from Job 38f.; but this article is not the place for such a treatise. The reference to “peacocks” or “baboons,” however the word is to be translated, and to apes (1 K. 10:22), is to be taken as part of the commerce of south Arabia and not necessarily to indigenous fauna. We might mention the oysters of the Persian Gulf, from which were gotten the exquisite pearls of the ancient Middle East; but there is no specific reference to them in the OT (Heb. *gābîš* in Job 28:18 is properly translated “crystal”).

IV. Peoples and Languages.—It is reasonably certain that there were two racial stocks in Arabia, which can possibly be identified with the sedentary

同样无需列出阿拉伯的所有兽类和鸟类。骆驼是阿拉伯最重要的动物，《圣经》中多次提及这种动物：提到以实玛利人、米甸人和亚玛力人时（创 37:25 起；士 6:3-5），提到基达时（耶 49:29），提到示巴女王时（王上 10:2）等。对阿拉伯第二重要的动物是羊，尤其是山羊（参：结 27:21）。阿拉伯人驯养骆驼之前，无疑是放牧驴子的游牧民族，米甸人带走的战利品中提到了驴子（民 31:1-47，尤见民 31:34, 39）。牛属于牧场动物，不宜在干草原中养殖；这里提到的牛可能养殖于阿拉伯西北的肥沃地区，要想确定米甸地业的位置，必须考虑上述因素。《约伯记》39:19 起的经文中提到的马是阿拉伯人后期引进的一种动物，现在的阿拉伯人认为马十分重要。此外经文中还提到了许多野生的兽类和鸟类，尤其在《约伯记》38-39 章中；但本文并非专业论文，无需具体提及这些动物。经文（王上 10:22）中提到了“孔雀”和“猿猴”（但原词是“baboons”[“狒狒”]），它们是南阿拉伯贸易中的一部分，不一定是本土的动物。我们还应提及波斯湾的牡蛎，古中东的人们从中获取精美的珍珠；但《旧约》中没有特别提及这种生物（《约伯记》28:18 中的希伯来语应译为“水晶”）。

IV. 民族和语言。我们有理由认为阿拉伯有两个种族，他们可能是分别定居在南方的民族和北方的游牧民族。从语言学证据来看，内志的游牧民族可能和南

population of the south and the nomads of the north. The nomads of the Nejd seem to belong to the same stock as those of the south, judging from the linguistic evidence. The northern nomads spoke a language akin to Aramaic or Canaanite, or more likely the common ancestor of these languages. The other peoples spoke a language more closely related to Arabic, probably the ancestor of South Arabic and North (or Classical) Arabic. It has been customary to refer to periodic irruptions of the desert Arabs into the "sown," or the Fertile Crescent. Some of these periodic migrations can be traced with great probability: one just before the patriarchal period, and another around the time of the Israelite conquest of Canaan. These "invasions" seem to have been by groups of north Arabian peoples, from what meager linguistic evidence has come down to us. The later invasion, at the time of the Muhammedan conquest, was accomplished by south Arabians. We may note in passing, with cautious restraint, that the genealogical tables in Gen. 10 likewise indicate both Hamitic (Gen. 10:7) and Semitic (Gen. 10:23) origins for the peoples of Arabia.

The languages of Arabia likewise confirm this duality of origin, with West Semitic (Proto-Canaanite[?]-Aramaic) and South Semitic (Proto-North-South-Arabic), but in addition indicate a clear development of two branches of South Semitic, namely Old South Arabic and North Arabic. In south Arabia we know principally the languages of the early kingdoms: Sabean, Minaean, Qatabanian, Hadramauti, and Awsani. These exist almost exclusively in inscriptional materials, several thousands of inscriptions having been recovered over the past century and a quarter. The

方的民族属于同个种族。北方游牧民族使用的语言类似于亚兰语或迦南语，或更有可能是这两种语言的共同母语。其他民族使用的语言更近似阿拉伯语，他们可能是讲南阿拉伯人或北（古）阿拉伯人的祖先。人们经常会提及阿拉伯旷野中的民族定期迁入肥沃月湾地区（或“播种区”）。很有可能追溯到其中一些定期迁徙的痕迹：就在族长时期之前不久出现了一次迁徙，大约在以色列人占领迦南地时期又出现了一次迁徙。从遗留下来的为数不多的语言学证据分析，这些“入侵”的民族可能是来自于北阿拉伯的种族。后来在穆罕默德征服时期，南阿拉伯种族再次入侵。我们在谨慎研究时，可能会顺带注意到，《创世记》10章中提到的宗谱列表表明，含族（创 10:7）和闪族（创 10:23）是阿拉伯民族的祖先。

阿拉伯的各种语言同样有二重起源，既源自西闪族语（原始迦南[不详]亚兰语），又源自南闪族语（原始南北阿拉伯语），但同时还显示出南闪族语两个分支的清晰发展脉络，这两个分支是古南阿拉伯语和北阿拉伯语。我们主要了解南阿拉伯地区的早期王国所使用的语言：示巴语、迈因语、卡塔尔班语、哈德拉毛语和奥萨尼语（Awsani）。这些语言几乎仅存在于铭文资料中，在上世纪和过去的 25 年里，人们发现了数以千计的铭文。一份非常齐整规律的手稿显然与埃塞俄比亚语有关，其中似乎没有迦南语或腓尼基语的字母文字，它是

script, which is very neat and regular and which is clearly related to Ethiopic, seems to be independent of Canaanite or Phoenician alphabetic writing, and is the only system of Semitic writing known to us that preserves all twenty-nine of the parent phonemes. Unfortunately, the material is limited to votive inscriptions, dedications, and the like, with a very small vocabulary, a limited set of formulaic expressions, and very little to help us reconstruct the history or the life of the people. These dialects, generally classified as Old South Arabic, or Epigraphic South Arabic, are closely related to Classical Arabic, but there are a number of significant differences. The serious Semitist therefore must give careful attention to Old South Arabic evidence—a fact that has not always been apparent.

The inscriptions from the northern region are in related dialects known as Lihyanite, Thamudic, and Safaitic. These dialects are generally classified as North Arabic, and are closer to Classical (Koranic) Arabic than is Old South Arabic. Classical Arabic developed from the dialect of Mecca through the tremendous influence of the Koran, and represents a later stage of development (approximately a thousand years later than the early OSA inscriptions).

It seems likely that both South Arabic and North Arabic are to be traced to a common origin, with North Arabic developing from colonial extensions of the south Arabian kingdoms. On the other hand, the nomadic peoples of north Arabia, as far as we have been able to study them linguistically—and it must be admitted that we are seriously

现存的唯一保留了全部 29 个源音素的闪族文体系统。遗憾的是，这份资料仅限于许愿的铭文、题词和类似记载，词汇很少，套语也很少，我们很难借此重现该民族的历史或生活情况。这些方言通常被归于古南阿拉伯语或南阿拉伯语碑文，它们与古阿拉伯语有密切联系，但也有大量的显著差异。因此，谨慎的闪族语语言学家必须仔细注意古南阿拉伯语的证据，这种证据通常不会很明显。

北部地区发现的铭文与列哈彦语 (Lihyanite)、萨穆德语 (Thamudic) 和赛法语 (Safaitic) 相关。这些语言通常被归为北阿拉伯语，与古南阿拉伯相比，它们更像古 (《古兰经》的) 阿拉伯语。古阿拉伯语源自麦加方言，深受《古兰经》影响，并且在后期经历了一个发展阶段 (比早期的圣奥古斯丁公会铭文晚了约一千年)。

南阿拉伯语和北阿拉伯语似乎有一个共同的起源，北阿拉伯语是随着南阿拉伯王国的殖民扩张而发展形成的。此外，根据我们对北阿拉伯游牧民族的语言学研究，我们必须承认我们的研究非常受限，因为可供研究这类语言的资料几乎没能保留下来，它们可能会被归类为阿拉伯语之外的语言。纳巴泰人和帕尔美拉人分别居住在阿拉伯半岛的南

handicapped, since they have left little if any material that we can use for the study of their language—are perhaps to be classified as non-Arabic. The Nabateans and Palmyrenes, of the southern and northern portions of the extreme northwest of the Arabian peninsula respectively, were Aramaic-speaking peoples, although admittedly they may have adopted Aramaic as a trade-language.

V. Literature.—Within the period of our present discussion there are few literary remains. It is obvious, however, that the peoples of the desert must have had a rich literary heritage, for much of it is reflected in the literature of later periods. Arabic poetry, for example, is known to us only from the centuries immediately preceding the rise of Islam (7th cent. A.D.). But it is already well developed in form and style, which to most scholars suggests a long period of preparation. This, of course, is not an infallible principle, for frequently we find the sudden appearance of some literary or art form of excellence due to the advent of a genius. In the case of Arabic literature, one of the chief figures is the prophet Muhammad. But the imagery of the language, the richness of the vocabulary, and many other features, all seem to point to a long period of development. We could wish that we had other types than inscriptional material in Old South Arabic!

VI. Arts and Crafts.—Moscati says, “Art does not flourish in the desert” (p. 207). This statement is open to question. It is probably true that the life of the nomad does not offer the time or the opportunity for the cultivation of artistic skills and

部地区和西北角的北部地区，他们说亚兰语，虽然他们显然将亚兰语当成是贸易语言。

V. 文学。我们现在讨论的时期的文献流传下来的很少。然而，沙漠中的民族显然拥有丰富的文学遗产，其中一些体现在后期的文学中。例如，我们仅能从伊斯兰兴起之前（公元7世纪）数个世纪的文学中了解阿拉伯诗歌。但阿拉伯诗歌已经有完善的形式和风格，许多学者认为这种文学形式一定经历了长时间的发展。当然，这种原则并不完全可靠，因为我们经常会发现当一个天才出现时，某种卓越的文学或艺术形式也会随之突然出现。先知穆罕默德是阿拉伯文学的一个主要人物。但阿拉伯语中的意象、丰富的词汇等许多其他特征似乎都表明这种语言经过了长时期的发展。我们多希望能够发现古南阿拉伯语铭文之外的其他类型材料！

VI. 艺术和工艺。莫斯卡迪说，“沙漠中的艺术并不发达”（207页）。这种说法值得怀疑。或许游牧民族确实没有足够的时间和机会像定居的民族那样发展艺术技巧和工艺。但是，他们可以发挥想象力，并凭借想象力创作出作品。

crafts that a settled civilization does. On the other hand, there is opportunity for the development of the imagination, and creative work comes from the imagination. The discoveries in south Arabia by the expedition of the American Foundation for the Study of Man have brought to light a number of interesting items, including fine bronze statues, stone statues and reliefs, and articles of jewelry. The craftsmanship is often rough and primitive. South Arabian architecture was largely dependent on the granite found in the area, and buildings were made of great stone blocks, often with drafted margins and pecked faces, laid up without mortar and therefore depending on careful fitting and finishing. Pillars were fitted into sockets, and there was extensive use of pilasters and columns. G. W. van Beek has traced the style to Assyria about the middle of the 7th cent. B.C. (in *Archaeological Discoveries in South Arabia* [1958], Appendix v, pp. 287-295). Temples were elliptical or rectangular in plan. Castles, walls, and towers have also been discovered. Of particular note are the numerous structures for water storage, particularly dams and dikes, which were essential to the large and flourishing civilization in south Arabia for centuries. One of these, the great dam at Mârib, at first built of packed earth, was later constructed of limestone finely cut and well engineered. The collapse of this dam after A.D. 542 is credited by Arab historians with the collapse of the entire south Arabian civilization. It is more reasonable to suppose that the mastery of navigation by the Romans, using the monsoon winds to reach India and thus by-passing Arabia, and the constant warfare of the south Arabian tribes, were the most significant

美国人类研究基金会对南阿拉伯进行了发掘，他们发现了大量有趣的物品，其中包括精美的青铜雕像、石雕和浮雕，以及珠宝首饰。这些文物的工艺通常很粗糙原始。南阿拉伯的花岗岩石材决定了当地的建筑风格，建筑物由大石块建成，石块的边缘和表面经常有绘制和打磨的痕迹，石块搭建时，通常没有灰浆，因此当时的人们需要仔细地安置和修整。人们刻出柱槽，然后将柱子安置其中，人们大量使用壁柱和圆柱。贝克 (G. W. van Beek) 认为这种风格借鉴了公元前 7 世纪亚述的建筑风格 (*Archaeological Discoveries in South Arabia* [1958], 附录 V, 287-295 页)。神庙的平面是圆形或矩形。还发掘出了城堡、城墙和塔。特别值得注意的是，人们还发现了大量的蓄水建筑，尤其是水坝和堤坝，这些建筑是对南阿拉伯数个世纪的发达文明来说必不可少。其中，最大的水坝建在马里卜 (Mârib)，这座水坝开始由夯实的泥土建成，后来又以切割仔细的石灰岩为原料，精心设计并加以建造。阿拉伯的历史学家证明，公元 542 年以后，这座水坝随着整个南阿拉伯文明的灭亡而倒塌。有的学者提出了更合理的观点，罗马利用航海优势，借助季风抵达印度，并分兵抵达阿拉伯，然后摧毁了当地的文明，同时南阿拉伯部族间不断内战，这是阿拉伯文明毁灭的最重要原因。

reasons.

VII. Cities.-Due to the physical nature of Arabia, which is for the large part desert and steppe, there are few important cities. In the extreme north in the Syrian desert NE of Damascus was Palmyra (TADMOR), one-time kingdom of Queen Zenobia, an oasis city-state on an important caravan road. Tadmor is attributed to Solomon in 2 Ch. 8:4, but possibly this is a textual error (cf. 1 K. 9:18). The Palmyrene inscriptions came from this location. On the western edge of the Syrian desert is DAMASCUS, called in Arabic esh-Shâm (“the North”), also an oasis city-state at the junction of important caravan routes, and most significant of the Aramean city-kingdoms. In the mountains SE of the Dead Sea is Petra (Sela, 2 K. 14:7), one-time capital of the Nabatean kingdom. Possibly there is a connection between Nabateans and the Nebaioth of Gen. 25:13, etc. As we have seen, Palmyrene and Nabatean are Aramaic dialects, hence we assume that these cities were properly Aramean rather than Arabian.

Southwest of the Nafud is the important oasis of Teimā (Tema, Gen. 25:15; Job 6:19), and about 100 mi. (160 km.) SSW is el-‘Ulā, often identified with biblical Dedan (Isa. 21:13; Jer. 25:23, etc.). In the Hejaz, nearly 100 mi. (160 km.) inland from the Red Sea, is the important city of Yathrib, better known as Medina, lying in a fertile plain; it was to this city that Muhammad made his epochal hegira in A.D. 622, from which the Muhammadan calendar takes its starting point. About 200 mi. (320 km.) further S is Mecca, birthplace of the Prophet and the holiest city of Islam. Jidda, the port and airport

VII. 城市。阿拉伯的大部分地区是沙漠和干草原，受自然环境的影响，阿拉伯的重要城市很少。帕尔美拉（达莫，见 TADMOR [达莫]）位于叙利亚沙漠的最北端，大马士革东北，它是位于重要商路上的一座绿洲城邦，季诺碧亚是这个古国的女王。《历代志下》8:4 中称达莫是所罗门建造的，但这个记录可能有误（参：王上 9:18）。帕尔美拉铭文就来自这一地区。叙利亚沙漠的西部边缘是大马士革（见 DAMASCUS），阿拉伯语为舍姆（“北方”），它也是一座位于重要商路交汇处的绿洲城邦，同时还是最重要的亚兰城邦之一。死海东南山脉上的城市是佩特拉（西拉，王下 14:7），它是纳巴泰王国的古都。纳巴泰和《创世记》25:13 等经文中提到的尼拜约有一定联系。正如我们所见，帕尔美拉语和纳巴泰语是亚兰语方言，因此我们推断这些城市应属于亚兰而非阿拉伯。

内夫得沙漠西南是重要的提玛绿洲（Teimā，创 25:15；伯 6:19），约位于乌拉西南偏南 100 英里（160 公里）处，人们通常认为乌拉就是《圣经》中的底但（赛 21:13；耶 25:23 等）。在汉志地区，据红海约 100 英里（160 公里）的内陆上，有一座重要的城市叶斯里卜，人们通常称它为麦地那，该城坐落在一片肥沃的平原上；公元 622 年，穆罕默德正是逃到了这座城市，这事一个划时代的事件，公元 622 年也是伊斯兰历的起始时间。麦地那以南 200 英里（320 公里）是麦加，这是先知默罕默德的出生地，也是伊斯兰教的圣城。麦加的海港和机场吉达位于麦加以西 45 英里（75

for Mecca, lies on the Red Sea, about 45 mi. (75 km.) W of Mecca. These cities are north Arabian, possibly originating as we have suggested as colonial outposts of south Arabian kingdoms.

In the extreme south, in the region known as Yemen (“South,” possibly in contrast to esh-Sham, “the North,” or Damascus), were several cities in biblical times, but it would appear that none of them is named in the Bible. We might mention, for the record, Qarnaw the capital of Ma‘în, Mârib the capital of Saba’, Timna the capital of Qatabân, and Shabwa the capital of Hadramaut. Today, the only significant cities in the area are Aden on the coast of the Gulf of Aden, and Şan‘â’ the capital of Yemen, about 170 mi. (275 km.) NNW of Aden and inland about 100 mi. (160 km.) from the Red Sea. In east Arabia, Muscat the capital of Oman is a city of significance, partly because of its natural harbor. Finally, Riyadh the capital of Saudi Arabia is in the heart of the Nejd and close to the center of the Arabian peninsula.

公里) 的红海沿岸。这些城市位于北阿拉伯, 它们最初可能是南阿拉伯王国的殖民地边界。

阿拉伯最南端的区域被称为也门(“南方”, 可能与舍姆[“北方”]或大马士革相对), 在圣经时代, 这片地区有几座城市, 但《圣经》中并未提到它们的名字。根据记载, 我们应提及以下几座城市——迈因的都城盖尔诺、西巴的都城马里卜、卡塔班的都城亭纳和哈德拉毛的都城舍卜沃。在现代, 这片地区仅有的重要城市是亚丁湾海岸上的亚丁和也门的首都萨那, 萨那位于亚丁西北偏北 170 英里(275 公里)处, 距红海约 100 英里(160 公里)。位于阿拉伯东部的阿曼首都马斯喀特也是一座重要的城市, 一定程度上因为它是阿曼的天然海港。最后, 沙特阿拉伯的首都利雅得位于内志中部, 接近阿拉伯半岛的中心地区。



Cameo carved facade of the Nabatean Treasury at Petra, seen from the "Siq," a mile-long narrow gorge with walls 200 ft. (73 m.) high, the only entrance to the site (Jordan Information Bureau, Washington)

VIII. Caravan Routes.-There are many indications of the importance of caravan trade in Arabia in antiquity, and it would seem that a number of items were imported from eastern Africa and probably India to south Arabia, thence to Gaza and Egypt, to Damascus and regions N and W from there, and to Mesopotamia. One route led from Yemen by Mârib, Qarnaw, and the wadis and oases of Tehâma to the vicinity of Mecca. From Mecca one route led across the peninsula, through the Nejd, to the Persian Gulf in the vicinity of Bahrein (ancient Dilbat?) and along the coast to what is now Iraq. Another route led by an interior valley to Yathrib (Medina), where again the route divided, the one way crossing the southern edge of the Nafud going on to Babylon, and the other proceeding northwestward, via el-'Ulâ

透过“西克峡谷”看到的佩特拉中纳巴泰宝库的浮雕正面，西克峡谷长一英里，两边墙高200英尺（73米），是通往该遗址的唯一入口。（约旦信息局，华盛顿）

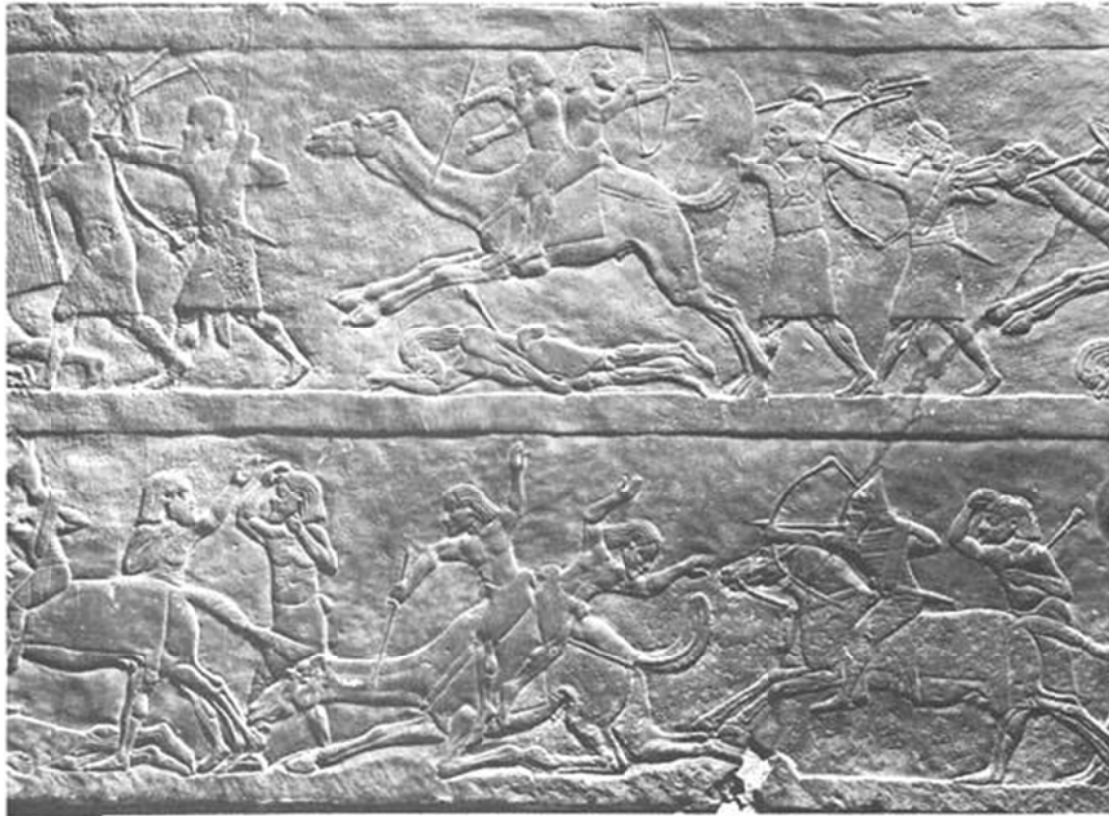
VIII. 商路。有许多迹象表明了古时阿拉伯沙漠商队贸易的重要性，他们从东非进口了许多货物，南阿拉伯可能也从印度进口了大量货物，然后他们将这些货物出口到迦萨、埃及、大马士革及其北部和西部地区，还有美索不达米亚。一条商路始于也门，途经马里卜、盖尔诺、特哈玛的河流和绿洲，然后到达麦加周边地区。另一条商路始于麦加，穿过半岛和内志，到达巴林岛附近的波斯湾（不确定该地是否就是古时的迪勒巴特），最后延海岸抵达今天的伊拉克。还有一条商路从约旦谷内穿过，到达叶斯里卜（麦地那），然后分成两条道路，一条穿过内夫得沙漠的南部边缘，一直抵达巴比伦，另一条则继续向西南延伸，穿越乌拉（可能是底但），到达迈达因萨利赫（Madâ'in Şâlih）、特布克（Tebuk）、马安、迦萨、埃及等地。在现代，马安是通往佩特拉的入口，佩特拉曾是纳巴泰王国的首都，因此我们很

(probably Dedan), to Madâ'in Şâlih, Tebuk, Ma'an, to Gaza, Egypt, etc. Since Ma'an is the present-day entrance to Petra, which was once the capital of the Nabatean kingdom, we can readily understand why the Nabateans rose to power by control of this caravan road. From Madâ'in Şâlih another route branched northward by Wâdī Sirhân into Transjordan and on to Damascus. This, too, came under the control of the Nabateans toward the beginning of the Christian era. The important King's Highway skirted the edge of the desert from the Gulf of Aqabah (Ezion-geber) to Damascus, and from Damascus several routes branched east, north, and west.

Starting again at Yemen, we can trace a spice route northeastward via Shabwa in Hadramaut to Dhofar, where the "frankincense mountains" were located (about halfway between Aden and Muscat), thence to Oman. Another route ran from Mârib and Qarnaw almost due N across the peninsula through the Nejd, to the Persian Gulf near Bahrain. A further route connected with this route somewhere in the general vicinity of modern Riyadh and led to Oman.

容易理解为何纳巴泰在控制这条商路之后便开始兴起。另一条商路的分支始于迈达因萨利赫，向北延伸，途经西尔汉河，到达外约旦，并一直通往大马士革。这条商路同样从基督纪元开始便受纳巴泰人掌控。重要的王道始于亚喀巴湾（以旬迦别），绕过沙漠边缘，抵达大马士革，大马士革还有数条通往东、北、西方向的商路分支。

我们还能发现一条香料商路的痕迹，这条商路同样始于也门，向东北延伸，途经哈德拉毛的舍卜沃，到达佐法尔，“乳香山”就位于佐法尔境内（约在亚丁和马斯喀特中间），然后商路继续延伸到阿曼。另一条商路始于马里卜和盖尔诺，几乎从正北方向穿越了内志和半岛，到达巴林岛附近的波斯湾。一条更远的商路与这条商路相连并通往阿曼，两条商路的交点位于现代的利雅得附近。



Arabs mounted on camels battle Assyrian forces. Relief from Ashurbanipal's palace, Nineveh (Trustees of the British Museum)

图为尼尼微的亚述巴尼帕宫殿中的浮雕，描绘了骑骆驼的阿拉伯人与亚述军队争战的场景。（大英博物馆理事会）

IX. Discoveries.-Exploration in Arabia has been carried out since the 18th cent., but archeological work has been undertaken only within the past few decades and that has been largely confined to north Arabia. See ARCHEOLOGY OF ARABIA.

IX. 考古发现。自 18 世纪起，人们一直在对阿拉伯进行探究，但直到最近几十年，人们才开始进行考古工作，而且考古的范围主要局限在北阿拉伯。见 ARCHEOLOGY OF ARABIA（阿拉伯考古）。

X. History.-The history of ancient Arabia is not yet clear. It would seem that there were two different peoples in north Arabia and in south Arabia by the end of the Paleolithic era. It has generally been proposed that the Semitic peoples of south Arabia came there from the north in the 2nd millennium B.C. Basing our hypothesis upon the evidence of language and phonetic shifts, we have suggested that these Semites may rather have come from the Nile Valley, through Abyssinia, and across the Bâb el-Mandeb into

X. 历史。古阿拉伯的历史至今仍不明确。到旧石器时代末期，北阿拉伯和南阿拉伯似乎有两个不同的民族。人们通常认为，南阿拉伯的闪族人是在公元前 2000 年从北方迁移到这里的。根据语言和音位变化的证据推测，这些闪族人更可能来自尼罗河河谷，他们穿越阿比西尼亚和曼德海峡，来到了也门——但这种观点仍有待证明。无论如何，公元前 2000 年末期，有几个民族定居在南阿拉伯，他们后来变成了示巴人、迈因人、卡塔班人、哈德拉毛人和奥萨尼人。这些民族可能早在公元前 1200 年就形成

Yemen—but this is far from proven. At any rate, toward the end of the 2nd millennium there were several peoples who were later to become the Sabeans, the Minaeans, the Qatabanians, the Hadramauti, and the Awsani. Perhaps as early as 1200 B.C. these peoples had developed a remarkable civilization, with public buildings, political organization, agricultural and commercial achievements, and other indications of wealth and cultural achievement.

The kingdom of Saba' is the first to come to light historically, with inscriptions probably from the 8th cent. B.C. indicating a well-organized city-state under a *mkrb* (*mukarrib*), who was evidently a high priest. Later (in the 5th cent.) the term *mlk* (*malk?*), "king," replaced the term *mkrb*, marking a "transition to a lay form of government based on the oligarchy of a small number of military and landed families" (Moscati, p. 185). The kingdom of Ma'in (the Minaeans) began to challenge Sabean supremacy by the end of the 5th cent., and in the following century the kingdom of Qatabân was a third important power. The kingdom of Hadramaut (often incorrectly spelled Hadhramaut, but the letter is *ḏ*, not *ḍ*) also came into the political picture, and the fortunes favored first one and then the other. Finally, the region came under the dominion of the Himyarites. Moscati dates the Minaean period from *ca.* 400 B.C. to the end of the 1st cent. B.C., the Qataban *ca.* 400 to 50 B.C., and the Hadramaut *ca.* 450 B.C. to the 2nd cent. A.D. The Himyarites he identifies as a Sabean tribe that rose to power in the 2nd cent. B.C. and welded south Arabia into a single state until the Ethiopian Christians occupied Yemen in

了发达的文明，他们很富有，拥有自己的公共建筑和政治组织，在农业和商业和文化领域取得了成就。

历史上第一个众所周知的王国是赛巴王国，公元前 8 世纪的许多铭文表明赛巴王国在穆卡里卜 (*mukarrib* 或 *mkrb*) 的统治下，建成了一个有序的城邦，穆卡里卜显然是一个大祭司。后来 (公元前 5 世纪)，*mlk* (可能是 *malk*, 意思是“国王”) 一词取代了 *mkrb*, 标志着此时的王国“过渡为一种世俗的政体，由少数拥有军队和土地的家族形成的寡头政治成为这种政体的基础”(Moscati, 185 页)。公元前 5 世纪末期，迈因王国 (迈因人) 开始挑战赛巴王国的霸权，在下一个世纪，阿拉伯兴起了第三个重要的势力——卡塔班王国。哈德拉毛王国 (经常被误拼为“Hadhramaut”，但该字母应该是 *ḏ*, 而不是 *ḍ*) 也加入了政治角逐，这些王国都曾兴盛一时。最终，希米亚里特人控制了这片地区。莫斯卡迪认为迈因王国的统治时期约为公元前 400 年至公元前 1 世纪末期，哈德拉毛王国约为公元前 450 年至公元 2 世纪。他认为希米亚里特人是一支兴起于公元前 2 世纪的赛巴宗族，他们融入南阿拉伯之后形成了一个独立的王国，他们一直统治这片地区，直到公元 525 年，埃塞俄比亚的基督徒占领了也门。约公元前 575 年，马里卜的大水坝倒塌了，这一事件标志着南阿拉伯的文明最终灭亡。

A.D. 525. By the time the great dam at Mârib collapsed, perhaps *ca.* 575 A.D., the death knell had sounded for the south Arabian civilization.

Saba' is mentioned in a number of Assyrian inscriptions. Tiglath-pileser III (744–727 B.C.) mentions two queens of Arabia by name, Zabiba and Samsi (*ARAB*, I, §§ 778, 817; *ANET*, p. 283), Sargon II (721–705 B.C.) also mentions Samsi the queen of Arabia as well as It'amra the Sabean (*ARAB*, II, § 18; *ANET*, p. 286; N. Abbot, *AJSL*, 58 [1941], 1–22). It is not always clear that south Arabia is in view in the Assyrian inscriptions, and in some cases it would seem that there were colonial centers in the north, indicating the extent of south Arabian control of the trade routes.

The history of north Arabia is not known to us until a somewhat later date. From remote antiquity there were nomads in the area, but our first knowledge of "Arabs" is found in an inscription of Shalmaneser III (858–824 B.C.) in which he mentions "Gindibu' the Arabian" (*ARAB*, II, § 611; *ANET*, p. 279). Thereafter the Arabians, who are camel-riding raiders, are found often in Assyrian inscriptions, and are portrayed in Ashurbanipal's bas-reliefs at Nineveh. The Nabateans had developed control of the trade routes and probably become a political entity by the 4th cent. B.C., but the earliest known ruler is Aretas I (*ca.* 170 B.C.; cf. 2 Macc. 5:8). Nabatean villages and towns and the cultivation of the desert can be traced to the same time and a bit earlier. The capital was at Petra, and the kingdom extended N to Damascus. The Nabatean period ended with the Roman occupation in A.D. 106.

许多亚述铭文中提到了赛巴。提革拉毗列色三世（公元前 744-727 年）提到了两位阿拉伯女王的名字——宰比拜和塞姆西（*ARAB*, I, 778, 817 章; *ANET*, 283 页），撒珥根二世（公元前 721-705 年）也提及了阿拉伯女王塞姆西和赛巴女王伊塔姆拉（*ARAB*, II, 18 章; *ANET*, 286 页; N. Abbot, *AJSL*, 58 [1941], 1–22）。亚述铭文中并没有一直清楚地提及南阿拉伯，有时北阿拉伯似乎也有殖民地中心，这表明了南阿拉伯控制的商路的范围。

直到后来，我们才知道了北阿拉伯的历史。自远古时期开始，这片地区就有游牧民族生活，撒幔以色列三世（公元前 858-824 年）的铭文第一次提及了“阿拉伯”，其中还提到了“阿拉伯王根迪布”（*ARAB*, II, 611 章; *ANET*, 279 页）。从那以后亚述铭文上经常提及阿拉伯人，他们是骑骆驼的掠夺者，尼尼微的亚述巴尼帕半浮雕上也描绘了阿拉伯人。纳巴泰人逐渐控制了商路，并可能在公元前 4 世纪时成为了政治实体，但最早被人知晓的统治者是亚哩达一世（约公元前 170 年；参：马二 5:8）。纳巴泰人的村庄和城邑，以及他们在沙漠上的耕种活动，可以追溯到那个时期或更早时期。纳巴泰王国的首都是佩特拉，王国北部边界扩展到了大马士革。公元 106 年，罗马占领纳巴泰王国，纳巴泰时期结束了。公元前 1 世纪，绿洲国家帕尔美拉（达莫）开始崛起，直到公元 272 年，奥勒良皇帝占领了该国。帕尔美拉位于大马士革东北的叙利亚沙漠中，其最著名的统治者是季诺碧亚

The oasis-state of Palmyra (Tadmor) became important in the 1st cent. B.C., and rose to power until it was conquered by the emperor Aurelian in A.D. 272. It was located in the Syrian desert, NE of Damascus, and its best-known ruler was Queen Zenobia. Both the Nabatean and the Palmyrene kingdoms were Aramaic-speaking. Further S, in the region about Dedan (modern el-‘Ulā), which had been a Minaean colony, the kingdom of the Lihyanites developed and reached its zenith at the beginning of the Christian era. The rise of Mecca and the Islamic state is beyond the scope of this present article.

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女王。纳巴泰王国和帕尔美拉王国是说亚兰语的国家。更南部的底但附近地区（现代的乌拉）是迈因王国的殖民地，列哈彦王国日益崛起，并在基督纪元初期进入鼎盛时期。麦加和伊斯兰国的兴起不在本词条的讨论范围内。

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Grammatik (1943); *National Geographic* map "Southwest Asia," 1:1,750,000 (1952).

W. S. LASOR

ARABIC GOSPEL OF THE INFANCY.

See APOCRYPHAL GOSPELS II.E.

ARABIC LANGUAGE.

For the student of the Bible the Arabic language is of interest, first, as one of the members of the Semitic group of languages, to which belong the Hebrew and Aramaic tongues of the Bible; second, as one of the languages into which the Bible and other church literature were early translated and in which a Christian literature was produced; and third, as the vernacular of Muhammad and his followers, the classical tongue of Islam.

I. Philological Characterization.-Scholars are generally agreed in grouping the Arabic and Ethiopic together as a South Semitic branch of the Semitic stock. For the geographical and ethnological background of the Arabic language, see ARABIA III, IV. A general characteristic of this tongue of the desert is its remarkable retention, into a late historical period, of grammatical features obliterated or in process of obliteration in other Semitic tongues at their earliest emergence in literature, so that in the period since the golden age of its literature, Arabic has been undergoing changes in some respects analogous to those which its sister dialects underwent in their preliterate or earliest literary stage. Thus, e.g., the case-endings of

Altsüdarabische Grammatik (1943); *National Geographic* map "Southwest Asia," 1:1,750,000 (1952).

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ARABIC GOSPEL OF THE INFANCY. 阿拉伯语《耶稣婴童福音》

见 APOCRYPHAL GOSPELS II.E (次经福音书 II.E)。

ARABIC LANGUAGE. 阿拉伯语

阿拉伯语值得《圣经》学者注意, 首先它是闪族语系中的一个分支, 《圣经》中的希伯来语和亚兰语同样属于闪族语系; 其次, 《圣经》和其他教会文献在早期被翻译为阿拉伯语, 基督教文献在创作时也会使用这种语言; 再次, 穆罕默德和他的门徒都使用阿拉伯语, 阿拉伯语也是伊斯兰教的传统语言。

I. 文献学特征。学者们通常认同将阿拉伯语和埃塞俄比亚语一同归为闪族语系下的南闪族语分支。关于阿拉伯语的地理学和民族学背景, 见 ARABIA III, IV (阿拉伯 III, IV)。这种沙漠中语言的一个一般特性便是它的语法特征一直保留到了后来的历史时期, 而其他的闪族语言在最早出现于文学中时, 已经删除了或正在删除它们的语言特征, 因此自阿拉伯文学的黄金时期开始, 阿拉伯语在某些方面所经历的改变与它的同源语言在前文学阶段或最初的文学阶段所经历的改变类似。因此, 举例来说, 亚兰语、迦南语 (包括希伯来语)、阿比西尼亚语方言中的名词变格词尾都已经消失了, 就连早期 (普遍流传) 的巴比伦语都开始忽略这种词尾, 现代的阿拉伯语方言也不再使用名词变格词尾, 但在整个经典阿拉伯文学时期, 这

nouns, lost in Aramaic and Canaanitish (including Hebrew), all but lost in the Abyssinian dialects, beginning to be disregarded in even the early (popular) Babylonian, lost also in the dialects of Modern Arabic, are in full vitality throughout the classical period of Arabic literature.

The Arabic language itself, ancient and modern, divides into a vast number of dialects, many of which have attained the distinction of producing a literature greater or less. But the dialect of the tribe of Koreish, to which Muhammad belonged, is the one that, by the circumstances of the Koran's composition and diffusion, has become the norm of pure Arabic. Old Arabic poems, some of them produced in "the Ignorance," that is, before the days of Muhammad, are in substantially the same dialect as that of the Koran, for it appears that bedouin tribes ranging within the limits of the Arabian desert spoke an Arabic little differentiated by tribal or geographical peculiarities. On the other hand the inhabitants of the coast of the Indian Ocean from Yemen to Oman, and of the island of Socotra off that coast, spoke an Arabic differing widely from that of the northern tribes. The various dialects of this "South Arabic," known partly through their daughter dialects of today (Mehri, Socotri, etc.), partly from the numerous and important inscriptions ("Minaean" and "Sabeian") found in Yemen by modern travelers, notably Halévy and Glaser, show a closer affinity than do the "North Arabic" with the Abyssinian dialects (Ge'ez, i.e., "Ethiopic," Tigre, Tigrîña, Amharic, etc.), as might indeed be expected from the admitted south Arabian origin of the

种词尾都一直存在。

阿拉伯语自身，无论是古阿拉伯语还是现代阿拉伯语，都拥有大量的方言，其中许多方言在创作文学作品时都或多或少变得不同。但默罕默德所属的古来氏部族使用的方言，因是《古兰经》创作和传播语言，而成为了标准的纯正阿拉伯语。一些古阿拉伯语诗歌创作于“愚昧时期”（即默罕默德出现之前的时期），它们所使用的方言和《古兰经》中的方言大体相同，因为生活在阿拉伯沙漠中的贝多因人所说的阿拉伯方言与其他部族和独特地域所讲的语言没有多大的差别。另一方面，一些阿拉伯人居住在印度洋海岸从也门至阿曼地区，以及海岸对面的索科特拉岛上，他们所说的方言则与北方部族所说的方言截然不同。人们对“南阿拉伯语”各种方言的了解一部分来自其流传至今的派生语言（迈赫里语、索科特拉语等），一部分来自现代旅行者在也门（尤其是哈莱维和格拉塞）发现的大量重要铭文（“迈因铭文”和“示巴铭文”），这种方言使人们清晰地看出“南阿拉伯语”与阿比西尼亚方言（吉兹语，即“埃塞俄比亚语”、提格雷语、提格里纳语、阿姆哈拉语等）的关系要比“北阿拉伯语”与阿比西尼亚方言的关系密切地多，实际上，“南阿拉伯语”可能公认为起源于南阿拉伯——哈贝什部族或阿比西尼亚人。

Habesh tribes or Abyssinians.

For the interpretation of the OT the Arabic language has been of service in a variety of ways. In the department of lexicography it has thrown light not only on many a word used but once in the Bible or too seldom for usage alone to determine its meaning, but also on words which had seemed clear enough in their biblical setting, but which have received illustration or correction from their usage in the immense bulk and range of Arabic literature with its enormous vocabulary. For the modern scientific study of Hebrew grammar, with its genetic method, Arabic has been of the greatest value, through the comparison of its cognate forms, where in the main the Arabic has the simpler, fuller, and more regular morphology, and through the comparison of similar constructions, for which the highly developed Arabic syntax furnishes useful rubrics. In addition to this the Arabic language plays a prominent part, perhaps the foremost part, in the determination of those laws of the mutation of sounds which once governed the development and now reveal the mutual relationships of the various Semitic languages.

The script which we know as Arabic script, with its numerous varieties, developed out of the vulgar Aramaic alphabet in north Arabia; diacritical points were added to many of those letters, either to distinguish Arabic sounds for which no letter existed, or to differentiate letters the forms of which had become so similar as to create confusion. In Yemen another script arose early, that of the inscriptions above mentioned, admirably clear and adapted

阿拉伯语从多个方面辅助了《圣经》的翻译工作。在编纂辞典时，阿拉伯语不仅解释了许多《圣经》中仅使用一次或很少使用因而无法确定含义的词，而且解释了许多其他词，这些词在《圣经》语境中的含义似乎已经非常清晰，但大量的阿拉伯语文献中采用了庞大的阿拉伯语词汇，因此可以对《圣经》中的词汇用法进行解释和纠正。对于希伯来语语法的科学研究和起源研究法，阿拉伯语最有价值，因为阿拉伯语的语态更为简单、全面和有规律，人们可以通过对比这种同源形式和类似结构来研究希伯来语语法，非常完善的阿拉伯语语法为希伯来语提供了大量有价值的参考。此外，阿拉伯语在决定元音发音变化的规律上起到了显著作用，甚至可能起到了最重要的作用，这种元音发音变化曾一度支配着语言的发展，而现在这种变化又揭示出了各种闪族语言之间的相互关系。

北阿拉伯本土的亚兰语字母表衍生出了我们所说的阿拉伯语字母及其大量变体；人们为其中许多字母添加了区分点，人们或添加其他亚兰语字母没有的独特阿拉伯语发音，或将太过相似容易混淆的字母的形式加以改变。早期的也门形成了另一种字母，上文中提到的铭文上就使用了这种字母，它们非常清晰，还可以用于表达实际使用时几乎所有主要的辅音变音，虽然这种字母中并不包括元音。

to express probably all the chief varieties of consonantal sounds in actual use, though entirely without vowels.

II. Christian Arabic Literature.-For Arabic versions of the Bible, see VERSIONS. Outside of the Scriptures themselves there was felt by Christian communities living in the Arabic-speaking world (primarily, though not exclusively, in Egypt and Syria) the need of a Christian literature suited to the tastes of the time and region. Apocryphal and legendary material makes up a large part, therefore, of the list of Christian Arabic literature. See APOCRYPHAL GOSPELS. But this material was not original. With the small degree of intellectual activity in those circles it is not surprising that most of such material, and indeed of the entire literary output, consists of translations from Syriac, Greek, or Coptic, and that original productions are few.

Of these last the most noteworthy are the following: theological and apologetic tracts by Theodore bishop of Haran, the same who held the famous disputation with Muhammadan scholars at the court of Caliph al-Mamun early in the 9th cent.; apologetic and polemic writings of Yahya ibn-Adi of Tekrit, and of his pupil abu-Ali Isa ibn-Ishaq, both in the 10th cent.; the Arabic works of Bar-Hebraeus, better known for his numerous Syriac compositions, but productive also of both historical and theological works in Arabic (13th cent.); in Egypt, but belonging to the same Jacobite or Monophysite communion as the above, the polemic and homiletic productions of Bishop Severus of Eshmunain (10th cent.), and, a generation earlier than Servus and

II. 基督教阿拉伯语文学。关于《圣经》的阿拉伯语译本, 见 VERSIONS (译本)。除《圣经》中的经卷之外, 居住在阿拉伯语世界 (主要是埃及和叙利亚, 但不仅限于此) 的基督徒会众意识到, 他们需要阿拉伯语的基督教文学来满足当时该地的偏好。因此, 伪经和传奇性质的文献是基督教阿拉伯语文献的主要组成部分。见 APOCRYPHAL GOSPELS (次经福音书)。但这些文献并非原创。说阿拉伯语的基督教会众的文学创作水平并不高, 因此我们不难理解基督教阿拉伯语文献大多, 甚至实际上所有文献都是叙利亚语、希腊语和科普特语文献的译本, 原创的作品非常少。

在上述作品中, 最重要、最值得注意的作品包括: 哈兰西奥多主教的神学和护教学论述, 公元 9 世纪早期, 他曾与哈里发马蒙 (al-Mamun) 法庭中的伊斯兰学者进行了著名的辩论; 特克里特的叶海亚·伊本阿迪 (Yahya ibn-Adi of Tekrit) 及其学生 (abu-Ali Isa ibn-Ishaq) 的护教学和辩论作品, 二人都生活于 10 世纪; 巴尔赫布劳斯 (Bar-Hebraeus) 的阿拉伯语作品, 他的大量叙利亚语作品更为著名, 但他也同时用阿拉伯语创作了历史学和神学作品 (13 世纪); 埃及以实穆乃 (Eshmunain) 主教塞维鲁 (10 世纪) 所写的辩论或教训作品, 他属于上文提到的雅各比派或基督一性论团体, 还有亚历山太的院长犹推古所写的编年史, 他比塞维鲁早一代, 属于塞维鲁的反对派或麦尔基派埃及教会, 一个世纪之后, 安提阿的叶海亚·伊本

belonging to the opposing or Melkite Egyptian Church, the chronicle of Eutychius patriarch of Alexandria, continued a century later by Yahya ibn-Said of Antioch; large compilations of church history, church law, and theological miscellany by the Coptic Christians al-Makin, abu-Ishaq ibn-al-Assal, Abu'l Barakat, and others, the leaders in a general revival of Egyptian Christianity in the 13th cent.; on the soil of Nestorianism, finally, the ecclesiastical, dogmatic, and exegetical writings of Abulfaraj Abdallah ibn-at-Tayyib (11th cent.), the apologetic compositions of his contemporary, Elias ben Shinaya the historian, and the Nestorian church chronicle begun in the 12th cent. by Mari ibn-Suleiman and continued two centuries later by Amr ibn-Mattai and Saliba bar Johannan. After this date there is no original literature produced by Arabic-speaking Christians until the modern intellectual revival brought about by contact with European Christianity.

III. Literary Vehicle of Islam.-What Aramaic, Greek, and Latin have been successively in the history of Christianity, all this and more Arabic has been in the history of Islam. The language of its founder and his "helpers," the language of the Koran "sent down" from God to Muhammad by the angel Gabriel, the language therefore in which it has always been preserved by the faithful, untranslated, wherever it has spread in the wide world of Islam, Arabic is identified with Islam in its origin, its history, its literature, and its propaganda. All the points of contact between the religion of the Bible and the religion of the Koran, literary, historical, apologetic,

塞得 (Yahya ibn-Said) 又继续编写犹推古的编年史; 科普特基督徒梅金 (al-Makin)、阿布伊沙克·伊本阿萨尔 (abu-Ishaq ibn-al-Assal)、阿布勒·巴拉卡特 (Abu'l Barakat) 等人编写的大量关于教会历史、教会法令和神学杂录的合集, 这些人是 13 世纪埃及基督教普遍复兴的领导人; 最后, 在景教基础上, 伊本塔伊卜 (Abulfaraj Abdallah ibn-at-Tayyib, 11 世纪) 创作的教会作品、教条作品和释经作品, 他同时代的历史学家施奈亚 (Elias ben Shinaya) 所创的护教学作品, 以及马里·伊本苏莱曼 (Mari ibn-Suleiman) 从 12 世纪开始编写的景教教会编年史, 两个世纪之后, 阿姆鲁·伊本马太 (Amr ibn-Mattai) 和萨利巴·巴尔·约哈拿 (Saliba bar Johannan) 又继续编写这部编年史。此后说阿拉伯语的基督徒再没有创作出任何原创作品, 直到他们与欧洲的基督教接触后, 现代文学创作才开始复兴。

III. 伊斯兰教的文学载体。正如亚兰语、希腊语、拉丁语相继记载了基督教的历史, 伊斯兰教的历史也采用上述语言来记录, 但更多使用的是阿拉伯语。阿拉伯语是伊斯兰教创立者所使用的语言和“辅助载体”, 也是《古兰经》中神通过天使加百列“传给”穆罕默德的语言, 因此《古兰经》无论传到广阔伊斯兰世界的任何地方, 人们都始终忠实于该作品的语言, 没有进行翻译, 人们认为阿拉伯语和伊斯兰教在起源、历史、文学和传播上是一致的。《圣经》中的宗教和《古兰经》中的宗教之间所有的接触点, 无论是文学、历史、护教还是传教学, 都非常相似, 它们都需要聪明的基督教学者熟知伟大的阿拉伯语真作和杰作, 并与其产生共鸣。

and missionary, are alike in this, that they demand of the intelligent student of Christianity a sympathetic acquaintance with the genius and the masterpieces of the great Arabic tongue.

J. O. BOYD

词条作者: J. O. BOYD

ARABIC VERSIONS.

See VERSIONS.

ARAD

âr'ad [Heb. *“rād*]. One of the descendants of Elpaal son of Shaharaim, mentioned among the descendants of Benjamin (1 Ch. 8:15).

ARAD.

An important biblical town in the eastern Negeb that dominated the frontier region and the outset of the highway to Edom and to the harbor of Elath.

I. Biblical Data.-In the desert traditions Arad figured as the main obstacle on the direct way of the Israelites to the land of Canaan. “The Canaanite, the king of Arad, who dwelt in the Negeb,” withstood the assault of the tribes on their approach from Kadesh-barnea by way of Atharim (Nu. 21:1; 33:40), defeating them at neighboring Hormah (Nu. 14:44f.; Dt. 1:44). That the latter detail may be a popular explanation of the origin of the name (from the root *h₁rm*, “ban, devote to destruction”) is indicated by the divergent tradition of the defeat at Hormah of the king of Arad due to a second Israelite assault (Nu. 21:2f.). Both neighboring cities were enumerated in the list of the defeated Canaanite kings (Josh. 12:14). According to Jgs. 1:16 “the descendants of [LXX “Hobab”] the

ARABIC VERSIONS. 阿拉伯语版本《圣经》

见 VERSIONS (版本)。

ARAD 亚拉得

音译: âr'ad【希伯来语: *“rād*】。沙哈连之子以利巴力的后裔之一, 出现在便雅悯的后裔中(代上 8:15)。

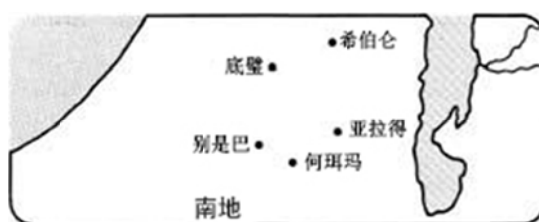
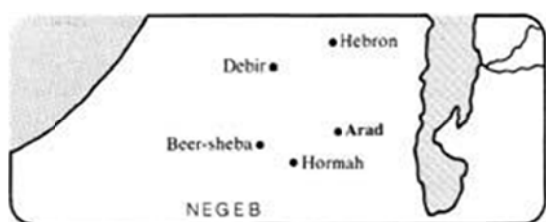
ARAD. 亚拉得

《圣经》中南地东部的一个重要城邑, 该城位于边境地区, 是通往以东和以拉他港的大路的起点。

I. 《圣经》中的资料。在沙漠传统中, 亚拉得是以色列人直通迦南地途中的主要障碍。以色列支派从加低斯巴尼亚经亚他林路接近南地时, “住南地的迦南人亚拉得王”抵挡了他们的攻击(民 21:1; 33:40), 并在何珥玛附近击败了他们(民 14:44-45; 申 1:44)。但后来以色列人又发动攻击了一次攻击(民 21:2-3), 因此出现了亚拉得王在何珥玛战败的不同传说, 这表明何珥玛争战的细节可能是该地名起源的通俗解释(源自词根 *h₁rm*, 意思是“禁止, 当灭之物”)。战败的迦南王名单中列出了这两座相邻城市的国王(书 12:14)。根据《士师记》1:16 中的记载, “摩西的内兄, 是基尼人, 他【《七十士译本》译为“何巴”】的子孙与犹太人一同离了棕树城, 往亚拉得以南【字面意思: 南部】的犹太旷野去, 就住在民中”(《七十士译本》译为“亚玛力人”; 参: 撒上 15:6)。当

Kenite, Moses' father-in-law, went up with the people of Judah from the city of palms into the wilderness of Judah, which lies in the Negeb near [lit. "of"] Arad; and they went and settled with the people" (LXX "the Amalekite"; cf. 1 S. 15:6). This information has taken on a very special meaning with the discovery of an Israelite sanctuary in the excavations (see below).

挖掘出以色列人的圣所之后（见下文），这一信息具有了极为特殊的意义。



In the list of cities conquered by Pharaoh Sheshonq (Shishak) after the death of Solomon (*ca.* 920 B.C.) the following names are mentioned among other places in the Negeb: *ḥqrm. 'rd. rbt. nbt. yrḥm.* (nos. 107–112), i.e., "the fortresses Arad the Great and Arad of the House of *Yrḥm*" (=Jerahmeel? cf. 1 S. 27:1; 30:29). The last biblical reference to Arad lists the city in the Negeb district of Judah (Josh. 15:21, corrupted to Heb. *'eder*, LXX B Gk. *Ara*; Lucianic MSS *Arad*). Eusebius (*Onom.* 14.2) still knew a village called Arad 20 Roman mi. from Hebron and 4 mi. from Malaatha (Moleatha), distances that fit modern Tell 'Arâd, situated about 20 mi. (32 km.) ENE from Beersheba.

所罗门死后（约公元前 920 年），在法老舍契松（示撒）占领的城市名单中提到了下面一些南地的地名：*ḥqrm. 'rd. rbt. nbt. yrḥm.*（第 107-112 号），即“大亚拉得和耶拉箴（*Yrḥm*，不确定是否指耶拉箴）家的亚拉得的要塞”（参：撒上 27:1；30:29）。《圣经》中最后一次提到亚拉得时，列出了犹太地业中的南地城邑（书 15:21，被误写为希伯来语 *'eder*，《七十士译本》的《梵蒂冈抄本》中译为希腊语 *Ara*；琉善的手稿中译为 *Arad*）。优西比乌（*Onom.* 14.2）还提到了一个名为亚拉得的村庄，这个村庄距希伯仑 6 罗马里，距离马拉萨（Malaatha，也叫 Moleatha）4 英里，这一距离与现代亚拉得废丘的位置相符，该遗址位于别是巴东北偏东约 20 英里（32 公里）处。

II. Archeology.-In excavations carried out by an Israeli expedition during 1962–1967 two different settlements were discovered at Tell Arad:

II. 考古.1962 至 1967 年，一支以色列探险队对亚拉得废丘进行了发掘，他们在该地发现了两个不同的定居点。

(1) A large fortified city of the Early Bronze Age II (*ca.* 2900–2700 B.C.) preceded by an open settlement of the Late Chalcolithic period. It was

(1) 第一个定居点是青铜时代早期 II（约公元前 2900-2700 年）的一座巨大的要塞城邑，该城之前是一个红铜时代晚期的空旷定居点。该城周围是约 8 英

surrounded by a stone wall about 8 ft. (2.4 m.) thick supported by projecting semicircular towers. The city was divided into quarters, and the houses were built according to a fixed architectural concept of a distinct “broad house” (with an entrance at one of the longer sides). A unique find is a clay model of one of these houses. Other remarkable finds are vessels imported from Egypt and an abundance of painted and well-burnished local pottery known hitherto mainly from Egyptian 1st Dynasty tombs (Abydos ware). They give evidence of the intense trade with Egypt in this early age and are of much importance for its chronology. The early city was completely destroyed and deserted before the end of the Early Bronze Age II, i.e., not later than 2700 B.C.

(2) The site lay deserted for over fifteen hundred years, and a new settlement was founded on its southeast ridge only during the 12th–11th cent. B.C. It was a small, open village built around the hill, and in its center was a paved *témenos* with a crescent-shaped *bāmā* and a square altar. This evidently was a Kenite high place, where the venerated priestly family related to Moses served (Jgs. 1:16). On its place a temple was erected during the 10th cent., which now became part of a strongly fortified royal citadel, founded possibly by Solomon. During the period of the monarchy it was six times destroyed and burned (the first time evidently by Shishak), but always was quickly rebuilt, and served until the end of the first temple as the royal military and administrative center of the border area. Later, fortresses stood on the site, in the Persian, Hellenistic, and Roman periods up to the Early Arab period.

尺（2.4 米）厚的石墙，突出的半圆形卫塔支撑着这座石墙。城内分为四个区，城中的房子都按照独特的“大房子”的固定建筑构思来建造（入口位于房屋较长的一侧）。一个独特考古发现是当地一座房子的泥塑模型。其他值得注意的发现还包括从埃及进口的容器和大量上色抛光的当地陶器，迄今为止，人们主要从埃及第一王朝时期的坟墓中看到过这种陶器（阿比多斯陶器）。这些发现表明该城在早期便与埃及有密切的贸易往来，而且对于该城的年代学研究极其重要。在青铜时代初期 II 期结束之前（即，不晚于公元前 2700 年），这座早期的城市被完全摧毁和遗弃。

(2) 上述地点废弃了 1500 多年，仅在公元前 12 至 11 世纪期间，该地的东南山脉上才建立过新的定居点。这是一个绕山而建的空旷的小村庄，村子中心是一座铺砌而成的圣所 (*témenos*)，其中有一座新月型的平台 (*bāmā*) 和一座正方形的祭坛。这明显是一座基尼人的邱坛，摩西的亲戚、受人崇敬的祭司家庭在这里侍奉 (士 1:16)。公元前 10 世纪，该地建起了一座神殿，它现在成为了一座固若金汤的王室城堡（可能是由所罗门建造的）的一部分。君主制时期，这里曾六次遭到摧毁焚烧（第一次显然是示撒所为），但总是很快又被重建起来，在第一座神殿被毁灭之前，这里始终是皇室军队驻扎之地，同时还是边境地区的行政中心。后来，从波斯时期、希腊化时期和罗马时期开始，直到阿拉伯时代早期，该地一直建有若干要塞。



Excavations at Tell Arad, which determined two distinct sites (Consulate General of Israel in New York)

III. Ostraca.-Much information about the royal Judean administration is obtained from the Hebrew inscriptions found at the place. The excavations have resulted in almost two hundred inscribed potsherds (ostraca), nearly half Aramaic from *ca.* 400 B.C., and the rest Hebrew from the period of the monarchy. This is the largest and most varied find of early inscriptions in any Palestinian excavation. The Aramaic ostraca are mainly dockets of the Persian garrison, containing lists of names and troops (*dgl*) and quantities of various commodities like wine, oil, flour, and silver. The Hebrew ostraca derive from different Iron Age strata (which increases their paleographic importance); most are letters and dockets from the royal archives of the various citadels. Some contain lists of private names,

亚拉得废丘的发掘现场，在该地发现了两个不同的遗址。(以色列驻纽约总领事馆)

III. 陶器碎片。从该地发现的希伯来铭文中可以获得许多关于犹大王室统治的信息。该地出土了约两百块刻有铭文的陶器碎片(碎石块)，其中半数是亚看语铭文(约公元前400年)，其余则是君主制时期的希伯来语铭文。在巴勒斯坦的所有考古发掘中，这次发掘发现的铭文数量最多、种类最齐全。刻有亚兰语的陶器碎片记录的主要是波斯驻军的记事表，其中包括人名和军队(*dgl*)的名单，以及酒、油、面粉和银器等大量不同用品的清单。希伯来语陶器碎片是从铁器时代的不同地层中挖掘出来的(这增加了它们的古文书学价值)；大多数碎片是各城堡间王室档案中的信件和记事表。一些碎片中包含人名的列表，偶尔还会附加数字和农产品的标示，如麦子(*h₁m*)。

occasionally with the addition of numerals and an indication of the produce, such as wheat (*ḥṭm*).

Several ostraca were found in rooms bounding the temple and apparently connected with it. Some of these contain only the name of a single person, two of them names of well-known biblical priestly families: Meremoth and Pashhur. They served probably as lots for the priestly terms, similar to the custom in the Jerusalem temple. On a fragment of a large bowl, names of families and numerals were written in various directions, among them the “sons of Korach” (*bny qrh*). This may be a list of donations for the temple. Most illuminating are a group of letters from the archive of Eliashib son of Eshyahu, who was a high official, possibly the commander of the last citadel (*ca.* 600 B.C.). Their main contents are orders to provide certain peoples with rations of wine and bread, among them Kittim (*ktym*), probably mercenaries of Aegean stock in the service of Judah. In one is a reference to Beer-sheba and in another to the “house of Yahweh” (*byt yhwh*), probably the Jerusalem temple. This is the first and only instance of a direct reference to the temple in Hebrew epigraphy.

A letter from the same period contains a strict order to dispatch reinforcements of men from Arad and Kinah (Josh. 15:22) to Ramath-negeb (Josh. 19:8; 1 S. 30:27) against a threatening Edomite attack. This is probably the assault hinted at in the Bible in the days of Jehoiakim, preceding Nebuchadrezzar’s first campaign (1 K. 22:2; Jer. 35:11, reading Edom instead of Aram).

神庙周围的房间中出土了一些陶器碎片，它们显然与神殿有关。其中一些陶器碎片上仅刻有一个人的名字，其中两个名字属于《圣经》中著名的祭司家族：米利末和巴施户珥。这些碎片可能是祭司拈阄用的签，这与耶路撒冷圣殿中的习俗类似。在一个大碗的碎片上按不同方向铭刻着家族名和数字，其中包括“可拉的儿子们”(*bny qrh*)。这可能是向神庙捐款之人的清单。以实雅户(Eshyahu)之子以利亚实档案中的一组信件最有启发性，以利亚实曾是一个高官，可能是最后一座城堡(约公元前600年)的指挥官。这些信件主要记录了关于向某些民族提供酒和面包等给养的命令，这些民族包括基提人(*ktym*)，他们可能是在犹大服役的爱琴海血统雇佣兵。一封信中提到了别是巴，另一封信中提到了“耶和华的家”(*byt yhwh*)，这可能指的是耶路撒冷圣殿。这是希伯来语铭文中第一次也是唯一一次直接提到圣殿。

同时期的一封信件包含一个严厉的命令，信中要求亚拉得和基拿向南地的拉玛(书 19:8; 撒下 30:27)派遣增援部队来抵御以东人的袭击。这可能指的是《圣经》中暗示的发生在约雅敬时期，在尼布甲尼撒第一次战役之前的那次袭击(王上 22:2; 耶 35:11, 其中译为以东, 而非亚兰)。

IV. The Temple.-The most surprising discovery at Arad is the temple occupying the northwest corner of the citadel. It is the only Israelite temple discovered by archeology. Its direction, general plan, and contents stand in basic agreement with the Solomonic temple and especially with the tabernacle. It consists of one main room, the (Heb.) *hēkāl*, and to the west of it a raised cella, the holy of holies or *d^ehîr*. Flanking the entrance of the latter were two incense altars, and inside were a small *bāmâ* and a *maṣṣēbâ*. East of the building was a relatively large courtyard, divided into a large outer and smaller inner part (the *'ûlām*). Flanking the entrance to the *hēkāl* were two stone slabs, probably bases of pillars, evidently similar to the biblical Jachin and Boaz (cf. 2 Ch. 3:17!). In the outer court was the altar for burnt offerings. It was built of earth and unhewn stones (cf. Ex. 20:25, etc.) and its measurements were a square of 5 cubits, 3 cubits high, like the altar in the tabernacle (Ex. 27:1; cf. 2 Ch. 6:13!).

The history of the temple seems to correspond to the development of worship in Israel. It was built on a sanctified place in the days of the united monarchy; its altar went out of use at the end of the 8th cent. and the temple was finally destroyed with the erection of the last Israelite citadel in the second half of the 7th century. The two phases of its abolition belong evidently to the days of Hezekiah and Josiah, the two reformers who concentrated the worship in Jerusalem. Its foundation at Arad may be explained as a royal border sanctuary like Dan and Bethel in Israel and probably Beer-sheba in Judah (cf. Am. 5:5; 7:13;

IV. 神殿。亚拉得废丘中最惊人的发现便是这座占据了城堡西北角的神庙。这是唯一一座通过考古发现的以色列神殿。它的朝向、总体规划和建筑与所罗门圣殿基本一致，尤其是与会幕基本一致。这座神殿中包含一个主室，即正殿（希伯来语：*hēkāl*），在神殿的西部是一座高高的内殿，即至圣所（*d^ehîr*）。内殿入口的侧面是两个香坛，内殿中有一个小平台和一根柱子（*maṣṣēbâ*）。神殿东面是一个相对较大的庭院，庭院分为面积较大的外院和面积较小的内院（*'ûlām*）。正殿的入口侧面有两块石板，可能是柱子的基座，这显然类似于《圣经》中的雅斤和波阿斯（参：代上 3:17!）。燔祭坛位于外院中，由土和未砍削过的石头堆成（参：出 20:25 等），面积为 5 肘见方，3 肘高，类似于会幕中的祭坛（出 27:1；参：代下 6:13!）。

这座神殿的历史似乎相当于以色列人敬拜的发展史。王国统一时期，以色列人在圣地上建起了这座神殿；公元前 8 世纪末期，祭坛被弃用，公元前 7 世纪下半叶，随着最后一座以色列城堡的建立，这座神殿最终被摧毁。神殿被废弃的两个阶段显然分别处于希西家统治时期和约西亚统治时期，这两位改革家使耶路撒冷成为以色列人的敬拜中心。在亚拉得建立的这座神殿或许可以被视为王室境界上的圣所，类似于以色列的但和伯特利，或许也可能类似于犹大的别是巴（参：摩 5:5；7:13；8:14）。

8:14).

V. Identification.—The results of the excavations contradict the accepted identification of the Canaanite city with Tell ‘Arâd, which lacks remains of the Middle and Late Bronze Ages. On the other hand its identification with the Israelite city has been further confirmed by the appearance of the name Arad in two Hebrew ostraca. Two possible solutions have been suggested: (1) In the Canaanite period no city of Arad existed, but this was the name of the whole region, the Negeb of Arad. (2) Canaanite Arad was located at Tell el-Milh, 8 mi. (13 km.) SW of Tell ‘Arâd, where strong Hyksos fortifications have been discovered. This suggestion is strengthened by the double appearance of the name in the Shishak list. We may assume that “Arad of the House of Yrhm” is the early city, which was settled by Jerahmeelite families; “Great Arad” is then the strong citadel on the outstanding hill dominating the Negeb of Arad, which was founded by Solomon on the site of the venerated Kenite high place.

Bibliography.—*GP*, pp. 248f.; N. Glueck, *Rivers in the Desert* (1959), pp. 50–53, 114f.; Y. Aharoni and Ruth Amiran, *IEJ*, 14 (1964), 131–147; *Archaeology*, 17 (1964), 43–53; B. Mazar, *JNES*, 24 (1965), 297–303; V. Fritz, *ZDPV*, 82 (1966), 331–342; Y. Aharoni, *BASOR*, 184 (Dec. 1966), 14–16; *Fourth World Congress of Jewish Studies, Papers*, I (1967), 11–13; *BA*, 31 (1968), 1–32; Y. Aharoni, *Arad Inscriptions* (1975).

Y. AHARONI

ARADUS

ar’ə-dəs [Gk. *Arados*]. The Greek name

V. 鉴定。考古发掘的结果否定了亚拉得废丘是迦南城邑的说法，因为该地缺少青铜时代中期和晚期的遗迹。此外，两块希伯来语陶瓷碎片上出现了亚拉得这个名字，这进一步证明了该地是以色列的城邑。人们对此提出了两种可能性：(1) 在迦南时期，亚拉得不是城邑名，而是整个地区的名字，即亚拉得的南地。(2) 迦南的亚拉得位于米列废丘，地处亚拉得废丘西南 8 英里（13 公里）处，在米列废丘发现了希克索斯王朝时期的防御工事。示撒的列表上两次出现亚拉得的名字，更加佐证了这种可能性。我们可以假定，“耶拉篋家的亚拉得”是早期的城邑，耶拉篋的家族曾定居于此；“大亚拉得”是之后所罗门在受人崇敬的基尼邱坛遗址上修建的坚固城堡，它位于一座高山之上，俯瞰着整个亚拉得的南地。

书目——*GP*, 248-249 页; N. Glueck, *Rivers in the Desert* (1959), 50-53 页, 114-115 页; Y. Aharoni 和 Ruth Amiran, *IEJ*, 14 (1964), 131-147; *Archaeology*, 17 (1964), 43-53; B. Mazar, *JNES*, 24 (1965), 297-303; V. Fritz, *ZDPV*, 82 (1966), 331-342; Y. Aharoni, *BASOR*, 184 (1966 年 12 月), 14-16; *Fourth World Congress of Jewish Studies, Papers*, I (1967), 11-13; *BA*, 31 (1968), 1-32; Y. Aharoni, *Arad Inscriptions* (1975)。

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ARADUS 阿拉杜斯

音译: ar’ə-dəs 【希腊语: *Arados*】。一

for a Phoenician island-fortress (Ruad) and its homonymous city (1 Macc. 15:23). Named Arvad in the OT, it is located off the Syrian coast above Tripoli, opposite Tartus (Antarados). See ARVAD.

座腓尼基人的岛上要塞(鲁阿德[Ruad])和同名城邑的希腊语名字(马一15:23)。《旧约》中将该城称为亚发,它位于叙利亚海岸对面的特里波利(Tripoli)北面,与塔尔图斯(Antarados)相对。见 ARVAD (亚发)。

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ARAH

âr'ə [Heb. 'ārah—'traveler' (?)].

1. The son of Ulla, an Asherite (1 Ch. 7:39).

2. [Gk. *Ares, Aree*]; AV and NEB Apoc. ARES. The head of a family that returned from the Exile with Zerubbabel (Ezr. 2:5; Neh. 7:10; 1 Esd. 5:10). He is usually identified with Arah of Neh. 6:18, whose granddaughter became the wife of Tobiah, the Ammonite who tried to thwart Nehemiah in rebuilding Jerusalem.

ARAM

âr'əm [Heb. ^arām; Gk. *Aram*].

1. A son of Shem (Gen. 10:22f.; 1 Ch. 1:17). See SYRIAN III.

2. A grandson of Nahor (Gen. 22:21).

3. A descendant of Asher (1 Ch. 7:34).

4. (AV, Mt. 1:3f.; Lk. 3:33). See ARNI; RAM.

ARAM OF DAMASCUS

[Heb. ^arām dammeséq] (2 S. 8:6); AV SYRIA OF DAMASCUS; NEB "these

ARAH 亚拉

音译:âr'ə【希伯来语: 'ārah——“旅行者”(尚不确定)】。

1、乌拉的儿子,亚设人(代上7:39)。

2、【希腊语: *Ares, Aree*】;《钦定版圣经》和《新英文译本》的《次经》中译为ARES(“亚列斯”)。和所罗巴伯一起从被掳地归回的一个族长(拉2:5;尼7:10;拉一5:10)。人们通常认为他就是《尼希米记》6:18中的亚拉,亚拉的孙女是亚扪人多比雅的妻子,多比雅曾反对尼希米重建耶路撒冷。

ARAM 亚兰

音译:âr'əm【希伯来语: ^arām; 希腊语: *Aram*】。

1、闪的一个儿子(创10:22-23;代上1:17)。见 SYRIAN III (叙利亚 III)。

2、拿鹤的孙子(创22:21)。

3、亚设的后裔(代上7:34)。

4、(《钦定版圣经》,太1:3-4;路3:33)。见 ARNI (亚珥尼); RAM (公绵羊)。

ARAM OF DAMASCUS 大马士革的亚兰

【希伯来语: ^arām dammeséq】(撒下8:6);《钦定版圣经》译为 SYRIA OF

Aramaeans”; also **ARAM** [^arām] (2 S. 15:8; 1 Ch. 2:23; Hos. 12:12; Zec. 9:1); AV also “man” (Zec. 9:1, for MT ^aādām). A Syro-Aramean city-state that rose to prominence during the reign of David. It was still important enough in Isaiah’s time to be called the “head of Syria” (Isa. 7:8). Its site was in the immediate vicinity of DAMASCUS. See SYRIAN.

A. H. LEWIS

ARAMAEAN

âr-ə-mē’ən. See SYRIAN.

ARAMAIC

ar-ə-mā’ik [Heb. ^arāmî]; AV SYRIAN, SYRIAC. A language or group of languages of the Semitic family, closely related to Hebrew. Biblical Aramaic, formerly called Chaldee, is the name given to the Aramaic occasionally found in the OT, viz.: (1) two words in Gen. 31:47 used by Laban, whereas Jacob expressed the same idea in Hebrew; (2) one verse in Jer. 10:11 representing the testimony that the house of Israel was to make to the nations; (3) two portions in Ezra (4:8–6:18; 7:12–26), being principally correspondence between the enemies of the Jews and the Persian King Darius, and a letter from Artaxerxes to Ezra; (4) the central portion of Daniel (2:4b–7:28). The language is called “Aramaic” (improperly translated “Syriac” in the AV) in Ezz. 4:7 and Dnl. 2:4.

Aramaic words or forms called “Aramaisms” are often pointed out in

DAMASCUS (“大马士革的亚兰”); 《新英文译本》译为“these Aramaeans” (“这些亚兰人”); 又称 **ARAM** (“亚兰”), 音译: [^arām] (撒下 15:8; 代上 2:23; 何 12:12; 亚 9:1); 《钦定版圣经》还译为“man” (“世人”, 亚 9:1, 对应着《马所拉文本》中的 ^aādām)。一座叙利亚和亚兰的城邦, 在大卫统治时期盛极一时。以赛亚时期, 该城仍十分重要, 因而被称为“叙利亚的首城” (赛 7:8)。该城紧邻大马士革 (见 DAMASCUS [大马士革])。见 SYRIAN (叙利亚)。

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ARAMAEAN 亚兰人

音译: âr-ə-mē’ən。见 SYRIAN (叙利亚)。

ARAMAIC 亚兰语 (《圣经》中译为亚兰言语或亚兰方言)

音译: ar-ə-mā’ik 【希伯来语: ^arāmî】: 《钦定版圣经》译为 SYRIAN, SYRIAC (“叙利亚语”)。闪族语中的一种语言或一组语言, 与希伯来语存在密切的联系。《圣经》中的亚兰语原来被称为迦勒底语, 是《旧约》中偶尔出现的亚兰语的名称, 即: (1) 《创世记》31:47 中拉班使用的两个词, 然而雅各用希伯来语表达了同样的概念; (2) 《耶利米书》10:11 中的一节经文, 表示以色列家将在列国前作的见证; (3) 《以斯拉记》中的两个部分 (拉 4:8–6:18; 7:12–26), 基本上是犹太的敌人和波斯王大流士之间的通信, 以及亚达薛西写给以斯拉的一封信; (4) 《但以理书》的中间部分 (2:4b–7:28)。这种语言在《以斯拉记》4:7 和《但以理书》2:4 中被称为“亚兰方言”和“亚兰的言语” (《钦定版圣经》中将其错误的译为“叙利亚语”)。

被称作“亚兰语化”的亚兰语单词或形式通常明确出现在《旧约》的其他经文

other parts of the OT; and a number of Aramaic words, expressions, or names (such as *marana tha* [1 Cor. 16:22], *ephphatha* [Mk. 7:34], *talitha cumi* [Mk. 5:41], Tabitha [Acts 9:36, 40], Cephas [Jn. 1:42; 1 Cor. 1:12; etc.]), are recorded in the NT.

- I. History of the Language
- II. Description
 - A. Phonetics
 - B. Morphology
 - 1. Nouns
 - 2. Verbs
 - C. Syntax
- III. Date of Biblical Aramaic
- IV. Aramaic and the NT

I. History of the Language.-Aramaic takes its name from the Arameans, or the people of Aram. These strange people, whose origins are unknown, probably occupied the stage of history for a longer period of time than any others, yet never developed an empire or even a strong kingdom. They furnished a language that became the medium of international communication in the days of the Assyrian, Babylonian, and Persian empires, and faded only gradually in the Hellenistic period; yet they gave the world no great literature (others who used their language did) nor indeed any other form of art. They borrowed an alphabet and gave it, in its many forms, to most of the literate world (including even the names for the Greek letters, in most cases); yet the alphabet was so poorly suited to their speech that scholars become confused by the orthography when discussing the phonetics and phonemics of Aramaic. And if any other paradox needs to be mentioned, the Arameans were often the enemies of the

中;《新约》中记载了许多亚兰语的单词、表达方式或名字(如 *marana tha* [林前 16:22], *ephphatha* [可 7:34], *talitha cumi* [可 5:41], Tabitha [徒 9:36, 40], Cephas [约 1:42; 林前 1:12 等])。

- I. 语言历史
- II. 描述
 - A. 语音学
 - B. 词态学
 - 1、名词
 - 2、动词
 - C. 语法
- III. 《圣经》中亚兰语的时期
- IV. 亚兰语和新约

I. 语言历史。亚兰语的名字来源于阿拉米人或亚兰人。这支起源不明的外邦民族在历史上存在的时间要比其他任何民族都长,但却从未发展为一个帝国,甚至从未发展为一个强大的王国。亚兰人创造了亚兰语,在亚述帝国、巴比伦帝国和波斯帝国时期,亚兰语成为了各国间沟通的媒介,直到希腊化时期才逐渐衰落;但是,亚兰人没有创造出伟大的文学(其他使用亚兰语的人却做到了),也确实没有创作出其他任何形式的艺术。亚兰人借鉴了一种字母表,这种字母表所演化出的许多形式传入了大多数文明世界(在大多数情况下,甚至包括希腊语字母的名称);但这个字母表却与亚兰人的日常用语极不相称,以至于学者们在讨论亚兰语的语音学和音位学时,会对正字学产生困惑。如果要提到其他悖论的话,那么就要提到亚兰人通常是《旧约》中民族的敌人——虽然以色列人要时常提起“将亡的亚兰人”是他们的祖先(申 26:5)。

people of the OT—even though the Israelite was constantly reminded that “a wandering Aramean” was his father (Dt. 26:5).

Aram is a place name in Old Akkadian writings, from the middle of the 3rd millennium B.C., referring to the region of the Tigris N of Elam and E of Assyria. Some scholars think the name is non-Semitic. Tiglath-pileser I (*ca.* 1100 B.C.) gave the name Aramean to the Semitic nomads in that area who were troubling his borders. Aram is also a personal name, found in the 3rd dynasty of Ur (*ca.* 2000 B.C.) and at Mari (*ca.* 1800 B.C.). In the Table of Nations, Aram is named as one of the sons of Shem along with Elam and Asshur (Gen. 10:22). At least two of the “sons” of Shem listed are not “Semitic,” linguistically speaking, viz., Elam and Arpachshad.

The *Aḥḫlamê*, long identified with the Arameans, are mentioned in cuneiform texts from Mesopotamia from about the 26th cent. B.C. on; they were principally troublesome marauders, nomads who moved with the flocks according to the season, knowing no boundaries, and constantly raiding the borderlands of civilized peoples. Along with them we should probably group similar nomads, such as the Suti, the Kaldi, and the Arami. They seem to have come from the Arabian Desert, and they spread into Mesopotamia, Egypt, and the western and northern edge of the Syrian Desert, better known as the Fertile Crescent. They doubtless spoke a common language or closely related dialects of a language, to which we might give the name Proto-Aramaic, although we have no

在古阿卡德语作品中，亚兰（《圣经》中译为亚兰）是一个地名，从公元前 2500 年开始，该地名指的是以拦南部和亚述东部的底格里斯河流域。一些学者认为这个地名不属于闪族语。提革拉毗列色一世（约公元前 1100 年）将生活在该地区并骚扰其边境的闪族游牧民族称为亚兰人。在乌尔的第三王朝（约公元前 2000 年）和马里（约公元前 1800 年），亚兰也曾被用作人名。根据列邦列国中的记载，亚兰（阿拉米）、以拦和亚述同为闪的儿子（创 10:22）。在此处所列的闪的“儿子们”中，从语言学角度来讲，至少有两个不说“闪族语”，即以拦和亚法撒。

发现于美索不达米亚的公元前 26 世纪及之后的楔形文字文本，其中提到了 *Aḥḫlamê*，他们一直被认为是亚兰人；他们大多是令人苦恼的掠夺者和游牧者，随季节的变化带牲畜群四处迁移，他们不顾国邦的边境，经常袭扰文明民族的边境。我们或许应将他们与苏提族、卡尔狄族和阿拉美族等类似的游牧民族分为一组。他们似乎来自阿拉伯沙漠，向美索不达米亚、埃及和叙利亚沙漠的西部与北部边缘迁徙，这部分地区较为常用的名字是肥沃月湾。他们无疑使用一种共同的语言，或是一种语言的联系紧密的方言，我们可以称这类语言为原始亚兰语，虽然我们并没有任何书面遗迹可以证实这种理论。但是，大量的文字记录表明这些民族的存在（参：Dupont-Sommer, *Les Araméens*）。他们居住的主要地区位于上美索不达米亚的幼发拉底河大河湾内，这片地区

literary remains to support this theory. There is, however, much evidence in written records of their existence (cf. Dupont-Sommer, *Les Araméens*). Their principal location was in upper Mesopotamia, within the great bend of the Euphrates known as Aram-Naharaim, “Aram of the Two Rivers” (the Euphrates and the Habor), or Paddanaram (Gen. 28:6). According to Israelite tradition, this was where Abram and his father and brother located after leaving Ur (Gen. 11:31); to this region Abraham sent his servant to get a wife for Isaac (Gen. 24:10), and Isaac in turn sent Jacob to get a wife (Gen. 28:2); and here the sons of Jacob, the heads of the twelve tribes, were born, excepting Benjamin (Gen. 29:31–30:24). It was following the departure of Jacob and his sons, when Laban pursued and overtook him, that the cairn of stones was named “Jegarshadutha” in Aramaic and “Galeed” in Canaanite (or Hebrew) (Gen. 31:47). We are led to the conclusion that Aramaic (in an early form) was spoken in Paddan-aram.

In the 12th cent. B.C., groups of nomads are found along the Tigris and Euphrates from the Persian Gulf to Aram-Naharaim, and along the Levantine coast as far as north Arabia. In the 11th cent. we find the beginnings of the Aramean states, actually small kingdoms consisting of a city or town and its surroundings, with such names as Aram-Zobah, Aram-Maacah, Aram-Dammesek, Aram-Rehob, as well as names not compounded with Aram, such as Geshur, Hamath, and Bit-Adini (Beth Eden). By the 10th, or at the latest the 9th cent., Aramaic inscriptions begin to appear, and the study of Aramaic is put on a basis no

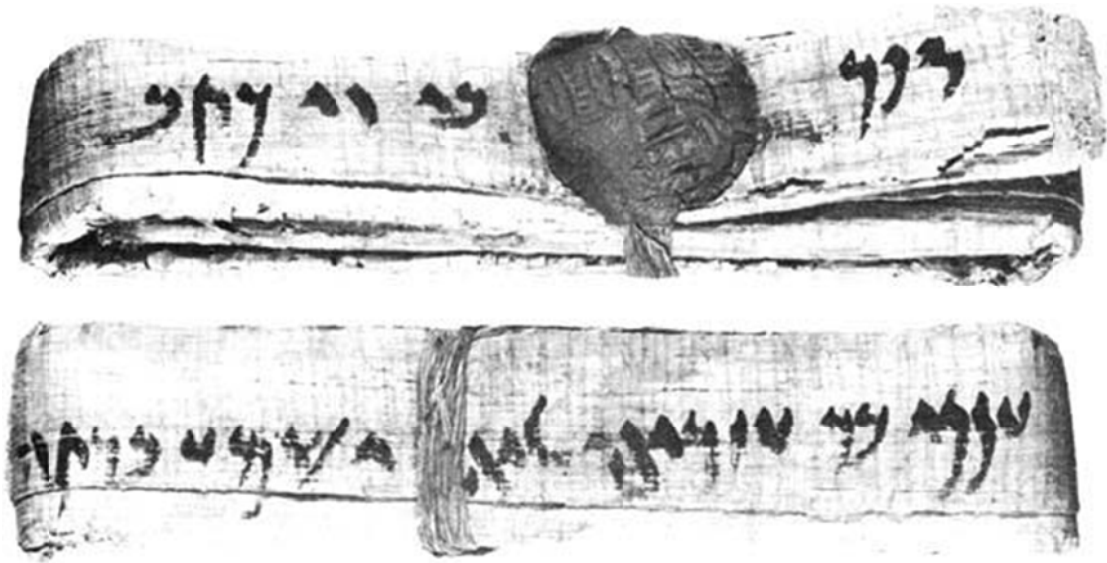
被称为亚兰拿哈林，意思是“两河间的亚兰”（幼发拉底河和哈博河），或巴旦亚兰（创 28:6）。根据以色列人的传统，这就是亚伯兰和其父兄离开吾珥后所居住的地方（创 11:31）；亚伯拉罕曾命他的仆人去这片地区为以撒娶妻（创 24:10），后来以撒又派雅各去这里娶妻（创 28:2）；雅各的众子，也就是十二支派的族长（除了便雅悯）就是在这里出生的（创 29:31-30:24）。雅各和其众子离开之后，拉班追上了他们，二人立了石堆，拉班用亚兰语称那石堆为“伊迦尔撒哈杜他”（亚兰语），雅各却用迦南语（或希伯来语）称那石堆为“迦累得”，这两个名称都是“以石堆为证”的意思（创 31:47）。于是我们可以得出结论，巴旦亚兰的人使用亚兰语（的雏形）。

公元前 12 世纪，大批游牧民族出现在底格里斯河流域、从波斯湾至亚兰拿哈林的幼发拉底河流域，以及地中海东岸的沿海地区，最远甚至到达了北阿拉伯。在公元前 11 世纪，我们发现了阿拉米国家的早期形式，它们实际上是由一座城市或乡镇及其周边地区构成的小王国，其中包括琐巴的亚兰、玛迦的亚兰、大马士革的亚兰和利合的亚兰等，还有名字中不包含“亚兰”的名字，如基述、哈马和伯伊甸（Bit-Adini）等。到公元前 10 世纪或 9 世纪末期时，亚兰语铭文开始出现，亚兰语的研究开始不再主要依靠推测。

longer highly speculative.

Aramaic, however, was already a *lingua franca* of the merchants who traveled the highways from town to town. This hypothesis alone can explain the next development, when Aramaic became the official language of trade and diplomacy. Aramaic “dockets” began to be attached to Assyrian and Babylonian tablets. The records were kept in the languages of the kingdoms, but brief descriptions were attached in Aramaic—obviously because more persons could understand it. (For these texts, see L. Delaporte, *Épigraphes Araméens* [1912].) In some Assyrian tablets “Aramaic scribes” (*dupšarrê armaya*) are mentioned—certainly meaning that they could write Aramaic as well as (or instead of) Assyrian. Aramaic inscriptions appear on weights, seals, and vessels. The statue of Bar Rekub, found at Zenjirli (in the Kara Su Valley, now in Turkey), includes a scribe who has pen and ink: Akkadian tablets were pressed with a stylus, but Aramaic was usually written with ink. Similarly, a relief from Nimrûd shows two scribes recording the booty taken by Tiglathpileser III (*ca.* 740 B.C.); one scribe has a stylus in the right hand and a tablet in the left, the other has a pen and a scroll of leather or papyrus.

但是，亚兰语已经成为了在城邑间沿大道旅行的商人所使用的通用语言。单是这种假说就可以解释亚兰语随后的发展，即亚兰语成为了贸易和外交的官方语言。亚述语或巴比伦语泥版上开始出现亚兰语的“记事表”。这种记录采用王国内使用的语言，但会附上亚兰语的简要说明，这显然是因为更多人能够读懂亚兰语（关于这些文本，见 L. Delaporte, *Épigraphes Araméens* [1912]）。一些亚述语泥版中提到了“亚兰语文士” (*dupšarrê armaya*)，这一定表明这些文士可以写亚兰语和亚述语，或者只会写亚兰语。亚兰语铭文出现在砑码、印章和容器上。在真吉尔里（Zenjirli，位于卡拉苏谷 [Kara Su Valley]，现位于土耳其）发现的巴利库伯（Bar Rekub）雕像上就包括一个有笔和墨水的文士：阿卡德语泥版是用铁笔镌刻的，而亚兰语则通常用墨水写成。同样地，在尼姆鲁德发现的一幅浮雕展现了两个文士记录提革拉毗列色三世所获战利品的画面（约公元前 740 年）；一个文士右手持铁笔，左手持泥版，另一个文士则拿着笔和皮质或蒲草纸书卷。



Folded and sealed contract from Elephantine. The legends written on the outside in Official Aramaic identify the contents. (Brooklyn Museum)

Evidence of the use of Aramaic is found in the story of the siege of Jerusalem by Sennacherib, where Hezekiah's representatives plead with the Assyrian official to speak in Aramaic so the common people will not understand the plight (2 K. 18:26). Aramaic inscriptions are found in Egypt from the time of Esarhaddon of Assyria (681–669 B.C.). But it was in the time of the Persian empire that Aramaic flourished as the official language. Correspondence between the priests of a Jewish colony in Upper Egypt and the Persian governor in Jerusalem were written in Aramaic (the Aramaic papyri from Elephantine, 5th cent. B.C.). An Aramaic copy of the famous Behistun inscription of Darius I was found in Egypt (Cowley, pp. 251–54). Even a Persian satrap sent his orders to an Egyptian boat builder in Aramaic (Cowley, no. 26)! Aramaic inscriptions of various types, including some on metal objects and coins, have been found in many parts of the Middle East, from Greece to Pakistan, and from the Ural Mountains to Arabia. The

图为来自伊里芬丁的折叠封印契约。可以通过契约外面用官方亚兰语缩写的传奇来辨识里面的内容。(布鲁克林博物馆)

在西拿基立围攻耶路撒冷的故事中可以找到使用亚兰语的证据，希西家差遣的人请求亚述官员说亚兰语，这样百姓就不会知道当时的困境（王下 18:26）。人们在埃及发现了亚述的以撒哈顿时期（公元前 681-669 年）的亚兰语铭文。但到波斯帝国时期，亚兰语才发展为官方语言。上埃及一个犹太殖民地的祭司们与驻耶路撒冷的波斯官员之间用亚兰语通信（来自伊里芬丁的亚兰语蒲草纸，公元前 5 世纪）。人们在埃及发现了著名的大流士一世贝希斯敦铭文的亚兰语抄本（Cowley, 251–254 页）。就连波斯总督给埃及造船匠所下的命令也是用亚兰语写成的（Cowley, 26 号）！人们在从希腊到巴基斯坦和从乌拉尔山脉到阿拉伯等中东的多个地区发现了各种亚兰语铭文，其中一些被刻在金属物品或硬币上。在《圣经》中，《以斯拉记》中表明亚兰语曾是官方通信用语，《但以理书》中记载的人们在宫殿中用亚兰语描述了一个关于希伯来青年的故事，都完全符合当时的习俗。

biblical use of Aramaic for official correspondence, as found in Ezra, and for description of events in the palace concerning a Hebrew youth, as found in Daniel, is fully in accord with the custom of the times.

With the spread of Hellenism, including the deliberate attempt to extend the usage of the Greek language, Aramaic all but vanished. In three areas, however, it survived: in Arabia, among the Nabateans and the Palmyrenes, down into the Christian era; in Palestine, among Jews and later among the Melkite Christians, until the conquest by Islam; and in Mesopotamia, among Jews, Christians, and Mandeans, in some cases right to the present day. Jewish literature in Aramaic includes the Targums (translations of the OT into Aramaic), the Palestinian Talmud and Midrash, and the Gemara of the Babylonian Talmud—though these are not all in the same dialect. Christian literature includes the Old Syriac and Peshitta versions of the Bible, or portions of the Bible, and a wide variety of religious and historical literature. The term “Syriac” is usually applied to the dialect of Aramaic used by Christians in the East; and it spread eastward as far as India and even to China, and westward to Asia Minor, Egypt, and Arabia. Christian communities in Syria, Iraq, and Iran still speak subdialects of Syriac. The Mandeans of Iraq have a considerable religious literature in a dialect supposedly preserved from impurities that Jewish and Christian backgrounds have imposed on their respective bodies of literature. Lady Drower has recently published extensively on the Mandeans. Some liturgical use of Aramaic is found in the Jewish prayer book and also in Syriac

随着希腊文化的传播，以及人们有意地推广希腊语，亚兰语几乎失传了。但是，有三个地区保留了这种语言：一是阿拉伯，纳巴泰人和帕米尔人一直使用该语言至基督纪元；二是巴勒斯坦，犹太人和后期的麦尔基派基督徒一直使用至伊斯兰占领期间；三是美索不达米亚，犹太人、基督徒和曼底安派在某种情况下一直使用至今。亚兰语的犹太教文献包括《他尔根》（《旧约》的亚兰语译本）、巴勒斯坦的《他勒目》和《米大示》以及《巴比伦他勒目》中的《革马拉》，虽然这些作品所使用的方言并不完全相同。亚兰语的基督教文献包括《圣经》或其部分内容的《古叙利亚语译本》和《别西大译本》，以及大量的宗教和历史文献。“叙利亚语”一词通常用来指东方基督徒所使用的亚兰米语方言；这种方言向东传播至印度，甚至传入了中国，而向西则传播到了小亚细亚、埃及和阿拉伯。叙利亚、伊拉克和伊朗的基督教会众仍然使用叙利亚语的次方言。犹太教和基督教背景分别融入了各自的文献之中，但伊拉克曼底安派的大量宗教文学所采用的方言可能未受这种融合的影响。卓尔（Lady Drower）近期发表了大量关于曼底安派的作品。犹太教的祈祷书中和叙利亚基督教团体中发现了亚兰语的一些礼拜用途。

Christian groups.

II. Description.—Within the limits of this article we can give only the most salient features of the language. For further information, any of the recognized grammars may be consulted, particularly the standard work by Bauer and Leander. But until one has worked extensively in Aramaic dialects of several different periods, he should hesitate to speak categorically on these subjects.

A. Phonetics. In the parent language (generally called “Proto-Semitic”), there were at least twenty-nine consonantal phonemes and three vocalic phonemes. The vowels were further distinguished by long and short forms. (A *phoneme* is a discretely meaningful basic unit of sound in a given language or dialect.) Through the centuries, various phonetic shifts have occurred, contributing to the development of dialects and languages within the family derived from the parent. Where written remains have accurately reflected the phonetic patterns we can trace some of these shifts—but we must always use caution when following out this line of research, for the written form of the language does not always accurately represent the phonetic form.

In Aramaic, the twenty-nine parent consonantal phonemes seem to have been reduced to twenty-two or twenty-three, while the vowels, particularly the short vowels, developed additional gradations. To demonstrate these changes we may use Arabic, Aramaic, and Hebrew for comparison, although this is not in any way to be considered a complete picture.

II. 描述。受本文讨论范围所限，我们此处仅讨论亚兰语最显著的特性。为了解更多信息和查询更多已知语法，尤其可以参阅鲍尔和利安得的标准作品。但是，只有对数个不同时期的亚兰语方言进行大量研究之后，才能对这些主题做出断言。

A. 语音学。在原始的亚兰语中（通常被称为“原始闪米特语”），至少有 29 个辅音音素和 3 个元音音素。元音又分为长元音和短元音。（音素指给定语言或方言中独立的、有含义的基本单位。）几个世纪以来，语音发生了多种变化，这促进了源语言所衍生出的各种方言和语言的发展。我们可以根据保留下来的文本所精确反映的语音格局来追溯一些语音变化，但在通过这种方式进行彻底研究时，我们务必要谨慎，因为这种语言的书写形式并不总是准确地代表着语音形式。

亚兰语似乎将源语言中的 29 个辅音音素缩减为 22 个或 23 个，而元音，尤其是短元音，被进一步细分。我们可以对比阿拉伯语、亚兰语和希伯来语来演示这种变化，虽然这并不能体现变化的全貌。

<i>Proto-Semitic</i>	<i>Arab.</i>	<i>Aram.</i>	<i>Heb.</i>
d as in day	d	d	d
<u>d</u> like th in then	<u>d</u>	d	z
z as in zoo	z	z	z
t as in stop	t	t	t
<u>t</u> like th in thin	<u>t</u>	t	š like sh in ship (?)
š perhaps s in see	s	t	š like sh in ship
s perhaps Ichlaut	s	s	s s (?); used by Greeks for ks
ś perhaps sh in ship	š	s/ś	ś s (?); used by Greeks for s
<u>d</u> emphatic Jd (?)	<u>d</u>	q/ʿ	š s as in sought
<u>t</u> emphatic th (?)	z	<u>t</u>	š s as in sought
<u>t</u> emphatic t (?)	<u>t</u>	<u>t</u>	<u>t</u> t as in taught
š emphatic s (?)	š	š	š s as in sought
â a in far	â	â (â')	ô o as in notable

原始闪米特语	阿拉伯语	亚兰语	希伯来语
d, Day 中的 d	d	d	d
d, 类似于 then 中的 th	<u>d</u>	d	z
Zoo 中的 z	z	z	z
Stop 中的 t	t	t	t
<u>t</u> , 类似于 thin 中的 th	<u>t</u>	t	š, 类似于 ship 中的 sh (不确定)
š, 可能类似 see 中的 s	s	t	š, 类似于 ship 中的 sh
Ichlaut 中的 s	s	s	s s (不确定); 在希腊语中用于发音 ks
ś, 可能类似 ship 中的 sh	š	s/ś	ś s (不确定); 在希腊语中用于发音 s
加重的 Jd 的 <u>d</u> (不确定)	<u>d</u>	q/ʿ	š, 类似于 sought 中的 s
加重的 th 的 <u>t</u> (不确定)	z	<u>t</u>	š, 类似于 sought 中的 s
加重的 t 的 <u>t</u> (不确定)	<u>t</u>	<u>t</u>	<u>t</u> , 类似于 sought 中的 t
加重的 s 的 š (不确定)	š	š	š, 类似于 sought 中的 s
Far 中的 â a	â	â (â')	ô, 类似于 notable 中的 o

It will be seen that the fricatives (such as *th* in *then* and *th* in *thin*) tended to drop out of both Aramaic and Hebrew; but whereas in Hebrew they became sibilants (*z* and *s*), in Aramaic they became stops (*d* and *t*). The shift of the long *â* to *ô* is a feature of the Canaanite dialects and is not found in Aramaic (nor, for that matter, in Ugaritic). However, in eastern Syriac dialects (and probably in the Hebrew of *qāmāš* 和 *qāmāš-hatūp*使用同样的标

我们可以看出亚兰语和希伯来语都逐渐不使用摩擦音(如 *then* 中的 *th* 和 *thin* 中的 *th*); 在希伯来语中, 它们变成了齿擦音 (*z* 和 *s*), 而在亚兰语中, 它们变成了破裂音 (*d* 和 *t*)。长音 *â* 转变为 *ô* 是迦南语方言的一种特点, 而亚兰语并没有这种特点 (乌加里特语同样没有)。但是, 在叙利亚东部方言中 (可能也在马所拉学派的希伯来语中,

the Masoretes, who used the same sign for the *qāmāš* as for the *qāmāš-ḥaṭūp*), both long *ā* and short *a* (under certain conditions) shifted to *ô/ō*. In certain Aramaic dialects, we should add, fricatives shifted to sibilants rather than to stops.

Both Aramaic and Hebrew developed vocalic gradations, so that in addition to the basic *a*, *i*, and *u*, we find *e* and *o* (in long and short quantitative forms). But whereas Hebrew tended to avoid short *i* (developing to *e* or *ē*), Aramaic often keeps the *i*-vowel. On the other hand, just prior to Masoretic times Hebrew attenuated short *a* in unaccented, closed syllables to short *i*, but Aramaic (except Biblical Aramaic) and Syriac kept the short *a* in such a position.

B. Morphology. Like all Semitic languages, Aramaic is chiefly triconsonantal in word-formation; in other words, a “root” consists of three consonants that carry a root meaning, while the various developments, whether as nouns or verbs, give precision to the general root meaning by vocalic alteration and/or the addition of prefixes, infixes, and suffixes.

1. Nouns. Instead of a prefixed definite article, as is found in Hebrew and Arabic, Aramaic uses the emphatic state (or determinate state), which in the singular may generally be described as a long *-ā* (*-ā'*, sometimes *-ā*) affixed to the noun or adjective, with vocalic alteration of the basic word depending upon the effect of the shift of accent occasioned by the addition of the affirmative. Thus, *méleḵ* means “king,” and *malkā'* “the king.” Nouns built on the CvCC pattern (C=root

记), 长元音 *ā* 和短元音 *a* (在某种情况下) 都转变为 *ô/ō*。我们还必须说明, 在某些亚兰语方言中, 摩擦音转变为齿擦音, 而不是破裂音。

亚兰语和希伯来语的元音都发生了变化, 除了基本的 *a*、*i*、和 *u* 之外, 我们还发现了 *e* 和 *o* (分为长音和短音)。但希伯来语中常常避免使用短音的 *i* (发展为 *e* 或 *ē*), 而亚兰语则通常保留 *i* 这个元音。另外, 就在马所拉学派时期之前, 希伯来语将非重音闭音节中的短音 *a* 减弱成短音 *i*, 但亚兰语 (除了《圣经》中的亚兰语) 和叙利亚语在这种情况下保留了短音 *a*。

B. 词态学。 亚兰语和所有闪族语一样, 在构词时主要采取三辅音构词; 换言之, 包含 3 个辅音的“词根”拥有一个基本含义, 而其各种变体, 无论是名词或是动词, 通过改变元音或添加前缀、中缀和后缀从而使词根的笼统含义变得更为精确。

1、名词。 希伯来语和阿拉伯语名词前使用定冠词, 而亚兰语则使用加强状态 (或限定状态), 其中, 单数的状态通常在名词或形容词后添加长音 *-ā* (*-ā'*, 有时为 *-ā*), 并通过添加构词要素引起重音变化, 从而更改基本词的元音。因此, *méleḵ* 表示“王”, 而 *malkā'* 则表示“这位王”。以 CvCC (C 相当于根辅音, v 相当于元音) 模式构建的名词, 无论是 *qatl*, *qitl* 或 *qutl* 形态, 都会出现加音现象 (插入元音), 在希伯来语中, 重音仍保留在根元音上, 而亚兰语则常常将

consonant, v=vowel), whether *qatl*, *qitl*, or *qutl* formations, undergo anaptyxis (vowel insertion), in Hebrew retaining the accent on the basic vowel, but in Aramaic tending to shift the accent to the anaptyctic (inserted) vowel thus forming a new pattern. This can be seen in the following illustrations: Arab. 'alf, Heb. 'élep, Aram. 'aláp, “thousand”; Arab. milh, Heb. mélah, Aram. meláh, “salt”; Akk. šuršû, Heb. šôreš, Aram. šeráš, “root.” In Biblical Aramaic, however, this is not consistent, and many “segholates” are found with the same development as in Hebrew (cf. mélek, mentioned above). It is possible that this resulted from Hebrew influence in the Hebrew Bible.

One other feature of noun morphology worthy of mention is the use of *-în* for the masculine plural absolute ending (contrast Heb. *-îm*).

2. *Verbs*. As in Hebrew, the verb develops “stems” from the basic root, indicating repetition, causation, etc. The common stems are the G (Ground-stem, Heb. *qal*, Aram. *p^eal*), the D (Double-stem, Heb. *piel*, Aram. *pael*), and the H (Causative, Heb. *hiphil*, Aram. *haphel*). These are usually described, with great oversimplification, as the “simple,” “intensive,” and “causative” stems, respectively. The passive voice in a number of Semitic languages is formed by internal vocalic change, generally a u-type vowel after the first radical of the root or after the prefixed causative morpheme (thus, Heb. *pual*, *hophal*). However, in some of the Semitic languages, including Aramaic, a prefixed middle or reflexive morpheme, *hit-* or *'it-*, came into general use for the

重音转移到添加的（插入的）元音上，进而形成了一种新的语音格局。下列例子体现了这种模式：阿拉伯语 'alf, 希伯来语 'élep, 亚兰语 'aláp, 意思是“千”；阿拉伯语 milh, 希伯来语 mélah, 亚兰语 meláh, 意思是“盐”；阿卡德语 šuršû, 希伯来语 šôreš, 亚兰语 šeráš, 意思是“根”。然而，《圣经》中的亚兰语并不是始终遵循这种变化规律，其中许多“短喉名词”的发展都与希伯来语一致（参：上文提到的 mélek）。这可能是受到了《希伯来语圣经》中希伯来语的影响。

另一个值得一提的名词词态学特征是阳性复数名词末尾的后缀 *-în*（比照希伯来语中的 *-îm*）。

2、动词。和希伯来语一样，亚兰语的动词也从基本词根上发展出了“语干”，表示重复或因果关系等。常见的语干是 G 干（基础干，即简单主动干，希伯来语： *qal*, 亚兰语： *p^eal*），D 干（双干，即加强主动干，希伯来语： *piel*, 亚兰语： *pael*）和 H 干（使役干，即使役主动干，希伯来语： *hiphil*, 亚兰语： *haphel*）。这些语干通常分别被过度简化为“简单干”、“加强干”和“使役干”。许多闪族语通过改变单词内部的元音使之变成被动式，这种变化通常是将词根第一部分之后的元音或前缀使役语素后的元音改为 u 型元音（因此，希伯来语中有 *pual* [加强被动干]、*hophal* [使役被动干]）。但是，在一些闪族语（含亚兰语）中，前缀中间语素或反身语素，即 *hit-* 或 *'it-*, 开始普遍用于表示被动式，这或多或少地取代了通过元音变化（或“内在被动式”）来形成被动式的方式。

passive, more or less replacing the passive formed by vocalic change (or “internal passive”). Thus in Aramaic we find *'ethp^eel* used for the passive of the G-stem, *'ethpa^eel* for the passive of the D, and *'ettaphal* for the passive of the H (or A) causative stem. Once again, however, Biblical Aramaic has not completely moved in the direction of other Aramaic dialects, and we find internal passives (the *p^eil* for G-passive, the *pual* for D-passive, often; and the *huphal* for H-passive always). The N-stem (Heb. *niph^{al}*, used as passive of G-stem) is not found in Biblical Aramaic. Instead of the H-stem (*haph^{el}*), the A-stem (*'aph^{el}*) is sometimes found in Biblical Aramaic; and instead of the *hit-*morpheme the *'et-*morpheme is occasionally found. The Š-causative stem also occurs (active *shaph^{el}*, passive *hishtaph^{al}*).

In verbal inflection to show person, number, and aspect (“tense”), we may note the following characteristics of Biblical Aramaic. In the perfect, 3 f.s. *-at* (Heb. *-ā*), 2 m.s. *-t* (Heb. *-tā*), 1 s. *-ē^t* (Heb. *-tī*), 2 m.pl. *--tūn* (Heb. *-tem*), 2 f.pl. *-tēn* (Heb. *-ten*); in the imperfect, 2 f.s. *t---īn* (Heb. *t---ī*), 3 m.pl. *y---ūn* (Heb. *y---ū*), 3 f.pl. *y---ān* (Heb. *t---nā*), 2 m.pl. *t---ūn* (Heb. *t---ū*), 2. f.pl. *t---ān* (Heb. *t---nā*). In the verb *h^ewā*, “he was,” the imperfect 3 m.s., 3 m.pl., and 3 f.pl. forms have the preformative *l-* instead of the regular *y-* (*leh^ewē*, “he will be”). The G-stem infinitive in Aramaic has preformative *m-* (*mi^ktab*; cf. Heb. *kā^tōb*, “to write”); and the G-passive participle has *i* as the second vowel (Aram. *ke^tib*; cf. Heb. *kā^tūb*), a formation often found in Biblical Hebrew but not recognized as a passive formation (cf. *nā^bi*, “one called, prophet,” and *nā^si*, “one lifted up,

因此, 亚兰语用 *'ethp^eel* 来表示 G 干的被动式 (即简单被动干), 用 *'ethpa^eel* 来表示 D 干的被动式 (即加强被动干), 用 *'ettaphal* 来表示 H 使役干 (或 A 干) 的被动式 (即使役被动干)。但是, 《圣经》亚兰语再次没有完全遵循其他亚兰语方言的变化, 而是采用了内部被动式 (*p^eil* 表示简单被动干, *pual* 通常表示加强被动干; *huphal* 总是表示使役被动干)。《圣经》亚兰语并未使用 N 干 (即简单被动干, 希伯来语: *niph^{al}*)。《圣经》亚兰语偶尔使用 A 干 (即使役主动干, *'aph^{el}*) 来代替 H 干 (即使役主动干, *haph^{el}*); 偶尔使用 *'et-*语素来代替 *hit-*语素。Š-使役干也出现过 (主动式为 *shaph^{el}*, 被动式为 *hishtaph^{al}*)。

在用动词变化表人称、数量和时态时, 我们看到了《圣经》亚兰语的如下特征。在完成时态中, 第三人称阴性单数为 *-at* (希伯来语: *-ā*), 第二人称阳性单数为 *-t* (希伯来语: *-tā*), 第一人单数为 *-ē^t* (希伯来语: *-tī*), 第二人称阳性复数为 *--tūn* (希伯来语: *-tem*), 第二人称阴性复数为 *-tēn* (希伯来语: *-ten*); 在未完成时态中, 第二人称阴性单数为 *t---īn* (希伯来语: *t---ī*), 第三人称阳性复数为 *y---ūn* (希伯来语: *y---ū*), 第三人称阴性复数为 *y---ān* (希伯来语: *t---nā*), 第二人称阳性复数为 *t---ūn* (希伯来语: *t---ū*), 第二人称阴性复数为 *t---ān* (希伯来语: *t---nā*)。动词 *h^ewā* (“他曾是”) 未完成时态的第三人称阳性单数、第三人称阳性复数和第三人称阴性复数形式使用前缀 *l-*, 而不使用规则变化 *y-* (*leh^ewē*, 意思为“他将是”)。亚兰语中 G 干的不定式前缀为 *m-* (*mi^ktab*; 参: 希伯来语 *kā^tōb*, “写”); G 干的被动分词的第二个元音为 *i* (亚兰语: *ke^tib*;

prince”).

C. *Syntax*. Syntax is always a very complicated subject, and there is risk in picking out a few characteristics in any language, since personal style is often involved. We suggest the following noteworthy points in Biblical Aramaic. (1) The verb “to be” is used as an auxiliary verb to form compound tenses: the perfect with the participle to indicate continuous action in past time (*hawā’ ’ābēd*, “he was doing,” Dnl. 6:11), and the imperfect with the participle to indicate continuous action in future time (*miṭ’ār^eḥîn lehewôn*, “they will be mixing,” Dnl. 2:43). In fact, the participle comes to be used in Aramaic as a present tense, and stands alone as the verb in a clause, sometimes as a historical present (cf. *’ānēh we’āmar*, “he answered and said,” lit. “answering and saying,” Dnl. 2:5).

(2) The direct object of the verb is often indicated by the prefixed preposition *l^e*- (*dānīyē’l bārīk le^elāh š^emayyā’*, “Daniel blessed the God of Heaven,” Dnl. 2:19).

(3) The genitive relationship can be indicated, as in Hebrew, by the use of the construct state (two words joined into a single phrase with but one major accent). In Aramaic, however, there are two other means commonly used to express the genitive, the ruling element in the emphatic state followed by the particle *dī*, and the ruling element with an anticipatory suffix followed by *dī*. The following examples illustrate all three methods: *millat malkā’*, *mill^etā dī malkā’*,

参：希伯来语：*kātūb*），《圣经》希伯来语经常使用这种结构，但通常不表示被动式（参：*nābī’*，“那位被召唤的，先知”和 *nāśī*，“那位被高举的，君王”）。

C. 语法。语法始终是一个非常复杂的问题，指出任何一种语言的一些特征都是存在风险的，因为其中通常包含了个人的语言风格。我们在此提出《圣经》亚兰语中几个值得注意的要点。（1）性质动词用作助动词，用来构成复合时态：完成时态加分词表示过去的持续动作（*hawā’ ’ābēd*，“他过去正在做”，但 6:11），未完成时态加分词表示将来的持续动作（*miṭ’ār^eḥîn lehewôn*，“他们必与……掺杂”，但 2:43）。实际上，亚兰语中使用分词来表达现在时态，在从句中单独出现时充当动词，有时也使用历史现在时（参：*’ānēh we’āmar*，“他回答说”，字面意思是“回答和说 [answering and saying]”，但 2:5）。

（2）动词的直接宾语通常用前置介词 *l^e*-表明（*dānīyē’l bārīk le^elāh š^emayyā’*，“但以理便称颂天上的神”，但 2:19）。

（3）和希伯来语一样，使用组合式可以表明属格关系（在单个短语中加入两个词，但只有一个重音）。但是亚兰语通常采用另外两种方法来表达属格，一是在加强状态后加上分词 *dī* 的规则语素，二是在先行后缀之后加上 *dī* 的规则语素。下列例子表达了上述三种方法：*millat malkā’*，*mill^etā dī malkā’*，*mill^etēh dī malkā’*，意思是“王的话语”。

millē tēh dī malkā, “the word of the king.”

III. Date of Biblical Aramaic.-The discussion of the date of Biblical Aramaic involves other issues over which there is deep disagreement among scholars. Thus, Montgomery assigns chs. 1–6 of Daniel to the 3rd cent. and chs. 7–12 to 168–165 B.C. (*ICC*, p. 96), though he agrees with Wilson in taking issue with Driver over the late character of the Aramaic of Daniel (p. 20 n. 5). On the other hand, E. J. Young writes, “Even if it could be conclusively demonstrated that the Aramaic of our Bibles was from the 3rd cent. B.C., this would not preclude authorship by Daniel in the 6th century B.C.” (*Prophecy of Daniel* [1949], p. 23).

Leaving aside the matter of interpretation as well as authorship, we believe we are able to place the Aramaic of the Bible in the 5th or 4th cent. B.C. In the first place, there is little objective reason to attempt to remove either the Hebrew or the Aramaic of Ezra from the time of Ezra. The critical view does not attempt to date the Chronicler later than “between 350 and 250” (R. H. Pfeiffer in *IDB*, II, 219), and it is generally admitted that the Chronicler is the author of Ezra-Nehemiah. It is admitted by nearly all scholars that there is little if any difference between the Aramaic of Ezra and the Aramaic of Daniel (e.g., C. C. Torrey, *Ezra Studies* [1910], p. 162, says, “there is not a single particular, major or minor, in which one of them can be said with confidence to belong to a more advanced stage of development than its fellow”). Therefore, there is little if any linguistic reason to date the Aramaic later than the 4th century. If we press for the

III. 《圣经》亚兰语的时期。关于《圣经》亚兰语时期的讨论，学者们对其中几个问题存在很大的分歧。因此，蒙哥马利认为《但以理书》第1至6章属于公元前3世纪，第7至12章属于公元前168至165年（*ICC*，96页），虽然他同意威尔森在与德赖弗争论《但以理书》中亚兰语的新特征时所提出的观点（20页，5点）。此外，杨爱德（E. J. Young）写道，“即使人们可以最终确定《圣经》中的亚兰语源自公元前3世纪，但这也不能否定但以理在公元前6世纪写下了《但以理书》”（*Prophecy of Daniel* [1949]，23页）。

不考虑翻译和作者问题，相信可以推定《圣经》中的亚兰语属于公元前5或4世纪。首先，几乎没有什么客观原因能够证明以斯拉时期不使用《以斯拉记》中的希伯来语或亚兰语。批判观点并没有试图将历代志作者生活的年代确定在“公元前350至250年间”之后（R. H. Pfeiffer in *IDB*, II, 219），人们普遍认为历代志作者创作了《以斯拉记》和《尼希米记》。几乎所有学者都承认《以斯拉记》中的亚兰语和《但以理记》中的亚兰语之间的差异微乎其微（如，C. C. Torrey, *Ezra Studies* [1910]，162页，称“这里没有特殊、主要或次要之说，人们不能确定地说与其他两个相比，其中哪个处于更高的发展阶段”）。因此，几乎没有语言学证据可以证明亚兰语源于公元前4世纪之后。如果我们急需证明《但以理书》和《以斯拉记》为同一人所作，那么我们就能够证明这两部经文中希伯来语部分的写作时间一定不晚于《传道书》的写作时间。更确切地说，这非常类似于《以斯拉记》的情况，再一次表明了亚兰语源于公元前4世纪

unity of authorship of Daniel and of Ezra, we can argue that the language of the Hebrew portions of these books is certainly not as late as that of Ecclesiastes. Rather, it is quite like that of Esther, which again puts it not later than the 4th century. 之前。

In the second place, the Aramaic of Daniel is not greatly different from that of the Elephantine papyri. The whole matter of dialectal differences enters into this discussion, and it is admittedly complex. Rowley, who is committed to a second-century date for Daniel, concludes that Biblical Aramaic is later than the papyri, “but as to how much later, we have scant means of judging” (p. 154). The Aramaic papyri from Elephantine can be absolutely dated, since they contain date formulas in the 5th century. It seems clear that the Aramaic of Daniel is much more closely related to that of the papyri than either to that of the Zanjirli inscriptions of the 8th cent. B.C. on the one hand, or to that of the Nabatean inscriptions of the 1st cent. B.C. on the other. We therefore would hesitate to argue that the Aramaic of the Bible is much earlier (or much later) than the Aramaic of the papyri.

When we take these two lines of evidence as our guides there seems to be little doubt that the Aramaic of the OT must be placed in the 5th or 4th cents, with a possible deviation of a half-century on either side, in other words, between 550 and 250 B.C., probably around 400 or the time of Ezra.

What bearing does this have on the authorship of Daniel? E. J. Young, who insists on the Danielic authorship of the

其次,《但以理书》中的亚兰语和《伊里芬丁蒲草纸集》中的亚兰语区别不大。人们开始全面讨论方言差异的问题,这无疑非常复杂。罗莱(Rowley)认为《但以理书》的创作时间为公元前2世纪,他推断《圣经》中亚兰语经文的写作时间晚于蒲草纸集中的亚兰语经文,“但我们没有充足的证据来证明到底晚多少年”(154页)。亚兰语《伊里芬丁蒲草纸集》的写作时期完全可以确定下来,因为其中包含公元前5世纪的日期表。相比《但以理书》中亚兰语和公元前8世纪的真吉尔里铭文上的亚兰语或公元前1世纪的纳巴泰铭文上的亚兰语的联系,它似乎与蒲草纸集上亚兰语的联系更为紧密。因此,我们认为《圣经》亚兰语的时期可能不会比蒲草纸集中亚兰语的时期早太多(或晚太多)。

当我们以这两种证据为指导时,几乎可以确认《旧约》中亚兰语源于公元前5或4世纪,前后可能各差半个世纪,换言之,在公元前550年至250年之间,可能大约在公元前400年左右或在以斯拉时期。

这与《但以理书》的作者有什么关系呢?杨爱德认为整部《但以理书》无疑都是但以理所写(见上文引用)。我们

entire work, claims that this is no problem (see quotation above). We are forced to recognize later editorial work, particularly in spelling and linguistic matters, for several portions of the Scripture, otherwise we cannot explain the great uniformity of Biblical Hebrew over a period of nearly a millennium (let us say, from Moses to Haggai). We should not be embarrassed, then, to admit editorial alterations to Daniel if it becomes necessary.

What bearing does this have on the critical position? The burden would seem to be on the critics to explain the nature of the Aramaic of the OT, including the great similarity of the Aramaic of Daniel to that of Ezra, the difference between the Aramaic of Daniel and that of 1QapGen, and similar matters, which they have generally ignored while insisting on a second-century date for Daniel. The critic must certainly be willing to subject his own theories to rigid critical methodology!

IV. Aramaic and the NT.-It is commonly accepted that Jesus spoke Aramaic. As a matter of fact, one writer has made quite a reputation by his translation of the Bible from the "original Aramaic," which, he assures us in many popular presentations, is "the language Jesus spoke." Paul on occasion spoke "in the Hebrew dialect" (Acts 21:40; 22:2; 26:14), which according to most commentaries and lexicons is to be translated as "the Aramaic vernacular of Palestine." This view is so common that we need waste no space on presenting it; it is the contrary view that needs to be defended.

不得不认为它是一部经后人编纂的作品，尤其是在拼写和语言学问题上，否则，我们无法解释《圣经》中数个部分的希伯来语虽然历经1千年（比如说从摩西时期至哈该时期），但语言却极为统一的问题。那么如果需要的话，我们就应当承认《但以理书》曾经被编辑修改过。

这与批评立场有什么关系呢？问题似乎在于批评家如何解释《旧约》中亚兰语的性质，包括《但以理书》和《以斯拉记》中亚兰语的极大相似性，《但以理书》和《创世记藏经》中亚兰语的差异性等类似问题，他们在坚持认为《但以理书》创作于2世纪时，通常忽略了上述问题。批评家们必然愿意将自己的理论限制在死板的批评方法论框架内！

IV. 亚兰语和《新约》。人们普遍认为耶稣讲亚兰语。实际上，一个作者因翻译了“原始的亚兰语”《圣经》而声名鹊起，他用许多通俗的陈述证明了“这就是耶稣所说的语言”。保罗有时讲“希伯来话”（徒 21:40； 22:2； 26:14），大多数注释和辞典将这种方言译为“巴勒斯坦的亚兰语方言”。这种观点非常普遍，我们无需多做赘述；在此需要辩护的是与之相反的观点。

With the discovery of the Dead Sea Scrolls in 1947ff. it became obvious that Hebrew was indeed not a “dead” language in Palestine in the 1st cent. A.D. In fact, it was used by the Qumrân sectarians not only for the commentaries and religious writings (e.g., 1QpHab, 1QM, 1QH), but even for 1QS; hence it was understood by the rank-and-file. Slowly this has opened up anew the question of the language of Jesus and Paul, in fact, the language of Palestine in the 1st century.

In a compelling article on “Hebrew in the Days of the Second Temple” (*JBL*, 79 [1960], 32–47), J. M. Grintz has offered several lines of evidence to show that Hebrew, rather than Aramaic, lay behind the Gospel of Matthew. A number of expressions in the Gospel can only be explained on the basis of Hebrew, where the Aramaic would not lend the same interpretation, such as the use of “Israel” (Aram. regularly uses “Jews”), “gentiles” (Aram. has no word like *gôyîm*), “Canaanite” (Aram. has no such word), “flesh-and-blood” for “human being” (Aram. uses “son of man”), “Queen of the south” for “Sheba” (in Heb. but not in Aram. *yémen* means “south”; cf. Yemen), etc. After a study of the references in Josephus, Grintz states: “... [Josephus] means precisely what he says: Hebrew and not Syrian [= Aramaic]” (p. 44). He finally concludes that “in the last days of the Second Temple, Hebrew was a living language. And it continued to be so seventy years later, though the destruction of Jerusalem wreaked terrible havoc among the speakers of Hebrew. The final blow to Hebrew as a spoken language was a direct outcome of the disastrous wars of 132–35 C.E.” (p. 47).

随着 1947 以来《死海古卷》的陆续发现，在公元 1 世纪的巴勒斯坦，希伯来语显然不是一种“消失的”语言。实际上，昆兰的宗派主义者不仅用希伯来语写注释并创作宗教作品（如《哈巴谷书注释》、《战卷》和《感恩诗篇》），甚至还用这种语言写《会规手册》；因此百姓都会讲希伯来语。慢慢地，这再次引出了耶稣和保罗所讲语言的问题，实际上，实际上，人们想要知道 1 世纪巴勒斯坦地区所讲的是什么语言。

格林茨 (J. M. Grintz) 创作了一部名为“第二圣殿时期的希伯来语”的著名文章 (*JBL*, 79 [1960], 32–47)，他在其中提出了数个证据证明《马太福音》的源语言是希伯来语，而不是亚兰语。这部福音书的一些表达只能通过希伯来语来解释，而亚兰语中没有等同的译文，如“以色列”（亚兰语通常译为“犹太人”）、“外邦人”（亚兰语没有类似 *gôyîm* 的词）、“迦南人”（亚兰语没有这样的词）、“属血肉的”，用来表示“人类”（亚兰语用“人子”表达这个含义）、“南方的女王”，用来表示“示巴”（在希伯来语中 *yémen* 的意思是“南方”，亚兰语中 *yémen* 则没有这个意思；参：Yemen）等等。格林茨研究过约瑟夫斯作品中的引用后，称“……这正是他[约瑟夫斯]想说的：希伯来语，而不是叙利亚语[相当于亚兰语]”（44 页）。他最后总结道，“虽然耶路撒冷的倾倒入说希伯来语的人来说是一场浩劫，但在第二圣殿末期，希伯来语仍在使用，并一直使用至七十年后。基督纪元 132 至 35 年间的灾难性战争给希伯来语口语造成了致命一击”（47 页）。

This does not mean that Aramaic was not used in Palestine. There is positive evidence in the NT in the form of Aramaic words. But perhaps we should look upon these as the uncommon, unusual words. Possibly the exact words of Jesus were remembered at certain times just because He uttered Aramaic on those occasions. Possibly “in the Hebrew dialect” is noted with reference to Paul on occasion because he more often spoke in Aramaic or even in Greek. The entire subject needs very careful restudy, and theories of Aramaic backgrounds to the Gospels, etc., must not be allowed to distort this study.

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这并不意味着巴勒斯坦不使用亚兰语。《新约》中亚兰语的形式能够充分证明当时巴勒斯坦使用了亚兰语。但我们或许应该将这些词看作是不寻常的、罕见的词语。某些时期所记录的耶稣讲亚兰语，这可能仅仅由于祂在那些场合里说了亚兰语。保罗偶尔所说的“希伯来话”都带有引号，这可能是因为他更常说亚兰语，或甚至是希腊语。整个主题需要重新进行谨慎的研究，决不能让亚兰语是福音书的背景这类理论决影响这一研究。

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ARAMAIC VERSIONS

See TARGUM; VERSIONS.

ARAM-DAMMESEK

âr'əm-dam'əs-ek. See ARAM OF DAMASCUS.

ARAMEAN

âr-ə-mē'ən. See SYRIAN.

ARAMITESS

âsr-əm-īt'əs, âr'əm-īt-əs
[Heb. ^arammîyâ]. An Aramean woman. This designation is applied to the concubine mother of Machir, the father of Gilead (1 Ch. 7:14); the inhabitants of Gilead were thus in part Arameans (Syrians) by descent.

ARAM-MAACAH

âr'əm-mā'ə-kə. See MAACAH; SYRIAN.

ARAM-NAHARAIM

âr'əm-nāhə-rā'əm. See SYRIAN II.

de Sfiré (1958); J. Cantineau, *Grammaire du Palmyrénien épigraphique* (1935); F. Rosenthal, *Die Sprache der palmyrenischen Inschriften* (1936); J. Cantineau, *Le Nabatéen* (2 卷, 1930–1932); G. Dalman, *Aramäische Dialektproben* (1927 年再版); H. Odeberg, *The Aramaic Portions of Bereshit Rabba, with Grammar of Galilean Aramaic* (2 卷, 1939); J. A. Montgomery, *Aramaic Incantation Texts from Nippur* (1913); T. Nöldeke, *Mandäische Grammatik* (1875); *Compendious Syriac Grammar* (1904); C. Brockelmann, *Syrische Grammatik* (1955 年第七版)。

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ARAMAIC VERSIONS 亚兰语版本《圣经》

见 TARGUM (《他尔根》); VERSIONS (版本)。

ARAM-DAMMESEK 大马士革的亚兰

音译: âr'əm-dam'əs-ek。见 ARAM OF DAMASCUS (大马士革的亚兰)。

ARAMEAN 亚兰人

音译: âr-ə-mē'ən。见 SYRIAN (叙利亚人; 叙利亚语)。

ARAMITESS 亚兰妇人

音译: âsr-əm-īt'əs, âr'əm-īt-əs 【希伯来语: ^arammîyâ】。一个亚兰妇人。本词用于指基列之父玛吉的母亲, 亚斯列的妾(代上 7:14); 因此基列的居民有部分亚兰人(叙利亚人)血统。

ARAM-MAACAH 玛迦的亚兰

音译: âr'əm-mā'ə-kə。见 MAACAH (玛迦); SYRIAN (叙利亚人、叙利亚语)。

ARAM-NAHARAIM 两河间的亚兰

音译: âr'əm-nāhə-rā'əm。见 SYRIAN II

(叙利亚人、叙利亚语 II)。

ARAM-ZOBAH

âr'əm-zō'bə. See ZOBAH; SYRIAN.

ARAM-ZOBAH 琐巴的亚兰

音译: âr'əm-zō'bə。见 ZOBAH (琐巴); SYRIAN (叙利亚人、叙利亚语)。

ARAN

âr'an [Heb. ^arān—'wild goat']. A son of Dishan the Horite (Gen. 36:28; 1 Ch. 1:42). Many more of the sons of Seir bear animal names, as do the clans of the Edomites connected with them.

ARAN 亚兰

音译: âr'an 【希伯来语: ^arān——“野山羊”】。何利人底珊的一个儿子 (创 36:28; 代上 1:42)。西珥的更多子孙都取了动物的名字, 与他们有联系的以东人部族也这样起名。

ARARAH

ar'ə-rə (Josh. 15:22, NEB). See ADADAH.

ARARAH 亚大达

音译: ar'ə-rə (书 15:22, 《新英文译本》)。见 ADADAH (亚大达)。

ARARAT

ar'ə-rat [Heb. ^arārāt]; AV also ARMENIA (2 K. 19:37 par. Isa. 37:38); AV Apoc. ARARATH (Tob. 1:21). A country in the region of Lake Van in Armenia, where today the borders of Russia, Iran, and Turkey converge. It was inhabited by the people known to us from Assyrian inscriptions as URARTU.

ARARAT 亚拉腊

音译: ar'ə-rat 【希伯来语: ^arārāt】; 《钦定版圣经》还译为 ARMENIA (“亚美尼亚”, 王下 19:37, 平行经文, 赛 37:38); 《钦定版圣经》的《次经》还译为 ARARATH (“亚拉腊”, 比 1:21)。亚拉腊是亚美尼亚凡湖地区的一个王国, 现在, 该地是俄罗斯、伊朗和土耳其边界的交汇之地。根据亚述铭文记载, 该地居住的人被称为乌拉尔图 (见 URARTU [乌拉尔图])。

I. Biblical Ararat.—The name, mentioned four times in the OT, has achieved fame because of its connection with Noah's ark. At the end of the Flood, the ark is said to have come to rest “upon the mountains of Ararat” (Gen. 8:4), i.e., in the mountainous region of Armenia. The use of the plural indicates that the author does not have in mind the high mountain peak known traditionally as Mt. Ararat, but rather the general region of what was later called Armenia. Adrammelech and Sharezer, the sons of Sennacherib, are said to have fled to that land for asylum following their assassination of their

I. 《圣经》中的亚拉腊。《旧约》中四次提及这个地名, 它因与挪亚方舟有关而非常著名。大洪水结束时, 据说方舟就“停在亚拉腊山上” (创 8:4), 也就是亚美尼亚地区的山脉中。经文中的“山”用了复数形式, 这表明作者所指的不是通常被称为亚拉腊山的山峰, 而是后来被称为亚美尼亚的大致区域。据说, 西拿基立的儿子亚得米勒和沙利色在杀死他们的父亲之后, 逃到了亚拉腊地寻求庇护 (王下 19:37, 平行经文, 赛 37:38)。耶利米 (耶 51:27) 称要召集亚拉腊、米尼和亚实基拿一同反抗巴比伦的暴政。《钦定版圣经》将《列王纪下》和《以赛亚书》中出现的亚拉腊

father (2 K. 19:37 par. Isa. 37:38). Jeremiah (51:27) associates Ararat with the nations of Minni and Ashkenaz in the call to rise up against the tyranny of Babylonia. The AV reads “Armenia” in 2 Kings and Isaiah, which is a fairly accurate representation of the region designated.

II. History.-The country of the Urartu is first mentioned in an inscription of Shalmaneser I (1274–1245 B.C.) when it was still a tiny kingdom. Its rise to importance came during the decline of Assyrian power during the following centuries. In the 9th cent. Urartu is mentioned in the inscriptions of Ashurnasirpal II (884–859 B.C.) and Shalmaneser III (859–824 B.C.) as an important power. Ashurnasirpal lists Urartu as one of the boundaries of his conquests; his successor reports several campaigns against the Urartian king Sarduri I, who founded a new dynasty ca. 830. B.C. During this time the Urartian kings built strong cities, which were partly carved out of the rocks and were served by elaborate aqueducts and irrigation systems. The capture of some of these mountain fortress-cities by Shalmaneser III is depicted on the bronze gates from Balawat. Throughout the 7th and 6th cents, the kingdom of Urartu was continually attacked and invaded by the surrounding nations until it ceased to exist as an independent unit. The region subsequently became a part of Armenia.

III. Archeology.-Fairly extensive excavation has been done in the region of Lake Van in recent years by British, Turkish, and Russian archeologists. The most detailed information has come from the Russian excavations at Kamir Blur.

译为“亚美尼亚”，这个地名非常精确地表明了所指地区。

II. 亚拉腊的历史。撒曼以色列一世（公元前 1274-1245 年）的一篇铭文中首次提到了乌拉尔图王国，当时该国还只是一个小王国。随后数个世纪，亚述政权逐渐消亡，乌拉尔图开始崛起。公元前 9 世纪，亚述纳西尔帕二世（公元前 884-859 年）和撒曼以色列三世（公元前 859-824 年）的铭文中都提到乌拉尔图王国是一个重要的政权。亚述纳西尔帕将乌拉尔图列为其侵略的界限之一；他的继承人记录了数次与乌拉尔图王撒督里一世之间的战役，撒督里一世在约公元前 830 年建立了一个新的王朝。在此期间，乌拉尔图国王建造了数个强大的城市，这些城市部分是在山岩上雕凿而成的，并有设计精良的水槽和灌溉系统。巴拉瓦特的青铜大门上描绘了撒曼以色列三世掠夺一些山上要塞城市的画面。在公元前 7 世纪和 6 世纪，乌拉尔图王国不断遭受周边国家的袭击和侵略，最终不再是一个独立的王国。这一地区随后成为了亚美尼亚的一部分。

III. 考古。英国、土耳其和俄罗斯考古学家近年来在凡湖地区进行了大量的考古发掘活动。俄罗斯考古学家在卡米尔布勒（Kamir Blur）的发掘提供了最为详细的信息。该地出土了约两百块乌拉尔图语铭文，这些铭文采用并修改了

Approximately two hundred inscriptions written in the Urartian language, which adopted and modified the cuneiform script, have been discovered. In these inscriptions the land is referred to as *Biai-nae*, from which the modern name Van is derived; and its inhabitants are “children of [the god] Haldi.” Many objects of bronze and other metals have been found, demonstrating that Urartu was the center of an important metal industry. Urartian bronzes have been discovered elsewhere in Asia Minor, Greece, and even Italy. Excavations are being carried on at present by various Turkish universities in cooperation with the Department of Antiquities, as well as by the British Institute of Archeology at Ankara.

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ARARATH

ar'ə-rath (Tob. 1:21, AV). See ARARAT.

ARATUS

ar'ə-təs [Gk. *Aretos*]. A Stoic poet of Soli in Cilicia who died about 240 B.C. He wrote and taught under the patronage of Antigonus Gonatas, king of Macedonia, and Antiochus I of Syria. His most famous work—the only one extant in a complete form—is *Phaenomena*, a didactic poem about astronomy. This work was quite popular in the 1st cent., so it is not surprising that Paul quotes

楔形文字。在这些铭文中，该地被称为比艾那伊 (*Biai-nae*)，其现代名“凡”就由此演化而来；当地的居民被称为“哈尔迪[神]的子孙”。该地还出土了许多青铜和其他金属物件，这表明乌拉尔图曾是重要的冶金工业中心。小亚细亚的其他地区、希腊甚至意大利等地方发现了乌拉尔图的青铜器。目前，许多土耳其大学和文物部门合作，共同进行考古发掘，英国考古研究所也在安卡拉进行发掘。

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ARARATH 亚拉腊

音译: ar'ə-rath (比 1:21, 《钦定版圣经》)。见 ARARAT (亚拉腊)。

ARATUS 亚拉图

音译: ar'ə-təs 【希腊语: *Aretos*】。基利家索里的一个斯多亚学派诗人，卒于约公元前 240 年。他在马其顿王安提柯·贡那塔斯和叙利亚王安提阿古一世的资助下进行创作和教学。他最著名的，也是唯一一部现存的完整作品是 *Phaenomena*，这是一部关于天文学的说理诗。1 世纪时，这部著作很受欢迎，因此保罗在亚略巴古宣讲时 (徒 17:28) 引用了他的作品也就不足为奇了。保罗

from it in his speech on the Areopagus (Acts 17:28). The passage Paul quotes, “For we are indeed his offspring,” is from an introductory dedication to Zeus.

Aratus was born in Cilicia, and was thus a fellow countryman of Paul. Yet it could also be said that he belonged to Athens (“even some of your poets have said”), for he studied there during a formative period of his life.

See G. R. Mair, ed. and tr., *Aratus* (with *Callimachus* in *LCL*, 1921).

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ARAUNAH

ə-rô'nə [Heb. ^a*rawnâ* (2 S. 24:16, 20ff.), ^a*ranyâ* (v. 18)]; **ORNAN** ôr'nən [*'ornān*] (1 Ch. 21:15ff.; 2 Ch. 3:1). A Jebusite from whom David at the request of the prophet Gad bought a threshing floor located upon Mt. Moriah, as a site for an altar of the Lord at the time of the great plague (2 S. 24:15ff.; 1 Ch. 21:15ff.), and upon which Solomon later erected the temple (2 Ch. 3:1).

ARBA

är'bə [Heb. *'arba* ‘—‘four’] (Josh. 14:15; 15:13; 21:11). An important inhabitant of Kiriath-arba (Hebron) in the time of Joshua, and the ancestor of the gigantic Anakim. While the MT regarded Arba as a personal name, the LXX suggests that it was a shortened form of Kiriatharba, making that city, rather than Arba himself, the source of the Anakim. This interpretation is questionable, since it was common in antiquity for cities to be named after their founders.

R. K. H.

所引用的话语“我们也是他所生的”取自一段介绍宙斯的献词。

亚拉图出生在基利家，因此他和保罗是同乡。但他也可以被称作雅典人（“就如你们作诗的，有人说”），因为他年轻时曾在雅典求学。

见 G. R. Mair 编译，*Aratus* (*LCL*[1921]，同时编译了该书中的 *Callimachus*)。

词条作者：G. A. VAN ALSTINE

ARAUNAH 亚劳拿

音译：ə-rô'nə【希伯来语：^a*rawnâ*（撒下 24:16, 20 起），^a*ranyâ*（撒下 24:18）】；也作 **ORNAN**（“阿珥楠”），音译：ôr'nən【希伯来语：*'ornān*】（代上 21:15 起；代下 3:1）。大瘟疫时期，大卫在先知迦得要求下，从耶布斯人亚劳拿那里买下了一块位于摩利亚山上的禾场，并在那里为耶和华筑了一座坛（撒下 24:15 起；代上 21:15 起），后来，所罗门在该地建造圣殿（代下 3:1）。

ARBA 亚巴

音译：är'bə【希伯来语：*'arba* ‘——“四”】（书 14:15；15:13；21:11）。约书亚时期，亚巴是基列亚巴（希伯仑）的一个重要居民，他是巨人亚纳人的祖先。《马所拉文本》将亚巴译为一个人名，而《七十士译本》则将亚巴视为基列亚巴的缩写，根据这种观点，亚纳人的起源是基列亚巴城，而非亚巴本人。这种译法值得怀疑，因为古代的城市经常用其建立者的名字来命名的。

词条作者：R. K. H.

ARBATHITE

är'bə-thīt [Heb. *hā'arbāṭī*]. A resident of Beth-araba, notably Abi-albon (2 S. 23:31), also named Abiel (1 Ch. 11:32), one of David's heroes.

ARBATTA

är-bat'ə [Gk. *en Arbattois*] (1 Macc. 5:23); AV ARBATTIS. Apparently a district in the neighborhood of Galilee, from which the Jews who were in danger of attack by the heathen were carried by Simon Maccabeus to Jerusalem (1 Macc. 5:21ff.). It cannot be identified with certainty. Ewald (*History of Israel* [Eng. tr. 1883], V, 314) favored el-Bateiḥa, the plain through which the Jordan flows into the Lake of Galilee. *EB* suggests "the Arabah, or Araboth of Jordan"; and *GAB* suggest a possible connection with ARUBBOTH. Possibly, however, we should look for it in the toparchy of Akrabattis, SE of Shechem (Josephus *BJ* iii.3.4f.).

ARBATHITE 亚拉巴人

音译: är'bə-thīt【希伯来语: *hā'arbāṭī*】。伯亚拉巴的居民, 尤其指亚比亚本(撒下 23:31), 他也叫亚比(代上 11:32), 是大卫的勇士之一。

ARBATTA 阿巴塔

音译: är-bat'ə【希腊语: *en Arbattois*】(马一 5:23);《钦定版圣经》译为 ARBATTIS(“阿巴提斯”)。阿巴塔显然指的是加利利附近的一片区域, 当地的犹太人受异教徒的攻击, 于是西门·马加比将他们带回耶路撒冷(马一 5:21起)。该地的位置还无法确认。埃瓦尔德(Ewald, *History of Israel* [1883年英译本], V, 314)认为该地是拜泰哈平原(el-Bateiḥa), 约旦河流经该平原汇入加利利海。《圣经百科全书》(*EB*)中指出该地是“亚拉巴, 或约旦的亚拉泊”;《圣经图谱》(*GAB*)中指出该地可能与亚鲁泊(见 ARUBBOTH[亚鲁泊])有关。但是, 或许我们应该在示剑东南的亚克拉巴提小国内寻找该地(Josephus *BJ* iii.3.4-5)。

W. EWING

词条作者: W. EWING

ARBELA.

är-bē'lə [Gk. *Arbēla*]. The name of several sites in biblical times.

1. Erbil (Arbil), in Mesopotamia, near Gaugamela, E of Nineveh, near the site of Alexander's decisive victory over Darius in 331 B.C.

2. Khirbet Irbid, in Galilee on the southern bank of Wādī el-Haman (Arbel Valley), 2¹/₂ mi. (4 km.) W of the Sea of Galilee, the probable site mentioned in 1 Macc. 9:2, and by Josephus (*Ant.* xii.11.1), as an encampment of the Syrian army under Bacchides in his line of invasion against Judas Maccabeus in 161 B.C., although the site in Gilead and sites in Samaria and by Aijalon have been suggested (see *EB*; *HDB*). If this be so the "Messaloth in/near Arbela" (1 Macc. 9:2) besieged by Bacchides may refer to the fortified, terraced caves of Jewish refugees, robbers, and insurgents mentioned elsewhere by (*BJ* ii.20.6 etc.).

Josephus gives a vivid account of the stout resistance put up by the Jews when the caves of Arbela were later stormed by Herod in the winter of 39 B.C. (*Ant.* xiv.15.4f.; *BJ* i.16.204). Afterward Josephus himself fortified the caves for the great war (*Vita* 37) and held an important conference with the Jews of Galilee in Arbela (*Vita* 60). Noted for its wheat and durable thick linen (*Midr.Gen. Rabbah* xix.38b; *Eccl. Rabbah* i.18.75b), the "plain of Arbela" was used in Jewish literature as a site for messianic redemption of the Jews from foreign domination (*TP Berakoth* 2e, 5a; *Mahzor Romania* 143b).

The present unexcavated ruins of Khirbet

ARBELA 阿博拉

音译: är-bē'lə 【希腊语: *Arbēla*】。圣经时代有多个地方被称为阿博拉。

1、埃尔比勒 (Erbil 或 Arbil)，位于美索不达米亚平原上，临近高加米拉，在尼尼微城以东，临近亚历山大战胜大流士（公元前 331 年）的战场。

2、伊尔比德，位于阿尔贝谷 (Wādī el-Haman) 南岸的加利利地区，在加利利海西岸 4 公里 (2.5 英里) 处，《马加比一书》9:2 和约瑟夫斯的著作中可能也提到这个地名 (*Ant.* xii.11.1)，这两本书中说，公元前 161 年巴吉底率领叙利亚军进攻犹太马加比时，军队在该地扎营，但是也有人认为该地位于基列或者位于撒玛利亚和亚雅伦谷附近的某个地方 (见 *EB*; *HDB*)。如果真如《马加比一书》9:2 中所说，巴吉底包围了“阿博拉 (或在其附近的) 的麦撒勒”，那么巴吉底所包围的应该是犹太难民、盗贼和叛乱分子沿斜坡所造的防御性洞穴，约瑟夫斯在其他作品中也曾提过这些洞穴 (*BJ* ii.20.6 等)。

约瑟夫斯生动地描绘了公元前 39 年冬当犹太人在阿博拉的洞穴遭到希律王的猛攻时，他们进行激烈的抵抗的情况 (*Ant.* xiv.15.4-5; *BJ* i.16.204)。后来约瑟夫斯加固了这些应对大战的洞穴 (*Vita* 37)，并同住在阿博拉的加利利犹太人召开了重要的会议 (*Vita* 60)。“阿博拉平原”盛产小麦和耐用的厚亚麻布 (*Midr.Gen. Rabbah* xix.38b ; *Eccl. Rabbah* i.18.75b)，在犹太人文献中，阿博拉平原是弥赛亚解救犹太人脱离外邦压迫之地 (*TP Berakoth* 2e, 5a; *Mahzor Romania* 143b)。

尚未发掘的伊尔比德废墟 (包括公元 3

Irbid, including a synagogue of the 3rd cent. A.D., reflect its importance for several centuries. The site may have been visited by Jesus during His Galilean ministry on His way from Nazareth to Capernaum (Mt. 4:13; Mk. 1:16f.; Jn. 2:11f.).

3. A suggested emendation for Riblah in Nu. 34:11, which would then be identified with modern Hermel at the source of the Orontes (see *GAB*, pp. 160f.).

4. See BETH-ARBEL.

Bibliography.—*SSW*, pp. 116–120; *GP*, II, 249; *GTTOT*, pp. 406, 411.

ARBITE.

är'bīt [Heb. *hā'arbî*]. A resident of Arabia temporarily in southern Judah (cf. Josh. 15:52). The epithet described either the person or the home of Paarai (2 S. 23:35), who was known in 1 Ch. 11:37 as Naarai son of Ezbai.

ARBONAI.

är-bō'nī (Jth. 2:24, AV). See ABRON.

ARCH.

(Ezk. 40:16ff., AV). See VESTIBULE.

ARCHANGEL.

[Gk. *archángelos*] (1 Thess. 4:16; Jude 9). See MICHAEL 11.

ARCHELAUS.

är-kə-lā'əs [Gk. *Archelaos*] (Mt. 2:22). The son of Herod the Great by his wife Malthace. He succeeded on his father's death to the government of Judea,

世纪的犹太会堂), 反映出数百年来阿博拉的重要历史地位。耶稣在加利利传道时, 曾离开拿撒勒, 祂可能在前往迦百农的途中拜访过此地 (太 4:13; 可 1:16-17; 约 2:11-12)。

3、《民数记》34:11 中将阿博拉修订为利比拉, 即现代奥龙特斯河源头的赫尔梅尔 (见 *GAB*, 160-161 页)。

4、见 BETH-ARBEL (伯亚比勒)。

书目 —— *SSW*, 116–120 页; *GP*, II, 249; *GTTOT*, 406, 411 页。

ARBITE 亚巴人

音译: är'bīt 【希伯来语: *hā'arbî*】。暂时住在南犹大地的阿拉伯居民 (参: 书 15:52)。这一称谓指的可能是《历代志上》11:37 中伊斯拜的儿子拿莱或者《撒母耳记下》23:35 中帕莱的故乡。

ARBONAI 亚伯伦

音译: är-bō'nī (《钦定版圣经》, 滴 2:24)。见 ABRON (亚伯伦)。

ARCH 门廊

(《钦定版圣经》, 结 40:16 起)。见 VESTIBULE (门廊)。

ARCHANGEL 大天使、天使长

【希腊语: *archángelos*】(帖前 4:16; 犹 1:9)。见 MICHAEL 11 (米迦勒 11)。

ARCHELAUS 亚基老

音译: är-kə-lā'əs 【希腊语: *Archelaos*】(太 2:22)。大希律王同马尔大丝所生的儿子。大希律王死后, 他继承了王位, 统治犹太、撒玛利亚和以土买, 他于公

Samaria, and Idumea, but was deposed by the Romans for misgovernment in A.D. 6. See HEROD IV.

ARCHEOLOGY.

The scientific study of the material remains of past human life and activities.

- I. DEFINITION
- II. MATERIALS
- III. GEOLOGICAL AND CULTURAL LEVELS
- IV. THE TASK
- V. METHODS
- VI. DATING THE FINDS
- VII. ARCHEOLOGY AND THE BIBLE
- VIII. EVIDENTIAL VALUE OF ARCHEOLOGY

I. Definition.

The word archeology (British archaeology), which is derived from Gk.*archaio* + *logos*, “orderly arrangement of ancient [things],” can be defined broadly to include all study of antiquity, and this use of the word indeed is found in works of the 19th century. Accordingly, subjects included are often more properly covered under physical anthropology or human paleontology. In the narrower sense, which is the scope of this article, archeology deals with the material remains of human life in antiquity. Thus the Zinjanthropus skull, for example, would be more properly studied under anthropology, while the stone artifacts found in the vicinity of the skull would be treated under archeology. The distinction, obviously, is a tenuous one, and overlapping can hardly be avoided. Some scholars limit the study of archeology to the study of artifactual remains, i.e., those which have been made by man, while others include also the nonartifactual materials, or those

元 6 年因施政无方被罗马皇帝罢黜。见 HEROD IV (希律四世)。

ARCHEOLOGY 考古学

对古代人类及人类活动遗留下来的物质资料进行研究的科学。

- I. 定义
- II. 资料
- III. 地质学和文化水平
- IV. 任务
- V. 方法
- VI. 考古发现年代测定
- VII. 考古学与圣经
- VIII. 考古学证据的价值

I. 定义。

考古学一词源于希腊语 *archaio* 和 *logos*, 意思是“有序地安排古代遗物”, 广泛的考古学包括所有古物研究, 早在 19 世纪的作品中人们就能找到考古学一词。因此, 它通常也是人类学和人类古生物学的一个分支学科。而狭义的考古学, 也是本文涉猎的范畴, 指的是对古代人类生活遗留下来的物质资料的研究。因此, 东非人的头盖骨更应该属于人类学的研究范围, 而在这一头盖骨附近发现的石质古器物则属于考古学的研究领域。显然, 这两个学科之间的差异非常小, 不可避免地存在着学科交叉。有些学者将考古学定义为对人造遗迹(如人类创造的器物)进行研究的科学, 而另一些学者认为考古学还包括对非人造物质资料的研究, 或者说是对人类使用的但非人类制造的工具的研究。既然“非人造物质资料”是一个很庞大的术语, 我建议采用“用品”一词代表所有人类使用, 但非人类制造的东西。

things that were used, but not made or fashioned, by man. Since “nonartifactual materials” is a rather unwieldy term, I suggest “usuquid” as a term to indicate anything used, but not made or fashioned, by man.

Biblical archeology is a specialized branch of archeology that is devoted to the gathering and classification of archeological data that come from or relate to the areas included in the biblical world and the times pertinent to the biblical story. There is no special technique in biblical archeology; indeed, some scholars would deny that there is such a discipline as “biblical archeology,” any more than there are such disciplines as “biblical geology” or “biblical mathematics.” The difference, however, lies not in methods or results but in the definition of purpose. Just as there are valid studies of “biblical metrology” (i.e., those weights and measures that are specifically mentioned in the Bible) and “biblical Hebrew” (the specific kinds of Hebrew that are used in the Bible), so there is a valid limitation of archeology to shed light on the social and political structures, the religious concepts and practices, and other human activities and relationships that are found in the Bible or pertain to peoples mentioned in the Bible.

But just as it is difficult if not impossible to decide where to draw the line between archeology and physical anthropology, so it is to establish the limits of biblical archeology. In Egypt, for example, the first biblical situation is in the time of Abraham (Gen. 12:10), and we are given details of Egyptian life only in the time of Joseph (Gen. 37:36). But it is unrealistic

圣经考古学是考古学的一个细化分支学科，它致力于搜集和分类来自于圣经地区以及与圣经故事相关的考古数据。圣经考古并没有采用特殊的技术；实际上，很多学者否认“圣经考古学”这一分支学科，他们更愿意称之为“圣经地理学”或者“圣经数学”。然而，这几种表达的区别不在于研究方法或研究成果上的不同，而在于研究目的不同。正如，现在存在对“圣经度量衡”（即，研究《圣经》中明确提到的重量单位和测量尺寸），和“圣经希伯来语”（《圣经》中使用的特殊的希伯来语）有效的研究圣经考古学着力研究《圣经》中记载的或与《圣经》中人物相关的社会和政治结构、宗教思想和宗教习俗以及其他人类活动和人类关系。

但是，正如我们很难（并非不可能）确定考古学和人类学之间的学科界限，我们也很难确定圣经考古学的学科边界。例如，《圣经》中对埃及最早的记载是在亚伯兰时期（创 12:10），但是到约瑟时期，我们才对埃及的生活细节有所了解（创 37:36）。但是如果我们从这两个时间点开始研究埃及的人类遗物不太现实，因为在约瑟时期，埃及的文化水

to start our study of the material remains of man in Egypt at one of these points, for the cultural level of Egypt in Joseph's day had its own antecedents, and Egyptian archeology, as it contributes to our understanding of the closing portion of Genesis and the opening chapters of Exodus, must include some of those earlier elements. We want to know, for example, what evidence there is of merchant caravans traveling through Canaan to Egypt, or what the social structure of Egypt was and the status of slaves within it. We want to know something about the "divining cup" (Gen. 44:5, 15), and many other details, to help us understand the biblical account. As the biblical scholar searches for such details, he finds himself going further and further back in the findings reported by Egyptian archeologists. Where does he stop? Usually this is determined by the time and patience he has, rather than by some definition of the limits of the subject. Biblical archeology, then, is the study of any of the material remains of man's activity that may properly be used to shed further light on the biblical story.

II. Materials.

According to our definition, anything made by man (artifact) or used by him (usuquid) is properly a subject for study by the archeologist. Artifacts include tools, household utensils, furnishings, ornaments, buildings, weapons, fortifications, coins, sculpture, paintings, mosaics, and all other things made or fashioned by man. Usuquids include such things as bones, shells, teeth, etc., of animals that served for food or other domestic purposes, traces of plants that were collected or cultivated for food, weaving, basket-making, or other

平所达到的高度有其渊源，埃及考古学让我们对创世记后期以及出埃及记前期的历史有了更多的了解，所以埃及考古必须从更早的历史时期开始。例如，我们想要掌握商人驾着大篷车从迦南来到埃及的证据，或我们想要了解埃及的社会机构，以及在这样的社会结构下奴隶的地位如何。我们想要了解关于“占卜杯子”和其他具体细节历史（创44:5, 15），从而帮助我们理解《圣经》中的记载。当圣经研究学者想要了解这些细节时，他会越来越依赖于埃及考古学家的考古发现。圣经学者的研究在何处停下？通常情况下，这取决于他拥有的时间和他个人的耐心，而不取决于该学科的研究界限。因此，任何有助于我们了解圣经故事的人类活动的物质遗迹都在圣经考古学的研究范围之内。

II. 材料。

根据我们给出的定义，任何人造的或人类使用的东西可能都属于考古学的研究课题。人造的东西包括工具、家用器具、家具、装饰物、建筑、武器、防御工事、硬币、雕塑、绘画、拼制图画以及其他人类制造或设计的东西。用品包括供人类食用的动物或家畜的骨头、贝壳、牙齿等，人类收集或种植的供其食用、编织、制造篮子或其他用途的植物遗迹（非人工制成品），矿物质，（如未经加工或半加工的装饰或其他用途的宝石（如，镶嵌在拼制图画或其他装饰物中的宝石），炉中燃烧完的木炭以及任何天然的、未经人类加工的材料。部

purposes (but not the finished item, which is an artifact), mineral items such as semiprecious stones (unfashioned) used for decorative or other purposes (for example, to be inlaid in mosaics or worn as ornaments), charcoal from the hearth, and any other materials occurring in nature that were adapted for use by man. A special category, which some scholars (e.g., Braidwood) would not consider under archeology, includes any kind of written material, whether carved in stone, impressed in clay, stamped in metal, written with ink on papyrus or parchment, or produced in any other way. The list is long, and grows longer as our knowledge of the past and our areas of interest expand, and the study of many items requires high levels of specialization. Accordingly, modern archeological excavations generally are done by groups or teams of scholars that include experts in many fields.

Several subdivisions of the materials have been suggested; quite frequently these follow the peculiar interests of the person making the division. For example, we might separate the materials that remain above ground (such as the pyramids, the Parthenon, or the Colosseum) from those which have been excavated from the earth (such as Sargon's palace at Khorsabad, or Pompeii). Or we might distinguish between the prehistoric and the historical remains—which would require definition of our terms. Or we might simply separate artifactual from nonartifactual materials. Any method has advantages and disadvantages; perhaps the greatest disadvantage is the artificial fragmentation of a very complex subject and the resulting tendency to ignore what

分学者认为有些特殊门类不属于考古学研究范畴，它们包括所有书写资料，不论是刻在石头上的碑文还是印在泥土中的文字亦或是雕刻在金属上的铭文，不论是用墨水写在蒲草纸或羊皮卷上的文字还是其他形式的书写材料，都包括在其中。这一材料清单可以列得很长，而且随着我们对历史了解的增多，随着我们的兴趣范围不断的拓展，这一清单种类还将不断增加，很多材料的考古研究需要很高的专业水平。因此，现代考古发掘通常由很多领域的专家学者团队共同完成。

有人建议细分这些材料；人们经常根据个人的特殊兴趣细分这些材料。例如，我们可以划分为地上的考古材料（如，金字塔、帕台农神殿或罗马斗兽场）和地下发掘的材料（如，霍尔萨巴德的撒珥根宫殿或庞培古城）。我们也可以划分出史前遗迹和史后遗迹——根据不同的定义，可以有不同的划分标准。我们也可以简单地划分出人工材料或非人工材料。每一个划分方法都有它的优点和缺点；而最大的缺点可能是极为复杂的人工碎片的划分标准，而且人们很容易忽视那些他们不感兴趣的材料。例如，圣经考古学家决不能忽视那些他们研究领域之外的文献遗著，因为，如果没有美索不达米亚、埃及、拉斯珊拉或博阿兹昆（仅列举这几个地方）考古发现的关于宗教、法律、历史和其他方面的文献，人们对其他数据的解释或者对《圣经》本身的解释将成为空想。考古

lies outside one's own special interests. The biblical archeologist, for example, could never dismiss the documentary remains as lying outside his field, for without the religious, legal, historical, and other writings that have been recovered in Mesopotamia, or Egypt, or Râs Shamrah, or Boghazköy—to mention just these few places—the interpretation of the other data and the interpretation of the Bible itself would be filled with all sorts of fantasy. In a very definite way, the documentary materials of archeology provide the necessary controls for interpreting much of the other data. One has only to recall the strange interpretations that were placed on Egyptian archeological materials prior to the decipherment of Egyptian inscriptions!

III. Geological and Cultural Levels.

A person coming to the study of archeology for the first time finds himself encountering a large number of unfamiliar terms, or familiar terms used in unfamiliar ways. Geologists refer to the last million years of earth's history as the Pleistocene (or Glacial) Epoch, which extended from about 1,000,000 B.P.(= Before the Present) to about 11,000 B.P., and the Holocene (or Recent) Epoch, since about 11,000 B.P. (= 9000 B.C.). During the Pleistocene there were alternating periods of advance and retreat of the great ice sheets that covered the northern latitudes. The periods of extensive glaciation are generally called by the names that originated in the Alps: Günz, Mindel, Riss, and Würm glacial periods. With the last ice age (the Würm), the Pleistocene ended and the Holocene began.

文献明确地为解读其他数据提供了必要的标准。人们在解密埃及碑文之前，必须收起那些对埃及考古材料生硬的解读！

III. 地质学和文化水平。

初次进行考古研究的人会遇到很多生僻的词语，或者他们遇到的词语很常见，但是其用法不常见。地质学家将最近一百万年的地球历史分为两个时代：更新世（或冰河时期）和全新世（也就是现在），更新世始于一百万年前，终于一万一千年前，全新世始于一万一千年前（公元前九千年）并延续至今。处于更新世的北半球，随着冰川的前进和退缩，形成了寒冷的冰期和温暖的间冰期的多次交替。冰川作用的地史时期是根据阿尔卑斯山冰期划分的，分为：贡兹冰期、民德冰期、里斯冰期和玉木冰期。更新世随着最后的冰期（玉木冰期）的结束而终结，地球从此进入全新世。

Anthropologists distinguish the cultural levels of man with terms such as Paleolithic (Old Stone) Age, Mesolithic (Middle Stone) Age, and Neolithic (New Stone) Age. The principal characteristic distinguishing the New Stone Age from the Old Stone Age is the fact that during the Old Stone Age man was a food-gatherer, a hunter and fisher, whereas in the New Stone Age man became a food-producer, having cultivated cereals and domesticated cattle. The Paleolithic Age lies within the Pleistocene Epoch, and the Neolithic Age began in Europe-Asia-Africa approximately with the Holocene Epoch, in other words, *ca.* 9000 B.C. (some scholars would reduce this to *ca.* 8000 B.C.).

It appears obvious, from passages such as Genesis 2:19; 4:2, 20–22, etc., that the life-situation (or *Sitz im Leben*) of the earliest portions of the biblical story is the New Stone Age. This would seem to provide a reasonable beginning-point for biblical archeology. While it may be interesting to study the bifacial-tool traditions of Abbevillian and Acheulean, and the flake-tool traditions of Clactonian and Levalloisian cultural levels of the second and third interglacial periods, it is open to serious question whether these areas of study make any significant contribution to understanding the Bible. At best we might conclude that the Old Stone Age was one of the final steps of God's creative activity before He created Adam in His own image.

Biblical archeology, then, lies within the Holocene Epoch of geological study. It may expect to find its most meaningful contributions for biblical study in the

人类学家将人类文明的不同发展阶段划分为旧石器时代、中石器时代和新石器时代。新石器时代与旧石器时代的主要区别在于：旧石器时代人类通过采集、狩猎和捕鱼获得食物，而新石器时代人类学会生产食物，种植谷物，驯养牲畜。旧石器时代处于更新世时期，而欧洲、亚洲和非洲的新石器时代几乎与全新世同时开始，换句话说，大约从公元前九千年开始（有些学者认为大约从公元前八千年开始）。

从《创世记》2:19; 4:2, 20-22 等章节可知，最早的《圣经》故事中所记录的生活景况显然发生在新石器时代。这似乎为圣经考古提供了一个合理的开端。虽然研究双面手斧文化系统（阿布维利文化和阿舍利文化）和石片石器文化系统（如在第二和第三间冰期的克拉克当文化和勒瓦娄哇文化）非常有趣，但是研究者也必须面对一个严肃的问题：对于这些领域的研究是否有助于人们理解《圣经》。我们至多可以得出结论说，旧石器时代是上帝创造活动的最后阶段之一，在这之后祂按照自己的形象创造了亚当。

而圣经考古是立足于全新世时期的地质研究。它对于新石器时期及其后的人类文化发展阶段的圣经研究，有望做出巨大的贡献。在圣经世界，该时期的人

anthropological cultural levels of the New Stone Age and later. For the biblical world, these may be conveniently listed as follows:

类文化可以恰当地分为如下几个时期:

Aceramic (Prepottery) Neolithic Age	ca 9000–6000 B.C.	无陶 (前陶器) 新石器时代	大约公元前 9000–6000 年
Neolithic-with-Pottery Age	ca 6000–5000 B.C.	陶器新石器时代	大约公元前 6000–5000 年
Chalcolithic Age (introduction of copper tools)	ca 5000–3200 B.C.	红铜时代 (红铜器出现)	大约公元前 5000–3200 年
Early Bronze Age (copper tools predominate)	ca 3200–2000 B.C.	青铜器时代初期 (红铜器占主导地位)	大约公元前 3200–2000 年
Middle Bronze Age	ca 2000–1600 B.C.	青铜器时代中期	大约公元前 2000–1600 年
Late Bronze Age	ca 1600–1200 B.C.	青铜器时代晚期	大约公元前 1600–1200 年
Iron Age (introduction of iron tools)	ca 1200–300 B.C.	铁器时代 (铁器出现)	大约公元前 1200–300 年
Hellenistic Period	ca 300–63 B.C.	希腊时期	大约公元前 300–63 年
Roman Period	63 B.C.–A.D. 323.	罗马时期	公元前 63–公元 323 年

Further subdivision of the Early Bronze (E.B. I, II, III, IV), the Middle Bronze (M.B. I, IIa, IIb, IIc), Late Bronze (L.B. I, II, III), and Iron (Iron I or Early Iron [E.I.], Iron II [M.I.], Iron III [L.I. or Persian]) are commonly found. Within the past twenty-five years there have been some alterations of terminology by certain scholars, such as the use of “Urban” instead of “Bronze,” and some slight shifting of the dates given (E.U. 3300–1850, M.U. 1850–1550, L.U. 1550–1200). For the Greek mainland, archeologists use the terms Early Helladic, Middle Helladic, and Late Helladic, and for Crete they use the terms Early Minoan, Middle Minoan, and Late Minoan. Within reasonable limits we may make the following equations: E.B. = E.H. = E.M., MB = M.H. = M.M., and LB = L.H. = L.M.

以下是对各个时期常见的划分: 青铜器时代初期 (青铜器时代初期: I 期、II 期、III 期、IV 期), 青铜器时代中期 (青铜器时代中期: I 期、Ia 期、IIb 期、IIc 期), 青铜器时代晚期 (青铜器时代晚期: I 期、II 期、III 期), 铁器时代 (铁器时代一期或铁器时代早期、铁器时代二期[铁器时代中期]、铁器时代 III 期[铁器时代后期或波斯帝国时期])。在过去的 25 年里, 一些学者改变了上面的术语, 如, 用“Urban”(城市)代替“Bronze”(青铜), 青铜器时代的时间划分也发生过细微的变化 (青铜器时代初期: 公元前 3300-1850 年, 青铜器时代中期: 公元前 1850-1550 年, 青铜器时代晚期: 公元前 1550-1200 年)。在希腊本土, 考古学家采用“希腊文化早期”、“希腊文化中期”和“希腊文化晚期”等术语进行划分, 而在克里特岛, 考古学家采用“米诺斯文化早期”、“米诺斯文化中期”和“米诺斯文化晚期”予以划分。在合理的范围内, 我们大致可以列出如下等式: 青铜器初期=希腊文化初期=米诺斯文化初期, 青铜器中期=希腊文化中期=米诺斯文化中期, 青铜器晚期=希腊文化晚期=米诺斯文化晚期。

Obviously, the end of Aceramic Neolithic

显然, 无陶的新石器时代与圣经世界并

did not occur simultaneously throughout the world of the Bible. The discovery of how to make plastic clay, fashion it, fire it, and so fabricate pottery was localized to one, or more likely to several places, from which the craft spread into other areas. Likewise the discovery of metallurgical crafts spread, probably more slowly because of the relatively limited sources of copper ore and the higher levels of skill needed in making copper tools as compared to making pottery. As recently as the time of World War II aboriginal tribes were living in the Paleolithic cultural level in Australia, and in the 1970's a Paleolithic group was discovered in a remote section of Mindanao in the Philippines. But when all factors are taken into consideration and the problems of terminology are understood, the terms and dates given above are a satisfactory working basis for all of the areas included in biblical archeology.

IV. The Task.

The work of the archeologist may be divided into three main areas: recovery of the data, reporting the discovery, and interpreting the significance of the finds. In the early days of archeology only the recovery (or discovery) seemed to be important. That was the day of antiquities-collecting, and many museums and private collections were the recipients of rare treasures. In some cases, unfortunately, exhibits are marked "provenance unknown." Human curiosity and pride were served, but knowledge was not advanced by such collections. With the rise of scientific methodology in archeology, the exact reporting of all details of the discovery became of primary importance. We are no longer

无交集。人们发明了塑造粘土的工艺，先塑性，再烧制，所以可能不止一个地方的人们懂得制造陶器，这种工艺也逐渐从这些地方向其他地方传播。冶金工艺也是这样传播的，但与制造陶器相比，冶金的传播速度可能相对较慢，因为铜矿的来源有限，而且制造铜器需要更高的工艺水平。在二战时期，澳大利亚的土著居民仍然处于旧石器文化水平，20世纪70年代，人们在菲律宾的棉兰老岛的偏远地区发现了一个过着旧石器时代原始生活的部落。但是，当我们将所有因素都考虑在内，那么前面提到的术语问题便得以解决，上文给出的术语和日期，是我们研究圣经考古地区的理想的依据。

IV. 任务。

考古学家的工作可以分为三个主要方面：数据恢复，报告考古发现，解释考古发现的意义。在考古学早期，似乎只有历史复原（或考古发掘）才是重要的。此时为古物收集时期，稀世珍宝都收藏在博物馆和私人收藏馆内。遗憾的是，很多时候，一些展品上写着“出处不详”的字样。虽然人们的好奇心和虚荣心得到了满足，但是人们对这些收藏品的了解却不多。随着科学的研究方法在考古中不断得到应用，准确地报告所有考古发现的细节成为最重要的任务。人们不再对单纯地收藏珍品感兴趣，而是想要尽可能多地了解其创作者的生活和思想，以及藏品创作者在藏品发掘地的生活，他们属于更大的族群，并与其他族群之间存在复杂的社会、政治和宗教关联。在过去的150年，考古学家想要尽

interested in the mere collecting of treasures; we now want to know as much as possible of the life and thought of the people who produced the items, lived in the place where the “treasures” were discovered, and were part of a larger community with complex sociological, political, and religious relationships with still other communities. In the past century and the first half of this century, there was a great effort to explore as many sites as possible; often an archeologist began work at a new site before he had published the detailed reports for the excavation just completed. Today, the writing of the report is considered to be as important as the discovery, for the discovery has little value if other scholars do not have access to the details.

Interpretation is a necessary part of the task—and here the work may be done by “armchair” archeologists. Indeed, Professor G. Ernest Wright has defined biblical archeology as “a special ‘armchair’ variety of general archaeology” (*WBA*, p. 17). The best interpretation of the finds at one site will be made against the background of discoveries at other sites. The archeological term used here is *typology*, which is the classification of the various types of objects that have been found in an excavation, and the study of their relationship to earlier and later finds of the same types at that location as well as to the same or similar types that have been discovered at other locations.

The archeologist who spends twenty-five years exclusively at one location may become somewhat myopic, particularly if

可能多地进行考古发掘；通常一个考古发掘的报告还未发表，他们就开始进行下一个考古发掘。现在，书写考古发掘报告与考古发现一样重要，因为，如果其他学者无法知晓一个考古发现的细节，那么这一考古发现就没有任何价值。

解释考古发现是考古任务的必要组成部分——这一任务可能由“室内”考古学家完成。实际上，怀特教授（G. Ernest Wright）曾将圣经考古学定义为“普通考古学的一个特殊的‘室内考古学’分支”（*WBA*, 17 页）。考古学家对考古发现的最好解释是根据其他地方的考古发现的背景资料做出的。这里使用的考古学术语是“类型学”（*typology*），也就是对考古发掘出的物品进行归类，研究这些物品与该地早期和近期发掘出的相似类型物件之间的关系，以及与其他地方发掘的相同或相似类型物件之间的关系。

如果一个考古学家在 25 年时间内只专注于一个地方的考古研究而忽视其他地方的考古发现，那么他的目光略显短

he fails to keep up with the discoveries in other areas. In fact, this specialization had progressed to such extent that until about 1950 very little effort was made to integrate the archeology of Egypt, to take just one example, with that of other parts of the Near East. In December, 1952, the American Anthropological Association and the Archaeological Institute of America held a symposium on "The Integration of Relative Chronologies in Old World Archaeology." The publication of their discussions in *Relative Chronologies in Old World Archaeology*, edited by R. W. Ehrich (1954), was a major step in the integration of archeological knowledge, principally but not exclusively for the Near East. Such integration is necessary if sound interpretation is to be formulated. The "armchair archeologist," therefore, is not working from ignorance; rather, he should be fully cognizant of all the significant discoveries in all of the periods and locations that comprise his area of study.

V. Methods.

The most obvious—and in some ways the simplest—method is *surface exploration*. Travelers to the Arabian peninsula in the 19th cent. brought back our first, and for a long time our only, knowledge of southern Arabia, including many inscriptions that had been laboriously copied. Napoleon's scholars, who accompanied him on his expedition to Egypt in 1798, brought back a vast storehouse of knowledge and this greatly accelerated Egyptological studies. One of the most significant finds of this expedition was the Rosetta Stone, which gave Champollion the bilingual inscription needed for the decipherment

浅。实际上，这种专一化研究一直延续着，打个比方，甚至到了 1950 年，考古学家都不会努力将埃及考古与近东地区的考古整合起来。1952 年 12 月，美国人类学协会与美国考古学院召开了题为“整合旧世界考古中相对年代”的研讨会。1954 年艾利奇(R. W. Ehrich)将此次研讨的内容编纂成书(*Relative Chronologies in Old World Archaeology*)，这一著作标志着整合近东主要地区(但不局限于近东)考古知识向前迈出了一大步。想要对考古发现做出合理的解释，这一整合就是很有必要的。因此，“室内考古学家”要从狭隘的考古观念中解放出来，全面地了解与他研究领域相关的所有地区和时期的重要考古发现。

V. 方法。

最直接，或许最简单的方法就是“地表探究”。19 世纪来到阿拉伯半岛的旅行者让我们对南阿拉伯地区有了最初的了解，他们也带回了辛苦誊写的碑文，这是长久以来我们获得的对该地仅有的了解。1798 年一些学者随着拿破仑远征埃及，他们带回了大量埃及的信息，这些信息极大地促进了人们对埃及的研究。这次远征的一个最主要的发现是罗塞塔石碑，商博良根据这些石碑上的双语碑文解密了埃及的象形文字碑文。罗林森根据贝希斯敦碑文解密了巴比伦的楔形文字，贝希斯敦碑文同样属于波斯(今伊朗)的地表发现。

of Egyptian hieroglyphic inscriptions. The Behistun inscription, from which Rawlinson was able to decipher Babylonian cuneiform writing, was likewise a surface discovery, in this instance in Persia (modern Iran).

Usually, however, we think of *excavation* when we speak of archeology. But before we attempt to discuss archeological excavation, it will be helpful to know something about archeological sites. The Arabic word *tell*, commonly meaning “hill,” has been taken over by archeologists to designate a hill that has been formed by successive occupations of the location. There are thousands of tells of this nature in the Near East.

In its earliest stage, the tell was sometimes a natural rise of ground, but more often a level surface. Among the reasons the first community located there would be its location on a trade route, or, more important, a supply of water to meet the needs of the community. The houses were built close together, a wall was built for protection, and the people used the surrounding fields for farming and grazing. During the lifetime of that first community, which may have been fifty or one hundred years, garbage and trash accumulated in the lanes, dust blown by the wind settled against the walls of the houses and the city wall, and gradually the level of the town was raised, sometimes making it necessary to raise the earth floors in the houses in order to keep water from flowing in during the rainy season. At last the community came to an end, whether by pestilence, earthquake, or warfare. At a later period, perhaps a dozen or a score of years after

但是，通常情况下，我们一提到考古首先想到的是“发掘”。但是在我们开始讨论考古发掘之前，我们有必要了解一下考古发掘地。阿拉伯词“*tell*”通常含义是“山”，考古学家借用这个词指代经不断累积形成的小山。在近东地区有许多这样的小山。

在最早时期，“*tell*”有时指自然高地，但是更多时候指的是平整的地面。最早的族群定居于此，因为此地位于贸易路线上，或者，更为重要的是因为该地可以为群落提供生活所需的水。房屋相邻而建，并建造了防护墙，人们在房屋周围耕种和放牧。最早的群落可能在这里生活了 50 或 100 年，垃圾和废物在小巷内堆积，风吹来的灰尘在房墙和护城墙下越积越后，逐渐抬高了城市的水平面，有时人们需要提高房屋的地基，以防雨季时雨水倒灌流入屋内。这个群落最终被瘟疫、地震或战争毁灭。后来，或许最早群落灭亡之后十几年或几十年后，新的群落定居于此，因为这里的水源依然丰富。有些旧墙被再次利用；其他的房墙和护城墙则被夷平，从而抬高了整个城市的地基。几年之后，第二个定居于此的群落也难逃相同的命运。在将近 4000 年的时间里，群落更替，相同的故事不断地上演，人为的不断累加叠层形成了一座小山岗。这座小山岗大约高 10 米或 20 米（33 英尺或 66 英尺），大约由 15 至 30 个叠层构成。伟

the first community ceased to exist, a new community located there, for the water supply was still ample. Some of the old walls may have been reused; others were levelled, resulting in raising the base of the new city. Years later, the second community, too, met its fate. Over a span of perhaps as much as four thousand years, the same story was repeated many times, and from these superimposed layers of human occupation the tell was formed. The hill had grown possibly 10 or 20 m. (33 or 66 ft.) in height, and was composed of perhaps 15 to 30 levels of occupation. Finally, when great empires gobbled up the small city-states, military governors were appointed, and aqueducts were built to bring in water, such walled cities were no longer necessary, and many tells were no longer occupied. A few cities, however, can still be seen “sitting on their tells” (cf. Josh. 11:13).

大的帝国最终吞并了这座小城邦，帝国任命总督管辖这里，并在这里建造沟渠引水，因此不再需要护城墙，许多小山岗也不再叠加。但是，现在仍然可以看见几座“造在山岗上的城”（参：书 11:13）。

The archeologist locates a tell which, from various kinds of evidence, such as references in ancient documents, types of pottery scattered around the sloping sides, the imposing size of the tell, and other facts known to the archeologist, seems to be a likely location for an ancient city, e.g., Gath or Lachish. Then he prepares to excavate the site.

一名考古学家发现了一个山岗的遗址，据古籍记载并从山坡上散布的陶器的类型，山体的宏伟规模和其他考古学家已知的事实可知，这里可能是一座古城的遗址，如迦特或拉吉。于是他准备发掘这个遗址。



Ash layer indicating violent destruction of community at Qumrân (W. S. LaSor)

灰层证明位于昆兰的聚落曾遭受到暴力摧毁 (W. S. LaSor)

Three types of excavation have been

考古发掘中采用的三种发掘方法：挖

used: trenching, stepping (or step-trenching), and area excavation. A modified kind of trenching, seldom used, was tunneling. Today, as a general rule, only area excavation or stratigraphy is used.

Trenching, as the name suggests, consists of digging a trench across a portion of a tell, going as deep as possible, noting the levels that appear, and collecting the materials that are found at each level. Tunneling consisted of digging down to the desired level, possibly a wall, and then tunneling along that structure. In several instances in the past century, tunneling was used to excavate parts of Jerusalem, with results that were little short of disastrous from a modern archeologist's point of view. Trenching has several disadvantages, principally that of the limited amount of area that will be excavated in each stratum. Since all levels were not formed in exactly the same way, it is entirely possible to miss a complete stratum in trenching. It is even more likely that the most significant parts of any level (such as the palace, the library, etc.) will not be discovered. Trenching was relatively inexpensive and quick. It served the purpose for collecting "treasures." It is still valuable for exploration, as for example when the archeologist wants to determine the limits of the palace

Stepping consists of digging a series of steps or a step-trench at the edge of the tell, possibly 5 or 10 m. (16¹/₂ or 33 ft.) in width, each step reaching the next successive stratum of the mound. Since the sides of a tell slope, generally at the natural angle of repose of the earth that forms the tell, the steps will roughly

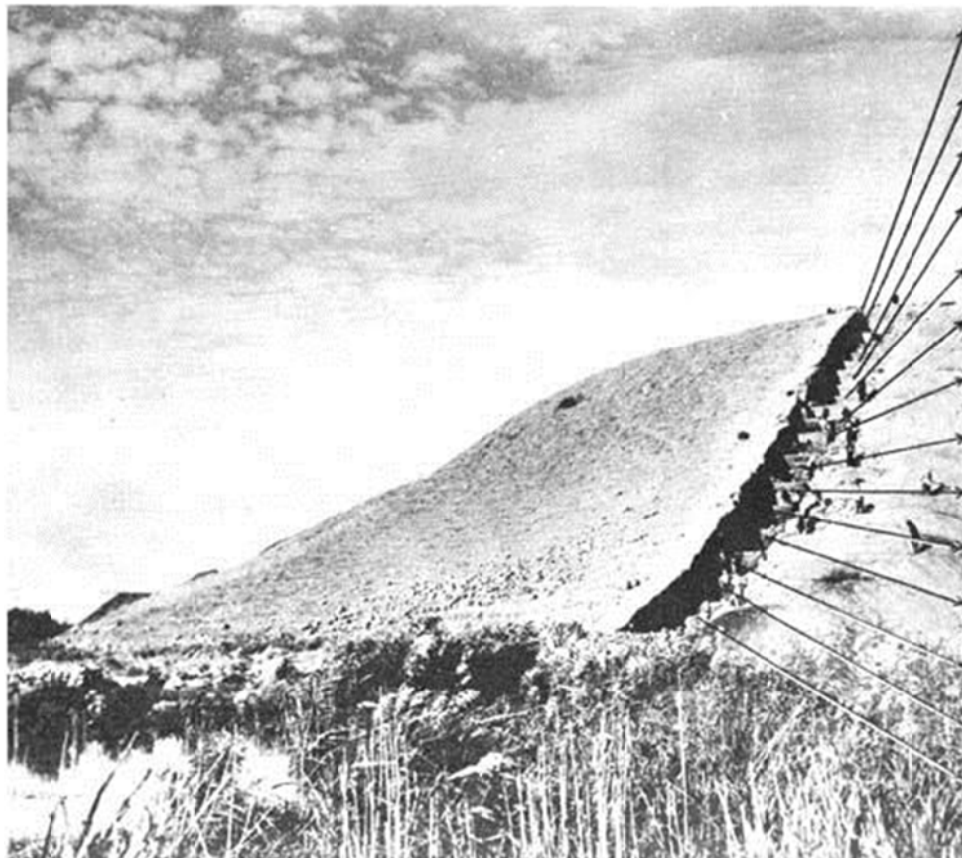
沟、梯级掘沟、区域挖掘。有一种改进的挖掘方法叫挖隧道法，但是这个方法很少被采用。今天，一般情况下，考古只采用区域挖掘或地层学技术。

挖沟法，顾名思义，就是要横跨山体某一部分挖一道沟渠，要挖得尽可能深，记录挖掘的每个考古层，然后收集每个考古层的材料。而挖隧道法需要先挖掘到指定的考古层，可能挖掘到一道墙体的位置，然后沿着墙体的轮廓挖掘隧道。在过去一个世纪的几次考古发掘中，人们采用挖隧道的方法挖掘了耶路撒冷的部分地区，现代考古学家认为这个方法不会带来挖掘损失。挖沟法有些弊端，其中最主要的弊端是，所能发掘出的每个考古层的区域有限。因为各层形成的方式并不是完全一样的，所以人们很可能在发掘时遗漏掉一整层，更可能的是某些考古层的最重要部分（如，宫殿、图书馆等）没有被挖掘出来。挖沟法成本相对低廉，也比较便捷。在收集宝藏时经常采用这个方法。这个方法在考古探究中依然很有价值，例如，当考古学家想要确定宫殿的范围时就会采用这个方法。

梯级掘沟需要在山岗边缘挖一连串的台阶，或者说深沟，这些台阶大约宽 5 至 10 米（16¹/₂ 或 33 英尺），每级台阶挖至下一个考古层处。由于通常情况下，坡面的倾斜度与山体形成时的天然休止角的角度一致，所以台阶会大致依着山势。但是，这个方法经常受到偶然因素的影响，因此常引起误导或误读。

follow the contour of the slope. But once again, this method is highly subject to chance, and therefore to misleading or erroneous interpretation. For example, the lowest level (the first occupation level) was quite likely much smaller than the area covered by the sloping sides, for they have been spreading out through the centuries, as successive communities have thrown earth, rubbish, rocks, and many other items outside the walls, and the rains have washed this debris down the slope. Furthermore, the very fact that debris from various occupation levels has been washed down and mixed with materials from other levels increases the possibility of later intrusions in the finds of lower levels. Stepping is used occasionally (as at Tell Arad) to locate the outer walls of the successive levels of occupation, and it does make a graphic display of the successive strata (as at Tell ej-Judeideh).

例如，最底层的面积（第一个堆积层）很有可能比边坡表面的面积小，因为若干世纪以来，各个聚落的人们往墙外倒土，扔垃圾、岩石和其他物品，雨水将这些杂物冲下边坡，随着时间的推移边坡面不断延伸扩展。另外，来自于不同高度住宅的杂物被冲刷下来，与散落在山体上的物品混杂在一起，在重力的作用下更容易造成对下层山体发掘物的挤压。人们偶尔采用梯级挖沟法确定叠层结构外部墙体的位置（如，亚拉得遗址发掘），这个方法确实能够形象地显示出各个考古层的情况（如，帖尔叶犹太遗址发掘）。



Step-trench at Tell Judeidah in Syria, showing occupation levels and corresponding artifacts (Oriental Institute, University of Chicago)

叙利亚帖尔叶犹底遗址发掘采用梯级挖掘法，图片为各堆积层的情况以及每层相应的古器物（芝加哥大学，东方学院）



Canaanite temple at Mekal, oldest of a succession of five temples in the south flank of Tell el-Huṣn (Beth-shean). Level IX (14th cent. B.C.) (University Museum, University of Pennsylvania)

图为米迦的迦南神庙，它是伯珊（Tell el-Huṣn）南侧五座庙中最古老的一座神庙。神庙位于山体第九层（公元前14世纪）（宾夕法尼亚大学，大学博物馆）



Surveyor checking grid at Tell Beth-Yerah (W. S. LaSor)

图为贝特耶拉（Tell Beth-Yerah）网格测量员（W. S. LaSor）

Area stratigraphy, the favored method at present, is carried out in somewhat the following manner. First a surveyor

区域挖掘是目前考古学家比较喜欢采用的方法，这一发掘方法采用如下的方式。首先测量员在山岗表面铺设一个网

establishes a grid for the surface of the mound, setting pegs or concrete blocks on the surface to mark the grid. The recorder will use this grid as a reference for all the data of the excavation. A zero-datum or bench mark is established and the vertical location (or elevation) of each stratum will be measured with surveying equipment from that mark. Thus the exact vertical and horizontal location of every significant find can be determined. The archeologist and his team of experts meanwhile have decided where to begin digging, and he will mark out a square or oblong area that includes a number of the 5-meter (16¹/₂-foot) squares of the grid. His excavation will be strictly confined to this area and he will leave balks standing along the grid-lines as long as possible. Thus the visitor who sees the excavation after it is well under way notes that it is crisscrossed by straight walls of untouched earth at 5- or 10-meter intervals. He may even see cards tacked into one of these walls marking the levels that have been uncovered.

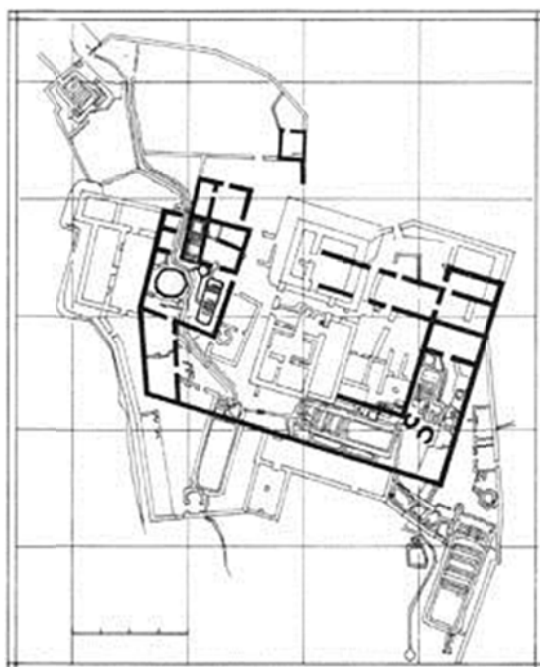
Why does the archeologist not take off the entire top of the mound down to the first level of occupation below the surface, and get a complete picture of that level? For one thing, it is too expensive and time-consuming. For another, the uppermost level is generally of lesser interest; the deeper levels are most significant, for they go back to periods where our interests are centered. (At one site, however, a portion of the top level seemed to be Chalcolithic!) But most important, all archeology is destructive. The archeologist, in order to discover what lies below the level he has uncovered, must destroy that stratum.

格，用钉子或混凝土砖固定住这个网格。记录者利用这个网格为挖掘数据提供参考。先要确立一个零基准点或水准基点，采用测量设备根据该点测量每个考古层的垂直位置（海拔），从而可以确定每个重要考古发现的精确的垂直和水平高度。这时，考古学家和他的专家团队就确定了从哪里开始挖掘，考古学家将会标记出一个正方形或椭圆形区域，这个区域中包含许多宽度为5米（16¹/₂英尺）的正方形网格。考古发掘将会严格地在这个区域内展开，考古学家将会沿着网格线立一些障碍物，这些障碍物要尽可能的长。因此，在发掘工作顺利进行时，考古监测者将会在每5或10米间隔处记录下未挖掘的交叉的竖墙。他也会看到钉在其中一个墙体上的很多卡片，这些卡片标记出这些已挖掘区域所处的考古层。

考古学家为什么不去除山体的整个顶部，直接挖掘地下第一层，进而获知该层的全貌呢？首先，这样会浪费大量金钱和时间。其次，对于考古学家来说，最高层通常是次要的；而底层是最为重要的，因为人们对底层历史信息最感兴趣。（但是，一个考古现场的顶层似乎可以追溯到红铜时代！）但是最为重要的是，所有的考古都是一种破坏行为。考古学家为了弄明白未发掘之地下面的秘密，他必须破坏掉这个考古层。一旦人们开始考古发掘，就再也不能恢复该考古层的完整。不论考古学家的知识多么渊博，他必须记住自己的认知是有限的。50年后甚至可能10年后，其他考古地点的发现就会让人们某个地

Once excavated, it cannot be put together again. It is essential that the archeologist keep in mind the limitations of his knowledge, no matter how great his knowledge may be. Fifty years, or possibly even ten years later, as a result of other discoveries in other places, entirely new light will be shed on the materials to be found at this site. It will be necessary to excavate again, and to revise the former interpretations in the light of the new knowledge. Therefore the archeologist must leave part of the tell untouched for the next round of studies.

点考古发现的材料有全新的认识。人们也将需要重新挖掘，在新认知的启发下，重新修改之前的解释。因此，考古学家必须保留部分山体的原貌，留待下一轮的研究。



Plan of Khirbet Qumrân excavations. Solid lines indicate Level Ia (prior to 135 B.C.) (after a plan from R. de Vaux, *L'Archéologie et les manuscrits de la Mer Morte*)

图为昆兰挖掘平面图。实线代表 Ia 层（公元前 135 年之前）（参照 R. de Vaux, *L'Archéologie et les manuscrits de la Mer Morte* 中的平面图）。

So the archeologist digs away the earth—or more precisely, the actual digging is done by those members of his expedition who handle the rough excavation (with picks and shovels). Then, as signs appear that they are nearing the floor of that occupation level, those with special training do the more careful work with hand picks and trowels,

因此，考古学家挖掘土地——或者更加准确地说，实际的考古挖掘工作由他的考察队完成，他们拿着凿和铲子展开艰苦的挖掘。然后，当他们发现快要靠近考古层时，由那些经过特殊训练的人手持十字凿和铲子做更细致的工作，最后他们拿起袖珍刀、冰锥、小匙和软毛刷继续进行挖掘。依据经验，考古学家能够凭借感觉和土壤颜色辨认出各种不

and finally with penknives, icepicks, teaspoons, and soft brushes. With experience the archeologist learns to recognize (by feel and by coloration) different types of soil such as surface humus, subsoil, rubble that has been used to level off an area, the tamped earth floor of the occupation level, the sub-floor, etc. Since significant artifacts and usquids will be found on or in the floor level, the excavator must approach the floor level with extreme care. The first excavated stratum may be labeled "Level I." The level is carefully cleared, every artifact and usquid is carefully marked, recorded, and, if significant, photographed where found (*in situ*). The entire level is photographed and sketched to scale. When this is done, so that the entire level can be reconstructed in the minds of other scholars, the archeologist prepares to go down to the next stratum (Level II). This continues until the season is over, and may be resumed in subsequent seasons. An archeological "season" is determined by the weather (avoiding excessively hot or cold periods, rainy seasons, etc.), religious holidays, the amount of money available, and other factors. It may be several weeks or months in length. If the archeologist has sufficient means, he may continue the excavation until he reaches the bottom level. If the tell is quite large (most tells are less than a city-block [approximately 4 hectares or 10 acres] in size), and if the resources are sufficient, the archeologist and his staff may excavate two or three areas in different parts of the tell. This increases the chance of hitting the important parts of each level, and diminishes the possibility of missing a stratum entirely.

同土壤，如表层腐殖质、底土、用于填平的碎石、压实的夯土层、底层等。既然主要的古代遗物和生活用品都埋在最底层，所以考古学家必须小心翼翼地进行挖掘。首先被发掘的考古层可能被标记为“第一层”，考古学家必须仔细地清除这一层，每一件古物和生活用品都被仔细地标记和记录，如果考古发现之物很重要还要在考古发现之物原地对其进行拍照。考古学家为整个考古层拍照，并勾勒出它的轮廓。当考古学家完成这些工作之后，其他学者才能在脑海里还原这一层的面貌，然后考古学家准备进行下一个考古层（第二层）的发掘工作。整个考古发掘工作在考古季结束时才停下来，并有可能在下一个考古季继续展开。影响考古季时长的因素有天气（考古工作需要避开酷热和严寒的天气，也要避开雨季等不利于挖掘的天气）、宗教节日、资金情况和其他因素。一个考古季可能持续几周也有可能持续数月。如果一个考古学家拥有足够的发掘手段，他可以一直发掘到最底层。如果考古山体规模巨大（大多数考古山岗小于一个城市的规模，大约4公顷或10英亩大小），如果有充足的考古资源可供利用，那么考古学家和他的团队可以从这个山岗的两处或三处同时进行挖掘。这样挖掘可能增加破坏重要考古层的风险，却可能避免遗漏某一整个考古层。



Danish archeologists at Bahrain (Dilmun) sorting pottery fragments (Religious News Service)

在巴林岛考古的丹麦考古学家正在处理陶瓷碎片。
(宗教新闻社)

The record of the digging is now an inverted history of the mound, i.e ... Level I is the latest, and Level IX (or whatever the lowest stratum happens to be) is the earliest. In the final form of the report, the order may be reversed, and the chronological sequence followed.

现在进行的考古挖掘记录顺序是颠倒的，如，第I层属于最近的历史时期，而第IX层（或者最底层）属于最古老的历史时期。在最终的考古报告中，考古学家会根据时间先后顺序来调整记录顺序。

Each day, usually in the late afternoon and evening, the finds of the day are carefully sorted and indexed. Pottery fragments are washed. Preliminary interpretation comes out in the discussion held by the staff, and questions are raised that will sharpen the observations of the following day. One who has never seen a “dig” may have little idea of how meaningless a stone, or a jar, or a hearth may be when first uncovered. The entire picture takes shape slowly, and usually it requires the trained observation of the veteran to put it all together. Maps, sketches, drawings, and prints of the photographs shot during the day have to

考古学家每天都要细心地将当日的考古发现进行分类并编号，这项工作通常在每天的黄昏和傍晚时分完成。考古人员还必须清洗陶瓷碎片。全体考古成员召开会议，在会上讨论对考古发现做出的初步解释，并且提出一些问题，第二天的考古工作将针对所提出的问题着重进行实地观察。从来没有看到过“挖掘”工作的人可能不了解首次出土的一块石头、一个坛子或一个灶台所蕴含的意义。整个考古画面慢慢形成，通常只有经验丰富的考古学家才能拼凑出完整的画面。考古工作者必须绘制地图、草图和图纸，并将当日所照的照片打印出来。艺术家、建筑师、测量员、摄影师和主要的考古学家和考古工作者每

be made. Artist, architect, surveyor, photographer, the chief archeologist and members of his staff are busy until bedtime—and the next day probably begins with a truck ride to the tell at 5 A.M.! Archeology to the uninitiated is glamorous; to the person at the dig, it is dust and dirt and flies and heat and backbreaking work—and significant discoveries are relatively rare.

Modern techniques have added many variations to the archeological method. For example, at Tell Arad electrodes were inserted in the surface of the mound at regular intervals, and the current was measured across them in order to identify the probable locations of walls under the surface. With the help of the electrodes, stepping was highly successful at Arad. At Gordion, an oil rig was used to make a test boring in a tumulus, and the tomb covered by the mound was quickly located. In Italy, small holes have been drilled and tubes with lights, mirror, and lenses have been inserted so that the contents of tombs could be photographed without any excavation. In England, aerial photography and infrared film have been combined to locate ancient roads, walls, and other features. The great pyramid of Gizeh was explored by X-ray in an effort to locate a second burial chamber (the tests proved negative).

Of particular significance are tombs and other types of burial. Because of religious beliefs and other customs, personal items were often buried with the dead, and in the case of royal burials sometimes personal servants, oxen or horses, and large quantities of valuable goods were included. Because of the great value of some of the items, there has been much

天要忙到深夜——第二天他们又要在早上 5 点乘着卡车来到考古现场！对于不了解考古的人来说，考古充满了魅力；但对于考古挖掘工作者来说，他们每天却是灰头垢面，还要面对飞蝇和炎热的天气，每天辛苦工作，却鲜有重要的考古发现。

现代技术为考古提供了一些新的方法。例如，在发掘亚拉得遗址时，考古人员在考古现场的地面每隔一段距离插入一个电极，通过测量穿过电极的电流来确定地下墙体的大致位置。借用电极技术，亚拉得的梯级挖掘取得了巨大的成功。在戈第昂考古时，考古人员使用石油钻塔试钻一个坟墓并很快确定了古墓所处的考古层位置。在意大利考古时，考古人员在地上钻很多小孔，将带有灯光、镜子和镜头的导管下到孔里，这样，不需要挖掘古墓就能拍摄古墓中的物品。在英国，考古人员结合航拍和红外胶片技术来确定古道、古墙和其他地形的的位置。在吉萨金字塔考古时，考古人员尝试应用 X 射线确定第二墓室的位置（X 射线测试证明不存在第二墓室）。

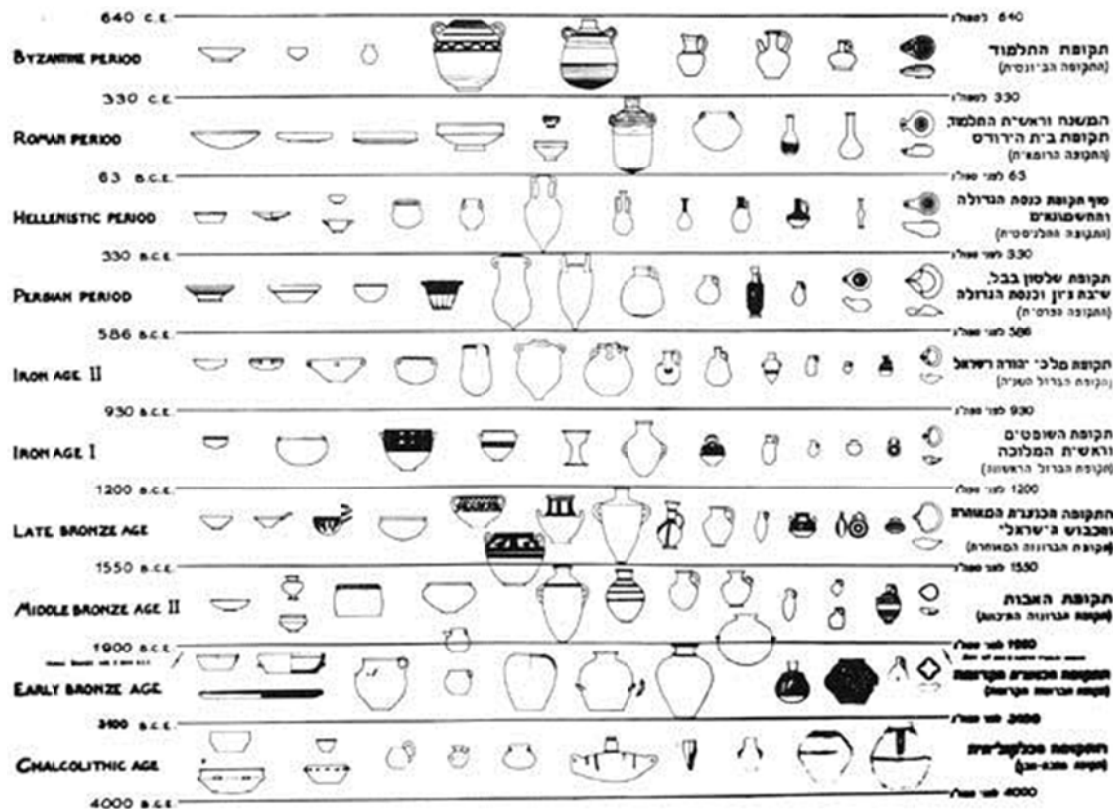
墓穴和其他的安葬地具有特殊的考古意义，因为人们经常可以从死者陪葬物中看到当时宗教信仰和其他风俗习惯，有些皇室墓穴的陪葬物包括奴仆、牛马和大量珍贵珠宝。因为墓穴中部分物品价值昂贵，所以经常有盗墓的行为，但是有些墓穴依然保持完整，如：图坦卡蒙法老的墓穴以及乌尔的舒德·阿德（Shub-ad）皇后的墓穴，这些墓穴为我

plundering of tombs, but those that remained undisturbed, such as the tomb of Tutankhamen (“King Tut”) or of Queen Shub-ad at Ur, have provided us with finds of unusual significance. Often the best of the art and craft of the period will be found in a royal tomb, and comparison of these items with those found in tombs of commoners provides interesting sidelights on social structures. Pottery and other fragile items, which are almost always broken in excavated sites, may be unbroken or only slightly damaged in tombs. In some cases, inscriptions provide important information. In a few cases, as for example in an Egyptian royal tomb, small figurines and models (miniature housing complexes complete with furnishings, boats with oarsmen and sails, etc.) may furnish evidence for many of the details of daily life, such as grinding flour, slaughtering cattle, cooking, making beer, and other activities. As a result, the daily life of that period can be reconstructed. Skeletons give us evidence of the size of the people and in some cases the hair and clothing are sufficiently well preserved to furnish details of dress and appearance. Mummified remains from Egypt even let us see the person much as he looked (e.g. Seti I and Ramses II).

Cave archeology has not been described, since it lies principally outside the period of biblical archeology. Those who are interested in Palestinian Paleolithic and Mesolithic eras will of course fault us for this omission—but there must be limits to this article.

们提供了意义非凡的考古发现。我们经常可以在皇陵中看到当时最佳的艺术和工艺作品，将它们与平民墓穴中的陪葬品进行对比，成为当时社会结构的有趣缩影。陶器和其他易碎品在发掘出土时总是破碎的，它们原来在墓葬中可能并没有破碎或者只是轻微受损。碑文有时也能提供很重要的信息。例如，埃及皇陵中出土的小雕刻工艺品和雕像（家具齐全的住宅、配有划手和风帆的船只等）为我们了解当时的日常生活提供了大量证据，如磨面、屠宰牲畜、做饭、酿酒和其他日常活动。因此，我们可以重现当时的生活场景。死者的遗骸可以证明其身高，在某些情况下头发和服饰保存得非常完好，我们可以借此了解这个人的服饰和相貌特征。埃及的木乃伊甚至可以向我们呈现出死者的原本模样（如，塞提一世和拉美西斯二世木乃伊）。

本文并没有描写洞穴考古，因为它大都不处于圣经考古时期。对巴勒斯坦旧石器时代和中石器时代感兴趣的人一定认为我们有所疏漏——但本文讨论的范围有限。



Sequence of pottery types from the Chalcolithic to the Byzantine periods (Israel Department of Antiquities and Museums)

红铜时代至拜占庭时期铜器类型的顺序（以色列古物和博物馆部）。

VI. Dating the Finds.

Chronology is a subject of great importance, and because of the complexity of the methods, can be presented here only in general outline.

VI. 考古发现年代鉴定。

年代学是一个极其重要的学科，因为其研究方法复杂，我们这里只能给出年代学的概要。

Relative chronology is to be carefully distinguished from *absolute* chronology. Most archeological data provide us at best with relative chronology: Level II was later than Level III and earlier than Level I. Accordingly, the types of materials found in those levels can be arranged typologically and sequentially. The pottery, for example, can be put in relative chronology. If similar types are found at other tells, the pottery of Level II of Tell "A" may be compared with the pottery of Level IV of Tell "B" and the chronology of those strata can probably be related. If this process is continued for

我们必须小心区分“相对”年代和“绝对”年代。绝大多数考古数据至多能向我们提供相对年代：第II层比第III层时间晚，却比第I层时间早。因此，各层出土的材料可以按照类型和顺序排列。例如，陶器可以放在相对年代。如果在其他的考古山岗也发现了相似的陶器，那么考古山岗A第II层的陶器可以与山岗B第IV层的陶器进行比较，这两层的所处的年代可能是相关的。如果我们对足够多类型的考古材料，对很多考古现场以及每个考古现场的考古层的典型顺序都进行如上的比较，那么我们就建立一个适用于这些考古现场的相对年代，这个相对年代同样适用

enough types, for many tells, and for a representative sequence of strata at each tell, it is possible to build up a relative chronology for all those tells, and even for the general area in which those particular tells are located. In the work to which we have already referred, *Relative Chronologies in Old World Archaeology*, and in its sequel, *Chronologies in Old World Archaeology* (1965, also edited by Robert W. Ehrich), this method has been carried out for Palestine, Egypt, Syria, Mesopotamia, Iran, the Aegean, and for other areas that lie beyond that in which biblical archeology is principally interested.

The term *absolute chronology* is used with reference to a year-by-year chronology for a given area and period of time, and it is also used to mean a calendar date. On the basis of king lists, which give the names of successive kings and the number of years each king reigned, *limmu*—lists, which name the officials for whom the successive years in a sequence were named, and similar data, we may be able to construct an absolute chronology for a certain period. For example, the names and lengths of reign of the kings of Israel and Judah, which are given in the books of Kings, supply the data for an absolute chronology of the period (with a few problem points). Scholars have reconstructed similar absolute chronologies for lengthy periods of Mesopotamian and Egyptian history. In a more popular sense, absolute chronology means calendar dates, whether converted to our Julian calendar or based on some other system of calendration such as the Seleucid era. If a calendar date can be attached to one item

于某些特殊考古地点的普通区域。我们前文提到了艾利奇 (Robert W. Ehrich) 的两部作品 *Relative Chronologies in Old World Archaeology* 和 *Chronologies in Old World Archaeology* (1965), 这两个作品中说相对年代曾应用在巴勒斯坦、埃及、叙利亚、美索不达米亚、伊朗、爱琴海以及其他圣经考古的主要研究地区。

绝对年代是指某一地区在某段时间内的逐年编年史, 绝对年代也就是日历日期。王公即位年次纪年法根据各位继位王公的名字和他们在位的时间纪年, 里木纪年是根据亚述一年一任的年官里木命名的, 根据王公纪年法、里木纪年法以及其他的纪年方法, 我们可以制定出一定时期内的绝对年代。例如, 《列王纪》中给出了以色列和犹大列王的名字和他们的在位时长, 这为确定绝对年代提供了参考数据 (有些时间点存在一些问题)。学者们为美索不达米亚和埃及悠久的历史制定了相似的绝对年代表。绝对年代在更普遍的意义上来说是日历日期, 我们可以将这个日历日期转化为罗马儒略历 (公历) 或者其他日历体系 (如塞琉古纪元)。如果某个历史事件发生的日历日期符合绝对年代, 如布鲁萨格雷的里木纪念中提到了发生在亚述的日食 (一位天文学家认为日食发生在公元前 763 年 6 月 15 日), 那么这就为绝对年代的其他时间点提供了日历日期。

in an absolute chronology, such as the solar eclipse at Assur in the *limmu* of Buru-Sagale (established by astronomers at June 15, 763 B.C.), this provides calendar dates for the other parts of the absolute chronology.

One of the most important items in establishing a chronological sequence is pottery. Contrary to popular belief, a scholar cannot pick up a piece of broken pottery and place an exact date on it. If it lies within the area of his expertise, he can put a probable date on it. But how does he do this?

There are several features that make pottery the ideal material for relative chronology. For one thing, pottery style changed rather frequently. Second, pottery is relatively inexpensive, and therefore quite plentiful, in all communities of the Near East. (This is not true everywhere, and archeologists who specialize in American archeology have been known to become quite excited upon seeing the hundreds of fragments of pottery that can be found lying on the ground around almost any tell in the Near East.) Third, pottery is fragile, and once broken it is practically useless. Gold, silver, precious stones, and other valuables, even if damaged, were carefully treasured, but broken pottery was kicked into a corner or thrown outside. Fourth, sherds of pottery are almost indestructible. After a certain point, depending on the curvature of the vessel, one can step on a sherd and it breaks no further. Moreover, it does not dissolve in water and it is not consumed by fire. (My son and I picked up four pieces of a bowl that were lying on the surface of the mound at Rayy, near

陶器是可以确定年代顺序的最为重要的考古发现之一。考古学者不可能拿起一个陶器碎片,就能说出它所处的确切历史时间,这与大众的普遍观点正好相反。如果这个陶器碎片在这位学者研究范围内,他大致能够为它断代。但是他是怎样做到的呢?

陶器的几个特征使它成为确立相对年代的理想材料。第一,陶器的样式随着时间推移而经常变化。第二,陶器的价格相对低廉,因此在近东的所有聚落中陶器数量很多。(这并不一定始终正确,众所周知,致力于从事美洲考古研究考古学家们看到近东的考古现场中随处可见的数以百计的陶器碎片时,会感到异常兴奋。)第三,陶器易碎,一旦打碎将毫无用处,金、银、宝石和其他贵重物品即使遭到破坏后,人们依然小心珍藏,但是陶器一旦被打碎,人们便会将它弃于一角或扔在外面。第四,陶器的碎片几乎无法毁灭。陶器的破碎程度取决于它的弯曲度,在被分割成一定大小之后,即使人们踩着这些碎片,它们也不会继续破碎。而且,陶器在水中不会溶解,在火中也不会融化。(我和我的儿子曾在德黑兰附近的赖伊城地上捡起了一个碗的四片碎片——这些碎片居然有 5000 年的历史!)综合上述因素,陶器的数量最多,且是确立相对年代的最可靠的物品。

Tehran—and they proved to be about 5,000 years old!) As a result of all these factors, pottery is the most plentiful and the most reliable means of building a relative chronology.

The expert—e.g., in Palestinian Early Bronze Age pottery—has seen and handled thousands of fragments of pottery. He knows the color, the glaze or decoration (if any), the general shape of the neck, the base, the handle, the spout, and other details, and by breaking pieces he has come to recognize texture. Through long and careful study he has put the typology of pottery found in Early Bronze Age strata of tells in Palestine into a chronological sequence. By combining his expertise with that of other scholars who have specialized in Nabatean, Israelite, Chalcolithic, or other pottery, it is possible to construct a pottery sequence for Palestine that extends from Ceramic Neolithic to Byzantine or Islamic. Combine this with similar studies in other parts of the Near East, and the result is a study like that in *Chronologies of Old World Archaeology*, mentioned above. Examination of either of the volumes mentioned will show at once the large part that pottery plays in chronological study.

Absolute chronology requires other data besides pottery. Coins found in the ruins at Qumrân, for example, could be dated by the names of kings issuing the coins, and these dates could, with reasonable certainty, be applied to the strata in which the coins were found. This in turn dates the pottery found in those strata. Egyptian scarabs found in Palestinian sites were likewise used to synchronize the levels in

例如，专门从事巴勒斯坦青铜器时代初期陶器研究的专家看到过并处理过成千上万的陶器碎片。他知晓陶器的着色、上釉、装饰，也知晓陶器颈部、底部、把手、喷口处的一般形状和其他的细节，如果将陶器打碎，他甚至可以辨认出陶器的质地。经过长年审慎的研究，他可以将巴勒斯坦考古层中挖掘出的青铜器时代初期的各类型的陶器按照时间顺序进行分类。如果我们将他的专业知识与致力于纳巴泰、以色列、红铜时代陶器或其他陶器研究的学者的专业知识结合起来，那么我们就有可能得出巴勒斯坦从陶器新石器时代至拜占庭时期（伊斯兰时期）的陶器年代序列。再将这一研究与近东其他地区相似的研究结合起来，那么我们得出的研究结果就和上面所提到的 *Chronologies of Old World Archaeology* 一书的研究结果相似。如果我们查阅上面所提的两本书中的任何一本书，立刻就会发现陶器在年代学研究当中所起的重要作用。

如果想要确定绝对年代，那么除了陶器数据，还需要其他的数据。例如，昆兰遗址中发现的硬币所处的历史时期是按照发行这些硬币的国王所处的历史时期确定的，这个日期也可以确定出土这些硬币的考古层的历史时期。根据这个历史时期，可以确定这些考古层中陶器的年代。巴勒斯坦考古现场发现的圣甲虫形护身符同样可以将出土该护身符的地层与法老统治年代进行同步，因

which they were found with the pharaohs whose seals they included. The pottery fragments which we found at Rayy could be dated because that type of pottery was produced only at that place *ca.* 3200 B.C.—the date being established by other means.

Thus we see that synchronisms are of very great importance in establishing chronology for the entire Near East. A scarab in a certain level of a Palestinian tell synchronizes that level with a certain Egyptian pharaoh, e.g., Ramses II. A letter is found that is part of the correspondence between Ramses II of Egypt and Hattushilish III of the Hittite Empire, thus synchronizing the Hittite ruler not only with Ramses II but also with the stratum of a Palestinian mound. A wine jar or oil jar found in a lower level of the Palestinian mound may synchronize that level with a certain period in Crete, and a cylinder seal in another tell may synchronize that stratum with a certain ruler in Babylon. A building inscription of a Babylonian king may record a victory of that king over the king of another land. What we have is a number of portions of chronological ladders which can be tied to each other by synchronistic data.

Building the chronology of the ancient Near East, therefore, consists in building chronological ladders for each locality from the many bits of data that are available (relative chronology), and from whatever fixed sequences such as king lists, etc., have been discovered (absolute chronology), and joining as many rungs of these ladders as possible with those of other areas by data that provide synchronisms. If we add firm calendar

为法老的印章中也有圣甲虫形状。我们可以确定赖伊城出土的陶器碎片的时间，因为在大约公元前 3200 年前，只有该地生产这种陶器——大约公元前 3200 年前这个日期是通过其他方式确定的。

因此，我们知道对照性历史年谱在确定整个近东地区的年代中发挥着至关重要的作用。巴勒斯坦某个考古层发现了埃及圣甲虫护身符，这证明此时处于埃及的某个法老在位时期，如拉美西斯二世。考古发现了一封埃及法老拉美西斯二世与赫人国王阿图西里什三世来往的信件，这不仅证明这位赫人统治者与拉美西斯二世同处于一个历史时期，而且证明出土这封信的巴勒斯坦考古层也处于同一历史时期。巴勒斯坦一个小山岗地下出土的酒坛或油坛证明这个考古地层可能与克里特岛某个时期的地层处于同一时期，另一个土丘下出土的雕刻滚筒可能说明出土它的考古层与巴比伦的某一位统治者同处一个历史时期。巴比伦某个国王在建筑物上留下的碑文可能记载着他曾战胜过另外一地的国王。我们掌握的是若干不相连的年代阶梯，而同步的历史数据将每个阶梯连接在了一起。

因此，如果想要确定古近东地区的编年史，我们需要以已获得的许多支离破碎的数据（相对年代）为依据，同时参照某些确定的顺序，如已发现的列王编年史（绝对年代），从而建立每个考古地点的年代顺序阶梯，然后尽可能多地将这些阶梯与同时期的历史数据联系在一起。如果我们能确定很多时间点的确切日历日期（如，日食，与埃及天狗周期处于同一时期，或与其他可靠的日历体系[如塞琉古纪元]处于同一时期），那

dating at various points (such as solar eclipses, synchronisms with the Sothic cycle in Egypt, or with other systems of calendration that are reasonably reliable [e.g., the Seleucid era]), we can apply calendar dates to much of the structure we have built.

Obviously, this is a long and detailed process, which only in the past two decades has been worked out to any satisfactory extent. If we had enough ladders of chronology to cover the entire history of each area, and enough correlations to tie all the chronological ladders together, and enough absolute chronology to fit dates to significant rungs of these ladders, we could account for every year. At present, we fall short of this desideratum by small amounts back to *ca.* 1200 B.C., by perhaps ± 75 years back to 2000 B.C., and by increasing amounts as we go further back in time.

There are several other methods of establishing dates, such as carbon-14 dating, dendrochronology (analysis of the annular rings in trees), varve analysis (study of the deposit-lines left by the receding water at the end of the last ice age), potassium-argon dating, etc. With the exception of carbon-14 dating, these lie outside the limits of our discussion.

Carbon-14 has been used in thousands of cases to determine the dates of materials found in archeological excavations, with varying results. A certain amount of radioactive carbon, or the isotope of carbon with fourteen neutrons in the atom instead of the customary twelve, is produced in the upper atmosphere, and this ultimately finds its way into the soil about us. This is taken up by organic

么我们就可以将这些日历日期应用到很多已建立的结构中去。

显然，这要经历一个长期复杂的过程，但仅在过去的 20 年间已经取得了令人满意的成绩。如果我们掌握了每个地区的整个历史的年代顺序阶梯，在这些年代顺序阶梯之间建立足够多的关联，并且有足够的绝对年代来证明某些重要阶梯所处的历史时期，那么我们就能够对每个年代的历史做出解释。目前，我们尚不具备这样的条件，我们对大约公元前 1200 年前的历史和公元前 2000 年前后的 75 年的历史知之甚少，而且随着研究的深入，我们不了解的地方越来越多。

也有其他年代鉴定的方法，如碳 14 断代法、树木年轮鉴定法（分析树木生长的年轮线）、纹泥分析法（研究最后一个冰期结束时水位退去之后的沉积线）、钾氩测年法等。除了碳 14 断代法之外，其他方法不在我们讨论的范围之内。

在数以千计的考古实例中，考古工作者采用碳 14 断代法来测定考古发掘出的材料所处的年代，所测定出的年代结论有所不同。上层大气产生一定数量的放射性碳或原子中包含 14 个中子（而不是常见 12 个中子）的碳同位素，这种放射碳最终进入土壤中。有机物，如植物、树木和动物会吸收这些放射性碳。由于这种放射性碳会不断被替换再生，只要生命一直延续，这种放射性碳的比

matter such as plants, trees, and animals. Since it is constantly replaced, as long as the life process continues, the proportion of radioactive carbon remains constant, but when the life process ends, i.e. when the tree is cut down or the animal dies, the radioactive isotope deteriorates at a fixed rate, defined as the "half-life." In other words, after approximately 5500 years (which is the half-life of carbon-14), only half the amount of the radioactive carbon will be present. The scientist, with very delicate instruments, can measure the amount of radioactive carbon that remains, and from this he can determine when the life process ended. Because of the geometric nature of the half-life (one-half remains after 5500 years, one-quarter after 11,000 years, one-eighth after 16,000 years, one-sixteenth after 22,000 years, etc.) the test is valid only for the past 25,000 or 50,000 years. Obviously it applies only to organic material. The most useful materials for dating by this process are wood, charcoal, shell, antler, burned bone, dung, and peat. For various reasons, unburned animal and human bone do not provide satisfactory results, and most other organic material decays rather quickly. In order to make the test, a measurable amount of material must be burned, so the archeologist is reluctant to apply the test to finds that should be preserved.

The results of carbon-14 dating have been irregular. In some locations, all the tests have yielded results remarkably close to the dates that could be determined by other means, thus yielding a "control" for the process. In other cases, however, the results of carbon-14 dating have varied widely, both with duplicate tests of the

例就会保持不变，但是当生命结束时，如当树木被砍伐掉或动物死亡时，这种放射性碳同位素会以固定的比率不停衰变，也就是“半衰期”。换言之，大约 5500 年后（这是碳 14 的半衰期），只有一半的放射性碳存在。科学家使用精密的仪器能够测出放射性碳的余量，科学家依此确定生命终止的时间。由于碳 14 的半衰期拥有这样的几何特性（5500 年后只有一半的碳存留，11000 年后只剩四分之一，16000 年后只剩八分之一，22000 年后只剩十六分之一，以此类推），所以这个测定方法只在生命结束之后的 25000 或 50000 年内有效。显然，这个方法只适用于有机物。适于使用这一方法测定年代的最佳材料包括树木、木炭、贝壳、鹿角、烧骨、粪便、泥煤。出于种种原因，未被焚烧动物和人的骨头不能取得满意的测定结果，而其他大多数有机质又腐烂得太快。如果想要采用这种年代鉴定法，考古学家必须焚烧掉一定数量的考古材料，因此，他们不愿意采用这个方法测定本该保留的发掘物所处的年代。

碳 14 断代法的测定结果毫无规律。在某些考古地区，碳 14 断代法测定的日期与使用其他方法确定的日期非常接近，因此这些相近的日期为这一测定程序提供了“可控因素”。而在另一些考古实例中，不论是用碳 14 两次测定同一考古材料，还是使用控制日期进行年代测定，其测定结果差异都很大。因此，

same material and with control dates. It therefore follows that some scholars remain highly skeptical of dates established by carbon-14. While such skepticism seems unwarranted, in the face of thousands of highly satisfactory results, we still must remember that this science is young (about twenty-five years old), that scientists are constantly refining the process and rechecking their results, and that the dates obtained are at best approximations with a margin of error of approximately 5 percent. The *lammu*—lists of the 8th cent. B.C. will therefore give far greater accuracy than carbon-14 tests from the same period (at 750 B.C., ± 5 percent amounts to about 137 years on either side, or between 887 and 613 B.C!).

VII. Archeology and the Bible.

For a century and a quarter biblical studies have been influenced to some extent by the results of archeological discovery. It is not our purpose to give a detailed study of the finds; the more significant discoveries will be discussed either in the individual articles on areas of archeology that follow, or in articles particularly concerned with some of the most significant finds. A general summary statement can be made: archeology has added a tremendous amount to our knowledge and understanding of the Bible.

The Babylonian creation and flood stories, the discoveries of early villages in northern Iraq, and other materials have given us a background for our studies of the early chapters of Genesis. From Nuzi and Mari we have material that throws light on several points in the patriarchal narratives. The Joseph-cycle of Genesis is

有些学者对碳 14 断代法测定的年代深表怀疑。但在数以千计的令人非常满意的测定结果面前，学者们对这一年代测定法的质疑似乎是毫无根据的，但是我们也必须记住这一科学还比较年轻（起步只有 25 年），科学家们也一直在不断完善这个测定程序，不断核验测定的结论，所测定的日期至多是一些近似日期，仍有大约 5% 的误差。因此，相比较碳 14 对同一时期的年代测定，公元前 8 世纪的里木纪年法更加准确（如果公元前 750 年前后有 5% 的误差，那么也就相当于公元前 750 年向前或向后推移了 137 年，即公元前 887 年至公元前 613 年之间!）。

VII. 考古与《圣经》。

近 125 年的《圣经》研究在不同程度上受到了考古发现的影响。研究的目的在于详细介绍这些考古发现；更为重要的考古发现在关于考古地区的某些文章或那些特别关注最重要考古发现的文章中都会进行讨论。我们可以得出如下的概述：考古学极大地丰富了我们的《圣经》知识，增强了我们对《圣经》的理解。

巴比伦创世神话和巴比伦洪水、伊拉克北部发现的历史早期的村庄以及其他考古发现物为我们研究早期《创世记》章节设定了背景。努斯和马里的考古资料让我们对族长故事有了更多的了解。埃及出土的考古材料阐明了《创世记》中约瑟时期的历史情况。埃及、乌加里特和美索不达米亚的考古发现让我们

illuminated by materials from Egypt. From Egyptian, Ugaritic, and Mesopotamian sources we are able to draw a rather full picture of the land of Canaan both at the time of the patriarchs and later in the period of Israelite occupation. Babylonian, Assyrian, and Hittite legal codes provide a very full background for the study of Mosaic legislation, while the materials from Râs Shamrah supply details for the study of Wilderness cultic provisions. The Egyptian tales of Sinuhe and Wen-amon and the Amarna Letters add further details concerning the land of Canaan and its customs, and Greek legends probably supply still more.

Probably our greatest help, both in quantity and relevance, comes from the royal annals of Assyria, Babylonian chronicles, and similar material contemporary with the kings of Israel and Judah. A few details are added by the Mesha Inscription (MOABITE STONE) and by Phoenician and Old Aramaic inscriptions. The great stumbling block to the Israelites was Baal worship, introduced on a grand scale by Jezebel the Phoenician princess. From the Ugaritic materials we have a firsthand presentation of the religion of Baal and other deities in the Canaanite pantheon, and the teachings of the prophets have taken on new dimensions of reality. Egyptian and Mesopotamian wisdom literature helps us understand the nature of this literary genre and brings biblical wisdom writings into clearer focus.

For the Exile and the postexilic period we have documents of Babylonian kings, the Cyrus inscription, correspondence in Aramaic from Elephantine, and

全面地掌握了族长时代和后期以色列占领迦南地的历史情况。巴比伦、亚述和赫人法典为我们研究《摩西五经》提供了极为完整的历史背景，而拉斯珊拉考古发现为我们研究旷野行军时期宗教崇拜提供了细节。埃及辛努海和温亚蒙的故事和亚玛拿泥版为我们了解迦南地和当地风俗增添了更多的细节，或许希腊传奇可以提供更多关于此地的详细资料。

从考古发现的数量和相关性讲，亚述的皇家载记、巴比伦编年史以及与以色列和犹大王处于同一历史时期的相似考古材料可能是对我们帮助最大的文献资料。米沙碑文（见 MOABITE STONE[摩押石碑]）、腓尼基和古亚兰碑文为我们的研究提供了许多历史细节。以色列人面对的一大障碍是腓尼基公主耶洗别力推巴力崇拜。我们从乌加里特的考古中得到了对巴力崇拜和其他迦南诸神崇拜的第一手资料，先知的教导也就呈现出新的现实意义。埃及和美索不达米亚的智慧文献帮助我们理解了这一文学体裁的本质，也让我们对圣经智慧文学有了更清晰的理解。

在巴比伦流亡时期和流亡后期关于巴比伦王的文献、居鲁士碑文、象岛考古发现的亚兰语信件以及波斯和希腊出土的文献，这些历史细节彻底推翻了不

additional details from Persian and Greek sources that have once and for all destroyed the theory that there was no Exile, while helping us understand both the return to the land and the reestablishment of the Jerusalem cultus on the one hand, and the establishment of Diaspora Judaism on the other.

The DEAD SEA SCROLLS have filled in many details of the rise of sectarian Judaism, and help us see how Christianity as a Jewish sect could be so quickly established. Sir William Ramsay's extensive and intensive explorations in Asia Minor put Pauline studies on a more solid basis. Many incidental archeological discoveries have added significant details about the Roman empire, its administration (including the offices and many of the officials named in the NT), its changing attitudes toward the Jews and later the Christians, and other matters that come into the NT account.

For those who wish to study certain of these matters in detail, there are many reliable books (see the bibliography, below). The value of various discoveries for biblical study is often a matter of personal axiology: for the person who wants "archeological proof" of the Bible, the inscription mentioning the proconsulship of Gallio in Corinth is far more significant than the Admonitions of Ipuwer or the Wisdom of Amenemope, and reports of the discovery of "Noah's Ark" on Mount Ararat are of greater import than the Dead Sea Scrolls. Some want proof to bolster faith, others want knowledge to make faith more certain, and still others want knowledge to replace faith. Archeology serves each in

存在被掳巴比伦的理论, 不仅帮助我们了解了犹太人重返家园和重新在耶路撒冷敬拜神的历史, 而且帮助我们了解了散居外地的犹太教得以建立的过程。

《死海古卷》(见 DEAD SEA SCROLLS) 为我们的研究提供了许多犹太教兴起的细节, 也让我们明白了基督教这一犹太教派是如何迅速建立的。拉姆塞爵士 (Sir William Ramsay) 在小亚细亚地区广泛密集的探究为研究使徒保罗提供了更为确凿的根据。许多偶然的考古发现为我们研究罗马帝国、罗马帝国的行政机构 (包括《新约》中提到官职和官员)、罗马帝国对犹太人和后来对基督徒态度的转变以及《新约》中记载的其他事情提供了重要的详细资料。

有许多可靠书籍供那些致力于详细研究上述问题的人使用 (见后面的参考书目)。对于不同的人来说, 各类考古发现的价值通常有所不同: 对于想要得到圣经 "考古证据" 的人来说, 记载着在哥林多的迦流总督的碑文远比 "易普危忠言" 或 "阿曼尼摩比王的训诲" 重要, 而有关亚拉腊山上发现 "挪亚方舟" 的报告也比《死海古卷》重要。有人想要以考古证据支撑信心, 有人想要用知识坚定信心, 也有人想要用知识取代信心。考古学满足了不同人的需求。

his own way.

VIII. *The Evidential Value of Archeology.* VIII. 考古学证据的价值。

The materials and techniques of biblical archeology must be precisely the same as those of all archeology. Only the purpose is different, for the biblical archeologist is interested in applying the results to the study of the Bible. But what, precisely, is meant by this? In the 19th and early 20th cents, the expression “archeology proves the Bible” was often used. It is the opinion of many scholars today, including many who are personally committed to faith in the Bible as the word of God, that the evidential value of archeology is not properly understood if it is taken to mean that archeology proves the Bible. Just what, then, does archeology prove? The Bible tells us, among other things, that the Israelites under Joshua went in and took possession of the land of Canaan. Archeological evidence indicates that certain Canaanite cities, including some of those specifically mentioned in the book of Joshua, were destroyed in the 13th cent. B.C.—which corresponds with the time of the Israelite invasion, according to one system of biblical chronology—and that the Canaanite culture was for a time replaced by a different (and inferior) culture. The Bible tells us that the reason the Israelites were able to capture Canaanite territory was that Yahweh their God fought their battles. Archeology has nothing to say on this point. Archeology, then, “proves” that some people—probably Israelites, for they are found in the land at a subsequent time—conquered the land of Canaan. Archeology does not and cannot prove that Yahweh fought the battles and gave the Israelites the land. This was a

圣经考古学所使用的材料和方法必须与其他所有考古学所使用的材料和方法完全一样。只是各类考古学的目的有所不同，圣经考古学专注于将考古结论应用到《圣经》研究中。但这到底什么意思呢？在十九世纪和二十世纪初期，人们常说“考古学证明了《圣经》”。当今有些学者仍然这么说，其中就包括相信《圣经》是上帝的默示的人，如果我们接受“考古学证明了圣经”的说法，那么我们就没有真正理解考古学证据的价值。那么，考古学能证明什么呢？

《圣经》告诉我们，以色列人在约书亚的率领下来到迦南地并占领了这里（《圣经》也告诉我们其他的细节）。考古证据表明：一部分迦南城市（包括《约书亚记》特别提到的一些城市）在公元前十三世纪被摧毁——这与圣经编年史中记载的以色列人侵入迦南的时间正好吻合，迦南的文明一度被不同的文明（较低的文明）取代。《圣经》告诉我们，以色列人之所以能占领迦南地是因为耶和华——他们的神为他们争战。考古学对此毫无记载。此外，考古学也“证明”，一些人征服了迦南，这些人可能是以色列人，因为后来他们出现在这片土地上。考古学不会也不能证明耶和华为以色列人争战并赐予他们迦南地。这关乎以色列人的信仰问题，这也是所有相信《圣经》的人的信心之源。

matter of Israelite faith, and it remains a point of faith for all who accept the Bible by faith.

Similar points could be set forth for other parts of the Bible for which archeology has provided material for study. An inscription proves that Gallio was proconsul of Achaia in A.D. 51–52. This and other archeological data help us establish a reasonable chronology for Paul's ministry. But the most significant fact in the life of Paul, namely, that when he was a persecutor of the Church he was confronted by the risen Jesus, is not capable of archeological proof. No item of faith is dependent on proof. Once we insist on proof we no longer have faith.

Nevertheless, there is evidential value in the study of biblical archeology. It is a unique doctrine of the religion of the Bible, both in the OT and in the NT, and therefore believed by Jews as well as Christians, that the God of the Bible, the Yahweh of the Israelites and the Father of Jesus Christ, revealed Himself to His people in historical situations in time and space. He called Abram (later Abraham) out of Ur to go to the land of Canaan. He brought Israel into Egypt; and after the time He had ordained, He led Israel out of Egypt and subsequently into the land of Canaan. He used the Assyrians as the rod in His hand to punish the Israelites. He took Judah into exile in Babylonia, and later returned them to the land by the agency of His anointed Cyrus (Isa. 45:1). He sent His son, Jesus, to the little country of Palestine, more specifically to Nazareth in Galilee in the days of Herod the Great, Jesus was crucified in Jerusalem after suffering under the Roman procurator Pontius

考古为人们研究《圣经》其他部分中某些相似的观点提供了材料。一碑文证明迦流在公元前 51 年至 52 年担任亚该亚的总督。这一记载以及其他考古数据有助于我们确定保罗传道所处的合理年代。保罗曾是一位迫害教会的人，后来复活的耶稣向他显现，感化了他，这是保罗一生中最为重要的事，但是考古证据却不能证明这一事实。信心不需要证据的证明。一旦我们坚持证据证明，也就放弃了信心。

但是，考古证据在圣经研究中仍有价值。《圣经》中的上帝是以色列人的耶和华，也是耶稣基督的父，祂在历史中向祂的子民显现，这是《旧约》和《新约》中独特的教义，因此犹太人和基督徒也相信这一教义。耶和华神命亚伯兰（后改名亚伯拉罕）走出吾珥，前往迦南地。祂带领以色列人进入埃及，并在祂预定的时间内带领他们走出了埃及，而后来到迦南。亚述人是祂手中的杖，祂藉亚述人惩罚以色列人。祂让犹太人在巴比伦流亡，后又膏立居鲁士（赛 45:1），从而让犹太人归回家园。祂派祂的儿子耶稣来到小地巴勒斯坦，更具体地说，在希律大帝时期祂让耶稣降生于加利利的拿撒勒。耶稣受难之后，被罗马执政长官本丢·彼拉多钉于十字架之上。亚利马太的约瑟提供了自己的坟墓给耶稣安葬用，耶稣死后却从这个坟墓中复活。《圣经》从开篇到结束随处可见民族名、地名、列王名和平民的姓名。没有任何一个宗教像基督教一样，将其信仰完全融进历史和地理细节中。因此，圣经研究必然包括民族学和地名的研究，而考古再现了这些民族和地区。

Pilate. The tomb in which Jesus was buried and from which He rose belonged to Joseph of Arimathea. From beginning to end, the Bible is filled with the names of peoples and places, of kings and commoners. No other religion has its faith so thoroughly intermingled with historical and geographical details. It therefore becomes necessary to include the study of peoples and places with our study of the Bible. Archeology brings to life these peoples and places.

There were nineteenth-century scholars who were convinced that Abraham, Isaac, Jacob, and perhaps even Moses were simply imaginary creations of later Israelite authors. But archeology has put these persons in a real world. As a result, a scholar such as J. Bright, after devoting thirty-six pages to the subject, can write, “the Bible’s picture of the patriarchs is deeply rooted in history” (*BHI* p. 102).

Faith that requires proof is no faith, but faith that says, “Help my unbelief!” is quite common among human beings. Archeology supplies means for understanding many of the biblical situations, it adds the dimension of reality to pictures that otherwise would be strange and somewhat unreal, and therefore it provides an element of credibility. While the person of faith does not ask for proof, he does want to feel that his faith is reasonable and not mere fantasy. Archeology, by supplying him with material remains from biblical times and places, and by interpreting these data, provides a context of reality for the biblical story and reasonability for biblical faith.

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十九世纪的学者认为亚伯拉罕、以撒、雅各甚至包括摩西不过是后来以色列作者虚构的人物。但是考古证明这些人确实在这个世界上存在过。因此，学者布莱特（J. Bright）就这一问题长篇大论了 60 页，他之后写到，“族长时期的《圣经》画面深深地扎根于历史之中”（*BHI*, 102 页）。

需要证据证明的信仰不是真正的信仰，我们常见人们说，“我信，但我的信不足，求你帮助！”考古为了解《圣经》景况提供了方法，并为研究《圣经》提供了现实依据，否则《圣经》中的记载就会让人感觉陌生而且不真实，因此，考古增强了《圣经》的可信度。虽然有信心的人不求证据，但是他一定想让自己感受到他的信心是有道理的，而不只是幻想。考古通过向有信心的人呈现圣经时代和圣经地区的历史遗留物，向他解释考古数据，为圣经故事提供了现实的背景，也就证明了相信《圣经》是有道理的。

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ARCHEOLOGY OF ARABIA.

Archeology in Arabia is still at a very early stage, although the archeological information to be found in the reports of many travelers and especially the results of the few limited excavations portend a wealth of data still hidden under the sand.

I. Northwest.

Tema and Dedan are mentioned in Genesis, TEMA as son of Ishmael (25:15) and DEDAN as descendant of Ham (10:6f.). In antiquity these two cities (modern Teimā and el-'Ulā) were important commercial centers at crossings of incense trade routes. Teimā, renowned for its springs, is mentioned by Tiglath-pileser III (745 B.C.), and became the residence of Nabonidus. Circular tumuli with steps leading to rectangular tombs and Thamudic graffiti were found in the vicinity, as well as a stele. The text of the stele is Aramaic (6th cent. B.C.), the god and his priest (the author) are Assyrian, and the name of the author's father Egyptian. Dedan was populated by Dedanites and Lihyanites when (6th cent. B.C.) Minaeans from south Arabia founded there an important trading center, which included a temple dedicated to their lunar god Wadd. Dedan became a Minaean colony (3rd cent. B.C.), which was conquered by Nabateans shortly before the Christian era. The cultural characteristics of all the populations are found in many different inscriptions and beautiful monuments in el-'Ulā and vicinity, especially the necropolis on the flank of the mountain Khureybeh and the ruins of tombs and of a sanctuary at el-Hajrā (modern

ARCHEOLOGY OF ARABIA 阿拉伯考古

虽然旅行者记载了一些关于阿拉伯考古的信息,但是阿拉伯考古仍然处于初始阶段,尤其是,目前的考古挖掘非常有限,这片沙漠之下仍有丰富的考古资源等待挖掘。

I. 西北。

《创世记》中提到了提玛和底但,提玛(见 TEMA)是以实玛利的儿子(创 25:15),底但(见 DEDAN)是含的后裔(创 10:7)。在古代,提玛和底但两座城市(现名为“Teimā”和“el-'Ulā”)是重要的商业中心,它们位于香料贸易路线的十字路口上。提玛因富含泉水而闻名于世,提革拉·毗列色三世(公元前 745 年)提到过这座城市,拿波尼度曾在这里居住过。在这座城市周围发现了一座石碑和一些圆形古墓,这些圆形古墓中间有台阶,可以通向另一些矩形坟墓,同时也发现了一些萨姆得克文字涂鸦。碑文上的正文用亚兰语(公元前 6 世纪)写成,提到上帝和祂的祭司(碑文作者)的地方用亚述语写成,而祭司父亲的名字却是用埃及语写的。公元前 6 世纪,南阿拉伯的迈因人将底但建成为一个重要的贸易中心,并在这里为他们崇拜的月亮神瓦德建了一个庙宇,在这之前底但人和里西安人曾居住于此。公元前 3 世纪底但成为迈因王国的一个殖民地,在基督时代前不久纳巴泰人就征服了这里。底但和其周围地区的众多碑文和漂亮的纪念碑显示出该地不同民族的不同文化风格,尤其是胡赖拜山(Khureybeh)侧翼的大墓地和坟墓遗迹以及赫伊拉(*el-Hajrā*, 今迈达因萨利[Medā'in Šāliḥ])神庙更能体现这里的多民族文化特点。

Medâ'in Šâlih).

II. Southwest.

A. *Ma'in*. This is the only ancient south Arabian kingdom still awaiting excavators. The relatively small country *ej-Jawf* (about 75 mi. [120 km.] NE of *Šan'â'*) contains ruins of several Minaean cities. *Kharibat Ma'in* (ancient *Qarnâwû*, capital of the Minaean kingdom) is a huge field of ruins of a walled city with two rectangular temples. The smaller one is inside the wall, and the larger one, *Risâf (um)* (modern *el-'Urayš*), dedicated to the stellar god *'Aṭtar*, is outside the wall. It is preceded by a monumental vestibule. The crenelated wall of *Barâqiš* (ancient *Yaṭil*, SW of the preceding city) is well preserved; the two remaining temples have been located inside the wall. Other important ruins are located at *el-Baydâ'* (ancient *Našq*), *es-Sawdâ'* (ancient *Našân*), *Kharibat Sa'ûd* (ancient *Kutal*) and *Kamina* (ancient *Kamnahû*).

B. *Saba'*. The first excavations in south Arabia were conducted by C. Rathjens and H. von Wissman in 1928, in a small rectangular temple at *el-Hbuqqat* (about 14 mi. [22 km.] NNW of *Šan'â'*) dedicated to the solar goddess *Dât-Ba'dân*, which had been in use for several centuries before the Christian era. The 1951–1952 American excavations in the peristyle of *Maḥram Bilqîs* (the elliptic *'Awwâm* temple built in the 8th cent. B.C., SE of *Mârib*) cleared the entrance court almost completely. Among the numerous discoveries, those worthy of special mention are *Ma'adkarib's* bronze statue with Syro-Hittite features (7th cent. B.C.) and the complex of remains in and facing the

II. 西南。

A. 迈因。古迈因王国是阿拉伯南部唯一一个有待挖掘的王国。面积较小的焦夫 (*ej-Jawf*) 位于萨那 (*Šan'â'*) 东北约 75 英里 (120 公里) 处, 该地保有多个迈因城市的废墟。卡里巴迈因 (*Kharibat Ma'in*, 迈因王国古城噶尔诺) 原是一座建有城墙的城市, 现在是一片巨大的废墟, 该城有两个矩形的神庙。较小的神庙位于城墙内侧, 较大的里萨夫神庙 (*Risâf*, 今乌拉伊斯 [*el-'Urayš*]) 是献给阿塔那神 (*'Aṭtar*) 的神庙, 位于城墙外侧。城前有一座宏伟的前厅。巴拉吉斯 (*Barâqiš*, 古代耶提勒 [*Yaṭil*], 位于噶尔诺西南) 的锥堞墙保留完好; 仅存的两个庙宇都位于城墙以里。其他重要的遗址分散在巴伊达 (*el-Baydâ'*, 古代奈斯格 [*Našq*])、塞乌达 (*es-Sawdâ'*, 古代奈桑 [*Našân*])、海里巴特萨乌德 (*Kharibat Sa'ûd*, 古库泰勒 [*Kutal*]) 和凯米奈 (*Kamina*, 古凯姆奈胡 [*Kamnahû*])。

B. 塞巴。1928 年, 拉斯金斯 (C. Rathjens) 和威斯曼 (H. von Wissman) 首次联合发掘了阿拉伯南部位于赫布盖特 (*el-Hbuqqat*, 此地大约位于萨那北北西 14 英里 [22 公里] 处) 的一座矩形的神庙, 在基督教出现之前的数百年间, 人们在这里敬拜太阳女神达特巴丹 (*Dât-Ba'dân*)。1951 年至 1952 年间美国人对月神殿 (*Maḥram Bilqîs*, 公元前 8 世纪建造的椭圆形神殿, 位于马里卜 [*Mârib*] 东南处) 的柱廊展开了挖掘, 他们几乎将前院入口处的古物全部挖掘了出来。在众多的考古发现中, 最值得一提的是带有叙利亚赫梯特征的迈艾德凯里卜 (*Ma'adkarib*) 青铜像 (公元前 7 世纪) 和椭圆形墙内的其他建筑遗迹 (柱廊内部), 这些建筑正对着南入口。信徒在进入神殿前, 先要在南入

southern entrance of the elliptic wall (inside the peristyle). The latter was used for an ablution ritual, by immersion and aspersion, in which the faithful engaged before entering the temple. Further, more than three hundred new texts, unearthed in the peristyle, contain priceless data for Sabaeen studies. The famous dam of Mârib and the ruins of el-Amayid (the ancient temple Bara'ân) are located NW and SE of Mârib, respectively. Other major ruins are found in Şirwâh (with its monumental temple) and Şan'â' (with its fortress Gumdân and the church built by the Ethiopian viceroy'Abraha).

C. Qatabân. The American excavations worked in 1950/51 at Hajr Kohlân (ancient Timna', capital of the Qatabanian kingdom), its necropolis called Heid bin 'Aqîl, and Hajr bin Humeid and vicinity. Of particular importance are the following discoveries. One of the wooden beams from stratified Hajr bin Humeid is dated from *ca.* 852 B.C. (± 160 years) by radiocarbon analysis, thus providing a basis for dating the jar with a monogram found below the beams. The first typological sequence of pottery from the same site will help in dating the different strata of the site itself and of other Qatabanian sites. The remains in Wâdî Beihân of an irrigation system, whose origin in the middle of the 2nd millennium B.C. is proved by the rate of silt accumulation found below the first occupation of Hajr bin Humeid, indicate that the sedentary occupation in Wâdî Beihân goes back at least to 1500 B.C. The two bronze lionesses with infant riders testify to a strong Hellenistic influence in the 1st. cent. B.C., and the stele from Hajr bin Humeid is an adaptation from Syrian art. A drain facing

口对面的建筑前接受浸礼,包括浸礼和洒水礼等仪式。另外,在柱廊内出土的300多份新文献是研究塞巴语的宝贵资料。著名的马里伯水坝和艾迈伊德废墟(el-Amayid,巴拉安古庙)分别位于马里伯西北和东南侧。其他主要的遗迹分布于西尔瓦(Şirwâh,以及不朽的庙宇)和萨那(以及贡姆丹[Gumdân]堡垒和埃塞俄比亚总督阿布拉哈建造的教堂)。

C. 夸塔班。1950至1951年间,美国的考古人员在哈杰尔考兰(Hajr Kohlân,夸塔班王国的古都亭纳)、大墓地海德宾艾吉勒(Heid bin 'Aqîl)、哈杰尔宾胡梅德(Hajr bin Humeid)及附近地区进行考古发掘。其中一个考古发现的意义极为重大:考古学家利用放射性分析在哈杰尔宾胡梅德(Hajr bin Humeid)的某一考古层中发掘出一根大约公元前852年(或者这一年代160年前后)的木梁,并在这根木梁下方发现了一个印有字母组合图案的坛子,因此木梁所处的年代成了为坛子鉴定年代的依据。这一考古现场出土的陶器的第一类型序列帮助人们确定该地不同考古层的年代,同时也为夸塔班王国的其他遗址的断代提供了参考。根据大墓地哈杰尔宾胡梅德(Hajr bin Humeid)的第一堆积层的泥沙淤积速度,可知贝含河谷的一个灌溉系统遗址最早可以追溯到公元前1500年,这证明至少在公元前1500年,贝含河谷一带就已经形成了稳定的聚落形态。两尊小孩骑在母狮上的铜像显示出浓郁的公元前1世纪的希腊艺术风格,哈杰尔宾胡梅德(Hajr bin Humeid)的石碑是汲取叙利亚艺术特色创造的。当地人在海德宾艾吉勒(Heid bin 'Aqîl)为月神安巴伊

the entrance of the temple Riṣâfum dedicated to the lunar god 'Anbay, at Heid bin 'Aqīl, is similar to that of the peristyle of Maḥram Bilqīs near Mârib. Finally, most of the tombs of the cemetery at Heid bin 'Aqīl are dug in the rock and divided by stone slabs in the manner of the boxes of a wine cellar. Other important ruins are located at 'Imm`adīyah (E of Mukerâs) and Hajr Henû ez-Zurîr (in Wâdī Ḥarīb).

(`Anbay) 建造了里萨弗神庙，正对着神庙入口的排水系统与马里卜附近的迈赫拉姆 (Maḥram Bilqīs) 柱廊前的排水系统相似。最后，海德宾艾吉勒 (Heid bin `Aqīl) 墓地中的大多数坟墓都是在岩石中建造的，石板材将坟墓分割成若干墓室，其分割结构与酒窖的箱体结构很相似。伊姆阿迪亚 (Imm`adīya, 穆凯拉斯[Mukerâs]东侧) 和哈杰尔哈努祖里尔 (Hajr Henû ez-Zurîr, 位于海里卜河谷[Wâdī Ḥarīb]) 也有其他重要的考古遗迹。



Old South Arabic inscription from Mârib. Dedication of building named Yafud by three brothers in reign of Karib'il Watar Yuhamin king of Saba' (1st cent. B.C.) (W.S. LaSor)

III. Central South.

In 1937–1938, G. Caton Thompson excavated a small, rectangular temple dedicated to the lunar god Sîn (ENE of el-Ḥuraydat in Wâdī`Amid), a “farm house,” and two tombs. Benches, bones, ashes, crudely made statues in the apsidal shrines at el-Ḥuraydat, as well as in the small temple excavated by F. P. Albright at Khôr Rôri (ancient Sumhuram), are best interpreted as evidence for practice of a ritual repast, associated with some ancestor or other deceased person represented by a statue. Connected with the frankincense trade are the seasonal

马里卜 (Mârib) 出土的古老的南阿拉伯碑文，这一石碑是萨巴王凯里比·瓦塔尔·尤哈敏 (Karib'il Watar Yuhamin) 时期 (公元前1世纪) 的三兄弟为纪念叶弗德 (Yafud) 设立的 (W.S. LaSor)

III. 中南部。

1937年至1938年间，汤普森 (G. Caton Thompson) 在阿拉伯中南部挖掘出了一个献给月神辛 (Sîn) 的长方形小型神庙 (该庙位于厄米德河谷 [Wâdī`Amid] 胡哈达 [el-Ḥuraydat] 的东北东方向)、一座“农舍”和两座坟墓。胡哈达的半圆形陵墓和科尔罗里 (Khôr Rôri, 古代的苏姆胡姆 [Sumhuram]) 的小坟墓 (由奥尔布赖特 [F. P. Albright] 发掘) 中出土的长椅、尸骨、骨灰和粗糙朴拙的雕塑是研究当地就餐仪式的有力证据，他们的这一风俗习惯可能与雕像所代表的某位祖先或者其他的某位逝者有关。克利夫兰 (R. L. Cleveland) 在哈嫩 (Ḥânûn,

collecting station, excavated by R. L. Cleveland at Hânûn (about 25 mi. [40 km.] N of eṣ-Ṣalâlah), the fortress at Anḍûr (about 43 mi. [69 km.] NNE of Khôr Rôri), and especially the clay stamp discovered by J. L. Kelso at Beitîn (biblical Bethel) in 1957 and its identical counterpart found at el-Mashad (Wâdî Du`ân, Hadramaut) almost sixty years before. These two stamps testify to incense trade between the two cities in the 9th cent. B.C.

IV. Southeast.

Soundings made by R. L. Cleveland at Soḥar (about 65 mi [105 km] NE of Muscat) and in several other places in the Bâṭina Plain present late remains of about the 6th or 7th centuries.

V. Eastern Center.

R. LeBaron Bowen, Jr. made excavations in the necropolis at Jâwân, and a Danish expedition in 1957 discovered remains of Sumerians in the island of el-Baḥrayn (Bahrain).

See ARABIA Map.

Bibliography.—*Encyclopedia of World Art*, I (1959), s.v. "Arabia," "Arabian Pre-Islamic Art" (A. Grohmann); *BANE*, pp. 229–248.

A. JAMME (1965)

ARCHEOLOGY OF ASIA MINOR.

The area generally included in the designation Asia Minor is what today comprises the greater part of Turkey, especially the large peninsula lying between the Black Sea and the Mediterranean Sea. Frequently, when the earlier periods are considered, the name

位于萨拉拉[eṣ-Ṣalâlah]以北 25 英里[40 千米]处) 挖掘出了一个季节性收购点, 在安杜尔 (Anḍûr) 挖掘出了一个建筑堡垒, 尤其是凯尔索 (J. L. Kelso) 于 1957 年在贝丁 (Beitîn, 《圣经》中伯特利) 的考古过程中发现了泥质印章, 大约 60 年前人们在迈沙德 (el-Mashad, 杜安河谷 [Wâdî Du`ân], 哈达拉毛 [Hadramaut]) 就发现了相同的印章, 以上考古发现都与乳香贸易有关。这两个印章证明早在公元前 9 世纪贝丁和迈沙德之间就有乳香贸易往来。

IV. 东南。

克利夫兰 (R. L. Cleveland) 在苏哈尔 (Soḥar, 大约位于马斯喀特东北 65 英里[105 公里]) 以及巴提奈平原 (Bâṭina) 的其他地点进行了一些考古发掘, 他发现了一些晚期的 (大约 6 世纪或 7 世纪) 历史遗迹。

V. 东部中央地区。

鲍恩 (R. LeBaron Bowen, Jr.) 挖掘了亚旺 (Jâwân) 的一个大墓地, 1957 年, 一个丹麦的科考队在巴林岛 (el-Baḥrayn) 考古中发现了苏美尔人遗址。

见 ARABIA Map (阿拉伯地图)。

书目 — — *Encyclopedia of World Art*, I (1959), 见词条 "Arabia," "Arabian Pre-Islamic Art" (A. Grohmann); *BANE*, 229–248 页。

词条作者: A. JAMME (1965)

ARCHEOLOGY OF ASIA MINOR 小亚细亚考古

人们通常所说的小亚细亚地区包括今天土耳其的大部分地区, 特别是黑海与地中海之间的大半岛。早期小亚细亚常常指的是安纳托利亚地区。这一地区的考古研究起步晚, 发展缓慢, 因为考古学家对该地区以西 (希腊传统考古)、

Anatolia is used for this area. The beginning and development of archeological research in this area were slow since the areas to the west (classical archeology in Greece), to the south (biblical archeology in Syria and Palestine), and to the southeast (Mesopotamian archeology) commanded greater interest and attention. Presently, however, Anatolian archeology has developed and expanded to such a degree that scholars working in the eastern Mediterranean area must reckon with the significant contributions from Asia Minor. These contributions date from prehistoric to Islamic times and deeply influence the discussions relating to all the archeological periods.



Asia Minor illustrates *inter alia* the glamorous excitement of archeology (Schliemann's discovery of Troy), the frustration and persistence of the archeologist (Wood's discovery of the temple of ARTEMIS at Ephesus), the unparalleled contributions of archeology (the discovery of the remains of the Hittite empire), and the growing frontiers of archeology (the identification of numerous prehistoric sites).

As was true of other areas in the Middle East, modern knowledge of ancient Asia Minor first came from accounts by nineteenth-century travelers. In the last three decades of that century some excavations of sites were undertaken (e.g., cities of Ionia, MYSIA, and CARIA),

以南（叙利亚和巴勒斯坦圣经考古）、东南（美索不达米亚考古）地区的考古更感兴趣。但是，今天安纳托利亚考古发展迅速，甚至从事东地中海考古研究的工作者都必须关注小亚细亚的考古发现。这些考古发现可以从伊斯兰时期追溯到史前时期，而且深深地影响了各时期的考古研究。



小亚细亚 (*inter alia*) 以其独特迷人的魅力吸引着考古学家前来考古（施里曼发现了特洛伊城），同时也给他们带来了挫败感，考验着他们的毅力（伍德在以弗所发现了亚底米神庙，见 ARTEMIS [亚底米]），小亚细亚为考古学做出了无与伦比的贡献（考古发现了赫人遗址），也是考古学发展的前沿（确立了大量史前遗址）。

中东其他地区也为考古学做出了很大贡献，19 世纪的旅行者让人们首次了解到古代小亚细亚。19 世纪最后 30 年，人们开始对该地展开挖掘（如，伊奥尼亚、每西亚[MYSIA]和卡里亚[CARIA]的发掘），虽然此时的挖掘主要是为了采石、寻宝，而不是进行科学的、系统的

although these were often more quarrying and treasure hunting than scientific and systematic excavating. Perhaps the best-known of the responsible excavations was H. Schliemann's work at Troy, which, although conducted somewhat haphazardly and with inaccurate conclusions, did arouse unending interest in archeology. Regrettably, before World War I the antiquities of Turkey were frequently plundered by foreign expeditions and some of the most prized monuments were transferred to European museums. On the other hand, between the two world wars Continental, British, and American scholars and institutions contributed significantly to the development and expansion of the archeology of Asia Minor. Many foreign academic and archeological institutions now sponsor excavations.

Concomitant with and encouraged by these foreign expeditions has been the development of Turkish interest in the heritage of the land. Following the political reforms of Kemal Atatürk, faculties and departments of ancient history and archeology were established in the universities, and scientific institutes were founded. Public interest was stimulated through local museums and the expansion of museums in major cities by the addition of excellent new facilities. The enlarged Department of Antiquities properly and scientifically controls and supervises archeological work. These developments have given rise to a generation of competent Turkish scholars and archeologists, whose contributions, with those of foreign expeditions, have made Turkey one of the most productive areas in archeological research.

考古挖掘。最知名和可靠的挖掘可能就是施里曼 (H. Schliemann) 对特洛伊城的挖掘, 虽然这次考古发掘非常的偶然, 最终的考古结论也不是很准确, 但是却激起了考古人员对该地考古的无限兴趣。令人遗憾的是, 一方面, 在第一次世界大战前, 土耳其的很多古物经常被外国侵略者掠夺, 许多最珍贵的纪念碑被运送到了欧洲的博物馆。但另一方面, 在两次世界大战期间, 欧洲大陆、英国和美国的学者和机构为小亚细亚的考古发展做出了巨大的贡献。今天, 外国的很多学术和考古机构为该地的考古发掘工作提供赞助。

伴随着外国人的入侵, 同时受到外国人掠夺的刺激, 土耳其人开始重视本地考古遗产的挖掘。凯末尔·阿塔图尔克政治改革之后, 大学里建立了古代史和考古学等院系, 同时成立了科研机构。随着当地博物馆和其他大城市博物馆的纷纷建立, 博物馆内不断引进新的先进设备, 大众对考古的兴趣被激发出来。不断扩大的古物管理局科学合理地控制和监督着考古工作。这些进步使土耳其拥有了一代有能力的学者和考古学家, 在他们和外国科考队为土耳其考古工作的共同努力下, 使得土耳其成为世界上考古研究最为繁荣的国家之一。

The first major contribution of Anatolian archeology to biblical studies was the identification of the Hittite empire, previously known only from the biblical documents. Sayce's initial identification (1876) of pictographs in several remote places in Asia Minor with the HITTITES of the OT spurred a more extensive search for, and collection of, Hittite antiquities. Between 1907 and 1911 Winckler found cuneiform tablets at Boghazköy. B. Hrozný deciphered them in 1915, identifying the Hittite language as Indo-European. Several Hittite sites were excavated, the principal ones being CARCHEMISH, Alaça Hüyük, Boghazköy, Kültepe, Karatepe, and Alişar. "Hittite archeology" and "Hittitology" became significant disciplines in the scholarly world. A bilingual inscription found at Karatepe in 1945 provided H. T. Bossert the key to the deciphering of the Hittite hieroglyphs. This new body of literature and the related archeological data have added major new dimensions to historical, economic, and political studies of the 2nd millennium B.C. In addition, the legal codes of the Hittites have illumined the parallels in the OT.

Asia Minor was the scene of extensive apostolic mission activity, especially by Paul, who devoted most of his work to this area and was himself a native of Tarsus (see ASIA MINOR V.A.). Scholars have identified all the sites in Asia Minor mentioned in the NT. A pioneer in the archeology of Asia Minor of the Roman period was W. M. Ramsay (1851–1939), a classicist at the University of Aberdeen. Through his extensive travels in Turkey, begun in 1880, he was able to identify

安纳托利亚考古对《圣经》研究的最主要的贡献是，它确定了赫人帝国遗址，在这之前，人们只在《圣经》文献中看到过关于赫人的记载。塞斯 (Sayce) 初步鉴定 (1876 年) 在小亚细亚许多偏远地区发现的象形文字与《旧约》中所提到的赫人文字 (见 HITTITES [赫人]) 相似，这极大地激发了人们研究赫人古物和收集赫人古物的兴趣。温克勒于 1907 年至 1911 年间在波格斯凯考古发现了一些楔形文字石板。赫罗日尼 (B. Hrozný) 在 1915 年破译了这种文字，并证明赫人的语言属于印欧语系。考古学家挖掘到了多处赫人遗址，其中几个主要遗址为：迦基米施 (见 CARCHEMISH [迦基米施])、阿拉贾许于克 (Alaça Hüyük)、波格斯凯 (Boghazköy)、库尔特普 (Kültepe)、黑山 (Karatepe) 和阿利莎 (Alişar)。“赫人考古学”和“赫人语言学”已经成为学术界的重要学科。1945 年在黑山发现的双语碑文成为了博塞特 (H. T. Bossert) 破译赫人象形文字的关键。新的文献和考古数据为我们研究公元前 2000 年的历史、经济和政治提供了新的重要视角。此外，赫人的法典对了解《旧约》中的摩西律法也具有参考价值。

多个使徒曾在小亚细亚地区传道，尤其是保罗，他一生的大部分时间都在这里传福音，他也是大数本地人 (见 ASIA MINOR V.A.[小亚细亚 V.A.])。现在，学者们可以确定《新约》中提到的所有小亚细亚的遗址。拉姆塞 (W. M. Ramsay 生于 1851，卒于 1939) 是阿伯丁大学的古典学者，也是致力于罗马帝国时期小亚细亚考古的先驱。从 1880 年开始，他走访土耳其多地，可以明确地说出很多遗址的所在地，也能明确指出古安托利亚的主要街道和贸易路线的遗址。在

numerous sites with certainty and to define the major roads and trade routes of ancient Anatolia. In NT studies his identification of biblical sites and corroboration of related details have greatly supported the accuracy and reliability of the Lucan writings. His scholarship and contributions have been very significant in the development of the archeology of Asia Minor as it relates to the NT period (cf. W. W. Gasque, *Sir William Ramsay: Archaeologist and NT Scholar* [1966]).

Some of the NT sites have been or are being extensively excavated, e.g., Ephesus, Sardis, and Hierapolis. Others farther inland still await the archeologist's spade, e.g., COLOSSAE, LYSTRA, and DERBE. The epigraphical evidence dating to the early Christian centuries is very extensive (cf. *Monumenta Asiae Minoris Antiqua* [8 vols., 1925–1962]). Continuing investigations of these documents and remains with artifacts of the sites are delineating more precisely the religious character of the 1st cent. A.D.: a syncretism of Greco-Roman religions and local deities and practices. It was into this environment that Paul brought Christianity.

《新约》研究中，他所确定的《圣经》遗址以及他所核实的相关细节极大地肯定了卢坎作品的准确性和可靠性。他对《新约》时期小亚细亚地区考古研究的发展做出了重要的贡献，他的学识和贡献也对这段历史考古研究起到至关重要的作用（参：W. W. Gasque, *Sir William Ramsay: Archaeologist and NT Scholar* [1966]）。

有些《新约》时期的遗址已经或正在被大面积挖掘，如以弗所、撒狄、希拉波利。而其他遗址仍然等待着考古学家挖掘，如歌罗西（见 COLOSSAE [歌罗西]）、路司得（见 LYSTRA [路司得]）和特庇（见 DERBE [特庇]）。大量的碑文证据可以追溯到基督教早期（参：*Monumenta Asiae Minoris Antiqua* [8卷，1925–1962]）。对这些遗址中的文献和古物继续调查研究可以更加确切地描述出公元1世纪的宗教特征：希腊人和罗马人的宗教信仰、所崇拜的神和宗教风俗融合到了一起。保罗正是在这样的历史背景下开始宣传基督教。



Hittite Sphinx Gate at Alaca Hüyük (Euyuk), suggesting Egyptian influence (B. K. Condit) 位于阿拉贾许于克 (Alaca Hüyük, Euyuk) 的人面狮身门，这表明赫人的建筑受到埃及建筑的影响。(B. K. Condit)



Postern tunnel with corbeled arch at Boghazköy (Hittite Hattusas) (B. K. Condit) 位于波格斯凯 (Boghazköy, 赫人都城哈图沙) 的带有突拱的后门隧道。(B. K. Condit)



Excavated site at Çatal Hüyük providing evidence of early urbanization (B. K. Condit)

The seven cities of Rev. 2 and 3 (EPHESUS, SMYRNA, PERGAMUM, THYATIRA, SARDIS, PHILADELPHIA, LAODICEA) have been identified and some of their individual features can be correlated with allusions in the scriptural accounts (*see also* ASIA MINOR V.D). New light on the provincial boundaries of the Roman empire and the administration of these as shown by epigraphical and literary sources will soon lay to rest the problem of North Galatia or South Galatia in favor of the latter (*see also* GALATIA; GALATIANS, EPISTLE TO THE III). Similarly, as collections of Greek inscriptions of Asia Minor become more available, there will be new insights into the vocabulary and syntax of the Northeast Mediterranean Greek of the NT.

加泰土丘遗址的挖掘为早期的城市化进程提供了证据。(B. K. Condit)

启示录 2 和 3 中提到了七个城市，(见 EPHESUS[以弗所]、SMYRNA[士每拿]、PERGAMUM[别迦摩]、THYATIRA[推雅推喇]、SARDIS[撒狄]、PHILADELPHIA[非拉铁非]、LAODICEA[老底嘉])，其地理位置现在已经可以确定，它们各自的特点也与经文中描述一一对应(另见 ASIA MINOR V.D [小亚细亚 V.D])。出土的碑文与文献中记载了罗马帝国各行省的边界以及各行省的管辖情况，这些记载很容易消除学者们就北加拉太和南加拉太的争议，赞同南加拉太的假设(另见 GALATIA[加拉太]; GALATIANS, EPISTLE TO THE III [加拉太书 III])。同样，因为考古人员更容易在小亚细亚找到希腊碑文，这能够为《新约》时期地中海东北部的希腊语词汇和句法方面的研究提供更多的启示。

Evidence of early Christianity can be 我们在整个小亚细亚地区随处可以找

found throughout Asia Minor. Although no systematic study of this vast and scattered body of evidence has been undertaken, preliminary surveys and a few major excavations (e.g., Alahan, Ephesus) indicate that much information about history, art, architecture, worship, and life in the early Christian and Byzantine periods must still be uncovered by the archeologist.

Anatolian archeology in recent years has acquired an exciting new dimension: the study of prehistoric and Bronze Age man. Some of the best preserved and earliest forms of civilization have been found in south central Turkey. The Neolithic site at Çatal Hüyük (near Konya) provides evidence of early urbanization, of developed art forms in frescoes and statues over 8500 years old, and of humanity's religious and economic quests. Other sites in the same area have produced similar evidence. Surveys by I. Todd and others have identified numerous prehistoric and Bronze Age sites (cf. U. B. Alkim, *Anatolia I* [1968]; J. Mellaart, *Çatal Hüyük. A Neolithic Town in Anatolia* [1967]).

Bibliography.—*American Journal of Archaeology*; *Anatolian Studies*; *Anatolica*; T. Dowley, ed., *Eerdmans' Handbook to the History of Christianity* (1977), pp. 53–83; J. A. Thompson, *Bible and Archaeology* (rev ed. 1972), pp. 375–424.

B. VAN ELDEREN

ARCHEOLOGY OF EGYPT.

- I. Limits of This Article
- II. History of Egyptian Archeology
 - A. General Survey
 - B. Deciphering the Language

到早期基督教的证据。虽然考古学家未对这些庞大而又分散的证据展开系统的研究,但是初步的调查和几个主要的发掘地(如,阿拉汗和以弗所)表明:大量关于基督教早期和拜占庭时期的历史、艺术、建筑、崇拜的偶像和生活的信息仍然有待考古学家探究。

安纳托利亚考古近年来在史前人类和青铜器时代人类的研究方面开创了可喜的新局面。在土耳其的中南部发现了一些保存非常完好的最早期文明的遗迹。加泰土丘(Çatal Hüyük, 科尼亚附近)的新石器时代遗址证明早期的城市化进程,通过拥有 8500 年以上历史的壁画和雕塑可见当时高度发达的艺术发展水平,还为了解人类在宗教和经济方面的探索提供了依据。当地其他的遗址也可以提供相似的根据。托德(I. Todd)等学者通过调查研究确定了许多史前和青铜时期的遗址(参: U. B. Alkim, *Anatolia I* [1968]; J. Mellaart, *Çatal Hüyük. A Neolithic Town in Anatolia* [1967])。

书目——*American Journal of Archaeology*; *Anatolian Studies*; *Anatolica*; T. Dowley 编, *Eerdmans' Handbook to the History of Christianity* (1977), 53–83 页; J. A. Thompson, *Bible and Archaeology* (1972 修订), 375–424 页。

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I. Limits of This Article.

A complete study of archeological discoveries in Egypt would exceed the space available and go far beyond the purpose of a Bible encyclopedia. Archeological discoveries from Egypt are very abundant, because the area has an extremely long history of continuous habitation by productive civilizations and because the climate of Egypt favors the preservation of nearly all kinds of artifacts and usquids (non-artifactual materials). But only an extremely small proportion of Egyptian material is directly relevant to biblical studies.

That there is relevance, however, is unquestionable. The biblical account includes a brief visit to Egypt by Abraham and Sarah (Gen. 12:10-20), a

I. 本文讨论范围。

如果我们要对埃及考古发现进行完整的研究，其结论将远远超出有限的表达空间，也就偏离了《圣经百科全书》的写作目标。埃及的考古发现非常丰富，因为埃及文明源远流长，这里有悠久连续的定居史，同时埃及的气候特点使这里几乎可以保留所有的史前古器物和生活用品（非人造产品）。但是埃及这些考古材料中，只有极小的一部分与《圣经》研究直接相关。

但是这种关联却是确定无疑的。《圣经》中说，亚伯兰和撒莱曾短暂地下埃及（创 12:10-20），雅各的儿子和他们的后裔曾长期在埃及居住（创 39:1-出

long period when the sons of Jacob and their descendants dwelt in Egypt (Gen. 39:1–Ex. 14:31), several references to Egyptian pharaohs during the periods of the Israelite monarchy and the divided kingdom, the mention of a colony of Jews in Egypt in the days of Jeremiah (Jer. 43–44), and the visit of Jesus’ family to Egypt in the days of Herod the Great (Mt. 2:13–21).

Moreover, evidence of many significant contacts between Egypt and Palestine is found in extrabiblical sources. From the earliest period of which we have record Egypt maintained trade with Byblos, principally to obtain timber for building purposes. “Asiatics” (*Aamu*)—certainly including Palestinians—visited Egypt for commerce and, in times of famine, for food. In the middle of the 2nd millennium B.C. Asiatic invaders took control of Lower Egypt (and, according to the words attributed to Manetho by Josephus, even Upper Egypt; cf. *CAp* 1.14 [§ 77]). Thutmose I marched to Nahrin, the region beyond the Euphrates known in the Hebrew Bible as Aram-naharaim. Thutmose III likewise marched to the Euphrates and undertook to expand the borders of Egypt. Between the twenty-third and thirty-ninth years of his reign he conducted fourteen campaigns into Palestine and Syria and erected forts at several places, including Beth-shean. In the following century Egypt seemed to be concerned principally with other matters, and the kings of small city-states in Palestine were pleading with the ruler of Egypt to send help against the Avaris or *Habiru* (see AMARNA TABLETS V). The Egyptian Aramaic papyri reveal the existence of a Jewish colony at

14:31), 《圣经》中也提到, 在以色列君主制时期埃及几位法老的名字、分裂的王国的名字以及耶利米时期埃及的犹太人聚居地的名字 (耶 43-44), 耶稣的家人在希律大帝时期曾逃往埃及 (太 2:13-21)。

此外, 在《圣经》之外的很多文献中, 我们发现了很多埃及与巴勒斯坦交往的重要证据。据历史记载, 埃及很早以前就与比布鲁斯存在贸易联系, 埃及人主要进口当地的建筑木材。“亚洲人” (埃及人称之为 *Aamu*) (当然包括巴勒斯坦人) 也与埃及人有贸易往来, 在饥荒时期, 亚洲人从埃及获得食物。公元前 2000 年中叶, 亚洲侵略者控制了下埃及地区 (约瑟夫斯根据满涅托的记载推测, 他们甚至也占领了上埃及地区; 参: *CAp* 1.14 [77 段])。图特摩斯一世曾进军纳林, 此地位于幼发拉底河对岸, 希伯来《圣经》称之为亚兰拿哈林。图特摩斯三世也曾行军至幼发拉底河流域, 并准备向埃及边境地区扩张。在图特摩斯三世执政第 23 年至第 29 年期间, 他在巴勒斯坦和叙利亚地区发动了 14 次战役, 而且在很多地方 (包括伯珊) 建立了军事要塞。在接下来的一个世纪, 我们应该将关注点放在其他历史事件上: 巴勒斯坦的小城邦国王向埃及统治者求援, 希望埃及帮助他们击退哈皮鲁人, 见 AMARNA TABLETS V (亚玛拿泥版 V)。埃及出土的蒲纸草文献揭示出, 除了在答比匿有犹太人聚落 (耶 2:16; 结 30: 18; 滴 1:9), 在埃及象岛 (阿斯旺附近) 也有犹太人聚落, 公元前 3 世纪和 2 世纪亚历山大的《七十士译本》证明在亚历山大地区也有一个很大且重要的犹太聚落。

Elephantine (near Aswan), in addition to that at Tahpanhes (Jer. 2:16; Ezk. 30:18; Jth. 1:9), and the production of the LXX at Alexandria in the 3rd and 2nd cents B.C. testifies to a large and important Jewish colony there.

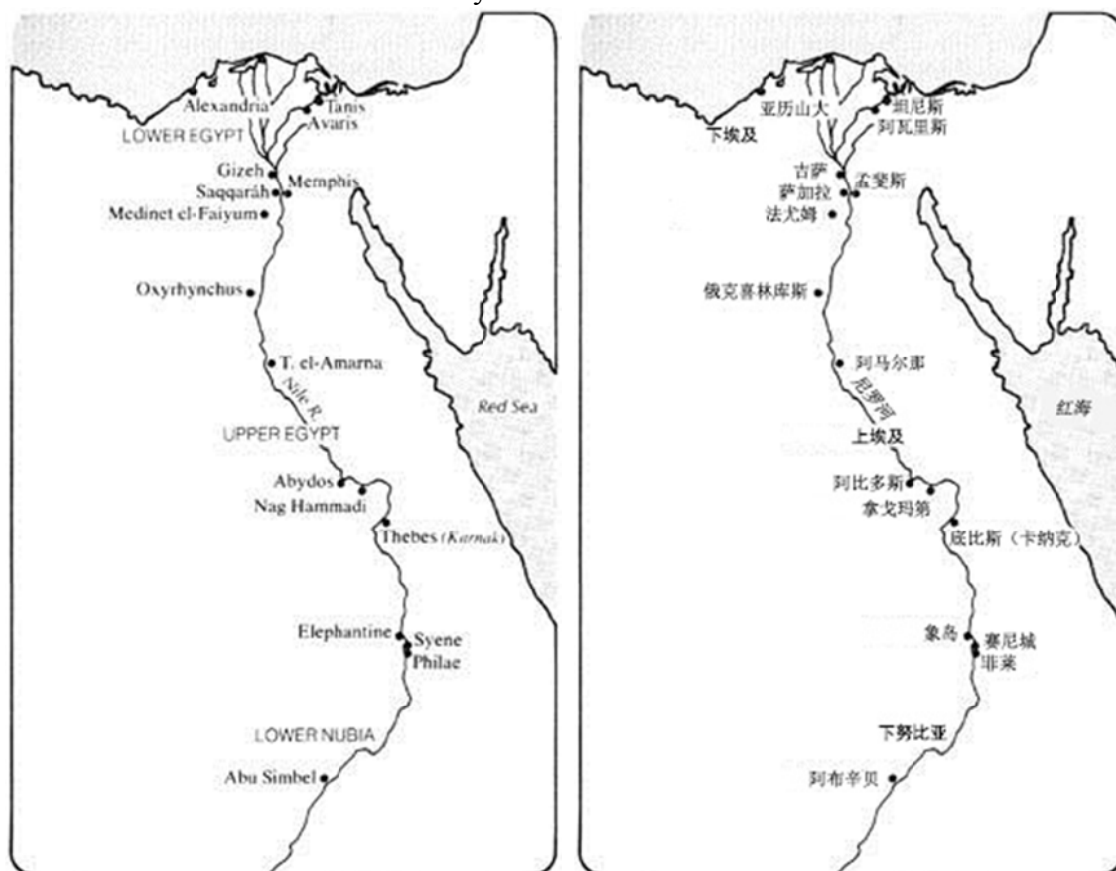
But how much of Egyptian history and archeology is necessary for biblical study? The answer is complicated by several factors. First and perhaps most important is the problem of dating the entrance of the sons of Jacob into Israel and the Exodus of the Israelites from Egypt (*See* EXODUS). Working from figures in Josephus and from certain biblical data, we might put the entrance of Joseph as early as the 20th century, and if we follow Montet's thesis that the pharaoh of the Exodus was Siptah or even Seti II, we could date the Exodus around the end of the 13th century. To examine the various theories carefully the biblical scholar is obliged to consider details in Egyptian history and geography within that span of seven hundred years. The whole picture is further complicated by the conservatism of Egypt. Many customs, for example, that might be found in the New Kingdom (18th to 20th Dynasties) had their origin in the Old Kingdom (4th to 6th Dynasties), the Archaic Period (1st to 3rd Dynasties), or even in the Predynastic Period (*ca.* 4000–3200 B.C.). Quite often a study of the earlier periods is necessary for a clear understanding of a later incident.

Obviously, then, it is necessary to make a selection from the vast amount of material to be handled, and any such choice will be largely subjective. This article selects aspects of Egyptian archeology that seem to have greater

但是,埃及历史和埃及考古对于《圣经》研究有多大的价值呢?因为受到几个因素的制约,我们很难回答这个复杂的问题。第一个或许也是最重要的制约因素是,我们很难确定雅各众子来到埃及和以色列人出埃及的时间(见 EXODUS [出埃及记])。根据约瑟夫斯所记述的历史人物和一些《圣经》数据记载,我们可以推断出,约瑟早在公元前 20 世纪来到埃及。蒙泰认为以色列出埃及时埃及的法老是西普塔或者塞提二世,如果我们接受他的这一推论,那么以色列人大约是在公元前 13 世纪末期离开的埃及。如果圣经学者们想要审慎地验证各种理论,那么他们必须思考埃及 700 年间的历史和地理细节。由于埃及人的守旧性,整个历史画面变得更加的复杂。例如,新王国时期(第 18 至第 20 个朝代)的很多风俗习惯可能起源于古王国时期(第 4 至第 6 个朝代),我们在古埃及时期(第 1 至第 3 个朝代)甚至前王朝时期(大约公元前 4000 年至 3200 年)也能看到这些风俗习惯。如果想要弄清楚后来的历史事件,通常需要对更早期的历史加以研究。

那么,我们显然需要对众多的材料进行筛选,这个过程大都是主观选择的过程。本文只选择对《圣经》研究具有更重要意义的埃及考古材料,其他的材料留待进一步的研究。

significance for biblical studies, and refers to other works for further study.



II. History of Egyptian Archeology.

A. *General Survey.* In general, the history of Egyptian archeology has two main periods, before and after Napoleon's campaign into Egypt, A.D. 1798–1799. Pre-Napoleonic archeology consists of references to monuments, inscriptions, and the like, e.g., the report of Thutmose IV (1413–1405 B.C.) that he cleared the sand away from the Sphinx, or reports of Greek and Latin visitors or of medieval pilgrims to several of the great monuments. These give us valuable information about the condition of the monuments, and in some cases, the location of monuments no longer extant. Important as such data are, they cannot be considered scientific archeology.

Napoleon, in a campaign that was planned to go to India but turned back

II. 埃及考古历史。

A. 综述。一般来说，埃及考古历史分为两个阶段：拿破仑进军埃及（公元1798-1799年）前期和后期。拿破仑进军埃及前期，埃及考古包括对纪念碑、碑文或诸如此类的古迹的研究，如，考古发现图特摩斯四世对埃及的狮身人面像进行了修复和保护，希腊和拉丁裔或中世纪的朝圣者曾参观过埃及的数个纪念碑。这些记载让我们获得了有关埃及古迹情况的宝贵信息，即使有些古迹已经不复存在。虽然这些数据很重要，但是我们不能认为它们属于科学考古。

拿破仑本打算远征印度，但在进军一年之后，他转而进攻埃及，他随军带来了

after a year in Egypt, took with him a staff of 175 scientists, including orientologists, geographers, cartographers, and many other specialists, as well as a large library and a shipload of scientific instruments. These scientists explored Egypt from the Mediterranean coast to the Sudan. Among many other kinds of data, they brought back casts of statues, copies of inscriptions, and many valuable records of monuments that they uncovered. Among their discoveries was a slab of black basalt inscribed in what appeared to be three languages, now known from the place of discovery as the Rosetta Stone, which was very important for the deciphering of the Egyptian language (see II.B). The publication of ten volumes of texts and fourteen volumes of plates describing the discoveries of Napoleon's expedition, plus the deciphering of Egyptian hieroglyphs by J. F. Champollion and others, greatly increased the desire to know more about Egyptian antiquities.

175 名科学家，其中包括东方学者、地理学者、制图师和许多其他领域的专家，他为埃及建造了一个大型图书馆，并为之载运来了一船的科学仪器。这些科学家在埃及展开考古探究，他们的考古范围从地中海沿岸延伸到苏丹。他们带回来的考古数据包括：雕像的铸型、碑文的副本和一些关于出土纪念碑的有价值的记载。他们发掘出了一个黑玄武岩石板，石板上刻有 3 种文字，现在人们根据其发掘地将之命名为罗塞达石刻，这个石刻对破译埃及语言发挥了极其重要的作用（见本文第二部分 2 节）。拿破仑的科考队针对埃及考古发现发表了 10 本说明书和 14 本画册，而且商博良和其他学者一起破译了埃及的象形文字，这极大地激发了人们了解埃及古物的欲望。



Rosetta Stone, fragment of a stele commemorating the 罗塞达石碑，公元前 186 年为庆祝埃及王多利买五

coronation of Ptolemy V Epiphanes as king of all Egypt (186 B.C.). The Greek inscription (bottom) was a major key to decipherment of the hieroglyphic and demotic Egyptian (above). (Trustees of the British Museum)

Also important were discoverers and explorers, such as G. B. Belzoni, who explored the Nile Valley to Abu Simbel, and who found the tomb of Seti I, among other achievements. Twenty important items in the British Museum were acquired through Belzoni's expeditions. He was a collector, however, rather than an archeologist. About the same time (first quarter of the 19th cent.), H. Salt, British Consul-General in Egypt, and W. J. Bankes explored the length of Egypt. Salt removed a colossal head of Ramses II from Thebes, and correctly diagnosed the direction that hieroglyphs should be read. Bankes discovered a list of kings at Abydos, which was useful to T. Young and Champollion in their deciphering of Egyptian inscriptions. R. Howard-Vyse, whose work in Egypt had the advantage of beginning after Champollion and who had completed his work of deciphering the inscriptions, worked at Gizeh. He rejected the fantastic notions about the pyramids and concluded that they were tombs of pharaohs. He discovered the entrance of the pyramid of Mycerinus, discovered chambers in the pyramid of Cheops that had not previously been found, and uncovered some of the polished limestone casing that had once covered the entire pyramid of Chephren. There were several others, but all of them were more interested in collecting than in studying and interpreting. Some of their efforts were destructive, but like the work of H. Schliemann at Troy and elsewhere, they formed a necessary step to true investigation.

世加冕礼而矗立了一座纪念碑，罗塞达石碑是这一纪念碑的碎片。希腊语碑文（石碑底部）是破译埃及僧侣体和世俗体文字（石碑上方）的关键。（大英博物馆理事会）

发掘者和探索者在考古中也扮演着重要的角色，如贝尔佐尼（G. B. Belzoni）在尼罗河谷到阿布辛贝之间展开考古探究，他发现了塞提一世的陵墓（他还有其他的考古发现）。贝尔佐尼的考古为大英博物馆增加了20件重要的古物。但是，他更像是一个收藏家，而不像是一个考古学家。大约同一时间（十九世纪头25年），埃及的总领事英国人索尔特（H. Salt）和班克斯（W. J. Bankes）开始探究埃及的历史。索尔特在底比斯考古时发现了巨大的拉美西斯二世墓穴，他为正确的解读象形文字指明了方向。班克斯阿比多斯发现了列王编年史，从而帮助杨格（T. Young）和商博良有效地破译了埃及的碑文。维斯（R. Howard-Vyse）的吉萨考古工作在商博良埃及考古之后展开，所以他比较有优势，他成功地破译了这些碑文。他拒绝对埃及金字塔的异想天开的猜想，并且总结说金字塔是埃及法老的陵墓。他发现了孟卡拉金字塔的入口，之前人们无法找到的墓室也被他发现，他还发掘了罩在哈夫拉金字塔之上的抛光石灰岩外壳。还有其他一些考古学家，但是他们更专注于收集古物，而不是进行研究和解释。很多考古学家的考古发掘工作是具有破坏性的，但是像施里曼（H. Schliemann）发掘特洛伊城和其他地方一样，这是迈向真正调查研究不可或缺的一步。

R. Lepsius led a Prussian expedition to Egypt in 1842, to catalogue and to classify, and to make the first steps toward a chronological framework for the materials. Over the next few years the expedition conducted a careful survey of Gîzeh, the Faiyûm, Tell el-Amarna, Thebes, Philae, Abu Simbel, and other sites, and produced *Monuments of Egypt and Ethiopia* (12 vols., 1849–1859). Lepsius' chronological work appeared in *Egyptian Chronology* (1849) and *Book of Egyptian Kings* (1850). Besides his cataloging and classifying, he sent 15,000 objects to Berlin for the museum that was yet to be built. He rationalized, as others have done, that if he had not taken the treasures to Europe they would have been stolen or destroyed by vandals—and to some extent he was right.

With the appointment of A. Mariette as Director of the Service of Antiquities in 1858, Egyptian archeology was placed under supervision. For the next ninety-four years this position was held by French scholars. Only experience can lead to sound principles, and Mariette had a few things to learn. He established the rule that all antiquities found in Egypt were to stay in Egypt—basically a sound principle, but one not easy to enforce—and he refused to allow anyone else to conduct an archeological excavation. His own efforts at thirty-seven locations, by lack of supervision and unsatisfactory cataloguing, proved that it takes more than one man to excavate Egypt. Still, his work was tremendous by any standard, and by no means the least of his achievements was the founding of the museum at Bulaq, later moved to Gîzeh, and now located in Cairo.

1842年，莱普修斯（R. Lepsius）带领一个普鲁士考察队在埃及考古，他为考古材料编号、归类，首次尝试确定考古材料的年代顺序的框架。在接下来的25年里，这个考察队在吉萨（Gîzeh）、法尤姆（Faiyûm）、阿马尔那（Tell el-Amarna）、底比斯、菲莱、阿布辛贝等地进行仔细的调研，后出版了 *Monuments of Egypt and Ethiopia* 一书（12卷，1849-1859）。有两部著作采用了莱普修斯确立的编年史（*Egyptian Chronology* [1849]和 *Book of Egyptian Kings* [1850]）。除了进行考古材料编号和归类工作之外，他还给尚未建成的柏林博物馆送去了15000件文物。他曾（像其他人一样）解释说，如果他将这些宝物运往欧洲，艺术破坏者也会将这些宝物毁坏掉——从一定意义上讲，他的话是正确的。

1858年马里埃特（A. Mariette）被任命为古物管理部门理事，埃及开始对考古工作进行监督。在之后25年里，一直由法国的学者占据这一职位。只有富有考古经验的人才能制定出合理的考古原则，而马里埃特缺乏这样的经验。他规定：所有在埃及出土的古物必须保留在埃及，这大致是一条合理的规定，但却很难执行，他不允许其他考古学家在埃及进行考古挖掘。由于考古发掘缺乏监管，材料编号也不合理，马里埃特在埃及的37个地区的考古挖掘证明单独一个人是无法完成埃及的考古挖掘工作的。但他所取得考古成就仍然非常惊人，他的最大成就是在布拉克建立了一个博物馆，后来这个博物馆搬到了吉萨，现在位于开罗。

W. M. Flinders Petrie (1853–1942), the first, if not the only, person who could appropriately write a book entitled *Seventy Years in Archaeology*, is credited with opening the age of scientific archeology in Egypt, and to a degree in other parts of the Near East. His book *Inductive Metrology* (1877) and his use of “Sequence Dating” provided the basis for relative chronology. Simply stated, Sequence Dating (abbr. S.D.) is the arrangement of different styles (principally of pottery) in accordance with the sequence of their appearance in successive levels of an excavation, and, by comparing these styles with those found at other sites, the construction of a sequence for a larger area. This method is accepted today as a matter of course, but it was indeed revolutionary when Petrie introduced it. With no way to establish dates based on our calendar or on any other continuous calendration, Petrie took what appeared to him to be the earliest style in wavy-handle pots, and arranged a sequence. Starting with S.D. 30 (to allow for later discoveries that would prove to be earlier), Petrie developed a sequence to S.D. 77, which corresponded with the beginning of the 1st Dynasty. His foresight was rewarded when Badarian remains were dated S.D. 21–29. S.D. 30–39 are now identified as Amratian, and S.D. 40–62 as Gerzean. The dates that Petrie hazarded (Faïyûm 9000, Badarian 7400–7100, Menes 4236 B.C.) now seem fantastic.

Only a few of the great scholars who have contributed to Egyptian archeology since the days of Petrie can be listed here. J. H. Breasted edited the five-volume collection *Ancient Records of Egypt*

皮特里 (W. M. Flinders Petrie, 1853-1942) 是第一位 (可能不是唯一一位) 有资格将其所著的书命名为《考古七十年》(*Seventy Years in Archaeology*) 的考古学家, 人们认为他为埃及科学考古奠定了根基, 在一定程度上, 他成为近东某些地区科学考古的创始人。他的著作 *Inductive Metrology* (1877) 和他采用的“考古序列年代鉴定法”为相对年代的测定奠定了基础。简而言之, 考古序列年代鉴定法 (简称为 S.D.) 是根据不同考古层先后出土的古物的外观 (主要是陶器) 的差异, 区别其所属年代并进行分类, 再对比其他墓葬出土的古物的外观, 确定更广阔区域内文物年代的序列。这个方法如今已经被人们普遍接受, 但是当年皮特里创立此方法时它却是具有革命性意义的。根据目前的历法和其他连续纪年的历法, 我们无法确定古物的年代, 皮特里以他看来最早的曲柄的罐子为基础, 进行序列断代。他从考古序列 30 开始鉴定年代 (因为后来的考古发现可能在这一时间之前, 这样就留下了余地), 他依次鉴定年代至考古序列 77, 考古序列 77 恰好与第一个朝代开始的时间吻合。他是很有先见之明的, 拜达里文化遗迹所处的年代就位于考古序列 21 与考古序列 29 之间。现在人们认为考古序列 30-39 是阿姆拉文化时期, 而考古序列 40-62 为格尔塞文化时期。皮特里大胆猜想法尤姆时期处于公元前 9000 年, 拜达里时期处于公元前 7400 年至公元前 7100 年, 美尼斯时期处于公元前 4236 年, 现在看来, 这些猜想似乎很是不可思议。

在皮特里之后, 只有几位大学者曾为埃及考古做出过贡献。布雷斯特德 (J. H. Breasted) 编纂了五卷丛书 *Ancient Records of Egypt* (1906–1907)。埃尔曼 (A. Erman) 与葛伯 (H. Grapow) 合编

(1906–1907). A. Erman and H. Grapow edited the seven-volume *Wörterbuch der ägyptischen Sprache* (1926–1963), and Erman and his pupils, notably K. Sethe, laid the foundations of scientific grammar. A. H. Gardiner made the results available to the English-speaking world in his *Egyptian Grammar* (1st ed. 1927; 3rd ed. 1957). Erman also produced the very valuable *Ägypten und ägyptisches Leben im Altertum* (rev. ed. by H. Ranke, 1923; Eng. tr. of 1st German ed. 1894). American, British, French, German, and Egyptian archeologists, as well as those of several other nations, have provided us with important excavations, writings, interpretations, and other works.

B. Deciphering the Language. The Rosetta Stone, which fell into British hands when they took possession of Egypt in 1802, was actually written in two languages: Egyptian in two forms (hieroglyphic and demotic) and Greek. It was correctly assumed that the Egyptian inscriptions were substantially the same as the Greek, and scholars went to work at deciphering the Egyptian. S. de Sacy identified several names. J. D. Åkerblad identified all the names and added a few other words, but he was working on the mistaken hypothesis that demotic was an alphabetic system of writing. T. Young, a physicist, physician of Cambridge, and an Egyptologist by hobby, made considerable advance on the others. But it is to the French scholar J. F. Champollion that credit is usually given for deciphering the work. A genius who could read Arabic, Syriac, and Coptic at the age of thirteen, and who was made a member of the faculty of the Lycée in Grenoble at seventeen, Champollion determined to solve the riddle of

的七卷图书 *Wörterbuch der ägyptischen Sprache* (1926–1963), 埃尔曼和他的学生们（尤其是泽特）为科学语法奠定了基础。加德纳（A. H. Gardiner）撰写了 *Egyptian Grammar* 一书（1927年初版；1957年第3版），这使讲英语的国家也能共享研究的成果。埃尔曼（Erman）还撰写了另一本很有价值的书籍 *Ägypten und ägyptisches Leben im Altertum*（1923年兰克 [H. Ranke] 进行了修订；1894年出版了第一个德语版的英译本）。美国、英国、法国、德国、埃及以及其他几个国家的考古学家在埃及进行了重要的考古发掘，并为我们提供了重要的考古著作、考古学解释和其他作品。

B. 破译埃及语。 1802年英国人占领埃及之后，罗塞达石碑落入英国人手中，实际上，罗塞达碑文是用两种语言写成的：两种书写体的埃及语（僧侣体与世俗体）和希腊语。有人认为埃及碑文与希腊碑文实质上是一样的，这种假设是正确的，学者们也开始着手破译埃及语。萨科（S. de Sacy）辨认出碑文上的几个名字，阿克布拉德（J. D. Åkerblad）辨认出了所有名字并增加几个词汇，但他却错误地认为世俗体属于字母文字体系。杨格（T. Young）既是一位物理学家也是剑桥的一名医生，他的业余爱好是埃及古物研究，而且他在这方面的研究远超过了其他学者。但是，人们通常给予法国学者商博良（J. F. Champollion）的文字破译工作以较高的赞誉。商博良是一位天才，他13岁便会说阿拉伯语、古叙利亚语、古埃及语，17岁就成为格勒诺布尔公立中学的教师，他决心破译埃及的象形文字。他还对科普特语进行了深入的研究，发现这是一种处于古埃及语言发展末期的语言，其字母大量借用了希腊语的字母，1808年，他开始破译罗塞达石的碑文。他的研究历时14年，并于1822年公布

Egyptian hieroglyphs. He applied himself to intensive study of Coptic—a later form of Egyptian written in an alphabet largely borrowed from Greek—and in 1808 started work on the Rosetta Stone. It took him fourteen years, and in 1822 he published the results of his study. He had succeeded partly as a result of comparing the inscription on the Philae Obelisk, which mentioned the names of Ptolemy and Cleopatra (as did the Rosetta Stone), but mostly because he correctly concluded that hieroglyphic writing is a mixture of alphabetic, phonetic, and ideographic symbols. Although Champollion had never visited Egypt up to that time, he was made director of the Egyptian collection in the Louvre and professor of Egyptology at the Collège de France. Before his death at the age of 42 he was privileged to make an expedition to Egypt (1828–1829). His works, *Grammaire Égyptienne and Dictionnaire Égyptienne*, published after his death in 1832, served as a foundation for other scholars. The standard work in English today is Gardiner's *Egyptian Grammar* (3rd ed. 1957).

Prior to the decipherment of Egyptian, fantastic explanations of hieroglyphic writings had been made. Even the name “hieroglyph” is a fantasy, for it is composed of the Greek elements *hierós* “sacred,” and *glýphein* “carve in stone,” suggesting that these inscriptions were some religious or cultic secret. Champollion's work, at first opposed by other scholars, ultimately led to a scientifically acceptable knowledge of Egyptian and placed Egyptological studies on a firm basis.

C. *Establishing Chronology*. Egyptian

了他的研究结果。他将罗塞达碑文与菲莱方尖碑上的碑文进行对比，两者都提到了多利买和埃及女王克里欧佩特拉，他这方面的研究取得了一定的成就，但是他最大的成就是：他正确地总结出，象形文字是字母符号、语音符号和表意符合的混合文字。虽然商博良那时还未到过埃及，但是他已经开始负责为卢浮宫收集埃及的古物，并且是法兰西学院的埃及古物学教授。商博良 42 岁便英年早逝，在他去世之前，法国政府授权他在埃及展开考古探究（1828-1829）。他的两部作品 *Grammaire Égyptienne* 和 *Dictionnaire Égyptienne*，在他逝世后出版（1832 年），这两部作品为其他学者的研究提供了根据。今天的英语标准之作是加德纳的 *Egyptian Grammar*（1957 年第三版）。

在破译古埃及语之前，学者们对象形文字的解释都不切合实际。甚至“hieroglyph”（象形文字）一词都是人们想象的产物，这个词由希腊词“*hierós*”（“神圣的”）和“*glýphein*”（“在石头上雕刻”）构成，这表明这种碑文带有神秘的宗教色彩。起初其他学者反对商博良对象形文字的解释，但是他们最终承认商博良对古埃及语的解释是科学的，他的工作为埃及学研究奠定了坚实的基础。

C. 断代。古埃及历史学家兼祭司曼涅

history, even today, is almost always related to the system of dynasties established by the priest-historian Manetho. He compiled a list of the kings of Egypt for a history of Egypt which he wrote for Ptolemy I Soter (304–285 B.C.). Manetho had worked from earlier lists similar to those found in the Turin Papyrus and the Palermo Stone. These are fragmentary, and can be augmented by the list of Thutmose III, the list of Seti I, and the Saqqârah list. (See IV.I below.) On the basis of synchronisms it is possible to put approximate dates on some of the kings named, and from data in the king lists, other dates can be calculated; but because of gaps in the lists, coregencies, and other factors, the results are far from satisfactory.

For many years Egyptian scholars worked more or less in isolation, and Egyptian chronology was considerably out of phase with other chronologies of the ancient Near East. The union of Upper and Lower Egypt and the beginning of the 1st Dynasty was formerly dated *ca.* 4200 or *ca.* 4400 B.C. Today scholars generally agree that it should be dated *ca.* 3200 B.C. The later date, established by synchronistic evidence, was confirmed by radiocarbon dating of wood from a roof beam of a first-dynasty tomb at Saqqârah. Tests gave the following dates: 4803 B.P. (before the present) \pm 260 (= 3112–2592 B.C.); 4961 B.P. \pm 240 (= 3250–2770 B.C.). For a discussion of radiocarbon dates, see the general article ARCHEOLOGY VI.

Early in history the Egyptians had developed a calendar of 365 days, consisting of 12 months of 30 days each,

托编辑了王朝与国王的朝代表, 埃及历史(甚至包括今天的历史)几乎始终与这个朝代表有关。曼涅托基于埃及历史为多利买一世(公元 304-285 年)编纂了一个王朝与国王的朝代表。都灵蒲草纸文献和巴勒莫石碑上记载着早期王朝与国王的朝代表, 但是这些年代是不连续的, 曼涅托根据这个列王朝代表, 添加了图特摩斯三世、塞提一世和塞加拉三个朝代, 制作了一个新的列王朝代表。(见下文 IV.I) 根据这个对照性历史年谱, 我们可以确定一些王所处的大致年代, 根据列王朝代表的数字, 我们可以计算出其他的年代; 由于这个朝代表中遗漏了一些朝代以及其他原因, 出现了一朝二王的情况, 总之这个列王朝代表不太尽如人意。

埃及学者多年来的学术研究多少有些孤立封闭, 这使得埃及的年代代表与古近东地区的其他年代代表不一致。后来上埃及与下埃及合并, 从前学者们认为埃及的第一个王朝大约建立于公元前 4200 年或公元前 4400 年。今天的学者们通常认为应该大约建立于公元前 3200 年。人们在塞加拉考古时发现了第一王朝的陵墓, 并对陵墓房梁进行了放射性碳分析, 分析结果证明后一个日期(公元前 3200 年)是准确的, 人们是通过同步性证据确定的这一时期。放射性碳测定的年代是: 距今 4803 (前后 260 年, 即公元前 3112 至公元前 2592 年之间); 距今 4986 (前后 240 年, 即公元前 3250 年至公元前 2770 年)。关于放射性碳测定年代法的讨论, 见此词条 ARCHEOLOGY VI (考古 VI)。

在古埃及早期的历法中, 一年有 365 天, 每年 12 个月, 每个月有 30 天, 年末再补上 5 天。有一种推测认为埃及人在尝

plus 5 epagomenal days added at the end of the year. A theory that this was intended to be an agricultural calendar is suggested by the division of the year into three seasons of four months each, called “inundation,” “winter,” and “summer”; but this theory is not convincing because the Egyptians made no effort to keep the calendar in phase with the seasons until the time of Ptolemy III Euergetes (247–221 B.C.). Because of the importance of the annual inundation of the Nile for agriculture, the Egyptians had also noted from early times that the beginning of the rising of the Nile occurred about the same time as the heliacal rising of the star Sirius (called by the Egyptians Sopde, in Greek Sothis; see ASTRONOMY I.A). Accordingly, the festival of “the going up of Sothis” was observed either on the day of the first observation of Sothis or shortly thereafter. Later the divergences between the “going up of Sothis” and the New Year’s Day of the civil calendar were noted. Unfortunately, only a very few of these synchronisms have been preserved. The heliacal rising of Sothis occurred on the 16th day of the 8th. month of the 7th year of Sesostris III (12th Dynasty). The Roman scholar Censorinus reported that the calendar New Year coincided with the Sothic festival in A.D. 139. Since the divergence is 1/4 day per year, other Sothic cycles would have begun at intervals of 1460 (365 times 4) years, i.e., in 1321 B.C. and 2781 B.C. From this a date of 1877 B.C. for the 7th year of Sesostris III can be calculated. (The rising was 226 days out of phase—30 days for each of the 7 months plus 16 days of the 8th. month—and each full day out of phase represents 4 years, so this was 904 years after the beginning of a cycle. Subtracting

试创立农历日期,将一年分为3个季节,四个月为一个季节,分别是:泛滥季、长出五谷季(冬季)和收割季(夏季);但是这种推测不太可信,因为直到多利买三世(公元前247-221年)时期,埃及人才试着按照季节编日历。因为每年泛滥的尼罗河在埃及农业中发挥重要作用,古埃及人很早就注意到尼罗河开始涨水之时,恰逢天狼星偕日升起(埃及视之为“索普德特”,希腊语为“Sothis”;见 ASTRONOMY I.A [天文学 I.A])。因此,埃及人在首次看见天狼星或其后不久守“天狼星偕日升”节。后来,人们注意到“天狼星偕日升”与埃及民间历中的元旦时间不同。遗憾的是,历史上关于两个节日处于同一天的记载很少。塞索斯特里斯三世在位期间(第12个王朝),天狼星偕日升发生在塞索斯特里斯三世七年8月16日。据罗马学者塞索里努斯记载:公元139年天狼星偕日升的节日与元旦恰逢同一天。因为这两个节日每年差1/4天,所以天狼周期每隔1460年(365乘4)循环一次,即公元前1321年到公元前2781年为一个天狼周期。我们可以依此计算出公元前1877年就是塞索斯特里斯三世在位第七年。(天狼星偕日升处在其偏离相位第226天——前7个月每月30天加上8月的16天——偏离相位一天代表4年,也就是一个天狼周期开始后的904年。用1321减去904,我们就得到公元前417年这个年份,显然,这个年份要比埃及第12个王朝晚很多;所以塞索里努斯所说的一定是公元前2781年之后904年)。另两个关于两个节日落在同一天的记载是阿蒙霍特普一世在位第九年的(即公元前1536年)11月9日和图斯特摩斯三世在位期间的某年11月28日(公元前1469年)。这两个日期还算令人满意,但是我们必须记住几个事实。第一,我们无法确定人们观测天狼星的位置;在底比斯观测到的天狼星与在孟斐斯观测到的天狼星会稍有不同。第二,我们无法确定埃及

this from 1321 yields 417 B.C., obviously too late for the 12th. Dynasty; so it must be 904 years after 2781 B.C.) Another synchronism is recorded for the 9th day of the 11th month of the 9th year of Amenhotep I (= 1536 B.C.), and for the 28th day of the 11th month of an unspecified year of Thutmose III (= 1469 B.C.). These figures are reasonably satisfactory, but several facts must be borne in mind. First, it is uncertain where the observations of Sothis were made; observations made at Thebes would be slightly different from observations made at Memphis. Second, it is uncertain whether the festival of the “going up of Sothis” occurred on the day of the observation of the heliacal rising or a day or two later. Third, the atmospheric conditions could obscure the faintly visible star, making the observation a day or two late. Furthermore, each day’s difference amounts to four years in the calculations. The 7th year of Sesostris III, according to Gardiner (*Egypt of the Pharaohs*, p. 66), is probably 1872, five years later than the figure obtained from the Sothic synchronism, while the 9th year of Amenhotep I is probably 1543, or seven years earlier than the Sothic calculation.

In general, Egyptian chronology is established principally from relative chronology developed from the various king lists, aided by synchronisms. Most significant for our purposes are the synchronisms found in the Amarna correspondence and the treaty between Ramses II and the Hittite king Ḫattusilis III in the 5th month of the 21st year of Ramses’ reign. From these data we know that: Ramses II fought with the Hittite king Muršilis II, and made the treaty with

人是在观察到天狼星偕日升当天还是在之后的一两天才庆祝“天狼星偕日升”的节日。第三，天狼星本就隐约可见，大气条件可能会影响到它的可视度，因此人们或许在天狼星升起的一两天后才看见它。此外，在计算年代时，相差一天就相当于差了四年。根据加德纳推测，塞索斯特里斯三世在位的第七年可能就是公元前 1872 年(*Egypt of the Pharaohs*, 66 页)，这个时期要比看到天狼星偕日升的日期晚了 5 年，而阿蒙霍特普一世在位第九年可能就是公元前 1543 年，这个日期要比利用天狼星测算的日期早 7 年。

总而言之，埃及的年代表主要是根据相对年代确立的，而相对年代是综合了很多王朝列表和对照性历史年谱之后确定的。我们所取得的最重大的发现是，在亚玛拿泥版中发现了对照性历史年谱以及拉美西斯二世与赫人国王哈图斯里三世在拉美西斯执政第 21 年的 5 月与其签署的和约。我们从这些数据可知：拉美西斯三世曾与赫人国王穆尔西里斯二世发生过战争，并且后来与穆尔西里斯二世的儿子（哈图斯里三世）签订了和约；哈图斯里三世给喀西特王卡

his son Ḫattusilis III; the treaty is mentioned in a letter from Ḫattusilis to the Kassite king Kadašman-ḫarbe II; Amenhotep III died very shortly before Kadašman-ḫarbe II; both Amenhotep III and Amenhotep IV (Akhenaten) were contemporaries with Aššur-uballiṭ of Assyria. (The complete data available to us from the king lists are found in Gardiner, *Egypt of the Pharaohs* [1962], pp. 429–453.)

III. Outline of Egyptian History.

For a more complete study see the article on EGYPT. This brief survey is included here so that the pertinent details of Egyptian archeology to be recorded may be quickly placed into historical perspective.

Since the days of Manetho, Egyptian history has been divided into thirty-one dynasties. (A dynasty is generally understood to be a continued reign by members of the same family.) Manetho's 1st Dynasty begins with the union of Upper and Lower Egypt, but obviously this was preceded by a period when Upper and Lower Egypt were not united. Thus, we must preface the dynastic history with a predynastic or prehistoric period—which is what Flinders Petrie accomplished with his Sequence Dating. Also, Manetho's arrangement ends with the conquest of Egypt by Alexander the Great; but for purposes of biblical study the history is extended to Roman times.

A. *Predynastic Period* (ca. 5000–3200 B.C.). In the Lower Pleistocene period the waters of the Mediterranean, which had spread far into the Nile Valley, receded and the water level in the Nile Valley dropped. Periodic pauses in this process

达什曼哈尔贝二世的信中提到过这个和约；卡达什曼哈尔贝二世在阿蒙霍特普三世去世后不久也离世而去；阿蒙霍特普三世和阿蒙霍特普四世都是与亚述王亚述乌巴立特同时期的历史人物。

（关于列王朝代表中的完整数据，见 Gardiner, *Egypt of the Pharaohs* [1962], 429–453 页。）

III. 埃及史概述。

更详尽的埃及历史研究，请见词条 EGYPT（埃及）。这一部分仅是对埃及历史的概述，方便读者从历史的视角理解埃及考古的相关细节。

曼涅托将埃及历史分为 31 个王朝。（一般人们认为，一个王朝通常指的是同一个家族对一个地区的持续统治。）曼涅托以上埃及与下埃及统一作为埃及的第一个王朝，但是，显然还有一段上下埃及未统一前的历史。因此，我们应该从前王朝时期或史前时期开始研究埃及的朝代史，这也就是弗林德斯·皮特里（Flinders Petrie）的考古序列断代法所取得的成就。而且，曼涅托以亚历山大大帝征服埃及作为埃及王朝结束的时间；但是《圣经》所研究的埃及历史要延续到罗马帝国时期。

A. 前王朝时期（大约公元前 5000-3200 年）。更新世晚期，吞噬尼罗河河谷的地中海的海水退去，尼罗河河谷的水位也随之降低。涨潮退潮交替出现，海水在河谷沿岸留下了印记，河岸的砾石的高度不断降低，从高于现在尼罗河河水

left their marks in successively lower gravel terraces along the sides of the valley, beginning at 295 to 148 ft. (90 to 45 m.) above the present level of the Nile River. The first evidence of human presence is found in the 98-foot (30-meter) terrace, and since the remains are Paleolithic they lie beyond our present interest. The Neolithic "revolution" seems to have reached the Nile Valley around 5000 B.C., and Neolithic communities have been discovered at Merimda (Beni Salameh), about 30 mi. (48 km.) NW of Cairo on the edge of the desert, and at Der Tasa and Badari, between Asyut and Akhmim in Upper Egypt. Typical finds are called "Tasian" and "Badarian." At Nagada (Naqada) N of Luxor on the west bank, two types were identified, now called "Amratian" and "Gerzean." That humanity had passed into the Chalcolithic Age is inferred from the presence of copper artifacts among the finds.

A number of small areas, probably controlled by individual clans, were governed by petty rulers. The historian Herodotus called the areas "nomes" and the rulers "nomarchs." At some time prior to the 1st Dynasty the twenty-two nomes of southern Egypt federated to form Upper Egypt, and the twenty nomes of the northern Egypt united to form Lower Egypt. Writing does not yet appear in this period, and our reconstructions are made from low-relief carvings on flat palettes of stone. The introduction of Babylonian influence, according to H. Frankfort and other scholars, is found just before the 1st Dynasty, and a synchronism with the Jemdet-Nasr period of Babylonia is established.

水位 295 英尺降低到 148 英尺 (90 米到 45 米)。在 98 英尺的台阶上发现了人类活动的证据, 目前我们对这些旧石器时期的遗迹不是很感兴趣。新石器“革命”似乎在公元前 5000 年波及到尼罗河河谷地区, 人们在梅丽姆达 (Merimda, 也就是贝尼萨拉玛[Beni Salameh]) 地区发现了新石器时期的聚落, 该地大约位于沙漠边缘城市开罗西北 30 英里 (48 公里) 处, 位于塔萨 (Der Tasa) 与拜达里 (Badari) 之间, 上埃及的艾斯尤特与艾赫米姆之间。人们将塔萨和拜达里的典型考古发现分别命名为“塔萨文化遗址”和“拜达里文化遗址”。人们在尼罗河西岸城市卢克索以北的那迦达发现了两处遗迹, 现在人们称它们为“阿姆拉文化遗址”和“格尔塞文化遗址”。此地出土的铜器制品证明这里的人曾从石器时代过渡到了铜石并用时代。

一些可能由各个宗族控制的小区域归宗族首领管辖。历史学家希罗多德称这些地区为“省”, 并称其统治者为“省长”。第一王朝前期, 埃及南部的 22 个省结成了同盟, 组成了上埃及地区, 而埃及北部的 20 个省也统一在了一起, 成立了下埃及。此时埃及还未出现文字, 我们根据平整调色石板上的浅浮雕还原了当时的历史。弗兰克夫 (H. Frankfort) 等学者认为就在第一王朝前夕, 巴比伦文明传入这里, 从而确定此时的埃及应该与巴比伦的杰姆代特奈斯尔时期处于同一历史时期。

B. Archaic Period (ca. 3200–2700 B.C.). Upper and Lower Egypt were united, probably by Narmer (= Menes), although Egyptologists are still debating this problem. Memphis was built and became the capital. Writing was introduced, perhaps from Mesopotamian influence, but it quickly went in an independent direction. Architecture and art were revolutionized.

C. Old Kingdom (ca. 2700–ca. 2400 B.C.). The 3rd Dynasty, located at Memphis, began the building of pyramids, notably the Step Pyramid of Djoser (Zoser), the first large stone building, probably the work of Djoser's architect Imhotep. The 4th Dynasty (ca. 2620) included Cheops (Khufu) and Chephren (Khafre), who built the greatest of the pyramids. Art and architecture were formalized; literature developed; campaigns were conducted against Nubia and Libya; trade with Byblos (by sea) was conducted, and some have suggested that Byblos was actually an Egyptian colony. In the minds of some, this was the apogee of Egyptian history.

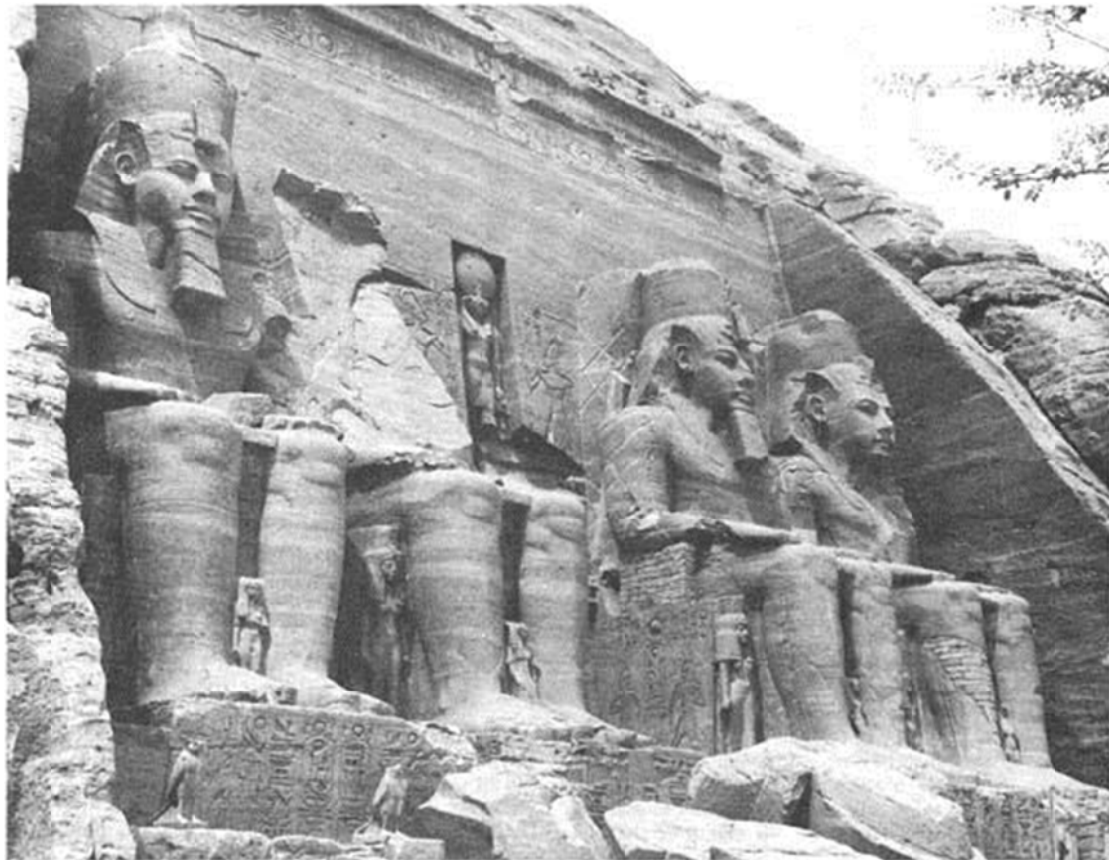
B. 上古王朝时期。(约公元前 3200-2700 年)。可能是那尔迈(也就是美尼斯)统一了上埃及和下埃及,虽然埃及古物学者对此仍然争论不休。统一后,那尔迈建立了孟斐斯城,并将之作为埃及的首都。可能是受到了美索不达米亚文明的影响,埃及人创造了文字,但是埃及文字很快独成一体。建筑与艺术也有革命性的进步。

C. 古王国(约公元前 2700-2400 年)。埃及第三王朝建都孟斐斯,自此时起,埃及人开始建造金字塔,特别要提到的是乔赛尔(左塞尔)的阶梯金字塔,该金字塔可能是乔赛尔时期的建筑师伊姆荷泰普的建筑作品。第四王朝(约公元前 2620 年)的两位法老基奥普斯(胡夫)和齐夫林(哈夫拉)建造了埃及最大的金字塔群。此时,埃及的艺术和建筑风格最终确立;文学也日臻成熟;埃及向努比亚和利比亚发动了战争,并与港口城市比布鲁斯进行贸易往来,有人认为比布鲁斯实际上是埃及的殖民地。有些人认为这一时期是埃及历史上最辉煌的时期。



Narmer, wearing white crown of Upper Egypt, subduing prisoner. Slate palette from Hierakonpolis, 1st Dynasty (ca. 3000 B.C.) (Egyptian Museum, Cairo)

那尔迈头戴象征上埃及的白色王冠，手持权标头欲重击跪着的战俘。来自赫拉康波里斯的那尔迈调色板属于第一王朝的遗迹。(大约公元前 3000 年) (开罗，埃及博物馆)



Facade of temple dedicated to cult of Ramses II at Abu Simbel. The facade was raised to a cliff site 200 ft. (73

这是阿布辛贝勒神庙的正面，拉美西斯二世为了向其所崇拜的神明献祭建造了这一神庙。为了躲避泛

m.) above its original setting to escape flooding upon completion of the Aswan High Dam. (B. K. Condit)

D. First Intermediate Period (ca. 2400–2150 B.C.). The period between the 6th Dynasty and the 11th (or 12th) was a time of decline. The Memphite rule was replaced by rulers in various parts of Egypt, suggesting to some scholars a separation of Upper and Lower Egypts, and Thebes in Upper Egypt rose to prominence.

E. Middle Kingdom (ca. 2134 or 1991–1786 B.C.). Scholars divide on the question of where to put the 11th Dynasty. Gardiner, for example, puts it at the close of the 1st Intermediate Period, and W. Stevenson Smith takes it as the beginning of the Middle Kingdom. The 11th Dynasty was located at Thebes in Upper Egypt. Mentuhotep I is credited with reuniting Egypt. The 12th Dynasty was inaugurated by Amenemhet I (1991 B.C.). Thebes continued to be honored, but the second king of the dynasty, Sesostri I, saw the need of establishing a capital midway between Memphis and Thebes. Asiatics came into the Delta. Turquoise mines were worked in the peninsula of Sinai. “Upper Retjenu” extended to Byblos, and relations between Egypt and Retjenu were amicable, at least at the beginning. Sesostri III (1878–1843 B.C.), however, traveled to Sekmem, generally identified as Shechem, to overthrow the Asiatics (*Aamu*), and Egyptian remains have been found at Qatna (N of Homs), Ugarit, and as far as Atçana, not far from the mouth of the Orontes. Certain kinds of art, notably jewelry and cloisonné, reached its highest level, while great literary remains have come down from the Middle Kingdom, including the Story of Sinuhe

滥的洪水，在阿斯旺水坝建成之后，神庙搬到了悬崖上方 200 英尺(73 米)处。(B. K. Condit)

D. 第一中间时期（大约公元前 2400-2150 年）。从第六王朝至第十一（或第十二）王朝期间是埃及的衰落时期，各地区的统治者取代了孟斐斯的法老，很多学者认为，上埃及和下埃及在此时走向分裂，而上埃及的底比斯在此时崛起。

E. 中期王国（约公元前 2134 或 1991 年—1786 年）。学者们对于第十一王朝所处的历史时期存有很多分歧。例如，加德纳（Gardiner）认为第十一王朝大约处于第一中间时期，而史蒂文森（W. Stevenson）则认为第十一王朝处于中王国初期。埃及第十一王朝位于上埃及的底比斯。曼图霍特普一世再次统一了埃及。第十二王朝的第一位君主是阿门内姆哈特一世（公元前 1991 年）。底比斯仍久享盛名，但是该王朝第二位君主塞索斯特里斯一世认为应该在孟斐斯与底比斯之间建立一座都城。这一时期，亚细亚人来到了尼罗河三角洲。他们开始在西奈半岛上开采绿松石矿。“上瑞德鲁”（Upper Retjenu）延伸到比布鲁斯边境，埃及人与瑞德鲁人之间的关系也比较和睦，至少初期是这样。但是，塞索斯特里斯三世（公元前 1878—1843 年）后来进军迦南的一座城市（Sekmem，也就是示剑），推翻了亚细亚人（*Aamu*）的统治，考古学家在夸特那（霍姆斯以北）、乌加里特甚至阿卡那（Atçana，距离奥龙特斯河河口不远）发现了很多埃及的遗迹。其中一些艺术品（尤其是珠宝和景泰蓝制品）达到了最高的工艺水平，而且大量的中王国时期的遗著流传了下来，其中包括《辛奴亥的故事》和《娜芙蒂的预言》。许多学者认为中王国时期是埃及文学的黄金时期。人们通常认为亚伯拉罕就是在这时期来到了埃及。

and the Prophecy of Neferti. Many scholars consider the Middle Kingdom the golden age of Egyptian literature. The visit of Abraham to Egypt is generally placed in this period.

F. Second Intermediate Period (ca. 1786–1573 B.C.). A combination of internecine strife and foreign restlessness brought about the end of the glorious Middle Kingdom. The 15th Dynasty, according to Africanus' report of Manetho, consisted of six "Shepherd Kings," generally known as the Hyksos. The 16th and 17th Dynasties also were led by "Shepherd Kings." The combined reigns of the 217 kings of these three dynasties according to Manetho would be 1590 years. But the date of the end of the 12th Dynasty involves the Sothic date (1877; see II.C above); and the founding of the Hyksos capital of Avaris according to the Stele of the Four Hundred was 400 years before a celebration that Seti I offered to the god Seth Nubti, dated *ca.* 1330 B.C., hence 1730 B.C. Therefore, this period must be compressed to about 200 years. The descent of Joseph followed by that of his father and brothers is generally placed in this period.

G. New Kingdom (Empire) (1570–1085 B.C.). Ahmose (1573–1550), the first king of the 18th Dynasty, is credited with driving the foreign rulers from Egyptian soil. Although Josephus connected the Hebrew Exodus from Egypt with this event, this is highly unlikely (*see* EXODUS). Under Amenhotep I, Thutmose I, and Thutmose III, Egypt pushed its frontiers to the Euphrates (into Nahrin of the kingdom of the Mitanni). There were numerous campaigns into Asia and Egyptian remains can be found at many

F. 第二中间时期(约公元前1786—1573年)。中王国后期埃及人内部自相残杀,加之外部环境动荡,一度辉煌的中王国最终瓦解。根据阿弗里卡纳斯(Africanus)对曼涅托的朝代表的理解,埃及第十五王朝有6个“牧人国王”,通常人们称这一王朝为希克索斯王朝。第十六和第十七王朝也是由“牧人国王”统治埃及。曼涅托认为这三个王朝的217位国王统治了埃及1590年。但是第十二王朝的结束时间恰好与天狼星偕日升日期重合(1877;见上文II.C);根据“四百年石碑”上的记载,希克索斯王朝在阿瓦里斯城建都时间要比塞提一世向神塞特努提(智慧之神)献祭的时间(大约公元前1330年)早400年,也就是大约公元前1730年。因此第二中间时期缩短至大约200年的时间。人们通常认为,约瑟的后裔跟随约瑟的父亲和兄弟都生活在这一历史时期。

G. 新王国时期(帝国时期)(公元前1570–1085年)。阿赫摩斯一世(1573–1550)是第十八王朝的创立者,他将外邦统治者驱逐出埃及。虽然约瑟夫斯认为《圣经》中以色列人出埃及与这一历史事件相关,但是这一推测非常值得怀疑(见EXODUS[出埃及记])。阿蒙霍特普一世、图特摩斯一世和图特摩斯三世在位时期,他们将埃及的疆域扩张到幼发拉底河流域(直至米坦尼王国的纳林)。埃及人在亚洲发动了很多战争,在亚洲的很多地区都能发现埃及人的遗迹。但是,当我们研究以色列人出埃

places. The Egyptian capital, however, was at Thebes—an important point to bear in mind when considering the date of the Exodus. Amenhotep IV revolted against the Amon priesthood, changed his name to Akhenaten and located his capital at Akhetaton, known today as Tell el-Amarna. The art of the Amarna age represents a revolution in several areas of Egyptian art. The Amarna Letters tell of great disturbances in Retjenu (Palestine), in which the SA.GAZ or Ḫabiru were prominent; the Egyptian kings seem to have lost interest in their satellite kings in Palestine. One of Akhenaten's successors was Tutankhamen, "King Tut," whose tomb yielded such a fabulously rich collection. The 19th Dynasty was inaugurated by Ramses I (1314–1309), who was succeeded by Seti I (1309–1291). The greatest king, however, was Ramses II (1290–1224), who left colossal monuments over all of Egypt from Abu Simbel on the border of Nubia to Tanis in the Delta. The building of Pithom and Raamses by the Hebrew slaves (Ex. 1:11) is connected by some scholars with the building operations of Ramses II. Of great significance for the date of the Exodus is the fact that Ramses II had a second capital at Avaris. The other kings of the 18th and 19th Dynasties, except for Akhenaten, had their capital at Thebes, 500 mi. (800 km.) to the south. Ramses extended the borders of Egypt southward into Nubia, and claimed victory over the Hittites at Qadesh on the Orontes; but subsequent history indicates that the battle of Qadesh was the end of Ramses' operations in Asia. Merneptah, successor of Ramses II, has left the first known reference to Israel in his stele. The 20th Dynasty (1197–1085 B.C.) is known as the Ramesside Dynasty, for after the first

及的时间时，务必要注意当时埃及的都城是在底比斯。阿蒙霍特普四世发动了对阿蒙祭司的战争，后来，阿蒙霍特普四世改名为亚肯那顿，定都阿克塔顿，也就是今天的亚玛拿。亚玛拿时期的艺术显示出埃及一些地方的艺术取得了革命性进步。亚玛拿泥版中提到了哈皮鲁人居住区瑞德鲁（巴勒斯坦）的动荡局面；埃及的君主们似乎不再关心他们在巴勒斯坦的附属国国王。亚肯那顿之后的一位继任者是图坦卡蒙，也就是“图坦王”，图坦王的陵墓中出土了大量的古物。拉美西斯一世（1314–1309）是第十九王朝的开国君主，塞提一世（1309–1291）是其继任者。但是最伟大的君主却是拉美西斯二世（1290–1224），从努比亚边境的阿布辛贝勒到尼罗河三角洲的坦尼斯，在埃及全境都能发现拉美西斯二世留下的大量历史遗迹。一些学者认为希伯来仆人建造的两座积货城——比东和兰塞（出 1:11）属于拉美西斯二世时期的建筑。拉美西斯二世在阿瓦里斯建造了第二都城，这座城市对于学者们研究以色列人出埃及的时间具有重要的意义。第十八和第十九王朝的其他法老（亚肯那顿除外）的都城都设在底比斯，也就是阿瓦里斯以南 500 英里（800 公里）的地方。拉美西斯二世将埃及的领土向南扩张到努比亚境内，他在奥龙特斯河岸的卡迭石战胜了赫人；但是后来的历史表明拉美西斯在卡迭石战役结束了拉美西斯二世在亚细亚的扩张。麦伦普塔是拉美西斯二世的王位继承人，麦伦普塔的石碑上首次提到了以色列。埃及的第二十王朝时期（公元前 1197–1085 年）也称作拉美西斯王朝时期，因为除了这一时期的首位君主赛特纳克特外，所有的法老都叫拉美西斯（从拉美西斯三世至拉美西斯十一世）。埃及的鼎盛时期结束了。

king, Sethnakht, all the kings were named Ramses (III to XI). The great days of Egypt were over.



Mummy and lower part of painted wooden coffin of 图为安·塔乌 (An-tjau) 木乃伊和彩绘木棺的中下部。

An-tjau, son of Ankh-Hor and the lady Tjes-Net-peret (ca. 7th–6th cent. B.C.) (Royal Ontario Museum, Toronto)

安·塔乌是安赫·奥尔 (Ankh-Hor) 和其妻子泰斯·奈特·帕雷特 (Tjes-Net-peret, 大约公元前 700-600 年) 生的儿子。(多伦多, 皇家安大略博物馆)

H. Late Dynastic Period (1085–332 B.C.). The closing period of Egypt's dynastic history is of relative insignificance, from artistic or political viewpoints, but it is in this period that the names of Egyptian pharaohs first come into the biblical account. Sheshonq I (950–930) is generally identified as the pharaoh who gave Gezer as a dowry to Solomon (1 K. 9:16; cf. 11:40). The mummy of Sheshonq was found at Tanis. There is considerable confusion about the chronology of the 22nd to 25th Dynasties, and considerable overlapping must be allowed. Pharaohs of the 25th (Cushite or Ethiopian) Dynasty are mentioned in the biblical account, including So (2 K. 17:4; the identification is very problematic) and Tirhakah (2 K. 19:9; Isa. 37:9). Esarhaddon captured Memphis in 671 and Ashurbanipal sacked Thebes in 663. Neco II of the 26th Dynasty is mentioned in 2 K. 23:29–35 and 2 Ch. 35:20–24; 36:4. Hophra (Jer. 44:30) is identified with Apries (588–568) of the same dynasty. The 27th Dynasty was Persian (Cambyses to Darius II). From the Aramaic papyri discovered in Egypt we know that there was a Jewish colony at Elephantine. With the conquest of Egypt by Alexander the Great, the dynastic history came to an end (332 B.C.).

H. 后帝国时期 (公元前 1085–332 年)。从艺术和政治角度来看, 埃及王朝后期的历史相对不太重要, 但是, 《圣经》中提到的埃及法老就是这一时期的法老。舍松挈一世 (950–930) 将基色城赐给他女儿所罗门的妻作妆奁 (王上 9:16; 参: 王上 11:40)。人们在坦尼斯发现了舍松挈的木乃伊。第二十二王朝与第二十五王朝的年代代表相当的混乱, 因此不可避免地存在大量时间上的重叠。《圣经》中提到了第二十五王朝的很多法老 (古实人或埃塞俄比亚人), 其中包括埃及王梭 (王下 17:4, 很难确定这位埃及法老的身份) 和古实王特哈加 (王下 19:9; 赛 37:9)。公元前 671 年以撒哈顿占领了孟斐斯, 公元前 663 年亚述巴尼帕占领了埃及的底比斯。《旧约》也有多处经文提到了第二十六王朝的法老尼哥二世 (王下 23:29-35; 代下 35:20-24; 36:4)。《耶利米书》44:30 中提到的合弗拉也就是二十二六王朝的法老阿普里伊 (公元前 588–568 年)。第二十七王朝是波斯王朝 (从冈比西斯到大流士二世)。根据埃及出土的亚兰语蒲草纸文献中的记载, 在埃及象岛有一个犹太人聚落。亚历山大大帝征服埃及之后, 埃及王朝最终覆灭 (公元前 332 年)。

I. Ptolemaic Period (332–30 B.C.). After the division of Alexander's empire, the Ptolemies (I to XIII) ruled Egypt, followed by Cleopatra VII (44–30 B.C.). The Romans occupied Egypt in 30 B.C.

I. 多利买王朝时期 (公元前 332–30 年)。亚历山大大帝国分裂后, 多利买王朝开始统治埃及 (多利买一世至多利买十三世), 之后, 克里欧佩特拉七世 (公元前 44-30 年) 继续统治埃及。公元前 30 年, 罗马人占领了埃及。

IV. Archeological Discoveries of Significance for Biblical Studies. IV. 考古发现对《圣经》研究的意义。

A. *Pyramids*. On the surface, there is no reason to connect the great pyramids (built ca. 2600 B.C.) with biblical studies. However, in the 19th cent. fantastic theories were published, and received widespread acceptance, suggesting that the Great Pyramid of Gîzeh (i.e., that of Cheops or Khufu) is the monument mentioned in Isa. 19:19, and that all of its dimensions have significance. Even the date of the Second Coming of Christ was supposedly foretold by these measurements. More recently a Swiss author has suggested that the great pyramids were built by “gods” who visited this planet from outer space. The biblical scholar would do well to study the works by I. E. S. Edwards, *The Pyramids of Egypt* (rev. ed. 1960) and A. Fakhry, *The Pyramids* (1961), and become acquainted with the factual material. The pyramids are truly tremendous monuments of Egyptian architectural and engineering genius. They are tombs of the pharaohs. They are neither charts to foretell the future, nor monuments of the so-called gods from another solar system.

B. *Tombs*. Except for those who built pyramids, the pharaohs were commonly buried in tombs, many of them in the Valley of the Kings near Luxor. The best known of these is the spectacular tomb of Tutankhamen, discovered by H. Carter in 1922. The evidence of great wealth found in these tombs is impressive, but of little value for biblical studies. More important are the wall decorations, which show many of the details of everyday life in ancient Egypt.

A. 金字塔。从表面上看，我们没有理由把大金字塔（约建于公元前 2600 年）与《圣经》研究联系到一起。但是，19 世纪出现了许多不可思议的理论，而且它们得到了广泛的认可，根据这些理论的推测，《以赛亚书》19:19 中提到的历史遗迹就是伟大的吉萨金字塔（即基奥普斯金字塔，或胡夫金字塔），这个金字塔的所有建筑尺寸都有重要的研究价值，这些尺寸甚至有可能预言了基督复临的日期。前不久，一位瑞士作家认为埃及的大金字塔是由外太空的“神”造访地球时建造的。《圣经》研究学者应该研究一下爱德华 (I. E. S. Edwards) 的著作 *The Pyramids of Egypt* (1960 年修订版)。法赫里 (A. Fakhry) 的作品 *The Pyramids* (1961) 是关于这方面研究的可靠材料。埃及的金字塔是埃及真正的惊人古迹，也是真正的建筑杰作。它们是法老的陵墓。但金字塔不能预测未来，也不是所谓其他太阳系的神明留下的遗迹。

B. 墓穴。除了修建金字塔的法老外，其他的法老在死后一般都埋葬在墓穴中，许多法老的坟墓位于卢克索附近的帝王谷中。其中最著名的坟墓是 1922 年由卡特 (H. Carter) 在考古中发现的图特卡蒙的陵墓。这些陵墓中发现的大量证据给人留下了深刻的印象，但对圣经研究没有多大价值。比较有价值的是墓穴墙壁上的装饰，它们展现了古埃及人日常生活的诸多细节。

C. *Mummies*. The Egyptian custom of mummification, preserving the body of the dead king, queen, or person of noble birth, is mentioned in connection with the deaths of Jacob and Joseph (Gen. 50:2f, 26). Because the bodies were so well preserved we have visual access to the mummified persons of kings Seti I, Ramses II, Sheshonq, and others. Thus their historic reality helps make biblical interpretation more vivid.

D. *Inscriptions*. The exceedingly great number of inscriptions (cf. J. H. Breasted, *Ancient Records of Egypt* [5 vols., 1906–1907]) on walls, stelae, statues, etc., makes it impossible for the biblical scholar to have more than a passing acquaintance with some of them. We have already mentioned several king lists, important for chronology, and the Merneptah stele with the first mention of Israel (*yšrr*; Egyptian has no sign for *l*, so *n* and *r* are often used to represent *l*, and scholarly consensus holds that Israel is intended). A number of inscriptions by “King” Hatshepsut, the woman who ruled Egypt (1490–1468), may be worth studying, particularly because she is sometimes put forth as the “Pharaoh’s daughter” who adopted the baby Moses (Ex. 2:3–10), or because the miraculous birth of Hatshepsut is preferred to counteract the effect of biblical miracle stories. *The Seven Lean Years* is an account of seven years of famine which were to be followed by years of plenty according to the promise of the god Khnum. The setting is in the reign of Djoser of the 3rd Dynasty (ca. 2700 B.C.), but the inscription is from the Ptolemaic period, around the end of the 2nd cent. B.C. (cf. J. Vandier, *La famine dans*

C. 木乃伊。《旧约》中关于雅各和约瑟寿终时的描述，提到了埃及人薰尸的常例（创 50:2-3, 26），埃及人将去世的国王、王后或贵族的尸体制成干尸即木乃伊保存下来。由于塞提一世、拉美西斯二世和舍松契等多位法老的尸体保存完好，所以我们可以根据他们的木乃伊来复原他们的样貌。因此他们参与的真实的历史使解经变得更加生动。

D. 铭文。圣经研究学者在墙面、石碑、雕塑上发现的铭文（参：J. H. Breasted, *Ancient Records of Egypt* [卷 5, 1906–1907]）浩如烟海，他们想要对其中一部分铭文有一知半解，都难上加难。我们上文已经提到了一些王朝年代表，它们在年代学中具有重要的地位，麦伦普塔赫石碑是第一个提到以色列的石碑（*yšrr*；埃及语中没有 *l* 这个字母，所以埃及人经常用 *n* 和 *r* 代替 *l*，学者们一致认为这个词指的是以色列）。埃及“女王”哈特谢普苏特（公元前 1490-1468 年）时期的铭文值得研究，特别是因为她有时被认为是收养婴儿摩西的那个“法老的女儿”（出 2:3-10），或是因为哈特谢普苏特奇迹般的降生盖过了《圣经》中神奇故事的影响力。*The Seven Lean Years* 中记载道：根据努姆神的预言，七年的荒年之后将是富足之年。预言的背景是左塞尔法老统治下的埃及第三王朝（约公元前 2700 年），但这篇铭文却是多利买王朝（约公元前 2 世纪末）时期的铭文（参：J. Vandier, *La famine dans l'Égypte ancienne* [1936], 132–139 页；*ANET*, 31-32 页）。圣经研究学者经常将《太阳颂》（*Hymn to Aton*）与《诗篇》104 进行比较（参：J. H. Breasted, *Dawn of Conscience* [1933], 366–370 页）。《太阳颂》阐明了阿蒙霍特普四世（亚肯那顿）的“一神论”，由于其中提出了“一神教”的

l'Égypte ancienne [1936], pp. 132–39; *ANET*, pp. 31f.). The *Hymn to Aton* is often compared to Ps. 104 (cf. J. H. Breasted, *Dawn of Conscience* [1933], pp. 366–370). It sets forth the “monotheism” of Amenhotep IV (Akhenaten), and deserves careful study in view of extreme claims that have been made both with reference to monotheism and concerning the relationship of this “hymn” to Ps. 104 (cf. N. de G. Davies, *Rock Tombs of El Amarna*, VI [1908], plate XXVII; *ANET*, pp. 369–371). Many other inscriptions of significance for OT studies are readily available in works such as *ANET*, *DOTT*, and Breasted, *Ancient Records of Egypt*.

E. Excavations at Tanis. Because of the Egyptian religious beliefs, buildings for this life (built mostly on the east bank of the Nile) were made of rather temporary materials, while those for the *ka* (the protective genius, the vital force, the true self) and the purified body were made of permanent materials. As a result, little is known of the common buildings. At Tanis, however, we see the remains of buildings or storerooms built of mud brick, some of the bricks bearing the stamp-seal of Ramses II (cf. Ex. 1:14; 5:7f.). The biblical account of the plagues suggests that the Israelites and Moses were located reasonably near the dwelling of Pharaoh (cf. Ex. 7:15). According to one tradition, which claims support from the fact that the nearby river is called *Bahr Yûsûf*, “river/sea of Joseph,” the Hebrew slaves were in the Faiyûm. But the story of the actual flight of the Hebrews from Egypt (Ex. 13:17–20) seems to require a location in the eastern Delta, and the subsequent events suggest that Pharaoh’s forces were stationed

极端想法，并与《诗篇》104 有一定的关系，所以这篇颂诗值得仔细研究（参：N. de G. Davies, *Rock Tombs of El Amarna*, VI [1908], 彩图 XXVII; *ANET*, 369–371 页）。在一些作品中（如，*ANET*, *DOTT* 和 Breasted, *Ancient Records of Egypt*）可以看到其他有助于《旧约》研究的重要铭文。

E. 塔尼斯考古发掘。由于埃及人的宗教信仰，当时建筑（大多数建筑位于尼罗河的东岸）都是由临时材料建成的，而灵魂（守护精灵、生机、真我）建筑和安放圣洁身体的建筑是用耐用材料建成的。因此，埃及的公共建筑很罕见。然而，我们在塔尼斯却看到了泥砖结构的建筑或库房的遗迹，而且有些砖块上依然留有拉美西斯二世的印章（参：出 1:14; 5:7-8）。《圣经》中对灾难的描述表明，以色列人和摩西那时极有可能住在法老的宫殿附近（参：出 7:15）。一个传说证明附近的河流被称为“约瑟的河或海”（*Bahr Yûsûf*），以色列人就住在法尤姆（*Faiyûm*）。但是，以色列人出埃及时，他们似乎在尼罗河三角洲东侧（出 13:17-20），而后来的历史事件表明埃及法老的军队就驻扎在以色列人的安营地附近（出 14:5-10）。塔尼斯恰好处在土壤肥沃的尼罗河三角洲的东部边缘，所以以色列人当时有可能就住在塔尼斯。第十八王朝的法老们（除了短暂的亚玛拿时期）都将都城建在底比斯，而拉美西斯二世和后来埃及第十九王朝和第二十王朝的法老建立了一个陪都——阿瓦里斯。值得注意的是，

nearby (Ex. 14:5–10). The location of Tanis, on the very edge of the fertile region of the eastern Delta, fits these requirements. The pharaohs of the 18th Dynasty (except for the brief Amarna period) had their capital at Thebes. Ramses II and succeeding kings of the 19th and 20th Dynasties had an alternate capital at Avaris. It is remarkable that the name Ramses (Ramesses or Ra`messe) comes into Egyptian history for the first time in the 19th Dynasty, while the name Raamses (Ra`amses) is used in the Exodus account in Ex. 1:11. A few scholars, however, locate Ramses' capital at Qantir, 11 mi. (18 km.) S of Tanis.

F. Hatshepsut. Since Queen Hatshepsut (1490–1468 B.C.), has sometimes been identified as the “Pharaoh’s daughter” who took the baby Moses and raised him as her son, some attention may be given to certain details known of her reign. There is some confusion, but it appears that Hatshepsut was the daughter of Thutmose I and the wife of Thutmose II; hence, she had a strong claim to the throne. There was another claimant, a son of Thutmose II by a concubine who reigned as Thutmose III (1490–1436), but who was apparently kept under ward by Hatshepsut for more than twenty years, during which time she reigned as “king,” wearing men’s clothing and sometimes also the symbolic false beard. Her funerary temple at Deir *el-Bahri* is one of the noblest architectural remains in all Egypt. Among other archeological remains is an inscription on the north wall of a portico between the Fourth and Fifth Pylons at Karnak, telling of the queen’s miraculous conception and birth. Guides at Karnak have been known to point to this inscription and tell how it

在第十九王朝时期，埃及历史上首次出现了“Ramses”（也写成 Ramesses 或 Ra`messe）这个名字，但是在《出埃及记》中常用“Raamses”或“Ra`amses”两个词表示兰塞（出 1:11）。但有些学者认为拉美西斯的都城建在塔尼斯以南 11 英里（18 公里）处的坎提尔。

*F. 哈特谢普苏特。*由于哈特谢普苏特女王（公元前 1490–1468 年）有时被认为是《圣经》中提到的那个收养婴儿摩西并将之抚养长大的“法老的女儿”，所以，我们应该关注她执政时期的诸多历史细节。虽然对于她的身份一直存在争议，但是哈特谢普苏特似乎是图特摩斯一世的女儿，图特摩斯二世的妻子；所以，她是埃及王位的有力竞争者。另一位王位竞争者是图特摩斯二世妃子所生的儿子，他在统治埃及时期被称为图特摩斯三世（公元前 1490–1436 年），但是哈特谢普苏特将他监禁了 20 多年，监禁期间，她垂帘听政，她穿着男人的衣服，有时还戴着男人的假胡子。哈特谢普苏特在代尔巴赫里（Deir *el-Bahri*）的葬庙是埃及最富丽堂皇的建筑遗迹之一。在卡纳克神庙第四与第五桥塔间的柱廊的北墙上有一篇铭文，这篇铭文记载了这位女王神奇受孕和降生的故事。卡纳克神庙的参观向导图中提到了这篇铭文，其中讲述了她奇迹般发现她的“儿子”的故事，也就是收养摩西的故事。但是，也有人明确反对哈特谢普苏特是摩西养母的说法。首先，第十八王朝的都城在底比斯，此时在尼罗河三角洲东侧没有什么知名的综合建筑。其

records the miraculous finding of her “son,” suggesting the Moses story. But there are serious objections to identifying Hatshepsut as Moses’ adoptive mother. For one thing, the 18th Dynasty was located at Thebes and had no known building complexes in the eastern Delta. Then there is the matter of chronology: if the Exodus occurred in 1446 B.C. when Moses was 80 years of age (he died forty years later at 120), then he was born in 1526 and became a fugitive *ca.* 1486—at which time Hatshepsut would have been the reigning “king.” It is unlikely that we can apply Ex. 2:15 to Hatshepsut, and it is even less likely that the daughter of Thutmose I would have been bathing in the Nile in the eastern Delta or that the baby Moses would have been placed in a basket among the reeds at Thebes.

G. Papyrus Discoveries. A great many documents written on papyrus have been discovered in Egypt. Some of these are noteworthy for biblical studies. The *Story of Sinuhe* dates from the 20th cent. B.C., and MSS are found from *ca.* 1800 to *ca.* 1000 B.C. It tells of the exile of an Egyptian official, and describes life of that period in Canaan (for the text, see A. M. Blackman, *Middle-Egyptian Stories* [1932], pp. 1–41; *ANET*, pp. 18–22). The *Tale of Two Brothers* is sometimes suggested as the original of the story of Joseph and Potiphar’s wife, but without good reasons (cf. A. H. Gardiner, *Late-Egyptian Stories* [1932], pp. 9–29; *ANET*, pp. 23–25). The *Travels of Wen-Amon* tells of a journey by an official of the temple of Amon to Byblos to procure lumber (cedars of Lebanon?), in the 12th or 11th cent. B.C., and furnishes many details of geography and customs in Canaan (cf. Gardiner,

次, 年代不符: 如果出埃及发生在公元前 1446 年, 而此时摩西 80 岁 (40 年后摩西去世, 享年 120 岁), 那么他就出生于公元前 1526 年, 约公元前 1486 年摩西逃往米甸, 而哈特谢普苏特这时应该已经成为了埃及的“女王”。我们似乎不应该将《出埃及记》2:15 中的描述与哈特谢普苏特联系到一起, 而图特摩斯一世的女儿似乎也不太可能在尼罗河三角洲东岸洗澡, 或者说, 蒲草箱中的婴儿摩西似乎也不太可能被放在底比斯附近的芦荻中。

G. 蒲草纸考古发现。人们在埃及发现了大量蒲草纸文献, 其中一些文献值得圣经学者进行研究。《辛努海的故事》(*Story of Sinuhe*) 可以追溯到公元前 20 世纪, 而在大约公元前 1800 年至公元前 1000 年期间, 人们才发现它的原稿。这一文献讲述了埃及一官员被流放的故事, 并描述了当时迦南的生活场景 (具体内容, 见 A. M. Blackman, *Middle-Egyptian Stories* [1932], 1–41 页; *ANET*, 18–22 页)。《两兄弟的故事》(*Tale of Two Brothers*) 有时被认为是约瑟和波提乏妻子的故事的来源, 但是没有任何可靠的证据可以证明这一点 (参: A. H. Gardiner, *Late-Egyptian Stories* [1932], 9–29 页; *ANET*, 23–25 页)。《*Travels of Wen-Amon* 讲述了公元前 12 世纪或 11 世纪阿蒙神庙中一名神职人员来到比布鲁斯, 想要获取当地的木材 (可能是黎巴嫩香柏) 的故事, 这一作品增加了人们对于迦南的地形和风俗细节的了解 (参: Gardiner, *Late-Egyptian Stories*, 61–76 页; *ANET*, 25–29 页)。

Late-Egyptian Stories, pp. 61–76; *ANET*, pp. 25–29). The *Wisdom of Ptahhotep* is a compilation of wisdom sayings supposedly from Ptahhotep, the vizier of King Djedkare Isesi (5th Dynasty, ca. 2450 B.C.). (Cf. G. Möller, *Hieratische Lesestücke* [2nd ed. 1927], I, 2f.; E. Dévaud, *Les Maximes de Ptah-hotep* [1916]; *ANET*, pp. 412–14.). The early date of this type of literature is particularly significant in view of many claims that wisdom literature came very late to Israel. The *Instruction of Ani* is also a type of the wisdom genre, instructions from a “father” to his “son,” dating from the Empire (ca. 12th cent. B.C.), although the principal MS is a papyrus of the 21st or 22nd Dynasty (11th – 8th cent. B.C.). (Cf. E. Suys, *La sagesse d’Ani* [1935]; *ANET*, pp. 420f.) The *Wisdom of Amenemope* is remarkably like Prov. 22:17 – 24:22, and the claim has often been made that it is the source of these biblical proverbs (cf. A. Erman, “Eine ägyptische Quelle der ‘Sprüche Salomos,’ ” *Sitzungsberichte der preussischen Akademie der Wissenschaften* [May 1924], pp. 86–93; H. Gressmann, *ZAW*, 42 [1924], 273–296; standard text: H. O. Lange, *Das Weisheitsbuch des Amenemope* [1925]; *ANET*, pp. 421–25). The *Admonitions of Ipuwer* is sometimes described as “prophetic,” in the sense that Ipuwer stood before a pharaoh (possibly one of the last rulers of the 16th Dynasty) and placed the blame for deteriorating conditions on the past and present administrations (cf. A. H. Gardiner, *Admonitions of an Egyptian Sage* [1909]; *ANET*, pp. 441–44).

The Aramaic papyri from Elephantine contain various types of documents from

Wisdom of Ptahhotep 收录了可能由普塔霍特普所说的至理名言，普塔霍特普是第五王朝法老杰德卡拉统治时期（约公元前 2450 年）的官员。（参：G. Möller, *Hieratische Lesestücke* [1927 年第二版], I, 2-3; E. Dévaud, *Les Maximes de Ptah-hotep* [1916]; *ANET*, 412–414 页）。早期智慧文学作品具有特殊的意义，因为很多人都认为这种文学体裁很晚才传入以色列。*Instruction of Ani* 也是一部智慧文学作品——“父亲”对“儿子”的教导，这部作品可以追溯至帝国时期（约公元前 12 世纪），虽然其主要的手稿是第二十一王朝或第二十二王朝（公元前 11 世纪至公元前 8 世纪）的一份蒲草纸文献。（参：E. Suys, *La sagesse d’Ani* [1935]; *ANET*, 420-421 页）。*Wisdom of Amenemope* 一书与《箴言》22:17-24:22 非常相似，常常有人认为《圣经》中的《箴言》就源于这本书（参：A. Erman, “Eine ägyptische Quelle der ‘Sprüche Salomos,’ ” *Sitzungsberichte der preussischen Akademie der Wissenschaften* [1924 五月], 86–93 页; H. Gressmann, *ZAW*, 42 [1924], 273–296; 标准本：H. O. Lange, *Das Weisheitsbuch des Amenemope* [1925]; *ANET*, 421–425 页）。《易卜术的忠告》（*Admonitions of Ipuwer*）常被认为是一部“预言书”，因为易卜术（Ipuwer）在埃及法老面前（可能是第十六王朝的最后一位法老）痛斥埃及历史上和当时日益腐败的统治（参：A. H. Gardiner, *Admonitions of an Egyptian Sage* [1909]; *ANET*, 441–444 页）。

象岛中发现的亚兰语蒲草纸中包含了公元前 5 世纪的各种不同类型文献，更

the 5th cent. B.C., most of them precisely dated in the Persian period (cf. A. E. Cowley, *Aramaic Papyri of the Fifth Century B.C.* [1923]). For studies of the text of the NT the papyri found at Oxyrhynchus have been very important (cf. G. Maldfeld and B. M. Metzger, *JBL*, 68 [1949], 359–370). The Coptic Gnostic documents discovered at Nag Hammadi in the 1940's were published in the 1970's. They lie just beyond the biblical period, but will be of considerable value in the study of the development of Gnostic and early Christian thought. *See also* PAPYRUS.

H. Amarna Letters. A flood of light was thrown on several problems by the accidental discovery and subsequent publication of the tablets from Tell el-Amarna. They have been helpful for such matters as the synchronizing of Egyptian history with that of the Hittites, Assyrians, and other nations; details of Palestinian political and social conditions in the 15th and 14th cent. B.C.; linguistic fine points (with the aid of Canaanite "glosses" in the Akkadian documents, as well as for dialect studies in Akkadian); treaties both in Hittite and Akkadian; and internal problems in the Egyptian political structure. (*See also* AMARNA TABLETS.)

I. Manetho's List and other King Lists. Egyptian history has long been reconstructed on the basis of a chronicle of Egyptian kings made by Manetho, priest of Heliopolis early in the 3rd cent. B.C. The original work is not extant, but there are edited extracts in the writings of Josephus, and an abridgement, somewhat garbled, in the works of Sextus Julius Africanus (early 3rd cent. A.D.) and

准确地说,其中大多数文献是在波斯帝国时期写成的(参:A. E. Cowley, *Aramaic Papyri of the Fifth Century B.C.* [1923])。在俄克喜林库斯发现的蒲草纸对于研究《新约》具有极其重要的价值(参:G. Maldfeld 和 B. M. Metzger, *JBL*, 68 [1949], 359–370)。20世纪40年代,人们在拿哈玛地区发现了诺斯底教派的科普特语文献,并于20世纪70年代公布了这些文献。这些文献超出了《圣经》研究的范围,但是它们对于研究诺斯底教派的发展和早期基督徒的思想具有重要的价值。另见PAPYRUS(蒲草纸)。

H. 亚玛拿泥版。偶然的发现和后来公开的亚玛拿泥版为人们解决一些难题提供了极大的启发。这些泥版对解决多个问题都有帮助:如,它们将埃及的历史与赫人、亚述人和其他民族的历史进行同步比较;提供了关于公元前15世纪和14世纪巴勒斯坦政治和社会景况的细节;提供了理解迦南语的要点(在阿卡德语文献中迦南语“注释”和阿卡德语方言研究的辅助下);赫人与阿卡德人签订的条约以及埃及政治结构的内部问题。(另见AMARNA TABLETS[亚玛拿泥版])。

I. 曼涅托王表和其他法老名目。很久以前人们根据公元前3世纪赫利奥波利斯的祭司曼涅托编纂的列王表还原了埃及的历史。最初的列王表已不复存在,但是约瑟夫斯的作品摘录了其中的内容。阿非利加努斯(Sextus Julius Africanus, 公元3世纪早期)和优西比乌(Eusebius, 公元4世纪早期)的作品中节选了这个列王表,并篡改了一些内容,大约公元800年辛凯路斯

Eusebius (early 4th cent. A.D.), edited by Syncellus ca. A.D. 800. This work is now supplemented by other discoveries. The Turin Papyrus, a hieratic papyrus from the early 13th cent. B.C., agrees closely with Manetho's list for the first six dynasties, but after the 12th Dynasty it adds many names, some of which are "of so fantastic an appearance that they are unlikely to have belonged to any real kings" (Gardiner). The Table of Abydos is a list of kings inscribed on the walls of the temple at Abydos, in which Seti I (1309–1291) and his son Ramses are making offerings to seventy-six of their ancestors. The Table of Saqqârah originally had the cartouches of fifty-seven kings honored by Ramses II, but, because of damage to the wall, only about fifty can now be read. In the great temple of Karnak, the Table of Karnak contained sixty-one names, of which forty-eight were legible when the table was discovered in 1825. The names of the kings in this list are not given in order, hence certain names that were omitted in the other lists cannot be inserted with any assurance.

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(Syncellus) 重新编订了这个列王表。现在, 其他的考古发现增补了曼涅托的埃及统治者列表。都灵出土的蒲草纸文献(公元前 13 世纪早期的僧侣体蒲草纸手稿)中记载的前六个王朝几乎与曼涅托列王表中的内容完全一致, 但是这个文献在第十二王朝之后添加了很多法老的名字, 有些名字“非常古怪, 不太像是法老的名字”(Gardiner)。阿比多斯朝代表是刻在阿比多斯神庙墙上的列王表, 塞提一世(1309–1291)和他的儿子拉美西斯在这座神庙中向他们的 76 位祖先进献供品。萨加拉王表中列出 57 位拉美西斯所尊敬的君主的名字, 并为他们装饰了象形文字花框, 但是后来墙壁遭到破坏, 目前只能辨认出其中 50 位王的名字。卡纳克神庙中的列王表包含 61 位王的名字, 1825 年发现这个列王表时, 人们只能辨认出 48 位王的名字。这份列王朝代表不是按照时间顺序排列的, 因此, 虽然这份王表中提到的一些君王的名字可能恰好是其他的列王表中遗漏的名字, 但是我们仍然不能准确地将这些君王编排进其他列王表中。

书目——W. M. F. Petrie, *Seventy Years in Archaeology* (1931); S. R. K. Glanville, *Growth and Nature of Egyptology* (1947); E. Drioton 和 J. Vandier, *L'Égypte (Les Peuples de l'Orient méditerranéen, II)*; 1952 年第三版); J. A. Thompson, *Bible and Archaeology* (1972 修订), 37–75 页; W. S. Smith, *Art and Architecture of Ancient Egypt* (1958); I. E. S. Edwards, *The Pyramids of Egypt* (1960 年修订); J. Vandier, *Manuel d'archéologie égyptienne* (2 册, 1952–1955); H. E. Winlock, *Models of Daily Life in Ancient Egypt* (1955); *CAH* (第 3 版; I.1.2, II.1.2)。

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ARCHEOLOGY OF GREECE AND ROME.

Before the 19th cent. neither Greece nor Italy was in a position to preserve or to investigate adequately her past. Greece did not win formal independence from the Ottoman empire until 1832, and Italy did not become a fully united power with Rome as capital until 1870. Before these pivotal dates ancient structures often were valued only as quarries for building material, and clandestine hunts for museum pieces frequently passed for archeological investigations. When an opportunity to begin archeological projects did exist, neither government found itself with sufficient funds or qualified personnel. So, at least in the early days, these governments turned to foreign help. Now, however, highly qualified archeologists of both countries are in the field. Nationals now conduct most archeological work in Italy, but in Greece important projects remain in the hands of foreign teams.

- I. Greece
 - A. History of Greek Archeology
 - B. Sites of Biblical Significance
 - 1. Amphipolis
 - 2. Athens
 - 3. Corinth
 - 4. Cenchreae
 - 5. Philippi
 - 6. Delphi
 - 7. Eleusis
- II. Roman Italy
 - A. Rome
 - 1. Palatine
 - 2. Forum
 - 3. Nero's Golden House
 - 4. Mausoleum of Augustus
 - 5. Tomb of Peter

ARCHEOLOGY OF GREECE AND ROME.

希腊和罗马考古

在 19 世纪之前，希腊和意大利两国都未能很好地保护历史遗迹，也没有充分地研究本国的历史。希腊直到 1832 年才最终从奥斯曼帝国中独立出来，而意大利直到 1870 年才最终实现统一，建都罗马。在这两个关键日期之前，古代建筑经常被人们忽视，只有在为建筑搜寻石材时才会想到这些古建筑，而为博物馆偷偷搜罗珍品时经常打着考古研究的幌子。当人们真正开始进行考古发掘时，政府既拿不出充足的资金，也不能提供合格的考古人员。因此，至少在考古研究早期，两国政府仍然需要向外国寻求帮助。但是，现在这两个国家都有了高素质的考古专家。如今，意大利人进行着本国的大部分考古工作，但是希腊的重要的考古项目依然需要外国的科考团队来完成。

- I. 希腊
 - A. 希腊考古历史
 - B. 《圣经》中的重要希腊城市
 - 1. 暗妃波里
 - 2. 雅典
 - 3. 哥林多
 - 4. 坚革哩
 - 5. 腓立比
 - 6. 特尔斐
 - 7. 艾留西斯
- II. 罗马帝国时期的意大利
 - A. 罗马
 - 1. 帕拉丁
 - 2. 罗马广场
 - 3. 尼禄的金宫
 - 4. 奥古斯都的陵墓
 - 5. 彼得的坟墓

- B. Pompeii
- C. Ostia

I. Greece.

A. *History of Greek Archeology.* Soon after Greek independence, interest was kindled in antiquities of that country. The Greek Archaeological Society was founded in 1836, the French in 1846, the German in 1874, the American in 1882, the British in 1886, the Austrian in 1898, the Italian in 1909, and the Swedish after World War II.

Even before these schools went into action, some individual efforts were begun. But Greek archeology did not develop effectively until the last decades of the 19th cent. and did not come to full flower until the 20th century. To a real extent the story of Greek archeology began not in Greece but in Asia Minor; the two areas are linked in what is called Aegean archeology. H. Schliemann's successes at Troy, beginning in 1870, led him to work at Mycenae on mainland Greece. There in 1876 he announced that he had found the remains of Agamemnon. Actually he had uncovered Grave Circle A, with its magnificent collection of Mycenaean gold objects. He also worked at the nearby Mycenaean center of Tiryns.

- B. 庞培
- C. 奥斯提亚城

I. 希腊。

A. 希腊考古历史。希腊获得独立后不久，希腊人考古的热情日益高涨。希腊考古学会于 1836 年成立，其他国家考古学会成立的时间分别是：法国 1846 年，德国 1874 年，美国 1882 年，英国 1886 年，奥地利 1898 年，意大利 1909 年，瑞典考古学会成立的时间是在二战之后。

甚至在这些考古组织进行考古研究之前，个别人已经开始在希腊考古。但是直到 19 世纪最后十年，希腊考古工作才取得显著的进步，并且在 20 世纪全面展开考古工作。希腊人的考古历史实际上并不是从希腊开始的，而是从小亚细亚开始的。这两个地区都在爱琴海考古的范围内。施里曼（H. Schliemann）从 1870 年开始在特洛伊城进行考古发掘，并取得了成功，于是他开始挖掘希腊本土的迈锡尼文明遗址。他在 1876 年宣布他找到了阿伽门农遗址。实际上，他发掘出了圆形墓葬 A，该墓葬中出土了大量迈锡尼文明时期的华丽金饰。他也在迈锡尼文明的中心城市附近——梯林斯进行了考古发掘。



Meanwhile, three other important excavations were launched in the Greek world. In 1872 on the Aegean island of Delos the French school began a dig that has continued intermittently until the present. At Olympia, beginning in 1874, the Germans launched a project that brought the ancient center back to life. Simultaneously the Austrians were digging on the island of Samothrace. The Germans and Austrians introduced a discipline and scientific spirit to Greek archeology that was to affect not only that field but others of the Mediterranean and Near East as well.

In the 1880's and 1890's extended excavations were launched in several parts of Greece. Greek archeologists D. Filios and A. Skias excavated the site of the Eleusinian Mysteries (1882-1910). Greek archeologists dug the whole Athenian acropolis area down to bedrock (1884-1891); C. Tsountas initiated a major dig for the Greek Archaeological Society at Mycenae (1884-1903). The Society also excavated the temple of Zeus in Athens (1886-1901). Three extensive campaigns began in the 1890's. In 1890

与此同时，希腊本土其他三个重要的考古发掘工作也在进行之中。1872年法国的一个考古队开始在爱琴海提洛岛展开发掘，他们的挖掘工作时断时续，一直延续至今。1874年，德国考古队开始对奥林匹亚进行考古挖掘，并再现了这一古代文明中心。奥地利的考古人员同时对萨莫色雷斯岛展开了挖掘。德国和奥地利的考古队所展现出的严谨、科学的考古精神不仅影响到了希腊考古，也对地中海和近东地区的考古产生了影响。

19世纪80年代至19世纪90年代期间，希腊的考古发掘扩展到希腊的其他地区。希腊的考古学家菲利约斯（D. Filios）和斯克亚斯（A. Skias）发掘到了艾留西斯秘仪遗址（1882-1910）。希腊考古学家完成了雅典的卫城的所有挖掘工作（1884-1891）；桑塔斯（C. Tsountas）开始了一项重要的考古发掘，他代表希腊考古学会发掘了迈锡尼城（1884-1903）。希腊考古学会同时挖掘了位于雅典的宙斯神庙遗址（1886-1901）。19世纪90年代，希腊土地上有3次地域广阔的考古探究行动。1890年

the Greek Archaeological Society began a dig at the Roman market in Athens that continued intermittently until 1931, the French School uncovered much of the site of Delphi (1892–1903), and in 1896 the American School of Classical Studies began the massive task of uncovering ancient Corinth, where they have continued to work.

希腊考古学会开始挖掘古罗马人在雅典的集市，他们的发掘工作时断时续，直到 1931 年才最终完成，而法国的一支考古队发掘了特尔斐的大部分遗址（1892–1903），1896 年美国古典研究院开始在古哥林多进行连续、大范围的考古挖掘。



Lion Gate, entrance to citadel of Mycenae. The stress-relieving triangle above the lintel is the oldest monumental sculpture in Europe. Late Helladic IIIb (ca. 1250 B.C.) (B. K. Condit)

狮子门是迈锡尼城的入口。门楣上的泄力三角雕塑是欧洲最古老的纪念碑雕塑。狮门属于希腊文明晚期的建筑（IIIb 时期，约公元前 1250 年）。(B. K. Condit)

During the 20th cent. Greek archeology has continued to improve. Archeological technique has been extensively refined. Minoan culture has been discovered and the knowledge of it amplified with continuing exploration. Numerous excavations have increased the knowledge of previously known Mycenaean culture. Work at Corinth has gone forward steadily, and the Athenian Agora has been almost completely uncovered. Sparta has been extensively studied, as has Philippi. Interesting work

希腊考古在 20 世纪继续向前发展。考古技术得到了极大地提高。考古人员发现了米诺安文明遗址，而对这一遗址的了解有助于后续的探究。大量的考古发掘增加了人们之前对迈锡尼文明的认识。哥林多的考古发掘工作稳步推进，整个雅典集市几乎都被挖掘了出来。越来越多的学者投身到斯巴达和腓立比考古研究中。佩拉（亚历山大大帝的出生地）考古受到广泛关注。古典希腊时期（或希腊文明早期）的很多考古发现与《圣经》研究的关系不太紧密。

has been done at Pella, birthplace of Alexander the Great. It is not germane to biblical study to note numerous other digs relating to classical or early Hellenic periods.

Comments on Minoan and Mycenaean cultures of the Aegean area do deserve mention, however, because artifacts produced by these two cultures are found in excavations throughout the eastern Mediterranean world, and have significance for biblical studies. Moreover, if one is to accept the commonly held view that Crete is Caphtor (home of the Philistines) and that the Philistines are somehow connected with Mycenaean developments, it is necessary to give attention to early Aegean archeology.

Foremost in Minoan studies was A. Evans, who worked at Knossos in northern Crete from 1900 until his death in 1941, and uncovered the site that first revealed Minoan culture. J. Evans (1958–1961) and S. Hood (1960–1961) led subsequent British excavations at Knossos. L. Pernier began an extended Italian School dig at the Cretan palace of Phaistos in the south of Crete beginning in 1900. Late in the 1950's and the 1960's the Italians returned to Phaistos under the leadership of D. Levi. Several other Minoan sites have been investigated.

Meanwhile, considerable work has been done on Mycenaean sites. At Mycenae itself Greek expeditions conducted excavations before World War I and A. J. B. Wace worked there between the wars and from 1950 to 1955; since 1963

然而,值得一提的是爱琴海地区的米诺安文明和迈锡尼文明,因为在整个地中海东部地区考古时,发现了这两大文明遗址中的许多古物,这些古物对于《圣经》研究具有重要的意义。而且,如果人们接受克里特岛就是迦斐托(非利士人的家乡),非利士人对迈锡尼文明的发展做出过贡献,那么我们就必须关注爱琴海地区的早期考古。

第一个进行米诺安文明研究的学者是埃文斯(A. Evans),从1900年开始他就在克里特岛北侧的克诺索斯进行考古挖掘,直至他去世(1941),他对该遗址的挖掘首次向人们展示了米诺安文明。后来,两个英国考古学家——埃文斯(J. Evans, 1958–1961)和霍德(S. Hood, 1960–1961)继续在克诺索斯进行考古挖掘。从1900年开始,佩尔尼耶(L. Pernier)率领一支意大利考古队开始在克里特岛南部挖掘法伊斯托斯的王宫遗址。20世纪50年代晚期至20世纪60年代,利瓦伊(D. Levi)率领意大利考古人员继续对该遗址进行发掘。他们研究了其他几处米诺安文明遗址。

与此同时,考古人员也对迈锡尼文明遗址展开了大量的挖掘工作。第一次世界大战前,希腊科考队开始挖掘迈锡尼城,两次世界大战期间以及1950年至1955年期间,韦斯(A. J. B. Wace)继续在迈锡尼城进行考古探究;从1963

excavation there has been entrusted to G. Mylonas. Nearby Tiryns drew the attention of W. Dorpfeld before World War I and K. Müller after the war. In 1939 C. Blegen found at Pylos what he identified as the palace of Nestor; he returned in 1952 for extended excavations at the site. Discoveries at numerous sites of tablets written in an early Greek script known as Linear B provided M. Ventris with materials on which he based a successful decipherment in 1952.

In addition to the extensive attention to Minoan and Mycenaean sites in this century, and the continuing projects already noted at places like Corinth, Athens, and Delos, numerous other significant excavations have been carried on in Greece. For example, the British School excavated at Sparta (1906–1910, 1924–1929), the French School at Philippi (1914–1938), Greek archeologists at Eleusis (1919–1932), the American School of Classical Studies on the north slope of the Athenian Acropolis (1931–1939), the American School in the Athenian Agora (1931–1940, since 1946), the Germans at Olympia since World War II, the American School at the Isthmus of Corinth (since 1952), and the Greek Archaeological Service at Pella (since 1957).

B. Sites of Biblical Significance. Nine Greek cities are mentioned in the NT in connection with the ministry of Paul and his companions. Four have undergone no organized excavation (Apollonia, Beroea, Neapolis, and Thessalonica) and hence receive no comment here. The other five (Amphipolis, Athens, Corinth, Cenchreae, and Philippi) are noted

年开始，政府委托米洛纳斯（G. Mylonas）继续对迈锡尼古城进行考古研究。一战前，梯林斯附近地区引起了多普费尔特（W. Dorpfeld）的注意，一战后，缪勒（K. Müller）继续对这一地区进行考古研究。1939年，布利根（C. Blegen）在皮洛斯特城发现了涅斯托尔的宫殿遗址。1952年，他返回该遗址继续进行挖掘，许多考古遗址中出土了刻有希腊线形文字 B 的石碑，文特里斯（M. Ventris）根据这些石碑上的文字，于 1952 年成功地破译了这种文字。

在 20 世纪，米诺安文明和迈锡尼文明遗址受到考古人员的广泛关注，除此之外，他们也开始对哥林多、雅典和提洛岛进行持续的考古研究，其他许多重要的考古发掘也同时在希腊本土展开。例如，英国的考古人员发掘了斯巴达古城（1906–1910, 1924–1929）；法国的考古队发掘了腓利比城遗址（1914–1938）；希腊的考古学家发掘了艾留西斯遗址（1919–1932）；美国古典研究学院在雅典卫城的北坡展开了挖掘（1931–1939）；美国考古队发掘出了古雅典的集市（1931–1940, 1946 之后）；德国考古人员在二战后对奥林匹亚进行了考古探究，美国考古队从 1952 年开始研究哥林多的地峡；希腊的考古委员会自 1957 年开始挖掘佩拉城遗址。

B. 《圣经》中的重要希腊城市。《新约》中提到了保罗和他的同工在传道过程中所经过的九座希腊城市。其中的四座城市，考古人员尚未展开过有序的发掘（这四座城市是：亚波罗尼亚、庇哩亚、尼亚波利和帖撒罗尼迦），因此本文不予讨论。本文对另外五座城市（暗妃波里、雅典、哥林多、坚革哩和腓立比）做了简短的描述；在本书的分词条中，

briefly; more extensive comments appear in the separate articles in this encyclopedia. In addition, since excavations at Eleusis and Delphi have significance for the religious development of Greece, they require attention here.

1. *Amphipolis*. Paul's first stop on the road from Philippi to Thessalonica was Amphipolis, about 30 mi. (50 km.) SW of Philippi. The Greek Archaeological Service excavated S of the acropolis of Amphipolis in 1920, uncovering the foundations of an early Christian basilica and the "Lion of Amphipolis," a stone sculpture (4th cent. B.C.) commemorating a victory. The lion has been properly mounted once more along the highway. The excavators also worked in the necropolis, about one mi. NW of the ancient town. There has not been a detailed archeological survey of the site, however.

读者们可以看到关于这几个地名的详细论述。此外，既然依流西斯和特尔斐的发掘对于研究希腊宗教发展具有重要的意义，因此，必须对这两个城市给予关注。

1、暗妃波里。使徒保罗从腓立比前往帖撒罗尼迦传道时，他途径的第一站就是暗妃波里，该地位于腓立比西南 30 英里（50 公里）处。1920 年，希腊考古委员会挖掘了暗妃波里卫城的南部地区，并发现了早期基督教长方形会堂和一座“暗妃波里狮雕”，它是为庆祝胜利而建造的石雕（公元前 4 世纪）。这座狮雕后来被人们放在王道上。考古发掘人员在城西北 1 英里处发现了一个大墓地。但还没有对该遗址进行详细的考古研究。



Classical Doric limestone temple "of Poseidon" (actually dedicated to Hera) at the Greek colony Posidonia (Paestum) in Italy (5th cent. B.C.) (B. K.

“波塞冬神庙”（实际上是献给赫拉的神庙）是经典的多利克式石灰岩建筑，该神庙建于公元前 5 世纪，位于意大利帕埃斯图姆的希腊人殖民地中。（B. K.

Condit)

2. *Athens*. ATHENS was still the great cultural center of Greece in NT times, though political prominence had passed to such cities as Corinth and Thessalonica. Much of the archeological effort in Athens has significance for NT study. The hub of Athenian life was the agora (marketplace), and there Paul reasoned daily with prospective converts (Acts 17:17). The American School of Classical Studies worked in the agora from 1931 to 1940 and from 1946 to 1960, and is now engaged in a campaign to complete excavation of the north end. The task has been prodigious, involving the removal of over 250,000 tons of earth and the discovery of about 68,000 objects in addition to 94,000 coins. The archeologists rebuilt the magnificent Stoa of Attalos (385 by 64 ft. [117 by 19.5 m.]) as the Agora Museum.

A few hundred feet E of the Greek agora lay the Roman market (forum), which housed wine and oil shops and which was dominated by the tower of the winds (a hydraulic clock). The Greek Archaeological Society undertook excavation of this area in 1890 and carried on intermittently until 1931.

From 1884 to 1891 Greek archeologists examined the entire Acropolis area down to bedrock. The Greek Archaeological Society also excavated the remains of the Odeion of Pericles in the 1920's. Several German scholars studied the theater of Dionysus. The American School of Classical Studies excavated the north slope of the Acropolis from 1931 to 1939 under the direction of O. Broneer. The great temple of Zeus, unfinished when Paul visited Athens, was excavated by the

Condit)

2、雅典。虽然在《新约》时期雅典（见 ATHENS[雅典]）的政治地位被哥林多和帖撒罗尼迦等城市所取代，但是它依旧是希腊重要的文化中心。雅典考古对于《新约》研究具有重要的意义。雅典人的生活中心在集市（市集），保罗在雅典时“每日在市上与所遇见的人辩论”（徒 17:17），并劝他们悔改。美国古典研究学院于 1931 至 1940 年和 1946 至 1960 年对这个集市进行了两次考古发掘，现在他们正忙于完成这个集市北端的挖掘工作。此次发掘任务极为繁重，考古工作者需要清除掉覆盖在遗址上的 25 万多吨土，除了 94000 枚硬币，他们还发掘出了大约 68000 件古物。考古学家复建了宏伟的阿塔罗斯柱廊（长为 385 英尺[117 米]，宽 64 英尺[19.5 米]），并将它建成了集市博物馆。

希腊集市东侧几百英尺就是古罗马市场，当时的酒馆和油铺都位于这个市场上，从风之塔上可以俯瞰整个市场的景象（风之塔是一个液压钟楼）。1890 年，希腊考古委员会开始对这一遗址进行考古挖掘，挖掘工作断断续续，一直持续到 1931 年。

1884 年至 1891 年，希腊的考古学家一直致力于雅典卫城的考古探究。20 世纪 20 年代，希腊考古委员会对伯里克利剧场进行了考古发掘。多名德国学者研究了雅典的狄奥尼索斯剧场。1931 年至 1939 年，在美国考古学家布隆涅（O. Broneer）的带领下，美国古典研究学院对雅典卫城的北坡进行了挖掘。保罗来到雅典时，伟大的宙斯神庙尚未完工，希腊考古委员会（1886-1901）和德国的考古人员（1922-1923）都参与了这座神庙的挖掘。

Greek Archaeological Society between 1886 and 1901, and by the German School in 1922–1923.

3. *Corinth*. Because the apostle Paul spent eighteen months ministering at CORINTH (second only to Ephesus, where he stayed more than two years), the site holds special interest for biblical studies. The American School of Classical Studies began to excavate there in 1896 and has continued, except during war years.

The city and its acropolis were enclosed by a wall over 6 mi. (10 km.) long. Inside the city the agora (700 by 300 ft. [215 by 90 m.]), the Odeion (music hall), the theater, and the Asklepion (health center) have been excavated.

About 6 mi. (10 km.) E of Corinth at the Isthmus of Corinth was a sanctuary of Poseidon where games were held in honor of that god every two years. The American School of Classical Studies has been making annual digs there since 1952. They have excavated the temple of Poseidon, the 650-foot (200-meter) stadium, the theater, and an impressive propylaeum to the sanctuary with adjacent structures. Roman baths also have come to light there.

4. *Cenchreae*. CENCHREAE (Acts 18:18), the eastern port of Corinth, lay on the Saronic Gulf and so handled the city's Aegean and Asian trade. In 1963 and 1964 R. L. Scranton led a joint University of Chicago and Indiana University expedition there and worked on some remains at the water's edge, which were once thought to be a church but seem instead to have been a center of Isis

3、哥林多。因为使徒保罗在哥林多（见 CORINTH[哥林多]）传道 18 个月（保罗在哥林多传道时间仅次于他在以弗所的传道时间，他在以弗所传道两年多），所以哥林多是《圣经》研究中必须给予特别关注的一个地方。1896 年，美国古典研究学院开始挖掘哥林多城，除了战争时期，他们的发掘工作从未间断过。

哥林多与其卫城被超过 6 英里（10 公里）长的城墙包围着。城内挖掘出一个市场（700 英尺[215 米]×300 英尺[90 米]）、一座剧场（音乐厅）、一座戏院和阿斯克雷皮翁（疗养中心）。

哥林多以东约 6 英里（10 公里）处是哥林多地峡，在此处有一座波塞冬神庙，每两年在这里举行一次地峡运动会，以此纪念海神波塞冬。从 1952 年开始，美国古典研究学院每年都会在这里进行考古挖掘工作。他们发掘出了波塞冬神庙、一个 650 英尺（200 米）的体育场、一座剧院和一个令人印象深刻的神庙入口，以及毗邻建筑。罗马浴场也被发掘了出来。

4. 坚革哩。坚革哩（见 CENCHREAE[坚革哩]，徒 18:18）是哥林多东部的港口，位于塞隆尼克湾附近，它是哥林多与爱琴海和亚洲进行贸易的集散地。1963 年至 1964 年间，斯克兰顿（R. L. Scranton）率领由芝加哥大学与印第安纳大学的考古学者构成的联合科考队，开始在坚革哩展开考古探究，并对海湾边的建筑遗迹进行了发掘，他们在水边发现了一些遗迹，这些遗迹曾被认为是

worship later used as a warehouse.

一座教堂，但似乎是崇拜丰饶女神伊西斯的中心，后来被用作仓库。

5. *Philippi*. PHILIPPI stood inland, some 10 mi. (16 km.) NW of Neapolis (its port). The French School at Athens worked at the site from 1914 to 1936, and the Greek Archaeological Service has been active there since World War II. While important beginnings have been made, much remains to be excavated at Philippi. As usual, attention has focused on a limited number of major structures in the middle of the town (such as the agora). The agora, center of Greek life, where the mob scene took place and accusations were leveled against Paul and Silas (Acts 16:19f.), is a large rectangular area 300 ft. (90 m.) long and 150 ft. (45 m.) wide.

5、腓立比。腓立比（见 PHILIPPI[腓立比]）位于内陆地区，大约在尼亚波利（腓立比港口）西北 10 英里（16 公里）处。雅典的法国考古队于 1914 年至 1936 年在这里展开了考古挖掘，二战之后，希腊考古委员会在这里的考古活动也日益增多。虽然初期获得了重要的考古发现，但是此地仍然有很多遗迹有待发掘。考古学者通常将主要注意力都集中在城中心几个主要建筑物上，如城中的集市。集市是希腊人生活的中心，是市民集会的场所，当地人曾在市上指控保罗和西拉（徒 16:19-20），集市是一个长 300 英尺（90 米），宽 150 英尺（45 米）的大长方形区域。

The success of the gospel at Philippi is evident from the imposing ruins of great churches. At the south side of the agora stand the remains of a sixth-century church known as Basilica B. North of the agora lie the ruins of a large fifth-century church known as Basilica A. East of the agora in an area of more recent excavation may be seen the remains of another fifth-century church flanked by a third-century bath. Over 1000 ft. (300 m.) above the town towers the acropolis of Philippi. On its eastern slope are the well-preserved remains of a Greek theater built in the 4th cent. B.C., and nearby was a temple to Egyptian gods constructed early in the 1st cent. A.D.

壮观的教堂遗址证明了当时腓立比的福音传道工作取得了成功。集市南面发现了一个 6 世纪的教堂遗址，人们称它为长方形会堂 B。集市北面是一个 5 世纪大教堂的遗址，人们称之为长方形会堂 A。最近，考古人员在集市东侧发掘出了另一个 5 世纪的教堂遗址，这个教堂两侧各有一个 3 世纪的浴场。腓立比城上方 1000 英尺（300 米）的地方是一座卫城。在这个考古土丘的东坡上有一个保存完好的公元前 4 世纪的希腊剧场遗址，附近是一座献给埃及神的神庙，这个神庙大约建于 1 世纪初期。

6. *Delphi*. The oracle at Delphi, about 100 mi. (160 km.) NW of Athens, was significant in the ancient world from the 2nd millennium B.C. to the end of the 4th cent. A.D. There the Pythian Games took

6、特尔斐。特尔斐位于雅典西北 100 英里（160 公里）处，从公元前 2000 年至公元 4 世纪末期，特尔斐神谕在古代世界一直具有重要的意义。皮提亚竞技会就在特尔斐举行，这是古希腊人纪

place, in honor of Apollo. The first private excavations at Delphi were made by a British officer, W. M. Leake, in 1806. He was followed by five others in a private capacity and by brief expeditions of the French School of Archaeology in Athens. The French School carried on the definitive campaign there from 1892 to 1903 and again in 1920.

The total results of all efforts have been impressive. There is the great hillside enclosure of Apollo, with its sacred way angling up to the temple itself past treasuries of various city-states designed to house votive offerings. Adjacent to the temple is a well-preserved theater and a magnificent stadium, both seated in stone. At a lower level may be seen a gymnasium with two racecourses and baths.

7. *Eleusis*. The site of Eleusis, 14 mi. (23 km.) W of Athens, is particularly interesting because here it is possible to see the center of operations of a mystery religion. After brief earlier excavations, Filios and Skias made real progress in uncovering the sacred complex (1882–1910). K. Kuruniotis took over leadership of the dig from 1919 to 1932. The sanctuary on the east slope of the acropolis was surrounded by a wall with a massive entrance propylaeum. Inside the gateway the marble sacred way ascended the hill past sanctuaries of Pluto (god of the underworld) and Demeter (goddess of the mysteries) to the large initiation room (56 by 59 yds., 51 by 54 m.). See RELIGIONS OF THE BIBLICAL WORLD: GRECO-ROMAN.

II. Roman Italy.

Although Italy is important for biblical

念太阳神阿波罗的活动。1806年，英国官员利克（W. M. Leake）率先在特尔斐展开私人考古发掘。在他之后，另有5人以私人名义在此地开展考古探究，法国的考古队随后在雅典展开了短暂的考古发掘。法国考古队分别在1892年至1903年和1920年在特尔斐进行了两次明确的考古发掘。

这些考古活动的所有发现给人们留下了深刻的印象。有一座大山坡围绕着阿波罗神庙，沿着山坡是一个通向神庙的Z形圣路，途径一个储藏各城邦贡品的仓库。在神庙周围有一座保存完好的剧场和一个宽敞的运动场，两建筑内皆有石座。山坡下面有一座体育馆，还有两个赛马场和两个浴场。

7、艾留西斯。艾留西斯遗址位于雅典以西14英里（23公里）处，这个遗址特别有趣，因为从这里可以看到一种神秘宗教活动的中心。经过短暂的初期挖掘之后，考古学家菲利约斯（D. Filios）和斯克亚斯（A. Skias）发现了一座神圣的建筑群（1882–1910）。1919年至1932年间，库鲁尼奥提斯（K. Kuruniotis）领导艾留西斯的考古发掘工作。卫城东坡的圣所被城墙包围着，通过一个巨大的入口可进入圣所。朝圣者可以沿着城门里用大理石铺就的圣路登上山，这条道路途径冥王（冥界之神）神庙和德墨忒尔（神秘女神）神庙以及宽敞的印心室（长宽为56×59码，51×54米）。见 RELIGIONS OF THE BIBLICAL WORLD: GRECO-ROMAN（圣经世界的宗教信仰：希腊和罗马）。

II. 罗马帝国时期的意大利。

虽然意大利在《圣经》研究中占据重要

studies, few of its cities are mentioned in Scripture. Only PUTEOLI, FORUM OF APPIUS, THREE TAVERNS, and ROME appear as stops on Paul's Italian itinerary; and of these sites archeological work of note has been done only in Rome. Therefore, limitations of space and orientation of interest seem to dictate omission here of a survey of the history of Italian archeology with its heavy emphasis on Etruscan and Roman themes that have no real bearing on Scripture. Attention is focused instead on the city of Rome and only on those structures that Paul may have known or that may have been significant when he was there, with supplementary comments on Pompeii and Ostia as cities where one may learn something of life during NT times.



A. Rome. As Paul walked up the Appian Way and entered the city of Rome, he undoubtedly passed the Palatine Hill with its palaces of the Caesars. He may have been arraigned before Nero in the Forum, possibly in the Basilica Julia; and he may have been imprisoned in the Mamertine Prison, near the west end of the Forum. Nero's Golden House was largely completed by the time of Paul's martyrdom; and the Mausoleum of Augustus was an important monument of the city at that time. Moreover, there is the persistent tradition that Peter was buried in the Vaticanus section of Rome during Nero's persecution; and the Roman Church claims that his tomb is under the high altar of St. Peter's Cathedral.

地位，但是经文中提到的意大利城市非常少。保罗在意大利传道时，只途径了部丢利（见 PUTEOLI [部丢利]）、亚比乌（见 FORUM OF APPIUS[亚比乌]）、三馆（见 THREE TAVERNS [三馆]）和罗马（见 ROME [罗马]）这几个地方；目前考古人员只对罗马展开过考古研究。意大利的考古史特别注重伊特鲁里亚文明和罗马文明（它们与圣经研究没有必然的联系）的考古研究，因此，受到空间的限制和兴趣方向的限制，似乎我们必须忽略意大利考古史。我们应该将关注的重点放在罗马城和保罗知晓的建筑上，或对在罗马传道的保罗具有重要意义的建筑上，另外将庞培和奥斯提亚城这些可以帮助人们了解《新约》时期生活的城市作为讨论的补充。



A. 罗马。保罗沿着古亚庇路传道，并来到了罗马城，毫无疑问，他经过了帕拉丁山，山上是凯撒的宫殿。他可能是在古罗马广场受尼禄提审，也有可能是在朱利亚会堂受审；他可能后来被关进了马马丁监狱，此监狱靠近古罗马广场西端。保罗殉道时，尼禄的金宫基本建成；奥古斯都陵墓是当时罗马重要的历史遗迹。此外，根据传说，彼得在尼禄迫害基督徒期间被埋在罗马梵蒂冈；罗马教会认为彼得的坟墓位于圣彼得大教堂的大祭坛下面。

1. *Palatine*. Systematic excavations on the Palatine began about 1724 under the auspices of Francis I of Parma, who concentrated on the area of the official palace of Domitian (who sent the apostle John to Patmos). About a half century later the French abbot Rancoureuil worked on Domitian's residential palace. After sporadic excavations during the first half of the 19th cent., in 1860 Napoleon III launched a campaign under the direction of P. Rosa, who explored the palace of Tiberius Caesar beneath the Farnese gardens. After the Italian State took over Rome in 1870, Rosa continued to dig on the Palatine and excavated, among other things, the stadium of Domitian. Italian excavators have been busy on the Palatine during most of this century, but especially noteworthy has been the work of A. Bartoli, who worked there during most of the period between World Wars I and II and uncovered and studied the whole residential palace of Domitian.

2. *Forum*. Archeological investigation in the Forum took its first feeble steps in 1788 when the Swedish ambassador in Rome excavated there briefly. C. Fea became Commissioner for Roman Antiquities in 1803, and conducted work there for over thirty years. The government of the Roman Republic prepared an extensive plan of excavation which the papacy continued. After the new government of Italy obtained Rome for its capital in 1870, a new phase in excavation of the Forum began. P. Rosa supervised the work until 1885. G. Boni directed the excavations from 1898 to 1925 and began the practice of excavating down to bedrock. He was

1、帕拉丁。大约从 1724 年开始在帕尔马的弗朗西斯一世的资助下，开始对帕拉丁进行系统的考古发掘，弗朗西斯一世一直致力于图密善宫殿的挖掘。图密善就是将使徒约翰送往拔摩岛的罗马皇帝。大约半个世纪之后，法国男修道院院长朗库勒耶（Rancoureuil）开始挖掘图密善的寝宫。19 世纪上半叶考古人员断断续续地在帕拉丁进行了发掘，但是，在 1860 年，拿破仑三世命令罗萨（P. Rosa）带领考古队对帕拉丁进行考古探究，他在法尔内塞花园发掘到了提比略·凯撒的宫殿遗址。1870 年意大利政府接管罗马后，罗萨继续他在帕拉丁的挖掘工作，并发现了很多遗址，其中就包括图密善的运动场。20 世纪的大部分时间里，意大利考古发掘者一直忙于帕拉丁的挖掘，但是巴尔托利（A. Bartoli）的考古发掘尤为值得关注，一战至二战大部分时间里，他一直在帕拉丁进行考古挖掘，他挖出了图密善的整个寝宫，并进行了研究。

2、罗马广场。1788 年，瑞典大使对罗马广场进行了短暂的考古挖掘，这标志着罗马广场的考古研究首次迈出了一小步。1803 年，费亚（C. Fea）成为了罗马古物研究会的理事，他在罗马古物研究会工作了 30 余年。罗马共和国政府制定了一个全面的考古挖掘计划，并且罗马教皇一直坚持实施这一计划。1870 年，意大利新政府建都罗马后，罗马广场的发掘工作进入了一个新阶段。在 1885 年之前，一直由罗萨（P. Rosa）监督这项发掘工作。1898 年至 1925 年间，博尼（G. Boni）负责罗马广场的发掘工作，他展开了彻底的考古发掘，后来巴尔托利（A. Bartoli）接续了他的工作。二战之后，罗马广场的发掘工作继续展开。

followed by A. Bartoli. Work has continued at the Forum since World War II.

As the hub of Roman life, the Forum became altogether too small with the growth of the empire. Adjacent to it Julius Caesar added his own forum, as did Augustus and Nerva and Trajan. C. Ricci won permission from Mussolini in 1924 to excavate these forums and uncovered them all by 1932.

3. *Nero's Golden House*. When Nero's palace went up in flames during the fire of Rome in A.D. 64, he determined to build a massive new palace complex across the whole center of Rome, with a total area of 125 acres (50 hectares), including the palace, parks, groves, and a lake. Archeologists have been working on the site since 1906, when the German F. Weege squeezed his way through a hole in the wall of the baths of Trajan and began to explore Nero's palace on the Oppian Hill. Thus far eighty-eight rooms have been cleared.

4. *Mausoleum of Augustus*. Begun in 28 B.C. in northwestern Rome, this imperial tomb was to resemble an Etruscan burial mound. It had a core of concrete covered with soil and planted with cypress trees, and was surmounted with a statue of Augustus. By the time Paul came to Rome, Augustus, Caligula, and Claudius had been buried there, and Vespasian and Nerva would follow. Italian excavators stripped the soil from the concrete core in 1935 and thoroughly investigated the structure.

5. *Tomb of St. Peter*. Excavations were conducted under St. Peter's Basilica from

罗马广场是罗马人生活的中心，但是随着罗马帝国的扩张，狭小的罗马广场已经不能满足罗马人的生活需求。尤利西斯·凯撒、奥古斯都、涅尔瓦和图拉真都曾在罗马广场附近建造过新广场。1924年，墨索里尼允许里奇（C. Ricci）挖掘这些广场，并于1932年完成了所有的发掘任务。

3、尼禄的金宫。公元64年尼禄的宫殿付之一炬，他决心在整个罗马市中心建造一个新的宏伟的宫殿建筑群，新的宫殿建筑群的总占地面积为125英亩（50公顷），其中包括一座宫殿、许多公园和果园以及一个湖泊。从1906年开始，考古学家就开始挖掘这一遗址，德国人韦格（F. Weege）从图拉真浴室墙洞中挤过去，进而挖掘俄比安丘上的尼禄宫殿。迄今为止，考古学家已经挖出宫殿的88个房间。

4、奥古斯都的陵墓。这个位于罗马西北的陵墓始建于公元前28年，很像伊特鲁里亚人的墓地。陵墓中心是混凝土结构，中间栽种着柏树，并且有一尊奥古斯都的雕塑矗立在陵墓上。保罗来到罗马时，奥古斯都、卡里古拉和克劳狄已经埋葬于此，维斯帕先和涅尔瓦后来也埋在这里。1935年，意大利考古发掘者剥去混凝土中心上方的土层，对这一建筑结构进行彻底的研究。

5、圣彼得墓地。考古人员分别在1949年至1949年和1953年对圣彼得大教堂

1940 to 1949 and again in 1953. What was found has led to considerable debate, with the Roman Church taking the stand that the bones of Peter were found, though others are not so certain of this identification. G. F. Snyder has written an excellent survey of the situation in *BA*, 32 (1969), 2–24.

地下展开了挖掘。该遗址内的发现引起了不少争论，罗马教会认为彼得就埋葬在教堂下的墓葬里，而其他人不能断定这就是彼得的坟墓。针对此次考古发现，斯奈德（G. F. Snyder）写了一篇优秀的调查文章（*BA*, 32 [1969], 2–24）。



Appian Way, oldest Roman road (built in 312 B.C.), from Rome to Campania and southern Italy. Monuments and inscriptions flank the first few miles outside Rome. (B. K. Condit)

古亚庇路是罗马最古老的道路（建于公元前312年），该古道经罗马和坎帕尼亚到达意大利的南部地区。罗马城以外前几英里的古道两侧有许多纪念碑和碑刻。（B. K. Condit）



Ruins of the Roman Forum with a portion of the preserved temple of Saturn in the foreground (B. K. Condit)

古罗马广场遗址，前景是萨图尔诺农神庙的一部分。
(B. K. Condit)

B. Pompeii. Because life in this city was frozen in action, the study of Pompeii offers a glimpse of what life was like in a typical Roman city of the NT period. Food was deserted as it was cooking on the stove, dishes were left in the pantry, and furniture was left in place throughout the house when Mt. Vesuvius erupted in A.D. 79, destroying the city and burying it to a depth of 19 to 23 ft. (6 to 7 m.) with volcanic ash. Probably about two thousand perished of its population of twenty thousand.

B. 庞培。因为庞培古城上的生活被凝固在一个历史时刻，所以研究庞培古城可以让我们大致看到《新约》时期典型罗马城市的生活情况。公元 79 年，维苏威火山突然爆发，吞噬了这座城市，掩埋城市的火山灰的高度可达 19 至 23 英尺（6 至 7 米）。火山爆发后，正在炉中烹饪的食物被丢弃，餐具被封存在餐具室内，家具依然摆放在屋内的原处。当时城市有 2 万人，大约有 2000 人因这次火山爆发丧生。

Excavations began at Pompeii in 1748 on a more or less exploratory basis. Between 1806 and 1832 most of the public buildings of the forum and several important private structures were excavated. Systematic, house-by-house excavation began in 1860 under the direction of G. Fiorelli and has continued

1748 年，考古人员大致根据探究结果，开始对庞培古城进行挖掘。1806 至 1832 年间，广场上的绝大多数公共建筑和几个重要的私人建筑被挖掘出来。1860 年，费奥雷利 (G. Fiorelli) 指挥考古人员对该古城进行系统的、逐个的挖掘，他们的发掘工作时停时续，一直延续至今。现在，这个面积 161 英亩 (65 公顷)

sporadically to the present. Now some three-fifths of this city of 161 acres (65 hectares) has been uncovered.

C. Ostia. Ostia, the great port of Rome, did not die all at once like Pompeii but gradually declined until its end *ca.* A.D. 500. Therefore it does not offer the same insights on first-century life that Pompeii does; but many of its structures originated in the 1st cent., and a study of the place is useful for biblical backgrounds.

Of some 160 acres (65 hectares) of Ostia, about half have now been excavated. During the last years of the 19th cent. Pius VII and Pius IX began excavations at Ostia. The first systematic excavations began only in 1909 and have been continued by the Italian Government with few interruptions. Especially fruitful campaigns were led by G. Calza (1938–1942) and P. Romanelli (1950–1953). Today if one walks down the streets of Pompeii and Ostia it is possible to imagine life there as it must have been during NT times.

的城市的五分之四已经被发掘出来。

C. 奥斯提亚。奥斯提亚是罗马帝国的一大港口城市，这个城市不像庞培古城那样突然消失，而是渐渐衰落，直到公元 500 年，才最终灭亡。因此，它不能像庞培遗址那样，可以让我们大致看到 1 世纪的生活；但是这里的许多建筑却始建于 1 世纪，因此，对该地的研究可以帮助我们了解《圣经》的历史背景。

奥斯提亚土地面积约为 160 英亩（65 公顷），其中大约一半已经被发掘出来。在 19 世纪最后几年间，庇护七世和庇护九世开始挖掘奥斯提亚。但是，只在 1909 年，人们才首次对该地展开了系统的发掘，意大利政府继续在这里发掘，但曾数次中止。卡勒扎（G. Calza，1938–1942）和罗马内利（P. Romanelli，1950–1953）的挖掘工作取得了极其丰硕的成果。如今，当人们漫步在庞培和奥斯提亚的街道上时，他们可以想象出新约时期当地真实的生活场景。



Interior of Colosseum, the Amphitheater of Flavius (begun in A.D. 75). Below the arena floor are remains of chambers for human and animal participants. (A. C. Myers)

图为古罗马斗兽场（或弗拉维安圆形剧场）的内部结构，该建筑始建于公元75年。竞技场下层是参与竞技的人和动物的住所遗址。（A. C. Myers）

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ARCHEOLOGY OF IRAN

Archeological work in Iran goes back to the early part of the 19th century. In 1835 H. C. Rawlinson discovered the large inscription of Darius I on the side of the cliff at Behistun. This inscription, written in three languages (Old Persian, Akkadian, and Elamite), gave scholars the key to unlock the mysteries of

ARCHEOLOGY OF IRAN 伊朗考古

伊朗考古从19世纪初期开始。1835年，罗林森（H. C. Rawlinson）在贝希斯敦的悬崖边发现了大流士一世时期的大型铭文。这种铭文由三种语言写成（古波斯语、阿卡德语和埃兰语），成为学者破译阿拉德语楔形文字秘密的钥匙（见 ARCHEOLOGY OF MESOPOTAMIA II[美索不达米亚考古 II]）。

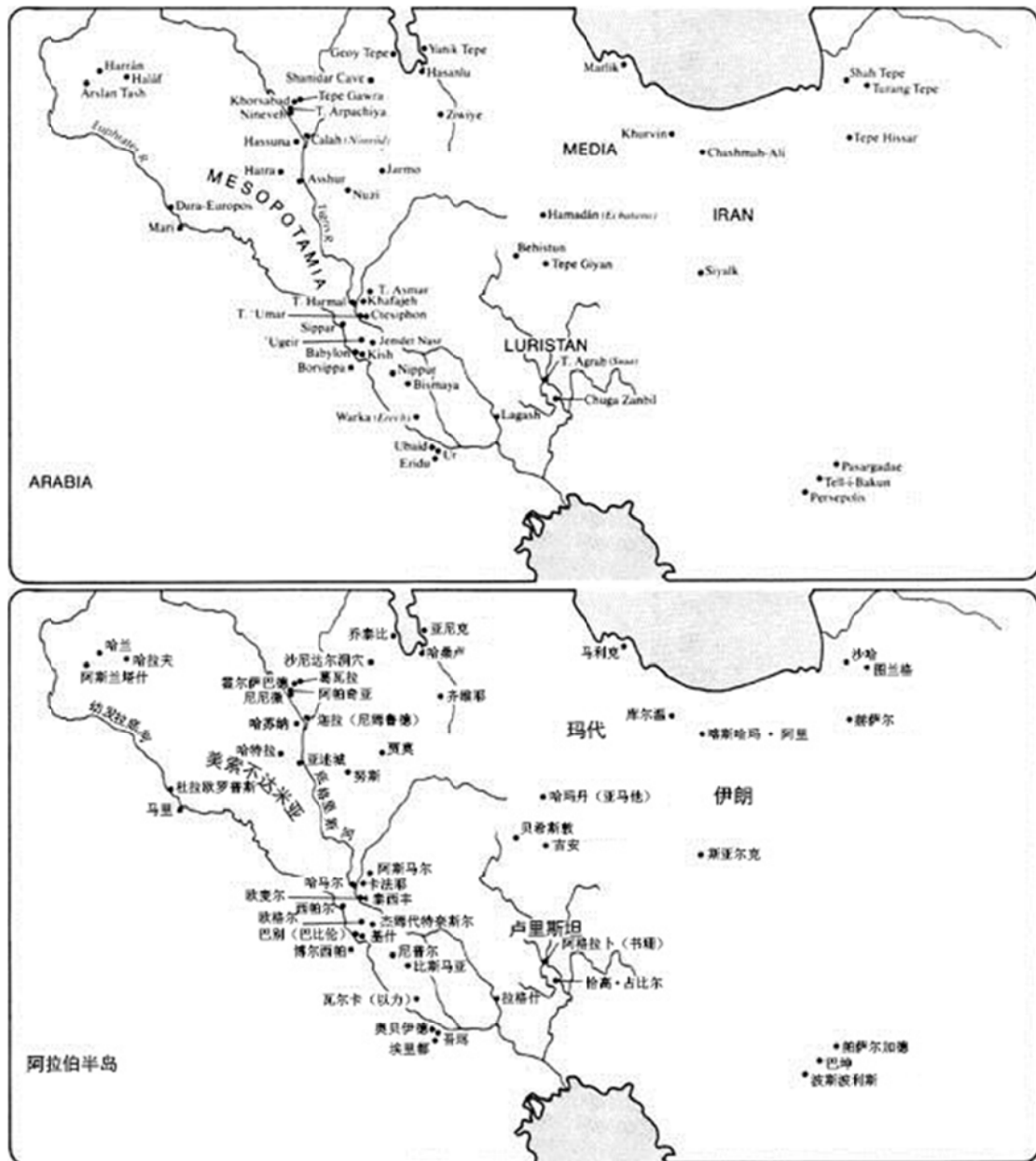
Akkadian cuneiform script (*see* ARCHEOLOGY OF MESOPOTAMIA II).

In 1851 another Englishman, W. K. Loftus, did some digging at Susa and salvaged a large number of figurines. More scientific field research was undertaken by the French expedition to Susa in 1884, led by M. Dieulafoy, which excavated the acropolis and unearthed the Archer Frieze. Under the direction of J. de Morgan the famous diorite stele of the Code of Hammurabi was discovered at Susa in 1901–1902. R. de Mocuquiem was director from 1912 to 1939. R. Ghirshman became supervisor in 1946, and the work has continued since that time. Excavations have disclosed that SUSA was occupied for over five thousand years, from 4000 B.C. to A.D. 1200. During the Persian period Susa shared with Ctesiphon, Ecbatana, and Persepolis the honor of being a royal capital.

Susa and Ecbatana have special interest for biblical studies. At Susa Nehemiah served as cupbearer to Artaxerxes I (Neh. 1:1, 11; 2:1), and Esther lived with her cousin Mordecai and was chosen queen by Ahasuerus (Xerxes I) (Est. 2:5–8). At ECBATANA Darius I found a scroll which contained the decree of Cyrus authorizing the return of the Jews to Jerusalem and the rebuilding of the temple (Ezra 6:2). Ecbatana is mentioned several times in the apocryphal literature. Arphaxad is portrayed as king over the Medes in Ecbatana (Jth. 1:1–14). According to 2 Macc. 9:3 Antiochus Epiphanes stopped at Ecbatana on his retreat from Persepolis. At Ecbatana Tobias met and married Sarah, Raguel's daughter (Tob. 7–8).

1851年,另一个英国人洛夫特斯(W. K. Loftus)挖掘了书珊城,并从中抢救出大量的雕像。1884年,迪厄拉富瓦(M. Dieulafoy)率领法国的科考队对书珊展开了更为科学的实地研究,并挖掘出了它的卫城和弓箭手的饰带。1901至1902年,在德摩根(J. de Morgan)指导下,考古人员在书珊发现了著名的汉摩拉比法典的闪长岩石碑。1912年至1939年,德默克尼姆(R. de Mocuquiem)负责该地的考古工作。1946年,葛世曼(R. Ghirshman)负责监督该地的考古挖掘,对该地的考古发掘一直延续至今。发掘之物证明书珊城(见SUSA[书珊])已经被埋于地下5000年多年(从公元前4000年至公元1200年)。波斯帝国时期,书珊、泰西丰城、亚马他和波西波利斯都曾是皇城。

书珊城和亚马他对于圣经研究具有极其重要的意义。尼希米在书珊城做亚达薛西王的酒政(尼1:1, 11; 2:1),末底改和他叔叔的女儿以斯帖住在书珊城,后来以斯帖被选为亚哈随鲁的王后(斯2:5-8)。大流士一世在亚马他城(见ECBATANA[亚马他城])寻得一卷,其中记载道:居鲁士降旨要犹太人归回耶路撒冷,并重建耶路撒冷神的殿(拉6:2)。亚马他这个地名在《次经》中也被提及多次。亚法撒(或阿法撒)是玛代亚马他(《次经》译为:伊克巴他拿)的国王(滴1:1-14)。根据《马加比二书》9:3的描述,安提阿哥·伊皮法尼从波西波利斯撤回到伊克巴他拿(亚马他城)。托比雅在伊克巴他拿(亚马他城)看到了拉格尔的女儿撒拉,并且娶她为妻(比7-8)。



Completely scientific expeditions in Iran date from 1931 and are attributed mainly to R. Ghirshman and G. Contenau, who worked at Tepe Giyan. This site, together with excavations at Tepe Siyalk in 1933, made possible the establishment of a relative chronology for the prehistoric levels in western Iran. In the 1930's excavations were carried out at Tureng Tepe, Tepe Hissar Damghan, Shah Tepe, Jamshidi, Chashmah-Ali, Surkh Dum, Chuga Zambil, and Persepolis. World War II interrupted the work. Several

伊朗真正科学的考古发掘从 1931 年开始，这主要归功于葛世曼 (R. Ghirshman) 与康特劳 (G. Contenau)，他们在吉安遗址 (Tepe Giyan) 进行考古挖掘。考古人员 1933 年挖掘了斯亚尔克遗址 (Tepe Siyalk)，这两大遗址的发掘有助于确立了伊朗西部地区史前的相对年代。20 世纪 30 年代，考古人员发掘了图兰格 (Tureng) 遗址、达玛甘 (Damghan) 附近的赫萨尔 (Hissar) 遗址、沙哈 (Shah)、加玛萨德 (Jamshidi)、切什梅-阿里 (Chashmah-Ali)、舒尔卡达姆 (Surkh

expeditions have been undertaken since 1946, investigating such major sites as Susa, Hasanlu (where a gold bowl and a silver and electrum cup have been recovered), Ziwiye (which yielded a group of gold and ivory objects in a bronze sarcophagus), the necropolis of Khurwin, Tell-i-Bakun, Tureng Tepe, Marlik at Rudbar, and British expeditions at Geoy Tepe, Yanik Tepe, Yarim Tepe, and Pasargadae.

The only written records from before the Achaemenid period found in Iran are proto-Elamite tablets discovered at Susa and Siyalk. Most of our knowledge of Iran during the 3rd and 2nd millennia B.C. has to do with the Elamites, but much of the available information about their political and military history comes from foreign sources: the cuneiform material from Mesopotamia. The archeologist is dependent on pottery and other human remains to reconstruct the history of pre-Achaemenid Iran. The beautiful painted pottery, architecture, and art give evidence of a highly developed culture.

Thousands of bronze objects have come from Luristan, where a peasant's discovery of a tomb while plowing a field in 1928 set off a rash of unsupervised excavations, mainly by peasants. These bronze pieces include weapons (daggers, swords, arrowheads, lances, and axes), personal ornaments (bracelets, earrings, necklaces, pins, and buckles), and equipment for horses (harnesses, bits, and rein-stalls). This material has been dated to anywhere between 2000 and 600 B.C. Additional information from supervised

Dum)、恰高占比尔 (Chuga Zambil) 和波西波利斯遗址。第二次世界大战曾使发掘工作一度中止。1946年后,考古人员又进行了几次考古探究,他们发现了以下主要的遗址:书珊、哈桑卢 (Hasanlu,出土了一个金碗和一个琥珀金杯)、齐维耶 (Ziwiye,在该地一青铜色石棺中发现了大量金饰和象牙饰品)、库尔温 (Khurwin) 的卫城、巴坤 (Tell-i-Bakun)、图兰格 (Tureng Tepe) 和罗得巴的马利克 (Marlik)。英国的考古人员发掘了乔泰比遗址 (Geoy Tepe)、亚尼克遗址 (Yanik Tepe)、耶里姆遗址 (Yarim Tepe) 和帕萨尔加德遗址。

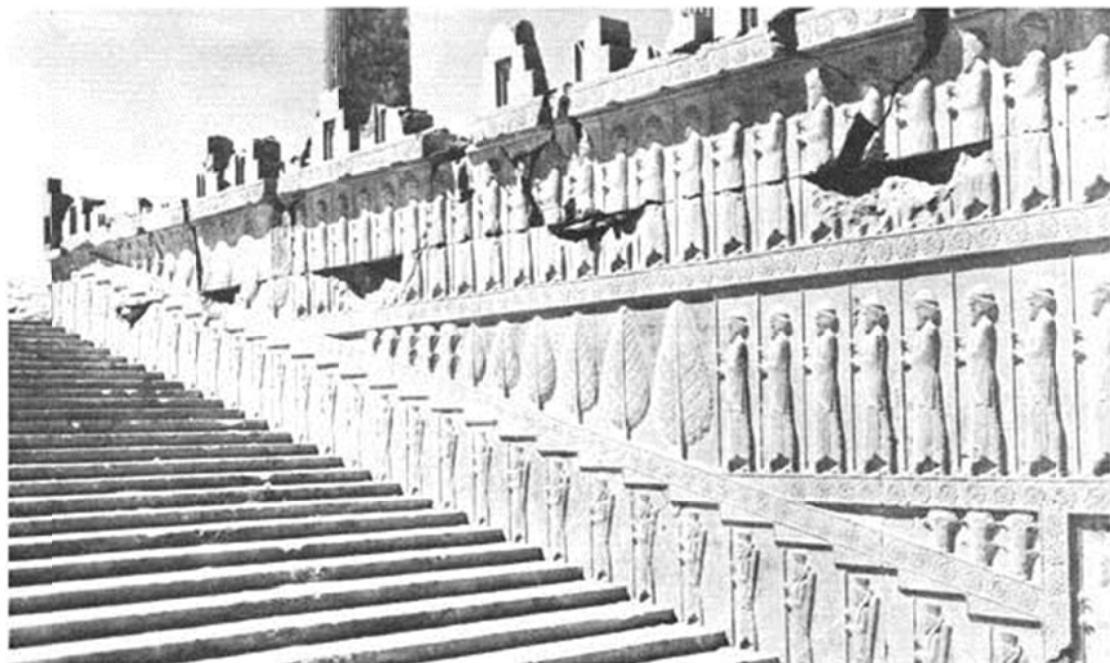
对于阿契美尼德王朝之前的伊朗,考古人员所获得的唯一文字材料就是书珊和亚尔克出土的原始埃兰语碑文。我们对公元前 3000 年至公元前 2000 年的伊朗的大部分了解都与埃兰人有关,但是我们对他们的政治和军事历史的认识都来自外部资料,即美索不达米亚的楔形文字材料。考古学家必须依靠陶器和其他人类遗迹才能还原阿契美尼德王朝之前的伊朗历史。漂亮的彩陶、建筑和艺术证明伊朗曾是文明高度发达的地区。

卢里斯坦出土了数以千计的铜器文物,1928年一位农民在耕地时发现了一个坟墓,他的这一发现引起了一波盗墓的浪潮,盗墓的主力就是农民。出土的铜器古物包括:武器(匕首、刀剑、箭头、长矛和斧子)、个人装饰品(手镯、耳环、项链、饰针和鞋扣)以及马上装备(挽具、马衔和缰绳)。这些文物可以追溯至公元前 2000 年至公元前 600 年之间。要想解决确定古物年代的难题,必须在考古学家监督下进行考古发掘,进而获得关于这些古物的更多信息。

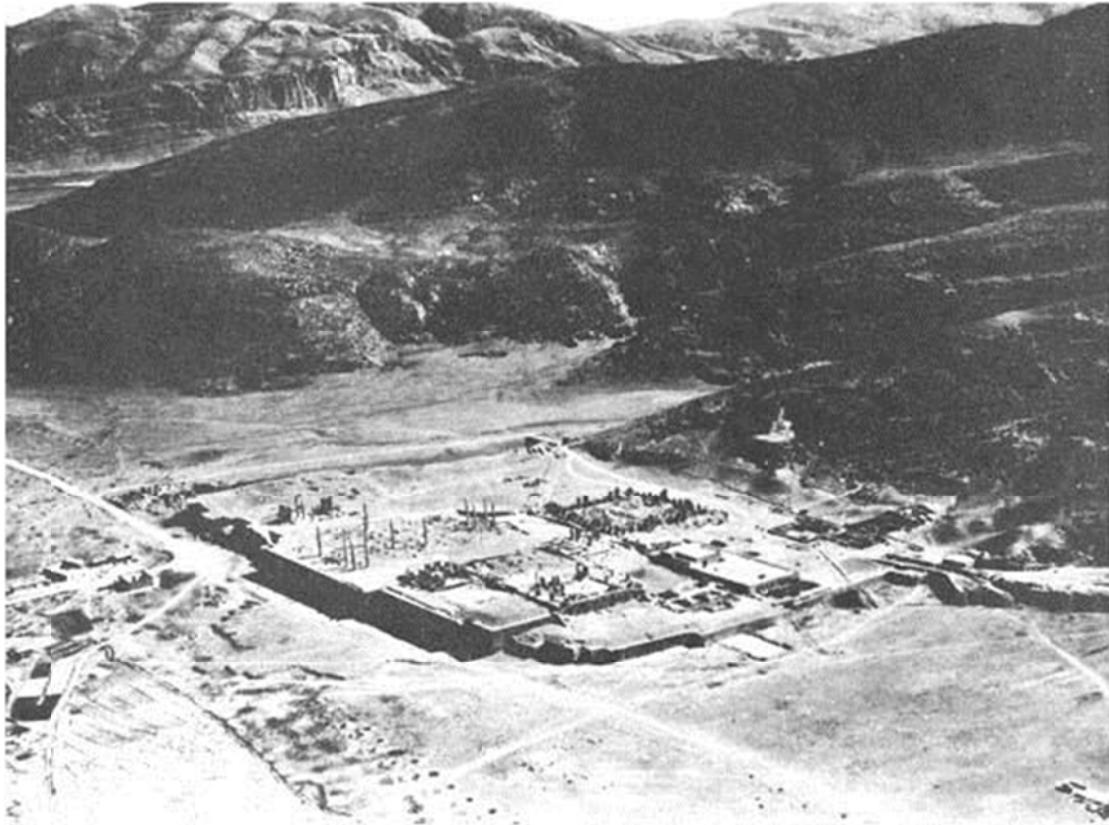
digs is necessary to clear up the vexing problem of date.



Rock-cut tombs of Darius I and Artaxerxes I at Naqsh-i-Rustam (Oriental Institute, University of Chicago) 位于纳西一罗斯坦 (Naqsh-i-Rustam) 的大流士一世和亚达薛西一世的岩洞墓。(芝加哥大学, 东方学院)



Eastern stairway of Apadana (audience hall) at Persepolis, with relief showing Susian and Persian guards (ca. 485 B.C.) (Oriental Institute, University of Chicago) See also Plate 1. 阿帕达纳宫 (觐见大殿) 位于波西波利斯, 图为大殿东段的台阶, 台阶旁的浮雕上所刻画的是古埃兰和波斯的守卫 (约公元前 485 年)。(芝加哥大学东方学院) 另见彩图 1。



Persepolis, an Achaemenean capital, with Apadana of Darius I (left) and palace (center) and harem (reconstructed, right) of Xerxes I (University Museum, University of Pennsylvania)

Architecture in ancient Iran reached its zenith during the Achaemenid period. A good example is PERSEPOLIS, at a site probably chosen by Cyrus, but built by Darius I, Xerxes I, and Artaxerxes I. An outstanding feature of this architecture is the vast pillared (or hypostyle) hall. This type of structure was not new to Iran, but the use of new materials—the long cedar beams from Lebanon—allowed a reduction in the number of pillars needed to support the ceiling. The Apadana is supported by only thirty-six pillars set thirty feet apart. Another hall at Pesepolis, known as the hall of “hundred pillars,” was even larger than the Apadana.

See also PERSIA; RELIGIONS OF THE BIBLICAL WORLD: PERSIA.

波西波利斯是阿契美尼德王朝的首都，左面是大流士一世的觐见大殿，中间是薛西斯一世的宫殿，右面是薛西斯一世重建的后宫。（宾夕法尼亚大学，大学博物馆）

古代伊朗的建筑艺术在阿契美尼德王朝时期达到了最高水平，波西波利斯城（见 PERSEPOLIS[波西波利斯城]）就是一个很好的例子，可能是由居鲁士选择的建筑地址，但后来大流士一世、薛西斯一世和亚达薛西一世建造了这座城市。这一建筑的突出特点是大殿是由大量柱子支撑的（或称其为多柱形建筑）。这种类型的建筑对于伊朗人来说并不陌生，但是该建筑使用了新型的建筑材料——用黎巴嫩香柏作梁，这也就减少了支撑天花板的柱子数量。阿帕达纳宫是由 36 根两两相隔 30 英尺的柱子支撑的。波西波利斯的另一个大殿被称为“百柱”大殿，它比阿帕达纳宫还要大。

另见 PERSIA（波斯）；RELIGIONS OF THE BIBLICAL WORLD: PERSIA（圣经世界的

宗教信仰：波斯)。

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R. E. HAYDEN

ARCHEOLOGY OF MESOPOTAMIA

The archeology of Mesopotamia holds special interest for Bible students because so much of the OT narrative is linked with this area. In this general vicinity the Garden of Eden was located and civilization began. Later Noah's ark came to rest on the mountains of Ararat at the northern fringe of Mesopotamia; and after the flood descendants of Noah founded such cities as Babylon, Calah, Erech, and Nineveh (Gen. 10:10f.). Abraham was born in Ur, one of the greatest cities of the region. Subsequently he moved to Haran in northern Mesopotamia. At Haran some of Abraham's relatives remained; there Abraham sought a wife for his son Isaac (Gen. 24), and there Jacob married Leah and Rachel and lived for twenty years. In the 8th cent. B.C., Assyria subjugated the kingdom of Israel and carried thousands of Hebrews into captivity in Mesopotamia. Early in the 6th cent. Babylon destroyed the kingdom of Judah and deported additional thousands of Hebrews to Mesopotamia, where they remained until the Persians subjugated the area and permitted those who wished to return home.

书目——*Journals: Iranica Antiqua* (自1962年以来); *Iran* (自1963年以来). *Books: J.-L. Huot, Persia, I (Archeologia Mundi, 1965); A. Godard, Art of Iran (1965); E. Porada, Art of Ancient Iran (1965); W. Culican, Medes and Persians (1965); D. N. Wilber, Persepolis (1969); R. Collins, Medes and Persians (1974).*

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ARCHEOLOGY OF MESOPOTAMIA 美索不达米亚考古

圣经学者对美索不达米亚考古特别感兴趣，因为《旧约》中的许多故事都与这一地区有关。伊甸园就在美索不达米亚附近，人类文明也从这里发端。后来，挪亚的方舟放在了亚拉腊山上，亚拉腊山位于美索不达米亚平原北部边缘地区；大洪水过后，挪亚的后裔建立了几座城市：巴别（或巴比伦）、迦拉、以力和尼尼微（创 10:10-12）。亚伯拉罕出生在吾珥——美索不达米亚地区最大的城市之一。后来，他迁到了美索不达米亚平原北部的哈兰。亚伯拉罕的许多亲属后来留在了哈兰；而且亚伯拉罕在那里为他的儿子以撒娶了一个妻子（创 24），雅各在那里娶了利亚和拉结，并在那里生活了 20 年。公元前 8 世纪，亚述征服了以色列王国，成千上万的以色列人被掳至美索不达米亚。公元前 6 世纪初期，巴比伦打败了犹太王国，成千上万的希伯来人被掳至美索不达米亚，直到波斯人征服这片区域，他们才被允许离开美索不达米亚，归回了自己的家园。

The archeology of Mesopotamia commands interest among students of general culture, too. Civilization began in Mesopotamia. Social organization, the origin of writing, formulation of law codes, effective use of the wheel, discovery of the principle of the arch as a weight-carrying device, and much more apparently must be attributed to early Mesopotamians. Therefore, these peoples deserve much archeological attention to see what yet can be learned about the origins of civilization.

The term “Mesopotamia” has been subject to a diversity of usage over the millennia. Today it generally applies to the entire area between the Tigris and Euphrates rivers from the mountains of Armenia to the Persian Gulf, and even includes some land to the east and west of those great rivers. Roughly, the dimensions of the area may be put at 600 mi. (1000 km.) northwest to southeast and 300 mi. (500 km.) from east to west. It is included within the modern state of Iraq, but is not exactly coextensive with it. It is difficult to determine exactly the boundaries of Mesopotamia with Persia on the east, Turkey (Anatolia) on the north, Syria on the northwest, and Arabia on the west. Therefore some rather arbitrary decisions have been made concerning which excavations to include in this article.

- I. History of Mesopotamian Archeology
 - A. Early Explorers
 - B. Nineteenth-Century Beginnings
 - C. Scientific Advances
 - D. Between the Wars
 - E. Postwar Developments

普通文化学者也对美索不达米亚考古很感兴趣。人类的文明从这里开始。显然，早期的美索不达米亚人已经建立了自己的社会组织，并首先创造了文字，制定了法典，他们也学会了有效利用车轮，而且他们还发现了拱形的承重性原理。因此，考古学家应该关注美索不达米亚人，了解关于该地文明起源的更多信息。

在过去一千多年的时间里，“美索不达米亚”这个词有很多用法。今天，美索不达米亚指的是从亚美尼亚山脉至波斯湾，底格里斯河与幼发拉底河之间的整个区域，甚至包括了一些大河流东侧和西侧的部分区域。该地区从西北至东南大致 600 英里（1000 公里），从西到东大致 300 英里（500 公里）。美索不达米亚地区位于现代的伊拉克境内，但是两者的范围并不完全相同。美索不达米亚东侧是波斯，北侧是土耳其（安托利亚），西北是叙利亚，西侧是阿拉伯，但是我们很难确定它的边界。因此，本文武断地决定了美索不达米亚范围内的考古发现。

- I. 美索不达米亚的考古历史
 - A. 早期考古探究
 - B. 19 世纪考古开始阶段
 - C. 科学考古阶段
 - D. 两次世界大战之间的考古
 - E. 二战后的考古

- II. Decipherment of Cuneiform
- III. Biblical Sites Individually Considered
 - A. Asshur
 - B. Babylon
 - C. Calah
 - D. Erech
 - E. Haran
 - F. Nineveh
 - G. Ur

- II. 破译楔形文字
- III. 《圣经》中提到的个别地点
 - A. 亚述
 - B. 巴别（或巴比伦）
 - C. 迦拉
 - D. 以力
 - E. 哈兰
 - F. 尼尼微
 - G. 吾珥

I. History of Mesopotamian Archeology.

A. Early Explorers. The first significant western explorer of Mesopotamia was the learned Jewish merchant Benjamin Bar Jona of Tudela (in the kingdom of Aragon in Spain). Although primarily interested in Jewish communities of the East as he traveled in 1160, he made significant notes on Nineveh and Babylon and what he considered to be the Tower of Babel at Birs Nimrûd, ancient Borsippa. After they were translated from Spanish into English and French, his writings made an increasing impact on European scholars.

Many followed in Benjamin's train. One of the most important was an Italian nobleman, Pietro della Valle, who visited Babylon in 1616 and Ur in 1625. Apparently he was the first to send copies of cuneiform inscriptions back to Europe and the first to engage in limited rummaging among the ruins of Babylon with the aid of a pick. The Danish scholar Carsten Niebuhr published an account of his travels in 1788, and receives credit for having more positively identified the sites of Nineveh and Babylon than previous visitors. The Abbé de Beauchamp, papal vicar-general at Baghdad, made extended visits to the ruins of Babylon and engaged in minor excavations (the first known, 1781-1786), collecting inscribed

I. 美索不达米亚的考古历史。

A. 早期考古发掘。 致力于美索不达米亚考古的第一位西方考古人员是学识渊博的犹太商人本杰明 (Benjamin Bar Jona), 他来自于西班牙阿拉贡王国的图德拉。他于 1160 年来到了美索不达米亚, 尽管他的探究主要集中于东部的犹太聚落, 但是他对尼尼微和巴比伦都做 出过重要的考古记载, 他以为巴别塔遗址就在比尔斯·宁录 (Birs Nimrûd, 古代博尔西帕)。他的西班牙语考古著作被翻译成英语和法语后, 对欧洲的学者产生了深远的影响。

许多人追随本杰明来到了美索不达米亚。其中最重要的一位就是意大利贵族瓦勒 (Pietro della Valle), 他于 1616 年来到了巴比伦, 1625 年来到了吾珥。他似乎是第一个将这里的楔形文字铭文抄本送到欧洲的人, 也是第一个拿起考古工具对巴比伦遗址进行考古研究的人。丹麦学者尼布尔 (Carsten Niebuhr) 发表了他 1788 年在美索不达米亚的旅行见闻, 人们认为他比其他到访者更加准确地定位了尼尼微和巴比伦的遗址。巴格达代理主教比彻姆神父 (Abbé de Beauchamp) 遍访了巴比伦的遗址, 并且展开了小规模 的挖掘 (第一次挖掘时间: 1781-1786), 他收藏了一些刻有铭文的砖块和其他小型文物, 并将它们送回到了法国。他对巴比伦遗址详细准确的描述激起了研究美索不达米亚古物

bricks and other small antiquities which he brought back to France. His detailed and accurate accounts of Babylon helped to spur interest in Mesopotamian antiquities, especially in British East India Company circles in London. The company authorized their agents in Baghdad to do archeological prospecting. Of special importance in this connection was C. J. Rich, resident of the company in Baghdad from 1808 until his death from cholera in 1821. A gifted linguist, Rich was fluent in Turkish, Arabic, and several other languages. His informative memoirs on Babylon, Nineveh, and other Mesopotamian sites, and the collection of antiquities he accumulated for the British Museum, did much to kindle a desire for actual excavation in the area.

B. Nineteenth-Century Beginnings. But the French, not the English, were destined to begin large-scale and more or less systematic excavation in Mesopotamia. In 1842 the French government established a vice-consulate at Mosul, on the west bank of the Tigris opposite the ruins of ancient Nineveh, and named P. E. Botta vice-consul. His responsibilities were to be in part archeological. In December he began to dig at Nineveh, but after three fruitless months decided to abandon the effort in favor of Khorsabad, 14 mi. (23 km.) to the northeast. The site proved to be the magnificent capital of Sargon II (722–705 B.C.) with its 25-acre (10-hectare) palace complex. After two successful years, Botta sent his extensive finds to the Louvre in Paris. V. Place, Botta's successor at Mosul, continued excavations at Khorsabad (1851–1855) with a French government grant, inspired by Botta's accomplishments. Although many of Place's finest discoveries sank to

的兴趣, 尤其激起了环行伦敦的英国东印度公司的考古兴趣。东印度公司批准他们在巴格达的代理人展开考古探究。其中, 里奇 (C. J. Rich) 的考古探究尤为重要。他是该公司在巴格达的常住代表, 从 1808 年开始就住在巴格达, 并于 1821 年死于霍乱。里奇是一个很有天赋的语言学家, 精通土耳其语、阿拉伯语和其他几门语言。他所写的关于巴比伦、尼尼微和其他几个美索不达米亚遗址的回忆录内容非常翔实, 他还为大英博物馆收集了大量的古物, 就此点燃了考古人员在美索不达米亚考古的热情。

B. 19 世纪考古开始阶段。但是, 美索不达米亚的大规模考古和大致系统的发掘是由法国人 (而不是英国人) 率先进行的。1842 年, 法国政府委任鲍塔 (P. E. Botta) 为摩苏尔的副领事 (摩苏尔位于底格里斯河西岸, 河对岸就是古尼尼微遗址)。副领事的一项工作职责就是进行考古活动。同年 12 月, 鲍塔开始挖掘尼尼微城, 但是 3 个月之后, 发掘工作仍然毫无收获, 因此他转而在霍尔萨巴德 (Khorsabad) 境内展开了挖掘, 霍尔萨巴德位于尼尼微城东北 14 英里 (23 公里) 处。发掘结果证明该地是撒珥根二世 (公元前 722 至 705 年) 的雄伟的都城, 城中宫殿建筑群的占地面积达到 25 英亩 (10 公顷)。鲍塔成功挖掘两年后, 将大量的考古发现送到了巴黎的卢浮宫博物馆, 摩苏尔的下一任副领事普莱斯 (V. Place) 继续对霍尔萨巴德进行发掘 (1851–1855), 但是, 受到鲍塔考古成功的影响, 法国政府开始对这里的考古发掘提供资金支持。虽然普莱斯 (Place) 挖掘出的许多精美的文物在送往巴黎的路上都沉入了底格里斯河

the bottom of the Tigris en route to Paris, some reached their destination; and Place and his architects were able to complete a systematic study of the palace and reconstruct its ground plan. Discoveries at Khorsabad were important in confirming the existence of Sargon II (disputed by biblical critics) and in throwing light on the reign of this king who claimed to be conqueror of the kingdom of Israel.

The second pioneer archeologist of Mesopotamia was A. H. Layard, an Englishman of Huguenot descent who had made Botta's acquaintance in Mosul and had been inspired by his successes at Khorsabad. Layard began his work at Nimrûd (biblical Calah). At first supported only by a few friends, he gained a sponsorship by the British Museum after his discovery of a royal palace at Calah. Layard's efforts were crowned with much good fortune. In 1846 he found the famous Black Obelisk of Shalmaneser III (859–824 B.C.); and by the time he returned to England in 1847 he had partially explored palaces of Ashurnasirpal I, Shalmaneser III, Adadnirari III, and Esarhaddon at Calah (which had served as one of Assyria's great capitals). In addition, in a brief campaign of only one month at Nineveh he had found and partially excavated Sennacherib's palace. Commissioned a second time by the British Museum to direct their work in Mesopotamia, Layard alternated his supervision between digs at Calah and Nineveh (1849–1851). During those years he concentrated on Sennacherib's palace, with its almost two miles of halls and galleries faced with bas reliefs, and the ziggurat of Calah. His most significant find was part of the great

河底，但是仍有很多古物被送到了巴黎；而且普莱斯和他的建筑师完成了对这一宫殿的系统研究，并还原了宫殿的平面图。霍尔萨巴德的考古发现是非常重要的，因为它证明了撒珥根二世真实地存在于历史之中（许多圣经评论家对此一直存有争议），同时阐明了这位宣称曾征服过以色列王国的国王的统治时期。

美索不达米亚的第二位考古带头人是英国人莱亚德（A. H. Layard），他是胡格诺派教徒的后裔，在摩苏尔认识了鲍塔（Botta），并且被鲍塔在霍尔萨巴德（Khorsabad）所取得的考古成就所激励。莱亚德首先在尼姆鲁德（Nimrûd）（《圣经》中的迦拉）进行考古发掘。起初，只有几个朋友资助他的考古发掘，后来，在他发现了迦拉的皇宫之后，大英博物馆开始向他提供赞助。莱亚德辛勤努力，同时也好运不断。1846年，他发现了撒曼以色列三世（公元前859–824）的著名黑色方尖碑；在他1847年返回英国之前，他已经对位于迦拉的亚述纳西尔帕一世、撒曼以色列三世、亚达尼拉利三世和以撒哈顿的宫殿进行了部分挖掘（迦拉是亚述帝国的伟大都城之一）。此外，在对尼尼微城短短考察一个月之后，他就发现了西拿基立的宫殿，并对之进行了部分挖掘。后来，大英博物馆再次委任莱亚德指导美索不达米亚的考古工作，他同时对迦拉和尼尼微的考古挖掘进行监督（1849–1851）。在这期间，他对西拿基立的宫殿、接近2英里长的刻有浮雕的大殿和画廊（对面是一些浅浮雕）以及迦拉的庙塔进行了仔细的考古研究。他最重大的考古发现就是伟大的亚述图书馆的一角。

Assyrian library.

With Layard's return to England, H. C. Rawlinson, decipherer of cuneiform, was dispatched to take charge of all excavations of the British Museum in Assyria, Babylonia, and Persia (1851–1855). H. Rassam, a native of Mosul who had worked under Layard, was retained as excavator of Nineveh (1852–1854). He located Ashurbanipal's palace and the major part of his library. Including as it did a wide variety of Assyrian and Babylonian literature, this constitutes one of the most important archeological discoveries ever made.

During this period some successful attempts were made in Babylonia. W. K. Loftus worked briefly at biblical Erech (modern Warka, ancient Uruk) about 40 mi. (65 km.) NW of Ur (1850). Initial successful reports from his dig led the French to lay plans in 1851 to work at Hilla (Babylon) and Birs Nimrūd (Borsippa) under the leadership of J. Oppert. Returns there were minimal because the team had to spend most of their time and effort clearing debris from the site.

J. E. Taylor, British vice-consul at Basra, worked under Rawlinson's supervision at el-Muqaiyar (Ur) in 1854, examining the ziggurat, the famous temple of the moon-god Sin, and finding some valuable inscriptions. In the same year Rawlinson himself examined the great ziggurat at Birs Nimrūd and found some important inscriptions dating to the reign of Nebuchadrezzar (605–562 B.C.). After this, interest in excavation seems to have declined for several decades. Scholarly efforts in part turned to decipherment and

莱亚德回到英国之后，大英博物馆派遣楔形文字破译者罗林森 (H. C. Rawlinson) 负责对亚述、巴比伦王国和波斯的遗址的全部挖掘工作 (1851–1855)。拉森 (H. Rassam) 是莱亚德的助手，他是摩苏尔本地人，莱亚德走后，他继续挖掘尼尼微城 (1852–1854)。他发现了亚述巴尼帕的宫殿遗址，并找到了亚述巴尼帕图书馆的主体部分。这个图书馆内藏有大量亚述语和巴比伦语文献，这也是最重要的考古发现之一。

在这一时期，考古人员在巴比伦王国遗址进行了多次成功的考古探究。洛夫特斯 (W. K. Loftus) 短暂地研究了《圣经》中的城市以力 (现名瓦尔卡，古代乌胡克)，它位于吾珥西北 40 英里 (65 公里) 处 (1850)。他最初的成功发掘报告促使法国人于 1851 年在澳佩尔 (J. Oppert) 领导下挖掘了希拉 (巴比伦) 和比尔斯宁录 (博尔西帕)。这两地的考古发现很少，因为考古队员不得不将毕生大部分精力花在考古现场的碎片清理上。

1854 年，英国驻巴士拉的副领事泰勒 (J. E. Taylor) 在罗林森的监督下挖掘了穆盖亚尔 (el-Muqaiyar，也就是吾珥)，并仔细研究了月神辛 (Sin) 的庙塔，同时发现了一些很有价值的铭文。同年，罗林森亲自调研比尔斯宁录 (Birs Nimrūd) 的伟大庙塔，并发现一些碑文可以追溯到尼布甲尼撒时期 (公元前 605–562 年)。此后，人们的考古热情似乎消退了几十年。部分考古学者的工作开始转向破译和解释手头上成千上万的碑文和铭文。

interpretation of the scores of thousands of tablets and inscriptions already in hand.

Interest in Mesopotamian antiquities was suddenly rekindled in December, 1872, when G. Smith reported on the discovery of a Babylonian flood story from the library of Ashurbanipal. In response to demands for reopening the Nineveh excavations in order to find the missing portion of the account, the *Daily Telegraph* agreed to finance the expedition in return for exclusive reporting rights. Smith arrived at Nineveh the following May, and had unbelievable success in finding the flood fragment after only about one week of excavation. But Mesopotamian archeology during the last quarter of the 19th cent. proved not to be quite the same hunt for museum pieces that earlier campaigns had been.

Now French and Americans chose to settle down to extended excavation of a single site, and the focus of attention shifted southward to Babylonia, with the realization that there was a culture in ancient Mesopotamia older than that of the Assyrians. (Later it became known that the Sumerians were responsible for the earliest cultural developments in Mesopotamia, during the 5th to the 3rd millennia B.C.) E. de Sarzec, French vice-consul at Basra, began to work at the Sumerian site at Telloh, 50 mi. (80 km.) N of Ur, in 1877, and continued intermittently until his death in 1901. Other French archeologists continued the work for nine more seasons. It is one of the most important sites of Mesopotamia, yielding a large quantity of sculptures, inscriptions, and tablets (30,000 business documents were found in one room

1872年12月，史密斯(G. Smith)在亚述巴尼帕图书馆里发现了关于巴比伦洪水的记载，这一发现再次点燃了考古学者对于美索不达米亚古物的研究热情。他们要求重启对尼尼微城的挖掘，从而找出关于巴比伦洪水的遗漏信息，《每日电讯》(*Daily Telegraph*)满足了他们的要求，决定资助尼尼微发掘，但条件是，该报拥有独家报道权。次年5月，史密斯来到了尼尼微，他取得了不可思议的成功，仅经过约一周的挖掘就发现了关于那次洪水的碎片。但是，19世纪最后25年里的美索不达米亚考古发生了很大的变化，不再像以前的考古那样单纯为了帮助博物馆获取文物。

如今，法国和美国的考古人员决定专心对一个考古地进行大范围的挖掘，他们关注点也向南转移到巴比伦王国遗址上，并在古美索不达米亚发现了比亚述文明更古老的文明。(后来，考古人员发现苏美尔人是这一文明最早的奠基者[公元前5000年至3000年])。1877年，法国驻巴士拉的副领事萨尔泽克(E. de Sarzec)开始发掘泰罗丘(Telloh)中的苏美尔人遗址，泰罗位于吾珥以北50英里(80公里)处，萨尔泽克的发掘工作时断时续，一直持续到 he 去世(1901年)。其他的法国考古学家继续在该地挖掘了9年。苏美尔人遗址是美索不达米亚平原上最重要的考古遗址之一，该遗址中出土了大量雕像、铭文和石碑(单在一个房间中就发现了30000份商业文献)，从而丰富了我们对于早期巴比伦王国的了解。

alone), which have added much to our knowledge of early Babylonia.



A. H. Layard copying reliefs from the Hall of Archives in Sennacherib's palace at Kuyunjik. From Layard, *Discoveries in the Ruins of Nineveh and Babylon* (1853) (Oriental Institute, University of Chicago)

Another major Sumerian site was Nippur, the religious center of Sumerian times, about 100 mi. (160 km.) S of Baghdad and unconvincingly identified with the biblical Calneh (Am. 6:2). There a University of Pennsylvania team conducted four campaigns (1888/89; 1889/90; 1893–1896; 1898–1900), under the general direction of J. P. Peters, with J. H. Haynes as field director and leader of the fourth expedition. The first expedition surveyed the ruins, began systematic excavation of the temple of Bel, and unearthed over two thousand cuneiform documents. The second expedition recovered, among other things, about eight thousand tablets. The

莱亚德正在描摹图书馆墙壁上的浮雕，该图书馆在库云吉克的西拿基立宫殿内。选自莱亚德的 *Discoveries in the Ruins of Nineveh and Babylon* (1853)。(芝加哥大学，东方学院)

另一个主要的苏美尔遗址是尼普尔，尼普尔是苏美尔时期的宗教中心，位于巴格达以南 100 英里（160 公里）处，有人认为它就是《圣经》中的甲尼（摩 6:2），但这种说法很难让人信服。宾夕法尼亚大学考古队在苏美尔开展了四次考古探究（1888/1889；1889/1890；1893–1896；1898–1900），彼得斯（J. P. Peters）是这四次考古探究的总指挥，海恩斯（J. H. Haynes）担任第四次考古的现场指挥和领导者。宾夕法尼亚大学考古队在第一次考古探究时考察了一些遗迹，开始对贝尔神庙进行系统的挖掘，并挖掘出了超过 2000 本楔形文字文献。他们在第二次考古探究时大约挖出了 8000 个石碑（还有其他发现）。他们在进行第三次考古时专注于庙丘的

third concentrated on the temple mound and netted about 21,000 largely fragmentary tablets. The fourth definitely located the famous temple library of Nippur, from which thousands of tablets had been already obtained, and excavated about 23,000 tablets and fragments, mostly of a literary character and including parts of a Sumerian flood and creation account.

C. Scientific Advances. About the turn of the century Near Eastern archeology in general and Mesopotamian archeology in particular entered a new phase. No longer was its primary objective the accumulation of museum pieces but rather rediscovery of the past by means of systematic uncovering of the remains of civilizations buried in layers in the tells or mounds of the region. This shift occurred for five reasons. First, the excavators themselves became increasingly concerned about the destruction wrought when museum pieces were removed from meaningful contexts in the ruins, making future interpretation difficult or impossible. Second, the Turkish government became increasingly interested in the preservation of antiquities and the recovery of a knowledge of the past. Third, archeology itself was maturing; better ways of understanding the past began to present themselves. Fourth, enough museum pieces had been collected in centers like Paris, London, Philadelphia, and elsewhere to stir an interest in the founding of archeological societies and the subsidizing of digs by wealthy donors. Thus it was now possible to finance prolonged expeditions dedicated to a more scholarly interpretation of the ruins.

发掘，并且获得了大约 21000 个大块石碑碎片。他们在第四次考古探究时准确地找到了著名的尼普尔图书馆遗址，并且从中又发掘出 23000 个石碑和残片（之前已经从中挖出了成千上万的石碑），石碑上的大多数碑文属于文学作品，其中就有关于苏美尔时期洪水和创世的记载。

C. 科学考古阶段。接近世纪之交，近东大部分地区的考古，尤其是美索不达米亚考古开始进入一个新阶段。这一时期考古的主要目标不再是单纯为了帮助博物馆收集文物，而是通过对考古地区的废丘或土丘下的文明遗址展开系统的挖掘，进而再现历史。发生这一转变的原因有五点。第一，发掘者越来越关注博物馆文物从重要遗址中被挖掘出来时对废墟所造成的破坏，这给未来的考古解释带来了困难或使考古人员无法做出考古解释。第二，土耳其政府越来越注重古物保护和历史还原。第三，考古学也越来越成熟；并开始出现更好地理解历史的方法。第四，巴黎、伦敦、费城和其他城市中心的博物馆收集了相当多的古物，从而促使考古协会纷纷建立起来，富有的捐助者也开始向考古挖掘提供资金支持。因此，那些致力于对遗址进行更为专业解释的长期考古发掘现在有可能获得资金的支持。

Fifth, the Germans entered the field with their more strict, meticulous scholarship; architects turned archeologists were more concerned with the layout of cities, functions of buildings, diagrams of structures and sites than some of the earlier excavators. They turned away from tunneling into mounds and sinking shafts down through them to the practice of removing a part or entire layer of a mound at a time to reveal the stratigraphic sequence. The Germans especially focused attention on Babylon, Asshur, and Erech, with minor activity elsewhere.

The newly-formed German oriental society (Deutsche Orientgesellschaft), under the patronage of Emperor Wilhelm II, decided to make its first major task the excavation of Babylon, and appointed R. Koldewey to leadership of the operation. Digging continued through all seasons of the year from the spring of 1899 to the spring of 1917, a feat in itself remarkable considering the high summer temperatures in the area. Since the ground water had risen considerably during the millennia, the Babylon of Hammurabi's day was under water and could not be excavated. Therefore Koldewey was forced to concentrate on the level of Nebuchadrezzar's day.

With the aid of competent architects Koldewey successfully recreated the main features of Nebuchadrezzar's city—its walls, palaces, temples, and parts of the residential areas. Although he found a few inscriptions, Koldewey was not destined to unearth at Babylon the vast treasure troves of antiquities located elsewhere. This was partly because the

第五，德国人以更为严谨、一丝不苟的学术精神展开实地探究；由建筑师改行的考古学家比早期的一些发掘者更加关注城市的布局、建筑功能、结构图和遗址地点。他们拒绝采用在考古废丘上挖隧道，然后下入竖井，进而将整个或部分考古层一次性去除，显露出地层层序的方法。德国考古人员特别注重对巴比伦、亚述城和以力的考古探究，在其他地方，他们的考古活动很少。

刚刚成立的德国东方协会（德语：Deutsche Orientgesellschaft），在威廉二世的资助下，决定对巴比伦进行首次重要的挖掘，柯德威（R. Koldewey）负责指挥此次挖掘任务。从1899年春季到1917年春季，挖掘工作一年四季不停歇，考虑到该地盛夏时酷热难耐的天气，此次挖掘实乃是一大壮举。过去的一千年里，该地的地下水位大幅上涨，汉摩拉比时期的巴比伦在水层下面，已经无法挖掘。因此，柯德威不得不转而挖掘尼布甲尼撒时期的考古地层。

在杰出建筑师们的协助下，柯德威成功地还原了尼布甲尼撒时期城市的主要建筑结构——城墙、宫殿、庙宇和部分住宅区。虽然柯德威发现了一些铭文，但是他注定无法挖掘巴比伦其他地方的巨大宝藏。这一定程度上是因为巴比伦平原上没有石头；所以，在平原南部，没有像在亚述宫殿和庙宇中那样的雕像和浮雕。巴比伦人主要是利用晒干的

Babylonian plain had no stone; so the statuary and bas reliefs appearing in Assyrian palaces and temples were not to be found in the south. The Babylonians built largely in sun-dried brick, which in time became solid masses of clay almost indistinguishable from the surrounding soil. It is important, therefore, that the early excavators did not extensively dig away the mounds of Babylonia, for they had not yet developed techniques equal to the task of excavating cities of mud. In his brief attack on the site Layard had been unable to detect the difference between the mud of walls and mud of debris and quickly reached the conclusion that “nothing” could “be hoped for from the site of Babylon.” Happily Koldewey proved him wrong.

Under Koldewey’s general direction, J. Jordan dug at Erech (Warka) in 1912–1913, uncovering much of the great temple of Ishtar, part of the city wall, many houses, and tablets. A pupil of Koldewey, W. Andrae, directed an excavation at Qal’ât Sherqât (ancient Asshur [Gen. 10:10f.] from which Assyria was named). Andrae’s excavation technique was of especially high quality, considering the relative infancy of Assyriology. His work enabled him to reconstruct the history of the site from *ca.* 3000 B.C. to the 3rd cent. A.D. He found inscriptions from every period of Assyrian history and uncovered palaces and temples. At Halâf, in the upper reaches of the Habor River, M. von Oppenheim excavated during 1911–1913, finding a whole new culture dating to *ca.* 4500 B.C. Especially noteworthy among his finds was a magnificent collection of pottery decorated in two or three colors, with figures of human beings or animals.

砖块建造建筑物，这些砖块后来变成了坚固的泥土，几乎与建筑旁的泥土毫无差别。因此，幸好早期的发掘者没有对巴比伦的废丘展开大规模的发掘，因为他们当时发掘技术还不够先进，还无法对城市上的土层进行发掘。莱亚德对该遗迹进行了短暂的挖掘后，仍不能区分墙泥与废墟泥土之间的差异，因此他很快下结论说：“巴比伦遗址没什么科考价值。”幸好柯德威后来证明莱亚德错了。

1912 年至 1913 年，在柯德威的总指导下，乔丹 (J. Jordan) 对以力展开了挖掘，他挖掘出了伊师塔神庙的主体部分、城墙的一部分、许多房屋和石碑。柯德威的学生安德烈 (W. Andrae) 挖掘了谢夸特堡 (Qal’ât Sherqât, 古代：亚述城[创 10:10-11]，亚述王国以此地名命名)。鉴于亚述研究还处于初期阶段，所以安德烈的挖掘技术已经非常高。他还还原了该遗址从大约公元前 3000 年至公元 3 世纪的历史。他发现了亚述各个历史时期的铭文，并挖掘出一些宫殿和神庙。1911 年至 1913 年，奥本海姆 (M. von Oppenheim) 发掘了哈博河上游的哈拉夫 (Halâf)，并发现了一个大约可追溯至公元前 4500 年的新文明遗址。他的发现中最值得关注的是一套华丽的陶器古物，陶器上有两三种装饰颜色，并绘有人物和动物图案。

Although the Germans dominated the archeological scene in Mesopotamia during the years prior to World War I, others worked in the area. For instance, Henri de Genouillac led a French dig at Kish near Babylon in 1914, discovering the temple of the god of Kish. E. J. Banks in 1903 led a University of Chicago expedition to Bismaya (ancient Adab) near Nippur.

D. Between the Wars. A wholly new political situation existed in Iraq between World Wars I and II. With the dissolution of the Ottoman Empire at the end of World War I, the League of Nations assigned Britain a mandate over Iraq. The British established a department of antiquities in 1924. Two years later the Iraqi Museum was established at Baghdad. In 1932 Iraq became an independent, sovereign nation and gradually developed its own qualified staff of archeologists.

During the years between the wars archeological research gathered momentum and there was unbroken advance in excavation technique. The use of pottery as a means of dating was increasingly refined. Moreover, the basic chronological framework of the area was established. With the aid of the accumulation of evidence from the excavations, it was largely regularized by the Eighteenth Congress of Orientalists in 1931, which agreed that prehistoric periods were to be named after sites where a culture was first found. Thus, Ubaid (Obeid), Uruk (Warka), and Jemdet Nasr periods (in that order) were prehistoric and the Early Dynastic was the first historic period. Halâf and

虽然一战前德国人在美索不达米亚的考古处于主导地位，但是其他国家也在这里进行了考古发掘。例如，1914年，亨利（Henri de Genouillac）率领法国科考队对巴比伦附近的基什展开了挖掘，并发现了基什神庙遗址。1903年，班克斯（E. J. Banks）带领芝加哥大学考古人员在尼普尔附近的比斯马亚（Bismaya，古代：阿达卜）进行了考古探究。

D. 两次世界大战之间的考古。两次世界大战之间，伊拉克面临着全新的政治形势。一战后期，随着奥斯曼帝国瓦解，国际联盟委托英国人管辖伊拉克。英国人于1924年建立了文物部。两年后，伊拉克博物馆在巴格达成立。1932年，伊拉克成为独立的主权国家，并开始逐步培养伊拉克自己的合格考古人员。

两次世界大战期间，考古研究方兴未艾，考古发掘技术也不断改进。陶器断代法得到进一步的改进。此外，该地的基本年代框架也得以确立。随着发掘证据不断增加，在1931年的第十八次东方专家代表大会上，参会人员规范了这一年代框架中的大部分年代，大会成员同意根据第一个被发现的文明遗址来命名史前时期。因此，奥贝伊德时期、乌胡克（瓦尔卡）时期、杰姆代特奈斯尔时期（以此排序）属于史前时期，而王朝早期属于第一历史时期。后来史前时期增加了哈拉夫和前哈拉夫（哈苏纳）两个时期，并将它们排在了奥贝伊德时期之前。现在，这些时期的一个大致年代已经确立：哈苏纳时期（公元前5000—4500年）；哈拉夫时期（公元前4500—4000年）；奥贝伊德时期（公元前

Pre-Halâf (Hassuna) periods were later introduced before Ubaid. An approximate chronology has now been adopted for these periods: Hassuna (5000–4500 B.C.); Halâf (4500–4000 B.C.); Ubaid (4000–3500 B.C.); Uruk (3500–3200 B.C.); Jemdet Nasr (3200–2800 B.C.); Early Dynastic (2800–2350 B.C.). (For a generally accepted chronology of the more recent periods of Mesopotamian history, see *LAP*, pp. 36–73; 196–246.)

Even before the British signed the 1918 armistice British Museum archeologist R. C. Thompson was in the field, working at Ur and Eridu. Within a few months his brief campaign led to another, under H. R. Hall. Hall found Ubaid 4 mi. (6.5 km.) W of Ur and excavated a temple platform there. The work of Thompson and Hall was taken over by C. L. Woolley, who led an expedition sponsored jointly by the British Museum and the University of Pennsylvania Museum. During the years 1922–1934 he concentrated on Ur but spent several seasons at Ubaid, where distinctive finds established a whole new culture period of Mesopotamian prehistory. At Ur itself Woolley's greatest successes illuminated two periods in the city's history: Ur I and Ur III. Dating to the Ur I period (*ca.* 2500 B.C.) were the magnificent royal tombs with treasures that caused a sensation in the popular mind somewhat comparable to the discovery of King Tutankhamen's tomb in Egypt. As a result, the Sumerian culture that they represented was soon known all over the world. Woolley was able to document the Ur III period (*ca.* 2000 B.C., approximately the time of Abraham) in an entirely different way: with walls, temples, houses, streets, the ziggurat, and scores of thousands of

4000–3500 年); 乌胡克时期 (公元前 3500–3200 年); 杰姆代特奈斯尔时期 (公元前 3200–2800 年); 王朝早期 (公元前 2800–2350 年)。(关于被人们普遍认可的美索不达米亚近代编年史, 见 *LAP*, 36–73 页; 196–246 页。)

甚至英国在 1918 年签订停战协定之前, 大英博物馆的考古学家汤普森 (R. C. Thompson) 就在吾珥和埃利都进行了实地探究。在几个月的时间里, 汤普森在霍尔 (H. R. Hall) 指导下, 进行多次短暂的考古活动。霍尔在吾珥以西 4 英里 (6.5 公里) 处发现了奥贝伊德遗址, 并在那里发掘到一个神庙平台。后来伍利接替了汤普森和霍尔的工作, 在大英博物馆和宾夕法尼亚大学的联合资助下继续展开考古探究。1922 年至 1934 年间, 他专注于吾珥遗址考察, 但他也利用数个考古季时间探究了奥贝伊德遗址, 奥贝伊德出土的与众不同的考古发现证明, 奥贝伊德文明时期是美索不达米亚史前的一个全新文明时期。伍利在吾珥考古的最成功之处在于他证明了该城曾拥有两段不同时期的历史: 吾珥 I 期和吾珥 II 期。藏有宝物的宏伟的王室陵墓属于吾珥 I 期的建筑 (约公元前 2500 年), 这一发现在普通大众心中引起了轰动, 其影响不亚于发现了埃及的图坦卡蒙法老的陵墓。因此, 很快, 整个世界都知道了这两个时期的苏美尔文明。伍利以一种完全不同的方式记录了吾珥 III 期 (约公元前 2000 年, 差不多是亚伯拉罕生活的时期), 他记录了那里的城墙、庙神庙、房屋、街道、庙塔和成千上万的楔形文字石碑。

cuneiform tablets.

At the same time other significant excavations were in progress. S. Langdon directed a joint Oxford-Field Museum (Chicago) dig at Kish, 8 mi. (13 km.) E of Babylon (1923–1933), and Jemdet Nasr, 18 mi. (29 km.) NE of Kish (1926–1928). At the former site a palace, a temple, and important tablets came to light; at the latter, important documents and distinctive cultural elements that bore witness to a whole new culture period in Mesopotamian history. Americans cooperated also in an excavation at Nuzi, SE of Nineveh. E. Chiera led the first seasons of excavation, which continued from 1925 to 1931. The American Schools of Oriental Research and the Iraqi government backed the project, and other American institutions joined later. Nuzi was significant for the light it shed on Hurrian civilization and for the clay tablets from private homes with striking parallels to biblical passages (e.g., sale of birthright and oral blessing).

Americans were busy elsewhere in Mesopotamia. E. A. Speiser of the University of Pennsylvania led an extended dig at Tepe Gawra, 4 mi. (6.5 km.) NE of Khorsabad (1927–1938). The venture, a cooperative effort of the University of Pennsylvania, the American Schools of Oriental Research, and Dropsie College, was important both for the history of archeological technique (as it systematically uncovered the mound layer by layer) and the history of Mesopotamian culture (as it confirmed the development of Halafian culture and helped to round out understanding of the 5th millennium B.C.). L. Waterman of the University of Michigan worked at Tell

与此同时，其他重要的考古挖掘也在进行之中。兰登 (S. Langdon) 指挥了牛津大学和菲尔德博物馆 (位于芝加哥) 的联合考古挖掘行动，这支考古队在 1923 年至 1933 年挖掘了基什遗址 (巴比伦以东 8 英里[13 公里]处)；1926 年至 1928 年挖掘了杰姆代特奈斯尔遗址 (基什东北 18 英里[29 公里]处)。他们在基什遗址中发现了一座宫殿、一座神庙和一些重要的石碑；在杰姆代特奈斯尔遗址中发现了一些重要的文献和各种不同文化遗迹，这些发现证明这一时期是美索不达米亚历史上一个崭新的文化时期。美国人也与他国联合挖掘了尼微东南的努斯尼遗址。基耶拉 (E. Chiera) 领导了第一季的挖掘工作，这一季挖掘从 1925 年持续到 1931 年。美国东方研究院和伊拉克政府支持了此次考古发掘，后来其他的美国机构也加入进来。努斯遗址对于阐明胡里安文明和在私人住宅中发现的泥版至关重要，泥版上的记录与《圣经》章节中的描述非常相似 (如，卖长子的名份和口头祝福)。

美国人也忙于在美索不达米亚的其他地方进行考古。1927 年至 1938 年，宾夕法尼亚大学的斯派泽 (E. A. Speiser) 在霍尔萨巴德东北 4 英里 (6.5 公里) 处的泰佩高拉 (Tepe Gawra) 展开了大范围的挖掘。宾夕法尼亚大学、美国东方研究院和着蒲赛学院 (Dropsie College) 联合开展的考古探究对于研究考古技术发展史 (因为此次考古采取系统地逐层挖掘) 和美索不达米亚文明史 (因为此次考古证明了哈拉夫文化的发展，并有助于理解公元前 5000 年的历史) 具有重要意义。1927 年至 1932 年，密歇根大学的沃特曼 (L. Waterman) 挖掘了欧麦尔 (Tell 'Umar) 遗址，该遗址就是巴比伦的俄底斯 (希腊化时期的塞琉西亚)。1928 年，芝加哥大学东

‘Umar (1927–1932), a site which proved to be the Babylonian Opis (Hellenistic Seleucia). The Oriental Institute of the University of Chicago entered the field in 1928 and conducted a very successful campaign at Khorsabad until 1936, under the leadership of E. Chiera and H. Frankfort. Although they excavated parts of the complex not previously dug and added considerably to knowledge of the site, one of the most important discoveries was the Khorsabad king list, which helped to establish the chronology of ancient Mesopotamia. At the same time the Oriental Institute was digging at Tell Asmar, Khafaje, and Tell Agrab in the Diyala region east of Baghdad.

At Erech Germans dug for eleven seasons (1928–1939) under the leadership of J. Jordan, A. Nöldeke, and E. Heinrich, concentrating on some of the important temples of the site. Also, in 1929 von Oppenheim returned to Halâf, from which he recovered numerous large stone monuments and much pottery.

The British returned to Nineveh in 1927 and continued to work there until 1932. R. Campbell Thompson cut a 70-ft. shaft to virgin soil, locating in stratified sequence all the periods of Mesopotamian history from Assyrian back through pre-Halâfian, thus confirming the commonly accepted arrangement of periods of Mesopotamian culture. In 1933 M. E. L. Mallowan and his wife Agatha Christie excavated for the British Museum at Arpachiyah just N of Nineveh. The not-unreasonable 1933 antiquities law of Iraq (to the effect that unique finds could no longer leave the country and that only half of the rest might be exported) led Mallowan and

方研究院的考古队在基耶拉(E. Chiera)和弗兰克福(H. Frankfort)率领下,进行了实地考古,并于1936年成功地挖掘了霍尔萨巴德遗址。虽然他们对之前尚未挖掘的建筑群进行了部分挖掘,并极大地丰富了人们对这一遗址的了解,但他们最重要的考古发现却是霍尔萨巴德的列王表,因为这份列王表有助于确立古美索不达米亚的年代。东方研究院同时发掘了巴格达以东迪亚拉地区的阿斯马尔(Tell Asmar)、卡法耶(Khafaje)和阿格拉卜(Tell Agrab)。

德国的考古人员在乔丹(J. Jordan)、诺迪克(A. Nöldeke)和海因里希(E. Heinrich)的带领下,对以力进行了11季的挖掘(1928–1939),他们致力研究遗址内的重要神庙。此外,1929年,奥本海姆(von Oppenheim)返回到哈拉夫,并在那里发现了许多大石碑和陶器。

1927年,英国人返回尼尼微,他们继续在这里工作一直持续到1932年。汤普森(R. Campbell Thompson)在处女地挖了一个70英尺的竖井,按照考古层中文物的顺序依次排列美索不达米亚各个时期(从亚述时期到前哈拉夫时期),因此确立了人们普遍接受的美索不达米亚各文明时期的先后顺序。1933年,大英博物馆派遣马洛温(M. E. L. Mallowan)和他的妻子阿加莎(Agatha Christie)前往尼尼微正北方的亚帕其亚城进行考古挖掘。伊拉克1933年文物法规定:独特的考古发现不准转移到伊拉克境外,其余的文物只有一半可以出境。这一规定不无道理,却使马洛温和其他人转移到其他国家进行考古挖掘。其中一些人来到了叙利亚。

others to set up operations elsewhere. Several went to Syria.

One Syrian site that belongs to Mesopotamian studies was Tell Hariri (ancient Mari), a French dig in the middle Euphrates region. A. Parrot of the Louvre led excavations there in 1933–1939. Most dramatic of the finds were the royal palace, covering more than 8 acres (3.2 hectares), and its archive of over 20,000 tablets. These tablets are important for the establishment of the chronology of the 2nd millennium B.C., and contain names appearing in Gen. 11:16, 23f., 27 (e.g., Peleg, Serug, Nahor).

E. Postwar Developments. With the outbreak of World War II all excavation did not cease as it did during World War I. Iraqi archeologists worked at ‘Uqair (1940–1941), Hassuna (1943–1944), Tell Harmel (1943–1945) and Eridu (1946–1949). Of special interest were the results at Hassuna, where materials similar to those in the lowest levels at Nineveh came to light. So the tendency today is to call the earliest period of Mesopotamian culture “Hassuna” and to label the five periods of Mesopotamian prehistory at Hassuna, Halâf, Ubaid (Obeid), Uruk (Warka), and Jemdet Nasr. In 1960’s Iraqi expeditions worked at Ḥaṭra, the strange capital of a pre-Islamic Arab kingdom dating *ca.* 140 B.C.–A.D. 226, and at Tell es-Sawwan, which had village life going back to *ca.* 5500 B.C.

Other important developments in Mesopotamian archeology since World War II were a new museum, a new technique, and participation by two more nations. The Iraqi Museum’s new building in Baghdad (1966) at last

叙利亚的哈利利（古代马里）属于美索不达米亚考古研究的地区，一位法国人挖掘了幼发拉底河的中部地区。1933年至1939年罗浮宫博物馆的帕罗（A. Parrot）前往这里展开考古挖掘。最为引入注目的考古发现就是当地的皇宫，占地面积超过8英亩（3.2公顷），皇宫中的档案馆中发现了超过20000块石碑。这些石碑对于确定公元前2000年的年代具有重要的参考价值，石碑上的一些名字也在《创世记》11:16, 23, 27中出现过（如，法勒、西鹿和拿鹤）。

E. 二战后的考古。第二次世界大战爆发后，所有的考古发掘并没有像一战时期那样全部停止。伊拉克的考古学家在乌奎尔（1940–1941）、哈苏纳（1943–1944）、哈默尔（1943–1945）和埃里都（1946–1949）进行考古发掘。哈苏纳遗址上的考古发现特别引人关注，其中出土的考古文物与尼尼微最底层出土的文物很相似。所以，今天人们称“哈苏纳”文明时期是美索不达米亚最早的历史时期，美索不达米亚5个史前时期的排序依次是：哈苏纳时期；哈拉夫时期；奥贝伊德时期；乌胡克时期和杰姆代特奈斯尔时期。20世纪60年代，伊拉克考古人员开始挖掘哈特拉（Ḥaṭra）遗址和梭万（Tell es-Sawwan）遗址，哈特拉是阿拉伯王国前伊斯兰时期的奇特都城，它的历史可以从大约公元226年追溯到公元前140年，梭万的村庄可以追溯到大约公元前5500年。

二战之后，美索不达米亚考古取得的其他重要发展包括：建立了一所新博物馆；采用了新技术；新加入了两个国家。1966年，伊拉克博物馆在巴格达建立起来，它收藏了美索不达米亚地区出土的许多珍贵文物。考古人员采用碳14年

brought together in one place many of the magnificent treasures of the region. The new technique was carbon-14 dating (not restricted to Mesopotamia, of course), a scientific means of determining the validity of earlier conclusions about chronology and of establishing new ones (see ARCHEOLOGY VI). New participants in Mesopotamian archeology were the Danes and Japanese. P. V. Glob of Aarhus worked on the island of Bahrain at the head of the Persian Gulf during the 1950's and concluded that it was the land of Dilmun, home of Utnapishtim, the Babylonian Noah. In the 1960's Glob excavated on the Kuwaiti island of Failaka with considerable success. In 1956 the Dane H. Ingold visited the sixteen tells of the Little Zab valley in northeast Iraq, which was to be flooded on completion of the Dokan reservoir, and found interesting clay tablets. N. Egami of the University of Tokyo in 1956 began a dig at Telul ath-Thalathat, 37 mi. (60 km.) W of Mosul and found, among other things, a temple thought to be one of the oldest and best preserved in Mesopotamia.

Much of the postwar archeological development in Iraq was a continuation of previous activity. German excavators, this time under the leadership of H. Lenzen, resumed work at Uruk in 1954. A. Parrot dug at Mari again in 1951–1956. After a seventy-year lapse the British returned to Nimrûd. M. E. L. Mallowan led the campaign on behalf of the British School of Archaeology in Iraq (1949–1961). Special finds included the Banquet Stele of Ashurnasirpal, which celebrated the king's completion of his palace; a fine collection of ivories; the great fort of Shalmaneser III; and his

代测定法这项新技术（当然，这项技术的应用不仅局限于美索不达米亚地区），还使用这一科学的方法验证之前确立的年代，并确立新的年代（见 ARCHEOLOGY VI[考古 VI]）。丹麦和日本加入到美索不达米亚考古国家的行列。奥尔胡斯的格洛布（P. V. Glob）在 20 世纪 50 年代对波斯湾西南的巴林岛展开了挖掘，并推测说，它就是乌塔那匹兹姆（巴比伦的挪亚）的故乡——迪勒蒙。20 世纪 60 年代，格洛布挖掘了法拉卡岛（科威特岛屿），并取得了很大的成就。1956 年，丹麦人安戈尔德（H. Ingold）来到了小扎卜河河谷（位于伊拉克东北部）的 16 个废丘，杜坎坝建成之后，这里将会被淹没，安戈尔德在这里还发现了有趣的泥版。1956 年，东京大学的江上波夫（N. Egami）开始挖掘特鲁阿萨拉萨特（Telul ath-Thalathat），该地位于摩苏尔以西 37 英里（60 公里）处，他有很多考古发现，其中之一就是当地的一座神庙，它被认为是美索不达米亚地区最古老、保存最完整的神庙。

伊拉克二战后的很多考古发掘是之前考古活动的延续。1954 年，德国发掘者在伦岑（H. Lenzen）带领下重新发掘了乌胡克遗址。1951 年至 1956 年，帕罗（A. Parrot）再次挖掘了马里。70 年后，英国考古人员重返尼姆鲁德。1941 年至 1961 年，马洛温（M. E. L. Mallowan）代表英国考古协会在伊拉克开展考古挖掘。比较特殊的考古发现包括，亚述那西尔帕的宴会石碑（为庆祝该王的宫殿建成而设立）；许多精美的象牙饰品；撒曼以色列三世的巨大堡垒和王座。1948 年，芝加哥大学的东方研究院和宾夕法尼亚大学联合重启了尼普尔的发掘，他们计划每两年来尼普尔遗址探究一次。

throne base. Americans, this time the Oriental Institute of the University of Chicago and the University of Pennsylvania, resumed excavations at Nippur in 1948 on a plan to work there every second year. D. E. McCown and R. C. Haines led the campaigns through the 1950's and 1960's, with concentration on the great temple of Inanna but with attention to other structures of the main tell and the surrounding area.

A new feature of excavation in postwar years has been attention to the earliest life in the area. R. J. Braidwood of the Oriental Institute, beginning in 1948, spent three seasons at Jarmo, 30 mi. (50 km.) E of the modern oil town of Kirkûk in northeastern Iraq, where he found a village site dated by carbon-14 to *ca.* 6750 B.C. R. S. Solecki of the Smithsonian Institution excavated in the Shanidar Cave in the Zagros Mountains in northeastern Iraq (1951, 1953, and 1956/57) and found three Neanderthal adults and an infant dated about 50,000 years before the present.

After almost two hundred years of digging in the soil of Mesopotamia it is now possible to write the history of the region, at least in outline, from *ca.* 7000 B.C. to the present. But only a beginning has been made. The Iraqi Department of Antiquities has records of over 6500 tells in the country; well over 6000 of them have not yet been excavated at all.

II. Decipherment of Cuneiform.

The herculean efforts of Mesopotamian excavators would be of little value in reconstructing the past if we could not read the hundreds of thousands of texts they uncovered. Ultimately what made

20世纪50年代至60年代, 麦克考恩(D. E. McCown)和海恩斯(R. C. Haines)在这里进行考古, 他们专心研究伟大的伊南娜神庙, 同时关注主要考古废丘和周围地区的其他建筑物。

战后, 人们开始关注美索不达米亚地区历史初期遗址的挖掘。从1948年开始, 东方学院的布雷德伍德(R. J. Braidwood)历时3年挖掘了耶莫遗址, 耶莫位于今天伊拉克东北部石油城市基尔库克以东30英里(50公里)处, 布雷德伍德利用碳14测定当地一村庄所处的年代大约是公元前6750年。史密森学会的索莱基(S. Solecki)对伊拉克东北部扎格罗斯山上的沙尼达尔山洞进行了几次挖掘(1951, 1953, 1956/1957), 并在山洞中发现了3具尼安德特成人和1具幼儿的遗骸, 它们距今大约有50000年的历史。

美索不达米亚考古挖掘经历大约200年历史之后, 我们大致可以勾勒出该地区从约公元前7000年至今的大概历史轮廓。但美索不达米亚考古还处于起始阶段。根据伊拉克文物部的记载, 伊拉克境内有6500多个考古废丘; 但是其中6000多个废丘尚未被挖掘。

II. 破译楔形文字。

如果我们无法破译美索不达米亚考古人员发掘的文献, 那么发掘者的艰苦工作对于还原历史就毫无价值。波斯人征服巴比伦王国之前, 他们还没有自己的书写文字, 这一情况使我们最终可以破

decipherment possible was that the Persians did not have their own system of writing when they conquered the Babylonians. Therefore they adopted the Babylonian script for the writing of Persian, and, because their empire was so ethnically diverse, they then wrote many of their public documents and inscriptions in three languages: Persian, Elamite, and Assyro-Babylonian (now called Akkadian).

Pietro della Valle was the first to bring back to Europe some of the Persian inscriptions from Persepolis. T. Hyde of Oxford coined the term cuneiform (“wedge-shaped”) to apply to this writing (1700). C. Niebuhr made additional copies of Persepolis inscriptions (1765). This provided only a little raw material—no clues to decipherment.

Several individuals had a part in translating cuneiform. S. de Sacy, a French scholar, deciphered (1789–1791) some late Persian inscriptions (Sassanid, A.D. 226–640, written when cuneiform had given way to the Phoenician alphabet). In those materials he continually found a formula, “X, the great king, king of kings, son of Y, etc.” In 1802 G. Grotefend, a German scholar, read a paper before the learned society of Göttingen in which he claimed to have worked out the value of thirteen cuneiform signs and to have identified the names of Darius and Xerxes and the words “king” and “son.” He had used Niebuhr’s texts, which had appeared over the heads of kings, and had guessed that de Sacy’s formula was represented in them. But he could go no further. Finally in 1836 Bonn professor C. Lassen and French scholar E. Burnouf completed the

译楔形文字。因此，波斯人借鉴巴比伦人的文字创造了波斯文，由于波斯帝国是一个多民族的国家，所以波斯帝国的很多公文是由3种语言书写的：波斯语，埃兰语和亚述巴比伦语（今称阿卡德语）。

瓦勒（Pietro della Valle）是第一个将波斯波利斯的部分波斯铭文带回欧洲的人。牛津大学的海德（T. Hyde）于1700年将这种文字命名为楔形文字（即“楔子形状”的文字）。尼布尔（C. Niebuhr）从波斯波利斯获得了更多的铭文副本（1765）。但这仅提供了很少的原始资料，从中找不到破译波斯文字的线索。

有几位学者对破译楔形文字做出了贡献。1789年至1791年，法国学者萨科（S. de Sacy）破译了一些后期的波斯铭文（萨珊王朝时期[公元226–640年]的铭文，此时腓尼基字母取代了楔形文字）。萨科经常在这些材料中看到一个列王排序公式：“X，大帝，万王之王，Y之子，等等”。1802年，德国学者格罗特芬德在哥廷根学会面前宣读了一篇论文，他在论文中宣称，他已经懂得了13个楔形文字符号的确切含义，并且能识别出楔形文字中的“大流士”、“薛西斯”、“王”和“儿子”。他在列王排序前面利用了尼布尔抄写的楔形文字副本，并猜测萨科的公式也包含在这些列王排序之内。但是他的破译工作止步于此。1836年，波恩大学教授拉森（C. Lassen）和法国学者布努夫（E. Burnouf）翻译了格罗特芬德的两篇论文。

translation of Grotefend's two texts.

Paralleling the work of Grotefend was that of H. C. Rawlinson, an officer of the British army in India who was later stationed in Persia (1833). He was very much intrigued by the trilingual inscriptions on the cliffs of Behistun 65 mi. (105 km.) W of Hamadan, not far from his camp. In 1835 he began copying these texts, which had been carved in the side of the cliff by Darius the Great (522–486 B.C.) 400–500 ft. (120–150 m.) above the plain. He guessed that Class I, the simplest of the inscriptions, was Old Persian and that the decipherment of Class I would be the clue to decipherment of Classes II and III. He realized that in order to identify all the signs in Class I he would have to work through a large number of proper names. He had already learned late Persian in India and so had the benefit of that background. Rawlinson guessed that words occurring many times would be common nouns like “king.” Using a combination of shrewd guesses, clues from late Persian (such as the formula noted above) and other helps, he made amazing progress. By 1839 he had worked out the whole alphabet and translated 200 lines and was able to read a survey paper before the Royal Asiatic Society of London. He realized that many imperfections still existed. Finally, however, he was able to publish a full interpretation of the Persian column in 1846. Then Rawlinson began work on Class II, which he assumed to be Babylonian. This was much more difficult. Persian was alphabetic and Indo-European; Babylonian was syllabic ideographic and Semitic. Nevertheless, Rawlinson was able to publish 112 lines in 1851. He was not able to decipher the

罗林森 (H. C. Rawlinson) 的工作可与格罗特芬德的工作相媲美, 罗林森是英国驻印度军队的长官, 后来驻扎在波斯 (1833)。此时, 他对一帙镌刻在贝希顿山峰陡峭石壁上用三种语言记述的铭文产生了兴趣, 贝希顿峰位于哈马丹以西 65 英里 (105 公里) 处, 距离他的营地不远。他从 1835 年开始抄写这些铭文, 它们是由大流士大帝 (公元前 522–486) 刻在 400 至 500 英尺 (120 至 150 米) 高悬崖边的。他推测第一种文字 (最简单的铭文) 是古波斯语, 破译第一种文字有助于破译第二种文字和第三种文字。他发现, 如果想要破译第一种文字上所有文字符号, 就必须破译大量的专有名词。他在印度时曾经学习了现代波斯语, 他也因此从中受益。罗林森认为经常出现的词语应该是普通名词, 如 “王”。他结合聪明的猜想, 从晚期波斯语中寻找线索 (如上文提到的公式), 并且寻求其他的帮助, 因此取得了惊人的进展。到 1839 年, 他已经制成了完整的字母表, 翻译了 200 行文字, 并能够在伦敦皇家亚洲学会中发表调查论文。他意识到自己的工作仍然存有缺陷。但是, 1846 年, 他最终发表了完整波斯语翻译的专栏。于是, 罗林森开始破译第二种文字, 他认为第二种文字是巴比伦文字。这一文字的破译工作更加艰难。波斯语是拼音文字, 属于印欧语系; 而巴比伦语是音节表意文字, 属于闪族语系。但是 1851 年, 罗林森发表了 112 行文字的破译结果。但是他未能破译埃兰语 (也就是第三种文字)。

Elamite (Class III), however.

Cuneiform is not a language but a script in which many languages of Western Asia have been written. The decipherment of one language will often lead to the decipherment of another. For instance, the translation of Akkadian led to translation of Sumerian, the oldest written language of Mesopotamia. The Sumerians were writing in cuneiform before 3000 B.C. and apparently invented it. When Semites came in contact with the Sumerians they evidently borrowed their script, as the Persians were to do later. To promote understanding by ancient scribes, "syllabaries" were drawn up listing Sumerian signs and their Semitic (Akkadian) equivalents; some have been found in the excavations. Thus, the decipherment of Akkadian led, in the 20th cent., to the ability to read Sumerian, Elamite, and several other very difficult Near Eastern languages written in cuneiform. *See also* CUNEIFORM.

III. Biblical Sites Individually Considered.

Information about biblical sites that is found throughout the chronological presentation of Mesopotamian archeology is here summarized.

A. Asshur. This was the ancient city that gave Assyria its name. Its site is modern Qal'ât Sherqât, about 60 mi. (100 km.) S of Nineveh on the west bank of the Tigris. Layard, Rassam, and Place dug briefly there. The major campaign was led by W. Andrae and the German oriental society (1903-1914). Andrae was able to work out the general history of the site from 3000 B.C. to A.D. 300 and to study its palaces and temples.

楔形文字不是一种语言而是一种书写用的字母，西亚的很多语言都用这种字母书写。破译一种语言经常帮助人们破译另一种语言。例如，破译阿卡德语帮助人们破译了苏美尔语——美索不达米亚最古老的语言。公元前 3000 年之前的苏美尔语是用楔形文字书写的，显然，这种文字也是由苏美尔人创造的。闪米特人与苏美尔人交往以后，显然他们也像后来的波斯人一样，借鉴了苏美尔人的文字。为了帮助人们理解这种文字，古代的书记官制作了“音节表”，并在音节表中列出苏美尔语符号和闪米特语的（阿卡德语）同义词；有些音节表已经被挖掘出来。因此 20 世纪破译的阿卡德语帮助人们读懂了苏美尔语、埃兰语和其他几种用楔形文字书写的非常艰涩难懂的近东语言。另见 CUNEIFORM（楔形文字）。

III. 《圣经》中提到的个别地点。

此部分将按照年代顺序概述美索不达米亚考古中发现的关于圣经地名的信息。

*A. 亚述。*亚述帝国根据这一古城命名，现址为谢夸特堡（Qal'ât Sherqât），距离底格里斯河西岸的尼尼微城南大约 60 英里（100 公里）。莱亚德、拉森和普莱斯都曾在这里进行过短暂的挖掘。1903 年至 1914 年，安德烈（W. Andrae）和德国东方协会曾率领考古队进行了重要的挖掘。安德烈可以描绘出该遗址从公元前 3000 年至公元 300 年的历史情况，并对这里的宫殿和庙宇进行了研究。

Asshur began to assume significance in the 19th cent. B.C., after the end of the Ur III period. At that time the city was well fortified, had a fine temple to its god, and enjoyed the success of a well-established merchant colony in central Asia Minor. After a period of decline late in the century, there was a political revival during the 18th cent., until Hammurabi absorbed Assyria into his empire (*ca.* 1700). After Hammurabi's dynasty ended in 1550 Assyria was relatively free to expand once more. Although Asshur was the capital during much of the following millennium, Nineveh became an alternate royal residence in the 12th cent. and the main capital during the height of empire in the 7th century.

Among important texts excavated at Asshur were a fragmentary Assyrian law code dating to *ca.* 1100 (more severe than Hammurabi's) and part of a creation account dating to *ca.* 1000 B.C.

B. Babylon. The Abbé de Beauchamp cut the first archeological trenches in the ruins in the 1780's. Rich visited Babylon in 1811 and 1818, measured the various mounds that encased the ruins, and made the first accurate plan of the site. In 1828 R. Mignan cut a shaft into the site and removed a number of clay tablets. In 1850 A. H. Layard dug into three mounds but soon concluded that the place was not worth his time. His assistant Rassam came back in 1879 for a quick dig, at which time he unearthed a large collection of business documents and the famous Cyrus Cylinder (giving Cyrus' account of his conquest of Babylon). Meanwhile, in 1852 the French had begun an expedition under the direction

乌尔第三王朝结束之后，亚述城在公元前 19 世纪开始凸显它的重要性。此时，亚述城防卫森严，城内建有漂亮的神庙，并且是亚细亚中部的繁华的商业中心。公元前 19 世纪后期，亚述城开始衰落，公元前 18 世纪，亚述恢复了它的政治职能，直到汉莫拉比将其并入巴比伦帝国版图（约公元前 1700 年）。公元前 1550 年，拉莫拉比王朝结束之后，亚述进入一个相对宽松的扩张时期。虽然在下一个千禧年的大部分时间里，亚述城一直是都城，但是公元前 12 世纪亚述帝国在尼尼微建造了另一个都城，并且在公元前 7 世纪亚述帝国鼎盛时期，尼尼微一直是主要的都城。

考古人员在亚述城发现的两个重要文献就是约公元前 1100 年亚述帝国的法典碎片（此法典要比汉莫拉比法典还要严苛）和约公元前 1000 年关于创世的描述。

B. 巴比伦。 18 世纪 80 年代，比彻姆神父（Abbé de Beauchamp）首先在巴比伦遗址上展开了挖掘。1811 年至 1818 年，里奇（Rich）来到巴比伦，并测量了包围该遗址的废丘范围，之后制作了关于该遗址的首张精确的平面图。米格南（R. Mignan）在该遗址上挖一个竖井，从中挖掘出很多泥版。1850 年，莱亚德在 3 个考古废丘中展开挖掘，并很快得出结论说，此地毫无考古价值。1879 年，莱亚德的助手拉森重返巴比伦，短暂挖掘之后，他便发现了大量商业文献和著名的居鲁士铭筒（上面有居鲁士征服巴比伦的记录）。与其同时，1852 年，澳佩尔（J. Oppert）和其他人开始带领法国考古人员在此地考古。他们在这里发现了不计其数的小文物，并于 1855 年准备将这些文物装筏送往法国。不幸

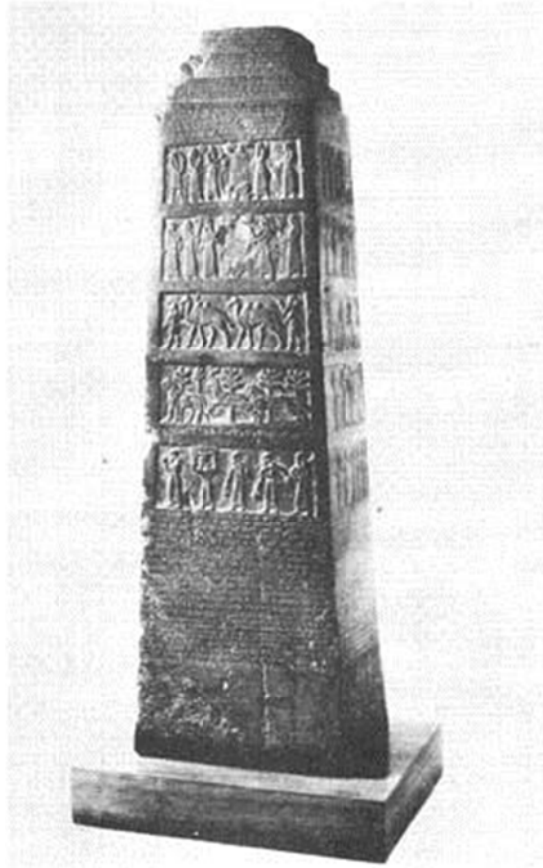
of J. Oppert and others. They extracted numerous small objects from the mounds and began to ship them back to France in 1855. Unfortunately, all was lost when their rafts overturned in the Euphrates. Finally a more scientific team led by R. Koldewey systematically worked at the site (1899–1917).

的是，木筏在幼发拉底河侧翻，所有文物沉入了河底。最后，1899年至1917年间，考德威（R. Koldewey）率领一支更为科学的科考队对这里进行了系统发掘。



J. H. Breasted, founder of the Oriental Institute, examining excavations along the Procession Way at Babylon (Oriental Institute, University of Chicago)

布雷斯斯特德（J. H. Breasted）是东方学院的创立者，图中的他正在巡查巴比伦“迎宾大道”两侧的考古发掘。（芝加哥大学，东方学院）



Black Obelisk of Shalmaneser III (841 B.C.) from Nimrūd. The second panel from the top depicts "Jehu son of Omri" kneeling as Israelite porters present tribute. (Oriental Institute, University of Chicago)

For a description of the large and complex site with information gained from the archeological work there see BABYLON.

C. Calah. Biblical CALAH (Gen. 10:11) is the mound known today as Nimrūd, about 20 mi. (32 km.) S of Nineveh. A. H. Layard excavated there from 1845 to 1848 and M. E. L. Mallowan led a dig there for the British School of Archaeology in Iraq from 1949 to 1961. Though Calah has a history extending from prehistoric to Hellenistic times, it enjoyed real prosperity only when Assyrian kings chose to bestow their blessings on the site. Around 1250 B.C. Shalmaneser I rebuilt Calah and brought a period of prosperity. Ashurnasirpal II,

尼姆鲁德出土的撒缛以色列三世(公元前 841 年)的西方尖碑。自上而下第二个嵌板上描述的是以色列国王“耶户，暗利的儿子”跪地向亚述王称臣纳贡的情景。(芝加哥大学，东方学院)

关于那些较大且复杂的遗址的考古信息描述，见 BABYLON (巴比伦)。

C. 迦拉。《圣经》中的迦拉(见 CALAH[迦拉]，创 10:10)就是今天的尼姆鲁德，距离尼尼微城南部约 20 英里(32 公里)。1845 年，莱亚德在该地进行考古挖掘，1949 年至 1961 年，马洛温代表英国在伊拉克的考古学院对该地进行了挖掘。虽然迦拉的历史可以从希腊化时期追溯到史前时期，但是只有当亚述王祝福该地时，这里才真正实现过繁荣。公元前 1250 年前后，撒缛以色列一世重建了迦拉城，并为之带来了繁荣。约在公元前 879 年，亚述纳西尔帕二世在迦拉建立都城，并在此建造了一座占地 6 英亩(2.4 公顷)的宏伟宫殿，马

ca. 879, made the town his capital and built a magnificent palace covering 6 acres (2.4 hectares), of which Mallowan completed excavation and a plan. This is now the best preserved of Assyrian royal dwellings. In 1951 Mallowan found the king's banquet stele, which describes a great feast for about 70,000 to celebrate completion of the palace. This would have included more than the entire population of the city, estimated at about 60,000. Mallowan also found a number of fine pieces of ivory inlay in the palace. Ashurnasirpal's son Shalmaneser III (859–824) also built himself a palace at Calah and set up his Black Obelisk (a kind of victory monument, found by Layard in 1846; see JEHU) in the public square. Mallowan discovered and largely excavated Shalmaneser's great 18-acre (7.3-hectare) fort, which lay just inside the 5-mi. (8-km.) circuit of the city wall at its southeast edge. This is the most extensive military installation yet discovered in ancient Assyria. Sargon II (722–705) made his capital at Asshur, Calah, and Nineveh before building Khorsabad. In fact, it was from Calah that he launched attacks on the Israelites and to Calah that he brought the booty after the fall of Samaria.

D. Erech. Biblical ERECH (modern Warka, ancient Uruk) lies 40 mi. (65 km.) NW of Ur. In 1850 Loftus investigated the site, as did Rawlinson on occasion during the years he supervised British Museum work in Mesopotamia (1851–1855). Jordan, for the German oriental society, conducted the first scientific excavation there in 1912–1913, discovering the great temple of the goddess Ishtar and part of the city wall. German teams led by Jordan and others

洛温将之全部挖掘了出来，并绘制了遗址平面图。这也是至今为止保存最好的亚述宫殿。1951年，马洛温发现了亚述纳西尔帕二世的宴会石碑，其中描述了一次大约70000人参加的庆祝宫殿落成的大型宴会。当时迦拉的总人口数约为60000人，参加宴会的人数甚至比当地的人口还要多。马洛温还发现宫殿中镶嵌了很多精美的象牙。亚述纳西尔帕的儿子撒幔以色三世（859–824）也在迦拉为自己建造了宫殿，并在公共广场矗立了黑方尖碑（它是一种胜利纪念碑，1846年由莱亚德发现；见JEHU[耶户]）。马洛温发现了撒幔以色的占地18英亩（7.3公顷）的大堡垒，并将其大部分挖掘出来，大堡垒就坐落于其东南边5英里（8公里）的环形城墙内。这是目前发现的古亚述帝国面积最大的军事设施。撒珥根二世（722–705）在建造霍尔萨巴德之前，曾定都亚述城、迦拉和尼尼微。实际上，他从迦拉城向以色列人发起了进攻，并在撒玛利亚陷落之后，将战利品带回了迦拉。

D. 以力。《圣经》中以力（现名瓦尔卡，古名乌鲁克，见ERECH[以力]），位于吾珥西北40英里（65公里）处。1850年，洛夫特斯对这个遗址展开了调查研究，罗林森在监督大英博物馆在美索不达米亚的考古活动时也曾探究过这个遗址（1851至1855年）。1912年至1913年，乔丹代表德国东方协会在首次这里进行了科学挖掘，并发现了伟大的伊师塔神庙和部分城墙遗址。从1928年至1939年，乔丹等人率领德国科考队在以力进行考古发掘，二战结束之后，他们

worked again at Erech from 1928 to 1939, and after World War II returned to the site in 1954.

To date no city can be described at Erech, but the earliest ziggurat, the earliest cylinder seals, and the earliest known writing (*ca.* 3300 B.C.) appeared at this site. This early writing, apparently in Sumerian, was found on a number of clay tablets in a pictographic script in the Red Temple (one of three located there). Most of the finds at Erech date to the period 3500–3200 B.C.

Several mounds (the highest about 100 ft. [30 m.]) encase the ruins of ancient Uruk. Four of these cover the remains of temples, the largest of which was dedicated to Inanna, Lady of the Heavens. Another mound contains the palace of a Babylonian king. Though all these structures have been partially excavated, work has centered on the great Inanna temple. Occupation of the site apparently goes back to the 5th or 4th millennium B.C. Numerous houses of the 1st millennium B.C. (Assyrian and Persian) have been uncovered. The whole area of the city, surrounded by a wall, is 5¹/₂ sq. mi. (14 sq. km.).

E. Haran. HARAN stands 10 mi. (16 Km.) N of the Syrian border inside the Republic of Turkey, at a point almost equidistant from the Tigris and Euphrates rivers. Since medieval and modern towns have occupied most of the ancient site, large-scale excavations have been impossible. An Anglo-Turkish expedition began work in the region in 1951, concentrating on the nearby mound of Sultan Tepe, which may have been a part of ancient Haran. In Sultan Tepe

于 1954 年重返这里。

迄今为止，考古人员在以力遗址中发现了最早的庙塔、最早的圆筒印章和最早的书写文字（约公元前 3300 年）。人们在红庙（当地 3 座神庙之一）中发现了大量象形文字泥版，这些泥版上的文字显然是用苏美尔语书写的。以力的大多数考古发现界于公元前 3500 年至公元前 3200 年之间。

古代的乌鲁克遗址被多个废丘（最高的一个为 100 英尺[30 米]）覆盖着。其中 4 个废丘是神庙遗址，其中最大的一座神庙是献给“天之女王”伊南娜的。还有一个废丘是巴比伦王的宫殿遗址。尽管考古人员对所有的遗址都进行了部分挖掘，但是考古的中心仍然集中在伊南娜神庙遗址上。该遗址上的覆盖的土层似乎可以追溯到公元前 5000 年或 4000 年。人们在该地发掘出许多公元前 1000 年（亚述人和波斯人）的房屋。整个城市被城墙包围着，城市面积为 5¹/₂ 平方英里（14 平方公里）。

E. 哈兰。哈兰（见 HARAN）位于土耳其共和国境内，距离叙利亚北部边境 10 英里（16 公里），哈兰到幼发拉底河与底格里斯河距离几乎相同。因为大多数古代遗址位于中世纪和现代的城镇地下，考古人员很难开展大范围的发掘。1951 年，一支英裔土耳其考察队开始挖掘哈兰遗址，他们将发掘的重点集中在萨尔坦废丘上（Sultan Tepe），该废丘可能是古哈兰的一部分。考古挖掘者在萨尔坦发现了一座亚述神庙及其附属建筑。考古发掘者在神庙中发现了大量的

excavators found an Assyrian sanctuary with dependent buildings. The prize discovery was a rich collection of literary and religious texts belonging to Qurdi Nergal, priest of the moon-god, and dating from 648 to 612 B.C. This library, written in Sumerian and Assyrian, included literary texts (poems of Gilgamesh, creation, etc.), prayers and rituals, medical texts, and astronomical materials.

In 1956 D. S. Rice found in the mosque of Haran three reused stelae of Nabonidus' day, probably originally erected in the temple of the moon-god Sin. The three slabs bear a continuous text and include an autobiographical account by Nabonidus' mother telling why her son usurped the throne, Nabonidus' mission of restoring the temple at Haran, and other interesting details of the king's life.

F. Nineveh. The ruins of NINEVEH cover an area of 1800 acres (730 hectares) surrounded by remains of a brick wall almost 8 mi. (13 km.) long and still standing to a height of over 10 ft. (3 m.). Within this area are two large mounds, Kuyunjik and Nebi Yûnus, and a number of smaller ones. Kuyunjik is unoccupied and the site of most of the archeological work at Nineveh. Nebi Yûnus is occupied by a village, so little excavating can be done there.

The first to excavate briefly at Nineveh was P. E. Botta (1842), followed by A. H. Layard in 1845. Most of the work there has been done by British expeditions: H. Rassam (1852–1854); G. Smith (1872–1873, 1876); Rassam (1878–1882); E. A. W. Budge (1888–1891); L. W. King and

文学作品和宗教文献，这些作品都是由月神祭司尼加勒 (Qurdi Nergal) 于公元前 648 年至 612 年创作的。这个图书馆中所有作品都是由苏美尔语和亚述语写成的，其中包括文学作品 (吉尔伽美什的诗歌、创世诗歌等等)、祷告词和宗教仪式、医学作品和天文材料。

1956 年，赖斯 (D. S. Rice) 发现哈兰清真寺中所使用的三根石柱可以追溯到那波尼德时期，这 3 根石柱可能最初矗立在月神辛的神庙中。该地出土的 3 块厚板中有一段连续的文字，其中包括那波尼德母亲为儿子写的自传，她讲述了那波尼德篡夺王位的原因，那波尼德在哈兰重建神庙的使命以及其他与这位王的生活相关的细节。

F. 尼尼微。尼尼微 (见 NINEVEH) 遗址占地 1800 英亩 (730 公顷)，残留的砖墙围绕着城市，其长度大约为 8 英里 (13 公里)，高度超过 10 英尺 (3 米)。这一地区有两大废丘 (库云吉克 [Kuyunjik] 和先知约拿坟地) 和一些小丘。库云吉克废丘之上没有建筑覆盖，尼尼微考古大部分考古工作都在此进行。先知约拿坟地遗址上面是一个小村庄，考古人员几乎无法挖掘该遗址。

博塔 (P. E. Botta) 是第一个对尼尼微遗址进行短暂挖掘的考古人员 (1842)，1845 年莱亚德继续在这里展开挖掘。尼尼微遗址的大部分发掘工作是由英国考古人员完成的：拉森 (1852 - 1854)；史密斯 (1872 - 1873, 1876)；拉森 (1878 - 1882)；巴奇 (1888 - 1891)；

R. Campbell Thompson (1903–1905); Thompson (1927–1932); Iraqi Department of Antiquities (1954). Thompson was especially responsible for bringing a degree of order out of the chaos created by previous campaigns at the site. He cut down to virgin soil and established the history of the site from 612 B.C. (when the Babylonians destroyed the city) back to almost 5000 B.C.

Nineveh was periodically the capital of Assyria, along with Nimrûd and Asshur; but from Sennacherib's reign on (705–682) it was permanently the capital. To Sennacherib goes credit for the city wall, an aqueduct that brought water from about 30 mi. (50 km.), and a great palace. His palace, at the southern edge of Kuyunjik, had more than seventy rooms decorated with sculptured stone slabs for a total of almost two miles of reliefs. In the middle of Kuyunjik stood Sennacherib's temple to Nabû (god of writing), where he deposited his royal library (found by Layard). At the northern edge of the mound was the palace of Ashurbanipal (Osnappar of Ezr. 4:10), where Rassam found the rest of the royal library (perhaps totaling more than 100,000 texts, including Babylonian accounts of creation and the flood). Palaces of Shalmaneser I, Tiglath-pileser I, Adadnirari II, Ashurnasirpal, and Tukulti-Ninurta II also came to light at Kuyunjik, and a palace of Esarhaddon on Nebi Yûnus. The site of Nineveh is so huge that work there has hardly begun.

金 (L. W. King) 和汤普森 (1903 - 1905); 汤普森 (1927 - 1932); 伊拉克文物部 (1954)。尼尼微遗址之前的考古探究一直处于混乱状态, 汤普森使这里的考古活动有序进行。他一直挖到了处女地, 还原了该地大约从公元前 5000 年至公元前 612 年的历史 (公元前 612 年, 巴比伦人毁灭了这座城市)。

尼尼微、尼姆鲁德和亚述三个城市在亚述帝国时期轮流作都城; 但是从西拿基立统治时期开始 (705 - 682), 亚述帝国将尼尼微定为永久的都城。西拿基立为其修建了城墙, 从 30 英里 (50 公里) 外引来了沟渠, 并建造了一座宏伟的宫殿。西拿基立的宫殿位于库云吉克南部边缘地区, 宫殿内有 70 多个房间, 房间内饰有雕刻石板, 这些雕刻石板构成了长达 2 英里的浮雕。库云吉克中部是西拿基立为尼波神 (文字之神) 建造的神庙, 这座神庙也是西拿基立的皇家图书馆 (由莱亚德发现)。库云吉克北部是亚述巴尼帕的宫殿 (以斯拉记 4:10 中的亚斯那巴), 拉森在这里发现了皇室图书馆的其余部分 (图书馆内藏有超过 10 万文献, 其中包括巴比伦人对创世和洪水的记载)。考古人员还在库云吉克发现了撒幔以色列一世、提革拉毗列色一世、亚达尼拉利二世、亚述纳西尔帕和图库尔提尼努尔塔二世的宫殿, 在先知约拿墓地 (Nebi Yûnus) 发现了以撒哈顿的宫殿。尼尼微城遗址极其庞大, 发掘工作才刚刚开始。



Relief from palace of Ashurbanipal (668–633 B.C.) at Kuyunjik. The king pours a libation over four dead lions before an offering table and incense stand. (Trustees of the British Museum)

这是位于库云吉克的亚述巴尼帕（公元前 668 - 633 年）宫殿上的浮雕。亚述巴尼帕将祭酒倒在祭桌和香案前的四只死狮身上。（大英博物馆理事会）

G. Ur. The home of Abraham was first excavated briefly by J. E. Taylor for the British Museum in 1854. He found inscriptions at the ziggurat which demonstrated that Tell el-Muqaiyar was truly Ur. In 1918 R. Campbell Thompson worked there briefly, followed a few months later by H. R. Hall, who concentrated on the ziggurat area but also uncovered tombs and houses. The main campaign, however, was a cooperative effort of the British Museum and the Museum of the University of Pennsylvania under the direction of C. L. Woolley (1922–1934).

G. 吾珥。1854 年，大英博物馆派泰勒（J. E. Taylor）率先对亚伯兰罕的故乡展开短暂的挖掘。他在金字形神塔中发现了一些铭文，这些铭文证明穆喀雅废丘（Tell el-Muqaiyar）就是吾珥。1918 年，汤普森在此进行了短暂的考古探究，数月之后，霍尔在这里展开考古挖掘，他主要发掘了金字形神塔地区，而且发掘出了一些坟墓和房屋。但是，该地主要的考古活动却是由大英博物馆和宾夕法尼亚大学博物馆组成的联合考古队开展的，伍利是这支联合科考队的队长（1922–1934）。

Most interesting for biblical studies, as possibly the time when Abraham lived there, is the Ur III period (2070–1960 B.C.), which saw the city at its height. Woolley estimated the population of the city and its environs at about 250,000. The wall around the city proper was some 21/2 mi. (4 km.) in circumference and 77 ft. (23 m.) thick. In the northwestern part of the city was the sacred enclosure of the moon-god Nanna, within which stood the

亚伯拉罕所生活的时代可能处于乌尔 III 期（公元前 2070 - 1960），此时的吾珥处于鼎盛时期，这也是圣经学者最感兴趣的时期。伍利估计当时该城及其周边的人口数为 25 万。城墙的周长大约为 21/2 英里（4 公里），城墙的厚度为 77 英尺（23 米）。城西南是当地人为月亮神南娜（辛）建造的神圣围场，围场内是一座长 200 英尺（60 米），宽 150 英尺（45 米），高 70 英尺（21 米）庞大的砖砌金字形神庙。该城市有两个海

great brick ziggurat measuring 200 ft. (60 m.) in length, 150 ft. (45 m.) in width, and 70 ft. (21 m.) in height. The city had two harbors and numerous business houses with sales representatives scattered far and wide. Houses of the middle class normally had ten to twenty rooms in two stories arranged around a central court. Education was quite highly developed. In mathematics one not only knew multiplication and division but also could extract square roots and do exercises in practical geometry. Scores of thousands of clay tablets have come to light, a large percentage of which are bills of lading, invoices, records of court cases, tax records, and the like, demonstrating the prosperity and social and economic advancement of the community.

Later, during the 17th cent., the city was badly damaged by Hammurabi's son when Ur rebelled against her overlords, but it was restored to greatness by Nebuchadnezzar and Cyrus. For a general description of the city's history and significance see UR.

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港, 多个商行, 销售网点遍布全城。中产阶级的房屋通常分为上下两层, 拥有 10 到 20 个房间, 大约位于院子中间。当时的教育水平很高。在数学方面, 人们不仅掌握了乘除法运算而且学会了求平方根, 进行实用几何学练习。考古人员在此发现了成千上万的泥版, 大部分泥版上的文字是关于装箱单、发票、庭审、税务诸如此类的记录, 这证明当时这里社会繁荣、经济发达。

后来, 吾珥人发动了反对其领主的反叛战争, 汉莫拉比之子在平息叛乱时重创了这座城市, 但是尼布甲尼撒和居鲁士后来让这座城市重现了昔日繁荣景象。关于这座城市历史和重要性概述, 见 UR (吾珥)。

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ARCHEOLOGY OF PALESTINE AND SYRIA.

The ancient areas of Palestine, Phoenicia, and Syria are now incorporated into four modern nations: Israel, Jordan, Lebanon, and Syria. The modern nation Israel was formed in 1948. The wars of 1967 and 1970 resulted in Israeli occupation of the Sinai and Gaza Strip territories of Egypt, the Golan Heights of Syria, and the West Bank of Jordan. The last is a large area of Cisjordan that includes Samaria, the Old City of Jerusalem, and many other important biblical sites. The Hashemite Kingdom of Jordan includes the transjordanian areas of ancient Gilead, Ammon, Moab, and Edom.

Modern Lebanon, a small country about 135 mi. (215 km.) long and no broader than 50 mi. (80 km.), includes the ancient Phoenician coast, the Lebanon Mountains, and the fertile Beqa' Valley.

The Syrian Arab Republic extends 350 mi. (560 km.) inland to include the northwestern area of ancient Mesopotamia—the region of the upper Euphrates River and its major tributary, the Khābûr (Habor) River. Although the mouth of the Orontes lies in the district of Alexandretta ceded to Turkey in 1939, this important area of ancient Syria will be included in the following discussion.

I. History of Archeological Investigation

- A. Syria
- B. Phoenicia
- C. Palestine
- D. Transjordan

II. Significant Archeological Discover-

ARCHEOLOGY OF PALESTINE AND SYRIA**巴勒斯坦和叙利亚考古**

古代的巴勒斯坦、腓尼基和叙利亚现已合并成为 4 个现代国家: 以色列、约旦、黎巴嫩和叙利亚。现代国家以色列成立于 1948 年。经过 1967 年和 1970 年战争之后, 以色列占领了埃及的西奈半岛、加沙地带、叙利亚的戈兰高地和约旦河西岸地区。约旦河西岸是一个广阔的地区, 包括了撒玛利亚、古耶路撒冷和《圣经》中提到的许多其他重要地区。约旦的哈希姆王朝的疆域包括约旦河东岸的古城基列、亚扪、摩押和以东。

现代黎巴嫩是一个面积狭小的国家, 长约 135 英里 (215 公里), 宽不超过 50 英里 (80 公里), 古代的腓尼基海岸、黎巴嫩山和富饶的贝卡山谷位于其境内。

阿拉伯叙利亚共和国是一个面积达 350 英里 (560 公里) 的内陆国家, 其国土面积中包括了古代美索不达米亚的西北部地区, 也就是幼发拉底河和其支流哈博河的上游地区。虽然奥龙特斯河口位于 1939 年割让给了土耳其的亚历山大勒塔地区, 但是下面将继续讨论古叙利亚的这一重要区域。

I. 考古研究的历史

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II. 重要的考古发现

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- A. 调研
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- H. 统一的王国时期
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- K. 波斯帝国和希腊化时期
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- M. 《新约》时期
- N. 《死海古卷》和巴可巴考古发现
- O. 罗马帝国晚期和拜占廷帝国时期

I. History of Archeological Investigation.

A. Syria. Major excavations in Syria began in the early 20th century. From 1911 to the outbreak of World War I, R. C. Thompson, T. E. Lawrence (of Arabia), D. G. Hogarth, and C. L. Woolley worked at Carchemish on the Euphrates River near the Syrian-Turkish border, uncovering a large number of Syro-Hittite reliefs. Carchemish was the site of the battle in 605 B.C. between Nebuchadrezzar and Neco (2 Ch. 35:20; Jer. 46:2). The excavators found evidence of this battle, including the shield of a Greek mercenary soldier in the hire of Neco.

I. 考古探究的历史。

A. 叙利亚。叙利亚的主要考古发掘从 20 世纪初期开始。从 1911 年至一战爆发，汤普森、劳伦斯 (T. E. Lawrence, 阿拉伯人)、贺加斯 (D. G. Hogarth) 和伍利都曾在迦基米施考古，迦基米施位于叙利亚和土耳其边境附近的幼发拉底河沿岸，他们在这里发掘出大量的叙利亚赫人的浮雕。迦基米施是公元前 605 年巴比伦王尼布甲尼撒和埃及王尼哥战争的战场 (代下 35:20; 耶 46:2)。考古人员发现了关于这场战争的考古证据，其中包括尼哥军中希腊佣兵的盾牌。



On the Habor (Khābûr) River near the 哈拉夫 (古城歌散, 见 GOZAN[歌散])

Turkish border is Tell Halâf, ancient GOZAN. Max von Oppenheim excavated the site in 1911–1913 and 1927–1929. An inscribed altar from Halâf yields our oldest Aramaic text, dated to 925 B.C. Under the Assyrians Gozan was a provincial capital. Israelites were sent there by Tiglath-pileser III in 734–732 B.C. (1 Ch. 5:26) and by Shalmaneser V and Sargon II in 722 (2 K. 17:6; 18:11).

DURA-EUROPAS is a huge settlement of 160 acres (65 hectares), 25 mi. (40 km.) up the Euphrates from the Iraqi border. Eminent Belgian, French, and American scholars worked at the site in 1922–1923 and from 1928 to 1937. Among their significant discoveries were a Mithraeum (2nd cent. A.D.), a synagogue (3rd cent. A.D.), and a church (3rd cent. A.D.) which is the earliest yet found. All these buildings were decorated with frescoes.

Tell ‘Asharah is situated 15 mi. (25 km.) below the confluence of the Habor and the Euphrates. It was identified by E. Herzfeld as ancient Terqa, the capital of the kingdom of Ḥana in the Old Babylonian period. In 1923 F. Thureau-Dangin conducted a short season there. At that time the mound measured 2600 by 2000 ft. (800 by 600 m.), but erosion by the Euphrates has reduced this to only 1870 by 1670 ft. (570 by 510 m.). In 1974 T. H. Carter began new excavations at the site; these were continued by G. Buccellati.

位于土耳其边境附近的哈博河沿岸。奥本海姆在 1911 年至 1913 年和 1927 年至 1929 年两个时间段挖掘了该遗址。考古人员在哈拉夫祭坛的铭文上发现了最古老的亚兰语文字，它们可以追溯到公元前 925 年。歌散是亚述帝国一省的省会。公元前 734 年至 732 年提革拉毗列色三世把以色列人掳到了歌散（代上 5:26），公元前 722 年撒幔以色列五世和撒珥根二世也曾将以色列人安置在歌散（王下 17:6; 18:11）。

杜拉欧罗普斯（见 DURA-EUROPAS[杜拉欧罗普斯]）是一个面积达 160 英亩（65 公顷）的庞大定居点，它距离幼发拉底河上游（伊拉克边境段）25 英里（40 公里）。1922 年至 1923 年和 1928 年至 1937 年两个时间段，比利时、法国和美国的杰出学者们曾对这一遗址展开了挖掘。该遗址上的重大考古发现包括：一个公元 2 世纪的密特拉地下洞窟、一座公元 3 世纪的犹太会堂和一座公元 3 世纪的教堂（最早被发现的教堂）。所有这些建筑上装饰着壁画。

阿舍拉（Tell ‘Asharah）位于哈博河与幼发拉底河汇合点下游 15 英里（25 公里）处。赫茨菲尔德（E. Herzfeld）认为该地就是古巴比伦时期哈拿王国（Ḥana）的都城提卡。1923 年，丹金（F. Thureau-Dangin）在该地进行了短暂的挖掘。当时该废丘长度为 2600 英尺（800 米），宽度为 2000 英尺（600 米），但是随着幼发拉底河的不断侵蚀，它的长度和宽度分别缩减到 1870 英尺（570 米）和 1670 英尺（510 米）。1974 年，卡特（T. H. Carter）重新对该遗址进行了挖掘；后来布契拉提（G. Buccellati）接续卡特继续在此地进行考古挖掘。





From 1924 to 1929 R. du Mesnil du Buisson excavated ancient Qatna, the capital of an important kingdom that flourished during the Old Babylonian 1924 年至 1929 年，法国比伊松的梅尼尔 (R. du Mesnil) 挖掘了古城夸特那，它是兴盛于古巴比伦时期的一重要王国的都城。该遗址大约是一个边长为

period. The site, about 3300 ft. (1000 m.) square, was protected by steep “Hyksos” ramparts, some 50 ft. (15 m.) high.

F. Thureau-Dangin excavated Arslan Tash, ancient Hadātu, from 1927 to 1929. He found an important collection of ivories in a magnificent provincial palace of Tiglath-pileser III.

On the coast E of the tip of Cyprus is one of the most important sites in the Near East, Râs Shamrah, ancient UGARIT. The initial discovery was made accidentally in 1928 by a farmer whose plow struck a tomb. This led to the excavation of the tell of Ugarit less than a mile away. Begun in 1929 by C. Schaeffer, excavations continued until 1939. They were resumed in 1948.

Ugarit flourished between 2100 and 1200 B.C. The excavators have uncovered a palace, and temples of Dagon and Baal. Most important are the archives, with numerous clay tablets in Akkadian and the previously unknown Ugaritic. The latter was deciphered concurrently in 1930 by H. Bauer of Germany and by E. Dhorme and C. Virolleaud of France. As recently as 1960 excavators came upon a new archive, which produced thirty boxes of texts. The Ugaritic texts are of paramount importance to OT studies because the religion of Baal, Anath, and other Ugaritic gods is similar to that of the Canaanites of Palestine. The literary style and vocabulary of texts such as the epics of Aqhat and of Keret are very similar to the poetic portions of the OT.

Ancient HAMATH on the Orontes was investigated by the Danes under H. Ingholt between 1931 and 1938. Hamath

3300 英尺（1000 米）的正方形，城四周被“希克索斯式”陡峭的壁垒保护着，有些壁垒高达 50 英尺（15 米）。

丹金于 1927 年至 1929 年发掘了阿斯拉斯塔什（古名：哈达图[Hadātu]）。他获得了重要的考古发现，在提革拉毗列三世时期的一个行省的宏伟宫殿中发现了许多象牙。

拉斯姆拉（古名：乌加列，见 UGARIT [乌加列]）位于基提岛东端，它是近东最重要的遗址之一。1928 年一位农民在犁地时偶然发现了一座古墓，这揭开了此地考古挖掘的序幕，考古人员开始在距离该古墓不到 1 英里以外的乌加列废丘展开挖掘。舍弗尔（C. Schaeffer）的考古发掘从 1929 年一直持续到 1939 年，他在 1948 年又重新开始挖掘该遗址。

公元前 2100 年至公元前 1200 年之间，乌加列处于繁荣时期。考古发掘者在该遗址中发掘到了一座宫殿、大衮庙和巴力庙。最重要的是在该地发现了许多史料室，考古人员在其中发现了许多阿卡德语与乌加里特语泥版，在这以前人们对乌加里特语还感觉很陌生，但是 1930 年，德国学者鲍尔（H. Bauer）、法国学者多姆（E. Dhorme）和维洛列伍德（C. Virolleaud）同时破译了这种文字。1960 年，发掘者又发现了一个史料室，其中藏有 30 箱文献。乌加里特语文献对于《旧约》研究至关重要，因为巴力崇拜、亚拿特崇拜和其他神明崇拜与巴勒斯坦的迦南人崇拜的偶像很相似。从文体风格和用词上来看，这些文献（如，阿迦特[Aqhat]史诗和克烈特[Keret]史诗）与《旧约》中的诗篇非常相似。

1931 年至 1938 年，英格霍特（H. Ingholt）率领丹麦科考队调研了奥龙特斯河岸上的古城哈马（见 HAMATH [哈

was an independent kingdom conquered by Jeroboam II (2 K. 14:28).

Tell Ta'yinat near Antioch was excavated by C. W. McEwan from 1932 to 1938. He found a Syro-Hittite temple of the 9th cent. B.C. with a ground plan similar to that of Solomon's temple.

Ancient ANTIOCH (SYRIAN) was the third largest city in the Roman empire. Joint American-French excavations were conducted between 1932 and 1939 under G. Elderkin, C. Morey, and R. Stillwell. Hundreds of fine mosaics were recovered from twenty churches of the 4th century. Unfortunately, little of the earlier levels was recovered, as these are now under the water table of the Orontes. Only one inscription and a marble fragment bear witness to the Jews of ancient Antioch, who comprised one-seventh of the population. At the famous suburb of DAPHNE, 5 mi. (8 km.) S of Antioch, excavators found the Roman theater built by Vespasian on the site of the Jewish synagogue.

On the Euphrates just across from the Iraqi border is one of the most important sites in the Near East, ancient Mari, a major city that flourished until it was destroyed by Hammurabi in the 18th cent. B.C. A bedouin accidentally discovered the site in 1933. The French under A. Parrot have excavated Mari in more than twenty seasons (1933-1939, 1951-1956, and since 1960). They cleared a royal palace of the 2nd millennium B.C., covering 15 acres (6 hectares) and including 270 rooms, some with striking frescoes. Of the greatest significance are more than twenty

马]). 哈马是一个独立的王国, 后被耶罗波安征服 (王下 14:28)。

塔伊纳特 (Tell Ta'yinat) 靠近安提阿, 1932 年至 1938 年, 麦克尤恩 (C. W. McEwan) 对该遗址展开了挖掘, 并在此发现了一座公元前 9 世纪的叙裔赫人神庙和一张与所罗门神殿平面图相似的平面图。

古城安提阿 (叙利亚) (见 ANTIOCH [SYRIAN]) 是罗马帝国的第三大城市。埃尔德金 (G. Elderkin)、莫雷 (C. Morey) 和史迪威 (R. Stillwell) 于 1932 年至 1939 年率领美国和法国人组成的联合科考队在这里进行考古挖掘。他们从公元 4 世纪的 20 座教堂中发掘出数以百计的精美的镶嵌图案。遗憾的是, 他们没有找到更早期的镶嵌图案, 因为它们现在都位于奥龙特斯河的河底。只有一篇铭文和一个大理石碎片见证着犹太人曾在安提阿生活过, 他们占整个城市人口数的七分之一。安提阿以南 5 英里 (8 公里) 的郊区是著名的达弗尼 (见 DAPHNE[达弗尼]), 发掘者发现了维斯帕先在犹太会堂遗址上建造的罗马剧场遗址。

刚过伊拉克边境的幼发拉底河沿岸是近东一个重要的遗址所在地, 它就是古代的马里 (Mari), 公元前 18 世纪汉莫拉比将这一城市毁灭, 但是在这之前, 它是近东一个繁华大城市。1933 年贝多因 (bedouin) 偶然发现了这一遗址。帕罗 (A. Parrot) 曾率领法国科考队在这里进行了 20 多年的发掘 (1933 至 1939, 1951 至 1956 和 1960 年之后)。他们发掘出公元前 2000 年的一个占地 15 英亩 (6 公顷) 皇宫, 宫殿内有 270 个房间, 有些房间内饰有醒目的壁画。该遗址出土了 2000 多块楔形文字石碑, 这些石碑极富考古价值, 碑文中许多名字与亚伯拉罕的宗谱上的名字很相似 (碑文中

thousand cuneiform tablets, which provide us with (among other things) names similar to those found in Abraham's genealogy. Recently published texts from Mari provide the first substantial parallels to biblical prophecy.

Tell Chagar Bazar, on a branch of the Habor about 20 mi. (30 km.) S of the Turkish border, was excavated under M. E. L. Mallowan (1935–1937). Its identification is uncertain. It is significant that an Old Babylonian text from the site mentions horses, for this area became part of the state of Mitanni, which flourished because of its charioteers. Just S of Tell Chagar Bazar, Tell Brâk also was excavated by Mallowan between 1937 and 1939. In the temple terrace (2900 B.C.) were thousands of black and white alabaster "eye idols," figurines of gods consisting of pairs of eyes. An unexpected discovery was a palace belonging to Naram-Sin of Akkad (2250 B.C.).

From 1937 to 1939 and from 1946 to 1949 C. L. Woolley labored at the large mound of ancient Alalakh on the Orontes in Turkish territory, and also at the port of el-Mina (Gk. Poseideion), located at the mouth of the Orontes. A total of 466 Akkadian texts from Alalakh sheds important light on the background of the biblical patriarchs. El-Mina was the major Greek outpost for trade with Syria and Mesopotamia from the 8th to the 4th cents B.C.

Biblical TADMOR (2 Ch 8:4), the famous oasis city of Palmyra during Roman times, attained its apogee under Queen Zenobia, who dared to challenge the

还包括其他内容)。刚刚发表的关于马里遗址的文献是研究《圣经》中预言第一手详实的资料。

1935年至1937年，马洛温对哈博河支流沿岸的查加尔·巴扎尔（Tell Chagar Bazar）展开了挖掘，该地位于土耳其边境以南20英里（30公里）处。人们无法确定它的古名。但值得注意的是，该地出土的一份古巴比伦文献提到了马匹，因为这一地区曾是米坦尼王国的领地，而米坦尼人因善于驾驶战车而兴盛一时。查加尔·巴扎尔以南就是布拉克（Tell Brâk），1937年至1939年马洛温也曾挖掘了这里。该地的庙台（公元前2900年）内拥有数以千计的用黑白雪花石膏制成的多眼神像，也被称为“眼偶”。考古人员还意外发现了阿卡德的纳拉姆辛国王的宫殿（公元前2250年）。

伍利对古城亚拉勒（Alalakh）上的大废丘进行了辛苦的发掘（1937至1939；1946至1949），该废丘位于土耳其境内的奥龙特斯河沿岸，他同时挖掘了埃尔米纳港（希腊：波赛顿），该港位于奥龙特斯河河口。亚拉勒出土的466份阿卡德语文献为我们了解《圣经》中先祖的生活背景提供了重要的参考。公元前8世纪至公元前4世纪，埃尔米纳港是希腊与叙利亚和美索不达米亚地区进行贸易的前沿城市。

《圣经》中达莫（见 TADMOR[达莫]，代下 8:4）是罗马帝国时期帕尔米拉的一个著名绿洲城市，它在季诺碧亚作女王时期达到鼎盛，这位女王竟敢于挑战

Roman emperor Aurelian (A.D. 271). The extensive ruins, including over one hundred columns still in place, were seen by the Jewish traveler Benjamin of Tudela in A.D. 1172, and were then rediscovered by English merchants at the end of the 17th century. Between the World Wars French scholars such as R. Dussaud, C. Virolleaud, A. Gabriel, and M. Dunand worked at Palmyra. In 1939 H. Seyrig investigated the agora. Just before World War II Chinese silks of the 1st–2nd cents A.D. were discovered. From 1954 to 1961 Swiss excavators under P. Collart worked in the Baalshamin temple area. Since 1959 Polish scholars under K. Michalowski have been excavating the camp of Diocletian. From 1963 to 1966 Syrians under A. Bounni uncovered the temple of Nebo.

The capital of Syria, DAMASCUS, was also the capital of the Arameans (2 S. 8:5f) until its conquest by Tiglathpileser III in 732 B.C. The outline of “the street called Straight” (Acts 9:11) is still preserved by the modern Sharia‘et-Tawwil, which ends at the Eastern Gate (Bâb esh-Sharqi). In 1947 the Syrians discovered a Roman arch about 13 ft. (4 m.) below the present street level. The eastern triple gate (now largely restored) at the end of the street also dates from the Roman period.

In 1955–1956 the West Germans under A. Moortgat worked at the great mound of Tell Fekherîyeh, E of Tell Halâf on the Habor River. They uncovered a Hurrian settlement of the mid-2nd millennium B.C., which may have been ancient-Waššukanni, the capital of the kingdom of Mitanni.

罗马皇帝奥勒利安（公元 271 年）。公元 1172 年来自于图德拉的犹太人本杰明来到了这里，他在此地看到了大量的遗迹，其中包括一百多根宫殿的廊柱。17 世纪末期，英国商人重新挖掘了该遗址。两次世界大战期间，法国学者杜索（R. Dussaud）、维洛列伍德、加布里埃尔（A. Gabriel）和达兰德（M. Dunand）在帕尔米拉开展考古探究。1939 年，塞里格对该地的集市进行了考古研究。二战爆发之前，人们在这里发现了公元 1 世纪至公元 2 世纪的中国丝绸制品。1954 年至 1961 年，卡拉特（P. Collart）率领瑞士考古挖掘者在对巴力神庙遗址进行了考古探究。从 1959 年，米查罗斯基（K. Michalowski）带领波兰学者开始挖掘戴克里先的露营。1963 年至 1966 年，布尼（A. Bounni）带领叙利亚考古人员挖掘了尼波神庙。

大马士革（见 DAMASCUS[大马士革]）是叙利亚的首都，公元前 732 年提革拉毗列色征服亚兰人之前，大马士革也是亚兰人的都城（撒下 8:5-6）。现代城市沙里阿亚特塔维尔（Sharia‘et-Tawwil）仍然保存着《使徒行传》中提到的“直街”（徒 9:11），这条街道一直延伸到东门（夏奇城门）。1947 年，叙利亚人在这条街道下方 13 英尺（4 米）处发现了一个罗马拱门。街道尽头的东门分为三重（大部分现已被修复），东门也是罗马时期的建成的。

1955 年至 1956 年，摩盖特（A. Moortgat）率领西德考古人员对弗海里耶（Tell Fekherîyeh）的大废丘展开了挖掘，该废丘位于哈博河沿岸的哈里夫东侧。他们在该遗址发现了一个公元前 2000 年中叶的胡里安人聚落，这里有可能是米坦尼王国的古都瓦舒戛尼（Waššukanni）。

The Danes under P. Riis excavated the site of Tell Sukas on the coast from 1958 to 1963. Sukas is probably the Šuksi mentioned in Ugaritic texts. Gifted with two harbors, Sukas served as an important Greek trading outpost from 850 to 550 B.C.

Ancient ARPAD has been excavated by British archeologists since 1960. They have uncovered the remains of the Aramean city whose destruction by the Assyrians left such a deep impression on biblical writers (2 K. 18:34, par. Isa. 36:19; Jer. 49:23).

Between 1968 and 1974 the Syrians built a major dam on the Euphrates at Tabqa, about 90 mi. (145 km.) E of Aleppo. The new lake created by the dam, 50 mi. (80 km.) long and 5 mi. (8 km.) wide, has covered many tells, including those of the southern part of the kingdom of Carchemish and the eastern part of the kingdom of Yamhad (Aleppo). Emergency salvage excavations were conducted by many nations at Tell Frey, 12 mi. (20 km.) upstream from the dam. A palace of the 17th–16th cents B.C., with a number of cuneiform texts, was cleared. Another site, Tell Selenkahiyah, which flourished from 2400 to 2200 B.C., also was subject to salvage excavations.

1958年至1963年，里斯(P. Riis)率领丹麦人挖掘了海岸边的叙卡斯(Tell Sukas)。叙卡斯有可能就是乌加里特语文献中的“Šuksi”。叙卡斯拥有两个海港，从公元前850年至公元前550年，它始终是希腊重要的贸易口岸。

英国考古学家从1960年开始挖掘古城亚珥拔(见ARPAD[亚珥拔])。他们挖掘到了这座亚兰城市的很多遗迹，亚述人摧毁这些城市给《圣经》作者们留下了深刻的印象(王下18:34, 平行经文赛36:19; 耶49:23)。

1968年至1974年，叙利亚人在幼发拉底河沿岸的泰巴盖建造了一座大坝，泰巴盖大约位于阿勒波以东90英里(145公里)处。这座长50英里(80公里)宽5英里(8公里)的大坝形成了一个新湖泊，新湖泊淹没了许多土丘，包括迦基米施王国南面和亚姆哈德(阿勒波)王国东面的土丘。许多国家的考古人员在大坝上游12英里(20公里)处的弗雷(Tell Frey)展开紧急的营救性挖掘。考古人员在此地发掘出一座公元前17世纪或16世纪的宫殿和大量楔形文字文献。考古人员也对另一个考古遗址——塞兰凯伊耶(Tell Selenkahiyah)展开了营救性的挖掘，该遗址在公元前2400年至公元前2200年曾盛极一时。



Third-millennium temple at Byblos. During the Amorite period (2nd millennium B.C.) the site was occupied by the "obelisk temple" of Resheph (reconstructed at left). (W. S. LaSor)

The Italians under P. Matthiae have been working since 1964 at TELL MARDIKH, 43 mi. (70 km.) SW of Aleppo. This large tell of 140 acres (56 hectares) has turned out to be one of the most spectacular sites ever excavated, for it was ancient Ebla, one of the main kingdoms of the area. Over twenty thousand cuneiform tablets in Sumerian and in a new dialect, Paleo-Canaanite, have come from its archives, dated to 2400–2250 B.C. Of great significance is the appearance of a king named Ebrum (cf. Eber in Gen. 10:21). Also, cities of Palestine such as Salem, Hazor, Lachish, Megiddo, Gaza, Joppa, etc., are mentioned.

B. Phoenicia. The earliest explorations in Phoenicia were conducted by the French scholar E. Renan, who came to the Levant in 1860 with troops sent by Napoleon III.

The most famous site in Lebanon is the spectacular Roman temple complex of BAALBEK (Gk. *Heliopolis*) in the Beqa' Valley. Some scholars have sought to associate Aven (Am. 1:5) with the area.

位于比布鲁斯的公元前 3000 年的神庙。后来亚摩利人（公元前 2000 年）在该遗址上为利悉建造了“方尖塔神庙”（图左为重建的神庙）。（拉索[W. S. LaSor]）

马提亚（P. Matthiae）率领的意大利科考队于 1964 年开始在阿勒波西南 43 英里（70 公里）的马尔迪赫丘（见 TELL MARDIKH）进行考古挖掘。这一土丘占地 140 英亩（56 公顷），是目前被挖掘出的最壮观的遗址之一，因为这里就是该地区一主要古国——埃勃拉王国的遗址所在地。考古人员在该遗址发掘到了公元前 2400 年至公元前 2250 年之间的 2000 多块苏美尔语和古迦南语（新方言）楔形文字石碑。其中一个重要的考古发现是当地一位王的名字叫希伯（Ebrum）（参：《创世记》10:21 中希伯）。另外提及了一些巴勒斯坦地区的城市：撒冷、夏琐、拉吉、米吉多、迦萨、约帕等。

B. 腓尼基。法国学者勒南（E. Renan）率先在腓尼基展开了考古研究，1860 年他随从拿破仑三世的军队来到了黎凡特。

黎巴嫩最著名的考古遗址就是贝卡山谷中的巴勒贝克（见 BAALBEK[巴勒贝克]）（希腊语：*Heliopolis*）。有些学者试图将亚文平原（摩 1:5）与该地区联系在一起。1555 年，贝隆（P. Belon）

Baalbek was first brought to Europe's attention by P. Belon in 1555, and was then accurately described by Wood and Dawkins in 1751. After the visit in 1898 of Emperor Wilhelm II, the German scholars O. Puchstein and B. Schulz worked at the site. Since World War II excavations and reconstruction have been directed by M. Chehab and H. Kalayan. Soundings have revealed Persian and Hellenistic remains.

The French have excavated the port of Byblos under M. Dunand and P. Montet (1921–1924, 1933–1938, 1960–1962, and since 1968). The Egyptians traded with Byblos for the famous cedars of Lebanon from the 3rd millennium B.C., and many Egyptian objects have been recovered from the site. In 1923 the sarcophagus of Ahiram was discovered. Inscribed in archaic Phoenician, it is one of the oldest extant alphabetic inscriptions (early 10th cent. B.C.).

Ancient SIDON was a great Phoenician city (Gen. 10:19; 1 K. 5:6 [MT 20]; 16:31). In 1855 the black basalt sarcophagus of Eshmun'azar, with an important Phoenician inscription, was discovered at Sidon. Thirty-two years later the sarcophagus of his son Tabnit, "priest of Astarte," was found. At the end of the 19th cent. the Turkish archeologist O. Hamdi discovered four carved sarcophagi, which are the finest Hellenistic sculptures on display in the Istanbul Museum. Outstanding is the "Alexander Sarcophagus," which depicts a battle between Alexander and the Persians.

首次向欧洲人介绍了巴勒贝克遗址，伍德 (Wood) 和道金斯 (Dawkins) 于 1751 年详细地描述了这一遗址。1898 年德国的威廉二世来到了这里，之后，德国学者贝基斯坦 (O. Puchstein) 和舒尔茨 (B. Schulz) 开始在这里展开挖掘。二战爆发之后，谢哈卜 (M. Chehab) 和卡拉严 (H. Kalayan) 指导这里的考古挖掘和重建工作。考古人员在这里发掘出一些波斯和希腊风格的遗迹。

达兰德和蒙泰 (P. Montet) 带领法国考古人员挖掘了比布鲁斯港 (1921–1924, 1933–1938, 1960–1962, 1968 年之后)。从公元前 3000 年开始，埃及人就与比布鲁斯人进行贸易，换取当地著名的黎巴嫩香柏木，许多埃及人物件也被人们发掘出来。1923 年，考古人员发现了阿希雷姆石棺。石棺上刻有古腓尼基语碑文，这也是现存最古老的字母碑文 (公元前 10 世纪初期)。

古城西顿 (见 SIDON [西顿]) 是腓尼基人的一座大城市 (创 10:19; 王上 5:6 [《马所拉文本》 20]; 16:31)。1855 年，人们在西顿发现了以斯玛鲁沙二世的黑玄武岩石棺，石棺上刻有重要的腓尼基语碑文。32 年之后，人们又发现了他的儿子塔伯尼特 (阿施塔特的祭司) 的石棺。19 世纪末期，土耳其考古学家哈姆迪 (O. Hamdi) 发现了 4 个雕刻的石棺，它们是伊斯坦布尔博物馆展示的最精美的希腊风格雕塑。“亚历山大石棺”最为引人注目，因为石棺上描绘着亚历山大与波斯人战争的场面。



Bronze figure of Syrian god discovered near Tyre (Trustees of the British Museum)

The temple of Eshmun at Boston esh-Sheh, 3 mi. (5 km.) N of Sidon, was partly excavated by Macridi-Bey and Van Landau in the early 20th century. Work was resumed in 1963 by M. Dunand, who discovered eleven statues of squatting children dedicated to Eshmun. Four of these have Phoenician inscriptions, one with a text naming a series of three kings and a prince from the 5th-4th cents B.C.

The Phoenician city of Tyre was renowned for its maritime trade (Ezk. 26:4-14). It was actually an island that was transformed into a peninsula by Alexander the Great's causeway. Aerial and underwater surveys of the harbor installations were conducted in 1934-

推罗出附近发现的叙利亚神的青铜雕塑。(大英博物馆理事会)

爱希慕恩神庙位于西顿以北 3 英里（5 公里）的波斯顿伊沙舍（Boston esh-Sheh），20 世纪初期，马克里迪（Macridi-Bey）和兰道（Van Landau）对这一神殿进行了部分挖掘。1963 年，达兰德重新开始挖掘，并发现了 11 樽献给医神爱希慕恩的蹲着的儿童雕像。其中 4 樽雕像上刻有腓尼基语铭文，其中 1 篇铭文中提到了公元前 5 世纪至公元前 4 世纪的 3 位国王和 1 位王子的名字。

腓尼基人城市推罗因海上贸易而闻名于世（结 26:4-14）。它实际上是一座岛屿，亚历山大大帝铺设长堤之后，这里变成了一个半岛。1934 年至 1936 年，泊巴德（A. Poidebard）从空中和水中对这一港口上的设施展开了调查。从 1947 年开始，谢哈卜对本土的罗马拜占庭式

1936 by A. Poidebard. Since 1947 systematic excavations under M. Chehab have uncovered 40 acres (16 hectares) in the Roman Byzantine necropolis on the mainland and in the area of the southern harbor on the peninsula. On the mainland at Tyre hundreds of carved sarcophagi (2nd–7th cents A.D.) have been uncovered on both sides of a columned roadway with a monumental gateway. Most impressive is a well-preserved hippodrome (4th cent. A.D.) which seated 100,000 spectators. In the area of the peninsula the excavators have uncovered marble and mosaic pavements of the 4th cent. A.D. and a square arena for two thousand spectators. Unfortunately, pre-Roman levels have proved elusive.

German scholars under R. Hachmann conducted excavations from 1963 to 1970 at the site of Kamed el-Loz, ancient Kumidi, in the Beqa' Valley. Important finds include a fortress and temple with early (13th cent. B.C.) alphabetic ostraca. Also discovered were four cuneiform tablets, similar to the Amarna Letters, which refer to the deportation of some Habiru to Nubia.

Midway between Sidon and Tyre lies the site of ZAREPHATH (1 K. 17:8–24; Lk. 4:26). J. B. Pritchard conducted systematic excavations from 1969 to 1974, uncovering for the first time stratified Iron Age (9th–6th cents B.C.) remains of the Phoenicians. The site yielded painted clay masks, a small shrine, and an ivory plaque with an inscription to Tanit-Ashtart (RSV “Ashtaroth,” Jgs. 10:6; 1 K. 11:5). This is the first inscriptional reference in the East to Tanit, who was the goddess worshiped at Carthage.

的大墓地和半岛南部的港口进行了系统挖掘，他挖掘的面积达到了 40 英亩（16 公顷）。考古人员在推罗本土发现了上百个雕刻石棺（公元 2 世纪至 7 世纪），推罗本土的道路立着许多圆柱，还建有一个不朽的城门。最为引人注意的是一个保存完好的竞技场（公元 4 世纪），其中可以容纳 10 万观众。考古人员在半岛上挖掘到一些公元 4 世纪用大理石铺就的道路和一个可以容纳 2000 人的正方形竞技场。遗憾的是，该地罗马帝国时期之前的考古发现很少。

1963 年至 1970 年，哈赫曼（R. Hachmann）带领德国的考古学者挖掘了贝卡山谷内卡姆德洛兹（Kamed el-Loz），这里就是古代的库米提。该地重要的考古发现包括一座堡垒和一座神庙，以及印有早期字母的瓦片（公元前 13 世纪）。哈赫曼还发现了四块与亚玛拿泥版类似的楔形文字石碑，碑文中提到哈皮鲁人被掳到努比亚。

西顿和推罗中间是撒勒法（见 ZAREPHATH[撒勒法]）（王上 17:8-24；路 4:26）。1969 年至 1974 年，普里查德（J. B. Pritchard）在此地进行了系统的考古发掘，并且首次从铁器时代（公元前 9 世纪至公元前 6 世纪）的各考古地层中发掘出许多腓尼基人的遗迹。该遗址中出土了许多彩绘泥质面具、一座规模较小的神庙和一块象牙匾，该匾上刻有献给塔尼特阿斯塔塔的铭文（《修订标准译本》为“亚斯她录”，士 10:6；王上 11:5）。这也是东方的碑文中首次出现塔尼特这个名字，她是迦太基人崇拜的女神。

C. *Palestine*. In 1838 an American seminary professor E. Robinson, with his former student E. Smith, made a pioneer survey of sites and established many important identifications. From 1872 to 1878 the British Palestine Exploration Fund sponsored a topographical survey of Cisjordan, conducted by C. R. Conder and H. H. Kitchener. In 1884 and the following years G. Schumacher explored northern Transjordan.

The first excavation was undertaken in Jerusalem in 1863 by F. de Saulcy at the so-called “Tombs of the Kings” N of the present walled city. He believed that he had found the mausoleum of the kings of Judah. One tomb, which has a rolling stone, is actually that of Helena, Queen of Adiabene, who was converted to Judaism in A.D. 48.

The first important excavator in Palestine was the British Egyptologist Flinders Petrie, who dug in 1890 at Tell el-Ḥesī (mistakenly identified with Lachish, but now believed to be Eglon). He was able to synchronize Palestinian pottery with that found in Egypt. Petrie later dug SE of Tell el-Ḥesī at Tell Jemmeh in 1926–1927, at Tell el-Fār‘ah (S) in 1928–1930, and at Tell el-‘Ajjûl in 1930–1934. His identifications of these sites are not maintained today.

R. A. S. Macalister of Ireland excavated the site of GEZER (Tell Jezer) from 1902 to 1909. An important find was the Gezer Calendar (10th cent. B.C.), the oldest Hebrew text yet discovered. (See also below.)

At TAANACH (Tell Ta‘annak) E. Sellin

C. 巴勒斯坦。1838 年美国神学院教授罗宾逊 (E. Robinson) 和其校友史密斯 (E. Smith) 率先研究巴勒斯坦的遗址, 并且获得了重要的考古发现。1872 年至 1878 年, 英国巴勒斯坦探索基金会为康德 (C. R. Conder) 和基奇纳 (H. H. Kitchener) 在内约旦进行的地形测量提供了资金援助。1884 年及其之后的数年, 舒马赫 (G. Schumacher) 在外约旦的北部地区展开了探究。

1863 年, 索尔西 (F. de Saulcy) 率先挖掘了耶路撒冷所谓的“帝王坟墓”, 该墓地位于今城墙之都北侧。他认为自己发现了犹太王的陵墓。拥有滚石的坟墓实际上是阿狄亚贝尼女王海伦娜 (Helena) 的坟墓, 这位女王于公元 48 年改信犹太教。

巴勒斯坦首个重要的考古发掘者是英国埃及古物学家皮特里, 他于 1890 年挖掘了特拉黑斯 (他以为该地就是拉吉, 但是现在人们知道该地是伊矾伦)。他能找出巴勒斯坦出土的陶器与埃及出土的陶器的年代对应关系。1926 年至 1927 年, 皮特里挖掘了特拉黑斯东南面的帖尔耶米 (Tell Jemmeh), 并于 1928 年至 1930 年挖掘了特拉黑斯南面的法拉 (Tell el-Fār‘ah), 于 1930 年至 1934 年发掘了阿朱勒。但是他发掘的这些遗址现已不复存在。

1902 年至 1909 年, 爱尔兰考古学家麦卡利斯特对基色 (见 GEZER[基色]) 进行了考古挖掘。其中一个重要考古发现是基色日历 (公元前 10 世纪), 这也是迄今为止发现的最古老的希伯来历。(另见下文。)

塞林 (E. Sellin) 是第一个对他纳 (见

initiated Austrian involvement with campaigns from 1902 to 1904. The cache of twelve cuneiform texts that he discovered is the largest corpus of Akkadian texts found in Palestine. (See also below.)

From 1908 to 1910 G. Reisner, who had worked in Egypt, excavated SAMARIA (Sebastiyeh), introducing more exact techniques into Palestinian archeology.

Excavations were conducted by D. MacKenzie in 1911–1912 at BETH-SHEMESH (Tell er-Rumeileh). His earlier work in the Aegean enabled him to identify Philistine sherds.

Because of faulty techniques and inadequate records, most of the results of excavations before World War I are difficult to use. The liberation of Palestine from the Turks by General Allenby opened a period of many fruitful excavations.

W. F. Albright, who was to become a leading biblical archeologist, began his career by digging at Tell el-Fûl in 1922–1923. Early Iron Age materials that he discovered strongly support its identification with GIBEAH, Saul's capital.

The Germans, who began excavations at SHECHEM (Tell Balâtah) in 1913–1914, returned to the site from 1926 to 1934. Unfortunately, digging proceeded without adequate supervision, evidence of pottery was neglected until 1934, and Sellin's files were destroyed by the American bombing of Berlin in 1943. (See also below.)

TAANACH[他纳]进行考古研究的奥地利人，他在1902年至1904年在这里展开了考古发掘。他发现了一个拥有12本楔形文字文献的資料庫，这也是巴勒斯坦地区发现的最大的阿卡德语文献資料庫。（另见下文。）

从1908年至1910年，之前参与埃及考古的学者赖斯纳（G. Reisner）挖掘了撒玛利亚（见SAMARIA[撒玛利亚]）（塞巴斯），他还为巴勒斯坦考古带来了更为精确的考古方法。

麦肯齐于1911年至1912年在伯示麦（见BETH-SHEMESH[伯示麦]）（卢梅拉山）进行考古发掘。他之前爱琴海的考古经验使他能够辨认出巴勒斯坦的古物碎片。

第一次世界大战之前的考古技术存在缺陷，而且考古记录不完整，所以很难使用当时的大多数考古发掘结论。艾伦比将军将巴勒斯坦从土耳其的统治中解放出来，自此，巴勒斯坦的考古发掘进入富有成效的阶段。

奥尔布赖特（W. F. Albright）从1922年至1923年对富尔丘（Tell el-Fûl）展开了挖掘，他后来成为了一名主要的圣经考古学家。该遗址中出土的铁器时代早期的考古材料有力地证明这里就是基比亚（见GIBEAH[基比亚]）——扫罗王的都城。

德国的考古人员从1913年至1914年对示剑（见SHECHEM[示剑]）（巴拉塔）遗址展开了挖掘，并且后来重返这一遗址（1926–1934）。遗憾的是，当时考古发掘监管不力，出土的陶器一直被人们忽视，直到1934年人们才开始注意到它们的考古价值。1943年美国轰炸了柏林，塞林（Sellin）的考古档案也随之被毁坏。（另见下文。）



Tell el-Huṣn (ancient Beth-shean), from Roman theater. The site has been occupied almost continuously since Chalcolithic times. (W. S. LaSor)

Excavations at BETH-SHEAN (Tell el-Huṣn) were conducted from 1921 to 1933 by C. S. Fisher, A. Rowe, and G. M. Fitzgerald. Nearly all the top five levels were removed and a sounding to virgin soil went through 70 ft. (21 m.) of debris. Four Canaanite temples (1400–1000 B.C.) with evidence of a serpent cult were uncovered. Prized discoveries were inscribed stelae of Seti I and Ramses II. That the Egyptians used Philistine mercenaries at this key outpost is evidenced by numerous anthropoid coffins with Philistine features.

The most ambitious excavation undertaken in Palestine was that of the Oriental Institute of Chicago at Megiddo (Tell el-Mutesellim). The work, directed in turn by C. S. Fisher, P. L. O. Guy, and G. Loud, continued from 1925 to 1939. The five top strata, dating from 350 to 1000 B.C., were completely removed, but in only one area was bedrock reached. The most noteworthy of the discoveries are the so-called stables of Solomon, which were later proved to be from the period of Ahab (9th cent. B.C.). (J. Pritchard has argued that these structures are storehouses, but Y. Yadin would still

胡斯恩（古伯珊）丘上的古罗马的剧场。从铜石并用时代开始，该地一直有人类居住。（W. S. LaSor）

费舍尔（C. S. Fisher）、罗威（A. Rowe）和菲茨杰拉德（G. M. Fitzgerald）于1921年至1933年联合挖掘了伯善（见BETH-SHEAN[伯善]）（胡斯恩）遗址。他们几乎将该遗址最上面的5个考古层全部移除，考古探究从70英尺（21米）的考古碎片层一直探测到处女地。考古人员发现了四座迦南人神庙（公元前1400年至公元前1000年），这些神庙证明当时的迦南人崇拜蛇这种动物。塞提一世和拉美西斯二世的雕刻石柱是比较有价值的考古发现。人们还在该遗址上发现了大量具有非利士人特点的人形棺，这证明当时埃及人雇佣非利士的士兵驻守这一战略要地。

芝加哥大学东方学院在巴勒斯坦的米吉多（缪特沙林丘）的考古挖掘最耗费时间。从1925年至1939年，费舍尔、盖伊（P. L. O. Guy）和劳德（G. Loud）轮流指挥此次考古行动。遗址最上面的5个考古层（公元前1000年至350年）被全部移除，但是只有一处地点挖掘到了基岩层。最为值得关注的考古发现就是所谓的所罗门马厩，后来证明它们是亚哈时期（公元前9世纪）的马厩。普里查德（J. Pritchard）认为这些建筑是储藏库，但是亚丁（Y. Yadin）仍然坚持认为它们是马厩。此次考古活动另一个引人注意的方面是考古人员采用他们挖隧道下竖井的技术进入到地面以

maintain that they are stables.) Also remarkable are a shaft and tunnel cut to give access to water 118 ft. (36 m.) below the surface.

On the boundary between Judah and Israel W. F. Badè excavated the site of Tell en-Naşbeh from 1926 to 1935. The tell is identified with Mizpah (1 K. 15:21f.). Badè cleared a large city gate (9th cent. B.C.) equipped with benches, and found a seal of Jaazaniah (2 K. 25:23) dated to 600 B.C. See MIZPAH 3.

Shiloh (Seilûn) was excavated by the Danes under H. Kjaer from 1926 to 1932. The results indicate that the site was destroyed *ca.* 1100 B.C. See SHILOH 2.

W. F. Albright and M. G. Kyle excavated Tell Beit Mirsim from 1926 to 1932. They found a seal of Eliakim, steward of Jehoiachin (2 K. 24:6). Albright's publication of the stratification and pottery provided the definitive framework for subsequent work in Palestine. He persisted in his identification of the site with biblical DEBIR (originally called Kiriath-sepher); but see II.F below.

Improved methods of analysis developed by M. Wheeler were introduced by the British excavations of J. W. Crowfoot and K. Kenyon at Samaria from 1931 to 1935. From the NT period is preserved a large basilica and the broad staircase of Herod's temple to Augustus. (See also II.I below.)

R. W. Hamilton excavated Tell Abū Hawâm on the Bay of Haifa in 1932–1933. He found imported Mycenaean pottery and Greek ware of the 10th–9th cents B.C. The latter are among the

下 118 英尺 (36 米) 的水层。

1926 年至 1935 年，巴德 (W. F. Badè) 对犹大王国和以色列王国边界的纳斯贝山丘 (Tell en-Naşbeh) 进行了考古挖掘。这个山丘就是米斯巴遗址 (王上 15:22)。巴德挖掘到了一个公元前 9 世纪的大城门 (城门旁有长椅)，还发现了公元前 600 年雅撒尼亚的印章 (王下 25:23)。见 MIZPAH 3 (米斯巴 3)。

1926 年至 1932 年，克亚尔 (H. Kjaer) 率领丹麦考古人员挖掘了示罗 (塞伦) 遗址。挖掘结果表明大约公元前 1100 年示罗被摧毁。见 SHILOH 2 (示罗 2)。

同一时期 (1926–1932)，奥尔布赖特和凯尔 (M. G. Kyle) 挖掘了贝特米西姆丘。他们发现了约雅敬的管家——以利亚敬的印章 (王下 24:6)。奥尔布赖特公开的考古层和陶器为巴勒斯坦地区后续的考古工作提供了明确的研究框架。他坚持认为该遗址就是《圣经》中的底璧 (见 DEBIR[底璧]) (最初被称为基列西弗)；见下文 II.F。

1931 年至 1935 年，英国的考古学家克劳福特 (J. W. Crowfoot) 和凯尼恩 (K. Kenyon) 在挖掘撒玛利亚城时，借鉴了惠勒 (M. Wheeler) 提出的改良分析法。《新约》时期的长方形大会堂和希律圣殿中宽阔的台阶都保留了下来。(另见下文 II.I。)

汉密尔顿于 1932 年至 1933 年挖掘了海法湾的阿布哈瓦姆 (Tell Abū Hawâm)。他在该地发现了从迈锡尼进口的陶器和公元 10 世纪至 9 世纪的希腊陶器。后一种陶器是“黑暗时期”(公元前 1200

earliest Greek wares exported to the Near East after the inception of the Dark Age in 1200 B.C.

Work on the great mound of LACHISH (Tell ed-Duweir) begun by J. Starkey in 1932 was cut short by his murder by bandits in 1938. Sennacherib captured Lachish in 701 B.C. (2 K. 18:13f.), a feat proudly recorded on reliefs in his palace. The remains of fifteen hundred victims desecrated by a layer of pig bones, and an Assyrian helmet, arms, and arrows are grim remnants of the siege. In 1966 Y. Aharoni excavated the “solar shrine.”

BETHEL (Beitín) was excavated in 1934 by W. F. Albright and J. L. Kelso and by the latter in 1954, 1957, and 1960. They found a Canaanite temple and well-built houses. Bethel was burned in the late 13th cent. B.C. and covered with ash nearly 2 m. (6.5 ft.) thick in places (Jgs. 1:22–26). The Canaanite structures were followed by poorly-built Israelite houses.

In JERUSALEM C. N. Johns conducted excavations in the citadel area between 1934 and 1940. He found eighth-to seventh-century B.C. pottery, and walls from the Maccabean period. Excavations in the 1930's by L. H. Vincent under the building of the Sisters of Zion near the Ecce Homo Arch uncovered what he interpreted as remains of the Herodian fortress Antonia. P. Benoit, however, has argued that the striated flagstones are not part of the Lithostroton where Jesus was tried (Jn. 19:13) but the eastern forum of Hadrian's Aelia Capitolina. (See also II.L below.)

With the outbreak of World War II, followed by fighting between Jews and

年)开始之后最早出口至近东的希腊陶器。

斯塔基 (J. Starkey) 从 1932 年开始挖掘大废丘拉吉 (见 LACHISH[拉吉], 杜韦尔丘), 他于 1938 年被盗贼杀害, 考古发掘也因此中断。西拿基立于公元前 701 年攻取了拉吉 (王下 18:13-14), 他曾在宫殿的浮雕上炫耀自己的这一功绩。该遗址上的一层猪骨亵渎了 1500 具战死者的遗体, 亚述士兵的头盔、武器和箭头是这场围攻仅留的遗迹。阿哈罗尼 (Y. Aharoni) 于 1966 年挖掘了“太阳圣殿”。

1934 年, 奥尔布赖特和凯尔索挖掘了伯特利 (见 BETHEL[伯特利]) (贝丁), 1954, 1957 和 1960 年凯尔索再次发掘了伯特利。他们发现了迦南的神庙和一些结实的房屋。伯特利在公元前 13 世纪被烧毁, 燃烧之后的灰烬接近 2 米 (6.5 英尺) 厚 (士 1:22-26)。相比较迦南人的建筑, 以色列人后来建造的房屋质量很差。

从 1934 年至 1940 年, 约翰斯 (C. N. Johns) 对耶路撒冷 (见 JERUSALEM [耶路撒冷]) 的堡垒进行了挖掘。他发现了公元前 18 世纪至公元前 17 世纪的陶器和一些马加比时期的墙体。20 世纪 30 年代, 文森特 (L. H. Vincent) 在锡安修女修道院 (“戴荆冕之耶稣拱门” [Ecce Homo Arch] 附近) 地下发现了希律时期的遗迹, 他称之为安东尼亚城门。但是, 伯努瓦认为这些条纹石板并不是 “铺华石处” 的石板 (耶稣就是被带到这里受审的 [约 19:13]), 而是罗马皇帝哈德良建造普屯林纳 (Aelia Capitolina) 城东广场的石板。(另见下文 II.L.)

第二次世界大战爆发后, 犹太人和阿拉伯人之间发生了战争, 巴勒斯坦考古在

Arabs, excavations in Palestine ceased almost completely during the 1940's. One exception was the excavation at Tell el-Fâr'ah (N) begun in 1946 by R. de Vaux and continued until 1960. This was the site of TIRZAH, the capital of some of the Israelite kings before Omri founded Samaria. In 1947 a Canaanite temple was discovered at Nahariyah. Excavations there by I. Ben-Dor in 1947, by M. Dothan in 1954-1955 and by D. Barag in 1968 recovered Canaanite figurines and a mold for casting them.

The year 1948 marked the establishment of the state of Israel. In Jordan (including the West Bank) foreign archeologists continued to dominate the work of excavation, but in the new Jewish state Israeli archeologists themselves took the lead.

In 1950-1951 J. L. Kelso and J. B. Pritchard, working at the site of NT JERICHO, uncovered Herodian buildings, including a sunken garden and a reflecting pool. From 1952 to 1958 K. Kenyon reexcavated the site of OT Jericho (Tell es-Sultân), which had been worked earlier by E. Sellin and C. Watzinger in 1907-1909, and by John Garstang in 1930-1936. The latter believed that he had found the walls that had fallen flat in Joshua's siege, an event that he dated to *ca.* 1400 B.C. Kenyon demonstrated that Garstang's walls belonged instead to a far earlier period. Her expedition found very little from Joshua's day, for most of the material from this period seems to have been eroded away. Her greatest achievement was the demonstration that Jericho is the oldest Neolithic city in the world, dated to 7000 B.C.

20 世纪 40 年代几乎完全中断。只有沃克斯 (R. de Vaux) 在 1946 年挖掘了撒拉丘 (北侧), 直到 1960 年他才得以继续在此展开挖掘。这里就是暗利建都撒玛利亚之前以色列国王的都城——得撒 (见 TIRZAH[得撒])。1947 年, 考古学家在纳哈尼雅发现了一座迦南神庙。同年本·多尔 (I. Ben-Dor) 在此展开挖掘, 后来多森 (M. Dothan, 于 1954-1955 年)、巴哈格 (D. Barag, 于 1968 年) 继续在这里进行发掘, 他们发现了许多迦南人的雕像和一个建造这些雕像的模具。

以色列共和国在 1948 年成立。约旦 (包括约旦河西岸) 考古仍然以外国考古学家为主导, 但是在新建立的犹太国家, 以色列考古学家在考古中占主导地位。

1950 年至 1951 年, 凯索尔和普里查德对《新约》时期耶利哥进行了考古探究, 他们挖掘到了希律时期一些建筑, 包括一个下沉花园和一个倒影池。凯尼恩于 1952 年至 1958 年重新挖掘了《旧约》时期的耶利哥 (见 JERICHO[耶利哥]) (苏丹废丘), 在这之前, 塞林和瓦辛格 (C. Watzinger) (1907-1909) 以及约翰·加斯唐 (1930-1936) 也曾经对该遗址进行过考古挖掘。加斯唐认为他发现的墙体就是约书亚包围耶利哥时推倒的城墙, 并且认为这一历史事件大约发生在公元前 1400 年。凯尼恩却证明这些墙属于更早时期的建筑。他在考古探究时并没有发现约书亚时期的历史遗迹, 因为这一时期的大多数史料似乎已经被侵蚀掉了。他的最大的成就是证明了耶利哥是世界上最古老的新石器时代城市, 该城市可以追溯到公元前 7000 年。

From 1953 to 1964 J. P. Free excavated the site of DOTHAN (Tell Dôthā). At this site rectangular cisterns 10 ft. (3 m.) deep may illustrate the type of pit into which Joseph was placed by his brothers (Gen. 37:24).

Y. Aharoni, an Israeli archeologist, excavated Ramat Raḥel, just S of Jerusalem, from 1959 to 1962. He believed that he had discovered the palace built by Jehoiakim and denounced by Jeremiah (Jer. 22:13-19).

Israeli archeologist Y. Yadin excavated the massive site of HAZOR (Tell el-Qedah) between 1955 and 1958. Among the significant discoveries were numerous Canaanite shrines, and a clay liver model (for extispicy; see Babylonia IX.D) inscribed in cuneiform. (See also II.I below.)

Jaffa (Yâfā) was excavated by Y. Kaplan from 1955 to 1961. An important find was part of the city gate, inscribed with the name of Ramses II (13th cent. B.C.). See JOPPA.

J. B. Pritchard worked at the site of Gibeon (el-Jîb) from 1956 to 1962. Among his finds were inscriptions with the name Gibeon. The most spectacular discovery was an elaborate water system involving an enormous "pool" with a spiral stairway (cf. 2 S. 2:13).

A major salvage expedition was directed from 1957 to 1966 at SHECHEM by G. E. Wright. Shechem served as the training ground for a new generation of American archeologists. A large fortress-temple from the Hyksos period was uncovered. A

弗里 (J. P. Free) 在 1953 年至 1964 年期间挖掘了多坍 (见 DOTHAN[多坍]) 遗址 (多坍废丘)。考古学家在该遗址发现了一个 10 英尺 (3 米) 深的长方形水坑, 约瑟的兄长可能就将约瑟丢在这个坑里 (创 37:24)。

1959 年至 1962 年, 以色列考古学家阿哈罗尼挖掘了以色列南面的拉玛特拉哈 (Ramat Raḥel)。他认为这里就是约雅金建造的宫殿, 耶利米曾公开抨击过这座宫殿 (耶 22:13-19)。

以色列考古学家在 1955 年至 1958 年期间挖掘了一个巨大考古遗址——夏琐 (见 HAZOR[夏琐]) (科达废丘)。该遗址中的重要考古发现包括: 很多迦南神庙和一个刻有楔形文字的泥质肝脏模型 (用于牲羊之脏卜; 见 Babylonia IX.D[巴比伦王国 IX.D]; 另见下文 II.I。)

1955 年至 1961 年, 卡普兰 (Y. Kaplan) 挖掘了雅法遗址 (阿拉伯语: Yâfā)。该遗址上的一个重要考古发现是一个刻有拉美西斯二世名字的城门 (公元前 13 世纪)。见 JOPPA (约帕)。

普里查德从 1956 年至 1962 年挖掘了基遍 (基伯) 遗址。他发现当地的很多铭文中都有基遍这个名字。该地最壮观的考古发现就是一个精心设计的供水系统, 其中包括一个巨大的“蓄水池”与一个螺旋楼梯 (参: 撒下 2:13)。

1957 年至 1966 年, 赖特率领考古人员对示剑 (见 SHECHEM[示剑]) 遗址进行了重要的营救性考古。示剑一直是美国新一代考古学家的考古训练场。赖特发掘出一个希克索斯时期的巨大堡垒式神庙。塔纳尼尔 (Tananir) 附近的一座

Canaanite shrine at nearby Tananir, built *ca.* 1400 B.C., may have served as the central shrine for a league of seminomadic tribes.

‘Avdat, about 30 mi. (50 km.) S of Beersheba, was excavated between 1958 and 1960 by M. Avi-Yonah and A. Negev. There are remains from its Nabatean, Roman, and Byzantine eras. Among the discoveries from the last phase are well-preserved churches and a monastery.

From 1959 to 1961 an Italian expedition led by Antonio Frova excavated Qeishâriyeh, the Herodian port of CAESAREA. The archeologists cleared the theater that was the scene of Herod Agrippa’s fatal stroke (Acts 12:23) and found an inscription naming Pilate. In 1962 M. Avi-Yonah cleared the remains of a fourth-century A.D. synagogue and found fragments of an inscription mentioning Nazareth—the only occurrence of its name on an inscription.

K. Kenyon directed a major expedition designed to investigate the area of OPHEL, OT Jerusalem, from 1961 to 1968. Her work was begun when the area was in Jordanian hands and was completed after the capture of the Old City by the Israelis. (See also II.I, K below.)

Excavations from 1962 to 1972 were conducted by M. Dothan, D. N. Freedman, and J. L. Swauger at the major Philistine settlement of ASHDOD (Esdûd). Mycenaean goddess figurines and Cypro-Minoan texts were among the finds. (See also II.I below.)

Between 1962 and 1967 Y. Aharoni worked at Tell ‘Arâd in the Negev. The

迦南神庙大约建造于公元前 1400 年，这一神庙可能是一支半游牧部落的圣地中心。

1958 年至 1960 年，约纳(M. Avi-Yonah)和内盖夫(A. Negev)对别是巴以南 30 英里(50 千米)的阿伏达特进行了考古挖掘，并发现了很多纳巴泰、罗马帝国时期和东罗马帝国时期的遗迹。他发现了东罗马帝国时期许多保存完好的教堂和一座修道院。

从 1959 年到 1961 年，弗洛瓦(Antonio Frova)率领一支意大利科考队挖掘了希律时期凯撒利亚(见 CAESAREA[凯撒利亚])的港口——盖塞里耶(Qeishâriyeh)。考古学家们发现了一个剧场，它就是希律亚基帕气绝之地(徒 12:23)，并发现了一篇以彼拉多命名的铭文。1962 年，约纳发掘出一个公元 4 世纪的犹太会堂，并在其中发现了一篇铭文的大量碎片，这篇铭文提到了拿撒勒，这也是唯一一篇提到拿撒勒的铭文。

1961 年至 1968 年，凯尼恩指挥了一次重要的考古行动，他率领考古学家发掘了俄斐勒城(见 OPHEL[俄斐勒])——《旧约》时期耶路撒冷。他开始考古挖掘时，俄斐勒城还掌握在约旦人手中，而当他结束考古活动时，以色列人已经夺得了这座古城。(另见下文 II.I, K。)

1962 年至 1972 年，多森、弗里德曼(D. N. Freedman)和斯沃格(J. L. Swauger)在非利士人主要定居点亚实突(见 ASHDOD[亚实突])(阿什杜德)进行了考古发掘。考古发现包括迈锡尼时期女神雕像和塞浦路斯与米诺斯文明时期的文献。(另见下文 II.I。)

1962 年至 1967 年，阿哈罗尼挖掘了内盖夫地区的亚拉得。一个碗上刻有“亚

identification of the site was confirmed by a bowl with the name ARAD incised upon it. Arad was rich in inscribed ostraca from the 9th-4th cents B.C. The greatest surprise was an Israelite sanctuary from the Solomonic period.

From 1962 to 1967 an Italian expedition under V. Corbo worked at Herodium (Jebel Fureidîs), where Herod the Great was buried. Many of the structures were uncovered, including a double concentric wall, towers, and a Roman bath. (See also II.L. below)

Y. Yadin excavated es-Sebbeh, the spectacular Herodian stronghold of MASADA, from 1963 to 1965. He found valuable remains of the last stand of the Jewish zealots in A.D. 73 against the Romans. (See II.L below.)

Between 1963 and 1968 P. W. Lapp reexcavated Taanach. Numerous objects used in Canaanite religion were found, including a terra-cotta mold for the mass production of nude fertility-goddess figurines.

A major excavation was conducted at Gezer (see also above) under the directorship of G. E. Wright, W. G. Dever, and others from 1964 to 1974. They cleared the famous row of Canaanite pillars (apparently legal symbols of a treaty) that Macalister had discovered and dated them to *ca.* 1600 B.C.

In 1966 an expedition led by A. Biran began excavations at the northern city of DAN. The finds include a monumental Israelite city gate and a high place.

拉得”这个名字，它帮助人们确定了该遗址的名称。亚拉得(见 ARAD[亚拉得])出土了大量公元前9世纪至公元前4世纪刻有文字的瓦片。最让人感到惊奇的考古发现是一座所罗门时期的以色列圣殿。

科尔博(V. Corbo)于1962-1967年率领一支意大利科考队挖掘了希罗底遗址(小伊甸园山)，希律大帝就埋葬在此地。他们发现了很多建筑遗迹，其中包括双中心圆城墙、古塔和罗马时期浴场(另见下文II.L。)

从1963年至1965年，亚丁挖掘了壮观的希律要塞——马察达(见 MASADA[马察达])。他发现了关于公元73年狂热的犹太人与罗马人最后争战的有价值遗迹。(见下文II.L。)

1963年至1968年，拉普(P. W. Lapp)重新挖掘了他纳，并且发现了许多迦南宗教物品，包括大规模生产裸体生育女神雕像的赤土陶器模具。

1964年至1974年，赖特、德弗(W. G. Dever)和其他人共同对基色(另加上文)展开了重要的挖掘。麦卡利斯特之前发现的一排著名的迦南石柱也被他们发掘了出来，这些石柱显然是签订条约的法律标志，大约可以追溯到约公元前1600年。

1966年，比朗(A. Biran)率领的考古队开始挖掘但(见 DAN[但])的北部城市。他们发现了以色列一个重要城门和一个邱坛。

B. Mazar conducted extensive excavations between 1968 and 1977 in the area S of the temple platform in JERUSALEM. He recovered materials from the Herodian period and evidence of the Roman attack in A.D. 70 that destroyed the temple. (See also II.I, L below.)

In 1969 Y. Aharoni began excavations at BEER-SHEBA (Tell es-Seba'). He found extensive structures from the period of the Israelite monarchy. The displacement of a horned altar may have been a result of Josiah's reforms.

D. *Transjordan*. 'Arâq el-Emîr, about 11 mi. (18 km.) W of Amman, was discovered in 1817. The site was the home of the influential Tobiad family (cf. Neh. 2:19). H. C. Butler made a study of the palace in 1904-1905; further excavations were undertaken by P. W. Lapp in 1961. (See II.K below.)

Jerash (Roman GERASA) was excavated by the British from 1928 to 1929 and by Americans between 1930-1931 and 1933-1934. They traced the two-mile circuit wall and found 150 inscriptions. Among the well-preserved structures are Hadrian's triumphal arch, the famed elliptical forum, a colonnaded street 2000 ft. (600 m.) long, and thirteen churches.

Khirbet et-Tannur, about 14 mi. (23 km.) E of the southern tip of the Dead Sea, was excavated by N. Glueck in 1937-1938. Its Nabatean temple yielded architectural fragments and sculptured reliefs of such deities as Atargatis and Zeus-Hadad.

Between 1938 and 1940 Glueck worked at the small mound of Tell el-Kheleifeh on the Gulf of Aqabah. Glueck, who

1968年至1977年，马萨尔(B. Mazar)对耶路撒冷(见 JERUSALEM[耶路撒冷])圣殿平台以南的广大地区展开了挖掘。他发现了很多希律时期的遗迹，以及公元70年罗马人进攻耶路撒冷和摧毁圣殿的证据。(另见下文 II.I, L。)

1969年，阿哈罗尼开始挖掘别是巴(见 BEER-SHEBA[别是巴])(西巴丘)。他发现了以色列君主制时期的大量建筑遗迹。当时带角的邱坛已经不复存在，这也许是约西亚改革的结果。

D. 外约旦。1817年，安曼以西11英里(18公里)的一处宫殿遗址('Arâq el-Emîr 宫)被挖掘了出来。这个宫殿是当时很有势力的多比雅家族的住所(参：尼2:19)。巴特勒(H. C. Butler)于1904年至1905年期间研究了这一宫殿；拉普在1961年继续发掘这一遗址(见下文 II.K。)

英国人(1928-1929)和美国人(1930-131; 1933-1934)都曾对杰拉什(见 GERASA[杰拉什])古城进行过考古挖掘。他们发现了2英里长的环形墙和150多份铭文。该遗址上保存完好的建筑的包括哈德良的凯旋门、著名的椭圆形广场、2000英尺(600米)长的立有柱廊的街道和13座教堂。

基伯塔努尔(Khirbet et-Tannur)大约位于死海南端以东14英里(23公里)处。1937年至1938年期间，格吕克(N. Glueck)对其进行了挖掘。该地的纳巴泰神庙中出土了一些建筑碎片和阿塔伽和宙斯等神的浮雕。

1938至1940年间，格吕克对亚喀巴湾上一个小废丘——凯利费(Tell el-Kheleifeh)展开了挖掘，他发现了当

discovered evidence of copper smelting, identified the site with EZION-GEBER, Solomon's seaport (1 K. 9:26). A building with holes in its walls was originally interpreted by Glueck as a smelter, but B. Rothenberg has demonstrated that the building was simply a storehouse or granary. (See also ELATH.)

In 1950 and 1956 F. V. Winnett, W. L. Reed and G. W. Van Beek worked at Dhībân (DIBON, or Dibon-Gad). They found fragments of a Moabite stele, the first Moabite ostrakon, and the first Moabite structure ever recovered.

Excavations were conducted at PETRA, the famous Nabatean capital, from 1958 to 1964 by P. J. Parr and P. Hammond. The Roman theater was cleared.

Between 1964 and 1967 J. B. Pritchard worked at the large mound of Tell es-Sa'îdiyeh. The excavator identified the tell with biblical ZARETHAN, a bronze-working center in the days of Solomon (1 K. 7:45f.).

Excavations were conducted in 1960–1962 and 1964 at Tell Deir 'allā, just N of the Jabbok and E of the Jordan, by the Dutch scholar H. J. Franken. The site was identified as Succoth by Glueck, but Franken rejects this identification. Among the rich finds of this cult center are tablets in a unique script similar to the Aegean linear scripts and a wall inscribed in Aramaic mentioning the words of Balaam (Nu. 23). (See SUCCOTH 1.)

In 1967 R. H. Smith was able to work briefly at PELLA before fighting broke out

时炼铜的证据，证明该遗迹就是所罗门的海港——以旬迦别（见 EZION-GEBER[以旬迦别]）（王上 9:26）。格吕克起初认为一墙体带孔建筑是炼铜的熔炉，但是罗滕伯格（B. Rothenberg）后来证明它是一个储藏室或粮仓。（另见 ELATH[以拉他]。）

1950 年至 1956 年期间，温纳特（F. V. Winnett）、里德（W. L. Reed）和贝克（G. W. Van Beek）共同挖掘了底本（见 DIBON[底本]）遗址（阿拉伯语：Dhībân，或称底本迦得）。他们在此发现了许多摩押石碑的碎片，并首次发现了摩押瓦片和摩押建筑。

帕尔（P. J. Parr）和哈蒙德（P. Hammond）历时六年（1958 至 1964）挖掘了著名的纳巴泰王国古都——佩特拉城（见 PETRA[佩特拉城]），同时发掘出一座罗马剧场。

普里查德从 1964 年至 1967 年一直致力于西迪耶大废丘的考古探究。他发现这个废丘就是所罗门时期的铸铜中心撒拉但（见 ZARETHAN[撒拉但]）（王上 7:45-46）。

戴尔阿拉废丘（Tell Deir 'allā）位于雅博河以北约旦河以东，1960 年至 1962 年以及 1964 年荷兰学者弗兰肯（H. J. Franken）对该遗址进行了考古发掘。格吕克认为该遗址就是疏割，但是弗兰肯发表了不同的看法。他在这一祭拜中心获得了许多考古发现，其中包括一些刻有独特文字（类似于爱琴海线形文字）的石碑和一道刻有亚兰语铭文的墙（文中提到了巴兰）（民 23）（见 SUCCOTH 1[疏割 1]。）

史密斯在以色列与约旦爆发战争之前（1967 年）对佩拉城（见 PELLA[佩拉

between Israel and Jordan. He reached only Byzantine levels but found a sarcophagus which may be descended from the first-century ossuary style.

HESHBON (Tell Ḥesbân) was excavated between 1968 and 1976 by S. H. Horn, R. S. Boraas, and L. Geraty. As no Late Bronze remains have been found, Sihon's capital city (Nu. 21:21-30) must have been located elsewhere. A large plastered cistern from the 9th cent. B.C. has been found (cf. Cant. 7:4). Among the extensive remains from the Roman period are two tombs with rolling stones and a lead flogging head used for scourging.

C. M. Bennett conducted a decade-long examination of Edomite sites. In 1960, 1962, and 1965 she worked at Umm el-Bayyârah, which rises almost 1000 ft. (300 m.) above Petra. Her finds include a royal seal with the name "Qos Gabr," an Edomite king mentioned in the Assyrian annals of the 7th cent. B.C. In 1968-1969 she excavated Tawîlân, E of Petra. The site proved to be a large Edomite settlement that flourished from the 8th to the 6th cents B.C. In 1971 she worked at Buṣeirah, which is possibly biblical BOZRAH (Am. 1:12; Isa. 34:6), one of the great Edomite cities.

A major development in Jordanian archeology has been the training of Jordanian students by American archeologists at the University of Jordan in Amman, established in 1963.

II. Significant Archeological Discoveries.

A. *Surveys.* From extensive surface surveys in Transjordan between 1932 and

城])进行了短暂的考古发掘。他仅挖掘到了东罗马帝国时期的考古层,却发现了一个公元1世纪遗留下来的骨罐式石棺。

1968至1976年间,霍恩(S. H. Horn)、布拉斯(S. Boraas)和盖诺第(L. Geraty)联合发掘了希实本(见 HESHBON[希实本])(阿拉伯语: Tell Ḥesbân)。他们并没有发现青铜器时代后期的遗迹,因此,西宏的都城(民 21:21-30)一定不在这里。他们发现了一个公元前9世纪的灰泥大水池(参:歌 7:4)和大量罗马帝国时期的遗迹,如两座带有滚石的坟墓和一个铅质鞭头。

班尼特(C. M. Bennett)对以东遗址进行了长达十年的考古探究。她于1960、1962和1963三个年份挖掘了佩特拉古城之上大约1000英尺(300米)处的一个废丘(Umm el-Bayyârah)。她发现了一枚刻有“Qos Gabr”的王室印章,在公元前7世纪的亚述编年史中提到了这位以东王。1968至1969年间,她对佩特拉东侧的塔维蓝(Tawîlân)遗址进行了考古发掘。该遗址是一个巨大的以东人聚落,公元前8世纪至公元前6世纪这里曾盛极一时。班尼特在公元前1971年挖掘了别士拉(Buṣeirah)遗址,这里有可能就是《圣经》中以东人的重要城市波斯拉(见 BOZRAH[波斯拉])(摩 1:12; 赛 34:6)。

1963年,约旦大学在安曼成立,美国的考古学家在这所大学里培训约旦的学生,这也是约旦考古学取得的一个重要发展。

II. 重要的考古发现。

A. 调研。根据1932至1947年间人们对外约旦地区大量表层地质的调查,格

1947 N. Glueck concluded that there was a major break in intensive sedentary occupation between 1900 and 1300 B.C., a conclusion that would support the late date of the Exodus and the Conquest in the 13th century. The German scholar S. Mittmann surveyed the area between the Jabbok and the Yarmuk Rivers from 1963 to 1966, mapping about 350 sites. A survey was also conducted by the Heshbon excavations within a 6-mi. (10-km.) radius of the site. Both of these surveys support in general Glueck's basic thesis. The Spanish scholar E. Olávarri, who excavated Aroer between 1964 and 1966, found an occupational gap between 2050 B.C. and the end of the Late Bronze period (1550–1200 B.C.).

On the other hand, Middle Bronze materials have come to light at Mt. Nebo, Nā'ûr, and Amman, and L.B. materials at Medeba and Amman. In 1955 a bulldozer on a runway at the Amman airport uncovered a L.B. shrine. Salvage operations by G. L. Harding and later work in 1966 by J. B. Hennessy showed that the temple contained a large quantity of imported Mycenaean ware. It has been suggested that this was a tribal-league shrine for seminomadic peoples.

Between 1952 and 1964 Glueck surveyed the southern area of the Negeb in Israel and discovered over 1500 sites. In 1963 Lapp estimated that out of 5000 sites in Palestine there had been scientific excavations at about 150, including twenty-six major excavations. Since 1967 Israeli surveys have uncovered thousands of new sites. Of 2500 sites plotted in the Golan Heights and in Judah in 1967–1968, 1000 were hitherto unknown. Thus, in spite of the great increase in

吕克总结到：公元前 1900 年至公元前 1300 年是大量人口在此定居的主要时期。这一结论证明以色列人在公元前 13 世纪才出埃及，征服迦南。德国学者米特曼 (S. Mittmann) 从 1963 年至 1966 年调查了雅博河与耶尔穆克河之间的区域，并绘制了大约 350 个遗址的地图。同时，考古人员对希实本遗址 6 英里 (10 公里) 半径内的地区进行了调查研究。上述两次调查基本证明了格吕克基础理论。西班牙学者奥拉瓦里 (E. Olávarri) 于 1964 年至 1966 年挖掘了亚罗珥，发现从公元前 2050 年至青铜器时代晚期结束 (公元前 1550 年至公元前 1200 年)，没有人类在这里居住。

另外，尼波山、诺尔 (Nā'ûr) 和安曼出土了许多青铜器时代中期的考古材料，米底巴和安曼也出土了一些青铜器时代晚期的历史遗迹。1955 年，一架推土机在安曼机场超速上挖掘到一个青铜器时代晚期的神庙。哈丁 (G. L. Harding) 对该遗址进行了抢救发掘，轩尼斯 (J. B. Hennessy) 在 1966 年继续发掘，他们在神庙中挖掘出大量从迈锡尼进口的陶器。发掘结果表明这是半游牧民族的部落神庙。

1952 至 1964 年期间，格吕克调研了以色列内盖夫南部的区域，并发现了 1500 多处遗址。1963 年，拉普估计考古人员已经在巴勒斯坦的 5000 处遗址上进行了将近 150 次科学的发掘，其中包括 26 次主要的考古发掘。1967 年之后，人们又在以色列发现了成千上万的新遗址。1967 年至 1968 年，戈兰高地和犹大地拥有 2500 处遗址，而其中 1000 处遗址至今仍无人知晓。因此，虽然考古发掘发展迅速，但是目前发掘的遗址只是全部考古遗址的一小部分。

excavations, only a very small percentage of the known sites has been excavated.

B. Mesolithic and Neolithic Ages (ca. 10,000–4300 B.C.). Important finds from the Mesolithic Natufian culture (10,000–7000 B.C.) were discovered in the caves at the base of Mt. Carmel by D. Garrod between 1929 and 1934. In addition to the major Neolithic (ca. 7000–4300 B.C.) materials from Jericho, other remains from this period have been found at Abū Ghôsh by J. Perrot and at Beidha (near Petra) by D. Kirkbride.

C. Chalcolithic Age (4300–3200 B.C.). Between 1929 and 1938 A. Mallon and R. Koepfel excavated Teleilat el-Ghassûl NE of the Dead Sea. They discovered houses with multicolored frescoes of animals. Excavations in the area of Tel Azor, just SE of Tel Aviv, have yielded ossuary tombs in the shape of dwellings. At Tell Abū Maṭar and other sites in the Beersheba Valley excavations by J. Perrot and others have uncovered Chalcolithic settlements. At En-gedi (‘Ain Jidi) B. Mazar in 1949 and 1961–1962 uncovered a Chalcolithic temenos. In 1960 the Israelis recovered over four hundred cultic objects from a cave in Nahal Mishmar near En-gedi.

D. Early Bronze Age (3200–ca. 2000 B.C.). On the southwest shore of the Sea of Galilee is the 50-acre (20-hectare) site of Khirbet Kerak, identified as Beth-Yerah. This was excavated between 1944 and 1964 by B. Mazar and others. The red and black burnished pottery, named Khirbet Kerak ware (2550–2275 B.C.), may have had its origins in Anatolia.

B. 中石器和新石器时代（约公元前 10000 年至公元前 4300 年）。1929 年至 1934 年，加罗德 (D. Garrod) 在迦密山麓地带的洞穴中发现了中石器时代纳图夫文明的重要遗迹。耶利哥出土了很多新石器时代（约公元前 7000 年至公元前 4300 年）的史料，除此之外，佩罗特 (J. Perrot) 在阿布高什，柯克布赖德 (D. Kirkbride) 在贝特哈（佩特拉附近）也发现了一些新石器时代的遗迹。

C. 铜石并用时代（公元前 4300 年至公元前 3200 年）。马伦 (A. Mallon) 和克佩尔 (R. Koepfel) 于 1929 年至 1938 年共同发掘了死海东北部的特雷拉迦苏 (Teleilat el-Ghassûl)。他们发现该遗址的房间内拥有多彩的动物壁画。特拉维夫东南的特拉亚所 (Tel Azor) 出土了一些房屋形状的骨罐墓。佩罗特等人在阿布玛达 (Tell Abū Maṭar) 和别是巴谷的其他遗址中发掘出许多铜石并用时代的聚落。1949 年以及 1961 年至 1962 年，马萨尔 (B. Mazar) 对隐基底进行了考古挖掘，发掘出了一个铜石并用时代的贵族领地。1960 年，以色列人在隐基底附近的纳哈尔米什马尔洞穴中发现了四百多件宗教用品。

D. 青铜器时代初期（公元前 3200 年至大约公元前 2000 年）。伯克拉克 (Khirbet Kerak) 位于加利利海西南海岸，占地 50 英亩 (20 公顷)，人们认为它就是贝特耶拉。马萨尔等人在 1944 至 1964 年间挖掘了这一遗址。该遗址出土的红黑色抛光陶器也被称作基伯克拉克陶器（公元前 2550–2275 年），这种陶器可能最初产于安纳托利亚地区。

Excavations by J. Marquet-Krause from 1933 to 1935 and by J. Callaway between 1964 and 1972 have revealed a 28-acre (11-hectare) E.B. city at et-Tell (identified by Albright with biblical Ai). Work at the E.B. lower city of ARAD by R. Amiran from 1962 to 1966 and since 1971 has uncovered a towered wall and evidence of contacts with Egypt. S. Yeivin conducted excavations at Tell Sheikh Ahmed el-'Areini (near modern Tel Gat) from 1956 to 1961. He found a sherd with the name of Narmer, the earliest of the Egyptian pharaohs (3100 B.C.).

On the peninsula el-Lisan of the Dead Sea are the walled city and cemetery of Bâb edh-Dhrâ', discovered in 1924 by A. Mallon. Excavations by Lapp in 1965 and 1967 at the 10-acre (4-hectare) E.B. town revealed that the cemetery with its shaft tombs and charnel houses contained an estimated 500,000 individual burials. Surveys in the area by W. Rast and T. Schaub in 1973 indicated that there are four other impressive E.B. settlements in the area, which was noted in the OT for its five CITIES OF THE VALLEY (Gen. 14:2).

E. Middle Bronze Age (ca. 2000–1550 B.C.). Archeologists disagree about the parameters and the designation of the earliest phase of the Middle Bronze Age in Palestine. While Albright favored 2000–1800 as the M.B. I period, K. Kenyon preferred to speak of an Intermediate E.B.-M.B. Age with the M.B. I Age proper beginning *ca.* 1900, and W. Dever preferred to begin the M.B. I period *ca.* 2100.

克劳斯 (J. Marquet-Krause) 和卡拉威 (J. Callaway) 经过多年的发掘 (分别于 1933-1935; 1964 至 1972), 在耶特尔发现了一座青铜器时代初期的城市 (奥尔布赖特认为耶特尔就是《圣经》中的艾城), 该城市占地 28 英亩 (11 公顷)。阿米兰 (R. Amiran) 对这一时期亚拉得 (见 ARAD[亚拉得]) 的低城进行了两次挖掘 (1962-1966; 1971 年之后)。他发掘到了一堵高墙和当地人与埃及人交往的证据。1956 年至 1961 年, 叶文 (S. Yeivin) 对现代盖特 (Tel Gat) 附近一个废丘 (Tell Sheikh Ahmed el-'Areini) 进行了发掘。他发现该地出土的碎片中有埃及最早的法老的名字——那尔迈 (公元前 3100 年)。

1924 年马伦在死海半岛艾利珊半岛上发现了许多城寨城和巴杜拉墓地。1965 年和 1967 年, 拉普两次挖掘了青铜器时代初期的一座 10 英亩 (4 公顷) 的城邑, 发现墓地中的坟墓和藏骸所足可以埋葬 50 万人。拉斯特 (W. Rast) 和绍布 (T. Schaub) 于 1973 年调查了这一区域。他们发现这一地区还有其他四个引入注目的青铜时期初期聚落, 《旧约》中记载了这五个“山谷城市”(见 CITIES OF THE VALLEY[山谷城市]) (创 14:2)。

E. 青铜器时代中期 (大约公元前 2000-1550 年)。考古学家对于巴勒斯坦青铜器时代中期最早阶段的时间界定未能达成一致。奥尔布赖特认为公元前 2000 年至公元前 1800 年是青铜器时代中期的第一阶段, 而凯尼恩认为青铜器时代初期与青铜器时代中期的过渡阶段是青铜器时代中期第一时期, 这一时期大概开始于公元前 1900 年, 德弗则认为青铜器时代中期第一阶段大概从约公元前 2100 年开始。

This era witnessed major destructions caused by the incursions of nomads, whose presence is indicated by large cemeteries. Lapp believed that the newcomers included non-Semitic elements from beyond the Caucasus, whereas Dever and Kenyon identified the invaders as Amorites from Syria.

In the 1960's Dever and Lapp investigated M.B. I settlements and burials at Jebel Qa'aqir (8 mi. [13 km.] W of Hebron) and at Dhahr Mirzbaneh (7 mi. [11 km.] NE of Bethel). In 1970 Yeivin investigated forty-four tombs at 'Ain Samiya (9 mi. [14 km.] NE of Ramallah) and found a silver cup with Mesopotamian mythological motifs. It appears that the nomadic M.B. I tribes also set up some of the dolmens in the Golan area. Hut foundations were found in the rocky Har Yeruham by M. Kochavi.

Albright, who dated Abraham *ca.* 1800 B.C., associated the patriarchal movements with caravan sites that flourished in the M.B. I period in Transjordan and in the Negeb. By using a magnetometer P. C. Hammond discovered some M.B. remains at Jebel er-Rumeide, a terraced hill W of Hebron. In 1971 he cleared a thick wall from the late 18th century. On the other hand, excavations at Tell es-Seba'(Beer-sheba) have failed to produce any M.B. materials.

Excavations at Aphek (Râs el-'Ain), begun in 1972 by M. Kochavi, have revealed a major M.B. IIA (1900–1750 B.C.) palace with large courtyards. In 1974–1975 several cuneiform lexical fragments were discovered, including a

大片的墓地证明游牧民族曾入侵过这里，他们给这里带来了严重的破坏。拉普认为入侵者包括来自于高加索山另一侧的闪米特之外的民族，而德弗和凯尼恩则认为入侵者是来自于叙利亚的亚摩利人。

20世纪60年代，德弗和拉普研究了青铜时期中期第一阶段盖吉尔（Jebel Qa'aqir）和德哈尔米兹巴奈（Dhahr Mirzbaneh）的聚落和墓地，盖吉尔位于希实本以西8英里（13公里）处，德哈尔米兹巴奈位于伯特利东北7英里（11公里）处。1970年，叶文调查了艾因萨米亚（'Ain Samiya，位于拉马拉东北9英里[14公里]），发现了一个印有美索不达米亚神话图案的银杯。游牧民族似乎在青铜器时代中期第一阶段也在戈兰高地建造了一些石墓。柯查威（M. Kochavi）在哈尔耶胡哈姆山区（Har Yeruham）发现了一些房屋的地基。

奥尔布赖特认为亚伯兰大约生活在约公元前1800年，他把这位先祖的事迹与青铜器时代中期第一阶段外约旦和内盖夫的商队遗址结合起来研究。哈蒙德（P. C. Hammond）利用磁强计在希实本西侧一座丘陵（Jebel er-Rumeide）上发现了青铜器时代中期的一些遗址。他在1971年发现了一堵公元前18世纪晚期的厚墙。此外，西巴丘（别是巴）遗址中没有出土一件青铜器时代中期的遗迹。

柯查威从1972年开始挖掘亚弗遗址（今：拉斯艾因），他发现了青铜器时代时期中期第二阶段A时期（公元前1900-1650）的一座拥有很大庭院的重要宫殿。1974年至1975年，该遗址中出土了许多楔形文字碎片，其中一份文字

trilingual text in Sumerian, Akkadian, and Canaanite. (See APHEK 1; ANTIPATRIS.)

The M.B. IIB-C (1750–1550 B.C.) period is the age of the Hyksos domination of Egypt, when Jacob and his descendants emigrated to Egypt. Excavations at Dan, Beer-sheba, Tell Malhata, etc., have uncovered “Hyksos” sloped ramparts. A large fortress temple of this period was found in Shechem.

Religious structures of the Canaanites during the M.B. II period include the spectacular row of pillars at Gezer (see above I.C). At Bethel, Kelso found traces of blood—which he interpreted as evidence of Canaanite sacrifices—under a gate destroyed in the 16th century. C. Epstein discovered a *bāmā*, or open-air precinct (see BAMAḤ), marked off by cyclopean stones at Turbo Mecha just S of Beth-shemesh.

F. Late Bronze Age (1550–1200 B.C.). The L.B. I (1550–1400) was a period dominated by the expansionistic activities of the 18th Dynasty of Egypt. Vivid evidence of the devastation by Thutmose III’s campaign in 1468 B.C. has been found at GEZER.

The L.B. II period covers the 14th and 13th centuries. In the 14th cent. Palestine was threatened by the Ḥabiru during the Amarna age of Akhenaten. The Mycenaean pottery imported from the Aegean in the L.B. II can be used for dating strata.

Egyptian interest in controlling the Via Maris from Egypt along the Philistine coast has been illuminated by finds from

碎片是用三种语言书写的：苏美尔语、阿卡德语和迦南语。（见 APHEK 1[亚弗 1]；ANTIPATRIS [安提帕底]。）

青铜器时代中期第二阶段 B-C 时期（公元前 1750-1550 年）正值埃及希克索斯王朝统治时期，雅各和他的后裔这一时期来到了埃及。但、别是巴、马珥哈塔等遗中挖掘出了一些“希克索斯王朝”的倾斜壁垒。考古人员在示剑发现了一座这一时期的大型堡垒神庙。

青铜器时代中期第二阶段迦南的宗教建筑遗迹包括基色出土的一排壮观的柱廊（见上文 I.C）。凯尔索在伯特利发现了一些血迹，他认为这证明了迦南人曾在一城门下献祭（该城门公元前 16 世纪被毁坏）。艾普斯坦在伯示麦以南的一座城市（Turbo Mecha）发现了一个乱石堆围成的露天区域（见 BAMAḤ[巴麻]）。

F. 青铜器时代晚期（公元前 1550-1200 年）。青铜器时代晚期第一阶段（公元前 1500-1400 年）正值埃及第十八王朝对外扩张时期。考古人员发现了公元前 1468 年图特摩斯三世摧毁基色（见 GEZER[基色]）的有力证据。

青铜器时代晚期第二阶段包括公元前 14 和 13 两个世纪。公元前 14 世纪正处于阿肯纳顿统治埃及的亚玛拿时期，巴勒斯坦面临着哈皮鲁人的威胁。迈锡尼文明遗址中发现了从爱琴海地区进口的陶器，这些陶器可以帮助人们确定考古层所处的年代。

迦萨西南的代尔巴拉赫出土的考古发现表明，埃及人企图控制了从埃及至巴勒斯坦海岸的沿海地区。1972 年，多森

Deir el-Balah, SW of Gaza. In 1972 T. Dothan found about forty anthropoid clay coffins in a cemetery used by an Egyptian garrison from the 14th to the 11th centuries. These served as the prototypes for the later Philistine coffins.

Important evidence of the Egyptians in the Negeb was discovered by B. Rothenberg in 1969 at Timna. An Egyptian temple, with inscriptions from Seti I (1318–1304) to Ramses V (1160–1156), was uncovered at the base of the so-called Solomon's pillars. In opposition to Glueck's attribution of copper mining in the ARABAH to Solomon, Rothenberg suggests that these operations were conducted at an earlier date by the Egyptians.

There are only minimal L.B. remains from Jericho and Gibeon and none from Ai, cities associated with Joshua's campaigns. Scholars who believe that Joshua's campaign can be dated to the 13th cent. cite a number of Canaanite cities that were attacked at this time. The burning of Hazor (Josh. 11:1–11) is assigned by Yadin to *ca.* 1230 B.C. on the basis of Mycenaean pottery. The thirteenth-century devastation of Bethel is also attributed to the Israelites by Kelso.

Albright identified Tell Beit Mirsim, which was destroyed in the 13th cent., with Debir (see I.C. above). Khirbet Rabûd, 9 mi. (14 km.) S of Hebron, excavated by M. Kochavi in 1968–1969 has now been proposed as a better candidate for DEBIR.

The biblical account which indicates that Shechem passed peacefully into Israelite hands is confirmed by its transition from

(T. Dothan) 在一个墓地中发现了 40 个泥质人形棺，这一墓地是公元前 14 世纪至 11 世纪埃及卫戍部队用来埋葬死去的士兵的。这些棺材是巴勒斯坦后期棺材的原型。

1969 年，罗滕贝格在亭纳发现了埃及人曾在内盖夫地区生活过的重要证据。考古人员在所罗门石柱的地基处发现了一座埃及的神庙，这座神庙中发现了很多塞提一世（公元前 1318-1304 年）至拉美西斯五世（公元前 1160-1156 年）时期的铭文。格吕高认为所罗门在位时曾命以色列人在亚拉巴（见 ARABAH[亚拉巴]）地区炼铜，但是罗滕贝格却持不同意见，他认为在亚拉巴炼铜的不是所罗门时期的以色列人，而是更早时期的埃及人。

耶利哥、基遍留下青铜器时代晚期的遗迹非常少，在艾城和约书亚占领的地方没有发现任何遗迹。有些学者认为约书亚的争战行动发生在公元前 13 世纪，并列举了这一时期约书亚占领的许多迦南城市。亚丁根据迈锡尼遗址中出土的陶器推断，约在公元前 1230 年约书亚焚烧了夏琐（书 11:1-11）。凯尔索认为是以色列人在约公元前 13 世纪焚毁了伯特利。

奥尔布赖特认为贝特米西姆丘和底璧都于公元前 13 世纪被毁（见上文 I.C.）。拉布德废墟（Khirbet Rabûd）位于希伯伦以南 9 英里（14 公里）处，1968 年至 1969 年期间，柯查威对该废墟进行了发掘，现在人们认为这里就是底璧（见 DEBIR[底璧]）。

青铜器时代晚期向铁器时代的过渡时并未出现大量废墟，这也证明了《圣经》中关于以色列人以和平手段获得了示

L.B. to Iron I without a major destruction. 剑的描述。

G. Early Iron Age (12th–11th cents B.C.). The E.I. IA-B period was the time of the settlement of the Philistines along the coast and their conflict with the Israelites during the days of the judges and of Saul.

The excavations at Taanach confirm the biblical record that the city was captured not by Joshua but later (*ca.* 1125) under Deborah (Jgs. 5:19). The destruction of Dan in the 12th cent. is believed by A. Biran to be the result of the invasion of the tribe of Dan (Josh. 19:47; Jgs. 18:29). The devastation of Shechem in the 12th cent. is attributed to Abimelech (Jgs. 9). (*See also* SHECHEM II.)

In the late 13th and early 12th centuries the sea-peoples from the Aegean invaded the Levant and Egypt during the reigns of Merneptah and Ramses III. The newcomers may have been responsible for the shrine with a lion's skull discovered in the thirteenth-century level at Jaffa.

The most famous of the sea-peoples were the Philistines. Impressive Philistine objects, which betray their Aegean origins (Am. 9:7), have been recovered from Ashdod. A unique Philistine temple with two column bases, reminiscent of the temple destroyed by Samson (Jgs. 16:29), was uncovered by A. Mazar in 1971–1972 at Tell el-Qasîleh. The penetration of the Philistines into the interior has been illustrated by extensive remains at Gezer and by Philistine objects found as far north as Dan.

H. United Monarchy (10th cent B.C.). The mastery of iron smelting, which gave the

G. 铁器时代初期(公元前 12 世纪至 11 世纪)。在铁器时代初期 IA-B 阶段, 非利士人沿着海岸边定居下来, 在士师和扫罗时期, 他们与以色列人之间爆发了战争。

根据《圣经》中的记载, 约书亚并没有攻占他纳, 这一城市是后来(约公元前 1125 年)由底波拉率领的军队攻取的(士 5:19), 他纳的发掘结果也证明了这一记载。比朗(A. Biran)认为公元前 12 世纪但支派攻取利善(后改名为“但”)导致这一城市最终被毁(书 19:47; 士 18:29)。亚比米勒于公元前 12 世纪摧毁了示剑(士 9)(另见 SHECHEM II[示剑 II])。

公元前 13 世纪末期至公元前 12 世纪初, 爱琴海地区的海上民族入侵黎凡特和埃及, 这时统治埃及的法老是麦伦普塔和拉美西斯三世。考古人员在雅法考古时, 从公元前 13 世纪的考古层中发掘出一个神庙, 并在神庙中发现了一个狮子头盖骨, 这座神庙或许就是这些海上民族建造的。

最有名的海上民族当属非利士人。考古人员在亚实突发掘出了许多令人印象深刻的非利士人遗迹, 这证明他们是起源于爱琴海的民族(摩 9:7)。马萨尔于 1971 至 1972 年间在奎西利废丘(Tell el-Qasîleh)考古时, 发现了一座拥有两个柱基的独特神庙, 这让人想起了参孙毁坏的大衮庙(士 16:29)。人们在基色甚至更北面的但发现了非利士人的大量遗迹, 这些遗迹证明了非利士人曾侵入到内陆地区。

H. 统一的君主制时期(公元前 10 世纪)。非利士人因掌握了炼铁技术一直

Philistines an upper hand until the reign of Saul, is vividly illustrated by the discovery of an iron plow in Saul's palace at Gibeah, reexcavated by Lapp in 1964.

David's capture of Jerusalem from the Jebusites has been illuminated by the excavations of K. Kenyon, who found a massive corner of the wall of the Jebusite city on the slope above the spring Gihon.

Unfortunately, almost all of Solomon's extensive building projects in Jerusalem have been obliterated. One possibly Solomonic structure is a fragmentary casemate wall. Kenyon believes that the enigmatic MILLO, "filling," which was repaired by David (2 S. 5:9) and by Solomon (1 K. 9:15), referred to the massive platforms on the eastern edge of Ophel, which were in constant need of repair.

Striking evidence to illustrate the biblical statement that Solomon built "Hazor, Megiddo, and Gezer" (1 K. 9:15) has come from the discovery of nearly identical gates at these sites. Yadin, recalling that the earlier excavation at Megiddo had uncovered a gate with three chambers on each side, anticipated the discovery of a similar gate at Hazor. His reexamination of Macalister's report on GEZER (see also above) led to the discovery of an identical gate there. The gateway at Gezer was destroyed late in the 10th cent., probably by Pharaoh Shishak (Sheshonq), who invaded Palestine five years after Solomon's death (1 K. 14:25). Shishak's raid at Megiddo was confirmed by a fragment (published in 1929) of his monumental stele.

在竞争中处于优势地位，直到扫罗做以色列王，他们的优势地位才被以色列人取代。1964年拉普在重新发掘了基比亚遗址时，发现了扫罗的宫殿，其中出土的铁犁生动地描绘出了上述历史情况。

凯尼恩在基训河之上的斜坡上发现了耶布斯的一个巨大的墙角，这一发掘结果表明大卫是从耶布斯人手里夺取的耶路撒冷。

遗憾的是，所罗门在耶路撒冷建造的所有大型建筑几乎都被彻底摧毁了。遗留下来的一个残破不全的炮台墙壁可能属于所罗门时期的建筑。凯尼恩认为大卫（撒下 5:9）和所罗门（王上 9:15）修复的神秘米罗（MILLO[米罗]）的城墙指的就是俄斐勒城东边的巨大平台，这些平台需要人们不停地进行修复。

考古人员在夏琐、米吉多、基色发现了相同的城门，这一引人注目的证据证明了《圣经》中关于扫罗修建“夏琐、米吉多和基色”的描述（王上 9:15）。之前考古人员在米吉多发掘到一个城门，其两侧各有三个内庭，亚丁根据这一发现预测夏琐也有相似的城门。他重新研究麦卡利斯特关于基色考古的报告后（见上文），竟在基色（见 GEZER[基色]）发现了相同的城门。基色的门道可能是在公元前 10 世纪后期被法老示撒（舍松契）摧毁的，这位法老在所罗门死后第五年进攻巴勒斯坦（王上 14:25）。1929 年公布的示撒纪念碑残片证明了示撒曾经进攻过米吉多。

I. The Divided Kingdom (9th–7th cents B.C.). Upon Solomon’s death his kingdom split into the southern kingdom of Judah, headed by his son Rehoboam, and the northern kingdom of Israel, led by the rebel Jeroboam I. The northern kingdom, which was more open to the influence of its pagan neighbors in Phoenicia and Syria, had a history characterized by spiritual apostasy and political instability. The northern kingdom was also the first to succumb to the expansion of the powerful Assyrian empire in the 8th century.

Phoenician materials from the 8th–6th cents have been recovered from Achzib on the coast, where I. Ben-Dor cleared seventy tombs in 1941–1942 and 1944. Additional tombs were excavated between 1958 and 1970 by M. Prausnitz. (See ACHZIB 2.)

Omri, the sixth king of Israel, transferred his capital from Tirzah to Samaria (1 K. 16:23f.). This transfer is confirmed by the discovery of unfinished buildings from Omri’s time at Tell el Fâr’ah (N), identified with Tirzah (see I.C above). Omri’s son Ahab married the notorious Phoenician princess Jezebel; this explains the presence of fine Phoenician masonry at Samaria. Ivory fragments found there illustrate the reference to Ahab’s “ivory palace” (1 K. 22:39). Ahab’s reign has also been credited with a number of constructions at Hazor, including the large pillared hall and the impressive water system, which descended 130 ft. (40 m.) to a spring. The so-called stables of Solomon at Megiddo have been redated to Ahab’s reign.

I. 王国分裂时期（公元前 9 世纪至 7 世纪）。所罗门去世后，古以色列王国分类成南国犹大和北国以色列，两王国分别由所罗门的儿子罗波安和反叛者耶罗波安一世进行统治。北国更多地受到了其异教邻邦腓尼基和叙利亚的影响，其典型历史特征是放弃了属灵信仰，政局动荡。同时，以色列王国也在公元前 8 世纪首先屈服于强大亚述帝国的扩展。

1941 至 1942 年间以及 1944 年，本·多尔 (I. Ben-Dor) 在海岸城市亚革悉考古时，发掘出 70 个坟墓，并在该遗址中发现了一些腓尼基人在公元前 8 世纪至 6 世纪留下的遗迹。1958 至 1970 年期间，普劳斯尼茨 (M. Prausnitz) 又在这里发掘出一些坟墓。（见 ACHZIB 2[亚革悉 2]。）

以色列的第十六任王暗利将都城从得撒迁移到撒玛利亚（王上 16:23-24）。考古人员在泰勒法拉（北部）发掘到暗利时期的建筑遗址，这也证明了此次迁都事件（泰勒法拉就是得撒，见上文 I.C），目前这一发掘尚在进行之中。暗利的儿子亚哈娶了臭名昭著的腓尼基公主耶洗别；因此撒玛利亚出现了一些精美的腓尼基石造建筑。撒玛利亚出土的象牙碎片证明亚哈曾修建过象牙宫（王上 22:39）。亚哈执政期间在夏琐建造了大量建筑，包括石柱大厅和令人印象深刻的供水系统，这个供水系统从 130 英尺（40 米）高的地方一直下到一眼泉水旁。所谓所罗门在米吉多的马厩实际上是亚哈时期的遗迹。

In the 8th cent. Judah was threatened and Israel was destroyed by the Assyrian expansion to the west. Hazor was destroyed by Tiglath-pileser III in 732, during the reign of Pekah (2 K. 15:29); in the burned debris of the acropolis was found an ostrakon with Pekah's name. At the site of ACCO (Tel 'Akko) M. Dothan, who began excavations in 1973, has found further evidence of the Assyrian attack. Lapp discovered a small fortress, destroyed probably by Tiglath-pileser III, at Tell er-Rumeith in Gilead.

After completing the siege of Samaria in 722, Sargon II sent further armies against the rebel Yamani ("Greek") of ASHDOD in 721. J. Kaplan, who excavated the seaport of Ashdod-Yam from 1965 to 1968, believed that he had found the wall built by Yamani. M. Dothan discovered at Ashdod a fragment of an Assyrian stele which confirms the reference (Isa. 20:1) to the campaign of Sargon's field marshal at Ashdod.

The presence of the paganism denounced by the prophets of Judah has been vividly illustrated by K. Kenyon's work at Jerusalem. Along the east slopes of OPHEL she discovered a ritual complex, including two stone pillars and a cultic cave dated *ca.* 800 B.C. (2 K. 12:3; 14:4). She also found a cave deposit dated *ca.* 700 with thirteen hundred pottery vessels and numerous human and animal figurines.

公元前 8 世纪，向西扩张的亚述帝国威胁着犹大王国，并毁坏了以色列。以色列比加年间，公元前 732 年，亚述王提革拉毗列色三世夺了夏琐（王下 15:29）；人们在焚毁的卫城废墟中发现了一个写有比加名字的陶片。多森 1973 年开始发掘亚柯遗址（Tel 'Akko），他发现了关于亚述侵略亚柯（见 ACCO[亚柯]）的更多的证据。拉普在基列的拉梅斯丘（Tell er-Rumeith）发掘出一个可能由提革拉毗列色三世摧毁的小城堡。

撒珥根在公元前 722 年完全包围撒玛利亚城之后，在公元前 721 年继续派遣军队消灭在亚实突（见 ASHDOD[亚实突]）的亚玛尼（“希腊人”）叛军。卡普兰（J. Kaplan）在 1965 年至 1968 年期间挖掘了港口城市亚实突亚姆（Ashdod-Yam），他认为他发掘出的墙体就是由亚玛尼修建的。多森在亚实突发现了一些亚述石碑的碎片，这些石碑碎片证明撒珥根曾派人攻打亚实突（赛 20:1）。

凯尼恩在耶路撒冷的发掘结果生动地再现了犹大王国的先知们谴责异教的历史。她在俄斐勒（OPHEL[俄斐勒]）遗址东部的山坡上发现了一个宗教建筑群，其中包括两根石柱和一个约公元前 800 年的邱坛（王下 12:3; 14:4）。她还发现了一个约公元前 700 年洞穴的藏品，其中包括 1300 个陶器容器和许多人物和动物雕像。



Middle Bronze and Late Middle Bronze (ca. 2000–1500 B.C.) pottery from Megiddo, a period of prosperity but little peace, indicated by numerous strata and phases of strata (Oriental Institute, University of Chicago)

B. Mazar has found eighth-to seventh-century tombs near the southwest corner of the temple platform; he suggested that these may represent a royal cemetery. In the Jewish quarter of the walled city of Jerusalem, which N. Avigad has excavated since 1969, a city wall (cf. Neh. 3:8) 23 ft. (7 m.) broad was found. This wall, which enclosed the *mišneh*, “second quarter” (2 K. 22:14), was probably built by Hezekiah as a defense against Sennacherib’s attack in 701. An inscription discovered at the Pool of Siloam in 1880 describes Hezekiah’s construction of the Siloam tunnel.

In Transjordan, also, key discoveries have been made for this era. In 1879 H. Clermont-Ganneau was able to secure for

米吉多出土的青铜器时代中期和晚期（约公元前2000-1500年）的陶器制品，不同考古层和同一考古层不同时期出土的古物表明这一时期虽经济繁荣，但战争不断。（芝加哥大学东方学院）

马萨尔在庙台的西南角附近发现了公元前8世纪至公元前7世纪的坟墓；他推测这些坟墓可能是一个皇陵。从1969年开始，阿维加得（N. Avigad）对耶路撒冷的犹太人区进行了发掘，他在这一城墙城市中发现了一个23英尺（7米）宽的墙体（参：尼3:8）。耶路撒冷第二区（希伯来语为 *mišneh*）城墙可能是公元前701年由希西家修建的抵御西拿基立进攻的防御工事。1880年西罗亚水池中出土了一篇铭文，其中有关于希西家修建西罗亚隧道的记载。

外约旦地区也出土了一些这一时期的重大考古发现。1879年，加诺（H. Clermont-Ganneau）在摩押都城底本（见

the Louvre the important Mesha Stele (MOABITE STONE) from DIBON, the capital of Moab. It gives the Moabite king's version of his conflict with the Israelites in the 9th cent. (2 K. 3:4-27).



Objects identified as manger and hitching post from level IV at Megiddo. Once identified as "Solomon's stables," the building complexes have been dated to Ahab's time, and their function is open to question. (B. Van Elderen)

In 1961 a stone slab with eight lines in Ammonite was discovered on the citadel mound at Amman. This rare inscription, which includes a reference to the god Milcom (1 K. 11:5), is dated by F. Cross to the 9th cent. and by S. Horn to the 8th century. In 1972 excavations under H. Thompson at Tell Siran on the campus of the University of Jordan in Amman uncovered a unique bronze bottle with eight lines of Ammonite. The text contains an inscription of the king of Ammon in the 7th cent. B.C.

J. Babylonian Conquest (6th cent B.C.). In 1960 J. Naveh excavated the fortress of Meşad Ḥashavyahu on the coast between Jaffa and Ashdod. The large quantity of Greek pottery indicates that this was held by Greek mercenaries in the service of Pharaoh Neco. Neco was defeated in 605 B.C. at Carchemish by Nebuchadrezzar,

DIBON[底本]) 发现了重要的米沙石碑 (见 MOABITE STONE[摩押石碑]), 并将之运往卢浮宫博物馆。摩押王将其公元前 9 世纪与以色列人争战的历史刻在这碑文中 (王下 3:4-27)。

米吉多第四考古层中出土的马槽和栓马柱。过去人们认为这些综合建筑遗迹是“所罗门的马厩”，现在人们知道它们是亚哈时期的建筑，但是关于这些建筑的用途，人们一直存在争议。(B. Van Elderen)

1961 年，人们在安曼的城堡废丘上发现了一块刻有八行亚扪文字的石碑。这篇罕见的碑文中提到了亚扪人的神米勒公 (王上 11:5)， 克罗斯 (F. Cross) 认为这篇碑文可以追溯到公元前 9 世纪，而霍恩 (S. Horn) 认为它可以追溯到公元前 8 世纪。1972 年，汤普森对西兰丘 (Tell Siran) 进行了挖掘，该废丘位于安曼约旦大学的校园内，废丘中出土了一个独特青铜瓶，上面刻有八行亚扪文字。这些文字中包含了一篇公元前 7 世纪亚扪王撰写的铭文。

J. 巴比伦征服 (公元前 6 世纪)。1960 年，纳维 (J. Naveh) 对雅法和亚实突之间的滨海城堡梅撒哈沙雅胡 (Meşad Ḥashavyahu) 展开了考古发掘。该遗址中出土了大量希腊陶器，这些陶器应该是法老尼哥军中的希腊佣兵的生活用品。公元前 605 年，尼布甲尼撒在迦基米施打败了法老尼哥，但尼布甲尼撒的

who also employed Greek mercenaries. From Arad have come ostraca from a fort destroyed by Nebuchadrezzar. They include instructions for the distribution of supplies to the KITTIM, who according to Aharoni were Greek mercenaries fighting for Judah. The abundant evidence of Greeks in the Near East at this early date indicates that the presence of Greek words in the Aramaic of Daniel is not an anachronism.

军中也有希腊雇佣兵。尼布甲尼撒摧毁的亚拉得城堡中也出土了一些陶器碎片。这些陶器当时是分配给基提（见 KITTIM[基提]）人的生活用品，阿哈罗尼认为这些基提人就是位犹太大军中的希腊雇佣兵。近东地区在这一时期就出现了大批希腊人，从而证明了亚兰语《但以理书》中出现的希腊文字并不存在年代错误。



Epitaph of Shebna-yahu (Shebna), a royal steward of the early 7th cent. B.C. (cf. Isa. 22:15f.), written in archaic Hebrew (Phoenician) script (outlined in white for clarity). From rock-cut tomb at Siloam. (Trustees of the British Museum)

图为公元前7世纪早期家宰舍伯那的墓志铭（参：赛22:15-16），这篇墓志铭是用古希伯来语（腓尼基语）书写的（白色轮廓凸显了中间的碑文）。这篇墓志铭是在西罗亚的岩石墓中发现的。（大英博物馆理事会）

In 1942 an Aramaic papyrus was found at Saqqârah in Egypt. It is a letter, dated 604 B.C., from a King Adon to Pharaoh Neco. Adon, who was probably the king of ASHKELON, asks for aid against the invading forces of Nebuchadrezzar (2 K. 24f.).

1942年，埃及的塞加拉出土了亚兰语莎草纸文献。这份文献是公元前604年亚顿（Adon）写给法老尼哥的书信，亚顿可能是亚实基伦的王，他在信中请求尼哥援助他击退入侵亚实基伦的尼布甲尼撒的军队（王下24-25）。

Ostraca from Lachish reveal the tense situation before Nebuchadrezzar's attack. In 1975 N. Avigad discovered arrowheads and charred wood near a defensive tower in Jerusalem dating to the Babylonian king's assault in 586 B.C.

拉吉出土的陶器碎片揭露出尼布甲尼撒进攻之前的紧张局势。1975年，阿维加得（N. Avigad）在耶路撒冷的防御堡垒中发现了一些箭头和炭化木材，它们是公元前586年巴比伦王进攻耶路撒冷时留下的遗迹。



Round tower from the Hellenistic second defense system, which replaced the Israelite inner wall around the summit at Samaria (B. Van Elderen)

图为希腊风格的第二防御系统中的圆塔，这一建筑取代了撒玛利亚山顶四周的以色列内墙。(B. Van Elderen)

A vivid memorial of one man's faith in the face of the Babylonian invasion has been found at Khirbet Beit Lei, 5 mi. (8 km.) E of Lachish. F. Cross has translated the inscription, first published by J. Naveh in 1963, as follows: "I am Yahweh thy God; I will accept the cities of Judah and will redeem Jerusalem," and has suggested that this may have been incised by a refugee who thus expressed his trust in God's faithfulness in spite of the desolation of the Holy City (Lam. 3:22-24).

拉吉以东 5 英里 (8 公里) 的贝特雷废丘 (Khirbet Beit Lei) 出土了一个纪念碑，纪念碑上的碑文生动地描绘出巴比伦入侵时一位信徒的宗教信仰。克罗斯翻译了这篇碑文，1963 年，纳维首次公布了这篇碑文，内容如下：“我是耶和华，你们的神；我必悦纳犹大的城市，必救赎耶路撒冷”，有人认为一位流亡者将上面的文字雕刻在纪念碑上，并以此表达他对上帝的忠实，虽然当时圣城一片荒芜 (哀 3:22-24)。

In addition to the well-known sites that were devastated by the Babylonians, the Israeli surveys of Judah in 1967-1968 uncovered many previously unknown settlements that are small and nameless. S. Weinberg has suggested that we may obtain a truer picture of Palestine in this period by the excavation of these sites, which have sixth-to fifth-century sherds.

除了这些巴比伦人摧毁的著名城市遗址，以色列人于 1967 年至 1968 年对犹大地进行了研究，他们发现了一些之前无人知晓的小型的和不知名的聚落。温伯格 (S. Weinberg) 认为这些遗址中出土了很多公元前 6 世纪至 7 世纪的历史遗迹，对它们进行发掘可以帮助我们更加真实地了解巴勒斯坦这一时期的历史。

K. Persian and Hellenistic Periods (5th–2nd cents B.C.). From the second temple of Zerubbabel the only visible remains may be a straight joint about 100 ft. (30 m.) N of the southeast corner of the temple platform, noted by K. Kenyon in 1966. Kenyon's excavations revealed that in Nehemiah's day the perimeter wall was reduced to about 8500 ft. (2600 m.), which explains how the walls could be repaired within fifty-two days (Neh. 6:15).

On the cliff face at 'Arâq el-Emîr in Jordan is an inscription with the name Tobiah (Neh. 2:19). This is dated to the 6th or 5th cent. B.C. by B. Mazar but to the 3rd cent. B.C. by Albright.

In the Persian period the Sidonians established a colony at DOR on the coast. Dor was closely allied with Athens in the 5th cent., as indicated by its inclusion in the Athenian tribute lists and as confirmed by the presence of Attic pottery.

At Wādī ed-Dâliyeh NW of Jericho, bedouin discovered a cave in 1962 and removed rare fourth-century papyri which contain the name of a Sanballat, perhaps the grandson of the governor of Samaria in Nehemiah's day (Neh. 2:10). Lapp, who explored the cave in 1963–1964, discovered grim remains of about two hundred men, women, and children from Samaria who had tried unsuccessfully to flee from the troops of Alexander the Great in 331 B.C.

BETH-ZUR (Khirbet eṭ-Ṭubeiqah) was excavated in 1931 by W. F. Albright and O. R. Sellers, and in 1957 by Sellers. The

K. 波斯帝国和希腊化时期(公元前 500 至 200 年)。所罗巴伯第二座神庙中出土的唯一遗迹可能就是一个直线接头,它大约位于庙台东南角以北 100 英尺(3 米)的地方,凯尼恩于 1966 年发现了这一遗迹。凯尼恩的发掘结果表明在尼希米时期围墙减少到大约 8500 英尺(2600 米),这就是可以在 52 天内修完围墙的原因(尼 6:15)。

约旦阿哈格埃米尔('Arâq el-Emîr)的悬崖面上的一篇碑文中提到了多比雅这个名字(尼 2:19)。马萨尔认为这篇碑文写于公元前 6 或 5 世纪,奥尔布赖特却认为它写于公元前 3 世纪。

波斯帝国时期,西顿人在海岸边的多珥(见 DOR[多珥])建立了一个聚落。雅典人的纳贡表(其中包含多珥)和多珥出土的雅典陶器表明公元前 500 年多珥与雅典已结成紧密的同盟。

贝多因人于 1962 年在耶利哥西北的达利耶河谷(Wādī ed-Dâliyeh)发现了一个山洞,并从中发现了一份罕见的公元前 4 世纪的莎草纸文献,这份文献中提到了参巴拉这个名字,他可能就是尼希米时期撒玛利亚省长的孙子(尼 2:10)。拉普于 1963 至 1964 年探究了这个山洞,并从中发掘出大约 200 具撒玛利亚成年男女和儿童的遗骸,他们在公元前 331 年未能成功从亚历山大帝的军队中逃走,后被残忍地杀害。

奥尔布赖特和塞勒斯(O. R. Sellers)在 1931 年共同发掘了伯夙(见 BETH-ZUR[伯夙])遗址(图贝卡废墟),

excavators recovered a dozen bathtubs from the Maccabean era, Beth-zur's period of greatest prosperity.

At ACCO (Roman Ptolemais) in the Bay of Haifa, while clearing the crusader castle between 1955 and 1964, S. Applebaum discovered a Hellenistic temple with an inscription of Antiochus V.

Between 1968 and 1973 S. Weinberg excavated Tel Anafa, an important Hellenistic site N of the Sea of Galilee. The settlement, founded before 200 B.C. and destroyed *ca.* 80 B.C., has yielded an unparalleled amount of molded glass and striking architectural ornaments.

L. The Herodian Period (1st cent B.C.). Herod the Great built at numerous sites during his reign (37–4 B.C.). In JERUSALEM, B. Mazar has cleared the area S of the great temple platform (see I.C above). He has uncovered magnificent ashlar of the platform, some 30 ft. (9 m.) long (cf. Mk. 13:1), a street, and a staircase 215 ft. (64 m.) wide which leads up to the Huldah Gates. A Herodian aqueduct has been traced underground for over 600 ft. (180 m.). Among the most significant objects uncovered are a fragment of a sundial, a limestone object inscribed *qrbn* (“offering”; cf. Mk. 7:11), and the inscription “for the place of the blowing [of the trumpet]” on the cornerstone of the parapet of the royal stoa. Fragments with gold leaf enable one to visualize the grandeur of the temple. Evidence of the destruction of the temple in A.D. 70 includes 6 ft. (2 m.) of debris and ash, and an inscription of Vespasian and Titus discovered in 1970.

1957年塞勒斯继续对该遗址进行发掘。他们从该遗址中挖掘出迈锡尼文明时期和伯夙鼎盛时期的十几个浴缸。

1955年至1964年间，阿普勒鲍姆（S. Applebaum）在海法湾中的亚柯（见 Acco[亚柯]）（罗马多利买）进行考古研究，他在清理十字军城堡遗址时发现了一个希腊风格的神庙，并在其中发现了一篇安提阿古五世的铭文。

1968年至1973年，温伯格发掘了加利利海北面的一个重要的希腊文化遗址——艾奈弗（Tel Anafa）。这一据点在公元前200年前建立，大约在公元前80年被毁坏，其中出土了大量的模制玻璃和引人注目的建筑装饰。

L. 希律时期（公元前1世纪）。希律大帝在位期间大型土建（公元前37至公元前4年）。马萨尔已经完成了耶路撒冷（见 JERUSALEM[耶路撒冷]）神殿南部区域的考古挖掘（见上文 I.C）。他挖掘到神殿宏伟的方石（约30英尺[9米]长，参可 13:1）、一条街道和一个通向户勒大城门的楼梯（215英尺[64米]宽）。人们在地下600英尺（180米）处发现了希律修建的沟渠。这一时期最重要的考古发现包括日晷的碎片、刻有各耳板的石灰岩（各耳板就是供献的意思，参可 7:11），以及皇家柱廊栏杆的柱石上镌刻的关于“吹号之地”的铭文。这里出土的金叶碎片再现了当时神殿的富丽堂皇。6英尺（2米）厚的废墟和灰烬，以及1970年发现的维斯帕先和提图斯铭文都证明神殿是在公元70年被摧毁的。



Excavations along the southwest corner of the retaining wall surrounding the temple mount in Jerusalem. An inscription found in this area confirmed that a tower stood here, from which a priest sounded the beginning of the sabbath. (Consulate General of Israel in New York)

In the Jewish quarter W of the temple platform N. Avigad uncovered in 1969 a Herodian building with frescoes and a depiction of a menorah. Another house contained mortars, weights, and a mold for coins. The excavators cleared a sewage canal, which may have served as a temporary refuge for Jews fleeing from the Romans in A.D. 70.

In the citadel area of Jerusalem Israeli archeologists in 1970–1971 found Herodian remains believed to be extensions of structures found by Tushingham in 1967 in the Armenian gardens to the south. They interpret these structures as part of a huge platform, perhaps 1000 to 1150 ft. (300 to 350 m.) long, which would have served as the foundation for Herod's palace. Some

挡土墙围绕着耶路撒冷圣殿山一周，考古挖掘沿着挡土墙西南角展开。这一区域出土的一篇铭文证明这里曾矗立着一座塔，祭司站在塔上向人们宣布安息日开始。(以色列驻纽约总领事馆)

1969年阿维加得在神殿西侧的犹太区进行考古发掘时，发现了一座希律时期建筑，这一建筑的墙壁上有许多壁画和关于金灯台的描述。另一房间里出土了研钵、砝码和铸币的模具。考古发掘者发现了一个污水管道，公元70年从罗马逃回的犹太人将它作为临时的避难所。

1970年至1971年，以色列的考古学家在耶路撒冷的卫城考古时，发现了一些希律时期的遗迹，他们认为这些遗迹与塔欣厄姆(Tushingham)1967年在亚美尼亚花园(耶路撒冷以南)中发现的建筑同属一类建筑。他们认为这些建筑结构是大平台的一部分，这个大平台大约1000至1150英尺(300至350米)长，曾是希律宫殿的地基。有些学者认为彼拉多审问耶稣的总督府位于希律的宫

scholars believe that the praetorium of Pilate, where Jesus was tried, was at Herod's palace rather than at the fortress Antonia, which overlooked the temple area.

Yadin uncovered spectacular remains at Herod's fortress of Masada (see I.C above), including Herod's palaces and the first synagogue from the 1st cent. A.D. Over four thousand coins, numerous cosmetic objects, and a few MSS were found. Yadin discovered about thirty skeletons of the 960 men, women, and children who perished. Among the remains of the Roman assault still visible are the siege ramp, the circumvallation wall, and several camps.

The Herodian fortress of Machaerus in Jordan, where John the Baptist was imprisoned, was excavated by J. Vardaman in 1968. He found aqueducts, bath installations, and evidences of the Roman siege of A.D. 72.

At NT Jericho, E. Netzer in 1972-1974 uncovered on the north bank of the Wâdî Qelt a palace complex with a swimming pool. This may have been the pool where the young high priest Aristobulos III was drowned at Herod's orders.

At Herodium, work since 1969 by G. Foerster and E. Netzer has uncovered a large reservoir, 150 by 230 ft. (45 by 70 m.), at the base of the hill.

M. NT Period (1st cent A.D.). Locating Jesus' exorcism of the so-called Gadarene demoniac has been a problem because of the textual variants in the name of the site (Mt. 8:28; Mk. 5:1; Lk. 8:26; some MSS read "Gerasene" and others

殿内，而不是在安东尼亚堡垒中（从堡垒上可以俯瞰圣殿区域）。

亚丁在马萨达的希律堡中取得了惊人的考古发现（见上文 I.C），其中就包括希律的宫殿和公元 1 世纪的第一座犹太会堂。他在这里发现了四千多枚硬币、大量的化妆品和一些文献原稿，同时还发现了死在这里的 960 名成年男女和儿童的大约 30 个骷髅。人们仍然可以看见罗马人围攻这里时留下的坡道、城墙和几处营地。

1968 年瓦达曼 (J. Vardaman) 挖掘出了希律建造的马卡鲁斯城堡，施洗约翰曾被囚禁在这里。他发现一些沟渠和洗浴设施以及公元 72 年罗马人包围这里的证据。

1972 年至 1974 年间，内策尔 (E. Netzer) 开始对《新约》中的耶利哥进行考古发掘，他在凯尔特河谷的北岸挖掘出一个宫殿建筑群和一个游泳池。这里或许就是按照希律的命令，溺死年轻大祭司的亚里托斯布鲁斯三世的那个游泳池。

弗斯特 (G. Foerster) 和内策尔从 1969 年开始挖掘希罗底，他们在山麓地带挖掘出一个 230 英尺 (70 米) 长，150 英尺 (45 米) 宽的大蓄水池。

M. 新约时期 (公元 1 世纪)。耶稣在加大拉医治了两个被鬼附着的人，但是我们很难确定加大拉的位置，因为经文中这个地名的表达有很多种（太 8:28；可 5:1；路 8:26；有些经文将之译为“加大拉”，其他处经文将之译为“格拉森”）。

“Gergesene”). Origen’s comment that there was a village called Gergesa on the eastern shore of the Sea of Galilee was confirmed in the course of road-building operations in 1970. D. Urman has excavated a first-century A.D. fishing village, called Kursi in Jewish sources, and a fifth-century A.D. church that commemorated the site of the miracle.

Excavations begun by G. Foerster in 1973 at Tiberias (cf. Jn. 6:23) have uncovered a gate complex dated to the reign of Herod Antipas, who founded the city and named it in honor of the emperor Tiberius. South of Tiberias by the warm springs at Hamath-Tiberias, work by M. Dothan in 1961 cleared a building that may have been used as a synagogue as early as the 1st cent. A.D.

The synagogue at CAPERNAUM (Tell Hûm), which may rest upon the site of the synagogue attended by Jesus, has been dated to the 2nd cent. A.D. But V. Corbo and S. Loffreda, who reexcavated Capernaum in 1968, now date the building to the 4th cent. on the basis of coins. Digging under an octagonal structure about 30 ft. (9 m.) from the Capernaum synagogue, the excavators uncovered the remains of a household church. They have suggested, on the basis of graffiti at the site and references by pilgrims (4th–6th cents A.D.), that it was built upon the home of Peter.

In 1968 the first physical evidence of crucifixion as a form of punishment was recovered from an ossuary at Giv’at ha-Mivtar in northeastern Jerusalem. The ossuary, which dates to between A.D. 6 and 66, contained heel bones still transfixing by an iron nail. A crease in the

俄利根认为这个地方就是加利利海东岸的吉雪撒村 (Gergesa), 1970 年人们在修路时发现了这个村庄。乌尔曼 (D. Urman) 发掘出一个公元 1 世纪的渔村 (犹太人称之为库尔西[Kursi]) 和一个公元 5 世纪的教堂 (纪念耶稣行神迹的地方)。

弗斯特从 1973 年开始挖掘提比哩亚 (参: 约 6:23), 希律王建造了这座城市, 并为纪念提比略皇帝将它命名为提比哩亚, 弗斯特在该遗址中发现了一个希律安提帕时期的城门建筑群。提比哩亚南面是哈马提比哩亚的温泉, 多森于 1961 年这里考古时, 发掘一个建筑遗迹, 这个建筑可能就是公元 1 世纪的犹太会堂。

迦百农 (见 CAPERNAUM[迦百农]) (胡姆废丘[Tell Hûm]) 犹太会堂就坐落在当年耶稣教训迦百农人的那座犹太会堂遗址的上面, 它是公元 2 世纪的建筑遗迹。但是科尔博 (V. Corbo) 和洛夫拉达 (S.Loffreda) 于 1968 年重新发掘了这一遗址, 并根据那里出土的钱币推测出这座会堂始建于公元 4 世纪。迦百农犹太会堂 30 英尺 (9 米) 的地下是一座八角形的建筑, 考古发掘者在这里挖出一座家庭教堂。根据该遗址上的涂鸦和朝圣者的记载 (公元 4-6 世纪), 他们推测该地的原址就是彼得的家。

1968 年, 人们在位于耶路撒冷东北的马萨里角的一个骨罐中首次发现了耶稣在十字架受刑的实物证据。这个骨罐是公元 6 年至 66 年之间的遗迹, 骨罐中死者根骨处仍然钉着一根铁钉。桡骨处的折痕表明当时捆绑的是受害者的前臂而不是他的手掌, 根据传统说法, 人

radial bone indicates that the victim had been pinioned in his forearms, rather than in the palms as in the traditional picture of Christ's crucifixion (Gk. *cheir* in Jn. 20:27 can mean "arm"). The victim's calf bones had been shattered (cf. Jn. 19:32). (See also CROSS; CRUCIFY VI.)

Excavations in and around the Church of the Holy Sepulchre have helped to demonstrate that it lay outside the wall in Jesus' day. There is therefore no reason to doubt its authenticity as the site of Calvary and the empty tomb. Shafts dug in the church show that the area was used as a quarry and was therefore extramural, a conclusion also supported by Kenyon's excavation in the adjoining Muristan area.

In the area N of the present walled city of Jerusalem, L. Mayer and E. Sukenik discovered in 1925–1927 and 1940 what they believed were sections of the "third wall" of Herod Agrippa I. Subsequent discoveries, including the clearing of a tower facing north in 1972 by S. Ben-Aryeh and E. Netzer, have extended the line of the wall to 3950 ft. (1200 m.) and have confirmed the identification. This means that by the time of Agrippa I (A.D. 40–44) Jerusalem had expanded to 450 acres (180 hectares), and housed 120,000–150,000 people.

N. Dead Sea Scrolls and the Bar Cochba Finds (2nd cent B.C.–2nd cent A.D.). An outstanding development for biblical studies was the discovery between 1947 and 1956 of the DEAD SEA SCROLLS in the caves of QUMRÂN. The MSS include copies of the OT a thousand years older than the Hebrew texts previously available, and sectarian compositions of a

们一直认为基督受难时，祂的手掌被捆绑住了（约翰福音 20:27 中希腊语 "*cheir*" 意思可能是“手臂”）。受害者的腓骨已被打碎（参：约 19:32）。（另见 CROSS[十字架]；CRUCIFY VI[钉十字架 VI]）。

考古人员对圣墓大教堂及其周围地区的考古发掘结果表明，耶稣在世时，这座教堂坐落在城墙之外。因此，我们没有理由质疑这里就是耶稣受难地和空坟墓所在地。考古人员采用竖井对这座教堂遗址进行了挖掘，发现这一区域过去曾是一个采石场，因此建在了城墙之外，凯尼恩的发掘结论也证明了这一点（他在邻近的穆林斯坦地区进行了发掘）。

马耶尔（L. Mayer）和苏肯尼克（E. Sukenik）对耶路撒冷老城以北的地区进行过两次发掘（1925年至1927年；1940年），他们发现这片区域就是希律亚基帕一世时期的“第三墙”地区。后来的考古发现（包括1972年本·阿里耶[S. Ben-Aryeh]和内策尔发掘的一个朝北的高塔）将耶路撒冷的城墙延长至3950英尺（1200米），也证实了对这座城市的鉴别。这也意味着到亚基帕一世时期（公元40-44年）耶路撒冷的面积已经扩展到450英亩（180公顷），居住人口数介于12万至15万之间。

N. 《死海古卷》和巴克巴考古发现（公元前2世纪至公元2世纪）。1947年至1956年，人们在昆兰（见 QUMRÂN[昆兰]）山洞中发现的《死海古卷》使得《圣经》研究取得了重大进展。古卷中《旧约》抄本比之前的希伯来《旧约》还早1000年，古卷中还包括一些教派文献，许多学者认为这些文献是艾赛尼派的著作。

community that many scholars identify with the Essenes.

From 1951 to 1956 R. de Vaux and G. L. Harding excavated the khirbeh, or ruins, of the monastery at Qumrân, which flourished from *ca.* 130 B.C. to A.D. 68. In 1958 the community's farm buildings at 'Ain Feshkha were excavated. De Vaux also investigated forty-three of the more than eleven hundred tombs in the cemeteries. In 1966–1967 S. Steckoll uncovered ten skeletons from the main cemetery.

P. Bar-Adon discovered the site of 'Ain Ghuweir, 9 mi. (15 km.) S of Qumrân, in 1969. He uncovered a banquet hall, the burials of twelve men, seven women, and a child, and a jar inscribed with the same script as that used in the Dead Sea Scrolls.

In 1952 Harding and de Vaux investigated caves at Wâdī Murabba'ât, 11 mi. (18 km.) S of Qumrân, where the bedouin had discovered letters and contracts from the Bar Cochba revolt in A.D. 132–135. In 1960 and 1961 at Nahal Heber, just N of Masada, the Israelis found additional materials from this period, including letters and documents in Aramaic, Hebrew, Nabatean, and Greek.

O. Late Roman and Byzantine Periods (2nd–6th cents A.D.). BETH-SHEARIM (Sheikh Abreiq) was famous as a rabbinic center from the 2nd to the 4th cents A.D. Excavations by B. Mazar and N. Avigad between 1936 and 1958 have uncovered numerous sarcophagi, some with mythological motifs. Inscriptions bear witness that notable Jewish dead were brought there from Syria, Phoenicia,

1951年至1956年，沃克斯和哈丁对这一废墟（也就是昆兰修道院遗址）进行了发掘，这一遗址在约公元前130年至公元68年曾繁荣一时。1958年，费什卡泉中发掘出了当时聚落的农舍。一墓地中拥有1100多个坟墓，沃克斯对其中的43个坟墓进行了调查。1966年至1967年，斯太克罗（S. Steckoll）从主墓地中发掘出10具遗骸。

巴·阿东（P. Bar-Adon）于1969年在昆兰以南9英里（15公里）发现了古韦尔泉（'Ain Ghuweir）遗址。他从中发掘出一个宴会厅；12个男人，7个女人和1个孩子的坟墓和一个刻有文字的坛子（上面的文字与《死海古卷》中的文字相同）。

1952年，哈丁和沃克斯对昆兰以南11英里（18公里）的穆拉巴特干谷进行了调研，贝多因人曾在这里发现了有关巴克巴起义（公元132至135年）的信件和契约。1960至1961年间，以色列人在马察达以北的纳里耳赫贝耳（Nahal Heber）发现了这一时期的其他遗迹，其中包括用亚兰语、希伯来语、纳巴泰语和希腊语书写的书信和文件。

O. 罗马帝国晚期和拜占廷帝国时期（公元2世纪至6世纪）。伯谢阿林（见BETH-SHEARIM[伯谢阿林]）（谢赫阿布莱克[Sheikh Abreiq]）是公元2世纪至4世纪时著名的拉比中心。马萨尔和阿维加得1936年至1958年在这里考古时，发掘出许多石棺，其中一些石棺上雕刻的内容包含着神话母题。该遗址出土的铭文证明叙利亚、腓尼基、美索不达米亚和阿拉伯来的地位显赫的犹太人在

Mesopotamia, and Arabia.

Khirbet Shema' was the burial place of Rabbi Shimon bar Yokhai, revered as the author of the Zohar. Between 1970 and 1975 E. Meyers excavated the site, which flourished from A.D. 135 to 360. Its noted synagogue is dated to A.D. 300. Other synagogues of the 4th–5th cents A.D. have been cleared at Ḥammath-Gader, at Chorazin (Mt. 11:21), and at Beth-Alfa. The last building has a mosaic with the signs of the zodiac encircling the figure of Helios-Apollo.

The tradition of Jesus' birth in a cave in BETHLEHEM (Beit Laḥm) was known to Justin Martyr in the 2nd cent. A.D. In 325 Helena, the mother of Constantine, had a church built over the traditional site. Investigations by W. Harvey in 1934 proved that the present Church of the Nativity dates only to Justinian (6th cent. A.D.). He uncovered remains of the Constantinian structure at a depth of 4 ft. (1.3 m.) below the present floor. At Beit Sahur to the E of Bethlehem, in the Greek Orthodox site of the shepherds' field, V. Tzaferis discovered in 1972 a well-preserved fourth-century chapel. This is the earliest Christian monument in the Holy Land in such an excellent state of preservation.

In 1973 R. Bull discovered a fourth-century A.D. Mithraeum at Caesarea, the first found in Palestine. Soundings were also made in the third-century A.D. hippodrome.

MEDEBA (Mâdebā) in Jordan is noted for an important mosaic map of Palestine, dating from the 6th cent. A.D., on the floor of a Greek Orthodox church. Other

死后都被葬在了这里。

示玛废墟是拉比西蒙·约哈衣 (Shimon bar Yokhai) 埋葬之地, 他因撰写了《光明篇》(Zohar) 受到人们的崇敬。迈耶斯 (E. Meyers) 于 1970 年至 1975 年期间发掘了这一遗址, 该地在公元 135 至 360 年间曾一度兴盛。该遗址上的著名的犹太会堂可以追溯到公元 300 年。在哈马迦得 (Ḥammath-Gader)、歌拉汛 (太 11:21) 和伯阿尔法 (Beth-Alfa) 出土了一些公元 4 世纪至 5 世纪的犹太会堂。最后一座犹太会堂在太阳神赫利奥斯阿波罗的画像四周镶嵌了黄道十二宫。

生活于公元 2 世纪的殉道者游斯丁认为耶稣出生在伯利恒 (见 BETHLEHEM [伯利恒]) (以法他) 的一个山洞中。公元 325 年, 君士坦丁的母亲伊琳娜在耶稣的出生地建起了一座教堂。哈维 (W. Harvey) 于 1934 年对这座教堂进行了调查研究, 并证明现在的圣诞教堂不过是查士丁尼时期 (公元 6 世纪) 的建筑。他在现在地面之下 4 英尺 (1.3 米) 发掘到了君士坦丁时期的建筑遗迹。1972 年, 扎弗里斯 (V. Tzaferis) 在伯利恒以东的贝特萨哈 (Beit Sahur) 进行考古时, 他从希腊东正教的牧羊人田野遗址中挖出了一个保存完好的公元 4 世纪建造的小教堂。这是圣地发掘出的最早的基督教历史遗迹, 而且保存十分完好。

1973 年, 布尔 (R. Bull) 在凯撒利亚挖掘出一个公元 4 世纪的密特拉地下洞窟, 这也是在巴勒斯坦发现的第一个这种样式的洞穴。考古人员也开始探测公元 3 世纪建造的竞技场。

在约旦的米底巴 (见 MEDEBA [米底巴]) (Mâdebā), 人们在一座希腊东正教堂中发现了一幅重要的巴勒斯坦时期镶嵌图, 米底巴因此而闻名于世。现在,

Byzantine mosaics may still be seen in private houses.

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仍可以看到当地人以拜占庭时期的镶嵌图来装饰私人住宅。

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ARCHEOLOGY OF THE INDUS VALLEY.

The Indus Valley forms the eastern limit of the region that we may designate “the biblical world,” viz., the region between the great deserts of Africa and Arabia and the mountains that extend almost unbrokenly from the Pyrenees to the Himalayas. It was at the Indus that Alexander the Great was forced by his soldiers to turn back. Millennia earlier trade between the Indus and Mesopotamia (and probably even Egypt) left its traces. We therefore include a brief summary of the archeology of the region.



Archeological findings since 1920 have revealed the existence of an advanced, distinct, and independent civilization in the great river system of what now is Pakistan. The Indus civilization flourished from 2500 to 1500 B.C., and ranks as one of the first three literate civilizations of the world, following closely upon those of Mesopotamia and Egypt. Nearly one hundred sites have been discovered in an area over 1000 mi. (1600 km.) in length, making the Indus larger in area than any other known preclassical civilization.

ARCHEOLOGY OF THE INDUS VALLEY.

印度河谷考古

我们通常所说的“圣经世界”的东部边界位于印度河谷，圣经世界囊括了非洲和阿拉伯的大沙漠与比利牛斯山至喜马拉雅山这段连绵的山脉之间的区域。正是行至印度河谷时，亚历山大大帝受士兵所迫而撤军。人们发现了一千年以前印度河流域与美索不达米亚地区（甚至可能包括埃及）存留着古人的贸易遗迹。因此，我们要简述一下这一地区的考古发现。



1920 年以来的考古发现揭示出这一大河流域（今巴基斯坦）曾拥有一段先进、独特和独立的文明。印度河流域文明曾兴盛于公元前 2500 年至公元前 1500 年，它也是世界上最早的三大文明之一，紧随其后的两大文明是美索不达米亚文明和埃及文明。印度河流域长约 1000 英里（1600 公里），因此印度河流域文明是前古典时期文明中比其他文明波及地域范围更广，人们在这一地区发现了接近 100 处遗址。

I. Sites.-Knowledge of the Indus civilization comes primarily from excavations at two principal sites: Mohenjo-daro and Harappā. These “twin capitals,” 400 mi. (650 km.) apart but joined by a continuous river, were constructed of baked bricks; and some authorities believe this innovation stems from here rather than Mesopotamia. Both cities consisted of carefully engineered civic layouts, containing elaborate drainage systems, well-ventilated granaries, large public baths, and a high citadel-mound from which governmental authority was enforced, as evidenced by the numerous weights, measures, and seals that have been discovered.

I. 遗址。人们对印度河流域文明的了解主要来自于两大遗址的发掘结果：摩亨佐达罗遗址和哈拉帕遗址。这“两座都城”相距 400 英里（650 公里），但一条连绵不绝的河流将这两座砖砌城市连接在了一起；有些权威人士认为烧砖这一技术创新起源于印度河流域而不是美索不达米亚地区。这两座城市的布局都非常严谨，都有精心设计的排水系统、通风良好的谷仓、大型公共浴场，还有一座高大的城堡废丘，政府颁布的典章制度在这里强制执行，这从此地出土的大量的砝码、量具和印章便可得到证明。



Stamp seal with image of “unicorn,” from Mohenjo-daro (ca. 15th cent. B.C.). The inscription is as yet undeciphered. (W. S. LaSor)

摩亨佐达罗遗址（约公元前 15 世纪）中出土的带有“独角兽”形象的图章。人们尚未破译图章上文字的含义。（W. S. LaSor）

II. Economy.-Although the Indus civilization derived its wealth from both agriculture and trade, its basic economy was agricultural. A variety of crops existed, but the most interesting finds of all are traces of cotton cloth which have survived at Mohenjo-daro. This is by far its earliest known occurrence.

II. 经济。虽然农业和贸易都为印度河流域文明的繁荣贡献了力量，但是这一文明的基本经济形式仍是农业。大量的农作物在这里种植，但是最引人关注的还是在摩亨佐达罗遗址中发现了棉布。到目前为止，这是人们发现的最早的棉布。

III. Arts and Crafts.-In general the artistry of the Indus civilization is not

III. 艺术与工艺。总体来说，印度河流域文明的艺术成就不能与同时期的美

comparable with that of contemporary work found in Mesopotamia and Egypt. The best products uncovered are the stone sculptures. Some animal and human figures are reminiscent of Mesopotamian religious mythology and suggest a possible link between East and West in this area. Several bronze figurines have been unearthed, but the vast number of terra-cotta figurines are especially characteristic. They exist at all known periods and are quite like those of Mesopotamia, consisting of animal and human forms and various toy miniature vessels.

Indus pottery is a mass of inchoate material and more exploration is needed in this area. As a whole it is without analogy, and thus helps to isolate this civilization as independent of other cultures.

Beads are abundant, varied in form and material and important historically. Their similarity with Mesopotamian beads of the Sargonid period indicates their derivation from a common source, and possible use in export trade from the Indus.

Seals constitute the outstanding contribution of the Indus civilization to ancient craftsmanship. Over twelve hundred have been found at Mohenjo-daro alone. The most typical animal is an oxlike beast with a single horn and therefore nicknamed "unicorn." Aristotle ascribed the unicorn to India and called it the Indian ass. The animal seals always include a standard that possibly represented an offering of food or incense. Series of composite animal monsters suggest their religious character.

索不达米亚和埃及文明的艺术成就相媲美。印度河流域发现的最好的艺术制品是石雕。这一文明遗址中出土的一些动物和人物雕像让人们联想到美索不达米亚的宗教神话，也暗示这一地区可能是东西方交流之地。这一文明遗址中也出土了一些青铜雕像，但该地出土的大量赤陶土雕像却极具特色。这种雕像在各个历史时期都存在，它们和美索不达米亚的雕像非常相似，包括动物雕像、人物雕像和各种船舶的微型雕像。

印度河流域出土的陶器只是印度河流域历史初期的遗迹，人们仍然需要对该地区进行更深入的探究。总的来说，印度河流域文明与其他文明可类比之处，因此，它从其他文明中分离出来，成为了一个独立的文明。

印度河流域出土了大量的念珠，它们的形状和材料各异，具有重要的历史参考价值。这里的念珠与美索不达米亚撒珥根时期的念珠很相似，这表明它们来自同一来源，也有可能是印度河流域的居民将他们的念珠出口到了美索不达米亚地区。

印度河流域文明的印章为古代工艺的发展做出了杰出的贡献。单在摩亨佐达罗遗址中就出土了 1200 多枚印章。印章上最典型的动物形象是一只像牛一样的动物，因其长有一支角，人们给它取了个绰号“独角兽”。亚里士多德认为独角兽源于印度，并称它为印度驴。这些动物印章总有一定的标准，可能代表着向神献素祭或香祭。这些合成的动物怪兽形象可能暗指印度人的宗教角色。有一枚印章描述的是人类献祭的场景，其他的印章中明显含有他们崇拜的神明形象。巴比伦文明中有“生命树”，

One seal suggests a scene of human sacrifice and several contain obvious images of deities. The Babylonian Tree of Life may even have had its counterpart in Mohenjo-daro and Harappā, where seals often display the sacred tree.

IV. Dating.-The Indus civilization is dated primarily on the basis of its commercial and trade contacts with Mesopotamia. Indus seals have been found in Ur, Kish, Susa, Lagash, Umma, and Tell Asmar, in layers allowing a maximum period from 2500 to 1500 B.C. It is safe to assume a trade link between Ur and the Indus valley during the time of Abraham.

V. Conclusion.-Skeletal remains at Mohenjo-daro suggest a sudden and tragic end to the city, probably caused by invading hordes of Indo-Aryans. Thus many gaps are left in our knowledge of this civilization. The undeciphered pictographic script of the seals and tablets still constitutes one of the major mysteries. It bears no apparent relationship to any script of that period.

Finally, recent excavations at Kot Diji and Amri indicate the existence of an Indus civilization earlier than and alien to that of Mohenjo-daro and Harappā. These discoveries are still under study and only preliminary reports on them have been published, but they may be expected to throw light on the beginnings of Harappā and Mohenjo-daro and their connection with this earlier culture.

摩亨佐达罗遗址和哈拉帕遗址中也出土了相似的东西，这两大遗址出土的印章中经常有圣树的形象。

IV. 年代鉴定。人们主要根据印度河流域与美索不达米亚的商业和贸易往来确定印度河流域文明的年代。人们在吾珥、基什、书珊、拉迦什、乌玛和阿斯马尔都发现了印度河流域的印章，这些印章出土的考古层的最大年限介于公元前 2500 年至公元前 1500 年之间。我们可以大胆推测：在亚伯拉罕时期，吾珥与印度河谷之间存在贸易来往。

V. 结论。摩亨佐达罗遗址中发现了一些骨骸，表明这座城市的毁灭发生的突然，很可能是印度雅利安人的入侵所致。因此，这一文明还有很多地方需要了解。印章上和石碑上仍未被破译的象形文字仍然是一大谜团。这种文字与同时期的所有文字似乎都没有明显的关联。

最后，人们最近在果德迪吉（Kot Diji）和阿姆里考古发掘时，发现了一处印度河流域文明遗址，这一文明比摩亨佐达罗遗址和哈拉帕遗址的文明还要早，而且与这两大文明不同。这些考古发现仍在研究之中，目前只发表了关于这些考古发现的初步研究报告，但是这些发现有望为了解摩亨佐达罗文明和哈拉帕文明的开端提供线索，它们与这些早期文明的联系也为学者提供了启示。

S. C. PITTMAN

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Archers stringing and testing composite bows. Relief from Ashurbanipal's palace (Trustees of the British Museum)

图中的弓箭手正在拉弓弦，测试新制成的弓。此图为亚述巴尼拔宫殿内的浮雕。（大英博物馆理事会）

ARCHER; ARCHERY.

[Heb. *ba'al hiššîm* (Gen. 49:23), qal part. of *dāraḳ qešet* (Jer. 51:3), qal part. of *yārā* (2 Ch. 35:23), hiphil part. of *yārā (qešet)* (1 S. 31:3; 2 S. 11:24; 1 Ch. 10:3), qal part. of *rāmā qešet* (Jer. 4:29), *qešet* (Isa. 21:17), *rab* (Job 16:13; Jer. 50:29; Prov. 26:10)]; AV also SHOOTERS, BOWMEN, etc.; NEB also BOWS, ARROWS, etc. While the MT of Prov. 26:10 is admittedly difficult, it seems best to follow the RSV, which translates *rab* as “archer,” rather than following the AV, which reads it as “great (God).” In Jgs. 5:11 the RSV has altered the AV translation of Heb. *mehaššîm* from “archer” to “musician,” and is followed in this change by the NEB.

ARCHER; ARCHERY 弓箭手；箭术

【希伯来语 *ba'al hiššîm* (创 49:23), *dāraḳ qešet* 的卡干分词 (耶 51:3), *yārā* 的卡干分词 (代下 35:23), *yārā (qešet)* 的希干分词 (撒上 31:3; 撒下 11:24; 代上 10:3), *rāmā qešet* (耶 4:29)、*qešet* (赛 21:17) 和 *rab* (伯 16:13; 耶 50:29; 箴 26:10) 的卡干分词】；《钦定版圣经》也译作 SHOOTERS (“射手”)、BOWMEN (“弓箭手”)；《新英文译本》也写成 BOWS、ARROWS 等形式。虽然《马所拉文本》中诗篇 26:10 是公认地最难理解的经文，但这一版本似乎与《修订标准译本》中的翻译最接近 (将 *rab* 译为“弓箭手”)，它没有采纳《钦定版圣经》中的译文 (将 *rab* 译为“伟大的[上帝]”)。《修订标准译本》也改变了《钦定版圣经》对希伯来词 *mehaššîm* 的译法，不再将这个词译为“archer” (“弓箭手”)，而是译成了“musician” (“乐师”)，《新英文译本》采纳了后一种译法。

Prior to the widespread use of guns (15th cent. A.D.), the bow and arrow were the principal weapons of war. The Greeks and Romans were not known particularly for their skill in archery, but are known to have employed Asiatic mercenaries for this important kind of warfare. The

枪支在战争中被广泛使用之前 (公元 15 世纪)，弓箭是战争中主要的武器。希腊人和罗马人不擅射箭，但他们雇佣亚细亚的士兵使用这种重要的武器。从文献和绘画作品中可以看到，亚述、巴比伦、埃及、哈提、以色列、非利士和乌加里特军队中的弓箭手骁勇善战。这些

armies of Assyria, Babylonia, Egypt, Hatti, Israel, Philistia, and Ugarit were served well by their archers, as is attested both by written documents and by pictorial representations. Both the infantries and the cavalries of these ancient Near Eastern nations were well staffed by trained and experienced archers.

Curiously enough the OT gives very little information with regard to the status, training, or even employment of archers in Israel. Except for Jonathan in 1 S. 20, most of the archers mentioned are of foreign armies: Philistines who killed Saul (1 S. 31:3; 1 Ch. 10:3); archers of the city Rabbah who killed Uriah the Hittite with one of their arrows (2 S. 11:24); a Syrian archer who hit Ahab (1 K. 22:34); and the Egyptian archer who killed Josiah (2 Ch. 35:23). Only by way of inclusion in a genealogical account are we apprised of the existence of archers (RSV “bowmen”) in Israel (1 Ch. 8:40). We have some indirect hints about the archer’s importance in the nation: David’s lament over Saul (2 Sa. 1:17ff.) was apparently used to teach the men of Judah the bow (RSV mg of 1:18). The RSV has chosen to emend this passage on basis of a Greek text; the *lectio difficilior* would suggest the MT reading. Furthermore, the virility and manliness of the archer is evident in the imagery of the psalmist, wherein the archer’s equipment becomes the symbol of great fertility (Ps. 127:3–5).

Both Isaiah and Jeremiah picture the weakness of a nation in terms of a lack of, or inability on the part of, its archers (Jer. 51:3; Isa. 21:17). A would-be conqueror is required to “summon

近东国家的步兵和骑兵队伍中都配有训练有素、战争经验丰富的弓箭手。

奇怪的是，《旧约》中对以色列弓箭手的地位、训练和雇佣制度几乎没有任何的记载。只有《撒母耳记上》20章在记述约拿单的事迹时提到了弓箭手，但是这些弓箭手都来自外国的军队，如，非利士弓箭手射死了扫罗（撒上 31:3；代上 10:3）；拉巴城的弓箭手一箭射杀了赫人乌利亚（撒下 11:24）；以色列弓箭手重伤了亚哈（王上 22:34）；埃及的弓箭手杀死了约西亚（代下 35:23）。只有当人们查阅族谱中的描述时，才知道以色列也有弓箭手（《修订标准译本》中作“bowmen”）（代上 8:40）。我们可以看到一些关于弓箭手对这个民族的重要性的间接暗示：大卫为扫罗作的哀歌（撒下 1:17 起）显然是在教犹大王国的士兵拉弓（《修订标准译本》1:18 旁注）。《修订标准译本》根据希腊译本对这段经文进行了修订；《马所拉文本》中的这段经文有一些较困难的读音。此外，诗篇作者心目中的弓箭手英姿飒爽，充满了男子汉气概，而弓箭手手中的箭也成了生育力强的象征（诗 127:3-5）。

以赛亚和耶利米都认为，如果一个国家缺少弓箭手或弓箭手无能，也就意味着这个国家国力弱（耶 51:3；赛 21:17）。每一次征战前都要“招集弓箭手”（耶 50:29），这样才能在战争中获胜。雅各

archers” (Jer. 50:29) in order to gain a victory. Jacob’s final words to his sons use the imagery of archers to depict those who would harass Joseph (Gen. 49:23).

See also WEAPONS OF WAR.

See Y. Yadin, *The Art of Warfare in Biblical Lands* (1963).

D. H. Engelhard

ARCHEVITES

är'kə-vīts [Heb. *K'arkāwē*, *Q'ark^ewāyē'*] (Ezr. 4:9, AV). One of the tribes transplanted by Ashurbanipal (Asnapper, Osnapper) to swell the mixed multitudes in the cities of Samaria. The word is taken as a gentile and generally identified with ERECH.

ARCHI

är'kī (Josh. 16:2, AV). See ARCHITE.

ARCHIPPUS

är-kip'əs [Gk. *Archippos*] (Col. 4:17; Philem. 2). Probably a member of Philemon’s family circle who held some official position in the church. He is addressed by Paul as “our fellow soldier” (Philem. 2). The tradition that he was one of the seventy disciples, became bishop of Laodicea, and later became a martyr, seems to have little historical foundation. See also APPHIA.

ARCHITE

är'kīt [Heb. *hā'arkī*]; AV pl. ARCHI (Josh. 16:2). A member of a Benjaminite clan, notably David’s friend HUSHAI (2 S. 15:32; 16:16; 17:5, 14; 1 Ch. 27:33). The clan is also mentioned in connection with the marking of the southern boundary of

在给儿子们的临终遗言中说，弓箭手将逼迫约瑟（创 49:23）。

另见 WEAPONS OF WAR（战争武器）。

见 Y. Yadin, *The Art of Warfare in Biblical Lands* (1963)。

词条作者：D. H. Engelhard

ARCHEVITES 亚基卫人

音译：är'kə-vīts【希伯来语 *K'arkāwē*, *Q'ark^ewāyē'*】（拉 4:9，《钦定版圣经》）。亚述巴尼拔（亚斯那巴）将亚基卫人迁徙至撒玛利亚，这一行动增加了这一多民族城市的人口。本词指的是一个民族，也就是人们通常所说的以力人（见 ERECH[以力]）。

ARCHI 亚基人

音译：är'kī（《钦定版圣经》，书 16:2）。见 ARCHITE（亚基人）。

ARCHIPPUS 亚基布

音译：är-kip'əs【希腊语 *Archippos*】（西 4:17；门 2）。他可能是腓利门家族的成员，并且在教会中承担一定的圣职。保罗称他为“与我们同当兵的”亚基布（门 2）。传说他是七十门徒之一，是老底嘉的主教，并且后来成为殉道者，但似乎没有任何历史依据可以加以证明。另见 APPHIA（亚腓亚）。

ARCHITE 亚基人

音译：är'kīt【希伯来语 *hā'arkī*】；《钦定版圣经》中这个词复数形式是 ARCHI（书 16:2）。便雅悯支派的一个代表人物就是大卫的朋友亚基人户筛（撒下 15:32；16:16；17:5，14；代上 27:33）。在描述约瑟所得之地南部边界时也提

Joseph (Josh. 16:2). The Heb. *g^ebûl hā'arkî "tārôṭ* offers difficulties, and it has been suggested that the order of the last two words be changed to read "the border of Ataroth-of-the-Archites." See ATAROTH 2.

H. J. Wolf

ARCHITECTURE.

Near Eastern archeology has uncovered many palaces, temples, private houses, walls, city gates, and fortifications. Egypt, Mesopotamia, Persia, Greece, and Rome had well-developed architectural traditions. So dependent upon these arts and skills was Israel that it is debatable whether one can properly think of a distinctive Israelite architecture (S. Moscati, *Face of the Ancient Orient* [Eng. tr. 1960], p. 264).

"What the Hebrews were forbidden to make with their hands they made with words." This oft repeated aphorism is applicable, as in other areas of culture, to architecture in the Bible. The words "architecture" and "architect" do not occur in the OT or in the NT. The literature shows little concern with the aesthetics of building in general, no awareness of styles that are so characteristic of architecture in other cultures, and no detailed consideration of construction techniques.

The land offered the builder materials that were useful for such basic structures as houses, walls, and gates. On the other hand, it would appear that none of the available raw materials (mainly stone or wood) by its inherent beauty or excellence challenged the artist to creative experimentation, again in

到了这一族人(书 16:2)。希伯来短语 *g^ebûl hā'arkî "tārôṭ* 非常晦涩难懂,有人建议最后两个词的语序应该进行调整,应该翻译成“接连到亚基人的境界,至亚他绿”。见 ATAROTH 2 (亚他绿 2)。

词条作者: H. J. Wolf

ARCHITECTURE. 建筑风格、建筑学

考古人员在近东考古时,发掘出许多宫殿、神庙、私人住宅、墙体、城门和城堡的遗址。埃及、美索不达米亚、波斯、希腊和罗马的建筑艺术非常发达。以色列的建筑非常依赖上述地区的建筑艺术和建筑工艺,因此人们一直对以色列的建筑是否有其独立的风格存在争议 (S. Moscati, *Face of the Ancient Orient* [1960 年英文译本], 264 页)。

“希伯来人用他们被束缚的手创造了文字。”这句格言除了可以用在其他文化领域,也经常用在《圣经》建筑领域。《旧约》或《新约》中被没有出现“建筑”或“建筑师”这样的词汇。一般来说,《圣经》不太关注建筑美学,也没有意识到在其他文化中,建筑风格是建筑文化的显著特征,更没有对建筑技巧进行仔细地斟酌。

一方面,土地为建筑者们提供了建造房屋、墙体和大门等基础建筑结构所需的材料。另一方面,可用的这些精美的建筑原料(主要是石头和木材)似乎未能激起建筑师进行建筑创新的热情,而他们周边的民族却有效地利用了这些建筑材料。进入迦南地之后,《圣经》中各民族确实修建了一些建筑,但是考古

contrast to the experience of neighboring peoples. The people of the Bible did engage in building from the time of entry into Canaan, but the archeologically known remains support the literature in the conclusion that the performance was unpretentious and unprofessional, the main wall form being of home-dressed stones laid in mortar by common laborers. When the Hebrew author sought to describe a different form of building from that to which he was accustomed, he wrote of the substitution of “brick for stone and slime for mortar” (Tower of Babel, Gen. 11:3). The regular result was walls of rubble stone, sometimes reinforced by long stones and, if desired, sealed outside and in with mud mortar. Incidentally, it would be difficult for any save perhaps a professional thief (Mt. 6:20) visually to distinguish a house wall built of stone covered with mud from a house wall built of mud bricks or adobe. Indicative of Israel’s pre-Davidic building is “Gibeah of Saul” (1 S. 15:34, i.e., Tell el-Fûl) with its massive stone walls and towers, a castle rather than a royal palace. W. F. Albright remarks, “Saul was only a rustic chieftain, as far as architecture and the amenities of life were concerned” (*FSAC*, p. 292).

The technique of using waterproof lime plaster, Albright holds, was developed in Palestine at precisely the time Israel was populating the previously unusable hill country (*AP*, p. 113). There may be a relation between this observation and the fact that aqueducts and water systems demonstrate most clearly the engineering skills of biblical builders. Hezekiah’s tunnel at Jerusalem and the pool at Gibeah would be illustrations. Neither is ornamented or decorated as one might

遗迹证明了上面对《圣经》中建筑所下的结论：《圣经》中的建筑是朴实无华的，非专业性建筑，主要的墙体是由普通劳动者用石头累成的，石头表面再抹了一层灰泥。当希伯来作家想要用他熟悉的词汇描述一种不同风格的建筑时，他写到“拿砖当石头，拿石漆当灰泥”（巴别塔，创 11:3）。一般墙体都是由毛石累成的，如果需要墙体加固，那么就长石累墙，然后在墙内外抹上灰泥。或许除了专门作案的盗贼（太 6:20），谁都看不出这些家用墙是用石头筑成的，还是用砖块累就的，因为墙表面抹了一层灰泥。“扫罗的基比亚”是大卫时期之前的以色列建筑（撒上 15:34，基比亚也就是豆子山 [Tell el-Fûl]），基比亚城中有大量的石墙和古塔，城中扫罗的宫殿更像是一座城堡。奥尔布赖特（W. F. Albright）评价说，“就扫罗时期的建筑和生活设施来说，扫罗不过是一个原始部落的首领”（*FSAC*，292 页）。

奥尔布赖特认为当以色列人住进以前不适宜居住的山区时，巴勒斯坦地区的人才学会制作防水石膏泥的技术（*AP*，113 页）。沟渠和供水系统最能体现出《圣经》中建筑人员的工程技术，这一事实可能与奥尔布赖特的评论存在一定联系。希西家在耶路撒冷建造的水道和在基比亚建造的水池就是例证。与人们看到的一般建筑不同，这两个建筑都没有任何的装饰和美化，但是作为一项建筑工程，它们都体现了设计者的深谋远虑和精心设计。

expect of architecture but each demonstrates, as a piece of engineering, forethought and precise planning.

Until the Persian period, when the vault and arch were introduced to Palestine, roofing was done simply with timber or stone beams laid from wall to wall or supported by interior columns, usually wooden. As Nelson Glueck discovered at Ezion-geber, the rough boards supported brush into which clay had been impacted by rolling, the whole being covered over with a layer of stone chips. The roofs of Jerusalem, being covered with white limestone chippings, must have reflected sun by day and moon by night, thus adding attractiveness to the city.

Recent excavation has shown that in the Iron Age (as at Lachish, Gezer, Mizpah, Megiddo, Hazor) Palestinian builders gave thought and effort to making efficient and defensible city gates. Here human requirements for the military guards and “judiciary” at the city gate, as well as a certain feeling for symmetry and proportion, are in evidence. In the city gates is to be found the earliest finely dressed and deliberately laid masonry in styles borrowed from the Phoenicians. Is it simply coincidence that during the same period there came into being the Bible’s most famous buildings, those of the Jerusalem “suburb” Solomon developed around the site of the tabernacle?

1 Kings 5–8 tells of the building of Solomon’s temple, his palace, and the other state buildings erected simultaneously in the same location, with much the same materials and by the same Phoenician craftsmen. From the accounts

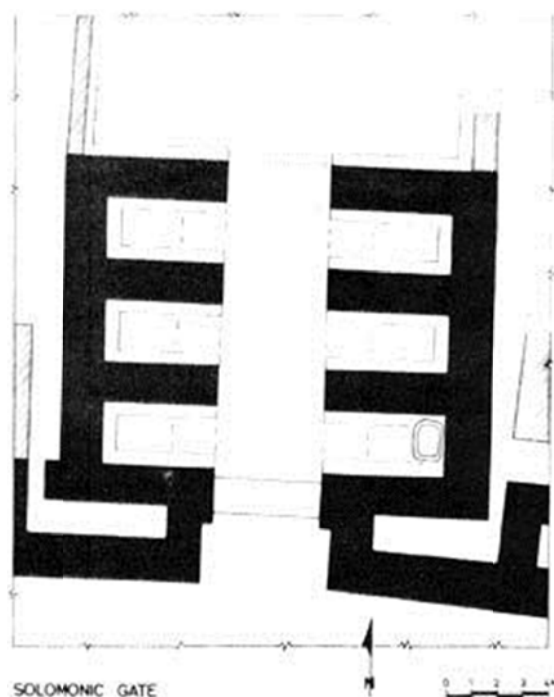
拱顶和拱门的建筑工艺直到波斯帝国时期才传入巴勒斯坦，在这之前，人们将仅在两墙之上架起木梁或石梁作为屋顶，或者用内柱（通常是木柱）支起一个屋顶。葛鲁克（Nelson Glueck）在以旬迦别发掘出一个粗木板屋顶，屋顶之上是灌木丛与滚轧结实的泥土的混合物，然后在上面再铺就一层石片。覆盖在耶路撒冷屋顶上的石灰岩碎片白天反射阳光，夜晚反射月光，从而增添了这座城市的魅力。

最近考古发掘结果显示，在铁器时代（如在拉吉、基色、米斯巴、米吉多和夏琐这些城市）巴勒斯坦的建筑者精心设计了坚固耐用的城门。人们要求城门不仅拥有军事防御功能，还要承载司法机构的功能，同时在建筑风格上还要讲究对称性和均衡性。在城门处可以看到装饰精美和设计巧妙的最早石造建筑，这种建筑风格是学自腓尼基人。同一时期，所罗门在会幕的周围建造了《圣经》中最著名的建筑——耶路撒冷的“近郊住宅”，难道这仅仅是巧合？

《列王纪上》5至8章中提到了所罗门的圣殿、宫殿和其他官式建筑，它们是同一时期由腓尼基工匠用相同的材料在同一地点建造的。根据经文中的描述，我们不可能精确地还原这些建筑。经文不太注重建筑细节的描述。但是，

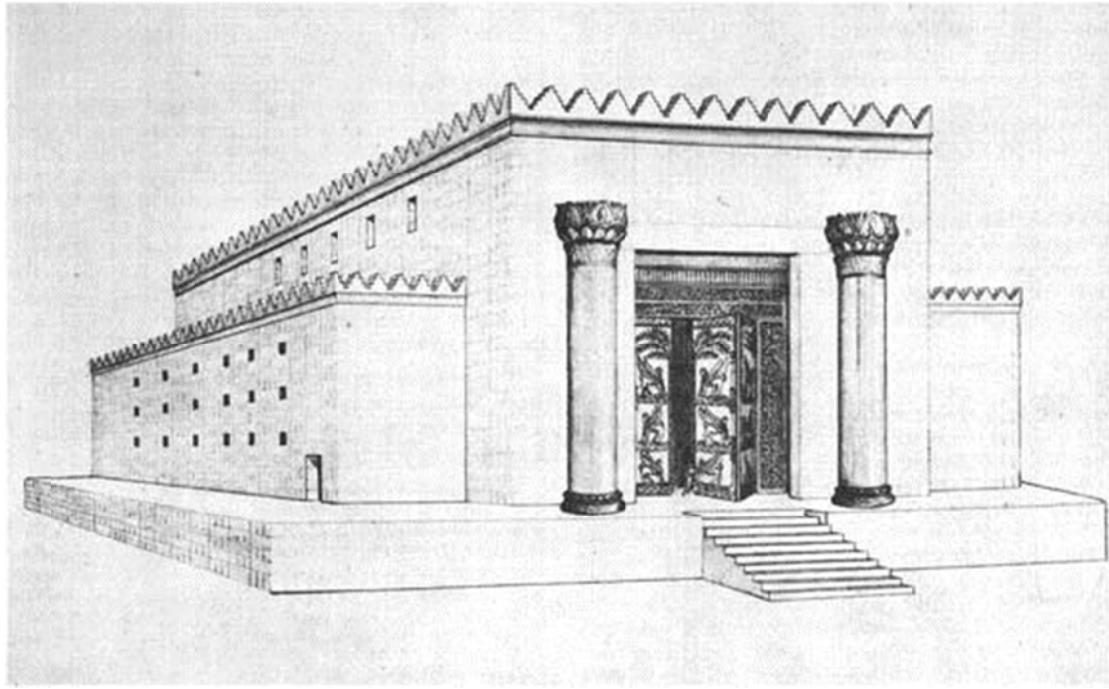
as we have them no assuredly accurate reconstruction is possible. They are not primarily concerned with architectural terms of detail. Yet by coupling the texts as understood by competent linguists with what is known by archeological investigation, it is possible to indicate the main arrangements and proportions of at least the temple. Neither text nor archeological discoveries give the same opportunity for a reconstruction of the other buildings—palace, Hall of Cedars, etc.

根据出色的语言学家对经文的理解，再结合考古调查结果，我们至少弄清楚圣殿的主要格局和面积大小。但是学者们却无法根据经文或考古发现还原所罗门宫殿和黎巴嫩林宫等其他建筑。



Plan of earliest phase of Solomonic gate at Gezer. An elaborate system of stone benches around the three sides of each room suited the gate's function as a civic, judicial and mercantile center. (American Schools of Oriental Research)

此图为所罗门在基色建造的城门的早期规划图。为了满足城门作为市民活动中心、审判中心和商业中心的功能，城门每个房间的三面都精心摆设了石凳。（美国东方研究院）



Reconstruction of Solomon's temple by C. F. Stevens from specifications by W. F. Albright and G. E. Wright (*Biblical Archeologist*)

根据奥尔布赖特和赖特的详细描述，史蒂文斯 (C. F. Stevens) 还原了所罗门的圣殿。(*Biblical Archeologist*)

What is demonstrated by such a work as the Howland-Garber model reconstruction of Solomon's temple (1950) is that the sanctuary, as described in the Bible and illustrated by archeological findings relevant to the early Iron Age, architecturally belongs to its age. The "style" or fashion of building temples in the Middle East was followed. The raised basement, the two columns, the "liwan" porch, the two rooms of the house arranged lengthwise, and the appended storage chambers are all features that can be observed in recently excavated temples at Shechem, Hazor, and Arad. Some innovations, as the lavish use of bronze, reflecting Solomon's vast economic interests in this and other metals, may have been included. But by and large, for the "house of Yahweh" the Phoenician builders who worked under Solomon's sponsorship employed that sort of architecture with which they were familiar, including the form of cherub, the

加伯 (Howland-Garber) 重建的所罗门圣殿模型 (1950) 等类似作品表明，这座神殿从建筑风格上来看应属于铁器时代早期，《圣经》中对圣殿的描述和关于该时期的考古发现都能佐证这个观点。中东的其他神庙也遵循了这种建筑的风格或样式。这座神殿凸起的地下室、两根圆柱、“黎凡特”门廊、两间纵向布局的房间和后建造的储存室，从最近在示剑、夏琐、亚拉得发掘出的神庙中可以看到。这一时期的建筑上也有一些创新，如开始大量使用青铜作为建筑材料，这表明所罗门从青铜等金属中获取了巨大的经济利益。但是，大体上来说，所罗门雇佣腓尼基建筑者建造“耶和华的殿”时，腓尼基人采用了他们熟悉的建筑风格，其中包括：基路伯形象，圣所壁柱采用的原始爱奥尼亚柱；埃及的流线型檐口，公牛形象，以及石榴、莲花和花开等图案的反复使用。近四百年来，希伯来人不断地赋予圣殿以意义和精神寄托，使得这座圣殿成为了一个国家标志，象征着他们独特的宗教信仰和忠诚之心。

proto-Ionic capitals for the holy-place pilasters, the Egyptian streamlined cornice, the bulls, the repeated symbolism of the pomegranates, the lotus plant, and blossom. It was by contributions to the temple's significance, and these of a nonmaterial sort, that the Hebrews over a period of nearly four centuries made the temple a national symbol of their own particular religious faith and devotion.

Other Hebrew kings who were noteworthy for their building accomplishments include Asa (1 K. 15:23), Baasha (15:17), Omri (16:24), Ahab (16:23; cf. the excavations at Samaria), Hezekiah (2 K. 12:11; cf. the Siloam tunnel and inscription), and Jehoiakim (Jer. 22:14; 36:22). After the return from Exile the Jewish community's poverty made possible only the most modest repair of the walls and construction of a temple (Ezr. 3:8; 5:8; Neh. 2:8).

Near the end of the divided kingdom, Persian influences appear. Architecturally interesting in this connection is the governor's residence at Lachish, a building distinguished for its long chamber with an impressive vaulted roof whose stones were laid in diagonal lines. Thus inner supports were eliminated and a roof of unusual appearance in Palestine was produced.

Second only to Solomon as a builder mentioned in the Bible was Herod, who as an Idumaeon had had a detailed introduction to Greco-Roman decorative arts. The Maccabees before him had responded in one degree or another to the Greco-Roman influences as mediated to

建筑上有所建树的其他以色列王包括：亚撒（王上 15:23）、巴沙（王上 15:17）、暗利（王上 16:24）、亚哈（王上 16:23；参：撒玛利亚发掘）、希西家（王下 12:11；参：西罗亚水道和碑文）和约雅敬（耶 22:14；36:22）。出埃及之后，贫穷的犹太百姓只能承担起简单地维修墙体和建造神殿的费用（拉 3:8；5:8；尼 2:8）。

王国分裂时期快要结束的时候，波斯文明开始影响到这里。在建筑上的一个表现就是著名的拉吉统治者住所，这一建筑的房间很长，拱形屋顶令人印象深刻，屋顶上的石头按对角线排列。因此，房间内也就不再需要支撑物，巴勒斯坦出现了一种与众不同的屋顶。

《圣经》中提到的仅次于所罗门的建筑者就是希律王，作为一名以土买人，他已经对希腊罗马式装饰艺术拥有了比较深入的了解。希律之前，古希腊罗马文明通过叙利亚传入马加比家族，他们也在一定程度上受到了这种文明的影响。发掘结果显示他们受到的影响要比

them through Syria. Excavations tend to reveal a greater influence than the literature suggests. “Huge Roman-type buildings appeared in Palestine, undoubtedly employing the newly invented Roman concrete” (*WBA*, p. 243). Herod’s building activities according to Josephus (*Ant.xv.7ff.*) included rebuilding Samaria/Sebaste, the new city of Antipatris, a palace and a tower near Jericho, a Pythian temple on the island of Rhodes, aid to Caesar Augustus in building Nicopolis near Actium in western Greece, and providing the broad, paved and colonnaded main street of Antioch in Syria. Certainly one of Herod’s chief accomplishments as a builder, even beyond the spectacular, remote fortress-palaces of Alexandria, Herodium, and Masada, was the creation of Caesarea Maritima, a place named in honor of Caesar Augustus and so closely resembling the ideal of a Greco-Roman city that the Procurators made it their provincial political capital. What Herod contributed to the Jerusalem temple during the long years (*Jn. 2:20*; Josephus *BJ v.5*) of his efforts is not known in detail. It may be surmised that the architecture generally followed Greco-Roman models as suggested by the rock-cut tombs of the Jerusalem area and perhaps, as Muehsam’s study suggests, by ancient Jewish coins. The provisions and appearance of the Herodian constructions may be projected by impressions drawn from the earlier mausoleum at ‘Arâq el-Emir as well as from the later synagogues of Capernaum and Dura-Europus.

文献中描述的影响大得多。“巴勒斯坦出现了大型的罗马式建筑，毫无疑问，这里的建筑也采用了罗马人新发明的混凝土” (*WBA*, 243 页)。约瑟夫斯认为希律王的建筑活动包括：重建撒玛利亚（瑟巴斯特）；新建安提帕底；在耶利哥附近修建一座宫殿和高塔；在罗德岛建造阿波罗神庙；帮助奥古斯都在希腊西岸的阿克兴角附近建造尼哥波城；在叙利亚的安提阿铺设宽阔的大街，街道两侧还建有柱廊 (*Ant.xv.7* 起)。希律王在偏远地区建造了亚历山大堡、希律堡、马察达等壮观的城堡式宫殿，除此之外，他还修建了凯撒利亚玛理提马城，这个名字是为了纪念凯撒·奥古斯都而取的，这座城市与一座理想的希腊罗马城市（古罗马地方财政官的政治中心）非常相似。希律王历时数十年修建了圣殿（约 2:20；Josephus *BJ v.5*），但是具体建造圣殿的细节却无人知晓。根据耶路撒冷出土的石墓和穆耶萨姆（Muehsam）对古犹太硬币的研究推测，这座圣殿主要通常遵循希腊罗马的建筑风格。在阿拉吉埃米尔（‘Arâq el-Emir）发掘出的早期陵墓以及迦百农和杜拉欧罗普斯出土的晚期的犹太会堂有可能为了解希律建筑的材料和外观提供了一些参考。



Herodian temple at Caesarea, dedicated to Caesar Augustus. Located near the harbor, the temple contained colossal statues of Augustus and Roma. (B. Van Elderen)

此图为希律在凯撒利亚为纪念凯撒·奥古斯都建造的神庙。这座神庙位于海湾附近，神庙中拥有奥古斯都和罗马的巨大雕像。(B. Van Elderen)

In architecture as otherwise, the literature and the remains indicate that Palestine was no backwoods, isolated province but rather a forum for worldwide exchange of knowledge and techniques as well as of ideas.

除了建筑，文献和遗迹都表明巴勒斯坦这里不是一片荒蛮、孤立的土地，而是世界各地的知识、技艺和思想交流之所。

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ARCHIVES, ROYAL.

[Aram *bêt ginzayyā' dī-malkā'*] (Ezr. 5:17); AV “king’s treasure house”; **HOUSE OF THE ARCHIVES** [Aram *bêt siprayyā'*] (6:1); AV “house of the rolls.” A section of the royal treasury in which official memoranda, public records, and historical documents were housed. Subsequently the Aram *geniza* was used to describe a repository for used scrolls.

R. K. HARRISON

ARCTURUS

ärk-tōō'rās (AV Job. 9:9; 38:32). See ASTRONOMY II. C.

ARD

ärd [Heb. 'ard-‘humpbacked’] (Gen. 46:21; Nu. 26:40). A descendant of Benjamin. Nu. 26:38–40 mentions five sons of Benjamin, together with Ard and Naaman, the sons of Bela, Benjamin’s oldest son, counting all seven as ancestors of Benjaminite families. In 1 Ch. 8:1–3 Addar and Naaman are mentioned, with others, as sons of Bela, Addar and Ard being apparently the same name with the consonants transposed. In Gen. 46:21 ten sons of Benjamin are counted, including at least the three grandsons, Ard and Naaman and Gera.

ARDAT

är'dat [Lat *Ardat*; Syr. and Eth *Arphad*]; AV ARDATH. A certain field where Ezra communed with God (2 Esd. 9:26).

ARDITES

är'dīts [Heb. *hā'ardī*] (Nu. 26:40). Family

ARCHIVES, ROYAL 王的府库、典籍库

【亚兰语：*bêt ginzayyā' dī-malkā'*】（拉 5:17）；《钦定版圣经》将之译为“king’s treasure house”；**典籍库**【亚兰语：*bêt siprayyā'*】（拉 6:1）；《钦定版圣经》则译为“house of the rolls”（“典籍库”）。王的库府中储藏有官方的备忘录、公共档案和历史文献。后来亚兰文用“*geniza*”表示典籍库。

词条作者：R. K. HARRISON

ARCTURUS 北斗星

音译：ärk-tōō'rās（《钦定版圣经》，伯 9:9；38:32）。见 ASTRONOMY II. C（天文学 II. C）。

ARD 亚勒

音译：ärd【希伯来语：'ard-‘humpbacked’】（创 46:21；民 26:40）。便雅悯的后裔。《民数记》26:38-40 中提到了便雅悯的五个儿子，同时提到了便雅悯长子比拉的两个儿子亚勒和乃幔，这七个人是便雅悯家族的祖先。《历代志上》8:1-3 中提到了比拉的儿子亚大和乃幔，显然，辅音转化之后这两个词（Addar 和 Ard）指的同一个人。《创世记》46:21 中列出了便雅悯的 10 个儿子，但是其中至少有三个人是他的孙子：亚勒、乃幔和基拉。

ARDAT 亚达

音译：är'dat【拉丁文：*Ardat*；古叙利亚语和埃塞俄比亚语：*Arphad*】；《钦定版圣经》写成“ARDATH”以斯拉与上帝交谈的地方（拉二 9:26）。

ARDITES 亚勒人

音译：är'dīts【希伯来语 *hā'ardī*】（民

name of Ard.

ARDON

är'don [Heb. 'ardôn]. One of the three sons of Caleb and Azubah, of the tribe of Judah (1 Ch. 2:18).

ARELI

ə-rə'lī [Heb. 'ar'ēlī]. A son of Gad son of Jacob (Gen. 46:16; Nu. 26:17).

ARELITES

ə-rə'līts [Heb. 'ar'ēlī] (Nu. 26:17). Family name of Arelī.

AREOPAGITE

ar-ē-op'a-jīt [Gk. *ho Areopagitēs*]. See DIONYSIUS.

AREOPAGUS

ar-ē-op'ə-gəs [Gk. *Areios Pagos*] (Acts 17:19, 22); AV MARS' HILL (v 22); NEB "Court of Areopagus." A hill NW of the Acropolis in ATHENS.

There are two traditions as to how the hill got its name. According to one, it was named for Ares the god of War, who was put on trial there for the slaying of Halirrhotos the son of Poseidon; hence the AV designation in Acts 17:22 (Ares has been identified with the Roman god Mars). The other tradition understands the name Areopagus to mean the "hill of the Arai." The Arai ("curses"), more popularly known as the Furies, were goddesses whose task was avenging murder. If this tradition is true the name was very fitting, for the Areopagus was

26:40)。亚勒的族名。

ARDON 押墩

音译: är'don 【希伯来语: 'ardôn】。犹太宗族的迦勒和阿苏巴所生的三个儿子之一(代上 2:18)。

ARELI 亚列利

音译: ə-rə'lī 【希伯来语: 'ar'ēlī】。亚列利是迦得的儿子, 雅各的子孙(创 46:16; 民 26:17)。

ARELITES 亚列利人

音译: ə-rə'līts 【希伯来语: 'ar'ēlī】(民 26:17)。亚利列的族名。

AREOPAGITE 古希腊雅典最高法院法官

音译: ar-ē-op'a-jīt 【希腊: 语 *ho Areopagitēs*】。见 DIONYSIUS (狄奥尼修斯)。

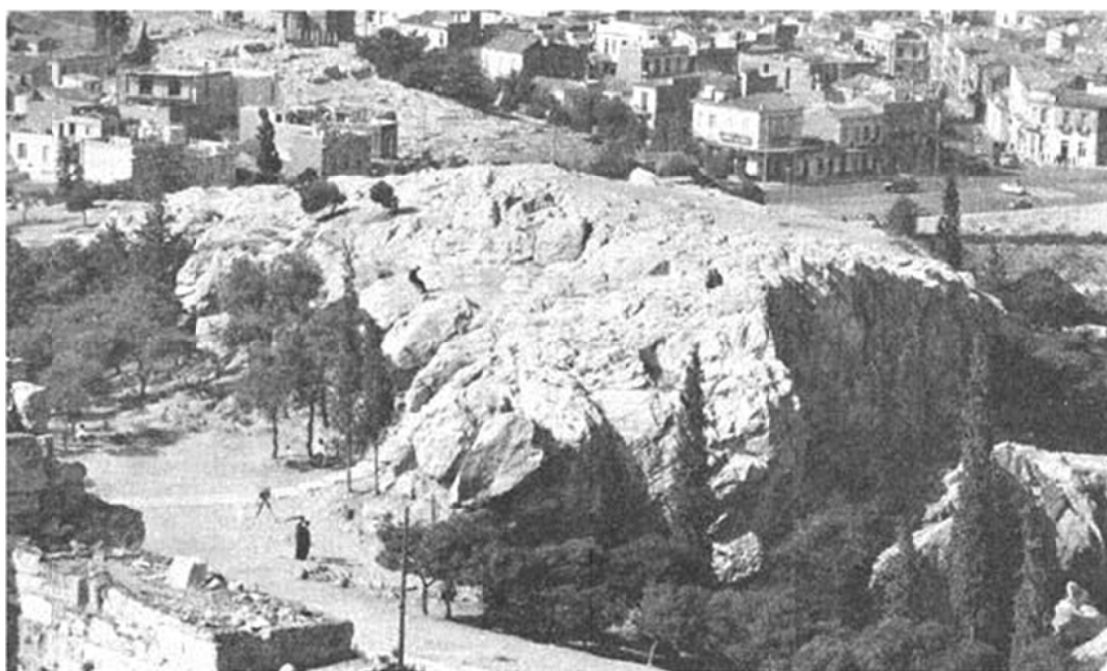
AREOPAGUS 亚略巴古

音译: ar-ē-op'ə-gəs 【希腊语 *Areios Pagos*】(徒 17:19, 22); 《钦定版圣经》译为“MARS' HILL”(“马尔山”) (徒 17:22); 《新英文译本》译为“Court of Areopagus”(“亚略巴古法院”)。亚略巴古指的是雅典卫城西北的一座山。

关于这座山的命名有两种说法。第一种说法认为, 它因为战神阿瑞斯而得名, 阿瑞斯因杀死海神波塞冬的儿子哈利罗提奥斯而在这座山上受审; 因此《使徒行传》17:22 称这座山为马尔山(阿瑞斯就等同于罗马战神马尔山)。第二种说法认为亚略巴古的意思“诅咒之山”(hill of the Arai)。诅咒之神(Arai)也就是人们通常所说的复仇三女神, 他们肩负着为死者复仇的使命。如果这种说法成立, 那么第一种说法也成立, 因为亚略巴古正是审判杀人犯(阿瑞斯)的地方。此外, 山脚下的一个山洞中供奉着这些女神的神龛。三女神的另外两

the place where cases of homicide were tried. Moreover, at the foot of this hill there is a cave wherein the shrine of these goddesses was located. The goddesses are also known by the names Semnai and Erinyes. Pausanias of Sparta tells of a tradition that the first trial on the Areopagus was that of Orestes, whom the goddesses cursed and pursued relentlessly for the murder of his own mother, Clytemnestra.

个名字是塞谟奈和厄里倪厄斯。斯巴达旅行家鲍桑尼亚（Pausanias）也讲述了一种传说：第一个在亚略巴古接受审判的人是俄瑞斯忒斯，他因杀死自己母亲吕泰涅斯特拉而遭到复仇女神的诅咒和纠缠，不得安宁。



The Areopagus, meeting place of the council before whom Paul preached at Athens (W. S. LaSor)

元老委员会在亚略巴古开会，保罗曾在这里教导雅典人。（W. S. LaSor）

A staircase hewn out of the rock leads to the summit of this hill (which is about 370 ft. [113 m.] high), where traces of benches are visible forming three sides of a square, also cut out of the stone. At one time, two white stones were also there, upon which the defendant and his accuser stood. They were named “The Stone of Shamelessness” and “The Stone of Pride,” respectively.

石头刻出的楼梯一直通向山顶（高约370英尺[113米]），石刻长凳的遗迹依然可见，这些长凳围成了正方形的三面。这里还曾有两块白色石头，原告和被告在审判时就站在这两块石头上。这两块石头分别被叫作“无耻之石”和“尊严之石”。

The name of the hill was given later to the council whose meetings were held upon it. The council of the Areopagus

后来，“亚略巴古”又成为在那里开会的雅典议会或法院的代名词。尽管后来开会地点从山上搬到了皇家柱廊，但是

retained this name even when its meetings were transferred from the hill to the Royal Stoa, which should, perhaps, be identified with the stoa of Zeus Eleutheros in the agora. It is suggested that the council met at times on the Acropolis as well. The council of the Areopagus was similar to a council of elders, and was subject to the king of Athens. It was very influential in the formation of the aristocracy. Aristotle (*Pol.* viii.2) describes the scope of its power as including the appointment to all offices, the work of administration, and the right to punish all cases. Through the reforms of Solon (594 B.C.) the authority of the Areopagus was greatly limited, though the council did maintain jurisdiction in cases of conspiracy against the state. During the time of Pericles its functions were mainly those of a criminal court. Further transfers of its functions to the Boule, the Ecclesia, and the Popular Court of Law detracted from the prestige of the court, though it retained jurisdiction in cases of homicide. Under Demosthenes it recaptured some of its power and was able to annul the election of certain officers. In times of Roman domination the council of the Areopagus concerned itself with cases of forgery, maintaining correct standards of measure, supervision of buildings, and matters of religion and education. The Areopagus was the court where Socrates met his accusers.

The apostle Paul was brought to the Areopagus by certain Epicureans and Stoics who wished to hear more of his teaching about Jesus and the Resurrection. Since the name Areopagus may be applied to the hill or to the council, there is an ambiguity which has

亚略巴古议会这个名字保留了下来，皇家柱廊可能就是广场上的宙斯柱廊。据称，元老委员会有时仍在这里开会。亚略巴古议会类似于长老议会，其成员要服从雅典国王的领导。亚略巴古对上层社会的形成产生了深远的影响。亚里士多德对亚略巴古的权力范围总结如下：对所有官员的任命权、行政管理权和对所有案件的审判权 (*Pol.* viii.2)。公元前 594 年，梭伦对亚略巴古进行改革后，它的权力受到了极大的限制，但是元老委员仍保留了对叛国案件的审判权。伯里克利时期，亚略巴古的主要职能相当于一个刑事法庭。此后，亚略巴古的职权被移交给了立法议会、市民议会和平民法院，这更加减弱了它的威望，它仅保留着对杀人案的审判权。德摩斯梯尼时期，它的权力得到了一定的恢复，它有权罢黜某些当选的官员。罗马帝国统治时期，亚略巴古执掌着对伪造罪案件的审判权，维护着正确的测量标准，同时拥有监督建筑工程，管理宗教和教育事务的权力。苏格拉底就是在亚略巴古遭受的控告。

伊壁鸠鲁和斯多亚两门的某些学士想要了解更多关于耶稣和耶稣复活的道，因此他们把使徒保罗带到了亚略巴古。由于亚略巴古这个名字既可以指亚略巴古山，也可以指议会，这种模糊的表达引起了人们的争论，有人认为保罗在亚略巴古山上向众人传播福音，也有人

given rise to debate as to whether Paul spoke publicly on the hill or was examined for his religious teaching before the council. Ramsay (*SPT*) rejected the view that they took Paul to the summit of the Areopagus in an effort to find a more suitable place for him to address the crowd. He considers that pride would have prevented the Athenians from asking Paul, a despised person, to address them in such an honored locality. Furthermore, he asserts that the language of the text will not allow it, for one cannot stand “in the midst of the hill.” It is likely that Paul was examined by the council on account of the religious tenets he was proclaiming. The control the council exercised over public instruction is illustrated by Plutarch’s statement with respect to Cratippus the peripatetic, that Cicero “got the court of Areopagus, by public decree, to request his stay at Athens, for the instruction of their youth, and the honor of their city” (Plutarch *Cicero* 24.5). Although it is recognized that the council met in various places, its common practice to convene on the hill from which it took its name makes plausible the position of Wright and certain others who consider that Paul stood before the council on the hill of the Areopagus.

Bibliography.—*SPT*; *WBA*; F. F. Bruce, *Book of the Acts* (*NIC*, 1954); W. A. McDonald, *BA*, 4 (1941), 1–10; O. Broneer, *BA*, 21 (1958), 2–28.

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ARES

âr'ēz (1 Esd. 5:10, AV, NEB). See ARAH.

认为保罗因为宣传他的宗教教义而遭受议会的审讯。拉姆塞不接受“人们将保罗带到亚略巴古山顶是因为这里更适合给众人传道”的观点(*SPT*)。他认为高傲的雅典人不会允许保罗这个受鄙视的人在如此受尊敬的地点传道。另外,他认为这违反了《圣经》中的教诲,因为人不可能站在“山中间”。保罗很有可能因其宣讲的信条而被议会审问。普鲁塔克曾经描述过议会掌握着发布公开指令的权力,他说西塞罗“接到亚略巴古元老委员会的公开指令,要求他为了年轻人的教育和雅典城的荣誉,留在雅典”(Plutarch *Cicero* 24.5),逍遥学派的克拉狄普思(Cratippus)也曾对此有过阐述。尽管人们都承认元老委员会在不同的地点开会,但元老委员会因常在此山开会而得名亚略巴古,所以赖特等学者认为保罗可能就是站在亚略巴古山上的元老委员会前宣讲福音的。

书目——*SPT*; *WBA*; F. F. Bruce, *Book of the Acts* (*NIC*, 1954); W. A. McDonald, *BA*, 4 (1941), 1–10; O. Broneer, *BA*, 21 (1958), 2–28。

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ARES 亚拉

音译:âr'ēz(《钦定版圣经》,《新英文译本》,拉一5:10)。见 ARAH(亚拉)。

ARETAS

ar'ə-təs [Gk. *Haretas*—'virtuous, pleasing' < *hāriṭat*, found on Nabatean inscriptions]. A common name among Arabian rulers, mentioned in the Apocrypha, in the NT, and in Josephus.

1. An Arabian king who accused (Gk. and NEB "imprisoned") Jason, causing him to become a fugitive (2 Macc. 5:8). He was a contemporary of Antiochus Epiphanes (ca. 170 B.C.).

2. An Arabian prince surnamed Obodas, who defeated Antiochus Dionysius and reigned over Coele-Syria and Damascus (Josephus *Ant.* xiii.15.2; 16.2; xvi.9.4). He participated with Hyrcanus in the war for the Jewish throne against his brother Aristobulus; but the allies were completely defeated at Papyron by Aristobulus and Scaurus, the Roman general. Scaurus carried the war into Arabia and forced Aretas to make an ignominious peace, at the price of 300 talents of silver. Of that event a memorial denarius still exists; one side shows a Roman chariot in full charge while the other has a camel by the side of which a kneeling Arab holds out a branch of frankincense.

3. Aretas IV, the successor of Obodas, apparently surnamed Aeneas; the Arabian king who figures in the NT (2 Cor. 11:32; cf. Acts 9:24). He was the father-in-law of Herod Antipas, who divorced his wife to marry Herodias, the wife of his brother Philip (Mt. 14:3; Mk. 6:17; Lk. 3:19).

Josephus (*Ant.*xviii.5.1, 3) provides a circumstantial narration of the events

ARETAS 亚哩达

音译：ar'ə-təs 【希腊语 *Haretas*—'virtuous, pleasing'（善良的、讨人喜欢的）衍生自 *hāriṭat*，纳巴泰石碑上发现了这个名字】。阿拉伯统治者常用的一个名字，经常出现在《次经》、《新约》和约瑟夫斯的著作中。

1、阿拉伯国王亚哩达指控（希腊语和《新英文译本》中为“imprisoned”[囚禁]）耶孙，致使后者成为了逃亡者（马二 5:8）。他是与安提阿古·伊皮法尼同时期的历史人物（约公元前 170 年）。

2、另一个姓奥保达的阿拉伯王，他战胜了安提阿古·狄奥尼修斯，统治了基利叙利亚和大马士革。（Josephus *Ant.* xiii.15.2; 16.2; xvi.9.4）。在争夺犹太王位的战争中，他与许尔堪一同反对其兄弟亚利多布，但是亚利多布和罗马将军斯考卢斯在帕皮伦（Papyron）彻底打败了二人同盟，同时将战争引到了阿拉伯，迫使亚哩达签订屈辱的和约，以 300 公斤银子的代价换来了和平。罗马的一枚纪念币上仍记载着这一事件，纪念币的一面是一个勇往直前的罗马战车，另一面是一只骆驼，骆驼旁边跪着一个阿拉伯人，他手里向前举着一束乳香。

3、奥保达的继承人是亚哩达四世，显然他的姓氏是以尼雅，他是《新约》中一位阿拉伯王（林后 11:32；参：徒 9:24）。这个亚哩达是希律安提帕的岳父，希律休了他的妻子，娶了他兄弟腓力的妻子希罗底（太 14:13；可 6:17；路 3:19）。

约瑟夫斯（*Ant.*xviii.5.1, 3）详尽地叙述了这一事件前后希律安提帕的行动。

leading up to and following the conduct of Antipas. Coupled with a boundary dispute, it occasioned a bitter war between the two princes, in which Antipas was completely overwhelmed, and thereupon invoked the aid of the Romans. Tiberias ordered Vitellius, proconsul of Syria, to make war on Aretas and to deliver him dead or alive into the hands of the emperor. On the way, at Jerusalem, Vitellius received intelligence of the death of Tiberius, Mar. 16, A.D. 37, and stopped all warlike proceedings.

According to 2 Cor. 11:32, Damascus, which had formerly belonged to the Arabian princes, was again in the hands of Aretas when Paul escaped from it, not immediately after his conversion, but on a subsequent visit, after his Arabian exile (Gal. 1:16f.). It is inconceivable that Aretas should have taken Damascus by force in the face of the almost omnipotent power of Rome. Moreover, the picture that Josephus draws of the Herodian events points to a passive rather than an active attitude on the part of Aretas. The probability is that the new emperor Caligula, wishing to settle the affairs of Syria, freely gave Damascus to Aretas, inasmuch as it had formerly belonged to his territory.

As Tiberius died in A.D. 37, and as the Arabian affair was completely settled in 39, it is evident that the date of Paul's conversion must lie somewhere between 34 and 36. This date is further fixed by a Damascus coin, with the image of King Aretas and the date 101. If that date points to the Pompeian era, it equals a.d. 37, making the date of Paul's conversion A.D. 34 (T. E. Mionnet, *Description des*

安提帕的所作所为，再加上边境冲突，两位君主之间终于爆发了激烈的战争，这场战争中安提帕被彻底击败，他于是求助于罗马人。提比略命令叙利亚总督维特里乌斯向亚哩达开战，并要求他将亚哩达活带到提比略皇帝的面前，生死不论。公元 37 年 3 月 16 出征的途中，维特里乌斯在耶路撒冷接到了提比略死讯，因此他停止了所有的军事行动。

根据《哥林多后书》11:32 描述，大马士革之前被阿拉伯王占领，此时再次回到了亚哩达王手中，保罗从这里逃离之后并没有立即归信，保罗是从阿拉伯流亡回到这里之后才归向主的（加 1:16-17）。面对几乎不可战胜的罗马军队，难以想象亚哩达王是怎样以军事手段占领大马士革的。此外，从约瑟夫斯对希律事件的描述上来看，亚哩达在这件事情上是被动的而不是主动的。大概新皇帝卡利古拉想要解决叙利亚问题，所以主动将大马士革还给了亚哩达，因为这里本来就是该王的领土。

提比略于公元 37 年去世，公元 39 年阿拉伯问题最终完全解决，很明显保罗归信的时间应该介于公元 36 年至公元 34 年之间。大马士革出土的硬币更进一步证实了这一推断，因为硬币上有亚哩达王的画像和 101 的日期。如果 101 这个日期指的是庞培时期，那么就等同于公元 37 年，也就说明保罗在公元 34 年归信的（T. E. Mionnet, *Description des médailles antiques grecques et romaines,*

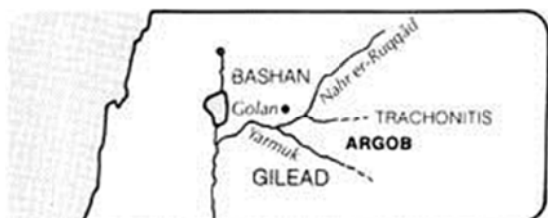
médailles antiques grecques et romaines, V [1811], 284 起)。
V [1811], 284f.)

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ARGOB

är'gob [Heb. *'argōb*—'mound']. A district in northern Transjordan, apparently identified as the kingdom of Og in Bashan (Dt. 3:4). The name occurs four times in the OT, once with the definite article, "the Argob," and always preceded by Heb. *hebel*, "the measured region of [the] Argob."



ARGOB 亚珥歌伯

音译: är'gob【希伯来语: *'argōb*—“高地”】。亚珥歌伯位于外约旦北部,也就是巴珊地噩的王国(申 3:4)。这个名字在《旧约》中出现四次,其中一次,该词前有一个定冠词(the Argob),这个词经常出现在希伯来词 *hebel* 后面,“亚珥歌伯地”。



When the Israelites were advancing from the wilderness to the crossing of the Jordan, they “turned and went up on the way to Bashan” (Dt. 3:1), where they were confronted by Og king of Bashan. When Og was defeated the land was allotted, and Jair the Manassite “took all the region of Argob, that is, Bashan, as far as the border of the Geshurites and the Maacathites, and called the villages after his own name, Havvoth-jair, as it is to this day” (3:14). In spite of the obvious clarity of the description, we are faced with difficulties that make positive identification all but impossible.

Judging from the words “as it is to this day,” Dt. 3:14 is a gloss. Furthermore, the reference to Havvoth-jair is problematical. Havvoth-jair, “the tent-villages of Jair,” were in Gilead, and are clearly distinguished from the cities of Bashan in 1 K. 4:13. It would of course be possible to assume that there

当以色列人走出旷野准备渡约旦河时,他们“转回向巴珊去”(申 3:1),巴珊王噩在那里与他们交战。打败巴珊王之后,以色列人重新分配了土地,玛拿西子孙睚珥“占了亚珥歌伯全境,直到基述人和玛迦人的交界,就按自己的名称把这巴珊地为哈倭特睚珥,直到今日”(申 3:14)。不管此处经文的描述多么地清楚,我们仍然无法明确地说出亚珥歌伯地范围。

《申命记》3:14 中的“直到今日”给出了一些提示。另外,经文中的哈倭特睚珥也让人产生了疑问。哈倭特睚珥是基列“睚珥的城邑”,这座城邑显然与《列王纪上》4:13 中的巴珊城有所区别。巴珊境内可能还有另外一个哈倭特睚珥,但是这种说法需要进一步地证实。基述人和玛迦人的交界没有任何的模糊之

were other Havvoth-jair in Bashan, but this needs further confirmation. The territory of the Geshurites and the Maacathites can be located with little hesitation on the eastern edge of the Jordan rift, stretching from Mt. Hermon on the north to the Yarmuk River on the south, and extending east to the plateau of Bashan, the boundary of which may have been the tributary of the Yarmuk that divides the region of Golan (Jaulan); the Maacathites occupied the northern part and the Geshurites the southern part. Hence we would assume that the district of Argob lay E of the Nahr er-Ruqqâd.

But there are other factors that must be taken into consideration. The Targum translates Argob by *tarkônâ*, reflected in the Gk. *Trachôn* from which is derived "Trachonitis," which is the modern el-Lejâ, a volcanic region about 30 mi. (50 km.) E of the Sea of Galilee. This region is clearly defined by natural characteristics resulting from the hardening of the lava flow. Moreover, the ruins of many cities have been discovered, leading earlier writers to find the sixty great cities of 1 K. 4:13 and Dt. 3:4. But if the meaning of Argob is indeed "clod" or "region of clods," i.e., arable land, this name does not fit the region of el-Lejâ. Turning again to the reference to "sixty great cities with walls and bronze bars" (1 K. 4:13) we find that Josephus locates these in Gaulanitis or Golan (*Ant.* viii.2.3), which lies W of the eastern border of the Geshurites and Maacathites as defined in Dt. 3:14. Further, ruins of "cities" or villages can be found in almost any district in northern Transjordan.

It is possible to read 1 K. 4:13 so as to

处，他们的东部边界是约旦裂谷，他们的交界从北部的黑门山向南延伸至雅尔穆克河，从东部向西延伸至巴珊高原，这个边界可能就是雅尔穆克河支流围成的区域，这些支流分割了戈兰高地（佳兰地区）；玛迦人占据了北部地区，而基述人占领了南部地区。因此，我们认为亚珥歌伯地可能就位于鲁盖德河（Nahr er-Ruqqâd）东部。

其他的几个因素也必须加以考虑。《他尔根》将亚珥歌伯译为“*tarkônâ*”（“多山的”），体现在希腊语中则是“*Trachôn*”。“Trachonitis”（特拉可尼）这个词就源自 *Trachôn*，也就是现代的莱贾火山区（el-Lejâ），这一地区位于加利利海以东约 30 英里（50 公里）处，它是由岩浆流动时硬化形成的自然地貌。而且，考古发掘出的遗迹让早期的作家们找到了《列王纪上》4:13 和《申命记》3:4 中提到的 60 座大城。但是如果亚珥歌伯的意思的确是“土块”或“土块地区”，即，耕地，那么这个名字就不适用于莱贾地区。让我们再次将注意力转移到《列王纪上》4:13 中提到的“都有城墙和铜门的六十座大城”，我们发现约瑟夫斯认为这六十座大城位于高拉尼提斯地区或戈兰高地（*Ant.* viii.2.3），戈兰高地就位于《申命记》3:14 中所描述的基述人和玛迦人东部交界的西侧。而且，在外约旦北部地区随处可见“大城”或村庄的废墟。

根据《列王纪上》4:13 中经文，人们可

make the district of Argob a portion of Bashan (this is not so easy to do in the other references): “to him the district of Argob, which is in the Bashan...” Possibly the solution to the problem is to be found in this direction, although we must not shut our eyes to the difficulties it raises with the other texts. The district of Argob is certainly in Bashan; it may be a synonym for Bashan, or it may be a part of Bashan. If the latter is to be accepted, we might suggest that portion of Bashan lying E of Nahr er-Ruqqâd and extending to Wâdī el-Ehreir or even to the edge of el-Lejâ.

See also BASHAN; TRACHONITIS.

Bibliography.—*GTTOT*, §§ 21, 302, 307; B. Mazar, *JBL*, 80 (1961), 16–28.

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ARGOB AND ARIEH

är'gob, âr'ē-ə [Heb. 'argōb—‘mound,’ hā'aryēh]. Names occurring in 2 K. 15:25, AV, following the MT, but removed to the margin by the RSV and NEB. The RSV mg suggests they may belong with v. 29. They could also be conspirators with Pekah or officers of Pekahiah who were slain with him.

See J. A. Montgomery, *ICC* (1951 ed.), *in loc.*

ARGUE; ARGUMENT

[Heb. yākaḥ (Job 13:3; 15:3; 19:5; 40:2), rib (Prov. 25:9), šāpaṭ (Prov. 29:9; Isa. 43:26), tōkaḥaṭ (Job 23:4); Gk.

能认为亚珥歌伯示巴珊的一部分（参照其他的文献就不太能得出这样的结论）：“对他来说，亚珥歌伯地就在巴珊……”通过这一途径我们或许能找到问题的解决办法，但是，对于其他文献中提出的问题，我们却不能回避。亚珥歌伯地当然在巴珊；它可能是巴珊的代名词，或就是巴珊的一部分。如果我们接受后一种说法，那么也就表明巴珊的这一部分位于鲁盖德河东部，延伸到艾赫拉拉伊尔河（Wâdī el-Ehreir）甚至到了莱贾边缘。

另见 BASHAN（巴珊）；TRACHONITIS（特拉可尼）。

书目——*GTTOT*, 21, 302, 307 段; B. Mazar, *JBL*, 80 (1961), 16–28.

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ARGOB AND ARIEH 亚珥歌伯和亚利耶

音译: är'gob, âr'ē-ə 【希伯来语 'argōb—“高地”，hā'aryēh】。《列王纪下》15:25 中出现的两个名字，《钦定版圣经》采纳了《马所拉文本》的译文，但是删除了《修订标准译本》和《新英文译本》中的旁注。《修订标准译本》中旁注称应将这两个名字归入《列王纪下》15:29 中，这两个人可能是和比加一同背叛的密谋者，也可能是与比加辖一同被杀的卫士。

见 J. A. Montgomery, *ICC* (1951 年版), 在上引文中。

ARGUE; ARGUMENT 辩驳; 争论

【希伯来语: yākaḥ (伯 13:3; 15:3; 19:5; 40:2), rib (箴 25:9), šāpaṭ (箴 29:9; 赛 43:26), tōkaḥaṭ (伯 23:4); 希腊语:

dialégomai, *dialogízomai*, *dialogismós* (Lk. 9:46), *logismós* (2 Cor. 10:5), *logízomai* (Mk. 11:31), *syztéō* (Mk. 8:11; 9; 14)]; AV also CONTEND, DEBATE, DISPUTE, IMAGINATIONS, PLEAD, QUESTION, REASON, REPROVE; NEB also BANDY, DISCOURSE, DISPUTE, “go to law,” “engage in discussion,” “hold discussions,” SOPHISTRIES, etc.

dialégomai, *dialogízomai*, *dialogismós* (路 9:46), *logismós* (林后 10:5), *logízomai* (可 11:31), *syztéō* (可 8:11; 9; 14)】;《钦定版圣经》也译作 CONTEND (“争论”)、DEBATE (“辩论”)、DISPUTE (“辩论”)、IMAGINATIONS (“想象力”)、PLEAD (“辩护”)、QUESTION (“质疑”)、REASON (“说服”)、REPROVE (“谴责”);《新英文译本》也译为 BANDY (“争吵”)、DISCOURSE (“谈论”)、DISPUTE (“辩论”)、“go to law” (“打官司”)、“engage in discussion” (“争论”)、“hold discussions” (“讨论”)、SOPHISTRIES (“诡辩”)等。

The RSV uses “argue” to translate various Hebrew and Greek words whose contexts suggest spirited controversy (Mk. 9:14). Most instances indicate an attempt to prove oneself right (Isa. 43:26), the very meaning of the causative form of *yāqah*. *Dialégomai*, frequently used of Paul’s “arguing” in the Diaspora synagogues (Acts 17:2, 17; 18:4, 19; 19:8f.), does not refer to public debates but to religious discourses (Bauer, p. 184; cf. Acts 24:25, NEB). The LXX used *dialégomai* as the primary translation for the intensive form of *dābar*, with the predominant meaning “say” or “speak.” A material parallel to Paul’s practice may be found in Jesus’ Sabbath teaching (Mk. 1:21 par.; see TDNT, II, 94f.). Similarly, *dialogízomai* probably indicates group reflection or discussion rather than argumentation (Mt. 21:25; Mk. 11:31). See also DISCUSSION.

如果希伯来和希腊词语的上下文语境中体现出激烈的争论,《修订标准译本》就用“argue”(辩论)一词翻译这些希伯来和希腊词语(可 9:14)。大多数例子中,使用这个词是想证明自己正确(赛 43:26),用的是 *yāqah* 的使动含义。当形容保罗在犹太人的会堂与犹太人“辩论”时,经常采用“*Dialégomai*”一词(徒 17:12, 17; 18:4, 19; 19:8-9),但是这个词语并没有公开争论的意思,它指的是宗教中的布道((Bauer, 184 页;参:徒 24:25,《新英文译本》)。《七十士译本》主要采用 *dialégomai* 一词翻译 *dābar* 的加强语气,其主要含义是“说”或“讲”。与保罗传道平行的经文是耶稣在安息日教训人(可 1:21 平行经文;见 TDNT, II, 94-95)。同样, *dialogízomai* 可能指的是集体反思或集体讨论,而不是指争论(太 21:25; 可 11:31)。另见 DISCUSSION (讨论)。

“Argument” is used in two senses. It may mean a dispute involving two or more people: “And an argument arose among them” (Lk. 9:46; cf. Prov. 29:9), or a reason advanced as proof of a

在两种情况下使用“议论”一词。第一种情况是两个或两个以上的人进行辩论:“门徒中间起了议论”(路 9:46;参:箴 29:9),第二种情况是某一理由可以作为支撑某一论点的依据:“我就……

position: "I would ... fill my mouth with arguments" (Job 23:4; cf. 19:5). The latter sense is probably in view when Paul speaks of destroying "arguments and every proud obstacle to the knowledge of God" (2 Cor. 10:5); they are the "sophistries" (NEB) of a reason which is earth-bound and devoid of spiritual enlightenment.

See also DISPUTE.

Bibliography.—Bauer, pp. 184f.; *TDNT*, II, s.v. διαλέγομαι (Schrenk); *TDNT*, IV, s.v. λογίζομαι (Heidland).

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ARIARATHES

ar-ē-ə-rā'thēz [Gk. *Ariarathēs*] (1 Macc. 15:22). King of Cappadocia, 163–130 B.C. Educated in Rome, he imbibed Roman ideas and became a faithful ally of the Romans, in conformity with whose wishes he declined a proposal of marriage with the sister of Demetrius Soter. Demetrius declared war, drove Ariarathes from his kingdom, and set up Holophernes in his stead. He fled to Rome about 158, and through the good offices of the Romans succeeded in obtaining for himself a participation in the government of Cappadocia. Later he again became sole king.

In 139 B.C., as a result of an embassy sent by Simon Maccabeus, the Romans wrote letters to Ariarathes (1 Macc. 15:22) and other eastern kings in behalf of the Jews. See Diodorus xxxi.19, 28, 32; Polybius iii.5; xxxii. 20–30; xxxiii.12.

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满口辩白” (伯 23:4; 参: 伯 19:5)。保罗说的攻破“各样阻挠人认识神的那些自高之事”可能就符合后一种情况 (林后 10:5); 他们所说的只是对某一理由进行的“诡辩”(《新英文译本》), 他们的理由枯燥无味, 达不到启迪心灵的作用。

另见 DISPUTE (辩论)。

书目——Bauer, 184-185 页; *TDNT*, II, 见词条 διαλέγομαι (Schrenk); *TDNT*, IV, 词条 λογίζομαι (Heidland)。

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ARIARATHES 亚特拉斯

音译: ar-ē-ə-rā'thēz【希腊语: *Ariarathēs*】(马一 15:22)。卡帕多西亚的国王, 生于公元前 163 年, 卒于公元前 130 年。他曾在罗马接受教育, 吸纳了罗马人的很多思想, 并因此与罗马人结成了忠实的联盟, 他遵照罗马人的意愿, 放弃向底米丢·索特的妹妹求婚。底米丢向亚特拉斯宣战, 并将他逐出了自己的王国, 让赫罗弗尼斯 (Holophernes) 取代了他的王位。他约于公元 158 年逃往罗马, 经过罗马人的调停, 他成为卡帕多西亚的统治者之一。后来他再次成为了卡帕多西亚的唯一的国王。

公元前 139 年, 由于西门·马加比派遣了犹太使者, 罗马人代表犹太人写信通告亚特拉斯和其他东方的君主 (马一 15:22)。见 Diodorus xxxi.19, 28, 32; Polybius iii.5; xii. 20–30; xxxiii.12。

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ARIDAI

âr'ə-dī [Heb. ^ariḏay]. A son of Haman (Est. 9:9). The name may be related to Pers. *Hari-dayas*, “delight of Hari.”

ARIDATHA

âr-ə-dā'thə [Heb. ^ariḏātā]. A son of Haman (Est. 9:8). Perhaps the name is related to Pers. *Hari-dāta*, “given by Hari.”

ARIEH.

See ARGOB AND ARIEH.

ARIEL

ar'ē-əl [Heb. ^ari'el—‘lion of God’].

1. A member of the delegation sent by Ezra to secure ministers for the temple (Ezr. 8:16). In par. 1 Esd. 8:43 he appears as “Iduel” (NEB “Iduelus”).

2. A cryptic name for Jerusalem (Isa. 29:1f., 7) as the principal stronghold of divine worship.

3. TWO ARIELS [Heb. *šnê^ari'ēl*] (2 S. 23:20; 1 Ch. 11:22); AV “two lionlike men”; NEB “two champions.” Moabites who were slain by David’s warrior Benaiah. The LXX has *dýo hyioi ariel*. The meaning of the term is not clear.

4. In Ezk. 43:15f., a name for the altar of burnt offering (“altar hearth”; AV “altar”), a structure which may have resembled that mentioned in line 12 of the Mesha Inscription. See MOABITE STONE.

ARIDAI 亚利代

音译: âr'ə-dī【希伯来语: ^ariḏay】。哈曼的众子之一(斯 9:9)。这个名字有可能于波斯语中的“Hari-dayas”有关,意思是“哈里的快乐”。

ARIDATHA 亚利大他

音译: âr-ə-dā'thə【希伯来语: ^ariḏātā'】。哈曼的儿子之一(斯 9:8)。这个名字可能与波斯语中的“Hari-datā”有关,意思是“哈里的赏赐”。

ARIEH 亚利耶

见 ARGOB AND ARIEH (亚珥歌伯和亚利耶)。

ARIEL 亚列、亚利伊勒

音译: ar'ē-əl【希伯来语: ^ari'el——“上帝的狮子”】。

1、以斯拉曾打发一行人叫他们为神的殿带来使用的人,其中的一人就是亚列(拉 8:16)。平行经文《以斯得拉一书》8:43 将其译为“Iduel”(伊杜尔)(《新英文译本》则将伊杜尔译为“Iduelus”)。

2、耶路撒冷的隐名(赛 29:1-2, 7), 圣城的主要堡垒。

3、亚利伊勒的两个儿子【希伯来语: *šnê^ari'ēl*】(撒下 23:20; 代上 11:22);《钦定版圣经》译为“two lionlike men”(两名狮子般的人);《新英文译本》则翻译为“two champions”(两名勇士)。大卫勇士比拿辖杀了摩押人亚利伊勒的两个儿子。《七十士译本》译作 *dýo hyioi ariel*。这一词语的含义不明。

4、在《以西结书》43:15-16 中,亚利伊勒指的一座燔祭祭坛的名字(“altar hearth”[祭坛];《钦定版圣经》“altar”[圣坛]),它似乎和米沙碑文第 12 行中提到的建筑相似。见 MOABITE STONE(摩

押石碑)。

ARIMATH(A)EA

ar-ə-mə-thē'ə [Gk. *Arimathaia*]. "A city of the Jews," the home of Joseph, in whose sepulchre the body of Jesus was laid. The place is mentioned once in each Gospel (Mt. 27:57; Mk. 15:43; Lk. 23:50; Jn. 19:38). In the Davidic account, the home of Samuel is called Ramah (1 S. 19:19) and Ramathaim (1 S. 1:1), always with the definite article. Often the word is formed with *he*-directive ("toward Rama"), hence Heb. *hārāmāṭā*, which becomes in the LXX Gk. *Armathaim*. This agrees with the early identification of Arimathea and Ramathaim-zophim (cf. Eusebius *Onom* 144.28). Eusebius further identified Arimathea with Remphis, elsewhere called Remtis, probably the modern village of Rentîs, 9 mi. (14.5 km.) NE of Lydda (Lod). Arimathea is mentioned in 1 Macc. 11:34, and, as Ramatha, in Josephus *Ant.* xiii.4.9.

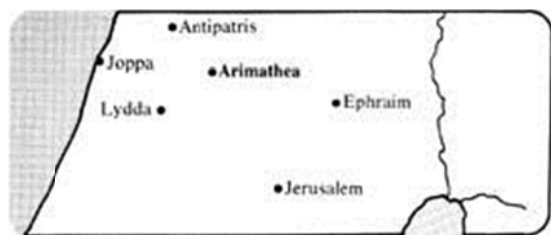
See *GTTOT*, § 646; *GP*, II, 428f.

ARIMATH(A)EA 亚利马太

音译：ar-ə-mə-thē'ə 【希腊语：*Arimathaia*】。“一个犹太城市”，安葬耶稣的亚瑟的故乡。每个福音书中都提到了这个地方（太 27:57；可 15:43；路 23:50；约 19:38）。根据大卫的描述，撒母耳的故乡被人们称为拉玛（撒上 19:19）和拉玛琐非（撒上 1:1），这两个词前总是有定冠词。这个词前经常有一个 *he* 指示符（“朝着拉玛”），因此希伯来语译为“*hārāmāṭā*”，而《七十士译本》中则译为了希腊语“*Armathaim*”。这与早期确定的亚利马太和拉玛琐相符。（参：Eusebius *Onom* 144.28）。尤西比乌斯进一步确定亚利马太就是拉斐斯（Remphis），也称为拉姆提斯（Remtis），可能就是今天的村庄兰提斯（Rentîs），该村庄位于吕大（罗得）东北 9 英里（14.5 公里）处。《马加比一书》11:34 中提到了亚利马太这座城市，它也就是《犹太古史》中的拉玛他（Ramatha）（Josephus *Ant.* xiii.4.9）。

见 *GTTOT*, 646 段；*GP*, II, 428-429。

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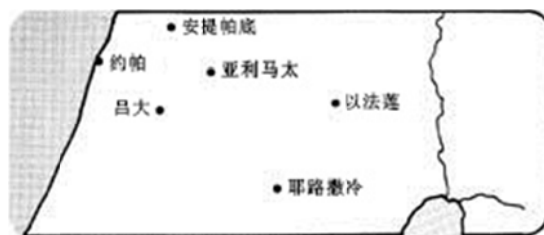


ARIOCH

ar'eök [Heb., Aram, 'aryôk].

1. The vassal king of Ellasar who was an ally of Chedorlaomer of Elam and Amraphel king of Shinar, and undertook with them a punitive expedition against

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ARIOCH 亚略

音译：ar'eök 【希伯来语、亚兰语：'aryôk】。

1、亚略是以拉撒的诸侯王，他曾与以拦王基大老玛和示拿王暗拉非结盟攻打巴勒斯坦南部的五王，并与五王在西订谷交战（创 14:1, 9）。

five south Palestinian kings, routing them in the Valley of Siddim (Gen. 14:1, 9).

The identification of the name is uncertain, despite the attempts of earlier Assyriologists to connect Arioch with Eri-Aku (Warad-Sin) king of Larsa, and to regard Ellasar as the Hebrew form of al-Larsa. The name Arioch is evidently of Hurrian origin, and was found in the Mari correspondence as the name (Arriwuk) of the fifth son of Zimri-Lim, king of Mari ca. 1750 B.C. In the form *Ar-ri-uk-ki* this Hurrian cognomen also occurred in the Nuzi documents from the 15th cent. B.C. Thus the name, with slight variants, seems to have been in use somewhat frequently in the 2nd millennium B.C., and this fact alone should preclude a definite identification of any particular individual with Arioch.

The district over which Arioch ruled is also uncertain in locale and extent. While the Hebrew text spoke of it as “Ellasar,” 1QapGen favored *kptwk*, possibly a corruption of *kptwr* (Caphtor). Recent scholars have suggested Ilanzura, a city located between Carchemish and Harran, as comprising Ellasar.

2. Captain of the bodyguard of Nebuchadnezzar (Dnl. 2:14f., 24f.), who introduced Daniel to the king.

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ARISAI

âr'ə-sī [Heb. ^a*risay*]. One of Haman's sons, slain by the Jews (Est. 9:9).

ARISTARCHUS

虽然早期的亚述学家将亚略这个名字与拉尔撒王埃里·阿库（月神之仆）联系在一起，并认为以拉撒就是“al-Larsa”的希伯来语形式，但是人们仍然无法确定这个名字的出处。显然这个名字起源于胡里安语，在马里信件中，亚略就是亚里——马里国王基姆利里姆的第五个儿子（约公元前 1750 年）。公元前 15 世纪的努斯文献中也出现了胡里安姓氏亚里（*Ar-ri-uk-ki*）。因此，虽然这个名字的拼写形式略有差异，但是，在公元前 2000 年这个名字频繁被人们使用，这也就排除了亚略专指某一个人的可能性。

人们也无法判断亚略统治的地点和范围。虽然希伯来语《圣经》提到亚略统治区域就是“以拉撒”，但是《创世记藏经》认为该地应该是“*kptwk*”（迦斐托），这个词有可能是“*kptwr*”（迦斐托）的一种拼写错误。近代学者认为迦基米施和哈兰之间的城市伊兰祖拉（Ilanzura）就包含了古代的以拉撒地区。

2、亚略是尼布甲尼撒王的护卫长（但 2:14-15, 24-25），他曾将但以理引荐给尼布甲尼撒王。

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ARISAI 亚利赛

音译：âr'ə-sī【希伯来语：^a*risay*】。亚利赛是哈曼的众子之一，被犹太人杀害了（斯 9:9）。

ARISTARCHUS 亚里达古

ar-is-tār'kəs [Gk. *Aristarchos*—‘best ruler’]. One of those faithful companions of the apostle Paul who shared with him his labors and sufferings. He is first mentioned along with Gaius as having been seized by the excited Ephesians during the riot stirred up by the silversmiths (Acts 19:29). They are designated “men of Macedonia, Paul’s companions in travel.” We learn later that he was a native of Thessalonica (20:4; 27:2). They were probably seized to extract from them information about their leader Paul, but when they could tell nothing, and since they were Greeks, nothing further was done to them.

We do not know when Aristarchus attached himself to Paul, but he seems to have remained in Paul’s company ever after the Ephesian uproar. He was one of those who accompanied Paul from Greece via Macedonia (20:4). Having preceded Paul to Troas, where they waited for him, they traveled with him to Palestine. He is next mentioned as accompanying Paul to Rome (27:2). There he attended Paul and shared his imprisonment.

He is mentioned in two of the letters of the Roman captivity, viz., Colossians (4:10) and Philemon (v. 24), in both of which he sends greetings. In the former Paul calls him “my fellow prisoner.” According to tradition he was martyred during the persecution by Nero.

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ARISTEAS

ar-is-tē'əs. See PSEUDEPIGRAPHA II.

音译: ar-is-tār'kəs【希腊语: *Aristarchos*——“最好的统治者”】。亚里达古是与使徒保罗同甘共苦的忠诚的同工之一。《使徒行传》19:29 提到了两个名字——该尤和亚里达古,当时银匠底米丢挑唆以弗所人,引起了骚乱,恼怒的以弗所人抓住了该尤和亚里达古,他们说这两个人是“与保罗同行的马其顿人”。后来我们知道亚里达古是帖撒罗尼迦人(徒 20:4; 徒 27:2)。以弗所人抓住这两个人可能是为了打听他们领袖保罗的消息,但是后来人们发现他们一无所知,并且他们还是希腊人,所以只能放了他们。

虽然我们不知道亚里达古何时开始追随保罗,但是大概可以确定在以弗所骚乱之后他一直跟随着保罗。他与其他人曾陪伴保罗从希腊来到马其顿(徒 20:4)。他先于保罗到达特罗亚,并和其他人一起在那里等待保罗,他们一起去了巴勒斯坦。《使徒行传》27:2 中再次提到了他陪伴保罗去了罗马。他一直照顾保罗并且与保罗一起被囚禁。

保罗囚禁在罗马时写的两封书信中,也就是《歌罗西书》(西 4:10)和《腓利门书》(门 1:24)中都提到了亚里达古。保罗之前称他为“与我同坐监的”。据说,他后来遭到尼禄迫害成为了一名殉道者。

词条作者: S. F. HUNTER

ARISTEAS 阿立斯蒂亚

音译: ar-is-tē'əs。见 PSEUDEPIGRAPHA II (伪经 II)。

ARISTOBULUS

ar-is-tob'ū-ləs [Gk. *Aristoboulous*—'best counselor'].

1. Son of the Maccabean John Hyrcanus. He assumed the power and also the title of king after his father's death (105 B.C.). He associated with himself, as co-regent, his brother Antigonus (Josephus *Ant.* xiii.11), though by the will of his father the government was entrusted to his mother. He cast three older brothers and his mother into prison, where they died of starvation. He murdered Antigonus, and died conscience-stricken himself in 104 B.C. See MACCABEES.

2. Nephew of 1. He dethroned his mother Alexandra (69 B.C.), and forced his brother Hyrcanus to renounce the crown and mitre in his favor. In 64 B.C. Pompey came to Palestine and supported the cause of Hyrcanus. Aristobulus was defeated and taken prisoner, and Hyrcanus was appointed ethnarch in 63 B.C. Aristobulus and his two daughters were taken to Rome, where he graced the triumph of Pompey. Aristobulus escaped later (56 B.C.) and appeared in Palestine again as a claimant to the throne. Many followers flocked to his standard, but he was finally defeated, severely wounded, taken prisoner a second time, and with his son Antigonus taken again to Rome. Julius Caesar not only restored him to freedom (49 B.C.), but also gave him two legions to recover Judea and to work in his interest against Pompey. But Quintus Metellus Scipio, who had just received Syria as a province, had Aristobulus poisoned as he was on his way to Palestine.

3. Grandson of 2, and the last of the

ARISTOBULUS 亚利多布

音译： ar-is-tob'ū-ləs 【希腊语：*Aristoboulous*——“最好的策士”】。

1、他是马加比人约翰·许尔堪的儿子。在他父亲死后（公元前 105 年），他继承了王位，他和他的兄弟安提哥拿联合执政（Josephus *Ant.* xiii.11），虽然他父亲希望他们的母亲治理国家。但是他囚禁了他的母亲和另外三个哥哥，最终将他们饿死。他后来谋害了安提哥拿，公元前 104 年，他在愧疚中死去。见 MACCABEES（马加比家族）。

2、亚利多布二世，前者的外甥。他于公元前 69 年罢黜了他的母亲亚历山大拉，迫使他的兄弟许尔堪（另一个）放弃王位和主教职位。公元前 64 年庞培将军来到巴勒斯坦，并帮助许尔堪恢复王位。亚利多布二世被打败，并成为了阶下囚，许尔堪于公元前 63 年成为了统治者。亚利多布二世和他的两个女儿被带到了罗马，他们成为庞培将军获胜的战利品。亚利多布二世于公元前 56 年逃离了罗马，他回到巴勒斯坦，企图夺回王位。有很多人追随他，但是他最终战败，并且身负重伤，再一次被囚，之后同他的儿子安提哥拿一起被带到了罗马。尤里乌斯·凯撒在公元前 49 年释放了他，并且给他两个罗马军团助他收复犹太，凯撒这样做是为了反对庞培。但是斯奇比奥（Quintus Metellus Scipio）此时刚征服了叙利亚，并使其成为罗马的一个省，在去往巴勒斯坦的路上，他毒死了亚利多布。

3、亚利多布二世的孙子，马加比家族

Maccabean family. See HASMONEANS.

中的最后一位亚利多布。见 HASMONEANS (哈斯摩尼)。

4. The Jewish teacher of Ptolemy VII (2 Macc. 1:10).

4、多利买七世的犹太老师(马二 1:10)。

5. An inhabitant of Rome, certain of whose household are saluted by Paul (Rom. 16:10). He was probably a grandson of Herod and brother of Herod Agrippa, a man of great wealth, and intimate with the emperor Claudius.

5、罗马居民，保罗曾经向亚利多布的家庭人问安(罗 16:10)。他可能是希律的孙子，希律亚基帕的兄弟，是一个极为富有的人，与克劳狄皇帝是至交。

M. O. EVANS

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ARITHMETIC.

See NUMBER III.

ARITHMETIC. 算术

见 NUMBER III (算术 III)。

ARIUS

âr'ē-əs [Gk. *Areios*], AV AREUS. A king of Sparta, Arius I (309–265 B.C.), who wrote a letter to Onias the high priest (1 Macc. 12:7, 20–23). There were two Spartan kings named Arius, and three high priests named Onias.

ARIUS 亚利乌

音译: âr'ē-əs 【希腊语: *Areios*】，《钦定版圣经》译作“AREUS”。亚利乌一世是斯巴达王(公元前 309-265 年)，他曾写信给大祭司奥尼阿斯(马一 12:7, 20-23)历史上有两个名为亚利乌的斯巴达王，三个名为奥尼阿斯的大祭司。

ARK OF BULRUSHES.

See BASKET.

ARK OF BULRUSHES. 蒲草箱

见 BASKET (篮子)。

ARK OF NOAH

[Heb. *tēbâ*; Gk. *kibōtós*] (Gen. 6:14ff.; Mt. 24:38; Lk. 17:27; He. 11:7; 1 Pet. 3:20). A vessel built by Noah at the command of God to preserve from the Flood a remnant of the human race and of the animals associated with man.

ARK OF NOAH 挪亚方舟

【希伯来语: *tēbâ*; 希腊语: *kibōtós*】(创 6:14-21; 太 24:38; 路 17:27; 来 11:7; 彼前 3:20)。为了让人类剩民和动物逃离洪水，挪亚按照神吩咐建造挪亚方舟。

The Hebrew word for the ark is related to the Egyptian *ḏb't* “chest,” “box,” “coffin,” and is used only to designate Noah’s vessel and the reed vessel in which the infant Moses was saved (Ex. 2:3, 5). The Greek term means “box,” “chest,” “coffin.” Accordingly, Heidel (p.

希伯来语中“方舟或约柜”的埃及语形式是 *ḏb't* (意思是“箱子”、“盒子”或“柜子”)，“ark”这个词一般指的是挪亚方舟或装幼年摩西的蒲草箱(出 2:3, 5)。希腊语中的“方舟或约柜”意思是“箱子”、“盒子”或“柜子”。海德(Heidel)认为方舟为“平底、长方形

235) proposes that the ark “was a flat-bottomed, rectangular construction, square on both ends and straight up on the sides. Such a craft is represented on bronze coins from the Phrygian city Apameia.”

The ark was made of GOPHER WOOD, coated inside and out with pitch, or bitumen, to make it watertight, and contained numerous unspecified cells or compartments (Gen. 6:14). The obscure Hebrew text of Gen. 6:16 is normally taken to mean that the ark had three stories, with a door in its side and probably an opening for light below the roof.

Reckoning the cubit at 17.5 inches, the ark was about 437.5 feet long, 72.92 feet wide and 43.75 feet high (Gen. 6:15), giving it, according to Whitcomb and Morris, a total deck area of 95,700 sq. ft. and a total volume of 1,396,000 cubic feet. This size should be contrasted with the much smaller size of ancient vessels, which seldom exceeded 150 to 200 ft. at the most, and with Utnapishtim’s unfloatable cubical vessel described in the Gilgamesh Epic.

The ark carried Noah, his wife, his three sons and their wives, every kind of animal dependent upon the earth for food, and the required amount of food. More precisely, there were seven of every clean animal—i.e., three pairs and probably one supernumerary for sacrifice after the termination of the Flood—and one pair of every unclean animal (Gen. 7:2f.). The instruction concerning the animals has raised both literary and logistical problems. The supposed clash between Gen. 6:19f. (cf. 7:8f.) and 7:2f. over “two

结构，两端为正方形、舟体两侧笔直。腓尼基城市亚帕米亚出土的铜币上就刻有这种样式的方舟”。

方舟是由“歌斐木”建造而成，方舟内外都抹上树脂或松香用来防水，舟体分成若干隔间或隔室，经文中对这些隔间未做详细说明（创 6:14）。希伯来语《圣经》中《创世记》6:16 描述不清，这段经文通常被解读为“方舟分为上、中、下三层，方舟的门要开在旁边，方舟上边要留透光处”。

以 1 肘相当于 17.5 英寸计算，它应该长 437.5 英尺，宽 72.92 英尺，高 43.75 英尺（创 6:15），根据惠特科姆（Whitcomb）和莫里斯（Morris）的统计，方舟的甲板总面积为 95,700 平方英尺，方舟的总体积为 1,396,000 立方英尺。古代船只的尺寸与之相比要小得多，它们的最大长度一般不会超过 150 至 200 英尺，他还和《吉尔伽美什史诗》（Gilgamesh Epic）中描述的乌特纳比西丁的立方形船形成鲜明对比，后者根本就漂浮不起来。

挪亚同他的妻和儿子、儿妇，都进了方舟，并载上了地上各种不同的动物和所需的食物。更准确的说，方舟内载有洁净的动物七公七母（即三对再加上可能留待洪水退去后献祭用的一只动物）和不洁净的动物一公一母（创 7:2-3）。关于动物的说明产生了文字上的出入和逻辑问题。《创世记》6:19-20（参：创 7:8-9）和《创世记》7:2-3 中的描述有所不同，一个是“一公一母”，另一个是“七公七母”，但是所谓的冲突性文字都是虚数；因为，第一处经文可能将“对”当成一个集合名词使用，所作的

by two” or “seven pairs” is imaginary; for the first set of passages, probably using “pairs” as a collective, is a general statement, while 7:2f. is specific. Logistical problems pertain (1) to the gathering of the animals, (2) to the capacity of the ark, and (3) to the caring for the animals. Concerning these objections Whitcomb and Morris plausibly suggest: (1) that the climate, and the geography and topography of the earth differed before the Flood, making it probable that representatives of each created kind of animal lived in that part of the earth when Noah was building the ark; (2) that according to the best estimates of modern taxonomy only 35,000 individual vertebrate animals need to have been on the ark, a number easily accommodated according to the stated dimensions; and (3) that the animals probably hibernated.

Persistent rumors of the discovery of the ark on the slopes of Mt. Ararat have never been confirmed.

Peter uses the salvation of the few persons in the ark as a type of the believers’ salvation in Christ (1 Pet. 3:20). Warning of the Flood was given 120 years beforehand (Gen. 6:3; 1 Pet. 3:20; 2 Pet. 2:5), during which time Noah, while preparing the ark, became a preacher of righteousness.

See also FLOOD (GENESIS).

Bibliography.—A. Heidel, *Gilgamesh Epic and OT Parallels* (1946); J. C. Whitcomb and H. M. Morris, *Genesis Flood: The Biblical Record and its Scientific Implications* (1946); J. W. Montgomery, *The Quest for Noah’s Ark* (1972).

是整体性描述，而《创世记》7:2中所作的是详细的描述。关于（1）如何擒获这些动物，（2）方舟的容量，（3）如何在方舟上饲养这些动物等方面似乎存在一些逻辑问题。惠特科姆和莫里斯对此给出了一些貌似合理的解释：（1）洪水前后的气候、地形和地势有所差异，所以挪亚建造方舟时有可能从他的居住地捕捉到各动物；（2）根据现代分类学的最佳统计结果，方舟只需要承载35,000只脊椎动物，而方舟的尺寸足以容纳这些动物；（3）这些动物可能都有冬眠的习惯（不需要特殊的照料和饲养）。

一直有谣言称在亚拉腊山坡上发现了挪亚方舟，但是这一说法尚未得到证实。

彼得认为挪亚方舟对为数不多的人的拯救正是基督拯救信徒的一种方式（彼前3:20）。上帝曾在洪水爆发前120年提前警告人们洪水将至（创6:3；彼前3:20；彼后2:5），挪亚在此期间，一边筹建方舟，一边传播公义。

另见 FLOOD (GENESIS)（《创世记》中的洪水）。

书目——A. Heidel, *Gilgamesh Epic and OT Parallels* (1946); J. C. Whitcomb and H. M. Morris, *Genesis Flood: The Biblical Record and its Scientific Implications* (1946); J. W. Montgomery, *The Quest for Noah’s Ark* (1972).

ARK OF THE COVENANT

[Heb. *'ārôn habb^erîṭ*]. A portable chest of acacia wood containing various articles and serving as the meeting place of Yahweh with Israel.

- I. Biblical Data
 - A. Pentateuch
 - B. Historical Books
 - C. Prophetic and Poetic Books
 - D. New Testament
- II. Form of the Ark
- III. Contents
- IV. Names
- V. Origin
- VI. Significance

I. Biblical Data.-A. Pentateuch. Ex. 25:10–22 records the command to Moses to build an ark of acacia wood. Within this ark were to be placed the “testimony” (Heb. *'edūt*), an apparent reference in this context to the tables of the law that God was about to give to Moses. Upon the top of the ark, probably not as a lid but above the lid, the mercy seat (Heb. *kappōret*; Gk. *hilastērion*, He. 9:5) was to be placed. This was a golden plate upon which two cherubim, with raised wings and facing each other, covered the ark. From the place between the two cherubim God promised to speak to Moses, and the whole structure was to be placed in the innermost room (holy of holies) of the tabernacle (Ex. 26:33).

In Deuteronomy the ark’s origin is the subject of a much abbreviated narrative, the command to build and its execution forming part of the account of Moses’ creation of the second two tablets of the

ARK OF THE COVENANT 约柜

【希伯来语: *'ārôn habb^erîṭ*】。一个由皂荚木制成的便携式柜子，其中包含各种不同的物品，是神在以色列人中间的象征。

- I. 《圣经》资料
 - A. 《摩西五经》
 - B. 历史书
 - C. 先知书和诗歌书
 - D. 《新约》
- II. 约柜的形状
- III. 柜中之物
- IV. 名字
- V. 起源
- VI. 重要性

I. 《圣经》资料。A. 《摩西五经》。《出埃及记》25:10-22 中记载到，神命令摩西用皂荚木建造一柜子，并要将神赐予摩西的“法版”（希伯来语: *'edūt*）放在柜里。在约柜上面不是一个盖子，而是一个施恩座（希伯来语: *kappōret*; 希腊语: *hilastērion*, 来 9:5），用金子锤出两个基路伯来，放在施恩座的两头，两个基路伯高张翅膀，脸对着脸，覆盖在约柜之上。上帝在两个基路伯之间吩咐摩西要将约柜放在会幕中最里面的房间内（至圣所里）（出 26:33）。

《申命记》中对约柜的来源的描述非常简短，耶和华命令做一个柜子，于是摩西造了约柜，并凿出另外两块石版（申 10:1-5）。解经人经常指出，在《出埃及记》的平行经文中也可以看到相关的描

law (Dt. 10:1-5). Commentators have often pointed out that the parallel account in Exodus would be found in Ex. 33:1-6, and many have argued that following v. 6 there must originally have been a statement concerning the erection of the sacred ark. Adherents to the documentary theory hold that this material, which consists of E-document narrative interposed within the dominant P source for the legal prescriptions, was originally separate from the entire section on the tabernacle and its furnishings, and should therefore contain some record of the making of the ark. If the material is parallel to that in Dt. 10, however, it is not clear that the making of the ark should in fact be introduced in Ex. 33 rather than in Ex. 34, following the commandment to make two additional tablets of stone. What has given rise to the suggestion is not some kind of exact parallel with the Deuteronomic material, but rather the enigmatic nature of the reference to God's withdrawal in Ex. 33:1-6 and the subsequent apparent reversal of this action in vv 7ff. If the ark is the symbol of God's presence in Israel, it should logically figure in the narrative at some point; thus the attempt to match this narrative with that of Dt. 10.

A final reference of note is found in Nu. 10:33-36, in which appears the so-called Song of the Ark. This passage, considered to be very early by most critics, establishes the ark's position as accompanying Israel in its wilderness journeying. The "Song," which will be considered again below, seems to identify Yahweh and the ark in the closest possible fashion.

B. Historical Books. According to the

述(出 33:1-6), 有些人认为最初在《出埃及记》33:6 之后一定还有一段关于建立约柜的描述。这部分记载中包含了 E 底本中的内容, 也引入了 P 底本中的律法规定, 底本学说拥护者认为最初该段内容与描述会幕及其摆设的内容是分离的, 因此, 其中应该有约柜的记载。如果这些经文是与《申命记》10 章平行的经文, 但是, 人们还弄不清造约柜的描述究竟是应该出现在《出埃及记》33 章中, 还是在《出埃及记》34 章描述完神命令摩西凿出另外两块石板之后。之所以得出这样的启示, 并不是因为某些经文与《申命记》中的描述完全一致, 而是因为《出埃及记》33:1-6 中神秘地提到耶和华不与以色列人一同上去, 而后来在《出埃及记》33:7 中耶和华却又再次出现在摩西的会幕前。如果约柜象征着神在以色列人中间的临在, 那么从逻辑上讲经文中应该有所描述; 因此, 人们才试图将这段描述与《申命记》10 章中的经文匹配在一起来读。

《民数记》10:33-36 在最后的经文中引出了约柜, 其中出现了所谓的“约柜赞歌”。大多数评论家认为这段经文的描述非常清晰, 说明在以色列人在旷野中行走时, 约柜一直陪伴着他们。关于这首“赞歌”, 下文中还会有所描述, 这首赞歌似乎在说约柜最能代表耶和华与他们同在。

B. 历史书。《约书亚记》3 章中描述了

narrative in Josh. 3 the ark cooperated at the crossing of the Jordan in such a way that the waters of the river ceased to flow as soon as the feet of the priests who were carrying the ark entered the water, and that they stood still above that point until these priests left the bed of the river. In the account of the solemn march around Jericho, which according to ch. 6 caused the walls of the city to fall, the carrying of the ark around the city is regarded as an essential feature in vv 4, 7, 11. In ch. 7 it is narrated that Joshua, after the defeat of the army before Ai, lamented and prayed before the ark. In 8:30–34 the ark is mentioned as forming the central focus for the assemblage of Israel on Ebal and Gerizim, an action reminiscent of the later assembly in Shechem (ch. 24) which contains, however, no record of the ark.

Just where the ark was during the period of the judges is still a matter of some uncertainty. According to Josh. 18:1 the center of the amphictyony had moved to Shiloh during the time of Joshua, though the tent of meeting, not the ark, is mentioned in this connection. A brief reference in Jgs. 2:1 to a movement of “the angel of the Lord” from Gilgal to Bochim (LXX adds “unto Bethel”) has given rise to the idea that at least one tradition saw the ark in Bethel during the entire period. This, so the argument goes, is confirmed by the ark’s appearance in Bethel at the close of the period of the judges (Jgs. 20:18, 26–28), and the lack of mention of Shiloh in Jgs. 20. Such arguments are not entirely convincing when it is noted that Judges does, like Joshua, place the religious center of the amphictyony in Shiloh (18:31). Furthermore, the cult center is called the

约柜帮助以色列人过约旦河的事情：当抬约柜的祭司到了约旦河，脚一入水，约旦河水停住了，立起成垒，直到祭司过了约旦河，河水才重新流动。根据《约书亚记》6章的记载，当以色列人抬着约柜隆重地在耶利哥行走时，耶利哥的城墙倒塌了，提及抬着约柜绕城行走也是《约书亚记》6:4, 7 和 11 经文的一个基本特征。《约书亚记》7章中描述到，艾城兵败之后，约书亚在约柜前哀悼、祷告。《约书亚记》8:30-34 记载，以色列人聚集到以巴路山和基利心山上，站在到约柜两旁，这行为让人们联想到后来以色列人聚集在示剑（书 24:1-33），但是后一处经文中并没有提到约柜。

人们依然无法确定士师时期约柜所在的位置。根据《约书亚记》18:1 中的描述，在约书亚时期以色列的全体会众都聚集在示罗，经文中说会幕设立在那里，却没有提到约柜。《士师记》2:1 中简短地描述了“耶和华的使者”从吉甲上到波金的经过（《七十士译本》中还添加了“上到伯特利”），因此，人们由此产生了一个观点，即对于整个士师时期，至少有一个传说能够证明约柜在伯特利。人们对此争论不停，直到士师时代末期约柜出现在了伯特利（士 20:18, 26-28）才得以证明，与此同时《士师记》20 章中也没有提到示罗，这就最终证实了上面的传说。当人们注意到士师们（像约书亚一样）将以色列近邻同盟的中心设在了示罗，人们发现这些争论并不能让人完全信服（士 18:31）。此外，在这段经文中，宗教中心也被称之为神的殿（*bêt ha’elôhîm*），所以，《士师记》20 章中提到的伯特利（希伯来语：*bêt-’el*，“神的殿”）极有

house of God (*bēt ha'elōhîm*) in that passage, and it is quite possible that the reference to Bethel (Heb. *bēt-'ēl*, “house of God”) in ch. 20 is also a reference to the ark or tent of meeting in Shiloh. Conversely, the ark could well have been resident in Shiloh but simply moved to Bethel for convenience at the battle, although 20:27 seems to indicate a period of general residence for the ark in that place. In view of the otherwise unbroken testimony to the ark’s presence in Shiloh (excepting only the LXX of Jgs. 2:1) it seems best to explain the Bethel reference by some means such as that suggested above.

At the time of Eli the ark stood in the sanctuary at Shiloh (1 S. 3:3). It was taken from this place after Israel had been defeated by the Philistines at Ebenezer, in order to assure the help of Yahweh to the people, but instead of this the ark fell into the hands of the Philistines (ch. 4). The various misfortunes that then afflicted the Philistines induced them to regard the possession of the ark as a calamity (ch. 5), and they sent it back to Israel (ch. 6). It was taken first to Beth-shemesh in the border-country between Philistia and Judah and soon after to Kiriath-jearim about 7¹/₂ mi. (12 km.) NW of Jerusalem. There the ark remained for years (unless 1 S. 14:18 be an exception, but cf. the LXX where “ephod” is read in place of “ark”) in the house of a man named Abinadab, whose son was its guardian (7:1), until David had it removed to Mt. Zion after he had established his camp and court there. He placed it in a tent (*see* TABERNACLE) prepared for it (2 S. 6; 1 Ch. 16:1).

In David’s time the ark was taken again

可能指的就是示罗的约柜和会幕。相反，约柜很有可能被放在示罗，但是仅因为战争需要被转移到了伯特利，虽然《士师记》20:27 似乎是说在一段时间内约柜一直停在伯特利。鉴于有其他完整的证据表明约柜被放在示罗（《七十士译本》中士 2:1 除外），我们最好还是用类似于上文提到的原因来解释约柜为何出现在伯特利。

在以利时期，约柜放在示罗的耶和华殿内（撒上 3:3）。当以色列人在以便以谢被非利士人打败时，他们将约柜从耶和华殿抬出，好让耶和华救他们脱离敌人的手，但是，事与愿违，约柜反被非利士人掳去（撒上 4）。但是之后非利士人厄运不断，令他们认为占有约柜给他们带来了不幸（撒上 5:1-12），所以他们将约柜送还给以色列人（撒上 6）。约柜首先被送到了伯示麦，此地位于犹大和非利士人边界附近，不久之后被送到了耶路撒冷西北 7.5 英里（12 公里）的基列耶琳。约柜在亚比拿达的家中存放了多年（撒上 14:18 除外，但参考《七十士译本》，其中用“以弗得”一词取代了“约柜”），他的儿子负责看守耶和华的约柜（撒上 7:1）。大卫在锡安山扎营登基之后，将约柜转移到了锡安山，他在那里为约柜支搭帐幕（见 TABERNACLE[会幕]撒下 6；代上 16:1）。

大卫在位时期，将约柜再次带到了战场

into battle (2 S. 11:11). When David fled from Absalom the priests wanted to accompany him with the ark, but he sent it back (2 S. 15:24f.). David had also intended to build a temple in which the ark was to be located, since before this it had always found its resting-place in a tent. But God forbade this through Nathan, because He was willing to build a house for David, but unwilling that David should build one for Him (2 S. 7). Solomon then built the temple and placed the ark of the covenant in the holy of holies, where it was located under the wings of two mighty cherubim images (1 K. 8; 2 Ch. 5).

C. Prophetic and Poetic Books. Jer. 3:16 states that in the future new Jerusalem nobody will concern himself about the ark, nor make an attempt to rebuild it—presumably in view of the ark's loss or destruction in the collapse of the city in 586 B.C. Only one reference in the Psalms explicitly mentions the ark (Ps. 132), but recent study of this psalm in connection with 2 S. 6 has convinced commentators that there is a whole genre of praise literature properly associated with the ark narratives in Samuel. Even considering the excesses to which this kind of scholarship has tended in modern times, it is certainly reasonable to see in various references within the Psalms (e.g., 78:61; 26:8) allusions to the ark. One need not reorient Israel around an illusionary New Year's Festival to appreciate the enthronement nature of certain psalms and the reenactment of the ascent of the ark in connection with the liturgical celebration of the new king, or the ultimate position of Yahweh as the truly enthroned monarch of Israel. To say that the king and the ark were probably in

(撒下 11:11)。当大卫逃离了押沙龙，祭司们想要抬着约柜追随大卫，但是大卫让他们把约柜抬进城去（撒下 15:24-25）。大卫想要为约柜建一座殿，因为之前约柜始终放在幔子里。但是神默示拿单禁止大卫为祂建造殿宇，因为祂必为大卫建造宫殿，却不希望大卫为祂建造殿宇（撒下 7）。后来所罗门建造了圣殿，并将约柜安置在圣所内，放在两个基路伯翅膀底下（王上 8；代下 5）。

C. 先知书和诗歌书。《耶利米书》3:16 中写到，在新的耶路撒冷，人们必不再提说耶和华的约柜，也不再建造新的约柜，这可能是由于公元前 586 年耶路撒冷被毁时，约柜随之遗失或被毁。《诗篇》中仅有一次明确地提到了约柜（诗 132），但是近来解经人将这一诗篇与《撒母耳记下》6 章放在一起研究后发现：有一种赞美文学的整体风格与《撒母耳记》中的约柜叙述相关联。虽然在现代社会，这样的学术广泛存在，但是基于《诗篇》中多处经文关于约柜的隐喻，人们仍有理由相信这种研究是合理的（如诗 78:61；诗 26:8）。人们不需要根据虚幻的新年重新定位以色列，从而理解某些《诗篇》中的登基仪式和约柜的重现，并认为它们与新王的祭典或耶和華是以色列的真正君王有关。以色列的王与约柜之间存在密切的联系，但是这并等于说耶和華就在约柜里，或者说这位君王在祭典上就代表着耶和華。我们的主一直在天堂之中，虽然这个狭小的柜子代表了他的同在，并在以色列的历史上，以及以色列人的宗教崇拜方面占据着显著的地位。

close contact does not, however, justify claims that the ark was considered a repository for Yahweh or that the king represented Yahweh in a cultic reenactment. The Lord was from the beginning in heaven, although His presence was somehow implied in the possession of the little rectangular chest that figured so prominently in Israel's history and, undoubtedly, its worship as well.

D. New Testament. In the NT the ark of the covenant is mentioned only in He. 9:4, in the description of the Jewish tabernacle, though a heavenly counterpart does appear in Rev. 11:19.

II. Form of the Ark.- The ark was a chest made of acacia wood, 2¹/₂ cubits long, 1¹/₂ cubits wide, and 1¹/₂ cubits high. That there are two widely varying traditions, whereby the ark is represented in the so-called P document as an elaborate golden shrine, and in the earlier narratives as a simple wooden chest, is not clear from the Scriptures themselves. The statement of Dt. 10:3 and the full account of instructions in Ex. 25 are in agreement so far as they go. Exodus, in addition to mentioning an acacia-wood chest, goes on to prescribe an overlay of gold within and without, and a molding of gold running all around. At the feet of the ark were to be four rings of gold for use with the gold-covered carrying staves. These staves are also mentioned in 1 K. 8:7f.; 2 Ch. 5:8f., while reference is often made to those who carried the ark (2 S. 6:13; 15:24). Such carefully crafted wooden chests with gold overlay are known from the time of Tutankhamen and earlier (*ANEP*, nos. 318, 548) and need cause no incredulity when set in the

D. 《新约》。虽然《启示录》11:19中也提到了天上的殿中的约柜，但是《新约》中真正提到约柜，是在《希伯来书》9:4对犹太人的会幕的描述中。

II. 约柜的形状。约柜是由皂荚木制成的一个小箱子，2.5肘长，1.5肘宽，1.5肘高。P底本中说约柜是一个精致的金制神龛，而此前仅将约柜描述为一个木制的柜子，这两种传说相距甚远，而《圣经》中的描述也非常模糊。就目前来看，《申命记》10:3中的描述和《出埃及记》25章中的描述还算比较一致。《出埃及记》除了提到约柜由皂荚木制成的，还描述到约柜“里外包上精金，四周镶上金牙边”。柜的四角铸有四个金环，杠穿在柜旁的环内，以便抬柜。《列王纪上》8:7-8和《历代志下》5:8-9的经文中也经常提到这些杠，同时也经常提及抬柜的人（撒下6:13；15:24）。这种做工精细、外包精金的木柜子可以追溯到图坦卡蒙法老时期或更早时期（*ANEP*, 318, 548号），因此，毫无疑问，当以色列人出埃及时，他们已经掌握了制造这种柜子的工艺。

context of Israelite handiwork following the exodus from Egypt.

On top of the ark was the gold *kappōret* or “mercy-seat,” flanked by two gold cherubim (*see* CHERUBIM) with outstretched wings. In the later temple of Solomon the ark was placed between two much more massive cherub figures (1 K. 6:19, 23ff.; 8:6), a fact which does not prove that there were no cherubim on the ark itself, or even that those cherubim, which according to Ex. 25:19 were found on the ark, were nothing else than those of Solomon’s days transferred in imagination to an earlier period. Excavations from Syria-Palestine have uncovered a variety of symbolic winged creatures from the late 2nd and early 1st millennium B.C. (*ANEP*, nos. 644–659).

III. Contents.- Unbroken tradition in the pentateuchal narratives (including both the so-called P and D sources) affirms that from the beginning the ark served as a container for the tables of the law (Ex. 25:16; 40:20; Dt. 10:5; 1 K. 8:9). Arguments of older critics who felt that the receptacle concept of the ark was incompatible with the idea of the ark as a dwelling place or throne for Yahweh have now been set aside by evidence from the ancient Near East (cf. deVaux, p. 301) showing that the covenant or treaty was often placed beneath the feet of a god who served as witness to it. In similar form, the Ten Words form the basis for the covenant of which the ark was the symbol. Note that the common Deuteronomic term “ark of the covenant” is replaced in Exodus by the term “ark of the testimony,” similarly a reference to the tables of the law as covenant witnesses.

约柜上面是一个金制的“施恩座”(*kappōret*), 两侧放着两个张着的翅膀的金制基路伯(见 CHERUBIM[基路伯])。后来所罗门将约柜放在圣殿内两个更大的基路伯雕像之间(王上 6:19, 23起; 8:6), 但是这并不能证明约柜上没有基路伯的形象, 而且根据《出埃及记》25:19 中的描述, 约柜上有基路伯形象, 它们无异于所罗门时期的基路伯, 所罗门时期的人们根据早期的基路伯形象创造了他们自己的基路伯。叙利亚和巴勒斯坦发掘出大量带翅膀的象征物, 他们的时期可追溯至公元前 2000 年至 1000 年 (*ANEP*, 644 - 659 号)。

III. 柜中之物。根据《摩西五经》中延续下来的传说(包括所谓的 P 底本和 D 底本中的记载), 约柜从一开始就是用来存放法版的(出 25:16; 40:20; 申 10:5; 王上 8:9)。早期的评家们认为, 将约柜视为容器的想法与约柜是耶和华的圣所或王座的想法是互相矛盾的, 现在这一争议已经被古代近东地区的考古发现所化解(参: deVaux, 301 页), 有证据证明圣约就放在神明的脚下, 接受这位神的见证。同样, “十诫”构成了圣约的基础, 而约柜是圣约的象征。既然《出埃及记》中用“法柜”代替了《申命记》中常见的术语“约柜”, 也就说明法版同样是圣约的见证之物。



Relief of Torah shrine (ark of the law) from second-century A.D. Jewish catacomb at Beth Shearim (Consulate General of Israel in New York)

Additional objects within the ark were but two. According to Ex. 16:33f. a pot of manna was to be placed “before the Lord” or “before the testimony” as a witness throughout the generations. Nu. 17 furnishes evidence that Aaron’s rod was similarly placed “before the testimony,” this time as a sign for would-be rebels in Israel; and He. 9:4 confirms the tradition that the testimony spoken of in both passages was, or became, the law tablets within the ark of the covenant.

IV. Names.-Over twenty different designations appear with reference to the ark, and discerning any invariable pattern in usage is difficult. Certainly the long narratives of Exodus in which directions are given for the tabernacle favor the designation “ark of the testimony” or simply “the ark.” The so-called Deuteronomic term “ark of the covenant

伯谢阿林的一座犹太地下墓穴中发掘出一个律法神龛（法柜）的浮雕（公元2世纪）。（以色列驻纽约总领事馆）

除了法版之外，约柜之内只有另外两件东西。根据《出埃及记》16:33-34 中的记载，一个盛满吗哪的罐子存放在了“耶和华的面前”或“法柜前”，作为世世代代的见证。《民数记》17 章证明亚伦的杖同样放在“法柜前”，作为以色列人试图反叛的证据；《希伯来书》9:4 证明上面两段经文中所说的法柜就是（或后变成了）约柜中的法版。

IV. 约柜的名字。《圣经》中有 20 多种对约柜的不同命名，人们很难在经文中找到一个长久不变的称谓。当然，《出埃及记》中对会幕的长篇叙述给出了一些命名约柜的方法，如“法柜”或者简称其为“柜”。《申命记》中一律称其为“耶和华的约柜”，在《民数记》10:33-35 的古老“约柜赞歌”中也出现了这个名字（JE）。《约书亚记》、《撒母耳记》和

of the Lord” is uniformly used in Deuteronomy, but also appears in the very old “Song of the Ark” passage of Nu. 10:33–35 (JE). Joshua seems to use “ark of the covenant of the Lord” and “ark of the Lord” indiscriminately, as do the Samuel-Kings narratives, which add frequently the term “ark of God.” Some indication of the complexity of the problem is found in an examination of Josh. 4, where the ark is mentioned seven times. It is called the “ark of the Lord” (vv. 5, 11), the “ark of the covenant of the Lord” (vv. 7, 18), the “ark of the covenant” (v. 9), the “ark” (v. 10), and the “ark of the testimony” (v. 16). The last designation is especially significant, as it appears nowhere else outside of the pentateuchal narratives claimed for the P document, and is considered a clear mark of P.

V. Origin.-Nineteenth-century scholarship produced various suggestions concerning the ark’s origin, including the view that it was a shrine taken over by Israel from the Canaanites after the entry into Palestine. Another theory saw in the ark an ancient palladium of the tribe of Ephraim which was only at a later period recognized by all Israel. Contemporary scholarship recognizes that the Mosaic connection with the ark, deeply embedded in each of the traditions (cf. Ex. 25; Nu. 10:33–36; Dt. 10), must reflect the situation in the desert, confirming the Bible’s own testimony that the ark accompanied the children of Israel from Sinai onward.

VI. Significance.-The ark has been variously interpreted as (1) the extension or embodiment of the presence of Yahweh; (2) a war palladium of Israel’s

《列王纪》不加区别地使用“耶和华的约柜”、“耶和华的柜”两种称谓，后两本书中除此之外，还频繁地使用“神的约柜”一词。当人们仔细地查阅《约书亚记》4章的经文时，他们会发现约柜的称谓极为复杂，在该段经文中约柜一词共出现了7次。它被称作“神的约柜”（书4:5, 11）、“耶和华的约柜”（书4:7, 18）、“约柜”（书4:9）、“柜”（书4:10）和“法柜”（书4:16）。最后一个称谓极为重要，因为《摩西五经》中只有《申命记》引用了祭典（P）中的这一称谓，“法柜”这一称谓带有明显的P底本印记。

V. 起源。19世纪的学者对于约柜的起源有多种意见，其中一个观点认为在以色列人进入巴勒斯坦之后，他们接管了迦南人的这一神龛。另一种推测认为约柜是古代以法莲支派的守护神，后来以色列人也接受了这一守护神。当代学者认为摩西与约柜的关系深植于《圣经》中的传统之中（参：出25；民10:33-36；申10），这一关系必然反映出以色列人在旷野中的境况，也证明了《圣经》中的描述：以色列人从西奈半岛开始路程中一直抬着约柜。

VI. 重要性。约柜一直被人们认为是（1）耶和华的化身和庇护，（2）以色列全众的战争守护神，（3）装有法版的容器，（4）无形的耶和华向人们显现时

amphictyony; (3) a container for the tables of the law; and (4) a portable throne for the invisible presence of Yahweh. We have already shown that the container idea is both original and compatible with other concepts put forth. Proposal (2) is favored in light of texts such as 1 S. 4 and 2 S. 11:11 which show that the ark was taken into battle in order to enlist the divine help. Note also the word of Moses which he spoke when the ark was taken up to be carried: "Arise, O Lord, and let thy enemies be scattered" (Nu. 10:35). However, nothing of what we know or presuppose concerning the form and contents of the ark points to an original military purpose, and in other statements concerning the ark a much more general significance is assigned to it. The importance of the ark for Israel in connection with her wars is only the outcome of the significance as the symbol of the presence of Yahweh, a God whose presence was necessary if His people were to be victorious in their struggle.

Proposals (1) and (4) may be taken together, as both refer to the deeply rooted idea that the ark somehow meant Yahweh was present. The throne concept has arisen from the epithet of Yahweh of Hosts who is "enthroned upon the cherubim" (1 S. 4:4; 2 S. 6:2; 2 K. 19:15; etc.). In postexilic times it was promised that Jerusalem itself would be the throne of Yahweh, a fact that would render the ark superfluous (Jer. 3:16f.); and in the prophecy of Ezekiel it is specifically said that the temple is both throne and footstool for the Lord (Ezk. 43:7). Much was made of this material, and parallels have been drawn from various areas of the ancient Near East in which empty thrones were a part of the sacred

的移动王座。我们前面已经说过，“容器说”与其他学说并不矛盾，约柜最初就是一个容器。《撒母耳记上》4章和《撒母耳记下》11:11赞成(2)中的说法，这两处经文写到：以色列人将约柜抬到战场以求耶和華為他们的战争带来帮助。同时需要注意一下约柜往前行的时候，摩西说的话：“耶和華阿，求你兴起。愿你的仇敌四散”（民 10:35）。但是，就我们对约柜形状或所装之物的了解或推测，最初制造约柜并不是为了战争之用，其他关于约柜的描述给出了它更广泛的意义。以色列人之所以认为约柜在战争中能发挥重要作用，是因为他们认为约柜是耶和華与他们同在的象征，如果神的子民想要取得战争的胜利，那么他们的神必须与他们同在。

第(1)种观点和第(4)观点可以合二为一，这两种观点都与一个根深蒂固的想法有关，即，从某种程度上讲，约柜代表着耶和華向人们显现。万军之耶和華“坐在二基路伯上”（撒上 4:4；撒下 6:2；王下 19:15 等），因此人们也称约柜为“宝座”。在被掳归回时期，耶路撒冷代表了耶和華的宝座，这也就使约柜显得多余（耶 3:16-17）；以西结在预言中特别提到圣殿既是耶和華的宝座也是祂的脚蹬（结 43:7）。由这一信息衍生出很多其他说法，而且人们在古近东的大片地区也发现了相似的王座，空置的王座是该地区神庙中的一个神圣陈设品。但是，因为《旧约》中一直将约柜描述为一个柜子（拉丁语：*arca*，即“柜子”），从未将之描述为王座或宝座，人们将约柜视为宝座，似乎是采纳

furnishings of a temple. However, inasmuch as the ark in the OT is always described as an ark (Lat *arca*, “chest”) and never as a throne or seat, it seems best to take these references to a throne in a somewhat figurative sense. What is clear is that the ark was designed to be a symbol of the presence of God in the midst of His people. When the people were to leave the mountain where God had caused them to realize His presence (Ex. 30:6), the ark was made to serve as a comfortable assurance that He would indeed accompany them on the journey. In Ex. 25:21f, God promised to meet with Moses and to speak with him from above the *kappōret*, between the two cherubim upon the ark. When Israel in the time of Eli was overpowered by the Philistines, the Israelites sent for the ark in order that Yahweh should come into the camp of Israel, and this was also believed to be the case by the Philistines (1 S. 4:3ff.). After the ark had come to Beth-shemesh and a pestilence had broken out there, the people did not want to keep the ark, because no one could live in the presence of Yahweh, this holy God (1 S. 6:20). Jeremiah says (3:16f.) that an ark of the covenant would not be made again after the restoration, because the city itself, as God’s throne, would guarantee the presence of God at least as much as the ark formerly did.

In all the discussion it is foolish to press the aspect of physical presence to great lengths. That Yahweh was present with His people is clear from the texts. But that Yahweh was confined to the ark runs counter both to Hebrew notions about the nonspatial nature of God, and to the explicit statements of Scripture which, dating from the same times, mention God

了它的比喻意义。约柜是耶和华在祂的子民中间同在的象征，这一点非常的清晰。当以色列人将要离开耶和华向他们显现的山时，约柜成为了耶和华必与他们同行的担保，他们也从中得到了安慰。《出埃及记》25:21-22 中写到，神允诺必与摩西相会，并从法柜施恩座上 (*kappōret*) 二基路伯中间和他说话。以利时期，以色列人被非利士人打败，以色列人派人将约柜抬来，从而神能与之一同来到以色列人的营中，非利士人也相信这样的事 (撒下 4:3 起)。约柜来到伯示麦之后，此地爆发了瘟疫，伯示麦人不想让约柜留在他们那里，因为没有人能在耶和华这圣洁的神面前侍立 (撒下 6:20)。耶利米说，人必不再制造耶和华的约柜 (耶 3:16-17)，因为耶路撒冷将成为耶和华的宝座，它至少会像之前的约柜一样，保证神与人们同在。

人们在争论中竭力强调耶和华在约柜中显现的观点，这是多么地愚蠢！因为经文中已经明确地表示了耶和华将与祂的子民同在。但是，如果认为耶和华只在约柜中显现就与希伯来人对神的看法同时也与经文中的描述不符，希伯来人认为神是超空间的存在，经文明确地写到，从同一时代开始，上帝就临在迦南地内外的很多地方。摩西说，“耶

dwelling in many places both within and outside of Canaan. The statement of Moses, "Arise, O Lord, and let thy enemies be scattered" (Nu. 10:35), is not the command addressed to those who carry the ark to lift it up and thereby elevate Yahweh for the journey, but is a demand made upon Yahweh, in accordance with His promise, to go ahead of Israel as the ark does. According to 1 S. 4:3 the Israelites did not say, "We want to go and get the Lord," but "We want to go and get the ark of the Lord, that he may come among us." They accordingly wanted only to induce Him to come by getting the ark. This, too, the priests and the soothsayers of the Philistines say: "Do not send away the ark of the God of Israel empty [i.e., without a gift]" (1 S. 6:3), but they do not speak as though they really thought Yahweh was Himself confined therein. That Samuel, who slept near the ark, when he was addressed by the Lord did not at all originally think that the Lord was addressing him, proves that at that time the view did not prevail that He was in the ark or had His seat upon it. Ancient Israel was therefore evidently of the conviction that the ark was closely connected with Yahweh, and that something of His power was inherent in the ark; consequently the feeling prevailed that when near the ark they were in a special way in the presence of the Lord. But this is something different from the opinion that the ark was, in the very literal sense, a seat or dwelling place of Yahweh. Ancient man was not conscious to the extent we are of the difference between the symbolic presence and the literal reality, but that this difference was felt is not a matter of doubt.

和华阿，求你兴起。愿你的仇敌四散”，这并不是给抬柜之人下的命令，并不是说抬着约柜就等于抬着耶和华走在路上，而是根据耶和华的允诺，摩西向祂发出的诉求，希望耶和华能像与以色列人同行的约柜一样，一路上与他们同在。根据《撒母耳记上》4:3中的记载，以色列人并没有说：“我们不如去将耶和华抬到这里来”，而是说：“我们不如将耶和华的约柜抬到这里来，这样祂就在我们中间。”所以，他们只想将约柜抬来，并希望耶和华一同与之前来。祭司和占卜的也说：“若要将以色列神的约柜送回去，不可空空地送去[即，不给他礼物]”（撒上6:3），但是他们的话并未表示出好像耶和华就囿于约柜之内。撒母耳在约柜旁睡觉时，神与祂说话，但是起初他并不认为是神在说话，这也证明在撒母耳时期，神在约柜内或约柜内有神的宝座的说法还不太盛行。因此，古以色列人显然相信约柜与耶和华存在着密切的联系，耶和华的大能就隐藏在约柜之中；所以，他们对约柜这种情感寄托开始普遍存在：认为当他们走近约柜时，他们也以一种特殊的方式走到了耶和华的面前。但是，这与照字面理解（认为约柜曾是耶和华的宝座或圣所）是有所区别的。古人并没有清楚地认识到象征着神的约柜与真实的神之间是由差异的，但是，毫无疑问，他们也感受到了这种差异。

That the ark was built to embody the presence of God among His people seems equally clear from each one of the supposed documents of the documentary theory, though the tables of the law, rather than Yahweh Himself, constituted the contents of the ark. What would have been better adapted to make the presence of God felt as a reality than the stone tables with the Ten Words, through which the Lord had made known to His people His ethical character? For the words on these tables were a kind of spiritual portrait of the God of Israel, who could not be pictured in a bodily form, but whose living, holy presence was a vital element in His people's daily life.

虽然约柜中所装之物是法版而不是耶和华神，但是底本学说的每个文献似乎都明确地表示到，约柜体现了神与祂的子民同在。怎样更好地阐述约柜才能使他成为神真实显现的象征之物？而实际上石板上“十诫”才是神向祂子民显现与体现祂的道德品质的象征物，因为“十诫”描绘了以色列神的灵性特质，虽然人们无法描绘神的体貌，但是祂的生活与神圣的存在却是神之子民日常生活中至关重要的一部分。

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ARK OF THE TESTIMONY.

See ARK OF THE COVENANT.

ARKITE

ārk'īt [Heb. 'arqî]. An inhabitant of Arqat (Irqata), a town on the Phoenician border about 11 mi. (17.5 km.) N of Tripoli, Lebanon. The Arkites are mentioned in Gen. 10:17 and 1 Ch. 1:15 as descendants of Canaan. Arqat is mentioned in the Amarna Letters: ^{al}ir-qat^{ki} (62.13), ^{māt}ir-qa-ta (140.10), etc. It was conquered by Thutmose in his sixteenth or seventeenth campaign and was conquered again by Tiglath-pileser III. In Roman times it was known as Caesarea Libani, and it was the birthplace of Alexander Severus. The site is marked today as Tell 'Arqah.

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ARM

[Heb. z^ērô (a)' (Ex. 6:6; 15:16; etc.), 'ezrô (a)' (Job 31:22; Jer. 32:21), yād—'hand' (1 K. 10:19; 2 K. 5:18; 2 Ch. 9:18; Ezk. 17:9); Aram d^ērā' (Dnl. 2:32); Gk. brachiōn (Lk. 1:51; Jn. 12:38; Acts 13:17)]; AV also HELP (Ps. 83:8), POWER (Ezk. 17:9), STAYS (1 K. 10:19; 2 Ch. 9:18); NEB also POWER, "lending aid" (Ps. 83:8), HANDS (Ezk. 17:9), STRENGTH (2 Ch. 32:8), SUPPORT (Jer. 17:5), INFLUENCE (Dnl. 11:6), etc.

ARK OF THE TESTIMONY 法柜

见 ARK OF THE COVENANT (约柜)。

ARKITE 亚基人

音译: ārk'īt 【希伯来语: 'arqî】。在阿尔卡塔 (Arqat 或 Irqata) 的居民, 阿尔卡塔是腓尼基边境上的一个城邑, 位于黎巴嫩特里波利以北 11 英里 (17.5 公里)。《创世记》10:17 和《历代志上》1:15 中提到亚基人是迦南的子孙。亚玛拿泥版中也提到了阿尔卡塔: ^{al}ir-qat^{ki} (62.13)、^{māt}ir-qa-ta (140.10) 等。图特摩斯在其第 16 次或第 17 次远征时, 曾攻取了这座城邑, 后被提革拉·毗列色三世占领。亚历山大·塞维鲁在此地出生, 因此它的罗马名是凯撒利亚黎巴嫩。该城邑就是今天的阿尔卡 (Tell 'Arqah)。

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ARM 膀臂

【希伯来语: z^ērô (a)' (出 6:6; 15:6 等), 'ezrô (a)' (伯 31:22; 耶 32:21), yād——“手” (王上 10:19; 王下 5:18; 代下 9:18; 结 17:9); 亚兰语: d^ērā' (但 2:32); 希腊语: brachiōn (路 1:51; 约 12:38; 徒 13:17)】; 《钦定版圣经》也译作 HELP (“帮手”) (诗 83:8)、POWER (“力量”) (结 17:9)、STAYS (“扶手”) (王上 10:19; 代下 9:18); 《新英文译本》也译成 POWER (“力量”)、“帮手” (诗 83:8)、HANDS (“手”) (结 17:9)、STRENGTH (“肉膀”) (代下 32:8)、SUPPORT (“膀臂”) (耶 17:5)、INFLUENCE (“依靠之力”) (但 11:6) 等。

The usual term *z'êrô (a)*, is used surprisingly infrequently in its literal meaning (2 S. 1:10; Isa. 44:12). As the natural instrument of human volition, the arm became a metaphorical symbol of effective power. It is in this sense that the word is most often used. A king's arms represented his ability to muster and project an effective military force (cf. *z'êrô (a)*, RSV "forces," "armies," in Dnl. 11:15, 22, 31). Hence, to break the arms of an enemy nation is to break its power (Jer. 48:25; Ezk. 30:21f.).

In the vast majority of usages, this word denotes the awesome might of Yahweh. The "descending blow of his arm" is as swift and overwhelming as a bolt of lightning (Isa. 30:30). Defeating the chaos monster, Rahab (Ps. 89:10; Isa. 51:9), it had both brought the universe into existence (Jer. 27:5; 32:17) and created the nation of Israel. The latter theme is by far the most typical motif associated with the arm of God. With "an outstretched arm" He had delivered His people from bondage (Ex. 6:6; Dt. 4:34; Ps. 44:3). Because of that mighty display of power, Israel knew that her national life rested upon "the everlasting arms" of her God (Dt. 33:27). This experience of deliverance also provided the basis for Israel's eschatological hope (Isa. 40:10f.; 51:5, 9; Ezk. 20:33ff.).

The NT saw the arm of God at work in the birth (Lk. 1:51) and ministry (Jn. 12:38) of Jesus. In Him the promises of old were being fulfilled.

See *TDNT*, I, s.v. βραχίον (Schlier).

经文中极少采用常见词 *z'êrô (a)* 的字面含义 (撒下 1:10; 赛 44:12)。臂膀是人展现意志力的天生工具, 也成为强大力量的象征物。经文中经常采用的正是它的比喻意义。君王的臂膀代表着他有效统帅军队的能力 (参: *z'êrô (a)*, 《修订标准译本》的《但以理书》11:15, 22, 31 译为 "forces" [军兵]、"armies" [军队])。因此, 打破敌国的膀臂就是打败敌人的军队 (耶 48:25; 结 30:21-22)。

在绝大多数情况下, 这个词体现的是耶和華的大能。“祂降罰的臂膀”像闪电般迅速而又势不可挡 (赛 30:30)。祂用有能的臂膀打败了混沌的怪物拉哈伯 (诗 89:10; 赛 51:9), 创造了宇宙间的万物 (耶 27:5; 32:17), 创造了以色列民族。以色列民族的创造最能体现出神的臂膀所达成的旨意。耶和華“伸出臂膀”将以色列人从重担底下救出来 (出 6:6; 申 4:34; 诗 44:3)。因为耶和華的臂膀所彰显出的大能, 以色列人知道他们民族的生命在“祂永久的臂膀”之下 (申 33:27)。救赎的经历也奠定了以色列终末盼望的基础 (赛 40:10-11; 51:5, 9; 结 20:33 起)。

《新约》中神的臂膀在圣子的孕育 (路 1:51) 和耶稣传道 (约 12:38) 过程中施展大能。过去所立之约在基督里兑现。

见 *TDNT*, I, 见词条 βραχίον (Schlier)。

ARMAGEDDON

är-mə-ged'ən [Gk. *Harmagedon*]. A name found only in Rev. 16:16. It is described as the rallying place of the kings of the whole world who, led by the unclean spirits issuing from the mouth of the dragon, the beast, and the false prophet, assemble here for “the war of the great day of God, the Almighty.”

Although the author designates the name as Hebrew, it appears nowhere else in that language and its derivation is uncertain. The generally accepted view is that the word *har* means mountain (or mountains) and that *magedon* refers to Megiddo, the biblical city near which many notable battles were fought. Here the armies of Israel defeated Sisera and his host (Jgs. 5:19), and later it was the scene of the fatal struggle between Josiah and Pharaoh Neco (2 K. 23:29f.; 2 Ch. 35:22). There was, therefore, a peculiar appropriateness in the choice of this as the arena of the last mighty struggle between the powers of good and evil. This is apocalyptic language, and it is possible that Armageddon is used not as a name for a particular locality but as a symbolic term for the final decisive conflict.

Because the phrase “mountains of Megiddo” does not occur elsewhere, some scholars have conjectured interpretations such as “city of Megiddo,” “land of Megiddo,” or “mount of assembly”; but none has met with general acceptance. “Mountains” seems to be the best translation for *har*. Megiddo itself was a hill town, and the district was in part mountainous (cf. Mt. Tabor, Jgs. 4:6, 12; “the heights of the field,” 5:18). Also, as Charles has pointed out (*ICC*), the final conflict is pictured by the prophet

ARMAGEDDON 哈米吉多顿

音译：är-mə-ged'ən 【希腊语：*Harmagedon*】。这个名字只在《启示录》16:16 中出现过，指的是世界上的众王聚集之处，从龙口、兽口并假先知的口中出来的三个污秽的灵指挥众王，“叫他们在 神全能者的大日聚集争战”。

虽然经文作者说这个名字来自于希伯来语，但是这门语言中根本找不到这个词，该词词源不详。人们普遍认为“*har*”意思是山（或众山），“*magedon*”指的是米吉多——很多著名的战争都发生在这座《圣经》中城市的周围。以色列人的军队在米吉多战胜了西西拉和她指挥的军队（士 5:19），后来埃及王尼哥在米吉多战役中杀死了约西亚（王下 23:29-30；代下 35:22）。因此，将这一地点作为最终善恶力量的决战之地就特别的恰当。此处经文中的话语是启示语，哈米吉多顿可能指的不是一个具体的地名而是最后决战的象征。

由于在其他处经文中并没有出现“米吉多众山”这个词组，所以有些学者推测，应该将哈米吉多顿这个词翻译为“米吉多城”、“米吉多地”或“集结之山”；但是，上述称谓没有一个得到人们的普遍认可。“众山”似乎是对“*har*”最好的翻译。米吉多本身就是一座山城，该城市的部分地区被山脉覆盖（参：他泊山，士 4:6, 12；“田野的高处”，士 5:18）。同时，查尔斯（Charles）指出，先知以西结曾预言过（*ICC*），最后的决战将发生在“以色列山上”（结 38:8, 21；39:2, 4, 17），《启示录》20:8-11 中的

Ezekiel—in a passage that influenced Rev. 20:8–11—as taking place on “the mountains of Israel” (38:8, 21; 39:2, 4, 17).

描述应该受到以西结预言的影响。

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ARMENIA.

See ARARAT.

ARMENIA. 亚拉腊、亚美尼亚

同 ARARAT (亚拉腊)。

ARMENIAN VERSIONS.

See VERSIONS.

ARMENIAN VERSIONS. 亚美尼亚文译本

见 VERSIONS (圣经译本)。

ARMHOLE.

See ARMPIT.

ARMHOLE. 胳肢窝

同 ARMPIT (腋窝)。

ARMLET

[Heb. 'eṣ 'ādā, ṣe' 'ādā (Isa. 3:20)]; AV CHAIN (Nu. 31:50), BRACELET (2 S. 1:10), ORNAMENT OF THE LEGS (Isa. 3:20); [kūmāz (Ex. 35:22)]; AV TABLET; NEB PENDANT. A band or ring worn on the upper arm, and different from a bracelet, which was worn around the wrist. The Midianites (Nu. 31:50) wore these luxury items (cf. Isa. 3:20), which were also favored by the Israelite nobility (cf. 2 S. 1:10).

ARMLET 臂环

【希伯来语：'eṣ 'ādā, ṣe' 'ādā (赛 3:20)】；《钦定版圣经》也译作 CHAIN (“脚链子”) (民 31:50)、BRACELET (“手镯”) (撒下 1:10)、ORNAMENT OF THE LEGS (“足链”) (赛 3:20)；【kūmāz (出 35:22)】；《钦定版圣经》TABLET (“手钏”)；《新英文译本》PENDANT (“坠饰”)。臂环是指戴在手臂上方的环状物或戒指，与戴在手腕上手镯不同。米甸人 (民 31:50) 就戴着这种奢侈的装饰品 (参：赛 3:20)，以色列的贵族也喜欢佩戴臂环 (参：撒下 1:10)。

See also BEADS.

另见 BEADS (珠子)。

R. K. HARRISON

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ARMONI

är-mō'nî [Heb. 'armōnî]. One of the two sons of Saul by Rizpah, the daughter of Aiah (2 S. 21:8). David delivered them over to the blood vengeance of the Gibeonites.

ARMONI 亚摩尼

音译：är-mō'nî 【希伯来语：'armōnî】。爱雅的女儿利斯巴和扫罗生的两个儿子之一 (撒下 21:8)。大卫将扫罗的这两个儿子交给了与扫罗有血海深仇的基遍人。

ARMOR; ARMS.

ARMOR; ARMS. 盔甲；武器

See WEAPONS OF WAR.

见 WEAPONS OF WAR (战争武器)。

ARMOR-BEARER

[Heb. *nōšē' kēlī*; Gk. *ho airōn tá skeuē*]. One who carried the large shield and perhaps other weapons for a king (1 S. 31:4), commander-in-chief (2 S. 23:37), captain (1 S. 14:7), or champion (17:7). All warriors of distinction had such attendants.

Rather than perish by the hand of a woman, Abimelech called upon his armor-bearer to give him the finishing stroke (Jgs. 9:54); and when King Saul's armor-bearer refused to do this for him that he might not become the prisoner of the Philistines, he took a sword himself and fell upon it (1 S. 31:4). David had been Saul's armor-bearer for a time. Jonathan's armor-bearer was a man of resource and courage (1 S. 14:7).

The shield-bearer was a figure well known in the chariots of Egypt, Assyria, and the Hittites, his business being to protect his fighting companion during the engagement.

T. NICOL

ARMORY

[Heb. *bēt kēlī*] (2 K. 20:13; Isa. 39:2); AV HOUSE OF ARMOR; [*nešeq*] (Neh. 3:19); NEB emends with LXX AB; [*'ōšār*] (Jer. 50:13); NEB ARSENAL. A storehouse for weapons, such as that of Hezekiah (2 K. 20:13 par.). In Jer. 50:25 the use is figurative, of the Lord's "weapons of wrath," unleashed in judgment. The same word designates the temple treasury in 1 K. 7:51; Neh. 10:38. In Neh. 3:19 the text is uncertain. See also ARSENAL.

ARMOR-BEARER 拿兵器的人

【希伯来语：*nōšē' kēlī*；希腊语：*ho airōn tá skeuē*】。拿兵器的人就是为王（撒上 31:4）、主帅（撒下 23:37）、首领（撒上 14:7）或者战士（撒上 17:7），持着大盾牌或者其他兵器的人。每个荣耀的勇士都有一个这样的随从。

亚比米勒宁愿让拿兵器的人给他一刀，也不愿意死在妇人之手（士 9:54）；扫罗王的拿兵器的人不肯拿刀刺他，而他又愿意做非利士人的俘虏，所以扫罗自己伏在刀上死了（撒上 31:4）。大卫曾是为扫罗拿兵器的人。为约拿单拿兵器的人是一个足智多谋的勇士（撒上 14:7）。

人们都知道埃及、亚述和赫人的战车上持有持盾的人，他们的职责是在两军交战时保护同伴的安全。

词条作者：T. NICOL

ARMORY 武库

【希伯来语：*bēt kēlī*】（王下 20:13；赛 39:2）；《钦定版圣经》译为 HOUSE OF ARMOR（“武库”）；【*nešeq*】（尼 3:19）；《新英文译本》参照《七十士译本》和《安克圣经大辞典》进行了修订；【*'ōšār*】（耶 50:13）；《新英文译本》译作 ARSENAL（“军械库”）。武库就是储存武器的库房，如希西家的武库（王下 20:13 及平行经文）。《耶利米书》50:25 中本词是有比喻意义的，耶和华在审判时，从中拿出了他“恼恨的兵器”。《列王纪上》7:51 和《尼希米记》

10:38 中的武库指的是圣殿的府库。《尼希米记》3:19 中的表述模糊。另见 ARSENAL（军械库）。

ARMPIT

[Heb. *'aššî*], AV ARMHOLES. In Jer. 38:12 the word is used of the shoulder-joints. Ropes were put under the prophet's arms, protected with rags, and he was pulled from the cistern. The same word in Ezk. 13:18 refers to the joints of the hands.

ARMY

[Heb. *ḥayil, šābā'*, *maḥ^aneh, g^edūd, ma^arākā* (1 S. 17, etc.), also *ḥêl, ḥêl šābā'* (2 Ch. 26:13), *'am, z^erō'ôt* (Dnl. 11:22); Gk. *stráteuma* (Rev. 19:14, 19), *stratópedon* (Lk. 21:20), *parembolē* (He. 11:34)]; AV also HOST, PEOPLE (*'am*), SOLDIERS (1 Ch. 7:4), POWER (*ḥayil*, Est. 1:3), ARMS (Dnl. 11:22), "to war" (Dt. 24:5), "to battle" (1 S. 28:1); NEB also COMPANY, TROOPS, INFANTRY, FORCES, FIGHTING MEN (1 Ch. 7:4), HOST (Joel 2:5), "forces of opposition" (Dnl. 11:22); in Cant. 6:4, 10, AV, RSV, "an army with banners" translates Heb. *nidgālôt*, lit "raising banners," NEB "the starry heavens."

While the Israelites were not distinctively warlike, their geographical position in Canaan necessitated some means of self-defense. During patriarchal times the able-bodied men were mustered when the enemy threatened. In Gen. 14 Abram prosecuted a typical bedouin night-attack with 318 followers, the usual size of

ARMPIT 腋窝

【希伯来语：*'aššî*】，《钦定版圣经》译作 ARMHOLES（胳肢窝）。《耶利米书》38:12 中的“腋窝”一词指的是肩关节。耶利米将碎布放在绳子上，垫在胳肢窝下，人们将他从牢狱中拉了上来。。而这个词在《以西结书》13:18 中指的是人的手腕。

ARMY 军队、军兵

【希伯来语：*ḥayil, šābā'*, *maḥ^aneh, g^edūd, ma^arākā*（撒上 17 等），还有 *ḥêl, ḥêl šābā'*（代下 26:13），*'am, z^erō'ôt*（但 11:22）；希腊语：*stráteuma*（启 19:14, 19），*stratópedon*（路 21:20），*parembolē*（来 11:34）】；《钦定版圣经》中译作 HOST, PEOPLE（希伯来语：*'am*），SOLDIERS（汉译均为“军队”）（代上 7:4），POWER（“权贵”）（希伯来语：*ḥayil*，斯 1:3），ARMS（“军兵”）（但 11:22），“to war”（“出征”）（申 24:5），“to war”（“出战”）（撒上 28:1）；《新英文译本》也将之翻译成 COMPANY, TROOPS, INFANTRY, FORCES, FIGHTING MEN（代上 17:4），HOST（珥 2:5），“forces of opposition”（“敌军”）（但 11:22）；《钦定版圣经》和《修订标准译本》中《雅歌》6:4, 10 也将希伯来词 *nidgālôt*（字面意思“举起旗帜”）翻译为“展开旗帜的军队”，《新英文译本》则译成“星空”。

以色列不是善战的民族，但是他们生活在迦南地，该地的地理位置迫使他们必须进行一些自我防御。族长时期，当敌人来犯时，以色列人就会召集身强力壮的勇士来抵御敌军。《创世记》14 章记载，亚伯兰率领他家里的三百一十八名壮丁发动了一场典型的贝多因式的夜袭，据亚玛拿泥版中描述，突袭军队通

raiding parties described in the Amarna tablets. Although army commanders were mentioned in the Wilderness narratives (cf. Nu. 31:14), men were mustered at the summons of a leader such as Joshua (Ex. 17:9ff.) or Gideon (Jgs. 6:34). The *g^edūdim* the judges period were individual marauding companies which sometimes served the national cause with fidelity and usefulness (Jgs. 11:3). The first standing army was formed in the time of Saul, consisting mostly of his personal retinue (cf. 1 S. 13:2); and under David the numbers increased considerably by the addition of mercenaries (2 S. 15:18). Even in spite of this they were outnumbered by the Philistines (cf. 1 S. 13:5).

Under Joab the Israelite army became an efficient fighting force, adept at siege warfare (cf. 2 S. 20:15). Solomon introduced the iron-fitted chariot as a military weapon (1 K. 10:26–29), following Egyptian tradition; but chariots were distrusted by the prophets generally (cf. Isa. 2:7; Hos. 1:7; etc.) if only because enemy chariots invariably outnumbered those of Israel (cf. 2 K. 18:23). Also introduced under Solomon were cavalry units, in disregard of the Torah (Dt. 17:16; cf. 20:1).

Under Mosaic law all males became liable for military service (Nu. 1:3; 26:2; 2 Ch. 25:5), but Levites (Nu. 2:33), those with newly acquired property, the recently married, and the timid were exempt from battle (Dt. 20:1–9). These exemptions were still being maintained in the Maccabean period (1 Macc. 3:56). Very little is known about preexilic army organization, despite the mention of officers and corps of troops. The

常包含这样的人数。虽然关于旷野行军的经文中提到了军队的军长（参：民 31:14），但是人们正是响应约书亚（出 17:9 起）或基甸（士 6:34）等首领的号召才聚集到了一起。士师时期，军队有时是由一个个匪徒组成的，他们忠诚而又有效地保卫着国家安全（士 11:3）。扫罗时期出现了第一支常备军，军中的兵丁大都是扫罗的随从（参：撒上 13:2），大卫增加了雇佣兵，从而使常备军的人数得到了极大地扩充（撒下 15:18）。虽然常备军开始出现，但是非利士人的作战人数还是超过了以色列的兵丁数量（参：撒上 13:5）。

约押时期，以色列人的军队的战斗力得到有效提升，特别擅长包围战（参：撒下 20:15）。所罗门时期，以色列人向埃及军队学习，开始将铁战车作为战争武器（王上 10:26-29）；但是先知们通常并不认为战车是战争胜负的关键（参：2:7；何 1:7 等），因为敌人的战车数量总是超过以色列人战车的数量（参：王下 18:23）。所罗门还不顾律法书中的规定（申 17:16；参：20:1），引入了骑兵部队。

根据摩西律法中的记载，利未人（民 2:33）、刚获得产业的人、将要结婚的人和胆怯的人可以免赴战场（申 20:1-9），除此之外，所有的男性都有服兵役的义务（民 1:3；26:2；代下 25:5）。马加比王朝时期依然保留着这种关于免于赴战的规定（马一 3:56）。虽然经文中提到过被掳之前的军长和军队的兵种，但是人们对于此时的军队信息知之甚少。希伯来词 *'elep*（“千”）并不是一个精确的数字，这个数字甚至有可能代表 200

term *'elep* (“thousand”) is not necessarily a strictly literal number, and could perhaps be as low as 200. Prior to the monarchy, soldiers provided both their own food and weapons (1 S. 17:17f), but on foreign soil they were allowed to pillage. Occasionally they were maintained by regular pay (1 K. 4:27). After the exile there was no Israelite army until the Maccabean period, when guerilla bands rose to the defense of the nation. Under the Hasmoneans a standing army was formed, and augmented by mercenary soldiers (Josephus *BJ* i.2.5) at considerable expense (cf. 1 Macc. 14:32). Though Jewish soldiers are mentioned in Mk. 6:27; Lk. 3:14; 23:11, it is the Roman army that is prominent in the NT (Acts 10:1; 27:1; Phil. 1:13; etc.).

See also ARMY, ROMAN; WEAPONS OF WAR.

R. K. HARRISON

ARMY, ROMAN.

The treatment will be confined to (I) a brief description of the organization of the army and (II) a consideration of the allusions in the NT to the Roman military establishment.

I. Organization.—Originally there were no standing forces, but citizens of the wealthier classes performed military service when summoned by the magistrates, providing their own equipment. The gradual development of a military profession and standing army culminated in the admission of the poorest classes to the ranks by Marius (107 B.C.). Henceforth the Roman army was made up of men who were essentially mercenaries, with periods of

人。以色列王国建立之前，军队中的兵丁要自备食物和武器（撒上 17:17-18），但是，当他们到了外邦的土地上，军队就允许他们进行劫掠。兵丁们偶尔可以得到一些按月的供给（王上 4:27）。流亡之后，以色列人的军队不复存在，直到马加比时期才重现出现保卫国家安全的游击队。哈斯摩尼王朝建立了一支常备军，后来他们耗费大量军费吸纳雇佣兵扩充军队（参：马一 14:32）扩充了雇佣兵（Josephus *BJ* i.2.5）。虽然《新约》中提到了犹太人的军队（可 6:27；路 3:14, 23:11），但是这一时期的军队主要是罗马人的军队（徒 10:1；27:1；门 1:13 等）。

另见 ARMY, ROMAN（罗马军队）；WEAPONS OF WAR（战争武器）。

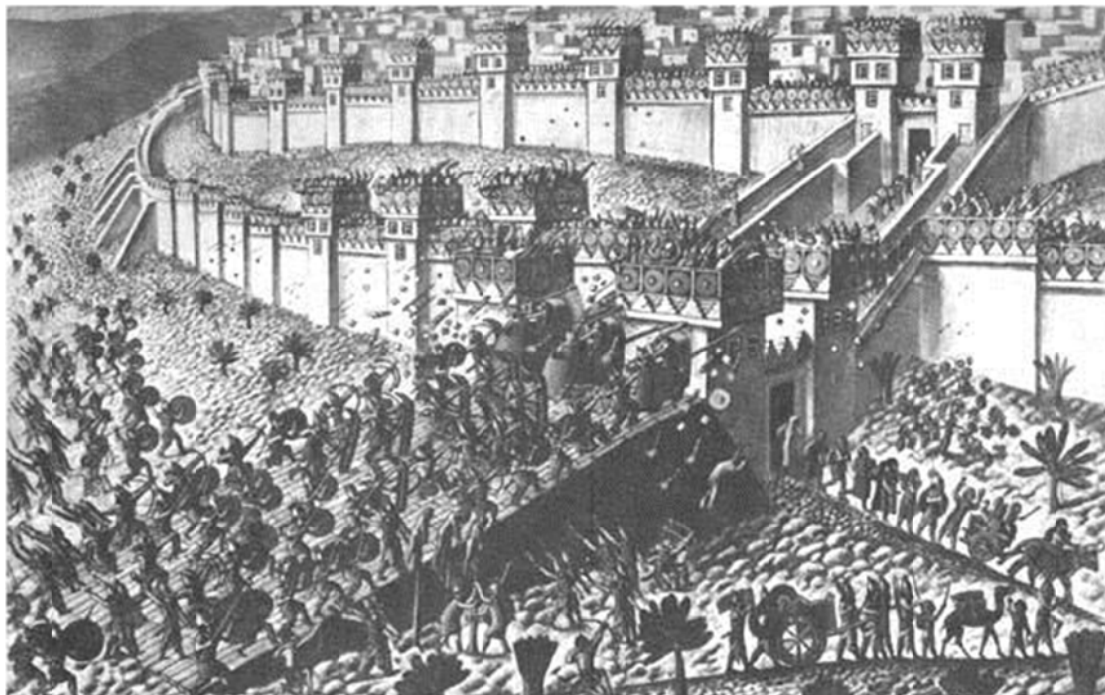
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ARMY, ROMAN. 罗马军队

这个词条讨论的内容包括：(I) 简述罗马军队编制 (II) 《新约》中有关罗马军队编制的典故。

I. 军队编制。起初，罗马并没有常备军，在战时罗马地方行政长官召集相对富有的民众奔赴战场，武器自备。军事职业和常备军不断发展，直到盖乌斯·马略时期（约公元前 107 年）达到顶峰，他将最贫困的民众招募成为军人。自此，罗马军队中的士兵主要是由雇佣兵组成，不同军团的雇佣兵的服役时间也从 16 至 26 年不等。罗马共和国晚期爆发了内战，此时兵丁对统帅的忠诚度通常超越了他们对国家的忠诚度。

service ranging from sixteen to twenty-six years. In the civil wars of the late Republic their loyalty toward their commanders was often greater than toward the state.



Assault and surrender of Lachish ca. 700 B.C., reconstructed from Assyrian reliefs. Bowmen man both walls, as soldiers hurl stones and firebrands on the attackers. (Trustees of the British Museum, A. Sorrell, 1957)

约公元前 700 年，拉吉城遭受攻击，城中守军最终投降。此图是根据亚述浮雕还原的。两圈城墙上的弓箭手属于军兵的一部分，他们正在向攻城敌军投掷石头和火把。（大英博物馆理事会，A. Sorrell, 1957）

The forces that composed the Roman army under the empire may be divided into the following five groups: (1) the imperial guard and garrison of the capital, (2) the legions, (3) the *auxilia*, (4) the *numeri*, (5) the fleet.

罗马皇帝统领的军队分为五个部分：（1）皇家侍卫队和首都卫戍部队，（2）罗马军团，（3）辅助军团，（4）轻骑兵营，（5）海军舰队。

A. The Imperial Guard. The imperial guard consisted of the *cohortes praetoriae*, which together with the *cohortes urbanae* and *vigiles* made up the garrison of Rome. In the military system established by Augustus there were nine cohorts of the praetorian guard, three of the urban troops, and seven of the *vigiles*. Each cohort numbered a thousand men, and was commanded by a tribune of

A. 皇家侍卫队。皇家侍卫队由禁卫军组成，他们与城市守备营和警察部队构成了罗马的戍卫部队。奥古斯都建立了九支禁卫军、三支城市守备大队以及七支治安大队。每个大队有 1000 人，由罗马骑士高官统领。通常有两名禁卫军长官，他们是整个首都戍卫部队的指挥官，这个职位是骑兵所能达到的荣誉和权力的最高点。

equestrian rank. The praetorian prefects (*praefecti praetorii*), of whom there were usually two, were commanders of the entire garrison of the capital, and stood at the highest point of distinction and authority in the equestrian career.

B. The Legions. There were twenty-five legions in A.D. 23 (Tacitus *Ann.* iv–v), which had been increased to thirty at the time of the reign of Marcus Aurelius, A.D. 161–180 (*CIL*, VI, 3492 a–b) and to thirty-three under Septimius Severus (Dio Cassius iv.23f.). Each legion was made up, ordinarily, of six thousand men, who were divided into ten cohorts, each cohort containing three maniples, and each maniple in turn two centuries.

The *legatus Augusti pro praetore*, or governor of each imperial province, was chief commander of all the troops within the province. An officer of senatorial rank known as *legatus Augusti legionis* was entrusted with the command of each legion, together with the bodies of *auxilia* that were associated with it. Besides, there were six *tribuni militum*, officers of equestrian rank (usually sons of senators who had not yet held the quaestorship), in each legion. The centurions commanding the centuries belonged to the plebeian class, but were the mainstay of the whole system both in discipline and in the actual fighting. Under them served the *principales* of lower noncommissioned rank.

C. The "Auxilia." The *auxilia* were organized as infantry in *cohortes*, as cavalry in *alae*, or as mixed bodies, *cohortes equitatae*. Some of these divisions contained approximately a thousand men (*cohortes* or *alae*

B. 罗马军团。公元 23 年罗马有 25 个军团 (Tacitus *Ann.* iv–v), 在马可·奥勒留时期 (公元 161-180 年), 军团数目增加至 30 个 (*CIL*, VI, 3492 a–b), 到塞维鲁时期, 增加到 33 个 (Dio Cassius iv.23-24)。每个军团有 6000 名士兵, 每个军团分成 10 个大队, 每个大队再分成 3 个小队, 每个小队再分成 2 个百人队。

“大法官级别的皇帝特使” (皇帝行省的总督) 是每个行省军队的最高统帅。参议员级别的军官被称为“军团副帅”, 每人指挥一个军团, 同时他们也负责指挥辅助军团。此外, 每个军团还有 6 名“军事保民官”, 他们是骑兵级别的指挥官 (通常由尚未担任刑事推事的参议员的儿子担当此任)。指挥百人队的百夫长属于平民级指挥官, 但是他们却是维护军纪, 指挥实际战争的中流砥柱。壮年兵的地位位于百夫长之下, 他们属于尚未任命的军官。

C. 辅助军团。辅助军团由步兵营组成或由骑兵翼营组成, 亦或由两者联合组成。有些辅助军团大约有 1000 名兵丁 (步兵或骑兵), 但是大多数辅助军团只有 500 名骑兵或步兵。他们由骑士级别的军事保民官和营长统领。辅助军团

miliariae), but most divisions only about five hundred (*cohortes* or *alae quingenariae*). They were commanded by *tribuni* and *praefecti* of equestrian rank. The importance of the *auxilia* consisted originally in the diversity of their equipment and manner of fighting, since each group adhered to the customs of the nation in whose midst it had been recruited. But with the gradual romanization of the empire they were assimilated more and more to the character of the legionaries.

D. *The "Numeri."* The *numeri* developed out of the auxiliary forces, additional infantry and cavalry who retained their local character (cf., e.g., Tacitus *Hist* i.6; *Agricola* 18; Pliny *Ep.* x.29). Their commanders were also of equestrian rank.

E. *The Fleet.* The Roman fleet, which had first achieved strength in the Punic Wars, was not organized as a state force until after the death of Julius Caesar. It consisted chiefly of triremes and quinqueremes, and was commanded by high-ranking equestrian officers (*praefecti classis*). The principal naval stations were at Misenum (near Naples) and Ravenna.

F. *Defensive Arrangements.* Augustus established the northern boundary of the empire at the Rhine and at the Danube, throughout the greater part of its course, and bequeathed to his successors the advice that they should not extend their sovereignty beyond the limits he had set (Tacitus *Ann.* i.11; *Agricola* 13). Although this policy was departed from in many instances, such as the annexation of Thrace, Cappadocia, Mauretania, Britain, and Dacia, not to mention the

的装备多样，战斗方式多变，这是因为这支军队中的雇佣兵仍然保持着自己民族的战斗习惯，但他们却是非常重要的战斗部队。随着渐渐地被罗马帝国同化，他们变得越来越像罗马军团。

D. 轻骑兵营。轻骑兵营由辅助军团和其他保持着本族的作战方式的步兵和骑兵发展而来（参：如 Tacitus *Hist* i.6; *Agricola* 18; Pliny *Ep.* x.29）。轻骑兵营的指挥官是骑兵级别的军官。

E. 海军舰队。罗马海军舰队在布匿战争中初显其优势，但是直到尤里乌斯·凯撒去世之后，罗马才建成了国家海军。海军舰队主要是由三列桨战船和五列桨战船组成，并由高级别的骑兵长官统领。米塞努姆（靠近那不勒斯）和拉文那是当时两个主要的海军基地。

F. 防御部署。奥古斯都将莱茵河和多瑙河定为罗马帝国的北部边界，贯穿了两河河道的绝大部分。奥古斯都留给他的继任者的遗嘱是：罗马帝国的领土不可超出他所设定的边界线（Tacitus *Ann.* i.11; *Agricola* 13）。后来的继任者经常违背他的遗嘱，例如，罗马帝国后来吞并色雷斯、卡帕多西亚、毛里塔尼亚、不列颠和达契亚，更不要说罗马皇帝图拉真所进行的短暂的兼并，尽管如此，罗马帝国的军事部署主要是为了对各个行省进行防御而不是为了大举侵略

more ephemeral acquisitions by Trajan, yet the military system of the empire was arranged primarily with the view of providing for the defense of the provinces and not for carrying on aggressive warfare on a large scale. Thus Palestine generally was dependent on the four legions stationed in Syria, Rome's most important frontier to the east. Nearly all the forces, with the exception of the imperial guard, were distributed among the provinces on the border of the empire; and the essential feature of the disposition of the troops in these provinces was the permanent fortress in which each unit was stationed. The combination of large camps for the legions with a series of smaller forts for the *alae*, cohorts, and *numeri* was the characteristic arrangement on all the frontiers. The immediate protection of the frontier was regularly entrusted to the auxiliary troops, while the legions were usually stationed some distance to the rear of the actual boundary. This system of "defense in depth," based on the *limites* (fortified posts) and their linking roads, proved generally satisfactory in view of the conditions that prevailed, and secured for the millions of subjects of the Roman empire the longest period of undisturbed tranquility known to European history.

G. Recruiting System. In accordance with the arrangements of Augustus, the *cohortes praetoriae* and *cohortes urbanae* were recruited from Latium, Etruria, Umbria, and the older Roman colonies (Tacitus *Ann.* iv-v), the legions from the remaining portions of Italy, and the *auxilia* from the subject communities of the empire.

But in course of time the natives of Italy

扩张。因此，巴勒斯坦的军事防御主要依赖驻扎在叙利亚的四个罗马军团，叙利亚是罗马东部最重要的边界。除了皇家侍卫队之外，几乎所有的罗马军团都驻扎在罗马边界的各行省的上；罗马在各行省军事部署的主要特点是常驻要塞，军队就驻扎在其中。罗马军团的营地与较小军团的翼军、步兵和轻骑兵营的堡垒结合在一起，这是罗马边境军事部署的显著特点。罗马帝国经常将辅助军团安排在国境的最前线，而罗马军团则驻扎在后方，距离实际边界有一定距离。这种依托边界（防御点）和交错相连的道路的“纵深防御”体系一般情况下非常奏效，它也给罗马帝国数百万的百姓带了欧洲历史上最长久的和平。

G. 征兵体系。根据奥古斯都的军事部署，罗马帝国从拉丁姆、伊特鲁利亚、翁布里亚和古老的罗马殖民地招募禁卫军和城市守备军的兵丁((Tacitus *Ann.* iv-v), 从意大利的其他地方招募罗马军团的兵丁，从罗马帝国的附庸国中招募辅助军团的兵丁。

但是渐渐地意大利人不再为罗马兵团

disappeared, first from the legions and later from the garrison of the capital. Antoninus Pius established the rule that each body of troops should draw its recruits from the district where it was stationed. Henceforth the previous possession of Roman citizenship was no longer required for enlistment in the legions. The legionary was granted the privilege of citizenship upon entering the service, the auxiliary soldier upon being discharged (O. Seeck, *Geschichte des Untergangs der antiken Welt* [1897–1920], I, 250).

II. Allusions in the NT to the Roman Military Establishment.— Such references relate chiefly to the bodies of troops that were stationed in Judea. Agrippa I left a military establishment of one *ala* and five cohorts at his death in A.D. 44 (Josephus *Ant.* xix.9.2; *BJ* iii.4.2), which he had doubtless received from the earlier Roman administration. These divisions were composed of local recruits, chiefly Samaritans (O. Hirschfeld, *Die Kaiserlichen Verwaltungsbeamten bis auf Diocletian* [1876; 3rd ed. 1963], p. 395; T. Mommsen, *Hermes*, 19 [1884], 217 n. 1). The *Ala I gemina Sebastenorum* was stationed at Caesarea (Josephus *Ant.* xx.6; *BJ*, ii.12.5; *CIL*, VIII, 9359).

A. Augustan Band. Julius, the centurion to whom Paul and other prisoners were delivered to be escorted to Rome (Acts 27:1), belonged to one of the five cohorts stationed at or near Caesarea. This *spéira Sebasté*, “Augustus’ Band” or “Cohort,” was probably identical with the *Cohors I Augusta* (Dessau, no 2683) based in Syria, and is to be distinguished from the *Cohors Augusta Sebastenorum* consisting of men from the town of Sebaste

服役，后来也不再为首都侍卫队服役。罗马皇帝安东尼·庇护规定每个军队都必须从各自驻扎的地区招募兵丁。自此以后，各个军团不再需要招募罗马人为帝国打仗。罗马军团的士兵一旦应征入伍就享有罗马公民的特权，辅助军团的兵丁在退伍后也享这项特权 (O. Seeck, *Geschichte des Untergangs der antiken Welt* [1897–1920], I, 250)。

II. 《新约》中关于罗马军队编制的典故。《新约》中主要提及了罗马军队驻扎在犹太地的罗马军队。公元 44 年，亚基帕一世逝世，他留下了 1 支翼军和 5 支步兵 (Josephus *Ant.* xix.9.2; *BJ* iii.4.2)，毫无疑问，这些军团是他在罗马执政早期建立的。各个分军团由当地的雇佣兵组成，主要是撒玛利亚人 (O. Hirschfeld, *Die Kaiserlichen Verwaltungsbeamten bis auf Diocletian* [1876; 1963 年第三版], 395 页; T. Mommsen, *Hermes*, 19 [1884], 217 n. 1)。其中一支翼军 (*Ala I gemina Sebastenorum*) 就驻扎在凯撒利亚 (Josephus *Ant.* xx.6; *BJ*, ii.12.5; *CIL*, VIII, 9359)。

A. 御营。保罗和其他囚犯被押送到罗马，交给犹流 (徒 27:1)。有 5 支罗马步兵大队驻扎在凯撒利亚附近，犹流就是其中的一支步兵大队的百夫长。*spéira Sebasté* (拉丁语：瑟巴斯特营，或被称为“奥古斯都营”或“步兵大队”) 可能指的就是驻扎在叙利亚的一支步兵营——*Cohors I Augusta* (Dessau, no 2683)，这支兵营和另一支招募了瑟巴斯特人 (撒玛利亚人) 的步兵营 (*Cohors Augusta Sebastenorum*) 有所不同

(Josephus *BJ* ii.3.4).

B. Italian Band. There was another cohort in Caesarea, the “Italian band” (*Cohors Italica*, Vulg.), of which Cornelius was centurion (Acts 10:1: Gk. *ek speíres tēs kalouménēs Italikēs*). The *cohortes Italicae* were made up of Roman citizens (Marquardt, II, 467). Our earliest evidence of such a cohort is from Syria in A.D. 69 (Dessau, no. 9168), but a similar unit was evidently at Caesarea at this time (cf. F. F. Bruce, *Acts of the Apostles* [2nd ed. 1952], *in loc*).

C. Praetorian Guard. One of the five cohorts was stationed in Jerusalem (Mt. 27:27; Mk. 15:16), the “chief captain” of which was Claudius Lysias. His title, *chiliárchos* in the Greek (Acts 21:31; 23:10, 15, 17, 19, 22, 26; 24:7, AV), meaning “leader of a thousand men” (Vulg. *tribunus*), indicates that this body of soldiers was a *cohortes miliaria*. Claudius Lysias sent Paul to Felix at Caesarea under escort of two hundred soldiers, seventy horsemen, and two hundred spearmen (Acts 23:23). The spearmen (Gk. *dexioláboi*, a very rare word; cf. Bauer, p. 173) are thought to have been a party of provincial militia. Several centurions of the cohort at Jerusalem appear during the riot and subsequent rescue and arrest of Paul (Acts 21:32; 22:25f.; 23:17, 23). A centurion, doubtless of the same cohort, was in charge of the crucifixion of Jesus (Mt. 27:54; Mk. 15:39, 44f.; Lk. 23:47). It was customary for centurions to be entrusted with the execution of capital penalties (Tacitus *Ann.* i.6; xvi.9, 15; *Hist* ii.85).

(Josephus *BJ* ii.3.4)。

B. 意大利营。在凯撒利亚还驻扎着另一支军队，它就是“意大利营”(*Cohors Italica*, 《武加大译本》)，哥尼流是百夫长(徒 10:1 中希腊语: *ek speíres tēs kalouménēs Italikēs*)。意大利营(*cohortes Italicae*)是由罗马公民组成的(Marquardt, II, 467)。这类军营最早(公元 69 年)出现在叙利亚(Dessau, no. 9168)，但这时的凯撒利亚也明显有类似的建制。(参: F. F. Bruce, *Acts of the Apostles* [1952 年再版], 见本段)。

C. 禁卫军。罗马的一支军团(共 5 支)就驻扎在耶路撒冷(太 27:27; 可 15:16)，革老丢·吕西亚是这支队伍的“首领”，也就是“千夫长”。这一称谓的希腊语形式是 *chiliárchos* (徒 21:31; 23:10; 23:15; 23:17; 23:19; 23:22; 23:26; 24:7, 《钦定版圣经》)，“千夫长”意思是“一千人的首领”(《武加大译本》，*tribunus*)，所以这支队伍是一支“千人大队”。革老丢·吕西亚预备步兵二百，骑兵七十，长枪手二百，将保罗押到凯撒利亚去见巡抚腓力斯(徒 23:23)。长枪手组成了各行省的民兵(希腊语: *dexioláboi*, 该词极为罕见; 参: Bauer, 173 页)。在暴乱中，几名耶路撒冷的百夫长参与了逮捕保罗和营救保罗的行动(徒 21:32; 徒 22:25-26; 徒 23:17, 徒 23:23)。每个“千人大队”有 10 个百夫长。负责对耶稣施行的百夫长无疑也来自禁卫军(太 27:54; 可 15:39, 可 15:44-45; 路 23:47)。按照惯例，百夫长拥有执行死刑的权力(Tacitus *Ann.* i.6; xvi.9, 15; *Hist* ii.85)。

The AV contains the passage in Acts 28:16, “The Centurion delivered the prisoners to the captain of the guard” (Gk. *stratopedárchēs*), which rests on doubtful MS authority (cf. RSV, NEB). This officer was perhaps the prefect of the praetorian guard (Lat. *praefectus praetorii*), who at this time was Sextus Afranius Burrus (Tacitus *Ann.* xii.42, 69; xiii.2ff.; xiv.7ff.). But this Greek title is nowhere used for the praetorian prefect, and Mommsen’s view is more likely, that the *stratopedárchēs* was the centurion in command of the *frumentarii* at Rome (*princeps castrorum peregrinorum*). These troops served as military couriers between Rome and the provinces, as political spies, and as imperial police; the reading in question thus no doubt preserves an authentic tradition.

Bibliography.—Comprehensive discussions of the Roman military system will be found in K. J. Marquardt, *Römische Staatsverwaltung* (1884), II, 319–612; Pauly-Wissowa, III/2, 1962–65; VI/2, 1589–1679; XII, 1186–1837; H. M. D. Parker, *The Roman Legions* (rev. ed. 1958); Y. Yadin, *The Art of Warfare in Biblical Lands* (1963); G. Webster, *Roman Imperial Army* (1969); G. R. Watson, *Roman Soldier* (1969).

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ARNA

är'nə [Lat. *Arna*]. One of the ancestors of Ezra given in 2 Esd. 1:2, evidently identical with Zerariah of Ezr. 7:4 and Zariaias of 1 Esd. 8:2, AV (NEB Zariaeus).

《钦定版圣经》的《使徒行传》28:16 中有这样的描述：“百夫长把众囚犯交给御营的统领”（希腊语：*stratopedárchēs*），这一定是遵照《圣经》的权威译本进行的翻译（参：《修订标准译本》，《新英文译本》）。这位百夫长或许就是禁卫军的长官（拉丁语：*praefectus praetorii*），这一职位此时由瑟科斯塔斯·阿芙洛尼亚斯·巴罗斯担任（Tacitus *Ann.* xii.42, 69; xiii.2 起; xiv.7 起）。但是希腊语“*stratopedárchēs*”并没有禁卫军长官的含义，莫姆森（Mommsen）的观点似乎更值得相信，他认为应该将“*stratopedárchēs*”翻译成“罗马特务组织”（*frumentarii*）的百夫长（拉丁语：*princeps castrorum peregrinorum*）。罗马特务组织是首都和各行省之间的军事联络员，他们也是政治特务和皇家警察；因此，毫无疑问，这个被人们质疑的词语采用了该词的最初的含义。

书目——关于罗马军事制度的全面论述，见 K. J. Marquardt, *Römische Staatsverwaltung* (1884), II, 319–612; Pauly-Wissowa, III/2, 1962–65; VI/2, 1589–1679; XII, 1186–1837; H. M. D. Parker, *The Roman Legions* (1958 年修订版); Y. Yadin, *The Art of Warfare in Biblical Lands* (1963); G. Webster, *Roman Imperial Army* (1969); G. R. Watson, *Roman Soldier* (1969)。

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ARNA 亚珥拿

音译：är'nə【拉丁语：*Arna*】。根据《以斯拉二书》1:2 中记载，他是以斯拉的祖先之一，显然，他就是《钦定版圣经》的《以斯拉记》7:4 和《以斯拉一书》8:2 中西拉希雅（《新英文译本》译作 Zariaeus[西拉希雅]）。

ARNAN

är'nən [Heb. 'arnān; Gk. *Orna*]. A descendant of David (1 Ch. 3:21).

ARNI

är'nī [Gk. *Arni*] (Lk. 3:33); AV ARAM. An ancestor of Jesus Christ. But in the AV, following TR, and in the genealogical list of Mt. 1:3f., the name is Aram (Gk. *Aram*); in the latter passage, however, the RSV and NEB have “Ram,” like the OT name (Heb. *rām*) for the great-grandson of Judah and ancestor of David (Ruth 4:19; 1 Ch. 2:9f.).

See also ADMIN.

ARNON

är'non [Heb. 'arnōn; Gk. *Arnōn*]. A river flowing into the Dead Sea on the east. Apart from 2 K. 10:33; Isa. 16:2; Jer. 48:20, this river is mentioned only in Numbers through Judges, and always as marking the boundary between Moab to the south, and first the Amorites, then Israel, to the north.



The high plateau of Moab is drained by two streams, the Seil Hedān or Wādī Wālā to the north and Seil el-Môjib to the south, and by their tributaries—the valleys (AV “brooks”) of Arnon (Nu. 21:14)—which for most of their course flow through gorges about 2 mi. (3 km.) wide at the top and about 120 ft. (37 m.) wide at the bottom; at points the depth is nearly 2300 ft. (700 m.). About 13 mi.

ARNAN 亚珥难

音译: är'nən【希伯来语: 'arnān; 希腊语: *Orna*】。大卫的子孙 (代上 3:21)。

ARNI 亚珥尼

音译: är'nī【希腊语: *Arni*】(路 3:33); 《钦定版圣经》中译作 ARAM (亚兰)。耶稣的肉身祖先之一。但是《钦定版圣经》在《马太福音》1:3-4 记载的家谱中称亚珥尼被为亚兰 (希腊语: *Aram*), 这是采纳了《公认经文》中的译法; 但是《修订标准译本》和《新英文译本》后面的章节中, 却称亚珥尼为“兰” (“Ram”), 《旧约》中也有“兰” (希伯来语: *rām*) 这个名字, 他是犹大的曾孙, 是大卫的祖先 (得 4:19; 代上 2:9-10)。

另见 ADMIN (亚当民)。

ARNON 亚嫩河

音译: är'non【希伯来语: 'arnōn; 希腊语: *Arnōn*】。亚嫩河从东面流入死海。在《圣经》中除了《列王纪下》10:33, 《以赛亚书》16:2 和《耶利米书》48:22 中提到过亚嫩河, 这条河仅出现在《民数记》至《士师记》中, 以亚嫩河始终作为界河, 南岸土地属摩押, 北岸土地先属亚摩利人, 后被以色列占领。



摩押高原上有两条溪流: 北面海丹河 (Seil Hedān) 或沃莱河 (Wādī Wālā); 南面是穆亚卜河 (Seil el-Môjib), 另外还包括这两条河流的一些支流——亚嫩河 (《钦定版圣经》译为 “brooks” [小溪]) (民 21:14), 这些支流流经的峡谷顶端约宽 2 英里 (3 公里), 低端约宽 120 英尺 (37 米); 峡谷的某些地点接近 2300 英尺 (700 米) 深。这些支流在死海以东约 13 英里 (21 公里) 处汇聚

(21 km.) E of the Dead Sea they unite to form the Arnon (Wādī Mōjib), which continues through the gorge to discharge its water into the sea just about halfway down its length. The depth of its gorge is one of the reasons “the King’s Highway” (Nu. 20:17; 21:22) ran so far E of the Jordan Valley.

In spite of the apparent suitability of the Arnon as a natural frontier, it is clear that the essential continuity of the land on either side was more potent than the influence of the gorge. Not only had Sihon been able to carve out a kingdom N of it at the expense of Moab (Nu. 21:26), but the Ammonites also claimed the territory as traditionally theirs (Jgs. 11:13). When Israel was weak, Moab was able to recapture much of the area, as Mesha claims in his inscription; many of the Moabite towns listed in Isa. 15 traditionally belonged to Israel.

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AROD

âr'od [Heb. ^arôḏ]. The sixth son of Gad (Nu. 26:17).

ARODI

âr'ə-dī [Heb. ^arôḏī] (Gen. 46:16). The descendants of Arod.

ARODITES

âr'dīts [Heb. ^arôḏī] (Nu. 26:17). The family name of Arod.

AROER

ə-rō'ər [Heb. ^arô'ēr].

1. An Amorite city situated on the northern rim of a canyon overlooking the Arnon River (Dt. 2:36; 3:12; 4:48), the

成亚嫩河（穆亚卜河），亚嫩河继续流经峡谷，最终注入死海，死海正好处于亚嫩河流域的中间位置。亚嫩峡谷极深，所以“王道”选择从约旦谷东侧的地方绕行（民 20:17；民 21:22）。

虽然亚嫩河显然可以作为天然的屏障，但是这一河流两侧的土地始终占据着至关重要的地位，要比这条峡谷更具影响力。因此不但西宏曾从摩押人手中夺取了亚嫩河东岸地区，在那里建立了王国。（民 21:26），亚摩利人也宣称亚嫩河流域历来归他们所有（士 11:13）。正如米沙碑文中所记载的，以色列王国衰落以后，摩押重获了这一地区；《以赛亚书》15 章中列举的很多摩押城邑原来都是以色列的城邑。

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AROD 亚律

音译：âr'od 【希伯来语：^arôḏ】。迦得的第六个儿子（民 26:17）。

ARODI 亚罗底

音译：âr'ə-dī 【希伯来语：^arôḏī】（创 46:16）。亚律的子孙。

ARODITES 亚律人

音译：âr'dīts 【希伯来语：^arôḏī】（民 26:17）。亚律家族的名字。

AROER 亚罗珥

音译：ə-rō'ər 【希伯来语：^arô'ēr】。

1、这座亚摩利人城位于亚嫩谷北部边缘（申 2:36；申 3:12；申 4:48），亚嫩河谷在西宏时期是亚摩利王国南部边

southern boundary of the Amorite kingdom of Sihon (Josh. 12:2). Following the Israelite conquest it was assigned to the tribe of Reuben (Josh. 13:15f.). The men of Gad, co-sharers with Reuben in the land of the Amorites, later fortified Aroer (Nu. 32:34). The census taken by David started in Aroer (2 S. 24:5). In the 9th cent. B.C., Hazael the Syrian occupied Aroer (2 K. 10:33); and according to the Moabite Stone, Mesha king of Moab fortified it against Israelite attack. The last reference to Aroer in the OT ascribes it to the Moabites (Jer. 48:19). The modern city is 'Arâ'ir.

2. A town in Gilead, "east of Rabbah" (Josh. 13:25), forming part of Israel's boundary with Ammon. Although the exact location of this site remains unknown, it has been suggested that it might be found S of Rabbah ('Ammân) in the vicinity of es-Sweiwina.

3. A town about 12 mi. (19 km.) SE of Beer-sheba. David shared with the elders of this town the spoils taken in a military engagement with the Amalekites (1 S. 30:28). The location today is 'Ar'arah.

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AROERITE

ə-rō'ər-īt [Heb. *hā^arō'ērî*]. A native of Aroer, notably Hotham, father of two of David's heroes (1 Ch. 11:44).

AROM

ăr'əm [Gk. *Arom*]. Ancestor of a family that returned to Jerusalem with Zerubbabel (1 Esd. 5:16); omitted in Nehemiah. Hashum is found in place of Arom in Ezr. 2:19.

境 (书 12:2)。以色列人占领这座城市后把它分给了流便支派 (书 13:15-16)。迦得人与亚摩利地上的流便人共同分得了这片土地, 后来迦得人建造了亚罗珥 (民 32:34)。大卫时期的人口普查就从亚罗珥开始 (撒下 24:5)。公元前 9 世纪, 亚兰王哈薛攻占了亚罗珥 (王下 10:33); 根据摩押石碑记载, 摩押王米沙加固了这座城市从而抵御以色列人的进攻。《旧约》中最后一次提及亚罗珥时, 将其归为摩押人的城邑 (耶 48:19)。亚罗珥也就是现代的艾拉伊尔 ('Arâ'ir)。

2、基列的一座城市, 名叫亚罗珥, 又被称为“拉巴前的亚罗珥”, 位于亚扛与以色列的境界上 (书 13:25)。虽然人们并不知道这座城市的确切位置, 但是有人提出亚罗珥应该位于拉巴 (安曼) 以南, 斯韦瓦奈 (es-Sweiwina) 附近。

3、别是巴东南约 12 英里 (19 公里) 的一座城邑。大卫将从亚玛力人手中夺回的战利品分给亚罗珥的长老们 (撒上 30:28)。该城现名为亚拉拉 ('Ar'arah)。

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AROERITE 亚罗珥人

音译: ə-rō'ər-īt 【希伯来语: *hā^arō'ērî*】。亚罗珥城的居民, 尤指亚罗珥人何坦, 他是大卫的两位勇士的父亲 (代上 11:44)。

AROM 亚罗姆

音译: är'əm 【希腊语: *Arom*】。亚罗姆族的祖先与所罗巴伯一同回到了耶路撒冷 (拉一 5:16)。《尼希米记》中省略掉了这个名字。在《以斯拉记》2:19 中哈顺取代了亚罗姆这个名字。

AROMA

(2 Cor. 2:15, RSV). See ODOR.

AROMATIC CANE

(Ex. 30:23). See CALAMUS.

AROUSE.

The most significant use of the term is in Isa. 45:13, where it renders the hiphil of Heb. *'ûr*. “Arouse,” “stir up,” “awaken,” and “incite” are all better translations here than the AV “raise up” (cf. NEB “rouse”). In 41:2, 25 the RSV renders “stir up” for the same Hebrew verb form; a further similarity is the use of Heb. *šedeq* in both 41:2 (RSV “victory”) and 45:13 (RSV “righteousness”). All three passages point to the sovereignty of Yahweh over history as displayed in His use of Cyrus, who came from both the east (41:2) and the north (v. 25), to accomplish His will, i.e., “righteousness,” “justice,” “deliverance” (*šedeq*).

N. J. OPPERWALL

ARPACHSHAD

är-pak'shad [Heb. *'arpaḳšad*; Gk. *Arphaxad*]; **ARPHAXAD**, *är-fak'sad* (NT, Apoc., and AV, NEB).

1. Third son of Shem, grandfather of Eber (Gen. 10:22–24) and ancestor of the Hebrews (cf. Gen. 11:10–13; 1 Ch. 1:17f., 24). The common identification is with the *Arraphu* of cuneiform inscriptions, perhaps to be identified with Kirkuk. Following Jth. 1:1 an Iranian etymology has been proposed, but this

AROMA 馨香

(《修订标准译本》，林后 2:15)。见 ODOR (气味)。

AROMATIC CANE 香昌蒲、菖蒲

(出 30:23)。见 CALAMUS (菖蒲)。

AROUSE. 引起、唤醒

《以赛亚书》45:13 中对希伯来词 *'ûr* 的希干的翻译最为引人注目。“Arouse” (“引起”)、“stir up” (“激起”)、“awaken” (“唤醒”)和“incite” (“刺激”)这几种译法都比《钦定版圣经》中译为“raise up” (“抬起”)好(参:《新英文译本》“rouse” [“激起”])。在《修订标准译本》中,《以赛亚书》41:2, 25 采用“stir up” (“激起”)来翻译这一个希伯来动词;《以赛亚书》41:2 和 45:13 两处经文更为相似,两者都用到了希伯来词 *šedeq* (《修订标准译本》分别译为“victory” [“胜利”])和“righteousness” [“公义”])。这三处经文指的都是历史上耶和華的主权,祂藉从东方(赛 41:2)和北方(赛 41:25)兴起的居鲁士实现祂的旨意,即祂的“公义”、“公正”和“拯救”(*šedeq*)。

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ARPACHSHAD 亚法撒

音译: är-pak'shad【希伯来语: *'arpaḳšad*; 希腊语: *Arphaxad*】; **亚法撒**, *är-fak'sad* (《新约》、《次经》、《钦定版圣经》、《新英文译本》)。

1、闪的第三个儿子,希伯的祖父(创 10:22-24),希伯来人的祖先(参:创 11:10-13; 代上 1:17-18, 24),人们通常认为这个名字就是楔形文字铭文中的“*Arraphu*”,或许就是基尔库克(Kirkuk)。《犹滴传》1:1 认为该词源自伊朗语,但是这种说法值得怀疑。

appears doubtful.

See also TABLE OF NATIONS.

2. A king of the Medes who ruled in Ecbatana (Jth. 1:1). He was defeated and killed by Nebuchadnezzar.

R. K. HARRISON

ARPAD

är'pad [Heb. 'arpād—'support']; AV ARPHAD. A city-state in Syria 25 mi. (40 km.) NNW of Aleppo, modern Tell Erfād. In biblical references Arpad is always mentioned with Hamath, and they serve as examples of places destroyed by the Assyrians in the third year of Tiglathpileser III. Rabshakeh mentions the place as one of the cities he conquered (2 K. 18:34; 19:13; Isa. 36:19; 37:13). Isaiah also mentions Arpad in the boast that he puts in the mouth of the Assyrian king (Isa. 10:9). Jeremiah includes the place in an oracle concerning Damascus (Jer. 49:23). A treaty between Matti'lel king of Arpad and Barga'yah king of Katka is included in the Aramaic inscriptions from Sfire. The site has been excavated by Hrozný in 1924 and by the British since 1960.

Bibliography.—*ARAB*, I, §§ 769, 821; II, §§ 5, 55, 134, 589, 590, 1196; A. Dupont-Sommer, *Les Inscriptions Araméennes de Sfiré* (1958); B. Mazar, *BA*, 25 (1962), 118.

W. S. LASOR

ARPHAXAD.

See ARPACHSHAD.

ARRANGEMENT.

In Ex. 40:4, 23, Heb. 'erek refers to the

另见 TABLE OF NATIONS (列邦列国)。

2、统治埃克巴坦那地区的玛代国王(滴 1:1)。尼布甲尼撒打败了他,并被其杀死。

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ARPAD 亚珥拔

音译: är'pad【希伯来语: 'arpād——“支持”】;《钦定版圣经》译作 ARPHAD。位于阿勒波西北偏北方 25 英里(40 公里)的一个叙利亚城邦,现名为俄法特废墟(Tell Erfād)。在《圣经》中亚珥拔总是与哈马一同被提及,亚述王提革拉·毗列色三世在位第三年摧毁了这两座城市。它也是拉伯沙征服的城市之一(王下 18:34; 19:13; 赛 36:19; 37:13)。以赛亚也说过,亚述王因自夸占领了亚珥拔(赛 10:9)。耶利米说在论大马士革的默示中也提到了亚珥拔(耶 49:23)。斯菲尔(Sfire)出土的亚兰铭文中记载了亚珥拔王玛提勒与卡塔卡王巴尔加亚(Barga'yah)签订的条约。赫罗日尼(Hrozný)于 1924 年发掘了该遗址,1960 年后,英国人再一次对该遗址进行了挖掘。

书目——*ARAB*, I, 769, 821 段; II, 5, 55 节, 134, 589, 590, 1196; A. Dupont-Sommer, *Les Inscriptions Araméennes de Sfiré* (1958); B. Mazar, *BA*, 25 (1962), 118。

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ARPHAXAD. 亚法撒

见 ARPACHSHAD (亚法撒)。

ARRANGEMENT. 摆设、布局

在《出埃及记》40:4, 23 中,希伯来词

setting out of the bread of the Presence in layers on the table in the tabernacle. In Ezk. 42:11, “arrangements” is the RSV rendering of Heb. *mišpaṭîm*, “rules,” AV “fashions,” NEB “general character.” In 43:11 “arrangement” translates *tēkûnâ*, AV “fashion,” NEB “fittings.” Both these passages are descriptions of the second temple.

ARRAY

(1) [Heb. *lābēš*, *lābaš*—‘put on, clothe’; Gk. *peribállō*—‘put on, clothe,’ *endýo*—‘dress, clothe’ (Rev. 19:4), *hetoimázō*—‘prepare’ (Rev. 9:7)]; AV also PUT ON, CLOTHE, PREPARE (Rev. 9:7); NEB DRESS, “in shining armour,” CLOTHE, ATTIRE, EQUIP, etc. When it translates these terms “array” denotes putting on fine clothing (cf. Gen. 41:42; 2 Ch. 5:12; Est. 6:9-11; Mt. 6:29 par; Lk. 23:11; Rev. 19:14; etc.) or clothing suitable for battle (Rev. 9:7).

(2) [Heb. *hādārâ*—‘adornment, attire’]. In 1 Ch. 16:29; 2 Ch. 20:21; Ps. 29:2, 96:9 the expression *hadraṭ-qōdeš* (RSV “holy array”; AV “beauty of holiness”; NEB “splendor of holiness”; NEB mg “holy vestments”) refers to garments worn in worship.

(3) [Heb. *‘āraḵ*—‘arrange, put in order,’ *‘āmaḏ*—‘take a stand,’ ‘set’ (Jgs. 6:31; Ps. 55:18), hiphil of *kûn*—‘prepare’ (Nah. 2:3 [MT 4]); Gk. *paristēmi* (Acts 4:26)];

‘erek 指的是在会幕中的桌子上将饼陈设在耶和华的面前。在《以西结书》42:11中，《修订标准译本》用“arrangements”（“摆设、布局”）一词翻译希伯来词 *mišpaṭîm*（规则），而《钦定版圣经》将其译作“fashions”（“样式”），《新英文译本》则译为“general character”（一般特征）。《以西结书》43:11中用“arrangements”翻译“*tēkûnâ*”，而《钦定版圣经》译为“fashion”（“样式”），《新英文译本》则译为“fittings”（“摆设”）。所有这些经文段落描述的都是第二圣殿。

ARRAY 衣服、阵列

(1) 【希伯来语：*lābēš*, *lābaš*；希腊语：*peribállō* 和：*endýo*——三词意思都是“穿衣”（启 19:4），*hetoimázō*——“预备”（启 9:7）】；《钦定版圣经》也译作 PUT ON（“穿上”），CLOTHE（“穿衣”），PREPARE（“预备”）（启 9:7）；《新英文译本》则译作 DRESS（“打扮”），“穿着闪亮的盔甲”，CLOTHE（“穿衣”），ATTIRE（“打扮”），EQUIP（“配备”）等。当将上述词语翻译成“array”（衣服）时，指的是穿着华丽的衣服（参：创 41:42；代下 5:12；斯 6:9-11；太 6:29 平行经文；路 23:11；启 19:14 等）或者穿着战服（启 9:7）。

(2) 【希伯来语：*hādārâ*——“服饰、服装”】。在《历代志上》16:29；《历代志下》20:21；《诗篇》29:2, 96:9 中都出现了“*hadraṭ-qōdeš*”一词（《修订标准译本》译为“圣洁的服饰”；《钦定版圣经》译为“圣洁的美丽”；《新英文译本》译为“圣洁的光彩”，旁注“圣洁的衣服”），它指的是敬拜耶和华时所穿的服饰。

(3) 【希伯来语：*‘āraḵ*——“阵列、排列”；*‘āmaḏ*——“表态”，“放置”（士 6:31；诗 55:18），*kûn* 的希干——“预备”（鸿 2:3 [《马所拉文本》4]）；希

AV also PREPARATION, STAND (UP), “that could keep rank” (1 Ch. 12:38 [MT 39]); NEB also REFORMED, “TAKE UP POSITION,” MARSHAL, etc. These terms are used in reference to the deployment of military forces prior to battle. The most common OT term is *‘āraḳ*, from a root designating “orderly arrangement.” In the quotation of Ps. 2:2 in Acts 4:26, Gk. *paristēmi* appropriately translates the hithpael of Heb. *yāṣab*, “take one’s stand.”

希腊语: *paristēmi* (徒 4:26)]; 《钦定版圣经》也译为 PREPARATION (准备), STAND (UP) (站立, 站起), “能守行伍” (代上 12:38[《马所拉文本》39]); 《新英文译本》也译为 REFORMED (革新的), “行军整齐”, MARSHAL (排队) 等。这些词语指的都是战争前的排兵布阵。《旧约》中最经常使用的是希伯来词 “*‘āraḳ*”, 这个词的词根的意思是 “排列整齐”。《使徒行传》4:26 引用《诗篇》2:2 中的经文, 希腊语 *paristēmi* 正好可以恰当地翻译希伯来语 *yāṣab* 的特干, 即 “表明立场”。

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ARREST AND TRIAL OF JESUS.

See JESUS CHRIST, ARREST AND TRIAL OF.

ARREST AND TRIAL OF JESUS. 耶稣被捕和受审

同 JESUS CHRIST, ARREST AND TRIAL OF (耶稣被捕和受审)。

ARROGANCE; ARROGANT; ARROGANTLY

[Heb. *gē’eh* (Ps. 140:5), *ga^awā* (Ps. 10:2; 36:11; Isa. 9:9; 13:11), *gā’ōn* (Prov. 8:13; Isa. 16:6; Jer. 48:29), *gē’ūt* (Ps. 17:10), hithpael of *gāḅar* (Job 36:9), *gāḅō* (Prov. 16:5), *gōdel* (Isa. 10:12), *hālal* (Ps. 73:3), *zēd* (Mal. 3:15; 4:1 [MT 3:19]), *zīd* (Ex. 18:11), *yāhīr* (Hab. 2:5), *‘brā* (Prov. 21:24), *‘ātāq* (1 S. 2:3; Ps. 94:4), *rāḅāḅ* (Ps. 101:5), *ša’anān* (2 K. 19:28; Isa. 37:29); Gk. *alazoneia* (Jas. 4:16), *alazōn* (2 Tim. 3:2), *authádēs* (Tit. 1:7), *physióō* (1 Cor. 4:18f.; 5:2; 13:5)]; AV also ARROGANCY, BOASTINGS, FOOLISH, HARD, HAUGHTINESS, PRIDE, “proud in heart,” PUFFED UP, SELFWILLED, STOUT HEART, TUMULT, etc.; NEB also BLUSTER, BOASTFUL, “the boasts of sinners,” BRAG, CONCEIT, “filled with self-importance,” HAUGHTY, OVERBEARING, POMPOUS, etc.

ARROGANCE; ARROGANT; ARROGANTLY 傲慢; 傲慢的; 傲慢地

【希伯来语: *gē’eh* (诗 140:45), *ga^awā* (诗 10:2; 36:11; 赛 9:9; 13:11), *gā’ōn* (箴 8:13; 赛 16:6; 耶 48:29), *gē’ūt* (诗 17:10), *gāḅar* 的特干 (伯 36:9), *gāḅō* (箴 16:15), *gōdel* (赛 10:12), *hālal* (诗 73:3), *zēd* (玛 3:15; 4:1 《马所拉文本》3:19, *zīd* (出 18:11), *yāhīr* (哈 2:5), *‘brā* (箴 21:24), *‘ātāq* (撒上 2:3; 诗 94:4), *rāḅāḅ* (诗 101:5), *ša’anān* (王下 19:28; 赛 37:29); 希腊语: *alazoneia* (雅 4:16), *alazōn* (提后 3:2), *authádēs* (多 1:7), *physióō* (林前 4:18-19; 5:2; 13:5)]; 《钦定版圣经》译为 ARROGANCY (“狂妄”)、BOASTINGS (张狂)、FOOLISH (“愚昧”)、HARD (“傲慢”)、HAUGHTINESS (“高傲”)、PRIDE (“骄傲”)、“proud in heart” (“心里骄傲”)、PUFFED UP (“自高自大”)、SEFWILLED (“胆大人性”)、STOUT HEART (“自大”)、TUMULT (“狂傲”); 《新英文译本》还

译为 BLUSTER (夸口)、BOASTFUL (自大)、“the boasts of sinners” (罪者的自夸)、BRAG (自高自大)、CONCEIT (自负)、“filled with self-importance” (自大)、HAUGHTY (傲慢)、OVERBEARING (傲慢)、POMPOUS (自大) 等。

There are many Hebrew and Greek words that express the multifaceted problem of arrogance. This is probably because it is the radical expression of the cardinal biblical evil—pride. “A distinctive feature of biblical religion,” writes Richardson, “is its teaching about pride and its converse, humility; this is unparalleled in other religious and ethical systems. According to the Bible ... pride is the very root and essence of sin” (*RTWB*, p. 176). Given this biblical perspective, it is only natural that arrogance, whether viewed as a self-existent entity (n., Prov. 8:13), a mode of being (adj., Ps. 101:5), or a mode of action (adv., Ex. 18:11; cf. Ps. 94:4-7), is taken with utmost seriousness. Arrogance and its various modes of expression assume a pretentious and unwarrantable claim to human superiority and control over life which is horrendous, especially when contrasted with the biblical view of the Creator who alone is Lord of history.

When Isaiah speaks of the arrogance of the king of Assyria, he uses Hebrew parallelism, whereby a line of thought is reiterated and clarified by a subsequent one, to indicate that his arrogant pretensions to control history are nothing less than a mad raging against God Himself (2 K. 19:28; par. Isa. 37:29). Such arrogant madness pointedly shows a lack of real knowledge (1 S. 2:3ff.) or a

有很多希伯来词和希腊词可以表达傲慢自大的多个层面的含义。这可能是因为它是《圣经》中常见的“罪——傲慢”最根本的表达方式。理查森 (Richardson) 说：“《圣经》宗教的一个显著特征就是它包含了关于骄傲和谦卑 (骄傲的反面) 的教义；这是其他宗教和道德体系无法比拟的。根据《圣经》中的教导……骄傲是罪的根源和本质” (*RTWB*, 176 页)。根据《圣经》中的观点，不论将狂妄视为独立存在的个体 (名词，箴 8:13)、存在方式 (形容词，诗 101:5) 还是行为方式 (副词，出 18:11；参：诗 94:4-7)，人们都应以最严肃的态度对待它。傲慢和其他表达傲慢的词语都狂妄、不正当地宣称人类的优越性，并认为他们主宰着生活，这种观点是很可怕的，尤其是将这种观点与《圣经》中的观点进行对比时 (《圣经》认为只有造物主可以主宰历史)。

当以赛亚论及亚述王的狂妄时，他用希伯来语中的对应词汇指出，亚述王的狂妄地宣称掌控着历史，他的傲慢简直就是在向耶和华发烈怒 (王下 19:28；平行经文，赛 37:29)，以赛亚反复强调这一观点，并且通过另一个例子阐明了这一观点。这种傲慢的行为证明此人缺乏真正的知识 (撒上 2:3 起) 或者说他没有合理地理解人类在世上真正的地位 (对比诗 73:3 和诗 73:16 起)。

proper understanding of man's true position in the world (cf. Ps. 73:3ff. with vv. 16ff.).

From the Judeo-Christian perspective arrogance and its concomitant boasting is simply an aberrant perception of reality that does not acknowledge or understand the larger picture (Jas. 4:13-15); therefore "all such boasting is evil" (v. 16). It insists that it is capable of controlling reality without recourse to God. This is why Paul insists that a bishop, as leader of a Christian congregation, "must not be arrogant" (Tit. 1:7; the LXX uses the same word in Prov. 21:24), but on the contrary must be "hospitable, a lover of goodness, master of himself, upright, holy, and self-controlled; he must hold firm to the sure word ..." (Tit. 1:8f.).

Just as James sees that arrogant boasting (Gk. *alazoneía*) indicates a distorted view of the world, so John understands that those who are spellbound by the "glamour of its life" (NEB's translation of *alazoneía* in 1 Jn. 2:16) are entranced by a false reality, i.e., a world already in process of passing away (v. 17).

Bibliography.—*TDNT*, I, s.v. ἀλαζών, ἀλαζονεία (Delling); I, s.v. αὐθάδης (Bauernfeind); *THAT*, I, s.v. אָהַרְבֵּי (H.-P. Stählin); *TDOT*, II, s.v. "gā'āh" (Kellermann).

K. H. MAAHS

ARROW

[Heb. *ḥēṣ*, *ḥēṣî*, *ḥāṣaṣ*, *rešpeh* (Ps. 76:3), ben *qešet*—'son of the bow' (Job. 41:28), ben ('*ašpā*)—'son of (the quiver)' (Lam. 3:13)]. See ARCHER; WEAPONS OF WAR.

犹太教和基督教都认为狂妄以及随之而生的夸口不过是脱离对现实正确认知的行为，他们不知还有更大的主宰者（雅 4:13-15）；因此“凡这样夸口的都是恶的”（雅 4:16）。傲慢之人以为自己不依赖神就可以掌控现实。因此，保罗要求主教——基督教会的管理者“绝不可狂妄”（多 1:7；《七十士译本》在《箴言》21:24 中也采用了同一个词），而要“乐意接待远人，好善，庄重，公平，圣洁，自持，坚守所教真实的道理……”（多 1:8-9）。

正如雅各所说，傲慢的夸口（希腊语：*alazoneía*）是对世界的扭曲的认知，所以约翰认为傲慢的人被“今生的骄傲”所迷惑（《新英文译本》在《约翰一书》2:16 中对希腊语 *alazoneía* 的翻译），他们为虚假的现实（即要过去的世界，约壹 2:17）而着迷。

书目——*TDNT*, I, 见词条 ἀλαζών, ἀλαζονεία (Delling); I, 见词条 αὐθάδης (Bauernfeind); *THAT*, I, 见词条 אָהַרְבֵּי (H.-P. Stählin); *TDOT*, II, 见词条 "gā'āh" (Kellermann)。

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ARROW 箭

【希伯来语：*ḥēṣ*, *ḥēṣî*, *ḥāṣaṣ*, *rešpeh* (诗 76:3), ben *qešet*——“弓的儿子”（伯 41:28），ben ('*ašpā*)——“[箭袋]的儿子”（哀 3:13)】。见 ARCHER（弓箭手）；WEAPONS OF WAR（战争武器）。

ARROWS, DIVINATION BY.

See DIVINATION.

ARSACES

är-sä'sēz, är'sə-sēz [Gk. *Arsakēs*]; NEB ARSAKES. The common name assumed by all the Parthian kings. The name is mentioned in 1 Macc. 14:1-3 in connection with the history of Demetrius, one of the Greek (Seleucid) kings of Syria, and successor of Antiochus Epiphanes the oppressor of the Jews who caused the Maccabean uprising against the Syrian domination. This particular Arsaces was the sixth of the line of independent Parthian rulers that had been founded in 250 B.C. by Arsaces I, who revolted from Antiochus Theos, killed the Syrian satraps, and with his successor Tiridates I firmly established the independence of the Parthian kingdom. About 243 B.C. Tiridates added Hyrcania to his dominions; but it was not until the reign of Arsaces VI, whose prerogal name was Mithridates, that Parthia, through the conquest of Bactria, Media, Persia, Armenia, Elymais, and Babylonia, threatened the very existence of the kingdom of the Seleucids and became a dangerous competitor of Rome itself. It was this king who *ca.* 141 B.C. was attacked by Demetrius Nicator, king of Syria.

Arsaces VI is mentioned also in 1 Macc. 15:22 as one of the kings whom the Romans forbade to make war on their Jewish allies.

R. D. WILSON

ARSARETH

är'sə-reth (2 Esd. 13:45, AV). See

ARROWS, DIVINATION BY. 占卜筮

见 DIVINATION (占卜)。

ARSACES 阿沙西

音译: är-sä'sēz, är'sə-sēz 【希腊语: *Arsakēs*】;《新英文译本》译为 ARSAKES (阿尔萨克斯)。阿沙西是所有帕提亚王共有的名字,这个名字出现在《马加比一书》14:1-3 记载的底米丢的历史中,底米丢是叙利亚的希腊(塞琉古)王之一,他是安提阿古·伊皮法尼的继承人,安提阿古曾经压迫犹太人,他曾经压迫犹太人,致使犹太人在马加比人的领导下发动了摆脱叙利亚的起义。词条中所说的阿沙西是帕提亚王朝的第六位独立的统治者,帕提亚王朝于公元前 250 年由阿沙西一世建立,阿沙西一世起义反抗安提阿古·狄奥斯,并杀死了叙利亚的总督,他和其王位继承者梯里达底一世一同牢固地确立了帕提亚王朝的独立地位。约公元前 243 年梯里达底一世征服了赫卡尼亚;但是后来阿沙西六世时期(加冕前名字是米特里达梯)征服了巴克特里亚、米堤亚、波斯、亚美尼亚、以利买和巴比伦,直到此时帕提亚帝国才威胁到了塞琉古帝国,并成为罗马帝国的强劲对手。约公元前 141 年阿沙西王遭到了叙利亚王底米丢·尼卡特攻击。

《马加比一书》15:22 中也提到阿沙西六世,罗马人禁止众王与犹太盟军争战,他是众王之一。

词条作者: R. D. WILSON

ARSARETH 阿扎罗兹

音译: är'sə-reth (《钦定版圣经》,拉二

ARZARETH.

ARSENAL

[Heb. *talpîyôl̄*] (Cant. 4:4); AV ARMOURY; NEB “(with) winding courses.” The meaning of the Hebrew word is uncertain. BDB (p. 1069) says it may be poetical for “weapons,” while KoB (p. 1030) suggests “courses of stones.”

ARSIPHURITH

är-sə-foō'rəth (1 Esd. 5:16, NEB). See JORAH.

ART.

A skill or ability; more specifically, the application of a skill to produce a pleasing effect.

- I. Definition
- II. Classification
- III. Matter, Form, and Content
- IV. Art and Science
- V. History of Art
- VI. Art and the Bible
- VII. Art and Eschatology

I. Definition.—Any attempt to define “art” runs into subjective problems. A person who has acquired a skill is an *artisan* or an *artist*. The product of that skill is an *artifact* or *art*. But when is it *art*? We speak of “the art of cooking,” but is it the same application of skill as “the art of painting,” or, for that matter, “the art of gardening”? The bricklayer who lays up a solid wall with no variation in pattern is an artisan, but is he an artist if the wall contains an intricate and pleasing design or pattern? The application of some skill in all cases is doubtless present. As for the pleasing effect, to whom must it be pleasing? In art appreciation, as in eating,

13:45)。同 ARZARETH (阿扎罗兹)。

ARSENAL 军械库

【希伯来语：*talpîyôl̄*】(歌 4:4)；《钦定版圣经》译为 ARMOURY (军械库)；《新英文译本》译为“城楼”。这个希伯来词的意思仍然无法确定。BDB (1069 页)中认为这个词可能是“武器”的诗意化形式，而 KoB 中 (1030 页)认为这个词意思是“石头建的高台”。

ARSIPHURITH 阿西弗瑞

音译：är-sə-foō'rəth (《新英文译本》拉一，5:16)。见 JORAH (约拉)。

ART 艺术

一项技能或能力；更具体地说，就是利用一项技能达到令人愉悦的效果。

- I. 定义
- II. 分类
- III. 材料、形式和内容
- IV. 艺术和科学
- V. 艺术史
- VI. 艺术和《圣经》
- VII. 艺术和末世论

I. 定义。定义“艺术”时总会遇到一些主观问题。掌握一项技能的人被称作工匠或艺术家。这项技能的产品是人工制品或艺术品。但是何时才能称其为艺术呢？我们说“烹饪的艺术”，但是这种对技能的应用与“绘画艺术”或“园艺艺术”是否完全相同呢？将实体墙建造得一模一样的砖瓦匠被称为工匠，但是如果墙体的样式复杂或其设计令人愉悦，那么是否也可以称这位砖瓦匠为艺术家呢？毫无疑问，某些技能可以应用于所有的领域。而令人愉悦的效果，又作用于谁呢？艺术鉴赏就像吃饭一样，人们的品味各有不同，无从争论。

there is no argument concerning taste.

One definition that seeks to be objective distinguishes between the utilitarian and the nonutilitarian. Art is nonutilitarian. But what of architecture, to cite just one example? Some might say that a cathedral is nonutilitarian, but would they say that of a beautiful home or hotel? It seems that the difference is not as clearly objective as we first thought, particularly when we take into consideration that the psychological effects of a “beautiful” office are demonstrably productive of “useful” work.

Another definition distinguishes between the “fine arts” and the “liberal arts.” The fine arts (from the French *beaux arts*) are those that are related to the beautiful, whereas the liberal arts are such things as grammar, logic, and rhetoric. Most music, we would probably agree, would be in the category of fine arts, whereas mathematics as a kind of logic belongs to liberal arts. But what of music that is composed by a computer using mathematical formulae? Is it art? If so, who is the artist? When we turn to rhetoric we find that many modern grammars include a section on “style.” But style is more a matter of what is pleasing than what is useful, and certainly great oratory and literature belong with the fine arts.

In this article it becomes necessary to make a subjective decision. The term “art” will deal with the “fine arts” as commonly defined, viz., architecture, painting, sculpture, the dance, music, and literature. These subjects can be dealt with only generally and briefly, since separate articles deal with each one in

一个追求客观的定义可以分为功利性的和非功利性的。艺术是非功利性的。但是，以建筑艺术为例，它是否也是非功利性的呢？有些人会说，教堂是非功利性的，但是他们是否也认为漂亮的家或旅馆也是非功利性呢？似乎其中的差异并不像我们最初所想的那样客观，尤其是当我们考虑到“漂亮的”办公室所产生的心理效应显然做的是“有用功”。

另一种定义可以分为“美术学”和“人文科学”。艺术（源于法语 *beaux arts*）是与美有关的艺术，而人文科学研究的是语法、逻辑和修辞。可能人们都赞成绝大多数音乐都可以归入艺术的范畴，但是研究逻辑关系的数学却属于人文科学。但是计算机利用数学公式创作的音乐又该归入哪一类呢？它是艺术么？那么艺术家又是谁呢？当我们研究修辞学时，我们发现许多现代语法都包含一定的“风格”。但是风格设计是为了使人感到愉悦，而不是为了有用，另一种定义可以分为“美术学”。

本文也需要对艺术下一个主观的定义。本文中的“艺术”一词指的就是通常所说的“精美艺术”，即，建筑、绘画、雕塑、舞蹈、音乐和文学。本词条只对这些主题进行笼统简单地描述，因为分词条中将会对每一个主题进行深入的阐述，本词条的内容严格限制为可能对《圣经》学者有意义的元素。

more depth, and the entire article is rather severely restricted to those elements that may be of significance to Bible students.

II. Classification.- The arts can be classified as *spatial* and *temporal*. Architecture, sculpture, and painting are spatial arts. Music and literature are temporal arts. The dance extends over both categories. Spatial art must be seen as a whole before the parts become meaningful; temporal art, on the other hand, must be seen or heard in the parts before the whole can be comprehended. Greater use of the memory is therefore required in the temporal arts, and the artist must make use of repetition and interpretation to convey his message.

The arts can also be classified as *aural* and *visual*. Music and, in spoken form, literature are aural arts. Music must be heard to be comprehended. The dance often involves hearing as well as seeing, as when some rhythmic noise (tapping or clapping) is produced as part of the dance. The other senses are usually not involved in art appreciation.

III. Matter, Form, and Content.- In each of the arts we speak of matter, form, and content. Certain *materials* are available to the artist to which he can apply his skill. Phidias, we know, could not have created the classical beauty of Athens if the marble resources of Mt. Pentelicus had not recently been made available. There was no great architecture or sculpture in early Babylonia, probably not because there were no artists who could develop the required skills, but because there was no stone in Babylonia. The composer must work with the musical instruments that are available, the painter with both

II. 分类。艺术可以从时间和空间上进行分类。建筑、雕塑和绘画属于空间艺术。音乐和文学属于时间艺术。舞蹈既是时间艺术也是空间艺术。空间艺术只有被视为一个整体才具有意义，各组成部分并没有意义。但欣赏时间艺术时，只有看到或听到各个组成部分才能理解整体的含义。因此，时间艺术需要人们更多地利用他们的记忆力，艺术家们必须不断地重复和解释他们的作品，以此传达他们想要表达的信息。

艺术也可以划分为听觉艺术和视觉艺术。音乐和口述文学属于听觉艺术。若想理解音乐必须用耳朵听。欣赏舞蹈经常需要人们动用听觉和视觉，因为舞蹈中有些带有节奏的旋律（如踢踏声和掌声）需要人们通过听觉来欣赏。艺术欣赏通常不需要动用其他的感官。

III. 材料、形式和内容。在谈到每一门艺术时，我们总会谈到这门艺术的材料、形式和内容。艺术家们将他们的技艺应用到一些可用的材料上进行艺术创作。我们知道，如果当时无法利用彭忒利科斯山上的大理石，那么菲狄亚斯就无法创造出雅典的古典美。巴比伦早期没有出现伟大的建筑或雕塑，这可能并不是因为缺少掌握这项技能的艺术家，而是因为当时巴比伦没有可用的石材。作曲家必须利用乐器进行创作，画家必须利用画笔和画板进行创造。当然，人们还会使用新的材料，这些新材料甚至可能也是艺术创作的一部分，如，用树脂绘画，或用钢筋混凝土和玻

the materials on which to paint and those with which to paint. Of course, new materials may become available, and the artist may even be responsible in part for their creation, such as painting with resins, or building with reinforced concrete or with glass.

Form is the use that the artist makes of his material. *Content* pertains to what is expressed when he has finished his artistic creation. The artist's skill is demonstrated by his selection and arrangement of materials to create effect.

It is apparent that the artist's purpose must be compatible with matter and form. If an artist, for example, wished to move men's emotions in some area of civil rights, he could hardly do so by electing to use architecture as his art. Nor would a composer be likely to describe the flight of a bumblebee by writing a duet for tuba and tympani.

Each art, therefore, has limitations imposed upon its content. Music is often called "the universal language," but while it is almost universal in conveying emotional concepts, it is limited in the intellectual message it can convey. Sculpture and painting, on the other hand, are probably more limited than music in expressing emotion. Literature is by far the most communicative of the arts—unless, of course, we include theater or drama, which is a combination of literature with one or more of the other arts.

璃造建筑。

形式指的是艺术家们利用材料的方法。内容与艺术家完成的作品所表达的思想有关。艺术家们通过选择材料和安排材料达到预期的效果，并以这种方式展现他们的技能。

显然，艺术家的创作目的必须与他利用的材料和形式相一致。例如，艺术家们很难通过建筑表达他们对公民权利的一些想法。作曲家也不太可能用大号和定音锤创作一曲关于大黄蜂飞行的二重奏。

因此，每一种艺术的创作内容都有一定的局限性。人们经常称音乐为“通用的语言”，然而，音乐虽然在传递情感思想时几乎是通用的，但它在传达知识信息时却有所限制。但是，与音乐相比，雕塑和绘画可能在表达情感上更具有局限性。文学是最善于表达的艺术——当然我们这里所说的文学包含了戏剧，它是文学和其他一种或多种艺术的结合物。



Backrest of Tutankhamen's throne (1352 B.C.) depicting king and queen in a family scene typical of Amarna Age Egypt. Wood overlaid with sheet gold, silver, blue faience, calcite, and glass, from Tutankhamen's tomb at Thebes (Egyptian Museum, Cairo)

图坦卡蒙的王座（公元前 1352 年）靠背上绘有埃及亚玛拿时代的特有的家庭情景。底比斯图坦卡蒙陵墓的棺木上覆盖着薄片金、银、蓝色陶器、方解石和玻璃。（开罗，埃及博物馆）

IV. Art and Science.-According to one view, art and science are both concerned with the pursuit of truth. The scientist breaks things down (analysis); the artist puts things together (synthesis). The scientist tends to become a specialist, the artist a universalist. The scientist strives to isolate the smallest of the component parts; the artist puts the parts together to create a world. The scientist formulates a theory that is temporary, that must be changed when further observations are made. The artist creates something that is permanent; once finished it stands (or at least, it could conceivably stand, barring some destruction) forever.

IV. 艺术和科学。有一种观点认为，艺术和科学都致力于追求真理。科学家们分解事物（分析）；艺术家们将事物整合在一起（综合）。科学家是各个领域的专家，而艺术家是通才。科学家们努力将事物分解成最小的组成部分；而艺术家们将各部分组合在一起构成了一个新的世界。科学家们提出的理论随着深入观察的展开而不断更新。艺术家们的创造是永恒的；一部作品一旦形成，将永远长存（或者至少可以说，除非遭受破坏，否则他们的作品可能会一直存在）。

But is this view entirely correct? The characteristic of art is creativity. Let the scientist become creative and to that degree he is no longer a scientist. His sole responsibility is to observe and report the world as it is. When he alters any portion of it to what he would like it to be, he

然而，这种观点是否完全正确呢？艺术的特点就在于创新。科学家若有了创新能力，那么从某种意义上来说，他就不再是一个科学家。科学家的唯一的职责就是观察这个世界，并且按照它的本来面貌呈现这个世界。如果他按照自己的意愿改变了某一部分，那么他就是在进

falsifies and is no longer a pure scientist. But the artist, in contrast, makes his world as he thinks it is or as he wants it to be. The artist may want to paint a landscape, but in his creative imagination, there should be a boy in a red sweater with a Fishing-rod on a bicycle riding along that road in the foreground, and a few cumulus clouds in the sky, with perhaps a glow of early-morning sun. And so he paints it. He has not falsified; he has created.

行篡改，就不再是纯粹的科学。可是，艺术家恰恰与之相反，他按照自己的想法或意愿创造他的世界。艺术家在描绘一片风景时，可能会加入自己的想象，画面的前景应该是一个穿着红色毛衣的小男孩背着钓鱼竿骑车在路上，天空中飘着几朵白云，可能还会看到清晨的一缕阳光。他就这样描绘着这片风景。他不是篡改而是在创作。



Statue of he-goat with forelegs in a tree, probably an incense or offering-bowl holder. Discovered in the "Great Death Pit" at Ur (ca. 2500 B.C.), it is made of

此图为公山羊雕像，公山羊的前脚搭在一棵树上，这棵树可能是香或者祭祀用碗的支架。该雕像是从吾珥（约公元前 2500 年）的“死亡坑”中挖掘出来

silver, gold, lapis lazuli, and white shell on a wooden core. (Trustees of the British Museum)

Some would rule out the photographer just at this point. The photographer simply records the world as it is, even to the wart on the nose. The artist removes the wart. But again we see how tenuous is the dividing line, for what is the difference between painting out the wart or turning the subject's head so the wart does not show in the photograph? The scientist must be creative if he is to develop theories that lead into new fields of observation. The photographer is a scientist when he records a portion of the world exactly as it is; but when he selects that portion with an eye to composition, distribution, balance, or radiation, and when he uses light and shadow to bring out the message he wishes to convey, is he scientist or artist?

Perhaps we should say that art and science are both concerned with the *communication* of truth: the scientist with truth as he has found it, and the artist with truth as he imagines it. But again we discover that there are complicating factors that make a simple statement less than satisfactory. The scientist not only conveys truth as he has found it, but also suggests truth as he creates it on the basis of observation, viz., his scientific theory. And the artist likewise sometimes creates a world in his imagination that is so far removed from the world of reality that it becomes fantastic or even schizophrenic.

Even with the problems of imprecision, we can say that communication of feeling is the essence of art. By a combination of sounds, or colors, or lines, or masses, or motions, or words, the artist conveys to me a bit of the world as he thinks it ought

的，雕像由银、金、天青石组成，公山羊的木质身体上镶有白色贝壳。（大英博物馆理事会）

有些人根据这一点将摄影师排除在艺术家行列之外。摄影师只是简单地按照世界的原样记录着世界，甚至连人鼻子上的疣都不加修饰。艺术家就会将这些疣修饰调。但是，我们再次看到这条分界线是多么地模糊，因为涂掉人物的鼻子上的疣或拍摄时让主人公转过头从而不拍人物的这一缺点，这两者之间有什么区别呢？科学家如果想让他提出的理论将人们带入新的观察领域，那么他必须具有创造力。当摄影师如实地记录世界的某一部分时，他是科学家；但是当他采用构图、布局、平衡和辐射的视角进行拍摄时，当他采用强光和暗光拍摄来表达自己的想法时，摄影师是科学家还是艺术家？

或许，我们可以说，艺术和科学都专注于与真理的交流：科学家专注于他发现真理，而艺术家专注于想象中的真理。但是我们会再次发现，许多复杂的因素致使这一简单的陈述不太尽如人意。科学家不但如实地传达了他发现的真理，而且根据他的观察创造了真理，即，科学理论。同样，艺术家按照其想象创造的世界有时远离了现实，变成了一个不切实际甚至是自相矛盾的世界。

即使这种交流不够精确，但是我们仍然说，情感的交流是艺术的精华。艺术家综合运用声音、颜色、线条、质量、动作或语言表达他想象中的世界的一部分，或者让我吃惊地看到他所观察到的世界。具备创造出理想的情感效果的能

to be, or shocks me into seeing it as it appears to him. The ability to produce a pleasing effect is of less importance than the ability to produce the desired emotional effect. If this is so, then the measure of an artist is his ability to communicate through the art he has chosen, and the artist who is able to maintain that communication to generations of men in many nations, in all races and social strata, is therefore a greater artist than one who speaks only to a small segment, perhaps the *avant garde*, of a single time and place.

V. History of Art.-If it is difficult to define art, it is equally difficult to determine its appearance in history. If art is simply the application of a skill to produce a pleasing effect, then we must admit that the first man who fashioned a stone axe that gave him pleasure when he looked at it was an artist. If art is merely communication, then the first man who scratched a picture on the wall of a cave to say that he had gone hunting was an artist. And what shall we say of the man who painted a corpse with red ochre, or covered the mud floor with lime, or added a pattern when building a wall?

It is generally conceded that art, in the sense of the acquisition and use of an emotive skill, could not develop until man had available the time needed. As long as he was a "food gatherer," i.e., in the Stone Age when men were hunters and fishers, there was little time to develop artistic abilities. It was only with the "Neolithic revolution," when man became a "food producer," when he built a village with some of his fellow men and they produced the food there by the cultivation of cereals and the

力要比具备达到令人愉悦效果的能力更加重要。如果事实如此，那么衡量一名艺术家的标准就是看他能否通过其创作的艺术表达自我，一名艺术家如果能够在不同的时代、民族、种族和社会阶层中维系这种交流，那么他就比那些只能与一个时代和一个地方的小部分人（或许是前卫派）进行交流的艺术家们更加伟大。

V. 艺术史。如果说定义艺术困难，那么确定艺术何时出现在历史中同样困难。如果艺术就是简单地应用技能达到满意的效果，那么我们必须承认第一个从打造石斧中获得乐趣的人，他在欣赏自己的作品时就是一位艺术家。如果艺术仅仅是交流，那么第一个在山洞墙壁上勾画出自己狩猎场景的人也是艺术家。那么要如何定义用红赭石画给尸体涂上颜色的人，用石灰覆盖泥土地面的人或砌墙时拼出图案的人呢？他们是否可以也可以被称作艺术家呢？

人们通常承认，从掌握和运用表达感情的技能的意义来说，只有当人们拥有创作所需的时间时，艺术才会形成。如人类在石器时代只会打猎和捕鱼，他们只能算是“觅食者”，基本没有时间发展艺术才能。人类只有在经历了“新石器革命”之后，才懂得与同伴建造村庄，通过种植谷物和蓄养家畜制造食物，成为了真正的“食物生产者”，这时他们才最终拥有了进行艺术创作的时间。

domestication of animals, that he at last had time for the arts.

In the undated past, some Cain built the first city (Gen. 4:17). Whether it was in Jordan, Iran, or Anatolia, we must leave to the archeologists to decide. By 7000 B.C. agriculture was well established in these areas. (Cain's brother, we remember, was a "tiller of the ground," Gen. 4:2.) The development of the arts quickly followed. Some Jubal invented the lyre and the flute (Gen. 4:21), and composers were developing their skill with music. Lyres and flutes can be seen among the archeological discoveries from early mesopotamia and Egypt. Pottery, a kind of "sculpture," was invented, and soon it was decorated with lines scratched in the clay before baking, and then the painter began to paint figures on the pottery. Wall paintings seem to have been produced earlier in Egypt than in Mesopotamia, and the dance, as well as the accompanying musical instruments, are shown in some of the paintings. Sculpture, in low relief (as at el-'Obeid) and in the round (as at Tell Asmar), made its appearance in Mesopotamia and soon after in Egypt. Writing was invented, perhaps simultaneously and independently, in Egypt and Mesopotamia, and while no literary compositions from the earliest period have been found, it is obvious, from the well-established literary forms, that a preliterate literature (epic tales, annals, ritual, etc.) was already in existence in spoken form. Temples had been built (as at Eridu and Tepe Gawra), showing clear evidence of architectural design. The same was true of pyramids (as at Sakkara).

在某一历史时刻，该隐建造了第一座城市（创 4:17）。这座城市是建在约旦、伊朗还是在安纳托利亚，我们必须留给考古学家们决定。到公元前 7000 年，上述地区的农业已经颇具规模。（我们记得，该隐的兄弟是“种地的”，创 4:2。）此后，艺术开始迅速发展。一个名叫犹八的人发明了琴和箫（创 4:21），作曲家们不断发展他们的作曲技法。美索不达米亚和埃及早期的考古发现中可以看到琴和箫。陶器作为一种“雕塑”也被人们发明出来，不久，人们就在陶泥上画上纹路，然后再进行烘烤，然后画家开始在陶器上绘画。埃及的壁画似乎比美索不达米亚的壁画出现得早，在某些绘画作品中出现了舞蹈和伴奏的乐器。美索不达米亚地区发现了浅浮雕（如奥贝伊德中出土的半浮雕）和圆雕（如阿斯马尔地区出土的圆雕雕塑），埃及不久之后也出现了雕塑。埃及和美索不达米亚地区的文字可能同时出现，并独立发展，虽然人们没有发现最早时期的文学作品，显然，完善的文学出现之前，前语言文学已经以口述的形式存在着（如，史诗传说、年鉴、仪式等）。人们建造了神庙（如，埃里都神庙和泰佩高拉神庙），这些神庙展现出清晰的建筑设计痕迹。金字塔也是如此（如，萨卡拉金字塔）。

We can therefore conclude that by the end of the fourth millennium (3000 B.C.) or soon thereafter, all six of the arts were known, some of them before 4000 B.C.

VI. Art and the Bible.-God the Creator is the great Artist. He set the dome of the heavens and fashioned the universe. He created the music of the stars and set the heavenly bodies whirling in a great cosmic dance. He paints the sky of man's earth with clouds and sunsets, and the ground with flowers and streams. He fashioned man out of dust of the earth. He tells the greatest love story of time and eternity, and unfolds it in a drama unlike any that man has ever created. He uses every art and every medium.

He created man in His own image, and man, too, is a creator and an artist. The art of storytelling was developed quite early, when the serpent attempted to achieve an effect by the tale he communicated to Eve, who in turn used the art to achieve her purpose with Adam, who likewise attempted to use the art to achieve his purpose with God (Gen. 3:1-12). The Bible presupposes the existence of preliterate forms of literature by including genealogies, poetry, historical narrative, and other literary genres, from the period before the Flood—literary forms that could only have been preserved by oral transmission until they were written down at a much later time. We shall return to this after we have discussed the appearance and development of other arts in the biblical account.

There can be no doubt that all of the arts were well developed by the time of the appearance of the Israelite nation. Some

因此，可以得出结论，到公元前 4000 年末期（公元前 3000 年）或其后不久，这六种艺术形式已经出现，有些可能在公元前 4000 年以前就已经出现了。

VI. 艺术和《圣经》。造物主上帝是位伟大的艺术家。祂创造了天和宇宙，谱写了群星的乐曲，令这些天体在宇宙中旋转起舞。祂为人类的天空画上了白云和落日，又用花朵和溪流装点大地。祂用地上的尘土创造了人。祂讲述着关于时间和永恒的至爱故事，并以人类无法企及的剧情演绎出来。祂用尽了所有的艺术形式和媒介。

祂按照自己的形象造人，人类也是创造者和艺术家。很早时期，讲故事的艺术就发展了起来，蛇将它编造的谎话给夏娃，从而达成它的目的，而夏娃用同样的方法令亚当信以为真，最后亚当也试图用谎话来欺骗神（创 3:1-12）。《圣经》假定在洪水之前存在前文字的文学形式，这些文学形式包括宗谱、诗歌、史话和其他文学体裁，早期的文学形式只能通过口头传承载保存下来，直到很久以后才以文字形式记录下来。讨论完《圣经》中其他艺术的出现和发展之后，我们会继续讨论这一点。

毋庸置疑，以色列民族出现时，所有的艺术形式都已经发展得较为成熟。某些圣经学者似乎反对任何关于“选民”不

Bible students appear to resent any suggestion that the “chosen people” were inferior in any way to their idolatrous neighbors. This attitude is unrealistic, and refuses to accept not only the facts recovered by the archeologist’s spade but even the clear declarations of the Bible itself. Israel was not chosen because of superior value, whether in number, or intellectual ability, or even moral excellence. The choice of Israel was a sovereign act of God (Dt. 8:11–18; 9:4–6; etc.). The simple fact is that the Israelites developed a severely limited number of artistic skills.

Part of this poverty in artistic ability was doubtless due to the lack of materials and time to develop skills. Where would desert bedouin find the materials or the time to become sculptors? Or the slaves in Egypt the time to become painters? Or farmers and shepherds in the land of Canaan the time to become architects?

Part of the failure to develop certain artistic abilities was no doubt due to the teachings of the religion of Yahweh the God of Israel. Take architecture as an example. In the biblical account, the first builders attempted to build a tower reaching to heaven. God was displeased. He is the God who comes to earth in order to bring men to Himself. He will not tolerate a religion that expresses the humanistic concept that man can by his own efforts get to heaven. So the Israelites did not become builders.

They built the tabernacle in the wilderness, of course, and, to judge by the detailed description, it was a work of art. But while it required certain skills, it was not the type of building that required

如崇拜偶像的领邦的观点。。这种态度法是不现实的，它不仅否认考古学家发现的证据，甚至违背绝《圣经》本身的明示。以色列人并不是因为他们的优越性而被神拣选，神拣选他们不是因为他们人数多，智商高或道德水平高。拣选以色列是神至高无上的行为（申 8:11；9:4-6 等）。最简单的一个事实就是，以色列人的艺术能力非常有限。

缺少材料和发展技能的时间无疑是造成艺术创作能力匮乏的一个因素。身处荒凉之地的贝多因人哪有材料或时间研究雕刻？埃及的奴隶可能有时间成为画家吗？迦南地的农民和牧羊人可能有时间成为建筑师吗？

艺术能力培养上的失败部分应归于以色列的神——耶和华在宗教上对以色列人的教导。以建筑为例，《圣经》中记载，历史上第一批建造者试图建造通天塔，这引起了神的震怒。祂是降到地上将人引向天堂的唯一真神。祂决不能容忍一种宣扬人文主义思想的宗教存在，使人认为通过自身的努力也可以上天堂。因此，以色列人没有成为建筑师。

当然，他们在旷野上建造了会幕，根据具体细节描述，会幕是一件艺术品。但是，虽然建造会幕需要掌握一定的技能，但是建造会幕并不需要建筑师，也培养不出建筑师。数个世纪之后，当所

or developed architects. When Solomon, centuries later, wished to build a house for the Lord, it was necessary for him to import Tyrian (Phoenician) architects to supply the artistic skill. The Israelites were useful only for hauling the cedar logs from Lebanon or for cutting the soft limestone from the strata that underlay Jerusalem. The casting of bronze, the ornamentation, the true “art work” had to be done by the artists furnished by King Hiram of Tyre (1 K. 5–7).

Sculpture and painting, likewise, were not developed arts among the Israelites. No favorable mention of these arts is found in the Bible except for the gem-cutting and wood-carving that was part of the building of the tabernacle (Ex. 35:33; 36:38). Archeologists have commented on the lack of sculpture (whether large figures or small figurines) in Israelite sites. Since the materials were available, and since the non-Israelite peoples in the same region did develop the art of sculpture and some kinds of painting, we must conclude that there was a religious taboo among the Israelites. In Ex. 32:2ff, soon after their departure from Egypt, the Israelites made a “molten calf,” i.e., they cast a figure in the round. It would have been necessary for them to carve such a figure from wood or fashion it in clay, in order to make the mold for the casting. We conclude that the innate artistic ability was present, and needed only the development of the skills.

But this was at once forestalled by the divine commandment, “You shall not make for yourself any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you

罗门希望为耶和华建一座殿，他不得不请推罗（腓尼基）建筑师帮助建造圣殿。以色列人只能帮忙搬运黎巴嫩的香柏木或凿软石灰岩作为耶路撒冷的根基。铸铜、装饰和真正的“艺术创作”必须由推罗王希兰提供的匠人完成（王上 5-7）。

以色列人在雕塑和绘画方面的成就也不高。除了建造会幕时提到切割宝石和雕刻木头的技能之外（出 35:33; 36:38），《圣经》并没有对这些艺术进行积极的评价。考古学家评论道，以色列的遗址中少有雕塑品（无论大型雕像还是小型雕像）。既然拥有可用的材料，而且生活在同一区域的以色列以外的民族发展了各自的雕塑艺术和绘画艺术，那么我们不得不将其归因于以色列人的宗教禁忌。根据《出埃及记》32:2 起中的记载，以色列人出埃及后不久就铸造了一只“牛犊”，即，铸造了一个圆雕。他们必须先用木头雕刻出或用黏土捏出牛犊的形象，把它当成铸造用的模子。我们得出的结论是，以色列人有与生俱来的艺术能力，他们所要做的，就是将这种能力发展起来。

但是神在此前就已严厉禁止这一行为，“不可为自己雕刻偶像，也不可作什么形像仿佛上天，下地，和地底下，水中的百物。不可跪拜那些像，也不可侍奉它……”（出 20:4-5）。这段经文应该这样解读，这条诫命不是为了阻止人们创

shall not bow down to them or serve them ...” (Ex. 20:4f.). It can be demonstrated exegetically that the purpose of this commandment was not to prohibit painting and sculpture but rather to prohibit the worship of images. Whenever we find any prophetic word on the subject, it is not directed against the art, but against the idolatry (Isa. 30:22; Hos. 13:2; etc.). It can be argued, of course, that the image leads to the sin of idolatry—but a similar argument can be made concerning many amoral things, such as money, intellectual ability, physical strength, sex, etc. The ambivalent nature of certain things does not make them sinful; rather it imposes upon man an obligation to use them sinlessly. Still, the fact remains that the people of the OT showed no inclination to develop sculpture and painting within their religious system. Under the impact of Hellenism, toward the end of the pre-Christian era, we find for the first time any measurable artistic effort in these categories. NT references are almost nonexistent. We might note, in passing, that when Paul saw the magnificent beauty of Athens, he was apparently unimpressed, concerned only with the rampant idolatry. However, he was not above using one of their altars as the opening illustration by which he could go on to preach Jesus and the resurrection (Acts 17:22–29).

But if architecture, sculpture, and painting were undeveloped artistic skills among the people of the Bible, the same cannot be said for the remaining arts. Music and to a lesser extent dancing were part of their life and their worship. It would take an extended study of the subject (*see* MUSIC) to cover all the ways

作绘画和雕塑，而是要阻止人们崇拜偶像。我们不论何时看到关于这一主题的预言性话语都应该知道，禁止雕像并不是在禁止艺术创作，而是在禁止偶像崇拜（赛 30:22；何 13:2 等）。当然，人们会争辩说，雕像会引诱犯下偶像崇拜的罪——但是许多与道德无关的事物（如，金钱、智力、体力、性等）也会引起相似的争论。某些事物相互矛盾的本质并不能证明它们是罪恶的；另外，人们也有义务采取无罪的方法来使用这些事物。但是，现实情况是，《旧约》中的人在其宗教信仰允许的范围内并没有展现出发展雕刻和绘画的意向。主前的时代末期，因为受到希腊文化影响，我们首次发现了人们在这些艺术类别上做出了重大尝试。《新约》中没有任何可供参考的信息。我们可能注意到，在保罗传福音过程中，当他看到了宏伟壮丽的雅典城时，他显然对其印象平平，只是注意到该城偶像崇拜现象极为猖獗。但他并未不屑于以他们的一个祭坛为开场白，继而传讲耶稣与复活的道（徒 17:22-29）。

但是，如果说《圣经》中的人在建筑、雕塑和绘画上的艺术才能不太出众的话，这并不等于说他们在其他艺术方面也不擅长。音乐，其次是舞蹈是他们生活和敬拜神活动的一组成部分。人们必须对这一主题（见 MUSIC[音乐]）展开深入的研究，才能弄清音乐的所有用途、各种乐器的名称和音乐在圣殿敬拜

that music was used, the various instruments that are named, and the development of the musical part of worship in the temple. We have recovered no musical scores and virtually no musical instruments in Israelite archeology. But we do have a fairly large and varied vocabulary of musical instruments in the OT, in most cases as incidental parts of the story, and therefore not merely the effort of some writer to mention instruments that he had only heard about. In addition, we have, in the Psalms and elsewhere in the OT and NT, various types of songs, indicative of a rather well-developed hymnody. The literary part of hymnody properly belongs to the study of literature. We mention it here because some kind of musical arrangement or accompaniment is associated with it, whether by the mention of instruments or by the reference to choirs. Music, as an integral part of worship, was taken over by early Christians, partly because it was their heritage as Jews and partly, no doubt, because of the example of their Master, who, with His apostles, closed the Last Supper with the singing of a hymn (Mt. 26:30).

神的仪式中的发展历程。我们在以色列的考古过程中并没有发现音乐乐谱，也几乎没有找到任何乐器。但是《旧约》中确实记载了大量关于乐器的不同词汇，大多数时候，这些词汇是故事中提供的附加信息，因此，它们不仅仅是某些作者对自己听说过的乐器所做的记录。此外，我们在《诗篇》、《旧约》和《新约》的其他章节中也可以发现了各种类型的歌曲，这表明当时的赞美诗已经发展得相当成熟。赞美诗中的文学部分应当属于文学的研究范畴。但我们在这里提到了它，是因为某种编曲或乐器伴奏与之有关，《圣经》经文中有时会提及一些乐器，有时会提到唱诗班。音乐是敬拜神仪式的主要组成部分，早期基督徒接受了这一艺术形式，一方面是因为音乐是犹太人留给他们的遗产，另一方面，无疑是因为他们的主与门徒共进的“最后的晚餐”，是以唱诗结束的（太 26:30）。



Wooden figure of the Egyptian god Anubis in animal form. Painted black, the collar and probably the ears were originally metal foil (ca. 7th-6th cents B.C.) (Royal Ontario Museum, Toronto)

埃及神明阿努比斯（动物外形）的木质雕像。雕像全身被刷成黑色，神明的颈部（可能还包括神明的耳朵）最初是由金属箔制成的（约公元前7世纪至6世纪）。（多伦多，安大略皇家博物馆）



Head of a female clay figurine from the Israelite period (ca. 12th-11th cents B.C.) at Dan (Tell el-Qâḏī) (Israel Department of Antiquities and Museums)

但（卡迪遗址）出土的一尊女性泥塑，该头像约在以色列公元前12世纪至11世纪制成。（以色列古物和博物馆部）



South porch of the Erechtheion, an Ionic temple of Athena on the Acropolis at Athens. The six caryatids (sculptured female figures taking the place of columns) portray maidens in the service of the goddess (ca. 420 B.C.). (W. S. LaSor)

伊瑞克提翁神庙南面的门廊，这座爱奥尼亚式的雅典娜神庙建在雅典卫城。六个女像柱（雕刻的女像代替了廊柱）描绘的是侍奉雅典娜女神的少女形象（约公元前420年）。（W. S. LaSor）



Relief showing wheeled structure, possibly representing the ark of the covenant, from the Capernaum synagogue (early 4th cent. A.D.). The synagogue's unorthodox ornamentation includes animal, mythological, and geometric figures, perhaps magical symbols. (Israel Department of Antiquities and Museums)

To judge from references scattered through the Bible, dancing was also an artistic form of expression, in both the secular and the religious life of the people. Dancing was part of the scene that Moses beheld, along with the golden calf, when he returned to the camp (Ex. 32:19). We assume that it was part of the people's religious expression along with the singing and the idolatrous image. When the Israelites were delivered from the Egyptian armies by the miracle at the Red Sea, Miriam and "all the women" joined in praising the Lord, with timbrels and dancing (15:20). Likewise, "when David returned from slaying the Philistine," the women came out to meet King Saul singing and dancing "with timbrels, with songs of joy, and with instruments of music" (1 S. 18:6). This dancing is usually described as having religious significance, but the biblical account says nothing about any religious

带有轮状结构的浮雕，这座浮雕可能展现的是迦百农犹太会堂中约柜（公元4世纪早期）。犹太会堂的非正统装饰包括动物形象、神话人物、几何图形，或许还包括魔法符号。（以色列古物和博物馆部）

从遍布在《圣经》中的信息可以看出，舞蹈也是人们世俗和宗教生活中一种艺术表现形式。“摩西挨近营前，就看到了牛犊，又看见人跳舞”（出 32:19）。我们认为舞蹈、唱歌和崇拜的偶像都是人们宗教表达的一种形式。当神在红海大显神迹挽救以色列人脱离埃及军队的追赶时，米利暗和“众妇女”一同歌颂耶和华，拿鼓跳舞（出 15: 20）。同样，“大卫打死了那非利士人，同众人回来的时候，妇女们从以色列各城里出来，欢欢喜喜，打鼓击磬，歌唱跳舞，迎接扫罗王”（撒上 18:6）。人们通常认为这一舞蹈具有宗教意义，但是《圣经》并未标明它具有任何宗教目的；这一舞蹈似乎是一种对大卫的英雄崇拜，扫罗显然是这样理解地（撒上 18:8-9）。但是，当大卫“在耶和华面前极力跳舞”（撒下 6:14），他的妻子米甲因为大卫如此粗俗的表现而责备他时，大卫确实回答道，“这是在耶和华面前……我必在耶和华面前跳舞”（撒下 6:21）。《新约》中同样很少提及跳舞的宗教意义，

motive; it appears to be hero-worship directed toward David, and Saul apparently understood it as such (vv 8f). It is true, however, that when David “danced before the Lord with all his might” (2 S. 6:14) and was rebuked by his wife Michal for such a vulgar display, he replied, “It was before the Lord, ... and I will make merry before the Lord” (6:21). In the NT there is likewise little if any religious significance in the dance, whether it was the dance of Salome the daughter of Herodias (cf. Josephus *Ant.* xviii.5.4) at Herod’s birthday party (Mt. 14:6; Mk. 6:22), or the dance that was given when the Prodigal Son returned home (Lk. 15:25). Since no representations of the dance have been recorded, such as those in Egyptian wall paintings, we can only conjecture about the form of Israelite dancing.

不论是希律的女儿萨洛米在希律生日筵席上跳的舞蹈（参：Josephus *Ant.* xviii.5.4），还是浪子归家时的舞蹈都不具有宗教意义（路 15:25）。既然没有一个舞蹈片段被人们记录下来（如，埃及壁画中展现的那样），我们只能推测以色列的舞蹈形式。



Wall painting on a Roman tomb at Ashkelon (3rd cent. A.D.), showing nymphs against a background of Nilotic reeds and lotus blossoms. Hellenistic and Roman

influence dominated this center of literature and art. The wall painting in the Roman tomb at Ashkelon (3rd century A.D.), showing two nymphs against a background of Nilotic reeds and lotus blossoms. Hellenistic and Roman influence dominated this center of literature and art. (W. S. LaSor)

scholarship until the 4th century. (W. S. LaSor)

By far the most thoroughly developed art in Israel was literature. Thanks to the extensive archeological discoveries of the past 150 years, we have a vast knowledge of the literature of the peoples of the ancient Near East. We have quantities of religious literature, hymns, epics, and other genres, from the Sumerians, the Babylonians, the Egyptians, the people of Ugarit, the Greeks, and others. It is in no way derogatory to these other peoples to say that we have far more religious literature from the Israelites than from any other single people. There seems to be no doubt that the people of the OT originated some forms earlier than any other people, and that they developed other forms to a greater extent, even if they were not the originators. This is often referred to as “the Semitic genius for religion,” but this is a misnomer, for the Babylonians and the Canaanites (Ugaritians) were also Semites. The phenomenon is uniquely Israelite.

Just as the very limited extent to which Israel developed the spatial arts can be traced at least in part to a religious taboo, so the extensive development of literature can be linked with their religious heritage. Their God, far beyond the gods of the nations, was a God who communicated. To speak of Him merely as “the God who acts” is to miss the genius of the OT faith. He did act (and still does), and the religious significance of history was therefore developed in Israel to an extent not matched anywhere else in religious literature. But this is only part of the story. God not only acted; in addition, to His servants the prophets (using the term broadly to include Abraham, Moses, and others, as well as

到目前为止，以色列发展得最为成熟的艺术是文学。在过去 150 年大量考古发现的帮助下，我们对古近东各民族的文学有了广泛的了解。我们掌握了大量关于苏美尔人、巴比伦人、埃及人、乌加里特人、希腊人和其他民族的宗教文学、赞美诗、史诗和其他文学体裁的信息。以色列人的宗教文学要远比任何一个民族更丰富，但这样说绝不是对其他民族的贬低。《旧约》中的人无疑比其他民族更早地开创了一些文学形式，并在很大程度上发展了其他民族开创的文学形式。人们经常说“闪米特人是宗教的天才”，但是这种说法有点用词不当，因为巴比伦人和迦南人（乌加里特人）也都是闪米特人。只有以色列人才是宗教的天才。

以色列的空间艺术发展得非常有限，一定程度上是由一种宗教禁忌所致，同样，文学的广泛发展也与以色列人的宗教传承有关。他们的上帝远超过其他民族的神明，祂是可以与人相通的神。如果人们认为祂只是“行事的神”，就疏漏了《旧约》中信心的精髓。神确实曾经运行在完事万物之中（现在也依然如此），并且因此，宗教在以色列历史上的重要程度使得以色列宗教文学首屈一指。但是这只是故事的一部分。上帝不仅行神事；祂还通过祂的仆人——先知们（这个词广义上包括亚伯拉罕、摩西等人，还指那些通常被称为“先知”的人）揭示祂将要行的事或祂所行之事的意义。

those more commonly called “prophets”) He revealed the significance of what He was going to do or had done.

This revelation became the basis for the Scriptures. The people told and retold the stories of how their God had revealed Himself. They used many types of literature: historical recitation, poetry, legal proscriptions, lists of names, and others—but always with religious significance. The people of Yahweh developed the art of literature because their God encouraged them to tell the stories to their children and their children’s children, and because He provided the example. Literature is the most perfect form of art for the communication of ideas that are designed to reach the mind, the heart, and the will. God not only communicated to His people, He wanted them to be faithful in communicating His message to all men.

这一启示构成了《圣经》的基础。人们反复讲述着上帝是如何自我揭示的。他们利用多种文学形式：历史详述、诗歌、律法禁令、名单等——但是这些文学形式总是带有一定的宗教意义。耶和華的子民发展了文学艺术，因为他们的神鼓励他们给他们的子孙后裔讲故事，因为祂给出了榜样。文学是交流观点的最完美艺术形式，文学能够沟通思想和心灵，传达人的情感。上帝不仅与祂的子民交流，还要求祂的子民忠实地将祂揭示的道传递给所有的人。



Detail of mosaic pavement from church at Khirbet el-Mekhaiyet (7th cent. A.D.). One of the largest mosaics known, it is almost intact, showing vines,

穆卡耶废墟中的教堂镶嵌路面的细节图（公元7世纪）。这张镶嵌图是已知最大的镶嵌图之一，图片几乎完整无损，图上有葡萄树形象、收获和垂钓场景，

harvest scenes, fishing, and landscapes with bulls and sheep. (Jordan Information Bureau, Washington)

VII. Art and Eschatology.-Little has been written about the place of art in the age to come, but there are some significant points revealed in Scripture.

One of the most striking, perhaps, is the revelation that in the New Jerusalem that is to be let down from heaven, there is no temple (Rev. 21:22). Little is said concerning the architecture of the Holy City, but we are told instead of its river and its trees and their health-giving nature (Rev. 22:1f.). It would seem that problems of ecology, the curse brought about by the building of cities, will be no problem in the Heavenly City.

Nor is anything said about statues and paintings in the New Jerusalem. The walls, the gates, even the very streets of the city are adorned, but their adornment come from nature, from the precious and semiprecious (Rev. 21:17-21); and since it is a city not made with hands, we assume that these are not the artistic creations of men. Paintings, as we know them, in a land of endless day (therefore no sunsets) and a glassy sea (hence no clouds, no waves, no storms), would lack excitement and would fail to convey an emotional message. Besides, if these forms of art are an attempt on the part of the artist to create a world according to his own ideal, why are they needed in an ideal world? How can an artist improve on perfection? How can we move men when nothing is lacking? The glory of the Holy City is the Lamb. What painting or what sculpture can fully convey that message?

以及公牛和羊构成的风景图案。(华盛顿, 约旦信息局)

VII. 艺术和末世论。《圣经》中很少写到艺术在将来的世界所处的地位, 但是经文中揭示了一些关键点。

其中最显著的一点可能是, 经文中揭示了新耶路撒冷将会从天而降, 城内不再有殿(启 21:22)。虽然《圣经》对于圣城的建筑只字未提, 但是经文中提到了城内的一道生命水的河和生命树, 以及它们医治的功能(启 22:1-2)。似乎因建造城市而引起的生态问题和诅咒在圣城中都不存在。

经文中也没有提到新耶路撒冷的雕塑和绘画。城墙、城门甚至包括城内的街道都被装饰起来, 但是这些建筑结构是被自然材料、宝石和半宝石装饰的(启 21:17-21); 由于这座城市不是人力建成的, 因此我们认为这些建筑结构也不属于人类的艺术创造。我们知道, 在无尽的白昼(因此没有日落)和平静的海洋(因此天空无云, 海上没有风浪或风暴)的国度里, 绘画将索然无味, 无法传递情感信息。此外, 如果这些艺术形式是艺术家们根据他们的理想创造出的世界, 那么在理想世界中它们还有存在的必要吗? 艺术家如何在完美的程度上更上一层楼呢? 在一个无所欠缺的国度里, 我们如何能够感动人们呢? 圣城的荣耀是羔羊。什么样的绘画或雕塑能够完整地表达这一信息呢?



Silver "Chalice of Antioch" (4th–5th cents A.D.), once thought to be that used at the Last Supper. The metal work includes two representations of Christ, eight apostles, and two evangelists, all subordinate to highly stylized vines. (Metropolitan Museum of Art, Cloisters Collection)

The spatial arts, it would seem, are lacking in the world to come. But how could it be otherwise? Spatial arts must have boundaries. The viewer must be able to see the whole in order to comprehend its message—and how can we see the whole of eternity or infinity?

But there will be music there, and it will be a new song (Rev. 5:9). Music, the art that best conveys emotion even though it falls short in communicating factual expression, is well suited to the age of perfection. The communication of truth is necessary in this age because we know in part, but it becomes unnecessary when knowledge is perfect. On the other hand, the expression of feelings is a basic part of perfected man, even as it is a basic part of the God in whose image man was created. As a temporal art, music does not

银质的“安提阿圣杯”(公元4世纪至5世纪),人们曾认为最后的晚餐中使用了这个圣杯。这一金属制品上包含两名基督的代表、八名使徒和两名福音传道者的图案,所有这些都点缀在高度风格化的葡萄藤中间。(大都会博物馆,修道院藏品)

将来的世界当中似乎缺少空间艺术。怎么可能不缺乏呢?空间艺术必有它的界限。观察者必须看到整体才能理解它要传道的信息——我们怎么能完整地看到永恒或无限呢?

但是天上会有音乐,人们将会唱新歌(启5:9)。虽然音乐不是实录性的表达方式,但是它是最能表达情感的艺术,音乐非常适合存在于完美的时代。此生我们需要交流真理,因为我们只掌握了部分真理,但是当知识达到完美,就不再需要这种交流了。另一方面,情感表达是完全人具备的一个基本要素,上帝以自己的样式造了人,那么同样,这也是上帝的一个基本要素。音乐作为一种时间艺术,人们不必听完整段音乐就能理解其中的信息。它永远能够展现和表达新的情感。道成了肉身,住在人的中

have to be presented in the whole in order to be understood. It can continue to unfold and to express new feelings through all eternity. The word has become flesh and dwells with man. Literature has been transformed into life. The books have been closed. But the song continues into endless ages.

See PLATES 4, 7, 21.

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间。文学品中描绘的世界成为了现实。人们合上书籍。但是歌曲将千古不绝。

见 PLATES 4, 7, 21 (见彩图 4, 7, 21)。

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ARTAXERXES

är-tə-zûrk'sēz [Heb. and Aram 'artaḥ-šastā', with vowel variants; Gk. *Artaxerxēs*].

1. Artaxerxes I Longimanus (464–424 B.C.), son of Xerxes I, who subdued revolts in Egypt between 460 and 445 B.C. He permitted Ezra to visit Jerusalem as Commissioner for Jewish Affairs (Ezr. 7:7–26; Neh. 2:1; etc.) in 458 B.C. He also authorized the mission of Nehemiah twelve years later (Neh. 1:2, etc.).

2. The LXX reads Artaxerxes for Ahasuerus throughout Esther; and some scholars have thought that Artaxerxes II Mnemon (404–359 B.C.) was being envisaged, son of Darius I and grandson of Artaxerxes I, who defeated his brother Cyrus at the battle of Cunaxa in 401 B.C. More probably, however, the reference is to Xerxes I (486–485 B.C.).

R. K. H.

ARTEMAS

är'tə-məs [Gk. *Artemas*] (Tit. 3:12). An associate of Paul, whom he planned to send (“or Tychicus”) to Crete to replace Titus, so that Titus could join Paul at Nicopolis. Tradition names him as bishop of Lystra, and as one of the seventy disciples.

The name is probably Greek, perhaps a masculine form of Artemis, or, as has been suggested, a short form of Artemidorus, a common name in Asia Minor. (These contracted forms were by no means rare in the Greek world. The Athenian orator Lysias was doubtless named after his grandfather Lysanias, and

ARTAXERXES 亚达薛西

音译: är-tə-zûrk'sēz 【希伯来语和亚兰语: 'artaḥ-šastā', 有元音变音; 希腊语: *Artaxerxēs*】。

1、亚达薛西一世朗基马努(公元前464至424年)是薛西斯一世的儿子,在公元前460年至公元前445年镇压了埃及的起义。特许以斯拉担任犹太事务专员出访耶路撒冷(拉7:7-26;尼2:1等)。25年之后,他又授权尼希米肩负起这一任务(尼1:2等)。

2、《七十士译本》在整个《以斯帖记》中称亚达薛西为亚哈随鲁;有些学者认为亚达薛西二世马尼望(公元前404至公元前359年)是大流士一世的儿子、亚达薛西一世的孙子,他于公元前401年在克纳科萨战役中打败了他的兄弟居鲁士。但是,这个亚达薛西很有可能指的是薛西斯一世(公元前486至公元前485年)。

词条作者: R. K. H.

ARTEMAS 亚提马

音译: är'tə-məs 【希腊语: *Artemas*】(多3:12)。保罗的同伴,保罗准备打发亚提马(“或推基古”)到克里特代替提多,提多因此可以和保罗一同赶往尼哥波立。据传说,他是路司得的主教,七十门徒之一。

亚提马可能是希腊语为“Artemis”(亚底米)的阳性形式,或者是“Artemidorus”(阿提米多罗)的简写形式,这个名字在小亚细亚地区很常见。(姓名的缩写希腊人名中很常见。雅典雄辩家利西阿斯无疑是以他祖父吕撒聂取的名字命名,可能最初利西阿斯就自称为吕撒聂。)

at first may even have been called Lysanias himself.)

ARTEMIS

är'tə-məs [Gk. *Artemis* (Acts 19:35), Latinized as DIANA (AV)]. The Greek goddess of wild animals, wild nature, chastity, and childbirth, and the Ephesian goddess of fertility, superficially with little but the name in common.

The Greek goddess Artemis, identified by the Romans as Diana, was the virgin huntress in the *Hippolytus* of Euripides, but behind that figure apparently was the goddess of wild nature, who was to be found in mountains and forests accompanied by nymphs. Worship of Artemis may be traced to Crete and the Greek mainland. The Cretan Mother Goddess had three roles: goddess of vegetation, mistress of animals, and goddess of the household. Each of these roles is perhaps reflected in the names by which she was known: Demeter, Artemis, and Athene. The problems of etymology of the names, relationships to other deities in other places, and the like, lie beyond our purpose here. It has been suggested that the name Artemis, which has defied all attempts to find an Indo-European or Greek etymology, may be Minoan. However, there are non-Minoan elements in the worship of Artemis as it developed, such as phallic dances and symbols, the concept that she was the sister of Apollo (who was not introduced to Greece until after the early Hellenic settlement), and her healing properties as reflected in the *Iliad* (v. 311–13), with reference to Aeneas. Since the Mycenaean princes encountered nature rarely except during the hunt, Artemis in Homer is essentially the archer and

ARTEMIS 亚底米

音译: är'tə-məs 【希腊语: *Artemis* (徒 19:35), 拉丁语形式为 DIANA(狄安娜, 《钦定版圣经》)】。希腊司掌野生动物、狩猎、纯洁和分娩的女神, 以弗所的生育女神, 两者从表面上看几乎没有任何联系, 但是名字相同。

希腊女神亚底米也就是罗马女神狄安娜, 她是欧里庇得斯的著作《希波吕托斯》中巡猎的处女, 她的原型显然就是狩猎女神, 她和陪伴她的仙女们生活在山林之中。克里特岛和希腊本土都崇拜亚底米女神。克里特人的母神扮演着三重角色: 植物女神、动物的女主人和家庭女神。她的三个不同的名字可能反映出她所扮演的三重角色: 得墨忒耳、亚底米和雅典娜。这些名字的词源、她们与在其他地方的其他神明的关系诸如此类的问题不在我们研究的范围内。有人指出, 印欧语系和希腊语词源说无法解释亚底米这个名字, 所以这个名字可能来自克里特语。但是在亚底米崇拜中也有一些非克里特文明元素, 如这一崇拜衍生出阳性崇拜的舞蹈和象征物; 她是阿波罗的妹妹(直到早期希腊移民定居之后, 阿波罗才被引入希腊); 《伊利亚特》(v. 311–13)中提到她治愈了特洛伊战争中的勇士。既然除了狩猎时, 迈锡尼的王公们很少亲近自然, 荷马作品中的亚底米从本质上讲是一位弓箭手和女猎人(*Il.* vi.428; xvi.183; xx.39, 71; xxiv.606)。从她是阿波罗的妹妹的说法中衍生出更深一层的关系, 即她是宙斯和勒托生的女儿。根据迈锡尼石灰岩石碑上的文字记载, 她似乎是保护女神(如果对碑文的解读无误, 情况似乎如此), 因此这位保护女神保护着城堡的安全。鉴于这一能力, 人们可以将她与雅典娜进行比较。雅典娜常与雅典卫城厄瑞克提翁神庙中的蛇、鸟、盾牌和

huntress (*Il.* vi.428; xvi.183; xx.39, 71; xxiv.606). From her relationship with Apollo developed a further relationship, that she was the daughter of Zeus and Leto. On a limestone tablet from Mycenae, she appears as the shield goddess (if correctly identified, as seems likely), hence the protectress of the citadel. In this capacity she can be compared with Athene. The comparison is further strengthened by the fact that Athene was associated with snake, bird, shield, and tree in the Erechtheon on the Acropolis of Athens, and in the epics of Homer she acts as protectress of her favorite heroes. These various strands yield a rather complex picture of Artemis, one who protected the chastity of her nymphs and was accordingly the goddess of maidens of marriageable age. As the goddess of animals, she on occasion required human sacrifices, yet she was at other times worshipped as the goddess who helped women in childbirth and gave gentle death to women. She was also a moon-goddess. The refining of her complex nature into the virgin huntress can be traced to the influence of poets such as Homer and Euripides.

Artemis of Ephesus is often described as having little in common with the Greek goddess Artemis (and the Roman Diana), but study of the early portrayal of Artemis shows how the Ephesian, Greek, and Roman goddess could have been derived from a common prototype. Artemis of Ephesus, perhaps best known from the “many-breasted” statues that have been discovered at Ephesus, is principally the Earth Mother (Demeter; Gk. *Dēmēter*), the Anatolian *Magna Mater* (Great Mother) or Cybele the goddess of fertility or fructification. It is

树联系在一起，在荷马的史诗中雅典娜保护着她中意的英雄们，这一事实进一步强化了上面的对比。各种不同的线索勾勒出一幅相当复杂的画面，亚底米保护着她的仙女们的纯洁，因此她是适婚少女的守护女神。作为动物女神，她有时会要求人们向她献祭，但是其他时候，她被尊为生育女神，并赐给女性安乐的死亡。她同时也是月亮女神。受荷马和欧里庇得斯等诗人的影响，这位复杂的女神变成了一位巡猎的处女。

人们常认为以弗所的亚底米与希腊女神亚底米（罗马女神狄安娜）几乎没有相同点，但是对亚底米早期肖像的研究解释了为什么以弗所、希腊和罗马的女神可能出自同一原型。以弗所的亚底米雕像可能是该地最著名的“多乳”雕像，它的主要身份是，大地母亲（德墨忒尔，希腊语：*Dēmēter*）、安纳托利亚的玛格那玛特（众神之母）或生育和丰收女神西布莉。人们可以从小亚细亚、叙利亚、腓尼基和以弗所东部的其他地区的宗教思想和宗教习惯中追寻到这种观念。因此，人们有时将以弗所的亚底米与阿施塔特、亚斯她录、伊师塔和古近东的

possible to trace this concept in the religious ideas and practices of Asia Minor, Syria, Phoenicia, and other areas to the east of Ephesus. Thus, Artemis of Ephesus has sometimes been related to Atargatis, Astarte, Ishtar, and other deities of the ancient Near East. Some of the efforts along this line are rather convincing, while others seem to verge on the fantastic. It is particularly difficult to separate the complex and often confused notions of the common people from the systematized pantheons of the cultic leaders—and at times it seems that even their systems have been superimposed on them by modern scholars. A wiser course, it would seem, is to set down the known characteristics of each god and goddess in each of the religious systems, compare and contrast their similarities and differences, and draw whatever conclusions seem to be well supported by the data.

其他神明联系在一起。根据这一线索进行的一些探索非常具有说服力，而其他的说法似乎有些异想天开。人们很难将普通人的复杂而又常常混淆的神明观念从系统化的膜拜诸神中区分出来——有时他们的宗教体系甚至似乎与现代学者提出的宗教体系存在重叠之处。较为明智的探究方法似乎是将每个的神和女神的已知特征放在各自的宗教系统中进行研究，比较他们的共性和差异，然后得出可以被数据有力证明的结论。



Statue of Artemis Polymastros ("many-breasted") from Ephesus. Goddess of fertility and childbirth, she is represented as a form of the Great Mother. (W. S. LaSor)

Artemis of Ephesus was born, according to tradition, in the woods near Ephesus, or rather, near the mouth of the Cayster River, long before the city of Ephesus was founded by Greek colonists (*ca.* 1100 B.C.). She was a goddess of fecundity or fertility in man, beast, and nature. She was worshipped in crude shrines, and her worship spread into many cities of Asia Minor, Syria, the Greek mainland, and ultimately to Rome and southern Gaul. At some point she was adopted by the Greek colonists at Ephesus, and a large temple was built for her—indeed, it was one of the seven wonders of the ancient world (*see* EPHEBUS). It was not her home, however, simply the principal shrine. Pilgrims came in great numbers to

以弗所的“多乳”亚底米雕像，她是生育和分娩女神，代表着众神之母的一种形态。(W. S. LaSor)

根据传说，以弗所亚底米出生在以弗所附近的森林中，或者说出生在基士达河的河口处，在她出生很久之后，希腊殖民者才建立了以弗所城(约公元前1100年)。她是司掌人类生育、动物繁殖和自然界丰收的女神。人们在加工粗糙的神龛中供奉她，对她的崇拜传入了小亚细亚、叙利亚、希腊本土的许多城市，最终传播到了罗马和高卢南部地区。在某段时期以弗所的希腊殖民者也供奉这位女神，他们为她建造了一座神庙——的确，这座神庙是古代世界七大奇观之一(见EPHEBUS[以弗所])。但以弗所并不是她的家乡，这里仅仅是她的主要神庙所在地。大批朝圣者来到这座神庙敬拜这位女神。导游会向游客指明从古海港通向大剧院的道路，为了取悦游客，他还会一边向他们描述朝圣者如何

worship Artemis at her shrine. The guide will point out the road leading from the ancient harbor to the great theater, and he may even delight the visitor by describing how the pilgrims came along this way singing, "Great is Artemis of Ephesus!" He may forget to mention that this Arkadiane way was named for the emperor who rebuilt it (Arcadius, A.D. 395–408). A large statue of Artemis Polimastros ("many-breasted") was discovered in 1956 and is in the museum at Ephesus today; but this is not the object that was venerated in the temple (Acts 19:35, "the sacred stone that fell from the sky"), which is generally believed to have been a meteorite. The "silver shrines of Artemis" (Acts 19:24) are believed to have been replicas of the earlier shrine that was replaced by the Artemisium (the great temple), which the pilgrims carried back home with them, possibly to serve as local or house-shrines.

The temple of Artemis, according to Pliny, was completed in 120 years and was destroyed and rebuilt seven times; it was to be rebuilt the eighth time in the 2nd cent. B.C. Many historians question or reject Pliny's statements. Contributions came from all Asia Minor. The completed temple was 425 ft. by 225 ft. (130 m. by 69 m.) and had 127 columns each 60 ft. (18 m.) in height and each representing a king. Thirty-six of the columns were decorated with high reliefs, and at least one was the work of Scopas, a renowned sculptor. (Cf. Pliny *Nat. hist.* xxxvi.21 [95–97].) According to tradition, the great temple was destroyed by fire on the night of the birth of Alexander the Great (356 B.C.); the arsonist was a deranged man named Erostratos who committed the act

前来膜拜，一边高唱“以弗所的亚底米何等伟大啊！”。他可能忘记告诉游客这条海港道路是以重建它的皇帝阿卡狄奥斯（公元 395 至 408 年）的名字命名的。1956 年人们发现了以弗所的“多乳”女神亚底米的巨型雕像，现在这一雕像保存在以弗所的博物馆内；但是神庙中供奉的神像并不是她（徒 19:35，“从丢斯那里落下来的像”），人们普遍认为神庙中供奉的雕像是一颗陨石。据说，“亚底米神银龕”（徒 19:24）是早期神龕的复制品，阿尔忒弥斯大型神庙取代了早期神龕，朝圣者把这座神龕带回故土，可能充当地方神龕或家庭式神龕。

根据蒲林尼的描述，亚底米神庙耗时 120 年建成，曾反复经历了七次毁坏与重建的过程；现在的亚底米神庙是在公元前 2 世纪时经历了第八次重建的结果。许多历史学者质疑或否定蒲林尼的说法。整个小亚细亚地区的人们都为建造神庙贡献了力量。神庙竣工时，长 425 英尺（130 米），宽 225 英尺（69 米），庙内有 127 根廊柱，每根高 60 英尺（18 米），每一根廊柱都代表了一位国王。36 根廊柱上饰有高浮雕，其中至少一根柱子上的高浮雕是著名雕塑家斯科帕斯的杰作。（参：Pliny *Nat. hist.* xxxvi.21 [95–97].）据传说，亚历山大大帝出生的那个晚上，神庙付之一炬（公元前 356 年）；纵火犯是一个名叫赫洛斯塔图斯的疯子，他这样做是想在历史上永远留下自己的名字。亚历山大大帝曾发动了一次著名的军事扩张行动，当他行军至

to achieve immortality in history. When Alexander reached Ephesus on his famous march (334 B.C.), he offered to rebuild the temple on the condition that it bear his name, but the people of Ephesus declined his offer, saying that it would not be appropriate for one god to build a temple to another.

The temple was attended by a very large hierarchy of religious persons, of which the chief were the Megabizes (cf. Pliny *Nat. hist.* xxxv.40 [132]), eunuchs, and young virgins. There were male and female priests, receptionists, supervisors, drummers, bearers of the scepter, cleaners and chambermaids, acrobats, and flute players. One month every year was entirely devoted to impressive ceremonies in honor of Artemis. No work was done during this month, and there were athletic games at the Stadium, plays at the Theater, and concerts at the Odeon. The people made offerings at the sacred grove that was Artemis' birthplace, gave great banquets, sang to the accompaniment of the flutes, and had a time of carnival. There was also a bank at the temple, and the chief Megabize was the treasurer of the goddess. According to one tradition (Plutarch *Moralia* 828c-d) the temple was a sanctuary for debtors.

Bibliography.—M. P. Nilsson, *Geschichte der griechischen Religion*, I (2nd ed. 1955); L. R. Palmer, *Mycenaeans and Minoans* (2nd ed. 1965), pp. 138ff.; W. Taylour, *Mycenaeans* (1964), pp. 63ff.; T. B. L. Webster, *From Mycenae to Homer* (1958), pp. 46 *et passim*; *Enc.Brit.*, II (1970), 507f.; Pliny *Nat. hist.* xxxv.40; xxxvi.21.

以弗所时（公元前 334 年），他主动要求重建亚底米神庙，条件是神庙将以他的名字来命名，但是以弗所人拒绝了他的要求，并说道，一位神不应当为另一位神建造神庙。

这座神庙由众多等级的宗教人物进行管理，其中的首领包括迈加比佐斯（参：Pliny *Nat. hist.* xxxv.40 [132]）、宦官和年轻的处女。神庙内还有男祭司和女祭司、接待员、监督员、鼓手、持权杖者、保洁员、女佣、杂耍艺人、长笛演奏者。为表达对亚底米的敬意，人们每年举行整整一个月的隆重祭礼。在这个月人们停止一切劳动，在体育场举办竞技比赛，在剧院观看戏剧，在音乐厅欣赏音乐会。人们在亚底米诞生的那个神圣的小树林中献上祭物，举办大的筵席，并伴着长笛唱歌，享受狂欢的时刻。神庙内也有一家储库，迈加比佐斯首领是女神庙的司库。一种说法（Plutarch *Moralia* 828c-d）认为神庙是债务人的避难所。

书目——M. P. Nilsson, *Geschichte der griechischen Religion*, I (1955 年再版); L. R. Palmer, *Mycenaeans and Minoans* (1965 年再版), 138 页起; W. Taylour, *Mycenaeans* (1964), 63 页起; T. B. L. Webster, *From Mycenae to Homer* (1958), 46 页等; *Enc.Brit.*, II (1970), 507-508 页; Pliny *Nat. hist.* xxxv.40; xxxvi.21.

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ARTIFICER

(Gen. 4:22; 1 Ch. 29:5; 2 Ch. 34:11; Isa. 3:3, AV). See INSTRUMENT; CARPENTER; MAGIC.

ARTILLERY

(1 S. 20:40; 1 Macc. 6:51, AV). See WEAPONS OF WAR.

ARTISAN; ARTS.

See CRAFTS.

ARUBBOTH

ə-rub'oth [Heb. *ʿrubbôṭ*]; AV, NEB, ARUBOTH ə-rōō'both. One of the twelve districts from which food supplies for Solomon's household were obtained (1 K. 4:10). With Arubboth are mentioned "Socoh, and all the land of Hephher"; and since Socoh lay in the Shephelah (Josh. 15:35), Arubboth probably lay in the southern part of the Shephelah. However, 'Arrâbeh near Dothan has been suggested as a possible identification.

J. F. PREWITT

ARUMAH

ə-rōō'mə [Heb. *ʿrûmâ*—'lofty']. The town in which Abimelech the son of Jerubbaal (Gideon) dwelt when driven from Shechem (Jgs. 9:41). The ruins el-'Ormeḥ, 5 mi. (8 km.) SE of Shechem and 3¹/₂ mi. (5.5 km.) E of Huwwara, may be the site, though its position is not known with certainty. In Jgs. 9:31 the RSV follows the emendation of Heb. *b^etormâ* (AV "privily") to *ba^arûmâ* ("at Arumah"). The NEB reads "he resorted to a ruse."

ARVAD**ARTIFICER 匠人**

(创 4:22; 代上 29:5; 代下 34:11; 《钦定版圣经》, 赛 3:3)。见 INSTRUMENT (工具); CARPENTER (木匠); MAGIC (魔法、戏法)。

ARTILLERY 火炮

(撒上 20:40; 《钦定版圣经》, 马一 6:51)。见 WEAPONS OF WAR (战争武器)。

ARTISAN; ARTS 工匠; 工艺

见 CRAFTS (工艺品、工艺)。

ARUBBOTH 亚鲁泊

音译: ə-rub'oth 【希伯来语: *ʿrubbôṭ*】; 《钦定版圣经》、《新英文译本》译为 ARUBOTH、“亚鲁泊”, 音译: ə-rōō'both。亚鲁泊是供给王和王室食物的 12 个地区之一 (王上 4:10)。经文中提到了亚鲁泊以及“梭哥和希弗全地”, 因为梭哥在高原上 (书 15:35), 亚鲁泊可能位于高原南部。但是, 也有人认为多坍附近的阿拉拜 ('Arrâbeh) 可能就是亚鲁泊。

词条作者: J. F. PREWITT

ARUMAH 亚鲁玛

音译: ə-rōō'mə 【希伯来语: *ʿrûmâ*——“高的”】。耶路巴力 (基甸) 的儿子亚比米勒被赶出示剑之后, 就住在了亚鲁玛 (士 9:41)。示剑东南 5 英里 (8 公里), 胡瓦哈 (Huwwara) 东面 3.5 英里 (5.5 公里) 的奥尔迈 (el-'Ormeḥ) 废墟可能就是亚鲁玛古城, 但是其确切位置还不为人知。《修订标准译本》的《士师记》9:31 将希伯来词 *b^etormâ* (《钦定版圣经》“秘密地”) 修正为 *ba^arûmâ* (“在亚鲁玛”)。《新英文译本》则译作 “he resorted to a ruse” (“他设计谋”)。

ARVAD 亚发

är'vad [Heb. 'arwad; Gk. *Arados*] (Ezk. 27:8, 11); **ARVADITE** [Heb. *hā 'arwādī*] (Gen. 10:18; 1 Ch. 1:16). One of the four major cities of Phoenicia.

Arvad, modern Erwād, is located on an island 2¹/₂ mi. (4 km.) from the coast and about 30 mi. (50 km.) N of Tripoli. This island has a low, flat, rocky surface approximately 800 yds. (730 m.) in length and 500 yds. (460 m.) in width, and has neither water nor natural soil. Consequently, the city was dependent upon the mainland for its supplies and water. Rainwater was stored on the island in tanks and reservoirs. There is a fresh-water spring, it is said, issuing from the ocean floor midway between Arvad and the mainland. In times of emergency water was ingeniously piped from this spring to boats moored at the surface.

Houses several stories high were built close together in the western and southern sectors of the island. Remnants of an ancient wall may be found on three sides of Arvad. In some places the massive stones are still standing, five to six courses high. Since the island lacked a natural harbor, one was constructed on the east toward the mainland by means of three piers 70 to 100 yds. (64 to 90 m.) long, made of immense sandstone blocks. This artificial harbor, protected from winds on the fourth side by the mainland, made possible Arvad's famous and powerful navy. In Ezk. 27:8, 11 it is stated that the men of the city were employed by Tyre as sailors and soldiers.

The inhabitants of Arvad (Arvadites) are correctly identified in Gen. 10:18 as Canaanites.

音译: är'vad 【希伯来语: 'arwad; 希腊语: *Arados*】(结 27:8, 11); **亚发人**【希伯来语: *hā 'arwādī*】(创 10:18; 代上 1:16)。腓尼基的四个主要城市之一。

亚发(现代阿瓦德)是一座距海岸 2.5 英里(4 公里)的海岛城市,位于黎波里以北约 30 英里(50 公里)处。亚发岛地势低平,地表多有岩石,约 800 码(730 米)长、500 码(460 米)宽,岛上既没有淡水也没有自然土壤。因此,城中的物资和淡水要依靠大陆的补给。岛上的人将雨水储存在贮水池和水库中。据说,岛上有一眼淡水泉,泉水从亚发和大陆中间的大洋底部喷涌而出。在用水紧张的时候,岛上的人巧妙地用管道将泉水输送到水面上停泊的船只里。

多层结构的房屋在岛屿的西部和东部地区紧密排列。在亚发城的三面可以找到古城墙的遗迹。某些地方仍然矗立着 5 至 6 层高的巨石。由于这座岛屿缺乏天然港口,人们在朝向大陆的海岛东侧用 3 个 70 至 100 码(64 至 90 米)长的巨大的砂岩石墩建造了一个港口。这一人工港从受陆地保护,四面都防风,从而使亚发得以建立著名的、强大的海军。《以西结书》27:8 和 11 中说,推罗雇佣该岛上的人作水手和士兵。

亚发的居民(亚发人)正是《创世记》10:18 中提到的迦南人。

One of the earliest references to Arvad is its capture, mentioned in the Annals of Thutmose III (ca. 1475 B.C.). The decline of Egyptian power after Ramses II afforded the opportunity for Arvad to assume leadership over a hegemony in northern Phoenicia similar to that of Sidon in the south. The extent of Arvad's influence on the mainland is indicated by Strabo, who lists six cities over which Arvad exercised control. The Amarna Tablets record that Arvad supported the Amorites in their attacks upon Egyptian possessions in Syria (Am. Tab. 101, 149). Arvad was first made tributary to Assyria by Tiglath-pileser I. Mattan Baal king of Arvad is listed among the enemies defeated by Shalmaneser III at the battle of Qarqar (853 B.C.). About fourteen years later Shalmaneser forced the city to surrender and to pay tribute.

The hexagonal prism of Sennacherib (ii.52) lists Abdilihit of Arvad as one of three Phoenician kings from whom he received tribute in 701 B.C. In the Annals of Ashurbanipal (ii. 63–67) it is stated that Yakinlu king of Arvad, in submitting to Assyria, sent his own daughter to Nineveh with a large tribute in the form of a dowry (ca. 664 B.C.). During the years of Persian domination, Arvad, Tyre, and Sidon were permitted to form a federation with a common council in Tripoli. As one of the first cities of Phoenicia to surrender to Alexander the Great, Arvad lent its formidable fleet to the conqueror for his attack upon Tyre. Arvad is also mentioned in a list of cities in 1 Macc. 15:23, in the Greek form ARADUS.

Bibliography.—D. Harden, *The Phoenicians* (1962); P. K. Hitti, *Lebanon in History* (1957).

占领亚发是历史中最早一次提及亚发，图特摩斯三世（约公元前 1475 年）的年鉴中提到了这次占领。拉美西斯二世死后埃及开始衰落，客观上为亚发夺取霸权创造了机会，亚发侵占了腓尼基北部，建立起了可与南部西顿匹敌的霸权。斯特拉博指明了亚发对大陆影响程度，并列出了受到亚发控制的 6 座城市。亚玛拿泥版中记载了亚发同亚摩利人一同劫掠了埃及在叙利亚的财产（Am. Tab. 101, 149）。提革拉·毗列色一世执政时期，亚法首先成为亚述的附属国。撒幔以色列三世在卡尔卡战役（公元前 853 年）中打败的敌人就包括亚发王马坦·巴力。大约 14 年后，撒幔以色列迫使亚发城投降并朝贡。

西拿基立的六方柱上列出了公元前 701 年向其进贡的三位腓尼基王的名字，其中一位王就是亚发王（Abdilihit）。亚述巴尼帕的年鉴（ii. 63–67）中指出，约公元前 664 年，亚发王亚金鲁（Yakinlu）投降亚述，并将他的女儿和大量贡物（以嫁妆的形式）送到尼尼微城。波斯控制亚发时期，允许亚发、推罗和西顿组成一个联邦，并在黎波里成立了共同的议会。作为首批投降于亚历山大大帝的腓尼基城市之一，亚发把其强大的海军舰队借给了这位征服者，助其进攻推罗。《马加比一书》15:23 中的城市名单中也提到了亚发，它的希腊语形式是 ARADUS（见 ARADUS[亚发]）。

书目——D. Harden, *The Phoenicians* (1962); P. K. Hitti, *Lebanon in History* (1957)。

ARZA

är'zə [Heb. 'aršā]. A steward of King Elah, in whose house at Tirzah Zimri murdered the king at a drinking debauch (1 K. 16:9).

ARZARETH

är'zə-reth [cf. Heb. 'eres 'aheret—'another land' (Dt. 29:28 [MT 27]); AV ARSARETH. A land to which the ten tribes were deported (2 Esd. 13:45), described as lying "a journey of a year and a half" beyond the river, i.e., the Euphrates. According to Josephus, people were still believed to be there in countless numbers (*Ant.* xi.5.2), and in the last days they will return from that place.

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ASA

ā'sə [Heb. 'āšā—'healer,' or perhaps a contraction of 'sāyā—'Yahweh has healed'; Gk. *Asa* (Mt. 1:7f.)].

1. A king of Judah, the third one after the separation of Judah and Israel. Asa was the son (or less probably the younger brother) of Abijah, the son and successor of Rehoboam. Absalom's granddaughter Maacah is called his mother (1 K. 15:10); she indeed acted as queen mother, but more probably was Asa's grandmother. She was at any rate the mother of Abijah (1 K. 15:2). The first ten years of his reign were prosperous and peaceful (2 Ch. 14:1). He introduced many reforms, such as putting away the sodomites or male cult prostitutes, removing idols from

ARZA 亚杂

音译: är'zə【希伯来语: 'aršā】。亚杂是以拉王的管家,以拉在亚杂位于得撒的家中喝醉时,心利趁机杀了他(王上 16:9)。

ARZARETH 阿扎罗兹

音译: är'zə-reth【参:希伯来语: 'eres 'aheret——“别的地方”(申 29:28 [《马所拉文本》27])】;《钦定版圣经》译作 ARSARETH(“阿扎罗兹”)。《以斯得拉二书》13:45中说10个宗族曾经被放逐到阿扎罗兹地区,并称从幼发拉底河“穿过阿扎罗兹地区漫长旅程一共用了一年半的时间”。根据约瑟夫斯的描述,仍有不计其数的居民生活在那里(*Ant.* xi.5.2),在最后的日期到来时,他们将会从那里归回。

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ASA 亚撒

音译: ā'sə【希伯来语: 'āšā——“医治者”,这个希伯来词可能是'sāyā的缩写形式——“耶和华已医治”;希腊语: *Asa* (太 1:7-8)】。

1、亚撒是犹大和以色列分离之后的第三位犹大王。他是亚比雅的儿子(其次可能是其弟弟),罗波安的孙子。押沙龙的孙女玛迦据说是他的母亲(王上 15:10),玛迦实际上一直充当着皇太后,但她更可能是亚撒的祖母。不论事实到底怎样,她都是亚比雅的母亲(王上 15:2)。亚撒执政的前10年,犹大国家繁荣太平(代下 14:1)。他推进了一系列的改革,例如“从国中除去顽童,又除掉他列祖所造的一切偶像”,毁掉了外邦神的坛,打碎柱像,砍掉木偶。他甚至罢黜了他祖母玛迦的太后位,因她崇拜偶像并造了可憎的偶像亚舍拉(王

holy places, and breaking down altars, pillars, and Asherim. He even deposed the queen mother because of her idolatrous practices and the image she had made for Asherah (1 K. 15:12ff.; 2 Ch. 14:3). Despite the continued existence of the high places, Asa was held blameless (2 Ch. 15:17).

The first military event of Asa's reign was the repulse of an attack by Zerah "the Ethiopian" (2 Ch. 14:8-15), although the numbers of the troops recorded on both sides seem impossibly high (580,000 in Asa's army; 1,000,000 of the enemy). It is uncertain who this foe was; some have suggested that he was Osorkon I king of Egypt, but it is more probable that he was the military commander at the frontier garrison of Gerar (cf. v. 14). The epithet "Cushite" may mean that he was an Ethiopian or an Arabian. At any rate, Asa routed him completely at Mareshah in the lowlands of Judah (14:6ff.). Directed and encouraged by Azariah the prophet, he carried on an important revival. Having restored the great altar of burnt offering in the temple, he assembled the people for a renewal of their covenant with Yahweh. On this occasion seven hundred oxen and seven thousand sheep were offered in sacrifice.

The hostility between Israel and Judah, which had continued unbroken since the disruption of the monarchy, showed itself again in one incident. The king of Israel, Baasha, encroached and finally fortified Ramah as a frontier fortress. Asa, fainthearted, instead of putting his entire trust in Yahweh, made an alliance with Ben-hadad of Damascus. The Syrian king, in consideration of a large sum of money and much treasure from the

上 15:12 起; 代下 14:3)。虽然邱坛还没有从以色列中废去, 除了保留邱坛之外, 亚撒的一生无可非议(代下 15:17)。

亚撒在位期间发动的第一次军事行动是抗击“埃塞俄比亚人”谢拉的进攻(代下 14:8-15), 尽管经文记载的两军人数多得并不切实际(亚撒军 580,000 人; 敌军 1,000,000 人)。很难确定到这个敌人到底是谁; 有人认为敌人是埃及王奥索尔科恩一世, 但是似乎更有可能是戍守基拉耳边境的军事长官(参: 代下 14:14)。“古实”这个绰号意味着他可能是埃塞俄比亚人或阿拉伯人。总之, 亚撒在犹大地地玛利沙彻底打败了古实人(代下 14: 6 起)。在先知亚撒利雅的指导和鼓励下, 亚撒进行了重要的革新。他修复了耶和華殿中的大燔祭坛, 又召集众人恢复他们也耶和華所立的约, 并将牛七百只、羊七千只献给耶和華。

自从王国分裂之后, 以色列和犹大之间就一直处于敌对状态, 下面的一个历史事件再一次显示出两者之间的敌意。以色列王巴沙不断地侵略扩张, 最终将拉玛建成了一座边境要塞。胆怯懦弱的亚撒不全心全意信靠耶和華, 而是与大马士革的便哈达结盟。这位叙利亚王覬覦耶路撒冷圣殿中大量的金银财宝, 因此同意进攻巴沙王国的北部地区。值此有利时机, 亚撒攻占了拉玛, 并利用巴沙修筑拉玛时所用的大量建筑材料修筑

temple at Jerusalem, consented to attack the northern portion of Baasha's territory. It was at this favorable moment that Asa captured Ramah; and with the vast building material collected there by Baasha, he built Geba of Benjamin and Mizpah (1 K. 15:16–22). This lack of faith in Yahweh was severely criticized by Hanani the prophet. Asa, instead of listening patiently to this prophet, was greatly offended and enraged, and Hanani was put in prison (2 Ch. 16:1–10). Three years later, Asa was attacked by gout or some disease of the feet (cf. DISEASE III.J). Here again he was accused of lack of faith, for “he did not seek the Lord, but sought help from physicians” (2 Ch. 16:12). Having ruled forty-one years, he died and was buried with great pomp in a tomb erected by himself in the city of David, Jerusalem. On the whole his reign was very successful, but it must be sadly recorded that as the years rolled on he became less and less faithful to Yahweh and His Law.

Asa reigned *ca.* 913–873 B.C. It is uncertain when exactly Baasha sought to fortify Ramah, in view of the discrepancy between 1 K. 16:8 and 2 Ch. 16:1. Probably the simplest explanation is that the numeral of the latter verse has suffered in transmission; perhaps “sixteenth” was the original reading.

2. A son of Elkanah, a Levite, who dwelt in one of the villages of the Netophathites (1 Ch. 9:16).

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ASADIAS

as-ə-dī'əs (Bar. 1:1, AV). *See* HASADIAH.

了便雅悯的迦巴和米斯巴（王上 15:16-22）。先知哈拿尼强烈地谴责亚撒不仰赖耶和华神，而亚撒却根本不愿耐心倾听这位先知的忠告，他恼羞成怒，将哈拿尼囚在监里（代下 16:1-10）。三年之后，亚撒得了通风（或者是他脚上得了病）（参：DISEASE III.J[疾病 III.J]）。但他仍然不仰赖耶和华神，因为他“病的时候没有求耶和華，只求医生”（代下 16:12）。执政四十一年之后，亚撒去世，隆重地葬在大卫城（耶路撒冷）中他为自己建造的坟墓里。总体来说，亚撒对犹太的统治还算成功，但遗憾的是，随着时间推移，他越来越不愿信靠耶和華，也逐渐不再遵守他的律法。

亚撒执政时间大致处于公元前 913 年至公元前 873 年之间。由于《列王纪上》16:8 与《历代志下》16:1 中的描述不符，人们无法确定巴沙修筑拉玛的准确时间。对此最简单的解释是后一节经文在传播过程中出现了数字上的篡改；或许，原始经文中的数字是“第十六年”。

2、亚撒是利未人以利加拿的儿子，居住在尼陀法人的一个村庄（代上 9:16）。

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ASADIAS 哈撒底

音译：as-ə-dī'əs（《钦定版圣经》，巴 1:1）。

见 Hasadiah (哈撒底)。

ASAEAS

ə-sī'əs (1 Esd. 9:32, NEB). See ASAIAS.

ASAEAS 亚西雅

音译: ə-sī'əs (《新英文译本》, 拉一 9:32)。见 Asaias (亚西雅)。

ASAEI

as'ə-el (Tob. 1:1, AV). See ASIEL 3.

ASAEI 埃索尔

音译: as'ə-el (《钦定版圣经》, 比 1:1)。见 ASIEL 3 (亚薛 3)。

ASAHEL

as'ə-hel [Heb. "śā'ēl—'God is doer' or 'God has made'].

ASAHEL 亚撒黑

音译: as'ə-hel 【希伯来语: "śā'ēl——“上帝是行动者”或“上帝已创造”】。

1. The brother of Joab and Abishai and son of Zeruah, one of David's sisters (1 Ch. 2:15f.; 2 S. 2:18; etc.). With his two brothers Asahel was an early adherent of David and later became one of the famous "thirty" (2 S. 23:24; 1 Ch. 11:26).

1、亚撒黑是约押和亚比筛的兄弟, 这三兄弟是洗鲁雅的儿子, 洗鲁雅是大卫的一个姐妹 (代上 2:15-16; 撒下 2:18 等)。亚撒黑和他的两个兄弟是大卫早期的追随者, 后来亚撒黑成为著名的“三十勇士”之一 (撒下 23:24; 代上 11:26)。

Asahel was renowned for his swift running, which was the cause of his downfall. After the battle of Gibeon (which in fact was more of a border skirmish than a battle), in which Abner lost 360 men to Joab's twenty (2 S. 2:30f.), Asahel pursued Abner. Being "swift of foot as a wild gazelle" he overtook him. Abner, confident that he could slay the smaller man, magnanimously tried to persuade him to go after the spoil of a younger man, but without success, whereupon Abner killed him with a backward thrust of his spear. His death had important repercussions, including the delay of David's accession to the throne. Abner later transferred his loyalties; but this made no difference to Joab, who later slew him, both out of revenge for Asahel and out of jealousy (2 S. 3:26f.). Asahel was buried in his father's tomb at Bethlehem.

亚撒黑因跑得快而著名, 这一特长也成为了他的丧命的原因。在基遍战役中, 约押以 20 人歼灭了押尼珥 360 人, 这次战役之后 (实际上, 更像是边境小冲突, 不太像是一场战役), 亚撒黑追赶押尼珥。亚撒黑“脚快如野鹿一般”, 他追赶上了押尼珥。虽然押尼珥自信可以杀死这个小个子的男人, 但他大度地劝说他去拿住一个少年人, 剥去他的战衣, 亚撒黑却不听劝, 因此押尼珥用枪向后刺穿了亚撒黑。亚撒黑的死亡产生了重要的影响, 其中包括推迟了大卫登基的时间。虽然后来押尼珥变节归顺了大卫, 但这对约押来说并没有什么区别, 他出于对押尼珥的嫉妒, 还想为兄弟亚撒黑报仇, 于是他杀死了押尼珥。(撒下 3:26-27)。亚撒黑被送到伯利恒, 葬在了他父亲的坟墓里。

Asahel is also mentioned as the fourth of David's month-by-month captains (1 Ch. 27:7); and although he died rather earlier than this, it may show that the division was of long standing, though in a less developed form. On the other hand, it may be that he is mentioned only honoris causa. The honor of being head over such a division may in some cases have been posthumous, the deceased man being represented by someone else, perhaps his own son. This would explain the addition of the words "and his son Zebadiah after him."

2. A Levite of the commission of captains and Levites and priests that Jehoshaphat, in his third year, sent among the cities of Judah with the book of the law to spread information among the people (2 Ch. 17:7-9).

3. One of the keepers of the storechambers in the temple in the time of Hezekiah (2 Ch. 31:13).

4. The "father" or ancestor of Jonathan, who was one of the two elders who opposed Ezra in his reforming policy of putting away the foreign wives of the Jews after the return from exile (Ezr. 10:15). The phrase translated in the AV of this verse "were employed" has a variety of translations, but the most likely one is that given by the RSV—"opposed."

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ASAHIAH

as-ə-hī'ə (2 K. 22:12, 14, AV). See ASAIAH 1.

亚撒黑也是大卫四月第四班的班长（代上 27:7）；虽然他还没就任这一职位就死去了，但是这可以说明虽然这一班次发展尚不成熟，却是一支长期存在的队伍。另一方面，它可能仅仅是一个荣誉称号。很多时候，班长职位是为死者追加的荣誉官职，由其他人（可能是他的儿子）代替死者接任这一职位。这也就解释了经文中额外信息“接续他的是他的儿子西巴第雅”。

2、约沙法作犹大王第三年曾经派遣一些臣仆、利未人和祭司前往犹大各城，这些人带着耶和华的律法书，走遍犹大各城教训百姓，其中一位利未人就叫亚撒黑（代下 17:7-9）。

3、希西家时期有一个负责在耶和华殿里看管仓房的人也叫亚撒黑（代下 31:13）。

4、约拿单的“祖先”，被掳归回之后，以斯拉修改了政策，让众人休掉他们的外邦妻子，而约拿单阻挡这事的两位长老之一（拉 10:15）。《钦定版圣经》将这段经文中的一个短语译为“总办”，这个短语有很多译法，但是绝大多数情况下，人们采纳《标准修订译本》中的译法——“阻挡”。

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ASAHIAH 亚撒雅

音译：as-ə-hī'ə（《钦定版圣经》，王下 22:12, 14）。见 ASAIAH 1（“亚撒雅 1”）。

ASAI AH

ə-sā'yə [Heb. "sāyā].

1. AV also ASAHIAH (2 K. 22:12, 14). A member of the delegation sent by Josiah to Huldah concerning the law scroll found in the temple (2 K. 22:12-14; 2 Ch. 34:20).

2. A Simeonite leader who dispossessed the Meunim (1 Ch. 4:36).

3. A Levite of the family of Merari who assisted in bringing the ark to Jerusalem (1 Ch. 6:30; 15:6, 11).

4. A Shilonite resident in Jerusalem (1 Ch. 9:5), called Maaseiah in Neh. 11:5.

ASAIAS

ə-sī'əs [GK. *Asaias*]; AV ASEAS; NEB ASAEAS. A son of Annan who put away his foreign wife (1 Esd. 9:32). See ISSHIAH.

ASAL

ā'səl (Zec. 14:5, NEB). See AZAL.

ASAMIAS

a-sə-mī'əs (1 Esd. 8:54, NEB). See HASHABIAH 8.

ASANA

as'ə-nə (1 Esd. 5:31, AV, NEB). See ASNAH.

ASAPH

ā'saf [Heb. 'āsāp; Gk. *Asaph*].

ASAI AH 亚撒雅、亚帅雅

音译: ə-sā'yə 【希伯来语: "sāyā】。

1、《钦定版圣经》也译作 ASAHIAH (亚撒雅) (王下 22:12, 14)。约西亚王派遣一个代表团去见户勒大询问关于耶和殿中发现的律法书的事。其中一名代表就是亚撒雅 (王下 22:12-14; 代下 34:20)。

2、西缅支派的领袖, 曾驱逐米乌宁人 (代上 4:36)。

3、利未人米拉利的子孙, 曾帮助大卫把约柜抬到耶路撒冷 (代上 6:30; 15:6, 11)。

4、居住在耶路撒冷的一名示罗人 (代上 9:5), 《尼希米记》11:5 中称之为玛西雅。

ASAIAS 亚西雅

音译: ə-sī'əs 【希腊语: *Asaias*】; 《钦定版圣经》和《新英文译本》译为 ASEAS 和 ASAEAS (汉译同为亚西雅)。亚南的儿子, 他曾抛弃了自己的外邦妻子 (拉一 9:32)。见 ISSHIAH (伊示雅)。

ASAL 亚萨

音译: ā'səl (《新英文译本》, 亚 14:5)。见 AZAL (亚萨)。

ASAMIAS 哈沙比雅

音译: a-sə-mī'əs (《新英文译本》, 拉一 8:54)。见 HASHABIAH 8 (哈沙比雅 8)。

ASANA 押拿

音译: as'ə-nə (《钦定版圣经》, 《新英文译本》, 拉一 5:31)。见 ASNAH (押拿)。

ASAPH 亚萨

音译: ā'saf 【希伯来语: 'āsāp; 希腊语: *Asaph*】。

1. Ancestor of Hezekiah's recorder Joah (2 K. 18:18, 37).

2. One of David's three chief musicians, along with Heman and Jeduthun (Ethan), and the reputed author of Pss. 50 and 73–82; the son of Berechiah (1 Ch. 6:39). After the ark was taken to Jerusalem (15:16–19), he conducted with cymbals the music performed in the tent of the ark (16:5, 7, 37). Heman and Jeduthun did the same at Gibeon (vv. 41f.). Four of Asaph's sons (fellow guild members?) were among those appointed to conduct under him sections of the great chorus (25:1ff.), and all took part at the dedication of the temple (2 Ch. 5:12). The "sons of Asaph" formed a musical guild and were prominent in temple worship, especially as singers (cf. 1 Ch. 25:1ff.; 1 Esd. 1:15).

Asaph is said to have "prophesied under the direction of the king," through his music (1 Ch. 25:2); and Jeduthun and Heman are called "royal seers" (v. 5; 2 Ch. 35:15); cf. 1 S. 10:5.

3. NEB EBIASAPH (cf. 1 Ch. 9:19). A name in the list of divisions of gatekeepers in the second temple (1 Ch. 26:1).

4. Keeper of the royal forest under Artaxerxes I (Neh. 2:8).

ASAPPHIOTH

ə-sa'fē-ōth (1 Esd. 5:33, NEB). See SOPHEREETH.

ASARA

as'ə-rə (1 Esd. 5:31, NEB). See HASRAH.

1、希西家的史官约亚的祖先（王下 18:18, 37）。

2、亚萨、希幔和耶杜顿（以探）是大卫的三个主要歌颂者，亚萨也被认为是《诗篇》50篇和《诗篇》73至82篇的作者；比利家的儿子（代上 6:39）。约柜被送到耶路撒冷之后（代上 15:16-19），亚萨在放置约柜的帐幕里前敲钹（代上 16:4-5, 7, 37）。另外两个歌颂者希幔和耶杜顿则在基遍敲钹、吹号（代上 16:41-42）。亚萨的四个儿子（可能是公会成员）在亚萨指挥的大合唱团中供职（代上 25:1起），他们都在耶和殿里赞美感谢耶和殿（代下 5:12）。“亚萨的儿子们”组织了音乐协会，他们（尤其作为歌唱者）在圣殿的献祭仪式中扮演着举足轻重的作用（参：代上 25:1起；拉一 1:15）。

据说，亚萨“遵王的旨意唱歌”（代上 25:2）；耶杜顿和希幔被命作“王的先见”（代上 25:5；代下 35:15）；参撒 10:5。

3、《新英文译本》将其译作以比雅撒（参：代上 9:19）。第二圣殿的守门班次表中出现了亚萨这个名字（代上 26:1）。

4、亚达薛西一世的皇家园林的管理者（尼 2:8）。

ASAPPHIOTH 哈硕弗里

音译：ə-sa'fē-ōth（《新英文译本》，拉一 5:33）。见 SOPHEREETH（琐斐列）。

ASARA 亚萨拉

音译：as'ə-rə（《新英文译本》，拉一 5:31）。见 HASRAH（哈斯拉）。

ASARAMEL

ə-sar'ə-mel [Gk. *Asaramel, Saramel*]; AV SARAMEL. A name of uncertain nature in 1 Macc. 14:28, occurring in an inscription. The Vulg., AV, RSV, and NEB take it as a place name. If it was originally Heb. *w'śar 'am'ēl* ("a prince of the people of God"), it might be a title of Simon the high priest.

ASAREL

as'ə-rēl [Heb. *'śar'ēl*]; AV, NEB, ASAREEL. A descendant of Judah and son of Jehallelel (1 Ch. 4:16).

ASARELAH

as-ə-rē'lə (1 Ch. 25:2, AV, NEB). *See* ASHARELAH.

ASBASARETH

as-bas'ə-reth (1 Esd. 5:69, NEB). *See* ESARHADDON.

ASCALON

as'kə-lon [Gk. *Askalōn*] (Jth. 2:28; 1 Macc. 10:86; 11:60; 12:33); RSV also ASKALON (1 Maccabees). *See* ASHKELON.

ASCENSION.

The departure of Christ from earth to the presence of the Father. Although the Ascension as an event is more often assumed than described in the NT, the Ascension of Jesus Christ is an important article of the Christian faith, declaring the victory of Jesus and pointing to his

ASARAMEL 亚萨拉默珥

音译: ə-sar'ə-mel 【希腊语: *Asaramel, Saramel*】; 《钦定版圣经》译为 SARAMEL (萨拉默珥)。《马加比一书》14:28 中这个名字的含义不详, 一篇铭文中也出现了这个名字。《武加大译本》、《钦定版圣经》、《修订标准译本》和《新英文译本》认为它是一个地名。如果这个词语对应的希伯来原形是 *w'śar 'am'ēl* (“神之子民的君王”), 那么它应该是大祭司西门的头衔。

ASAREL 亚撒列

音译: as'ə-rēl 【希伯来语: *'śar'ēl*】; 《钦定版圣经》和《新英文译本》译为 ASAREEL (亚撒列)。他是犹太的后裔, 耶哈利勒的儿子 (代上 4:16)。

ASARELAH 亚萨利拉

音译: as-ə-rē'lə (《钦定版圣经》, 《新英文译本》, 代上 25:2)。见 ASHARELAH (亚萨利拉)。

ASBASARETH 亚斯巴撒

音译: as-bas'ə-reth (《新英文译本》, 拉 1:5:69)。见 ESARHADDON (以撒哈顿)。

ASCALON 亚实基伦

音译: as'kə-lon 【希腊语: *Askalōn*】 (滴 2:28; 马一 10:86; 11:60; 12:33); 《修订标准译本》也译作 ASKALON (亚实基伦) (《马加比一书》)。见 ASHKELON (亚实基伦)。

ASCENSION 升天

基督离开人世回到天父那里。尽管《新约》中更愿意承认耶稣升天是客观事实, 而少有对这一事件的描述, 但是耶稣升天是基督徒的一个重要信条, 这一事件表明了耶稣的胜利, 证明祂支配着人类历史事件的发生。

present lordship over the events of human history.

- I. Biblical Accounts
 - A. Matthew, Mark, and John
 - B. Luke and Acts
- II. Proclamation
- III. Significance
 - A. As the Conclusion of Jesus' Earthly Activity
 - B. As Exaltation of Jesus
 - C. For Christian Life
 - D. For the Future

- I. 《圣经》中的描述
 - A. 《马太福音》、《马可福音》和《约翰福音》中的描述
 - B. 《路加福音》和《使徒行传》中的描述
- II. 耶稣升天的宣告
- III. 耶稣升天的意义
 - A. 耶稣升天是耶稣在祂地上活动的终点
 - B. 升天意味着耶稣被神高举
 - C. 升天对基督徒的生命的意义
 - D. 升天对将来的世界的意义

I. Biblical Accounts.- *A. Matthew, Mark, and John.* Since the Ascension is the event that concludes the historical appearances of Jesus, one would assume that all the Gospels would end with an account of it. However, only Luke includes an Ascension scene. In the other Gospels the final scenes of Jesus' earthly life are Resurrection appearances.

I. 《圣经》中的描述。 A. 《马太福音》、《马可福音》和《约翰福音》中的描述。既然耶稣升天是耶稣对其历史活动的总结，人们认为所有的福音书都应以描述耶稣升天结束。然而，只有《路加福音》中描述了耶稣升天时的场景。在其他福音书中，耶稣尘世生活最终场景是耶稣复活后向人们显现。

The longer ending of Mark (16:9-20), which was recognized by the Church for many centuries as part of the canonical text, does contain an explicit reference to the Ascension: "So then the Lord Jesus, after he had spoken to them, was taken up [Gk. *anelémphthē*] into heaven, and sat down at the right hand of God" (16:19). However, in terms of the present understanding of the text of Mark, the original Gospel ended with the announcement that Jesus would appear to His disciples in Galilee. The story of that appearance in Galilee is the final scene in the Gospel of Matthew. This story contains the theme of the Ascension, viz., "all authority in heaven and on earth has been given to me" (Mt. 28:18), but no

数百年来，教会始终认为《马可福音》结束部分所加的章节（可 16:9-20）是正典的一部分，这些章节的经文的确明确地提及了耶稣升天：“主耶稣和他说完了话，后来被接到【希腊语：*anelémphthē*】天上，坐在神的右边”（可 16:19）。但是，根据现在人们对《马可福音》的理解，最初这一福音书以耶稣宣布将在加利利向其门徒显现结束。在加利利显现也是《马太福音》中描述的最后场景。这一故事包含了耶稣升天的主题，即，“天上，地下所有的权柄，都赐给我了”（太 28:18），但是此处经文并没有直接提及耶稣升天。此外，《马太福音》和《马可福音》中都含有耶稣的启示语，即人子要驾着天上的云降临（太 16:27； 24:30； 26:64； 可 8:38； 13:26），这一启示语暗含了耶稣升天，

direct account of the Ascension. In addition, both Matthew and Mark contain Jesus' apocalyptic sayings about the Son of man coming on the clouds of heaven (Mt. 16:27; 24:30; 26:64; Mk. 8:38; 13:26), sayings that imply Jesus' Ascension but do not declare it.

The Gospel of John contains three specific references to the Ascension (Gk. *anabainein*) but only by way of anticipation. The first is the difficult saying in Jn. 3:13, "No one has ascended into heaven but he who descended from heaven, the Son of man." In Jn. 6:62 Jesus asks His disciples, "What if you were to see the Son of man ascending where he was before?" And in Jn. 20:17 Jesus says to Mary Magdalene, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." This saying of Jesus has been interpreted by W. Michaelis as implying that all subsequent Resurrection appearance are post-Ascension events, i.e., they are all manifestations of Jesus from heaven, and the Ascension story in Acts is then simply the last of these appearances. However, most have not been convinced by this interpretation.

The Gospel of John also contains implicit references to the Ascension both in those sayings in which Jesus speaks about going away or departing to His Father (Gk. *poreuesthai*: Jn. 14:2, 12, 28; 16:7, 28; *hypagein*: 7:33; 8:14, 21; 13:33; 14:4; 16:5, 10, 17), and in the significant theme of the glorification (Gk. *doxazein*) of Jesus. Although Jesus' glorification begins with the cross, it cannot be said to be completed until Jesus' return to His

却没有直接言明。

《约翰福音》中三次提及升天(希腊语: *anabainein*), 但三次都仅仅是以期盼的形式出现在经文中。《约翰福音》3:13 中第一次提到了升天, 该段经文的表述让人难以理解, “除了从天降下仍旧在天的人子, 没有人升过天”。《约翰福音》6:62 中, 耶稣问祂的门徒: “倘或你们看见人子升到祂原来所在之处, 怎么样呢?” 《约翰福音》20:17 中, 耶稣对抹大拉的马利亚说: “不要摸我。因我还没有升上去见我的父。你往我弟兄那里去, 告诉他们, 我要升上去, 见我的父, 也是你们的父。见我的神, 也是你们的神。”米凯利斯(W. Michaelis)解读了耶稣所说的这段话, 认为这句话暗示出, 所有后续复活显现的事件都发生在耶稣升天之后, 也就是说, 这些事件都是耶稣在天上的显现, 《使徒行传》中的基督升天是祂最后一次在地上向人们显现。但是这种解读尚不能使大多数人信服。

在《约翰福音》中, 当耶稣说祂将离开或往父那里去(希腊语: *poreuesthai*: 约 14:2, 12, 28; 16:7, 28; *hypagein*: 约 7:33; 8:14, 21; 13:33; 14:4; 16:5, 10, 17) 或意味深长地提到(希腊语: *doxazein*) 耶稣的荣耀时, 都含蓄地表达了耶稣将要升天。虽然耶稣从祂在十字架上受难开始得到荣耀, 但是只有当祂回到父那里, 才得了完整的荣耀。(约 7:39; 12:16, 23; 13:31, 32; 17:5)。因此, 在《约翰福音》中展现的耶稣升

Father (Jn. 7:39; 12:16, 23; 13:31, 32; 17:5). Thus, in the Gospel of John the Ascension is presented within the pattern of descent/ascent, i.e., the origin and destiny of Jesus transcend the limits normally applied to human origin and destiny. Jesus comes from God and returns to God, and His person and ministry cannot be understood apart from either His origin or His return to the Father (Jn. 8:14) where He was before (Jn. 17:5). Yet this Gospel contains no specific account of the Ascension.

B. Luke and Acts. For a descriptive account of the Ascension we are dependent solely upon the writings of Luke. Midway in the Gospel of Luke the Ascension is already anticipated: “When the days drew near for him to be received up [Gk. noun *análēmpsis*]” (Lk. 9:51). The story of the Ascension in Luke has been transmitted in two textual versions. The longer one reads, “While he blessed them, he parted [Gk. *diéstē*] from them and was carried up [Gk. *anephéreto*] into heaven,” whereas the shorter version omits “and was carried up into heaven.”

The majority of textual critics have traditionally defended the shorter text as the more authentic. However, many have argued that the shorter version arose either by an accidental scribal oversight, or by a deliberate attempt to harmonize this account with Acts 1 resulting from the fact that Lk. 24 mentions no forty-day interval and seems to describe the Ascension as occurring on Easter Sunday. Since the discovery of a more ancient manuscript (*p*⁷⁵) and the consequent discrediting of the theory on which the arguments for the shorter text were based (Western non-interpolation), the longer

天包含在降下和升上的关系当中，也就是说，耶稣的起源和命运超越了人类的起源和命运。耶稣从天上降临，又回到天上，如果不考虑耶稣的起源或耶稣回到之前派祂来的父那里（约 8:14；17:15），人们就不能理解耶稣是真正的人，也无法理解祂的教导。但是，这一福音书中并不包含对耶稣升天的具体描述。

*B. 《路加福音》和《使徒行传》中的描述。*我们只有在《路加福音》中才可以看到关于耶稣升天的描述。这一福音书的中间部分就已经预示耶稣将要升天：“耶稣被接上升【希腊语名词：*análēmpsis*】的日子将到”（路 9:51）。《路加福音》中的升天故事后来演变成两个版本。较长的版本为，“当祂祝福他们，祂离开【希腊语：*diéstē*】他们，被接到【希腊语：*anephéreto*】天上去”，而较短的版本省略了“被接到天上去”。

绝大多数经文考证者通常认为较短的经文版本的真实性更强。然而，许多人认为较短的经文版本可能是偶然的抄写疏漏所致，也有可能是为了与《使徒行传》1章中的描述一致故意进行的修改，因为《路加福音》24章中并没有提到耶稣受难40天后显现，而似乎认为耶稣升天发生在复活节当天。自从人们发现了更为古老的经文手稿（伯默蒲草纸 14），后来人们也对较短版本观点援引的理论产生了怀疑（西方未插入的经文），人们渐渐转而认为较长版本的经文更为真实可信。但是，不论人们选择接受较短的经文版本还是较长的经文版本，根据《使徒行传》1:2中描述，

text is increasingly favored as the more authentic. However, whether one selects the shorter or the longer text, it is clear from Acts 1:2 that Luke intended to narrate in his Gospel the work of Jesus “until the day when he was taken up [Gk. *anēlēmphthē*].” Thus Luke himself informs his readers that his first book ends with the Ascension of Jesus.

Since Luke wrote both versions of the Ascension story, it would seem best to account for the differences between the Gospel and Acts in terms of Luke’s intention. Calvin, for example, handled the differences very simply by affirming that Luke abbreviated the account in the Gospel because he intended to write a longer narrative. Today scholars attempt to be more specific concerning Luke’s intention.

Luke’s Gospel ends as it begins, on a note of joy. At the Incarnation the angels announced the “good news of great joy” (Lk. 2:10). At the Ascension the departing Lord bestows a priestly blessing, and the disciples respond with worship, praise, and joy. The joy promised by the angels has now been realized in the community of the disciples of Jesus. Thus the Ascension story forms a fitting conclusion to the Gospel of Luke.

Although the only day mentioned in Lk. 24 is Easter Sunday, there is no explicit reference to the day in the latter part of the chapter. Consequently, since at other places also the Gospels do not present a rigid chronological ordering of events, there is no reason to assume that Luke intends to date the Ascension on Easter Sunday and thereby create a conflict with the time of the event in Acts 1.

路加在他的福音书中想要表达，耶稣的工作“直到祂被接到【希腊语：*anēlēmphthē*】天上去”才最终完成。因此，路加亲自告知了他的读者，他的第一福音书以耶稣升天结束。

既然这两个版本的升天故事都是路加写的，人们最好根据路加的用意对《路加福音》和《使徒行传》的差异作出解释。例如，加尔文简明地解释了这些差异，他认为路加在其福音书中简要地叙述了这个故事，是因为路加想要在后面进行更长的叙述。现代学者试图对路加的用意进行更为详细的解释。

路加以欢乐的基调开始创作他的福音书，又以同样的基调结束了他的创作。在道成肉身时，天使宣布了“大喜的消息”（路 2:10）。在升天时，离去的主赐予了人们祭司的祝福，门徒们也用敬拜、赞美和喜乐回应祂。耶稣的门徒们现在感受到了天使所应允的喜乐。因此，耶稣升天的故事成为了《路加福音》合适的结局。

虽然《路加福音》24章中提到唯一一个日期就是复活节，但是这一章中后面的经文并没有明确提到这一天。因此，由于《路加福音》的其他经文也没有严格按照时间顺序呈现各个事件，所以人们没有理由推断《路加福音》想要表述耶稣是在复活节那天升天的，从而导致这段表述与《使徒行传》1章中描述的升天时间产生了冲突。

The Ascension story of Acts 1 is told with greater detail, but remains a sober account told with great reserve. It does not directly describe Jesus' entrance into heaven, but is rather a farewell scene described from the perspective of the spectators. Jesus is removed from their presence and a cloud takes Him out of their sight. Whether this was a natural cloud hiding a mystery or the cloud of the divine presence is a matter of some debate. In either case the story neither assumes nor depends upon a particular cosmological theory regarding the location of heaven. To approach the story from such a perspective is to miss the point. The Ascension story is a farewell scene in which Jesus visually demonstrates that until His return He will no longer be visibly present with them. The Ascension is a visible sign revealing a new relationship of Jesus to His disciples.

Both Lk. 24 and Acts 1 contain Jesus' words concerning the world mission of His disciples; yet there is a distinctive difference in emphasis. The Ascension story in Lk. 24 focuses on the disciples in an attitude of worship and joy. Acts 1, however, begins with a stress on the necessity of the mission to the nations. The fulness of the promised eschatological joy has not yet come. That fulness of joy is reserved for the future because Jesus will return in the same way that He departed into heaven. Thus the Ascension story of Acts 1 is focused on the Parousia of Jesus. Until Jesus' return the mission to the world must be carried out. Ascension, mission, and Parousia are essentially related. The first vision of the ascended Lord presented in Acts is one in

《使徒行传》第1章对耶稣升天的描述更为详细,也更为严肃,但也描述得极为含蓄。这一章经文并没有直接描述耶稣进入了天堂,而是以观察者的视角勾勒出一幅告别的画面。耶稣从他们当中离开,“一朵云把祂接去,便看不见他了”。这是一朵隐藏着奥秘的自然云彩,还是一朵真神显现之云,人们对此存有争议。不论怎样,这一故事既没有采纳关于天堂位置的一种特别的宇宙哲学理论,也不依赖于这一哲学理论。如果人们从这种角度解读这个故事,那么他们就遗漏了故事的关键。耶稣升天的故事描绘了一个告别的场景,耶稣实际上借此向人们展示,在祂再次降临之前,人们将再也看不到祂了。升天是一个看得见的标志,揭示出了耶稣和祂门徒建立了新的关系。

《路加福音》第24章和《使徒行传》第1章都包含了耶稣关于祂的门徒在世上的使命的话语;但是两者强调的侧重点有所差异。《路加福音》的升天故事着重强调门徒看到耶稣升天时的崇拜和喜乐的心情。而《使徒行传》1章开篇则强调万邦肩负使命的必要性。末世论所应允的被喜乐充满尚未到来。人们在未来将被喜乐充满,因为耶稣将以祂离开进入天堂的方式重新降临。因此,《使徒行传》1章关注的是耶稣的再次降临。人们必须肩负起世界的使命,直到耶稣复临。升天、使命和基督再临,三者从本质上相连。我们的主在《使徒行传》中呈现的升天后的主的第一个异象是耶稣“站在神的右边”(徒7:56)。升天进入天堂是耶稣站在神右边进行统治的开始。保罗见到升天后的主的异象暗示出耶稣在天上秉持着相同的统

which Jesus appears “standing at the right hand of God” (Acts 7:56). The Ascension into heaven is the beginning of Jesus’ session at the right hand of God. Paul’s visions of the ascended Lord imply the same heavenly reign of Jesus (Acts 9:3–5; 22:6–8; 26:13–15). Hence the mission of the Church to the nations can be carried out—until the Lord returns—with the assurance that all authority belongs to the ascended Lord.

II. Proclamation.—In the NT Epistles, the Ascension of Jesus is more assumed than described. Nowhere do we find a further description of the Ascension. Neither the apostles nor the early Church dwell upon the Ascension as a visible event. Instead, the early Christian confession and proclamation declare the basis for, and the significance of, the Ascension: Jesus has been raised from the dead and exalted to power. “God has made him both Lord and Christ” (Acts 2:36).

Frequently, the confession of the Resurrection includes the Ascension. In 1 Thess. 1:10 the Church is described as waiting “for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.” Here the Resurrection is proclaimed as the reason Jesus can and will return from heaven, and it forms the basis for the authority Jesus will exercise in the final judgment. The Ascension is not mentioned, but the Resurrection includes the exaltation of Jesus.

治权柄（徒 9:3-5； 22:6-8； 26:13-15）。因此，教会必须肩负起对万邦的使命，并确保所有的权柄都属于升天后的主耶稣，直到我们的主的复临。

II. 耶稣升天的宣告。《新约》中使徒的书信对耶稣升天这一事件更多的是推测而非描述。我们找不到关于升天的深入描述。使徒们和早期教会都不认为耶稣升天是人们亲眼所见的事件。早期的基督徒的忏悔和宣告中却给出了耶稣升天的依据和意义：耶稣死后复生，被天父卓拔，掌握了权柄。“神已经立他为主为基督了”（徒 2:36）。

复活的表述经常包括耶稣升天。《帖撒罗尼迦前书》1:10 把教会描述为“等候他儿子从天降临，就是他从死里复活的，那位救我们脱离将来忿怒的耶稣”。这里宣告了耶稣的复活，并认为复活是祂能够（将要）回到天堂的原因，也构成了耶稣在最后审判时秉持权柄的依据。虽然此处经文没有提到耶稣升天，但是复活中包含了耶稣被天父卓拔的信息。



“The Ascension,” part of a triptych by A. Mantegna (1431–1506) in the Uffizi Gallery, Florence (Religious News Service)

“耶稣升天”画，佛罗伦萨乌费兹美术馆内的曼特尼亚（1431 - 1506）三联画的一部分。（宗教新闻社）

Similarly, in Rom. 1:4 Paul proclaims that Jesus was “designated Son of God in power, according to the Spirit of holiness, by his resurrection from the dead.” The proclamation of the Resurrection includes the significance of the Ascension, viz., Jesus is exalted to power. The confession proceeds in Rom. 8:34 from Jesus’ death and resurrection to his session and intercession: “Is it Christ Jesus who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?” The Resurrection is

同样，保罗在《罗马书》1:4 中宣称，耶稣是“按圣善的灵说，因从死里复活，以大能显明是神的儿子”。复活的宣告包括了升天的意义，即，耶稣被神提升掌权。升天的描述贯穿于《罗马书》8:34 的经文中，从耶稣受难、复活到坐在神的右边替人祈求：“基督耶稣是已经死了，而且从死里复活，现今在神的右边，也替我们祈求”，耶稣复活是祂在天上替我们祈求的基础。（另参：弗 1:20）《腓；立比书》2:8-9 中说，耶稣在十字架上无辜受难是神“将他升为至高，有赐给他那超乎万民之上的名”

the basis for Jesus' role as heavenly intercessor. (Cf. also Eph. 1:20.) Phil. 2:8f. announces the death on the cross as the reason that God "has highly exalted him and given him the name which is above every name." Both Resurrection and Ascension are assumed under exaltation.

Among the Epistles, 1 Pet. 3:22 contains the most specific reference to the Ascension. Between the confession of the resurrection of Jesus and His session at the right hand of God, the phrase is inserted, "who has gone into heaven." The perspective of Hebrews is primarily from the vantage point of Jesus' activity in heaven (He. 6:19f.; 7:26; 9:11f., 24). Yet the phrase "who has passed through the heavens" (He. 4:14) may include a reference to the Ascension itself though it clearly goes beyond that event. Similarly, the phrase "taken up in glory," from the early hymn quoted in 1 Tim. 3:16, announces both the Ascension and the exaltation that follows.

Thus the NT Epistles are not concerned primarily with the story of the Ascension itself as a separate event in the life of Jesus. Instead, the Epistles focus on the exaltation of Jesus, which begins with the Resurrection, continues in His session at the right hand of God, and will culminate in His return from heaven.

III. Significance.- A. As the Conclusion of Jesus' Earthly Activity. The Ascension, not the Resurrection, brings Jesus' earthly ministry to its conclusion. Although the Resurrection altered the manner of Jesus' association with His disciples, the forty days until the Ascension continue to be an essential part of Jesus' earthly

的原因。复活和升天都要以神提升耶稣为前提。

在使徒书信中,《彼得前书》3:22 对升天的描述最为详细。在基督复活和祂在父右手边替人们祈求之间增加了“耶稣已经进入天堂”这句话。《希伯来书》主要是从耶稣在天堂的有利地位的角度进行的描述(来 6:19-20; 7:26; 9:11-12, 24)。但是“已升入高天”(来 4:14)这一短语提及了升天这个事件,但它包含的内容显然不止于此。同样,《提摩太前书》3:16 中引用了早期赞美诗中“被接在荣耀里”这一短语,以此宣布耶稣升天和祂后来被神升为至高。

因此,《新约》中使徒书信并不单纯认为升天是耶稣生命中的一个孤立事件。相反,使徒书信关注耶稣被父升高的过程,祂首先复活,然后坐在神右手边替人祈求,最后祂从天上复临到世上。

III. 耶稣升天的意义。A. 耶稣升天是耶稣在地上活动的终点。升天(而不是复活)结束了耶稣在身上的传道活动。虽然复活改变了耶稣与祂的门徒交往的方式,但是升天之前的 40 天仍是耶稣在身上的传道生活的基本组成部分,祂在这四十天“讲说 神国的事”(徒 1:3)。根据路加的描述,耶稣在身上的

ministry, during which He proclaims the kingdom of God (Acts 1:3). According to Luke, Jesus' earthly ministry extends "from the baptism of John until the day when he was taken up" (Acts 1:22). This period between baptism and ascension is the decisive period of Jesus' action and teaching (Acts 1:1f.), the time in which the Law and the Prophets are fulfilled (Lk. 4:21). Consequently, association with Jesus during this period of revelation and fulfillment is the essential qualification for admission to the office of apostle (Acts 1:22). Thus the Ascension brings to an end the time of Jesus and begins the time of the Church. The Ascension is the event that, on the one hand, distinguishes the time of Jesus' earthly ministry from the time of the Church, while, on the other hand, it forms the point of continuity between what Jesus "began to do and teach" (Acts 1:1) and what Jesus continues to do and teach through His apostles and the Church.

B. As Exaltation of Jesus. The Ascension reveals Jesus' exaltation to the right hand of God (Acts 2:33). Jesus is exalted because He is the righteous one (Jn. 16:10), and He is entitled to be restored to the glory that He had with the Father before the world was made (Jn. 17:5). Hence the appearances of Jesus after the Ascension are quite different from Resurrection appearances. They are visionary in character and reveal Jesus in His glory. The post-Ascension appearances are clearly manifestations from heaven and not on earth (Acts 7:56; 9:3f.; 18:9; 22:6f.; 22:17f.; 26:13f.; Rev. 1).

The Ascension declares Christ's enthronement as cosmic ruler. Using the

传道生活“就是从约翰施洗起，直到主离开我们被接上升的日子为止”（徒 1:22）。从约翰施洗到升天的这个时期是耶稣行事和传道的关键时期（徒 1:1-2），这一时期，律法和先知的話都应验了（路 4:21）。因此，在启示到应验的这一时期与耶稣的交往就是成为使徒传道的必要条件（徒 1:22）。因此，升天标识着耶稣在地上生命的结束，教会自此诞生。一方面，升天区分了耶稣在世上传道时间和教会的诞生时间，另一方面，这一事件也构成了耶稣“开头一切所行所教训的”（徒 1:1）和祂藉着祂的使徒和教会所行所教训的连接点。

B. 升天意味着耶稣被神高举。升天揭示出耶稣被神高举在祂的右手边（徒 2:33）。耶稣被神高举因为祂是义人（约 16:10），祂有资格恢复祂的荣耀，就是未有世界之前，祂与父所有的荣耀（约 17:5）。因此耶稣升天之后的显现与祂复活时的显现迥然不同。耶稣升天之后的显现都在意料之中，是出现在异象之中的，是在祂的荣耀里揭示了基督（徒 7:56; 9:3-4; 18:9; 22:6-7; 22:17-18; 26:13-14; 启 1）。

升天宣告基督作王统治万有。保罗使用《诗篇》第 68 篇和 110 篇中的语句宣

language of Psalms 68 and 110, the apostle Paul announces Christ's victory over all the principalities and powers that had been vying for world dominion. Christ is enthroned at their expense (Eph. 1:20-23; 4:8-10). The enthronement is for the sake of the Church of which Christ is the head (Eph. 1:22), and it is the source of abundant blessing because the enthroned king gives gifts to men (Eph. 4:8ff.). These gifts enable the Church to attain to "the measure of the stature of the fulness of Christ" (Eph. 4:13).

This enthronement motif is found also in Hebrews. Here again the language of the Psalms is employed to describe the event. In addition to Ps. 110, Pss. 2 and 8 are employed. Jesus has been declared to be the Son of God (He. 1:5; 5:5), "has sat down at the right hand of the Majesty on high" (He. 1:3; 8:1; 10:12; 12:2), and all things have been put "in subjection under his feet" (He. 2:8). The Ascension is Christ's accession to power.

The primary message of Hebrews, however, concerns the significance of Jesus' exaltation for atonement. Jesus Christ is the "great high priest who has passed through the heavens" (He. 4:14) and has entered the Holy Place with His own blood to secure an eternal redemption (He. 9:12). Both as high priest and sacrifice, Jesus has appeared "in the presence of God on our behalf" (He. 9:24). He is the "forerunner on our behalf" (He. 6:20) so that we also may now enter the holy place (He. 10:19f.). Thus the Ascension of Jesus secures our salvation. The exalted high priest now lives "to save those who draw near to God through him, since he always lives to

布基督战胜了与祂争夺世界领导权的掌权的和有能力的。基督战胜了仇敌登基为王（弗 1:20-23；4:8-10）。祂为了教会作了万有之首，而祂是教会之首（弗 1:22），登基作王是丰富恩赐的源泉，因为这位王将各样的恩赐赏给人（弗 4:8 起）。这些恩赐使教会“满有基督长成的身量”（弗 4:13）。

《希伯来书》中也可以找到登基作王的主题。该书同样使用《诗篇》中的语言描述这一事件。除了《诗篇》第 110 篇，还引用了《诗篇》第 2 篇和第 8 篇中的经文。耶稣被称为神的儿子（来 1:5；5:5），“就坐在高天至大者的右边”（来 1:3；8:1；10:12；12:2），而且“万物都服在他的脚下”（来 2:8）。耶稣升天标志着基督升高掌权。

但是，《希伯来书》关注的重点是被高举的耶稣对于救赎人类的意义。耶稣基督是“一位已经升入高天尊荣的大祭司”（来 4:14），“用自己的血，只一次进入圣所，成了永远赎罪的事”（来 9:12）。作为大祭司和祭物，耶稣“进了天堂，如今为我们显在神面前”（来 9:24）。祂为我们“作先锋”（来 6:20），所以我们现在也可以进入圣所（来 10:19-20）。因此，耶稣升天确保我们可以也得到救赎。这位升入高天尊荣的大祭司现在活在天上，“乃是凡靠着祂进到神面前的人，他都能拯救到底。因为他是长远活着，替他们祈求”（来 7:25-26；4:15-16；2:18）。

make intercession for them” (He. 7:25f.; 4:15f.; 2:18).

C. For the Christian Life. The Ascension of Jesus is not the means by which Jesus escapes from the world. On the contrary, it is an expression of the redemption of the world, for in the Ascension Jesus takes into heaven the humanity that He assumed in the Incarnation. Thereby mankind is restored into fellowship with God, and the creation is on the way to its final liberation (Rom. 8:21).

The Ascension is not only an event in the life of Jesus, but it is an event in the life of believers as well. Because of the corporate relationship to Christ, what has happened to Him happens also to those who are His. This involves not only death and resurrection (Rom. 6:4), but also sitting with Him in the heavenly places (Eph. 2:6) at the right hand of God (Col. 3:1-4). Thus the Ascension contains not only a hope concerning the future, but it also gives transcendent meaning to Christian suffering and joy in the present. The Ascension relates earthly existence to heaven and present existence to the future.

The Holy Spirit is the agent through whom Christian life is related both to heaven and to the future. The Ascension was the essential prerequisite for the outpouring of the Holy Spirit (Jn. 7:39; 16:7; Acts 1). Thus the Ascension inaugurates the coming into being of the new people of God, because the gift of the Spirit fulfills the promises made through the OT prophets. The Holy Spirit creates a people fit for service and mission, and for fellowship with God Himself.

C. 升天对基督徒的生命的意义。耶稣并不是通过升天逃离了这个世界。与之相反，升天是为了救赎这个世界，因为耶稣升天的同时也将祂道成肉身的人性带到了天上。因此，人类恢复了与神的交往，受造之物有望摆脱最终的辖制（罗 8:21）。

升天不仅是耶稣生命中一个事件，同时也是信徒生命中的一个事件。因为基督和基督徒是一个整体，任何发生在基督身上的事同样发生在祂的子民身上。这不仅包括耶稣的受难和复活（罗 6:4），也包括“我们与基督耶稣一同复活，一同坐在天上”（弗 2:6），“坐在父的右手边”（西 3:1-4）。因此，耶稣升天不仅包含了人类对将来的世界的希望，还为基督徒今生的痛苦和喜乐赋予了超越今世的含义。升天将地上和天上的存在联系起来，将今世与将来的世界的存在联系起来。

圣灵代表着神，通过圣灵，基督徒的生命与天堂和将来的世界连在了一起。耶稣升天是神赐予人类圣灵的必要前提（约 7:39; 16:7; 徒 1）。因此，升天创造了神的新人类，因为圣灵的恩赐兑现了《旧约》先知书中神的允诺。圣灵创造了能够侍奉神，肩负起神的使命，并能与神同行的人。

D. *For the Future.* The Ascension proclaims victory both for Christ and for Christians. However, this victory has not yet been made fully visible. Although the Spirit is the gift of the end time (Joel 3), Christians receive only the “firstfruits of the Spirit” (Rom. 8:23). The redemption accomplished in Christ must still work its way through the history of the nations, and heaven must receive Jesus “until the time for establishing all that God spoke by the mouth of his holy prophets from of old” (Acts 3:20f.).

The Ascension reveals the victory of Jesus only to the eyes of faith, but hides it from the world. Therefore, the Ascension anticipates the return of Christ. In fact, it is a picture of the Parousia: “This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven” (Acts 1:11). Until then the Christian life is a life of hope, lived with the assurance that the ascended Lord is with His people always, even to the close of the age (Mt. 28:20).

See also EXALTATION OF CHRIST.

Bibliography.—H. B. Swete, *Ascended Christ* (1911); W. Michaelis, *Erscheinungen des Auferstandenen* (1944); C. F. D. Moule, “The Ascension—Acts 1:9,” *Expos. T.*, 68 (1957), 205–09; J. G. Davies, *He Ascended Into Heaven* (1958); P. A. Van Stempvoort, *NTS*, 5 (1958), 30–42; P. Brunner, *Dialog*, 1 (1962), 38f.; B. Metzger, *Historical and Literary Studies* (1968), pp. 77–87; E. Haenchen, *The Acts of the Apostles* (Eng. tr. 1971), pp. 135–152; G. Lohfink, *Die Himmelfahrt Jesu* (1971); M. Barth, *Ephesians (AB, 1974); TDNT*, I, s.v. ἀναβαίνω (Schneider); IV, s.v. ἀναλαμβάνω

D. 升天对将来的世界的意义。耶稣升天宣告了基督的胜利，也宣告了基督徒的胜利。然而，这一胜利现在仍然不是完全清晰可见。虽然圣灵是末世的恩赐（珥 3），但是基督徒只有“圣灵初结果的”（罗 8:23）。基督里的救赎必须通过作用在万邦的历史中才能最终实现，“天必留他，等到万物复兴的时候，就是神从创世以来，藉着圣先知的口所说的”（徒 3:20-21）。

只有拥有信心的人才能看到耶稣升天所揭示出的胜利，而这个世界却看不到耶稣升天。因此，升天预示着基督的复临。实际上，它描绘的是一幅基督复临的画面：“这离开你们被接升天的耶稣，你们见他怎样往天上去，他还要怎样来”（徒 1:11）。只有到那时，基督徒的生活才能成为有希望的生活，他们在地上生活，并相信这位升天的主常与他们同在，直到世界的末了（太 28:20）。

另见 EXALTATION OF CHRIST（基督被高举）。

书目——H. B. Swete, *Ascended Christ* (1911); W. Michaelis, *Erscheinungen des Auferstandenen* (1944); C. F. D. Moule, “The Ascension—Acts 1:9,” *Expos. T.*, 68 (1957), 205–09; J. G. Davies, *He Ascended Into Heaven* (1958); P. A. Van Stempvoort, *NTS*, 5 (1958), 30–42; P. Brunner, *Dialog*, 1 (1962), 38–39; B. Metzger, *Historical and Literary Studies* (1968), 77–87 页; E. Haenchen, *The Acts of the Apostles* (1971 年英译本), 135–152 页; G. Lohfink, *Die Himmelfahrt Jesu* (1971); M. Barth, *Ephesians (AB, 1974); TDNT*, I, 见词条 ἀναβαίνω (Schneider); IV, 见词条

(Delling); νεφέλη (Oepke); VI, s.v. πορεύομαι (Hauck, Schulz).

D. E. HOLWERDA

ASCENSION OF ISAIAH

See APOCRYPHAL APOCALYPSES II. A.

ASCENT

[Heb. *ma^aleh*; Gk. *anábasis*]. (1) In Ezk. 40:31, 34, 37; Neh. 12:37, a flight of steps, or stairway. (2) A topographical designation of a climbing road or pass, such as that up the Mt. of Olives (2 S. 15:30), the road leading to the Jerusalem armory (Neh. 3:19), or to the royal tombs (2 Ch. 32:33). The mountain passes thus described were: the ascent of Beth-horon (Josh. 10:10f.); the ascent of Gur (2 K. 9:27); the Scorpion pass (Akrabbim) (Nu. 34:4; Josh. 15:3; Jgs. 1:36); the ascent of Ziz (2 Ch. 20:16); the ascent of Adummim (Josh. 15:7; 18:17); the ascent of Luhith (Isa. 15:5; Jer. 48:5); and the ascent of Heres (Jgs. 8:13).

R. K. H.

ASCENTS, SONG OF

[Heb. *šîr hamma^alôṭ*]; AV SONG OF DEGREES; NEB omits. The title prefixed to Pss. 120–134. The meaning is still doubtful, but there are four main views as to its significance: (1) The Jewish interpretation. According to the Mishnah (*Middoth* ii.5; cf. *Sukkah* 51b), there was in the temple a semicircular flight of stairs with fifteen steps which led from the court of the men of Israel down to the court of the women. Upon these stairs the Levites played on musical instruments on the evening of the first

ἀναλαμβάνω (Delling); νεφέλη (Oepke); VI, 见词条 πορεύομαι (Hauck, Schulz).

词条作者: D. E. HOLWERDA

ASCENSION OF ISAIAH 以赛亚升天

见 APOCRYPHAL APOCALYPSES II. A (次经启示录 II. A)。

ASCENT 上升、上坡

【希伯来语: *ma^aleh*; 希腊语: *anábasis*】。(1) 在《以西结书》40:31, 34, 37 和《尼希米记》12:37 中, 这个词指的是一段台阶或楼梯。(2) 上坡路或山口的地理学术语, 如上橄榄山的道路(撒下 15:30)、通向耶路撒冷武库的上坡路(尼 3:19)、或通往王室高陵的上坡路(代下 32:33)。因此, 山口被描述为: 伯和仑的上坡路(书 10:10-11); 姑珥的坡上(王下 9:27); 蝎子(亚克拉滨)坡(民 34:4; 书 15:3; 士 1:36); 洗斯坡(代下 20:16); 亚都冥坡(书 15:7; 18:17); 鲁希坡(赛 15:5; 耶 48:5); 希列斯坡(士 8:13)。

词条作者: R. K. H.

ASCENTS, SONG OF 上行之诗、登阶之诗

【希伯来语: *šîr hamma^alôṭ*】; 《钦定版圣经》译为 SONG OF DEGREES (“上行之诗”); 《新英文译本》省略了这个词。它是《诗篇》120-134 诗前标题。该词的含义仍然不能确定, 但关于这个词的意义存在四种观点: (1) 这是犹太人的注释。根据《米士拿》的描述(《论尺寸》ii.5; 参:《论棚子》51b), 在圣殿中有一段十五级的半圆形台阶, 这段台阶连接着以色列男院和女院。在住棚节第一天傍晚, 利未人在这段台阶的上面弹奏乐器。后期的犹太作家认为十五篇《诗篇》的标题就源自这十五层台阶。

day of Tabernacles. Later Jewish writers say that the fifteen psalms derived their title from the fifteen steps. (2) Gesenius, Delitzsch, and others affirm that these psalms derive their name from the step-like progressive rhythm of their thoughts. They are called Songs of Ascents because they move forward climactically by means of the resumption of the immediately preceding word. But this characteristic is not found in several of the group. (3) Theodoret and other early church fathers explain these fifteen hymns as traveling songs of the returning exiles. In Ezr. 7:9 the return from exile is called “the going up (*hanna* “*lâ*) from Babylon.” Several of the group suit this situation quite well, but others presuppose the temple and its stated services. (4) The most probable view is that the hymns were sung by pilgrim bands on their way to the three great festivals of the Jewish year. The journey to Jerusalem was called a “going up,” whether the worshipper came from north or south, east or west. All of the songs are suitable for use on such occasions. Hence the title Pilgrim Psalms is preferred by many scholars.

J. R. SAMPEY

ASCETICISM

[Gk. *askēsis*—‘exercise, training’]. The term is not found in the canonical biblical text (the verb *askéō* occurs in Acts 24:16), but this does not of itself determine whether asceticism is scriptural or not. Among the Greeks considerable development is observable in the use of the word—from physical ability (athletic prowess) to mental discipline, especially in philosophy, then on to the achievement of virtue, and finally to the pursuit of

(2) 格塞纽 (Gesenius) 和德里兹 (Delitzsch) 等人认为这些诗篇的思想逐层递进, 诗篇的名字便是由此产生的。之所以称呼它们为上行之诗, 是因为这些诗篇在结构上采用了“顶真”的修辞方法, 即用上一句的结尾作下一句的开头, 使得每一节经文前后顶接, 蝉联而下。但这组诗篇不是严格按照顶真法来处理的, 某些篇章中并未体现该特征。(3) 狄奥多勒和其他早期教会神父认为这十五篇赞美诗是被掳归回时的旅行诗歌。《以斯拉记》7:9 称被掳归回为“从巴比伦启程 (*hanna* “*lâ*)”。其中的部分诗篇非常符合这种情况, 但是另一些则是伴随圣殿和圣殿中的侍奉产生的。(4) 最有可能的一个观点是, 当朝圣者去参加犹太年的三大节日时, 他们在路上唱着这些赞美诗。不论这些朝圣者从东南西北中的哪个方向来, 他们都将前往耶路撒冷的旅程称为“上去”。所有的赞美诗都适合在这样的场合中吟唱。因此, 许多学者更愿意称这些诗篇是朝圣诗篇。

词条作者: J. R. SAMPEY

ASCETICISM 禁欲主义

【希腊语: *askēsis*——“练习、训练”】。在《圣经》正典经文中并没有出现这个词 (《使徒行传》24:16 中出现了这个词的动词形式: *askéō*), 但这并不能确定禁欲主义是依据《圣经》得出的词汇。人们可以在希腊语中看到大量与这个词相关的派生词——从体质能力 (运动技能) 到智力训练 (尤其是在哲学方面), 后来这个词被应用到道德成就方面, 最后甚至用于虔诚的追求方面。《新约》中有时使用了相似的语言, 如在保

piety. Similar language is used at times in the NT, as in Paul's portrayal of stern self-discipline couched in the language of the athlete (1 Cor. 9:24-27) and in the admonition to Timothy, "Train yourself in godliness" (1 Tim. 4:7), where the verb is *gymnázō*.

Asceticism is not easily defined because of its diverse manifestations, but in general it involves self-deprivation and is usually pursued out of a desire to glorify God by avoiding what is harmful and by limiting oneself to what is necessary to maintain life. It is unfortunately susceptible to the danger that the pursuit may become subtly diverted to a desire to outstrip one's fellows and to be credited with a holiness of life unattained by ordinary mortals. These spiritually elite, in turn, may seek to dominate other lives. "There is no pride like that which bases on ascetic austerity the claim to direct with authority the life and conduct of others" (James Denney).

Historically, asceticism has often been fostered by a dualistic outlook that pronounces the body (in contrast to the soul) as basically evil and its desires as requiring suppression if one would qualify for the ideal life (E. Rhode, *Psyche* [Eng.tr. 1925], pp. 302, 343). This was congenial to the Greek point of view but not to the Hebrew. Almost nothing in the OT fits the category of the ascetic. The Day of Atonement called for "afflicting" oneself (Lev. 23:27), which was understood as a requirement to fast. The Rechabites drank no wine and dwelt in tents, adopting a nomadic type of life as a protest against the settled life that Israel had maintained since the conquest of Canaan. Although the Nazirite vow

罗在描述赛跑时的严格自律（林前 9:24-27），在提摩太警告人们“敬虔上操练自己”时（提前 4:7）都用到了相似的词语，在这两处经文中使用的动词是 *gymnázō*。

禁欲主义这个词不太容易定义，因为它的表现形式多种多样，但一般来说，这个词指的是为了荣耀神而追求的自我约束苦行或极端克己的生活。遗憾的是，奉行禁欲主义的人也面临一个危险，他们的这种追求在不知不觉中偏离了方向，转而渴望超越同伴，使人认可自己获得了超越凡人的圣洁的生命。这种精神上的优越感反而促使人们设法主宰他人的生命。詹姆斯·丹尼（James Denney）说：“奉行禁欲主义的人声称他们有权指导他人的生活和行为，没有比这种论调更不可一世的了。”

从历史上看，通常产生于一种二元论观点，这种观点宣称肉体（与灵魂相对）是罪恶的根本，如果一个人想要过上理想的生活，就必须抑制自己的肉欲（E. Rhode, *Psyche* [1925 年英译本], 302, 343 页）。这与希腊观点的表述一致，却与希伯来观点不同。《旧约》中几乎没有一条教义符合禁欲者的信条。赎罪日要求人们“刻苦己心”（利 23:27），但人们却将其理解为要在这天禁食。利甲族后裔（禁酒者）不饮酒，住在帐篷里，过着游牧生活，以此反对以色列人征服迦南之后过的定居生活。虽然拿撒勒人的誓言要求他们禁果酒和烈酒，但是他们通常只在有限的时间内遵守这一禁令。后来，昆兰社团奉行一种略微严格的社区生活方式，但是他们并没有夸耀说这种生活方式是他们天赋的核心。希

called for abstention from wine and strong drink, it was usually only for a limited period. At a later time the Qumrân group adopted a somewhat rigorous type of communal living, but they did not glorify this as central to the genius of their movement. The typical Hebrew outlook was to regard food and drink, marriage, and material goods as gifts of God to be gratefully enjoyed but not abused.

Whereas John the Baptist was called to an ascetic type of life (Lk. 1:15, 80; Mk. 1:6; Mt. 11:18), he did not impose this standard on his disciples. Jesus fasted in connection with the temptation, but this was not a continuing feature of his life-style (Mt. 11:19), differentiating him from the Pharisees (Lk. 18:12). On the other hand, he left home and kindred as well as his means of livelihood. Those who would follow him were made to understand that a similar pattern applied to them. But there is no suggestion that in these various forms of self-deprivation lay the key to holiness. "Rigorism has nothing to do with one's own private spiritual holiness; it is not that leaving home and property is in itself a holier thing than retaining both. Rather is it that the man who in principle has given up everything can in practice be called upon to give up anything, when the needs of the kingdom, or of mission, dictate" (J. A. Ziesler, p. 54).

This observation explains the attitude and practice of the apostle Paul (1 Cor. 9:24-27). As far as one can tell, his choice of the single life was dictated by the determination that in his particular calling he was able to serve the will of God more efficiently in this way. An ascetic

伯来人的典型观点认为，食物、饮品、婚姻和物质材料都是上帝慷慨的恩赐，人们应该享受它们，而不应滥用它们。

虽然主的使者要求施洗约翰过一种禁欲的生活(路 1:15, 80; 可 1:6; 太 11:18)，但是他并没有强制他的信徒也遵守这一生活标准。耶稣在受试探期间禁食，但是禁食并不是祂一直遵行的生活方式(太 11:19)，祂的生活方式也与法利赛人的不同(路 18:12)。换句话说，祂远离了祂的家和亲属，并放下手头的生计。那些遵守耶稣生活方式的人认为这种相似的生活方式同样适用于他们。但是没有任何迹象表明各种不同的自我约束的生活方式是取得圣洁的关键。“严格主义与个体的精神圣洁毫无关联；舍弃家庭和财产的行为并不比守护家庭和财产的行为更圣洁。真正的圣洁是当神的国、使命或指示需要人舍弃一切的时候，这个原则上已放弃一切的人实际上真能抛弃一切。”(J. A. Ziesler, 54 页)。

这一评论说明了使徒保罗的态度和做法(林前 9:24-27)。就目前的证据来判断，个体的生活方式的选择必须服从于这样的决定，在一个人独特的使命中，他能通过节制更加有效为神的旨意效力。一种禁欲主义的倾向扰乱了歌罗西教会的秩序，这一倾向也遭到了强烈的

tendency that was disturbing the Colossian church received his strong rebuke to the effect that the measures advocated were “of no value in checking the indulgence of the flesh” (Col. 2:23). There is a similar rebuke for those who forbid marriage and enjoin abstinence from certain foods (1 Tim. 4:3).

In the postapostolic period the inclination of some sections of the Church toward asceticism grew, probably influenced by Greek thought and the desire not to be out-done by movements that were not Christian. Renunciation of marriage is prominent in the apocryphal Acts. Willingness to endure social disfavor and persecution for advocating this shows how deep-seated and earnest was the conviction that this form of asceticism represented the Christian ideal. It was not a case of denying that marriage had its place for the rank and file (the human family must not die out), but rather that marriage involved fleshly desire which the truly devoted should be willing to suppress. Eventually the monastic movement combined celibacy with withdrawal from society. Rigid adherence to ascetic theory changes the biblical aphorism, “in the world but not of it,” to “in the world but not part of it.” There is a not inconsiderable difference.

See also ABSTINENCE; CELIBACY; FAST.

Bibliography.—F. Pfister, in *Festgabe für Adolf Deissmann* (1927), pp. 76–81; *ODCC*, s.v.; *TDNT*, I, s.v. ἀσπέω (Windisch); J. A. Ziesler, *Christian Asceticism* (1973).

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谴责，因为它所提倡的方法“其实在克制肉体的情欲上是毫无功效”（西2:23）。那些禁止婚娶和禁止食用某些食物的主张也遭到类似的谴责（提前4:3）。

后使徒时期，教会中一些人越来越奉行禁欲主义，这可能是受到了希腊思想的影响，他们不想被非基督徒运动超越。摆脱婚姻是伪经《使徒行传》中的一个突出特征。人们愿意忍受因提倡禁欲主义而带来的社会中的不公正待遇和迫害，并认为这代表这人认罪彻底，认罪诚恳，这种禁欲形式也体现了基督徒的理想。婚姻对寻常人来说是十分重要的（人类内部的家庭关系决不能消失），这一事实不可否认，但是婚姻中包含的肉体情欲，是真正忠于神的人当加以抑制的。最终，僧侣运动将独身主义与逃离社会结合在了一起。僵硬地死守禁欲理论也改变了《圣经》中的表述，将“在这个世上却不属这个世界”改为“在这个世上却不是这个世界的一部分”。两者意思相差甚远。

另见 ABSTINENCE（节制）；CELIBACY（独身）；FAST（禁食）。

书目——F. Pfister, in *Festgabe für Adolf Deissmann* (1927), 76–81 页; *ODCC* 中词条; *TDNT*, I, 见词条 ἀσπέω (Windisch); J. A. Ziesler, *Christian Asceticism* (1973)。

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ASCHENAZ

ash'ə-naz (Jer. 51:27, AV). *See* ASHKENAZ.

ASEAS

ə-sē'əs (1 Esd. 9:32, AV). *See* ASAIAS.

ASEBEBIA

a-seb-ə-bī'ə (1 Esd. 8:47, AV); **ASEBEBIAS** (NEB). *See* SHEREBIAH.

ASEBIA

a-seb-ə-bī'ə (1 Esd. 8:48, AV); **ASEBIAS** (NEB). *See* HASHABIAH 7.

ASENATH

as-ə-bī'ə [Heb. 'ās^enaṯ]. The wife of Joseph, daughter of Potiphera, and mother of Manasseh and Ephraim (Gen. 41:45, 50; 46:20). She was evidently an Egyptian woman. The Masoretic pointing 'ās^enaṯ appears in the LXX as *aseneth*. The name is typically Egyptian, the first two consonants corresponding to “she belongs to ...” and the final element determining the possessor, in this case perhaps the deity Neit. Such names were common in the Middle Kingdom and Hyksos periods (ca. 2000–1500 B.C.). *See also* PSEUDEPIGRAPHA V.E.

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ASER

ā'sər (Lk. 2:36 and Rev. 7:6, AV). *See* ASHER 1.

ASERER

as'ə-rər (1 Esd. 5:32, AV). *See* SISERA 2.

ASCHENAZ 亚实基拿

音译: ash'ə-naz (《钦定版圣经》, 耶 51:27)。见 ASHKENAZ (亚实基拿)。

ASEAS 亚西雅

音译: ə-sē'əs (《钦定版圣经》, 拉 9:32)。见 ASAIAS (亚西雅)。

ASEBEBIA 示利比

音译: a-seb-ə-bī'ə (《钦定版圣经》, 拉 8:47); 《新英文译本》译作 **ASEBEBIAS** (“示利比”)。见 SHEREBIAH (士利比)。

ASEBIA 哈沙比亚

音译: a-seb-ə-bī'ə (《钦定版圣经》, 拉 8:48); 《新英文译本》译作 **ASEBIAS** (“哈沙比亚”)。见 HASHABIAH 7 (哈沙比亚)。

ASENATH 亚西纳

音译: as-ə-bī'ə 【希伯来语: 'ās^enaṯ】。约瑟之妻, 波提非拉的女儿, 玛拿西和以法莲的母亲 (创 41:45, 50; 46:20)。她显然是一名埃及女子。《马所拉文本》将这个词译为 'ās^enaṯ, 而《七十士译本》则将之译成 *aseneth* (汉译同为亚西纳)。这个名字是典型的埃及人姓名, 前两个辅音意思是“她属于”, 最后两个辅音代表所有者, 在这个词中可能指埃及女神奈特。这样的名字在中王国时代和希克索斯王朝时期 (约公元前 2000 至公元前 1500 年) 都很常见。另见 PSEUDEPIGRAPHA V.E. (伪经 V.E.)。

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ASER 亚设

音译: ā'sər (《钦定版圣经》, 路 2:36; 启 7:6)。见 ASHER 1 (亚设 1)。

ASERER 西西拉

音译: as'ə-rər (《钦定版圣经》, 拉 1

5:32)。见 SISERA 2 (西西拉 2)。

ASH.

See CEDAR.

ASHAMED.

See SHAME.

ASHAN

ā'shan [Heb. 'āšān]. A city originally cited in the inheritance list of the tribe of Judah (Josh. 15:42). It was granted to Simeon (19:7; 1 Ch. 4:32) when Judah's territory was adjudged too large (Josh. 19:9), and finally given to the sons of Aaron as one of the priests' cities, listed in 1 Ch. 6:59 (MT 44). In Josh. 21:16 Heb. 'ayin is a corruption of 'āšān. Borashan (Heb. bôr- 'āšān, "well of Ashan") in 1 S. 30:30 (the AV has Chorashan, an error resulting from a misprint in an early Heb. ed) is the same as Ashan. The site is to be identified with Khirbet 'Asan, about 5 mi. (8 km.) WNW of Beer-sheba.

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ASHARELAH

ash-ə-rē'lə [Heb. 'āsar'ēlā]; AV, NEB, ASARELAH. One of the Asaphites appointed by David to the temple service (1 Ch. 25:2). In v. 14 he is called Jesharelah, whence the RSV spelling here; but cf. Asarel in 4:16.

ASHBEA

ash'bē-ə, ash-bē'a (1 Ch. 4:21, AV, NEB). See BETH-ASHBEA.

ASHBEL

ASH 白腊树

见 CEDAR (香柏)。

ASHAMED 羞愧的

见 SHAME (羞愧)。

ASHAN 亚珊

音译: ā'shan【希伯来语: 'āšān】。最初, 这个城邑出现在犹大支派所得产业的清单中(书 15:42)。当犹太人的地业分得过多时(书 19:9), 亚珊又被分给了西缅支派(书 19:7; 代上 4:32), 最后最为祭司城邑分给了祭司亚伦的子孙, 《历代志上》6:59 中提到了这座城邑(《马所拉文本》44)。在《约书亚记》21:16 中, 希伯来词 'ayin 是对 'āšān 的拼写错误。《撒母耳记上》30:30 中的歌拉珊(希伯来语: bôr- 'āšān, “亚珊的井”)就是亚珊(《钦定版圣经》译为 Chorashan[歌拉珊], 可能早期希伯来版本《圣经》中出现的印刷错误)。这一城邑遗址就是今天的亚珊废丘, 位于别是巴西北偏西 5 英里(8 公里)处。

词条作者: R. E. W. BASON

ASHARELAH 亚萨利拉

音译: ash-ə-rē'lə【希伯来语: 'āsar'ēlā】; 《钦定版圣经》和《新英文译本》译作 ASARELAH (亚萨利拉)。亚萨的一个儿子, 他曾遵大卫王的旨意在圣殿唱歌(代上 25:2)。在《历代志上》25:14 中亚萨利拉又被称为耶萨利拉, 因此《修订标准译本》将之译成了耶萨利拉; 但参考《历代志上》4:16 中的亚撒列。

ASHBEA 亚实比

音译: ash'bē-ə, ash-bē'a (《钦定版圣经》, 《新英文译本》, 代上 4:21)。见 BETH-ASHBEA (伯亚实比)。

ASHBEL 亚实别

ash'bel [Heb. 'ašbēl]. The second son of Benjamin (Gen. 46:21; Nu. 26:38; 1 Ch. 8:1). In 1 Ch. 7:6 “Jediael” (“known to God”) is substituted for the heathen-sounding “Ashbel” (Ishbaal, “man of Baal”). The Chronicler, in this case, conforms literally to the principle laid down in Hos. 2:17; the title “Baal” (“lord”) was applied in early days (e.g., in the days of Saul) to the national God of Israel, but in later days the prophets objected to it because it was freely applied to heathen gods (see Ish-bosheth). In 1 Ch. 8:1, however, the three names Bela, Ashbel, Aharah (=Ahiram), are taken from Nu. 26:38 without change.

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ASHBELITES

ash'bə-līts [Heb. hā'ašbēlī] (Nu. 26:38). The family name of Ashbel.

ASHDOD

ash'dod [Heb. 'ašdôd—‘stronghold, fortress’; Gk. *Asdōd*, *Asedōth*, *Azōtos*, etc.]; Apoc. and NT **AZOTUS** a-zō'tas [Gk. *Azōtos*]. One of the five chief cities of the Philistines, about 18 mi. (29 km.) NE of Gaza. Its strength may be seen in that Psamtik I of Egypt besieged it for many years (Herodotus says 29). Some of the Anakim were found there in the days of Joshua (Josh. 11:22), and the inhabitants were too strong for the Israelites at that time. It was among the towns assigned to Judah, but was not occupied by them (13:3; 15:46f.). It was still independent in the days of Samuel, when, after the defeat of the Israelites, the ark was taken to the house of Dagon in Ashod (1 S. 5:1f.). We have no report that it was occupied by David, although he defeated the Philistines many times; and

音译: ash'bel 【希伯来语: 'ašbēl】。亚实别是便雅悯的第二个儿子(创 46:21; 民 26:38; 代上 8:1)。在《历代志上》7:6 中,“耶叠”(“上帝知晓”)取代了听起来有点像异教徒名字的“亚实别”(“伊施波设”,“巴力的民”)。《历代志》作者严格地遵循《何西阿书》2:17 中的规则;早期人们用“巴力”(意思是“主”)称呼以色列民族的神(如,扫罗时期),但是后来先知们反对这种称谓,因为异教徒也称呼他们的神为巴力(见 Ish-bosheth[伊施波设])。《历代志上》8:1 照搬了《民数记》26:38 中表述,称呼其中的三个人为比拉、亚实别和亚哈拉(等同于亚希兰)。

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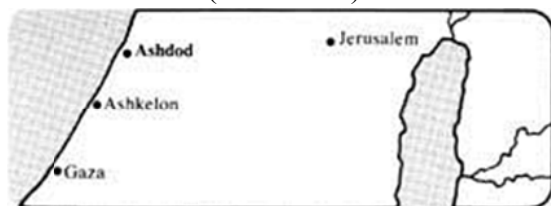
ASHBELITES 亚实别人

音译: ash'bə-līts 【希伯来语: hā'ašbēlī】(民 26:38)。亚实别的族名。

ASHDOD 亚实突

音译: ash'dod 【希伯来语: 'ašdôd——“要塞、堡垒”;希腊语: *Asdōd*, *Asedōth*, *Azōtos* 等】;《次经》和《新约》中译为 **AZOTUS** (亚锁都), 音译: a-zō'tas 【希腊语: *Azōtos*】。亚实突是非利士人的五个主要城邑之一, 大约位于迦萨东北面 18 英里 (29 公里) 处。埃及法老普萨姆提克一世曾经包围亚实突多年 (希罗多德认为包围了 29 年) 才攻下这座城市, 足见这座城市的坚固程度。《约书亚记》11:22 中说, 一些亚纳族人曾住在亚实突, 当时的以色列人还无法战胜强大的亚纳人。历史上曾将亚实突分给犹太, 但是他们并没有占领那里 (书 13:3; 书 15:46-47)。在撒母耳时期, 亚实突依然保持独立, 在以色列人战败之后, 约柜曾被带到了亚实突的大衮庙 (撒上 5:1-2)。虽然大卫曾将多次打败非利士人, 但是我们不知道大卫是否占领过亚实突, 我们也无法证明在乌西雅

we have no definite knowledge that it was ever subdued by Judah before the time of Uzziah (2 Ch. 26:6).



Ashdod, like the other Philistine towns, came under the authority of the Assyrian monarchs and is mentioned in their extant records. It revolted against Sargon in 711 B.C. and deposed the Assyrian governor Ikhmiti, who had been appointed by Sargon in 720. Sargon at once dispatched a force to subdue the rebels, and the city was severely punished. This is referred to by Isaiah (20:1). Amos had prophesied such a calamity some years before (1:8), and Jeremiah refers to “the remnant of Ashdod” as though it had continued weak until his day (25:20). Zephaniah (2:4) refers to the desolation of Ashdod, and Zechariah (9:6) to its degraded condition. It continued to be inhabited, however, for Jews intermarried with women of Ashdod after the return from Babylon (Neh. 13:23f.).

In the Maccabean period Judas and Jonathan both took it and purified it of idolatry (1 Macc. 5:68; 10:84). In these passages it is called Azotus, as it is also in the NT (Acts 8:40). In the 4th cent. A.D. it became the seat of a bishopric. It had been restored in the time of Herod by the Roman general Gabinius, and was presented to Salome the sister of Herod by the emperor Augustus.

H. PORTER

Recent excavations at the site of ancient Ashdod have greatly expanded our

时期之前，犹大支派是否曾经占领亚实突（代下 26:6）。



同非利士很多城邑的命运一样，亚实突也曾被亚述王统治过，我们在亚述现存的记录中可以看到相关的记载。公元前 720 年撒珥根任命亚述人阿克西米提（Akhimiti）为亚实突总督，而亚实突人于公元前 711 年发动起义反对撒珥，罢黜了这位总督。撒珥根立即派遣军队镇压起义，这座城市也被严重毁坏。《以赛亚书》曾提及了这件事（赛 20:1）。先知阿摩司多年前就曾经预言了这场灾难（摩 1:8）。《耶利米书》曾提到过“亚实突剩下的人”，似乎在耶利米时期亚实突人依然很弱小（耶 25:20）。《西番雅书》曾提到过荒凉的亚实突（番 2:4），《撒加利亚书》也提到了它日渐衰落的情形（亚 9:6）。亚实突一直被占领，但是我们发现在犹太人从巴比伦归回之后，他们娶过亚实突的女子（尼 13:23-24）。

在马加比时期，犹大和约拿单都曾占领过这里，并且废除了这里的偶像崇拜（马一 5:68; 10:84）。《马加比一书》和《新约》的经文中都称这座城市为亚锁都（徒 8:40）。这里在公元 4 世纪成了主教辖区。在希律王时期，罗马元帅伽比尼乌斯重建了这座城市，罗马皇帝奥古斯都把它献给了希律王的妹妹萨洛米。

词条作者：H. PORTER

最近对亚实突遗址的考古发掘极大地增加了我们对这座位于巴勒斯坦西南

knowledge of that prominent city on the coastal plain of southwest Palestine. By combining pertinent data from literary sources (including chiefly the Bible, classical writers, and ancient historical inscriptions and business documents) with the results of several seasons of archeological work, we can now trace the major cultural phases of Ashdod's history, link the city effectively with political and social movements of ancient times, and fill out the general picture with numerous details. Five major seasons of excavations were carried out at Ashdod between 1962 and 1969 under the field direction of Moshe Dothan, representing the Israel Department of Antiquities and Museums, with additional smaller operations to deal with special problems.

部海岸平原上的著名城市的了解。通过将文献资料中给出的相关数据（主要包括《圣经》、古典作家的作品、古代历史铭文和商业文件）与多季考古研究的结果结合起来，我们能够找出亚实突历史上的主要的文明时期，并将这座城市与古代政治和社会运动有效联系起来，从而勾勒出一幅包含诸多历史细节的轮廓图。1962年至1969年间，多森（Moshe Dothan）代表以色列古物和博物馆部，现场指挥了亚实突的五季主要的考古发掘，他还针对一些特殊问题进行了一些额外的小规模发掘。



Clay figurine of lyre player from Ashdod (Iron II), indicating that the early Philistine tradition of men playing the lyre continued into the 8th cent. b.c. (Israel Department of Antiquities and Museums)

亚实突出土的七弦竖琴弹奏者的泥像（铁器时代 II 期），这表明巴勒斯坦早期弹奏七弦竖琴的传统一直流传到公元前 8 世纪。（以色列古物和博物馆部）

Early and Middle Bronze Age. There is little substantive evidence for an Early Bronze Age occupation of the site. Some stray Chalcolithic and EB sherds were found during the survey of the tell and in

青铜器时代早期和中期。人们几乎没有发现青铜器时代早期此地有人类聚集的实质性证据。在对这一废丘进行调查期间，人们在考古第 20 个考古层中偶然发现了铜石并用时代和青铜器时代

stratum 20. They represent a settlement of insignificant proportions. The first fortified city originated in the MB II period, about the 17th cent. B.C. In this respect Ashdod is like a number of other prominent cities in Palestine, including Shechem, Tell Beit Mirsim, Gezer, Tell el-‘Ajjûl, and Tell Jemmeh. Its cultural history in this period was roughly parallel to that of Ashkelon, Ashdod’s neighbor to the south.

Late Bronze Age. In the Late Bronze Age Ashdod was a prominent commercial center. The archeological evidence is supported by epigraphic data. The city is mentioned in a number of Ugaritic business documents, including a list of Ashdodite merchants with both Hurrian and Semitic personal names who apparently were resident in the north Syrian metropolis. Several levels of Canaanite occupation can be identified during the 15th and following centuries. The last of these cities came to a violent end in the latter part of the 13th cent. B.C. Recent evidence from the excavations has shown that after this destruction there was a brief occupation characterized by distinctive pieces of Mycenaean ware, reflecting the presence of the sea-peoples. It is reasonable to suppose that they were responsible for the attack on the city. The first Philistine settlement of the 12th cent. is a separate phase following the occupation by the sea-peoples.

The Philistine City. The first Philistine city was modelled on the earlier Canaanite city, and like its predecessor apparently did not extend beyond the upper mound (about 17 acres [7 hectares] in extent). The Iron I strata yielded large quantities of distinctive Philistine pottery.

早期的一些陶片。这些碎片表明在此地定居的人口极其稀少。这座防御性城市初建于青铜器时代中期（约公元前 17 世纪）。亚实突的防御功能与巴勒斯坦的其他一些著名的城市一样（包括示剑、贝特米西姆、基色、阿朱勒和帖尔耶米）。亚实突这一时期的文明史与在南面与之毗邻的亚实基伦的文明史大致相当。

青铜器时代末期。亚实突在青铜器时代末期是著名的商业中心。碑文上的资料证明了考古证据。大量的乌加里特语商业文件中提到了这座城市，另外还提及到了一些亚实突商人的名字，这些人兼有胡里安语和闪米特语姓名，他们显然住在这座叙利亚北部的大都市中。我们已经可以确定在公元前 15 世纪和之后的数个世纪间，迦南人曾有几段时期定居在此。公元前 13 世纪末期，这些城市中的最后一个城市也被暴力摧毁。近期的考古发掘证据表明，这次毁灭之后，这一遗址上出现了一些典型的迈锡尼陶片，这表明海上民族曾暂居于此地。人们有理由认为这些海上民族摧毁了这座城市。公元前 12 世纪第一批非利士人定居这里，这一不同的历史时期之后，海上民族就占领了这里。

非利士城市。非利士人模仿早期迦南人的城市，建造了第一座非利士人城市，和上一任占领者一样，他们建造的城市显然也没有超出土丘的上层（面积约 17 英亩[7 公顷]）。铁器时代 I 期的考古层中出土了大量具有非利士人特色的陶器。人们还发掘出大量以堡垒结构为主

Massive public buildings dominated by a fortress-like structure have been uncovered, reflecting the preeminence of Ashdod in the Philistine pentapolis (cf. 1 S. 5). A figurine of a female deity forming a throne (the “Ashdoda”) from the early Philistine period sheds light on the probable Aegean origin of the Philistines. Seal impressions with an undeciphered Cypro-Minoan script were also found in the Philistine strata.

导的公共建筑，这反映出亚实突在非利士五城中所处的突出地位(参：撒上5)。人们在这一遗址中发现了非利士早期的一座以女神雕像构成的王座(“亚实突”女神像)，这说明这些非利士人可能从爱琴海来到这里。非利士考古层中还发现了刻有尚未破译的塞浦路斯-米诺斯文字的印章。



“The Ashdoda,” an early Philistine figurine of a seated goddess with the lower part of her body in the form of a throne. Although painted black and red in Philistine style, the basic concept is Mycenaean. (Israel Department of Antiquities and Museums)

“亚实突”女神像是非利士早期的一尊雕像，这一女神的身体下方构成了一个王座。虽然这座雕像被涂上了黑色和红色，带有非利士雕像风格，但这座雕像的基本设计理念却来自于迈锡尼文明。(以色列古物和博物馆部)

Iron II Period. During the Iron II period the city expanded significantly in size and wealth. The slopes and plains around the mound were occupied and a second outer wall was built to encompass the lower

铁器时代 II 期。在铁器时代 II 期期间，这座城市面积明显扩大，同时也积累了大量的财富。这一废丘周围的斜坡和平原都被占用，城市外围树起了第二道城墙，环绕废丘下的城市。这一时期是亚

city. This period of Ashdod's growth and prosperity, during which the transition from an Aegean to a Semitic culture was completed, matches the general decline in the fortunes of its neighbors, Judah and Israel, following the death of Solomon and the division of the kingdom. There were four major destructions of Ashdod during the Iron II period—all of them marked by thick ash layers in the area of the lower city. They should be attributed to Uzziah of Judah (stratum 4); Sargon II of Assyria (stratum 3b); Psamtik of Egypt (stratum 3a); and Nebuchadnezzar of Babylonia (stratum 2). The capture of Ashdod by Sargon II in 712/11 B.C. is described at length in the annals of that monarch, and is mentioned in Isa. 20:1. Fragments of a monumental cuneiform inscription found at Ashdod in 1963 reflect the same event.

Of unusual significance for interpreting the religious practices of the inhabitants are the many cultic objects found in the vicinity of a small temple in the lower city. There are several kinds of ceramic figurines including a unique group of strange-looking male (human) heads, some of which were originally attached to small offering tables or couches, as well as the familiar Astarte plaques found all over Palestine. Fragments of *kernoi*, or hollow-ringed vessels to which animal heads were attached, have turned up in large numbers, indicating that these served an important function in worship. It is of interest that the nearest affinities of the reclining figures and *kernoi* are with the centers of Indo-European culture in the eastern Mediterranean and Asia Minor, i.e., the areas in which the Philistines were resident or through which they passed. Inscribed materials of

实突的发展和繁荣时期，在这一时期，该地完成了从爱琴海文明向闪米特文明的转变，而亚实突的邻国在所罗门死后分裂成了犹大和以色列两个王国，它们普遍走向了衰落。亚实突在这一时期曾四次被毁——在下城地区可以看到被毁后留下的厚厚的灰层。以下四人曾摧毁过这座城市人，犹大王乌西雅（第4层）、撒珥根二世（第3b层）、埃及法老普萨姆提克（第3a层）和巴比伦王尼布甲尼撒（第2层）。公元前712或711年，撒珥根二世占领了亚实突，该王的年鉴中详细地描述了这次占领，《以赛亚书》20:1中也提到了这一事件。1963年，人们在亚实突发现了一座纪念碑，上面楔形文字的碑文片段中也提到了同一事件。

人们在废丘下层的城市周围发现了一座小型神庙，其中有许多用于宗教仪式的物品，它们对于解释该地居民的宗教习俗具有不同寻常的意义。该废丘还出土了一些陶器雕像，包括一组相貌独特的男子（人类）头像（其中一些头像起初黏在小香案上）和整个巴勒斯坦地区很常见的阿施塔特瓷片。人们还发现了大量祭皿碎片或者悬挂祭祀动物头的环状容器的碎片，这表明这些器皿在敬拜神的活动中发挥着重要的作用。有趣的是，这些侧卧像和祭皿与东地中海和小亚细亚的印欧文明中心（即，非利士人定居地或途径地区）关系最为紧密。这一时期的雕刻物（包括一个陶器碎片上刻有 *phr* [意思可能是“陶工”] 的字样，一个砧码上刻有 *nsp* 字样）表明非利士王国与犹大王国保持着密切的联系。

this period, including a potsherd with the word *phr* (perhaps “potter”) and a weight with the word *nsp*, indicate that Philistia was in close contact with Judah.

Persian Period. Not much is known of Ashdod during the Persian period, though its existence and importance as a provincial capital are attested in the extant sources. Excavations have revealed a substantial public building of the Persian period and an ostrakon bearing an Aramaic inscription datable to the 5th cent. B.C. The latter contains the name Zebadiah, which also occurs in biblical writings of the same period, i.e., the Chronicler’s work. A remarkable gold earring in the form of an ibex head also comes from the Persian era.

Greco-Roman Times. The archeological evidence, including major structural remains and a rich assortment of artifacts, supports the impression of a large and flourishing community in Greco-Roman times. The historical sources, including especially the Apocrypha, the NT, and Josephus, provide important information about the vicissitudes of Ashdod during these troubled times. Its changing fortunes are dramatically attested by successive occupation and destruction levels. A coin of Antiochus VIII discovered in Area A provides a *post quem* date for the conquest of Ashdod by John Hyrcanus. This date, 114 B.C., contributes to the discussion of this problem, and means that earlier proposals must be reduced by several years. In later Roman times the inland city *Azotus mesogeius* was surpassed by its seaport *Azotus paralius*; the former gradually declined in size and importance until the major part of the ancient site of the city

波斯时期。虽然现存的资料证明亚实突在这一时期仍然存在并且是重要的省会城市，但是人们对于波斯时期的亚实突知之甚少。人们发掘出了大量波斯时期的公共建筑和一个公元前5世纪刻有亚兰铭文的陶片。陶片上的铭文中包含西巴第雅的名字，在同一时期的《圣经》作品（即，编年史作家的作品）中也出现了这个名字。一只引人注目的公山羊头形状的金耳环也是波斯时期的遗物。

希腊罗马时期。考古证据（包括主要的建筑遗迹和种类丰富的史前古物）证明这座城市在希腊罗马时期规模巨大，社会繁荣。历史文献（尤其包括《次经》、《新约》和约瑟夫斯的作品）为我们了解乱世时期亚实突的兴衰提供了重要的信息。连续的考古层堆积和破坏证明这座城市的命运曾发生过戏剧性的变化。考古区域A中发现的安提阿古八世时期的一枚硬币为人们了解其后约翰·许尔堪征服亚实突提供了年代参考。公元前114年这一年代有助于人们讨论解决这一难题，也意味着之前提供的年代必须向前推几年。罗马帝国后期，内陆城市亚锁都梅索杰尤斯（*Azotus mesogeius*）的地位被其港口城市亚锁都帕拉留斯（*Azotus paralius*）超越；前者的城市面积逐渐缩小，重要性逐渐减弱，到阿拉伯时代早期这座古城的主体部分已被遗弃。毗邻山上的亚实突（Isdud）村依然保留着该城市的名字和痕迹，但是几年前这一村庄也被遗弃了。

was abandoned in early Arabic times. The village of Isdud on the adjoining hill continued to preserve the name and mark the site until it too was abandoned a few years ago.

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ASHDODITES

ash'dod-īts [Heb. *'ašdôdî*]. (Neh. 4:7); also AV ASHDOTHITES (Josh. 13:3). Inhabitants of Ashdod.

ASHDOTH-PISGAH

ash'doth piz'ga [Heb. *'āšdôṭ happisgâ*—‘slopes of Pisgah’]. The AV for RSV “slopes of Pisgah”; NEB “watershed of Pisgah” (Dt. 3:17; Josh. 12:3; 13:20), though in Josh. 10:40; 12:8 the AV translates “springs.” The reference is to the spurs and ravines of Pisgah. The Heb. *'ašēdâ* means “a pouring out,” and *“šēdôṭ* are the slopes of a mountain from which springs gush forth.

See also PISGAH.

J. W. WHEDBEE

ASHER

ash'ər [Heb. *'āšēr*—probably derived

ASHDODITES 亚实突人

音译: ash'dod-īts【希伯来语: *'ašdôdî*】。(尼 4:7);《钦定版圣经》也译作 ASHDOTHITES (“亚实突人”) (书 13:3)。亚实突的居民。

ASHDOTH-PISGAH 毗斯迦的山根

音译: ash'doth piz'ga【希伯来语: *'āšdôṭ happisgâ*——“毗斯迦的山坡”】。《钦定版圣经》和《修订标准译本》都译成 “slopes of Pisgah” (“毗斯迦的山坡”);《新英文译本》则译为 “watershed of Pisgah” (“毗斯迦的山麓”) (申 3:17; 书 12:3; 13:20), 虽然《钦定版圣经》在《约书亚记》10:40 和 12:8 将之译为 “springs” (“山泉处”)。它们所指的都是毗斯迦的“山脊”或“山沟”。希伯来词语 *'ašēdâ* 指的是“一个倾泻口”, 而 *“šēdôṭ* 指的是一座山的山麓, 山泉一般从这里涌出。

另见 PISGAH (毗斯迦)。

词条作者: J. W. WHEDBEE

ASHER 亚设

音译: ash'ər【希伯来语: *'āšēr*——这

from the West Semitic goddess Asherah; Gk. *Asēr*]; AV NT ASER.

1. The second son of Zilpah, Leah's maid, and the eighth son of Jacob born at Paddan-aram (Gen. 30:12f.); and the tribe named for him.

According to the genealogical list in Numbers, the tribe of Asher consisted of six families, viz., three sons, one daughter, and two grandsons (Nu. 26:44). A similar list is found in 1 Ch. 7:30; in this list four sons and one daughter are mentioned (i.e., one son has been added and to one of the grandsons, Heber, more descendants are attributed). In the list in 1 Chronicles there are at least six names that can be identified with geographical place names. Strangely, some of them are situated not within the historical territory of Asher (see below) but within that of Rachel's descendants: Ephraim, Manasseh, and Benjamin.

When settling in Canaan the tribe of Asher took possession of the western slopes of Galilee, part of the plain of Esdraelon (Josh. 17:2), and the main part of the plain of Acre (Josh. 19:22-31). The boundaries of Asher as given in the last-mentioned passage are not sufficiently clear, and the possibility exists that two separate lists, one describing the boundaries and one naming the cities within the territory, were combined. In addition, a third list giving the names of the Canaanite settlements that the Israelites were unable to subdue can also be traced (Jgs. 1:31). Not all place names mentioned in Joshua have yet been identified, nor is there agreement regarding those which have

这个词可能来自西闪米特人的女神亚舍拉；希腊语：*Asēr*】；《钦定版圣经》的《新约》译为 ASER（“亚设”）。

1、亚设是利亚的使女悉帕为雅各所生的第二个儿子，也是雅各的第八个儿子，出生在巴旦亚兰（创 30:12-13）；亚设支派以他的名字来命名。

根据《民数记》中的族谱，亚设支派由 6 个家族组成，分别是，他的三个儿子，一个女儿和两个孙子的家族（民 26:44）。《历代志上》7:30 中也出现了类似的族谱；这份族谱中提到了亚设的四个儿子和一个女儿（即，增加了一个儿子，并将亚设支派的更多后裔归于亚设的孙子希别）。《历代志上》的族谱中至少有 6 个名字既是人名也是地名。奇怪的是，有些地名在历史上并不在亚设支派地业的范围内（见下文）而是在拉结后裔生活的边境范围内：以法莲、玛拿西和便雅悯。

亚设支派定居迦南之后，占领了加利利的西坡、埃斯德赖隆平原的部分地区（书 17:2）和阿卡平原的大部分地区（书 19:22-31）。《约书亚记》19:22-31 所指出的亚设支派的境界不够清晰，可能存在两种不同的分得之地的名单，其中一个描述了亚设的境界，而另一个给出了亚设地业范围内城市的名称。除此之外，人们也可以查到第三份城邑名单，这份名单中给出了以色列人无法征服的迦南定居地（士 1:31）。《约书亚记》中所列举出的这些地名现在还不能全部确定，人们对于确定的地名也存有一些争议。

been.

The name Shihor-libnath (Josh. 19:26) has given rise to discussions in connection with the southern border of Asher. Alt held that it was the Nahr ez-Zerga S of Mt. Carmel, (so *GAB*) and was convinced that this was the southern boundary of Asher; but its identification with the lower or southern part of the Kishon, suggested by Mazar, is more likely and fits better the description in the Bible. Asher's southern border then continues to the west along the northern slopes of Mt. Carmel. Mazar also identified other cities in this list: the city of Achsaph with Tell el-Harbaj, Mishal with Tell en-Nahl, and Aphek with Tell Kurdâneh, all of them in the plain of Acre.

The eastern and northern borders are more difficult to trace but it is possible that its eastern end was the Valley of Netophah (identified with the Valley of Iphtah-el), which was the western boundary of Zebulun. From there it ran to the area of Cabul, situated on the western slopes of lower Galilee, and then N to the city-state of Sidon (Josh. 19:28), a name that is thought to be a later addition to the biblical account, since Sidon was not the actual border but a desirable one. In any case, the names of settlements in this area have not been identified. The western boundaries of Asher reached the sea near Tyre and again from S of Achzib to the northern slopes of Mt. Carmel. The stretch of the coast between the two points last mentioned was in the hands of the Phoenicians.

To summarize, the territory of Asher consisted of the hinterland of the

希曷立纳（书 19:26）这个名字引起了人们对于亚设南部边界的讨论。奥特（Alt）认为迦密山以南的雅博河（Nahr ez-Zerga）构成了亚设的南部境界（*GAB* 也持相同观点）；马萨尔（Mazar）则认为基顺河下游或南部是亚设的南部境界，这种说法似乎更有可能成立，也更符合圣经中的描述。亚设支派的南界向西一直延伸到迦密山的北坡。马萨尔也确定了这份名单中的其他城邑：押煞就是艾拉巴废丘（Tell el-Harbaj），米沙勒就是纳珥废丘（Tell en-Nahl），亚弗就是库达奈（Tell Kurdâneh），这些城邑都在阿卡平原上。

亚设的东部境界和北部境界更难确定，但它的东端可能位于尼陀法河谷（也就是伊弗他勒谷），这一河谷也构成了西布伦支派的西部边界。这一河谷一直延伸到下加利利西坡上的迦步勒，然后向北直到西顿大城（书 19:28），据说这一名字是后来添加到《圣经》中的，因为西顿并不是实际的边界，而是理想边界。总之，人们无法确定这一地区的定居点的名称。亚设的西部边界延伸到了推罗附近的海域，从亚革悉南面一直延伸到迦密山的北坡。最后一次提及这两点之间的海岸地带时，这里已经被腓尼基人掌控。

简而言之，亚设的领地包括推罗和西顿城邦的腹地、整个阿卡平原（从推罗之

city-states of Tyre and Sidon, the whole plain of Acre from the neighborhood of the Ladder of Tyre to Mt. Carmel, and the western slopes of upper and lower Galilee.

The settlement of Asher in its territory is reflected in the Bible and in additional historical documents. In the Amarna Letters (14th cent. B.C.) Abi-milki king of Tyre complains that the king of Sidon had attacked Tyre with the help of the SA.GAZ (sometimes identified with the Hebrew tribes) and had conquered part of its territory. Farther east the same complaints were voiced by the king of Megiddo. This would mean that at the beginning of the 14th cent. a wave of Hebrew tribes came from the east and after having crossed the Valley of Esdraelon continued to the plain of Acre. The larger cities withstood the attacks, whereas the smaller settlements were conquered. Possibly among the SA.GAZ were the tribes of Asher and Issachar, who later settled in this area. When at the end of the 18th Dynasty Egypt's hold on Palestine weakened, the kings of the large Canaanite cities Hazor and Acre conquered both plains and pushed the newcomers back into the hill region. Issachar was subdued (Gen. 49:15), and Asher was confined to Galilee on one side and the hills of Ephraim on the other. At this time the tribe of Asher began to intermarry with Ephraim, Manasseh, and Benjamin.

The tribe of Asher appears in the lists of the pharaohs of the 19th Dynasty recording their reconquest of Palestine: Seti I mentions the tribe once, Ramses II twice. Asher is also mentioned in Papyrus Anastasi I, which was written at the same

阶的附近地区直到迦密山)以及上加利利和下加利利的西坡。

《圣经》和其他历史文献都反映出了亚设地业内的定居点的范围。亚玛拿泥版(公元前14世纪)中记载,推罗国王亚比米基控诉西顿国王在哈比鲁人(有时将他们等同于希伯来的宗族)的援助下进攻推罗,并攻克了推罗的部分领地。更东面的米吉多国王也发出了相同的控诉。这意味着在公元前14世纪早期,一批希伯来宗族从东方而来,他们在穿越埃斯德赖隆谷之后来到了阿卡平原。大城抵挡住了他们的进攻,而小的定居点则被他们侵占。这些哈比鲁人中或许就包括了亚设支派和以萨迦支派的人,他们后来定居于此。埃及第十八王朝末期,埃及在巴勒斯坦地区的控制力减弱,迦南的大城夏琐和阿卡的国王攻克了两大平原,并将新来的侵略者赶回了山区。以萨迦被征服(创49:15),亚设被困在加利利地区和以法莲的山里。这一时期,亚设支派开始与以法莲、玛拿西和便雅悯支派通婚。

记载埃及第十九王朝的法老们再次征服的巴勒斯坦的支派史料中提及了亚设支派的名字:塞提一世的相关资料提到过它一次,拉美西斯二世的相关史料中提到过它两次。同时期的阿纳斯塔西第一蒲草纸中也提到了亚设。高塞尔

time. Another mention of the name of Asher is quoted by Gauthier from an unpublished papyrus.

When the tribes of Rachel conquered the hills of Ephraim at the end of the 14th cent., some Asherite families were swallowed up by the newcomers, whereas the rest were pushed north toward western Galilee and the plain of Acre. A similar fate befell the Asherite families in the Valley of Esdraelon, who were replaced by families from the tribe of Zebulun (Gen. 49:13; Dt. 33:19), so that the territory of Asher was confined to western Galilee and the plain of Acre.

Besides the tribes of Reuben and Simeon, who were destroyed in fighting their neighbors, Asher was the only tribe that did not have a judge of its own. In the Song of Deborah, Asher is reproached for lack of patriotism while Zebulun and Naphtali engage in the struggle against Sisera. The Asherites did, however, assist Gideon against the Midianites (Jgs. 6:35; 7:23).

During the reign of David the territories of Asher were administered by the central government, as is shown by the administrative division that found its expression in the list of cities granted to the Levites; four of these cities had previously belonged to Asher (Josh. 19:30f.). Among the administrative districts of Solomon, Asher was the ninth (1 K. 4:16). Solomon gave part of the territory of Asher, the Cabul territory, to the king of Tyre (1 K. 9:11-13); as compensation he gave Asher an area in Galilee (1 K. 4:16).

After the fall of the northern kingdom

(Gauthier) 引用的一份未公开的蒲草纸文献中也提到亚设这个名字。

公元前 14 世纪末期，拉结支派攻取了以法莲的山区，其中一些亚设家族遭侵略者屠杀，剩余的亚设家族向北撤退，来到了加利利西部和阿卡平原。埃斯德赖隆河谷的亚设家族也经历了相似的命运，他们被来自于西布伦支派的家族所取代（创 49:13；申 33:19），因此亚设的领地限于加利利西部和阿卡平原之间。

流便支派和西缅支派在与邻邦的争战中遭到毁灭，除了这两个支派，亚设是所有支派中唯一一个没有士师的支派。在底波拉之歌中，底波拉谴责亚设缺乏爱国精神，而西布伦支派和拿弗他利支派都投入到对抗西西拉的斗争中。但亚设人却帮助基甸对抗米甸人（士 6:35；7:23）。

大卫统治时期，亚设的领地接受中央政府的管辖，分给利未人的城市名单中可以找到这一行政区域。其中的四座城市之前属于亚设支派（书 19:30-31）。在所罗门的行政区域中，亚设位列第九（王上 4:16）。作为补偿所罗门将亚设的部分领地和迦步勒的领地给了推罗王（王上 9:11-13），所罗门将加利利地区给了亚设（王上 4:16）。

北部王国瓦解之后，亚设被并入了亚述

Asher was included in the Assyrian province of Megiddo, but the king of Judah tried to seize its territory (2 Ch. 30:10–12). This, however, happened only during the reign of Josiah (2 Ch. 34:6).

The Hasmoneans were unable to conquer Asher, i.e., the city of Acre and the coast stretching north. According to the rabbinical Halakah this coast did not belong to Israel. According to the NT, Anna the prophetess came from the tribe of Asher (Lk. 2:36).

See MAP VI.

Bibliography.—Y. Aharoni, *Settlement of the Israelite Tribes in Upper Galilee* (1957), p. 76; *ARI*, pp. 59–61, 121, 132; A. Alt, *PJ*, 20 (1924), 35ff.; 21 (1925), 100–116; *KS*, I, 89–126; *ZAW*, 65 (1927), 59–81; C. F. Burney, *Israel's Settlement in Canaan* (1921), s.v. "Asher"; K. Elliger, *ZDPV*, 53 (1930), 265–301; J. Lewy, *HUCA*, 18 (1944), 461f.; E. Meyer, *Die Israeliten und ihre Nachbarstämme* (1906), pp. 540ff.

W. M. Mueller, *Asien und Europa nach altägyptischen Denkmälern* (1893), pp. 236–39; M. Noth, *IP*, p. 131; *Das System der zwölf Stämme Israels* (1930); *ZDPV*, 58 (1935), 215–230; H. Ranke, *Die ägyptischen Personennamen* (1935), p. 46; A. A. Saarisalo, *JPOS*, 8/9 (1928/1929); C. Steuernagel, *Die Einwanderung der israelitischen Stämme in Kanaan* (1901), pp. 30ff.; R. de Vaux, *RB*, 53 (1946), 263, 272.

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2. A town on the southern border of Manasseh (Josh. 17:7). The site is unknown.

行省米吉多，但是犹大王想要夺回亚设的领地（代下 30:10–12）。不过直到约西亚登基作王时，犹大才夺取了亚设的领地（代下 34:6）。

哈斯摩尼王朝无法攻取亚设，也就是阿卡平原的城市和延伸到北部的海岸地带。根据犹太法典，这片海岸并不属于以色列。根据《新约》中的描述，女先知亚拿就来自于亚设支派（路 23:6）。

见 MAP VI（地图 VI）。

书目——Y. Aharoni, *Settlement of the Israelite Tribes in Upper Galilee* (1957), 76 页; *ARI*, 59–61 页, 121, 132; A. Alt, *PJ*, 20 (1924), 35 起; 21 (1925), 100–116; *KS*, I, 89–126; *ZAW*, 65 (1927), 59–81; C. F. Burney, *Israel's Settlement in Canaan* (1921), 见词条 "Asher"; K. Elliger, *ZDPV*, 53 (1930), 265–301; J. Lewy, *HUCA*, 18 (1944), 461–462; E. Meyer, *Die Israeliten und ihre Nachbarstämme* (1906), 540 页起。

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2、玛拿西南部边界上的一座小城镇（书 17:7）。该城位置不详。

3. NEB HAZOR. A place mentioned in Tob. 1:2, identified with Hazor in Naphtali.

ASHERAH

ə-shē'rə [Heb. ^ašērā]; pl. ASHERIM, also ASHERAHS (2 Ch. 19:3; 33:3), ASHEROTH (Jgs. 3:7); AV GROVE (following LXX and Vulgate); NEB SACRED POLE. The name of a goddess whose worship was widely spread throughout Syria and Canaan; and the objects of worship erected to her.

Her “image” is mentioned in the OT (1 K. 15:13; 2 K. 21:7; 2 Ch. 15:16) as well as her prophets (1 K. 18:19) and the vessels used in her service (2 K. 23:4). In Assyria the name appears under the two forms Asratu and Asirtu; it was to Asratu that a monument found near Diarbekir was dedicated on behalf of Hammurabi, “king of the Amorites”; the Amorite king in the Amarna Tablets bears the name Ebed-Asrati or Ebed-Asirti.

Like so much else in Canaanite religion, the name and worship of Asherah were borrowed from Assyria. She was the wife of the war god Asir, whose name was identified with that of the city of Ashur, and thus became the national god of Assyria. Since Asirtu was merely the feminine form of Asir, “superintendent” or “leader,” it is probable that it was originally an epithet of Ishtar (Ashtoreth) of Nineveh. In the West, however, Asherah and Ashtoreth came to be distinguished from one another, Asherah being exclusively the goddess of fertility, whereas Ashtoreth passed into a moon-goddess.

3、《新英文译本》译作 HAZOR (“夏琐”)。《多比传》1:2 中提到了这个地方，它就是拿弗他利的夏琐。

ASHERAH 亚舍拉

音译: ə-shē'rə【希伯来语: ^ašērā】; 复数形式是 ASHERIM、ASHERAHS(代下 19:3; 33:3)或 ASHEROTH(士 3:7), 汉译同为亚舍拉;《钦定版圣经》采纳了《七十士译本》和《武加大译本》中的翻译,将之译为 GROVE(“小树林”);《新英文译本》则译为 SACRED POLE(“圣杆”)。在亚述和迦南地区,很多人崇拜这位女神,树立了许多她的像。

《旧约》中提到过这位女神的“形象”(王下 15:13; 王下 21:7; 代下 15:16),也提到了她的“先知”(王上 18:19),以及侍奉这位女神的器皿(王下 23:4)。在亚述,亚舍拉也被称为“阿斯拉图”(Asratu)或“阿西尔图”(Asirtu),“亚摩利人的王”汉莫拉比在迪亚巴克尔附近为这位女神建造一座纪念碑,亚玛拿泥版中经常提到这位亚摩利王,但是在这泥版中他的名字是“以别·阿斯拉提”(Ebed-Asrati)或“以别·阿西尔提”(Ebed-Asirti)。

像迦南宗教中的其他元素一样,他们供奉亚舍拉也是受到亚述人的影响,亚舍拉这个名字也来自亚述。她是战神阿西尔的妻子(亚述有座城邑也叫阿西尔),因此,她也是整个亚述民族的神。因为“阿斯拉图”只不过是“阿西尔”的阴性形式,意思是“领导者”或“首领”,所以亚舍拉最初可能是尼尼微城的女神伊师塔(亚斯她录)的一个绰号。然而,在西方,亚舍拉和亚斯她录是两个不同的名字,亚舍拉专指生育女神,而亚斯她录逐渐演变成月亮女神。

The Assyrian *asirtu*, which appears also under the forms *asrātu*, *esrēti* (pl.), and *asru*, had the further meaning of “sanctuary”. Originally the wife of Asir, and *asirtu*, “sanctuary,” seem to have had no connection with one another, but the identity in the pronunciation of the two words caused them to be identified in meaning. As the tree trunk or cone of stone that symbolized Asherah was regarded as a (Heb) *bēt-’ēl*, “house of a deity,” wherein the goddess was immanent, the word *Asirtu*, Asherah, came to denote the symbol of the goddess. The trunk of the tree was often provided with branches, and assumed the form of the tree of life. It was as a trunk, however, that it was forbidden to be erected by the side of the “altar of the Lord” (Dt. 16:21; Jgs. 6:25, 28, 30; 2 K. 23:6). Accordingly, Asa “cut down” the symbol made for Asherah by his mother (1 K. 15:13). Asherim or symbols of the goddess were put on the high places under the shade of a green tree (Jer. 17:2; 2 K. 17:10). Manasseh introduced one into the temple at Jerusalem (2 K. 21:3, 7).

In the Râs Shamrah texts Asherah is the consort of El, the supreme god. She is mentioned as “creatress of the gods” and as “Lady Asherah of the sea,” titles that are given to the most important goddess of the pantheon. In the Ugaritic Keret text Asherah is said to have a shrine in Tyre, which would indicate her supremacy there also. She is the adversary of Baal. When Baal, the fertility god of the Canaanites, is defeated by Mot, god of death and aridity, and sent to the nether regions, Asherah is quick to appoint her son Attar to the throne as substitute king

亚兰语中的阿斯拉图(本词还以 *asrātu*、*esrēti* (复数) 和 *asru* 形式出现), 这个词的深层含义是“至圣所”。最初, 阿西尔的妻子与 *asirtu* (“至圣所”) 之间似乎没有任何联系, 但是人们因为它们发音相同混淆了这两个词的意思。树干或石柱是女神亚舍拉的象征之物, 所以人们认为它们就是“神的住所”(希伯来语: *bēt-’ēl*), 女神存在于树干里, 所以阿斯拉图和亚舍拉也成了女神的象征。树干上两侧长满树枝, 人们认为生命之树亦是如此。但是在耶和华的坛旁却不可栽种树木作为木偶(申 16:21; 士 6:25, 28, 30; 王下 23:6)。因此, 亚撒“砍下”他祖母造的亚舍拉偶像(王上 15:13)。经文中说:“他们的儿女纪念他们高冈上、青翠树旁的坛和木偶”(耶 17:2; 王下 17:10)。玛拿西曾在耶路撒冷的耶和华殿内雕刻亚舍拉像(王下 21:3, 7)。

在拉斯姆拉文献中亚舍拉是最高神厄力(El)的配偶。她被称为“众神的创造女神”和“海上女神亚舍拉”, 这些都是给予万神殿中最重要女神的头衔。乌加里特克语的雷特文献中说, 推罗建有亚舍拉的神庙, 这显示出她在当地也拥有至高的尊位。她是巴力的敌人。迦南的丰收神巴力被死亡和干旱之神莫特(Mot)打败后, 被赶到了冥界, 亚舍拉立即命她的儿子阿塔尔(Attar)登上王座, 取代了巴力的位置。

in place of Baal.

As the role of Baal grows in importance and overshadows that of El, Asherah's interest seems to shift more toward Baal. When a house is to be built for Baal, he and Anat, his sister-consort, bribe Asherah with gold and silver in order to persuade her to intervene for them before El, a mission she gladly undertakes. Again, in a myth stemming from the Late Bronze Age (W. F. Albright, *Yahweh and the Gods of Canaan* [1968], p. 107), Asherah attempts to seduce Baal. Asherah's interest in Baal stimulates considerable competition between her and Anat.

Asherah, the goddess of fertility, represented the Babylonian Ishtar in her love-goddess aspect. In one of the cuneiform tablets found at Taanach by Sellin, written by one Canaanite sheikh to another shortly before the Israelite invasion of Palestine, reference is made to "the finger of Asherah" from which oracles were derived. The "finger" seems to signify the symbol of the goddess; at any rate it revealed the future by means of a "sign and oracle." The practice is probably alluded to in Hos. 4:12. The existence of numerous symbols, in each of which the goddess was believed to be immanent, led to the creation of numerous forms of the goddess herself, which, after the analogy of the Ashtaroth (Jgs. 2:13), were described collectively as the Asherim.

随着巴力重要性逐渐提高，逐渐超越神厄力的地位，亚舍拉的注意力似乎越来越多地向巴力的身上转移。当巴力想要为自己建造神庙时，他和他的姐妹兼妻子阿娜特用金银贿赂亚舍拉，希望她在厄力神面前调停，而亚舍拉欣然接受。此外，根据青铜器时代晚期的一个神话传说（W. F. Albright, *Yahweh and the Gods of Canaan* [1968], 107 页），亚舍拉曾试图引诱巴力。亚舍拉对巴力的爱慕引起了她和阿娜特之间的激烈竞争。

亚舍拉是生育女神，她同巴比伦女神伊师塔一样，司掌爱情。塞林（Sellin）在他纳发现了很多楔形文字碑文，其中一座石碑上是一位迦南族长在以色列进攻巴勒斯坦不久之前写给另一位族长的书信，信中就提到了“亚舍拉的手指”，所有的预言都源自她的手指。“手指”似乎是女神亚舍拉的象征之物；至少它以“迹象和预言”向人们揭示了未来。《何西阿书》4:12 中似乎也暗示了这一宗教习俗。亚舍拉的象征之物非常多，人们认为亚舍拉女神就在这些象征物内，大量亚舍拉女神的形象，在与亚斯她录类比之后（士 2:13），人们将这些女神统称为亚舍拉。

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ASHERITES

ash'ə-īts [Heb. *hā'āšērī*] (Jgs. 1:32). The descendants of Asher, Jacob's eighth son.

ASHERITES 亚设人

音译：ash'ə-īts 【希伯来语：*hā'āšērī*】（士 1:32）。雅各的第八个儿子——亚

See also ASHURITES.

ASHEROTH

ə-shē'roth [Heb. ^אšērōt̄] (Jgs. 3:7). See ASHERAH.

ASHES

[Heb. ^עper, ^דešen, vb. ^דāšēn (“take away ashes,” Ex. 27:3; Nu. 4:13), ^אpār, ^פpī (a)h (Ex. 9:8, 10); Gk. ^σpodós, vb. ^τephróō (“turn to ashes,” 2 Pet. 2:6)]. Ashes are mentioned frequently in connection with sacrifice (Nu. 19:9–17), mourning, and fasting (Isa. 58:5; Jonah 3:6). Among the ancient Orientals, to sit in or be covered with ashes was a sign of grief, mourning, humiliation, or penitence. Grief for the dead was expressed by placing ashes on the head (2 S. 13:19), as was national humiliation (Neh. 9:1; Jonah 3:5f.; cf. 1 Macc. 3:47). Like other afflicted persons, Job sat in ashes (Job 2:8; cf. 42:6), as wilful Israel was advised to do (Jer. 6:26). The distraught mariners of Tyre were depicted as placing ashes on their heads to indicate their distress (Ezk. 27:30f.). NT mourning and purification rites employed ashes (Mt. 11:21; Lk. 10:13; He. 9:13). The word “ashes” also designated worthlessness or insignificance (Gen. 18:27; Job 30:19).

On 1 K. 20:38, 41 see BANDAGE.

ASHHUR

ash'ər [Heb. ^אšhūr]; AV ASHUR. The father (or founder) of Tekoa (1 Ch. 2:24; 4:5). The LXX and Vulg. (cf. RSV, NEB) understood him to be the son of Caleb and Ephrathah (the Ephrath of 2:19). In 2:19 Hur would probably be an abbreviation of Ashhur.

设的后裔。另见 ASHURITES(亚书利人)。

ASHEROTH 亚舍拉

音译: ə-shē'roth 【希伯来语: ^אšērōt̄】 (士 3:7)。见 ASHERAH (亚舍拉)。

ASHES 炉灰、灰尘

【希伯来语: ^עper, ^דešen, 动词: ^דāšēn (“收去灰烬”出 27:3; 民 4:13), ^אpār, ^פpī (a)h (出 9:8, 10); 希腊语: ^σpodós, 动词: ^τephróō (“焚烧成灰”, 彼后 2:6)】。在献祭(民 19:9–17)、哀悼和禁食(赛 58:5; 拿 3:6)仪式中经常提到灰烬。古东方人常以身上撒灰或者坐在灰中表达自己的悲伤、哀痛、耻辱或者忏悔之情。“头蒙灰尘”表达了对死者的哀悼(撒下 13:19), 也可表达因国耻而悲痛(尼 9:1; 拿 3:5-6; 参: 马一 3:47)。约伯像其他遭受病痛折磨的人一样, 坐在灰中(伯 2:8; 参: 伯 42:6), 而耶利米忠告固执的以色列人应当“滚在灰中”(耶 6:26)。《以西结书》中说, 推罗悲痛欲绝的水手“把尘土撒在头上”, 以此表达他们的不幸遭遇(结 27:30-31)。《新约》中的哀悼和斋戒仪式中经常用到灰尘(太 11:21; 路 10:13; 来 9:13)。“灰尘”一词也用来指代毫无价值或微不足道的事物(创 18:27; 伯 30:19)。

见《列王纪上》20:38, 41 中的 BANDAGE (头巾)。

ASHHUR 亚施户

音译: ash'ər 【希伯来语: ^אšhūr】; 《钦定版圣经》译为 ASHUR (“亚施户”)。亚施户是提哥亚的父亲, 也是提哥亚城的建造者(代上 2:24; 代上 4:5)。《七十士译本》和《武加大译本》(参: 《修订标准译本》和《新英文修订本》)认为亚施户是迦勒和以法他(代上 2:19)

中的以法他)的儿子。《历代志上》2:19 中的户珥有可能是亚施户的缩写。

ASHIMA

ə-shīmə [Heb. ^ašīmā]; RSV and NEB also **ASHIMAH** (Am. 8:14). A deity worshiped by the residents of Hamath who were resettled in Samaria by the Assyrians after the fall of Israel (2 K. 17:30). It has been suggested that “Ashimah of Samaria” (RSV; NEB “Ashimah, goddess of Samaria”) should be read for “sin of Samaria” (AV) in Am. 8:14. While this would require only a change of vocalization (^ašma to ^ašīmā), it is unnecessary since the guilt of Samaria, like the guilt of Judah, was its idolatry (2 Ch. 24:18).

Neither the identification of Ashima with the Elephantine colony of Ashema-bethel, nor the suggestion that Ashima is a deliberate corruption of Asherah the Canaanite mother-goddess, is without difficulty. The extent of our present knowledge does not permit a positive identification of this deity.

Bibliography.—S. Amsler, “Amos,” in R. Martin-Achard, ed., *Commentaire de l'AT*, XIa (1965), 237; R. de Vaux, *The Bible and the Ancient Near East* (Eng. tr. 1971), pp. 97–110.

D. MCINTOSH

ASHKELON

as'kə-lon [Heb. ^ašq^llôn]; AV also ASKELON; Apoc. ASCALON; RSV Apoc. also **ASKALON**. A maritime town 12 mi. (19 km.) N of Gaza and 10 mi. (16 km.) S of Ashdod. The name in NT times was Ascalon; the modern name is

ASHIMA 亚示玛

音译: ə-shīmə【希伯来语: ^ašīmā】;《修订标准译本》和《新英文译本》也译为 **ASHIMAH** (“亚示玛”) (摩 8:14)。以色列分裂之后,亚述把哈马人重新安置在了撒玛利亚,亚示玛是这些哈马人崇拜的神(王下 17:30)。有人提出应将《阿摩司书》8:14 中的“撒玛利亚亚示玛”(《修订标准译本》和《新英文译本》译为“撒玛利亚亚示玛女神”)理解为“撒玛利亚的罪”(《钦定版圣经》)。虽然这只需要在发音上做出一个改变(^ašma 变成 ^ašīmā),但是没有必要这样理解,因为撒玛利亚的罪和犹太的罪一样,它们都是因为偶像崇拜而犯罪(代下 24:18)。

人们很难确定亚示玛就是亚示玛伯特利的大殖民地,也很难确定亚示玛是人们对迦南的母神亚舍拉名字的篡改。我们现在掌握的证据不能有力地证明这份女神的身份。

书目——S. Amsler, “Amos”, 在 R. Martin-Achard 编, *Commentaire de l'AT*, XIa (1965), 237; R. de Vaux, *The Bible and the Ancient Near East* (1971 年英译本), 97–110 页。

词条作者: D. MCINTOSH

ASHKELON 亚实基伦

音译: as'kə-lon【希伯来语: ^ašq^llôn】;《钦定版圣经》也译为 ASKELON;《次经》译为 ASCALON;《修订标准译本》的《次经》译为 **ASKALON** (上述名字的汉译同为“亚实基伦”)。这座沿海城镇位于迦萨以北 12 英里 (19 公里), 亚

Ashqelon. It was one of the five chief cities of the Philistines.

Excavations of the site show that it was occupied by the Middle Bronze period or earlier. It is first mentioned in the Execration Texts of Egypt (1850 B.C.) and in the Amarna Tablets (1400 B.C.). In response to a revolt in 1280 B.C., Ramses II sacked the city and inscribed a record of the battle on the wall of the great temple at Karnak in Upper Egypt.

Israel failed to take Ashkelon during the conquest by Joshua (Josh. 13:3). In the period of the judges it was temporarily occupied by the tribe of Judah (Jgs. 1:18), but it had reverted to the Philistines before the days of Samson (Jgs. 14:19). Ashkelon contributed one of the golden tumors (AV “emerods”) sent to Israel when the Philistines returned the ark, which had been taken in battle (1 S. 6:17). David couples Ashkelon with Gath in his lament over Saul and Jonathan (2 S. 1:20). It is joined with Gaza, Ashdod, and Ekron in the denunciations of Amos (Am. 1:7f.), and is referred to in a similar way by Jeremiah (Jer. 25:20; 47:5-7). Zephaniah (2:4-7) speaks of the impending desolation of Ashkelon and then prophesies that “the seacoast shall become the possession of the remnant of the house of Judah, on which they shall pasture, and in the houses of Ashkelon they shall lie down at evening. For the Lord their God will be mindful of them and restore their fortunes.” (The new city established in 1953 is dedicated to Zephaniah the prophet.) Zechariah also speaks out against Ashkelon (Zec. 9:5).

实突以南 10 英里 (16 公里) 处。《新约》中这座城镇多次被译为 Ascalon (“亚实基伦”)；这座城邑现名为阿什凯隆。它是非利士人的五个主要城邑之一。

该遗址的考古发掘结果显示这座城邑在青铜器时代中期或稍早时期有人类定居的。埃及的诅咒祷文 (公元前 1850 年) 和亚玛拿泥版 (公元前 1400 年) 中首次提到了这座城邑。公元前 1280 年, 拉美西斯二世镇压了当地的起义, 并劫掠了这座城邑, 他还在上埃及卡纳克神庙的墙壁上铭刻了这次战争的记录。

约书亚征服时期, 以色列未能攻取亚实基伦 (书 13:3)。士师时期, 亚实基伦曾被犹大支派短暂占领 (士 1:18), 但是到参孙时期之前, 这座城邑又回到了非利士人的手中 (士 14:19)。当非利士人将约柜送还到以色列时 (以色列人将约柜抬到了战场), 亚实基伦献出了一个金痔疮像 (《钦定版圣经》译为 “emerods” [痔疮]) 作为赔罪 (撒上 6:17)。在大卫为扫罗和约拿单作的哀歌中, 他把迦特和亚实基伦结合在一起进行了描述 (撒下 1:20)。阿摩司将亚实基伦与迦萨、亚实突和以革伦放在一起进行了谴责 (摩 1:7-8), 耶利米也用同样的方式提及了亚实基伦 (耶 25:20; 47:5-7), 《西番雅书》中说, 亚实基伦即将荒芜 (番 2:4, 番 2:7), 然后预言道, “沿海之地要变为草场, 这地必为犹太家剩下的人所得。他们必在那里牧放群羊。晚上必躺卧在亚实基伦的房屋中。因为耶和华他们的 神, 必眷顾他们, 使他们被掳的人归回。” (1953 年, 新城建成, 人们将它献给了先知西番雅) 《撒加利亚书》中明确提到了亚实基伦将面临审判 (亚 9:5)。

Tiglath-pileser III named Ashkelon among his tributaries; and its disloyal king Mitinti is said to have become insane when he heard of the fall of Damascus in 732 B.C. Ashkelon revolted again in the reign of Sennacherib and was punished. It remained tributary to Assyria until the decay of that power.

After the conquest by Alexander the Great, Ashkelon embraced Hellenism and became a wealthy Greek city and a center of literature and scholarship. In Maccabean times it was captured by Jonathan (1 Macc. 10:86; 11:60). In 104 B.C. it was declared a “free city.” Tradition says that Herod the Great was born there (Eusebius *HE* i.6.2; Justin Martyr *Dial* 52.3). Herod lavished baths, costly fountains, colonnaded courts, and other splendid buildings upon the city (Josephus *BJ* i.21.11). After Herod’s death, the royal palace of Ashkelon was bestowed upon his sister Salome (*BJ* ii.6.3).

By the 4th cent. A.D. the city had become a Christian community and the seat of a bishopric. In the 7th cent. the conquering Moslems claimed it. During the Crusades, a series of memorable sieges involving Saladin and Richard Coeur de Lion took place at Ashkelon. The famous walls built by Richard are still visible in places. It was an important fortress because of its vicinity to the trade route between Syria and Egypt. But from the end of the Crusader period until modern times, the site was uninhabited ruins.

The first excavations were carried out in 1815 by Lady Hester Stanhope, an English noblewoman, who was in search of gold and silver reputedly buried at

提革拉·毗列色三世时期，亚实基伦是亚述的附属国。据说公元前 732 年，当不忠国王米汀在提听到大马士革陷落消息时发了疯。在西拿基立统治时期，亚实基伦人再次起义，也因此遭受了惩罚。亚实基伦在亚述帝国灭亡之前始终是其附庸国。

亚历山大大帝征服这里之后，亚实基伦接受了希腊文化，变成了一座富庶的希腊城市，也成为了文学和学术的中心。在马加比家族时期，约拿单攻占了这座城市（马一 10:86；11:60）。公元前 104 年，亚实基伦被称为一座“自由之城”。传说希律大帝就出生在这座城市（Eusebius *HE* i.6.2；Justin Martyr *Dial* 52.3）。希律大帝在城中建造了奢华的浴场、喷泉、廊柱宫殿和其他辉煌的建筑（Josephus *BJ* i.21.11）。希律去世后，将亚实基伦的皇宫留给了他的妹妹撒罗米（*BJ* ii.6.3）。

公元 4 世纪时，亚实基伦成为了基督教社区和主教辖区所在地。公元 7 世纪，穆斯林人占领了亚实基伦。十字军远征期间，萨拉丁和狮心王查理多次围攻这座城市。查理建造的城墙现在依然存在。亚实基伦是一个战略要塞，因为它靠近叙利亚和埃及之间的商路。但是从十字军远征结束到近代，这里一直是荒无人烟的废墟。

1815 年，英国贵族斯坦诺普女士（Lady Hester Stanhope）首次对该遗址进行了发掘，她想要寻找传说中埋在亚实基伦的金银财宝。1920 年至 1922 年期间，

Ashkelon. During 1920–1922 John Garstang, working for the Palestine Exploration Fund, carried out a serious archeological excavation, which brought to light extensive finds from the Hellenistic and Roman periods and allowed the history of the city to be traced as far back as the Middle Bronze Age. The state of Israel has converted the site into a park and an open-air museum.

巴勒斯坦探索基金会的加斯唐（John Garstang）在该地开展了仔细的考古发掘，他挖掘出了大量希腊和罗马时期的遗迹，从而将该城市的历史追溯到青铜器时代中期。以色列政府将该遗址变成了一个公园兼露天博物馆。

J. F. PREWITT

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Remains of a wall constructed at Ashkelon by Richard I Coeurde-Lion in 1191 A.D. Under terms of a truce the walls were again demolished the following year and the city abandoned. (W. S. LaSor)

公元 1191 年狮心王查理一世在亚实基伦建造的城墙的遗迹。根据停战协议，此处城墙在次年再次被拆毁，城市也荒芜了。（W. S. LaSor）

ASHKENAZ

ash'kə-naz [Heb. 'ašk^enaz]; AV also ASHCENAZ. A son of Gomer son of Japheth (Gen. 10:3; 1 Ch. 1:6), and eponymous ancestor of a nomadic kingdom also known as SCYTHIANS. See also TABLE OF NATIONS.

ASHKENAZ 亚实基拿

音译：ash'kə-naz【希伯来语：'ašk^enaz】；《钦定版圣经》也译作 ASHCENAZ（“亚实基拿”）。亚实基拿是雅弗的后裔，歌篾的儿子（创 10:3；代上 1:6），一个游牧王国的一位祖先也叫亚实基拿，该游牧民族还被称为西赛亚人（见 SCYTHIANS[西赛亚人]）。另见 TABLE

ASHNAH

ash'nə [Heb. 'ašnā]. Two sites in the inheritance list of the tribe of Judah.

1. A site in the lowlands of Judah, probably near Eshtaol and Zorah (Josh. 15:33). The small ruin 'Aslîn between those two places may retain an echo of the old name.

2. A site farther S, possibly to be identified with Idhna, near Mareshah (Josh. 15:43).

R. E. W. BASON

ASHNAH 亚实拿

音译: ash'nə【希伯来语: ašnā】。犹大支派的地业中有两个亚实拿。

1、其中一个亚实拿位于犹大低地上,可能介于以实陶和琐拉之间(书 15:33)。在两地之间的小型废墟阿斯林('Aslîn)可能能找到这个古老地名的线索。

2、更南面的一个遗址,可能就是玛利沙(书 15:43)附近的伊迪纳(Idhna)。

词条作者: R. E. W. BASON

ASHPENAZ

ash'pə-naz [Heb. 'ašp'naz]. A highly placed court official under Nebuchadrezzar, mentioned only in Dnl. 1:3. His task was to recruit intelligent Jewish captives for the royal service.

ASHRIEL

ash'reēl (1 Ch. 7:14, AV). See ASRIEL.

ASHTAROTH

ash'tə-roth [Heb. 'aštārôṭ], AV ASTAROTH as'te-roth. The plural form of ASHTORETH, the Canaanite goddess of fertility, used as the name of a place in Bashan in Transjordan, possibly ASHTEROTH-KARNAIM (Gen. 14:5), although these are best considered as two neighboring cities (LBHG, p. 50), and certainly Be-eshterah (NEB Be-ashtaroth) in Josh. 21:27 (cf. 1 Ch. 6:71); also, images to ASHTORETH (Jgs. 2:13; 10:6; 1 S. 7:3f.; 12:10).

ASHPENAZ 亚施毗

音译: ash'pə-naz【希伯来语: 'ašp'naz】。尼布甲尼撒手下的一名高官,这个名字只出现在《但以理书》1:3中。他负责招募有才能的犹太俘虏在王宫内事奉。

ASHRIEL 亚斯列

音译: ash'reēl (《钦定版圣经》, 代下 7:14)。见 ASRIEL (亚斯列)。

ASHTAROTH 亚斯他录

音译: ash'tə-roth【希伯来语: 'aštārôṭ】，《钦定版圣经》译为 ASTAROTH (“亚斯她录”)，音译: as'te-roth 是 ASHTORETH (亚斯她录, 迦南的生育女神) 一词的复数形式, 也是外约旦巴珊的一个地名, 可能就是亚特律加宁 (创 14:5), 虽然最好将亚特律加宁分开视作相邻的两个城市 (ASHTEROTH 和 KARNAIM) (LBHG, 50 页), 但它显然就是《约书亚记》21:27 中的比施提拉 (《新英文译本》译为 Be-ashtaroth [汉译名仍为比施提拉]); 这个词也指偶像亚斯她录 (士 2:13; 10:6; 撒上 7:3-4; 12:10)。

Ashteroth-karnaim, possibly referring to the region around these cities, was the scene of the defeat of the Rephaim by Chedorlaomer (Gen. 14:5). Ashtaroth was the capital city of Og king of Bashan (Dt. 1:4, etc.). Located in the territory of Manasseh E of the Jordan, it was one of the Levitical cities (Josh. 21:27; 1 Ch. 6:71). Carnion or Carnaim of 1 and 2 Maccabees may be identified either with Ashteroth-karnaim or with Karnaim as a separate city.

Ashtaroth was located on the important King's Highway, thus comes into history at various points. The name is read by some scholars on figurines of princes among the Execration Texts from the 19th cent. B.C. (*LBHG*, p. 133). It is twenty-eighth in the roster of cities of Thutmose III, being spelled '-s-t-r-t and '-š-t-r-t. In the Amarna Letters the name occurs as ^{al}aš-tar-te (197:10) and ^{al}aš-tar-ti (256:21); the latter reference occurs in the only Amarna text containing the name Jashuia, sometimes identified as the biblical Joshua—though this is impossible in the total context of the letter. In 732 Tiglath-pileser III exiled the people of Ashtaroth. A bas-relief discovered at Nimrod, which portrays a walled city with the name *as-tar-tu* (*ANEP*, no 336), may refer to the same event.

In Eusebius (*Onom.*) two forts bearing the name Ashteroth-karnaim are mentioned, 9 mi. (14.5 km.) apart, as well as a Carnaim Ashtaroth; but the identifications seem to be badly confused, and the account must be rejected. Ashtaroth is probably to be identified with Tell 'Ashtarah, about 3 mi. (5 km.) S

亚特律加宁可能指的是这些城市周围的地区,也是基大老玛战胜利乏音人的战场(创 14:5)。亚斯他录是巴珊王噩的都城(申 1:4 等)。这座城市位于约旦以东的玛拿西支派境内,它是利未支派的城邑之一(书 21:27; 代上 6:71)。《马加比一书》和《马加比二书》认为迦宁(Carnion 或 Carnaim)是一个单独的城市,它可能是亚特律加宁,或者是加宁。

亚斯他录位于重要的王道上,因此这个地名经常出现在历史中。学者们在公元前 19 世纪诅咒祷文中发现了一些君王的雕像,他们在这些雕像上看到亚斯他录的名字(*LBHG*, 133 页)。在图特摩斯三世的都市名单中,第 28 个城市就是亚斯他录,它在上面的拼写形式是 '-s-t-r-t 和 '-š-t-r-t。在亚玛拿泥版中,亚斯他录的拼写形式是 ^{al}aš-tar-te (197:10) 和 ^{al}aš-tar-ti (256:21)。只有在亚玛拿泥版中才能看见 ^{al}aš-tar-ti 这种拼写形式,在这个文献中还出现了“约书亚”这个名字,人们有时很为它指的就是《圣经》中约书亚——虽然亚玛拿泥版中不太可能提到约书亚。公元前 732 年,提革拉·毗列色三世放逐了亚斯他录人。在宁录发现的一副浅浮雕上刻画了一座城墙城市,它的名字是 *as-tar-tu* (*ANEP*, 336 号),这可能描述的是同一历史事件。

尤西比乌斯的作品中(*Onom.*)提到了两座名为亚特律加宁的要塞,两者相隔 9 英里(14.5 公里),其中还提到了加宁亚斯他录这个名字;但是这两个名字似乎极易混淆,因此对这两座要塞的记录也不予考虑。亚斯他录可能就是亚斯他录废丘(Tell 'Ashtarah),该废丘约位于谢赫萨德(Sheikh Sa'd, 可能是加宁)

of Sheikh Sa'd (supposedly the site of Karnaim), about 20 mi. (32 km.) E of the sea of Galilee, and about 12 mi. (19 km.) NW of Der'ā (Edrei). Traces can be seen of an ancient wall, and evidence of occupation during all the Bronze Age and Iron I.

See *GP*, II, 255.

W. S. L.S.

ASHTERATHITE

ash'tə-ra-thīt [Heb. *hā'āšṭērāṭī*]. A native of Astaroth, viz., Uzzia, one of David's heroes (1 Ch. 11:44).

ASHTEROTH-KARNAIM

ash'tə-roth kār-nā'əm [Heb. *'āšṭērōṭ qaranayim*—'Ashteroth of two horns']. A city of the Rephidim "subdued" by Chedorlaomer (Gen. 14:5). Modern scholars understand the name to mean either "Ashtaroth near Karnaim" or a location near ASHTAROTH with the name Ashteroth-karnaim. In either event, it is identified with Ashtaroth in Gilead.

The name Karnaim occurs in Am. 6:13, possibly a pun on the name of the town, and in 1 Macc. 5:26 and 2 Macc. 12:21, 26, as Carnaim or Carnion. The latter passages refer to a postexilic city of Jews and Greeks which was captured and destroyed by Judas Maccabeus.

W. S. L.S.

ASHTORETH

ash'tə-reth [Heb. *'āšṭōreṭ*, pl. *'āšṭārōṭ*; Gk. *Astartē*]. A goddess of Canaan and Phoenicia whose name and cult were

以南 3 英里 (5 公里), 加利利海以东 20 英里 (32 公里) 处, 位于德拉 (Der'ā, 以得来) 西北 12 英里处 (19 公里)。人们仍能看到古城墙的遗迹, 也能找到整个青铜器时代和铁器时代 I 期人类活动的遗迹。

见 *GP*, II, 255。

词条作者: W. S. L.S.

ASHTERATHITE 亚施他拉人

音译: ash'tə-ra-thīt 【希伯来语: *hā'āšṭērāṭī*】。亚施他拉乌西亚是大卫军中的勇士 (代上 11:44)。

ASHTEROTH-KARNAIM 亚特律加宁

音译: ash'tə-roth kār-nā'əm 【希伯来语: *'āšṭērōṭ qaranayim*——“两角的亚特律”】。基大老玛“攻克”的一座利乏音城市 (创 14:5)。现代学者认为这个名字指的是“加宁附近的亚斯他录”或亚斯他录附近一个名叫亚特律加宁的地方。无论哪一种说法成立, 它指的都是基列的亚斯他录。

角 (“Karnaim”) 这个词出现在《阿摩司书》6:13, 它可能是一个双关语, 也可以用来指城邑加宁。《马加比一书》5:26 和《马加比二书》12:21, 26 中也提到了这个词, 其中译为 Carnaim 或 Carnion (汉译均为“迦宁”)。后一经文章中所说迦宁是被掳归回后犹太人和希腊人建立的一座城市, 后被犹太马加比摧毁。

词条作者: W. S. L.S.

ASHTORETH 亚斯她录

音译: ash'tə-reth 【希伯来语: *'āšṭōreṭ*, 复数形式为 *'āšṭārōṭ*; 希腊语: *Astartē*】。这位迦南和腓尼基女神的名字来自于

derived from Babylonia, where Ishtar represented the evening and morning stars and was accordingly androgynous in origin. Under Semitic influence, however, she became solely female, although retaining a trace of her original character by standing on equal footing with the male divinities. From Babylonia the worship of the goddess was carried to the Semites of the West, and in most instances the feminine suffix was attached to her name; where this was not the case the deity was regarded as a male. On the Moabite Stone, for example, 'Ashtar is identified with Chemosh, and in the inscriptions of southern Arabia 'Athtar is a god. On the other hand, in the name Atargatis (2 Macc. 12:26), 'Atar, without the feminine suffix, is identified with the goddess 'Athah or 'Athi (Gk. *Gatis*). The cult of the Greek Aphrodite in Cyprus was borrowed from that of Ashtoreth; that the Greek name also is a modification of Ashtoreth is doubtful. It is maintained, however, that the vowels of Heb. *'aštōreṯ* were borrowed from *bōšeṯ* ("shame") in order to indicate the abhorrence the Hebrew scribes felt toward paganism and idolatry.

In Babylonia and Assyria Ishtar was the goddess of love and war. An old Babylonian legend relates how the descent of Ishtar into Hades in search of her dead husband Tammuz was followed by the cessation of marriage and birth in both earth and heaven; and the temples of the goddess at Nineveh and Arbela, around which the two cities afterward grew, were dedicated to her as the goddess of war. As such she appeared to one of Ashurbanipal's seers and encouraged the Assyrian king to march against Elam. The other goddesses of

巴比伦, 迦南人和腓尼基人也效法巴比伦人崇拜这位女神, 在巴比伦神话中, 伊师塔代表着启明星, 因此从本源上说, 她是雌雄同体的神。但是, 后来受到闪米特文明影响, 她逐渐演变为一位女神, 虽然追寻这位女神的本源时, 人们会发现她与众位神明平起平坐的。西方的闪米特人学习巴比伦人, 也开始崇拜这位女神, 多数情况下她的名字后都有一个阴性的后缀; 当认为该神是男性时, 后面通常不会加阴性后缀。例如, 摩押石刻上的记载认定阿赫塔('Ashtar)就是基抹, 而根据阿拉伯南部的碑文记载, 阿赫塔('Ashtar)是一位神明的名字。但是, 对于阿塔迦(Atargatis, 马二 12:26)这个名字, 阿塔尔('Atar)之后没有阴性后缀, 人们仍然认为她就是女神阿赫塔('Athah 或'Athi, 希腊语: *Gatis*)。基提人受到亚斯她录崇拜的影响, 开始供奉希腊女神阿佛罗狄忒; 人们经常认为阿佛罗狄忒这个希腊名字也是亚斯她录的一种变形, 但是这一观点值得怀疑。但是, 人们坚持认为希伯来词 *'aštōreṯ* 的母音借鉴自 *bōšeṯ* ("羞耻") 一词, 用来表达希伯来文士对异教和偶像崇拜的憎恶之情。

在巴比伦人和亚述人的心目中, 伊师塔是爱神和战争女神。在古老的巴比伦传说中, 伊师塔独闯冥界寻找她的丈夫坦姆斯的尸体, 此时地上和天堂中没有了婚姻和生育, 人们在尼尼微和阿尔贝拉为伊师塔建造神庙, 奉她为战争之神, 后来这两座城市以神庙为中心不断向外扩展。她似乎曾向一个亚述巴尼帕的先知显现, 鼓励亚述王向以拦进发。巴比伦的其他女神更像是一位神的不同化身, 最终逐渐与伊师塔融为一体, 而伊师塔作为众女神的化身, 成为了自然生育的象征, 尤其是人类的创造者和母神。

Babylonia, who were little more than reflections of a god, tended to merge into Ishtar, who thus became a type of the female divinity, a personification of the productive principle in nature, and more especially the mother and creatress of mankind.

In Babylonia Ishtar was identified with Venus. Like Venus, Ishtar was the goddess of erotic love and fertility. Her chief seat of worship was Uruk (Erech), where prostitution was practiced in her name and she was served with immoral rites by bands of men and women. In Assyria, where the warlike side of the goddess was predominant, no such rites seem to have been practiced, and instead prophetesses to whom she delivered oracles were attached to her temples.

From various Egyptian sources it appears that Astarte or Ashtoreth was highly regarded in the Late Bronze Age. As goddess of war she is seen unclothed, weapons in hand, on a galloping stallion, charging into war. Other figures depicting the nude goddess have been unearthed in Syria and Palestine. In 1935 excavations were begun in ancient Mizpah, or Tell en-Naşbeh, that unearthed a temple dedicated to Ashtoreth.

Strangely, Ashtoreth is seldom mentioned in the Râs Shamrah texts, which fact has led several scholars to assume that Ashtoreth and Asherah were two names for the same goddess. The evidence to warrant such a conclusion, however, is at most meagre. In the Râs Shamrah texts Ashtoreth is mentioned in connection with Baal in his conflict with the sea, but from the fragmentary text it is not possible to determine the exact role of the

在巴比伦神话中，伊师塔就相当于维纳斯。伊师塔和维纳斯一样，是司掌情爱和生育的女神。乌胡克（以力）是崇拜这位女神的主要城市，当地人以她为借口行淫乱之事，男女们向她献不道德的祭仪。在亚述，人们更多地将她作为战争女神来崇拜，也不像乌鲁克人那样向她献祭，但是女先知在她的神庙中侍奉，她们在那里聆听她的神谕。

根据埃及的诸多传说，阿施塔特或亚斯她录在青铜器时代后期享有极高的威望。作为战争女神，她赤膊上阵，手拿武器，跨上良驹冲锋陷阵。人们在叙利亚和巴勒斯坦发掘出其他描述这位赤身女神的雕像。1935年，人们开始对古代米斯巴（或纳斯贝丘）进行考古发掘，从该遗址中发掘出了一座供奉亚斯她录的神庙。

奇怪的是，拉斯姆拉文献中很少提及亚斯她录这位女神，一些学者据此认为亚斯她录和亚舍拉是同一位女神的两个不同的名字。但他们得出这一结论的证据却很匮乏。拉斯姆拉文献中提到亚斯她录与巴力一同与海争战，但是根据这一残本，人们无法确定这位女神的准确角色。

goddess.

It is quite possible that Ashtoreth, in distinction to the male god 'Ashtar, dropped her warlike attributes in Canaanite mythology and became, on the one hand, the colorless consort of Baal, and on the other hand, an astral deity. In the Râs Shamrah texts the most prominent goddess is not Ashtoreth, but Anat, the sister-consort of Baal. Ashtoreth plays a very inconspicuous role in the Baal passages. That Ashtoreth the goddess of the Sidonians belonged to the astral cult is supported by the fact that she is mentioned in connection with Chemosh the god of Moab and Milcom the god of the Ammonites, both of whom were probably astral deities. Solomon, having forsaken Yahweh, worshiped Ashtoreth, Chemosh, and Milcom (1 K. 11:5, 33; cf. 2 K. 23:13).

在迦南神话中，亚斯她录与神灵阿赫塔（'Ashtar）有所区别，她极有可能不再是战争女神，而是巴力的平凡妻子，又是星神。在拉斯姆拉文献中，地位最突出的女神不是亚斯她录，而是阿娜特，巴力的妻子兼姐妹。在描述巴力的段落中，亚斯她录扮演的角色毫不起眼。《圣经》中一同提及了摩押人的神基抹、亚扪人的神米勒公（他们可能也是星神）和西顿人的神亚斯她录，这证明女神亚斯她录是西顿人供奉的星神。所罗门背叛耶和华，崇拜亚斯她录、基抹和米勒公（王上 11:5, 33；参：王下 23:13）。



Ashtoreth wearing diaphanous robe and composite crown with sheep horns. The stele is from the temple of Amenhotep III at Beth-shan, where her cult was prominent in the 15th–13th cents (cf. 1 S. 31:10). (University Museum, University of Pennsylvania)

Hence there were as many “Ashtoreths” or Ashtaroth as Baals. They represented the various forms under which the goddess was worshiped in different localities (Jgs. 10:6; 1 S. 7:4; 12:10; etc.). Sometimes she was addressed as Naamah, “the delightful one,” Gk. *Astro-noē*, the mother of Eshmun and the Cabeiri. The Philistines seem to have adopted her under her warlike form (1 S. 31:10, AV, NEB, LXX). Generally, however, she was worshiped locally as

亚斯她录穿着透明的长袍，戴着饰有羊角的复合头冠。人们在伯珊的阿蒙霍特普三世的神庙中发现了这块石碑，公元前15世纪至13世纪期间，亚斯她录是伯珊地区供奉的主要神明（参撒上31:10）。（宾夕法尼亚大学，大学博物馆）

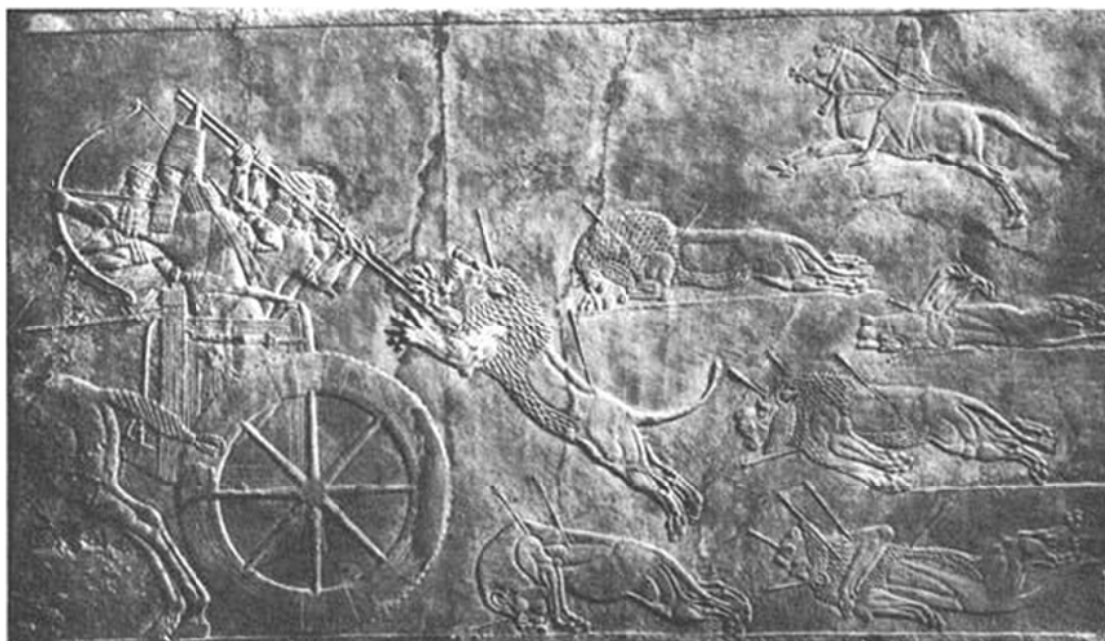
因此，在神话中有多个亚斯她录，就像有多个巴力一样。不同的地方的人崇拜亚斯她录的形式（士10:6；撒上7:4；12:10等）。有时候人们称呼她为拿玛，意思是“高兴的人”，希腊语是 *Astro-noē*，她是爱希慕恩和卡比里的母亲。非利士人奉她为战争女神（撒上31:10，《钦定版圣经》、《新英文译本》和《七十士译本》），但是当地人通常认为她是巴力的配偶，并将其描述为头长犄角、赤裸身体的女神，因此人们也奉她为生育女神。希罗多德 (i.105) 认

the consort of Baal, depicted in the nude with horns on her head, and was thus a member of the fertility cult. At Ashkelon, where Herodotus (i. 105) places her most ancient temple, she was worshiped under the name Atargatis, as a woman with the tail of a fish, and fish were accordingly sacred to her. The immoral rites with which the worship of Ishtar in Babylonia was accompanied were transferred to Canaan (Dt. 23:18) and formed part of the idolatrous practices that the Israelites were called upon to extirpate.

为最早的亚斯她录神庙建在亚实基伦，亚实基伦人尊称她为阿塔迦，认为她是一个长有鱼尾的女神，因此鱼也成为了她的神圣象征之物。巴比伦人向伊师塔献祭时所举行的淫乱的祭仪也传播到了迦南（申 23:18），成为了偶像崇拜的一部分，耶和华要求以色列人除灭这种习俗。

A. H. SAYCE
K. G. JUNG

词条作者：A. H. SAYCE
K. G. JUNG



Ashurbanipal hunting lions. Carved on flat slabs of alabaster, this and other reliefs lined the walls of the king's palace at Nineveh. (Trustees of the British Museum)

亚述巴尼帕猎狮画，该图雕刻在雪花石膏板上，这一浮雕和其他的浮雕都刻在该王宫殿（位于尼尼微）的墙壁上。（大英博物馆理事会）

ASHUR

ash'ər. See ASSYRIA.

ASHUR 亚施户

音译：ash'ər。见 ASSYRIA（亚述）。

ASHURBANIPAL

ash-ər-ban'i-pal [Assyr. *aššur-bāni-apli*—‘Ashur (is) creating an heir’]. The last great king of Assyria, 668–626 (?) B.C., son of ESARHADDON.

ASHURBANIPAL 亚述巴尼帕

音译：ash-ər-ban'i-pal 【亚述语：*aššur-bāni-apli*——“亚施户的后裔”】。亚述帝国最后一位伟大的君王，生卒年为公元前 668 至 626（不确定）年，以

撒哈顿的儿子（见 ESARHADDON[以撒哈顿]）。

Before Esarhaddon set out on his last campaign against Egypt, he named Ashurbanipal as crown prince of Assyria, and Šamaš-šum-ukīn, another son, as crown prince of Babylonia (*ARAB*, II, § 766). Esarhaddon died on the way to Egypt, and Ashurbanipal claimed the supreme title, permitting his brother to be called only viceroy of Babylon. Ashurbanipal began his reign by continuing the policies of his father, waging war against Egypt. In 663 he even succeeded in advancing as far south as Thebes (Karnak), which he destroyed (*ARAB*, II, §§ 771, 778). It is probably this destruction of Thebes to which Nah. 3:8 refers, for No-Amon, “the city of Amon,” is generally identified as Thebes.

The western frontier of Assyria at that time was Lydia in Asia Minor, whose king Gyges was under pressure from the Cimmerians, and sought Ashurbanipal’s aid (*ARAB*, II, §§ 784, 849). The northern frontier, which was some distance south of Lakes Van and Urmia, was inhabited by the kingdom of Urartu, the Mannaeans, and other smaller groups of people. They were an almost constant source of trouble (cf. *ARAB*, II, § 786, etc.). In the east, the Elamites were continually in revolt until Ashurbanipal finally ravaged the land and destroyed the capital Susa (*ARAB*, II, §§ 805–832). In the south, Šamaš-šum-ukīn apparently brooded over the situation whereby his brother had taken over the entire empire of their father. In 652, Šamaš-šum-ukīn rebelled (*ARAB*, II, § 789). Possibly he thought the other nations on Assyria’s borders would join the revolt, as they were to do forty years

亚述王以撒哈顿最后一次远征埃及之前，他任命亚述巴尼帕作亚述的储君，另一个儿子沙马舒姆金作巴比伦的储君 (*ARAB*, II, 766 段)。以撒哈顿死在去埃及的路上，亚述巴尼帕宣布继承王位，仅允许他的兄弟沙马舒姆金为巴比伦的总督。亚述巴尼帕登基后延续了他父亲的对外政策，继续与埃及争战。公元前 663 年，他一路率军南下，甚至打到了底比斯（卡纳克），并摧毁了这座城市 (*ARAB*, II, 771, 778 段)。《那鸿书》3:8 中所描述的毁灭可能指的就是这一历史事件，人们通常认为经文中的挪亚们（“亚扪的城市”）就是底比斯。

这一时期，亚述的西部边界是小亚细亚的吕底亚，吕底亚国王盖吉斯（Gyges）面临着辛梅里安人的威胁，他向亚述巴尼帕寻求援助 (*ARAB*, II, 784, 849 段)。亚述的北部边界位于凡湖和乌尔米耶湖的南面，乌拉尔人、玛尼安人（Mannaeans）和其他小型族群就定居在亚述的北部边境上。他们时常侵扰亚述帝国（参：*ARAB*, II, 786 段等）。东面的埃以拦人不断起义反对亚述帝国，直到亚述巴尼帕最终扫平了这片土地，并摧毁了他们的都城书珊 (*ARAB*, II, 805–832 段)。南面的沙马舒姆金显然对其兄弟亚述巴尼帕霸占整个亚述帝国的行为忿恨不满。公元前 652，他发动了起义战争 (*ARAB*, II, 789 段)。他也许以为亚述边境上的其他民族会参加这次起义，实际上直到四十年之后，当巴比伦推翻亚述帝国时，这些民族才爆发起义。沙马舒姆金选择的时机不太成熟；巴比伦被训练有素的亚述驻军包围着，而弱小的以拦也难以发挥它的作

later when Babylon overthrew Assyria. But the time was not yet ripe; Babylonia was surrounded by well-disciplined Assyrian garrisons, and the Elamites were too weak to be effectual. Ashurbanipal crushed the revolt, after a two-year siege of Babylon (650–648), and went on to punish Elam and the Arab tribes who had attempted to support Babylonia (*ARAB*, II, § 817ff.). The annals of Ashurbanipal leave much to be desired from the point of view of chronology, possibly because they were written down quite a few years later, and we are unable to put all of the details of Ashurbanipal's many campaigns in order with certainty.

“The great and noble Osnapper” of Ezr. 4:10 (AV Asnapper) is generally identified as Ashurbanipal, although it is uncertain whether the biblical name is derived from the Assyrian form known to us. The description of Osnapper's deportation and resettlement of the peoples he conquered is in accord with what we know of Ashurbanipal's policies—and with the Assyrian kings in general from Tiglath-pileser III on. According to 2 Ch. 33:11, “commanders of the army of the king of Assyria” took Manasseh king of Judah (co-regent from 696, reigned 687–642) “with hooks and bound with fetters of bronze” to Babylon. This probably took place under Esarhaddon (*ANET*, p. 291). Manasseh was released, however, and permitted to return to Jerusalem and to resume his reign. In the course of his first campaign against Egypt, Ashurbanipal lists twenty-two kings from whom he received tribute, including Manasseh of Judah (*ARAB*, II, § 876; *ANET*, p. 294); hence we assume that Manasseh regained his throne by becoming a tributary of

用。亚述巴尼帕包围巴比伦两年后，镇压了这次起义（公元前 650–648 年），他接着惩罚那些曾试图援助巴比伦起义的以拦人和阿拉伯宗族（*ARAB*, II, 817 段起）。从年代学的角度讲，亚述巴尼帕的年鉴还有许多不足之处，这可能是因为这些年鉴是在很多年之后完成的，我们无法准确地按照时间顺序排列亚述巴尼帕的诸多军事行动的所有细节。

虽然无法确定《圣经》中亚斯那巴（Osnapper）源自我们所熟知的亚述语名字亚述巴尼帕，但是人们普遍认为《以斯拉记》4:10 中的“尊大的亚斯那巴”就是亚述巴尼帕（《钦定版圣经》译为 Asnapper[亚斯那巴]）。经文中说，亚斯那巴每征服一个地方就会迁徙和重新安置一批人，这一描述与我们了解的亚述巴尼帕推行的政策一致，提革拉·毗列色三世之后的所有亚述王都奉行这样的政策。根据《历代志下》33:11 中描述，“亚述王的将帅用镣钩钩住”犹太王玛拿西（公元前 696 年开始联合执政，公元前 687 年至 642 年单独执政），“用铜链锁住他，带到巴比伦去”。这一事件可能发生在以撒哈顿执政时期（*ANET*, 291 页）。但是，后来，亚述王释放了玛拿西，允许他回归耶路撒冷，并恢复了他的统治权力。亚述巴尼帕第一次远征埃及期间，他列出了 22 个向他朝贡的藩国国王，其中就包括犹太的玛拿西（*ARAB*, II, 876 段；*ANET*, 294 页）；因此，我们认为玛拿西以犹太作亚述附庸国的代价换回了自己的王位。值得注意的是，亚述巴尼帕的年鉴中记载道，他用锁链锁住埃及的叛军将领，带到了尼尼微（*ARAB*, II, 771–74

Assyria. It is interesting to note in this connection that Ashurbanipal records that he carried the leaders of the Egyptian insurrection to Nineveh in chains (*ARAB*, II, §§ 771–74). Among these was Neco (AV Necho), who had entered into coalition with Tirhakah. Later, Neco was released and permitted to take up his rule at Sais (*ANET*, p. 295). This is similar to the biblical account of Manasseh's capture and subsequent restoration.

We have no records from Ashurbanipal after the year 639, even though he reigned until at least 633, possibly to 626. Internal affairs were apparently chaotic, and it is obvious that the Assyrian empire fell apart during the reign of Sin-šar-iškun (?-612). There is much evidence that Ashurbanipal devoted himself to the arts, particularly to architecture, sculpture, and the formation of his library; this shift from militarism to the more peaceful arts took place in the second half of his reign. Psamtik the son of Neco (who had remained faithful to Assyria after his restoration) declared Egypt's independence, and Assyria did not contest it. The tribes on the west and north became increasingly inclined to revolt, and quickly joined Babylon in 612. It is not unlikely that Sin-šar-iškun's failure to hold the empire together was directly related to Ashurbanipal's de-emphasizing the military might of the nation.

Ashurbanipal built a palace in Nineveh that was embellished by rich ornamentation and many fine sculptures, some of which are displayed at the British Museum. In other cities he restored, enlarged, or refurbished many temples and shrines (cf. *ARAB*, II, §§

段)。尼哥(《钦定版圣经》译为 Necho[尼哥])就在这些人之中,他之前曾与与特哈加结成了同盟。后来,尼哥被释放,也恢复了在塞斯的统治权(*ANET*, 295 页)。这与《圣经》中描述的玛拿西被捕和后来被恢复王位的情节很相似。

虽然亚述巴尼帕的执政时间至少要持续到公元前 633 年,也可能是公元前 626 年,但公元前 639 之后,再没有关于他的历史记载。亚述国内显然陷入了混乱局面,在辛沙里施坤执政期间(?-612)亚述帝国土崩瓦解。大量证据表明亚述巴尼帕致力于艺术发展,尤其是在建筑、雕塑、图书馆建设等方面功绩显著;亚述巴尼帕执政第二阶段,他的注意力从军事战争转移到和平的艺术创作上来。尼哥的儿子埃及法老普萨姆提克一世,(尼哥被恢复王位后一直忠于亚述帝国)宣布埃及独立,而亚述对此并不表示反对。西面和南面的支派相继发动了反对亚述的起义,并很快(公元 612 年)与巴比伦联合,一同攻打亚述。辛沙里施坤未能维护国家的统一,这可能与亚述巴尼帕不重视军事实力建设有直接关系。

亚述巴尼帕在尼尼微城建造了装饰奢华的宫殿,宫殿内有许多精美的雕塑,其中一些雕塑现在陈列在大英博物馆中。他还在其他城市修复、扩大或翻新了许多神庙和神龛(参: *ARAB*, II, 951–1000 段等)。这一时期的雕塑艺术达到了亚述艺术成就的顶峰。但是,最为重

951–1000, etc.). The sculptures from this period represent the zenith of that form of Assyrian art. But above all, Ashurbanipal's great interest in literature, the training of scribes to read the ancient Sumerian literary remains, which resulted in bilingual and trilingual word-lists and sign-lists (which, in turn, have made possible the great achievements in modern study of Assyrian and Sumerian), not to speak of the preservation of great quantities of the ancient literature of Sumer and Akkad, is, beyond cavil, Ashurbanipal's greatest monument. To say that Ashurbanipal, who boasted of his ability to read and write (*ARAB*, II, §§ 767, 843), "is perhaps to be considered the greatest known patron of literature in the pre-Christian centuries" (A. T. Clay, *ISBE*, 1st ed.), is to qualify the statement unnecessarily.

See also ASSYRIA III.E.9.

Bibliography.—*ARAB*, II, §§ 762–1129; *ANET*, pp. 294–301; A. C. Piepkorn, *Historical Prism Inscriptions of Ashurbanipal* (1933).

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ASHURITES

ash'ar-īts [Heb. *hā-ʿšûrî*]; NEB ASHERITES. According to the MT of 2 S. 2:9, a tribe located between Gilead and Jezreel, which was included in the short-lived kingdom of Saul's son Ishbosheth. There is some question as to the accuracy of the text here, with the Targum reading "Asherites" and the Vulg. and Syr. preferring "Geshurites." The latter, however, seems precluded because Geshur was independent at this time (2 S. 3:3; 13:37).

要的是，亚述巴尼帕极为注重文学，他培养的文士能够读懂古苏美尔语文献残本，因此他们制定了双语或三语言的文字表和符号表（这些列表反过来也使现代亚述语和苏美尔语研究取得了巨大的成就），他还保留了大量苏美尔和阿卡德的古文献，这毫无疑问是他最大的功绩。亚述巴尼帕“可能是基督以前世纪中最有名的文献赞助者”（A. T. Clay, *ISBE*, 第 1 版），这一说法完全是一种赘述，亚述巴尼帕自己也曾夸耀自己的阅读和写作能力（*ARAB*, II, 767, 843 页）。

另见 ASSYRIA III.E.9（亚述 III.E.9）。

书目——*ARAB*, II, 762–1129 段; *ANET*, 294–301 页; A. C. Piepkorn, *Historical Prism Inscriptions of Ashurbanipal* (1933)。

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ASHURITES 亚书利人

音译: ash'ar-īts 【希伯来语: *hā-ʿšûrî*】; 《新英文译本》译作 ASHERITES (“亚设人”)。根据《马所拉文本》《撒母耳记下》2:9 的记载，亚书利人是扫罗的儿子伊施波设的短暂王国中的一支宗族，该宗族位于基列与耶斯列之间。人们对这一文本的准确性存有一些疑问，《他尔根》中将之译为“亚设人”，而《武加大译本》和《叙利亚语译本》译为“基述人”。但是根据圣经中的描述（撒下 3:3; 13:37），基述这时已是独立的王国，所以似乎也应当排除后一种理解。

ASHVATH

ash'vath [Heb. 'ašwāt]. A man of Asher, of the house of Japhlet (1 Ch. 7:33).

ASIA

[Gk. *Asia*]. A Roman province including in the first three centuries A.D. nearly the whole of the western part of Asia Minor and some of the coastal islands such as Samos and Patmos. Most of the area comprising the provinces of Mysia, Lydia, Caria, and Phrygia had been bequeathed to the Romans by King Attalus III in 133 B.C. It was governed by a proconsul who had his headquarters at Ephesus, but the title “First of Asia” (Gk. *prōtē tēs Asias*) was also claimed by Pergamum and Smyrna.

In the 1st cent. B.C. there was a large Jewish population whose relations with the Greek provincials were bad. Dolabella, governor of Asia in 43 B.C., and others took steps to prevent the Greek city oligarchies from discriminating against the Jews in their midst (see Josephus *Ant.* xiv.10). Paul intended to preach in the cities of Asia on his second missionary journey but was prevented (Acts 16:6); on his third he took up residence in Ephesus, where he stayed over two years, so that “the entire population of Asia heard the word of the Lord, both Jews and Greeks” (Acts 19:10).



ASHVATH 亚施法

音译: ash'vath 【希伯来语: 'ašwāt】。亚设人, 耶弗勒的儿子(代上 7:33)。

ASIA 亚西亚

【希腊语: *Asia*】。罗马的一个行省, 公元 1-3 世纪时, 这一罗马行省几乎覆盖了小亚细亚西部的全部地区和撒摩、拔摩岛等沿海海岛屿的部分地区。公元前 133 年阿塔罗斯三世国王将包括每西亚、吕底亚、卡里亚和弗吕家在内的大部分省份遗赠给了罗马人。这些地区归罗马总督管辖, 总督府设在以弗所, 但是别迦摩和士每拿被称为“亚西亚的首府”(希腊语: *prōtē tēs Asias*)。

公元前 1 世纪, 亚西亚省的众多犹太人与当地的希腊人不和。公元前 43 年, 亚西亚总督多拉贝拉等人联合反对希腊城市的寡头政治集团歧视他们中间的犹太人(见 Josephus *Ant.* xiv.10)。保罗在第二次传道之旅时打算在亚西亚各城讲道, 却遭到禁止(徒 16:6); 在第三次传道之旅时, 他住在了以弗所, 他在此传道两年, 所以“一切住在亚西亚的, 无论是犹太人, 是希腊人, 都听见主的道”(徒 19:10)。



By the end of the 1st cent. A.D., Christianity was strongly represented in the provincial cities, and had aroused the enmity of the Jewish and Greek population, as revealed in the book of Revelation. The “seven churches” that are in Asia (Rev. 1:11) contained relatively large Christian communities and may have been missionary centers (W. M. Ramsay’s theory: *LSC*).

In the early 2nd cent., anti-Christian outbreaks by the population were checked by Hadrian’s rescript to the proconsul Minucius Fundanus in 124/25, ordering that procedure against Christians must be kept within the framework of the law and protecting Christians against vexatious attacks by informers. Justin Martyr was converted and held his celebrated debate with the Jew Trypho at Ephesus *ca.* 137. Later under Antoninus Pius and especially Marcus Aurelius there were severe local persecutions directed against the Christians, the most prominent victim being Polycarp at Smyrna (in either 156 or 166/67) (Eusebius *HE* iv.15). In the Decian persecution (250/51) the Christians in the cities of Asia were again affected (martyrdom of Pionius).

In the reign of Diocletian (284–305) the province of Asia was greatly reduced in size, and Ephesus lost some of its preeminence among the Christian churches in Asia Minor, though it continued to assert a right to patriarchal status, based on a claim to apostolic foundation through the apostle John. In the 5th cent., partly out of resentment at the predominance of Constantinople, Ephesus and the province of Asia generally tended toward support of

根据《启示录》中的描述，公元1世纪末期，亚西亚城市中的基督教兴盛起来，这也引起犹太人和希腊人的敌意。亚西亚的“七个教会”（启 1:11）中包含了相当多的基督教的信徒，它们可能成为了传道的中心（W. M. Ramsay’s theory: *LSC*）。

公元2世纪初期，民间爆发了多次反对基督教的活动，罗马皇帝哈德良在公元124年或125年向米纽修斯·丰达努斯总督下达的命令证明了这一点，他命令反对基督徒的活动不得违法，必须保护基督徒，使他们免受告密者的无理伤害。殉道者游斯丁归信主，约在公元137年，他与犹太人特里弗进行了著名的辩论。后来，在安东尼·庇护执政期间，尤其是马可·奥勒留执政期间，当地人残酷地迫害基督徒，最著名的殉道者就是士每拿的坡旅甲（殉道时间在公元156年或166/67年）(Eusebius *HE* iv.15)。在德修逼迫中（公元250/51年），亚西亚的基督徒再次遭受了迫害（庇沃纽殉道）。

戴克里先皇帝执政期间（公元284–305年），亚西亚行省的面积明显缩小，虽然以弗所仍然宣称自己是主教城市（根据使徒约翰的建立的基础），但是它在小亚细亚基督教会中的重要性有所丧失。公元5世纪，以弗所和亚西亚省普遍趋于基督神人二性论神学和基督一性论，其中一部分原因是它们对君士坦丁堡优越地位产生了憎恨。以弗所是公元431年聂斯脱里被定位异端之地，也是公元449年狄奥斯库若推动的“强盗会议”取得短暂胜利的地方。公元475

Cyrrilline theology and Monophysitism. Ephesus was the scene of Nestorius' condemnation in 431 and of Dioscorus' short-lived triumph at the "Robber Council" in 449. In 475 at Ephesus yet another Monophysite Council was held which conferred on the city the patriarchal status it had never renounced. It failed to gain acceptance for this and remained simply a see of metropolitan rank. Considerable areas of paganism remained in the province until the long and successful mission of John of Amida, acting on the orders of the emperor Justinian. John was elected Monophysite bishop of Ephesus in 558 and is known to history as John of Ephesus.

年，在以弗所又召开了一次一性论会议，会议授予了以弗所主教城市的地位，而这一地位它从未放弃过。但未能如愿，它仍然仅仅保留着主教教区的地位。阿米达的约翰遵从东罗马皇帝查士丁尼命令，在该行省长期传道，并取得了成功，在这之前，亚西亚行省存在着大量的异教区。公元 558 年，约翰被选为以弗所的一性论主教，史称以弗所书的约翰。

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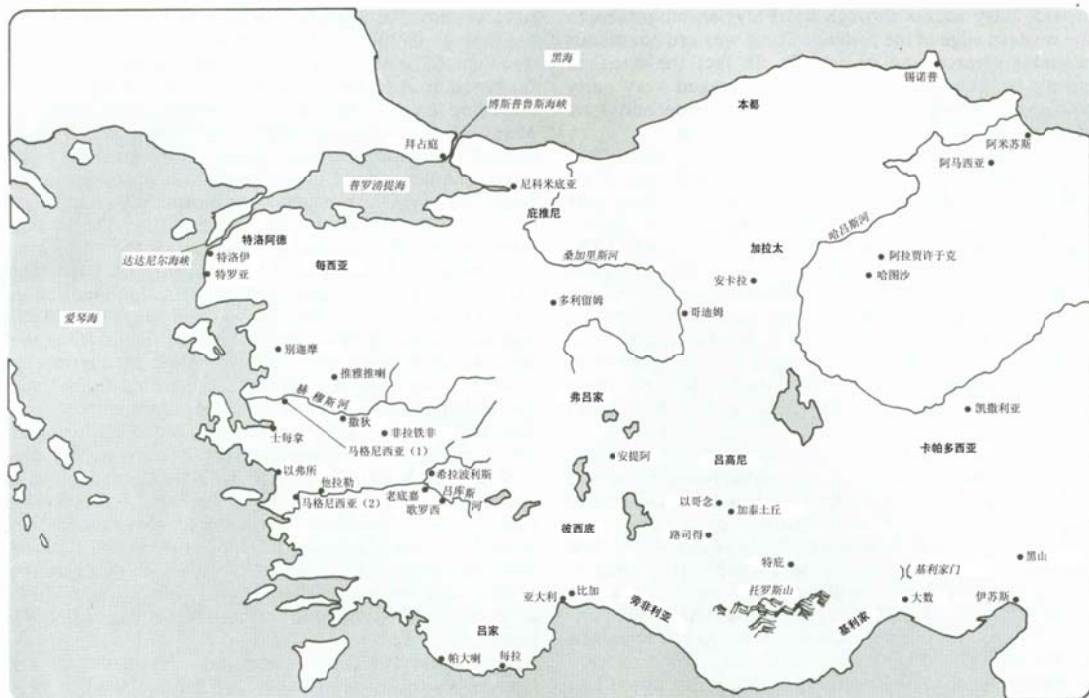
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- D. 《启示录》
- E. 《新约》之后

I. The Country.-A. Name. The term “Asia Minor” does not occur in the Bible, nor is it known from Bible times. As a Latin phrase in its modern sense it is first extant in Orosius (5th cent. A.D.), though a Greek counterpart goes back to Ptolemy in the 2nd century. The land to which this name has been applied, however, plays an important part in some periods of Bible history, and a central part in the history of the earliest Christian mission. The term is now commonly used of the peninsula that forms the western half of modern Asiatic Turkey, approximately W of a line from Amisus (modern Samsun) on the Black Sea southward to the Gulf of Issus at the northeast corner of the Mediterranean. This includes all the country W of about longitude 36°E; it excludes such places in eastern Turkey as Mt. Ararat and northern Mesopotamia.

The only early name for this peninsula was the ambiguous “Asia” (later also Gk. *Anatolē*, the “east land,” whence the Byzantine and modern “Anatolia”). The term “Asia” in different times and contexts could variously denote the continent, the whole peninsula, or a much smaller area on its western seaboard. The qualification “Asia Minor” distinguished the peninsula from the continent, but this name must be very carefully distinguished in turn from the “Asia” of the NT, which is normally to be equated with the Roman administrative province often known as “proconsular Asia” in the West.

I. 地区。A. 名字。“小亚细亚”一词并未出现在《圣经》中，也不是《圣经》时代的词汇。它是一个拉丁短语，其现代含义首次出现在奥罗修斯的作品中（公元5世纪），但早在2世纪，多利买就曾使用过该词的希腊语同义词。但是这个词所指的地区在《圣经》历史的某些时期中扮演者重要的角色，在早期基督教传道史中，小亚细亚是传道的中心地区。人们通常所说的小亚细亚指的是现代亚洲国家土耳其的西半部分构成的半岛，大约位于黑海阿米苏斯（现代萨姆松）南至地中海东北角的伊苏斯海湾一线的西侧。它包括了约东经36°以西的所有地区，但不包括土耳其东部的亚拉腊山和美索不达米亚的北部地区。

这一半岛早期的唯一名字是“亚细亚”，它的含义模糊不清（后来希腊语中称它为 *Anatolē*，意思是“东方的土地”，拜占庭人和现代人由此称它为“安纳托利亚”）。“亚细亚”在不同时期和不同背景下所指代的地区也有所差异，可能指整个大陆、整个半岛或半岛西海岸的较小区域。“小亚细亚”这一称谓区分了半岛和大陆地区，但是，人们又必须极为谨慎地对《新约》中“亚西亚”与小亚细亚加以区分，亚西亚通常指的罗马的一个行省，西方人通常称之为“亚西亚行省”。



B. *General Description.* The country forms an elevated land-bridge between central Asia and southeastern Europe, shaped and structured rather like a human hand stretching west. The central plateau, like the hollow of the palm, is bordered by a rim of coastal mountains along the Black Sea (Pontus Euxinus) to the north

B. 概述。这一地区为中亚和欧洲东南部架起了一座大陆桥，它的形状和构造很像是一个向西伸展开的手掌。中部的高原像掌心，黑海（拉丁语：Pontus Euxinus）以北和地中海以南的海岸山脉环绕着这一高原。连绵的山脉也向东延伸，最终汇成了亚美尼亚高原。中部高原西侧的纵向山脉向手指一样向西延

and another along the Mediterranean to the south. Eastward, too, the ranges converge into the highland block of Armenia. West of the central plateau longitudinal mountain ridges extend W like fingers, divided by fertile E-W river valleys and terminating in a raggedly indented western coastline. At the northwest corner the peninsula is separated from Europe by the Bosphorus, the Sea of Marmora (Propontis), and the Dardanelles (Hellespont).

The high central tableland lies at an altitude of 3000 to 4000 ft. (900 to 1200 m.), stretching across large parts of Galatia, Lycaonia, and Cappadocia. There is much internal drainage into seasonal swamps and ultimately into the great central depression of the salty Lake Tatta (Tuz Gölü). The more important rivers cut their way outward through gaps in the mountain rim. They flow mostly to the north and west: the plateau is tilted down to these sides, and the mountains there are not so high as the Taurus on the south and southeast. The Taurus closely follows the contour of the south coast for most of its length, receding only where the fertile coastal plains of Cilicia and Pamphylia interpose. It reaches an average height of 7000 to 10,000 ft. (2100 to 3000 m.), but rises to 12,000 ft. (3600 m.) in the hinterland of Cilicia. There are no sizable plains below the mountains of Pontus in the north, and Sinope offers the only sheltered anchorage of that inhospitable coast. Only on the west is the ascent from the littoral to the plateau more gradual. Here the river valleys of the Caicus, Hermus, Cayster, and Maeander with their tributaries provide easy access through the Phrygian mountains to the western edge of the plateau. These

伸, 东西走向的土壤肥沃的河谷切断了这些山脉, 最终形成了高低不平、纵横交错的西海岸线。博斯普鲁斯海峡、马摩拉海(普罗庞提斯海)和达达尼尔海峡(赫勒斯滂海峡)将欧洲大陆与半岛的西北角分割开来。

中部高原海拔为3000至4000英尺(900至1200米), 横跨加拉太、吕高尼和加帕多家的部分地区。高原内部的河流流经季节性的湿地, 最终注入德达盐湖(图兹湖)中部的大洼地。更重要的河流沿着山脉边缘的缺口处向外流淌。这些河流大都向北或向西流淌, 因为高原上的山脉不像南部和东南部的托罗斯山那样高耸, 致使高原向西, 向北倾斜。托罗斯山的大部分山体紧依着南部海岸的轮廓排列, 只有部分山体因受到基利家和旁非利亚肥沃的海岸平原的阻隔, 偏离了海岸。托罗斯山平均海拔为7000至10,000英尺(2100至3000米), 但是基利家腹地地区的山脉高度达到了12,000英尺(3600米)。北部的本都山的山下没有大平原, 这片荒凉的海岸上唯一的避风港就是锡诺普。只有西部从沿海地区到高原的地势比较平缓。卡伊枯斯河谷、赫穆斯河谷、该斯特河谷、门德雷斯河谷以及这些河流的支流为人们从弗吕家山脉到达平原西岸提供了便捷的通道。西部沿海地区与希腊和其岛屿很相似。实际上, 爱琴海中的岛屿链促进了很早时期东西方之间的海上往来。希腊和小亚细亚在很早时期就建立了紧密的联系。

western coastlands resemble Greece and its islands. In fact the chain of islands across the Aegean Sea encouraged very early navigation between East and West. Greece and Asia Minor had close relations from the earliest times.

Other major geographical features of the country are less immediately important for the understanding of its history. Its highest mountain is actually Mt. Argaeus (Erciyas Dağ), rising almost in isolation to 12,548 ft. (3823 m.) near Caesarea in Cappadocia (Kayseri). The longest river is the Halys (Kizil Irmak), which describes a huge bend before escaping NE from the plateau through narrow gorges to the Black Sea. Its valley offers no important routes. There are also notable lakes, both of fresh and salt water, especially to the southwest, near the northern edge of the Pisidian Taurus. These include the Limnae (Eğridir Gölü) and Lake Caralis (Beyşehir Gölü).

This brief description will give some idea of the diversity of the land, which has remarkably varied climate and scenery. It also highlights the fact that Asia Minor has rarely functioned as a political or cultural unit. The western coast belongs to the Aegean world and enjoys a typically Mediterranean climate. The plateau is largely dry and empty, with extremes of temperature, locally diversified with ranges of bare hills. Ancient irrigation doubtless improved this land, but it remained largely a rural and static area, relatively slow to accept western influences. The northern and southern coasts had largely independent histories, both being almost isolated by their mountainous hinterlands. Communication was by sea. The grain

这一地区的其他主要地理特征不能为人们了解当地的历史提供最直接的重要信息。这里海拔最高的山脉实际上是亚盖奥斯山 (Erciyas Dağ), 山脉海拔几乎达到了 12,548 英尺 (3823 米), 单独高耸在卡帕多西亚 (开塞里) 的凯撒利亚附近。最长的河是哈吕斯河 (Kizil Irmak), 它从流经峡谷从高原东北最终流入黑海, 入海口处的河道极为弯曲。这个河谷中没有重要的通路。小亚细亚地区, 尤其是其西南部 (彼西底托罗斯山北部边缘附近) 也有许多著名的淡水湖和盐湖, 其中包括里木纳湖 (Eğridir Gölü) 和卡拉里斯湖 (Beyşehir Gölü)。

上文中的简述可以使人们对这一地区的多样性有所了解, 该地气候差异明显, 景色也千差万别。这也凸显出小亚细亚在历史上很少具有政治或文化的职能。西海岸属于爱琴海世界, 具有典型的地中海气候特点。高原上的大部分地区气候干旱, 土壤贫瘠, 温度极端, 部分地区就是光秃秃的山坡。古代的灌溉无疑改善了这片土地的耕作条件, 但是大部分地区仍然是与世隔绝的农耕区, 接受西方文明影响的速度相对缓慢。北部和南部海岸的大部分历史是独立的, 多山的腹地几乎完全隔断了它们与外部的联系。它们通过海路与外界交往。希腊人受黑海东南海岸的谷物和金属吸引, 他们不顾穿越海峡的艰难险阻和这片空旷海岸上风暴的凶险, 来到此地经商和定居。地中海南部气候温暖, 旁非利亚和基利家社会繁荣, 但是后者

and metals of the southeastern shores of the Black Sea attracted Greek commerce and colonization despite the perils of the Straits and the treacherous storms of this exposed coast. In the warm Mediterranean South, Pamphylia and Cilicia prospered, but the latter had closer contact with the Semitic lands to the southeast. While eastern Pontus had a mild and very wet climate with prolific harvests, the highlands of the interior suffered long winters of extreme severity.

C. Routes. The predominantly E-W grain of the country has determined the course of its principal roads and profoundly influenced the whole pattern of its history. The easiest route from the Euphrates went by Caesarea and Laodicea Combusta (Lâdik) to Apamea (Dinar), and then down the gentle gradient of the Lycus (Çoruk Su) to the more famous Laodicea (Col. 4:13f.; Rev. 3:14-22). Thence the broad valley of the Maeander (Büyük Menderes) led to the western ports of Miletus and Ephesus. An important branch of the road ran from the Lycus-Maeander confluence to the old western metropolis of Sardis, and thence down the Hermus (Gediz Nehri) to Smyrna. A further branch led to Pergamum at the time when that city achieved its political ascendancy.

Though this route and its ramifications marked the natural path of trade, political considerations dictated the use of a more northerly route over rougher gradients in early times to link the Hittite capital of Hattusas (Bogözköy) with Sardis and the Aegean ports. This was the course of the later Persian "Royal Road," which thus reflected the political realities of a much earlier time.

与东南部闪米特人的交往更为密切。虽然本都东部气候湿润多雨，农作物多产，但是内陆高原地区冬日漫长，而且气候严寒。

C. 路线。 该地显著的东西向的地势决定了当地主要道路的走向，也深刻地影响了当地历史的整体模式。最便捷的路线是，从幼发拉底河出发，途径凯撒利亚和老底嘉康布斯达（Laodicea Combusta 或 Lâdik）至阿帕米亚（Dinar），然后穿过坡度平缓的吕库斯（Çoruk Su）直至更为著名的老底嘉城（西 4:13-14；启 3:14-22）。因此，宽阔的门德雷斯河谷（Büyük Menderes）直通米利都和以弗所的西部港口。这条道路的一个重要分支从吕库斯河和门德雷斯河交汇处出发，到达撒狄这座古老的西方大都市，再由此途径赫穆斯河（Gediz Nehri）直到示每拿。另一条较远的分支通往别迦摩，当时这座城市已经获得了政治上的支配地位。

虽然这一路线和其分支标出了自然的贸易路径，但是基于政治的考量，当时的人采取了一条更北面的贸易路线，在历史早期，这一路线的坡度相对陡峭，它将赫人的都城哈图萨斯（博阿兹柯伊）与撒狄和爱琴海的港口连接起来。这就是后来波斯人的“皇家大道”，因此它反映出了更早时期的政治状况。

The few passes through the Taurus were of special importance. The famous road through the Cilician Gates linked Tarsus and Syria with the interior of Asia Minor and joined the great trade route westward. A corresponding outlet to the Black Sea ran through Amasia (Amasya) to Amisus.

The Roman peace led to a great development of the road system. An important branch of the central route ran through Iconium and Pisidian Antioch to Apamea, but was vulnerable to attack by the Pisidian brigands. Augustus based on Antioch a chain of new military "colonies," including Lystra, linked by a military road (6 B.C.). Many of these routes mentioned were used by the earliest Christian mission. Later the roads NW from Ancyra (Ankara) and Dorylaeum (Eskişehir) became more important when the political focus moved to Byzantium.

The Roman peace also opened the seas. The pirates were cleared from the rugged western section of Cilicia. The ports of Asia Minor began to play an important part in the new systems of integrated communication which focused on Rome. Navigation was always essentially seasonal, and depended on the regularity of the north and northwest winds of the Eastern Mediterranean summer. The Aegean crossing, the coasting traffic, and the region of the Straits all assumed a new importance. The artificial harbor at Troas gave needed shelter near the mouth of the Hellespont, and the crossing to Neapolis (Kavalla) in Macedonia linked with the Egnatian Way, the principal route from Rome to the East. And in Paul's time Claudius (A.D. 41-54)

为数不多的几条穿过托罗斯的道路却具有特别重要的意义。穿越基利家的一条著名的道路将托罗斯、叙利亚与小亚细亚的内陆地区连接在一起，并与这条向西的贸易路线汇合。黑海的一个相应的出口途径阿马西亚 (Amasya) 直达阿米苏斯。

罗马和平的环境使得道路网得到了极大的发展。中心路线的一个重要分岔路穿过以哥念和彼西底的安提阿来到阿帕米亚，但是这一道路容易受到彼底亚强盗的攻击。奥古斯都以安提阿为据点，建立了一系列的“殖民地”（包括路司得），并用军用道路将这些殖民地连接起来（公元前 6 年）。最早期基督徒的传教之旅经过了其中许多路线。后来，当政治的焦点转移到拜占庭时，安卡拉 (Ankara) 和多利留姆 (Eskişehir) 西北的道路变得越来越重要。

罗马和平的环境也促进了海路的发展。躲藏在地势崎岖的基利家西部的海盗已被赶走。小亚细亚的港口开始在以罗马为中心的新的综合交通中起重要作用。从本质上讲，这时的航海始终是季节性活动，依赖东地中海夏季的北季风和西北季风。爱琴海的渡口、海岸交通和海峡地区都有了新的重要性。特罗亚的人工港为达达尼尔海峡口附近的船只提供了航行所需的庇护，马其顿尼亚波利（卡瓦拉）的渡口连接了“伊格尼修大道”这一罗马与东方来往的主要路线。在保罗生活的年代，革老丢皇帝（公元 41 至 54 年）安排亚历山大港（《圣经》中亚历山太）的装载谷物船只只罗马供给粮食。这些船只从埃及出发，因为被风拦阻，停留在小亚细亚的南部海岸上的帕大喇或每拉避风（参：徒 27:5-6）。这些航行的描述进一步展示出

organized the Alexandrian grain fleet to supply Rome. Its ships beat against the wind from Egypt to gain the shelter of Patara or Myra on the southern coast of Asia Minor (cf. Acts 27:5f.). These aspects of travel illustrate further the setting of the NT journeys.

II. History.-A. Early Times. Asia Minor has always been a bridge between peoples, a land subject to new invaders and influences, which have repeatedly left a lasting mark. It has rarely been the seat of a homogeneous political unit.

Its history begins with one of the oldest town sites in the world, recently excavated at Çatal Hüyük near Konya. The excavation revealed remarkable Neolithic wall paintings of the 7th millennium B.C. In the 3rd millennium notable Bronze Age cultures appeared at Troy in the west and at Alaca Hüyük, over 100 mi. (160 km.) ENE of Ankara, where the people properly called Hatti flourished *ca.* 2500–2000. The Hittites who succeeded them at nearby Hattusas were evidently a mixed nation who appropriated the older name but incorporated an Indo-European immigrant element. Their empire reached its height *ca.* 1600–1200 B.C. Winckler's discovery of the royal archives at Hattusas in 1906 opened a new chapter of history. The Hittites emerged as one of the great empires of the day, with a complex history of foreign relations with Egypt and the Mesopotamian kingdoms. The great Assyrian trading colony at Kültepe (Kanesh) near Kayseri had flourished even earlier (*ca.* 1900 B.C.). Its cuneiform tablets are the earliest samples of writing yet known from Anatolia.

《新约》传道行程的背景。

II. 历史。A. 早期历史。小亚细亚始终是连接各民族的桥梁，这片土地臣服于新的入侵者，受到他们的影响，在历史中反复留下永久的记号。它很少成为同类政治势力的统治中心。

人们最近在加泰土丘遗址（科尼亚附近）中发掘到了小亚细亚历史初期的城邑，它也是世界上最古老的城邑之一。人们发掘出了一些新石器时期的非凡壁画（公元前 7000 年）。公元前 3000 年，著名的青铜器时代文明在西方的特洛伊和阿拉贾许于克出现，阿拉贾许于克约位于安卡拉东北偏东 100 英里（160 公里）处，当地人可能称该地为哈提（Hatti），在约公元前 2500 年至公元前 2000 年曾繁荣一时。随后，赫人在哈图萨斯附近建立政权，显然这是一个混合的民族，他们借用了—个更为古老民族的名字，但同时融合了印欧移民的元素。赫人帝国约在公元前 1600 年至 1200 年进入鼎盛时期。温克勒（Winckler）1906 年在哈图萨斯发现了一座皇家图书馆，这一发现展开新的一页历史。赫人帝国是当时历史上最伟大的帝国之一，它与埃及和美索不达米亚的众王国的关系比较复杂。位于库尔提普（Kanesh，开塞利附近）的主要亚述贸易殖民地在更早时期也曾兴盛一时（约公元前 1900 年）。该地的楔形文字石碑是目前人们知道的安纳托利亚地区最早的文字样本。

The latest phase of Hittite civilization shifts its focus to the southeast and to Syria, where it continued into the 1st millennium. This phase preserved the language known as “hieroglyphic Hittite,” distinct from but resembling the Indo-European “cuneiform Hittite” (properly Nesian), which had been the principal language of the older empire. An important bilingual inscription of the 8th cent., in hieroglyphic and Phoenician, has been found at Karatepe in eastern Cilicia. The study of the several early Anatolian languages now known from the Hittite sites is a valuable and expanding source of knowledge of the ancient Near East. See HITTITES.

B. Phrygians, Lydians, Persians, and Greeks. The end of the 2nd millennium was a time of confusion and migration. Troy was destroyed. Phrygian and Bithynian immigrants arrived from southeastern Europe. Greek colonial settlement began on the west coast at places like Miletus and Ephesus, and subsequently spread from them to the Straits and the Black Sea.

The kingdom of Phrygia was finally established in the 8th cent. in an extensive area around the west side of the central plateau, and the name and language long persisted there. The political ascendancy of Phrygia, centered on its capital at Gordium, was relatively short-lived, but it made a deep impression on the early Greeks, and its king Midas loomed large in Greek tradition.

About 700 Lydia, centered upon Sardis in the west, replaced Phrygia as the leading power. Gyges, the traditional founder of its dynasty, became a proverb for

在赫人文明的最后一个历史时期，文明的中心开始向东南部和叙利亚转移，这一倾向一直持续到公元前1千年。人们将这一时期遗留下来的语言称为“象形赫人文字”，这种文字与印欧“楔形赫人文字”（可能是赫梯语）有所不同，但两者也存在相似之处，这一语言也是这一古老帝国的主要语言。人们在基利家东部的黑山发现了一篇公元前8世纪的双语铭文（用象形文字和腓尼基语书写）。人们对在赫人遗址中发现的几种早期安纳托利亚语进行了研究，这一研究为人们了解古近东提供了大量宝贵的知识。见 HITTITES（赫人）。

B. 弗吕家人、吕底亚人、波斯人和希腊人。公元前2千年末期是一个民族融合和迁徙的时期。特洛伊城被毁。弗吕家人和比提尼亚移民从东南欧来到了这里。希腊聚落开始在西海岸的米利都和以弗所等地建立，后来扩展到海峡和黑海地区。

弗吕家王国在8世纪最终建立，该王国的国土覆盖中部高原的西边的广大地区。弗吕家这个名字和其语言曾在此地长久流传。弗吕家在哥迪姆建立都城，虽然它的政治优势持续时间相对短暂，但是却给早期的希腊人留下了深刻的印象，弗吕家王弥达斯（Midas）在希腊的传说中占据着重要的地位。

约公元前700年，吕底亚将都城建立在西部的撒狄，取代了弗吕家的统治地位。该王朝的传统建立者盖吉斯成为侵略的代名词，人们认为他是《以西结书》

aggression and has been considered the prototype of Ezekiel's Gog (Ezk. 38–39; cf. Rev. 20:8). The last and most famous of the Lydian kings was Croesus (*ca.* 560–546), whose name is still proverbial for wealth. He conquered the Greek cities of the west coast, but then treated them generously, inaugurating a new temple of Artemis at Ephesus. (Smyrna had earlier been destroyed by his father Alyattes.) Yet the formidable citadel of Sardis itself fell unexpectedly to Cyrus of Persia in 546. It became a classic example of pride before a fall: Croesus had neglected to watch (Herodotus i.84; cf. Rev. 3:3). See SARDIS.

中歌革的原型(结 38–39; 参: 启 20:8)。吕底亚最后一位国王也是最著名的一位国王克里萨斯(约公元前 560–546)他的富有闻名至今。他征服了西海岸上的希腊城市,但是他在征服这些地方之后,采取了较为宽容的政策,在以弗所建造了一座亚底米神庙。(他的父亲阿利亚特之前曾摧毁了士每拿。)公元前 546 年,撒敌的坚固的城堡却出乎意料地落入了波斯王居鲁士的手里。这成为骄兵必败的典型案列:克里萨斯王却沉迷在金钱与权力中没有惊醒(Herodotus i.84; 参: 启 3:3)。见 SARDIS (撒狄)。



"King's Gate" at Boghazköy (ancient Hattusas). The figure at left represents a god, not a king as once thought. (B. K. Condit)

The fall of Sardis brought Persia to the Aegean. The city now became the western metropolis of the new empire,

波格斯凯(古哈图沙)的“国王门”,左侧的雕像代表着一位神明,而之前人们认为它代表着一位君王。(B. K. Condit)

撒狄衰落之后,波斯人来到了爱琴海。这座城市现在成为了这一崭新帝国的西都,它显然也是早期的离散犹太人的

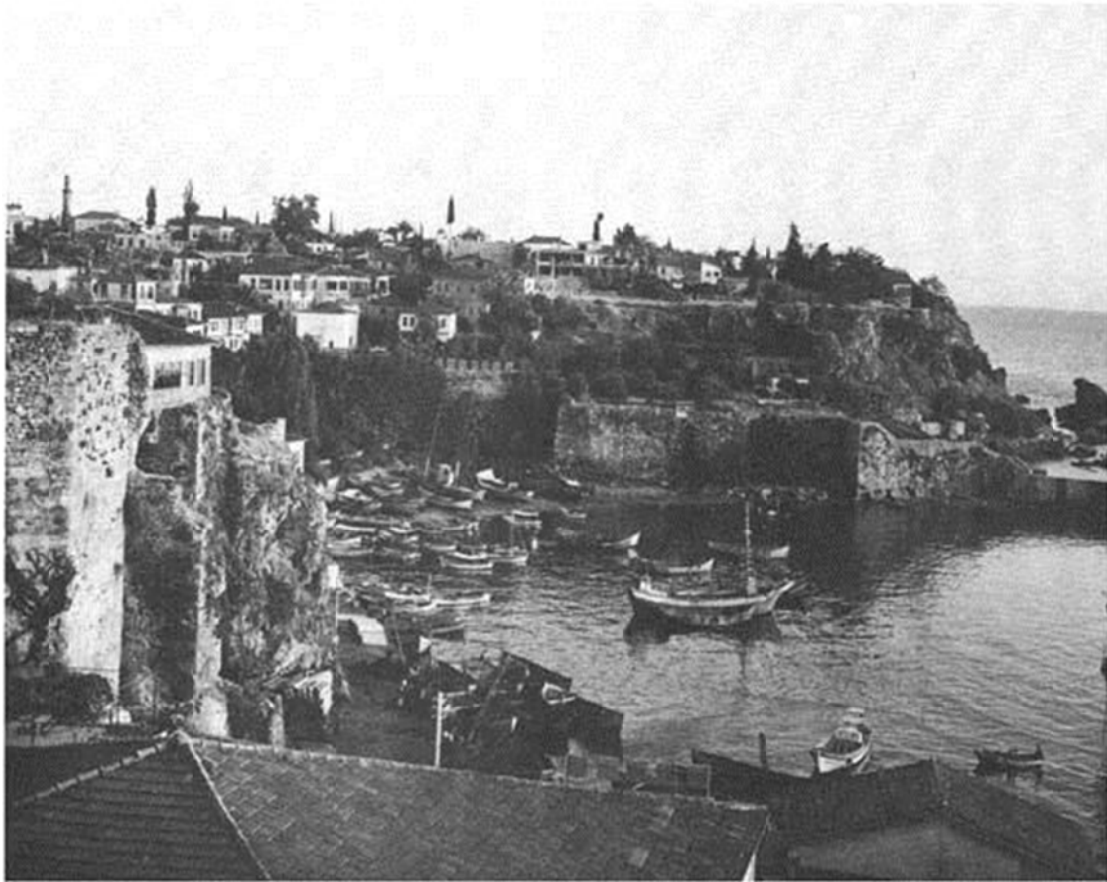
and evidently an early and principal seat of the Jewish Dispersion; it was probably the “Sepharad” of Obad. 20. The land was now assigned to satraps (provincial governors) or to native princes or Greek dynasts who recognized the suzerainty of Persia. The repulse of the Persian attack on Greece under Xerxes in 480/479 gave freedom to the Greek cities of Asia Minor during the time of Athenian greatness, but Sparta yielded them back to Persia in 386.

C. From Alexander to the Romans. Alexander the Great crossed the Hellespont in 334, winning all Asia Minor from the weakened control of Persia after decisive battles at the Granicus in the far northwest in 334 and at Issus in 333. He briefly united the whole country under Greek rule and began the eastward spread of Greek language and civilization. But his premature death in 323 brought new power struggles between his generals, the Successors (Diadochi). Most of Asia Minor fell initially to Antigonos, but he was defeated and killed by his rivals at Ipsus in Phrygia in 301. The country then became divided between Lysimachus of Thrace and Seleucus, who held the remnants of Alexander’s conquests in the East. Lysimachus was active in the West, resiting Ephesus and refounding Smyrna, and fortifying Antigonos’ seaport foundation of Alexandria (Troas). In 281 Seleucus defeated and killed Lysimachus at Corupedium in Lydia, but his successors, the Seleucid kings of Syria, lost something of the ascendancy he had won in Asia Minor. New dynasties arose, first in Bithynia in the northwest, then at Pergamum, where Philetaerus, the custodian of Lysimachus’ war treasure,

主要居住地；这座城市有可能是《俄巴底书》1:20 中所说的“西法拉”。现在，总督（省长）、地方王或者承认波斯宗主权的希腊君主分得了这片土地。公元前 480 或 479 年，薛西斯击退了波斯人对希腊的进攻，这使得小亚细亚上的希腊城市在伟大的雅典时期获得了自由，但是公元前 386 年，波斯人从斯巴达人手中夺回了这些城市。

C. 从亚历山大时期到罗马时期的历史。 公元前 334 年亚历山大大帝穿越了达达尼尔海峡，公元前 334 年和 333 年，他分别在西北远郊的格拉尼卡斯和伊苏斯打败了波斯人，这两场决定性的战役之后，他从衰落的波斯帝国手中夺取了整个小亚细亚的统治权。他将这一地区暂时交由希腊人统治，而他开始向东传播希腊的语言和文明。但是，公元前 323 年亚历山大大帝英年早逝，他的将帅和继承者（继业者）之间展开了权力斗争。最初，安提柯获得了小亚细亚的绝大部分地区，但是，公元前 301 年他在弗吕家的伊普苏斯战败并被其对手杀死。之后，色雷斯的雷西马克和西流基分治这一地区，塞琉古得到了亚历山大征服的东部地区的剩余部分。雷西马克的势力在西部，他驻扎在以弗所，重建了士每拿，并且加固了安提柯在亚历山大港（特罗亚）建造的海港。公元前 281 年，塞琉古在吕底亚的柯罗派迪温打败了并杀死了雷西马克，但是他的继任者，叙利亚塞琉古的国王们未能保持他在小亚细亚获得的部分统治权。新的王朝首先在西北部的底推尼建立，后来在别迦摩也建立起了新的王朝，雷西马克的战争财富的守护人菲莱泰罗斯于公元前 282 年在别迦摩发动叛乱，并接受塞琉古帝国的保护。

had rebelled in 282 and placed himself under Seleucid protection.



Port of Antalya (biblical Attalia), from which Paul and Barnabas set sail for Antioch. The walled city was founded in the 2nd cent. b.c. by Attalos II king of Pergamum, whose heirs bequeathed it to the Romans. (B. K. Condit)

In 278 Nicomedes I of Bithynia brought a Celtic army across the Bosphorus as allies, but they escaped his control and terrorized large tracts of Asia Minor for many years until finally restricted to a territory on the north-east side of Phrygia, around Ancyra and the bend of the Halys. This land of the Gaulish Celts was named "Galatia" (the Greek for "Gaul"). Gaulish speech persisted there in the time of Jerome (4th cent. A.D.).

The initially insignificant principality of Pergamum came to play a focal part. Attalus I (241–197) defeated the Gauls

安塔利亚港口（《圣经》中亚大利），保罗和巴拿巴从这里前往安提阿。这座寨城于公元前 200 年由别迦摩国王阿塔罗斯二世建立，他的继任者把这座城市遗赠给了罗马人。B. K. Condit)

公元前 278 年，庇推尼国王尼克美狄斯一世率领凯尔特人同盟军穿过了博斯普鲁斯海峡，但是这支军队后来摆脱了他的统帅，多年来威胁着小亚细亚的大部分地区，直到最后他们的统治区域被限定在弗吕家的东北方、安卡拉周围地区以及哈里斯河的拐弯处。高卢凯尔特人控制的地区被称为“加拉太”（“高吕”一词的希腊语）。耶柔米时期（公元 4 世纪），这里的语言始终是高卢语。

别迦摩地区最初不重要的诸侯国这时起到了关键性作用。阿塔罗斯一世（公元前 241–197 年）打败了高卢人，自立

and assumed the titles King and Soter (“savior”), giving his name to the Attalid dynasty. He and his successors Eumenes II (197–159) and Attalus II Philadelphus (159–138) raised Pergamum almost to a great power, but at the cost of bringing Rome to Asia and finally becoming subservient to her. Only Rome could curb the ambition of the Seleucid Antiochus III the Great (223–187). When his power was broken at Magnesia (Manisa) in 190, the Romans gave the government of a vast tract of country to their ally Eumenes. In 133 Attalus III, the last king of Pergamum, bequeathed his kingdom to Rome. The Romans organized their wealthy province of Asia from its territory.

The policies and achievements of the Seleucids and Attalids had a great bearing on the political, religious, and social conditions of the land in NT times. Both dynasties were great founders of cities. The Seleucids peopled the area with cities called Antioch, Seleucia, Laodicea, or Apamea from their recurring dynastic names. They gave special privileges to the Jews, both in the cities that they founded and in existing towns like Tarsus and Ephesus, to which they granted new constitutions. Antiochus III, according to Josephus (*Ant.* xii.3.4), settled two thousand Jewish families from Mesopotamia in Lydia and Phrygia.

Thyatira and Philadelphia were Attalid frontier cities at successive stages of the expansion of Pergamum. The Attalids developed centrally the resources of their kingdom: they had the timber and metals of the Troad and the command of the Hellespont. They also made state religion an instrument of policy, exploiting more

为王，并自号索特（“救主”），并以自己的名字将这一王朝命名为阿塔罗斯王朝。阿塔罗斯和其继任者欧迈尼斯二世（公元前 197–159 年）和阿塔罗斯二世非拉铁非斯（公元 159–138 年）在别迦摩崛起，几乎建立了一个强大的政权，但是他们也为之付出了代价，他们将罗马帝国引到了亚西亚，并最终臣服于罗马帝国。只有罗马帝国才能扼制塞琉古大帝安提阿三世（公元前 223–187 年）的野心。公元前 190 年，他的政权在马格尼西亚（马尼萨）倾覆，罗马帝国让其同盟国国王欧迈尼斯统治这片广阔的土地。公元前 133 年，别迦摩的最后一位国王阿塔罗斯三世把他的王国遗赠给了罗马。罗马人在这片领土上建立起了富有的亚西亚行省。

塞琉古王朝和阿塔罗斯王朝的政策和成就极大地影响了《新约》时期这片土地上的政治、宗教和社会状况。一些城市就是在这两大王朝统治时期建立的。塞琉古王朝用反复出现的王室姓名将他们居住的城市命名为安提阿、西流基、老底嘉或阿帕米亚。他们赐予犹太人一些特权，在他们建立的城市中和现存城邑中，如大数和以弗所，他们设立了一些新的机构。根据约瑟夫斯的描述（*Ant.* xii.3.4），安提阿古三世将来自美索不达米亚的两千犹太家庭安置在吕底亚和弗吕家。

在别迦摩连续的扩张时期，推雅推喇和非拉铁非是阿塔罗斯王朝的边境城市。阿塔罗斯王朝集中开发其王国内的资源：他们拥有特洛阿德的木材和金属，掌控着达达尼尔海峡。他们还将国教作为一种统治工具，与其他希腊君主相比，他们更有意接受君权神授的东方神学思想。在这两个王朝统治时期，别迦

deliberately than some of the other Hellenistic monarchs the oriental tendency to ascribe divinity to rulers. They made of Pergamum a brilliant focus of religious architecture, culture, and art. Later a strategic road extension SE from Laodicea on the Lycus gave them a south coast port at Attalia in Pamphylia (modern Antalya).

After 133 the rich new province of Asia was ruthlessly plundered by Roman officials. About 102 the province of Cilicia was organized in southern Asia Minor to safeguard the way to the East, though its sphere at first did not even include the land of Cilicia proper. Mithridates VI the Great of Pontus (115–63) emerged as Rome's most formidable and persistent antagonist: in 88 he briefly overran most of Asia Minor, and was welcomed widely as a liberator. Nicomedes IV of Bithynia bequeathed his kingdom to Rome in 74, and it became another province. Pompey finally overthrew Mithridates and established Rome's position in the East. He added much of Pontus to the province of Bithynia.

Augustus brought the benefits of peace to Asia Minor and won spontaneous acclaim there. He continued the policy of exercising influence through native dynasties until the time was ripe for direct Roman rule of a territory. When the client-king Amyntas of Galatia was killed fighting the Homonades, a tribe on his southern border, in 25 B.C., Augustus made a province of his kingdom, an area which then extended far S of the Celtic homeland. Cappadocia was annexed in A.D. 17. There were many subsequent major or minor alterations of the

摩成为了显耀的宗教建筑中心、文化中心和艺术中心。后来他们在吕库斯的老底嘉的东南部修建了一条重要通道，因此他们在旁非利亚的亚大利（今安塔利亚）拥有了一座南部海港。

公元前 133 年之后，富有的新亚西亚行省被罗马官员无情地洗劫。约公元前 102 年，基利家行省在小亚细亚南部成立，建立这一行省是为了保障通往东方道路的安全，虽然最初这条道路并不经过基利家的土地。本都国王米特里达梯六世（公元前 115–63 年）成为了罗马最强劲、最长期的竞争对手：公元前 88 年，他短暂地占领了小亚细亚的大部分地区，并被当地人视为解放者，受到普遍的欢迎。公元前 74 年，庇推尼国王尼克美狄斯四世将其王国遗赠给了罗马，这一王国成为了罗马帝国的另一个行省。庞培最终推翻了米特里达梯的统治，确立了罗马在东方的统治地位。他将本都的大部分地区划入庇推尼行省。

奥古斯都为小亚细亚带来了和平，因此当地人由衷地称赞他。他继续推行通过当地王朝控制小亚细亚的政策，到时机成熟，罗马帝国开始直接统治这一地区。公元前 25 年，加拉太藩属王阿闵塔斯在与其南部边境的一个宗族赫莫纳德人（Homonades）争战时被杀，奥古斯都将该王国变成了罗马的一个行省，这个行省统治的区域后来向南扩展到了凯尔特人的领地。公元 17 年，加帕多家被兼并过来。后来这一行省的边界发生了数次不同程度的变动。最重要的边界变动是由维斯帕先调整的，公元 72 年之后，他将加拉太和加帕多家合并

provincial boundaries. The most important was by Vespasian, who after A.D. 72 combined Galatia with Cappadocia into a strategic military command.

III. Asia Minor in the OT.-Though this land lay within the perspective of the early biblical nations it played only a peripheral part in the OT. There are scattered references to places and peoples which may with more or less confidence be identified here.

The most important and obvious link is with the Hittites, a people first known from the OT. But the OT refers explicitly only to the Hittites of Syria and Palestine, who persisted later than the Hittites of the empire in Anatolia. Yet indications of their wider importance are not lacking. The “sons of Heth” appear in Gen. 10:15. Their early greatness emerges in Josh. 1:4. “Tidal king of Goim” (“nations,” Gen. 14:1) seems to bear a Hittite name, Tudhalias. See HITTITES.

The repeatedly associated Meshech and Tubal (Gen. 10:2; etc.) evidently denote nations of Asia Minor, and are referred to the Moschi and Tibareni of Herodotus. Javan suggests the Ionians (Greeks) of the distant coastlands (Gen. 10:2, 4; Isa. 66:19), Lud perhaps the Lydians. Tarshish is much disputed; it is possible that in at least some places it denotes Tarsus. These are all thought to have been ancient indigenous names. We have already noted possible later references in Gog and Sepharad.

The migrations of the disturbed period at the end of the 2nd millennium have probably left their indirect mark on the

成罗马的一个战略军事指挥部。

III. 《旧约》中的小亚细亚。虽然这片土地处于早期《圣经》国家的范围内，但是它在《旧约》中居于次要地位。一些分散在《旧约》中的地区和民族或许属于这一地区。

小亚细亚与赫人的联系最为重要，也最为明显，人们是从《旧约》中首先解到这一民族的。然而，《旧约》中只明确提到过叙利亚和巴勒斯坦的赫人，他们的生活时期要晚于在安纳托利亚建立帝国的赫人。然而《旧约》中不乏对赫人的广泛重要性的体现。《创世记》10:15 提到了“赫的子孙”。《约书亚记》1:4 中提到了赫人早期占据的广阔地业。“戈印王提达”（“民族”，创 14:1）似乎拥有一个赫人名字（Tudhalias，汉译同为“提达”）。见 HITTITES（赫人）。

《旧约》中反复提到的玛各和土巴（创 10:2 等）显然是小亚细亚的民族，希罗多德称它们为莫司科伊人和提巴列诺伊人。雅完（创 10:2, 4；赛 66:19）可能就是在远方海岛居住的爱奥尼亚人（希腊人），路德可能是吕底亚人。人们对他施一直存有争议；但至少在某些地方，它可能指的是大数。人们认为这些名字是古代的土著名称。后来在歌革和西法拉中再次提到了这部分人。

公元前 2000 年末期是一个动荡的历史时期，这一时期的人口迁移可能在《旧约》的民族志中留下了间接的印记。“海

ethnography of the OT. The “sea-peoples,” who included the Philistines, evidently came from or through the Aegean or Anatolian coastlands.

IV. Asia Minor in NT Times.- A. General. The country was now a political and ethnic complex with little intrinsic unity. There were old indigenous nations, whose lands were designated by traditional names still in current use: Lydia, Mysia, Phrygia, Pisidia, Lycaonia, etc. There were also Roman political divisions, which sometimes cut very arbitrarily across the natural ethnic boundaries. Some terms, notably “Galatia,” present special difficulty, often because they had two or more senses.

The predominant language at this time was Greek, and almost all the literate remains are in Greek or Latin. The western and coastal areas were thoroughly hellenized, but Greek had not ousted native languages from the remoter parts. Lycaonian was still the popular speech of Lystra (Acts 14:11), and Phrygian and Celtic were spoken even later. In this hinterland Hellenism was only superficial.

Roman rule continued to favor Jewish settlement, despite anti-Semitic outbreaks at Ephesus and elsewhere. The presence of flourishing synagogue communities in many cities attracted Gentiles who sought a purer monotheism, and opened the way for the Christian mission. A very rich and important synagogue of the 3rd cent. A.D. has been excavated in Sardis.

B. Life and Religion. Greek city life in Asia Minor was superimposed on a very

上民族”（包括非利士人）显然来自爱琴海或安纳托利亚的沿海地区，或者经过这些地区来到了小亚细亚。

IV. 《新约》时期的小亚细亚。A. 综述。 当时这一地区现是一个政治和民族融合之地，该地很少保留其固有的统一性。有些古老土著民族的一些传统地名目前仍在使用，如吕底亚、每西亚、弗吕家、彼西底、吕高尼等。罗马划分的行省边界现在也仍然存在，其中一些行省界线悍然分割了自然形成的民族边界。某些术语（尤其是“加拉太”）让人很难理解，因为它们通常包含至少两种含义。

这一时期的主要语言是希腊语，几乎所有的文献遗著都是用希腊语或拉丁语写成的。西部地区 and 海岸地带已经完全希腊化，但是在偏远的地区，希腊语尚未取代本土语言。吕高尼语仍然是路司得的通用语言（徒 14:11），弗吕家语和凯尔特语是晚些时期才使用的语言。在内陆地区，希腊化仅停留在表面。

尽管在以弗所和其他地区爆发了反犹太人的运动，但是罗马统治者依然支持犹太人在此地定居。犹太会堂社区在许多城市大量出现，吸引着那些寻找更为纯正一神论的外邦人来到这里，也为基督教传教开辟了道路。人们在撒狄挖掘出一个在公元 3 世纪非常富有和重要的犹太会堂。

B. 生活和宗教。 小亚细亚的希腊城市生活建立在安纳托利亚人迥异的生活

different Anatolian substratum. The ancient village system had been theocratic and matriarchal, centered on the temple, where the god, through his priests, exercised a close supervision over his people. The ancient gods and goddesses in whom the power and fertility of nature were embodied and localized became fused with Olympian Greek deities, but their alien character persisted. The goddess of Ephesus or of Sardis was represented by a grotesque image very different from the virgin huntress Artemis (Diana) by whose name she was called.

The unit of Greek life was the city. Thousands of surviving inscriptions and the coins of scores of cities testify to the activities of civic life. The city was an intricately organized entity in which citizenship, business, social life, and religion were interwoven. The trade guilds, for instance, often sponsored religious festivals or public benefactions, whose pagan basis posed problems for the Christian whose livelihood might depend on membership.

The vaunted privileges of the cities depended on the goodwill of Rome (cf. Acts 19:40). There was spontaneous gratitude for the peace and the facility of travel and trade that the Augustan empire had brought. Emperor worship was the natural result, at first sanctioned only reluctantly. Temples of Rome and Augustus were first established at Pergamum and at Nicomedia in Bithynia (29 B.C.). Only later, particularly under Domitian (A.D. 81–96), did the enforcement of this cult become a matter of Roman policy.

方式之上。古代的村庄建立起了神权政治和母系社会体制，这一体制以神庙为中心，庙中供奉的神明通过他的祭司们严密地监督他的子民。在小亚细亚地区，拥有大能和司掌自然界丰收的古代神明，随着当地的民俗，与奥林匹斯希腊神的角色相融合，但也保留了他们的异域特征。一个怪诞的形象代表着以弗所或撒狄的女神，其形象与狩猎女神亚底米（狄安娜）的形象明显不同，但人们也称她为亚底米或狄安娜。

希腊生活以城市为单位。许多城市中留存下来的数以千计的铭文和硬币表明了市民的日常活动。城市的构成十分复杂，公民的权利和义务、商业活动、社会生活和宗教信仰在城市中相互交织。例如，贸易公会经常资助宗教节日或公众捐款，公会的异教基础与基督徒相互对立，但是基督徒可能依靠他们维持生计。

这些城市引以为傲的特权取决于罗马人的善意举动（参：徒 19:40）。人们由衷地感激奥古斯都帝国带来的和平，以及该帝国建造的旅行设施和贸易设施。帝王崇拜是自然形成的，起初人们是不太情愿地接受了这种崇拜。别迦摩和庇推尼的尼科米底亚首先建起了罗马神庙和奥古斯都神庙（公元前 29 年）。不过，后来，尤其是在图密善执政时期（公元 81–96 年），帝王崇拜成为了罗马帝国推行的一项政策。

V. Asia Minor in the NT.-A. Paul. Paul was born in Tarsus, a great cosmopolitan university and commercial city, the capital of Cilicia. Though his education may have owed more to Jerusalem than to Tarsus, he returned there some time after his conversion (Acts 9:30), and his subsequent travels were largely directed to the evangelization of Asia Minor. The country thus became a principal center of the earliest Christianity, especially when it was displaced from Jerusalem and not yet established in Rome. A high proportion of the NT Epistles was written to or from localities in this land.

Paul's first journey took him and Barnabas over the dangerous Pisidian Taurus mountains from Perga in Pamphylia to Pisidian Antioch (Yalvaç), and thence through Iconium (Konya) to Lystra and Derbe, in Lycaonia. Lystra is beside Hatunsaray; the location of Derbe was identified in 1956 at Kerti Hüyük, N of Karaman. This visit marks Paul's first coming to provincial Galatia (cf. Gal. 4:13). He usually found an opening through the synagogue, but at his unintended visit to Lystra he encountered the native religious system.

The second journey went overland, doubtless by the Cilician Gates, to revisit the same district. The route entailed crossing a section of the land still held by the client-king Antiochus IV of Commagene. The subsequent itinerary has been the subject of controversy. "The Phrygian and Galatian country" (Acts 16:6), if so rendered, probably refers to the Phrygian district which overlapped the provincial boundary of Galatia and included Iconium and Pisidian Antioch. This concurs with the belief that Paul's

V. 《新约》中的小亚细亚。A. 保罗。 保罗出生在大数，这是一座世界性的大都市、商业中心，也是基利家的都城。虽然保罗在耶路撒冷接受的教育比他在大数接受的教育多，但是他在归信后曾回到了大数（徒 9:30），他后来的传道之旅主要是为了在小亚细亚传播福音。因此，这一地区成为了最早期基督教的主要活动中心，尤其当这一中心从耶路撒冷转移，而罗马的传教中心又尚未形成时。《新约》中的大部分使徒书信都是写给这里的，或者是从这里发出去的。

在第一次传道之旅时，保罗和巴拿巴翻越了危险的彼西底托罗斯山，从旁非利亚的别加来到了彼西底的安提阿（亚尔瓦奇），然后他们从那里途径以哥念（科尼亚）到达了吕高尼的路司得和特庇。路司得位于哈图恩撒雷附近；1956年，人们在卡拉曼北侧的科提土丘发现了特庇的遗址。保罗在这行程中第一次来到了加拉太行省（参：加 4:13）。他通常先从犹太会堂传播福音，但是，当他无意间路过路司得时，遭到当地异教徒的攻击。

第二次传道之旅时，保罗由陆路（无疑经过了基利家门）重访了同一地区。这一路线必然途径科马根藩属王安提阿古四世控制的区域。人们对保罗此后的行程一直存在争议。如果将这段行程译为“弗吕家、加拉太一带地方”（徒 16:6），那么这一地区指的可能是弗吕家与加拉太行省边界重叠的地区，其中包括了以哥念和彼西底安提阿。与之相吻合的一个观点是，保罗所说的“加拉太”应当是“南加拉太”地区。这一观点证明这封使徒书信的写作时间可能更早（约公元 48 或 49 年），将《加拉太书》

dealings with “Galatia” were wholly with the southern part of the extended province. This view permits an early dating of the Epistle (*ca.* 48/49) and a natural integration of the biographical evidence of Gal. 1–2 with the sequence of Acts: it immediately preceded the Council in Jerusalem. *See GALATIA.*

“Asia” in Acts 16:6 was also in current usage the Roman province (*contra* E. Haenchen, *Acts of the Apostles* [Eng. tr. 1970]). Paul must have seen it as a strategic target, one of the most prosperous and sophisticated parts of the Roman world, a focus of Greek culture, whose greatest cities had hundreds of thousands of people. Mysia and Troas lay within Asia; the ban on preaching there did not preclude crossing the territory. From perhaps Dorylaeum, near the border of forbidden Bithynia, he travelled W to Troas. This was a strategic point (*cf.* 2 Cor. 2:12; *etc.*), for it was from here that Paul started for Europe, though this is not stressed in Acts. On his return to Jerusalem, he stopped only briefly at Ephesus (Acts 18:19–21).

Paul subsequently resided more than two years in Ephesus (*ca.* 52–55), and all Asia heard the word of the Lord (Acts 19:10). He reached the city “through the upper country” (19:1), possibly by a direct hill-road that bypassed the great crossroads of Laodicea. This accords with the probable implication of Col. 2:1 that he had not at that date visited the Lycus cities. The Ephesian residence and its aftermath were the occasion of the Corinthian correspondence, and ended after a time of special danger (*cf.* 1 Cor. 15:32; 2 Cor. 1:8, 10) in a journey N to Troas *en route* again for Macedonia (2

1 至 2 章中的传记证据与《使徒行传》中时间发生的先后顺序自然地整合在了一起可以总结出这一事件就发生在耶路撒冷会议之前不久。见 GALATIA(加拉太)。

《使徒行传》16:6 中的“亚西亚”通常指的是罗马的一个行省（对比，E. Haenchen, *Acts of the Apostles* [1970 年英译本]）。保罗一定将亚西亚行省作为一个重要的传道目的地，该省是罗马世界最富有，最复杂的省份之一，也是一个希腊文化中心，亚西亚行省的最大城市中拥有数十万人口。每西亚和特罗亚也在亚西亚行省境内；虽然该行省禁止传道，但它并不禁止传道者从这片土地上经过。耶稣的灵不许保罗往庇推尼去，保罗就从庇推尼边界附近的多利留姆向西前行，来到了特罗亚。虽然《使徒行传》中没有强调这个地方，但是这是一个重要的传道之地（参：林后 2:12 等），因为保罗正是从这里出发前往欧洲的。在返回耶路撒冷的途中，他只在以弗所短暂逗留（徒 18:19-21）。

后来保罗在以弗所停留了两年多（约公元 52 至 55 年），一切住在亚西亚的人都听见了主的道（徒 19:10）。他“经过了上边一带的地方”来到了以弗所（徒 19:1），他可能途径了一个直通以弗所的山道，该山道绕过了老底嘉的大十字路口。这种说法与《歌罗西书》2:1 中可能暗含的信息一致，即此时保罗还没有来到过吕库斯的城市。《哥林多书》中也提到了保罗在以弗所居住并遭受当地人攻击的事情，面对特殊的险境（参：林前 15:32；林后 1:8, 10），保罗离开了那里，向北前行至特罗亚，再次起程去马其顿（林后 2:12-13；参：徒 20:1）。见 EPHEBUS（以弗所）。保罗匆忙地上了

Cor. 2:12f.; cf. Acts 20:1). See EPHESUS. Paul returned by a coasting ship in haste to be at Jerusalem for Pentecost. He gave Troas the longest time possible, but then went past Ephesus, perhaps because of prospective delays in negotiating the silting port, and called the Ephesian elders to Miletus.

Paul's last recorded visit to Asia Minor was on his voyage as a prisoner to Rome. The ship clung to the shores of Cilicia and Pamphylia, where a westward coastal current offsets the northwest winds. At Myra in Lycia the party transferred to a ship of the Alexandrian grain fleet (Acts 27:5).

The Epistles provide evidence for Paul's later dealings with the churches of this land. Philem. 22 shows that Paul had some hope of visiting Colossae after release from imprisonment. In my opinion, Paul wrote Philemon from Rome. On the hypothesis that he was in fact released after two years, the references to Ephesus and to Troas and Miletus in the Pastorals suggest that he had then revisited them all.

The geographical perspective helps in resolving the vexed questions surrounding the relation of Acts with the Epistles and the reliability of Acts itself. The classic case is the question of the usage of the term "Galatian": the "South Galatian" view adopted here interlocks fruitfully with Acts. Ephesians, Colossians, and Philemon are ostensibly linked. Ephesians may have been an encyclical to the churches of Asia, delivered first in Ephesus and ending its course as the "letter from Laodicea" that Paul commended to nearby Colossae

岸边的船，赶回到耶路撒冷过五旬节。他可能在特罗亚逗留的时间最长，但他之后越过了以弗所，可能预见到港口淤泥会耽误行程，就差人请以弗所的长老到米利都来会面。

保罗被囚禁送往罗马的路上途径了小亚细亚，这是《新约》中记载的保罗最后一次来到这里。船只靠近基利家和旁非利亚的海岸，那里向西的洋流抵消了西北风。这些人在吕家的每拉换乘亚历山大港运粮的船只（徒 27:5）。

使徒书信证明保罗后来与这片土地上的教会仍有来往。《腓利门书》1:22 中的表述说明保罗希望被释放后可以拜访歌罗西。在我看来，保罗是从罗马给腓利门写的信。假设两年后保罗真的被释放，那么在教牧书信中提到以弗所、特罗亚和米利都时，保罗重游了这几个地方。

《使徒行传》与使徒书信之间的关系，以及《使徒行传》本身的可靠性，这些难题可以借助地理学知识得以解决。一个典型的例子是书信中使用了“加拉太人”这一词语：此处所说的“南加拉太人”与《使徒行传》中的众多相关表述紧密相连。从表面上看，《以弗所书》、《歌罗西书》和《腓利门书》是连接在一起的。《以弗所书》可能是写给亚西亚教会的一份公函，它首先在以弗所传念，当保罗给附近的歌罗西推荐“老底嘉来的信”时（西 4:16），这一公函的传递过程最终结束。老底嘉当时是该地区的一座主要城市，它的地位超过与其

(Col. 4:16). Laodicea was then the principal city of the district and overshadowed its close neighbors Hierapolis and Colossae (cf. Col. 4:13). All three were important in the early Church, but Colossae (near Honaz), now deserted and unexcavated, was the destination of two Epistles (Colossians and Philemon). According to 1 Tim. 1:3 Paul left Timothy, himself probably a native of Lystra (Acts 16:1), at Ephesus, and at least the first letter was ostensibly sent there to him. Some or all of the Captivity Epistles have often been ascribed to a hypothetical imprisonment in Ephesus, but this is questionable.

B. Peter and the General Epistles. 1 Peter is addressed to the “Dispersion” in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet. 1:1). These names are all to be taken in their provincial sense. Bithynia, though forbidden to Paul, must have received the gospel early. The Roman governor Pliny found Christianity in great strength in Pontus (rather than Bithynia proper) ca. A.D. 110 (Pliny *Ep.* x.96). F. J. A. Hort argued long ago that the list in 1 Peter represents the sequence of Silvanus’ projected route. The present writer has suggested that this probably involved using the important road from Amisus on the Pontic coast through Amasia in Pontus Galaticus, in the eastern part of what was then the province of Galatia. This suits the provincial terminology used before Vespasian’s reorganization. It also suggests that the Celtic territory of North Galatia was not in view here any more than elsewhere in the NT, for the continuation of Silvanus’ route to Asia presumably crossed the Pauline districts of the south.

毗邻的城市希拉波立和歌罗西（参：4:13）。这三座城市在早期教会中占有重要地位，但是歌罗西（霍纳兹附近）现已无人居住，也尚未被人们发掘，但是它是两封使徒书信（《歌罗西书》和《腓利门书》）的最终目的地。根据《提摩太前书》1:3 中的描述，保罗在以弗所与提摩太告别，而提摩太可能就是路司得人（徒 16:1），从表面上看，至少第一封书信是保罗从以弗所写给提摩太的。人们假设部分或全部狱涵是保罗被囚在以弗所时写的，但是这一假设还是值得怀疑。

B. 彼得和大公书信。《彼得前书》是写给那些“分散”在本都、加拉太、加帕多加、亚西亚和庇推尼寄居的人（彼前 1:1）。这些名字都是被理解为行省。虽然庇推尼禁止保罗传道，但是这里的人必然很早就听到了福音。约公元 110 年，罗马总督蒲林尼发现本都（而不是庇推尼）基督教的势力非常大（Pliny *Ep.* x.96）。霍特（F. J. A. Hort）长久以来一直赞成，《彼得前书》中列举的行省也是西拉先后经过的地方。当代作家认为这次行程可能途径了一条重要的路线，即从黑海岸边的阿米苏斯出发穿过本都加拉提科斯（Pontus Galaticus）的阿马西亚，本都加拉提科斯的东部就是当时加拉太行省。这与维斯帕先皇帝重组之前的罗马行省相符。还有人说，《新约》的其他经文中再没有提及北加拉太的凯尔特人的领土，因为后来西拉所走的路线可能经过了保罗路线的南段地区。



Roman bridge at Assos, a Greek city of the Troad and the only good harbor on the north shore of the Adramyttian Gulf. There Paul rejoined his companions to return via Macedonia to Jerusalem. (B. K. Condit)

On any view of 2 Peter it seems that 2 Pet. 3:1 is intended to refer to 1 Peter and to imply a destination among the same recipients in Asia Minor. This cannot, however, be used to shed light on the destination of Jude.

C. The Johannine Literature. This literature poses complex problems, but strong traditions link both the Fourth Gospel and the Epistles with Ephesus. Irenaeus is explicit in locating the Gospel there (*Adv. haer.* iii.1.2). The First Epistle combats a form of Docetism which is often referred to John's traditional opponent Cerinthus at Ephesus. It is hazardous to argue an Asian setting from such other supposed parallels as Nicolaitanism or the teaching opposed by Paul at Colossae.

D. The Revelation. The book is addressed to "the seven churches of Asia" (Rev. 1:11; 2-3). These were certainly not the only churches of the province. Geographical considerations confirm Ramsay's suggestion that these seven were chosen as the best postal stages for

罗马在亚朔建造的桥梁，亚朔是特洛阿德的一座希腊城市，也是阿德拉米蒂湾北岸唯一的良港。保罗在此处与他的同伴汇合，他们途经马其顿返回到耶路撒冷。(B. K. Condit)

不论从哪一方面讲，《彼得后书》3:1似乎都在参考《彼得前书》中内容，并暗示出它是写给小亚细亚的同一地方的书信。但是并不能由此推测出《犹大书》的寄信目的地。

C. 使徒约翰著作。这众文献引发了一些复杂的问题，但是人们习惯于将《第四福音书》和使徒书信与以弗所联系在一起。爱任纽明确表示这卷福音书是在以弗所写成的 (*Adv. haer.* iii.1.2)。《约翰一书》反对某种幻影说，人们通常认为这一学说是由约翰的宿敌，以弗所的西林多提出的。尼哥拉主义或保罗在歌罗西所反对的教义等异端学说也产生于小亚细亚，但如果因此就认定使徒约翰著作地点为小亚细亚，则是有害无益的。

D. 《启示录》。这本书是写给“亚西亚的七个教会”的 (启 1:11; 2-3)。当然，除了这七个教会，亚西亚行省还有其他的教会。地理位置证实了拉姆塞的观点，之所以选择这些教会，是因为它们是亚西亚所有教会中最佳的收信地，信使约翰依次途径这些地方。他从拔摩海

the whole Church in Asia, placed in sequence along the messenger's route. On landing from Patmos at Ephesus he went N to Smyrna (İzmir) and Pergamum (Bergama), and then turned SE along the great road through Thyatira (Akhisar) and Sardis (Sart, near Salihli) to Philadelphia (Alaşehir) and Laodicea (near Denizli). It is possible that this route had already long been in use for the distribution of Christian letters. The same concern with communication is relevant to 1 Pet. 1:1 and perhaps to Ephesians, if that was in fact an encyclical.

The words of Christ in the seven letters are full of OT language applied to the particular needs of the named churches. They show an intimate knowledge of the cities of Asia and are rich in local allusion, reflecting what was probably a situation of impending persecution under Domitian. The Sardis letter, for instance, recalls the proverbial unpreparedness of Croesus (Rev. 3:2f.), and the Laodicean letter alludes to the tepid and emetic water of the city's aqueduct, in contrast to the scenic hot cascades of Hierapolis (Pamukkale) and the cold water of Colossae (Rev. 3:15f.). More important are the allusions that may shed light on the larger historical situation of the Church in Asia: pressures from the new enforcement of the emperor cult and from both Jewish and antinomian opponents. The Revelation is a classic document of an obscure phase of church history, and the study of contemporary Asia is a focal point of approach to it.

E. After the NT. It is beyond the scope of this article to relate in detail the later history of the Church in Asia Minor. Yet this land was so important that

岛登陆, 到达以弗所, 继续向北来到士每拿(伊兹密尔)和别迦摩(贝加蒙), 然后沿着大道向东南走, 穿过推雅推喇(阿克希萨)和撒狄(萨特, 萨利赫利附近)到达非拉铁非(阿拉谢希尔)和老底嘉(代尼兹利附近)。基督徒可能长久以来就利用这条道路发送基督徒的信件。如果这真的是一封公函, 那么相同的通信考量与《彼得前书》1:1 相关, 或许与《以弗所书》也有关联。

为了让这七个指定的教会读懂基督的话语, 这七封信还特意使用了《旧约》中的语言。这七封信中的内容显示出约翰对亚西亚的城市非常了解, 其中含有大量的当地的典故, 这可能反映出基督徒即将遭受图密善的迫害。例如, 写给撒狄教会的信用格言般的话语回忆了克里萨斯王遭受的突如其来的灾难(启 3:2-3), 写给老底嘉教会的信中提到了城市沟渠中吐出的温水, 这与风景优美的希拉波立(棉花堡)瀑布中的热水和歌罗西的冷水形成了鲜明的对比(启 3:15-16)。更为重要的是, 这些典故可能揭示出亚西亚教会更广泛的历史背景: 它们面临着执行皇帝崇拜新政的压力, 和犹太人和唯信仰论反对者施加的压力。《启示录》是一本记录教会历史昏暗时期的经典作品, 要想了解这一时期, 人们就必须将注意力集中在同时代的亚西亚研究上。

E. 新约之后。 本文的目的不在于详细探讨小亚细亚后期的教会史。但是这片土地如此重要, 以至于《圣经》之外的人物和作品都引发了《圣经》之内的辩

extrabiblical personalities and writings obtrude here on biblical debates. Ignatius of Antioch (ca. 115) was escorted through Asia Minor for martyrdom in Rome, and wrote epistles from Smyrna to the churches in Ephesus, Magnesia, and Tralles, and later from Troas to Smyrna and Philadelphia. These letters have an obvious bearing on three of the churches of the Revelation. W. Bauer has built a precarious argument from silence here into his view of orthodoxy and heresy in the early Church. Polycarp, to whom Ignatius addressed another letter, spans the history of the church in Smyrna from the days of John to his martyrdom there in extreme old age about A.D. 155. Philip (probably the apostle) is said to have died at Hierapolis, where also lived Papias, who transmitted through Eusebius traditions about the apostolic writings.

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论。安提阿的爱任纽（约公元 115 年）被护送罗马殉道时曾途径了小亚细亚，他在士每拿给以弗所、马格尼西亚和他拉勒的教会写了书信，后来又在特罗亚给士每拿和非拉铁非的教会写信。这些书信显然与《启示录》中提到的三个教会有关。对此鲍尔（W. Bauer）建立了一个危险的默证，集中体现在他对早期教会正统与异端的观点上。坡旅甲（爱任纽曾寄给他另一封信）经历了约翰的日子，直到公元 155 年他以极高的年纪殉道之时，一直生活在士每拿，因此他见证了士每拿教会的这段历史。据说，腓力（可能指的是使徒腓力）死于希拉波利斯，帕皮亚也曾住在希拉波利斯，并通过尤西比乌斯的作品将使徒时代的著作流传了下来。

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Biblical: Here many classic old works have not been superseded: J. B. Lightfoot, *St. Paul's Epistles to the Colossians and to Philemon* (1875), intro.; Ramsay, *CRE; SPT; Historical comm. on St. Paul's Epistle to the Galatians* (1899); *Letters to the Seven Churches of Asia* (1904); *Cities of St. Paul* (1907); F. J. A. Hort, *First Epistle of St. Peter I.1-II.17* (1898), pp. 157-185; for more recent work on specific matters see C. J. Hemer, "Unto the Angels of the Churches," *Buried History*, 11 (1975), four articles; "Alexandria Troas," *Tyndale Bulletin*, 26 (1975), 79-112; and "The Address of 1 Peter," *Expos. T.*, 89 (1977/78).

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C. J. HEMER

ASIARCH

ā'zhi-ärk [Gk. *Asiarchēs*] (Acts 19:31); AV "chief of Asia"; NEB "dignitaries of the province." The title given to certain men of high honorary rank in the Roman province of Asia. What their exact functions were is not altogether clear. They derived their appellation from the name of the province over which they presided (cf. Bithyniarch, Cariarch, Syriarch). Brandis has shown that they were not "high priests of Asia," as some have thought, but delegates of individual cities to the provincial council (*Commune Asiae*) which regulated the worship of

有关《圣经》的文献：下列诸多古老经典尚未过时：J. B. Lightfoot, *St. Paul's Epistles to the Colossians and to Philemon* (1875), 简介；Ramsay, *CRE; SPT; Historical comm. on St. Paul's Epistle to the Galatians* (1899)；*Letters to the Seven Churches of Asia* (1904)；*Cities of St. Paul* (1907)；F. J. A. Hort, *First Epistle of St. Peter I.1-II.17* (1898), 157-185 页；具体事件的更近代的作品见 C. J. Hemer, "Unto the Angels of the Churches," *Buried History*, 11 (1975), 四篇；"Alexandria Troas," *Tyndale Bulletin*, 26 (1975), 79-112 和 "The Address of 1 Peter," *Expos. T.*, 89 (1977/78)。

铭文：全集中收录了大量铭文，见 *Inscriptiones Graecae ad Res Romanas Pertinentes*, R. Cagnat 等人编 (4 卷, 1911-1927)；*Monumenta Asiae Minoris Antiqua*, W. M. Calder 等人编 (8 卷, 1928-1962)；*Tituli Asiae Minoris*, E. Kalinka 等人编 (1901 起)。另见杂志 *Anatolian Studies*。其他材料散布在许多著作之中。

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ASIARCH 亚西亚首领

音译：ā'zhi-ärk【希腊语：*Asiarchēs*】(徒 19:31)；《钦定版圣经》译为 "chief of Asia" ("亚西亚的首领")；《新英文译本》译为 "dignitaries of the province" ("亚西亚的首长")。它是罗马亚西亚行省的某些地位显赫的高官的头衔。他们的具体职责现已不太清楚。这一称谓源自他们管理的行省的名字(参：庇推尼首领、卡里亚首领和亚兰首领)。布兰迪斯 (Brandis) 解释说，他们不是有些人认为的 "亚西亚的大祭司"，而是亚西亚议会在各个城市中的代表 (*Commune Asiae*)，他们管理各自城市中人们，使他们崇拜罗马和罗马的皇帝。他们可能

Rome and of the emperor. They were probably assembled at Ephesus, among other places, to preside over the public games and the religious rites at the festival, in honor of the gods and the emperor, when they sent word to Paul and gave him a bit of friendly advice, not to present himself at the theater (Acts 19:31).

The title could be held along with any civil office and with the high-priesthood of a particular city. An Asiarch served for one year, but reelection was possible (the tenure of office, according to Ramsay, was four years). The municipalities must have shown the Asiarchs high honor, as we find the names of many perpetuated on coins and inscriptions. The office could be held only by men of wealth, as the expenses of the provincial games were for the greater part defrayed by the Asiarchs.

Bibliography.—Pauly-Wissowa, II/1, 471–483; II/2, 1564–1578; Eusebius *HE* iv.15; Strabo *Geog.* xiv.1.42 [649]; *CBP*, I, 55–58; II, ch. 11; L. R. Taylor, “The Asiarchs,” in *BC* V, 256–262; *RRAM*. pp. 449f., 1298–1301, 1526.

M. O. EVANS

ASIBIAS

as-ə-bī'əs [Gk. *Asibias*]. One who put away his foreign wife (1 Esd. 9:26). Cf. MALCHIJAH 3 (Ezr. 10:25).

ASIEL

as'ē-əl [Gk. *Asiēl*].

1. Grandfather of Jehu, one of the Simeonite “princes” mentioned in 1 Ch. 4:35 as sharing Judah’s inheritance (see Josh. 19:9).

会在以弗所或其他地方集会，并负责组织公共竞技比赛，在节日里主持宗教仪式，向神明和皇帝致敬，他们曾经打发人来劝保罗，让他不要冒险到戏园前（徒 19:31）。

某个城市的地方长官或大祭司可能同时兼任这一官职。亚西亚首领的任期是一年，但是可以再次竞选这一职位（拉姆塞认为这一官职的任期是四年）。市民必须对亚西亚首领怀有崇高的敬意，因为我们发现很多首领的名字长存于硬币和铭文之中。这一官职必须由富有之人担任，因为亚西亚首领需支付举办行省竞技比赛的大部分资金。

书目——Pauly-Wissowa, II/1, 471–483; II/2, 1564–1578; Eusebius *HE* iv.15; Strabo *Geog.* xiv.1.42 [649]; *CBP*, I, 55–58; II, ch. 11; L. R. Taylor, “The Asiarchs,” in *BC* V, 256–262; *RRAM*. 449-450 页, 1298–1301, 1526。

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ASIBIAS 亚斯比亚

音译: as-ə-bī'əs 【希腊语: *Asibias*】。休掉外邦妻子的男人之一（拉一 9:26）。参: MALCHIJAH 3（玛基雅 3）（拉 10:25）。

ASIEL 亚薛、亚西尔

音译: as'ē-əl 【希腊语: *Asiēl*】。

1、《历代志上》4:35 中称他为耶户的祖先，西缅支派的“族长”之一，西缅支派分得了犹大的地业（见书 19:9）。

2. A scribe engaged by Ezra to write down Scripture (2 Esd. 14:24).

3. AV ASAEL. An ancestor of Tobit (Tob. 1:1). Cf. Jahzeel (Gen. 46:24).

ASIPHA

ə-si'fə (1Esd. 5:29, AV, NEB). See HASUPHA.

ASK

[esp. Heb. *šā'al*; Gk. *aitéo*, *erōtáō*, *eperōtáō*, *pynthánomai*].

A distinction can probably be made between Heb. *šā'al*/Gk. *(ep)erōtáō*, which imply the request of an equal, and *aitéo*, the word commonly used with reference to prayer, where the petition is by an inferior asking from a superior (Mt. 6:8; 7:7f.; Mk. 10:35; Jn. 14:13; etc.). It is not, however, asking in the sense of begging, but rather as a child making request of its father. The petitioner asks both because of his need and out of the assurance that he is welcome. He is assured before he asks that the petition will be granted, if he asks in accordance with God's will (1 Jn. 3:22; 5:15). See also PRAYER.

The normal sense of *pynthánomai* is "request information or explanation" (e.g., Lk. 15:26; Acts 4:7; 10:18, 29; 23:19).

In Dnl. 2:10, AV "ask at" is archaic for "ask of."

2、以斯拉找来的抄写《圣经》的文士之一（拉二 14:24）。

3、《钦定版圣经》译为 ASAEL（“埃索尔”）。托比的祖先之一（比 1:1）。参：雅薛（创 46:24）。

ASIPHA 哈苏巴

音译：ə-si'fə（《钦定版圣经》，《新英文译本》，拉一 5:29）。见 HASUPHA（哈苏巴）。

ASK 问、祈求

【希伯来语：*šā'a*；希腊语：*aitéo*, *erōtáō*, *eperōtáō*, *pynthánomai*】。

希伯来语 *šā'al* 或希腊语 *(ep)erōtáō* 的含义是平等的请求，而希腊语 *aitéo* 通常含义是祷告，指的是下级对上级的祈求（太 6:8; 7:7-8; 可 10:35; 约 14:13 等），人们可以看出这几个词语之间的差别。然而 *aitéo* 这个词并没有乞求的含义，而是一个孩子对父亲的请求。请求者发出诉求，既因为他有所需求，也是确信自己的求告比得到应允。在发出请求之前，他知道，如果他遵守神的命令，那么他的祈求定可以得到满足（约壹 3:22; 5:15）。另见 PRAYER（祷告）。

Pynthánomai 一词的通常含义是“询问信息或解释说明”（如，路 15:26; 徒 4:7; 10:18, 29; 23:19）。

在《但以理书》2:10 中，《钦定版圣经》中的“ask at”是“ask of”（“询问”）的古语表达方式。

ASKALON

as'kə-lon [Gk. *Askalōn*] (1 Macc. 10:86; 11:60; 12:33); AV, NEB, ASCALON. See ASHKELON.

ASKELOON

as'kə-lon (AV, Jgs. 1:18; 1 S. 6:17; 2 S. 1:20). See ASHKELON.

ASLEEP.

See SLEEP.

ASMODEUS

az-mō-dē'əs [Heb. 'ašm^eday; Gk. *Asmodaios*]; NEB ASMODAEUS. An evil spirit figuring in the apocryphal book of Tobit. The name is probably derived from Heb. *šāmad*, “destroy”; and it may be related as well to the Persian *Aesma Daeva*, or spirit of lust, of Zoroastrianism. In Jewish tradition Asmodeus was thought equivalent to Abaddon (Job 31:12) and Apollyon (Rev. 9:11). In Tobit the spirit was enamoured of Sarah to the point of killing her seven successive husbands on their wedding nights. Asmodeus was ultimately dispelled by a magical potion (Tob. 6:15; 8:3).

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ASMONEANS.

See HASMONEANS.

ASNAH

as'nə [Heb. 'asnā — ‘thornbush’; Gk. *Asana*]; AV and NEB Apoc. ASANA. One of the Nethinim, who returned with Zerubbabel from exile (Ezr. 2:50; 1 Esd. 5:31).

ASKALON 亚实基伦

音译: as'kə-lon【希腊语: *Askalōn*】(马一 10:86; 11:60; 12:33);《钦定版圣经》和《新英文译本》译为 ASCALON (“亚实基伦”)。见 ASHKELON (亚实基伦)。

ASKELOON 亚实基伦

音译: as'kə-lon(《钦定版圣经》, 士 1:18; 撒下 6:17; 撒下 1:20)。见 ASHKELON (亚实基伦)。

ASLEEP 睡着、沉睡

见 SLEEP (睡觉)。

ASMODEUS 恶魔阿斯莫德

音译: az-mō-dē'əs【希伯来语: 'ašm^eday; 希腊语: *Asmodaios*】;《新英文译本》译为 ASMODAEUS (“阿斯莫德”)。次经《多比传》中提到了这一恶魔。这个名字可能源自希伯来语 *šāmad*, 意思是“毁灭”; 他也可能与波斯语 *Aesma Daeva* (“拜火教”)或欲望之灵有关。在犹太人的传说中, 阿斯莫德等同于亚巴顿(伯 31:12)和亚玻伦(启 9:11)。在《多比传》中, 这个魔鬼极为迷恋撒拉, 他甚至在新婚之夜相继杀死了撒拉的七任丈夫。阿斯莫德最终被有魔力的气息驱赶走了(比 6:15; 8:3)。

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ASMONEANS 哈斯摩尼

见 HASMONEANS (哈斯摩尼)。

ASNAH 押拿

音译: as'nə【希伯来语: 'asnā——“荆棘丛”; 希腊语: *Asana*】;《钦定版圣经》和《新英文译本》的《次经》中译为 ASANA (“押拿”)。尼提宁 (“殿役”)之一, 同所罗巴伯从被掳之地回到耶路

撒冷（拉 2:50；拉一 5:31）。

ASNAPPER

asnap'ər (Ezr. 4:10, AV, NEB). *See* OSNAPPAR; ASHURBANIPAL.

ASOM

ā'səm (1 Esd. 9:33; AV, NEB). *See* HASHUM.

ASP

[Heb. *peṭen* (Dt. 32:33; Job 20:14, 16; Isa. 11:8); Ugar. *btñ*; Akk. *bašmu*; Gk. *aspis* (Rom. 3:13)]. Any species of poisonous snake would suit the above references, though *peṭen* is rendered “adder” in Ps. 58:4; 91:13 by the AV and RSV. The biblical usage is uniformly metaphorical.

See also ADDER; SERPENT; VIPER.

ASPALATHUS

as-pal'ə-thəs (Sir. 24:15, AV). *See* CAMEL'S THORN.

ASPATHA

ašt-pā'thə [Heb. 'aspātā]. One of the ten sons of Haman killed by the avenging Jews (Est. 9:7).

ASPHALT

See BITUMEN.

ASPHAR

as'fār [Gk. *Asphar*]. A pool in the wilderness of Tekoa, near which Jonathan and Simon Maccabeus camped when fleeing from Bacchides (1 Macc. 9:33; Josephus *Ant.* xiii.1.2). J. Simons (*GTTOT*, § 1152) says that the identification with ez-Za'ferân is

ASNAPPER 亚斯那巴

音译: asnap'ər (《钦定版圣经》,《新英文译本》,拉 4:10)。见 OSNAPPAR (亚斯那巴); ASHURBANIPAL (亚述巴尼帕)。

ASOM 哈顺

音译: ā'səm (《钦定版圣经》,《新英文译本》;拉一 9:33)。见 HASHUM (哈顺)。

ASP 虺蛇

【希伯来语: *peṭen* (申 32:33; 伯 20:14, 16; 赛 11:8); 乌加里特语: *btñ*; 阿卡德语: *bašmu*; 希腊语: *aspis* (罗 3:13)】。虽然《钦定版圣经》和《修订标准译本》的《诗篇》58:4 和 91:13 将 *peṭen* 译为“adder” (“蝰蛇”), 但是任何一种毒蛇都可以用上述的词语来表示。《圣经》中一律采用该词的比喻含义。

另见 ADDER (蝰蛇); SERPENT (蛇); VIPER (毒蛇)。

ASPALATHUS 玫瑰

音译: as-pal'ə-thəs (《钦定版圣经》, 便 24:15)。见 CAMEL'S THORN (骆驼刺)。

ASPATHA 亚斯帕他

音译: ašt-pā'thə 【希伯来语: 'aspātā】。复仇犹太人杀死的哈曼的十个儿子之一 (斯 9:7)。

ASPHALT 石漆

见 BITUMEN (沥青)。

ASPHAR 阿斯发

音译: as'fār 【希腊语: *Asphar*】。提哥亚旷野上的一眼泉水, 约拿单和西门马加比从巴克西逃出来之后, 在这个泉水边安下了营寨 (马一 9:33; Josephus *Ant.* xiii.1.2)。西蒙斯 (J. Simons) 说 (*GTTOT*, 1152 段), 人们认为该泉水就是札费兰 (ez-Za'ferân), 但这种说法是值得怀疑

doubtful, since that name occurs at several places.

ASPHARASUS

as-fār'ə-səs (1 Esd. 5:8, AV, NEB). See MISPAN.

ASRIEL

as'rē-əl [Heb. 'asri'ēl]; AV also ASHRIEL (1 Ch. 7:14; NEB omits). A man of the tribe of Manasseh (Nu. 26:31; Josh. 17:2). According to 1 Ch. 7:14 he was born to Manasseh by an Aramean concubine.

ASRIELITES

as'rē-ə-lits [Heb. hā'asri'ēli]. The family name of Asriel (Nu. 26:31).

ASS

[Heb. h^amôr, 'atôn, 'ayir; Akk. atânu; Gk. ónos, hypozygion (Mt. 21:5; 2 Pet. 2:16)]; AV also ASS COLT ('ayir, Jgs. 10:4; 12:14), YOUNG ASS ('ayir, Isa. 30:6, 24); NEB also DONKEY, BEAST OF BURDEN (Mt. 21:5), BEAST (2 Pet. 2:16); HE-ASS [Heb. h^amôr (Gen. 12:16), 'ayir (32:15)]; AV also FOAL (Gen. 32:15); SHE-ASS ['atôn]; SWIFT ASS ['arôd] (Job 39:5b); AV, NEB, WILD ASS; WILD ASS [pere', 'ārôd] (Jer. 48:6, emended from MT ^arô'ēr, with LXX A ónos ágrios; but cf. 17:6); Aram ^arād (Dnl. 5:21)]; AV also "heath" (Jer. 48:6); NEB also "sand-grouse" (Jer. 48:6); YOUNG ASS [Gk. onáron] (Jn. 12:14); NEB DONKEY. The ass had been domesticated in Mesopotamia by the 3rd millennium B.C., being used as a beast of burden from the patriarchal period in Israel (Gen. 42:26; Isa. 16:14; 25:18;

的, 因为这个名字在多处经文中出现过。

ASPHARASUS 阿斯法勒

音译: as-fār'ə-səs (《钦定版圣经》和《新英文译本》, 拉一 5:8)。见 MISPAN (米斯拔)。

ASRIEL 亚斯列

音译: as'rē-əl【希伯来语: 'asri'ēl】;《钦定版圣经》也译为 ASHRIEL (“亚斯列”, 代上 7:14;《新英文译本》中省略了这个名字)。玛拿西支派的人 (民 26:31; 书 17:2)。根据《历代志上》7:14 中的记载, 亚斯列是玛拿西的妾亚兰人所生的。

ASRIELITES 亚斯烈人

音译: as'rē-ə-lits【希伯来语: hā'asri'ēli】。亚斯烈家族的名字 (民 26:31)。

ASS 驴

【希伯来语: h^amôr, 'atôn, 'ayir; 阿卡德语: atânu; 希腊语: ónos, hypozygion (太 21:5; 彼后 2:16)】;《钦定版圣经》也译作 ASS COLT ('ayir, 士 10:4; 12:14) 和 YOUNG ASS (('ayir, 赛 30:6, 24), 这两词汉译同为“驴驹”。《新英文译本》也译为 DONKEY (“驴”)、BEAST OF BURDEN (“小驴”) (太 21:5)、BEAST (“驴”) (彼后 2:16) 或 HE-ASS (“公驴”)【希伯来语: h^amôr (创 12:16), 'ayir (创 32:15)】;《钦定版圣经》也译为 FOAL (“驴驹”) (创 32:15); SHE-ASS (“母驴”)【atôn】; SWIFT ASS (“快驴”)【'arôd】(伯 39:5b);《钦定版圣经》和《新英文译本》中译作 WILD ASS (“野驴”)、WILD ASS (“野驴”)【pere', 'ārôd] (耶 48:6, 根据《马所拉文本》中的 ^arô'ēr 进行的修订,《七十士译本》《亚历山大抄本》译为 ónos ágrios; 但参: 耶 17:6); 亚兰语: ^arād (但 5:21)】;《钦定版圣经》另译为 “heath” (“杜松” 耶

etc.). It was renowned for its strength (cf. Gen. 49:14), and was the animal normally ridden by nonmilitary personnel (cf. Nu. 22:21; Jgs. 10:4; 1 S. 25:20; etc.). The Messiah's use of the ass (Zec. 9:9; Mt. 21:1-7; Jn. 12:14) thus depicts Him as the Prince of Peace.

48:6)；《新英文译本》另译作“sand-grouse”（汉译同为“杜松”）；**YOUNG ASS**（“驴驹”）【希腊语：*onárian*】（约 12:14）；《新英文译本》译为 DONKEY（“驴”）。公元前 3000 年时，美索不达米亚地区的人们就已经驯化了驴，在以色列族长时期，人们将驴作为一种役畜（创 42:26；赛 16:14；25:18 等）。驴是一种强壮的动物（参：创 49:14），通常非军事人员骑着这种动物（参：民 22:21；士 10:4；撒上 25:20 等）。因此，骑着驴驹的弥赛亚就是和平之主（亚 9:9；太 21:1-7；约 12:14）。



Asses at the harvest. Painted wall sculpture in limestone, probably from the tomb of Metjetjy at Saqqârah (late 5th-early 6th Dynasty Egypt, ca. 2400 B.C.) (Royal Ontario Museum, Toronto)

The Torah prohibited the use of an ass and an ox yoked together for plowing (Dt. 22:10). While ass meat was eaten in emergencies (cf. 2 K. 6:25), the dietary laws regarded it as unclean (Lev. 11:1-8; Dt. 14:3-8). As one of the most common domestic animals the ass was virtually indispensable to sedentary life, and was thus one indication of wealth (cf. Gen. 12:16; Job 1:3; Ezz. 2:66f.; etc.). The animal symbolized wildness (Gen. 16:12; Hos. 8:9), strength (Gen. 49:14),

石灰岩壁画中描述的是收获中的驴，该壁画可能是在麦特耶提（Metjetjy）墓（位于塞加拉）中发现的。（埃及的第五王朝末期，第六王朝早期，约公元前 2400 年）（多伦多，皇家安大略博物馆）

《摩西五经》禁止人们并用牛和驴耕地（申 22:10）。人们只有在紧急的情况下才能食用驴肉（参：王下 6:25），饮食律法认为驴肉是不洁净的食物（利 11:1-8；申 14:3-8）。作为最常见的驯养家畜，驴实际上是人们定居生活中不可或缺的动物，因此它也是财富的象征（参：创 12:16；伯 1:3；拉 2:66-67 等）。这种动物也是野性（创 16:12；何 8:9）、力量（创 49:14）、轻蔑（结 23:20）和尸体蒙羞（耶 22:19）的象征。

contempt (Ezk. 23:20), and the dishonoring of a corpse (Jer. 22:19).

Like the ox, the ass participated in sabbath rest (Dt. 5:14); it also received proper care on that day (cf. Lk. 13:15; 14:5). The ass was once employed miraculously to give fresh direction to Balaam's prophetic abilities (Nu. 22-24).

R. K. H.

驴和牛都享受安息（申 5:14）；人们在安息日必须给予它适当的照料（参：路 13:15；14:5）。神曾借助驴指示巴兰如何行预言之能（民 22-24）。

词条作者：R. K. H.

ASSAILANTS.

In Ps. 18:39; 92:11; Lam. 3:62; etc., derivatives of Heb. *qûm*, "arise," are used to describe those who rose in opposition to the aspirations or the behavior of the godly. They sometimes employed physical force (cf. Ps. 18:39), but their downfall was always confidently expected by the righteous (cf. 92:11; 109:28). The AV translates "those that rise up against (me)"; the NEB has "foes," "adversaries," "opponents," "enemies."

ASSALIMOTH

ə-sal'i-mōth (1 Esd. 8:36, AV, NEB). See SHELOMITH.

ASSANIAS

a-sə-nī'əs (1 Esd. 8:54, AV). See HASHABIAH 8.

ASSASSINS

[Gk. *sikarioi*] (Acts 21:38); AV MURDERERS; NEB TERRORISTS. The Sicarii, an outlaw band described by Josephus, and mentioned in Acts because Lysias mistook Paul for their Egyptian leader.

Josephus (*BJ* ii.13.3; cf. ii.17) relates that

ASSAILANTS 攻击者、仇敌

《诗篇》18:39、92:11 和《耶利米哀歌》3:62 等经文采用希伯来词 *qûm*（“出现”）的派生词形容那些与圣洁之人的心意或行为相对抗的人。他们有时动用武力（参：诗 18:39），但是义人一直相信他们最终会遭到报应和惩罚（参：诗 92:11；109:28）。《钦定版圣经》将之翻译成“those that rise up against (me)”（“攻击我的人”）；《新英文译本》则译为“foes”、“adversaries”、“opponents”、“enemies”（汉译均为“仇敌”）。

ASSALIMOTH 示罗密

音译：ə-sal'i-mōth（《钦定版圣经》，《新英文译本》，拉一 8:36）。见 SHELOMITH（示罗密）。

ASSANIAS 哈沙比雅

音译：a-sə-nī'əs（《钦定版圣经》，拉一 8:54）。见 HASHABIAH 8（哈沙比雅 8）。

ASSASSINS 凶徒

【希腊语：*sikarioi*】（徒 21:38）；《钦定版圣经》译为 MURDERERS；《新英文译本》译为 TERRORISTS（汉译均为“凶徒”）。约瑟夫斯描述过匕首党歹徒，《使徒行传》中也提到了他们，因为吕西亚将保罗误认为是匕首党的埃及首领。

约瑟夫斯描述道：“在耶路撒冷兴起了

“there sprang up in Jerusalem a class of robbers called Sicarii, who slew men in the daytime, and in the midst of the city. This they did chiefly when they mingled with the populace at the festivals, and, hiding short daggers in their garments, stabbed with them those that were their enemies. The first to be assassinated by them was Jonathan the high priest, and after him many were slain daily” (see also *Ant.* xx.8.6; xx.9). The name is derived from Lat. *sica*, “a dagger.” The Sicarii were implacable in their hatred to Rome and to those Jews who were suspected of leaning toward Rome. They took a leading part in the Jewish rebellion and in the disturbance previous to it and also in the faction quarrels during the war. After the war they continued their nefarious practices in Egypt and Cyrene, to which they had fled.

S. F. HUNTER

ASSAY.

Archaic in the AV for “attempt,” “venture.” In the RSV and NEB of Jer. 6:27 it renders Heb. *bāhan*, “test,” “prove” (AV “try”), with reference to the role of Jeremiah as “assayer and tester” (*bāhôn*, *mibšār*; AV “a tower and a fortress”) of Israel.

ASSEMBLIES, MASTERS OF

(Eccl. 12:11, AV). See COLLECTED SAYINGS.

ASSEMBLY

[Heb. *qāhāl*, also *q^hillā*, *miqrā*’, *mô‘ēd*, *‘ēdā*, *mōšāb*; Gk. *ekklēsia*, *plēthos*,

一伙盗贼，他们被称为匕首党，他们白天在城中杀人。他们将匕首藏在衣服里，混在庆祝节日的人群中，用匕首刺杀他们的敌人。第一个被他们刺杀的人是大祭司约拿单，约拿单被刺杀后，每天都有许多人被杀。” (*BJ* ii.13.3; cf. ii.17, 另见 *Ant.* xx.8.6; xx.9)。匕首党这个词源自拉丁语中的 *sica* (意思是“一把匕首”)。匕首党与罗马之间的仇恨，以及与那些他们怀疑倾向于罗马的犹太人之间的仇恨不可调和。他们带头谋划了犹太人的反叛、之前的动荡局面，以及战时的内讧。战后，他们逃往埃及和古利奈，并继续在那里作恶。

词条作者：S. F. HUNTER

ASSAY 试验

《钦定版圣经》中“试探”和“试验”的旧时表达法。《修订标准译本》和《新英文译本》的《耶利米书》6:27用这个词翻译希伯来词 *bāhan* (意思是“试验”或“检验”，《钦定版圣经》译为“try” [“试探”])，这段经文中的耶利米扮演着以色列的“试验者和检验者”的角色 (*bāhôn*, *mibšār*; 《钦定版圣经》译作“一座高台和保障”)。

ASSEMBLIES, MASTERS OF 智慧人的言语

(《钦定版圣经》，传 12:11)。见 COLLECTED SAYINGS (会中之师的言语)。

ASSEMBLY 会堂、集会

【希伯来语：*qāhāl* 或 *q^hillā*, *miqrā*’, *mô‘ēd*, *‘ēdā*, *mōšāb*; 希腊语：*ekklēsia*,

synagōgē (Jas. 2:2, and LXX)]; AV also CONGREGATION, CONVOCATION, MULTITUDE; NEB also COMMUNITY, COMPANY, “place of worship” (Jas. 2:2). The Heb. *qāhāl* and Gk. *ekklēsia*, both with the root idea “call,” mean in strictest usage a meeting called together by a crier, and can refer to any gathering of people called for any purpose (Nu. 10:7; 2 Ch. 30:13; Neh. 7:66; Acts 19:32, 39, 41). But in the OT especially (where the LXX often uses *ekklēsia* to render *qāhāl*), the “assembly” is most often the people of God gathered for worship and sacrifice. (On *ekklēsia*, see also CHURCH.)

The root of Heb. *miqrā'* also means “call,” and the usual rendering is “convocation” (e.g., Ex. 12:16, AV; Lev. 23:2ff.; but “assembly” in Isa. 1:13; 4:5). It usually occurs with *qōdeš* (“holy assembly,” Ex. 12:16; cf. Lev. 23; Nu. 28f.; NEB “sacred assembly”) and indicates a day set aside for religious observance, when no work may be done. See CONVOCATION. The RSV “assembly” in Mic. 6:9 (AV “he who hath appointed”) is based on a textual emendation, following the Greek.

In the NT, Gk. *plēthos*, normally “multitude,” refers also to the Council of Jerusalem (Acts 15:12) and once to the Sanhedrin (23:7). The Gk. *synagōgē*, which often translates Heb. *qāhāl* in the LXX, is used in Jas. 2:2 for the regular assembly places of Jewish Christians. On He. 12:22f. *panēgyris*, see FESTAL GATHERING.

plēthos, synagōgē (雅 2:2 和《七十士译本》)】；《钦定版圣经》也译为 CONGREGATION, CONVOCATION, MULTITUDE (汉译均为“会堂”)；《新英文译本》译为 COMMUNITY, COMPANY, “place of worship” (汉译均为“会堂”) (雅 2:2)。希伯来词 *qāhāl* 和希腊词 *ekklēsia* 的词根都有“召集”的含义，这两个词的最严格的含义是，一次由传唤者召集的会议，它们也可以用来表示为任何目的而召集众人 (民 10:7; 代下 30:13; 尼 7:66; 徒 19:32, 39, 41)。但尤其是在《旧约》中 (《七十士译本》经常用 *ekklēsia* 一词翻译 *qāhāl*)，“assembly”一词经常用来表示，神的子民为了敬拜神和向神献祭而聚集在一起。(关于 *ekklēsia* 一词，另见 CHURCH[教会]。)

希伯来词 *miqrā'* 的词根也有“召唤”的含义，通常翻译为“convocation” (“召集”) (如，出 12:16, 《钦定版圣经》; 利 23:2 起; 但是赛 1:13 和赛 4:5 用 “assembly” [“集会”] 一词来翻译这个词)。*miqrā'* 经常与 *qōdeš* 一同出现 (“圣会”，出 12:16; 参：利 23; 民 28-29; 《新英文译本》译作 “sacred assembly” [“圣会”])，表明人们可能在这一天不劳作，专门举行宗教仪式。见 CONVOCATION (集会)。《修订标准译本》的《弥迦书》6:9 中 (《钦定版圣经》译为 “他派定的”) 的 “assembly” 一词是根据修订经文得出的翻译，遵循了希腊语《圣经》。

在《新约》中，希腊语 *plēthos* 通常译为 “multitude” (“众人”)，它可以指耶路撒冷会议 (徒 15:12)，有一次指的是犹太公会 (徒 23:7)。《七十士译本》经常用希腊语 *synagōgē* 一词翻译希伯来词 *qāhāl*，在《雅各书》2:2 中，*synagōgē* 指犹太基督徒定期集会的地方。《希伯来书》12:22-23 中采用了 *panēgyris* 一词，见 FESTAL GATHERING (节日聚会)。

See also COMPANY; CONGREGATION.

另见 COMPANY (众人); CONGREGATION (集会)。

J. W. D. H.

词条作者: J. W. D. H.

ASSEMBLY, MOUNT OF

[Heb. *har-mô'ēd*] (Isa. 14:13); AV MOUNT OF THE CONGREGATION; NEB "mountain where the gods meet." What is evidently meant is the fancied Olympus of the gods on some lofty northern height. The king vaunted that he would make his abode with the gods in heaven; now he is cast down to the depths of Sheol.

ASSEMBLY, MOUNT OF 聚会的山

【希伯来语: *har-mô'ēd*】(赛 14:13); 《钦定版圣经》译为 MOUNT OF THE CONGREGATION (“聚会的山”); 《新英文译本》译为 “mountain where the gods meet” (“诸神相会的山”)。这显然表明, 人们幻想诸神的住所就在北方的某座高峰上。国王自夸说, 他将与天上的诸神住在一起; 现在他却被投进了深不见底的冥府。

J. ORR

词条作者: J. ORR

ASSENT

Archaic in the AV, meaning “voice” (Heb. *peh*, 2 Ch. 18:12) and “join in the attack” (Gk. *synepitithemai*, Acts 24:9).

ASSENT 一同口音、随着控告

《钦定版圣经》中的旧时用法, 意思是 “一同口音” (希伯来语: *peh*, 代下 18:12) 和 “随着控告” (希腊语: *synepitithemai*, 徒 24:9)。

ASSESSMENT

[Heb. *'ērek* < *'ārak*—“arrange,” “estimate”]; AV “that every man is set at” (2 K. 12:4), TAXATION (23:25). See VALUATION.

ASSESSMENT 评估

【希伯来语: *'ērek* 派生自 *'ārak*——“安排”, “估价”】; 《钦定版圣经》译为 “各人当纳的身价” (王下 12:4), TAXATION (“课税”) (王下 23:35)。见 VALUATION (估价)。

ASSHUR

ash'ər [Heb. *'aššûr*]. The name for the people or nation of Assyria, or the city that was sometimes the capital. It is also the name of the national god (spelled Ashur in this encyclopedia), forms of which appear in the names of rulers, e.g., ESARHADDON and ASHURBANIPAL (possibly the Osnappar of Ezr. 4:10). On the city, see ARCHEOLOGY OF MESOPOTAMIA III.A.

ASSHUR 亚述、阿舒尔

ash'ər【希伯来语: *'aššûr*】。亚述人或亚述国的名字, 或指亚述某一时期的都城。它也是亚述敬拜的一位神明的名字 (本百科全书将之拼写为 Ashur[“阿舒尔”]), 这个词出现在一些统治者的名字中, 如, ESARHADDON (见 ESARHADDON, 以撒哈顿) 和 ASHURBANIPAL (见 ASHURBANIPAL, 亚述巴尼帕) (可能是《以斯拉记》4:10 中的亚斯那巴)。关于这座城市, 见 ARCHEOLOGY OF MESOPOTAMIA III.A (美

索不达米亚考古 III.A)。

ASSHURIM

ə-shōō'rim [Heb. 'āššûrîm]. An obscure Arabian tribe descended from Abraham and Keturah through Dedan (Gen. 25:3).

ASSHURIM 亚书利族

音译: ə-shōō'rim【希伯来语: 'āššûrîm】。这个鲜为人知的阿拉伯宗族是亚伯拉罕和基土拉的后裔,是底但的子孙。(创 25:3)。

ASSIDEANS

as-ə-dē'ənz (1 Macc. 2:42, etc., AV). See HASIDEANS.

ASSIDEANS 哈西典人

音译: as-ə-dē'ənz (《钦定版圣经》, 马一 2:42 等)。见 HASIDEANS(哈西典人)。

ASSIGN

[Heb. *nāṭan*, *pāqad*, also 'āmar (1 K. 11:18), *mānā* (Dnl. 1:5), *sāpar* (2 Ch. 2:2), 'āšā (2 Ch. 2:18), *śîm* (Prov. 8:29); Gk. *dídōmi* (1 Cor. 3:5), *merízō* (Rom. 12:3; 1 Cor. 7:17)]; AV also GIVE, APPOINT, RECKON, PUT TO (2 Ch. 2:14), SET TO BE (2 Ch. 2:18), DEAL (Rom. 12:3), DISTRIBUTE (1 Cor. 7:17); NEB also GIVE, ALLOT, STATION, ENGAGE (2 Ch. 2:2), SUBMIT TO (2 Ch. 2:14), PRESCRIBE (Prov. 8:29), DEAL (Rom. 12:3), GRANT (1 Cor. 7:17), ARRANGE (Nu. 8:26).

ASSIGN 派定、挑选

【希伯来语: *nāṭan*, *pāqad*, 或 'āmar (王上 11:18), *mānā* (但 1:5), *sāpar* (代下 2:2), 'āšā (代下 2:18), *śîm* (箴 8:29); 希腊语: *dídōmi* (林前 3:5), *merízō* (罗 12:3; 林前 7:17)】;《钦定版圣经》也译为 GIVE, APPOINT, RECKON, PUT TO (代下 2:14), SET TO BE (代下 2:18), DEAL (罗 12:3), DISTRIBUTE (林前 7:17);《新英文译本》也译作 GIVE, ALLOT, STATION, ENGAGE (代下 2:2), SUBMIT TO (代下 2:14), PRESCRIBE (箴 8:29), DEAL (罗 12:3), GRANT (林前 7:17), ARRANGE (民 8:26)。以上词语汉译均为“派定、挑选”。

The verb “assign” is frequently used of the delegation of certain duties, tasks, or obligations. Often the notion of authority is present, as when Joab assigned Uriah a place in battle where he surely would be killed (2 S. 11:16), or when Solomon assigned men their tasks in the building of the temple (2 Ch. 2:2, 14, 18). In Prov. 8:29 God, with Wisdom, creates the boundaries of the seas beyond which they cannot pass.

在表示在委托某人肩负某些职责、任务或责任时,经常用到动词“派定、挑选”。这种“分派”中通常蕴含了一种权威性,比如当约押派乌利亚前往战场赴死时(撒下 11:16),或者当所罗门分派人们建造圣殿的任务时(代下 2:2, 14, 18)。在《箴言》8:29中,上帝用祂的大智慧为人们定出了无法逾越的沧海的界限。

Likewise in Rom. 12:3 it is God who does the assigning. He measures out to each person his portion of faith. In 1 Cor.

同样,在《罗马书》12:3中记载道,神分给了各人信心的大小,看得合乎中道。《哥林多前书》3:5和7:17中,神分

3:5 and 7:17 it is God who gives to each man his particular calling and position in life. It is interesting to note the individualistic reference in each of these three NT uses of “assign.” In each case it is to the individual (Gk. *hekástō*) that the faith and vocation is assigned, and it is always assigned by God Himself.

B. L. BANDSTRA

给每个人不同的职分和位置。有趣的是，《新约》中的这三处经文在提到神对每个人的分派时，都用到了“assign”（派定）一词。在上面的每个例子中，信心和职分是分给每个人的（希腊语：*hekástō*），而且通常是神做出了这种分派。

词条作者：B. L. BANDSTRA

ASSIR

as'ər [Heb. *'assîr*—‘captive’].

1. A Levite of the family of Korah (Ex. 6:24; 1 Ch. 6:22).

2. A son of Ebiasaph and grandson of Assir. Samuel was descended from him (1 Ch. 6:23, 37).

3. According to 1 Ch. 3:17, AV, a son of Jeconiah. The RSV, however, takes the word not as a name but as a common noun, “captive,” as also the NEB, “prisoner.”

ASSOCIATES

[Aram *k^lnat*; Akk. *kinātu*]; AV COMPANIONS; NEB COLLEAGUES. An Aramaic term occurring in Ezr. 4:7–6:13 to describe a “colleague” in some particular enterprise.

ASSOS

as'os [Gk. *Assos*]. An ancient city of Mysia in the Roman province of Asia at which Paul and Luke rested while on their way from Troas to Mitylene (Acts 20:13).

ASSIR 亚惜

音译：as'ər 【希伯来语：*'assîr*——“俘虏”】。

1、利未人，可拉家族中的一员（出 6:24；代上 6:22）。

2、以比雅撒的儿子，亚惜的子孙。撒母耳是他的后裔（代上 6:23, 37）。

3、根据《钦定版圣经》《历代志上》3:17 中的描述，亚惜是耶哥尼雅的儿子。而《修订标准译本》认为“亚惜”不是一个名字而是个普通名词，意思是“俘虏”，《新英文译本》也将这个词译为“prisoner”（“俘虏”）。

ASSOCIATES 同党

【亚兰语：*k^lnat*；阿卡德语：*kinātu*】；《钦定版圣经》译为 COMPANIONS（“同伴”）；《新英文译本》译为 COLLEAGUES（“同党”）。《以斯拉记》4:7 至 6:13 用一个亚兰词语描述从事某些特殊事业的“同党”。

ASSOS 亚朔

音译：as'os 【希腊语：*Assos*】。每西亚的一座古城，位于罗马亚西亚行省境内，保罗和路加从特罗亚前往米推利尼传道时曾在亚朔停歇（徒 20:13）。

Assos, or Assus, as it is also spelled, stood on a volcanic hill some 700 ft. (215 m.) in altitude. Since it was located on the Gulf of Adramyttium and faced south toward Lesbos, it is not at all surprising that it was founded by Aeolians of Lesbos (Mitylene), *ca.* 900 B.C. This virtually impregnable site rose in steep cliffs sheer from the sea. Its sides were covered with both natural and artificial terraces.

Assos was successively a part of the Lydian kingdom, the Persian empire, Alexander's empire, the kingdom of Pergamum, and the Roman empire. Aristotle taught there for three years (348–345 B.C.), and Cleanthes the Stoic philosopher was born there.

An American Archaeological Institute team explored and excavated at Assos 1881–83. Upon the terraces of the hill they found such public buildings as the gymnasium, treasury, baths, marketplace, and theater. The marketplace (agora) was nearly rectangular in shape, and along its north and south sides were long stoas of typically Pergamene form. Around the base of the hill stood a Hellenistic wall about 2 mi. (3 km.) in length and 30 ft. (9 m.) high. A second wall at the site dated to the Byzantine period. On the summit of the acropolis stood a Doric temple which the excavators assigned to the 5th cent. B.C. but which many others date a century earlier. The harbor from which Paul sailed to Mitylene has since silted up and is covered with gardens. Modern inhabitants of the town (called Behramköy, a Turkish corruption of the Byzantine name) have constructed an artificial harbor at its side. *See* Plate 18.

亚朔拼写形式是 Assos 或 Assus，这座城市位于一座海拔约 700 英尺(215 米)的火山。因为这座城市坐落于亚大米田湾内，南面是莱斯波斯岛，所以莱斯波斯岛（米推利尼）的伊奥利亚人约在公元前 900 年建造这座城市一说也就不足为奇。这座城市建在海边陡峭的悬崖上，几乎坚不可摧。城市的四周布满了自然的和人造的梯田。

亚朔曾先后是吕底亚王国、波斯帝国、亚历山大帝国、别迦摩王国和罗马帝国领土的一部分。亚里士多德曾在此教学三年（公元前 348 至 345 年），这里也是斯多葛派哲人克里安西斯的出生地。

美国考古研究所的一个团队于 1881 至 1883 年探索并挖掘了亚朔遗址。他们在山上的梯田出挖掘出了一些公共建筑，如体育馆、宝库、浴场、市场和剧院。市场（集市）差不多是一个长方形，集市的北侧和南侧是典型的别迦摩式的长廊。在山底周围矗立着一面希腊风格的城墙，城墙长 2 英里（3 公里），高 30 英尺（9 米）。该遗址中的另一面城墙可以追溯到拜占庭时期。卫城的最高处矗立着一座多利安式的神庙，挖掘者认为这是一座公元前 5 世纪的神庙，但是还有许多人认为它的建造时间要比这一日期还早一个世纪。保罗从亚朔海港乘船去米推利尼，这一海港后来被淤泥堵塞，现在被一座花园所覆盖。这座城镇（现被称为贝赫拉姆卡莱，这个土耳其城镇名来自于它的拜占庭原名）的现代居民在这一海港的旁边建造了一个人工港。见彩图 18。

ASSUAGE.

In Job 16:5f., the rendering of Heb. *ḥāšak* (AV “assuage”), and in Nah. 3:19 of *kēhā* (AV “healing”). The AV uses it at Gen. 8:1 for *šakak*, of the subsiding flood waters.

ASSUMPTION OF MOSES.

See APOCALYPTIC LITERATURE III.E.

ASSUR

as'ər (1 Esd. 5:31, AV). See ASUR.

ASSURANCE

[Heb. *'āman* (Dt. 28:66); Gk. *pístis*, *plērophoría*, *hypóstasis* (He. 11:1)]; AV, NEB, also SUBSTANCE (He. 11:1); NEB also SECURITY; **ASSURED** [Heb. *ˁmet* (Jer. 14:13); Gk. *plērophoría* (Col. 2:2), *plērōō* (4:12)]; AV also COMPLETE (Col. 4:12); NEB LASTING, CONVICTION. These words are exceptionally rich in spiritual meaning, signifying the joyous unwavering confidence of an intelligent faith, the security of a fearless trust. They have to do with the heart of vital religion.

In the OT Heb. *'āman* means “support,” hence “confide in, trust.” Jesus repeatedly used this word “amen” to express the trustworthiness and abiding certainty of His sayings. Heb. *ˁmet* is the most important OT word for “truth.” In Jer. 14:13 it occurs with *šālôm*, “assured peace,” NEB “lasting prosperity”—but

ASSUAGE 消解、医治

“消解”一词是对《约伯记》16:5-6 中的希伯来语 *ḥāšak* (《钦定版圣经》译为 “assuage” [“消解”]) 和《那鸿书》3:19 中的 *kēhā* 的翻译。《钦定版圣经》《创世记》8:1 中用这个词翻译 *šakak*, 表示“水势渐落”。

ASSUMPTION OF MOSES 《摩西升天记》

见 APOCALYPTIC LITERATURE III.E (启示文学 III.E)。

ASSUR 亚述

as'ər (《钦定版圣经》，拉一 5:31)。见 ASUR (亚述)。

ASSURANCE 信心、实底

【希伯来语：*'āman* (申 28:66)；希腊语：*pístis*, *plērophoría*, *hypóstasis* (来 11:1)】；《钦定版圣经》和《新英文译本》还译作 SUBSTANCE，汉译为“实底” (来 11:1)；《新英文译本》还译为 SECURITY (“保证”)；**ASSURED** (“赐予”)，【希伯来语：*ˁmet* (耶 Jer. 14:13)；希腊语：*plērophoría* (西 2:2), *plērōō* (西 4:12)】；《钦定版圣经》还译作 COMPLETE (“完全的”) (西 4:12)；《新英文译本》还译为 LASTING (“永恒的”)，CONVICTION (“确据”)。这些词语包含着极为丰富的属灵含义，象征着拥有智慧信仰之人怀有的坚定不移的、喜乐的信心和对神依赖之稳固。它们关乎有活力的敬虔。

在《旧约》中，希伯来语 *'āman* 的意思是“支持”，因此有“信任、相信”的含义。耶稣多次使用“amen”一词表达祂的话语的可信性和持久不变的确定性。希伯来词 *ˁmet* 是《旧约》中表达“真理”这一含义的最为重要的词汇。在《耶利米书》14:13 中，这个希伯来词语与 *šālôm* 一同出现，意思是“长久的平安”，

this is the lie of false prophets.

《新英文译本》译为“lasting prosperity”（“长久的平安”）——但是这是假先知的谎言。

The NT terms are Gk. *pístis*, “faith,” *plērōō*, “fill,” *plērophoría*, “bearing fullness,” and *hypóstasis*, “firm conviction” or else “essential reality.” This last word is difficult, because of the possible philosophical connotations. Perhaps the best suggestion is the RV mg., “the giving substance to.” Faith makes the things hoped for *real* to the soul. Cf. He. 1:3.

希腊语 *pístis* (“信心”)、*plērōō* (“充满”)、*plērophoría* (“充实”)、*hypóstasis* (“笃信”或“本质的真实性”)都是《新约》中的词汇。最后一个希腊词汇很难理解，因为其中可能包含了一些哲学内涵。《修订译本》的旁注中或许给出了最佳的解释，“赐予……实质”。信就是所望之事的“实底”。参：来 1:3。

The confidence of faith is based not on “works of righteousness which we have done” (cf. Tit. 3:4f., AV) but on the high-priesthood and atoning sacrifice of Christ (He. 10:21f.; cf. v. 19, “boldness to enter ... by the blood of Jesus,” AV). Assurance is the soul’s apprehension of its complete emancipation from the power of evil and from consequent judgment, through the atoning grace of Christ. It is the exact opposite of self-confidence, being a joyous appropriation and experience of the fullness of Christ—a glad sense of security, freedom, and eternal life in Him.

信心并不建立在“我们所行的义”（参：多：3:4-5，《钦定版圣经》）的基础上，而是要依靠基督的大祭司的职分和以血换来的救赎（来 10:21-22；参：来 10:19，“因耶稣的血，得以坦然进入……”，《钦定版圣经》）。实底就是人们心里知道，通过基督的救赎的恩惠，他们将从恶的掌控中完全解放出来，并免受后来的审判。信心恰是自信的反面，它是喜乐地为神所用，经历基督的充实，在基督里高兴地感受到安全、自由和永生。

This doctrine is of immeasurable importance to the life of the Church and of the individual believer, as a life of spiritual doubt and uncertainty contradicts the ideal of liberty in Christ Jesus which is the natural and necessary fruit of “the washing of regeneration and renewing of the Holy Spirit ... shed on us abundantly, through Jesus Christ our Savior.” Paul unhesitatingly said, “I know” (2 Tim. 1:12)—a word which, oft-repeated in 1 John, furnishes the groundwork of glad assurance that runs

这一教义对于教会的生活和每个信徒的生活都至关重要，因为一个内心充满忧虑和不确定的生活与基督耶稣的自由理想相矛盾，这自由的理想是“重生的洗和圣灵的更新……藉着耶稣基督我们救主厚厚浇灌在我们身上”的自然和必然的结果。保罗毫不犹豫地说：“我知道”（提后 1:12）——这句话在《约翰一书》中也反复出现，构成了所有使徒书信中喜乐信心的基石。关于“充足”的经典经文，见西 2:1-10。

through the entire Epistle. For the classic passage on “full assurance” see Col. 2:1–10.

D. M. PRATT

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ASSURBANIPAL

as-ur-bā'ni-pal. See ASHURBANIPAL.

ASSURBANIPAL 亚述巴尼帕

音译: as-ur-bā'ni-pal。见 ASHURBANIPAL (亚述巴尼帕)。

ASSYRIA

ə-sir'e-ə. The upper Tigris region, which took its name from its capital city Asshur (Heb. *śaššûr*, Gen. 10:11). From the first millennium B.C. until its subjugation by Babylonia, its inhabitants (Assyrians) were the major opponents of the kingdoms of Israel and Judah.

I. Geography

II. People

III. History

A. Sources

B. Early History

C. Old Assyrian Period

D. Middle Assyrian Period

E. Neo-Assyrian Period

1. Ashurnasirpal II

2. Shalmaneser III

3. Adadnirari III

4. Tiglath-pileser III

5. Shalmaneser V

6. Sargon II

7. Sennacherib

8. Esarhaddon

9. Ashurbanipal

F. The Fall of Nineveh

IV. Exploration and Excavation

V. Texts

A. Libraries

B. Rituals

C. Letters

D. Laws

VI. Institutions

ASSYRIA 亚述

音译: ə-sir'e-ə。底格里斯河上游地区, 亚述的名字取自其都城亚述(希伯来语: *śaššûr*, 创 10:11)。从公元前 1000 年至巴比伦征服时期, 亚述居民(亚述人)是以色列王国和犹大王国的主要敌人。

I. 地理环境

II. 居民

III. 历史

A. 起源

B. 早期历史

C. 古亚述时期

D. 中亚述时期

E. 新亚述时期

1. 亚述纳西尔帕二世

2. 撒幔以色列三世

3. 亚达尼拉利三世

4. 提革拉·毗列色三世

5. 撒幔以色列五世

6. 撒珥根二世

7. 西拿基立

8. 以撒哈顿

9. 亚述巴尼帕

F. 尼尼微陷落

IV. 探究和发掘

V. 文献

A. 图书馆

B. 宗教仪式

C. 信件

D. 法律

VI. 制度

- A. King
- B. Government
- C. Military

VII. Economy

VIII. Architecture and Art

IX. Technology

- A. 国王
- B. 政府
- C. 军事

VII. 经济

VIII. 建筑和艺术

IX. 科技

I. Geography.-The fertile heartland of Assyria lay between the Syrian desert, Anatolia, and the Kurdish hills, and was separated from its southern neighbor Babylonia by the Hamrin hills. It was well watered by the swiftflowing river Tigris (Heb. *hiddeqel*, Gen. 2:14), which flowed E of the first capital Asshur and past the other capitals of NINEVEH and CALAH (Gen. 10:11f.), which is situated near its confluence with the upper Zab.

II. People.-Assyria's mixed population was predominantly Semitic. They had many of the strong characteristics of the hill people who surrounded them. Their language, a dialect related to Babylonian, was written in the cuneiform script following the first use of that script at Uruk (modern Warka; see ERECH) by the Babylonians, who thereafter influenced them culturally.

III. History.-A. *Sources.* In addition to archeological evidence, the history can be reconstructed from king lists, royal annals, building inscriptions, and many references in correspondence and other texts. The Assyrians dated by eponym of an official (*limmu*), using his name to mark a year, and by regnal years.

B. *Early History.* The land seems to have been inhabited from early prehistoric times. Middle Paleolithic finds from Barda-Balka (about 120,000 years ago), the Mousterian culture in the Shanidar

I. 地理环境。土壤肥沃的亚述中心地带介于叙利亚沙漠、安纳托利亚和库尔德山脉之间，南面的哈姆林山（Hamrin hills）将亚述与邻邦巴比伦分隔开来。水流湍急的底格里斯河（希伯来语：*hiddeqel*，创 2:14）为这片地区提供了充足的水源，底格里斯河从第一都城亚述向东流，途径亚述的另两个都城尼尼微（见 NINEVEH[尼尼微]）和迦拉（见 CALAH[迦拉]），尼尼微和迦拉坐落于底格里斯河与扎卜河上游的交汇处。

II. 居民。混居在亚述的居民主要是闪米特人。他们受到周边山区居民的影响，身上也有很浓的山民特征。他们所讲的语言是一种与巴比伦语有关联的方言，这种语言采用楔形文字的书写形式，巴比伦人第一次在乌胡克地区使用这种文字（今瓦尔卡；见 ERECH[以力]），当地人从巴比伦人那里学会了这种文字，随后巴比伦文明影响到了这一地区。

III. 历史。A. 起源。除了参考考古证据，人们还可以根据列王继位的年次、皇室的年鉴、建筑碑文、往来信件和其他文献资料还原当时的历史。亚述人采用一种以官员名称命名的纪年法（里木纪年法），用里木的名字记载年代和列王继位的时间。

B. 早期历史。似乎在史前时期就有人在这片土地上生活。人们在巴尔达巴尔卡发现了旧石器时代中期的遗迹（约 12 万年以前），在沙尼达尔山洞中发现了莫斯特文化遗址，在巴罗多斯特山洞

Cave, and evidence of the early Neolithic and Chalcolithic from the Barodost caves overlooking the upper Zab continue the history. The Neolithic revolution *ca.* 7000 B.C. can be seen in the agricultural village life of ancient Jarmo. The subsequent prehistoric periods Hassuna-Samarra, Halâf (first known from Assyria), the later Ubaid, Uruk, and Proto-literate (or Early Dynastic but not Jemdet Nasr) similar to those known from the south have been traced at Nineveh, Arpachiyah, Tepe Gawra and the Jebel Sinjar and Kirkûk areas.

The king-list tradition is of early nomads under Ušpia who founded a settlement at Asshur *ca.* 2800 B.C. in the Early Dynastic period. Sargon of Agade (Akkad) (*ca.* 2350 B.C.) built at Nineveh, and his son Maništusu at Asshur. A successor Naram-Sin continued to control the region for the Babylonians. Gen. 10:11f. records the foundation of Asshur, Nineveh, and Calah (modern Nimrûd) by immigrants from Babylonia (*see* NIMROD; attested by archeological discoveries at Nimrûd). Amar-Sin of Ur and his dynasty mastered Assyria until their own city fell and Assyria won its independence during the Puzur-Ashur dynasty.

(Barodost caves, 从这些山洞中可以俯瞰扎卜河上游地区)中发现了新石器时代早期和铜石并用时代的考古证据,这是这一地区的历史发展脉络。古村落耶莫的农业生活展现出了新石器时代革命(约公元前 7000 年)的痕迹。人们发现了哈苏纳-萨马拉时期、哈拉夫时期(人们首先从亚述了解了这一时期)、之后的奥贝伊德时期、乌胡克时期、原始文化时期(或早王朝时期,但不是杰姆代特奈斯尔时期)等史前历史时期的遗迹,这类似于南部的尼尼微、亚帕其亚城、泰佩高拉、辛贾尔山和基尔库克地区的考古发现。

乌斯皮亚(Ušpia)统治时期的早期游牧民族采用列王继位年次的纪年方法,乌斯皮亚在早王朝时期(约在公元前 2800 年)在亚述建立了一个聚落。阿卡德国王撒珥根(约公元前 2350)定都尼尼微,而他的儿子玛尼什图苏定都亚述。继任者纳拉姆辛仍然帮巴比伦人控制这一地区。《创世记》10:11-12 记载,巴比伦的移民建造了亚述、尼尼微和迦拉(今尼姆鲁德)(见 NIMROD[宁录];考古发现证明宁录遗址就位于尼姆鲁德)。吾珥王阿玛珥辛和他的王朝统治着亚述,直到后来他们自己的城市遭受毁灭,亚述在普祖尔亚述统治时期取得了独立。



Ashurnasirpal II and protective genius, a human figure with eagle head and wings. The spirit, representing the king's vitality and potency, holds a bucket and cone, symbols associated with the Tree of Life. Gypsum relief from Nimrud (Trustees of the British Museum)

C. Old Assyrian Period. By 1900 B.C. the individual cities had established caravan links with Cappadocia (Kanish), trading copper for tin. They were also closely associated with the tribes of the west desert. Following a brief domination by Eshnunna (Diyala region), a strong family under its energetic head Šamši-Adad I (ca. 1814–1782) controlled even distant Mari through his son Yasmah-Adad. On the latter's death Zimri-Lim of Mari reasserted his authority with the help of the peoples of

亚述巴尼帕二世和守护精灵，这位精灵拥有人的体型，鹰的头和羽翼。他体现着王的生命力和权势，他手里拿着篮子和球果，这两个象征物与生命之树有关。这是一幅尼姆鲁德出土的石膏浮雕。（大英博物馆理事会）

*C. 古亚述时期。*到公元前 1900 年，亚述的每个城市都与加帕多家（迦膩色）进行着大篷车贸易，用铜换取锡。他们也与西部沙漠中的部落建立了紧密的联系。艾什努那（迪亚拉地区）曾短暂地控制过这里，后来一个强大的家族，在其杰出首领沙马什·阿达德一世（约公元前 1814–1782）甚至通过他的儿子亚斯马·阿达德控制了遥远的马里。亚斯马·阿达德去世后，马里的基姆利里姆在亚姆哈德（阿勒波）、艾什努那和巴比伦民众的帮助下重新获得了统治权力。在攻取马里之前，巴比伦国王汉

Yamḥad (Aleppo), Eshnunna, and Babylon. Hammurabi of Babylon warred with Assyria until Mari was taken. Assyria broke up into small city-states under the Hurrians (*see* HORITES), though its agricultural prosperity continued, as attested by the documents from NUZI (Yorgan Tepe, near Kirkûk).

D. Middle Assyrian Period (1300–900 B.C.). Aššurballiṭ (1365–1330) reunited Assyria under a strong central control. He corresponded with Amenhotep IV of Egypt, much to the objection of Burnaburiaš II of Babylon, who reckoned him a vassal (so Am. Tab.). With the recession of Mitannian power, trade routes to the west were reopened and Arik-dēn-īli (1319–1308) and Adadnirari I (1307–1275) regained land westward to Carchemish which had been lost since the days of Šamši-Adad. Further rapid expansions followed, and Assyria became one of the most powerful states in the ancient Near East.

Shalmaneser I (1274–1245) had to battle to keep his northern and eastern frontiers against recurrent Hurrian attacks. These he thwarted by conquering Ḫanigalbat. A new capital was established at Calah (Nimrûd). His son Tukulti-Ninurta I (1244–1208) was primarily engaged against Babylon, which he overcame; so it was left to Tiglath-pileser I (1115–1077) to settle the dynastic disputes that had meanwhile weakened Assyria. He struck first against the Muški (*see* MESHECH) and Subarian tribes. With these nearer frontiers secure, he was the first Assyrian king to march to the Mediterranean. He received tribute from Byblos (Gebal), Sidon, and Arvad and imposed taxes on the king of Ḫatti (north

莫拉比一直与亚述争战。在胡里安人统治时期（见 HORITES[何利人]），亚述分裂成了许多小的城邦，尽管如此，努斯文献的记载表明（约根泰佩，基尔库克附近）（见 NUZI[努斯]）此时的亚述农业依然繁荣。

D. 中亚述时期（公元前 1300–900 年）。亚述鲁巴利特（Aššurballiṭ，公元前 1365–1330）以强大的中央控制力再次统一了亚述。他给埃及法老阿蒙霍特普四世写信，强烈反对巴比伦王布尔那布里亚二世的压迫，这位巴比伦王认为他是巴比伦的诸侯王（亚玛拿泥版中也有相关描述）。随着米坦尼人的势力逐渐减弱，亚述与西方的贸易路线重新开放，阿里克·登·伊利（公元前 1319–1308 年）和亚达尼拉利一世（公元前 1307–1275 年）重新获得了西面的迦基米施，自沙马什·阿达德时期，亚述就丧失了这座城邑。随后亚述迅速向外扩张，它成为古代近东最强大的国家之一。

撒幔以色列一世为保卫其北部和东部边境的安定（约公元前 1274–1245 年）不得不与胡里安人争战来抵抗他们的频繁侵扰。他战胜哈尼加尔巴特后，挫败了胡里安人。他在迦拉（尼姆鲁德）建立了新的都城。他的儿子图库尔特·尼努尔塔一世（公元前 1244–1208 年）发动的主要军事行动就是发动对巴比伦的战争，并最终战胜了巴比伦。因此，解决王朝纷争就留给了提革拉·毗列色一世（公元前 1115–1077 年），这些纷争同时削弱了亚述的实力。他首先向穆士奇部落（Muški，见 MESHECH[米设]）和斯巴鲁（Subarian）部落发起了进攻。这些较近的边境获得稳定后，他成为第一个向地中海地区进发的亚述王。比布鲁斯（迦巴勒）、西顿和亚发都向他称臣，他还向哈提（北叙利亚）国王征税。

Syria). He reached Tadmor (Palmyra) in his many campaigns against the emergent Aramean (Aḥlamu) tribes. These Assyrian preoccupations left David and Solomon free to extend their own territory into south Syria. The intruders from the Syrian desert impoverished Assyria under the aged Ashurnasirpal I, the uncle of Tiglath-pileser.

E. Neo-Assyrian Period (900–612 B.C.).

1. Ashurnasirpal II (885–860 B.C.) followed his father, Tukulti-Ninurta II, in taking strong military action that led to the reestablishment of the empire. His first move was to attack the Arameans in the upper and middle Euphrates Valley. In seven years he stopped their incursions by imposing tribute and taxes on the rulers of Laqe and Ḥindanu, while further north he struck at the people of Na'iri who had been attacking the Assyrian garrison town of Damdusa from their strong base at Kinabu. The whole region of the Kashiari hills (Tušḥan) was incorporated as an Assyrian province. Tribute was taken from Amme-Ba'al, who was, however, soon assassinated by local rebels; so the Assyrian army was dispatched to take revenge (879). Assyrian arms were carried as far as the land of Kummuh in the upper Tigris, where tribute was taken from the Muški.

In the east Zamua (modern Sulaimania) was taken over, and the rebels holding the Babite Pass, a key eastern trade route, were ousted. His ability to control the hill peoples enabled Ashurnasirpal to march beyond the rivers Habor (Ḥābūr) and Balikh to the Euphrates, invade Bīt-Adini (the Beth-Eden of Am. 1:5; 2 K. 19:12; Isa. 37:12; Ezk. 27:23), and take tribute from the defeated ruler Aḥuni. This

他发动了多次反对亚兰 (Aḥlamu) 部落的战役，一直打到了达莫 (帕尔米拉)。亚述专注于与各部落的战争，这为大卫和所罗门向南叙利亚扩张领土创造了机会。来自于叙利亚沙漠的入侵者挫败了年迈亚述巴尼帕一世 (提革拉·毗列色的伯父) 执政时期的亚述。

E. 新亚述时期 (公元前 900–612 年)。

1、亚述纳西尔帕二世 (公元前 885–860 年) 继续推行其父图库尔提·尼努尔塔采取的强硬军事行动，并重建亚述帝国。他所采取的第一个军事行动就是进攻幼发拉底河谷上游和中游的亚兰人。通过向拉奇 (Laqe) 和因达努统治者征收贡品和赋税，他在七年的时间里阻止了亚兰人的入侵，他继续向北进攻纳伊里人 (Na'iri)，他们当时正以基纳巴卢为坚固据点，攻击亚述的驻防城邑达姆杜沙 (Damdusa)。整个卡什阿里山 (图珊) 地区并入了亚述的一个行省中。阿梅·巴力 (Amme-Ba'al) 也向亚述纳贡，不过他不久之后便被地方的叛乱者刺杀了；亚述出兵为其报仇 (公元前 879 年)，一直打到了底格里斯河上游的库马哈 (Kummuh) 地区，那里的穆士奇 (Muški) 部落也向亚述纳贡。

亚述接管了东部的扎姆阿 (Zamua，今苏莱曼尼亚)，并赶走了控制巴比特山口 (关键的东部商路) 的叛军。亚述纳西尔帕二世控制住了山区居民，从而使他可以率领亚述军穿过了哈博河 (Ḥābūr) 和拜利赫河抵达幼发拉底河，进而入侵比特阿迪尼 (《圣经》译为“伯伊甸”，摩 1:5；王下 19:12；赛 37:12；结 27:23)，被他打败的阿胡尼 (Aḥuni) 也向亚述称臣。这为公元前 877 年亚述

prepared the way for a major expedition to Syria in 877 to receive tribute from Tyre, Sidon, and Byblos and then march home via the Amanus Mountains, leaving reinforcements with his garrisons on the middle Euphrates and at Tušhan (upper Tigris).

Much of the booty from these campaigns, as well as prisoner labor force, was devoted to the rebuilding of the capital at Calah about 875 B.C. Here a temple to Ninurta, a royal palace decorated with sculptured reliefs, irrigation works, and botanical and zoological gardens, was constructed. The new population (50,000) and 19,574 guests were entertained for ten days (cf. 1 K. 8:65f.). A statue of this king stands in the British Museum.

2. *Shalmaneser III* continued his father's policy during a long and active reign (859–824 B.C.). Thirty-one years were spent in campaigning to extend Assyrian rule to Cilicia, Palestine, and the Persian Gulf. His first three campaigns were directed to the capture of Carchemish (857) and the incorporation of Bīt-Adini, whose capital Til-Barsip (Tell el-Aḥmar) was captured in 856 and renamed Kār-Šulmanašaridu (“Shalmaneserburg”). The alarmed Syrian states were ready to oppose his return in force in 853. Irḫuleni of Hamath and Adad-'idri (Hadadezer, possibly the Ben-hadad II of 1 K. 20) massed a coalition of “twelve kings of the sea-coast” with 62,900 infantry, 1,900 cavalry, 3,900 chariots, and 1,000 Arabian fighting camels at Karkara (Qarqar). “Ahab the Israelite” (Akk. *A-ḥa-ab-bu* ^{māt}*Sir-'i-la-a-a*) supplied 10,000 men and 2,000 chariots according to the first reference to Israel in Assyrian annals (See *ANET*, pp. 278f.). The clash

向叙利亚发动重大的军事扩张做了准备，推罗、西顿和比布鲁斯纷纷向亚述称臣纳贡，之后亚述军经由阿马努斯山返回家园，并派遣军队留守幼发拉底河中游和图珊（底格里斯河上游）的要塞。

这些军事行动为亚述夺得了大量战利品，并虏获了大批囚犯充当劳力，这些军事战利品被用于重建都城迦拉（约公元前 875 年）。人们在迦拉建造了一座尼努尔塔神庙、一座拥有浮雕装饰的皇家宫殿，兴建了灌溉工程，并修建了植物园和动物园。在 10 天的时间里，这里接待了 5 万本地新增人口和 19,574 名来客（参：王上 8:65-66）。亚述纳西尔帕的雕像现位于大英博物馆内。

2、撒幔以色列三世统治时间（公元前 859 - 824 年）很长，而且励精图治，在此期间他一直奉行其父的政策。他发动了 31 年的扩张战争，将亚述的统治区域扩张到基利家、巴勒斯坦和波斯湾地区。他的前三次军事行动旨在攻占迦基米施（公元前 857 年）和吞并比特阿迪尼，公元前 856 年亚述攻占了比特阿迪尼的都城提尔巴尔西普（艾哈马尔废墟），并将其改名为沙尔马那塞尔要塞（“卡尔沙尔马那塞尔”）。公元前 853 年，叙利亚人已经有所准备，他们集结了大批军队抵抗撒幔以色列三世再次侵略。哈马的伊户连尼（Irḫuleni）和哈大底谢（Adad-'idri，可能是《列王纪上》20 章中的便哈达）与“十二个海岸王”组成了联军，他们率领 62900 名步兵、1900 名骑兵、1900 辆战车和 1000 头卡尔卡的阿拉伯战斗骆驼。根据亚述年鉴中对以色列的首次描述，“以色列人亚哈”（阿卡德语：*A-ḥa-ab-bu* ^{māt}*Sir-'i-la-a-a*）提供了 10,000 名士兵，2,000 辆战车（见 *ANET*，278-279 页）。这次战役格外激烈，致使亚述人三年无

was so fierce that the Assyrians did not return for three years (1 K. 16:29; 20:20; 22:1). Neither Hamath nor Damascus was taken, and it was a few years before the Assyrian attacks were resumed; and even then Hadadezer held firm.

When Hadadezer was assassinated (842), Shalmaneser took the opportunity to march against his successor Hazael, “the son of a nobody” (i.e., a usurper), whose army was routed at Mt. Senir (Hermon). While claiming the defeat of Hazael, the Assyrians failed to capture either him or Damascus, where he had taken refuge. They ravaged the surrounding countryside, plundered the rich Hauran plain, and marched to the Mediterranean coast at Carmel (*Ba‘li-ra‘si*), where tribute was received from Tyre, Sidon, and “Jehu son of Omri” (*Yaua mār Ĥumri*); the event is not recorded in the OT but was perhaps induced by Israel’s need of support against Hazael’s raids into their territory (2 K. 10:32). If this was Jehu’s plan, it was unsuccessful. The submission of the Israelite is depicted on the Black Obelisk (British Museum). JEHU, or his ambassador, is portrayed kneeling before Shalmaneser while porters bring “silver, gold, golden bowls, vases, cups, buckets” and other objects as tribute. After a further attempt to take Damascus in 838 Shalmaneser undertook no further campaign in the west, a sure witness to the growing power of the Syrian city-states.

To the north Shalmaneser had to continue pressure on the Urartian kingdom of Van. He had reached Tarsus in Cilicia in 858 and captured the silver and salt mines of Tabal (Tubal). In the east he held Zamua. In Babylonia his contemporary

力再反攻（王上 16:29； 20:20； 22:1）。亚述既没有攻占哈马也没有攻占大马士革，几年之后词再次发起对这两地的攻击，但哈大底谢的防御依然十分坚固。

公元前 842 年，哈大底谢被暗杀，撒幔以色列借机进攻哈大底谢的继任者哈薛——“无名之辈的儿子”（也就是，篡位者），哈薛的军队就驻扎在示尼珥山（黑门山）上。亚述军打败哈薛军队后，却未能抓到哈薛或攻占大马士革，他逃往大马士革避难，亚述人也未能攻占大马士革。亚述人毁坏了大马士革附近的乡村，劫掠了富饶的浩兰平原，之后亚述军行至地中海沿岸的迦密（*Ba‘li-ra‘si*），他们在此地接受推罗、西顿，和“暗利的后裔耶户”（*Yaua mār Ĥumri*）的进贡。《旧约》中记载了这一历史事件，但是这一事件的诱因可能是，以色列人需要亚述人帮助他们抵抗攻击以色列境界的哈薛（王下 10:32）。如果这是耶户的计划，那么这一计划是不成功的。黑方尖碑（现存于大英博物馆）上描述了以色列人投降时的情景。当家臣“银、金、金碗、花瓶、杯子和桶”等进贡的礼物献上时，耶户（见 JEHU[耶户]）（或他的使者）是跪在撒幔以色列面前的。公元前 838 年，撒幔以色列再次图谋攻取大马士革，但此后，他再未在西方发动过军事行动，这表明叙利亚城邦逐渐强大了起来。

撒幔以色列不得不对北面的乌拉图王国的凡城施加压力。公元前 858 年他率军抵达了基利家的大数，并攻占了塔巴尔（图巴尔）的银矿和盐矿。他攻占了亚述东部的扎姆阿。与撒幔以色列同时期的巴比伦国王那普·阿普拉·伊地那（公

Nabû-apla-iddina (885–852) had repaired the damage caused by Aramean invaders, but dissension following his death led one Marduk-zākir-šumi to call for Assyrian aid. Shalmaneser defeated the rebels, entered Babylon, and made a parity treaty with Marduk-zākir-šumi (shown on the Nimrūd throne bas-relief by their shaking hands), who was now confirmed on the throne.

Shalmaneser moved against the Chaldeans (Kaldu) and took tribute from two of their tribal chiefs (Mušallim-Marduk and Adini), but this was merely a police operation combined with a show of force as far as the Persian Gulf. The end of his reign was saddened by domestic revolution. One son, Aššur-danin-apli, stirred up Asshur, Nineveh, Arbela (Erbil), and Arrapha (Kirkūk) so that the aged king was confined to Calah, where he had built a palace and arsenal. For four years another son Šamši-Adad V fought the rebels and then succeeded his father (824/3–811 B.C.).

3. *Adadnirari III* (810–783 B.C.) took five years to quell the widespread revolt led by nobles, high officials, and some provincial governors who, like Dayan-Aššur, the army commander of Shalmaneser, had accumulated much local power. He had to reassert Assyrian authority also over tribes to the north and east who had meanwhile withheld their taxes. This was the beginning of the internal resistance to the central authority of the king which was to recur and ultimately lead to Assyrian weakness in the following century.

When Šamši-Adad died, his queen

元前 885–852 年) 修复了亚兰人入侵巴比伦时造成的破坏, 但是他死后, 巴比伦出现了内部纷争, 马尔杜克·扎基尔·舒米请求亚述人的援助。撒幔以色列击败了巴比伦的叛军之后, 进入巴比伦, 与马尔杜克·扎基尔·舒米签定了对等条约(尼姆鲁德王座上的半浮雕证明了这一事件, 画中两位王握着手), 至此后者确定了他在巴比伦的王位。

撒幔以色列对迦勒底人(Kaldu) 采取了军事行动, 并接受迦勒底的两个部落(穆撒里姆马尔杜克和阿迪尼部落) 首领的进贡, 但是这次军事行动仅是治安行动, 同时为了向远至波斯湾的地区炫耀亚述的武力。撒幔以色列执政后期, 亚述的实力被国内革命削弱。他的一个儿子亚述·达宁·阿普利(Aššur-danin-apli) 煽动亚述、尼尼微、阿尔贝拉(埃尔比勒) 和亚拉法(基尔库克) 起义, 所以这位年迈的国王被限制在迦拉这个他曾建造了宫殿和武库的地方。他的另一个儿子沙马什·阿达德五世历时四年平息了叛乱, 之后他继承其父的王位(公元前824/3–811 年)。

3、亚达尼拉利三世(公元前 810–783 年) 用五年的时间平息了由贵族、忠臣和像达焉亚述这样手握地方重权的行省长官的大规模叛乱。他也不得不重申亚述对北部和东部部落的统治权力, 这些部落在叛乱期间拒绝缴纳赋税。这拉开了地方反对帝王集权的序幕, 地方叛乱不断, 最终导致亚述在后一个世纪走向衰落。

沙马什·阿达德死后, 他的王后萨穆·拉

Sammu-ramat (in part the legendary Semiramis) took over command as co-regent for five years during the minority of her son Adadnirari. In 806 B.C. the young king undertook an expedition to north Syria, reaching the Mediterranean (Arpad), and another the following year, when he took Hazazu and broke up the powerful coalition developing between Damascus and states as far afield as Malatya. In 804 he struck further southwest to Tyre and Sidon. Joash of Israel, anxious to annul the burdensome treaty imposed on him by Hazael, seems to have taken this opportunity, as had Jehu before him, to obtain Assyrian help. The evidence for this is a royal stele (from Tell ar Rimah, Iraq) in which Adadnirari lists tribute from “Joash of Samaria” (*Yu’ asu māt Samerinā*) before that of Tyre and Sidon. When the Assyrian entered Damascus and took spoil from Ben-hadad it is likely that Israel was allowed to strengthen trade relations with that city and recover some lost territory (2 K. 13:25).

Adadnirari received the submission of all the Chaldean chiefs; but his early death led to disturbed conditions, since his eldest son Shalmaneser IV (782–772) seems to have had limited authority, his general Šamši-ilu claiming credit for successes against the Urartians. A second son (Aššur-dân III, 771–754) campaigned unsuccessfully in Syria, the event being marked by the ominous sign of a solar eclipse on June 15, 763 B.C. (which serves as a check on Assyrian chronology). At home there was a plague and revolt in the cities of Asshur, Gozan, and Arrapha. The third son, Aššur-nirari V (753–746), was probably killed in a

玛特（传说中的塞米勒米斯女王）继承了统治权力，在她的儿子未成年时，她担任了五年的摄政王。公元前 806 年，年轻的国王亚达尼拉利远征北叙利亚，直抵地中海地区（亚珥拔），次年他占领了哈扎鲁（Hazazu），打破了大马士革和遥远的马蒂亚城邦建立的强大的同盟。公元前 804 年，他继续向西南进发，远征到推罗和西顿。以色列的约阿施希望废除哈薛强加给他的苛刻的条约，他似乎抓住了这个机会，像耶户那样向亚述需求帮助。一座皇家石碑（位于伊拉克阿勒利马废丘）上的文字证明了这一历史事件，石碑上提到“撒玛利亚的约阿施”（*Yu’ asu māt Samerinā*）向亚达尼拉利纳贡的时间比推罗和西顿向亚述纳贡的时间更早。当亚述人进入大马士革，他们从便哈达那里获得了战利品，亚述人似乎允许以色列加强与大马士革之间的贸易关系，以色列也收回了过去丧失的部分领地（王下 13:25）。

所有的迦勒底首领都臣服于亚达尼拉利；但他英年早逝，致使亚述陷入混乱局面，由于他的长子撒幔以色列四世（公元前 782–772 年）似乎权力有限，亚达尼拉利的将领沙马什·伊卢（Šamši-ilu）便宣布是他战胜了乌拉图人。亚达尼拉利的次子（亚述·但，公元前 771–754 年）征服叙利亚的战争未能取得胜利，人们认为发生在公元前 763 年 6 月 15 日的日食就是战争失利的不祥征兆（这一天成为亚述纪年的一个参照时间）。国内的亚述、歌散和亚拉法爆发了瘟疫和叛乱。亚达尼拉利的三儿子，亚述·尼拉瑞（Aššur-nirari）五世（公元前 753–746 年）可能死于一场宫廷政变，直到他的弟弟提革拉·毗列色登上王位，亚

palace revolution, and years of ineffectual rule ended when his younger brother Tiglath-pileser mounted the throne.

4. *Tiglath-pileser III* (745–727 B.C.) took immediate and vigorous action to strengthen the central royal authority by subdividing provinces, thereby giving them the same direct allegiance as the home districts had to the king in person. By reestablishing control over outlying regions he aimed at bringing conquered territories into a close-knit empire. He first marched to the Karûn River, reminding Nabû-naşir (Nabonassar) of Babylon and the Chaldean chiefs of his superior military power. Sacrifices were offered in their principal shrines. However, the growing might of a new Syro-Urartian coalition under Mati'-ilu of Arpad demanded his attention. Sardur III of Urartu was defeated at Samosata (Samsat) on the Euphrates, and Arpad was besieged for three years until it was finally incorporated as an Assyrian provincial capital in 741. Tiglath-pileser next campaigned against a south Syrian group whose revolt had been instigated by Azriyau of Yaudi, more likely to be identified with Azariah of Judah than with a king of the same name ruling at Ya'diya (Sam'al, modern Zenjirli). If so, it shows that Judah was strong before Azariah's death (2 K. 15:7). Judeans are named among prisoners settled at Ullabu (near Bitlis). This victory opened the way for Assyrian arms to reach Phoenicia and for north Syria to be counted as the Assyrian province of Unqi and Hatarikka (738). During the siege of Arpad, Raşunu (or Raḥianni, biblical Rezin) of Damascus and Menihimme (Menahem) of Samaria brought tribute. The 1,000 Israelite talents were calculated on the

述才结束了多年的无为统治。

4、提革拉·毗列色三世（公元前 745–727 年）立即采取有力的措施加强中央的集权，他细分了亚述的行省，因此这些行省向国内地区一样直接效忠于国王本人。他重新确立对边远地区的控制，意在让被征服的领土与亚述帝国建立紧密的联系。他首先进军至卡伦河，向巴比伦的那布·那西尔和迦勒底的首领展示他强大的军事实力。他们在主要的神龛中向这位王献上祭品。然而亚珥拔马提·伊卢（Mati'-ilu）率领的新的叙利亚和乌拉图联军势力逐渐增长，这引起了提革拉·毗列色三世的注意，乌拉图国王萨尔杜（Sardur）三世在幼发拉底河的摩撒他（萨姆萨特）被打败，亚珥拔被包围了三年，并最终于公元前 741 年归入亚述并成为行省的都城。提革拉·毗列色接着进攻叙利亚南部，犹太的阿兹里犹（Azriyau of Yaudi，有人认为很有可能是统治亚迪亚[Ya'diya，撒玛，今辛基尔里]的同名国王阿兹里犹，但更有可能是犹太的亚撒利雅）煽动当地人发动叛乱。如果真是亚撒利雅，那么也就证明犹太在亚撒利雅去世之前很强大（王下 15:7）。犹太人沦为囚犯被安置在乌拉布（Ullabu，位于比特利斯附近）。这次战争的胜利为亚述军队向腓尼基进发打通了道路，也为北叙利亚归入亚述安奇（Unqi）和哈塔瑞卡（Hatarikka）行省揭开了序幕（公元前 738 年）。在亚述围攻亚珥拔期间，大马士革的拉苏纳（Rasunu 或 Raḥianni，《圣经》中的利汛）和撒玛利亚的米拿现（Menihimme 或 Menahem）都向亚述纳贡。以色列给亚述一千他连得的银子，并以亚述一个奴隶的价值（五十客舍勒）换取一定数量的适于服役的壮丁。这一行为足以使提革拉·毗列色帮助米拿现坚定国位（王下 15:19-20）。

number of males of military age at the current Assyrian value of a slave (50 shekels.) This action was sufficient for Tiglath-pileser to confirm Menahem in power (2 K. 15:19f.).

The Assyrian was now free to turn to the east, where a series of expeditions led to the subjugation of the Zamua (Zagros) region as a new province. Some detachments sent against the Medes penetrated as far as the desert of Teheran. An unsuccessful siege of Tušpa, Sardur's capital on Lake Van, implies further intrigues in the north.

In 734 Tiglath-pileser intervened again in Palestine, where Hiram of Tyre was allied with Rezin of Damascus. Tyre, Sidon, and neighboring Maḥalib (Ahlab of Jgs. 1:31) were laid under tribute. The latter, with Kashpuna, was included in a new province of Šimirra, and the whole area W of Damascus (Bīt-Ḥazael) to Samaria (Bīt-Humria) including Gilead was overrun. Ḥanunu (Ḥanno) of Gaza fled to Egypt as the Assyrian advanced to Naḥal-muṣur ("Wadi of Egypt"; RSV "Brook of Egypt") and set up a golden image of the king there and in Gaza itself. Idi-bi'li was made local governor to watch the Egyptian frontier. When the king of Ashkelon was killed, his successor with Sanipu of Amman, Quaš (Chemosh)-Malaku of Edom, Salamanu of Moab, and Jehoahaz of Judah (*Yauḥaszi*^{māt} *Yaudaya*) sent tribute. It may have been on this basis that Ahaz appealed for Assyrian aid against Rezin and Pekah of Israel. Despite his acceptance of vassal status (2 K. 16:7), Ahaz received little help and Judah was invaded, Jerusalem itself being besieged (2 K. 16:5f.; 2 Ch. 28:17). Two years later

一系列的远征行动最终使扎姆阿（扎格罗斯）地区成为了亚述的一个新行省，现在亚述人可以自由的从东方出入。亚述派遣的对抗玛代王国的部分军队一直攻打到德黑兰沙漠。亚述包围图斯帕（Tušpa，萨杜尔建在凡湖上的都城）的战役未获得成功，这表明北部的形势更为复杂。

公元前 734 年，提革拉·毗列色再次进攻巴勒斯坦，推罗王希兰与大马士革王利汛组成了抵抗联军。推罗、西顿和其邻邦马哈利伯（Maḥalib，《士师记》1:31 中的亚黑拉）都臣服于亚述。马哈利伯和喀什普那（Kashpuna）都被并入亚述的新行省洗米拉，大马士革西部的全部地区（Bīt-Ḥazael）和撒玛利亚（Bīt-Humria）包括基列都遭到了亚述的蹂躏。当亚述军队远征到埃及小河地区时（“埃及小河”；《修订标准译本》译作“Brook of Egypt”[“埃及小河”]），迦萨的哈努努（Ḥanunu 或 Ḥanno）逃往埃及，并在那里矗立了一座提革拉·毗列色的金像，在迦萨也有这样的金像。亚述王任命伊迪·比·利（Idi-bi'li）为地方总督，负责看守埃及的边境。当亚实基伦的国王被杀，继任亚实基伦王和安曼王的撒尼希、以东王卡斯（基抹）·马拉库、摩押王萨拉马努（Salamanu）和犹大王约哈斯（*Yauḥaszi*^{māt} *Yaudaya*）都向亚述纳贡。可能正是在这样的背景下，亚哈斯恳请亚述王帮助他对抗利汛和以色列的比加。虽然亚哈斯承认自己是亚述的仆人（王下 16:7），但是亚述对他的帮助却很小，犹大王国遭受入侵，耶路撒冷被围困（王下 16:5-6；代下 28:17）。两年之后，提

Tiglath-pileser captured Damascus (732), annexed part of Israel (2 K. 15:29), and, according to his annals, set up Hoshea (*Ausi*) as king there after the removal of Pekah (*Paqaha*) by assassination (2 K. 15:30).

Meanwhile in Babylonia disturbances followed the death of Nabû-našir (Nabonassar) in 734. An Aramean chief claimed the throne, and the Assyrian tried hard to persuade the Babylonians to rise against him, with promises of tax exemption. When this failed, Tiglath-pileser himself marched to defeat the usurper and lay the tribal lands waste. He took over personal rule in Babylon in 729, participating in the New Year Festival under his native name of Pul (u) (so 2 K. 15:19; 1 Ch. 5:26).

5. *Shalmaneser V* (727–722). The reign of Tiglath-pileser's son is obscure, since no annals survive. His actions have to be reconstructed from a broken Assyrian eponym list and references in the Babylonian Chronicle. The former states that he besieged Samaria for three years (see also 2 K. 18:9) in reprisal for Hoshea's failure to pay tribute (also 2 K. 17:3–6). The Babylonian Chronicle tells how Shalmaneser “broke [the resistance of] the city of Šamara'in [Samaria].” 2 K. 17:6 does not name the king of Assyria to whom Samaria fell; and though this might be Shalmaneser, it could equally well apply to his successor Sargon, who claimed to be the conqueror of Samaria in his accession year. He may have taken over the army on the premature death of his father, or there may have been joint participation in the siege (so the plural “they took it,” 2 K. 18:10). The matter must remain in debate, since Sargon

革拉·毗列色攻占了大马士革（公元前 732 年），并吞并了以色列的部分领土（王下 15:29），根据提革拉·毗列色年鉴中的描述，他暗杀了比加（*Paqaha*，王下 15:20），并立何细亚（*Ausi*）为以色列王。

与此同时，公元前 734 年，巴比伦王那布·那西尔死后，巴比伦陷入动荡局面。一位亚兰首领自立为王，亚述人竭力劝说巴比伦人起来反对他，并保证如果他们这样做，将会免除他们的赋税。但提革拉毗列色未能如愿，因此他便亲自率军打败了篡位者，使其土地沦为荒地。公元前 729 年，提革拉毗列色直接统治巴比伦，他以自己的本名普勒参加了新年的庆祝活动（见王下 15:19；代上 5:26）。

5、撒幔以色列五世（公元前 727–722 年）。提革拉·毗列色的儿子的执政情况不详，因为他的年鉴未能保留下来。人们不得不通过不完整的亚述同名者名单和巴比伦的编年史中提及的信息来还原他的历史活动。前文提到过，为报复何细阿不向亚述纳贡（另见王下 17:3–6），撒幔以色列包围了撒玛利亚三年之久（另见王下 18:9）。巴比伦的编年史中讲述了撒幔以色列如何“攻克了撒玛利亚城的抵抗行动”。《列王纪下》17:6 在描述撒玛利亚陷落时，并没有提及亚述王的名字；虽然这时的亚述王可能是撒幔以色列，但也有可能是其继任者撒珥根，因为他曾宣称自己在登基之年就攻克了撒玛利亚。他可能在其父亲早逝时接管了亚述的军队，或者他们一同包围了撒玛利亚（所以主语采用了复数形式，“他们攻取了撒玛利亚”，王下 18:10）。这一问题必然会一直存在争议，因为从亚述、尼尼微和迦拉的撒珥根早期的年鉴来看，他并没有在其中声称自己征服了撒玛利亚。毋庸置疑，当撒玛利亚人

makes no claim to be the conqueror of Samaria in his earlier annals from Asshur, Nineveh, and Calah. It is certain that when the citizens of Samaria refused to pay their tribute, encouraged by Yau-bi'di (Ilu-bi'di) of Hamath, Sargon marched against the city in 722/1 B.C. and claimed 27,270 (or 27,290) prisoners.

6. *Sargon II* (722–705 B.C.). Sargon had to counter the increasing interference of Egypt in Palestinian affairs and of Elam in Babylonia. Both were the result of Assyrian expansion that had cut them off from trade with their neighbors. Whenever there were dissidents among these peoples they could now turn to these outside powers for help. But first Sargon had to settle disturbances among his own citizens, who had reacted against his father's heavy demands for men and taxes for military service.

In Babylonia Marduk-apla-iddina (*see* MERODACH-BALADAN) took the opportunity of these changes in Assyria to mount the throne in Babylon with the help of Humbanigaš I of Elam. In 720 Sargon's forces clashed with the rebels at Dēr and claimed a victory, though the Babylonian Chronicle marks it as an Elamite and Chaldean success. Marduk-apla-iddina certainly remained in control of the main Babylonian cities for the next ten years.

About this time Yau-bi'di (Ilu-bi'di) of Hamath, the sole remaining independent Syrian prince, attempted to meet the Assyrian in another battle at Qarqar. Despite Egyptian help sponsored by the exile Ḥanunu of Gaza, he was unsuccessful and Hamath was reduced to provincial status. Isaiah saw the lesson to

在哈马王伊犹比迪 (Yau-bi'di 或 Ilu-bi'di) 的怂恿下, 拒绝向亚述纳贡时, 亚述王撒珥根在公元前 722 或 721 年进军哈马, 并擒获了 27,270 (或 27,290) 名囚犯。

6、撒珥根二世 (公元前 722–705 年)。埃及越来越多地干预巴勒斯坦的事务, 以拦也不断地增加对巴比伦事务的干预, 撒珥根不得不应对这两种局面。这两种局面出现的原因是, 亚述的侵略扩张切断了上述两国与邻邦的贸易往来。每当这些民族出现反叛者时, 他们就会向外部势力寻求帮助。但是撒珥根必须首先解决国内的动乱局面, 国内民众对撒珥根的父亲施加的沉重压迫和兵役赋税表示不满。

巴比伦的玛尔杜克·阿仆拉·依狄纳 (见 MERODACH-BALADAN [比罗达·巴拉但]) 抓住亚述局势变化的机会, 在以拦王汉巴尼革斯 (Humbanigaš) 一世的帮助下, 登上了巴比伦的王位。公元前 720 年, 撒珥根的军队与这支叛军在德珥 (Dēr) 争战, 并战胜了叛军, 虽然根据巴比伦编年史中的记载, 是以拦人和迦勒底人取得了战争的胜利。在接下来的 10 年间, 无疑玛尔杜克·阿仆拉·依狄纳一直控制着巴比伦的主要城市。

约在这个时候, 叙利亚仅存独立君王, 哈马的伊犹比迪试图在卡尔卡的另一次战争中与亚述交战。虽然在流亡的迦萨王哈努努推动下, 埃及人对哈马给予了帮助, 但是伊犹·比·迪仍未获得战争胜利, 哈马也降低了地位, 成为了亚述的一个省。以赛亚指出了这次战争中得到的教训 (赛 10:5-6)。迦萨得到了

be drawn from this (Isa. 10:5f.). Gaza, aided by an Egyptian, So (perhaps Sib'e, a general, 2 K. 17:4), was involved in this rising. In a battle near Raphia (Rapihu) on the Egyptian border they were defeated, Hanunu was captured with 9,053 prisoners, and the Egyptian fled. Eight years later the Egyptian pharaoh (*pi'ru*)—probably Bocchoris—stirred up Ashdod. Once again the Assyrian won and “the rulers of Palestine, Judah, Edom, and Moab brought tribute and gifts for the god Ashur.” Though Judah (*Yaudi*) is named, this does not necessarily imply that Sargon entered their territory. Isaiah again interpreted the defeat of Ashdod by the Assyrian (Isa. 20:1–6). Even the Egyptian king (*Šilhanni*)—either Osorkon III or IV—sent tribute. It was certainly vain for Judah to look to Egypt for help, for that king simply handed over Yamani of Ashdod, who had fled to him for refuge to the Assyrians.

It was probably the Elamites who stirred up the Zagros hill-peoples. In 713 Sargon raided the region of Hamadân and Kermanshah and took booty from the Medes. Further north a revival of Urartian intrigue was reported to Sargon by his ever watchful local officials. Ursâ (Rusas I) continually harassed the Assyrian garrisons until in 714 Sargon directed his eighth campaign as a major offensive to capture Muşasir (where Ursâ committed suicide) and defeat the Manneans (the Minni of Jer. 51:27). The expedition is reported in detail both in the Annals and in a letter to the god, which was perhaps read at a victory parade at Asshur. In 717–712 Sargon kept the pressure on Carchemish (now another Assyrian province), Cilicia, and all the neo-Hittite states in the Taurus (Melid,

埃及人的帮助，埃及王梭（可能是一个名为军斯波[Sib'e]的将军，王下 17:4）也卷入这场纷争之中。在埃及边境的拉非亚（拉非胡）附近的一次战役中，迦萨和埃及人被打败，亚述抓住了哈努努，并俘虏了 9,053 人，而埃及人逃跑了。八年之后，埃及法老 (*pi'ru*)——可能是博克霍里斯法老煽动亚实突人发动叛乱。亚述再一次获得了战争的胜利，“巴勒斯坦、犹大、以东和摩押的统治者为阿舒尔神奉上了祭品和礼物。”虽然这里提到了犹大 (*Yaudi*)，但这并不意味着撒珥根曾率军进入犹大的领土。以赛亚也对亚述击败亚实突的事件做出了阐述（赛 20:1–6）。当时甚至埃及的君王 (*Šilhanni*)——奥索尔科恩三世或奥索尔科恩四世也要向亚述纳贡。犹大向埃及寻求帮助只能是徒劳之举，因为埃及王也只能交出了亚实突的亚玛尼，这位国王是为躲避亚述人才逃到埃及的。

可能是以拦人煽动了扎格罗斯山民的叛乱。公元前 713 年，撒珥根袭击了哈马丹和科曼莎地区，并从玛代虏获了战利品。警惕的地方长官向撒珥根报告，亚述更北面的乌拉尔人图谋造反。乌尔萨 (Ursâ, 鲁萨一世) 不断地袭扰亚述的要塞，直到公元前 714 年，撒珥根大举进攻，发动了第八次进攻战役，占领了穆萨西尔 (乌尔萨在该地自杀)，并打败了玛尼安人 (《耶利米书》51:27 中的“米尼”)。亚述年鉴和一封写给神明的信件都详述了这场战争，人们可能在亚述的一场胜利游行中宣读了这封信。公元前 717 年至 712 年，撒珥根持续向迦基米施 (现为亚述的一个行省)、基利家和托罗斯山上所有新赫人城邦 (米立德 [Melid]、库穆赫和塔巴尔) 施加压力，新赫人曾受到乌尔萨和弗吕家米达 (米达斯) 的影响，但现在他们希望撒珥根帮助他们阻止辛梅里安人 (亚述

Kummuh, and Tabal) which had been influenced by Ursâ and Mida (Midas) of Phrygia but now turned to him for help against the westward thrust of the Cimmerians (Assyr *Gimirraya*; Gomer of Ezk. 38:6).

It was now time for Sargon to try to bring Babylonia under his sway. He marched down the eastern bank of the Tigris, forcing the Chaldean tribes to retreat southward. In their wake the cities, tired of ten years of rule under tribesmen, opened their gates and welcomed the deliverers. Sargon, as “vice-regent of Babylon,” celebrated the New Year Festival, showing that this act of itself was no mark of kingship. Marduk-apla-iddina’s land of Bīt-Yakin was overrun after two years of hard struggle, but on Sargon’s withdrawal he was left in charge. Upēri of Dilmun (modern Bahrain) sent Sargon gifts.

Sargon himself lived at Calah until *ca.* 706, when he moved to a new capital Dūr-Šarrukin (Khorsabad) 15 mi. (25 km.) NE of Nineveh, on which he had spent eleven years labor. He did not enjoy it long, for in the next year he was killed at war in Tabal (*see also* SARGON).

7. *Sennacherib* (705–681 B.C.). While crown-prince, Sennacherib had served his father as a military advisor on the northern frontier. This knowledge served him well, for he was to enjoy calm there and to the east. This enabled him to concentrate on other fields, except for brief displays of strength in Zagros, Cilicia, and Tabal. His work on the restoration of Nineveh was soon interrupted by the need to go to Babylonia, where Marduk-apla-iddina,

语: *Gimirraya*, 《以西结书》38:6 中的“歌篋”)向西的扩张。

撒珥根此时试图让巴比伦归顺他的统治。他率军行至底格里斯河东岸,迫使迦勒底的部落向南撤退。撒珥根所经之处的城邑经历了这些部落长达十年的统治,城中的百姓早就倍感厌烦,于是他们打开城门欢迎拯救者的到来。撒珥根以“巴比伦副摄政”的身份参加了新年的庆祝活动,这表明此时他还不是巴比伦的君王。玛尔杜克·阿仆拉·依狄纳的比特雅金领地在两年艰苦斗争后,还是遭到侵略,但是当撒珥根撤军时,他让玛尔杜克·阿仆拉·依狄纳依旧管辖该地。狄勒蒙(今巴林)的尤普瑞(Upēri)为撒珥根送来了礼物。

撒珥根一直住在迦拉,直到约公元前706年,他搬到尼尼微东北15英里(25公里)处的新都杜尔舍鲁金(霍尔萨巴德),他历时11年建造了这座新都城。但他在这里的生活时间不长,因为次年他就在塔巴尔战役中战死(另见SARGON[撒珥根])。

7、西拿基立(公元前705–681年)。西拿基立作王储时在北部边境担任其父的军事参谋。他对该地区的了解使他受益匪浅,他继承王位后,北部边境到东部边境都相对太平。这不但保证了他可以在扎格罗斯、基利家和塔巴尔短暂地展示亚述的军事实力,还使他有精力专注于其他领域。他修复了尼尼微城,但是这项工作很快被迫中断,因为他需要赶往巴比伦,巴比伦的玛尔杜克·阿仆拉·依狄纳自公元前710年开始一直忠实于撒珥根,但此时却再次自立为王。

faithful to Sargon since 710, now made another bid for the kingship. He had the support of the Arameans, Elamites, and Arabs, and had made overtures for support to Hezekiah (Isa. 39; 2 K. 20:12–19). Marduk-apla-iddina, following the disappearance of a little-known Marduk-zākir-šumi II, held the throne with the title “King of Babylon” until defeated with his allies by Sennacherib near Kish in 703 B.C. (J. A. Brinkman, in *Studies Presented to A. L. Oppenheim* [1964], p. 24). Sennacherib plundered Babylon, deported 208,000 prisoners to Nineveh, and set up a young friend Bēl-ibni as ruler. He had to move into the southern marshes to follow up Marduk-apla-iddina, who had reappeared in Bīt-Yakin. The latter was this time driven to flee to Elam. An expedition was mounted with ships built at Nineveh, carried overland from Opis on the Tigris, and manned by Phoenicians. It embarked with troops at Bab-Salimeti; but it was too late, for by then the wily old Chaldean had died in exile (694). The Elamites invaded Babylonia, captured Sippar, and removed the pro-Assyrian Aššur-nadin-šumi from the throne in Babylon. For seven years the struggle continued until the Babylonians, again with Elamite auxiliaries, met the Assyrian army at Ḫalule. Though the Arameans and their allies were defeated, Assyrian casualties were heavy. Angered, Sennacherib laid siege to the Chaldeans within the sacred city of Babylon for nine months before he sacked it. The statue of the god Marduk was carried off to Assyria. Sennacherib took the ancient title “King of Sumer and Akkad” and resistance ceased.

他得到了亚兰人、以拦人和阿拉伯人的帮助，并向希西家寻求帮助（赛 39；王下 20:12–19）。一个名为马尔杜克·扎基尔·舒米二世的鲜为人知的巴比伦王失踪之后，玛尔杜克·阿仆拉·依狄纳得到了王位，自封为“巴比伦王”，直到公元前 703 年，西拿基立在基什附近打败了他的同盟军（J. A. Brinkman, in *Studies Presented to A. L. Oppenheim* [1964], 24 页）。西拿基立洗劫了巴比伦，将 208,000 名囚犯放逐到尼尼微，并让他的一位年轻的朋友贝尔·伊比尼（Bēl-ibni）担任巴比伦的统治者。西拿基立继续向南部的沼泽地进发，追赶再次出现在比特雅金的马尔杜克·扎基尔·舒米。马尔杜克·扎基尔·舒米此时被迫逃往以拦。这支配有尼尼微建造的船只和腓尼基士兵的远征军由欧皮斯长途跋涉至底格里斯河沿岸。在巴伯撒利莫提（Bab-Salimeti）登上战船；但这为时已晚，因为此时这位狡猾的迦勒底老人已经在流亡中死去（公元前 694 年）。以拦人入侵巴比伦，占领了西巴尔，并罢黜了支持亚述人的巴比伦王亚述·纳丁·舒米（Aššur-nadin-šumi）。这次争战持续了七年，直到后来巴比伦人和以拦的雇佣军在哈路勒与亚述决战。虽然亚兰人和他们的同盟军被打败，但是亚述也遭受了重创。恼怒的西拿基立包围了迦勒底人，将他们围困在巴比伦的圣城内九个月，之后洗劫了这座城市。巴比伦的马杜克神像被运往亚述。西拿基立沿用了古代的头衔，称自己为“苏美尔和阿卡德国王”，反抗斗争停止了。

In Palestine also rebellion had broken 巴勒斯坦也爆发了叛乱。公元前 701 年，

out. Sennacherib marched in 701 to the Phoenician coast and reimposed control and taxation on Little Sidon, Šariptu (Zarephath), Maḥalib (Mahalab, Ahlab), Ušk, and Akku (Acco). Luli of Sidon fled and was replaced by Tuba'lu (Ethba'al, 1 K. 16:31). Tyre was bypassed but the rulers of Arvad, Byblos, Beth-Ammon, Moab, and Edom submitted. Since Ashkelon and the neighboring towns of Beth-Dagon and Joppa resisted, they were sacked. The Assyrian claimed the defeat of the Egyptian army at Eltekeh and the slaughter of the elders of Ekron. At this time they ravaged Judah, taking forty-six towns and villages with 200,150 captives and thus isolating Hezekiah in Jerusalem. The Judean capital may well have been left under blockade while the Assyrians protected their flank against a possible Egyptian capture of Lachish. From there Sennacherib sent to Hezekiah demanding the release of Padi, the pro-Assyrian ruler of Ekron. Hezekiah appears to have paid some tribute (2 K. 18:13–16; Isa. 36:1; 2 Ch. 32:9; Assyrian Taylor prism dated 691 B.C.). Padi was freed and Hezekiah “besieged in his capital city of Jerusalem like a bird in a cage” (Sennacherib prism), though the Assyrians soon raised the siege (cf. 2 K. 19:32–34). The reason given for this is “the angel of the Lord” (v. 35) or, by Herodotus (ii. 141), a plague of mice devouring the Assyrian bow-strings and shield-straps, interpreted usually as descriptive of a plague. The Assyrian annals are noticeably silent as to the cause for their withdrawal, which might also have been precipitated by the troubles in Babylonia.

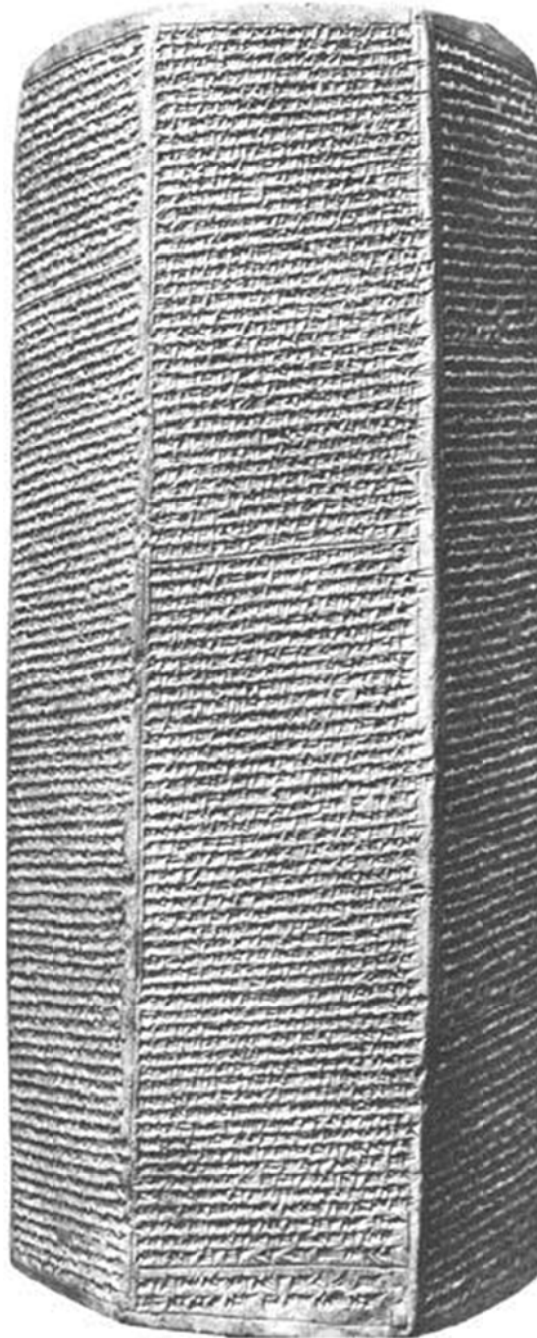
The reference to the approach of Egyptian forces under “Tirhakah [Akk.

西拿基立率军抵达了腓尼基海岸，亚述再次控制了小西顿、撒瑞普图 (Šariptu, 《圣经》中译为 Zarephath, “撒勒法”)、马哈利伯 (《圣经》中译为 Mahalab, “亚黑拉”)、乌斯克 (Ušk) 和亚柯 (《圣经》中译为 Acco, “亚革悉”)，并对上述地区重新征收赋税。西顿王卢利 (Luli) 逃跑，图巴鲁 (Tuba'lu, “谒巴力”，王上 16:31) 取代他作了西顿王。亚述军队未经过推罗，但是亚发、比布鲁斯、伯亚扪、摩押和以东的统治者纷纷臣服于西拿基立。因为亚实基伦及其附近的伯大衮和约帕均抵抗亚述军，所以这些城市遭到了亚述的洗劫。亚述人宣称他们在伊利提基打败了埃及军队，杀死了以革伦的长老。就在这一时期，亚述人劫掠了犹太，占领 46 座城邑和村庄，俘获了 200,150 人，因而孤立了耶路撒冷的希西家。这座犹太人的都城很可能依然被封锁，然而亚述人防守着他们的侧翼，阻止埃及人占领拉吉。西拿基立在该地给希西家写信，要求他释放亚述支持者以革伦王帕蒂 (Padi)。希西家似乎向亚述了交纳了一些贡品 (王下 18:13–16; 赛 36:1; 代下 32:9; 亚述泰勒棱柱上所标注的日期是公元前 691 年)。帕蒂被释放，希西家“被困在他的都城耶路撒冷，就像笼中之鸟一样” (西拿基立六棱柱上的文字)，但亚述很快停止围攻耶路撒冷 (参：王下 19:32–34)。亚述之所以停止对耶路撒冷的包围，可能是因为“耶和华使者”的作为 (王下 19:35)，或者如希罗多德所说 (ii. 141)，一支支密密麻麻的田鼠大军，涌向亚述人的军营。敌人的箭袋和弓被咬得稀烂，盾牌的把手也被嚼得粉碎，这通常被描述为是一场鼠疫。亚述的年鉴显然选择不去记述亚述撤军的原因，这次撤军也有可能是因为巴比伦的动乱。

许多学者认为关于“埃塞俄比亚国王特哈加 (阿卡德语: *Tarḫû*)” (王下 19:9;

Tarqû] King of Ethiopia” (2 K. 19:9; Isa. 37:9) is considered by many scholars to be an anachronism, since his regnal dates were taken to be *ca.* 690–664 B.C. They thus postulate a second Assyrian campaign in Palestine *ca.* 688 B.C. This is not attested by any extant source and it is preferable to envisage a single campaign in 701. Some Egyptologists assume an earlier co-regency for Tirhakah since there is no certain evidence for his precise regnal years in Cush. The two-campaign theory is sometimes supported by the presumption that Sennacherib’s death followed immediately, or soon, after his return from Palestine (2 K. 19:36; Isa. 27:13). The time between the events recorded in 2 K. 19:36 and v. 37 is of unspecified duration.

赛 37:9) 派遣埃及军队与亚述军争战的描述存在年代错误, 因为特哈加的在位时间约在公元前 690 年至 664 年之间。因此, 他们假定亚述第二次征服巴勒斯坦大约发生在公元前 688 年。任何现存的证据都不能证明这一点, 更为合理的解释是, 亚述只在公元前 701 年进攻过巴勒斯坦一次。一些埃及学者认为特哈加执政早期为联合执政, 因为没有任何确凿的证据能证明古实王特哈加的准确执政时间。据推测, 西拿基立从巴勒斯坦回来后, 或回来后不久便死去了 (王下 19:36; 赛 27:13), 人们有时认为这种推测证明了西拿基立两次争战巴勒斯坦的说法。《列王纪下》19:36-37 中没有详细给出西拿基立拔营至其被杀之间的时间间隔。



Six-sided clay prism containing the final edition of Sennacherib's annals. Included is an account of the Assyrian siege of Jerusalem and "forty-six of [Hezekiah's] strong cities, walled forts, and countless small villages." (Oriental Institute, University of Chicago)

Sennacherib's death was interpreted by the Babylonians as divine punishment for his action against their capital. The Babylonian Chronicle states that he was murdered by a son, 2 K. 19:36f. by two

上图为拥有六个面的泥质棱柱，棱柱上含有西拿基立年鉴的最终版本。西拿基立年鉴中记录了亚述包围耶路撒冷和“(希西家的) 46 座坚固城、堡垒和不计其数的小村庄”。(芝加哥大学，东方学院)

巴比伦人认为西拿基立因为围攻他们的都城而受到神惩罚，被神处死。巴比伦编年史中记载，西拿基立被他的一个儿子杀害，而《列王纪下》19:36-37 却描述为西拿基立在尼斯洛（尼努塔）庙

sons in the temple of Nisroch (Ninurta'). He died on 20th Tebītu (January, 681 B.C.) and was succeeded by his youngest son Esarhaddon.

8. *Esarhaddon* (681–669 B.C.). Sennacherib's death plunged Assyria into a dynastic crisis. Esarhaddon had earlier taken refuge in Cilicia or Tabal to escape his brothers while they fought for the throne. His supporters called for his return to Nineveh, where he was crowned in 681. He immediately restored Babylon, which his gods had earlier decreed should lie in ruins for 70 years. This involved a reversal of destiny (whereby the Babylonian numeral for 60 + 10 became 10 + 1 years). The work, which was not completed till 669, won over the Babylonians. They repulsed an Elamite attack in 675 and helped Assyria against the son of Marduk-apla-iddina, who attempted to recapture Ur, and against the Bīt-Dak-kuri tribe, which siezed land near Babylon. Their chief was replaced by a pro-Assyrian.

The major pressures against Assyria proper came from the nomadic Scythians (Assyr. *Iškuzai*), who drove through Tabal and Cilicia towards Šupria. At first Esarhaddon warred successfully against Teušpa and his hordes, diverting them against the Phrygians. An Assyrian princess may have been given in marriage to the Scythian Bartatua, but by the end of the reign Assyria had lost Ҳilakku (Cilicia) and Tabal and had made little headway in the east, where the Mannaeans were largely independent despite many punitive raids. Some Median chiefs were made vassals and the central Zagros and Gambulū tribes quieted to form a buffer between Assyria and Elam, where on the

被他的两个儿子杀害。他死在第 20 个特比图 (Tebītu) 月 (公元前 671 年, 一月), 他的最小的儿子以撒哈顿接续他作王。

8、以撒哈顿 (公元前 681–669 年)。西拿基立的死亡使亚述陷入了王朝危机之中。当以撒哈顿的哥哥们争夺王位时, 他曾逃到基利家和塔巴尔, 躲避他们的追杀。以撒哈顿的支持者要求他回到尼尼微, 他于公元前 681 年在尼尼微登基为王。他登基后立即修复了巴比伦, 而根据他所信奉的神明命定的, 巴比伦要荒废 70 年。70 中包含着命运的逆转 (因为在巴比伦数字中, 60 + 10 就所对应的数字构成颠倒过来变成了 10 + 1 年)。这项修复工程直到公元前 669 年才最终完成, 以撒哈顿借此赢得了巴比伦人的支持。公元前 675 年, 巴比伦人击退了以拦人的入侵, 并帮助亚述反对玛尔杜克·阿仆拉·依狄纳的儿子, 因他曾试图再次占领吾珥。他们还对抗占领巴比伦附近土地的比特达库里 [Bīt-Dak-kuri] 部落)。该部落巴比伦的首领被支持亚述的人取代。

亚述所面临的压力主要来自于游牧民族西塞亚人 (亚述语: *Iškuzai*), 这支游牧民族穿过塔巴尔和基利家来到了苏瑞亚 (Šupria)。起初, 以撒哈顿成功战胜了图斯帕 (Teušpa) 和他的游牧部落, 使这支部落转而进攻弗吕家人。亚述可能将一位公主许配给了西塞亚人巴塔图阿 (Bartatua), 但是以撒哈顿执政后期, 亚述丧失了基利家 (Ҳilakku) 和塔巴尔, 无法再继续向东扩张, 虽然亚述多次发动惩罚性的突袭, 但是玛尼安人还是在很大程度上实现了独立。一些玛代首领成为了亚述的诸侯, 亚述征服了扎格罗斯山中部地区和甘布鲁 (Gambulū) 部落, 这两个地区也成为了亚述和以拦之间的缓冲区, 亚述拥护者胡姆巴哈达斯 (Ҳumba-Ҳaldaš) 二世

death of Humba-Ḫaldaš II a pro-Assyrian, Urtaki, ascended the throne (675).

Phoenicia was quelled by strong reprisal action against rebels in Sidon. The king Abdi-Milkuti was executed (677), the city sacked, and its land given to Tyre. The border garrison near Egypt at Arzani had been reinforced in 679, and three years later Esarhaddon quelled the Arabs in a series of raids.

In public ceremonies in May, 672, Esarhaddon, mindful of the trouble at his own accession, appointed Aššur-bāni-apli (Ashurbanipal) as crown-prince of Assyria and Šamaš-šum-ukīn, his twin or a brother of equal status by a different mother, as crown-prince of Babylonia. The vassal-rulers present were given an oral and written confirmatory treaty listing the conditions they had to fulfil to maintain this arrangement, on pain of curse for default. As well as the eastern vassals, rulers of Syria and the west whom Esarhaddon names in his annals must have been present. These included Manasseh (Menasī) of Judah (cf. 2 Ch. 36:11), Ba'lu of Tyre, Quaš-gabri of Edom, Musuri of Moab, Šilli-Bēl of Gaza, Metinti of Ashkelon, Ikausu of Ekron, Pudu-il of Beth-Ammon, Aḫimilki of Ashdod, and the rulers of Cyprus and the Greek islands. A list of payments from Palestine about this time tells of gold sent from Beth-Ammon and Moab, silver from Edom, and “ten minas of silver from the people of Judah.”

The way was thus open by the spring of 671 for Esarhaddon's ambitious project: the subjugation of Egypt. Avoiding

死后，乌尔塔克 (Urtaki) 于公元前 675 年在该地接续了王位。

亚述人采取军事行动狠狠地打击了西顿的反叛者，使得腓尼基的叛乱得到平息。腓尼基国王阿伯迪·米库提 (Abdi-Milkuti) 于公元前 677 年被处死，这座城市也遭洗劫，西顿的土地被分给了推罗。以撒哈顿于公元前 679 年向埃及附近 (阿扎尼) 的边境驻军增派兵力，三年之后，他通过一系列的袭击行动镇压了阿拉伯人。

以撒哈顿意识到自己登基后的动乱局面，于是在公元前 672 年 5 月，他在一个公众仪式上指定亚述巴尼帕作亚述的王储，而亚述巴尼帕的双胞胎兄弟或者者同父异母的兄弟沙马舒姆金为巴比伦的王储。以撒哈顿以口头和书面的形式与当时的诸侯王达成了协定，明确了双方为遵守该协定所应履行的职责，并规定了违约的一方将受到残酷的诅咒。出席该仪式的人除了东部的诸侯以外，必然还包括以撒哈顿的年鉴中提到的叙利亚的统治者和西方的诸侯王。这些诸侯王包括犹太的玛拿西 (Menasī, 参：代下 36:11)、推罗的巴鲁 (Ba'lu)、以东的卡斯加布里 (Quaš-gabri)、摩押伦的穆苏里 (Musuri)、迦萨的西里贝勒 (Šilli-Bēl)、亚实基伦的莫丁尼 (Metinti)、以革伦的伊考苏 (Ikausu)、伯亚扪的普杜伊勒 (Pudu-il)、亚实突的阿赫米克 (Aḫimilki)，以及基提和希腊岛屿上的统治者。对这一时期巴勒斯坦地区进贡情况的记载列举了伯亚扪和摩押送来的金子、以东送来的银子和“犹太子民送来的 10 迈纳的银子”。

这也就为公元前 671 年春天，以撒哈顿实施他征服埃及的宏伟计划开辟了道路。亚述军队避开了正在发生叛乱的推

rebellious Tyre, which was contained by a siege force, the Assyrian army marched via Raphia (S of Gaza) across the Sinai desert to Memphis. Despite the defense by Tarqū (Taharqa), Memphis fell and the Ethiopians were deported, leaving local native princes (among them Neco of Sais) to be appointed as governors, officers, harbor overseers, and other officials under the surveillance of Assyrians.

Tribute and taxes were imposed and some statuary and other Egyptian treasures removed before the army withdrew to Nineveh. Soon Taharqa reappeared, stirred the native princes to declare their independence of Assyria, and retook Memphis. Esarhaddon was on his way to remedy this when he died at Harran in December, 669 B.C., and was succeeded by his sons as planned.

9. *Ashurbanipal* (669-ca. 627 B.C.) had already held responsibility at court and in state building projects as well as in the appointment of governors and prefects. His assumption of the royal powers was vigorous and complete. Before he could take over the punitive expedition against the Egyptian rebels he settled the Tyrian confrontation with a treaty whereby the king became his vassal again, led an expedition into the eastern hills, and installed his brother on the Babylonian throne. In 667 B.C., backed by contingents from the twenty-two vassals in Syria, Phoenicia, Palestine, and Cyprus, the Assyrian marched into Egypt and defeated Taharqa, who again withdrew from Memphis. Egypt was again in Assyrian hands. The twenty native kings, governors, and regents who had left their office under Taharqa's threats were now reinstated. Those who

罗（一支军队正对其实施着包围），经拉非亚（迦萨以南）穿过西奈沙漠，最终到达孟斐斯。虽然法老塔哈卡(Tarqū)采取了防御措施，但是孟斐斯最终失守，埃塞俄比亚人遭到放逐，当地的诸侯（其中就包括塞斯的尼哥）被任命为总督、长官、海港的督工等官职，他们均受到亚述人的监督。

埃及向亚述纳贡，并缴纳了赋税，许多埃及的雕塑和其他的珍宝在亚述撤军时也一同被运到了尼尼微。不久之后，法老塔哈卡重新现身，他煽动埃及的国内的诸侯摆脱亚述的统治，并且重新夺回了孟斐斯。以撒哈顿赶赴埃及欲扭转局势，但公元前 669 年 12 月他在行军途中死在了哈尔兰，按照他事先的安排，他的儿子继承了王位。

9、亚述巴尼帕（公元前 669 至约公元前 627 年）早已开始管理朝中事务，他在国内进行工程建设，并负责任命总督和地方长官。他完全掌握了王权，而且励精图治。亚述巴尼帕在率军远征埃及和惩治叛军之前，他与推罗人签订了和约，结束了双方对峙的局面，推罗王再次成为了亚述的诸侯王，他还率军抵达东部山区，扶持他的兄弟登上巴比伦王位。公元前 667 年，亚述人在叙利亚、腓尼基、巴勒斯坦、基提等 22 个诸侯分遣队的协助下，向埃及发起了进攻，并打败了法老塔哈卡，塔哈卡再次从孟斐斯撤军。亚述再次征服了埃及。20 个迫于塔哈卡威胁而放弃职权的藩王、总督和摄政王此时都恢复了职位。在塔哈卡逃亡途中与其共同谋反的人都被押解到了尼尼微。但是，亚述巴尼帕依然奉行其父的政策，在众人之中选择委任塞斯的尼哥一世为重要的地方统治者。塔哈卡的继任者和女婿塔奈特亚扪（Ta-net-Amon 或 Tandamane）再次发

connived with Taharqa in his exile were removed to Nineveh. Yet Ashurbanipal followed his father's policy, choosing among others Neco I of Sais as an important local ruler. Taharqa's successor and son-in-law Ta-net-Amon (Tandamane) made a further bid to retake the Delta in 664. Memphis was retaken by the Assyrians and Thebes was sacked (Nah. 3:8). Psamtik I was appointed to succeed Neco who died in 663. A few years later, with the backing of Greek mercenaries and troops from Lydia, he forced the Assyrian garrisons to withdraw to Ashdod.

These upheavals in Egypt encouraged Ba'lu of Tyre and Yakinlu of Arvad to make bids for independence, but these failed after sieges (665). A campaign against the Manneans and an alliance with Madyes the Scythian helped to relieve the pressure of the Cimmerians on the Assyrian border tribes. Nonetheless, when Gyges of Lydia asked for assistance against these Cimmerians he was refused because of his support for Egypt.

In the south Ashurbanipal fought against Urtaki of Elam, who had invaded Babylonia. Assyria had long had some direct control in that area (e.g., Nippur) and had worked in harmony with Urtaki's brother for sixteen years before the Elamites fomented trouble. Tept-Humban, the Elamite usurper of Urtaki, was killed, and Ashurbanipal supported the claims of Humbanigaš II and Tammaritu, sons of Urtaki who had earlier taken refuge in Nineveh. They were given separate regions to govern within the reconquered Elamite borderlands. Ashurbanipal may have directed this action in part to assist his

起反击，于公元前 664 年夺回了尼罗河三角洲。亚述人重新夺回了孟斐斯，并洗劫了底比斯（鸿 3:8）。尼哥于公元前 663 年去世，普萨姆提克一世接续了他的职位。数年之后，在希腊雇佣兵和吕底亚军队的支援下，塔奈特亚迫使亚述卫戍部队撤退到亚实突。

埃及的这些剧变促使推罗的巴鲁和亚发的亚金鲁纷纷宣布独立，但是被亚述军包围后（公元前 665 年），这些地区的独立行动都以失败告终。亚述发动了对玛尼安人的战役，并与玛杜阿斯和西赛亚联盟从而缓解辛梅里安人对其边境的袭扰。但是，当吕底亚的盖基斯请求亚述帮助他们对付辛梅里安人时，却遭到了亚述王的拒绝，因为他曾支援过埃及。

亚述巴尼帕在南面与曾入侵巴比伦的以拦王乌尔塔克（Urtaki）争战。长期以来，亚述一直直接控制着巴比伦的部分地区（如，尼普尔），在以拦人煽动动乱之前，亚述人与乌尔塔克的兄弟和平相处了 16 年。泰普特·汉班（Tept-Humban）篡夺了以拦王乌尔塔克的王位，而他也被亚述王杀死，亚述巴尼帕支持乌尔塔克的两个儿子汉巴尼革斯（Humbanigaš）二世和塔马瑞图（Tammaritu）在以拦掌权，这两人之前曾在尼尼微避难。亚述巴尼帕重新夺回以拦的边境地区，他将其中的地区分封给二人管理。亚述巴尼帕采取这一行动的部分原因是支援他在巴比伦的兄弟。巴比伦的市民派遣了一支代表团，

own brother in Babylon. The citizens of Babylonia sent a deputation professing loyalty, while the Gambulū tribe E of the Tigris was punished for its part in the Elamite troubles.

Šamaš-šum-ukīn seems to have succumbed to the local spirit of nationalism and independence, perhaps interpreting Ashurbanipal's action as weakness. He seems to have plotted with Elam, Egypt, Phoenicia, and Judah, as well as with the local Arab and Chaldaean tribes to move against Assyria. Ashurbanipal appealed for loyalty and only when this was refused began war with Babylonia, a war that was to continue for three years. Elam, divided in its internal politics, was of no assistance, and famine led the Arabs within Babylonia to desert. Seeing the hopelessness of further resistance, Šamaš-šum-ukīn committed suicide in the conflagration which swept his palace (648). A Chaldean, Kandalanu, was appointed as vice-regent of Babylonia.

Ashurbanipal followed up the fall of Babylonia with action against the Arabs, especially the Qedar (Kedar) and Nabatean tribes. The booty taken was so plentiful that the current market price for a camel fell to one silver shekel in Nineveh. War against Elam dragged on until Susa was sacked in 639 B.C., the year in which Ashurbanipal celebrated a triumph in Nineveh. The last years of his life are obscure, due to a lack of direct historical sources after 639 B.C. He may have associated his sons Aššur-etil-ilāni and Sin-šar-iškun as governors and later as co-regents. Under these rulers Assyria lost territory. According to Herodotus, Phraortes the Mede made an attack on the

宣称他们忠诚于亚述王，而底格里斯河以东的甘布鲁部落却因支持以拦人叛乱而遭到了亚述的惩罚。

沙马舒姆金似乎不再满足于各属地的民族自治和独立，大概许认为亚述巴尼帕的治理方式是软弱的表现。于是他与以拦、埃及、腓尼基、犹太，以及巴比伦的阿拉伯人和迦勒底部落共谋反对亚述。亚述巴尼帕要求沙马舒姆金对亚述忠诚，但当这一要求被拒绝后，他宣布与巴比伦开争，这场战争持续了三年。以拦因国内政治分裂，无法向巴比伦提供援助，巴比伦境内的阿拉伯人也因饥荒从战场中逃跑。沙马舒姆金意识到自己无望继续抵抗，自焚而死，这场大火也烧毁了她的宫殿（公元前 648 年）。迦勒底人坎达拉努被任命为巴比伦的副摄政。

亚述巴尼帕攻陷巴比伦之后，继续进攻阿拉伯人，尤其是基达(Qedar 或 Kedar)和纳巴泰部落。他带回了大量的战利品，以致当时在尼尼微一头骆驼的市价降到了 1 舍客勒银子。亚述与以拦的战争持续了多年，直到公元前 639 年亚述人劫掠了书珊时才结束，同年，亚述巴尼帕在尼尼微举行了庆祝活动。人们对亚述巴尼帕最后几年的生活不太清楚，因为人们缺乏公元前 639 年之后与这位亚述王直接相关的历史资料。他可能曾任命他的儿子亚述·埃提尔·伊兰尼和辛·沙里·施昆为总督，后来让他们共同摄政。但在他们统治亚述期间，亚述丧失了领土。根据希罗多德的记载，玛代王弗拉欧尔特斯曾进攻亚述。显然，到公元前 626 年，迦勒底人那波帕拉萨

Assyrians. Certainly by 626 B.C. the Chaldean Nabū-apla-usur (Nabopolassar) had won independence for Babylon and was recognised as king there; by 617 the Assyrian garrison had withdrawn. Assyrian affairs in the south seem to have been the responsibility of Sin-šar-iškun, who commanded the army against Babylon. Aššur-etil-ilāni (627–623 B.C.) may have been coregent in Assyria proper, succeeded briefly by Sin-šum-lišir before the last king of Assyria ruling at Ninveh, Sin-šar-iškun, held sole sway (627–612).

F. The Fall of Nineveh. In 616 Assyria began to lose further territory to Nabopolassar, who defeated them at Qablinu and took over the middle Euphrates and raided the Balikh. A Babylonian raid against Madanu (near Kirkūk) was repulsed. In 615 Asshur was raided and the Medes overran the Arrapha province; in the following year they moved against Tarbišu in alliance with the Babylonians and against Nineveh. The siege may have been raised by some sort of Scythian intervention. Nabopolassar suppressed a rebellion in the middle Euphrates by the Suḥu tribe but withdrew from ‘Anah when the Assyrian army approached. In 614 Asshur fell, and by 612 the Medes and Babylonians marched up the Tigris to Nineveh. They laid siege to the city for the months Simānu-Abu (*ca.* June–Aug., 612), making only slight progress. The final breach seems to have been the result of flooding (Nah. 1:8; Xenophon *Anabasis* iii.4.7–12; Diodorus ii.27.1). Sin-šar-iškun (classical Sardanapalus) threw himself into the flames. Some escaping Assyrians were followed as far as Nisibin by the Babylonians, while

尔 (Nabū-apla-usur) 使巴比伦获得了独立，人们认为他成为了巴比伦的国王；到公元前 617 年，亚述撤回了在巴比伦的驻军。亚述南部的事务都由辛·沙里·施昆来管理，他曾率领亚述军与巴比伦争战。亚述·埃提尔·伊兰尼（公元前 627–623 年）可能是亚述的共治者，继他之后是辛·舒姆·利希尔的短暂统治，最后亚述的末代君主辛·沙里·施昆继位，他在尼尼微对亚述进行单独统治（公元前 627–612 年）。

F. 尼尼微陷落。公元前 616 年，亚述开始在与那波帕拉萨尔的争战中丧失更多的领土，那波帕拉萨尔在卡布里努（Qablinu）击败了亚述军，占领幼发拉底河中游，突袭了拜利赫。巴比伦人对马达努（Madanu，基尔库克附近）的突袭被亚述人击退。公元前 615 年亚述城被袭，玛代人践踏了亚拉法行省；次年，他们与巴比伦结盟，联合攻打塔比苏（Tarbišu）和尼尼微。一些西塞亚人加入同盟后，他们发起了围攻。那波帕拉萨尔镇压了苏胡（Suḥu）部落在幼发拉底河中游发动的叛乱，但是当亚述军将要抵达亚那（‘Anah）时，他撤出了那里。公元前 614 年，都城亚述陷落，至公元前 612 年，玛代人和巴比伦人已经越过了底格里斯河，抵达了尼尼微。从西马努月至阿布月（约从六月至八月，公元前 612 年）他们一直包围着尼尼微城，但是收获甚微，最终洪水打开了城的缺口（鸿 1:8；Xenophon *Anabasis* iii.4.7–12；Diodorus ii.27.1）。辛·沙里·施昆（古希腊语中：Sardanapalus）自焚。巴比伦人追赶部分逃跑的亚述人，一直追到了尼斯宾（Nisibin），而基亚克萨雷斯（弗拉欧尔特斯之子）和玛代人带着他们的战利品撤军了。

Cyaxares (son of Phraortes) and the Medes withdrew with their loot.

The Assyrian supporters under Aššur-uballiṭ II raised the banners of an independent Assyria at Ḥarran. In 609 B.C. the Babylonians and the Umman-manda peoples forced him and his Egyptian allies to withdraw W of the Euphrates. The Egyptian army under Neco II which marched to support these Assyrian remnants was too late. Josiah's fatal intervention at Megiddo marked his own siding with the enemies of Assyria (2 K. 23:29f.). Assyria as a political unit now ceased to exist. From this point on it formed part of the Persian, Seleucid, and Parthian empires. But the name (Pers. *Athura*) continued as a designation of Assyria's former homelands (Ezk. 16:28; 23:5-23).

IV. Exploration and Excavation.-Early travelers reported the site of biblical Nineveh opposite Mosul. C. J. Rich was the first to examine its ruins (Kuyunjik and Nebi Yûnus) in 1820. The Frenchman P. E. Botta excavated there briefly (1842) before working at Dūr-Šarrukin (Khorsabad) 15 mi. (25 km.) NE, thinking the latter to be Nineveh. A. H. Layard worked at both Nineveh and Nimrûd (Calah) 22 mi. (35 km.) S in 1845-1851. His work was continued by H. Rassam (1851-1854), W. K. Loftus (1854/55), British Museum expeditions (1927-1931), and recently the Iraqi Department of Antiquities (1957, 1967-). The British School of Archaeology continued work at Nimrûd (1949-1963), finding a remarkable series of ivories and tablets in the palaces and arsenal. Further work has been done there by the Iraqis and Poles (1967-).

亚述乌巴立特二世时期，亚述支持者在哈尔兰举旗宣布独立。公元前 609 年，巴比伦人和阿曼曼达民族迫使这位亚述王和其埃及盟军撤退到幼发拉底河以西。尼哥二世率领埃及军队救援这些亚述残部，但是为时已晚。约西亚在米吉多被埃及王杀死，这表明他与亚述为敌（王下 23:29-30）。亚述这一政治势力此时已不复存在。自此以后，亚述成为了波斯帝国、塞琉西帝国和帕提亚帝国的一部分。但是亚述（波斯语：*Athura*）这个名字指的仍然是原亚述国的疆土（结 16:28； 23:5-23）。

IV. 探究和发掘。早期的旅行者称圣经城市尼尼微与摩苏尔隔河相望。里奇（C. J. Rich）于 1820 年首先探究了这些废墟（库云吉克废丘和先知约拿墓地）。法国人博塔在尼尼微开展了短暂的挖掘工作，随后又挖掘了位于其东北方向 15 英里（25 公里）处的杜尔舍鲁金（霍尔萨巴德）遗址，并将该遗址误以为尼尼微遗址。莱亚德于 1845 年至 1851 年对尼尼微和其南面 22 英里（35 公里）的尼姆鲁德（迦拉）遗址进行了发掘。拉森（1851-1854）、洛夫特斯（1854/55）、大英博物馆的科考队（1927-1931）和伊拉克文物部近期的考古发掘（1957， 1967-）接续了莱亚德的考古发掘工作。英国考古协会继续对尼姆鲁德进行了考古发掘（1949-1963），并在宫殿和武库中发现了大量的象牙和石碑。伊拉克人和波兰人在该地进行深入的考古探究（1967-）。从该地清理出的史前遗址包括亚帕其亚城遗址、哈苏纳遗址和萨塔特（Thalthat）

Prehistoric sites cleared include Arpachiyah, Hassuna, and Thalthat. The Deutsche Orientgesellschaft excavated Asshur (Qal'ât Sherqât) in 1903–1904. Other sites dug include Imgur-Bêl (Balawat, 1956–1957); Shibaniba (Tell Billa, 1846, 1930–1931), Karanā (Tell ar Rimah, 1964–1971), and Tell Taya (1968–). (See also ARCHEOLOGY OF MESOPOTAMIA.)

V. Texts.-A. Libraries. Babylonian literature was much used and influential in Assyria. Because of the importance of tradition, kings used to accumulate collections of texts in their palace libraries for use by specialists. In this way Tiglath-pileser I and his successors at Asshur and Sargon II and his family at Calah amassed libraries, part of which were transferred to Nineveh by Ashurbanipal. The latter also sent scribes to Babylon to copy texts not already in his hands. Of the approximately eighteen thousand tablets and fragments (perhaps representing more than five thousand individual works), the majority are reference works used by scribes in divination and related “sciences.” Catalogues (especially of myths, epics, tables, and incantations) were kept, and some texts have labels or the royal library colophon added or bear library notes in Aramaic. The whole range of classical Babylonian literature is represented, as well as some texts only known from Assyrian copies (“The Poor Man of Nippur”) or versions. The extant texts probably represent only a part of the original collection of tablets, papyri, writing-boards, and other documents.

B. Rituals. Some cultic rituals known only from Assyrian relate to operations

遗址。德国东方协会于 1903 至 1904 年间对亚述城（谢夸特堡）展开了挖掘。挖掘的其他遗址包括伊姆古尔-贝尔（巴拉瓦特，1956–1957）、希巴尼巴遗址（特尔比拉，1846，1930–1931）、卡拉那（阿勒利马，1964–1971）和提尔塔亚（1968–）。（另见 ARCHEOLOGY OF MESOPOTAMIA[美索不达米亚考古]）。

V. 文献。A. 图书馆。在亚述，巴比伦文献运用广泛且影响巨大。因为亚述人非常重视传统，亚述王过去经常在他们的宫殿图书馆中储藏大量供专家们使用的文献。这样一来，提革拉毗列色一世和他的王位继承人在亚述城，撒珥根二世和其家族在迦拉积累了大量的图书，其中的一部分图书后来被亚述巴尼帕送至尼尼微。亚述巴尼帕还派遣书记官前往巴比伦，命他们誊写他手头上没有的文献。遗留下来的约 18,000 份碑文和残本（可能代表了 5000 多部作品），其中的绝大多数文献是书记官占卜或“科学”应用的参考资料。亚述人还编纂了文献目录（尤其是为神话、史诗、铜表和咒语编写了目录），他们还在一些文献上贴上了标签，或在皇家图书馆的书籍中插入了末页，亦或用亚兰语为这些图书做了注释。所有的巴比伦古典文学都被呈现出来，有些文献只能看到它们的亚述语抄本（如作品“*The Poor Man of Nippur*”）或亚述语译本。现存的文献可能只是所有碑文、莎草纸文献、书写板文献和其他文献原版中的一部分。

B. 宗教仪式。某些宗教仪式仅在亚述人中流传，如，需要皇室成员参加的宗

requiring the royal person and his purification in a ritual bath (*bīt rimki*) and cleansing (*bīt mesēri*) or sprinkling with water (*sola' me*). The appropriate actions, prayers, and incantations to be recited in each room of the palace are given. The rites for the manufacture, consecration, and induction of divine statues, whose mouths were “opened” to give them existence, are followed by rules for their feeding (*tākultu*) and service. Details of the cult at Asshur imply that the main New Year Festival (*akītu*) differed in time and style from that at Babylon.

C. *Letters*. Apart from the libraries' literary texts, a large number of letters have survived both from the early Assyrian period of Šamši-Adad I and from the last ruling Sargonid dynasty. Some are royal correspondence or palace edicts, but most are administrative documents which give valuable insights into personal histories. More than three hundred reports from the astrologers advise the king of the implications of astronomical or other omens thought to affect affairs of state. Among these are warnings (e.g., of a solar eclipse) that the royal person was endangered. In this event a substitute king (*šar pūhi*) was appointed for a hundred days while the king remained in his palace. It is assumed, but by no means certain, that the substitute was then killed.

D. *Laws*. Surviving fragments of middle Assyrian laws from the 14th-13th cents are drafted in a form similar to those from Babylon itself (see BABYLONIA VII). This may indicate an independent collection of local cases rather than any mere supplementation of general precedents

教仪式、行浸礼 (*bīt rimki*)、洁净圣体 (*bīt mesēri*) 或洒圣水 (*sola' me*)。这些仪式规定了人们在宫殿的每个房间中的恰当行为和所要背诵的祷文和咒语。制造神像、神像开光和神像就位都有一定的仪式 (神像的口是“张开的”, 以便食用人们的供品), 这些仪式之后, 人们向神明献上供品 (*tākultu*), 并举行祭礼。亚述城这些祭仪的细节暗示出, 亚述的主要新年节日 (*akītu*) 与巴比伦的新年节日在时间和风格上都是不同的。

C. 信件。除了图书馆中的文献, 亚述王国早期 (沙马什·阿达德一世时期) 至亚述王国末期 (撒珥根王朝时期) 的大量信件都保存了下来。其中包括皇室的信件或诏书, 但是大多数信件属于行政公文, 这些公文为后人了解当时社会个人的生活历程提供了宝贵启示。占星家给国王写了 300 多封信, 他们在信中向皇帝解释天文现象, 并解释了其他被认为有可能影响国运的征兆所蕴含的寓意。这些寓意中包含了皇室将面临危险的警告 (如, 日食的警告)。为防止这样事情的发生, 国王会让代理国王为其掌权 100 天, 而他本人则呆在自己的宫中。据说代理国王之后会被杀死, 但是人们尚不能确定这种说法。

D. 法律。亚述中期 (公元前 14 世纪至 13 世纪) 的法律残篇与巴比伦的法律形式相似 (见 BABYLONIA VII [巴比伦 VII])。这表明亚述的法律是对地方案件的独立整合, 而不是仅仅对早期国王所记录的一般先例的补充 (见 HAMMURABI [汉谟拉比])。大多数法律条

compiled by earlier kings (see HAMMURABI). Most legal clauses relate to the rights and duties of women, marriage (including a type of *erēbu*-marriage by which the wife visits her husband's family), levirate marriage (less restricted than the Hebrew), veiling, and widows. Some fragments deal with theft, assault, murder, sexual offenses, slander, trial by ordeal, and witchcraft; others with pledges for debt, the control of corporal and other punishments, and the classification and inheritance of land. A few of the latter correspond directly to certain royal decrees and grants, the legal procedure by which they were effected.

Assyria maintained interstate relations with her neighbors by means of treaties or covenants made with equals (parity) or subordinates (vassal). Part of a parity agreement between Šamši-Adad V (824–815) and Marduk-zākir-šumi I of Babylon survives (cf. that made by his predecessor Shalmaneser; see III.E.2 above). Vassal treaties between Aššur-nirari VI (753–746) and a ruler in north Syria (Mati'-ilu) and between Esarhaddon and Ba'lu king of Tyre can be compared with additional stipulations imposed by Esarhaddon on his existing vassals when he made his son Ashurbanipal crown prince in 672. Manasseh of Judah would have been among those present to reaffirm their trust in Assyria and her gods, declare their loyalty, and promise support under oath and supernatural sanction (including the threat of invasion). Many curses are recorded in these texts, inviting self-judgment in case of rejection of Assyrian physical and spiritual overlordship.

VI. Institutions.-A. King. The Assyrian

款与女人的权力和职责、婚姻（包括一种拜访式的婚姻，这种婚姻要求妻子探望丈夫的家人）、收继婚（不像希伯来的收继婚那样限制重重）、戴面纱和寡妇的行为准则有关。有些法律残篇涉及到偷盗、伤人、谋杀、性侵犯、诽谤、神断法和巫术。还有些法律残篇涉及到借款抵押、关押犯人和其他刑法，以及土地等级和土地继承。后一种法律与某些皇家法令和授权直接对应，而且皇家法令和授权只有经过法律程序才能生效。

亚述通过与他的对手（对等国）或附属国（诸侯）签订条约或契约来维系它与邻邦之间亚的关系。沙马什·阿达德五世（公元前 824 至公元前 815 年）与巴比伦王马尔杜克·扎基尔·舒米一世签订的平等条约的部分内容保留了下来（参：其前任王撒幔以色列与巴比伦签订的条约；见上文 III.E.2）。亚述·尼拉瑞五世（公元前 753 至公元前 746 年）与北叙利亚统治者（马提·伊卢）签订的诸侯条约，以及以撒哈顿与推罗王巴鲁签订的诸侯条约可以与以撒哈顿与当时亚述诸侯签订的附加契约进行比较，他在这份附加契约中规定，他于公元前 672 年册立他的儿子亚述巴尼帕为亚述的储君。犹太的玛拿西与各位在场的诸侯重申他们信靠亚述和亚述的神明，表达了他们对亚述的忠诚，并发誓一直支持亚述，如若违约将遭到上天的惩罚（包括侵略威胁）。这些法约中包含了許多诅咒的话语，如果他们在行为上和精神上背叛了亚述的君王，他们将遭受自裁。

VI. 机构。A. 国王。 亚述王（和巴比伦

king, like his Babylonian counterpart, acted as representative of man to the gods and was also responsible to the god, as his steward, for the welfare of the land and people. Accordingly he made reports to the national god of the way he had exercised wisdom, ruled, and extended the god's fame (e.g., Sargon II's report to Aššur on his eighth campaign). This was one basis of Assyrian historiography; these reports were often incorporated in inscriptions. In the cult of Aššur the king played a leading role, though probably different from that of the Babylonian king, especially in the New Year Festival. Though not high priest, he was a prime participant in rituals that may have included the royal hunt.

B. Government. The king was served by his palace household under a vizier, majordomo, and chief secretary, supported by specialists in foreign affairs (and languages) and many nobles and courtiers. The army commander (*turtānu*, the Tartan of 2 K. 18:18; Isa. 20:1), chief butler (see RABSHAKEH), and other high officials were responsible to the king. Like the city and district governors, among whom they were included, they were required to make an oath of loyalty and report any subversive activities directly to the king. He was usually careful not to alienate these dignitaries upon whom his throne depended. There are relatively few instances of rebellion against the highly developed Assyrian administration.

The royal harem was controlled by the queen ("she of the palace") who, like the queen-mother Sammu-ramat (Semiramis) and Adad-guppi', mother of Nabonidus, was sometimes influential in state affairs.

国王一样)在神前是人的代表,他们也要为神尽责,作为神的管家,他须对地上的安宁和人们的平安负责。因此,当他运用智慧,实行统治时,须向民族的神明报告,他要彰显神的名望(如,当撒珥根二世第八次远征时,曾向神明阿舒尔报告)。这是亚述史料编纂的一个根据;这种向神的报告经常被镌刻在碑文中。在亚述的宗教崇拜中国王起着主导作用,尽管与巴比伦国王在宗教崇拜当中的作用有所不同,尤其是在新年的庆祝活动中。虽然他不是大祭司,但是他是宗教仪式的主要参与者,仪式中可能包括皇家狩猎。

B. 政府。维齐尔、管家和布政司辅佐国王处理王室事务,专员们辅佐国王处理国外事务(和语言),许多贵族成员和朝臣也为国王效力。军队将领(*turtānu*,《列王纪下》18:18和《以赛亚书》20:1中的他珥探)、贴身总管(见RABSHAKEH[拉伯沙基])和其他高官也对王负责。他们与其他城市和地方的管辖者一样,也要宣誓对王忠诚,若有任何颠覆政权的活动他们都必须向国王汇报。国王通常要小心地处理他与这些高官的关系,不能疏远他们,因为国王的统治地位依赖于这些人。在亚述的高度发达的统治之下,叛乱活动相对来说很少发生。

皇室的嫔妃归王后(“后宫之主”)管理,王后与太后萨穆·拉玛特(塞米勒米斯)和那波尼德的母亲阿达德·古比一样,有时在国家事务中很有影响力。嫔妃们要遵守严格的礼仪,并受到太监的保

It was governed by strict protocol and guarded by eunuchs. 护。

Assyria annexed territories adjacent to her homeland when this was necessary for defense, security, or safeguarding trade routes. The gradual assimilation of these areas under provincial governors was the basis of the Assyrian empire. Such governors gave their names to the years by turn as eponyms (*limmi*). To prevent power from falling into the hands of any of the twenty-eight provinces formed by Ashurnasirpal II, Tiglath-pileser III subdivided them into smaller areas. Each governor had to collect local taxes and to store supplies for military operations. Syria was so subdivided in 738–734 B.C., and this prepared the way for expansion toward Israel and Egypt.

Beginning with Shalmaneser I (1264–1245 B.C.), Assyrian rulers often deported conquered peoples and resettled their lands with their own or other conquered peoples, a tactic apparently adopted from the 3rd Dynasty of Ur. Such “colonization” was employed most extensively by Tiglath-pileser III, who carried away portions of the Israelite population of Galilee and the Transjordan ca. 733 B.C. After the fall of Samaria, Sargon II claims to have deported the inhabitants, and it was he who repopulated the area with the captives of other campaigns.

C. *Military*. Some kings prided themselves in leading their armies personally, while others left the hard campaigning to their field marshals (*turtānu*). By the time of Sargon II the earlier system of call-up for military or

当需要军事防御、安全防卫或保卫贸易路线时，亚述就会吞并其国土周边的领土。这些地区在行省总督的管理下，逐渐被亚述同化，这种同化构成了亚述帝国的根基。总督们依次用他们的名字记录年份（如，里木纪年）。亚述纳西尔帕二世确立了 28 个亚述行省，为了防止权力落入任何一个行省手中，提革拉毗列色三世将这些行省分割成了更小的地区。每个地方总督必须负责征收地方的赋税，并为军事行动储备物资。公元前 738 年至 734 年，叙利亚被这样分割成了多个区域，这为亚述向以色列和埃及扩张做了准备。

从撒幔以色列一世时期开始（公元前 1264 年至 1245 年），亚述君王经常放逐被征服的民族，并在他们的土地上重新安置原有的民族或其他民族，这一策略显然是借鉴了吾珥第三王朝。提革拉毗列色三世大举实施这种“殖民化”政策，约公元前 733 年，他将一部分以色列人迁出了加利利和外约旦。撒玛利亚陷落之后，撒珥根二世宣称他将当地居民驱逐出境，他将其他战争中擒获的俘虏安置在了撒玛利亚。

C. 军事。有些国王因亲自率军争战而引以为荣，而其他的国王则将艰苦的征战留给陆军元帅 (*turtānu*)。至撒珥根二世统治时期，亚述早期的征兵制度或强制服役制度已经被皇家卫队和各地方的常备军所取代。这些军团 (20,000)

corvée service was replaced by a royal bodyguard and standing army divided into named units. These army groups (twenty thousand) were composed of armies (ten thousand) arranged in units of a hundred, fifty, and ten, with the bulk supplied by the district governors. Chariots, cavalry, pioneers, and sappers were supporting arms (*see* WAR). The Assyrian development of mobile warfare, siege, and psychological warfare (Isa. 36) accounts for their success. It was regularly backed up by a display of arms and organization which helped to maintain control of even the most distant province or source of supplies.

VII. Economy.-The economy was basically agricultural, supplemented by imports of raw materials (iron, copper, silver) along routes dominated by military forces. Local taxes on grain, straw, and herds were imposed, as were other dues; exemption was given rarely by charter. By Neo-Assyrian times such exemptions, as for the city of Asshur, were highly prized. Taxes were supplemented by various dues and tribute (*biltu u mandattu*) imposed on the conquered territories. After an initial heavy exaction (as in 2 K. 18:14-16), annual dues were set which were usually payable in local produce or currency. Other payments included war indemnity (as tax instead of slave service; e.g., 2 K. 15:20) and gifts on appearing before a suzerain. Such income played a large part in the economy of the first millennium B.C.

Slaves played only a small part in the economy, being mainly in private hands and able to work for their release. Prisoners of war were employed on

由数支(10,000)军队组成,每个军队再细分为百人队、五十人队和十人队,地方总督向各个分支提供军需。战车、骑兵、先锋队和工兵属于支援武装力量(见 WAR[战争])。亚述人发展了运动战、包围战和心理战(赛 36),从而使他们获得了战争的胜利。他们定期展示强大的武装力量和军事制度,从而维持了对行省和货源地的控制,即使最为偏远的地区也不例外。

VII. 经济。亚述经济以农业为主,并通过军队把控的路线进口所需的其他原材料(铁、铜和银)为辅。各地方都征收粮食税、稻草税和牲畜税,同时还有其他的税捐;当时很少有免赋税的情况。新亚述时期就有这样的特例,当时的亚述城无需缴纳赋税,人们极为推崇这项政策。。亚述向被征服的领土征收各种税捐和贡品(*biltu u mandattu*),从而补充了赋税。亚述最初的苛捐杂税非常沉重(如《列王纪下》18:14-16中的描述),在这之后,亚述设定了每年税捐的额度,而地方的产出和货币量通常能够承担得起这些税捐。其他财政收入来源于战争赔偿(以赋税形式而不是以奴役形式进行赔偿;如王下 15:20)和其他地区称为宗主国之前进献的礼物。这些收入在公元前 1000 年对亚述经济起到了重要的作用。

奴隶在经济中起到的作用很小,他们大都被掌握在私人领主的手中,以为领主工作来换取释放。大型公共工程经常雇用战争俘,如公元前 879 年至 865 年,

large-scale public works such as the construction of Calah (about fifty thousand were employed there in 879–865 B.C.). With the declining power of the central authority after 632 B.C., and rebellions in the outer empire which could not be controlled, most external sources of income dried up and the Assyrian economy failed quickly.

VIII. Architecture and Art.-Most attention was paid to the embellishment of the capital cities of Asshur, Nineveh, and Calah, where successive kings repaired and rebuilt the citadels in which were located the royal palaces, administrative buildings, public squares, and principal temples. The massive defense walls of the citadel were extended to include the town proper and an “arsenal,” or military barrack and store area (*ekal māšarti*). Some new foundations were attempted at Kār-Tukulti-Ninurta and Dūr-Šarrukin (Khorsabad, by Sargon II), but these did not outlive their founders. The basic forms were similar to the Babylonian, but the proximity of abundant stone and wood led to increasing use of these materials, and some innovations. The royal palaces, some temples, and facades were lined with stone orthostats or panels, which formed an integral part of the architectural design and construction. These stone slabs were carved in bas-relief depicting war and victory, the royal hunt, religious acts by priests or demons, or symbolic “sacred trees” or griffins. The style changed from the early open drawings to crowded attempts at perspective and detail (e.g., Sennacherib at Lachish). The doorways were built around large protective colossi or figures either in the round or in semi-relief.

迦拉城建设雇用了 50,000 战俘。公元前 632 年之后，随着亚述中央集权的逐渐衰弱，亚述再也无法控制帝国之外的叛乱，亚述的大部分外来收入枯竭，经济也迅速崩溃。

VIII. 建筑和艺术。亚述的首都亚述城、尼尼微和迦拉的装饰最为引入注意，历任国王对这三座城市的城堡进行了修复和重建，王室宫殿、行政建筑、公共广场和主要的神庙都位于这些城堡内。城堡的巨大防御城墙一直延伸，将环绕着城镇邑本身、“武库”（或军营）和储藏区（*ekal māšarti*）都保护在内。。亚述人也尝试在卡尔图库尔提尼努尔塔（Kār-Tukulti-Ninurta）和杜尔舍鲁金（霍尔萨巴德，由撒珥根二世所建）建造一些建筑，但是这些新建筑的寿命还未能超过其建筑者。亚述的基本建筑形式与巴比伦的建筑形式很相似，然而亚述周边拥有丰富石材和木材，所以他们大量使用了这些建筑材料，并进行了一些创新。王室宫殿、一些神庙和建筑的外墙由巨石板或镶嵌石板垒建而成，这两种材料是建筑设计和建筑物中不可或缺的一部分。人们将石板刻成半浮雕，描绘战争和战争胜利的场景、皇家狩猎的场景、祭司或魔鬼的宗教行为，或者具有象征意义的“圣树”或狮身鹰首兽。浮雕的风格也发生了变化，早期人们采取开放式构图，而后期的图画更为注重远景和细节（如，描绘西拿基立攻打拉吉的浮雕）。人们在立体式或半浮雕式的保护巨像或大型雕像的周围建造了门廊。在公共广场或和神庙中矗立着雕刻的石碑、方尖碑和石柱，另外还有用装饰金属、石头或木材制成的神像和国王像。

Sculptured stelae, obelisks, and columns were set up in public places and temples, where also stood statues of gods and kings made of decorated metal, stone, or wood.



The God Aššur with outstretched wings and drawn bow, encircled by an aura of flames, amidst rain clouds. Fragment of brick with colored glaze, from Asshur (reign of Tikulti-Ninurta II, 890–884 B.C.) (Trustees of the British Museum)

Though the temples were made of mud brick, they were often elaborately furnished. At Asshur the ziggurat (temple tower) was a twin construction; here and elsewhere access was directly from the court, from a roof, or by ramps. Some early temples (Rimah) had facades of mud brick shaped like palm trunks or other patterns. Roofs, domes, or vaulting made of large tree trunks were often gilded or painted. Some buildings were of the open portico style (*būt hilāni*) adopted from Syria. Glazed panels or orthostats are also found, some of which were used as decorated walls or friezes above the stone sculptures, or as roof tiles.

In the applied arts the best furniture was of elaborate ivory or wood with gold overlaid, or of wood with bronze fittings. Thrones, couches, stools, screens, and smaller objects have been found in abundance. Doors were overlaid similarly or with sculptured bronze (Balawat). As

阿舒尔神像，他的很多翅膀张开着，拉着弓，火焰的光环围绕着他，而火焰光环外笼罩着云。这一遗迹位于亚述城（图库尔提·尼努尔塔二世统治时期，公元前890–884年），由砖砌成，外面上了釉彩。（大英博物馆理事会）

虽然神庙由泥砖制成，但是它们常常装饰精巧。亚述的金字形神塔是一座通灵双塔；平台、塔顶和斜坡与各处的入口直接相连。一些早期的神庙（利玛神庙）的外墙由泥砖砌成，其形状像棕榈树干或是其他样式。人们通常用镀金或上色的大树干搭建神庙的屋顶、穹顶或拱顶。一些建筑采用了叙利亚的开放式门廊的建筑风格（*būt hilāni*）。人们也可以看到上釉彩的嵌板或巨石板，有时用它们装饰墙壁，有时作为石雕的中楣，或者作为屋顶的瓦片。

在应用艺术方面，最好的家具是由镀金的象牙或木材制成的，或是由带有铜饰品的木头制成的。当地还出土了大量的宝座、睡椅、凳子、屏风和更小的物件。门的表面也同样被覆盖做了类似的镶嵌，或者装饰着铜质的雕刻（巴拉瓦特）。正如浮雕和图画中所描绘的那样，

depicted in the reliefs and paintings, doorsills were sometimes carved with intricate patterns similar to those used on carpets and embroidered garments.

As in Babylonia, stone or frit cylinder seals were carved with scenes in a local style reminiscent of the larger art forms. Sometimes they used the flowing style of outline figures made with a few carving strokes or the marks of a drill.

IX. Technology.-Assyria paralleled Babylonia in its development and applications of the wheel, glass-making, dyeing, refining, and other tools and crafts. Mathematics, medicine, tanning, and chemical technology played a large part in daily life. Military necessity led to experimentation in the development of weaponry, chariotry, siege engines, road-building, and other arts. Royal botanical and zoological gardens constructed at the capital cities housed plants and animals collected during campaigns. These gardens and the cities they served were watered by elaborate irrigation systems. Sennacherib constructed barrage and dam control of the rivers (Bavian, Jerwan, and Ageila) and an underground system (*qana'at*), as well as waterhoists (*šaduf*), for these purposes. He introduced cotton plants ("wool-bearing trees") and new techniques of casting bronze. Earlier irrigation systems had brought water to Calah from the river Zab by tunnel and open canal (Negub).

人们有时以复杂的样式（与地毯和绣花服装所采用的样式很相似）雕刻门槛。

亚述的石质印章或熔料滚筒印章上刻着带有地方特色的场景，会使人联想到更大的艺术样式，这与巴比伦的印章很相似。有些印章的外部轮廓流畅，在上面可以看到雕刻的文字或图案。

IX. 科技。亚述与巴比伦在同一时期开始研发和应用车轮、玻璃制造、染色、冶炼和其他工具和工艺。数学、医学、制革、化学科技在日常生活中发挥着重要的作用。军事需求促使人们开展兵器、战车、攻城车、筑路和其他技艺的研发实验。都城内的皇家园林和动物园中为亚述人远征期间带回来的植物和动物提供了生长地和栖息地。精心设计的植物园灌溉系统，并为城市提供了水源。为了灌溉和用水，西拿基立筑造拦河坝和水坝来控制河流（巴菲安、杰万、阿吉亚），他还建造了地下沟渠（*qana'at*）和引水系统（*šaduf*）。他引入了棉花种植（“产毛树”）和新的铸铜技术。早期的灌溉系统通过隧道和地上管道（Negub 管道）将扎卜河的河水引入迦拉。



Colossal winged bull, a protective genius that guarded the doorway of Ashurnasirpal's palace at Nimrûd. Five legs are shown so the figure might be viewed from the front and side. (Trustees of the British Museum)

See Map X.

巨型人首翼牛像，他是亚述纳西尔帕宫殿（位于尼姆鲁德）的门口处的守护精灵。雕像有五条腿，所以人们可以从正面和侧面来观看这座雕像。（大英博物馆理事会）

见地图 X。

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ASSYRIA AND BABYLONIA, RELIGION OF.

See RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA.

ASSYRIA AND BABYLONIA, RELIGION OF 亚述和巴比伦的宗教

见 RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA (圣经世界宗教: 亚述和巴比伦)。

ASSYRIANS

ə-sir'ē-ənz [Heb. 'aššûr]. The people of Assyria. In Hebrew the name of the people is the same as that of the country. See ASSYRIA.

ASSYRIANS 亚述人

音译: ə-sir'ē-ənz 【希伯来语: 'aššûr】。亚述的民族。在希伯来语中, 这个民族的名字和这个国家名字相同。见 ASSYRIA (亚述)。

ASTAA

as-tā'ə (1 Esd. 5:13, NEB). See AZGAD.

ASTAA 押甲

音译: as-tā'ə (《新英文译本》, 拉一 5:13)。见 AZGAD (押甲)。

ASTAROTH

as'ə-roth. See ASHTAROTH.

ASTAROTH 亚斯他录

音译: as'ə-roth。见 ASHTAROTH (亚斯他录)。

ASTARTE

as-tār'tē; **ASTORETH**. See ASHTORETH.

ASTARTE 阿施塔特

音译: as-tār'tē; 亚斯她录。见 ASHTORETH (亚斯她录)。

ASTATH

as'tath (1 Esd. 8:38, AV, NEB). See AZGAD.

ASTATH 押甲

音译: as'tath (《钦定版圣经》, 《新英文译本》, 拉一 8:38)。见 AZGAD (押甲)。

ASTONISHMENT

[Heb. šammā] (2 Ch. 29:8); NEB HORROR; [Gk. ékstasis] (Mk. 16:8); AV AMAZED; NEB “beside themselves with terror”; **ASTONISHING THINGS** [Heb. niphāl pl. part. pālā'] (Dnl. 11:36); AV MARVELLOUS THINGS; NEB MONSTROUS

ASTONISHMENT 惊骇、诧异

【希伯来语: šammā】(代下 29:8); 《新英文译本》译为 HORROR; 【希腊语: ékstasis】(太 16:8); 《钦定版圣经》译为 AMAZED; 《新英文译本》译为 “beside themselves with terror” (“害怕”); **ASTONISHING THINGS** (“奇异的话”) 【希伯来语: niphāl, 分词复

BLASPHEMIES;

ASTONISHED [Heb. *šāmēm*] (Lev. 26:32); NEB APPALLED; [Aram *ℓʿwah*] (Dnl. 3:24); AV ASTONIED; NEB AMAZED; [Gk. *ekpléssomai*] (Mt. 7:28; 13:54; Mk. 6:2; 10:26; Lk. 2:48; 9:43; Acts 13:12; etc.); AV also AMAZED; NEB also “struck with awe,” ASTOUNDED, “in amazement,” etc.; [*thámbos*] (Lk. 5:9); NEB AMAZED; [*thaumázō*] (Lk. 11:38; Gal. 1:6); AV MARVEL; NEB also “notice with surprise”; **ASTOUNDED** [Heb. *tāmah*] (Job 26:11; Ps. 48:5; Jer. 4:9; Hab. 1:5); AV also MARVEL (LOUSLY); NEB also AGHAST, DUMBFUNDED, “struck with amazement”; [Gk. *exístamai*] (Mk. 6:51); AV AMAZED; NEB DUMBFUNDED; [*ékthambos*] (Acts 3:11); AV GREATLY WONDERING.

数 *pālā'*] (但 11:36); 《钦定版圣经》译作 MARVELLOUS THINGS (“奇异的话”); 《新英文译本》译作 MONSTROUS BLASPHEMIES; **ASTONISHED** (汉译均为“诧异”) 【希伯来语: *šāmēm*] (利 26:32); 《新英文译本》译作 APPALLED (“诧异”); 【亚兰语: *ℓʿwah*] (但 3:24); 《钦定版圣经》译作 ASTONIED (“惊奇”); 《新英文译本》译为 AMAZED (“惊奇”); 【希腊语: *ekpléssomai*] (太 7:28; 13:54; 可 6:2; 10:26; 路 2:48; 9:43; 徒 13:12 等); 《钦定版圣经》还译为 AMAZED (“希奇”); 《新英文译本》还译为 “struck with awe”, ASTOUNDED, “in amazement” (汉译均为“希奇”) 等; 【希腊语: *thámbos*] (路 5:9); 《新英文译本》译为 AMAZED (“惊讶”); 【希腊语: *thaumázō*] (路 11:38; 加 1:6); 《钦定版圣经》译作 MARVEL (“希奇”); 《新英文译本》还译作 “notice with surprise” (“希奇”); **ASTOUNDED** (“惊奇”) 【希伯来语: *tāmah*] (伯 26:11; 诗 48:5; 耶 4:9; 哈 1:5); 《钦定版圣经》还译为 MARVEL (LOUSLY) (“惊奇”); 《新英文译本》还译为 AGHAST, DUMBFUNDED, “struck with amazement” (“惊奇”) 【希腊语: *exístamai*] (可 6:51); 《钦定版圣经》译为 AMAZED (“惊奇”); 《新英文译本》译作 DUMBFUNDED (“惊奇”); 【希腊语: *ékthambos*] (徒 3:11); 《钦定版圣经》译为 GREATLY WONDERING (“希奇”)。

Of the three Hebrew roots in question here, *tāmah* is the nearest equivalent to our Eng. “astonish, astound” (its Aramaic cognate, *ℓʿwah*, connotes more precisely “startle, alarm”); *šāmēm* has about it the aura of “horror, desolation,” while *pālā'* means basically “be extraordinary, miraculous.” Of the Greek words noted, the *exístamai/ékstasis* complex is perhaps

在我们此处提到的三个希伯来语词根中, 其 *tāmah* 与英语 “astonish, astound” (“惊骇、诧异”) 的含义最接近 (这个词的亚兰语同根词是 *ℓʿwah*, 它的明确含义是 “惊恐、惊慌”); *šāmēm* 有 “恐惧、忧伤” 的含义, 而 *pālā'* 的基本含义是 “极为不可思议”。这些希腊词中, *exístamai/ékstasis* 可能是最为有趣的合成词, 它的基本含义是 “改变位置, 移

the most intriguing, having as its basic meaning “change of place, displacement,” from which derives the idea of “being driven out of one’s senses, being beside oneself” (cf. “ecstasy”), and finally “astonishment” of the sort that “boggles the mind.”

Where the concept of “astonishment” is found in the OT, the nuance of “dread” is usually not far away; and when God is its object, one finds himself in the presence of the *mysterium tremendum* as it is called by Rudolf Otto in *The Idea of the Holy* (2nd ed. 1958). While the same emphasis is continued in the NT, a more positive element becomes prominent as well; one is not so much “struck by awe” as he is, in the words of C. S. Lewis, “surprised by joy.” For the believer in Christ, the ultimate astonishment of all will be experienced when he casts his crown before Him and finds himself “lost in wonder, love and praise” (Charles Wesley).

R. F. YOUNGBLOOD

ASTROLOGY

[< Gk. *ástron*—‘star’ + *lógos*—‘meaning’]. The study of the professed effect of heavenly bodies on human personality and affairs.

- I. Introduction
- II. Origins
- III. Development
- IV. In the OT
- V. In the NT
 - A. In General
 - B. The Star in the East

I. Introduction.—Both astronomy and astrology are concerned with the

位”，从这里引申出“失去意识，有若疯狂”的含义（参：“狂喜”），最终变为“诧异”，“惊骇”的含义。

《旧约》中有“诧异”的概念，通常来说，这个词与“恐惧”的差别不大；当上帝作为这个词的客体时，人们在上帝面前会感到敬畏，奥托（Rudolf Otto）在他的作品中（*The Idea of the Holy* [1958年再版]）中称之为 *mysterium tremendum*（令人畏惧的奥秘）。《新约》中也强调这一概念，其中包含的积极元素更为明显；人们不太可能心生“敬畏”，正如路易斯（C. S. Lewis）所说，人们“因高兴而感到惊奇”。对于基督徒来说，当他在基督的面前抛开自己的冠冕，沉浸在“奇异的恩典、爱和赞美之中”时，他就会感到无限的奇妙（Charles Wesley）。

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ASTROLOGY 占星术

【源自希腊字根 *ástron* “星星”和 *logos* “含义”】。占星术就是研究天体对人的个性和事务的公开的影响。

- I. 简介
- II. 起源
- III. 发展
- IV. 在《新约》中
- V. 在《旧约》中
 - A. 综述
 - B. 东方的众星

I. 简介。天文学与占星术都与天体有关。天文学的研究目的在于总结天体的

heavenly bodies. Astronomy classifies the laws (Gk. *nómos*) of their movement and nature, while astrology looks for intelligible meaning in their relationship to people and things on earth.

Of the many methods of attempting to discover the future by technical methods, astrology has been the most persistent among civilized peoples, although it is matched by the consultation of clairvoyants and mediums who claim to be able to foresee the future. See DIVINATION; MAGIC.

Modern astrology is based on exact mathematics. If a person supplied the precise data of the time and place of his birth to any number of trained astrologers, each would produce a basically identical horoscope, showing the position of the sun, moon, and planets in relation to the birth of the person in question. The astrologer does not observe the heavens himself, but uses detailed technical tables, which he adjusts according to the latitude and longitude of the place of birth. Indeed, actual observation would be misleading, since the signs of the zodiac (which is divided into twelve equal segments for the placing of the sun, moon, and planets) have gradually changed their position down through the ages.

Although each astrologer would produce the same basic horoscope, the interpretations might differ. The astrologer holds that the position of the planets in the zodiac, and their angles to each other, both at the moment of birth and from day to day, indicate the helpful or hampering influences in the individual's life. Here there is obviously

运动规律（希腊语：*nómos*）和特征，而占星术旨在寻找天体运动与地球上人和事物之间的关系。

人们利用许多科技手段试图探索未来，而其中的占星术是与文明的民族联系最为紧密的，虽然洞察之人的咨询和各种声称可以预见未来的方法可以与占星术相媲美。见 DIVINATION（占卜）；MAGIC（邪术）。

现代占星术建立在精确的数学计算的基础之上。如果一个人将他出生的准确时间和地点告诉任意几位熟练的占星家，那么这几位占星家会推算出基本一致的星象，展现出日月星辰的位置与这个人诞生的关系。占星家并不是亲自用肉眼观测天空，而是采用科学的表格，并根据这个人的出生地的纬度和经度调整这个表格。实际上，肉眼观测可能将人们引入歧途，因为黄道十二宫（将日月星辰的运动轨迹平均分成十二份）随着时间的推移也在逐渐改变它的位置。

虽然每个占星家得出的星座相位基本相同，但是他们对相位的解读可能会存在差异。占星家认为人出生当天和出生那一时刻天体在十二宫图中的位置和天体间的角度都会对人的一生产生积极或消极的影响。这显然为各种不同的占星解读提供了空间。天体运行确实对人存在着某种影响，还是仅仅能够解释不同性格的特征，占星家对此仍存在争

room for a variety of interpretations. Astrologers are divided over whether the planets actually exert an influence or whether they are merely indicators of how a person of a particular temperament is likely to fare.

II. Origins.-It is difficult to draw a line between primitive observation of the heavens and early theories of a connection between the heavenly bodies and earthly events. A people soon learns to associate the apparent movement of the sun, the phases of the moon, and the position of certain stars, with a simple calendar system for the agricultural year. Thus, not long after 3000 B.C. the Egyptians noted the rising at dawn of the bright star Sothis, or Sirius, and regarded this as the beginning of their year.

Unexpected events, such as eclipses, comets, and meteors, would be dreaded as portents, and some contemporary event could easily be connected with their appearance. The other exceptions to the ordinary movement of the stars are the planets, which change their relative positions in the sky, and must have caused much speculation among the early observers. We have Babylonian records of the rising and setting of the bright planet Venus from the 17th cent. B.C. Names were naturally given to individual stars and groups of stars, and particular attention was paid to those that were associated with the changing position of the sun during the year; these make up the zodiac.

III. Development.- At some time before the 7th cent. B.C. the wise men in Mesopotamia thought they had found correspondence between things in heaven

议。
II. 起源。人们很难将原始的苍穹观测与天体和地上事件的关系的早期理论区别开来。人们很快学会了将太阳的视觉移动、月亮的轨迹和某些星星的位置与简单的农业历法体系结合起来。因此，公元前 3000 之后不久，埃及人就注意到明亮的天狼星在拂晓时分与太阳一同升起，并将这个时间定为他们一年的开始。

人们担心日食、彗星和流星等不可预期的自然现象会是一种可怕的征兆，因此他们很容易把一些同时期历史事件跟上述天文现象联系在一起。其他的例外情况，如恒星摆脱其常规的运行轨迹，相对改变其在天空中的位置，这一定会使早期星象观测者产生许多推测。我们知道，巴比伦人从公元前 17 世纪开始就记录明亮的行星金星的升起和降落的时间。人们自然而然地开始为个别星星和星群命名，并且特别关注众星与一年中太阳的位置变化的关系；这些研究的结果构成了十二宫图。

III. 发展。在公元前 7 世纪之前的某个时代，美索不达米亚的智者们认为他们找到了天上星象与地上事件之间的关联。人们发现了亚述王亚述巴尼帕时期

and things on earth. Astrological documents are found in the time of Ashurbanipal king of Assyria (668–633 B.C.). Thus a priest writes to him: “The planet Venus is approaching the constellation Virgo. The appearance of the planet Mercury is near. Great wrath will come” (MacNeice, p. 110). Egyptian astrology does not appear until after this date.

Astrological predictions at this time were concerned with the destiny of the nation, or of the king as head of the nation. The heavens, as well as sacrificial omens, pointed to lucky and unlucky times for undertaking projects. After the fall of Babylon the art of astrology was spread by traveling Chaldeans, and *ca.* 280 B.C. Berossus, a Babylonian priest, is said to have set up a school for astrologers on the island of Cos. Greeks and Romans adopted astrology almost as a substitute religion, and from this time onward astrologers offered horoscopes for individuals. Cicero attacked it in *De divinatione* (*ca.* 43 B.C.), but he was fighting a losing battle. It became rife in Egypt, and in the 2nd cent. A.D. Ptolemy of Alexandria wrote the fullest book yet produced on the subject.

The early Church opposed astrology, although occasional writings, such as the *Clementine Recognitions* (early 3rd cent.), supported it. Augustine, who had formerly believed in it, attacked it repeatedly in *The City of God*. In the 2nd cent. B.C. the Jewish work known as the Sibylline Oracles (3:227) praised the Jewish nation because it did not “study the predictions of Chaldaean astrology”; yet after the time of Christ and in the Middle Ages many Jews became

(公元前 668 至 633 年)的占星学文献。一位祭司在给这位王的信中说：“金星正在靠近处女座星群。水星马上就要出现了。震怒就要降临” (MacNeice, 110 页)。埃及的占星术在这一日期之后才出现。

这一时期的占星术关注的是民族或国王的命运。星象和献祭时征兆预示着实施计划时间的吉凶。巴比伦陷落之后，占星术经由流亡的迦勒底人向外传播，据说大约在公元前 280 年，巴比伦祭司比罗修斯在科斯岛建立了一座培养占星家的学校。而希腊人和罗马人几乎将占星术作为一种替代性的宗教，自此以后，占星家为个人提供占星预言。约公元前 43 年，西塞罗在其作品 (*De divinatione*) 中对占星术进行了抨击，但是他打了一场注定失败的战争。占星术在埃及盛行起来，到了公元 2 世纪，亚历山大港的多利买创作了一本关于占星术的最完整的著作。

虽然个别作品 (例如 *Clementine Recognitions*, 3 世纪早期) 支持占星术，但是早期的教会反对占星术。奥古斯丁曾对占星术深信不疑，但后来他却在自己的作品中对占星术进行了反复的抨击 (*The City of God*)。在公元前 2 世纪，犹太作品《西卜神谕篇》(3:227) 赞美犹太民族，因为他们不“研究迦勒底占星术中的预言”；但是主后时期和中世纪时期，许多犹太人成为了占星术的坚决拥护者，他们认为天使和魔鬼是行星的主人，掌控着人类的命运，并将占星

powerful exponents of astrology, coupling it with a belief in angels and demons as lords of the planets who regulated the destinies of mankind.

术与这一信仰结合起来。

IV. In the OT.-One must distinguish between references to stars and constellations (*see* ASTRONOMY) and references to astrology. Thus, it is possible to see a link between the blessings of Jacob's sons in Gen. 49 and certain stars and constellations; but this would have been for purposes of memory, since there is no hint here of the influence of the stars.

IV. 在《旧约》中。人们必须将《旧约》中所说的众星和星座（见 ASTRONOMY[天文学]）与占星术区别开来。因此，《创世记》49 章中对雅各子孙的祝福可能与某些星体和星座有关；但这只是为了帮助人们记忆，因为经文中并未暗示出众星对他们的影响。



Jewish zodiac, intended as a liturgical calendar, with the twelve zodiacal signs indicating months. At the center are the sun-god and chariot against a starry sky (representing day and night); the corner figures are the four seasons. Floor mosaic from Beth-alpha synagogue (6th cent. A.D.) (Consulate General of Israel in New York)

此图为伯拉法犹太会堂（公元6世纪）的地面上镶嵌的犹太十二宫图，人们把它当做礼拜仪式的日历，其中黄道十二宫代表着月份。图中间是太阳神和二轮战车，背景为满天的繁星（代表白天和黑夜）；四角图案代表四个季节。（以色列驻纽约总领事馆）

The following references should be noted:

人们应该注意下面的引文：

In Gen. 1:14 the purpose of the heavenly bodies as *signs* is indicated by the context as referring to the calendar of the year. Comparisons are naturally made between this verse and the lines in the Babylonian

《创世记》1:14 中提到天体作“记号”，根据上下文可知这里指的是一年的日历。人们自然会拿这段经文与巴比伦的《创世史诗》(*Enuma Elish*) 进行比较。人们对于巴比伦主神马杜克创造众星

Creation Epic (*Enuma Elish*). There are variant translations of words and phrases in Marduk's creation of the stars and planets, and it cannot be proved that the lines are astrological rather than astronomical, in the sense that Marduk appoints the stars to be a reliable guide for the farmer and calendar-fixer. E. A. Speiser in *ANET* translates: "He constructed stations for the great gods, fixing their astral likenesses as constellations. He determined the year by designating the zones: He set up three constellations for each of the twelve months. After defining the days of the year by means of (heavenly) figures, He founded the station of Nebiru (probably Jupiter) to determine their (heavenly) bands, that none might transgress or fall short." The date of extant copies of this epic is after 1000 B.C., but scholars date the original early in the 2nd millennium; however, astrological references, if the above lines are astrological, could conceivably have been worked in later.

In Dt. 4:19 Israel is forbidden to worship the heavenly bodies, which God created for the benefit of all nations; but such worship is not at this stage astrology. Astrologers are not specifically included among the diviners and the like who are denounced in the law (e.g., Dt. 18:9-14).

The stars in their courses are said by Deborah (Jgs. 5:20) to have fought against Sisera. In the context the reference is to the flooded river, and the stars are in their springtime position associated with the melting of the snows or with sudden heavy storms; thus poetically they are responsible for incapacitating the Canaanite chariots.

和行星的词句的翻译各有不同，但是这并不能证明文中描述的是占星术而不是天文学，从这个意义上讲马杜克主张众星为农业活动和历法制定提供了可靠的参照。斯派泽（在 *ANET* 中）则译为：“他为诸神修建驻地，将他们的天体肖像设为星座。他指定区域来定年份：划分了十二个月份，每个月份有三个星座。他让（天上的）神明各自代表一年中的一段时间子，之后，他修建了尼比鲁（可能是木星）的驻地，并确定了诸神的境界，无一可以越界或降低”这个史诗的现存副本的日期是公元前 1000 年之后，但是现代学者认为原版的时期可以追溯到公元前 2000 年早期；然而，如果上文描述的是占星术，那么后来的人们应该仍然相信占星术。

在《申命记》4:19 中，律法禁止以色列崇拜天上的万象，它们是神为万民的恩惠所摆设的；但是在当时，崇拜天上的万象并不是占星术。占卜者和律法中谴责的类似的职业并不一定包括占星家（如，申 18:9-14）。

底波拉说，“星宿从天上争战，从其轨道攻击西西拉”（士 5:20）。结合语境可知，这里指的是洪水，“众星”在春季时的位置，与融雪或突如其来的暴风雨有关；因此，经文以诗意的语言解释了洪水使迦南的战车毫无用武之地。

Amos (5:26) refers to the northern kingdom's worship of Sakkuth and Kaiwan, which are generally regarded as Assyrian names for the planet Saturn. Similarly, Jeremiah has several references to the worship of the QUEEN OF HEAVEN, who is Ishtar, the planet Venus (e.g., 7:18; 44:17–19), and to the worship of the heavenly bodies (8:2; 19:13). By this time also, as we have seen, astrologers in Mesopotamia found portents in the sky; and Jer. 10:2 tells the Jews not to be dismayed, as the nations are, at the signs of the heavens.

Jeremiah 31:35, like Isa. 40:26, speaks of God as the Creator and Ruler of the sun, moon, and stars, thus indicating that the people of God must neither worship nor fear them.

Isaiah 47:13 is the first passage to refer specifically to astrologers as those who divide out the heavens into what later became known as *houses*, who observe the movements of the stars, and who at each new moon make predictions for the fortunes of Babylon. Isaiah declares that they have no power even to save themselves.

The book of Daniel contains several likely references to astrologers along with enchanters and magicians (e.g., 2:27; 4:7; 5:7, 11). The RSV is probably correct in translating Aram *gāz^erîn* (lit “dividers, determiners”) as “astrologers.” In these passages and elsewhere in Daniel the technical use of the name “Chaldeans” occurs. From the 10th cent. B.C. the area around Babylon appears in inscriptions as the land of Kaldu, though the Hebrew equivalent of Chaldeans is always *kaśdîm*, with the Aram *kaśdāy'ē*. After

阿摩司（摩 5:26）中提到了北部王国的撒固崇拜和迦温崇拜，这里的撒固和迦温通常被理解为土星的亚述语名称。耶利米同样多次提到了天后崇拜（见 QUEEN OF HEAVEN[天后]），她就是伊师塔，也就是金星（如，耶 7:18；44:17–19），并且提到了人们对天上万象的崇拜（耶 8:2；19:13）。正如我们看到的，此时美索不达米亚的占星家也发现了天上了征兆；《耶利米书》10:2 告诉犹太人“不要为天象惊惶，因列国为此事惊惶”。

《耶利米书》31:35 和《以赛亚书》40:26 中都提到了耶和华神是日月星辰的创造者和统治者，从而表明神的子民不应当崇拜或惧怕它们。

《以赛亚书》47:13 首次明确提出，是占星家将天分为后来人们所熟知的“天府”，他们观测众星的运动，并且每当新月时他们都会预言巴比伦的命运。以赛亚说他们甚至都不能拯救自己。

《但以理书》中有几个相似的段落中也提到了占星家、巫师和术士（如，但 2:27；4:7；5:7，11）。《修订标准译本》将亚兰语 *gāz^erîn*（字面含义“分割者、[命运]决定者”）译为“占星家”（astrologers），这可能是正确的。但是《但以理书》的这些段落和其他段落采用了“迦勒底人”这样的一个专门称谓。从公元前 10 世纪开始，铭文中就称巴比伦周围的地区为迦勒底人的土地，虽然迦勒底人这个词对应的希伯来语通常是 *kaśdîm*，亚兰词语 *kaśdāy'ē*。巴比伦帝国瓦解后，这个词逐渐用来指巴比

the collapse of the Babylonian empire the term gradually came to mean wise men of Babylonian descent who practiced astrology. In Daniel's day it would still have had the racial sense, and would have included all Babylonians, as indeed it does in Dnl. 1:4; 5:30; 9:1. Thus some scholars regard the technical use in Daniel as a mark of the late date of the book. However, Daniel himself may originally have written *galdu*, which on Babylonian inscriptions appears to mean "astrologers." A later copyist, not knowing the word *galdu*, associated it with *kaldu*, and rendered it by the word for Chaldean, which in his day had come to mean "astrologer." The alteration may have occurred when 2:4b-7:28 was translated into Aramaic (see DANIEL, BOOK OF), since the technical occurrences are in the Aramaic section (apart from 2:2, 4, which would then naturally have been changed to match the Aramaic).

It might be argued that Daniel's appointment as head of the wise men (2:48; 5:11) suggests compromise with astrology, but this would not be a fair interpretation in the light of the failure of astrology and other forms of magical wisdom to interpret the king's dream in Dnl. 2. Daniel declares publicly that God alone is the source of true revelation and interpretation (2:27f.; 5:14-16).

The term "host(s) of heaven" is used both of the heavenly bodies (e.g., Dt. 4:19; Isa. 40:26; Jer. 8:2) and of the angels (1 K. 22:19; Ps. 103:21). The angels are given the title "morning stars" in Job 38:7, as the parallelism shows; and the king of Babylon is compared in Isa. 14:12 to a "Day Star, son of Dawn," who fell from heaven; this Star is commonly identified

伦后裔中从事占星术的智者。正如《但以理书》1:4, 5:30 和 9:1 所示, 在但以理生活的时代, 这个词仍然含有种族的含义, 包括了所有的巴比伦人。因此, 许多学者认为这个词在《但以理书》中的专门称谓证明该书的成书时间较晚。但是, 但以理本人在最初可能写的是 *galdu*, 在巴比伦的铭文中, 这个词的含义是“占星家”。后来的抄写员不知道 *galdu* 的含义, 联想到了 *kaldu* 一词, 于是把这个词语翻译成了迦勒底人, 所以从抄写员生活的年代开始, “迦勒底人”就有了“占星家”的含义。当《但以理书》2:4b-7:28 被译成了亚兰语 (见 DANIEL, BOOK OF 《但以理书》) 时用词可能发生了变化, 这种特殊称谓是在这部分亚兰语经文中出现的 (《但以理书》2:2, 4 除外, 因此其中的用词自然要经过调整, 从而与亚兰语中的用词相匹配)。

人们可能争论说, 但以理被立为智者的领袖 (但 2:48; 5:11) 表明他对占星术的妥协, 但是这种解读是不公平的, 因为在《但以理书》2 章中表明占星术和其他术士的智慧无法为国王解梦。但以理公开宣布, 只有上帝才是真正启示和解梦的来源 (但 2:27-28; 5:14-16)。

“天上的万象”一词既包括日月星辰 (如, 申 4:19; 赛 40:26; 耶 8:2), 也包括天使 (王上 22:19; 诗 103:21)。正如平行经文所示, 《约伯记》38:7 中称天使为“晨星”; 巴比伦王在《以赛亚书》14:12 中被比喻成从天坠落的“明亮之星, 早晨之子”; 人们通常认为这颗星就是堕落天使撒但。正如“天上”既可以指自然的天空, 也可以指完全受

with Satan, the fallen angel. The probability is that, just as “heaven” is used both of the natural sky and of the sphere where God rules absolutely, so the term “hosts of heaven” is used both of the multitude of stars in the natural sky and of the multitude of bright angels round the throne of God. But Jewish astrologers took the further step, which the Bible does not take, and identified individual stars and planets with individual angels, fallen or unfallen, or with their spheres of influence.

Wisdom 13:1–4 makes reference to foolish men who regard fire, wind, air, the circle of the stars, the violent water, or the lights of heaven, as the gods that govern the world. The whole passage resembles the argument of Rom. 1:19–23.

V. In the NT.- A. In General. Possible general references to astrology in the NT are capable of several interpretations, but none is favorable to it.

The books of magic that Christian converts burned at Ephesus may have included astrological writings (Acts 19:19). Gal. 4:3 and Col. 2:20 speak of Christian deliverance from *tá stoicheía tou kósmou*, variously translated as “the rudiments of the world,” or “the elemental spirits of the universe.” These could be the influences of the planets with their governing principalities and powers (Col. 2:15). See ELEMENT. One may accept the fact of fallen angelic principalities and powers, as in Eph. 6:12, without linking them with the planets or stars.

Some commentators regard the words “height” (Gk. *hýpsōma*) and “depth”

神统治的领域，所以“天上的万象”可能既用来指自然天空中的众星，也用来指神的宝座周围的众多光明天使。但是犹太的占星家提出了更深入的解读，他们认为每个恒星和行星都代表着一个堕落或未堕落的天使，或者认为这些恒星和行星是天使的势力范围，而《圣经》不接受他们的这种解读。

《所罗门智训》13:1–4 提到，愚蠢的人认为火、风、空气、众星、激流或天堂之光是统治这些世界的神明。整个这个段落与《罗马书》1:19–23 中的论点很相似。

V. 在《新约》中。A. 综述。《新约》中可能多次泛指了占星术，人们对此拥有多种解读，但是任何一种解读都表明《新约》反对占星术。

基督徒归信时在以弗所焚烧了大量的邪术书籍，其中可能就包括占星术的著作（徒 19:19）。《加拉太书》4:3 和《歌罗西书》2:20 中说，基督徒脱离 “*tá stoicheía tou kósmou*”，这段话语有多种不同的译法，有的译为“世俗小学”，有的译为“世俗的言论”。这可能就是这些执政的和掌权的权柄（西 2:15）。见 ELEMENT（言论）。人们可能相信堕落的天使能够执政和掌权，但不会像《以弗所书》6:12 中所说的那样将他们与星辰联系在一起。

有些学者认为《罗马书》8:39 中的“高处”（希腊语：*hýpsōma*）和“低处”（希

(*báthos*) in Rom. 8:39 as astrological. They are more likely to be astronomical, denoting the expanse of the sky above and the sphere below the horizon from which the heavenly bodies rise. If Paul had intended “height” to denote the sign in which a planet is said to be exalted, which is the astrological use of the Greek word, he would almost certainly have matched it with the usual astrological opposite, Gk. *tapeínōma* (lit. “abasement”), although admittedly there is a single use quoted of *báthos* in this sense in a second-century astronomical writer (Vettius Valens 241.26).

B. The Star in the East. Matthew relates that after the birth of Jesus wise men came from the East to find Him, since they had seen His star (2:1f.). The Greek term for the men is *mágoi*, or “Magi,” from which our word “magic” comes. The verb and noun are used of magicians in Acts 8:9; 13:6, 8. Herodotus says that the Magi were priests of the race of the Medes. It is likely that they were astrologers. It may seem strange that these Medians should have known of the Jewish Messiah, but the Jews had spread through the former Persian empire and many would have spoken of the promise found throughout the OT. Daniel the Jew had also gained a reputation as a wise man under the Babylonian and Persian empires. Thus wise men of the East would have been aware of the belief that a great Ruler was to be born among the Jews.

As to the nature of the star, some have supposed that a special constellation was regarded as the sign of Judah, and that some phenomenon appeared there. All the Magi say is that they had seen the

希腊语: *báthos*) 指的是占星术。这两个词语更有可能是天文学中的词语,指的是广袤的天空和地平线以下的范围(星臣从这里升起)。如果保罗所说的“高处”指的是行星升高的标志(这时采用了这个希腊词中的占星术的含义),那么他几乎必然会用到另一个常用的与之反义的占星学词汇,即希腊词语 *tapeínōma* (字面意思“降低”),虽然不可否认,2世纪的天文学作者只引用过一次 *báthos* 的这层含义 (Vettius Valens 241.26)。

B. 东方的众星。《马太福音》提到,在耶稣出生之后,有几个从东方的博士来寻找祂,因为他们在东方看见了祂的星(太 2:1-2)。博士的希腊语是 *mágoi* 或 “Magi”, “magic” (“邪术”) 一词就源于这个希腊词。《使徒行传》中用到了该词的动词和名词形式表示“行法术的”(徒 8:9; 13:6, 8)。希罗多德说,博士是玛代族的祭司。他们可能是占星家。这些玛代人竟然知道犹太人的弥赛亚,这似乎很奇怪,但是犹太人曾广泛地分布在前波斯帝国中,许多犹太人应该都会谈论过《旧约》中耶和华的应许。犹太人但以理在巴比伦王国和波斯帝国中也被尊称为博士。因此东方的博士可能知道犹太人认为他们中间会降生一位伟大的君王。

至于这颗星的本质,有些人认为一个特殊的星座象征着犹太,并且人们在那里看到了一些预兆。所有的博士都说,他们“在东方”看到了弥赛亚的星。如果这种翻译正确的话,那么就意味着当他

Messiah's star "in the East." If this is the correct translation, it means that while they were still east of Palestine they had seen the star. But many translate, "We have seen his star in its rising." This would mean that they noticed this star as it rose one night and were attracted by it, either because of its position in a certain constellation or because of its own appearance.

It may have been a comet. Halley's comet appeared in 11 B.C., which is rather too early; and there are records of another comet *ca.* 4 B.C. This need not be too late if, as is commonly believed nowadays, Jesus was born *ca.* 6 B.C., since Jesus may have been up to two years old when the Magi came (Mt. 2:16), and the Magi could have observed the comet at its earliest appearance. Or there may have been yet another comet of which we have no record. The star may have been a nova, which is an explosive flare-up of a star, lasting for several weeks or months before dying away.

It has also been suggested that the Magi observed a conjunction of Jupiter, Mars, and Saturn in Pisces, which has been calculated as taking place in 7 B.C. and recurring in 6 B.C. The difficulty here is that the Magi refer to a single star, although one of these planets by itself could have been associated with Judah or the Messiah, so that the Magi were impressed by its proximity to the other two.

No difficulty need be felt about the statement that the star went before the Magi and came to rest over the house where Jesus was (Mt. 2:9). As they traveled from Jerusalem to Bethlehem the

们还在巴勒斯坦东部的時候，他们就看到了这颗星。但是，许多人将这句话翻译为“我们看到祂的星升起”。这可能意味着，他们在某个夜晚看到了这颗升起的星，并被其吸引，这或许是因为这颗星处于某一星座中，或因为仅仅因为它出现在夜空中。

它可能是一颗彗星。哈雷彗星在公元前11年出现，这颗彗星出现的时间太早了；有记载称，约公元前4年，另一颗彗星出现。如果根据今天人们的普遍的观点，耶稣约出生在公元前6年，所以这颗彗星出现的时间不一定太迟，因为当博士来到耶路撒冷的时候，耶稣可能已经快两岁了（太 2:16），博士可能在这颗彗星最早出现的时候就看到了它。或许还有一颗彗星出现过，只是我们没有历史记录。这颗星可能是一颗新星，这是一颗恒星走向衰亡时释放能量的过程，这个过程可能会持续数周或数月。

还有人认为，博士看到的是木星、火星和双鱼座中的土星同时出现，据估算，这在公元前7年曾出现过一次，在公元前6年又出现了一次。但是问题在于博士指的仅仅是一颗星，虽然三颗星当中只有一颗星可能与犹太或弥撒亚有关，但三星会合，特别明亮，引起了博士们的注意。

《马太福音》中描述道，这颗星在博士的前头行，直行到耶稣的地方，就在上头停住了（太 2:9），人们不难理解这一描述。当他们从耶路撒冷前往伯利恒时，这颗星始终在他们头顶的南面。当

star was ahead of them to the south. As they came near to Bethlehem the star was low enough in the sky to appear to touch down over the roof of the house they were seeking. Wordsworth uses similar language in one of his Lucy poems, when he rides toward Lucy's house and watches the moon descending toward it and finally dropping behind its roof.

Although the Magi were astrologers, the story does not encourage astrology in general, any more than the appearances of Moses at the Transfiguration supports the practice of spiritualism. There will be signs in the heavens before the Second Coming (Lk. 21:25); the sun was darkened before Christ died on the cross; and Josephus says that a comet was seen for a whole year before the destruction of Jerusalem (*BJ* vi.5.3). Thus we need not be surprised if some phenomenon such as a comet appeared at the time of Christ's birth. (*See also* CHRONOLOGY OF THE NT I.A.3.)

Bibliography.—*Catholic Encyclopedia* (15 vols., 1907–1914); *Colliers Encyclopedia*; *Jew.Enc.*; L. MacNeice, *Astrology* (1964); R. Campbell Thompson, *Reports of the Magicians and Astrologers of Nineveh and Babylon* (1897).

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ASTRONOMY.

The science dealing with the celestial bodies and their motions, origins, evolution, and composition. In a biblical encyclopedia the discussion of astronomy is properly limited to the material mentioned in the Bible and such additional data as may be useful in understanding or interpreting biblical

他们快到伯利恒的时候，这颗星低垂在天空中，似乎就要触碰到他们寻找的房屋的屋顶。华兹华斯在他的《露西组诗》中也使用了相似的语言，当他骑马赶往露西茅舍的时候，他看到月亮向露西的方向落下，最终落到屋顶后面。

尽管博士是占星家，但是从整体上讲，这个故事并不支持占星术，正如耶稣登山变像时摩西显现并不能证明这段经文支持唯灵论一样。基督复临时天上必有异兆（路 21:25）；耶稣死在十字架上时，太阳变暗了；约瑟夫斯说，耶路撒冷城被毁之前，人们在一整年中始终可以看到一颗彗星在天空中出现（*BJ* vi.5.3）。因此，当基督降生时，我们看到彗星出现等现象时，不应感到惊奇。（另见 CHRONOLOGY OF THE NT I.A.3[新约年代学 I.A.3]。）

书目——*Catholic Encyclopedia* (15 卷, 1907–1914); *Colliers Encyclopedia*; *Jew.Enc.*; L. MacNeice, *Astrology* (1964); R. Campbell Thompson, *Reports of the Magicians and Astrologers of Nineveh and Babylon* (1897)。

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ASTRONOMY 天文学

天文学是对天体、天体移动、起源、演变和构成的研究。本《圣经百科全书》只讨论《圣经》中提到的材料和其他有助于理解或解读《圣经》中语句的资料。

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I. Historical Background.-A. Development of Astronomy. Astronomy, the oldest of all the sciences, has existed since the beginning of recorded civilization. Its development can be divided into three major periods: (1) the astronomy of the ancients, until the time of Ptolemy of Alexandria, 2nd cent. A.D.; (2) medieval astronomy; (3) modern astronomy, from the time of Copernicus (1473–1543). In this article we are concerned only with the first period.

Western astronomy began with the peoples of the Fertile Crescent, particularly with the peoples in Babylonia. These early astronomers were acute observers and were aware of many celestial phenomena. Their interest in the heavenly bodies arose alongside the concept that the sun, moon, and stars were deities, and they developed the belief that the movements of the astral bodies could reveal the intentions of the deities. At an unknown date the ancients learned that the heavenly bodies were useful as guides to travelers, first in crossing deserts with few landmarks, and later in navigating the seas.

I. 历史背景。 A. 天文学的发展。天文学这一最古老的科学从有记载的文明开始就已经存在。其发展主要分为三个阶段：(1) 亚历山大港的多利买时代(公元2世纪)之前的古天文学；(2) 中世纪天文学；(3) 从哥白尼时代开始的现代天文学(1473–1543)。在本篇中，我们只关注第一阶段。

西方的天文学从肥沃月湾民族，尤其是巴比伦民族的天文学开始发端。这些早期的天文学家是敏锐的观测者，他们注意到了许多天文现象。他们在将日月星辰视为神明的同时，对天体也产生了兴趣，他们相信星体的移动可以揭示神明的旨意。在历史上的某一天，古人认识到天体可以帮助旅行者指引道路，在他们穿越地标很少的沙漠时首先利用了这种指引，后来又将其应用到了航海中。

The ancients also came to use celestial bodies, especially the sun and moon, for calendration. The phases of the moon led to the development of the “month,” while the cycle of seasons led to the concept of the “year.” The period between new moons is $29\frac{1}{2}$ days; hence the months were alternately 29 and 30 days in early Babylonian calendration. Twelve lunar months add up to only 354 days, which was a “lunar year.” This was satisfactory for nomads, who had no reason to prepare the ground for planting, but it was not sufficiently accurate for agricultural purposes. Hence, intercalation was necessary. Seven times in nineteen years an extra month was added to bring the lunar year into phase with the seasons. In ancient Babylonia this was done by royal or priestly decrees every second or third year as necessary. The ancient Egyptian calendar consisted of 12 months of 30 days, plus 5 extra year-end days. It therefore fell one-fourth day short of a true solar year; hence, like the lunar calendar it moved out of phase with the seasons, but at a much slower pace.

As the earth rotates upon its axis, it also revolves about the sun. A “day,” by definition, is the period between the moment when the sun is directly overhead and the next moment when that occurs. (In practice, we may mark the day from sunset to sunset or from midnight to midnight, but the period is the same.) But, because of its revolution about the sun, the earth actually rotates on its axis one extra time each year. In other words, it rotates about 361° in 24 hours. The position of the stars, however, is independent of the relationship between our planet and our sun. The period of time between the moment when a certain

古人同时利用天体（尤其是太阳和月亮）制定历法。月相帮助他们划分了“月份”，而四季的轮转产生了“年”的概念。新月的周期是 29.5 天；因此，在巴比伦的早期历法中，月份天数是按照 29 天和 30 天交替制定的。十二个农历月加在一起只有 354 天，也就构成了一个“农历年”。这种历法足以满足游牧民族的需要，因为他们无需为农事作准备，但是对于农业种植来说，这一历法就不够准确。所以需要人们在当时的历法中置闰。他们采取十九年七置闰法，这样农历年就与季节吻合了。在古巴比伦，王室或祭司根据需要每两年或三年颁布一次置闰的法令。古埃及的日历中，一年包含 12 个月，每个月包含 30 天，另外在岁尾再加上 5 天。因此，它比一个真正的太阳年少了四分之一天；所以埃及的历法也同农历年一样，偏离了四季的周期，但是它偏离速度比农历年慢。

地球自转，同时绕着太阳公转。一“天”的定义就是从太阳处于人的头顶正上方到下一次太阳升至头顶正上方的时刻。（实际上，我们可能规定从日落到下一个日落或从午夜到下一个午夜为一天，但是周期是相同的。）但是，因为地球绕太阳公转，所以地球实际上每年绕地轴多转了一定的时间。换句话说，它在 24 小时内旋转了 361 度。然而，星体的位置地球和太阳之间的联系无关。某一星体，让我们以天狼星为例，从处于人们正头顶到下一次升至正头顶的时间周期比 24 小时短了 3 分钟 56.55 秒。春分午夜时位于人们头顶的星星到夏至时向前移动了 90 度，它们在夏至午夜时马上就要落下了。

star—let us say Sirius—is overhead and the next moment it is directly overhead, is 3 minutes and 56.55 seconds less than our twenty-four-hour day. The stars that are overhead at midnight on the spring equinox will have advanced 90° by the summer solstice, and will be setting at midnight.

Early in the history of astronomy, men observed that the stars remained in relatively fixed positions and that the sun, moon, and planets moved with respect to the stars. They called the path that these “moving stars” took the “ecliptic” or “zodiac,” and they were aware that the sun followed this path as the year progressed. Precession of the vernal equinox was also observed by the ancients.

在天文学历史早期，人们观察到有些星星所处的位置相对固定，并参照众星的位置观察太阳、月亮和行星的移动。他们把这些“移动的星体”所途经的路径命名为“黄道带”，他们注意到太阳每年都在这个轨道中运行。古人同时注意到了春分时的岁差。



Mural from tomb of Hatshepsut's vizier Senmut (18th Dynasty, ca. 1500 B.C.) at Deir el-Bahri, with lists of decans (circles, divided into twenty-four hours) and a procession of the celestial bodies of the northern sky. Artistic principles rather than astronomical accuracy

埃及第 18 王朝（约公元前 1500 年）的女王哈特谢普苏特的大臣塞奈姆特坟墓（位于位于戴尔埃尔哈利）中的壁画，其中给出了古埃及旬星（圆圈，被分割成 24 小时）的名称和北部天空中天体的运行轨迹。人们根据艺术原则而不是天文的准确性安排了

determined the arrangement. (Metropolitan Museum of Art)

壁画中事物。(大都会博物馆)

Early astronomical records have proved helpful in establishing the chronologies of ancient civilizations. Babylonian records of solar eclipses are important in establishing fixed points in Babylonian chronology. Similarly, Egyptian records that reconcile the Sothic cycle with the civil (or solar) year are significant in establishing Egyptian chronology. If the star Sothis (Sirius) is just rising as the sun rises, it will be invisible, since it is beyond the sun. But since it rises approximately 4 minutes earlier each day, after about 11 days it will be just faintly visible about 42 minutes before sunrise. This is the “heliacal rising.” The ancient Egyptian astronomers marked “the going up of Sothis,” for it foretold the flooding of the Nile, and the farmers knew when to prepare the fields for the inundation. Because the Egyptian civil calendar lost one-fourth day each year, there were 1460 years between the times when the civil year coincided with the going up of Sothis. This period came to be known as a “Sothic cycle.” Egyptian kings sometimes marked the number of days and months that the civil calendar deviated from the Sothic calendar, which gives us a basis for Egyptian chronology. The Sothic cycle, however, because of irregularities in the earth’s movements, is not so mathematically precise that we can make exact synchronizations. Moreover, the observation of the heliacal rising may be obscured by haze—and a difference of a day in observation amounts to a difference of four years in chronology.

实践证明早期的天文学记录可以帮助人们确定古代文明的年代。巴比伦人对日食的记载是人们确定巴比伦年代中固定时间点的重要参考。同样，埃及的天狼周期与日历年（太阳年）一致的记载对于确立埃及的年代具有重要的意义。如果天狼星恰好与太阳一同升起，那么人们就看不到它，因为它位于太阳的背面。但是因为天狼星每天升起的时间会提前4分钟，那么大约在11天后，人们可以在太阳升起前的42分钟前后隐约地看见这颗星。这就是“偕日升”。古埃及人记录了“天狼星偕日升”的时间，因为他们认为它预示着尼罗河的洪水将要到来，农民们也知道何时为洪水泛滥做准备。因为埃及的民用历每年都缺少四分之一天，那么当民用历恰好与天狼星偕日升吻合时，就经过了1460年。这段时间被称为“天狗周期”。埃及的君王有时会记录埃及的民用历偏离天狼星历的天数和月数，这也就构成了埃及年代学的基础。不过，由于地球运转的不规则性，天狗周期并没有精确到可以帮助我们准确地进行年代同步。此外，人们可能会受到雾霭遮掩，无法观测到天狼星偕日升——观测偕日升的时间相差一天，年代上就会相差4年。

Because all observations were earth-centered, ancient descriptions of astronomical phenomena naturally

因为所有的观测都是在地球上进行的，所以古代对天文现象的描述自然都采取地心说。在归纳观察从属于哲学体系

assumed a geocentric universe. Certain Greek scientists, prior to the time when inductive observation was subjugated to the systems of the philosophers, seem to have come to the conclusion that the earth moved about the sun (e.g., Aristarchus of Samos, 3rd cent. B.C.). Strabo records that scholars had observed that, on the summer solstice, a man's shadow was exactly under him at noon in Syene (Aswan, Egypt), which is located on the Tropic of Cancer. Eratosthenes (ca. 276–ca. 194 B.C.) had even calculated the circumference of the earth to be 252,000 stadia (Strabo *Geog.* ii.5.7), which, according to one estimate of the stadium, comes within 50 mi. (80 km.) of the present estimate of the earth's size. In the 2nd cent. A.D. Ptolemy, using ancient observations, devised a mathematical explanation of celestial movements, published in his *Almagest*. In his system the earth was the center of the universe, and the sun, moon, stars, and planets revolved around it. Because this theory predicted the motions of the sun, moon, and planets with reasonable accuracy, it was used throughout the Middle Ages.

Few advances were made during the medieval period of astronomy. Medieval science was unlike modern science, and was heavily influenced by religious and philosophical considerations. Ptolemy's theory was studied and revised, and by the late Middle Ages was discovered to be woefully inadequate in predicting the actual positions of the celestial bodies.

The modern period of astronomy began in 1543 with the theory of Copernicus, who suggested that many of the inadequacies of Ptolemy's theory would be solved by placing the sun, rather than

之前, 某些希腊的科学家似乎曾总结道, 地球围绕着太阳转(如, 萨摩斯的阿利斯塔克提出的日心说, 公元前3世纪)。斯特拉博记录说, 学者们已经观测到, 在夏至正午时分的赛伊尼城(埃及阿斯旺, 位于北回归线上), 人的影子恰好位于他的脚下。厄拉多塞(约公元前276年至约公元前194年)甚至计算出地球的周长为252,000视距(Strabo *Geog.* ii.5.7), 根据人们对1视距的估算, 他估算的地球周长与现在人们估算的地球周长相差不超过50英里(80公里)。公元2世纪, 多利买利用古代的观测结果, 设计出一套解释天体运动的数学方法, 并在其《天文学大成》中发表了这一方法。在他的体系中, 地球是宇宙的中心, 太阳、月亮、恒星和行星都围绕着地球旋转。因为这一学说用合理准确的数据预测了太阳、月亮和行星的运动, 人们在整个中世纪始终坚持他的地心说。

天文学在中世纪几乎没有取得任何的进步。中世纪的科学与现代科学不同, 当时的科学受到宗教思想和哲学思想的极大影响。人们研究并修正了多利买的学说, 到中世纪末期, 人们发现他的学说对天体实际位置的预测非常地不准确。

1543年, 哥白尼的日心说标志着天文学开始进入现代时期, 他提出, 如果将太阳而不是地球作为宇宙的中心, 那么多利买学说中诸多缺陷都可以得到解决。这一学说最初受到大量的攻击, 第

the earth, at the center of the universe. This theory, which at first came under much attack, was supported by the careful naked-eye observations of Tycho Brahe and the telescopic observations of Galileo. In 1609 and 1619, using the observations of Tycho Brahe, Johannes Kepler published his three laws of planetary motions. After this, the heliocentric system, although still the object of official disapproval, was gradually accepted as scientifically sound. In the late 17th cent. Isaac Newton refined and generalized Kepler's laws and produced his famous laws of motion. These laws still provide the basis of modern celestial mechanics. In the 20th cent. the theory of relativity and new, specialized branches of astronomy have affected the character of astronomy. Now it is often concerned with the origin, evolution, and composition of celestial bodies as well as their motions.

B. Astronomy in the Ancient Near East.

The period in the history of astronomy most relevant to study of the Bible is the period from *ca.* 2000 B.C. to A.D. 150. In the ancient Near East, where western astronomy began, the two major centers of civilization were Egypt and Mesopotamia. Hebrew astronomy was almost certainly influenced by the astronomical observations of these areas.

Egyptian astronomy was crude; this was partially because of the deficient nature of Egyptian arithmetic. The Egyptians did, however, make some notable contributions to astronomy. The first of these was their calendar. It is often thought that their calendar was agricultural, rather than astronomical, in origin. But since the Egyptians never

谷·布拉赫细致的肉眼观测结果和伽利略用望远镜观测的数据支持了哥白尼的日心说。约翰尼斯·开普勒于 1609 年和 1616 年利用第谷·布拉赫的观测数据,提出了行星运动的三大定律。此后,虽然官方仍然不支持日心说,但是人们逐渐承认这一学说是科学合理的。17 世纪末期,艾萨克·牛顿完善和推广了开普勒的定律,进而提出了著名的牛顿运动定律。这些定律奠定了现代天体力学的基础。20 世纪,相对论和新的天文学的专业分支对天文学的特性产生了影响。现在的天文学常常关注天体的起源、演变、构成和运动。

B. 古近东的天文学。约从公元前 2000 年至公元 150 年期间的天文学历史与圣经研究的关系最为密切。西方的天文学起源于古近东,这里的两大文明中心分别是埃及和美索不达米亚。希伯来天文学几乎必然会受到这些地区的天文观测的影响。

埃及的天文学是是不完善的;部分原因是埃及的算术自身存在的缺陷。不过,埃及人确实为天文学做出了一些显著的贡献。第一个贡献就是他们的历法。人们经常认为埃及的历法从本源上看是农业历法,而不是天文历法。但是,因为埃及人从未尝试使一年 365 天的日历与太阳年一致,所以现在人们认为这一历法可能不是为满足农业需要而创

attempted to bring their 365-day calendar into phase with the solar year, it is now considered unlikely that the origin was agricultural.

The Egyptians also devised the idea of dividing the day and night into 24 hours (the Sumerians had used a system of “double-hours”), with 12 hours of daylight varying in length according to the season of the year. In Hellenistic times, hours of equal length, divided into 60 minutes, were introduced. The Egyptians also developed a “starlock” in which the rising of a certain star marked the last hour of the night. There were thirty-six of these stars or “decans,” and every 10 days a different decan marked the last hour of the night. Astrological texts, the idea of the zodiac, and numerical predictions of astronomical phenomena appeared only under Ptolemy. Until the Hellenistic period, the achievements of Egyptian astronomy were few and had little influence on the rest of the ancient world.

Mesopotamian astronomy, on the other hand, was the most sophisticated of the ancient astronomies and greatly influenced surrounding civilizations. It has been commonly believed that Babylonian astronomy was guided by mysticism and magic, and not by scientific considerations. The worship of the sun, moon, stars, Venus, and Saturn was part of the religion of Babylon, and provided much motivation for the study of astronomy; but this astrological religion should not be allowed to obscure the achievements of Babylonian astronomy.

Astronomical references first occur

立的。埃及人也提出了 24 小时为一个昼夜的观点（苏美尔人采用一套“两个小时为一个计时单位”的历法体系），白昼为 12 小时，白昼的时长随着季节的变化而变化。在希腊文化时期，人们引入了等长时刻，每小时包含 60 分钟。埃及人也发明了“星钟”，他们规定某一恒星升起的时间为夜晚的最后时刻。他们使用了 36 颗恒星或“旬星”，每隔 10 天就换一颗旬星来标记夜晚的最后时刻。只有在多利买时期才出现了天文学文献、黄道十二宫的概念和天文现象的数值预测。一直到希腊文化时期，埃及的天文学取得的成就很少，对古代世界的其他国家的影响也很小。

然而，美索不达米亚天文学是古代天文学中最精密的，也极大地影响了周边的文明。人们普遍认为巴比伦的天文学是受神秘主义和邪术的指引，而不是受到科学思维的指导。对太阳、月亮、各种恒星、金星和土星崇拜是巴比伦宗教信仰的一部分，这种崇拜也极大地推动了天文学的研究；但是，这些占星学的宗教信仰并不能掩盖巴比伦天文学的成就。

巴比伦的喀西特王朝时期（约公元前

during the Kassite period (*ca.* 1650–1175 B.C.), and tablets recording observations of Venus have been important in determining the chronology of the period of Hammurabi. Tablets have been found that indicate that by 700 B.C. the Babylonians had acquired a fair amount of astronomical knowledge. These texts are descriptive, and deal with observations of celestial phenomena and with solar and lunar eclipses. About this time omens and reports to the Assyrian court were also important. Some time after 500 B.C. mathematical astronomy arose, and by 400 B.C. the Babylonians had made considerable advances, including the following developments: a zodiac as a reference for solar and planetary motion, a fixed luni-solar calendar, basic period relationships for the moon and planets, a knowledge of the variation in the length of day and night, and a numerical method that could be used in astronomical calculations.

Mesopotamian astronomy reached its greatest maturity during the Seleucid period. Texts from this period fall into two categories, the procedure texts and the ephemerides. The ephemerides were tables of celestial phenomena; the procedure texts told how to compute the ephemerides. These texts show that the Babylonians had developed a highly complex lunar theory and were able to predict lunar eclipses. They did not, however, have the data needed to predict solar eclipses. Greek astronomy before A.D. 150 was heavily influenced by the Babylonians. The Greeks used the empirical data of the ephemerides to develop many of their astronomical theories, and combined Babylonian arithmetical methods with their own

1650–1175 年) 首次提到了天文学, 石碑中记载的金星观测数据是确定汉莫拉比时期的编年史的重要参考数据。有碑文表明, 到公元前 700 年, 巴比伦人已经掌握了相当多的天文学知识。这些碑文都是描述性的, 记录了天文现象的观测结果, 也记录日食和月食。这一时期发现的异兆和报告给亚述宫廷的天文现象也很重要。公元前 500 年之后的某一时间, 数学天文学开始兴起, 到公元前 400 年, 巴比伦人已经在这方面取得了相当大的进步, 包括以下发展: 提出了参考太阳和行星运动的黄道带, 制定了固定的阴阳历, 知晓了月亮和行星的基本周期关系, 掌握了白昼和夜晚时长变化的知识, 并将数值计算法应用于天文的计算中。

美索不达米亚天文学在塞琉西帝国时期最为成熟。这一时期天文学文献分为两类, 一类是程序文书和另一类是星历表。星历表是记录天文现象的表格, 而程序文书教人们如何计算星历表。这些文献表明, 巴比伦人发展了一套非常复杂的月球运动理论, 而且已经能够预测月食。不过, 他们没有预测日食所需的数据。公元 150 年以前, 希腊的天文学深受巴比伦天文学的影响。希腊人采用星历表中的经验数据创立了许多他们自己的天文学理论, 并将巴比伦的算术方法与他们的几何方法结合起来, 从而开创了极为精确的数理天文学。

geometrical methods to produce the beginnings of a highly mathematical astronomy.

In all probability the ancient Hebrews gained most of their astronomical knowledge from the Babylonians. They may have adopted the idea of the Egyptian starclock. But in general, Egyptian astronomy had little to offer a nomadic, largely nonagricultural people like the early Israelites. The Hebrews could have gained little astronomical knowledge from the Greeks, because even during intertestamental and NT times Greek astronomy was only in its fledgling stage. Also, since Israel was culturally and politically involved with other Mesopotamian nations and had a lunar calendar similar to that of the Babylonians, it is not unreasonable to suppose that she obtained most of her astronomical knowledge from Babylonia. One major question is: To what extent did Israel absorb the astrological and religious interpretations along with the scientific data? Obviously, worship of the celestial bodies was unthinkable to the devout Hebrew and was not officially welcome in Israel. In the OT, however, there are indications that such idolatry was practiced in Israel (Am. 5:26f.), and that the Israelites learned astrological practices as well as astronomical science from the Babylonians.

II. Astronomical Elements in the Bible.-

A. Biblical Attitude toward Astronomy.

There is no scientific astronomy, in the modern sense, in the Bible. The ancient Hebrews were, however, familiar with the motions of the heavenly bodies. Observing the positions of the sun, moon, and stars was a practical necessity to

古希伯来人很有可能是从巴比伦人那里获得的大部分的天文学知识。他们可能接受了埃及人的星钟的观点。但是，一般而言，对于大部分人口都是非农业人口的游牧民族（如，早期的以色列人）来说，埃及的天文学对他们的帮助很小。希伯来人可能没从希腊人那里学到多少天文知识，因为即使在两约期间和新约时期，希腊的天文学仅仅处于起步阶段。另外，因为以色列民族与其他美索不达米亚的民族有文化上和政治上的交往，而且他们的阴历与巴比伦的历法很相似，所以人们有理由认为以色列从巴比伦人那里学习到了大部分天文学知识。还有一个重要的疑问有待解决：以色列在多大的程度上接受了这些占星术解读和宗教解释以及其中包含的科学数据？显然，对于虔诚的希伯来人而言，崇拜天体简直不可思议，以色列的统治阶层也不会接受这种崇拜。然而，《旧约》中经文表明以色列也存在这种盲目崇拜的现象（摩 5:26-27），以色列人不但从巴比伦人那里学会了占星术也学到了天文科学知识。

II. 《圣经》中的天文学元素。

A. 圣经对天文学的态度。

从现代意义上讲，《圣经》中没有科学的天文学。不过，古希伯来人通晓天体的运动。古人有观测日月星辰位置的实际需要，他们依据天体数据来确定一天和一年的时间。从这个意义上说，《圣经》中的人比大多数现代人距离天空更近，他们也比大多数现

ancient man, who depended on celestial data in order to determine the time of day and the time of year. In this sense the people of the Bible were much closer to the heavens and knew them much more intimately than most moderns. This familiarity with the heavens is evidenced by the abundance of astronomical similes and metaphors in Hebrew literature. Astronomy had a great effect on the philosophical attitudes of the peoples in the ancient Near East, and the Hebrews were no exception.

Our source book for the study of Hebrew astronomy is the Bible, and none of the books of the OT or NT gives any record of systematic astronomy. Astronomical data are incidental and few in number. This is to be expected, for the Bible's main purpose is to reveal God to man, and astronomical phenomena are recorded only when they assist in that revelation. The God of the Bible is the God who created the heavens "for signs and for seasons and for days and years, and ... [to] be lights in the firmament of the heavens to give light upon the earth" (Gen. 1:14f.). All heavenly bodies have their origin with God, and God created them for specific purposes. To the biblical writers these celestial objects are also a sign of God's otherness in relation to men. They are the created works of God and are insignificant in comparison with Him. They remind the psalmist of God's majesty and His grace in caring for men: "When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?" (Ps. 8:3f.). Astronomical references occur most frequently in passages dealing with

代人更熟悉天空。希伯来文献中丰富的天文学明喻和隐喻证明他们了解天空。天文学对于古近东民族的哲学态度产生了巨大的影响，希伯来人同样受到了这种影响。

我们研究希伯来天文学的原始资料是《圣经》，新约各书和旧约各书没有任何关于系统的天文学的记载。天文学数据是经文中附带的信息，而且这些数据的数量也很少。这都是预料之中的事，因为圣经主要目的就是向人类揭示上帝的道，只有当天文现象有助于这种启示时，才会被记录在《圣经》中。《圣经》中的上帝创造了天空“作记号，定节令、日子、年岁，并要发光在天空，普照在地上”（创 1:14-15）。上帝是所有天体的创造者，祂为了特定的目的创造了它们。对于圣经作者来说，这些天体也是上帝与人类差异性的记号。它们是造物主的受造物，与上帝相比，它们无足轻重。它们使《诗篇》作者想到了神的威严和神眷顾人类的恩惠：“我观看你指头所造的天，并你所陈设的月亮星宿，便说，人算什么，你竟顾念他？世人算什么，你竟眷顾他？”（诗 8:3-4）。描述创世和世界末日的段落以及上帝干预历史进程的段落最频繁地提及天文现象，因为天象预示着上帝将运用祂的大能。天空最能见证上帝的存在。《诗篇》第 19 篇开篇就恰当地总结了《圣经》中的天体观：“天空述说 神的荣耀，穹苍传扬祂的手段。这日到那日发出言语。这夜到那夜传出知识。无言无语，也无声音可听。它的量带通遍天下，它的言语传到地极。”

the beginning and end of the world and with the intervention of God in history, for events in heaven foreshadow the mighty working of God. Above all else, the heavens bear witness to God. The beginning of Ps. 19 is an apt summary of the biblical view of celestial bodies: “The heavens are telling the glory of God; and the firmament proclaims his handiwork. Day to day pours forth speech, and night to night declares knowledge. There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth and their words to the end of the world.”

The theological attitude of the Hebrews toward the heavens differed in one very significant respect from the attitude of other peoples in the ancient Near East—they did not sanction worship of the heavenly bodies as deities nor the practice of astrology. The celestial bodies were the creations of God and certainly not deities in their own right. God had ordained that men should use the heavenly bodies to determine calendars and festivals, and as guides for nighttime travel; but they were not to be used as guides for predicting terrestrial happenings. A certain disdain toward those who practice astrology, instead of worshipping the true God, is shown throughout the Bible: “Learn not the way of the nations, nor be dismayed at the signs of the heavens because the nations are dismayed at them ... Thus shall you say to them: ‘The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens’” (Jer. 10:2, 11).

B. Sun, Moon, and Planets. In the Bible, references to the sun and the moon are

希伯来人对于天体的神学态度在一个很重要的方面与古近东的其他民族有所不同——他们不视天体为神明，不接受对天体的崇拜也不接受占星术。天体是上帝的受造物，它们当然不是神明。上帝吩咐道，人们应该利用天体制定历法和节日，并让天体指引他们夜行的方向；但是它们不能成为预测地上事件的准则。《圣经》全文对于那些行占星术，不敬真神的人表示出了某种鄙视：“你们不要效法列国的行为，也不要为天象惊惶，因列国为此事惊惶……你们要对他们如此说：‘不是那创造天地的神，必从地上从天下被除灭！’”（耶 10:2, 11）。

B. 太阳、月亮和行星。《圣经》中所提到的太阳和月亮既是天文现象也是象

both astronomical and symbolic. As stated in Gen. 1, the sun and moon were placed in the heavens not only “for days and for years” but also “for signs.” References to the signs of the sun and moon occur most frequently in passages dealing with the end of the world or great, catastrophic events. All four Gospels assert that the sun was darkened when Jesus Christ was crucified. The sun and moon will also be darkened at the time of the End, although at God’s triumph they will shine again even more brightly (Isa. 13:10; 30:26). The most terrible and impressive signs of the sun and the moon are solar and lunar eclipses. These phenomena are briefly but unmistakably described in several passages, e.g., Joel 2:31. To God’s people eclipses were signs of the power and authority of God, who forbade them to be alarmed at portents that distressed the heathen.

The word used most frequently in the OT for “sun” is Heb. *šemeš*, a word common to all Semitic languages. Less common OT terms for the sun are: *’ôr*, meaning “light” (Job 31:26); *ḥammâ*, meaning “heat” and usually used with *l’bānâ* for the moon (Isa. 24:23); *heres*, meaning “blister” (Jgs. 8:13). The NT word is Gk. *hēlios*. The sun is often used in Hebrew poetry as a symbol of permanence: “May his name endure for ever, his fame continue as long as the sun” (Ps. 72:17). In Ecclesiastes the expression “under the sun” denotes man’s earthly existence. In Gen. 1 the sun is referred to as “the greater light.” The metaphor “wings of the morning” (Ps. 139:9) probably refers to the long streamers seen when the sun rises behind the bank of clouds. In prophecy the messenger of the Lord is

征符号。正如《创世记》1章所述，太阳和月亮摆列在天空中，不仅“作日子和年岁”也“作记号”。描述世界末日或重大灾难事件的段落最常提及太阳和月亮的预兆。四篇福音书都宣称，当耶稣基督被钉十字架时，太阳变暗了。末日来临时，太阳也将变暗，月亮也将不发光，但是在神获胜时，它们将再次放出加倍的光彩（赛 13:10, 30:26）。太阳和月亮最可怕和令人印象最深刻的征兆是日食和月食。多个段落中简洁而又明确地描述了这些天文现象（如，珥 2:31）。对神的子民来说，日食和月食是神的大能和权柄的象征，神禁止祂的子民像外邦人一样为这些天象惊慌。

《旧约》中最常用到的表示“太阳”的希伯来词语是 *šemeš*，所有的闪米特语言都有这个词语。《旧约》中不太常见的表示太阳的词汇包括：*’ôr*（意思是“光”，伯 31:26），*ḥammâ*（意思是“热”，通常与 *l’bānâ* 连用，表示月亮[赛 24:23]），*heres*（意思是“希列斯坡”，士 8:13）。《新约》中太阳用希腊词 *hēlios* 表示。在希伯来诗歌中，太阳通常作为恒久的象征：“他的名要存到永远，要留传如日之久”（诗 72:17）。在《传道书》中，短语“太阳下”指的是人活在尘世中。《创世记》1章称太阳为“大的光”。“清晨的翅膀”（诗 139:9）的比喻可能指的是太阳藏到云层中时透出的狭长的光束。在预言中，耶和華的信使被称为“公义的日头”（玛 4:2）。新约作者也采用关于太阳的比喻，称耶稣基督为“人的光”（约 1:4）。

called “the sun of righteousness” (Mal. 4:2). The NT writers take over this sun imagery and refer to Jesus Christ as “the light of men” (Jn. 1:4).

The most common Hebrew word for “moon” is *yārē (a)h*, a word common to all Semitic languages. Other terms used for the moon include *l̥bānā*, meaning “white” and usually used in conjunction with *ḥamma* for the sun (Isa. 24:23); *ḥōdeš*, meaning “new moon” or “month” (Gen. 7:11); *kissē*, meaning “full moon” (Job 26:9); and *yeraḥ*, which is usually translated “month” (Dt. 33:14). In the NT, Gk. *selēnē* is used. It is interesting that there is no direct mention of the phases of the moon in the Bible. The Israelites could hardly have failed to notice this phenomenon, and that it is not directly mentioned strongly suggests that the Hebrews were aware of more astronomical phenomena than are actually recorded in the Bible. The Hebrews used a lunar calendar based on the actual observation of the young crescent moon. To ancient peoples moonlight was very important for travel and nighttime activity, and the return of the moonlit portion of the month was a cause for rejoicing. The moon was also used to determine religious festivals. The moon, like the sun, was used in Hebrew poetry as a symbol of permanence: “as long as the moon [endures], throughout all generations” (Ps. 72:5). In Gen. 1 it is called “the lesser light.”

The planets seem to have played a very small role in Hebrew astronomy, for there are only two possible references to planets in the Bible. The first is found in Am. 5:26. Here the Hebrew name *kīyūn* probably refers to Saturn, one of the

最常用的表示“月亮”的希伯来词是 *yārē (a)h*, 所有的闪米特语言中也都有这个词。其他表示月亮的词汇包括 *l̥bānā* (意思是“白色”, 这个词经常与 *ḥamma* 连用, 表示太阳[赛 24:23]), *ḥōdeš* (意思是“新月”或“月份”[创 Gen. 7:11]), *kissē* 意思是“满月”, (伯 26:9), *yeraḥ* 这个词通常被译为“月份” (申 33:14)。《新约》中采用希腊词语 *selēnē* 表示月亮。有趣的是, 《圣经》中没有直接提到过月亮的盈缺。以色列人几乎不大可能没有注意到月相, 《圣经》中没有直接提到月亮的盈缺, 这有力地证明希伯来人对这一天文现象的了解要比《圣经》中实际记载的多。希伯来人使用的阴历是他们根据对新月的实际观测制定的。对于古代民族来说, 月光对于旅行和夜间活动非常重要, 人们每月在重见月光的日子都会感到欣喜。他们也用月亮确定宗教节日的日期。与太阳一样, 在希伯来人的诗歌中, 月亮也是恒久的象征: “月亮还在, 人要敬畏你, 直到万代” (诗 72:5)。《创世记》1 章称月亮为“小的光”。

行星在希伯来人的天文学中所起的作用似乎很小, 因为《圣经》中可能只提到过两次行星。第一次是在《阿摩司书》5:26 中。该段经文中的希伯来词 *kīyūn* 可能指的是土星, 它是巴比伦占星宗教中一个主要的行星。《使徒行传》7:43

major planets in the Babylonian astrology-religion. The Gk. *rhaiphán* in Acts 7:43 may be another name for the planet Saturn. See also KAIWAN.

C. *Stars and Constellations*. In the OT the stars are usually called Heb. *kôkâbîm*. As with the sun and the moon, the stars were created by God for giving light and measuring time. The other expression used for the stars, *šebā' haššāmayim*, means “host of heaven” (Gen. 2:1). This term usually means stars in general, but may also refer to the stars and planets worshiped by the Babylonians and by some Hebrews at the time of the last kings of Israel. The Hebrews were especially aware of three characteristics of the stars: their number, their distance or height, and their brightness. The great number of the stars made them a symbol of God’s prodigality and of any limitless number: “Look toward heaven, and number the stars, if you are able to number them.... So shall your descendants be” (Gen. 15:5). The distance of the stars was seen as a symbolic measure of God’s mercy and faithfulness: “Can you find out the limit of the Almighty? It is higher than heaven” (Job 11:7f.). Their brightness and infinitude often led the Hebrews to consider them as a type of the other celestial host, the holy angels: “The seven stars are the angels of the seven churches” (Rev. 1:20). The word star is also used to imply dignity: “And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness like the stars for ever and ever” (Dnl. 12:3). The expression “day star” or “light-bringer” is used in a metaphoric reference to Christ as the one who causes God’s truth to

中的希腊语 *rhaiphán* 可能是土星的别名。另见 KAIWAN[迦温]。

C. 众星和星座。《旧约》通常用希伯来词 *kôkâbîm* 表示众星。星星同太阳和月亮一样，也是神的受造物，它们为人们带来光明，帮助人们测定时间。另一个表示众星的词语是 *šebā' haššāmayim*，意思是“天象”（创 2:1）。这个词的通常含义是星星，但是也可以用来指巴比伦人和以色列最后一位国王统治时期一些希伯来人所崇拜的恒星和行星。希伯来人尤其注意星星的三个特点：星星的数量、众星的距离或高度和星星的亮度。众星象征着上帝的慷慨和无限的数量：“你向天观看，数算众星，能数得过来吗？……你的后裔将要如此”（创 15:5）。希伯来人认为众星之间的距离象征着神无尽的怜悯和信实：“你岂能尽情测透全能者吗？祂的智慧高于天”（伯 11:7-8）希伯来人经常认为星星的亮度和无限性代表着另一种天象，也就是圣洁的天使：“那七星就是七个教会的使者”（启 1:20）。星星一词也经常隐含着尊贵的含义：“智慧人必发光如同天上的光。那使多人归义的，必发光如星，直到永永远远”（但 12:3）。人们使用“晨星”或“光明的使者”来比喻基督，认为祂是用上帝的真理启人心智的那一位（彼后 1:19）。

illumine men's hearts (2 Pet. 1:19).

One of the first astronomical accomplishments of any people is the grouping of stars into constellations. There are three present-day constellations that are readily grouped and were known to nearly all ancient peoples: Ursa Major, Orion, and the Pleiades. The Hebrews certainly knew these and other constellations; but whether they are mentioned in the Bible is a matter of debate. Names that seem to refer to stars or constellations appear in the Bible. These names are so ancient that even the translators of the LXX had difficulty, and there is little agreement about which constellations some of these designate. Job 9:9 mentions Heb. *'āš* (= *'ayiš* in 38:32), *k^esīl* (cf. *k^esīlīm*, Isa. 13:10), *kīmā*, and *hadrê tēmān*. Other terms are *m^ezārīm* (Job 37:9) and *mazzarôt* (38:32) or *mazzalôt* (2 K. 23:5). The AV translation “Arcturus” for *'āš*/*'ayiš* is almost certainly incorrect, for the word is generally considered a reference to Ursa Major and Ursa Minor (cf. RSV “the Bear”). Cases have also been made for its identification with Capella, the Hyades (cf. NEB), and the Pleiades. Most scholars think that *m^ezārīm* (RSV “scattering winds”) also refers to Ursa Major and Ursa Minor. *K^esīl* means “foolish,” probably a name for Orion, which could have been seen as the figure of a foolish man. The plural *k^esīlīm* is a way of referring to all the constellations of the heavens. *Kīmā* is almost certainly to be identified with the Pleiades. *Hadrê tēmān*, translated “chambers of the south,” could refer to the very bright section of the sky from Argus to Centauri that would have been visible on the southern horizon in Israel. It could also

将群星分成不同的星座对任何一个民族来说都是天文学上的一个首要成就。几乎所有的古代民族都知晓并可以轻易分辨现在所说的三大星座，它们是：大熊星座、猎户星座和昴宿星团。希伯来人当然认识这三大星座和其他的星座；但是《圣经》中是否提到这三大星座却是人们争论的话题。《圣经》中似乎出现了一些指代星星或星座的名字。这些名字过于久远，甚至连《七十士译本》的翻译们都很难辨认它们，人们对于其中一些名字所代表的星座一直存有争议。《约伯记》9:9提到了希伯来语中的 *'āš* (等同于《约伯记》38:32 中的 *'ayiš*)、*k^esīl* (参: *k^esīlīm*, 赛 13:10)、*kīmā* 和 *hadrê tēmān*。其他的术语还有 *m^ezārīm* (伯 37:9) 和 *mazzarôt* (伯 38:32) 或 *mazzalôt* (王下 23:5)。《钦定版圣经》将 *'āš* 或 *'ayiš* 译为“大角星”，这一翻译几乎必然是错误的，因为这个词通常指的是大熊星座和小熊星座 (参:《修订标准译本》译为“the Bear” [“大熊星座或小熊星座”])。人们认为它也可以表示五车二、毕宿星团 (参:《新英文译本》) 或昴宿星团。大多数学者认为 *m^ezārīm* (《修订标准译本》译为“scattering winds” [“分散的气流”]) 也可以指大熊星座和小熊星座。*K^esīl* 意思是“愚蠢的”，可能指的是猎户星座，人们可能将这个星座看做是愚人的象征。这个词的复数 *k^esīlīm* 指的是天上的众星群宿。*Kīmā* 几乎无疑指的是昴宿星团。*Hadrê tēmān* (译为“南部星座”) 可能指的是从阿尔戈斯星座至半人马座之间的耀眼的天空，人站在以色列南部地平线就可以看到这片天空。它也可以用来表示黄道带，或者可能仅指黄道带南面的部分。人们最难确定 *mazzarôt* (《约伯记》38:32 未翻译这个词,《修订标准译本》) 或 *mazzalôt* (《修订标准译本》译为“星座”) 到底指的是哪个星座。这两个词与巴比伦语中表示“行星”

refer to the zodiac, or perhaps only the southern portion of the zodiac. The term *mazzarôṭ* (untranslated in Job 38:32, RSV) or *mazzalôṭ* (RSV “constellations”) is the most difficult to identify. It is similar to the Babylonian word for “planet” and the word for “section,” and is most often considered to be a term for the zodiac. It has also been regarded as the word for the morning and evening appearances of Venus, the five larger planets, or the stars that kept the hours of the night.

Other stellar phenomena besides constellations are mentioned in the Bible. The Hebrews, like the Egyptians, might have marked the passing of the year by noting which stars were the last to rise before the sun. They were aware that the stars had paths, or “courses,” as they moved through the night sky (Jgs. 5:20) and thus could be used to measure time. These timekeeping stars are probably what are indicated by “morning stars” (Job 38:7). There is some debate as to whether comets or meteorites are mentioned in the Bible. Astronomical phenomena are often used in descriptions of the End (cf. Mk. 13:25). It seems that the star Wormwood (Rev. 8:11) is a meteorite, and that a meteor shower is one of the apocalyptic phenomena (6:13). The Greek expression *astéres planétai* (“wandering stars”) in Jude 13 appears to be a reference not to the planets but to comets, as a metaphor for apostate teachers.

D. Astronomical Miracles in the Bible. In the Bible at least three astronomical miracles are recorded: Joshua ordering the sun to “be still” (Josh. 10:12–14), the shadow going back on the DIAL OF AHAZ

和“部分”的词很相似，人们通常认为这两个词指的是黄道带。有时也认为这两个词可以指早晚出现的金星、五大行星或标志夜晚时间的恒星。

除了星座，《圣经》中还提到了其他的星象。同埃及人一样，希伯来人可能也是通过观察日出前的最后一颗星来标记岁终。他们知道当星星穿过夜空时，它们都按照各自的轨道移动（士 5:20），所以他们利用星星计算时间。这些记录时间的星星可能就是经文中所提到的“晨星”（伯 38:7）。《圣经》中是否提到过彗星或流星，人们对此存在一些争议。《圣经》经常用天文现象描述末世景象（参：可 13:25）。茵陈星（启 8:11）似乎就是一颗流星，流星雨似乎是一种启示现象（启 6:13）。《犹太书》中的希腊词组“*astéres planétai*”（“游荡的星”）似乎指的不是行星而是彗星，它比喻的是叛教的师傅。

D. 《圣经》中的天文奇观。《圣经》中至少记载了三次天文奇观：约书亚叫日头停住（书 10:12–14），耶和华使亚哈斯的日晷（见 Dial of Ahaz[亚哈斯的日晷]）本该向前进的日影后退（王下

(2 K. 20:8–11), and the star of Bethlehem (Mt. 2:1–11). There are three common ways of attempting to understand miracles in the biblical narratives. The first is to try to find a natural explanation for an apparently supernatural phenomenon. Another way of interpreting the record is to understand it as poetical hyperbole. The third way is to regard the biblical narrative as an essentially accurate account of a truly supernatural event. The Bible itself suggests that these miracles are the mighty work of God and not astronomical flukes. The God of the Bible is the creator of all celestial objects and they bear witness to Him. He can certainly intervene and change their natural course.

Many explanations have been offered for the narrative of Joshua. Some have suggested that refraction was responsible for an optical illusion. Others have thought that the verb translated “stand still” should really be translated “be silent,” and that Joshua was commanding a cloud to cover the sun and shield his army from the heat. E. W. Maunder suggests that saying the sun “did not hasten to go down” is a way of saying that the Hebrew army did more than was usually possible in one afternoon. Whatever the explanation, it is certain that God intervened in some way and saved the Israelite nation. (See BETH-HORON, THE BATTLE OF.)

The narrative of the dial of Ahaz contains few details, so it has been difficult for anyone to form a convincing explanation. It is probably wisest to say that one cannot know what really happened, but that it is clear that the Lord did act and did save Hezekiah’s life.

20:8–11) 以及伯利恒上空的星 (太 2:1–11)。对于《圣经》中叙述的故事普遍存在三种解读。人们试着找到一种对显然的超自然现象的自然解释,这是第一种解读。第二种解读为,这是《圣经》作者诗意的夸张。第三种解读是,从本质上讲,《圣经》准确地记录了真实的超自然事件。《圣经》作者认为这些奇观是神所行的神迹,而不是天文学上的意外事件。《圣经》中的上帝是所有天体的创造者,它们也见证了上帝的存在。祂当然可以干预和改变它们运行的自然轨道。

人们对《约书亚记》中的叙述作出了多种解释。有些人认为折射造成了视觉上的错觉。其他人认为动词短语 “stand still” 实际上应该译为 “保持静默”,并认为约束亚命令云朵遮挡住太阳,使他的军队避免被太阳炙烤。蒙德 (E. W. Maunder) 认为 “不急速下落” 的说法证明希伯来军那天下午的行军里程比他们通常一个下午行军里程远。但无论如何解释这段叙述显然耶和华神以某种方式干预了这一事件,拯救了以色列民族。(见 BETH-HORON, THE BATTLE OF[伯和伦战争].)

关于亚哈斯的日晷的叙述并不详细,所以人们很难做出令人信服的解释。最明智的说法可能是,人们不知道到底发生了什么,但是显然主耶和华在其中做了功,挽救了希西家的生命。

One of the questions most commonly asked of astronomers and planetariums is: "What was the star of Bethlehem?" Various explanations have been offered. It could have been a comet, a new star, a variable star, Venus, a supernova, or a conjunction of Mars, Jupiter, and Saturn. All of these explanations fail in important ways. Another explanation is that it might have been a ball of fire especially created by God, similar to the pillar of fire that guided the Hebrews in the Sinai wilderness. One must realize that the narrative does not give a detailed description because the star itself was not important. It was mentioned only because it was a guide to the Christ child and a sign of His birth.

See also ASTROLOGY; CALENDAR.

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ASTYAGES

as-tī'ə-jēz [Gk. *Astyagēs*] (Bel 1). The last king of Media (585–550 B.C.), the son of Cyaxares I and predecessor of Cyrus. His name is also spelled Istuvigu. His wife was the daughter of Alyattes king of Lydia.

The daughter of Astyages (Mandane) married a Persian, Cambyses; and a son

人们最常向天文学家和行星仪提出的一个问题是：“伯利恒的星是什么？”人们对这一问题的解释各种各样。这颗星可能是彗星、新星、变星、金星、超新星、或火星、木星和土星同时出现。所有上述解释都忽视了某些重要的方面。还有一种解释认为这颗星是由上帝专门创造的一个火球，它与在西奈旷野中为希伯来人指引方向的火把很相似。人们必须意识到，经文中并没有给出关于这颗星的详细描述，这是因为这颗星本身并不重要。之所以提到这颗星，仅仅是因为它引导人们找到婴孩基督，是耶稣降生的异兆。

另见 ASTROLOGY (占星术); CALENDAR (历法)。

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ASTYAGES 阿斯提阿格斯

音译: as-tī'ə-jēz【希腊语: *Astyagēs*】(龙 1)。玛代的最后一位国王(公元前 585–550)，基亚克萨雷斯一世的儿子，居鲁士的前任国王。他的名字也拼写为 Istuvigu。他的妻子是吕底亚国王的女儿阿利亚特。

阿斯提阿格斯的女儿(曼丹尼)嫁给了波斯人冈比西斯；他们生了一个儿子，

was born to them who later became Cyrus the Great. Astyages had given orders to expose the baby, but a shepherd reared it to adolescence (Herodotus i.108–116). Cyrus II later revolted against his grandfather Astyages, who was defeated when his own vassals deserted him. Cyrus, the founder of the Persian empire, treated the dethroned monarch kindly.

See also CYRUS.

ASUPPIM

ə-sup'im (1 Ch. 26:15, 17, AV). *See* STOREHOUSE.

ASUR

as'ər [Gk. *Asour*] (1 Esd. 5:31); AV ASSUR. A family of NETHINIM, perhaps the same as Harhur of Ezr. 2:51.

ASYLUM.

See ALTAR; REFUGE, CITIES OF.

ASYNCRITUS

ə-sin'kri-təs [Gk. *Asynkritos*—'incomparable']. An unknown Christian at Rome to whom Paul sent an affectionate salutation (Rom. 16:14).

ATAD

ā'tad [Heb. *'ātād*—'thorn'] (Gen. 50:10f.). *See* ABEL-MIZRAIM.

ATAR

ā'tār (1 Esd. 5:28, NEB). *See* ATER.

就是后来的居鲁士大帝。阿斯提阿格斯下令处死这个婴儿，但是一个牧羊人后来将这个婴儿抚养成人（Herodotus i.108–116）。居鲁士二世后来发动起义反抗他的祖父阿斯提阿格斯，阿斯提阿格斯在众叛亲离的情况下被居鲁士打败了。而后居鲁士，这位波斯帝国的缔造者宽大地处理了这位被罢黜的国王。

另见 CYRUS（居鲁士）。

ASUPPIM 库房

音译：ə-sup'im（《钦定版圣经》，代上 26:15, 17）。见 STOREHOUSE（库房）。

ASUR 亚述

音译：as'ər【希腊语：*Asour*】（拉一 5:31）；《钦定版圣经》译作 ASSUR（“亚述”）。尼提宁（见 NETHINIM[尼提宁]）中的一个宗族，他可能就是《以斯拉记》2:51 中的哈忽。

ASYLUM 庇护所

见 ALTAR（坛）；REFUGE, CITIES OF（避难城）。

ASYNCRITUS 亚逊其士

音译：ə-sin'kri-təs【希腊语：*Asynkritos*——“无可匹敌的”】。罗马的一名基督徒，身份不详，保罗曾经诚挚地向他问安（罗 16:14）。

ATAD 亚达

音译：ā'tad【希伯来语：*'ātād*——“刺”】（创 50:10-11）。见 ABEL-MIZRAIM（亚伯麦西）。

ATAR 亚特

音译：ā'tār（《新英文译本》，拉一 5:28）。见 ATER（亚特）。

ATARAH

at'ə-rə [Heb. ^atārâ—'crown']. One of Jerahmeel's wives and mother of Onam (1 Ch. 2:26).

ATARGATIS

ə-tär'gə-tis [Gk. *Atargatis* (2 Macc. 12:26), transliterating Heb. *tr'th*; the shortened form *tr'th* yields Gk. *Derketō*, "Derceto"]. The great goddess of the Arameans, consort of Hadad, called the "Syrian goddess" by the Greeks and Romans. Knowledge of her cult is obtained in part from Lucian *De dea Syria* (On the Syrian Goddess) and Apuleius *Metamorphoses* 8f. Her name is compounded from *'atar* (the Aramaic reflex; Bab Ishtar, Sabeian and Ugar. *'ttr*, Heb. Ashtoreth, Gk. Astarte) and *'attah* (possibly Ate, a Greek goddess, or Attis, a Phrygian god, but this is quite uncertain; the Greek form with *gamma* suggests an original *gáyin* [cf. Gaza, Gomorrah, etc.]).

The principal cult center of Atargatis was at Hierapolis (Bambyce, modern Membidj) in Syria, NE of Aleppo. As a fertility-goddess, however, she was named Baalat (Lady, mistress) of numerous cities, just as we find city names compounded with "Baal." Her temple at Karnaim (Carnaim) in Gilead is mentioned in 2 Macc. 12:26, where Judas Maccabeus slaughtered those who had fled there for refuge.

Atargatis had attributes that can be compared with those of the Phoenician Astarte, to which have been added elements of the Babylonian Ishtar and the Anatolian mother-goddess Cybele. She is commonly portrayed wearing the mural crown, holding a sheaf of grain, and

ATARAH 亚她拉

音译: at'ə-rə【希伯来语: ^atārâ——“王冠”】。耶拉篋的妻子之一, 阿南的母亲(代上 2:26)。

ATARGATIS 阿塔迦

音译: ə-tär'gə-tis【希腊语: *Atargatis* (马二 12:26), 直译希伯来词 *tr'th*; 这个词的缩写形式 *tr'th* 源自希腊词 *Derket*, “德芝多”】。亚兰人的伟大女神, 哈达的配偶, 希腊人和罗马人称她为“叙利亚女神”。人们从琉善的作品 (*De dea Syria*, “论叙利亚女神”) 和阿普列乌斯的作品 (*Metamorphoses* 8-9) 中获得了关于崇拜这位女神的部分信息。她的名字是由 *'atar* (亚兰语人名, 巴比伦语中的伊师塔, 塞巴语和乌加里特语中的 *'ttr*, 希伯来语中的亚斯她录, 希腊语中的阿施塔特) 和 *'attah* (可能是希腊女神阿特或弗吕家女神阿提斯; 但是这一推测很不确定; 希腊语形式 *gamma* 源自 *gáyin*[参: 迦萨、蛾摩拉等]) 组成的)。

敬拜阿塔迦的主要中心位于叙利亚的希拉波立 (便彼斯, 今孟比得 [Membidj]), 该城位于阿勒波东北。但是, 当奉她为丰饶女神时, 许多城市却称她为巴拉特 (女士, 夫人), 正如我们看到的, 很多城市的名字中都包含了“巴力”一词。《马加比二书》12:26 中提到了位于基列加宁的阿塔迦神庙, 犹大·马加比屠杀了在该神庙中避难的人。

阿塔迦的特征可以与腓尼基女神阿施塔特的特征进行比较, 其中融合了巴比伦女神伊师塔和安纳托利亚母神西布莉的特点。通常情况下, 她头戴着金城冠, 手持一束谷物, 坐在一群狮子驮着的王座上。据说, 尼禄崇拜这位女神, 罗马士兵甚至将这位叙利亚女神的雕

sitting on a throne supported by lions. Nero was said to be a devotee of her cult, and Roman soldiers carried the Syrian Goddess as far as northern Britain.

Bibliography.—J. A. Garstang and H. A. Strong, *Syrian Goddess* (1913); E. O. James, *Ancient Gods* (1960), pp. 86, 297, 307, 348.

W. S. L. S.

ATAROTH

at'ə-roth [Heb. ^atārôṯ—'crowns, wreaths'].

1. A town E of the Jordan, in Reubenite territory, fortified and occupied by Gadites (Nu. 32:3, 34). Represented by modern Khirbet 'Atṭārûs, it stands 4 mi. (6.5 km.) W of Jebel 'Atṭārûs in fertile grazing country. It was later taken by the Moabites (*see* MOABITE STONE IV).

2. A place on the border between Ephraim and Benjamin, toward the west (Josh. 16:2); probably the same as Ataroth-addar of 16:5 and 18:13. Smith (HGHL) identified this place with the present Atara on the high road from Jerusalem to Bethel, 3.5 mi. (5.5 km.) S of Bethel and 6 mi. (10 km.) E of upper Beth-horon.

3. A place in northeast Ephraim (Josh. 16:7), not far from Jericho; possibly modern Tell Sheikh edh-Dhiab.

4. 1 Ch. 2:54 (RSV ATROTH-BETH-JOAB) may read, "the crowns [chiefs] of the house of Joab," referring to Bethlehem and Netophathi. The NEB reads as two names, Ataroth and Beth-joab; the AV has Ataroth and "the house of Joab." If this

像抬到了不列颠岛的北部地区。

书目——J. A. Garstang and H. A. Strong, *Syrian Goddess* (1913); E. O. James, *Ancient Gods* (1960), 86, 297, 307, 348 页。

词条作者: W. S. L. S.

ATAROTH 亚大录、亚他绿

音译: at'ə-roth 【希伯来语: ^atārôṯ——“花环”】。

1、约旦河以东的一座城邑，迦得人加固并占据了这座流便领地内的城邑（民 32:3, 34）。该地现名为阿塔鲁斯废墟（Khirbet 'Atṭārûs），位于土壤肥沃的牧区阿塔鲁斯丘陵（Jebel 'Atṭārûs）以西 4 英里（6.5 公里）处。后被摩押人占领（见 MOABITE STONE IV[摩押石碑 IV]）。

2、以法莲和便雅悯境界上的一个地名，靠近便雅悯的西界（书 16:2），这个地名可能就是《约书亚记》16:5 和 18:13 中的亚他绿亚达。史密斯（HGHL）认为该地在耶路撒冷和伯特利公路上，现名阿塔拉，位于伯特利以南 3.5 英里（5.5 公里）处，上伯和伦以东 6 英里（10 公里）处。

3、以法莲东北部的一个地名（书 16:7），距离耶利哥不远；可能就是今天的艾德狄阿布酋长遗址。

4、《历代志上》2:54（《修订标准译本》译为 ATROTH-BETH-JOAB[亚他绿伯约押]）可能理解为“约押人的王冠[首领]”，指的是伯利恒和尼陀法。《新英文译本》中将该词译为两个地名，亚他绿和伯约押；《钦定版圣经》译为亚他绿

“Ataroth” is a place, its location is unknown.

D. B. PECOTA

ATAROTH-ADDAR

at'ə-roth ad'ār [Heb. 'ātrōt 'addār—‘crowns of Addar’] (Josh. 16:5; 18:13). See ATAROTH 2.

ATEPHA

ə-tē'fə (1 Esd. 5:32, NEB). See HATIPHA.

ATER

ā'tər [Heb. 'ātēr—‘crippled’; Gk. *Atēr*, *Atar*]; AV Apoc. ATEREZIAS (1 Esd. 5:15), JATAL (5:28); NEB also ATAR (5:28). The ancestor of a family that returned to Palestine under Zerubbabel (Ezr. 2:16; Neh. 7:21; 1 Esd. 5:28). Some family members were gatekeepers (Ezr. 2:42; Neh. 7:45; 1 Esd. 5:28). Ater was one who sealed the covenant of Nehemiah (Neh. 10:17).

ATEREZIAS

a-tər-ə-zī'əs (1 Esd. 5:15, AV, combining Gk. *Atēr* with the following *Ezekiou*). See ATER; HEZEKIAH 4.

ATETA

ə-tē'tə (1 Esd. 5:28, NEB). See HATITA.

ATHACH

ā'thak [Heb. 'ātāk—‘lodging place’]; NEB ATHAK. A village in Judah to which David sent some of the booty that had been taken from Ziklag (1 S. 30:30), possibly that which had been taken by the Amalekites from Philistine and southern

和“约押人”。如果此处的“亚他绿”是个地名，那么人们不清楚其位置。

词条作者：D. B. PECOTA

ATAROTH-ADDAR 亚他绿亚达

音译：at'ə-roth ad'ār 【希伯来语：'ātrōt 'addār——“亚达的王冠”】（书 16:5; 18:13）。见 ATAROTH 2（亚他绿 2）。

ATEPHA 哈提法

音译：ə-tē'fə（《新英文译本》，拉一 5:32）。见 HATIPHA（哈提法）。

ATER 亚特

音译：ā'tər 【希伯来语：'ātēr——“残废的”；希腊语：*Atēr*, *Atar*】；《钦定版圣经》《次经》译为 ATEREZIAS（拉一 5:15）和 JATAL（拉一 5:28）；《新英文译本》还译为 ATAR（拉一 5:28），以上英语汉译均为亚特。这一家族的祖先与所罗巴伯一同归回巴勒斯坦（拉 2:16；尼 7:21；拉一 5:28）。这一家族的一些子孙是守门的（拉 2:42；尼 7:45；拉一 5:28）。亚特是在尼希米的约上签名的人之一（尼 10:17）。

ATEREZIAS 亚特

音译：a-tər-ə-zī'əs（《钦定版圣经》，拉一 5:15，这个名字由希腊语 *Atēr* 与 *Ezekiou* 组合而成）。见 ATER（亚特）；HEZEKIAH 4（希西家 4）。

ATETA 哈底大

音译：ə-tē'tə（《新英文译本》，拉一 5:28）。见 HATITA（哈底大）。

ATHACH 亚挾

音译：ā'thak 【希伯来语：'ātāk——“寄宿处”】；《新英文译本》译为 ATHAK（“亚挾”）。犹大的一个村庄，大卫把从洗革拉夺来的一些礼物送给住在亚挾的人（撒下 30:30），这些礼物可能是亚玛力人从巴勒斯坦和犹大南部聚落

Judah communities (1 S. 30:14, 16).

Many scholars are convinced, on the basis of Josh. 15:42; 19:7, that the text should read “Ether.” The LXX of 1 S. 30:30 is indefinite, with readings of *Noo*, *Athach*, *Athag*, *Nageb*, etc., for “Athach.” Likewise the text of Josh. 15:42 has *Ithak* in the B-text and *Ather* in A, where the MT has Heb. *‘eter*. On the other hand, a comparison of the place names in Josh. 15:42; 19:7; 1 Ch. 4:32 with those listed in 1 S. 30:27–31 really gives no firm basis for considering the lists as parallel. The B reading of Josh. 15:42 is not convincing, for in Josh. 19:7 (A and B) the place is called *Ether*. The identification therefore remains uncertain.

See *GTTOT*, § 321.

W. S. L. S.

ATHAIAH

ə-thā'yə [Heb. ^a*tāyā*—‘Yahweh is helper’] (Neh. 11:4). A descendant of Judah and the son of Uzziah. After the return from Babylon, he dwelt in Jerusalem. He is perhaps the same as Uthai in the parallel list at 1 Ch. 9:4.

ATHALIAH

ath-ə-lī'ə [Heb. ^a*talyā*, ^a*talyāhū*—‘Yahweh is exalted’; Gk. *Gotholia*].

1. The daughter of King Ahab (2 K. 8:26; 11:1ff.; 2 Ch. 22:2ff.). Her mother is nowhere named; the only wife of Ahab mentioned in Scripture is the notorious Jezebel, but clearly he had other wives (cf. 2 K. 10:1). It is difficult on

那里掳来的（撒上 30:14, 16）。

根据《约书亚记》15:42 和 19:7 中的记载，许多学者认为这一地名应该是“以帖”。《七十士译本》中《撒母耳记上》30:30 中的表述非常模糊，将 *Noo*, *Athach*, *Athag*, *Nageb* 等词理解为“亚拈”。《梵蒂冈抄本》中《约书亚记》15:42 将亚拈译为 *Ithak*，而《亚历山太抄本》却将之译为 *Ather*，《马所拉文本》中希伯来词是 *‘eter*。另外，如果将《约书亚记》15:42; 19:7; 《历代志上》4:32 中的地名与《撒母耳记上》30:27–31 中地名进行对比，人们就会发现，没有任何确凿的证据能证明它们指的是同一座城市。《约书亚记》15:42 的《梵蒂冈抄本》中的这个地名不能使人信服，因为《约书亚记》19:7（《亚历山太抄本》和《梵蒂冈抄本》）称这个地方为以帖。因此人们仍无法确定亚拈这个地方。

见 *GTTOT*, 321 段。

词条作者：W. S. L. S.

ATHAIAH 亚他雅

音译：ə-thā'yə 【希伯来语：^a*tāyā*——“耶和华是帮助人者”】（尼 11:4）。犹太的子孙，乌西雅的儿子。从巴比伦回归之后，他居住在耶路撒冷。他可能是平行经文《历代志上》9:4 中的乌太。

ATHALIAH 亚她利雅、亚他利雅

音译：ath-ə-lī'ə 【希伯来语：^a*talyā*, ^a*talyāhū*——“耶和华被高举”；希腊语：*Gotholia*】。

1、国王亚哈的女儿（王下 8:26; 11:1 起；代下 22:2 起）。经文中没有提到她的母亲；《圣经》中只提到了亚哈的一个妻子，也就是臭名昭著的耶洗别，但是亚哈显然还有其他妻子（参：王下 10:1）。人们很难根据年代证据推测亚她

chronological grounds to make Athaliah Jezebel's daughter, but Jezebel certainly exercised a strong influence over Athaliah, as the sequel shows.

During the childhood of Athaliah, the political relations of the kingdoms of Judah and Israel had, after many years of strife, become friendly; and she was married to Jehoram, eldest son of King Jehoshaphat of Judah (2 K. 8:18). The marriage was one of political expediency, and is a blot on the memory of Jehoshaphat.

When Jehoram was thirty-two years of age he succeeded to the throne, and Athaliah became queen of Judah. Like Jezebel, she exhibited a fanatical devotion to the cultus of the Tyrian Baal Melqart. Elijah's blow against the worship of Baal in Samaria shortly before her accession to power did nothing to mitigate her zeal; it probably intensified it. The first recorded act of Jehoram's reign is the murder of his six younger brothers. Some princes of the realm, who were known to favor the ancient faith of the nation, were also destroyed (2 Ch. 21:4). There can be little doubt that these deeds of blood were supported, and perhaps instigated, by Athaliah, who was a much stronger character than her husband.

After eight years of royal life, Athaliah became a widow, and her son Ahaziah, then twenty-two years old (2 K. 8:26; not 42 as in 2 Ch. 22:2), ascended his father's throne. As queen mother Athaliah was now supreme in the councils of the nation, as well as in the royal palace. Within a single year the young king fell (*see* JEHU), and the only persons who

利雅就是耶洗别的女儿，但是后文显示，耶洗别肯定对亚她利雅产生了很大的影响。

在亚她利雅幼年时代，犹大王国和以色列王国经过多年的冲突后终于和平相处；她嫁给了犹大国王约沙的大儿子约兰（王下 8:18）。这是一桩政治婚姻，也是约沙法记忆中的一个污点。

约兰三十二岁登基作犹大王，亚她利雅也就成为了犹大的王后。她和耶洗别一样，狂热地崇拜推罗人的神巴力。亚她利雅被封为王后之前不久以利亚就在撒玛利亚打击对巴力的崇拜，可是她的狂热不但没有减轻，反而变本加厉。经文中记载的约兰登基之后做的第一件事就是杀害了他的六个弟弟。犹大王国中几个崇尚民族古老信仰的首领也遭到了他的杀害（代下 21:4）。这些血腥的行为几乎无疑都出于亚她利雅的支持或教唆，在当时她是比她丈夫约兰还强悍的人物。

经过八年的王室生活后，亚她利雅成了一名寡妇，她的 22 岁的儿子亚哈谢（王下 8:26；不是代下 22:2 中所说的 42 岁）继承他父亲的王位。这时，亚她利雅作为太后，在犹大朝中和王宫中享有最高的地位。仅仅一年之后这位年轻的王就被杀害了（见 JEHU[耶户]），阻挡亚她利雅获得王位的人就只剩下她的孙子们。狂热的巴力崇拜助长了她的野心，

stood between Athaliah and the throne were her grandchildren. Ambition, fired by fanaticism, saw its opportunity; and the massacre of the royal seed was planned and carried out. One of them, however, the baby Jehoash, escaped by the intervention of his aunt Jehosheba (2 K. 11:2; 2 Ch. 22:11).

With the palace cleared of its royal occupants, Athaliah had herself proclaimed sovereign. No other woman, before or since, sat upon the throne of David; and it is a proof of her energy and ability that, in spite of her sex, she was able to keep the throne for six years.

From 2 Ch. 24:7, where she is called “that wicked woman,” we gather that a portion of the temple of Yahweh was pulled down and the material used in the structure of a temple to Baal.

The high priest at this time was Jehoiada, who had married Jehosheba the daughter of Jehoram (2 Ch. 22:11). He proved staunchly, if secretly, true to the religion of Yahweh. For six years he and his wife concealed in their apartments, near the temple, the young child of Ahaziah. In the seventh year a counterrevolution was planned. The details are given with unusual fulness in Kings and Chronicles, the writings of which supplement one another, even if it is difficult to reconcile all the details of the two accounts. At the time of her deposition, Athaliah was resident in the royal palace. When roused to a sense of danger by the acclamations that greeted the coronation ceremony, she made an attempt to stay the revolt by rushing alone into the temple court; her guards, according to Josephus, had been prevented from following her (*Ant.*

她抓住了这次篡夺王位的机会；她预谋并屠杀了皇室后裔。然而，当时还是婴儿的约阿施，在其姑姑约示巴的庇护下，得以幸存（王下 11:2；代下 22:11）。

王宫内的反对势力都已被亚她利雅扫清，她宣布自己成为最高统治者。历史上掌控大卫王朝王位的女性只此一人；亚她利雅虽然身为女性，但是她掌权 6 年之久，这也证明了她的治国精力和能力。

《历代志下》24:7 中称她为“恶妇”，我们从这段经文可知，耶和華神殿部分被拆毀，拆下的建筑材料用在了建造巴力神庙上。

此时的大祭司是耶何耶大，他的妻子是约兰的女儿约示巴（代下 22:11）。他秘密信奉耶和華，但他的信仰忠诚而坚定。他和他的妻子将幼儿亚哈谢藏在神殿附近的家中，长达六年之久。在第七年，人们筹划了推翻亚她利雅的革命运动。《列王纪》和《历代志》中极为罕见地完整介绍了这次革命运动的细节，两部作品的内容虽不完全一致，但能够相互补充。当时亚她利雅还住在王宫内，她听到民众为新王加冕时的欢呼声，意识到了危险，她独自冲进了圣殿内想看个究竟；根据约瑟夫斯的记载，她的护卫队受到了阻拦（*Ant.* ix.7.3）。她瞥见王子站在圣殿前的高台上，手里拿着律法书，头戴着王冠。她撕裂衣服，喊叫说：“反了！反了！”她想逃跑，但管辖军兵的百夫长受命处死她，但不可在耶和華的殿里杀她，因为圣殿不能溅上这个邪恶的外邦人的血。因此，守卫把她带了出去，在王宫的入口处杀死

ix.7.3). With a quick glance she saw the lad standing on a raised platform before the temple, holding the Book of the Law in his hand and wearing the crown. Rending her robe and shouting “Treason! Treason!” she fled. Some were for cutting her down as she did so, but this was objected to as defiling the temple with human blood. She was therefore taken out, and killed at the palace entrance. It is clear from the two accounts (2 K. 11:4–20; 2 Ch. 23) that the counterrevolution was instigated by the priesthood, naturally enough in view of Athaliah’s predilection for Baal worship, and also that it had full popular support. The only allies Athaliah had were her personal troops, and presumably it was only their influence that kept her in power so long. Jehoiada’s first action was of necessity to win over their allegiance to Jehoash.

The Tyrian Baal cult perished from Judah with the death of Athaliah (2 K. 11:3; 2 Ch. 22:12). Her first year synchronizes with the first of Jehu of Israel, and may be dated 842 or 841 B.C.

2. A leading Benjaminite, resident in Jerusalem (1 Ch. 8:26–28).

3. Also **GOTHOLIAH** goth-ə-lī’ə [Gk. *Gotholios*] (1 Esd. 8:33); AV, NEB, GOTHOLIAS. The father of Jeshaiiah, who returned with Ezra (8:7).

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ATHANASIAN CREED.

See CREEDS AND CONFESSIONS IV.C.

她。从两处经文中的描述（王下 11:4–20；代下 23 章）可以清晰地看出，大祭司煽动了民众的革命运动，这自然是因为亚她利雅崇拜巴力崇拜所导致的，而这种崇拜也得到了广泛的支持。亚她利雅唯一的同盟就是她自己的军队，可能正是靠这些军队的影响力她才掌权如此之久。耶何耶大的首要行动必然是为约阿施赢得这些军队的效忠。

亚她利雅死后，推罗神巴力崇拜就从犹大中除尽了（王下 11:3；代下 22:12）。她的登记时间与以色列王耶户的登基作王时间相同，可能是公元前 842 年或公元前 841 年。

2、便雅悯人中代表人物，住在耶路撒冷（代上 8:26–28）。

3、也译作 **GOTHOLIAH**（“亚他利雅”），音译 goth-ə-lī’ə【希腊语：*Gotholios*】（拉一 8:33）；《钦定版圣经》和《新英文译本》还译为 GOTHOLIAS（“亚他利雅”）。耶筛亚的父亲，他同以斯拉一同从被掳归回（拉 8:7）。

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ATHANASIAN CREED 《亚他那修信经》

见 CREEDS AND CONFESSIONS IV.C（信经和忏悔录 IV.C）。

ATHARIAS

ath-ə-rī'əs (1 Esd. 5:40, AV). See ATTHARIAS.

ATHARIM

ath'ə-rim [Heb. ^atarîm]. AV SPIES. The route being followed by Moses and the Israelites when they were attacked by the king of Arad (Nu. 21:1). The location remains unidentified.

ATHBASH

ath'bash. An artificially contrived term designating a Semitic cipher. In this word (for Heb. 'tbs̄) the first alphabetic consonant is followed by the last, and the second by the next to the last. To form a cipher, the consonants from the beginning of the alphabet are substituted for those at the end of the alphabet in corresponding order, and vice versa. Thus the letters *lbqmy* of Jer. 51:1 become *kśdym* (*kaśdîm*), i.e., the Chaldeans. The clue for this was provided by the LXX of 28:1, which reads *Chaldaious*. In 51:41, *ššk* (AV Sheshach) is athbash for *bbl*, i.e., Babylon (cf. LXX 28:41). Why the cipher was used when elsewhere the nations are condemned so explicitly is unknown.

R. K. H.

ATHEISM

[< Gk. *átheos*—‘without God’ (Eph. 2:12)]. Ordinarily this word is interpreted to mean a denial of the existence of God, a disbelief in God, the opposite of theism. But it seems better that we should consider it under four heads, in order to obtain a clear idea of the different

ATHARIAS 亚达斯

音译: ath-ə-rī'əs (《钦定版圣经》, 拉一 5:40)。见 ATTHARIAS (亚达斯)。

ATHARIM 亚他林

音译: ath'ə-rim 【希伯来语: ^atarîm】。《钦定版圣经》译为 SPIES (“探子”)。亚拉得王进攻时, 摩西和以色列人正沿着亚他林路行进 (民 21:1)。该地名位置不详。

ATHBASH 亚巴殊

音译: ath'bash。这是一个人为创造的虚拟词, 指的是一种闪米特人的加密法。这种加密法被称为 Athbash——一个由希伯来文第一个字母 (a)、最后一个字母 (th)、第二个字母 (b) 和倒数第二个字母 (sh) 组成的单词。在构成密码时, 以希伯来字母表中的最后一个字母代替第一个字母, 倒数第二个字母代替第二个字母, 依此类推, 反之亦然。因此, 《耶利米书》51:1 中的字母 *lbqmy* 经加密后就变成了 *kśdym* (*kaśdîm*), 也就是“迦勒底人”的意思。《七十士译本》《耶利米书》28:1 中提供了关于加密方法的线索, 这段经文中含有 *Chaldaious* 一词。在《耶利米书》51:41 中, *ššk* (《钦定版圣经》中的“示沙克”) 经过亚巴殊加密后, 变成了 *bbl*, 也就是“巴比伦”(参:《七十士译本》28:41)。人们不清楚为什么当其他的民族遭受谴责时也使用这种加密法。

词条作者: R. K. H.

ATHEISM 无神论

【衍生自希腊语: *theos*——“没有神”(弗 2:12)】。通常来说, 这个词的含义是否定神的存在、不信神或有神论的对立面。但是, 为了弄清这个词的不同含义, 我们必须从四个方面考虑这个词的含义。

meanings in which it has been used.

(1) *Classical* atheism does not mean a denial of the existence of a divine being, but the denial of the existence or reality of the god of a particular nation. Thus the early Christians were repeatedly charged with atheism, because of their disbelief in the gods of heathenism. Socrates' teaching cast a shadow on the reality of the existence of the gods, and this charge was brought against him by his contemporaries. Cicero also uses the word in this sense in his charge against Diagoras of Athens. Indeed, such use of it is common in all classical literature.

(2) *Philosophic* atheism does not necessarily imply lack of any belief in a divine being; but it is in contrast to the theism that affirms that God is a person, a self-conscious being, not merely a first cause or force. To deny this fundamental affirmation of theism is to make the teaching atheistic, a denial of that which is essential to theism (He. 11:3).

(3) *Dogmatic* atheism is the absolute denial of the existence of God. It has often been held that this kind of atheism is, in fact, impossible. It is true, however, that in all ages there have been persons who declared themselves absolute atheists. Especially is this true of the 18th cent., a period of widespread skepticism when many, particularly in France, professed themselves atheists. In many cases, however, it resulted from a careless use of the word, loose definition, and sometimes from the spirit of boastfulness.

(4) *Practical* atheism is to live as though there were no God. It takes the form of complete indifference to the claims of the

(1) 古典无神论并不否定神的存在，而是否定特定民族神明的存在或真实性。因此早期的基督徒经常遭到无神论的指控，因为他们不信异教神明。苏格拉底的教导体现出他不相信神明存在的真实性，他也因此遭到同时代的人的指控。当西塞罗谴责雅典的狄雅戈拉斯不相信神明存在时，也曾用到这个词的这层含义。实际上，在所有古典文献中，人们常见到这个词的这种用法。

(2) 哲学无神论并不一定意味着缺乏对神的信仰；它与宣扬神是一个人、一个有自我意识的主体，而不只是第一必然因或第一力量的有神论相对。否定有神论的这一根本主张也就提出了无神论的教义，否定了有神论的本质（来 11:3）。

(3) 教条主义无神论完全否定神的存在。实际上，人们通常认为这种无神论是不可能的。不过，从古至今确实有一些人宣称自己是绝对的无神论者。尤其是在 18 世纪，当时许多人怀疑神的存在，许多人（尤其是法国人）宣称自己是无神论者。但是，这就在很多情况下导致了人们滥用这个词，不严格地定义这个词的含义，有时还以此自吹自擂。

(4) 实用无神论就是人们好像在一个没有神的世界里生活。他们完全无视神的要求，直言不讳地否定神，邪恶地蔑

divine being, or of outspoken and defiant wickedness (Ps. 14:1). That this form of atheism is widely prevalent is well known. It is accompanied in many cases with some form of unbelief or prejudice or false opinion of the Church or Christianity. Dogmatic atheism is no longer a menace or even a hindrance to the progress of Christianity, but practical atheism is widespread in its influence and a dangerous element in our modern life (cf. Isa. 31:1; Jer. 2:13, 17f.; 18:13-15).

Whatever the form, whether it be that of religious agnosticism, denying that we can know that God exists; or critical atheism, denying that the evidence to prove His existence is sufficient; or dogmatic, or practical atheism, it is always a system of negation and as such tears down and destroys. It destroys the faith upon which all human relations are built. If there is no God there is no right nor wrong, and human action is neither good nor bad, but convenient or inconvenient. It leaves human society without a basis for order and human government without foundation (Rom. 1:18-32). All is hopeless, all is wretchedness, all is tending to the grave and the grave ends all.

Arguments against atheism may be summarized as follows: (1) It is contrary to reason. History has shown again and again how impossible it is to bring the mind to rest in this doctrine. Although Buddhism is atheistic in its teaching, idolatry is widespread in the lands where it prevails. While the Positive Philosophy of Auguste Comte was based on a denial of the existence of God, his attempt to found the new religion of humanity with rites and ceremonies of worship reveals

视神 (诗 14:1)。众所周知, 这种无神论非常盛行。这种无神论有时还会对教会或基督教存有猜疑、偏见或者错误的观点。教条无神论已不再是一种威胁或阻碍基督教的发展, 但是实用无神论的影响范围却很广, 它是我们现代生活中面临的一大危险因素 (参: 赛 31:1; 耶 2:13, 17-18; 18:13-15)。

不论是哪一种无神论, 也不论它是否属于宗教不可知论, 它们都否定我们对神存在的认识; 或者批判无神论, 认为证明神存在的证据并不充足; 亦或属于教条主义无神论或实用无神论, 它终归是一种否定系统, 本身具有颠覆和破坏作用。它破坏了建立所有人类关系所依赖的信心。如果没有神, 也就没有了是与非, 人的行为没有了好坏之分, 只有方便与不便之分。它使人类社会失去了维护秩序的根本, 也使人类失去了治理的根据 (罗 1:18-32)。一切都变得无望, 一切都变得悲惨, 一切都走向灭亡, 而灭亡结束所有的一切。

反对无神论的论点可以概括如下: (1) 它有违理性。历史一再向人们证明无神论无法为心灵带来平静。虽然佛教奉行无神论, 但是在宣扬佛教的土地上却随处可见人们崇拜的佛像。虽然奥古斯特·孔德的实证哲学建立在否定神存在的基础之上, 但是他试图建立新的人类宗教, 这种宗教要有其敬拜仪式和礼节, 这反映出敬拜的渴望不可能被压制。人类思想史经常揭示的一个事实就是, 无神论的信条无法为人类的心灵带来平安。

how the longing for worship cannot be suppressed. It is a revelation of the fact so often seen in the history of human thought, that the mind cannot rest in the tenets of atheism.

(2) It is contrary to human experience. All history testifies that there are deep religious instincts within the human breast. To regard these as deceptive and unreasonable would itself be utterly unreasonable and unscientific. But the fact of such spiritual longing implies also that there is a Being who is responsive to and can satisfy the cry of the heart (He. 11:6).

(3) It fails to account for the evidence of design in the universe.

(4) It fails to account for the existence of man and the world in general. Here is the universe: how did it come to be? Here is man: how is he to be accounted for? To these and like questions, atheism and atheistic philosophy have no adequate answer.

(2) 它有违人类的经验。所有的历史都证明宗教本能深植于人类的心中。如果人们认为这些宗教本身带有欺骗性或不切实际,那么这种说法本身就是完全不切实际的,也是不科学的。但是,这种精神上的渴望也暗示出,有一种存在回应并满足了人类心里的诉求(来 11:6)。

(3) 无神论无法解释宇宙创造的证据。

(4) 它无法从整体上对人类和世界的存在作出解释。其中一个问题就是关于宇宙的存在:它是怎样产生的呢?还有人类:他们是如何产生的呢?对于这些问题和类似的问题,无神论和无神论哲学无法给出充分的解答。

J. W. KAPP

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ATHENIANS

ə-thē'nē-ənz [Gk. *Athēnaioi*]. People of Athens. Luke remarks on their curiosity and their delight in novelty (Acts 17:21). See ATHENS.

ATHENIANS 雅典人

音译: ə-thē'nē-ənz【希腊语: *Athēnaioi*】。雅典人。路加评论道,他们充满好奇心,乐于接受新奇的事物(徒 17:21)。见 ATHENS(雅典)。

ATHENOBIUS

ath-ə-nō'bē-əs [Gk. *Athēnobios*]. An envoy of Antiochus VII (Sidetes), who was sent to Jerusalem by the king to protest against the occupation of Joppa and Gazara, and the citadel Jerusalem. A demand was made on Simon Maccabeus to give up all the places he had taken or

ATHENOBIUS 雅典挪比

音译: ath-ə-nō'bē-əs【希腊语: *Athēnobios*】。安提阿古七世(西德特斯)的使者,这位国王派遣他前往耶路撒冷抗议西门马加比占领约帕、基色和耶路撒冷的要塞。他要求西门马加比放弃他之前所占领的所有地方,否则就要支付 1000 他连得的银子。西门拒绝支付超过

pay 1000 talents in silver. Simon declined to pay more than 100 talents, and Athenobius returned to Antiochus from his fruitless mission (1 Macc. 15:28–36).

ATHENS

ath'enz [Gk. *Athēnai*]. The most important city of Attica in antiquity, the capital of the same district in NT times, and the capital of the Republic of Greece in the modern era. The name has been derived, so it would seem, from that of the patron goddess Athena.



The city of Athens is important to biblical studies as the scene of Paul's famous Areopagus address (Acts 17:15–34). Having been driven from Beroea by the antagonism of the Jews, Paul waited in Athens for the arrival of his companions, who had remained in Beroea for a short time. It is not known whether Athens was included in Paul's program of evangelization or whether the opportunity and stimulus for his preaching in that city were provided by the circumstances he encountered.

The account in Acts does not make clear whether Paul approached Athens by land or by sea. If he came by sea he would have landed at Piraeus, which was the seaport of Athens and the base for her navy. Located 5 mi. (8 km.) from Athens, Piraeus was joined to the city by a corridor about 250 ft. (75 m.) wide protected by walls about 50 ft. (15 m.) high. Most likely Paul would have traveled outside these walls in a

100 他连得的银子，雅典挪比没有成功完成他的使命，只能两手空空地回国向安提阿古禀报（马一 15:28–36）。

ATHENS 雅典

音译：ath'enz【希腊语：*Athēnai*】。古阿提卡最重要的城市之一，新约时期阿提卡的首都，现代希腊共和国的首都。雅典这个名字似乎来自于该城市的守护女神雅典娜。



雅典城对于圣经研究很重要，因为保罗曾在雅典的亚略巴古发表了著名的演讲（徒 17:15–34）。保罗在庇哩亚呆了没多久，就被那里反对宣道的犹太人赶了出来，于是他来到雅典等候他的同伴。人们无法确定，保罗是否本来就打算在雅典传福音，或者当时他所遇到的情况使他受到了鼓舞，也为他在雅典传道提供了机会。

《使徒行传》并未清楚地描述保罗是通过陆路还是通过海路来到了雅典。如果他走的是海路，那么他应该在雅典的海港，也是雅典的海军基地比雷埃夫斯登陆。比雷埃夫斯距离雅典 5 英里（8 公里），一条宽约 250 英尺（75 米）的走廊将这座港口与雅典城连接在了一起，人们建了约 50 英尺（15 米）高的护墙来保护这条走廊。保罗很有可能沿着这些城墙的外围向东北走，最终来到了雅典。鲍桑尼亚说，他在这条道路上看到

northeasterly direction, on the road leading to Athens. On this road Pausanias claims to have observed “altars to gods called unknown.” The existence of inscriptions worded in the singular in accordance with the statement of Paul (Acts 17:23) has been questioned. McDonald, however, asserts knowledge of two late literary passages that refer to an unknown god (*BA*, 4 [1941], 1). Coming by this way, Paul would have entered the city from the west through the “dipylon” (double gate), from which a road continuing to the southeast led directly to the agora.

The agora in an ancient city was the focal point of political, commercial, and social life. Here, as well as in the synagogue, Paul engaged in discussion with the people, conspicuous among whom were the Stoics and Epicureans. The agora was a large open space enclosed by civic and religious buildings. Modern excavators have discovered the foundations of buildings that correspond substantially with the description of the agora given by the historian Pausanias. Among these were the Odeion, or music hall, the stoa of Attalos on the east, and two long parallel stoas on the south. A stoa was a long narrow pavilion with a colonnade on one side and a wall on the other. The stoas were the scene of public lectures and discussions. The circular Tholos on the west was the meeting place of the executive sections of the Athenian Council of five hundred. Also on the west were: the Bouleuterion, where the Council met; the Metroön, the sanctuary of the Mother of the Gods; the temple of Apollo Patroös; and the stoa of Zeus Eleutherios. The temple of Ares was toward the center of the open area of the

了“未识之神的祭坛”。当地的铭文中记载神时用词是单数形式，这与保罗宣道中的描述一致，人们质疑这位神是否存在（徒 17:23）。但麦克唐纳（McDonald）说，后面的两个文字段落中都提到了“未识之神”（*BA*, 4 [1941], 1）。按照这种解读，保罗应该是从西面的“迪普利翁门”（双门）进入的雅典，穿过这道门有一条路向东北延伸，直接通向雅典市集。

古雅典的市集是当地人的政治、商业和社会生活的中心。保罗在市集上和犹太会堂中与那里的人们争论，这些人当中就包括著名的斯多亚学派和伊壁鸠鲁的学派。雅典市集是一片宽敞的空地，四周是一些民用建筑和宗教建筑。现代的发掘者发现了这些建筑的地基，它们与历史学家鲍桑尼亚所描述的市集大体一致。这些建筑包括东面的小剧院或音乐厅和阿塔罗斯柱廊，以及南面的两个细长的平行柱廊。柱廊是一座细长狭窄的亭子，一面是一排柱子，另一面是一堵墙。柱廊也是公开演讲和讨论的地方。西面的圆形建筑（Tholos）是雅典的行政组织，五百人会议开会的地方。西面的建筑还有议会开会的议事厅；自然女神庙、母神庙、阿波罗神庙和宙斯柱廊。阿瑞斯神庙正对着市场开阔地的中心。

agora.

The AREOPAGUS was directly S of the agora, and the Acropolis was to the southeast. The Acropolis, a commanding hill 512 ft. (156 m.) high was customarily approached from the west, through an ornamental gateway known as the Propylaea. Here on the south stood the small temple of Wingless Victory. The top of the hill was dominated by the Parthenon, which contained a gold and ivory statue of Athena made by Phidias, Pericles' sculptor. The Erechtheion stood on the north. This was a temple erected in honor of Erechtheus, the semidivine hero who is reputed to have been the first king of Athens, though we cannot be sure that he was more than a legendary character. The Prytaneion, or town hall, where the sacred fire of the city was always kept aflame, was on the north slope of the Acropolis, E of the Agora. North of the Prytaneion the Roman Forum was built through the generosity of the Caesars, Julius and Augustus. When Paul visited Athens, the temple of Olympian Zeus stood unfinished, SE of the Acropolis. When it was completed, this structure, known as the Olympeion, was the largest temple in all Greece. The Odeion, or music hall of Pericles, and the theater of Dionysos stood S and SW of the Acropolis, respectively. The temple of Hephaistos was located W of the agora on a small hill known as the Kolonos Agoraios. In the past this temple has been identified wrongly, at times, as the temple of Theseus. That it is indeed the Hephaisteion, the temple of the god of fire and metallurgy, has been confirmed by the discovery of numerous metalworking shops on the slopes of the hill on which it stands. The Acropolis,

亚略巴古（见 AREOPAGUS[亚略巴古]）位于市场的正南面，雅典卫城位于东南面。居高临下的雅典卫城建在一座高 512 英尺（156 米）的山坡上，人们通常从卫城西面的装饰城门，也就是著名的雅典卫城山门进入卫城。卫城东面矗立着小型的“无翼胜利女神”神庙。山顶上是帕台农神庙，庙中拥有一座由伯里克利雕塑家菲狄亚斯用金子和象牙雕刻的雅典娜雕像。伊瑞克提翁神庙位于卫城北侧。这座神庙是为纪念伊瑞克提翁而建造的，虽然我们无法确定这位半神英雄是否仅仅是一位传奇人物，但是我们知道他被誉为雅典的第一位国王。市政厅位于卫城的北坡上，雅典市集的东侧，雅典的圣火总在那里熊熊燃烧。古罗马广场位于市政厅的北侧，得益于凯撒、尤里乌斯和奥古斯都的慷慨资助，罗马广场最终建成。保罗来到雅典时，奥林匹斯山上的宙斯神庙尚未建成，该神庙位于雅典卫城的东南部。工程竣工时，这座被称为奥林匹奥的建筑成为全希腊最大的神庙。小剧院或伯里克利音乐厅和戴奥尼所斯剧场分别位于卫城南部和西南部。赫菲斯托斯神庙位于雅典市集以西，建在一座名为“市集岭”的小山上。人们过去时常误以为这座神庙就是提修斯神庙。而它实际上是为火神和铸造之神赫菲斯托斯而建造的，人们在这座神庙所在的山坡上发现了大量的冶金厂，从而证明了这一说法。有证据表明，从远古时期开始，这座极为适于防御和供水的卫城上就有人类居住。

which is ideally situated for defense and water supply, bears evidence of having been inhabited from earliest times.



Ionic colonnade of the Roman agora. Planned by Julius Caesar in 44 B.C., the “new agora” was probably primarily an olive oil market (W. S. LaSor)

古罗马广场中的爱奥尼亚柱廊。公元前 44 年，尤利西斯凯撒开始规划，“新的市集”可能主要是橄榄油的交易市场。(W. S. LaSor)



Ruins of the Hellenistic agora at Athens. The stoa of Attalos II (top, reconstructed) contained a row of twenty-one single-roomed shops on each of its two stories, each with a double colonnade. (W. S. LaSor)

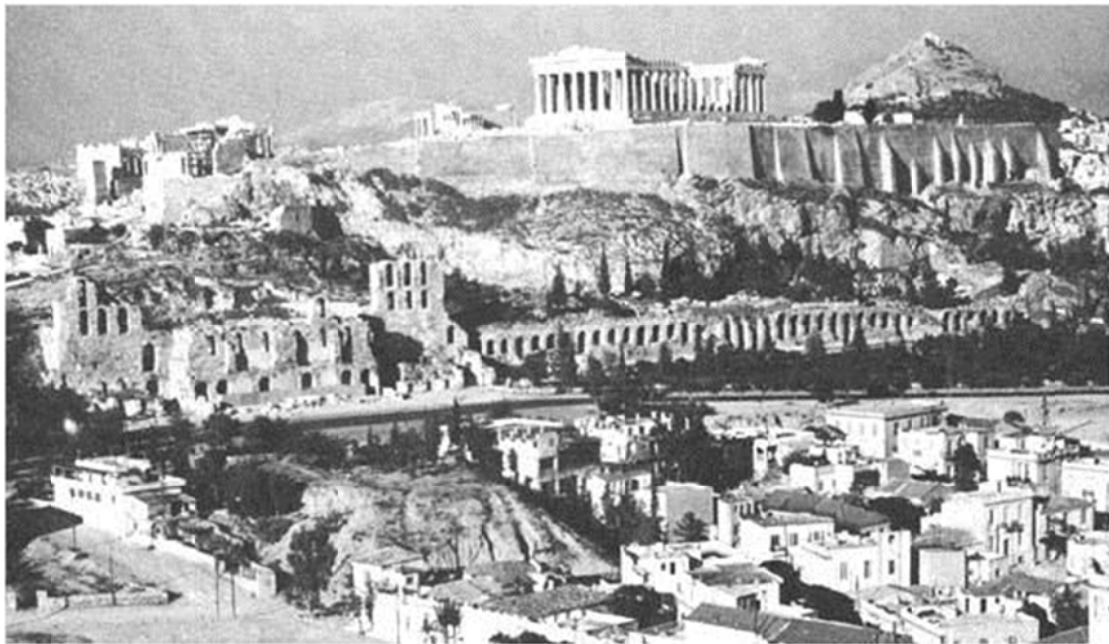
雅典希腊风格的市场遗址。阿塔罗斯二世建造的柱廊（重建的上层）分为两层，每层都有两排柱子，每层内都包含一排 21 个单间的商铺。(W. S. LaSor)

Athens was made the capital of the twelve communities of Attica through the skillful leadership of Theseus. After more than four hundred years in which Athens was ruled by archons, Solon (*ca.* 594 B.C.), himself an archon, with the approval of the aristocracy changed the whole organization of the state, encouraging agriculture and commerce. The period 560–510 B.C. was one of despotism, and one of prosperity as well. Cleisthenes founded the democracy in the years following 509 B.C. He succeeded in removing class distinctions, forming a

雅典杰出领袖提修斯使雅典成为阿提卡的 12 个聚落的首都。400 多年后，九位执政官统治着雅典，赞成贵族统治的执政官梭伦（约公元前 594 年）完全改变了雅典的体制，他鼓励发展农业和商业。公元前 560 年至公元前 510 年是雅典的一段独裁时期，同时也是雅典的一个繁荣时期。克里斯提尼在公元前 509 年后的几年在雅典建立起了民主政治。他成功废除了等级差别，制定了宪法，并成立了公民大会（希腊语：*ekklēsia*）、议会（*boulē*）和民众法庭（*hēliaia*）。虽然雅典于公元前 490 年在马拉松打败了波斯人，但是这座城市在公元前 480

constitution, and establishing the Popular Assembly (Gk. *ekklēsia*), the Council (*boulē*), and the Popular Court of Law (*hēliaia*). Although Athens defeated the Persians at Marathon in 490 B.C., the city was threatened by Persian invasion again in 480. At this time, under the leadership of Themistocles, the fleet was enlarged and victory was gained. The golden years of Athens were those between 443 and 429 B.C. when with the leadership of Pericles the democracy was developed fully. More spectacular than the political progress, however, were the cultural attainments—the erection of temples and public buildings, the creation of works of art, and the development of drama, ethics, rhetoric, logic, and history.

年再次面临波斯人入侵的威胁。此时，在狄密斯托克利的领导下，雅典扩充了自己的海军，并打败了波斯人。公元前 443 年至公元前 429 年是雅典的黄金时期，在伯里克利的领导下，雅典的民主政治在这一时期得到了充分的发展。但文化上的成就比政治上的进步还要惊人——雅典兴建了神庙和公共建筑，创作了艺术作品，发展了戏剧、伦理学、修辞学、逻辑学和历史学。



The Acropolis at Athens, with the Odeion (concert hall) of Herod Atticus, a wealthy Athenian, at its base. Constructed mostly during the “Golden Age of Pericles” (5th cent. B.C.), the site is an outstanding example of architectural planning of buildings in groups. (Ewing Galloway)

雅典卫城，雅典富人海罗德阿提卡斯建造的剧场位于卫城底部。该遗址主要建于“伯里克利黄金时期”（公元前 5 世纪），它是雅典群体建筑设计的典范。(Ewing Galloway)

Athens responded willingly to Philip of Macedon when he called for her aid. Later on, however, her refusal to give continued assistance led to the city’s

当马其顿的腓力向雅典寻求帮助时，雅典欣然同意。但是，后来因为雅典拒绝继续帮助腓力，于是他征服了雅典。亚历山大大帝去世后，雅典又重新获得了

subjugation by him. After the death of Alexander the Great, the city of Athens once again regained a position of independence, international prestige, and cultural prominence, which she then held until overshadowed by the city of Alexandria. War with Rome reduced the populace to poverty and submission, but freedom and pardon were later granted to Athens because of her illustrious past. Accordingly, although the time of her greatest glory was gone forever, Athens could still boast of her right to be called a great center of philosophy, architecture, and art when the apostle Paul made his celebrated visit.

Bibliography.—O. Broneer, *BA*, 21 (1958), 2–28; I. T. Hill, *Ancient City of Athens* (1953); W. A. McDonald, *BA*, 4 (1941), 1–10; A. N. Oikonomides, *The Two Agoras in Ancient Athens* (1964); *WBA*.

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ATHLAI

ath'li [Heb. 'atlay—'afflicted' (?)]. A Jew, the son of Bebai, who was influenced by Ezra to put away his wife (Ezr. 10:28).

ATHLETE

[Gk. *agōnizómenos* (1 Cor. 9:25), *athlḗō* (2 Tim. 2:5)]. See GAMES.

ATIPHA

at'ē-fā (1 Esd. 5:32, AV). See HATIPHA.

ATONE; ATONEMENT

[Heb. *kāpar*—'cover,' *kippurīm*—'coverings']; AV also RECONCILE (Lev. 6:30; 16:20; Ezk. 45:20), RECONCILIATION (Lev. 8:15;

独立，并重获它的国际威望和文化优势，雅典一直保持这一威望和优势，直到后来亚历山大港取代了它的地位。雅典与罗马的战争导致雅典人陷入贫困，并最终向罗马投降，但是因为雅典有着辉煌的历史，罗马后来特赦了雅典，并还她以自由。因此，虽然雅典的全盛时期一去不复返，但是当使徒保罗开始他著名的雅典传道之旅时，雅典仍然被世人誉为重要的哲学、建筑学和艺术中心。

书目——O. Broneer, *BA*, 21 (1958), 2–28; I. T. Hill, *Ancient City of Athens* (1953); W. A. McDonald, *BA*, 4 (1941), 1–10; A. N. Oikonomides, *The Two Agoras in Ancient Athens* (1964); *WBA*.

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ATHLAI 亚勒

音译: ath'li【希伯来语: 'atlay——“折磨”（意思不确定)】。犹太人，比拜的儿子，他听从以斯拉的教导，休掉了自己的妻子（拉 10:28）。

ATHLETE 较力争胜的、比武的

【希腊语: *agōnizómenos*（林前 9:25），*athlḗō*（提后 2:5)】。见 GAMES（比赛）。

ATIPHA 哈提法

音译: at'ē-fā（《钦定版圣经》，拉 1:5:32）。见 HATIPHA（哈提法）。

ATONE; ATONEMENT 救赎; 赎罪

【希伯来语: *kāpar*——“遮盖”，*kippurīm*——“遮盖物”】；《钦定版圣经》还译为 RECONCILE（“赎罪”）（利 6:30; 16:20; 结 45:20），RECONCILIATION

Ezk. 45:15, 17; Dnl. 9:24), PURGE (Prov. 16:6; Ezk. 43:20, 26), PUT OFF (Isa. 47:11); NEB EXPIATE, EXPIATION (but “Day of Atonement” in Lev. 23:27; 25:9), also SECURE PARDON (Ex. 32:30), RANSOM (Nu. 31:50), “wipe out” (Prov. 16:6), “master” (Isa. 47:11). To atone is to bring together in mutual agreement, with the added idea, in theology, of reconciliation through the vicarious suffering of one on behalf of another. See also RECONCILIATION; RANSOM.

(“洁净”) (利 8:15; 结 45:15, 17; 但 9:24), PURGE (“得赎”) (箴 16:6; 结 43:20, 26), PUT OFF (“除掉”) (赛 47:11); 《新英文译本》译为 EXPIATE, EXPIATION (“除去”) (但利 23:27; 25:9 译为 “Day of Atonement” [“赎罪日”]), 还译为 SECURE PARDON (“赎罪”) (出 32:30), RANSOM (“赎罪”) (民 31:50), “wipe out” (“得赎”) (箴 16:6), “master” (“除去”) (赛 47:11)。救赎某人就是将某人召回到双方的约定中, 在神学中, 这个词还有一方代替另一方受难, 从而实现双方和好的含义。另见 RECONCILIATION (和好); RANSOM (赎价)。

The English word “atonement” traces its origin to the 16th century. The *New Oxford Dictionary* indicates that in the first instance it appeared as two separate words “at onement” (cf. Acts 7:26, AV; Gk. *eis eirēnēn*), but it soon became a quasi-technical theological term. Sir Thomas More employed it in 1513, and in 1526 William Tyndale used it to translate Gk. *katallagē* in 2 Cor. 5:18. In the Bible the idea of atonement occurs much more widely than the actual use of either *kāpar* or *katallagē* would seem to indicate.

英语单词 “atonement” (“赎罪”) 的使用可以追溯到公元 16 世纪。在《新牛津词典》中, “atonement” 的第一个例子似乎将这个分成了两个词 “at onement” (参: 徒 7:26, 《钦定版圣经》; 希腊语: *eis eirēnēn*), 但这个词很快就成为了一个半专业的神学词汇。托马斯·莫尔爵士于 1513 年使用了这个词, 1526 年, 威廉·廷代尔用这个词翻译《哥林多后书》5:18 中的希腊词 *katallagē*。赎罪的观点普遍的存在于《圣经》之中, 实际使用 *kāpar* 或 *katallagē* 表达赎罪含义远没有这一观点出现得范围广。

- I. Atonement in the Bible
- II. Interpreting the Atonement
- III. History of the Doctrine
 - A. Fathers
 - B. Schoolmen
 - C. Reformers
 - D. Liberal Thinkers
 - E. Conservative Theologians

- I. 《圣经》中的赎罪
- II. 赎罪的含义
- III. 赎罪教义的历史
 - A. 教父对赎罪的理解
 - B. 学者对赎罪的理解
 - C. 改教者对赎罪的理解
 - D. 自由主义思想者对赎罪的理解
 - E. 守旧神学家对赎罪的理解

I. Atonement in the Bible.-The doctrine of the atonement holds a central place in biblical doctrine. Both the OT and NT continually deal with the subject, for the

I. 《圣经》中的赎罪。赎罪的教义在圣经教义中处于中心位置。《旧约》和《新约》都频繁地阐述了这一主题, 因为从根本上说, “约” 或 “圣约” 的观念与

concept of “the covenants” or “testaments” is fundamentally bound up with the idea of atonement for sin (Lk. 22:19f.; He. 9). Moreover, the origin of atonement is always referred back in the Bible to the eternal plan, purpose, and grace of God (2 Tim. 1:9f.; Eph. 1:4; Jn. 17:6ff.). Thus it appears as a basic and altogether indispensable theme of Christianity.

As a presupposition to the doctrine of atonement, however, one must consider the doctrine of the fall of man. Gen. 1f. teaches that God created all things perfect and according to His own sovereign plan and purpose. At the summit of this creation He placed man, who possessed a free will. At the same time God subjected man to a test, so that he could attain to a knowledge of good and evil by facing temptation, which he might overcome or to which he might succumb, by the use of his will. Man failed this test, falling into sin by his denial of the sovereignty of God and his assertion of independence from the Creator (Gen. 3:4ff.). This disobedience immediately brought man under the condemnation of God, who punished him with both physical and spiritual death. This punishment applied not merely to the original offenders, but, by virtue of the solidarity of the human race, to all those physically descending from Adam (Rom. 5:12ff.).

No sooner had God revealed to man this judgment than He also set before him the promise of redemption. Gen. 3:15 contains the promise (often known as the protevangel) in which God says that the “seed of the woman” will crush the head of the tempter. Here one finds a revelation of ultimate salvation. In the

赎罪的观点是紧密联系在一起的（路 22:19-20；来 9）。此外，根据《圣经》中的描述，赎罪源于神永恒的计划、旨意和恩典（提后 1:9-10；弗 1:4；约 17:6 起）。因此，赎罪是基督教中基本的和不可或缺的主题。

但是，人类堕落的教义是赎罪教义的前提，所以人们还必须考虑到这一教义。《创世记》1-2 章教导人们，上帝根据祂最高的计划和祂的旨意完美地完成了对万物的创造。祂上帝将拥有自由意志的人类置于祂所有的受造物之上。祂同时让人类经受试炼，好让他在面对试炼时能够知道何为善，何为恶，他也能够凭借自己的意志判断哪些他可以战胜，哪些东西他必须屈服。人类未能通过上帝的试炼，因为他们否定祂的最高主权，并宣布摆脱造物主的统治（创 3:4 起），所以人犯了罪。上帝立即为不顺从祂的人定了罪，那人要受到肉体和精神死亡的双重惩罚。不仅最初冒犯祂的人要受到惩罚，而且所有亚当的子孙都要受到惩罚，因为他们同属于人类家族（罗 5:12 起）。

上帝刚向人类揭示了祂的审判，就允诺祂会救赎人类。《创世记》3:15 中包含了上帝的允诺（人们通常称之为预表福音），上帝说，“女人的后裔”要伤撒但的头。人们在这里看到了上帝所揭示的最后的救赎。但与此同时，宗教献祭也开始出现，因为该隐和亚伯向耶和華献上供物显然是为了赎罪（创 4:3-7）。该

meantime, however, ritual sacrifice came into the picture, for Cain and Abel offered sacrifices to God, apparently for the expiation of sin (Gen. 4:3–7). Cain offered of the fruit of the ground, while Abel offered animal sacrifice. Whether the differences in the sacrifices had any importance is not explained, but in He. 11:4 the writer states that the reason Abel's offering achieved acceptance while Cain's did not was that Abel offered his sacrifice in faith. Thus from the beginning of redemption-history, sacrifices offered in faith assumed a central place in the matter of atonement.

During the patriarchal period sacrifice held a similar position in the lives of God's people. One of the first actions taken by Noah after he came out of the ark was to build an altar and offer sacrifices to God, who because of the sacrifice promised never again to destroy man from the earth (Gen. 8:20ff.). Abraham and his descendants likewise sacrificed to God, apparently looking forward to the time when one would come who would make full atonement for their sins (Gen. 13:18; 26:25; 33:20; 35:6; cf. Jn. 8:56ff.; Rom. 4:3ff.). How clearly the patriarchs understood the meaning of their sacrifices one cannot say, but that they had a concept of vicarious atonement seems quite clear (cf. Job 1:5).

The Exodus of Israel from Egypt brings forth a much clearer revelation of atonement. Israel had no doubt identified herself with her masters to such an extent that she had lost much of her knowledge of the divine revelation to the patriarchs. When God in accordance with His covenant called His people forth from

隐拿地里的出产为供物献给耶和華，而亞伯獻燔祭。兩種供物之間是存在差異的，但是經文並沒有解釋這種差異的重要性，但是在《希伯來書》11:4中，該章經文作者說，神看中了亞伯的祭物，該隱的祭物不受悅納，是因為“亞伯因着信，獻祭與神”。因此，從救贖史開始，因信獻祭就被認為是獲得救贖的關鍵。

在族長時期，獻祭在上帝子民的生命中占有相似的地位。挪亞進入方舟之後首先要做的事就包括建造祭壇和向上帝獻祭，因為挪亞向神獻祭，所以上帝允諾挪亞不再從地上將人類除滅（創 8:20 起）。亞伯拉罕和他的子孫也向上帝獻祭，顯然盼望那位完全贖去他們身上罪的人的到來（創 13:18; 26:25; 33:20; 35:6; 參：約 8:56 起；羅 4:3 起）。雖然人們無法確定這些族長是否清晰地了解他們所獻祭物的含義，但是他們似乎非常明白替人贖罪的概念（參：伯 1:5）。

以色列人出埃及更清晰地表明了贖罪的含義。毫無疑問，以色列人非常了解他們與主的关系，他們已無法知曉上帝向他們的列祖所揭示的許多知識。上帝曾依照所立之約從埃及召喚祂的子民，祂以基督代贖再次召喚他們。因為埃及違抗神的旨意，他們中頭生的都被殺了；只有那些受到逾越節的羊羔的血保

Egypt, He did so by vicarious sacrifice, which stood for atonement. For Egypt's rebellion against His commands the eldest sons died; only those protected by the blood of the Passover lamb escaped (Ex. 12:27; cf. 1 Jn. 2:29). Thus at the heart of the Passover stands the idea of atonement through believing sacrifice. Release from Egypt was its fruit.

The Mosaic law contains even fuller reference to the concept of atonement by sacrifice. Lev. 1-7 shows clearly what emphasis the ritual of the tabernacle laid upon this theme. The covenant between God and Israel as represented by the services of the sanctuary had its roots firmly embedded in this teaching, the ultimate manifestation coming upon the Day of Atonement (*see* ATONEMENT, DAY OF). At that time the priest both offered a sacrifice and sent forth the scapegoat as atonements for the people (Lev. 16:1-34; 23:27-32; cf. He. 9:7-12). In all the teaching involved in the Mosaic law, God made it very clear that atonement, the covering of sin, could result only from some innocent individual's taking upon himself the penalty due, although not the guilt of, the sinner. Such atonement now lost the purely individual or family character it had had during patriarchal times, and, mediated by the Aaronic priesthood, took on a national character by virtue of the covenant relation between God and Israel.

Following the conquest of Palestine, Israel's adherence to the Mosaic law and to the requirements of the covenant rose and fell frequently. Under the judges the people set up high places for sacrifice in various parts of the country; but under the unifying influence of the monarchy,

护的人逃过一劫（出 12:27；参：约壹 2:29）。因此，逾越节中就蕴含了因着信献祭可以赎罪的观点。摆脱埃及的压迫就是赎罪的结果。

摩西律法中更加全面地阐述了关于献祭赎罪的概念。《利未记》1-7 章清晰地展示出会幕仪式对于这一主题的重视程度。圣殿中侍奉所体现出的耶和华神与以色列所立的约深深植根于最终的救赎将在赎罪日到来的教义（见 ATONEMENT, DAY OF[赎罪日]）。在那时，祭司不仅献上祭物，还带来一只公山羊作为赎罪祭（利 16:1-34；23:27-32；参：来 9:7-12）。所在摩西律法所包含的教导中，上帝非常清晰楚地告知人们关于赎罪的教导，只有某些无罪的祭物才能代人受罚，遮盖罪人的罪，无论人的罪是否是故意所犯。此时的赎罪与族长时期赎罪不同，不再仅仅是为某个人或某个家族赎罪，这种赎罪受到了亚伦祭司职分的调解，因为耶和华神与以色列所立的约，这种赎罪带有民族性。

以色列人在征服巴勒斯坦之后，仍遵守摩西律法和圣约中的要求，但也经常做出有违律法和圣约的事。士师时期，人们在国内各地建立起了祭坛；但是受到统一的君主政治的影响，尤其是在大卫和所罗门统治时期，献祭成为祭司在会幕、后来在耶路撒冷的圣殿中奉行的特

particularly during the reigns of David and Solomon, the sacrifices became, as they had been intended to be, the prerogative of the priesthood serving the tabernacle and later the temple in Jerusalem. God required that one could find atonement for sin only through the sacrifice offered by the appointed priest, or, in certain extraordinary cases, a prophet (1 S. 13:8; 1 K. 18:21ff.). Furthermore, the sacrifices had to originate in the sinner's repentance and faith. Thus, while Israelites might perform the ceremonies, unless these two subjective elements indwelt the sinners, no covering of sin availed (Isa. 1:10ff.; Jer. 7:21). After the division of the kingdom and the steady spiritual decline first of Israel and then of Judah, the prophets continually stressed the need for atoning sacrifice whereby repentant believers might find redemption and reconciliation. At the same time they suggested more and more that this would ultimately find fulfillment in one who was to come (Isa. 53; 63:9; Jer. 23:6f.; 33:15).

The captivity of Israel and Judah in Assyria and Babylonia did much to turn Israel's mind toward the importance of sacrifice, while at the same time it had certain unfortunate results. Although the believing remnant continued to trust in God's ordained means of atonement even though sacrifice at Jerusalem had ceased, many of the people prided themselves increasingly on their covenant relationships and on fulfillment of the law as their means of forgiveness (2 Ch. 36:14ff.). Yet the postcaptivity prophets continually taught that forgiveness and acceptance by God could come to man only through atoning sacrifice accepted

权，而献祭本来就是祭司的职分。上帝命令道，只有指定的祭司可以为人们献赎罪祭，或在某些特殊场合先知也可以这样做（撒上 13:8；王上 18:21 起）。此外，只有当罪人悔改并怀有信心时，祭物才能被神悦纳。因此除非有罪的以色列人既悔改了，又有信心，否则即使他们举行献祭仪式，也无法赎罪（赛 1:10 起；耶 7:21）。王国分裂之后，以色列和犹大的灵首先开始逐渐堕落，后来犹大也开始堕落，先知们一再强调人们需要献上赎罪祭，只有藉着赎罪，悔改的信徒才可能得到救赎，才能与神和好。他们同时多次暗示人们，只有那将要到来之人才能实现最终的救赎（赛 53；63:9；耶 23:6-7；33:15）。

以色列人和犹大人被掳，沦为亚述和巴比伦之囚，这让他们看到了献祭的重要性，但与此同时也带来了一些不幸的结果。虽然信靠神的余民仍然坚信神圣洁的救赎，即使耶路撒冷已经停止向神献祭，很多人频繁地以他们与神所立的约夸口，并夸耀说，遵守律法就能得到神的宽恕（代下 36:14 起）。然而，被掳归回之后，先知不断教导人们，只有因着信献赎罪祭的人才能被神宽恕和悦纳。先知们基于所有早期的教导指出，那位撒迦利亚称为“大卫的苗裔”（亚 6:12）、玛拉基称为“使者”（玛 3:1）和“公义的日子”（玛 4:2）的人将会救赎和拯救祂的子民。

by faith. Based upon all the earlier teaching, the prophets pointed forward to the coming of one whom Zechariah called “the branch” (6:12), and Malachi “the messenger” (3:1) and “the sun of righteousness” (4:2), who would redeem and save His people.

By the close of OT times, therefore, the Jews had a well-developed concept of atonement. In the minds of most of them, no doubt, it had a largely mechanical character, repentance and faith being for the most forgotten while they laid great stress upon ceremonial and legal exactitude. Nevertheless, for the believing remnant their hope had its focus on Him who would come with healing in His wings to atone for sin. To announce this promised One, John the Baptist came preaching repentance. The OT economy had fulfilled its function of preparing the way for the Redeemer (Gal. 3:19ff.).

The Synoptic Gospels, Matthew, Mark, and Luke, set forth very clearly that the Lord Jesus Christ was the fulfillment of the OT types and prophecies concerning a Redeemer and that He fulfilled His office by substitutionary atonement. In both accounts of the Annunciation, it is stressed that the promised child would save His people from their sins (Mt. 1:21; Lk. 1:31ff.). During the early part of His ministry as reported by the Synoptics, Christ seems to have laid great emphasis upon a demand for repentance and for righteousness that exceeded that of the Pharisees. Nevertheless, underlying all the accounts one finds a constant reference to His saving power, which Matthew links directly to Isa. 53 and the concept of substitution (Mt. 8:17). From the time of Peter’s confession of His

因此，至旧约时代末期，犹太人已经形成了一套成熟的赎罪观念。毋庸置疑，在大多数犹太人的思想中，赎罪是一种非常呆板而机械的行为，他们将悔改和信心抛之脑后，反倒特别强调仪式和律法。然而，信靠神的剩民仍寄希望于神，相信祂的翅膀有医治之能，可以为他们赎罪。为了宣布拯救者的到来，施洗约翰宣讲悔改的福音。旧约完成了为救世主到来作准备的使命（加 3:19 起）。

对观福音，即《马太福音》、《马可福音》和《路加福音》清晰地表明，主耶稣基督符合《旧约》中关于救世主的预示和预言，祂通过替人赎罪完成了祂的使命。关于天使报喜的两段经文都强调，拯救者要将祂的子民从罪恶里解救出来（太 1:21；路 1:31 起）。根据对观福音中的描述，在基督传道早期，祂特别重视悔改和称义的要求，这种要求超过了法利赛人对悔改和称义的要求。然而，人们发现所有这些描述经常提及基督救赎的大能，《马太福音》将其与《以赛亚书》53 章中描述和代替的观念（太 8:17）直接联系起来。从彼得认主开始，基督就一再告诫世人，祂为人类而死，虽然门徒们并不明白祂所说的话（太 16:20 起；路 9:18 起）。直到耶稣马上要被钉十字架，人们才明白耶稣必须替世人受难，并以祂的血和身体赎去世人身上的罪（太 26:26 起；可 14:22 起；路

deity, Christ continually reiterated that He had come to die for men, although the disciples did not understand His statements (Mt. 16:20ff.; Lk. 9:18ff.). Not until the eve of the crucifixion did it become clear that He must die, shedding His blood and giving His body for the remission of sins (Mt. 26:26ff.; Mk. 14:22ff.; Lk. 22:19ff.). Even after His resurrection the Synoptists show that the disciples did not yet fully understand His work (Lk. 24:13ff.).

With the coming of the Holy Spirit on Pentecost, the apostles gained a clearer understanding of the atoning character of Christ's work on Calvary. Through the leading, revelation, and inspiration of the Holy Spirit, Peter, Paul, and others set forth in their preaching and their letters with increasing clarity what Christ had achieved by His death and resurrection. Romans, Galatians, and Colossians expound His atoning work most clearly, but none more than Hebrews or the writings of Peter. To the NT Church, Christ had fulfilled all the prophecies and types of the OT by making final and full atonement for sin.

One must see the writings of John in the light of this NT development, for in his work one obtains some of the clearest statements of the doctrine of atonement. In his accounts of Christ's various sermons (Jn. 3, 6, 8, 10) he brings out points that the other Evangelists do not stress. Here, as in his Epistles, the concept of vicarious atonement accepted in repentance and faith becomes crystal clear (1 Jn. 2:2; 3:5; Rev. 5:9). Thus by the close of the canon of the NT a doctrine of atonement had come to full expression, although even to this day the

22:19 起)。对观福音描述说，甚至在耶稣复活后，门徒都没有完全理解祂所作的事（路 24:13 起）。

圣灵在五旬节降临时，信徒们更加清晰地知晓了基督在骷髅地所完成的救赎。藉着圣灵的指引、启示和感动，彼得、保罗等人逐渐开始在讲道和书信中清晰地描述基督受难和复活所取得的成就。《罗马书》、《加拉太书》和《歌罗西书》非常清晰地阐述了基督的赎罪工作，但其表述清楚度都不比不上《希伯来书》或彼得作品中的描述。对于新约时期的教会来说，基督通过最后为世人赎罪，应验了《旧约》中的预言和预示。

人们必须根据《新约》中的这种发展脉络来阅读约翰的作品，因为人们可以在他的作品中看到一些关于赎罪教义的最为清晰的阐述。在他描述基督的各种传道时（约 3, 6, 8, 10），他提出了其他福音书作者都不曾强调的观点。约翰在此处和他的使徒书信中极为清晰地阐述了因人悔改和信心基督才替人赎罪的概念（约壹 2:2; 3:5; 启 5:9）。因此，《新约》正典最终清晰地阐述了赎罪的教义，虽然直到今天教会也没有对此进行系统完整地阐述（见下文 III）。

Church has not brought forth a complete systematic statement of the doctrine (see III below).

II. Interpreting the Atonement.-The Scriptures lay down certain basic statements and principles that seem to point quite clearly to the proper interpretation of the atonement.

(1) The need for atonement. The Bible plainly sets forth the doctrine that man as a sinner is guilty of breaking the law of God, of contravening His righteousness. God has, therefore, judicially delivered man over to his own will so that corruption has entered in, whereby he has lost all desire to serve God (Rom. 1:17ff.; 5:12ff.). This means that man has no ability to save himself, for he does not realize his need nor has he the righteousness to provide atonement for his sin.

(2) God's love. Although God has given man over to his own sinful waywardness, He has not ceased to love man. Man has not ceased by his sin to be God's creature and a man. Therefore, despite his sinfulness God desires fellowship with him, and this can be restored only by divine forgiveness (Jn. 3:16; Acts 4:4).

(3) God's justice. God is love; He is also righteousness and truth. Consequently in His righteousness and truth He cannot accept sinful man as though he were perfect. Man's rebellion and sin merit, even demand, just punishment, for he has denied God, worshiping the creature rather than the Creator (Rom. 1:17ff.). The divinely ordained penalty for sin, which is in reality the denial of God, is God's denial of man, bringing death (Jer.

II. 解释赎罪。《圣经》提供的一些基本描述和一些基本原则似乎为人们恰当地解释赎罪指明了方向。

(1) 赎罪的需要。《圣经》直白地提出了如下的教义，人类如果违背神的律法和公义就是犯罪。因此，神任凭他们堕落，由此他们失去了侍奉神的欲望（罗 1:17 起；5:12 起）。这意味着人类没有能力拯救自己，因为他们没有意识到赎罪的需要，也没有意识到公义是赎罪的需要。

(2) 神的爱。虽然神任凭世人犯罪，但是祂一直爱着他们。世人虽然犯了罪，但他们仍是神的创造之物，仍是人类的一员。因此，尽管世人有罪，神依然与他们同在，只有得到神宽恕的人才能赎掉身上的罪（约 3:16；徒 4:4）。

(3) 神的公义。神就是爱、公义和真理。因此，秉持公义和真理的神不能将罪人看成是完全的人。人类叛逆有罪，他们不认主，不侍奉神，反倒敬拜受造之物，因此理应、甚至需要受到公义的惩罚（罗 1:17 起）。世人因在现实中犯了不认神的罪而受到祂的惩罚，他们因罪死亡（耶 31:30；罗 6:23）。因此，面对神的公义，世人必须在神悦纳他们、宽恕他们之前受到惩罚。

31:30; Rom. 6:23). Thus, in the face of God's justice man must pay the penalty before God will accept and forgive him.

(4) God's eternal covenant. To fulfil both God's love and His justice, only God could take the initiative. This He did in eternity by His covenant of grace. Within the triune Godhead a covenant was established whereby the second person of the trinity, the Son, took upon Himself the representation of God's elect, for whom He would obtain salvation; and to Him it was covenanted that in His mediatorial work as God incarnate He would receive the fulness of the Holy Spirit that He might accomplish the work of atonement (Jn. 6:37f.; 17:6; Gal. 3:17; Eph. 1:4ff.; He. 2:11ff.).

(5) Accomplishment of atonement. As the God-man, the Lord Jesus Christ became man and obeyed the law of God perfectly on man's behalf, fulfilling all righteousness. Then He suffered and died on Calvary's cross, bearing the penalty of man's rebellion. He could not take unto Himself man's guilt since He had not sinned, but He could and did assume the penalty of sin: eternal death. Thus He made atonement for sin, voluntarily submitting Himself to the law in both its positive and negative aspects, manifesting both active and passive obedience, that man might be saved from the just wrath of God (Isa. 53; Jn. 10:11ff.; Rom. 3:24ff.; Gal. 3:13; 4:5; He. 8).

(6) The scope of atonement. The question then arises as to the identity of those for whom Christ made atonement. Did He atone for all sin? That He *could*, no Christian would deny. Some declare that

(4) 神的永约。只有神爱世人和秉持公义时，世人才能感受到神的爱和公义。祂藉着永恒的恩典之约展现了祂的爱和公义。这约是与三一真神所立的，由此，三位真神的第二个位格——圣子，代神的选民赎罪；世人与祂下了约，道成肉身的耶稣要在神面前为世人代求，祂也将被圣灵充满，完成赎罪的工作（约 6:37-38； 17:6； 加 3:17； 弗 1:4 起； 来 2:11 起）。

(5) 赎罪的完成。神人合一的主耶稣基督成为了完全的人，作为世人的代表祂谨遵神的律法，成就了所有的公义。然后，耶稣受难，被钉在骷髅地的十字架上，为世人的叛逆受罚。祂本不用承担世人的罪行，因为祂并没有犯罪，但是祂可以也确实承担了罪的惩罚，也就是永恒的死亡。因此，祂替人赎罪，自愿服从律法的奖惩，选择主动和被动的顺从，从而将世人从神的忿怒中拯救出来（赛 53； 约 10:11 起； 罗 3:24 起； 加 3:13； 4:5； 来 8）。

(6) 赎罪的范围。于是问题出现了，耶稣到底为谁赎罪？祂为所有的罪人赎罪吗？所有的基督徒都不会否认祂可以这么做。有些人说祂确实是为所有人赎罪，所以祂最终会拯救所有人。还

He did atone for all, so that eventually He will save all men. Others hold that He atoned “hypothetically” for all, but in actuality only for those who believe on Him. Others teach that He atoned sufficiently for all but effectively only for His elect people. This is usually known as the doctrine of the “limited” or “definite” atonement. What it affirms is that although God loves the world and would that all men should repent, He has sovereignly willed that Christ should make atonement only for those chosen in Him before the foundation of the world (Eph. 1:4; Jn. 6:39; 10:15; 17:6, 9, 12, 19f.). Thus Christ effectively atoned for the sins of His people and for them alone.

(7) The application of the atonement. Sinful man participates in the benefits of Christ’s atoning work only by faith. Such faith, however, comes not out of man’s own will or heart but by the work of God, for faith is the gift of God’s Spirit as a result of the Covenant of Grace. By the Spirit Christ applies the atonement to those for whom He has made atonement. The application is as wide as its scope (Jn. 6:57; 14:16ff.; Rom. 8:15, 28ff.; 1 Cor. 1:26ff.; Eph. 2:5ff.; Col. 2:13ff.).

(8) The atonement and the world. In the mystery of God’s action He offers the atonement to the world sincerely and freely. But in so offering it He also judges the world, for it refuses the benefits of the atoning death of Christ, counting it an unholy thing and preferring to assert either its own independence and self-righteousness or its indifference. Yet the world cannot escape the effects of the atonement, for God by His common grace restrains sin and the chaos it would bring, for the sake of the elect, that they

有人说耶稣为所有人赎罪只是一个假设，实际上祂只为祂的信徒赎罪。也有人说祂足可以为所有人赎罪，但是实际上只有神的选民获得了救赎。这通常被人们称为“限定救赎”或“确定救赎”的教义。可以肯定的是，虽然神爱世人，也愿万人悔改，但是祂以最高主权命令基督只为创世之前在基督里拣选的人赎罪（弗 1:4；约 6:39；10:15；17:6, 9, 12, 19-20）。因此，基督实际上只救赎了祂的选民。

（7）赎罪的应用。有罪的人只有藉着信心才能得到基督赎罪工作的益处。然而，信心不是来自于人的意志或心意，而是来自于神的工作，因为信心是神的灵通过恩典之约赏赐给世人的礼物。基督藉着神的灵为祂要救赎的人赎罪。赎罪必须在其范围内应用（约 6:57；14:16起；罗 8:15, 28起；林前 1:26起；弗 2:5；西 2:13起）。

（8）赎罪和世人。神的行为是神秘的，祂真诚而又自由地为世人赎罪。但祂既为世人赎罪，也审判世人，因为他拒绝基督以死赎罪所带来的益处，并认为那是不洁净的事物，他们还宁愿选择自主和伪善或选择漠不关心。但是世人无法逃脱赎罪的影响，因为神为了祂的选民，以普世的恩典抑制了罪恶和罪恶带来的混乱，所以他们可以因基督赎罪而信靠基督。

may be brought to faith in the atoning work of Christ.

(9) The consummation of the atonement. The atonement will reach its consummation when Christ as the glorified redeemer returns to take His people unto Himself. Then shall His work have full manifestation in that all those for whom He made atonement will be revealed in eternal glory (Mt. 24:34ff.; Rom. 8:19ff.; 1 Thess. 4:13ff.).

Thus in summary one may say that the doctrine of the atonement as revealed in the Scriptures is centered on the work of Christ and forms the core of the Christian faith, the heart of the Christian interpretation of history.

Bibliography.—E. Brunner, *The Mediator* (Eng. tr. 1934); *Divine Imperative* (Eng. tr. 1937); R. W. Dale, *Theory of the Atonement* (1895); J. Denney, *Death of Christ* (1902); *Christian Doctrine of Reconciliation* (1917); P. T. Forsyth, *Work of Christ* (1910); L. W. Grensted, *Short History of the Atonement* (1920); A. A. Hodge, *The Atonement* (1867); J. N. D. Kelley, *Early Christian Doctrines* (1958); J. Murray, *Redemption—Accomplished and Applied* (1955), pt. 1; H. Rashdall, *Idea of the Atonement in Christian Theology* (1919); B. B. Warfield, *Biblical Doctrines* (1929), chs. 9–11.

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III. History of the Doctrine.—Since the atonement is a work of inexhaustible significance, and the NT presentation is itself so rich and varied, one need not be surprised that from early times different understandings have competed with or complemented one another. Thus already in the Apostolic Fathers and Apologists,

(9) 赎罪的圆满完成。当荣耀的救世主基督带领祂的选民归向祂时，赎罪就圆满完成了。那时祂的所有工作将完全显现出来，所有得到基督救赎的人将看到祂所揭示的永恒的荣耀(太 24:34 起；罗 8:19 起；帖前 4:13 前)。

总之，人们可以说《圣经》中揭示的赎罪教义集中体现在基督的工作上，这一教义也构成了基督教信仰的核心，也成为基督徒阐述历史的一个要素。

书目——E. Brunner, *The Mediator* (1934 年英译本); *Divine Imperative* (1937 年英译本); R. W. Dale, *Theory of the Atonement* (1895); J. Denney, *Death of Christ* (1902); *Christian Doctrine of Reconciliation* (1917); P. T. Forsyth, *Work of Christ* (1910); L. W. Grensted, *Short History of the Atonement* (1920); A. A. Hodge, *The Atonement* (1867); J. N. D. Kelley, *Early Christian Doctrines* (1958); J. Murray, *Redemption—Accomplished and Applied* (1955), 第 1 部分; H. Rashdall, *Idea of the Atonement in Christian Theology* (1919); B. B. Warfield, *Biblical Doctrines* (1929), 9–11 章。

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III. 赎罪教义的历史。因为赎罪是一项具有永恒意义的工作，《新约》中展现的赎罪的方式多种多样，所以当看到早期的人们就赎罪观点相互争论、相互补充时，无需感到惊奇。因此，虽然人们在使徒教父和护教士的作品中未能看到关于赎罪的具体或完整的表述，但是他们确实在作品中提到并强调了神人

though one finds no specific or comprehensive statements, several aspects of God's reconciling work receive mention and emphasis.

A. *Fathers*. In Ignatius, for example, the death of Christ is part of the reality of His incarnation (Smyrn. 2). The same point is made by Justin in *Dial.* 99. Justin also sees in the atonement a supreme fulfillment of prophecy, so that there is a divine ineluctability about it (ch. 89). If atonement is linked to the Incarnation on the one side, it is also a step to the Resurrection on the other (Barn. 5:6f.). Christ's work expresses the divine sympathy with us (Justin *Apol.* ii.12f.). It serves as an example of obedience (Ign. Rom. 2:2). It is also a moving demonstration of love (1Clem. 7:4). If all Christ's life is the ground of reconciliation, forgiveness is specifically through faith and hope in the blood of Christ (12:7). As regards response, love and works also play some part (e.g., *Dial.* 45, 123). But this is possible only because the devil has been defeated by God in Christ (ch. 30). If in these works there is little thought of Christ's death as a penalty or sacrifice, the Epistle to Diognetus finely expresses the element of substitution ("O sweet exchange"). In this connection it quotes the ransom saying from the Gospels and also 1 Pet. 3:18 (cf. Diogn. 9).

The same variety remains as one passes into the fuller patristic era. Yet now two new tendencies emerge. The first is that one of the forms of presentation—the redemption-liberation understanding—begins to attain a dominant position. The other is that there is a certain bifurcation between the more objective

和好工作的某些方面。

A. 教父。例如，爱任纽在他的作品中将基督受难解释为道成肉身现实的一部分 (Smyrn. 2)。游斯丁也在他的作品 (*Dial.* 99) 中提出了相同的观点。游斯丁也在赎罪中看到了预言的最终实现，所以神的预言必将应验 (89 章)。如果赎罪一方面与道成肉身有关，那么另一方面，赎罪也标志着基督向复活迈出了一步 (Barn.5:6-7)。基督的工作体现了神对我们的怜悯 (Justin *Apol.* ii.12-13)，是人顺服神的典范 (Ign. Rom. 2:2)，也是一种令人感动的爱的展示 (1Clem. 7:4)。如果基督的全部生命是人与神和好的基础，那么只有藉着信心和耶稣献祭的希望才能换来宽恕 (1Clem.12:7)。爱和基督的工作也是对神的一种回应 (如，*Dial.* 45, 123)。基督之所以能够为世人赎罪，仅仅是因为神在基督里打败了魔鬼 (*Dial.* 30)。如果说这些作品中没有多少关于基督以死为世人受罚或为世人献祭的思考，那么《致丢格那妥书》这部作品恰当地表达了代人赎罪的观点 (“噢！仁慈的交换”)。这部作品还引用了《福音书》和《彼得前书》3:18 中关于“赎价”的说法 (参：Diogn. 9)。

到教父时代的鼎盛时期，这种多样性同样存在。但此时出现了两种新的趋势。第一种趋势是一种赎罪的表现形式——因救赎得自由的观点开始占据主导地位。第二种趋势是，较为客观的西方学派与较为主观的学派或亚历山太神学之间出现了某种意见分歧，但是人们必须相当谨慎地区分这种分歧。

western school and the more subjective or Alexandrian theology, although this is a point to be made with considerable caution.

Here as always, Irenaeus of South Gaul is an important figure. On the basis of parallels between the fall and the work of salvation, i.e., the tree, the new Adam, and the new Eve (*Adv. haer.* v. 19.1), he sees in the atonement a recapitulation or restoration (iii.19.6). Man, who fell in Adam, is now represented by the new Adam, Christ. As man was slain by the first man, so sin is now slain by the second or new man. The victory had to be won by man to be just, but to be secure it had to be won by God; this is why the second man had to be the incarnate Son of God (*loc. cit.*). The representing of man by Christ involved an exchange: “He was made what we are that we might become what he is” (bk. v. pref.). It also involved substitution, his flesh instead of ours. Yet the victory is viewed primarily as an act of liberation. A ransom was paid. In slaying Christ, however, the devil exacted more than his due and thus lost all claim to us (v.1.1; cf. iii.32.2). Appropriation is by faith, though this faith is accompanied by love (ii.44.1).

Tertullian, too, speaks of a rescue from the devil’s sway (*De carne Christi* 17). But he also has the idea of substitutionary merit, satisfaction, or compensation for the debt of fallen man (*Adv. Marc.* iv.21). The Incarnation as a whole saves (ii.27), but especially the death, which is a reversal of the fall (v. 14) and the fulfillment of prophecy (*Adv. Judaeos* 10). Entrance into the atonement is by faith and baptism (*De anima* 41), or by martyrdom (*Scorpiace* 6).

南高卢人爱任纽是一位重要的人物。根据堕落与救赎工作之间的相似特征，即树、新的亚当和新的夏娃 (*Adv. haer.* v. 19.1), 爱任纽在赎罪中看到了重现或复原的历史 (iii.19.6)。人类因亚当犯罪而堕落，而现在新的亚当——基督代表着人类。正如第一个人杀死了人类，而第二个人或新人杀死了罪。只有公义的人才能取得胜利，但只有神才能保住胜利的果实；这也就是为什么第二个人必须是那道成肉身的圣子（见上文引文）。基督代表着世人，这包含着一种交换：“祂成了我们的样子，好使我们成为祂的样子”（卷五序言）。这也涉及一种代替，祂的肉体代替我们的肉体。但胜利首先被视为一种解放的行为。人类付出了赎价。然而，基督受难后，魔鬼的索求超过了他的应得之物，因此他对我们不再有要求 (v.1.1; 参: iii.32.2)。虽然信心中伴随着爱心，但世人因信付了赎价 (ii.44.1)。

特土良也谈到了将人类从魔鬼的掌控中拯救出来 (*De carne Christi* 17)。但他同时谈到了代替堕落之人偿还罪债的价值，还谈到了赎罪或赎价 (*Adv. Marc.* iv.21)。总的来说，道成肉身拯救了人类 (ii.27)，但基督受难尤其有救赎的作用，这抵消了人类的堕落 (v. 14)，应验了预言 (*Adv. Judaeos* 10)。世人藉着信心、施洗 (*De anima* 41) 或殉道得以赎罪 (*Scorpiace* 6)。

On the Alexandrian side Clement points out that the life of Christ equals the world in value (*Quis dives salvetur ?* 37). Its main force, however, seems to be as an example. When there is reference to the slaying of the serpent, this is highly figurative (*Protrepticus* 11.111). Salvation is through the incarnate Logos who brings knowledge of God (*Paed.* 1.3.7). Sin is ignorance, Christ is the teacher, knowledge brings repentance (i.6.32), and baptism signifies illumination (i.6.28). The concept of punishment occurs, but it is presented as educative rather than penal (i.8.70). To be noted is Clement's variation on the principle of Irenaeus: "The Word of God became man that you also may learn from a man how a man becomes God" (*Protrepticus* 1.8).

Origen, Clement's successor in the catechetical school at Alexandria, helped to introduce an influential idea into the ransom concept, namely, that of defeating the devil by a stratagem, i.e., the humanity of Christ, in order to secure our liberation from the devil's sway (*comm. in Mt.* 16:8). In most of his references to the atonement Origen repeats early patristic phrases or ideas, including propitiation (*comm. in Rom.* 3:8) and punishment (*comm. in Joannem* 28.19). Christ's death also has value as an example (*Contra Celsum* iii.2.8), and it is as exemplary rather than imputed that the righteousness of Christ saves. The subjective trend in Origen is very clear in his interpretation of the saying of Paul: "So you also must consider yourselves dead to sin," for he takes this to mean that we are to be dead, not in fact, but in thought (*comm. in Rom.* 5:10). The power

亚历山太的革利免指出，基督生命的价值等同于这个世界的价值 (*Quis dives salvetur ?* 37)。但基督生命的主要力量，似乎是祂为人类做了榜样。革利免提到了杀死那蛇，这是一种形象的比喻 (*Protrepticus* 11.111)。道成肉身的基督带来神的知识，实现了对人的救赎 (*Paed.* 1.3.7)。罪是无知，基督是导师，知识使人悔改 (i.6.32)，施洗代表着启蒙 (i.6.28)。惩罚的观念出现了，但惩罚主要是为了教导，而不使为了使人受罚 (i.8.70)。值得注意的是，革利免的所阐述的教义与爱任纽的教义不同：“道成了肉身，你也应该从那人中看到人如何成了神” (*Protrepticus* 1.8)。

亚历山太学派革利免的继任者俄利根在赎价观念中引入了一个很有影响力的观点，即神通过谋略（也就是基督的人道）打败了魔鬼，从而将世人从魔鬼的掌控中解放出来（《马太福音》16:8 注释）。俄利根提及赎罪时，大多是在重复早期教父的话语或思想，包括劝解（《罗马书》3:8 注释）和惩罚（*Joannem* 28.19 注释）。基督受难同样具有榜样的价值（*Contra Celsum* iii.2.8），与其说耶稣受难是在救赎世人，不如说耶稣受难为世人树立了榜样。俄利根显然主观地解释了保罗的话语：“这样，你们向罪也当看自己是死的”，因为他认为这句话的意思是，我们不是在现实中而是在思想中死去（《罗马书》5:10 注释）。基督受难唤起了世人对神的爱的回应（4:10）。除了需要基督受难和信心，还需要做其他的工作才能得到救赎（4:11）。意志的自由、推测的轮回和普救论共同勾勒出一幅完整的画面。

of Christ's death to evoke a response of love also occurs (4:10). In addition to the death of Christ and faith, works are necessary to salvation (4:11). Freedom of the will and a speculative transmigration and universalism complete the picture.

The Nicene age produced important thinking on the atonement in both East and West. In the East Athanasius saw how essential was Christ's deity as well as his humanity for full and true atonement. If a man must die for sin, since man is the sinner, only God can so do with saving validity and power (*De incarnatione Verbi* 6). Hence, the Son of God became man for us men and our salvation. Naturally the Incarnation alone did not save; the incarnate Son of God, very God and very man, died on our behalf. His death was a ransom for us. By His life, death, and resurrection He overcame both sin and death. Bearing our corruption even to Golgotha, He also clothed us in His own incorruptibility by His resurrection (9.1). His death was representative; all died in Him. Its aim was to exalt us to divine sonship with Himself; He became man that we might be made gods (54.3). Yet this was a renewal rather than a completely new work; by it the purpose of God in creation, temporarily arrested by sin, came to fulfillment (6.4). Reconciliation in Christ was also accompanied by revelation as its complement, or as another aspect of God's saving work. Through Christ, very God and very man, ignorant man was again enlightened to know God.

Among other Eastern fathers, Eusebius of Caesarea stressed the vicarious aspect. Christ bore the punishment, retribution,

在尼西亚时代,东西方都出现了关于赎罪的重要思考,东方的亚他那修认为基督的神性和人性对于完全和真正的赎罪至关重要。如果世人向罪而死,因为世人都是罪人,那么只有上帝掌握着拯救世人的权柄 (*De incarnatione Verbi* 6)。因此,圣子为了我们和我们的救赎变成了人。只有道成肉身自然无法拯救世人;道成肉身的圣子,这位完全的神和完全的人还要为我们而死,这样才能换来救赎。圣子受难成为了我们的赎价。祂藉着降生、受难和复活战胜了罪和死亡。祂甚至将我们的堕落带到了祂的受难地,祂通过复活赐予我们祂的圣洁 (9.1)。基督受难是具有代表性的;所有人在基督里死去。祂要卓拔我们,让我们同祂一起得到儿子的名份。祂道成肉身是为了让我们成为神家的一员 (54.3)。这是一项更新的工作,而不是一项崭新的工作;神创世的旨意由于世人犯罪而暂时搁置,但是藉着基督,这一旨意最终达成 (6.4)。世人在基督里与神和好,神人和好是启示的一部分,或是神救赎工作的另一个方面。藉着基督,这位完全的神和完全的人,无知的人类再次得到启示,进而认识神。

其他的东方教父,如凯撒利亚的尤西比乌斯强调代赎的教义。基督代替我们遭受惩罚或诅咒 (*Demonstratio evangelica*

or curse in our stead (*Demonstratio evangelica* 10.1). Eusebius also depicted Christ's work as a conquest of demons and as a sacrifice (*Praep. Ev.*). This work avails for us by identification. A new note is sounded when the ransom theory comes in for criticism by pseudo-Origen, who asks: "Who is the seller [of Christ]?... the devil then holds the blood of Christ as the price of man, What immense and blasphemous folly!" But even so eminent a theologian as Gregory of Nyssa could restate the view with an even more dramatic feature. For him the deity of Christ is the fish-hook that catches the devil when he greedily gulps down "the bait of flesh" (*Oratio catechetica magna* 22, 23). Gregory suggests that since the devil is himself a deceiver, he is justly repaid in his own coin. The ransom itself is an exchange, and it is possible only by God's identification with us in Christ (ch. 26). The Resurrection, as in Athanasius, secures our incorruptibility (ch. 25). Appropriation is sacramental (chs. 33, 37), though conversion is seen to be essential (ch. 40). Gregory of Nazianzus attempts a new version of the ransom understanding in which the ransom is paid to the Father rather than the devil, but he does not seem to see how this can be carried through with consistency (*Oratio* 45.22). He can still speak of a trick played on the devil through Christ's divine humanity (39.13). When discussing Christ's being made a curse for us, he argues that this is not to be taken literally; Christ was not in fact made a curse but was called a curse. Basil of Caesarea repeats the same thought in *Epistula* 261.2, though he can describe Christ quite definitely as an equivalent for us all (*In Ps.* 68.6). Cyril of Jerusalem

10.1)。尤西比乌斯将基督的工作描述为战胜魔鬼和献赎罪祭的工作 (*Praep. Ev.*)。因为基督是我们中的一员，所以祂的救赎可以为我们带来益处。当伪俄利根批判赎价理论时，他们提出了一个新的辩解之词，他问道：“谁是（基督的）卖主？……魔鬼以基督的血作为世人的赎价，这种说法是多么地愚蠢和亵渎神啊！”然而，甚至著名的神学家尼撒的贵格利也以更为戏剧化语言重申了上述观点。在他看来，基督的神性是捕获魔鬼的钓钩，魔鬼贪婪地咬噬着这个“肉饵” (*Oratio catechetica magna* 22, 23)。贵格利认为既然魔鬼本身就是个欺骗者，那么他是在自作自受。赎价本身就是一种交换，只有当神在基督里认我们时，赎价才能为世人赎罪 (26 章)。正如亚他那修所说，复活保证了我们的圣洁 (25 章)。虽然悔改似乎是得救赎的关键 (40 章)，但是代赎是神圣的 (33, 37 章)。那先斯的贵格利提出了一种新的赎价观点，他认为赎价是付给天父的，而不是付给魔鬼的，但他似乎不知道怎样使这一理解实现前后一致 (*Oratio* 45.22)。他也提及耶稣怎样通过祂的圣洁人性战胜所有魔鬼的伎俩 (39.13)。当谈到基督因我们而被诅咒时，他说，不要照字面意思去理解这句话；实际上基督并没有遭受诅咒，而是祂被称为一个诅咒。凯撒利亚的巴西流也在他的作品中 (*Epistula* 261.2) 重述了这一观点，但他十分明确地描述说，基督对于每个人来说是等价的 (*In Ps.* 68.6)。耶路撒冷的济利禄也提到魔鬼的伎俩，但他提出了一个更为有趣的观点，即基督的义足以抵消世人的罪：“我们并没有罪恶滔天，以至那人要为我们放弃自己的生命，并为我们称义” (*Catechesis* 13.33)。

again alludes to the trick on the devil, but a more interesting concept is that the righteousness of Christ is more than adequate to counterbalance the sin of man: “We did not sin so much as he who laid down his life for us did righteously” (*Catechesis* 13.33).

Chrysostom in a much fuller analysis presents the same idea: “Christ hath paid down more than we owe” (*Homiliae in Rom.* 10.3). He emphasizes the universal character of Christ’s death; it is equal “to the death of us all” (*Hom. in Hebr.* 17.2). He tries to find illustrations for the transfer of liability, e.g., a king giving his son for a bandit (*Hom. in 2 Cor.* 11.4). The injustice of Christ’s death counterbalances the justice of our own condemnation, so that freedom is secured for the guilty (*Hom. in Ioann.* 62.2f.). Cyril of Alexandria strongly holds that in Christ’s flesh an equivalent is paid “for the flesh of us all” (*De recta fide* 21). He describes this payment as a punishment (*De incarnatione* 27). In answer to the possible objection that only the man Jesus died, he replies that by virtue of the *enhypostasis* the one person of Jesus Christ died, so that His death has the scope and efficacy of that of the eternal Son (ch. 16). It is interesting that Cyril’s great rival, Nestorius of Constantinople, also spoke of Christ paying our penalty “by substitution for our death.” In the final stages of Greek patristic theology John of Damascus referred to a sacrifice for us all (*Expos Orth.* iv.4f.). While rejecting any payment to the devil, John was still attracted to the metaphor of the deity as a hook on which to catch the devil (iii.27). The relationship to Christ by which the benefits of his reconciling work are secured is primarily sacramental

克里梭斯顿以更为全面的分析呈现了同一个观点：“基督为我们所付的赎价超过了我们所欠的债” (*Homiliae in Rom.* 10.3)。他强调基督受难的普遍特征；基督受难相当于“所有人都死去了” (*Hom. in Hebr.* 17.2)。他试图以实例证明这种债务的转移，如一位国王把自己的儿子送给了强盗 (*Hom. in 2 Cor.* 11.4)。基督无辜受难抵消了神对我们的定罪审判，从而确保有罪的人可以得到自由 (*Hom. in Ioann.* 62.2-62.3)。亚历山大港的济利禄坚信，基督的肉身正好可以为“我们所有人的肉体”赎罪 (*De recta fide* 21)。他将这种赎价描述为一种惩罚 (*De incarnatione* 27)。为了回应人们可能提出的只有耶稣一人受难的反对意见，他回答道，由于人性的体位在神性之中，所以基督受难与永恒的圣子的死产生的影响和效力是一样的 (16 章)。有趣的是，济利禄的劲敌君士坦丁堡的涅斯多留也提到基督通过“代我们受难”作了我们的赎价。在希腊教父神学的末期，大马士革的约翰提到基督为我们所有人献了赎罪祭 (*Expos Orth.* iv.4-5)。虽然约翰拒绝这是付给魔鬼的赎价的说法，但他仍然倾向于将神性比喻成捕获魔鬼的吊钩 (iii.27)。世人因为与基督的关系可以得到祂和好工作的益处，世人与基督的关系从根本上讲是一种圣洁的关系 (iv.9, 13)，但是世人仍需怀有信心，可能首先应将信心视为正统的信仰。约翰在最后描述了，世人会在基督里获得可以战胜一切的生命。“毁灭在生命之初就被除去了，当破坏者遭受毁灭时，所有人就获得了生命” (iii.27)。

(iv.9, 13), though faith, primarily perhaps as orthodox belief, is also required. John's Final picture is of all-conquering life in Christ. "Destruction is driven away at the onset of life, and life comes to all, while destruction comes to the destroyer" (iii.27).

In the West, Augustine, as always, exerted a powerful influence, but some development had taken place already in earlier fathers. Cyprian construed Christ's work mainly as a sacrifice which is a fount of sacramental efficacy (*Epistula* 76.2). He also introduced the thought of placation through good works and the merits of martyrs, though this was secondary to the basic work and merit of Christ (cf. *De lapsis, passim*). In Hilary the penal aspect received attention (*in Ps.* 53:6). Arnobius, like many others, quoted Isa. 53, but with an emphasis on the exemplary side (*Inst. Divin.* 4.24f.). Ambrose stood by the ransom idea and offered an elaborate comparison in which sin is a burdened estate on which Christ wipes out the arrears of interest and becomes the new and good creditor (*in Ps.* 36:12). A dangerous idea in the light of future Mariology was the inclusion of Mary's virginity as part of the stratagem by which the devil was defeated. Ambrosiaster also espoused the ransom view, the main point being that the unjust treatment of Christ is to be set over against our just bondage, so that the devil forfeits all claim and has to let us go (*in Col.* 2:15).

Turning to Augustine, we find that he shares the common understanding. Christ's death is a payment that frees us from just enslavement in Satan (*De trin.* xiii.12ff.). In this whole dealing with the

西方的奥古斯丁始终是一个很有影响力的人物,但早期教父已经取得了一定的发展。居普良认为基督的主要工作献祭工作,这也成为圣礼效力的源泉(*Epistula* 76.2)。他还通过善行和殉道者的奖赏引入了安抚的观念,虽然相比较基督的基本工作和价值,这种安抚观念处于次要地位(参:*De lapsis, passim*)。希勒里(Hilary)的关注点集中在惩罚方面(《诗篇》53:6的注释中)。亚挪比乌等人引用了《以赛亚书》53章中的经文,但他们着重强调耶稣的榜样价值(*Inst. Divin.* 4.24-25)。安布罗斯赞成赎价的说法,并进行了详细的比较,他说,罪是一笔沉重的债务,基督为世人赎了债,成为世人的新债主和好债主(《诗篇》36:12注释)。未来圣母论中的一个危险观念是,认为童贞女马利亚是神的谋略的一部分,神以祂的谋略战胜了魔鬼。安波罗夏斯特也支持赎价的观点,他的主要观点是,基督无辜受难是为了解除我们应受的束缚,所以魔鬼不再向我们索取,不得不放开对我们的约束(《歌罗西书》2:15注释)。

我们发现奥古斯丁持有相同的观点。基督的死构成了我们的赎价,从而使我们摆脱了撒但的奴役(*De trin.* xiii.12起)。在面对魔鬼的整个过程中,基督的人性在捕获魔鬼的过程中扮演着诱饵的作

devil, Christ's humanity plays the same part as the bait in a mousetrap (*Sermo* 263.1). Yet Augustine digs deeper than this. He sees not merely the payment of a debt whereby the release of justly held debtors is secured, but also the vicarious suffering of a penalty. Emphasis is laid by Augustine on (a) the innocence of Christ (*De trin.* xiii.14) and (b) the efficacy of the work as a work done by God as well as man (ch. 16). While he does not claim that this is the only possible way of atonement, which would seem to imply limitation for God, he likes to point out the congruity of what was in fact done: the priest is the victim; the flesh which sinned also saves; the pure-born body has power to purify (iv.14). With his strong doctrine of predestination Augustine ascribes a crucial role to grace in the application of the work done by Christ. Faith is needed (primarily as belief), but grace works through the sacraments divinely appointed to this end. It should also be noted that since justification tends to be predominantly a making righteous, faith naturally includes good works, especially asceticism.

After Augustine we find little new. Leo combines restoration by Christ's incarnation with the concept of his righteousness counterbalancing our sin (*Sermo* 22.4). Gregory the Great uses the category of penalty: Christ suffers without guilt the penalty of our sins (*Moral.* xiii.30, 34). He displays a tendency to set the Father's justice in some kind of antithesis to the Son's pity (ix.38.61). John Scotus Erigena follows Leo in linking salvation by incarnation to the traditional ransom idea. He seems to suggest that a general resurrection implies universal salvation (*De div. nat.*

Sermo 263.1)。但奥古斯丁进行了更深入的研究。他不仅看到基督付了赎价，那被公正定罪的人因此获得了解放，还看到基督代人受罚。奥古斯丁强调如下两点 (a) 基督是无罪的 (*De trin.* xiii.14); (b) 神和人所做工作的效力 (16 章)。虽然他并没有说这是赎罪的唯一方式，这似乎暗示出神也有自身的局限性，但他想要指明实际工作的一致性：这位祭司成了祭物；犯罪的肉身也得到了救赎；圣洁的身体拥有净化罪恶的大能 (iv.14)。奥古斯丁极为推崇预定论的教义，他认为神的恩典在基督的赎罪工作中起到了关键的作用。世人必须拥有信心（主要是信靠基督），但神以祂的恩典工作通过圣礼最终完成了救赎。同样应该注意的是，由于世人主要通过称义得到救赎，所以信心中自然包含了善举，尤其包含了禁欲。

我们在奥古斯丁之后很少看见新的观点。利奥 (Leo) 将基督的道成肉身完成的救赎与基督的公义抵消了世人罪孽的观点结合起来 (*Sermo* 22.4)。教皇贵格利里使用了惩罚的范畴：无罪的基督为我们的罪而受罚 (*Moral.* xiii.30, 34)。他倾向于将天父的公正与对圣子的怜悯形成某种对照 (ix.38.61)。约翰·斯科图斯·爱留根纳 (John Scotus Erigena) 赞成利奥的观点，他将道成肉身实现的救赎与传统的赎价观点结合起来。他似乎认为普遍的复活暗示着普世的救恩 (*De div. nat.* v.29)。

v.29).

B. Schoolmen. The preparatory scholastic age saw two great but conflicting reinterpretations of the atonement. The first was that of Anselm, who, following his principle of faith seeking understanding, tried to work out a rationale of the biblical teaching in his great work *Cur deus homo?* In so doing Anselm tactfully but firmly resisted the ideas (a) that the devil has rights and (b) that payment is thus in any sense made to him. In place of the devil he sets the divine justice. This demands that sinners be punished by death, so that, if they are to be saved as God's love requires, there must be an equivalent satisfaction which, as death, meets the just demand (i.13). Since sin is an affront to the divine honor, the satisfaction must also make good the affront (i.11). Since sin, as sin against the infinite God, is infinite, the satisfaction must be infinite too (i.21). Man offered the affront and therefore it is incumbent that man also offer the satisfaction, but in fact only God can do this. This leads to the answer to the question in the title. Why the God-man? Because only He who is both God and man can on man's behalf make the satisfaction that will both meet the justice of God and also fulfil the merciful love of God. In detail Anselm works this out clearly and coherently. A virgin birth breaks sin's entail, a life of obedience means that the death is that of the innocent (ii.6-10), and the infinite merit acquired thereby offsets and indeed exceeds the infinite debt (ii.11, 14). The reward for this merit is not needed by Christ, who as God already has all things; and so He passes it on to sinners as forgiveness and renewal with a surplus of merit still to spare (ii.19f.). By means of

B. 学者。经院哲学的时代的最初阶段出现了两种相互矛盾的赎罪解读。安瑟伦 (Anselm) 提出了第一种解读, 他遵循因信心得神宽恕的原则, 并试图在他的巨著 (*Cur deus homo?* 即“上帝何故化身为人”) 中为圣经教义提供理论依据。安瑟伦以此巧妙而又坚定地驳斥了如下观点 (a) 魔鬼掌握着权柄; (b) 因此, 不论如何, 赎价付给了魔鬼。安瑟伦用神的公正取代了魔鬼。这就要求罪人被判死刑, 所以如果按照神的爱心要求, 罪人将会得到救赎, 那么就需要有人代罪人赎罪, 从而实现神公正的审判 (i.13)。因为罪有辱神的荣耀, 所以赎罪之人也必须为这种侮辱付出代价 (i.11)。罪是无限的, 因为它违背了无限的神, 所以赎罪也必然是无限的 (i.21)。世人冒犯了神, 所以他们必须赎罪, 但实际上, 只有神才能为世人赎罪。这也就回答了安瑟伦的书名中的问题。上帝何故化身为人? 因为只有既是神也是人的上帝才能代人赎罪, 这既体现了上帝的公正也体现了祂对世人的怜悯。安瑟伦详细、清楚连贯地表达了他对救赎的观点。童贞女生子打破了罪的继承, 顺从的生命意味着耶稣是无辜受难 (ii.6-10), 因此赎罪具有无限的价值, 甚至超额偿还了世人无限的罪债 (ii.11, 14)。基督不需要为此获得奖赏, 因为作为神祂已拥有一切; 祂把这些奖赏赐给了罪人, 宽恕和更新罪人, 即使这样, 价值仍有剩余 (ii.19-20)。耶稣借此并靠着祂的榜样力量, 在受洗之后继续祂的调解工作。

this, and by His example, Christ continues His mediatorial work in the postbaptismal life.

Abelard, too, rejected the ransom view, but apart from some conventional references to satisfaction, he followed a very different line. The main point for him was the teaching of Christ and the response it evoked. Christ became man in order that He might enlighten the world by His wisdom and excite it to love for Himself (*Ep. ad Rom., Opera* [ed. Cousin], II, 207). His death was both a lesson and also an example. Its intended effect was the kindling of a responsive gratitude and love which “should not be afraid to endure anything for his sake” (pp. 766f.). When the sinner was stimulated to amendment of life in this way, God could remit eternal punishment in virtue of the conversion rather than any objective or external equivalent (p. 628). The work of Christ was thus a demonstration of divine love which removed the obstacle between God and man, not by a work for man, but by the effect in him.

In Scholasticism proper neither Anselm nor Abelard found any direct following. The tendency of the movement was toward comprehensive rather than exclusive presentation. Appeal might be made to a thinker like the English theologian Robert Pullan, who rejected the ransom view and in good Abelardian fashion stressed the noetic aspect that Christ “by the greatness of the price” made known to us “the greatness of his love and of our sin” (*Sent.* viii.4.13). But a more representative treatment is that of Lombard, who combines several aspects. Thus a ransom is paid and the devil is

阿伯拉德也否认赎价的观点，但是除了传统的赎罪观点，他表达了一种截然不同的观点。他的主要观点是基督教导世人，世人对回应基督的教导。基督变成人是为了用祂的智慧启迪世人，鼓励他们爱神 (*Ep. ad Rom., Opera* [Cousin 编], II, 207)。基督受难既是一种教训也是一个榜样。基督受难实际上致使世人爱祂感激祂，“为了祂，他们不会敢于忍受所有的不幸” (766-767 页)。当受到鼓舞的罪人按照基督的教导改过自新时，神就会因他们悔改而除去对他们的永久惩罚，祂并不是因为任何其他原因或外部原因才这样做 (628 页)。因此，基督的工作展现了神的慈爱，消除了神和人之间的障碍，但这不是通过祂为人类所做的工作，而是通过祂对人类的影响实现的。

经院哲学家安瑟伦和阿伯拉德可能都没有直接的追随者。这一运动逐渐向全面而非专一方向发展。值得注意的一个思想家是英国神学家罗伯特·普兰 (Robert Pullan)，他反对赎价的观点，推崇阿伯拉德强调的纯理性的观点，即基督以“巨大的代价”使我们认识到了“祂伟大的爱和我们深深的罪孽” (*Sent.* viii.4.13)。但隆巴尔 (Lombard) 的观点更具有代表性，他将多个方面结合在了一起。因此，世人付了赎价，魔鬼被神捕获 (*Sermo* i.30.2)。但他仍从赎罪或价值的角度理解基督之死 (*Sent.* iii.18.2)。这也带来了道德影响，因为基督受难，我们“受到了感动，也燃起了

caught as in a mousetrap (*Sermo* i.30.2). Yet Christ's death is also seen from the standpoint of satisfaction or merit (*Sent.* iii.18.2). It exerts a moral influence too, for by it we "are moved and kindled to love God who did such great things for us" (19.1).

Thomas Aquinas is even more comprehensive, for when he comes to speak of Christ's reconciling work he lists seven important aspects. (1) Christ's merit outweighs our demerit (*Summa Theol.* iii.48.1). (2) It applies to us by means of union with the head (art. 2). (3) It is a ransom, though the idea of tricking the devil is omitted (art. 4). (4) It moves us to responsive love (49.1). (5) It is a placating sacrifice (art. 4). (6) It represents a vicarious satisfaction or punishment (50.1). (7) It brings remission by way of efficiency, i.e., as the source of grace, prevenient, cooperating, congruous, and condign (art. 6). As in Augustine, this grace is mediated through the sacraments.

Among the later schoolmen the main interest is the new twist that was given to the doctrine by the emphasis on the divine freedom or transcendence. Thus Scotus did not see that Christ's death was a punishment or that God's justice necessarily demanded it. He could regard it as in fact a (nonsubstitutionary) satisfaction, but only because God in love freely willed to accept it as such (a doctrine known as *acceptilation*). Nor did it have to be infinite in scope but merely sufficient to merit initial grace for man, for which implicit faith was enough on man's part. Occam, too, laid the main stress on the divine good-pleasure. Christ's work did not have to be an exact

爱神的热情，因为祂为我们做了如此伟大的事情” (19.1)。

托马斯·阿奎纳的评论更为详尽，因为当他谈到基督的复和工作时，他罗列了7个方面。(1) 基督的功绩胜过我们的罪(*Summa Theol.* iii.48.1)。(2) 通过“头”与“身体”的结合，基督为我们赎罪(art. 2)。(3) 基督是赎价，但省略了通过引诱捕获魔鬼的说法(art. 4)。(4) 基督感化了我们，进而我们用爱回应祂(49.1)。(5) 基督献上的是和解的祭物(art. 4)。(6) 基督代人赎罪或代人受罚(50.1)。(7) 通过赎罪的效力，世人获得了神的宽恕，这效力是恩典的源泉，是预定的、配合的、一致的和应得的(art. 6)。奥古斯丁认为神通过圣礼赐予世人恩典。

后来学者的关注点发生了新的转移，他们强调这一教义中的神圣自由或超然存在。因此司各脱不认为基督受难是一种惩罚，也不认为神的公正审判需要基督受难。他认为基督受难实际上是一种(非替代性)赎罪，但仅因为慈爱的上帝按照祂的自由旨意接受这种赎罪(这就是上帝悦纳的教义)。这种赎罪不必是无限的，而只不过足以满足神最初应许赐予世人的恩典，因此世人只须怀有绝对的信心。奥克姆(Occam)也强调神的美意。基督的工作不必恰好满足赎罪的需要。只要神认为祂的工作足以为世人赎罪，那么基督就不必继续为世人赎罪。同样，上帝只是希望信心、工作、圣礼都可以成为罪人蒙基督悦纳的方式。这无疑留给神学家一个沉重的任

equivalent. So long as God willed to view it thus, no more was needed. Similarly, God needed only to will that faith, works, and the sacraments be the means by which sinners enter into the accepted merits of Christ. This no doubt spares theologians the difficult task of showing how or why the death of Christ serves as an atonement for sin, but it seems to introduce an element of arbitrariness and even irrationality into God. If God's will is abstractly exalted in this way, He might just as well have called sinners righteous quite apart from Christ. While the fact of atonement through Christ is accepted, its inner logic is ignored and even, in principle, denied.

C. Reformers. Although at some points the Reformers are heirs of the later Nominalism represented by Occam, it would obviously be a mistake to try to understand their theology exclusively from this standpoint. Thus one might argue that if justification means declaring righteous, then in fact believers are justified only because God freely wills and declares them to be so. But this would miss the all-important point that justification by faith is possible only because it is justification in Christ. Behind the declaring just, there lies the atoning work of Christ in virtue of which the declaration is made. Nor is the work of Christ merely accepted by God as a reconciling equivalent even though it is not so in fact. We may be justified by faith through or in Christ because Christ did in fact do a full work of reconciliation in our stead and on our behalf.

Luther, indeed, can even go back to the ransom theory, though perhaps with a greater emphasis on the victorious

务，他们需要弄清基督受难如何或为什么可以为人赎罪，但这似乎认为神有点专断，甚至认为祂不理性。如果神的旨意被抽象地高举到了这一高度，那么祂完全可以直接让罪人称义，无需让基督代赎。虽然接受了基督代赎的事实，却忽略了赎罪内在的逻辑性，甚至原则上否定了内在的逻辑性。

C. 改教者。 尽管从某种意义上讲，改教者继承了唯名论后期的观点（代表人物奥克姆），但是如果人们试图单从这一角度理解改教者的神学，那么显然也犯了错误。因此，有人可能争论说，如果称义意味着宣布为义，那么，信徒实际上只因神的自由旨意或宣布他们为义，就可以称义。但这种说法可能忽略了非常重要的一点，那就是只有在基督里称义才能因信称义。在宣布为义的背后隐藏着基督的赎罪工作，只有藉着祂的赎罪工作，世人才能宣布自己为义。基督的工作不仅仅是为了实现神与人复和，现实也并非如此。我们可以藉着基督或在基督里因信称义，因为基督实际上代替我们也代表我们做了所有的复和工作。

路德的理论其实也可以归结为赎价理论，只不过他可能更强调胜利的解放而不是强调赎价。对于路德来说，赎罪也

liberation than on the payment. For him satisfaction is also an important concept (*WA*, x1/1, 503f.). But what really counts in Luther is the vicarious action of Christ, and he makes this point with a vigor that many find distasteful. Christ assumed our sins (pp. 433ff.). He made them His own so that the Father could say to Him: "Thou art that Peter the denier, that Paul the violent persecutor and blasphemer, that David the adulterer, ... the person of all men who committed the sins of all men" (p. 437, 23). Christ was ready to be the chief murderer, adulterer, thief, blasphemer (p. 433, 26). He was ordained to "eternal punishment on our behalf ... as if he were a man to be eternally condemned to hell" (*Romans* [ed. Ficker], II, 218). Luther can even speak of the Father being placated by the Son, although it is everywhere evident that it was the Father who in love sent the Son to bear our sins. To Luther the vicarious fulfillment of the law was important as well as the vicarious death. "The law has been fulfilled, that is, by Christ, so that it is not necessary for us to fulfil it" (*WA*, x1/1, 105). Naturally, Luther has justification in view here, for in Christian life believers are, of course, "to be conformed to him who fulfils it." The victorious Christ and the vicarious Christ correspond to the kingly and the priestly offices of Christ in His atoning work.

Calvin developed the doctrine of the atonement much more systematically than Luther did, but the basic elements are much the same. For Calvin the necessity of the atonement is grounded in the divine decree of predestination (*Inst.* ii.12.1). This in turn finds its root or cause in the triune love of God expressed in grace to the elect. Ultimately, then, the

是一个重要的观念 (*WA*, x1/1, 503-504)。但对他来说, 最为重要的是基督的代赎行为, 他个人极为推崇这个很多人反感的观点。基督背负了我们的罪 (433 页起)。祂让这些罪成为了祂自己的罪, 所以天父对祂说: "你是那不认主的彼得, 是那疯狂迫害基督徒、褻渎神的保罗, 也是通奸者大卫……你代表着所有的犯罪之人" (437 页, 23)。基督愿意成为主犯、奸夫、盗贼、褻渎者 (433 页, 26)。上帝命祂 "为了我们遭受永罚……好像祂本该永远被打入地狱" (*Romans* [Ficker 编], II, 218)。路德甚至可以说圣子抚慰了天父, 虽然显而易见, 是仁慈天父派圣子来为世人赎罪。对路德来说, 代为成全律法与代世人受难一样重要。"基督成全了律法, 也就是说, 因为基督, 我们无需再成全律法" (*WA*, x1/1, 105)。当然, 路德有自己的理由, 因为在基督徒的生活中, 信徒们当然需要 "效仿那成全律法的人"。得胜的基督和代赎的基督在救赎中履行着君王和祭司的职分。

与路德相比较, 加尔文更系统地发展了赎罪的教义, 但是基本的元素始终未变。加尔文认为赎罪的必要性以上帝预定的命令为基础 (*Inst.* ii.12.1)。而赎罪的根源或原因在于三位一体的神爱祂的选民, 祂愿意赐予他们恩典。于是, 从根本上说, 赎罪是三位一体真神的工作, 人们一定要牢记这一点, 因为基督的爱似乎与上帝 (天父) 的忿怒相互对

atonement is the work of the whole trinity, and this must be remembered when there appears to be an antithesis between the love of Christ and the wrath of God (the Father). Christ executed the work by His substitutionary ministry in which He experienced “all the signs of an angry and punishing God” (*Inst.* [1553] 7.29). He paid the penalty of our sin (*Inst.* ii.16.2). He came as the mediator “to satisfy God by the effusion of his blood” (iv.14.21). The focus is on Christ’s death, but Calvin has a much broader view than is sometimes allowed. The self-offering or death of Christ is part of His ministry as priest. This ministry includes the total obedience by which He abolished the disobedience of man and also, of course, the heavenly intercession. Furthermore, the office of Christ is threefold. While He is priest to offer satisfaction for us, He is also prophet to declare the truth of God and king to establish and govern the kingdom of grace.

This threefold work of mediation is developed with great thoroughness by the theologians of the 17th century. (For details of the seventeenth-century theologians, see H. Heppé, *Reformed Dogmatics* [1950].) Here again the heart of it is that “by his blood Christ hath intervened,” so that “from a condemning judge God has become a judge who pardons” (Heidegger *Corp. Theol.* XIX, 22). This is done by merit and efficacy (cf. Polanus *Synth. Theol. Christ.* VI, 27). Yet more than the death is involved, for “he opposed a triple cure to sweep away this triple misery,” i.e., a prophetic work for ignorance, a priestly for alienation, and a kingly for impotence (Heidegger XIX, 26).

立。基督通过代赎完成了这项工作，祂遭受了“忿怒而又严厉的父的所有惩罚” (*Inst.* [1553] 7.29)。祂为我们的罪遭受了惩罚 (*Inst.* ii.16.2)。祂是世人的中保，并“用祂的血抚慰了上帝” (iv.14.21)。加尔文关注基督受难，但他的视角比通常的视角更开阔。基督亲自献祭或受难是基督祭司职分的一部分。这一职分包括了完全的顺服，祂以此废除了世人所有的不顺服，当然还包括天上代人祈求。此外，基督的工作分为三部分。祂是为我们赎罪的祭司，是宣布上帝真理的先知，也是建立和统治恩典王国的君王。

17 世纪的神学家非常完整地表达了基督作为中保的三重工作。(关于 17 世纪神学家的具体观点，见 H. Heppé, *Reformed Dogmatics* [1950].) 这一问题的核心在于“基督以血换来了神人复和”，所以“上帝这位为世人定罪的审判者变成了一位宽恕世人的审判者” (Heidegger *Corp. Theol.* XIX, 22)。这都是通过基督的优点和工作实现的 (参: Polanus *Synth. Theol. Christ.* VI, 27)。但这里谈论的内容超出了死亡本身，因为“祂抵制了三重诅咒，从而除了三倍的苦楚”，即以先知身份战胜无知，以祭司身份战胜了疏远神，以君王身份战胜了软弱无能 (HEIDEGGER XIX, 26)。

The prophetic work comprises “the external promulgation of divine truth” and “the internal illumination of hearts by the Holy Spirit” (Polanus VI, 29). It is both legal and evangelical, being done by Christ yet to be incarnate as well as by Christ incarnate (*loc. cit.*). It includes not only teaching but also signs, miracles, and even prayer (Alstedtius *Theol. Scol.* 574). It can be indirect (through the disciples) as well as direct (Leiden *Syn.* XXVI, 41).

The priestly work received greater elaboration. It is “a propitiatory offering along with intercession” (Olevianus *De subst. foed.* I, 3). The offering or satisfaction, in the form of obedience, is both active and passive. The active obedience is that of the life of Christ, especially as a federal obedience for us (Wollebius *Christ. Theol. Compend.* 81). The passive obedience comprises the whole passion before death, in death, and after death, in which Christ bore the weight of sin and wrath (Keckermann *Syst. Sacros Theol.* 346). Christ suffered thus after the human nature, so that the man died, but “divine weight is added” (Wendel in *Collat. doctrin.* 211). The active and passive obedience must “not be torn apart”; “from the joining of the two full satisfaction arises” (Burmans *Synop. Theol.* IV, 19, 3). This satisfaction is vicarious (Leiden *Syn.* XXIV, 4), necessary (Cocceius *Summa Theol.* LXI, 5–10), and full (not just by acceptance [Turretini *Compend. Theol.* XIV, 10, 14]). In spite of some of the expressions used it involves no change in God: “Not that he transformed God ... from one who hated us to one who loved us” (Maresius *Colleg. Theol.* X, 41). It is universal in sufficiency but limited to the

先知工作包含了“神之真理的外部宣传”和“圣灵内在的启蒙”(Polanus VI, 29)。这一工作既是律法工作也是福音传播工作,由尚未道成肉身的基督和已经道成肉身的基督完成(见上述引文)。它不仅包括教义也包括异象和神迹,甚至包括祷告(Alstedtius *Theol. Scol.* 574)。它既可以(由门徒)间接完成也可以由基督直接完成(Leiden *Syn.* XXVI, 41)。

祭司工作更需要进行详细的阐述。这项工作“和解的祭物和代求”(Olevianus *De subst. foed.* I, 3)。基督顺服神,献祭或赎罪既是主动的又是被动的。主动的顺从是指基督的生命的顺从,尤其是祂作为我们中的一员主动地顺服神(Wollebius *Christ. Theol. Compend.* 81)。被动的顺从包含了基督受难前、受难中和受难后所经历的所有苦难,基督通过经历这些苦难,承担了人类的罪,并忍受了神的忿怒(Keckermann *Syst. Sacros Theol.* 346)。因此,基督以人的身份受难,所以人子死了,却“增加了神性的分量”(Wendel in *Collat. doctrin.* 211)。主动和被动的顺从不应“分裂来看”;“完全的赎罪来自于两者的结合”(Burmans *Synop. Theol.* IV, 19, 3)。赎罪是替代性的(Leiden *Syn.* XXIV, 4)、必要的(Cocceius *Summa Theol.* LXI, 5–10)也是完全的(不仅仅是通过免债的方式实现的 [Turretini *Compend. Theol.* XIV, 10, 14])。尽管使用了不同的表述,但上帝未曾改变:“祂没有将上帝从一个恨我们的神变成一个爱我们的神”(Maresius *Colleg. Theol.* X, 41)。这种普世的救赎足以拯救所有人,但实际上只有神的选民获得了救赎:“足以救赎所有人……但只有选民得救”(Olevianus, 67-68)。代求也是基督祭司工作的一部分。这一工作分为两部

elect in efficacy: “For all sufficiently ... efficaciously only for the elect” (Olevianus, 67f.). Intercession is also part of the priestly work. This is twofold, the intercession in the days of humility and the intercession in glory (a Diest *Theol. Bibl.* 207). It consists “rather in things than in words” (Turretini XIV, 15, 13). This ministry is restricted to the elect (Heidegger XIX, 95).

The kingly work is specifically related to the exaltation of Christ which follows the central priestly work of his exinanition (self-humiliation). In its special sense (donative, economic, and dispensative) “the kingly office is to govern and preserve the church” (Wollebius, 79). It covers (a) vocation (both general and effectual) and (b) government. It is exercised by Christ as both God and man and is for ever (Heidegger XIX, 103, 112). It is now indirect (through rulers, pastors, etc.), but in heaven it will be direct (Leiden, *Syn.* XXVI, 52). It will not finally merge into the essential government of Christ as the eternal Logos but will change in form (Riissen), so that Wollebius can say: “The economic kingship he will exercise for ever” (VIII, 80).

D. Liberal Thinkers. As compared with the teaching of the Reformation churches, and indeed with the Roman Catholic restatement of Anselm or Thomas Aquinas, the humanist or liberal doctrines of the atonement purchase simplicity at the cost of fulness and profundity. Already at the end of the 16th cent. and the beginning of the 17th, various schools were foreshadowing things to come with their reductions. Grotius, for instance, abandoned true satisfaction for a new and

分,即在谦卑的日子中代求和在荣耀里代求 (a Diest *Theol. Bibl.* 207)。代求存在于“行动中而不是话语中”(Turretini XIV, 15, 13)。耶稣只为选民履行祭司的职分 (Heidegger XIX, 95)。

君王的工作具体指的是基督屈尊(谦卑地)完成祭司的中心工作后被天父高举。在君王的工作的特殊含义(捐赠的含义、实用含义和特权含义)中,“君王负责管理和保护教会”(Wollebius, 79)。这包括(a)恩召(一般恩召和有效恩召)和(b)统治。基督作为神和人永远肩负着这一职责(Heidegger XIX, 103, 112)。祂现在(通过统治者和牧师等)实行间接统治,但祂将来会在天上进行直接统治(Leiden, *Syn.* XXVI, 52)。这一工作不会像永恒的道那样最终与基督的必要统治结合在一起,而会变化形式(Riissen),所以荷列比乌说:“基督将永远掌控着祂的实用王权”(VIII, 80)。

*D. 自由主义思想者。*无论是与改革后的教会的教义相比较,还是与罗马天主教徒安瑟伦或托马斯·阿奎纳所重申的观点相比较,人文主义者或自由主义者关于赎罪的教义的表达更为简洁朴素,但却不够充实深刻。各学派早在16世纪末期和17世纪早期就在他们的总结中预示了将要发生的事。例如,格劳秀斯(Grotius)放弃真实的赎罪教义却赞成司各脱新提出的“免债”教义。格劳秀斯认为,既然律法和惩罚都是上帝的命令,那么上帝不受两者的束缚

juridical form of Scotus' "acceptilation." Since law and punishment are enactments, Grotius argued, God is not tied to them (*Defensio fidei* [1614], III, 60, 110). Salvation is by relaxation of the law, not satisfaction (311). This is not abrogation, for the interests of moral government must not be harmed (V). Instead, God accepts Christ's death as a nominal equivalent, a *quid pro quo* (VI). This is pure mercy, but God gives and accepts a ransom in which the deliverer bears something similar to the penalty, and the evil consequences of relaxation are thus averted (VI, VIII, IX). Although Grotius denies that this is formally acceptilation, and there are obvious differences, it amounts in fact to very much the same thing.

Some Arminians viewed the atonement along similar lines. They espoused substitution, but a substitute for the penalty rather than penal substitution. The term "offering" was thus preferred to "satisfaction." The offering might be called satisfaction in the sense of being pleasing, or satisfactory, to God's benevolence. Even the offering, however, was more a precondition of forgiveness than its basis, since, it was argued, God's justice could have required nothing more had this offering been the basis of forgiveness. As it is, however, forgiveness comes through faith and obedience; but it would not do so if Christ had not made His self-offering. In other words, once the condition of this offering has been met, God may now require faith and obedience, and those who believe and obey are forgiven.

Socinianism went even further, opening the door to the fully developed subjective

(*Defensio fidei* [1614], III, 60, 110). 救赎源自律法的松弛, 而不是源自赎罪 (311)。这不是废除, 因为上帝不允许损害德治的利益 (V)。但是, 上帝承认基督受难是名义上的赎罪等价物 (拉丁语 "a quid pro quo", VI)。这是完全的怜悯, 但祂赐予并悦纳了赎价, 从而使救世主承受了类似于惩罚的苦难, 因此免于承受放纵的恶果 (VI, VIII, IX)。虽然格劳秀斯否认, 这是正式的免债, 两者之间显然存在差异, 但实际上, 它们是完全是一回事。

一些阿米尼乌斯派教徒在看待赎罪时也遵循类似的原则。他们赞成代赎, 但认为基督代替了惩罚而不是代为受罚。因此, 他们更愿意将“祭物”理解为“赎罪”。从蒙神悦纳和令神满意的意义上说, 祭物可以被称为赎罪。不过, 祭物是获得上帝宽恕的前提而不是获得宽恕的根据, 因为人们争论说, 如果祭物是蒙神宽恕的根据, 那么公义的上帝不该有更多的要求。但实际上, 赦罪来自于信心和顺从; 然而, 如果基督不献上自己作为祭物, 上帝就不会赦免世人的罪。换句话说, 当这祭物献给上帝时, 上帝就会要求世人怀有信心, 并顺从祂, 只有信靠和顺从上帝的人才能被神宽恕。

索齐尼派的教义更为极端, 他们开创了完全从主观角度理解赎罪的先河, 这也

understanding that has dominated liberal Protestantism. Like Grotius, Socinus argued that justice is not essential. It depends, as mercy also does, on God's will (*Praelectiones theologicae* [1609], XVI). A doctrine of satisfaction makes the mistake of upholding justice at the expense of mercy (XVIII). In any case, substitution is impossible for Socinus, since punishment is personal. At the most, only a substitute for the penalty might be offered (XVIII). It is to be argued against penal satisfaction (a) that Christ's death was not eternal (*loc. cit.*), (b) that Christ's obedience cannot be vicarious, since he also owed obedience (*loc. cit.*), (c) that imputation by faith is self-contradictory (*De Christo Salvatore* [1594], IV, 3), and (d) that satisfaction destroys sanctification (*loc. cit.*). Atonement is secured instead by penitence and a will to obey. The role of Christ's death is that of an example of obedience.

The subjective view naturally found support and expression in the various anthropocentric theologies of the age that followed. Thus the German Neology taught that the force of Christ's death is to be found in its example and inspiration. Kant in his clumsy jargon specifically attacked and rejected an objective atonement; according to his moral subjectivism man must first earn forgiveness by doing his duty, and then God will grant it to him (*Religion Within the Limits of Reason Alone* [1793]). Schleiermacher was more profound. Christianity is the basic and true religion because it perceives the antithesis between God and man, and synthesis or reconciliation is achieved in Christ the God-man. As always in Schleiermacher,

影响了自由的新教徒。苏西尼(Socinus)和格劳秀斯都认为公义不是必要的。公义和怜悯都依赖于上帝的自由意志(*Praelectiones theologicae* [1609], XVI)。赎罪的教义错误地认为秉公行义以牺牲怜悯为代价(XVIII)。总之,苏西尼认为代赎是不可能的,因为世人必须亲自受罚。至多可以献上代替惩罚的祭物(XVIII)。驳斥代为受罚的观点如下,(a)基督受难并不是永久的(见上述引文),(b)基督的顺从是不能替代的,因为祂也必须顺从上帝(见上述引文),(c)因信归罪是自相矛盾的(*De Christo Salvatore* [1594], IV, 3), (d)赎罪玷污了基督的圣洁(见上文引文)。世人因悔罪和顺从上帝的意志得以赎罪。基督受难是顺从的典范。

人们自然可以在随后时代的各种人类中心论的表述中找到支撑这种主观观点的证据。因此,德国的新教义教导人们,人们应该在基督受难的典范和启示中寻找基督受难的影响。康德(Kant)用不得当的术语专门批判和驳斥了客观赎罪;根据他的道德主观主义观点,世人必须首先通过尽责赢得宽恕,然后上帝才会宽恕他们(*Religion Within the Limits of Reason Alone* [1793])。施莱尔马赫(Schleiermacher)的表述更为深奥。基督教是最简单的宗教也是真实的宗教,因为它认识到了神与人之间的对立,世人在神人合一的基督里与神结合或和好。然而施莱尔马赫始终认为,这一教义最终不过是一种内在状态的描述(*Speeches V*)。莫里斯(F. D. Maurice)无论如何都反对永罚,但他并没有提出多少可供我们借鉴的客观观点。里切尔

however, the doctrine is finally no more than a description of the inner state (*Speeches V*). F. D. Maurice, who in any case objected to eternal punishment, could find little place for an objective work for us. Ritschl, with his value judgments, presented what is in many ways a new version of acceptilation. The historical death of Jesus has the value of an act of reconciliation. In this case, however, the value is for us rather than for God, so that the essence and effect are inward. The new historicism thus turns out to be an old subjectivism. Bushnell emerged as another prominent proponent for understanding the atonement in terms of moral influence. Rashdall in the 20th cent., in his learned but biased Bampton Lectures entitled *The Idea of the Atonement in Christian Theology* (1920), castigated the immoralities and irrationalities of all objective understandings and came out strongly for atonement by the combined example and effect of the obedience of Jesus, which carried Him to the cross. Ironically the ink was hardly dry on Rashdall's rational subjectivism before a far-from-rational existentialism was beginning to find the atonement in the transition from death to life, or darkness to light, of which Christ's historical death and (less than historical) resurrection are little more than symbols or ciphers, even if it is the preaching of these that produces the result (Bultmann). Perhaps the logical end of subjectivism is the complete absorption of God in Death-of-God theology, in which God achieves total immanence by the crucifixion, and there is thus a universal or even cosmic atonement by identification of God and man or God and creation. But this is after all only a variation of the triadic theme of

(Ritschl) 通过自己的价值判断, 以各种不同的方式提出了一种新的免罪观点。历史上基督受难实现了神人复和。但是, 在这种情况下, 基督受难对我们而不是对神有价值, 所以这种实质和影响是向内的。因此, 新历史主义变成了陈旧的主观主义。布什内尔 (Bushnell) 也坚决拥护根据道德影响理解赎罪。生活于 20 世纪的拉希达尔 (Rashdall) 在带有偏见的班普顿学术讲座 (名为 *The Idea of the Atonement in Christian Theology* (1920)) 中严厉批评道, 所有关于赎罪的客观观点都是不道德的, 不理性的, 他坚决拥护耶稣顺从神的榜样和顺从的影响共同实现了赎罪, 而耶稣却因此被钉了十字架。讽刺的是, 拉希达尔的理性主观主义刚提出不久, 一种完全不理性的存在主义就开始在由死到生或由黑暗到光明的过渡中寻找赎罪的教义, 并认为历史中基督的受难和复活 (复活可能是不太真实的历史) 仅仅是一种异兆或密码, 虽然关于基督受难和复活的传道产生了这种效果 (Bultmann)。或许主观主义的逻辑终点是将上帝完全融入上帝受难的神学理论中, 根据这一理论, 上帝以钉十字架实现了无所不在, 因此藉着鉴别上帝和人或上帝和创造, 普世的救赎甚至是万有的救赎得以最终实现。但这毕竟与施莱尔马赫以及同时代的谢林 (Schelling) 和黑格尔所提出的三位一体概念大同小异。

Schleiermacher and his contemporaries
Schelling and Hegel.

E. Conservative Theologians. A survey of the liberal and predominantly subjective presentations might suggest that the older emphases have been completely ousted. In reality, however, this is not the case. Throughout the last two centuries the objective view has found vigorous champions both in traditional forms and also in attempted reformulations. Furthermore, the basic NT evidence has received a new and better attention than in a sketch like Rashdall's. Both studies of individual words, as in *TDNT*, and also more general accounts, such as Leon Morris' *Apostolic Preaching of the Cross* (3rd ed. 1965), have confirmed that an objective and even a substitutionary doctrine is not a later invention of theology, nor even a Pauline peculiarity, but an inherent part of the total event, record, and interpretation of Christ's saving work.

Among proponents of a penal understanding one might refer first to J. K. Mozley, who concludes his competent and comprehensive survey by stating: "I do not therefore think that we need shrink from the fact that Christ bore penal suffering for us and in our stead" (*Doctrine of Atonement* [1915, 1947], p. 216). Denney, too, has an able and forthright presentation of the objective work for us: "I do not know of any word which conveys the truth of this [Paul's teaching] if 'vicarious' or 'substitutionary' does not" (*Death of Christ*, p. 126). In his well-known work, *Theory of the Atonement*, Dale contends that Christ's death is "the objective ground on which the sins of men are

E. 守旧神学家。人们对自由主义观点和占主导地位的主观观点的调查可能表明守旧观点已经被完全取代。但现实情况并非如此。在过去的两个世纪，传统形式的客观观点大获全胜，也曾试图再度兴起。而且基本的新约证据开始得到了更多的关注，而不是像拉希达尔那样一笔带过。有的作品研究单个词语（如 *TDNT*），有的则注重整体描述（如 Leon Morris' *Apostolic Preaching of the Cross* [1965 年第 3 版]），这两种研究都证明客观赎罪乃至代赎的教义并不是后来出现的学说，也不是使徒保罗偏爱的教义，而是整个事件的固有成分，也是对基督救赎工作的记录和解读。

第一个支持代为受罚观点的人可能是莫兹利 (J. K. Mozley)，他总结了她的充分完整的调查，说道：“因此，我认为我们不应该回避基督为我们且代替我们受罚的事实”（*Doctrine of Atonement* [1915, 1947]，216 页）。丹尼 (Denney) 也曾直截了当地提到了基督代我们赎罪的工作：“我认为，如果‘代赎’或‘替人赎罪’都不能表达这一真理[保罗的教导]，那么其他任何词也都无法做到”（*Death of Christ*，126 页）。戴尔 (Dale) 在他的著名作品（*Theory of the Atonement*）中争论道，基督受难是“人类的罪被赦免的客观依据”，也表明“人类服从那为谴责人类的公义律法的权柄”。由于祂为我们赎罪以及我们与祂的关系，由于祂使我们的苦难成为祂的苦难，也由于所有信靠

remitted” as “an act of submission to the righteous authority of the Law by which the human race was condemned.” This act atones in virtue of Him who did it, our relation to Him, His making our sufferings His own, and its imposing of a similar obligation of submission on all who believe in Him. Being performed in our stead, it is really ours. Furthermore, Christ’s death is also the objective ground of remission, because it makes possible the restoration of the original relation to God that sin had dissolved and the loss of which was the supreme penalty of transgression. Again, it is the objective ground in that “it involved the actual destruction of sin.” Finally, it is the objective ground because God’s righteousness was revealed in such sort that God “endured the penalty instead of inflicting it” (pp. 430ff.). Along rather different lines R. L. Ottley, while defending the thought of Christ as substitute, emphasizes the enclosing or including of all men in Him by reason of the Incarnation (*Doctrine of the Incarnation*, II [1896], 315). W. Temple, in his essay in *Foundations* (1912), pp. 252–58, follows a similar line of thought. Christ is not just one man but man generically, so that what He does, all do in Him. Even the ancient redemption or liberation view has been revived in *Christus Victor* (1935), a fine book by G. Aulen, who points out that for all the curious distortions it suffered, this understanding expresses the sound and biblical concept of the active and triumphant Christ.

Already in Aulen’s book we are perhaps more in the realm of restatement rather than reiteration of the traditional objective teaching. In this area the 20th

世纪的人都和祂一样顺从神，所以基督受难可以代我们赎罪。祂既代表我们，也是我们中的一员。而且，基督受难也是蒙神赦罪的客观依据，因为它使我们与神恢复了原来的关系，罪孽曾破坏了神人关系，丧失这种关系是对犯罪者的最大惩罚。此外，它也是“实际消除罪孽”的客观依据。最后，它是客观依据，因为上帝以此揭示了祂的义，上帝“承受了所有的惩罚，而不是让世人遭受惩罚”（430 页起）。奥特雷（R. L. Ottley）给出了截然不同的理解，虽然他也为基督代赎的观点辩护，但他强调由于基督道成肉身，所以所有人都被包含在基督里（*Doctrine of the Incarnation*, II [1896], 315）。坦普尔（W. Temple）在他的文章（*Foundations*[1912], 252–258 页）中表达了类似的观点。基督不只代表一个人而是代表所有的人，所以所有人都在基督里做了祂所做的事。奥伦（G. Aulen）甚至在他的优秀作品（*Christus Victor*[1935]）中重现了古时的救赎或解放的观点，并指出人们因好奇歪曲了这一教义，这种理解展现出了《圣经》中的一个合理观念，即一个积极和得胜的基督。

当我们读奥伦的书时，我们或许更像是被置身于重述的领域内，而不是在重述传统的客观教义。这一领域在 20 世纪取得的成果比上一个世纪取得成果更

cent. has perhaps been a more fruitful period than its predecessor. At the beginning, R. C. Moberly in his *Atonement and Personality* (1901) made an important if not entirely successful attempt to present Christ's work more in terms of vicarious penitence than vicarious punishment. This preserves the equation of Christ and mankind, and undoubtedly has the twofold merit (1) of doing greater justice to the life as well as the death of Christ, and (2) of making a firmer link with the repentance required and evoked in us. More traditionally but with great freshness and force, P. T. Forsyth (e.g., *Cruciality of the Cross* [1909, 1965]) contends that the work of Christ, if not precisely penal, is a substitutionary cost-bearing. His thought would seem to be that sin, like crime, involves cost. Hence, even though forgiveness is freely bestowed in love, the cost has to be paid by the one who forgives. God carries the cost for us in the expiatory work of Christ. At many points this obviously merges into a penal understanding. The cost of sin, which is death, has the characteristics, not of a blow to God, but of a penalty or consequence for sinners themselves. Yet God Himself absorbs it.

A new and powerful voice rang out across the theological world with the publication of Emil Brunner's *The Mediator*. Here Brunner sees and discusses two great lines of understanding in Scripture, the legal one with Christ's death as penalty and the cultic one with Christ as sacrifice. Brunner himself develops the doctrine along both lines. If he maintains a certain caution—these are interpretations rather than the fact itself—he stands firmly by

丰富。首先，莫伯利 (R. C. Moberly) 在他的作品 (*Atonement and Personality*[1901])中做了一个重要但不一定完全成功的尝试，他试图更多地从代世人赎罪而不是代世人受罚的角度展现基督的工作。这就将基督与世人等同看待，无疑具有两重价值 (1) 使基督的生和死产生了更多的义 (2) 与基督所要求和唤起的悔改建立起更为稳固的联系。福赛斯 (P. T. Forsyth) 的表述更为传统，但也更为新奇有力，他在他的作品 (如 *Cruciality of the Cross* [1909, 1965]) 中争论道，严格地讲，基督的工作如果不是代为受罚，就是在代世人赎债。他似乎认为罪和罪行一样，需要人们为之付出代价。因此，尽管只是因为上帝的慈爱，世人得到了祂的宽恕，但是罪的代价还是要由那宽恕世人的上帝来承担。上帝通过让基督代赎为我们背负了罪的代价。从多个层面上讲，这种观点与基督代为受罚的观点一致。罪的代价就是死亡，它的特点不是上帝受罚，而是罪人本人因罪受罚。但是上帝却独自承受了罪的后果。

埃米尔·布伦纳 (Emil Brunner) 出版的作品 (*The Mediator*) 在神学界引发了新的轰动。他从两个重要的方面理解和讨论了《圣经》中的赎罪，从律法方面讲，基督受难是一种惩罚，从宗教礼仪方面讲，基督献了赎罪祭。布伦纳根据这两个方面发展了赎罪的教义。他始终保持谨慎——这些教义都是解释而不是事实，他坚决拥护基督赎罪的客观事实。基督为我们做了工，从而实现神人和好。《圣经》从律法和宗教礼仪两个方面呈现了这一点，我们从这两个方

the objective reality of the fact. Christ did something for us in accomplishment of our reconciliation with God. This is presented in legal and cultic analogues in Scripture, and it is along such lines that we can best understand it.

An even more comprehensive and searching restatement, with a bolder emphasis on vicariousness, is to be found in Barth's volume on reconciliation in *CD* (IV/1–3). Barth combines many themes here: the execution of election; the fulfillment of the covenant; the Incarnation and Christ's role as very God, very man, and God-man; justification, sanctification, and vocation; the gathering, upbuilding, and sending of the Church; the faith, love, and hope of the individual Christ. His basic scheme is the traditional Reformed one of the triple office of Christ, but he rearranges the order. Christ does His priestly work as the Son of God, the Lord who has become a servant; He does His kingly work as the Son of man, the servant who is exalted to be Lord; and He does His prophetic work as the victorious God-man, the true witness and guarantor. All these are essential parts or aspects of the one work of reconciliation. So far as the death of Christ is concerned, Barth allows with Brunner that one might follow a cultic or indeed a military or financial model, but even though this is Christ's priestly work, Barth himself prefers the judicial model. Christ is the judge, judged in our place and establishing judgment and justice. Quite naturally, this presentation is strongly penal, but the real heart of it—and this would apply in the other categories too—is the representative, vicarious, and substitutionary work of Christ as very God made man, living the

面最能理解赎罪的教义。

巴特 (Barth) 创作的关于神人复和的作品 (*CD*[IV/1–3]) 中给出了更为全面和透彻的阐述, 他的作品更为强调代赎的概念。巴特在他的作品中整合了许多主题: 拣选的完成; 圣约的应验; 道成肉身和基督作为真正的神、真正的人和神人合一者的角色; 称义、成圣和恩召; 教会成员的聚集、教会的建立和门徒的派遣; 信心、爱心和基督的盼望。他仍以传统改革宗所提出的基督的三重职分为基本框架, 只是重新安排了这三重职分的顺序。基督以圣子的身份完成祭司的工作, 我们的主变成了仆人; 祂以人子的身份完成君王的工作, 父将祂从仆人高举成我们的主; 祂以得胜的神人合一者的身份完成先知的工作, 祂变成了真实的见证者和保证者。这些工作是神人复和工作的重要组成部分或必要方面。至于基督受难, 巴特赞同布伦纳的说法, 认为人们可以遵照这个祭礼上的典范, 或者说实际是军事或财政上的典范, 然而, 尽管这是基督的祭司工作, 但巴特却更倾向于认为这是一个审判上的典范。基督是审判者, 却代替我们受审, 从而成就了审判和公义。这种描述自然包含重罚的含义, 但是真正的要点在于道成肉身的基督是世人的代表, 祂代世人受罚和赎罪, 过着我们本该过的顺从生活, 也因我们本该遭受的死刑而受难, 这就相当于我们在基督里也做了同样的事, 这个要点也适用于其他范畴。替代的概念同样可以应用到基督作为人子所完成的君王工作上, 祂身为君王却过着顺从的生活, 所以我们也因此在基督里过着圣洁的生活; 祂从死里复活获得永生, 所以我们也因此在基督里获得了永生。虽然巴特留下了一个

obedient life we ought to live and also dying the penal death we ought to die in order that these may be ours in Him. The same vicariousness applies to the kingly work of Christ as Son of man, both in the life of royal obedience that He lived in order that our life may be sanctified in Him, and also in His raising up to eternal life which may equally be ours in Him. Objectively, Barth's stress on Christ for us leads him to stress also the universal reality of the atonement, although he leaves as an open question, subject to the sovereignty of the Spirit, whether or not all men enjoy its benefits.

On balance one may say that while the temper of much Protestant theology has been that of anthropocentric subjectivity, the objective presentation has not only held its own but has in fact displayed far greater force, freshness, and versatility. Apart from the existentialist variations, more recent subjective statements have been little more than stale and platitudinous repetitions that answer to the biblical data only by discarding the biblical norm. The main reaction either to solid biblical expositions or to vast and penetrating reinterpretations, such as that of Barth, is to ignore them. Of course, an objective understanding does not itself see a rival but rather a friend and complement in the subjective understanding. The work for us can and must and does push on to the work in us. Only when the work in us tries to stand on its own feet, to renounce the prior and underlying work for us, does the dispute arise, whose only consequence is a necessary qualifying of the work in us. Yet even though this seems plain enough, it is unlikely that the plea for an independent work in us will be

未解决的问题,即如果所有人都服从圣灵的权柄,那么他们是否都能得到基督救赎的益处,但客观地讲,巴特强调基督为我们所做的工作,也就是在强调普世救赎的现实。

总而言之,人们可以说,虽然很多新教神学具有人类中心论的主观性特点,但是客观的陈述不仅能够表达自己的观点,而且实际上展现出了更强的力量、更多的新鲜感和用途。除了存在主义者的不同论述,更新的主观陈述仅是在通过背弃圣经标准对圣经资料进行陈词滥调式的重述。无论是坚实的圣经阐述,还是大量透彻的重新解释(如巴特的解释),人们的主要反映应该是忽视它们。当然,客观理解不会与主观理解对立,而会将其作为一种支持和补充。上帝为我们所做的工作可以而且必然推动上帝在我们里所做的工作。只有当在我们里所做的工作试图独立存在,并抛弃先前为我们所做的根据工作时,才会出现争论,而争论的唯一结果是在我们里所做的工作必然得到认可。尽管这已经表述地足够直白,但是只有当神学家放弃“前哥白尼学说”的错误观念,不再认为上帝以人类为中心,而是认为人类以上帝为中心时,才会抛弃在我们里独立工作的要求。人类中心论没有摆正上帝在这一理论中的位置,因此无法合理解释上帝为我们所做的工作。以神为中心的理论真实摆正了人的位置,因此真正摆正了上帝在世人里所做的工作。

abandoned unless theologians recover from the “pre-Copernican” illusion that God revolves around man instead of man around God. An anthropocentric theology has no proper place for God, and therefore for the work of God for us. A theocentric theology assures to man, and therefore to the work of God in man, a true and proper place.

Bibliography.—G. Aulen, *Christus Victor* (1935); K. Barth, *CD*, IV/1–3; E. Brunner, *The Mediator* (Eng. tr. 1934); H. Heppe, *Reformed Dogmatics* (1950)—esp. for many works from 17th cent.; J. N. D. Kelly, *Early Christian Doctrines* (1958); *LCC*, V-XI; H. Rashdall, *Idea of Atonement in Christian Theology* (1920); P. Schaff, *Creeds of Christendom* (1938). For details consult also works mentioned in the article.

G. W. BROMILEY

ATONEMENT, DAY OF

[Heb. *yôm hakkippurîm*—lit. ‘day of the covering over,’ i.e., ‘day of appeasement’]. The fourth of the five annual feasts of preexilic Israel.

The name *yôm hakkippurîm* (more familiarly Yom Kippur) is derived from the Heb. noun *kôper*, “ransom” or “hush money” (Ex. 30:12; 1 S. 12:3; KoB, p. 453; R. Laird Harris, *Bulletin of the Evangelical Theological Society*, 4 [Apr. 1961], 3). KoB comment that “the aim of [*kipper*] ... always is to avert evil, especially punishment” (p. 452). Yom Kippur was the day above all others on which Israel, as a nation, sought the propitiation of the God against whom they had sinned, together with the consequent blessing of His forgiveness and of reconciliation to Him.

书目——G. Aulen, *Christus Victor* (1935); K. Barth, *CD*, IV/1–3; E. Brunner, *The Mediator* (1934 年英译本); H. Heppe, *Reformed Dogmatics* (1950)—尤其是 17 世纪的许多作品; J. N. D. Kelly, *Early Christian Doctrines* (1958); *LCC*, V-XI; H. Rashdall, *Idea of Atonement in Christian Theology* (1920); P. Schaff, *Creeds of Christendom* (1938)。有关具体内容, 也可参考本词条中提到的作品。

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ATONEMENT, DAY OF 赎罪日

【希伯来语: *yôm hakkippurîm*——字面意思是“遮盖日”, 即“赎罪日”】。被掳前以色列五大节期中的第四个节日。

yôm hakkippurîm (更为常见的形式是 Yom Kippur) 一词源自希伯来名词 *kôper*, 意思是“赎价”或“封口费”(出 30:12; 撒上 12:3; KoB, 453 页; R. Laird Harris, *Bulletin of the Evangelical Theological Society*, 4 [1961 年四月], 3)。KoB 评论说, “赎罪 [*kipper*] 的目的……始终是为了消除罪恶, 尤其是为了躲避惩罚”(452 页)。赎罪日 (Yom Kippur) 是以色列民族最重要的节日, 以色列人曾因犯罪违背神, 他们想要平息神的忿怒, 希望能够蒙恩得神的宽恕, 与神和好。

The Day of Atonement fell on the tenth day of the seventh month (Tishri = Sept./Oct.), nine days after the Feast of Trumpets and five days before the coming of Tabernacles, or Ingathering. This last feast had been revealed to Israel at the time of its arrival at Sinai (Ex. 23:16; cf. 19:1), late in the spring of 1446 B.C. according to one system of biblical chronology. Soon thereafter, according to Ex. 30:10 (directions for the construction of the altar of incense), Aaron was instructed to make an atonement once a year on the horns of the altar with the blood of “the sin-offering of atonement.” But not until the following year, after the completion of the tabernacle (Ex. 40:17; Nu. 10:11), was full divine revelation granted to Moses concerning the Day of Atonement (Lev. 16).

赎罪日在七月（提斯利月，即九月或十月）的第十天，吹角节前九天，住棚节或收获节前五天。根据一个圣经编年史中的记载，赎罪日是公元前 1446 年春末以色列人到达西奈山时，神向他们揭示的最后一个节日（出 23:16；参：出 19:1）。根据《出埃及记》30:10 中的记载（建造香坛的命令），此后不久，神指示亚伦每年要用“赎罪祭牲”的血在坛的角上行一次赎罪之礼。但直到第二年会幕建成之后（出 40:17；民 10:11），关于赎罪日的启示才完全揭示给摩西（利 16）。

- I. Its Institution
 - A. Position in Leviticus
 - B. Legal Enactment, Lev. 16
 - C. Unity of the Chapter
- II. Significance
 - A. Contemporary Symbolism
 - B. Typology
- III. History
 - A. Relative Silence of the OT History
 - B. Historicity
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- I. 赎罪日的确立
 - A. 赎罪日在《利未记》中的位置
 - B. 《利未记》16 章中关于赎罪日的律法
 - C. 《利未记》16 章中表述的一致性
- II. 赎罪日的重要性
 - A. 同时代中赎罪日的象征物
 - B. 赎罪日的预表
- III. 赎罪日历史
 - A. 赎罪日在旧约历史中的相对沉默
 - B. 赎罪日的史实性
 - C. 赎罪日的后续发展

I. Institution.-A. Position in Leviticus. Chapter 16 occupies a well-established place in Leviticus. This “book of life” has as its purpose the presentation of God’s “judgments: which if a man do, he shall live in them” (18:5). Thus, even as the salvation of men involves both God’s acts

I. 赎罪日的确立。 A. 赎罪日在《利未记》中的位置。《利未记》第 16 章在《利未记》中占有重要地位。这本“生命之书”旨在让人们守神的“典章：人若遵行，就必因此活着”（利 18:5）。因此，世人的救赎包括神救赎的行为和世人通过忠实于神对救赎的回应，所以《利

of redemption and man's own response of appropriation through sincere commitment to Him, so Leviticus contains two parts: On the way of access to God (chs. 1-16) and on the way of living for God (chs. 17-27, holiness according to ceremonial, moral, and devotional standards). The former, which describes the propitiation of God's wrath through sacrifice (chs. 1-7), intercession by a priestly ministry (chs. 8-10), and the purification of God's people (chs. 11-15), is climaxed by a visible enactment of reconciliation: the Day of Atonement service (ch. 16). Lev. 16:1 refers back to the events of ch. 10. (This, however, does not mean that ch. 16 has been displaced by an interpolation, chs. 11-15. It implies merely that both sections, chs. 11-15 and ch. 16, were revealed shortly after ch. 10. Even critical scholars recognize that the position occupied by chs. 11-15 "is a thoroughly appropriate one" [S. R. Driver, *intro to the Literature of the OT* (9th ed. 1913), p. 46].) A clear transition, moreover, to the thoughts of Lev. 16 appears in 15:31 with its mention of the uncleanness of the Israelites, which contaminates the dwelling place of Yahweh that is in their midst (cf. 16:16-20).

B. Legal Enactment, Lev. 16. Lev. 16:1-28 contains instructions given by Yahweh to Moses for his brother Aaron (vv. 1f.). (1) Verses 1-10 contain presuppositions, preparations, and summary statements of the ceremonies on the Day of Atonement. According to vv. 1f. Aaron is not allowed to enter the holy place at any time whatever, lest he die as did his sons with their unholy fire offering (cf. Lev. 10:1ff.); vv. 3-5 tell what is necessary for the ceremony: for Aaron four things—a

未记》也包含了两部分内容：走近神（利 1-16）和为神而活（利 17-27，仪式标准、道德标准和敬虔标准中的圣洁）。走近神描述的是藉献祭平息神的忿怒（利 1-7）、藉祭司职分代求（利 8-10）和神的子民洁净自身（利 11-15）的过程，人们通过遵守看得见的和好的律法最终走近神，也就是在赎罪日侍奉（利 16）。《利未记》16:1 重新提及了《利未记》10 章中的事件。（但这并不意味着第 16 章可以被第 11 至 15 章中插入的内容取代，仅仅意味着第 11 章至 15 章和第 16 章这两部分内容都是在第 10 章之后不久被揭示出来的。甚至连评判学者都认为第 11 至 15 章所处的位置是“完全恰当的”[S. R. Driver, *intro to the Literature of the OT* (1913 年第 9 版), 46 页]。）此外，《利未记》15:31 中提到了以色列人的污秽，在他们中间的耶和华的居所也因此被玷污，这节经文显然过渡到《利未记》第 16 章的思想（参：利 16:16-20）。

B. 《利未记》16 章中关于赎罪日的律法。《利未记》16:1-28 中包含了耶和华让摩西转告给他哥哥亚伦的命令（利 16:1-2）。(1) 《利未记》16:1-10 包含了赎罪日祭礼的前提、准备和总结性描述。根据《利未记》16:1-2 中的描述，亚伦不可随时进至圣所，以免他像他的儿子们那样因献上不圣洁的燔祭而死亡（参：利 10:1 起）；《利未记》16:3-5 中提到了祭礼的必需品：要求亚伦带来四件东西——一只公牛犊为赎罪祭（参：利 16:6, 11:14-15, 27）、一只公

young bullock as a sin offering (cf. vv. 6, 11, 14f., 27), a ram for burnt offering (cf. v. 24), sacred garments (cf. vv. 23, 32), a bath; for the congregation—two goats, one for a sin offering and the other for a scapegoat (cf. vv. 7–10, 15–22, 25, 27f., 32f.) and a ram as a burnt offering (cf. v. 24). The passages in parentheses show how closely the succeeding parts of this account are connected with this introductory part.

In other parts of Leviticus also it is often found that the materials used for the sacrifices are mentioned first, before anything is said in detail of what is to be done with this material. Cf. 8:1f. with vv. 6–26 and 9:24 with vv. 7–18. In v. 6 Aaron's sin-offering bullock is to be used as an atonement for himself; vv. 7–10 refer to the two goats: they are to be placed at the door of the tent of meeting (v. 7); lots are to be cast upon them for Yahweh and Azazel (v. 8); the first is to be prepared as a sin offering (v. 9); the second, while not an offering, is yet to be used for atonement by being sent into the desert (v. 10).

(2) Verses 11–24 describe the ceremony itself and give fuller directions as to how the different sacrificial materials mentioned under (1) are to be used by Aaron. Verses 11–14 speak of the atonement for Aaron and his house—v. 11 of his sin-offering bullock to be killed; v. 12 of burning coals from the altar and incense to be placed behind the veil; v. 13 of the cloud of incense to be made in the holy of holies over the mercy seat so that Aaron is protected from the danger of death; v. 14 of Aaron's second passing within the veil, with some of the bullock's blood to be sprinkled on and in

绵羊为燔祭（参：利 16:24）、一件圣服（参：利 16:23, 32）和一次圣水洗身；要求百姓带来两只羊，一只为赎罪祭，另一只为阿撒泻勒的羊（参：利 16:7-10, 15-22, 25, 27-28, 32-33），并献上一只公绵羊为燔祭（参：利 16:24）。插入的段落表明后面的描述与介绍部分有密切的联系。

人们经常可以在《利未记》的其他部分中看到，经文中首先提出一些可以用来献祭的牲畜，然后才详细阐述怎样使用这些祭物。人们可以将《利未记》8:1-2 与《利未记》16:6-26 进行比较，并将 9:24 和 16:7-18 进行比较。在《利未记》16:6 中，亚伦献上了公牛作为赎罪祭；《利未记》16:7-10 中提到了两只公羊：他们被安置在会幕的门口（利 16:7）；为这两只羊拈阄，一阄归与耶和华，一阄归与阿撒泻勒（利 16:8）；第一只献为赎罪祭（利 16:9）；第二只不是为了献祭，而是用来赎罪，要打发人送到旷野去（利 16:10）。

(2) 《利未记》16:11-24 描述了祭礼，并为亚伦怎样使用（1）中的不同祭物提供了更为完整的指示。《利未记》16:11-14 中的经文提及亚伦为他和本家赎罪——《利未记》16:11 中提到，他献上了公牛作为赎罪祭；《利未记》16:12 中提到，他从坛上盛满火炭，又拿香料，都带入幔子内；《利未记》16:13 中提到，使香的烟云遮掩法柜上的施恩座，免得亚伦死亡；《利未记》16:14 中提到，亚伦再一次进入幔子内，取些公牛的血，用指头弹在施恩座的东面和前面。《利未记》16:15-19 提到了为会众赎罪的第一只公山羊，《利未记》16:15, 16 a 中提到亚伦第三次进入幔子内，《利

front of the mercy-seat. Verses 15–19 prescribe the ceremony with the first, the sin-offering goat, for the congregation—vv. 15, 16a, Aaron enters a third time within the veil, and the ceremony described in v. 14 is directed also to be carried out with the goat, as an atonement for the inner sanctuary, cleansing it from blemishes; v. 16b, the same thing is directed to be done in regard to the holy place; v. 17, no one is permitted to be present even in the holy place when these ceremonies transpire; vv. 18f., the altar too is directed to be cleansed by an atonement with some of the blood of both sin-offering animals. Verses 20–22 prescribe the ceremony with the second, the scapegoat, for the congregation—v. 20 directs it to be brought in; v. 21, the transfer of guilt takes place as Aaron confesses all Israel’s sins over its head; v. 22, the goat is sent away, an “escape goat,” carrying the nations’s guilt into the uninhabited desert. Verses 23f. mark the concluding act as Aaron takes off his linen garments, bathes in the holy place, resumes his usual priestly garments, and presents the burnt-offering rams for himself and his people.

(3) Verses 25–28 are explanatory, with four additional directions—v. 25, the fat of the sin offering is directed to be consumed on the altar; v. 26, he who has taken away the second goat must wash his clothes and bathe himself, and only then is he permitted to enter the camp; v. 27, the flesh and stomach contents of the sin-offering animals are to be burned outside the camp; v. 28, the one who burns them must wash, as in v. 26.

(4) Verses 29–34. Over against sections

未记》16:14 中描述的祭礼也需要宰公山羊在至圣所内赎罪，“因会幕在他们污秽之中，也要照样而行”；《利未记》16:16 b 中提到，亚伦同样需要在至圣所行赎罪之礼；《利未记》16:17 中提到，当他进至圣所赎罪的时候，任何人不准进入那里；《利未记》16:18-19 中提到，要取赎罪动物的血，洁净了坛，从而为人赎罪。《利未记》16:20-22 中规定了为会众献上第二只阿撒泻勒羊，《利未记》16:20 要求献上公山羊为会众赎罪；《利未记》16:21 中描述说，当亚伦承认以色列的罪孽，并把这罪归在羊头上时，罪就转移了；《利未记》16:22 中说，这羊被放在了旷野，成为了“替罪羊”，这羊担着以色列的罪孽，被带到了无人之地。《利未记》16:23-24 中描述了亚伦祭礼最后的行为，他把进至圣所时穿的衣服脱下，在圣处用水洗身，穿上他祭司的衣服，把自己和燔祭和百姓的燔祭献上，为自己和百姓赎罪。

(3) 《利未记》16:25-28 是一段解释性经文，另外给出了 4 条命令——《利未记》16:25 中描述说，赎罪祭牲的脂油要在坛上焚烧；《利未记》16:26 中描述说，那放第二只羊的人要洗衣服，用水洗身，然后可以进营；《利未记》16:27 中描述说，赎罪祭牲的皮、肉和粪要在营外用火焚烧；《利未记》16:28 和 16:26 中的描述相同，焚烧的人要用水洗衣服，用水洗身。

(4) 《利未记》16:29-34。这部分经文

(1)–(3) (vv. 1–28), a fourth (vv. 29–34), phrased in the 2nd person plural, is addressed to the congregation. In vv. 29–31, the demand is made that Israel “afflict their souls,” a general expression for self-humiliation (cf. Dt. 8:2f., 16; Nu. 30:13), signifying sincere repentance. It might include such elements as bowed heads, prayer, fasting, or the use of sackcloth and ashes (Ps. 35:13; Isa. 58:3–6); cf. Ezr. 8:21, “a fast, that we might humble ourselves” (RV). The OT, however, never specifically legislates a regular fast (see FAST, FASTING). The congregation was also to observe “a sabbath of solemn rest,” by abstaining from all work on the tenth day of the seventh month. In vv. 32–34, a number of directions are given, summarizing the previous statements; and in v. 34 the service is declared to be an everlasting statute, an annual Day of Atonement for all sins.

C. Unity of the Chapter. An attempt is made by almost all modern critics to destroy the above-demonstrated unity of Lev. 16. The general critical approach is to distinguish three rituals: a purification ceremony, making possible the high priest’s entry into the most holy place (vv. 1–6, 34b; R. H. Pfeiffer includes vv. 1–4; 6 [11], 12–13, 23–24a, 34b, under “P” [Priestly Code, secondary], p. 251); a scapegoat ritual of magic, dating back to immemorial antiquity and tolerated in more enlightened times only as “a concession to popular demands” (vv. 7–10; cf. *IB*, II, 77f.); and an annual atonement service (vv. 29–34a, a secondary version, according to Pfeiffer, of Lev. 23:26–32, “P” [p. 266]). These would then have been combined in postexilic days and elaborated according

与前面提到的(1)至(3)中的内容形成了对照,这里第四次用第二人称复数形式(利 16:29-34),这是一段对会众说的话。在《利未记》16:29-31中,神要求以色列人“刻苦己心”,这是自尊的常见表达(参:申 8:2-3, 16; 民 30:13),代表着虔诚的悔改之心。刻苦己心可能包含着如下方面:低头、祷告、禁食或穿麻衣和披灰(诗 35:13; 赛 58:3-6);参:拉 8:21,“禁食,为要在我们神面前刻苦己心”(《修订译本》)。但是,《旧约》中并没有关于定期禁食的具体规定(见 FAST, FASTING[禁食])。而且会众还每逢七月初十要放下手中的工作,守“圣安息日”。《利未记》16:32-34中也给出了一些指示,并总结了前文中的陈述;《利未记》16:34中称这仪式要作为永远的定例,所有有罪的人每年都要守赎罪日。

*C. 《利未记》16章中表述的一致性。*几乎所有的现代批评家都曾试图破坏《利未记》16章中(上文)表述的一致性。常见的批评方法是区分出3个仪式:洁净的仪式,它使大祭司可以进入至圣所(利 16:1-6, 34b; R. H. Pfeiffer 将《利未记》16:1-4, 6[11], 12-13, 23-24a 和 34b 包含在“P”[第二祭典]中, 251 页);替罪羊的神秘仪式,这一仪式可以追溯到远古时期,在更文明时期,人们认为它只是“一种对大众需求的妥协”(利 16:7-10; 参: *IB*, II, 77-78);每年一次的赎罪仪式(利 16:29-34a, Pfeiffer 认为这部分从属于《利未记》23:26-32, “P” [266 页])。这些仪式在被掳归回之后结合在了一起,并根据《利未记》16:11-28 详尽地阐述出来(参: W. Eichrodt, *Theology of the OT* [1961 年英译本], I, 130)。但正如德赖弗(S. R. Driver)曾经警示的,“是否可以通过书

to vv. 11–28 (cf. W. Eichrodt, *Theology of the OT* [Eng. tr. 1961], I, 130). As S. R. Driver long ago cautioned, however, “it may be doubted whether the successive stages in the amalgamation and development ... can be distinguished by means of a literary analysis” (*HDB*, I, 201). The phrase “not at all times” in Lev. 16:2 suggests a specific occasion of the high priest’s entry, viz., the Day of Atonement (vv. 29f.); and the atonement-making of v. 30 (cf. 23:28) presupposes certain already articulated regulations, viz., the ceremonies of vv. 3–28. Scripture itself pronounces the whole chapter to be one unified message of Yahweh.

II. Significance.-A. Contemporary Symbolism. In accordance with its name, Yom Kippur was designed to effect atonement. The blood of sacrifices, suffering death in the place of sinful men, symbolized the propitiation of God’s wrath first of all against Aaron and his priestly family (Lev. 16:6, 11); for even the high priest stood before God as a death-guilty sinner (v. 13). On this day, with the exception of the miter, he does not wear the insignia of his high-priestly office but dons white garments, which in their simplicity represent the earnestness of the situation. The repetition of the bath, both in his case and in that of the other persons engaged in the ceremony (vv. 4, 24, 26, 28), was necessary, because the mere washing of the hands and feet (Ex. 30:19f.) would not suffice on this occasion (cf. Nu. 19:7ff., 19, 21). Correspondingly, the flesh of the sin-offering animals was not permitted to be eaten but had to be burned (v. 27) because it was sacrificed also for Aaron’s sin (compare Lev. 16:27 with 6:23;

面分析识别出这些仪式在融合和发展中的各个阶段，这是值得怀疑的” (*HDB*, I, 201)。《利未记》16:2 中的“不可随时”这一短语表明，祭司只有在特定的时候，也就是赎罪日才能进入至圣所 (利 16:29-30); 《利未记》16:30 中的“为你们赎罪” (参: 利 23:28) 是以某些明确的规定为前提的，也就是以《利未记》16:3-28 中的仪式为前提。《圣经》本身告诉人们，整个《利未记》16 章都在讲耶和華的统一的启示。

II. 赎罪日的重要性。 A. 同时代中赎罪日的象征物。设立赎罪日 (Yom Kippur) 是为了赎罪，这也与这个词的名字一致。祭物代替所有的罪人受死，祭物的血象征着耶和華对亚伦和他的本家的愤怒平息了 (利 16:6, 11); 因为即使站在神面前的大祭司也是本应受死罪的人 (利 16:13)。在赎罪日当天，大祭司除了要带细麻布冠冕，不准佩戴任何显示大祭司职位的标志，这种朴素的服饰可以显示出他的虔诚。大祭司和其他参加祭礼的人都要多次用水洗身 (利 16:4, 24, 26, 28)，因为仅仅洗手和脚 (出 30:19-20) 的人不配参加祭礼 (参: 民 19:7 起, 19, 21)。同样，人们不可吃赎罪祭牲的肉，要将其焚烧 (利 16:27)，因为人们要把它献给神为亚伦赎罪 (比较《利未记》16:27 和 6:23; 利 4:11-12, 21; 出 29:14; 利 8:17; 9:11; 10:19)。至圣所也需要赎罪，因为以色列的百姓玷污了它 (出 30:10; 利 16:16-20, 33; 另参: 结 45:18-20)。经文中特别提到了至圣所 (利 16:33)，然后提到了圣所 (利 16:16b, 20, 33)，再然后提到了坛 (利 16:18, 20, 33)。因此，一切准备就绪之后，会众百姓赎

4:11f., 21; Ex. 29:14; Lev. 8:17; 9:11; 10:19). Atonement is further wrought for the sanctuary, which has been defiled by the contamination of Israel (Ex. 30:10; Lev. 16:16–20, 33; cf. also Ezk. 45:18–20). In particular, the holy of holies is mentioned (Lev. 16:33), then the holy place (vv. 16b, 20, 33), and then the altar (vv. 18, 20, 33). With the way thus prepared, a climactic atonement takes place for all the transgressions of the congregation since the last Day of Atonement (cf. vv. 21f., 30, 34). Particularly significant is the departure of the sin-laden scapegoat (vv. 8, 10, 20–22; cf. Lev. 14:7, 53; Zec. 5:5–11; and numerous parallels in other religions), not as a sin offering (for God’s people are not to sacrifice to demons, Dt. 32:17), but symbolizing the sending back to its satanic source the guilt of Israel (*see* AZAZEL). Thus Delitzsch correctly called the Day of Atonement “the Good Friday of the Old Testament.” Furthermore, even as salvation requires both God’s redemptive activity and man’s response of faith, so also the ritual of atonement remained ineffective unless accompanied by sincere repentance (cf. Nu. 15:30). As the Talmud later cautioned, there could be no forgiveness for a man who sinned, counting on Yom Kippur for atonement (*Yoma* viii–ix). In comparison, however, with the consciousness of sin that had been aroused, how great must God’s grace have appeared when once in each year a general remission of sins was vouchsafed!

B. Typology. But just as with the tabernacle and the sacrificial system, so too the Day of Atonement contained only the shadow of future good things, but not these things themselves (He. 10:1). Its

回了自上个赎罪日起犯下的罪（参：利 16:21-22, 30, 34）。意义尤为重大的是把负罪的羊放在旷野（利 16: 8, 10, 20-22；参：利 14:7, 53；亚 5:5-11 和其他宗教中的众多类似的风俗），这不是一种赎罪祭（因为，神的子民不会为鬼魔献祭，申 32:17），而是象征着将以色列的罪送回到它的邪恶原处（见 AZAZEL[阿撒泻勒]）。因此，德利奇（Delitzsch）将赎罪日准确地称为“旧约的耶稣受难日”。此外，虽然救赎需要上帝的赎罪行动和世人以信心作回应，正如，如果罪人不真心悔改，赎罪仪式也无法为他们带来救赎（参：民 15:30）。《他勒目》后来警告人们，想要依靠赎罪日得救赎的罪人无法得到神的宽恕（*Yoma* viii–ix）。但相比较人们悔罪意识的觉醒，上帝的恩典是多么伟大，因为祂每年都赐予所有人一次赎罪的机会。

*B. 赎罪日的预表。*然而，赎罪日同会幕和献祭制度一样，是将来美事的影，而不是本物的真像（来 10:1）。赎罪日内在的局限性也非常明显，世人要重复大量的赎罪行为，而且每年都要赎罪（来

intrinsic limitations are manifest, both in the repetitiveness of its numerous atoning acts and by its recurrence year after year (He. 7:27). Yom Kippur was an acted prophecy or type of Christ, who has entered into the holy place not made with hands, viz., into heaven itself, and has now appeared before God, by once for all giving Himself as a sacrifice for the removal of sin (9:23ff.). Like the first goat, burned outside the camp, He died outside the walls of Jerusalem for us (13:12); and like the second, the scapegoat, He suffered substitutionary condemnation, sending sin back to its demonic author and abrogating Satan's claims over the fulness of Israel (2:14f.; 1 Jn. 3:8). By this act, the purpose of OT sacrificial worship in its highest development (viz., the Day of Atonement) has been fulfilled. Accordingly our hope too, like an anchor (He. 6:19), penetrates to the inner part of the veil in the higher sense of the term, i.e., to heaven.

III. History.-A. Relative Silence of the OT History. Shortly after its primary revelation in Lev. 16, Moses again mentions the Day of Atonement in 23:26-32, in the list of Israel's annual festivals. It is ordered that for this day there shall be a holy convocation at the sanctuary, a humbling of the heart, and sabbath rest from labor, under threat of divine destruction (cf. Nu. 29:7). Then according to Lev. 25:9 the Year of Jubilee begins with the Day of Atonement. Lev. 16 closes, however, with the statement that Aaron (cf. v. 2) did as Yahweh commanded Moses. The first full observance of Yom Kippur must therefore have taken place in the fall of that year, possibly 1445 B.C. Nu. 18:7 subsequently

7:27)。赎罪日是应验的预言或是基督的预表，基督进入非双手所建的至圣所，也就是天堂，出现在神的面前，祂只一次将自己献上，就成全了赎罪的事（来 9:23 起）。基督就像第一只在营外被焚烧的公羊，祂在耶路撒冷城墙外为我们受难（来 13:12）；祂也像第二只阿撒泻勒的羊一样替世人赎罪，将罪返还给魔鬼，并废除了撒但对充实的以色列人的索取（来 2:14-15；约壹 3:8）。藉着祂的行为，《旧约》中献祭敬奉的目的以其最高形式（也就是赎罪日）得以达成。于是，我们的指望如同灵魂的锚般（来 6:19），进入更高层次的幔子内，即天堂中。

III. 赎罪日的历史。A. 赎罪日在旧约历史中的相对沉默。《利未记》16 章对赎罪日进行了最重要的揭示，在这之后不久，摩西再次在《利未记》23:26-32 中提到了赎罪日，赎罪日是以色列人每年都要守的节日之一。以色列人在这日要守为圣会，并要刻苦己心，什么工都不可做，违背的人将从民中除灭（参：民 29:7）。此外，根据《利未记》25:9 中的描述，禧年从赎罪日开始。然而，《利未记》16 章以如下的陈述结尾，亚伦（参：利 16:2）照耶和華所吩咐摩西的行了。因此，人们第一次严格守赎罪日应该是从那年（可能是公元前 1445 年）的秋天开始。《民数记》18:7 随后描述道，亚伦和他的儿子们的职责与普通利未人的职责形成了对比，他们要为“幔子内的事”，一同守祭司的职分，这里

states that Aaron and his sons, in contrast to the ordinary Levites, are to perform the duties of the priesthood “within the veil,” by which reference is again made to the ceremony of the Day of Atonement. Thirty-eight years later Nu. 29:7–11 once more validates the observance when it speaks of offerings on this day additional to those which are brought for the purposes of atonement for sin. But the OT makes no further explicit mention of the Day of Atonement. Jeremiah’s “fast day” (36:6) was a special observance in the ninth month (v. 9). Similarly Ezekiel, in his vision of the new temple (chs. 40–46), gives a series of enactments for the festivals that includes an atonement service in the first month (45:18–25). But while vv. 18–20 appear to present an analogy to Lev. 16, they cannot be put on the same level as the Mosaic enactments. They are to be regarded as an ideal scheme, the realization of which was conditioned on a degree of popular obedience that failed to materialize among those Jews who returned from Babylon (cf. 43:10f.). Neh. 9:1 records a gathering in Jerusalem in the seventh month of 444 B.C. for the purpose of confession, with fasting and sackcloth. This appears to represent Ezra’s reestablishment on the Day of Atonement. The time of its observance, however, was postponed two weeks that year, until the twenty-fourth day of the month, presumably to allow for the Feast of Tabernacles from the fifteenth to the twenty-second, which seems to have suffered similar postexilic neglect, and had even been completely forgotten until that very time (cf. 8:14).

B. Historicity. Many critical OT scholars have assumed that the elaborate rituals of

所指的应该也是赎罪日的祭礼。《民数记》29:7-11 中的描述说，以色列人在赎罪日除了献上了赎罪的祭牲，还献上了其他的祭物，这再次证明 38 年之后以色列人依然守赎罪日。但是《旧约》没有进一步详述赎罪日。耶利米所说的“禁食日”（耶 36:6）是九月的一个特殊仪式（耶 36:9）。同样，以西结在他所看见的新圣殿的异象中给出了一系列关于圣日规定，其中就包括正月的赎罪仪式（结 45:18-25）。虽然《以西结书》45:18-20 中的仪式规定与《利未记》16 章中的描述相似，但是它们却不能和摩西律法中的规定相提并论。它们被认为是一种理想的方案，只有所有人都顺从神才能实现，而从巴比伦归回的犹太人未能实现这一理想方案（参：结 43:10-11）。《尼希米记》9:1 中记载道，公元前 444 年七月，以色列人为了表达他们的忏悔之心，身穿麻衣，聚集禁食。这似乎表明以斯拉恢复了赎罪日。然而，那年守赎罪日的时间向后推迟了两周，到当月的第二十四天才开始，这可能是由于以色列人要从当月第 15 天至第 22 天守住棚节，在被掳归回后，以色列人完全忽略了这个节日，直到这时，他们才想起来守住棚节（参：尼 8:14）。

*B. 赎罪日的史实性。*许多评判《旧约》的学者认为，直到被掳归回之后很久，

the Day of Atonement could have arisen only at a late postexilic date in the history of Israel (see LEVITICUS). They have relegated all the above-listed references to the so-called Priestly Code, claiming that the day originated in the days of atonement mentioned in Ezk. 45:18–20, in the four national fast days of Zec. 7:5 and 8:19, and in the day of penance of 444 B.C., just mentioned, on the twenty-fourth day of the seventh month. It is thought that in this way Lev. 16:29ff. came into being, and that at a later time the complicated blood ritual was added (see I.C. above). But it is to be observed that in still later times there is found no more frequent mention of the Day of Atonement than in the earlier. Sir. 50:5ff. refers to the high priest Simon on Yom Kippur, although no further mention is made at this place of the ceremony as such. Except for a similar allusion in 3 Macc. 1:11, there is then a further silence on the subject down to Philo (*De specialibus legibus* ii. 193–223 [ch. 32]), Josephus (*Ant.* xiv.4.3), and the NT (Acts 27:9; He. 6:19; 9:7, 13ff.; 10:1ff.), which shows how carefully we must handle the argument from silence if we do not want to arrive at uncomfortable results.

Actually, the Day of Atonement is stated to have been instituted in the times of Moses (Lev. 16:1); the ceremony takes place in the Mosaic tabernacle; the people are pre-supposed to be in the camp (vv. 26ff.); Aaron is still the high priest; and even the most extreme critics admit that the references to the ark must be “in some sense pre-exilic” (*IB*, II, 81). Indeed, it is impossible to separate Lev. 16 from the other priestly ordinances, because the name of the lid of the ark of the covenant (Heb. *kappōret*, Ex. 25:17ff.; 26:34)

赎罪日的复杂仪式才开始在以色列的历史中出现（见 LEVITICUS 《利未记》）。他们将上文所提到的赎罪日都归入所谓的祭典中，认为赎罪日源自《以西结书》45:18-20 中的众多的赎罪节日、《撒迦利亚书》7:5 和 8:19 中的四个民族禁食日和公元前 444 年的忏悔日（上文刚刚提到过），并认为在每年七月的第二十四天守赎罪日。他们以为《利未记》16:29 起中关于赎罪日的描述就是这样产生的，后来人们又添加上了复杂的鲜血献祭（见上文 I.C.）。但值得注意的是，后来人们不再像早期那样频繁地提及赎罪日。《便西拉智训》50:5 起中提到了赎罪日的大祭司西门，虽然此处经文没有进一步提及赎罪日的仪式。《马加比三书》1:11 中也有一段类似的记述，但除此之外，人们对这一主题长期保持沉默，直到后来斐罗的作品（Philo, *De specialibus legibus* ii. 193–223 [32 章]）、约瑟夫斯的作品（*Ant.* xiv.4.3）和《新约》（徒 27:9；来 6:19；9:7, 13 起；10:1 起）中再次提及赎罪日，这说明，如果我们想要得到满意的答案，就必须谨慎对待这段沉默时期。

实际上，赎罪日在摩西时代就已经确立（利 16:1）；祭礼在摩西所造的会幕中举行；人们在洁净自身后方可进入营内（利 16:26 起）；亚伦仍是大祭司；甚至连最极端的评论家都承认经文中所提到的约柜一定指的是“被掳前”的约柜（*IB*, II, 81）。实际上，人们无法将《利未记》16 章与其他的祭司法典分开，因为约柜的盖子（希伯来语：*kappōret*，出 25:17 起；26:34）的名字显然与赎罪日的祭礼存在一定的联系。如果犹太人被掳之后，约柜不复存在，如果根据《耶利米书》3:16 中的描述，以色列人不再

stands in the clearest relation to the ceremony that takes place on the Day of Atonement. If the ark was no longer in existence after the Exile, and if, as according to Jer. 3:16, the Israelites no longer expected its restoration, then it would have been impossible to connect the most important ceremony of the Yom Kippur ritual with the ark and to base the atonement on this. Finally, the Passover festival is mentioned in prophetic literature, in addition to the mere reference in Isa. 30:29, only in Ezk. 45:21; the ark of the covenant only in Jer. 3:16; the Feast of Tabernacles only in Hos. 12:9; Ezk. 45:25; Zec. 14:16-19; and the Feast of Weeks is mentioned incidentally only in 2 Ch. 8:13, and possibly in 1 K. 9:25, and is not found at all in Ezekiel (cf. 45:18ff.).

C. Further Development. The Day of Atonement came more and more into the foreground in later times and was called "the great fast" (cf. Acts 27:9), "the great day," or merely "the day." Its ritual was further enlarged and the special parts mentioned in the law were fully explained, fixed, and specialized (cf. esp. Mish. *Yoma*). Modern Jews, no matter how indifferent they may otherwise be to old customs and festivals, generally observe "Yom Kippur." Since the destruction of the Jerusalem temple in A.D. 70 the blood offerings have necessarily ceased. Judaism, paradoxically, explains its loss of objective atonement as a punishment for its sins. Indeed, no man may come unto the Father but by Jesus, the Lamb slain to take away the sin of the world (Jn. 1:29; 14:6).

Bibliography.—H. Cohen, *Judaism*, 17 (1968),

想着重造约柜，那么人们就无法将赎罪日的最重要的祭礼与约柜联系在一起，也无法因赎罪日献祭得神宽恕。最后，先知书中除了《以赛亚书》30:29，只有《以西结书》45:21 提到了逾越节；只有《耶利米书》3:16 提到了约柜；只有《何西阿书》12:9、《以西结书》45:25 和《撒迦利亚书》14:16-19 中提到了住棚节；只有《历代志下》8:13 或许还有《列王纪上》9:25 中顺便提及了七七节，《以西结书》中根本没有提到这个节日（参：结 45:18 起）。

*C. 赎罪日的后来发展。*赎罪日在后来的时代中所处的地位越来越突出，人们称它为“禁食节”（参：徒 27:9）、“伟大的日子”或仅称之为“那天”。这个宗教仪式不断扩大，律法中提到的特殊祭礼也得到全面的解释，并被固定下来，成为了专门的礼仪（尤其参：Mish. *Yoma*）。现代犹太人不论对其他的古老风俗和节日多么地漠不关心，他们一般都会守“赎罪日”。自从公元 70 年耶路撒冷圣殿被摧毁之后，人们不再献血祭。犹太教徒自相矛盾地解释说，血祭不能再作为代罪受罚的客观赎罪。实际上，如果没有基督，没有人能来到天父的面前，因为祂是被杀的羔羊，带走了世上所有的罪（约 1:29；14:6）。

书目——H. Cohen, *Judaism*, 17 (1968), 352-

352–57; 18 (1969), 86–90, 216–222; W. Eichrodt, *Theology of the OT* (Eng. tr. 1961), I, 130f., 163–65; J. G. Frazer, *The Scapegoat (The Golden Bough* [3rd ed. 1913], IX); S. Landersdorfer, *Studien zum biblischen Versöhnungstag* (1924); M. Löhr, *Das Ritual von Lev. 16* (1925); N. Micklem, *IB*, II, 77–85; W. G. Moorehead, *Studies in the Mosaic Institutions* (ca. 1895), ch. 5; G. Oehler, *Theology of the OT* (Eng. tr. 1883), pp. 309–319; J. B. Payne, *Theology of the Older Testament* (1962), ch. 28–C; *ILC*, I–II, 454–460; III–IV, 447, 453f., 464; *PIOT*, pp. 251, 255, 261f., 266; R. Rendtorff, *Die Gesetze in der Priesterschrift* (1954), pp. 59ff.; N. H. Snaith, *Leviticus and Numbers* (1967), pp. 109–118; G. von Rad, *Die Priesterschrift im Hexateuch* (1934), pp. 85ff.

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ATROTH-BETH-JOAB

atæroth-beth-jōæab [Heb. *‘atrôt bêt yô’āb*—‘crowns of the house of Joab’] (1 Ch. 2:54); AV “Ataroth, the house of Joab”; NEB “Ataroth, Bethjoab.” See ATAROTH 4.

ATROTH-BETH-JOAB 亚他绿伯约押

音译: atæroth-beth-jōæab 【希伯来语: *‘atrôt bêt yô’āb*——“约押人的王冠” (代上 2:54); 《钦定版圣经》译为“*Ataroth, the house of Joab*”(“亚他绿, 约押人”); 《新英文译本》译为“*Ataroth, Bethjoab*”(“亚他绿, 伯约押”)。见 ATAROTH 4 (亚他绿 4)。

ATROTH-SHOPHAN

at’roth-shō’fan [Heb. *‘atrôt šōpān*; Gk. *gén sōpár*]. A town built or fortified by the tribe of Gad in Transjordan (Nu. 32:35). The AV reads “Atroth, Shopan” as two places, but this is contrary to the LXX reading. Likewise, attempts to identify the site with Khirbet ‘Aṭṭārūs or Rujm ‘Atarus fail to account for the LXX reading of the second element (Shopan/Sophar) as the place name.

ATROTH-SHOPHAN 亚他录朔反

音译: at’roth-shō’fan 【希伯来语: *‘atrôt šōpān*; 希腊语: *gén sōpár*】迦得支派在外约旦建造或加固的一座城邑 (民 32:35)。《钦定版圣经》译为两个地名, “*Atroth, Shopan*”(“亚他录, 朔反”), 但这与《七十士译本》中的翻译不同。同样, 认为该遗址为阿塔鲁斯废墟 (Khirbet ‘Aṭṭārūs 或 Rujm ‘Atarus) 的说法也无法解释《七十士译本》中为何将第二个词“朔反”(Shopan 或 Sophar) 理解为一个地名。

ATTAI

atī [Heb. ‘attay—‘timely’ (?)].

1. A son of Jarha the Egyptian, by a daughter of Sheshan (1 Ch. 2:35f).

2. A Gadite soldier who joined David’s army at Ziklag (1 Ch. 12:11).

3. A son of Rehoboam and grandson of Solomon (2 Ch. 11:20).

ATTAIN.

Archaic, difficult, or otherwise important occurrences include the following: In 2 S. 23:19, 23 (par. 1 Ch. 11:21, 25) the meaning of Heb. *Bô’* is clearest in the NEB, “he did not rival the three.” In Prov. 1:5, *qānā* (“buy”) is best translated as in the RSV and NEB, “acquire.”

In the NT, Gk. *katantáō* is used both of a ship “reaching” a harbor (Acts 27:12) and of “attaining” the resurrection (Phil. 3:11; NEB “arrive at”). In Phil. 3:12 the word is *lambánō* (RSV “obtained”; NEB “achieved”; cf. Rom. 9:30, *katalambánō*), and in 3:16 *phthánō* is used: “let us hold true to what we have attained.” The idea of “attaining to the resurrection” is found in the words of Jesus in Lk. 20:35, where the Greek word is *tynchánō* (AV “obtain”; cf. 2 Tim. 2:10; He. 11:35).

ATTAI 亚太

音译: atī 【希伯来语: ‘attay——“及时的” (不确定)】。

1、示珊的女儿和埃及人耶哈所生的儿子 (代上 2:35-36)。

2、在洗革拉投奔大卫军的一名迦得士兵 (代上 12:11)。

3、罗波安的儿子, 所罗门的孙子 (代下 11:20)。

ATTAIN 得着、抵达

一种古语表达, 在以下经文中出现的一种晦涩难懂却很重要的词汇: 在《撒母耳记下》23:19, 23 中 (平行经文, 代上 11:21, 25), 希伯来语 *Bô’* 的含义与《新英文译本》“he did not rival the three” (“只是不及前三个勇士”) 中的 “rival” (“比得上”) 的含义最为接近。在《箴言》1:5 中, 最好像《修订标准译本》和《新英文译本》那样, 将 *qānā* (“买”) 一词译为 “acquire” (“得着”)。

在《新约》中, 希腊语 *katantáō* 既可以用来表示船只 “抵达” 港口 (徒 27:12), 也可以用来表示 “得着” 复活 (腓 3:11; 《新英文译本》译为 “arrive at” [“得着”])。《腓立比书》3:12 中的 *lambánō* 就是 “得着” 的含义 (《修订标准译本》译为 “obtained” [“得着”]; 《新英文译本》译为 “achieved” [“得到”]; 参: 罗 9:30, *katalambánō*), 《腓立比书》3:16 中使用了 *phthánō* 一词: “我们到了什么地步, 就当照着什么地步行”。在《路加福音》20:35 中, 耶稣的话语中出现了 “得着复活” 的概念, 该处使用的希腊词语是 *tynchánō* (《钦定版圣经》译为 “obtain” [“得着”]; 参: 提后 2:10; 来 11:35)。

In Rom. 9:31 the AV has “attained to the law of righteousness” (*phthánō*), which the RSV interprets as “succeed in fulfilling.” “Attained” in 1 Tim. 4:6, AV (*parakolouthēō*), is better rendered “followed,” as in the other versions.

在《罗马书》9:31 中，《新英文译本》将“得着律法的义”译为“attained to the law of righteousness” (*phthánō*)，而《修订标准译本》译为“succeed in fulfilling”。《钦定版圣经》《提摩太后书》4:6 中将“得了” (*parakolouthēō*) 一词译为“followed”，其他译本中也使用了这种较好的翻译。

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ATTALIA

at-ə-lī'ə [Gk. *Attalia*]. A harbor city on the southwest coast of Asia Minor in the region of Pamphylia; modern Adalia.



Attalia stood on a flat terrace of limestone about 120 ft. (37 m.) above the Catarrhactes River, which flowed directly into the sea. The river has now all but disappeared, its waters having been diverted for irrigation purposes. The port served the rich district of southwest Phrygia, and an important trade route passed through it en route to the Lycus and Meander valleys, and so to Ephesus and Smyrna. It was in turn the preferred route to Syria and Egypt. It was accordingly overrun by the successive Persian, Macedonian, Seleucid, Attalid, and Roman invaders. Paul and Silas passed through it as they returned to Antioch from their first missionary journey (Acts 14:25). Although it originally served as the port for Perga, some 8 mi. (13 km.) inland, by early Christian times it had become the area metropolis.

ATTALIA 亚大利

音译: at-ə-lī'ə【希腊语: *Attalia*】。旁非利亚地区小亚细亚西南海岸上的一座港口城市；现名为阿达利亚 (Adalia)。



亚大利位于平坦的石灰岩阶地上，坐落于卡塔拉斯河河口 120 英尺 (37 米) 处，该河流直接流入海洋，但现已消失，人们曾为了灌溉农田使该河流改道。该港口服务于弗吕家西南的富裕地区，一条重要的贸易路线穿过该港口，并途经吕库斯和敏德河谷，到达以弗所和士每拿。人们更愿意通过这条路线前往叙利亚和埃及。因此，波斯、马其顿、塞琉西王朝、阿塔罗斯王朝和罗马入侵者相继侵占了这座城市。保罗和西拉在第一次传道之旅时，途经该港口回到了安提阿 (徒 14:25)。虽然亚大利本是附近离海岸约 8 英里 (13 公里) 的内陆城市别加的港口，但在基督教早期，该港口已经成为了一座大都市。

The town holds considerable

该城邑极大地吸引了人们考古的兴趣。

archeological interest. There are extensive remains of the ancient wall, which, with its towers, protected the outer harbor. The entrance to the harbor was closed by means of a chain; the inner harbor was just a recess in the cliff. The city itself was surrounded by two walls, with a moat protecting the outer wall. The inscribed and arched triple gateway of Hadrian and the ancient aqueduct are the chief monuments to antiquity.

See K. Lanckoronski, *Städte Pamphylens und Pisidiens* (1890).

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ATTALUS

at'ə-ləs [Gk. *Attalos*]. King of Pergamum, mentioned in 1 Macc. 15:22 among the kings to whom was sent an edict from Rome forbidding the persecution of the Jews (Josephus *Ant.* xiv.8.5).

ATTEND; ATTENDANCE.

In 1 Tim. 4:13, AV, “give attendance to” (Gk. *proséchō*) means “devote your attention to” (NEB); cf. Acts 16:14; He. 7:13. The AV “attend upon the Lord” in 1 Cor. 7:35 follows the TR *euprósedros*, “constant”; the correct reading is *eupáredros*, with the same meaning: “devoted” to the Lord.

ATTENDANT.

The term occurs in Jgs. 3:19 for Heb. *Hā'ōmēdīm* (AV “[all] that stood by him”); in Dnl. 11:6 for *mēbī'ay*, “followers” (AV “they that brought her”;

这里保留下来了大量的古城墙遗迹和城墙上的古塔，它们保护着港口之外的地区。一条锁链封住了港口的入口处；港口内部正好隐藏于一座悬崖的凹陷处。这座城市被两道城墙包围着，一条护城河保护着墙外的地区。哈德良时期雕刻的三重拱门和古代的水渠是该地主要的古迹。

见 K. Lanckoronski, *Städte Pamphylens und Pisidiens* (1890)。

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ATTALUS 阿塔罗斯

音译：at'ə-ləs 【希腊语：*Attalos*】。《马加比一书》15:22 中提到的别迦摩国王，罗马人曾给他和其他的国王写信，敦促他们不要伤害犹太人（Josephus *Ant.* xiv.8.5）。

ATTEND; ATTENDANCE 留心；服侍、照料

在《提摩太前书》4:13 中，《钦定版圣经》中的“give attendance to”（希腊语：*proséchō*）意思是“以……为念”（《新英文译本》译为“devote your attention to”[汉译相同]）；参：徒 16:14；来 7:13。《公认文本》中译为 *euprósedros*，“忠实的”，《钦定版圣经》遵照《公认文本》，将《哥林多前书》7:35 中一段经文译为“attend upon the Lord”（“殷勤服侍主”）。正确的希腊词应该是 *eupáredros*，意思与上面的词相同：“忠于”神。

ATTENDANT. 侍从、随从、执事

《士师记》3:19 中用这个词语翻译希伯来语 *Hā'ōmēdīm*（《钦定版圣经》中译为“[all] that stood by him”[“左右侍立的人”]）；《但以理书》11:6 中用这个词翻

NEB “escort”); in Mt. 22:13 for Gk. *diákonoi*, “servants” (so AV); and in Lk. 4:20 for *hypēretēs*, “synagogue official” (AV “minister”).

ATTENT; ATTENTIVE.

In 2 Ch. 6:40; 7:15 the AV uses “attent” archaically for “attentive” (Heb. *qaššub*), “Very attentive” in Lk. 19:48, AV, translates Gk. *ekkrémamai*, “hang upon”: “the people hung upon his words” (RSV, NEB).

ATTHARATES

ə-thär'ə-tēz [Gk. *Attaratēs*] (1 Esd. 9:49); NEB “the governor.” A Greek rendering of the Persian title Tirshatha, “governor,” which in Neh. 8:9 is applied to Nehemiah, probably by a later editor (Heb. *hatiršātā*).

ATTHARIAS

a-thə-rī'əz [Gk. *Attharias*] (1 Esd. 5:40); AV ATHARIAS; NEB “the governor.” An official under Nehemiah who had supervision of the priests during the return from exile; or a title of Nehemiah himself. Cf. Ezr. 2:63, RSV and NEB “the governor”; AV “the Tirshatha.” See ATTHARATES.

ATTIRE.

译的 *m^ebi'ay*, “随从” (《钦定版圣经》译为 “they that brought her” [“所倚靠之力”]; 《新英文译本》译为 “escort” [“侍从”]) 《马太福音》22:13 中用这个词翻译希腊词语 *diákonoi*, 意思是“仆人” (《钦定版圣经》也采用了这种译法); 《路加福音》4:20 中用这个词翻译 *hypēretēs*, 意思是“犹太会堂的神职人员” (《钦定版圣经》中译为 “minister” [“执事”])。

ATTENT; ATTENTIVE 注意; 专注的

在《历代志下》6:40 和 7:15 中,《钦定版圣经》中用 “attent” (“注意”) 这一古语来表示 “attentive” (“专注的”) 的含义, 而《钦定版圣经》在《路加福音》19:48 中用 “Very attentive” (“非常专注的”) 来翻译希腊词语 *ekkrémamai* (“侧耳听”): “百姓都侧耳听他” (《修订标准译本》,《新英文译本》)。

ATTHARATES 亚特哈拉茨、总督、省长

音译: ə-thär'ə-tēz 【希腊语: *Attaratēs*】 (拉一 9:49);《新英文译本》中译为 “the governor” (“省长”)。该词是波斯 “省长” (Tirshatha) 官衔的希腊语形式, 在《尼希米记》8:9 中, 尼希米担任省长一职, 这个职称可能是后来编纂者添加的内容 (希伯来语: *hatiršātā*)。

ATTHARIAS 亚特哈利里、总督、省长

音译: a-thə-rī'əz 【希腊语: *Attharias*】 (拉一 5:40);《钦定版圣经》中译为 ATHARIAS (“省长”);《新英文译本》中译为 “the governor” (“省长”)。从巴比伦归回时期, 尼希米的领导下一位负责监督祭司的长官; 或是尼希米的官衔。参: 拉 2:63,《修订标准译本》和《新英文译本》中译为 “the governor” (“省长”);《钦定版圣经》中译为 “the Tirshatha” (“省长”)。见 ATTHARATES (亚特哈拉茨、总督、省长)。

ATTIRE 衣服

See GARMENTS.

见 GARMENTS (衣服)。

ATTITUDES.

See POSTURES.

ATTITUDES 态度、看法

见 POSTURES (姿势、态度)。

ATTUS

at'əs (1 Esd. 8:29, NEB). See HATTUSH 1.

ATTUS 哈突

音译: at'əs (《新英文译本》, 拉一 8:29)。

见 HATTUSH 1 (哈突 1)。

AUDIENCE.

In the OT the AV has “audience” for Heb. *'ōzen*, “ear,” where the RSV and NEB usually have “hearing” (e.g., Gen. 23:10; Ex. 24:7; 1 Ch. 28:8; Neh. 13:1).

AUDIENCE 听众

《钦定版圣经》在《旧约》中用 “audience” (听众) 一词翻译希伯来语 *'ōzen*, 意思是 “耳朵”, 而《修订标准译本》和《新英文译本》通常译为 “hearing” (“听见”) (如创 23:10; 出 24:7; 代上 28:8; 尼 13:1)。

In the NT the expression “give audience” (Acts 13:16; 15:12; 22:22) translates Gk. *akouō*, “hear,” and means “listen,” “pay attention.” Cf. Lk. 7:1; 20:45, where the usage is similar to that of the OT.

《新约》中用 “give audience” (“听”) (徒 13:16; 15:12; 22:22) 翻译希腊词语 *akouō* (“听见”), 意思是 “听”、“注意”。参:《路加福音》7:1 和 20:45, 这两段经文中该希腊词的用法与它在《旧约》中用法相似。

The only RSV occurrence is Acts 25:23, where Gk. *akroatērion*, AV “place of hearing,” is rendered “audience hall” (NEB “audience-chamber”). The word is an equivalent of Lat. and Eng. “auditorium,” and refers here to a room, probably in Agrippa’s praetorium, used for hearing criminal case.

《修订标准译本》只有在《使徒行传》25:23 中使用了 “audience” 一词,《钦定版圣经》将希腊词语 *akroatērion* 译为 “place of hearing” (“公厅”), 而《修订标准译本》译为 “audience hall” (“公厅”) (《新英文译本》译为 “audience-chamber” [“公厅”])。这个词就相当于拉丁语和英语中的 “auditorium” (“会堂”), 这里有可能指的是亚基帕的宫殿内一个用于审判罪犯的房间。

AUGIA

ō'gē-ə (1 Esd. 5:38, AV, NEB). See AGIA.

AUGIA 亚吉亚

音译: ō'gē-ə (《钦定版圣经》《新英文译本》, 拉一 5:38)。见 AGIA (亚吉亚)。

AUGUR; AUGURY

[Heb. *nāḥaš*—“look for an omen”]; AV ENCHANTER, ENCHANTMENT(S); NEB DIVINER, DIVINATION. See

AUGUR; AUGURY 占卜的; 观兆、占卜

【希伯来语: *nāḥaš*——“寻找征兆”】;《钦定版圣经》译为 ENCHANTER (“占卜的”) 和 ENCHANTMENT(S) (“法

DIVINATION.

AUGUSTAN COHORT

[Gk. *speira Sebasté*] (Acts 27:1); AV AUGUSTUS' BAND. See ARMY, ROMAN.

AUGUSTUS

ô-gus'təs [Gk. (*Kaisar*) *Augoustos*].

1. The first Roman emperor, noteworthy in Bible history as the emperor in whose reign the Incarnation took place (Lk. 2:1). His original name was Gaius Octavius, and he was born in 63 B.C., the year of Cicero's consulship. He was the grandnephew of Julius Caesar, his mother Atia having been the daughter of Julia, Caesar's younger sister. He was only nineteen when Caesar was murdered in the Senate house (44 B.C.); but with a true instinct of statesmanship he steered his course through the intrigues and dangers of the closing years of the republic, and after the battle of Actium was left without a rival.

Some difficulty was experienced in finding a name that would define exactly the position of the new ruler of the state. He himself declined the names of *rex* and *dictator*, and in 27 B.C. he was by the decree of the senate styled Augustus. The Greeks rendered the word by *Sebastós*, "reverend" (cf. Acts 25:21, 25; 27:1). The name was connected by the Romans with Lat. *augur*—"one consecrated by religion"—and also with the verb *augere*. In this way it came to form one of the German imperial titles "Mehrer des

术");《新英文译本》译为 DIVINER("术士")和 DIVINATION("占卜、法术")。见 DIVINATION(占卜、法术)。

AUGUSTAN COHORT 御营

【希腊语：*speira Sebasté*】(徒 27:1);《钦定版圣经》译为 AUGUSTUS' BAND("御营")。见 ARMY, ROMAN(罗马军队)。

AUGUSTUS 奥古斯都、亚古士督

音译：ô-gus'təs【希腊语：*(Kaisar) Augoustos*】。

1、罗马帝国的第一位皇帝，也是圣经历史中一位重要的皇帝，因为在他统治时期主耶稣实现了道成肉身(路 2:1)。他的原名是盖乌斯·奥大维，生于公元前 63 年，此时正值西塞罗执政时期。他是恺撒的甥孙，他的母亲阿蒂亚(Atia)是凯撒的妹妹朱莉亚(Julia)的女儿。凯撒在元老院被杀时(公元前 44 年)他只有 19 岁；但他与生俱来的政治天赋使他安全渡过了罗马共和国末期的阴谋和危险，亚克兴角战役之后，他再无敌手。

人们经历了很多困难才为这位新统治者找到了准确的头衔。他本人不接受君主和独裁者的称谓，公元前 27 年，元老院颁布法令，赐封他为“奥古斯都”。这个词的希腊语翻译是 *Sebastós*，意思是“可尊敬的”(参：徒 25:21, 25; 27:1)。罗马人把这个词与拉丁词语 *augur* (“宗教中的圣人”)和动词 *augere* 结合起来。这样就形成了一个德语皇帝尊号 “Mehrer des Reichs” (“帝国扩张者”)。奥古斯都的在位时间超过 44 年——从亚克兴角战役(公元前 31 年)至他去世(公元 14 年)，毋庸置疑，他结束了

Reichs” (extender of the empire). The length of the reign of Augustus, extending as it did over forty-four years from the Battle of Actium (31 B.C.) to his death (A.D. 14), doubtless contributed much to the settlement and consolidation of the new regime after the troublous times of the civil wars.

It is chiefly through the connection of Judea and Palestine with the Roman empire that Augustus comes in contact with early Christianity, or rather with the political and religious life of the Jewish people at the time of the birth of Christ: “In those days a decree went out from Caesar Augustus that all the world should be enrolled” (Lk. 2:1). During the reign of Herod the Great the government of Palestine was conducted practically without interference from Rome except, of course, as regarded the exaction of the tribute; but on the death of that astute and capable ruler (4 B.C.) none of his three sons among whom his kingdom was divided showed the capacity of their father.

In A.D. 6 the intervention of Augustus was invited by the Jews themselves to provide a remedy for the incapacity of their ruler Archelaus, who was deposed by the emperor from the rule of Judea; at the same time, while Caesarea was still the center of the Roman administration, a small Roman garrison was stationed permanently in Jerusalem. The city, however, was left to the control of the Jewish Sanhedrin with complete judicial and executive authority, except that the death sentence required confirmation by the Roman procurator.

There is no reason to believe that

罗马的内战动荡时期，为新政权建立和巩固做出了贡献。

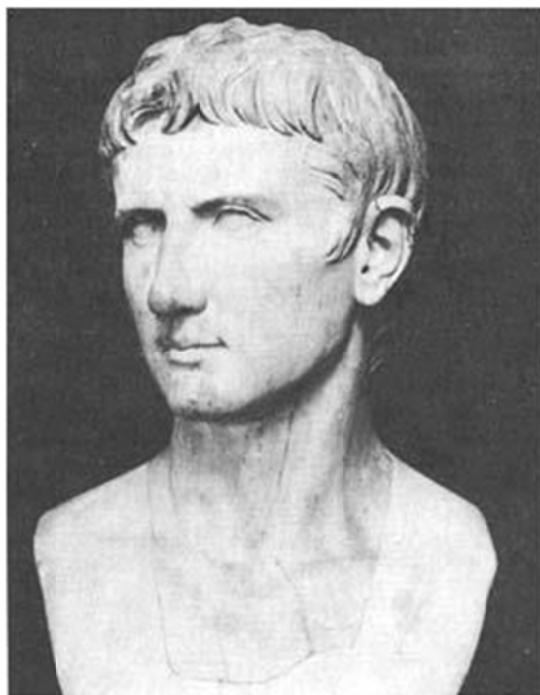
奥古斯都主要通过罗马帝国与犹太和巴勒斯坦的交往接触到了早期的基督教，或者说通过基督降生时犹太人的政治和宗教生活接触了早期的基督教：“当那些日子，凯撒奥古斯督有旨意下来，叫天下人民都报名上册”（路 2:1）。希律大帝在位时期，罗马实际上不干预巴勒斯坦政府的事务，当然，罗马还是会向他们索取贡物；这位机敏能干的统治者死后（公元前 4 年），他的三个儿子并不具备他们父亲的统治才能，因此希律的王国走向分裂。

公元 6 年，无能的犹太国王亚基老被罢黜，犹太人主动向奥古斯都求援，希望他干预犹太事务；与此同时，虽然凯撒利亚仍是罗马的统治中心，但是小股罗马卫队永久驻扎在耶路撒冷。然而，该城在犹太公会的管控之下，享有完全的审判权和行政权，只是死刑判决必须得到罗马检察官的确认。

人们没有理由认为奥古斯都偏爱犹太

Augustus entertained any specially favorable appreciation of Judaism, but from policy he showed himself favorable to the Jews in Palestine and did everything to keep them from feeling the pressure of the Roman yoke. To the Jews of the eastern Diaspora he allowed great privileges. It has even been held that his aim was to render them pro-Roman as a counterpoise in some degree to the pronounced Hellenism of the East; but in the West autonomous bodies of Jews were never allowed (see T. Mommsen, *Provinces of the Roman Empire* [Eng. tr. 1886, repr. 1909], ch.11).

教,但从他奉行的政策中可以看出,他本人很支持犹太人,愿意不惜一切代价不让犹太人感到罗马统治的压力。他赐予东方离散的犹太人大量的特权。人们认为,他实际上希望赢得犹太人对罗马的支持,从而在一定的程度上抵消东方希腊文化对犹太人的影响;但他并未把这些特权赐予犹太人的西方自治团体(见 T. Mommsen, *Provinces of the Roman Empire* [1886 年英译本, 1909 年再版], 11 章)。



Augustus Caesar, Emperor of Rome (29 B.C.–A.D. 14), shown in the prime of life. Bust of fine Greek marble (Trustees of the British Museum)

壮年时期的罗马皇帝奥古斯都·凯撒(在位时间公元前 29 年至公元 14 年)。此图是精美的希腊大理石半身像。(大英博物馆理事会)

2. For Augustus in Acts 25:21, 25, AV, see EMPEROR.

2. 关于《钦定版圣经》《使徒行传》25:21, 25 中的奥古斯都, 见 EMPEROR (“皇帝”)。

J. HUTCHISON

词条作者: J. HUTCHISON

AUL.

See AWL.

AUL 锥子

见 AWL (锥子)。

AUNT

[Heb. *dôdâ*](Lev. 18:14; cf. 20:20; Ex. 6:20). See RELATIONSHIPS, FAMILY.

AURANITIS

ô-rân-î'təs. See HAURAN.

AURANUS

ô-rân'əs [Gk. *Auranos*]. The leader of an insurrection in Jerusalem caused by Lysimachus. He is described as “a man advanced in years and no less advanced in folly” (2 Macc. 4:40).

AUTHOR.

See PIONEER (He. 12:2); SOURCE (5:9).

AUTHORITY.

- I. The Term
 - A. Greek Equivalent
 - B. Meanings
- II. Biblical Material
 - A. OT
 - B. LXX
 - C. NT
- III. Historical Survey
 - A. Early Church
 - B. Medieval West
 - C. Reformation
 - D. Liberal Protestantism
 - E. New Alternatives
- IV. Civil Authority
 - A. In the NT
 - B. In the Middle Ages
 - C. Reformation Views
- V. Conclusion
 - A. God and the Word
 - B. God and the Church
 - C. God and Civil Authority

I. The Term.- A. *Greek Equivalent.* In biblical and Christian usage authority is

AUNT 伯叔母

【希伯来语：*dôdâ*】(利 18:14；参：利 20:20；出 6:20)。见 RELATIONSHIPS, FAMILY (家族人际关系)。

AURANITIS 浩兰

音译：ô-rân-î'təs。见 HAURAN (浩兰)。

AURANUS 奥伦纳

音译：ô-rân'əs 【希腊语：*Auranos*】。耶路撒冷叛乱中的一位领头的，这场叛乱是由吕西麦克发动的。《马加比二书》4:40 中将他描述为“老迈糊涂的人”。

AUTHOR 创始者

见 PIONEER (先驱、创始者)(来 12:2)；SOURCE (根源)(来 5:9)。

AUTHORITY 权柄

- I. 表示权柄的词语
 - A. 希腊语对应词
 - B. 含义
- II. 圣经材料
 - A. 《旧约》中材料
 - B. 《七十士译本》中材料
 - C. 《新约》中材料
- III. 历史调查
 - A. 早期教会
 - B. 中世纪时期的西方
 - C. 宗教改革
 - D. 自由主义新教
 - E. 新替代选择
- IV. 世俗权柄
 - A. 《新约》中世俗权柄
 - B. 中世纪的世俗权柄
 - C. 改教观点中的世俗权柄
- V. 总结
 - A. 神和道
 - B. 神和教会
 - C. 神和民间权柄

I. 表示权柄的词语。A. 希腊语对应词。在圣经用法和基督教用法中，

predominantly the equivalent of the Greek *exousía*, which derives from *éxestin*. “Power” in one of its senses can also be a rendering of the same Greek noun, although it more commonly represents the distinct, if materially related, *dýnamis*. Other words that underlie the Eng. “authority” are *epitagé*, “command” (Tit. 2:15), *hyperoché* (1 Tim. 2:2), *dynástēs* (Acts 8:27), and *authentéō* (1 Tim. 2:12).

B. Meanings. Primarily the verb *éxestin* has two inter-connected senses: (1) “be free, unimpeded,” and (2) “have the right or permission,” which may include moral as well as legal right. What is suggested is a possibility of doing (or not doing) something because (1) there are no impediments and (2) there is, positively, the necessary permission or authorization.

The noun expresses the same concepts as the verb. Hence the first meaning is of *exousía* is that of power to do something because nothing stands in the way. The difference from *dýnamis* is that this is power based on extrinsic considerations, whereas *dýnamis* is intrinsic ability. Nevertheless, the two terms obviously overlap in the power or capability itself.

The second meaning is naturally that of authorization. In this case the power has been conferred by a superior power, court, or norm, whether this be political (the king or ruler), judicial (the law), or something more general (e.g., custom). Authorized power, which may be conferred corporately as well as individually, constitutes a right. Within the political and social structure, for instance, this may be the right of officials,

“authority” (“权柄、权威”) 一词的主要希腊语对应词是 *exousía*, 该希腊词衍生自 *éxestin*。“Power” 的一个含义也可以翻译这个希腊词语的名词形式, 但是从实质上讲, “Power” 更经常用来表示 *dýnamis* 的含义。英语单词 “authority” 的其他对应词包括 *epitagé*, “command” (“权柄”) (多 2:15), *hyperoché* (提前 2:2), *dynástēs* (徒 8:27) 和 *authentéō* (提前 2:12)。

B. 含义。 动词 *éxestin* 主要有两个互相关联的含义: (1) “不受约束的、畅通无阻的”, (2) “有权、准许”, 其中包含了道德权利和法律权利。这暗示出, 人们可以做 (或不) 某事, 因为 (1) 不存在任何困难或障碍, (2) 拥有必需的、肯定的许可或授权。

该词的名词和动词表达相同的含义。因此, *exousía* 的第一层含义是, 因为不存在障碍, 所以可以做某件事。它与 *dýnamis* 区别在于, *exousía* 是一种基于外在的能力, 而 *dýnamis* 是一种固有的能力。但是, 在表达能力或才能时, 这两个词显然存在一些语义重叠。

第二层意思就是授权的含义。在这种情况下, 权力是由掌握更高权力者、法院或标准授予的, 无论这是一种政治权力 (国王或统治者), 审判权力 (法律), 还是更普通的权力 (如, 风俗)。被授予的权力可能是被共同授予的也可能是被单独授予的, 构成一项权利。例如, 政治和社会结构中的授权指的可能是官员、家长、有产者或统治者的权利, 而文化领域的授权指的是按照风俗毫无异议地行使的权利。

parents, property-owners, or rulers, while in the cultural sphere it may be the right to act without question as custom allows.

Yet the right expressed by *exousía* is not abstract. It carries with it real power, even though this be extrinsically rather than intrinsically derived. The third nuance, then, brings once again a very close kinship to *dýnamis*. In practice the real power based on authorization, or lack of obstacles, cannot easily be differentiated from the power that is innate. Negatively, potential obstacles might vary, but positively, the ability amounts to the same thing. Sometimes, of course, the source of power matters a great deal, as in a question whether the power of a ruler is innate or derived. In many practical instances, however, the source is of no account whatever. For this reason “power” can often be a better rendering of *exousía* than “authority” or “right,” even though the latter might still be implied.

By a strange if not illogical development, *exousía* can come to stand in antithesis to law rather than dependence on it. This gives us the fourth sense, “freedom.” At this point a tension between the first and second senses is resolved in favor of the first. What can authorize (e.g., custom), can also restrain or impede. Ability in the sense of freedom from external obstacle can thus mean freedom from external power, even though in another setting it might mean authorization by it.

A final important usage, however, rests on the second sense. This is the employment of *exousía* for “office,” “office-bearer,” “ruler,” or, in the plural, “authorities.” The main concept here is

但是, *exousía* 所表达的并不是抽象的权利。它拥有真实的力量, 虽然这种力量来自于外部而不是自身固有的。第三个细微差别也与 *dýnamis* 有着极为密切的关系。实际上, 人们无法轻易地区分基于授权的真实权力或无障碍的真实权力与固有权力之间的差异。消极地来看, 潜在的障碍多种多样, 积极地来看, 这不会对这种能力造成任何影响。当然, 有时权力的来源起到很大的作用, 正如人们会质疑的统治者的权力是与生俱来的还是外部授予的。但在现实情况中, 权力的来源无处可寻。因此, 用 “power” 翻译 *exousía* 要比用 “authority” (“权柄、权威”) 或 “right” (“权利”) 翻译这个词好, 虽然 *exousía* 这个词中也暗含 “权威” 和 “权利” 的意思。

Exousía 的含义经历了非常奇怪但符合逻辑的发展, 它可以与法律对立, 而不是依靠法律。我们从中看到了它的第四个含义, “自由”。从这个角度讲, 第一个含义和第二个含义之间的矛盾解决了, 第一个含义得到了支持。能够被授予的权力 (如, 风俗) 也能够被遏制或阻止。因此, 摆脱外部束缚的能力也可能意味着这种能力摆脱了外部的力量, 虽然在另一种背景下, 它可能意味着这是一种外部授权。

然而, 最后一个重要的用法依赖于第二个含义。即, *exousía* 可以用来表示 “职位”、“官员”、“统治者” 或其复数形式 “当局”。这里所表达的主要概念是, 他们运用的是一种被授予的权力。当局

that of wielding a power conferred. The authorities are the offices—or, more properly, the officers to whom power has been officially entrusted. It is perhaps worth noting that the term does not seem to be used for government as such.

II. Biblical Material.-A. OT. Two Hebrew words are translated “authority” in the OT but the examples are extraordinarily sparse and contribute little to the development of the concept. The first word, *rēbōt*, occurs in Prov. 29:2. The usual rendering is to the effect that the people rejoice when the righteous are “in authority” (part. of *rābā*, “be great,” “increase”). The second term, *tōqep*, is found in Est. 9:29. Here “full written authority” is given by Esther and Mordecai in confirmation of the second letter about Purim. A parallel statement in v. 32 says that the command of Queen Esther fixed these practices of Purim.

B. LXX. In the sphere of biblical and Judaic literature we find the normal uses of *exousia*. However, the LXX also made a distinctive application of the term, which from the standpoint of biblical and theological development was of almost incalculable significance. It found in *exousia* the most suitable term to express the sovereignty of God (His complete freedom from all restraints) as distinct from His might or power. The Greek word thus acquired a new sense in which it came to stand not for authorization but for the absolute divine freedom that is also the source of all authorization. Even the regular meanings, then, were brought in the last analysis into a new theological relation.

In this regard the Greek word came to

是一个政府机关——或者，更准确地说，它是由被正式授予权力的官员组成。或许值得一提的是，这个词语本身似乎不能用来表示政府。

II. 圣经的材料。A. 《旧约》中的材料。在《旧约》中，有两个希伯来词被翻译成“authority”（“权威、权柄”），但这样的例子太少了，对这一概念的发展没产生多少影响。第一个词是出现在《箴言》29:2 中的 *rēbōt*。人们通常译为“义人增多，民就喜乐”（*rābā* 的分词，意思是“大量的”，“增多”）。第二个词是出现在《以斯帖记》9:29 的 *tōqep*。在此处经文中，以斯帖和末底改以“全权”写第二封关于普珥日的信。《以斯帖记》9:32 中有一个类似的表述，王后以斯帖命定守普珥日。

B. 《七十士译本》中的资料。我们在《圣经》和犹太人文献中找到了 *exousia* 的常规用法。但《七十士译本》中也很有特色地应用了这个词，从圣经和神学发展的角度讲，这种用法具有几乎不可估量的意义。*Exousia* 最适合表达上帝主权不同于祂的大能或权柄（祂完全摆脱了一切的束缚）。因此，这个希腊词语又增加了一个含义，不再代表授权，而是表示绝对的神圣自由，这种自由也是所有授权的来源。于是，在最后的分析中，甚至连这个词的普通含义也具有了新的神学意义。

就这一点而言，这个希腊词语借鉴了希

borrow in part from the Hebrew, which also seems to have shaped the LXX use of *exousía* for “sphere of power.” Furthermore, *exousía* became virtually coextensive with the rabbinic *r^ešúť*, which may well have made some contribution to the distinctive nuances of NT usage.

C. *NT-1. God.* The most significant NT usage is the application of *exousía* to God as in the LXX. God has authority both in the sense that He has absolute possibility or freedom of action, being under neither necessity nor restraint, and also in the sense that He is the only ultimate source of all other authorization and power (cf. Lk. 12:5; Acts 1:5; Jude 25). So complete is the authority of God that it may be compared with the power of the potter over the clay (Rom. 9:21). In relation to the universe the authority of God is indeed that of creator as well as ruler. It is worked out in both nature and history. Thus God controls the natural and historical forces that fulfil His purposes (Rev. 6:8; 9:3, 10, 19).

2. *Powers and Rulers.* Thus far the NT does not differ substantially from the LXX in its use of *exousía*, or from rabbinic theology in its use of *r^ešúť*. The same might be said when the term is specifically applied to subordinate powers or authorities as in 1 Cor. 15:24; 1 Pet. 3:22; Eph. 1:21, or to the civil authority exercised by kings, magistrates, priests, or stewards, as in Lk. 7:8; Mk. 13:34; Acts 9:14; Rom. 13:1–3; Tit. 3:1. Indeed, the same is still true when *exousía* is rather oddly used of Satan. In this connection “sphere of power” obviously comes into the picture, and yet also the sense of “authorization” or at least “permission,” since neither the

伯来语中的部分含义，这似乎促使《七十士译本》用 *exousía* 来翻译 “sphere of power” (“权力的范围”)。此外，实际上，人们同时使用 *exousía* 和后期希伯来语 *r^ešúť*，这很可能对《新约》中与众不同的用法做出了一定的贡献。

C. 《新约》中的资料。1、上帝的权柄。《新约》中最值得注意的用法是，用 *exousía* 表示上帝的主权，这种用法和《七十士译本》中的用法相同。上帝的权柄体现在祂拥有绝对的行动自由，祂没有不得已的事，也不受任何的约束，也体现在祂是所有其他授权和权柄的唯一的、最终的来源（参：路 12:5；徒 1:5；犹 25）。上帝的权柄是完整的，所以可与窑匠拿泥的权柄相媲美（罗 9:21）。上帝确实是万有的创造者和统治者。祂同时在自然界和历史中做工。因此，上帝控制自然力量和历史力量，以此来实现祂的旨意（启 6:8；9:3, 10, 19）。

2、有能力的和统治者的权柄。迄今为止，《新约》中 *exousía* 的用法与《七十士译本》中该词的用法或《新约》中 *r^ešúť* 用法与拉比神学中该词的用法没有实质区别。无论是在《哥林多前书》15:24；《彼得前书》3:22 和《以弗所书》1:21 中，用该词专指那些附属有能的或掌权的，还是在《路加福音》7:8；《马可福音》13:34；《使徒行传》9:14；《罗马书》13:1–3；《提多书》3:1 中，用这个词专指国王、地方法官、祭司或执事所拥有的民间权柄，亦或是奇怪地用 *exousía* 形容撒但的权柄，这些用法都没有多大的差异。就此而论，“权力的范围”、“授权”的观念或至少“准许”的概念显然都属于这种用法，因为魔鬼和政界所拥有的权柄与上帝的权柄不同，而且只有

demonic not the political world has the same kind of authority as God but can function only within or under the divine sovereignty. If in relation to evil or evil forces this creates a problem, it is plain that dualism would create a more serious problem. Hence the Bible makes it clear beyond question that all subsidiary forces, including Satan and his world, can have power only inasmuch as this is conferred by God. Even if antichrist seems to derive his authority from Satan (Rev. 13:2), the final authority of God is always presupposed (cf. Lk. 22:53).

3. *Christ*. If there is little new in all this, the situation changes radically when we come to the authority of Christ. To be sure, the power that Christ exercises within His earthly commission, e.g., that of forgiving sins (Mk. 2:10), or exorcism (3:15), or teaching (Mt. 7:29), or judgment (Jn. 5:27), is a power granted by the Father. The great truth brought to light in the NT, however, is that Christ is more than a man who is commissioned by God. He is Himself God. This means that His authority, as divine authority, is also self-grounded.

The power He enjoys is thus the power of His own sovereignty in concert with that of the Father (Jn. 10:18; Rev. 12:10ff.). It is an absolute power free from all limitations (Mt. 28:18). It is also a power that underlies all other authority, as in the charges of Christ to His disciples (Mk. 6:7ff.) and to the apostles (Jn. 20:22f.). The particular sphere of this power is the world of men (Jn. 17:2), and it includes the right of final judgment (5:27). Recurrent references to the giving of this authority by the Father make it plain that no rivalry with God's power is intended.

在上帝的主权之下他们才能行使各自的权柄。如果与魔鬼或邪恶力量的权柄进行比较，就产生了一个问题，而二元论显然会造成更严重的问题。所以，《圣经》中无疑给出了明确的描述，即所有的附属力量（包括撒但和他的世界）的权柄都是上帝赐予的。虽然敌基督者的权柄似乎源自于撒但（启 13:2），但是上帝的最终权柄始终是所有权柄的来源（参：路 22:53）。

3、基督的权柄。以上所述都是老生常谈，但当我们谈到基督的权柄时，情况就发生了根本的转变。可以肯定地说，基督在地上传道时所行使的权柄，如赦罪的权柄（可 2:10）、赶鬼的权柄（可 3:15）、教训的权柄（太 7:29）、审判的权柄（约 5:27）都是天父赐予的。然而，《新约》中揭示的一大真理就是，基督不仅是上帝派到地上的人，祂也是神。这意味着，祂的权柄就是神的权柄，这权柄源于祂自身。

因此，祂的权柄，是与圣父的主权一致的至高统治权（约 10:18；启 12:10 起）。这是一种无限的绝对权柄（太 28:18）。它也是所有其他权柄的基础，因此基督赐予祂的门徒（可 6:7 起）和使徒（约 20:22-23）以权柄。祂特有的权柄在于管理“凡有血气的”（约 17:2），其中包括行最终的审判的权柄（约 5:27）。经文中一再提及基督的权柄是父赐予的，表明上帝的权柄是无可匹敌的。这种绝对的权柄属于基督也属于圣灵，因为这两种权柄实际上是一种，而且与父的权柄的是等同的；也就是说这是三位一体的神的权柄。

Absolute authority pertains to Christ, and indeed to the Holy Spirit too, because this authority is seen in fact to be one and the same as the authority of the Father; i.e., it is the authority of the triune God.

4. *The Apostles.* Christ, however, is not alone. He is accompanied by the apostles whom He Himself chose, associated with Himself, and sent out with His own authorization. It is natural, then, that there should be an authority of the apostolate. This is supported by the practice of the apostles. It is also formulated expressly, not only in the charge of Mk. 6:7, but also in the saying of Paul in 2 Cor. 10:8; cf. also Mt. 10:1; Mk. 3:15; 2 Thess. 3:9. (See also BIND; KEY.)

This is not, of course, an absolute or inherent authority. It is an authority of commissioning by the Lord. Hence the elements of derivativeness and responsibility are prominent. The apostle is put in charge by His Lord, and it is essential that he make a proper use of his authority (cf. Mk. 13:34). Nevertheless, the authority also carries with it certain rights, e.g., that of support by the churches (1 Cor. 9:4ff.). More broadly, the teaching and guiding authority of the apostle is a mediation of the authority of Christ. His ministry is backed by Christ Himself. This is what makes it possible. This is also what gives it incontestable validity in the Church.

5. *The Church.* If Christ is accompanied by the apostles, He is also accompanied by believers in general. It is not surprising, then, that the NT can also speak of the *exousia* of the Church and of individual Christians. What is surprising, however, is what is said about that

4、使徒的权柄。然而，基督并不是孤独的。祂拣选使徒追随自己，与自己交往，赐他们权柄并派遣他们去传道。于是，自然应该存在使徒的权柄。使徒所行的事证明了他们的权柄。对于这一点，不仅《马可福音》6:7中有清楚的表述，《哥林多后书》10:8中保罗的话语中也有所提及。另参：太10:1；可3:15；帖后3:9。（另见 BIND[捆绑]；KEY[钥匙]）。

这当然不是一种绝对的、固有的权柄，而是主耶稣赐予的权柄。因此，使徒的权柄的突出特点是派生性和责任性。使徒是由主拣选来传播福音的，所以他们必须正确使用手中的权柄（参：可13:34）。不过，这种权柄中也包含了一定的权利，如受教会支持的权利（林前9:4起）。更宽泛地说，使徒在行使他们教导和指导的权柄时，就是基督在行使祂中保的权柄。使徒的事工直接受到基督的支持。这也是传道可以在地上展开的原因。这也赋予了传道在教会中无可置疑的有效性。

5、教会的权柄。如果使徒们追随着基督，那么广大信徒也同样追随着基督。此外，当《新约》中谈到教会和每个基督徒的权柄时，也采用了 *exousia*（“权柄”）一词，这不足为奇。然而，人们应感到奇怪的是，《新约》怎样描述这种权柄。因为（1）基督徒拥有作神的

authority. For (1) Christians have the authority to become the children of God (Jn. 1:12). The two primary senses of the word may both be seen here. On the one hand they are given a new possibility that they could not have in themselves. On the other hand, they are granted a right or title. Inasmuch as they receive the one Son of God, they themselves have a legitimate sonship conferred upon them.

Then (2) Christians are also granted freedom in the sense of the right to do certain things (1 Cor. 6:12). Now it is true that in the passages in 1 Corinthians Paul is more concerned about a right or wrong use of this “authority.” We are to do what is appropriate and what is of service to edification. Nevertheless, even when faced by possible misuse, the apostle does not deny the authority as such. All things are indeed lawful even if all are not expedient and all do not edify. For this is a freedom, an authorization, a permission which Christ Himself has conferred and which is received in faith: the freedom of the children of God. The true answer to misuse is not surrender but true and proper use. Although enigmatic, *exousia* in 1 Cor. 7:37 might well be grouped in the same category.

III. Historical Survey.-A. Early Church.

1. Basis. The chief lesson of the NT—viz., that authority finally rests in God and that this authority is embodied in Jesus Christ—was well learned in the early Church. The Church grounded itself upon the fact that God in Jesus Christ stands behind both the faith that is believed and also the faith that believes it. God in Jesus Christ is the authority that establishes the Christian life with its new possibilities; and God in Jesus Christ is

儿女的权柄 (约 1:12)。人们可以在这里看到这个词的两个主要含义。一方面，他们拥有了他们靠自己本无法获得的新希望。另一方面，他们被赐予了一种权柄或权利。因为他们接待了圣子，他们也因此被赐予了神之儿女的合法身份。

(2) 另外，基督徒也被赐予了自由做一些事情的权柄 (林前 6:12)。在《哥林多前书》中，保罗确实更关注信徒是否正确地使用了这种“权柄”。凡是合适的，有利于侍奉神的事，人们都可行。不过，即使人们可能滥用这种权柄，保罗也没有否定这种权柄。即使并非所有的事都是有益处的、可以教诲人的，但是它们确实都是合乎律法的。因为这是基督赐予人类的一种自由、授权和准许，人们因信得着它，这是神的儿女的自由。真正应对滥用的方法不是放弃这种权柄，而是真正合理地使用这种权柄。尽管其中的道理高深莫测，但是《哥林多前书》7:37 中使用的 *exousia* 一词或许也可以归入同一类用法中。

III. 历史调查。A. 早期教会。1、基本

原则。《新约》中的主要教导就是，权柄最终依赖于神，并通过基督体现出来，早期的教会很好地领会了这一教导。上帝在耶稣基督里支持着世人对他信心，也支持着世人对教会的信心，这是教会建立的基础。上帝在耶稣基督里掌握着建立起信徒满怀新希望的生命权柄；在耶稣基督里的上帝也是教会的主，祂通过圣灵统治着教会，所以教会所有的决定和行动，无论是教义性还是实用性的决定和行动都源于上帝，

also Lord of the Church, exercising this lordship by the Holy Spirit, so that all decisions and actions, whether doctrinal or practical, must derive from Him and take their validity from Him. Whatever difficulties or ambiguities there might have been both in the first centuries and later, the authority of God was accepted and advocated as the fundamental principle.

A further lesson was also learned: that this authority is exercised through the apostles and the community. Even though serious divergence later arose, this common pre-supposition was always held. As God the Father sent Christ, so Christ commissioned, equipped, and sent the apostles. He gave them divine authority to preach the gospel, to instruct in Christian knowledge, and to exercise control over the churches. Apostolic right and privilege, of course, were not inherent power. The apostles had authority because they were authorized by God Himself. Put another way, Christ exercised His own rule and authority through them.

2. *Scripture and Church.* Nevertheless, the death of the apostles posed a new question, one that received different answers, or at least an ambivalent answer, in the age of the fathers. The question was an obvious one: What is the locus of apostolic authority after the passing of the apostles themselves? How does God—Father, Son, and Spirit—exercise His own absolute authority in the postapostolic Church? On whom or what does authorization come in succession to the apostles?

A single and straightforward answer to

其有效性也源于上帝。不论在前几个世纪和后期存在多少困难或分歧，早期的教会始终承认并拥护上帝的权柄，并将此作为根本原则。

教会得到的另一个教导是，上帝藉着使徒和基督徒行使这种权柄。虽然教会中后来出现了严重的分歧，但是他们始终坚持这一共同前提。正如天父上帝派下了基督，同样基督也委任、武装和派遣使徒。祂赐予他们传福音、传授基督教知识和管理教会的神圣权柄。当然，使徒的权柄和特权也不是他们固有的权力。使徒拥有权柄，因为上帝亲自赐予了他们权柄。换句话说，基督通过使徒实行统治和行使权柄。

2、圣经和教会。然而，在教父时期，使徒的死亡引发了一个新的问题，人们对这个问题作出了不同的回答，或者说，至少作出了相互矛盾的回答。这个问题十分明显：使徒们死后，他们的权柄到哪里去了？三位一体的神（圣父、圣子、圣灵）如何在使徒后期的教会中行使祂绝对的权柄？谁或什么东西继承了神授予使徒的权柄？

人们很难对这个问题作出唯一的、简单

this question was difficult. For one thing, there seemed at the very outset to be two alternatives: (1) the apostolic writings, added to the existing and accepted canon of OT Scripture, and (2) the ongoing authority of the Church, including the special authority vested in those who are set up apostolically as its pastors and teachers. Even if Scripture is adopted as the supreme and normative source, however, there are in the NT itself different forms and areas and levels of authority, and many issues—especially those of minor importance—will still have to be decided according to other criteria. On the other hand, if a greater function is ascribed to the Church a variety of further alternatives opens up when the center of ecclesiastical authority is sought. Is it to be found in the community as such, in its bishops or ministers, in synods (local, provincial, or ecumenical), in creeds, in traditions, in the fathers, in a combination of these, or in one or the other according to the subject at issue?

As regards the fundamental choice between Scripture and the Church, it might seem that Scripture is a new factor that does not arise at all in what the NT itself has to say about *exousía*. In fact, however, the NT does recognize Scripture as the voice of God. As the OT writers introduced their messages with the daring “Thus saith the Lord,” so our Lord Himself and the NT authors quote OT statements as authoritative: “As Scripture says....” It is natural and inevitable, then, that the immediate postapostolic Christians should inherit the same approach to the OT; and it is no less natural and inevitable that they should extend this approach to the works of the

的回答。首先，在最开始似乎就存在两种可能的回答：(1) 使徒的作品，它们被添加到了现在人们普遍认可的《旧约》正典中，(2) 仍然行使着权柄的教会，包括根据使徒传统而任命的牧师和师傅所拥有的特殊权柄。虽然《圣经》是人们理解权柄的最重要和标准的资料，但是《新约》中就记录了不同形式、不同领域和不同层级的权柄，有许多问题，尤其是次要问题仍有待人们用其他标准来解决。另外，如果人们认为教会拥有更大的功能，那么当人们寻找教会权柄的核心时，就会作出更多种的回答。根据人们的争论话题，基督徒、主教或牧师、宗教会议（地方、省或世界性的宗教会议）、信条、圣传、教父是否拥有权柄呢？还是说他们共同拥有着权柄或者说其中只有一者掌握着权柄？

关于这个问题的基本回答究竟是《圣经》还是教会，《圣经》似乎是一个新要素，它并不是随着《新约》中 *exousía* 的用法出现的。但是，实际上，《新约》作者确实认为圣经是上帝的话语。因为旧约作者大胆地用“耶和華这样说”表述他们的信息，所以我们的主和《新约》作者视《旧约》为权威之作，在引述旧约经文时说：“经上所说……”于是，随后的使徒后期的基督徒自然也必然应该沿用《旧约》中的表达他们赋予这些神委任并授予权柄的使徒（这些作品后来成为《新约》正典）以权威性，这也同样是自然而必然的，并因此最终衍生出众多久享盛名的引述作品（如在 2Clem 2:4 中）。换言之，人们认为神藉着圣经作者的中保，以我们现在所能看

divinely commissioned and authorized apostles (works that later became the NT Canon), finally introducing their copious quotations (as in 2Clem 2:4) with the time-honored formulas. In other words, all the holy writings came to be seen and accepted as an established form in which the authority of God, mediated through the biblical authors, should be permanently exercised in the Church.

In fact, the fathers are virtually unanimous in ascribing a normative role to Scripture as a primary source of revelation. In addition to the continuous appeal to Scripture in patristic writings, the care for a proper recognition of the NT canon, and the labor expended on exposition of the biblical books, one might quote the rejection of purely oral tradition in Irenaeus *Adv. haer* iii.2.1. Athanasius also makes a distinction between the “holy and inspired writings,” which are self-sufficient, and other works that are a commentary on them (*Contra Gentes* 1). Origen states firmly: “We must needs call the holy scripture to witness; for our judgments and expositions without these witnesses are worthy no credit” (*In Jer. Hom.* 1). Basil asks that convincing and convicting words and deeds “be confirmed by the testimony of God’s scriptures” (*Moralia* xxvi.1). Augustine, referring to Cyprian’s works, says that he “weighs them by the canonical writings” (*Contra Cresconium grammaticum Donatistam* ii.32). John of Damascus, pointing to his basic authority, says: “All that was ever delivered by the law, the prophets, the apostles, and the evangelists, we receive, acknowledge, and give reverence unto them, searching nothing besides them” (*De Fide Orthodoxa* 1).

到的圣经经卷是神的权作为确立的表达方式，永远在教会中行使权柄。

实际上，教父们几乎一致认为《圣经》就是标准，并认为它是上帝启示的第一来源。除了《圣经》对教父作品的持续吸引力，他们对于新约正典合理认知的关注，以及对圣经作品的费力阐述，人们还可以在爱任纽的作品（*Adv. haer* iii.2.1）中看到对纯粹口头作品的否定。亚他那修也对“受圣灵感动的圣作”和其他注释类作品进行了区分（*Contra Gentes* 1），“受圣灵感动的圣作”是独立的作品。俄利根坚定地说：“我们必须以《圣经》作为见证，因为如果没有它的见证，我们的判断和注释将一文不值”（见 *Jer. Hom.* 1）。巴西流要求道，有说服力和证明性的话语和行为应当经过“上帝圣经的证明”（*Moralia* xxvi.1）。奥古斯丁在提及居普良的作品时说，他“用正典之作权衡自己的作品”（*Contra Cresconium grammaticum Donatistam* ii.32）。大马士革的约翰为证明他的基本权威性说道：“所有作品都是通过律法、先知、使徒和福音传道者创作出来的，我们接受、认可并尊敬他们，除此之外，我们不会寻求任何其他资料”（*De Fide Orthodoxa* 1）。

On the other hand, the fathers had a strong sense that authority resided also in the ongoing apostolic tradition as represented especially in the orderly ministry and the rule of faith. Irenaeus and Tertullian both found the appeal to this authority especially valuable in refutation of Gnosticism, for it provided (a) an answer to Gnostics who would not accept Scripture but spoke of a secret tradition, (b) a historico-geographical basis for the authenticity of orthodox teaching, and (c) a useful hermeneutical principle in meeting Gnostic interpretations of Scripture. Tertullian can even complain that Scripture without tradition is ambiguous (*De praescr. Haer.* 19), although both he and Irenaeus seem to view Scripture and tradition, or the rule of faith, as substantially one and the same thing, or at least as two different and complementary forms of the same thing.

The situation had changed, however, by the 4th century. If Basil of Caesarea demanded Scriptural confirmation, he also argued that the tradition preserved in Scripture is incomplete (*De Spiritu sancto* 27 [66]; cf. Epiphanius *Haer.* 61.6). Jerome too, although he can speak strongly of the need for the authority and testimony of Scripture (*Comm. on Haggai* i), can refer at the same time to many things that are accepted on the basis of tradition alone (*Dialogus contra Luciferianos* 8). Chrysostom even appeals to the Scriptures themselves (2 Thess. 2:15) in support of the view that the apostles transmitted many things not put in writing (*Hom. 4 in 2 Thess.*). Along different lines, Vincent of Lérins (d. before 450) finally subjects Scripture to the Church with his principle that, while

另一方面，教父坚决拥护权柄也存在于延续下来的使徒传统的说法，并认为有序的传道和信心的统治尤其体现出了权柄。爱任纽和特土良都发现，诉诸于这种权柄对于驳斥诺斯替主义尤其具有价值，因为它（a）回击了诺斯替派不认《圣经》却谈论神秘传统的行为，（b）为正统教义的真实性提供了历史和地理依据，（c）提供了一种有用的解经原则，驳斥了诺斯底派对《圣经》的解读。特土良甚至抱怨说，没有圣传的《圣经》，其表述将是模糊不清的（*De praescr. Haer.* 19），虽然他和爱任纽似乎都认为《圣经》、圣传和信心的统治实质上是同一事物，或至少认为是同一事物的两种不同的互补形式。

然而，到公元4世纪，情况发生了变化。凯撒利亚的巴西流要求圣经的证实，并争论说，《圣经》中的圣传是不完整的（*De Spiritu sancto* 27 [66]；参：Epiphanius *Haer.* 61.6）。虽然耶柔米也极力强调人们需要圣经中权柄和见证（在 *Haggai* i 注释中），但是他也同时提到了很多单独以口传圣传为基础的事物（*Dialogus contra Luciferianos* 8）。克里梭斯顿以《圣经》中教训（帖后 2:15）证明使徒的很多教导不是以书面形式传达的（*Hom. 4* 对《帖撒罗尼迦后书》的注释）。列仁的万桑（Vincent of Lérins，卒于公元450年前）采用了不同的表述，并基于以下原则最终使教会接受了《圣经》，即虽然《圣经》本质上已很充实，但是它还是需要规定性的注释，这种注释不单是由圣传提供的，而是由“放之四海而皆准”的三重标准提供的。正如巴特所注意到的（*CD*, I/2,

Scripture is intrinsically adequate, a regulative interpretation is needed, this being supplied not by tradition alone but by the threefold criterion of what is held “everywhere, always, by all.” As Barth observes (*CD*, I/2, pp. 550f.), the addition “by all” means in effect the enforcement of an official understanding, and this is the more dangerous in that Vincent’s opposition to change does not rule out a progress controlled by the teaching office in its consensus. The significant point in all this is that not only has tradition emerged as supplementary to Scripture, but Scripture itself has been deprived of any effective authority through its hermeneutical subjection to the Church—or rather, in practice, to the Church’s hierarchy.

B. Medieval West. 1. Developments. The pattern set by Vincent of Lérins tended to dominate the understanding of authority throughout the Middle Ages. In the West it resulted in a tilting of the scales in favor of the authority of the Church. This may be seen at four points. First, a more-or-less general acceptance of the fourfold scheme of exegesis helped to shackle the Bible by making its exposition extremely complicated. Second, dogmatic definitions such as that of transubstantiation promoted development under alien norms beyond the limits of legitimate interpretation. Third, canon law codified ecclesiastical authority in an effective, practical form that enhanced the power of the hierarchy. Finally, the papacy, while challenged from time to time as in the Conciliar Movement of the 14th cent., focused ultimate authority on the bishop of Rome both as heir to the supreme apostolic authority of Peter and also, on this basis,

550-551 页), 允许“所有人”添加注释实际上意味着要求人们强行接受一种官方的理解, 这种做法更危险, 因为文森特虽然反对改变《圣经》, 但他并没反对通过一致的训导权掌控改变的过程。这个问题的重点在于, 不但圣传开始对《圣经》进行补充, 《圣经》也因教会参与解经失去了它的有效权威性, 或者说, 《圣经》实际上隶属于教会的等级制度。

B. 中世纪时期的西方。1、发展。万桑提出的关于权柄的理解模式在整个中世纪常常占据着主导地位。在西方这种理解导致人们倾向于接受教会的权柄标准。这从以下四点可以看出。第一, 人们几乎普遍接受了四重注释体制, 这种体制使得《圣经》阐述变得极其复杂, 从而束缚了《圣经》。第二, 教条的定义, 如圣餐变体论的定义, 超出了合理解经的范围, 促使解经向着异化方向发展。第三、教会法规成为了教会有效、实用的权力, 进而稳固了教会中的等级势力。最后, 虽然教皇的权力在公元 14 世纪的议会运动中不时受到挑战, 但教皇拥有罗马主教的最高权威, 他既是彼得至高使徒权柄的继承人, 也因此成为了耶稣基督的代理人, 享有和行使着本该属于主耶稣的大量权柄。这种发展趋势自然遭到了人们的反对。东派教会通过强调大公议会的权力制约教皇的权力。人们频繁地意识到寓意解经的局限性。人们以政治、教会和教义为理由一再向教皇的权力发起挑战。然而, 遗憾的是, 多年来这些力量还不足以有效制

as vicar of Christ Himself, enjoying and exercising the plenitude of power that properly belongs to the Lord. Naturally, these developments met with opposition. The Eastern Churches provided some counterbalance with their stress on the authority of the ecumenical synods. The limits of allegorical exegesis were frequently recognized. On political as well as ecclesiastical and doctrinal grounds, challenges were issued again and again against the papal claims. The unfortunate thing, however, is that for many years these forces were not sufficient to put up effective resistance against the Church's exploitation of its own authority in all branches of ecclesiastical life in the West.

2. *Problems.* Thus, the development of doctrine ineluctably led to changes, and even innovations, which Vincent of Lérins had neither anticipated nor desired. Medieval practice, while authorized and commanded by canon law, seemed in the event to produce a monstrous caricature of NT Christianity. The Church's authoritative exposition of Scripture turned out to be far from infallible when brought under the scrutiny of Renaissance scholarship, which also served to spotlight the vast difference between medieval practice and thinking on the one side, and that of the apostolic Church on the other.

C. *Reformation. 1. Scripture Principle.* Once the issues began to come out into the open with Luther's theses of 1517 and the ensuing controversy, it quickly became apparent that the protest involved a drastic rethinking of the way in which Christ's authority is exercised, and particularly of the relationship between

约教会的权力，它仍然在西方的所有教会生活的分支中行使着自身的权力。

2、问题。因此这一教义的发展必然会带来一些变化甚至创新，这是万桑不曾预料到的，也是他不想看到的。中世纪的风俗虽然都基于正典律法的授权和诫命，但它的结果似乎是对新约时期基督教的巨大讽刺。。当文艺复兴时期的学者仔细研究教会对《圣经》的权威阐述时，发现这种阐述完全不可靠，而且还促使人们关注中世纪时期和使徒教会时期的风俗和思想之间的巨大差异。

C. 宗教改革。1、圣经原则。这些问题于 1517 年公开出现在路德的论文中和随后出现的争论中，人们很快明白了，反对者们强烈要求人们重新思考如何行使基督的权柄，尤其要思考在使徒权柄对使徒后期会众影响和作用下《圣经》与教会之间的关系。宗教改革者当然不能否认教会和教会的各种表述中

Scripture and Church in the mediation of apostolic authority to and through the postapostolic community. The reformers cannot deny, of course, that the Church and its various expressions (e.g., ministry, confessions, synods, and fathers) do have a lawful measure of authority. Their contention is, however, that it is in and through the prophetic and apostolic writings of Holy Scripture that God exercises supreme and ultimate authority in the Church, whether in doctrine or practice. Other authorities are subsidiary and derivative.

2. *Confessions.* The Reformation confessions make this point and bring out its ramifications with a happy blend of force, comprehensiveness, and conciseness. Thus the French Confession (1559) states that “the Word contained in these books receives its authority from God alone” and that “all things should be examined, regulated, and reformed according to these books.” The Belgic Confession (1561) approves the Scriptures “because the Holy Ghost witnesseth in our hearts that they are from God”; with them nothing can be compared, and “whatsoever doth not agree with this infallible rule” is to be rejected. The Westminster Confession (1647) concludes its more extended discussion with the notable statement (I,10) that the supreme judge in controversies and in the examinations of Church Decisions “can be no other but the Holy Ghost speaking in the scripture.” This accords with the earlier teaching of Heinrich Bullinger in the Second Helvetic Confession (1566) that in matters of faith “we cannot admit any other judge than God himself, pronouncing by the holy scripture what is

(如，传道、信条、宗教会议和教父) 拥有合乎律法权柄的标准。然而，他们的论点是上帝在先知和使徒创作的圣经作品中，并藉着这些作品在教会中行使着祂的最高权柄，这一最高权柄存在于教义中也存在于惯例中。其他的权柄都从属于这一权柄，并源自这一权柄。

2、信条。改革宗信条中阐述了这一点，并以既全面又简明，既有力又巧妙的表述给出了它的衍生结果。因此，《法国信条》(1559) 中描述道“这些作品中神之道的权柄唯独源自于上帝”，“人们必须根据这些作品检验、规定和改革所有的事物。”《比利时信条》(1561) 也支持圣经的权柄，“而在于圣灵在我们心里证明它们是来自于上帝的”；任何事物都无法与圣灵匹敌，“任何不接受这种绝对可靠统治的人和事”都应遭受否定。《威斯敏斯特信条》(1647) 以争论中和教会决议审查中的最高审判“就是《圣经》中圣灵的话语”这一著名陈述 (I, 10) 结束了更广泛的讨论。这与《第二瑞士信条》(1566) 中海因里希·布林格 (Heinrich Bullinger) 关于信心问题的早期教导一致，他说：“我们不能承认上帝以外的其他审判，上帝在《圣经》中揭示着真理……”路德教会的《协和信纲》(1576) 中提供了相似的理解：“我们相信、宣认，并教训人，那品评判断一切的教理和博士的唯一规法和标准，不外乎新旧约中先知和使徒的著作……只有圣经才是‘唯一的’裁判，准则和法规。圣经有如‘唯一的’试金石考验并判断一切教理，。”正如，奎恩施特 (Quenstedt) 所说，《圣经》是绝对可靠的最高审判者——圣灵

true....” The Epitome of the Lutheran Formula of Concord (1576) advances a similar understanding: “We believe, confess, and teach that the only rule and norm according to which all dogmas and all doctors ought to be esteemed and judged is no other whatever than the prophetic and apostolic writings of both the Old and the New Testament... Holy scripture alone is acknowledged as the judge, norm, and rule according to which, as by the (only) touchstone, all doctrines are to be examined and judged.” As Quenstedt puts it, holy scripture is judge as the voice of the supreme and infallible Judge, the Holy Spirit.

As noted, a proper place can be found for secondary authorities. Both the Scots Confession (1560) and the Anglican Articles (1571) may be quoted in favor of the common view that the Church has authority to institute and reform traditions, “so that nothing be ordained against God’s word.” The Second Helvetic Confession, too, concedes that in the interpretation of Scripture the fathers and councils should be taken into account, so long as the duty of modest dissent is recognized when they set down things not in agreement with the Scriptures.

To summarize, three points are made here. First, absolute authority lies with God himself, exercised through Christ and the Holy Spirit. Second, the voice of God is heard primarily in Holy Scripture, not merely because this is historically the first and authentic deposit of the prophetic and apostolic record, but because God Himself has raised it up to fulfil this purpose. Third, subsidiary authorities have a valid function, but

的话语。

如前所述，人们可以为次要权柄找到合适的位置。《苏格兰信条》(1560)和《英国国教信条》(1571)都赞成如下共识，即教会拥有制定和改革传统的权柄，“从而使任何规定都不违背上帝的话语”。但《第二瑞士信条》中还是做出了让步，容许人们在解读圣经时顾忌教父观点和宗教会议中的精神，只要教会做出的决定有违《圣经》，人们就可以适当地表达出不同意见。

总之，这里提到了三点。第一，只有上帝掌握着绝对权柄，并藉着基督和圣灵行使祂的权柄。第二，人们主要从《圣经》中听到上帝的话语，这不只是因为《圣经》从历史角度首先真实地记录了先知和使徒的事迹，而是因为上帝亲自高举《圣经》，从而达成祂的旨意。第三，附属权柄的功能是有效的，但只有在顺从主要在《圣经》中和藉着《圣经》揭示的神圣权柄时，这一功能才能发挥其作用。

discharge it properly only in submission to the divine authority expressed primarily in and through Scripture.

3. *Roman Reply*. Unfortunately, Roman Catholicism did not accept—nor even perhaps understand—this position. It naturally did not dispute the supreme authority of Christ. It also gave to Scripture an eminent place. Yet even in the Reformation age it defended its doctrines and practices by invoking the complementary authorities of fathers and tradition. Thus, in the Leipzig Disputation (1519) Eck hurled not only texts but also the interpretations of the fathers against Luther and accused him of arrogance when, faced by the latter, “he contradicted them all without a blush, and said that he would stand alone against a thousand.” As regards tradition, Trent took the decisive step in Session IV (1546) when it made the pronouncement: “This synod receives and venerates, with equal pious affection, all the books both of the New and the Old Testaments, since one God is the author of both, together with the said traditions, as well those pertaining to faith as those pertaining to morals...” According to this dogma, traditions found in apostolic sees such as Rome can also claim to be of apostolic or even dominical origin, even though not preserved in the apostolic writings; and they may thus be accorded a status equal to that of written Scriptures.

4. *Papal Infallibility*. In the post-Reformation era, however, the Roman understanding of authority has taken a different turn. Greater stress has been laid on the authority of the Church rather than tradition. Already in Reformation days it was argued that

3、罗马人对权柄的回答。遗憾的是，罗马天主教不接受，或许也不理解这一地位。罗马天主教当然对基督的至高权柄不存在争议。它也将《圣经》摆在显著的位置。但即使在宗教改革时期，罗马天主教还援引教父和圣传的补充性权柄为自己的教义和惯例辩护。因此，在“来比锡之辩”(1519)中，艾克(Eck)不仅援引经文，还引述教父的解释反对路德的观点，并指责路德傲慢自大，他面对路德时说，“他毫不知羞耻地驳斥他们，并说他将以一人敌过千人”。至于圣传，特伦特(Trent)在第四次会议上迈出了决定性的一步，他宣布：“本次会议以同样的虔诚之心接受和尊敬所有《旧约》和《新约》作品，因为上帝是《新约》和《旧约》作品、所谓的圣传及所有关乎信心和道德作品的唯一作者……”根据这一教义，人们在罗马等使徒时代主教区，发现的圣传也可能是由使徒或主基督所创作的，虽然这些作品没有收录在使徒作品中；因此，它们可能获得了与《圣经》相同的地位。

4、教皇无谬论。然而，在后改教时代，罗马人对权柄的理解发生了转变。他们更为强调教会的权柄而不是圣传的权柄。早在宗教改革时期，人们就争论道，基督徒之所以接受《圣经》主要是因为它得到了教会的授权和认可。实际上，在一段时间内，某些圈子内就盛行着一

Christians accept Scripture basically because it has been authored and authorized by the Church. For a time, indeed, the curious and self-destructive thesis was advanced in some circles, that by reason of its obvious fallibility Scripture would not be credited without the Church's backing. Later, attention shifted back again to the interpretative role of the Church, or of the Church's teaching office, and finally of the pope. The argument here is simple. Scripture is indeed the ultimate norm. Nevertheless the Church, enlightened by the Holy Spirit, has the task of correctly expounding and applying Scripture. In this task it is guided and governed by its head. Its ultimate Head, of course, is Christ Himself, but in terms of Christ's earthly representation the head is Peter's successor, the bishop of Rome. The infallibility decree of 1870 brings this understanding to its logical conclusion and climax: "The Roman Pontiff, when he speaks *ex cathedra* [i.e., when in fulfilling the office of Pastor and Teacher of all Christians on his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the Universal Church], through the divine assistance promised him in blessed Peter, is endowed with that infallibility, with which the divine Redeemer has willed that His Church—in defining doctrine concerning faith or morals—should be equipped: And therefore, such definitions of the Roman Pontiff of themselves—and not by virtue of the consent of the Church—are irreformable." What is biblical is held to be authoritative. In the last resort, however, the Pope expounds and declares what is biblical. Effective authority thus comes to be vested not in Scripture but in

种古怪的、自毁性的论点，因为这一论点显然存在易谬性，如果不是得到教会的支持，《圣经》中是不会认可这种论点的。后来，人们的关注点再次回到教会对《圣经》的解释上或教会的教导职分上，最后人们开始关注教皇对《圣经》的解释。这里的论点很简单。《圣经》的确是根本的标准。不过，领受圣灵启迪的教会肩负着正确解释经文和应用经文的任务。教会的领袖指导并管理着这项任务的实施。当然，教会的最高“领袖”是基督本人，但彼得的继任者罗马主教作为基督在地上的代表肩负着这一职责。1870年的无误法令使得这种理解最终得出了合理的结论：“当罗马教皇以宗座权威正式宣言（*ex cathedra*）时[如，当他以教皇的至高权威履行着牧师和教师的职分时，对全教会颁布有关信条和道德的教义]，神曾在蒙福的彼得里允诺帮助他，赐予了他永无谬误的权威，因为神圣的救主命定了祂的教会，在制定有关信心和道德方面的教条时，应当具备这样的权威：因此，罗马教皇的教谕无需经过教会认可，而且是不可更改的。”依据圣经的话语和行为都具有权威性。但是否拥有圣经依据最终要由教皇来解释和宣布。因此，有效的权柄不是授予《圣经》的，而是授予圣经的解释者，他作出的决定是决定性的、不可更改的。

its hermeneutical master, whose decisions are final and irrevocable.

D. Liberal Protestantism. 1. Reason. The modern age has brought different but no less radical challenges through the Liberal Protestantism that began to flourish in the latter part of the 17th century. In an early form this involved the exaltation of human reason to a highly authoritative role in doctrinal and moral teaching. On this view “reason is not less from God than revelation; ’t is the candle, the guide, the judge he has lodged within every man that cometh into the world” (Toland, *Christianity not Mysterious* [1696]). To the dictates of reason, then, revelation itself must submit (M. Tindal, *Christianity as Old as the Creation* [1730]). God Himself maintains ultimate authority. Here, however, He exercises it in a completely different way, choosing reason rather than Church or Scripture as His primary instrument. A problem, of course, is that reason can just as easily exalt itself against God so that He Himself comes under its dictates. This is precisely what happened in many circles in the rational subjectivism of the 18th cent., which made man himself the ultimate arbiter of all truth.

2. Religious a Priori. As it turned out, the older rationalism proved much less than adequate when it came under the scrutiny of Hume’s scepticism and the withering epistemological analysis of Kant. Other expressions of human domination thus arose to replace it in the form of the so-called religious *a priori* in man. Kant’s moral imperative, Schleiermacher’s sense of absolute dependence, and the consciousness of Hegel’s religious philosophy all play this role. Common to

D. 自由主义新教。1、理性。现代的自由主义新教提出了另一种同样激进的挑衅，这种观点在 17 世纪后期开始盛行起来。在早期，他们在教义和道德教导中赋予人类理性极高的权威。根据这一观点“上帝揭示的理性并不比启示少；上帝把理性赐予每个人，它是每个人心中的烛光、向导和法官”（Toland, *Christianity not Mysterious* [1696]）。于是，启示必须服从于理性的命令（M. Tindal, *Christianity as Old as the Creation* [1730]）。上帝独自掌握着最高的权柄。但祂以全然不同的方式行使着祂的权柄，祂选择理性而不是教会或圣经作为祂的主要工具。当然，问题在于是否可以轻易地将理性高举到与上帝对立的位置，所以连上帝都要服从于理性的命令。这恰恰是 18 世纪的理性主观主义中很多领域内盛行的观点，它使人类自己成为了所有真理的最终决定者。

2、宗教的先验。后来人们发现，当过时的理性主义接受休姆（Hume）的怀疑主义和康德的尖刻认识论分析法的仔细检验时，显得极为证据不充分。因此，其他关于人类主宰权的表述开始以所谓的在人里的宗教先验的形式出现并代替了理性主义。康德的道德律、施莱尔马赫的绝对依赖感、黑格尔的宗教哲学意识都属于宗教的先验。这些自相矛盾的重构的一个共同特点是，拒绝让上帝成为上帝之事的真正权威，不承认上帝是人类权柄的赐予者，每个人都共

all these self-contradictory reconstructions is the refusal to let God Himself be the true authority even in the things of God and the committal of this authority to man himself, whether corporately or in the highly individualistic form in which each man fashions and chooses his own God—or even proclaims the total absence of God in the form of the secularization or humanization of the gospel.

E. New Alternatives. 1. Catholic Consensus. Between the extremes of Roman ecclesiasticism and Liberal subjectivism some fresh alternatives to the Reformation view have been attempted. Building on one aspect of the Reformation appeal, some movements have proposed the authority of an early Catholic consensus somewhat along the lines of Eastern Orthodoxy. Anglican groups have been leaders in this field. With their fears of the evils of private judgment, the Mercersburg theologians, especially Nevin, worked along not dissimilar lines although with a stronger emphasis on the authority of Holy Scripture. The difficulty, of course, is that consensus among the fathers is hard to come by, and even if it is attained there is no reason to suppose that the early Church was any less fallible than the medieval or modern Church. On many occasions, even in early days, the minority has been right and the majority tragically wrong. Such attempts to achieve consensus might even result in the absurdity that the expert in church history becomes the new pope.

2. Experience. Pietism, on the other hand, has tended at some points to seek authority in evangelical experience. This

同或以高度个人主义的形式创造出或选择自己的神，甚至以福音世俗化或人类化的形式宣布上帝根本就不存在。

E. 新的替代选择。1、天主教的共识。人们试图在罗马教会中心主义和自由主观主义之间找到一些关于改教观点的新的替代选择。一些宗教运动以改教诉求的一个方面为基础，提出了早期天主教共识的权柄，这多少有点仿效东正教的立场。英国国教徒是这一领域的领袖。摩尔西斯堡神学家们，尤其是内文（Nevin）惧怕私下审判的罪恶，采取了相似的立场，虽然他们更为强调圣经的权柄。当然，问题在于教父们很难达成共识，而且即使他们达成了共识，人们也无法证明早期的教会比中世纪或现代的教会更容易避免犯错。在很多时候，即使在历史早期，真理掌握在少数人手中，而多数人却可悲地犯了错。这种达成共识的尝试甚至可能导致一种谬论，即熟悉教会历史的专家成为了新的教皇。

2、经历。另一方面，虔信派在某些情况下倾向于在福音派信徒的经历中寻找权柄。这一标准可以应用到辩解

canon might be applied apologetically: Christianity is true because I have found it so in my own life. It might also be applied in relation to aspects of Christian practice: this form of worship is the right one because it is the most meaningful to me. The ministry can be conducted along the same line: we ought to follow this or that course of action because it works out best in the actual experience of the individual or Church. Even biblical interpretation can be subjected to the same canon: the right meaning of a verse or passage is that from which I derive doctrinal, devotional, or practical benefit. Fortunately, experience has seldom if ever been set up as a final or sole authority, for it obviously gives rise to rampant individualism and anthropocentricity with its assertion that God exercises His authority specifically through me and Scripture is an infallible rule of faith and practice according to my particular interpretation. At the same time the chaos of conflicting experiences produces an inevitable crisis of authority when God is apparently saying different things to different individuals, and thousands of popes are claiming infallible discharge of the teaching office.

3. *Roman Catholic Trends.* Roman Catholicism, under the pressure of its new stress on biblical study, has been forced to do some rethinking on the matter of authority. The interrelation of oral and written tradition has come under new discussion, especially in relation to early patristic thinking. Sharp differences have arisen on the sources of revelation, and the view has even been advanced (e.g., by Hans Küng) that Scripture has always been the primary source according to true Catholic theology. The infallibility

中：基督教是真实的，因为我自己的真实生活证明了它的真实。它也可以应用在基督徒的实践方面：这种敬拜形式是正确的，因为对于我来说它是最有意义的。传道也可以采取相同的立场：我们应该坚持这种或那种行动方案，因为个人或教会的实际经历证明这是最好的方案。甚至连圣经解释都可以采用同样的标准：我们这节或这段经文中得到了教义上的、虔诚的或实际的益处，这是该节或该段经文的正确含义。幸运的是，经历很少被视为最终的或唯一的权柄，因为它显然会产生猖獗的个人主义和人类中心说，人们声称，上帝独通过我行使祂的权柄，根据我的独特解读，《圣经》对信心和实践进行着绝对可靠的统治。与此同时，相互矛盾的混乱经历必然会导致权威危机，上帝显然对不同的个人说了不同的话，会有数以千计的教皇宣称他们绝对无误地履行了教导的职分。

3、权柄在罗马天主教中的发展趋势。罗马天主教迫于新的圣经研究压力，不得不重新思考权柄问题。人们开始重新讨论口头圣传与书面圣传之间的相互关系，尤其是它们关于早期教父思想的关系。人们对于启示的来源问题存在着明显的分歧，有人（如，孔汉斯[Hans Küng]）提出了如下的观点：根据真正的天主教神学，《圣经》永远是启示的主要的来源。人们也开始质疑教皇的绝对无谬性，既质疑教皇本身的绝对无谬性，也质疑在没有其他主教、祭司或全体教会成员的正式参与的情况下，教皇

of the pope has also been called in question, either in itself, or in its exercise apart from the official participation of other bishops, priests, or even the Church as a whole. If few positive results have thus far been achieved in this process, the rigidity of the Tridentine statement and the Infallibility Definition has been broken and important modifications are by no means out of the question.

4. *Barth's Discussion.* Possibly the most constructive of recent dogmatic contributions to the theme of authority is to be found in the section that Karl Barth devotes to it in *CD, I/2*. This section falls within the chapter on Holy Scripture as the second of the three forms of the Word of God (the Word revealed, written, and preached). Authority is thus considered specifically in relation to the Word—first as the authority *of* the Word and secondly as authority *under* the Word. (The parallel section on the freedom of the Word and freedom under the Word offers some important complementary insights.)

As regards the authority of the Word, Barth first deals with the question whether Scripture can claim precedence of authority simply by virtue of its historical position as the apostolic deposit. He concludes that at best this argument can yield only an indirect, formal, and relative authority, which can make Scripture only the first among equal competitors. Final authority resides with the revelation event itself, the first form of the Word of God. Nevertheless, this revelation stands in a unique relation to the prophets and apostles and therefore to their writings too, since both the men and their works were raised up by God specifically to be witness to revelation,

是否可以绝对无缪地行使权柄。虽然迄今为止这一过程取得的积极成果很少，但特伦托宗教会议中刻板的声明和绝对无误的僵化定义已经被人们否定，重要的修订决不再是毫无可能。

4、巴特的论述。卡尔·巴斯(Karl Barth)在他的作品中(*CD, I/2*)对权柄的论述可能是这一主题在近期所获得的最具建设性的教义贡献。这部分内容属于《圣经》这一章，《圣经》是神之道三种形式(启示的道、成文的道、宣讲的道)当中的第二种形式。因此，人们认为权柄与道之间存在着特殊的联系——首先权柄是神之道中的权柄，其次权柄是道之下的权柄。(关于道中的自由和道之下的自由的部分给出了重要的补充见解。)

关于道中的权柄，巴特首先解决了的问题是，是否《圣经》仅凭包含使徒作品这一历史地位就能获得至高的权柄。他总结道，这一论证的结论至多可以赋予《圣经》间接的、正式的和相对的权柄，使其在同类作品中居于首位。最终的权柄存在于启示事件中，即神之道的第一种形式中。然而，这种启示与先知和使徒存在着特殊的关系，因此也和他们的作品存在特殊的关系，因为上帝的高举世人和他们的作品以此见证祂的启示，也因此见证了上帝成文的道。由于事件与见证者之间存在这种无与伦比的关系，所以《圣经》拥有了直接的、实质性的和绝对的权柄，令所有同类作品无法与之匹敌。从这一点上讲，甚至连神之道的第三种形式传道都不能与之匹

and hence to be God's written Word. In virtue of this unparalleled relationship between event and witness, Scripture has then a direct, material, and absolute authority that marks it off from all its competitors. Even preaching, as the third form of God's Word, cannot be its rival in this regard, since the preached Word is known only from the written Word. Thus the written Word has a normative function in relation to the preached Word.

As regards authority *under* the Word, Barth's main point is that subsidiary authorities cannot be in competition with the authority of the written Word but are in fact established by it. This applies primarily and prototypically to the Church, which undeniably has authority but which derives this authority wholly from the Word, i.e., by authorization. This authority then comes to focus in the Church's confession, which is not a rival authority, nor a hermeneutical norm, nor indeed a sum of biblical teaching, but the Church's hearing of the Word. Finally, it takes historical form in the canon, in fathers old and new, and in the historical confessions. All these are relative, indirect, and formal authorities. All stand under, and must be tested by, the supreme authority of the Word. All are thus reformable in principle, as the written Word, in virtue of its unique relation to revelation, is not.

IV. Civil Authority.-A. In the NT. Concentration on the problems of ecclesiastical authority should not cause us to overlook the fact that civil authority has also constituted a difficulty throughout Christian history. The NT, e.g., in Rom. 13, gave recognition to the divinely given authority of civil

敌，因为宣讲的道只有通过成文的道才能被人们知晓。因此，成文的道是宣讲之道的标准。

关于道之下的权柄，巴特的主要观点是，从属的权柄不能与成文的道的权柄相提并论，因为前者是基于后者确立的。这主要是指教会的权柄，教会无疑拥有权柄，但它的权柄完全源自于道，也就是源自于授权。而这种权柄的焦点在于教会的认信，这不是一种竞争性的权柄、也不是解经的标准，甚至不是《圣经》中教义的汇总，而是教会领受的道。最后，它在历史中逐渐演化为教规、历代教父的作品和历史信条。所有这些权柄都是相对的、间接的、形式上的权柄。它们都位于道的至高权柄之下，并要接受道的检验。因此，从原则上讲它们都是可修正的，而成文的道因为与启示之间存在着独特的关系，所以是不可修正的。

IV. 世俗权柄。A. 《新约》中的世俗权柄。我们不应因关注教会权柄的问题就忽略世俗权柄也曾是在基督教历史上一个难题这一事实。在《新约》中，如《罗马书》第13章中，经文作者世俗的权柄是神授予的。然而，不久之后，教会权威和国家权威之间就发生了冲突——尤其是从君士坦丁时代开始，随

office-bearers. However, it was not long before conflicts arose between the authority of church and state—especially with the rise of professedly Christian rulers from the time of Constantine, and consequent approximations to the OT model—and a demarcation of authority was demanded.

B. In the Middle Ages. In the Middle Ages the divine authorization of rulers found expression in the idea of the Holy Roman Empire and in the impressive coronation rituals. At the same time, however, the popes resisted the attempt of temporal rulers to interfere in ecclesiastical matters, since such interferences usually made the Church subservient to political and material interests. This was the reason for the drastic medieval principle of a separation of church and state, which went to the length of excluding the clergy from secular justice and taxation as well as ensuring that churches and monasteries would not come under military attack. Rulers, of course, opposed this obvious threat to their own supremacy, finding in the pretensions of the clergy an infringement on their rightful temporal and spiritual authority and responsibility; and they constantly played a part in church matters wherever these had obvious civil implications.

The more powerful popes tried to solve the problem by arguing that while the powers are separate, the ecclesiastical power is superior. Gregory VII (1073–1085) was already claiming the right, as the vicar of Christ, to depose or set up rulers. Innocent III (1198–1216), who imposed this right more successfully, compared church and state to the two

着自称基督徒的统治者的出现，与《旧约》形式相近的作品也随即产生，权柄划分必要性就显露了出来。

B. 中世纪时期的世俗权柄。在中世纪时期，神圣罗马帝国的观念和令人印象深刻的加冕礼体现了君权神授的思想。但与此同时，教皇禁止这些世俗的统治者干预教会的事务，因为这种干预常使教会屈从于政治和物质利益。这就是中世纪时期严守政教分离原则的原因，在这种原则下神职人员甚至免受世俗审判，免交赋税，而且教会和修道院还免受军事袭击。当然，统治者一旦发现神职人员道貌岸然，违反其今世的属灵权威和职责，他们就会与威胁其至高权利的教会力量相对抗，一旦教会的事务明显涉及到世俗的事宜，他们就会不断地进行干预。

更强势的教皇争辩道，虽然权力是分离的，但是教会的权力更高，他试图以这种说辞解决这个问题。贵格利七世（1073–1085）自称是基督的代理人，并一直宣称他有权任免统治者。英诺森三世（1198–1216）更为成功地印证了这种权利，他将教会和国家比作《创世记》第1章中的两种光，教会是“大的光”，即太阳，而政府是“小的光”，即

lights of Gen. 1, the church being the greater light, the sun, and the state the lesser light, the moon, which draws its radiance from the sun. Boniface VIII (1294 - 1303) put the matter even more forcefully in his bull *Unam Sanctam* (1302), when he stated that the two swords—the temporal and the spiritual—are both in the hands of Peter, the one to be used by the church and the other for it. He failed dismally, however, in his attempt to bring England and France under this rule.

C. Reformation Views. A sharp reversal of this position came with the Reformation period when the reformers, often finding civil rulers more ready to instigate reforms than the clergy, recalled the godly princes of the OT and saw it as within the authority of Christian magistrates, and indeed as their duty, to take action for the spiritual welfare of their subjects. Thus Luther leaned on the electors of Saxony; Zwingli brought about reformation through the city council of Zurich; and Henry VIII set a pattern in England that led ultimately to the authorization of the prayer book and articles by crown and parliament as well as by convocation.

Nevertheless, the reformers were not unaware of the dangers of this course. Rulers might be ill-disposed to the gospel, or to some aspects of it, as Calvin found in his dealings both with the Geneva councils and also with the French crown. They might also use reformation to their own selfish ends, as Cranmer and Ridley learned to their own cost when Northumberland would not permit the proper redeployment of ecclesiastical endowments. Furthermore, even in their

月亮，月亮要从太阳那里得着光芒。庞尼菲斯八世（1294 - 1303）以更有说服力的“一圣通谕”（1302）解决了这个问题，他说，彼得手中有两把剑——世俗的剑和属灵的剑，一把剑供教会使用，另一把则为教会所用。然而，他在试图统治英格兰和法国时却遭到了惨败。

C. 改教观点中的世俗权柄。在宗教改革时期这一地位急剧逆转，改革派常常发现世俗统治者比神职人员更愿意鼓动变革，他们想到了《旧约》中圣洁的君王，并认为基督教的地方官们有权也确实有义务为他们子民谋取属灵的财富。因此，路德依赖于萨克森的选民；茨温利（Zwingli）通过苏黎世的市议会发动了变革；亨利八世在英格兰进行了宗教改革，并最终导致英国颁布了“祷告书”，并由国王、议会和教士会议制定了的法令。

然而，改教者不是没有意识到这一过程中的危险。统治者可能反感福音，这与加尔文同日内瓦议会和法国国王打交道时发现的情况一样。他们还可能借改革而达成私欲，正如当诺森伯兰（Northumberland）禁止教会捐款的合理挪用，克兰默（Cranmer）和里德利（Ridley）为此付出了代价。此外，甚至统治者在行使他们的世俗权柄时，他们的行为有可能是邪恶和强横的。因此，教会明确规定世俗的权力从属于神的权柄，源自神的权柄而且位于神之道

exercise of civil authority they might indulge in wicked or despotic actions. An attempt was thus made to set the limits of temporal power by subjecting it plainly to God, from whom it derives, and to the Word of God, which is its norm. Heinrich Bullinger of Zurich states the position forcefully and clearly in *Decades* ii. He argues that distinctions should be made between “the office, which is the good ordination of God, and the evil person.” Tyranny should not be tolerated on the ground that “it is of God.” As every magistrate “is ordained of God, and is God’s minister, so he must be ruled by God, and be obedient to God’s holy word and commandment.”

In the last resort this means that an evil power may be resisted or, finally, overthrown, so long as this is done responsibly. Unlike the Lutherans and Anglicans, the Reformed were thus prepared for the extreme action of civil revolt as this found historical expression in the overthrow of Mary Guise in Scotland, the war of independence in Holland, and the unfortunate civil wars in France. It was emphasized, however, that resistance to the powers is justified only when the gospel is threatened or excessive tyranny is enforced. Patient submission to authority, or at the most passive resistance in religious matters, was seen to be the biblical rule.

The Reformed understanding as Bullinger succinctly states it tries to avoid the clash of ecclesiastical and civil power by relativizing both in the same way. As the church derives its authority from God, so does the state. Neither has inherent power. Neither, indeed, has power that can ever become independent of the God

这一标准之下，从而试图限制世俗的权柄。苏黎世的海因里希·布林格在他的作品 (*Decades* ii) 中有力而又清晰地陈述了这一权柄的地位。他说，人们对“上帝所任命的合理职权与邪恶之人的职权”加以区分。人们不应该因为“这源于神”的说法而容忍暴政。因为每个地方官员都是“上帝任命的，都是上帝的仆人，所以他必须接受上帝的统治，服从祂圣洁的话语和命令”。

最后，这意味着只要人们依靠神完成这事，就可能抵抗或推翻邪恶的权力。只要人们依靠神完成这事。改革派与路德教派和圣公会信徒不同，因此他们在民间策划极端的反抗行动，正如人们在历史中看到的那样，如推翻吉斯玛丽在苏格兰的统治的起义，荷兰的独立战争、不成功的法国内战。然而，必须强调的是，只有当福音传播受到威胁或者统治者实行极端的暴政时，人们推翻权力的理由才是正当的。根据圣经的原则，人们应该耐心地服从权柄的统治，或至多可以在宗教事务上进行消极的抵抗。

正如布林格所简洁描述的，改革派以相同的方式把教会权柄和世俗权柄相对起来考虑，从而试图避免两者之间的冲突。教会的权柄源自于神，国家的权柄同样源于神。它们都不是自身固有的权柄。这两个权柄也确实不能脱离神而独立存在，因为神是这些权柄的赐予者。上帝的自由不受祂的授权的限制。因

who gives it. The freedom of God is not restricted by the authorization that He grants. The human institution thus authorized is no autonomous competitor. If it draws its right and power from God, it does so only in subjection to the rule which God still exercises by His Word.

The so-called radical reformers, of course, approached the matter very differently. Certain violent leaders attempted a fusion of religious and civil authority in Münster, the “new Jerusalem,” the kingdom of the saints; but when this proved to be illusory, the dominant motif became the strict separation advocated and practiced by the Swiss and South German Anabaptists. On this view the secular authorities are ordained by God, but their function of restraint and force is incompatible with true Christianity. They are to be honored and obeyed in virtue of their divine ordination, but Christians can have no part in their work and must not become entangled in the evils of temporal office. If a conflict arises between civil authority and true Christianity, no resistance is to be offered; but the authority of God must also take precedence, so that patient endurance of persecution is the only legitimate course. In no circumstances are the children of the light to make use of the weapons of the present world, since their victory will come in and through affliction and by the weapons of spiritual warfare. With the emergence of the modern secularist state and pluralist society the thinking of the radical reformers has taken on new relevance today, although whether or not there should be abstraction from all temporal exercise of power is a question to which very different answers will obviously be

此，经上帝授权的人类机构不会遇到同类的自发竞争。如果它的权利和权柄来自于神，那么它只服从于上帝的统治，而上帝藉着祂的道实行统治。

当然，所谓的激进改教者处理这个问题的方式非常不同。所谓的圣徒国度“新耶路撒冷”——明斯特的一些暴力领袖试图将宗教权柄和世俗权柄合二为一，但当这种尝试最终变成幻影时，瑞士和德国南部的再洗礼派提出并践行着严格区分两种权柄这一占主导地位的主张。根据这一观点，世俗的权柄是上帝授予的，但是这些权柄的约束功能和效力是与真正的基督教格格不入的。因为它们是神授予的权柄，所以所有世俗之人都尊敬并遵守它们，但是基督徒没有必要遵守它们，也不该被世俗职分的邪恶羁绊。如果世俗权柄与真正的基督教之间发生了冲突，任何形式的反抗都是不对的；但是上帝的权柄必须处于优先位置，所以耐心地忍受迫害是唯一合理的道路。光明的孩子绝不可以利用现世的武器，因为他们将在苦楚里并藉着苦楚和属灵争战的武器获得胜利。随着主张现代世俗论的国家和支持多元论的社会的出现，现代激进改教者的思考呈现出新的现实意义，虽然是否应远离所有的世俗权柄仍然是一个问题，而且对此人们显然可以给出大相径庭的回答。

given.

V. Conclusion.-A. God and the Word. It might be accepted as a basic principle that God exercises authority through the Word. In the ultimate sense, since Christ is the Word, the Word is God Himself. God exercises His own authority. Nevertheless, the Word takes form not only in the Incarnation but also in the words spoken and written by the prophets and apostles, i.e., in the Scriptures of the OT and NT. These words or Scriptures, having divine authorization, carry the authority of God Himself. Similarly, being God's Word, they have the freedom of God, not innately or inherently, but in virtue of their divine authorship or authorization.

B. God and the Church. God also exercises His authority through the Church and its confessions, rulings, and teachings. Here again one might say that since the Church is Christ's body, Christ Himself is the Church. In the Church, therefore, Christ exercises His own authority. At the same time, in terms of its human members and structures, the Church does not have the same immediate authorization as the apostles and prophets. It has indirect authorization by the Word of God that gives it birth and that comes through the prophetic and apostolic words. Hence the freedom it enjoys is, as Barth observes, freedom under the Word, not freedom from or over the Word. The Church achieves its true authority not when it makes a direct claim to declare the voice of God, but when it seeks to speak God's Word in accordance with the Word already spoken and written, so that the authority with which it is invested is authentically that

V. 总结。A. 神和道。神通过祂的道行使着祂的权柄，这可能是人们接受的一个基本原则。从终极意义上讲，因为基督就是道，所以道就是神本身。神行使着祂自身的权柄。然而，道不仅仅通过道成肉身显现出来，也通过先知和使徒的话语和作品揭示出来，即在《旧约》和《新约》的经文中。这些话语和经文得到了神的授权，所以拥有神的权柄。同样，作为神的道，这些权柄享有神的自由，但这种自由不是与生俱来的或固有的，而是因为神授予的，或者说神是这些权柄的创作者。

B. 神和教会。神也通过教会、教会信条、教会统治和教会教义行使祂的权柄。关于这一点，人们可能会说，因为教会是基督的身体，所以基督就是教会。因此，基督在教会中行使着祂的权柄。然而，教会属于人类成员和人类机构，它并不像使徒和先知一样拥有神的直接授权。它的权柄是神之道赐予的间接权柄，而神之道藉着使徒和先知的话语揭示出来。因此，正如巴特所评论的，它所享有的自由是道统治下的自由，而不是源自于或超越道的自由。教会在直接宣布神的话语时并没有得着真正的权柄，但当教会试图按照之前人们宣讲的道和成文的道宣扬神之道时，它就真正获得了权柄，所以神的道所授予的权柄就是道的权柄。

of the Word.

C. God and Civil Authority. In another sense and sphere, civil authorities are also means by which God exercises His authority. Outside the sphere of revelation rulers have only an indistinct and perverted apprehension of this truth. They thus tend to think in terms of absolute or inherent power or to confuse divine authorization with a transferred right to do all things at will. This can raise acute problems for the Church and can produce the clash of authority that brings tension, persecution, or compromise. Even where rulers are Christians and know clearly the source of their authority, they may still fail to see that this authority can be properly exercised only according to the Word of God and within the sovereign authority that God always reserves to Himself. This is equally true no matter what the human form of authority might be.

God grants authorization, but in so doing He does not reduce or transfer His own divine authority. Neither church nor state, then, has any mandate for tyranny. Neither church nor state can issue any edict it pleases and demand absolute submission on the basis of divine authorization. Indeed, even Holy Scripture, for all the uniqueness of its origin and role, is not to be treated as though it had autonomous authority apart from God Himself, who is its ontic, noetic, and dynamic basis. God indeed rules through Scripture. The ultimate stress, however, lies not on Scripture but on the God who rules. “To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and for

C. 神和世俗权柄。从另一种意义和范围讲，世俗权柄也是神行使权柄的方式。在启示范围之外，统治者对这一真理的理解只能是模糊和歪曲的。因此，他们倾向于认为他们的权柄是一种绝对的权柄或固有的权柄，或者认为因为他们得到了神的授权，所以他们可以随意地行使这种权柄。这会引发教会中的尖锐的问题，也会产生权柄冲突，从而带来压力、迫害或妥协。甚至当统治者是基督徒，且清楚地知道他们权柄的来源时，他们仍然可能不知道，只有根据神之道，并且在神永远独有的至高权柄里，他们才能合理地行使这种权柄。这个事实不因人类权柄形式的变化而变化。

上帝授予权柄，但祂并未因此减少或转移祂自己的神圣权柄。所以，教会或国家都没有得到施行暴政的权力。它们不可以根据自身的喜好颁布法令，也不可以基于神的授权要求绝对的服从。的确，《圣经》从起源和作用上来看是独特的，但不可认为它脱离上帝拥有自主的权柄，因为上帝是《圣经》的实体、理性和动力基础。上帝确实通过《圣经》进行统治。然而，这最终强调的是统治万有的上帝，而不是《圣经》。“愿荣耀、威严、能力、权柄，因我们的主耶稣基督归与他，从万古以前并现今，直到永永远远。阿们”（犹 1:25）。

ever. Amen” (Jude 25).

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AUTHORIZED VERSION (AV).

The King James translation of the Bible. See ENGLISH VERSIONS.

AUTUMN

[Heb. *hōrep*, *yōreh* (Jer. 5:24); Gk. *phthinopōrinós* (Jude 12)]; AV “of my youth” (Job 29:4), “cold” (Prov. 20:4), “former” (Jer. 5:24), “whose fruit withereth” (Jude 12); NEB also “of my prime” (Job 29:4), “in season” (Jude 12). The period ushering in the winter, which was the season of rain (Lev. 26:4; Dt. 11:14; etc.) and stormy weather (Job 37:9; Isa. 25:4; etc.). By this time the summer fruits and olives had been

书目——*TDNT*, II, 见词条 ἔξεστιν, ἐξουσία (Foerster); H. J. D. Denzinger, *Sources of Catholic Dogma* (1957 年英译本); J. H. Bullinger, *Decades* 编, T. Harding (1849–1852; 1968 修订版); Calvin *Inst.* iv.8–11, 20; W. Whitaker, *Disputation on Holy Scripture* (1588); P. Schaff, *Creeds of Christendom* (3 卷, 1877); H. Bettenson, *Documents of the Christian Church* (1967 年再版); J. Martineau, *Seat of Authority in Religion* (1890); P. W. Forrest, *Authority of Christ* (1914); R. W. Harding, *Authority of Jesus* (1922); R. H. Strachan, *Authority of Christian Experience* (1931); H. Cunliffe-Jones, *Authority of the Biblical Revelation* (1948); R. H. Thouless, *Authority and Freedom* (1954); *CD*, I/2 20-21 段; J. K. S. Reid, *Authority of Scripture* (1957); D. M. Lloyd-Jones, *Authority* (1958); R. C. Johnson, *Authority in Protestant Theology* (1959); R. R. Williams, *Authority and the Church* (1965); D. G. Miller, *Authority of the Bible* (1972)。

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AUTHORIZED VERSION (AV) 《钦定版圣经》

国王詹姆斯钦定的《圣经》译本。见 ENGLISH VERSIONS (英文译本)。

AUTUMN 秋天

【希伯来语: *hōrep*, *yōreh* (耶 5:24); 希腊语: *phthinopōrinós* (犹 1:12)】; 《钦定版》译为 “of my youth” (“如壮年的时候”) (伯 29:4), “cold” (“冬寒”) (箴 20:4), “former” (“秋雨”) (耶 5:24), “whose fruit withereth” (“没有果子”) (犹 1:12)。《新英文译本》也译为 “of my prime” (“在年轻力壮的日子”) (伯 29:4) 和 “in season” (“秋天”) (犹 1:12)。冬天之前是秋天, 这个季节常有降雨 (利 26:4; 申 11:14 等) 和暴风 (伯 37:9;

harvested (Sept. to Nov.).

赛 25:4 等) 天气。到这个季节, 人们已经收获完夏季的水果和橄榄 (9 月至 11 月)。

AVA

a'və (2 K. 17:24, AV). See AVVA.

AVA 亚瓦

音译: a'və (《钦定版圣经》, 王下 17:24)。见 AVVA (亚瓦)。

AVARAN

av'ə-ran [Gk. *Hauran*]; (1 Macc. 2:5); AV SAVARAN. A surname of Eleazar, fourth son of Mattathias, who died at Beth-zachariah (1 Macc. 6:32–46).

AVARAN 阿弗伦

音译: av'ə-ran 【希腊语: *Hauran*】; (马一 2:5); 《钦定版圣经》译为 SAVARAN (“阿弗伦”)。阿弗伦是玛他提亚的第四个儿子以利亚撒的姓, 以利亚撒死于伯撒迦利亚 (马一 6:32–46)。

AVEN

ā'vən [Heb. *'āwen*—‘iniquity,’ ‘idol’].

AVEN 亚文

音译: ā'vən 【希伯来语: *'āwen*——“邪恶”, “偶像”】。

1. A shortened form of BETH-AVEN in Hos. 10:8, used contemptuously for Bethel.

1、《何西阿书》10:8 中伯亚文 (见 BETH-AVEN[伯亚文]) 的简称, 这是对伯特利的蔑称。

2. The Valley of Aven (Am. 1:5), mentioned in context with Damascus and located perhaps somewhere between the Lebanon and Anti-Lebanon ranges.

2、亚文平原 (摩 1:5), 此处经文中还提到了大马士革, 该平原可能位于黎巴嫩山和外黎巴嫩山脉之间。

3. A deliberate pun or a misvocalization for ON in Ezk. 30:17, MT, followed by the AV. The RSV and NEB have “On”; cf. the LXX Gk. *hēliou póleōs* (Heliopolis being the Greek name for the Egyptian city On).

3、《马所拉文本》《以西结书》30:17 中“亚文”可能是作者经过深思熟虑后使用的双关语或是因为发音错误, 把“ON” (见 ON[安城]) 误译成了“亚文”, 《钦定版圣经》沿用了这种翻译。《修订标准译本》和《新英文译本》译为“On” (“安城”); 参: 《七十士译本》希腊语 *hēliou póleōs* (赫利奥波利斯是埃及安城的希腊语名字)。

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AVENGE

[Heb. *nāqam*, *nāqam nēqāmā* (Nu. 31:2), *nātan neqāmā*, *yāšā'* (1 S. 25:33), *dāraš*, *riḥ* (1 S. 25:39), *sīm* (1 K. 2:5); Gk.

AVENGE 报仇、伸冤

【希伯来语: *nāqam*, *nāqam nēqāmā* (民 31:2), *nātan neqāmā*, *yāšā'* (撒 25:33), *dāraš*, *riḥ* (撒 25:39), *sīm*

ekdikéō, poiéō ekdikēsīn (Acts 7:24)]; AV also REQUIRE (2 Ch. 24:22), “cleanse” (Joel 3:21; RSV emends *nāqā* to *nāqam*), TAKE VENGEANCE (Jgs. 11:36), “plead the cause” (1 S. 25:39), RETURN (2 S. 16:8), MAKE INQUISITION (Ps. 9:12), SHED (BLOOD) (1 K. 2:5), etc.; NEB also (TAKE or EXACT) VENGEANCE, “exact the penalty” (2 Ch. 24:22), (SEEK) REVENGE, PUNISH (1 S. 25:39), “giving way [to anger]” (1 S. 25:33), “breaking [the peace]” (1 K. 2:5), SPILL (BLOOD) (Joel 3:21), etc.

I. Terms.—The Hebrew words most frequently translated by “avenge” are the verb *nāqam* and the noun *nēqāmā* (often the object of *nātan*, “take vengeance,” or *nāqam*, “avenge”). In 2 Ch. 24:22 and Ps. 9:12 the RSV renders *dāraš* as “avenge.” Here *dāraš* has the sense of “require [vengeance].” 1 K. 2:5 has *sīm*, lit. “place, put,” here “put blood,” i.e., “avenge.” 1 S. 25:33 has *yāšā*‘ in the hiphil, lit. “help, save,” here “save myself by my hand,” i.e., “avenge myself.” The term in 1 S. 25:39 is *rīb*, usually “contend,” here “contend” in the sense of righting a wrong, i.e., “avenge.” The NT and LXX have either the verb *ekdikéō*, “avenge,” “punish,” or the noun *ekdikēsis* “revenge,” “punishment,” “retribution.” Both the notion of “avenging” and “punishing” (in a forensic sense) are found.

II. In the Ancient Near East.—To avenge

(王上 2:5); 希腊语: *ekdikéō, poiéō ekdikēsīn* (徒 7:24)]; 《钦定版圣经》还译为 REQUIRE (“伸冤”) (代下 24:22), “cleanse” (“清楚”) (珥 3:21; 《修订标准译本》将 *nāqā* 修订为 *nāqam*), TAKE VENGEANCE (“报仇”) (士 11:36), “plead the cause” (“伸冤”) (撒 上 25:39), RETURN (“归罪”) (撒 下 16:8), MAKE INQUISITION (“追讨流人血之罪”) (诗 9:12), SHED (BLOOD) (“流血”) (王上 2:5) 等; 《新英文译本》还译为 (TAKE or EXACT) VENGEANCE (复仇、报仇), “exact the penalty” (“伸冤”) (代下 24:22), (SEEK) REVENGE (“伸冤”), PUNISH (“伸冤”) (撒 上 25:39), “giving way [to anger]” (“报仇”) (撒 上 25:33), “breaking [the peace]” (“在战争时”) (王上 2:5), SPILL (BLOOD) (“报复[流血的罪]”) (珥 3:21) 等。

I. 用词。最常被翻译成“报仇”的希伯来词语是动词 *nāqam* 和名词 *nēqāmā* (通常是 *nātan* 的宾语, “复仇”, 或 *nāqam*, “报仇”)。在《历代志下》24:22 和《诗篇》9:12 中, 《修订标准译本》将 *dāraš* 译为“伸冤”。*Dāraš* 在这里有“报仇”的含义。《列王纪上》2:5 中出现了 *sīm* 一词, 字面含义是“放置、安置”, 这里的含义是“流血”, 也就是“报仇”。《撒母耳记上》25:33 中出现了 *yāšā*‘ 的希干, 字面含义是“帮助、拯救”, 这里含义是“靠自己的双手拯救自己”, 即“亲手报仇”。《撒母耳记上》25:39 中使用了 *rīb* 一词, 通常含义是“斗争”, 这里的“斗争”有“洗雪冤枉”的含义, 即“伸冤”。《新约》和《七十士译本》或使用动词 *ekdikéō* (意思是“复仇”、“惩罚”) 或使用名词 *ekdikēsis* (意思是“报仇”、“惩罚”、“报复”)。这里面包含了“报仇”和“惩罚”(审判惩罚) 两层含义。

II. 古近东地区的报仇观念。在古近东

a wrong seems to have been a legal custom in the ancient Near East. In tribal society, the “avenger of blood” (Heb. *gô’el haddām*, Nu. 35:9–34; cf. Gen. 9:5f.; see AVENGER) was the kinsman obligated to exact retribution for the death of a family member.

III. In the OT.—The OT mentions several provocations of human “vengeance.” Samson avenges murder (Jgs. 15:7), Saul seeks vengeance on his military foes (1 S. 14:24; 18:25), as does Israel on the Midianites (Nu. 31:2). Samson avenges himself on the Philistines for the loss of his eye (Jgs. 16:28). In Est. 8:13 the Jews avenge themselves on those who planned to murder them. Joab avenges the death of his brother in battle (1 K. 2:5; here it is not in his avenging that Joab is blameworthy, but in his doing it in a period of truce).

Other passages mention acts that need not or should not be avenged—at least not by killing, or not by men. Had David avenged an insult (1 S. 25:33), this would have caused “blood-guilt,” probably because the provocation was not sufficient to warrant killing. However, the tradition maintains that Yahweh avenged this insult (v. 39). A vengeance “overkill” is also found in the Song of Lamech, Gen. 4:23, in which Lamech says that he slew a man who struck him. That this response is out of proportion to the provocation is clear in v. 24, “If Cain is avenged seven-fold, truly Lamech seventy-sevenfold.” (On Lamech’s boasting song, see C. Westermann, *Genesis [BKAT, I/6, 1970]*, pp. 453f.)

God acts to avenge in several situations. He may avenge individuals (Jgs. 11:36; 1

地区，复仇似乎是一种合法的习俗。在部落社会中，“报血仇”（希伯来语：*gô’el haddām*，民 35:9–34；参：创 9:5–6；见 AVENGER[报仇人]）是指同族者有义务为家族成员的死报仇。

III. 《旧约》中的报仇。《旧约》中提到过几次人类的“复仇”行为。参孙通过击杀报仇（士 15:7），扫罗报复他的军事敌人（撒上 14:24；18:25），以色列人在米甸人身上报仇（民 31:2）。参孙在非利士人身上报剜双眼的仇（士 16:28）。在《以斯帖记》8:13 中，犹太人在仇敌身上报仇。约押在战场上为兄弟报仇（王上 2:15；约押并不是因为报仇而受到谴责，而是因为他在休战时期实施报仇行动）。

其他的段落中提到了不需要也不应该报仇的行为——至少不应通过杀害或由人类报仇。倘若大卫报了羞辱的仇（撒上 25:33），他就犯了“流人血的罪”，这或许是因为挑衅不足以成为他杀人的理由。然而，《圣经》中描述道，耶和華伸了大卫遭羞辱的冤（撒上 25:39）。人们也可以在《创世记》4:23 “拉麦之歌”中看到“过度击杀”的复仇行为，拉麦在歌中说，有人伤他，他便将这入杀了。《创世记》4:24 中显然表明复仇与遭报是不成比例的，“若杀该隐，遭报七倍。杀拉麦，必遭报七十七倍。”（关于拉麦的夸口之歌，见 C. Westermann, *Genesis [BKAT, I/6, 1970]*, 453–454 页）。

上帝在几种情况下为世人报仇。祂可以为个人报仇（士 11:36；撒上 24:12；

S. 24:12; 25:39; 2 S. 4:8; 16:8), or Israel—on her enemies or His (Joel 3:21; Nah. 1:2; Isa. 1:24; Jer 46:10 [Day of Yahweh]). He avenges the “blood of his prophets” (2 K. 9:7), or the “blood of his servants” (Dt. 32:43; Ps. 9:12). In Ps. 79:10, the tradition that Yahweh avenges is presupposed by the petitioner, who invokes Yahweh’s vengeance. In addition, Yahweh avenges Himself upon Israel (Jer. 5:9, 29; 9:9). The use of the term in the OT suggests that the shedding of blood or the plotting thereof was the only legitimate provocation for “avenging.”

IV. In the Apocrypha.—“Avenge/take vengeance” in the Apocrypha follows OT usage. Gentiles seek to revenge themselves against Israel (1 Macc. 3:15; Jth 1:12; 2:1; cf. 1 Macc. 6:22, where “ungodly” Israelites ask the Seleucid king to “avenge our brethren”). The Maccabean revolution was seen as Israel’s avenging itself against the gentile enemies (1 Macc. 2:67, death-bed speech of Mattathias); cf. also 13:6 (Simon), and Jonathan and Simon’s avenging “the blood of their brother” (1 Macc. 9:42). The prayer of the priests that God avenge Himself on Nicanor, who threatened to destroy the temple (1 Macc. 7:38), is reminiscent of Ps. 79:10. The promise of God in 2 Esd. 15:9, that He will avenge the “souls of the righteous,” expresses an idea similar to those in Dt. 32:43; 2 K. 9:7; Ps. 9:12. Sir. 30:6 cites as a boon of having children, that after one’s death his son remains as an avenger against his enemies.

V. At Qumrân.—At Qumrân the concept of vengeance is similar to that in the NT: avenging is God’s prerogative. In the Damascus Document this is treated twice.

25:39; 撒下 4:8; 16:8), 也可以为以色列向其仇人和神自己的仇人施报 (珥 3:21; 鸿 1:2; 赛 1:24; 耶 46:10[耶和華報仇的日子])。祂為先知 (王下 9:7) 或祂的僕人 (申 32:43; 詩 9:12) “洗流血的冤”。在《詩篇》79:10, 祈求者預先假定歷史長存在耶和華為人伸冤的傳統, 並祈求耶和華為他報仇。此外, 耶和華也報復以色列人 (耶 5:9, 29, 9:9)。《舊約》中使用的“報仇”一詞表明, 流血或其中的密謀是唯一正當的“報仇”挑畔行為。

IV. 《次經》中報仇。《次經》中的“報仇或報復”的用法遵循了《舊約》中的該詞的用法。外邦人試圖報復以色列人 (馬一 3:15; 滴 1:12; 2:1; 參: 馬一 6:22, 在這段經文中“不敬畏神”的以色列人讓塞琉西國王“為我們的同胞報仇雪恨”)。人們認為馬加比家族的革命是以色列人在向外邦仇敵討還血債 (馬一 2:67, 瑪他提亞的臨終遺言); 另參: 馬一 13:6 (西門), 也是約拿單和西門在“為兄弟之死報仇” (馬一 9:42)。尼迦挪威說要摧毀聖殿, 於是祭祀求告神在尼迦挪身上復仇 (1 Macc. 7:38), 這會让人们回忆起《詩篇》79:10 中的內容。在《以斯得拉二書》15:9 中, 神允諾祂將為“被害的無辜者”報仇, 這種表述與《申命記》32:43; 《列王紀下》9:7; 《詩篇》9:12 中的表述類似。《便西拉智訓》30:6 中引述了有孩子的恩惠, 即孩子的父親死后, 他的兒子將會為他報仇雪恨。

V. 昆蘭文學中的報仇。昆蘭文學中的報仇觀念與《新約》中的報仇觀念類似: 報仇是上帝的特權。在《大馬色文獻》中, 報仇的觀念出現過兩次。第一次出

First, in a commentary on Lev. 19:18 (“You shall not take vengeance [Heb. *lô tiqôm*] on the children, nor bear any rancor against them”): “If any member of the covenant accuses his companion without first rebuking him before witnesses; if he denounces him in the heat of his anger or reports him to his elders to make him look contemptible, he is one that takes vengeance and bears rancor” (CD 9:2–5; Vermes, p. 110). Here Heb. *nāqam* has a new meaning. Not only is avenging in the usual OT meaning forbidden; here several ways of rebuking one’s companions are equated with “avenging.” (Note also the parallel term “bear rancor” [Heb. *nāṭar*], also in Lev. 19:18.)

A second occurrence of this concept is in the description of the “Princes of Judah,” who “have not turned from the way of traitors but have wallowed in the ways of whoredom and wicked wealth. They have taken revenge or borne malice, every man against his brother, and every man has hated his fellow, and every man has sinned against his near kin, and has approached for unchastity, and has acted arrogantly for the sake of riches and gain” (CD 8:4–5; Vermes, p. 105). Note also that when the Kittim “took vengeance” on the “Priest who rebelled” (1QpHab 9:2), this was his punishment (Vermes, p. 240).

The Qumrân texts speak of God’s being avenged in the final war. In the War Scroll, note the “names” on the trumpets: “Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness,” and “Reminder of Vengeance in God’s Appointed Time” (1QM 3:6f.; Vermes, p. 127); note also

现在对《利未记》19:18 的注释中 (“不可报仇[希伯来语: *lô tiqôm*], 也不可埋怨你本国的子民”): “凡已经入约的人, 若没有证人佐证或只凭一时感情就控告邻舍, 或向上司控告仅仅为了让邻舍被人看不起等情况都算是报仇或有所埋怨。”(《大马色文献》9:2–5; Vermes, 110 页)。这里希伯来语 *nāqam* 有了一个新含义。《旧约》中常见的“报仇”一词不只是有“被禁止的”这一个含义; 这里的谴责同伴的几种方式也等同于“报仇”。(另见类似的词语“埋怨”[希伯来语: *nāṭar*], 另见《利未记》19:18。)

第二次出现报仇的观念是在描述“犹大的君王”时, 他们“他们不但不离开叛逆的道路, 反倒放肆淫荡, 谋财邪恶, 怨恨同伴, 憎恶邻舍, 以种种罪行继续玷污自己。他们欺骗亲属、接触邪淫、唯利是图、贪得无厌”(《大马色文献》8:4–5; Vermes, 105 页)。人们也会注意到, 当基提“报复反叛祭司”时(《哈巴谷书注释》9:2), 这就是他的惩罚 (Vermes, 240 页)。

昆兰文献中提到上帝将会在最后的战争中复仇。《战卷》中给出了号角的“名称: 上帝所排列的队伍能以向黑暗之子施行愤怒的报复, 纪念上帝指定要施行报仇的日子”(《战卷》3:6–7; Vermes, 127 页); 同时也指出了战旗上的文字: “上帝的复仇”(《战卷》4:12; Vermes, 129 页)。《会规手册》在最后的赞美诗

the inscription on a battle standard: “Vengeance of God” (1QM 4:12; Vermes, p. 129). That the final war was regarded in terms of divine vengeance is shown by the hymn at the end of the Manual of Discipline: “I will not grapple with the men of perdition until the Day of Revenge [Heb. *ywm nqm*]” (1QS 10:19; Vermes, p. 91). Also in 1QS, the Levites are to curse the “men of the lot of Belial”: “May he deliver you up for torture at the hands of the vengeful Avengers [Heb. *nwqmy nqm*].... May He raise his angry face toward you for vengeance [Heb. *nqmtkh*]” (1QS 2:6, 9; Vermes, p. 73). Here the “vengeful Avengers” may be angels. Thus, the Qumrân texts use “avenge” in the OT sense, but maintain that avenging is God’s.

VI. In the NT.—Although Stephen recounts Moses’ avenging an oppressed Israelite by striking an Egyptian (Acts 7:24), the notion that avenging belongs to God is found in the NT also in Paul’s quotation of OT tradition (Rom. 12:19). The context of the OT passage (Dt. 32:35) indicates that God stands ready to vindicate His people when their enemies mistreat them. Vengeance, like judgment (Mt. 7:1), should be left in His hands. In Rev. 6:10, martyrs cry out to God that He avenge their blood, and in 19:2 we find a reference to God’s avenging the blood of “his servants” (on the “great harlot”), in terms reminiscent of Dt. 32:43; Ps. 9:12; 79:10; 2 Esd. 15:9.

See also AVENGER; VENGEANCE.

Bibliography.—*TDNT*, II, s.v. ἐχδιχέω (Shrenk); G. Vermes, *Dead Sea Scrolls in English* (repr. 1970).

中指出,最后的战争可以看作是神的复仇之战:“在复仇之日[希伯来语: *ywm nqm*]来临前,我不会与毁灭之人争战”(《会规手册》10:19; Vermes, 91页)。同时在《会规手册》中,利未人要诅咒“各城中的居民”:“愿祂使你们在复仇者[希伯来语: *nwqmy nqm*]手中遭受酷刑……愿主向你们仰起愤怒的面容,向你们施行报复![希伯来语: *nqmtkh*]”(《会规手册》2:6, 9; Vermes, 73页)。这里所说的“复仇者”可能是“天使”。因此,昆兰文献采用了《旧约》中的“复仇”观念,但坚持认为复仇者是上帝。

VI. 《新约》中的报仇。司提反描述说,摩西为一个受欺压的以色列人报仇,打死了那埃及人(徒 7:24),保罗在《新约》中引述的旧约传统也表明报仇是上帝的行为(罗 12:19)。《旧约》段落的语境(申 32:35)表明,当神的子民遭到仇敌的虐待时,神会迅速为他们伸冤。复仇,同审判一样(太 7:1),掌握在神的手中。在《启示录》6:10中,殉道者大声祈求神给他们伸流血的冤,《启示录》19:2中提到,神向“淫妇”讨流仆人血的罪,给他们伸冤,这里的用词让我们想到了《申命记》32:43;《诗篇》9:12; 79:10;《以斯得拉二书》15:9中表述。

另见 AVENGER (报仇人); VENGEANCE (报仇、复仇)。

书目——*TDNT*, II, 见词条 ἐχδιχέω (Shrenk); G. Vermes, *Dead Sea Scrolls in English* (1970年修订)。

AVENGER.

The RSV translation of the Hebrew participial forms of *gā'al* and *nāqam*, and the Greek substantive *ékdikos*.

Gō'el is rendered by “avenger” only in the expression *gō'el haddām*, “the avenger of blood.” In Nu. 35:12 “blood” is omitted in the MT but found in the LXX and other versions.

The *gō'el* was the protector or defender of his family's interests. As the nearest male relative he was responsible for protecting the property (Lev. 25:25–34), liberty (vv. 35–54), and posterity (Ruth 4:5, 10; Dt. 25:5–10) of his next of kin, in addition to protecting their lives through the avenging of blood (Nu. 35:9–28; Dt. 19:4–10; Josh. 20:1–9; 2 S. 4:7, 11).

The legislation giving the *gō'el* both the right and responsibility to avenge his kinsman's blood distinguished two types of criminal bloodshed, “murder” and “manslaughter,” both expressed by the same Hebrew word *rāṣah*, found in the sixth commandment (cf. Ex. 20:13). Whereas in the case of “murder” the *gō'el* killed the offender (Nu. 35:19, 21; Dt. 19:12), in the case of “manslaughter” he could do so only if the offender left the assigned city of refuge prior to the death of the high priest (Nu. 35:12, 24f., 27; Dt. 19:6; Josh. 20:3, 5, 9). The human avenger of blood is used as a figure of Yahweh's role as *gō'el* for His people in passages such as Isa. 49:26.

The custom of avenging blood has not been limited to the ancient Hebrews. In

AVENGER 报仇人

《修订标准译本》将希伯来词 *gā'al* 和 *nāqam* 的分词形式，以及希腊语中的名词性实词 *ékdikos* 译为“报仇人”。

Gō'el 只有在 *gō'el haddām* (“报血仇人”) 这一表达中才被译为“报仇人”。《马索拉文本》在《民数记》35:12 中省略了“blood” (“血”) 一词，但是《七十士译本》和其他译本中有这个词。

gō'el 是一个家族利益的保护者和捍卫者。最直系男性亲属要通过伸流血的血保护他们的近亲的生命 (民 35:9 – 28; 申 19:4 – 10; 书 20:1 – 9; 撒下 4:7, 11), 除此之外, 还要保护他们的财产 (利 25:25 – 34)、自由 (利 25: 35 – 54) 和子孙 (得 4:5, 10; 申 25:5 – 10)。

律法赋予了报仇人 (*gō'el*) 为亲属报仇的权利和职责, 他可以为两种重要的犯罪流血, 即“谋杀”和“误杀”报仇, 这两种杀戮对应同一个希伯来词 *rāṣah*, 人们可以在摩西律法的第六诫中看到这个词 (参: 出 20:13)。然而, 在“谋杀”案中, 报仇人可以杀死罪犯 (民 35:19, 21; 申 19:12), 而在“误杀”案中, 只有当罪犯在大祭司去世前离开指定的逃城时, 报仇人才可以杀死他 (民 35:12, 24-25, 27; 申 19:6; 书 20:3, 5, 9)。在一些段落中, 如《以赛亚书》49:26 中, 经文作者用“报血仇者”比喻耶和华在祂的子民中扮演的“救赎主” (*gō'el*) 的角色。

不是只有古希伯来人才有报仇的习俗。古代的其他民族和希腊人也都有报仇

ancient times it was practiced by, among other nations, the Greeks; and in present times has been attested among the Arabians, Persians, and other Oriental peoples.

In contrast to *gā'al*, *nāqam* is the Hebrew equivalent of the Eng. “avenge” in the sense of “exact satisfaction for a wrong by punishing the wrongdoer.” It occurs twice in the Psalms (Ps. 8:2 [MT 3] and 44:16 [MT 17]) in connection with Israel’s enemies as a hithpael (intensive, reflexive) participle meaning “they that avenge themselves.” Perhaps the poet is implying a contrast to Israel, who has Yahweh as his avenger. In Ps. 99:8 the *qal* participial form is used to denote Yahweh’s vengeance against the misdeeds of His servants.

The Gk. *ékdikos*, describing the Lord (1 Thess. 4:6), means “one who satisfies justice,” i.e., by punishing the evildoer (cf. Rom. 13:4).

See also AVENGE; VENGEANCE.

B. K. WALTKE

AVIM; AVIMS; AVITES.

See AVVIM.

AVITH

ā'vith [Heb. *awîṭ*; Gk. *Getthaim*—“two presses” (?)]. The royal city of Hadad, son of Bedad king of Edom (Gen. 36:35; 1 Ch. 1:46), identified by Abel (*GP*, II, 257) with Khirbet el-Jiththeh between Ma'ân and el-Basta. The Arabic and Greek words are obviously similar, but no phonetic relationship with the Hebrew is

的习俗；在现代，阿拉伯人、波斯人和其他东方民族仍保留者这种习俗。

与 *gā'al* 相比较，希伯来语 *nāqam* 与英语中的 “avenge” (“报复、报仇”) 意义相同，这个词的意思是 “通过惩罚过错方的错误行为获得满足”。这个词的特干 (表强调或反身意义) 分词在《诗篇》中出现过两次 (诗 8:2 [《马所拉文本》 3] 以及诗 44:16 [《马所拉文本》 17])，意思是 “报仇的”，这两处经文都与以色列的仇敌有关联。《诗篇》作者可能是在同以色列人作对比，而耶和华是以色列人的报仇人。《诗篇》99:8 采用 *qal* 的分词形式表示，耶和华按祂的仆人所行的报应他们。

希腊词语 *ékdikos* 在描述主 (帖前 4:6) 时的含义是 “伸张正义者”，即通过刑罚作恶的来伸冤 (参：罗 13:4)。

另见 AVENGE (报仇、伸冤); VENGEANCE (报仇、复仇)。

词条作者：B. K. WALTKE

AVIM; AVIMS; AVITES 亚文；亚卫人；亚卫人

见 AVVIM (亚文、亚卫人)。

AVITH 亚未得

音译：ā'vith【希伯来语：*awîṭ*；希腊语：*Getthaim*——“两场混战” (含义不详)】亚未得是哈达的京城，哈达是以东王比达的儿子 (创 36:35；代上 1:46)，艾贝尔 (Abel) (*GP*, II, 257) 认为亚未得就是玛安 (Ma'ân) 和巴斯塔 (el-Basta) 之间的吉斯赫废丘 (Khirbet el-Jiththeh)。这个名字的阿拉伯语和希

possible.

腊语形式显然很相似，但它们与这个希伯来词不可能有语音上的关联性。

W. S. LASOR

词条作者: W. S. LASOR

AVOID.

Archaic in 1 S. 18:11, AV, for “escape.”

AVOID. 躲避

《钦定版圣经》的《撒母耳记上》18:11中“escape”（“躲避”）一词的古体。

AVVA

a'və [Heb. 'awwā] (2 K. 17:24); AV AVA. A province whose people Shalmaneser king of Assyria relocated to cities of Samaria, replacing the Israelites whom he took into exile. See IVVAH.

AVVA 亚瓦

音译: a'və 【希伯来语: 'awwā】(王下 17:24); 《钦定版圣经》译为 AVA (“亚瓦”)。亚述王撒幔以色列将亚瓦省的居民安置在撒玛利亚的城邑中来取代他掳去的以色列人。见 IVVAH (以瓦)。

AVVIM

av'im; **AVVITES** av'its [Heb. 'awwîm], AV AVIM; AVIMS; AVITES. The name of a people and a place.

AVVIM 亚文、亚卫人

音译: av'im; **AVVITES** (“亚卫人”) 音译: av'its 【希伯来语: 'awwîm】，《钦定版圣经》译为 AVIM (“亚文”); AVIMS (“亚卫人”); AVITES (“亚卫人”)。这个词既是民族名又是地名。

1. The Avvites were early inhabitants of Canaan in the region later known as the Philistine plain, “as far as Gaza.” They were destroyed by the invading Caphtorim (see CAPHTOR) (Dt. 2:23; cf. Josh. 13:3; 2 K. 17:31).

1、亚卫人是迦南地的早期居民，他们所居住的地方就是后来人们所说的非利士平原，地域范围“直到迦萨”。入侵者迦斐托人（见 CAPHTOR[迦斐托]）将他们除灭（申 2:23；参：书 13:3；王下 17:31）。

2. Avvim was one of the cities of the tribe of Benjamin (Josh. 18:23), probably near Bethel. However, since the form is gentilic and occurs with the definite article, it is tempting to read “Bethel and (the village of) the Avvim”—although one hesitates to suggest that they were the people of Ai.

2、亚文是便雅悯支派的一座城邑（书 18:23），该城邑可能临近伯特利。但因为它是一个种族名，并且常与定冠词连用，所以人们更倾向于将之译为“伯特利和亚卫人（的村庄）”——虽然人们不太愿意认为他们是艾的居民。

W. S. LASOR

词条作者: W. S. LASOR

AWAKE.

Usually the translation of Heb. 'ûr, qîṣ, or yāqaṣ, or Gk. grēgoréō. Other terms are

AWAKE. 兴起、醒起、醒着

学者们通常用这个词来翻译希伯来词语 'ûr, qîṣ 或 yāqaṣ, 或用来翻译希腊

Heb. *šāqad* (“be awake, watchful,” Ps. 102:7; 127:1) and *qādam* (“be early,” Ps. 119:148), and Gk. *diagrēgoréō* (“keep awake,” Lk. 9:32), *exypnizō* (“arouse,” Jn. 11:11), and *egeirō* (“rise, get up!” Eph. 5:14). Heb. *qîš* is used only in the hiphil in the sense of awaking someone else. *‘Ūr* occurs in both the qal and the hiphil, meaning either to arouse oneself or to stir up or incite someone else. Gk. *grēgoréō* generally means to be alert or vigilant.

In addition to the ordinary usage for awaking from sleep, “awake” is used in several figurative senses: (1) waking from moral, spiritual, or emotional sleep (Jgs. 5:12; Cant. 2:7; Isa. 52:1); (2) waking from death, either physical or spiritual (Isa. 26:19; Dnl. 12:2; Eph. 5:14); (3) waking from drunkenness (Joel 1:5); (4) in apostrophe to address musical instruments (Ps. 57:8; 108:2), the north wind (Cant. 4:16), a sword (Zec. 13:7); (5) in addressing God, as a plea that He respond to prayer (Ps. 7:6; 35:23; 44:23; Isa. 51:9).

N. J. OPPERWALL

AWAY WITH.

Archaic in Isa. 1:13, AV, for “endure, bear with” (Heb. *yākōl*).

AWE; AWESOME; AWFUL

[Heb. *gûr* (1 S. 18:15; Ps. 22:23; 33:8), *hātāt* (Mal. 2:5), *yārē’* (Gen. 28:17; Dt. 28:58; Josh. 4:14; 1 K. 3:28; 1 Ch. 16:25), *‘āraṣ* (Isa. 29:23), *pāhaḏ* (Ps. 119:161); Gk. *déos* (He. 12:28), *phobéō* (Mt. 17:6; 27:54; Mk. 4:41), *phóbos* (Lk. 5:26; Rom. 11:20)]; AV also AFRAID,

语 *grēgoréō*。还可以翻译希伯来语 *šāqad* (“醒着、警醒”，诗 102:7; 127:1)，*qādam* (“清早”，诗 119:148)，希腊语 *diagrēgoréō* (“清醒”，路 9:32)，*exypnizō* (“叫醒”，约 11:11) 和 *egeirō* (“起立，醒过来”，弗 5:14)。当表达“唤醒其他人”的含义时，希伯来词语 *qîš* 用其希干形式。*‘Ūr* 既是卡干动词又是希干动词，意为“自己醒过来”或“使他人苏醒”。希腊语 *grēgoréō* 的通常含义时“警觉的”或“警醒的”。

除了“唤醒”这种常见的用法，“awake”还可以用于表达几种比喻含义：(1) 将人们从道德、属灵或情感层面的沉睡中唤醒（士 5:12；雅 2:7；赛 52:1）；(2) 从肉体或灵魂的死亡中醒来（赛 26:19；但 12:2；弗 5:14）；(3) 从酒醉中醒来（珥 1:5）；(4) 唤起器乐演奏开始的呼语（诗 57:8；108:2），呼唤北风的呼语（歌 4:16），唤起刀剑的呼语（亚 13:7）；(5) 祷告时求神回应时的用语（诗 7:6；35:23；44:23；赛 51:9）。

词条作者：N. J. OPPERWALL

AWAY WITH. 容忍

《钦定版圣经》《以赛亚书》1:13 中“endure, bear with”（“容忍”，希伯来语：*yākōl*）的古语表达法。

AWE; AWESOME; AWFUL 敬畏；可畏的；可怕的

【希伯来语：*gûr*（撒上 18:15；诗 22:23；33:8），*hātāt*（玛 2:5），*yārē’*（创 28:17；申 28:58；书 4:14；王上 3:28；代上 16:25），*‘āraṣ*（赛 29:23），*pāhaḏ*（诗 119:161）；希腊语：*déos*（来 12:28），*phobéō*（太 17:6；27:54；可 4:41），*phóbos*（路 5:26；罗 11:20）】；《钦定版圣经》

DREADFUL, FEAR, FEARED, FEARFUL, GODLY FEAR; NEB also AFRAID, AWESTRUCK, “be on your guard,” DREADED, FEARED, FEARSOME, TERROR, THRILLS. A heightened emotional state characterized by a commingling of fear, astonishment, and terror with wonder, veneration, and reverence.

When evoked by men, awe is directed toward the unique and charismatic qualities of the human personality. Thus, Israel held Joshua in highest esteem: “they stood in awe of him, as they had stood in awe of Moses” (Josh. 4:14). The nation similarly “stood in awe of the king [Solomon], because they perceived that the wisdom of God was in him” (1 K. 3:28). Awe can also denote simple fear or dread, such as Saul had of David (cf. 1 S. 18:12, 15). One can also be in awe of a place in which some dramatic and inspirational event has happened; hence, Jacob says of Bethel, “How awesome is this place!” (Gen. 28:17).

But awe is most typically directed to the Deity or His actions. When so directed, awe is that state of mind which contemplates “the ‘wholly other’ ... that which is quite beyond the sphere of the usual, the intelligible, and the familiar, which therefore falls outside the limits of the ‘canny’, and is contrasted with it, filling the mind with blank wonder and astonishment” (Otto, p. 26). Yahweh “is to be held in awe above all gods. For all the gods of the peoples are idols; but the Lord made the heavens” (1 Ch. 16:25f).

还译为 AFRAID (“害怕的”), DREADFUL (“可畏的”), FEAR (“惧怕”), FEARED (“怕”), FEARFUL (“可畏的”), GODLY FEAR (“虔诚敬畏的心”); 《新英文译本》还译为 AFRAID (“害怕的”), AWESTRUCK (“惧怕”), “be on your guard” (“谨慎”), DREADED (“惧怕”), FEARED (“敬畏”), FEARSOME (“可畏”), TERROR (“惧怕”), THRILLS (“害怕”)。这种高涨的情绪状态的特点表现在它把害怕、惊奇、恐惧与惊异、崇拜和敬畏结合在了一起。

敬畏是一个人被他人的独特魅力和超凡能力所触动时激发出的强烈情感。因此, 以色列人最尊敬约书亚: “百姓敬畏他, 像从前敬畏摩西一样”(书 4:14)。以色列人同样 “敬畏 [所罗门] 王。因为见他心里有 神的智慧”(王上 3:28)。敬畏还可以仅仅意味着害怕或恐惧, 如扫罗惧怕大卫(参: 撒上 18:12, 15)。人们也可能对那些发生过戏剧性或鼓舞人心的事件的地方怀有敬畏之情; 因此, 雅各在谈到伯特利时说, “这地方何等可畏!”(创 28:17)。

但敬畏的最典型的用法是, 人们对神或祂的行为心生敬畏。怀有敬畏之心就是人们在心里思忖 “‘完全的他者’ 它完全超出了日常的、可理解的和熟悉的领域, 并因此完全落在 ‘审慎’ 的界限之外与之相对立, 使心灵充满了迷茫的惊奇与惊愕”(Otto, 26 页)。耶和華 “在万神之上, 当受敬畏! 外邦的神都属虚无, 惟独耶和華创造诸天”(代上 16:25-26)。祂是自然和历史的创造者, 因此《诗篇》的作者写道, “愿世上的居民, 都惧怕祂”(诗 33:8)。祂的名是可畏的(申 28:58, 玛 2:5), 祂的言话

Because He is the Creator of nature and history, writes the psalmist, “let all the inhabitants of the world stand in awe of him!” (Ps. 33:8). His name is awful (Dt. 28:58; Mal. 2:5) and His words also are held in awe (Ps. 119:161). Therefore, reverential awe is one of the constituents of acceptable worship (Ps. 22:23 [MT 24]; He. 12:28). Paul speaks of godly awe as the opposite of human pride (Rom. 11:20); it is the realization that one’s life and destiny are in the hands of the “wholly other.”

The Gospels observe that the disciples and others were frequently astonished at events surrounding the life of Jesus. When Jesus healed and forgave the paralytic, a whole crowd was “filled with awe, saying, ‘We have seen strange things today’ ” (Lk. 5:26). When He spoke a calming word to nature, the disciples “were filled with awe” (Mk. 4:41). Again, the disciples “fell on their faces, and were filled with awe” at the transfiguration (Mt. 17:6). And finally, even a Roman centurion and his soldiers were struck with awe during the last hours of Jesus’ life and concluded, “Truly this was the Son of God” (Mt. 27:54).

See also FEAR; REVERENCE.

Bibliography.—R. Otto, *Idea of the Holy* (Eng. tr. 1950); *THAT*, I, s.v. אָרֶי (Stähli).

K. H. MAAHS

AWL

[Heb. *marṣē (a)*]; AV AUL. A pointed tool that was used for boring through a slave’s ear (Ex. 21:6; Dt. 15:17).

语也令人畏惧（诗 119:161）。因此，虔诚的敬畏之心是合乎神心意敬拜的一部分（诗 22:23[《马所拉文本》24]；来 12:28）。保罗说，虔诚的敬畏之心与人类的傲慢相互对立（罗 11:20）；当一个人把生命和命运交付到“完全的他者”的手中时，他就怀有了虔诚的敬畏之心。

福音书中说，门徒和其他人经常为发生在耶稣生命中的事件感到惊奇。当耶稣治愈一个瘫子，并为他赦罪时，众人“都满心惧怕，说：‘我们今日看见非常的事了’”（路 5:26）。当祂用平静的话语平息了风浪时，门徒们“都大大地畏惧”（可 4:41）。此外，当祂登山变像时，门徒们“就俯伏在地，极其害怕”（太 17:6）。最后，甚至连罗马的百夫长和兵丁在耶稣生命的最后时刻都极其害怕，总结说，“这真是神的儿子啊！”（太 27:54）。

另见 FEAR（惧怕、害怕）； REVERENCE（敬畏）。

书目——R. Otto, *Idea of the Holy* (1950 年英文译本); *THAT*, I, 见词条 אָרֶי (Stähli)。

词条作者：K. H. MAAHS

AWL 锥子

【希伯来语：*marṣē (a)*】；《钦定版圣经》译为 AUL（“锥子”）。神指定用来给奴隶穿耳朵的尖头工具（出 21:6；申 15:17）。

AWNING

[Heb. *m^ekasseh*] (Ezk. 27:7); AV “that which covered thee”; NEB AWNINGS. A poetic reference to the deck-coverings of Phoenician ships. If the MT is repointed *mikseh* (Ugar. *mks*) it could refer to a skin roof of the same kind that covered the ark (cf. Gen. 8:13) or the tent of meeting (Ex. 26:14).

R. K. HARRISON

AXE.

Several types of axes are mentioned in Scripture:

(1) The Heb. *garzen* unquestionably was one of the larger chopping instruments, as the uses to which it was put would imply (Dt. 19:5; 20:19; 1 K. 6:7; Isa. 10:15). It was used by stonemasons, and appears in the Siloam Inscription as a tool for excavating.

AWNING 凉棚

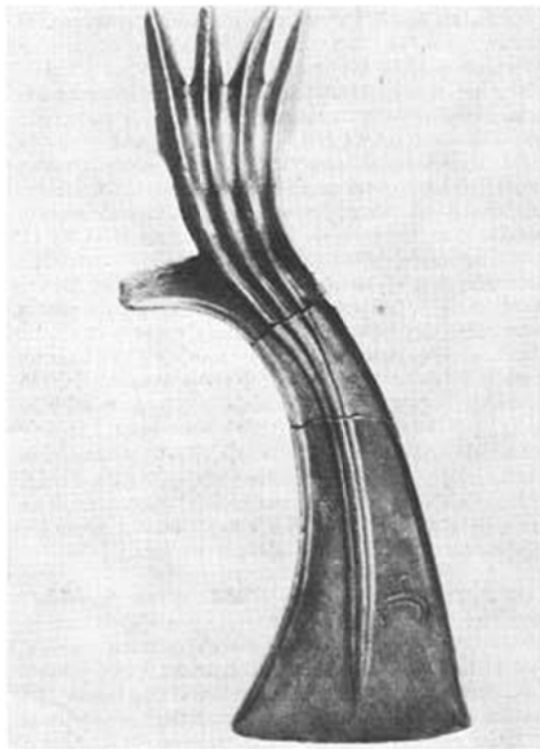
【希伯来语：*m^ekasseh*】（结 27:7）；《钦定版圣经》译为“that which covered thee”（“凉棚”）；《新英文译本》译为 AWNINGS（“凉棚”）。腓尼基船只的甲板遮盖物的一种诗化表述。如果人们重新编排《马所拉文本》，就会发现，*mikseh*（乌加里特语：*mks*）可能指的是与“方舟的盖”（参：创 8:13）或“罩棚的盖”（出 26:14）相同的皮质顶盖。

词条作者：R. K. HARRISON

AXE 斧子

《圣经》中提到过多种类型的斧子：

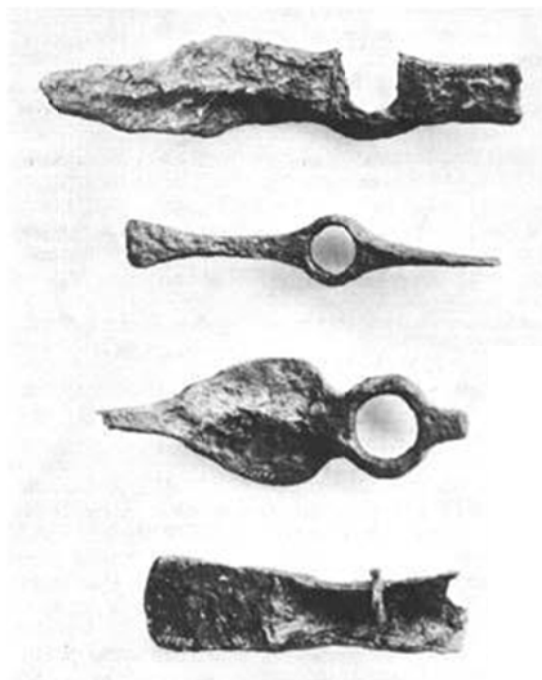
(1) 希伯来词 *garzen* 无疑指的是一种较大的砍伐工具，从它的用途中人们可以看出这一点（申 19:5；20:19；王上 6:7；赛 10:15）。石匠曾使用这种工具，西罗亚的碑文中提到这种工具是一种挖掘工具。



Bronze ceremonial axehead from the upper altar room 图中是在祭礼上使用的一种青铜斧头，这个斧头摆

at Bethshan (13th cent. B.C.). The form is an open hand with outstretched fingers. (Israel Department of Antiquities and Museums)

放在伯珊祭坛的上方(公元前13世纪)。它的形状像一个手指向外伸开的手。(以色列古物和博物馆部)



Top to bottom: (1) pick-axe from Ramah; (2) small axe-adze; (3) pick-axe, probably from Ramah; (4) adze from Bittir. All are iron, from the Hellenistic or Roman periods. (Royal Ontario Museum, Toronto)

自上而下是: (1) 拉玛的一种鹤嘴锄; (2) 小扁斧; (3) 可能是拉玛的一种鹤嘴锄; (4) 巴提尔 (Bittir) 的扁斧。以上所有铁质工具都源自希腊化或罗马时期。(多伦多, 皇家安大略博物馆)

(2) The *ma^ašār* (Jer. 10:3) was a hand tool, probably an adze (cf. Isa. 44:12, MT).

(2) *ma^ašār* (耶 10:3) 是一种手工具, 可能是一种扁斧 (参: 赛 44:12, 《马所拉文本》)。

(3) Heb. *qardōm* is used in Jgs. 9:48; 1 S. 13:20f.; Ps. 74:5; Jer. 46:22. This was evidently another name for an adze.

(3) 《士师记》9:48, 《撒母耳记上》13:20-21, 《诗篇》74:5, 《耶利米书》46:22 中使用了希伯来词 *qardōm*。它显然是一种扁斧的别名。

(4) Heb. *barzel*, lit “iron” (Dt. 19:5; 2 K. 6:5; Isa. 10:34), indicates a characteristic Iron Age product developed originally by the Hittites.

(4) 希伯来语 *barzel*, 字面含义是“铁”(申 19:5; 王下 6:5; 赛 10:34), 这表明它是一种由赫人创造的典型铁器时代。

(5) The *magzērâ* of 2 S. 12:31 and *m^egērâ* of 1 Ch. 20:8 is some form of cutting instrument, perhaps a saw.

(5) 《撒母耳记下》12:31 中的 *magzērâ* 和《历代志上》20:8 中的 *m^egērâ* 指的是一种切割工具, 可能是锯。

(6) Heb. *hereb* is rendered “axe” in Ezk. 26:9 only. It is usually translated

(6) 只有《以西结书》26:9 中将希伯来语中的 *hereb* 译为“axe”(“斧子”)。

“sword”; it could also mean a pickaxe.

人们通常将这个希伯来词译为“sword”（“刀剑”），也可能指的是一种鹤嘴锄。

(7) The *kaššîl* of Ps. 74:6 (RSV, NEB, “hatchet”) is probably a small hand-axe.

(7) 《诗篇》74:6（《修订标准译本》和《新英文译本》译为“hatchet”[“斧子”]）中的 *kaššîl* 可能是一种小型手斧。

(8) In the NT, Gk. *axinē* designates a tool used in cutting down trees (Mt. 3:10; Lk. 3:9).

(8) 在《新约》中，希腊语 *axinē* 指的是一种用于砍树的工具（太 3:10；路 3:9）。

See also WEAPONS OF WAR.

另见 WEAPONS OF WAR（战争武器）。

See Y. Yadin, *Art of Warfare in Biblical Lands* (1963), I, 11f., 59, 77, 126–184.

见 Y. Yadin, *Art of Warfare in Biblical Lands* (1963), I, 11-12, 59, 77, 126–184 页。

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AXLE

[Heb. *seren*] (1 K. 7:30); AV PLATE; [*yād*] (7:32f.); AV AXLETREE; NEB also WHEEL-FORK (v. 32). Part of the ornamental bronze wagons in Solomon's temple, In v. 32 *yād* (“hand”) may indicate the axle-mounts rather than the axles themselves.

AXLE 车轴、轮轴

【希伯来语：*seren*】（王上 7:30）；《钦定版圣经》译为 PLATE（“轴”）；【*yād*】（王上 7:32-33）；《钦定版圣经》译为 AXLETREE（“轮轴”）；《新英文译本》还译为 WHEEL-FORK（“轮轴”）（王上 7:32）。轮轴是所罗门圣殿中装饰性同座，《列王纪上》7:32 中的 *yād*（“手”）可能指的是车轴底座而不是车轴。

AYIN

ä'yēn, ä'yin [י, Heb. ‘*ayin*—‘eye’ or ‘fountain’]. The sixteenth letter of the Hebrew alphabet, so named, probably, because the original form resembled the eye. It is commonly pronounced by producing a rough guttural sound at the back of the throat and is transliterated by ‘.

AYIN 希伯来文中的第十六个字母

音译：*ä'yēn, ä'yin* 【י，希伯来语：‘*ayin*——“眼睛”或“泉水”】。希伯来字母表中的第十六个字母，人们之所以这样给它命名，可能是因为这个字母的最初书写样式很像眼睛。人们通常从喉咙后部发出的粗喉音就是这个字母的发音，并且通常把它转写为“‘”。

In some cases the LXX substituted the letter *gamma* (g). The numerical value is 70.

《七十士译本》有时用 *gamma* (g) 来代替这个字母。它对应的数值是 70。

See WRITING.

见 WRITING（文字、作品）。

AYYAH

a'yə [Heb. 'ayyā, Bomberg ed. and Targ. 'azzā; Gk. *Gaia, Gaza*] (1 Ch. 7:28); AV, NEB, GAZA. An Ephraimite possession, but not the Philistine city of Gaza. Some site close to Ai has been proposed (cf. Ezr. 2:28; Neh. 11:31), but this is uncertain.

R. K. H.

AYYAH 迦萨

音译: a'yə【希伯来语: 'ayyā, 鲍姆伯格 (Bomberg)《拉比圣经》第一版,《他尔根》中作 'azzā; 希腊语: *Gaia, Gaza*】(代上 7:28);《钦定版圣经》和《新英文译本》译为 GAZA (“迦萨”)。该城是以法莲的地业,但不是非利士的城邑迦萨。有人认为该城可能指的是艾城附近的某个地方(参:拉 2:28; 尼 11:31),但这种说法无法得到证实。

词条作者: R. K. H.

AZAEI

āzə-el [Gk. *Azaēl, Aziēlos*]; AV AZAELUS. An Israelite who divorced his foreign wife (1 Esd. 9:34). The name is omitted in Ezr. 10:41.

AZAEI 亚泽尔

音译: āzə-el【希腊语: *Azaēl, Aziēlos*】;《钦定版圣经》译为 AZAELUS (“亚泽尔”)。一位休掉外邦妻子的以色列人(拉一 9:34)。《以斯拉记》10:41 中遗漏了这个名字。

AZAEIUS

ā'zəl (1 Esd. 9:34, AV). See AZAEI.

AZAEIUS 亚泽尔

音译: ā'zəl(《钦定版圣经》, 拉一 9:34)。见 AZAEI (亚泽尔)。

AZAL

ā'zəl [Heb. 'āšāl; Gk. *Iasol, Asaēl*, etc.] (Zec. 14:5, AV); RSV “the side of it”; [Heb. 'ešlō]; NEB ASAL. Perhaps a place near Jerusalem. The Gk. *Iasol* has been compared with Wādī Yasûl, a tributary of the Kidron. The RSV emendation is supported by Symmachus.

AZAL 亚萨

音译: ā'zəl【希伯来语: 'āšāl; 希腊语: *Iasol, Asaēl* 等】(亚 14:5,《钦定版圣经》);《修订标准译本》译为“the side of it”(“山谷的边缘”);【希伯来语: 'ešlō】;《新英文译本》译为 ASAL (“亚萨”)。可能是耶路撒冷附近的一个地方。人们将希腊语中的 *Iasol* 与汲沦溪的支流亚苏尔河 (Wādī Yasûl) 相比较。《辛马库译本》支持了《修订标准译本》中的修订。

W. S. L.S.

词条作者: W. S. L.S.

AZALIAH

az-ə-lī'ə [Heb. 'āšalyāhū—'Yahweh has set aside']. A son of Meshullam and father of Shaphan the scribe, famous in connection with the discovery of the law

AZALIAH 亚萨利

音译: az-ə-lī'ə【希伯来语: 'āšalyāhū—“耶和华已保留”】。米书兰的儿子,书记沙番的父亲,沙番因为在约西亚作王时与重获律法书有关而闻名(王下

in the reign of King Josiah (2 K. 22:3). 22:3)。

AZANIAH

az-ə-nī'ə [Heb. ^azanyâ—'Yahweh has heard']. The father of Jeshua, a Levite who signed the covenant of Nehemiah (Neh. 10:9).

AZAPHION

ə-zā'fē-ən (1 Esd. 5:33, AV). See SOPHEREETH.

AZARA

az'ə-rə (1 Esd. 5:31, AV). See HASRAH.

AZARAEL

a-zā'rə-el; AZAREEL a-zā'rə-el. See AZAREL.

AZAREL

az'ə-rel [Heb. ^azar'el—'God has helped']; AV AZAREEL, also AZARAEL (6); NEB also AZAREEL (1-4); [Gk. Apoc. *Ezril*]; AV ESRIL; NEB EZRIL.

1. A Korahite who entered the army of David at Ziklag (1 Ch. 12:6).

2. A musician in the temple appointed by lot; son of Heman (1 Ch. 25:18; cf. Uzziel, v. 4).

3. A captain of the tribe of Dan in the service of David (1 Ch. 27:22).

4. One of those who divorced foreign wives; a son of Bani (Ezr. 10:41; 1 Esd. 9:34).

AZANIAH 亚散尼

音译: az-ə-nī'ə 【希伯来书: ^azanyâ—“耶和华已经侧耳细听”】。利未人中耶书亚之父, 耶书亚在尼希米的约中签了名(尼 10:9)。

AZAPHION 哈硕弗里

音译: ə-zā'fē-ən (《钦定版圣经》, 拉一 5:33)。见 SOPHEREETH (琐斐列)。

AZARA 哈斯拉

音译: az'ə-rə (《钦定版圣经》, 拉一 5:31)。见 HASRAH (哈斯拉)。

AZARAEL 亚萨列

音译: a-zā'rə-el; AZAREEL (“亚萨列”) 音译: a-zā'rə-el。见 AZAREL (亚萨列、亚萨烈、亚撒利)。

AZAREL 亚萨列、亚萨烈、亚撒利

音译: az'ə-rel 【希伯来语: ^azar'el—“上帝已经帮助”】; 《钦定版圣经》译为 AZAREEL, 还译为 AZARAEL (6); 《新英文译本》还译为 AZAREEL (1-4); 【希腊语《次经》中为 *Ezril*】; 《钦定版圣经》译为 ESRIL; 《新英文译本》译为 EZRIL (汉译均为“亚萨列”)。

1、亚萨列: 在洗革拉加入大卫的军队的一名可拉人(代上 12:6)。

2、亚萨烈: 通过掣签任命的一位圣殿中的乐师; 希幔的儿子(代上 25:18; 参: Uzziel, v. 4)。

3、亚萨列: 但支派中一名服侍大卫的首领(代上 27:22)。

4、亚萨列: 一名休掉外邦妻子的人; 巴尼的子孙(拉 10:41; 拉一 9:34)。

5. The father of Amashsai, a priest who dwelt in Jerusalem after the Exile (Neh. 11:13).

6. A priest's son who played the trumpet in the procession when the wall was dedicated (Neh. 12:36).

5、亚萨列：祭司亚玛帅的父亲，亚玛帅在被掳归回之后住在了耶路撒冷（尼 11:13）。

6、亚撒利：一位祭司的儿子，他在耶路撒冷的城墙的奉献礼中在队伍中吹号（尼 12:36）。

A. L. BRESLICH

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AZARIAH

az-ə-rī'ə [Heb. 'azaryâ, 'azaryāhû—'Yahweh has helped'; Gk. Apoc. Azarias, Ezerias (1 Esd. 8:1)].

AZARIAH 亚撒利雅

音译：az-ə-rī'ə 【希伯来语：'azaryâ, 'azaryāhû——“耶和华已帮助”；希腊语《次经》中译为 Azarias, Ezerias（“亚撒利雅”）（拉一 8:1）】。

1. King of Judah. See UZZIAH.

2. A Judahite of the house of Ethan the Wise (1 Ch. 2:8).

3. The son of Jehu, descended from an Egyptian through the daughter of Sheshan (1 Ch. 2:38f.).

4. A son of Ahimaaz and grandson of Zadok (1 Ch. 6:9).

5. A son of Zadok the high priest and an official of Solomon (1 K. 4:2).

6. A high priest and son of Johanan (1 Ch. 6:10f.).

7. A Levite, ancestor of Samuel and of Heman the singer (1 Ch. 6:36).

8. A son of Nathan and captain of Solomon's tax collectors (1 K. 4:5).

9. A prophet in the reign of King Asa; his father's name was Oded (2 Ch. 15:1-8).

1、犹大的国王。见 UZZIAH（乌西雅）。

2、犹太族人，智者以探家的一个子孙（代上 2:8）。

3、耶户的儿子，一个埃及人和示珊女儿所生的后裔（代上 2:38-39）。

4、亚希玛斯的一个儿子，撒督的孙子（代上 6:9）。

5、所罗门的官吏、大祭司撒督的一个儿子（王上 4:2）。

6、一名大祭司，约哈难的儿子（代上 6:10-11）。

7、一个利未人，他是撒母耳和歌唱的希幔的祖先（代上 6:36）。

8、拿单的儿子，所罗门的征税官的领袖（王上 4:5）。

9、国王亚撒在位时期的一名先知；亚撒利雅的父亲的名字是俄德（代下 15:1-8）。

- 10, 11.** Two sons of Jehoshaphat king of Judah (2 Ch. 21:2). **10, 11、** 犹大王约沙法的两个儿子（代下 21:2）。
- 12.** (2 Ch. 22:6, AV). *See* AHAZIAH 2. **12、**（《钦定版圣经》，代下 22:6）。见 AHAZIAH 2（亚哈谢 2）。
- 13.** A son of Jeroham, who helped to overthrow Athaliah and place Joash on the throne (2 Ch. 23:1). **13、** 耶罗罕的儿子，他帮助约阿施推翻了亚她利雅的统治，并辅佐约阿施登上了王位（代下 23:1）。
- 14.** A son of Johanan and a leading man of Ephraim, mentioned in connection with the emancipated captives taken by Pekah (2 Ch. 28:12). **14、** 约哈难的一个儿子，是以法莲的一位族长，关于释放比加俘虏的经文中提到了亚撒利雅（代下 28:12）。
- 15.** A Levite of the family of Merari, who took part in cleansing the temple in the days of Hezekiah (2 Ch. 29:12). **15、** 利未人，属于米拉利家族，他在希西家在位时期负责洁净圣殿（代下 29:12）。
- 16.** A high priest who rebuked King Uzziah for arrogating to himself priestly functions (2 Ch. 26:16–20). **16、** 乌西雅王僭越狂妄，竟闯进圣殿，要在香坛上烧香，当时促请他离开圣所的，也就是这个亚撒利雅。（代下 26:16-20）。
- 17.** The father of Seraiah and son of Hilkiyah and grandfather of Ezra (1 Ch. 6:13f.; 9:11; Ezr. 7:1; 2 Esd. 1:1). **17、** 西莱雅的父亲，希勒家的儿子，以斯拉的祖父（代上 6:13-14; 9:11; 拉 7:1; 拉二 1:1）。
- 18.** A son of Hoshaiyah, and a bitter enemy of Jeremiah (Jer. 43:2ff.). **18、** 何沙雅的儿子，耶利米的死敌（耶 43:2 起）。
- 19.** AV Apoc. AZARIAS. One of the royal captives taken to Babylon, whose name was changed to Abednego (Dnl. 1:7; Song Three 2, 66). **19、**《钦定版圣经》的《次经》译为 AZARIAS（“亚撒利雅”）。被掳到巴比伦的一名皇家囚犯，后来他的名字被改为亚伯尼歌（但 1:7; 童 2, 66）。
- 20.** The son of Maaseiah, who helped repair the walls of Jerusalem (Neh. 3:23f.). **20、** 玛西雅的儿子，他帮助修造耶路撒冷的城墙（尼 3:23-24）。
- 21.** AV and NEB Apoc. AZARIAS. A Levite who assisted Ezra in expounding the law (Neh. 8:7; 1 Esd. 9:48). **21、**《钦定版圣经》和《新英文译本》的《次经》中译为 AZARIAS（“亚撒利雅”）。帮助以斯拉宣读律法的一个利未人（尼 8:7; 拉一 9:48）。

- 22.** A priest who sealed the covenant (Neh. 10:2). **22、**盖印确认“信实的约”的一名祭司（尼 10:2）。
- 23.** A prince of Judah mentioned in connection with the dedication of the walls of Jerusalem (Neh. 12:32f.). **23、**一名犹大首领，耶路撒冷城墙重建完毕举行落成礼的记载中提到了这个亚撒利雅（尼 12:32-33）。
- 24.** AV Apoc. EZERIAS, AZIEI; NEB Apoc. EZERIAS, AZIAH. An ancestor of Ezra (Ezr. 7:3; 1 Esd. 8:1; 2 Esd. 1:2). **24、**《钦定版圣经》的《次经》中译为 EZERIAS（“亚撒利雅”），AZIEI（“阿扎利雅”）；《新英文译本》《次经》译为 EZERIAS（“亚撒利雅”），AZIAH（“阿扎利雅”）。以斯拉的一位祖先（拉 7:3；拉一 8:1；拉二 1:2）。
- 25.** AV, NEB, AZARIAS. One who divorced his foreign wife (1 Esd. 9:21); cf. UZZIAH (Ezr. 10:21). **25、**《钦定版圣经》和《新英文译本》译为 AZARIAS（“亚撒利雅”）。一个休掉外邦妻子的男子（拉一 9:21）；参：UZZIAH（乌西雅）（拉 10:21）。
- 26.** AV, NEB, AZARIAS. One who stood at the right side of Ezra when the law was read to the people (1 Esd. 9:43); omitted in Ezr. 8:4. **26、**《钦定版圣经》和《新英文译本》译为 AZARIAS（“亚撒利雅”）。以斯拉向人们宣读律法时，站在他右边的一个人就是亚撒利雅（拉一 9:43）；《以斯拉记》8:4 中省略了这个人名。
- 27.** AV, NEB, AZARIAS. A general in the service of Judas Maccabeus (1 Macc. 5:18, 56, 60). **27、**《钦定版圣经》和《新英文译本》译为 AZARIAS（“亚撒利雅”）。犹大马加比军中的一位将军（马一 5:18, 56, 60）。

AZARIAS

az-ə-rī'əs [Gk. *Azarias*]. A name assumed by the angel Raphael (Tob. 5:12; 6:6, 13; etc.). See also AZARIAH **19, 21, 25, 26, 27**.

AZARIAS 亚撒利雅

音译：az-ə-rī'əs【希腊语：*Azarias*】。天使拉斐尔对自己的称呼（比 5:12；6:6，13 等）。另见 AZARIAH **19, 21, 25, 26, 27**（亚撒利雅 **19, 21, 25, 26, 27**）。

AZARU

az'ə-rōō [Gk. *Azarou, Azourou*]; AV AZURAN; NEB AZURUS. A family that returned with Zerubbabel to Jerusalem (1 Esd. 5:15); cf. Azzur (Neh. 10:17).

AZARU 亚撒路

音译：az'ə-rōō【希腊语：*Azarou, Azourou*】；《钦定版圣经》译为 AZURAN（“亚撒路”）；《新英文译本》译为 AZURUS（“亚撒路”）。与所罗巴伯一同回到耶路撒冷的一个家族（拉一 5:15）；参：Azzur（“押朔”）（尼 10:17）。

AZAZ

ā'zaz [Heb. 'āzāz—'powerful']. A descendant of Reuben (1 Ch. 5:8).

AZAZEL

ə-zā'zel [Heb. "zā'zēl] (Lev. 16:8, 10, 26); AV SCAPEGOAT; NEB PRECIPICE. The goat banished into the wilderness during the Day of Atonement ceremonies. It had received the "lot for Azazel," and therefore was not to be sacrificed to God but made symbolic of atonement for Israel through its release in the desert. The term Azazel has been interpreted as follows:

(1) By the LXX of Lev. 16:8, 10 as "escape goat" (*trágos apompaios*) and of v. 26 as *trágos diestálmēnos eis áphesin*, where the idea of remission is evident. (Cf. AV.)

(2) By rabbinic authorities as the place where the goat was sent. This is likely only if the Israelite camp remained in one place for most of the wilderness wanderings. (Cf. NEB.)

(3) As the name of a demon living in the desert (cf. Ps. 106:37; Dt. 32:17; Isa. 13:21; Mt. 12:43ff.; etc.), perhaps the Azael (Azazel) of 1 En. 6:7; 8:1; 9:6; 10:4; etc. However, the very concept of setting up a deity of this kind in contrast to God is entirely foreign to OT thought. Furthermore, no ancient Near Eastern culture offered scapegoats to demons in this way.

The goat appears to symbolize the transfer of guilt from the nation, and its complete removal from their midst, never

AZAZ 亚撒

音译: ā'zaz 【希伯来语: 'āzāz——“强大有力的”】。流便的子孙（代上 5:8）。

AZAZEL 阿撒泻勒

音译: ə-zā'zel 【希伯来语: "zā'zēl】（利 16:8, 10, 26）；《钦定版圣经》译为 SCAPEGOAT（“阿撒泻勒”）；《新英文译本》译为 PRECIPICE（“阿撒泻勒”）。人们在赎罪日举行祭礼时把这只羊放在旷野。“一阉归与阿撒泻勒”，因此，人们不是把这只羊献给神，而是通过把它放在旷野作为替以色列赎罪的象征。“阿撒泻勒”这个词有如下几种解读：

(1) 《七十士译本》的《利未记》16:8, 10 将这个词译为“替罪羊”（*trágos apompaios*），而《利未记》16:26 则译为 *trágos diestálmēnos eis áphesin*，这里显然含有赦罪的含义（参：《钦定版圣经》）。

(2) 拉比犹太教的权威人士将这个词理解为这只羊被送往的目的地。只有当以色列在旷野行军的大部分时间里把营安在同一个地方，这种说法才有可能成立。（参：《新英文译本》）。

(3) 可能是一个住在旷野中魔鬼的名字（参：诗 106:37；申 32:17；赛 13:21；太 12:43 起等），可能是《以诺一书》6:7；8:1；9:6；10:4 等经文中的亚撒尔。然而，塑造这类神明并使之与上帝形成对比，这种概念完全不符合《旧约》的思想。此外，在古近东的文化中，人们也从来不以这种方式把替罪羊献给魔鬼。

这只羊似乎象征着罪从这个民族的身上被转移走，完全从他们当中被除灭，并且永不会再返回。

to return.

See also ATONEMENT, DAY OF II.

另见 ATONEMENT, DAY OF II(赎罪日 II)。

R. K. H.

词条作者: R. K. H.

AZAZIAH

az-ə-zī'ə [Heb. *“zazyāhû—‘Yahweh is strong (strengthens)’*].

1. A Levite musician who participated in the services held on the return of the ark to Jerusalem (1 Ch. 15:21). His name is omitted from the list in v. 18.

2. Father of Hoshea, who was the leader of Ephraim at the time David numbered the people (1 Ch. 27:20).

3. A Levite who had charge of the offerings brought to the temple in the days of Hezekiah (2 Ch. 31:13).

AZBAZARETH

az-baz'ə-reth (1 Esd. 5:69, AV). See ESARHADDON.

AZBUK

az'buk [Heb. *‘azbûq*]. The father of a certain Nehemiah—not the great governor of the same name, though a contemporary (Neh. 3:16).

AZEKAH

ə-zē'kə [Heb. *“zēqâ—‘hoed, bared ground’*]. An isolated fortress city situated in the Shephelah of Judah (Josh. 15:35), 9 mi. (15 km.) N of Eleutheropolis (Beit Jibrîn) and 15 mi. (24 km.) NW of Hebron, controlling the entrance into the valley. The plateau on the summit is about 350 by 150 yds. (320

AZAZIAH 亚撒西雅、阿撒细雅、亚撒细雅

音译: az-ə-zī'ə 【希伯来语: *“zazyāhû——‘耶和华已经证明自己更有力量’(耶和华使他强壮)】。*

1、约柜被送回耶路撒冷时, 亚撒西雅是其中一位参加侍奉的利未族乐师(代上 15:21)。《历代志上》15:18 的名单中省略了这个名字。

2、何细亚的父亲, 在大卫数点人数时, 何细亚是管理以法莲的首领(代上 27:20)。

3、希西家时期, 一个负责把供物搬到圣殿内的利未人(代下 31:13)。

AZBAZARETH 以撒哈顿

音译: az-baz'ə-reth (《钦定版圣经》, 拉一 5:69)。见 ESARHADDON (以撒哈顿)。

AZBUK 押卜

音译: az'buk 【希伯来语: *‘azbûq*】。某个尼希米的父亲——虽然这个尼希米与犹太总督尼希米生活在同一个时代, 但是他们不是同一个人(尼 3:16)。

AZEKAH 亚西加

音译: ə-zē'kə 【希伯来语: *“zēqâ——‘锄地, 裸露的地面’*】。犹太高原上的一座孤立的堡垒城市(书 15:35), 位于埃勒夫特罗波利斯(拜特贾夫林 [Beit Jibrîn]) 以北 9 英里 (15 公里) 处, 希伯伦西北 15 英里 (24 公里) 处, 该城市扼守着山谷的入口。该高原的最高处长约 350 码 (320 米), 宽约 150 码 (135

by 135m.). A well-fortified enclosed citadel sat atop the highest point. Today the site is called Tell ez-Zakarīyah, and evidences of ruined towers and an ancient wall atop the mound may still be seen.

After coming to the aid of besieged Gibeon, Joshua and his men chased the remnant of the Canaanite coalition, led by Adonizedek of Jerusalem, to Azekah and beyond to Makkedah (Josh. 10:10f.). A sudden downpour of rain and hailstones aided Joshua's men in achieving the victory.

In 1 S. 17:1ff. it is stated that Goliath and the Philistine army were encamped between Azekah and Socoh in Ephes-dammim. Saul and the Israelite hosts were encamped on the opposite hillside. David's conquest of the Philistine giant opened the way for an eventual Israelite victory.

Following the revolt of the northern kingdom, Rehoboam (*ca.* 922–915 B.C.) strengthened many Judean cities, including the fortifications of Azekah (2 Ch. 11:9). This involved fortifying the enclosed citadel on the highest point of the hill on which Azekah was built. He also stationed a garrison there and supplied it with food, oil, wine, and weapons.

Azekah was one of the last Judean cities to capitulate to the forces of Nebuchadrezzar (*ca.* 588 B.C., Jer. 34:7). On one of the clay documents found by excavators in the debris of a Lachish building, Hoshaiah, the commanding officer of the army N of Lachish, tells his commanding officer Yoash, whose headquarters were in Lachish, that he can

米)。一座坚固的孤城坐落于最高点。该遗址的现名为扎卡里亚废丘 (Tell ez-Zakarīyah), 人们仍然可以在该废丘顶端看到荒塔和古城墙的遗迹。

约书亚和他的勇士前来援助被围的基遍后, 继续追赶由耶路撒冷王亚多尼洗率领的迦南联军的余部, 一直追到亚西加和玛基大(书 10:10-11)。天空突降下大雨和冰雹, 帮助约书亚取得了战斗的胜利。

《撒母耳记上》17:1 起的经文描述道, 歌利亚和非利士的军旅在亚西加和梭歌中间的以弗大悯安营。扫罗和以色列军队驻扎在山坡对面。大卫打败了非利士巨人, 为以色列军队最终赢得战争胜利扫清了障碍。

随着北部王国发动的叛乱, 罗波安(约公元前 922-915 年)加固了许多犹太的城邑, 包括亚西加的堡垒(代下 11:9)。这包括加固山坡至高点上的孤立堡垒, 亚西加就建立在这个山顶上。他还派兵驻守那里, 并储备了食物、油、酒和武器。

亚西加是最后一批向尼布甲尼撒军队投降的犹太城市之一(约公元前 588 年, 耶 34:7)。一个发掘者在拉吉建筑废墟中发现了块泥版, 其上记载道, 驻扎在拉吉北部的军队主帅何沙雅告诉他的将领约许(约许的指挥部就在拉吉), 他看不到从亚西加发出的烟雾(火)信号, 这表明这座城市已经落入了巴比伦敌军的手中。

no longer see the smoke (fire) signals from Azekah, implying that the city had already fallen to the enemy from Babylon.

After the Exile, Jews who returned from Babylon re-occupied Azekah (Neh. 11:30).

被掳之后，从巴比伦归回的犹太人重新占领了亚西加（尼 11:30）。

F. E. YOUNG

词条作者：F. E. YOUNG

AZEL

ā'zəl [Heb. 'āṣēl—'noble']. A descendant of King Saul, through Jonathan (1 Ch. 8:37f.; 9:43f.).

AZEL 亚悉

音译：ā'zəl【希伯来语：'āṣēl——“高尚的”】。是扫罗王的后裔，约拿单一脉的子孙（代上 8:37-38； 9:43-44）。

AZEM

ā'zəm (AV Josh. 15:29; 19:3). See EZEM.

AZEM 以森

音译：ā'zəm（《钦定版圣经》，书 15:29； 19:3）。见 EZEM（以森）。

AZEPHURITH

az-ə-fōō'rəth (1 Esd. 5:16, AV). See JORAH.

AZEPHURITH 阿西弗瑞

音译：az-ə-fōō'rəth（《钦定版圣经》，拉一 5:16）。见 JORAH（约拉）。

AZETAS

ə-zē'təs [Gk. *Azētas*]. The head of a family accompanying Zerubbabel out of captivity (1 Esd. 5:15); omitted in Ezr. 2:16; Neh. 7:21.

AZETAS 阿兹塔

音译：ə-zē'təs【希腊语：*Azētas*】。跟随所罗巴伯从流放地返回家园的一个家族的首领（拉一 5:15）；《以斯拉记》2:16 和《尼希米记》7:21 中省略了这个名字。

AZGAD

az'gad [Heb. 'azgād—'strong is Gad'; Gk. *Asgad, Argai, Astad, Astaa*]; AV Apoc. SADAS; ASTATH; NEB Apoc. ASTAA; ASTATH. A family that returned from exile with Zerubbabel (Ezr. 2:12; Neh. 7:17; 1 Esd. 5:13; 8:38), and some with Ezra (Ezr. 8:12).

AZGAD 押甲

音译：az'gad【希伯来语：'azgād——“迦得是刚强的”；希腊语：*Asgad, Argai, Astad, Astaa*】；《钦定版圣经》的《次经》译为 SADAS; ASTATH；《新英文译本》的《次经》译为 ASTAA; ASTATH（汉译均为“押甲”）；与所罗巴伯一同从被掳之地归回家园的一个家族（拉 2:12；尼 7:17；拉一 5:13； 8:38），也有一些押甲人是随以斯拉归回的（拉 8:12）。

AZIAH

ə-zī'ə (2 Esd. 1:2, NEB); AZIEI ə-zī'yī

AZIAH 阿扎利雅

音译：ə-zī'ə（《新英文译本》，拉二 1:2）；

(AV). See AZARIAH 24.

AZIEL

ā'zē-əl [Heb. "i'ēl]. A Levite who played the harp when the ark came back to Jerusalem (1 Ch. 15:20), the same as Jaaziel of v. 18.

AZIZA

ə-zī'zə [Heb. "zīzā"—'the powerful']. One who divorced his foreign wife (Ezr. 10:27). Cf. Zerdaiah in 1 Esd. 9:28.

AZMAVETH

az-mā'vəth [Heb. 'azmāwet]; NEB AZMOTH.

1. One of David's thirty mighty men (2 S. 23:31; 1 Ch. 11:33).

2. A descendant of Jonathan the son of Saul (1 Ch. 8:36; 9:42).

3. Father of two warriors who joined David at Ziklag (1 Ch. 12:3).

4. A man put in charge of David's treasuries (1 Ch. 27:25).

AZMAVETH

az-mā'vəth [Heb. 'azmāwet—possibly 'Mot is strong'; Gk. *Asmōth*, *Azmōth*]; NEB BETH-AZMOTH. A place settled by forty-two "sons of Azmaveth" who returned from the Babylonian Captivity with Zerubbabel (Ezr. 2:24). In Neh. 7:28 it is called Beth-azmaveth, "the place of Azmaveth," indicating that Azmaveth is a personal or family name. Singers from

AZIEI (“阿扎利雅”) 音译: ə-zī'yī (《钦定版圣经》)。见 AZARIAH 24 (亚撒利雅 24)。

AZIEL 雅薛

音译: ā'zē-əl【希伯来语: "i'ēl】。当约柜被送回耶路撒冷时,一位负责鼓琴的利未人(代上 15:20),《历代志上》15:18 中作 Jaaziel (汉译同为“雅薛”)。

AZIZA 亚西撒

音译: ə-zī'zə【希伯来语: "zīzā"—“强者”】。一个休掉外邦妻子的男子(拉 10:27)。参:《以斯得拉一书》9:28 中的“哲达亚”。

AZMAVETH 押斯玛弗、亚斯玛威、押斯玛威

音译: az-mā'vəth【希伯来语: 'azmāwet】;《新英文译本》译为 AZMOTH (“押斯玛弗”)。

1、大卫的三十个勇士之一(撒下 23:31; 代上 11:33)。

2、扫罗的儿子约拿单的子孙(代上 8:36; 9:42)。

3、在洗革拉投奔大卫的两名勇士的父亲(代上 12:3)。

4、一个负责掌管大卫王府库的人(代上 27:25)。

AZMAVETH 亚斯玛弗

音译: az-mā'vəth【希伯来语: 'azmāwet——可能含义是“死亡是强有力的”;希腊语: *Asmōth*, *Azmōth*】;《新英文译本》译为 BETH-AZMOTH (伯亚斯玛弗)。四十二个“亚斯玛弗的子孙”与所罗巴伯一同从巴比伦归回之后就定居在了这个地方(拉 2:24)。在《尼希米记》7:28 中,这个地名被称为伯亚斯玛弗,即“亚斯玛弗之地”,这表明亚

this village took part in the dedication of the wall of Jerusalem (Neh. 12:29). It has been identified with Hizmeh, about 1.5 mi. (2.5 km.) N of 'Anâtâ (Anathoth).

W. S. L. S.

AZMON

az'mon [Heb. 'aşmôn—'strong'; Gk. *Asemōna*]. A site named to define the southwest border both of the land given to Israel (Nu. 34:4f.) and of the tribal inheritance of Judah (Josh. 15:4). It was near the Brook of Egypt (Wādī el-'Arīsh); a location near 'Ain el-Qešeimeh, about 10 mi. (16 km.) NW of 'Ain Qedeis (Kadesh-barnea), has been suggested.

W. S. L. S.

AZMOTH

az'moth (NEB 2 S. 23:31; 1 Ch. 8:36; etc.). See AZMAVETH 1-4.

AZNOTH-TABOR

az'noth-tā'bər [Heb. 'aznôṯ tāḇôr—'ears (?) of Tabor']. A site in the southwest (?) of the portion given to the tribe of Naphtali (Josh. 19:34), obviously related somehow to Mt. Tabor. In order to count a total of "nineteen cities" (v. 38), we are forced to understand some of these names as other than towns, and Aznoth-tabor is probably some other kind of landmark.

See *GTTOT*, §§ 334f.

W. S. L. S.

斯玛弗是一个人名或家族名。从这个村庄的人在重建的耶路撒冷的城墙落成礼上担任歌手(尼 12:29)。人们认为这个地方就是希兹摩(Hizmeh), 约位于亚拿突('Anâtâ)以北 1.5 英里(2.5 公里)处。

词条作者: W. S. L. S.

AZMON 押们

音译: az'mon 【希伯来语: 'aşmôn——“强壮的”; 希腊语: *Asemōna*】。该地构成了以色列(民 34:4-5)和犹大支派地业(书 15:4)的西南边界。该地靠近埃及河(Wādī el-'Arīsh); 有人提出该地靠近艾因克塞玛('Ain el-Qešeimeh), 约位于加低斯巴尼亚('Ain Qedeis)西北 10 英里(16 公里)处。

词条作者: W. S. L. S.

AZMOTH 押斯玛弗

音译: az'moth (《新英文译本》, 撒下 23:31; 代上 8:36 等)。见 AZMAVETH 1-4 (押斯玛弗、亚斯玛威、押斯玛威 1-4)。

AZNOTH-TABOR 亚斯纳他泊

音译: az'noth-tā'bər 【希伯来语: 'aznôṯ tāḇôr——“他泊的耳朵(不确定)”】。拿弗他利支派地业西南(不详)的一个地方(书 19:34), 显然与他泊山有一定的关系。为了数足“三十九座城”, 我们必须把其中一些名字理解为村庄的名, 亚斯纳他泊可能是另一种地标。

见 *GTTOT*, 334-335 段。

词条作者: W. S. L. S.

AZOR

ā'zôr [Gk. *Azōr*]. An ancestor of Jesus Christ (Mt. 1:13f.).

AZOTUS

ə-zō'təs [Gk. *Azōtos*] (1 Macc. 4:15; 5:68; 9:15; 10:77f., 83f.; 11:4; etc.; Acts 8:40). The Greek name of ASHDOD, although S. E. Johnson suggests in the *Oxford Annotated Apocrypha* (1965) that Mt. Azotus in 1 Macc. 9:15 may be el-'Asur, 6 mi. (10 km.) NE of el-Bîreh, since Ashdod is too far removed from the scene of battle.

AZRIEL

az'rē-əl [Heb. 'azrî'ēl—'God is my help'].

1. One of the leading men of the half-tribe of Manasseh, E of the Jordan, who with others of his tribe was carried captive by the king of Assyria (1 Ch. 5:24ff.).

2. The father of Jerimoth of the tribe of Naphtali in the reign of King David (1 Ch. 27:19).

3. The father of Seraiah, one of the officers sent by Jehoiakim to arrest Jeremiah and Baruch (Jer. 36:26).

AZRIKAM

az-rî'kəm [Heb. 'azrîqām—'my help has arisen'].

1. A descendant of King David through Zerubbabel (1 Ch. 3:23).

2. A prince of Judah in the time of Ahaz. He was slain by Zichri, an Ephraimite

AZOR 亚所

音译: ā'zôr 【希腊语: *Azōr*】。耶稣基督的一位祖先 (太 1:13-14)。

AZOTUS 亚琐都

音译: ə-zō'təs 【希腊语: *Azōtos*】 (马一 4:15; 5:68; 9:15; 10:77-78, 83-84; 11:4 等; 徒 8:40)。亚实突的希腊语名 (见 ASHDOD[亚实突]), 虽然约翰逊 (S. E. Johnson) 在他的作品 (*Oxford Annotated Apocrypha* [1965]) 中提出, 《马加比一书》9:15 中的“亚琐都”可能就是亚苏尔 (el-'Asur), 位于比乐 (el-Bîreh) 东北 6 英里 (10 公里) 处, 因为亚实突距离这个战场太远了。

AZRIEL 亚斯列

音译: az'rē-əl 【希伯来语: 'azrî'ēl——“上帝帮助我”】。

1、约旦河以东玛拿西半支派的一位族长, 他和该支派的其他族长成为了亚述王的俘虏 (代上 5:24 起)。

2、大卫王统治时期, 拿弗他利支派的耶利摩的父亲 (代上 27:19)。

3、西莱雅的父亲, 约雅敬曾吩咐西莱雅等长官去捉拿耶利米和巴录 (耶 36:26)。

AZRIKAM 亚斯利干、押斯利甘、押利甘

音译: az-rî'kəm 【希伯来语: 'azrîqām——“助我的人兴起了”】。

1、大卫王室的后裔所罗巴伯的子孙 (代上 3:23)。

2、亚哈时期的犹大王子。以法莲支派的勇士细基利杀死了他 (代下 28:7)。

soldier (2 Ch. 28:7).

3. One of Azel's sons, a Benjaminite, descended from King Saul (1 Ch. 8:38; 9:44).

4. A Levite of the house of Merari and a resident of Jerusalem (1 Ch. 9:14; Neh. 11:15).

AZUBAH

ə-zōō'bə [Heb. 'azûbâ—'desolation'].

1. A wife of Caleb, by whom she had three sons (1 Ch. 2:18f.).

2. The daughter of Shilhi and mother of King Jehoshaphat (1 K. 22:42; 2 Ch. 20:31).

AZUR

ā'zər (AV Jer. 28:1; Ezk. 11:1). See AZZUR 1, 3.

AZURAN

az'ə-ran, (1 Esd. 5:15, AV); AZURUS az'ə-rəs (NEB). See AZARU.

AZZAH

az'ə (AV Dt. 2:23; 1 K. 4:24; Jer. 25:20). See GAZA.

AZZAN

az'an [Heb. 'azzan—'strong']. Father of Paltiel of the tribe of Issachar (Nu. 34:26).

AZZUR

az'ər [Heb. 'azzûr—'helpful']; AV also AZUR (1, 3).

3、亚悉的一个儿子，扫罗王后裔，是一个便雅悯人（代上 8:38； 9:44）。

4、米拉利家族中的一个利未人，住在耶路撒冷（代上 9:14； 尼 11:15）。

AZUBAH 阿苏巴

音译：ə-zōō'bə【希伯来语：'azûbâ——“废墟”】。

1、迦勒的妻子，她给迦勒生了三个儿子（代上 2:18-19）。

2、示利希的女儿，约沙法王的母亲（王上 22:42； 代下 20:31）。

AZUR 押朔

音译：ā'zər（《钦定版圣经》，耶 28:1； 结 11:1）。见 AZZUR 1, 3（押朔 1, 3）。

AZURAN 亚撒路

音译：az'ə-ran,（《钦定版圣经》，拉一 5:15）； AZURUS（“亚撒路”）音译：az'ə-rəs（《新英文译本》）。见 AZARU（亚撒路）。

AZZAH 迦萨

音译：az'ə（《钦定版圣经》申 2:23； 王上 4:24； 耶 25:20）。见 GAZA（迦萨）。

AZZAN 阿散

音译：az'an【希伯来语：'azzan——“强壮的”】。以萨迦支派帕铁的父亲（民 34:26）。

AZZUR 押朔

音译：az'ər【希伯来语：'azzûr——“有帮助的”】；《钦定版圣经》还译为 AZUR(1, 3)（押朔 1, 3）。

- 1.** The father of Hananiah, a false prophet of Gibeon in the days of Zedekiah (Jer. 28:1ff). **1、** 西底加时期，基遍的假先知哈拿尼雅的父亲（耶 28:1 起）。
- 2.** One of those who, with Nehemiah, sealed the covenant on the return from Babylon (Neh. 10:17). **2、** 从巴比伦归回的时候，与尼希米一同确认“信实的约”（尼 10:17）。
- 3.** The father of Jaazaniah (Ezk. 11:1). **3、** 雅撒尼的父亲（结 11:1）。

BAAL

bā'əl [Heb. *ba'al* < Bab. *Belu*. or *Bel*—'lord'; Gk. *Baal*]. The supreme fertility-god of the Canaanites.

- I. Name
- II. Character
- III. Worship
- IV. Various Forms of Baal

I. Name.—In the Râs Shamrah texts, the first of which were discovered in 1929, the designation “Baal” is found about 240 times either alone or in a compound. The combination *aliyn b'l*, referring to the same god, is specified about seventy times and mainly in those passages where sacrifices are offered to Baal. The name is most widely employed alone as a title; as such it occurs about 150 times. About twenty times Baal is called Hadad or is used in a compound form of Hadad, the Semitic storm-god of the ancient Near East who was perhaps universally known in the ancient world. Though Hadad (Addu of the Amarna Letters) and Baal were two separate gods, the Râs Shamrah tablets indicate no differentiation. The two names are employed as though they belonged to the same god, giving a strong indication that the characteristics of Baal were similar to those of Hadad. Hadad's mission, as well as his symbol (the bull, a symbol of fertility), was assumed by the Canaanite Baal. Baal is further mentioned as *bn dgn*, i.e., “son of Dagan,” the fertility-god who was also worshiped by the Philistines (Jgs. 16:23; 1 S. 5:2). His close relationship to Hadad and Dagan leaves no doubt that Baal was considered the fertility-god of the Ugaritic religion.

BAAL 巴力

音译: bā'əl【希伯来语: *ba'al*, 衍生自巴比伦语: *Belu*.或 *Bel*——“主”; 希腊语: *Baal*】。迦南人崇拜的至高生育神。

- I. 名称
- II. 角色
- III. 崇拜
- IV. 巴力的多种形式

I. 名称。在拉斯珊拉文献（第一块泥版于1929年发现）中，“巴力”一词单独或在复合词中出现共计约240次。词组 *aliyn b'l*，也表示巴力，一共出现了约70次，主要出现在那些提到向巴力献祭的段落中。“巴力”多作为名称单独出现；这种情况约有150次。巴力约有20次被称为或哈达或表示哈达的复合词，哈达是古近东司掌暴风雨的闪族神，整个古代世界可能都知道这位神。虽然哈达（亚玛拿泥版中称他为阿杜 [Addu]）和巴力是两个不同的神，但拉斯珊拉泥版并未指出二者的区别。这两个名字似乎被用于指同一个神，这显然表明巴力和哈达的特征十分相似。迦南神话中巴力的使命和象征之物（公牛，象征着生育）与哈达相同。巴力还被称为 *bn dgn*，即“大衰之子”，大衰是非利士人崇拜的生育神（士16:23；撒上5:2）。巴力与哈达和大衰的紧密联系表明巴力在乌加里特宗教中被视为生育之神。

The Râs Shamrah tablets give no 拉斯珊拉泥版并未表明巴力是一位当

indication that Baal was in any sense a local god. As the word in Hebrew also means “possessor,” however, it is quite possible that when used in a religious sense the name signified the god of a particular area of land or soil. Thus the forms under which Baal was worshiped were necessarily as numerous as the communities that worshiped him. Each locality had its own Baal or divine lord who frequently took his name from the city or place to which he belonged. Hence there were Baal-meon (“Baal of Meon,” Nu. 32:38), Baal-hermon (“Baal of Hermon,” Jgs. 3:3), Baal-hazor (“Baal of Hazor,” 2 S. 13:23), Baal-peor (“Baal of Peor,” Nu. 25:3). At other times the title was affixed to the names of an individual god; thus there were Bel-Marduk (“the lord Marduk”) at Babylon, Baal-Melqart at Tyre, and Baal-gad (Josh. 11:17) in the north of Palestine. Occasionally the second element was a noun, as in Baal-berith (“lord of the covenant,” Jgs. 9:4), Baal-zebub (“lord of flies,” 2 K. 1:2), and Baal-hamon (“lord of abundance or wealth,” Cant. 8:11). All these various forms of the fertility-god were collectively known as the Baalim (*b^e ‘ālîm*, Heb. Pl. of Baal).

地的神。但是，正如在希伯来语中这个词也指“拥有者”，该词在宗教中指的可能是某片特定土地或地区的神。因此崇拜巴力的形式应当和崇拜他的部落一样众多。每个地方都有自己的巴力或神圣的主，他们的名字来源于所属的城邑或地区。因此存在着巴力免（“免的巴力”，民 32:38），巴力黑们（“黑们的巴力”，士 3:3），巴力夏琐（“夏琐的巴力”，撒下 13:23），巴力毗珥（“毗珥的巴力”，民 25:3）。在其他情况下，这个名称与某位神的名字连用；因此有巴比伦的巴力马杜克（“主马杜克”），推罗的巴力麦勒卡特和巴勒斯坦北部的巴力迦得（书 11:17）。有时，复合词中的第二个语素是名词，如巴力比利土（“盟约之主”，士 9:4），巴力西卜（“苍蝇之主”，王下 1:2）和巴力哈们（“富足之主或财富之主”，歌 8:11）。这位生育之神的这些不同称谓被统称为诸巴力（*b^e ‘ālîm*，希伯来语中巴力的复数）。



“Baal of the lightning,” stele from Râs Shamrah. The small human figure may be a deity or a person in the god’s care. (Louvre)

图为拉斯珊拉出土的一块石碑，刻画着“施放闪电的巴力”。图中的小人像可能是一位神或神所看护的一个人。（卢浮宫）

II. Character.-The Râs Shamrah tablets, as well as the statuettes and stelae found there, have produced an abundance of information relating to the character of Baal. His character as the storm-god is expressed on a sculptured stele. In his left hand he is seen grasping a thunderbolt, the extension of which converts into a spearhead, and in his right hand he is swinging a club overhead. He dons a helmet adorned with the horns of a bull, which emphasizes his role as the supreme fertility-god of the Ugaritic religion.

II. 角色。拉斯珊拉泥版和当地出土的小雕像与石碑提供了大量关于巴力角色的信息。一块雕刻石碑体现了巴力是司暴风雨的神。他左手紧握雷电，闪电延伸至尖端时变为矛头，右手在头顶上挥舞着一根棍棒。他头戴饰有牛角的钢盔，这强调了他作为乌加里特宗教中至高的生育神这一角色。

The Râs Shamrah texts praise Baal as the god who has power over rain, wind, clouds, and therefore over fertility. His control over nature, however, fluctuates in accord with his victories or defeats in his encounters with Mot, god of death, sterility, and aridity. In emphasizing the cycle of the seasons the Râs Shamrah

拉斯珊拉文献将巴力称颂为司掌雨、风和云的神，因此他也司掌着繁殖生育。但是，他对自然的掌控力受他与摩特战争的胜败的影响，摩特是司掌死亡、贫瘠和干旱的神。拉斯珊拉文献在强调四季的交替时，提及巴力屡次被摩特打败，于是摩特带来了干旱贫瘠的土地。干旱期间，巴力的能力被超越了，但这

texts tell of Baal's repeated defeats by Mot, who brings forth scorched and barren fields. During these periods of aridity Baal's power is eclipsed, but only temporarily. Baal will be victorious again; he will defeat Mot and return to grant rich, fertile fields to his people.

After one such struggle in which Baal is defeated, he is commanded by Mot to descend to the underworld. Before he does, however, he copulates with his sister-consort, the goddess Anat, to produce an heir in order to guarantee the continued fertility of the land. Here Baal appears as a bull and Anat as a heifer. The goddess Anat laments over the death of Baal and searches for him. She finds him and returns him to the heights of Sapan, buries him there, and sacrifices seventy wild oxen, seventy bulls, seventy sheep, seventy deer, seventy wild goats, and seventy asses. Anat pleads with Mot to raise Baal from death, but he refuses. During this time, of course, the rains cease falling, the sun scorches the earth, the vegetation is burned, the fields are unproductive, and the drought continues.

Finally the time arrives for Anat to bring vengeance against the evil Mot. She attacks him, cleaves him with a sword, burns him with fire, grinds him with millstones, and sows him in the fields, so that the birds will eat his remains. The aftermath of Anat's victory over Mot is the reappearance of Baal. But, even as the Babylonian Marduk had to defeat Tiâmat before regaining his supremacy over the gods, so Baal must recapture his rightful throne on Sapan, the mountain of the gods. Consequently, Baal drives Attar, the son of Asherah, from the throne and in a short but fierce battle again defeats Mot.

只是暂时的。巴力会再次获胜；他会打败摩特，将富足丰饶的土地重新赐予他的子民。

摩特在一次争战中打败巴力之后，把他贬到了冥府。巴力前往冥府前，和他的妹妹及配偶——女神阿娜特结合，生下了继承者，以保证土地永久丰饶。此时巴力化身公牛，而阿娜特化身小母牛。女神阿娜特为巴力之死感到悲痛，到处搜寻他的尸体，找到后，将尸体带到萨潘（Sapan）山顶安葬，献上了七十头野牛、七十头公牛、七十头绵羊、七十头鹿、七十头野山羊和七十头驴作为祭物。阿娜特祈求摩特将巴力复活，却遭到了摩特的拒绝。当然，这段期间没有降雨，太阳炙烤着大地，植物都被烧死了，土地颗粒无收，干旱一直在延续。

最终，阿娜特向邪恶的摩特复仇。她攻击摩特，用剑劈开他，用火烧他，用磨盘磨碎他，最后将他洒在土地上，让鸟来啄食他的遗骸。阿娜特战胜摩特之后，巴力复活了。但是，正如巴比伦的主神马杜克在重新掌控众神之前，需要打败提玛特（Tiâmat），巴力也必须重新获得他在诸神之山——萨潘的正当王位。所以，巴力将亚舍拉之子阿塔尔（Attar）赶下王座，并再次与摩特进行了短暂而激烈的争战，这次他打败了摩特。此时，土地再次变得丰饶多产。

Now the fields can once again be fertile and productive.

III. Worship.-The Canaanite religion had a strong influence on the Hebrews. During the time of Balaam and Balak, Baal was worshiped in Moab (Nu. 22:41). Saul, Jonathan, and David had sons who were named Esh-baal (1 Ch. 8:33), Merib-baal (8:34), and Beeliada (14:7). During Ahab's reign, however, the name became associated with the worship and rites of the Tyrian deity introduced into Samaria by Jezebel, and its idolatrous associations accordingly caused it to fall into disrepute. Hosea (2:16) declares that henceforth the God of Israel should no longer be called BAALI, "my Baal," and that the "names of the Baals ... shall be mentioned by name no more" (2:17).

Temples of Baal at Samaria and Jerusalem are mentioned in 1 K. 16:32 and 2 K. 11:18. They had been erected at the time when the Ahab dynasty endeavored to fuse the Yahweh worshipers and the Baal worshipers into a single people under the same national Tyrian god. Altars on which incense was burned to Baal were erected in the streets of Jerusalem (Jer. 11:13), apparently on the flat roofs of the houses (32:29). The temple of Baal contained an image of the god in the shape of a pillar (2 K. 10:26f.). In the reign of Ahab, Baal was served by 450 priests (1 K. 18:19), as well as by prophets (2 K. 10:19). Baal worshipers wore special vestments when the ritual was performed (2 K. 10:22). The ordinary offering made to the god consisted of incense (Jer. 7:9). On extraordinary occasions the sacrifice was a human being (Jer. 19:5). At times the priests worked themselves into a state of ecstasy and slashed themselves with

III. 崇拜。迦南宗教对希伯来人产生了巨大的影响。巴兰和巴勒统治时期，摩押人崇拜巴力（民 22:41）。扫罗、约拿单和大卫分别给儿子起名伊施巴力（代上 8:33）、米力巴力（代上 8:34）和比利雅大（代上 14:7）。但是，到亚哈统治时期，巴力这个名字开始与耶洗别引入撒玛利亚的推罗神崇拜和宗教仪式联系在一起，这种崇拜因与偶像有关而变得声名狼藉。何西阿（何 2:16）称，以后不应再称以色列的神为巴力（意思是“我主”），他还称，“巴力的名号……不再提起”（何 2:17）。

《列王纪上》16:32 和《列王纪下》11:18 提到了撒玛利亚和耶路撒冷的巴力庙。亚哈王朝为了将崇拜巴力和耶和華的人融为一个民族，并使他们崇拜同一个推罗神，于是建立起了这两座神庙。耶路撒冷的街道上建起了给巴力烧馨香的祭坛（耶 11:13），这显然是建在房顶的平台上（耶 32:29）。巴力庙中有巴力柱像（王下 10:26-27）。亚哈统治时期，有 450 个祭司（王上 18:19）和先知（王下 10:19）侍奉巴力。崇拜巴力的人在举行仪式穿着特殊的礼服（王下 10:22）。供奉给巴力的普通祭品是香（耶 7:9）。特殊情况下，用人当祭品（耶 19:5）。有时，祭司们令自己陷入出神的状态，并在跳舞时用刀自割（王上 18:26, 28）。

knives as they danced (1 K. 18:26, 28).

Being fully aware of the religious danger of the Baal cult to Israel, the prophet Elijah challenged Ahab, his pagan wife Jezebel, the prophets of Baal, and Baal himself (1 K. 18:20–29). The blood purge against the Baal worshipers continued under the leadership of Jehu and finally concluded after King Jehoram was killed. Jezebel was thrown out of a window to be trampled by the soldiers' horses, and the remaining Baal worshipers were slaughtered in the temple (2 K. 9f.). The cult was revived in Judah by Athaliah, Jezebel's daughter (2 Ch. 17:3; 21:6; 22:2). After Athaliah was killed the temple of Baal was razed and the chief priest, Mattan, was slain before the altar (2 K. 11:18). Ahaz made molten images for the Baalim (2 Ch. 28:2); and despite Hezekiah's reformation his son Manasseh erected altars to Baal (2 K. 21:3). During Josiah's reform Hilkiah the chief priest was commanded to remove the vessels of Baal from the temple and destroy them, as well as to depose all the idolatrous priests. Obviously, Baalism was and continued to be a pronounced threat to the Hebrews throughout their history, perhaps more in Israel than in Judah.

IV. Various Forms of Baal.-Baal-berith (Heb. *ba'al b'erit*; Gk. *Baalberith*), "covenant Baal," was worshiped at Shechem after the death of Gideon (Jgs. 8:33; 9:4). In Jgs. 9:46 "El" is substituted for "Baal," and the temple is referred to as that of El-berith, "covenant god." Whether the covenant referred to was one made between Baal and his worshipers or between the Hebrews and the Canaanites is a matter of speculation. See BAAL-BERITH.

先知以利亚充分意识到巴力崇拜对以色列的宗教危害，于是他挑战亚哈王、他的异教王妃耶洗别、侍奉巴力的先知以及巴力本身（王上 18:20-29）。耶户领导下的针对巴力崇拜者的血腥清洗一直持续，直到约兰王被杀后才终止。耶洗别被丢出窗外，被战马践踏而死，余下的巴力崇拜者被屠杀在巴力庙中（王下 9-10）。耶洗别之女亚她利雅在犹大恢复了巴力崇拜（代下 17:3; 21:6; 22:2）。亚她利雅被杀后，巴力庙被夷平，大祭司玛坦在坛前被杀（王下 11:18）。后来亚哈斯铸造了巴力的像（代下 28:2）；虽然希西家进行了改革，但是他的儿子玛拿西却为巴力筑坛（王下 21:3）。在约西亚改革时期，大祭司希勒家受命搬出神庙中的巴力容器并将其烧毁，同时还罢免了所有崇拜偶像的祭司。在整个希伯来历史中，巴力崇拜一直是希伯来人面临的显著威胁，它对以色列的威胁可能更甚于对犹大的威胁。

IV. 巴力的多种形式。巴力比利土（希伯来语：*ba'al b'erit*；希腊语：*Baalberith*），意思是“盟约之主”，基甸死后，示剑人开始崇拜巴力比利土（士 8:33; 9:4）。在《士师记》9:46 中，“埃尔”代替了“巴力”，神庙被称为埃尔比利土的庙，意思是“盟约之神”。此处的盟约究竟指的是巴力和其崇拜者立的约，还是希伯来人和迦南人立的约，这个问题仍有待研究。见 BAAL-BERITH（巴力比利土）。

Baal-gad (Heb. *ba'al gād*; Gk. *Balagada*), “Baal of good fortune,” was probably the god of a town called after his name. The place may have been located in the valley of Lebanon below Mt. Hermon (Josh. 11:17) on the northern border of the land captured by Joshua (12:7; 13:5). The god is termed simply “Gad” in Isa. 65:11, where it has been translated “Fortune” and “Destiny” by the RSV and “god of Fate” and “Fortune” by the NEB. The exact location of the town is unknown, but it may be the modern Hasbeiyah. See BAAL-GAD.

Baal-hamon (Heb. *ba'al hāmōn*; Gk. *Beelamōn*), “lord of abundance or wealth,” is mentioned only as a place where Solomon had an extremely fertile vineyard (Cant. 8:11). The site of this place is unknown.

Baal-hermon (Heb. *ba'al ḥermōn*; Gk. *Balaermōn*), “Baal of Hermon,” was perhaps a place on the northern border of Israel near or on Mt. Hermon. Apparently it was not involved in war during the conquest of Israel (Jgs. 3:3; 1 Ch. 5:23). The exact site is unknown, but some scholars believe it to be another name for Baal-gad. See BAAL-HERMON.

Baal-peor (Heb. *ba'al p'ôr*; Gk. *Beelphegor*), “Baal of Peor,” was the god of the Moabite mountains who took his name from Peor. When the Israelites dwelt in Shittim they “played the harlot with the daughters of Moab,” i.e., took part in the rituals of the pagan cult and linked themselves to Baal-peor. Because of this defection 24,000 Israelites were struck and slain by a plague (Nu. 25:1-9; Dt. 4:3; Ps. 106:28; Hos. 9:10).

巴力迦得（希伯来语：*ba'al gād*；希腊语：*Balagada*），意思是“好运之主”，可能是一座以他命名的城镇所信奉的神。该地可能位于黑门山下的黎巴嫩谷中（书 11:17），是约书亚所占之地的北部边境（书 12:7；13:5）。《以赛亚书》65:11 中将这位神简称为“Gad”（“迦得”），《修订标准译本》将该词译为“Fortune”（“运气”）和“Destiny”（“命运”）；《新英文译本》将该词译为“god of Fate”（“命运之神”）和“Fortune”（“运气”）。该城的确切位置不明，但可能是现代的哈斯拜亚（Hasbeiyah）。见 BAAL-GAD（巴力迦得）。

巴力哈们（希伯来语：*ba'al hāmōn*；希腊语：*Beelamōn*），意思是“富足或财富之主”，《圣经》中只提到这是一个地名，所罗门在该地拥有一片极为丰产的葡萄园（歌 8:11）。该地的位置不明。

巴力黑们（希伯来语：*ba'al ḥermōn*；希腊语：*Balaermōn*），意思是“黑们的巴力”，可能指的是黑门山附近（或黑门山上）以色列北部边境的一处地方。以色列占领期间，该地显然未被卷入战争（士 3:3；代上 5:23）。该地的准确位置不明，但一些学者认为它是巴力迦得的别名。见 BAAL-HERMON（巴力黑们）。

巴力毗珥（希伯来语：*ba'al p'ôr*；希腊语：*Beelphegor*），意思是“毗珥的巴力”，它是摩押山脉的神，名字取自毗珥。以色列人居住在什亭时，他们“与摩押女子行起淫乱”，即，他们参加了异教的仪式并崇拜巴力毗珥。由于他们的背道行为，两万四千名以色列人死于瘟疫（民 25:1-9；申 4:3；诗 106:28；何 9:10）。

Baal-zebub (Heb. *ba'al z'êbûb*; Gk. *Baalmyia Theos*) is generally interpreted to mean "Baal the fly god." BAAL-ZEBUB was the Philistine god at Ekron. King Ahaziah, having fallen through the lattice of his upper chamber and desiring to know whether or not he would die from his fall, sent messengers to Baal-zebub. By this act he kindled the wrath of God, and as a result he had to die (2 K. 1:1-17). Some have held that Baal-zebub was the god who could drive pesky flies away; others hold that he was able to give oracles by the buzzing of a fly.

巴力西卜（希伯来语：*ba'al z'êbûb*；希腊语：*Baalmyia Theos*）通常被译为“苍蝇神巴力”。巴力西卜（见 BAAL-ZEBUB [巴力西卜]）是以革伦的非利士人所崇拜的神。亚哈谢王从楼上的栏杆里掉下来后，想知道自己是否会因此而死，于是差使者去问巴力西卜。他的行为激起了上帝的忿怒，因此他必定要死（王下 1:1-17）。有些人认为巴力西卜是可以赶走恼人的苍蝇的神，其他人则认为他可以通过苍蝇发出的嗡嗡声做出预言。

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BAAL

bā'əl [Heb. *ba'al*—'lord, master, possessor'].

1. A descendant of Reuben, Jacob's firstborn son, and the father of Beerah, prince of the Reubenites (1 Ch. 5:5).

2. The fourth of ten sons of Jeiel, father and founder of Gibeon. His mother was Maacah, his brother Kish the father of Saul (1 Ch. 8:29f.; 9:35f., 39; cf. 1 S. 14:50f.).

BAAL 巴力、巴勒

音译：bā'əl【希伯来语：*ba'al*——“主、主人、拥有者”】。

1、巴力：流便的后裔，雅各的长子，流便支派的首领备拉的父亲（代上 5:5）。

2、巴力：耶利十个儿子中的第四子，耶利是基遍的父亲，也是基遍城的建造者。巴力的母亲名叫玛迦，他的兄弟基士是扫罗的父亲（代上 8:29-30；9:35-36，39；参：撒上 14:50-51）。

3. In composition, often the name of a man and not of the heathen god, e.g., Baal-hanan, a king of Edom (Gen. 36:38; 1 Ch. 1:49); also a royal prefect of the same name (1 Ch. 27:28).

4. A city of the tribe of Simeon (1 Ch. 4:33). See BAALATH-BEER.

3、巴勒：在合成词中，通常指人的名字，不指异教的神，如以东王巴勒哈南（创 36:38；代上 1:49）；有一个王室的管理人也叫巴勒哈南（代上 27:28）。

4、巴力：西缅支派分得的一座城（代上 4:33）。见 BAALATH-BEER（巴拉比珥）。

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BAALAH

bā'ə-lə [Heb. *ba*^a*lā*—'mistress'].

1. The same as KIRIATH-JEARIM (Josh. 15:9f.; 1 Ch. 13:6).

2. Also (probably) **BALAH** [Heb. *bālā*] (Josh. 19:3); **BILHAH** [Heb. *bilhā*] (1 Ch. 4:29). A city in the Negeb of Judah (Josh. 15:29). The site is unknown.

3. Mt. Baalah (Josh. 15:11), a narrow ridge between Ekron and Jabneel marking part of the territory allotted to the tribe of Judah.

BAALAH 巴拉、辟拉

音译：bā'ə-lə【希伯来语：*ba*^a*lā*——“女主人”】

1、巴拉：同基列耶琳（见 KIRIATH-JEARIM [基列耶琳]，书 15:9-10；代上 13:6）。

2、巴拉、辟拉：（可能）也作 **BALAH**（“巴拉”）【希伯来语：*bālā*】（书 19:3）；**BILHAH**（“辟拉”）【希伯来语：*bilhā*】（代上 4:29）。犹大南地的一座城（书 15:29）。该城位置不明。

3、巴拉：巴拉山（书 15:11），以革伦和雅比聂之间的狭窄山脉，犹太支派分得之地境界的一部分。

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BAALATH

bā'ə-lath [Heb. *ba*^a*lāt*; Gk. *Baalath*, *Baalōn*]. A town on the border of Dan (Josh. 19:44) associated with Eltekeh and Gibbethon. It was a store-city of Solomon mentioned with Beth-horon (1 K. 9:18; 2 Ch. 8:6), and is possibly to be identified with “Baalath which is Kirjath-jearim” (Josh. 15:9). According to Josephus (*Ant.* viii.6.1) it was near Gezer.

BAALATH 巴拉

音译：bā'ə-lath【希伯来语：*ba*^a*lāt*；希腊语：*Baalath*, *Baalōn*】。但支派边境上的一座城（书 19:44），与伊利提基和基比顿一同被提及。巴拉和伯和仑都是所罗门的积货城（王上 9:18；代下 8:6），可能等同于“巴拉就是基列耶琳”（书 15:9）。根据约瑟夫斯的记载（*Ant.* viii.6.1），该地位于基色附近。

BAALATH-BEER

bā'ə-lath-bē'ər [Heb. *ba'lat b'er*—'lady of the well'] (Josh. 19:8); **BAAL** bā'al [Heb. *ba'al*—'lord'] (1 Ch. 4:33). A village included in the inheritance of Simeon. It is also designated as "Ramah [high place] of the South [or Negeb]" while in 1 S. 30:27 it is described as "Ramoth [high places] of the Negeb." It must have been a prominent hill in the far south of the Negeb and near a well. The site is unknown.

See also RAMAH 5.

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BAALATH-JUDAH

(2 S. 6:2, NEB). See KIRIATH-JEARIM.

BAALBEK

bal'bek [*<Ba'al*—'lord' + *Biq'ā* (valley)]. A site with impressive ruins, located in the Beqa', a large fertile area between the Lebanon and Anti-Lebanon ranges, the watershed between the Orontes flowing north and the Litani flowing south. Baalbek is at an elevation of 3800 ft. (1155 m.), the highest point of the plain.

The Beqa' was one of the large grain-producing areas for ancient Rome. The Baalbek region of the plain was especially noted for its grapes and wines. It is not surprising, then, that the "little temple" of the Baalbek acropolis was a temple to Bacchus. It remains one of the best-preserved of ancient buildings.

The ancient Semitic peoples of Syria

BAALATH-BEER 巴拉比珥

音译: bā'ə-lath-bē'ər【希伯来语: *ba'lat b'er*——“泉水中的女子”】(书 19:8); 也作 **BAAL** (“巴力”), 音译: bā'al【希伯来语: *ba'al*——“主”】(代上 4:33)。西缅支派所得地业中的一个村庄。也被称为“南方[或南地]的拉玛[高地]”, 而在《撒母耳记上》30:27 中, 该地被称为“南地的拉末[高地]”。该地一定是南地边远南部的一座高山, 而且位于泉水边。该地的位置不明。

另见 RAMAH 5 (拉玛 5)。

词条作者: D. D. GERARD

BAALATH-JUDAH 巴拉犹大

(《新英文译本》, 撒下 6:2)。见 KIRIATH-JEARIM (基列耶琳)。

BAALBEK 巴勒贝克

音译: bal'bek【源于希伯来语词根 *Ba'al* (“主”) 和 *Biq'ā* (“山谷”)】。该地有著名的遗迹, 坐落于贝克, 黎巴嫩山脉和外黎巴嫩山脉之间的一片辽阔富饶的地区, 奥特龙斯河流经该地北部, 利塔尼河流经该地南部。巴勒贝克海拔 3800 英尺(1155 米), 是平原的最高点。

贝克是古罗马的大型粮食产区之一。平原上的巴勒贝克地区因出产葡萄和葡萄酒而格外有名。那么, 巴勒贝克卫城上的“小神庙”供奉着酒神巴克斯也就不足为奇了。这座神庙是保存最完好的古建筑之一。

叙利亚的古闪族人崇拜主神哈达, 他是

worshiped as chief deity Hadad, who was lord of the sky. In the Greek period this god was identified with Helios, the sun-god, and hence the Greek name for Baalbek became Heliopolis, “city of the sun.” The Romans built the magnificent temple to Jupiter at Baalbek, six of whose original fifty-four Corinthian columns still tower in lonely majesty over the ruins.

天空之神。希腊时期，哈达被等同于太阳神赫利俄斯（Helios），因此巴勒贝克的希腊名变成了黑利奥波勒斯（Heliopolis），意思是“太阳之城”。罗马人在巴勒贝克建造了宏伟的朱庇特神殿，殿中最初的 54 根哥林多圆柱中仍有 6 根孤傲地耸立在废墟之上。



Ruins of the temple of Jupiter at Baalbek. Completed ca. A.D. 60, the temple was dedicated to three gods: the Syrian storm-god Hadad, equated with Jupiter; the nature-goddess Atargatis (Venus); and a youthful vegetation-god (Hermes or Mercury). (B. K. Condit)

There have been various attempts to identify Baalbek with biblical places, e.g., Baal-gad (Josh. 11:17), or Baalath, one of the frontier cities of Solomon’s time, or Baal-hamon, referred to in Cant. 8:11. None of these identifications is certain.

The early history of Baalbek is obscure. The first certain reference comes from the Roman days when Augustus made Baalbek a Roman colony under the name of *Colonia Julia Augusta Felix Heliopolitana*. There is no certainty as to

图为巴勒贝克的朱庇特神庙废墟。神庙于公元 60 年竣工，用于供奉 3 位神：一是叙利亚的风雨神哈达，也就是朱庇特；二是自然女神阿塔伽提斯（维纳斯）；三是一位司掌植物的年轻神（赫耳墨斯或墨丘利）。(B. K. Condit)

学者们曾多次试图将巴勒贝克确定为《圣经》中的某处地方，如巴力迦得（书 11:17），或巴拉（所罗门时期的一座边境城邑），或巴力哈们（歌 8:11）。但其确切位置尚无定论。

巴勒贝克的早期历史比较模糊。罗马时代第一次明确提及了该地，当时奥古斯都将巴勒贝克变成了殖民地，并将其命名为尤利亚·奥古斯都·菲利克斯·赫利奥波利殖民地（*Colonia Julia Augusta Felix Heliopolitana*）。巴勒贝克卫城的

who was responsible for building the Baalbek acropolis. Some authorities believe the temple to Jupiter was Nero's work; others (and more generally), that Antoninus Pius (A.D. 138–161) was responsible. Caracalla (211–217) did much building and restoration at Baalbek.

The practice of polytheism was stopped by Constantine early in the 4th cent., following his conversion. The temple to Venus in Baalbek (located outside the acropolis proper) was specifically ordered to be destroyed. One Christian tradition says that Constantine made Baalbek the site of an episcopal see. Another tradition, however, dates the first bishopric of Baalbek from near the beginning of the 2nd century. When Theodosius (379–395) became emperor, he ordered the great altar in the Baalbek acropolis torn down and had a church built in the great court in its place. The church was destroyed by the French in modern times to make possible the excavation of the court.

The Arabs came to Baalbek in A.D. 635 and transformed the acropolis into a fortified citadel. They also replaced the Greek name HELIOPOLIS by the ancient name Baalbek. The subsequent history of Baalbek is an unhappy record of conflict, sieges, and massacres. It was not until ca. 1850 that any lasting peace and stability existed there. After a long period of wars several serious earthquakes, the marvel is that the ruins are as well preserved as they are.

There are some interesting traditions regarding Baalbek. One is that Cain founded the city as a place of refuge. Another insists that Nimrod built high towers there to fight the gods. Still another

建造者不明。一些权威人士认为是尼禄建立了朱庇特神庙；其他人（更普遍）则认为神庙为安东尼·庇护（公元138-161年）所建。卡拉卡拉（公元211-217年）在巴勒贝克进行了大量的建造和修复工作。

4世纪初期，君士坦丁归信后，废除了多神崇拜的习俗。他特意下令摧毁巴勒贝克的维纳斯神庙（位于卫城之外）。一则基督教传说称，君士坦丁曾将巴勒贝克划为主教辖区。但是，另一则传说却称，约在2世纪初期，巴勒贝克才出现了第一个主教辖区。狄奥多西（公元379-395年）登基后，下令拆毁了巴勒贝克卫城的大祭坛，并在该地的大庭院上建起了一座教堂。在当代，法国人为了对庭院进行发掘，拆毁了这座教堂。

公元635年，阿拉伯人来到了巴勒贝克，并将卫城改造成一座坚固的城堡。他们还将希腊名黑利奥波勒斯（见 HELIOPOLIS [黑利奥波勒斯]）改回为古名巴勒贝克。巴勒贝克随后的历史十分悲惨，充斥着战争、围攻和大屠杀。直到约公元1850年，该地才终于迎来了持久的和平与稳定。该地遗迹在经历长年争战和几次大地震后，仍保留完好，不得不说这是一项奇迹。

一些关于巴勒贝克的传说十分有趣。其中一则传说称，该隐建立了这座城市，并将其定为逃城。另一则传说称宁录为了与诸神争战在该地建造了高塔。还有一则传说称，塞特住在巴勒贝克附

says that Seth lived near Baalbek, and that Noah's son Shem was buried only 20 mi. (32 km.) S of Baalbek.

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R. A. GWINN

BAAL-BERITH

bāl-bə-rith' [Heb. *ba'al b'erîṯ*—'lord of covenant']. A deity also known as El-berith (Jgs. 9:46) and worshiped by the Israelites at Shechem (9:4) after Gideon's death (8:33). Albright (*ARI*, p. 113) suggests that this deity belongs to "the sons of Hamor" (Josh. 24:32), since the slaying of an ass (Heb. *h^amôr*) was an essential part of their treaties. However, the scant evidence does not permit a precise identification of this god.

D. MCINTOSH

BAALE-JUDAH

bāl'ə-jōō'də; **BAALE OF JUDAH** (2 S. 6:2). See KIRIATH-JEARIM.

BAAL-GAD

bāl-gad' [Heb. *ba'al gād*; Gk. *Balagada*, *Balgad*]. A place in the valley of Lebanon, under Mt. Hermon, the northern limit of Joshua's conquest of Canaan (Josh. 11:17). This passage definitely locates it in the valley between the Lebanons, W or NW of Hermon. It must not be confused with Baal-hermon. Conder thought it might be represented by 'Ain Jedeideh; *GAB* suggests Hasbeiyah.

近,而挪亚之子闪就埋葬在巴勒贝克以南 20 英里 (32 公里) 处。

书目——M. I. Aluf, *History of Baalbek* (1953 年第 21 版); G. Haddad, *Baalbak* (1953 年初版); D. M. Robinson 和 G. Hoyningen-Huene, *Baalbek, Palmyra* (1946); J. Huxley, *From an Antique Land* (1966); 联合国教科文组织代表团 1953 年的报告, *Lebanon*。

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BAAL-BERITH 巴力比利士

音译: bāl-bə-rith'【希伯来语: *ba'al b'erîṯ*——“盟约之主”】。一位神,也被称为埃尔比利士(士 9:46),基甸死后,示剑的以色列人崇拜巴力比利士(士 8:33)。奥尔布赖特(*ARI*, 113 页)认为,这位神属于“哈抹的子孙”(书 24:32),因为杀驴(希伯来语: *h^amôr*)是他们盟约的基本部分。然而,贫乏的证据不足以确定这位神的身份。

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BAALE-JUDAH 巴拉犹大

音译: bāl'ə-jōō'də; 也作 **BAALE OF JUDAH** (“犹大的巴拉”) (撒下 6:2)。见 KIRIATH-JEARIM (基列耶琳)。

BAAL-GAD 巴力迦得

音译: bāl-gad'【希伯来语: *ba'al gād*; 希腊语: *Balagada*, *Balgad*】。黑门山下黎巴嫩谷内的一处地点,是约书亚在迦南地所占土地的北部边境(书 11:17)。这一章节明确记载了该地位于黎巴嫩山脉之间的山谷内,黑门山以西或西南。不能将这个地方与巴力哈们混淆。康德认为该地可能是艾因耶代德('Ain Jedeideh);《圣经图谱》则认为该地是哈斯拜亚(Hasbeiyah)。

BAAL-HAMON

bāl-hā'mən. See BAAL IV.

BAAL-HAMON 巴力哈们

音译: bāl-hā'mən。见 BAAL IV (巴力 IV)。

BAAL-HANAN

bāl-hā'nən [Heb. *ba'al ḥānān*—'the Lord is gracious'].

BAAL-HANAN 巴勒哈南

音译: bāl-hā'nən【希伯来语: *ba'al ḥānān*——“主是仁慈的”】。

1. A king of Edom (Gen. 36:38f.; 1 Ch. 1:49f.).

1、一位以东王 (创 36:38-39; 代上 1:49-50)。

2. A gardener in the service of David (1 Ch. 27:28).

2、大卫的园丁 (代上 27:28)。

BAAL-HAZOR

bāl-hā'zôr [Heb. *ba'al ḥāšôr*; Gk. *Bailasor, Bellasôr*]. A place on the property of Absalom where his sheepshearers were gathered, near Ephraim (2 S. 13:23). The sheepshearing was evidently the occasion of a festival, which was attended by Absalom's brothers. Here he accomplished the death of Amnon in revenge for the outrage upon his sister.

BAAL-HAZOR 巴力夏琐

bāl-hā'zôr【希伯来语: *ba'al ḥāšôr*; 希腊语: *Bailasor, Bellasôr*】。归押沙龙管辖的一处地方, 位于以法莲附近, 给他剪羊毛的人在此聚集 (撒下 13:23)。剪羊毛显然是一个节日中的活动, 押沙龙的弟兄们参加了这个活动。押沙龙为了报复暗嫩对他妹妹的侮辱行为, 在巴力夏琐杀死了暗嫩。

The place may be identified with Jebel 'Asûr, a mountain that rises 3386 ft. (1032 m.) above the sea, 4.5 mi. (7 km.) NE of Bethel. The oft-mentioned Tell 'Aşûr is nonexistent (*GTTOT*, § 775).

巴力夏琐可能就是阿舒尔山, 该山海拔 3386 英尺 (1032 米), 位于伯特利东北 4.5 英里 (7 公里) 处。常提及的阿舒尔废丘并不存在 (*GTTOT*, 775 章)。

BAAL-HERMON

bāl-hûr'mən [Heb. *ba'al ḥermôn*]. A place named in the description of the half-tribe of Manasseh (1 Ch. 5:23), E of the upper Jordan Valley and near Mt. Hermon. In Jgs. 3:3 "Mount Baal-hermon" is named as one of the limits of the Hivites. However, in Josh. 13:5, which seems to be a parallel passage, "Baal-gad" is named. Simons (*GTTOT*, § 112) suggests that the texts may originally have read "Baal-Gad

BAAL-HERMON 巴力黑们

音译: bāl-hûr'mən【希伯来语: *ba'al ḥermôn*】。在描述玛拿西半支派的居住地时提到了这个地名 (代上 5:23), 位于上约旦谷东部, 靠近黑门山。在《士师记》3:3 中, “巴力黑们山”是希未人的境界之一。但是, 《约书亚记》13:5 中却提到了“巴力迦得”, 这两章节经文似乎应为平行经文。西蒙斯 (*GTTOT*, 112 章) 认为, 该处经文本应是“黑门山附近的巴力迦得”。

near Mount Hermon.”

BAALI

bā'ə-lī [Heb. *ba^alî*—‘my master’]. A generic title of deity in the ancient Near East. In Hos. 2:16f. God rejects this in favor of Ishi (“my husband”), in order to repudiate the ethos of Canaanite religion and reassert the obligations of the Sinai covenant.

BAALIM

bā'ə-lim [Heb. *habb^e‘ālîm*]. The collective designation for the various forms of the god BAAL. (Cf. Asherim, Ashtaroth.) The RSV has “Baals” (e.g., Jgs. 2:11, 13; 3:7; 1 S. 7:4; 2 Ch. 28:2; 33:3; Jer. 2:23; 9:14; Hos. 2:13, 17; 11:2).

BAALIS

bā'ə-lis [Heb. *ba‘lîs*; Gk. *Belisa, Baalis, Josephus Baalimos*]. King of the Ammonites, and instigator of the murder of Gedaliah (Jer. 40:14; cf. Josephus *Ant.* x.9.3).

BAAL-MEON

bāl-mē'on [Heb. *ba‘al m^e‘ōn*]. A town built by the sons Reuben (Nu. 32:38), probably identical with Beon of v. 3. As BETH-BAAL-MEON it was assigned to the tribe of Reuben (Josh. 13:17).

Meshah reports that he fortified it (cf. Moabite Stone); hence ca. 830 B.C. it was in Moabite hands. Ostrakon 27 from Samaria tells of “Baala the Baal-meonite,” indicating Israelite possession ca. 772 B.C., if this is the same city. Later it returned to Moabite rule (Jer. 48:23 [BETH-MEON]; Ezk. 25:9). It has been identified with Ma‘în, ruins about 4 mi.

BAALI 巴力

音译: bā'ə-lī【希伯来语: *ba^alî*——“我主”】。古代近东地区对神的一般称谓。在《何西阿书》2:16-17中,神不再被称为巴力,而应被称为伊施(“我夫”),从而否定迦南的宗教信仰,并重申西奈山上圣约中所规定的职分。

BAALIM 巴力

音译: bā'ə-lim【希伯来语: *habb^e‘ālîm*】。巴力神(见 BAAL[巴力])的多种形式的统称。(参:亚舍拉,亚斯她录。)《修订标准译本》译为“Baals”(“诸巴力”(如士 2:11, 13; 3:7; 撒上 7:4; 代下 28:2; 33:3; 耶 2:23; 9:14; 何 2:13, 17; 11:2)。

BAALIS 巴利斯

音译: bā'ə-lis【希伯来语: *ba‘lîs*; 希腊语: *Belisa, Baalis, 约瑟夫斯称其为 Baalimos*】。亚扪人的王,基大利被杀事件的唆使者(耶 40:14; 参: Josephus *Ant.* x.9.3)。

BAAL-MEON 巴力免

音译: bāl-mē'on【希伯来语: *ba‘al m^e‘ōn*】。流便子孙建造的城邑之一(民 32:38),可能是《民数记》32:3中的比稳。巴力免和伯巴力勉(见 BETH-BAAL-MEON [伯巴力勉])都被分给了流便支派(书 13:17)。

米沙王称他加固了这座城(参:摩押石碑);因此,约公元前830年,摩押人控制着该城。撒玛利亚出土的27号陶器碎片上刻着“巴力免人巴拉”,如果这里提到的巴力免就是《圣经》中的巴力免,那么这表明约公元前772年,以色列人占据着该城。后来,摩押人再次掌控了该城(耶 48:23, 伯米恩[见 BETH-MEON]; 结 25:9)。该城被认定

(6.5 km.) SW of Medeba. The ruins now visible, however, are not older than Roman times.

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BAAL-PEOR

bāl-pē'ôr. See BAAL IV.

BAAL-PERAZIM

bāl-pə-rā'zim [Heb. *ba'al-p'ērāšîm*—'lord of breakings through'; Gk. *Baal pharasein*]. The place in or near the valley of Rephaim where David obtained a signal victory over the Philistines soon after he was anointed king (2 S. 5:20; 1 Ch. 14:11). The Mt. Perazim mentioned in Isa. 28:21 appears to be a reference to the same spot.

The identification is uncertain and two locations have been suggested: (1) If the valley of Rephaim is the Baqa', the open valley running SW between Jerusalem and Mar Elias, then Baal-perazim may possibly be the mountains to the east near what is called the "Hill of Evil Counsel," or Mar Elias itself. (2) It has further been suggested that the parallelism with the valley of Gibeon in Isa. 28:21 may indicate that the site is N of Jerusalem, possibly Sheikh Bedr about 3 mi. (5 km.) NW of Jerusalem, above Nephtoah.

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BAALSAMUS

bāl'sə-məs [Gk. *Baalsamos*]; AV BALASAMUS. One who stood at the right side of Ezra when the law was read to the people (1 Esd. 9:43). Cf. Maaseiah (Neh. 8:7).

是米底巴西南 4 英里 (6.5 公里) 处的马恩废墟。这片废墟现今仍然存在,但它所处的时期应不晚于罗马时代。

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BAAL-PEOR 巴力毗珥

音译: bāl-pē'ôr。见 BAAL IV (巴力 IV)。

BAAL-PERAZIM 巴力毗拉心

音译: bāl-pə-rā'zim 【希伯来语: *ba'al-p'ērāšîm*——“冲破重围的主”; 希腊语: *Baal pharasein*】。巴力毗拉心位于利乏音谷内或附近,大卫被膏立为王后不久在该地大败非利士人 (撒下 5:20; 代上 14:11)。《以赛亚书》28:21 中提到的毗拉心山似乎指的是同一个地点。

该地的位置尚不确定,现有两种推测: (1) 如果利乏音谷是拜加谷 (Baqa')——位于耶路撒冷和以利亚斯 (Mar Elias) 之间西南走向的空旷峡谷,那么巴力毗拉心可能是该谷东部不远处的“恶意之山”,或是以利亚斯。(2) 另一种推测认为,《以赛亚书》28:21 同时提到了基遍谷,这可能表明该地位于耶路撒冷以北,可能是耶路撒冷西北 3 英里 (5 公里) 处的谢赫拜德尔 (Sheikh Bedr), 地处尼弗多亚之上。

词条作者: R. E. W. BASON

BAALSAMUS 巴尔沙莫斯

音译: bāl'sə-məs【希腊语: *Baalsamos*】; 《钦定版圣经》译为 BALASAMUS (“巴拉沙莫斯”)。以斯拉向百姓宣读律法时,站在他右侧一个人 (拉一 9:43)。参: 玛拿西 (尼 8:7)。

BAAL-SHALISHAH

bāl-shal'i-shə [Heb. *ba'al šālišā*]; AV, NEB, BAAL-SHALISHA. A place near Gilgal. The report in 2 K 4:42 that the bread of the first fruits was brought to Elisha by a man from this locality, and the statement in the Talmudic text (*Sanhedrin* 12a) that fruits ripened more quickly here than elsewhere, may indicate that this site was in a most productive and fertile area of Palestine. Eusebius calls the place "Baithsarith" (Jerome: "Bethsalisa") and locates it 15 mi. (24 km.) N of Diospolis (Lydda). Khirbet Sirīsiā fits this description almost exactly. Gilgal lies in the plain about 4.5 mi. (7 km.) NW. Some scholars have also suggested Kefr Thilth, 3.5 mi. (5.5 km.) farther N, as a possible location, inasmuch as the Arab. *tīlt* corresponds exactly to the Heb. *šālišā*.

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K. G. JUNG

BAAL-TAMAR

bāl-taər [Heb. *ba'al tāmār*—'lord of the palm tree']. A site between Bethel and Gibeah where the Israelites drew up for the final attack on the city of Gibeah when the tribe of Benjamin was destroyed (Jgs. 20:33); possibly a seat of heathen worship (cf. 18:31). The place was known to Eusebius (*Onom*), but all trace of the name is now lost. A connection has been suggested with the palm tree of Deborah (Jgs. 4:5). It may have been a well-known landmark rather than a city.

R. E. W. BASON

BAAL-ZEBUB

bāl-zēb'ub [Heb. *ba'al zēbūb*—'lord of flies'; Gk. *Baal-myian*]. A god worshiped

BAAL-SHALISHAH 巴力沙利沙

bāl-shal'i-shə【希伯来语：*ba'al šālišā*】；《钦定版圣经》和《新英文译本》译为 BAAL-SHALISHA（“巴力沙利沙”）。吉甲附近的一处地方。《列王纪下》4:42 中记载道，一个从巴力沙利沙来的人带着初熟大麦做的饼，送给了以利沙，《他勒目》中记载道，该地的农作物比其他地方的成熟得快，这表明该地位于巴勒斯坦最多产和最丰饶的地区之一。优西比乌称该地为“Baithsarith”（拜特撒里斯）（耶柔米：“Bethsalisa” [贝特撒里撒]），并称该地位于迪奥斯波利斯（吕大）以北 15 英里（24 公里）处。西里西艾废墟（Khirbet Sirīsiā）几乎完全符合这种描述。吉甲位于平原上西南方 4.5 英里（7 公里）处。一些学者还认为再往北 3.5 英里（5.5 公里）处的西勒斯村（Kefr Thilth）可能是巴力沙利沙，因为该地的阿拉伯语名为 *tīlt*，完全相当于希伯来语中的 *šālišā*。

词条作者：W. EWING
K. G. JUNG

BAAL-TAMAR 巴力他玛

音译：bāl-taər【希伯来语：*ba'al tāmār*——“棕树的主”】。伯特利和基比亚之间的一个地方，以色列人曾在这里摆阵，向基比亚城发动了最后的进攻，并杀败了便雅悯人（士 20:33）；这里可能是一个异教崇拜之地（参：士 18:31）。优西比乌曾在作品（*Onom*）中提及该地，但有关该地名的所有线索都已经断了。《士师记》4:5 中提到的底波拉的棕树可能与该地有关。该地更可能是一处著名的地标，而不是一座城邑。

词条作者：R. E. W. BASON

BAAL-ZEBUB 巴力西卜

音译：bāl-zēb'ub【希伯来语：*ba'al zēbūb*——“苍蝇之主”；希腊语：

in the Philistine city of Ekron and consulted by Ahaziah king of Israel regarding his recovery from a sickness (2 K. 1:2f., 6, 16).

Since the Heb. *z^ebûb* means “fly” (as LXX Gk. *myían*; cf. Josephus *Ant.* ix.2.1), some scholars regard this as an oriental “Baal of flies” similar to the Greek Zeus Apomyios (“fly-averting Zeus”) or the Roman god Myagros. It is unlikely, however, that a god representing the flies that swarm around a sacrifice should be sought after for an oracle regarding the fate of a man injured in a fall. It is more probable that *b’l zbl*, which can mean “lord of the (heavenly) dwelling” in Ugaritic, was changed to *b’l zbb* to make the divine name an opprobrious epithet. The reading Beelzebub in Mt. 10:25 would then reflect the right form of the name, a wordplay on “master of the house” (Gk. *oikodespótēs*). Another suggestion that must be considered is that Baal-zebub is the right spelling of a Philistine word representing a god who gave oracles by the flight of a fly. An accurate identification is not yet possible.

See also BEELZEBUL.

D. MCINTOSH

BAAL-ZEPHON

bāl-zē’fon [Heb. *ba’al š^epôn*—‘lord of the north’]. A place along the route of the Exodus used to locate Pi-hahiroth (which was “in front of Baal-zephon,” Ex. 14:2, 9, or “east of Baal-zephon,” Nu. 33:7; the encampment is further described as “between Migdol and the sea”). The location of Baal-zephon has become central to the discussion of the route of the EXODUS.

Baal-myian】。非利士城邑以革伦城中所信奉的神，以色列王亚哈谢曾差人向巴力西卜询问自己的伤是否能够痊愈（王下 1:2-3, 6, 16）。

因为希伯来语 *z^ebûb* 的意思是“苍蝇”（类似于《七十士译本》中的希腊语 *myían*；参：Josephus *Ant.* ix.2.1），所以一些学者认为本词指东方的“苍蝇神”，类似于希腊的宙斯阿波米奥斯（“驱赶苍蝇的神”）或罗马的神麦亚格罗斯（Myagros）。但是，代表在祭品周围嗡嗡乱飞的苍蝇的神，似乎不太可能预言摔伤之人是否能够痊愈。更为可能的推测是，该词本是乌加里特语中的 *b’l zbl*，意思是“居住（在天上）的主”，而后人将其改为 *b’l zbb*，使这个神圣的名字变成了侮辱性的绰号。那么《马太福音》10:25 中的别西卜可能是这个名字的正确形式，别西卜是一个双关语，意思是“一家之主”（希腊语：*oikodespótēs*）。还有一种值得考虑的推测，即，巴力西卜是一个非利士语单词的正确拼写，表示一个可以通过苍蝇飞动来传达神谕的神。至今仍无法确定该词的准确意义。

另见 BEELZEBUL（别西卜）。

词条作者：D. MCINTOSH

BAAL-ZEPHON 巴力洗分

音译：bāl-zē’fon【希伯来语：*ba’al š^epôn*——“北方之主”】。以色列人出埃及路上的一个地方，用于定位比哈希录（“对着巴力洗分”，出 14:2, 9，或“在巴力洗分东面”，民 33:7；营地被进一步描述为“密夺和海的中间”）。巴力洗分的位置成为了《出埃及记》（见 EXODUS [《出埃及记》]）路线这一讨论中的中心话题。

Since the publication by O. Eissfeldt of his *Baal Zaphon, Zeus Kasios und der Durchzug der Israeliten durchs Meer* (1932), many scholars have adopted the view that the Israelites proceeded directly from Egypt toward Canaan by the shortest route, viz., along the Mediterranean. The account of the journey in the wilderness and to Sinai is, for any who hold this view, an intrusion into the original story for obvious theological purposes.

Baal-zephon, it is now clear, was a god associated with the sea and maritime commerce, and his name associates him with the north. In the Râs Shamrah texts *špn* is generally identified with Mt. Casius, N of Ugarit alongside the mouth of the Orontes. It seems logical to assume that a site to the north in Egypt would be chosen for worship of the same deity, and this is supported by a Phoenician papyrus that associates Baal-zephon with the Egyptian port of Tahpanhes (Tell Defneh). On the other hand, it is also clear that Zeus Casios, whom Eissfeldt identifies as Baal-zephon, was worshiped at several places in Egypt, not all of them on the northern boundary, including Tahpanhes and Memphis.

If we accept the biblical record of the stages of the Exodus journey as authentic, we note that the Israelites started out to worship Yahweh at the mountain of Moses' revelation experience, that they proceeded to Etham on the edge of the desert (Ex. 13:20; Nu. 33:6), then turned back (Ex. 14:2; Nu. 33:7) to Pi-hahiroth E of Baal-zephon, where Pharaoh's hosts overtook them (Ex. 14:9). The miraculous deliverance through the parted waters of the "Sea of Reeds," or "Red Sea,"

由于艾斯斐德 (O. Eissfeldt) 发现了 *Baal Zaphon, Zeus Kasios und der Durchzug der Israeliten durchs Meer* (1932) 这座作品, 许多学者都认同以色列人离开埃及后, 以最短路线直接前往迦南地, 也就是说, 沿着地中海行进。对于持有这种观点的人来说, 以色列人在旷野中和去西奈山的旅途的记载都是出于明显的神学目的而对故事原型进行的加工。

现在来看, 巴力洗分显然是一位与海洋和海上贸易有关的神, 他的名字将这位神与北方联系起来。在拉斯珊拉文献中, *špn* 通常指的是卡修斯山, 该山位于乌加里特北部, 靠近奥特龙斯河口。埃及北部的一处地点也信奉同一个神, 这种假设似乎符合逻辑, 一份腓尼基语的蒲草纸支持了这个观点, 该文献将巴力洗分与埃及的答比匿港 (达夫奈废丘) 联系在了一起。此外, 埃及的数个地方也都信奉宙斯卡狄奥斯 (Zeus Casios, 艾斯斐德认为他就是巴力洗分), 这些地方中包括答比匿和孟斐斯, 但它们并不都位于北部边境。

如果我们承认《圣经》中对出埃及各段旅途的记载是真实的, 那么我们会发现, 以色列人从摩西接到启示的那座山开始信奉耶和华, 之后前往旷野边缘的以倘 (出 13:20; 民 33:6), 然后又回到了巴力洗分东面的比哈希录 (出 14:2; 民 33:7), 法老的军兵在此地追上了以色列人 (出 14:9)。“芦苇海”或“红海”的海水分开, 以色列人奇迹般地获救的故事就发生在这里。在希伯来语中,“芦苇海”既可以指红海, 也可以指亚喀巴湾; 这个希腊词语的含义更加含糊, 它

occurred there. In Hebrew “Sea of Reeds” can refer both to the Red Sea and to the Gulf of Aqabah; the Greek term is even more vague, referring to the Red Sea, the Arabian Sea, and the Persian Gulf. But in any event, neither term is applied to the Mediterranean Sea or any of its arms. It seems, then, that if we are to handle the biblical text—not to mention the long and unbroken tradition that stems from it—as definitive, we must locate Baal-zephon somewhere between the eastern Delta and the Wilderness of Sinai, possibly in the region of the Bitter Lakes, somewhat to the north of the route from which the Israelites had to turn back.

可以指红海、阿拉伯海和波斯湾。但在任何情况下,这两个词都不指地中海或其分支。那么,如果我们想把《圣经》中的记载——且不说源于其中的长篇幅的完整传说——视为可信的记录,那么我们似乎必须认为巴力洗分位于三角洲东部和西奈旷野之间,可能位于苦水湖地区,在以色列人行进路线偏北方向,后来耶和华吩咐以色列人从这路线上转回。

Bibliography.—W. F. Albright, *BASOR*, 109 (Apr. 1948), 14ff.; *Festschrift Alfred Bertholet* (1950), pp. 1-14; H. Cazelles, *RB*, 62 (1955), 321ff., for the northern route; and for a full discussion, with representative bibliography, *GTTOT*, §§ 417-425.

书目——W. F. Albright, *BASOR*, 109 (1948年4月), 14页起; *Festschrift Alfred Bertholet* (1950), 1-14页; 关于北部的路线, 见 H. Cazelles, *RB*, 62 (1955), 321页起; 关于全面的讨论及代表性的参考书目, 见 *GTTOT*, 417-425章。

W. S. L. S.

词条作者: W. S. L. S.

BAANA

bā'ə-nə [Heb. *ba^anā*—‘son of oppression’].

1, 2. AV, NEB, also BAANAH (v. 16). Two of Solomon’s district governors (1 K. 4:12, 16).

3. Father of Zadok the builder (Neh. 3:4).

4. (1 Esd. 5:8, AV, NEB). See BAANAH 3.

BAANAH

bā'ə-nə [Heb. *ba^anā*—‘son of oppression’; Gk. *Baana*].

BAANA 巴拿

音译: bā'ə-nə 【希伯来语: *ba^anā*——“压迫之子”】。

1、2、《钦定版圣经》和《新英文译本》还译为 BAANAH (“巴拿”, 王上 4:16)。所罗门的两个地方官吏 (王上 4:12, 16)。

3、建造者撒督的父亲 (尼 3:4)。

4、(《钦定版圣经》《新英文译本》, 拉一 5:8)。见 BAANAH 3 (巴拿 3)。

BAANAH 巴拿

音译: 【希伯来语: *ba^anā*——“压迫之子”; 希腊语: *Baana*】。

1. Captain in the army of Ish-bosheth (2 S. 4:2ff.). 1、伊施波设的军长（撒下 4:2 起）。
2. Father of Heleb (2 S. 23:29; 1 Ch. 11:30). 2、希立的父亲（撒下 23:29；代上 11:30）。
3. AV and NEB Apoc. BAANA. A leader of the return from exile with Zerubbabel, who sealed the covenant of Nehemiah (Ezr. 2:2; Neh. 7:7; 10:27; 1 Esd. 5:8). 3、《钦定版圣经》和《新英文译本》的《次经》译为 BAANA（“巴拿”）。与所罗巴伯一起从被掳回归的族长之一，他盖印确认了“信实的约”（拉 2:2；尼 7:7；10:27；拉一 5:8）。

BAANI

bā'ə-ni (1 Esd. 9:34, NEB). See BANI 5.

BAANI 巴尼

音译：bā'ə-ni（拉一 9:34，《新英文译本》）。见 BANI 5（巴尼 5）。

BAANIAS

bā-ə-nī'əs (1 Esd. 9:26, AV). See BENAIAH 9.

BAANIAS 比拿雅

音译：bā-ə-nī'əs（拉一 9:26，《钦定版圣经》）。见 BENAIAH 9（比拿雅 9）。

BAARA

bā'ə-rə [Heb. *ba*^a*rā*']. A wife of the Benjaminite Shaharaim (1 Ch. 8:8).

BAARA 巴拉

音译：bā'ə-rə【希伯来语：*ba*^a*rā*']。沙哈连的妻子之一（代上 8:8）。

BAASEIAH

bā-ə-sē'yə [Heb. *ba*^a*śēyā*, perhaps for *ma*^e*śēyā*; Gk. B *Maasai*]. An ancestor of Asaph the musician (1 Ch. 6:40).

BAASEIAH 巴西雅

音译：bā-ə-sē'yə【希伯来语：*ba*^a*śēyā*，可能指 *ma*^e*śēyā*；希腊语《梵蒂冈抄本》：*Maasai*】。歌唱者亚萨的一位祖先（代上 6:40）。

BAASHA

bāə-shə [Heb. *ba*^a*śā*']. King of Israel ca. 900–877 B.C.; the son of Ahijah, and of common birth (1 K. 16:2). Baasha usurped the throne of Nadab the son of Jeroboam, killed Nadab, and exterminated the house of Jeroboam. He carried on a long warfare with Asa king of Judah (cf. Jer. 41:9); he began to build Ramah, but was prevented from completing this work by Benhadad king of Syria. He was told by the prophet Jehu that because of his sinful reign the fate of his house would be like that of Jeroboam. Baasha reigned twenty-four

BAASHA 巴沙

音译：bāə-shə【希伯来语：*ba*^a*śā*']。以色列王，在位时间约为公元前 900 至 877 年；亚希雅的儿子，出身平凡（王上 16:2）。巴沙篡夺了耶罗波安之子拿答的王位，并杀死了拿答和耶罗波安全家。他和犹大王亚撒长年争战（参：耶 41:9）；后来，他开始修建拉玛，但受叙利亚王便哈达的阻挠，没能完成修建工作。先知耶户告诉巴沙，由于他的罪恶统治，他全家的命运必与耶罗波安全家的命运一样。巴沙在位二十四年。他的儿子以拉继承王位，篡位者心利谋杀了以拉及其全家（王上 15:16 起；16:1

years. His son Elah who succeeded him, and all the members of his family, were murdered by the usurper Zimri (1 K. 15:16ff.; 16:1ff.; 2 Ch. 16:1ff.). The fate of his house is referred to in 1 K. 21:22; 2 K. 9:9.

A. L. BRESLICH

BABBLER

[Gk. *spermológos* < *spérma*—‘seed’ + *légo*—‘gather’] (Acts 17:18); NEB CHARLATAN. The Greek word is used of birds, such as the crow, that live by picking up small seeds, and of men, for “hangers on” and “parasites” who obtained their living by picking up odds and ends off merchants’ carts in harbors and markets. It carries the “suggestion of picking up refuse and scraps, and in literature of plagiarism without the capacity to use correctly” (Ramsay, *SPT*, p. 242; cf. 243). The Athenian philosophers in calling Paul a *spermológos*, or “ignorant plagiarist,” meant that he retailed odds and ends of knowledge which he had picked up from others, without possessing any system of thought or skill of language, i.e., without culture. In fact it was a fairly correct description of the Athenian philosophers themselves in Paul’s day.

On Eccl. 10:11, AV see CHARM; CHARMER.

T. REES

BABE

See CHILD.

BABEL

See BABYLON.

起; 代下 16:1 起)。《列王纪上》21:22 和《列王纪下》9:9 中提到了巴沙全家的命运。

词条作者: A. L. BRESLICH

BABBLER 胡言乱语的人

【希腊语: *spermológos*, 该希腊词语源于希腊词根 *spérma* (“种子”)和 *légo* (“聚集”)】(徒 17:18); 《新英文译本》译为 CHARLATAN (“走江湖的人”)。这个希腊词语可以表示乌鸦等吃小种子的鸟类, 还可以表示靠在港口和市场捡商人车上掉下的零星物品维持生计的人, 即“吃白食的”和“寄生虫”。该词带有“捡起垃圾和残羹冷炙的暗示, 在文学中作品, 暗含拾人牙慧却不能正确使用的意思”(Ramsay, *SPT*, 242 页; 参: 243 页)。雅典哲学家称保罗为“胡言乱语的人”或“愚昧的抄袭者”, 这说的是保罗转述了他人的零星知识, 却没有任意的思想体系或语言技巧, 即, 没文化。实际上, 在保罗时期, 这个词非常适合描述雅典哲学家自身。

关于《钦定版圣经》的《传道书》10:11, 见 CHARM (法术); CHARMER (行法术的人)。

词条作者: T. REES

BABE 孩子、胎儿、婴孩

见 CHILD (孩子、幼童)。

BABEL 巴别

见 BABYLON (巴比伦)。

BABEL, TOWER OF

bā'bəl. The popular designation of the tower (Heb. *migdōl*) described in Gen. 11, which people migrating from the East built in the midst of their city in the plain of Shinar.

- I. THE NARRATIVE
- II. TYPE OF STORY
- III. ORIGIN OF LANGUAGES
- IV. THE NAME BABEL
- V. HISTORICAL DETAILS
- VI. BREVITY OF THE STORY
- VII. SETTING
- VIII. THEOLOGICAL IMPLICATIONS
- IX. COMPOSITION OF THE STORY
- X. ARCHEOLOGICAL EVIDENCES
 - A. THE ZIGGURAT
 - B. LOCATION OF THE TOWER OF BABEL
 - C. A BABYLONIAN DESCRIPTION
- XI. DESTRUCTION OF THE TOWER

I. The Narrative.-Early in the history of mankind, as repopulation was taking place after the ravages of the Flood, a number of people settled in the "land of Shinar." Here they decided to build a city and erect a tower, "its top in the heavens." Their stated purpose was to make a name for themselves, and for this reason the project displeased Yahweh, who put an end to it by scattering the builders far and wide, with consequent diversity of languages; and in the confusion, the project remained incomplete. The narrative finally reveals the name of the city concerned: it is Babel (or Babylon), and the writer links the name with the Heb. *bālal*, "He confused" (v. 9).

II. Type of Story.-It is easy enough to

BABEL, TOWER OF 巴别塔

音译: bā'bəl。《创世记》第 11 章中描述的塔(希伯来语: *migdōl*)的普遍名称,从东方迁移来的人在示拿地的平原上建起了城市,在城中间建造巴别塔。

- I. 《圣经》中的叙述
- II. 巴别塔故事的类型
- III. 语言的起源
- IV. 巴别这个名字
- V. 历史细节
- VI. 故事的简洁性
- VII. 故事背景
- VIII. 神学意义
- IX. 故事的组成
- X. 考古证据
 - A. 阶梯式庙塔
 - B. 巴别塔的位置
 - C. 巴比伦人的描述
- XI. 巴别塔的倾倒

I. 《圣经》中的叙述。人类历史早期,大洪水灭世之后,随着人口数量的增加,许多人定居在了“示拿地”。他们决定在这里建城造塔,“塔顶通天”。他们说明了建城造塔的目的是要传扬他们的名,因此,这项工程触怒了耶和华,于是祂将建造者分散在全地上,变乱他们的口音,他们就停工不造了;人们都处于混乱状态,这里就一直没能建成。叙述的最后终于提到了这座城市的名字:巴别(或巴比伦),作者将这个名字和希伯来语 *bālal* (“变乱”)联系在了一起(创 11:9)。

II. 故事的类型。整段故事很容易被认

dismiss the whole story as legendary, and deny any historicity in it. But this is an unscholarly procedure; the first step logically must be to endeavor to find out what the narrative means to say. Is its primary purpose to explain the diversity of languages in the world, to explain how Babylon got its name, or to account for the ruined ziggurats that were so plentiful in Mesopotamia? If any of these is the sole answer, then the story may be described as etiological, but completely unhistorical. A further possibility is that the story is basically historical, though interpreted etiological by the compiler of the stories of Genesis. See VII below.

III. Origin of Languages.-It is difficult to concede at once that the wide diversity of tongues could have originated in such a way. Certainly, at the present stage of philological inquiry, it seems hardly likely that the many languages of the world have a common origin, however remote. Even in the case of Middle Eastern tongues that do perhaps share a common origin, such as the Semitic and Hamitic language groups, it may be argued that this origin must be placed in the very earliest, prehistoric times, long before civilization reached the stage of culture and achievement basic to Gen. 11. On the other hand, the incident described is in terms of a catastrophic happening rather than the prolonged development that linguistic research presupposes.

IV. The Name Babel.-The name Babel has no connection with the Heb. *bālal*, "He confused." Its meaning is in fact patent in its Assyrian form, *Bāb-ilī*, "gate of god." The final syllable, *'el* in Hebrew, is common to all Semitic languages, and means "god"; while *bāb* is well-known in

为是神话传说, 完全不具有史实性, 进而被忽略。但这种做法是无知的; 第一个逻辑步骤应该是努力寻找这段叙述的主旨。作者是主要为了解释世界上语言的多样性呢, 还是为了解释巴比伦如何得名呢, 或是为了解释美索不达米亚为何有如此多阶梯式庙塔遗迹呢? 不论其中哪个是唯一的回答, 它都可能是一个描述起源的故事, 但完全不符合历史。此外还有一种可能, 即故事基本符合历史, 但编纂《创世记》中故事的人以考源学对其进行了解读。见下文的 VII。

III. 语言的起源。我们难以立刻承认多种语言竟是这样产生的。当然, 从语言学研究的现阶段来看, 世界上的众多语言似乎不太可能拥有一个共同的起源, 无论这个起源有多么的久远。就连闪族语系和含族语系这类确实可能拥有共同起源的中东语言, 其起源也被认为应追溯至最早期的史前时代, 远远早于文明能够达到《创世记》11章中文化成就的阶段。此外, 经文中所描述的变故应该是参照了一场灾难性的事件, 而不是像语言学研究中假设的那样, 这场变故经历了漫长的发展过程。

IV. 巴别这个名字。巴别这个名字与希伯来语的 *bālal* ("变乱") 没有关系。它的含义从其亚述语形式 *Bāb-ilī* 来看, 其实很明显, 意思是 "神之门"。希伯来语中的最后一个音节 *'el* 在所有闪族语言中都很常见, 它的意思是 "神"; 而 *bāb* 在亚述语、阿拉伯语、亚兰语和

Assyrian, Arabic, Aramaic, and late Hebrew. It seems probable, then, that the narrator of Gen. 11:9 is indulging in a play on words, a verbal irony, or else relating a folk etymology, rather than attempting a serious etymology of the name. He must surely have known that such a word could not possibly derive from a root *b-l-l*.

V. Historical Details.-The two preceding paragraphs might seem to indicate that the story is purely etiological and totally unhistorical. Yet a number of details of the story bear the stamp of historicity. The name Shinar, for instance, was evidently well known for Babylonia in early times; cf. Gen. 10:10. It is possibly cognate with Sumer. The mention of a tower in Babylonia is certainly an authentic touch; the ziggurats of Babylonia known to archeologists are many (see X below). Above all, the reference to brick and bitumen is strikingly accurate, for Babylonia did not possess the stone that was so commonplace a building material in Palestine. Baked mud bricks and bitumen were widely used in the vast Tigris-Euphrates plain.

VI. Brevity of the Story.-It is difficult to deny the historical accuracy of some details of the story, then. But it is not easy to get a clear picture of any historical event from Gen. 11:1-9, since the narrative is so brief and condensed. There are a number of omissions that cause problems. Was the purpose of the tower religious or secular? (Note that the narrative does not state that the builders were trying to reach heaven thereby; the Hebrew idiom signifies merely that the tower was to be very high.) What exactly was the builders' sin? How did Yahweh scatter them? How did He confuse their

晚期的希伯来语中都为人所熟知。那么《创世记》11:9的叙述者可能采用了一个双关语，反语讽刺或是其他相关的词语通俗变化，而不是在认真地解释名字的来源。他肯定知道这类词语不可能来源于词根 *b-l-l*。

V. 历史细节。前两个段落似乎表明这段故事完全符合考源学，而且完全不符合史实。但是故事中的一些细节似乎确有其事。比如，示拿显然是早期巴比伦众所周知的名字；参：创 10:10。该地可能与苏美尔同源。经文中提到的巴比伦的塔显然是真实的；考古学家们知晓许多巴比伦的阶梯式庙塔（见下文的 X）。最重要的是，经文中提到的砖和石漆显然非常的精确，因为巴比伦并没有巴勒斯坦最常见的建筑材料——石头。烘烤过的泥砖和石漆在辽阔的底格里斯河和幼发拉底河平原是使用广泛的建筑材料。

VI. 故事的简洁性。那么，我们很难否认故事中某些细节的历史准确性。但由于《创世记》11:1-9的记载过于简洁扼要，很难从中了解任何历史事件的真相。其中的大量省略引起了一些问题。造塔究竟是出于宗教目的还是出于世俗目的？（注意经文记载中并没有表明修建者希望通过造塔进入天国；希伯来语中的俗语仅仅表明这座塔非常高。）建造者的罪究竟是什么？耶和华是如何将他们分散开来的呢？祂是如何变乱人类的言语的呢？我们无法找出这些问题的答案，因此只能推测作者所要描述的历史事件（如果这一事件确实存在的话）。

language? Without the answers to these questions, we can only guess what historical event, if any, was in the mind of the author.

VII. Setting.-The story, like the others of Gen. 1-11, is in a Mesopotamian setting. This is too easily obscured by such phrases as “the whole earth” (11:1); the Hebrew word is *hā’āreṣ*, which may mean “the land” or “the world”; and it need not be doubted that the author of this story was concerned with just his own immediate surroundings, southern Mesopotamia. This is the stage, then, and the date is probably the 3rd millennium B.C. The situation is that there is at first one language, and a political unity; the story ends with some political upheaval. If we wish to link this with known historical developments, it seems possible that it refers to one of the periodic shifts of population in the Middle East; and a distinct possibility is the influx of Semites, the Akkadians, into the territory of the Sumerian city-states during the first half of the 3rd millennium B.C. This certainly brought with it a linguistic confusion that lasted some hundreds of years, till eventually the Akkadian tongue displaced the Sumerian.

VIII. Theological Implications.-The writer viewed the builders of Babel as guilty of some sin (probably that of pride, the besetting sin of Babylon at a later date), and to him the linguistic and political confusion that ensued was Yahweh’s punishment upon them. A lofty monotheism is here displayed; it is not the local deities but Yahweh who controls the vicissitudes of Mesopotamian history. It has also been remarked that the writer exhibits a profound insight when he

VII. 故事背景。这则故事和《创世记》1-11章中的其他故事一样,以美索不达米亚为背景。“天下”(创11:1)这类短语很容易掩盖这个背景;此处使用的希伯来语是 *hā’āreṣ*, 它的意思可能是“地”或“世界”;但是实际上,作者显然指的是他附近的土地,即美索不达米亚南部。那么这个地区就是故事的发生地,而时间可能是公元前3千年。当时,该地起初有一种统一的语言和一个统一的政体;故事结束时,该地出现了某种政治变动。如果我们想要将这段记载与已知的历史时期联系起来,那么它可能指的是中东地区定期发生的一次人口迁移;另一种可能的事件是,公元前3千年上半叶,闪族人和阿卡德人迁入苏美尔城邦的领地。这当然会引起语言混乱,这种混乱持续了数百年,直到阿卡德语最终取代了苏美尔语。

VIII. 神学意义。作者认为巴别塔的建造者犯了某种罪(可能是傲慢罪,它是后来的巴比伦最容易犯的罪),作者认为随后发生的语言混乱和政治动乱是耶和华对他们的惩罚。这体现出了一种至高无上的一神论;掌控着美索不达米亚历史变迁的不是当地的神,而是耶和华。还值得注意的是,当作者观察到语言多样性所引起的分裂时,他展现出了敏锐的洞察力。

observes the divisions caused by diversity of language.

IX. Composition of the Story.—According to source-critical theories of the composition of the Pentateuch, this story belongs to the original document (or stratum) known for convenience as J (see CRITICISM II; PENTATEUCH). The chief indications of this are the use of the name Yahweh for God, and the anthropomorphic style. A number of scholars have contended that the narrative is a conflation of two accounts (J¹ and J²?); it is suggested that in one account a city was built, in the other a tower. Another supporting argument is that the “Let us go down” of v. 7 is inconsistent with the previous remark, “And Yahweh came down,” of v. 5. When it is understood, however, that such anthropomorphisms are not in any case to be taken literally, the inconsistency is purely verbal, and needs no explaining away. The mere reference to a city and a tower together is not in itself a very secure basis for a theory of conflated accounts, and the present trend of opinion (e.g., Parrot) appears to uphold the unity of the narrative.

Bibliography.—S. R. Driver in *HDB*; comms. on Genesis, esp. those of J. Skinner (*ICC*, 1935); Ryle (*CBSC*, 1914); and G. von Rad (Eng. tr., *OTL*, 1961); A. Parrot, *Tower of Babel* (Eng. tr. 1955).

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X. Archeological Evidences.—A. *The Ziggurat.* Babylonian temple towers differed significantly from the Canaanite *migdōl* or watchtower. The watchtower was simply a high structure, probably

IX. 故事的组成。根据对《摩西五经》组成的原始文献考证理论,这个故事源自原始文献(或底层),为简单起见,称其为J底本(见CRITICISM II[批判、考证 II]; PENTATEUCH[《摩西五经》])。这种观点的主要标志为,记载中称神为耶和华,以及记载中所采用的神人同形同性论形式。一些学者坚持认为这段记载由两段文献合成(J¹和J²,尚不确定);他们认为,一段文献记载了城市的建造,另一段记载了巴别塔的建造。支持这一观点的另一个论据是,《创世记》11:7中的“我们下去”和《创世记》11:5中的“耶和华降临”言辞不一致。但是,当理解了这段记载时,就决不能根据字面意思来理解这种神人同形同性论,这两句话的不一致仅限于字面上,不需要多做解释。仅仅是提到了一座城和一座塔并不足以证明这段记载是合成的这一理论,现代学者(如Parrot)似乎倾向于认为这段记载是一致的。

书目——S. R. Driver in *HDB*;《创世记》评注,尤其参 J. Skinner (*ICC*, 1935); Ryle (*CBSC*, 1914); 和 G. von Rad (*OTL*, 1961年英译本); A. Parrot, *Tower of Babel* (1955年英译本)。

词条作者: D. F. PAYNE

X. 考古证据。A. 阶梯式庙塔。巴比伦庙塔和迦南的塔或瞭望塔有着显著的区别。瞭望塔仅仅是一座比较高的建筑,可能没有任何特别的形状或样式,因为这取决于建筑师的意愿以及建造

without any special shape or form, as this depended upon the will of the architect and the nature of the ground upon which it was erected. The tower of Babel or Babylon, however, was a structure peculiar to Babylonia and Assyria. According to all accounts, and judging from the extant ruins of the various buildings in those countries, Babylonian towers were always rectangular, built in stages, and provided with an inclined ascent continued along each side to the top. Since religious ceremonies were performed thereon, they were generally surmounted by a chapel in which sacred objects or images were kept.

These structures had, with the Babylonians, a special name: *ziqurratu*, apparently meaning “peak,” or the highest point of a mountain. This word was applied to the mountain height upon which Utnapishtim, the Babylonian Noah, offered sacrifices on coming forth from the ark (or ship) when the waters of the great Flood had sufficiently subsided. It has also been thought that these towers were used as observatories when the Babylonians studied the starry heavens. This is probable; but these structures were of no great height, and in the clear atmosphere of the Babylonian plains perhaps there was no real necessity to go above the surface of the earth to make their observations.

B. Location of the Tower of Babel. There has been much difference of opinion about the location of the tower of Babel. Most writers upon the subject, following the tradition handed down by the Jews and Arabs, have identified it with the great temple of Nabû (Nebo) in the city of Borsippa, now called the Birs Nimrûd

地的地形特征。但巴别塔或巴比伦塔是巴比伦和亚述特有的一种建筑。根据各种记载和巴比伦与亚述现存的各种建筑遗迹推测,巴比伦塔通常为矩形的多层建筑,四面都有通往塔顶的阶梯。由于塔顶是举行宗教仪式的地点,所以塔顶通常有一座拱顶的小神殿,里面供奉着神像或神圣的物件。

巴比伦人给这种建筑取了一个特殊的名字: *ziqurratu*, 显然指的是“山峰”或山的最高点。这个词用于指当大洪水完全退去之后,巴比伦神话中的挪亚——乌塔那匹兹姆从方舟(或船)中出来献祭的那个山顶。据说,巴比伦人在研究群星璀璨的天空时,将这些塔当做天文台。这是可能的;但是,这些建筑并不是特别高,巴比伦平原天气晴朗,他们或许无需登高就可以观测星空。

B. 巴别塔的位置。巴别塔的位置一直存有很大争议。许多以此为题进行创作的作者遵照犹太人和阿拉伯人世代相传的传说,认为巴别塔就是波尔西帕城(Borsippa)中的那布(尼波)大神庙,这座城现在被称为拜斯宁录(Birs Nimrûd, 被解释为 Birj Nimrûd[“宁录塔”]的错误拼写)。虽然这座建筑非常

(explained as a corruption of Birj Nimrûd, “tower of Nimrod”). This building, however, notwithstanding its importance, was to all appearance never regarded by the Babylonians as the tower of Babel, for the very good reason that it was not situated in Babylon but in Borsippa, which, though called in later times “the second Babylon,” was naturally not the original city of that name. The structure regarded by the Babylonians as the great tower of their ancient city was *É-temen-an-ki*, “the temple of the foundation of heaven and earth,” called by Nabopolassar and Nebuchadrezzar *ziqurrat Bābilī*, “the tower of Babylon”—the world-renowned temple tower dedicated to Marduk, Babylon’s chief deity, and his consort *Šarpānītum*.

This structure was situated in the southern portion of the city, not far from the right bank of the Euphrates, and according to Weissbach is now represented by a depression within which is the original rectangular core of unbaked brick. From its shape the Arabs have named this site *Šahn*, “the dish.” Within the memory of men not so very old, these remains of the great temple of Babylon towered, even in the ruined state, high above the surrounding plain. The burnt bricks of the ancient Babylonians, however, who “had brick for stone, and bitumen for mortar” (Gen. 11:3), are still good and have a commercial value; so they were all cleared out, along with whatever precious material in the way of antiquities they may have contained, to repair, it is said, the banks of the Hindīyah Canal. Certain records in the shape of conical “cylinders,” however, came into the market and were acquired by the museums of Europe and America. As these refer to the restoration of the

重要,但巴比伦人却显然未将其视作巴别塔,最主要的原因是这座塔位于波尔西帕城而非巴比伦城,虽然波尔西帕后来被称作“第二巴比伦”,但它显然并不是最初的那座巴比伦城。巴比伦人所认为的巴比伦塔是七曜塔(*É-temen-an-ki*,意思是“天地之基的神塔”),那波帕拉萨尔和尼布甲尼撒称其为 *ziqurrat Bābilī*,意思是“巴比伦塔”,这是一座举世闻名的庙塔,其中供奉着巴比伦的主神马杜克和他的妻子萨尔帕尼通(*Šarpānītum*)。

这座建筑位于巴比伦南部,距幼发拉底河右岸不远,根据怀斯巴赫(Weissbach)的观点,这座建筑的遗迹处于一处洼地中,只剩下那用未烘烤过的泥砖砌成的方形基层的轮廓。阿拉伯人根据形状将该遗址命名为 *Šahn*,意思是“盘子”。根据年纪不太大的人们回忆,即使是巴比伦塔的遗迹,也比周围的平原高出许多。但是,“拿砖当石头,拿石漆当灰泥”的古巴比伦人所烧制的泥砖,仍保存完好并具有商品价值;因此,这些泥砖和其它珍贵的材料都被清理出来,其中还可能包括了古文物,据说,这些建筑材料都被用于修建欣迪耶运河(Hindīyah Canal)的河堤。一些刻有文字的“圆柱形石”记录流入了市面,被欧洲和美洲的一些博物馆纳入馆藏。由于这些柱形石提到了那波帕拉萨尔修复这座建筑,部分还提到他的儿子尼布甲尼撒和那布苏穆里西尔在这座重建的建筑内举行仪式,因此,它们很可能是战利品的一部分。

building by Nabopolassar, and the part taken by his sons Nebuchadrezzar and Nabû-šumu-lišir in the ceremonies attending the rebuilding, it is very probable that they formed part of the spoils acquired.

C. A Babylonian Description. É-temen-an-ki is generally believed to have consisted of six square stages built upon a platform, topped with a small sanctuary. Primary sources for reconstruction of the tower include a ground plan uncovered in R. Koldewey's 1913 excavations, a third-century B.C. copy of an earlier Akkadian text, and the description of Herodotus, who visited the city *ca.* 460 B.C.

The pilastered walls of the É-temen-an-ki complex enclosed a large open square, 460 by 408 by 456 by 412 yds. (420 by 373 by 417 by 377 m). Surrounding the square were several small buildings variously interpreted as storehouses or shrines of miscellaneous deities.

The main feature of the complex, the ziggurat, is described by the Esagil Tablet, which indicates dimensions in terms of the *suklum-cubit*, as used by the Assyrian kings Sennacherib and Esarhaddon: "60.60.60 [is] the length, 60.60.60 the breadth.... To produce the reckoning of it, 3x3." The height of the *kigal* (tower) of É-temen-an-ki was equal to the length and to the breadth. A second, more cryptic description gives the dimensions in the larger "step-cubit." Detailed measurements of the tower are indicated in the tablet as follows: 1st story-length 90 m., breadth 90 m., height 33 m.; 2nd story-78 by 78 by 18 m.; 3rd story-60 by 60 by 6 m.; 4th story-51 by 51 by 6 m.;

C. 巴比伦人的描述。七曜塔通常被认为是建在平台上的六层方台建筑,塔顶是一座小神殿。重建该塔的主要资料包括考德威(R. Koldewey)在1913年的发掘中发现的一份平面图(这是一份较早的阿卡德语文献的3世纪时期抄本)和希罗多德的记载,他在公元前460年曾游览该城。

七曜塔的带壁柱墙围绕着一块巨大的空旷平台,其面积为460 x 408 x 456 x 412 码(420 x 373 x 417 x 377 米)。平台四周是一些小型建筑,被认为是仓库或各位神的神龛。

埃萨吉尔(Esagil)泥版中记载了庙塔的主要特征,并用亚述王西拿基立和以撒哈顿所使用的单位苏克鲁姆肘(*suklum-cubit*)记载了庙塔的尺寸:“长度是60.60.60,宽度是60.60.60……从而推算出庙塔的尺寸是3 x 3”。七曜塔的高度和长宽相等。第二个也是更为神秘的描述给出了用“大肘”计量的庙塔尺寸。泥版中记载的详细尺寸如下:第一层长90米,宽90米,高33米;第二层长78米,宽78米,高18米;第三层长60米,宽60米,高6米;第四层长51米,宽51米,高6米;第五层长42米,宽42米,高6米;第六层长33米,宽33米,高6米;第七层长24米,宽24米,高15米。因抄写遗漏,第六层的

5th story-42 by 42 by 6 m.; (6th story-33 by 33 by 6 m.); 7th story-24 by 24 by 15 m. Details of the 6th story, omitted by scribal error, are conjectural.

It cannot be said that it was by any means a beautiful structure, but there was probably some symbolism in its measurements. Although various artistic representations have been proposed, in appearance it probably resembled (except the decoration) the temple tower of Calah as restored in the frontispiece to Layard's *Monuments of Nineveh* (1st series), in which a step-pyramid with a similarly high basement-stage is shown.

With this detailed description the account in Herodotus (i.181ff.) agrees. He states that it was a temple square in form, two furlongs (1213 ft., 370 m.) each way, in the midst of which was built a solid tower a furlong square (nearly 607 ft., 185 m.). This, however, must have been the platform, which, with the six stages and the chapel on the top, would make up the total of eight stages of which Herodotus speaks. Parrot, E. Unger, and others so interpret the Esagil Tablet. The ascent by which the top was reached he describes as running "outside round about all the towers"—wording which suggests, though not necessarily, that it was spiral—i.e., one had to walk round the structure seven times to reach the top. Representations on Babylonian boundary-stones suggest that this view would be correct, though a symmetrical arrangement of inclined paths might have been constructed which would have greatly improved the design. At the middle of the ascent, Herodotus says, there was a stopping-place with seats to rest upon, which rather favors this idea. At the top of the last tower there was a large

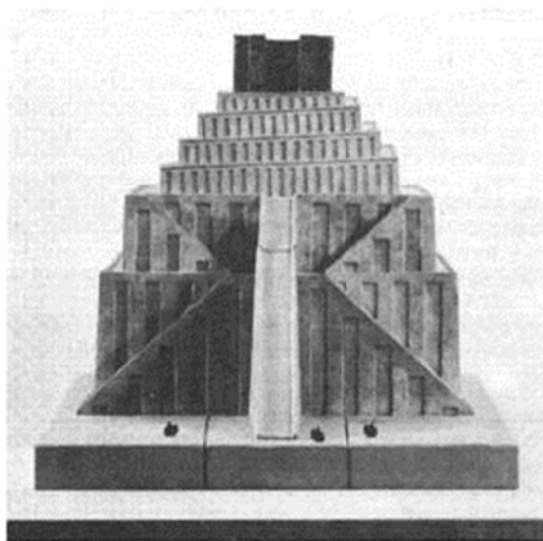
详细尺寸是推测出的。

庙塔不能说是一座美丽的建筑，但是它的尺寸可能有某些象征含义。虽然关于它的艺术象征有多种推测，但从外观上看，它（除了装饰）可能类似于莱亚德在 *Monuments of Nineveh*（第一系列）卷首插图上展示的迦拉庙塔，这是一座阶梯式金字塔，同样有较高的基础平台。

希罗多德（i.181 起）的详细记载符合上文中的描述。他称，七曜塔是一座正方形的神庙，边长 2 弗隆（1214 英尺，370 米），庙塔中间是一座 1 弗隆见方的坚固的塔（约 607 英尺，185 米）。但是，这一定指的是基础平台，上面还有六层平台，顶端有神殿，那么希罗多德所说的庙塔一共应有八层。这是帕洛特、昂格尔（E. Unger）等其他学者对埃萨吉尔泥版上记载的解释。希罗多德将通往塔顶的阶梯描述为“环绕各级塔的阶梯”，这些记载或许表明（不大肯定）这些阶梯是盘旋式的——即，有人想上塔顶时，需要绕塔转七圈。巴比伦的界石证实了这个观点，但是庙塔很可能建有对称的阶梯，这会极大改善庙塔的设计。希罗多德称，在阶梯的中间有休息处，那里有椅子供人休息，这更加证实了上述观点。最后一级塔的塔顶有一座大的殿堂，殿中有一个遮盖好的大躺椅，旁边有一张金桌子。殿中没有神像，除了神在当地人里选出的女子，没人在殿中过夜，“正如侍奉神的迦勒底祭司所说”。这些祭司告诉希罗多德，神经常来到殿内，在躺椅上休息；他补充道“但是，我并不相信他们”。他提到了埃及的底比斯和吕西亚的帕大喇

cell, and in the cell a large couch was laid, well covered, and by it a golden table. There was no image there, nor did any human being spend the night there, except only a woman of the natives of the place chosen by the god, "as say the Chaldeans who are the priests of this god." These men told Herodotus that the god often came to the cell and rested upon the couch; "but," he adds, "I do not believe them." After mentioning parallels to this at Egyptian Thebes and Patara in Lycia, he goes on to speak of another cell below, wherein was a great image of Zeus (Bel/Marduk) sitting, with a footstool and a large table, all of gold, and weighing no less than 800 talents. Outside of this cell was an altar to the god, made of gold; and also another altar, whereon full grown animals were sacrificed, the golden altar being for sucklings only. The Chaldeans also told him that there was, in the precincts of the building, a statue 12 cubits (5.5 m.) high, and of solid gold. Darius I Hystaspes desired to take possession of this valuable object, but did not venture. His son Xerxes, however, was not so considerate of the feelings of the people and the priesthood, for he also killed the priest when the latter forbade him to meddle with it.

能与此地相对比的神庙之后,谈到了另一个位于下方的殿堂,其中供奉着宙斯(巴力或马杜克)的巨大坐像,殿中还有全部由纯金打造的脚凳和大桌子,重量不低于 800 他连得。殿外是金子铸造的祭坛,仅用来向神献幼年祭牲;另外一座祭坛则用来献成年祭牲。迦勒底人还告诉他,建筑附近有一座 12 肘(5.5 米)高的纯金雕像。大流士一世舒士他斯伯想要占有这座贵重的雕像,但他没有贸然采取行动。然而,他的儿子薛西斯却不顾及百姓和祭司的感受,当祭司阻止他碰触神像时,他还杀死了这个祭司。



Model of the ziggurat at Babylon, based on E. Unger's interpretation of the Esagil Tablet (Oriental Institute, University of Chicago)

Koldewey's excavations reveal the remarkable accuracy of the Esagil Tablet as well as Herodotus' account. Located in a large rectangular enclosure with external dimensions 500 by 450 yds. (460 by 410 m.) the square foundation of the tower measures approximately 298 ft. (91 m.) on each face. The tower was formed with a core of sun-dried bricks ensheathed with an exterior shell (49 ft. [15 m.] thick) of baked bricks. Three staircases, two against the south face and the third centrally located, at right angles to the façade, provided access to the upper stories from ground level. Extrapolation from archeological data supports the height suggested by the literary evidence, 295 to 300 ft. (90 to 92 m.).

XI. Destruction of the Tower.—There is a Jewish tradition that the tower was split through to its foundation by fire that fell from heaven—suggested probably by the condition of the tower at “second Babylon,” i.e., the Birs Nimrûd. Another tradition, recorded by Eusebius (*Praep. ev. ix; Chronicon 13; Chronicon-Syncellus 44*) says it was blown down by the winds: “but when it approached the heavens, the winds assisted the gods, and overturned the work upon its contrivers; and the gods introduced a diversity of tongues among men, who, until that time, had all spoken the same language.”

That the building of the city would have been stopped when the confusion of tongues took place is natural—the departure of the greater part of the inhabitants made this inevitable. When the population increased again, the building of

图为根据昂格尔对埃萨吉尔泥版的解读还原的巴比伦庙塔模型。(芝加哥大学东方研究院)

考德威的发掘证明埃萨吉尔泥版和希罗多德的记载是非常准确的。塔的正方形基础平台边长为 298 英尺 (91 米)，平台之外是巨大的矩形围墙，其外部尺寸为 500 x 450 码 (460 x 410 米)。塔基由晒干的砖砌成，外层则由烘干的砖 (49 英尺 [15 米] 厚) 砌成。有三座楼梯连接着地面和上层平台，其中两座位于南面，第三座位于正面，它与建筑正面、地面构成了一个直角三角形。考古学数据推测支持了文献记录中提到的庙塔高度，即 295-300 英尺 (90-92 米)。

XI. 巴别塔的倾倒。一则犹太传说称，从天上降下的火将巴别塔彻底劈开，这可能是根据“第二巴比伦”的塔——拜斯宁录的情况作出的推测。优西比乌记载的另一则传说 (*Praep. ev. ix; Chronicon 13; Chronicon-Syncellus 44*) 称风吹倒了巴比伦塔：“但是当塔快要达到天上时，诸神吹起了狂风，将塔吹倒，压在建筑者的身上；神扰乱了人类的言语，在那之前，人类说同一种语言”。

当语言变得混乱时，城邑的修建工作自然会停止，这是绝大部分居民离开的必然结果。当人口再次增长时，他们开始继续修造城邑，并最终建成了当时世界上最大的城——巴比伦。虽然存在着关于巴别塔倾倒的传说，但实际上巴别塔

the city continued, with the result that Babylon ultimately became the greatest city of the then known world. The tower, notwithstanding the traditions concerning its destruction, remained; and when, as happened from time to time, its condition became ruinous, some energetic Babylonian king would restore it. Nabopolassar (625–605) and Nebuchadrezzar II (604–562) refurbished the tower, covering the upper temple with blue enameled bricks. Alexander and Philip of Macedon began clearing away the rubbish to rebuild the great temple of Zeus Belos (Bel/Marduk) connected with it, and there is hardly any doubt that the tower would have been restored likewise; but the untimely death of the former, and the deficient mental caliber of the latter for the ruling of a great empire, put an end to the work. The tower therefore remained unrepaired—“The tower was exceedingly tall. The third part of it sank down into the ground, a second third was burned down, and the remaining third was standing until the time of the destruction of Babylon” (Rabbi Yehanan, *Sanhedrin* 109a).

Bibliography.—A. Parrot, *Tower of Babel* (Eng. tr. 1955); E. Unger, *Babylon, die heilige Stadt* (1931), pp. 191–200.

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BABI

bā'bī (1 Esd. 8:37, AV, NEB). See BEBAI.

BABYLON

ba'bə-lon; **BABEL** bā'bəl (Gen. 10:10; 11:9) [Heb. *bābel*—‘gate of god’; Akk. *bāb-ili*, *bāb-ilāni*—‘gate of god(s)’; Gk. *Babylōn*; Pers. *Babirush*]. The capital city of Babylonia.

仍然存在着; 在某些时期, 庙塔会变得破败, 这时, 一些精力充沛的巴比伦王就会进行修复。那波帕拉萨尔(公元前 625-605 年)和尼布甲尼撒二世(公元前 604-562 年)翻新了巴别塔, 他们用蓝色的涂釉砖覆盖了上层的神庙。后来, 马其顿的亚历山大和腓力开始清理巴别塔废墟, 重建与之相连的宙斯巴勒斯(巴力或马杜克)大神庙, 他们显然还想修复巴别塔; 但是, 亚历山大英年早逝, 腓力又才干不足, 无力统治庞大的帝国, 于是修复工作被迫停止了。因此巴别塔未被修复完成——“塔极其高。塔的三分之一陷入了地下, 三分之一被烧毁, 余下的三分之一一直存留到巴比伦覆灭”(Rabbi Yehanan, *Sanhedrin* 109a)。

书目——A. Parrot, *Tower of Babel* (1955 年英译本); E. Unger, *Babylon, die heilige Stadt* (1931), 191-200 页。

词条作者: T. G. PINCHES

BABI 比拜

音译: bā'bī (拉一 8:37, 《钦定版圣经》《新英文译本》)。见 BEBAI (比拜)。

BABYLON 巴比伦(城)

音译: ba'bə-lon; **BABEL** (“巴别”), 音译: bā'bəl (创 10:10; 11:9) 【希伯来语: *bābel*——“神之门”; 阿卡德语: *bāb-ili*, *bāb-ilāni*——“(诸)神之门”; 希腊语: *Babylōn*; 波斯语: *Babirush*】。

巴比伦王国的都城。

- | | |
|--------------------------------|-------------------|
| I. Location | I. 地理位置 |
| II. Name | II. 名称 |
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| B. Old Babylonian Period | B. 古巴比伦时期 |
| C. Middle Babylonian Period | C. 中巴比伦时期 |
| D. Neo-assyrian Supremacy | D. 新亚述霸权 |
| E. Chaldean Rulers | E. 迦勒底统治者 |
| IV. Description | IV. 描述 |
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| B. Gates | B. 城门 |
| C. Streets | C. 街道 |
| D. Citadel | D. 城堡 |
| E. Palaces | E. 宫殿 |
| F. City Quarters | F. 城区 |
| G. Temple Tower (Ziggurat) | G. 庙塔 |
| H. Esagila | H. 埃萨吉拉神庙 |
| I. Other Temples | I. 其他神庙 |
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| K. Documents | K. 文献 |
| V. Later History | V. 后期历史 |
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| B. Achaemenid City | B. 阿契美尼德城 |
| C. Hellenistic Period | C. 希腊化时期 |
| D. Seleucid-Parthians | D. 塞琉西和帕提亚时期 |
| E. Later City | E. 晚期城邑 |
| VI. Exploration and Excavation | VI. 探索与发掘 |

I. Location.-Babylon lay on the bank of the Euphrates in the land of Shinar (Gen. 10:10), in the northern area of Babylonia (now southern Iraq) called Accad (as opposed to the southern area called Sumer). Its ruins, covering 2100 acres (890 hectares), lie about 50 mi. (80 km.) S of Baghdad and 5 mi. (8 km.) N of Hillah. The ancient site is now marked by the mounds of Bâbil to the north, Qaşr (“the Citadel”) in the center, and Merkes, ‘Amran Ibn ‘Alī Şahñ, and Homera to the south. The high water and long flooding of the whole area render the earlier and

I. 地理位置。巴比伦城地处幼发拉底河河岸上的示拿地(创 10:10), 位于巴比伦尼亚北部(现在的伊拉克南部地区)的亚甲地区(巴比伦尼亚的南部地区被称为苏美尔)。巴比伦城废墟占地 2100 英亩(890 公顷), 位于巴格达以南 50 英里(80 公里), 希拉以北 5 英里(8 公里)处。现今, 这座古城废墟的标志为北面的巴比伦土丘、中部的城堡(Qaşr)和南面的市区(Merkes)、马杜克神庙(‘Amran Ibn ‘Alī Şahñ)与霍美拉丘(Homera)。整片地区水位较高, 且长期经洪水冲刷, 因此较早时期和下游的废墟已经无法见到了。

lower ruins inaccessible.

II. Name.-The oldest attested extrabiblical name is the Sumerian *ká-dingir-ki* (usually written *ká-dingir-ra*, “gate of god”). This may have been a translation of the more commonly used later Babylonian *Bāb-ilī*, of which an etymology based on Heb. *bālal*, “confused,” is given in Gen 11:9. Throughout the OT and NT, Babylon stands theologically for the community that is anti-God. Rarely from 2100 B.C. and frequently in the 7th cent. Babylon is called TIN.TIR.KI, “wood (trees) of life,” and from the latter period also. E.KI, “canal zone (?)” Other names applied to at least part of the city were ŠU.AN.NA, “hand of heaven” or “high-walled (?)” and the Heb. *šēšaḳ* (Jer. 25:26; 51:41), which is usually interpreted as a coded form (ATHBASH) by which *š* = *b*, etc. The proposed equation with ŠEŠ.KU in a late king list has been questioned, since this could be read equally well as (É).URU.KU.

III. Early History.-A. *Foundation.* Genesis ascribes the foundation of the city to Nimrod prior to his building of Erech (ancient Uruk, modern Warka) and Accad (Agade), which can be dated to the 4th and 3rd millennia B.C. respectively. The earliest written reference extant is by Šar-kali-šarri of Agade ca. 2250 B.C., who claimed to have (re)built the temple of Anunītum and carried out other restorations, thus indicating an earlier foundation. A later omen text states that Sargon (Šarrukīn I) of Agade (ca. 2300) had plundered the city.

B. *Old Babylonian Period.* Šulgi of Ur captured Babylon and placed there his

II. 名称。经证实，在《圣经》之外的巴比伦城的名称中，最古老的是苏美尔语的 *ká-dingir-ki*（通常写作 *ká-dingir-ra*，意思是“神之门”）。这可能是后来更常用的巴比伦语 *Bāb-ilī* 的翻译，*Bāb-ilī* 的源自《创世记》11:9 中的希伯来语 *bālal*，意思是“变乱”。纵观《旧约》和《新约》，从神学意义上讲，巴比伦代表着不信神的百姓。公元前 7 世纪，巴比伦经常被称为 TIN.TIR.KI，意思是“生命之木(树)”，后来，这在公元前 2100 年比较罕见，巴比伦城还被称为 E.KI，意思是“河道之地(不确定)”。巴比伦城或至少城中部分地区的其他名称包括 ŠU.AN.NA，意思是“天堂之手”或“建有高墙的(不确定)”，以及希伯来语的 *šēšaḳ* (示沙克，耶 25:26; 51:41)，这个希伯来语通常被解释为一种加密文字(见 ATHBASH[亚巴殊])，其中 *š* 相当于 *b*，等等。一种观点认为 *šēšaḳ* 相当于后期国王列表中的 ŠEŠ.KU，这种观点受到了质疑，因为将它读作 (É).URU.KU 也行得通。

III. 早期历史。A. *建立。*根据《创世记》中的记载，宁录在建造以力(古时的乌鲁克城，现代的瓦尔卡)和亚甲(阿卡德)之前，先建造了巴比伦城，以力和亚甲的建造时间分别为公元前 4000 年和公元前 3000 年。现存最早的文字记录是亚甲的萨尔卡里萨利(Šar-kali-šarri)于约公元前 2250 年写下的，他自称修建(或重建)了阿努尼图姆(Anunītum)神庙，并实施了其他修复工作，这表明巴比伦城的建立时期要更早。后来的一篇预言中提到亚甲的撒珥根(沙鲁金一世，约公元前 2300 年)曾掠夺过巴比伦城。

B. *古巴比伦时期。*吾珥的舒尔吉占领了巴比伦城，让伊图尔伊录(Itur-ilu)

governor (*ensi*), Itur-ilu, a practice followed by his successors in the Ur III Dynasty (ca. 2150–2050 B.C.). Thereafter invading Semites, the Amorites of the 1st Dynasty of Babylon, took over the city. Their first ruler Sumu-abum restored the city wall. Though few remains of this time survive the inundation of the river, Hammurabi in the Prologue to his laws (ca. 1750) recalls how he had maintained Esagila (the temple of Marduk), which by the time of his reign was the center of a powerful regime with wide influence. Samsu-iluna enlarged the city, but already in his reign the Kassites were pressing in from the northeast hills. It actually fell in 1595 to Hittite raiders under Mursilis I, who removed the statue of Marduk and his consort Šarpānītum to Ḫana. (Possession of a city's gods [their statues] symbolized control.) The city changed hands frequently under the Kassites (Meli-Šipak [Meli-Šiḫu] and Marduk-aplaidina I) amid the rivalry of the local tribes. Agumkakrime recovered the captive statues, but that of Marduk was again removed at the sack of the city by Tukulti-Ninurta I of Assyria (1250) and by the Elamite Kudur-Naḫḫunte II (1176).

C. *Middle Babylonian Period.* The recovery of Marduk's statue was the crowning achievement of Nebuchadrezzar I (1124–1103), marking an end to foreign domination of the city. He restored it to Esagila amid much public rejoicing and refurbished the cult places. Although Babylon retained its independence despite the pressure of the western tribes, this required help from the Assyrians, one of whom, Adad-apal-iddina, was given the throne (1067–1046). By the following

担任那里的总督 (*ensi*), 随后的吾珥第三王朝 (约公元前 2150-2050 年) 的继任者们遵循了这个惯例。自那以后, 侵略者闪族人——巴比伦第一王朝的亚摩利人占领了这座城。他们的第一位统治者苏姆·阿布姆 (Sumu-abum) 修复了城墙。虽然当洪水过后, 遗迹大多被毁, 但是汉谟拉比在其法典 (约公元前 1750 年) 的序言中回顾了苏姆阿布姆如何修缮埃萨吉拉 (马杜克神庙), 在他统治时期, 埃萨吉拉是强大政权的中心, 拥有极大的影响力。萨姆苏·伊路那 (Samsu-iluna) 扩建了城区, 但是在他统治时期, 喀西特人就已经开始从东北的山地侵入巴比伦。实际上, 公元前 1595 年, 穆尔西里一世统治时期, 赫人曾占领巴比伦城, 穆尔西里将马杜克及其妻子萨尔帕尼通的神像转移到了哈纳 (Ḫana)。(因为获得城市信奉的神 [的神像] 就意味着对该城的控制。) 喀西特人 (梅里·西巴克 [梅里·希户] 和 马杜克·阿普拉地那一世 [Marduk-aplaidina I]) 统治时, 当地部落之间经常争战, 巴比伦城经常易主。阿贡卡克里默 (Agumkakrime) 修复了掠夺来的神像, 但是亚述的图库尔提·尼努尔塔一世 (Tukulti-Ninurta I) (公元前 1250 年) 和以拦人库杜尔·奈亨台二世 (Kudur-Naḫḫunte II) (公元前 1176 年) 掠夺巴比伦城时, 马杜克神像被再次转移。

C. 中巴比伦时期。尼布甲尼撒一世 (公元前 1124-1103 年) 的最大成就便是修复了马杜克神像, 这标志着外来统治的终结。在民众的欢呼中, 他将神像重新安放到埃萨吉拉, 并翻新了举行仪式的场所。虽然巴比伦在西方部落的压力下保持了独立, 但这需要亚述人的帮助, 其中之一便是被立为王的阿达德·阿帕尔·伊迪纳 (Adad-apal-iddina, 公元前 1067-1046 年)。但是, 在随后的一个世纪里, 西方部落占据了巴比伦城郊, 甚至阻止了巴比伦第八王朝的那布·穆

century, however, the tribesmen held the suburbs and even prevented the celebration of the New Year Festival by Nabû-mukîn-apli of the 8th Babylonian Dynasty.

D. Neo-Assyrian Supremacy. Shalmaneser III of Assyria was called to intervene in the strife that broke out on the death of Nabû-apla-iddina in 852 B.C. He defeated the rebels, entered Babylon, treated the inhabitants with respect, and offered sacrifices in Marduk's temple. This action inaugurated a new period of Assyrian intervention in the southern capital, with the result, according to Herodotus, that Sammu-ramat (Semiramis), mother of Adadnirari III, carried out restoration work there.

The citizens' independent spirit was never long suppressed; and Arameans from the southern tribes seized the city, made Erîba-Marduk their leader, and refused to pay allegiance to the northern kingdom. To remedy this Tiglath-pileser III began a series of campaigns to recover control. First he won over the tribe of Puqûdu (Pekod of Jer. 50:21; Ezk. 23:23), who lived to the northeast, leaving Nabonassar (*Nabû-nāšir*) as governor of Babylon to pursue a pro-Assyrian policy until his death in 734 B.C., whereupon Ukîn-zēr of the Amukkani tribe seized the city.

The Assyrians then tried to gain the support of the other tribal chiefs, including Marduk-apla-iddina (MERODACH-BALADAN of the OT) of Bît-Yakin, who, however, took over the city on the death of Tiglath-pileser's successor Shalmaneser V in 721. He proclaimed the city's independence and maintained it for ten years. Either toward

金·阿普利 (Nabû-mukîn-apli) 举行新年庆典。

D. 新亚述霸权。公元前 852 年, 那普·阿普拉·伊地那 (Nabû-apla-iddina) 过世, 巴比伦爆发了冲突, 于是巴比伦人向亚述王撒幔以色列三世求援。他击败了叛军, 进入巴比伦城, 善待城中居民并在马杜克神庙献祭。这一行为开启了亚述介入南方都城统治的新时期, 根据希罗多德的记载, 亚达尼拉利三世的母亲萨穆·拉玛特 (塞米勒米斯女王) 由此开始修复巴比伦城。

巴比伦人的独立精神从不接受长期压制; 南方部落中的亚兰人控制了巴比伦城, 推举伊利巴·马杜克 (Erîba-Marduk) 为首领, 拒绝效忠北方的王国。为平定叛乱并恢复统治, 提革拉毗列色三世发动了一系列战役。他首先击败了居住在东北的普古杜 (比割, 耶 50:21; 结 23:23) 部落, 任命那布·那西尔 (*Nabû-nāšir*) 为巴比伦总督, 他继续实施前亚述的政策, 直至公元前 734 年去世, 随后阿姆卡尼 (Amukkani) 部落的乌金泽 (Ukîn-zēr) 控制了巴比伦城。

亚述人随后试图争取其他部落首领的支持, 其中包括比特亚金 (Bît-Yakin) 的马杜克·阿普拉·伊迪纳 (Marduk-apla-iddina, 《旧约》中的比罗达巴拉但 [见 MERODACH-BALADAN]), 但是, 公元前 721 年, 提革拉毗列色的继任者撒幔以色列五世过世之后, 伊迪纳夺取了巴比伦城。他宣布巴比伦城独立, 这种独立状

the end of this period or more probably in 703 B.C., when he again held Babylon, Merodach-baladan sought Hezekiah's help against the Assyrians (2 K. 20:12-17). Sargon II recaptured the city in 710 and celebrated the New Year festival by taking the hands of Marduk/Bēl and the title "viceroy of Marduk."

To revenge Merodach-baladan's later seizure of the capital, Sennacherib marched south to remove the traitor Bēl-ibni and set his own son Aššur-nadin-šumi on the throne. The latter was soon ousted, however, by local revolutionaries, who in turn were defeated by Sennacherib in 689 when he besieged the city for nine months, sacked Babylon, and removed the statue of Marduk and some of the sacred soil to Nineveh. Though this act brought peace, it broke any trust the citizens ever had in the Assyrians, despite Esarhaddon's efforts to restore the decrepit town. Esarhaddon claimed to have revoked his father's decree imposing "seventy years of desolation upon the city" by reversing the Babylonian numerals for 70 to make them 11. Many refugees returned, and the city again became a prosperous center under his son Šamaš-šum-ukīn (669-648). He was isolated, however, by the surrounding tribes, who eventually won him over to their cause. His twin brother Ashurbanipal of Assyria laid siege to the city, which fell after four years of great hardship. Šamaš-šum-ukīn died in the fire that destroyed his palace and the citadel.

E. Chaldean Rulers. Reconstruction work began under the Chaldean Nabopolassar (*Nabû-apla-ušur*, 626-605 B.C.), who was elected king following a popular revolt after the death of the Assyrian nominee

态持续了十年。这一时期末期，或大概在公元前 703 年，比罗达巴拉但再次控制了巴比伦城，他向希西家求援，对抗亚述人（王下 20:12-17）。公元前 710 年，撒珥根二世再次控制巴比伦城，夺回马杜克（贝尔）神像，并自称“马杜克总督”，以此庆祝新年。

比罗达巴拉但再次控制巴比伦城之后，西拿基立为了向他复仇，于是向南进军，杀死了叛徒贝尔·伊比尼（Bēl-ibni），然后立自己的儿子亚述·纳丁·舒米（Aššur-nadin-šumi）为王。但是当地的革命派很快便推翻了舒米的统治，公元前 689 年，西拿基立围攻巴比伦城 9 个月，并打败了革命派，他洗劫了巴比伦，将马杜克神像和一些圣土转移到了尼尼微。虽然这一事件带来了和平，而且以撒哈顿努力修复这座破败的城邑，但是巴比伦城的市民已经不再相信亚述人。以撒哈顿的父亲下达法令让“城市荒芜七十年”，以撒哈顿声称他取消了这条法令，他将巴比伦数字 70 颠倒，变成了 11。许多难民回到城中，在以撒哈顿之子沙马舒姆金（公元前 669-648 年）的统治下，巴比伦城再次成为了繁荣的中心。但是，周围的部落将沙马舒姆金孤立起来，并最终逼迫他一同起义。他的孪生兄弟亚述王亚述巴尼帕围攻巴比伦城四年后，最终攻取了该城。沙马舒姆金自焚而死，这场大火烧毁了他的宫殿和城堡。

*E. 迦勒底统治者。*迦勒底王那波帕拉萨尔（*Nabû-apla-ušur*，公元前 626-605 年）开始了重建工作，亚述王位候选人坎达拉努死后，民众选举那波帕拉萨尔做王。精明能干的那波帕拉萨尔之子尼

Kandalanu. His energetic son Nebuchadrezzar (II) with his queen Nitocris restored not only the political prestige of Babylonia, which for a time dominated the whole of the former Assyrian empire, but also the capital city, to which he brought the spoils of war including the treasures of Jerusalem and Judah (2 K 25:13–17). Texts dated to this reign list Jehoiachin king of Judah (*Ya'ukin māt Yaḥudu*), his five sons, and Judean craftsmen among recipients of corn and oil from the king's stores. It is to the city of this period, one of the glories of the ancient world, that the extant texts and archeological remains bear witness. Nabonidus (555–539 B.C.) continued to care for the temples of the city, though he spent ten years in Arabia, leaving control of local affairs in the hands of his son and co-regent Belshazzar, who died when the city fell to the Persians in 539 (Dnl. 5:30).

IV. Description.-A. Walls. Babylon lay in a plain, encircled by double walls. The inner rampart (*dūru*), called “*Imgur-Enlil*,” was constructed of mud brick 6.50 m. (21 ft.) thick. It had large towers at intervals of 18 m. (60 ft.) jutting out about 3.5 and .75 m. (11.5 and 2.5 ft.) and rising to 10–18 m. (30–60 ft.). It has been estimated that there were at least a hundred of these. The line may well have followed that laid down by Sumu-abum of the 1st Dynasty. Over 7 m. (23 ft.) away lay the lower and double outer wall (*šalḫu*) called *Nimit-Enlil*, 3.7 m (12 ft) thick, giving a total defense depth of 17.4 m. (57 ft.). Twenty m. (65 ft.) outside these walls lay a moat, widest to the east and linked with the Euphrates to the north and south of the city, thus assuring both river passage and water supply and a flood defense in time of war. The quay wall

布甲尼撒（二世）和他的皇后尼托克里斯，不仅恢复了巴比伦王国的政治声望，还一度控制整个亚述帝国，并且修复了都城，他们将包括耶路撒冷和犹太财宝在内的战利品都带到了巴比伦城（王下 25:13-17）。这一时期刻在王室仓库中装玉米和油的容器的文献记载了犹太王约雅斤（*Ya'ukin māt Yaḥudu*）、他的五个儿子和犹太工匠。现存的文献和考古遗迹所见证的，正是这一时期的巴比伦，它是古代世界上最辉煌、最繁华的城市之一。拿波尼度（公元前 555-539 年）虽然在阿拉伯停留十年，但他仍然继续修复巴比伦城中的神庙，他将当地政务留给他的儿子和摄政王伯沙撒处理，公元前 539 年，波斯人占领巴比伦城时，伯沙撒死去（但 5:30）。

IV. 描述。A. 城墙。巴比伦城位于平原之上，建有内外两道城墙。内墙（*dūru*）被称为“伊穆尔-恩利尔”（*Imgur-Enlil*），由泥砖建成，厚 6.5 米（21 英尺）。内墙每隔 18 米（60 英尺）便建有一座卫塔，塔比墙面突出了约 3.5 米和 0.75 米（11.5 英尺和 2.5 英尺），高度约为 10 至 18 米（30 至 60 英尺）。据估计，内墙上至少有 100 座卫塔。内墙可能很好地遵循了第一王朝的苏姆阿布姆所定下的边线。内墙之外 7 米（23 英尺）是较矮的双重外墙（*šalḫu*），外墙被称为“尼米特-恩利尔”（*Nimit-Enlil*），厚 3.7 米（12 英尺），总防御深度为 17.4 米（57 英尺）。外墙之外 20 米（65 英尺）是一条护城河，河的东部最宽，北连幼发拉底河，南连巴比伦城，在战争时期，护城河既可以保证河路通畅，又可以保证水源供应，还可以地地洪水。据巴比伦城最近的岸墙由烧制的泥砖和石漆建成，岸墙同样

nearest the city was of burnt brick set in bitumen, and this too had observation towers. The outermost wall of the moat was of beaten earth. The inner area, including Babylon W of the river, which remains unexcavated, measured 8.35 sq. km. (3.2 sq. mi.) and the eastern city alone encompassed an area of about 2.25 sq. km. (.87 sq. mi.). Nebuchadrezzar and, according to Herodotus, his queen Nitocris made significant additions to the defenses begun by his father. These now incorporated his “Summer Palace” (Bâbīl) 2 km. (1.2 mi.) to the north. He also added an enlarged northern citadel and enclosed a large area of the plain with yet a third wall, forming an “armed camp” in which the surrounding population could take refuge in time of war. This ran 250 m. (820 ft.) S of the inner walls and projected about 1.5 km. (1 mi.) beyond the earlier wall systems.

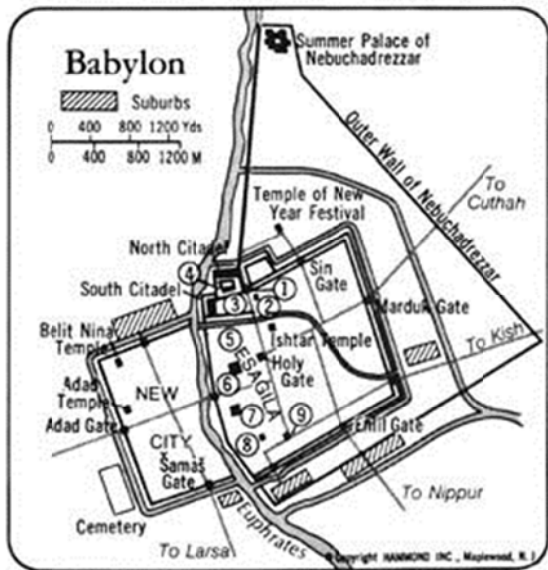
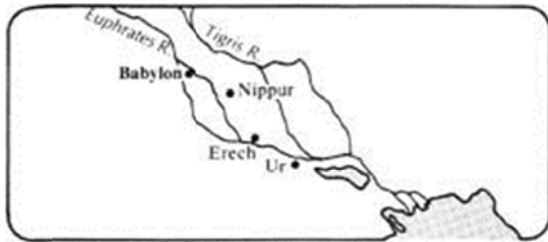
Herodotus, who describes the city and walls some seventy years after the damage done by Xerxes in 478 B.C. (i.178–187), appears to exaggerate the size. He says that the height of the walls, beyond the moat, was 200 cubits (about 90 m. or 300 ft.) by 50 royal cubits thick (= 87 ft., 26.5 m.). The width was sufficient for a chariot and four horses to pass along them. Moreover, the estimate of the total length of the walls as 480 stades (about 95 km. or 60 mi.) is difficult to reconcile with the archeological evidence, though the figures are close to those given by Ctesias (300 furlongs = 68 km. or 42 mi., with the walls 300 ft. [90 m.] high and 60, 40, and 20 furlongs in length respectively). Herodotus viewed the city as a rectangle. Unfortunately no excavations to confirm this have yet been possible West of the river.

建有瞭望塔。护城河外的最外层城墙由夯实的泥土建成。包括河西区域在内的巴比伦内城区仍未经发掘，其面积为 8.35 平方公里 (3.2 平方英里)，东部城区的面积约为 2.25 平方公里 (0.87 平方英里)。据希罗多德记载，尼布甲尼撒和其皇后尼托克里斯加固了他父亲开始建造的防御工事。这些防御工事现在并入了他所修建的“夏宫” (Bâbīl)，夏宫位于城北 2 公里 (1.2 英里处)。他还修建了一座巨大的北部城堡，并用第三座城墙圈起了平原的一大片区域，从而形成了一片“武装营地”，战争时期，附近的人群可以躲入营地避难。这片营地位于内墙以南 250 米 (820 英尺) 处，在早期城墙的基础上，又将保护面积扩建了 1.5 公里 (1 英里)。

公元前 478 年，薛西斯王毁坏了巴比伦城，这之后约 70 年，希罗多德描述了巴比伦城和城墙 (i.178–187)，但他似乎夸大了尺寸。他称护城河外的城墙高 200 肘 (约 90 米或 300 英尺)，厚 50 皇室肘 (相当于 87 英尺，26.5 米)。城墙的宽度足以供一辆战车和四匹马并行。此外，城墙全长约有 480 斯塔德 (约 95 公里或 60 英里)，虽然这些数据与克特西亚斯的记载类似 (300 弗隆相当于 68 公里或 42 英里，城墙高 300 英尺 [90 米]，长度分别为 60、40 和 20 弗隆)，但却与考古证据不符。希罗多德认为巴比伦城是矩形的。遗憾的是，河西并没有发现足以证明上文描述的考古证据。

B. Gates. Babylonian inscriptions give the names of the eight major entrances to the city itself, but of these only four have been excavated. The southwest gate of Uraš was probably typical in general plan. The approach was by a dam across the moat through a wide gateway in the outer wall with recessed tower chambers and thence by a deep gateway in the inner wall. The other gate in the south wall was named after Enlil, since it faced southeasterly toward his sanctuary at Nippur. In the east wall were the gate called "Marduk is merciful to his friend" and, S of this, the Zababa gate facing Kish. In the north wall the Ishtar gate was specially decorated and renovated by Nebuchadrezzar at the time of his enlargement of the citadel.

B. 城门。巴比伦铭文中记载了巴比伦城的八大主城门，但迄今为止，仅挖掘出了四座。从总体规划上看，西南的乌拉斯（Uraš）门可能比较典型。沿着横跨护城河的水坝行走，先穿过外墙上嵌入塔室的宽敞门道，再穿过内墙上的较深门道，便可以进入城内。南面城墙上的另一座城门以恩利尔（Enlil）命名，因为这座城门对着东南方尼普尔的恩利尔神殿。东面城墙上的城门被称为“马杜克善待朋友”，这座城墙以南是对着基什的札巴巴（Zababa）门。尼布甲尼撒扩建城堡期间，特意装饰并翻新了北面城墙上的伊师塔门。



- 1 Ishtar Gate
- 2 Ninmah Temple
- 3 Hanging Gardens

- 1 伊师塔门
- 2 宁玛赫神庙
- 3 空中花园

- 4 Museum
- 5 Inner Town
- 6 Temple Tower(Tower of Babel?)
- 7 Marduk Temple
- 8 Gula Temple
- 9 Ninurta Temple

The Sin gate in the north wall and the Šamaš and Adad gates in the west are known only from references in the texts. These gates may well be identified with the five named by Herodotus as Semiramis (Ishtar), Nineveh (Sin to the north?), Chaldean (Enlil? to the south), Kissian (Zababa), and Zeus Belos (Marduk). He further mentions one hundred gates of bronze in the outer walls, which may be “the well-built wide gates with doors of bronze-covered cedar” made by Nebuchadrezzar. Excavations show that the Ishtar gate consisted of a double tower 12 m. (40 ft.) high, decorated with blue and black glazed bricks with alternate rows in yellow relief of 575 *mušruššu* (a symbol of Marduk, a combination of a serpent with lion’s and eagle’s legs) and the bulls of (H)adad.

C. *Streets.* The layout of the principal streets was determined by the line of the river and of the main gates and was virtually unchanged from Old Babylonian times. The main thoroughfare, called Ai-ibūr-šābū (“the enemy shall not prevail”), was the sacred procession way running from the Ishtar gate SSE, parallel with the Euphrates. Completed by Nebuchadrezzar, it ran for more than 900 m. to the temple Esagila before joining the main east-west road between that temple and the sacred area of Etemenanki and then turning to the Nabonidus wall on the river. There the crossing was made by a stone bridge, 6 m. wide, supported by eight piers, each 9 by 21 m. (29 by 69 ft.),

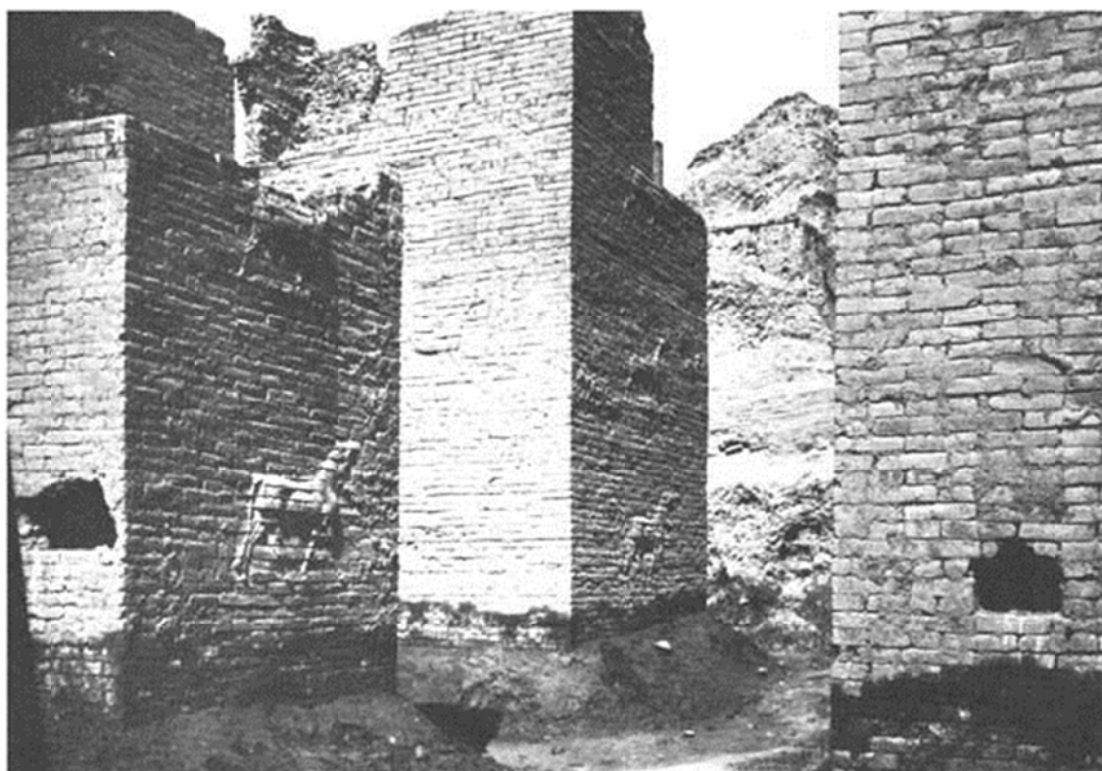
- 4 博物馆
- 5 内城区
- 6 庙塔（可能是巴别塔）
- 7 马杜克神庙
- 8 古拉神庙
- 9 尼努尔塔神庙

只有文献中提到了北面城墙上的罪恶门和西面城墙上的沙玛什门与阿达德门。这些城门可能就是希罗多德提到的五座城门，即塞米勒米斯门（伊师塔门）、尼尼微门（可能是北面的西恩门）、迦勒底门（可能是南面的恩利尔门）、基什门（札巴巴门）和宙斯巴勒斯门（玛尔杜克门）。他还提到了外城墙上的一百座青铜城门，这些可能是尼布甲尼撒建造的“坚固的巨大城门，城门由镀着青铜的香柏木制成”。考古发掘表明，伊师塔门建有 12 米（40 英尺）高的双塔楼，上面镶有蓝色和黑色的釉面砖，每隔数行砖，便刻着带有 575 个 *mušruššu*（玛尔杜克的一种象征形象，一个具有狮腿和鹰爪的蛇）和阿达德（哈达德）公牛的黄色浮雕。

C. 街道。主街道的布局取决于河流的走向和主城门的方位，自古巴比伦时期开始，这些街道几乎未经改建。名为艾伊布尔沙布（“敌人必不得胜”）的主干道是一条神圣的巡游大路，它从伊师塔门起始，通向东南偏南方向，与幼发拉底河平行。这条大路是由尼布甲尼撒修建完成的，它连接着伊师塔门和埃萨吉拉神庙，这段距离长 900 多米，之后与埃萨吉拉神庙和七曜塔神圣区域之间主要的东西大路相连，然后转向河上的拿波尼度城墙。一座 6 米宽的石桥横跨河上，8 个 9 x 21 米（29 x 69 英尺）的桥墩支撑着石桥，其中位于河中的 6 个桥墩是由烧制的砖建成的，现在仍然可以看见这些桥墩磨损的痕迹。石桥长 123 米（403 英尺），修建码头时，桥的

the six amid stream being of burnt bricks that still show traces of wearing by the current. The bridge was 123 m. (403 ft.) long, shortened to 115 m. (377 ft.) when Nabonidus built his quay. Herodotus ascribed the bridge to Nitocris (i.186; cf. Diodorus ii.8) and speaks of it as an “open bridge,” perhaps with a removable center section to enable the two parts of the city to be defended independently.

长度缩短为 115 米 (377 英尺)。希罗多德称尼托克里斯修建了这座石桥 (i.186; 参: Diodorus ii.8), 并提到这是一座“开闭桥”, 桥中心可能有可以移动的部分, 从而使巴比伦城的两部分可以各自防守。



Western towers of the Ishtar gate, with reliefs of animals. Constructed by Nebuchadrezzar II (605–562 B.C.), the gate led to the sacred processional street. (Oriental Institute, University of Chicago) See PLATE 6.

The Procession Way was 11–20 m. (36–66 ft.) broad and paved with colored stone from Lebanon, red breccia, and limestone. Some paving stones were inscribed “I Nebuchadrezzar, king of Babylon, paved this road with mountainstone for the procession of Marduk, my lord. May Marduk my Lord grant me eternal life.” The parapet of the raised road was decorated with 120 lions in relief.

图为伊师塔门的西部卫塔, 上面刻有动物浮雕。这座城门是由尼布甲尼撒二世 (在位时间公元前 605-562 年) 修建的, 连接着神圣的巡游大路。(芝加哥大学, 东方研究院) 见彩图 6。

巡游大路宽 11 至 20 米 (36 至 66 英尺), 路面铺着红色角砾岩、石灰岩和黎巴嫩运来的彩石。一些铺路的石头上刻着“我, 巴比伦王尼布甲尼撒, 为我主玛尔杜克巡游用山上的岩石铺设了这条大路。愿我主玛尔杜克赐我永生”。这条铺设大路的护栏上刻着 120 个狮子浮雕。

The other main roads intersected the city at right angles and bore names associated with the gates from which they led: “Adad has guarded the life of the people”; “Enlil establisher of kingship”; “Marduk is shepherd of his land”; “Ishtar is the guardian of the folk”; “Šamaš has made firm the foundation of my people”; “Sin is stabilisher of the crown of his kingdom”; “Uraš is judge of his people”; and “Zababa destroys his foes.” There were also other procession streets named after deities—Marduk (“Marduk hears him who seeks him”) and Sibitti—and also after earlier kings (Damiq-ilišu).

D. Citadel. The northern wall was extended in the center by Nebuchadrezzar to form an additional defense for the palaces to the south and to provide more accommodation. This complex appears to have been used by his successors as a storehouse (some think as a “museum”), for here were found objects from earlier reigns including inscriptions of the Assyrian kings Adadnirari III and Ashurbanipal from Nineveh, a Hittite basalt sculpture of a lion trampling a man (“the lion of Babylon”), and a stele showing the Hittite storm-god Tešub from seventh-century (B.C.) Sam’al.

E. Palaces. In the southern citadel, bounded by the Imgur-Enlil wall (N), the river (W), the Procession Way (E), and the Libilḥegalla canal (which was cleared by Nebuchadrezzar and linked the Euphrates and the Banitu canal E of the city with the canal network in the New City, thus providing the city with a system of internal waterways), was a massive complex of buildings covering more than 360 by 180 m. (400 by 200 yds.). Here lay the vast palace built by Nabopolassar and

其他主干道交叉成直角，将巴比伦城分割成几块，这些街道的名字与各自通往的城门有关：“阿达德守护子民的生命”；“恩利尔是王权的创立者”；“玛尔杜克是他土地的牧人”；“伊师塔是民众的守护者”；“沙玛什为子民建立稳固的根基”；“西恩是他王国王权的建立者”；“乌拉斯是他子民的审判者”；“札巴巴毁灭他的敌人”。城中还有其他以神祇名字命名的巡游街道——玛尔杜克大路（“玛尔杜克倾听信徒的求告”）和西比提（Sibitti）大路，城中还有一些以较早时期国王名字（达米克·伊利舒 [Damiq-ilišu]）命名的街道。

D. 城堡。 尼布甲尼撒为进一步保卫南宫，并提供更多住所，扩建了北面城墙的中心。他的继任者似乎将这座建筑当作仓库使用（一些学者认为它是一座“博物馆”），因为其中发现了一些早期王朝的物件，包括来自尼尼微的亚述王亚达尼拉利三世和亚述巴尼帕的铭文，一个刻着狮子攻击人的赫人黑陶雕像（“巴比伦的狮子”），和一个萨马尔的刻着赫人风雨神泰舒卜（Tešub）的石碑（公元前7世纪）。

E. 宫殿。 南宫外围是内城墙（北）、幼发拉底河（西）、巡游大路（东）和利比赫伽拉（Libilḥegall）运河（尼布甲尼撒疏通了这条运河，并运用新城区的运河网将幼发拉底河与城东的巴尼图 [Banitu] 运河连接起来，从而建立起城内的水路运输系统），南宫是一座大型建筑群，占地面积超过 360 x 180 米（400 x 200 码）。那波帕拉萨尔修建、其继承者扩建的巨大宫殿就位于此地。巡游大路通往宫内的入口处是一片庭院（66.5 x 42.5 米，218 x 140 英尺），

extended by his successors. The entrance from the Procession Way led to a courtyard (66.5 by 42.5 m., 218 by 140 ft.), flanked by quarters for the royal bodyguard, which in Nebuchadrezzar's time largely consisted of foreign mercenaries. A double gateway led into the second court, off which lay reception rooms and living quarters. A wider doorway gave access to a third court (66 by 55 m., 218 by 180 ft.); to its south lay the Throne Room, the external wall of which was decorated in blue glazed bricks bearing white and yellow palmettes, pillars with a dado of rosettes and lions. This large hall (52 by 17 m., 170 by 57 ft., partially restored in 1968) could have been that used for state occasions, such as Belshazzar's feast for a thousand persons (Dnl. 5). Two further wings of the palace overlooking the river to the west may have been the quarters of the king, his queen, and their personal attendants. It is more likely that this was the building used by Belshazzar for his feast rather than the "Palace of the Crown Prince" (*ekal mār šarri*) said to have been used later by Xerxes.

In the northwest angle of this complex, adjacent to the Ishtar gate, lay another large building (42 by 30 m., 140 by 98 ft.) consisting of fourteen narrow rooms leading off a long central walk. Since it was at some time walled off from the new palace, it has been thought to have been the substructure of that wonder of the ancient world, the Hanging Gardens of Babylon. According to Ctesias in Diodorus (ii.10) and Strabo (xvi.1.5), this was a series of garden-laid terraces supported by arches designed by Nebuchadrezzar (so Berossus in Josephus *Ant.* x.11.1 [226]) for his queen, to remind

庭院两侧是王室护卫的住所,在尼布甲尼撒时期,护卫主要由外邦雇佣兵组成。这片庭院通过一条双向门道与第二庭院相连,第二庭院两侧是会客厅和住所。第二庭院通过一条更宽的门道与第三庭院相连(66 x 55 米, 218 x 180 英尺);第三庭院南侧是王宫正殿,正殿的外墙饰有白色和黄色棕叶图案的蓝色釉面砖,以及若干带有玫瑰花和狮子图案基座的柱子。这座大殿(52 x 17 米, 170 x 57 英尺, 1968 年大殿被部分修复)也具有礼仪用途,如伯沙撒为一千大臣摆的盛筵(但 5)。南宫内还有两座偏殿可以远眺西侧的河流,这可能是国王、王后及其贴身仆从的住所。这座建筑更可能是伯沙撒宴请群臣之地,而不是后来薛西斯居住的“国王寝宫”(*ekal mār šarri*)。

这片建筑群的西北角,靠近伊师塔门之处,有另一座大型建筑(42 x 30 米, 140 x 98 英尺),这座建筑由 14 个狭窄房间和一条中央步道组成。因为在某一时期,这座建筑与新修建的宫殿被墙隔开,所以它被认作是古时世界的一大奇迹——巴比伦空中花园的基础。根据狄奥多罗斯作品中引用的克特西亚斯的记载(ii.10)和斯特拉波的记载(xvi.1.5),这座建筑是一系列由拱门支撑的花园露台(Josephus *Ant.* x.11.1 [226]中引用的伯诺索斯的记载也是如此),尼布甲尼撒的新王后是玛代王阿斯提阿格斯之女安美依迪丝,他为了让王后怀念多山的家乡,设计了这座空中

his new bride, Amyitis daughter of Astyages the Mede, of her mountain-fringed homeland. This description might, however, equally apply to the ziggurat (see G below).

The presence of administrative texts within these subterranean rooms more likely indicates that these were palace stores. Included among the tablets found here and dated to the tenth to thirty-fifth years of Nebuchadrezzar (i.e., 595–570 B.C.) were lists of recipients of rations of corn and oil distributed to foreigners, men from Judah, Ashkelon, Gebal, Egypt, Cilicia, Greece (Yamanu), and Persia. Among the men of Judah were Jehoiachin and his sons and craftsmen, some with such OT names as Gaddiel, Shelemiah, and Samakiah (E. F. Weidner, *Mélanges offerts à M. Dussaud*, II [1939], 924ff.). Nebuchadrezzar also built himself a “Summer Palace” outside the main citadel but within the defense walls. This was set 9 m. (30 ft.) high (it was 100 m. [328 ft.] long) to catch the cooler northeast winds.

F. City Quarters. Tablets name the various parts of the city, which included the citadel itself (*ālu libbi āli*, “city within a city”) with at least nine temples. It was described as near *ká-dingir-ra*, which name also applied to the whole city. The citadel included the royal palace as far as Esagila. Here were to be found the temples of Ishtar and Ninmah. Other quarters were named Kaširi, Kullab, and Kumari. The “New City” (*ālu eššu*) lay on the west bank of the Euphrates and was part of the Chaldean extension. Large areas within the city walls were given up to parks and squares.

G. Temple Tower (Ziggurat). The ziggurat

花园。但是，这个描述也同样适用于庙塔（见下文的 G）。

在这些地下室中发现的行政文件表明了这些地下室更可能是王室仓库。在此地发现的尼布甲尼撒 10 年至 35 年的泥版（即公元前 595-570 年）上，刻着接受分配的玉米和油的外邦人列表，其中包括犹太人、亚实基伦人、迦巴勒人、埃及人、基利家人、希腊人（亚马努人）和波斯人。犹太人中包括约雅斤、他的儿子们和工匠们，其中提到了一些旧约人名，如迦叠、示利米雅和撒玛迦（E. F. Weidner, *Mélanges offerts à M. Dussaud*, II [1939], 924-925）。尼布甲尼撒还在主城堡外、防御墙内为自己建造了一座“夏宫”。为了享受凉爽的东北风，夏宫高 9 米（30 英尺）（长 100 米[328 英尺]）。

F. 城区。泥版中提到了城中的各个部分，其中包括城堡（*ālu libbi āli*，“城中城”）和至少 9 座神庙。据描述，城堡位于神之门（*ká-dingir-ra*）附近，“神之门”也是整座城的名字。城堡建有王宫，甚至还有埃萨吉拉神庙。伊师塔神庙和宁马赫神庙也位于此地。其他城区的名字是卡西里（Kaširi）、库拉伯（Kullab）和库马力（Kumari）。“新城”（*ālu eššu*）位于幼发拉底河西岸，是迦勒底人所扩建的部分。城墙内大片地区都建有花园和广场。

G. 阶梯式庙塔。巴比伦塔，即七曜塔

of Babylon, *É-temen-an-ki* (“building [of] the foundation of heaven and earth”), lay in the center of the city, S of the citadel, now marked by the ruin-area *Şahṇ* (“the Pan”), a deep depression near the mausoleum of ‘Amrān Ibn ‘Alī founded A.D. 680. It lay in a square doublecasemate walled enclosure, forming a rectangular courtyard measuring about 420 by 375 m. (460 by 410 yds.). Entry was by two doors in the north and ten elaborate gateways. The enclosure was frequently repaired, and bricks marking this activity in the reign of Esarhaddon and Ashurbanipal of Assyria and of Nebuchadrezzar have survived. The area was subdivided into a long narrow western court, a northern court in which towered the ziggurat with its adjacent monumental buildings, wall shelters for the pilgrims, housing for the priests, and storerooms. The main approach from the Procession Way led between two long storerooms. One late Babylonian text, the Esagila tablet AO 6555, gives the dimensions of the courts and the names of the gates: “grand”; “the rising sun”; “the great gate”; “gate of the guardian colossi”; “canal-gate”; and “gate of the tower-view.”

Opposite the main gate lay the stepped tower on a platform with shrines grouped around. The stages are given as 91 m. sq. by 34 m. high (300 ft. sq. by 110 ft. high) for the lowest, the next 80 m. sq. by 18 m. high (260 ft. sq. by 60 ft. high), the next three diminishing stages each 6 m. (20 ft.) high and 61, 52, and 43 m. (200, 170, and 140 ft.) square. Originally each stage, as at Ur, may have been of different color. The sanctuary of Marduk (Bēl) on top, 15 m. (50 ft.) high, gave a total height of 85 m. (280 ft.). However, nothing remains of the

(*É-temen-an-ki*, “天地之基的神塔”) 位于城中心，城堡以南，在现代，该地的标志是 *Şahṇ* (“盘子”) 废墟，一片位于公元 680 年发现的安默兰·伊本·阿里公墓附近的较深低洼地。庙塔四周围绕着双卫塔围墙，墙内形成了一片 420 x 375 米 (460 x 410 码) 的矩形庭院。十条精心设计的门道和围墙北面的两座大门可以通往庭院内部。围墙屡经修缮，亚述王以撒哈顿、亚述巴尼帕和尼布甲尼撒统治时期修造围墙的砖块保留了下来。围墙内区域又分为狭长的西庭院和北庭院，北庭院中建有庙塔，周边还有供朝圣者使用的文物建筑和庇护所，以及供祭司居住的房子和仓库。两个较长的仓库中间是与巡游大路相连的主通道。一份晚期的巴比伦语文献——埃萨迦拉泥版 AO 6555 记录了庭院的尺寸和大门的名称：“宏伟门”、“旭日门”、“大门”、“巨人守卫门”、“运河门”和“塔景门”。

主门对面是建在平台上的阶梯型庙塔，四周建有神殿。据记载，最低的平台面积为 91 平方米，高 34 米 (300 平方英尺，高 110 英尺)，第二层面积为 80 平方米，高 18 米 (260 平方英尺，高 60 英尺)，第三、四、五层平台高度均为 6 米 (20 英尺)，面积逐层递减，分别为 61 平方米、52 平方米和 43 平方米 (200 平方英尺、170 平方英尺、140 平方英尺)。平台最初可能和吾珥庙塔一样，每层有不同的颜色。塔顶的玛尔杜克 (贝尔) 神殿高 15 米 (50 英尺)，庙塔总高度为 85 米 (280 英尺)。然而，

tower except the lower stairs, the whole having been plundered for its bricks by local villagers. There is no reason to doubt the identification of this site with the Tower of Babel (Gen. 11:1-11), the building of which had been terminated. The inscriptions refer only to rebuilding and repair work by the later kings of Babylon. The common identification of the Tower of Babel with the remains of the ziggurat at Borsippa, 7 mi. (11 km.) SSW, is open to question on a number of grounds, not the least that that edifice was in a separate city. The extant vitrified ruins there are of a temple tower also rebuilt by Nebuchadrezzar II.

除了较低的楼梯之外，庙塔的遗迹没能保存下来，当地人为了获得泥砖拆毁了整座庙塔。这座庙塔无疑就是巴别塔（创 11:1-11），那座被神中止了的建筑。铭文中仅提到后来巴比伦王重建和修复了巴别塔。人们普遍认为巴别塔就是巴比伦城西南偏南 7 英里（11 公里）处波尔西帕城中的庙塔遗迹，这种观点值得怀疑，质疑的理由有许多，其中一个重要的理由是这座遗迹位于另一座城中。该地现存的陶瓷遗迹来自于庙塔，这座庙塔也是由尼布甲尼撒重建的。



Ruins of Nebuchadrezzar's "Summer Palace," just inside the outer fortification line on the bank of the Euphrates (W. S. LaSor)

图为尼布甲尼撒“夏宫”的遗迹，夏宫位于幼发拉底河河岸上的外围防线之内。（W. S. LaSor）

Herodotus (i.181-183) described Etemenanki, which he called the "sanctuary" of Zeus Belos. It was, he wrote, 2 stadia (400 m. or 1300 ft.) sq. and was entered through a bronze gate. The temple tower stood in the center of the sanctuary, its sides 1 stadium (200 m., 650 ft.) long, with eight towers, one on top of the other. It also had slopes or steps rising on each level. (See BABEL, TOWER OF.) In the large topmost temple was a couch covered in beautiful rugs with a golden table. There was no image of the deity, and the Chaldean priests informed Herodotus that one unmarried native

希罗多德 (i.181-183) 将七曜塔称为宙斯巴勒斯的“神殿”。根据他的描述，庙塔面积为 2 平方视距尺（400 平方米或 1300 平方英尺），经过一个青铜大门可以进入庙塔。庙塔位于神殿中心，边长为 1 视距尺（200 米，650 英尺），神殿中共有八座塔，其中一座位于其它七座塔的顶端。每层平台上有斜坡或台阶通往上层（见 BABEL, TOWER OF[巴别塔]）。最顶端的大神庙中有一个铺着华丽毛毯的躺椅和一张金桌子。殿中没有神像，迦勒底祭司告知希罗多德，一个当地未婚的女子曾在殿中过夜，等候神祇的降临。虽然希罗多德并不相信这个故事，但这符合大家熟知的巴比伦圣婚

woman spent the night there to be visited by the deity. Though Herodotus did not believe the story, it conforms to the known Babylonian view of the sacred marriage.

H. Esagila. The principal temple of Babylon, Esagila (“house of the uplifted head”), was dedicated to the patron deity of the city Marduk. It lay S of Etemenanki, which must have overshadowed it. The excavations by Koldewey in the ‘Amrān Ibn ‘Alī mound disclosed sufficient evidence to recover the ground plan of two building complexes. The main shrine to the west (10 by 79 m., 33 by 260 ft.) was entered by four doors, one on each side. At a lower level than the principal shrine, that of Marduk, were chapels and niches for lesser deities around the central courtyard. Nabopolassar claimed to have redecorated the Marduk shrine with gypsum and silver alloy, which Nebuchadrezzar replaced with fine gold. The walls were studded with precious stones set in gold plate, and stone and lapis lazuli pillars supported cedar roof beams. The texts describe the god’s gilded bedchamber adjacent to the throne room.

Herodotus (i.183) described two statues of the god, one seated. The larger was said to be 12 ells (6 m., 20 ft.) high, but Herodotus did not see it, being told that it had been carried off by Xerxes. This was the usual practice of those kings who wished to curb the independent citizens of Babylon. The opposite action, that of “taking the hand of Bēl (Marduk)” to lead the statue out of the akitu (New Year) house and into Esagila, ensured their authority and usually acceptance by the people. Herodotus was told that 800 talents (16.8 metric tons) of gold were

习俗。

H. 埃萨吉拉。巴比伦最重要的神庙是埃萨吉拉（“抬起头的家”），其中供奉着巴比伦城的保护神玛尔杜克。埃萨吉拉位于七曜塔以南，七曜塔一定夺去了埃萨吉拉的光辉。考德威发掘安默兰·伊本·阿里土丘时，发现了足够的证据来重现这两座建筑群的平面图。埃萨吉拉西侧的正殿（10 x 79 米，33 x 260 英尺）有四个门，分别位于正殿的四面墙上。玛尔杜克主殿的下层是供奉次要神祇的偏殿和壁龛，它们位于中央庭院周围。那波帕拉萨尔自称用石膏和银合金重新装饰了玛尔杜克神殿，后来尼布甲尼撒用精金代替了这些装饰。墙上镶嵌着镀金的宝石，石头和天青石柱支撑着香柏木房梁。文献中还描述了与正殿相连的神祇镀金寝宫。

希罗多德 (i.183) 描述了两座神像，其中一座是坐像。据记载，较大的神像高 12 厄尔（6 米，20 英尺），但希罗多德并没看到这座神像，只是听说它被薛西斯夺走了。那些希望控制巴比伦城中独立市民的国王经常这样做。与之相反的行为是，国王“拖着贝尔（玛尔杜克）的手”，将神像带出阿基图（新年）的屋子，然后带入埃萨吉拉，从而确保他们的权威和民众的普遍支持。希罗多德得知建造这些神像、桌子、王座和脚凳一共用了 800 他连得金子（16.8 公吨）。每年的祭典上要烧一千他连得馨香，两座金祭坛上会献上无数动物为燔祭，一

used for these statues and for the table, throne, and footstool. A thousand talents of incense were burned annually at the festivals while innumerable sacrificial animals were brought in to the two golden altars, one used for large, the other for small victims.

Esagila was first mentioned by Šulgi of Ur, who restored it *ca.* 2100 B.C. Sabium, Hammurabi, Samsuiluna, Ammi-ditana, Ammi-šaduqa and Samsu-ditana all refer to their devotion to the temple during the 1st Dynasty of Babylon (1894–1595), a care that was to be continued by every king and conqueror of Babylon except Sennacherib. Some refer to their dedications to Marduk and Šarpānītum or to Nabû and Tašmetum in their twin shrine at Ezida (“house of knowledge”). One of the best-known of these votive gifts was the diorite stele engraved with the laws of Hammurabi and set up in Esagila as a record of the manner in which that king had exercised justice. The standard brick inscription of Nebuchadrezzar describes him as “provider for Esagila and Ezida.” At a lower level in Esagila were located the shrines of Ea to the north, Anu to the south, and elsewhere Nusku and Sin. To the east of Esagila lay a further complex of buildings (89 by 116 m., 292 by 380 ft.) the precise purpose of which is not known.

I. Other Temples. In addition to Ezida, Babylonian texts refer to at least fifty other temples by name, Nebuchadrezzar himself claiming to have built fifteen of them within the city. Excavations have uncovered the temple of Ishtar of Agade (Emašdari) in the area of private houses (Merkes), E of the Procession Way. This faced toward the southwest and was

座坛烧大型的祭物，一座坛烧小型的祭物。

吾珥的舒尔吉第一次提及了埃萨吉拉，他于约公元前 2100 年重建了埃萨吉拉。萨比乌姆、汉谟拉比、萨姆苏伊鲁纳、阿米·狄塔那、阿米·撒杜卡、萨姆苏·地塔那都提及了他们在巴比伦第一王朝期间（公元前 1894-1595 年）对神庙所作的贡献，除了西拿基立之外，每位巴比伦城的王和征服者都应继续这项工作。一些统治者提及了他们在埃兹达的成对神龛（Ezida，“知识之家”）中供奉着玛尔杜克和萨尔帕尼通或纳布和塔斯米图（Tašmetum）。最著名的献礼之一是刻着汉谟拉比法典的闪长岩石碑，这座石碑伫立在埃萨吉拉之中，作为这位国王秉公行义的一种记录。尼布甲尼撒的标砖铭文中将他描述为“埃萨吉拉和埃兹达的供应者”。在埃萨吉拉的下一层，北面供奉着埃阿的神龛，南面供奉着阿努的神龛，其他地方则供奉着努斯库和西恩。在埃萨吉拉东面，还矗立着一片建筑群（89 x 116 米，292 x 380 英尺），但片建筑群的准确用途尚不明确。

I. 其他神庙。除了埃兹达之外，巴比伦文献中至少提到了其他 50 座神庙的名字，尼布甲尼撒自称建立了城中的 15 座。考古发掘在巡游大路东面的民宅区（Merkes）发现了亚甲的伊师塔神庙（Emašdari）。这座神庙面朝西南，形状为矩形（37 x 31 米，111 x 102 英尺），南面和东面分别有两个通往内院的入口。这座神庙规划与同时期的其他神庙

rectangular in form (37 by 31 m., 111 by 102 ft.) with two entrances, S and E, leading into an inner court. The plan was similar to others of the period (e.g., Ezida of Borsippa) with six antechambers alongside the antechapel and shrine, which led directly off the court. This temple was kept in order by Nebuchadrezzar and Nabonidus and lasted into the Persian era.

Koldewey also cleared two temples E of 'Amrān Ibn 'Alī in the Išin-Aswad mound. One cannot be identified as yet due to the absence of inscriptions, hence its designation "Z" temple. This was in continual use over at least seventeen hundred years. To the east lay the shrine of Ninurta (Epatitilla, "temple of the staff of life") built by Nabopolassar, according to its foundation cylinder. This was restored by Nebuchadrezzar. Here the plan (190 by 133 m., 623 by 436 ft.) differs, the main entry being to the east, with subsidiary doors to the north and south. Off the courtyard to the west lay three interconnected equal shrines, each with a dais perhaps dedicated to Ninurta and his wife Gula and son Nusku.

Near the Ishtar gate stood the well-preserved temple of Ninmah, goddess of the underworld, constructed by Ashurbanipal *ca.* 646 B.C. Outside this massive building, called Emaḥ, stood an altar. Passing this to the main door on the north side, worshipers would then traverse the courtyard, passing a well, to enter the shrine in the antechapel. Here they would kneel before the statue of the goddess splendidly clothed and standing on its dais. The architect, Labāši, had designed the surrounding storerooms with a view to security, since many valuable votive

的规划类似（如波尔西帕的埃兹达），正殿和神龕周围都有六座前室，通过前室可以直接进入内院。尼布甲尼撒和拿波尼度妥善地保护着这座神庙，直至波斯时代。

考德威还在伊辛阿斯瓦德（Išin-Aswad）土丘的安默兰·译本·阿里东部清理出两座神庙。其中一座神庙并未出现在铭文资料中，无法对其进行鉴别，因此这座神庙被称为“Z”神庙。这座神庙至少使用了一千七百年。这座神庙东面是尼努尔塔神殿（埃帕提提拉 [Epatitilla]，“生命之支柱的神庙”），根据其地基圆柱推测，应为那波帕拉萨尔所建。后来尼布甲尼撒又修复了这座神殿。它的设计（190 x 133 米，623 x 436 英尺）与其他神殿不同，主要入口位于东面，其他小门则位于北面或南面。院落西面有三座相连的同等规模的神殿，每座神殿中都有祭台，可能是为尼努尔塔和他的妻子古拉以及他们的儿子努斯库献祭用的。

伊师塔门附近是保存完好的冥府女神宁玛赫神庙，约于公元前 646 年由亚述巴尼帕所建。这座宏伟的建筑之外，矗立着一座名为埃玛赫（Emaḥ）的祭坛。敬拜者经过这座祭坛，进入北面的主门，然后穿过庭院，经过一口井，就可以进入正殿中的神龕内。此时，他们会跪在站立在祭台之上穿着华丽的女神像前面。神庙的建造者莱巴锡（Labāši）考虑到安全因素，在周围建造了储藏室，因为许多贵重的祭品和储藏室中发现的许多代表着生育的小雕像都需要储藏起来。神庙的外墙建有许多卫塔，因为神庙可能不在主城的防御范围之

offerings must have been hoarded there together with the many fertility figurines found in them. The outer wall was defended by towers, since the shrine may have lain outside the main city defenses. This building has now been fully restored by the Iraqi Department of Antiquities. The cuneiform texts imply that there were many shrines in the city, “180 open-air shrines for Ishtar” and “300 daises for the Igigi gods and 1200 daises of the Anunnaki gods.” There were also more than two hundred pedestals for other deities mentioned. The open-air shrines were probably similar to those for the intercessory Lama goddess found at crossroads at Ur.

J. Private Houses. A series of mounds to the north of Išin Aswad at Babylon are called locally Merkes, “trade center.” Since the levels containing houses were easier to excavate, being on raised ground, it was possible for Koldewey to trace occupation here almost continuously from the Old Babylonian period to the Parthian period. Here too the streets ran almost straight and crossed at right angles. The houses consisted of a series of rooms around a central courtyard. They were made of mud brick roofed with mats set over wooden beams, and many showed signs of the fire that had raged in the destruction of the city at the hands of the Hittites, Sennacherib, or Xerxes. Several of the buildings had foundation walls 1.8 m. (6 ft.) thick; and, like “the Great House” in Merkes, this may indicate that they supported more than one story. Nevertheless, Herodotus’ observation that “the city was filled with houses of three or four stories” cannot now be checked. Some houses may have been built on higher ground than others. Moreover, his

内。伊拉克文物部门现已完全修复了这座建筑。楔形文字文献表明巴比伦城中有许多神殿，“180座露天的伊师塔神龕”及“300座伊吉神明的祭台和1200座阿努纳奇神的祭台”。城中还有200余座其他神明的雕像基座。露天的神龕可能类似于在吾珥交叉路口发现的代人祈祷的拉玛女神神龕。

J. 民宅。当地人称巴比伦城伊辛阿斯瓦德北面的许多土丘为 Merkes，意为“贸易中心”。因为这片建有民宅的地层位于高地上，较容易发掘，所以考德威能够将此地的人类活动从古巴比伦时期一直追溯至帕提亚时期。这里的街道也近乎笔直，互相交叉成直角。民宅是由中心庭院四周的众多房间构成的。它们由泥砖建造，并将草席铺在木梁上作为屋顶，许多住房留下了赫人、西拿基立或薛西斯火烧巴比伦城的痕迹。一些建筑有1.8米（6英尺）厚的基础墙；这表明它们和贸易中心的“大房子”一样，不止一层。然而，现在尚不能核实希罗多德关于“城中三四层高的房子随处可见”的记载。一些住房可能建在较高的地面上。此外，他所用的表达方式 *órophos* 指的更可能是“屋顶”而非“楼层”。

expression *órophos* could be rendered “roofs” rather than “story.”

K. Documents. Apart from the architectural remains, the decorations of the Ishtar gate, and small objects, the most significant finds from ancient Babylon are more than thirty thousand inscribed tablets. Since apart from the Merkes the Old Babylonian levels have not been explored, mainly because of the high water table of the region, most of these are dated to the Chaldean dynasty or later. They provide an intimate knowledge of personal dealings by merchants until the Seleucid era. Many were obtained by locals in their illicit diggings and cannot now be associated with their original context. These tablets are mainly contracts and administrative documents. There are, however, a number of literary and religious texts originating in the temples in the post-Achaemenid period up to A.D. 100. A few of these traditional “school-texts” are in Greek on clay tablets. These continued to be copied long after Aramaic had become the official language written on more perishable materials, and they include astronomical observations, diaries, almanacs, and omens.

V. Later History.-A. Fall of Babylon, 539 B.C. In 544 Nabonidus returned from Teimā to Babylon, with which he had been in contact throughout his ten-year exile. He does not, however, appear to have taken over control of the city itself again from Belshazzar when, according to the Babylonian Chronicle for his seventeenth year, the gods of the chief cities of Babylonia, except Borsippa, Kutha, and Sippar, were brought into the capital for safekeeping. During Cyrus’

K. 文献。除了建筑遗迹、伊师塔门的装饰和一些小物件之外，三万余块刻有铭文的泥版是古巴比伦城中最重要的发现。因为除了贸易中心之外，古巴比伦城中的其他地层因该地区的高水位还未被发掘，所以这些泥版主要源于迦勒底王朝及随后时期。泥版上提供了塞琉西时代之前商人间私人交易的详细信息。这些泥版主要是通过当地人非法挖掘获得的，无法与最初的环境联系起来。这些泥版主要是合同和管理文件。但是，其中也有一些后阿契美尼德时期至公元 100 年间源于神庙的文学和宗教文献。这些传统的“学术文献”中有一些是用希腊语刻在泥版上的。亚美尼亚语成为官方语言之后很久，这些泥版仍然继续被抄写在较容易腐坏的材料上，这些文献包括天文观测结果、日记、年历和预言。

V. 后期历史。A. 巴比伦城陷落，公元前 539 年。公元前 544 年，拿波尼度从提玛回到巴比伦城，他流亡的十年中，一直与巴比伦城有联系。但是，根据巴比伦年鉴上他在位 17 年的记录，当巴比伦王国主城（除了波尔西帕、库德和西巴尔）的神像被带往都城妥善保管时，拿波尼度似乎并没有从伯沙撒手中夺回巴比伦城的控制权。居鲁士攻击欧皮斯（Opis）期间，巴比伦城的市民显然发动过起义，但被拿波尼度血腥镇压了。提什瑞图月（Tešritu）15 日，西巴

attack on Opis the citizens of Babylon apparently revolted but were suppressed by Nabonidus with some bloodshed. He himself fled when Sippar fell on the 15th of Tešrītu, and the next day Ugbaru, the governor of Gutium, and the Persian army entered the city without a battle. This appears to have been effected by the strategem of diverting the river Euphrates, thus drying up the moat defenses and enabling the enemy to enter the city by marching up the dried-up river bed. This may also imply some collaboration with sympathizers inside the walls. That night Belshazzar was killed (Dnl. 5:30). For the remainder of the month Persian troops occupied Esagila, though without bearing arms or interrupting the religious ceremonies.

On the 3rd of Araḥ-samnu (Oct 29, 539 B.C.), sixteen days after the capitulation, Cyrus himself entered the city amid much public acclaim, ending the Chaldean dynasty as predicted by the Hebrew prophets (Isa. 13:21; Jer. 50f.). Cyrus treated the city with great respect, returning to their own shrines the statues of the deities brought in from other cities. The Jews were sent home with compensatory assistance. He appointed new governors, so ensuring peace and stable conditions essential to the proper maintenance of the religious centers.

B. Achaemenid City. In Nisānu 538, Cambyses II son of Cyrus II “took the hands of Bēl,” but left the city under the control of a governor, who kept the peace until Cambyses’ death in 522 B.C. There followed the first of the recurrent revolts. Nidintu-Bēl seized power, taking the emotive throne-name Nebuchadrezzar III (Oct.–Dec. 522). Darius, the legitimate

尔陷落，拿波尼度逃走了，次日，库提姆总督乌格巴鲁和波斯军队没有遇到抵抗便侵占了巴比伦城。但这种不战而降似乎是受到了幼发拉底河改道战略的影响，河流改道使得护城河干涸，不再具有抵御能力，军队可以沿着枯竭的河床进入城内。这可能还表明城内有支持者协助。当夜，伯沙撒被杀(但 5:30)。该月余下的日子里，虽然波斯军并没有配备武器，也没有打断宗教典礼，但他们仍占领了埃萨吉拉。

阿拉散奴月 (Araḥ-samnu) 3 日 (公元前 539 年, 10 月 29 日), 巴比伦城陷落后第 16 天, 居鲁士在民众的欢呼声中进入城中, 如同希伯来先知预言的那样, 他结束了迦勒底王朝的统治 (赛 13:21; 耶 50-51)。居鲁士非常尊重巴比伦城, 他将从其他城市带来的神像都安放回各自的神殿中。他给犹太人发放赔偿补助并安置回家。他设立了新的总督, 保证了和平稳定的局面, 这对于宗教中心的适当维护是必不可少的。

B. 阿契美尼德城。 公元前 538 年, 尼萨奴月 (Nisānu), 居鲁士二世之子冈比西斯二世 “拖着贝尔的手”, 却将该城留给总督掌控, 这位总督维持着巴比伦城的和平, 直到公元前 522 年冈比西斯逝世。在随后的第一次起义中, 尼丁图·贝尔夺取政权, 取王名为尼布甲尼撒三世 (公元前 522 年 10 月至 12 月)。正统的国王大流士 (公元前 520-485 年)

king (520–485), put down a further rebellion in the following year but spared the city, building there an arsenal, a Persian-style columned hall (*appa danna*), as an addition to the palace he used during his stay in the city.

Xerxes, possibly the Ahasuerus of Ezr. 4:6, maintained Babylon's importance as an administrative center and provincial capital, but the town declined after an uprising that he successfully suppressed. Another rebellion in his fourth year (482) led him to destroy the ziggurat and to remove the statue of Marduk. The walls remained standing in good enough repair for Herodotus, who probably visited the city *ca.* 460 B.C., to describe them in detail (i.178–188), vindicated to a large measure by subsequent researches. There is no evidence that the decree of Xerxes imposing the worship of Ahuramazda was ever taken seriously.

Economic texts from the Egibi family and the Murašu archives from Nippur (460–400 B.C.) show continued activity despite increasing inflation which more than doubled the rent on a small house, from 15 shekels per annum under Cyrus II to almost 40 shekels in the reign of Artaxerxes I (Longimanus, 465–424), when Ezra and Nehemiah left Babylon to return to Jerusalem (Ezr. 7:1; Neh. 2:1). Artaxerxes II (404–359), according to Berossus, was the first Persian ruler to introduce the statue of Aphrodite or Anahita into the city. Artaxerxes III (Ochus, 358–338) could be the builder or restorer of the *appa danna* found by Koldewey.

C. *Hellenistic Period.* After his victory at Gaugamela near Arbela (Erbil), Oct. 1,

于次年镇压了另一次起义,但他赦免了巴比伦城,在那里建立了一座军械库和一座波斯式的多柱大厅 (*appa danna*) 作为他在该城行宫的附属建筑。

薛西斯(可能是《以斯拉记》4:6中的亚哈随鲁)仍将巴比伦城视作行政中心和都城,但该城在一次起义之后走向衰落,薛西斯后来成功镇压了这次起义。薛西斯在位第四年(公元前482年)发生的另一次起义导致他摧毁了庙塔并将玛尔杜克神像转移。希罗多德可能于约公元前460年参观了巴比伦城,此时的城墙已经完全修复,因此希罗多德可以详细地描述城墙(i.178–188),后来的研究从很大程度上证明了他的描述。并没有证据表明人们曾经严肃对待薛西斯所要求的阿胡拉马兹达(Ahuramazda)崇拜。

艾智比家族的经济文献和尼普尔的穆拉苏(Murašu)档案(公元前460–400年)表明该城虽然物价不断飞涨,但一直有人类活动,一个小房子的租金从居鲁士二世时期的每年15舍客勒涨到亚达薛西一世(长臂王,公元前465–424年)时期的每年几乎40舍客勒,翻了一倍有余,以斯拉和尼希米正是在亚达薛西一世统治期间从巴比伦回到了耶路撒冷(拉7:1;尼2:1)。根据伯诺索斯的记载,亚达薛西二世(公元前404–359年)是第一个将阿弗洛狄忒或阿娜希塔神像引入巴比伦城的波斯统治者。亚达薛西三世(欧奇斯[Ochus],公元前358–338年)可能是考德威多柱大厅的修建者或修复者。

C. 希腊化时期。公元前331年10月1日,亚历山大在阿尔贝拉(埃尔比勒)

331 B.C., Alexander marched to Babylon, where the Macedonian was triumphantly acclaimed, the Persian garrison offering no opposition. He offered sacrifices to Marduk, ordered the rebuilding of temples that Xerxes allegedly had destroyed, and then a month later moved on to Susa. He later returned to further his elaborate plans for the sacred city, on which he paid out 600,000 days' wages for clearing the rubble from the precincts of Esagila (Strabo xvi.1). This debris was dumped on that part of the ruins now called Homera. The Jews who had fought in his army refused to take any part in the restoration of the temple of Bēl (Josephus *CAp* i.192). Alexander also planned a new port, but this too was thwarted by his death, June 13, 323. The Greek theater inside the east wall (Homera), cleared by Koldewey and Lenzen, may have been built at this time, though it was unquestionably restored in the time of Antiochus IV.

D. Seleucid-Parthians. A king list from Babylon written soon after 175 B.C. names the successors of Alexander who ruled the city—Philip Arrhidaeus, Antigonus, Alexander IV, and Seleucus I (323–250). Before Seleucus died Babylon's economic but not its religious importance had declined sharply, a process hastened by the foundation of a new capital at Seleucia (Tell 'Umar) on the Tigris by his successor Antiochus I, in 274 B.C.

E. Later City. Babylon's attraction as a "holy city" continued. The satrap Hyspaosines of Characene suppressed a revolt led by a certain Hymerus in 127 B.C. when the priests of Esagila were active. Hymerus issued coins as "king of Babylon" in 124/23, but by the following year Mithradates II had regained control.

附近的高加米拉获得胜利后，向巴比伦城进军，马其顿军队在该城受到热烈欢迎，波斯驻军并未做出抵抗。亚历山大向玛尔杜克献祭，下令重建了据称被薛西斯摧毁的神庙，并在一个月后转移到了书珊。他后来又回到了这里来推动重建圣城的详细计划，他支付了 60 万天的报酬来清理埃萨吉拉区域内的碎石（Strabo xvi.1）。投放这些残骸的废墟部分现在被称为霍美拉丘。在亚历山大军中效力的犹太人拒绝参与贝尔神庙的修复工作（Josephus *CAp* i.192）。亚历山大还计划修建一座新港口，但这项计划同样因他的英年早逝（公元前 323 年，6 月 13 日）而夭折了。考德威和伦岑在东面城墙（霍美拉丘）内发掘出的希腊剧院可能就是这个时期修建的，无疑是在安提阿古四世统治时期修复的。

*D. 塞琉西和帕提亚时期。*在巴比伦城发现的一份写于公元前 175 年之后不久的国王列表中列出了亚历山大的继位者——腓力·阿瑞戴伍斯、安提阿古、亚历山大四世和塞琉古一世（公元前 323-250 年）。塞琉古逝世前，巴比伦城的经济地位（而不是宗教地位）急剧下滑，他的继位者安提阿古一世于公元前 274 年在塞琉西亚（乌玛尔废丘）建立新都，加快了巴比伦城经济衰落的进程。

*E. 晚期城邑。*巴比伦城仍然是“圣城”。公元前 127 年，查拉塞尼的总督许斯鲍希尼斯镇压了一个名叫许米卢斯（Hymerus）的人所领导的起义，当时埃萨吉拉中的祭司很活跃。许米卢斯于公元前 124 或 123 年以“巴比伦王”的身份发行了货币，但次年，密特拉达提二世重新夺回了统治权。公元前 91-80

An independent ruler Gotarzes I was recognized as ruler in 91–80, and the city lay in Parthian hands (Mithradates III, 58–55) until taken over by a rebel Orodes. It remained a center of Hellenism, despite the opposition of a significant traditional Babylonian priestly party and of a minority of Jews, from among whom may have come Hillel. Babylon supported the Jews in Palestine who opposed Herod (Josephus *Ant.* xv.2.1–3). The close association between these Jews in Babylon, who enjoyed self-government there in the 1st cent., and their fellows in Jerusalem is suggested in Acts 2:9–11. Dated cuneiform texts up to A.D. 110 show that the site was still occupied. While Babylon may have been the site of an early Christian church (1 Pet. 5:13), there is no evidence (see BABYLON IN THE NT). When Trajan entered the city in 115 he sacrificed to Alexander's *manes* but made no reference to the continued existence of other religious practices or buildings. According to Septimius Severus the site was deserted by A.D. 200.

VI. Exploration and Excavation.—Since the ancient city of Babylon long lay deserted and unidentified, many early travelers, including Schiltberger (ca. 1400), di Conti (1428–1453), Rauwolf (1574), and John Eldred (1583), thought it lay elsewhere, probably at the upstanding remains of 'Aqar Qūf, W of Baghdad, which resembled the Tower of Babel. Benjamin of Tudela (12th cent.), however, considered that the ruins of Birs Nimrūd covered ancient Babylon.

Pietro della Valle, visiting Bâbil in 1616, correctly equated it with Babylon, as did Emmanuel Ballyet in 1755 and Carsten Niebuhr some ten years later. Surface

年,独立的统治者戈塔尔则斯一世被视为巴比伦城的掌权者,起义者奥罗德接管该城之前,它一直受帕提亚人掌控(密特拉达提三世,公元前58-55年)。虽然一部分重要而传统的巴比伦祭司和小部分犹太人(希列可能就来自其中)反对希腊化,但巴比伦城仍是希腊化的中心。后来,巴比伦城资助了巴勒斯坦反对希律的犹太人(Josephus *Ant.* xv.2.1–3)。《使徒行传》2:9-11中的经文体现了巴比伦城的犹太人与耶路撒冷同乡的密切关系,巴比伦城的犹太人曾在1世纪时享有自治权。根据楔形文字文献记载,公元110年时该城仍有人类居住。虽然巴比伦城可能拥有一个早期的基督教教会(彼前5:13),但并没有证据能够证实这一点(见BABYLON IN THE NT [《新约》中的巴比伦])。当图拉真于公元115年进入巴比伦城时,他给亚历山大的英灵献祭,但并未提及及其他宗教习俗或宗教建筑此时仍然存在。根据塞普蒂米乌斯·塞维鲁的记载,巴比伦城在公元200年前被废弃了。

VI. 探索与发掘。由于古巴比伦城废弃已久,无法确定它的位置,所以包括施尔特伯格(Schiltberger, 约1400年)、狄康提(di Conti, 1428-1453年)、劳沃尔夫(1574年)和约翰·埃尔德雷德(1583年)在内的许多早期的旅行者认为巴比伦城位于别处,可能位于巴格达西部的著名遗迹阿卡尔库夫,该遗迹与巴别塔相似。然而,图德拉的本杰明(12世纪)认为古巴比伦城位于拜斯宁录废墟之下。

庇错·戴乐维于1616年参观了巴比尔(Bâbil),并正确地将巴比尔认定为巴比伦,伊曼纽尔·巴尔耶特(Emmanuel Ballyet)于1755年得出了相同的结论,

exploration was undertaken by C. J. Rich (1811/12, 1821) and J. S. Buckingham and Mellino (1827). Ker Porter mapped the ruins (1818), as did Coste and Flandin (1841), while soundings were made by R. Mignan (1828) and more seriously by A. H. Layard (1850).

The first systematic excavations were directed by a French consul, Fresnel, with Oppert and Thomas in 1852. Their finds were regrettably lost when a boat containing them foundered at Qurna. Work was continued by E. Sachau in 1897/98, but it was left to the Deutsche Orientgesellschaft under Robert Koldewey to plan and carry out scientific excavations throughout the years 1899–1917. Work began with the Procession Way, the temple of Ninmah, and the palaces (1900), the Ninurta temple (1901), the Ishtar gate (1902), the Persian buildings (1906/07), Merkes (1908), and the rest of the Qaşr (1911/12).

From 1955 to 1968 the Iraqi Department of Antiquities carried out further clearances, especially of the Ishtar gateway, which was partially restored together with the Procession Way and the palaces. The Ninmah temple was reconstructed, and a museum and rest house built on the site, which is also partially covered by the village of Jumjummah. The German Archaeological Institute has continued its interest in the site by excavating the quay wall and the Greek theater.

See also ARCHEOLOGY OF MESOPOTAMIA.

约十年后, 卡尔斯顿·尼布尔也如是推论。里奇 (C. J. Rich, 1811 或 1812 年, 1821 年)、白金汉姆 (J. S. Buckingham) 和米利罗 (Mellino, 1827 年) 进行了地表探究。科尔·波特 (1818 年)、科斯特和弗兰丁 (Flandin, 1841 年) 绘制了废墟的地图, 米格南 (R. Mignan, 1828 年) 进行了试探性钻孔, 莱亚德 (A. H. Layard, 1850 年) 进行了更精确的测深。

1852 年, 一位法国领事、菲涅尔、奥波尔和托马斯首先进行了系统发掘。遗憾的是, 当一艘载着他们的小船在古尔奈沉没后, 他们的考古发现都遗失了。1897 或 1898 年, 沙宙 (E. Sachau) 继续进行发掘, 但 1899 至 1917 年, 罗伯特·考德威带领的德国东方研究院计划并进行了科学的发掘。他们陆续发现了巡游大路、宁玛赫神庙、皇宫 (1900 年)、尼努尔塔神庙 (1901 年)、伊师塔门 (1902 年)、波斯建筑 (1906 或 1907 年)、贸易中心 (1908 年) 和城堡的其他部分 (1911 或 1912 年)。

1955 年至 1968 年, 伊拉克文物部门进行了进一步的清理工作, 他们主要清理出了伊师塔门, 这座城门与巡游大路和皇宫一起被部分修复了。宁玛赫神庙被重建, 该位置还建起了一座博物馆和休息处, 这些建筑中的一部分在扎姆扎玛赫 (Jumjummah) 村。德国考古研究所继续对该地进行了挖掘, 并发现了岸墙和希腊剧院。

另见 ARCHEOLOGY OF MESOPOTAMIA (美索不达米亚考古)。

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BABYLON IN THE NT.

Babylon (Gk. *Babylōn*) is used in the NT both literally and symbolically. In Mt. 1:11f., 17; Acts 7:43 the old Mesopotamian city is plainly meant. These all refer to the Captivity in Babylon.

All the references to Babylon in Revelation are evidently symbolic: cf. 14:8; 16:19; 17:5; 18:2, 10, 21. In 17:5 Babylon is designated as *mystérion*. This undoubtedly indicates that the name is to be understood figuratively. A few interpreters believe that Jerusalem is the city here designated as Babylon, but most scholars hold that Rome is meant. This interpretation goes back at least to the time of Tertullian (*Adv. Marc.* iii.13). It was adopted by Jerome and Augustine and has been commonly accepted by the Church. There are some strong reasons for accepting it.

(1) The characteristics ascribed to this

书目——R. Koldewey, *Excavations at Babylon* (1914); E. Unger, *Babylon, die heilige Stadt* (1931); *Reallexikon der Assyriologie*, II (1932) 中的“Babylon”; O. E. Ravn, *Herodutus’ Description of Babylon* (1932); W. Andrae, *Babylon, die versunkene Weltstadt und ihr Ausgräber Robert Koldewey* (1952); F. Wetzel, *Das Babylon der Spätzeit* (1957); A. Parrot, *Babylon and the OT* (1958); H. J. Klengel, *Forschungen und Berichte*, 5 (1962); J. Neusner, *History of the Jews in Babylonia: The Parthian Period* (1965); H. W. F. Saggs, 在 *AOTS* 中, 39–56 页。

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BABYLON IN THE NT. 《新约》中的巴比伦

《新约》中既使用了巴比伦(希腊语: *Babylōn*)的字面含义,也使用了它的象征意义。《马太福音》1:11-12, 17和《使徒行传》7:43中的巴比伦指的是美索不达米亚的一座古老城市。这些都涉及到以色列人被掳巴比伦。

《启示录》中所提到的巴比伦显然都有象征意义:参:《启示录》14:8; 16:19; 17:5; 18:2, 10, 21。在《启示录》17:5中,巴比伦被称为“奥秘”(*mystérion*)。这无疑表明巴比伦这个名字应该按其象征意义来理解。一些释经者认为此处被称为巴比伦的城市应该是耶路撒冷,但大多学者认为指的是罗马。这种解释至少应追溯至特土良时期 (*Adv. Marc.* iii.13)。耶柔米和奥古斯丁接受了这种观点,教会也普遍认可这种说法。下面给出了支持这种观点的充分理由。

(1) 与当时的其他城市相比,罗马更

Babylon apply to Rome rather than to any other city of that age: (a) as ruling over the kings of the earth (17:18); (b) as sitting on seven mountains (17:9); (c) as the center of the world's merchandise (18:2f.; 19:2); (d) as the persecutor of the saints (17:6).

(2) Rome is designated as Babylon in the Sibylline Oracles (5:143), and this is perhaps an early Jewish portion of the book. The comparison of Rome to Babylon is common in Jewish apocalyptic literature (see 2 Esdras and 2 Baruch).

(3) Rome was regarded by both Jews and Christians as being antagonistic to the kingdom of God, and its downfall was confidently expected. This conception is in accord with the predicted downfall of Babylon (Rev. 14:8; 18:2, 10-21). As Babylon had been the oppressor of Israel, it was natural that this new power, which was oppressing the people of God, should be designated as Babylon.

In 1 Pet. 5:13 Babylon is designated as the place from which 1 Peter was written. Down to the time of the Reformation this was generally understood to mean Rome, and two cursives added *en Roma*. Since the Reformation, many scholars have followed Erasmus and Calvin and have urged that the Mesopotamian Babylon is meant. Three theories may be noted:

(1) That the Egyptian Babylon, or Old Cairo, is meant. Strabo (xvii.1.30), who wrote as late as A.D. 18, says the Egyptian Babylon was a strong fortress, founded by certain refugees from the Mesopotamian Babylon. But during the 1st cent. this was little more than a military station, and it is quite improbable that Peter would have

符合经文中巴比伦的特点：(a) 管辖地上众王 (启 17:18); (b) 坐在七座山上 (启 17:9); (c) 是世界上客商聚集的中心 (启 18:2-3; 19:2); (d) 是圣徒的迫害者 (启 17:6)。

(2) 《西卜神谕篇》5:143 中将罗马称为巴比伦,这可能是书中较早的犹太教部分。犹太教启示文学中经常将罗马与巴比伦进行对比 (见《以斯得拉二书》和《巴录二书》)。

(3) 犹太人和基督徒都认为罗马与神的国为敌,他们确信罗马必将倾覆。这种概念符合经文中预言的巴比伦将要倾覆 (启 14:8; 18:2, 10-21)。由于巴比伦曾经压迫以色列,因此这个压迫神的子民的新政权很自然地被称为巴比伦。

根据《彼得前书》5:13 中的经文,巴比伦是这封书信写成的地方。直至宗教改革时期之前,《新约》中的巴比伦通常被认为指的是罗马,两份草书原稿中添加了“在罗马”(*en Roma*)。自宗教改革之后,许多学者遵循了伊拉兹马斯和加尔文的观点,认为《新约》中的巴比伦指的就是美索不达米亚的巴比伦。有三种理论值得注意:

(1) 第一种理论认为《新约》中的巴比伦指的是埃及的巴比伦或古开罗。斯特拉波 (xvii.1.30) 直到公元 18 年才开始写作,他称埃及的巴比伦是一座坚固的堡垒,由一些来自美索不达米亚的巴比伦难民建成的。但在 1 世纪,这里仅仅是一座军用驿站,彼得不太可能去那里。也没有传说以任何方式将彼得和埃

gone there. There is no tradition that connects Peter in any way with Egypt. 及联系在一起。

(2) That the statement is to be taken literally and Babylon in Mesopotamia is meant. Many good scholars hold to this view, among them Weiss and Thayer; but there is no evidence that Peter was ever in Babylon, or that there was even a church there during the 1st century. Mark and Silvanus are associated with Peter in the letter and there is no tradition that connects either of them with Babylon. According to Josephus (*Ant.* xviii.9.5–9), the Jews at this time had largely been driven out of Babylon and were confined to neighboring towns, and it seems improbable that Peter would have made that his missionary field.

(3) That Rome is here again the city designated as Babylon. The Apocalypse would indicate that the churches would understand the symbolic reference, and it seems to have been so understood until the time of the Reformation. The denial of this position was in line with the Reformers' effort to refute Peter's supposed connection with the Roman church. Ancient tradition, however, makes it quite probable that Peter did make a visit to Rome (see J. B. Lightfoot, ed., *Apostolic Fathers*, I, *Clement*, Part 2 [1890], 493–97).

Internal evidence helps to substantiate the theory that Rome was the place from which the letter was written. Mark sends greetings (1 Pet. 5:13), and we know he had been summoned to Rome by the apostle Paul (2 Tim. 4:11). The whole passage, "She who is at Babylon, who is likewise chosen, sends you greetings," seems to be figurative, and that being true,

(2) 第二种理论认为应按字面含义理解《新约》中的巴比伦，也就是美索不达米亚的巴比伦。许多著名学者支持这种观点，如韦斯和赛叶；但没有证据表明彼得曾去过巴比伦，或表明 1 世纪时，巴比伦曾有一座教堂。信中提及马可和西拉与彼得一起，但没有传说将任何一人与巴比伦联系在一起。根据约瑟夫斯的记载 (*Ant.* xviii.9.5–9)，当时的犹太人大多被驱逐出巴比伦，被困于附近的城镇中，彼得似乎不可能在那里传道。

(3) 第三种理论认为《新约》中的巴比伦指的是罗马。启示表明教会能够理解这种象征意义，在宗教改革时期之前，教会似乎一直将巴比伦理解为罗马。否认这种观点符合改教家的观点，他们驳斥了彼得与罗马教会可能有联系的说法。然而，古时的传说表明彼得很有可能确实去过罗马（见 J. B. Lightfoot 编，*Apostolic Fathers*, I, *Clement*, 第二部分[1890 年], 493-497）。

经内的证据有助于证明罗马是《彼得前书》写成之地的观点。马可在信中问了安（彼前 5:13），而我们知道使徒保罗曾叫马来罗马（提后 4:11）。整个段落，“在巴比伦与你们同蒙拣选的教会问你们安”，似乎都有比喻意义，如果确实是这样的话，那么用巴比伦来代替罗马是很自然的。整封信的特点表明罗马是写信之地。蓝西认为这卷经文中所

it is natural that Babylon should have been used instead of Rome. The character of the letter as a whole would point to Rome as the place of writing. Ramsay thinks this book is impregnated with Roman thought beyond any other book in the Bible (see *CRE*, p. 286).

包含的罗马思想要超过《圣经》中其他任何一卷经文（见 *CRE*，286 页）。

A. W. FORTUNE

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BABYLONIA

bab-ə-lō'nə-ə. Southern Mesopotamia (modern south Iraq) was the site of the first civilization (Gen. 10:10), first called SUMER and Akkad and later Chaldea. Abraham migrated from here to Palestine (Gen. 11:31). The Babylonian army overran Judah and took the Jews into exile there. Throughout the OT Babylonia and its inhabitants, “Babylonians” (Heb. *bēnē babēl*—‘sons of Babylon’) were a symbol of opposition to God’s people (see also BABYLON).

- I. Geography
- II. Peoples
- III. Languages
- IV. History
 - A. Prehistory
 - B. Sumerians
 - C. Akkad
 - D. Ur III Dynasty
 - E. Isin and Larsa
 - F. Amorite Dynasty
 - G. Kassites
 - H. Middle Babylonian Period
 - I. Assyrian Supremacy
 - J. Chaldeans
 - K. Achaemenids
 - L. Hellenistic Rulers
- V. Discovery
 - A. Exploration
 - B. Excavation

BABYLONIA 巴比伦、巴比伦王国、巴比伦尼亚

音译：*bab-ə-lō'nə-ə*。美索不达米亚南部（现在的伊拉克南部）是第一个文明的发源地（创 10:10），这里最初被称为苏美尔（见 SUMER [苏美尔]）和阿卡德，后来被称为迦勒底。亚伯拉罕从巴勒斯坦迁至此地（创 11:31）。巴比伦军队侵占了犹大，并掳走了那里的犹太人。在整部《旧约》中，巴比伦和巴比伦的居民，“巴比伦人”（希伯来语：*bēnē babēl*——“巴比伦之子”）都象征着神的子民的敌人（另见 BABYLON [巴比伦城]）。

- I. 地理
- II. 民族
- III. 语言
- IV. 历史
 - A. 史前史
 - B. 苏美尔人
 - C. 阿卡德
 - D. 吾珥第三王朝
 - E. 伊辛和拉尔萨
 - F. 亚摩利王朝
 - G. 喀西特人
 - H. 中巴比伦时期
 - I. 亚述霸权
 - J. 迦勒底人
 - K. 阿契美尼德人
 - L. 希腊化统治者
- V. 发现
 - A. 探索
 - B. 发掘

- C. Decipherment
- VI. Writing
 - A. Script
 - B. Methods and Materials
 - C. Scribes and Education
 - D. Nonliterary Texts
- VII. Law
- VIII. Historiography
- IX. Literature
 - A. Epics
 - B. God Lists
 - C. Wisdom Literature
 - D. Omens
 - E. Prophecies
 - F. Rituals
 - G. Prayers and Hymns
- X. Science and Technology
 - A. Astronomy
 - B. Medicine
 - C. Technology
 - D. Music
- XI. Institutions
 - A. Social System
 - B. The King
 - C. Cities
- XII. Arts
- XIII. Legacy

- C. 破译
- VI. 书写
 - A. 文字
 - B. 书写方法和材质
 - C. 文士和文士的培养
 - D. 非文学文献
- VII. 律法
- VIII. 历史编纂学
- IX. 文学
 - A. 史诗
 - B. 神的列表
 - C. 智慧文学
 - D. 征兆
 - E. 预言
 - F. 仪式
 - G. 祈祷词和赞美诗
- X. 科学与技术
 - A. 天文学
 - B. 医学
 - C. 工艺
 - D. 音乐
- XI. 体系
 - A. 社会制度
 - B. 国王
 - C. 城市
- XII. 艺术
- XIII. 遗产

I. Geography.-Babylonia designates the plain of Iraq S of the Hamrīn hills, themselves the border with her northern neighbor Assyria. It is bounded on the east by the Persian (Elamite) hills, to the west by the Syrian desert, and to the south by the Persian Gulf. The whole is divided and watered by the slow-flowing river Euphrates and swift Tigris (Gen. 2:14), which flowed southward through steppe and marshes to the Persian Gulf (Kaidu or Chaldea). The southern area has been subject to a geosyncline in which the land levels have risen where silting has occurred, but the coastline may not have changed. To the west lies the desert

I. 地理。巴比伦指的是哈姆林山 (Hamrīn) 南部的伊拉克平原, 这些山是分割巴比伦和北方邻国亚述的疆界。巴比伦的地域东至波斯 (以拦) 山, 西至是叙利亚沙漠, 南至波斯湾。水流平缓的幼发拉底河和水流湍急的底格里斯河分割并灌溉着巴比伦全地 (创 2:14), 这两条河流向南流经干草原和沼泽地, 最终汇入波斯湾 (卡尔度或迦勒底)。南部地区受地槽地质影响, 地平面上升, 形成了泥土淤积, 但海岸线可能不曾变化。巴比伦西部的沙漠一直从叙利亚延伸至阿拉伯。

stretching from Syria to Arabia.

The main rivers, fed from the northern hills and from tributaries (e.g., Diyala), formed the source from which a network of canals made the region very fertile when supplemented with winter rain. The wheat, date groves, and grazing-land supported a large population. The principal cities lay on or near the river Euphrates. In the north (called Akkad) were Babylon the capital, Agade (Gen. 10:10), Sippar, Borsippa, Kutha, and Kish, and in the south (Sumer) were Nippur, Uruk (Erech, Gen. 10:10), Umma, Lagash, and Ur. Although the designation “Sumer and Akkad” was retained as the official title of the country, from *ca.* 1800 B.C. it was called after its capital Babylon (hence Gk. *Babylonia*). When Babylon fell to the southern tribesmen in 626 B.C. it was externally known as “the land of the Chaldeans” (Jer. 24:5; Ezk. 12:13).

II. Peoples.—Though it cannot be certain, the earliest inhabitants appear to have been Semites, according to the evidence of early place names and some texts from *ca.* 2800 B.C. (Abu Šalabīḥ). Till the mid-2nd millennium the non-Semitic Sumerians appear to have lived amid a predominantly Semitic population. Babylonia was in contact with Assyrians, Amorites, Chaldeans, and Arabs and Elamites on its borders and, by trade, with Syria and Egypt. Hittites invaded *ca.* 1645 B.C., and Kassites and Gutians from the eastern hills took over control for a time. The Judeans were exiled there for at least seventy years from 604 B.C. (Jer. 25:11).

III. Languages.—The earliest identifiable language used in Babylonia is the non-Semitic agglutinative Sumerian

发源自北部山脉和由支流（如迪亚拉）汇聚而成的主要河流经冬季降雨的补充，形成了运河网，从而使这片地区十分富饶。麦子、枣椰树林和草场养活了大量人口。主要的城市位于幼发拉底河河岸上或附近流域。巴比伦北部（被称为阿卡德）是都城巴比伦城、亚甲（创 10:10）、西巴尔、博尔西帕、库德和基什，南部（苏美尔）是尼普尔、乌鲁克（以力，创 10:10）、乌玛、拉格什和吾珥。虽然从约公元前 1800 年起，这个王国的官方名称始终是“苏美尔和阿卡德”，但是它因都城巴比伦城而得名巴比伦王国（因此希腊语为 *Babylonia*）。公元前 626 年，巴比伦城被南部部落侵占时，外人称其为“迦勒底人之地”（耶 24:5；结 12:13）。

II. 民族。虽然无法确定，但是根据早期地名和一些约公元前 2800 年的文献（阿布塞莱比[Abu Šalabīḥ]）记载推测，这里最早的住民似乎是闪族人。但直到公元前 1500 年，除了绝大多数的闪族人外，这里似乎还居住着非闪族血统的苏美尔人。巴比伦人与边境地区的亚述人、亚摩利人、迦勒底人、阿拉伯人和以拦人有接触，巴比伦与叙利亚和埃及有贸易往来。公元前 1645 年，赫人侵占了巴比伦，来自于东部山脉的喀西特人和古蒂人也曾掌控过巴比伦。公元前 604 年起，犹太人被掳至巴比伦至少 70 年之久（耶 25:11）。

III. 语言。最早在巴比伦使用的可辨别的语言是非闪族的粘着型苏美尔语，这种语言使用楔形文字（见 WRITING[写

employing the cuneiform script (*see* WRITING). It cannot yet be identified with any known language group, though it bears several characteristics which later appear in different branches of languages.

Several local Semitic dialects appear from *ca.* 2800 B.C., the most influential being the Amorite Old Babylonian, which became the diplomatic lingua franca of the whole ancient Near East (*see* 2 K. 18:26). With the rise of the Chaldeans *ca.* 626 B.C. Aramaic was clearly influencing the local Neo-Babylonian dialect. Aramaic itself became the dominant Semitic dialect in use alongside the local “Late Babylonian” in Achaemenid times as the diplomatic language of the period. Babylonian dialects continued in use, with the cuneiform script for religious purposes at Babylon, until the 1st cent. A.D.

IV. History.-A. Prehistory. The earliest human traces in Mesopotamia in the northern hills (Sulaimania) include Middle Paleolithic implements usually dated about 120,000 years ago. Mousterian skeletons from the Shanidar Caves are said to be about 45,000 years old. The Neolithic revolution (*ca.* 7000 B.C.) resulted in the settlement of villages with a pre-ceramic culture on irrigated sites. Farming settlements were devoted to cereal crops, husbandry, and early iron and bronzeworking. Some have identified this with the environment portrayed in Gen. 3-5. Phases of culture named after sites where distinctive finds were made include Eridu (possibly Irad, Gen. 4:18) with its early series of temples, Hajji Muhammad, Ubaid, Uruk, and Jemdet Nasr (“Protoliterate”). The “birth of civilization” in this region, which antedates that of Egypt, was marked by

作、书写] 进行书写。尽管后来这种语言的不同语言分支也体现出这种语言的多种特征,但仍无法确定这种语言属于哪种已知的语系。

一些当地的闪族方言从约公元前 2800 年开始出现,其中最具影响力的是亚摩利人使用的古巴比伦语,这些方言后来成为了整个古近东地区的外交通用语(王下 18:26)。随着迦勒底人的崛起(约公元前 626 年),亚兰语显然影响了当地的新巴比伦语方言。亚兰语变成了主要的闪族方言,它和当地的“晚期巴比伦语”成为了阿契美尼德时期的外交语言。直至公元 1 世纪,巴比伦语方言和宗教用途的楔形文字仍在巴比伦使用。

IV. 历史。A. 史前史。美索不达米亚北部山脉(苏莱曼尼亚区)最早的人类生存迹象包括那些通常可以追溯到 12 万年前的旧石器时代中期的工具。臆尼达尔洞穴(Shanidar Caves)中发现的莫斯特人骸骨可以追溯至 4 万 5 千年前。新石器革命(约公元前 7000 年)后,灌溉地区出现了一些陶器文化以前的村落定居点。农业定居点用于种植粮食作物、饲养牲畜以及制造早期的铁器和青铜器。一些学者认为这就是《创世记》3-5 章中所描绘的生活环境。各个文明阶段以其出现的地区命名,这些遗址中的独特考古发现包括埃利都(可能是以拿,创 4:18)及该地的众多早期神庙、哈吉·默罕默德、欧贝德、乌鲁克和捷姆迭特·那色(Jemdet Nasr,“原始文字时期”)。在这一地区“文明诞生”的时间要早于埃及文明诞生的时间,该文明诞生的一个标志就是开始使用文字(乌鲁克 IV,基什),用水灌溉并出现城镇化。苏美尔文明此时开始在神庙

the use of writing (Uruk IV, Kish), irrigation, and urbanization. The Sumerian civilization now blossomed around the temple-cities with a social system that was to remain unchanged for many centuries.

B. Sumerians. The origin of these early settlers is much questioned, the prevailing view being that they entered from the east and south. Their tradition was that “kingship was lowered from heaven” first to Eridu. Their king lists name five pre-Flood cities where eight (or ten) kings reigned a total of 241,200 years. “Then the Flood swept over” (see FLOOD [GENESIS]). Kingship was resumed at Kish but soon wrested from there by Uruk (biblical Erech, modern Warka), where a powerful dynasty (Enmerkar, Lugalbanda, Dumuzi [Tammuz], and Gilgamesh) held sway. Although a cycle or series of epics has clustered round these figures, especially that of Gilgamesh, the hero of the Babylonian flood story (see IX.A below), there is accumulating evidence of their historical basis. Gilgamesh mastered Agga of Kish in this spectacular period of which the splendor can be seen in the royal cemetery at Ur. This dynasty traded with Syria, Persia, and perhaps as far as the Indus Valley.

With the breakup of the Uruk dynasty, Sumer fragmented into thirteen city-states each under a chief (en-si) governing on behalf of the city-god. In the 1st Dynasty of Kish, Enmebaragesi had built the temple of the supreme god Enlil at Nippur, which thereafter became a special sacred capital city. When the power of Kish was curtailed by Gilgamesh, Ur took up the leading role under Mesanne-pada. In its turn it was overridden by Ur-Nanshe of Lagash. His grandson Eannatum (*ca.* 2550

和城市的周边发展起来,这种文明的社会制度历经数个世纪不曾改变。

B. 苏美尔人。这些早期定居者的起源备受质疑,人们普遍认为他们来自于东方和南方。根据他们的传说,最初的“王权从天而降”至埃利都。苏美尔人的国王列表中列出了大洪水之前统治着 5 座城市的 8 (或 10) 位国王,他们的统治时间总计 241,200 年。“随后,大洪水淹没了全地”(见 FLOOD [GENESIS], 大洪水[《创世记》])。在基什重新出现了王权,但很快被乌鲁克(《圣经》中的以力,现代的瓦尔卡)的强大王朝取代(恩麦卡尔、鲁伽班达、杜木茨[搭模斯]和吉尔伽美什)。虽然一套或一系列史诗描绘了这些人物,尤其描绘了巴比伦大洪水故事中的英雄——吉尔伽美什(见下文 IX.A),但是关于这些历史人物的证据越来越多。在这个引人注目的时期,吉尔伽美什控制着基什的阿伽,吾珥的皇家陵园体现出了当时的辉煌。苏美尔王朝与叙利亚、波斯、甚至可能与远方的印度河谷有贸易往来。

随着乌鲁克王朝的瓦解,苏美尔人分散到 13 个城邦中,每座城邦中都有一个首领(恩西)代表城邦的神来管理百姓。在基什第一王朝时期,恩美巴拉格西在尼普尔建立了至高神恩利尔的神庙,在那之后,尼普尔成为了一个特别神圣的都城。当吉尔伽美什剥夺了基什的权力之后,吾珥在麦萨内帕达的统治下,占据了主导地位,但随后又被拉格什的乌尔南什颠覆了。他的孙子恩纳图姆(约公元前 2550 年)将苏美尔从以拦侵略者的手中解放出来,战胜了吾珥和基

B.C.) freed Sumer of Elamite raiders, won over Ur and Kish, and warred with his neighbor Umma. His nephew Entemena continued this hostility but made a pact with Uruk and Ur. Lagash revived for a while under the reformer Urukagina, but was destroyed by Lugalzagesi, who captured Uruk and Nippur and claimed dominion from the Persian Gulf to the Mediterranean. His claim may be true, as it was for succeeding Semitic rulers of Babylonia.

See also SUMER.

C. Akkad. Sargon (Šarrukīn I), a vizier of Kish, founded a strong dynasty at a new city, Agade, which gave its name to the line of successors (Akkadians), 2370–2190 B.C., and to the northern part of Babylonia (Akkad). He gained control of Uruk, dismantled the walls of that and other cities, and took over Lugalzagesi's wide realm. Trade with Mediterranean and Anatolian peoples flourished. He maintained suzerainty over Assyria and for this reason some identify him with Nimrod of Gen. 10:9–12. His grandson Naram-Sin held the empire together, maintaining garrisons in the north (Nineveh, Brāk). The Gutian invasion from the eastern hills is described as the action of the goddess Inanna abandoning her cursed city of Agade. These newcomers (2230–2120 B.C.) assimilated the Semitic customs and language. Then Lagash, which had suffered little, flourished under Gudea, who controlled Nippur and Uruk, until by 2100 B.C. most of the former city-states reasserted their independence.

D. Ur III Dynasty. This new regime at Ur (2113–2006 B.C.) witnessed a renaissance

什，并与邻邦乌玛争战。他的侄子恩铁美那继续战争行动，却与乌鲁克和吾珥签订了条约。拉格什在改革家乌鲁卡基那的统治下再度复兴，但随后被卢加尔扎格西摧毁了，卢加尔扎格西占领了乌鲁克和尼普尔，并宣称控制了波斯湾至地中海地区。他的宣称可能是真实的，后来巴比伦王国的闪族统治者也控制了这片地区。

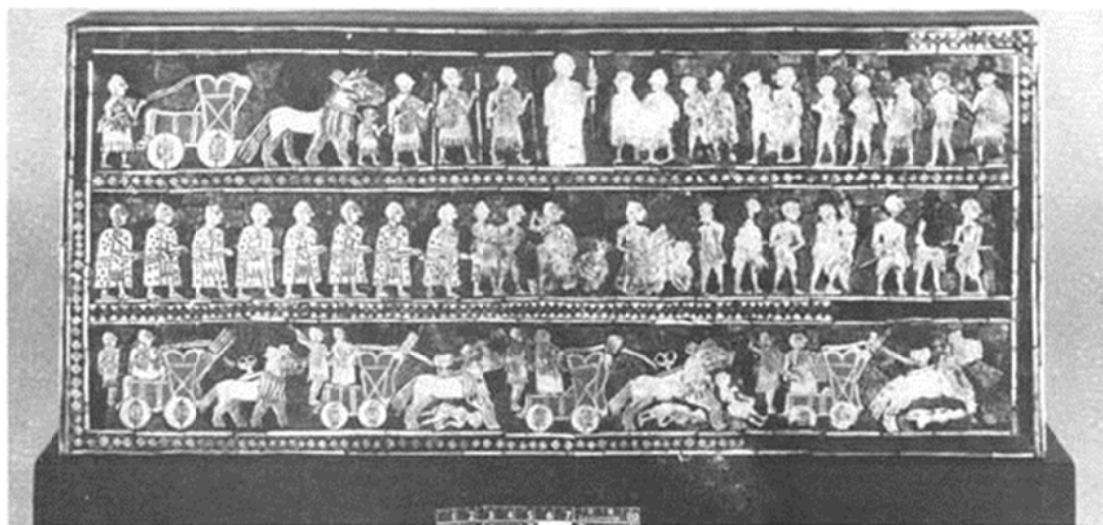
另见 SUMER (苏美尔)。

*C. 阿卡德。*撒珥根(沙鲁金一世)是基什的维齐尔，他在新城亚甲建立了一个强大的王朝(公元前 2370 至 2190 年)，后来的继承者(阿卡德人)和巴比伦北部(阿卡德)都以亚甲的名字命名。撒珥根占领了乌鲁克，拆除了乌鲁克等城市的城墙，并接管了卢加尔扎格西的广阔领地。与地中海和安纳托利亚民族的贸易繁盛起来。他一直统治着亚述，因此，一些学者认为他就是《创世记》10:9-12 中的宁录。他的孙子纳拉姆辛统一了整个帝国，始终保守着北部的要塞(尼尼微, Brāk)。从东部山脉来的古蒂人入侵亚甲被描述成女神伊南娜遗弃了这座被诅咒的城市。这些入侵者(公元前 2230-2120 年)同化了闪族的习俗和语言。随后，几乎未受侵扰的拉格什在古地亚的统治下繁荣起来，古地亚一直控制着尼普尔和乌鲁克，直到公元前 2100 年，前文提到的大多城邦都重新宣布独立。

*D. 吾珥第三王朝。*许多文献有力地证明了这个吾珥的新政权(公元前

of Sumerian civilization well attested by numerous documents. The founder, Ur-Nammu, rebuilt his capital and restored the temples at his vassal-cities Eridu, Lagash, Isin, Nippur, and Uruk. More than 1100 brickmakers worked for a year to build the temple-tower and sacred precinct of Ur. He maintained close links with outlying governors (e.g., in Babylon and Assyria) through a messenger service and traded between the Persian Gulf and India.

2113-2006 年) 见证了苏美尔文明的复兴。王朝的缔造者乌尔纳姆重建了都城, 并修复了属城埃利都、拉格什、伊辛、尼普尔和乌鲁克中的神庙。1100 多名制砖工人工作了一年, 建造了吾珥的庙塔和圣地。他通过信使与边远地区的总督(如巴比伦和亚述)保持着密切的联系, 并与波斯湾和印度进行贸易往来。



“War panel” of an Early Dynastic III (25th cent. B.C.) standard from Ur, showing a victorious king, soldiers, and prisoners. Mosaic of shell, lapis lazuli, and red limestone set in bitumen on wood (Trustees of the British Museum)

图为吾珥发现的第三王朝早期(公元前 25 世纪)标志“战争版画”, 画中描绘了凯旋的国王、士兵和俘虏。这种版画的制作过程是在木板上浇制沥青, 在上面镶嵌贝壳、天青石和红色石灰石。(大英博物馆理事会)

Ur-Nammu was followed by a series of vigorous rulers (Šulgi, Amar-Sin [Amar-Su'en], Šu-Sin) each of whom had once been a local governor. Despite defensive measures and punitive raids it proved impossible to withstand the armed incursions of the Semites from the western desert. The Amorite tribesmen isolated the city from its empire; and amid the collapse of central authority, raiders from Elam captured the last king Ibbi-Sin, sacked Ur, and brought the Sumerians to an end as a political force. It may be that the migration of Terah and Abraham (Gen.

乌尔纳姆之后是一些精力充沛的统治者(舒尔吉、阿玛珥辛[阿玛珥苏恩]和苏辛), 他们都曾担任过地方总督。虽然吾珥第三王朝采取了防御措施和报复袭击, 但他们仍然无力抵抗从西部沙漠来的闪族人的武装侵略。亚摩利部落将吾珥与帝国隔离开来; 中央政权瓦解期间, 来自以拦的侵略者俘虏了最后一任国王伊比辛, 洗劫了吾珥, 终结了苏美尔政权。他拉和亚伯拉罕可能就是在 11:31, 见 ABRAHAM [亚伯拉罕])。

11:31) took place about this time (see ABRAHAM).

E. Isin and Larsa. The West Semites who now took over the main cities brought a new conception of kingship, in which the palace controlled the land, and state institutions existed alongside the temple economy and private enterprise that had characterized their Sumerian predecessors. Some of the latter still controlled some centers. For example, Išbi-Irra, governor of Isin, won back Ur, Nippur, and Dēr and restored the trade that had dwindled during the unrest. Išme-Dagan, however, faced increasing incursions from the western tribes as well as from Assyria (under Ilušuma), which claimed to have “freed” the southern cities. Lipit-Ishtar of Isin faced opposition from Larsa, whose ruler Gungunum had captured Ur and absorbed Nippur and Uruk into his kingdom. Lipit-Ishtar’s successor was a West Semite, Sumu-ilum, who inaugurated the well-known Amorite 1st Dynasty of Babylon whose growing power led to an inevitable clash with Larsa, which controlled the south despite raiders from the eastern hills. Isin was won back by an Elamite sheikh Kudur-Mabuk (see CHEDORLAOMER), who placed his son Warad-Sin on the throne. A revolution led by his brother Rīm-Sin of Larsa brought yet another change. This powerful personality was to rule all central and southern Babylonia for thirty-six years.

F. Amorite Dynasty. At Babylon, Hammurabi (1792–1750 B.C.) consolidated his position and, as can be judged from the Mari Letters, dominated a coalition of ten kings, the same number as followed Rīm-Sin of Larsa, Ibal-pī-’el his

E. 伊辛和拉尔萨。西闪族人此时接管了主要的城市,并提出了一种新的王权概念,在这种概念中,皇宫控制着土地,国家机构、神庙经济和私人商业同时存在,神庙经济和私人商业是之前苏美尔王朝的特征。一些苏美尔人仍然统治着部分中心城市。例如,伊辛的总督伊斯比·以拉(Išbi-Irra)夺回了吾珥、尼普尔和德尔(Dēr),并恢复了因动乱而减少的贸易活动。然而,伊斯迈·达甘(Išme-Dagan)却面临着西方部落和亚述(在伊鲁苏玛[Ilušuma]的统治下)的越来越多的侵略行为,亚述自称“解放了”南部的城市。伊辛的里皮特·伊什塔面临着拉尔萨的反抗,拉尔萨的统治者冈古农占领了吾珥,并把尼普尔和乌鲁克都纳入了拉尔萨王国的版图。里皮特·伊什塔的继任者是一个西方的闪族人,名叫苏穆·伊冷(Sumu-ilum),他建立了著名的亚摩利巴比伦第一王朝,王朝的权力不断增长,不可避免地与拉尔萨王国产生了冲突,拉尔萨王国控制着南部地区,虽然来自东部山脉的侵略者经常袭扰这一地区。以拦族长库都尔·马布克(见 CHEDORLAOMER [基大老玛])夺回了伊辛,并将自己的儿子瓦拉德辛推上了王位。他的兄弟拉尔萨的利姆辛(Rīm-Sin)所率领的革命引发了又一次变动。这位强大的人物统治了巴比伦中部和南部地区长达 36 年。

F. 亚摩利王朝。汉谟拉比(公元前 1792-1750 年)在巴比伦巩固了自己的地位,正如马里泥版中所体现的,他支配着十王联盟,拉尔萨的利姆辛、和他同时代的艾什努那的伊巴尔·皮艾勒(Ibal-pī-’el)以及卡塔努姆(Qatanum)

contemporary at Eshnunna, and the kings of Qatanum, but fewer than those owing allegiance to Yarīm-Lim of Yamḥad (Aleppo). At this time Mari on the Euphrates was ruled by Yasmaḥ-Adad, son of Šamši-Adad I of Assyria. In his seventh year Hammurabi captured Uruk and Isin and destroyed Malgium. While the uneasy truce with Assyria and Eshnunna lasted, Hammurabi devoted himself to local affairs. He strengthened the palace's hold over land, which he distributed on "feudal" terms to ex-soldiers and other palace dependents. In his twenty-ninth year a dramatic victory over the rulers E of the Tigris opened the way for a major assault on his old rival Rīm-Sin of Larsa. When this was accomplished, together with victories over Eshnunna and Mari, Babylon controlled a wide area of diverse cities and peoples. The internal stability throughout the reign owed much to Hammurabi as judge (see VII below) and his piety toward the gods of the major cult centers. (See also HAMMURABI).

Hammurabi's successors had to face a revolt by the Sea-Land tribes of the southern marshes. In 1595 the Hittite Mursilis I swept from Aleppo to Babylon. His withdrawal left a weakened regime to face inroads from the Kassites, mountain folk from the northeast.

G. *Kassites*. The newcomers under Agum-kakrime gradually infiltrated Babylonia and, once in command of Babylon itself, united the whole country against pressure from the Mitanni rulers of Assyria. Their liberal attitude toward Babylonian religion, learning, trade, and institutions, which continued unchanged, was a major unifying factor. It enabled

的列王都支配着同样数量的附属王,但效忠于亚木哈德 (Yamḥad, 阿勒波) 的雅里姆利姆 (Yarīm-Lim) 的附属王却多于十位。此时, 亚述的沙马什·阿达德一世之子亚斯马·阿达德 (Yasmaḥ-Adad) 统治着幼发拉底河河岸上的马里。汉谟拉比在位第七年时, 占领了乌鲁克和伊辛, 并摧毁了马尔吉乌姆。当汉谟拉比与亚述和艾什努那暂时休战, 他致力于处理当地事务。他加强了皇宫对土地的掌控, 将这些土地“分封”给退伍士兵和其他皇室亲属。汉谟拉比在位第 29 年时, 戏剧性地战胜了底格里斯河东岸的统治者, 为大举袭击他的老对手拉尔萨的利姆辛开辟了道路。他打败了老对手之后, 又占领了艾什努那和马里, 巴比伦控制了拥有多个城市和民族的广阔地区。汉谟拉比统治时期稳定的国内局面应归功于这位立法者的公义和他对主要宗教中心诸神的虔诚(另见 HAMMURABI [汉谟拉比])。

汉谟拉比的继位者不得不面对南部沼泽中海陆部落的叛乱。公元前 1595 年, 赫人模斯理斯 (Mursilis) 一世从阿勒波一直打到了巴比伦城。他撤退后, 巴比伦第一王朝衰落, 而且还面临着东北山民喀西特人入侵的危险。

G. 喀西特人。这些新来者在阿贡卡克里默 (Agum-kakrime) 的领导下, 逐渐渗透到巴比伦中, 集合全国之力对抗来自亚述的米坦尼统治者的压力, 他们曾一度控制了巴比伦城。他们对巴比伦宗教、学识、贸易和体系的自由态度仍未改变, 这是王国统一的一个重要因素。这种自由的态度促使他们平息了南部的叛乱, 虽然他们平乱时也动用了军

them also to quiet the rebellious south, though here military force was required. Agum-kakrime's successor Kara-indaš was allied by marriage with Amenhotep (Amenophis) III of Egypt, and these relations were maintained by his successors. Kurigalzu II (*ca.* 1345–1324) restored Ur and founded a new capital at Dūr-Kurigalzu ('Aqar Qūf). The Kassites were much interested in Babylonian religion, rebuilding the shrines, and recopying religious texts. Secular administrative control, to judge from the names of officials, remained in the hands of native Babylonians. Grants of royal land recorded as charters (sometimes with tax exemption) are found on boundary stones (*kudurru*) of the period. This decentralization undoubtedly decreased the power of the central authority to withstand the incursions of the Aramean tribesmen from the western desert. This allowed Assyrian action against Babylonia, and enabled Elam to rule Babylon itself for a while (*ca.* 1151 B.C.).

事力量。阿贡卡克里默的继位者卡拉因达斯 (Kara-indaš) 与埃及的阿蒙霍特普 (阿蒙诺菲斯) 三世联姻, 随后的各个继位者也都维持着这种关系。库里加尔祖 (Kurigalzu) 二世 (约公元前 1345 年至 1324 年) 修复了吾珥, 并在都尔库里加尔祖 (Dūr-Kurigalzu, 阿卡尔库夫) 建立新都。喀西特人非常关注巴比伦的宗教, 他们重建了神殿, 还抄写了宗教文献。根据官员的名字判断, 巴比伦人仍然行使着行政权。当时的界石 (赠地文书) 上记录着准许授予王室土地的特权。这种非集权化无疑削弱了中央集权, 以至于很难抵抗西部沙漠的亚美尼亚部落的侵略。亚述因此可以对巴比伦展开行动, 以拦也因此一度控制了巴比伦城 (约公元前 1151 年)。



Cuneiform tablet (ca. 600 B.C.) containing a map of the world showing the surrounding oceans (ring) and designating Babylon as the center. The map illustrates the campaigns of Sargon of Agade (ca. 2300 B.C.), who invaded Asia Minor. (Trustees of the British Museum)

H. Middle Babylonian Period. Nebuchadnezzar I (ca. 1124–1103) accumulated support from the Babylonian tribes and landowners on the eastern frontier sufficient to mount a highly successful campaign against Elam. He plundered Susa and restored the exiled god Marduk to his place in Babylon amid public rejoicing, an act long to be remembered in Babylonian literature. However, this was not enough to unite local factions for long in the face of constant attacks from nomads, floods, and famine. For more than a century Babylonia was dominated by the southern tribes of the 2nd (or Paše) Dynasty of Isin (called the Sea-Land Dynasty, 1026–987) and the House of Bazi (987–977) until finally control returned to the 8th Dynasty at Babylon itself.

I. Assyrian Supremacy. Freed from Mitanni domination, the Assyrians under Ashurnasirpal (883–859) controlled northern Babylonia and held the southern tribes (Kaldu) in check. His son Shalmaneser III (858–824) consolidated this hold after a show of force against the Kaldu (Chaldean) chiefs, who were now made tribute-paying vassals. Šamši-Adad V had to fight Marduk-balāssu-iqbi of Babylon, who had allied himself with Elam, and entered Babylon 811 B.C. This led to a series of raids directed to control the southern tribes. Tiglath-pileser III of Assyria, “king of Sumer and Akkad,” took the title of “king of Babylon” in 729 B.C., having claimed the throne in 745 under his native name Pul(u) (2 K. 15:19; 1 Ch.

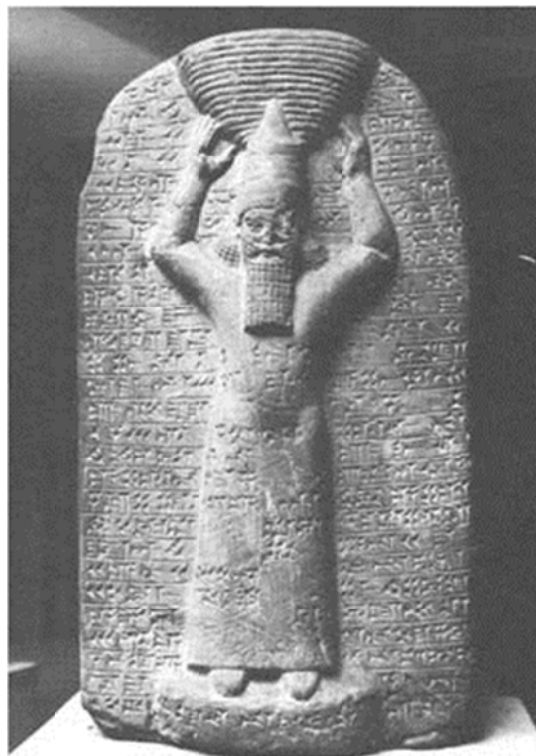
图为刻着一幅世界地图的楔形文字泥版（约公元前600年），地图中将巴比伦视为中心，环形图案是周围的海洋。这幅地图体现了亚甲的撒珥根领导的战役（约公元前2300年），他曾侵略小亚细亚。（大英博物馆理事会）

H. 中巴比伦时期。尼布甲尼撒一世（约公元前1124-1103年）获得了许多来自东部边境的巴比伦部落和地主们的支持，这足以使他发动一场打败以拦的战役。他掠夺了书珊，在民众的欢呼声中，将被掳走的玛尔杜克神像安置回巴比伦城，这个行为在巴比伦文学中被铭记了很久。然而，由于面临着游牧民族、洪水和饥荒的不断侵袭，他无法长期联合当地的派系。伊辛第二（或帕赛 [Paše]）王朝（被称为海陆王朝，公元前1026-987年）的南方部落和巴兹家族（House of Bazi, 987-977）统治了巴比伦一个多世纪，最终，巴比伦第八王朝重新夺回了巴比伦的统治权。

I. 亚述霸权。亚述巴尼帕（公元前883-859年）率领亚述人摆脱了米坦尼的控制，占领了巴比伦北部地区，并牵制住了南方部落（卡尔度）。亚述巴尼帕的儿子撒幔以色列三世（公元前858-824年）向卡尔度（迦勒底）首领炫耀武力，巩固了控制权，这些首领此时已经成为向亚述纳贡的诸侯。沙马什·阿达德五世与以拦结盟，攻打巴比伦的玛尔杜克·巴拉苏·伊克比（Marduk-balāssu-iqbi），并于公元前811年入侵巴比伦。这引发了一系列为抢夺南方部落控制权的突袭。亚述的提革拉毗列色三世，“苏美尔和阿卡德的王”于公元前745年以本名普勒称王（王下15:19；代上5:26），后于公元前729年自号“巴比伦王”。他收复了早先被普曲度（比割，耶50:21）的亚兰

5:26). He had earlier recovered ground lost to the Aramean tribe of Puqudu (Pekod, Jer. 50:21) and reinstated a native Nabû-nāšir (Nabonassar) as king in Babylon. When he died in 734, Ukīn-zēr, a sheikh of the Amukkani tribe, seized the throne. The situation was restored only by Tiglath-pileser's acceptance of support from the Chaldean Marduk-apla-iddina (see MERODACH-BALADAN) while his army besieged the other tribes.

族占领的土地，并恢复了当地人那布·那西尔的王位。公元前 734 年，那布·那西尔死后，阿姆卡尼（Amukkani）部落族长乌金泽（Ukīn-zēr）夺取了王位。只有当提革拉毗列色围攻其他部落，接受迦勒底人玛尔杜克·阿普拉·伊迪纳（Marduk-apla-iddina，见 MERODACH-BALADAN [比罗达巴拉但]）的支持后，这种局面才得以恢复。



Ashurbanipal king of Assyria carrying a basket for the rebuilding of the temple Esagila at Babylon (Trustees of the British Museum)

亚述王亚述巴尼帕为重建巴比伦的埃萨吉拉神庙而顶着一个篮子。（大英博物馆理事会）

Tiglath-pileser's son Sargon II called himself "vice-regent of Babylon" when he was welcomed into the city, and Marduk-apla-iddina submitted to him, being allowed to retain his chieftainship of the Bīt-Yakin tribe. Sargon's own account of the desolation of Babylon in 709 B.C. has much in common with Isa. 13:1-22. When Marduk-apla-iddina later seized Babylon with Elamite assistance, Sennacherib marched to defeat the

当提革拉毗列色之子撒珥根二世被迎进巴比伦时，他自称“巴比伦的副摄政王”，玛尔杜克·阿普拉·伊迪纳向他臣服，并被允许保留比特亚金部落的族长身份。撒珥根在自己的记录中称巴比伦城于公元前 709 年被废弃，这与《以赛亚书》13:1-22 中的记载一致。当玛尔杜克·阿普拉·伊迪纳后来在以拦人的帮助下围攻巴比伦城时，西拿基立于公元前 703 年出兵击败二者的联盟，并洗劫了巴比伦城。而玛尔杜克·阿普

coalition in 703 B.C. and sack the city. While Marduk-apla-iddina was left to retreat to the southern marshes. Bēl-ibni was set up as a puppet ruler dependent on Assyria. This did not last, for Marduk-apla-iddina sought outside help for his renewed resistance, including overtures to Judah (2 K. 20:12–19; Isa. 39; *see* HEZEKIAH). Once more the Assyrian army raided the tribal lands and Marduk-apla-iddina fled into exile. In 692 a further Assyrian campaign led to the defeat of Aramean rebels and their Elamite supporters at Ḫalule. Babylon was sacked after a siege of nine months. These events form the background of Isaiah's prophecies against Babylon (chs. 14; 39; 43:14).

Esarhaddon's conciliatory policy toward Babylon enabled peace and trade to be restored so that an Elamite raid there in 675 B.C. elicited no welcome from the independent tribes. Esarhaddon appointed one of his sons Šamaš-šum-ukīn, of equal status (perhaps a twin) to Ashurbanipal, as crown prince of Babylon in 672 B.C. He took over in 668 but his jurisdiction was limited, as some major cities (Nippur) and several Assyrian garrisons and officials owed allegiance directly to Ashurbanipal in Nineveh. It seems that by 652 B.C. pressure from the tribes and Elam, combined perhaps with a misplaced belief in Ashurbanipal's weakness and conciliatory advances, led to open rebellion. But the Arabian and other tribes gradually forsook Babylon under famine and siege. When the Elamites also were defeated, Šamaš-šum-ukīn committed suicide in his burning palace, and Babylon fell into Assyrian hands (648 B.C.). Despite further raids against the Arab tribes (642–638) the southern tribesmen

拉·伊迪纳则撤退到南部的沼泽中。亚述推举贝尔·伊比尼作傀儡统治巴比伦。这种局面没维持多久，因为玛尔杜克·阿普拉·伊迪纳寻求外援企图再次夺权，这些外援中包括犹大（王下 20:12-19；赛 39；见 HEZEKIAH [希西家]）。随后，亚述军队再次袭击了部落领地，玛尔杜克·阿普拉·伊迪纳被迫逃亡。公元前 692 年，亚述发动了另一次战役，击败了亚美尼亚的叛乱者及其来自哈路勒（Ḫalule）的以拦人同盟。巴比伦被围 9 个月之后，遭到了洗劫。这些事件构成了以赛亚关于巴比伦预言的背景（赛 14；39；43:14）。

以撒哈顿对巴比伦采取的安抚政策带来了和平，还恢复了贸易，因此当公元前 675 年以拦人攻击巴比伦时，他们并未受到独立部落的欢迎。公元前 672 年，以撒哈顿将他的一个儿子沙马舒姆金（与亚述巴尼帕地位相同，他们可能是双胞胎）立为巴比伦的王储。公元前 668 年，沙马舒姆金接管巴比伦，但他的权力有限，因为一些主要城市（尼普尔）和数支亚述驻军及官员都直接效忠于尼尼微的亚述巴尼帕。到公元前 652 年，亚述面对很多部落和以拦的压力，加之沙玛舒姆金可能误以为亚述巴尼帕很软弱，他竟公然反叛。但阿拉伯等部落因遭受饥荒和围攻，渐渐放弃了巴比伦城。当以拦人也被亚述打败之后，沙马舒姆金在燃烧的皇宫中自杀了，巴比伦城落入了亚述人的手中（公元前 648 年）。虽然阿拉伯部族后来再次受到了亚述的袭击（公元前 642-638 年），但这些南方的部族从未放弃争取独立。

never lost their spirit of independence.



Winged deity (right), armed with swords and lightning, driving out lion-headed monster. Reconstruction of limestone relief from temple at Nineveh, reign of Ashurnasirpal II (883–859 B.C.) (From A. H. Layard, *Monuments of Nineveh*, 1849) (Trustees of the British Museum)

图中描绘着长有翅膀的神（右侧）拿着宝剑和闪电驱逐狮首怪兽的画面。这是亚述巴尼帕二世时期（公元前 883-859 年）尼尼微神庙中石灰岩浮雕的修复图。（来自 A. H. Layard, 尼尼微纪念碑, 1849 年）（大英博物馆理事会）

J. Chaldeans. The gap in the Assyrian annals after 639 makes it difficult to trace the decline of that power under aging Ashurbanipal. The Babylonian tribes were not slow to strive for total independence. The Babylonian Chronicles tell of their attack on the Assyrian garrisons of Sin-šar-iškun in northern Babylonia in 627 B.C. When the Assyrian army marched to relieve Nippur they were forced to retreat. The Babylonian commander Nabû-apla-ušur (Nabopolassar) successfully defended Babylon and six weeks later was acclaimed king (Nov. 22, 626) in place of the Assyrian successor of Šamaš-šum-ukīn, Kandalanu, who had died a year earlier. The Assyrians repeated the attempt to reinforce the Nippur garrison but were unsuccessful. In 616/615 they were defeated by the crown prince of Babylon, Nebuchadnezzar, in the middle Euphrates and driven back to the

J. 迦勒底人。公元前 639 年之后，亚述编年史上出现了断代，因此很难找到亚述巴尼帕年老时权力衰退的证据。巴比伦的部落迅速行动以争取完全的独立。《巴比伦年代志》记载道，公元前 627 年，这些部落攻击了巴比伦北部辛沙里施坤的亚述驻军。当亚述出军救援尼普尔时，他们被迫撤军。巴比伦指挥官那波帕拉萨尔（Nabû-apla-ušur）成功地守住了巴比伦，六周后（公元前 626 年，11 月 22 日），他登基称王，取代了一年前死去的沙马舒姆金的亚述继位者坎达拉努。亚述人再次试图支援尼普尔驻军，但以失败告终。公元前 616 或 615 年，巴比伦王储尼布甲尼撒在幼发拉底河中游击败了亚述人，并将他们彻底赶至亚述中心地区。这为巴比伦人和玛代人攻击阿舒尔（公元前 614 年）和最终劫掠尼尼微（公元前 612 年 8 月，鸿 1:8；见 NINEVEH [尼尼微]）埋下了伏笔。《巴比伦年代志》还记载了其他远征，这些远征以公元前 609

heart of Assyria proper. This prepared the way for the Babylonian attack on Asshur (614) and, with the Medes, the final sack of Nineveh in August 612 (Nah. 1:8; *see* NINEVEH). The same Chronicles report further expeditions, which culminated in the defeat of the Assyrians and Egyptians at Harran (609) and of the Egyptians at Carchemish in 605 B.C. Then Nebuchadrezzar “conquered the whole of Syro-Palestine” (so also 2 K. 24:7; *Josephus Ant.* x.6.86). The crown prince, who was at Riblah (Riblah, Jer. 39:5) when he heard of Nabopolassar’s death, rode home to succeed to the throne (Sept. 6, 605) and then returned for another campaign in Palestine.

In the following year “all the kings of Syro-Palestine,” including Jehoiakim of Judah (2 K. 24:1), became his vassals. However, when in 601 Nebuchadrezzar II was defeated by Neco II of Egypt in a fierce battle, Jehoiakim switched his allegiance. Two years later the Babylonians raided the Arab tribes (Jer. 49:28–33) and so prepared the way for retaliation on Judah. In Nebuchadrezzar’s seventh year “he besieged the city of Judah, capturing it on the second day of the month Adaru [= Mar. 16, 597 B.C.]. He took the king [JEHOIACHIN] and put a king of his own choice [Mattaniah/Zedekiah] on the throne. Having taken much spoil from the city, he sent it back to Babylon” (Babylonian Chronicle BM 21946; cf. 2 K. 24:10–17; 2 Ch. 36:5–10; Jer. 37:1). Jehoiachin’s captivity is confirmed by texts from Babylon. A revolt by Zedekiah led to another attack on Judah in the course of which Jerusalem was sacked (587 B.C.; 2 K. 24:2–25:26). The Babylonians later besieged Tyre and invaded Egypt (568/567 B.C.; Jer. 46).

年亚述人和埃及人在哈兰 (Harran) 战败以及公元前 605 年埃及人在迦基米施战败告终。随后, 尼布甲尼撒 “夺取了叙利亚和巴勒斯坦全地” (另见王下 24:7; *Josephus Ant.* x.6.86)。在利比拉 (Riblah, 耶 39:5) 的王储听闻那波帕拉萨尔的死讯后, 驱车回国继承王位 (公元前 605 年 9 月 6 日), 之后又回到利比拉发动了另一场巴勒斯坦战役。

次年, 包括约雅敬 (王下 24:1) 在内的 “所有叙利亚和巴勒斯坦的王” 都成为了尼布甲尼撒的诸侯。然而, 当公元前 601 年, 尼布甲尼撒二世在一场激烈的战役中被埃及法老尼哥二世打败后, 约雅敬转变了效忠的对象。两年后, 巴比伦人袭击了阿拉伯部落 (耶 49:28-33), 并准备报复犹太。尼布甲尼撒在位第七年, “他围攻犹太的城, 在阿达加 (Adaru) 月二日 [公元前 597 年 3 月 16 日] 攻取了该城。他掳走了约雅敬王 [见 JEHOIACHIN] 并另立新王 [玛探雅或西底家]。他从城中掠夺了许多战利品, 送回了巴比伦” (《巴比伦历代志》BM 21946; 参: 王下 24:10-17; 代下 36:5-10; 耶 37:1)。巴比伦文献证明了约雅敬被掳事件。西底家反叛导致犹太再次被袭, 耶路撒冷在此期间遭到洗劫 (公元前 587 年; 王下 24:2-25:26)。后来, 巴比伦人围攻了推罗, 并侵略了埃及 (公元前 568 或 567 年; 耶 46)。

Nebuchadrezzar rightly boasted of his architectural achievements at Babylon and of his control of an empire almost equivalent to that of the Assyrians at the height of their power. He was succeeded by a son Amēl-Marduk (2 K. 25:27-30; see EVIL-MERODACH), who enhanced the status of the Judean princes at his court, and then by a fellow army officer Neriglissar or Nergal-šar-ušur (560-558) and Labāši-Marduk (557 B.C.). These for a time acted as intermediaries between the mounting rival powers of Media and Lydia on their borders. Nabonidus (Labynetus of Herodotus) acted similarly until for the years 553-543 he moved to Tema (Teimā) in northwest Arabia and set up a kingdom in exile there. Then with the support of the king of Egypt and the king of the Medes (probably Cyrus, who may be identified with "Darius the Mede" of Dnl. 6:28) he returned to Babylon. Soon the Persians attacked Opis and then Babylon when his coregent and son Bēl-šar-ušur (Belshazzar) was killed (Dnl. 5:30). Cyrus entered Babylon on Oct. 29, 539 B.C., but spared Nabonidus (who may have died in exile in Carmania). Independent Babylonia now ceased to exist.

See also CHALDEA V; MAP XI.

K. *Achaemenids*. Under Cyrus II conditions changed little. He entrusted local government in Babylonia to Gubaru (Gobryas), a former general and perhaps a district governor (see DARIUS 1). His own son Cambyses II (Akk. *Kambuziya*) acted as viceroy from 538 until his father's death in 530 B.C. On Cambyses' death (522) local unrest followed his brother

尼布甲尼撒有资格吹嘘他在巴比伦城的建筑成就和他所掌控的那个相当于鼎盛时期亚述的政权。他的一个儿子以未米罗达（王下 25:27-30，见 EVIL-MERODACH [以未米罗达]）继承了王位，以未米罗达提升了犹太君王在王朝中的地位，随后，军官尼力里沙或尼甲沙利薛（Nergal-šar-ušur，公元前 560-558 年）以及拉拜锡玛尔杜克（Labāši-Marduk，公元前 557 年）先后继承了王位。他们曾担当过边境地区不断增强的敌对势力——玛代和吕底亚的调停者。公元前 553-543 年，拿波尼度（希罗多德称其为拉比奈托 [Labynetus]）逃亡到阿拉伯西北的提玛时，也同样起到了调停作用，他在那里建立了一个王国。随后，拿波尼度在埃及王和玛代王（可能是居鲁士，他也许就是《但以理书》6:28 中提到的“玛代王大流士”）的支持下回到了巴比伦。不久后，波斯人先后攻击了欧皮斯和巴比伦城，在这场战役中，拿波尼度之子摄政王伯沙撒（Bēl-šar-ušur）被杀（但 5:30）。公元前 539 年 10 月 29 日，居鲁士入侵巴比伦城，但他赦免了拿波尼度（他可能在流亡卡尔马尼亚时逝世了）。巴比伦从此不再是独立的政权。

另见 CHALDEA V（迦勒底 V）；MAP XI（地图 XI）。

K. 阿契美尼德人。居鲁士二世统治期间，时局变化不大。他委派古巴鲁（Gobryas）掌管巴比伦当地政府，古巴鲁此前是将军，还可能是一个地方总督（见 DARIUS 1 [大流士 1]）。他的儿子冈比西斯二世（阿卡德语：*Kambuziya*）从公元前 538 年至其父死亡（公元前 530 年）期间一直担任总督。公元前 522 年，冈比西斯逝世，他的兄

Bardiya's usurpation. The Babylonians supported Nidintu-Bēl, who took the title of Nebuchadrezzar III (Oct.–Dec., 522). Next year another rebel (Arakha as Nebuchadrezzar IV) aroused the masses but was put to death. Darius (II) was then acknowledged ruler (520–485 B.C.). Babylonian administration was now reshaped under satraps and local governors, royal inspectors and tax inspectors, who did away with much corruption under rigid control but heavy taxation. In the fourth year of Xerxes (485–465, = Ahasuerus of Ezr. 4:6) the Babylonians made a last attempt to win independence but were crushed by Megabyzus, Xerxes' brother-in-law. Little attention was paid to ruined Babylon while Xerxes was at war with Greece. Herodotus may have visited Babylon about this time (see BABYLON). The larger centers, Babylon, Borsippa, Kish, Nippur, Uruk, and Ur continued as independent trading centers under Artaxerxes II and III (404–338).

L. Hellenistic Rulers. The subsequent history of Babylonia centers on the capital itself, due to the lack of sources from other cities. Alexander III (330–323 B.C.) captured the city and planned to rebuild it, but little was done under his generals Philip Arrhidaeus (323–316) and Alexander IV (316–312). The Seleucids moved the capital to their new city of Seleucia. While Ur died slowly, Uruk flourished. There, as through the Parthian and later Seleucid control, the major cult centers maintained the ancient traditions. Texts continued to be copied in Babylon into the 1st cent. A.D. (cf. 1 Pet. 5:13). Parthian occupation has been traced at Babylon, Kish, Nippur, Uruk, and Lagash, though the temples were now rededicated

弟巴迪亚 (Bardiya) 夺权, 当地时局动荡。巴比伦人支持尼丁图·贝尔, 他自封尼布甲尼撒三世 (公元前 522 年 10 月至 12 月)。次年, 另一位反叛者 (阿拉哈, 自封尼布甲尼撒四世) 煽动百姓, 但他最终被处以死刑。大流士二世是随后公认的统治者 (公元前 520-485 年)。巴比伦此时变为由总督、地方官员、皇室巡官和税务督察共同管理, 他们在严格的管理下几乎不再腐败, 但却收取重税。薛西斯在位第四年 (公元前 485-465 年, 即《以斯拉记》4:6 中的亚哈随鲁), 巴比伦人最后一次试图争取独立, 但却被薛西斯的内兄迈加比佐斯镇压了。薛西斯与希腊开战期间, 几乎不再关注被摧毁的巴比伦。希罗多德可能就是在这期间参观了巴比伦城 (见 BABYLON [巴比伦城])。在亚达薛西二世和三世 (公元前 404-338 年) 统治期间, 巴比伦城、波尔西帕、基什、尼普尔、乌鲁克和吾珥这些较大的中心仍是独立的贸易中心。

L. 希腊化统治者。 由于缺少其他城市的资料, 随后的巴比伦历史主要是它的都城的历史。亚历山大三世 (公元前 330-323 年) 占领了巴比伦城, 并计划重建该城, 但他的将军腓力·阿瑞戴伍斯 (公元前 323-316 年) 和亚历山大四世 (公元前 316-312 年) 并未对重建工作做出多少贡献。塞琉西王朝迁都新城塞琉西亚。当吾珥逐渐衰落时, 乌鲁克繁荣起来。主要的宗教中心在帕提亚人和后来塞琉西王朝统治时期始终延续着古代的传统。公元 1 世纪时, 众多文献仍在巴比伦被人传抄 (参: 彼前 5:13)。巴比伦城、基什、尼普尔、乌鲁克和拉格什都能看到帕提亚人占领的痕迹, 虽然这些城市中的神庙此时重新供奉着其他的神明。有证据表明, 萨桑王朝时期 (公元 227-636 年), 基督

to other deities. There is evidence of the spread of Christianity in Mesopotamia under the Sassanids (A.D. 227–636).

V. Discovery.-A. Exploration. Early travelers, including Herodotus in the middle 5th cent. B.C., recorded their description of Babylon or of a land mentioned in the OT. Few accounts survive, and some authors, as Marco Polo (1271–1295) and “John Mandeville” (1322–1356), failed even to note the ruins of the ancient kingdom. Once interest had been focused on the supposed ruins of Babylon and the Tower of Babel, reports became more frequent. The capital was variously reported as at ‘Aqar Qūf by Nicolo di Conti (1428–1453), at Birs Nimrūd by Benjamin of Tudela (1160–1173) and Carsten Niebuhr (1765), or, correctly, near Hillah by Pietro della Valle in 1616. Closer observation followed, by de Beauchamps (1784) and by C. J. Rich (1811, 1817), through whom the first antiquities found their way to Europe (the Louvre and British Museum). There followed activity by local diplomats and the first excavations. W. K. Loftus explored many a tell at Nuffar (Nippur), Senkereh (Larsa), Warka (ancient Uruk, biblical Erech), and el-Muqaiyar (Ur). In this he followed up Henry Layard’s initial work at Babylon, Borsippa, and Nippur. The first scientific expeditions were conducted by the French at Babylon (1850) and Telloh (Girsu, 1877–1909); by the British at Babylon (1879/80), Dilbat (1880), and Sippar (Abū Ḥabbah, 1881/82); the Americans at Nippur (1889–1900), and the Germans at Adab (1903).

B. Excavation. Excavations in south Iraq in the modern sense of scientific

教曾在美索不达米亚传播。

V. 发现。A. 探索。公元前 5 世纪中期，包括希罗多德在内的早期旅行者记载了他们对巴比伦城和《旧约》中提到的土地的描述。这些记载几乎都失传了，马可波罗（1271-1295 年）和“约翰·曼德维尔”（1322-1356 年）等作者甚至没有记载这座古国的废墟。一旦人们的兴趣开始集中在所谓的巴比伦城和巴别塔的废墟上，报道传闻便开始频繁出现。关于巴比伦城的位置出现了不同的传闻，尼科洛·狄康提（1428-1453 年）认为是阿卡尔库夫，图德拉的本杰明（1160-1173 年）和卡尔斯顿·尼布尔（1765 年）认为是拜斯宁录，或是庇错·戴乐维于 1616 年提出的正确观点——位于希拉附近。随后，博尚普（1784 年）和里奇（C. J. Rich, 1811 年、1817 年）进行了仔细的勘察，第一批文物通过二人进入了欧洲（卢浮宫和大英博物馆）。随后让当地的外交官采取了行动，并对该地首次进行了发掘。洛夫特斯（W. K. Loftus）在努法尔（尼普尔）、桑凯拉（Senkereh, 拉尔萨）、瓦尔卡（古乌鲁克，《圣经》中的以力）和穆盖加尔（el-Muqaiyar, 吾珥）发现了许多废丘。他继续完成了亨利·利雅得在巴比伦城、波尔西帕和尼普尔进行的初期探究工作。首批科学考察包括法国人在巴比伦（1850 年）和泰洛赫（吉尔苏, 1877-1909 年）的考察；英国人在巴比伦（1879 或 1880 年）、迪尔巴特（1880 年）和西巴尔（阿布哈巴[Abū Ḥabbah], 1881 或 1882 年）的考察；美国人在尼普尔（1889-1900 年）以及德国人在阿达卜（1903 年）的考察。

B. 发掘。在伊拉克南部进行的现代意义上的科学考古发掘可以说始于考德

archeology may be said to date from the systematic work of the Deutsche Orientgesellschaft at Babylon under R. Koldewey (1899–1917). The joint British Museum—University Museum, Philadelphia work at Ur under Sir Leonard Woolley (1922–1934) is justly famous for its discoveries, including the Royal Graves. The French worked at “Lagash” and Larsa (1929–1934, 1967ff.) while the Americans concentrated on surface surveys and digs in the Diyala region and in 1948 resumed work at Nippur. In the same year the Iraqi Department of Antiquities excavated `Uqair, Eridu, and Dūr-Kurigalzu. Several expeditions are currently at work at Al Hiba (Lagash), Dēr, Abu Salabīkh, Seleucia, and Babylon.

C. Decipherment. Curiosity over the cuneiform inscriptions brought to Europe from Babylon, Ur, and Persepolis by Pietro della Valle, Niebuhr, Rich, and other travelers soon aroused scholarly curiosity. Work concentrated on the bi- and trilingual inscriptions from Persia, especially from Behistun where identical texts were extant in Old Persian, Elamite, and Babylonian. Since the Old Persian system used the fewest signs it was deciphered by Grotefend, Rask, Bernouf, Rawlinson, and Oppert by 1847 on the basis of groups of signs used for royal names and titulary. Then the Babylonian column gradually yielded its secrets to the patient work of Grotefend (1814), Hincks (1847), Rawlinson (1850), and Oppert (1857). In 1857 a trial translation of an inscribed prism of Tiglath-pileser I was arranged by the Royal Asiatic Society. The similarity of results among these scholars proved their ability to read the script. The Elamite cuneiform yielded to F. H. Weisbach in 1892.

威 (R. Koldewey, 1899-1917 年) 领导的德国东方研究院在巴比伦城进行的系统工作。在伦纳德·伍利爵士的领导下,大英博物馆和费城大学博物馆共同对吾珥进行了发掘工作 (1922-1934),他们包括皇家陵园在内的考古发现非常著名。法国人发掘“拉格什”和拉尔萨 (1929-1934 年, 1967 年起), 而美国人则专注于地表勘探和在迪亚拉地区的挖掘工作, 并于 1948 年重新开始发掘尼普尔。同年, 伊拉克文物部门发掘了乌盖尔 (`Uqair)、埃利都和都尔库里加尔祖。目前, 针对阿尔希巴 (Al Hiba, 拉格什)、德尔、阿布萨拉比赫 (Abu Salabīkh)、塞琉西亚和巴比伦城的多次考察活动正在进行中。

C. 破译。 庇错·戴乐维、尼布尔、里奇等旅行者从巴比伦城、吾珥和珀塞波利斯带到欧洲的楔形文字铭文很快引起了学者们的好奇。研究工作集中在来自波斯, 尤其是来自贝希斯敦的双语或三种语言的铭文上, 贝希斯敦仍保留着用古波斯语、以拦语和巴比伦语写成的相同文本的文献。由于古波斯语系所使用的符号最少, 因此公元前 1847 年, 格罗特芬、拉斯克、贝尔诺夫 (Bernouf)、罗林森和奥波尔根据一组表示皇室名字和名号的符号破译了古波斯语。随后, 在格罗特芬 (1814 年)、兴克斯 (1847 年)、罗林森 (1850 年) 和奥波尔 (1857 年) 的耐心工作下, 巴比伦圆柱的奥秘也被逐渐揭示出来。1857 年, 皇家亚洲学会尝试破译提革拉毗列色一世的棱柱上的铭文。这些学者得到了类似的结论, 这证明他们已经能够阅读铭文。1892 年, 威斯巴赫 (F. H. Weisbach) 破译了以拦语铭文。

A non-Semitic language represented by an increasing number of cuneiform texts from Babylonia was identified as Sumerian by Oppert (1869). Detailed linguistic analysis had, however, to await the work of A. Poebel, C. J. Gadd, T. Jacobson, S. N. Kramer (literary texts), and A. Falkenstein (Gudea inscriptions) in the years 1925–1960. Both Sumerian and Akkadian (Assyrian and Babylonian) are now represented by a large literature (in volume some ten times that of the OT). The study of these languages has a prominent place in comparative Semitic studies and helps to elucidate Biblical Hebrew at many points.

VI. Writing.-A. Script. The cuneiform script, originally pictographic, was first employed for memoranda and administrative purposes. By 2500 B.C. its extensive use alongside oral tradition is attested by numerous documents of many different types and purposes (see IX below). Signs were used as ideograms and logograms, and the occurrence of polysyllables and of signs used as markers or determinatives (e.g., for gods, professions, cities, lands) indicates a large development and a skilled use before 3000 B.C. The script was adapted for writing many languages (Hittite, Hurrian, Elamite, Amorite, and Old Persian), and its use together with the scribal schools on which it was based proved an important focus for the spread of Babylonian literature and ideas. There is no proven relationship of the earliest script with later Proto-Elamite, Egyptian hieroglyphs, or with the origin of the alphabet; but an original development from one Babylonian center is not impossible (see WRITING).

在越来越多的巴比伦楔形文字文献中看到非闪族语，奥波尔认为这种语言是苏美尔语（1869年）。但是，博伊贝尔（A. Poebel）、加德（C. J. Gadd）、雅各布森（T. Jacobson）、克雷默（S. N. Kramer, 文学文献）和法尔肯施泰因（A. Falkenstein, 古地亚铭文）于1925至1960年进行了详细的语言分析。大量文献（数量大约是《旧约》的十倍）都使用了苏美尔语和阿卡德语（亚述语和巴比伦语）。这些语言的研究在闪族语言对比研究中占据了显著的地位，研究这些语言还能从许多方面帮助人们阐明《圣经》中的希伯来语。

VI. 书写。A. 文字。楔形文字（起初为象形文字）首先用于备忘录和行政用途。公元前2500年前，楔形文字使用广泛，口述传统也仍在流传，许多不同类型和用途的大量文献都能够证实这点（见下文IX）。符号被用作意符和缩记符，多音节词和符号被用作标记或限定词（如代表神明、职业、城市和土地），这体现了公元前3000年前文字的跨越式发展和技巧性运用。楔形文字可用于多种语言的写作（赫梯语、胡里安语、以拦语、亚摩利语和古波斯语），这种文字的使用和以此为基础的文士学院证明了它是巴比伦语言文学和思想传播的重要核心。没有证据可表明这种最早的文字和原始以拦语、埃及象形文字或字母的起源之间有必要联系；但这种文字最初有可能是从一种基础巴比伦语发展而来的（见WRITING[写作、文字]）。

B. Methods and Materials. One reason for the survival, and consequent unearthing during excavation, of at least a quarter-million inscribed documents from Babylonia is its unique use of the sun-dried or kiln-baked clay tablet (*tuppu*). These were in vogue continuously from *ca.* 3000 (mainly pictographs) to the 6th cent. B.C. Thereafter such tablets continued to be used for some types of legal contracts and religious texts until Seleucid times. They were still used by at least one major temple for copies of “canonical” texts until *ca.* A.D. 100. From the 8th cent. B.C. there was increasing use of wooden writing-boards (*lê’u*; cf. Heb. *lû(a)ḥ*, “tablet” of stone, wood, or metal) filled with wax, and of scrolls (*magallatu*; cf. Heb. *m^egillâ*) of leather or papyrus (*niāru*) for the Aramaic script with brush or pen. Parchment (*mašak šipirtum*) is first mentioned in the Archaemenid period.

C. Scribes and Education. From the late Uruk periods scribes were apprenticed as pupils (“sons”) to temple or secular schools (*é-dub-ba*, “tablet-house”). All education was bilingual, in Sumerian and Akkadian, the student progressing through the signs (about 500) and syllabary to copying lists of ideographs, words, and then all types of texts (see IX below). A scribe might specialize in accountancy, medicine, or state, religious, or general secretarial work. As an expert (*ummānu*) he had a highly prized profession, often hereditary. He could rise to high administrative positions such as Chancellor or Secretary of State (Ezra held such a position for Jewish affairs).

From Old Babylonian times many scribes, the poor aristocracy, were trained in local

B. 书写方法和材质。至少有 250 万巴比伦的铭文文献被保留下来,并被发掘出来,其中一个原因便是这些文献是特别雕刻在晒干或窑中烘干的泥版 (*tuppu*) 上的。约公元前 3000 年 (主要是象形文字) 至公元前 6 世纪,这些泥版一直十分普遍。从那以后至塞琉西王朝时期,这种泥版仍用于记录一些合法契约和宗教文献。直到约公元 100 年,至少有一座主要的神庙仍用泥版抄写“正典”文献。从公元前 8 世纪开始,人们逐渐开始用毛笔和墨水笔在涂满蜡的木制写字板 (*lê’u*; 参: 希伯来语 *lû(a)ḥ*, 石、木版或金属“板”) 和皮革或蒲草纸 (*niāru*) 卷轴 (*magallatu*; 参: 希伯来语 *m^egillâ*) 上书写亚兰文字。阿契美尼德时期首次提及了羊皮纸 (*mašak šipirtum*)。

C. 文士和文士的培养。从乌鲁克时期晚期开始,文士便充当着神庙或非宗教学校 (*é-dub-ba*, “泥版书舍”) 中的学徒 (“子弟”)。所有的教程都是双语的 (苏美尔语和阿卡德语), 学徒从符号 (约 500 个) 和音节表学起, 然后抄写意符表、单词表, 再之后学习所有类型的文字 (见下文 IX)。文士可以专门研究算学和医学, 或国家和宗教, 亦或从事一般的文书工作。文士作为专家 (*ummānu*), 是一种非常重要的职业, 通常可以世袭。文士可以被擢升为大臣或国务大臣等重要的管理职位 (以斯拉就曾担任过处理犹太事务的大臣)。

从古巴比伦时期起,许多文士和没落的贵族在当地学校接受培训,然后服务百

schools and would serve the public, waiting outside public buildings for customers. Literacy was low; only a few kings, Šulgi of Ur, Lipit-Ishtar of Isin, and Darius of Persia claimed, like Ashurbanipal of Nineveh, to be able to read, write, and know the scribal arts.

D. Nonliterary Texts. Babylonia developed a bureaucratic administration centered on the temple and palace. Many tablets written by the scribes were individual accounts (daily, monthly, or annual) of rations, offerings, taxes, and even land disbursed or received. Letters giving effect to local decisions are particularly numerous in the Old Babylonian period (Babylon, Lagash, and Mari). Many refer to interstate diplomacy between kings, e.g., Hammurabi of Babylon and Zimri-Lim of Mari, or between Kassite kings and the Egyptian pharaohs. The majority of the texts written were personal contracts of purchase, sale, loan, hire, rent, gift, inheritance, marriage, or other legally binding event. Evidence before a judge was also recorded (cf. Nu. 27:1–11; 1 K. 3:16–28) as were oaths taken before a god (in a temple) or king.

See also III above.

VII. Law.—The Babylonian held a strong concept of authority and law. Law (*kittum*) is truth; law and justice or order (*kittum u mēšarum*) was received from the supreme god. It was the responsibility of the king to exercise it so as “to destroy the evil and the wicked that the strong might not oppress the weak”; equally he had “to protect the fatherless and the widow.” Because the human ruler was answerable to powers outside himself his subjects were protected from autocracy. This made

姓，在公众建筑之外等待顾客。当时人们的读写能力普遍不高；仅有几位国王——吾珥的舒尔吉、伊辛的里皮特·伊什塔、波斯的大流士和尼尼微的亚述巴尼帕据称能够读写并了解文士的艺术。

*D. 非文学文献。*巴比伦形成了一种以神庙和皇宫为中心的官僚制行政。许多文士书写的泥版都是配给量、捐款、税款甚至购买或受赠土地的个人记录（每日、每月或每年）。古巴比伦时期（巴比伦、拉格什和马里），执行地方决策的文书数量尤其多。许多泥版涉及到了诸王之间的邦交，如巴比伦王汉谟拉比和马里王基姆利里姆（Zimri-Lim）之间的往来文书，或是喀西特列王和埃及众法老之间的邦交文书。大部分文献是关于购买、出售、借贷、雇佣、租赁、赠礼、继承、婚姻等受法律约束事件的私人契约。审判前的证据和向（神庙）中神明或国王许下的誓言都被记录下来（参：民 27:1-11；王上 3:16-28）。

另见上文 III。

VII. 律法。巴比伦的权力和律法观念十分强烈。律法 (*kittum*) 即真理；律法和正义或秩序 (*kittum u mēšarum*) 都来自至高神。行使律法是国王的责任，他应借此“摧毁邪恶和恶毒之人，不让强权欺凌弱小”；他同样还应“保护孤儿和寡妇”。因为人类统治者负责的是身外的权力，所以他的臣民可以免受独裁统治。为了维持秩序和稳定，所有人在律法和赐予律法的神面前都是平等的。国王是首席法官，负责审判疑难案件，其中一些是由地方和较低级别

for order and stability, with all men as equals before the law and the god who gave it. The king, as chief judge, decided hard cases, some referred to him by local and lesser magistrates. All decisions were recorded in writing to be valid, the summary form used as protasis, "If a man / It was decided that a man had ...," the apodosis recording the royal decision spoken "He shall die/pay a fine," etc. They then omit the detail needed for a modern legal analysis, though full accounts of evidence do exist (see VI.D above). The major Babylonian rulers made selections of decisions taken partly as precedent but mainly to report to this god the discharge of responsibility and god-given wisdom (cf. 1 K. 3:28). These summary collections of laws are not a code (many categories, e.g., murder, sale, are omitted). One large group of laws was collected by Hammurabi of Babylon and recorded on a stone stele set up in the temple of Marduk in Babylon. The 282 cases are only roughly grouped and cover property, marriage and divorce, false witness, corruption, theft, looting, tenants of the crown, commercial law, inheritance, priestesses, adoption, assault, agricultural work, rates of hire, slaves, courts and punishment. Several cases were copied as precedents while a number are similar to those recorded by earlier kings, Lipit-Ishtar of Isin (*ca.* 1836) and the ruler of Eshnunna. Even earlier collections of laws came from the Sumerian Ur-Nammu of Ur. This literary form remained unchanged throughout Babylonian history. There is no evidence that the few similarities between Babylonian and Hebrew laws are more than the result of common practice.

的行政官员提交上来的。所有判决都以文字形式记录生效, 简要的记录形式为条件从句, “如果一个人……或犯了……罪的人将被判处……”, 国王的判决则被记录为归结子句“他将被判处死刑或罚款”等等。虽然所有证据的记录确实存在(见上文 VI.D.), 但判决中却会省略这些现代法律分析所需的细节。主要的巴比伦统治者选出一些判决并将其记录在泥版上, 一部分原因是留作案例, 但主要还是为了将职责的履行和神赐的智慧报给神(参: 王上 3:28)。这些简要的律法合集并不是法典没有对谋杀、贩卖等行为作出规定。巴比伦王汉谟拉比收集了大量律法, 并将其记录在巴比伦玛尔杜克神庙中的一个石碑上。282 个案件被大致分类, 其中包括财产、结婚和离婚、假见证、贿赂、盗窃、抢劫、篡夺王位、商法、继承、女祭司、收养、伤人、农工、雇佣率、奴隶以及法庭和刑罚。很多被抄录下来的案例都与较早期的王伊辛的里皮特·伊师塔(约公元前 1836 年)和艾什努那的统治者所记录的案例类似。更早期的律法合集则源自吾珥的苏美尔人乌尔南穆。纵观巴比伦历史, 这种文学形式始终保持不变。没有证据表明巴比伦和希伯来律法之间的一些相似性不仅仅是因为它们受到了共同风俗的影响。

Royal edicts or decrees enforcing law and

施行律法和正义的皇室布告和法令包

justice include some issued by Urukagina of Lagash (*ca.* 2300) and Ammi-šaduqa of Babylon (1645 B.C.). These call for remittance of debt, taxes, and of some forms of slavery. Similar *mēšarum*-edicts were issued in the first full and sole regnal year of Babylonian kings in addition to special occasions. By this means (and the tariffs associated with the collections of law) the economic and social life of the community was regulated according to a constant norm of “law” (i.e., a religious basis). Similar ideal practice could account for the so-called reforms of Hezekiah (2 K. 18:6) and Josiah, whose actions the historian judges by the law of Moses. The phrase “he did the right (Heb. *hayyāšār*) in the eyes of the Lord” may imply the issue of similar decrees and the acknowledgement of the law also by Asa (1 K. 15:11; 2 Ch. 14:2), Jehoshaphat (1 K. 22:43), and Azariah (2 K. 15:3).

International treaties or covenants are known from Sumer, terminating war or settling boundaries (e.g., the Stele of Vultures between Lagash and Umma). That similar legal documents, based on historical data, were drawn up by the Later Babylonians may be surmised both from the pictorial representation of a parity pact between Shalmaneser III of Assyria and the Babylonian Marduk-zākir-šumi (*ca.* 846 B.C.), and the partial text of a later agreement between the latter and Šamši-Adad V of Assyria.

Royal land grants were recorded, as most permanent royal legal and religious enactments, on stone (cf. Ex. 24:12). Boundary markers or stones (Bab. *kudurru*) were set up as public witness to a deed and placed in the temple, showing the title and extent of ownership. These

括一些由拉格什的乌鲁卡基那(约公元前 2300 年)和巴比伦的阿米萨杜卡(公元前 1645 年)所颁布的法令。这些法令规定了还债、收税和一些奴隶制形式。除了某些特殊情况,巴比伦的王会在独自统治的第一个整年颁布类似的律法法令。通过这种方式(和与律法合集相关的税收),国王可以依照持久的“律法”规范(即宗教基础)来管理百姓的经济和社会生活。类似的理想化做法可以解释所谓的希西家(王下 18:6)和约西亚改革,历史学家根据摩西律法对他们的行为做出判断。短语“行耶和华眼中看为正的事(希伯来语: *hayyāšār*)”可能指的是他们颁布了法令并承认了律法,亚撒(王上 15:11; 代下 14:2)、约沙法(王上 22:43)和亚撒利雅(王下 15:3)也是这样做的。

苏美尔时期出现了终止战争或订立边境的国际条约或契约(如拉格什和乌玛之间的秃鹫石碑)。由晚期巴比伦人起草的以历史资料为基础的类似合法文件可以通过两份资料进行推测,一份是亚述王撒幔以色三世和巴比伦的玛尔杜克·扎基尔·舒米所签订的平等条约(约公元前 846 年)上的象形文字,另一份是玛尔杜克·扎基尔·舒米和亚述的沙马什·阿达德五世之间的一个较晚协议的部分文本。

皇室土地的赠予和大多永久性的皇室律法法令及宗教法令都被记录在石版上(参:出 24:12)。界标或界石(巴比伦语: *kudurru*)被视为百姓对契约的见证,并安置在神庙内,上面记载着领地的名称和范围。这些椭圆形或圆柱形大石头有时刻有神圣的护符和对任何

large oval or cylindrical stones were sometimes ornamented with protective divine symbols and curses on any who should remove them (cf. Dt. 19:14; 27:17; Job 24:2).

VIII. Historiography.-Sumerian historical writing was allied to other genres (e.g., epic; see IX.A below); but separate detailed accounts, such as the border dispute between Lagash and Umma, show that earlier events had been recorded and transmitted both orally and in writing in sufficient detail for later evaluation. Lists of rulers and cities headed the king lists, and genealogies and historical incidents, which can be checked from several sources, are included in omen texts. These attest the careful recording of past events that have some parallel with Gen. 5, 11 (cf. 1 Ch. 1-9). One list gives the full ancestry of the Hammurabi dynasty and includes names otherwise known only as persons, tribes, or toponyms (cf. Gen. 11:10-28). King lists naming rulers before and after the Flood are the framework on which the chronology has been reconstructed. All kings were included in the native Babylonian King List (A), and local year-formulas, citing an outstanding event for each regnal year, were used for dating purposes until the Middle Babylonian period. Thereafter regnal years numbered from each accession were used. Beginning with Seleucus I (312/311 B.C.) an era dating was introduced. Events were usually recorded in expanded form in annals, reports to gods, and dedicatory inscriptions. A reliable source, unique to Babylonia, is the Babylonian Chronicle, which relates specific events in each year. The major Chronicles extant are:

1. Sargon of Agade-Kaštiliašu (ca. 1、亚甲的撒珥根至凯斯提利莱苏 (约

移动界石之人的诅咒 (参: 申 19:14; 27:17; 伯 24:2)。

VIII. 历史编纂学。苏美尔的历史作品与其他文体类似 (如史诗; 见下文 IX.A); 但如拉格什和乌玛的边界争端等独立的详细记录表明, 较早时期的事件采用口传和文字方式来记录和流传, 可供后世评价。在征兆文献中, 统治者和城市列表记录在前, 国王列表、族谱和历史事件等可以从多方考证的资料记录在后。这些文献证明它们谨慎地记录了过去的事件, 其中一些事件在《创世记》5章和11章中有类似的记录(参: 代上 1-9)。一份列表列出了汉谟拉比王朝的全部统治者, 其中有些名字之前仅被视为人名、部落名或地名 (参: 创 11:10-28)。国王列表中列出了大洪水之前和之后的所有统治者名字, 年代学便以此为框架进行历史重现。本国的巴比伦列王表 (《亚历山大抄本》) 包含了所有的国王, 当地的年鉴记载了每个即位元年的一个重要事件, 中巴比伦时期之前, 这种年鉴被用于记载日期。从那以后, 在位时间从登基时开始算起。塞琉古一世 (公元前 312 或 311 年) 引入了一种重要事件纪年法。年鉴、给神的报告和奉献的铭文上通常记载了事件的详细内容。巴比伦独有的《巴比伦年代志》是研究巴比伦历史的可靠来源, 上面记载了每年发生的特殊事件。现存的编年史主要包括:

- | | |
|--|---|
| 2350–1600 B.C.). | 公元前 2350-1600 年)。 |
| 2.The Babylonian Chronicle: Nabonassar-Šamaš-šumukīn (747–648). | 2、《巴比伦历代志》：那布纳西尔至沙玛舒姆金（公元前 747-648 年）。 |
| 3. Esarhaddon Chronicle (680–667). | 3、以撒哈顿历代志（公元前 680-667 年）。 |
| 4. Chronicle of the Years 680–626. | 4、公元前 680-626 年历代志。 |
| 5.Nabopolassar-Nebuchadrezzar II (626–595). (Missing: Nebuchadrezzar II year 11-Neriglissar year 2.) | 5、那波帕拉萨尔至尼布甲尼撒二世(公元前 626 年至 595 年)（遗失部分：尼布甲尼撒二世 11 年至尼力里沙 2 年。） |
| 6. Neriglissar 3 (556). | 6、尼力里沙 3 年（公元前 556 年）。 |
| 7. Nabonidus (555–539). | 7、拿波尼度（公元前 555-539 年）。 |
| 8. Various Seleucid Chronicles and King Lists (306–175). | 8、各种塞琉西王朝历代志和国王列表（公元前 306-175 年）。 |

In these such events as the fall of Nineveh (612), the siege of H̄arran by Neco II with Assyrian help (609), the Babylonian defeat of the Egyptians at Carchemish and the overrunning of Syria and Palestine (605), the Egyptian defeat of the Babylonians (601), the capture of Jerusalem by Nebuchadrezzar II (Mar. 16, 597 B.C.), and the fall of Babylon to Cyrus (Oct. 29, 539 B.C.) are independently attested from extrabiblical sources.

在这些编年史中，尼尼微陷落（公元前 612 年）、尼哥二世在亚述的帮助下围攻哈兰（公元前 609 年）、巴比伦人在迦基米施打败埃及人并侵占了叙利亚和巴勒斯坦（公元前 605 年）、埃及人打败巴比伦人（公元前 601 年）、尼布甲尼撒二世攻占耶路撒冷（公元前 597 年 3 月 16 日）以及居鲁士攻占巴比伦（公元前 10 月 29 日）等事件都得到了经外文献的证实。

From astronomical diaries kept at Babylon (as yet unpublished) it is possible to reconstruct precise datings for political, economic, and other historical events in the Seleucid period. (For Seleucid period chronicles see A. K. Grayson, *Assyrian and Babylonian Chronicles* [1975].)

塞琉西王朝的政治、经济等历史事件可以根据巴比伦的天文记录（至今仍未公开）来精确重现。（关于塞琉西时期的编年史，见 A. K. Grayson, *Assyrian and Babylonian Chronicles* [1975].）

IX. Literature.-A. Epics. Sumerian literature is rich in epical material mostly preserved in Old Babylonian (18th cent.)

IX. 文学。A. 史诗。 苏美尔文学中史诗资料十分丰富，它们大多是以古巴比伦语的抄本（公元前 18 世纪）形式流

copies. An early Semitic epic of *Atra-ḫasis* (“the very devout one”) includes an account of creation, the earliest rulers, and the Flood in a single work (as does Gen. 1–11). It names the five principal cult-centers that were the seats of the antediluvian kings. The existence and roles of the gods are assumed; the lesser gods toil in support of the great gods. Following strike action by the former, the great gods plan to create man to relieve these gods of labor. “Let one god be slaughtered so that all the gods may be cleansed in one dipping. From his flesh and blood let the birth-goddess (Nintu) mix clay so that god and man be thoroughly mixed in the clay. . . . Let there be a spirit in the god’s flesh” (lines 208–215). The increase in population and man’s rebellion (cf. Gen. 6:1–8) are met by divinely sent plagues, which are averted only when man withholds his service of the gods. Man’s evil conduct, ending in violence, is the reason the gods eventually send the Flood. There is a period of “grace” before the judgment (cf. Gen. 6:3). The story of the Flood then given is similar to that known from Tablet XI of the later (11th cent. B.C.) epic of Gilgamesh, but shows that the Sumerian Flood story is itself a translation from an earlier Semitic version.

The Gilgamesh Epic (composed ca. 2000 B.C and recorded on eleven tablets to which a twelfth, describing the afterlife, was added later) is but one of a cycle of earlier epics surrounding this king of Uruk. Basically the story is of the king’s rebellion against the idea of death following the loss of his friend Enkidu. In his quest for immortality Gilgamesh punts across the waters of death to meet Utnapishtim, who recounts his own

传下来的。早期的闪族史诗《阿特拉·哈西斯》(“非常虔诚的那人”)记载了创世、最早的统治者和大洪水(类似《创世记》1-11章)。史诗中提到了五个主要的宗教中心,这些地方是大洪水之前时期诸王的所在地。作品中呈现了诸神的生活和地位;下级神为了支持主神而做工。下级神罢工,于是诸神决定创造人类来减轻诸神的工作。“杀死一个神,这样所有神只一次就可以得到洁净。让生育女神(宁图)将他的血肉和泥土混合,这样神和人将在泥土中融为一体……让神的肉中有灵”(208-215行)。人类的数量增多,并开始反叛(参:创6:1-8),于是神降下了瘟疫,只有当人类始终侍奉诸神时,才能避开瘟疫。人类的罪恶行为以暴力告终,这是诸神最终降下灭世洪水的原因。审判之前,有一段“仁慈的”时期(参:创6:3)。随后的大洪水故事与后期(公元前11世纪)的《吉尔伽美什》史诗中第11块泥版上的记载类似,但这表明苏美尔语的大洪水故事是翻译自较早时期的闪族语故事。

《吉尔伽美什史诗》(创作于约公元前2000年,记录在11块泥版上,后来又添加上了记录着死后生活的第12块泥版)是围绕着这位乌鲁克王的第二套较早时期的史诗。这基本上是一个描述这位国王在失去朋友恩启都之后,与死亡观念对抗的故事。吉尔伽美什在追寻永生的过程中,跨过死亡之水,去见乌塔那匹兹姆,乌塔那匹兹姆讲述了自己的经历,埃阿告诉了他神的计划,他和他的家人、动物、鸟类一起乘坐大芦苇船,

preservation, due to the revelation of the god's plan by Ea, and his survival of the Flood in a large reed boat accompanied by his family, animals, and birds. Gilgamesh himself, however, fails to pass three tests necessary to become immortal. He is unable to stay awake for six days and nights, he does not drink from the "fountain of youthful life," though he bathes in it, and he loses the "plant of life" to a snake and must return to his earthly city. Any similarities between this Babylonian story and the Genesis narrative are best explained as derived from an earlier source. Copies of this epic were known in Palestine at Megiddo (14th cent.), southern Syria (Ugarit, 13th cent.)—here the hero introduces the Flood story himself in first-person narrative style—and at the Hittite capital of Boghazköy.

The most copied and recited Babylonian account of creation was *Enuma Elish* ("When on high ..."), known, as all literary texts, from its opening words. This was composed in the mid to late 2nd millennium B.C. It was originally written on six tablets, to which a seventh was added later to list the fifty titles of the god Marduk, in whose praise the whole was written in hymnal poetic style. The development of the early pantheon is traced from the primeval sweetwater Apsû and the saltwater Tiâmat to Enki and Ea. There was a clash between the younger noisy gods and the aged Tiâmat, who threatened their destruction. The gods found a champion in Marduk son of Ea, who offered to fight Tiâmat's forces in return for elevation to supreme authority among the gods. He battles with his magic weapons, takes the Tablet of Fate/Destiny from the rebel leader Kingu, and cleaves

在大洪水中活了下来。然而，吉尔伽美什没能通过获得永生的三个考验。他不能六日六夜不睡觉，虽然他在“不老泉”中沐浴，却没喝其中的水，“永生之草”也被蛇偷吃了，他必须要回到俗世的城去。这个巴比伦故事和《创世记》中经文的相似之处的最佳解释是，二者都衍生自一部较早的原始资料。史诗的抄本流传于巴勒斯坦的米吉多（公元前 14 世纪）、叙利亚南部（乌加里特，公元前 13 世纪）——这位英雄以第一人称讲述了大洪水的故事——以及博阿兹昆（Boghazköy）的赫梯都城。

传抄和讲述最多的巴比伦创世神话是《以鲁玛·以利斯》（“天之高兮”），它和所有文献一样，以开篇词闻名。这部作品创作于公元前第二个千禧年的中晚期。它起初记载在六块泥版上，后来又添加了记载着玛尔杜克神的 50 个称谓的第七块泥版，赞颂玛尔杜克的所有内容都采取了赞美诗的形式。早期诸神的发展可以从甜水之源阿卜苏和咸水之源提玛特追溯至恩基和埃阿。比较年轻而且爱吵闹的众神与年长的提玛特发生了冲突，提亚特威胁说要毁灭众神。众神推举出埃阿之子玛尔杜克，他打败了提玛特，升为众神之首。玛尔杜克用魔法武器征战，从反叛者之首金固手中夺取了“命运之版”，然后将提亚特劈成两半，形成了天地。随后，玛尔杜克按顺序放置了天体和繁星，然后杀死了金固，金固的血与泥混合，成为了人类的躯体。众神得了封地和任命，作为回报，他们建立了巴比伦，并在那里建造了玛尔杜克的神庙埃萨吉拉。在最

Tiāmat in two to make the heaven and earth. Next Marduk sets in order the planets and stars and then kills Kingu, whose blood mixed with clay becomes the substance of man. The gods are given their stations and tasks and in return build Babylon and Marduk's temple Esagila there. In the final joyful assembly they recite Marduk's fifty names, which bring together all the epithets of the major gods. The epic is thus a cosmology rather than a creation story. Parallels with Genesis are not generally supported. Lambert has shown that the "deep" (*ṭhôm*, Gen. 1:2) does not presuppose mythological content. The only major similarities between the Hebrew and Babylonian are the existence of water at the initial creation and divine rest at the end. The purposes of the accounts are differently construed.

Other Sumerian epics or myths relate the existence of paradise (Dilmun), the golden age when men and beast did not contend and all men praised the gods in unison. The creation of a woman (nin) is linked with sickness, and other epics mention early medicine, agriculture, horticulture, world peace and harmony.

The epic of the *Anzū* bird (Zū), found in copies from Assyria, Egypt (Amarna), and Elam (Susa), is of Sumerian origin. It relates the recapture of the "tablet of fate," which was thought to control the correct functioning of every element of the universe. The *Descent of Ishtar* (or the Sumerian goddess Inanna) through the seven gates of the underworld in search of her dead husband Dumuzi (Tammuz) is unfinished. It seems that Tammuz was allowed out for six months of the year; the older view that this was a seasonal ritual is now much questioned. The emphasis is on

终的庆典集会上,他们列举出了玛尔杜克 的 50 个称谓,这些称谓集合了主神的所有别名。因此,这部史诗不是创世神话,而是一种宇宙论。因此并不支持将它与《创世记》进行对比。兰伯特认为“渊”(*ṭhôm*, 创 1:2) 并不意味着这段经文是虚构的。希伯来创世神话和巴比伦创世神话仅有两个主要相似之处,一是在创世之初,水已经存在,二是神在创世的末了歇息了。人们对这两种记载的目的有不同的解释。

其他苏美尔史诗或神话提到了天堂(迪尔蒙)的生活和黄金时代,那时人与兽和谐相处,所有人都赞美神。女人的创造与疾病有关,其他史诗则提到了早期的医学、农业、园艺、世界的和平与和谐。

在亚述、埃及(亚玛拿)和以拦(书珊)发现的安朱鸟(风雨神)史诗抄本都源自苏美尔。这部史诗与重获“命运之版”有关,“命运之版”被认为可以控制宇宙中每个元素的正确功能。《伊师塔下冥府》(或苏美尔女神伊南娜)讲述了伊师塔穿越冥府的七道大门寻找亡夫杜木茨(坦木兹)未果的故事。坦木兹似乎每年可以离开冥府六个月;较早的观点认为这是一种季节性的仪式,但是这种观点目前遭到了质疑。作品中强调伊师塔为丈夫之死而悲伤哭泣(如结 8:14)。《内加尔与厄里斯克革》讲述了内加尔是如何成为冥府女王的,而《阿

the weeping for his death (as Ezk. 8:14). *Nergal and Ereškigal* tells how Nergal became king of the underworld and *Adapa* how a mortal of divine origin at Eridu broke the south wind which had overturned his boat. Called to answer for this, on the advice of Ea his father he refused the food and drink offered by Anu and thus lost the chance of immortality. This etiological story explains the powers of exorcism granted him and his followers as compensation. The Babylonian *Adapa/Oannes* was believed to have received the revelation of first things from the gods and so reappears, like Ea, as the original author of a number of works.

Etana, also originally a Sumerian story about this pre-flood king of Kish, describes his desire for a son. The sun god Šamaš introduces him to an eagle on whose back he flies heavenward in an attempt to gain the “plant of birth.”

B. God lists. The Babylonian scribes compiled lists of divine names and epithets as part of their school exercises. Since the ranking of the gods (e.g., Marduk) is not the same in all and some are arranged theologically, they show something of the development of religion and the attempt in Middle Babylonian times at a move toward monotheism. The genealogical position of gods and their epithets, which sometimes came to be thought of as separate deities, can also be traced. The elevation of Marduk (Merodach, Jer. 50:2) as chief god of Babylon was complete by the late 1st millennium B.C.

See also RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA II.

达帕》讲述了一个埃利都的有神圣血统的凡人打败摧毁他船只的南风的故事。他因此受罚，在其父埃阿的建议下，他拒绝接受安努提供的饮食，因此失去了获得永生的机会。考源学故事认为这个人与他的同伴获得了驱魔的能力作为对他们的补偿。巴比伦的阿达帕（或俄安内）被认为从神那里获得了万有之初的启示，因此他再次出现时，和埃阿一样，成为了众多作品的原作者。

《伊坦纳》最初也是一部关于大洪水之前的基什王的苏美尔神话，它描述了伊坦纳渴望拥有儿子。太阳神沙玛什将他引见给一只鹰，让他骑在鹰背上到天上寻找“生育草”。

B. 众神榜。巴比伦文士编译了记载着众神名字和别号的列表，将这当做学院习作的一部分。因为众神的地位（如玛尔杜克）并不完全相同，而且其中一些神明的等级是根据神学排列的，所以，在中巴比伦时期，文士们试图让宗教向着—神教方向发展。也可以追溯到众神在宗谱中的位置和他们的别名，这些别名有时被认为指的是不同的神明。公元前第一个千禧年末期，玛尔杜克被升为巴比伦的主神（米罗达，耶 50:2）。

另见 RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA II（圣经世界的宗教：亚述和巴比伦 II）。

C. *Wisdom Literature.* Babylonian writings concerned with moral and social attitudes, life and nature, and man's evaluation of it based on direct observation, reveal a concern for ethical values and an aesthetic appreciation from the earliest period.

A religious poem *Ludlul Bēl Nēmeqi* ("I will praise the Lord of Wisdom"), which has sometimes been called the Babylonian Job, describes the dilemma of the personal sufferer, as do variants of the same poem (in Akkadian from Ugarit) and the earlier Sumerian "A man and his god." The man is stripped of possessions and smitten with diseases, and no priestly help avails. The action of the gods is inscrutable and he is resigned to his fate. Withal he seems to have preserved faith in his ultimate recovery and vindication following various dream experiences.

The Babylonian *Theodicy* is a dialogue, written in stanzas as an acrostic poem (cf. Ps. 119). The man's misfortunes are contrasted with the prosperity of the ungodly; human effort is worthless, and social justice is lacking. His pious opponent praises the gods who allocate man's fate and recommends acceptance of the good and evil they send equally. Pessimistic literature is represented by a *Dialogue of Man and His God* (*ANET*, pp. 589-591; cf. *Ecclesiastes*). Precepts include those counseling a king how to behave, with special reference to the Babylonian cult-centers. They promise due rewards or punishment. For the individual many precepts (like Egyp. *sb'zyt*, "instruction," and many verses in *Proverbs*) are based on long experience. They are collections or books of proverbs

C. 智慧文学。巴比伦的作品关注道德和社会态度、生活和自然以及人类通过直接观察自然做出的评价,这体现出巴比伦人从历史早期开始就关注道德价值和审美欣赏。

宗教诗歌“让我赞美智慧之主”(*Ludlul Bēl Nēmeqi*) 描述了受苦的人的窘境,它有时被称为巴比伦的《约伯记》,就像同一首诗歌(在乌加里特发现了这首诗的阿卡德语版本)和较早的苏美尔语作品“人和他的神”的不同版本。这个人被夺去了财产,受疾病困扰,祭司的帮助没能改变情况。神的行为不可预测,这人只能听任命运的摆布。然而,在经历了各种梦境之后,他最终重获新生并洗刷了冤屈,他似乎仍留存着信仰。

巴比伦的《神义论》是一段对话,以离合诗的形式创作而成(参:诗 119)。人类的不幸与邪恶的盛行形成了对比;人类的努力是毫无价值的,仍然缺失社会正义。人类虔诚的敌人赞美支配人类命运的众神,并认为人类应当接受众神平均分配的善恶。《人和他的神的对话》(*ANET*, 589-591 页,参:《传道书》)是悲观主义文学的代表。书中的训言包括劝导国王行事的训言,还特别提及了巴比伦的宗教中心。它们允诺了应有的奖励和惩罚。针对个人的训言多以长期的经验为基础(如巴比伦语: *sb'zyt*, “教导”和《箴言》中的多个章节)。它们是苏美尔语和巴比伦语箴言的合集或书卷,有些训言用两种语言写成,通常没有特别的顺序。一些训言和《箴言》类似,但这只能表明它们在古近东地区流传广泛。亚希卡(见 *AHIKAR* [亚希卡], 他的名字也出现在楔形文字文

in Sumerian and Babylonian, some bilingual, and often with no specific arrangement. Some are similar to Proverbs but this indicates only their wide usage in the ancient Near East. Some proverbs are cited in later Aramaic by AHIKAR (whose name appears in cuneiform texts also). Proverbs are found in letters and other literature (as Gen. 10:9; 1 S. 10:12; 1 K. 20:11; Jer. 22:28). Advice and practical instruction are given in a number of texts. One from Ugarit addresses Šube'awelum on leaving home, with special reference to street women, parents, the choice of a wife, buying an ox, fools and wise men. The conclusion is that all is misery and vanity (as in Eccl. 1:17; 12:8). *Counsels of Wisdom* cover different topics in each section: the avoidance of bad companions, altercations, improper speech, pacification of enemies, the undesirability of marrying a slave girl or prostitute, the temptation of being a vizier, deception by friends.

There are satirical dialogues and disputations arguing intrinsic worth, e.g., Winter and Summer; the Pickaxe and the Plough; Tamarisk and Date Palm; Truth and Falsehood; Fox, Dog, Wolf, and Lion; Ox and Horse (cf. 1 Esd. 3:1-4:63). Pre-Aesopic animal fables are grouped according to the principal animal actor. For OT fables see Jgs. 9:7-15; 2 K. 14:19; Isa. 10:15; 29:16; Ezk. 17:3-10; 19:1-14. Folk tales so far recovered are few and didactic in purpose. Humor is apparent in the tale of *The Poor Man of Nippur* who takes revenge for mistreatment by officialdom. The story survives in Babylonian texts from Sultantepe, Nineveh, and in later Arabic sources. Parables are rare in Babylonian literature, as in the OT (cf. 2 S. 12:1-4; Isa. 28:4). So also are allegories (cf. Isa. 5:1-7).

献中) 引用了一些晚期亚兰语的训言。书信和其他文献中引用了训言(类似创 10:9; 撒上 10:12; 王上 20:11; 耶 22:28)。许多文献中记载了建议和务实的教导。一份来自乌加里特的文献是写给将要离家的苏波阿维鲁(Šube'awelum)的,文中特别提到了街上的女人、父母、择妻、购买公牛、愚人和智者。最终得出的结论是,一切都是痛苦和虚空(类似传 1:17; 12:8)。《智慧的忠告》中每部分论及不同的主题:避免坏的同伴、争执、不当的言论,与敌人讲和,不娶奴隶或妓女为妻,作维齐尔的诱惑以及朋友的欺骗。

智慧文学中同样包括讨论内在价值的讽刺性对话和辩论,如冬与夏;镐和犁;怪柳和枣椰;真理和谎言;狐狸、狗、狼和狮子;牛和马(参:拉一 3:1-4:63)。《伊索寓言》之前的动物寓言都依据主要的动物角色来分类。关于《旧约》中的寓言,见《士师记》9:7-15;《列王纪下》14:19;《以赛亚书》10:15; 29:16;《以西结书》17:3-10; 19:1-14。目前还原的民间故事很少,它们都旨在教诲。《尼普尔的穷人》中的故事显然比较诙谐,这本书讲述了尼普尔的穷人报复苛待百姓的官员的故事。萨尔坦(Sultantepe)和尼尼微的巴比伦语文献以及后来的阿拉伯语材料中保留了这则故事。巴比伦文学中的比喻故事比较罕见,这与《旧约》类似(参:撒下 12:1-4; 赛 28:4)。寓言故事也是比较(参:赛 5:1-7)。苏美尔的学院文献中传抄了谜语和谜底(参:士 14:14;

Riddles are found copied out in Sumerian school texts together with their solution (cf. Jgs. 14:14; 1 K. 10:1). Love poems or songs relate to the sacred marriage of the king (acting as Tammuz?) and the representative of the goddess of love (contrast Song of Solomon) or to participants in the New Year Festival. Lamentations bewailing the destruction of cities, as Nippur, Lagash, and Ur (cf. Lamentations on the destruction of Jerusalem and Vergil *Aen.* ii.157 on Troy), were probably composed prior to their reconstruction, as a liturgical apology to the deity for the razing of buildings. In a Sumerian text, Lugaldingirra bemoans in hyperbolic terms the death of his father and wife.

D. Omens. The Babylonians believed that what the gods planned in heaven was knowable by direct observation on earth. This led to serious and systematic observation and recording of all events (hence historiography; see VIII above) and especially of unusual actions or aspects of men, animals, plants, and objects. These were recorded in a specific form of protasis (*šumma*, “If/It happened that...”) and apodosis (the concomitant result) or prognostication. These were built up into “scientific” texts by diviners (*bārû, mašmāšu*). It is noteworthy that this type of literature, though common in Babylonia, is absent from the OT, which is nevertheless cognizant of these pagan practices.

Astrology, the commonest of omens, led to the Babylonians being renowned as astrologers (see ASTROLOGY; CHALDEA VI). Astrological omens were recorded on a series of seventy-seven tablets entitled *Enūma-Anu-Enlil*. Twenty-three tablets

王上 10:1)。爱情诗歌中提及国王（相当于坦木兹[不确定]）和爱神的代表（对照《雅歌》）的圣婚，或提及参加新年庆典的人。哀悼尼普尔、拉格什和吾珥等城倾倒入的哀歌（参：哀悼耶路撒冷倾倒入的哀歌，和维吉尔（Vergil）哀悼特洛伊倾倒入的哀歌，*Aen.* ii.157）可能创作于这些城市重建之前，以此为建筑的倒塌向神做出礼拜性的道歉。在苏美尔文献中，卢迦丁基拉（Lugaldingirra）用夸张的词汇为他的父亲和妻子的死亡表示哀悼。

D. 征兆。巴比伦人认为通过在地上直接观测可以得知神在天上的计划。因此，他们对所有事件进行严谨而又系统的观察和记录（于是形成了历史编纂学；见上文 VIII），尤其是关于人类、动物、植物和物件的不同寻常的行为或样子的观察和记录。他们用特定形式的条件从句（*šumma*，“如果……或如果发生了……”）和归结子句（随之而来的结果）或先兆进行记录。这些记录构成了占卜者（*bārû, mašmāšu*）的“科学”文献。值得注意的是，虽然这类文献在巴比伦十分常见，但却并未出现在《旧约》中，而《旧约》的作者是了解这些异教习俗的。

占星术这种最常见的征兆使巴比伦人成为了著名的占星家（见 ASTROLOGY [占星术]；CHALDEA [迦勒底]）。占星的征兆记录在名为“以鲁玛-安努-恩利尔”的七十七块泥版上。其中二十三块泥版记载了对月亮的观测结果；其他泥

cover observations of the moon; others list omens derived from the sun, weather (pre-dominantly clouds, wind, waves, and earthquakes), planets, and fixed stars. Their rising and setting, relation to other planets, eclipses, halos, color, intensity, and duration are all noted. Horoscopes are first found in the 4th cent. B.C., and predict the future of a child according to the astronomical setting of its birth.

Extispicy is the examination of the liver, lungs, gallbladder, kidneys, or intestines of slaughtered animals, usually sheep, to see the god's "writing" there in response to the diviner's prayer. This was usually performed for the king in matters of war or state. The interpreter had available clay models of the organs (examples were found at Hazor and Mari in the west) as well as tablets that gave in standardized form the phenomena to be observed and the predictions, largely relating to historical events and the fate of earlier rulers. These gave the priest a direct affirmative or negative answer to questions posed by him to the gods.

Medical omens are found in an omen series entitled "If the exorcist goes into the house of a patient," which runs to forty tablets beginning in the Old Babylonian period. The main purpose (tablets 3-34) is the diagnosis and prognosis of disease based on external observation, beginning at the hand and working down to the feet. The prognosis (a precursor of Hippocrates' formulas) states whether the patient will live or die, or the length of illness. Other tablets (35-36) relate to pregnancy and to the birth of children (39-40). A further series of omens (*šumma izbu*) is derived from the monstrous or multiple births of infants

版则列举出从太阳、天气（主要是云、风、海浪和地震）、行星和恒星中获得的征兆。星体的起落、它们与其他行星的关系、天蚀、光晕、颜色、亮度和停留时间都被记录了下来。公元前4世纪首次出现了天宫图，并根据孩子出生时的天象预测这个孩子的未来。

用内脏占卜的方法（Extispicy）是指通过检查被杀的动物（通常是羊）的肝、肺、胆囊、肾或肠子来看神对占卜者的祈祷的回复，神的回复通常显示在动物的内脏上。这种占卜方法一般用于为国王占卜战事或国家问题。占卜者可以使用内脏的泥质模型（在西部的夏琐和马里发现了这类例子），也可以采用以标准形式记载的观察现象和预测结果的泥版，这些预测大多涉及了历史事件和早期统治者的命运。神明直接对祭司提出的问题作出肯定或否定的回答。

医学征兆出现在一系列以“如果驱邪者进入了病人的家”为名的征兆中，从古巴比伦时期开始，共有四十块泥版记录了医学征兆。这些征兆（泥版3-34）主要是为了基于外部观察诊断和预测病情，观察从手开始，一直到脚。预测（希波克拉底方法的前身）是为说明病人会生还是死，或是疾病持续的时间。其他泥版涉及到怀孕（35-36）或生子（39-40）。另一系列预兆（*šumma izbu*）则源于对初生婴儿或动物的畸形或多胞胎的观察。观相术征兆源自对身体特征、怪癖、头发或皮肤的颜色、痣的位置和说话或走路时的特殊习惯的观察。

or animals. Physionomical omens were derived from bodily characteristics, eccentricities, the color of hair or skin, location of moles, and mannerisms in speech or gait.

In another type of text, dream omens are usually linked with events. A Dream Book brought together omens derived from activities taking place in dreams. Thus eating (including cannibalism) and traveling to heaven, the underworld, or to a named country or city were made the basis of prognostications. The role of dreams here differs from their usual role in the OT (but cf. Gen. 41:15–32). The largest collection of omens, the series *šumma ālu ina mēlē šakin* (“If a city is set on a hill”), runs to 110 tablets. It appears to have originated in the Middle Babylonian period. These omens refer to incidents in cities, houses, the behavior of or encounter with animals and reptiles of all kinds, fire, agriculture, and human relations. Since the apodosis often refers to national events, these collections made at Uruk in Babylonia (as at Nineveh, Asshur, and Calah in Assyria) may have been compiled for state purposes. Other omens were compiled to interpret the patterns formed by oil on water or the flight of birds.

See also RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA VI.

E. Prophecies. The so-called Akkadian prophecies describe the reigns of unnamed kings or princes, and are cast in the form of predictions describing each rule as “good” or “bad” in a form similar to that commonly found in the apodoses of

在另一类文献中,梦的预兆通常与事件有关。一部断梦占卜书集合了源自梦中活动的征兆。因此吃东西(包括吃人)和去天堂、冥府或某个国家或城市构成了预兆的基础。梦中的角色与他们在《旧约》中的常见角色不同(另参:创41:15-32)。最大的征兆合集是“如果城在山上”(šumma ālu ina mēlē šakin)系列,共有110块泥版。它似乎源于中巴比伦时期。这些征兆涉及到城中事件、房屋、动物和所有爬行动物的行为或与它们的遭遇、火、农业以及人类关系。因为归结子句通常涉及国家事件,所以这些来自巴比伦乌鲁克(类似亚述的尼尼微、阿舒尔和迦拉)的预兆合集可能是为国家用途编纂的。其他的预兆合集则是为了解释油在水中构成的图案或鸟的飞行模式。

另见 RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA VI (圣经世界的宗教:亚述和巴比伦VI)。

E. 预言。所谓的阿卡德预言描述了无名国王或君主的统治时期的情况,它们以类似于常见预兆归结子句的形式预测每段统治时期的“吉凶”。一篇预言似乎预测了一段27年的统治时期,之后,另一篇预言预测了7年的统治时

omens. One appears to predict a reign of twenty-seven years followed by one of seven years, and others associated with historical events of the period Meli-šipak to Enlil-nadin-aḫḫe can be shown to have been written *post eventum*. A few set out as forecasts of unnamed kings who will ascend the throne, and in this are parallel to Dnl. 8:23–25; 11:3–45. (See A. K. Grayson, *Babylonian Historical-Literary Texts* [1975], pp. 24–37, for a dynastic prophecy describing the fall of Assyria, the rise and fall of Babylonia and of Persia, and the rise of the Hellenistic monarchies.) These prophecies are not related to the West Semitic practices of Mari by “ecstatic” priests and priestesses (*muḫḫ[tu]*). The latter were of lower status than the *âpilu* (“answerer”), whose name implies that he was the agent through whom revelations were given after questioning the deity through divination (see D above), the paramount means of knowing the divine will. The prophecies were primarily about the temple and its interests, and the person of the king and his military success.

F. Rituals. Royal rituals are known mostly from Assyrian or Mari sources describing the part the king played in the cult. In Babylon the primary occasion was the New Year Festival (*akītu*). The development of this festival from a seasonal rite to the most important cultic and social event of the Mesopotamian calendar in the cities of Babylon, Uruk, Dilbat, Sippar, Kish, and Ur cannot yet be traced. There were many local variations. At Babylon the god Marduk was led by the king in procession from his temple Esagila (see BABYLON IV.H) with other gods who came into the city, as Nabû from Borsippa. (The king had earlier

间,其他则与米利·西巴克(Meli-šipak)至恩利尔·纳丁·埃赫(Enlil-nadin-aḫḫe can)统治时期的历史事件有关,在 *post eventum* 一书中可以看到对这些事件的描述。有一些预言预测了将要登基的无名之王,这些预言类似于《但以理书》8:23-25 和 11:3-45 中的预言。(关于描述亚述衰落、巴比伦和波斯的崛起和衰落、希腊化王朝的崛起的王朝预言,见 A. K. Grayson, *Babylonian Historical-Literary Texts* [1975], 24-37 页。)“出神的”祭司和女祭司(*muḫḫ[tu]*)并未将这些预言与西闪族马里的习俗联系在一起。女祭司的地位比“占卜者”(âpilu)的地位低,占卜者这个名字表明他们神的代理,他们通过占卜向神提问,然后得到神的启示(见上文 D),占卜是领受神的旨意的主要方法。预言主要是为了知晓神庙和神庙影响的情况,以及国王的命运和战争的胜负。

F. 仪式。对皇家仪式的了解主要来自描述国王在仪式中作用的亚述或马里文献。在巴比伦城,最重要的场合是新年祭典(*akītu*)。这个节日从一个季节性的仪式发展为巴比伦、乌鲁克、迪尔巴特、西巴尔、基什和吾珥这些城市中美索不达米亚历中最重要的宗教和社会事件,但这个发展过程还无法追溯。有些地方的新年祭典有所不同。玛尔杜克神和其他来到巴比伦的神明(如波尔西帕的纳布)在这一天在国王的带领下从埃萨吉神庙(见 BABYLON IV.H[巴比伦 IV.H])出发巡游巴比伦。(国王先来到神面前,祭司拿走象征王权的权杖,最后再把权杖归还给国王,祭司会向常见仪式中那样吟诵创世史诗。众神乘着

come before the god and had been deprived of his insignia and been granted it back. The Epic of Creation had been recited, as commonly in the ritual.) The procession went out by chariot and barge to the *akītu*—house on the ninth day of the first month. Then the gods in parliament (*Ubšukinna*) decided the fates for the following year, and the “sacred marriage” was sometimes performed. On the eleventh of the month the procession returned amid public rejoicing. The king’s legitimate position was not affected by any failure to celebrate the festival. In later Babylonian times the *akītu* was performed on more than one occasion in the year. Descriptions of the New Year Festival, offerings, and ritual (*dullu*) have survived from Uruk in Seleucid times. The ritual feeding (*tākultu*) of deities was associated with the New Year Festival. The daily care of the gods, the sanctuary, and its offerings was the special responsibility of classes of priests.

The individual sufferer had recourse to an incantation-priest who might consult the *Šurpu* (“burning”) texts to ascertain the cause. These enumerate all types of sins and petition Marduk, the supreme god of exorcist power, the fire, or other substances that might eradicate the failure. The *Maqlû* series describes the binding, burning, or cursing of figurines representing the man whose illness was due to evil magic. The accompanying prayers invoked or praised the deity who was thought to have been involved.

See also RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA IV.

战车和大彩船外出巡游,在一月的第九天参观阿基图的房子 (*akītu*)。随后,神明在议会 (*Ubšukinna*) 中决定次年的运势,有时会举行“圣婚”。这个月的 11 日,巡游队在百姓的欢呼声中回归。庆祝这个节日时发生的任何问题都不会影响国王的合法地位。在巴比伦时期晚期,一年中可以多次庆祝新年祭典。从塞琉西王朝时期的乌鲁克开始保留了新年祭典、献祭和仪式 (*dullu*) 的传统。给神明献上的仪式祭品 (*tākultu*) 都与新年祭典有关。每日侍奉神明、圣所和祭品供给属于各级祭司的特殊职责。

受苦的人可以向会念咒语的祭司求助,祭司根据“燃烧的” (*Šurpu*) 文字来确定他们受苦的原因。这些文字列举了所有罪的种类,并祈求拥有驱邪力量的至高神玛尔杜克赐予火焰或其他物质来消除不幸。一个咒语系列 (*Maqlû*) 描述了捆绑、烧毁或诅咒代表着因邪术而生病的人的雕像。祭司旁边的祷告者则祈求或赞美被认为与此有关的神。

另见 RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA IV (圣经世界的宗教:亚述和巴比伦 IV)。

G. *Prayers and Hymns*. The “lifting up of hands” prayers (*šu-il-lá*) were an established part of the ritual from Old Babylonian times. After the invocation and praise to a named god, the worshiper’s complaint and request were followed by the words expressing thanks for the blessings to be received. There were lamentations (*šigû*), benedictions (*ikribû*), and prayers for special occasions. In some cases “letter-prayers” of similar form were written and placed before the god’s statue. These bore epistolary greeting formulas. Most were petitions for relief from sickness or for long life. This type of text (*Gottesbrief*) is a more extensively used literary form than has hitherto been recognized. There are also examples of letters from a god to a king in response to requests.

Hymns to deities or planets stem from the earliest period. Some are straightforward praise and worship, others are for processional or liturgical use. A few (e.g., hymns to Šamaš) are preceptive hymns replete with ethical injunctions. More than a hundred royal hymns in Sumerian laud the rulers of the dynasties of Ur, Isin, Larsa, and Babylon (i.e., ca. 2100–1700 B.C.). The first may be Gudea of Lagash’s hymn to Bau (Baba) ca. 2150, and the last comes from the Sea Land Dynasty ca. 1500 B.C. W. Hallo has argued that these emphasize the theoretical concept of Mesopotamian unity by recognizing a single dynast as the earthly holder of a divinely granted primacy over his fellow rulers. Hymns appear to have been composed freely using existing topoi (cf. “Prayer to the Gods of the Night”). They were also composed for the king’s coronation, marriage (cf. Ps. 45), victory, death, and other momentous occasions.

G. 祈祷词和赞美诗。“举起双手”祈祷词 (*šu-il-lá*) 是从古巴比伦时期开始就已被确立为仪式的一部分。崇拜者祈祷并赞颂一位有名的神之后,对将要收到的祝福表示感谢,随后会提出不满和要求。在特殊场合中会出现哀歌 (*šigû*)、赐福 (*ikribû*) 和祈祷词。某些情况下,人们会写下类似形式的“祈祷信”,并将其放在神像前。这些祈祷信使用书信体的问候用语。大多数书信都是祈求减轻病痛或长寿的。这类文献 (*Gottesbrief*) 是迄今为止使用最广泛的文学体裁。神回应国王请求的书信的例子同样存在。

赞美神明或星体的赞美诗源自最早时期。一些赞美诗直接用于赞颂或崇拜,其他则用于巡游或仪式上。一些赞美诗(如沙玛什赞美诗)是充满道德禁令的教诲性赞美诗。一百余首苏美尔的赞美诗赞颂了吾珥、伊辛、拉尔萨和巴比伦(即,约公元前 2100-1700 年)等王朝的统治者。第一首赞美诗可能是约公元前 2150 年拉格什的古地亚赞美诗,最后一首则来自约公元前 1500 年的海陆王朝。哈洛 (W. Hallo) 认为,这些赞美诗通过将某位君主视为拥有同类君主统治权(这权力是神所赐下的)的世俗统治者来强调美索不达米亚统一的理论概念。赞美诗似乎是采用现存主题而自由创作的(参:“夜神祈祷词”)。还会为国王的加冕礼、婚姻(参:诗 45)、胜利、死亡和其他重大场合创作赞美诗。

X. Science and Technology.-Babylonian “science” was thought to be by revelation or divine instruction to those initiated into a craft. The secret was transmitted orally or in “obscure” writing. The basic data (the lists), however, were available to all skilled scribes.

A. *Astronomy.* Texts from the 20th to the 1st cent. B.C. constitute the most significant body of scientific texts from a pre-Hellenistic civilization. Positional notations, decimal and sexagesimal systems, and later a zero mark made possible advanced calculations using basically algebraic methods. For practical purposes multiplication, division, and square and cube root tables were available. Exercises also were of an essentially practical nature (estimating for building or financing, etc.). Geometrical problems show a pre-Pythagorean knowledge of theorem ($\pi = 3 \frac{1}{8}$; cf. 1 K. 7:23, $\pi = 3$). By the 7th cent. Babylonian astronomy with its arithmetical methods was concerned with the accurate observation of the appearance and disappearance of the sun, moon, and planets in order to fix the calendar. The zodiac was described and various planetary and stellar movements plotted in sufficient detail to lead to predictions. Rules for computing their positions (“procedure texts”) and the results were listed (“ephemerides”). The goal of all their lunar theory was to determine the precise length of the month. They aimed to find the place of any heavenly body at a given time and thus predict the new moon, its last visibility, and eclipses. These lists are precursors of modern astronomical and nautical almanacs.

X. 科学与技术。巴比伦的“科学”被认为是通过启示或神的指示形成的一种工艺。这种秘密是通过口述或“晦涩”的文献作品流传下来的。然而，所有熟练的文士都能使用基本数据资料(各种列表)。

A. 天文学。公元前 20 至 1 世纪的文献构成了希腊化之前文明的科学文献的最重要的部分。位置记号、十进制和六十进制及后期的零位标志使人们可能运用基本的代数方法来进行先进的运算。实际运算时可以使用乘法、除法、平方根和立方根表。练习实际上也是一种实践(估算建筑或金融等)。几何问题体现出勾股定理出现之前的知识($\pi = 3 \frac{1}{8}$, 参: 王上 7:23, $\pi = 3$)。到公元前 7 世纪时, 巴比伦的天文学及其算术方法可应用于精确地观测太阳、月亮和行星的隐现, 从而有助于确定历法。巴比伦人绘制了黄道十二宫图, 并非常详细地描绘了各种行星和恒星的运行轨迹, 从而可以预测星体的运行。巴比伦人列出了计算星体位置的规则(“步骤文献”)和推测结果(“星历表”)。巴比伦人关于月亮运动的所有理论都是为了确定每月的精确长度。他们想要获得给定时间内所有星体的位置, 并以此推测新月的出现和最近一次出现的时间以及月食的时间。这些列表是现代天文历和航海天文历的前身。

B. Medicine. In addition to the omen-type texts already described (see IX. D above), which gave the diagnosis and prognosis of disease, the Babylonians listed in a pharmaceutical series (*uru-anna = maštakal*) all plants, drugs, and their substitutes. Prescriptions based on these are preserved. Though often combined with magical or psychological medicine using ritual folklore (*ašipūtu*), the purely therapeutic texts outline the symptoms and diagnosis, and give advice to the physician (*asū*) on treatment. Court physicians, as at Babylon, Mari, and Nineveh, were highly skilled and foreigners were accepted. Fevers, women's diseases, and the treatment of wounds were the subject of special study. Epilepsy, jaundice, malaria, rheumatism, and skin diseases ("leprosy") were identified. The pressure points were noted and, in addition to common remedies, some surgery (*šipir bēl imti*) was carried out, e. g., opening a cranial abscess, trepanning, treatment of caruncle of eye (Hammurabi Laws, §§ 215, 218), clearing cutaneous infection, treatment of fractures (and possibly amputation), and what some think was an early attempt at a caesarean section.

C. Technology. The listing of animals, plants, minerals, etc., led to what may justly be called the first short step toward empirical science. Mineralogy and metallurgy from the 3rd millennium had always some practical end. Thus silver and gold were separated from impurities and assayed *ca.* 2000 B.C., metals were refined by cupellation, and silver and lead smelted by air reduction. Glass, glaze-making, dying, and textile embroidery may have come from the West, for Babylonia was always open to

B. 医学。除了上文已经描述过的征兆类文献（见上文的 IX.D）能够给出疾病诊断和预测外，巴比伦人还在一个药物学系列文献（*uru-anna*，相当于 *maštakal*）中列举出所有植物、药物以及它们的替代品。以此为基础的医药处方流传了下来。虽然经常与巫术或心理药物结合在一起用于宗教民俗方面（*ašipūtu*），但纯粹的治疗文献大致概述了疾病的症状和诊断结果，并对医师（*asū*）给出了治疗疾病的建议。巴比伦、马里和尼尼微的宫廷医师技艺高超，有些医师来自于巴比伦之外的国家。发烧、妇科病和伤口的治疗是医师特别研究的学科。癫痫、黄疸、疟疾、风湿和皮肤病（“麻风病”）在当时已经可以诊断出来。当时的医师已经记录了压觉点，除了普通的疗法之外，他们还可以进行一些外科手术（*šipir bēl imti*），如，打开脑部囊肿、头部钻孔、治疗眼睛上的瘤（《汉谟拉比法典》，215、218 章）、清除皮肤感染、治疗骨伤（可能包括截肢）和某些人心目中的早期剖腹产手术。

C. 工艺。动物、植物和矿物等列表可以恰当地称为向经验科学迈进的第一小步。公元前 3000 年的矿物学和冶金学一直都有实际用途。因此，约公元前 2000 年，巴比伦人可以将金银和杂质分离开来，并对含量进行分析，他们用灰吹法精炼金属，通过减少空气的方法熔炼银和铅。玻璃、制釉、染色和纺织刺绣可能来自西方，巴比伦通常从战利品或贸易品接受了新思想的影响。当然，文字（楔形文字）、车轮、水钟、播种犁和印石切割似乎是当地人重要的发明，这些工艺与天文和医学等“科

the influence of new ideas through booty taken in war or by trade. Certainly writing (the cuneiform script), the wheel, water clock, seeder plough, and seal-stone cutting seem to have been local and influential inventions which, like the “sciences” of astronomy and medicine, were passed on through Anatolia to ancient Greece.

D. Music. Musical life and practice is known largely from the instruments discovered. Fifty-three different instruments are listed: percussion (drums, cymbals, gongs, and clackers), wind (wood and reed pipes, flutes), and string (harp, lyre, lute). All the instruments of Nebuchadrezzar’s orchestra (Dnl. 3:5, 7, 10, 15) are attested in sixth-century texts or archeological finds. The names of nine strings and of the intervals and tunings are listed. Thus the lyres from Ur, strung like the modern Ethiopian *bagana*, were tuned to a scale equivalent to C major or to a seven-tone species similar to, but far antedating, the heptatonic scale known from Greek sources. Musicians and singers of various vocal ranges performed solo or in unison. Šulgi king of Ur claimed to be adept at all musical arts, performing and also tuning and restringing instruments. Tunes (or instruments) to accompany certain hymns, laments, or songs are noted in some text (cf. the headings of some Psalms). No written musical notation has been identified with certainty.

XI. Institutions.-A. Social System. The Babylonian concept of law required that all men be considered equal, but at all times there were distinct groups (prisoners of wars, debtors, etc.) who were enslaved. Outside the palace and temple these were

学”一样，都经由安纳托利亚传到了古希腊。

D. 音乐。对巴比伦音乐生活和习俗的了解主要来自出土的乐器。53 种不同乐器有：打击乐器（鼓、铙钹、锣和响板）、管乐器（木笛和芦笛、长笛）和弦乐器（竖琴、七弦竖琴、诗琴）。6 世纪的文献或考古发现证实了尼布甲尼撒的乐队中的所有乐器（但 3:5, 7, 10, 15）。九弦的名字、音程和曲调的名字被列举出来。因此，吾珥的竖琴的上弦方式与现代埃塞俄比亚的巴加纳（*bagana*）的上弦方式类似，这种竖琴的音调相当于 C 大调，或相当于七音阶系列，类似于希腊七声音阶，但却远早于希腊的七声音阶。乐师或不同音域的歌者独自表演或一同表演。据称吾珥的舒尔吉王擅长所有的音乐艺术，如演奏、为乐器调音和上弦。一些文献中记载了给某些赞美诗、哀歌或歌曲伴奏的曲调或乐器（参：一些《诗篇》的标题）。目前还不能准确辨认任何书面上的音乐符号。

XI. 体系。A. 社会制度。巴比伦的律法概念要求人人平等，但被奴役的个别群体始终存在（战俘、借债人等）。公元前第一个千禧年晚期以前，皇宫和神庙外的这类个别群体的人数并不多，而且他们在经济中的起到的作用不明显。

not numerous and played a minor part in the economy until the late 1st millennium. A small group won special rights (tax and other exemptions) which enabled them to attain privilege and power. Contrary to many interpretations, the laws (e.g., Hammurabi) rarely refer to a “freeman” (*awēlum* also stands for “man”), though they legislated for dependents of the palace (*muškēnum*) and slaves (*wardum*) in Old Babylonian times. These classes are rarely noted outside these texts. Slaves had privileges, could marry a freeman or woman, hold property or office, and earn redemption. All men could be called up for military or corvée duties (though substitutes could be provided). The corvée was mainly for the constant renewal required of irrigation ditches due to salination, and for harvest or special works. Army service soon called for mercenaries in view of the constant campaigning in Chaldean times.

The main distinction was between nomads (or seminomad tribesmen) and the urban population. The interaction and absorption of nomads led to many political changes. The major cities (Babylon and Nippur) had a unique status and were usually free of royal taxation.

The economy was primarily agricultural. Since this was dependent on security and irrigation, control of land centered in the cities and manorial estates. Villages were comparatively few. The seminomads were dependent on their wool-bearing sheep and goats or, in the marshes, on fishing. The temple and palace held large estates, which enabled them to support flocks, fishing, industry (mainly weaving; cf. Josh. 7:21), shipping, and trade. Guilds of craftsmen attached to temples flourished

一小部分人拥有特殊权利(税务等豁免权), 因此他们得到了特权和权力。律法(如汉谟拉比)与许多评注相反, 虽然在古巴比伦时期, 律法为皇室亲属(*muškēnum*)和奴隶(*wardum*)留有余地, 但却很少提到“自由民”(*awēlum*, 还可以表示“人”)。这类文献之外的作品很少记载这些阶层。奴隶拥有特权, 可以和自由民(男或女皆可)结婚, 可以拥有财产或官位, 还可以被赎获得自由。所有人都可以被召服兵役或劳役(虽然也允许找人来替代)。劳役主要是为了不断地修复盐化的灌溉水渠和进行收割或特殊的工作。由于迦勒底时期战事不断, 加大了对雇佣兵的需求。

主要差异存在于游牧民族(或半游牧民族)和城市人口之间。游牧民族的相互影响和同化引发了许多政治变动。主要的城市(巴比伦和尼普尔)拥有特殊的地位, 通常免缴皇室征税。

巴比伦的经济主要是农业经济。由于这种经济主要取决于安全和灌溉, 所以土地的控制主要集中在城市和庄园土地上。村庄里的土地相对较少。半游牧民族主要依靠产毛的绵羊和山羊或在沼泽以打渔为生。神庙和宫殿占据大量土地, 因此他们可以养殖牲畜、发展渔业、工业(主要是纺织业; 参: 书 7:21)、造船业和贸易。从新巴比伦时期开始, 附属於神庙的工匠协会十分繁盛。

from Neo-Babylonian times.

Trade was by traveling agents, financed by traders (*tamkaru*) and protected by interstate agreement. Thus Babylonia was linked with Egypt, the Mediterranean, Persia, Arabia, and possibly India. Finance houses (and tax-farmers) sprang up under the Achaemenids and their successors.

B. The King. The King (LU.GAL/*šarru*) was originally the chief temple official (*en-si*) or city governor holding supreme power over a tribe or district. Less is known of his functions in Babylonia than in Assyria, but in Babylonia he held a lesser place in the cult and never acted as chief priest. With the advent of the Amorites there was a new concept of kingship and an increasing distinction between palace and temple. The king was surrounded by court administrators headed by a vizier (*sukallu*) after the Middle Babylonian period. His palace acted as state treasury, receiving tribute, taxes, and dues, and redistributing them in kind through the stores and workshops to the army, civil service, and retainers, many of whom were also tied to the palace by services (*ilku*) due on their crown holdings. There is no certainty that kings of the Ur III or Amorite periods were considered divine, though they shared in the splendor of deity with robes and horned headdresses while acting on behalf of the state god. They were not worshiped, though their names were sometimes prefixed with the determinative used for divine names. It is probable that this, like some of the hymns addressed to them, was part of the ancestral cult after death.

C. Cities. Cities played an important part from their early development in

贸易由旅行的代理人负责，由贸易商 (*tamkaru*) 投资，受国家间的协议保护。因此巴比伦与埃及、地中海、波斯、阿拉伯，甚至可能与印度都有贸易往来。在阿契美尼德王朝及其继位者的统治下，贸易机构（和税官）不断涌现。

B. 国王。 国王 (LU.GAL 或 *šarru*) 起初是主要的神庙官员 (恩西) 或城市的管理者，他们拥有掌控一个部落或一个地区的至高权力。对巴比伦国王职责的了解比对亚述国王职责的了解要少，而且巴比伦国王在宗教中的地位较低，从不担任主祭司。随着亚摩利人的出现，新的王权出现了，皇宫和神庙之间的差距也越来越大。中巴比伦时期以后，国王身边常有维齐尔 (*sukallu*) 领导的宫廷行政官。国王的宫殿充当着国库，接受供物、税金和税捐，并通过仓库和工坊将它们再次分配给军队、行政官员和侍从，它们也因支持皇位而通过供职 (*ilku*) 与皇室相关联。虽然无法确定吾珥第三王朝或亚摩利时期的国王被认为是神圣的，但是当他们代表国家之神时尊享神的荣耀，穿着礼服、佩戴头饰，虽然他们的名字有时以神的名字中的限定词作为前缀，但并不被人们崇拜。这些称谓和那些写给国王的赞美诗一样，可能是后人对已逝祖先表示的一种崇拜。

C. 城市。 巴比伦的城市从早期发展开始便一直起着重要的作用。早期的城市

Babylonia. It seems that the early city assembly (*puhrum*) exercised certain primitive democratic rights. The “city fathers” were consulted on questions of war and peace (as 1 K. 20:7f.; 2 Ch. 25:17). Gilgamesh of Uruk, facing an ultimatum from Agga of Kish, appealed first to the elders and then to the “young warriors,” as did Rehoboam (1 K. 12:8). This shows a certain lack of freedom in the independent exercise of the ruler’s prerogative of decision, at least in matters requiring national support expressed in the *vox populi*. The Babylonian kings paid particular attention to the maintenance of the fabric, funds, and offerings of the main sanctuaries and thus usually avoided friction between the palace and temple.

These temples acted in much the same way as the palace, being the economic center of large estates that supplied their needs. The *šangû*-priest headed the administration. In Neo-Babylonian times royal appointees (*šatammu*) sat with the committees of priests and citizens who managed temple affairs. Part of the temple up-keep was derived from temple taxes, collection boxes (*quppu*), and votive gifts.

XII. Arts.-The most distinctive characteristic of Babylonian architecture was the temple-tower (*ziqurratu*). Originally this was a small temple on a raised platform (as at `Uqair); it was then placed at a higher level above the surrounding town (the Diyala city oval temples). Later the temple tower became a series of recessed stepped platforms one above the other rising to three (Ur-Nammu ziggurat at Ur) or to seven stages surmounted by a small chapel (Babylon). Ascent was by direct staircase, or spiral stairs or slopes. These

议会 (*puhrum*) 似乎行使着某些原始的民主权。人们向“城市元老”询问关于战争与和平的问题 (如王上 20:7-8; 代下 25:17)。当乌鲁克的吉尔伽美什面临基什的阿伽的最后通牒时,他首先求助老年人,然后才求助“年轻的勇士”,罗波安也曾这样做 (王上 12:8)。这表明统治者缺少独立行使决策权的自由,至少在民众需要国家支持 (表现为民意) 的问题上,统治者没有独立的决策权。巴比伦国王尤其关注对主要圣所的织造物、资金和祭物的供应,因此通常避免了皇宫和神庙之间的摩擦。

这些神庙大致与宫殿的作用相同,是大庄园的经济中心,而大庄园满足了神庙的需求。由大祭司主持行政工作。在新巴比伦时期,由皇室指定的人 (*šatammu*) 负责管理祭司委员会和处理庙中事务的公民。神庙的部分给养来自神庙所收的税务、募捐箱 (*quppu*) 和奉献礼。

XII. 艺术。巴比伦最独特的建筑特征是庙塔 (*ziqurratu*)。起初是建在高台上的一个小神庙 (如乌盖尔的小神庙); 后来神庙建在高于周边城镇的高地上 (迪亚拉城的椭圆形神庙)。此后,庙塔成为了一系列嵌入式的阶梯式平台,平台可能有三 (吾珥的乌尔南穆庙塔) 至七层,逐层相叠,庙塔最顶端是一座小神殿 (巴比伦)。庙塔上建有笔直的阶梯、螺旋式阶梯或斜坡。有的庙塔四周建造着围墙。见 BABEL, TOWER OF (巴别塔 X)。

temple-towers sometimes stood within their own walled enclosures adjacent to the temple proper. *See* BABEL, TOWER OF X.

In Babylonia the principal building material was sun-dried or kiln-baked clay brick, sometimes with the royal builder's name stamped upon it. Bitumen and mud mortar were available locally. Despite the limitations of the material, domes, barrel-vaults, or facades decorated with columns, plastered in color or ornamented with mosaics of colored clay cones (Early Dynastic Uruk), are found. Some Kassite reliefs were made by the insertion of premolded bricks. In Nebuchadrezzar's restoration of Babylon much use was made of bricks with colored glaze surfaces.

The temple, like the palace, had storerooms built around complexes of courtyards. The main sanctuary was approached across one of these paved courts in which were wells or basins for lustrations. The crowned and bedecked statue of the god stood within the small dark *naós*. The commonest plan required the worshiper to enter and then turn to face the deity from the antecella. Wayside shrines and domestic chapels have been excavated.

Stone was used for boundary stones (*kudurru*) engraved with symbols, for life-size or smaller statues (e.g., the Warka head, Gudea statues), the stelae of laws (Hammurabi), and commemorative reliefs (Ur-Nammu). All of these were stationed in temples. The commonest use of small stones, apart from jewelry, was for the characteristic cylinder or stamp seal, which was also used as a personal amulet.

巴比伦的主要建筑材料是晒干或烘干的泥砖,有些泥砖上刻着皇室建造者的名字。当地只能使用的石漆和泥浆。除了材料的局限性外,拱顶、筒形穹顶或用柱子装饰的外墙都涂着厚重的色彩,或镶嵌着上色的陶瓷(早期的乌鲁克王朝)。一些喀西特浮雕通过预先制好的泥浆嵌入而成。尼布甲尼撒修复巴比伦时,大量使用了带有彩釉表面的泥砖。

神庙和皇宫一样,在庭院的建筑群周围建有贮藏室。经由一个铺砌完好的庭院即可通往主神殿,这个庭院中有用于洁净的水井和盆。带有皇冠、装饰精美的神像矗立在黑暗的小内殿(*naós*)中。最常见的规划需要崇拜者进入内殿,然后从内室中转过面对神像。路旁的神龛和家中的小神殿已经被发掘出来。

石头被用于制作雕刻着符号的界石(*kudurru*)、真人大小或稍小些的雕像(如瓦尔卡之首、古地亚神像)、律法石碑(汉谟拉比)和纪念性浮雕(乌尔南穆)。这些石雕都放置在神庙中。除了制作珠宝外,小石头最经常用来制作独具特色的圆柱形石或图章,也可以用作个人的护身符。塑像研究对于研究宗教来说非常重要。不同原产地、时期和目的的印章,其尺寸、石料和工艺类型

The iconography is important for the study of religion. The size, stone, and style of workmanship varied according to the provenance, period, and purpose of each seal. Stones such as haematite in Old Babylonia and chalcedony in Neo-Babylonia, scenes of a worshiper introduced to a deity, and conical stamp seals in Neo-Babylonia, are particularly characteristic of the Babylonian seal-cutter's craft.

XIII. Legacy.—Babylonia early influenced Egypt, giving that country the cylinder seal and its system of cuneiform script, which also influenced the writing of the Elamites, Syrians, and Hittites. (See WRITING.) Babylonian literary forms and educational practices may have influenced the OT scribes, though the contents, historiography, prophecy, and laws of the OT are unique. Babylonia's sciences and military might played their part in the spread of her ideas, which were incorporated into succeeding civilizations.

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也有所不同。古巴比伦的赤铁矿和新巴比伦的玉髓等石料、崇拜者拜见神明的场景以及新巴比伦的圆锥形图章体现出巴比伦印章雕刻工艺的独有特征。

XIII. 遗产。埃及早期受巴比伦的影响,出现了圆柱形石印以及早期的楔形文字体系,巴比伦还影响了以拦人、叙利亚人和赫人的文字。(见 WRITING [写作、文字]。)巴比伦的文学体裁和教育方法可能影响了旧约文士,然而,《旧约》的内容、历史学、预言和律法是独一无二的。巴比伦的科学和军事可能在传播思想方面起到了一定作用,并且融入后期的文明中。

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BABYLONIA AND ASSYRIA, RELIGION OF. BABYLONIA AND ASSYRIA, RELIGION

See RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA.

BABYLONIAN CAPTIVITY.

See CAPTIVITY.

BABYLONIANS

[Heb. *b^enê-bābel*]. The inhabitants of BABYLONIA. They were among the colonists planted in Samaria by the Assyrians (Ezr. 4:9). The “picture of Babylonians” (Ezk. 23:15) refers to the bas-reliefs that decorated the walls of Babylonian palaces. The reports of them heard in Jerusalem or copies of them seen there awakened the nation’s desire for these unknown lovers, of which Judah had ample occasion to repent (vv. 17, 23; cf. 2 K. 24).

BACA, VALE OF

bā'kə [Heb. *bākā*] (Ps. 84:6); NEB “thirsty valley.” A valley so named because it contained trees that exuded resin or gum, perhaps several species of balsam. The valley of Rephaim has been suggested, but the identification is uncertain (cf. 2 S. 5:23f.; 1 Ch. 14:14f.).

BACCHIDES

bak'ə-dēz [Gk. *Bakchidēs*]. Ruler over Mesopotamia and a faithful friend of both Antiochus Epiphanes and Demetrius Soter. He established at the request of the latter the rulership over Judea for Alcimus, who, desiring to become high priest, had made false accusations against Judas Maccabeus (1 Macc. 7:8ff.; Josephus *Ant.* xii.10.2). Bacchides was sent the second time to Judea after the Syrian general Nicanor was killed near Adasa and Judas Maccabeus had gained

OF. 巴比伦和亚述的宗教

见 RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA (圣经世界的宗教: 亚述和巴比伦)。

BABYLONIAN CAPTIVITY. 被掳巴比伦

见 CAPTIVITY (被掳)。

BABYLONIANS 巴比伦人

【希伯来语: *b^enê-bābel*】。巴比伦(见 BABYLONIA [巴比伦、巴比伦王国、巴比伦尼亚])的居民。亚述人安置在撒玛利亚的殖民者之一(拉 4:9)。“巴比伦人的形像”(结 23:15)指的是装饰着巴比伦宫殿墙体的浅浮雕。耶路撒冷流传的关于巴比伦的记录,或是在那里的浮雕副本都唤醒了这支民族对未知情人的欲望,犹大应为此深深忏悔(结 23:17, 23; 参: 王下 24)。

BACA, VALE OF 流泪谷

音译: bā'kə【希伯来语: *bākā*】(诗 84:6); 《新英文译本》译为“thirsty valley”(“干旱的山谷”)。这个谷因有流出树脂或树胶(可能是数种香脂)的树木而得名。该谷可能是利乏音谷,但尚无定论(参: 撒下 5:23-24; 代上 14:14-15)。

BACCHIDES 巴克西得

音译: bak'ə-dēz【希腊语: *Bakchidēs*】。美索不达米亚的统治者,是安提阿古·伊皮法尼和底米丢·索特的忠实朋友。他在底米丢的要求下,帮助阿尔西莫统治犹大,阿尔西莫渴望成为大祭司,而且曾诬告犹大·马加比(马一 7:8 起; Josephus *Ant.* xii.10.2)。叙利亚总督尼迦挪在阿得萨附近被杀后,犹大·马加比掌控着政府,巴克西得被再次派往犹大(马一 9:1 起)。巴克西得在伯士巴西附近战败后,被迫与犹大的弟兄约拿单讲和(马一 9:58 起; *Ant.*

control of the government (1 Macc. 9:1ff.). After an unsuccessful battle near Bethbasi he was forced to make peace with Jonathan, the brother of Judas (9:58ff.; *Ant.* xiii.1). In 1 Macc. 10:12 and 2 Macc. 8:30 reference is made to the strongholds Bacchides built during his second campaign against Jerusalem (1 Macc. 9:50).

A. L. BRESLICH

BACCHURUS

ba-kū'rəs (1 Esd. 9:24, AV, NEB). *See* ZACCUR 6.

BACCHUS

bak'əs [Gk. *Dionysos*, later *Bakchos*]. The Greek and Roman god of wine, whose rites in the pre-Christian era were synonymous with drunkenness and immorality. His worship was probably introduced into Egypt under Ptolemy Philopator (227–204 B.C.). Antiochus IV Epiphanes, endeavoring to hellenize the Judean Jews, compelled them to participate in the Dionysian rites (2 Macc. 6:7). Some years later Nicanor, when he was fighting Judas Maccabeus, threatened to destroy the Jerusalem temple and build a shrine to Bacchus on the site (2 Macc. 14:33).

See also DIONYSUS.

R. K. H.

BACENOR

bə-sē'nôr [Gk. *Bakēnōr*]. An officer in the army of Judas Maccabeus engaged in war against Gorgias, governor of Idumea (2 Macc. 12:35, AV, RSV; cf. NEB "Tubian"). *See* Josephus *Ant.* xii.8.6.

xiii.1)。《马加比一书》10:12 和《马加比二书》8:30 提到了巴克西得在与耶路撒冷第二次争战时建造的据点（马一 9:50）。

词条作者：A. L. BRESLICH

BACCHURUS 巴库拉斯

音译：ba-kū'rəs（《钦定版圣经》，《新英文译本》，拉一 9:24）。见 ZACCUR 6（沙母亚、撒布 6）。

BACCHUS 巴克斯

音译：bak'əs【希腊语：*Dionysos*，后来的 *Bakchos*】。希腊和罗马的酒神，在主前时代，酒神庆典是醉酒和不道德代名词。酒神崇拜可能是在托勒密·非罗巴特统治时期（公元前 227-204 年）引入了埃及。安提阿古四世伊皮法尼致力于使犹太的犹太人希腊化，他强迫犹太人参加酒神庆典（马二 6:7）。数年后，尼迦挪与犹太·马加比争战时，威胁说要摧毁耶路撒冷圣殿，并在该地建立起巴克斯的神龛（马二 14:33）。

另见 DIONYSUS（丢尼修）。

词条作者：R. K. H.

BACENOR 巴西挪

音译：bə-sē'nôr【希腊语：*Bakēnōr*】。犹太·马加比军中的一位军官，曾与以士买的总督高吉亚争战（《钦定版圣经》，《修订标准译本》，马下 12:35；参：《新英文译本》译为“Tubian”[“托

布”])。见 *Josephus Ant.* xii.8.6。

BACHRITES

bak'rīts. The AV for “Becherites,” the descendants of BECHER (Nu. 26:35).

BACHRITES 比结族

音译: bak'rīts。《钦定版圣经》译为 “Becherites” (“比结族”), 比结 (见 BECHER [比结]) 的子孙 (民 26:35)。

BACK.

The “back” (Heb. *hôr*; AV “back parts”) of Yahweh is referred to in Ex. 33:23 as an anthropomorphic image signifying the reflection of the divine glory, in contrast to the “face” of Yahweh (vv. 20, 23). The expression “cast ... behind the back (*gaw*),” as used in 1 K. 14:9; Ezk. 23:35 of the Lord as object, in Neh. 9:26 of His law, and in Isa. 38:17 (*gēw*) of the sins of Hezekiah, means “forget utterly,” “reject,” or “neglect.”

BACK. 背、回、后头

《出埃及记》33:23 中提到的耶和华的 “背” (希伯来语: *hôr*; 《钦定版圣经》译为 “back parts” [“背部”]) 是彰显神的荣耀的拟人形象, 与耶和华的 “面” (出 33:20, 23) 形成了对比。 “丢在背 (*gaw*) 后” 在《列王纪上》14:9 和《以西结书》23:35 中表示将主作为被丢的对象, 《尼希米记》9:26 将律法作为被丢的对象, 《以赛亚书》38:17 (*gēw*) 将希西家的罪作为被丢的对象, 意为 “完全忘掉” “拒绝” 或 “无视”。

BACKBITE.

To slander the absent, like a dog biting behind the back, where one cannot see; to go about as a talebearer. The only RSV occurrence is Prov. 25:23, which speaks of “a backbiting tongue,” lit. “a tongue of secrecy” (Heb. *seter*).

BACKBITE. 谗谤

背后毁谤人, 就像狗在背后咬人一样, 人是看不见的; 做谗谤的人。《修订标准译本》仅在《箴言》25:23 中使用了这个词, “谗谤人的舌头”, 字面意思是 “秘密的舌头” (希伯来语: *seter*)。

See also SLANDER.

另见 SLANDER (谗谤、谗毁、谤讟、毁谤)。

BACKSIDE.

In the AV archaic for BACK (Ex. 3:1; 26:12).

BACKSIDE. 后头

《钦定版圣经》中用来表达 “后头” (见 BACK [背、回、后头]) 的古语 (出 3:1; 26:12)。

BACKSLIDING.

See APOSTASY.

BACKSLINDING. 背道

见 APOSTASY (背道、离弃道理)。

BADGER.

See ROCK BADGER.

BADGER. 沙番

见 ROCK BADGER (沙番)。

BAEAN

bē'an, SONS OF [Gk. *hyioi Baian*]; AV

BAEAN 伯安

音译: bē'an, SONS OF (伯安人)【希

BEAN; NEB BAEANITES. An unknown tribe hostile to the Jews (1 Macc. 5:4). Their hatred of the Jews' religion and attempts to disrupt the rebuilding of their sanctuary duplicated the conspiracy of Sanballat and his confederates against the restoration of Jerusalem and the temple in the days of Nehemiah (cf. Neh. 4:7f.). They were utterly exterminated by Judas Maccabeus, who burned alive, in towers, many of the imprisoned people. Cf. Beon in Nu. 32:3.

BAETERUS

bē'tər-əs (1 Esd. 5:17, NEB). See BAITERUS.

BAG

[Heb. *kēlî, kîs, ḥārîṭ, šērôr*, vb. *šûr*; Gk. *péra*]; AV also SACK, VESSEL, SCRIP (NT); NEB also BAGGAGE (Gen. 43:11), BUNCH (Cant. 1:13), PURSE (Hag. 1:6), PACK (NT). Bags of various kinds are mentioned in the Bible, but the type of bag intended is often unclear in English translations.

腊语: *hyioi Baian*】;《钦定版圣经》译为 BEAN (“伯安”);《新英文译本》译为 BAEANITES (“伯安人”)。与犹太人为敌的一个未知部落(马一 5:4)。他们憎恶犹太人的宗教,试图阻止犹太人重建圣所,因此他们重复了尼希米时期参巴拉与同伙阻止犹太人修复耶路撒冷和圣殿的阴谋(参:尼 4:7-8)。他们最终被犹大·马加比除灭,犹大将他们中的很多人困在塔中,活活烧死。参:《民数记》32:3 中的比稳。

BAETERUS 伯特拉斯

音译: bē'tər-əs (《新英文译本》, 拉一 5:17)。见 BAITERUS (伯特拉斯)。

BAG 囊、袋子、口袋、容器、器具

【希伯来语: *kēlî, kîs, ḥārîṭ, šērôr*, 动词 *šûr*; 希腊语: *péra*】;《钦定版圣经》还译为 SACK (“麻袋”)、VESSEL (“容器”)、SCRIP (“袋子”,《新约》);《新英文译本》还译为 BAGGAGE (“器具”, 创 43:11)、BUNCH (“袋子”, 歌 1:13)、PURSE (“囊”, 该 1:6)、PACK (“包”,《新约》)。《圣经》中提到了多种袋子,但英文译本中袋子的类型通常不明确。



Cotton bag from Faiyum, Egypt. Formed from two pieces of netted material, with a woolen drawstring (Oriental Institute, University of Chicago)

图为在埃及法尤姆发现的棉制袋子,由两片网状材质的料子制成,带有木制拉带。(芝加哥大学,东方研究院)

The “shepherd’s bag” (Heb. *kēlî*) of 1 S. 17:40 is given the specific designation *yalqūt*, which the AV renders “scrip,” the RSV “wallet,” and the NEB “pouch.” This “bag” of the shepherd or “haversack” of the traveler was of a size sufficient for one or more days’ provisions. It was made of the skin of animals, ordinarily undressed, like most of the other “bags” of ancient times, and was carried slung across the shoulder. This is the “scrip for the journey” (Gk. *péra*) mentioned in Mt. 10:10 par., AV (“scrip” is now obsolete; cf. RSV “bag,” NEB “pack”).

The small bag (Heb. *kîs*) used by merchants for carrying their weights is mentioned in Dt. 25:13; Prov. 16:11; Mic. 6:11. The same word designates a money purse in Prov. 1:14; Isa. 46:6.

The *šêrôr* was often a cloth tied up in a bundle, or a sack tied with a string, and was used for carrying jewels and money (Prov. 7:20; Hag. 1:6). A figurative usage occurs in Job 14:17, “my transgression would be sealed up in a bag”; this may refer to the practice of putting a seal upon the knot of the bag. The verb *šûr*, “tie up in a bag,” occurs in 2 K. 12:10 (MT 11). The NEB reads this verse differently: they “melted down the silver ... and weighed it.”

The Heb. *hāriṭ* (Arab. *harīṭat*) is used, on the one hand, for a “bag” large enough to hold a talent of silver (see 2 K. 5:23, “bound two talents of silver in two bags”), and, on the other, for a lady’s dainty satchel, such as is found in Isa. 3:22 (RSV “handbag”; wrongly rendered “crisping pins” in AV). This is the most adequate Hebrew word for a large bag.

《撒母耳记上》17:40 中的“牧人带的囊”（希伯来语：*kēlî*）有一个专有名称 *yalqūt*，《钦定版圣经》将其译为“scrip”，《修订标准译本》译为“wallet”，《新英文译本》译为“pouch”，汉译均为“囊”。这种牧人的“囊”或旅人的“背袋”的大小足够装一日或多日的粮食。它由动物皮制成，通常未经鞣制，和古时候的大多数“袋子”一样，是跨在肩膀上的。也就是《钦定版圣经》《马太福音》10:10 平行经文中提到的“行路带的口袋”（希腊语：*péra*）（“scrip” 现已不再使用，参：《修订标准译本》“bag”，《新英文译本》“pack”，汉译均为“囊”）。

《申命记》25:13、《箴言》16:11 和《弥迦书》6:11 中提到了商人装砝码用的囊（希伯来语：*kîs*）。《箴言》1:14 和《以赛亚书》46:6 用这个词来表示钱袋。

šêrôr 通常指包袱内绑着的布料或用绳扎着的袋子，用来装珠宝和钱（箴 7:20；该 1:6）。《约伯记》14:17 采用了比喻用法，“我的过犯被你封在囊中”；可能指的是在带子的绳结上加封的做法。《列王纪下》12:10（《马所拉文本》11）中使用了动词 *šûr*，意思是“包起来”。《新英文译本》对这节的翻译有所不同：他们“把银钱熔化，称了重量”。

希伯来语 *hāriṭ*（阿拉伯语：*harīṭat*）既可以用来表示大得可以装下一他连得银子的“口袋”（见：王下 5:23，“将二他连得银子装在两个口袋里”），也可以表示《以赛亚书》3:22 等经文中提到的女子用的“荷包”（《修订标准译本》译为“handbag”[“手袋”]；《钦定版圣经》误译为“crisping pins”[卷曲的针]）。这是最适于表示“大口袋”的

希伯来词语。

See also MONEY BOX; PURSE.

另见 MONEY BOX (钱囊); PURSE (钱囊)。

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BAGGAGE

[Heb. *k^llî*] (1 S. 10:22; 17:22; etc.; Isa. 10:28; Jer. 46:19; Ezk. 12:3-12); AV CARRIAGE, STUFF, “furnish” (Jer. 46:19); NEB also THINGS, STORES, BAGGAGE-TRAIN, BELONGINGS; [Gk. *aposkeuē*] (Jth. 7:2; 1 Macc. 9:35, 39; 2 Macc. 12:21); NEB BAGGAGE TRAIN. The words denote various kinds of portable equipment for travel or for battle, or supplies (Lat. *impedimenta*) for an army.

The Heb. *k^llî* is a very general word meaning “article,” “implement,” “vessel,” etc. Its various contexts indicate its use for “luggage” (1 S. 17:22), “stores” (1 S. 30:24, where David decrees that those who stay behind to guard the supplies shall share equally in the spoils of victory with those who fight), and “belongings” packed for exile (Ezk. 12). The “keeper of the baggage” with whom David left his things is called a “quartermaster” in the NEB (1 S. 17:22).

In the Apocrypha, Gk. *aposkeuē* again means the supplies of an army. The verb *aposkeuázomai* occurs in Acts 21:15, where the NEB has “packed our baggage,” the RSV “made ready.”

BAGGAGE 器具、辎重、物件

【希伯来语: *k^llî*】(撒上 10:22; 17:22 等; 赛 10:28; 耶 46:19; 结 12:3-12); 《钦定版圣经》译为 CARRIAGE (“辎重”)、STUFF (“物件”)、“furnish” (“器具”, 耶 46:19); 《新英文译本》还译为 THINGS (“物件”)、STORES (“辎重”)、BAGGAGE-TRAIN (“辎重车”)、BELONGINGS (“物件”); 【希腊语: *aposkeuē*】(滴 7:2; 马一 9:35, 39; 马二 12:21); 《新英文译本》译为 BAGGAGE TRAIN (“辎重车”)。这些词都表示旅行、战争或供给(拉丁语: *impedimenta*) 时所携带的各种用具。

希伯来语 *k^llî* 是一个非常常见的词, 意思是“物品”“器具”“容器”等。该词在不同语境中, 可以表示“物件”(撒上 17:22)、“器具”(撒上 30:24, 大卫下令说“上阵的得多少, 看守器具的也得多少, 应当大家平分”), 和预备掳去使用的“物件”(结 12)。在《撒母耳记上》17:22 中, 大卫将带来的食物留在“看守物件的人”的手下, 《新英文译本》称这个人为“供应官”。

在《次经》中, 希腊语 *aposkeuē* 也指军队的辎重。《使徒行传》21:15 中使用了动词 *aposkeuázoma*, 《新英文译本》译为 “packed our baggage” (“收拾行装”), 《修订标准译本》译为 “made ready” (“收拾行李”)。

J. W. D. H.

词条作者: J. W. D. H.

BAGO

bā'gō (1 Esd. 8:40, AV, NEB). See BIGVAI 1.

BAGOAS

bə-gō'əs [Gk. *Bagōas*]. A personal aide to Holofernes (Jth. 12:11f.; 13:1, 3; 14:14).

BAGOI

bāg'-oi (1 Esd. 5:14, AV, NEB). See BIGVAI 1.

BAGPIPE

[Aram. *sūmpōnyā, sūppōnyā*] (Dnl. 3:5, 10, 15); AV DULCIMER; NEB MUSIC. The Aramaic is probably a loanword from the Greek (*symphōnía*), and is usually thought to indicate a bagpipe or similar musical instrument (cf. BDB, p. 1104; KoB, p. 1103). A contemporary Greek usage is in Polybius xxvi.31, where the *symphōnía* is said to have been played, along with the horn, at the feasts of Antiochus Epiphanes (cf. E. J. Young, comm. [1949] *in loc.*).

The ancient bagpipe was made of goatskin and had two pipes; it is uncertain, however, whether it existed at the time the story of Daniel takes places.

J. W. D. H.

BAHARUM

bə-här'əm [Heb. *habbah^arûmî*] (1 Ch. 11:33); AV BAHARUMITE; NEB “from Bahurim.” A gentilic form, probably of BAHURIM, referring to Azmaveth, one of David's mighty men.

BAGO 比革瓦伊

音译: bā'gō (《钦定版圣经》,《新英文译本》,拉一 8:40)。见 BIGVAI 1 (比革瓦伊 1)。

BAGOAS 巴勾斯

音译: bə-gō'əs 【希腊语: *Bagōas*】。何乐弗尼的一个内务宦官 (滴 12:11-12; 13:1, 3; 14:14)。

BAGOI 比革瓦伊

音译: bāg'-oi (《钦定版圣经》,《新英文译本》,拉一 5:14) 见 BIGVAI 1 (比革瓦伊 1)。

BAGPIPE 风笛

【亚兰语: *sūmpōnyā, sūppōnyā*】(但 3:5, 10, 15); 《钦定版圣经》译为 DULCIMER (“扬琴”); 《新英文译本》译为 MUSIC (“乐曲”)。这个亚兰词语可能是源自希腊语 (*symphōnía*) 的外来词,通常是指风笛或类似的乐器(参: BDB, 1104 页; KoB, 1103 页)。Polybius xxvi.31 中出现了一个同时期希腊词语的用法,据称风笛和号一同在安提阿古·伊皮法尼的筵席上奏响(参: E. J. Young 的评注[1949], 见这一章)。

这种古时的风笛由羊皮制成,有两个管;然而,尚无法确定在但以理故事发生的时期是否已经出现了风笛。

词条作者: J. W. D. H.

BAHARUM 巴路米人

音译: bə-här'əm 【希伯来语: *habbah^arûmî*】(代上 11:33); 《钦定版圣经》译为 BAHARUMITE (“巴路米人”); 《新英文译本》译为 “from Bahurim” (“来自巴户琳的人”)。可能是巴户琳的一个种族的名称 (见 BAHURIM [巴户琳]), 指的是大卫的一

个勇士押斯玛弗。

BAHURIM

bəhū'rim [Heb. *baḥûrîm*—‘young men’]; prob. also BAHARUM (1 Ch. 11:33); AV BAHARUMITE, also BARHUMITE (2 S. 23:31). A site E of Jerusalem in the territory of Benjamin, on the old Jerusalem-to-Jericho highway, upon which David fled during the uprising of his son Absalom (2 S. 16:5). The Talmud locates it E of Mt. Scopus near Anathoth at modern Râs eṭ-Ṭmîm. At a nearby brook, Wādî Farah, Abner parted Paltiel from his wife Michal as she was being returned to David (2 S. 3:16). It was the home of Shimei, a man from the house of Saul who cursed as he stoned the fleeing David (2 S. 16:5; 19:16; 1 K. 2:8). In Bahurim, Jonathan and Ahimaaz, sons of the priests Abiathar and Zadok and spies for David, were hidden in a well by a loyal woman (2 S. 17:18–20).

Comparing the variant gentilic forms in 2 S. 23:31 and in 1 Ch. 11:33 it has been conjectured that Azmaveth, one of David's mighty men, was a native son of the village Bahurim.

F. E. YOUNG

BAITERUS

bā'tə-rəs [Gk. *Baitērous*]; AV METEKUS; NEB BAETERUS. A family that returned from exile with Zerubbabel (1 Esd. 5:17; omitted in Ezr. 2 and Neh. 7).

BAITHER

bā'thər [Gk. *Baithēr*]. A town of Judah

BAHURIM 巴户琳

音译: bəhū'rim 【希伯来语: *baḥûrîm*—“年轻人”】; 可能也作 BAHARUM (见 BAHARUM [巴路米], 代上 11:33); 《钦定版圣经》译为 BAHARUMITE (“巴路米人”), BARHUMITE (“巴鲁米人”, 撒下 23:31)。耶路撒冷东部便雅悯支派的一个地名, 位于古耶路撒冷至耶利哥的大路上, 大卫之子押沙龙叛乱时, 大卫沿着这条路逃亡 (撒下 16:5)。《他勒目》中认为该地位于亚拿突附近的斯高帕斯山 (Mt. Scopus) 的东部, 即现在的拉斯泰米。押尼珥在附近的小河——法拉河河岸上让帕铁和他的妻子米甲分开, 米甲被还给了大卫 (撒下 3:16)。这里是扫罗家族示每的家乡, 大卫逃亡时, 他一边向大卫丢石头, 一边咒骂大卫 (撒下 16:5; 19:16; 王上 2:8)。后来, 在巴户琳时, 一个忠诚的女人把祭司亚比亚他和撒督之子, 即大卫的探路者约拿单和亚希玛斯藏在一口井中 (撒下 17:18-20)。

与《撒母耳记下》23:31 和《历代志上》11:33 中这个种族的不同拼写形式相比, 大卫的勇士押斯玛弗被认为是巴户琳村生人。

词条作者: F. E. YOUNG

BAITERUS 伯特拉斯

bā'tə-rəs 【希腊语: *Baitērous*】; 《钦定版圣经》译为 METEKUS (“梅特库斯”); 《新英文译本》译为 BAETERUS (“伯特拉斯”)。和所罗巴伯一同从被掳回归的一个家族 (拉一 5:17; 《以斯拉记》2 和《尼希米记》7 中没有提到这个名字)。

BAITHER 伯色

音译: bā'thər 【希腊语: *Baithēr*】。只

listed only in Josh. 15:59, NEB, following the LXX (v. 59a).

BAJITH

bā'jith [Heb. *bayit*—'house'] (Isa. 15:2, AV). If a proper noun (probably correct), a Moabite town mentioned with Dibon; if a common noun, which requires some textual change (the MT is supported by 1QIsa^a), either "house of" or (as RSV) "daughter of" (Dibon). That the definite article is used supports this rendering. Cf. the construct from "Beth-" frequently used in compounds. The NEB has "the people of Dibon go up."

在《新英文译本》的《约书亚记》15:59中提到的一个犹大城邑，这个地名的翻译参照了《七十士译本》(15:59a)。

BAJITH 巴益、……家、……的女子

音译: bā'jith【希伯来语: *bayit*——“家”】(《钦定版圣经》, 赛 15:2)。如果巴益是一个专有名词(可能是正确的), 那么指的就是和底本一同被提起的一个摩押城邑; 如果它是一个普通名词, 那么可能需要对经文进行一些改动(《马所拉文本》得到了《以赛亚书第一古卷》的支持), 指的是“……的家”(如《修订标准译本》)或(底本)“的女子”。限定词的使用支持了这种译法。参: 经常出现在合成词中的“Beth-”的含义。《新英文译本》译为“the people of Dibon go up”(“底本人爬上山去”)。

D. B. PECOTA

词条作者: D. B. PECOTA

BAKBAKKAR

bak-bak'ər [Heb. *baqbaqqar*] (1 Ch. 9:15). A Levite of the sons of Asaph, living in Jerusalem; perhaps the same as Bakbukiah of Neh. 11:17.

BAKBAKKAR 拔巴甲

音译: bak-bak'ər【希伯来语: *baqbaqqar*】(代上 9:15)。利未人, 亚萨的子孙, 住在耶路撒冷; 可能是《尼希米记》11:17 中的八布迦。

BAKBUK

bak'bōōk [Heb. *baqbûq*; Gk. *Bakbouk, Akoub, Akouph, Akoum*]; AV Apoc. ACUB; NEB Apoc. ACUM. A family that returned from exile with Zerubbabel (Ezr. 2:51; Neh. 7:53; 1 Esd. 5:31).

BAKBUK 巴卜

音译: bak'bōōk【希伯来语: *baqbûq*; 希腊语: *Bakbouk, Akoub, Akouph, Akoum*】; 《钦定版圣经》的《次经》译为 ACUB (“亚库博”); 《新英文译本》的《次经》译为 ACUM (“亚库姆”)。和所罗巴伯一起从被掳回归的一个家族(拉 2:51; 尼 7:53; 拉一 5:31)。

BAKBUKIAH

bak-bə-kī'ə [Heb. *baqbuqyâ*].

BAKBUKIAH 八布迦

音译: bak-bə-kī'ə【希伯来语: *baqbuqyâ*】。

1. A Levite who lived in Jerusalem after the return from exile (Neh. 11:17); perhaps the same as Bakbakkar of 1 Ch. 9:15.

1、被掳归回后住在耶路撒冷的一个利未人(尼 11:17); 可能就是《历代志上》9:15 中的拔巴甲。

2. A Levite who returned from exile with Zerubbabel (Neh. 12:9).

3. A Levite and guard of the temple storehouse (Neh. 12:25).

BAKEMEATS.

Archaic in Gen. 40:17, AV, for “every kind of food which the baker prepares” (NEB); Heb. *ma^akīl ma^aśēh ’ōpeh*.

BAKER

[Heb. *’ōpeh*]. The term was derived from a verb meaning “bake bread,” but from an early period included miscellaneous cooking also (Gen. 40:1–41:13; 1 S. 8:13; Hos. 7:4). Bread was usually baked in an oven or on the surfaces of heated stones. Confections were baked in pans or on griddles (Lev. 2:4ff.). The titles in Gen. 40:1, etc., belonged to high Egyptian court officials; and the duties of the holders may well have undergone significant modification from the time the offices were first devised. Hosea is supposed to have been a baker, but there is no evidence to support this contention.

R. K. H.

BAKERS’ STREET

[Heb. *hūš hā’ōpīm*] (Jer. 37:21); NEB STREET OF THE BAKERS. An area in Jerusalem where the bakers had their ovens and shops. Unlike modern Western cities, where this would be considered wasteful competition, the cities of the ancient Middle East (and even the modern Middle East) had areas where various crafts and guilds were concentrated. Jeremiah received a daily ration of a loaf

2、和所罗巴伯一起从被掳归回的一个利未人（尼 12:9）。

3、一个为圣殿库房守门的利未人（尼 12:25）。

BAKEMEATS. 烤的食物

《钦定版圣经》的《创世记》40:17 用这个古语翻译 “every kind of food which the baker prepares” (“烤的每样食物”) (《新英文译本》); 希伯来语: *ma^akīl ma^aśēh ’ōpeh*。

BAKER 烤饼的人、膳长

【希伯来语: *’ōpeh*】。该词源自一个含义为“烤饼”的动词，但从早期开始，“烤饼”就包括各种食物（创 40:1-41:13；撒上 8:13；何 7:4）。饼通常在炉中或加热的石头表面上烘烤。细面饼则通常在煎盘或扒炉上烤（利 2:4 起）。《创世记》40:1 等经文中提到的“膳长”属于埃及宫廷中的高级官员；从最初设立这些官职开始，这些官员的职责可能发生了重要的变化。何西阿可能是膳长，但没有证据能证明这个推测。

词条作者: R. K. H.

BAKERS’ STREET 饼铺街

【希伯来语: *hūš hā’ōpīm*】(耶 37:21); 《新英文译本》译为 STREET OF THE BAKERS (“饼铺街”)。耶路撒冷的一片区域，烤饼的人的烤炉和店铺就位于这里。古中东的城市（甚至现代中东城市）中有各种工匠和公会集中的区域，而在西方的城市中，这种聚集被视为一种破坏性的竞争。耶利米因西底家王的命令，每天能从饼铺街得到一个饼（耶 37:21）。

of bread from the bakers' street by order of King Zedekiah (Jer. 37:21).

W. S. L. S.

词条作者: W. S. L. S.

BAKING.

See BREAD I, IV.

BAKING PAN.

See BREAD IV; PAN.

BALAAM

bā'lām [Heb. *bil'ām*—etymology disputed, perhaps 'devourer'; Gk. *Balaam*]. A man of Pethor, a city in Mesopotamia lying S of Carchemish; the son of Beor. The narrative describing this enigmatic individual is contained in Nu. 22:2–24:25. Subsequent allusions to him are found in Nu. 31:8, 16; Dt. 23:4f.; Josh. 13:22; 24:9f.; Neh. 13:2; Mic. 6:5; 2 Pet. 2:15f.; Jude 11; Rev. 2:14.

I. The Narrative.—Balak king of Moab, alarmed at the encampment of the Israelites in the Jordan Valley adjacent to his own territory after their overwhelming victories over the Amorites, entered into an alliance with the Midianites and sought the aid of Balaam, a renowned diviner by whose agency he hoped that Israel might be brought under a curse. Balaam's hesitancy in responding to this invitation, which carried with it a handsome reward, is ascribed to his deference to the will of Yahweh (Nu. 22:8, 13). At the same time he appears from the first to be rather less than wholehearted in his acquiescence to Yahweh's will. This impression is confirmed by his reception of Balak's second and more imposing deputation. God permitted Balaam this time to

BAKING. 烤

见 BREAD I, IV (饼 I, IV)。

BAKING PAN. 煎盘

见 BREAD IV (饼 IV); PAN (煎盘、锅)。

BALAAM 巴兰

音译: bā'lām 【希伯来语: *bil'ām*——这个词的词源存在争议,可能意为“吞噬者”;希腊语: *Balaam*】。一个毗夺人的名字,毗夺是坐落于迦基米施以南的一座美索不达米亚城邑;巴兰是比珥的儿子。《民数记》22:2-24:25 描述了这个神秘的人物。随后的《民数记》31:8, 16;《申命记》23:4-5;《约书亚记》13:22; 24:9-10《尼希米记》13:2;《弥迦书》6:5;《彼得后书》2:15-16;《犹大书》1:11;《启示录》2:14 也提及了巴兰。

I. 经文中的叙述。以色列人大败亚摩利人之后,来到摩押王巴勒领地附近的约旦谷扎营,巴勒十分惧怕,于是与米甸人结盟,并向有名的预言家巴兰求助,希望巴兰能代他咒诅以色列。巴兰本应顺从耶和华的旨意(民 22:8, 13),但巴勒提供的卦金十分可观,因此巴兰对这一邀请一直犹豫不决。同时,他似乎自此不再全心全意地顺从耶和华的旨意。巴兰接待了巴勒第二次派来的使臣更能证实这一点。这次,神允许巴兰与使臣同去,但却告诫他要完全遵行神的旨意(民 22:20-21)。巴兰遇见了耶和华的使者,他的驴又奇迹般地谴责了他,这表明神允许巴兰前往摩押是神对贪婪的巴兰而降下的审判(参:彼后 2:15-16)。

accompany the messengers but admonished him of his complete subservience to the divine will (Nu. 22:20f.). His encounter with the angel of Yahweh and the rebuke administered to him miraculously by his ass serve to show that this permission was granted to Balaam as a judgment upon him for his cupidity (cf. 2 Pet. 2:15f.).

Having reached Moab, Balak led Balaam up to the heights above the Dead Sea whence he might gain a view of Israel encamped below. But neither elaborate sacrificial ritual, nor changing position from one peak to another, availed to produce the desired curse upon Israel. Instead, Balaam was gripped by the Spirit of God (Nu. 24:2) and was powerless to do other than pronounce blessing upon blessing. In all he uttered four memorable oracles (Heb. *māšāl* is used in each case and signifies here a “prophetic figurative discourse” [BDB]). In the final oracle he adumbrates, among other things, Israel’s conquests under the monarchy and in particular the subjugation of Moab (Nu. 24:17).

This concluded, Balak and Balaam part company and the latter is described as returning “to his place” (Nu. 24:25). It is widely held that this implies that Balaam returned to his home in Mesopotamia. Yet Nu. 25 is represented as the sequel to the narrative concerning Balaam. The idolatry of the Israelites in participating in the immoral rites associated with the worship of Baal-peor is attributed to “the counsel of Balaam” (Nu. 31:16) and it is twice affirmed that Balaam was put to death by the Israelites (Nu. 31:8; Josh. 13:22). For this reason some dispute the location of Pethor in Mesopotamia and claim the

巴兰到达摩押后，巴勒领他到死海上的高地，他可以从那里俯瞰下方的以色列营地。但无论是精心准备的献祭仪式，还是从一个高峰走到另一个高峰，都没能成功咒诅以色列。而神的灵却临到巴兰身上（民 24:2），他除了一次次祝福以色列外，似乎别无他法。他总共做出了四次令人难忘的预言（每个预言中都使用了希伯来语 *māšāl*，这里指的是“先知的比喻性话语” [BDB]）。巴兰在最后一次预言中称，以色列必将在王朝的统治下占领其他地界，尤其会占领摩押（民 24:17）。

于是巴勒和巴兰分道扬镳，巴兰回“他本地去”（民 24:25）。人们普遍认为这意味着巴兰回到了位于美索不达米亚的家。但《民数记》25 章被视为巴兰故事的续篇。因“巴兰的计谋”，以色列人崇拜偶像，又参加了与巴力毗珥崇拜有关的邪恶仪式（民 31:16），而且有两处经文证明以色列人处死了巴兰（民 31:8；书 13:22）。因此，一些人认为毗珥位于美索不达米亚，并称《撒玛利亚五经》和《七十士译本》支持了毗珥位于亚扪人领地之内的观点（参：Marsh, *IB*, II, 见这一章）。

support of the Samaritan Pentateuch and LXX that it was located in Ammonite territory (cf. Marsh, *IB*, II, *in loc.*).

II. Alleged Inconsistencies.-That Balaam's character poses problems can scarcely be denied. A non-Israelite, he yet acknowledged the supremacy of Yahweh and evinced a desire to please Him (Nu. 22:34; 24:1). At the same time he was famed for his skill as a diviner (Heb. *qôsēm*) and for his ability to use enchantments (Heb. *n^ehāsīm*—the noun occurs only twice in the OT, in Nu. 23:23; 24:1; the cognate verb *nāhaš* occurs frequently); both terms are used subsequently in the OT in connection with the false prophets of Israel (cf. Dt. 18:10; Ezk. 13:6; Mic. 3:7, 11; etc.). His prophecies were clearly given to him by Yahweh (Nu. 23:5, 16) and were uttered under the constraint and inspiration of the divine Spirit (Nu. 24:2).

At first sight what is most perplexing of all is that, although God had given Balaam permission to go with Balaam's second deputation, "God's anger was kindled because he went" (Nu. 22:22). A closer examination of the narrative suggests that this apparent inconsistency arises from Balaam's character. The categorical prohibition of Nu. 22:12 was modified as a judicial penalty for Balaam's venality.

Many scholars accept the inconsistencies as real and not merely apparent. Some allege that the unfavorable references to Balaam are later additions attempting to discredit a heathen prophet who appears to act as a true spokesman of Yahweh. Various attempts have been made to analyze the narrative into its original sources, but no suggested analysis has met

II. 所谓的矛盾。无可否认，巴兰的性格表现出一些问题。他虽然不是以色列人，却承认耶和华的至高主权，并渴望蒙神悦纳（民 22:34；24:1）。同时，他因能说预言（希伯来语：*qôsēm*）和行巫术（希伯来语：*n^ehāsīm*——这个名词仅在《旧约》中出现了两次，民 23:23；24:1；它的同源动词 *nāhaš* 却经常出现）而出名；后来《旧约》中用这两个词来形容假先知（参：申 18:10；结 13:6；弥 3:7，11 等）。他所说的预言显然来自耶和华（民 23:5，16），并完全受圣灵的约束和感动（民 24:2）。

初看之下，最令人费解的是，虽然神允许巴兰与巴勒的第二批使臣同去，但“神因他去就发了怒”（民 22:22）。再仔细研究一下经文就会发现，这种明显的矛盾是由巴兰的性格引起的。《民数记》22:12 中的明确禁令被修改为对巴兰的贪婪的判罚。

许多学者认为这种矛盾不仅是明显的，而且是真实的。有些学者认为经文中对巴兰不利的描述是后人添加的，旨在破坏这位冒充耶和华真实代言人的异教先知的名声。学者们多次尝试通过原始资料来分析这段描述，但目前提出的分析结果都没有得到普遍的认可。原始资料评论家认为，关于驴子和耶和华的使者的叙述（民 22:22–35a）源自与故事

with universal approval. Source critics concur in regarding the narrative about the ass and the angel of Yahweh (Nu. 22:22–35a) as from a source different from that of the rest of the story, viz., J. The oracles, which are in poetic form, are now held to be earlier than the prose narrative, having been committed to writing, it is conjectured, perhaps as early as the 10th cent. (Albright). The sequel recording Balaam's death and charging him with responsibility for Israel's sin in the worship of Baal-peor (Nu. 31:1–54) is unanimously ascribed to P.

III. The Oracles.—The oracles of Balaam (Nu. 23:7–10, 18–24; 24:3–9, 15–24) are significant alike for their content and for the accompanying account of the experience of the prophet himself. The first two oracles are directly attributed to the activity of Yahweh, who “put a word in [Balaam's] mouth” (23:3, 16). Yet it would appear from 24:1 that on both occasions he had recourse to divination. It is noteworthy that the two final oracles are introduced with precisely the same words (24:3, 15) and imply a measure of progress in Balaam's spiritual experience. He speaks of himself as “the man whose eye is opened” (cf. BDB, p. 1060 [*šātām*]), as if he has come to see the worthlessness of heathen divination and has come to recognize that he must henceforth forego all effort to turn Yahweh from His purpose to bless Israel. The manner of his inspiration also undergoes a change. The apparently somewhat mechanical communication of Yahweh's word in the delivery of the first two oracles is replaced by the direct operation of the Spirit of God upon him (Nu. 24:2b).

其他部分出处不同的原始资料，即 J 底本。诗体形式的预言被认为比散文叙事要早，据推测，它们成文的时间可能早至公元前 10 世纪。(Albright)。学者们一致认为关于巴兰死亡和以色列崇拜巴力毗珥的罪被归于巴兰的后续记载都源于 P 底本。

III. 预言。巴兰的预言（民 23:7-10, 18-24; 24:3-9, 15-24）是值得关注的，因为这些预言的内容和它们对这位先知经历的记载都十分相似。前两个预言直接源于耶和华的指示，祂“将话传给他[巴兰]”（民 23:3, 16）。但从《民数记》24:1 来看，他前两次都求了法术。值得注意的是，后两次预言都以完全相同的话语开始（民 24:3, 15），这暗示了巴兰属灵经历的进步。他称自己为“眼目睁开的人”（参：BDB, 1060 页 [*šātām*]），他似乎开始注意到异教法术毫无用处，并意识到他必须从此放弃一切徒劳的尝试，不再试图改变耶和华祝福以色列的旨意。他得到启示的方式也发生了变化。他在说前两个预言时显然略微机械地传达了耶和华的话语，后来圣灵则直接临到巴兰的身上（民 24:2b）。

In the first two oracles Balaam declares his impotence to curse Israel when Yahweh is manifestly intent on blessing them. He acknowledges their uniqueness as a people. Unlike the other nations Israel had no use for divination and augury (Nu. 23:23, RV). God Himself was among them and by His counsel they were guided. Having enlarged upon Israel's prosperity and invincibility as the outcome of their deliverance from Egypt, Balaam proceeds in the third oracle to affirm positively, "Blessed be everyone who blesses you, and cursed be everyone who curses you" (24:9). The last of the oracles is the most striking of them all. General predictions of Israel's future prosperity give way to specific details. The "star out of Jacob" and the "scepter" (v. 17) undoubtedly point beyond the military conquests of David (though this is widely disputed; cf. NBC), and must ultimately be given messianic import (cf. Gen. 49:10, and KD). The *terminus ad quem* of the prophecy is not agreed. The reference to ships from KITTIM (v. 24) is of particular interest in view of the allusion in Dnl. 11:30 and subsequent references in the literature of the Qumrân sect.

IV. Balaam's Character.-Though an element of mystery surrounds Balaam in the OT narratives, the Scriptures leave us in no doubt as to what conclusions to draw with regard to his character. He is represented as the archetype of the false teachers of the Christian Church who pervert the truth of the gospel in the interests of personal gain (2 Pet. 2:15) and under the guise of Christian liberty advocate compromise with the world (Rev. 2:14).

在前两次预言中，巴兰称，神显然想祝福以色列，因此他无法咒诅他们。他意识到以色列是一个独一无二的民族。以色列和其他列国不同，他们不需要法术和占卜（《修订译本》，民 23:23）。神与以色列同在，并用告诫指引他们。巴兰详述了出埃及之后的以色列获得了兴旺和无可匹敌的地位，之后继续在第三个预言中肯定地断言，“凡给你祝福的，愿他蒙福；凡咒诅你的，愿他受咒诅”（民 24:9）。最后一个预言最为引人注目。巴兰不再笼统地预测以色列未来的兴旺，而是给出了具体的细节。“雅各的星”和“杖”（民 24:17）无疑指的是大卫的军事征服（虽然这广受争议；参：NBC），并最终预示了弥赛亚的降临（参：创 49:10 和 KD）。对于预言的结论（*terminus ad quem*），学者们也没有达成共识。考虑到《但以理书》11:30 中的经文以及后来昆兰文献中的引用，《民数记》24:24 中提到的从基提（KITTIM 见[基提]）来的船尤其值得注意。

IV. 巴兰的性格。虽然《旧约》对巴兰的描述略显神秘，但我们完全可以根据经文中的描述总结出巴兰的性格。他被描述为基督教会假师傅的原型，这些假师傅贪图私利，滥用福音的真理（彼后 2:15），并假借基督徒的自由，提倡与世界妥协（启 2:14）。

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书目——*ICC*, *CBSC*, *IB* 中的《民数记》评注; S. Mowinckel, *ZAW*, 48 (1930), 233–271; O. Eissfeldt, *ZAW*, 57 (1939), 212–241; W. F. Albright, *JBL*, 63 (1944), 207–233。

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BALAC

bā'lak (Rev. 2:14, AV). See BALAK.

BALAC 巴勒

音译: bā'lak (《钦定版圣经》, 启 2:14)。见 BALAK (巴勒)。

BALADAN

bal'ə-dən [Heb. *bal'ā-dān*]. In 2 K. 20:12; Isa. 39:1, the father of MERODACH-BALADAN king of Babylon (721–710; 704 B.C.), whose native name was Marduk-apla-iddina II.

BALADAN 巴拉但

音译: bal'ə-dən 【希伯来语: *bal'ā-dān*】。根据《列王纪下》20:12 和《以赛亚书》39:1 记载, 巴拉但是巴比伦王比罗达巴拉但 (见 MERODACH-BALADAN [比罗达巴拉但]) (公元前 721-710 年; 704 年) 的父亲, 比罗达巴拉但的本名为玛尔杜克·阿普拉·伊迪纳 (Marduk-apla-iddina) 二世。

BALAH

bā'lə [Heb. *bālā*; Gk. *Bōla*]. An unidentified town in southwest Palestine in the territory of Simeon (Josh. 19:3). It is called Bilhah in 1 Ch. 4:29 and may be identified with BAALAH in Judah (Josh. 15:29).

BALAH 巴拉

音译: bā'lə 【希伯来语: *bālā*; 希腊语: *Bōla*】。巴勒斯坦南部、西缅境界内的一座城邑 (书 19:3), 确切位置尚无定论。《历代志上》4:29 中将该地称为辟拉, 可能是犹太的巴拉 (见 BAALAH [巴拉])。

BALAK

bā'lak [Heb. *bālāq*—'devastator'; Gk. *Balak* (Rev. 2:14)]; AV NT BALAC. King of Moab, mentioned in connection with the story of BALAAM (Nu. 22:24; cf. Josh. 24:9; Jgs. 11:25; Mic. 6:5; Rev. 2:14). He hired Balaam to pronounce a curse on the Israelites.

BALAK 巴勒

音译: bā'lak 【希伯来语: *bālāq*——“破坏者”; 希腊语: *Balak* (启 2:14)】。《钦定版圣经》的《新约》中译为 BALAC (“巴勒”)。巴兰 (见 BALAAM [巴兰]) 的故事中提到了这位摩押王 (民 22:24; 参: 书 24:9; 士 11:25; 弥 6:5; 启 2:14)。他雇佣巴兰咒诅以色列人。

BALAMON

bal'ə-mən [Gk. *Balamōn*]; AV BALAMO. In the field between Balamon and Dothaim, Manasses the husband of Judith was buried (Jth. 8:3). Cf. Baal-hamon

BALAMON 巴勒门

音译: bal'ə-mən 【希腊语: *Balamōn*】; 《钦定版圣经》译为 BALAMO (“巴勒门”)。犹滴的丈夫玛拿西被埋在巴勒门和多坍之间的田里 (滴 8:3)。参: 巴

(Cant. 8:11).

BALANCE

[Heb. *mō'znayim*, the usual word, a dual form referring to the two scale pans; *qāneh* (Isa. 46:6), lit. “reed” or “staff” and thus the beam of a balance; *peles* (Prov. 16:11; Isa. 40:12), a balance as being level; Gk. *zygós*, basically “yoke,” used of the beam of a balance in Rev. 6:5].

The form of the balance has hardly altered since OT times. Egyptian and Assyrian sculptures and paintings show portable balances with the crossbeam suspended from a cord or hook at the center, held in the hand, with a pan hanging from each end (*ANEP*, nos. 117, 133). For weighing large quantities or heavy objects the beam was balanced on a fixed stand (*ANEP*, nos. 360, 639). In the Roman period the steelyard came into general use. Instead of an equiarmed beam with two pans, the beam was suspended from a point nearer to the one end from which hung the pan. On the other part weights were hung at graduated spaces from the fulcrum.

Before the introduction of coinage (i.e., pieces of precious metal of guaranteed standard weight), exchange often involved weighing the money (Gen. 23:16; Jer. 32:10). A properly constructed balance would give accurate results, but the owner could easily cheat by shortening one arm slightly so that the object placed in the pan on that side appeared to be lighter than it actually was. Such underhand practice is repeatedly condemned in Scripture (“A false balance is an abomination to the Lord, but a just weight is his delight” [Prov. 11:1; cf. 20:23; 16:11; Hos. 12:7; Am. 8:5; Mic. 6:11]) and in other ancient writings (cf. e.g., *ANET*, p. 388b). By law

力哈们 (歌 8:11)。

BALANCE 天平

【希伯来语：*mō'znayim*，常用词，指两个天平盘持平；*qāneh* (赛 46:6)，字面意思为“芦苇”或“棍子”，因此可以指天平的横梁；*peles* (箴 16:11；赛 40:12)，公道的天平；希腊语：*zygós*，主要含义是“轭”，在《启示录》6:5中指天平的横梁】。

自旧约时代开始，天平的形式就几乎没有发生过改变。埃及和亚述的雕像和绘画中展示了一种易于携带的天平，这种天平的横梁中间有提在手中的绳子或挂钩，两端各挂着一个托盘 (*ANEP*, 117、133 号)。称大量物品或重物时，横梁平放在一个固定支架上 (*ANEP*, 360、639 号)。罗马时期开始普遍使用吊秤。这种秤没有带两个托盘的等臂横梁，在靠近横梁末端的一个点上吊着一个托盘，另一端则按照支轴的刻度位挂上砝码。

在硬币币制 (即保证标准重量的贵重金属片) 引入之前，交易时通常需要称银子的重量 (创 23:16；耶 32:10)。结构合理的天平能够称出准确的重量，但拥有天平的人可以轻易行骗，他稍微缩短一端的臂长，就可以使这端的物品称起来比实际重量轻。《圣经》 (“诡诈的天平为耶和华所憎恶；公平的砝码为祂所喜悦” [箴 11:1；参：箴 20:23；16:11；何 12:7；摩 8:5；弥 6:11]) 和其他古代作品 (参：如，*ANET*, 388b 页) 一再谴责这种狡诈的做法。律法要求以色列人使用公道的天平，公平交易 (利 19:36)。

Israelites were required to be fair in this as in all their business (Lev. 19:36).

See also WEIGHTS AND MEASURES.

另见 WEIGHTS AND MEASURES (度量衡)。

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Egyptian goldsmiths determining weights with a balance. Wall painting from the tomb of Amenemhet at Beni Hasan (12th Dynasty, 1971–1928 B.C.) (Egypt Exploration Society)

图为埃及金匠用天平称重。这是贝尼哈桑 (Beni Hasan) 的阿门内姆哈特墓中的壁画。(第十二王朝, 公元前 1971-1928 年) (埃及探险学会)

BALASAMUS

bə-las'ə-məs (1 Esd. 9:43, AV). See BAALSAMUS.

BALASAMUS 巴尔沙莫斯

音译: bə-las'ə-məs (《钦定版圣经》, 拉一 9:43)。见 BAALSAMUS (巴尔沙莫斯)。

BALBAIM

bal-bā'əm [Gk. *Belbaim*] (Jth. 7:3); AV BELMAIM; NEB BELBAIM. A place near Dothan, perhaps the same as BELMAIN.

BALBAIM 伯尔伯姆

音译: bal-bā'əm【希腊语: *Belbaim*】(滴 7:3); 《钦定版圣经》译为 BELMAIM (“贝尔麦姆”); 《新英文译本》译为 BELBAIM (“贝尔伯姆”)。多姆附近的一个地方, 可能就是贝尔梅 (见 BELMAIN [贝尔梅])。

BALD LOCUST.

See LOCUST.

BALD LOCUST. 蚂蚱

见 LOCUST (蝗虫)。

BALDNESS; MAKE BALD; BALD HEAD; etc.

[Heb. *qorhâ* (Isa. 3:24; Ezk. 7:18; etc.), *qārah* (Jer. 16:6; Ezk. 27:31; etc.), *qērē(a)h* (Lev. 13:40; 2 K. 2:23), *qārahāt* (Lev. 13:42f.), *gabbahāt* (Lev. 13:42f.), *gibbē(a)h* (Lev. 13:41)]; NEB also SHAVE, SHORN, “hair is torn,” etc.; TONSURE [*qorhâ*] (Lev. 21:5); AV BALDNESS; NEB BALD PATCHES. The reference in the Bible to baldness is not to the natural loss of hair, but to

BALDNESS; MAKE BALD; BALD HEAD; etc.

光秃、头秃; 使头光秃; 秃头等【希伯来语: *qorhâ* (赛 3:24; 结 7:18 等), *qārah* (耶 16:6; 结 27:31 等), *qērē(a)h* (利 13:40; 王下 2:23), *qārahāt* (利 13:42-43), *gabbahāt* (利 13:42-43), *gibbē(a)h* (利 13:41)】; 《新英文译本》还译为 SHAVE (“剃头”)、SHORN (“剪发”)、“hair is torn” (“剃头发”)等; TONSURE (“剃光头”)【*qorhâ*】(利 21:5); 《钦定版圣经》译为 BALDNESS (“光秃”); 《新英文译

baldness produced by shaving the head. This was practiced as a mark of mourning for the dead (Lev. 21:5; Isa. 15:2; 22:12), or as the result of any disaster (Am. 8:10; Mic. 1:16). The custom arose from the hair's being regarded as a special ornament. Such shaving of the head was the custom of the people of the land, and the Israelites were strictly forbidden to practice it (Lev. 21:5; Dt. 14:1). To call one a "bald head" was an epithet of contempt, and was sometimes applied to persons who were not naturally bald. It was the epithet applied by certain infidel young men to Elisha (2 K. 2:23f.). In a figurative sense it is used to express the barrenness of the country (Jer. 47:5).

See also HAIR.

J. W. KAPP

BALL

[Heb. *dûr*]. A rare word occurring only in Isa. 22:18 and referring to a round object. Cf. the translation "circle" for the same Hebrew term in 29:3. See also GAMES.

BALLAD SINGERS

[Heb. *hammôš'îm*] (Nu. 21:27); AV "they that speak in proverbs"; NEB BARDS. Professional compounders of proverbial sayings, whose compositions resembled folk songs.

BALM

[Heb. *š'ri*, *š'ri*; Gk. *rētīnē*]; NEB also BALSAM (Gen. 43:11; Ezk. 27:17). An aromatic resin mentioned six times in the Bible and claiming widespread therapeutic usage in the ancient Near East. Its true identity is nonetheless difficult to establish. It was brought by Ishmaelites

本》译为 BALD PATCHES ("秃头")。《圣经》中提到的头秃指的不是头发自然脱落，而是剃光头发。这是一种为死者哀悼的习俗（利 21:5；赛 15:2；22:12），或可能是由某种疾病引起的（摩 8:10；弥 1:16）。这种习俗源于人们视头发为一种特殊的装饰。剃光头发是迦南民族的习俗，神严禁以色列人这样剃光头发（利 21:5；申 14:1）。叫某人“秃头”是对那人的一种蔑称，有时用来称呼那些在非自然情况下头秃的人。一些不信主的童子就称以利沙为“秃头的”（王下 2:23-24）。该词还可以用来比喻土地荒芜（耶 47:5）。

另见 HAIR（头发）。

词条作者：J. W. KAPP

BALL 球

【希伯来语：*dûr*】。仅在《以赛亚书》22:18 中出现的一个生僻词，指的是圆形的物体。参：《以赛亚书》29:3 中对同一个希伯来语的翻译——“围”。另见 GAMES（游戏、野味）。

BALLAD SINGERS 作诗歌的人、诗人

【希伯来语：*hammôš'îm*】（民 21:27）；《钦定版圣经》译为“they that speak in proverbs”（“作诗歌的”）；《新英文译本》译为 BARDS（“作诗歌的”）。专门创作格言的人，他们的作品类似于民谣。

BALM 乳香

【希伯来语：*š'ri*, *š'ri*；希腊语：*rētīnē*】；《新英文译本》还译作 BALSAM（“乳香”，创 43:11；结 27:17）。一种芳香的树脂，在《圣经》中出现了六次，据称在古近东地区，乳香被大量用于医疗中。但是，乳香究竟是哪种植物尚无定论。一些从基列来的以实玛利旅人将乳

journeying from Gilead to Egypt (Gen. 37:25). In Gen. 43:11 it was included in the gifts sent by Jacob to Joseph, while Ezk. 27:17 mentioned it as one of the Judean exports to Tyre. Classical writers referred to balm by a variety of names, and appear to have alluded mainly to *Balsamodendron opobalsamum* L. or BALM OF GILEAD. This is not a Palestinian shrub, however, being native to Arabia. Strabo and Pliny recorded that it grew at Jericho, but it does not exist there today.

In Jeremiah (8:22; 46:11; 51:8) its medicinal properties as an unguent and sedative are referred to figuratively, and probably here as in Gen. 37:25 the Jericho balsam, *Balanites aegyptiaca* (L.) Delile, was envisaged. This small shrub still grows in North Africa, and yields a sticky exudate of reputed medicinal value. Since healing qualities are not mentioned, the allusion in Gen. 43:11 may be to the mastic tree, *Pistacia lentiscus* L., from which a yellow aromatic resin was derived by incising the branches. Balm has dropped out of modern pharmacopoeias.

R. K. H.

BALM OF GILEAD.

In antiquity this substance was reputed for its medicinal qualities, but it presents problems of identification. It has been held to be the aromatic resin exuded by the shrub *Balsamodendron opobalsamum* L., otherwise known as *B. gileadense* or *Commiphora opobalsamum* (L.) Engl. Perhaps no single shrub was envisaged, however, since the substance received its name because it was exported from Gilead to Egypt and Phoenicia (Gen. 37:25; Ezk. 27:17).

香带到了埃及（创 37:25）。《创世记》43:11 中提到雅各送给约瑟的礼物中就有乳香，而《以西结书》27:17 则称乳香是犹大出口到推罗的货物之一。古时的作者用各种名字来称呼乳香，似乎主要指的是没药（拉丁学名：*Balsamodendron opobalsamum* L.）或基列的乳香（见 BALM OF GILEAD [基列的乳香]）。但它不是巴勒斯坦的一种灌木，而是原产自阿拉伯的一种植物。根据斯特拉波和普林尼的记载，乳香生长在耶利哥，但那里现在已经没有乳香了。

《耶利米书》（8:22; 46:11; 51:8）象征性地提到了乳香膏药和止痛药的药用价值，这里可能和《创世记》37:25 中的描述一样，指的是耶利哥的乳香，鹵刺树（拉丁学名：*Balanites aegyptiaca* [L.] Delile）。这种小型灌木仍生长于北非，可以产生一种药用价值极高的粘液。《创世记》43:11 中没有提到乳香的治疗作用，因此这里指的可能是乳香黄连木（拉丁学名：*Pistacia lentiscus* L.），切开这种树的树干可以获得一种黄色的芳香树脂。现代的药典中已经不再提乳香。

词条作者：R. K. H.

BALM OF GILEAD. 基列的乳香

在古代，这种物质因其药用价值而出名，但很难确定基列的乳香指的是哪种植物。有学者认为它是没药灌木（拉丁学名：*Balsamodendron opobalsamum* L.）上渗出的芳香树脂，也有人认为是哈地丁树（*B. gileadense* 或 *Commiphora opobalsamum* [L.] Engl.）。但是，基列的乳香可能指的不是一种灌木，因为这种物质因从基列出口到埃及和腓尼基而得名（创 37:25; 结 27:17）。

BALNUUS

bal-nū'əs (1 Esd. 9:31, AV, NEB). *See* BELNUUS.

BALSAM.

See SPICE; BALM; INCENSE.

BALSAM TREES

[Heb. *bākā'*; Gk. *klauthmōn*] (2 S. 5:23f.; 1 Ch. 14:14f.); AV MULBERRY TREES; NEB ASPENS. In these passages, as probably in Lev. 23:40; 26:36; Ps. 137:2; Isa. 7:2 (*see* WILLOW), the references appear to be to a species of aspen, perhaps the Euphrates aspen (*Populus euphratica* Oliv.), which is distributed throughout Palestine. Mulberry leaves are softly textured, and do not rustle in the breeze.

BALTHASAR

bal-tha'zər.

1. (Bar. 1:11, AV). *See* BELSHAZZAR.

2. The supposed name of one of the three Magi who according to legend visited Jesus at Bethlehem: Melchior from Nubia, Balthasar from Godolia, and Caspar from Tharsis.

BAMAH

bā'mə, bā'mə [Heb. *bāmā*—'high place']; NEB "hill-shrine." The word appears in Ezk. 20:29, where reference is made to former "high-place worship," the prophet speaking with contempt of such manner of

BALNUUS 伯尔纳斯

音译: bal-nū'əs (《钦定版圣经》,《新英文译本》,拉一 9:31)。见 BELNUUS (伯尔纳斯)。

BALSAM. 乳香

见 SPICE (香品、香料); BALM (乳香); INCENSE (香、香料)。

BALSAM TREES 桑树、山杨

【希伯来语: *bākā'*; 希腊语: *klauthmōn*】(撒下 5:23-24; 代上 14:14-15); 《钦定版圣经》译为 MULBERRY TREES (“桑树”); 《新英文译本》译为 ASPENS (“山杨”)。这些经文可能和《利未记》23:40; 26:26; 《诗篇》137:2; 《以赛亚书》7:2 (见 WILLOW [柳树]) 中的描述一样,似乎指的是一种山杨,可能是幼发拉底山杨(胡杨,拉丁学名: *Populus euphratica*), 这种树木分布在整个巴勒斯坦地区。桑叶触感柔软,风吹过时不会发出沙沙的声响。

BALTHASAR 伯沙撒、巴尔撒泽

音译: bal-tha'zər.

1、(《钦定版圣经》,巴 1:11)。见 BELSHAZZAR (伯沙撒)。

2、根据传说来伯利恒拜耶稣的三个博士之一的假定名字,三博士分别是:来自努比亚的梅尔基奥、来自戈多利亚(Godolia)的巴尔撒泽和来自他施的加斯帕。

BAMAH 巴麻

音译: bā'mə, bā'mə【希伯来语: *bāmā*——“高处”】;《新英文译本》译为“hill-shrine”(“山上的神龛”)。这个词在《以西结书》20:29中表示“在邱坛上敬拜”,先知们蔑视这种习俗。此

worship. It is possible that reference is made to a prominent high place like the one at Gibeon (cf. 1 K. 3:4; 1 Ch. 16:39; 21:29; 2 Ch. 1:3) for which the name “Bamah” was retained after the reform mentioned by the prophet.

BAMOTH

bā'moth; **BAMOTH-BAAL** bā'moth-bāl [Heb. *bāmôṭ-ba'al*—‘high places of Baal’] A station in the journeyings of Israel N of the Arnon (Nu. 21:19f.). It is probably the same place as the Bamoth-baal of Nu. 22:41, RSV, to which Balak king of Moab conducted Balaam to view and to curse Israel (here the AV has “high places of Baal,” NEB “Heights of Baal”). Bamoth-baal is named in Josh. 13:17 as one of the cities given to Reuben. Mesha on the Moabite Stone speaks of having “rebuilt” Beth-bamoth. Its precise location is unknown, though it certainly is on a height on the western edge of the Transjordan plateau in the area of Mt. Nebo.

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BAN

ban (1 Esd. 5:37, AV, NEB). *See* TOBIAH 2.

BAN

[Heb. *bāḏal*] (Ezr. 10:8); AV SEPARATE; NEB EXCLUDE. *See* EXCOMMUNICATION; DEVOTE.

BANAEAS

bə-nē'əs (1 Esd. 9:35, NEB); **BANAIAS** bə-nā'əs (AV). *See* BENAIAH 12.

处提到的可能是一座与基遍的邱坛（参：王上 3:4；代上 16:39；21:29；代下 1:3）类似的著名邱坛，先知以西结改革之后，“巴麻”这个名字被保留了下来。

BAMOTH 巴末

音译：bā'moth; **BAMOTH-BAAL** (“巴末巴力”)，音译：bā'moth-bāl【希伯来语：*bāmôṭ-ba'al*——“巴力的邱坛”】巴末是以色列到亚嫩河北部的旅程中的一个安营点（民 21:19-20）。可能是《修订标准译本》的《民数记》22:41中提到的巴末巴力，摩押王巴勒将巴兰领到这里，让他俯视并诅咒以色列（《钦定版圣经》将其译为“high places of Baal”[“巴力的邱坛”]，《新英文译本》译为“Heights of Baal”[“巴力的高处”]）。《约书亚记》13:17中称巴末巴力为流便支派分得的城邑之一。米沙王在摩押石碑上称他“重建”了伯巴末。虽然巴末肯定位于尼波山地区、外约旦高原西部边缘的一处高地上，但它的准确位置尚无定论。

词条作者：J. W. WHEDBEE

BAN 巴恩

音译：ban（《钦定版圣经》，《新英文译本》，拉一 5:37）。见 TOBIAH 2（多比雅 2）。

BAN 使……离开

【希伯来语：*bāḏal*】（拉 10:8）；《钦定版圣经》译为 SEPARATE（“分开”）；《新英文译本》译为 EXCLUDE（“逐出”）。见 EXCOMMUNICATION（逐出教会、逐出集体）；DEVOTE（献与、专心）。

BANAEAS 比拿雅

音译：bə-nē'əs（《新英文译本》，拉一 9:35）；也作 **BANAIAS**（“比拿雅”），音译：bə-nā'əs（《钦定版圣经》）。见

BAND

[Heb. *gādad* (Ps. 94:21), *g^edūd* (1 S. 30:8, 15, 23; 2 S. 4:2; 1 K. 11:24; 2 K. 13:20f.; etc.), *gūr* (Ps. 56:6; 59:3), *hebel* (1 S. 10:5, 10), *heber* (Hos. 6:9), *hayil* (Ezr. 8:22), *hayyā* (2 S. 23:13), *hēšeb* (Ex. 28:8, 27f.; 39:5, 20f.; Lev. 8:7), *hātal* (Ezk. 16:4), *h^atullā* (Job 38:9), *guddā* (2 S. 2:25), *keset* (Ezk. 13:18, 20), *m^elō'* (Isa. 31:4), *sābīb* (1 K. 7:35), *sūr* (Hos. 4:18, Heb. uncertain), *bōt* (Hos. 11:4), *ēdā* (Ps. 86:14), *p^alētā* (2 K. 19:31; Isa. 37:32); Aram. *sūr* (Dnl. 4:15, 23 [MT 12, 20]); Gk. *speira* (Jn. 18:3, 12)]; AV also ASSEMBLIES, COMPANY, COMPASS, GATHER (ED), GIRDLE, MULTITUDE, PILLOWS, SWADDLINGBAND, TROOP, etc.; NEB also BLANKET, BONDS, COMPANY, DETACHMENT, ESCORT, FREEBOOTERS, MAGIC BANDS, MOB, MUSTER, RAIDERS, RAIDING PARTIES, REMNANT, RING, SWADDLING CLOTHES, etc.

The English word comprehends two general definitions; each has many specific usages: (1) a uniting force or implement that binds together, restrains, or encircles; a bond; (2) a group of men united by common purposes. Both meanings are represented in the OT and

BAND 带子、架、布、索、靠枕、圈、班、敌军、余剩的民、群、队

【希伯来语: *gādad* (诗 94:21), *g^edūd* (撒上 30:8, 15, 23; 撒下 4:2; 王上 11:24; 王下 13:20-21 等), *gūr* (诗 56:6; 59:3), *hebel* (撒上 10:5, 10), *heber* (何 6:9), *hayil* (拉 8:22), *hayyā* (撒下 23:13), *hēšeb* (出 28:8, 27-28; 39:5, 20-21; 利 8:7), *hātal* (结 16:4), *h^atullā* (伯 38:9), *guddā* (撒下 2:25), *keset* (结 13:18, 20), *m^elō'* (赛 31:4), *sābīb* (王上 7:35), *sūr* (何 4:18, 这个希伯来语的含义尚不确定), *bōt* (何 11:4), *ēdā* (诗 86:14), *p^alētā* (王下 19:31; 赛 37:32); 亚兰语: *sūr* (但 4:15, 23 [《马所拉文本》12, 20]); 希腊语: *speira* (约 18:3, 12)】; 《钦定版圣经》还译为 ASSEMBLIES (“一群人”)、COMPANY (“队”)、COMPASS (“圈”)、GATHER (ED) (“一群人”)、GIRDLE (“带子”)、MULTITUDE (“一群人”)、PILLOWS (“垫子”)、SWADDLINGBAND (“包裹……的布”)、TROOP (“队”)等; 《新英文译本》还译为 BLANKET (“毯子”)、BONDS (“带子”)、COMPANY (“队”)、DETACHMENT (“队”)、ESCORT (“敌军”)、FREEBOOTERS (“掠夺者”)、MAGIC BANDS (“靠枕”)、MOB (“一群人”)、MUSTER (“一群”)、RAIDERS (“掠夺者”)、RAIDING PARTIES (“掠夺者”)、REMNANT (“余剩的人”)、RING (“圈”)、SWADDLING CLOTHES (“包裹……的布”)等。

这个英语单词有两个一般含义; 每个含义都有许多具体用法: (1) 用于捆绑、束缚或缠绕的连接力量或工具; 带子; (2) 因相同目的联合在一起的一群人。《旧约》和《新约》使用了多个希伯来语、亚兰语和希腊语单词来表示这两种含义。

NT by the several Hebrew, Aramaic, and Greek words noted.

(1) Many types of restrictive bonds are mentioned in the OT: (a) A “skilfully woven band (*hēšēb*) ... of gold, blue and purple and scarlet stuff, and fine twined linen” bound the ephod to its wearer (Ex. 28:8). (b) The circular borders at the top of the temple’s laver stands that Solomon had constructed (1 K. 7:35) were apparently ornamental as well as practical (vv. 36f.). (c) Figuratively, the dark clouds that envelop the sea are spoken of as its “swaddling band” (Job 38:9). (d) “Magic bands” that were placed on the wrists are mentioned in Ezk. 13:18, 20. These were used in magical practices that involved “the hunt for souls” and “delusive visions” (v. 23); their precise nature is unknown. (e) There are also the “bands of love” with which Yahweh had led Israel, only to see her rebel (Hos. 11:4). (f) The deranged Nebuchadnezzar was to be tethered by “a band of iron and bronze” in the dream Daniel interpreted (Dnl. 4:15, 23).

(2) A group of men: (a) Saul was to join himself to “a band of prophets” (1 S. 10:5, 10). Israel’s earliest prophets seem to have grouped together into schools, i.e., itinerant bands of men dedicated to a rather ecstatic prophetic way of life. See J. Lindblom, *Prophecy in Ancient Israel* (1962), pp. 48, 65ff.; see also PROPHECY. (b) Isa. 31:4 speaks of “a band of shepherds.” (c) Often hostile bands of foreign raiders are referred to (1 S. 30:8, 23; 1 K. 11:24; 2 K. 13:21; 24:2; 1 Ch. 12:21; 2 Ch. 22:1), but Israel too had bands of commando forces (2 S. 4:2). (d) Escort troops can be called “a band of soldiers” (Ezr. 8:22). (e) “Band” is also used as a synonym for the remnant that

(1) 《旧约》中提到了多种用于束缚的带子：(a) “巧工织的带子 (*hēšēb*) ……要用金线和蓝色、紫色、朱红色线，并捻的细麻做成”，与以弗得绑在一起，供人佩戴（出 28:8）。(b) 所罗门建的圣殿中，盆架顶端的圆架（王上 7:35），显然既有装饰作用，又有实际用途（王上 7:36-37）。(c) 比喻义，海上方的乌云被描述为“包裹它的布”（伯 38:9）。(d) 《以西结书》13:18, 20 中提到了放在膀臂上的“靠枕”，“猎取人”和“虚假的异象”（结 13:23）等巫术中会用到这种靠枕；尚不知晓这种靠枕到底什么样。(e) 耶和华用“爱索”牵引以色列，但以色列却背道（何 11:4）。(f) 在但以理解的梦中，疯狂的尼布甲尼撒被“铁圈和铜圈”箍住（但 4:15, 23）。

(2) 一群人：(a) 扫罗要加入“一班先知”中去（撒上 10:5, 10）。以色列最早的先知似乎形成了不同的流派，即一群崇尚预言生活的巡游之人。见 J. Lindblom, *Prophecy in Ancient Israel* (1962), 48 页、65 页起；另见 PROPHECY（预言）。(b) 《以赛亚书》31:4 提到了“许多牧人”。(c) 通常指由外邦侵略者组成的敌军（撒上 30:8, 23；王上 11:24；王下 13:21；24:2；代上 12:21；代下 22:1），但以色列也有突击军队（撒下 4:2）。(d) 护卫队可以称为“步兵”（拉 8:22）。(e) “Band”（“一群人”）一词也可以用作是“余剩的民”的同义词，他们在神的看顾下，在被掳后幸存了下来（王下 19:31，平行经文：赛 37:32）。(f) 邪恶的人“聚集”在一

God would cause to survive the Exile (2 K. 19:31 par. Isa. 37:32). (f) The evil “band themselves together” against God’s people (Ps. 56:6 [MT 7]; 59:3 [MT 4]; 94:21). (g) John speaks of “a band of soldiers” that Judas led to arrest Jesus (Jn. 18:3). In light of the “captain” (v. 12, lit. “tribune”) who was in charge of this band, John is probably speaking of a Roman cohort, the Roman army unit consisting of six hundred men, although it may stand for a smaller unit, the manipule, with two hundred soldiers. See C. K. Barrett, comm. on John (1958), p. 433.

See also ARMY, ROMAN.

K. H. MAAHS

BANDAGE

[Heb. *‘pēr*] (1 K. 20:38, 41); AV “ashes”; [*ḥittûl*] (Ezk. 30:21); AV ROLLER; [Gk. *keiría*] (Jn. 11:44); AV GRAVE-CLOTHES; NEB LINEN BANDS. Heb. *‘pēr* represents a cloth wrapped around the prophet’s head to disguise himself as he tricked Ahab into condemning himself (1 K. 20:38, 41); the AV reads it as *‘ēper*, “ashes.” Another type (*ḥittûl*) was used as a sling for a broken arm (Ezk. 30:21). The NT term refers to the material used to wrap a body for burial, as in Lazarus’ case (Jn. 11:44). These passages are the only occurrences of these Hebrew and Greek terms in Scripture.

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BANDITS

[Heb. *gēdūd*] (Hos. 7:1); AV “troops of robbers”; NEB ROBBERS. A group of

起，与神的民为敌（诗 56:6[《马所拉文本》7]; 59:3[《马所拉文本》4]; 94:21)。(g) 约翰提及犹大领了“一队兵”去抓捕耶稣（约 18:3）。由于管理这队兵的是“千夫长”（约 18:12，字面意思是“护民官”），约翰所说的可能是一支罗马步兵，这支罗马军队由六百人组成，但这里可能指的是由两百人组成的小建制军队。见 C. K. Barrett,《约翰福音》注释（1958 年），433 页。

另见 ARMY, ROMAN（罗马军队）。

词条作者：K. H. MAAHS

BANDAGE 头巾、布

【希伯来语：*‘pēr*】（王上 20:38, 41）；《钦定版圣经》译为“ashes”（“灰”）；【*ḥittûl*】（结 30:21）；《钦定版圣经》译为 ROLLER（“绷带卷”）；【希腊语：*keiría*】（约 11:44）；《钦定版圣经》译为 GRAVE-CLOTHES（“裹尸布”）；《新英文译本》译为 LINEN BANDS（“麻布”）。先知在哄骗亚哈王谴责自己时，用头巾（希伯来语：*‘pēr*）蒙在头上进行伪装（王上 20:38, 41）；《钦定版圣经》认为这里用的希伯来词语是 *‘ēper*，并译为“ashes”（“灰”）。另一种 (*ḥittûl*) 布是用来缠受伤的膀臂的布（结 30:21）。在《新约》中，这个词指的是埋葬人时用到的裹尸布，如包裹拉撒路的裹尸布（约 11:44）。《圣经》中仅有上述经文使用了这几个希伯来和希腊词语。

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BANDITS 强盗

【希伯来语：*gēdūd*】（何 7:1）；《钦定版圣经》译为“troops of robbers”（“成

men intent on plunder. Cf. 1 S. 30:8, 15; 2 S. 3:22; etc.

BANDS, BEAUTY AND

(Zec. 11:7, 10, AV). See GRACE AND UNION.

BANI

bā'nī [Heb. *bānī*].

1. A Gadite, one of David's mighty men (2 S. 23:36).

2. A Levite whose son was appointed for service in the tabernacle at David's time (1 Ch. 6:46).

3. A Judahite whose son lived in Jerusalem after the Captivity (1 Ch. 9:4).

4. A family that returned with Zerubbabel (Ezr. 2:10), and who had taken foreign wives (10:29); the same as Binnui of Neh. 7:15.

5. [Gk. *Bani*, Apoc. *Baani*]; AV Apoc. MAANI; NEB Apoc. BAANI. A family some of whom had taken foreign wives (Ezr. 10:34; 1 Esd. 9:34).

6. (Ezr. 10:38, AV). The AV follows the MT in reading "Bani, and Binnui." The RSV and NEB, following the LXX, read simply "Binnui." See BINNUI 3.

7. Father of Rehum, a Levite and builder (Neh. 3:17).

群的强盗”);《新英文译本》译为 ROBBERS (“强盗”)。一群打算抢劫的人。参:撒下 30:8, 15; 撒下 3:22 等。

BANDS, BEAUTY AND 荣美和联索

(《钦定版圣经》, 亚 11:7, 10)。见 GRACE AND UNION (荣美和联索)。

BANI 巴尼

音译: bā'nī 【希伯来语: *bānī*】。

1、一个迦得人, 大卫的勇士之一(撒下 23:36)。

2、一个利未人, 大卫时期, 他的儿子被派在会幕中供职(代上 6:46)。

3、一个犹大人, 他的儿子被掳归回后住在耶路撒冷(代上 9:4)。

4、和所罗巴伯一同归回的一个家族(拉 2:10), 这个家族中有人娶了外邦妻子(拉 10:29); 和《尼希米记》7:15 中的宾内是同一人。

5、【希腊语: *Bani*, 《次经》译为 *Baani*】; 《钦定版圣经》的《次经》译为 MAANI (“马尼”); 《新英文译本》的《次经》译为 BAANI (“巴尼”)。这个家族中的一些人娶了外邦妻子(拉 10:34; 拉 9:34)。

6、(《钦定版圣经》, 拉 10:38)。《钦定版圣经》依照《马所拉文本》, 译为 “Bani, and Binnui” (“巴尼和宾内”)。《修订标准译本》和《新英文译本》依照《七十士译本》, 仅译为 “Binnui” (“宾内”)。见 BINNUI 3 (宾内 3)。

7、建造者利未人利宏的父亲(尼 3:17)。

8. One who instructed the people at Ezra's time (Neh. 8:7). 8、以斯拉时期，一个教导百姓的人（尼 8:7）。
- 9-11. Three Levites mentioned in connection with the temple worship at Ezra's time (Neh. 9:4f.). 9-11、以斯拉时期，与圣殿侍奉有关的三个利未人（尼 9:4-5）。
12. A Levite who sealed the covenant with Nehemiah (Neh. 10:13). 12、和尼希米一起在约上签名的一个利未人（尼 10:13）。
13. A leader of the people who also signed the covenant (Neh. 10:14). 13、同样在约上签名的一个民的首领（尼 10:14）。
14. Father of Uzzi, overseer of the Levites at Jerusalem (Neh. 11:22). 14、耶路撒冷的利未人长官乌西的父亲（尼 11:22）。
15. [Gk. *Bani*]; AV BANID. A family that returned from exile with Ezra (1 Esd. 8:36). The name is omitted from Ezr. 8:10, perhaps due to a mistaken reading of *b^enê*, "sons of," for *bānî*. 15、【希腊语：*Bani*】；《钦定版圣经》译为 BANID（“巴尼得”）。和以斯拉一起从被掳归回的一个家族（拉一 8:36）。《以斯拉记》8:10 中省略了这个名字，可能是将 *bānî* 错译为 *b^enê*，“……的子孙”。

BANID

bā'nid (1 Esd. 8:36, AV). See BANI 15.

BANID 巴尼得

音译：bā'nid（《钦定版那圣经》，拉一 8:36）。见 BANI 15（巴尼 15）。

BANISHMENT.

See EXCOMMUNICATION.

BANISHMENT. 充军

见 EXCOMMUNICATION（逐出教会、逐出集体）。

BANK

[Heb. *śāpā*, *gādā*, *gidyā*; Gk. *krēmnoś*, *trápeza*, *chárax*]; AV also BRINK, BEFORE (THE RIVER), SIDE, PLACE, COAST, STEEP PLACE, TRENCH (Lk. 19:43); NEB also RIVER-BANK, BESIDE, GORGE (Dt. 2:37), BY, EDGE, SIEGE-WORKS (Lk. 19:43).

BANK 河边、河岸、山崖、土垒

【希伯来语：*śāpā*, *gādā*, *gidyā*；希腊语：*krēmnoś*, *trápeza*, *chárax*】；《钦定版圣经》还译为 BRINK（“涯边”）、BEFORE (THE RIVER)（“河边”）、SIDE（“边”）、PLACE（“地方”）、COAST（“岸”）、STEEP PLACE（“陡峭之处”）、TRENCH（“土垒”，路 19:43）；《新英文译本》还译为 RIVER-BANK（“河岸”）、BESIDE（“在……旁边”）、GORGE（“山峡”，申 2:37）、BY（“在……旁边”）、EDGE（“边缘”）、SIEGE-WORKS（“围困的”）。

工事”，路 19:43)。

All the OT occurrences refer to the bank(s) of a river: Heb. *śāpā* means “lip”; *gādā* and *gidya* (Josh. 3:15; 4:18; 1 Ch. 12:15; Isa. 8:7) mean “cutting” (descriptive of the action of a river upon its banks); and the RSV uses “bank” in translating prepositional expressions such as “at hand” (*‘al-yād*, Jgs. 11:26; Dnl. 10:4; cf. *kol-yād*, Dt. 2:37), “before” (*lipné*, Dnl. 8:3, 6), and “between” (*bēn*, Dnl. 8:16). In the NT, the uses of Gk. *krēmnós* (Mt. 8:32 par.) refer to the bank of the Sea of Galilee; *trápeza* in Lk. 19:23 is a table, one at which a money-changer sits (see BANK; BANKING); and *chárax* in Lk. 19:43 is a palisade for military purposes, hence the NEB “siege-works.”

这个词在《旧约》中都表示河(两)岸:希伯来语 *śāpā* 的意思是“边缘”; *gādā* 和 *gidya* (书 3:15; 4:18; 代上 12:15; 赛 8:7) 的意思是“切开”(描述河水将两岸切开的状态);《修订标准译本》用“bank”来翻译介词“at hand”(“在……边上”) (*‘al-yād*, 士 11:26; 但 10:4; 参: *kol-yād*, 申 2:37), “before”(“在……之前”) (*lipné*, 但 8:3, 6) 和 “between”(“在……之间”) (*bēn*, 但 8:16)。在《新约》中希腊语 *krēmnós* (太 8:32, 平行经文) 指加利利海岸;《路加福音》19:23 中 *trápeza* 指的是兑换银钱之人所坐的桌子(见 BANK; BANKING[银行; 银行业]);《路加福音》19:43 中的 *chárax* 指的是军事用途的栅栏, 因此《新英文译本》译为“siege-works”(“围困工事”)。

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BANK; BANKING.

Banking is the business of receiving, disbursing, exchanging, safeguarding, and lending money. Institutional banking in the modern sense did not begin until the founding of the Banco di Rialto in Venice, Italy, in 1587, and similar institutions in Amsterdam in 1609 and Hamburg in 1619. Banking functions can, however, be traced from early times through the development of media of exchange, the coining of money for the purpose of exchange, the storing of treasure for safekeeping, and the appearance of the money changer.

I. Safekeeping.—Perhaps the earliest banking was that of deposit for safekeeping. As early as 2000 B.C. Babylonians placed their treasure for

BANK; BANKING 银行; 银行业、银行业务

银行业是一种存储、支付、兑换、保管、借贷银钱的商业。直到 1587 年, 意大利的威尼斯建立了里雅托银行, 现代意义上的机构银行业务才开始出现, 类似的机构还有 1609 年在阿姆斯特丹建立的银行和 1619 年在汉堡建立的银行。但是, 通过交易媒介的发展、兑换用途的压印银钱、为妥善保管而存储起来的财宝以及兑换银钱之人的出现, 可以追溯到早期的银行功能。

I. 妥善保管。最早的银行业务可能是妥善保管钱财的寄存业务。早在公元前 2000 年, 巴比伦人为了妥善保管钱财, 将它们托付给可信的人, 为此, 他们会

safekeeping with trusted men, to whom they paid as much as one-sixtieth of the treasure for that service. The statutes of Hammurabi addressed that practice by providing that “if a man gives to another silver, gold, or anything else to safeguard, whatsoever he gives he shall show to witnesses, and he shall arrange the contracts before he makes the deposits.” Egypt and Greece also had treasure houses. The Greeks used their temples for this purpose. Religious principles made the temple relatively inviolate in turbulent times, for a thief would not dare arouse the anger of the gods by taking what the gods protected. At first “presents” were made to the priests for their safekeeping service. Later, business charges were instituted. Eventually money changers had strongboxes in which they kept their money, and people began to leave their own coins with the money changers for safekeeping in the strongboxes. The revision of the Justinian code of laws in Rome, in A.D. 534, showed that there were many regulations of “banking” of this kind at that time.

In Palestine, as in Greece, temples were used for storing treasures in the absence of banks. During the contest between the Egyptians and Syrians for Palestine in the early 2nd cent. B.C. the pro-Syrian faction of the Jews alerted Seleucus that much money belonging to his opponents was stored in the temple. Seleucus’ attempts at that time to seize the money and other treasures, however, were unsuccessful.

II. Media of Exchange and Currency.-The earliest trade was in direct barter of goods. Nomadic Aryans used cattle as one of the earliest media of exchange. When a cow or ox was the

支付高达财产六十分之一的服务费。《汉谟拉比法典》中做出了这样的描述，“如果一个人将金银等物交给另一个人妥善保管，所交之物必须展示给见证人，并在交付之前订立契约”。埃及和希腊也有宝库。希腊人用神庙储存财宝。宗教信念使神庙成为动乱时期相对安全的地方，因为小偷可能不敢取走神所保护的财宝，否则会引起神的忿怒。起初，祭司因提供保管服务而收到“礼物”。后来则开始收取服务费用。最后，兑换银钱之人有可以保存钱财的保险箱，人们开始将硬币交给兑换银钱之人放在保险箱中妥善保管。公元前 534 年的《查士丁尼法典》修订本表明当时有许多关于这类“银行业务”的条令。

巴勒斯坦和希腊都没有银行，而是用神庙储存财宝。公元前 2 世纪初期，埃及人和叙利亚人争夺巴勒斯坦期间，犹太人中的亲叙利亚派告诉塞琉古，巴勒斯坦的大量财宝都储存在神庙中。塞琉古当时企图夺取钱财和其他宝物，但没能成功。

II. 交易和流通的媒介。最早的贸易直接以物易物。游牧民族雅利安人将牛当做最早的交易媒介。当母牛或公牛成为标准的交易媒介时，储存这种“现代货币”的前身的简易牛圈就成为了最早的

standard medium of exchange, the crude cattle pens in which those forerunners of modern currency were confined became, in effect, the first banks. Indeed, the English word “pecuniary” is derived from the Latin word *pecus*, meaning “cattle.” Homer relates that when the direct transfer of cattle became inconvenient among the Greeks of Trojans, a weight of uncoined gold, equal in value to an ox, was fixed and called a “talent.” Later, ox talents were coined with the head of an ox impressed on one side, and came to be called “oxen.” The first general coining of gold and silver was probably accomplished by the Lydians in the early 7th cent. B.C. (Herodotus i.94).

Until the Exile the Jews had little need either for money as a medium of exchange or for other banking functions. Palestine’s economy was essentially agricultural, and the Hebrews were probably the least commercial people of civilized antiquity, though they were surrounded by other Semitic groups who had developed business as a fine art. The laws of the Israelites were unfavorable to the financing of trade or the development of banking. Lending of money at interest, except to foreigners, was illegal (Ex. 22:25; Lev. 25:37; Dt. 23:19f.; see USURY). Until the 2nd cent. B.C., Jews weighed out silver and gold as payment, or used the currency of other nations. They probably first used coined money during the Exile, and must have used their conquerors’ coins except during their brief periods of independence. Simon the Maccabee is said to have been the first to issue the shekel as a coin. In addition to facilitating increased commercial trade, coined money became a convenient way of paying taxes and tribute.

银行。实际上，英语单词 “pecuniary” (“金钱的”) 就源自拉丁语 *pecus* (“牛”)。荷马记载道，特洛伊的希腊人认为直接交易牛十分不便，于是他们设定了一种未铸造的黄金的重量单位，“他连得”，价值相当于一头公牛。后来，公牛他连得被铸成硬币，一面压印着公牛首，被称为“欧克”。在公元前7世纪早期，吕底亚人可能首次实现了金银的常规压印 (Herodotus i.94)。

在被掳时期之前，犹太人几乎不需要用钱当交易媒介，也不需要其他银行业务。巴勒斯坦的经济基本上是农业经济，虽然希伯来人的周围是已经将商业发展为一门技艺的闪族人，但希伯来人可能是古代文明中最不需要商业的民族。以色列人的律法不利于贸易融资或银行业发展。借人钱财取利是违反律法的，但是可以将钱财借给外邦人取利 (出 22:25; 利 25:37; 申 23:19-20; 见 USURY[放债])。在公元前2世纪前，犹太人用金银，或使用别国的货币支付。他们可能在被掳时期首次使用了硬币，而且除了短暂的独立时期，他们一定一直在使用征服者发行的硬币。西门·马加比据称是发行舍客勒作硬币的第一人。硬币除了可以促进贸易增长之外，还方便了缴税纳贡。

III. Money Changing.-As the variety of coins multiplied, money changing became increasingly important in order both to exchange the currencies of different countries and to “give change” in smaller coins for the larger currency of the same country. Money changing is the banking function most prominently involved in biblical passages. For a fee, money changers would provide the desired currency at their table (Gk. *trápeza*) or bench (“bank”), from which they derived the name *trapezítēs* (“banker” or “money changer,” Mt. 25:27).

The annual temple tax of one-half shekel, and additional freewill offerings were put into chests placed in the temple court of the women (Mk. 12:41). This money was required to be in native coin, necessitating the exchange of foreign coins brought by Jews from the foreign lands in which they lived. Exchange of currency to provide correct denominations for the purchase of animals to be sacrificed, or for other purposes, may also have been necessary. The money changers who provided this service had stalls in the city, and as the feast approached they were admitted to the temple area and placed their tables in the Court of the Gentiles. The commission paid for a half-shekel was, according to the Talmud, a *kóllybos*, equal to twelve grains of silver. From this the money changer was sometimes called a *kollybistēs* (Mt. 21:12).

On two occasions Jesus expressed His disapproval of their activities in the temple by overturning the tables of the money changers and driving out those who sold animals for sacrifice. The first is recorded in Jn. 2:14-16, where the

III. 银钱兑换。随着硬币种类日益增多,银钱兑换变得越来越重要,银钱兑换既是为了兑换不同国家的货币,也是为了将大额货币“找零”换成本国的小额货币。银钱兑换是《圣经》中最重要银行业务。兑换银钱的人在桌子(希腊语:*trápeza*)或柜子(“银行”)前提供客人所需的货币,从而收取费用,他们也因此被称为 *trapezítēs* (“银行家”或“兑换银钱的人”,太 25:27)。

信徒将一个半舍客勒的圣殿年税和额外的自愿供奉放入圣殿女院中的箱子里(太 12:41)。这些钱必须是本国的货币,因此居住在外邦的犹太人需要兑换他们所带来的外邦货币。为了提供购买祭牲或其他用途的正确面额,必须进行货币兑换。提供这种服务的兑换银钱之人在城内有柜台,随着节期接近,他们获准可以进入圣殿区域,将桌子安放在外邦人院中。根据《他勒目》的记载,兑换半个舍客勒的佣金是一小钱(“*kóllybos*”),相当于 12 格令银子。因此,兑换银钱的人有时被称为 *kollybistēs* (太 21:12)。

耶稣两次推翻了兑换银钱之人的桌子,并驱赶卖祭牲的人,以此表示祂对这种行为的反对。第一次记录在《约翰福音》2:14-16 中,这里强调的仅仅是殿中出现的商业活动:“不要将我父的殿当作买卖的地方。”第二次记录在《马太福

emphasis is on the mere presence of commercial activity: “You shall not make my Father’s house a house of trade.” The second occasion is recorded in Mt. 21:12f. and Mk. 11:15–17. In this case the complaint is dishonesty: “It is written, ‘My house shall be called a house of prayer’; but you make it a den of robbers” (Mt. 21:13).

IV. Moneylending.—Money changers were often also moneylenders. The Phoenicians and Greeks, as well as the Romans, had a range of banking functions that included receiving money on deposit, paying interest, and lending it out at a higher rate. The row along the north side of the Roman Forum, on the street of Janus, housed the banking establishments with their facilities not only for money changing, but also for deposit of monies. They paid interest on time deposits, made loans, purchased mortgages, and issued bills of exchange and letters of credit. Despite OT prohibitions on the lending of money at interest except to foreigners, Jesus’ parable of the talents (Mt. 25:14–30) and the parable of the pounds (Lk. 19:11–27) indicate that it was the practice to leave money with the money changers and receive interest from it; and the fearful servant was chastised because he did not at least put the money into the “bank” (Lk. 19:23; “bankers,” Mt. 25:27) to draw interest. “Bank” and “banker” in these passages refer to the *trapezitēs* rather than to the *kollybistēs*, suggesting a greater tolerance for the activities of the moneylender in the city than of the money changer in the temple.

See also LEND; MONEY; USURY.

音》21:12-13 和《马可福音》11:15-17 中。这是对欺诈行为的控诉：“经上不是记着说：‘我的殿必称为万国祷告的殿’吗？，你们倒使它成为贼窝了！”（太 21:13）

IV. 放债。兑换银钱的人通常也是放债的人。腓尼基人、希腊人和罗马人拥有一系列银行业务，包括收取存款、支付利息和放债收取更高的利。杰那斯街上的罗马市场北侧建有一些银行机构，它们不仅可以兑换银钱，还可以储存银钱。它们给定期存款的人支付利息、放债、购买抵押、并发行汇票和信用证。虽然《旧约》禁止放债取利（借给外邦人银钱可以取利），但耶稣关于才干的比喻（太 25:14-30）和十锭银子的比喻（路 19:11-27）表明当时有将钱财留给兑换银钱之人并从中取利的做法；恐惧的奴仆因没有把银子交给“银行”（路 19:23；“兑换银钱的人”，太 25:27）取利而受到了责骂。这些经文中的“银行”和“兑换银钱的人”指的是 *trapezitēs* 而非 *kollybistēs*，这表明在圣殿中兑换银钱比在城中放债更加不可容忍。

另见 LEND（借）；MONEY（银钱）；USURY（放债）。

Bibliography.—N. F. Hoggson, *Banking Through the Ages* (1926); S. Grayzel, *History of the Jews* (1968); *World Book Encyclopedia* (1966), II, s.v. “Banks and Banking” (E. W. Reed).

书目——N. F. Hoggson, *Banking Through the Ages* (1926); S. Grayzel, *History of the Jews* (1968); *World Book Encyclopedia* (1966), II, 见词条“Banks and Banking” (E. W. Reed)。

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BANNAEAS

bə-nē'əs (1 Esd. 9:26, NEB). See BENAIAH 9.

BANNAEAS 比拿雅

音译: (《新英文译本》, 拉一 9:26)。见 BENAIAH 9 (比拿雅 9)。

BANNAIA

bə-nā'ə (1 Esd. 9:33, AV). See ZABAD 5.

BANNAIA 撒巴亚

音译: (《钦定版圣经》, 拉一 9:33)。见 ZABAD 5 (撒巴亚 5)。

BANNAS

ban'əs [Gk. *Bannos*]; AV BANUAS; NEB BANNUS. A family that returned from the Captivity with Zerubbabel (1 Esd. 5:26). Bannas and Sudias are replaced by Hodaviah in the list of Ezra (Nehemiah “Hodevah”).

BANNAS 巴拿斯

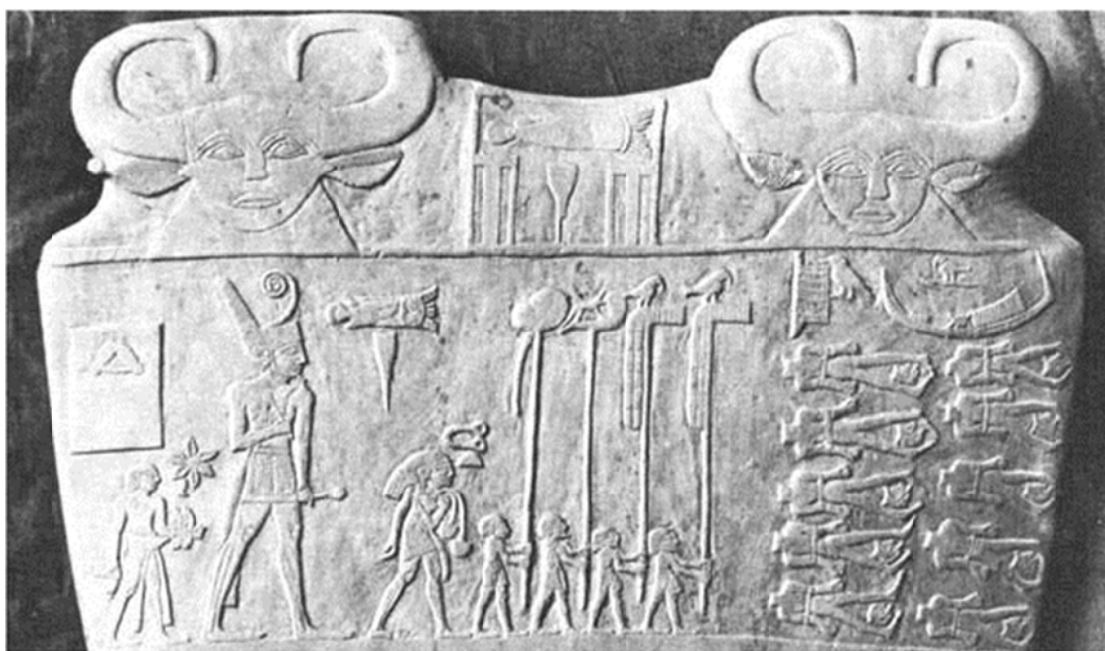
音译: ban'əs 【希腊语: *Bannos*】; 《钦定版圣经》译为 BANUAS; 《新英文译本》译为 BANNUS, 汉译均为“巴拿斯”。和所罗巴伯一起从被掳归回的一个家族(拉一 5:26)。巴拿斯和苏迪亚斯在《以斯拉记》的列表中被替换为何达威雅(《尼希米记》中为“何达威”)。

BANNER

[Heb. *degel* (Cant. 2:4), *dāgal* (Ps. 20:5 [MT 6]; Cant. 6:4, 10), *nēs* (Ex. 17:15; Ps. 60:4 [MT 6]; Jer. 50:2)]; AV also “nissi” (Ex. 17:15), STANDARD; NEB also “nissi,” “starry heavens” (Cant. 6:4; cf. KoB, p. 203; CHAL, p.68), etc. The RSV's rendering of the obscure Ex. 17:16 is based simply on conjecture.

BANNER 旗、旌旗

【希伯来语: *degel* (歌 2:4), *dāgal* (诗 20:5 [《马所拉文本》 6]; 歌 6:4, 10), *nēs* (出 17:15; 诗 60:4 [《马所拉文本》 6]; 耶 50:2)】; 《钦定版圣经》还译为“nissi” (“尼西”, 出 17:15)、STANDARD (“旗”); 《新英文译本》还译为“nissi” (“尼西”)、“starry heavens” (“繁星遍布的诸天”, 歌 6:4; 参: KoB, 203 页; CHAL, 68 页)等。《修订标准译本》仅基于推测翻译了《出埃及记》17:16 这节晦涩难懂的经文。



Commemorative stone palette of Narmer (1st Dynasty, ca. 3000 B.C.) from Hierakonopolis. Preceded by men bearing banners, the king marches to view the bound and decapitated bodies of his northern enemies. (Egyptian Museum, Cairo)

A banner was usually a flag, streamer, or wrought emblem affixed to the end of a standard. It was common in the ancient world for banners to be used for military, national, or religious purposes in much the way they are today. The purpose of the banner was to indicate the rallying point for any group holding a common cause (Jer. 50:2).

Perhaps the oldest use of this word in the OT took place at Rephidim where Israel battled the Amalekites, and Moses himself, with arms outstretched, became a living banner symbolizing God's presence. At the close of this successful engagement, Moses built an altar and called its name "The Lord is my banner" (Ex. 17:15). While in the wilderness, and no doubt afterward, each Israelite clan had its own individual banner (lit. "standard, ensign"; cf. Nu. 1:52; 2:2f.). The principal OT usage is military, in which the banner

图为来自希拉科诺坡里斯 (Hierakonopolis) 的纳尔美 (Narmer) 纪念石版 (第一王朝, 约公元前 3000 年)。石版上刻画着在前面举着旌旗的人、在后巡视边界的国王和被斩首的北方敌人。(开罗, 埃及博物馆)

“banner” 通常指旌旗、幡或贴在旗子末端的装饰性图案。在古代世界里, 军事、国家或宗教用途的旌旗很常见, 这与现代旗帜的用法十分类似。举起旌旗是为了将拥护共同事业的人召集在一起 (耶 50:2)。

《旧约》在描述以色列与亚玛力人在利非订争战时, 可能首次使用了本词, 平举双手的摩西成为了代表神存在的活旌旗。摩西在这次取得这次战役的胜利后筑了一座坛, 并给它取名“耶和华尼西” (耶和华是我旌旗) (出 17:15)。以色列人在旷野中时, 每个宗族都有自己的旗号, 他们可能后来仍然使用旗号 (字面意思是“旗子、旗帜”; 参: 民 1:52; 2:2-3)。《旧约》中本词主要指军旗, 它代表着耶和华的忠诚军队的集结地 (诗 60:4; 参: 诗 60:5, 10-12)。举着旌旗示威的军队显得更加威武 (歌

is seen as the rallying point of Yahweh's faithful and their armies (Ps. 60:4; cf. vv. 5, 10-12). The awesome grandeur of a marching army is reinforced by the fearsome parade of its proud banners (Cant. 6:4, 10), but in Israel, when the king was victorious, it was due to the intervention of Yahweh; hence, banners were to be set up in His name (Ps. 20:5).

It is not known what Israelite banners looked like, but banners were widely used by other nations in antiquity and commonly took the form of symbolic animals. It is conceivable that some of these clan symbols, animal and otherwise, are reflected in Gen. 49.

There is an intriguing corresponding between the cruciform stance taken by Moses with Aaron and Hur on either side at Rephidim (Ex. 17:12) and John's depiction of Jesus' crucifixion: "... and with him two others, one on either side, and Jesus between them" (Jn. 19:18). "The meaning of the Evangelist would seem to be: Just as Moses with arms outstretched before Israel was a standard or banner proclaiming Yahweh's victory, so also was Christ raised up on the cross the proclamation of God's victory over sin" (Plastaras, p. 299).

See J. Plastaras, *God of Exodus* (1966), pp. 297-99.

K. H. MAAHS

BANNUS

ban'əs.

1. (1 Esd. 5:26, NEB). See BANNAS.

6:4, 10), 但在以色列, 当国王取得胜利时, 要将胜利归于耶和华; 因此, 要奉神的名竖立旌旗 (诗 20:5)。

以色列人的旌旗的样子尚无法得知, 但古时的其他国家普遍使用旌旗, 它们采用了象征性的动物形象。《创世记》49章可能反映出一些宗族的旗帜上印有宗族符号、动物等形象。

在利非订时亚伦和户珥各在一边扶着摩西的手 (出 17:12), 从而形成了一个十字架形的姿势, 这与约翰对耶稣被钉十字架的描述十分相似: "……还有两个人和他一同钉着, 一边一个, 耶稣在中间" (约 19:18)。"这位福音传道者似乎想要表达: 正如摩西在以色列前伸出双臂, 成为了宣告耶和华胜利的旌旗, 基督被钉十字架也宣告了神将战胜罪恶" (Plastaras, 299 页)。

见 J. Plastaras, (1966), *God of Exodus* 297-299 页。

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BANNUS 巴拿斯、宾内

音译: ban'əs.

1、巴拿斯: (《新英文译本》, 拉一 5:26)。见 BANNAS (巴拿斯)。

2. (1 Esd. 9:34, AV, NEB). See BINNUI 3.

BANQUET

[Heb. *mišteh*; Gk. *deípnōn*]; AV also FEAST SUPPER; NEB also DINNER PARTY, DINNER-TIME. The Hebrew word is derived from the verb “to drink,” and conveys the fact that wine was consumed at banquets. The RSV has translated *mišteh* as “banquet” only in Esther, translating it elsewhere as “feast.” In Esther the term refers to a festive meal, held either by the king or queen. Gk. *deípnōn* can mean either supper, the main meal of the day, or a formal supper, feast, or banquet (Mt. 23:6; Mk. 12:39; Lk 20:46; Rev. 19:9, 17). The RSV translates *deípnōn* as “banquet” only in Mk. 6:21, referring to a birthday banquet of Herod, and in Lk. 14:12ff, the “parable of the banquet.”

A *mišteh* is always a “secular feast,” held on a variety of occasions: the weaning of a son (Gen. 21:8), a wedding (Gen. 29:22; Jgs. 14:10), the birthday of a king (Gen. 40:20), in response to a royal vision (1 K. 3:15), upon the arrival of guests (Gen. 19:3; 2 S. 3:20). A sign of wealth was the ability to “feast” often (1 S. 25:36; Job 1:4f.). The association of “feasting” with drinking is assumed in the oracle of Jer. 51:39.

The “banquets” in Esther (1:3, 5, 9) are similar to others in the OT. Much is made of the drinking: “and drinking was according to the law, no one was compelled; for the king had given orders to all the officials of his place to do as every man desired” (Est. 1:8). One of the banquets is most extravagant: it is said to

2、宾内：（《钦定版圣经》，《新英文译本》，拉一 9:34）。见 BINNUI 3（宾内 3）。

BANQUET 筵席

【希伯来语：*mišteh*；希腊语：*deípnōn*】；《钦定版圣经》还译为 FEAST SUPPER；《新英文译本》还译为 DINNER PARTY、DINNER-TIME，汉译均为“筵席”。这个希伯来语词汇衍生自表示“喝”的动词，并引申出在筵席上喝酒的含义。《修订标准译本》仅在《以斯帖记》中将 *mišteh* 译为“banquet”，其他经文中则译为“feast”，汉译均为“筵席”。在《以斯帖记》中，这个词指由国王或王后举办的欢庆宴会。希腊语 *deípnōn* 既可以指晚餐，即一天中的主餐，也可以指正式的晚宴、宴会或筵席（太 23:6；可 12:39；路 20:46；启 19:9，17）。《修订标准译本》中仅有两处将 *deípnōn* 译为“banquet”（“筵席”），一是在《马可福音》6:21中，指希律的生日筵席，二是在《路加福音》14:12起，“大筵席的比喻”。

mišteh 经常指“世俗的筵席”，可以在各种场合下举办：儿子断奶（创 21:8）、婚礼（创 29:22；士 14:10）、国王生日（创 40:20）、国王见到异象（王上 3:15）、客人来到（创 19:3；撒下 3:20）。有能力经常“举办筵席”是富有的一个标志（撒上 25:36；伯 1:4-5）。《耶利米书》51:39 中的神谕体现了“筵席”和饮酒的联系。

《以斯帖记》（斯 1:3, 5, 9）中的“筵席”与《旧约》中的其他筵席类似。参加筵席的人喝很多酒：“喝酒有例，不准勉强人，因王吩咐宫里的一切臣宰，让人各随己意”（斯 1:8）。据记载，最奢侈的一场筵席持续了 180 天！另一场筵席持续了 7 天（参：《士师记》14:12 中的婚宴）。

last 180 days! Another is seven days long (cf. the wedding feast in Jgs. 14:12).

See also DINNER.

另见 DINNER (筵席、晚饭)。



Votive plaque with relief of ritual banquet, from the temple of Inanna at Nippur (Early Dynastic IIIa, ca. 2550 B.C.). Wine is consumed (top), while attendants bring bulls (center). (Oriental Institute, University of Chicago)

Bibliography.—H. Bardtke, *Das Buch Esther* (KZAT, 2nd ed. 1963), pp. 276f.; A. C. Bouquet, *Everyday Life in NT Times* (1954), pp. 66–79.

上图是刻着王室筵席浮雕的奉献版画，这个版画是在尼普尔的伊南娜神庙（第三王朝早期，约公元前2550年）中发现的。筵席上的人喝酒（上部），奴仆牵来公牛（中间）。（芝加哥大学，东方研究院）

书目——H. Bardtke, *Das Buch Esther* (KZAT, 1963年再版), 276-277页; A. C. Bouquet, *Everyday Life in NT Times* (1954), 66-79页。

BANQUET HALL; BANQUET HOUSE

[Heb. *bêt hayyāyin* (Cant. 2:4); Aram. *bêt mišl'yā'* (Dnl. 5:10)]; NEB also WINE-GARDEN (Cant. 2:4). Ancient Near Eastern banquets were characterized by rich foods and abundant supplies of wine. Many occasions prompted banquets (cf. Gen. 19:3; 21:8; Jgs. 9:27; 2 Ch. 7:8; etc.), and in large houses or palaces they were usually held in a dining room. The Hebrew and Aramaic terms imply that the banquet hall was synonymous with a place where wine was drunk.

BANQUET HALL; BANQUET HOUSE 筵宴所

【希伯来语：*bêt hayyāyin*（歌 2:4）；亚兰语：*bêt mišl'yā'*（但 5:10）】；《新英文译本》还译为 WINE-GARDEN（“酒室”，歌 2:4）。供应丰盛的食物和充足的酒水是古代筵席的一大特点。许多场合可以举办筵席（参：创 19:3；21:8；士 9:27；代下 7:8 等），通常在大房子或宫殿的餐厅中举办筵席。希伯来语和亚兰语中表示“筵宴所”的词语都表明，筵宴所是个喝酒的地方。

R. K. H.

词条作者：R. K. H.

BANUAS

ban'ū-əs (1 Esd. 5:26, AV). A misprint for BANNAS.

BANUAS 巴拿斯

音译: ban'ū-əs (《钦定版圣经》, 拉一5:26)。巴拿斯(见 BANNAS [巴拿斯])的错误拼写。

BAPTISM

NT REFERENCES

This first article is designed simply to present the references to baptism in the NT. No attempt will be made to interpret the data; for in this area, in view of the different possibilities of understanding, neutral interpretation is especially difficult. For some of the ways in which baptism is understood and practiced in various churches, readers may consult the specialized articles that follow.

- I. The Words
- II. Synoptic References
- III. Johannine References
- IV. References in Acts
- V. Pauline References
- VI. References in Hebrews
- VII. References in the General Epistles
- VIII. References in the Revelation

I. The Words.—The words used in relation to baptism should be briefly noted.

The basic verb is Gk. *báptō*, meaning “dip in or under,” also “dye.” In the NT this word occurs only rarely and always with its literal sense, as in Lk. 16:24. It never has the sense “baptize.”

The form *baptízō* is the term which in different constructions is employed in the NT for “baptize.” This verb can have varied but related senses as “immerse,

BAPTISM 洗礼

《新约》中的洗礼

第一个分词条仅指出《新约》中提及洗礼的经文。将不会对资料进行解释; 因为在这个方面存在很多不同的理解, 所以很难做出中立的解释。关于不同教会对洗礼的理解和施行, 见下文中的分词条。

- I. 表示洗礼的词语
- II. 对观福音书中的洗礼
- III. 《约翰福音》中的洗礼
- IV. 《使徒行传》中的洗礼
- V. 保罗书信中的洗礼
- VI. 《希伯来书》中的洗礼
- VII. 大公书信中的洗礼
- VIII. 《启示录》中的洗礼

I. 表示洗礼的词语。 下文简要记述了关于洗礼的词语。

基础的动词是希腊语 *báptō*, 意思是“沉入或沉在下方”, 也可以指“染色”。在《新约》中, 这个词极少出现, 而且通常都使用它的字面含义, 如在《路加福音》16:24 中。这个希腊词从不表示“施洗”。

《新约》中用 *baptízō* 的不同形式表示“施洗”。这个动词可以表示多种相关的含义, 如“沉浸、下沉、淹没、沉没、陷入和沐浴”。这个词因有多种含义,

sink, drown, go under, sink into, and bathe.” The range of meaning adds to its suitability for an act which itself has different connotations and can be given, in the context of the gospel, such a richly diversified significance.

The noun for baptism is *báptisma*, which occurs only in the NT, only in the singular, and only for baptism. The term seems to denote not only the external act but also the inner meaning and force. Thus the baptism denoted may be that of the Spirit as well as water, and even the baptism of the cross.

An associated term is *baptismós*. This is found elsewhere, occurs in the plural as well as the singular, and seems to refer simply to the act of washing. In two instances at least it carries a plain reference to Jewish ablutions. The use in He. 6:2 is contested.

Another word used by the NT is *baptistés*. This is a descriptive nickname for John. Mark sometimes has instead *ho baptízōn*, “the baptizer,” but the nickname has stuck, as in the Eng. “John the Baptist.”

II. Synoptic References.-A. John's Baptism. In the Synoptics the first references to baptism occur in relation to John, who is called the baptizer or baptist in Mk. 1:4; Mt. 3:1. In Mk. 1:5; Lk. 3:3 John is said to preach a baptism of repentance for the remission of sins. Mt. 3:2 puts it differently: John proclaims, “Repent, for the kingdom of heaven is at hand.” All the Synoptists speak of great crowds coming (from Jerusalem, Judea, and the Jordan area) to be baptized by John in the Jordan. Mk. 1:5; Mt. 3:6 state

所以适于表示有不同内涵的行为,福音书的语境也赋予这个词多种重要意义。

表示洗礼的名词是 *báptisma*, 它仅在《新约》中以单数形式出现,仅用于指洗礼。这个词似乎不仅可以表示外在的洗礼,同时可以表示洗礼的内在的意义和影响。因此洗礼可以指圣灵的洗礼和水的洗礼,甚至可以指十字架的洗礼。

baptismós 一词与洗礼有关。这个词经常在其他经文中以单数或复数形式出现,似乎指的仅仅是洗的动作。该词至少有两次直接指犹太教的洗礼。《希伯来书》6:2 中该词的用法存在着争议。

《新约》中表示洗礼的另一个词是 *baptistés*。这是约翰的一个描述性别名。马可有时却称他为 *ho baptízōn*, 意思是“施洗者”,但约翰的别名一直保留了下来,如英语中的“施洗约翰”(John the Baptist)。

II. 对观福音书中的洗礼。A. 约翰的洗礼。对观福音书中第一次提及洗礼与约翰有关,《马可福音》1:4 和太 3:1 中称约翰为施洗者。据《马可福音》1:5 和《路加福音》3:3 记载,约翰宣讲悔改的洗礼,使罪得赦。《马太福音》3:2 的记载不同:约翰说,“天国近了,你们应当悔改”。所有对观福音作者都提及许多人(来自耶路撒冷、犹太和约旦地区)来找约翰,在约旦河中受他的洗。《马可福音》1:5 和《马太福音》3:6 特别表明那些受约翰施洗的人都为他们的罪忏悔。《路加福音》3:10 起的经

specifically that those baptized by John confessed their sins. Lk. 3:10ff. gives concrete examples of acts of repentance that John demanded. All three Gospels (Mk. 1:7f.; Mt. 3:11; Lk. 3:15ff.) record that John spoke of one mightier than he who was coming and who would not just baptize with water as he did, but baptize with the Spirit (and with fire, Matthew and Luke).

文具体阐述了约翰所要求的悔改行为。三部福音书(可 1:7-8; 太 3:11; 路 3:15 起)都记载道, 约翰说将有一位能力比他更大的要来, 祂不像约翰一样用水施洗, 而是用圣灵(和火, 《马太福音》《路加福音》)施洗。



“The Baptism of Christ” by Andrea Pisano, panel from bronze door of the baptistery, Florence (1330–1336)

图为佛罗伦萨洗礼堂青铜大门上的版画(1330年至1336年), 安德里亚·皮萨诺创作的“基督受洗”。

B. Baptism of Jesus. All the Synoptists (and also John) have accounts of the baptism of Jesus by John. Mt. 3:14 adds that John was reluctant to baptize Jesus but consented when Jesus said it was fitting for them to fulfil all righteousness. Lk. 3:21 notes that Jesus prayed when He came up from the water. All the Synoptists (Mk. 1:11f.; Mt. 3:16f.; Lk. 3:21f.) tell us that three things took place after the baptism: the opening of heaven, the descent of the Spirit like a dove, and the voice from heaven calling Jesus the beloved Son in whom God is well pleased.

B. 耶稣受洗。对观福音作者(和约翰)都记载了耶稣受约翰施洗。《马太福音》3:14 还记载道, 约翰起初不愿为耶稣施洗, 但耶稣说他们理当这样尽诸般的义, 约翰才许了祂。根据《路加福音》3:21 的记载, 耶稣从水里上来时在祈祷。对观福音作者(可 1:11-12; 太 3:16-17; 路 3:21-22)记载了洗礼后发生的三件事: 天开了; 圣灵降临, 形状仿佛鸽子; 有声音从天上来, 说耶稣是神的爱子, 神喜悦耶稣。在这三处记载中, 耶稣受洗之后, 圣灵立即把耶稣催(可 1:12)或引(太 4:1; 路 4:1)到旷野去, 耶稣在那里受撒但(可 1:13)

In all three accounts it is also stated that immediately after the baptism the Spirit drove (Mk. 1:12) or led (Mt. 4:1; Lk. 4:1) Jesus into the desert, where He was tempted by Satan (Mk. 1:13) or the devil (Mt. 4:1; Lk. 4:3).

C. Baptism and the Cup. Although baptism seems so important at the beginning of the Synoptic records, it is little mentioned after the ministry of Jesus commences. We are not told in these Gospels that Jesus or His disciples baptized. Indeed, there are few references of any kind to it. Nevertheless, baptism has not lost its significance, as may be seen from the incident reported in Mk. 10:35ff.; Mt. 20:20ff. Jesus here has just been talking about His coming passion; and when the sons of Zebedee (and their mother) ask for places of special honor in His kingdom (or glory), He asks them whether they too can drink His cup (Mt.), or be baptized with His baptism and drink His cup (Mk.). In another context in Lk. 12:50 Jesus says that He has a baptism to be baptized with, and how He is constrained until it is accomplished. In the light of the cup saying, and the further references to the cup at the last Supper and in Gethsemane, it seems evident that by this baptism He means His vicarious death and passion.

D. Authority of John's Baptism. During the last week, when He taught in the temple, Jesus had to answer many questions put to Him by various adversaries. The most direct challenge came from the chief priests (and scribes) and elders (Mk. 11:27-33; Mt. 21:23-27; Lk. 20:1-8) when they asked Him by what authority He did what He was doing, and who gave Him that authority. In reply

或魔鬼（太 4:1；路 4:3）试探。

C. 洗礼和杯。虽然在对观福音书记载的开始，洗礼似乎十分重要，但耶稣开始传道后，经文中却很少提到洗礼。福音书中没有记载耶稣或祂的门徒给人施洗。实际上，关于任何形式的洗礼的信息很少。然而，洗礼依然很重要，《马克福音》10:35起和《马太福音》20:20起中记录的事件可能就体现出了洗礼的重要性。耶稣刚预言了自己将受难，西庇太的两个儿子（和他们的母亲）就希望能在耶稣的国（或荣耀）里得到特殊的荣耀，于是耶稣问他们能否喝祂所喝的杯（《马太福音》）或者问他们能否喝祂所喝的杯、受祂所受的洗（《马克福音》）。在《路加福音》12:50中，耶稣提到祂有当受的洗还没有成就，以及祂在此之前是何等的迫切。根据杯的说法和主耶稣在最后的晚餐和客西马尼再次提到的杯，祂所说的受洗显然指的是代人死亡和代人受难。

D. 约翰施洗的权柄。耶稣在殿里教训百姓的最后一周，不得不回答各种敌对者提出的诸多问题。最直接的挑战来自祭司长（和文士）以及长老（可 11:27-33；太 21:23-27；路 20:1-8），他们问耶稣仗着什么权柄做这些事，给祂权柄的又是谁。耶稣反问了他们一个问题：约翰的洗礼是从天上来的还是从人间来的？当他们回答说他们不知道的时候，耶稣也拒绝回答他们最初的问题。

Jesus put the counter-question: Did John's baptism have a divine or a human origin? When they answered that they did not know, Jesus refused to answer their initial question. By raising the question of John's baptism Jesus obviously put them in a dilemma, but He also related John's baptism very plainly to Himself and thus accepted its validity. This is confirmed by the forthright endorsement of John in the address that follows in Mt. 21:28ff. and also by similar endorsements in Mk. 9:13; Mt. 11:11ff.; 17:12f.; Lk. 7:24ff.

E. Baptism and the Great Commission. Matthew and Luke tell us after the resurrection Jesus gave the disciples a worldwide commission of preaching and teaching. Lk. 24:44 sees in this a prophetic fulfillment: "It is written that ... repentance and forgiveness of sins should be preached in His [Christ's] name to all nations." No reference is made here to baptism, but repentance and remission remind us of what is said about John's baptism at the outset. Mt. 28:16ff. records a direct commissioning by Jesus. In it He claims full authority and sends out the disciples to make disciples, baptizing and teaching. In a phrase that has aroused much debate, but whose textual credentials are sound enough, this baptizing is to be "in the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19). It may be noted that grammatically the commission is the single one of making disciples; baptizing and teaching are included within this independent clauses. The Markan ending, generally accepted as inauthentic, has no command to baptize, but after the preaching commission states that whoever "believes and is baptized will be saved," while those who do not believe will be

题。耶稣显然通过提出约翰洗礼的问题将他们置于两难之地，但祂也将约翰的洗礼和自己的洗礼直接联系在一起，并认可了约翰洗礼的有效性。《马太福音》21:28 起的经文记载了耶稣随后的话语，祂明确认可了约翰，这证实了约翰洗礼的有效性，《马克福音》9:13；《马太福音》11:11 起；17:12-13；《路加福音》7:24 起的经文中类似的认可也证实了这点。

E. 洗礼和大使命。马太和路加告诉我们，耶稣复活后，赋予使徒向万邦传道和教训的使命。《路加福音》24:44 在这种使命中看到了预言的应验：“照经上所写的……要奉祂[基督]的名传悔改、赦罪的道，……直传到万邦”。此处没有提及洗礼，但悔改和赦罪却令我们想起最开始关于约翰施洗的记载。《马太福音》28:16 起的经文记载了耶稣直接委任使徒。在这段经文中，耶稣称祂拥有所有的权柄，并派使徒使万民作门徒，给他们施洗，并教训他们。“奉父、子、圣灵的名给他们施洗”（太 28:19），这段话引起了许多争议，但这段经文非常可信。值得注意的是，从语法上讲，使命指的仅是使万民作门徒；这个使命包括了附属从句中的施洗和教训。学者们普遍认为《马可福音》的结尾是不真实的，在这段记载中，耶稣没要求门徒施洗，而是在赋予传道使命之后说，“信而受洗的必然得救，不信的必被定罪”（可 16:16）。只有《马太福音》提到了奉三位一体真神的名施洗。

condemned (Mk. 16:16). The reference to baptism in the triune name is peculiar to Matthew.

III. Johannine References.-A. John's Baptizing. Like the Synoptics, John's Gospel opens with the story of the Baptist (Jn. 1:19ff.). The initial concern here is to show that John did not claim to be the Messiah but had come to prepare His way. That he administered baptism comes out incidentally in the question of why he was doing this if he was not the Christ. His reply is that he baptizes with water but that among them is one who comes after him, the thong of whose sandal he is not worthy to untie. (No reference is made as yet to Jesus' baptizing with the Spirit.) It is noted that John baptized at a place called Bethany beyond the Jordan (1:21).

B. John and Jesus. John records the baptism of Jesus by John the Baptist, but with some special touches of his own. Jesus is hailed by John as the Lamb of God (1:29). The purpose of John's baptism is to reveal Him to Israel (v. 31). The Baptist himself sees the Spirit descend like a dove and rest on Jesus (v. 32), and he says that he had been told that he to whom this happens will be "he who baptizes with the Holy Spirit" (v. 33). Witness to the divine Sonship—given in the Synoptics by the voice from heaven—is now borne by John on the ground of what he has seen (v. 34).

C. Baptizing of the Disciples. John's Gospel gives some further information about baptism that none of the Synoptists records. The Baptist's ministry did not stop with the baptism of Jesus. He continued to baptize at Aenon near Salim, where "there was much water" (3:23).

III. 《约翰福音》中的洗礼。A. 约翰施洗。《约翰福音》和《对观福音书》都以施洗约翰的故事开篇(约 1:19 起)。此处提及洗礼是为了表明,约翰没有自称是弥赛亚,而是为了预备祂的道路。有人问约翰,既然他不是基督,为什么施洗呢,这个问题附带说明约翰给人施洗。约翰回答说,“我是用水施洗,但有一位站在你们中间……就是那在我以后来的,我给祂解鞋带也不配”。(经文中没有提及耶稣用圣灵给人施洗。)值得注意的是,约翰在约旦河外的伯大尼给人施洗(约 1:21)。

B. 约翰和耶稣。《约翰福音》中记载了施洗约翰给耶稣施洗,但进行了一些特别的润色。约翰称耶稣为神的羔羊(约 1:29)。约翰给耶稣施洗是为了叫祂显明给以色列人(约 1:31)。这位施洗者看见圣灵仿佛鸽子从天降下,住在耶稣的身上(约 1:32),他说他曾被告知“圣灵降下来,住在谁的身上,谁就是用圣灵施洗的”(约 1:33)。在对观福音书中,天上来的声音见证了耶稣的圣子身份,而此处,约翰则因他看见了,为耶稣的圣子身份作了见证(约 1:34)。

C. 门徒施洗。《约翰福音》中给出了更多关于洗礼的信息,而对观福音书却没有记载。施洗约翰的传道并没有随着给耶稣施洗而结束。他继续在靠近撒冷的哀嫩施洗,因为“那里水多”(约 3:23)。当时,耶稣也在犹太地施洗(约 3:22),但后文解释了,其实不是耶稣亲自施

Meanwhile Jesus also was baptizing in Judea (v. 22), although it is explained later that the disciples, not Jesus, did the actual baptizing (4:2). While some people still came to John, more were now going to Jesus (3:26; 4:1). The Baptist, however, refused to be put out by this (3:27ff.), since he was the bridegroom's friend, not the bridegroom himself. The attention of the Pharisees naturally shifted to Jesus (4:1), and this is perhaps why He moved to Galilee, passing on the way through Sychar, where He appropriately described Himself at the well-side as the giver of eternal water (4:14).

D. Baptism and New Birth. In addition to what he says about the practice of baptism, John speaks also about its significance. The setting is the interview with Nicodemus. In response to Nicodemus' introductory flattery, Jesus abruptly poses the requirement of a new birth, or a birth from above, if one is to see God's kingdom (3:3). When Nicodemus does not understand this, Jesus then says that being born anew is being born of water and the Holy Spirit (v. 5). Commentators expound this saying in different ways. Some find in water, i.e., baptism, an indispensable instrument or agency of regeneration. Others spiritualize water in such a way that it is virtually the same as Spirit and no reference to water baptism is seen at all. In the general context of chs. 1-4 it seems probable that there is at least an allusion to the baptism of water and the baptism of the Spirit (possibly as remission and regeneration). At the same time the rite of water baptism is not expressly mentioned, nor is it said to be an essential vehicle of the new birth. In reflecting on 3:5, comparison should perhaps be made with 7:37ff. Here there is

洗，乃是祂的门徒施洗（约 4:2）。虽然有人仍找约翰施洗，但更多人都往耶稣那里去了（约 3:26; 4:1）。然而，施洗约翰并不因此担忧（约 3:27 起），因为他是新郎的朋友，不是新郎。法利赛人自然将注意力转移到耶稣身上（约 4:1），这可能就是祂往加利利去的原因，祂途经叙加，并在井边恰当地称自己为赐予永生之泉的人（约 4:14）。

D. 洗礼和重生。约翰除了提及洗礼的习俗，还谈到了洗礼的重要意义。故事的背景是尼哥德慕来见耶稣。尼哥德慕奉承耶稣，耶稣突兀地回答说，“人若不重生，就不能见神的国”（约 3:3）。尼哥德慕不理解，于是耶稣告诉他，重生指的是从水和圣灵生的（约 3:5）。注释者对这句话做出不同的解释。一些人认为水，即洗礼，是重生不可或缺的工具或代理。其他人则赋予水以精神意义，认为水实际上相当于圣灵，而且经文中完全没有提及用水洗礼。从《约翰福音》1 至 4 章的一般语境上来看，经文可能不止一次暗示了水的洗礼和圣灵的洗礼（可能是赦罪和重生的工具）。同时，经文中没有明确提及水的洗礼的仪式，也没有表明水是重生的基本工具。或许应对照《约翰福音》7:37 起的经文来研究《约翰福音》3:5 这节经文。这里显然也没有提及洗礼，因为耶稣召集口渴的人来祂这里喝水。但是在《约翰福音》7:39 中，水和圣灵再次被联系在一起。在《约翰福音》记载的耶稣的教训中，尤其是涉及水赋予生命的重要意义时，喝水和用水洗一样重要。

obviously no reference to baptism, since Jesus is summoning the thirsty to come to Him and drink. Yet water and the Spirit are again associated, v. 39. The drinking of water is important as well as washing by water in the teaching of the Johannine Jesus, especially in relation to its life-giving significance.

E. The Footwashing. Washing, of course, recurs in the footwashing of ch. 13. Primarily Jesus washes the disciples' feet as an example of humility (vv. 12ff.). In the exchange with Peter, however, there is at least a hint of spiritual as well as physical washing. When Peter, after initial resistance, asks for his head and hands to be washed too, Jesus makes the enigmatic reply that he who has bathed does not need to wash except for his feet, "and you [plural] are clean, but not all of you" (v. 10). The reference is to Judas, and it can hardly mean that the others have had a bath and he has not.

F. The Cross. In John's Gospel Jesus does not call His cross a baptism, but the Evangelist may be alluding to this when he notes that water as well as blood flowed from the pierced side of Jesus (19:34).

G. The Commission. No equivalent of the Great Commission occurs in John, nor is there an express command to baptize. Yet the incident in 20:22 may perhaps point to Jesus as the One who baptizes with the Spirit and who thus gives the apostles authority for their mission: "Receive the Holy Spirit. If you forgive the sins of any...."

IV. References in Acts.-A. Pentecost. Acts opens with the promise of baptism with

E. 洗脚。《约翰福音》13章中洗脚的故事里当然再次提及了水洗。从根本上讲,耶稣洗门徒的脚是为作谦卑的榜样(约13:12起)。但是,耶稣与彼得的交流中至少暗示出属灵的洗礼或身体的洗礼。彼得起初拒绝让耶稣洗脚,但后来要求耶稣连他的头和手也要洗,此时,耶稣作出了神秘的回答,“凡洗过澡的人,只要把脚一洗,全身就干净了;你们是干净的,然而不都是干净的”(约13:10)。不干净的指的是犹大,而且这不可能指其他人都洗澡了,只有犹大没洗。

F. 十字架。在《约翰福音》中,耶稣没有称祂的十字架为洗礼,但约翰记载了有血和水从耶稣被刺的肋旁流出来(约19:34),这可能暗示了洗礼。

G. 使命。《约翰福音》中没有出现与“大使命”意义相同的词,也没有提到耶稣命门徒施洗。但是《约翰福音》20:22中的事件可能表明耶稣就是那用圣灵施洗的,祂因此赋予使徒权柄来完成使命,“你们受圣灵。你们赦免谁的罪……”

IV. 《使徒行传》中的洗礼。A. 五旬节。在《使徒行传》的开篇,耶稣允诺

the Holy Spirit (1:5) and the summoning of the disciples to a worldwide ministry. The outpouring of the Spirit follows on the day of Pentecost (2:1ff.) and is described as a filling with the Holy Spirit (2:4). Yet this does not abrogate water baptism, for when the people, cut to the heart, ask what to do, Peter tells them to repent and be baptized for the forgiveness of sins (2:37f.). “Those who received his word were baptized, and there were added that day about three thousand souls” (v. 41).

B. Samaria. Philip’s mission to Samaria brought many people to faith in Christ and these “were baptized, both men and women” (8:12). As Philip had preached “the good news about the kingdom of God and the name of Jesus Christ,” this baptism was given “in the name of the Lord Jesus” (8:16). The Holy Spirit, however, did not fall on the new believers when Philip baptized them, but only when Peter and John came and laid their hands on them (v. 17). Whether this descent of the Spirit is baptism with the Spirit, and whether the laying on of the apostles’ hands, with their prayer, is necessary for it, the passage does not explicitly say.

C. The Eunuch. Continuing his ministry on the Gaza road, Philip preached Christ to the Ethiopian eunuch on the basis of Isa. 53. In his teaching Philip must have spoken about baptism, for when they came to water the eunuch asked what prevented him from being baptized (8:36). In the next verse, which is textually insecure, Philip asks for a confession of faith and the eunuch expresses belief in Jesus Christ as the Son of God. Both of them went down into the water and Philip baptized the eunuch (v. 38). No reference

使徒将受圣灵的洗（徒 1:5）并召集他们去全地传道。五旬节那天，圣灵降临（徒 2:1 起），门徒都被圣灵充满（徒 2:4）。但这并未废止水的洗礼，因为当众人觉得扎心，问彼得应如何做时，彼得告诉他们要悔改并受洗，叫他们的罪得赦（徒 2:37-38）。“于是，领受祂话的人就受了洗。那一天，门徒约添了三千人”（徒 2:41）。

B. 撒玛利亚。 腓利在撒玛利亚传道，许多人因此信了基督，“连男带女就受了洗”（徒 8:12）。因为腓利传播“神国的福音和耶稣基督的名”，所以他们“奉主耶稣的名”受洗（徒 8:16）。但是，腓利给新的信徒施洗时，圣灵没有降在他们身上，只有当彼得和约翰到了，并将手按在他们头上时，他们才受了圣灵（徒 8:17）。经文中并没有明确说圣灵降临就是圣灵的洗礼，也没有明确说使徒必须将手按在信徒头上并为他们祷告时，才可以受圣灵的洗礼。

C. 太监。 腓利前往迦萨的路上继续传道，并根据《以赛亚书》53 章的经文对一位埃提阿伯的太监传讲基督。腓利在教训中必然提到了洗礼，因为他们到了有水的地方时，太监问他受洗有什么妨碍（徒 8:36）。下一节经文比较晦涩，腓利要求太监相信忏悔，太监表示他信耶稣基督是神的儿子。于是二人同下水去，腓利就给太监施洗（徒 8:38）。这段经文没有提及圣灵降临。

is made to a descent of the Spirit.

D. Paul. After Paul was granted his vision of the risen Lord and then brought blind into Damascus, Ananias, acting by divine command, went to him and laid hands on him, telling him that he, Ananias, had been sent in order that Paul might regain his sight and be filled with the Holy Spirit (9:3ff., 10ff., 17). Paul's sight returned, and he rose up and was baptized (v. 18). In Paul's later account Ananias told him: "Rise and be baptized, and wash away your sins, calling on his name" (22:16).

E. Cornelius. The baptism of Cornelius follows a common pattern, but as the first recorded gentile baptism it also has some distinctive features. Peter was given a special vision to remove his prejudice against preaching to Gentiles (10:9ff.). Then, while he was still preaching, "the Holy Spirit fell on all who heard the word" (v. 44) so that they spoke with tongues and praised God (v. 46). In the astonishment that this caused (v. 45), Peter asked who could "forbid water for baptizing these people who have received the Holy Spirit just as we have" (v. 47). Not Cornelius alone but also his relatives and close friends were then baptized at Peter's command (v. 48). In his report of the incident in Jerusalem, Peter said that when the Holy Spirit fell on them he "remembered the word of the Lord, 'John baptized with water, but you shall be baptized with the Holy Spirit'" (11:16; cf. 1:5).

F. Philippi. During the Galatian ministry of Paul and Barnabas no direct reference is made to the baptism of converts. In the ministry at Philippi, however, two baptisms are noted, that of Lydia (16:15)

D. 保罗。保罗看见复活的主的异象后失明了，有人拉他的手，领他进了大马士革，亚拿尼亚遵从神的命令找寻保罗，把手按在保罗身上说，他（亚拿尼亚）受神指派，来叫保罗的眼睛能看见，并被圣灵充满（徒 9:3 起，10 起，17）。保罗能看见之后，就起来受了洗（徒 9:18）。保罗后来叙述道，亚拿尼亚告诉他：“起来！求告祂的名受洗，洗去你的罪”（徒 22:16）。

E. 哥尼流。哥尼流的洗礼遵循了普通的形式，但作为经文中首次记载的外邦人受洗，这次洗礼也有一些不同特征。彼得看到的异象消除了他给外邦人传道的偏见（徒 10:9 起）。随后，当彼得还在传道的时候，“圣灵降在一切听道的人身上”（徒 10:44），他们就说方言，称赞神为大（徒 10:46）。这令众人十分希奇（徒 10:45），彼得问道：“这些人既受了圣灵，与我们一样，谁能禁止用水给他们施洗呢？”（徒 10:47）。在彼得的要求下，不止哥尼流自己，连他的亲戚朋友都一同受了洗（徒 10:48）。彼得在耶路撒冷讲述这件事时说道，当圣灵降临在他们身上时，他就“想起主的话说：‘约翰是用水施洗，但你们要受圣灵的洗’”（徒 11:16；参：徒 1:5）。

F. 腓立比。保罗和巴拿巴在加拉太传道过程中并没有直接提及归信者的洗礼。但是，保罗在腓立比传教时提及了两次洗礼，一次是吕底亚受洗（徒 16:15），一次是狱卒受洗（徒 16:33）。

and that of the jailer (16:33). The baptisms are interesting because in each case the household or family also is baptized. In the case of the jailer Paul and Silas told him that if he believed in the Lord Jesus he would be saved, he and his household. The word of the Lord was then spoken to him and to all who were in his house (16:31f.). Their baptism then followed (v. 33). Of Lydia we simply read that after “the Lord opened her heart to give heed to what was said by Paul ... she was baptized, with her household” (16:14f.).

G. Ephesus. After a long stay in Corinth, where many believed and were baptized, including Crispus and his household (18:8), Paul called briefly at Ephesus (18:19), went back to Antioch, revisited Galatia and Phrygia, and then returned to Ephesus (19:1). There he found disciples who not only had not received but had not even heard of the Holy Spirit (19:2). When Paul asked them about their baptism, they said that they had been baptized into John’s baptism (v. 3). Paul then explained that John had baptized “with the baptism of repentance” but had also told the people “to believe in the one who was to come after him, that is, Jesus” (v. 4). When they heard this the twelve disciples of Ephesus were “baptized in the name of the Lord Jesus” (v. 5). Paul then laid hands on them, the Holy Spirit came on them, and like the disciples at Pentecost and Cornelius and his company, “they spoke with tongues and prophesied” (v. 6).

V. Pauline References.-A. Romans. Paul does not speak much about baptism in his Epistles. This general rule applies to Romans, where there is indeed only one reference in 6:3f. Nevertheless, the

这两次洗礼值得注意，因为受洗的人全家也都受了洗。狱卒受洗前，保罗和西拉告诉他当信主耶稣，这样他和他一家都必得救。保罗和西拉就把主的道讲给他和他全家人听（徒 16:31-32）。他们随后受了洗（徒 16:33）。关于吕底亚的洗礼，经文仅记载道，“主就开导她的心，叫她留心听保罗所讲的话。她和她一家既领了洗……”（徒 16:14-15）。

G. 以弗所。保罗在哥林多停留许久，据称那里有许多人信主并受了洗，其中包括基利司布和他的家人（徒 18:8），这之后，保罗在以弗所短暂停留（徒 18:19），然后回到了安提阿，又再次拜访加拉太和弗吕家，之后又回到了以弗所（徒 19:1）。他在那里遇见的几个门徒不但没领受圣灵，甚至没听过有圣灵赐下来（徒 19:2）。保罗问他们受的是什么洗时，他们回答说是受约翰的洗（徒 19:3）。于是保罗解释说，“约翰所行的是悔改的洗”，但约翰还“告诉百姓，当信那在他以后要来的，就是耶稣”（徒 19:4）。当以弗所的十二个门徒听了这话之后，就“奉主耶稣的名受洗”（徒 19:5）。然后，保罗按手在他们头上，圣灵便降在他们身上，他们就与五旬节上的门徒、哥尼流和他的同伴一样，“说方言，又说预言”（徒 19:6）。

V. 保罗书信中的洗礼。A. 《罗马书》。 保罗在书信中并未过多提及洗礼。《罗马书》也是如此，实际上，《罗马书》中仅有 6:3-4 中提及了洗礼。然而，这段经文十分重要，因为保罗将基督的死

passage is an important one, for in it the apostle interrelates the death and resurrection of Christ and the dying and rising of His people in and with Him. The issue is whether, with the superabounding of grace, we might continue in sin. For Paul this idea is ludicrous. How can those who have died to sin still live in it? (v. 2). All who are baptized into Christ are baptized into His death (v. 3). They are buried with Him by baptism into death so that as He rose again they can now “walk in newness of life” (v. 4). Union with Christ in death means union with Him in resurrection. The old self being crucified, freedom from sin is secured by death. We are dead to sin and alive to God in Jesus Christ (vv. 5ff.).

B. Corinthians. 1 Corinthians contains rather more references to baptism, although, in contrast, 2 Corinthians has none at all. In 1 Cor. 1 Paul responds to party groupings in Corinth by asking whether he was crucified for them or they were baptized in his name. In view of the rise of parties appealing to himself or Peter or Apollos, he is glad that he personally baptized so few, only Crispus and Gaius (v. 14), the household of Stephanas, and perhaps one or two others (v. 16). The task that Christ had given him was not to baptize but preach the gospel (v. 17).

There is a possible allusion to baptism in 6:11. Here Paul is saying that the wicked will not inherit the kingdom of God (v. 9). He then names sinners of various kinds, such as idolaters, adulterers, and thieves (v. 10). Some Corinthian believers were formerly among these flagrant offenders, but they have been washed, sanctified, and justified “in the name of our Lord Jesus

和复活与祂的民在基督里和基督同死同复活联系起来。但问题是，我们可以仍在罪中，叫恩典显多吗？对保罗来说，这种想法十分荒唐。在罪上死了的人岂可仍在罪中活着呢？（罗 6:2）受洗归入基督耶稣的人，是受洗归入了祂的死（罗 6:3）。他们藉着洗礼归入死，和祂一同埋葬，这样他们和基督从死里复活一样，可以“一举一动有新生的样式”（罗 6:4）。与基督在死里联合意味着与祂在复活里联合。旧人被钉十字架，死使人脱离了罪。我们向罪死了，在耶稣基督里向神活着（罗 6:5 起）。

B. 《哥林多书》。《哥林多前书》提及洗礼的次数更多，而《哥林多后书》完全没有提及洗礼。在《哥林多前书》1章中，保罗在回复哥林多教会分党纷争时问道，保罗为你们钉了十字架吗？你们是奉保罗的名受了洗吗？鉴于有人说他们是属保罗的、属彼得的或属亚波罗的，保罗庆幸自己很少亲自给人施洗，他只给基利司布和该犹（林前 1:14）、司提反家施过洗，还可能曾给其他一两个人施洗（林前 1:16）。基督差遣保罗不是为施洗，乃是为传福音（林前 1:17）。

《哥林多前书》6:11 可能暗指了洗礼。保罗称不知不义的人不能承受神的国（林前 6:9）。他随后列举拜偶像的、奸淫的和偷窃的等各种罪人（林前 6:10）。一些哥林多的信徒曾公然犯过这些罪，但他们“奉主耶稣基督的名，并藉着我们神的灵”，已经洗净、成圣、称义了（林前 6:11）。虽然这里没有直接提及洗礼，但“洗净”可能隐含了洗礼的

Christ and in the Spirit of our God” (6:11). While there is no literal reference to baptism here, being “washed” may well carry a reference to the meaning of baptism, especially in the context of the ministry, not only of Christ, but also of the Spirit.

Baptism is mentioned expressly in the admonition in ch. 10. Paul introduces here a comparison to OT Israel. Israel had its own baptism in the great act of deliverance out of Egypt. Israel was baptized into Moses in the cloud and the sea (10:2f.). It also received spiritual food and drink (vv. 3f.). Yet through its wicked acts it still came under God’s displeasure (vv. 5ff.). Christians should learn from this, especially by avoiding idolatry (vv. 11ff., 14ff.).

Another important reference comes in the chapter on gifts. No one can say that Jesus is Lord except by the Spirit (12:3). This Spirit gives different gifts, but the difference does not mean disunity. As with the body and its members, so it is with Christ and His people (12:12). “By one Spirit we were all baptized into one body ... and all were made to drink of one Spirit” (v. 13). It should be noted that baptism and Spirit are closely associated here, that baptism is into Christ’s body, and that drinking as well as washing is in view (cf. Jn. 4; 1 Cor. 10:1ff.).

An enigmatic baptismal saying occurs in the discussion of the Resurrection in 1 Cor. 15. As a subsidiary point, Paul shows in 15:29 that baptism on behalf of the dead makes no sense if there is no resurrection. Expositions of this verse, which has, of course, the form of a question, differ widely. Some think there

含义,尤其是在经文中同时提到基督的传道和圣灵的传道的情况下。

保罗在《哥林多前书》第10章关于以色列历史的鉴戒中明确提及了洗礼。神拯救以色列出埃及时,以色列人已经接受了洗礼。他们在云里、海里受洗归了摩西(林前10:2-3),并且都吃了一样的灵食,喝了一样的灵水(林前10:3-4)。但他们贪恋恶事,仍不被神悦纳(林前10:5起)。基督徒应以此为鉴戒,尤其不应崇拜偶像(林前10:11起,10:14起)。

另一处重要提及出现在关于恩赐的章节中。若不是被圣灵感动的,没有能说耶稣是主的(林前12:3)。圣灵的恩赐是有分别的,但这并不意味着圣灵有多位。就如身子是一个,却有许多肢体,基督和祂的民也是如此(林前12:12)。“……都从一位圣灵受洗,成了一个身体,饮于一位圣灵”(林前12:13)。应当注意的是,在这段经文中,洗礼和圣灵是紧密相连的,信徒受洗成为基督的身体,他们饮于圣灵,从圣灵受洗(参:约4;林前10:1起)。

讨论耶稣复活的《哥林多前书》15章提到了一种高深莫测的洗礼说。保罗在《哥林多前书》15:29中补充了一个观点,如果没有复活,那么为死人受洗就没有意义。这一节经文当然以提问的形式出现,对此节的解释大相径庭。一些学者认为必然存在一种代死人受洗的常见习俗;其他学者则认为这里指的是

must have a regular custom of baptizing the dead vicariously; others suggest an irregular practice of which Paul does not necessarily approve; while others find only a general relation between baptism, death, and resurrection. Since no agreed interpretation can be offered, Paul's actual words might be cited: "Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?"

C. Galatians. Paul mentions baptism in Galatians only at 3:27, but here, as in Romans, the context is important. The line of thought is that in Christ, the one seed of Abraham, all are sons of God through faith, whether or not they fulfil the law (3:27). Baptism is, for all who receive it, a putting on of Christ (3:27). In Christ all divisions are broken down: "There is neither Jew nor Greek.... All are one in Christ Jesus" (3:28; cf. 1 Cor. 12:13f.). "Those who are Christ's are, in him, Abraham's seed and heirs according to the promise" (3:29).

D. Ephesians. Unity is again connected with baptism in Eph. 4. The author is here summoning his readers to lowliness, forbearance, and unity in the Spirit. Unity should be maintained because there is one body and one Spirit. Similarly believers are called to one hope, and there is "one Lord, one faith, one baptism, one God and Father of us all" (4:5f.). The one baptism here would seem to mean not that we are baptized only once, but that the baptism received in the name of Christ, or of Father, Son, and Spirit, is one and the same for all Christians. As in 1 Cor. 12 diversity of gifts accompanies the unity of the body, the Spirit, and baptism.

一种保罗未必认可的非常规习俗; 还有的学者仅仅发现了洗礼、死和复活之间的一般联系。由于这节经文没有统一的解释, 所以在此引用保罗的原话: "不然, 那些为死人受洗的, 将来怎样呢? 若死人总不复活, 因何为他们受洗呢?"

C. 《加拉太书》。 保罗仅在《加拉太书》3:27 中提到了洗礼, 但这节经文和《罗马书》中的洗礼一样, 非常重要。保罗认为, 不论信徒是否履行了律法, 他们都因信亚伯拉罕的后裔基督耶稣, 成了神的儿子 (加 3:27)。在基督里消除了所有的分别: "并不分犹太人、希腊人……因为你们在耶稣基督里都成为一了" (加 3:28; 参: 林前 12:13-14)。
"你们既属乎基督, 就是亚伯拉罕的后裔, 是照着应许承受产业的了" (加 3:29)。

D. 《以弗所书》。 在《以弗所书》4 章中, 合一与洗礼再次被联系在了一起。保罗号召读者要谦卑、忍耐, 并在圣灵里合一。身体只有一个, 圣灵也只有一个, 因此信徒应保守合一。他还号召信徒同有一个指望, "一主、一信、一洗、一神, 就是众人的父" (弗 4:5-6)。此处的 "一洗" 似乎指的不是我们只受一次洗, 而是指所有基督徒都奉基督的名或圣父、圣子和圣灵的名受相同的洗礼。正如在《哥林多前书》12 章中, 恩赐是有分别的, 但身体是合一的, 圣灵只有一个, 洗礼也只有一个。

An allusion to baptism is sometimes seen in Eph. 5:26. In his admonition to husbands and wives the apostle asks from the former the same love as Christ showed for the Church when He gave Himself for it so as to sanctify it, having cleansed it by the washing of water with the word. Particularly to be noted here is the connection of the washing of water and the word.

Some commentators think that sealing with the Spirit in 1:13 carries an allusion to baptism, while others question or deny it. If baptism is the seal, a relation of baptism and the Spirit takes place as in ch. 4, though the nature of the relation, apart from the thought of marking, is not clearly specified.

E. Colossians. In answer to false teaching at Colossae, Paul has an interesting passage on circumcision and baptism. Believers do not need the OT sign but they have been circumcized with a circumcision without hands. They have put off the body of the flesh with circumcision of Christ (2:11). Through faith, and by the work of God who raised Him from the dead, they have been buried (and raised again) with Christ in baptism (2:12). Inner circumcision (the putting off the body of the flesh) and baptism (burial with Christ) are thus brought into a close relation which is developed by the apostle in v. 13, where the uncircumcision of the flesh is equated with deadness in trespasses, but is remedied by renewal and forgiveness, not by physical circumcision.

F. Titus. The Pastoral Epistles do not use the term baptism but a reference to it is usually seen in Tit. 3:5. The readers have

《以弗所书》5:26 暗示了洗礼。保罗在告诫丈夫和妻子时,要求丈夫要爱妻子正如基督爱教会,为教会舍己,要用水藉着道把教会洗净,成为圣洁。此处尤其应注意的是用水洗净和道的联系。

一些评注者认为,《以弗所书》1:13 中圣灵的印记暗指洗礼,其他人则对此表示质疑或否认这种观点。虽然除了印记的思想之外,洗礼和圣灵的关系的本质并未明确指定,但如果洗礼是印记的话,那么洗礼和圣灵的关系就符合《以弗所书》4 章中的经文。

E. 《歌罗西书》。 保罗在回复歌罗西的假教训时,对割礼和洗礼做出了一段引人注意的论述。信徒不需要这种旧约的记号,但他们受了不是人手所行的割礼。他们因基督的割礼而脱去肉体的情欲(西 2:11)。他们藉着信和那叫基督从死里复活的神所做的工,受洗与基督一同埋葬和复活(西 2:12)。保罗在《歌罗西书》2:13 中的论述将内在的割礼(脱离肉体的情欲)与洗礼(与基督一同埋葬)密切地联系在一起,在这节经文中,保罗将未受割礼的肉体和在过犯中的死亡同等看待,但救赎它们的是重生和宽恕,而不是身体上的割礼。

F. 《提多书》。 教牧书信中没有使用洗礼一词,但《提多书》3:5 中经常提及洗礼。保罗提醒读者,基督徒从前也是

just been reminded that Christians were once foolish, disobedient, and wicked (v. 3). They did not save themselves but were dependent on the goodness and kindness of the Savior God. When He appeared, He saved us, not by our works, but by His mercy. This He did through the washing of regeneration and renewal in the Holy Spirit (v. 5). The washing (water) and Spirit in this verse remind us of Jn. 3:5 and of the basic NT concept of baptism by water and the Spirit.

VI. References in Hebrews.-It is apparent from the context that the washings of He. 9:10 do not imply baptism but relate to provisions of the OT law. Whether or not the washings of He. 6:2 bear a similar reference to ablutions is debatable. As noted under I, we have here a plural of *baptismós*, which suggests washings in a more general sense. Yet the other “elementary doctrines” listed in the verse—repentance, faith, laying on of hands, resurrection, and judgement—point more naturally to baptism. It has sometimes been suggested that the plural is used because instruction is given about different baptisms, viz., John’s, water baptism, and baptism by the Spirit. If baptism is in view, the point is that we cannot keep on laying, destroying, and relaying the foundation. Baptism is not to be accepted, renounced, then accepted again. We must move on from the basics to the building.

He. 10:22 carries a fairly obvious allusion to baptism which links the outer and the inner action. The passage is speaking of the access to God which Jesus has opened by His blood. We are thus to draw near in faith, our hearts sprinkled clean from bad conscience, our bodies washed with pure

无知、悖逆和不义的（多 3:3）。他们无法救自己，而要依靠救主的恩赐和慈爱。当祂显明时，祂便救了我们，并不是因我们自己所行的义，乃是照祂的怜悯，藉着重生的洗和圣灵的更新（多 3:5）。这节经文中的（用水）洗和圣灵使我们想起了《约翰福音》3:5 中的经文和《新约》中藉着水和圣灵受洗的基本概念。

VI. 《希伯来书》中的洗礼。根据语境，《希伯来书》9:10 中的洗濯显然指的不是洗礼，而是与《旧约》律法中的禁令有关。《希伯来书》6:2 中是否指的是洗礼还存在争议。如上文 I 中提到的，此处使用的是复数形式 *baptismós*，这表明指的是更广义上的洗濯。但是，本节中列出的其他“基本教义”——懊悔死行、信靠神、按手之礼、死人复活和永远审判——指的更可能是洗礼。有学者提出，这里之所以使用复数形式是因为经文中给出了关于不同洗礼的教导，即约翰的洗礼、水的洗礼和圣灵的洗礼。如果这里指的是洗礼，那么我们就不能一直被建立、毁灭并再立根基。洗礼不应被接受、放弃，再被接受。我们应该在根基上逐渐地被建立起来。

《希伯来书》10:22 显然提及了洗礼，并将身体和内心的行为联系在一起。经文中提到耶稣藉着祂的血打开了一条来到神面前的路。因此，我们因信靠近神，我们心中天良的亏钱已经撒去，身体用清水洗净了。身体的洗净对应着属灵的洗礼。这段话反映了仪式律法

water. The physical washing has a spiritual counterpart. The language reflects the background of the ceremonial law.

VII. References in the General Epistles.-A. 1 Peter. A similar thought to that of He. 10:22 occurs in 1 Pet. 3:21. Baptism is here compared to the ark in which Noah and his family were saved by water when the rest were destroyed by it. In baptism we again have saving water. The washing, however, is not a removing of bodily dirt. It is the answer of a good conscience, or the appeal for it, through the resurrection of Jesus Christ. An inner cleansing is again linked to the outer act.

的背景。
VII. 大公书信中的洗礼。A. 《彼得前书》。《彼得前书》3:21 中的思想与《希伯来书》10:22 中的思想类似。这段经文将洗礼比作挪亚的方舟，方舟中的挪亚和他的家人藉着水得救，而其他人却被水除灭。洗礼也是救人的水。但是，这洗礼本不在乎除掉肉体的污秽，而是藉着耶稣基督的复活，得到无亏良心的果，或是求得无亏的良心。内在的洁净再次与外在的行为联系在了一起。



Staircase leading to a cistern at Qumrân. Purification by means of a ritual bath was an important part of the life of the covenantal community. (W. S. LaSor)

图为在昆兰发现的通往水池的阶梯。通过仪式上的沐浴来洁净是这个盟约会众生活中的重要部分。(W. S. LaSor)

B. 1 John. A possible allusion to baptism is made in 1 Jn. 5:6ff. Here Jesus is said to

B. 《约翰一书》。《约翰一书》5:6 起的经文可能提到了洗礼。这段经文称耶稣

have come by water and blood. The Spirit is then adduced as the witness. The Spirit, the water, and the blood are three witnesses whose testimony agrees. One is reminded here of the twofold baptism of water and the Spirit and also of the baptism of Jesus which is His death and passion (cf. also the water and blood of Jn. 19:34). In his characteristic way the author does not make an express reference to baptism. Intentional ambivalence, however, leaves the door open for a wealth of associations and cross-connections.

VIII. References in the Revelation.

-Something of the same result is achieved by the vivid imagery of Revelation. Here again baptism is not mentioned, but an interrelating of water and blood occurs in 7:14: "They have washed their robes and made them white in the blood of the Lamb." The rope dipped in blood and the linen white and pure are again set in juxtaposition in 19:13f. Water and blood can also be seen together, of course, in the death and judgment of 16:3f. At the same time a significant feature of the eternal city is the life-giving water that flows from the throne of God and of the Lamb (22:1ff.). As in John, the thought is extended to include not only washing in water (22:14) but also the drinking of it (v. 17). Baptism as a rite is no longer the point here. The water of baptism is associated with the ministry of the Lamb and the Spirit (cf. v. 17), and its eternal significance is poetically developed and presented.

G. W. BROMILEY

BAPTIST VIEW

是藉着水和血而来的。经文随后将圣灵引为见证。作见证的有圣灵、水与血，这三样都归于一。读者看到这里会想起水和圣灵的双重洗礼，以及耶稣的洗礼，即祂的死亡和受难（另参：《约翰福音》19:34 中的水和血）。作者以其独有的方式写作，并未直接提及洗礼。然而，他故意留下的矛盾情绪会引发大量的联想。

VIII. 《启示录》中的洗礼。

《启示录》中生动的异象也表达了同样的效果。这卷书中同样没有提及洗礼，但《启示录》7:14 却提到了水和血的内在联系：“曾用羔羊的血把衣裳洗白净了”。《启示录》19:13-14 再次将染血的衣服和又白又洁的细麻衣并列在一起。当然，《启示录》16:3-4 中的死亡和审判也将水和血摆在一起。同时，不朽的城的一个重要特征是从神和羔羊的宝座流出来的生命河（启 22:1 起）。和《约翰福音》一样，这个思想不仅包括在水中洗净（启 22:14），还包括喝水（启 22:17）。在这里，洗礼的仪式已不再是重点。洗礼的水与羔羊和圣灵的传道有关（参：启 22:17），《启示录》以诗歌般的语言发展和呈现了洗礼之水的永恒意义。

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I. Meaning of Baptism.-A. Terminology.

The verb used in the NT is Gk. *baptízō*. The nouns *báptisma* and *baptismós* occur, though the latter is not used in the NT of the ordinance of baptism except by implication, as in He. 6:2 (“instruction about ablutions”), where the reference is to the distinction between the Christian ordinance and the Jewish ceremonial ablutions. Some MSS have it also in Col. 2:12 (cf. He. 9:10, “various ablutions”) for a reference solely to the Jewish purifications (cf. the dispute about purifying in Jn. 3:25). The verb *baptízō* appears in this sense in Lk. 11:38, where the Pharisee marveled that Jesus “did not first wash before dinner.”

The Mosaic regulations required the bath of the whole body (Lev. 15:16) for certain uncleannesses. Tertullian (*De baptism* 15) says that the Jew required almost daily washing. Herodotus (ii.47) says that if an Egyptian should “in passing accidentally touch a pig, he instantly hurries to the river and plunges in [*báptō*] with all his clothes on.” See also the Jewish scrupulosity illustrated in Sir. 34:25 and Jth. 12:7, where *baptízō* occurs. The same thing appears in the correct text in Mk. 7:4, “And when they come from the market place, they do not eat unless they bathe themselves.” Here *baptízō* is the true text. The use of *rhantízō* (“sprinkle”)

I. 洗礼的含义。A. 术语。《新约》中使用的动词是希腊语 *baptízō*。《新约》中还出现了名词 *báptisma* 和 *baptismós*，但除了《希伯来书》6:2 (“洗礼的教训”)等经文中的暗示，《新约》并没有使用 *baptismós* 来表示洗礼的仪式，《希伯来书》6:2 提及了基督教和犹太教仪式洗礼的区别。《歌罗西书》2:12 的一些原稿也使用了 *baptismós* 一词（参：来 9:10, “诸般洗濯”），仅表示犹太教的洁净礼（参：《约翰福音》3:25 中关于洁净的礼的辩论）。《路加福音》11:38 中的动词 *baptízō* 也有这种含义，这段经文记载道，法利赛人看见耶稣“饭前不洗手”便诧异。

摩西律法中规定，人因有不洁净，所以必须用水洗全身(利 15:16)。特土良(*De baptism* 15) 称犹太人几乎每天都要洗澡。希罗多德(ii.47)称埃及人如果“不小心碰了猪，会立即跑到河边，穿着所有衣服浸入[*báptō*]水中”。另见《西卜神谕篇》34:25 和《犹滴传》12:7 中犹太教的诫命，这两段经文中使用了 *baptízō* 一词。《马可福音》7:4 的正确经文也提到了类似的事，“从市上来，若不洗浴也不吃饭”。这里的 *baptízō* 是正确的。抄写经文的人因不熟悉犹太风俗而感到困难，因此使用了 *rhantízō* (“洒”)。还应注意这节经文省略了“榻”这个词。榻是可以轻易沉入水中的简易小床。值得注意的是，此处使用

is due to the difficulty felt by copyists not familiar with Jewish customs. Note also the omission of “couches” in the same verse. The couches were “pallets” and could easily be dipped into water. It is noteworthy that here *rhantízō* is used in contrast with *baptízō*, showing that *baptízō* did not mean “sprinkle.”

The term *baptismós* occurs in Josephus (*Ant.* xviii.5.2) in connection with John’s baptism (cf. also Irenaeus *Adv. Haer.* ii.22 on Christ’s baptism). In general, however, *báptisma* is the noun found for the ordinance. The verb *baptízō* is in reality a frequentative or intensive of *báptō* (“dip”). Examples occur where that idea is still appropriate, as in 2 K. 5:14 (LXX), where Naaman is said to have “dipped himself seven times in the Jordan” (*ebaptísato*). The notion of repetition may occur also in Josephus (*Ant.* xv.3.3) in connection with the death of Aristobulus, brother of Mariamne, for Herod’s friends “dipped him as he was swimming, and plunged him under water, in the dark of the evening.” But in general the term *baptízō*, as is common with such forms in the late Greek, is simply equivalent to *báptō* (cf. Lk. 16:24) and means “dip,” “immerse” just as *rhantízō*, like *rhainō*, means simply “sprinkle.”

If *baptízō* never occurred in connection with a disputed ordinance, there would be no controversy on the meaning of the word. There are indeed, figurative or metaphorical uses of the word, but the figurative use is that of immersion, like our “immersed in cares” “plunged in grief,” etc. It remains to consider whether the use of the word for a ceremony or ordinance has changed its significance in the NT as compared with ancient Greek.

的 *rhantízō* 与 *baptízō* 形成了对比，表明 *baptízō* 的意思不可能是“洒”。

约瑟夫斯 (*Ant.* xviii.5.2) 在提及约翰的洗礼时，使用了 *baptismós* (另参：Irenaeus *Adv. Haer.* ii.22, 基督的洗礼)。但是，一般而言，表示洗礼的名词是 *báptisma*。动词 *baptízō* 实际上是 *báptō* (“浸入”) 的反复动词或强调成分。在适于表达这种思想的经文中出现了这个词，如在《列王纪下》5:14 (《七十士译本》) 中，乃幔“在约旦河里沐浴七回” (*ebaptísato*)。约瑟夫斯 (*Ant.* xv.3.3) 也提到了重复洗礼的概念，米利暗的弟兄阿里斯托布鲁斯死时，希律的朋友“将他浸在水中，好像游泳，又在黑夜时，将他沉在水下”。但一般情况下，*baptízō* 一词和后期希腊语中的这类形式相同，仅仅是 *báptō* 的同义词 (参：路 16:24)，与 *rhantízō* 一样表示“浸入”或“沉浸”，像 *rhainō* 一样，仅仅表示“洒”。

如果 *baptízō* 从未在有争议的仪式中出现，那么该词的意思也不会有争议。实际上，这个词有比喻或隐喻意义，但它的比喻义指“沉浸”，如“沉浸在担忧中”或“沉浸在悲伤中”等。还要考虑与古希腊语用法相比，这个词在《新约》中用于典礼或仪式上时，意义是否已经发生了改变。

It may be remarked that no Baptist has written a lexicon of the Greek language, and yet the standard lexicons, like that of Liddell and Scott (LSJ), uniformly give the meaning of *baptizō* as “dip,” “immerse.” They do not give “pour” or “sprinkle,” nor has anyone ever adduced an instance where this verb means “pour” or “sprinkle.” The presumption is therefore in favor of “dip” in the NT.

B. Proselyte Baptism. Before we turn directly to the discussion of the ceremonial usage, a word is called for in regard to Jewish proselyte baptism. It is still a matter of dispute whether this initiatory rite was in existence at the time of John the Baptist or not. Schürer argues ably, if not conclusively, for the idea that this proselyte baptism was in use long before the first mention of it in the 2nd cent. (*HJP*, II/2, 319ff.; also Edersheim, *LTJM*, appendix 12). It matters nothing at all to the Baptist contention what is true in this regard. It would not be strange if a bath was required for a Gentile who became a Jew, when the Jews themselves required such frequent ceremonial ablutions. But what was the Jewish initiatory rite called proselyte baptism? Lightfoot (*Horae Hebraicae et Talmudicae*, Mt. 3:7) gives the law for the baptism of proselytes: “As soon as he grows whole of the wound of circumcision, they bring him to Baptism, and being placed in the water they again instruct him in some weightier and in some lighter commands of the Law. Which being heard, he plunges himself and comes up, and, behold, he is an Israelite in all things.” To this quotation Marcus Dods (Presbyterian) in *DCG* adds: “To use Pauline language, his old man is

应当注意的是,浸信派作者从未编纂过希腊语辞典,而各种标准辞典(如利德尔和斯科特编写的[LSJ])都将 *baptizō* 译为“浸入”“沉浸”。他们没有将该词译为“倒”或“洒”,也没有人给出过用这个动词表示“倒”或“洒”的例子。因此,这种推测支持了《新约》中将这个词译为“浸入”的翻译。

*B. 归信洗礼。*在我们直接讨论仪式的用法之前,应当先讨论犹太教的归信洗礼。施洗约翰时期是否存在入会仪式仍有待讨论。舒勒尔(Schürer)巧妙地辩论道,在2世纪第一次提及归信洗礼之前,这种仪式就已存在,即使这并不是最终的结论(*HJP*, II/2, 319起;另见 Edersheim, *LTJM*, 附录 12)。对浸信会而言,在这点上争论真伪毫无意义。如果犹太人经常需要这种仪式洗礼的话,那么他们要求外邦人归信犹太教之前进行沐浴也就不足为奇。但哪种犹太教的入会仪式被称为归信洗礼呢?莱特福特(*Horae Hebraicae et Talmudicae*, 太 3:7)给出了归信洗礼的律法:“他割礼的伤口痊愈后,他们给他施洗,将他放在水中,再次教训他律法中或重或轻的诫命。他听了诫命之后,便浸入水中,然后上来,看哪,他已经完全是以色列人了”。马库斯·杜兹(Marcus Dods, 长老派信徒)在作品(*DCG*)中补充了这段经文:“用保罗的话来说,他的旧人死了,埋在水中,他在洁净的墓中重生,成了新人。如果没有浸礼,那么仪式就失去了全部意义”。莱特福特进一步说道:“每个受洗的人都应将身体全部浸入水中,现在,参加浸礼的人应除去衣服,赤身入水。律法中提到的所有的洗澡或洗衣指的都是洁净全身”。爱德生(在上述引文中)称:“女子受洗时需要同性陪伴,拉比站在门外”。犹太教的归信洗礼是

dead and buried in the water, and he rises from this cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practised.” Lightfoot says further: “Every person baptized must dip in his whole body, now stripped and made naked, at one dipping. And wheresoever in the Law washing of the body or garments is mentioned, it means nothing else than the washing of the whole body.” Edersheim (*loc. cit.*) says: “Women were attended by those of their own sex, the rabbis standing at the door outside.” Jewish proselyte baptism, an initiatory ceremonial rite, harmonizes exactly with the current meaning of *baptizō* already seen. There was no peculiar “sacred” sense that changed “dip” to “sprinkle.”

C. *Greek Usage.* The Greek language has had a continuous history, and *baptizō* is used today in Greece for baptism. As is well known, not only in Greece, but wherever the Greek Church prevails, immersion is the unbroken and universal practice. The Greeks may surely be credited with knowledge of the meaning of their own language. The substitution of pouring or sprinkling for immersion, as the Christian ordinance of baptism, was late and gradual and finally triumphed in the West because of the decree of the Council of Trent. But the Baptist position is that this substitution was unwarranted and subverts the real significance of the ordinance. The Greek Church does practice trine immersion, one immersion for each person of the trinity, an old practice (cf. *ter mergimatur*, Tertullian *De baptismo* 6), but not the scriptural usage. A word will be needed later concerning the method by which pouring crept in beside immersion in the 2nd and later

一种入会仪式，它完全符合前文提到的 *baptizō* 的现有含义。这个词也不能表达从“浸入”转为“洒”的特殊“成圣”含义。

C. 希腊语中的用法。希腊语一直被人使用，在现代希腊，*baptizō* 指的是洗礼。众所周知，不仅在希腊，而且在希腊教会盛行的任何地方，浸礼都是未曾中断的普遍仪式。希腊人当然了解希腊语中该词的含义。在西方，用注水礼或点水礼代替浸礼是后期才出现的，根据天特会议的教令，注水礼或点水礼逐渐取代了浸礼，并最终成为在西方盛行的仪式。但浸信会认为，这种取代毫无根据，而且颠覆了仪式的真正意义。希腊教会的浸礼包含三次浸水，每次浸水对应着三位一体真神的每个位格，这是一种古老的仪式（参：*ter mergimatur*, Tertullian *De baptismo* 6），但不是《圣经》中的仪式。在 2 世纪及随后时期，除了浸礼之外，逐渐出现了注水礼，那么应当有一个词来表示这种洗礼的方式。在我们直接讨论《新约》中 *baptizō* 的用法之前，最好引用索福克勒斯 (E. A. Sophocles) 编辑的 *Greek Lexicon of the Roman and Byzantine Periods*，他本人就是一个希腊人。他说 (297 页)：“没有证据可以表明路加、保罗和其他新约

centuries. Before we turn directly to the NT use of *baptízō* it is well to quote from the *Greek Lexicon of the Roman and Byzantine Periods* by E. A. Sophocles, himself a native Greek. He says (p. 297): “There is no evidence that Luke and Paul and the other writers of the NT put upon this verb meanings not recognized by the Greeks.” We expect therefore to find in the NT “dip,” as the meaning of this word in the ceremonial sense of an initiatory Christian rite. Thayer’s *Lexicon* likewise defines the word in this ceremonial Christian use to mean “an immersion in water, performed as a sign of the removal of sin.”

Baptists could very well afford to rest the matter right here. There is no need to call for the testimony of a single Baptist scholar on this subject. The word of scholarship has rendered its decision with impartiality and force on the side of the Baptists in this matter. Alfred Plummer (Church of England) in his comm. on Matthew (2nd ed. 1910), p. 28, says that the office of John the Baptist was “to bind them to a new life, symbolized by immersion in water.” Swete (Church of England) in his comm. on Mark (3rd ed. 1909) speaks of “the added thought of the immersion, which gives vividness of the scene” (on 1:9). The early Greek ecclesiastical writers show that immersion was employed; cf. Barn. 11:11, “We go down into the water full of sins and filth, and we come up bearing fruit in the heart.” For numerous ecclesiastical examples see Sophocles’ *Lexicon*.

D. NT Usage. But the NT itself makes the whole matter perfectly plain. The uniform meaning of “dip” for *baptízō* and the use of the river Jordan as the place for

作者赋予这个动词一个希腊人所不认可的含义”。因此，我们认为《新约》中的该词表示基督教入教仪式的含义时，应被译为“浸入”。赛耶的 *Lexicon* 同样根据基督教入会仪式的用法，将这个定义“浸入水中，象征着洗去罪恶”。

浸信会对这个问题的讨论应当到此为止。没有必要要求一个浸信会的学者提供关于这个问题的证据。学者的话已经得出了公正的结论，并表明他们在这个问题上支持浸信会的观点。阿尔弗雷德·普卢默（英国教会）在《马太福音评注》（1910年再版）的第28页写道，施洗约翰的职分是“赐予他们以在浸礼为象征的新生”。斯韦特（英国教会）在《马可福音评注》（1909年第三版）中论及“浸礼的补充思想，这使场景更加生动”（《马可福音》1:9注释）。早期的希腊教会作者表明教会已经开始举行浸礼；参：《巴拿巴书信》11:11，“我们充满罪恶愚昧下沉进入水中，我们上升结成内心敬畏的果”。关于更多教会中的例子，见索福克勒斯的 *Lexicon*。

D. 《新约》中的用法。《新约》非常清晰地阐述了整个问题。《新约》中的 *baptízō* 表示“浸入”，除非出现截然对立的证据，否则约翰在约旦河施洗的例

baptizing by John the Baptist makes inevitable the notion of immersion, unless there is some direct contradictory testimony. It is a matter that should be lifted above verbal quibbling or any effort to disprove the obvious facts. The simple narrative in Mt. 3:6 is that “they were baptized by him in the river Jordan.” In Mk. 1:9f. the baptism is sharpened a bit in the use of *eis* and *ek*. Jesus “was baptized by John in [*eis*] the Jordan. And when he came up out of [*ek*] the water, immediately he saw.” So in Acts 8:38 we read: “They both went down into [*eis*] the water, Philip and the eunuch, and he baptized him. And when they came up out of [*ek*] the water, the Spirit ... caught up Philip.”

If one could still be in doubt about the matter, Paul adds further evidence by the symbolism used in Rom. 6:4, “We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.” The submergence and emergence of immersion thus, according to Paul, symbolize the death and burial to sin on the one hand and the resurrection to the new life in Christ on the other. Sanday and Headlam (Church of England) put it thus in their comm. on Romans (*ICC* 14th ed. 1913), *in loc.*: “It expresses symbolically a series of acts corresponding to the redeeming acts of Christ. Immersion=Death. Submersion=Burial (the ratification of death). Emergence=Resurrection.” In Col. 2:12 Paul again says: “you were buried with him in baptism, in which you were also raised with him through faith in the working of Gods, who raised him from the dead.” The same image is here presented. J. B. Lightfoot (Church of England) in his

子必然表明了浸礼的概念。问题在于，应当放弃字面上的争论或试图驳斥显而易见的事实。《马太福音》3:6 中的简单叙述是“在约旦河里受他的洗”。《马可福音》1:9-10 中 *eis* 和 *ek* 的用法使洗礼的问题变得更加明确。耶稣“在约旦河里[*eis*]受了约翰的洗。他从水里一上来[*ek*]，就看见……”。《使徒行传》8:38 中也记载道：“腓利和太监二人同下水里[*eis*]去，腓利就给他施洗。从水里上来[*ek*]，主的灵把腓利提了去”。

如果有人还对这个问题存有疑问的话，保罗在《罗马书》6:4 中的象征又补充了证据，“所以我们藉着洗礼归入死，和祂一同埋葬，原是叫我们一举一动有新生的样式，像基督藉着父的荣耀从死里复活一样”。因此，根据保罗的话，浸礼时的下沉象征着罪的死亡和埋葬，而浮起象征着在基督里的复活和新生。桑迪和黑德勒姆（英国教会）在《罗马书评注》（*ICC*, 1913 年 14 版）中对这一章作出了如下评注：“它以象征性的手法表达了一系列与基督的救赎行为相关的行为。浸入相当于死亡。淹没相当于埋葬（死亡的认可）。浮起相当于复活”。保罗在《歌罗西书》2:12 中再次说道：“你们既受洗与祂一同埋葬，也就在此与祂一同复活，都因信那叫祂从死里复活 神的功用”。这段经文呈现出了相同的意象。莱特福特（J. B. Lightfoot, 英国教会）在《歌罗西书评注》（1900 年）中写道：“洗礼是旧人的坟墓和新人的诞生地。信徒沉入洗礼的水下时，埋葬了所有的堕落和过去的罪；当他浮起时，获得了新生，有了新的盼望和生命”。

comm. on Colossians (1900), *in loc.*, says: “Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and new life.”

There is nothing in the NT to offset this obvious and inevitable interpretation. The objections that are occasionally raised vanish on examination. The use of “with” after “baptize” in the AV is appealed to as disproving immersion. But the Committee of the American Standard Revision, which had no Baptist member at the final revision, substituted “in” for “with.” Thus, “I indeed baptize you in water unto repentance” (Mt. 3:11; cf. also Mk. 1:8). The use of both “with” and “in” in Lk. 3:16 is a needless stickling for the use of the Gk. *en* with the locative case. In Mk. 1:8 *en* is absent in the best MSS and yet the American Revisers correctly render “in.” In Acts 1:5 they seek to draw the distinction between the mere locative and *en* and the locative. As a matter of fact the locative case alone is amply sufficient in Greek for the notion of “in.” Cf. Jn. 21:8, “in the boat.” The presence or absence of *en* with *baptizo* is wholly immaterial. In either case “dip” is the meaning of the verb.

The objection that three thousand people could not have been immersed in Jerusalem on the day of Pentecost is superficial. Jerusalem was sufficiently supplied with pools. There were 120 disciples on hand, most of whom were probably men (cf. the seventy sent out before by Jesus). It is not at all necessary to suppose that the twelve (Matthias was

《新约》中没有经文否定了这个明显而必然的解释。偶尔出现的异议都经不起检验。《钦定版圣经》在“baptize”后面使用了“with”，这种搭配（意思是“用水施洗”）驳斥了浸礼。但美国标准修订委员会（最终修订的成员中没有浸信会信徒）用“in”（“在水里受洗”）取代了“with”（“用水施洗”）。因此译为“我是用水给你们施洗，叫你们悔改”（太 3:11；另参：可 1:8）。《路加福音》3:16 拘泥于希腊语 *en* 和方位格连用的惯例，同时使用了“with”和“in”两个词。在最好的手稿中，《马可福音》1:8 中没有使用 *en*，而美国的修订者则恰当地译为“在……里”。他们试图在《使徒行传》1:5 中找出只使用方位格与 *en* 和方位格连用之间的区别。实际上，这个希腊语中的方位格本身就足以表达“在……里”的概念。参：《约翰福音》21:8，“在小船上”。*baptizo* 是否与 *en* 连用完全不重要。这个动词的意思始终是“浸入”。

有一种观点认为不可能有三千人在五旬节那天在耶路撒冷受浸礼，反对这种观点的理由非常肤浅。耶路撒冷有很多水池。当时有 120 个门徒，他们可能大多都是男人（参：耶稣之前差遣的七十门徒）。完全没有必要认为是十二使徒（马提亚当时也是其中一员）给所有人施洗。但即使只有 12 个门徒，每个门徒也只要给 250 人施洗。

now one of them) apostles did all the baptizing. But even so, that would be only 250 apiece.

It is sometimes objected that Paul could not have immersed the jailer in the prison (Acts 16:25–34); but Luke does not say they stayed in the prison; indeed he implies just the opposite: “And he took [took along, Gk. *pará*] them the same hour of the night, and washed their wounds, and he was baptized at once.” He took Paul and Silas with him and found a place for the baptism, probably somewhere on the prison grounds.

E. The Didache. Appeal has been made to the *Didache*, which may belong to the first half of the 2nd century. Here for the first time pouring is distinctly admitted as an ordinance in place of immersion. Because of this remarkable passage it is argued by some that, though immersion was the normal and regular baptism, yet along-side of it pouring was allowed, and that in reality it was a matter of indifference even in the 1st cent. whether pouring or immersion was used. But that is not the true interpretation of the facts in the case. The passage deserves to be quoted in full and is here given in the translation of Philip Schaff (Presbyterian) in his edition of the *Didache* (pp. 184ff.): “Now concerning baptism, baptize thus: Having first taught all these things, baptize ye into [*eis*] the name of the Father, and of the Son, and of the Holy Ghost, in living water. And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm [water]. But if thou has neither, pour water thrice upon the head in [*eis*] the name of the Father, and of the Son, and of the Holy Ghost.” There is thus no doubt that early

有人认为保罗不可能在监狱中给狱卒施洗（徒 16:25-34）；但路加并未说他们在监狱里受洗；他实际所表达的意思恰恰相反：“当夜，就在那时候，狱卒把他们带去[一同带去，希腊语 *pará*]，洗他们的伤；他……立时都受了洗”。狱卒带保罗和西拉一起去找了一个洗礼的地方，可能在监狱地面上的某个地方。

E. 《十二使徒遗训》中的洗礼。 值得关注的是《十二使徒遗训》这部可能属于 2 世纪上半叶的作品。这部作品首次明确承认注水礼代替了浸礼。这段引人注意的经文使有些人认为，虽然浸礼是正式、常规的洗礼，但信徒也可受注水礼，实际上，即便是在公元 1 世纪，使用注水礼还是浸礼都是无关紧要的。但这并不能真正地解释关于洗礼的事实。应当完整地引用这段经文，这里给出了菲利普·沙夫（长老派）编辑的《十二使徒遗训》（184 页起）中的译文：“论到洗礼，当这样做：先将以上所说的一切事学习过了，然后到活水里奉[*eis*] 圣父、圣子和圣灵的名施洗。但如果没有活水，也可以用别的水施洗，若是不能用冷水，热水也可以。若是凉水和温水都没有，可以奉圣父、圣子和圣灵之名将水注在头上三次”。早在 2 世纪，一些基督徒显然已经意识到了洗礼的重要性，因此当因缺水而无法完成真正的洗礼（浸礼）时，他们可以用注水礼代替浸礼。这是经文中可以得出的全部推断。值得注意的是，注水是用另一个词（*ekchéō*）来表示的，这显然表明 *baptizō* 的意思不是“注水”。这个特例证实了浸信会关于 *baptizō* 的争论。

in the 2nd cent. some Christians felt baptism was so important that, when the real baptism (immersion) could not be performed because of lack of water, pouring might be used in its place. This is all that can be deduced from this passage. It is to be noted that for pouring another word (*ekchéō*) is used, clearly showing that *baptízō* does not mean “pour.” The very exception filed proves the Baptist contention concerning *baptízō*.

There is no thought of denying that pouring early in the 2nd cent. came to be used in place of immersion in certain extreme cases. The question remains as to why this use of pouring in extreme cases grew. The answer is that it was due to a mistaken and exaggerated estimate put upon the value of baptism as essential to salvation. Those who died without baptism were felt by some to be lost. Thus arose “clinic” baptisms.

F. Baptismal Regeneration. Out of this perversion of the symbolism of baptism grew both pouring as an ordinance and infant baptism. If baptism is necessary to salvation or the means of regeneration, then the sick, the dying, infants, must be baptized, or at any rate something must be done for them if the real baptism (immersion) cannot be performed because of extreme illness or want of water (cf. *Justin Apol.* i.61). The Baptist contention is to protest against this perversion of the significance of baptism as the ruin of the symbol. Baptism, as taught in the NT, is the picture of death and burial to sin and resurrection to new life, a picture of what has already taken place in the heart, not the means by which spiritual change is wrought. It is a privilege and duty, not a necessity. It is a picture that is lost when

没有证据能够否认在 2 世纪时,在某些极端情况下用注水礼代替浸礼。问题在于为何在极端情况下使用注水礼的例子越来越多。答案是信徒错误地、过高地估计了洗礼的价值,以为要想得到救赎就必须接受洗礼。一些人认为未经洗礼便死了是失丧了。因此“临终”洗礼出现了。

F. 洗礼的重生。注水礼和婴儿洗礼源自于人们对洗礼象征意义的曲解。如果洗礼对救赎而言必不可少,或者说洗礼是重生的方式,那么病人、临终之人、婴儿都必须受洗,如果真正的洗礼(浸礼)因极度虚弱或缺水而不能进行的话,那么至少也应为他们做些其他的事(参: *Justin Apol.* i.61)。浸信会认为不应曲解洗礼的意义,不应让其失去象征意义。正如《新约》所教导的,洗礼意味着向罪死了并被埋葬,以及复活并得了新生,也意味着在心里已经发生的事,而不是属灵改变的方式。洗礼是一种特权和责任,而不是一种需要。洗礼意味着一种东西失去了,另一种东西取代了它。见 BAPTISMAL REGENERATION (洗礼的重生)。

something else is substituted in its place.
See BAPTISMAL REGENERATION.

II. Subjects of Baptism.-It is significant that even the Didache with its exaggerated notion of the importance of baptism does not allow baptism of infants. It says: "Having first taught all these things." Instruction precedes baptism. That is a distinct denial of infant baptism. The uniform practice in the NT is that baptism follows confession. The people "confessing their sins" were baptized by John (Mt. 3:6). It is frankly admitted by paedo-baptist scholars that the NT gives no warrant for infant baptism. Thus Jacobus (Congregationalist) in the *Standard Bible Dictionary* says: "We have no record in the NT of the baptism of infants." Scott (Presbyterian) in *HDB* (1 vol. ed.) says: "The NT contains no explicit reference to the baptism of infants or young children." Plummer (Church of England), *HDB*, says: "The recipients of Christian baptism were required to repent and believe." Marcus Dods (Presbyterian), *DCG*, calls baptism "a rite wherein by immersion in water the participant symbolizes and signalizes his transition from an impure to a pure life, his death to a past he abandons, and his new birth to a future he desires." It would be hard to state the Baptist interpretation in better terms.

Thus no room is found in the NT for infant baptism, which would symbolize what the infant did not experience or would be understood to cause the regeneration in the child, a form of sacramentalism repugnant to the NT teaching as understood by Baptists. The dominant Baptist note is the soul's personal relation to God apart from

II. 洗礼的对象。值得注意的是，即使是《十二使徒遗训》这种夸大洗礼重要性的经文都不认可婴儿洗礼。《十二使徒遗训》中提到：“先将以上所说的一切事学习过了，才能受洗”。教导先于洗礼。这显然否认了婴儿洗礼。《新约》中的统一惯例是悔改之后受洗。信徒“承认他们的罪”，然后受了约翰的洗（太 3:6）。婴儿洗礼派的学者坦白地承认《新约》中并没有关于婴儿洗礼的证据。因此，雅各布斯（公理会信徒）在 *Standard Bible Dictionary* 中写道：“《新约》中没有关于婴儿洗礼的记录”。斯科特（长老派信徒）在作品（*HDB*，第一卷）中写道：“《新约》中没有明确提及婴儿洗礼或孩童洗礼”。普卢默（英国教会）在作品（*HDB*）中称：“基督徒必须悔改并信主之后才能接受洗礼”。马库斯·杜兹（长老派信徒）在作品（*DCG*）中称洗礼为“一种浸入水中的仪式，受洗者以浸入水中象征并表明他的生命从不纯洁变为纯洁，他放弃了过去的死亡，并将在未来得到盼望中的重生”。很难用更好的词语来陈述浸信会的诠释。

因此，《新约》中没有关于婴儿洗礼的证据，婴儿洗礼象征着婴儿未曾经历的事，或可以理解成使婴儿获得了重生，这种圣礼主义的形式与浸信会所理解的《新约》教训相矛盾。主要的浸信会观点认为每个灵魂与神之间的联系与仪式、教会或祭司无关。未受洗就死了的婴儿也能得救赎。受洗的人，无论是孩童（浸信会经常给已经开始归信的孩

ordinance, church, or priest. The infant who dies unbaptized is saved without baptism. The baptized individual, whether child (for children are often baptized by Baptists, children who show signs of conversion) or adult, is converted before his baptism. The baptism is the symbol of the change already wrought. So clear is this to the Baptist that he bears continual protest against that perversion of this beautiful ordinance by those who treat it as a means of salvation or who make it meaningless by performing it before conversion. Baptism is a preacher of the spiritual life. The Baptist contention is for a regenerated church membership, placing the kingdom before the local church. Membership in the kingdom precedes membership in the church.

The passages quoted from the NT in support of the notion of infant baptism are wholly irrelevant, Acts 2:39, where there is no such idea as baptism of infants, and 1 Cor. 7:14, where the point is that the marriage relation is sanctified and the children are legitimate, though husband or wife be heathen. It is begging the question to assume the presence of infants in the various household baptisms in Acts. In the case of the family of Cornelius they all spoke with tongues and magnified God (Acts 10:46). The jailer's household "rejoiced greatly" (Acts 16:34). We do not even know that Lydia was married. Her household may have been merely her employees in her business. Thus the NT presents no exceptions.

III. Present Obligation.-The Baptists make one more point concerning baptism. It is that, since Jesus himself submitted to it and enjoined it upon His disciples, the ordinance is of perpetual obligation. The

童施洗) 还是成人, 在洗礼之前应当归信。洗礼是已经发生的转变的记号。浸信会教徒所表达的洗礼观点非常明确, 有一些人曲解了这种美好的仪式, 认为洗礼是得救赎的方式或未悔改便受洗, 从而使洗礼成为毫无意义的仪式, 对此浸信会教徒一直表示反对。洗礼是属灵生命的传道士。浸信会将神国的地位摆在教会之前, 旨在建立一个重生的教会。首先要成为神国中的子民, 然后才能成为教会的成员。

从《新约》中引用的两段经文证明婴儿洗礼的经文完全不切题, 一段是《使徒行传》2:39, 这段经文完全没有提及婴儿洗礼的概念, 另一段是《哥林多前书》7:14, 这段经文论述的是虽然夫妻一方是异教徒, 但婚姻关系是圣洁的, 子女也是圣洁的。如果认为《使徒行传》中众多家庭在受洗时婴儿也在场, 那么就回避了问题的实质。哥尼流全家受洗时, 他们都说方言, 称赞神为大(徒 10:46)。狱卒的全家在受洗后“都很喜乐”(徒 16:34)。我们甚至不知道吕底亚是否已经结婚。她一家指的可能仅仅是她雇来做买卖的人。因此, 《新约》中没有给出洗礼的例外情况。

III. 现在的义务。浸信会还有一个关于洗礼的观点, 即, 既然耶稣受过洗, 也命令门徒施洗, 那么这个仪式应该是永久的义务。《马太福音》28:19 是后期教会添加上去的这一观点并不令人信服。

arguments for the late ecclesiastical origin of Mt. 28:19 are not convincing. If it seem strange that Jesus should mention the three persons of the trinity in connection with the command to baptize, one should remember that the Father and the Spirit were both manifested to Him at His baptism. It was not a mere ceremonial ablution like the Jewish rites. It was the public and formal avowal of fealty to God, and the names of the trinity properly occur. The new heart is wrought by the Holy Spirit. Reconciliation with the Father is wrought on the basis of the work of the Son, who has manifested the Father's love in His life and death for sin. The fact that in Acts in the examples of baptism only the name of Jesus occurs does not show that this was the exact formula used. It may be a mere historical summary of the essential fact. The name of Jesus stood for the other two persons of the trinity. On the other hand the command of Jesus may not have been regarded as a formula for baptism; while in no sense sacramental or redemptive, it is yet obligatory and of perpetual significance. It is not to be dropped as one of the Jewish excrescences on Christianity. The form itself is necessary to the significance of the rite.

Hence Baptists hold that immersion alone is to be practiced, since immersion alone was commanded by Jesus and practiced in NT times. Immersion alone sets forth the death to sin, burial in the grave, and the resurrection to new life in Christ. Baptism as taught in the NT is "a mold of doctrine," a preacher of the heart of the gospel. Baptists deny the right of disciples of Jesus to break that mold. The point of a symbol is the form in which it is cast. To change the form radically is to destroy the symbolism. Baptists insist on the

有人可能感到奇怪,因为耶稣在命令使徒施洗时提到了三位一体的神的三个位格,那么他应当记得耶稣在受洗时,圣父和圣灵都向祂显现。洗礼并不仅仅是一种类似犹太教仪式的洗濯仪式。洗礼是公开、正式地宣称信靠神,应当在洗礼时提到三位一体真神的名字。圣灵赋予了新的心。受洗之人藉着圣子的事工与圣父和好,圣子藉着祂的生和向罪的死向世人显明圣父的慈爱。《使徒行传》中仅奉耶稣的名的洗礼并不能表明这就是洗礼的准确形式。这可能仅仅是对基本事实的历史性总结。耶稣的名代表着三位一体真神的其他两个位格。此外,耶稣的命令可能也不应被视为洗礼的惯例;虽然洗礼没有圣礼或救赎的含义,但受洗却是信徒必须履行的义务,且具有永恒意义。不应将洗礼视为犹太教留给基督教的赘生物,进而抛弃洗礼。洗礼的形式本身对于该仪式的意义来说是必要的。

因此,浸信会认为信徒只应行浸礼,因为只有浸礼是耶稣所命令的,并且是在新约时期执行的洗礼。只有浸礼表明向罪死了,埋在墓中,又在基督里复活,得了新生。正如《新约》中所教导的,洗礼是“一种教义的模式”,是福音中的核心教导。浸信会认为耶稣的门徒无权打破这个模式。一个记号的重点在于它所采用的形式。彻底改变形式就破坏了这个记号的意义。浸信会坚持保留原始的新约洗礼,因为只有它才能被称作洗礼,也只有它表明了耶稣的死和复活、信徒的属灵死亡和复活以及信徒最

maintenance of primitive NT baptism because it alone is baptism, it alone proclaims the death and resurrection of Jesus, the spiritual death and resurrection of the believer, the ultimate resurrection of the believer from the grave. The disciple is not above his Lord, and has no right to destroy this rich and powerful picture for the sake of personal convenience, nor because he is willing to do something else which Jesus did not enjoin and which has no association with Him. The long years of perversion do not justify this wrong to the memory of Jesus, but all the more call upon modern disciples to follow the example of Jesus who himself fulfilled righteousness by going into the waters of the Jordan and receiving immersion at the hands of John the Baptist.

终从墓中复活。门徒不能高于他的主，无权为了个人利益而破坏这个丰富生动的场景，也不能为了个人意愿就去做耶稣不曾命令的且与祂无关的事。多年的曲解不能证明这段关于耶稣的错误记忆是正确的，这更加号召现在的信徒效仿耶稣，藉着在约旦河中受了施洗约翰的洗而称义。

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REFORMED VIEW

改革宗的观点

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Baptism has been from the earliest times the initiatory rite signifying the recognition of entrance into or of presence within the Christian Church. We find the earliest mention of the ceremony in Galatians (3:27), written about twenty years after the death of Jesus. There and in 1 Corinthians (1:13; 12:13) Paul takes for granted that everyone who becomes a Christian (himself included) must be baptized. The rite seems also to have existed among the discipleship of Jesus

洗礼从最早时期开始就一直是一种入会仪式,代表着受洗的人承认加入基督教会,或参与基督教会活动。《加拉太书》3:27中提到了洗礼,这卷书大约写于耶稣受难后二十年。在这段经文以及《哥林多前书》1:13和12:13中,保罗认为每个基督徒(包括他自己)都应受洗。耶稣受难前作门徒的时候,似乎也存在这种仪式。我们从经文(约4:1-2)中得知,虽然耶稣不亲自施洗,但祂的门徒给人施洗,受他们洗的人比受约翰洗的人还多。

before His death. We are told (Jn. 4:1f.) that, although Jesus Himself did not baptize, His disciples did, and that their baptisms were more numerous than those of John.

I. Scriptural Names for the Rite.-The words commonly used in the NT to denote the rite are the verb *baptízō*, and the nouns *báptisma* and *báptismós*; but none is employed in this sense alone. The verb is used to denote the ceremonial purification of the Jews before eating, by pouring water on the hands (Lk. 11:38; Mk. 7:4); to signify the sufferings of Christ (Mk. 10:38f.; Lk. 12:50); and to indicate the sacrament of baptism. It is the intensive form of *báptein*, “to dip,” and takes a wider meaning. The passages Lk. 11:38 and Mk. 7:4 show conclusively that the word does not invariably signify to immerse the whole body. Some have held that *baptismós* invariably means ceremonial purification, and that *báptisma* is reserved for the Christian rite; but the distinction can hardly be maintained. The former certainly means ceremonial purification in Mk. 7:4, and in 7:8 (AV); but it probably means the rite of baptism in He. 6:2. Exegetes find other terms applied to Christian baptism. It is called ‘water’ in Acts 10:47 (“Can anyone forbid water for baptizing these people?”); the laver of the water in Eph. 5:26 (RV mg.) (where baptism is compared to the bridal bath taken by the bride before she was handed over to the bridegroom); and perhaps the laver of regeneration in Tit. 3:5 (RV mg.) (cf. 1 Cor. 6:11), and enlightenment in He. 6:4; 10:32.

II. Pre-Christian Baptism.-A. *Baptism of Proselytes.* Converts in the early centuries, whether Jews or Gentiles, could not have

I. 《圣经》中表示洗礼的词语。《新约》中经常用来表示洗礼的词是动词 *baptízō* 和名词 *báptisma*、*báptismós*；但这几个词都还有其他含义。动词 *baptízō* 用来表示犹太人饭前洗手的洁净仪式（路 11:38；可 7:4）；表示耶稣受难（可 10:38-39；路 12:50）；表示洗礼的圣礼。*baptíz* 是 *báptein*（“浸入”）的加强形式，有更广泛的含义。《路加福音》11:38 和《马可福音》7:4 表明这个词并不是始终表示全身浸入水中。一些学者认为 *baptismós* 总是指洁净仪式，而 *báptisma* 则指的是基督教的洗礼；但二者的区别并不明显。前者显然指的是《马可福音》7:4 和 7:8（《钦定版圣经》）中的洁净仪式；但也可能指的是《希伯来书》6:2 中的洗礼仪式。释经者还发现了用于表示基督教洗礼的其他词汇。在《使徒行传》10:47 中，洗礼被称为“水”（“谁能禁止用水给他们施洗呢？”）；在《以弗所书》5:26（《修订译本》旁注）中被称为水盆（在这段旁注中，作者将洗礼与交给新郎之前的新娘的沐浴进行对比）；可能在《提多书》3:5（《修订译本》旁注）、《希伯来书》6:4 和 10:36 的教训中被称为重生盆（参：林前 6:11）。

II. 基督教之前的洗礼。A. 归信洗礼。在早期的几个世纪里，无论是犹太归信者还是外邦归信者，都不会对这种入教

found this initiatory rite, in which they expressed their newborn faith, utterly unfamiliar. Water is the element naturally used for cleansing the body and its symbolical use entered into almost every cult, and into none more completely than the Jewish, whose ceremonial washings were proverbial. Besides those, the Jew had what would seem to the convert a counterpart of the Christian rite in the baptism of proselytes, by which Gentiles entered the circle of Judaism. For the Jews required three things of strangers who declared themselves to be converts to the law of Moses: circumcision (men only), baptism, and to offer sacrifice. It is somewhat singular that no baptism of proselytes is forthcoming until about the beginning of the 3rd cent.; and yet no competent scholar doubts its existence. Schürer (*HJP*) has contempt for those who insist on the argument from silence. The presence of this rite enables us both to see how Jews accepted readily the baptism of John and to understand the point of objectors who questioned his right to insist that all the Jews had to be purified before they could be ready for the messianic kingdom, although he was neither the Messiah nor a special prophet (Jn. 1:19–23).

B. Baptism of John. The baptism of John stood midway between the Jewish baptism of proselytes and Christian baptism. It differed from the former because it was more than a symbol of ceremonial purification; it was a baptism of repentance, a confession of sin and of the need of *moral* cleansing, and was a symbol of forgiveness and of moral purity. All men, Jews who were ceremonially pure and Gentiles who were not, had to submit to this baptism of repentance and

仪式感到完全陌生，他们在仪式上表达重生的信心。水自然是用于洁净身体的要素，几乎每个宗教都使用了水的象征意义，但水在犹太教中的应用最为全面，他们的洁净仪式是众所周知的。除了这些洁净仪式，犹太人似乎有一种与基督教的入会洗礼仪式类似的仪式，外邦人通过这种仪式成为犹太教中的一员。犹太人要求宣称归信摩西律法的外邦人做三件事：受割礼（仅男人）、受洗和献上祭物。略显异常的是，直到公元3世纪初期才出现入会洗礼；然而，优秀的学者们并不怀疑洗礼的存在。舒勒尔（*HJP*）轻视那些坚持默证的人。这个仪式的存在有助于我们理解犹太人是如何欣然接受约翰的洗礼的，也有助于我们理解反对者的观点，他们质问约翰，既然他不是弥赛亚也不是特殊的先知，那么他有什么权柄认为犹太人必须先接受洗礼才能准备好进入弥赛亚的国度（约 1:19-23）。

B. 约翰的洗礼。 约翰的洗礼介于犹太教归信洗礼和基督教的洗礼之间。它与犹太教归信洗礼不同，因为它不仅仅是一种洁净仪式的象征；它是悔改的洗礼，是认罪悔改，并承认需要“道德”上的洁净，是宽恕和道德洁净的象征。无论是经过仪式变得洁净的犹太人，还是不洁净的外邦人，都应接受这悔改和赦罪的洗礼。约翰的洗礼与基督教的洗礼不同，因为它象征着受洗的人准备好接受救赎和约翰所预示的神国，而不代表他们进入了神的国。那些接受和没接

pardon. It differed from the latter because it only symbolized preparation to receive the salvation, the kingdom of God which John heralded, and did not imply entrance into that kingdom itself. Those who had received it, as well as those who had not, had to enter the Christian community by the door of Christian baptism (Acts 19:3-6). The Jewish custom of baptizing, whether displayed in their frequent ceremonial washings, in the baptism of proselytes, or in the baptism of John, made Christian baptism a familiar and even expected rite to Jewish converts in the 1st century.

C. Baptism in the Pagan Mysteries. Baptism, as an initiatory rite, was no less familiar to gentile converts who had no acquaintance with the Jewish religion. The ceremonial washings of the priests of pagan religions have been often adduced as something that might familiarize gentile converts with the rite that introduced them into the Christian community, but they were not initiations. A more exact parallel is easily found. It is often forgotten that in the earlier centuries when Christianity was slowly making its way in the pagan world, pagan piety had deserted the official religions and taken refuge within the mysteries, and that these mystery religions represented the popular pagan religions of the times. They were all private cults into which men and women were received one by one, by rites of initiation that each had to pass through personally. When admitted the converts became members of coteries, large or small, of like-minded persons, who had become initiated because their souls craved something they believed they would receive in and through the rites of the cult. These initiations were secret,

受约翰洗礼的人都必须接受基督教的洗礼，才能成为基督徒（徒 19:3-6）。犹太教洗礼的风俗，无论是经常举行的洁净仪式和归信洗礼，还是约翰的洗礼，都使公元 1 世纪的犹太教归信者熟悉，甚至期盼基督教的洗礼。

C. 异端秘密宗教的洗礼。 不了解犹太教的外邦人同样熟悉入会议洗礼。异教祭司的洁净仪式通常被认为与外邦归信者所熟悉的基督徒入教仪式很相似，但这些洁净仪式并不是入会仪式。很容易发现更为相似的仪式。人们经常忘记在较早的几个世纪里，当基督教在异端世界缓慢传播时，虔诚的异教徒背离了官方宗教，在秘密的宗教仪式中寻求庇护，这些神秘的宗教代表了当时普遍存在的异教。它们都是秘密的宗教，人们通过一传一的方式加入该宗教，每个入教者都必须亲自参加入教仪式。当入教信徒得到认可后，就加入了这个由志同道合之人组成的大圈子或小圈子，这些已经入教的人相信在入教仪式中和藉着入教仪式他们可以得到灵魂渴望之物。这些入教仪式是秘密举行的，他们提防着局外人，以免被他们知晓；然而所流传出的信息足以让我们肯定，洗礼在这些宗教中占据着很重要的地位（Apuleius *Metamorphoses* xi）。因此，异教徒和犹太归信者对洗礼仪式同样熟悉，归信者一定知道洗礼是加入基督教会的途径。这些异教的洗礼和归信洗礼一样，多半只是简单的洁净仪式；因为虽然在秘密宗教或其他宗教中，信徒犯了罪之后确实会在活水（Euripides

jealously guarded from the knowledge of all outsiders; still enough is known about them for us to be sure that among them baptism took an important place (Apuleius *Metamorphoses* xi). The rite of baptism was therefore as familiar to pagan as to Jewish converts, and it was no unexpected requirement for the convert to know that baptism was the doorway into the Church of Christ. These heathen baptisms, like the baptism of proselytes, were for the most part simply ceremonial purifications; for while it is true that both in the cult of the mysteries and beyond it a mode of purifying after great crimes was baptizing in flowing water (Euripides *Iphigenia in Tauri* 167) or in the sea, yet it would appear that only ceremonial purification was thought of. Nor were ceremonial rites involving the use of water confined to the paganism of the early centuries. Such a ceremony denoted the reception of the newly born child into pagan Scandinavian households. The father decided whether the infant was to be reared or exposed to perish. If he resolved to preserve the babe, water was poured over it and a name was given to it.

III. Christian Baptism.-A. Administration of the Rite. In the administration of the rite of Christian baptism three things have to be looked at: the act of baptizing; those who are entitled to perform it; and the recipients or those entitled to receive it. A complete act of baptizing involves three things: the material of the sacrament; the method of its use; and the form of the sacrament, the baptismal formula or form of words accompanying the use of the water. The material of the sacrament is water, and for this reason baptism is called the water sacrament. The oldest Christian ecclesiastical manual of discipline that has

Iphigenia in Tauri 167) 或海水中受洗, 洁净自身, 但他们似乎只认为这是一种洁净仪式。有关水的仪式也不仅仅局限在早期几个世纪里的异教之中。这种仪式还可以表示异教的斯堪的纳维亚家庭接受了新生儿。父亲决定婴儿是生是死。如果他决定留着这个孩子, 就会将水倒在他的身上, 并给他取名字。

III. 基督教的洗礼。A. 仪式的举行。 关于基督教洗礼仪式的举行, 以下三点值得注意; 施洗的行为; 有权施洗的人; 有权受洗的人。完整的施洗行为包括三点: 施洗的工具; 使用施洗工具的方法; 施洗的形式或用水施洗时说话的形式。施洗的工具是水, 因此洗礼被称为水的圣礼。流传下来的最古老的基督教会会规手册是《十二使徒遗训》, 手册中记载道, 施洗时最好使用“活水”, 即流动的水, 溪流或河流中的水, 或泉中刚流出的水。“但如没有活水, 也可以用别的水施洗, 若是不能用冷水, 热水也可以”(第七章)。犹太教的入会洗礼严格遵循了这些教训中的规定。较早的教

descended to us, the Didache, says that the water to be preferred is “living,” i.e., running water, water in a stream or river, or fresh flowing from a fountain. “And if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm” (ch. 7). In those directions the prescriptions of the ceremonial for the Jewish baptism of proselytes are closely followed. The earlier canons of the Church permit any kind of water, fresh or salt, provided only it be true and natural water (*aqua vera et naturalis*).

B. Mode. The use of the water is called ablution. According to the rules of by far the largest portion of the Christian Church the water may be used in any one of three ways: *immersion*, where the recipient enters bodily into the water, and where, during the action, the head is plunged either once or three times beneath the surface; *affusion*, where water is poured upon the head of the recipient who stands either in water or on dry ground; and *aspersion*, where water is sprinkled on the head or on the face.

1. Immersion. It has frequently been argued that the word *baptizein* invariably means “to dip” or “immerse,” and that therefore Christian baptism must have been performed originally by immersion only, and that the two other forms, affusion and aspersion, are invalid—that there can be no real baptism unless the method of immersion be used. But the word that invariably means “to dip” is not *baptizein* but *báptein*; *baptizein* has a wider signification; and its use to denote the Jewish ceremonial of pouring water on the hands (Lk. 11:38; Mk. 7:4), as has already been said, shows that it is impossible to conclude from the word

会正典允许使用各种水施洗, 无论淡水还是咸水, 只要是真正的天然水即可 (*aqua vera et naturalis*).

B. 洗礼的形式。用水洁净被称为洗礼。根据目前提到的规则来看, 大多数基督教教会都会采取三种洗礼形式中的任意一种: 一是浸礼, 受洗者全身浸入水中, 受洗时, 头要一次或三次浸入水下; 二是注水礼, 受洗的人站在水中或地上, 施洗的人将水倒在他的头上; 三是点水礼, 施洗的人将水洒在受洗人的头或脸上。

1、浸礼。人们经常争论说 *baptizein* 一直有“浸入”或“沉浸”的含义, 因此基督教的洗礼最初一定只是浸礼, 而其他两种形式, 即注水礼和点水礼, 是不被认可的, 只有浸礼才是真正的洗礼。但始终表示“浸入”这一含义的词不是 *baptizein* 而是 *báptein*; *baptizein* 的含义更广泛; 正如前文所说, *baptizein* 还可以指犹太教将水倒在手上的洁净仪式 (路 11:38; 可 7:4), 因此我们不能仅从一个词就断定浸礼是唯一被认可的洗礼方式。与此同时, 必须要承认的是, 在举行浸礼时, 全身 (包括头) 都浸入到一池清水中, 更加形象地体现了人的灵魂得到洁净, 脱离了罪; 完全浸入水中更符合《罗马书》6:4 和《歌罗西书》

itself that immersion is the only valid method of performing the rite. It may be admitted at once that immersion, where the whole body including the head is plunged into a pool of pure water, gives a more vivid picture of the cleansing of the soul from sin; and that complete surrounding with water suits better the metaphors of burial in Rom. 6:4 and Col. 2:12, and of being surrounded by cloud in 1 Cor. 10:2.

2. *Affusion*. On the other hand affusion is certainly a more vivid picture of the bestowal of the Holy Spirit, which is equally symbolized in baptism. No definite information is given of the mode in which baptism was administered in apostolic times. Such phrases as “And when he came up out of the water,” “went down into the water” (Mk. 1:10; Acts 8:38), are as applicable to affusion as to immersion. The earliest account of the mode of baptizing occurs in the *Didache* (ch. 7), where it is said: “Now concerning baptism, baptize thus: Having first taught all these things, baptize ye into the name of the Father, and of the Son, and of the Holy Ghost, in living water. And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm. But if thou has neither, pour water thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost.” This seems to say that to baptize by immersion was the practice recommended for general use, but that the mode of affusion was also valid and enjoined on occasions.

What is here prescribed in the *Didache* seems to have been the practice usually followed in the early centuries of the Christian Church. Immersion was in

2:12 中埋葬的隐喻,以及《哥林多前书》10:2 中被云包围的隐喻。

2、注水礼。从另一个方面说,注水礼更能形象地描绘圣灵的赏赐,这也是洗礼的一个象征。尚没有关于使徒时期洗礼形式的确切信息。“他从水里一上来”“下水里去”(可 1:10; 徒 8:38)这类短语既适用于描述注水礼也适用于描述浸礼。关于洗礼形式的最早记载出现在《十二使徒遗训》第 7 章中,该章中写道:“论到洗礼,当这样做:先将以上所说的一切事学习过了,然后到活水里奉圣父圣子圣灵的名施行洗礼;但如没有活水,也可以用别的水施洗,若是不能用冷水,热水也可以。若是凉水 and 温水都没有,就可以三次用水注在头上,奉圣父圣子圣灵的名去做。”这似乎表明,通常情况下应采取浸礼,但注水礼也是被认可的,有时也可施注水礼。

在早期的几个世纪里,基督教会似乎一直遵循《十二使徒遗训》中关于洗礼的教导。教会通常采用浸礼;但也经常使用注水礼,这两种形式都被认为是常见

common use; but affusion was also widely practiced, and both were esteemed usual and valid forms of baptizing. When immersion was used the head of the recipient was plunged thrice beneath the surface at the mention of each name of the trinity; when the mode was by affusion the same reference to the trinity was kept by pouring water thrice upon the head. The two usages that were recognized and prescribed by the beginning of the 2nd cent. may have been in use throughout the apostolic period, although definite information is lacking.

When we remember the various pools in Jerusalem, and their use for ceremonial washings, it is not impossible to suppose that the three thousand who were baptized on the day of Pentecost may have been immersed; but when the furnishing and conditions of Palestinian houses and of oriental jails are taken into account, it is difficult to conceive that at the baptisms of Cornelius and of the jailer the ceremony was performed otherwise than by affusion.

It is a somewhat curious fact that if the evidence from written texts, whether ancient canons or writings of the earlier fathers, be studied by themselves, the natural conclusion would seem to be that immersion was the almost universal form of administering the rite; but if the witness of the earliest pictorial representations be collected, then we must infer that affusion was the usual method and that immersion was exceptional; for the pictorial representations, almost without exception, display baptism performed by affusion, i.e., the recipient is seen standing in water while the minister pours water on the head. It may therefore be inferred that evidence for the almost universal practice

而有效的洗礼形式。举行浸礼时，提到三位一体的神的每个名字时，受洗人的头都要浸入水下，总共三次；而举行注水礼时，提到三位一体的神的每个名字时，施洗人会将水注在受洗人的头上，总共也是三次。虽然尚缺乏关于这两种洗礼的确切信息，但在整个使徒时期可能一直采用这两种在 2 世纪初期就被认可和指定的洗礼形式。

我们知道耶路撒冷有许多水池并用于举行洁净仪式，不难想在五旬节当天有可能让三千人受浸礼；但当我们考虑到巴勒斯坦房子和东方监狱的布置和环境时，很难认为哥尼流和狱卒接受的是注水礼之外的其他洗礼方式。

奇怪的是，如果研究文献，无论是古时的正典还是早期教父的作品，似乎会很自然地得出一种结论，即，浸礼几乎是普遍采取的洗礼形式；但如果收集最早的绘画作品证据，我们必然会从中推断出注水礼才是常用的洗礼方式，而浸礼是特例；因为绘画作品几乎无一例外地展现了注水礼的洗礼形式，即，受洗的人站在水中，牧师将水倒在他的头上。因此，根据在河池中举行洗礼的事实（以当地的圣徒来命名的河池很有可能就是他们最喜欢用来举行洗礼仪式的地方），或根据中世纪早期的一些大尺寸洗礼堂，可以推测出，浸礼几乎是通用的洗礼形式，尽管这种推断的证据并不像很多人想的那样确凿，但这些地方同样可举行注水礼。

of immersion, drawn from the fact that baptisms took place in river pools (it is more than probable that where we find the names of local saints given to pools in rivers, those places were their favorite places of administering the rite), or from the large size of almost all early medieval baptisteries, is by no means so conclusive as many have supposed, such places being equally applicable to affusion.

It is also interesting to remember that when most of the Anabaptists of the 16th cent. insisted on baptism upon confession of faith, immersion was not the method practiced by them. During the great baptismal scene in the marketplace of the city of Münster the ordinance was performed by the ministers pouring three cans of water on the heads of the recipients. They baptized by affusion and not by immersion. This was also the practice among the Mennonites or earliest Baptists. This double mode of administering the sacrament—by immersion or by affusion—prevailed in the churches of the first twelve centuries, and it was not until the 13th that the practice of aspersion or sprinkling was almost universally employed.

3. *Aspersion*. The third method of administering baptism, by aspersion or sprinkling, has a different history from the other two. It was in the early centuries exclusively reserved for sick and infirm persons too weak to be submitted to immersion or affusion. There is evidence to show that those who received the rite in this form were somewhat despised; for the nicknames *clinici* and *grabatorii* were (unworthily, Cyprian declares) bestowed on them by neighbors. The question was even raised in the middle of the 3rd cent.

值得注意的还有，当 16 世纪的大多数再洗派坚持因信悔改受洗时，他们所使用的洗礼形式并不是浸礼。在明斯特市场上的著名洗礼场景中，牧师将三罐水注在受洗人的头上。他们受的是注水礼，而不是浸礼。门诺会和最早的浸信会信徒也采用注水礼。在主后的前 12 个世纪里，教会普遍采用这两种洗礼形式（浸礼和注水礼），直到 13 世纪，教会才普遍采用点水礼或洒水礼。

3、点水礼。第三种洗礼方式是点水礼或洒水礼，这种洗礼方式的历史与其他两种方式不同。在早期的几个世纪里，仅有太过虚弱无法承受浸礼或注水礼的病人和体弱者才能接受点水礼。有证据表明，接受点水礼的人有些受人轻视；因为邻居们给他们起外号，称他们为 *clinici* 和 *grabatorii*（居普良称这是一种蔑称）。在 3 世纪中期，甚至出现了点水礼是否有效的问题，居普良在他第 75 封书信中就这个问题做出了回答（在哈特尔的版本中是第 69 封信）。他在信中称这种仪式完全有效，并引用了

whether baptism by aspersion was a valid baptism, and Cyprian was asked for his opinion on the matter. His answer is contained in his 75th epistle (69 in Hartel's ed.). There he contends that the ordinance administered this way is perfectly valid, and quotes in support of his opinion various OT texts that assert the purifying effects of water sprinkled (Ezk. 36:25f.; Nu. 8:5-7; 19:8f., 12f.). It is not the amount of the water or the method of its application that can cleanse from sin: "Whence it appears that the sprinkling also of water prevails equally with the washing of salvation ... and that where the faith of the giver and receiver is sound, all things hold and may be consummated and perfected by the majesty of God and by the truth of faith." His opinion prevailed. Aspersion was recognized as a valid, though exceptional, form of baptism. But it was long in commending itself to ministers and people, and did not attain to almost general use until the 13th century.

The idea that baptism is valid only when practiced in the one method of immersion can scarcely be looked on as anything else than a ritualistic idea.

C. Who May Perform Baptism. The Scripture nowhere describes or limits the qualifications of those who are entitled to perform the rite of baptism. We find apostles, wandering preachers (Acts 8:38), a private member of a small and persecuted community (Acts 9:18) performing the rite. In the subapostolic Church we find the same liberty of practice. Clement of Alexandria tells us that the services of Christian women were necessary for the work of Christian missions, for they alone could have access

大量《旧约》经文来支持他的观点, 这些经文都表明洒水有洁净的效果 (结 36:25-26; 民 8:5-7; 19:8-9, 12:13)。洁净罪的不是水的数量, 也不是用水的方式: “经文中出现洒水的时候, 它所代表的含义和救赎的洗净相同……施洗者和受洗者都要有坚实的信心, 神的至高权柄和信心的真理掌控着一切, 并使之得圆满和完全”。他的观点被普遍接受。虽然点水礼属于特殊的洗礼形式, 但它也被视为有效的洗礼形式。但牧师和信徒在很久之后才接受了点水礼, 直到 13 世纪, 这种洗礼形式才被普遍使用。

认为浸礼是唯一有效的洗礼的观点是一种拘泥于仪式的观点。

C. 施洗的人。《圣经》中没有对施洗人资格的描述或限制。使徒、旅行的传道士 (徒 8:38)、受迫害的小型会众中的普通成员 (徒 9:18) 都可以给人施洗。在使徒后期的教会中, 施洗人也不受限制。亚历山太的革利免告诉我们, 女基督徒的侍奉对于基督教的传教来说是必不可少的, 因为只有她们可以进入女眷的内室 (*gynaecium*) 并带去福音 (*Misc. iii.6*)。这类女传教士也可以施洗。无论《保罗和特克拉行传》的可信度如何, 它至少有些内容是符合事实的, 如特克拉确实存在, 她因保罗归信,

to the *gynaeceum* and carry the message of the gospel there (*Misc.* iii.6). Such women missionaries did not hesitate to baptize. Whatever credit may be given to the Acts of Paul and Thecla, it is at least historical that Thecla did exist, that she was converted by Paul, that she worked as a missionary, and that she baptized her converts.

Speaking generally, as participation in a sacrament has always been looked upon as the recognition of one's presence within the Christian Church, it is an act of the Church and not of the individual believer; therefore no one is entitled to perform the act who is not in some way a representative of the Christian community—the representative character ought to be maintained somehow. As soon as the community had taken regular and organized form the act of baptism was suitably performed by those who, as office-bearers, naturally represented the community. It was recognized that the pastor or bishop (for these terms were synonymous until the 4th cent. at least) ought to preside at the administration of the sacrament; but in the early Church the power of delegation was recognized and practiced, and elders and deacons presided at this and even at the eucharist. What has been called lay baptism is not forbidden in the NT and has the sanction of the early Church. When superstitious views of baptism entered largely into the Church and it was held that no unbaptized child could be saved, the practice arose of encouraging the baptism of all weakling infants by nurses. The Reformed Church protested against this and was at pains to repudiate the superstitious thought of any mechanical efficacy in the rite by deprecating its exercise by any save

作了传教士并给归信者施洗。

一般而言,由于参加圣礼始终被认为是一个人得到基督教会认可的标识,因此参加圣礼被认为是教会的行为,而不是每个信徒的行为;那些在某些方面不能代表基督教会众的人无权给人施洗——只有基督教会众的代表才有资格给人施洗。一旦会众采取了常见而有序的形式,那么代表教会的执事就自然适合举行洗礼。牧师或主教(至少在4世纪之前,这两个词的含义相同)应主持洗礼;早期教会认可并行使代表的权柄,长老和执事主持洗礼,甚至还要主持圣餐礼。《新约》中并不禁止由普通信徒主持的洗礼,早期的教会也认可这种洗礼。但当教会中出现大量关于洗礼的迷信观念时,他们认为未受洗的婴儿不能得救,于是他们开始鼓励护士给所有虚弱的婴儿施洗。改革宗教会反对这种行为,强烈反对除受命教长之外的人所施行的洗礼,从而竭力批判仪式中机械的迷信思想。虽然他们谴责那些由普通信徒主持的洗礼是不合乎常规的,但是人们可能会问,如果施洗人和受洗人在举行洗礼仪式时都怀着虔诚之心,那么他们是否会认为洗礼无效呢?

approved and ordained ministers of the Church. Still, while they condemned lay baptism as irregular, it may be questioned whether they would assert any administration of the rite to be invalid, provided only it had been performed with devout faith on the part of giver and receiver.

D. Who May Receive Baptism. The recipients of Christian baptism are all those who make a presumably sincere profession of repentance of sin and of faith in the Lord Jesus Christ, the Savior, together with the children of such believing parents. The requirements are set forth in the accounts given us of the performance of the rite in the NT, in which we see how the apostles obeyed the commands of their Master. Jesus had ordered them to “make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Mt. 28:19)—to “preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned” (Mk. 16:15f.). The apostle Peter said to the inquirers on the day of Pentecost, “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38); and three thousand were added to the Church through the initiatory rite of baptism. The Samaritans, who believed on Jesus through the preaching of Philip, were admitted to the Christian community through baptism; though in this case one of the baptized, Simon Magus, after his reception, was found to be still in “the bond of iniquity” (Acts 8:12, 23).

D. 受洗的人。基督教洗礼的受洗人是那些真诚地宣称悔罪并信靠救世主耶稣基督的人,还包括父母是基督徒的孩童。我们可以在《新约》关于洗礼仪式的描述中得出受洗的要求,我们从经文中可以看出使徒是如何遵循主的命令给人施洗的。耶稣命他们“使万民作我的门徒,奉父、子、圣灵的名给他们施洗”(太 28:19);“传福音给万民听。信而受洗的必然得救,不信的必被定罪”(可 16:15-16)。使徒彼得对五旬节上向他询问的人说:“你们各人要悔改,奉耶稣基督的名受洗,叫你们的罪得赦,就必须领受所赐的圣灵”(徒 2:38);三千人通过洗礼加入了基督教。因腓利传道而信耶稣的撒玛利亚人通过受洗得到基督教会众的认可;虽然如此,但有一个名叫西门·马库斯的人受了洗之后,仍“被罪恶捆绑”(徒 8:12, 23)。

The jailer *with all his family*, Lydia *with* 保罗在腓立比时,狱卒和他全家、吕底

her household, were baptized at Philippi by Paul on his and her profession of faith in Jesus. There is no evidence in any of the accounts we have of apostolic baptisms that any prolonged course of instruction was thought to be necessary; nothing of classes for catechumens such as we find in the early Church by the close of the 2nd cent., or in modern missionary enterprise. We find no mention of baptismal creeds, declarative or interrogative, in the NT accounts of baptisms. The profession of faith in the Lord Jesus, the Savior, made by the head of the family appears, so far as the NT records afford us information, to have been sufficient to secure the baptism of the “household”—a word which in those days included both servants and children.

1. Baptism of Infants. This brings us to the much debated question whether infants are to be recognized as lawful recipients of Christian baptism. The NT Scriptures do not in so many words either forbid or command the baptism of children. The question is in this respect equivalent to the change of the holy day from the seventh to the first day of the week. No positive command authorizes the universal usage with regard to the Christian sabbath day; that the change is authorized must be settled by a weighing of evidence. So it is with the case of infant baptism. It is neither commanded nor forbidden in so many words; and the question cannot be decided on such a basis. The strongest argument against the baptizing of infants lies in the thought that the conditions of the rite are repentance and faith; that these must be exercised by individuals, each one for himself and for herself; and that infants are incapable either of repentance or of faith of this kind. The argument

亚和她一家都因信耶稣受了保罗的洗。任何关于使徒施洗的记载都不能证明长期教导的必要性;当时并没有我们在2世纪末期的早期教会或现代的传教机构中看到的信徒等级划分。《新约》中关于洗礼的记载没有提及宣言性质或提问性质的洗礼信条。根据《新约》中的记载,一家之主宣称信靠救世主耶稣似乎足以使“全家”受洗,在当时,“全家”还包括奴仆和孩子。

1、婴儿的洗礼。是否可以将婴儿视为基督教洗礼的合法受洗人,这个问题引起了很大争议。《新约》中没有直接禁止或要求孩童受洗。这个问题就相当于圣日从每周的第七天变成了第一天。没有哪个确切的诫命要求人们要普遍守基督教的安息日;这种改变必须经过大量证据验证才能得到认可。婴儿的洗礼也是如此。这种做法既没被明确认可,也没被明确阻止;不能基于这种原则来决定这个问题。反对婴儿受洗的最有力的论据是,悔改和信心是洗礼的先决条件;无论男女,每个人都要因悔改和信心受洗;而婴儿既不能悔改,也没有任何形式的信心。反对婴儿受洗的第二论据似乎不太具有说服力;与其说这是一种历史的观点,不如说这是一种教条的观点,在后面当我们讨论洗礼仪式所依据的教义时,会提到这种观点。

seems weak in its second statement; it is more dogmatic than historical, and will be referred to later when the doctrine lying at the basis of the rite is examined.

On the other hand a great deal of evidence supports the view that the baptism of infants, if not commanded, was at least permitted and practiced within the apostolic Church. Paul connects baptism with circumcision and implies that under the gospel the former takes the place of the latter (Col. 2:12); and as children were circumcised on the eighth day after birth, the inference follows naturally that children were also to be baptized. In the OT, promises to parents included their children. In his sermon on Pentecost Peter declares to his hearers that the gospel promise is “to you and to your children” and connects this with the invitation to baptism (Acts 2:38f.). It is also noteworthy that children shared in the Jewish baptism of proselytes. Then we find in the NT narratives of baptisms that “households” were baptized—of Lydia (Acts 16:15), of the jailer at Philippi (16:32), of Stephanas (1 Cor. 1:16). It is never said that the children of the household were exempted from the sacred rite. One has only to remember the position of the head of the household in that ancient world, to recollect how the household was thought to be embodied in its head, to see how the repentance and faith of the head of the household was looked upon as including that of all the members, not merely children but servants, to feel that had the children been excluded from sharing in the rite the exclusion would have seemed such an unusual thing that it would have at least been mentioned and explained. Our Lord expressly made very young children the

从另一方面来说,有大量证据表明即使没有婴儿受洗的诫命,但这种仪式至少也是被允许的,而且使徒时期的教会中也确实存在这种仪式。保罗将洗礼和割礼联系在一起,而且在福音中暗示了洗礼取代了割礼(西 2:12);由于婴儿在出生后第八日受割礼,所以他们自然也应该受洗。在《旧约》中,神对孩子父母的应许囊括了他们的儿女。彼得在五旬节上讲道时对听众宣称,福音的“应许是给你们和你们的儿女”,并将这应许与受洗联系在了一起(徒 2:38-39)。还应值得注意的是,孩子也可以接受犹太教的归信洗礼。而且《新约》中提到了“全家”受洗——吕底亚和她一家都受了洗(徒 16:15),腓立比的狱卒和他全家都受了洗(徒 16:32),司提反和全家也都受了洗(林前 1:16)。经文中从未提到家中的孩子不能接受洗礼。人们应当知道,在古时家主被视为全家的代表,家主悔改并归信就意味着全家都悔改并归信了,这里所说的全家是指家中的所有成员,不仅包括孩子,还包括奴仆,如果受洗的人中不包括孩子,那么应该是很不同寻常的一件事,经文中至少应该提到这件事并做出解释。我们的主显然表明小孩子也可以进入天国(可 10:14-16);保罗将父母和孩子在信靠基督上联系在一起,因此他将父母一方是信徒的子女称为“圣洁的”,这意味着他们因父母的信而从“不洁净”的状态转变为“圣洁”的状态。这些例子似乎都表明基督徒的孩子可以通过洗礼成为耶稣在地上的门徒。

types of those who entered into His kingdom (Mk. 10:14–16); and Paul so unites parents with children in the faith of Christ that he does not hesitate to call the children of the believing husband or wife “holy,” and to imply that the children had passed from a state of “uncleanness” to a state of “holiness” through the faith of a parent. All these things seem to indicate that the rite that was the door of entrance into the visible community of the followers of Jesus was shared in by the children of believing parents.

Moreover, evidence for the baptism of children goes back to the earliest times of the subapostolic Church. Irenaeus was the disciple of Polycarp, who had been the disciple of John, and it is difficult to draw any other conclusion from his statements than that he believed that the baptism of infants had been an established practice in the Church long before his days (*Adv. haer.* ii.22; cf. 1.39). The witness of Tertullian is specially interesting; for he himself plainly thinks that adult baptism is to be preferred to the baptism of infants. He makes it plain that the custom of baptizing infants existed in his days, and we may be sure from the character and the learning of the man that had he been able to affirm that infant baptism had been a recent innovation and had not been a long-established usage descending from apostolic times, he would certainly have had no hesitation in using what would have seemed to him a very convincing way of dealing with his opponents. Tertullian’s testimony comes from the end of the 2nd cent. or the beginning of the 3rd. Origen, the most learned Christian writer during the first three centuries and who comes a little later than Tertullian, in his 14th Homily on Luke bears witness to

此外,关于孩子受洗的证据可以追溯至使徒后期教会的最早时期。爱任纽是约翰门徒坡旅甲的门徒,根据他的陈述推断,他相信教会很早就已经开始举行婴儿洗礼 (*Adv. haer.* ii.22; 参: 1.39)。特土良的见证尤其值得注意;他显然认为成人洗礼比婴儿洗礼更加合理。他表明,在他生活的时代已有婴儿洗礼这种习俗,而且根据他所描述的特征和他对婴儿洗礼的理解,我们可以确信婴儿洗礼在当时是新出现的洗礼形式,而不是从使徒时代一直流传下来的历史悠久的习俗,特土良在与对手争论时,当然会毫不犹豫地采取在他看来非常有说服力的论点。特土良的见证源自2世纪末期或3世纪初期。俄利根是主后前三个世纪里最博学的基督教作者,他生活的年代稍晚于特土良,他在关于《路加福音》第14篇讲道作品中见证了婴儿受洗的惯例,他认为原罪属于孩子,因为教会为他们施洗。

the usualness of the baptism of infants when he argues that original sin belongs to children because the Church baptizes them.

At the same time it is plain from a variety of evidence too long to cite that the baptism of infants was not a universal practice in the early Church. The Church of the early centuries was a mission Church. It drew large numbers of its members from heathendom. In every mission Church the baptism of adults will naturally take the foremost place and be most in evidence. But it is clear that many Christians were of the opinion of Tertullian and believed that baptism ought not to be administered to children but should be confined to adults. Nor was this a theory only; it was a continuous practice handed down from one generation to another in some Christian families. In the 4th cent. few Christian leaders took a more important place than Basil the Great and his brother Gregory of Nyssa. They belonged to a family who had been Christians for some generations; yet neither of the brothers was baptized until after his personal conversion, which does not appear to have come until they had attained the years of manhood.

The whole evidence seems to show that in the early Church, down to the end of the 4th cent. at least, infant and adult baptism were open questions and that the two practices existed side by side without disturbing the unity of the churches. In the later Pelagian controversy it became evident that the theory and practice of infant baptism had been able to assert itself and that the ordinance was always administered to children of members of the Church.

同时,大量证据表明婴儿洗礼在早期教会中不是一种常见的仪式,因证据太长,在此不作引述。主后前几个世纪的教会是宣道的教会。当时的教会从异教中吸收过来大量归信者。在每个宣道教会中,成人洗礼自然占据了首要地位,而且显然也是举行次数最多的。但显然有许多基督徒支持特土良的观点,认为孩子不应受洗,只有成人才应该受洗。这不仅仅是一种理论,也是一些基督家庭中代代相传的习俗。在4世纪,大巴西流和他的弟兄女撒的贵格利几乎是最重要的基督教领导人。他们家的多代人都是基督徒;但他们都是直到归信后才受洗,而且似乎是在成年后才受洗的。

所有证据似乎表明,至少在直到4世纪末的早期教会中,婴儿洗礼和成人洗礼是开放性的问题,这两种洗礼是并存的,没有影响教会的团结。在后期伯拉纠争论中,婴儿洗礼的理论和习俗显然已经得到了认可,教会经常给教会成员的孩子举行洗礼仪式。

2. *Baptism for the Dead*. Paul refers to a custom of “baptizing on behalf of the dead” (1 Cor. 15:29). What this “vicarious baptism” or “baptism for the dead” was it is impossible to say, even whether it was practiced within the primitive Christian Church. The passage is a very difficult one and has called forth a very large number of explanations, which are mere guesses. Paul neither commends it nor disapproves of it; he simply mentions its existence and uses the fact as an argument for the resurrection. See BAPTISM FOR THE DEAD.

IV. Formula of Baptism. The formula of Christian baptism, in the mode that prevailed, is given in Mt. 28:19: “I baptize you in the name of the Father, of the Son, and of the Holy Ghost.” But it is curious that the words are not given in any description of Christian baptism until the time of Justin Martyr, and there they are not repeated exactly but in a slightly extended and explanatory form. He says that Christians “receive the washing with water in the name of God, the Ruler and Father of the universe, and of our Savior, Jesus Christ, and of the Holy Spirit” (*Apol.* i.61). In every account of the performance of the rite in apostolic times a much shorter formula is in use. The three thousand believers were baptized on the day of Pentecost “in the name of Jesus” (Acts 2:38); and the same formula was used at the baptism of Cornelius and those who were with him (10:48). Indeed it would appear to have been the usual one, from Paul’s question to the Corinthians: “Were you baptized into the name of Paul?” (1 Cor. 1:13). The Samaritans were baptized “in the name of the Lord Jesus” (Acts 8:16); and the same formula (a common one in acts of

2、死者的洗礼。保罗提及了一种“为死人受洗”的习俗(林前 15:29)。我们无从知晓“代人洗礼”或“死者的洗礼”究竟是什么,甚至无法知晓这是否是原始基督教会中的一种习俗。这段经文很难理解,虽然已经有大量的解释,但这些解释都仅仅是推测而已。保罗既不推崇这种行为,也不否定它;他仅仅提到存在这种行为,并将其当作论述复活的一个论点。见 BAPTISM FOR THE DEAD (死者的洗礼)。

IV. 洗礼的惯用语。《马太福音》28:19 给出了流行的洗礼惯用语:“奉父、子、圣灵的名给他们施洗”。但令人好奇的是,在殉道者游斯丁之前,没有任何关于基督教洗礼惯用语的描述,而且游斯丁也没有完全重复之前的话,只是对其稍微扩展并加以解释。他称基督徒“奉统治万有的父神、我们的救主耶稣基督和圣灵的名受洗”(Apol. i.61)。每段关于使徒时期洗礼的记载都使用了一个较短的惯用语。在五旬节那天,三千信徒“奉耶稣的名”受了洗(徒 2:38);哥尼流和与他一起的人也是“奉耶稣基督的名”受了洗(徒 10:48)。实际上,根据保罗问哥林多人的话“你们是奉保罗的名受了洗吗”(林前 1:13),这似乎是一个常见的惯用语。撒玛利亚人“奉主耶稣的名”受洗(徒 8:16);以弗所的门徒受洗时也采用了同样的惯用语(奉献时也常说相同的话)。根据一些经文的记载,归信者应在洗礼前承认他们的信心,他们通常宣称耶稣是主或耶稣基督是神的爱子。从《彼得前书》3:21 可以推断出,归信者会接受正式的询问,他们要回答说承认耶稣基督是主。

devotion) was used in the case of the disciples at Ephesus. In some instances it is recorded that before baptism the converts were asked to make some confession of their faith, which took the form of declaring that Jesus was the Lord or that Jesus Christ was the Son of God. It may be inferred from a phrase in 1 Pet. 3:21 that a formal interrogation was made, and that the answer was an acknowledgement that Jesus Christ was Lord.

Scholars have exercised a great deal of ingenuity in trying to explain how, with what appear to be the very words of Jesus given in the Gospel of Matthew, another and much shorter formula seems to have been used throughout the apostolic Church. Some have imagined that the shorter formula was that used in baptizing disciples during the lifetime of Our Lord (Jn. 4:1f.), and that the apostles having become accustomed to it continued to use it during their lives. Others declare that the phrases “in the name of Jesus Christ” or “of the Lord Jesus” are not meant to give the formula of baptism, but simply to denote that the rite was Christian. Others think that the full formula was always used and that the narratives in Acts and in the Pauline Epistles are merely brief summaries of what took place—an idea rather difficult to believe in the absence of any single reference to the longer formula. Others, again, insist that baptism in the name of one of the persons of the trinity implies baptism in the name of the Three; while others declare that Matthew does not give the very words of Jesus but puts in His mouth what was the common formula used at the date and in the district where the First Gospel was written.

学者们发挥了极大的创造力, 试图根据《马太福音》中可能为耶稣所说的话语来解释整个使徒时期的教会使用的另一个更短的洗礼惯用语。一些学者认为, 我们的主在世期间, 用这个较短的惯用语给使徒施洗(约 4:1-2), 而使徒们也习惯采用这种洗礼方法, 继续在有生之年用这个惯用语给信徒施洗。其他学者称, “奉耶稣基督的名”或“奉主耶稣的名”并不是洗礼的惯用语, 而仅仅表明这是基督教的洗礼。还有学者认为洗礼时都使用完整的惯用语, 《使徒行传》和保罗书信中的记载仅仅是对所发生事件的简要概括——但经文中没有提到较长的洗礼惯用语, 因此这种观点也很难让人信服。还有的学者坚持认为, 奉三一真神之名施洗, 就意味着奉三个位格之名施洗; 而其他学者则称, 《马太福音》中记载的并不是耶稣的原话, 而是借耶稣之口说出了第一福音书创作年代和创作地所使用的常见洗礼惯用语。

Whatever explanation be given it is plain that the longer formula became universal or almost universal in the sub-apostolic Church. Justin Martyr has already been quoted. Tertullian, nearly half a century later, declares expressly that the “law of baptism has been imposed and the formula prescribed” in Mt. 28:19 (*De baptismo* 13); and he adds in his *Adv. Prax.* (26): “And it is not once only, but thrice, that we are immersed into the Three Persons, at each several mention of Their names.” The evidence to show that the formula given by Matthew became the established usage is overwhelming; but it is more than likely that the use of the shorter formula did not altogether die out, or, if it did, that it was revived. The historian Socrates informs us that some of the more extreme Arians “corrupted” baptism by using only the name of Christ in the formula; while injunctions to use the longer formula and punishments, including deposition, threatened to those who presumed to employ the shorter, which meet us in collections of ecclesiastical canons (*Apostolic Canons* 43, 50), prove that the practice of using the shorter formula existed in the 5th and 6th cents, at all events in the East.

V. Doctrine of Baptism. The sacraments, and baptism as one of them, are always described to be (1) signs representing as in a picture or figure spiritual benefits (1 Pet. 3:21), and also (2) as seals or personal tokens and attestations confirmatory of solemn promises of spiritual benefits. Hence the sacrament is said to have two parts: “the one an outward and sensible sign, used according to Christ’s appointment; the other an inward and spiritual grace thereby signified.” It is held, moreover, that when the rite of

无论学者们给出什么解释,但较长的惯用语显然是使徒后期教会中通用的或常用的惯用语。殉道者游斯丁的话已经被引证了。约半个世纪之后,特土良明确地阐述道,《马太福音》28:19 解释了洗礼的律法,并规定了洗礼的惯用语 (*De baptismo* 13); 他还在另一部作品 (*Adv. Prax.* 26) 中补充道:“洗礼时,我们不是仅沉入水中一次,而是三次,要奉三位一体真神之名,每提到一个位格,便沉入水中一次”。这个证据表明《马太福音》中给出的洗礼惯用语确实成为了最常见的惯用语;但较短的洗礼惯用语很可能并未完全消失,或者说,即使消失了,也被重新使用。历史学家苏格拉底告诉我们,一些较为极端的亚流派信徒仅奉基督的名施洗,使洗礼“堕落了”;而教会法典合集 (*Apostolic Canons* 43, 50) 中提到了给那些使用较短惯用语的人的警告、惩罚和证词,要求他们使用较长的惯用语,这证明在 5 或 6 世纪时,东方教会习惯于使用较短的惯用语。

V. 洗礼的教义。 圣礼 (洗礼是一种圣礼) 通常被描述为 (1) 在想象或意象中的属灵恩赐的标志 (彼前 3:21), (2) 属灵恩赐的庄严应许的印记 (或个人符记) 和确据。因此,圣礼据称有两部分: “一部分是外在的、明显的标记,根据基督的差遣行这部分圣礼;另一部分是藉此表明的内在的、属灵的恩赐”。此外,信徒认为,当施洗人和受洗人藉着信心恰当并虔诚地举行洗礼仪式时,属灵的恩赐便会随之而来。因此问题出现了: 洗礼所描绘的并庄严应许的属灵祝福和福音祝福到底是什么?

baptism has been duly and devoutly performed with faith on the part of both giver and receiver, the spiritual benefits do follow the performance of the rite. The question therefore arises: What are the spiritual and evangelical blessings portrayed and solemnly promised in baptism?

In the NT we find that baptism is intimately connected with the following: with forgiveness of sins, as in Acts 22:16 (“Rise and be baptized, and wash away your sins”), and in He. 10:22; with regeneration or the new birth, as in Tit. 3:6 and Jn. 3:5 (this idea also entered into the baptism of proselytes and even into the thought of baptism in the mystery religions; neophytes were taught that in the water they died to their old life and began a new one [Apuleius *Metamorphoses* xi]); with ingrafting into Christ, with union with Him, as in Gal. 3:27—and union in definite ways, in His death, His burial, and His resurrection, as in Rom. 6:3–6; with entering into a new relationship with God, that of sonship, as in Gal. 3:26f.; with the bestowal of the Holy Spirit, as in 1 Cor. 12:13; with belonging to the Church, as in Acts 2:41; with the gift of salvation, as in Mk. (?) 16:16; Jn. 3:5.

From these and similar passages theologians conclude that baptism is a sign and seal of our ingrafting into Christ and of our union with Him, of forgiveness of sins, regeneration, adoption, and life eternal; that the water in baptism represents and signifies both the blood of Christ, which takes away all our sins, and also the sanctifying influence of the Holy Spirit against the dominion of sin and the corruption of our human nature; and that

我们在《新约》中发现，洗礼与下列因素有密切的关联：罪的宽恕，如《使徒行传》22:16（“起来！求告祂的名受洗，洗去你的罪”）和《希伯来书》10:22；重生和新生，如《提多书》3:6和《约翰福音》3:5（归信洗礼，甚至是秘密宗教中的洗礼也引入了这种观点；新入教的人被告知，他们在水中洗礼时结束了旧生命，开始了新生命 [Apuleius *Metamorphoses* xi]）；归入基督，与祂联合，如《加拉太书》3:27——以确切方式与祂联合，与祂共同死亡、埋葬和复活，如《罗马书》6:3-6；与神建立起新的关系，即做祂的儿女，如《加拉太书》3:26-27；圣灵的恩赐，如《哥林多前书》12:13；加入教会，如《使徒行传》2:41；救赎的恩赐，如《马可福音》16:16（不确定）和《约翰福音》3:5。

神学家们根据这些类似的经文推断，认为洗礼是被耶稣接纳、与祂联合、赦罪、重生、接受圣灵和永生的标志和印记；洗礼时的水既代表着洗去我们的罪的基督的宝血，还代表着圣灵使人成圣的影响，圣灵对抗着罪的统治和人类堕落的本性；用水洗礼意味着基督藉着祂的工作用祂的宝血洗去了世人的罪，解除了罪的禁锢，并藉着祂的受难和复活使世人从罪里复活，得着新生。或简而言之：那些在基督外的人都因罪而不洁

baptizing with water signifies the cleansing from sin by the blood and for the merit of Christ, together with the mortification of sin and rising from sin to newness of life by virtue of the death and resurrection of Christ. Or to put it more simply: Baptism teaches that all who are out of Christ are unclean by reason of sin and need to be cleansed. It signifies that just as washing with water cleanses the body so God in Christ cleanses the soul from sin by the Holy Spirit, and that we are to see in this cleansing not merely pardon but also an actual freeing of the soul from the pollution and power of sin and therefore the beginnings of a new life. The sacrament also shows us that the cleansing is reached only through connection with the death of Christ, and further that through the new life begun in us we become in a special way united to Christ and enter into a new and filial relationship with God.

Probably all Christians, Reformed or not, will agree in the above statement of the doctrinal meaning in the rite of baptism; and also that when the sacrament is *rightly used* the inward and spiritual grace promised is present along with the outward and visible signs. But Roman Catholics and Protestants differ about what is meant by the *right use* of the sacrament. They separate on the question of its efficacy. Roman Catholics understand by the *right use* simply the correct performance of the rite and the placing no obstacle in the way of the flow of efficacy. Protestants insist that there can be no *right use* of the sacrament unless the recipient exercises faith, that without faith the sacrament is not efficacious and the inward and spiritual blessings do not accompany the external and visible signs.

净，应当受洗，这就是洗礼的教训。洗礼表明，正如水能洗净身体，在基督里的神也能藉着圣灵洗净灵魂中的罪，我们不仅在这洁净的过程中看到了宽恕，还看到灵魂从罪的玷污和统治中真正地解放出来，并因此开始了新生。洗礼还表明，只有藉着与基督同死才能得洁净和新生，我们因此通过特殊的方式与基督联合，与神建立了新的联系，即做祂的儿女。

无论是改革宗信徒，还是其他信徒，或许所有的基督徒都赞成上文中提到的洗礼仪式的教义意义，他们还会同意，当“正确执行”洗礼时，神所应许的内在属灵恩赐与外在的有形标志将同时出现。但罗马天主教和新教对“正确执行”的含义持不同观点。他们在洗礼的果效问题上产生了分歧。罗马天主教认为“正确执行”仅意味着洗礼仪式正确地进行，并且洗礼的果效不会受到阻碍。而新教则认为只有受洗人因信受洗，才算“正确执行”洗礼，没有信心，圣礼就是无效的，内在的属灵祝福也不会随着外在的有形标志一同出现。新教的福音教会可能对这种圣礼存在一些细小的分歧，但无论怎样，他们都一致认为，没有信心，就没有重生。基于这一教义，有的人支持给婴儿洗礼，有的人则反对给婴儿洗礼。

Whatever minor differences divide Protestant evangelical churches on this sacrament they are all agreed upon this, that where there is no faith there can be no regeneration. Here emerges doctrinally the difference between those who give and those who refuse to give the sacrament to infants.

The latter, taking their stand on the fundamental doctrine of all evangelical Christians that faith is necessary to make any sacrament efficacious, and assuming that the effect of an ordinance is always tied to the precise time of its administration, insist that infants cannot form such a conscious, intelligent, and individually independent act of faith as they believe all Protestants insist on scriptural grounds to be necessary in the *right use* of a sacrament. Therefore they refuse to baptize infants and young children.

The great majority of evangelical Protestants practice infant baptism and do not think, due explanations being given, that it in any way conflicts with the idea that faith is necessary to the efficacy of the sacrament. The Baptist position appears to them to conflict with much of the teaching of the NT. It implies that all who are brought up in the faith of Christ and within the Christian family still lack, when they come to years of discretion, that great change of heart and life which is symbolized in baptism, and can receive it only by a conscious, intelligent, and thoroughly independent act of faith. This seems in accordance neither with Scripture nor with human nature. We are told that a child may be full of the Holy Spirit from his mother's womb (Lk. 1:15); that little children *are* in the kingdom of

反对给婴儿洗礼的学者坚持所有福音派基督徒的根本教义,即信心是圣礼有效的必须条件,认为仪式的效果始终与执行的确切时间紧密相连,他们还强调婴儿无法形成这种自觉、智能和独立的信心行为,他们也认为,所有新教徒都坚持认为“正确执行”圣礼必须以《圣经》为根据。因此,他们反对给婴幼儿施洗。

绝大多数福音派新教徒为婴儿施洗,并根据现有的解释认为,这种仪式与圣礼因信有效的观点并不矛盾。浸信会的洗礼立场似乎违背了《新约》中的很多教导。浸信会教徒认为,那些在基督徒家庭中和在基督里长大的人,当他们成年时,仍然没有得到洗礼所体现出的心意和生命的巨变,只有当他们拥有自觉、智能和完全独立的信心时,才能接受洗礼。这似乎既不符合《圣经》中的教导,也不符合人类本性。《圣经》教导人们,孩子可以在母腹里就被圣灵充满(路1:15);小孩子也在基督的国中(太19:14);信徒的子女是圣洁的(林前7:14)。这些《新约》经文和《旧约》中的应许“给你们和你们的儿女”难道是毫无意义的吗?此外,那些反对给婴儿施洗的人的论点一经逻辑论证,便会得出一些连他们自己都很难赞同的结论。在所有福音派神学中,信心是救赎

Christ (Mt. 19:14); that children of believing parents are holy (1 Cor. 7:14). Does it mean nothing that in the NT as in the OT the promise is “to you and your children”? Besides, the argument of those who oppose the baptism of infants, if logically carried out, leads to consequences few of them would accept. Faith is as essential to salvation, in all evangelical theology, as it is for the *right use* of the sacrament; and every one of the arguments brought against the baptism of infants is equally applicable to the denial of their salvation.

Nor can the Baptist position be said to be true to the facts of ordinary human nature. Faith, in its evangelical sense of *fiducia* or trust, is not such an abrupt thing as they make it. Their demand for such a conscious, intelligent, strictly individualist act of faith sets aside some of the deepest facts of human nature. No one, young or old, is entirely self-dependent; nor are our thoughts and trust always or even frequently entirely independent and free from the unconscious influences of others. We are interwoven together in society; and what is true generally reveals itself still more strongly in the intimate relations of the family. Is it possible in all cases to trace the creative effects of the subtle imperceptible influences that surround children, or to say when the slowly dawning intelligence is first able to apprehend enough to trust in half-conscious ways? It is a shallow view of human nature that sets all such considerations aside and insists on regarding nothing but isolated acts of knowledge or of faith.

With all this in mind, the great majority of evangelical churches admit and enjoin the

的必要条件,也是“正确执行”圣礼的必要条件;每个驳斥婴儿洗礼的论点都同样否认了婴儿的救赎。

浸信会的观点也未必适用于普通人性的实际情况。信心在福音中的含义是信靠主 (*fiducia*), 并没有浸信会所说的那么生硬。他们所要求的这种自觉的、智能的和严格独立的信心行为撇开了人性中某些最深刻的事实。无论老幼,没有人是完全自立的;我们的思想和信心也不总是或一直是完全独立的,不受其他人无意识影响的。我们在社会中紧密地结合在一起;真实的东西通常在家庭的密切关系中体现得更为明显。是否在任何情况下都能追溯到孩子周围的微妙细微影响所带来的创造性结果,或者说,智力缓慢发育的孩子何时才能首次以半自觉的方式信靠主? 将所有这类考虑搁置一边,除了知识或信心的孤立行为,什么也不关注,这是一种肤浅的人类观点。

综上所述,绝大多数福音教会承认并要求婴儿受洗,他们认为信徒的孩子“生

baptism of infants. They believe that the children of believing parents are “born within the church and have interest in the covenant of grace and a right to its seal.” They explain that the efficacy of a sacrament is not rigidly tied to the exact time of administration, and can be appropriated whenever faith is kindled and is able to rest on the external sign, and that the spiritual blessings signified in the rite can be appropriated again and again with each fresh kindling of faith. They declare that no one can tell how soon the dawning of intelligence may awaken to the act of appropriation. Therefore these churches instruct their ministers in dispensing the sacrament to lay vows on parents that they will train up the infants baptized “in knowledge and fear of the Lord,” and will teach them the great blessings promised to them in and through the sacrament and teach them to appropriate these blessings for themselves. They further enjoin their ministers to admonish all who may witness a baptismal service to look back on their own baptism in order that their faith may be stirred afresh to appropriate for themselves the blessings that accompany the proper use of the rite.

Bibliography.—*HERE*; *TDNT*, I, s.v. βάπτω κτλ. (Oepke); Calvin *Inst.* iv.14–16; Zwingli, *Of Baptism* (*LCC*, XXIV); W. Wall, *History of Infant Baptism* (1705); J. B. Mozley, *Review of the Baptismal Controversy* (2nd ed. 1895); W. R. Flemington, *NT Doctrine of Baptism* (1949); O. Cullmann, *Baptism in the NT* (Eng. tr. 1950); P. C. Marcel, *Biblical Doctrine of Infant Baptism* (1953).

T. M. LINDSAY

LUTHERAN VIEW

来就是在教会里的,可以分享圣约中的恩典,有权获得圣约的印记”。他们解释说,圣礼的果效和执行圣礼的确切时间不存在严格意义上的联系,每当信心被点燃并能够依靠外在的标志时,信徒就能得到洗礼的果效,随着信心一个一个地被点燃,洗礼仪式中所表明的属灵恩赐源源不断地赏赐给了他们。他们认为,没有人知道启蒙中的智力要经历多久才能领悟到蒙神恩赐的行为。因此,这些教会教导牧师,当他们执行圣礼时,要让孩子的父母发誓,说他们会将受洗的婴儿“在认识神和对神的敬畏中”抚养长大,并教导他们圣礼中的所应许的伟大祝福,还要教导他们为自己争取这些祝福。教会还命令牧师告诫那些见证洗礼的人去回顾他们自己的洗礼,重新坚固信心,获得伴随正确执行洗礼而来的祝福。

书目——*HERE*; *TDNT*, I, 见词条 βάπτω κτλ. (Oepke); Calvin *Inst.* iv.14–16; Zwingli, *Of Baptism* (*LCC*, XXIV); W. Wall, *History of Infant Baptism* (1705); J. B. Mozley, *Review of the Baptismal Controversy* (1985年再版); W. R. Flemington, *NT Doctrine of Baptism* (1949); O. Cullmann, *Baptism in the NT* (1950年英译本); P. C. Marcel, *Biblical Doctrine of Infant Baptism* (1953)。

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I. The Term.-The word “baptism” is the Anglicized form of the Gk. *báptisma*, or *baptismós*. These Greek words are verbal nouns derived from *baptízō*, the intensive form of the verb *báptō*. “*Baptismós* denotes the act as a fact, *báptisma* the result of the act” (Cremer, p. 130). This distinction differs from, but is not necessarily contrary to, that of Plummer, who infers from Mk. 7:4 and He. 9:10 that *baptismós* usually means lustrations or ceremonial washings, and from Rom. 6:4; Eph. 4:5; 1 Pet. 3:21 that *báptisma* denotes baptism proper.

I. 洗礼的术语。“baptism” (“洗礼”) 一词是希腊语 *báptisma* 或 *baptismós* 的英语化形式。这两个希腊词语是衍生自动词 *baptízō* 的动词性名词，是动词 *báptō* 的加强形式。“*Baptismós* 指的是动作本身，而 *báptisma* 指的是动作的结果” (Cremer, 130 页)。这个差异与普卢默提出的差异不同，但二人的观点未必相反，普卢默根据《马可福音》7:4 和《希伯来书》9:10 推测出 *baptismós* 通常指洁净或洁净仪式，根据《罗马书》6:4; 《以弗所书》4:5 和《彼得前书》3:21 推测出 *báptisma* 指的是洗礼。

The Greek words from which our English “baptism” has been formed are used by Greek writers, in classical antiquity, in the LXX, and in the NT, with a great latitude of meaning. It is not possible to exhaust their meaning by any single English term. The action the Greek words express may be performed by plunging, drenching, staining, dipping, sprinkling. The nouns *báptisma* and *baptismós* do not occur in the LXX; the verb *baptízō* occurs in only

古典时期和《七十士译本》《新约》的希腊作者们使用了“baptism” (“洗礼”) 的两个希腊语原词的众多含义。任何一个英语单词都无法表达它们的全部含义。这些希腊词表示动作时可以译为浸没、浸泡、染色、浸入和洒水。《七十士译本》中没有使用名词 *báptisma* 和 *baptismós*; 仅使用动词 *baptízō* 四次，其中两次使用了比喻义 (王下 5:14; 滴 12:7; 赛 21:4; 便 34:25)。《新约》中使用或引用这些单词时，通常可以对比

four places, two of them in a figurative sense (2 K. 5:14; Jth. 12:7; Isa. 21:4; Sir. 34:25). Wherever these words occur in the NT, the context or, in the case of quotations, a comparison with the OT will in many instances suggest which of these renderings should be adopted (cf. Mk. 7:4; He. 9:10 with Nu. 19:18f.; 8:7; Ex. 24:4-6; and Acts 2:16 and 41 with Joel 2:28). But there are passages in which the particular form of the act of baptizing remains in doubt. “The assertion that the command to baptize is a command to immerse ... [is] utterly unauthorized” (C. Hodge, *Systematic Theology* [1876], III, 527).

In the majority of biblical instances the verbs and nouns denoting baptism are used in a literal sense and signify the application of water to an object or a person for a certain purpose. The ceremonial washings of the Jews, the baptism of proselytes to the Jewish faith, common in the days of Christ, the baptism of John and of the disciples of Christ prior to the day of Pentecost, and the Christian sacrament of baptism, are literal baptisms (*baptismus fluminis*, “baptism of the river,” i.e., water). But Scripture speaks also of figurative baptisms, without water (Mk. 10:38 and Lk. 12:50 refer to the sufferings that overwhelmed Christ and His followers, especially the martyrs [*baptismus sanguinis*, “baptism of blood”]; Mt. 3:11; Mk. 1:8; Lk. 3:16; Acts 1:5; 11:16 refer to the outpouring of the miraculous gifts of the Holy Spirit, which was a characteristic phenomenon of primitive Christianity [*baptismus flaminis*, “baptism of wind, breeze,” i.e., “spirit”]). Some even take Mt. 21:25; Mk. 11:30; Acts 18:25; 1 Cor. 10:2 in a synecdochical sense, for doctrine of faith, baptism being

《旧约》中用法来决定采用哪种翻译（对比《马可福音》7:4;《希伯来书》9:10 和《民数记》19:18-19; 8:7;《出埃及记》24:4-6; 对比《使徒行传》2:16, 41 和《约珥书》2:28）。但人们对于一些经文中描述的特殊洗礼形式仍存有疑问。“有人宣称施洗的命令就是命令人浸入水中,……这完全不足为信”(C. Hodge, *Systematic Theology* [1876], III, 527)。

《圣经》中的大多数例子使用了那些表示洗礼的动词和名词的字面意思, 这些词表示出于某种目的用水洗物件或人。犹太人的洁净仪式、在基督时期常见的犹太教归信洗礼、约翰的洗礼和五旬节前基督门徒的洗礼、基督教的洗礼圣事都表示字面意义上的洗礼 (*baptismus fluminis*, “河[即水]的洗礼”)。但《圣经》中还提及了洗礼的比喻义, 即没有水的洗礼(《马可福音》10:38 和《路加福音》12:50 提到了基督和祂的门徒, 尤其是殉道者所承受的苦难 [*baptismus sanguinis*, “血的洗礼”]; 《马太福音》3:11; 《马可福音》1:8; 《路加福音》3:16; 《使徒行传》1:5; 11:16 提到了圣灵赋予的奇异恩赐, 这是原始基督教的一种特有奇迹 [*baptismus flaminis*, “风的洗礼”], 即“圣灵的洗”)。有些学者甚至认为《马太福音》21:25; 《马可福音》11:30; 《使徒行传》18:25; 《哥林多前书》10:2 中的洗礼有提喻的含义, 表示信心的教义, 洗礼是这个教义的显著特征 (*baptismus luminis*, “光的洗礼”)。

a prominent feature of that doctrine (*baptismus luminis*, “baptism of light”).

Scripture occasionally alludes to Christian baptism without employing the regular term. Thus in Tit. 3:5 and Eph. 5:26 we have the term *loutrón*, “washing,” instead of *báptisma*. From this term the Latin Church derived its *lavacrum* (Eng. “laver”) as a designation of baptism. In He. 10:22 the verbs *rhantízō* and *louō*, “sprinkle” and “wash”; in Eph. 5:26 the verb *katharízō*, “cleanse”; and in 1 Cor. 6:11 the verb *apoloúō*, “wash,” are evidently synonyms of *baptízō*.

II. The Ordinance.-A. Teaching of Scripture. Christian baptism as now practiced is a sacred ordinance of evangelical grace, solemnly appointed by the risen Christ prior to His entering into the state of glory by His ascension, and designed to be a means, until His second coming, for admitting people to discipleship with Him. Mt. 28:18-20 and its parallel Mk. 16:15f. are the principal texts of Scripture on which the Church in all ages has based every essential point of its teaching regarding this ordinance. The host of other baptismal texts of Scripture expand and illustrate the contents of these two texts. We have in these texts:

(1) *An authoritative* (Mt. 28:19) *command*, issued in plain terms: “Make disciples ... baptizing.” This command declares (a) *speciem actus*, i.e., it indicates with sufficient clearness, by the use of the term “baptize,” the external element to be employed, viz., water, and the form of the action to be performed by means of water, viz., any dipping, or pouring, or sprinkling, since the word “baptize” signifies any of these modes. On the

《圣经》有时在提到基督教的洗礼时并没有使用常见的词汇。如《提多书》3:5和《以弗所书》5:26就用 *loutrón* (“洗、洗净”) 代替了 *báptisma*。拉丁教会从这个词上衍生出表示洗礼的词 *lavacrum* (英语: “laver”, 意思是“洗濯”)。《希伯来书》10:22 中使用了动词 *rhantízō* (“洒”) 和 *louō* (“洗净”); 《以弗所书》5:26 使用了动词 *katharízō*, 意思是“洗净”; 《哥林多前书》6:11 使用了动词 *apoloúō*, 意思是“洗净”, 这些动词显然都是 *baptízō* 的同义词。

II. 关于洗礼仪式。A. 《圣经》中的教训。基督徒现在所受的洗礼是一个福音恩典的神圣仪式, 是复活的耶稣升天得荣耀之前庄严命令的仪式, 洗礼是为了让万民在基督复临时作祂的门徒。所有时代的教会关于洗礼的每个基本教导都将《马太福音》28:18-20 和平行经文《马可福音》16:15-16 作为主要的圣经根据。许多其他经文详细阐述了这两段经文中的内容。我们可以在这些经文中看到:

(1) 权威的命令 (太 28:19), 表达明确: “使……作我的门徒, ……给他们施洗”。这个命令规定 (a) *speciem actus*, 即用“施洗”一词清晰地表明洗礼所需的外在因素, 即水, 同时还表明了施洗时使用水的动作, 即浸入水、注水或洒水, 因为动词“施洗”可以指任何一种施洗方式。关于这个命令的力量, 路德认为: “洗礼用的不是简单的水, 而是包含了神的命令的水”; 《威斯特敏斯特小教理问答》(94 问) 中称洗礼为“用

strength of this command Luther held: “Baptism is not simple water only, but it is the water comprehended in God’s command”; and the Westminster Shorter Catechism (Q. 94) calls baptism “a washing with water.” Water is distinctly mentioned as the baptismal element in Acts 8:38; 10:47; Eph. 5:26; He. 10:22. “There is no mention of any other element” (Plummer). The phraseology of Eph. 5:26, “the washing of water with the word,” shows that not the external element alone, nor the physical action of applying the water, constitutes baptism; but “the word” must be added to the element and the action, in order that there may be a baptism. “Remove the word and what is water but water? The word is added to the element and it becomes a sacrament” (Augustine). “Without the Word of God the water is simple water, and no baptism” (Luther). The command prescribes (b) *exercitium actus*, i.e., it enjoins a continued exercise of this function of the messengers of Christ for all time.

(2) *A clear declaration of the object in view.* The participle “baptizing” qualifies the imperative “make disciples” and expresses the means by which that end is to be attained. The participle “baptizing,” again, is qualified by “teaching” (v. 20). The second participle is not connected by “and” with the first, hence is subordinate to the first. Discipleship is to be obtained by baptizing-teaching. There is no rigid law regarding the order and sequence of these actions laid down in these words; they merely state that Christ desires His disciples to be both baptized and fully informed as to His teaching.

(3) *A definite promise: salvation* (Mk.

水洗淨”。《使徒行传》8:38; 10:47; 《以弗所书》5:26; 《希伯来书》10:22 显然都提到了水是洗礼的要素。“经文中没有提及其他要素” (Plummer)。《以弗所书》5:26 中提到“要用水藉着道……洗净”，这表明洗礼不仅仅是由水这个外部要素或用水时的身体动作组成的；为了进行洗礼，除了水和动作之外，还应有“道”。“没有道的话，水除了水还能是什么呢？道与水这个要素联合，便形成了圣礼” (奥古斯丁)。“没有神的道的水，仅仅是水，不是洗礼” (路德)。这个命令规定 (b) *exercitium actus*，即命令耶稣的使者要永远为人施洗。

(2) 虑中之事的明示。“施洗”的分词形式限定了祈使成分“作门徒”，还表明了达到目的的方式。这个分词还限定了“教训” (太 28:20)。经文中没有用“和”将第二个分词与第一个分词连接起来，因此第二个分词从属于第一个分词。受洗并受教训才能成为门徒。耶稣的话语并未严格规定洗礼的顺序和程序；这些话仅仅表明基督要求门徒既要受洗，也要完全领受祂的教训。

(3) 确切的应许：救赎 (可 16:16)，

16:16), i.e., complete and final deliverance from all evil, the securing of “the faith” (1 Pet 1:9). This is a comprehensive statement, as in 1 Pet. 3:21, of the blessing of baptism. Scripture also states, in detail, particular baptismal blessings: (a) *Regeneration* (Tit. 3:5; Jn. 3:3, 5). Despite Calvin and others, the overwhelming consensus of interpreters still agrees with the ancient Church and with Luther in explaining both these texts of baptism. (See d below.) (b) *Remission of sins*, or justification (Acts 2:38; 22:16; 1 Cor. 6:11; Eph. 5:26; He. 10:22). This blessing, no doubt, is also intended in 1 Pet. 3:21, where *eperótēma* has been rendered “answer” by the AV (RV “interrogation”; RSV “appeal”). The word denotes a legal claim, which a person has a right to set up (see Rom. 8:1). (c) *The establishment of a spiritual union with Christ*, and a new relationship with God (Gal. 3:26f.; Rom. 6:3f.; Col. 2:12). In this connection the prepositions with which *baptizein* occurs in the NT may be noted. The phrase *baptizein eis*, “to baptize into,” always denotes the relation into which the party baptized is placed. The only exception is Mk. 1:9. The phrase *baptizein en* or *epi*, “to baptize in” (Acts 10:48; 2:38), denotes the basis on which the new relation is made to rest (Crem., p. 128). (d) *The sanctifying gifts of the Holy Spirit* (1 Cor. 12:13; Tit. 3:5). All these blessings Scripture declares to be effects of baptism. “Baptism is called ‘washing of regeneration,’ not merely because it symbolizes it, or pledges a man to it, but also, and chiefly, because it effects it (Holtzmann, Huther, Pfleiderer, Weiss)... Regeneration or being begotten by God does not mean merely a new *capacity* for change in the direction of goodness, but an actual change. The legal washings were

即从所有罪恶中被完全、彻底地解放出来，得着“信心”的果效（彼前 1:9）。这是一个关于洗礼的恩典的全面陈述，如《彼得前书》3:21。《圣经》还详述了特殊的洗礼恩典：(a) 重生（多 3:5；约 3:3, 5）。除了加尔文等人，大多数注释者仍赞成古时教会和路德对这两段关于洗礼的经文的解释（见下文 d）。(b) 赦罪，或称义（徒 2:38；22:16；林前 6:11；弗 5:26；来 10:22）。《彼得前书》3:21 无疑也体现了这种恩典，《钦定版圣经》将这段经文中的 *eperótēma* 译为“answer”（“应允”）（《修订译本》译为“interrogation”[“求问”]；《修订标准译本》译为“appeal”[“求告”]）。这个词指人们有权提出的合法诉求（见罗 8:1）。(c) 与基督属灵的联合，建立和神的新关系（加 3:26-27；罗 6:3-4；西 2:12）。在这点上，应注意《新约》中和 *baptizein* 一起使用的介词。短语 *baptizein eis*（“在……里受洗”）通常指受洗的人要建立的关系。《马可福音》1:9 是唯一的特例。短语 *baptizein en* 或 *epi*（“在……中受洗”，徒 10:48；2:38）指这种新关系所依赖的基础（Crem., 128 页）。(d) 圣灵的圣洁恩赐（林前 12:13；多 3:5）。《圣经》中称所有这些恩赐都是洗礼的果效。“洗礼被称为‘重生的洗’，不仅因为它象征着重生，更主要是因为它影响着重生（Holtzmann, Huther, Pfleiderer, Weiss）……重生或作神的儿女并不仅仅意味着向善改变的“新能力”，而是一种真实的改变。合法的洁净是真实的外在洁净。洗礼是真实的内在洁净”（Plummer）。这些现代权威人士还应包括路德。他说：“正如神所说和所应允的，洗礼将赦免所有信徒的罪，将他们从死亡和罪恶中释放出来，赐予他们永恒的救赎”（Smaller Catechism）。在《钦定版圣经》的《提多书》3:5 中，应当注意介词 *diá*（“因”）的确切意义；这节经文中我们藉着洗礼得到圣灵的更新，得称为义，被救主厚厚浇灌，凭着永生的盼望成为后嗣。一

actual external purifications. Baptism is actual internal purification” (Plummer). To these modern authorities Luther can be added. He says: “Baptism worketh forgiveness of sin, delivers from death and the devil, and gives eternal salvation to all who believe, as the words and promises of God declare” (Smaller Catechism). In Tit. 3:5, AV, the force of the preposition *diá*, “by,” deserves to be noted: it declares baptism to be the regenerating, renewing, justifying, glorifying medium to the heirs of eternal life. The baptismal promise is supported, not only in a general way, by the veracity and sincerity of the Speaker, who is the divine Truth incarnate, but also in a special way, by the Author’s appeal to His sovereign majesty (Mt. 28:18), and by the significant assurance of His personal (“I” = *egō* is emphatic) presence with the disciples in their aforementioned activity (Mt. 28:20; cf. Mk. 16:20). See also BAPTISMAL REGENERATION.

(4) *A plain indication of the scope*: “all nations,” “the whole creation” (*pásē tē ktísei* to be understood as in Col. 1:23, “all people”). Baptism is of universal application; it is a cosmopolitan ordinance before which differences such as of nationality, race, age, sex, social or civil status, are leveled (cf. Col. 3:11 with 1 Cor. 12:13). Accordingly, Christ orders baptism to be practiced “always, to the close of the age,” i.e., until the second advent of the Lord. For throughout this period Christ promises His cooperative presence with the efforts of His disciples to make disciples.

(5) *A prescribed formula for administering the ordinance*: “in the name of the Father and of the Son and of the Holy Spirit.” Belief in the trinity is

方面，道成肉身的“代言人”用祂的诚实和真挚以普通的方式证明了洗礼的应许，另一方面，造物主所提到的最高权柄（太 28:18）和祂必在门徒洗礼时与他们同在（“我”相当于 *egō*，是强调成分）的重要保证（太 28:20；参：可 16:20）也以特殊的方式证明了洗礼的应许。另见 BAPTISMAL REGENERATION（洗礼的重生）。

(4) 明确的范围：“万国”“凡受造的”（要像《歌罗西书》1:23 中那样，将 *pásē tē ktísei* 理解成“万人”）。洗礼适用于所有人；它是一种普世的仪式，没有国籍、种族、年龄、性别、社会或公民地位之分（参：《歌罗西书》3:11 和《哥林多前书》12:13）。因此，基督命令门徒要“常（施洗），直到世界的末了”。基督应允将始终与门徒同在，要使万民作祂的门徒。

(5) 执行圣礼时的固定公式：“奉父、子、圣灵的名”。信靠三位一体的真神是基督教的根本信仰，因此，加入基督教的神圣仪式当然要强调这种信仰。经

fundamental to Christianity; accordingly the sacred rite by which people are initiated into the Christian religion justly emphasizes this belief. The three persons are mentioned as distinct from one another, but the baptismal command is issued upon their joint and coequal authority (“in the name,” not “names”), thus indicating the unity in trinity.

B. Biblical History of the Ordinance. After the Lord had entered into His glory, we find that in the era of the apostles and in the primitive Christian Church baptism is the established and universally acknowledged rite by which persons are admitted to communion with the Church (Acts 2:38, 41; 8:12f., 36, 38; 9:18; 10:47f.; 16:15, 33; 18:8; 22:16; Rom. 6:3; 1 Cor. 12:13; Gal. 3:27). Even in cases where an outpouring of the special gifts of the Holy Spirit had already taken place, baptism is still administered (Acts 10:44ff.; 11:15f.). Therefore, baptism came to occupy the same place in the new covenant as circumcision had in the old covenant (Col. 2:11f.; cf. Gal. 5:2ff.). The one baptism in Christ was recognized from the beginning as one of the bases for the unity of the Christian community (1 Cor. 12:13; Gal. 3:27f.; Eph. 4:5).

C. Types of Baptism. In 1 Cor. 10:1f. the apostle states that the Israelites were all “baptized into Moses in the cloud and in the sea.” F. W. Farrar attempts the following solution of this type: “The passing under the cloud (Exod. xiv. 19) and through the sea, constituting as it did their deliverance from bondage into freedom, their death to Egypt, and their birth to a new covenant, was a general type or dim shadow of Christian baptism (compare our collect, ‘figuring thereby

文中提到的三个位格彼此不同,但洗礼的要求确实基于这三个联合在一起的同等权柄(“奉……的名”,此处的“名”用的是单数形式,而不是复数形式),这表明了三位一体的真神的统一性。

B. 洗礼的圣经历史。我们发现主得了荣耀之后,在使徒时代的原始基督教会中,洗礼已经成为加入教会的固定仪式和被普遍认可的仪式(徒 2:38, 41; 8:12-13, 36, 38; 9:18; 10:47-48; 16:15, 33; 18:8; 22:16; 罗 6:3; 林前 12:13; 加 3:27)。即使已经受了圣灵的特殊恩赐,也要受洗(徒 10:44 起; 11:15-16)。因此,洗礼在《新约》中占据的地位与割礼在《旧约》占据的地位相同(西 2:11-12; 参:加 5:2 起)。同在基督里受洗从一开始便被视为基督徒统一的基础(林前 12:13; 加 3:27-28; 弗 4:5)。

C. 洗礼的类型。在《哥林多前书》10:1-2 中,使徒保罗称以色列人“都在云里、海里受洗归了摩西”。法勒(F. W. Farrar)对这类洗礼做出了如下解释:“从云下经过(Exod. xiv. 19)、穿过海洋相当于他们摆脱了束缚,获得了自由,象征着他们死在埃及,获得了新约的重生,这是基督教洗礼的普通类型或模糊缩影(参照我们的短祷文,‘因此象征着神圣的洗礼’)。但这种预表非常罕见;它是重要的道德教训……他们通过这种‘洗礼’,接受摩西作他们神赐

Thy holy baptism'). But the typology is quite incidental; it is the moral lesson which is paramount.... By this 'baptism' they accepted Moses as their Heaven-sent guide and teacher" (p. 322). In 1 Pet. 3:21 the apostle calls baptism the *antitypon* of the Deluge. Delitzsch (on He. 9:24) suggests that *týpos* and *antitypon* in Greek represent the original figure and a copy made therefrom, or a prophetic fore-type and its later accomplishment. The point of comparison is the saving power of water in either instance. Water saved Noah and his family by floating the ark which sheltered them, and by removing from them the disobedient generation that had sorely tried their faith, as it had tried God's patience. In like manner the water of baptism bears up the ark of the Christian church and saves its believing members by separating them from their filthy sins.

III. Difficulties.-A. *Are Mt. 28:18-20 and Mk. 16:15f. Genuine?* Feine (p. 396f.) and F. Kattenbusch (Sch.-Herz., I, 435-440) argue that the trinitarian formula in Mt. 28:19 is spurious, and that the text in Mark belongs to a section that was added to this Gospel at a later time. Thus far research has produced no good reason for rejecting the genuineness of the formula in Matthew. As to the concluding section in Mark (16:9-20), the so-called Longer Ending, its omission from such important MSS as \aleph and B has long cast doubt on its originality; yet no doctrinal scruple can arise on account of this section; for it contains nothing that is contrary to the doctrine of Scripture in other places on the same subject.

B. *Was the Trinitarian Formula Used in NT Times?* No record of such use can be

的向导和教师” (322 页)。在《彼得前书》3:21 中,使徒保罗称洗礼为水所表明 (*antitypon*) 的。德利奇 (《希伯来书》9:24 评注) 表明希腊语 *týpos* 和 *antitypon* 代表着原始形象或复制形象,或代表着预表和后来的应验。需要进行对比的是两种情况下水的救赎力量。水浮起了承载着挪亚和他的家人的方舟,从而拯救了挪亚和他的家人,除灭了背弃主、试探信心和试探神耐心的人。同样,洗礼的水也作了基督教会的方舟,救了信徒,使他们远离不洁的罪。

III. 难题。A. 《马太福音》28:18-20 和《马可福音》16:15-16 是真实的吗? 法伊内 (396-397 页) 和卡顿布什 (Sch.-Herz., I, 435-440) 认为《马太福音》28:19 中奉三位一体真神的名施洗的公式是伪造的,《马可福音》16:15-16 是后来添加上的。目前的研究尚不足以否认《马太福音》中洗礼公式的真实性。至于《马可福音》(16:9-20) 的结束部分,也就是所谓的“长版结尾”,并未出现在《西奈抄本》和《梵蒂冈抄本》等重要的手稿中,从而引起人们对这段经文真实性的怀疑;但这部分内容并未引起教义上的争议;因为这部分内容并不违背其他经文中关于这一主题的教义。

B. 新约时代使用三位一体的公式吗? 《使徒行传》和使徒书信中没有这类用

discovered in the Acts or the Epistles of the apostles. The baptisms recorded in the NT after Pentecost are administered “in the name of Jesus Christ” (Acts 2:38), “in the name of the Lord Jesus” (8:16), “into Christ” (Rom. 6:3; Gal. 3:27). This difficulty was considered by the fathers. Ambrose says: “What had not been mentioned in words is expressed in belief” (*De Spiritu Sancto* i.3.43). On close inspection the difficulty is found to rest on the assumption that the above passages are records of baptismal formulas used on those occasions. The fact is that these records contain no baptismal formula at all, but “merely state that such persons were baptized as acknowledged Jesus to be the Lord and the Christ” (Plummer). The same can be said of any person baptized in our day with the trinitarian formula. That this formula was the established usage in the Christian Church is proven by records of baptisms in Justin (*Apol* i.61) and Tertullian (*Adv. Prax.* 26).

C. Was Christian Baptism Really a New Ordinance? Baptism was practiced among the Jews prior to the solemn inauguration of this ordinance by the risen Christ. The ceremonial washings of the Jews are classed with the transient forms of the Levitical worship (He. 9:9f.), which had not been intended to endure except “until the time of reformation.” They were removed when Christian baptism was erected into an abiding ordinance of the Church (Col. 2:11-13). It would be erroneous to say that those ancient washings developed into Christian baptism; a shadow does not develop into a substance. Nor do we find the origin of Christian baptism in the baptism of proselytes, which seems to have been a Jewish custom in the days of Christ.

法。根据《新约》的记载，五旬节之后的洗礼“奉耶稣基督的名”（徒 2:38），“奉主耶稣的名”（徒 8:16），“归入基督”（罗 6:3；加 3:27）。教父们考虑到了这个难题。安波罗修说：“话语中没有体现的表现在了信仰上（*De Spiritu Sancto* i.3.43）”。一旦人们进行仔细的研究，就会发现这个难题基于这样的假设——上述经文记录了这些场合中使用的洗礼惯用语。但实际上，这些经文根本没有记载洗礼的惯用语，“仅仅表明受洗的人承认耶稣是主和基督”（Plummer）。现代人在奉三位一体真神之名受洗时也仅仅表明他们承认耶稣是主和基督。游斯丁（*Apol* i.61）和特土良作品（*Adv. Prax.* 26）中关于洗礼的记载证明，基督教会使用这个固定的洗礼惯用语。

C. 基督教洗礼真的是新出现的仪式吗？在复活的基督举行庄严的洗礼之前，犹太人就已经在举行这个仪式。犹太人的洁净仪式被归类为利未人暂时采用的敬拜形式（来 9:9-10），这些仪式只“命定到振兴的时候为止”。当基督教的洗礼成为教会的一种永恒仪式时，犹太人的仪式就会被取代（西 2:11-13）。不要错误地以为这些古老的洁净仪式发展成了基督教的洗礼；因为虚幻不会发展为实体。基督教的洗礼也不源自于归信洗礼，归信洗礼似乎是基督时期犹太人的习俗。虽然犹太人了解洗礼仪式，但约翰的洗礼还是令他们感到震惊（约 1:25）。《以赛亚书》4:4（1:16）；《以西结书》36:25；37:23；《撒迦利亚书》13:1 等经文无疑使犹太人盼望一种弥赛亚时期的洁净仪式，这种仪式将取代利未人的洁净仪式。为了

Though the rite of baptism was not unknown to the Jews, still the baptism of John startled them (Jn. 1:25). Such passages as Isa. 4:4 (1:16); Ezk. 36:25; 37:23; Zec. 13:1 had, no doubt, led them to expect a rite of purification in the days of the Messiah, which would supersede their Levitical purification. The delegation they sent to John was to determine the messianic character of John and his preaching and baptizing.

John's baptism has been a fruitful theme of debate. The question does not affect the personal faith of any Christian at the present time; for there is no person living who has received John's baptism. The entire subject and certain features of it, as the incident recorded in Acts 19:1-7, will continue to be debated. However, attention to a few essential facts will make clear the scriptural estimate of the baptism of John. John had received a divine commission to preach and baptize (Lk. 3:2; Jn. 1:33; Mt. 21:25). He baptized with water (Jn. 3:23). His baptism was honored by a wonderful manifestation of the holy trinity (Mt. 3:16f.) and by the Redeemer in His capacity as the representative of sinful mankind, the sin-bearing Lamb of God, accepting baptism at John's hand (Mt. 3:13-17; Jn. 1:29-34). It was of the necessity of receiving John's baptism that Christ spoke to Nicodemus (Jn. 3:3ff.). The Pharisees invited their eternal ruin by refusing John's baptism (Lk. 7:30); for John's baptism was to shield them from the wrath to come (Mt. 3:7); it was for the remission of sin (Mk. 1:4); it was a washing of regeneration (Jn. 3:5). When Jesus began His public ministry, He took up the preaching and baptism of John, and His disciples practiced it with such success that John rejoiced (Jn. 3:22,

确定约翰及约翰的传道和洗礼是否具有弥赛亚特征，他们专门差人去见约翰。

约翰的洗礼备受争议。这个问题并没有影响现代基督徒的个人信心；因为现代人没有受约翰的洗。正如《使徒行传》19:1-7中所记载的，约翰洗礼的全部主题和某些特征仍有待讨论。然而只要对一些基本事实稍加关注，就能明白《圣经》对约翰洗礼的看法。约翰受神的差遣去传道和施洗（路 3:2；约 1:33；太 21:25）。他用水施洗（约 3:23）。神圣的三位一体的真神降下了奇迹（太 3:16-17），神的替罪羔羊、代表罪人的救世主受了约翰的洗（太 3:13-17；约 1:29-34），因此约翰的洗礼得了荣耀。基督向尼哥德慕讲述受约翰的洗的必要性（约 3:3 起）。法利赛人不受约翰的洗，将面临永恒的灭亡（路 7:30）；因为约翰的洗礼指示他们逃避将来的忿怒（太 3:7）；约翰的洗礼是为了使罪得赦（可 1:4）；是重生的洗（约 3:5）。当耶稣开始公开传道时，祂继续约翰的传道和洗礼，约翰见耶稣的门徒给很多人施洗，喜乐便满足了（约 3:22, 25-36；4:1-2）。这些证据都迫使人们相信约翰的洗礼和基督的洗礼没有本质差异；《马太福音》28:18-20 中复活的基督所说的话，仅仅是将这种此前已经被接受的“从天上来的”洗礼提升为祂的教会中的一种永恒习俗，仅仅是为了宣布洗礼的普世性。约翰所说的他的洗礼和基督的洗礼之间的区别并不是这两种水的洗礼之间的区别。约翰所预言的基督的洗礼是圣灵和火的洗礼，是五旬节上

25–36; 4:1f.). All this evidence fairly compels the belief that there was no essential difference between the baptism of John and the baptism instituted by Christ; that what the risen Christ did in Mt. 28:18–20 was merely to elevate a rite that had previously been adopted by an order “from above” to a permanent institution of His Church, and to proclaim its universal application. The contrast that John himself declares between his baptism and that of Christ is not a contrast between two baptisms with water. The baptism of Christ, which John foretells, is a baptism with the Holy Spirit and with fire, the pentecostal baptism. But for the general purpose of begetting men unto a new life, sanctifying and saving them, the Spirit was also bestowed through John’s baptism (Jn. 3:5).

D. Should Infants Be Baptized? The command in Mt. 28:19; Mk. 16:16 is all-embracing; so is the statement concerning the necessity of baptism in Jn. 3:5. After reading these statements, one feels inclined to ask, not “Should infants be baptized?” but “Why should they *not* be baptized?” The *onus probandi* rests on those who reject infant baptism. The desire to have their infants baptized must have been manifested on the day when the first three thousand were baptized at Jerusalem, assuming that they were all adults. The old covenant had provided for their children; was the new to be inferior to the old in this respect? (See Plummer.) The baptism of entire households is presumptive evidence that children and infants were baptized in apostolic times (Acts 16:15, 33; 18:8; 1 Cor. 1:16). The arguments against infant baptism imply defective views on the subject of original sin and the efficacy of baptism. Infant

的洗礼。圣灵也通过约翰的洗礼降临在受洗的人身上,但通常是为了赐予他们新生,使他们成圣和得救赎(约 3:5)。

D. 婴儿应当受洗吗?《马太福音》28:19 和《马可福音》16:16 中的诫命包含了一切;《约翰福音》3:5 中关于洗礼的重要性的论述也是如此。读者在阅读这些经文后往往不会问“婴儿是否应当受洗吗”,却是问“为什么婴儿不应受洗呢?”那些反对婴儿受洗的人应担负举证的责任 (*onus probandi*)。假设在耶路撒冷受洗的三千人都是成人,那么此时便体现出让孩子受洗的渴望。旧约中的应许也包括信徒的孩子;难道在这点上,新约不如旧约么?(见 Plummer。)根据全家受洗可以推测使徒时代的孩子或婴儿也应受洗(徒 16:15, 33; 18:8; 林前 1:16)。反对婴儿洗礼的论点体现出了关于原罪和洗礼的果效这两个主题的不完善观点。婴儿的信心——因为信心对于婴儿和成人来说同样重要——可能会使我们在解释和定义洗礼时产生困惑;但神甚至会与野兽立约(创 9:16-17),祂的应许也给了孩子们(徒 2:39);基督给小孩子祝福(可 10:13-16)并称他们是信徒

faith—for faith is as necessary to the infant as to the adult—may baffle our attempts at explanation and definition; but God who established His covenant even with beasts (Gen. 9:16f.) extends His promises also to children (Acts 2:39); Christ who blessed also little children (Mk. 10:13–16) and spoke of them as believers (Mt. 18:6), certainly does not consider the regeneration of a child or infant a greater task than that of an adult (cf. Mt. 18:3f.).

E. Why Did Paul Not Baptize? Paul did baptize Crispus, Gaius, and Stephanas with his household. These baptisms he performed at Corinth alone; we have no record of his baptisms at other places. What Paul declares in 1 Cor. 1:14–17 is that by his baptizing he could not have become the cause of the divisions in the Corinthian congregation, because he had baptized only a few persons at Corinth and, moreover, had not baptized in his own name, hence had attached no one to his person. The statement, “Christ did not send me to baptize,” is made after the Semitic idiom, and means: “not so much to baptize as to preach” (Farrar). If his words are taken in any other sense, it is impossible to protect Paul against the charge that he did something he was not authorized to do when he baptized Crispus, etc.

F. What is the Baptism for the Dead? 1 Cor. 15:29 is sometimes taken to mean that the early Christians practiced baptism by proxy. After they had been converted to Christianity, it is held, they desired to convey the benefits of their faith to their departed friends who had died in paganism, by having themselves baptized in their behalf, perhaps on their graves.

(太 18:6), 祂显然并不认为使孩子或婴儿重生的使命要比使成人重生的使命更伟大(参: 太 18:3-4)。

E. 保罗为什么不给人施洗? 保罗确实给基利司布、该犹和司提反及其全家施洗。他仅在哥林多给人施洗; 没有关于他在其他地方给人施洗的记载。保罗在《哥林多前书》1:14-17 中称, 他的施洗不可能成为哥林多教会分裂的缘由, 因为他仅在哥林多给少数人施洗, 此外, 他没奉自己的名给人施洗, 因此没人因受洗而属保罗。“基督差遣我, 原不是为施洗”这句话来自一个闪族习语, 这个习语的意思是“多传道, 少施洗”(Farrar)。如果不这样理解保罗的话, 那么就不免指责保罗未受差遣就给基利司布施洗, 或对他进行其他指责。

F. 死者的洗礼是什么? 《哥林多前书》15:29 有时被理解为早期的基督徒代人施洗。他们归信基督教之后, 希望将他们信心的恩赐传达给已故的异教朋友, 因此他们可能会在这些朋友的坟墓上代死者受洗。没有历史证据表明早期的基督教会中盛行这种习俗。经文中也没表明这一点。希腊语 *hýper* 还可以表示促使某人做某事的动机。在这种情况下

We have no evidence from history that such a practice prevailed in the early Christian churches. Nor does the text suggest it. The Gk. *hýper* expresses also the motive that may prompt a person to a certain action. In this case the motive was suggested by the dead, viz., by the dead insofar as they shall rise. The context shows this to be the meaning: If a person has sought baptism anticipating that the dead are to rise to be judged, his baptism is valueless if the dead do not rise. See BAPTISM FOR THE DEAD.

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BAPTISM FOR THE DEAD

[Gk. *baptízomai hypér tón nekrón*]. As a subsidiary argument to combat the Corinthian denial of resurrection, Paul suggests that this denial deprives of all point the practice of baptism for the dead (1 Cor. 15:29). To what does he here refer, and what is the true force or drift of his argument?

下，死人，即将会复活的死人表明了动机。经文表明这就是死者受洗的意义：如果一个人希望通过洗礼使一个人复活进而接受审判，那么如果死者没有复活，他的洗礼就毫无价值。见 BAPTISM FOR THE DEAD（死者的洗礼）。

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BAPTISM FOR THE DEAD 死者的洗礼

【希腊语：*baptízomai hypér tón nekrón*】。这是保罗与否认复活的哥林多人争论时的附属论点，保罗认为否认复活使死人的洗礼完全失去了意义（林前 15:29）。他在此处指的是什么，他论点的真正力量或主旨是什么呢？

A first and obvious suggestion is that there was in Corinth an actual practice “of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism” (Alf., *in loc.*). This certainly seems to be the plain meaning of the phrase, but there are some good reasons for rejecting this interpretation. (1) Apart from a possible reference in Tertullian (*De res.* 48c), there is evidence of such a practice only among heretical groups like the Cerinthians and the Marcionites. (2) The practice as such seems inconsistent with Paul’s general teaching. (3) If the practice existed without his approval, he would hardly be likely to appeal to it as the ground of so important a doctrine.

Many alternatives have been suggested, though most of them are strained and artificial. The following may be mentioned as perhaps the most helpful. First, baptisms often took place through the influence of dead friends, or through the actual witness of Christian death; but this would be nonsensical if there were no resurrection of the dead. Second, baptism is with a view to the dead, i.e., to their resurrection; but again this is pointless if there is no hope of resurrection.

The main difficulty with this kind of interpretation is that it does not give a strict rendering of what Paul actually says. On the other hand, it may be that Paul is here inserting a hurried parenthetical question which, like the similar question in 15:30, is a little obscure in its phrasing, because it has its main force by allusion rather than by full and clear statement. There can certainly be no doubt as to the underlying interconnection of baptism, death, and resurrection. Thus the question

首先，哥林多确实有“活着的人代没有受洗便死去的（可能是信主的）朋友受洗”这种习俗（Alf.，见这一章）。这似乎是这句话的普通含义，但仍有一些合理的理由来驳斥这种解释。（1）除了特土良可能提及死者的洗礼（*De res.* 48c），有证据表明只有像克林萨斯派和马吉安派这类异端教派才有这类习俗。（2）这种习俗似乎不符合保罗的一般教导。（3）如果这种习俗的存在得不到保罗的认可，那么他不太可能将其作为一个重要教义的依据。

虽然人们提出了其他多种可能，但大多数都很勉强，不太真实。下文提到的可能是最有帮助的。首先，这种洗礼通常是藉着已故朋友的影响或真正见证了基督受难的人举行的；但如果没有死人复活，这种洗礼将没有意义。其次，这种洗礼是为了死者，即为了能让他们复活而举行的；如果没有复活的盼望，这种洗礼还是没有意义。

这种解释的主要难点在于它并不能确切解释保罗实际所说的话。从另一方面讲，保罗可能匆忙地在其中插入了一个问题，类似于《哥林多前书》15:30中的问题，这经文的措辞有点晦涩，因为这两句话旨在给出暗示，而不是为了给出全面清晰的陈述。这无疑是在讨论洗礼、死和复活之间潜在的相互联系。因此，这个问题必然意味着：如果没有复活，那么死人的洗礼或代死人受洗的意义又是什么呢？

must mean: What is the value of a baptism unto death, or of the death signified in baptism, if there is no resurrection?

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BAPTISM OF FIRE

[Gk. (*baptísei*) *en* (*pneúmati hagiō kai pyri*)]. This expression is found in Mt. 3:11 and Lk. 3:16. Two explanations are advanced. The first is that these are two different baptisms, the one of life (the spirit) and the other of judgment (fire). Arguments for this view are (1) that Luke immediately refers in v. 17 to the judicial work of Christ in terms of fire; (2) that baptism carries with it the thought of death and judgment as well as life and salvation; and (3) that Christ in relation to His atoning work links fire and baptism in the important sayings in Lk. 12:49f.

The second explanation is that the Holy Spirit and fire are here equated. In development of this interpretation it is argued (1) that the copulative demands equation; (2) that the Spirit is linked with tongues like as of fire in Acts 2:3; and (3) that fire may equally well symbolize the purifying, energizing, and even enlightening work of the Spirit.

Probably we should be wiser to think in terms of an interconnection of these various motifs instead of a stark alternative, since the work of the Spirit is also connected with judgment (Jn. 16:8), and the evangelical word and sacraments can be the savor of death to unbelievers as well as of life to believers (2 Cor. 2:15f.). In any case we are not to think of a literal baptism of fire as reported of the Origenists and others.

BAPTISM OF FIRE 火的洗礼

【希腊语: (*baptísei*) *en* (*pneúmati hagiō kai pyri*)】。《马太福音》3:11 和《路加福音》3:16 中使用了这一表达。学者们给出了两种解释。第一种解释认为,这是两种不同的洗礼,一种是生命(灵)的洗礼,另一种是审判(火)的洗礼。支持这种观点的论据是(1)路加紧接着(路3:17)提到了耶稣藉着火所做的审判工作;(2)洗礼表达了死和审判、生命和救赎的思想;(3)基督在祂的救赎中将《路加福音》12:49-50 重要话语中的火与洗礼联系在一起。

第二种解释认为这里提到的圣灵和火是等同的。这种解释发展为(1)联合需要等同;(2)圣灵与《使徒行传》2:3 中火焰般的舌头有关;(3)火可能同样象征着圣灵的洁净、感动工作,甚至象征着启蒙工作。

或许我们应该更明智些,考虑到上述各种解释的内在联系,而不是简单地只考虑一种可能,因为圣灵的工作也与审判有关(约16:8),福音的话语和圣礼可能作了死的香气叫不信的人死,也可能作了活的香气叫信的人活(林后2:15-16)。无论如何,我们不能像俄利根派和其他学者所说的那样,仅考虑字面意义上的火的洗礼。

See also BAPTISM; FIRE.

另见 BAPTISM (洗礼); FIRE (火)。

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BAPTISM OF THE HOLY SPIRIT.

I. Biblical Material.—The expression “baptism of the Holy Spirit” is based on a number of predictions found in our four Gospels and the record of their fulfillment in the book of Acts. The passages in the Gospels are as follows: Mt. 3:11: “I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire.” The last clause is Gk. *autos hymās baptisei en pneūmati hagiō kai pyri*. In Mk. 1:8 and Lk. 3:16 we have the declaration in a slightly modified form; and in Jn. 1:33 John the Baptist declares that the descent of the Spirit upon Jesus at His baptism marked out Jesus as “he who baptizes with the Holy Spirit.” Again in Jn. 7:37f. we read: “Now on the last day of the feast, the great day, Jesus stood up and proclaimed, ‘If anyone thirst, let him come to me and drink. He who believes in me, as the scripture has said, “Out of his heart shall flow rivers of living water.”’” Then the Evangelist adds in v. 39: “Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.” These are the specific references in the four Gospels to the baptisms of the Holy Spirit. In Acts we find direct reference by Luke to the promised baptism in the Holy Spirit. In 1:5 Jesus, just before His ascension, contrasts John’s baptism in water with the baptism in the Holy Spirit that the disciples are to receive “before many

BAPTISM OF THE HOLY SPIRIT. 圣灵的洗

I. 《圣经》中的资料。“圣灵的洗”这个表达的基础是四福音书中的大量预言和《使徒行传》中预言应验的记载。四福音书中的经文如下:《马太福音》3:11:“我是用水给你们施洗,叫你们悔改;但那在我以后来的,能力比我更大,我就是给他提鞋也不配。他要用圣灵与火给你们施洗”。最后一个分句的希腊语是 *autos hymās baptisei en pneūmati hagiō kai pyri*。《马可福音》1:8和《路加福音》3:16中的话语稍有不同;在《约翰福音》1:33中,施洗约翰称耶稣受洗时圣灵降临在祂身上,这表明耶稣就是“用圣灵施洗的”。《约翰福音》7:37-38中也记载道:“节期的末日,就是最大之日,耶稣站着高声说:‘人若渴了,可以到我这里来喝!信我的人,就如经上所说‘从他腹中要流出活水的江河来’”。随后,这位福音传道者又写道(约 7:39):“耶稣这话是指着信他之人要受圣灵说的,那时还没有赐下圣灵来,因为耶稣尚未得着荣耀”。这是四福音书中确切提及洗礼的经文。路加在《使徒行传》直接提到了耶稣所应许的圣灵的洗。在《使徒行传》1:5中,耶稣升天之前不久,将约翰用水施洗与使徒“不多几日”将要受的圣灵的洗做了对比,在《使徒行传》1:8中,耶稣预言使徒将受圣灵的洗,并因此得到作耶稣见证的能力。耶稣复活那天晚上向门徒显现,并“向他们吹一口气,说:‘你们受圣灵’”(约 20:22)。这可能不完全是象征性的动作,而是真正地与门徒交流,在一定程度上赐下圣灵,为后来圣灵完全降临埋下伏笔。

days,” and in v. 8 power in witnessing for Jesus is predicted as the result of the baptism in the Holy Spirit. On the evening of the resurrection day Jesus appeared to the disciples and “he breathed on them, and said to them, ‘Receive the Holy Spirit’” (Jn. 20:22). This was probably not a wholly symbolic act but an actual communication to the disciples, in some measure, of the gift of the Spirit, preliminary to the later complete bestowal.

We observe next the fulfillment of these predictions as recorded in Acts. The gift of the Holy Spirit on the day of Pentecost and the miraculous manifestations that followed are clearly the chief historical fulfillment of the prediction of the baptism of the Holy Spirit. Among the manifestations of the coming of the Spirit at Pentecost were first those that were physical, such as “a sound ... like the rush of a mighty wind, and it filled all the house where they were sitting” (Acts 2:2), and the appearance of “tongues as of fire, distributed and resting on each one of them” (v. 3). Second, there were spiritual results: “And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance” (v. 4). In vv. 16–21 Peter declares that this bestowal of the Holy Spirit is in fulfillment of the prediction made by the prophet Joel, and he cites the words in 2:28–32 of Joel’s prophecy.

There is one other important passage in Acts in which reference is made to the baptism of the Holy Spirit. While Peter was speaking to Cornelius (Acts 10:44) the Holy Spirit fell on all that heard the word, and the Jews who were with Peter “were amazed, because the gift of the

接下来要分析的是《使徒行传》记载的这些预言的应验。五旬节上圣灵的恩赐和那之后的奇迹显然是圣灵的洗的预言在历史上主要的应验。五旬节上圣灵降临时首先出现了有形的奇迹，如“有响声下来，好像一阵大风吹过，充满了他们所坐的屋子”（徒 2:2），然后“又有舌头如火焰显现出来，分开落在他们各人头上”（徒 2:3）。随后出现的是属灵的奇迹：“他们就都被圣灵充满，按着圣灵所赐的口才说起别国的话来”（徒 2:4）。在《使徒行传》2:16-21 中，彼得称圣灵降临应验了先知约珥的预言，他引用了《约珥书》2:28-32 中约珥的预言。

《使徒行传》中还有一处重要的经文提到了圣灵的洗。当彼得与哥尼流说话时（徒 10:44），圣灵降临在一切听道的人身上，和彼得一起的犹太人“见圣灵的恩赐也浇在外邦人身上，就都希奇”。彼得在耶路撒冷给弟兄们讲他拜访哥尼流发生的事时，称他所见证的是圣灵

Holy Spirit had been poured out even on the Gentiles.” When giving the brethren at Jerusalem an account of his visit to Cornelius, Peter declares that this event he had witnessed was a baptism of the Holy Spirit (Acts 11:16): “And I remembered the word of the Lord, how he said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’”

II. Significance.-A. From the Point of View of OT Teaching as to the Gift of the Spirit. The prophecy of Joel quoted by Peter indicates something extraordinary in the gift of the Spirit at Pentecost. The Spirit now comes in new forms of manifestation and with new power. The various classes mentioned as receiving the Spirit indicate the wide diffusion of the new power. In the OT the Spirit was usually bestowed upon individuals; here the gift is to the group of disciples, the Church. Here the gift is permanently bestowed, while in the OT it was usually transient and for a special purpose. Here again the Spirit comes in fulness as contrasted with the partial bestowal in OT times.

B. From the Point of View of the Ascended Christ. In Lk. 24:49 Jesus commands the disciples to tarry in the city “until you are clothed with power from on high,” and in Jn. 15:26 He speaks of the Counselor “whom I shall send to you from the Father, ... he will bear witness to me.” In Jn. 16:13 Jesus declares that the Spirit when He comes will guide the disciples into all truth, and He will show them things to come. In this verse the Spirit is called the Spirit of truth. It was fitting that the Spirit who was to interpret truth and guide into all truth should come in fulness after, rather than before, the completion of

的洗(徒 11:16):“我就想起主的话说:‘约翰是用水施洗,但你们要受圣灵的洗’”。

II. 重要性。A. 从《旧约》中的教训来看圣灵的恩赐。彼得所引用的约珥的预言表明了五旬节上圣灵的恩赐是非凡之事。圣灵现在以新的显现形式和新的力量降临。领受圣灵的不同阶级表明了这种新力量的广泛传播。在《旧约》中,圣灵通常降临在个人身上;而在《新约》中,圣灵的恩赐给了门徒全体,即教会。《新约》中圣灵的恩赐是永久的,而在《旧约》中,恩赐通常是暂时的,并且有特殊目的。《新约》中的圣灵充满了领受的人,而《旧约》中圣灵只是部分降临。

B. 从升天的基督的角度看圣灵的恩赐。在《路加福音》24:49中,耶稣要求门徒在城里等候,直到他们领受从上头来的能力,在《约翰福音》15:26中,耶稣称“我要从父那里差保惠师来……他来了,就要为我作见证”。在《约翰福音》16:13中,耶稣称等圣灵来了,祂要引导门徒明白一切真理,并要把将来的事告诉他们。在这节中,圣灵被称为真理的圣灵。这个称呼是合理的,将要解释真理并引导门徒明白一切真理的圣灵应当在弥撒亚生平使命完成之后完全降临,而不是在这使命完成之前降临。由此完成的神圣真理的历史性显现使完全的圣灵恩赐变得必不可少。基

the life-task of the Messiah. The historical manifestation of divine truth as thus completed made necessary the gift of the Spirit in fulness. Christ Himself was the giver of the Spirit. The Spirit now takes the place of the ascended Christ, or rather takes the things of Christ and shows them to the disciples. The baptism of the Spirit at Pentecost thus inaugurates, on the basis of the completed work of Christ, the worldwide mission of the Church in fulfillment of the Great Commission and with the promised presence and empowering of Mt. 28:19f.

C. From the Point of View of the Disciples. It can hardly be said with truth that Pentecost was the birthday of the Church. Jesus had spoken of His Church during His earthly ministry. The spiritual relation to Christ that constitutes the basis of the Church existed prior to the baptism of the Holy Spirit. But the baptism established the Church in several ways. It did so in unity, the external bond being strengthened by an inner spiritual bond of common quickening and endowment. Second, the Church now became conscious of a spiritual mission, and the material expectations the disciples had had right up to the Ascension in Acts 1 now disappeared. Third, the Church was now endued with power for its work. Among the gifts bestowed were the gift of prophecy in the large sense of speaking for God, and the gift of tongues, which enabled disciples to speak in foreign tongues. The account in Acts 2 admits of no other construction. There was also bestowed power in witnessing for Christ. This was indeed one of the most prominent blessings named in connection with the promise of the baptism of the Spirit. The power of working miracles was

督是赐予圣灵的人。此时，圣灵代替了升天的耶稣，或更确切地说，祂从耶稣身上拿去了一些东西，并将其显现给门徒。因此出现了五旬节上圣灵的洗礼，它的基础是耶稣已经完成的工作，大使命完成时教会的普世传道，以及《马太福音》28:19-20 中耶稣所应许的与门徒常在和赐予圣灵。

C. 从门徒的角度看圣灵的恩赐。很难确定地说教会是五旬节那天诞生的。耶稣在地上传道时曾提到过祂的教会。教会与基督的属灵联系是教会的基础，这在圣灵的洗之前就已经存在。但洗礼以多种方式建立了教会。首先，洗礼让教会合一，教徒们共同领受了赐予生命的灵和圣灵的恩赐，属灵的纽带加强了外在的联合。其次，现在教会认识到了属灵的使命，直至《使徒行传》第1章耶稣被接升天之时使徒们一直抱有的现实期望现在消失了。再次，教会所获得的恩赐有预言的天赋，这是从广义上说的代表上帝说话，此外还有语言能力，因此门徒可以说外邦人的话。《使徒行传》2章中的描述不可能存在其他的解释。门徒还被赐予为基督作见证的能力。这确实是与圣灵的洗的应许有关的最重要的恩赐。神还赐予门徒行神迹的权柄（徒3:4起；5:12起）。后来的《保罗书信》则强调圣灵在信徒心里作圣洁的代理。在《使徒行传》中，使徒被圣灵充满所说的话语主要是弥撒亚式的，圣灵的活动都与弥撒亚王国的扩展有关。圣灵在五旬节降临，那时来自万邦的人将聚集在耶路撒冷。火的语言象征着传道和随之出现的言语不清或说方言，所以各族的人都听到本族语言的福音，这表明圣灵的洗礼与旨在将世人领

also bestowed (Acts 3:4ff.; 5:12ff.). Later in the Epistles of Paul much emphasis is given to the Spirit as the sanctifying agent in the hearts of believers. In Acts the word of the Spirit is chiefly messianic, i.e., the Spirit's activity is all seen in relation to the extension of the messianic kingdom. The occasion for the outpouring of the Spirit is Pentecost, when men from all nations were assembled in Jerusalem. The symbolic representation of tongues of fire is suggestive of preaching, and the glossolalia—or speaking with tongues—that followed, so that men of various nations heard the gospel in their own languages, indicates that the baptism of the Spirit had a very special relation to the task of worldwide evangelization for the bringing in of the kingdom of God.

III. Finality of the Baptism of the Holy Spirit.—The question is often raised whether or not the baptism of the Holy Spirit occurred once for all or has been repeated in subsequent baptisms. The evidence seems to point to the former view to the extent at least of being limited to outpourings that took place in connection with events recorded in the early chapters of Acts. The following considerations favor this view:

(1) In Acts 1 Jesus predicts, according to Luke's account, that the baptism of the Holy Spirit would take place "before many days" (Acts 1:5). This would seem to point to a definite and specific event rather than to a continuous process.

(2) Peter's citation in Acts 2:17–21 of Joel's prophecy shows that in Peter's mind the event his hearers were witnessing was the definite fulfillment of the words of Joel.

入神的国的普世传道有着极为特殊的关系。

III. 圣灵洗礼的终结。经常有人提出这样的问题，圣灵的洗礼只有一次，还是会重复多次。证据似乎都指向前一种观点，至少圣灵的降临仅与《使徒行传》前几章的事件有关。以下理由支持这一观点：

(1) 在《使徒行传》1章，根据路加的描述，耶稣预言，将在“不多几日”受圣灵的洗（徒 1:5）。这似乎指向一个明确、具体的事件，而不是一个连续的过程。

(2) 在《使徒行传》2:17-21 中，彼得引用约珥的预言表明，彼得认为他的听众所见证的事件明确地应验了约珥的话。

(3) The one other event that is described in the NT as the baptism of the Holy Spirit may be regarded as the completion of the pentecostal baptism. The passage is that contained in Acts 10:1–11:18, in which the record is given of the following events: (a) a miraculous vision is given to Peter on the housetop (10:11–16), indicating that the things about to occur are of unique importance; (b) speaking in tongues occurs (10:45f.); (c) Peter declares to the brethren at Jerusalem that the Holy Spirit fell on the Gentiles, in this instance Cornelius and his household, “as on us at the beginning” (11:15); (d) Peter also declares that this was a fulfillment of the promise of the baptism of the Holy Spirit (11:16f.); (e) the Jewish Christians who hear Peter’s account acknowledge this as proof that God has also extended the privileges of the gospel to the Gentiles (11:18). The baptism of the Holy Spirit bestowed upon Cornelius and his household is thus directly linked with the first outpouring at Pentecost, and as the event signaling the formal opening of the door of the gospel to Gentiles, it is in complete harmony with the missionary significance of the first great pentecostal outpouring. It marks a turning point or crisis in the messianic kingdom, for it completes the pentecostal gift by showing that Gentiles as well as Jews are to be embraced in all the privileges of the new dispensation.

(4) Nowhere in the Epistles do we find a repetition of the special baptism of the Spirit. This would be remarkable if it was understood by the writers of the Epistles that this baptism was frequently to be repeated. There is no evidence outside the book of Acts that the baptism of the Spirit

(3)《新约》中描述的另一个关于圣灵洗礼的事件可以被视为五旬节洗礼的结束。《使徒行传》10:1-11:18 的经文记载了以下事件：(a) 彼得在屋顶看到了异象（徒 10:11-16），这表明即将发生的事具有独特的重要性；(b) 说方言（徒 10:45-46）；(c) 彼得对耶路撒冷的弟兄们说，圣灵将降临在外邦人身上，降临在哥尼流和他的家人身上，“正像当初降临在我们身上一样”（徒 11:15）；(d) 彼得还说，这应验了圣灵所应许的洗礼（徒 11:16-17）；(e) 听到保罗描述的犹太基督徒承认，神也赐恩给外邦人（徒 11:18）。圣灵降临在哥尼流和他的家人身上，因此，这与五旬节圣灵的降临有直接的关联，这一事件标志着向外邦人传福音的大门已经正式打开，它与五旬节圣灵首次降临的传教意义完全一致。圣灵的洗礼是弥赛亚国度的转折点或决定性时刻，因为外邦人和犹太人也将得着所有的新恩赐，这证明圣灵的洗礼成就了五旬节的赏赐。

(4) 我们在使徒书信中看不到这种特殊圣灵洗礼重复出现。若书信作者认为这种洗礼是需要频繁经历的，那么定会表述得十分清楚。《使徒行传》之外的其他经卷都不能证明，在后来的新约时期曾经出现过圣灵的洗礼。保罗在《哥林多前书》12:13 中说，“我们……都从

ever occurred in later NT times. In 1 Cor. 12:13 Paul says, “For by one Spirit we were all baptized into one body ... and all were made to drink of one Spirit.” But here the reference is not to the baptism of the Spirit, but rather to a baptism into the Church, which is the body of Christ. We conclude, therefore, that according to the NT teaching the pentecostal baptism, taken in conjunction with the baptism of the Spirit in the case of Cornelius, completes the baptism of the Holy Spirit as a special event. The baptism of the Spirit as thus bestowed was, however, the definite gift of the Spirit in His fulness for every form of spiritual blessing through the divinely ordained ministry of word and sacrament. All subsequent NT writings assume this presence of the Spirit and His availability for all believers. The various commands and exhortations of the Epistles are based on the assumption that the baptism of the Spirit has already taken place, and that, according to the prediction of Jesus to the disciples, the Spirit is to be with them forever (Jn. 14:16). We should not therefore confuse other forms of expression found in the NT with the baptism of the Holy Spirit. When Christians are enjoined to “walk by the Spirit” (Gal 5:16) and “be filled with the Spirit” (Eph. 5:18), or when the Spirit is described as an anointing (Gk. *chrísma*) as in 1 Jn. 2:20–27, and as the “guarantee of our inheritance” (*arrabón*) as in Eph. 1:14, and when various other similar expressions are employed in the Epistles of the NT, we are not to understand them as references to the baptism of the Holy Spirit. These expressions indicate aspects of the Spirit’s work in believers or of the believer’s appropriation of the gifts and blessings of the Spirit, rather than the historical baptism of the Spirit.

一位圣灵受洗，成了一体，饮于一位圣灵。”但这里说的不是圣灵的洗礼，而是进入教会的洗礼，而教会是基督的身体。因此，我们可以总结为，根据《新约》中的教导，五旬节的洗礼与哥尼流所受的圣灵的洗相结合，共同构成了圣灵的洗这一特殊事件。然而，圣灵的洗是从圣灵丰满的恩典那里领受的明确的礼物，祂通过神所规定的传道职事和圣礼赐予各种属灵的祝福。随后所有的新约作品都假定存在圣灵，并且所有的信徒都可以领受圣灵的指引。使徒书信中的各种命令和训诫都以领受了圣灵的洗礼为前提，根据耶稣向门徒所说的预言，圣灵永远与他们同在(约 14:16)。因此，我们不应该将《新约》中其他形式的表达与圣灵的洗礼混为一谈。当吩咐基督徒“顺着圣灵而行”(加 5:16)，“被圣灵充满”(弗 5:18)时，或像《约翰一书》2:20-27 那样将圣灵描述成恩膏(希腊语: *chrísma*)，像《以弗所书》1:14 那样将圣灵描述成“我们得基业的凭据”(*arrabón*)，亦或像《新约》的使徒书信中那样采用其他各种类似的表达时，我们不要认为它们指的是圣灵的洗礼。这些表述指出了圣灵在信徒里做工的各个方面或信徒领受圣灵的恩赐和祝福的各个方面，而不是历史中的圣灵的洗礼。

Three final points require brief attention, viz., the relation of the baptism of the Spirit to baptism in water, to baptism with fire, and to the laying on of hands.

(1) The baptism of the Spirit was not meant to supersede water baptism. This is clear from the whole history of Acts, where water baptism is uniformly administered to converts after the pentecostal baptism of the Spirit, as well as from numerous references in the Epistles (cf. Rom 6:3; 1 Cor. 1:14-17; 10:2; 12:13; Gal. 3:27; etc.). On the contrary, the baptism of the Spirit brings out the true significance of the rite, inward baptism being the regeneration that the work of the Spirit accomplishes on the basis of the death and resurrection of Christ and through the ministry of the gospel.

(2) The relation of the baptism of the Spirit to that of fire is discussed in BAPTISM OF FIRE. If the two are complementary, we are to refer the latter to judgment; if they are parallel, we are to think in terms of the phenomenon of Acts 2:3 and of the convicting as well as the converting ministry of the outpoured Spirit.

(3) In Acts 8:17 and 19:6 an endowment with the Spirit is connected with the laying on of hands. Three problems arise: (a) whether this is a genuine repetition of the baptism of the Spirit; (b) what is its relation to baptism; (c) whether the practice mentioned is to be continued in the Church. As regards the first, we are to note that this is an individual reception of spiritual gifts rather than the specific and nonrecurrent descent of the Spirit at

必须简要关注最后三个要点,即圣灵的洗礼与水的洗礼、火的洗礼和按手礼的关系。

(1) 圣灵的洗礼不是为了代替水的洗礼。整个《使徒行传》的历史和使徒书信(参:罗 6:3; 林前 1:14-17; 10:2; 12:13; 加 3:27 等)中的许多参考经文都阐明了这一点,在《使徒行传》中,受过五旬节圣灵洗礼的归信者都要接受水的洗礼。相反,圣灵的洗礼显示出这个仪式的真正意义,内在的洗礼使人重生,圣灵藉着基督的死亡和复活,并通过福音传道完成祂的工作。

(2) 火的洗礼(见 BAPTISM OF FIRE)词条中论述了圣灵的洗礼与火的洗礼的关系。如果两者是互补的,那么我们应该认为火的洗礼是一种审判;如果两者是类似的,那么我们应该从《使徒行传》2:3 中描述的异象、定罪和归信传播圣灵降临的福音三个方面考虑这两种洗礼。

在《使徒行传》8:17 和 19:6 中,领受圣灵与按手礼联系在一起。这就产生了三个问题:(a) 这是不是真的在重复受圣灵的洗;(b) 按手礼与洗礼存在怎样的关系;(c) 教会中是否一直保留着经文中提到的这种习俗。首先,我们应该注意,这是个人领受了圣灵的恩赐,而不是只在五旬节出现的圣灵降临。其次,领受圣灵与洗礼结合在一起,可能所有的信徒都相信这一点,但这显然并不排除存在特殊的属灵恩赐的可能。再

Pentecost. As regards the second, the new birth of the Spirit is linked with baptism and may be presumed of all believers, but obviously does not preclude special spiritual endowments. As regards the third, we have no command to follow the example of the apostles, nor is there evidence of any definite conveyance of spiritual blessing, e.g., in confirmation or ordination. Continuation of the practice also involves the danger of minimizing the regenerative work of the Spirit at the expense of subsequent endowment. On the other hand, there is no reason why the scriptural practice of laying on of hands with prayer should not be continued as such, i.e., so long as there is no thought of a necessary bestowal of spiritual gifts by this means. *See also* HANDS, LAYING ON OF.

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BAPTISMAL REGENERATION.

This conjunction of the sign of baptism and its meaning is not wholly unscriptural or objectionable so long as it is correctly understood. Thus Jn. 3:5 speaks of being “born of water,” and Tit. 3:5 refers to the “washing of regeneration,” so that water and the new birth are brought into close interrelationship. This connection may be validly defended either in terms of the sign alone or in terms of the thing signified alone. On the one side, all those who have external baptism may be said to have the sign of regeneration and thus to be regenerate in sign, i.e., baptismally. On the other side, all those who are regenerate by faith in Christ have the thing signified in baptism and may thus be described as truly baptized, i.e., to regeneration.

次，我们无需遵循使徒的例子，也没有任何关于明确得到属灵祝福的证据，如实据或圣职授任。这种习俗的延续还面临着以随后的恩赐为代价极度减少圣灵更新的工作的危险。另外，如果这种礼节不表示必然获得了属灵的恩赐，那么就没有理由终止《圣经》中行按手礼祷告的习俗。另见 HANDS, LAYING ON OF（按手礼）。

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BAPTISMAL REGENERATION. 洗礼的重生

只要正确理解经文，就会发现《圣经》并不完全反对将洗礼的印记和洗礼的意义结合起来，经文中也不是完全没有相关的记载。因此，《约翰福音》3:5中提到了“从水生的”，《提多书》3:5中提到“重生的洗”，所以水和新生之间存在着紧密的关系。这种关系可以单独用洗礼的记号来证明，也可以单独用代表洗礼的事物来证明。一方面，所有受过外部洗礼的人可以说拥有了重生的印记，因此靠着这个印记，即洗礼获得了重生，另一方面，所有因信靠基督获得重生的人拥有了洗礼所预示的品质，因此可以说真正受了洗，即获得了重生。实际上，只要不从因果角度或洗礼对重生产生重要作用的角度理解这种关系，就可以大胆地假设这种印记和印记所代表的事物之间的关系。因此，

Indeed, there is no particular danger in seeing a connection between the sign on the one hand and the thing signified on the other so long as this is not conceived in causal or instrumental terms. Thus the sign of baptism undoubtedly points us to regeneration as its meaning, and regeneration gives meaning to the baptismal sign. Or, to state it another way, Christian regeneration is that which is signified in baptism, and baptism is that which signifies regeneration.

The introduction of causal notions, however, brings about an inevitable distortion of the phrase, since it overthrows the two basic principles of sacramental theology: (1) that there is a distinction between sign and thing signified, and (2) that these coincide not in terms of cause and effect but only by the sovereign activity of the Holy Spirit. Hence we cannot speak legitimately of baptismal regeneration in the sense of the effective conferring of regeneration by means of or through the instrumentality of the external rite. Where baptismal regeneration is taught in this sense, it results in a depreciation of the word, in a mistaken sense of assurance, in a false problem or dilemma of the postbaptismal life, and in a restriction of the sovereignty of the Spirit.

The Roman Catholic Church accepts baptismal regeneration in the instrumental sense. It can claim certain passages in the fathers that obviously equate baptism and regeneration, though not necessarily in causal terms. Following Augustine, it can also argue from the divine sovereignty itself, counting upon God to work through the means of grace that He Himself has appointed. It thus administers baptism

洗礼的符号无疑指明了洗礼的意义,即重生,而重生赋予洗礼的印记以意义。或者换句话说,基督教的重生就蕴含在洗礼之中,而洗礼意味着重生。

然而,因果观念的引入必然会导致对这个短语的曲解,因为它推翻了圣礼神学中的两个基本原则:(1) 印记和印记所代表的事物之间存在着差异,(2) 它们之间不存在因果关系,仅仅与圣灵最高活动相一致。因此,藉着或通过外部的仪式,并按照洗礼引起了重生的说法,我们无法对洗礼的重生作出合理的解释。如果从这个意义上讲解洗礼的重生,就会贬低这个词,产生错误的臆断,提出错误的问题,陷入洗礼后生命的困境,并会限制圣灵的至高权柄。

罗马天主教承认重生的洗礼,认为洗礼对重生具有重要作用。教父的作品中,尽管不一定从因果关系的角度,但还是有部分文章明显地将洗礼等同于重生。按照奥古斯丁的说法,洗礼的重生源自神至高无上的权柄本身,靠着神赐予的恩典发挥作用。因此,他们相信洗礼带来了洁净的恩典,重生和惯常的义,除非他们不信或不虔诚,否则他们将获得洗礼的重生,总之,所有受洗的人都有

with the belief that the graces of cleansing, regeneration, and habitual righteousness are infallibly conveyed, that they will be enjoyed except where an obstacle of unbelief or insincerity is posed, and that in any case an indelible “character” is impressed on all the baptized.

A similar view is held by some High Church Anglicans, though without the accompanying insistence on the absolute necessity of the sacrament in all normal cases, and frequently with a distinction between baptismal regeneration and the full renovation envisaged in Scripture. On this view, baptism is a normal channel for the mediation of grace. Administered to infants, it brings forgiveness of sins and at least the germ of new life. This does not give absolute assurance, nor does it preclude the need for subsequent conversion in many recipients. Always there is need of the fostering of the new life not merely by Christian instruction but also by such additional special means of grace as confirmation and holy communion. It need hardly be said that this is not the teaching of the Anglican Reformers or of the Formularies in their original Reformation setting.

Lutheranism, too, has a doctrine of baptismal regeneration in a modified sacramentalist sense. Here regeneration is given its fuller meaning and implies true spiritual quickening and the kindling of saving faith, with which is naturally connected the justification of the sinner. This regeneration is called baptismal regeneration insofar as this occurs in the event and as an application of Christian baptism, which is plainly linked with it in the texts quoted earlier. Lutheranism

一个无法抹去的“印证”。

高教会派的一些信徒也持有类似的观点,但他们认为在正常情况下没有必要坚持圣礼,并且经常区分洗礼的重生和《圣经》中完全的更新。根据这种观点,洗礼是祈求得到上帝恩典的正常渠道。婴儿受洗之后,罪可以得到赦免,至少可以获得新生。但这并不是绝对的,也并不排除许多受洗的人后来还是需要悔改。总是需要依靠基督教的教导,以及实据和圣餐礼等其他特殊的恩典方式来哺育新生命。无需多言,这不是英国国教改教者的教导,也不是最初改教背景下有关宗教礼节的书中的教导。

路德教派也从改良圣事主义者的角度提出了一则关于洗礼重生的教义。这里的重生被赋予了更完整的意义,意味着共同领受了赐予生命的灵和建立了救赎的信心,因此重生自然与罪人称义联系在一起。只要洗礼出现在事件中和应用到基督徒的洗礼中,它就被称为洗礼的重生,与前面引述的经文有明显的联系。路德教教义强调,外部的圣礼不能带来重生的事效性(*ex opere operato*)。只有圣灵可以藉着神的道赐予重生。路德教教义还强调,没有信心,洗礼就不

emphasizes that the external sacrament does not confer regeneration *ex opere operato*. The Spirit alone does this through the Word of God as His giving hand. Lutheranism also emphasizes that there is no operation without faith. Faith is awakened in the sacrament as man's receiving hand. This is a mystery in infants; but so, too, is the miracle by which the adult is brought from spiritual darkness to light. In adults, faith is more directly kindled by the Word, but even here it is relevant to speak of baptismal regeneration, because the sacrament is a seal of righteousness and a summons to daily renewal.

In these views there are real elements of truth that we should not ignore because of the doubtful nature of the whole understanding. Particularly important is the stress on the sovereignty of God and the miraculous rather than the rationalistic nature of faith. On the other hand, we have to note such serious consequences as the gravitation to more mechanical or formal understanding, the equation of sign and thing signified in more causal terms, the creation of a false antithesis between the status and the reality of the lives of some of the baptized, and the fostering of resistance to evangelism within the Church on the ground of its supposed superfluous character.

We may conclude that if the term baptismal regeneration is to be used at all it should be with reference to the sign alone, to the thing signified alone, or preferably to the work of Christ, in which the sign and the thing signified are truly one and the same.

会起作用。信心在圣礼中被唤醒，进而获得重生。这对于婴儿而言是一个奥秘；但也是一种奇迹，成年人藉着它从属灵的黑暗中走向光明。成年人更容易直接靠神的道建立起信心，但即使这样，信心也与洗礼的重生有关，因为圣礼是公义的印记和每日更新的召唤。

根据这些观点，我们不能因为整个认识的不确定性而忽略其中的真实成分。尤为重要的是强调神至高的主权和神奇的信心本质，而不是强调理性主义的信心本质。另一方面，我们必须注意一些严重的影响，如倾向于更为机械或正式的理解，在更多的因果关系方面将印记和印记所代表的事等同起来，在一些受洗之人的地位和现实之间确立错误的对立面，认为没必要进行福音传道，所以抵制在教会内开展福音传道。

我们可以总结说，如果使用洗礼的重生这个词语，那么它应该单指印记、印记所代表的事，或者更合适地说，指的是基督的工作，在基督的工作中，印记和印记所代表的事实际上是完全相同的。

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BAR

bār (prefix). Aramaic for the Heb. *bēn*, “son.” Cf. Aramaic sections of Ezra and Daniel. In the OT the word is found three times in Prov. 31:2 and once in Ps. 2:12 (Jerome translates “pure”). In the NT “Bar” is frequently employed as prefix to names of persons. Cf. Barabbas; Bar-Jesus; Bar-Jonah; Barnabas; Barsabbas; Bartholomew; Bartimaeus. See BEN-.

BAR.

(1) [Heb. *berī(a)ḥ*]. (a) A part of the framework of the tabernacle, made of acacia wood and plated with gold (Ex. 26:26–29; 35:11; 36:31–34; 39:33; Nu. 3:36; 4:31).

(b) A bolt, part of the securing mechanism of a gate (Dt. 3:5; Jgs. 16:3; 1 S. 23:7; 1 K. 4:13; 2 Ch. 8:5; 14:7; Neh. 3:3, 6, 13–15; Job 38:10 [“bars and doors” of the sea]; Ps. 107:16; 147:13; Prov. 18:19 [“the bars of a castle”]; Isa. 45:2; Jer. 51:30; Lam. 2:9; Nah. 3:13; Jonah 2:6 [the bars of the earth]). The lack of bars is a sign that a city is at peace (Jer. 49:31; Ezk. 38:11). The NEB also has “barred gates,” “doors,” “gates,” “gate-bars.”

(c) Two passages do not fit with the above definitions easily: Am. 1:5 and Isa. 43:14. The latter is a difficult verse in which the RSV interprets *bārīḥīm* as a form of *b^eri(a)ḥ*; thus it refers to the bars of Babylon that had been broken down. The AV and NEB take it to be from *bārāḥ* (to “flee”), thus “their nobles” or “great men,” those most likely to flee. The NEB

BAR 儿子、巴（前缀）

音译：bār（前缀）。希伯来语 *bēn* 的古语表达，这个希伯来语词汇的意思是“儿子”。参：《以斯拉书》和《但以理书》中的亚兰语部分。这个词在《旧约》的《箴言》31:2 中出现过三次，在《诗篇》2:12 中出现过一次（耶柔米译为“纯洁的”）。在《新约》中，“Bar”通常做人名的前缀。参：Barabbas（“巴拉巴”）、Bar-Jesus（巴耶稣）、Bar-Jonah（“巴约拿”）、Barnabas（“巴拿巴”）、Barsabbas（“巴撒巴”）、Bartholomew（“巴多罗买”）、Bartimaeus（“巴底买”）。见 BEN-（便[前缀]）。

BAR. 闩、门闩、轭、条、棍

(1) 【希伯来语：*berī(a)ḥ*】。(a) 帐幕框架的一部分，由皂荚木制成，用金子包裹着（出 26:26–29; 35:11; 36:31–34; 39:33; 民 3:36; 4:31）。

(b) 闩，门上的一种固定装置（申 3:5; 士 16:3; 撒上 23:7; 王上 4:13; 代下 8:5; 14:7; 尼 3:3, 6, 13–15; 伯 38:10[大海的“门和闩”]; 诗 107:16; 147:13; 箴 18:19[“坚寨的门闩”]; 赛 45:2; 耶 51:30; 哀 2:9; 鸿 3:13; 拿 2:6[“地的门”]）。如果城市中很少看见门闩，则表明城市处于和平状态（耶 49:31; 结 38:11）。《新英文译本》中译为“barred gates”（“上闩的门”）、“doors”（“门”）、“gates”（“门”）、“gate-bars”（“门闩”）。

(c) 有两段经文不太符合上面的定义：《阿摩司书》1:5 和《以赛亚书》43:14。《以赛亚书》43:14 是一段很难理解的经文，《修订标准译本》将 *bārīḥīm* 解释为 *b^eri(a)ḥ* 的一种形式；因此，它指的是已被摧毁的巴比伦的门闩。《钦定版圣经》和《新英文译本》中则认为这个词源自 *bārāḥ*（“逃避”），因此指的是那些很可能逃避的“尊贵人”和“大

follows the AV, “as they flee.” The RSV and AV both speak of the destruction of “the bar of Damascus” (Am. 1:5), meaning the bolt of a gate. The NEB has “great men.”

(2) [Heb. *môṭâ*]. A pole, part of a yoke, symbol of oppression (Lev. 26:13; Jer. 28:13; Ezk. 34:27). The AV has “bonds,” “bands,” “yokes.”

(3) [Heb. *lāšôn*]. A large piece of gold, weighing fifty shekels (Josh. 7:21, 24; AV “wedge”).

(4) [Heb. *bāḏ*]. A bolt, of Sheol (Job 17:16; NEB follows the LXX, “with me”); of gates (Hos. 11:6; AV “branches”; NEB emends).

(5) [Heb. *m^eṭîl*]. Something wrought by striking, “a wrought-metal rod,” figuratively of the limbs of Behemoth, the hippopotamus (Job 40:18).

(6) [Heb. *min ‘āl*]. A bolt (Dt. 33:25; NEB “bolts”; AV “shoes” from *na ‘al*, “sandal, shoe”).

臣”。《新英文译本》遵照《钦定版圣经》的译法，译为“as they flee”（“他们要逃避”）。《修订标准译本》和《钦定版圣经》中都谈到“大马士革的门闩”要被折断（摩 1:5），这里指的是门闩。《新英文译本》中译为“great men”（“君王、尊贵人”）。

(2) 【希伯来语：*môṭâ*】。轭上的一根木棍，是压迫的象征（利 26:13；耶 28:13；结 34:27）。《钦定版圣经》译为“bonds”（“捆锁”）、“bands”（“捆绑”）、“yokes”（“轭”）。

(3) 【希伯来语：*lāšôn*】。一大块重五十舍客勒的金子（书 7:21, 24；《钦定版圣经》中译为“wedge”[“条”]）。

(4) 【希伯来语：*bāḏ*】。阴间的门闩（伯 17:16；《新英文译本》遵循《七十士译本》中的译法，译为“with me”[“和我一道”]）；门闩（何 11:6；《钦定版圣经》中译为“branches”[“门闩”]；《新英文译本》作了修订）。

(5) 【希伯来语：*m^eṭîl*】。通过捶打锻造而成的“金属棍”，比喻河马的肢体（伯 40:18）。

(6) 【希伯来语：*min ‘āl*】。门闩（申 33:25；《新英文译本》译为“bolts”[“闩”]；《钦定版圣经》参照 *na ‘al* [“凉鞋，鞋”]，将这个词译为“鞋”）。

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BARABBAS

bā-rab’əs [Gk. *Barabbas* < Aram. *bar’abbā’*—“son of the father” or (Harclean Syr.) *bar-rabban*—“son of the teacher”]. Origen knew and did not absolutely reject a reading of Mt. 27:16f. giving the name “Jesus Barabbas,” but

BARABBAS 巴拉巴

音译：bā-rab’əs 【希腊语：*Barabbas*，衍生自亚兰语：*bar’abbā’*——“父亲的儿子”或（《亥克连译本》，叙利亚语）*bar’abbā’*——“老师的儿子”】。俄利根知晓且并不完全反对《马太福音》27:16-17 中的理解，并给出了“耶稣巴

although it also occurs here in a few other witnesses, it is probably due to a scribe's error in transcription. If the name was simply Barabbas or Barrabban, it may still have meant that the man was a rabbi's son, or it may have been a purely conventional proper name. The criminal chosen by the Jerusalem mob, at the instigation of the priests, in preference to Jesus, for Pilate to release on the feast of Passover (Mk. 15:15; Mt. 27:20f.; Lk. 23:18; Jn. 18:40). Matthew calls him "a notorious prisoner" (27:16). Mark says that he was "among the rebels in prison, who had committed murder in the insurrection" (15:7). Luke states that he was cast into prison "for an insurrection started in the city, and for murder" (23:19; cf. Acts 3:14). John calls him a "robber" or "brigand" (18:40). Nothing further is known of him, nor of the insurrection in which he took part.

Luke's statement that he was a murderer is probably a deduction from Mark's more circumstantial statement, that he was only one of a gang who in an uprising had committed murder. Whether robbery was the motive of his crime, as John suggests, or whether he was "a man who had raised a revolt against the Roman power" (Gould) cannot be decided. But it seems equally improbable that the priests (the pro-Roman party) would urge the release of a political prisoner and that Pilate would grant it, especially when the priests were urging, and Pilate could not resist, the execution of Jesus on a political charge (Lk. 23:2). The insurrection may have been a notorious case of brigandage. To say that the Jews would not have been interested in the release of such a prisoner is to forget the history of mobs. No extrabiblical sources refer to the custom of

拉巴"这个人，但是尽管其他几个证据也证明这段经文出现了这个名字，但这可能是由于抄写员抄写错误导致的。如果这个名字仅仅是巴拉巴，那还意味着这个人拉比是儿子的儿子，或者它可能仅仅是一个常见的人名。逾越节当天，祭司挑唆耶路撒冷的众人，求彼拉多先释放巴拉巴而不是耶稣（可 15:15；太 27:20-21；路 23:18；约 18:40）。马太称巴拉巴为“出名的囚犯”（太 27:16）。马可说，他“和作乱的人一同捆绑。他们作乱的时候，曾杀过人”（可 15:7）。路加说，“巴拉巴是因在城里作乱杀人下在监里的”（路 23:19；参：徒 3:14）。约翰称他为“强盗”（约 18:40）。关于他的信息只有这些，也无从知晓他是怎样作乱杀人的。

路加说巴拉巴是一个杀人犯，这可能是从马可更为详细的描述中推测出来的，巴拉巴仅仅一伙强盗中的一员，这伙强盗曾作乱杀人。约翰认为巴拉巴因劫掠而犯罪，但劫掠是否是他犯罪的动机，他是否是“罗马政权的反叛者”（Gould），这两点尚无法确定。但祭司（罗马政权的支持者）似乎不大可能要求释放一名政治犯，彼拉多也不大可能同意释放他，尤其是当祭司控告耶稣时，彼拉多不得不处死耶稣（路 23:2）。这场作乱可能是一个出名的抢劫案。如果说犹太人本不大愿意释放这名囚犯，那等于在忘却这群暴徒的历史。《圣经》之外的文献都未提到有在逾越节释放囚犯的习俗。

releasing a prisoner on the Passover.

For a view of the incident as semilegendary growth, see *EB*, I, s.v. (Schmiedel). See also comms. *in loc.* (esp. *ICC*—Allen on Matthew and Gould on Mark), and *HDB*, s.v. (Plummer).

See also JESUS CHRIST, ARREST AND TRIAL OF.

T. REES

BARACHEL

bar'ə-kel [Heb. *bāraḳ'ēl*—'God blesses']. A Buzite of the family of Ram, and father of Elihu, who was the last one to reason with Job (Job 32:2, 6). See BUZ; RAM.

BARACHIAH

bar-ə-kī'ə [Gk. *Barachias*] (Mt. 23:35); AV BARACHIAS. Father of the Zechariah who was murdered between the sanctuary and the altar. It is possible that the reference is to Zechariah the son of Jehoiada (2 Ch. 24:20ff.), and that Matthew gives the name incorrectly. Lk. 11:51 omits the name of the father.

BARACHIAS

bar-ə-kī'əs (Mt. 23:35, AV). See BARACHIAH.

BARAK

bār'ək [Heb. *bārāq*]. The son of Abinoam of Kedesh, a refuge city in Naphtali. He was summoned by the prophetess Deborah to lead his countrymen to war against Jabin king of the Canaanites, whose army was under the leadership of SISERA. The story of the battle is recorded in both prose (Jgs. 4) and poetry (the

有一种观点认为该事件具有半传奇色彩, 见 *EB*, I, 见词条 (Schmiedel)。另见这一章的注释 (尤其见 *ICC*——艾伦 (Allen) 对《马太福音》的注释和古尔德对《马可福音》的注释) 和 *HDB*, 见词条 (Plummer)。

另见 JESUS CHRIST, ARREST AND TRIAL OF (耶稣基督被捕和受审)。

词条作者: T. REES

BARACHEL 巴拉迦

音译: bar'ə-kel 【希伯来语: *bāraḳ'ēl*——“蒙上帝赐福的”】。兰族中的一个布西人, 以利户的父亲, 以利户是最后一个与约伯理论的人 (伯 32:2, 6)。见 BUZ (布斯); RAM (亚兰)。

BARACHIAH 巴拉加

音译: bar-ə-kī'ə 【希腊语: *Barachias*】 (太 23:35); 《钦定版圣经》中译为 BARACHIAS (“巴拉加”), 撒迦利亚的父亲, 撒迦利亚在殿和坛之间被人杀害。这里指的可能是耶何耶大的儿子撒迦利亚 (代下 24:20 起), 《马太福音》中给出的名字有误。《路加福音》11:51 中省略了这位父亲的名字。

BARACHIAS 巴拉加

音译: bar-ə-kī'əs (《钦定版圣经》, 太 23:35)。见 BARACHIAH (巴拉加)。

BARAK 巴拉

音译: bār'ək 【希伯来语: *bārāq*】。基低斯亚比挪庵的儿子, 基低斯是拿弗他利境内的逃城。女先知底波拉召来巴拉, 吩咐他率领族人与迦南王耶宾争战, 当时迦南王军队的统帅是西西拉 (见 SISERA [西西拉])。《圣经》以散文 (《士师记》4) 和诗歌 (《士师记》第 5 章中著名的底波拉之歌) 的形式记载

celebrated Song of Deborah, ch. 5).

According to both accounts, Israel was suffering under the oppression of the Canaanites (Jgs. 4:2f.), and the land was in a state of near anarchy: the caravan roads were in danger and traffic almost ceased; the cultivated lands were plundered; the fighting men in Israel were disarmed, and neither a shield nor a spear could be found among forty thousand in Israel (5:6-8). According to the prose narrative, Barak was summoned in the name of Yahweh by the prophetess Deborah, who was judging Israel at that time, to gather an army of ten thousand on Mt. Tabor and meet Jabin's army near the brook Kishon (4:6f.). Barak refused to go unless Deborah would accompany him. Deborah consented to go with him, but apprised him that the glory of bringing down Sisera would go not to him but to a woman (vv. 8f.).

With an army of ten thousand men—according to Jgs. 4:10 they were all drawn from Zebulun and Naphtali, but the account in ch. 5 adds Benjamin, Machir (Manasseh), and Issachar to the list of faithful tribes (vv. 13-18)—Barak, accompanied by Deborah, went up to Mt. Tabor, about 12 mi. (19 km.) NE of Megiddo. This location was favorable to the poorly armed Israelites, for the wooded slopes protected them against the iron chariots of the Canaanites. Sisera, informed that the Israelites were positioning themselves on Mt. Tabor, mustered his troops and approached from Harosheth-ha-goiim to the brook Kishon in the Valley of Jezreel. With Deborah's assurance that Yahweh would bring them victory, Barak and his army rushed down upon the Canaanites, completely routing

了这场战役。

根据这两章经文中的描述,以色列当时正遭受着迦南人的压迫(士 4:2-3),以色列全地几乎处于混乱状态:商道受到威胁,交通几乎中断;耕地遭到抢夺;以色列的勇士缴械投降;在四万以色列人中看不到藤牌和枪矛(士 5:6-8)。根据这篇散文的描述,女先知底波拉以耶和华之名召来巴拉,吩咐他在他泊山召集一万军队,并在基顺河与耶宾的军队交战(士 4:6-7),底波拉当时是以色列的士师。巴拉拒绝前往基顺河,除非底波拉与他同去。底波拉答应与他同去,但她告诉巴拉,打败西西拉的荣耀不属于他,而是属于一个妇人(士 4:8-9)。

根据《士师记》4:10 的描述,一万军队完全是从西布伦和拿弗他利召集来的,但是《士师记》第 5 章中增加了几个召集军队的支派名,它们都是忠实的支派,分别是便雅悯、玛吉(玛拿西)和以萨迦(士 4:13-18),底波拉陪着巴拉一同来到米吉多东北约 12 英里(19 公里)处的他泊山。这个地理位置对装备较差的以色列人有利,因为树木覆盖的斜坡帮助以色列人抵挡了迦南人铁战车。西西拉得知以色列人驻扎在他泊山之后,集结他的军队,沿着夏罗设来到耶斯列谷的基顺河。底波拉向巴拉保证耶和华将使他得胜,于是巴拉和他的军队向迦南人发起了攻击,并彻底击败了迦南人。然而这个胜利归功于耶和华,因为祂在基顺河兴起暴风雨,汹涌的急流冲向岸边,从而打败了迦南人。平原变成了沼泽,所以西西拉无法调遣军队。巴拉追赶迦南人的军队,直到夏罗

them. The victory, however, is attributed to Yahweh, for He fought against the Canaanites with a storm that caused the brook Kishon to become a raging torrent overflowing its banks. Thus the plain became a morass in which Sisera's troops found it impossible to maneuver. Barak pursued the Canaanite army all the way to Harosheth-ha-goiim, "and all the army of Sisera fell by the edge of the sword; not a man was left" (4:16). Sisera, however, fled on foot; and Deborah's prophecy was fulfilled when Barak found him murdered by JAEL in her tent (4:22; 5:24-27).

Barak is mentioned in Samuel's farewell address as one of the judges who delivered the Israelites from the hand of their enemies (1 S. 12:11; RSV and NEB correctly follow the LXX and Syriac in rendering "Barak" rather than "Bedan" [MT; cf. AV]). His name also appears in He. 11:32 on the list of ancient heroes of the faith.

See also DEBORAH 2; DEBORAH, SONG OF.

S. COHON
N. J. O.

BARBARIAN

[Gk. *bárbaros*] (Rom. 1:14; Col. 3:11); NEB also NON-GREEK. Elsewhere the RSV renders "natives" (Acts 28:2, 4), "foreigner" (1 Cor. 14:11); the NEB also renders "(rough) islanders" and paraphrases in 1 Cor. 14:11 "words will be gibberish." The Greek word was probably formed by imitation of the unintelligible sounds of foreign speech, and hence in the mouth of a Greek it meant anything that was not Greek in language, nationality, or customs. With the spread of Greek

设, "西西拉的全军都倒在刀下, 没有留下一人" (士 4:16)。然而, 西西拉步行逃跑; 后来巴拉发现西西拉在雅亿 (见 JAEL[雅亿]) 的帐棚中被杀死, 这也就应验了底波拉的预言 (士 4:22; 5:24-27)。

撒母耳的告别词中提到了巴拉, 他是救以色列人脱离仇敌的手的士师之一 (撒上 12:11; 《修订标准译本》和《新英文译本》准确遵循了《七十士译本》和《叙利亚语译本》中的译法, 将这个名字译为 "巴拉", 而不是 "比但" [《马所拉文本》; 参: 《钦定版圣经》])。《希伯来书》11:32 在古代怀有信心的勇士名单中也提到了巴拉这个名字。

另见 DEBORAH 2(底波拉 2); DEBORAH, SONG OF (底波拉之歌)。

词条作者: S. COHON
N. J. O.

BARBARIAN 化外人

【希腊语: *bárbaros*】(罗 1:14; 西 3:11); 《新英文译本》中还译为 NON-GREEK ("不谙希腊文化之人")。在其他经文中, 《修订标准译本》将之译为 "natives" ("当地的人", 徒 28:2, 4) 和 "foreigner" ("外邦人", 林前 14:11); 《新英文译本》中还译为 "(rough) islanders" ("土人"), 《哥林多前书》14:11 中采用了意译 "words will be gibberish" ("我以他为化外之人")。这个希腊词可能是一个仿声词, 模仿了外邦语中一种难以让人理解的声音, 因此, 当希腊人说这个词

language and culture, it came to be used generally for all that was non-Greek. Philo and Josephus sometimes called their own Jewish nation “barbarians,” as Roman writers did their country up to the Augustan age, when the Romans adopted Greek culture and reckoned themselves with the Greeks as the only cultured people in the world. Therefore “Greek and barbarian” meant the whole human race (Rom. 1:14).

In Col. 3:11 “barbarian, Scythian” is not a classification or antithesis but a “climax” (Abbott, comm. on Colossians [ICC, 1905], *in loc.*)—“barbarians, even Scythians, the lowest type of barbarians.” In Christ all racial distinctions, even the most pronounced, disappear.

In 1 Cor. 14:11 Paul uses the term in its more primitive sense of one speaking a foreign and therefore unintelligible language: “But if I do not know the meaning of the language, I shall be a foreigner [*bárbaros*] to the speaker and the speaker a foreigner [*bárbaros*] to me.” Speaking in tongues would not be a means of communication unless someone had the gift of interpretation.

In Acts 28:2, 4 the writer, perhaps from the Greco-Roman standpoint, calls the inhabitants of Melita *bárbaroi*, as being descendants of the old Phoenician settlers, or possibly in the more general sense of “strangers.” For the later sense of “brutal,” “cruel,” “savage,” see 2 Macc. 2:21; 4:25; 15:2.

T. REES

BARBER

[Heb. *gallāb*]. One who shaves the head

的时候，它可以指代任何非希腊语、希腊民族或希腊风俗的事物。随着希腊语和希腊文化的传播，这个词逐渐被希腊人之外的所有民族所使用。罗马作者曾称本国的乡下人为“化外人”，直到奥古斯丁时代，罗马人才接受了希腊文化，并认为他们和希腊人一样，是这个世界上唯一的文明人，斐洛和约瑟夫斯有时也称他们本族的犹太人为“化外人”。因此，“希腊人和化外人”代表着整个人类（罗 1:14）。

在《歌罗西书》3:11 中，“化外和、西古提人”并不是一种分类或对照，而是一种“层进法”（Abbott, 《歌罗西书》注释[ICC, 1905], 在这一章）——“化外人，甚至是最低等的化外人西古提人”。在基督里，人间一切种族隔膜，甚至是最明显的种族的隔膜均告瓦解。

在《哥林多前书》14:11 中，保罗使用了这个词更为原始的含义，即一个说外邦人的话的人，因此让人听不懂他所说的话：“我若不明白那声音的意思，这说话的人必以我为化外之人 [*bárbaros*]，我也以他为化外之人 [*bárbaros*]。”说方言不是一种交流方式，除非说话人懂翻译。

在《使徒行传》28:2, 4 中，作者可能从希腊罗马的角度，称米利大的居民为“土人” (*bárbaroi*)，因为他们是古代腓尼基定居者的后代，从更广泛的意义上说，他们可能属于“外人”。关于“野蛮的”、“残忍的”和“粗鲁的”三个词的后来含义，见《马加比二书》2:21、4:25 和 15:2。

词条作者：T. REES

BARBER 理发匠

【希伯来语：*gallāb*】。剃头、刮胡须的

or beard, or styles and trims the hair. The term occurs once only, in Ezk. 5:1. Shaving is referred to in Gen. 41:14, where the bearded Semites are contrasted to the clean-shaven Egyptians. Beard-trimming is mentioned in 2 S. 19:24 (Heb. *šāpām*, “beard,” “moustache”), while neglect of the beard is associated with madness in 1 S. 21:14. In Lev. 21:5 the priests are forbidden to shave their heads or the corners of their beards, these perhaps being pagan practices. The prohibition is extended to the Zadokite priesthood in Ezk. 44:15, 20.

See also BEARD.

R. K. H.

BARCHUE

bār'kū (1 Esd. 5:32, NEB). See BARKOS.

BAREFOOT

[Heb. *yāhēp*] (2 S. 15:30; Isa. 20:2-4). In biblical times it was customary for people to walk barefoot indoors and to put on sandals to go out (cf. Ex. 12:11). The dusty roads made it necessary, for the sake of comfort, to take them off and wash the feet when coming into the house (Gen. 18:4; 19:2; 24:32; 43:24; Jgs. 19:21; 1 S. 25:41; Lk. 7:38, 44; Jn. 13:5ff; 1 Tim. 5:10).

To walk outside with bare feet, however, had special significance. It was a sign of mourning (2 S. 15:30; Ezk. 24:17, 23) and of poverty (Lk. 15:22). It also implied captivity or slavery (Isa. 20:2; Mic. 1:8, LXX; cf. Job 12:17, 19 [esp. v. 19 in Moff.]). Any form of nakedness was shameful; even, according to J. Pedersen, “if one pulls off the sandal of a man, one

人，或修剪头发的人。这个词只在《以西结书》5:1中出现过一次。《创世记》41:14中提到了剃头和刮脸，在这节经文中蓄须的闪族人与不蓄胡子的埃及人形成了对比。《撒母耳记下》19:24中提到了剃胡须（希伯来语：*šāpām*，“络腮胡子”、“小胡子”），在《撒母耳记上》21:14中，不打理胡须与疯癫有关。在《利未记》21:5中规定，祭司不可剃除胡须或胡须的周围，剃须可能是异教的风俗。根据《以西结书》44:15和20的描述，这条禁令也约束着祭司撒督的子孙。

另见 BEARD（胡须）。

词条作者：R. K. H.

BARCHUE 巴柯

音译：bār'kū（《新英文译本》，拉一5:32）。见 BARKOS（巴柯）。

BAREFOOT 赤脚

【希伯来语：*yāhēp*】（撒下 15:32；赛 20:2-4）。在圣经时代，人们习惯于在屋内赤脚行走，穿鞋出门（参：出 12:11）。满是灰尘的道路需要人们穿上鞋，为了舒适起见，人们进屋后会脱掉鞋，然后洗脚（创 18:4； 19:2； 24:32； 43:24； 士 19:21； 撒上 25:41； 路 7:38, 44； 约 13:5 起； 提前 5:10）。

然而，在外赤脚行走具有特殊的意义。它是哀悼（撒下 15:30； 结 24:17, 23）和贫穷（路 15:22）的一个标志。还意味着被囚禁或被奴役（赛 20:2； 弥 1:8，《七十士译本》； 参：伯 12:17, 19 [尤见莫法特所译《圣经》的《约伯记》12:19]）。任何形式的赤裸都是可耻的；按照彼得森（J. Pedersen）的说法，即使“一个人脱掉另一个人的鞋，也会使

puts him to shame” (*ILC*, I, 242). This seems to be implied by Dt. 25:9f., where the loosing of the shoe is linked with the idea of renunciation or transference of rights (cf. Ruth 4:7f.; T. Zeb. 3:4ff.).

The origins of such customs are obscure. They seem to have been general among Semitic peoples and have been regarded as remnants of animism, or perhaps of ancestor worship; but no certainty is possible. Mt. 10:10 has been interpreted by some, e.g., Francis of Assisi, as a command to go barefoot.

The removal of shoes also had a ritual significance. To be barefoot was a sign of reverence, and so Moses and Joshua were commanded to remove their sandals when on “holy ground” (Ex. 3:5; Josh. 5:15), in the presence of a theophany, which made the surrounding place holy or taboo. Sandals that have been in contact with common ground must not be brought into contact with sacred ground lest they bring in any contagion from the secular world, and, similarly, lest they carry away the sacredness of the holy place, which would prevent the ordinary usage of the sandals again. Also, since bare feet were a sign of mourning, they may have been thought appropriate as denoting a humble approach to the deity. Again, to remove sandals in the presence of God may indicate the renunciation of all rights before Him. Thus Martin Buber, writing on Ex. 3:5 and comparing Ruth 4:7, says: “The reason may possibly be because, being holy ground, it should not be trodden by any occupying or possessing shoe” (*Moses* [1946], p. 42). Originally, religious rites must have been performed without shoes; and this practice continued after shoes had become general, so that

那个人受辱” (*ILC*, I, 242)。《申命记》25:9-10 中似乎暗示出这一点，脱鞋与放弃权柄或转让权柄有关（参：得 4:7-8；T. Zeb.3:4 起）。

尚不清楚这些风俗的起源。它们可能是闪族的普遍风俗，被认为是万物有灵论或祖先崇拜的残余；但尚无定论。圣方济等人将《马太福音》10:10 中的经文理解成一种要求赤脚的命令。

脱鞋也有仪式意义。赤脚是敬畏的标志，所以当摩西和约书亚来到“圣地”（出 3:5；书 5:15）站在神面前时，神命令他们脱掉鞋，因为神显现使周围的地方成为圣地或禁地。接触了世俗之地的鞋不可踏入圣地，以免从世俗世界带来了污秽玷污圣地，同样，以免鞋带走圣地的神圣，从而在日常生活中不能再穿这双鞋。另外，因为赤脚是哀痛的一个标志，所以赤脚可以表示谦卑地走向神。此外，在神面前脱鞋表示站在神面前的人放下了所有的权柄。马丁·布伯评论了《出埃及记》3:5，并与《路得记》4:7 进行了比较，他说：“赤脚可能是因为，圣地不允许穿鞋的人进入” (*Moses* [1946], 42 页)。起初，在举行宗教仪式的时候人们必定是不穿鞋的；但鞋普及之后，仍然保留这种习俗，所以在圣殿侍奉的祭司都光着脚。

priests officiated in the temple with bare feet.

See *ERE*, s.v. “Shoes and Sandals.”

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BARGAIN

[Heb. *kārâ*] (Job 6:27; 41:6); AV “dig a pit,” “make a banquet”; NEB “hurl,” HAGGLE; [*kārat*] (Isa. 57:8), *kārat b^erîṭ* (Hos. 12:1)]; AV “make a covenant”; NEB also “make a treaty” (Hos. 12:1). The AV reflects an accepted meaning of the verb *kārâ* in Job 6:27; however, the RSV rendering is preferred (cf. KD, *in loc.*). The NEB reflects the emendation of the LXX (Gk. *enállomai*). The RSV and NEB take Job 41:6 (MT 40:30), which uses *kārâ‘al-* in exactly the same way as 6:27, to mean the capture and sale of Leviathan by barter to the merchants, rather than the butchering of him to make a banquet. The RSV and NEB emend Isa. 57:8 to read *kārâ* instead of *kārat*, a term frequently used by the MT in the phrase *kārat b^erîṭ* for making a covenant or treaty such as the alliance formed between Israel and Assyria in Hos. 12:1 (MT 2).

BARHUMITE

bār’hū-mīt (2 S. 23:31, AV). See BAHURIM.

BARIAH

bə-rî’ə [Heb. *bārî(a)ḥ*—‘fugitive’]. A descendant of David in the line of Solomon (1 Ch. 3:22).

见 *ERE*, 见词条 “Shoes and Sandals”。

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BARGAIN 当货物买卖、立约

【希伯来语: *kārâ*】(伯 6:27; 41:6); 《钦定版圣经》中译为 “dig a pit”、“make a banquet”, 汉译均为 “拿……当货物”; 《新英文译本》中译为 “hurl” (“抛、赶”)、HAGGLE (“拿……当货物”); 【*kārat* (赛 57:8), *kārat b^erîṭ* (何 12:1)】; 《钦定版圣经》译为 “make a covenant”; 《新英文译本》还译为 “make a treaty” (何 12:1), 汉译均为 “立约”。《钦定版圣经》在《约伯记》6:27 中显示出动词 *kārâ* 的普通意义; 而《修订标准译本》中译法更好 (参: KD, 见这一章)。《新英文译本》对《七十士译本》(希腊语: *enállomai*) 的译文做了修订。《修订标准译本》和《新英文译本》接受了《约伯记》41:6 (《马所拉文本》40:30) 的译法, 也像《约伯记》6:27 中那样, 用 *kārâ‘al-* 表示渔夫把捕获的鳄鱼卖给商人, 而不是拿杀死的鳄鱼当货物。《修订标准译本》和《新英文译本》对《以赛亚书》57:8 做了修订, 用 *kārâ* 取代了 *kārat*, 《马所拉文本》中经常在短语 *kārat b^erîṭ* 中用到 *kārat* 这个词, 这个短语的意思是立约, 如在《何西阿书》12:1 (《马所拉文本》2) 中, 以色列与亚述立约结盟。

BARHUMITE 巴鲁米人

音译: bār’hū-mīt (撒下 23:31, 《钦定版圣经》)。见 BAHURIM (巴户琳)。

BARIAH 巴利亚

音译: bə-rî’ə 【希伯来语: *bārî(a)ḥ*——“逃跑的”】。大卫的后裔, 所罗门的子孙 (代上 3:22)。

BAR-JESUS

bār-jē'zəs [Gk. *Bariēsous*]. “A certain magician (Gk. *mágos*), a Jewish false prophet” whom Paul and Silas found at Paphos in Cyprus in the company of Sergius Paulus, the Roman proconsul (Acts 13:6ff.). The proconsul was “a man of intelligence,” of an inquiring mind, interested in the thought and magic of his times. This characteristic explains the presence of a *mágos* among his staff and his desire to hear Barnabas and Saul. Bar-Jesus was the magician’s Jewish name. “Elymas” is said to be the interpretation of his name (v. 8). It is the Greek transliteration of an Aramaic or Arabic word equivalent to *mágos*. From Arab. *‘alama*, “to know” is derived *‘alīm*, “wise man” or “learned man.” In Koran *Sura* 109, Moses is called *sāhir ‘alīm*, “wise magician.” Elymas therefore means “sorcerer” (cf. Simon “Magus”).

The East was flooding the Roman empire with its new and wonderful religious systems, which, culminating in Neo-Platonism, were the great rivals of Christianity both in their cruder and in their more strictly religious forms. Superstition was very widespread, and wonder-workers of all kinds, whether impostors or honest exponents of some new faith, found their task easy through the credulity of the public. Babylonia was the home of magic, for charms are found on the oldest tablets. “Magos” was originally applied to the priests of the Persians who overran Babylonia, but the title degenerated when it was assumed by baser persons for baser arts. Juvenal (vi.562, etc.), Horace (*Satires* i.2.1), and other Latin authors mention Chaldean astrologers and imposters, possibly

BAR-JESUS 巴耶稣

音译: bār-jē'zəs 【希腊语: *Bariēsous*】。 “一个有法术 (希腊语: *mágos*)、假充先知的犹太人”, 保罗和西拉在塞浦路斯的帕弗遇见了这个人, 他常与罗马方伯士求保罗同在 (徒 13:6 起)。这个方伯是一个“通达的人”, 很有好奇心, 对当时的思想和法术很感兴趣。这一性格特点解释了他为什么与术士同在, 而且他想要听巴拿巴和扫罗讲道。巴耶稣是这个术士的犹太名字。“以吕马”据说是对他名字的翻译 (徒 13:8)。这个词是希腊语对亚兰语或阿拉伯语中 *mágos* 的同义词的音译。从阿拉伯语中的 *‘alama* 派生出 *‘alīm* 这个词, *‘alama* 的意思是“知晓”, *‘alīm* 的意思是“智者”或“博学的人”。在《可兰经》106章中, 摩西被称为 *sāhir ‘alīm*, 即“高明的术士”。因此, 以吕马的意思是“行法术”的 (参: 西门“术士”)。

罗马帝国的新的、奇妙的宗教体系在东方很盛行, 新柏拉图主义是罗马宗教体系的最高发展阶段, 这些宗教体系是基督教的强大竞争对手, 它们坚持更为原始、更为严格的宗教形式。迷信行为很常见, 各种创造奇迹的人, 无论他们是骗子还是某种信仰的忠实倡导者, 都很容易得到公众的轻信。巴比伦是法术的发源地, 因为在最古老的石碑上发现了符咒。“术士”最初是对波斯祭司的称谓, 巴比伦曾有很多波斯祭司, 但当称从事低俗艺术的卑贱之人为“术士”时, 这个称谓就变成了一种蔑称。尤维纳利斯 (vi.562 等)、贺拉斯 (*Satires* i.2.1) 等拉丁作者说, 迦勒底的占星家和骗子可能是巴比伦的犹太人。然而, 许多术士是当时的科学家, 他们是巴比伦科学和波斯学问的继承人, 不仅仅是假冒者或行法术的 (见 MAGIC[法术])。术士可能是某种东方体系的代表人物, 这种

Babylonian Jews. Many of the Magians, however, were the scientists of their day, the heirs of the science of Babylon and the lore of Persia, and not merely pretenders or conjurers (*see* MAGIC). It may have been as the representative of some oriental system, a compound of “science” and religion, that Bar-Jesus was attached to the company of Sergius Paulus.

Both Sergius and Elymas had heard about the teaching of the apostles, and this aroused the curiosity of Sergius and the fear of Elymas. When the apostles came, obedient to the command of the proconsul, their teaching apparently produced on him a considerable impression. Fearing that his position of influence and gain would be taken by the new teachers, Elymas “withstood them, seeking to turn away the proconsul from the faith” (v. 8). Paul, inspired by the Holy Spirit, struck him blind with his word, thus revealing to the proconsul that behind him was divine power. Sergius Paulus believed, “for he was astonished at the teaching of the Lord” (v. 12).

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BAR-JONAH

bār-jō'nə [Gk. *Bar-iōnas*]. Simon Peter's patronymic (Mt. 16:17). Bar is Aramaic for “son” (cf. Bar-timaeus, Bartholomew, etc.), and corresponds to Heb. *bēn*. This would indicate that Peter's father's name was Jonah. But in Jn. 1:42; 21:15–17, according to the best reading, his name is given as John (so RSV, instead of AV Jona, Jonas). There are two hypotheses to account for the difference: (1) *iōnas* (Jonah) in Mt. 16:17 may be simply a contraction of *iōanēs* (John); (2) Peter's father may have been known by two

东方体系融合了“科学”和宗教，因此，巴耶稣常与士求保罗同在。

士求保罗和以吕买都听到了使徒们的教导，这教导激起了士求保罗的兴趣，却令以吕马担心。当使徒们应方伯的邀请到来时，他们的教导显然给方伯留下了深刻的印象。以吕马担心自己的地位受到威胁，害怕新师傅夺走他的利益，所以他“抵挡使徒，要叫方伯不信真道”（徒 12:8）。保罗被圣灵充满，用他的话语使以吕马瞎眼，从而使方伯相信保罗得到了圣灵的支持。士求保罗“很希奇主的道，就信了”（徒 13:12）。

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BAR-JONAH 巴约拿

音译：bār-jō'nə 【希腊语：*Bar-iōnas*】。西门彼得源于父名的姓（太 16:17）。Bar 是亚兰语，意思是“儿子”（参：Bar-timaeus[“巴底买”]、Bartholomew[“巴多罗买”]等），对应的希伯来语词汇是 *bēn*。这个词表明彼得父亲的名字是约拿。但根据最佳理解，《约翰福音》1:42 和 21:15-17 中称彼得的父亲为约翰（《修订标准译本》也采用了这个译法，而《钦定版圣经》则译为 Jona 或 Jonas，汉译均为“约拿”）。以下是解释这种差异的两种假设：（1）《马太福音》16:17 中的 *iōnas*

names, Jonah and John.

(约拿)可能是 *Iōanēs* (约翰) 的简写形式;(2)彼得的父亲可能有两个名字,约拿和约翰。

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BARKOS

bār'kos [Heb. *barqōs*; Gk. B *Barchous*, A *Barchoue* (Apoc.)]; AV Apoc. CHARKUS (from Aldine ed. *Charkous*); NEB Apoc. BARCHUE. A family of temple servants who returned with Zerubbabel to Jerusalem (Ezr. 2:53; Neh. 7:55; 1 Esd. 5:32).

BARKOS 巴柯

音译: bār'kos 【希伯来语: *barqōs*; 希腊语《梵蒂冈抄本》为 *Barchous*, 《亚历山大抄本》为 *Barchoue* (《次经》)]; 《钦定版圣经》的《次经》中译为 CHARKUS (“巴柯”, 见 Aldine 编 *Charkous*); 《新英文译本》的《次经》译为 BARCHUE (“巴柯”)。同所罗巴伯回归耶路撒冷的一个尼提宁部族(拉 2:53; 尼 7:55; 拉一 5:32)。

BARLEY

[Heb. *śē'ōrā*]. Several kinds of cultivated barley grow in Palestine, the most common being *Hordeum distichon* L., *H. vulgare* L., and *H. hexastichon* L. In ancient times barley was a characteristic Palestinian product (Dt. 8:8), and the failure of the crop was a national disaster (Joel 1:11). Barley bread was the common food of the poor (Ruth 2:17; 2 K. 4:42; Jn. 6:9, 13), and in Jgs. 7:13f. the barley loaf may have depicted the peasant origin of Gideon and his army. The grain was fed to horses, asses, and cattle. Ezekiel was requested to eat barley cakes under distasteful conditions (Ezk. 4:9, 12) as a sign to the people. He also accused the false prophetesses of profaning God for “handfuls of barley” (13:19). The five thousand were fed barley bread at the hands of Christ (Jn. 6:9ff.).

BARLEY 大麦

【希伯来语: *śē'ōrā*】。巴勒斯坦种植着多种大麦,最常见的大麦是栽培二棱大麦、青稞和六棱大麦。在古代,大麦是巴勒斯坦的典型农作物(申 8:8),农作物歉收属于国家灾难(珥 1:11)。大麦饼是穷人的日常食品(得 2:17; 王下 4:42; 约 6:9, 13),《士师记》7:13-14 中大麦饼证明基甸是农民出身,他的军队也由农民组成。大麦可以用来喂马、驴和牛。在《以西结书》4:9 和 12 中,耶和华要求以西结吃味道不佳的大麦饼,以预示以色列人在被神赶到各国后的处境。以西结还谴责假先知为“两把大麦”亵渎神的行为(结 13:19)。在《约翰福音》6:9 中,耶稣手中的大麦饼使五千人吃饱。

Barley is sown in the autumn following the “early rains” and ripens about a month earlier than wheat. In Palestine the harvest takes place in March or April, depending on the location. The barley harvest was a

大麦在“秋雨”之后播种,它的成熟时间比小麦的成熟时间约早一个月。在巴勒斯坦,由于地域不同,有的地区在三月收获大麦,有的地区在四月收获大麦。大麦的收获季节是一年中固定的季

well-marked season of the year (see AGRICULTURE III.A; HARVEST), and the barleycorn was a familiar measure of length (see WEIGHTS AND MEASURES).

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BARN

[Heb. *m^egûrâ*] (Hag. 2:19); [*'āsām*] (Dt. 28:8; Prov. 3:10); AV also STOREHOUSES; NEB GRANARIES; [Gk. *apothékē*] (Mt. 6:26; 13:30; Lk. 12:18, 24); NEB also STOREHOUSES. A place for storing grain; thus, better rendered “granary” (cf. Syr. *âsan*; Ugar. *šm*).

Archeological excavations have revealed three devices for storing grain: jars, pits, and silos. Work at the Middle Bronze level of Jericho has unearthed jars containing charred grain (Kenyon, p. 187). A large pit (25 ft. [7.5 m.] in diameter and 19 ft. [6 m.] deep) has been uncovered at Beth-shemesh. The city of Gezer possessed public as well as private granaries. Macalister suggests that the silos found in Gezer were probably beehive-shaped with vents at the top. Storage of wheat, barley, and oats in pits and jars was also common at Gezer. The reference to “stores of wheat, barley, oil and honey hidden in the fields” (Jer. 41:8) probably refers to underground granaries.

The *apothékē* is, literally, a place where anything is stored; figuratively it represents heaven (Mt. 13:30). Our English word “apothecary” is a well-known derivative.

节 (见 AGRICULTURE III.A[农业 III.A]; HARVEST[收割]), 大麦粒是一种常用的计量长度的单位 (见 WEIGHTS AND MEASURES[度量衡])。

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BARN 仓

【希伯来语: *m^egûrâ*】(该 2:19); 【*'āsām*】(申 28:8; 箴 3:10); 《钦定版圣经》译为 STOREHOUSES; 《新英文译本》译为 GRANARIES, 汉译均为“仓”。【希腊语: *apothékē*】(太 6:26; 13:30; 路 12:18, 24); 《新英文译本》还译为 STOREHOUSES (“仓”)。仓是储存粮食的地方; 因此, 最好将这个词译为“粮仓”(参: 叙利亚语: *âsan*; 乌加里特语: *šm*)。

考古发掘已经揭示出三种储存粮食的方法: 用粮缸、仓窖和粮仓储存粮食。考古人员在耶利哥青铜时代中期的考古地层中挖掘出一个装有烧焦粮食的粮缸 (Kenyon, 187 页)。在伯示麦还挖掘出一个仓窖(直径 25 英尺[7.5 米], 深 19 英尺[6 米])。麦卡利斯特认为, 基色的粮仓可能是蜂窝形的, 上面有一些通风孔。在基色也经常可以看到将小麦、大麦和燕麦储藏在仓窖和粮缸中。《耶利米书》41:8 中提到了将“大麦、小麦、油和蜜藏在田间”, 这可能指的是一种地下的粮仓。

apothékē 的字面含义是储存东西的地方; 它还可以用来比喻天堂(太 13:30)。英语中的“apothecary”(“药房”)是一个众所周知的派生词。

Bibliography.—WBA; E. Grant and G. E. Wright, *Ain Shems Excavations* (1939), pp. 40f.; K. Kenyon, *Archaeology in the Holy Land* (1965), p. 187; R. A. S. Macalister, *Excavation of Gezer, 1902–1905 and 1907–1909* (1912), I, 199–204; II, 22.

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BARNABAS

bär'nə-bəs [Gk. *Barnabas*—‘son of exhortation’ or possibly ‘son of Nebo’]. An associate of Paul, originally called Joses or Joseph (Acts 4:36). He was called Barnabas as a testimony to his eloquence. Its literal meaning is “son of prophecy” (Aram. *bar*, “son”; *n^eḥū’ā*, “prophecy”; cf. Heb. *nāḥī*; Aram. *n^eḥī*). This is interpreted in Acts 4:36 as “Son of encouragement” (RSV) or “son of consolation” (AV), expressing two sides of Gk. *paráklēsis* that are not exclusive. The office of a prophet being more than to foretell, all these interpretations are admissible in estimating Barnabas as a preacher. The interpretation “son of Nebo” is Deissmann’s suggestion (G. A. Deissmann, *Bible Studies* [2nd. Ed., Eng. tr. 1909], pp. 187ff.), taking “Barnabas” as the Jewish Greek form of the Semitic *Barnebon*. He is followed by Dalman and G. B. Gray.

Barnabas was a Levite from the island of Cyprus and a cousin, not “uncle” (AV), of the Evangelist Mark, the word *anēpsios* (Col. 4:10) being used as in Nu. 36:11, LXX, “father’s brothers’ sons.” When we first learn of him, he had moved to Jerusalem and acquired property there. He sold “a field,” and contributed its price to the support of the poorer members of the church (Acts 4:36f.). In Acts 11:24 he is described as “a good man, full of the Holy

书目——WBA; E. Grant and G. E. Wright, *Ain Shems Excavations* (1939), 40-41 页; K. Kenyon, *Archaeology in the Holy Land* (1965), p. 187; R. A. S. Macalister, *Excavation of Gezer, 1902–1905 and 1907–1909* (1912), I, 199–204; II, 22。

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BARNABAS 巴拿巴

音译: bär'nə-bəs 【希腊语: *Barnabas*——“安慰之子”或是“尼波之子”】。保罗的同工,最初被称为约瑟(徒4:36),他因雄辩被称为巴拿巴。这个名字的字面含义是“预言之子”(亚兰语: *bar*, “儿子”; *n^eḥū’ā*, “预言”; 参: 希伯来语: *nāḥī*; 亚兰语: *n^eḥī*)。《使徒行传》4:36 中将这个名字解释成“Son of encouragement”(《修订标准译本》)或“son of consolation”(《钦定版圣经》),汉译均为“劝慰子”,这个名字表达了希腊词 *paráklēsis* 的两个方面,而这两个方面并不相互排斥。先知的职分不只包括预言,根据所有这些解释可以推测巴拿巴是一个传道者。戴斯曼认为这个名字可以理解成“尼波之子”(G. A. Deissmann, *Bible Studies* [第二版, 1909 年英文译本], 187 页起),认为“Barnabas”是闪族语 *Barnebon* 的犹太希腊语形式。达尔曼(Dalman)和格雷(G. B. Gray)也都认同这样的观点。

巴拿巴是塞浦路斯岛上的一个利未人,是福音传道者马可的表兄,而不是马可的“伯叔”(《钦定版圣经》),《七十士译本》的《民数记》36:10 中都使用了 *anēpsios* (西 4:10) 一词,意思是“伯叔的儿子”。当我们首次听说这个人时,他已经搬到了耶路撒冷,并在那里获得了产业。他卖了“田地”,用价银帮助教会中更为贫穷的成员(徒 4:36-37)。《使徒行传》11:24 称他为“好人,被圣灵充满[参: 赛 11:2; 林前 12:8, 11],

Spirit [cf. Isa. 11:2; 1 Cor. 12:8, 11] and of faith,” traits that gave him influence and leadership. Possibly on the ground of former acquaintanceship, interceding as Paul’s sponsor and surety, he removed the distrust of the disciples at Jerusalem and secured the admission of the former persecutor to their fellowship.

When the preaching of some of his countrymen resulted in a movement toward Christianity among the Greeks at Antioch, Barnabas was sent from Jerusalem to give this movement encouragement and direction; and after a personal visit to Antioch, recognizing its importance and needs, he sought out Paul at Tarsus and brought him back as his associate. At the close of a year’s successful work, Barnabas and Paul were sent to Jerusalem with contributions from the infant church for the famine sufferers in the older congregation (Acts 11:30). Ordained as missionaries on their return (13:3), and accompanied by John Mark, they proceeded upon what is ordinarily known as the “first missionary journey” of Paul (13:4f.). Its history belongs primarily to Paul’s life (*see* PAUL THE APOSTLE VII.D). Barnabas as well as Paul is designated “an apostle” (14:14). Up until Acts 13:43, the precedence is always ascribed to Barnabas; from that point, except in 14:14 and 15:12, 25, we read “Paul and Barnabas” instead of “Barnabas and Saul.” Paul became the chief spokesman. The people at Lystra named Paul, because of his fervid oratory, Hermes, while the quiet dignity and reserved strength of Barnabas gave him the title of Zeus (Acts 14:12). Barnabas escaped the violence Paul suffered at Lystra (14:19).

大有信心”，这些性格特点使他成为具有影响力的人和教会的领袖。他可能之前就认识保罗，并以保罗的担保人的身份替保罗求情，他在耶路撒冷消除了门徒对保罗的怀疑，并使这位之前迫害基督徒的人最终被他们接纳。

巴拿巴的一些同乡的传道促使安提阿的希腊人参与到支持基督教的运动中来，此时耶路撒冷教会派遣巴拿巴鼓励并指导这场运动；巴拿巴来到安提阿之后，认识到了这场运动的重要性和需求，于是找到住在大数的保罗，和他一起回到了安提阿。巴拿巴和保罗成功结束一年的传道工作之后，回到了耶路撒冷，他们带着初期教会献给遭受饥荒者的捐项，并把它们送到了众长老的手里（徒 11:30）。教会差遣他们作回程传道的传教士（徒 13:3），并让马可作他们的帮手，他们继续传道，这就是所说的保罗“第一次传道之旅”（徒 13:4-5）。这段历史主要与保罗的生平有关（见 PAUL THE APOSTLE VII.D[使徒保罗 VII.D]）。巴拿巴和保罗被称为“使徒”（徒 14:14）。在《使徒行传》13:43 之前，巴拿巴和保罗同时出现时总是先提到巴拿巴，后提到保罗；除了《使徒行传》14:14 和 15:12，我们在《使徒行传》13:43 之后总是看到“保罗和巴拿巴”这样的描述，而不是“巴拿巴和保罗”。保罗变成了主要的发言人。因为保罗热情雄辩，路司得的人称他为希耳米，而巴拿巴沉着、高贵、内敛，所以称他为宙斯（徒 14:12）。巴拿巴逃过了保罗在路司得所遭受的苦难（徒 14:19）。

Upon their return from this first missionary tour they were sent, with other representatives of the church at Antioch, to confer with the apostles and elders of the church at Jerusalem concerning the obligation of circumcision and the ceremonial law in general under the new covenant; this conference was known as the Council of Jerusalem. A separation from Paul seems to begin with a temporary yielding of Barnabas in favor of the inconsistent course of Peter (Gal. 2:13). This was followed by a more serious rupture concerning Mark. On the second journey, Paul proceeded alone, while Barnabas and Mark went to Cyprus. Luther and Calvin regarded 2 Cor. 8:18f. as meaning Barnabas ("the brother whose praise is spread through all the churches"), and indicating, therefore, subsequent joint work. The incidental allusions in 1 Cor. 9:6 and Gal. 2:13 ("even Barnabas") show at any rate Paul's continued appreciation of his former associate. Like Paul, he accepted no support from those to whom he ministered.

Tertullian, followed in modern times by Grau, Zahn, and a few others, regarded him as the author of Hebrews. The document published among patristic writings as the Epistle of Barnabas, and found in full in Codex Sinaiticus, is universally assigned today to a later period. "The writer nowhere claims to be the apostle Barnabas; possibly its author was some unknown namesake of 'the son of consolation'" (J. B. Lightfoot, *Apostolic Fathers* [1912], pp. 239f.).

H. E. JACOBS

BARNABAS, EPISTLE OF.

保罗和巴拿巴结束了第一次传道之旅，与安提阿的教会代表一起返回耶路撒冷，与耶路撒冷教会的使徒和长老商议割礼之约和新约下的基本仪式律法；这次会议被称为耶路撒冷的会议。似乎是由于巴拿巴暂时让步，支持彼得前后矛盾的教导，巴拿巴和保罗之间开始出现分歧（加 2:13）。后来因为马可，他们之间的分歧更为严重。在第二次传道时，保罗单独前行，巴拿巴和马可去了塞浦路斯。路德和加尔文都认为《哥林多后书》8:18-19 中提到的那个兄弟是巴拿巴（“这人在福音上得了众教会的称赞”），因此，这表明后来他们又一起传道。《哥林多前书》9:6 和《加拉太书》2:13（“甚至连巴拿巴”）附带提及了巴拿巴，这表明不论怎样保罗依然欣赏这位他从前的同工。他和保罗一样，没有得到听取他们传道的人的支持。

特土良认为巴拿巴是《希伯来书》的作者，格劳（Grau）、扎恩（Zahn）等现代作家也持有相同的观点。本书与《巴拿巴书》等教父著作一同发表，在《西奈抄本》中可以看到这本书的完整版，现代学者普遍认为这本书是后期的作品。“该书作者没有在任何地方称自己是使徒巴拿巴；这本书的作者可能是某个同样名为‘安慰之子’的人创作的”（J. B. Lightfoot, *Apostolic Fathers* [1912], 239-240 页）。

词条作者：H. E. JACOBS

BARNABAS, EPISTLE OF. 《巴拿巴书信》

See APOSTOLIC FATHERS III.

见 APOSTOLIC FATHERS III. (使徒后期教父著作 III)。

BARODIS

bə-rō'dis [Gk. *Barōdeís*] (1 Esd. 5:34). A family of the “sons of the servants of Solomon” who returned with Zerubbabel to Jerusalem. The name is omitted in Ezr. 2 and Neh. 7.

BARODIS 巴洛迪斯

音译: bə-rō'dis【希腊语: *Barōdeís*】(拉一 5:34)。同所罗巴伯从流放地回归耶路撒冷的部族之一,他们是“所罗门之仆的后裔”。《以斯拉记》2章和《尼希米记》7章省略了这个名字。

BARRACKS

[Gk. *parembolē*] (Acts 21:34–23:32); AV CASTLE. See FORTIFICATION.

BARRACKS 营楼

【希腊语: *parembolē*】(徒 21:34-23:32);《钦定版圣经》译为 CASTLE (“营楼”)。见 FORTIFICATION (要塞、防御工事)。

BARREL.

See JAR.

BARREL. 坛

见 JAR (坛、瓶、)。

BARREN; BARRENNESS

[Heb. *'āqār*, *galmûd* (1 S. 2:5; Job 3:7; Isa. 49:21), *'ōṣer* (Prov. 30:16); Gk. *steiros*, *nekrós* (Jas. 2:20), *nékrōsis* (Rom. 4:19)]; AV also SOLITARY, DESOLATE, DEAD, DEADNESS; NEB also CHILDLESS, DEADNESS. The term is generally applied to women who bear no children: Sarah (Gen. 11:30); Rebekah (25:21); Rachel (29:31); Manoah's wife (Jgs. 13:2f.); Hannah (1 S. 2:5); Elizabeth (Lk. 1:7, 36 [*steiros*]).

BARREN; BARRENNESS 不生育的、死的; 不能生育、生育断绝

【希伯来语: *'āqār*, *galmûd* (撒上 2:5; 伯 3:7; 赛 49:21), *'ōṣer* (箴 30:16); 希腊语: *steiros*, *nekrós* (雅 2:20), *nékrōsis* (罗 4:19)】;《钦定版圣经》还译为 SOLITARY (“独居的”)、DESOLATE (“荒凉的”)、DEAD (“死的”)、DEADNESS (“断绝”);《新英文译本》还译为 CHILDLESS (“无子女的”)、DEADNESS (“断绝”)。这个词通常用来形容不能生育的妇女,如撒拉(创 11:30)、利百加(创 25:21)、拉结(创 29:31)、玛挪亚的妻子(士 13:2-3)、哈拿(撒上 2:5)、以利沙伯(路 1:7, 36[*steiros*])。

In Israel and among oriental peoples generally, barrenness was a woman's and her family's greatest misfortune. The highest sanctions of religion and patriotism blessed the fruitful woman, because children were necessary for the perpetuation of the tribe and its religion. It is significant that the mothers of the

在以色列和东方的民族中,不能生育是一个女人和她的家庭最大的不幸。一个女子如果能够生养众多,无论在宗教还是国家的角度都得到赞,因为后裔是延续宗族和宗教的关键。值得注意的是,希伯来族的母亲、撒拉、利百加和拉结天生就不能生育;神对这件事的独特干预表明祂特别眷顾以色列。神对祂的子

Hebrew race, Sarah, Rebekah, and Rachel, were by nature sterile; God's special intervention shows His particular favor to Israel. Fruitfulness was God's special blessing to His people (Ex. 23:26; Dt. 7:14; Ps. 113:9). A complete family is an emblem of beauty (Cant. 4:2; 6:6).

Metaphorically, Israel in her days of adversity, when her children were exiled, was barren, but in her restoration she will rejoice in many children (Isa. 54:1; Gal. 4:27). Jesus portrays the utter despair and terror of the destruction of Jerusalem when He speaks of a day when the barren will be called blessed (Lk. 23:29).

See also CHILD.

T. REES

BARRIER

[Heb. *g^ebûl*—'border'] (Ezk. 40:12); AV SPACE; NEB KERB. Perhaps the raised pavement of the side chambers in the gateways of Ezekiel's temple, which would be narrower in the first pair of side chambers to allow the gates to swing back. Another view is that the barrier is a boundary fence designed to enable a sentry to observe the people in the gateway without being disturbed by the traffic. (Cf. also Jer. 5:22, Heb. *hôq*, "prescribed limit.")

See TDOT, II, s.v. "g^ebhûl" (Ottosson).

G. WYPER

BARSABBAS.

See JOSEPH BARSABBAS; JUDAS BARSABBAS.

民的特殊祝福是使他们生养众多（出 23:26；申 7:14；诗 113:9）。一个完整的家庭是美的象征（歌 4:2；6:6）。

《以赛亚书》54:1 和《加拉太书》4:27 将被掳时期遭受苦难的以色列比喻成不能生养的妇人，但又说道，待到复兴之时，以色列将因生养众多而欢呼歌。耶稣描绘了耶路撒冷被毁时极度绝望和恐怖的景象，他说，那日子要到时，不生育的将被称为有福的（路 23:29）。

另见 CHILD（孩子）。

词条作者：T. REES

BARRIER 境界

【希伯来语：*g^ebûl*——“境界”】（结 40:12）；《钦定版圣经》译为 SPACE（“境界”）；《新英文译本》中译为 KERB（“矮墙”）。可能是卫房内的人行道，位于以西结圣殿的门廊内，第一间卫房的走廊可能比较狭窄，所以门可以关回来。还有一种观点认为境界指的是分界墙，可以让守卫者观察走廊内的人，且不会受到走廊内往来人流的打扰。（另参：耶 5:22，希伯来语：*hôq*，“给定的范围”）

见 TDOT，II，见词条 “g^ebhûl”（Ottosson）。

词条作者：G. WYPER

BARSABBAS. 巴撒巴

见 JOSEPH BARSABBAS（约瑟巴撒巴）；JUDAS BARSABBAS（犹大巴撒巴）。

BARTACUS

bār'tə-kəs [Gk. *Bartakos*, Josephus *Rhabezakēs*; Vulg. *Bezazes*]. The father of APAME (1 Esd. 4:29). He is called “the illustrious,” probably because of rank and merits. The family seems to be of Persian origin, since the name Bartacus (Syr. *ʿrtq*) in the form of Artachaeas is mentioned by Herodotus (vii.22.117) as a person of rank in the Persian army of Xerxes, and since the name of his daughter, Apame, is identical with that of a Persian princess who married Seleucus I Nicator and became the mother of Antiochus I. Apamea, a city in Asia Minor founded by Seleucus I, is named in honor of his wife Apame.

BARTER

[Heb. *ʿārab*—‘exchange merchandise’] (Ezk. 27:9); AV “occupy (merchandise)”; NEB “market (wares)”; [*ma^arāb*—‘articles for exchange’] (Ezk. 27:19); AV “were in thy market”; NEB “were among your imports.” The exchange of merchandise without the use of money. The term occurs in the oracles against the Phoenician city of Tyre, which was renowned in the ancient world for its trade.

BARTHOLOMEW

bār-thol'ə-mū [Gk. *Bartholomaios*—‘son of Tolmai or Talmai’]. One of the twelve apostles (Mt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13). There is no further reference to him in the NT. According to the “Genealogies of the Twelve Apostles” (E. A. Wallis Budge, *Contendings of the Apostles* [1901], II, 50), “Bartholomew was of the house of Naphtali. Now his name was formerly John, but Our Lord

BARTACUS 巴塔克

音译: bār'tə-kəs 【希腊语: *Bartakos*, 约瑟夫斯称之为 *Rhabezakēs*; 《武加大译本》中作 *Bezazes*】。阿佩米(见 APAME[阿佩米])的父亲。他被称为“名人”,之所以这样称呼他,可能是因为他的军衔和功绩。他的祖先可能是波斯人,这个家族可能是波斯后裔,因为希罗多德(vii.22.117)曾提到过阿塔克斯,也就是巴塔克,此人是薛西斯统治期间波斯军队中的高官,而他的女儿阿佩米与嫁给塞琉古一世的波斯公主同名,这位公主也是安提阿哥一世的母亲。阿帕米亚也是塞琉古一世为纪念自己的妻子阿佩米在小亚细亚建立的城市的名字。

BARTER 经营、兑换

【希伯来语: *ʿārab*——“经营交易的事”】(结 27:9); 《钦定版圣经》译为“occupy (merchandise)” (“经营交易的事”); 《新英文译本》中译为“market (wares)” (“进行贸易”); [*ma^arāb*——“兑换货物”】(结 27:19); 《钦定版圣经》中译为“were in thy market”; 《新英文译本》中译为“were among your imports”, 汉译均为“兑换你的货物”。这个词指的是不用钱进行货物交易。在关于腓尼基城市推罗的预言中提到了这个词,推罗是古代世界的一个著名的贸易城市。

BARTHOLOMEW 巴多罗买

音译: bār-thol'ə-mū 【希腊语: *Bartholomaios*——“挞买的儿子”】。十二个使徒之一(太 10:3; 可 3:18; 路 6:14; 徒 1:13)。《新约》中没有关于他的更多信息。根据“十二使徒的家谱”(E. A. Wallis Budge, *Contendings of the Apostles* [1901], II, 50), “巴多罗买是拿弗他利人。他的原名是约翰,但是主为他换了一个名字,因为西庇太的儿子约翰是祂所爱的。”耶柔米提到了

changed it because of John the son of Zebedee, His beloved.” A Gospel of Bartholomew is mentioned by Jerome (*comm. ad Matt.*, preface), and Gelasius gives the tradition that Bartholomew brought the Hebrew Gospel of Matthew to India. In the “Preaching of St. Bartholomew in the Oasis” (cf. Budge, II, 90), he is referred to as preaching probably in the oasis of Al Bahnâsâ; and according to the “Preaching of St. Andrew and St. Bartholomew” he labored among the Parthians (Budge, II, 183). The “Martyrdom of St. Bartholomew” states that he was placed in a sack and cast into the sea.

From the 9th cent. onward, Bartholomew has generally been identified with NATHANAEL; but this view has not been conclusively established.

C. M. KERR

BARTHOLOMEW, GOSPEL OF.

See APOCRYPHAL GOSPELS V.D.

BARTIMAEUS

bär-tə-mē'əs [Gk. *Bartimaios*, hybrid < Aram. *bar*—‘son’ + Gk. *timaios*—‘honorable,’ or < Aram. *bar-timai*—‘son of Timai’ (=Timotheus?)]. In Mk. 10:46–52, the name of a blind beggar, whose sight Jesus restored as He went out from Jericho on His last journey to Jerusalem. An almost identical account is given by Luke (18:35–43), except that the incident occurred “as he drew near to Jericho,” and the name of the blind man is not given. Again, according to Mt. 20:29–34, “as they went out of Jericho” (like Mark) *two*

《巴多罗买的福音》(《马太福音》注释, 前言), 格拉修提出, 巴多罗买将希伯来人的《马太福音》带到了印度。“圣巴多罗买在绿洲的传道”(参: Budge, II, 90)中称, 巴多罗买可能在阿尔巴纳萨 (Al Bahnâsâ) 绿洲中传道; 根据“圣安德烈和圣巴多罗买的传道”的描述, 巴多罗买在帕提亚人中传道 (Budge, II, 183)。“圣巴多罗买殉道”中称, 他被装入袋子中, 然后被扔进了大海。

从 9 世纪开始, 巴多罗买被普遍认为是拿但业 (NATHANAEL[拿但业]); 但这种观点尚未得到最终认可。

词条作者: C. M. KERR

BARTHOLOMEW, GOSPEL OF. 《巴多罗买福音》

见 APOCRYPHAL GOSPELS V.D. (次经福音书 V.D.)。

BARTIMAEUS 巴底买

音译: bär-tə-mē'əs【希腊语: *Bartimaios*, 衍生自亚兰语 *bar*, “儿子”, 和希腊语 *timaios*, “可敬的”, 衍生自亚兰语: *bar-timai*——“底买(提摩太[不确定])的儿子”】。在《马可福音》10:46-52 中, 一个瞎子乞丐名叫巴底买, 当耶稣最后一次从耶利哥来到耶路撒冷时, 祂恢复了这个乞丐的视力。《路加福音》18:35-43 中给出了几乎相同的描述, 只是《路加福音》中称这件事发生在“耶稣将近耶利哥的时候”, 并且没有给出这个瞎子的名字。此外, 根据《马太福音》20:29-34 中的描述, “他们出耶利哥的时候”(与《马可福音》中的描述

blind men (unlike Mark and Luke) received their sight.

It is not absolutely impossible that two or even three events are recorded, but so close is the similarity of the three accounts that it is highly improbable. Regarding them as referring to the same event, it is easy to understand how the discrepancies arose in the passage of the story from mouth to mouth. The main incident is clear enough, and on purely historical grounds the miracle cannot be denied. The discrepancies themselves are evidence of the wide currency of the story before the Gospels assumed their present form. Only a most mechanical theory of inspiration would demand their harmonization.

T. REES

BARUCH

bārōōk', bār'ək [Heb. *bārûk*—'blessed'; Gk. *Barouch*].

1. Son of Neriah and brother of Seraiah, King Zedekiah's quartermaster (Jer. 51:59). He was the devoted friend (32:12), the amanuensis (36:4ff., 32), and faithful attendant (36:10ff.; Josephus *Ant.* x.6.2) of the prophet Jeremiah. He seems to have been of noble family (see *Ant.* x.9.1; cf. Jer. 51:59; Bar. 1:1). He was also according to Josephus a man of unusual achievements (*Ant.* x.9.1). He might have risen to a high position and seemed conscious of this, but under Jeremiah's influence (Jer. 45:5) he repressed his ambition and was content to throw in his lot with the great prophet.

Jeremiah dictated his prophecies to Baruch, who read them to the people (ch.

相似),“两个”瞎子被耶稣恢复了视力(这与《马可福音》和《路加福音》中的描述不同)。

经文中记载了两个、甚至是三个事件,这种说法并不是完全没有可能,但是这三件事的描述过于相似,以至这种说法不大可能成立。如果将这三件事视为同一件事,便很容易理解这些差异是由口口相传造成的。主事件非常的清晰,不能否认这一神迹完全基于历史事实。描述上的差异证明四福音书最终成文之前,这个故事已经流传甚广。只有最机械的默示理论才会要求三种描述完全一致。

词条作者: T. REES

BARUCH 巴录

音译: bārōōk', bār'ək【希伯来语: *bārûk*——“蒙福”; 希腊语: *Barouch*】。

1、尼利亚的儿子、西莱雅兄弟,西底家王的军需官(耶 51:59)。巴录是一个忠诚的朋友(耶 32:12)、抄写员(耶 36:4 起, 32)和先知耶利米的忠实的执事(耶 36:10 起; Josephus *Ant.* x.6.2)。他似乎来自于一个贵族家庭(见 *Ant.* x.9.1; 参: 耶 51:59; 巴 1:1)。根据约瑟夫斯的描述,巴录还是一个功绩卓著的人(*Ant.* x.9.1)。他可能被提升到宫中的要职,似乎想要图谋大事,但受耶利米的影响(耶 45:5),他抑制住了自己的野心,甘愿让这位伟大的先知支配他的命运。

耶利米向巴录口述他的预言,然后由巴录念给百姓听(耶 36)。约雅敬王听到

36). The king (Jehoiakim) was greatly angered at these prophecies and had Baruch arrested and the roll burned. Baruch, however, rewrote the prophet's oracles. In the final siege of Jerusalem Baruch stood by his master, witnessing the purchase by the latter of his ancestral estate in Anathoth (ch. 32). According to Josephus (*Ant.* x.9.1) he continued to reside with Jeremiah at Mizpah after the fall of Jerusalem. Subsequent to the murder of Gedaliah, he was accused of having unduly influenced Jeremiah when the latter urged the people to remain in Judah—which shows how great an influence Baruch was believed to have had over his master (Jer. 43:3). He was carried with Jeremiah to Egypt (43:6; *Ant.* x.9.6), and thereafter our knowledge of him is merely legendary. According to a tradition preserved by Jerome (on Isa. 30:6f.) he died in Egypt soon after reaching that country. Two other traditions say that he went, or was carried by Nebuchadnezzar, to Babylon after the latter conquered Egypt.

The high character of Baruch and the important part he played in the life and work of Jeremiah induced later generations to enhance his reputation still further, and a large number of spurious writings passed under his name, among them the following: The Apocalypse of Baruch, the Book of Baruch, the Rest of the Words of Baruch, the gnostic Book of Baruch, the Latin Book of Baruch (composed originally in Latin), a Greek Apocalypse of Baruch belonging to the 2nd cent. A.D., another Book of Baruch belonging to the 4th or 5th century.

2. A son of Zabbai who aided Nehemiah in rebuilding the walls of Jerusalem (Neh.

这些预言后大发雷霆，令人逮捕了巴录，并烧毁了书卷。不过，巴录重写了先知的预言。在耶路撒冷最终被围时，巴录站在他主人的旁边，见证了耶利米在亚拿突购买他祖先的产业（耶 32）。根据约瑟夫斯的记载（*Ant.* x.9.1），耶路撒冷被毁之后，巴录继续和耶利米一同住在米斯巴。后来基大利被杀，耶利米规劝百姓继续留在犹大，百姓指责巴录过度地影响了耶利米——这显示了人们认为巴录对他主人的影响很大（耶 43:3）。后来他和耶利米被带入埃及地（耶 43:6; *Ant.* x.9.6），从那以后，关于巴录，我们所知道的都是传说。根据耶柔米记载的一则传说（对《以赛亚书》30:6-7 的注释），巴录到达埃及后不久就死了。而另外两则传说认为，在尼布甲尼撒征服埃及之后，他去了巴比伦，或是被尼布甲尼撒送到的巴比伦。

巴录具备高尚的品格并且在耶利米的人生中和传道工作中扮演着重要的角色，因此，后来人更加提高他的声望，大量伪作都被归到巴录的名下，这些作品包括：《巴录二书》，《巴录书》，《巴录四书》，诺斯替教派《巴录书》，拉丁语《巴录书》（最初版本为拉丁语），2 世纪希腊语《巴录二书》，4 世纪或 5 世纪《巴录书》。

2、巴录：萨拜的儿子，他曾帮助尼希米修造耶路撒冷的城墙（尼 3:20）

3:20).

3. One of the priests who signed the covenant with Nehemiah (10:6). 3、巴录：在尼希米所订立的“信实的约”上盖印确认的祭司之一（尼 10:6）。

4. The son of Colhozeh, a descendant of Perez the son of Judah (Neh. 11:5). 4、巴录：谷何西的儿子，犹太后裔法勒斯的子孙（尼 11:5）。

T. W. DAVIES

词条作者：T. W. DAVIES

BARUCH, APOCALYPSE OF.

See APOCALYPTIC LITERATURE.

BARUCH, APOCALYPSE OF. 《巴录二书》

见 APOCALYPTIC LITERATURE（启示文学）。

BARUCH, BOOK OF

A book of the OT Apocrypha.

I. The Text

II. Contents

III. Author

IV. Date

V. Original Language

VI. Selected Exegetical Notes

VII. Conclusion

BARUCH, BOOK OF 《巴录书》

旧约《次经》中一书。

I. 原文

II. 内容

III. 作者

IV. 成书时间

V. 原书语言

VI. 节选注释

VII. 结论

I. *The Text.*—Whatever the original language of Baruch may have been, the most authoritative extant textual evidence is in Greek—all other versions are translations therefrom. Swete (*OTG*, III, 351–59) prints Codex Vaticanus (B) in full, with variants from Codex Alexandrinus (A), Codex Marchalianus (Q), and Codex rescriptus Cryptoferratensis (T). This critical apparatus, though not exhaustive, is sufficient for most purposes. For details of other Greek MSS, and of secondary versions in Syraic, Latin, Arabic, Ethiopic, Coptic, Armenian, indeed for anything else connected with the book, the most exhaustive of all published studies is that of J. J. Kneucker, *Das Buch Baruch* (1879). See in this connection pp. 91–97,

I. 原文。无论《巴录书》的原书语言是哪种语言，现存最权威的版本是用希腊语写成的——其他所有版本都是这一版本的译本。斯韦特（*OTG*, III, 351–359）出版了整个《梵蒂冈抄本》，这个译本与《亚历山大抄本》《玛加列抄本》和《博尔亚纳斯抄本》有一定的差异。这一重要译本虽然不够详尽，却足以满足大多数的需求。如果想要了解其他希腊语抄本，和叙利亚语、拉丁语、阿拉伯语、埃塞俄比亚语、科普特语和亚美尼亚语译本，以及其他与本书相关的文献的具体信息，都可以参阅克瑙科的 *Das Buch Baruch* (1879)，该作品是所有出版著作中对《巴录书》解释最全面的。关于这一点，见 91–97 页，135–189 页；E. H. Gifford, Wace 作品，II, 215–216；O. C. Whitehouse, *APOT*, I, 577–580；E. C. Bissell, *Apocrypha of*

135–189; E. H. Gifford in Wace, II, 215f.; O. C. Whitehouse in *APOT*, I, 577–580; E. C. Bissell, *Apocrypha of the OT* (Lange, XV [1886]), pp. 410ff. The text of the more important of the Syriac versions will be found in Paul de Lagarde, *Libri Veteris Testamenti Apocryhi Syriace* (1861), pp. 93–100. The reconstructed Hebrew text of Kneucker (pp. 351–361), though purely conjectural in authority, is always of immense interest and exegetical suggestiveness.

II. *Contents.*—*APOT* (I, 570) divides Baruch into three parts, A, B, and C, which form a convenient basis of reference.

A. Chs 1:1–3:8: Historical introduction, followed by penitential prayers, entirely in prose. The ostensible scene is the Babylonian Captivity, and the implied historical reference is 597 or 586 B.C. The choice between these dates, and the numerous errors and anachronisms, need concern only those anxious to uphold the authorship of the real Baruch; for others, they are mere pseudepigraphic embroidery or literary carelessness.

B. Chs 3:9–4:4: Wisdom section, in poetry, with canonical and apocryphal counterparts.

C. Chs 4:5–5:9: Further poetry, not of the wisdom type, with alternating strains of lamentation and comfort.

See also JEREMIAH, EPISTLE OF, sometimes incorrectly appended as a sixth chapter.

Baruch is minutely summarized in *HNTT*, pp. 409–411; and it is translated in full in

the OT (Lange, XV [1886]), 410 页起。在保罗·德·拉加德的作品(*Libri Veteris Testamenti Apocryhi Syriace*[1861], 93–100 页)中可以看到更为重要的叙利亚语版本的原文。虽然从权威性的角度而言,克瑙科再现的希伯来语文本仅凭他的推测(351–361 页),但却总能引起学者的兴趣,并且对解释《巴录书》很有启发性。

II. 内容。*APOT* (I, 570) 将《巴录书》分为 A、B、C 三个部分,便于参考。

A. 《巴录书》1:1-3:8: 历史简介,随后是忏悔祷告词,全都采用散文形式。从表面看,这部分经文描述的场景是掳巴比伦之囚,暗示出故事发生在公元前 597 年或 586 年。对于渴望维护巴录是《巴录书》的真实作者的人来说,成书时间、各种错误和年代错误是他们需要考虑的问题;而对于其他人来说,它们不过是《伪经》中的粉饰或文学上的疏忽。

B. 《巴录书》3:9-4:4: 采用诗歌形式的智慧礼赞,其中含有正典和《次经》中均有的对照经文。

C. 《巴录书》4:5-5:9: 仍然为诗歌,但不属于智慧礼赞,在这一部分中,哀悼和安慰的话语交替出现。

另见 JEREMIAH, EPISTLE OF (耶利米书信),有时不应附加在《巴录书》之后,作为该书第 6 章。

HNTT (409-411 页)中详细总结了《巴录书》; *APOT* 中,以及韦斯(Wace)

APOT; Wace; Lange; etc.

III. Author.-The traditional or professed author of the book was of course Baruch, friend and amanuensis of Jeremiah. He certainly traveled to Egypt with the prophet, but his residence in Babylon possessed only a legendary attestation, invented perhaps to support the theory of his authorship, which in turn would lend considerable prestige to the book. The claim of the opening verses, unethical by modern literary standards, was a tolerated device of ancient authorship. The three parts A, B, and C probably originated from at least three different unknown authors, and may have been fused by one of them, or by yet another hand. See the elaborate study of Kneucker, pp. 1-76; this dry-looking volume contains some novel and interesting theories, though these have not been universally accepted. Kneucker feels (p. 61) that Baruch was compiled by a Jew reared in Palestine, but now in exile; that ancient Babylon is merely a type of contemporary Rome, and 588 B.C. is really A.D. 70 (p. 62). As rabbis Gamaliel II, Eleazar, Joshua, and Akiba were exiled the short distance from Jerusalem to Jabneh, and thereby just as effectively barred from the Holy City, Kneucker toys with the idea that A might have originated from one of their number (pp. 63, 67). These hypotheses all accord with his theory of a very late date (see further below).

IV. Date.-Only a few Roman Catholics pursue the lonely battle for a dating in the time of the real Baruch. Whitehouse (*APOT*, I, 569) urges that every part of the book was composed after A.D. 70, that the tragedy of 597 or 586 B.C. is merely a

和兰格 (Lange) 等人的作品中行可以看到整本《巴录书》的译本。

III. 作者。从传统或公认的角度讲,这本书的作者当然是巴录,他是耶利米的朋友和抄写员。他必定同这位先知一起来到了埃及,说他住在巴比伦,这仅仅是个传说,可能是为了证明他是《巴录书》的作者而编造的,进而赋予这本书极大的威望。该书开篇之语是古代原作者可以采用的一种文学手法,但依据现代文学标准,这不太符合常规。A、B、C 三部分可能至少是三个佚名作者创作的,可能是其中一个作者或其他人将三部分合成一部书。见克瑙科的详尽研究 (1-76 页); 这本看似枯燥的作品包含了一些新奇、有趣的理论,但这些理论尚未得到普遍认可。克瑙科认为 (61 页),《巴录书》是由一位在巴勒斯坦长大、后被流放的犹太人编辑成书的; 古巴比伦不过象征着后来的罗马,公元前 588 年实际上是公元 70 年 (62 页)。拉比迦玛列二世、以利亚撒、约书亚和亚及巴都曾从耶路撒冷被掳至雅比尼城,两城市之间相隔不远,这同样可以有效地禁止他们进入圣城,有人认为他们当中的某个人可能是《巴录书》的作者,然而克瑙科并没有认真考虑这种观点 (63, 67 页)。这些假设都符合他晚期所提出的理论 (详细内容见下文)。

IV. 成书时间。只有几个罗马天主教徒致力于研究真正《巴录书》的成书日期。怀特豪斯 (*APOT*, I, 569) 认为《巴录书》的每部分都创作于公元 70 年之后,公元前 597 年或 586 年发生的悲剧不过是希律圣殿最终被毁的一个暗号,

cryptogram for the final destruction of the Herodian temple, that Nebuchadnezzar and Belshazzar really mean Vespasian and Titus. He would further associate the pacifist attitude toward Rome with the celebrated Rabban Johanan ben Zakkai, who flourished before and after the destruction of the Herodian temple. (See *Jew.Enc.* for an excellent biography.) Kneucker dates entirely in the period A.D. 81–117. If the Catholic dating be rejected, need the pendulum be swung quite so radically? Pfeiffer (*HNTT*, pp. 413–423) cogently argues that A, B, and C may all be dated a hundred or more years before Christ; Wace, Toy in *Jew.Enc.*, Marshall in *HDB*, and many others share his doubts concerning so late a dating. The crucial factor is whether certain allusions, particularly in C, do or do not have a demonstrably Christian or post-temple reference, when ambiguity and possible interpolation are allowed for. Witton Davies (*ISBE* [1929]) urges the later dating for 1:1–14 and 4:5–5:9, but feels that some of the material in between may be earlier. There are some arguments and authorities at least for tracing the book back, in whole or in part, to the commonly accepted apocryphal period, and not divorcing it quite so radically from its sister writings.

V. Original Language.—It may be taken as reasonably well established that the Greek of A is translated from Hebrew; the original language of B and C, however, is more controversial. Several scholars claim a Hebrew inception for the entire book, and Kneucker's rendering into Hebrew is a very practical argument for his opinion. Others are convinced that B and C were composed in Greek. Primary Jewish Greek writing and Jewish translation

尼布甲尼撒和伯沙撒实际上指的是维斯帕先和提图斯。怀特豪斯还将对罗马的和平态度与著名拉比约翰·本·撒该联系在一起,此人是希律圣殿被毁前后极为活跃的一个人物。(关于该人的杰出传记,见 *Jew.Enc.*)。克瑙科认为整部《巴录书》成书于公元 81 年至 117 年。即使不接受天主教提出的时间,但这个时间是不是与之相差得太远了?法伊弗 (*HNTT*, 413–423 页)中肯地说道,A、B 和 C 三个部分的创作时间可能在基督诞生前至少一百年;对于如此晚的成书日期,韦斯(Toy, *Jew.Enc.*)和马歇尔(*HDB*)等人也表示了怀疑。虽然书中的表述很模糊,且可能有一些篡改的内容,但该书中,尤其是 C 部分的某些暗示是否可以证明,该书成书于基督所生活的年代或圣殿被毁之后,这是决定成书时间的关键因素。威顿·戴维斯(*ISBE* [1929])认为《巴录书》1:1-14 和 4:5-5:9 的成书时间稍晚,但这两部分之间的某些资料可能属于较早时期。至少有一些证据和权威表明《巴录书》全书或其中一部分的完成时间可以追溯到公认的《次经》成书时期,与其姊妹篇的成书时间相差不远。

V. 原书语言。A 部分的希腊语是从希伯来语译过来的,这可能是一个被普遍接受的观点;然而,对于 B 和 C 部分的原书语言,却存有更多争议。一些学者认为整本书最初是用希伯来语写成的,克瑙科认为该书后来译成了希伯来语,这实际上是在证明他个人的观点。其他人认为 B 和 C 是用希腊语写成的。该书中最初的犹太希腊语和由犹太人译成的希腊语不像其他的《次经》资料那样清晰,因此很难进行区分。马歇尔

Greek are never easy to differentiate, as other apocryphal sources have made clear. Marshall (*HDB*) argues with equivalent renderings of great learning that B was originally composed in Aramaic. This strengthens the Semitic claim, though certain scholars do not admit that he has demonstrated Aramaic as such. The book is unquestionably Hebraic in its thought molds, whatever answer may be given to the controversial issues.

VI. Selected Exegetical Notes.-1:11f. Despite prophetic precedent, prayer for a heathen overlord, Babylonian or Roman, would violently offend nationalistic Judaism. The close of v. 11 is a hyperbolic prayer, flattering but formalized, that the lives of the monarchs may last as long as the heavens. It echoes Dt. 11:21, where the reference is national, not personal. Cf. Dnl. 2:4 and Neh. 2:3. Oriental crowds shout the same thing to their rulers on the streets today, and the Western mind should not take the words too literally.

2:3. Anthropophagy, foretold as the punishment of sin in Lev. 26:29; Dt. 28:53; Jer. 19:9, became a hideous reality in 2 K. 6:28f.; Lam. 4:10.

2:17. The sentiment, which sounds rather harshly in Christian ears, is really quite scriptural; see Ps. 6:5; 30:9; 88:10-12; 115:17; Isa. 38:18; Eccl. 9:5. Cf. also Sir. 17:27f. The Baruch passage has been interpreted as a throwback to an early Jewish Sheol theology, in which the concept of personal immortality was somewhat rudimentary (cf. Toy in *Jew.Enc.*). This is also used as an argument for an earlier dating. The hypothesis that mortal death is followed

(*HDB*) also认为这本书后来译成了希腊语, 而 B 部分最初的语言是亚兰语。这进一步佐证了原书语言是闪族语, 但是某些学者并不承认马歇尔证明了原书语言为亚兰语。但无论对此争议做出怎样的解释, 该书无疑体现了希伯来人的思维方式。

VI. 节选注释。《巴录书》1:11-12。祈祷者不顾先知的教导, 为异教君主巴比伦王或罗马皇帝祈祷, 这激怒了坚持民族主义的犹太人。《巴录书》1:11 的结束部分是一个夸张的祷告词, 其中充满了奉承的话语, 但语言却很正式, 祈祷者愿君主与天同寿。这与《申命记》11:21 中的描述类似, 但《申命记》11:21 中指的是一个民族, 而不是一个人。参:《但以理书》2:4 和《尼希米记》2:3。如今, 东方的百姓仍然用这句祷告词祝福他们的君主, 但西方人不应按照字面意思来理解这句话。

《巴录书》2:3。《利未记》26:29、《申命记》28:53 和《耶利米书》19:9 中的预言道, 食人是对罪的惩罚, 但在《列王纪下》6:28-29 和《耶利米哀歌》4:10 中食人却变成了可怕的现实。

《巴录书》2:17。虽然这节经文中的观点在基督徒听来很刺耳, 但它确实是《圣经》中的观点。见《诗篇》6:5; 30:9; 88:10-12; 115:17; 《以赛亚书》38:18; 《传道书》9:5。另参:《便西拉智训》17:27-28。《巴录书》中的这段经文被解释为还原了早期犹太人的冥界理论, 人的生命不朽这样的观念还停留在最初阶段(参: Toy, *Jew.Enc.*)。这也被用来证明该书成书时间较早。在这段内容中还可以看到一种假设, 即人终有一死, 死亡之后罪将得到赦免, 人

by oblivion lasting till the final resurrection could also be read into the passage. See further Wace, pp. 262f.; Kneucker, pp. 239f. When Scripture repeatedly states that the dead cannot praise God, this means that the physical tools of praise, organs of speech and song, perish with the material body, and also that a corpse cannot help the living. There is no denial of immortal soul or spirit, or of a final resurrection, or of the praise of God in higher realms than ours. See Matthew Henry on the scriptural passages.

2:18. Kneucker turns the tortured Greek of the verse opening into smooth Hebrew, drawing his vocabulary only partially from Dt. 28:65. His Hebrew means: “For the troubled heart and the foot which walks bent and stumbling...” In the Greek, *psyché* could mean either life principle or immortal soul, and may have stood in antithesis to some part of the body mistranslated from Hebrew by the impossible *epi tó mégethos*. The writer’s exact meaning is now a matter of conjecture.

2:19. A most interesting denial of the prevailing Jewish doctrine of merits.

2:29. For “multitude,” the original probably used the biblical (Heb.) *hāmôn* (so Kneucker). The beautiful onomatopoeic *bómbēsis* of the LXX, “buzzing of bees,” hence by metonymy “swarm” or “multitude,” is not a mistranslation, as Kneucker maintains (p. 254), though it may be a happy coinage. The cognate Hebrew and Greek verbs are found in Jer. 31:35; 48:36, but the Greek noun is known only in this passage.

最终将复活。关于更多论述，见 Wace, 262-263 页；Kneucker, 239-240 页。《圣经》一再重申死人不能赞美上帝，这意味着赞美上帝的有形工具、发音器官和赞歌将随着肉身一起死亡，此外，死人也不能帮助活人。这并不是在否定灵的不朽、最终的复活或对在更伟大的国度中的上帝的赞美。见马修·亨利对《圣经》的注释。

《巴录书》2:18。克瑙科将本节开头复杂的希腊语译成了通顺的希伯来语，他仅仅借鉴了《申命记》28:65 中的部分词汇。这些希伯来文的含义是“尽管他们可能会遭受巨大的苦难，屈从而软弱……”希腊语译本中的 *psyché* 可以表示生命的原则，也可以表示不朽的灵，它与身体的某个部分对立，希腊语译本将原来的希伯来语中身体的某个部分错译为难以让人理解的 *epi tó mégethos*。现在只能推测作者想要表达的准确含义。

《巴录书》2:19。这节经文以非常有趣地方式否定了犹太人普遍认可的关于功绩的信条。

《巴录书》2:29。最初可能用《圣经》中的希伯来语 *hāmôn* 来表示“列国”（克瑙科也坚持这种观点）。《七十士译本》中巧妙地运用了拟声词 *bómbēsi*，这个词的意思是“蜜蜂的嗡嗡声”，因此可以借代“一大群人”或“众人”，克瑙科（254 页）认为这个词不是错译，它可能是《七十士译本》中巧妙创造出的新词。在《耶利米书》31:35 和 48:36 中可以看到希伯来语同源词和希腊语动词，但只有在这段经文中看到了这个希腊语名词。

3:4. Much has been made of the supposedly praying dead. Cf. prayer for the dead in 2 Macc. 12:43ff., a passage important to Roman Catholics, and contrast Bar. 2:17. The word for dead, Heb. *mētē* (pl. construct), may also be read *m^etē* (pl. construct), from *mat*, “man”; and the original text, written in Hebrew, may have postulated no other prayer than that of the men of Israel. The meaning of the whole verse outshines its textual confusions and changes of pronoun. It may reasonably be inferred that the plagues of the last clause represent sufferings recognized as deserved through personal sin, and do not violate the theological principle of Ezk. 18 or Jer. 31:29f.

3:24. For an exhaustive study of the phrase *ho oikos tou theou*, see *TDNT*, V, s.v. οἶκος (Michel). In the OT the term commonly means sanctuary (Michel), also holy place created by theophany, as in Gen. 28:17, 19. But why should the sanctuary contain (v. 26) the giants of Gen. 6:4? The meaning here must be wider, perhaps (with Philonic precedent) signifying the entire created universe. Or (Wace, p. 274), v. 24 may split into two halves the phrase under discussion meaning the heavens, God’s residence, as in 2:16, and *topos tes ktēseōs autoū*, the earth beneath, which He has made.

3:32. An apparent doctrine of “earth abides,” linking with Eccl. 1:4; Ps. 104:5; 119:90, and contrasting sharply with the more orthodox teaching of Ps. 102:26 (MT 27), which is so strongly confirmed by modern scientific opinion. The contradiction is resolved if Baruch and canonical parallels be understood

《巴录书》3:4。这节经文很有可能是在向神祈祷死亡。参：《马加比二书》12:43 起的为死者祈祷，这段经文对罗马天主教徒来说很重要，对比《巴录书》2:17。表示死的希伯来语是 *mētē*（复数形式），这个词还可以读成 *m^etē*（复数形式），源自 *mat*，意思是“人”；用希伯来语写成的原文可能仅仅描述了以色列人的祷告词。表述较为混乱而且代词繁多，但整节经文的含义掩盖了这些问题。最后一个子句中所描述的灾祸很可能是有罪之人所应忍受的苦难，这并不违背《以西结书》18 章或《耶利米书》31:29-30 中的神学原则。

《巴录书》3:24。对于短语 *ho oikos tou theou* 的详细研究，见 *TDNT*, V，见词条 οἶκος (Michel)。在《旧约》中，这个短语通常指至圣所 (Michel)，还可以指为神显现所建造的圣殿，如《创世记》28:17 和 19 中的“神的殿”。但是，为什么《创世记》6:4 中的巨人诞生在至圣所中呢 (巴 3:26)？这其中的含义更加宽泛，可能 (以腓罗式为先例) 代表了整个世界。或者 (Wace, 274 页)，《巴录书》3:24 可以分为两部分，短语 *ho oikos tou theou* 可能表示天，即神的居所，如《巴录书》2:16，而 *topos tes ktēseōs autoū* 表示神创造的地。

《巴录书》3:32。关于“永存的地”的教义明显与《传道书》1:4、《诗篇》104:5 和 119:90 有关，而与《诗篇》102:26 (《马所拉文本》27) 中的更为传统的教导对立，但这一教义却得到了现代的科学观点的有力证明。如果通过比较来理解《巴录书》和正典中的平行经文，就可以解决这个矛盾——地将永存，这

comparatively—earth’s duration is eternal, not absolutely, but in contrast to the transient life of man. In the Bible and elsewhere, many so-called contradictions are merely fruits of shifting emphasis, and of the inherent imperfection of all human language.

3:34. This verse has been variously interpreted as a genuine Jewish prophecy of Jesus Christ; as a spurious Christian interpolation; and as an authentic Jewish utterance, referring not to the Incarnation but to wisdom.

4:3. Many have taken the “strange nation” to mean the Christians (cf. esp. Kneucker, pp. 73ff., 315f.). This certainly suits theories of late dating; but Toy has pointed out (*Jew.Enc.*, II, 557 col. 1) that it is just as logical to regard this as Jewish propaganda against Hellenism, and to date it two centuries earlier.

4:5. “Be of good cheer”—cf. vv. 21, 27, 30 below. The LXX has *tharseite* as in Mt. 24:27, etc. Kneucker renders *’al-tîr ’û* “fear not,” with tenfold MT and LXX precedent (see HR, p. 626 col. 3). See further *TDNT*, III, s.v. *θαρσέω* (Grundmann). Syriac uses in the first passage the word of the Peshitta in Isa. 40:1, meaning “to comfort” or “console.”

4:6ff. Idolatry, captivity to correct this favorite sin, final restoration—these elements constitute a familiar prophetic picture.

4:28. Pfeiffer, arguing for a Hebrew original, remarks (*HNTT*, p. 423): “The

不是绝对的,是相对于人短暂的生命而言的。在《圣经》和其他资料中,很多所谓的矛盾都是侧重点不同和人类语言固有的缺陷造成的。

《巴录书》3:34。这节经文已经被解读为犹太人关于耶稣基督的真实预言,也可以理解成模仿基督教作品的伪作,或者理解成犹太人关于智慧的真实话语,并非关于道成肉身。

《巴录书》4:3。很多人认为“别的民族”指的是基督徒(参:尤见 Kneucker, 73 页起, 315-316 页)。这当然符合该书成书较晚的理论;但托伊(Toy)指出(*Jew.Enc.*, II, 557, 第 1 列),将“别的民族”理解为犹太人为反对希腊化所做的宣传也同样合理,如果按照这种推测,那么该书的成书时间还要早两个世纪。

《巴录书》4:5。“坚强些吧”——参:下文《巴录书》4:21, 27, 30。《七十士译本》在《马太福音》24:27 等章节中使用了 *tharseite* 一词。克瑙科将 *’al-tîr ’û* 译为“不要恐惧”,《马所拉文本》和《七十士译本》也有十次采用了这种译法(见 HR, 626 页,第 3 列)。另见 *TDNT*, III 见词条 *θαρσέω* (Grundmann)。《叙利亚语译本》的《以赛亚书》40:1 在第一段中采用了《别西大译本》中的一个词,意思是“安慰”。

《巴录书》4:6 起。这些受神眷顾子民崇拜偶像,在囚禁中赎自己犯下的罪,并最终走向复兴,这些因素构成了人们熟悉的预言。

《巴录书》4:8。法伊弗认为原书的语言是希伯来语,他评论道(*HNTT*, 423

presence of phrases like ‘seek him ten times more,’ which are not easily reproduced in Hebrew, merely prove that the Greek translation is occasionally rather free.” LSJ records only one other, Philonic, occurrence of the Greek verb *dekaplasiázō*, “multiply by ten”; it may be that the writer’s thought was not easily reproduced in Greek either! Kneucker translates by the piel of the Hebrew verb *‘āsar*, “tithes,” meaning here “multiply by ten.” This he characterizes in his exegetical note (p. 336) as a “neuhebräische Bedeutung,” a late-Hebrew meaning. But “neuhebräisch” roughly means “postbiblical,” and includes the rabbinic language. There is no trace of this usage in rabbinic literature—it is entirely modern. See Yehudi-Gûr’s contemporary *Hebrew Dictionary* (1946), or the smaller *Compendious Hebrew Dictionary* of Grossman, Sachs, Segal (1946). Kneucker’s translation, delightfully neat as it is, constitutes a philological anachronism. A very rare Greek verb, and a Hebrew usage impossible at its implied date, cannot be claimed as a valid argument either way for the identity of the original language.

4:35. It is not necessary to examine all Kneucker’s arguments for late dating. Here he invokes the fire as that of the eruption of Vesuvius in A.D. 79 (pp. 51ff.). It could also (Wace) refer immediately to Babylon, and backward to Sodom and Gomorrah, and be inspired by Isa. 13:19–21. The allusions are all too vague to constitute absolute proof in either direction.

It has been impossible in this brief compass to make any study of the

页): “这节经文提到了这样一个短语‘以十倍的信心侍奉祂’, 很难用希伯来语复述这个短语, 这仅仅证明希腊语译文有时很随意。” LSJ 还记载了另一处腓罗式的希腊语动词 *dekaplasiázō*, 意思时“以十倍的信心”; 可能用希腊语也很难再现作者的思想! 克瑙科借助于希伯来语 *‘āsar* (“十分之一的奉献”) 的皮卡来翻译这个短语, 意思是“以十倍的信心”。他在释经作品中 (336 页) 将这个短语解释成 “neuhebräische Bedeutung”, 这就采用了后期希伯来语的含义。但是 “neuhebräisch” 的大致含义是 “圣经后期的”, 包括了后期的希伯来语。在拉比文献中并没有看到这种用法——这完全是一种现代用法。见耶乌迪库尔 (Yehudi-Gûr) 编辑的现代词典 (*Hebrew Dictionary*[1946]) 或格罗斯曼 (Grossman)、萨克斯 (Sachs) 和西格 (Segal) 编辑的小本辞典 (*Compendious Hebrew Dictionary*[1946])。克瑙科的译文非常通顺, 但是其中有一些语言学上的年代错误。一个罕见的希腊语动词和一个不合时宜的希伯来语用法, 都不能作为识别原语言的有效证。

《巴录书》4:35。没有必要一一检验克瑙科提出的关于该书成书较晚的论点。他认为这节经文中的火是公元 79 年维苏威火山爆发时喷出的火焰 (51 页起)。这也可能指的就是巴比伦、后来的所多玛和蛾摩拉 (Wace), 并且可能受到了《以赛亚书》13:19-21 的启发。但这些暗指过于模糊, 不能作为证明成书时间的确凿证据。

以上这些简短的解释尚不足以分析透彻《巴录书》对《旧约》的大量引述。

numerous OT quotations in Baruch.

VII. Conclusion.—If there were an edition of the Greek text of Baruch that, like certain convenient Greek Testaments, printed the OT quotations in black type, their proportional bulk would be seen to be approximately in ratio to those of the Epistle to the Hebrews. If this quoted material were entirely removed from both writings, the residue of Baruch would be of much lesser significance than that of the Epistle, for Baruch's original contribution to theology and thought (making the fullest allowance for its most valuable part, the praise of wisdom in 3:9–37) is infinitely less. There is no doubt that the book was overestimated in early Christian patristic circles, owing to the mistaken idea that it emanated from one very close to the person of Jeremiah. Protestant thought assigns, without antagonism, a lesser valuation.

Bibliography.—JB, pp. 1128, 1353–1361; J. A. Soggin, *intro. to the OT* (Eng. tr. 1974), pp. 458–461.

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BARZILLAI

bār-zil'ī [Heb. *bārzillay*; Gk. *Berzelli*]; AV Apoc. BERZELUS.

1. A Gileadite of Rogelim who brought provision to David and his army at Mahanaim in their flight from Absalom (2 S. 17:27–29). When David was returning to Jerusalem after Absalom's defeat, Barzillai conducted him over Jordan; but being an old man of eighty years, he declined David's invitation to come to live in the capital and sent instead his son

VII. 结论。如果某个希腊语版本的《巴录书》像某些实用的希腊语《新约》那样，将引述《旧约》的原文打印成黑体，那么这些黑体字所占的比例可能相当于《希伯来书》引用《旧约》的比例。如果完全删去这两本书中的引文，那么《巴录书》的意义将远不如《希伯来书》的重大，因为《巴录书》对神学的原创贡献要小得多，该书中所包含的思想也比《希伯来书》中包含的思想少得多（即使充分考虑到该书中最有价值的部分，即《巴录书》3:9-37中的“智慧的礼赞”）。毋庸置疑，早期的基督教教父曾给予这本书过高的评价，因为他们误以为这本书是由与耶利米有密切关系的人创作的。新教徒对这本书的评价没有那么高，但他们并没有任何敌意。

书目——JB, 1128 页, 1353–1361; J. A. Soggin, *intro. to the OT* (1974 年英文译本), 458–461 页。

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BARZILLAI 巴西莱

音译: bār-zil'ī 【希伯来语: *bārzillay*; 希腊语: *Berzelli*】; 《钦定版圣经》的《次经》译为 BERZELUS (“巴西莱”)。

1、基列的罗基琳人，当大卫和他的军队逃离押沙龙之手来到玛哈念时，巴西莱为他们提供食物和必需品（撒下 17:27-29）。当大卫打败押沙龙回到耶路撒冷时，巴西莱带领他穿过约旦河；大卫邀请他定居都城耶路撒冷，他却拒绝了，因为他年纪老迈，已经八十岁了，但他派自己的儿子金罕来到了耶路撒冷（撒下 19:31-39）。大卫临终前叮嘱

Chimham (2 S. 19:31–39). David before his death charged Solomon to “deal loyally with the sons of Barzillai” (1 K. 2:7).

2. The father of a family of priests who in Ezra’s time, after the return of the exiles, could not trace their genealogy, “so they were excluded from the priesthood as unclean.” This Barzillai had taken “a wife of the daughters of Barzillai the Gileadite,” and had adopted his wife’s family name (Ezr. 2:61f.=Neh. 7:63f.). His original name is given as Jaddus (AV Addus) in 1 Esd. 5:38.

3. Barzillai the Meholathite, whose son Adriel was married to Saul’s daughter, either Michal (2 S. 21:8) or Merab (1 S. 18:19).

所罗门，“当恩待巴西莱的众子”（王上 2:7）。

2、以斯拉时期的一个祭司家族的祖先，从巴比伦被掳归回之后，这个巴西莱的子孙想要寻找自己的谱系，却寻不着，“因此算为不洁，不准供祭司的职任”。这个巴西莱因“娶了基列人巴西莱的女儿为妻”，所以接受了他的妻子的姓氏（拉 2:61-62，平行经文尼 7:63-64）。《以斯得拉一书》5:38 中给出了他的原名，亚达斯（《钦定版圣经》中译为 Addus[“亚达斯”]）。

3、米何拉人巴西莱，他的儿子亚得列娶了扫罗的女儿米甲（撒下 21:8）或米拉（撒上 18:19）。

T. Rees

词条作者：T. Rees

BASALOTH

bas'ə-loth (1 Esd. 5:31, AV). See BAZLUTH.

BASCAMA

bas'kə-mə (1 Macc. 13:23, AV, NEB). See BASKAMA.

BASE.

(1) [Heb. 'eden]. A pedestal that gives support and upholds.

(a) AV FOUNDATIONS; NEB SUPPORTING PILLARS. The bases of the earth (Job 38:6).

(b) AV, NEB, SOCKET. Golden pedestals for alabaster columns (Cant. 5:15).

BASALOTH 巴洗律

音译：bas'ə-loth（《钦定版圣经》，拉一 5:31）。见 BAZLUTH（巴洗律）。

BASCAMA 巴士卡马

音译：bas'kə-mə（《钦定版圣经》和《新英文译本》，马一 13:23）。见 BASKAMA（巴士卡马）。

BASE. 根基、座、脚、面、底座、卑贱的

(1) 【希伯来语：'eden】。起支持和支撑作用的基座。

(a) 《钦定版圣经》中译为 FOUNDATIONS；《新英文译本》译为 SUPPORTING PILLARS，汉译均为“根基”。地的根基（伯 38:6）。

(b) 《钦定版圣经》和《新英文译本》译为 SOCKET（“座”）。白玉石柱的金

座（歌 5:15）。

- (c) AV, NEB, SOCKET. The bases that support the tenons of the planks and pillars of the tabernacle (Ex. 26:19ff.; 27:10ff.; 35:11, 17; 36:24ff.; 38:10ff.; 39:33, 40; 40:18; Nu. 3:36f.; 4:31f.). Ex. 38:12 is the only place the RSV translates *'eden* as “socket.”
- (c) 《钦定版圣经》和《新英文译本》译为 SOCKET (“座”)。座用来支撑帐幕中柱子和木板上的榫（出 26:19 起；27:10 起；35:11, 17；36:24 起；38:10 起；39:33, 40；40:18；民 3:36-37；4:31-32）。《修订标准译本》仅将《出埃及记》38:12 中的 *'eden* 译为“socket” (“座”)。
- (2) [Heb. *y^esôd*]; AV BOTTOM. Foundation or bottom of the altar, where the blood of the sacrifices was poured (Ex. 29:12; Lev. 4:7, 18ff.; 5:9; 8:15; 9:9).
- (2) 【希伯来语: *y^esôd*】; 《钦定版圣经》译为 BOTTOM (“脚”), 祭坛的地基或脚, 祭物的血要倒在这里（出 29:12; 利 4:7, 18 起; 5:9; 8:15; 9:9）。
- (3) [Heb. *yārēk*]; AV SHAFT; NEB STEM. Originally “thigh” or “loins,” now base (loins) of a candlestick (Ex. 25:31; 37:17; Nu. 8:4).
- (3) 【希伯来语: *yārēk*】; 《钦定版圣经》译为 SHAFT; 《新英文译本》译为 STEM, 汉译均为“座”。这个词最初的含义是“大腿”或“腰部”, 现在指灯台的座（出 25:31; 37:17; 民 8:4）。
- (4) [Heb. *kēn*]; AV FOOT; NEB STAND. Pedestal or support, the base of the laver of the tabernacle (Ex. 30:18, 28; 31:9; 35:16; 38:8; 39:9; 40:11; Lev. 8:11).
- (4) 【希伯来语: *kēn*】; 《钦定版圣经》译为 FOOT; 《新英文译本》译为 STAND, 汉译均为“座”。基座或支撑, 帐幕中洗涤盆的座（出 30:18, 28; 31:9; 35:16; 38:8; 39:9; 40:11; 利 8:11）。
- (5) [Heb. *'orek*]; AV LENGTH. The Hebrew term means “length” (Ezk. 41:22). The RSV and NEB readings follow the LXX *basis*.
- (5) 【希伯来语: *'orek*】; 《钦定版圣经》译为 LENGTH (“长”)。在《以西结书》41:22 中这个希伯来语的含义是“坛面”。《修订标准译本》和《新英文译本》遵循《七十士译本》中的译法, 译为 *basis* (“坛面”)。
- (6) [Heb. *hêq*]; AV BOTTOM. Primary meaning is “bosom,” used of the hollow base of the altar (Ezk. 43:13f., 17).
- (6) 【希伯来语: *hêq*】; 《钦定版圣经》译为 BOTTOM (“底座”)。这个词的原义是“怀中”, 可以用来表示坛中空的底座（结 43:13-14, 17）。
- (7) [Heb. *m^ekonâ*]; NEB PLACE. The final resting place prepared for the ephah (Zec. 5:11).
- (7) 【希伯来语: *m^ekonâ*】; 《新英文译本》译为 PLACE (“地方”)。伊法为自己准备的最终安息之地（亚 5:11）。

(8) In 1 Cor. 1:28, AV “base” is an obsolete term for “low,” as it is rendered in the RSV.

(8) 在《哥林多前书》1:28 中，《钦定版圣经》中用 “base” 来表达《修订标准译本》中 “low” 的含义，现在已经废止，这两个词的标的含义均为 “卑贱的”。

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BASEMATH

bas'ə-math [Heb. *bās'emat*—‘balsam,’ ‘fragrance’].

BASEMATH 巴实抹

音译: bas'ə-math 【希伯来语: *bās'emat*——“香膏”、“香味”】。

1. AV BASHEMATH. A wife of Esau. Gen. 26:34 has her as “the daughter of Elon the Hittite.” Gen. 36:2–4, however, lists Basemath as the daughter of Ishmael and sister of Nebaioth who bore Esau a son Reuel, and lists Adah as the daughter of Elon the Hittite. It is probable that Esau had only one wife Basemath, the daughter of Ishmael, and that the Gen. 26:34 (cf. 36:2) designation actually belonged only to Adah. It is also likely that Basemath is identical with Mahaleth (cf. 28:9), a daughter of Ishmael whom Esau married because his father was displeased with his Canaanite wives.

1、《钦定版圣经》译为 BASHEMATH (“巴实抹”)。以扫的妻子之一。《创世记》26:34 中称她为“赫人以伦的女儿”。然而在《创世记》36:2-4 中，巴实抹被称作“以实玛利的女儿、尼拜约的妹子”，她为以扫生了流珥，而称亚大为是“赫人以伦的女儿”。有可能以扫只有一个妻子，就是以实玛利的女儿巴实抹，而《创世记》26:34 (参: 创 36:2) 中的巴实抹实际上就是亚大。而且巴实抹也有可能与《创世记》28:9 中的“以实玛利的女儿玛哈拉”是同一个人，以扫娶她为妻，因为以扫的父亲讨厌以扫的迦南妻子。

2. AV BASMATH. The daughter of Solomon and wife of Ahimaaz (1 K. 4:15).

2、《钦定版圣经》译为 BASMATH (“巴实抹”)。所罗门的女儿，亚希玛斯的妻子 (王上 4:15)。

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BASHAN

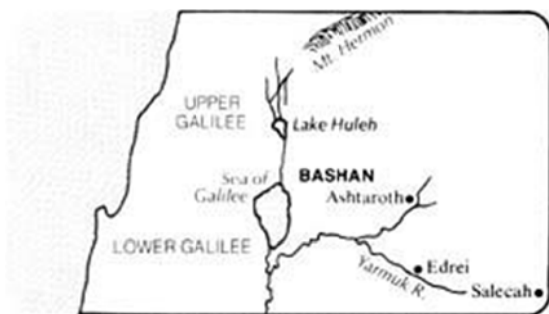
bā'shən [Heb. *habbāšān*—‘fruitful,’ possibly ‘wheatland’]. A fertile plateau E of the Sea of Galilee and N of Gilead, the borders of which are not precisely defined. When the Israelites were moving toward Canaan from the wilderness, Bashan was under King Og, who had his capital at Ashtaroth (Nu. 21:33; Dt. 29:7). Og was defeated at Edrei (Dt. 3:1–3), and

BASHAN 巴珊

音译: bā'shən 【希伯来语: *habbāšān*——“肥沃的”，可能指“小麦地”】。加利利海以东，基列以北的土壤肥沃的高原，尚无法准确地确定该高原的边界。当以色列人从旷野进入迦南地时，噩统治着巴珊，并定都亚斯他录 (民 21:33; 申 29:7)。噩在以得来被打战 (申 3:1-3)，除了利未城市哥兰和比施提拉 (书 21:27)，巴珊全境都送给了玛拿西

the territory was given to the half-tribe of Manasseh (Dt. 3:13) except for the Levitical cities of Golan and Beeshterah (Josh. 21:27). The region was taken by Hazael the Aramean king in the days of Jehu (2 K. 10:33) and reconquered by Jeroboam II (2 K. 14:25). Tiglath-pileser III conquered a large portion of north Transjordan and Galilee in the days of Pekah (2 K. 15:29), including Bashan, which thereafter was outside the limits of the land of Israel. In the time of the Persian empire it was approximately equivalent to the district of Qarnaim, and in the Greek period it was known as Batanea, which has been taken to be a derivative of Arabic Bathaniyah, which in turn is cognate with Hebrew Bashan (*GP*, II, 9).

的半支派（申 3:13）。耶户时期，亚兰人的国王哈薛控制着巴珊地区（王下 10:33），后来耶罗波安二世重新夺回了巴珊（王下 14:25）。提革拉毗列色三世在比加时期侵占可外约旦北部和加利利的大部分地区（王下 15:29），其中就包括巴珊，此后巴珊就再也不属于以色列的境界了。在波斯帝国时期，巴珊大致等于加宁区，在希腊时期，巴珊被称为巴坦尼亚，它可能是阿拉伯语 Bathaniyah（“巴坦尼亚”）的派生词，因此与希伯来语中的“巴珊”同源（*GP*, II, 9）。



Most of Bashan is tableland, described by Baly as “wide open plains between 1600 and 2300 feet in height, and magnificently fertile” (*GB*, p. 220). It is generally considered to be the southern portion of Ḥaurân, which extends from Mt. Hermon to the Yarmuk River; but the borders of Bashan are not exact, and in some references the northern limit extends to Mt. Hermon (cf. Josh. 12:5; 13:4–5; 1 Ch. 5:23). Its western border is generally taken to be the edge of the plateau overlooking the Sea of Galilee (cf. Dt. 4:47; 33:22; Josh. 12:5; 13:11), and its eastern extent would seem to include the wooded slopes of Jebel Druze (Jebel

巴珊的大部分地区都是高原，贝里（Baly）将之描述为“海拔介于 1600 至 2300 英尺之间的开阔平原，该地景色壮观，土壤肥沃”（*GB*, 220 页）。巴珊通常被认为是浩兰高原（Ḥaurân）的南部地区，浩兰高原从黑门山一直延伸到耶尔穆克河；但尚无法确定巴珊的境界，根据某些参考资料的记载，巴珊的北部边界延伸至黑门山（参：书 12:5; 13:4-5; 代上 5:23）。通常认为某高原的边缘构成了巴珊的西部边界，从该高原上可以俯瞰加利利海（参：申 4:47; 33:22; 书 12:5; 13:11），巴珊的东部边境似乎囊括了森林茂盛的耶布杜鲁斯山（耶布浩兰 [Jebel Ḥaurân]; 参：诗 68:16, “多峰多岭的山”）。亚珥歌伯和

Haurân; cf. Ps. 68:16, “the many-peaked mountain of Bashan”). The relationship between Argob and Bashan remains a problem, hence we cannot be sure how many of the sixty cities of Argob actually were in the Bashan (cf. 1 K. 4:13); at any rate, Bashan included Ashtaroth, Qarnaim, Kenath, Edrei, and Salecah, the latter two possibly indicating the western and eastern limits of Bashan (Dt. 3:10). Mt. Zalmon (AV Salmon), on which snow fell (Ps. 68:14), is mentioned immediately before the mighty, many-peaked mountain of Bashan (68:15), hence is generally identified with Jebel Haurân.

Because of the lower altitude of the hills in lower Galilee, rainfall in Bashan is above the normal for a region so far east, which, added to the volcanic nature of the soil, has produced rich land. The primary crop is wheat, and Bashan has long been one of the regions to serve as a “breadbasket.” In NT times, when Bashan included Gaulanitis and Batanea, it was one of the important granaries of the Roman empire, and its wheat was transported across Galilee to be loaded on Roman grain ships at Ptolemais (Acre). Likewise the region provided good pasture land, and the “bulls of Bashan” (Ps. 22:12), the “cows of Bashan” (Am. 4:1), and the “fatlings of Bashan,” including rams, lambs, goats, and bulls (Ezk. 39:18), appear to be proverbial figures of speech in Scripture. Lions are also mentioned (Dt. 33:22).

The trees of Bashan are often mentioned, particularly the oaks (Isa. 2:13; Zec. 11:2), which were used by Tyrian Phoenicians to make oars (Ezk. 27:5f.). Baly points out that since Bashan has been farmland for so many centuries, the ground must have

巴珊的关系仍然是一个难题，因此，我们无法确定亚珥歌伯地的六十座城市实际上有几座位于巴珊境内（参：王上 4:13）；无论如何，巴珊包括亚斯他录、加宁、基纳、以得来和撒迦，后两座城市可能表明了巴珊的西部和东部边界（申 3:10）。《诗篇》在提及飘雪的撒们山（诗 68:14）之后，随即提到了多峰多岭的巴珊高山（诗 68:15），因此巴珊通常被认为是耶布浩兰。

由于下加利利的山丘海拔相对较低，对于如此靠近东面的地区开说，巴珊的降雨量高于正常标准，再加上巴珊的土壤属于火山灰土壤，因此土地非常肥沃。巴珊的主要农作物是小麦，长久以来巴珊就是“产粮区”之一。新约时期的巴珊包括高拉尼提斯和巴坦尼亚，该地是罗马帝国的重要粮仓之一，巴珊的小麦被运到加利利海对岸，在多利买（阿卡）装上运粮船。巴珊还是优良的牧场，《圣经》中“巴珊的公牛”（诗 22:12）、“巴珊的母牛”（摩 4:1）和“巴珊的肥畜”，包括公绵羊、羊羔、公山羊和公牛（结 39:18）成了众所周知的修辞格。《圣经》中还提到了巴珊的狮子（申 33:22）。

《圣经》中还经常提到了巴珊的树，尤其是巴珊的橡树（赛 2:13；亚 11:2），推罗的腓尼基人用橡树制作桨（结 27:5-6）。贝里指出，因为几个世纪以来巴珊就是农田，所以土地应该在较早时期就很平整；因此这些树可能指的是

been cleared comparatively early; hence we are probably to apply the references to trees to the eastern part, on the slopes of Jebel Ḥaurân, to which we might possibly add the southern region across the Yarmuk in north Gilead.

See also ARGOB; HAURAN.

Bibliography.—*GB*, pp. 219–226; *GP*, I, 274f., II, 8–11; *GTTOT*, §§ 33, 1685; Josephus *Ant.* xv.10.1; xviii.4.6.

东部耶布浩兰的树，基列北部、耶尔穆克河对岸的南部地区可能也属于耶布浩兰。

另见 ARGOB (亚珥歌伯); HAURAN (浩兰)。

书目——*GB*, 219–226 页; *GP*, I, 274-275 页, II, 8–11; *GTTOT*, 33 章, 1685; Josephus *Ant.* xv.10.1; xviii.4.6。

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BASHAN-HAVVOTH-JAIR

bā'shən-hav'oth-jā'ər. *See* HAVVOTH-JAIR.

BASHEMATH

bash'ə-math. *See* BASEMATH 1.

BASIN

[Heb. *mizrāq*, *sap*, 'aggān, ^a*gartāl*; Gk. *nīptēr*, *kratēr*, *trýblion*, *phiála*, *psyktēr*, *lébēs*, etc.]; AV also BASON, BOWL, CHARGER (Ezr. 1:9); NEB also TOSSING-BOWL, BLANKET (2 S. 17:28).

The Heb. *mizrāq* (< *zāraq*, “toss, sprinkle”) is a bowl used especially in connection with the sacrificial blood, thrown against the sides of the altar (Ex. 24:6; 29:16; etc.) or sprinkled on the participants in the ceremony (Ex. 24:8). Since it has to contain the blood of a slaughtered bull, ram, or lamb (2 Ch. 29:22), it must have been rather large and

BASHAN-HAVVOTH-JAIR 巴珊哈倭特睚珥

音译: bā'shən-hav'oth-jā'ər。见 HAVVOTH-JAIR (哈倭特睚珥)。

BASHEMATH 巴实抹

音译: bash'ə-math。见 BASEMATH 1 (巴实抹 1)。

BASIN 盆、盘

【希伯来语: *mizrāq*, *sap*, 'aggān, ^a*gartāl*; 希腊语: *nīptēr*, *kratēr*, *trýblion*, *phiála*, *psyktēr*, *lébēs* 等]; 《钦定版圣经》还译为 BASON (“盆”)、BOWL (“盘、盆”)、CHARGER (“盘”, 拉 1:9); 《新英文译本》还译为 TOSSING-BOWL (“盘子”)、BLANKET (“褥”, 撒下 17:28)。

希伯来语 *mizrāq* (源自 *zāraq*, “扔、洒”) 指的是专门用来盛祭物血的盆, 祭物的血要洒在祭坛上 (出 24:6; 29:16 等) 或洒在参加仪式的人身上 (出 24:8)。因为必须用盆来装被宰的公牛、公羊或羊羔的血 (代下 29:22), 所以盆必然会很大、很深。描述会幕 (出 27:3; 38:3) 和圣殿 (王上 7:45; 参: 耶 52:18) 的经文中提到了铜盆; 关于向会幕中的坛

deep. Bronze basins are mentioned in connection with the tabernacle (Ex. 27:3; 38:3) and the temple (1 K. 7:45; cf. Jer. 52:18); silver ones in the description of the dedication of the altar of the tabernacle (Nu. 7:13–85, 14 times; in these exceptional cases they were filled with wheat groats mixed with oil, which was used as a cereal offering); silver or gold ones are mentioned in connection with the temple (2 K. 12:13; 25:15; cf. Jer. 52:19); for golden basins see 1 K. 7:50; 1 Ch. 28:17; 2 Ch. 4:8, 22, in descriptions of the temple.

Some of these bowls, captured by the Babylonians in 586, were sent back to Jerusalem to be used after the reinstatement of sacrificial worship there (Neh. 7:70). The weight of one silver *mizrāq* according to Nu. 7:13–85 was 70 shekels, i.e., about 28 oz. (794 grams). Inasmuch as they were used in the sacrificial cult, a special sanctity was ascribed to these vessels (Zec. 14:20). The blood of the sacrifice filled them to the rim (Zec. 9:15). Am. 6:6 mentions the use of such sprinkling bowls for drinking wine; this is both a profanation (cf. Dnl. 5:2) and an indication of greed. Many scholars, however, read here, following the LXX, “refined wines.”

Evidently 1 K. 7:50 distinguishes between the *mizrāq* and the *sap*, both made of gold and both used in the temple. 2 K. 12:13 mentions *sippôt* of silver; cf. Jer. 52:19. The *sap* could be used for drinking (Zec. 12:2; cf. Ps. 75:8 [MT 9]; Isa. 51:17–22; Jer. 25:15–29, where *kôs*, a drinking cup, is used in the same way). Whereas the *kôs* had a large foot, the *sap* seems to have been a fairly flat bowl without foot. In Ex. 12:22 it is supposed that there was at least

献祭的经文中还提到了银盘（民 7:13-85，这个词被提及 14 次；在特殊情况下，用银盘来盛作为素祭的调油的小麦）；描述圣殿的经文中还提到了银碗或金碗（王下 12:13; 25:15; 参：耶 52:19）；关于金盆，见《列王纪上》7:50、《历代志上》28:17、《历代志下》4:8 和 22 对圣殿的描述。

公元前 586 年，巴比伦人掳走了一些碗，但当耶路撒冷重新恢复献祭仪式之后，这些碗又被送回了耶路撒冷（尼 7:70）。根据《民数记》7:13-85，一个银碗重 70 舍客勒，即约 28 盎司（794 克）。因为这些碗用于献祭仪式中，所以这些器皿被认为具有特殊的圣洁性（亚 14:20）。碗中装满了祭物的血（亚 9:15）。《阿摩司书》6:6 中提到了用洒血的碗喝酒；这既是亵渎神（参：但 5:2）也是贪婪的表现。然而，很多学者遵照《七十士译本》中译文，将之理解成“澄清的陈酒”。

显然，《列王纪上》7:50 中区分了 *mizrāq*（“盆、碗”）和 *sap*（“杯”），这两种器皿都是用金子制成的，都在圣殿中使用。《列王纪下》12:13 中提到了银杯（*sippôt*）；参：《耶利米书》52:19。杯子（*sap*）可以用来喝酒（亚 12:2；参：诗 75:8[《马所拉文本》9]；赛 51:17-22；耶 25:15-29，这些经文中的 *kôs* 指的是酒杯，两种器皿的用途相同）。*Kôs* 指的是高脚杯，而 *sap* 似乎指的是一种没有脚的很平的杯。根据《出埃及记》

one *sap* in every household. In such cases it was of course one of earthenware. The *sappôt* of 2 S. 17:28 were probably not bowls but rather woolen blankets; cf. Bab. *šipātu*, “skin, wool,” and Perles, *AfO*, 4 (1927), 220.

The *'aggān* is mentioned in Ex. 24:6 in connection with the blood of the covenant ceremony. According to Honeyman these basins were large, deep bowls, with two handles (cf. Cant. 7:2 [MT 3]; Isa. 22:24).

In Ezr. 1:9, *'gartāl* is of uncertain meaning and origin. It may have been a basket (cf. BDB, KoB; the LXX, however, has *psyktéres*, “wine-coolers.”) The RSV and NEB render “basins,” while the AV has “chargers” (large flat platters).

In the NT, “basin” occurs only in Jn. 13:5 (Gk. *niptér* < *niptō*, “wash off”). Hands and feet were washed by pouring water on them, not by putting them into a basin of water. In order to purify, water should run. This is the general oriental conception to this day. The method of washing by using water in a basin is considered “washing in one’s own uncleanness.” Washing by pouring water is to be supposed in texts such as Gen. 18:4; 19:2; Lev. 15:11, 1 S. 25:41, and is explicit in 2 K. 3:11. So the *niptér* of Jn. 13:5 is not a basin to wash the feet in, but rather a jug of water to pour over the feet. Perhaps a basin was also used, to catch the water as it dripped from the feet, as is done nowadays in oriental countries. But the elaborate brass ewer with long spout, and basin with double bottom as described by E. W. Lane (*Manners and Customs of the Modern*

12:22 中的描述，可能每家至少有一个 *sap* (“杯子”)。如果真是这样，那么这种杯子一定是陶瓷杯。《撒母耳记下》17:28 中的 *sappôt* 可能指的不是一种碗，而是毛毯；参：巴比伦语：*šipātu*，“皮肤、毛”和佩莱斯 (Perles), *AfO*, 4 (1927), 220。

《出埃及记》24:6 在提到了 *'aggān* (“盆”)，这种器皿被用来盛立约仪式中的血。根据荷里曼 (Honeyman) 的描述，这些盆都很大、很深，并且有两个手柄 (参：歌 7:2 [《马所拉文本》3]; 赛 22:24)。

《以斯拉记》1:9 中的 *'gartāl* 的含义和词源不能确定。它可能指的是一种篮子 (参：BDB, KoB; 然而《七十士译本》中译为 *psyktéres*, “酒柜”)。《修订标准译本》和《新英文译本》中译为 “basins” (“盆”)，而《钦定版圣经》译为 “chargers” (“盘子”，大浅盘)。

在《新约》中，只有《约翰福音》13:5 中提到过一次 “盆” (希腊语：*niptér*, 源自 *niptō*, “洗掉”)。要从盆里倒水洗手和脚，而不是将手脚浸在盆中的水里。用水清洗才能达到洁净。东方人至今仍普遍保留着这个观念。用盆内的水清洗被认为是 “在某人的不洁中清洗”。《创世记》18:4 和 19:2、《利未记》15:11、《撒母耳记上》25:41 等经文指的都是倒水清洗，《列王纪下》3:11 中明确提到了倒水洗手。所以《约翰福音》13:5 中的 *niptér* 指的不是洗脚盆，而是向脚上倒水的水壶。可能还需要一个盆来接从脚上淌下来的水，东方国家至今仍保留着这种风俗。但是在对圣经地区进行考古发掘时，并没有发现拉内 (E. W. Lane) 描述的带有长喷口的精铜水壶和双座的盆 (*Manners and Customs of the Modern Egyptians* [1908 年再版], 第 5 章)，它们可能是相当现代的器皿。在圣经时代，人们并不关心地面是否潮

Egyptians [2nd ed. 1908], ch. 5), have never been found in biblical excavations, and should be considered as rather modern. In biblical times people did not mind if the floor of the house got wet; note the Greek custom of pledging some of the wine to the gods by pouring it on the floor. It seems probable, therefore, that the *níptēr* was a jug or ewer to be filled with water from larger pots standing ready near the wall of the room (Jn. 2:6). The large footbaths of Israelite times (K. Galling, *Biblisches Reallexicon* [1937], pp. 79–81) had handles so that they could be carried by two men, and therefore have nothing to do with the *níptēr*, which was handled by the Master alone.

See also LAVER.

Bibliography.—A. M. Honeyman, *PEQ* (1939), pp. 76–90; *JTS*, 37 (1936), 56ff.; J. Kelso, “The Ceramic Vocabulary of the OT,” *BASOR* Supplementary Studies 5–6 (1948).

A. VAN SELMS.

BASKAMA

bas'kə-mə [Gk. *Baskama*] (1 Macc. 13:23); AV, NEB, BASCAMA; Josephus (*Ant.* xiii.6.6) “Baska.” A town in Gilead where the Syrian Trypho killed Jonathan Maccabeus son of Absalom. It is perhaps to be identified with el-Jummeimeh, NE of the Sea of Galilee.

D. B. PECOTA

BASKET

[Heb. *dūd*, *ṭene'*, *sal*, *k^llūb*, *tēbā*; Gk. *kóphinos*, *spyrís*, *sargánē*]; AV also ARK (Ex. 2:3, 5), “pots” (Ps. 81:6).

湿；值得注意的是，希腊人习惯于通过往地上倒酒来向他们的神明祝酒。因此，*níptēr* 可能指的是水壶或大口水壶，人们从房间墙边的大缸内提水装进这些容器里（约 2:6）。以色列时代的大洗脚盆（K. Galling, *Biblisches Reallexicon* [1937], 79–81 页）有两个手柄，所以可供两个人抬着，因此与 *níptēr* 一词无关，只有主耶稣使用过这种盆（*níptēr*）。

另见 LAVER（洗涤盆）。

书目——A. M. Honeyman, *PEQ* (1939), 76–90 页; *JTS*, 37 (1936), 56 起; J. Kelso, “The Ceramic Vocabulary of the OT,” *BASOR* 补充研究 5–6 (1948)。

词条作者：A. VAN SELMS.

BASKAMA 巴士卡马

音译：bas'kə-mə【希腊语：*Baskama*】（马一 13:23）；《钦定版圣经》和《新英文译本》译为 BASCAMA（“巴士卡马”），约瑟夫斯称之为“巴斯卡”（*Ant.* xiii.6.6）。巴士卡马是基列的一座城邑，叙利亚人特利弗在那里处死了押沙龙的儿子约拿单·马加比。该地可能是加利利海东北部的朱迈拉（el-Jummeimeh）。

词条作者：D. B. PECOTA

BASKET 箱子、筐子、篮子

【希伯来语：*dūd*, *ṭene'*, *sal*, *k^llūb*, *tēbā*；希腊语：*kóphinos*, *spyrís*, *sargánē*】；《钦定版圣经》还译为 ARK

（“箱子”，出 2:3, 5）和 “pots”（“筐子”，诗 81:6）。

I. OT Terms.-There is little in the Hebrew terms, or in the narratives where they occur, to indicate the exact differences in size and shape among the various baskets. The Mishnah refers to baskets of willow and of palm branches, of rushes and of leaves, some having lids, some with handles (Mish. *Kelim* xvi, xvii).

The Heb. *dūd* includes various kinds of baskets (note the variety of words used to translate it in the LXX). It is used as a symbol of slavery in Egypt (Ps. 81:6), referring probably to the large baskets in which clay was carried to the brick kilns. It was used, too, in fruit-gathering (Jer. 24:1f.), though this is distinguished from Amos' basket of summer fruit (*k^elūb*, Am. 8:1), and was counted a suitable receptacle in which to carry the heads of Ahab's slaughtered sons (2 K. 10:7). It stands, too, for a cooking pot (1 S. 2:14; Job 41:20), perhaps indicating that a pot-shaped basket was known by this name.

I. 《旧约》中的箱或筐。在希伯来语的词汇中和提到筐的文字内容中,很难找到明确区分筐大小和形状的词。《米示拿》中提到了用柳条、棕榈枝、灯心草和树叶编织的筐,有些筐有盖子,有些筐有把手(《米示拿》《论器皿》xvi, xvii)。

希伯来语 *dūd* 可以表示各种筐或箱子(值得注意的是,《七十士译本》中使用不同的词来翻译这个词)。筐是以色列人在埃及被奴役的象征(诗 81:6),指的可能是用来装泥土的大筐,被奴役的人要将筐中泥土运到砖窑里。筐还可以用来采集水果(耶 24:1-2),但这种筐与阿摩司装夏季果子的筐不同(*k^elūb*, 摩 8:1),亚哈儿子被杀后,筐被认为是装亚哈儿子首级的最佳容器(王下 10:7)。这个词还以表示烹饪锅(撒上 2:14; 伯 41:20),从名称上推测,它可能指的是一种锅形的筐。



Egyptian baskets illustrating coiled work (left) and plaited (or woven) construction (right) (Oriental Institute, University of Chicago)

左图为埃及人盘绕成的螺旋形的筐,右图是埃及人的编织筐。(芝加哥大学,东方研究院)

The *ṭene'*, a large, deep basket for carrying and storing crops (Dt. 26:2, 4), was a common household article along with the kneading trough (28:5, 17). The modern counterpart of it is possibly the *habya*, a basket of clay and straw used by peasants. Shaped like a jar, it is used for storing grain, which is poured in at the top, and removed as needed from an

*ṭene'*指的是用来搬运和储存谷物的大深筐(申 26:2, 4),它和抻面盆(申 28:5, 17)都是家庭中的日常工具。现代的筐可能是 *habya*,指的是农民用粘土和稻草制成的筐。这种缸形的可以用来储存粮食,粮食从筐顶部倒入筐内,取粮时从筐底部的开口处取出。

opening at the bottom.

The *sal* was the flat, lidless basket in which the court baker of Egypt carried his wares on his head (Gen. 40:16). As a basket for carrying foodstuffs (Jgs. 6:19), it was used in the offering of unleavened bread (Ex. 29:3; Lev. 8:2; Nu. 6:15). Some see a connection with Heb. *salsillā* in Jer. 6:9, interpreting this as a grape-gatherer's basket (AV). More probably it refers to the shoots of the vine (BDB, RSV, NEB).

The *k^elūb*, found in Am. 8:1 for a fruitbasket, is used in Jer. 5:27 for a birdcage (cf. Am. Tab. *kilubi*, "bird net").

The basket of bulrushes in which the infant Moses was placed by his mother is called *tēbā*, the same word used of Noah's ark. Cf. Egyp. *tebt*; LXX *thibis*. It was made of bulrushes (Heb. *gōme*, "papyrus"), a species of reed used by the Egyptians for many different vessels, even small ships. It was made fit to float by plastering with a mixture of bitumen (*hēmār*) and Nile mud (*zepet*), then placed among the reeds in the shallow water at the edge of the Nile. A similar story is told of Sargon of Agade. See MOSES.

II. NT Terms.—The Gospel writers describe the baskets used in feeding the five thousand as Gk. *kóphinoi* (Mt. 14:20 par.), in contrast to the *spyrides* (WH *sphyrídes*) of the miracle of the four thousand (Mt. 15:37; Mk. 8:8). That they are specifically contrasted (Mt. 16:9f.; Mk. 8:19f.) indicates that they are clearly distinguished from each other, though the distinction is probably one of material rather than size. The *kóphinos* was

Sal 指的是一种无盖的平筐，埃及的膳长用头顶着筐中的货物（创 40:16）。这种用来搬运粮食的筐（士 6:19），在献祭时可以用来装无酵饼（出 29:3；利 8:2；民 6:15）。有人认为这种筐与《耶利米书》6:9 中的希伯来语 *salsillā* 有联系，因此将之译为摘葡萄人的筐（《钦定版圣经》）。它更可能指的是葡萄的嫩枝（BDB,《修订标准译本》和《新英文译本》）。

《阿摩司书》8:1 中提到的筐 (*k^elūb*) 是用来装果子的，在《耶利米书》5:27 中，这种筐用作鸟笼（参：亚玛拿泥版上作 *kilubi*, “捕鸟网”）。

摩西的母亲将婴儿摩西放进蒲草箱中，这种箱子被称作 *tēbā*，这个词还可以表示挪亚的方舟。参：埃及语：*tebt*；《七十士译本》中译为 *thibis*。这种箱子是用蒲草制成的，埃及人还用蒲草制作其他不同的容器，甚至用蒲草来造小船。涂上石漆 (*hēmār*) 和尼罗河淤泥 (*zepet*) 的蒲草箱可以漂浮在河面上，摩西的母亲将装有婴儿摩西的蒲草箱藏在尼罗河浅水边的芦荻中。类似的故事也曾发生在亚加得的撒珥根身上。见 MOSES (摩西)。

II. 《新约》中的筐或篮子。 耶稣给五千人吃饱后人们收拾了剩下的零碎，用篮子装起来，福音书作者用希腊语 *kóphinoi* 来表示这篮子（太 14:20，平行经文），而用 *spyrides* (WH *sphyrídes*) 来表示四千人奇迹般吃饱后用来装零碎的筐子（太 15:37；可 8:8）。《马太福音》16:9-10 和《马可福音》8:19 专门将筐子和篮子进行了对比，这表明它们明显区别于彼此，但它们所使用的材料可能有差异，而不是尺寸上存有差

probably a basket of wickerwork, such as were carried by Jews as food containers, slung on the back by means of a cord handle (cf. *kúptā'* in the Mishnah). Evidence of its variation in size is found in certain military accounts (MM).

The *spyrís*, on the other hand, was a large hamper, possibly of rope, of sufficient size and strength for Paul to be lowered in it from the wall of Damascus (Acts 9:25). The apostle himself describes this basket as *sargánē* (2 Cor. 11:33), a plaited basket, sometimes more specifically a fish basket.

异。*Kóphinos* 可能是一种用柳条编制的筐，犹太人就用这种筐作装食物的容器，并借助一个手提绳将筐背在身后（参：《米示拿》中的 *kúptā'*）。某些与军事相关的记载证明这种筐或篮子尺寸有一定的差异（MM）。

而 *spyrís* 指的是一种用绳子或交错的枝条编成的大提筐，这种筐的尺寸足够大，且足够牢固，所以可以用它把保罗从大马士革的城墙上缒下去（徒 9:25）。使徒保罗将这种筐描述成 *sargánē*（林后 11:33），它是一种编织筐，有时它特指是鱼筐。

G. I. EMMERSON

词条作者：G. I. EMMERSON



Plaited basket (left) dating to the Egyptian New Kingdom (1580–1085 B.C.); open work basket (right) from the Roman period (30 B.C.–A.D. 324) (Oriental Institute, University of Chicago)

左图为编织筐，这种筐可以追溯到埃及新王国时期（公元前 1580 年至 1085 年）；右图为罗马时期（公元前 30 年至公元 324 年）的网状筐。（芝加哥大学，东方研究院）

BASMATH

bas'math. See BASEMATH 2.

BASMATH 巴实抹

音译：bas'math。见 BASEMATH 2（巴实抹 2）。

BASON.

See BASIN.

BASON. 盆

见 BASIN（盆、盘）。

BASSA

bas'ə (1 Esd. 5:16, AV, NEB). See BEZAI 2.

BASSA 彼塞

音译：bas'ə（《钦定版圣经》和《新英文译本》，拉一 5:16）。见 BEZAI 2（彼塞 2）。

BASTAI

bas'ī (1 Esd. 5:31, AV). See BESAI.

BASTAI 彼塞

音译：bas'ī（《钦定版圣经》，拉一 5:31）。见 BESAI（彼塞）。

BASTARD

[Heb. *mamzēr*] (Dt. 23:2); NEB

BASTARD 私生子、私子

【希伯来语：*mamzēr*】（申 23:2）；《新

“descendant of an irregular union”; **ILLEGITIMATE CHILDREN** [Gk. *nóthoi*] (He. 12:8); AV, NEB, BASTARDS. In Dt. 23:2 probably the offspring of an incestuous union or of a marriage within the prohibited degrees of affinity (Lev. 18:6–20; 20:10–21). He and his descendants to the tenth generation are excluded from the assembly of the Lord. In He. 12:8 “illegitimate children” means sons born “out of wedlock,” and therefore not admitted to the privileges of paternal care and responsibility as legitimate sons.

See also MONGREL PEOPLE.

T. REES

BASTHAE

bas'thī (1 Esd. 5:31, NEB). See BESAI.

BAT

[Heb. ^a*tallēp*] (Lev. 11:19; Dt. 14:18; Isa. 2:20). Bats are the most widely distributed of mammals. Because it has not always been realized that they are mammals, it is not surprising that they should be mentioned at the end of the list of unclean birds in Lev. 11:19 and Dt. 14:18. It may, however, be significant that they are at the end of the list and not in the middle of it. The reference in Isa. 2:20, “cast ... idols ... to the moles and to the bats” refers to these animals as inhabitants of dark and deserted places.

A. E. DAY

BATANEA

bat-ə-nē'ə. The name used in Greek times for ancient Bashan and for one of its four

英文译本》译为 “descendant of an irregular union” (“私生子”); **ILLEGITIMATE CHILDREN** (“私生子”)【希腊语: *nóthoi*】(来 12:8);《钦定版圣经》和《新英文译本》译为 BASTARDS (“私生子”)。《申命记》23:2 中的“私生子”可能是乱伦结合所生的后代或禁婚亲属结婚生下的后代(利 18:6-20; 20:10-21)。私生子和他十代内的子孙都不可入耶和华的会。《希伯来书》12:8 中的“私子”指的是“婚外”所生的儿子,因此,他不能像婚生子那样,得到父母的照料,并被赋予责任。

另见 MONGREL PEOPLE (私生子、外族人)。

词条作者: T. REES

BASTHAE 彼塞

音译: bas'thī (《新英文译本》, 拉一 5:31)。见 BESAI (彼塞)。

BAT 蝙蝠

【希伯来语: ^a*tallēp*】(利 11:19; 申 14:18; 赛 2:20)。蝙蝠是分布最广泛的哺乳动物。因为人类从前没有认识到蝙蝠是哺乳动物,所以《利未记》11:19 和《申命记》14:18 不洁净的鸟的列表中最后提到了蝙蝠就不足为奇。然而,值得注意的是,在列表的最后而不是在中间提到了这种动物。《以赛亚书》2:20 中提到“必将为拜而造的偶像抛给田鼠和蝙蝠”,这表明这些动物生活在幽暗和荒芜的地方。

词条作者: A. E. DAY

BATANEA 巴坦尼亚

音译: bat-ə-nē'ə。在希腊时期曾用这个名字表示古代的巴珊和巴珊四个地区

divisions. (Cf. Josephus *Vita* 11; *Ant.* xv.10.1; xvii.2.1, “toparchy of Batanea.”) It was part of the kingdom of Herod the Great.

D. B. PECOTA

BATH

[Heb. *bat̄*]; NEB also GALLON (Isa. 5:10; Ezk. 45:10). A liquid measure equal to about 5¹/₂ U.S. gals (21 liters). It seems to have been regarded as a standard for liquid measures (Ezk. 45:10) as in the case of the molten sea and the lavers in Solomon’s temple (1 K. 7:26, 38), and for measuring oil and wine (2 Ch. 2:10; Ezr. 7:22; Isa. 5:10; Ezk. 45:14). The bath contained one tenth of a homer (Ezk. 45:11, 14).

See WEIGHTS AND MEASURES.

BATH KOL

bath kōl [Heb. *bat̄ qōl*—‘daughter of the voice,’ i.e., ‘sound’]. A rabbinic term signifying the divine voice, audible to man and unaccompanied by a visible divine manifestation. Thus conceived, *bat̄ qōl* is to be distinguished from God’s speaking to Moses and the prophets; for at Sinai the voice of God was part of a larger theophany, while for the prophets it was the resultant inward demonstration of the divine will, by whatever means effected, given to them to declare (see VOICE). It is further to be distinguished from all natural sounds and voices, even where these were interpreted as conveying divine instruction.

The concept appears for the first time in Dnl. 4:31 (MT 28), where, however, Aram. *qal*, “voice,” stands without *b^erat̄*, “daughter”: “A voice fell from heaven.”

中的一个地区。(参: Josephus *Vita* 11; *Ant.* xv.10.1; xvii.2.1, “巴坦尼亚的分封王”。)它是大希律王王国的领地之一。

词条作者: D. B. PECOTA

BATH 罢特

【希伯来语: *bat̄*】;《新英文译本》还译为 GALLON (“加仑”, 赛 5:10; 结 45:10)。罢特是一种计量液体的单位, 1 罢特约等于美国 5¹/₂ 加仑(21 公升)。在铸造所罗门圣殿的铜海和铜盆时(王上 7:26, 38), 以及在量取油和酒时(代下 2:10; 拉 7:22; 赛 5:10; 结 45:14), 罢特似乎作为计量液体的标准单位(结 45:10)。罢特可盛贺梅珥十分之一(结 45:11, 14)。

见 WEIGHTS AND MEASURES (度量衡)。

BATH KOL 神的声音

音译: bath kōl 【希伯来语: *bat̄ qōl*——“声音的女儿”, 即“声音”】。这个后期希伯来语中的词汇表示神的声音, 这是一种人可以听到的声音, 但神不会随着这个声音显现。如果这样理解, 那么 *bat̄ qōl* 就与神对摩西和先知说的话不同; 因为神在西奈山上显现祂的声音仅仅是一部分, 但对于先知来说, 神的声音是神的旨意内在显明的结果, 无论如何发出, 都要藉着先知之口宣布出来(见 VOICE[声音])。神的声音也与所有自然声响和声音不同, 尽管有时这些声音被解读为可以传达神的教训。

《但以理书》4:31(《马所拉文本》28)中首次提到了这种观念, 不过, 亚兰语 *qal* (“声音”)并没有与 *b^erat̄* (“女儿”)连用: “有声音从天降下”。约瑟夫斯

Josephus (*Ant.* xiii.10.3) relates that John Hyrcanus (135–104 B.C.) heard a voice while offering a burnt sacrifice in the temple, which Josephus expressly interprets as the voice of God (cf. TB *Sotah* 33a and TP *Sotah* 24b where it is called *bat qôl*). In the NT, mention of “a voice from heaven” occurs in the following passages: Mt. 3:17; Mk. 1:11; Lk. 3:22 (at the baptism of Jesus); Mt. 17:5; Mk. 9:7; Lk. 9:35 (at His transfiguration); Jn. 12:28 (shortly before His passion); Acts 9:4; 22:7; 26:14 (conversion of Paul), and 10:13, 15 (instruction of Peter concerning clean and unclean).

In the period of the Tannaim (*ca.* 100 B.C.–A.D. 200) the term *bat qôl* was in very frequent use and was understood to signify not the direct voice of God, which was held to be supersensible, but the echo of the voice (*bat* being somewhat arbitrarily taken to express the distinction). The rabbis held that *bat qôl* had been an occasional means of divine communication throughout the whole history of Israel and that since the cessation of the prophetic gift it was the sole means of divine revelation. It is noteworthy that the rabbinical conception of *bat qôl* sprang up in the period of the decline of OT prophecy and flourished in the period of extreme traditionalism. Where the gift of prophecy was clearly lacking—perhaps even because of this lack—there grew up an inordinate desire for special divine manifestations. Often a voice from heaven was looked for to clear up matters of doubt and even to decide between conflicting interpretations of the law. So strong had this tendency become that Rabbi Joshua (*ca.* A.D. 100) felt it

(*Ant.* xiii.10.3) 说道，当约翰·许尔堪（公元前 135-104 年）在圣殿中献燔祭时，他听到了一个声音，约瑟夫斯明确地将这个声音解释成神的声音（参：《巴比伦他勒目》，《论疑妻子行淫》33a 和《巴勒斯坦他勒目》，《论疑妻子行淫》24b，其中称神的声音为 *bat qôl*）。在《新约》中，只有以下经卷中提到了“有声音从天上来”：《马太福音》3:17、《马可福音》1:11、《路加福音》3:22（耶稣受洗时）、《马太福音》17:5、《马可福音》9:7、《路加福音》9:35（耶稣登山变像时）、《约翰福音》12:28（耶稣受难之前不久）、《使徒行传》9:4、22:7、26:14（保罗悔改时），以及《使徒行传》10:13 和 15（保罗听到关于洁净和不洁净的教导时）。

在坦拿时期（约公元前 100 年至公元 200 年），对 *bat qôl* 这个词的使用极其频繁，但坦拿们并不认为这个词直接代表着神的声音，那时的人将神的声音视为超感觉的，而认为这个词表示声音的回音（*bat* 可以以稍显随意的方式表现出这种差异）。拉比们认为，纵观以色列的历史，*bat qôl* 指偶尔与神交流的方式，自从神停止预言的恩赐后，神的声音就成为神的启示的唯一方式。值得注意的是，拉比的 *bat qôl* 观念是在旧约预言减少的时期出现的，在极端传统主义时期曾兴盛一时。当明显缺乏预言的恩赐时，或者正是因为缺乏这种恩赐，人们才急切地渴望上帝以特殊的方式显现。人们通常渴望在遇到困惑时得到神的声音的指引，甚至在对律法的解读出现冲突时寄希望于神的声音来决断。这已成为一种极其强烈的趋势，所以拉比约书亚（约公元 100 年）认为必须反对这种观念，并坚持成文律法的最高权威性和充分性。

necessary to oppose it and to insist upon the supremacy and the sufficiency of the written law.

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BATHE

[Heb. *rāḥaṣ*; Gk. *louō* (Jn. 13:10)]; AV also WASH, DIP (Ps. 68:23); NEB also WASH, SPLASHED (Cant. 5:12), DABBLE (Ps. 68:23). The verb “bathe” appears thirty-four times in the RSV. Most of these instances occur in the ceremonial regulations of Lev. 15 – 17 and Nu. 19, where the Hebrew verb *rāḥaṣ*, “rinse,” refers to Israel’s washings in connection with sexual uncleanness (cf. Dt. 23:11), the Day of Atonement rites, food pollution, and defilement from death; cf. similar instances in Lev. 14:8f, on leprosy, and 22:6, on contact with unclean things. The process of bathing, however, occupies a greater place in Scripture than does the actual word “bathe”.

Bathing is to be defined as washing one’s body, as opposed to a mere washing of hands (also signified by Heb. *rāḥaṣ*, Job 9:30), face (Gen. 43:31; Mt. 6:17), or feet (particularly necessary because of the dusty, limestone soil of Palestine, and the

书目——F. Weber, *System der altsynagogalen palästinischen Theologie* (1897 年第二版), 194 页起; J. Hamburger, *Real-Encyklopädie des Judentums*, II (1896); W. Bacher, *Agada der Tannaiten and Agada der palästinischen Amoräer* (见索引); *Jew.Enc.* II, 588 起; Society of Biblical Archeology, *Transactions*, IX (1893), 18; *RGG* (1st ed. 1909), I, 见词条 (P. Fiebig); *TDNT*, IX, 288–290 (O. Betz).

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BATHE 洗澡、沐浴

【希伯来语: *rāḥaṣ*; 希腊语: *louō* (约 13:10)】; 《钦定版圣经》还译为 WASH (“洗”)、DIP (“蹚”, 诗 68:23); 《新英文译本》也译为 WASH (“洗”)、SPLASHED (“洗净”, 歌 5:12)、DABBLE (“蹚”, 诗 68:23)。动词“bathe”在《修订标准译本》中出现了 34 次。其中大多数用法出现在《利未记》15-17 和《民数记》19 的仪式规定中, 希伯来语动词 *rāḥaṣ*, 意思是“冲洗”这个词指的是清除与性相关的污秽 (参: 申 23:11)、赎罪日仪式、去除食物污染和死亡带来的污秽时以色列人进行沐浴; 参: 类似的例子, 如《利未记》14:8-9 中的大麻风痊愈后洁净身体, 以及《利未记》22:6 中的因接触不洁净的事物而洁净身体。然而, 在《圣经》中, 介绍洗澡的过程的文字要比“洗澡”这个词所占的篇幅更大。

洗澡被定义为洗净某人的身体, 而不单单指洗手 (希伯来语 *rāḥaṣ* 也表示这个意思, 伯 9:30)、脸 (创 43:31; 太 6:17) 或脚 (尤其需要洗脚, 因为巴勒斯坦的土壤是尘土飞扬的石灰土, 也因为东方人不穿袜子穿凉鞋) (创 19:2; 撒下

open footgear of the Orient on stockingless feet) (Gen. 19:2; 2 S. 11:8; Cant. 5:3). Such partial bathing might carry a ritualistic meaning (Ex. 30:19; Mt. 15:2; cf. Lk. 11:38) or a symbolical one (Dt. 21:6; Ps. 26:6; cf. Mt. 27:24 on Pilate's vain handwashing), and was a particular sign of a host's hospitality (Gen. 18:4; Jgs. 19:21; Lk. 7:44; Jn. 13:5; 1 Tim. 5:10); but see WASH AND FOOT WASHING. As used for full, bodily bathing the verb *rāḥaṣ* does not, moreover, distinguish between immersion in water (2 K. 5:13; cf. v. 14, Heb. *ṭābal*, "dip, plunge into") and the application of water through pouring or scrubbing (Ezk. 16:9; in parallelism with *šāṭap*, "wash away," here, of blood). A combination practice is suggested by the 800 B.C. pottery figurine from ez-Zīb, which depicts a woman bathing in a shallow tub. Streams and ponds, when available, were the usual resorts for bathing (Ex. 2:5; 2 K. 5:10); but the water supply of large cities, stored up in pools or large cisterns, was available to some degree for bathing (2 S. 11:2). Cleansing agents employed (cf. Jer. 2:22) consisted either of vegetable alkali, extracted from soap plants (KoB, p. 152; Heb. *bōrīt*, "soap"), or of mineral alkali (Heb. *netēr*, "natron"; AV "nitre"; RSV "lye"). See SOAP.

The OT describes bathing for newborn children (Ezk. 16:4), but bathing was avoided at times of mourning (2 S. 12:10). Eight specific instances appear in which *rāḥaṣ* identifies full bodily bathing: the pharaoh's daughter washing in the Nile (Ex. 2:5), the ritualistic washing by Moses of Aaron and his sons at their priestly ordination (Lev. 8:6), Ruth's washing and anointing before meeting Boaz (Ruth 3:3), Bathsheba's washing herself at her house

11:8; 歌 5:3)。局部清洗可能具有仪式意义(出 30:19; 太 15:2; 参: 路 11:38)或象征意义(申 21:6; 诗 26:6; 参:《马太福音》27:24 中彼拉多徒劳地洗手),局部清洗也是主人好客的特殊标志(创 18:4; 士 19:21; 路 7:44; 约 13:5; 提前 5:10); 另见 WASH AND FOOT WASHING (沐浴和洗足礼)。此外,当表示清洗全身时,动词 *rāḥaṣ* 等同于浸在水中(王下 5:13); 参: 王下 5:14, 希伯来语: *ṭābal*, "浸、投入"、倒水清洗或擦洗(结 16:9; 与 *šāṭap*["洗掉"]的含义类似,这里指的是洗净血)。埃斯齐比(ez-Zīb)出土的公元前 800 年的陶俑塑造了一个在浅浴盆中洗澡的女子,表明当时的人们在进行全身清洗时,同时采用倒水清洗和浸水沐浴两种方式。如果有溪流和池塘,人们也常在其中沐浴(出 2:5; 王下 5:10); 在大城市中,水储存在水塘或蓄水池中,有时也可以在其中沐浴(撒下 11:2)。人们使用的清洗剂(参: 耶 2:22)包括从皂用植物中提取植物碱(KoB, 152 页; 希伯来语: *bōrīt*, "肥皂")和矿物碱(希伯来语: *netēr*, "泡碱";《钦定版圣经》译为 "nitre";《修订标准译本》译为 "lye", 汉译均为 "碱")。见 SOAP (肥皂)。

《旧约》中描述了为新生儿洗澡(结 16:4), 但服丧时不能洗澡(撒下 12:10)。《圣经》列举了 8 个具体的洗澡例子, 这些例子中的 *rāḥaṣ* 表示全身清洗的例子有: 法老的女儿在尼罗河边洗澡(出 2:5), 亚伦和他的儿子被任命为祭司时, 摩西用水洗了他们(利 8:6), 路得去见波阿斯之前曾沐浴抹膏(得 3:3), 拔示巴在耶路撒冷她的家中沐浴(撒下 11:2), 大卫的儿子死后, 他沐浴己身(撒下 12:20), 妓女在撒玛利亚

in Jerusalem (2 S. 11:2), David's bathing after the death of their child (12:20), the harlots at the pool of Samaria (1 K. 22:38), Naaman in the Jordan (2 K. 5:10-13), and the allegorical Oholah and Oholibah when preparing to receive guests (Ezk. 23:40). Additional figurative references occur in OT prophecy (Isa. 1:16; 4:4; Ezk. 16:9; not to be confused with the "washing" of Jer. 2:22, in which the verb is the piel of *kābas*, "launder" by pounding) and in poetry (Prov. 30:12); and OT law prescribes numerous ritualistic washings, as noted above (see ABLUTION; CLEAN AND UNCLEAR; etc.). Albright comments on the built-in basins for washing found in the guest house of preexilic Tell Beit Mirsim (*AP*, pp. 139f.). Thus, while it is true that certain Hebrews, particularly among the masses, may have had neither the privacy nor the inclination for bathing, still, the total OT picture suggests standards of cleanliness well above the average for the ancient world. The priests of Egypt took four baths daily (Herodotus ii.37; cf. the bathing of the Egyptian official Sinuhe, as recorded in *ANET*, p. 22a); but when one considers that in Palestine six months of the year are rainless, and how scarce water is at any season, the Mosaic law's rigid requirement of bathing for so many purposes is remarkable indeed.

Public baths are first constructed during the Greco-Roman period, when they are found to be regularly included in the *gymnasia*, or "places of exercise" (1 Macc. 1:14). A series of bath chambers was discovered by Macalister at Gezer in connection with a building supposed to be the place of Simon Maccabeus. The Apocrypha speaks of Judith bathing in a fountain (Jth. 12:7), and of Susanna, in a

池边洗澡 (王上 22:38), 乃幔在约旦河边洗澡 (王下 5:10-13), 讽喻中的阿荷拉和阿荷利巴在会客前沐浴己身 (结 23:40)。《旧约》的预言 (赛 1:16; 4:4; 结 16:9; 不要将这个词与《耶利米书》2:22 中的“洗濯”相混淆, 这个动词是 *kābas* 的皮干, 意思是通过捶打“洗涤”) 和诗歌 (箴 30:12) 中还使用了其他洗澡的比喻义, 正如上文所述, 旧约律法规定了许多洁净仪式 (见 ABLUTION[洗礼]; CLEAN AND UNCLEAR[洁净的和不清净的]等)。奥尔布赖特评论了被掳巴比伦之前拜特米尔辛丘客人房间内固定的盥洗盆 (*AP*, 139-140 页)。因此, 虽然某些希伯来人, 尤其是普通百姓可能没有洗澡的隐秘地, 他们也没有洗澡的习惯, 但是《旧约》的描写表明, 他们的清洁标准远高于古代世界平均的标准。埃及的祭司每日沐浴四次 (Herodotus ii.37; 参: *ANET* 的 22a 页中记载的埃及官员辛努亥的沐浴); 但当考虑到巴勒斯坦有六个月没有降雨, 且每个季节都严重缺水时, 摩西律法中还严格规定了这么多用途的洗礼, 确实是十分惊人的。

希腊罗马时期首次出现了公共浴场, 它们通常位于体育场内 (马一 1:14)。在基色的麦卡利斯特发掘出大量的浴室, 它们与一个建筑连接在一起, 这个建筑被认为是西门·马加比的寝宫。《次经》中提到, 犹滴在泉中沐浴 (滴 12:7), 苏撒拿在花园中洗澡时, 两个女仆服侍着她 (苏 1:15)。在希律统治时期 (公元前 37 至 4 年), 沐浴在希腊人中越来越流行。加利利海提比哩亚的温泉和死

garden, attended by maids (Sus. 15). Under Herod (37–4 B.C.) Greek ideas of bathing increasingly prevailed. The hot springs at Tiberias in Galilee and at Callirrhoë by the Dead Sea were sought out as health resorts (Josephus *Ant.* xvii.6.5; xviii.2.3), and elaborate public baths were eventually constructed in various cities (cf. xix.7.5). Herod's temple included a bathing room for priests (Mish. *Yoma* iii.2), and the name of the rabbi Gamaliel is associated with the public bath of Aphrodite in Acre.

In NT times, at the Essene community of Qumrân by the Dead Sea, most of the pools that have been excavated appear to have served simply as reservoirs, though some of the smaller were probably employed for daily priestly lustrations (cf. Josephus *BJ* ii.8.5) and for baths before the communion meal (F. M. Cross, *Ancient Library of Qumran and Modern Biblical Studies* [rev. ed. 1961], pp. 67f., 85, 234). Discovered remains of actual baths confirm the inscription found in the first-century Jerusalem synagogue of Theodotos near the Pool of Siloam, which mentions its “bathing establishment for those from abroad.” Simons is willing to equate this structure with the synagogue of the Freedmen mentioned in Acts 6:9. The NT speaks of bathing in the Pool of Bethesda, for a cure (Jn. 5:7); and Christ illustrates the relationship of basic salvation to the need for daily cleansing by saying, “He who has bathed [Gk. *louō*] does not need to wash [*niptō*] except for his feet” (Jn. 13:10); cf. 1 Cor. 6:11, “You were washed [*apoloūō*] ... sanctified in the name of the Lord Jesus Christ....”

Bibliography.—F. J. Bliss, *PEQ*, 27 (Oct. 1895), esp. 306–08; R. A. Stewart Macalaster, *PEQ*, 39

海附近的卡里尔荷温泉都是疗养圣地 (Josephus *Ant.* xvii.6.5; xviii.2.3), 许多城市最终精心设计了公共浴场 (参: xix.7.5)。希律在圣殿中为祭司建造了一间浴室 (《米示拿》, 《论圣日》 iii.2), 拉比迦玛列的名字与阿卡阿佛洛狄特公共浴场有关。

对于新约时期死海边的艾赛尼派昆兰社团, 已经挖掘的大多数水池似乎仅仅是水库, 但其中一些较小的水池可能是祭司每日洁净自身的地方 (参: Josephus *BJ* ii.8.5), 也可能是圣餐前沐浴的地方 (F. M. Cross, *Ancient Library of Qumran and Modern Biblical Studies* [1961年修订版], 67-68页, 85页, 234页)。已经发现的真实浴室遗迹证实了公元1世纪在耶路撒冷狄奥多罗斯会堂中发现的铭文内容, 这座犹太会堂位于西罗亚水池附近, 铭文中记载道, “这些浴室是为外邦人准备的”。西蒙斯 (Simons) 更愿意将这些浴室理解成《使徒行传》6:9中的“利百地拿会堂”。《新约》中提到了通过在毕士大池洗澡来治愈疾病 (约 5:7); 基督阐明了基本救赎和每日洁净自身之间的关系, 他说 “凡洗过澡 [希腊语: *louō*] 的人, 只要把脚一洗 [*niptō*], 全身就干净了” (约 13:10); 参: 《哥林多前书》6:11, “你们奉主耶稣基督的名……已经洗净 [*apoloūō*]、成圣、称义了……”

书目——F. J. Bliss, *PEQ*, 27 (1895年10月), 尤见 306–08; R. A. Stewart Macalaster, *PEQ*,

(Oct. 1907), esp 258–262; J. Simons, *Jerusalem in the OT* (1952), pp. 75f.; R. de Vaux, *RB*, 63 (1956), esp. 539f.

39(1907年10月), 尤见 258–262; J. Simons, *Jerusalem in the OT* (1952), 75-76 页; R. de Vaux, *RB*, 63 (1956), 尤见 539-540。

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Pottery figure of woman bathing in an oval tub, from the Phoenician cemetery at ez-Zib (8th–7th cents B.C.) (Israel Department of Antiquities and Museums)

上图是一个陶俑, 它描绘了一个正在椭圆形浴盆中洗澡的妇人形象, 该陶俑出土于埃斯齐比的腓尼基人墓地 (公元前 8 世纪至 7 世纪)。(以色列文物和博物馆部)

BATH-RABBIM

bath-rab'im, **GATE OF** [Heb. *ša'ar baṭ-rabbîm*; Gk. *en pýlais thygatros pollôn*—‘in the gates of the daughter of the many’] (Cant. 7:4); NEB “gate of the crowded city.” A gate in Heshbon, near which were the pools to which the Shulammité’s eyes are likened. See HESHBON.

BATH-RABBIM 巴特拉并

音译: bath-rab'im, **GATE OF** (“……的门”)【希伯来语: *ša'ar baṭ-rabbîm*; 希腊语: *en pýlais thygatros pollôn*——“群众之女的门里”】(歌 7:4); 《新英文译本》译为“gate of the crowded city” (“巴特拉并门”)。希实本的一个城门, 城门附近有很多水池, 书拉密女的眼睛就像这个城门旁的水池。见 HESHBON (希实本)。

BATHSHEBA

bath-shē'bə [Heb. *baṭ-šēba'*]. The daughter of Eliam (2 S. 11:3) or Ammiel (both names have the same meaning), also called BATHSHUA (1 Ch. 3:5). She was the beautiful wife of Uriah the Hittite, who because of her beauty was forced by King David to commit adultery (2 S. 11:2ff.). When David learned that she had become pregnant, he sent an order that Uriah be treacherously killed (vv. 6ff.). After Uriah's death David made Bathsheba his

BATHSHEBA 拔示巴

音译: bath-shē'bə【希伯来语: *baṭ-šēba'*】。以连(撒下 11:3)或亚米利(这两个名字含义相同)的女儿名叫拔示巴, 拔示巴也被称为拔书亚(BATHSHUA[拔书亚])(代上 3:5)。她是赫人乌利亚的美丽妻子, 因她容貌甚美, 大卫强迫她与自己同房(撒下 11:2起)。当大卫得知她怀孕后, 命乌利亚到阵势极险之处, 使他被杀(撒下 11:6起)。乌利亚死后, 大卫娶拔示巴为妻, 她与大卫一起住在宫中(撒下 11:27)。

wife, and she lived with him in the palace (v. 27). After their first child died (12:14ff.) she bore him four sons (2 S. 5:14; 1 Ch. 3:5).

With the help of the prophet Nathan she rendered futile the usurpation of Adonijah and secured the throne for her son Solomon (1 K. 1:11ff.). According to Jewish tradition, Prov. 31 was written by Solomon in memory of his mother. In the genealogy of Jesus (Mt. 1:6) Bathsheba is mentioned as the former wife of Uriah and the mother of Solomon by David.

See also DAVID II.F.

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BATH-SHUA

bath-shōō'ə [Heb. *bat-šûa* '—'daughter of opulence' or 'daughter of Shua'].

1. An alternative form of Bathsheba (1 Ch. 3:5).

2. A Canaanite woman who married Judah, bearing him Er, Onan, and Shelah (Gen. 38:2, 12; 1 Ch. 2:3). Her designation "daughter of Shua" is not a proper name.

BATHZACHARIAS

bath-zak-ə-rī'əs (1 Macc. 6:32ff., AV). See BETH-ZECHARIAH.

BATTALION

[Gk. *speira*] (Mt. 27:27; Mk. 15:16); AV BAND; NEB COMPANY. The reference is to a *cohors miliaria*, which was stationed in Jerusalem under Claudius Lysias. See ARMY, ROMAN II.C.

大卫和拔示巴的第一个孩子死后(撒下 12:14 起),拔示巴又为大卫生了四个儿子(撒下 5:14; 代上 3:5)。

在先知拿单的帮助下,她成功地阻止了亚多尼雅篡夺王位,从而保住了她的儿子所罗门的王位(王上 1:11 起)。根据犹太人的传说,《箴言》是所罗门为纪念自己的母亲创作的。耶稣的家谱(太 1:6)中提到,拔示巴先前是乌利亚的妻子,后来大卫从拔示巴生了所罗门。

另见 DAVID II.F. (大卫 II.F.)。

词条作者: A. L. BRESLICH

BATH-SHUA 拔书亚

音译: bath-shōō'ə【希伯来语: *bat-šûa* '— "丰饶之女" 或 "书亚之女"】。

1、拔书亚: 拔示巴的别称(代上 3:5)。

2、犹大的迦南妻子, 她为犹大生了珥、俄南和示拉(创 38:2, 12; 代上 2:3)。《创世记》和《历代志上》中称她为“书亚的女儿”, 这并不是一个固定称谓。

BATHZACHARIAS 伯士撒迦利亚

音译: bath-zak-ə-rī'əs (《钦定版圣经》, 马一 6:32 起)。见 BETH-ZECHARIAH (伯士撒迦利亚)。

BATTALION 营

【希腊语: *speira*】(太 27:27; 可 15:16); 《钦定版圣经》译为 BAND (“营”); 《新英文译本》译为 COMPANY (“队”)。这个词指的是“千人大队”, 革老丢·吕西亚统治时期, 这支军队就驻扎在耶路撒冷。见 ARMY, ROMAN

II.C. (罗马军队 II.C.)。

BATTERING RAM

[Heb. *karîm* (Ezk. 4:2; 21:22), *m^ehî gōbēl* (26:9)]; AV also ENGINE OF WAR (26:9). See SIEGE.

BATTERING RAM 撞锤、撞城锤

【希伯来语: *karîm* (结 4:2; 21:22), *m^ehî gōbēl* (结 26:9)】; 《钦定版圣经》还译为 ENGINE OF WAR (“撞城锤”, 结 26:9)。见 SIEGE (围困)。

BATTLE (GO OUT TO BATTLE; TAKE IN BATTLE; ETC.)

[Heb. *milhāmâ*, *yāšā' lammilhâ*, *lāqah bammilhāmâ*, *'āraḳ milhāmâ*, etc.]; AV also FIGHT, WAR; NEB also FIGHT, ATTACK, WAR, FIELD, “take up position”; [*šābā'*] (Nu. 31:27f.); NEB CAMPAIGN, COMBATANTS; [*ma^arākā*] (“field of battle,” 1 S. 4:2; “battle line,” 4:12); AV ARMY; NEB FIELD, BATTLEFIELD [*q^erāb*]; NEB also MARCH (2 S. 17:11), BESET (Ps. 55:18 [MT 19]); [*mah^anā*] (1 K. 22:34; 2 Ch. 18:33); AV HOST; NEB LINE; [niphil of *lāham*] (“join battle,” 2 Ch. 35:22); AV FIGHT; NEB FIGHTING; [*yāšā'*] (“go forth to battle,” 2 S. 11:1; 1 Ch. 20:1); NEB “take the field”; [*h^amušîm*] (“equipped for battle,” Ex. 13:18); AV “harnessed”; [*kîdôr*] (Job 15:24); [*nešeq*] (Ps. 140:7); [*sō'ēn b^era'as*] (“battle tumult,” Isa. 9:5 [MT 4]); AV “confused noise”; [*hēdād*] (“battle shout,” Isa. 16:9); AV “shouting”; NEB “shouts”; [hithpael pl. of *rā'ā pānîm*] (“faced one another in battle,” 2 K. 14:11; 2 Ch. 25:21); AV “looked one another in the face”; NEB “met one another”; [hiphil of *rû(a)*] (“sound the call to battle,” 2 Ch. 13:12); AV “cry alarm”; NEB “signal the battlecry”; [*h^ašōšerôt hatt^eru'ā*] (“battle trumpets,” 2 Ch. 13:12); AV “sounding trumpets”; NEB “trumpets”; [Gk. *pólemos*] (1 Cor. 14:8; Rev. 9:7, 9; 16:14; 20:8). See WAR.

BATTLE (GO OUT TO BATTLE; TAKE IN BATTLE; ETC.) 交战、出战、争战、攻击

【希伯来语: *milhāmâ*, *yāšā' lammilhâ*, *lāqah bammilhāmâ*, *'āraḳ milhāmâ* 等】; 《钦定版圣经》还译为 FIGHT (“争战”)、WAR (“打仗”); 《新英文译本》还译为 FIGHT (“争战”)、ATTACK (“攻击”)、WAR (“打仗”)、FIELD (“交战”)、 “take up position” (“出战”); 【*šābā'*】 (民 31:27-28); 《新英文译本》译为 CAMPAIGN (“打仗”)、COMBATANTS (“打仗”); 【*ma^arākā*】 (“战场”, 撒上 4:2; “阵上”, 撒上 4:12); 《钦定版圣经》译为 ARMY (“阵上”); 《新英文译本》译为 FIELD (“战场”)、BATTLEFIELD (“阵上”)【*q^erāb*】; 《新英文译本》还译为 MARCH (“出战”, 撒下 17:11)、BESET (“攻击”, 诗 55:18 [《马所拉文本》 19]); 【*mah^anā*】 (王上 22:34; 代下 18:33); 《钦定版圣经》还译为 HOST (“阵”); 《新英文译本》译为 LINE (“阵”); 【*lāham* 的尼干】 (“争战”, 代下 35:22); 《钦定版圣经》还译为 FIGHT (“打仗”); 《新英文译本》译为 FIGHTING (“争战”); 【*yāšā'*】 (“出战”, 撒下 11:1; 代上 20:1); 《新英文译本》译为 “take the field” (“出战”); 【*h^amušîm*】 (“带着兵器”, 出 13:18); 《钦定版圣经》译为 “harnessed” (“带着兵器”); 【*kîdôr*】 (伯 15:24); 【*nešeq*】 (诗 140:7); 【*sō'ēn b^era'as*】 (“乱杀”, 赛 9:5 [《马所拉文本》 4]); 《钦定版圣经》译为 “confused noise” (“乱杀”); 【*hēdād*】 (“交战呐喊声”, 赛 16:9); 《钦定版圣经》译为

“shouting”；《新英文译本》译为“shouts”，汉译均为“呐喊声”；【*rā'ā pānīm* 的特干复数】（“相见于战场”，王下 14:11；代下 25:21）；《钦定版圣经》译为“looked one another in the face”；《新英文译本》译为“met one another”，汉译均为“相见于战场”；【*rū(a)* 的希干】（“拿号向你们吹出大声”，代下 13:12）；《钦定版圣经》译为“cry alarm”；《新英文译本》译为“signal the battlecry”，汉译均为“吹出大声”；【*h^ašōšerôt hatt^eru'ā*】（“号”，代下 13:12）；《钦定版圣经》译为“sounding trumpets”；《新英文译本》译为“trumpets”，汉译均为“号”；【希腊语：*pólemos*】（林前 14:8；启 9:7, 9；16:14；20:8）。见 WAR（争战、打仗）。

BATTLE AXE

(Jer. 51:20, AV). See WEAPONS OF WAR.

BATTLE AXE 争战的斧子

（《钦定版圣经》，耶 51:20）。见 WEAPONS OF WAR（打仗的兵器）。

BATTLE BOW

[Heb. *qešet milhāmā*]; NEB WARRIOR'S BOW. Mentioned in the messianic prophecy of Zec. 9:10, describing the peace that the coming Prince will bring. This compound Asiatic bow required strong arms for proper use, but in battle was an extremely formidable weapon. See also WEAPONS OF WAR.

BATTLE BOW 争战的弓

【希伯来语：*qešet milhāmā*】；《新英文译本》译为 WARRIOR'S BOW（“争战的弓”）。《撒迦利亚书》9:10 中的弥撒亚预言提到了这种兵器，并描述道，这位要来的君王将带来和平。只有强劲的臂膀才能拉开这种亚细亚合成弓，但这种弓是极其可怕的战争兵器。另见 WEAPONS OF WAR（打仗的兵器）。

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BATTLEMENT.

See FORTIFICATION; PARAPET (Dt. 22:8, AV); BRANCH (Jer. 5:10, AV).

BATTLEMENT. 栏杆、塔、枝子

见 FORTIFICATION（要塞、防御工事）；PARAPET（栏杆，《钦定版圣经》，申 22:8）；BRANCH（枝子、树枝，《钦定版圣经》，耶 5:10）。

BAVAI

bavī. See BAVVAI.

BAVAI 巴瓦伊

音译：bavī。见 BAVVAI（巴瓦）。

BAVVAI

BAVVAI 巴瓦伊

bav'ī [Heb. *bawway*]; AV BAVAI; NEB BINNUI. The son of Henadad “ruler of half the district of Keilah” (Neh. 3:18). He was from one of the levitical families that repaired the wall of Jerusalem after the return from Babylon (3:17f.). He may have been identical to or the brother of BINNUI (5) (Neh. 3:24).

BAY

(Zec. 6:3, 7, AV). See COLOR V.D.

BAY

[Heb. *lāšōn*—‘tongue’] (Josh. 15:2, 5; 18:19); NEB INLET; [Gk. *kólpos*—‘bosom, cavity, sinus, gulf, bay’] (Acts 27:39); AV CREEK. An inlet of the sea. The place referred to in Acts 27:39 has been identified as St. Paul’s Bay, about 8 mi. (13 km.) NW of Valetta, on the island of MALTA. James Smith, *Voyage and Shipwreck of St. Paul* (4th ed. 1880), pp. 141ff., used the translation “creek” as the basis of his study, and suggested one of the two creeks on the west side of the bay. This interpretation, however, disregards the evidence that the Gk. *kólpos* (cognate with Eng. “gulf”), when used of the sea, means bay or gulf.

音译: bav'ī【希伯来语: *bawway*】;《钦定版圣经》译为 BAVAI (“巴瓦”);《新英文译本》译为 BINNUI (“宾内”)。巴瓦伊是希拿达的儿子,他“管理基伊拉那一半”(尼 3:18)。他来自于一个利未家族,这个利未家族从巴比伦归回之后参与了耶路撒冷城墙的修造(尼 3:17)。巴瓦伊可能就是宾内或是宾内的兄弟(尼 3:24)。见 BINNUI (5) (宾内[5])。

BAY 栗色

(《钦定版圣经》, 亚 6:3, 7)。见 COLOR V.D. (彩色 V.D.)。

BAY 海汊、海湾

【希伯来语: *lāšōn*——“舌头”】(书 15:2, 5; 18:19);《新英文译本》译为 INLET (“海汊”);【希腊语: *kólpos*——“怀中、凹处、下陷处、海湾、海汊”】(徒 27:39);《钦定版圣经》译为 CREEK (“海湾”)。这个词指的是海的入口。《使徒行传》27:39 中的海湾被认为是圣保罗湾,该海湾位于瓦莱塔西北约 8 英里(13 公里)处,在米利大(MALTA[米利大])岛上。詹姆斯·史密斯根据他的研究结果在其作品(*Voyage and Shipwreck of St. Paul*[1880 年第四版], 141 页起)中使用了“creek”(“小溪、海湾”)这种翻译,这可能指的是海湾西部的两条小溪中的一条。但是这种翻译忽视了一点,即希腊语 *kólpos* (英语单词“gulf”的同源词)用于表示海时,指的是海汊或海湾。

W. S. L. S.

词条作者: W. S. L. S.

BAY TREE.

The term occurs only in the AV for Heb. *'ezrāh* (Ps. 37:35), which means “native” or “indigenous.” The RSV follows the LXX, reading “a cedar of Lebanon,” while the NEB renders “a

BAY TREE. 青翠树

只有《钦定版圣经》用到这个词,翻译希伯来语 *'ezrāh* (诗 37:35), 这个希伯来词语的含义是“本地的”或“本土的”。《修订标准译本》遵循《七十士译本》中的译法,将这个词译成“黎巴嫩香

spreading tree in its native soil.”

柏”，《新英文译本》则译为“a spreading tree in its native soil”（“一根青翠树在本土生发”）。

R. K. H.

词条作者：R. K. H.

BAZAAR

[Heb. *hūs*—‘street of sale’] (1 K. 20:34); AV STREET; NEB TRADING QUARTER. A street given over to a market place. Ben-hadad of Syria conceded the right of the victorious Ahab to establish bazaars in Damascus.

BAZAAR 街市

【希伯来语：*hūs*——“做买卖的街道”】（王上 20:34）；《钦定版圣经》译为 STREET；《新英文译本》译为 TRADING QUARTER，汉译均为“街市”。街市是专门用作市场的街道。亚哈打败亚兰王便哈达后，便哈达向亚哈王做出了让步，在大马士革设立了街市。

BAZLITH

baz'lith [Heb. *bašlîṭ*] (Neh. 7:54); **BAZLUTH** [*bašlûṭ*] (Ezr. 2:52); [Gk. *basalōtī*] (1 Esd. 5:31); AV BASALOTH; NEB BAALOTH. The head of a family of temple-servitors who returned with Zerubbabel to Jerusalem.

BAZLITH 巴洗律

音译：baz'lith 【希伯来语：*bašlîṭ*】（尼 7:54）；**BAZLUTH**（“巴洗律”）【*bašlûṭ*】（拉 2:52）；【希腊语：*basalōtī*】（拉 5:31）；《钦定版圣经》译为 BASALOTH；《新英文译本》译为 BAALOTH，汉译均为“巴洗律”。家族首领，巴洗律的子孙和其他尼提宁同所罗巴伯回到了耶路撒冷。

BDELLIUM

del'ē-əm [Heb. *bēdōlah*; Akk. *budulḥu*—‘Indian myrrh’]; NEB also “gum resin” (Nu. 11:7). A word that occurs twice in the Pentateuch: (1) in Gen. 2:12, in conjunction with gold and onyx, as a product of the land of HAVILAH, and (2) in Nu. 11:7, where the manna is likened to this substance in appearance. Cognate terms favor an identification with a resinous gum, which in droplet form might resemble stones or a pearl, depending on the color of the exudation.

BDELLIUM 珍珠

音译：del'ē-əm 【希伯来语：*bēdōlah*；阿卡德语：*budulḥu*——“印度没药”】；《新英文译本》还译为“gum resin”（“珍珠”，民 11:7）。《摩西五经》中提到过这个词两次：（1）《创世记》2:12 中同时提到了珍珠、金子 and 红玛瑙，珍珠是哈腓拉（HAVILAH[哈腓拉]）土地上的出产物，（2）《民数记》11:7 中的吗哪看起来像珍珠。这个词的同根词表明，这节经文中的珍珠应该是一种树脂，水滴形状的树脂像宝石或珍珠，但这要取决于这种分泌物的颜色。

BEACH

[Gk. *aigalós*] (Mt. 13:2; Jn. 21:4; Acts 21:5; 27:39f.); AV, NEB also SHORE. The Gospel references are to the shore of the

BEACH 岸

【希腊语：*aigalós*】（太 13:2；约 21:4；徒 21:5；27:39-40）；《钦定版圣经》和《新英文译本》SHORE（“岸”）。福音

Sea of Galilee; those in Acts are to the Mediterranean.

BEACON

See STANDARD.

BEADS

[Heb. *kûmāz*—some kind of golden ornament] (Nu. 31:50); AV TABLETS; NEB PENDANTS. Articles of gold jewelry, possibly pectorals, necklaces, or breastplates. See also ARMLET.

BEALIAH

bē-ā-lī'ā [Heb. *b^e'alyā*]. A former friend of Saul who joined David at Ziklag (1 Ch. 12:5).

BEALOTH

bē'ā-loth [Heb. *b^e'ālōt*].

1. An unidentified city of Judah in the Negeb (Josh. 15:24), perhaps Baalath-beer.

2. AV, NEB, ALOTH. One of the places in Solomon's eleventh administrative district (1 K. 4:16), possibly the same as 1.

BEAM.

(1) [Heb. *mānōr*]. A part of a loom, used in comparison to indicate the great size of the spears carried by the enemy soldiers who were defeated by the heroes of Israel (1 S. 17:7; 2 S. 21:19; 1 Ch. 11:23; 20:5).

(2) Translation of a variety of building terms, all referring to constructional beams used in buildings for roofings, upper floors. See also ARCHITECTURE.

书中提到的“岸”指的是加利利海的海岸；《使徒行传》中的“岸”指的是地中海海岸。

BEACON 旗杆

见 STANDARD (纛、旗、模范)。

BEADS 手钏

【希伯来语：*kûmāz*——某种金饰】(民 31:50)；《钦定版圣经》译为 TABLETS；《新英文译本》译为 PENDANTS，汉译均为“手钏”。这个希伯来词语指的是黄金饰品，可能是胸饰、项链或胸甲。另见 ARMLET (臂环)。

BEALIAH 比亚利雅

音译：bē-ā-lī'ā 【希伯来语：*b^e'alyā*】。比亚利雅是扫罗的旧知，他在洗革拉跟随了大卫（代上 12:5）。

BEALOTH 比亚绿、亚绿

音译：bē'ā-loth 【希伯来语：*b^e'ālōt*】。

1、比亚绿是犹大南边的一座无法确定位置的城市（书 15:24），可能就是巴拉特比珥。

2、《钦定版圣经》和《新英文译本》中译为 ALOTH（“亚律”）。亚绿是所罗门第 11 个行政区中的一个地名（王上 4:16），可能就是比亚绿。

BEAM. 机轴、梁、栋梁、横梁、梁木

(1) 【希伯来语：*mānōr*】。机轴是织布机上的一个部件，经文中将以色列敌人所拿的枪杆比作织布机的机轴，这表明，这些枪杆尺寸很大，但以色列的勇士最终打败了这些敌人（撒上 17:7；撒下 21:19；代上 11:23；20:5）。

(2) 梁是对各种建筑术语的翻译，所有的术语指的都是建筑屋顶上的房梁。另见 ARCHITECTURE（建筑风格、建筑学）。

- (a) [Aram. 'ā']; AV TIMBER. A punishment for anyone who altered the king's edict was that "a beam shall be pulled out of his house" (Ezr. 6:11; AV "timber"). (a)【亚兰语: 'ā'】;《钦定版圣经》译为 TIMBER (“梁”)。无论谁更改了王的命令,“必从他房屋中拆除一根梁来”(拉 6:11;《钦定版圣经》译为“timber”[“梁”])。
- (b) [Heb. gēb]. Part of the ceiling (1 K. 6:9). (b)【希伯来语: gēb】。栋梁,是天花板的一部分(王上 6:9)。
- (c) [Heb. kāpīs]. Used in Hab. 2:11 in the protest of inanimate things against sin. (c)【希伯来语: kāpīs】。《哈巴谷书》2:11 中使用了栋梁一词,这说明连无生命的东西都要出声告发他们的罪。
- (d) [Heb. k^erutōt]; NEB LENGTHS. Lit. "lengths"; cedar used in building courts and the House of the Forest of Lebanon, laid upon courses of stone or pillars (1 K. 6:36; 7:2, 12). (d)【希伯来语: k^erutōt】;《新英文译本》译为 LENGTHS (“木”)。字面含义是“长度”;指的是建造宫殿和黎巴嫩林宫的香柏木,这些香柏木要放在多层石头或柱子的上面(王上 6:36; 7:2, 12)。
- (e) [Heb. qōrā]; NEB also RAFTERS. Literally "a thing meeting another" (2 Ch. 3:7; Cant. 1:17). (e)【希伯来语: qōrā】;《新英文译本》还译为 RAFTERS (“栋梁”)。这个词的字面含义是“衔接之物”(代下 3:7; 歌 1:17)。
- (f) [Heb. qōrā]; AV also FLOOR. Timber purchased for buildings (2 Ch. 34:11; Neh. 2:8). (f)【希伯来语: qōrā】;《钦定版圣经》还译为 FLOOR (“栋梁”)。指买来用于修补殿宇的横梁(代下 34:11; 尼 2:8)。
- (g) [Heb. qārā]; NEB also TIE-BEAM. Part of a gate (Neh. 3:3, 6); also used of the work of God (Ps. 104:3). (g)【希伯来语: qārā】;《新英文译本》还译为 TIE-BEAM (“横梁”)。横梁属于门的一部分(尼 3:3, 6);立栋梁还可以用来表示上帝的工作(诗 104:3)。
- (h) [Gk. toichos]. The AV, RSV, and NEB follow the LXX in 1 K. 6:6. (h)【希腊语: toichos】。梁木:《钦定版圣经》《修订标准译本》和《新英文译本》的《列王纪上》6:6 遵循《七十士译本》中的翻译,将这个词译为梁木。

J. R. PRICE

词条作者: J. R. PRICE

BEANS

BEANS 豆子

[Heb. *pôl*; Gk. *kýamos*]. A valuable article of ancient diet cultivated throughout the entire Near East. The beans of 2 S. 17:27f.; Ezk. 4:9 are undoubtedly the broad beans (*Faba vulgaris* Moench). The sowing took place in the autumn, and the crop was harvested just after the barley and wheat. The beans were threshed and winnowed like the other cereals, and while sometimes eaten raw, they were often cooked with oil and meat.

R. K. H.

【希伯来语：*pôl*；希腊语：*kýamos*】。豆子是古人食用的一种很有营养价值的植物，整个近东地区都种植这种植物。《撒母耳记下》17:27-28 和《以西结书》4:9 中的豆子无疑指的是蚕豆（拉丁学名：*Faba vulgaris* Moench）。在秋天种植豆子，收获完大麦和小麦后，就收获豆子。豆子和其他的谷物一样，也需要脱粒和扬壳，豆子有时可以生食，但人们通常将豆子与油和肉同煮。

词条作者：R. K. H.

BEAR

[Heb. *dôb*, *dôb*; cf. Arab. *dubb*; Gk. *árktos*]. Mentioned in 1 S. 17:34-37, where David tells Saul how as a shepherd boy he had overcome a lion and a bear. In 2 K. 2:24 it is related that two she-bears came out of the wood and tore forty-two of the children who had been mocking Elisha. All the other references to bears are figurative; cf. 2 S. 17:8; Prov. 17:12; 28:15; Isa. 11:7; 59:11; Lam. 3:10; Dnl. 7:5; Hos. 13:8; Am. 5:19; Rev. 13:2.

BEAR 熊

【希伯来语：*dôb*, *dôb*；参：阿拉伯语：*dubb*；希腊语：*árktos*】。《撒母耳记下》17:34-37 中提到了熊，在这段经文中，大卫向保罗讲述了作为一个牧羊人他是怎样打败狮子和熊的。《列王纪下》2:24 中提到，“两只母熊从林中出来，撕裂了他们中间四十二个童子”，因为他们曾嘲笑以利沙。其他经文中提到的熊都具有比喻义；参：《撒母耳记下》17:8；《箴言》17:12；28:15；《以赛亚书》11:7；59:11；《耶利米哀歌》3:10；《但以理书》7:5；《何西阿书》13:8；《阿摩司书》5:19；《启示录》13:2。



Dancing bear, with donkey playing a lyre and jackal shaking a sistrum. Plaque of shell inlay set in bitumen, from the sound-box of a lyre discovered at Ur (Early Dynastic III, 25th cent. B.C.) (University Museum, University of Pennsylvania)

上图描绘了一只跳舞的熊、一头弹琴的驴和一只摇铃的豺狼。这是一个贝壳镶嵌的石漆版画，这个版画是在吾珥的竖琴音箱中发现的（第三王朝早期，公元前 25 世纪）。（宾夕法尼亚大学，大学博物馆）

The Syrian bear, sometimes named as a distinct species, *Ursus Syriacus*, is better to be regarded as merely a local variety of the European and Asiatic brown bear, *Ursus arctos*. The figurative references to the bear take account of its ferocious nature, especially in the case of the bear robbed of her whelps (2 S. 17:8; Prov. 17:12; Hos. 13:8). Her transformation in the messianic age is envisaged in Isa. 11:7.

叙利亚的熊有时也被当做一种独特的物种，即叙利亚棕熊（拉丁学名：*Ursus Syriacus*），其实应该仅仅将它视作欧洲和亚洲棕熊（拉丁学名：*Ursus arctos*）在叙利亚的本地品种。熊的凶残本性，尤其是丢了幼崽的母熊（撒下 17:8；箴 17:12；何 13:8）还具有比喻义。《以赛亚书》11:7 中预言道，在弥赛亚时代熊必将改变本性。

A. E. DAY

词条作者：A. E. DAY

BEAR, THE

[Heb. 'aš, 'ayiš]; AV ARCTURUS; NEB ALDEBARAN. A great northern constellation referred to in Job 9:9; 38:32. See ASTRONOMY II.C.

BEAR, THE 北斗

【希伯来语：'aš, 'ayiš】；《钦定版圣经》译为 ARCTURUS（“北斗”）；《新英文译本》ALDEBARAN（“北斗”）。《约伯记》9:9 和 38:32 中的“北斗”指的是北方的一个大星座。见 ASTRONOMY II.C.（天文学 II.C.）。

BEAR; BORN

[Heb. yālaq]; AV also BEGET, BRING FORTH, COME OF, etc.; NEB also GIVE BIRTH, etc.; [Gk. gennāō, tiktō, ginomai]; AV also BEGOTTEN, MADE, SPRANG, BRING FORTH; NEB also GIVE BIRTH, SPRANG, etc.; [teknagonéō] (“bear a child,” 1 Tim. 5:14); **UNTIMELY BORN** [Gk. éktrōma] (1 Cor. 15:8); AV BORN OUT OF DUE TIME; NEB ABNORMAL BIRTH; **BORN IN THE LIKENESS OF MEN** [Gk. schēmati heuretheis hōs ánthrōpos] (Phil. 2:7); AV MADE IN THE LIKENESS OF MEN; NEB BEARING THE HUMAN LIKENESS. See also BIRTH.

BEAR; BORN 生、生产

【希伯来语：yālaq】；《钦定版圣经》还译为 BEGET（“生”）、BRING FORTH（“生产”）、COME OF（“生”）等；《新英文译本》还译为 GIVE BIRTH（“生”）等；【希腊语：gennāō, tiktō, ginomai】；《钦定版圣经》还译为 BEGOTTEN（“生”）、MADE（“生产”）、SPRANG（“生出”）、BRING FORTH（“生产”）；《新英文译本》还译为 GIVE BIRTH（“生”）、SPRANG（“生出”）等；【teknagonéō】（“生养儿女”，提前 5:14）；**UNTIMELY BORN**（“未到产期而生的”）【希腊语：éktrōma】（林前 15:8）；《钦定版圣经》还译为 BORN OUT OF DUE TIME；《新英文译本》译为 ABNORMAL BIRTH，汉译均为“未到产期而生的”；**BORN IN THE LIKENESS OF MEN**（“有人的样子”）【希腊语：schēmati heuretheis hōs ánthrōpos】（腓 2:7）；《钦定版圣经》译为 MADE IN THE LIKENESS OF

MEN;《新英文译本》译为 BEARING THE HUMAN LIKENESS, 汉译均为“有人的样子”。另见 BIRTH (本地、出生)。

In the OT the term used often is *yālad*. The RSV also renders “born” certain Hebrew expressions that are translated more literally in the AV. In Gen. 25:23, e.g., the RSV translates *šné l’ummîm mimmē‘ayik yippārēdû* as “two peoples, born of you, shall be divided,” while the AV gives a literal translation: “two manner of people shall be separated from thy bowels.” Similarly, in 1 K. 8:19 and 2 Ch. 6:9 the RSV renders *hayyôšē’ mēh^alāšeykâ* as “who shall be born to you,” while the AV gives “that shall come forth out of thy loins.” Again, the RSV renders “before you were born” for *ûb^eterem tēšē’ mēreḥem* (Jer. 1:5), while the AV gives “before thou camest forth out of the womb.”

《旧约》中经常用 *yālad* 来表示“生”的含义。《修订标准译本》还将《钦定版圣经》中更多按照字面意思翻译的内容译为了“born”(生)。如,在《创世记》25:23中,《修订标准译本》将 *šné l’ummîm mimmē‘ayik yippārēdû* 译为“two peoples, born of you, shall be divided”,而《钦定版圣经》照字面意思译为“two manner of people shall be separated from thy bowels”,汉译均为“两国在你腹内,两族要从你身上出来”。同样,在《列王纪上》8:19和《历代志下》6:9中,《修订标准译本》将 *hayyôšē’ mēh^alāšeykâ* 译为“who shall be born to you”,而《钦定版圣经》译为“that shall come forth out of thy loins”,汉译均为“你所生的”。另外,《修订标准译本》将《耶利米书》1:5中的 *ûb^eterem tēšē’ mēreḥem* 译为“before you were born”,而《钦定版圣经》译为“before thou camest forth out of the womb”,汉译均为“你未出母胎”。

The NT term used most frequently for “bear, born” is Gk. *gennáō*—sometimes in the literal sense alluding to motherhood, but also in a figurative sense referring to the beginning of the spiritual life (e.g., Jn. 1:13; 3:3-8). In Gal. 1:15 the RSV renders “he who had set me apart before I was born” for *ho apherísas me ek koilías mētrós*, which the AV translates literally as “who separated me from my mother’s womb” (cf. NEB “who had set me apart from birth”).

《新约》极为频繁地用“bear or born”(“生”)来翻译希腊语 *gennáō*, 有时借这个词的字面含义来暗指母性,但也使用这个词的比喻义来表示属灵生命的开始(如,约 1:13; 3:3-8)。在《修订标准译本》《加拉太书》1:15中,将 *ho apherísas me ek koilías mētrós* 译为“he who had set me apart before I was born”,《钦定版圣经》照字面意思译为“who separated me from my mother’s womb”,汉译均为“那把我从母腹里分别出来的”(参:《新英文译本》“who had set me apart from birth”,汉译相同)。

For a discussion of Jn. 3:7; 1 Pet. 1:3, 23, see ANEW.

关于《约翰福音》3:7、《彼得前书》1:3和 23 的讨论,见 ANEW (重新)。

BEAR; BORNE.

The usual OT word is Heb. *nāsā'*. It is used for bearing punishment (Gen. 4:13), iniquity (Ex. 28:38; Isa. 53:12), shame (Ezk. 32:24), honor (Zec. 6:13); of the waters bearing the ark of Noah (Gen. 7:17), priests bearing the ark of the covenant (Josh. 3:8), an armor-bearer (1 S. 14:1), a tree bearing fruit (Joel 2:22). Other words include *kūl* (Am. 7:10), *sābal* (Gen. 49:15; Isa. 53:11; Lam. 5:7), *'āsā* (2 K. 19:30; Ezk. 17:23). In Lam. 3:28 *nāṭal* is better rendered as in the RSV, "laid it on him." The RSV is to be preferred also at Ps. 75:3 ("keep steady," *tākan*) and Zeph. 1:11 ("weigh out," *nāṭil*).

In the NT the most frequent words are Gk. *bastázō* (bear a cross, Lk. 14:27; Jn. 19:17; one another's burdens, Gal. 6:2; cf. also 6:5, 17; Mt. 8:17; Acts 15:10; Rev. 2:2), *phérō* (bear fruit, Jn. 15:2), *anaphérō* (bear sins, He. 9:28; 1 Pet. 2:24), *ekphérō* (He. 6:8), *phoróō* (Rom. 13:4; 1 Cor. 15:49), *airō* (Mt. 4:6 par.), *anéchomai* (bear with, 2 Cor. 11:1). Gk. *stégō* means "endure" in 1 Thess. 3:5, and in 1 Cor. 13:7 may have the connotation "endure in silence." In Acts 27:15 *antophthalméō*, AV "bear up," means the ship could not head into the wind.

J. W. D. H.

BEARD

[Heb. *zāqān*]. The Hebrews generally

BEAR; BORNE. 担当、担负、漂起、抬着、拿起、结果、背着；生、结果、担当

《旧约》中的一个常见词是希伯来语 *nāsā'*。这个词用来表示担当刑罚(创 4:13)、罪孽(出 28:38; 赛 53:12)、羞辱(结 32:24),也可以表示担负尊荣(亚 6:13);还可以表示水把方舟从地上漂起(创 7:17),祭司抬起约柜(书 3:8),少年拿起兵器(撒上 14:1),树木结果(珥 2:22)。其他表达上述含义的词还包括 *kūl* (摩 7:10)、*sābal* (创 49:15; 赛 53:11; 哀 5:7) 和 *'āsā* (王下 19:30; 结 17:23)。《修订标准译本》将《耶利米哀歌》中的 *nāṭal* 恰当地译为 "laid it on him" ("加在他身上")。《修订标准译本》将《诗篇》75:3 中的 *tākan* 译为 "keep steady" ("使……坚立"), 将《西番雅书》1:11 中的 *nāṭil* 译为 "weigh out" ("称"), 这两处翻译也比较可取。

《新约》中表达词含义最常用的词汇是希腊语 *bastázō* ("背着十字架", 路 14:27; 约 19:17; "各人的重担", 加 6:2; 另参: 加 6:5, 17; 太 8:17; 徒 15:10; 启 2:2)、*phérō* ("结果", 约 15:2)、*anaphérō* ("担当罪", 来 9:28; 彼前 2:24)、*ekphérō* (来 6:8)、*phoróō* (罗 13:4; 林前 15:49)、*airō* (太 4:6 平行经文) 和 *anéchomai* ("宽容", 林后 11:1)。《帖撒罗尼迦前书》3:5 中的希腊语 *stégō* 的含义是 "忍受", 而这个词在《哥林多前书》13:7 中可能表示 "默默忍耐"。《钦定版圣经》将《使徒行传》27:15 中的 *antophthalméō* 译为 "bear up" ("敌住"), 指的是船不能迎风前行。

词条作者: J. W. D. H.

BEARD 胡须

【希伯来语: *zāqān*】。希伯来人通常蓄

wore full rounded beards, as contrasted with the desert nomads who frequently clipped or cut their beards (cf. Jer. 9:26; 25:23; 49:32; etc.). The Egyptians were clean shaven, although high officials wore artificial beards. In Babylonia and Assyria the aristocrats and rulers usually wore beards. The customary Hebrew word for beard (*zāqān*) was the term for “elder” or “old man.” The term *šāpām* (2 S. 19:24) probably referred to the moustache.

The Torah forbade trimming the edges of the beard (Lev. 19:27), though Ezekiel was told to shave off his beard as a token of coming destruction (Ezk. 5:1). Among the Semites grief was indicated by cutting off the hair and beard, while anger could be shown by plucking out hair from one’s head and beard. Mutilating the beard of another person, however, was considered an insult (cf. 2 S. 10:4; Isa. 50:6). The anointing of Aaron’s beard (cf. Ps. 133:2) was probably part of the tabernacle ritual.

R. K. H.

BEARERS

(of a bier, Lk. 7:14) [Gk. *hoi bastizontes*]. See BIER; BURIAL II.D.

BEAST

[Heb. *b^ehēmā*, *ḥayyā nepēš* (Lev. 24:18), *be’ir* (Gen. 45:17; Ex. 22:5), *n^ebēlā* (Lev. 7:24), *ḥay* (Gen. 8:1), *b^enē šāḥaš* (“proud beasts,” Job 28:8), part. of *mūt* (“dead beast,” Ex. 21:34f.), *g^enēbā* (“stolen beast,” Ex. 22:4), *m^eri’* (“fed beast,” Isa. 1:11), *ṭebaḥ* (Prov. 9:2); Aram. *ēwā* (Dnl. 2:38; 4:12, 14ff.; 7:3; etc.); Gk. *thērion* (Tit. 1:12; He. 12:20; Jas. 3:7; Rev. 6:8; etc.), *ktēnos* (Lk. 10:34)]; AV also LIVING THING (Gen. 8:1), CATTLE

着络腮胡须，而沙漠中的游牧民族经常修剪或刮掉他们的胡须（参：耶 9:26；25:23；49:32 等）。埃及人刮净自己的胡须，但埃及高官留着假胡须。巴比伦和亚述的贵族和统治者通常蓄着胡须。习惯上用来表示“胡须”的希伯来语（*zāqān*）还可以表示“长老”或“老人”。*šāpām*（撒下 19:24）可能指的是小胡子。

摩西律法禁止以色列人“损坏胡须的周围”（利 19:27），但《以西结书》5:1 中讲道，耶和华命令以西结剃掉胡须作为耶路撒冷将被围困的预兆。闪族人以剃掉头发和胡须的方式来表达悲痛之情，拔掉头发和胡须可以表示愤怒。但损坏他人的胡须被视为一种侮辱（参：撒下 10:4；赛 50:6）。在亚伦的胡须上抹油（参：诗 133:2）可能属于帐幕中的一种礼节。

词条作者：R. K. H.

BEARERS 抬杠的人

（抬杠的人，路 7:14）【希腊语：*hoi bastizontes*】。见 BIER（棺材、床、杠）；BURIAL II.D.（埋葬、安葬 II.D.）。

BEAST 走兽、野兽、牲畜、兽

【希伯来语：*b^ehēmā*, *ḥayyā nepēš*（利 24:18），*be’ir*（创 45:17；出 22:5），*n^ebēlā*（利 7:24），*ḥay*（创 8:1），*b^enē šāḥaš*（“狂傲的野兽”，伯 28:8），*mūt* 的分词（“死牲畜”，出 21:34-35），*g^enēbā*（“所偷之物”，出 22:4），*m^eri’*（“肥畜”，赛 1:11），*ṭebaḥ*（箴 9:2）；亚兰语：*ēwā*（但 2:38；4:12, 14 起；7:3 等）；希腊语：*thērion*（多 1:12；来 12:20；雅 3:7；启 6:8 等），*ktēnos*（路 10:34）】；《钦定版圣经》还译为 LIVING THING

(Dt. 28:4), LION'S WHELPS (Job 28:8), "multitude of the wicked" (Ps. 74:19), etc.; NEB also CATTLE, (WILD) ANIMAL, etc. In Ezk. 17:23 the RSV includes the phrase "all kinds of beasts," based on the LXX; the MT lacks the phrase, and is followed in this by the AV and NEB.

The word "beast" has been largely replaced in English by the word "animal." Nonetheless, the RSV and NEB have usually followed the tradition of the AV in translating the terms at the head of this entry as "beast" (although the NEB sometimes uses "[wild] animal" for *ḥayyâ*). Some of these terms probably refer to a particular species and/or genus, but it is most difficult to distinguish their original designations today. It is probably correct, however, to say that all the "beasts" designated by these terms belong to the general category of mammals.

"Beast" often refers to any animal at all in distinction from man (Eccl. 3:18-21), reptiles (Gen. 1:24), and (sometimes) cattle (Gen. 1:30). Two common uses of beasts were for food and for sacrifices. Beasts were divided into categories of CLEAN AND UNCLEAR (Lev. 11:1-8); only the clean ones could be eaten by the Israelites. Certain kinds of animals could be used for sacrifices, and these were sometimes fattened for the special occasions (Isa. 1:11; Am. 5:22; cf. Acts 7:42; He. 13:11).

In addition to the categories of clean and unclean, beasts were divided into those of

（“走兽牲畜”，创 8:1）、CATTLE（“牲畜”，申 28:4）、LION'S WHELPS（“狂傲的野兽”，伯 28:8）、“multitude of the wicked”（“野兽”，诗 74:19）等；《新英文译本》还译为 CATTLE（“牛、牲畜”）、(WILD) ANIMAL（“野兽”）等。在《以西结书》17:23 中，《修订标准译本》根据《七十士译本》中的翻译，包括了“all kinds of beasts”（“各类走兽”）这个短语；《马所拉文本》中却省略了这个短语，《钦定版圣经》和《新英文译本》也遵循了这种译法。

英语单词“animal”（“动物、兽”）在很大程度上取代了“beast”这个词。但《修订标准译本》和《新英文译本》通常遵循《钦定版圣经》中的译法，将本词条最前面提到的那些词语译为“beast”（但《新英文译本》有时也将 *ḥayyâ* 译为“野兽”）。其中的一些词可能指的是某种特殊的物种，但是今天很难确定这些词的最初含义。不过，这些词所表示的“兽”都属于普通的哺乳动物这种观点可能是正确的。

“Beast”通常指的是区别于人类（传 3:18-21）和爬行动物（创 1:24）的所有动物，有时还表示除了牛之外的所有动物（创 1:30）。牲畜有两个常见的用途，做食物和献祭。《利未记》11:1-8 将走兽分为洁净的和不清净的（见 CLEAN AND UNCLEAR[洁净的和不清净的]）；以色列人只能吃洁净的走兽。某些牲畜可以用来献祭，有时出于特殊的原因，需要献上肥畜（赛 1:11；摩 5:22；参：徒 7:42；来 13:11）。

走兽除了可以分为洁净的和不清净的，还可以分为野生的和驯养的。“野兽”

wild and domesticated. “Wild beasts” (AV “beasts of the field”) lived outside the civil community. These animals were predacious (cf. Gen. 37:20; Dt. 28:26). To the extent that this predatory nature was also characteristic of some people, the terms “wild beast” and “evil beast” became descriptive of Israel’s enemies (Ps. 74:19; Jer. 12:9; cf. also 1 Cor. 15:32, where enemies of Paul are termed “wild beasts”). See WILD BEAST.

The term “beast” is also used for domesticated animals (though not necessarily “pets” as we think of the term). They received their food from their owners and did not have to plunder for it. Laws were formed to provide compensation for any violent act done against such animals (Ex. 22:10), and other laws proscribed any sexual activity between man and beast (Ex. 22:19; Lev. 18:23; Dt. 27:21). This anti-bestiality proscription may well have been formulated to distinguish the Israelites from the Canaanites, who are thought by some to have practiced a ritualistic copulation with beasts. (See CRIME.) Tamed animals were used for riding (Neh. 2:12, 14; Lk. 10:34) and probably also for pack purposes (Gen. 45:17; 2 K. 3:9). Furthermore, domesticated animals were subject to the laws of the sabbath (Dt. 5:14, Heb. *b^ehēmā*; RSV “cattle”) and of firstlings (Nu. 3:13; 8:17).

Whereas wild beasts will be the instruments of God’s judgments (Ezk. 5:17), domestic animals will be the objects of God’s wrath along with their owners (Jer. 7:20; 50:3; Ezk. 36:11). Nonetheless, when the Lord promises renewal to His people, both man and beast are included in the restoration (Jer. 31:27;

《钦定版圣经》作“beasts of the field”) 在人类生活区之外生存。它们都属于食肉动物 (参: 创 37:20; 申 28:26)。从某种程度上讲, 某些民族也有食肉的本性, 以色列的敌人被描述成“野兽”和“恶兽” (诗 74:19; 耶 12:9; 另参: 林前 15:32, 在这节经文中, 保罗的敌人被称作“野兽”)。见 WILD BEAST (野兽)。

“beast”这个词还以表示驯养的动物 (但这个词并不一定如我们所想的, 表示“宠物”)。驯养的动物可以从他们的主人那里获取食物, 因此不需要出去捕食。《出埃及记》22:10 中的律法规定, 人要因虐待动物的行为而赔还本主, 其他律法则禁止人与兽淫合 (出 22:19; 利 18:23; 申 27:21)。这种反对人兽淫合的规定很可能区分了以色列人和迦南人, 有些人认为迦南人举行人兽淫合的宗教仪式。(见 CRIME[犯罪]。)人可以骑驯养的牲畜 (尼 2:12, 14; 路 10:34), 这些牲畜还可以用来驮东西 (创 45:17; 王下 3:9)。此外, 驯养的动物也要守安息日的律法 (申 5:14, 希伯来语: *b^ehēmā*; 《修订标准译本》译为“cattle” [“牲畜”]), 头生牲畜要献给耶和华 (民 3:13; 8:17)。

虽然野兽将作为神的审判工具 (结 5:17), 但是驯养的牲畜将和它的主人一起承受神的怒气和忿怒 (耶 7:20; 50:3; 结 36:11)。不过, 当神应允更新祂的子民时, 人和牲畜都将得以复兴 (耶 31:27; 结 36:11)。另见 CATTLE (牛、牲畜)。

Ezk. 36:11). *See also* CATTLE.

“The Beast” is used symbolically in the apocalyptic literature to represent the enemies of God and His people (Dnl. 7; Rev. 13:17). The OT already knew a metaphorical use of “beast” for enemies (Ps. 74:19; Jer. 12:9), and the apocalyptic usage may well be building on that.

Daniel in his vision saw “four great beasts” coming out of the sea, each with slightly different characteristics. “These four great beasts are four great kings who shall arise out of the earth” (Dnl. 7:17). Each shall make an onslaught against God’s kingdom, but “the saints of the Most High shall receive the kingdom, and possess the kingdom for ever” (v. 18).

John in Revelation writes of “a beast rising out of the sea” (13:1) in an obvious allusion to the Daniel passage. John’s “beast,” however, is a composite figure that combines many of Daniel’s characteristics into one. This seven-headed beast receives his authority from the dragon (Rev. 12:3; 13:4) and symbolizes the last enemy of God and His people (cf. Ps. 74:13f.). Yet another “beast” arises, but this one from the earth (Rev. 13:11ff.). This “lesser” beast seeks devotees for the “greater” beasts, and is referred to as the “false prophet” (16:13; 19:20; 20:10). The beast and this false prophet harass the Church but finally receive their decisive judgment (19:20) at Christ’s appearing (cf. 2 Thess. 2:6ff.).

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BEATEN GOLD.
See GOLD.

启示文学中“兽”象征着上帝和祂的子民的仇敌（但 7；启 13:17）。《旧约》中就已经用“兽”来比喻敌人了（诗 74:19；耶 12:9），启示文学很可能借鉴了《旧约》中的这种用法。

但以理在异象中看见了“四个大兽”从海中上来，而且它们在特征上稍有不同。“这四个大兽就是四王将要在世上兴起”（但 7:17）。每个兽都将攻击神的国，“然而，至高者的圣民，必要得国享受，直到永永远远”（但 7:18）。

约翰在《启示录》13:1 中写道，“一个兽从海中上来”，这显然暗指了《但以理书》中的经文。然而，约翰描述的“兽”是一个组合形象，这只兽同时具有《但以理书》中四兽的很多特征。这只七头兽从那条龙那里得了权柄（启 12:3；13:4），它象征着神和祂的子民的最后的敌人（参：诗 74:13-14）。不过，另有一个“兽”从地中上来（启 13:11 起）。这个“小”兽为“大”兽寻找信徒，它就像“假先知”一样（启 16:13；19:20；20:10）。这只兽和假先知侵扰着教会，但在基督到来的时候（参：帖后 2:6 起），他们终将面临可怕的审判（启 19:20）。

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BEATEN GOLD. 锤出来的金子
见 GOLD（金子）。

BEATEN OIL.

See OIL.

BEATING

See PUNISHMENTS.

BEATITUDES.

Statements of blessedness, particularly those at the beginning of Jesus' great discourse commonly called the Sermon on the Mount (Mt. 5) or Sermon on the Plain (Lk. 6).

I. The Name.-The word "beatitude" is not used in the English Bible. It derives from the Lat. *beatitudo*, used by the Vulgate in Rom. 4:6, 9, where, with reference to Ps. 32:1f., David is said to pronounce a "beatitude" upon a certain type of man. "Beatitude" originally meant simply "blessedness," "happiness," "felicity." In church usage the term came to refer to biblical declarations of blessedness (makarisms), particularly the Psalms (32:1f.; 41:1; 65:4; etc.), but especially Jesus' pronouncements of blessing (Mt. 11:6; 13:16; 16:17; 24:46; Lk. 7:23; 10:23; 11:27f.; 12:37f., 43; Jn. 13:17; 20:29). Finally the plural form became the common designation for the series of blessings beginning both accounts of Jesus' great sermon. These beatitudes regularly consist of two clauses, the first pronouncing blessedness upon a certain type of person, the second giving the reason or ground for such blessedness: "Blessed ..., for..."

II. The Differing Forms.-Comparison of the two collections of beatitudes (Mt. 5:3-12; Lk. 6:20-23 [24-26]) immediately reveals their resemblances and differences. The ordinary reader, most familiar with Matthew's version, will

BEATEN OIL. 捣成的油

见 OIL (油)。

BEATING 打

见 PUNISHMENTS (刑罚)。

BEATITUDES. 八福

八福是关于福的讲论, 尤指耶稣在登山宝训(太 5) 或平原宝训(路 6) 开始时所作的重要教导。

I. 八福的名称。英语《圣经》中没有这个词。这个词源于拉丁语 *beatitudo*, 《武加大译本》的《罗马书》4:6, 9 和《诗篇》32:1-2 中使用了这个词, 在这两段经文中, 大卫称某一类人是“有福的”。“Beatitude”一词最初的含义仅为“福气”、“喜乐”和“幸福”。教会用这个词来表示《圣经》中宣告的“福”(八福), 特别是《诗篇》32:1-2; 41:1; 65:4 等经文中宣告的“福”, 尤其是耶稣宣告的福(太 11:6; 13:16; 16:17; 24:46; 路 7:23; 10:23; 11:27-28; 12:37-38, 43; 约 13:17; 20:29)。最终, 用这个词的复数形式来表示起始于耶稣宝训的一连串的祝福。这八福通常由两个子句构成, 第一个子句是对某一类人的祝福, 第二个子句给出了得到祝福的原因: “……是有福的, 因为……”。

II. 关于八福的不同表述形式。如果对比《马太福音》和《路加福音》对八福的阐述(太 5:3-12; 路 6:20-23[24-26]), 就会发现它们之间的异同。最熟悉《马太福音》中的八福的普通读者, 首先会注意到两段经文描述上的差异, 而且会

notice first the differences, and will be apt to account for the discrepancy of the two reports as Augustine did, by assigning them to distinct occasions in the Lord's ministry. However, careful comparative study of the two passages raises serious questions regarding such a view. Some have proposed a varying oral tradition to account for the differences, but most scholars conclude that these are two versions of material drawn by the Evangelists from an underlying source consisting of sayings of Jesus (*see* SYNOPTIC GOSPELS). Numerous scholarly studies and proposals concern the extent of each Evangelist's freedom in using the hypothetical source and the possibility that the source itself had a prior redactional history. But the hosts of hypotheses have not yielded much scholarly consensus on the origin of the two collections or their present differences.

The form of the two collections differs markedly. Luke has a very balanced and orderly form: four blessings followed by four woes—the woes being exact counterparts to the respective blessings (blessed are you poor, woe to you that are rich; blessed are you that are hungry now, woe to you that are full now; etc.). Both the blessings and the woes are addressed directly to the audience in the 2nd person. Matthew on the other hand, has a series of eight blessings in the more general 3rd person, followed by a ninth blessing in the direct 2nd person form. As to content, Luke's first is the same as Matthew's first; Luke's second equals Matthew's third; Luke's fourth matches Matthew's ninth. Luke's third has no counterpart in Matthew; and Matthew's second, fourth, fifth, sixth, seventh, and eighth have no

像奥古斯丁一样,认为这种差异是由于主耶稣的传道场合不同引起的。但是,只要仔细对比研究这两段经文,就会严重质疑这个观点。有些人针对这些差异提到,这是两种不同的口述版本,但大多数学者总结道,两个版本的资料是福音书作者从包含了耶稣话语的原始资料中提取出来的(见 SYNOPTIC GOSPELS[对观福音书])。许多学者进行了研究,并提出从某种程度上讲,每个福音书作者都可以自由地使用他们假想中的原始资料,而原始资料本身可能在之前已经经过了修订。学者们针对两个版本的“八福”和它们现存的差异提出了多种假设,但至今未曾达成共识。

两个版本的形式存在明显的差异。路加的表述非常均衡有序:四福之后是四祸——四祸正好分别对应着四福(“贫穷的人有福了”,“富足的人有祸了”;“饥饿的人有福了”,“饱足的人有祸了”等等)。路加直接以第二人称的形式向众人宣布所有的福和祸。然而,马太更多地以第三人称形式说出了八福,然后以第二人称的形式宣布了第九个福。至于八福的内容,《路加福音》中的第一个福与《马太福音》中的第一个福相同;《路加福音》中的第二个福与《马太福音》中的第三个福相同;《路加福音》中的第四个福与《马太福音》中的第九个福相同。《路加福音》中的第三个福在《马太福音》中找不到对应的福,而《马太福音》中的第二个、第四个、第五个、第六个、第七个和第八个福在《路加福音》中也找不到对应的福。

counterparts in Luke.

Although Greek literature has a few formulations that suggest beatitude collections, more likely antecedents to Matthew's and Luke's forms are found in the OT and other Jewish literature. Schweizer (p. 122) sees Luke's form as part of a continuation and gradual expansion of the prophetic-apocalyptic tradition of pronouncing series of woes on the hearers. Dodd has found precedents for both versions in the OT and Jewish literature. For Luke's antithetical scheme he cites Eccl. 10:16f. and rabbinic uses in T.B. *Berakoth* 61b and *Yoma* 87a. Dodd concludes, "The Lucan beatitudes and woes, forming a unitary whole, are composed on a well-established literary pattern" (p. 4). Dodd has more difficulty in finding parallels for Matthew's form, but he notes that some of the Psalms have at least a series of two beatitudes, e.g., Ps. 32:1f.; 84:4f., 12; sometimes the whole Psalm is simply an expansion of an initial beatitude, e.g., Ps. 112. But the closest literary analogy to Matthew's form he finds in Sir. 25:7-11, where, although the actual beatitude formula occurs only twice, in effect there is a series of ten beatitude statements. Dodd finds that "Matthew and the son of Sirach are composing within the same literary genre" (p. 7). He advises caution in drawing conclusions from the two literary forms of the Beatitudes: "Perhaps we can with confidence say little more than that when the tradition emerges into our ken, the Beatitudes had already taken two diverse forms represented by Matthew and Luke respectively. In that sense both are 'primitive'. But whether these traditional forms reflect distinct modes of presentation by the Lord himself on

虽然希腊语文献也有一些关于福的表述,但是《旧约》和其他其他犹太文献中的福更像是《马太福音》和《路加福音》中八福的原始形式。施魏策尔 (Schweizer, 122 页) 认为《路加福音》中的表述延续并逐渐发展了预言和启示传说,这则传说向听众宣布了一连串的祸。多德 (Dodd) 在《旧约》和犹太文献中找到了关于八福两个版本的先例。他引用《传道书》10:16-17 与《巴比伦他勒目》《论祝福》61b 和《论圣日》87a 中的后期希伯来语用法证明了《路加福音》中的对立表述。多德总结道,“《路加福音》中的八福和灾祸构成了一个统一的整体,它们建立在坚实的文学格局之上”(4 页)。但他很难找到关于《马太福音》中福祸表述的对应文献,但他注意到,《诗篇》中的一些经文章节里至少指出了两福,如《诗篇》32:1-2、《诗篇》84:4-5 和 12; 有时,整篇《诗篇》仅仅阐明了最初的真福,如《诗篇》112。不过,他在《便西拉智训》25:7-11 中找到了与《马太福音》中的福祸最为接近的文学类比,但真实的祝福惯用语只在这部作品中出现了两次,实际上其中包含很多关于十福的表述。多德发现“马太和西拉的儿子使用了相同的文学体裁”(7 页)。他建议,在八福的两种文体上,应该谨慎地下结论:“我仅仅可以自信地说,当我们听到这则传说时,八福已经呈现出两种不同的表述,分别以《马太福音》和《路加福音》为代表。从这个意义上说,这两种表述都属于‘原始’表述。但这些传统形式是否反映出主耶稣在不同场合中宣告的不同八福形式,或者是教会关于耶稣教导的回忆形成过程中发展起来的,这是一个更难回答的问题”(9-10 页)。

different occasions, or whether they developed in the course of giving shape to the Church's recollections of his teaching, is a question more difficult to answer" (pp. 9f.).

III. *The Differing Emphases.*-The beatitudes in the two collections as well as the single pronouncements of beatitudes found throughout the NT are expressions of the distinctive religious joy that comes to one sharing in the salvation of the kingdom of God. The beatitudes often resemble sacred paradoxes. For those who are citizens of God's kingdom, human estimations and values are radically reversed: the hungry, the meek, and weeping, the persecuted are pronounced blessed. In striking ways the beatitudes present the consolation and the challenge of the kingdom that Christ was bringing.

A. Luke. The beatitude collections in Matthew and Luke betray different emphases. Luke's emphasis is on the great reversal in personal and social relationships that the arrival of the kingdom will bring. The contrast between the present situation and that to come is expressed by the future tense of the verbs and is heightened by the fourfold occurrence of "now" in vv. 21 and 25. It is further heightened by the woes upon the counterparts of the blessed and the portrayal of the great reversal to come upon them in the eschaton. The poor, the hungry, the weeping, and the hated are pronounced blessed, but the rich, the full, the jovial, and the well-accepted are candidates for woe. Luke's words suggest social categories; no qualifying terms suggest religious commitment or a spiritualizing of the stance.

III. 两种表述的不同侧重点。两个版本的八福和整部《新约》对八福的一次次宣告是那些得到救赎进入神的国的信徒对独特宗教喜乐的表述。八福通常类似于宗教上的悖论。对于天国中的子民来说,人类的估价和价值将从根本上被颠覆:饥饿的人、温柔的人和哀哭的人被称为有福的人。八福以显著的方式呈现了基督带来的安慰和对地上王国的挑战。

A. 《路加福音》中的八福。《马太福音》和《路加福音》中的关于八福的表述侧重点各有不同。《路加福音》中的八福强调,神的国来临时个人和社会关系将面临大逆转。《路加福音》以动词的将来时对比了今世和将来的世界,《路加福音》6:21-25以四个“now”(“现在”)增强了这种对比。并以福祸对照和对末世大逆转的描述进一步增强了这种对比。贫穷的人、饥饿的人、哀哭的人和被恨恶的人被称为有福的人,而富足的人、饱足的人、喜乐的人和受欢迎的人将面临灾祸。没有一个限定词能表明这是宗教上的应许或立场的属灵化。

In Luke the sermon containing this beatitude collection is delivered on the plain where Jesus meets the crowds, after having returned from the hills where he chose his twelve disciples (6:17). Hence, Luke gives the sermon a general thrust, and it seems to speak of the broadest categories—the poor, the rich. His version is thus open to misunderstanding as presenting an “opiate of the people” type of religion: the poor and weeping will get their reward in the next life. The fact that Jesus “lifted up his eyes on his disciples” (v. 20a) immediately before speaking the beatitudes and woes in Luke’s account does not limit Jesus’ words to being specific instruction for the disciples alone. Their whole content is the broad address to the crowds on the plain.

Dupont proposes that the theological milieu for the Lucan beatitudes is not so much the Galilean plain, the mixed crowd, and the imminence of the messianic kingdom. Rather, Luke sees the social condition of the primitive Church in Acts, the poor saints of Jerusalem and the outcasts of this world. Here the poor, the hungry, the afflicted, and the dishonored have a theological interpretation; they are blessed because they cannot and do not live for this world but remain faithful to the Lord as they await their pleasures in the next life. As Dupont points out, this combination of social justice and Christian asceticism, together with an expectation of greater reward in the next life than in the present messianic kingdom, is typical of Luke’s Gospel (cf. the rich man and Lazarus, 16:19–31; the dishonest steward, 16:1–15; the Baptist’s advice to the crowd, 3:10–14; and Mary’s song, 1:46–55). Luke’s beatitudes offer eschatological consolation to suffering

在《路加福音》中，耶稣在山上选定了十二使徒，下山之后祂就在平原上用八福教导众人（路 6:17）。因此，路加扩大了这次训诫的范围，这似乎是在教导最广大的民众——穷人和富人。因此，他的表述很容易引起误解，很像是宗教上的“精神鸦片”：贫穷的人和哀哭的人会在将来的世界得到奖赏。在《路加福音》中，耶稣“举目看着门徒”（路 6:20a），紧接着阐明了福与祸，这并不能说明耶稣的话仅仅是在教导门徒。这段话是对平原上会众的普遍教导。

杜邦（Dupont）指出，加利利平原、众人和弥赛亚王国的迫近并不是《路加福音》中八福所对应的神学环境。相反，路加看到了《使徒行传》中初期教会所面临的社会情况、耶路撒冷贫穷的圣徒和这个世界的放逐者。可以从神学角度解释《路加福音》中提到的贫穷的人、饥饿的人、遭受苦难的人和被辱骂的人；他们是有福的，因为他们不能，也不会为这个世界而活，但当他们等待来生的喜乐时，却始终忠实于主耶稣。正如杜邦指出的，《路加福音》的典型特点是，该福音书中包括了社会公义、基督教的禁欲主义和在来生得到更多奖赏的盼望，那时的奖赏甚至比现在弥赛亚王国的奖赏还要多（参：《路加福音》16:19–31 中“财主和拉撒路”；《路加福音》16:1–15 中“精明的管家”；《路加福音》3:10–14 中“施洗约翰对众人的忠告”；《路加福音》1:46–55 中“马利亚的颂歌”）。《路加福音》中的八福为正遭受苦难的基督徒带来了末世的安慰。

Christians.

B. Matthew.-If Luke's beatitudes present eschatological consolation, Matthew's beatitudes present eschatological challenge. There is an ethical emphasis in Matthew, with no suggestion of a reversal in conditions or roles. The merciful, the pure of heart, and the peacemakers are pronounced blessed with no implications of their having afflictions from which one might anticipate alleviation. Rather, their behavior is clearly indicative of conduct that meets with God's approval and characteristic of eschatological blessedness in the kingdom of heaven. While the persecuted in Luke's setting could look forward to release from an unfavorable situation (Lk. 6:23), in Matthew's setting the persecution is "for righteousness' sake" (5:10), stressing the ethical quality of the martyr's sufferings. The next beatitude, in the 2nd person address of its Lucan counterpart, does not direct the attention of the persecuted to "that day" as in Luke; rather, they are to "rejoice and be glad" (by implication "now") as they find themselves in the situation of the prophets before them (Mt. 5:12). The "mourners" who shall be "comforted" (5:4) are reminiscent of the many during prophetic times who mourned over the sins of the covenant people and whom the prophets promised comfort (cf. Isa. 57:18; 61:2f.; Joel 2:12-14). Mourning thus suggests the present life of penitence for personal and national sin.

Nowhere is the ethical emphasis of Matthew's collection seen more clearly than in his beatitudes about the poor and the hungry. The poor in Matthew are "the poor in spirit," the pious and humble poor

B. 《马太福音》中的八福。如果说《路加福音》中的八福带来了末世的安慰，那么《马太福音》中的八福则呈现出了末世的挑战。《马太福音》中的八福侧重于道德方面，并未显示出对生存状况或社会角色的颠覆。怜悯的人、清心的人和使人和睦的人被称为有福的人，经文中并未暗示出他们遭受了苦难，并且期望可以减轻痛苦。相反，他们的行为表明了上帝认可的行为和天国中末世之福的特点。虽然《路加福音》中的那些受逼迫的人盼望摆脱艰难处境（路 6:23），但《马太福音》中却说“为义”而遭受逼迫（太 5:10），这强调了殉道者所遭受的苦难的道德特点。马太接着以第二人称描述了另外一个福，在《路加福音》中可以看到对应的表述，但马太并不像路加那样，指引受逼迫者盼望“那日”的到来；相反，他们应当“欢喜快乐”（暗示出他们“现在”就应该喜乐），因为他们以前的先知也同样遭受着逼迫（太 5:12）。“哀恸的人”必得“安慰”（太 5:4），这些人令人回忆起先知时期的伤心之人，他们为约民所犯的罪而哀恸，先知们应允道，他们必将得安慰（参：赛 57:18； 61:2-3； 珥 2:12-14）。因此，哀痛是在痛悔个人和民族今世所犯的罪。

马太对贫穷的人和饥饿的人的祝福最能反映出该福音书以道德为侧重点。《马太福音》中的穷人是“虚心的人”，是许多旧约段落中的虔诚和谦卑的穷人。后来，到以赛亚和耶利米时期，以

of a host of OT passages. By the times of later Isaiah, Jeremiah, and the postexilic Psalms, the term “poor” could be the practical equivalent of “the truly devout Israelite.” Their poverty in spirit contrasts not with material riches or intellectual wealth, but with those who are rich in religious knowledge and achievement (*TDNT*, VI, 401 [E. Schweizer]). Matthew’s poor are those whose sole help is God and who stand poverty-stricken in their own achievements. They are the humble and lowly as opposed to the Pharisees with their self-esteem and religious accomplishments. As for the hungry, in Matthew they hunger and thirst for righteousness. Hunger and thirst are spiritualized, indicating a driving desire for righteousness. Whether this righteousness is that which is the gift of salvation from God, or the righteousness that is the human activity of actualizing God’s ways in our lives, is a question for continued scholarly debate (cf. Strecker, p. 265, and n. 1). Either way, the beatitude has an ethical thrust, for the righteousness that is a gift yields the activity of actualizing that salvation which has been given.

Matthew’s beatitudes suggest more clearly than Luke’s the inaugurated presence of God’s kingdom in Jesus’ present ministry. Luke stresses the future consummation of the kingdom that will come with the great reversal. Matthew’s collection begins and ends (except for the added 2nd person beatitude) with the promises “for theirs is the kingdom of heaven” (vv. 3, 10). Clearly this is programmatic for the construction of the Matthean series. Matthew’s beatitudes proclaim eschatological fact and eschatological promise. They present the challenge to

及在被掳巴比伦之后的《诗篇》中，“穷人”一词实际上等同于“真正虔诚的以色列人”。他们心灵的缺乏并不与物质富足或精神富足相对，而是与那些满有宗教知识和功绩的人形成了对比 (*TDNT*, VI, 401 [E. Schweizer])。《马太福音》中的穷人是那些唯独依靠上帝的人，他们在各自的事业中忍受着贫困。他们谦虚、卑微，与自大、吹嘘宗教成就的法利赛人形成了对照。《马太福音》中饥饿的人饥渴慕义。饥渴被赋予了精神意义，体现出对义的渴望。这义到底是上帝赐予的救赎，还是人类在生命中遵行上帝之道的行为，这是学者们一直在争论的问题（参：Strecker, 265 页，注解 1）。无论是哪种方式，这祝福一定具有道德推动力，因为上帝赏赐的义产生了实现救赎的行动。

《马太福音》中的八福比《路加福音》中的八福更清晰地显示出，耶稣现在的传道揭开了神国的序幕。路加强调神的国将在未来圆满地呈现出来，并且这王国将伴随着大逆转来到。《马太福音》中的八福以“天国是他们的”（太 5:3, 10）这个应允开始和结束（除了以第二人称表述的那个“福”）。这显然是《马太福音》中一连串福的总纲。《马太福音》中的八福宣告了末世的事实和应许。这些福展现出了挑战，从而激励我们这些藉着基督成为天国子民的人勇敢地面对我们的挑战。然而，必须对《马太福音》和《路加福音》中的两种不同

actuate here and now what is ours as citizens of God's kingdom through Christ. However the differing forms of the two collections in Matthew and Luke are to be accounted for, there are clearly two distinct emphases. The two collections reflect the two poles of the "already but not yet" nature of God's kingdom through Christ.

Bibliography.—J. W. Bowman, *Review and Expositor*, 54 (1975), 377–392; G. Braumann, *Nov. Test.*, 4 (1960), 253–260; C. H. Dodd, *More NT Studies* (1968), pp. 1–10; J. Dupont, *Les Béatitudes* (2nd ed. 1969); E. Schweizer, *NTS*, 19 (1973), 121–26; G. Strecker, *NTS*, 17 (1971), 255–275; *TDNT*, IV, s.v. μακάριος κτλ. (Hauck, Bertram).

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BEAUTIFUL GATE.

See GATE, BEAUTIFUL.

BEAUTY

[Heb. *yāpeh*, *yōpī*, *tip'ārā*, *nō'am*, *hādār*, *hesed* (Isa. 40:6), *mar'eh* (Isa. 53:2), *hōd* (Hos. 14:6), etc.]; AV also GOODLINESS (*hesed*), GLORY (Isa. 62:3), etc.; NEB also GRANDEUR, DIGNITY, SPLENDOUR, "perfume" (Isa. 3:24), etc.; [Gk. *timē*] (Rom. 9:21); AV HONOUR; NEB "to be treasured"; [*euprépeia*] (Jas. 1:11); AV "grace of fashion"; NEB "what was lovely to look at." These biblical terms and their cognates describe aesthetic impressions without formulating theoretical propositions about beauty.

表述作出解释，显然，两福音书的侧重点各有不同。这两种表述体现出藉着基督建立的神国的“已然未然”的两极。

书目——J. W. Bowman, *Review and Expositor*, 54 (1975), 377–392; G. Braumann, *Nov. Test.*, 4 (1960), 253–260; C. H. Dodd, *More NT Studies* (1968), 1–10 页; J. Dupont, *Les Béatitudes* (1969 年第二版); E. Schweizer, *NTS*, 19 (1973), 121–26; G. Strecker, *NTS*, 17 (1971), 255–275; *TDNT*, IV, 见词条 μακάριος κτλ. (Hauck, Bertram).

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BEAUTIFUL GATE. 八福门

见 GATE, BEAUTIFUL. (八福门)。

BEAUTY 美容、美貌、尊荣

【希伯来语: *yāpeh*, *yōpī*, *tip'ārā*, *nō'am*, *hādār*, *hesed* (赛 40:6), *mar'eh* (赛 53:2), *hōd* (何 14:6) 等】; 《钦定版圣经》译为 GOODLINESS (“美容”, *hesed*)、GLORY (“华美”, 赛 62:3) 等; 《新英文译本》还译为 GRANDEUR (“尊荣”)、DIGNITY (“尊荣”)、SPLENDOUR (“尊荣”)、“perfume” (“香味”, 赛 3:24) 等; 【希腊语: *timē*】(罗 9:21); 《钦定版圣经》还译为 HONOUR (“尊荣”); 《新英文译本》译为 “to be treasured” (“贵重的”); 【*euprépeia*】(雅 1:11); 《钦定版圣经》译为 “grace of fashion”; 《新英文译本》译为 “what was lovely to look at”, 汉译为 “美容”。《圣经》中的这些词语和它们的同根词描述了美丽的形象, 却系统阐述关于美的理论命题。

The Hebrews appreciated the aesthetic values of nature in Palestine (cf. Ps. 16:6; Jer. 3:19), but also saw beauty in Zion (Ps. 50:2; Lam. 2:15) and even in such places as Egypt (Ezk. 31:1ff.) and Tyre (Ezk. 27:1ff.). The handsome qualities of men such as David (1 S. 16:12), Absalom (2 S. 14:25), Daniel (Dnl. 1:4, 15) and others were paralleled by the feminine beauty of Sarai (Gen. 12:11, 14), Rebekah (Gen. 24:16; 26:7), Abigail (1 S. 25:3), and numerous others. The bride of Cant. 4:1-6 was the epitome of womanly beauty. Various parts of the body were credited with beauty, such as the lips (Cant. 4:3), the hair (4:1), and the neck (cf. Hos. 10:11), while elegant clothing of various kinds also had aesthetic appeal (cf. Gen. 41:42; 45:22; Ex. 26:36; 28:2, 40; Mt. 17:2; Rev. 3:4f.; etc.).

While the Hebrews did not build magnificent structures on the scale of other nations, they expressed their aesthetic values in a variety of arts and crafts, and were outstanding musicians in the ancient Near East. Their speech, and especially their poetry, manifested a beauty and delicacy of linguistic expression that has seldom been exceeded. Beauty is accepted in Scripture as a concomitant of divine creativity, and thus it is hardly surprising that it plays so important a part in the eschatological passages of Revelation.

The biblical terms for the adjective “beautiful” include Heb. *yāpeh* (AV usually “fair”; NEB also “comely,” “fine,” etc.), *tôb mar’â* (AV “fair”), *hemdâ* (AV “pleasant”), *tip’arâ* (NEB also “loveliest,” “glorious,” etc.), *sebi* (AV also “fair”); Gk. *hōraios* (NEB also “well,” “welcome”), *kalos* (AV “good”; NEB “fine”), *asteios* (AV “fair,” “proper”; NEB “pleasing,”

希伯来人既欣赏巴勒斯坦自然美景（参：诗 16:6；耶 3:19），又看到了锡安山（诗 50:2；哀 2:15），甚至是埃及（结 31:1 起）和推罗（结 27:1 起）的美景。大卫（撒下 16:12）、押沙龙（撒下 14:25）、但以理（但 1:4, 15）等人的英俊容貌可以与撒莱（创 12:11, 14）、拉结（创 24:16；26:7）、亚比该（撒上 25:3）等众多女子的美貌相媲美。《雅歌》4:1-6 中的新娘是一个典型的美女。身体上各个部分都可以用美来形容，如嘴唇（歌 4:3）、头发（歌 4:1）和脖子（参：何 10:11），而且各种优雅的服饰也具有美感（参：创 41:42；45:22；出 26:36；28:2, 40；太 17:2；启 3:4-5 等）。

虽然希伯来人没有像其他民族那样建造大量宏伟的建筑，但是各种工艺品仍体现出了他们的审美价值，希伯来人还是古代近东地区的杰出乐师。他们的语言，尤其是他们的诗歌体现出了他们语言表达的精美，鲜有民族能超越他们。在《圣经》中，美被视为上帝创世的伴生物，因此，美在《启示录》的末世经文中发挥着重要作用，这不足为奇。

《圣经》中表示“美丽的”词语包括希伯来语 *yāpeh*（《钦定版圣经》通常译为“fair”[“美丽的”]；《新英文译本》还译为“comely”[“俊美的”]、“fine”[“精美的”]等）、*tôb mar’â*（《钦定版圣经》译为“fair”[“美丽的”]）、*hemdâ*（《钦定版圣经》译为“pleasant”[“美的”]）、*tip’arâ*（《新英文译本》还译为“loveliest”[“优美的”]、“glorious”

“fine”). The terms for the verb “beautify” include Heb. *yāpā* (AV “make yourself fair”), *pā’ar* (NEB “add glory,” “bring glory”).

[“荣耀的”]等)和 *ṣebī* (《钦定版圣经》译为“fair”[“美丽的”]), 希腊语 *hōraios* (《新英文译本》译为“well”[“良好的”]、“welcome”[“悦纳的”])、*kalós* (《钦定版圣经》译为“good”; 《新英文译本》译为“fine”, 汉译均为“美丽的”)和 *asteios* (《钦定版圣经》译为“fair”[“美丽的”]、“proper”[“俊美的”]; 《新英文译本》译为“pleasing”[“悦纳的”]、“fine”[“俊美的”])。表示动词“使美化”含义的词语包括希伯来语 *yāpā* (《钦定版圣经》译为“make yourself fair”[“修饰眼目”])、*pā’ar* (《新英文译本》译为“add glory”[“争光”]、“bring glory”[“把荣耀带到……”])。

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BEAUTY AND BANDS

(Zec. 11:7, 10, AV). See GRACE AND UNION.

BEAUTY AND BANDS 荣美与联索

(《钦定版圣经》, 亚 11:7, 10)。见 GRACE AND UNION (荣美与联索)。

BEBAI

bē’bī [Heb. *bēbay*; Gk. *Bēbai*].

BEBAI 比拜

音译: bē’bī 【希伯来语: *bēbay*; 希腊语: *Bēbai*】。

1. AV also BABI; NEB also BABI, BEBAE. The head of a family that returned with Ezra to Jerusalem (Ezr. 8:11; 1 Esd. 8:37). One of his descendants was Zechariah, the son of Bebai (Ezr. 8:11; 1 Esd. 8:37). Of his descendants, 623 returned with Zerubbabel to Jerusalem (Ezr. 2:11; 1 Esd. 5:13; Neh. 7:16 gives the number 628); some of these had married foreign wives (Ezr. 10:28; 1 Esd. 9:29).

1、《钦定版圣经》还译为 BABI; 《新英文译本》也译为 BABI 和 BEBAE, 汉译均为“比拜”。一个家族的首领, 这个家族同以斯拉一起回到了耶路撒冷(拉 8:11; 拉一 8:37)。属比拜的子孙有比拜的儿子撒迦利亚(拉 8:11; 拉一 8:37)。比拜的 623 个子孙同所罗巴伯归回了耶路撒冷(拉 2:11; 拉一 5:13; 尼 7:16, 这些经文中给出的数字是 628); 其中一些子孙娶了外邦妻子(拉 10:28; 拉一 9:29)。

2. A chief of the people who sealed the covenant with Nehemiah (Neh. 10:15).

2、与尼希米一同在约上签名的民的首领(尼 10:15)。

BEBAI

[Gk. *Bēbai*]. An unknown town in Israel

BEBAI 伯拜

【希腊语: *Bēbai*】。以色列境内一个无

(Jth. 15:4). Omitted in B and the Vulgate.

法确定位置的城市(滴 15:4)。《梵蒂冈抄本》和《武加大译本》中省略了这个地名。

BECAUSE.

Archaic for “in order that” (Gk. *hina*) in Mt. 20:31, AV.

BECAUSE. 为了

《钦定版圣经》的《马太福音》20:31中出现的一个词,“in order that”(希腊语:*hina*)的古语表达。

BECHER

bē'kār [Heb. *beḳer*]; **BECHERITES**; AV, NEB, BACHRITE(S).

BECHER 比结

音译: bē'kār 【希伯来语: *beḳer*】; **BECHERITES** (“比结族”); 《钦定版圣经》和《新英文译本》译为 BACHRITE(S) (“比结族”)。

1. Second son of Benjamin (Gen. 46:21; 1 Ch. 7:6, 8).

1、比结: 便雅悯的第二个儿子(创 46:21; 代上 7:6, 8)。

2. Son of Ephraim, whose family is called the Becherites (Nu. 26:35); both names are omitted in the LXX. Cf. Bered in 1 Ch. 7:20.

2、比结: 以法莲的儿子, 他的家族被称为比结族(民 26:35); 《七十士译本》中省略了这个名字。参: 《历代志上》7:20 中的“比列”。

BECHORATH

(1 S. 9:1, AV, NEB). See BECORATH.

BECHORATH 比歌拉

(《钦定版圣经》, 《新英文译本》, 撒上 9:1)。见 BECORATH (比歌拉)。

BECK

Archaic for “nod” (Gk. *neúma*) in 2 Macc. 8:18, AV.

BECK 点头

《钦定版圣经》的《马加比二书》8:18中出现的一个词,“nod”(希腊语:*neúma*)的古语表达。

BECKON

[Gk. *neúō* (Jn. 13:24), *kataneúō* (Lk. 5:7)]; NEB SIGNAL, NOD. A nod would be appropriate in the context of Jn. 13:24, but in Lk. 5:7 a more visible signal such as a motion with the arm is no doubt intended. MM can cite no clear examples of *kataneúō*. The AV has “beckon” for *dianeúō* in Lk. 1:22, where the RSV has “made signs” (so NEB), more clearly describing the situation with the mute Zechariah.

BECKON 点头、招呼、打手式

【希腊语: *neúō* (约 13:24), *kataneúō* (路 5:7)】; 《新英文译本》译为 SIGNAL (“招呼”)和 NOD (“点头”)。“点头”这种翻译符合《约翰福音》13:24 中的语境, 但《路加福音》5:7 中“招呼”是一种更为明显的信号, 如挥动手臂。莫尔顿(Moulton)和米丽根(Milligan)没有给出引用 *kataneúō* 的明确例子。《钦定版圣经》将《路加福音》1:22 中的 *dianeúō* 译为“beckon” (“招呼”), 而《修订标准译本》译为

“made signs” (“打手式”) (《新英文译本》也采用了这种译法), 这个翻译更为清晰地描述出哑巴撒迦利亚的处境。

See also GESTURE.

另见 GESTURE (动作、手势)。

BECOME; BECOMING; BECOMINGLY.

The notion of the fitting, the suitable, the proper, is not unknown to the Bible. The Heb. *nā'weh*, “fitting” or “beautiful,” occurs in Prov. 17:7, “Fine speech is not becoming to a fool”; the same word occurs in 19:10, “It is not fitting for a fool to live in luxury,” and 26:1, “honor is not fitting for a fool.” The NEB has “out of place” in the first two instances and “unseasonable” in 26:1. Cf. Ps. 33:1. Ps. 93:5, AV, reads “Holiness becometh thine house”; the RSV reads “befits” (*nā'ā*).

In the NT occurs Gk. *prépei*, “it is proper, fitting” (Mt. 3:15; Eph. 5:3; 1 Tim. 2:10; Tit. 2:1; He. 2:10; 7:26), translated “become” in the AV, as is *axiōs*, “worthily,” in Rom. 16:2; Phil. 1:27. See FIT. The word “becomingly” is used in Rom. 13:13, RSV (AV “honestly”; NEB “with decency”) to translate *euschēmónōs* (cf. 1 Thess. 4:12; RSV and NEB “command respect”). The Greek word means literally “in good form.” Paul was concerned that outward appearance accurately reflect the Christian’s renewed inner disposition; that the conduct of the Christian reflect Christian faith.

BECOME; BECOMING; BECOMINGLY. 相宜、合宜、合乎；合宜的、相宜的； 端正地、光明磊落地

《圣经》中有关于适宜、合适和适当的观念。《箴言》17:7 中使用了希伯来语 *nā'weh*, 意思是“合适的”或“美丽的”, “愚顽人说美言本不相宜”; 《箴言》19:10 和 26:1 中使用了同一个词, “愚昧人宴乐度日, 是不合宜的”, “愚昧人得尊荣也是如此。”《新英文译本》将前两处经文中的希伯来语 *nā'weh* 译为 “out of place” (“不相宜”), 将《箴言》26:1 中的这个词译为 “unseasonable” (“不合宜的”)。参: 《钦定版圣经》的《诗篇》33:1 和 93:5, “Holiness becometh thine house” (“你的殿永称为圣, 是合宜的”); 《修订标准译本》将 *nā'ā* 译为 “befits” (“合宜”)。

《新约》中使用了希腊语 *prépei*, 意思是“方合、理当、相宜、合乎、合宜” (太 3:15; 弗 5:3; 提前 2:10; 多 2:1; 来 2:10; 7:26), 《钦定版圣经》译为 “become”, 而且还把《罗马书》16:2 和《腓立比书》1:27 的 *axiōs* 译为 “become” (“合乎、相称”), 这个希腊语词汇的含义是“合宜地”。见 FIT (相宜、合乎、相称)。《修订标准译本》的《罗马书》13:13 将 *euschēmónōs* 译为 “becomingly” (“端正”) (《钦定版圣经》译为 “honestly” [“光明磊落地”]; 《新英文译本》中译为 “with decency” [“端正地”]) (参: 帖前 4:12; 《修订译本》和《新英文译本》译为 “command respect” [“光明磊落地”])。这个希腊语的字面意思是“状态良好”。保罗认为, 外表能够准确地反映出基督徒更新的内在气质; 基督徒的行为可以反映出

他们的信心。

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BECORATH

bə-kôr'ath [Heb. *beḵôrat*]; AV, NEB, BECHORATH. An ancestor of Saul of the tribe of Benjamin (1 S. 9:1).

BECTILETH

bek'tə-leth [Gk. *Baikteilaith*]. A plain, described as three days' march from Nineveh, "near the mountain which is to the north of Upper Cilicia" (Jth. 2:21). But upper Cilicia is N of the Taurus Mountains, 300 mi. (480 km.) from Nineveh, and far out of the way for Holofernes, according to the route described in the following verses. Hence scholars believe either that the text has been distorted or that the author is using symbolic language. (In Aramaic, Bectileth could mean "place of slaughter.") Some scholars identify Bectileth with the Beqa', the mountain with the Anti-Lebanon, and the possible location in the region between Beirût and Damascus.

Bibliography.—*GTTOT*, § 1601; F. Stummer, *Geographie des Buches Judith* (1947), p. 27.

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BED

[Heb. *yāša'*—'spread out' (e.g., Isa. 14:11), *yašû(a)*—'that which is spread out' (e.g., Ps. 132:3), *mittâ*—'place of reclining' (e.g., 2 K. 4:10), *miškāb*—'place of lying' (e.g., 2 S. 4:11), *'āpîq*—'channel, stream' (Joel 3:18), *"rûgâ*—'garden terrace' (e.g., Ezk. 17:7, 10), *'eres*—'couch, divan' (e.g., Job 7:13), *naḥal*—'stream' ("torrent bed," Job

BECORATH 比歌拉

音译: bə-kôr'ath【希伯来语: *beḵôrat*】; 《钦定版圣经》和《新英文译本》译为 BECHORATH (“比歌拉”)。便雅悯支派扫罗的祖先(撒上 9:1)。

BECTILETH 贝克特利

音译: bek'tə-leth【希腊语: *Baikteilaith*】。一个平原,根据《犹滴传》2:21 中的描述,贝克特利郊外的平原距离尼尼微有三天的路程,该平原“靠近基利家北部的山地”。基利家位于托罗斯山脉的北部,距离尼尼微城 300 英里(480 公里),根据这节经文中描述的路线,何乐弗尼没有到达这里。因此学者们认为,要么是这节经文被篡改了,要么是作者在使用象征性的预言。(在亚兰语中,贝克特利的含义可能是“杀戮地”)。有些学者认为贝克特利就是贝卡(Beqa'),是与前黎巴嫩山相连的一座山,可能是贝鲁特和大马士革之间的地区。

书目——*GTTOT*, 1601 节; F. Stummer, *Geographie des Buches Judith* (1947), 27 页。

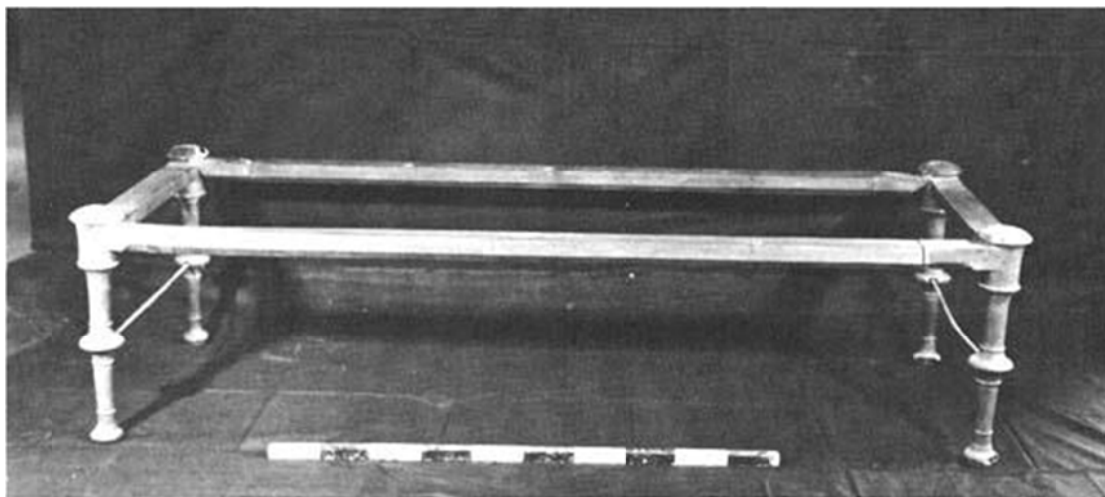
词条作者: W. S. L. S.

BED 床、溪河、畦、褥子

【希伯来语: *yāša'*——“铺开”(如,“赛 14:11”), *yašû(a)*——“被铺开的”(如,诗 132:3), *mittâ*——“倚靠的地方”(如,王下 4:10), *miškāb*——“躺下的地方”(如,撒下 4:11), *'āpîq*——“海峡、溪流”(珥 3:18), *"rûgâ*——“苗床”(如,结 17:7), *'eres*——“榻、床”(如,伯 7:13), *naḥal*——“溪流”(“溪河”,伯 22:24); 参:阿拉伯语:

22:24); cf. Arab *ʿrš*—‘booth,’ ‘shed,’ or ‘throne’; Gk. *klínē* (e.g., Mt. 9:2) and its diminutives *klinárion* (Acts 5:15) and *klinídion* (Lk. 5:19, 24), *koíte* (e.g., Lk. 11:7), *strōnnýō*—‘spread out,’ ‘make one’s bed’ (“make your bed,” Acts 9:34)]; AV also BROOKS (Job 22:24), “lie down” (Job 27:19), “spread under” (Isa. 14:11), FURROWS (Ezk. 17:7, 10), etc.; NEB also “lie down” (Job 27:19), PALLET, etc.; **BEDSTEAD** [Heb. *ʿeres*] (Dt. 3:11); NEB SARCOPHAGUS; **BEDCHAMBER** [Heb. *ḥādar miškāb* (e.g., Ex. 8:3 [MT 7:28]), *ḥadar miṭṭā* (e.g., 2 K. 11:2)]; NEB also BEDROOM, “room where he was asleep”; **COUCH** [Heb. *yāšû(a)*’ (e.g., Gen. 49:4), *miškāb* (e.g., 2 S. 11:2), *miṭṭā* (e.g., Est. 7:8), *ʿeres* (e.g., Ps. 6:6), *mēsah* (Cant. 1:12)]; AV often BED, also TABLE (Cant. 1:12); NEB also BLANKET (2 S. 11:13), “incest” (1 Ch. 5:1), etc.; **PALLET** [Gk. *krá battos*—‘mattress, pallet’] (e.g., Mk. 2:4); AV BED; NEB STRETCHER, BED.

ʿrš——“小隔间”，“小屋”或“王座”；希腊语：*klínē*（如，太 9:2），指小词 *klinárion*（徒 5:15）和 *klinídion*（路 5:19, 24），*koíte*（如，路 11:7），*strōnnýō*——“铺开”，“铺床”（“收拾你的褥子”，徒 9:34）】；《钦定版圣经》还译为 BROOKS（“溪河”，伯 22:34）、“lie down”（“躺卧”，伯 27:19）、“spread under”（“下铺的”，赛 14:11）、FURROWS（“畦”，结 17:7, 10）等；《新英文译本》也译为“lie down”（“躺卧”，伯 27:19）、PALLET（“床”）等；**BEDSTEAD**（“床”）【希伯来语：*ʿeres*】（申 3:11）；《新英文译本》还译为 SARCOPHAGUS（“石棺”）；**BEDCHAMBER**（“卧房”）【希伯来语：*ḥādar miškāb*（如，出 8:3[《马所拉文本》7:28]），*ḥadar miṭṭā*（如，王下 11:2）】；《新英文译本》还译为 BEDROOM、“room where he was asleep”，汉译均为“卧房”；**COUCH**（“榻”）【希伯来语：*yāšû(a)*’（如，创 49:4），*miškāb*（如，撒下 11:2），*miṭṭā*（如，斯 7:8），*ʿeres*（如，诗 6:6），*mēsah*（歌 1:12）】；《钦定版圣经》中经常译为 BED（“床”）、TABLE（“席”，歌 1:12）；《新英文译本》也译为 BLANKET（“床铺”，撒下 11:13）、“incest”（“床”，代上 5:1）等；**PALLET**（“褥子、床”）【希腊语：*krá battos*——“褥子、床”（如，可 2:4）；《钦定版圣经》译为 BED（“褥子”）；《新英文译本》译为 STRETCHER、BED，汉译均为“褥子”。



Bed with bronze fittings for the legs and iron tie-rods to hold them together (reconstructed, from Tell el-Fâr'ah, ca. 550–330 B.C.) (Israel Department of Antiquities and Museums)

图为一张床，床腿是铜的，连接床体的部分是铁的（这是一张重组的床，出土于特尔埃法拉[Tell el-Fâr'ah]，约公元前 550 至 330 年）。（以色列文物和博物馆部）

I. Types of Beds and Couches.—The Hebrew and Greek words for “bed” and “couch” seem to overlap in usage with little detail given as to shape and structure. At times, no doubt, the bed was the ground or a mat laid out on the ground, with the person’s garment as a covering (Ex. 22:27). But often the bed was laid somewhere in the house, sometimes in the bedchamber of the master of the house (2 K. 6:12). At other times it might be in a guest room in an upper story, i.e., a small roof chamber (2 K. 4:12; 1 K. 17:19).

I. 床榻的种类。希伯来语和希腊语中表示“床”和“榻”的词似乎可以互换使用，但这两种语言几乎没有详细地描述床和榻的形状和结构。毋庸置疑，有时大地就是床，或在地上铺上褥子作为床，睡在上面的人用自己的衣服作被子（出 22:27）。但通常情况下，床摆放在屋内，有时也摆放在屋子主人的卧房内（王下 6:12）。在其他情况下，床可能放在楼上的客房内，即屋顶的阁楼内（王下 4:12；王上 17:19）。

Beds were sometimes quite short (Isa. 28:20), but at other times they seem to have been large and off the ground (2 K. 1:4, 6, 16)—at least high enough for a lamp to be placed under them (Mk. 4:21; Lk. 8:16). The bed could be simple, a mere portable mattress belonging to a poor man (Mk. 2:4); or it could be quite elaborate, with a frame covered with silver or gold (e.g., the couches used in the palace at Shushan, Est. 1:6); cf. the “stately” (RSV) couch mentioned by Ezekiel (23:41). Some couches, as noted in Am. 6:4 and in Hezekiah’s tribute list

有的床很短（赛 28:20），但有的床似乎很长，且离开地面（王下 1:4, 6, 16）——床与地面的高度至少足以在床底下摆放一盏灯（可 4:21；路 8:16）。床可能很简陋，穷人的床仅仅是他们随身携带的褥子（可 2:4）；床也可能很精致，上面可能还镶嵌着银或金（如《以斯帖记》1:6 中书珊宫殿的床榻）；参：《以西结书》23:41 中提到的“华美”（《修订标准译本》译为“stately”[“华美的”]）的床。有些床榻中镶嵌着象牙，如《阿摩司书》6:4 中和希西家献给西拿基立的贡物清单中提到的象牙床（ANET, 288 页）。何乐弗尼有一张挂有蚊帐的

given to Sennacherib (*ANET*, p. 288), were inlaid with panels of ivory. Holofernes had a canopied bed (Jth. 10:21). Josephus reports (*Ant.* xii.2.15) that Ptolemy Philadelphus of Egypt gave Eleazer the high priest of Jerusalem ten couches (*klínai*) with silver feet, along with accompanying furnishings.

Some beds or couches were undoubtedly portable and made with a wooden frame, e.g., the bed carried in to King Saul (1 S. 19:13, 15; cf. 2 S. 17:28); cf. also the mattress bed on which the paralytic man was carried to Jesus (Mt. 9:2; Lk. 5:18). Beds belonging to the wealthy or royalty were perfumed with myrrh, aloes, and cinnamon (Prov. 7:17), and might be covered with linen sheets or spreads from Egypt (v. 16). The Scriptures do not mention the wooden headrests connected with Egyptian beds; there is, however, the mention of a pillow of goat's hair (1 S. 19:13), or even of stone (Gen. 28:11).

II. Uses of Beds or Couches.-The most common use of the bed was for sleeping at night (cf. Job 7:13; Ps. 132:3; Lk. 11:5-8). The place of sleeping, especially in the case of royalty or the wealthy, could be in a room set aside as a bedchamber (cf. Ex. 8:3; 2 S. 4:5, 7; 2 K. 6:12). On occasion the bed was also used for taking a siesta at noon (2 S. 4:5, 7). Often the bed is referred to as the place of rest and recuperation for the sick (Gen. 48:2; Ps. 41:4; Acts 9:33); and sometimes a person sat on the bed while regaining his strength (1 S. 28:23). Being at times transportable, the pallet was used as a stretcher to carry those who were ill (Mk. 2:4, 9, 11f.; Lk. 5:18; Jn. 5:8-11). Misuses of the bed are also mentioned: the sluggard is warned against spending too much time in bed

床(滴 10:21)。约瑟夫斯(*Ant.* xii.2.15)说道,埃及的多利买·非拉铁弗送给耶路撒冷的大祭司以利亚撒 10 张银脚床(*klínai*)和一些家具。

有些床或榻一定便于携带,床架是木质的,如:抬到扫罗王那里的床(撒上 19:13, 15; 参:撒下 17:28);参:《马太福音》9:2 和《路加福音》5:18,这两节经文中提到有人用褥子作床,抬着瘫子到耶稣跟前来。富人或皇室用没药、沉香和桂皮薰他们的床(箴 7:17),这种床上可能铺着绣花布或埃及线织的花纹布(箴 7:16)。《圣经》中没有提到埃及人的床上有木制的头枕;不过,经文中提到了用山羊毛装的头枕(撒上 19:13)或石头枕(创 28:11)。

II. 床或榻的用途。床的最常见用途是在夜间用来睡觉(参:伯 7:13; 诗 132:3; 路 11:5-8)。睡觉的地方,尤其皇室或富人的睡觉的地方可能指的是用作卧房的房间(参:出 8:3; 撒下 4:5, 7; 王下 6:12)。有时还可以在床上午睡(撒下 4:5, 7)。通常情况下,床指的是休息的地方和病人恢复身体的地方(创 48:2; 诗 41:4; 徒 9:33);有时人们坐在床上恢复体力(撒上 28:23)。简陋的小床有时可以作为抬病人的担架(可 2:4, 9, 11-12; 路 5:18; 约 5:8-11)。《圣经》中还提到了滥用床的行为:警告懒人在床上呆的时间太久了(箴 26:14);亚哈王在床上生闷气(王上 21:4)。

(Prov. 26:14); King Ahab used the bed as a place to do his sulking (1 K. 21:4).

Another common use of the couch was for reclining beside a table, either while beautifying oneself with cosmetics (Ezk. 23:40f.), or while taking meals; examples of this latter use are the couch of gold and silver in the Shushan (Susa) palace (Est. 1:6), the equally luxurious couches of ivory mentioned in Am. 6:4, and the ancient dining couch of Mk. 7:4, mentioned in some early Greek MSS.

There is considerable reference in Scripture to the bed used as a place of lovemaking (cf. Nu. 31:17, 35; Jgs. 21:11f.). This could be the legitimate and God-honoring use of the marriage bed (Cant. 3:1; He. 13:4). However, the bed is also described as being defiled through incest (Gen. 49:4; 1 Ch. 5:1) or other sexually immoral acts (Ezk. 23:17; He. 13:4b), e.g., homosexuality (Lev. 18:22; 20:13; Rom. 1:26f.). The Greek word *koitē*, which can have the general meaning of bed (Lk. 11:7), is sometimes used euphemistically for sexual intercourse (cf. LXX Lev. 15:21–26) or sexual excesses (Rom. 13:13, RSV “debauchery”), and in one instance refers to seminal emission in the conception of a child (Rom. 9:10).

One particularly specialized use of the bed is as a funeral bier. The Heb. *miṭṭā* (2 S. 3:31) and *miškāb* (2 Ch. 16:14) and the Gk. *klīnē* (LXX 2 S. 3:31; 2 Ch. 16:14; Josh. 7:20) are sometimes used in this sense in the OT; although *klīnē* does not occur with this meaning in the NT, it is used thus by Josephus for Herod’s golden bier studded with precious stones (*Ant.* xvii.8.3). Related to this usage is the figure of the grave as the bed for the

当人们乔装打扮时(结 23:40-41)或吃饭时,会斜倚着桌案旁的床,这是床的另一个常见用途;《以斯帖记》1:6中提到了书珊宫殿中有金银的床榻,这是吃饭时用到床的一个例子,《阿摩司书》6:4中提到了奢华的象牙床。早期的某些希腊语抄本中提到了《马可福音》7:4中的古人吃饭时倚靠的床。

《圣经》中大量经文暗示出床是男女交合的地方(参:民 31:17, 35; 士 21:11-12)。婚床上的交合是合理的,也是上帝认可的(歌 3:1; 来 13:4)。但是,床也因人类的乱伦(创 49:4; 代上 5:1)或其他不正当的结合(结 23:17; 来 13:4b)而被玷污,如同性恋(利 18:22; 20:13; 罗 1:26-27)。希腊语 *koitē* 的一般含义是床(路 11:7),但有时也用这个词来委婉地表示男女交合(参:《七十士译本》的《利未记》15:21–26)或“好色邪荡”(罗 13:13,《修订标准译本》译为“debauchery”[“好色邪荡”]),在《罗马书》9:10中,这个词表示男人使女人怀孕。

床还可以用作葬礼上的棺架,这是床的一个特殊用途。希伯来语 *miṭṭā* (撒下 3:31)、*miškāb* (代下 16:14)和希腊语 *klīnē* (《七十士译本》,撒下 3:31; 代下 16:14; 书 7:20)在《旧约》中有时也用到床的这层意思;虽然《新约》中的 *klīnē* 没有这层含义,但是约瑟夫斯用这个词来表示希律的镶有宝石的金棺材(*Ant.* xvii.8.3)。与之相关的一个用法是,将坟墓比作死人(伯 17:13; 参:诗 139:8)或覆灭的民族(结 32:24-25)。

individual (Job 17:13; cf. Ps. 139:8) or nation (Ezk. 32:24f.) at death. The expression, a “short bed” (Isa. 28:20), seems to be a figure for difficult circumstances.

Beds are sometimes mentioned as places where acts of devotion (Gen. 47:31; 1 K. 1:47) and meditation (Ps. 63:6) are performed. Grief on account of sin against the Lord or the oppression of the enemy is also expressed in bed (Ps. 6:6).

It is not certain whether Og’s “bedstead of iron” mentioned in Dt. 3:11 is anything other than a bed for sleeping; a sarcophagus has been suggested (cf. NEB).

See A. Edersheim, *Sketches of Jewish Social Life* (repr. 1957), pp. 86–102.

《以赛亚书》28:20 中的“短床榻”似乎是在比喻困境。

经文中还提到，床有时可以作为“敬拜神”的地方（创 47:31；王上 1:47），有时可以作为“思想神”的地方（诗 63:6）。人们还会因悖逆耶和华或忍受敌人的压迫而在床上哀痛（诗 6:6）。

《申命记》3:11 中提到了噩的“铁床”，但尚无法确定它是睡觉用的床，还是其他用途的床；它可能指的是一种石棺（参：《新英文译本》）。

见 A. Edersheim, *Sketches of Jewish Social Life* (1957 年再版), 86–102 页。

W. H. MARE

词条作者：W. H. MARE

BEDAD

[Heb. *b^edad*]. Father of Hadad king of Edom (Gen. 36:35; 1 Ch. 1:46).

BEDAD 比达

【希伯来语：*b^edad*】。以东王哈达的父亲（创 36:35；代上 1:46）。

BEDAN

bē’dan [Heb. *b^edan*].

BEDAN 比但

音译：bē’dan 【希伯来语：*b^edan*】。

1. (1 S. 12:11, AV). One of the leaders in Israel who with Jerubbaal, Jephthah, and Samuel is mentioned in the MT as a deliverer of the nation. The text is questioned because the LXX, Syriac, and Arabic read “BARAK” instead, and this is followed by the RSV and NEB.

1、比但：（《钦定版圣经》，撒上 12:11）。以色列的一位首领，《马所拉文本》中提到，比但与耶路巴力、耶弗他和撒母耳救以色列民族脱离敌手。但这段经文是值得怀疑的，因为《七十士译本》、《叙利亚文译本》和《阿拉伯文译本》将这个人译名为“巴拉”（见 BARAK[巴拉]），《修订标准译本》和《新英文译本》也遵循了这种译法。

2. A son of Ulam of the house of Manasseh (1 Ch. 7:17).

2、比但：乌兰的儿子，玛拿西的子孙（代上 7:17）。

BEDCHAMBER.

See BED.

BEDEIAH

be-dē'yə [Heb. *bēd'ya*—'servant of Yahweh']. A son of Bani who married a foreign wife (Ezr. 10:35).

BEE

[Heb. *d'ḥôrâ*; cf. Arab. *dibr*—'a swarm of bees']. Honey is mentioned many times in the Bible, especially in the OT, but the word "bee" occurs only four times, and only one of the four times in connection with honey, in the story of Samson (Jgs. 14:8). Both wild and domesticated bees are found today in Palestine; though it is not clear that bees were kept in Bible times, it would seem very probable. The frequently recurring phrase, "a land flowing with milk and honey," certainly suggests that honey as well as milk was a domestic product.

In Jgs. 14:8 it is related that Samson found a swarm of bees and honey in the carcass of the lion he had killed on his previous visit. We are not told how much time had intervened, but it does not take long in the dry climate of Palestine for scavenging beasts and insects to strip the flesh from the bones and make the skeleton a possible home for a swarm of bees.

The other three passages refer to the offensive power of bees. In Dt. 1:44 Moses says, "The Amorites ... chased you as bees do"; in Ps 118:12 the psalmist says, "They surrounded me like bees"; in Isa. 7:18, the bee is the type of the chastisement that the Lord will bring from the land of Assyria.

BEDCHAMBER. 卧房

见 BED (床、溪河、畦、褥子)。

BEDEIAH 比底雅

音译: be-dē'yə【希伯来语: *bēd'ya*——“耶和华的仆人”】。比底雅是巴尼的子孙,他娶了外邦女子为妻(拉 10:35)。

BEE 蜜蜂、蜂子

【希伯来语: *d'ḥôrâ*; 参: 阿拉伯语: *dibr*——“一群蜂子”】。《圣经》中,尤其是《旧约》中曾多次提到了蜂蜜,但“bee”(“蜜蜂”)一词仅被提及四次,只有参孙的故事中提到的蜂子与蜂蜜有关(士 14:8)。在巴勒斯坦地区,既可以看到野生的蜜蜂,也可以看到家养的蜜蜂;虽然无法确定在圣经时期是否有人养殖蜜蜂,但似乎这一时期有人养殖蜜蜂。经文中经常提到“流奶与蜜之地”这个短语,这表明奶和蜜是巴勒斯坦地区的本地产品。

与蜂子相关的经文是《士师记》14:8,参孙在他之前杀死的狮子的尸体内看见了一群蜂子和蜜。虽然这段经文并没有告诉我们参孙杀死狮子至发现蜂子和蜜经过了多长时间,但巴勒斯坦地区气候干旱,用不了多久,死去的野兽和昆虫的尸体就会腐烂,只剩下骨头,而它们的尸骨可能成了一群蜂子的蜂巢。

其他三处经文提到了蜜蜂的攻击力量。在《申命记》1:44中,摩西说,“亚摩利人……追赶你们如蜂拥一般”;在《诗篇》118:12中,诗篇作者说,“他们如同蜂子围绕我”;在《以赛亚书》7:18中,亚述地的蜂子是耶和华所施的一种惩罚。

A. E. DAY

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BEEF.

See CATTLE.

BEELIADA

bē-ə-lī'ə-də [Heb. *bē'elyādā'*]. The name of a son of David born in Jerusalem (1 Ch. 14:7), but changed to Eliada in order to remove the element of "Baal" from the name (2 S. 5:16; 1 Ch. 3:8).

BEELSARUS

bē-el'sə-rəs (1 Esd. 5:8, AV, NEB). See BILSHAN.

BEELTETHMUS

bē-ə-teth'məs (1 Esd. 2:16, 25, AV, NEB). See BELTETHMUS.

BEELZEBUB

bē-el'zə-bub. See BEELZEBUL.

BEELZEBUL

bē-el'zə-bul [Gk. *Beezeboul* var. *Beelzeboul*—'master of the (heavenly) dwelling'; Latin and Syriac versions have *Beelzebub*—'master of the flies'] (Mk. 3:22 par. Mt. 12:24 and Lk. 11:15; Mt. 12:27 par. Lk. 11:18f.; Mt. 10:25); AV, NEB, BEELZEBUB (following Vulg.). A relatively obscure name for Satan (Mk. 3:26 par. Mt. 12:26 and Lk. 11:18), or the prince of demons (Mt. 9:34), or an unclean spirit (Mk. 3:30), claimed by Jesus' enemies to be the supernatural agency through which Jesus performed miraculous deeds.

Etymologically, Beelzebub appears to be a compound word made up of the Aram.

BEEF. 牛肉

见 CATTLE (牛、牲畜)。

BEELIADA 比利雅大

音译: bē-ə-lī'ə-də 【希伯来语: *bē'elyādā'*】。大卫在耶路撒冷所生的众子之一(代上 14:7), 为了去掉了这个名字中与“巴力”相关的元素, 这个名字后来被改成了以利雅大(撒下 5:16; 代上 3:8)。

BEELSARUS 比珊

音译: bē-el'sə-rəs(《钦定版圣经》和《新英文译本》, 拉一 5:8)。见 BILSHAN(比珊)。

BEELTETHMUS 伯特特什木

音译: bē-ə-teth'məs(《钦定版圣经》和《新英文译本》, 拉一 2:16, 25)。见 BELTETHMUS(伯特特什木)。

BEELZEBUB 别西卜

音译: bē-el'zə-bub。见 BEELZEBUL(别西卜)。

BEELZEBUL 别西卜

音译: bē-el'zə-bul 【希腊语: *Beezeboul* 或 *Beelzeboul*——“高处居所的主人”; 《拉丁文译本》和《叙利亚文译本》作 *Beelzebub*——“苍蝇的主人”】(可 3:22, 平行经文: 太 12:24, 路 11:15; 太 12:27, 平行经文: 路 11:18-19; 太 10:25); 《钦定版圣经》和《新英文译本》译为 BEELZEBUB(“别西卜”, 遵循了《武加大译本》中的译法)。别西卜是撒但(可 3:26, 平行经文: 太 12:26, 路 11:18)、鬼王(太 9:34)和污鬼(可 3:30)的相对隐晦名称, 耶稣的敌人认为别西卜是一种超自然的力量, 并认为耶稣靠着这种力量行神迹。

从词源上讲, 别西卜(Beelzebub)这个名字似乎是由亚兰语 *bē'ēl*(“主人、主”)

b^e‘ēl (“master, lord”) and the Heb. *z^ebul* (“height, abode, dwelling”), the only Hebrew word found on the lips of Jesus in the NT. The compound name may therefore be translated “master of the (heavenly) dwelling,” and appears to have been a pejorative nickname for Jesus coined by his enemies (Mt. 10:25). This interpretation is made plausible in view of the play on words found in the saying of Jesus: “If they have called the master of the house (Gk. *oikodespotēn*, possibly translating Heb. *ba‘al habbayit* or Aram. *b^e‘ēl d^ebaytā*) Beelzebul (i.e., “master of the [heavenly] dwelling”), how much more will they malign those of his household.” In origin, Beelzebul may have been the name of the Canaanite god of Ekron, later altered to the opprobrious form BAALZEBUB found in 2 K. 1:2f., 6, 16; nevertheless it remains a mystery why Jerome and the unknown translators of the Syriac NT rendered the transliterated Greek name “Beelzebul” with the form “Beelzebub.” A less likely etymology of Beelzebul is reflected in the translation “lord of dung,” based on the valid contention that *zbl* in postbiblical Hebrew, as in Syriac and Arabic, can be translated “dung, manure.”

Jesus and many of His Greco-Roman contemporaries believed that miraculous feats were accomplished through the possession of a spirit (Smith, pp. 220ff.). Jesus regarded His own miracles as empowered by the “finger of God” or the Holy Spirit (Lk. 11:20; Mt. 12:28; cf. Mk. 3:28–30 par. Mt. 12:31f. and Lk. 12:10), while His Jewish opponents were apparently convinced that His miracles were in fact feats of magic performed through the agency of Satan or the prince of demons, i.e., Beelzebul (Mk. 3:23, 26;

和希伯来语 *z^ebul* (“高度、高处、居所”) 构成的合成词, 这是《新约》中由耶稣说出的唯一一个希伯来词语。因此, 这个复合名称可以译为“高处居所的主人”, 这个词似乎是由耶稣的敌人创造出来的一个新词, 是对耶稣的蔑称 (太 10:25)。从耶稣的话语中猜测, 这种解释貌似合理: “人既骂家主 (希腊语: *oikodespotēn*, 或许可以译为希伯来语 *ba‘al habbayit* 或亚兰语 *b^e‘ēl d^ebaytā*) 是别西卜 (即“高处的居所”), 何况他的家人呢?” 从词源上看, 别西卜可能是迦南神祇以革伦的名字, 后来在《列王纪下》1:2-3, 6 和 16 中, 这个词变成了对巴力西卜的蔑称 (见 BAALZEBUB[巴力西卜]); 但是, 至于耶柔米和叙利亚语《新约》的佚名译者为何将直译的希腊语人名“Beelzebul”译为“Beelzebub”[汉译均为“别西卜”], 这仍然是一个谜。根据 *zbl* 在圣经后期的希伯来语中, 以及叙利亚语和阿拉伯语中可以译为“粪、粪肥”这个合理论点, 可以将别西卜理解为“粪便的主人”, 这种译法不太可能反映出别西卜的词源。

耶稣和希腊罗马时期很多与耶稣同时代的人都认为藉着灵才能行神迹 (Smith, 220 页起)。耶稣认为祂靠着“神的能力”或圣灵赶鬼 (路 11:20; 太 12:28; 参: 可 3:28–30, 平行经文: 太 12:31–32, 路 12:10), 但耶稣的敌人显然认为耶稣实际上靠着撒但或鬼王, 即别西卜 (可 3:23, 26; 太 12:26; 可 3:22, 平行经文: 太 12:24, 路 11:15) 的力量行神迹, 或者说, 仅仅依靠污鬼 (可 3:29; 约 7:20; 8:48–52; 10:20), 也许是藉着施洗约翰的灵 (可 6:14–16, 平行经文: 太 14:1–2, 路 9:7–9; 参:

Mt. 12:26; Mk. 3:22 par. Mt. 12:24 and Lk. 11:15), or simply an unclean spirit or demon (Mk. 3:29; Jn. 7:20; 8:48–52; 10:20), or possibly through the spirit of John the Baptist (Mk. 6:14–16 par. Mt. 14:1f. and Lk. 9:7–9; cf. Kraeling). In the NT era it was believed that a man might be possessed and victimized by a demon, or might have a demon under his control. The accusation that Jesus “has Beelzebul” (Mk. 3:22) or that He performs miracles “by Beelzebul” (Mt. 9:34; 12:24, 27; Lk. 11:15, 18f.) clearly presupposes the second type of possession (for a similar charge against John the Baptist, cf. Mt. 11:18; Lk. 7:33). In fact, the expression “by Beelzebul” is probably a shortened form of an original “by/in the name of Beelzebul” (Samain, p. 466); according to Origen, “those who invoke Beelzebul are magicians” (*In Numeros homilia* 13:5). Apart from the Beelzebul passages listed above, an analogous charge that Jesus has a demon, repeated three times in the Gospel of John (7:20; 8:48–52; 10:20), also appears to be an accusation that Jesus practiced magic, as is the charge that Jesus is an impostor in Mt. 27:63 (Samain, pp. 456–464, 473–484). The depreciating charge that Jesus was a magician has been preserved in both pagan and Jewish traditions and sources (Origen *Contra Celsum* i.6, 38, 49, 53, 68; Justin *Apol.* i.30; *Dial.* 69.7; T.B. *Sanhedrin* 43a; Koran 5:113; cf. Klausner, pp. 18–47; Hull, pp. 1–4).

Bibliography.—W. E. M. Aitken, *JBL*, 31 (1912), 34–53; J. M. Hull, *Hellenistic Magic and the Synoptic Tradition* (1974); J. Klausner, *Jesus of Nazareth* (1925); C. H. Kraeling, *JBL*, 59 (1940), 147–157; S. V. McCasland, *By the Finger of God* (1951); P. Samain, *Ephemerides theologicae Lovanienses*, 15 (1938), 449–490;

Kraeling) 行神迹。新约时期的人们相信人可能会被鬼附身，受到魔鬼的伤害，也有可能附着在魔鬼身上，控制魔鬼。文士指控耶稣说，“祂是被别西卜附着”（可 3:22）或“祂是靠着鬼王”行神迹（太 9:34；12:24, 27；路 11:15, 18-19），这显然指的是第二种鬼附身（也有人这样指控施洗约翰，参：太 11:18；路 7:33）。短语“靠着别西卜”实际上是“藉着或以别西卜之名”这个原始表述的简短形式（Samain, 466 页）；根据俄利根的观点，“用法术召唤别西卜的是术士”（*In Numeros homilia* 13:5）。除了上面关于别西卜的段落，还有一个类似的指控称“耶稣是被魔鬼附着了”，这句话在《约翰福音》中重复出现了三次（约 7:20；8:48–52；10:20），这似乎是在指控耶稣行法术，就像在《马太福音》27:63 中，耶稣被指控为“诱惑人的”（Samain, 456–464 页, 473–484 页）。异教与犹太教的圣传和原始资料将耶稣贬称为术士，这是在贬低耶稣的地位（Origen *Contra Celsum* i.6, 38, 49, 53, 68; Justin *Apol.* i.30; *Dial.* 69.7; T.B. *Sanhedrin* 43a; Koran 5:113; 参：Klausner, 18–47 页; Hull, 1–4 页）。

书目——W. E. M. Aitken, *JBL*, 31 (1912), 34–53; J. M. Hull, *Hellenistic Magic and the Synoptic Tradition* (1974); J. Klausner, *Jesus of Nazareth* (1925); C. H. Kraeling, *JBL*, 59 (1940), 147–157; S. V. McCasland, *By the Finger of God* (1951); P. Samain, *Ephemerides theologicae Lovanienses*, 15 (1938), 449–490;

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BEER

bē'ər [Heb. *bē'ēr*; Gk. *phréar*—'well'; Lat. *puteus*]. The word for "well," used as a place name, usually in compounds. Two locations are called Beer.

1. A station on the march of the Israelites N of the Arnon (Nu. 21:16), the well that the Lord had promised. It is perhaps to be identified with Wādī eth-Themed, where an adequate water supply can be easily attained by digging, and the BEER-ELIM of Isa. 15:8.

2. The town to which Jotham fled from his brother Abimelech after declaring his parable from Mt. Gerizim (Jgs. 9:21), identified as BEEROTH or as el-Bîreh (7 mi. [11 km.] N of Beth-shan).

BEERA

bē'ə-rə [Heb. *bē'ērā*—'well']. A descendant of Asher (1 Ch. 7:37).

BEERAH

bē'ə-rə [Heb. *bē'ērā*—'well']. A chieftain of the house of Reuben whom Tiglath-pileser carried away captive (1 Ch. 5:6). Cf. 2 K. 15:29; 16:7ff.

BEER-ELIM

bēr-ē'lim [Heb. *bē'ēr'ēlîm*; Gk. *phéar tou Aileim*—'well of Elim' or 'terebinths' or 'chiefs']. A city mentioned in the oracle concerning Moab (Isa. 15:8). Some scholars identify it with BEER 1.

BEER 比珥

音译: bē'ər【希伯来语: *bē'ēr*; 希腊语: *phréar*——“井”; 拉丁语: *puteus*】。比珥的含义是“井”, 可以用作地名, 通常用在合成词中。有两个地方叫作比珥。

1、比珥: 以色列人从亚嫩河北部起行后途径的一个地方(民 21:16), 也是神应许赐予以色列人的一口井。比珥可能就是塞迈德干谷(Wādī eth-Themed), 在这个干谷中很容易挖出充足的水源, 也有可能是《以赛亚书》15:8 中的比珥以琳(见 BEER-ELIM[比珥以琳])。

2、比珥: 约坦在基利心山揭发他的兄弟亚比米勒的恶行后, 逃往比珥(士 9:21), 比珥被认为比录(见 BEEROTH[比录])或比拉(伯珊以北 7 英里[11 公里]处)。

BEERA 比拉

音译: bē'ə-rə【希伯来语: *bē'ērā*——“井”】。亚设的后代(代上 7:37)。

BEERAH 备拉

音译: bē'ə-rə【希伯来语: *bē'ērā*——“井”】。流便支派的首领, 后来被提格拉毗尼色掳去(代上 5:6)。参: 王下 15:29; 16:7 起。

BEER-ELIM 比珥以琳

音译: bēr-ē'lim【希伯来语: *bē'ēr'ēlîm*; 希腊语: *phéar tou Aileim*——“以琳的井”、“松脂”或“首领”】。关于摩押的预言中提到了这座城市(赛 15:8)。有些学者认为比珥以琳就是比珥(见 BEER 1[比珥 1])。

BEERI

bē'ə-rī [Heb. *be'erī*].

1. Father of Judith, one of Esau's wives (Gen. 26:34).

2. The father of the prophet Hosea (Hos. 1:1).

BEER-LAHAI-ROI

bēr-lə-hī'roi [Heb. *b'ēr lahay rō'ī*—'well of the Living One that sees me,' possibly a folk etymology of a more ancient name, 'well of a jawbone of a *rō'ī*']. The name given to "a spring of water in the wilderness" and "the spring on the way to Shur" (Gen. 16:7-14), which was the scene of Hagar's theophany, and by which Isaac dwelt for some time (Gen. 16:7f.; 24:62; 25:11). The site is in the Negeb between Kadesh and Bered (16:14). According to Arab tradition, it may possibly be identified with modern 'Ain Muweileh about 7 mi. (11 km.) W of Kadesh-barnea and about 47 mi. (75 km.) SW of Beer-sheba.

D. D. GERARD

BEEROTH

bē'ə-roth [Heb. *b'ērōt*; Gk. *Bērōt*, *Bērōth*]; AV and NEB Apoc. BEROOTH (1 Esd. 5:19). A Canaanite city, one of four Hivite strongholds that followed the Gideonites in making a covenant with Israel (Josh. 9:17). Beeroth was assigned to Benjamin (2 S. 4:2f.), though located on the border between Benjamin and Ephraim.

The reference to a flight of Beerothites S

BEERI 比利、备利

音译: bē'ə-rī 【希伯来语: *be'erī*】。

1、比利: 犹滴的父亲, 犹滴是以扫的妻子之一 (创 26:34)。

2、备利: 先知何西阿的父亲 (何 1:1)。

BEER-LAHAI-ROI 庇耳拉海莱

音译: bēr-lə-hī'roi 【希伯来语: *b'ēr lahay rō'ī*——“那察看我的活者之井”, 可能是一个更为古老名称的民间词源, “永活神的颞骨之井”】。这个名字指的是“旷野中的水泉”和“书珥路上的水泉” (创 16:7-14), 也是神向夏甲显现的地方, 以撒曾在这个泉边住过一段时间 (创 16:7-8; 24:62; 25:11)。该地在南地境内, 位于加低斯和巴列之间 (创 16:14)。根据阿拉伯传说, 庇耳拉海莱可能是现代的艾因穆韦利赫 ('Ain Muweileh), 位于加低斯巴尼亚以西 7 英里 (11 公里) 处, 大约位于别是巴西南 47 英里 (75 公里) 处。

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BEEROTH 比录

音译: bē'ə-roth 【希伯来语: *b'ērōt*; 希腊语: *Bērōt*, *Bērōth*】; 《钦定版圣经》和《新英文译本》的《次经》译为 BEROOTH (“比录”, 拉一 5:19)。迦南的一座城市, 希未人的四座城邑之一, 基遍人与以色列立约后, 这四座城中的人也与以色列立了约 (书 9:17)。虽然比录位于便雅悯和以法莲之间的境界上, 但它属于便雅悯支派的领地 (撒下 4:2-3)。

经文中提到, 非利士在基利波山打败扫

to Gittaim may have resulted from Philistine pressure after the events at Mt. Gilboa. Naharai of Beeroth was the armor-bearer of Joab (2 S. 23:37; 2 Ch. 11:23). In 2 S. 4, two Beerothite brothers, Rechab and Baanah, were officers in Ishbosheth's forces and assassinated him in the seventh year of his reign. The site remains unidentified; el-Bîreh, Nebu Samwil, and Tell en-Naşbeh have been suggested.

罗之后，迫于非利士的压力，比录人逃到基他音以南。比录人拿莱是给约押拿兵器的人（撒下 23:37；代下 11:23）。在《撒母耳记下》4 章中，比录人两兄弟利甲和巴拿是伊施波设军中的军长，他们在伊施波设继位第七年暗杀了后者。尚无法确定比录的身份；该地可能是比拉（el-Bîreh）、纳比萨威（Nebu Samwil）或纳斯比丘（Tell en-Naşbeh）。

R. K. H.

词条作者：R. K. H.

BEEROTH BENE-JAAKAN

ben'ə-jā'ə-kən [Heb. *b^e'ērōt b^ene-ya* "qân- 'the wells of the children of Jaakan'"] (Dt. 10:6). A desert camp of the Israelites mentioned before Moserah. In Nu. 33:31f. the name is given simply "Benejaakan," and the location after Moseroth. See WANDERINGS OF ISRAEL.

BEEROTH BENE-JAAKAN 比罗比尼亚干

音译：ben'ə-jā'ə-kən【希伯来语：*b^e'ērōt b^ene-ya* "qân——“亚干之子的井”】（申 10:6）。以色列人在旷野中行至摩西拉之前的一个安营地。在《民数记》33:31-32 中，这个名字简译为“比尼亚干”，这个地名出现在摩西录之后。见 WANDERINGS OF ISRAEL（以色列人的行程）。

BEEROTHITE

bē'ə-roth-īt [Heb. *b^e'ērōtī*] (2 S. 4:3, 5, 9; 2 S. 23:37, AV). An inhabitant of BEEROTH.

BEEROTHITE 比录人

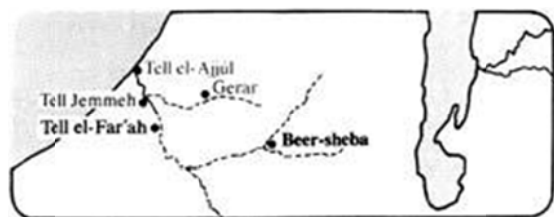
音译：bē'ə-roth-īt【希伯来语：*b^e'ērōtī*】（《钦定版圣经》，撒下 4:3, 5, 9；撒下 23:37）。比录的居民（见 BEEROTH[比录]）。

BEER-SHEBA

bēr-shē'bə [Heb. *be'er šeba'*; Gk. *Bērsabee*; Eusebius (*Onom.* 166.20f.) equates Gk. *phrear horkismou*—'well of swearing']. A site of major importance in the northern Negeb desert.

BEER-SHEBA 别是巴

音译：bēr-shē'bə【希伯来语：*be'er šeba'*；希腊语：*Bērsabee*；优西比乌（*Onom.* 166.20-166.21）认为这个词的对应词是希腊语 *phrear horkismou*——“誓约之井”】。南地旷野北部的一个重要地点。



I. Significance of the Name.-The name of this venerable town means literally “the well of seven.” The Semitic words for “oath” and “swear an oath” are derived from the consonantal root of the number seven, and this etymological relationship is stressed in the biblical explanations of the name Beer-sheba. The name was first given because there Abraham and Abimelech king of Gerar swore an oath of mutual allegiance (Gen. 21:31), and the ritual of swearing involved seven ewe lambs that Abraham gave to Abimelech (Gen. 21:28–30). The covenant agreement was aimed at resolving disputes between the two parties concerning the possession of certain wells. A similar dispute is recorded concerning Abimelech and Isaac. When agreement was finally reached and the oath duly taken, Isaac received a report from his servants that a new well had successfully been dug. In honor of this occasion, Isaac named the new well *šib‘á*, the numeral seven (masc). “Therefore the name of the city is Beer-sheba to this day” (Gen. 26:33).

II. Geographical Situation.-The site of biblical Beer-sheba has been identified with Tell es-Seba‘, also known as Tell el-’Imshash, “mound of the wells,” located at the juncture of the Wādī Seba‘ with the Wādī Khelil. The resultant stream bed continues WSW in a winding course for about 10 mi. (16 km.) before swinging northward in a wide arc past Tell el-Far‘ah (Sharuhen) and Tell Jemmeh (probably Yurzah, known from Egyptian inscriptions), whence it continues NW, reaching the sea near Tell el-’Ajjûl (known from Byzantine sources as Beth-eglaim). The western segment of this stream bed was probably the biblical Besor; various wells, especially in the

I. 别是巴的意义。这座庄严的城邑的字面含义是“七物之井”。闪米特语中表示“誓言”和“起誓”的词语源于数字七的辅音词根,《圣经》在解释别是巴这个词时,强调了这种词源关系。《创世记》21:31中首次提到了别是巴,因为此时亚伯兰与基拉耳王亚比米勒起誓彼此效忠(创21:31),亚伯兰在起誓仪式中给亚比米勒七只母羊羔(创21:28–30)。为了消除双方在某些井上的争竞,他们起誓立约。经文中还记载了亚比米勒和以撒之间的类似争竞。当双方最终达成一致,彼此起誓时,以撒的仆人告诉以撒他们成功挖出了一口井。为了纪念这件事,以撒给这口新井起名叫示巴(*šib‘á*),即“七物之井”(阳性)。“因此那城叫作别是巴,直到今日”(创26:33)。

II. 地理位置。《圣经》中的别是巴被认为是萨巴废丘(Tell es-Seba‘),这个废丘也被称为伊姆萨巴废丘(Tell el-’Imshash),意思是“井地”,该地位于萨巴河(Wādī Seba‘)与克利勒河(Wādī Khelil)的交汇处。汇聚之后的河床继续向西南偏西方向绵延约10英里(16公里),穿过特尔埃法拉(沙鲁险)和詹米废丘(根据埃及碑文的记载,詹米废丘可能是伊尔扎[Yurzah])之后,向北蜿蜒成一条宽阔的弧线,然后继续向西北流淌,在阿朱勒废丘(Tell el-’Ajjûl,拜占庭时期的资料中称该地为“伯以基莲”)附近入海。这个河床的西段可能是《圣经》中的比梭溪;各种不同的井,尤其是萨巴废丘境内的井证明了上述经文的准确性。

region of Tell es-Seba⁴, serve to illustrate the appropriateness of the biblical passages cited above.

Beer-sheba is located in a topographical basin, the outline of which resembles an hourglass. As it extends eastward from the coastal plain, it narrows toward Beer-sheba; from there to the crest overlooking the Dead Sea it widens once again. Thus it serves to separate the populated region on the north, where the traditional topographical division into longitudinal belts prevails, and the desert highlands on the south, where the principal ridges swing round toward the southwest. Because of this position between the Judean mountains to the north and the Negeb highlands to the south, the Beer-sheba basin is an area of deposition rather than of erosion. This accounts for its rich alluvial soil, and especially its extensive regions of loess (a very fine blown sand). The basin itself marks the southern end of the region of permanent settlement; the 300 mm. (about 12 in.) per annum rainfall line, the border of aridity, passes through it. Below this line regular agriculture could not be maintained without an artificial water supply. Therefore, the southern boundary of settlement varied from N to S in accordance with prevailing weather conditions. This territory, of which Beer-sheba was the topographical pivot, embraced the biblical Negeb.

III. Chalcolithic Culture.-Extensive Chalcolithic settlement in the immediate vicinity of Beer-sheba is evidenced by numerous small mounds on both sides of the Wādī es-Seba⁴. Each of these hillocks contained the remains of a small community of underground dwellings dug

别是巴位于盆地内,这个盆地大致像个沙漏。该盆地从海岸平原向东延伸,越靠近别是巴,地形越狭窄;从别是巴至盆地的最高处又变得开阔起来,从这片区域可以俯瞰死海。因此,它分割了北部的人口居住区和南部的旷野高地,北部的传统地形主要被分割成许多纵向的区域,而南部主要山脊向西南方蜿蜒。由于这一地区处于北部犹太山和南部南地高地之间,所以别是巴盆地是沉积区,而不是侵蚀区。这也是这一地区富含淤积土的原因,尤其是该地拥有大片黄土的原因(一种非常细的飞沙)。这个盆地的南端始终有人类定居;干旱边界线从300毫米(约12英寸)年降水量线上穿过。如果不依靠人工给水,低于这一降水量的区域就无法进行有规律的农业生产。因此,这一人类定居地的分界线从北向南随着主要气候条件的变化而变化。这片区域包括了《圣经》中的南地,而别是巴是这一区域的中心点。

III. 别是巴的铜石并用时代文明。萨巴河两岸的众多小土丘证明,在铜石并用时代,大量的人口定居在别是巴附近地区。每个小丘中都有一些小社区居住的遗迹,这些社区是在黄土中挖掘出的隐秘居住区。别是巴的铜石并用时代文明显然起源于南地的北部;铜石并用时

in the loess. The Chalcolithic culture of Beer-sheba evidently originated in the northern Negeb; its latest stage is closely related to that of Tuleilat Ghassul. But Chalcolithic culture in this region has no connection with any of the events or peoples referred to in the Bible even though Chalcolithic sherds have also been found at Tell es-Seba'.

IV. Patriarchal Associations.-More than a millennium separated the biblical patriarchs from the Chalcolithic occupants of Beer-sheba. The Genesis accounts make no mention of a king or even of a city at Beer-sheba. The absence of Middle and Late Bronze Age sherds from Tell es-Seba' and the immediate vicinity supports the assumption that the patriarchs encountered no sedentary population there. Accordingly, the area of Hagar's wanderings is called "the wilderness of Beer-sheba" (Gen. 21:14). The closest cultural and commercial center was evidently Gerar, whose rulers enjoyed hegemony over the Beer-sheba district. While Abraham was located on the vital artery connecting Shur (the famous Egyptian defense line on the east) and Kadesh (-barnea), he enjoyed the status of a sojourner at Gerar (Gen. 20:1). At the same time, he enjoyed water rights in the Beer-sheba area by virtue of an agreement with Abimelech, the ruler of Gerar (21:22-32). The earliest biblical reference to the sanctity of Beer-sheba is associated with this event. Soon after this covenant with Abimelech, Abraham planted a tamarisk tree at Beer-sheba; the religious nature of this act is stressed by the added statement that there he called on the name of Yahweh the everlasting God (21:33). He evidently continued to reside in that region for some time (cf. 22:19).

代的最后阶段与图雷噶苏尔时期存在着密切的联系。虽然在萨巴废丘中发现了一些铜石并用时代的碎片,但别是巴的铜石并用时代文明与《圣经》中的任何事件或民族都没有关联。

IV. 别是巴与族长时期的联系。铜石并用时代别是巴的定居者与《圣经》中的族长们相隔一千多年。《创世记》中没有提及别是巴的国王,甚至连这个城市都未提及。在萨巴废丘及其附近地区没有找到青铜时代中期和晚期的碎片,这证明族长时期那里可能没有人类定居。因此,夏甲所经过的地区被称作“别是巴的旷野”(创 21:14)。距离别是巴最近的文明中心和商业中心显然是基拉耳,基拉耳的统治者控制了别是巴地区。当亚伯拉罕迁至书珥(埃及人东部的著名防线)和加低斯(加低斯巴尼亚)之间的主干道上,他寄居在基拉耳(创 20:1)。同时,由于亚伯拉罕与基拉耳王亚比米勒立约,他拥有了别是巴水源的使用权(创 21:22-32)。《圣经》中关于别是巴的圣洁的最早描述与这一事件有关。亚伯拉罕与亚比米勒立约之后不久,就在别是巴栽种了一棵垂丝柳树;《创世记》21:33 进一步强调了这一行为的宗教性质,这是亚伯拉罕在求告耶和华永生神的名。他显然继续在别是巴居住了一段时间(参:创 22:19)。

A similar situation prevailed during the sojourn of Isaac in the territory of Gerar. Although Isaac dwelt for a time in Gerar itself (Gen. 26:1–16), the envy of his agricultural success and renewed disputes over water rights forced him to move, first to the “valley of Gerar” (v. 17) and finally to Beer-sheba (v. 23). Here he was able to reach an agreement with Abimelech like that formerly extended to his father (vv. 23–33). Isaac must have remained in the Beer-sheba region for a long time; the disputes between his grown sons Jacob and Esau seem to have taken place there (28:10). But upon his return to Canaan, Jacob found his father at Hebron (35:27); Jacob evidently made this latter place his own headquarters until his descent to Egypt (cf. 46:1–7).

V. Southern Extremity of Israelite Territory.—From early in the period of settlement by the Israelite tribes Beer-sheba was reckoned as the southernmost extremity of the territory, as expressed in the familiar phrase “from Dan to Beer-sheba” (Jgs. 20:1; 1 S. 3:20). The same definition was applied to the territory encompassed by Saul’s kingdom (2 S. 3:10) and maintained its validity during the reign of David (2 S. 24:2, 15; 1 Ch. 21:2). Under Solomon it served to distinguish Israel proper from the wider sphere of his dominions (1 K. 4:24f.). Even after the fall of the northern kingdom of Israel, when Hezekiah king of Judah sought to expand his own influence over the entire Israelite sphere, he had a proclamation made “from Beer-sheba to Dan” (2 Ch. 30:5). Meanwhile, Beer-sheba had represented the southern limit of the Judean kingdom, for example, under Jehoshaphat, who had exercised

以撒寄居在基拉耳地区时也面临着类似的情况。虽然以撒在基拉耳居住了一段时间（创 26:1–16），他在农业上的丰收遭到了非利士人的嫉妒，另外再次出现了用水权问题，从而迫使他离开基拉耳，他首先来到了“基拉耳谷”（创 26:17），最后来到了别是巴（创 26:23）。他在别是巴与亚比米勒立约，这约就像之前他的父亲与亚比米勒所立的约（创 26:23–33）。以撒必定在别是巴停留了很长时间；以撒的儿子雅各和以扫长大之后，他们之间的纷争可能就发生在别是巴（创 28:10）。但当以撒刚从迦南回来，雅各就在希伯仑找到了他（创 35:27）；显然，在雅各下埃及之前，他一直定居在希伯仑（参：创 46:1–7）。

V. 以色列领地的南部境界。从以色列支派定居生活的早期开始，别是巴就被视作以色列领地的南部境界，众所周知的短语“从但到别是巴”就表明了这一点（士 20:1；撒下 3:20）。扫罗王国的南境界也是“从但直到别是巴”（撒下 3:10），大卫统治时期一直维持着这个境界（撒下 24:2, 15；代上 21:2）。在所罗门统治时期，以色列的领地范围进一步扩大（王上 4:24–25）。甚至在北国以色列衰落之后，此时犹大王希西家试图扩大他在整个以色列的影响力，他定的命令传遍以色列“从别是巴到但”（代下 30:5）。与此同时，别是巴代表着犹大王国的南部境界，例如，在约沙做王时，他统治了“从别是巴直到以法莲山地”的区域（代下 19:4）。虽然约西亚王扩大了他的统治权，至少扩张到加利利地区（代下 34:6），但他统治下的犹大王国的直接境界仍是“从迦巴直到别是巴”（王下 23:8）。

leadership “from Beer-sheba to Mount Ephraim” (2 Ch. 19:4). Although King Josiah had extended his own authority, at least in some measure, even as far as Galilee (2 Ch. 34:6), the immediate bounds of his own Judean kingdom extended “from Geba to Beer-sheba” (2 K. 23:8).

During the postexilic period Beer-sheba continued to mark the southern extent of Judean settlement (Neh. 11:30).

VI. Capital of the Negeb.-Beer-sheba was assigned to the tribe of Simeon (Josh. 19:2; 1 Ch. 4:28); but since that tribe had become so closely affiliated with Judah (Jgs. 1:3), the towns of Simeon also appear in the allotments made to Judah. Beer-sheba and the others are listed therefore among the towns in the “Negeb district” of Judah (Josh. 15:28; cf. vv. 21, 32). Beer-sheba’s importance as an administrative center in the premonarchial period is underlined by Samuel’s having stationed his sons there to act as judges (1 S. 8:2).

The role of Beer-sheba as capital of the Negeb, the southernmost district in David’s kingdom (2 S. 24:2; 1 Ch. 21:2), is clearly seen in the record of Joab’s census. The officials sent out to take this census went “to the Negeb of Judah at Beer-sheba” (2 S. 24:7). The same administrative arrangement seems to have prevailed under Solomon (1 K. 4:24). When the prophet Elijah wished to escape from the territory under Ahab and Jezebel’s jurisdiction, he fled south; his first stop was evidently at “Beer-sheba, which belongs to Judah” (1 K. 19:3). Perhaps it was necessary to explain which Beer-sheba was intended so as to

被掳巴比伦后,别是巴仍然是犹太人定居地的南部边界(尼 11:30)。

VI. 南地上的都城。别是巴是分给西缅支派的产业(书 19:2; 代上 4:28); 西缅支派与犹大支派交往密切后(士 1:3), 这座西缅支派的城邑也出现在犹大支派的分得之地的名单内。名单上的别是巴和其他城邑在犹大“南地地区”(书 15:28; 参: 书 15:21, 32)。别是巴是君主制前期的重要行政中心, 撒母耳很重视别是巴, 派他的儿子在那里作士师(撒上 8:2)。

从约押的人口普查记录中可以清晰地看出, 别是巴是南地的一座都城, 南地是大卫王国最南边的地区(撒下 24:2; 代上 21:2), 派出普查人口的官员来到了“犹太南方的别是巴”(撒下 24:7)。所罗门似乎也做出了相同的行政部署(王上 4:24)。当先知以利亚试图从亚哈和耶洗别的统治区逃走时, 他选择向南逃去; 他首先来到了“犹太的别是巴”(王上 19:3)。这对于区分犹太南地的别是巴和加利利的别是巴是很有必要的(Josephus *BJ* iii.3.1)。

distinguish this town in the Judean Negeb from another Beer-sheba in Galilee (Josephus *BJ* iii.3.1).

A wife of Ahaziah king of Judah, named Zibia, came from Beer-sheba. It was her son, Joash/Jehoash, who was rescued from Athaliah's cruel slaughter of the royal sons (cf. 2 K. 11:2), and who was later enthroned by a palace coup (2 K. 12:2; 2 Ch. 24:1). Under King Jehoshaphat, Beer-sheba was apparently still the administrative center of southern Judah as indicated by 2 Ch. 19:4. Two allusions to Beer-sheba by the prophet Amos indicate that a shrine was located there (Am. 5:5; 8:14). Although Beer-sheba continued to be singled out as the southern extremity of Judean territory during the reign of Hezekiah (2 Ch. 30:5) and of Josiah (2 K. 23:8), it has been suggested that the capital of the Negeb of Judah was moved late in the Iron Age to the powerful fortress at Khirbet Gharrah, about 8 mi. (13 km.) E of Beer-sheba.

VII. Postexilic Period.-The presence of a Judean population at Beer-sheba and other neighboring towns is indicated by the book of Nehemiah (11:27), and the general sphere of Judean occupation is said to extend from "Beer-sheba to the Valley of Hinnom" (v. 30). The presence of Judeans in Beer-sheba and the Judean Negeb, even though the region was practically cut off from Jerusalem by the newly arrived Edomites who had settled in the southern Judean hill country (the Idumeans of NT times), suggests that perhaps the residents of these towns (and of the others in Neh. 11:25-35) may have escaped the Babylonian Exile.

VIII. Later History.-In spite of the

犹大王亚哈谢的妻子洗比雅就来自别是巴。洗比雅的儿子约阿施躲过了亚他利雅对众王子的残忍杀戮（参：王下 11:2），后来，约阿施又通过宫廷政变登上了王位（王下 12:2；代下 24:1）。根据《历代志下》19:4 中的记载，在约沙法王统治时期，别是巴显然仍是犹大南方的行政中心。先知阿摩司曾两次提及了别是巴，这表明别是巴有一座神殿（摩 5:5；8:14）。虽然在希西家（代下 30:5）和约西亚（王下 23:8）统治时期，别是巴仍是犹大领地的南部境界，但有人提出，在铁器时代犹大将南地的都城迁至别是巴以东约 8 英里（13 公里）处的坚固要塞盖哈废墟（Khirbet Gharrah）。

VII. 被掳巴比伦之后的别是巴。《尼希米记》11:27 中指出，别是巴及其附近的城邑中居住着犹太人，根据《尼希米记》11:30 中的描述，犹太人的大致居住范围从“从别是巴直到欣嫩谷”。尽管刚刚入侵的以东人（新约时期的以土买人）实际上切断了别是巴地区与耶路撒冷的联系，并定居在犹大的山区，但是仍有犹太人居住在别是巴和犹大的南地，这表明这些城邑中的犹太居民（和《尼希米记》11:25-35 中的其他人）可能逃脱了被掳巴比伦的命运。

VIII. 别是巴的后期历史。虽然犹太人

presence of Jewish settlements, it is quite possible that Beer-sheba had become absorbed into Idumea during the intertestamental period. Under the Romans Beer-sheba was a major military center on the defense line that spanned southern Palestine from Raphia to the Dead Sea (Eusebius *Onom.* 50.1).

IX. Archeological Excavations.-Besides the excavation of the prehistoric Chalcolithic settlements along the stream bed there have been several trial digs in the modern town of Beer-sheba when new buildings were being constructed. An extensive Iron Age settlement was found to exist on the western bank of the Wādī es-Seba'. Beginning in 1969, Tell es-Seba'(Modern Hebrew Tel Beer Sheva) became the subject of an intensive research project by the Institute of Archaeology, Tel Aviv University, under the direction of Y. Aharoni.

The earliest occupation (stratum VIII) is dated by painted Philistine ware to the late 12th century. Strata VII and VI represent further occupation levels of the Early Iron Age. There premonarchial remains have appeared mainly in the area beneath the later city gates. During the united monarchy (stratum V) a huge, artificial platform was created by laying down large quantities of gravel and dirt mixed with ash. A massive solid wall with salients and recesses surrounded the city. Stratum V was destroyed by fire; the city was rebuilt in the early 9th cent. B.C. and the solid wall and its gate were reused. Stratum IV was also destroyed by fire.

In the late 9th or early 8th cent. B.C. (stratum III) the city was reconstructed once again along lines similar to those of

曾在别是巴定居过,但以土买人在两约之间很可能居住在这里。在罗马统治时期,别是巴是罗马防线上的主要军事中心,罗马人的防线从巴勒斯坦南部的拉非亚一直延伸到死海 (Eusebius *Onom.* 50.1)。

IX. 别是巴的考古发掘。考古人员除了沿着河床挖掘了史前铜石并用时代的定居点,当新建筑开始在别是巴建立起来时,他们还多次尝试发掘现代别是巴。他们在萨巴河西岸发掘出了大量铁器时代的定居点。从1969年开始,特拉维夫大学考古协会在阿哈罗尼 (Y. Aharoni) 的指导下对萨巴废丘 (现代希伯来语称之为 Tel Beer Sheva) 展开了深入的研究。

别是巴最早的定居区 (考古地层 VIII) 是公元前 12 世纪晚期的非利士人定居区。在考古地层 VII 和 VI 发现了铁器时代早期的更多人类居住区。君主制前期的遗迹主要集中于后建城门下面的区域。在统一王国时期 (考古地层 V), 当时的人建造了一个巨大的人工平台, 平台下铺着大量碎石和泥灰的混合物。厚重而又凹凸不平的实墙围绕城市一圈。考古地层 V 是被火烧毁的; 在公元前 9 世纪这里重新建起了一座城市, 实墙和墙中的城门又被重新使用。考古地层 IV 也是被火烧毁的。

在公元前 9 世纪晚期或公元前 8 世纪初期 (考古地层 III), 人们又沿着与前一个地层类似的直线上建起了一座城市。

the preceding strata. However, a casemate wall was built over the remains of the former solid wall and a new gate, somewhat smaller than the older one, was constructed. The stratum III city seems to have suffered considerable damage but does not show signs of having been burned. The buildings were, for the most part, repaired and some of the floor levels were raised for the final Israelite city (stratum II). This latter occupation level was destroyed by a terrific conflagration (similar to strata V and IV), and afterwards there are only traces of a poor attempt by squatters to live for a short time among the ruins of the city (stratum I).

During the course of excavation, almost the entire plan of this Judean fortified center has been uncovered. In the stratum II gate house one sees rooms with plastered walls and benches round about. Through the streets ran a unique drainage system to carry the overflow water from the sudden winter rainstorms to safe storage areas outside the city gate. Inside the gate was a plaza (Heb. *r^ehōb ša'ar hā'ir*, 2 Ch. 32:6) from which streets led in several directions through the town. One street followed a circular course parallel to the city wall; the zone between the street and the wall was taken up with small dwelling units. The inner quarters were bisected by lateral streets and contained larger buildings of a more impressive nature. A plastered pool, probably for ceremonial purposes, was found near the center of the town. A row of three storehouses at one side of the gate plaza resembled in many details the so-called stables at Megiddo, including small holes in the corners of some of the pillars; there is no doubt today that at

不过,他们还在之前的实墙上建起了炮台墙,还建造了一个比古城门小一些的新城门。考古地层 III 中的城市似乎遭到了严重的破坏,但没有任何迹象表明城市是被烧毁的。城中的大部分建筑都被修复过,以色列人垫高了某些地面,从而建起了他们的最后一座城市(考古地层 II)。后期的人类居住区是被可怕的大火摧毁的(与考古地层 V 和 IV 的情况类似),在这之后,只有擅自占地者暂居于城中废墟的些许痕迹保留了下来(考古地层 I)。

几乎整个犹太防御中心的全貌在考古发掘过程中揭露出来。在考古地层 II 的门房中,人们可以看见抹灰的墙和墙周围的长凳。一个独特的排水系统从很多街道中穿过,这个排水系统将冬季突降暴雨带来的溢流水引至城外的安全蓄水池内。城门里有一个广场(希伯来语: *r^ehōb ša'ar hā'ir*, 代下 32:6),城中多个不同走向的街道都通向广场。有一条街道是环形的,正好与城墙平行;城墙与这条街道之间的区域建起了一些较小的居住单元。核心居住区被横向的街道一分为二,这里还有一些更大的、更引人注目的建筑。在城中心附近发现了一个用灰泥建成的水池,这个水池可能具有仪式用途。城门广场的一侧是一排储藏室,总共有三间,从很多细节上看,这些储藏室很像所谓的米吉多马厩,储藏室内的一些柱子的柱脚上还有一些小洞;毫无疑问米吉多等地的这一类型建筑是用来储藏东西的,而不是用来养马的。

Megiddo and elsewhere, the buildings of this type were for storage and not for keeping horses.

At the northeast corner of the mound a large flight of stairs was uncovered which seems to lead down into a water shaft. There is an obvious depression in the mound at this point which probably denotes the presence of an installation similar to those discovered at Megiddo and Hazor.

Small cult objects such as figurines, miniature incense altars, a broken kernos, etc., have come to light in various parts of the city. Of special interest is a krater bearing the Hebrew inscription *qdš*, which must represent the word *qōdeš*, “holy.” Epigraphic finds have generally been limited to incised personal names on vessels or fragments of ink inscriptions. One complete text, from a storehouse, bears the hieratic numerals for “fifteen” and records commodities (wine?) “from Tolad” and “from Beth-amam.” Both (El)tolad (Josh. 15:30; 19:4; cf. 1 Ch. 4:29) and Amam (Josh. 15:26) were towns in the Negeb (15:21).

The most astonishing discovery from the Israelite period thus far has been the ashlar stones of a dismantled altar. The stones were found built into a storehouse wall; horns were preserved on three of them and a fourth showed signs of having its horn broken off. Though other stones are still missing, the provisional reconstruction of the altar is quite impressive. No cultic building has, as yet, been discovered, but the only large structure oriented directly E and W (a “four-unit” dwelling plus a deep cellar) was shown to date from stratum II; its

在土丘的东北角发掘出一个较大的台阶，这些台阶似乎通向一个排水井。在这个土丘中有一个很明显的坑，这可能表明这里也曾有过像米吉多和夏琐那样的排水设施。

在别是巴的不同地区都发现了小型的宗教祭祀用品，如雕像、微型香坛、破碎的多头陶花瓶等。特别引人关注的是一个双耳喷口杯，杯子上写有希伯来语铭文 *qdš*，这个词一定代表着 *qōdeš* 这个词，意思是“圣洁的”。一般来说，该地发现的铭文仅仅是器皿上或油墨铭文碎片上雕刻的人名。一个储藏室中发现的完整的铭文中提到了僧侣体数词“十五”，还记录着来自“多腊”和“伯亚曼”的商品名（酒[不确定]）。（伊勒）多腊（书 15:30; 19:4; 参：代上 4:29）和亚曼（书 15:26）都是南地的城邑（书 15:21）。

到目前为止，以色列时期最令人惊讶的考古发现就是在在一座祭坛上拆下的方琢石。发现这些石头时，它们被固定在一间储藏室的墙体上；其中三个石头还保留着石角，第四块石头上的石角已经被折断。虽然现在仍然找不到其他的石头，但这座祭坛的还原图给人留下了极为深刻的印象。至今尚未在这里发现任何宗教建筑，唯一的一个东西朝向的大型建筑（一个包括“四个房间”的住宅和一个很深的地下室）始建于考古地层 II 所处的时期；之前的建筑已经被完全拆除，连基石都被挖走了，这个住宅单元就建在这个位置。祭坛和与之相关的

predecessor(s) had been completely removed down to bedrock and this dwelling unit built in its place. Perhaps the dismantling of the altar accompanied the obliteration of its associated temple.

The date of the great devastation by fire that marked the end of Beer-sheba as an Israelite city is linked to the destruction of Lachish stratum III and Arad stratum VIII, since the pottery styles are identical in the three sites. Historically, the only reasonable date for the fall of Lachish III is 701 B.C. in the campaign by Sennacherib.

During the Persian period practically no structures were erected on the site, but the tell was used as a campground and for the storage of grain in pits. About fifty Aramaic ostraca record quantities of cereals in relation to personal names (Jewish, Edomite, and Arabian); sometimes the texts are dated.

The Hellenistic Period (strata H III and H II) saw the construction of a small fort with a temple nearby. Excavations uncovered many votive cult objects, including a Mesopotamian cylinder seal and Egyptian figurines, along with Hellenistic coins and lamps. The temple plan resembles closely the Israelite temple at Arad and the temple (also Hellenistic in date) at Lachish. The central axis was turned north of east, to line up with the summer solstice. Steps found earlier were seen to lead into the holy place; the holy of holies, if it existed, was not preserved. Two occupation phases were evident. The construction of the first cannot be earlier than *ca.* 125 B.C., as evidenced by three coins of Demetrius II; the second phase lasted until *ca.* 95–90 B.C., since Nabatean

神庙可能一起被拆除了。

一场大火烧毁了别是巴这座以色列城市，别是巴被焚毁的时间与拉吉考古地层 III 和亚拉得考古地层 VIII 的毁灭有一定的联系，因为在这三座城市中发现了相同类型的陶器。从历史观点上说，拉吉考古地层 III 被毁灭的唯一合理时间应该是公元前 701 年，因为西拿基立在这一年攻打了这座城市。

在波斯时期，这里实际上没有建造任何建筑，这个废丘用作露营地和粮窖。约 50 个写有亚兰语的陶器碎片上记录了大量的谷物名，这些谷物与某些人名（犹太人、以东人和阿拉伯人）有关；有些铭文上还注明了日期。

希腊化时期（考古地层 H III 和 H II），该地有一座小堡垒，堡垒附近有一座神庙。从这里发掘出许多宗教祭祀用品，包括美索不达米亚的滚筒印章、埃及的雕像、希腊化钱币和灯具。这座神庙非常像以色列人的亚拉得神殿和拉吉神殿（也是希腊化时期的建筑）。神庙的中心轴被转到北偏东方向，从而与夏至时太阳的位置保持一致。更早时期的台阶通向圣地；就算这里曾存在过至圣所，也未能保存下来。这里显然经历了两段人类居住期。底米丢二世时期的三枚硬币证明，第一段居住期的建筑应该不早于约公元前 125 年；第二段居住期约持续到公元前 95 年至 90 年，因为在这里发现了亚哩达二世时期的纳巴泰人的钱币。在庭院地下的坑中发现了很多宗教祭祀用品，它们在第二阶段重建时期显然已经被废弃。

coins of Aretas II were present. Many cult objects, apparently discarded during the rebuilding of the second phase, were found buried in pits beneath the courtyard floor.

In the early Roman period (parallel to the Herodian dynasty in Judea; stratum H I) a massive structure stood on the western quarter of the tell. It included a deep plastered pool or cistern, water conduit(s), and a typical hot room for a Roman-style bathhouse.

On top of the tell and over the ruins of the Herodian-period building was erected a small fort. A coin from the age of Trajan found in the wall of this fort shows that it was built no earlier than the first quarter of the 2nd cent. A.D.

The adjacent ridge and plateau, both lower than Tell es-Seba', saw settlement at least in the late Israelite, Hellenistic, and Roman periods. It is worthy of note that late seventh-century B.C. pottery (like that of Arad VI and Lachish II) is entirely lacking on the high mound but present on the plateau below as well as in the settlement beneath modern Beer-sheba. The ostrakon from Arad stratum VI concerning a shipment of supplies to Beer-sheba and the reference to Josiah's rule "from Geba to Beer-sheba" (2 K. 23:8) evidently refer to one of these unwalled towns, since the fortified city was in ruins.

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在罗马时期早期(相当于犹大希律王朝时期; 考古地层 H I), 该土丘的西部建起了大量的建筑。这些建筑包括一个由灰泥建成的深水池、水渠和一个具有罗马风格浴室特点的加热房间。

在该土丘的上方和希律时期建筑遗迹的上方建起了一座小堡垒。在这座堡垒的墙里发现了图拉真时期的一枚硬币, 这表明, 这座堡垒的建造时间应该不早于公元 2 世纪的前 50 年。

毗连的山脉和高原都比萨巴废丘海拔低, 至少在以色列后期、希腊化时期和罗马时期这些山脉和高原上有人类定居。值得一提的是, 在这个废墟上没有发现公元前 7 世纪晚期的陶器(类似于亚拉得考古地层 VI 和拉吉考古地层 II 中的陶器), 但在废墟下方的高原和现代别是巴下方的定居区中却发现了这一时期的陶器。亚拉得考古地层 VI 中出土的陶器碎片与运往别是巴的补给有关, 《列王纪下》23:8 中提到, 约西亚的统治区域“从迦巴直到别是巴”, 这显然指的是其中一座没有城墙的城邑, 因为这座坚固城已经变成一片废墟。

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BE-ESHTERAH

bē-esh'tā-rā [Heb. *b^eeš'tā-rā*] (Josh. 21:27); NEB BE-ASHTAROTH. See ASHTAROTH.

BE-ESHTERAH 比施提拉

音译: bē-esh'tā-rā【希伯来语: *b^eeš'tā-rā*】(书 21:27); 《新英文译本》译为 BE-ASHTAROTH (“比施提拉”)。见 ASHTAROTH (亚斯他录)。

BEETLE.

See CRICKET.

BEETLE. 蟋蟀

见 CRICKET (蟋蟀)。

BEEVES.

See CATTLE.

BEEVES. 牛肉

见 CATTLE (牛、牲畜)。

BEG; BEGGAR; BEGGING.

There are not OT terms for professional begging; the nearest are the expressions (Heb) *baqēš lehem*—“ask for bread” (Ps. 37:25) or *y^enū'ûn le^ekōl*—“let them wander to eat” (Ps. 59:15 [MT 16]); the NT expressions formed with Gk. *aitéō* have the root idea of “asking,” while *ptōchós* (Lk. 16:20, 22) suggests the cringing of a beggar.

BEG; BEGGAR; BEGGING. 讨饭; 乞丐; 求; 讨饭

《旧约》中没有专门用来表示讨饭的词语; 与这个含义最接近的表述是希伯来语 *baqēš lehem*——“讨饭”(诗 37:25) 或 *y^enū'ûn le^ekōl*——“走来走去, 寻找食物”(诗 59:15[《马所拉文本》16]); 《新约》中用希腊语 *aitéō* 来表达“乞求”的词根含义, *ptōchós* (路 16:20, 22) 指的是乞丐的奉承。

I. OT Times.—While there are no provisions in the Mosaic law for beggars,

I. 旧约时期的乞讨或乞丐。虽然摩西律法中没有对乞丐的规定, 但古犹太人

the practice was not unknown to the ancient Jews. It developed with the growth of the larger cities and probably arose with the intermingling of other peoples. It is associated in the OT with the wicked, for the children of the righteous never have to ask for bread: "I have been young, and now am old; yet have I not seen the righteous forsaken or his children begging bread" (Ps. 37:25).

II. Jewish Literature.-The first denunciation of beggary and alms-taking in Jewish literature is found in Sir. 40:28-30, where the Hebrew for begging is the same as in the OT. The Jewish community was forbidden to support beggars from the general charity fund (*Baba Bathra* 9a; Jacob ben Asher, *Yoreh De'ah* 250.3). However, it was also forbidden to drive a beggar away without alms (Maimonides, *ha-Yad ha-Hazakah* vii.7).

III. Gospel Age.-Evidence of its prevalence in the gospel age is abundant. Beggars were to be found wherever crowds assembled or passed by, as at the entrance to Jericho or the gates of the temple (Mt. 20:30; Acts 3:2). This prevalence of begging was due largely to the want of any adequate system of ministering relief, to the lack of any true medical science and the resulting ignorance of remedies for common diseases like ophthalmia, and to the impoverishment of the land under the excessive taxation of the Roman government.

M. A. MACLEOD

BEGGARLY

[Gk. *ptōchós*] (Gal. 4:9). The Greek word

对乞讨的行为并不陌生。随着大城市的发展,乞讨的人越来越多,他们可能是和其他民族一融合时出现的。《旧约》将乞丐和邪恶的人联系在一起,因为义人的孩子不必乞讨:“我从前年幼,现在年老,却未见过义人被弃,也未见过他的后裔讨饭”(诗 37:25)。

II. 犹太文献中的表述。犹太文献中对乞讨和接受施舍的谴责最早出现在《便西拉智训》40:28-30中,这段经文对希伯来乞丐的看法与《旧约》中的观点一致。犹太会众不可设立日常慈善基金来供养乞丐 (*Baba Bathra* 9a; Jacob ben Asher, *Yoreh De'ah* 250.3)。然而,不施舍就赶走乞丐也是被禁止的 (Maimonides, *ha-Yad ha-Hazakah* vii.7)。

III. 福音时代的乞讨或乞丐。充分的证据表明,乞讨的行为在福音时代很盛行。无论是在人群聚集的地方,还是在人们经过的地方,都可以看到乞丐的身影,如耶利哥城门口或圣殿门口就聚集着乞丐 (太 20:30; 徒 3:2)。乞讨盛行主要是因为缺乏适当的救济体系和真正的医学科学知识,也因为人们忽视对眼炎等常见疾病的治疗,另外罗马征收过重的赋税而导致的土地荒芜也是造成乞讨盛行的原因之一。

词条作者: M. A. MACLEOD

BEGGARLY 贫乏的、无用的

【希腊语: *ptōchós*】(加 4:9)。这个希

has the thought of “crouch” or “cringe,” such as is common with professional beggars. It is normally translated “poor,” as in Mt. 5:3; both there and in Gal. 4:9 it means complete spiritual destitution. As used in Galatians it expresses the contrast between the Galatian Christians’ present condition and the former state toward which Paul says they are again tending. He has in mind both the Jewish and heathen systems of religion with all their outward show. He therefore emphasizes the immeasurable superiority of the riches and liberty in Christ.

Paul expresses this same thought in reference to the law in Rom. 8:3; cf. He. 7:18. In view of the wretchedness of the condition indicated by “beggarly,” he states his astonishment that they should so little appreciate the liberty and riches they now enjoy as even to think of going back to the former condition.

J. W. KAPP

BEGIN

[chiefly Heb. *ḥālal*; Gk. *árchomai*]. Those who interpret it in many passages pleonastically mean that in such passages as “began to teach” or “began to speak,” nothing more is intended than to express vividly and graphically the thought of the dependent infinitive. Mt. 4:17; Lk. 3:23; Acts 1:1 are so understood. For contrary opinion see Thayer’s *Lexicon* and Winer’s *Grammar of NT Greek*.

H. E. JACOBS

BEGINNING

[Heb. *rē’sīt*; Gk. *archē*]. A word generally used with reference to time, but also having meaning in the categories of

希腊语词汇有“屈膝”或“奉承”的含义，在专业乞丐身上经常可以看到这种行为。通常应像《马太福音》5:3那样，将这个词译为“贫穷的”；在《马太福音》5:3和《加拉太书》4:9中，这个词都表示精神上的极度匮乏。在《加拉太书》中，这个词展现出加拉太基督徒现在的状态和以前状态之间明显的差异，保罗说他们又要回归从前的样子。他注意到加拉太人在固守犹太教和异教的束缚奴役。因此，他强调基督里的富足和自由具有不可估量的优越性。

保罗在《罗马书》8:3中谈到了律法因肉体而软弱；参：《希伯来书》7:18。“beggarly”（“贫乏的、无用的”）这个词体现出境况的悲惨，鉴于此，保罗感到很惊讶，他说道，他们不应为现在的自由和富足而感到满足，甚至不该想着回到从前的样子。

词条作者：J. W. KAPP

BEGIN 开始

【主要是希伯来语：*ḥālal*；希腊语：*árchomai*】。有些人将很多段落中“begin”一词赘释为“开始教导”或“开始说话”，但这仅仅是为了生动形象地表达这个从属不定式的含义。同样应该这样理解《马太福音》4:17、《路加福音》3:23和《使徒行传》1:1中的这个词。关于相反的观点，见泰勒（Thayer）的 *Lexicon* and Winer’s *Grammar of NT Greek*。

词条作者：H. E. JACOBS

BEGINNING 开始、起初、太初、开端

【希伯来语：*rē’sīt*；希腊语：*archē*】。这个词通常用来表示时间，但也可以用在永生和品质的范畴。在《出埃及记》

eternity and quality. The temporal use is found in Ex. 12:2; etc., and is probably found also in Gen. 1:1, where the construct state probably indicates a translation such as “When in the beginning God created the heavens and the earth...” Certainly the sentence structure as well as the context of Gen. 1:1 requires that the word “beginning” be understood as the first stage of a historical process or sequence. This is the customary use of the word. Jn. 1:1, on the other hand, refers to the existence of the Word prior to creation or to any historical sequence, hence “in the beginning” is here equivalent to “before time,” therefore “in eternity.” The *en archē* of Jn. 1:1 is accordingly not to be equated with the *b^erē’sīt* of Gen. 1:1, but is anterior to the beginning of creation, as Jn. 1:3 clearly indicates. (This is not to deny, however, that the author of the Fourth Gospel may have drawn his terminology from the LXX of Gen. 1:1.) Christ is without beginning or end (He. 7:3).

The use of “beginning” to denote quality or excellence is found in Prov. 1:7, where “the fear of the Lord” is described as “the beginning,” or the best or most significant element, of “wisdom.”

See *TDNT*, I, s.v. *ajrchv* (Delling).

W. S. L. S.

BEGOTTEN

[Heb. *yālad* (Lev. 18:11; Job 38:28; Ps. 2:7; etc.); Gk. *gennáō* (Acts 13:33; He. 1:5; 5:5)]; NEB also SIREN, “become your father,” etc. In the RSV the term occurs mainly of God’s act in making Christ His Son: “You are my son; today I have begotten you” (Ps. 2:7), quoted in

12:2 等经文中可以看到这个词的现代用法，可能在《创世记》1:1中也能看到这种用法，《创世记》中以“起初神创造天地……”开篇，根据语句结构和语境，应该将“beginning”这个词理解为历史进程或历史顺序的初始阶段。这是这个词的一般用法。但《约翰福音》1:1中指出，神的道在创世之前或任何历史顺序之前就已经存在，所以，这里的“太初”也就相当于“历史之前”，因此也就相当于“永恒”。因此，《约翰福音》1:1中的“太初”(*en archē*)不能等同于《创世记》1:1中的“起初”(*b^erē’sīt*)，正如《约翰福音》1:3中所清晰表明的，“太初”指的是在创世之前。(然而，不可否认，第四福音书的作者可能借鉴了《七十士译本》的《创世记》1:1中的这个词)基督无生之始、无命之终(来7:3)。

《箴言》1:7中还用“开端”来表示品质或美德，“敬畏耶和華”被描述为“知识的开端”，或是最重要的品质——“智慧的”“开端”。

见 *TDNT*, I, 见词条 *ajrchv* (Delling)。

词条作者: W. S. L. S.

BEGOTTEN 生

【希伯来语: *yālad* (利 18:11; 伯 38:28; 诗 2:7 等); 希腊语: *gennáō* (徒 13:33; 来 1:5; 5:5)】; 《新英文译本》还译为 SIREN (“生”)、“become your father” (“从你父亲生的”)等。《修订标准译本》主要用这个词表示父神生祂的儿子基督: “你是我的儿子, 我今日生你”

Acts (13:33) in reference to His resurrection (cf. Rom. 1:4). The same passage is cited in He. 1:5 as proving Christ's filial dignity, transcending the angels in that "the name he has obtained is more excellent than theirs," i.e., the name of son; and again (5:5) of God's conferring upon Christ the glory of the priestly office.

Commentators differ as to whether the act of begetting the Son in these two passages is (1) the eternal generation, or (2) the incarnation in time, or (3) the resurrection and ascension. The immediate context of He. 1:5 (see 1:3) seems to favor the last view (Westcott). The first view would not be foreign to the author's thought; with 5:5 cf. 6:20, "a high priest forever." The author of Hebrews thinks of the eternal and essential sonship of Christ as realized in history in His ascension to the "right hand of the Majesty" (1:3). And what is emphatic is the fact and status of sonship, rather than the time of begetting.

On the AV translation "only begotten Son," see ONLY BEGOTTEN.

T. REES

BEGUILE; BEGUILING

[Heb. *nāšā* (Gen. 3:13), *nākal* (Nu. 25:18); Gk. *paralogizomai* (Col. 2:4), *planáō* (Rev. 2:20)]; AV also SEDUCE (Rev. 2:20); NEB TRICK, "be the undoing of," SPECIOUS, LURE. The references in Genesis and in the NT have to do with attempts to corrupt by argument or teaching. In Nu. 25 the Midianites entice Israel to the service of idols and to intermarriage. "Beguile" appears in the

(诗 2:7), 《使徒行传》13:33 在提及耶稣复活时引用了这句话 (参: 罗 1:4)。《希伯来书》1:5 引用这段经文来证明基督作为圣子的尊荣, 祂的地位超越了天使, 因为“祂所承受的名比天使的名更尊贵”, 这里的名指的是圣子的名, 另外, 父神还赐予基督祭司的荣耀。

这两段经文中的生子行为指的是 (1) 父在永世中间把子生出来, 还是 (2) 及时的道成肉身, 亦或是 (3) 耶稣复活和升天, 对此注释者坚持不同的观点。《希伯来书》1:5 (见《希伯来书》1:3) 的上下文似乎证实了最后一种观点 (Westcott)。作者可能对第一种观点并不陌生; 见《希伯来书》5:5, 参:《希伯来书》6:20, “成了永远的大祭司”。《希伯来书》的作者认为历史中的基督藉着升天, “坐在高天至大者的右边” (来 1:3) 永远作父神的儿子, 这也是祂的基本身份。《希伯来书》强调了圣子的事实和身份, 而不是在强调生子的时间。

关于《钦定版圣经》中的翻译 “only begotten Son” (“独生子”), 见 ONLY BEGOTTEN (独生子)。

词条作者: T. REES

BEGUILE; BEGUILING 引诱、诱惑; 诡计

【希伯来语: *nāšā* (创 3:13), *nākal* (民 25:18); 希腊语: *paralogizomai* (西 2:4), *planáō* (启 2:20)】; 《钦定版圣经》还译为 SEDUCE (“引诱”, 启 2:20); 《新英文译本》译为 TRICK (“引诱”)、 “be the undoing of” (“诱惑”)、SPECIOUS (“花言巧语”) 和 LURE (“引诱”)。《创世记》和《新约》中的“引诱”与试图用花言巧语或教导使人堕落有关。在《民数记》25 章, 米甸人引诱以色列

AV also in Gen. 29:25; Josh. 9:22; 2 Cor. 11:3 (RSV “deceive”); and 2 Pet. 2:14 (RSV “entice”), where the words are Heb. *rāmā*; Gk. *exapatáō*, *deleázō*.

BEHAVIOR.

David “changed his behavior” when he feigned madness before Achish. The Hebrew word is *ta’am*, “taste,” hence “intellectual taste,” i.e., judgment. He acted as though he had lost his judgment, or sense.

“Behaved worse” in Jgs. 2:19 translates *šāḥat*; the AV has “corrupted themselves more,” the NEB “(relapsed into) deeper corruption,” both of which render the word more specifically. In Job 36:9, “behaving arrogantly” better translates Heb. *gāber* than AV “exceeded” (cf. NEB “tyranny”). Other OT words are *dābār* (Est. 1:18; AV “deed”; NEB “conduct”) and *derek* (Ezk. 16:27; AV “way”; NEB “ways”).

The Gk. *anastropho* occurs in the NT in 2 Cor. 1:12 (AV “have conversation”; NEB “dealings”) and 1 Tim. 3:15 (NEB “conduct oneself”); the noun *anastrophē* is used in 1 Pet. 3:1f., 16 (AV “conversation”; NEB v. 16 “conduct”).

列人崇拜偶像，与异族结婚。在《钦定版圣经》的《创世记》29:25、《约书亚记》9:22、《哥林多后书》11:3（《修订标准译本》译为“deceive”[“诱惑”]）和《彼得后书》2:14（《修订标准译本》译为“entice”[“引诱”]）中出现了“Beguile”（“欺哄、引诱、诱惑”）这个词，而原词是希伯来语 *rāmā*，希腊语 *exapatáō* 和 *deleázō*。

BEHAVIOR. 寻常的举动、行为、举止行动

当大卫在亚吉面前假装疯癫时，他“改变了寻常的举动”。这个词的希伯来语形式是 *ta’am*，意思是“味道”，因此可以理解为“智力品味”，即判断力。大卫好像丧失了判断力或失去了理智。

《士师记》2:19 中的 *šāḥat* 被译为“行恶”；《钦定版圣经》译为“corrupted themselves more”，《新英文译本》译为“(relapsed into) deeper corruption”，汉译均为“行恶”，这两个译本对这个词的翻译更为具体。《约伯记》36:9 中将希伯来语 *gāber* 译为“behaving arrogantly”[“骄傲”]比《钦定版圣经》中译为“exceeded”（“骄傲的”，参：《新英文译本》译为“tyranny”[“残忍”]）更好。其他表示这一含义的旧约词语还有 *dābār*（斯 1:18；《钦定版圣经》译为“deed”；《新英文译本》译为“conduct”，汉译均为“行事”）和 *derek*（结 16:27，《钦定版圣经》译为“way”；《新英文译本》译为“ways”，汉译均为“行为”）。

希腊语 *anastropho* 出现在《新约》《哥林多后书》1:12 中（《钦定版圣经》译为“have conversation”；《新英文译本》译为“dealings”，汉译均为“在世为人”）和《提摩太前书》3:15 中（《新英文译本》中译为“conduct oneself”[“行事”]）。

“Behave” also translates *peripatéō* (1 Cor. 3:3; AV “walk”; the NEB renders this passage “you are living on the purely human level of your lower nature”) and *aschēmonéō* (7:36). “Behavior” translates *katástēma* in Tit. 2:3 (NEB “bearing”) and a form of *gínomai* in 1 Thess. 2:10.

anastrophé 出现在《彼得前书》3:1-2, 16 中（《钦定版圣经》译为“conversation”[“言语”]；《新英文译本》16 章译为“conduct”[“品行”]）。“Behave”这个词还可以用来翻译 *peripatéō*（林前 3:3；《钦定版圣经》译为“walk”[“行”]；《新英文译本》将这段经文译为“you are living on the purely human level of your lower nature”[“这岂不是属乎肉体，照着世人的样子行吗”]）和 *aschēmonéō*（林前 7:36）。“Behavior”还用来翻译《提多书》2:3 中的 *katástēma*（《新英文译本》译为“bearing”[“举止行动”]）和《帖撒罗尼迦前书》2:10 中 *gínomai* 的某种形式。

J. W. D. H.

词条作者：J. W. D. H.

BEHEADING.

See PUNISHMENTS.

BEHEADING. 斩首

见 PUNISHMENTS（刑罚）。

BEHEMOTH

be-hē'math [Heb. *b^ehēmōt*] (Job 40:15). Apparently the intensive plural of *b^ehēmā*, “beast,” used of domesticated or wild animals. The same form, *b^ehēmōt*, occurs in other passages, e.g., Dt. 28:26; 32:24; Isa. 18:6; Hab. 2:17, where it is not rendered “behemoth” but “beasts.” The reference in Job is to some marsh-dwelling mammoth such as the *Hippopotamus amphibius*, which inhabits the Nile and other African rivers. In the Apocrypha the name denotes the male counterpart of the Leviathan (2 Esd. 6:49, 52), while in the Targum on Ps. 50:10 it alludes to the “ox of the open field.”

BEHEMOTH 河马

音译：be-hē'math【希伯来语：*b^ehēmōt*】（伯 40:15）。*b^ehēmā* 的加强语干的复数形式显然可以表示驯养或野生的动物，这个词的含义是“兽”。其他经文段落中用到了 *b^ehēmōt* 的相同形式，如《申命记》28:26；32:24；《以赛亚书》18:6 和《哈巴谷书》2:17，但这些经文没有将这个希伯来词语译为“behemoth”（“河马”），而是译为“beasts”（“兽”）。《约伯记》中的“behemoth”指的是一种生活在沼泽地的猛兽，如河马（拉丁学名：*Hippopotamus amphibius*），这种动物生活在尼罗河和非洲的其他河流中。《次经》中的这个词指的是雄性动物利威申（拉二 6:49，52），但在《他尔根》的《诗篇》50:10 中，这个词指的是“千山上的牲畜”。

R. K. H.

词条作者：R. K. H.

BEHISTUN

bā-his-tōōn'. Village and precipitous rock (modern Bisitun in Iran) near Hamadan, on the road from Ecbatana to Babylon. In the face of the cliff, 500 ft. (150 m.) above the plain, Darius the Great (522–486 B.C.) carved a relief and trilingual inscription depicting his succession upon defeating the usurper Gaumata. The Old Persian and Babylonian portions of the text were copied by H. C. Rawlinson from 1835–1847 and recopied in 1948 by G. G. Cameron, who used latex “squeezes” (rubber molds) to recover the Elamite columns as well. Decipherment of the Behistun inscription proved the key to these languages and their cuneiform scripts.

See ARCHEOLOGY OF MESOPOTAMIA II; CUNEIFORM; DARIUS.

BEHOLDING.

A significant occurrence is in 2 Cor. 3:18, where the Greek is *katoptrizómenoi*, “beholding the glory of the Lord.” The AV renders “beholding as in a glass,” thus giving something of the etymological sense of the word; a *kátoptron* was a mirror of polished metal. The NEB has “we all reflect as in a mirror the splendour of the Lord”; cf. also the ERV, ARV mg, and RSV mg., which all give “reflecting.” For references on both sides, see Bauer, pp. 425f.; see also MM, p. 738; *TDNT*, II, s.v. ἑσοπτρον κτλ. (Kittel).

We cannot clearly and fully behold the spiritual grandeur that shines forth in

BEHISTUN 贝希斯敦

音译: bā-his-tōōn'. 哈马丹附近的小村庄和岩壁(今伊朗境的比索通), 位于埃克巴坦那至巴比伦的道路上。大流士大帝(公元前 522 至 486 年)在平原上方 500 英尺(150 米)的悬崖上雕刻了一个浮雕和三种语言的碑文, 其中记录了他战胜篡位者高墨达登上王位的故事。从 1835 年至 1847 年, 罗林森(H. C. Rawlinson)抄写了碑文上的古波斯语和巴比伦语文字, 1948 年卡梅隆(G. G. Cameron)重新抄写了这篇碑文, 他还使用乳胶“拓印”(“橡胶模”)还原了石柱上的埃兰语。解密贝希斯敦碑文是破译这三种语言和楔形文字的钥匙。

见 ARCHEOLOGY OF MESOPOTAMIA II(美索不达米亚考古 II); CUNEIFORM(楔形文字); DARIUS(大流士)。

BEHOLDING. 看见

《哥林多后书》3:18 中记录了一个重要的事件, 其中用到了希腊语 *katoptrizómenoi*, “看见主的荣光”。《钦定版圣经》译为“beholding as in a glass”(“反映主的荣光”), 从这种译法中可以看出这个词的词源含义; *kátoptron* 指的是用磨光金属制成的镜子。《新英文译本》译为“we all reflect as in a mirror the splendour of the Lord”(“我们众人……得以看见主的荣光, 好像从镜子里返照”); 另参:《英语修订译本》《美国修订译本》旁注和《修订标准译本》旁注, 这些译本都把这个词译为“reflecting”(“反映”)。关于这两种译法, 见 Bauer, 425-426 页; 另见 MM, 738 页; *TDNT*, II, 见词条 ἑσοπτρον κτλ. (Kittel)。

我们不能清晰地和完全地看见在耶稣里发出的荣光, 上帝在福音里调节

Christ Jesus, but in the gospel God accommodates and adjusts the vision as we are able to bear it, and the glory beheld becomes glory imparted to (and reflected by) the beholder.

M. O. EVANS

BEING

[Heb. *baṭṭuhōt*] (“in the inward being,” Ps. 51:6 [MT 8]); AV “in the inward parts”; NEB “in darkness”; [*b^e‘ōdī*] (“while I have being,” Ps. 104:33; 146:2); NEB “all my life”; [*nepeš*] (Gen. 2:7); NEB CREATURE; [Gk. *eimi*] (“have being,” Acts 17:28); NEB EXIST; [*psychē*] (1 Cor. 15:45); AV SOUL. The NEB rendering of Ps. 51:6 reflects the LXX (*ádēlos*—‘unseen’) and the Vulgate (*incerta*—‘uncertain’).

The Hebrews thought of man as an animated body rather than an incarnated Soul. In the creation story two distinct kinds of being are described: the infinite being of God, whose very nature is to exist; and the finite being of man, who is unique among living creatures. The vital relationship between the finite and the Infinite is suggested by God’s animating man by His own breath, and by the psalmist’s responding to God by that inner animation or spirit.

G. WYPER

BEIRUT

bā-rōōt’. See BERYTUS.

校正了我们的视力,因此我们可以看见主的荣光,看见这荣光的人也就(通过反照)得到了这荣光。

词条作者: M. O. EVANS

BEING 活人、活的、诚实、存留

【希伯来语: *baṭṭuhōt*】(“内里诚实”, 诗 51:6[《马所拉文本》8]);《钦定版圣经》译为“in the inward parts”;《新英文译本》译为“in darkness”, 汉译均为“内里诚实”;【*b^e‘ōdī*】(“我还活的时候”, 诗 104:33; 146:2);《新英文译本》译为“all my life”(“我还活的时候”);【*nepeš*】(创 2:7);《新英文译本》译为 CREATURE(“活人”);【希腊语: *eimi*】(“存留”, 徒 17:28);《新英文译本》译为 EXIST(“存在”);【*psychē*】(林前 15:45);《钦定版圣经》译为 SOUL(“灵”)。《新英文译本》对《诗篇》51:6 的翻译体现出了《七十士译本》(*ádēlos*——“看不见的”)和《武加大译本》(*incerta*——“不确定的”)中的译法。

希伯来人认为,人是有生命的身体,而不是灵魂的化身。创世的故事中描绘了生命的两个不同的方面:上帝是自有永有的,祂本质上就是一种存在;人的生命是有限的,人是一种独特的生物。上帝向人的口中吹气,人就有了生命,这表明生命有限的人和自有永有的上帝之间存在着至关重要的关系,诗篇作者以内在的生气或灵来回应上帝也体现了这种关系。

词条作者: G. WYPER

BEIRUT 贝鲁特

音译: *bā-rōōt’*。见 BERYTUS(贝鲁特)。

BEKA

bēkə [Heb. *beqa* ‘—‘half’]. Half a shekel, the amount contributed by each male of the Israelites for the use of the sanctuary (Ex. 38:26). Its value varied according to the standard used. See WEIGHTS AND MEASURES.

BEL

bel [Heb. *bēl*]. Name of a Babylonian god, the counterpart of the Canaanite Baal, identified in the OT and Apocrypha with Marduk or Merodach, the tutelary deity of Babylon (cf. Isa. 46:1; Jer. 50:2; 51:44; Bar. 6 [Letter of Jeremiah]:41). See the discussion of Marduk in RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA.

BEL AND THE DRAGON;

NEB DANIEL, BEL, AND THE SNAKE. A book of the OT Apocrypha, an addition to the book of Daniel along with SONG OF THE THREE YOUNG MEN and SUSANNA.

I. The Daniel Apocrypha: Texts and Versions.-A. Greek. The Hebrew Bible contains no trace of the Danielic Apocrypha. The earliest attestation is the LXX, where Daniel and its additions happen to be preserved only in a single ninth-century MS, Codex Chisianus. The additions are printed on the left-hand pages of OTG, III, 576–593. Theodotion’s second-century Greek version (Th.) ousted the LXX of Daniel in Christian circles. (See IOTG, pp. 42–49, 165ff., 260ff.; for complete text, see the right-hand pages opposite Codex Chisianus, OTG, loc. cit.)

BEKA 比加

音译: bēkə 【希伯来语: *beqa* ‘—“半”】。一比加等于半舍客勒, 是每个以色列男子按圣所的平所出的银子数量(出 38:26)。一比加的价值随着标准的变化而变化。见 WEIGHTS AND MEASURES (度量衡)。

BEL 彼勒

音译: bel 【希伯来语: *bēl*】。巴比伦神明的名字, 与迦南主神巴力相对应的神, 也就是《旧约》和《次经》中巴比伦的守护神玛尔杜克或米罗达(参: 赛 46:1; 耶 50:2; 51:44; 巴 6:41 [《耶利米书信》])。见 RELIGIONS OF THE BIBLICAL WORLD: ASSYRIA AND BABYLONIA (圣经世界的宗教: 亚述和巴比伦) 中关于玛尔杜克的讨论。

BEL AND THE DRAGON; 《彼勒与大龙书》

《新英文译本》译为 DANIEL, BEL, AND THE SNAKE (《但以理、彼勒与大龙》)。《旧约》《次经》中一书, 《彼得与大龙书》与《三童歌》和《苏撒拿传》都是《但以理书》的补篇。

I. 次经《但以理书补篇》: 经文和译本。
A. 希腊语译本。希伯来语《圣经》中不包括《次经》中《但以理书补篇》。关于这本书的最早证据出现在《七十士译本》中。9 世纪的唯一一份原稿, 也就是《七十士译本》古卷 (Codex Chisianus) 中保留了《但以理书》和《但以理书补篇》。《但以理书补篇》印刷在 OTG (III, 576–593) 的左手页上。在 2 世纪的希腊语译本中, 狄奥多田没有收录《七十士译本》中的《但以理书》, 认为这本书不属于基督教文献。(见 IOTG, 42–49 页, 165 页起, 260 页起; 关于完整的经文, 见正对着《七十士译本》古卷的右手页, OTG, 出处同上)

- B. *Latin*. The Old Latin is available in fragmentary form, the Vulgate complete. B. 拉丁语译本。在古拉丁语译本中只能看到这本书的残本，《武加大译本》完整地收录了此书。
- C. *Syriac*. The very literal Syriac rendering of Paul of Tella is contained in the sixth column of Origen's *Hexapla*. Its main textual significance, collated with Codex Chisianus and distilled into Greek, may be gleaned from Swete's critical notes to the LXX. The Syriac Peshitta text is splendidly printed in P. de Lagarde, *Libri Veteris Testamenti Apocryphi Syriace* (1861). C. 叙利亚语译本。叙利亚语译本极忠实于原文地将“保罗”直译为“特勒拉”，这种翻译出现在俄利根在《六文本合参》的第六栏中。根据斯韦特 (Swete) 对《七十士译本》的批判注释可以推断出《但以理书补篇》的主要文字含义，这部作品的主要文字含义是通过整理《七十士译本》古卷和提取希腊语译本精髓得到的。拉加德 (P. de Lagarde) 的 *Libri Veteris Testamenti Apocryphi Syriace* (1861) 中极好地刊载了叙利亚语《别西大译本》。
- D. *Other Languages*. There are further versions in Sahidic, Bohairic, and Ethiopic. (See W.O.E. Oesterley, *Intro. to the Books of the Apocrypha* [1935]; *HNTT*; C. C. Torrey, *Apocryphal Literature: A Brief Intro.* (1945); *Jew.Enc.*; *HDB*; R. H. Charles, *Comm. on Daniel* [1929], *Intro.*, pp. 1-lviii; J. A. Montgomery, *ICC on Daniel* [1927], pp. 24-57; etc.) D. 其他语言的译本。另外这部作品还有沙西地语译本、波海利语译本和埃塞俄比亚语译本。(见 W.O.E. Oesterley, *Intro. to the Books of the Apocrypha* [1935]; *HNTT*; C. C. Torrey, *Apocryphal Literature: A Brief Intro.* (1945); *Jew.Enc.*; *HDB*; R. H. Charles, 《但以理书》注释[1929], 简介, 1-lviii 页; J. A. Montgomery, *ICC* 对《但以理书》的注释[1927], 24-57 页; 等)
- E. *Hebrew and Aramaic*. The existence of Hebrew and Aramaic versions is unquestioned, their date controversial. Josippon (the Little Josephus) recounted the tales in Hebrew ca. A.D. 940, but this proves nothing before his date. M. Gaster claimed that the “Aramaic original” is embedded in the medieval Chronicles of Jerahmeel; T. Witton Davies and others regard this as merely a late rendering into Aramaic of Th. The lateness of Josippon and Jerahmeel does not exclude a lost Semitic original. (See *APOT*, I, 655ff.; *HDB*, I, 267f.; *Jew.Enc.*, II, 651 col. 1; Wace, II, 344ff.; with further references in literature cited.) E. 希伯来语和亚兰语译本。对于希伯来语译本和亚兰语译本是否存在, 以及这两个译本的翻译时间, 学者们存在争议。约在公元 940 年, 约斯朋 (Josippon, 小约瑟夫斯) 用希伯来语叙述了这个故事, 但这并不能证明在这时期之前就存在希伯来语译本和亚兰译本。葛斯特 (M. Gaster) 认为, “亚兰语原文”包含在中世纪时期耶拉箴的作品中 (Chronicles of Jerahmeel); 戴维斯 (T. Witton Davies) 等人认为, 这个亚兰原文是由狄奥多田后来翻译的。约斯朋和耶拉箴的最晚译本都不能排除可能存在一个已经遗失的闪米特语原文 (见 *APOT*, I, 655 页起; *HDB*, I, 267-268; *Jew.Enc.*, II, 651, 栏 1; Wace, II,

344 起；在文献中也可以看到更多的引用。）

II. The Stories of Bel and the Dragon.—The story of Daniel and Bel is recounted in vv. 1–22, that of Daniel and the dragon or serpent in vv. 23–42, with numerous discrepancies between the LXX and Th. In the LXX Daniel strews the ashes unbeknown to the king, making the plot coherent, while in Th. he strews them in his presence, utterly spoiling the story. (For a full translation of both Greek versions, see *APOT*, I, 658–664; for detailed separate summaries, *HNTT*, pp. 436f.; also Wace; and others *in loc.*)

Bel or Ba'al signifies here the Babylonian deity Marduk, worshiped as a temple idol, and reputed to consume daily quantities of food and drink faithfully offered. The pure monotheist Daniel refuses to worship Bel, incurring royal censure. He undertakes, on pain of death if he fails, to demonstrate Bel's inability to eat or drink a particle. The offerings are duly laid, the temple sealed, the priests confident. The next day everything has disappeared as usual, and Daniel impudently laughs. Unbeknown to priests or king, he has had fine ash sprinkled over the temple floor, which in the darkness of the night has become mysteriously covered with naked footprints. The secret trapdoor in the floor leading to the homes of the fraudulent servitors of Bel is unmasked, Daniel is justified, the priests are visited with condign punishment. Ludwig Couard (*Die Apokryphen und Pseudepigraphen* [1907], p. 5) describes Bel and Susanna as *pikante Kriminalnovellen*.

II. 彼勒和大龙的故事。《彼勒与大龙书》1:1-22 记载了但以理与彼勒的故事，《彼勒与大龙书》1:23-42 记载了但以理与大龙的故事，《七十士译本》和《狄奥多田旧约希腊文译本》对这两个故事的叙述存在很多差异。在《七十士译本》中，但以理瞒着国王向地上撒灰，从而使整个故事的情节连贯起来，但在《狄奥多田旧约希腊文译本》中，但以理在国王在场时向地上撒了灰，这完全破坏了整个故事的情节。（关于希腊语译本的全文，见 *APOT*, I, 658–664 页；关于详细的单独叙述，见 *HNTT*, 436-437 页；另见 Wace 等人的作品，见本文。）

这里的彼勒代表着巴比伦的神玛尔杜克，他是神庙中供奉的神明，巴比伦人认为他会在每天吃掉祭品，喝掉献给他的所有东西。独一神论者但以理拒绝崇拜彼勒，这招致了国王的谴责。但以理如果不能向国王证明彼勒无法吃喝任何东西，国王将会处死他。祭物按时摆放在祭桌上，然后封闭了神庙，祭司们自信彼勒可以吃掉这些供品。第二天，像往常一样，供品都被吃掉了，但以理大笑起来。他瞒着祭司或国王，已经向神庙的地上撒了灰，但奇怪的是，在漆黑的夜里神庙的地上留下了脚印。地上这些神秘的脚印通向彼勒的欺诈的仆人家，从而败露了整件事，但以理证明了自己的话，祭司们受到了应得的惩罚。路德维格·库阿尔 (*Die Apokryphen und Pseudepigraphen* [1907], 5 页) 称彼勒和苏撒拿为 *pikante Kriminalnovellen* (“调皮的侦探”)。

The recalcitrant Daniel refuses equally to worship the dragon (or serpent) revered by the Babylonians, impiously declaring that he will kill it. This he does by throwing into its mouth a cake composed of pitch, fat, and hair, which causes the corporeal explosion of the deity. The king is deeply impressed, but the angry mob clamors for Daniel's blood. For his theocide, he is cast into a den of hungry lions, where he remains unscathed for seven days, the distant prophet Habakkuk being miraculously brought to minister to him. Daniel emerges to enjoy royal and public favor, while his enemies discover that it is their turn to be cast to the lions.

III. Selected Exegetical Notes.-v. 1. In the LXX and Syrohexapla the composition of the work is referred to Habakkuk, Grecized for euphony Ambakoum. His authorship is not endorsed in Th. and Pesh., where a note of regal chronology is substituted.

v. 2. The LXX designates Daniel "priest," probably for apologetic motives. Th. enhances rather the lay prestige of the hero, while Pesh. carries this to still greater lengths. The Hebraism *kai én* (*way^ehî*) may be noted—see vv. 11–22 below. The Aram. *wah^awâ* without *waw* conversive might produce the same Greek.

v. 5. In Th. Daniel refuses his worship to *eidōla cheiropoiēta*, "idols made with hands," which Pesh. renders "the work of the hands of the sons of men." Hatch and Redpath (HR, p. 1467 col. 1) record sixteen occurrences of the Greek adjective, ten without Hebrew equivalents, six translating Heb. *ʿlîl* "worthless." All

固守己见的但以理同样拒绝崇拜巴比伦人敬畏的大龙，并扬言要杀死它。但以理把沥青、肥肉和头发混合而成的饼投入到大龙的嘴里，胀破了它的肚子，杀死了这条大龙。国王被深深地打动，但愤怒的民众要求杀死但以理。为了杀死但以理，他们把他扔进了一个困着一只饥饿狮子的坑里，但他七天都没有被狮子吃掉，远道而来的先知哈巴谷神奇地救出了但以理。但以理开始得到国王和民众的支持，而但以理的仇敌却被扔进了狮坑。

III. 节选经文注释。《彼勒与大龙书》1:1。《七十士译本》和叙利亚语《六文本合参》中提到了哈巴谷，而且把这个名字译成了希腊语谐音 Ambakoum。但是《狄奥多田旧约希腊文译本》和《别西大译本》中并不认为哈巴谷是《彼勒与大龙书》的作者，并且书中的一个帝王年表也被替换掉了。

《彼勒与大龙书》1:2。《七十士译本》中称但以理为“祭司”，这可能是为了进行辩护。而《狄奥多田旧约希腊文译本》却抬高了这位英雄人物的威望，《别西大译本》更加凸显了但以理的威望。希伯来语词 *kai én* (*way^ehî*) 可能值得注意——见下文《彼勒与大龙书》1:11-22。没有 *waw* 对义词的亚兰语 *wah^awâ* 可以译成同一个希腊词语。

《彼勒与大龙书》1:5。在《狄奥多田旧约希腊文译本》中，但以理拒绝崇拜 *eidōla cheiropoiēta*，意思是“人手所制的偶像”，但《别西大译本》将这个希腊语译为“the work of the hands of the sons of men”（“人子的手所制的偶像”）。哈奇（Hatch）和雷德帕斯（Redpath）记载道，这个希腊语形容

passages refer to idolatry. Classical usage is less restricted—*cheiropoiētos* means “man-made, artificial,” the antonym of *autophyēs*, “self-growing, natural.” In the NT five passages describe the man-made temple or sanctuary, one in its actuality (Mk. 14:58), two in general concept (Acts 7:48; 17:24), two in special concept (He. 9:11, 24). In Hebrews the term is used of phenomenal, material, earthly sanctuaries, which are antitypes of the real, eternal ektypes in God’s realm—an instance of idealist philosophy with a deeply spiritual insight. In Eph. 2:11 the reference is to the physical performance of the rite of circumcision.

词共出现了十六次 (HR, 1467 页, 栏 1), 其中十次在希伯来语中找不到对应词, 另外六次可以译为希伯来语 *‘lil*, 意思是“毫无价值的”。这个词在所有的经文段落中都表示偶像崇拜。这个词的古典用法不太受限——*cheiropoiētos* 表示“人工的、人造的”, 它是 *autophyēs* 的反义词, *autophyēs* 的意思是“自我发展的、自然的”。《新约》中有五段经文描述了人造的神庙或圣所, 其中一次指的是真实的圣所 (可 14:58), 有两次用作普通概念 (徒 7:48, 17:24), 另外两次有特殊含义 (来 9:11, 24)。在希伯来语中, 这个词用来表示非凡的、物质的和地上的圣所, 它是神的王国中真实、永恒圣殿的相反类型——理想主义哲学与深刻的属灵洞察力相结合的一个实例。在《以弗所书》2:11 中, 这个词表示肉身的割礼。

v. 9. Th. and Pesh. speak of Daniel “blaspheming” Bel, which is the reverse of the customary usage of the term. For this important word, see *TDNT*, I, s.v. βλασφημέω (Beyer).

《彼勒与大龙书》1:9。《狄奥多田译本》和《别西大译本》中都提到但以理“褻渎”彼勒, 这是这个词常规用法的一个反例。关于这个重要的词汇, 见 *TDNT*, I, 见词条 βλασφημέω (Beyer)。

vv. 11–22. T. W. Davies (*APOT*, in loc.) makes strong points for a Hebrew rather than an Aramaic original:

《彼勒与大龙书》1:11-22。戴维斯 (T. W. Davies, *APOT*, 见本文) 坚决认为这段经文原来是用希伯来语, 而不是用亚兰语写成的。

(1) In v. 14 the LXX *sphragisámenos tón naón ekéleuse sphragísai* makes an intolerable tautological reading. The substitution of *kleisas* for the first word has the authority of Th., enhanced, as Davies brilliantly points out, by the ready confusability of Heb. *stm*, “to shut,” with *h̄tm*, “to seal,” in the postulated Hebrew original.

(1) 《七十士译本》对《彼勒与大龙书》1:14 进行了极为冗赘的翻译, 译作 *sphragisámenos tón naón ekéleuse sphragísai*。《狄奥多田旧约希腊文译本》用第一个词来替换 *kleisas*, 因此, 戴维斯明确指出, 狄奥多田很可能混淆了假想希伯来语原文中希伯来语 *stm* (“关上”) 与 *h̄tm* (“封住”) 的含义。

(2) The numerous verses beginning *kai egéneto*, where Classical Greek would use an aorist participle followed by an

(2) 多段经文以 *kai egéneto* 开头, 古典希腊语用不定式过去分词加上陈述语气的动词形式来翻译这个词, 这些经

indicative, suggest the familiar Heb. *way^ehî*—although Aramaic cannot be ruled out. See on v. 2 above.

(3) In v. 18a, where the LXX is classical and neat, Davies points out in Th. the same Hebraism conjoined with another: *kaí egéneto háma tō anoíxai tás thýras*. The Hebraist quickly perceives that *háma* represents the familiar Heb. *way^ehî* followed by an infinitive, corresponding to an English adverbial clause of time (cf. W. Gesenius, E. Kautzsch, and A. E. Cowley, *Hebrew Grammar* [1910], § 111 g). This clause can easily be translated into Hebrew as *way^ehî biptō (a)h'et-hadd^elātīm*. Similar OT constructions are innumerable: cf. Gen. 19:29; 1 Ch. 15:26. While the LXX ends the verse in good Classical Greek, Th. ends it with a double negative—most un-Greek, but translatable, as Davies demonstrates, into excellent Hebrew.

v. 23. Is the *drákōn* of Babylonian worship a mythical dragon or an ordinary serpent? The Heb. *tannīk* is as ambiguous as the Greek. Pesh. favors “dragon,” using a different word for “serpent” in Gen. 3:1 and Am. 9:3. However, the evidence on this important point remains ambiguous.

v. 25. Included in Th., lacking in the LXX; cf. v. 5. The “living God” is an important biblical concept, often found in polemic against idols.

v. 27. With the remains of the monster strewn over the ground, Daniel remarks

文表明，作者很熟悉希伯来语 *way^ehî*——但并不能排除这是一个亚兰语词汇。见上文《彼勒与大龙书》1:2。

(3)《七十士译本》对《彼勒与大龙书》1:18a 的翻译非常经典和简洁，戴维斯指出，《狄奥多田旧约希腊文译本》中使用了同样的希伯来语语法，并结合了另一个希伯来语语法：*kaí egéneto háma tō anoíxai tás thýras*。希伯来语学者很快察觉到，*háma* 表示常见的希伯来语 *way^ehî* 加上一个不定式，相当于英语中的时间状语从句（参：W. Gesenius, E. Kautzsch, A. E. Cowley, *Hebrew Grammar* [1910], 111 g 节）。很容易将这个从句译为希伯来语 *way^ehî biptō (a)h'et-hadd^elātīm*。类似的旧约解释还有很多：参：《创世记》19:29；《历代志上》15:26。虽然《七十士译本》以优美的古典希腊语结束了这节经文，而《狄奥多田旧约希腊文译本》却以双重否定结尾——正如戴维斯所指出的，大多数非希腊语是可译成优秀的希伯来语的。

《彼勒与大龙书》1:23。巴比伦人崇拜的“大龙”到底是一种神秘的龙，还是一种常见的蛇？希伯来语 *tannīk* 与希腊语一样含义模糊。《别西大译本》更愿意使用“dragon”（“龙”）这个词，而《创世记》3:1 和《阿摩司书》9:3 中却使用了不同的词语“serpent”（“蛇”）。不过，关于这一重要问题的证据还不够明确。

《彼勒与大龙书》1:25。《狄奥多田旧约希腊文译本》中收录这节内容，但《七十士译本》中未收录此节；参：《彼勒与大龙书》1:5。“活着的上帝”是一个重要的圣经概念，在反对偶像崇拜的争论中经常可以看到这个概念。

《彼勒与大龙书》1:27。当这个巨兽的尸体躺在地面上时，但以理有趣地讽刺

(LXX) with delicious irony: *ou taúta sébesthe, basileú*—“You don’t mean to tell me you worship these smithereens, O king?”

v. 32. Part of the planned punishment is that Daniel is to be unburied, a thought horrible to a Greek, worse to a Jew. See *Oxford Classical Dictionary* (1949), s.v. “Dead, Disposal of”; *HDB*, s.v. “Burial.”

vv. 33–39. The Habakkuk incident may be a late interpolation.

v. 36. Gk. *epilambánesthai* may mean “to succor”; cf. He. 2:16; Sir. 4:11. Here it means “take hold of.” The verb requires a genitive. In the LXX it is furnished with several genitives, awkwardly separated, but the sense is clear.

v. 41. The king’s praise of God is significant, perhaps indeed the point of the story. In Th, in the 2nd person, it becomes almost the language of prayer.

IV. Original Language.—Six reasonable hypotheses may be considered: (1) That both versions were originally written in Greek. (2) That both versions are in a contemporary “Yiddish,” a mixture of Greek and Hebrew elements. (3) That both versions are translated from the same Semitic document. (4) That the two versions are translated from two different Semitic documents. (5) That both versions rest on an oral, folkloristic Semitic source, maintaining substantial agreement, but liable to variation in detail. (6) That the original language was not Aramaic, but

道(《七十士译本》): *ou taúta sébesthe, basileú*——“这就是你们巴比伦人崇拜的东西”。

《彼勒与大龙书》1:32。但以理可能要面对的一个惩罚是暴尸,对于希腊人来说这是个可怕的惩罚,对于犹太人来说这种惩罚更为可怕。见 *Oxford Classical Dictionary* (1949), 见词条 “Dead, Disposal of”; *HDB*, 见词条 “Burial”。

《彼勒与大龙书》1:33-39。有关哈巴谷的故事可能是后来添加的。

《彼勒与大龙书》1:36。希腊语 *epilambánesthai* 的含义可能是“拯救”; 参:《希伯来书》2:16;《便西拉智训》4:11。在本节经文中这个词的含义是“握住”。这个动词必须有一个属格。在《七十士译本》中,这个词有多个属格,这几个属格分隔地不大自然,但表达的意思很明确。

《彼勒与大龙书》1:41。国王对上帝的赞美具有重要的意义,这可能是这个故事的真正重点。在《狄奥多田旧约希腊文译本》中,这个赞美以第二人称形式呈现出来,几乎成为了祷告用语。

IV. 原书语言。关于原书语言,有六个合理的假设可能值得考虑:(1)两个译本原始语言可能都是希腊语。(2)两个译本可能都是用同时代的“意第续语”写成的,意第续语是一种同时包括希腊语和希伯来语元素的语言。(3)两译本都译自同一个闪米特语文献。(4)两译本译自不同的闪米特语文献。(5)两个译本都以一个口头的、与民间传说有关的闪米特语文献为蓝本,大部分内容是一致的,只是在具体细节上存在差异。(6)原书语言不是亚兰语,而是希伯来语。

Hebrew.

The argument for (1) would be that a writer of Semitic background composed in Greek. The limits of reasonable expectation for such coloring seem here to have been exceeded. (2) was proposed and abandoned by Wellhausen (cf. *APOT*, I, 656). The Greek is just a little too good. The numerous variants rule (3) out of court. (4) and (5) are both possible, and (5) commends itself as more probable. Davies makes a good case for Hebrew (6), though it is only fair to set against this J. T. Marshall's arguments for Aramaic in *HDB*, which are based on Gaster's work. On balance, however, Davies seems worthy of the vote.

V. Author, Place, and Date.-On the identity of the author, it is idle even to speculate. The story professes a Babylonian setting, which may be fact or fiction. Editorial opinions on the dating are somewhat variant, but most of them fall within the 2nd cent. B.C.

VI. Evaluation.-The double version of Bel and the Dragon, with its many variants, can distract the reader and spoil the fun, unless he peruses one at a time. The two stories probably came together without any original connection, simply because both exalt the shrewdness of Daniel in the same sphere. The first story is logical, satisfying, free from the supernatural; the second somehow falls rather flat. The narrative may, of course, be entirely satirical in intent. The prophet Habakkuk seems to be dragged in in more senses than one, and he may be omitted without disruption. Both stories are intended to ridicule the excesses of heathen idolatry; the first does so with

第一种假设的论据是,一个拥有闪米特语背景的作者用希腊语创作了这部作品。这种解释似乎超出了合理的期望范围。第二种假设是由威尔豪森提出的,后来他又放弃了这种假设(参: *APOT*, I, 656)。希腊语略显过于优美。两个译本中的多处差异否定了第三种假设。第四种和第五种假设都可能成立,不过第五种假设更有可能成立。戴维斯以有力的证据证明了原书语言为希伯来语(第六种假设),不过,这种假设仅仅可以有效地驳斥马歇尔(J. T. Marshall)关于黑斯廷斯的《圣经词典》(*HDB*)中亚兰语的论点,马歇尔的论点以葛斯特的作品为依据。然而,总的来说,戴维斯的观点似乎比较合理。

V. 原书作者、创作地点和创作时间。仅仅靠推测来确定原书的作者是徒劳的。书中的故事以巴比伦为背景,故事可能是真实的,也可能是虚构的。对于该书的成书时间,编者的观点有所不同,但大多数编者都认为该书创作于公元前2世纪。

VI. 评价。两个版本中的《彼勒与大龙书》拥有多处差异,两个版本可能会分散读者的注意力,令读者感到扫兴,除非他们每次只细读一个版本。两个最初没有任何关联的故事仅仅因为都颂扬了但以理的高明,最终可能被整合成了一个故事。第一个故事符合逻辑,令读者满意,且不受超自然现象的影响;而第二个故事则过于单调乏味。当然,这种叙述方式可能完全是为了进行讽刺。从多个意义上说,先知哈巴古似乎被硬拉入到这个故事中,删掉这个人并不会破坏整个故事。两个故事都旨在讽刺过度崇拜异教偶像;第一个故事以更高超的技巧,更为成功地达到了这一目的。

greater skill and success.

Without making any fresh contribution, this writing reiterates the unity and omnipotence of God, showing the impact of the Jewish faith on a heathen king.

这部作品并没有作出任何新的贡献,只是重申了上帝的完整性和无所不能,并展示出犹太人的信心对异教国王产生的影响。

R. A. STEWART

词条作者: R. A. STEWART

BELA

bēlā [Heb. *bela* ‘—‘destruction’]; AV also BELAH (Gen. 46:21).

BELA 比拉

音译: bēlā【希伯来语: *bela* ‘——“毁灭”】;《钦定版圣经》还译为 BELAH (“比拉”, 创 46:21)。

1. Son of Beor and the first king of Edom previous to the kingdom of Israel. He reigned in the city of Dinhabah (Gen. 36:32f.; 1 Ch. 1:43f.). The LXX (A) calls him Balak; the Targum has Balaam.

1、比拉: 彼珥的儿子, 以色列成立王国之前的第一个以东国王。比拉在亭哈巴作王(创 36:32-33; 代上 1:43-44)。《七十士译本》(亚历山太抄本)中称他为 Balak (“巴勒”);《他珥根》中称他为 Balaam (“巴兰”)。

2. The firstborn son of Benjamin (Gen. 46:21; 1 Ch. 7:6f.; 1 Ch. 8:1). He was the head of the family of the Belaites (Nu. 26:38), the father of Addar (called Ard, Nu. 26:40), Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan (cf. Shephupham, Nu. 26:39), Hiram (1 Ch. 8:3-5).

2、比拉: 便雅悯的长子(创 46:21; 代上 7:6-7; 代上 8:1)。比拉是比拉家族的族长(民 26:38), 亚大(也被称作亚勒, 民 26:40)、基拉、亚比忽、亚比书、乃幔、亚何亚、基拉、示孚汛(参: 书反, 民 26:39)和户兰(代上 8:3-5)的父亲。

3. A son of Azaz, of the tribe of Reuben, who had great power and wealth. His possessions reached from Nebo to the Euphrates (1 Ch. 5:8ff.).

3、比拉: 流便支派亚撒的儿子, 他是个有钱有势的人。他的产业从尼波山直到幼发拉底河(代上 5:8 起)。

A. L. BRESLICH

词条作者: A. L. BRESLICH

Bela.

see ZOAR.

Bela. 比拉

见 ZOAR (琐珥)。

BELAITES

bēlā-īts [Heb. *bal'î*—‘belonging to Bela’]. The descendants of Bela (Nu. 26:38). See BELA 2.

BELAITES 比拉人

音译: bēlā-īts【希伯来语: *bal'î*——“属于比拉”】。比拉的后代(民 26:38)。见 BELA 2 (比拉 2)。

BELBAIM

bel-bā'səm (Jth. 7:3, NEB). See BALBAIM.

BELEMUS

bel'ə-məs (1 Esd. 2:16, AV, NEB). See BISHLAM.

BELIAL

bē'lē-əl [Gk. *Beliar* and variants]. The name appears in the MT (as *b^eliya'al*) in Jgs. 20:13; 1 S. 10:27; 30:22; 1 K 21:13; etc., generally rendered as a proper name by the AV, but by the RSV as “base fellows” and by the NEB as “scoundrels.” In Jewish apocalyptic writing (Book of Jubilees, Ascension of Isaiah, Sibylline Oracles) the name was used to describe Satan or the antichrist. Paul used the word in this sense in 2 Cor. 6:15: “What accord has Christ with Belial?” The “man of lawlessness” in 2 Thess. 2:3 is probably an equivalent of the “man of Belial.” See ANTICHRIST; MAN OF LAWLESSNESS.

See P. von der Osten Sacken, *Gott und Belial* (1969), esp. pp. 73–78.

R. K. H.

BELIE

(Jer. 5:12, AV). Archaic for “speak falsely.” The NEB has “denied.”

BELIEF.

See FAITH.

BELIEVERS**BELBAIM 伯尔伯姆**

音译: bel-bā'səm (《新英文译本》, 滴 7:3)。见 BALBAIM (伯尔伯姆)。

BELEMUS 比施兰

音译: bel'ə-məs (《钦定版圣经》《新英文译本》, 拉一 2:16)。见 BISHLAM (比施兰)。

BELIAL 匪徒、彼列

音译: bē'lē-əl 【希腊语: *Beliar* 及其变形】。《马所拉文本》(作 *b^eliya'al*) 的《士师记》20:13、《撒母耳记上》10:27、30:22、《列王纪上》21:13 等都提到了这个名字,《钦定版圣经》通常将之译成一个专有名词,而《修订标准译本》译为“base fellows”(“匪徒”),《新英文译本》译为“scoundrels”(“无赖之徒”)。在犹太启示文学中(《禧年书》《以赛亚升天记》《西卜神谕篇》),这个名字用来描述撒但或敌基督者。保罗在《哥林多后书》6:15 中使用了这个词的这种含义:“基督和彼列(彼列就是撒但的别名)有什么相和呢?”《帖撒罗尼迦后书》2:3 中的“大罪人”可能是“匪徒”的同义词。见 ANTICHRIST (敌基督者); MAN OF LAWLESSNESS (大罪人)。

见 P. von der Osten Sacken, *Gott und Belial* (1969), 尤见 73–78 页。

词条作者: R. K. H.

BELIE 不认

(《钦定版圣经》, 耶 5:12)。“speak falsely”(“不认”)的古语表达。《新英文译本》译为“denied”(“不认”)。

BELIEF. 相信

见 FAITH (信心)。

BELIEVERS 信而归主的人、信的人、

[Gk. (*hoi*)*pisteuōntes* (e.g., Acts 5:14; 1 Cor. 14:22; 1 Thess. 1:7), *hoi pistoi* (Acts 10:45; 2 Cor. 6:15 [sing.]; 1 Tim. 4:12; 6:2; Tit. 1:6)]. This and equivalent phrases occur frequently as a regular description of those who professed their faith in Christ, and attached themselves to the Christian Church. The one essential condition of admission into the Christian community was that one should believe in Jesus Christ (Acts 16:31). The actual experiences of the persons thus denoted varied with all the possible degrees and modifications of faith. Believers are nowhere in the NT distinguished as a subordinate class from the “Christians who know,” as in the gnostic antithesis of *pistikoi* and *gnōstikoi*, “believers” and “knowers.”

T. REES

BELL

[Heb. *m^ešillōt*, *pa^amôn*]. In Zec. 14:20 the former term meant “that which tinkles,” and was an ornament attached to the harness of horses. The latter term occurs only in Ex. 28:33f.; 39:25f., describing a golden object fastened to the high priest’s robes, alternating with golden pomegranates. It served as a signal or warning of the high priest’s movements (cf. Ex. 28:35).

BELLOWS

[Heb. *mappu(a)h*]. The word occurs only once in the AV and RSV, in Jer. 6:29 where the prophet is predicting the coming of the destroyer (v. 26), “a great nation” from “the north country” (v. 22), upon Israel because “all of them act corruptly” (v. 28). The imagery is drawn from the refiner’s art, and the “bellows”

信主之人、信徒

【希腊语：*(hoi)pisteuōntes* (如：徒 5:14；林前 14:22；帖前 1:7)，*hoi pistoi* (徒 10:45；林后 6:15[单数]；提前 4:12；6:2；多 1:6)】。这个词和同义的短语频繁地出现在经文中，通常用它们来描述那些宣称信靠基督的人和加入基督教教会的人。信耶稣基督是成为基督徒的一个必要条件 (徒 16:31)。因此，因为每个人信心程度不同和信仰的变化，他们的实际经历也各不相同。《新约》中的信徒与“有知识的基督徒”没有差异，地位也不比后者低，但诺斯底教派认为“信徒” (*pistikoi*) 和“有知识的人” (*gnōstikoi*) 是有差异的。

词条作者： T. REES

BELL 铃铛

【希伯来语：*m^ešillōt*, *pa^amôn*】。在《撒迦利亚书》14:20 中，*m^ešillōt* 指的是“马的铃铛”，是马具上的装饰物。*pa^amôn* 仅仅在《出埃及记》28:33-34、39:25-26 中出现过，指的是系在祭司袍子上与金石榴相间排列的金饰品。在大祭司走动时铃铛会发出信号或警告 (参：出 28:35)。

BELLOWS 风箱

【希伯来语：*mappu(a)h*】。这个词仅在《钦定版圣经》和《修订标准译本》的《耶利米书》6:29 中出现过一次，在这节经文中，先知预言灭命的就要来到 (耶 6:26)，“从北方而来”的“一大国” (耶 6:22) 将临到以色列，因为“他们都是极悖逆的” (耶 6:28)。这个意象来自于冶金术，“风箱”是在火上鼓风的

are the instrument that blows air on the fire, thus making the refiner's fires burn fiercely. See METALLURGY.



Traveling metalworker, from a wall painting in the tomb of Khnumhotep III at Beni Hasan (1892 B.C.). The donkey carries a bellows, a spear, and a throwing-stick. (Oriental Institute, University of Chicago)

BELLY

[Heb. *gāhôn*] (Gen. 3:14; Lev. 11:42); [*mē'eh*] (Dnl. 2:32; Jonah 1:17; 2:1); [*beṭen*]; NEB also “gorged,” “go hungry,” etc.; [*k^erēs*] (Jer. 51:34); NEB MAW; [*hōmeš*] (2 S. 2:23; 3:27); AV “under the fifth rib”; [Gk. *koilia*]; NEB also APPETITE. The term for belly used most often in the OT is *beṭen*. Heb. *gāhôn* is used only with reference to reptiles; *mē'eh* for intestines or abdomen; *hōmeš*, “belly,” is identical in form to the Hebrew term for “fifth.” In the NT, *koilia*, a general term for the abdomen (Mt. 12:40), was sometimes regarded as the seat of appetite and carnal affection (Phil. 3:19).

BELMAIM

bel-mā'əm (Jth. 7:3, AV). See BALBAIM.

BELMAIN

装置,因此可以使精炼机中的火猛烈燃烧。见 METALLURGY (冶金、冶金术)。

上图 为 贝尼哈桑霍特普三世墓中的一幅壁画 (公元前 1892 年), 壁画上描绘了一个旅行中的金属工人。这头驴驮着一个风箱、一只矛和一个掷杆。(芝加哥大学, 东方研究院)

BELLY 肚子、肚腹、腹

【希伯来语: *gāhôn*】(创 3:14; 利 11:42); 【*mē'eh*】(但 2:32; 拿 1:17; 2:1); 【*beṭen*】; 《新英文译本》还译为 “gorged” (“肚子”)、“go hungry” (“挨饿”)等; 【*k^erēs*】(耶 51:34); 《新英文译本》译为 MAW (“脾胃、肚腹”); 【*hōmeš*】(撒下 2:23; 3:27); 《钦定版圣经》译为 “under the fifth rib” (“刺入他的肚腹”); 【希腊语: *koilia*】; 《新英文译本》还译为 APPETITE (“胃口”)。《旧约》中最经常用 *beṭen* 来表示肚子; 希伯来语 *gāhôn* 仅用来表示爬行动物的腹; *mē'eh* 用来表示肠子或腹部; *hōmeš* 的意思是 “肚子、肚腹”, 它与希伯来语中表示 “第五” 的词语的词形相同。在《新约》中, *koilia* 是用来表示腹部的常见词语 (太 12:40), 这个词有时被认为是掌控食欲和体验肉欲的地方 (腓 3:19)。

BELMAIM 伯尔伯姆

音译: bel-mā'əm (《钦定版圣经》, 滴 7:3)。见 BALBAIM (伯尔伯姆)。

BELMAIN 贝尔梅

bel-mā'ən [Gk. *Belmain*] (Jth. 4:4); AV BELMEN. A place to which warning was sent to prepare for the invasion of Holofernes. It may be the modern Tell Bel'ameh (Ibleam) S of Jenîn, and is perhaps the same as Balbaim (7:3) and possibly Balamon (8:3).

BELMEN

bel'mən (Jth. 4:4, AV). See BELMAIN.

BELNUUS

bel'nōō-əs [Gk. *Balnouos*, B *Balnous*, Lucian *Banouī*] (1 Esd. 9:31); AV, NEB, BALNUUS. One who put away his foreign wife. Cf. Binnui in Ezr. 10:30.

BELOVED

[chiefly Heb. *dôd* (Cant. 1:13; etc.); Gk. *agapētós*]. A term of affectionate endearment common to both Testaments. In the OT it occurs about thirty-two times in the Song of Solomon, translating Heb. *dôd*. Other words include *'āhēb* (2 S. 1:23; Hos. 3:1), *yādīd* (Dt. 33:12; Ps. 60:5; etc.), *maḥmād* (Hos. 9:16), *yēdidūt* (Jer. 12:7), and *h^amūdôt* (Dnl. 9:23; 10:11, 19). The words seem to have interchangeable significance, so usage is more important than etymology in determining shades of meaning.

In the NT “beloved” (Gk. *agapētós*) is used exclusively of divine and Christian love, an affection begotten in the community of the new spiritual life in Christ, e.g., “beloved in the Lord” (Rom. 16:8). The beauty, unity, endearment of this love is historically unique, being peculiarly Christian. “Brethren” in Christ

音译: bel-mā'ən【希腊语: *Belmain* (滴 4:4);《钦定版圣经》译为 BELMEN(“贝尔梅”)。接到提早预防何乐弗尼入侵警报的一个地方。该地可能是杰宁(Jenîn)以南的现代贝拉米丘(以伯莲),可能就是伯尔伯姆(滴 7:3),也可能是巴勒门(滴 8:3)。

BELMEN 贝尔梅

音译: bel'mən(《钦定版圣经》, 滴 4:4)。见 BELMAIN(贝尔梅)。

BELNUUS 伯尔纳斯

音译: bel'nōō-əs【希腊语: *Balnouos*,《梵蒂冈抄本》作 *Balnous*, 路济安译为 *Banouī*】(拉一 9:31);《钦定版圣经》和《新英文译本》译为 BALNUUS(“伯尔纳斯”)。休掉外邦妻子的人之一。参:《以斯拉记》10:30 中的宾内。

BELOVED 良人、所爱的、亲爱的、蒙眷爱

【主要是希伯来语: *dôd* (歌 1:13 等); 希腊语: *agapētós*】。两约中常用来表示爱慕之情的昵称。这个词在《旧约》《雅歌》中出现了 32 次, 用来翻译希伯来语 *dôd*。其他译为“beloved”的词语包括 *'āhēb* (撒下 1:23, 何 3:1)、*yādīd* (申 33:12; 诗 60:5 等)、*maḥmād* (何 9:16)、*yēdidūt* (耶 12:7) 和 *h^amūdôt* (但 9:23; 10:11, 19)。这些词似乎可以互换使用, 所以这些词的用法比它们的词源更能够区分含义上的细微差别。

《新约》中“beloved”(希腊语: *agapētós*) 专门用来表示神的爱、基督之爱和基督里新的属灵生命团体之间的情感, 如: “在主里面所亲爱的”(罗 16:8)。从历史观点上说, 这种爱所表达的美好、团结和钟爱之情是独一无二的, 而且只有基督徒能享受到。在基督里的“弟兄们”是被神“所爱的”(帖

are “beloved” (1 Thess. 1:4; 1 Cor. 15:58; Jas. 1:16; 2:5). Many individuals are specified by name: Timothy (2 Tim. 1:2); Philemon (Philem. 1); Epaenetus, Amplias, Urbane, Stachys, Persis (Rom. 16:5, 8f., 12), *et al.*

The aged John is the conspicuous NT illustration of the depth and tenderness of Christian love. In his Epistles alone he addresses his disciples twelve times as “beloved.” Paul terms “God’s elect” “holy and beloved” (Col. 3:12).

The term has still greater significance as an epithet of Christ, whom Paul, grateful for His “freely bestowed” grace, terms “the Beloved.” This is the word used repeatedly to express God the Father’s infinite affection for Jesus His “beloved Son” (Mt. 3:17; 12:18; 17:5; Mk. 1:11; 9:7; Lk. 3:22; 20:13).

Through the apostles the word has become familiar in pastoral and sermonic address. Few NT words better illustrate the power and impress of the Christian spirit on succeeding centuries than this.

See also LOVE; BROTHERLY LOVE.

D. M. PRATT

BELSHAZZAR

bel-shaz'lier [Aram. *bēlša'ššar* or *bēl'šaššar*; Bab. *bēl-šar-ušur*—‘may Bel protect the king’]; AV also BALTHASAR (Bar. 1:11). The son of the last of the Neo-Babylonian kings (NABONIDUS, 556–539 B.C.) and coregent with him (probably 553–539 B.C.).

前 1:4; 林前 15:58; 雅 1:16; 2:5)。很多人的名字表明他们是蒙爱的,如提摩太(提后 1:2)、腓利门(门 1)、以拜尼士安、暗伯利安、耳巴奴、士大古安、彼息(罗 16:5, 8-9, 12)等。

《新约》中年迈的约翰显然大大地领受了基督的怜爱。单在他的书信中,就有 12 次称呼他的追随者为“亲爱的”。保罗称呼他们为“神的选民”、“圣洁蒙爱的人”(西 3:12)。

这个词作基督的别称时具有更多的意义,保罗感激基督“慷慨赐予的”恩惠,并称祂为“神的爱子”。经文中反复用这个词来表达父神对祂的“爱子”耶稣无限的爱(太 3:17; 12:18; 17:5; 可 1:11; 9:7; 路 3:22; 20:13)。

使徒们使这个词成为教牧书信和布道中的常用语。在随后的世纪中,很少有新约词汇能比这个词更好地展现出基督教精神的影响和特征。

另见 LOVE (爱); BROTHERLY LOVE (弟兄的爱)。

词条作者: D. M. PRATT

BELSHAZZAR 伯沙撒

音译: bel-shaz'lier【亚兰语: *bēlša'ššar* 或 *bēl'šaššar*; 巴比伦语: *bēl-šar-ušur*——“愿彼勒保佑王”】;《钦定版圣经》还译为 BALTHASAR (“伯沙撒”, 巴 1:11)。新巴比伦最后一位国王的儿子(见 NABONIDUS [拿波尼度], 公元前 556 年至 539 年), 他曾与父亲拿波尼度共同执政(约公元前 553 年至 539 年)。

Belshazzar appears in Dnl. 5, 7, and 8 as the last of the Neo-Babylonian kings, in succession to NEBUCHADREZZAR (Nebuchadnezzar). Ancient historians, however, knew the last of those rulers as Nabonnēdus (Berossus, quoted by Josephus (*CAp* 1.20 [149]), Naboandēlus (Josephus *Ant.* x.11.2 [232]), Labynētus (Herodotus i.77, 188), or Nabannidochus (Abydenus, quoted by Eusebius *Praep. ev.* ix.41), all variants of the name Nabonidus. The contemporary cuneiform inscriptions also make clear that Nabonidus (Bab. *Nabû-na'id*, “Nabû is awe-inspiring”) was the last titular king of the neo-Babylonian empire (cf., e.g., the “Nabonidus Chronicle,” *ANET*, pp. 305–07). Yet the book of Daniel does not mention Nabonidus and suggests that the empire fell with the death of Belshazzar (5:30).

However, the biblical account is not incorrect. The cuneiform literature shows that: (1) Nabonidus’ son was named Bēl-šar-ušur, i.e., Belshazzar (cf., e.g., S. Langdon, *Die neubabylonischen Königsinschriften* [1912], Nabonid. No. 5).

(2) In the third year of his reign (553 B.C.) Nabonidus “entrusted the ‘Camp’ to his oldest son Belshazzar, the first-born.... He let everything go, entrusted the kingship to him, and himself, he started out for a long journey” (“Verse Account of Nabonidus,” *ANET*, pp. 312–15). So although Belshazzar is never called “king” in the cuneiform sources, and was unable to replace Nabonidus in the New Year Festival ritual, he clearly exercised many of the functions of kingship. He was still theoretically subordinate to Nabonidus, a

《但以理书》5, 7 和 8 中称伯沙撒为新巴比伦的最后一位国王, 尼布甲尼撒 (见 NEBUCHADREZZAR[尼布甲尼撒]) 的继位者。然而, 古代的历史学家认为新巴比伦的最后一位国王是 Nabonnēdus (约瑟夫斯称之为贝罗索斯, *CAp* 1.20 [149])、Naboandēlus (Josephus *Ant.* x.11.2 [232])、Labynētus (Herodotus i.77, 188) 或 Nabannidochus (优西比乌称之为 Abydenus[“阿比德纳斯”], *Praep. ev.* ix.41), 这些名字都是拿波尼度的不同拼写形式。同时期的楔形文字铭文也表明, 拿波尼度 (巴比伦语: *Nabû-na'id*, “拿波是令人敬畏的”) 是新巴比伦帝国的最后一位名义上的国王 (参: “Nabonidus Chronicle”, *ANET*, 305–307 页)。不过, 《但以理书》中没有提到拿波尼度, 这表明伯沙撒被杀与新巴比伦帝国瓦解这两件事是同时发生的 (但 5:30)。

然而, 《圣经》中的描述并非不准确。楔形文字文献表明: (1) 拿波尼度的儿子是 Bēl-šar-ušur, 也就是伯沙撒 (参: S. Langdon, *Die neubabylonischen Königsinschriften* [1912], Nabonid. 5 号)。

(2) 在拿波尼度执政第三年 (公元前 553 年), 他委任 “其长子和头生子伯沙撒统领 ‘军队’, ……他放下一切, 让伯沙撒继承王位, 而他自己却动身踏上了漫长的旅途” (“Verse Account of Nabonidus”, *ANET*, 312–315 页)。所以, 虽然在楔形文字文献中伯沙撒从未被称作 “国王”, 在新年庆祝仪式中他也不能取代拿波尼度的地位, 但他显然已经肩负起国王的许多职责。从理论上讲, 他的地位仍然低于拿波尼度, 《但以理书》5:16 中也恰当地体现了这一情形, 在这节经文中, 伯沙撒封给但以理

situation reflected correctly in Dnl. 5:16, where he offers Daniel a position as “third ruler in the kingdom,” or perhaps as “member of triumvirate.”

(3) Nabonidus seems to have remained absent from Babylon for nearly ten years. We know from the “Nabonidus Chronicle” (*ANET*, pp. 305–07) that the New Year Festival was cancelled in the seventh to the eleventh years of his reign because he did not return to Babylon from his new capital at Teima in northern Arabia. The wording of two legal documents, from his twelfth and thirteenth years, in which oaths are sworn not only by his name but also by that of Belshazzar (cf. T. G. Pinches, *PSBA*, 38 [1916], pp. 27–29), suggests that Nabonidus was no more than a nominal ruler, in Babylon at least. He did return to Babylon in 539 B.C., a few months before the city fell to the Persians, but whether he relieved Belshazzar of his responsibility we do not know.

There are two points at which the biblical narrative of Belshazzar appears impressionistic rather than formally precise. (1) Belshazzar’s father is said in Dnl. 5:2, 11, 18, 22 to have been Nebuchadnezzar. In fact, Nebuchadnezzar’s son and successor was Amēl-Marduk (*EVIL-MERODACH*; cf. 2 K. 25:27), while Belshazzar was the son of Nabonidus, an Aramean usurper from Ḥarran who brought Nebuchadnezzar’s dynasty to an end. Yet “father” may simply have been a rather loose term for “predecessor.” Some have argued that Nabonidus married Nebuchadnezzar’s daughter Nitocris (R. P. Dougherty, pp. 42ff., following Herodotus i.188), thus making Nebuchadnezzar Belshazzar’s grandfather, which is clearly sometimes

一个官位，“在我国中位列第三”，可能是“三人执政中的一员”。

(3) 拿波尼度在近十年的时间里都不在巴比伦。从“拿波尼度年代志”(*ANET*, 305–307 页)中可以看出,在他执政第七年至第十一年的新年庆祝活动都被取消了,因为他没有从阿拉伯北部的新都提玛返回巴比伦。拿波尼度在位第十二年和第十三年的两份法律文件的措辞都表明,拿波尼度只是名义上的统治者,至少在巴比伦他是有名无实的统治者,在这两份法律文件中,拿波尼度和伯沙撒都以个人名义发了誓(参: T. G. Pinches, *PSBA*, 38 [1916], 27–29 页)。在公元前 539 年,波斯人攻陷巴比伦都城几个月前,拿波尼度回到了巴比伦,但他是否解除了伯沙撒的权力,我们不得而知。

《圣经》中关于伯沙撒的叙述有两点似乎给人留下了深刻的印象,但这两点描述得不够准确。(1)《但以理书》5:2, 11, 18 和 22 中称伯沙撒的父亲是尼布甲尼撒。实际上,尼布甲尼撒的儿子和继位者是阿维尔玛尔杜克(以未米罗达[见 *EVIL-MERODACH*]; 参: 王下 25:27),而伯沙撒实际上是拿波尼度的儿子,拿波尼度是来自哈兰的亚兰篡位者,他推翻了尼布甲尼撒的王朝。不过“father”(“父亲、祖先”)可能仅仅是带有“前任”含义的一个相当不准确的词语。有些人认为拿波尼度娶了尼布甲尼撒的女儿尼托克里斯(R. P. Dougherty, 42 页起,遵循了 Herodotus i.188 中的描述),因此,尼布甲尼撒是伯沙撒的祖父,显然,有时“father”这个词也可以表示“祖父”(如,创 28:13)。然而,这个观点尚不能确定。

meant by “father” (e.g., Gen. 28:13). This view is uncertain, however.

(2) Years are numbered in Dnl. 7:1; 8:1 by the reign of Belshazzar, whereas contemporary Neo-Babylonian documents invariably number years by the reign of Nabonidus. It is not surprising, however, that the biblical narrator, having no occasion to mention Nabonidus, should number years by the reign of the co-regent who did figure in his story.

Two further elements in the Belshazzar narrative cannot be certainly confirmed from the cuneiform evidence. One of these is the report of his death on the night Babylon fell to the Persians. The Persian account is that Cyrus’ army under Ugbaru (Gobryas) entered Babylon without a battle, and a fortnight later Cyrus’ arrival was greeted with much enthusiasm (“Nabonidus Chronicle,” *ANET*, pp. 305–307; Cyrus Cylinder, *ANET*, pp. 315f.). A mutilated passage of the “Nabonidus Chronicle” has, however, been understood by some scholars as recording that on Araḥ-samnu 11, one month after Gobryas’ entry into Babylon, he slew Belshazzar (cf. H. H. Rowley, *Darius the Mede* [1935], p. 20). If this uncertain reading is correct, it would confirm the biblical report of Belshazzar’s death, while implying that the narrator has compressed the events of one month into a single night. If it is incorrect, Belshazzar may well, of course, have been slain on the night of Gobryas’ entry, whether by a Persian or by one of his own subjects.

The other element is the report that Babylon was taken by the Persians while the Babylonians were feasting. Although there is no contemporary evidence of

(2) 《但以理书》7:1 和 8:1 中以伯沙撒在位的时间纪年，然而，同时期的新巴比伦文献都以拿波尼度的继位时间纪年。不过这不足为奇，因为圣经作者没有提到拿波尼度，所以应该以故事中的重要人物，也就是摄政王伯沙撒的在位时间来纪年。

楔形文字文献也无法明确地证明伯沙撒故事中的另外两个方面。其中一方面是，伯沙撒在波斯人攻陷巴比伦当夜被杀。波斯人对此事的解释是，乌格巴鲁（古巴鲁）率领居鲁士的军队不战便进入了巴比伦，两个星期之后，居鲁士抵达巴比伦，并受到了热烈的欢迎（“Nabonidus Chronicle”，*ANET*，305–307 页；Cyrus Cylinder, *ANET*，315-316 页）。然而，许多学者根据拿波尼度年代志的残篇记载推测，在阿拉散奴 11 月，古巴鲁进入巴比伦之后的一个月，古巴鲁杀死了伯沙撒（参：H. H. Rowley, *Darius the Mede* [1935], 20 页）。如果这种尚不能确定的解释是正确的，那也就证实了《圣经》中关于伯沙撒被杀的描述，也暗示出，圣经作者将一个月内发生的事件压缩到一夜的时间里。如果这种解释是错误的，那么伯沙撒很有可能是在古巴鲁进入巴比伦当夜被杀的，他有可能死于波斯人之手，也有可能是他的下属杀害了他。

另一个无法证实的方面是，在巴比伦人举行庆祝活动时，波斯人攻占了巴比伦。虽然没有任何同时期的证据能证明这些情况，但是希罗多德 (i.191) 和色

these circumstances, Herodotus (i.191) and Xenophon (*Cyropaedia* vii.5.15–25) recount the same story. Nevertheless, the testimony of the extrabiblical sources is that Babylon was taken by Cyrus, not “Darius the Mede,” as Dnl. 5:31 has it. On the identification of this figure, see DARIUS.

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BELT

See GARMENTS.

BELTESHAZZAR

bel-tə-shaz'ər [Heb. *bēlṣ̄a'šsar*; Akk. *balāṣu-ušur*—‘protect his life’]. The Babylonian name given to Daniel (Dnl. 1:7; 2:26; 4:8; 5:12). In 4:8 King Nebuchadnezzar interprets the first syllable of the name as coming from the Babylonian god Bel. This is a folk etymology, unless the name is contracted from Akk. *Bel-balaṣu-ušur*. This name should not be confused with Belshazzar.

BELTETHMUS

bel-teth'məs [Gk. *Baaltam*]; AV, NEB, BEELTETHMUS. The title of a Persian officer in Palestine in the time of Artaxerxes (1 Esd. 2:16; cf. Ezr. 4:8).

BEN

ben [Heb. *bēn*—‘son’]. A name found in

诺芬 (*Cyropaedia* vii.5.15–25) 讲述了同样的故事。不过,《圣经》之外的文献证明,居鲁士而不是“玛代人大流士”攻陷了巴比伦,《但以理书》5:31 中称“玛代人大流士夺取了迦勒底国”。关于大流士这个人,见 DARIUS(大流士)。

书目——J. N. Strassmeier, *Babylonische Texte. Inschriften von Nabonidus* (1887–1897); R. P. Dougherty, *Nabonidus and Belshazzar: A study of the closing events of the Neo-Babylonian empire* (Yale Oriental Series; Researches, 15; 1929); B. Alfrink, *Biblica*, 9 (1928), 187–205; W. Dommershausen, *Nabonid im Buche Daniel* (1964)。

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BELT 腰带

见 GARMENTS (衣服)。

BELTESHAZZAR 伯提沙撒

音译: bel-tə-shaz'ər 【希伯来语: *bēlṣ̄a'šsar*; 阿卡德语: *balāṣu-ušur*——“保护他的生命”】。但以理的巴比伦语名字(但 1:7; 2:26; 4:8; 5:12)。在《但以理书》4:8 中,尼布甲尼撒王认为这个名字的第一个音节来自于巴比伦神明彼勒。如果这个名字不是阿卡德语 *Bel-balaṣu-ušur* 的缩写,那么它应该是一个民间词源。不要把伯提沙撒与伯沙撒弄混淆。

BELTETHMUS 伯特特什木

音译: bel-teth'məs 【希腊语: *Baaltam*】; 《钦定版圣经》和《新英文译本》译为 BEELTETHMUS (“伯特特什木”)。亚达薛西时期巴勒斯坦境内的一位波斯官员的名字(拉一 2:16; 参: 拉 4:8)。

BEN 便

音译: ben 【希伯来语: *bēn*——“儿子”】。

the MT of 1 Ch. 15:18 and retained in the AV, but omitted in the RSV and NEB.

BEN-

ben (prefix) [Heb. sing. *bēn*—‘son of’; pl. *bēnē*—‘sons of’; cf. Aram. *bar* and related forms in most Semitic languages]. The term occurs in the construct to express a consanguine or affinal relationship or a particular condition. The Hebrew form is preserved in a number of personal or place names (Ben-Geber, Ben-Hadad, Bene-Berak), but for the most part the idiom is translated variously in the English versions. It can designate: (1) a direct male descendant (*see* SON); the plural may indicate children of both sexes (Gen. 3:16); in combination with other kinship terminology *bēn-* may designate a variety of relationships (*bēnē’ābikā*, “your brothers,” lit. “your father’s sons,” Gen. 49:8; *see* RELATIONSHIPS, FAMILY); (2) a member of a tribe or people, in construct with the name of the father or another ancestor (“sons [= children] of Esau,” Dt. 2:4; “sons of Israel,” Gen. 42:5); (3) a representative of a geographic or national entity, perhaps indicating place of birth (“son of Jabesh,” 2 K. 15:10ff.; cf. Benjamin, lit. “son of the right hand” = “southerner”); (4) a member of a social or professional class (*bēnē hā’ām*, “the common people,” 2 K. 23:6; *bēnē haggôlā*, “[returned] exiles,” lit. “sons of the exile,” Ezr. 4:1 [cf. Aram. Dnl. 2:25]; *ben-hāraqqāhîm*, “perfumer,” Neh. 3:8).

It can also designate characteristics or conditions: (5) a person distinguished by a certain trait (*ben-hayil*, “valiant man,” lit. “son of strength,” 1 S. 14:52; *bēnē-merî*, “rebels,” lit. “sons of rebellion,” Nu.

《马所拉文本》《历代志上》15:18 中的一个人名，《钦定版圣经》中保留了这个人名，但《修订标准译本》和《新英文译本》中省略了这个名字。

BEN- 便、本（前缀）、儿子

音译：ben（前缀）【希伯来语单数：*bēn*——“……的儿子”；复数：*bēnē*——“……的儿子”；参：亚兰语：*bar*，以及在大多数闪米特语系中的相关形式】。这个词出现在构造词语中，用来表示同宗族关系、婚姻关系或一种特殊关系。这个词的希伯来语形式出现在大量的人名或地名中（便基别、便哈达和比尼比拉），但在大多数情况下，这个词被翻译成不同的英语词汇。它可以表示：（1）一个直系男性后裔（见 SON[儿子、子孙]）；这个词的复数可以表示男性后裔和女性后裔（创 3:16）；*bēn-*可以与其他亲属称谓连用来表示各种关系（*bēnē’ābikā*，“你的兄弟”，字面意思“你父亲的儿子”，创 49:8；见 RELATIONSHIPS, FAMILY[家庭关系、家族关系]）；（2）某宗族或民族中的一员，他的名字由父亲或其他祖先的名字组成（“以扫的子孙”，申 2:4；“以色列的儿子们”，创 42:5）；（3）地理位置或民族的代表，可能表示出生地（“雅比的儿子”，王下 15:10 起；参：便雅悯，字面意思“右手之子”，即“南方人”）；（4）社会阶层或职业阶层中的一类人（*bēnē hā’ām*，“平民”，王下 23:6；*bēnē haggôlā*，“被掳归回的人”，字面意思“流放之子”，拉 4:1[参：亚兰语《但以理书》2:25]；*ben-hāraqqāhîm*，“做香的”，尼 3:8）。

这个词还可以用来表示特征或条件：

（5）具有某种特征的人（*ben-hayil*，“勇士”，字面意思“力量之子”，撒上 14:52；*bēnē-merî*，“背叛之子”，字面意思“背叛之子”，民 17:10[《马所拉文本》25]）；

17:10 [MT 25]); (6) a person's fate (*b^enê hatta^arubôt*, "hostages," lit. "sons of pledges," 2 K. 14:14; *b^enê-māwet*, lit. "sons of death" [RSV "you deserve to die"], 1 S. 26:16); (7) a person's age (*ben-š^emōnaṭ yāmîm*, "eight days old," lit. "son of eight days," Gen. 17:12); (8) a member of a herd (*ben-bāqār*, "a cow," Gen. 18:7) or species (*b^enê-šō'n*, "sheep," Ps. 114:4); (9) In this respect it also has various figurative uses (*ben-šāmen*, "very fertile," lit. "son of oil," Isa. 5:1; *b^enê-rešep*, "flames," lit. "sons of fire," Job. 5:6 [MT 7]; NEB "birds").

(6) 一个人的命运 (*b^enê hatta^arubôt*, "人质", 字面意思 "抵押之子", 王下 14:14; *b^enê-māwet*, 字面含义 "死亡之子" [《修订标准译本》译为 "you deserve to die", 意思是 "你们都是该死的"], 撒上 26:16); (7) 一个人的年龄 (*ben-š^emōnaṭ yāmîm*, "第八日", 字面意思 "八日之子", 创 17:12); (8) 一种牲畜 (*ben-bāqār*, "牛" 创 18:7) 或其他物种 (*b^enê-šō'n*, "羊", 诗 114:4); (9) 从这个方面来说, 它还有很多比喻用法 (*ben-šāmen*, "肥美的", 字面意思 "油之子", 赛 5:1; *b^enê-rešep*, "火焰", 字面意思 "火之子", 伯 5:6 [《马所拉文本》7]; 《新英文译本》译为 "birds" ["飞鸟"])。

See also BAR-

另见 BAR- (儿子、巴[前缀])。

Bibliography.—G. B. Gray, *Studies in Hebrew Proper Names* (1896), pp. 64–75; *IP*; *TDOT*, II, s.v. "ben" (J. Bergman-H. Ringgren, H. Haag).

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BEN-ABINADAB

ben-ə-bin'ə-dab [Heb. *ben-^aḥînādāb*—'son of Abinadab']; AV SON OF ABINADAB. One of the twelve officers of Solomon who provided for the king and his household, each for a month in the year (1 K. 4:11). His district was the region of Naphath-dor. On the AV rendering, "the son of Abinadab," see BEN-. His wife was Taphath the daughter of Solomon.

BEN-ABINADAB 便亚比拿达

音译: ben-ə-bin'ə-dab 【希伯来语: *ben-^aḥînādāb*——“亚比拿达之子”】; 《钦定版圣经》译为 SON OF ABINADAB (“便亚比拿达”)。所罗门的十二个官吏之一, 他们负责“供给王和王家的食物, 每年各人供给一个月” (王上 4:11)。便亚比拿达管辖的地区是多珥山冈。《钦定版圣经》译为 “the son of Abinadab” (“便亚比拿达”)。见 BEN- (便、本[前缀]、儿子)。便亚比拿达的妻子是所罗门的女儿他法。

BENAIHAH

bə-nā'ə, bə-ni'ə [Heb. *b^enāyā*, *b^enāyāhū*—'Yahweh has built'].

BENAIHAH 比拿雅

音译: bə-nā'ə, bə-ni'ə 【希伯来语: *b^enāyā*, *b^enāyāhū*——“耶和华已经建造”】。

1. The son of Jehoiada of Kabzeel (cf. Josh. 15:21), a man of “mighty deeds” and more honorable than any of the mighty men of David except the three chiefs. David therefore made him his chief counselor (2 S. 23:23; cf. 1 Ch. 27:34) and set him over the Cherethites (cf. Carites, 2 K. 11:4ff. and mg.) and Pelethites, and he was made the third captain of the host and chief over the division of the third month (2 S. 8:18; 11:22ff.; 20:23; 23:20ff.; 1 Ch. 18:17; 27:5f.). Being a true friend of David he did not take part in the usurpation of Adonijah (1 K. 1:8, 10, 26); therefore along with others he was chosen by the king to proclaim Solomon king over Israel (vv. 32ff.), and was later chosen by Solomon to execute Adonijah (2:25), Joab (vv. 29ff.), and Shimei (v. 46). In recognition of his services Solomon appointed him over the host in Joab’s place (2:35; 4:4).
 2. A Pirathonite, one of David’s thirty mighty men (2 S. 23:30; 1 Ch. 11:31). He was captain over the division of the eleventh month numbering 24,000 (1 Ch. 27:14).
 3. A prince of the house of Simeon (1 Ch. 4:36).
 4. A Levite of the second order appointed as singer (1 Ch. 15:18) “to play harps according to Alamoth” (15:20; 16:5).
 5. A priest appointed to “blow the trumpets before the ark of God” (1 Ch. 15:24; 16:6).
 6. The father of Jehoiada (1 Ch. 27:34), but see 1 above.
 7. An ancestor of Jahaziel of the house of
- 1、甲薛耶何耶大的儿子(参:书 15:21), “行过大能”的人,比大卫的其他勇士都尊贵,只是不及前三个勇士。因此,大卫立他为护卫长(撒下 23:23; 参:代上 27:34),让他统管基利提人(参:迦利人,王下 11:4 起和旁注)和比利提人,他是军队中第三分队的将领,主要负责统领三月班次的军队(撒下 8:18; 11:22 起; 20:23; 23:20 起; 代上 18:17; 27:5-6)。他是大卫的真心朋友,没有参加亚多尼雅的叛乱(王上 1:8, 10, 26); 因此,大卫让比拿雅等人宣布所罗门是以色列的王(王上 1:32 起),后来,所罗门又命他杀死亚多尼雅(王上 2:25)、约押(王上 2:29 起)和示每(王上 2:46)。为了表彰比拿雅的贡献,所罗门在约押的家中立他作元帅(王上 2:35; 4:4)。
 - 2、比拉顿人,大卫的三十勇士之一(撒下 23:30; 代上 11:31)。他是军中按月轮流值班的第十一分队的将领,手下有 24,000 人(代上 27:14)。
 - 3、西缅支派的一个族长(代上 4:36)。
 - 4、大卫任命的第二等级的利未乐手(代上 15:18),负责“鼓瑟,调用女音”(代上 15:20; 16:5)。
 - 5、负责在“神的约柜前吹号”的祭司(代上 15:24; 16:6)。
 - 6、耶何耶大的父亲(代上 27:34),见上文 1。
 - 7、亚萨后裔,雅哈悉的祖先(代下

Asaph (2 Ch. 20:14).

20:14)。

8. An overseer in the service of Hezekiah (2 Ch. 31:13).

8、为希西家效力的一个监理（代下 31:13）。

9. [Gk. *Banaia* (Ezr. 10:25), Apoc. *Bannaias* (1 Esd. 9:26)]; AV Apoc. BAANIAS; NEB Apoc. BANNAEAS; 10, 11. [Gk. *Banaia*] (Ezr. 10:30, 35); 12. [Gk. *Banaia* (Ezr. 10:43), Apoc. *Banaias* (1 Esd. 9:35)]; AV Apoc. BANAIAS; NEB Apoc. BANAEAS. Four men of Israel who had taken foreign wives while in exile.

9、【希腊语：*Banaia*（拉 10:25），《次经》中作 *Bannaias*（拉一 9:26）】；《钦定版圣经》的《次经》译为 BAANIAS；《新英文译本》的《次经》译为 BANNAEAS，汉译均为“比拿雅”；10、11、【希腊语：*Banaia*】（拉 10:30, 35）；12、【希腊语：*Banaia*（拉 10:43），《次经》中译为 *Banaias*（拉一 9:35）】；《钦定版圣经》的《次经》译为 BANAIAS；《新英文译本》的《次经》译为 BANAEAS，汉译均为“比拿雅”。被掳巴比伦时期，娶外邦妻子的四个以色列人。

13. The father of Pelatiah who was seen by Ezekiel in his vision (Ezk. 11:1, 13).

13、毗拉提的父亲，以西结在异象中看见了比拿雅（结 11:1, 13）。

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BEN-AMMI

ben-am'ī [Heb. *ben 'ammî*—‘son of my kinsman’ (Gen. 19:38)]. The progenitor of the Ammonites, a son of Lot's younger daughter, born after the destruction of Sodom. It was thought originally that the name Ben-ammi was derived from the deity Emu, an alternative name for Nergal. However, excavations at Ugarit (Râs Shamrah) have revealed that in the 15th cent. B.C. Ben-ammi was a genuine name in north Syrian onomastics. Lists of names from Alalakh also include what appears to be the form Ben-Ammi as a personal designation. During the Amarna age, therefore, it would seem to have been in fairly frequent use in Syro-Palestine. The fact that the name appears in the Râs Shamrah texts as the designation of both an individual and a clan supports the

BEN-AMMI 便亚米

音译：ben-am'ī【希伯来语：*ben 'ammî*——“我亲人之子”（创 19:38）】。亚扪人的祖先，罗得小女儿的儿子，在所多玛遭受毁灭之后出生。便亚米这个名字被认为最初源自于神明伊姆（Emu），伊姆是神明内尔格勒的别称。然而，乌加里特（拉斯姆拉）的考古发现证明，便亚米是公元前 15 世纪叙利亚北部专有名词学中的一个真实的人名。亚拉勒发现的人名表中似乎也包括便亚米。因此，在亚玛拿时期，便亚米是叙利亚和巴勒斯坦地区的常用人名。拉斯姆拉文献中的便亚米似乎既是人名又是宗族名，这证明便亚米曾经是亚扪宗族的族名，也是他们祖先的名字。

tradition that Ben-ammi was at once the name of the Ammonite clan and its progenitor.

See AMMON.

见 AMMON (亚扪)。

R. K. H.

词条作者: R. K. H.

BENCH.

See DECK; SEAT.

BENCH. 坐板

见 DECK (坐板); SEAT (座位、座)。

BEN-DEKER

ben-dē'ker [Heb. *ben-deqer*—'son of Deker']; AV "son of Dekar"; NEB BEN-DEKAR. One of the twelve officers who provided food for King Solomon and his household (1 K. 4:9).

BEN-DEKER 便底甲

音译: ben-dē'ker【希伯来语: *ben-deqer*——“底甲之子”】;《钦定版圣经》译为“son of Dekar”;《新英文译本》译为 BEN-DEKAR, 汉译均为“便底甲”。为所罗门王和王家供给食物的十二个官吏之一(王上 4:9)。

BENE-BERAK

ben-ə-ber'ak [Heb. *bēnê bēraq*—'sons of lightning']. A town in the territory of Dan (Josh. 19:45). It was one of the cities besieged by Sennacherib and named on a hexagonal prism inscribed with the record of his conquest (*GAB*, p. 89). It has been identified with Ibn-ibrâq, now el-Kheiriyeh, about 4 mi. (6 km.) E of Jaffa. A few miles to the north a modern Israeli community was established in 1924 by orthodox Jews from Poland and named Bene Beraq. It has become a sizeable city.

BENE-BERAK 比尼比拉

音译: ben-ə-ber'ak【希伯来语: *bēnê bēraq*——“闪电之子”】。但境内的一座城邑(书 19:45)。西拿基立围困的城市之一,比尼比拉这个名字出现在西拿基立的六方柱上,这根棱柱上记录了西拿基立占领这座城市(*GAB*, 89 页)。比尼比拉被认为是伊本伊布拉克(Ibn-ibrâq), 今雅法以东约 4 英里(6 公里)处的海尔耶(el-Kheiriyeh)。从波兰来的信奉东正教的犹太人于 1924 年在该地以北几英里处建立一个现代以色列人社区,并将它命名为比尼比拉。该地现在已经发展成一个很大的城市。

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BENEDICTION.

A declaration of, or supplication for, divine blessing. Pronouncing the benediction was a regular part of the temple service in Israelite times. It was assigned to the Aaronites, who preserved the benediction of Nu. 6:24–26 (cf. Lev.

BENEDICTION. 祝福

宣告或祈祷神的赐福。宣告祝福是以色列历史上在圣殿中举行的一个常规仪式。在《民数记》6:24–26 中,亚伦的后裔奉神的名为以色列人祝福(参:利 9:22; 申 10:8; 代下 30:27)。所有适龄的亚伦后裔都有权举行这样的仪式,那

9:22; Dt. 10:8; 2 Ch. 30:27). All Aaronites of proper age were entitled to perform this service except those who by previous conduct or on account of physical defect were disqualified. One who had killed another (intentionally or otherwise), violated the marriage vows, given himself excessively to wine drinking or other excesses, or been guilty of unrighteous conduct, was not only prohibited from pronouncing the blessing but was also required to withdraw before this part of the service was performed. If one was blind even of one eye, had a defect in his hands or speech, or was a hunchback, he was also excluded. Before the priest could engage in this service he was required to wash his hands. Then, with uplifted hands, while the people stood, he uttered the words or blessing. The main idea was that the name of Yahweh was thus put on the people. Later it came to be regarded as having some special blessing in and of itself, a development against which the more spiritual priests protested.

It was common to pronounce the benediction not only in the public worship but also in noncultic settings (Gen. 9:26f.; 27:27-30). This practice prevailed among the heathen as well as in Israel. We may readily see, therefore, that from the very beginning of the Christian Church the use of the benediction was common. In the course of time an extensive literature developed on this subject, and it may be said that there are now three distinct ideas in the Church as to the benediction. (1) One section of the Church holds that the blessings pronounced are actually conferred in the utterance of the words, because of the sacerdotal powers conferred upon the minister or priest when he was set aside for the sacred office. (2)

些因为从前的行为或身体缺陷不能履职的后裔除外。杀人者（故意或非故意）、违背婚姻誓言的人、饮酒或其他行为过度的人、邪恶的人不仅不可以宣告祝福，而且在举行祝福仪式时他们要回避。如果祭司眼瞎（即使只有一只眼瞎）、手上有残疾、口痴或者驼背，那么他也不能为他人祝福。祭司在例行这一仪式前要洗手。然后，当以色列人站在他面前时候，他举起双手为他们祝福。这主要表示以色列人因此披戴了耶和華的名。后来，这个仪式本身被认为是一种特殊的祝福，然而更为属灵的祭司反对这种发展。

在公众礼拜和非宗教礼拜环境下为人祝福是很常见的（创 9:26-27；27:27-30）。这既是异教中盛行的仪式，也以色列人普遍奉行的仪式。因此，我们很容易看出，从基督教教会初期开始，就经常可以看到为人祝福。后来涌现出关于这一主题的大量文献，据说，教会中可能存在着关于祝福的三种不同观点。（1）教会中一些人认为，实际上是藉着牧师或祭司的话语宣告了祝福，因为专司圣职的牧师或祭司掌握着祭司的权柄。（2）其他人则认为祝福仅仅是一次祷告，上帝可能会因为这次祷告赐福于人。（3）还有一部分人教导道，祝福宣布了那些因追随基督进入圣约的人与神之间的特殊关系，现在他们藉着这种关系也得到了圣灵的恩赐。

Others hold that the benediction is merely a prayer that God may bestow certain blessings on the people. (3) Still others teach that it is the declaration of the special relation in which those stand who have entered into covenant fellowship with Christ, and that the blessings now declared are theirs by right of that relation and are conferred upon them by the Holy Spirit.

The Greek and Roman Catholic Churches take the first position, and therefore we find among them much detail as to the manner in which it should be pronounced. In the Greek Church the priest raises his hand with the thumb touching the third finger to signify the procession of the Holy Spirit from the Father alone, or according to others to form the sacred name IHS. In the Roman Church the thumb and first and second fingers are open in order to symbolize the trinity.

The apostolic benedictions in the Epistles present considerable variety. A striking feature in a number of cases is the omission of the Holy Spirit. The best explanation seems to be that the Father and the Son effect the redemption of the world, and the Holy Spirit applies this blessing. Thus, “grace, mercy, and peace” are sent from the Father and the Son, through the Holy Spirit, to be the possession of all who have come into the kingdom. Since the involvement of the third person of the trinity is in the application of the blessing, He is not mentioned. The fact that in other cases Father, Son, and Holy Spirit are mentioned indicates that the writers were aware of the work of the Holy Spirit. Familiar NT benedictions occur in Rom. 15:13; 2 Cor. 13:14; He. 13:20f.

希腊和罗马的天主教会坚持第一种观点，因此，我们可以从他们的祝福仪式中看到很多细节。希腊教会的祭司抬起头，拇指捏着中指，表示只能从圣父中流出圣灵，其他人则认为，这构成了圣名耶稣。罗马教会认为，拇指、食指和中指分开是为了象征三位一体的真神。

使徒书信中使徒的祝福多种多样。很多使徒祝福的一个显著特点是，祝福中未提及圣灵。最佳解释似乎是，圣父和圣子救赎着这个世界，圣灵为世人赐福。因此，“恩惠、怜悯和平安”是圣父和圣子藉着圣灵赐给世人的，所有进入神国的人都蒙神祝福。因为赐福中包含了三位一体真神的三个位格，所以使徒们没有提及圣灵。其他的使徒祝福提到了圣父、圣子和圣灵，这表明经文作者意识到了圣灵的工作。《罗马书》15:13、《哥林多后书》13:14 和《希伯来书》13:20-21 中提到了常见的新约祝福。

See BLESSING; SALUTATION.

见 BLESSING (祝福、赐福); SALUTATION (问安)。

J. W. KAPP

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BENEFACTORS

[Gk. *euergétai*] (Lk. 22:25). Probably an allusion to the practice among kings of assuming or accepting the surname “Euergetes,” e.g., Ptolemy III (247–242 B.C.) and VII (147–117 B.C.) of Egypt. Jesus draws the contrast between worldly kingdoms, in which the title “benefactor” is given those who rule with all the splendor of earthly display and luxury, and His kingdom, in which it belongs only to those whose work is that of humble, obscure, and often menial service.

BENEFIT.

In the OT Heb. *g^emûl* is thus rendered in 2 Ch. 32:25 (NEB “good”) and Ps. 103:2. The usual meaning of the Hebrew term is “deed,” but here the connotation of “good deed” is present. The cognate *tagmûl* in Ps. 116:12 is rendered “bounty” in the RSV (NEB “gifts”).

The noun “benefit” occurs in the RSV NT in 1 Cor. 4:6 (Gk. *Di’hymás*; AV “for your sakes”; NEB “on your account”); 7:35 (*symphérō*; AV “profit”; NEB “good”); Philem. 20 (*onínēmi*; AV “joy”; NEB paraphrases, “be generous with me”); “material benefits” occurs in 1 Cor. 9:11 (Gk. *tá sarkiká*; AV “carnal things”; NEB “material harvest”). The verb occurs for *ōphelēō* (AV “profit”; NEB “do good”) in 1 Cor. 14:6; He. 4:2; 13:9; and for *euergesía* in 1 Tim. 6:2.

BENEFACTORS 恩主

【希腊语: *euergétai*】(路 22:25)。“恩主” (“Euergetes”) 可能是很多国王的自称或者他们的姓氏,如埃及的多利买三世(公元前 247–242 年)和多利买七世(公元前 147–117)的姓氏就是 “Euergetes” (“恩主”)。耶稣对比了地上的王国与基督的王国,地上那些浮华奢靡的统治者称为“恩主”,而在基督的王国里,只有那些从事卑微低贱工作的和服侍人的才配称为“恩主”。

BENEFIT. 恩、恩惠、厚恩、缘故、益处、快乐、善行

《旧约》的《历代志下》32:25 和《诗篇》103:2 中的希伯来语 *g^emûl* 被译为 “benefit” (“恩、恩惠”),《新英文译本》译为 “good” (“恩”)。这个希伯来词语的一般含义是 “行为”,但这里指的是 “善行”。《修订标准译本》在《诗篇》116:12 中将这个词的同根词 *tagmûl* 译为 “bounty”,《新英文译本》译为 “gifts”, 汉译均为 “厚恩”。

名词 “benefit” (“缘故、益处、快乐”) 出现在《修订标准译本》的《新约》《哥林多前书》4:6 (希腊语: *Di’hymás*; 《钦定版圣经》译为 “for your sakes”; 《新英文译本》译为 “on your account”, 汉译均为 “为你们的缘故”); 7:35 中 (*symphérō*, 《钦定版圣经》译为 “profit”; 《新英文译本》译为 “good”, 汉译均为 “益处”) 和《腓利门书》1:20 (*onínēmi*, 《钦定版圣经》译为 “joy” [“快乐”], 《新英文译本》中采取了释义 “be generous with me” [“得到你

的帮助”])。《哥林多前书》9:11 中译为“material benefits” (“肉身之物”，希腊语: *tá sarkiká*，《钦定版圣经》译为“carnal things”；《新英文译本》译为“material harvest”，汉译均为“肉身之物”)。《哥林多前书》14:6 和《希伯来书》4:2；13:9 中用这个动词翻译 *ōphelēō* (《钦定版圣经》译为“profit” [“益处”]；《新英文译本》译为“do good” [“得着益处”])；《提摩太前书》6:2 中用这个动词翻译 *euergesía*。

In the AV the word appears also for Gk. *cháris* in 2 Cor. 1:15, “a second benefit,” where the RSV has “double pleasure,” the NEB “the benefit of a double visit.” The RSV is based on the variant *chará* found in a few MSS (including B). The AV also has “benefit” for *agathós* in Philem. 14 (RSV “goodness”; NEB “kindness”).

《钦定版圣经》还将《哥林多后书》1:15 中希腊语 *cháris* 译为“a second benefit”，《修订标准译本》译为“double pleasure”，《新英文译本》译为“the benefit of a double visit”，汉译均为“再得益处”。《修订标准译本》中的翻译以一些抄本（包括《梵蒂冈抄本》）中的 *chará* (*cháris* 的一种变形) 为依据。《钦定版圣经》还将《腓利门书》1:14 中的 *agathós* 译为“benefit” (《修订标准译本》译为“goodness”；《新英文译本》译为“kindness”，汉译均为“善行”)。

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BENE-JAAKAN

ben-ə-jā'ə-kən [Heb. *b^enē ya^aqān*] (Nu. 33:31f.). A desert camp of the Israelites. The name is given as BEEROTH BENE-JAAKAN in Dt. 10:6.

BENE-JAAKAN 比尼亚干

音译: ben-ə-jā'ə-kən 【希伯来语: *b^enē ya^aqān*】(民 33:31-32)。以色列人在旷野中的一个营地。在《申命记》10:6 中，“比尼亚干”被称为“比罗比尼亚干”(见 BEEROTH BENE-JAAKAN[比罗比尼亚干])。

BENEVOLENCE.

The TR. has Gk. *eúnoia* in 1 Cor. 7:3, followed by the AV; the better reading, however, is simply *opheilē*, hence RSV “conjugal rights,” NEB “her due.” This reference to the marriage relation is explained in v. 4. Cf. Ex. 21:10.

BENEVOLENCE. 合宜之分

《公认经文》的《哥林多前书》7:3 中译为希腊语 *eúnoia*，《钦定版圣经》遵循了这种译法；不过，简单且更好的翻译是 *opheilē*，《修订标准译本》译为“conjugal rights”，《新英文译本》译为“her due”，汉译均为“合宜之分”。《哥林多前书》7:4 将“合宜之分”解释为婚姻关系。参：《出埃及记》21:10。

BEN-GEBER

ben-gē'bār [Heb. *ben-geber*—‘son of Geber’]; AV “son of Geber.” One of the twelve commissariat officers in the service of Solomon (1 K. 4:13). He has been identified with GEBER son of Uri (v. 19).

See W. F. Albright, *JPOS*, 5 (1925), 17ff.

BEN-HADAD

ben-hā'dad [Heb. *ben-hadad*; Gk. *hyiós Hader*]. The name of either two or three rulers of the Aramean kingdom of Damascus. Ben-hadad seems to have become a general designation for the kings of Syria (Am. 1:4; Jer. 49:27).

1. Ben-hadad I was called “son of Tabrimmon, son of Hezion, king of Aram” (1 K. 15:18), though his thronename was probably Hadadezer (Akk. Adad-'idri). He is first mentioned as king of Damascus in connection with the attack of Baasha of Israel (909/08–886/85 B.C.) on Asa of Judah in the thirty-sixth year of the divided monarchy. In 879 Asa bridged Ben-hadad to break his treaty with Baasha, and when Ben-hadad invaded northern Israel Baasha was obliged to withdraw his forces in order to protect his own capital (1 K. 15:16ff.). Subsequently Omri of Israel (885/84–874/73) was compelled to admit the merchants of Damascus to the bazaars of Samaria (1 K. 20:34). Perhaps about 860, shortly after the accession of Pygmalion to the Tyrian throne, Ben-hadad I seems to have entered into some sort of alliance with him, and this doubtless provided the occasion for the erection of his votive stele to his

BEN-GEBER 便基别

音译: ben-gē'bār【希伯来语: *ben-geber*——“基别之子”】;《钦定版圣经》译为“son of Geber”(“便基别”)。为所罗门王和王家供给食物的十二个官吏之一(王上 4:13)。在《列王纪上》4:19中,便基别被认为是乌利的儿子基别(见 GEBER[基别])。

见 W. F. Albright, *JPOS*, 5 (1925), 17 起。

BEN-HADAD 便哈达

音译: ben-hā'dad【希伯来语: *ben-hadad*; 希腊语: *hyiós Hader*】。大马士革亚兰王国中两个或三个统治者的名字。便哈达似乎是叙利亚王的常用名(摩 1:4; 耶 49:27)。

1、《列王纪上》15:18 称便哈达一世为“亚兰王希旬的孙子、他伯利们的儿子”,但他登基之后的名字可能是哈大底谢(阿卡德语: Adad-'idri)。经文中首次提到便哈达时,他在大马士革作王,以色列王国分裂之后的第三十六年,便哈达听从犹大王亚撒的话,进攻以色列王巴沙(公元前 909 或 908 年至公元前 886 或 885 年)。公元前 879 年,亚撒贿赂便哈达,让他废除与巴沙所立的约,当便哈达进攻以色列北部时,巴沙不得不撤回军队来保卫自己的都城(王上 15:16 起)。后来,以色列王暗利(公元前 885 或 884 至公元前 874 或 873 年)被迫允许大马士革的商人在撒玛利亚立街市(王上 20:34)。大约在公元前 860 年,皮格马利翁登上推罗王位不久,便哈达一世似乎与他结成了某种同盟关系,毫无疑问,便哈达借此时机为他的“主”推罗神明麦勒卡特立了一块石碑。1940 年该石碑在叙利亚北部的一个地方被挖掘出来,次年奥尔布赖特(W. F. Albright)翻译了石碑上的

“lord,” the Tyrian Melqart. This stele was discovered in 1940 at a north Syrian site, and the text was translated the following year by W. F. Albright. While the stele confirmed the Syrian list contained in 1 K. 15:18, it failed to identify Rezon, who seized Damascus in the Solomonic period and established the Aramean dynasty. From his connections with Asa it would appear that Ben-hadad was ruling by *ca.* 895, and perhaps as early as 900.

2. If three Ben-hadads are to be distinguished, the second Damascene ruler of this name probably commenced his reign about 860 B.C., and as such would be the opponent of Ahab (874/73–853). According to 1 K. 20, Ben-hadad besieged Samaria and demanded the capitulation of the northern kingdom. His purpose seems to have been that of compelling Ahab of Israel to join the Syrians in resisting the military encroachments of Assyria, which had become a threat to the security of Palestine ever since 857, when Shalmaneser III of Assyria (859–824) had begun to launch annual campaigns against Syria. In one foray against Israel Ben-hadad was driven off (1 K. 20:21); and in a second attack near Aphek he suffered heavy losses, although Ahab spared his life (vv. 26–30) in return for commercial concessions in the bazaars of Damascus (v. 34) similar to those allowed the Syrian merchants in Samaria in the time of Omri. Ben-hadad was also required to return the border cities the Damascene regime had captured from Omri, after which a treaty was made (856) that resulted in three years of peace between Israel and Damascus (1 K. 22:1).

碑文。虽然这个石碑证实了《列王纪上》15:18 中叙利亚王的名字，但它无法证明利逊的身份，利逊在所罗门时期占领了大马士革，并建立了亚兰王朝。从便哈达与亚撒的关系推测，便哈达似乎约从公元前 895 年开始执政，也有可能早在公元前 900 年就登上了王位。

2、如果要区分这三个便哈达，第二任大马士革统治者便哈达可能大约从公元前 860 年开始执政，因此，他是亚哈（公元前 874 或 873 至 853 年）的敌人。根据《列王纪上》20 章的记载，便哈达围困了撒玛利亚，要求北国投降。他似乎想要强迫以色列王亚哈同他一起抵抗亚述对叙利亚人的军事侵略，亚述从公元前 857 年开始就威胁着巴勒斯坦地区的安全，从这一年开始，亚述王撒幔以色列三世（公元前 859 年至 824 年）每年都会侵略叙利亚。以色列在一次进攻中击退了便哈达（王上 20:21），以色列王亚哈在亚弗附近发起第二次进攻时，便哈达遭受了重创，但亚哈“存留了他的性命”，以报答便哈达在大马士革立街市问题上做出的商业让步（王上 20:34），在暗利时期，叙利亚商人也可以在撒玛利亚立街市。亚哈还要求便哈达归还从暗利时期大马士革政权侵占的以色列边境城市，之后双方签订了条约（公元 856 年），从而实现以色列和大马士革之间三年的和平（王上 22:1）。



Monolith inscription of Shalmaneser III from Kurkh, Turkey (ca. 850 B.C.), in which the Assyrian claims victory over a Syrian coalition headed by Ben-hadad I in the battle of Qarqar. In reality, the coalition triumphed decisively. (Trustees of the British Museum)

In 853 Ben-hadad joined with Ahab against a threatened attack from Shalmaneser III, and a full-scale battle was fought at Qarqar on the Orontes in which huge numbers of Israelite and Syrian infantry and chariots inflicted a decisive defeat on the Assyrians.

上图为土耳其库尔德出土的撒缦以色列三世时期的碑文（约公元前 850 年），根据碑文的记载，亚述人宣称他们在夸夸之战中打败了由便哈达一世率领的叙利亚联军。实际上，叙利亚联军取得了决定性的胜利。（大英博物馆理事会）

公元前 853 年，便哈达与亚哈组成联军共同抵御撒缦以色列三世的侵略，两军在奥龙特斯河的夸夸全面交锋，庞大的以色列和叙利亚步兵及战车使联军在与亚述军队的对抗中取得了决定性的胜利。然而，撒缦以色列却宣称亚述获得了重大的胜利，撒缦以色列三世在碑文中记

However, Shalmaneser claimed a great victory, and in his Monolith Inscription he stated among other things that Ahab the Israelite and Ben-hadad (Adad-'idri) led the opposing forces. When animosity between Israel and Syria flared up again shortly afterward, Ahab allied himself with Jehoshaphat of Judah in an attempt to capture Ramoth-gilead from Ben-hadad (1 K. 22:29); but the Syrians won the battle and Ahab was killed.

载道，以色列王亚哈和便哈达（阿卡德语：Adad-'idri）统领着敌军，除此之外，碑文中还记载了其他事情。在这之后不久，以色列与叙利亚之间再生敌意，亚哈联合犹大王约沙法，试图从便哈达的手中收复基列的拉末（王上 22:29）；但叙利亚人赢得了战役的胜利，并杀死了亚哈。



Stele of Ben-hadad, dedicated to the Tyrian god 上图为便哈达为推罗神明麦勒卡特立的石碑。碑文

Melqart. The inscription apparently commemorates a treaty with Tyre, perhaps made shortly after the accession of Pumiyaton (Pygmalion) in Tyre (ca. 860 B.C.). (James B. Pritchard)

Ben-hadad II may be the “king of Aram” mentioned in the Elisha narratives who sent his officer Naaman for healing (2 K. 5:1–19) and later on sought aid for himself when ill. His servant Hazael, who bore the message to Elisha, was informed by the prophet that he would succeed to the Damascene throne; and on his return ca. 843 Hazael murdered Ben-hadad and usurped the rule (2 K. 8:14f.). The annals of Shalmaneser III recorded the incident by saying: “Adad-ʾidri forsook the land; Hazael, the son of a nobody, seized the throne.”

3. The third Ben-hadad, following the above pattern, was the son of Hazael and reigned from ca. 796 to 770 B.C. He continued his father’s oppression of Israel into the reign of Jehoash (798–782/81), who in fulfillment of the prophecy of the dying Elisha was able to repel Ben-hadad III (2 K. 13:14–19, 25). The latter was mentioned on the contemporary stele of Zakir king of Lu’ash and Hamath, which commemorated a victory of Zakir over the Syrian ruler ca. 775. The reference to an unnamed nation that delivered Israel from Syrian interference at this time may be to the Assyrian intervention under Adadnirari III (805–782), though this is uncertain.

Before the discovery of the Melqart stele it was usual to distinguish three Damascene rulers named Ben-hadad, as suggested above. Since that time many scholars have dropped the distinction between a Ben-hadad I of the time of king Asa of Judah and Baasha of Israel, and a Ben-hadad II who was contemporary with

显然是为了纪念叙利亚与推罗之间签订的条约，这个条约可能是在皮格马利翁继位之后不久签订的（约公元前 860 年）。(James B. Pritchard)

便哈达二世可能就是以利沙故事中的“亚兰王”，便哈达二世派遣元帅乃幔见以利沙，求以利沙治好乃幔的麻风病（王下 5:1–19），后来当便哈达生病时，他又派人向以利沙求问病情。便哈达的仆人哈薛带信给以利沙，这位先知告诉哈薛，他将继承大马士革的王位；约公元前 843 年，哈薛回到大马士革后，便杀死了便哈达，篡夺了王位（王下 8:14-15）。撒幔以色列三世的年鉴中记载了这一事件：“便哈达丢下了他的土地；无名之子哈薛篡夺了王位。”

3、参照上文模式，第三个便哈达是哈薛之子，他的统治时间约从公元前 796 年至 770 年。他和他的父亲一样继续压迫约阿施执政时期（公元前 798 至 782 或 781）的以色列，以利沙临终前预言约阿施将击败便哈达三世，这个预言最终应验了（王下 13:14–19, 25）。鲁阿施（Lu’ash）和哈马王扎基（Zakir）的同时期石碑上提到了便哈达三世，扎基为了纪念他在公元前 775 年前后战胜了叙利亚统治者，立下了这块石碑。石碑上提到了一个无名的民族，这个民族使以色列摆脱了叙利亚人的围困，这个民族可能就是亚达尼拉利三世（公元前 805 至 782 年）统治时期的亚述，但尚不能确定这一点。

正如上文所示，麦勒卡特石碑出土之前，通常需要区分三个名叫便哈达的大马士革统治者。麦勒卡特石碑出土之后，很多学者不再区分犹大王亚撒和以色列王巴沙时期的便哈达一世与亚哈时期的便哈达二世。因此，正如上文所述，哈薛的儿子便哈达三世后来被认为是便哈达二世。不过，如果假设只有两

Ahab. On such a basis the son of Hazael, enumerated above as Ben-hadad III, would then be known as Ben-hadad II. However, there are certain problems that arise if only two Ben-hadads are postulated. If the one mentioned in connection with the reigns of Ahab and Joram is also the Ben-hadad associated with Asa of Judah, namely Ben-hadad I son of Tabrimmon, it would imply that he occupied the throne of Damascus for a period of about fifty-seven years (*ca.* 900–843 B.C.), which while not entirely without parallel would certainly be unusual. Albright thought in terms of a single Ben-hadad for this period, but seems to have based his estimate on a date of *ca.* 850 for the Melqart stele, arrived at on epigraphic grounds. It is equally possible from the style of the script, however, to date the stele as early as *ca.* 870, which would place it firmly within the time of Ben-hadad I and eliminate the need for telescoping two Ben-hadads into one. Furthermore, from 1 K. 20:34 it would appear that Omri had been defeated at an earlier time by Ben-hadad I, the father of Ben-hadad II who was the speaker and a contemporary of Ahab of Israel. Since the Melqart stele is partly mutilated and the patronymic has been lost, its evidence is less than decisive in identifying Ben-hadad I and Ben-hadad II.

个便哈达,就会产生一些问题。如果亚哈和约兰统治时期的便哈达就是犹大王亚撒时期的便哈达,即他伯利们的儿子便哈达一世,那么也就意味着他在大马士革执政约五十七年(约公元前900至843年),虽然这不是完全没有可能,但这必定是非常罕见的。奥尔布赖特认为这一时期只有一个便哈达,不过他似乎根据麦勒卡特碑文中约公元前850年这个时间,推测出了这个结论。然而,从文字风格推测,也有可能早在约公元前870年就立下了这个石碑,此时便哈达一世一定还活着,因此也就不需要将两个便哈达合为一个便哈达。此外,根据《列王纪上》20:34中的记载,便哈达二世的父亲便哈达一世似乎在很早时期就打败了暗利,经文中的说话者是便哈达二世,他是与以色列王亚哈同时期的人物。因为麦勒卡特石碑已经残缺不全,源于父名的名字已经不复存在,所以这些证据不足以证实便哈达一世和便哈达二世的身份。

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BEN-HAIL

ben-hā'il [Heb. ben-ḥayil—'son of

BEN-HAIL 便亥伊勒

音译: ben-hā'il 【希伯来语: *ben-ḥayil*

strength’]. One of the princes who was sent by Jehoshapat “to teach in the cities of Judah” (2 Ch. 17:7).

BEN-HANAN

ben-hā’nan [Heb. *ben-ḥānān*—‘son of grace’]. A son of Shimon of the house of Judah (1 Ch. 4:20).

BEN-HESED

ben-hē’sed [Heb. *ben-ḥesed*—‘son of Hesed’]; AV “son of Hesed.” Commissariat officer over the third district in the service of Solomon (1 K. 4:10).

BEN-HINNOM

ben-hin’em, **VALLEY OF BEN-HINNOM** (NEB, and in Jer. 19:2, 6 in some editions of RSV). See HINNOM, VALLEY OF.

BEN-HUR

ben-hūr’ [Heb. *ben-ḥūr*—‘son of Hur’]; AV “son of Hur.” Commissariat officer over the first district in the service of Solomon (1 K. 4:8).

BENINU

bə-nī’nōō [Heb. *bēnīnū*—‘our son’]. A Levite who along with Nehemiah sealed the covenant under Ezra the scribe (Neh. 10:13).

BENJAMIN

ben’-jə-min [Heb. *binyāmīn*—‘son of the right hand’].

1. The youngest of Jacob’s sons, the only one to be born in Palestine; and the tribe named for him. According to tradition, his mother Rachel died in giving him birth

——“力量之子”】。约沙法差遣的“往犹太各城去教训百姓”的祭司之一（代下 17:7）。

BEN-HANAN 便哈南

音译: ben-hā’nan【希伯来语: *ben-ḥānān*——“施恩者之子”】。犹太家族示门的儿子（代上 4:20）。

BEN-HESED 便希悉

音译: ben-hē’sed【希伯来语: *ben-ḥesed*——“希悉之子”】；《钦定版圣经》译为“son of Hesed”（“便希悉”）。负责为所罗门和王室供给粮食的第三区官吏（王上 4:10）。

BEN-HINNOM 欣嫩子谷

音译: ben-hin’em, 《新英文译本》和某些版本的《修订标准译本》的《耶利米书》19:2 和 6 中译为 **VALLEY OF BEN-HINNOM**（“欣嫩子谷”）。见 HINNOM, VALLEY OF（欣嫩子谷）。

BEN-HUR 便户珥

音译: ben-hūr’【希伯来语: *ben-ḥūr*——“户珥之子”】；《钦定版圣经》译为“son of Hur”（“便户珥”）。负责为所罗门和王室供给粮食的第一区官吏（王上 4:8）。

BENINU 比尼努

音译: bə-nī’nōō【希伯来语: *bēnīnū*——“我们的儿子”】。一个利未人，曾与尼希米一起在文士以斯拉的圣约中签名（尼 10:13）。

BENJAMIN 便雅悯

音译: ben’-jə-min【希伯来语: *binyāmīn*——“右手之子”】。

1、雅各的最小的儿子，也是唯一一个生于巴勒斯坦的儿子；便雅悯支派因他而得名。据传说，他的母亲拉结在生他时去世（创 35:16-20），拉结在将死时

(Gen. 35:16–20), and the name Ben-oni, “son of my sorrow” (Gen. 35:18), was given by the dying Rachel; Jacob, however, named him Benjamin.

Benjamin, Ephraim, and Manasseh formed a special group among the tribes, all of them being sons of Rachel. Some scholars believe that as “sons of Rachel” these tribes were goatherds at the time of their wanderings, since the name Rachel in Hebrew means “young goat,” and that the other tribes were cattlebreeders inasmuch as they were related to Leah (“cow” in Akkadian; “wild cow” in Arabic). The tribes descendant from Rachel finally settled in Canaan in an uninterrupted stretch of country. As the territory of Benjamin lay S of that of Manasseh and Ephraim, i.e., to the right of them, some scholars have believed that their name was given them after their settlement. The tradition of Benjamin having been born in Palestine may mean, according to some scholars, that this tribe had already settled there before the coming to Canaan of Jacob and his sons.

At the time of the Exodus the number of men of war in the tribe is given as 35,400; at the time of the second census as 45,600 (Nu. 1:37; 26:41); their place was with the standard of the camp of Ephraim, W of the tabernacle; their leader was Abidan son of Gideoni (Nu. 2:22). Benjamin was represented among the spies by Palti son of Raphu (Nu. 13:9). At the time of the division of the land the leader of Benjamin was Elidad son of Chislon (34:21).

The tribe of Benjamin settled between Ephraim to the north and Judah to the south. To the west their neighbor was the

给他起名叫便俄尼，意为“我的举哀之子”（创 35:18）；雅各却给这个儿子起名叫便雅悯。

便雅悯、以法莲和玛拿西构成了以色列支派中特殊群体，他们都是拉结的儿子。有些学者认为这些支派是“拉结的子孙”，是旷野之行中的牧羊人，因为希伯来语中拉结的含义是“羔羊”，其他的支派是牧牛人，因为他们和利亚有关（利亚在阿卡德语中的含义是“牛”；在阿拉伯语中的含义是“野牛”）。这些从拉结而来的支派最终定居在迦南这片连绵不断的土地上。因为便雅悯支派的境界位于玛拿西和以法莲支派的境界以南，也就是这些支派的右侧，所以一些学者认为这些支派在定居迦南之后才有了名字。据传说，便雅悯生于巴勒斯坦，某些学者认为这可能意味着雅各和他的子孙来到迦南之前，便雅悯支派就已经定居于此。

在出埃及时，便雅悯支派出去打仗、被数的，共有三万五千四百名；在第二次人口普查时，这个支派的人数是四万五千六百（民 1:37； 26:41）；他们按着以法莲营的纛，驻扎在会幕的西侧；便雅悯人的首领是基多尼的儿子亚比但（民 2:22）。拉孚的儿子帕提代表便雅悯支派出去窥探迦南地（民 13:9）。在分割这片土地时，便雅悯支派的首领是基斯伦的儿子以利达（民 34:21）。

便雅悯支派定居在以法莲支派以北和犹太支派以南之间的地方。它的西面是但支派（书 18:11）。

tribe of Dan (Josh. 18:11).

The northern border started from the Jordan over against Jericho, then continued to the west toward Bethaven, the northern part of the Wilderness of Judah. From there it turned NW to Bethel, then to Ataroth-addar and W to the neighborhood of Beth-horon. The western border crossed the town of Kiriath-jearim and then turned east. The southern border crossed the waters of Nephtoah and then ran S of Jerusalem through Beth-hoglah and joined the river Jordan again near its mouth (Josh. 18:11–20).

The eastern parts of the territory of Benjamin were seized by force at the beginning of the Israelite conquest of Canaan. But most of their territory was acquired through the treaty between the Israelites and the four Hivvite cities (Josh. 9:7). This situation is reflected in the list of Benjaminite cities (18:21–28), which is divided into two groups of a dozen cities each. The first group, the conquered area, consists of the cities of the southern Jordan Valley E of the watershed; the second group of cities, which came to them through the treaty, lay W of the watershed.

The first of the judges that emerged in Israel after the conquest was Ehud of the tribe of Benjamin, who fought the Moabites. If we trace in the genealogical lists the names that reflect place names, it appears that during this period Benjamin expanded northward and southward, and later also to the west when the tribe of Dan left its previous territory. The Benjaminites were men of war and famous slingers (Gen. 49:27; Jgs. 3:15; 1 Ch. 8:40; 12:2). The story told in Jgs.

便雅悯支派的境界北起耶利哥对面的约旦河,向西延伸至犹大旷野北部的伯亚文。自此向西北延伸至伯特利,然后来到亚他绿亚达,向西延伸至毗邻的伯和仑。便雅悯支派的西部境界穿过基列耶琳,然后向东延伸。南部境界穿过尼弗多亚的水源,经伯曷拉向南延伸至耶路撒冷,直通约旦河河口附近(书 18:11–20)。

以色列人征服迦南初期,派兵驻扎在便雅悯支派领地的东界。便雅悯支派的大部分领地是通过与以色列人与四座希未人城市立约得来的(书 9:7)。便雅悯人的城邑名单中反映了这种情况(书 18:21–28),便雅悯人的城邑分为两部分,每部分包括十二座城。第一部分是征服的城邑,由包括分水岭以东、约旦谷南部的城邑组成;第二部分城邑是通过立约得来的,这些城邑位于分水岭以西。

征服迦南地之后,以色列人中出现的第一位士师就是便雅悯支派的以笏,他与摩押人争战过。如果我们追溯宗谱上的名单,就会发现这些名字还可以表示地名,便雅悯支派似乎在这一时期向北和向南扩张了领地,后来当但支派舍弃了他们之前的领地,便雅悯支派又向西扩张了领地。便雅悯人英勇善战,是著名的投石手(创 49:27; 士 3:15; 代上 8:40; 12:2)。《士师记》19-21 章中的故事有一些难点,这里不予讨论。便雅悯人所施的暴行和他们因此所遭受的可怕惩

19–21 presents many difficulties that cannot be discussed here. The atrocity committed by the Benjaminites and the terrible punishment they suffered for it illustrate certain features of life in those lawless times when there was no king in Israel. The refusal of the men of JABESH-GILEAD (of the tribe of Manasseh) to take part in the battle of requital against Benjamin provides the background for the special relationship between the Benjaminites and the inhabitants of that city. It explains why Saul and the Benjaminites came to their aid when Jabesh-Gilead was attacked by the Ammonites (1 S. 11:1–3).

Benjamin was also the first tribe to oppose the Philistines. From among the Benjaminites arose the first king, Saul. After his death David a Judahite, became king. David did not easily win the loyalty of the Benjaminites; and one of them, Shimei son of Gera, a descendant of Saul, took part in Absalom's rebellion (2 S. 16:5). Sheba son of Bichri led the revolt against David after the quelling of Absalom's rebellion (2 S. 21:1f.). Owing to David's peaceful policy, however, the Benjaminites finally joined him and remained loyal to his son Solomon even after the division of the kingdom. From that time the history of the tribe is the history of the kingdom of Judah.

Other Benjaminites of distinction were the prophet Jeremiah (1:1), Esther and Mordecai (Est. 2:5), and the Apostle Paul (Rom. 11:1; Phil. 3:5).

See Map VI.

Bibliography.—W. F. Albright, *AASOR*, 4 (1922/23), *passim*; *BASOR*, 56 (Dec. 1934), 9ff.;

罚体现出无律法时代的一些生活特点，这一时期的以色列还没有国王。基列雅比人（见 JABESH-GILEAD[基列雅比]，玛拿西支派）拒绝参与报复便雅悯人的争斗，这体现出便雅悯人与基列雅比居民之间的特殊关系。这也是亚扪人进攻基列雅比时扫罗和便雅悯人向该城提供帮助的原因（撒上 11:1-3）。

便雅悯是第一个反对非利士人的支派。从便雅悯人中诞生了第一位以色列王——扫罗。扫罗死后，犹太人大卫继位。大卫很难获得便雅悯人对他的忠诚；便雅悯支派中扫罗族基拉的儿子示每参与了押沙龙的叛乱（撒下 16:5）。大卫平息了押沙龙叛乱之后，比基利的儿子示巴发动了反对大卫的叛乱（撒下 21:1-2）。不过，由于大卫制定了和平的政策，便雅悯人最终跟随了大卫，并且始终效忠于大卫的儿子所罗门，甚至在王国分裂后，他们依然忠于犹太王国。从王国分裂开始，便雅悯支派的历史就是犹太王国的历史。

其他著名的便雅悯人包括：先知耶利米（耶 1:1）、以斯帖和末底改（斯 2:5），以及使徒保罗（罗 11:1；腓 3:5）。

见地图 VI。

书目——W. F. Albright, *AASOR*, 4 (1922/23), *passim*; *BASOR*, 56 (1934 年 12 月), 9 起; 57

57 (Feb. 1935), 13; F. T. Cooke, *AASOR*, 5 (1923/24), 105ff.; A. Alt, *Die Landnahme der Israeliten in Palaestina* (1925); *PJ*, 31 (1934), 94ff.; A. Fernandez, *Studios ecclesiasticos*, 13 (1934), 6ff.; M. Noth, *ZDPV*, 58 (1935), 189-196; G. Dossin, *Mélanges Dussaud*, 2 (1939), 981-996; A. Malamat, *JNES*, 9 (1950), 226f.

2. A great-grandson of Benjamin, son of Jacob (1 Ch. 7:10).

3. One of those who had married a foreign wife (Ezr. 10:32, and probably also Neh. 3:23; 12:34).

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BENJAMIN, GATE OF.

See JERUSALEM.

BENJAMINITE

ben'jə-min-īt [Heb. *ben-y^emîni*, *ben-ḥaymîni*]; AV, NEB, BENJAMITE. One belonging to the tribe of BENJAMIN, such as Ehud (Jgs. 3:15), Saul (1 S. 9:1f.), Sheba (2 S. 20:1), Shimei (1 K. 2:8), etc.

BENO

bē'nō [Heb. *b^enô*—'his son']. The son of Jaaziah of the house of Levi (1 Ch. 24:26f.).

BEN-ONI

ben-ō'nī [Heb. *ben- 'ōnî*; Gk. *huiós odýnēs mou*—'son of my sorrow']. The name given by the dying Rachel to her newborn son; changed by his father Jacob to BENJAMIN (Gen. 35:18).

(1935年2月), 13; F. T. Cooke, *AASOR*, 5 (1923/24), 105起; A. Alt, *Die Landnahme der Israeliten in Palaestina* (1925); *PJ*, 31 (1934), 94起; A. Fernandez, *Studios ecclesiasticos*, 13 (1934), 6起; M. Noth, *ZDPV*, 58 (1935), 189-196; G. Dossin, *Mélanges Dussaud*, 2 (1939), 981-996; A. Malamat, *JNES*, 9 (1950), 226-227。

2、雅各的儿子便雅悯的曾孙(代上7:10)。

3、娶外邦女子为妻的人之一(拉10:32, 可能《尼希米记》3:23和12:34中也提到了这个人)。

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BENJAMIN, GATE OF. 便雅悯门

见 JERUSALEM (耶路撒冷)。

BENJAMINITE 便雅悯人

音译: ben'jə-min-īt 【希伯来语: *ben-y^emîni*, *ben-ḥaymîni*】; 《钦定版圣经》和《新英文译本》译为 BENJAMITE (“便雅悯人”)。属于便雅悯支派的人(见 BENJAMIN[便雅悯]), 如: 以笏(士3:15)、扫罗(撒上9:1-2)、示巴(撒下20:1)和示每(王上2:8)等。

BENO 比挪

音译: bē'nō 【希伯来语: *b^enô*——“他的儿子”】。利未子孙耶西雅的儿子(代上24:26-27)。

BEN-ONI 便俄尼

音译: ben-ō'nī 【希伯来语: *ben- 'ōnî*; 希腊语: *huiós odýnēs mou*——“我的举哀之子”】。拉结临终前给她刚刚出生的儿子起的名字; 便俄尼的父亲雅各为儿子改名为便雅悯(见 BENJAMIN[便雅悯])(创35:18)。

BENT OVER

[Gk. *synkýptō*—‘be bent over’] (Lk. 13:11); AV BOWED TOGETHER; NEB BENT DOUBLE. The woman who had the spirit of infirmity and was unable to straighten herself (Lk. 13:11–17) was afflicted with senile kyphosis, a chronic bone disease often found among aged men and, more frequently, women whose lives have been spent in agricultural labor. In these people the vertebrae become altered in shape so that it is impossible to straighten the back. Some rabbinical authorities believed all deformities to be due to Satan, and to this Jesus seems to have alluded in His rebuke to those who objected to His healing on the sabbath. This condition has been observed in some Egyptian skeletons, and a skeleton with a similar curvature was found buried under the threshold of a house at Gezer, where she had evidently been offered as a foundation sacrifice.

See also DISEASE IV.F.

A. MACALISTER

BEN-ZOHETH

ben-zō'heth [Heb. *ben-zōhēt*—‘son of Zoheth’]. A son of Ishi of the house of Judah (1 Ch. 4:20).

BEON

bē'on [Heb. *bē'ōn*] (Nu. 32:3). See BAAL-MEON.

BEOR

bē'ôr [Heb. *bē'ôr*].

1. Father of Bela, the first king of Edom (Gen. 36:32; 1 Ch. 1:43).

2. [Gk. *Beōr*]. The father of the seer

BENT OVER 弯腰

【希腊语：*synkýptō*——“弯腰”】（路 13:11）；《钦定版圣经》译为 BOWED TOGETHER；《新英文译本》译为 BENT DOUBLE，汉译均为“弯腰”。《路加福音》13:11-17 中的那个被鬼附着，身体虚弱的女人腰弯得一点直不起来，这个女人可能因为年事已高而忍受着驼背的折磨，驼背是年长者中常见的一种慢性骨疾病，从事农业劳作的女人更容易患上这种疾病。患上这种病的人的脊椎形状发生了改变，因此无法直起腰。一些拉比权威认为所有的身体缺陷都归因于撒但，耶稣在安息日谴责那些拒绝让祂治愈疾病的人时，似乎也给出了类似的暗示。在埃及人某些骷髅中可以看到驼背情况，人们在基色一房间的门口处发现了一个弯曲的骨架，死者显然是房屋奠基时的祭物。

另见 DISEASE IV.F.（疾病 IV.F.）。

词条作者：A. MACALISTER

BEN-ZOHETH 便梭黑

音译：ben-zō'heth【希伯来语：*ben-zōhēt*——“梭黑之子”】。犹大家族以示的儿子（代上 4:20）。

BEON 比稳

音译：bē'on【希伯来语：*bē'ōn*】（民 32:3）。见 BAAL-MEON（巴力免）。

BEOR 比珥

音译：bē'ôr【希伯来语：*bē'ôr*】。

1、比珥：以东第一个国王比拉的父亲（创 36:32；代上 1:43）。

2、比珥：【希腊语：*Beōr*】。先知巴兰

Balaam (Nu. 22:5; 24:3, 15; 31:8; Dt. 23:4; Josh. 13:22; 24:9 [omitted in the LXX]; Mic. 6:5; 2 Pet. 2:15; AV “Bosor” based on a different textual reading).

BERA

bē'rə [Heb. *bera'*]. King of Sodom (Gen. 14:2) who in the battle of Siddim was subdued by Chedorlaomer.

BERACAH

ber'ə-kə [Heb. *b'ērākā*—‘blessing’]; AV, NEB, BERACHAH. A Benjaminite who joined David at Ziklag (1 Ch. 12:3).

BERACAH, VALLEY OF

[Heb. *'ēmeq b'ērākā*—‘valley of blessing’; Gk. *koilās eulogías*] (2 Ch. 20:26); AV BERACHAH; NEB BERAKAH. A place where Jehoshaphat and his people met to bless the Lord for their victory over Moab and Ammon. The Wādī el-Arrûb, on the main road from Hebron to Jerusalem and not far from Tekoa, suits the narrative well.

E. W. G. MASTERMAN

BERAIAH

bə-rī'ə [Heb. *b'ērā'yā*—‘Yahweh has created’]. A son of Shimei of the house of Benjamin (1 Ch. 8:21).

BEREA

bə-rē'ə [Gk. *Berea*; Lat. *berethin*].

1. A place mentioned in 1 Macc. 9:4, whose location has not been identified

的父亲 (民 22:5; 24:3, 15; 31:8; 申 23:4; 书 13:22; 24:9 [《七十士译本》中省略了这个名字]; 弥 6:5; 彼后 2:15; 《钦定版圣经》根据不同的文本将这个 名字译为 “Bosor” [“比珥”])。

BERA 比拉

音译: bē'rə 【希伯来语: *bera'*】。所多玛的国王 (创 14:2), 在西订谷战争中被基大老玛打败。

BERACAH 比拉迦

音译: ber'ə-kə 【希伯来语: *b'ērākā*——“称颂”】; 《钦定版圣经》和《新英文译本》译为 BERACHAH (“比拉迦”)。在洗革拉跟随大卫的一个便雅悯人 (代上 12:3)。

BERACAH, VALLEY OF 比拉迦谷

【希伯来语: *'ēmeq b'ērākā*——“称颂谷”; 希腊语: *koilās eulogías*】 (代下 20:26); 《钦定版圣经》译为 BERACHAH; 《新英文译本》译为 BERAKAH, 汉译均为 “比拉迦”。约沙法和他的百姓在该地聚集, 并在那里称颂耶和华, 因为祂让他们战胜了摩押和亚扪。希伯仑至耶路撒冷主干道上、提哥亚不远处的阿鲁卜干谷 (Wādī el-Arrûb) 符合这节经文对比拉迦谷的描述。

词条作者: E. W. G. MASTERMAN

BERAIAH 比拉雅

音译: bə-rī'ə 【希伯来语: *b'ērā'yā*——“耶和华已创造”】。便雅悯家族示每的儿子 (代上 8:21)。

BEREA 庇哩亚

音译: bə-rē'ə 【希腊语: *Berea*; 拉丁语: *berethin*】。

1、庇哩亚: 《马加比一书》9:4 中提到的一个地名, 尚无法确定该地的位置。

with certainty. Two possibilities have been suggested: el-Bîreh, a city in Benjamin about 8 mi. (13 km.) N of Jerusalem; and Bir ez-Zait, a village about 13 mi. (21 km.) N of Jerusalem.

See F.-M. Abel, *RB*, 33 (1924), 381–83; 55 (1948), 187; J. C. Dancy, comm. on 1 Maccabees (1954), p. 131.

2. (AV, Acts 17:10, 13; 20:4). See BEROEA.

D. H. MADVIG

BEREAVE

[Heb. *šākal*, *šākōl*] (Dt. 32:25; Ezk. 36:12–14; Hos. 9:12); AV also DESTROY (Dt. 32:25); NEB “make orphans” (Dt. 32:25), “rob of children” (Ezk. 36:12–14), “make childless” (Hos. 9:12). In these passages, *šākōl* is in the piel (*šikkēl*). In the qal, *šākōl* is a stative verb meaning “be without children.” The piel makes this verb active, “deprive of children.”

In Ezk. 36:14 the form is *ʿkaššēlī* in the *K*, but in the *Q* this is corrected to *ʿšakkēlī*. The *K* reading would be a piel form of the verb *kašal*, meaning “stumble” (cf. v. 15).

In Dt. 32:25 the word is found in connection with the judgment of God upon the people of Israel due to their violation of the first commandment. The whole of the pericope 32:1–43 is the so-called Song of Moses, which plays upon the themes of God’s activity in history and the apostasy of the people.

有两个地点可能是庇哩亚：比录（el-Bîreh），耶路撒冷以北约8英里（13公里）处的一座便雅悯城市；比珥兹特（Bir ez-Zait），耶路撒冷以北约13英里（21公里）处的一个村庄。

见 F.-M. Abel, *RB*, 33 (1924), 381–83; 55 (1948), 187; J. C. Dancy, 《马加比一书》注释 (1954), 131 页。

2、（《钦定版圣经》，《使徒行传》17:10, 13; 20:4）。见 BEROEA（庇哩亚）。

词条作者：D. H. MADVIG

BEREAVE 使……丧亡、使……丧子

【希伯来语：*šākal*, *šākōl*】（申 32:25；结 36:12–14；何 9:12）；《钦定版圣经》还译为 DESTROY（“使……丧亡”申 32:25）；《新英文译本》译为 “make orphans”（“使……丧亡”，申 32:25）、“rob of children”（“使……丧子”，结 36:12–14）、“make childless”（“使……丧子”，何 9:12）。在这些经文中，*šākōl* 是皮卡（*šikkēl*）。*šākōl* 作卡干时是状态动词，意思是“无子嗣”。皮卡使得这个动词成为主动动词，意思是“使……丧子”。

在《以西结书》36:14 中，这个词在《纪土宾》中的形式是 *ʿkaššēlī*，但在 Q 字原材料中，它被更改为 *ʿšakkēlī*。《纪土宾》中使用了动词 *kašal* 的皮卡形式，意思是“使……绊倒”（参：结 36:15）。

在《申命记》32:25 中，这个词与上帝对以色列子民的审判有关，以色列人因为违背了第一条诫命而受到审判。《申命记》32:1–43 被称为所谓“摩西的歌”，这个章节阐明了上帝在历史中的作为和祂的子民的悖逆行为两大主题。

In Ezk. 36 the passage is giving a picture of the new Israel. The whole of the unit 36:1-15 is directed to the mountains of Israel. Vv. 13f. probably refer to the child sacrifice that was a feature of Canaanite religion.

Hosea 9:12 is part of a judgment oracle against the people of Israel. A clue to the reason for the judgment is found in v. 10. The people were found by Yahweh and nurtured as a farmer nurtures his crops, but they chose to dedicate themselves to Baal instead of Yahweh. Therefore there shall be no hope for productivity in the land, and even those children who are born will be slain.

Bibliography.—W. Eichrodt, *Ezekiel* (OTL, Eng. tr. 1970); J. L. Mays, *Hosea* (OTL, 1969); G. von Rad, *Deuteronomy* (OTL, Eng. tr. 1966).

《以西结书》36章描绘了新以色列。《以西结书》36:1-15都在谈论以色列的诸山。《以西结书》36:13-14可能提到了用孩子献祭,这是迦南宗教的一个特点。

《何西阿书》9:12是关于以色列子民的审判预言的一部分。《何西阿书》9:10中暗示出以色列受审判的原因。神的子民是由神创造的,祂养育他们就像农民培育他的庄稼,但他们却崇拜巴力,悖逆耶和华。因此,地上必不生产,甚至连出生的孩子都将被杀死。

书目——W. Eichrodt, *Ezekiel* (OTL, 1970年英译本); J. L. Mays, *Hosea* (OTL, 1969); G. von Rad, *Deuteronomy* (OTL, 1966年英译本)。

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BERECHIAH

ber-ə-kī'ə [Heb. *berekyā*, *berekyāhū*—'Yahweh blesses'].

1. A descendant of David (1 Ch. 3:20).
2. The father of Asaph the singer (1 Ch. 6:39; AV "Berachiah"; 15:17).
3. A former inhabitant of Jerusalem, a Levite (1 Ch. 9:16).
4. A doorkeeper for the ark at David's time (1 Ch. 15:23).
5. One of the chiefs of the men of Ephraim (2 Ch. 28:12).

BERECHIAH 比利家、比利迦

音译: ber-ə-kī'ə 【希伯来语: *berekyā*, *berekyāhū*——“蒙耶和华赐福”】。

- 1、比利家: 大卫的后裔(代上 3:20)。
- 2、比利家: 歌者亚萨的父亲(代上 6:39; 《钦定版圣经》译为“Berachiah”[“比利家”]; 代上 15:17)。
- 3、比利家: 利未人, 耶路撒冷的一位早期居民(代上 9:16)。
- 4、比利家: 大卫时期约柜的守门人之一(代上 15:23)。
- 5、比利家: 以法莲人的族长之一(代下 28:12)。

6. The father of Meshullam the builder (Neh. 3:4, 30; 6:18).

7. The father of the prophet Zechariah (Zec. 1:1, 7; cf. Mt. 23:35). See also BARACHIAH.

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BERED

bē'rad [Heb. *bered*—'hail']. The son of Shuthelah of the house of Ephraim (1 Ch. 7:20). See BECHER.

BERED

[Heb. *bered*; Gk. *Barad*]. A place in the Negeb mentioned in the story of Hagar (Gen. 16:14). The well Beer-lahai-roi was "between Kadesh and Bered." The Onkelos Targum renders it *H^agrā'*, the usual equivalent of Shur; the Jerusalem Targum renders it *H^alūšā*, also the equivalent of Shur (Ex. 15:22). *H^alūšā* is the Elusu mentioned by Ptolemy and from the 4th to 7th cents by various ecclesiastical writers. It was an important town on the road from Palestine to Kadesh and Mt. Sinai, and can be identified with reasonable certainty with Khirbet Ḥalāṣeh, modern Ḥalutsah, about 15 mi. (24 km.) SW of Beer-sheba. The large ruins are of a city with a population of about twenty thousand, from the Byzantine period. The identification Bered = Shur = Ḥalutsah, however, is not positively established.

Bibliography.—GP, I, 458; II, 264; GTTOT, §§ 367f.

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BERI

bē'rī [Heb. *bēri*]. A descendant of Asher (1

6. 比利迦：建造者米书兰的父亲（尼 3:4, 30; 6:18）。

7. 比利家：先知撒迦利亚的父亲（亚 1:1, 7; 参：太 23:35）。另见 BARACHIAH（巴拉加）。

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BERED 比列

音译：bē'rad【希伯来语：*bered*——“冰雹”】。书提拉的儿子，以法莲的子孙（代上 7:20）。见 BECHER（比结）。

BERED 巴列

【希伯来语：*bered*；希腊语：*Barad*】。夏甲的故事中提到的南地中的一个地名（创 16:14）。庇耳拉海莱井正好处于“加低斯和巴列中间”。《盎克罗的他尔根》中译为 *H^agrā'*，通常将这个词译为书珥；《耶路撒冷他尔根》中译为 *H^alūšā*，也可译为书珥（出 15:22）。多利买和公元 4 世纪至 7 世纪的很多教会作家称 *H^alūšā* 为伊鲁苏（Elusu）。巴列是巴勒斯坦至加低斯的道路上和西奈山上的一座重要城邑，很有可能就是哈拉塞废墟（Khirbet Ḥalāṣeh），今哈鲁萨（Ḥalutsah），位于别示巴西南约 15 英里（24 公里）处。这个大废墟从拜占庭时期开始就是一座拥有约两万人口的城市。但尚无法证实巴列就是书珥和哈鲁萨。

书目——GP, I, 458; II, 264; GTTOT, 367-368 节。

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W. S. LASOR

BERI 比利

音译：bē'rī【希伯来语：*bēri*】。亚设的

Ch. 7:36).

子孙（代上 7:36）。

BERIAH

bə-rī'ə [Heb. *b^eri'ā*—‘excellent’].

BERIAH 比利亚

音译：bə-rī'ə【希伯来语：*b^eri'ā*——“优秀的”】。

1. Son of Asher and father of Heber and Malchiel (Gen. 46:17; 1 Ch. 7:30f.); the head of the family of the Beriites (Nu. 26:44ff).

1、亚设的儿子，希别和玛结的父亲（创 46:17；代上 7:30-31）；比利亚家族的首领（民 26:44 起）。

2. Son of Ephraim, called Beriah by his father because “evil had befallen his house” (1 Ch. 7:23).

2、以法莲的儿子，以法莲因为“家里遭祸”给他起名叫比利亚（代上 7:23）。

3. A descendant of Benjamin (1 Ch. 8:13, 16).

3、便雅悯的子孙（代上 8:13, 16）。

4. A Levite in the line of Gershon (1 Ch. 23:10f.).

4、革顺族中的一利未人（代上 23:10-11）。

BERIITES

bə-rī'īts [Heb. *habb^eri'ī*] (Nu. 26:44). The family name of BERIAH 1.

BERIITES 比利亚族

音译：bə-rī'īts【希伯来语：*habb^eri'ī*】（民 26:44）。比利亚（BERIAH 1[比利亚 1]）家族的族名。

BERITES

bē'rīts (2 S. 20:14, AV). See BICHRITES.

BERITES 比利人

音译：bē'rīts（《钦定版圣经》，撒下 20:14）。见 BICHRITES（比利人）。

BERITH

bə-rith' (Jgs. 9:46, AV). See EL-BERITH.

BERITH 比利土

音译：bə-rith'（《钦定版圣经》，士 9:46）。见 EL-BERITH（巴力比利土）。

BERNICE

bər-nēs' [Gk. *Bernikē*—‘victorious’] (Acts 25:13, 23; 26:30). The eldest daughter of Herod Agrippa I and sister of Herod Agrippa II. She was born *ca.* A.D. 28. Her life's story is told by Josephus (cf. also Juvenal *Satires* vi.156).

BERNICE 百尼基

音译：bər-nēs'【希腊语：*Bernikē*——“征服”】（徒 25:13, 23; 26:30）。希律亚基帕一世的长女，希律亚基帕二世的姐姐。百尼基生于约公元 28 年。约瑟夫斯讲述了她的生平（另参：Juvenal *Satires* vi.156）。

Her first marriage was to Marcus the son of Alexander Lysimachus the “alabarch”

百尼基首先嫁给了亚历山大港的“总督”亚历山大·利西马科斯的儿子马库

of Alexandria. After Marcus' death she married her uncle, King Agrippa's brother Herod, for whom Agrippa was able to procure the kingdom of Chalcis from Claudius (*Ant.* xix.5.1). This marriage produced two sons, Bernicianus and Hyrcanus (xx.5.2). After Herod's death in 48 she became involved in an incestuous relationship with her brother Agrippa II, with whom she listened to the defense of Paul at Caesarea before Festus. In an attempt to silence the rumors about her relationship with Agrippa, she persuaded Polemo king of Sicily to undergo circumcision and marry her; but soon after they were married she left him and returned to her brother (xx.7.3).

Josephus writes that she was in Jerusalem to perform a vow at the time when Procurator Florus slaughtered many of the Jews (A.D. 66). She pleaded with him to stop the massacre; but he refused to listen to her, and she herself was almost killed by his soldiers (*BJ* ii.15.1). During the war that ensued, her palace—as well as that of Agrippa—was set on fire by the Jews (ii.17.6).

In later years she and Agrippa took an oath of loyalty to the emperor Vespasian. It appears that *ca.* 75 they moved to Rome, where she became the mistress of Vespasian's son Titus.

See also HEROD.

N. J. O.

BERODACH-BALADAN

ber'ə-dak bal'ə-dən. (2 K. 20:12, AV). *See* MERODACH-BALADAN.

斯。马库斯死后，她嫁给了她的叔叔亚基帕王的兄弟希律，亚基帕为了她从克劳狄一世手中取得了哈尔基斯王国 (*Ant.* xix.5.1)。她在这次婚姻中生了两个儿子，分别是比诺尼亚诺和许尔堪 (xx.5.2)。希律王在 48 岁时去世，之后她与自己的兄弟亚基帕二世发生乱伦，在凯撒利亚，她与亚基帕二世一起在非斯都的面前听取保罗的申诉。为了止住她与亚基帕的谣言，她劝西西里王波莱莫施行割礼，娶她为妻；但他们结婚之后不久，她就抛弃了波莱莫，回到了她的兄弟身边 (xx.7.3)。

约瑟夫斯写道，当地方财政官弗洛鲁斯大肆屠杀犹太人时（公元 66 年），百尼基在耶路撒冷履行誓约。她规劝弗洛鲁斯停止大屠杀；但弗洛鲁斯不接受她的规劝，她自己也差点被弗洛鲁斯的官兵杀死 (*BJ* ii.15.1)。在随后的战争中，她的宫殿和亚基帕宫殿都被犹太人烧毁 (ii.17.6)。

后来，她和亚基帕宣誓效忠于维斯帕先皇帝。他们似乎是在约公元 75 年来到了罗马，百尼基在罗马成了维斯帕先儿子提图斯的情妇。

另见 HEROD（希律）。

词条作者：N. J. O.

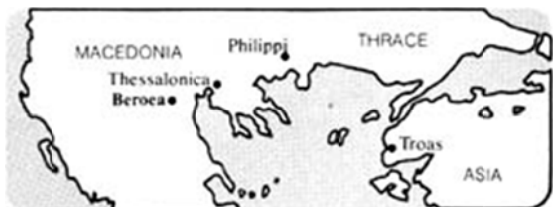
BERODACH-BALADAN 比罗达巴拉但

音译：ber'ə-dak bal'ə-dən。（《钦定版圣经》，王下 20:12）。另见 MERODACH-BALADAN（比罗达巴拉但）。

BEROEA

bə-rē'ə [Gk. *Beroia*, *Berroia*]; AV BEREΑ.

1. A city of southwestern Macedonia in the district of Emathia; modern Verria. Lying 40 mi. (65 km.) W of Thessalonica and 25 mi. (40 km.) from the Gulf of Thermai, Beroea was situated on a tributary on the Haliacmon at the foot of Mt. Bermius. It was called “a town off the beaten track” by Cicero (*In Pisonem* 36) probably because it was not on one of the main Roman roads. The existence of the city by the end of the 4th cent. B.C. is verified by an ancient inscription (U. Koehler, ed., *Inscriptiones Graecae*, II/5 [1895], no. 296i). Moreover, it is mentioned twice by Polybius (xxvii.8; xxviii.8). After the battle of Pydna in 168 B.C., Beroea was the first city to surrender to Rome, and fell into the third of the four regions into which Macedonia was divided (Livy xlv.45; xlv.29).



When they were driven out of Thessalonica, Paul and Silas came to Beroea, where they preached in the synagogue of the Jews. Many of their hearers came to believe, having first carefully examined the message in the light of the Scriptures (Acts 17:10f.). The work of Paul and Silas in Beroea terminated when a group of hostile Jews from Thessalonica created a disturbance in the city and thereby forced them to leave (vv. 12–15). Perhaps Sopater of Beroea, who accompanied Paul to Asia on his last journey, was one of his converts on this

BEROEA 庇哩亚

音译: bə-rē'ə【希腊语: *Beroia*, *Berroia*】; 《钦定版圣经》译为 BEREΑ(庇哩亚)。

1、依马提亚地区马其顿西南部的一座城市; 现代维里亚。庇哩亚位于帖撒罗尼迦以西 40 英里 (65 公里) 处, 距离塞尔迈湾 25 英里 (40 公里), 位于伯米乌山脚下阿利阿克蒙河的支流上。西塞罗称之为“人迹罕至的城邑”(*In Pisonem* 36), 这可能是因为在庇哩亚不在罗马的主干道上。古代的铭文证明这座城市建于公元前 4 世纪末 (U. Koehler, 编, *Inscriptiones Graecae*, II/5 [1895], 296i 号)。此外, 波利比乌斯曾两次提及这座城市 (xxvii.8; xxviii.8)。公元前 168 年彼得那战争之后, 庇哩亚是首个向罗马投降的城市, 罗马占领马其顿后, 将其领土分为 4 区, 庇哩亚为第 3 区 (Livy xlv.45; xlv.29)。



当保罗和西拉被赶出帖撒罗尼迦时, 他们来到了庇哩亚, 并在当地的犹太会堂中传道。许多听到他们传道的听众开始信主, 并开始根据《圣经》仔细地考察他们所传的道 (徒 17:10-11)。当帖撒罗尼迦的一群敌视保罗和西拉的犹太人袭扰庇哩亚时, 保罗和西拉停止传道, 因此他们被迫离开庇哩亚 (徒 17:12-15)。庇哩亚的所巴特在保罗此次传道时成为一名基督徒, 保罗最后一次传道时, 所巴特可能陪着保罗来到了亚西亚 (徒 20:4)。

visit (20:4).

As one of the most populous cities of Macedonia, Beroea was made a bishopric under the metropolitan of Thessalonica and was itself made a metropolis by Andronicus II (1283–1328). According to tradition, Onesimus was the first bishop of the church. After playing a prominent role in the struggles between the Greeks and the Bulgarians and Serbs, Beroea was conquered by the Turks in 1373/74. A large number of inscriptions are the only known remains of the ancient city.

2. The city of Aleppo in northern Syria between the Orontes and the Euphrates rivers. It was renamed Beroea, after the Macedonian city, by Seleucus Nicator (312–280 B.C.). It is mentioned in 2 Mac. 13:3ff. as the site of the execution of Menelaus, the former high priest, by order of Antiochus Eupator, for inciting war with the Maccabees. The manner of the execution was one peculiar to the region, whereby the victim was thrown into a tower filled with ashes. The Semitic name of the city, Halab, from which “Aleppo” is derived, was revived by the Moslems in the Middle Ages when it was a city of some importance, being located on a vital trade route from Europe to Persia and Asia. Its importance declined, however, after the discovery of the route around the Cape. The Mosque Zakariyah in Aleppo is reported to contain the tomb of Zechariah, father of John the Baptist. For many years the city was the repository of the famous Aleppo Codex of the OT.

D. H. MADVIG

BEROTH

bē'roth (1 Esd. 5:19, AV, NEB). *See*

庇哩亚作为马其顿人口最多的城市之一，是帖撒罗尼迦大主教管理下的主教辖区，也是安德罗尼科二世（1283–1328）统治下的大都市。据传说，阿尼西母是教会的第一个主教。庇哩亚在希腊人、保加利亚人和塞尔维亚人之间的斗争中起到了重要的作用，后来，土耳其人于1373年或1374年征服了庇哩亚。现在只能从大量的铭文中了解这座古老的城市。

2、奥龙特斯河与幼发拉底河之间、叙利亚北部的阿勒坡城。塞琉古·尼卡特（公元前312至280年）后来将这座马其顿城市被改名为庇哩亚。《马加比二书》13:3起中提到，庇哩亚是安提阿哥·优帕特下令处死前大祭司麦尼劳斯的地方，因为麦尼劳斯挑起了希腊人与马加比人之间的战争。安提阿哥按照当地独特的方式处死了麦尼劳斯，麦尼劳斯被扔进一个装有灰土的塔中。这个城市的闪米特语名字是Halab，“阿勒坡”由此得名。中世纪时期，穆斯林教徒振兴了这座城市，因为庇哩亚位于欧洲至波斯和亚西亚的重要商道上，从而成为当时重要城市。然而，好望角周围道路的发现削弱了庇哩亚的重要性。据说施洗约翰的父亲撒迦利亚的坟墓就位于阿勒坡的扎卡利亚大清真寺中。著名的《旧约》《阿勒坡抄本》多年来一直存放在这座城市中。

词条作者：D. H. MADVIG

BEROTH 比录

音译：bē'roth（《钦定版圣经》和《新

BEEROTH.

英文译本》，拉一 5:19)。见 BEEROTH (比录)。

BEROTHIAH

bē'roth [Heb. *bērōtā*] (Ezk. 47:16); NEB BERUTHA; **BEROTHAI** bē-ro'thī [Heb. *bērōtay*] (2 S. 8:8). A town on the northern boundary between Zedad and Sibram (Sepharvaim), just S of the kingdom of Hamath (Ezk. 47:16). 2 S. 8:8 identifies Berothai as one of the cities belonging to King Hadadezer from which David captured much bronze. The parallel passage, 1 Ch. 18:8, substitutes the name Cun. Etymological similarities have convinced some that it was identical with ancient Beirūt (*Beruti* in Am. Tab.), but its position in the Ezekiel passage makes this unlikely. A more plausible site would be at Bereitan (Brital) 8 mi. (13 km.) S of Baalbek in the western foothills of Anti-Lebanon (*GTTOT*, p. 333).

BEROTHIAH 比罗他

音译: bē'roth 【希伯来语: *bērōtā*】(结 47:16); 《新英文译本》译为 BERUTHA (“比罗他”); **BEROTHAI** (“比罗他”) 音译: bē-ro'thī 【希伯来语: *bērōtay*】(撒下 8:8)。比罗他是以色列北界上的一座城市, 位于西达达与西伯莲之间, 哈马王国的正南面(结 47:16)。《撒母耳记下》8:8 中的比罗他是哈大底谢王的一座城市, 大卫从这座城市中夺取了许多的铜。平行经文《历代志上》18:8 将这个城市的名字改成了“均”。有些人根据词源上的相似性, 认为比罗他就是古城贝鲁特(亚玛拿泥版中为 *Beruti*), 但这似乎不太符合《以西结书》中对比罗他位置的描述。比罗他更有可能是前黎巴嫩山西山麓的巴勒贝克南面 8 英里(13 公里)处的贝雷坦(*GTTOT*, 333 页)。

A. H. LEWIS

词条作者: A. H. LEWIS

BEROTHITE

bē'roth-īt (1 Ch. 11:39, AV). See BEEROTHITE.

BEROTHITE 比录人

音译: bē'roth-īt (《钦定版圣经》, 代上 11:39)。见 BEEROTHITE (比录人)。

BERYL.

See STONES, PRECIOUS.

BERYL. 水苍玉

见 STONES, PRECIOUS (宝石)。

BERYTUS

bə-rit'əs. The ancient name of the city of Beirut, Lebanon. There seems to be no reference to the city in the Bible. Some have thought that Berothai (2 S. 8:8) and BEROTHIAH (Ezk. 47:16) were references to Beirut, but the other names associated with these places make such an identification improbable. The name seems to have come from the Phoenician word for “wells.”

BERYTUS 贝里图斯

音译: bə-rit'əs。黎巴嫩贝鲁特城的古名。《圣经》中似乎没有提到这座城市。有些人认为《撒母耳记下》8:8 和《以西结书》47:16 中的比罗他(见 BEROTHIAH[比罗他])就是贝鲁特, 但其他与比罗他相关的地名证明这种说法不太可能成立。这个地名似乎源自腓尼基语中的“井”。

BESAI

bē'si [Heb. *bēsay*; Gk. *Basi*, *Bēsi*, Apoc. *Basthai*]; AV Apoc. BASTAI; NEB Apoc. BASTHAE. One whose descendants returned with Zerubbabel to Jerusalem (Ezr. 2:49; Neh. 7:52; 1 Esd. 5:31).

BESIDE.

Often archaic in the AV for “besides”; e.g., Ex. 12:37; Nu. 5:20; Josh. 22:19, 29; Isa. 44:6; 45:5; Hos. 13:4; Mt. 14:21; 25:20; 2 Cor. 11:28.

BESIEGE.

See SIEGE.

BESODEIAH

bes-ə-dē'yə [Heb. *b^esodyā*—“in the confidence or counsel of Yahweh” (cf. Jer. 23:18, 22)]. Father of Meshullam the builder (Neh. 3:6).

BESOR

bē'sōrr, **BROOK** [Heb. *naḥal b^eśōr*; Gk. *Bechōr*, *Beana*]; NEB “ravine of Besor.” A torrent bed (*naḥal*) or wadi where David left two hundred of his men while the rest of his troops continued in pursuit of the Amalekites (1 S. 30:9f., 21). The incident is recalled by Josephus (*Ant.* vi.14.6). Some have identified it with Wādī es-Sheriah, others with Wādī Ghazzeḥ. Modern Israeli maps identify Wādī Ghazzeḥ as Habesor or “the Besor.” It enters the Mediterranean Sea S of Gaza.

BESAI 比赛

音译: bē'si 【希伯来语: *bēsay*; 希腊语: *Basi*, *Bēsi*, 《次经》中作 *Basthai*】; 《钦定版圣经》的《次经》中译为 BASTAI; 《新英文译本》的《次经》中译为 BASTHAE, 汉译均为“比赛”。比赛的子孙与所罗巴伯一同回到了耶路撒冷(拉 2:49; 尼 7:52; 拉一 5:31)。

BESIDE. 除了

《钦定版圣经》通常用“beside”作为“besides”的古语表达, 汉译均为“除了”; 如《出埃及记》12:37; 《民数记》5:20; 《约书亚记》22:19, 29; 《以赛亚书》44:6; 45:5; 《何西阿书》13:4; 《马太福音》14:21; 25:20; 《哥林多后书》11:28。

BESIEGE. 围困

见 SIEGE (围困)。

BESODEIAH 比所玳

音译: bes-ə-dē'yə 【希伯来语: *b^esodyā*——“跟耶和华亲密来往”(参: 耶 23:18, 22)】。建造者米书兰的父亲(尼 3:6)。

BESOR 比梭溪

音译: bē'sōrr, **BROOK** (“溪”) 【希伯来语: *naḥal b^eśōr*; 希腊语: *Bechōr*, *Beana*】; 《新英文译本》译为“ravine of Besor” (“比梭溪”)。大卫将二百人留在这个河床 (*naḥal*) 或干谷中, 让其他的军队继续追赶亚玛力人(撒上 30:9-10, 21)。约瑟夫斯回忆了这个事件 (*Ant.* vi.14.6)。有些人认为比梭溪就是舍拉干谷 (Wādī es-Sheriah), 其他人则认为比梭溪是盖宰溪谷 (Wādī Ghazzeḥ)。现代以色列地图上将盖宰溪谷标注为哈比梭溪 (Habesor) 或“比梭溪”。这条小溪注入迦萨南部的地中海。

BEST SEAT

[Gk. *prōtokathedría*]; AV CHIEF SEATS, UPPERMOST SEAT, HIGHEST SEAT; NEB CHIEF SEAT, SEAT OF HONOUR. Jesus reproached the scribes and Pharisees for having the best seats in the synagogues (Mt. 23:6; Mk. 12:39; Lk. 11:43; 20:46). These were special chairs set in front of the ark and facing the congregation, reserved for those held in highest honor in the congregation, the teachers of the law. They may have been similar to the seventy-one special chairs in the great synagogue of Alexandria, which were occupied by the members of the great council in that city.

See also MOSES' SEAT; SYNAGOGUE.

J. M. WILSON

BESTEAD.

Archaic term for “beset” in Isa. 8:21, AV.

BESTIALITY.

See CRIME.

BESTOW.

Some occurrences in the AV are archaic for “lay up,” “stow away,” “store,” as 2 K. 5:24 (Heb. *pāqad*); Lk. 12:17f. (Gk. *synágō*). In 1 K. 10:26 (Heb. *nāhā*) and 2 Ch. 9:25 (*nū(a)h*) it is replaced in the RSV by “station.” Elsewhere “bestow” or “bestow on (upon)” means “give” or “provide.”

BEST SEAT 首位、高位

【希腊语: *prōtokathedría*】:《钦定版圣经》译为 CHIEF SEATS (“首位”)、UPPERMOST SEAT (“高位”)、HIGHEST SEAT (“高位”);《新英文译本》中译为 CHIEF SEAT (“首位”)、SEAT OF HONOUR (“高位”)。耶稣因为文士和法利赛人喜爱会堂里的高位而谴责他们(太 23:6; 可 12:39; 路 11:43; 20:46)。首位或高位是约柜前的特殊座位,它面对着会众,专门为会众中拥有最高头衔的律法教师准备的。这种座位可能与亚历山大港庞大犹太会堂中的七十一个特殊座位类似,城市大议会的议员可以坐在这些位子上。

另见 MOSES' SEAT (摩西的座位); SYNAGOGUE (会堂)。

词条作者: J. M. WILSON

BESTEAD. 艰难

《钦定版圣经》《以赛亚书》8:21 中 “beset”的古语表达,汉译均为“艰难”。

BESTIALITY. 兽行

见 CRIME (罪、罪行)。

BESTOW. 放、存放、收藏

这个词在《钦定版圣经》中出现过几次,是 “lay up” (“放”)、“stow away” (“存放”)、“store” (“收藏”)的古语表达,如《列王纪下》5:24 (希伯来语: *pāqad*) 和《路加福音》12:17-18 (希腊语: *synágō*)。《修订标准译本》在《列王纪上》10:26 (希伯来语: *nāhā*) 和《历代志下》9:25 (*nū(a)h*) 中用 “station” (“安置”)取代了这个词。在其他的经文中 “bestow” 或 “bestow on (upon)” 的含义是 “给” 或 “供给”。

BETAH

bē'tə [Heb. *beṭah*; Gk. *Masbak*, Lucian *matebak*; Syr. *Ṭebah*] (2 S. 8:8). See TIBHATH.

BETANE

bet'ə-nē [Gk. *Baitanē*] (AV Jth. 1:9). A place named among those to which the messengers of Nebuchadrezzar were sent. From the order in which they are named we should look for it S of Jerusalem. It may be identical with Beit 'Ainûn (Beth-anoth) about 3 mi. (5 km.) N of Hebron; or the RSV may be correct in identifying it with BETHANY (el-'Azariyeh) 2 mi. (3 km.) SE of Jerusalem.

BETEN

bē'tən [Heb. *beṭen*; Gk. *Batne*]. A city listed to designate the territory assigned to Asher when the land of Canaan was divided among the tribes of Israel following the conquest under Joshua (Josh. 19:25). It is probably modern Abtun, 2.5 mi. (4 km.) ENE of Mt. Carmel on the eastern edge of the Kishon River Valley.

R. J. HUGHES, III

BETH

bāth [ב]. The second letter of the Hebrew alphabet. With the daghesh it is transliterated here as *b*, and without as *ḅ*. It came also to be used for the number two, and with the dieresis for two thousand. See WRITING.

BETH

beth (in proper names) [Heb. *bêt*; Gk. *bēth*, *baith*, or *beth*]. The Heb. *bêt* means

BETAH 比他

音译: bē'tə 【希伯来语: *beṭah*; 希腊语: *Masbak*, 路济安译为 *matebak*; 叙利亚语: *Ṭebah*】(撒下 8:8)。见 TIBHATH (提巴)。

BETANE 伯大尼

音译: bet'ə-nē 【希腊语: *Baitanē*】(《钦定版圣经》, 滴 1:9)。尼布甲尼撒派使臣传谕旨的地区之一。从经文中提及的地名顺序来看, 伯大尼应该在耶路撒冷南面。它可能是希伯仑以北约 3 英里(5 公里)的伯亚诺; 《修订标准译本》将这个词更正为 BETHANY (见 BETHANY [伯大尼]), 也就是耶路撒冷东南 2 英里(3 公里)处的拉匝禄 (el-'Azariyeh)。

BETEN 比田

音译: bē'tən 【希伯来语: *beṭen*; 希腊语: *Batne*】。约书亚征服迦南之后, 以色列的各支派分割迦南的土地时, 比田是分给亚设支派的城市(书 19:25)。它可能就是迦密山东北偏东 2.5 英里(4 公里)处的现代艾顿 (Abtun), 位于基顺河谷的东边。

词条作者: R. J. HUGHES, III

BETH 希伯来语中的第二个字母

音译: bāth [ב]。希伯来字母中的第二个字母。带点的这个字母可以直译为 *b*, 不带点的这个字母可以译为 *ḅ*。它还可以用来表示数字 2, 带有分音符的这个字母还可以表示 2000。见 WRITING (写作、文字)。

BETH 伯

音译: beth (出现在专有名词中) 【希伯来语: *bêt*; 希腊语: *bēth*, *baith* 或

“house,” “tent,” “place.” It occurs in many compound proper names and in expressions such as *bēt* “*nāṭ*” or “*nōṭ*—‘house of replies’ (Josh. 19:38; Jgs. 1:33); *bēt’ēl*—‘house of God’ (Gen. 12:8; 13:3); etc. We also find the word in hybrid formations, e.g., *Bēthphagē*—‘fig house’ (Mt. 21:1).

F. E. HIRSCH

BETHABARA

beth-ab’ə-rə [Gk. *Bēthabara*]. The AV and RV mg. for Bethany in Jn. 1:28. The best MSS (*p66* κ * A B C* W N Θ) have Bethany, obviously the original reading. In his Greek comm. on the Fourth Gospel Origen says: “We were persuaded it must not be read Bethany, but Bethabara.” The only Bethany he knew was “the home town of Lazarus and Martha and Mary,” near Jerusalem. This apparently explains the presence of Bethabara in the TR. A redactor of Codex Sinaiticus substituted Betharaba for Bethany, perhaps to identify it with a city of Judah and Benjamin (Josh. 15:6, 61; 18:22). Bethabara has also been identified with Beth-nimrah (Josh. 13:27); but this is 5 mi. (8 km.) E of the Jordan, about opposite Jericho. It is more probable that John would be baptizing at the Jordan.

Condor (*HDB*, I, 276) writes: “The name survives at the ford called Abarah, north-east of Bethshean, and this is the only place where this name occurs in Palestine.” He favors this site, as being only a day’s walk from Cana. But A. S. Geden observes: “The inference ... which has been drawn from Jn. 2:1, that Bethabara or Bethany lay not more than a day’s journey from Cana of Galilee, is precarious” (*DCG*, I, 193).

beth】。希伯来语 *bēt* 的意思是“家”、“帐幕”或“地方”。这个词用在组合的专有名词中和短语中，如 *bēt* “*nāṭ*”或“*nōṭ*——“回应之家”（书 19:38；士 1:33）；*bēt’ēl*——“上帝的殿”（创 12:8；13:3）等。我们也可以在一些合成词中看到这个词，如 *Bēthphagē*——“无花果之家”（太 21:1）。

词条作者：F. E. HIRSCH

BETHABARA 伯大巴喇

音译：beth-ab’ə-rə【希腊语：*Bēthabara*】。《钦定版圣经》和《修订译本》在《约翰福音》1:28 中对伯大尼的旁注。最佳手稿 (*p66* κ * A B C* W N Θ) 中译为伯大尼，这显然是最初的文本。俄利根在第四福音书的希腊语注释中说道：“我们必须承认这个词一定不能读作伯大尼，而应该读作伯大巴喇。”他所了解的唯一的伯大尼是“拉撒路、马大和马利亚的家乡”，位于耶路撒冷附近。这显然说明在《公认经文》中出现了伯大巴喇这个词。《西奈抄本》的编辑者将伯大巴喇替换成了伯大尼，可能认为它是犹大和便雅悯的一座城市（书 15:6, 61；18:22）。伯大巴喇还被认为是伯宁拉（书 13:27）；但该地位于约旦河以东 5 英里（8 公里）处，大致与耶利哥相对。约翰很有可能是在约旦河附近为人施洗。

孔多尔（Condor, *HDB*, I, 276）写道：“浅滩边上的这个地名被称为大巴喇，位于伯善东北方向，这个地名只在巴勒斯坦地区出现过。”他认为这个地名仅表示，从迦拿出发一天所走的路程。但基登（A. S. Geden）认为：“根据《约翰福音》2:1 推测，伯大巴喇或伯大尼距离加利利的迦拿不到一日的路程这种说法是不成立的”（*DCG*, I, 193）。

After a lengthy discussion, Gustaf Dalman fixes on the Wādī el-Kharrâr, E of the Jordan near Jericho, as the best site (*SSW*, p. 89).

Perhaps the best suggestion is that of Pierson Parker. Pointing out that Gk. *péran* can mean “opposite” as well as “beyond,” he paraphrases Jn. 1:28 thus: “These things took place in Bethany, which is across from the point of the Jordan where John had been baptizing” (*JBL*, 74 [1955], 258). That is, the reference here is to the well-known BETHANY, near Jerusalem.

See also BETH-BARAH.

R. EARLE

BETH-ANATH

beth-a'nath [Heb. *bêt* ^a*nat*—‘house of Anath,’ a Canaanite goddess; Gk. *Baithanath*]. A fortified city (listed by several Egyptian rulers during the New Kingdom period) in the territory assigned to Naphtali when Canaan was divided among the tribes of Israel following the conquest under Joshua (Josh. 19:38). Instead of driving out the inhabitants, the Israelites used them as forced labor (Jgs. 1:33). If represented by modern el-Ba'neh, the city is located 10 mi. (16 km.) E of Acco (Ptolemais).

R. J. HUGHES, III

BETH-ANOTH

beth-ā'noth [Heb. *bêt* ^a*nōt*; Gk. *Baithanam*—‘house of Anoth’ (to associate this name with the goddess Anath is not justified by the consonantal text)]. One of the cities in the hill country

经过漫长的讨论后，古斯塔夫·达尔曼将伯大巴喇定位在卡哈溪谷中，耶利哥附近约旦河东面，这是最佳的位置 (*SSW*, 89 页)。

或许皮尔森·帕克给出了最好的意见。他指出希腊语 *péran* 可以表示“对面”，也可以表示“另一边”，因此他这样解释《约翰福音》1:28：“这些事情发生在伯大尼，从约翰施洗的地方穿过约旦河就是伯大尼” (*JBL*, 74 [1955], 258)。也就是耶路撒冷附近的、著名的伯大尼 (BETHANY[伯大尼])。

另见 BETH-BARAH (伯巴拉)。

词条作者: R. EARLE

BETH-ANATH 伯亚纳

音译: beth-a'nath【希伯来语: *bêt* ^a*nat*——“亚拿特之家”，迦南女神；希腊语: *Baithanath*】。约书亚征服迦南之后，以色列的各支派开始分割迦南地，伯亚纳是拿弗他利支派分得的一座坚固城（新王国时期的许多埃及统治者都曾提及这座城市）（书 19:38）。这些以色列人没有把城中的迦南居民赶走，而是强迫他们服劳役（士 1:33）。如果现代的巴内 (el-Ba'neh) 就是伯亚纳，那么该城市位于亚柯（多利买）以东 10 英里（16 公里）处。

词条作者: R. J. HUGHES, III

BETH-ANOTH 伯亚诺

音译: beth-ā'noth【希伯来语: *bêt* ^a*nōt*; 希腊语: *Baithanam*——“亚诺之家”（带辅音的文本不能证明这个名字与女神亚拿特有关）】。犹太分得的山区中的城市之一（书 15:59），伯亚诺通常被认为

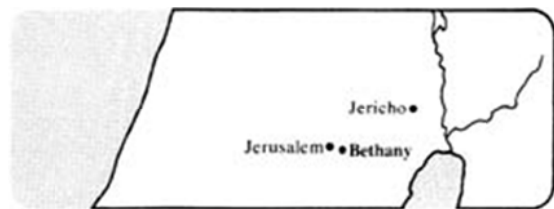
allotted to Judah (Josh. 15:59), often identified as Beit' Ainûn, 2 mi. (3 km.) SE of Hālhûl and 3 mi. (5 km.) NE of Hebron. On the basis of the similarity of the names, this was sometimes identified as the Aenon of Jn. 3:23—which is quite impossible.

W. S. L. S.

BETHANY

beth'ə-nē [Gk. *Bēthania*].

1. A village 15 stadia (less than 2 mi., 3 km.) from Jerusalem (Jn. 11:18), on the southeast slopes of the Mt. of Olives, on the Jericho road (Mk. 11:1; Lk. 19:29). Here lived Simon the leper (Mk. 14:3), and Mary, Martha, and Lazarus (Jn. 11:18ff.). Apparently Jesus usually spent the night there when He went to Jerusalem (Mt. 21:17; Mk. 11:11). On at least one occasion He was entertained in the home of Martha and Mary (Lk. 10:38–42). At Bethany He raised Lazarus from the dead (Jn. 11). In the home of Simon the leper He was anointed by Mary (Mt. 26:6–13; Mk. 14:3–9; Jn. 12:1–9). That Martha served the meal on this occasion (Jn. 12:2) suggests that this may also have been the home of Martha and Mary, though their relation to Simon is not stated.



The Ascension is commonly placed at Bethany, because of the statement in Lk. 24:50f., “Then he led them out as far as Bethany, and lifting up his hands, he blessed them. While he blessed them, he parted from them.” The account of the Ascension in Acts 1:6–12 seems to

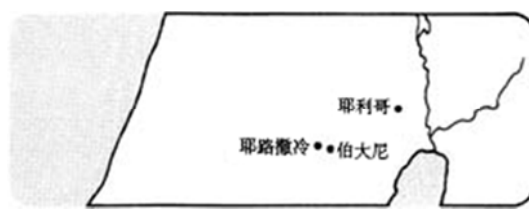
是拜特阿农 (Beit' Ainûn), 该地位于哈忽 (Hālhûl) 东南 2 英里 (3 公里) 处, 希伯仑东北 3 英里 (5 英里) 处。由于这些名字非常相似, 所以伯亚诺有时也被认为是《约翰福音》3:23 中的哀嫩——这种说法不太可能成立。

词条作者: W. S. L. S.

BETHANY 伯大尼

音译: beth'ə-nē 【希腊语: *Bēthania*】。

1、距耶路撒冷 15 视距 (少于 2 英里[3 公里]) 的一个村庄 (约 11:18), 位于橄榄山的东南坡, 在通向耶利哥的道路上 (可 11:1; 路 19:29)。长大麻风的西门 (可 14:3)、马利亚、马大和拉撒路 (约 11:18 起) 都生活在伯大尼。显然, 当耶稣去往耶路撒冷时, 祂通常在伯大尼过夜 (太 21:17; 可 11:11)。祂至少有一次曾在马大和马利亚的家中受到了款待 (路 10:38–42)。耶稣在伯大尼使拉撒路死后复生 (约 11)。在长大麻风的西门的家中, 马利亚将香膏抹在耶稣的身上 (太 26:6–13; 可 14:3–9; 约 12:1–9)。马大借此机会款待了耶稣 (约 12:2), 这表明伯大尼是马大和马利亚的家乡, 但经文中并没说她们与西门的关系。



人们通常认为耶稣升天发生在伯大尼, 因为《路加福音》24:50-51 中说, “耶稣领他们到伯大尼的对面, 就举手给他们祝福。正祝福的时候, 祂就离开他们。”《使徒行传》1:6–12 中似乎表明耶稣升天发生在橄榄山, 可能包括了伯大尼。不过, 《路加福音》24:50 中的这个

suggest that it took place on the Mt. of Olives, which could include Bethany. But the phrase in Lk. 24:50 may be translated “over against Bethany” (RV). So the traditional site of the Ascension on top of the Mt. of Olives could be correct.

Today Bethany is called el-‘Azariyeh, a corrupted form of “Lazarus.” Tourists are shown the tomb of Lazarus, as well as the house of Mary and Martha; but both sites are uncertain.

See also BETANE (Jth. 1:9).

2. “Bethany beyond the Jordan” (Jn. 1:28). For the probable location of this see BETHABARA. As indicated there, it may well be that this should be identified with the Bethany near Jerusalem.

R. EARLE

BETH-APHRAH

beth-af'rə (Mic. 1:10, NEB). See BETH-LE-APHRAH.

BETH-ARABAH

beth-är'əbə [Heb. *bêt hā^arābā*—‘house (place) of the Arabah’]. One of the six cities of Judah “in the wilderness” (Josh. 15:61). Also included in this group is En-gedi, a well-known location midway along the western shore of the Dead Sea, which suggests that the site is to be located in the barren land W of the Dead Sea. Since it is named both as a city of Judah and as a city of Benjamin (Josh. 15:6; 18:18), it must have stood on the border between the two tribes, somewhere near the north end of the Dead Sea. It is possibly to be identified with 'Ain el-Gharabah, on the north of Wādī Qelt, SE of Jericho.

短语可以译为“over against Bethany” (“到伯大尼的对面”，《修订版圣经》)。因此，耶稣在橄榄山上升天的传统说法可能是正确的。

今天，伯大尼被称为阿扎利耶 (el-‘Azariyeh)，这个名字是“拉撒路”的讹误形式。旅游者可以在伯大尼看到拉撒路的坟墓，以及马利亚和马大的家；但这两处遗址尚不确定。

另见 BETANE (伯大尼，滴 1:9)。

2、“约旦河外伯大尼”(约 1:28)。关于这个伯大尼的可能位置，见 BETHABARA (伯大巴喇)。正如词条“伯大巴喇”所述，伯大巴喇应该很有可能就是耶路撒冷附近的伯大尼。

词条作者：R. EARLE

BETH-APHRAH 伯亚弗拉

音译：beth-af'rə (《新英文译本》，弥 1:10)。见 BETH-LE-APHRAH (伯亚弗拉)。

BETH-ARABAH 伯亚拉巴

音译：beth-är'əbə 【希伯来语：*bêt hā^arābā*——“亚拉巴之家”】。犹大支派“在旷野中”的六座城市之一(书 15:61)。死海西海岸中间位置的著名地点隐基底也包括在这六座城市之中，这表明该地位于死海以西的贫瘠土地上。因为伯亚拉巴既是犹大支派的城市，又是便雅悯支派的城市(书 15:6; 18:18)，所以它一定位于两支派之间的境界上，靠近死海北端的某个地方。它可能是吉勒特干谷(Wādī Qelt)北部、耶利哥东南的艾因盖拉巴('Ain el-Gharabah)。

BETH-ARAM

beth-ā'rām (Josh. 13:27, AV). See BETH-HARAM.

BETH-ARBEL

beth-ār'bəl [Heb. *bēṭ'arbē'l*]. A place mentioned by Hosea—"as Shalman destroyed Beth-arbel" (Hos. 10:14)—identified in Eusebius *Onom.* 14.18 as Arbela in the region of Pella in Transjordan, and now generally as Irbid (Irbil), 20 mi. (32 km.) NW of 'Ammân. It is useless to speculate upon the historical situation that lay behind Hosea's prophecy.

W. S. L. S.

BETHASHBEA

beth-ash'bē-ə [Heb. *bēṭ'ašbē(a)'*]; AV, NEB, "house of Ashbea." Evidently, the location of a guild of linen-workers (1 Ch. 4:21). Nothing further is mentioned of them or their town.

BETHASMOTH

beth-az'moth [Gk. *Baithasmōth*]; AV BETHSAMOS. A place mentioned in the census of the men who returned from the Babylonian Captivity (1 Esd. 5:18), spelled "Beth-azmaveth" in Neh. 7:28. See AZMAVETH.

W. S. L. S.

BETH-AVEN

beth-ā'vən [Heb. *bēṭ'āwen*—"house

BETH-ARAM 伯亚兰

音译: beth-ā'rām (《钦定版圣经》, 书 13:27)。见 BETH-HARAM (伯亚兰)。

BETH-ARBEL 伯亚比勒

音译: beth-ār'bəl 【希伯来语: *bēṭ'arbē'l*】。何西阿提到的一个地名——“就如沙勒幔在争战的日子拆毁伯亚比勒”(何 10:14), 优西比乌在他的作品 (*Onom.* 14.18) 中指出, 伯亚比勒是约旦河外佩拉地区的阿尔贝拉, 现在通常被认为是安曼 ('Ammân) 西北 20 英里 (32 公里) 处的伊尔比德 (伊勒比尔)。无法根据何西阿预言的历史背景推测出伯亚比勒的位置。

词条作者: W. S. L. S.

BETHASHBEA 伯亚实比

音译: beth-ash'bē-ə 【希伯来语: *bēṭ'ašbē(a)'*】; 《钦定版圣经》和《新英文译本》译为 "house of Ashbea" ("属亚实比的各家")。伯亚实比显然指的是织细麻布工人行会的所在地 (代上 4:21)。《圣经》中没有关于这些人或他们的城邑的更多记载。

BETHASMOTH 伯亚斯玛弗

音译: beth-az'moth 【希腊语: *Baithasmōth*】; 《钦定版圣经》译为 BETHSAMOS ("伯亚斯玛弗")。在对从巴比伦被掳归回的人进行人口普查时提到的一个地名 (拉一 5:18), 《尼希米记》7:28 中拼写成 "Beth-azmaveth" ("伯亚斯玛弗")。见 AZMAVETH (亚斯玛弗)。

词条作者: W. S. L. S.

BETH-AVEN 伯亚文

音译: beth-ā'vən 【希伯来语: *bēṭ'āwen*

(place) of nothing'; Gk. *Baithōn*, *Baithaun*]. A place near Ai (Josh. 7:2), on the northern boundary of Benjamin (Josh. 18:12). According to 1 S. 13:5, Michmash was E of Beth-aven; but this cannot be if the latter was near Ai. The Greek texts indicate a basic problem throughout: in Josh. 7:2 there is no mention of Beth-aven; in 18:12, B reads *Baithōn* and A reads *Baithaun*; in 1 S. 13:5 some texts read *Baithōn*, others read *Baithōrōn*; and in 14:23 we find *Baithōn*, *Bamōth*, *Bēthaun*, or *Baithōrōn*.

Hosea (4:15; 10:5) uses the term Beth-aven as a symbol of reproach for Bethel, and Amos (5:5) makes a pun on the name, "Bethel shall come to nought" (Heb. *'āwen*). Even the word *'āwen* may be a pun, for with slightly different vocalization it becomes *'Ōn*, which was Heliopolis, the city of the Egyptian priestly caste, from which elements were imported for the idolatrous religion at Bethel. It seems likely, then, that Beth-aven is a surrogate for Bethel.

See *GP*, II, 268.

W. S. L. S.

BETH-AZMAVETH

beth-az-mā'vəth [Heb. *bēṭ 'azmāweṭ*]; NEB BETH-AZMOTH. A place named in the census of men who returned from the Exile (Neh. 7:28), identified with AZMAVETH on the basis of Ezr. 2:24.

——“虚浮之屋”；希腊语：*Baithōn*, *Baithaun*】。临近艾城的一个地方（书 7:2），位于便雅悯支派的北界上（书 18:12）。根据《撒母耳记上》13:5 中的记载，密抹在伯亚文的东边；但如果伯亚文靠近艾城，这种说法一定不正确。希腊译本中指出了贯穿经文始终的基本问题：《约书亚记》7:2 中没有提到伯亚文；在《约书亚记》18:12 中，《梵蒂冈抄本》将这个地名译为 *Baithōn*，而《亚历山大抄本》将这个地名译为 *Baithaun*；在《撒母耳记上》13:5 中，某些抄本将这个地名拼写为 *Baithōn*，其他抄本则拼写为 *Baithōrōn*；我们可以在《撒母耳记上》14:23 中看到 *Baithōn*、*Bamōth*、*Bēthaun* 或 *Baithōrōn* 几种不同的拼写形式。

《何西阿书》4:15 和 10:5 中用伯亚文这个词作为谴责伯特利的象征，《阿摩司书》5:5 将这个词用为双关语，“伯特利也必归于无有”（希伯来语：*'āwen*）。甚至连 *'āwen* 这个词都可能是双关语，因为对这个词稍微进行一下变音，它就变成了 *'Ōn*（“安城”），这个词可以表示埃及祭司等级之城黑利奥波勒斯（“太阳城”），先知们藉此谴责伯特利的偶像崇拜。伯亚文似乎是伯特利的替代词。

见 *GP*, II, 268。

词条作者：W. S. L. S.

BETH-AZMAVETH 伯亚斯玛弗

音译：beth-az-mā'vəth【希伯来语：*bēṭ 'azmāweṭ*】；《新英文译本》译为 BETH-AZMOTH（“伯亚斯玛弗”）。在对从巴比伦被掳归回的人进行人口普查时提到的一个地名（尼 7:28），根据《以斯拉记》2:24 的记载，伯亚斯玛弗被认为是亚斯玛弗（见 AZMAVETH [亚斯玛弗]）。

BETH-AZMOTH

beth-az'moth (NEB Ezr. 2:24; Neh. 7:28; 12:29). See AZMAVETH; BETH-AZMAVETH (Neh. 7:28).

BETH-BAAL-MEON

beth-bāl-mē'on [Heb. *bêt ba'al me'ôn*—'Baal's dwelling place'] (Josh. 13:17). See BAAL-MEON.

BETH-BARAH

beth-bâr'ə [Heb. *bêt bārā*]. A place in the vicinity of the Jordan Valley, probably located between the Jordan and the modern Wādī Fār'ah. At this point the enemy could easily be taken. Gideon sent messengers to the Ephraimites directing them to seize these rivers "as far as Beth-Barah" in order to trap the fleeing Midianites (Jgs. 7:24). If, as some conjecture, it is the same as Bethabara (*bêt "bārā*), guttural having been lost in copying (HDB), it may indeed have been a ford or crossing near the confluence of the two rivers. The exact location is unknown.

See BETHABARA.

K. G. JUNG

BETHBASI

beth-bā'sī [Gk. *Baithbasi*, perhaps < Heb. *bêt-b'šî*—'place of marshes'] (1 Macc. 9:62, 64). A place in the Wilderness of Judah refortified by Jonathan and Simon Maccabeus. It was subsequently attacked by Bacchides, but he was driven off. Today it is identified with Khirbet Beit Baṣṣi, SE of Bethlehem and about 3 mi. (5 km.) NE of Tekoa.

BETH-BIREI**BETH-AZMOTH 伯亚斯玛弗**

音译: beth-az'moth (《新英文译本》, 拉 2:24; 尼 7:28; 12:29)。见 AZMAVETH (亚斯玛弗); BETH-AZMAVETH (伯亚斯玛弗) (尼 7:28)。

BETH-BAAL-MEON 伯巴力勉

音译: beth-bāl-mē'on 【希伯来语: *bêt ba'al me'ôn*——“巴力的居所”】(书 13:17)。见 BAAL-MEON (巴力免)。

BETH-BARAH 伯巴拉

音译: beth-bâr'ə 【希伯来语: *bêt bārā*】。约旦谷附近的一个地点,可能位于约旦河和现代法拉干河(Wādī Fār'ah)之间。从这个地方很容易拦截敌人。基甸派信使到以法莲人那里,指挥他们把守约旦河的渡口,“直到伯巴拉”,从而擒住逃跑的米甸人(士 7:24)。如果按照某些人的推测,伯巴拉是伯大巴喇(*bêt "bārā*),只是抄写时省略了喉音(HDB),那么伯巴拉很可能是两河交汇处附近的一个浅滩或渡口。目前尚无法确定该地的位置。

见 BETHABARA (伯大巴喇)。

词条作者: K. G. JUNG

BETHBASI 伯士巴西

音译: beth-bā'sī 【希腊语: *Baithbasi*, 可能源自希腊伯来语 *bêt-b'šî*——“沼泽地”】(马一 9:62, 64)。约拿单和西门·马加比加固的犹太旷野中的一个地方。后来伯士巴西受到巴克西得的攻击,但巴克西得最终被击退。伯士巴西现被认为是拜特巴西废墟(Khirbet Beit Baṣṣi),在伯利恒东南,约位于提哥亚东北 3 英里(5 公里)处。

BETH-BIREI 伯比利

beth-bir'ā (1 Ch. 4:31, AV, NEB). See BETH-BIRI.

BETH-BIRI

beth-bir'ī [Heb. *bêṭ-bir'î*; Gk. *oikos Braoumseōreim*]; AV, NEB, BETHBIREI. A site belonging to Simeon in the Negeb (1 Ch. 4:31). The consonants suggest a meaning “house (or place) of my Creator,” but the vowel pointing does not, and the Greek seems to support a different reading. In Josh. 19:6 the same site, apparently, is called Beth-lebaoth (“abode of lionesses”). The name may survive in Jebel el-Biri, about 6 mi. (10 km.) SW of Ḥalutsah (el-Ḥalāṣeh) or about 20 mi. (32 km.) SW of Beer-sheba; but the site has not been identified.

D. D. GERARD

BETH-CAR

beth-kār' [Heb. *bêṭ-kār*—“house (place) of a lamb”; Gk. *Baithchor, Belchor*]. A place mentioned only in 1 S. 7:11, “And the men of Israel went out of Mizpeh and pursued the Philistines, and smote them, as far as below Beth-car.” Ain Kârim has been suggested. If Mizpah is Nebī Samwīl or nearby Tell en-Naṣbeh, then this identification is possible, as the pursuit would be along the deep Wādī beit Hannīneh—a natural line of retreat for the Philistines to take. But the route of pursuit is uncertain and the site of Beth-car unknown.

See also BETH-HACCHEREM.

J. F. PREWITT

BETH-DAGON

音译: beth-bir'ā (《钦定版圣经》和《新英文译本》, 代上 4:31)。见 BETH-BIRI (伯比利)。

BETH-BIRI 伯比利

音译: beth-bir'ī 【希伯来语: *bêṭ-bir'î*; 希腊语: *oikos Braoumseōreim*】; 《钦定版圣经》和《新英文译本》译为 BETHBIREI (“伯比利”)。南地中属西缅的一个地方 (代上 4:31)。这个词的子音的含义是“我的造物主之家”, 但母音符号没有这层含义, 希腊语似乎支持不同的阐释。在《约书亚记》19:6 中, 伯比利显然被称为伯利巴勿 (“雌狮的栖息地”)。这个地名 (Beth-biri) 可能包括在比利山 (Jebel el-Biri) 的名字内, 比利山位于哈鲁萨 (Ḥalutsah 或 el-Ḥalāṣeh) 西南约 6 英里 (10 公里) 处, 或位于别是巴西南约 20 英里 (32 公里) 处; 但尚无法确定伯比利的位

词条作者: D. D. GERARD

BETH-CAR 伯甲

音译: beth-kār' 【希伯来语: *bêṭ-kār*—“公绵羊之家”; 希腊语: *Baithchor, Belchor*】。只在《撒母耳记上》7:11 中提到过这个地方, “以色列人从米斯巴出来, 追赶非利士人, 击杀他们, 直到伯甲的下边”。伯甲可能是艾因卡里姆 (Ain Kârim)。如果米斯巴是纳比山威 (Nebī Samwīl) 或在纳斯比丘 (Tell en-Naṣbeh) 附近, 那么伯甲可能就是艾因卡里姆, 因为以色列人可能沿着拜特哈宁深谷 (Wādī beit Hannīneh) 追赶非利士人——这显然是非利士人的逃跑路线。但尚无法确定这个追赶路线, 也无法确定伯甲的位置。

另见 BETH-HACCHEREM (伯哈基琳)。

词条作者: J. F. PREWITT

BETH-DAGON 伯大袞

beth-dā'gən [Heb. *bêt-dāgôn*—‘house of (the god) Dagon’]. The name of at least five localities in Palestine. The frequency of the name points to the popularity of the cult of Dagon among the Canaanites.

1. A town belonging to Šidqa of Ashkelon, conquered by Sennacherib in 701 (Taylor Prism ii.65), on the Madeba Map “(bēto)degana.” The name has been preserved in Beth Dejān, 6 mi. (10 km.) SE of Jaffa, identical with Caferdago (Eusebius *Onom.* 50.16).

2. Present-day Beth Dejān 7 mi. (11 km.) E of Nablus, with the ruins of a Samaritan synagogue.

3. A town in upper Galilee, mentioned in Tosephta, present-day Beth Jenn, 7 mi. (11 km.) W of Safed.

4. A town of Judah (Josh. 15:41), mentioned also in a list of Ramses III, where it is preceded by *rbnt*=Libnah (cf. Josh. 15:42). Probably it is to be looked for in the region of Lachish; some identify it with 1.

5. A town near the boundary between Asher and Zebulun (Josh. 19:27), unidentified, probably about 3 mi. (5 km.) W of Galilean Bethlehem (Khirbet Bušin?).

Bibliography.—M. Avi-Yonah, *The Holy Land from the Persian to the Arab Conquests* (1966), p. 158, Register; E. Honigmann, *Reallexikon der Assyriologie* (1929), s.v. “Ašqalûna”; J. Simons, *Handbook for the study of Egyptian Topographical Lists* (1937), p. 168; M. Noth, *Das Buch Josua* (2nd ed. 1953), in loc.

音译: beth-dā'gən【希伯来语: *bêt-dāgôn*——“(神明)大衮之家”】。巴勒斯坦地区至少有五个地方叫伯大衮。这个被频繁使用的地名说明迦南人普遍崇拜大衮。

1、属亚实基伦斯卡 (Šidqa) 的一座城邑, 西拿基立于公元前 701 年征服了这座城邑 (Taylor Prism ii.65), 该城邑在马达巴地图上的名称是 “(bēto) degana”。该地现名为伯代坚 (Beth Dejān), 伯代坚位于雅法东南 6 英里 (10 公里) 处, 也就是卡弗达甘 (Caferdago, Eusebius *Onom.* 50.16)。

2、今纳布勒斯以东 7 英里 (11 公里) 的伯代坚, 包括撒玛利亚犹太会堂遗址。

3、上加利利的一座城邑, 陀瑟他提到过这座城邑, 今萨法德以西 7 英里 (11 公里) 的伯坚 (Beth Jenn)。

4、犹大的一座城邑 (书 15:41), 拉美西斯二世也在一份清单中提到过这座城市, 在这份清单中, 伯大衮位于 *rbnt* (立拿) 的前面 (参: 书 15:42)。这座城邑有可能位于拉吉地区; 有些人认为这个伯大衮就是 1 中的伯大衮。

5、亚设和西布伦边界附近的一座城邑 (书 19:27), 尚无法确定该地的位置, 可能位于加利利伯利恒以西约 3 英里 (5 公里) 处 (可能是布森废墟 [Khirbet Bušin])。

书目——M. Avi-Yonah, *The Holy Land from the Persian to the Arab Conquests* (1966), 158 页, Register; E. Honigmann, *Reallexikon der Assyriologie* (1929), 见词条 “Ašqalûna”; J. Simons, *Handbook for the study of Egyptian Topographical Lists* (1937), 168 页; M. Noth, *Das Buch Josua* (1953 年再版), 见这一章。

BETH-DIBLATHAIM

beth-dib-lə-thā'im [Heb. *bêt diblāṭayim*—'house of Diblathaim'].

A town in Moab mentioned with Dibon and Nebo (Jer. 48:22). It is probably identical with ALMON-DIBLATHAIM (Nu. 33:46f.), a stopping place during the Exodus. Mesha claims to have fortified it along with Medeba and Baal-meon (*see* MOABITE STONE). It may be Khirbet Deleitāt esh-Sherqîyeh.

BETH-DIBLATHAIM 伯低比拉太音

音译: beth-dib-lə-thā'im【希伯来语: *bêt diblāṭayim*——“低比拉太音之家”】。

在《耶利米书》48:22中,与底本和尼波一同被提及的一座摩押城市。伯低比拉太音可能就是亚门低比拉太音(见 ALMON-DIBLATHAIM[亚门低比拉太音])(民 33:46-47),以色列人出埃及时经停的一站。米沙王声称加固了伯低比拉太音城、米底巴和巴力免(见 MOABITE STONE[摩押石碑])。该地可能就是低拉坦舍吉耶废墟(Khirbet Deleitāt esh-Sherqîyeh)。

D. B. PECOTA

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BETH-EDEN

beth-ē'dən [Heb. *bêt 'eden*—(as pointed) 'house (place) of delight']; AV HOUSE OF EDEN. A place named in the prophecy of Amos against Damascus (Am. 1:5). In view of the parallelism of Amos' words, it seems most likely that "Valley of Aven" should be read as *Biq'at'Ōn* (Valley of Heliopolis=Baalbek), the prophecy accordingly referring to the Aramean city-states of Damascus and Bit-adini. The LXX, in fact, lends support to this translation by reading "from the men of Haran"—for Haran was in Bit-adini. "The people of Eden" (AV "children of Eden") in 2 K. 19:12=Isa. 37:12, and "Eden" in Ezk. 27:23, likewise probably refer to (Bit-) Adini.

BETH-EDEN 伯伊甸

音译: beth-ē'dən【希伯来语: *bêt 'eden*——(正如该词所指出的)“喜乐之家”】;《钦定版圣经》译为 HOUSE OF EDEN (“伯伊甸”)。《阿摩司书》1:5中提到了针对大马士革的预言,其中提到了这个地方。根据阿摩司预言中的平行对比,“亚文平原”最有可能指的是 *Biq'at'Ōn* (黑利奥波勒斯[巴勒贝克]山谷),因此这是关于亚兰的城邦大马士革和比特阿迪尼的预言。《七十士译本》中的“来自哈兰的人”实际上支持了这种翻译,因为哈兰就是比特阿迪尼。《列王纪下》19:12和《以赛亚书》37:12中的“伊甸人”(《钦定版圣经》译为“children of Eden”[“伊甸人”])和《以西结书》27:23中的“伊甸”可能指的都是比特阿迪尼。

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书目——A. Dupont-Sommer, *Les Araméens* (1949), 22–24 页, 35 页; *GTTOT*, 1494-1495 章; S. Moscati, *Ancient Semitic Civilizations* (1957), 169-170 页。

W. S. L. S.

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BETH-EGLAIM

beth-eg'lā-əm [Gk. *Bēthaglaim*]. The name, which does not occur in the Bible, is applied by some archeologists to the site of modern Tell el-'Ajjûl, 4 mi. (6.5 km.) SW of GAZA. Fruitful excavations have led to the discovery of fortifications and other structures, pottery, and other artifacts of the Hyksos and post-Hyksos periods of Egyptian history. With the onset of the Iron Age and the arrival of the Philistines, Egyptian influence and the importance of Beth-eglaim decreased. Cf. Eusebius *Onom.*, s.v. "Bethaglaim."

Bibliography.—W. F. Albright, *AJSL*, 55 (1938), 337–359; C. Eppstein, *PEQ*, 93 (1961), 137–142; *AOTS*, pp. 405–411.

G. WYPER

BETH-EKED

beth-ē'kəd [Heb. *bêt-ēqeq*; Gk. *Baithakad*, B *Baithakath*] (2 K. 10:12, 14); AV "shearing house"; NEB "shelter" (v. 12), Beth-eker (mg.), "(the pit) that was there" (v. 14). A place where Jehu met and killed forty-two men in the course of his extinction of the house of Ahab. Eusebius (*Onom.*, s.v.) calls it Bethacath and locates it 15 mi. (24 km.) from Legio in the plain. This points to identification with Beit Kâd, about 3 mi. (5 km.) E of Jenîn.

BETHEL

beth'əl [Heb. *bêt-ēl*—"house of God"; Gk. *Baithēl*, *oikos theou*].

BETH-EGLAIM 伯以基莲

音译: beth-eg'lā-əm 【希腊语: *Bēthaglaim*】。《圣经》中没有提到这个地方,一些考古学家认为伯以基莲就是现代阿朱勒废丘(Tell el-'Ajjûl),该废丘位于迦萨(见 GAZA[迦萨])西南4英里(6.5公里)处。考古学家通过富有成效的发掘,在该地发现了一些防御工事和其他建筑,还发现了陶器和埃及希克索斯王朝和后希克索斯王朝时期的其他古器物。随着铁器时代的开始和非利士人的到来,埃及的影响和伯以基莲的重要性开始减弱。参:优西比乌的作品(*Onom.*),见词条"Bethaglaim"。

书目——W. F. Albright, *AJSL*, 55 (1938), 337–359; C. Eppstein, *PEQ*, 93 (1961), 137–142; *AOTS*, 405–411 页。

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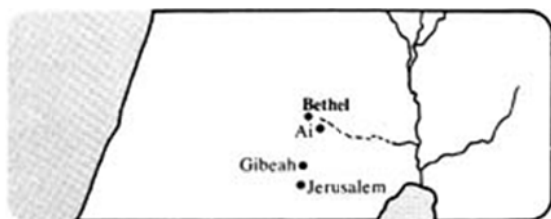
BETH-EKED 伯艾吉

音译: beth-ē'kəd【希伯来语: *bêt-ēqeq*; 希腊语: *Baithakad*,《梵蒂冈抄本》译为 *Baithakath*】(王下 10:12, 14);《钦定版圣经》译为 "shearing house" ("剪羊毛之处");《新英文译本》译为 "shelter" ("剪羊毛之处") (王下 10:12)、Beth-eker ("伯艾吉", 旁注)、"(the pit) that was there" ("剪羊毛之处的坑边", 王下 10:14)。耶户在杀尽亚哈全家过程中,在这个地方遇到了四十二个人,并杀死了他们。优西比乌(*Onom.*, 见词条)称之为伯艾加特(Bethacath),并认为伯艾吉距离平原上勒吉奥(Legio)15英里(24公里)。伯艾吉被认为是吉宁以东约3英里(5公里)的拜特加德(Beit Kâd)。

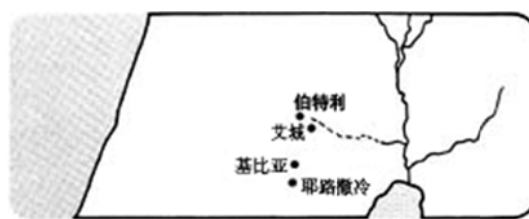
BETHEL 伯特利

音译: beth'əl【希伯来语: *bêt-ēl*—"神的殿"; 希腊语: *Baithēl*, *oikos theou*】。

1. A city located W of Ai on the main N-S watershed route near where the boundaries of Benjamin and Ephraim met. It was situated about 12 mi. (19 km.) N of Jerusalem, and was identified with the modern Tell Beit'in by Edward Robinson in the 19th century. This mound has been excavated at various times between 1934 and 1957 under Albright and Kelso. In antiquity the site was noted for the numerous springs present on the mountain ridge, and these have remained perennial features of the terrain.



1、艾城以西的一座城市，位于一个南北走向的重要分水界上，靠近便雅悯支派和以法莲支派的交界。伯特利位于耶路撒冷以北约 12 英里（19 公里）处，19 世纪的爱德华·罗宾逊认为伯特利是现代的百丁废丘（Tell Beit'in）。从 1934 年至 1957 年，奥尔布赖特和凯尔索多次对该废丘进行了发掘。古代的伯特利以山脊上的众多泉水而闻名，这一地区常年有泉水喷涌。



Although excavations have uncovered traces of earlier occupation, the city proper seems to have been founded somewhat prior to the Middle Bronze Age, perhaps *ca.* 2000 B.C. In the early Hyksos period, *ca.* 1750 B.C., a city wall on the north side constructed of well-fitted stones to a depth of about 11 ft. (3.3 m.) was reinforced with a wide clay revetment, and about a century later a number of defensive buildings were constructed inside the wall and close to the city gate. Another wall uncovered at the west of the tell was also early, but its gate had been replaced by a defensive tower with a Hyksos type of revetment.

虽然通过考古发掘已经发现了早期人类居住的痕迹，但这座城市似乎建于青铜时代中期之前的某个时间，可能建于约公元前 2000 年。在希克索斯王朝早期（约公元前 1750 年），厚厚的泥土护墙加固了由合适的石头堆砌而成的约 11 英尺（3.3 米）厚的北城墙，约一个世纪之后，城墙内和城门附近建起了大量防御性建筑。在废丘的西面发现了另外一道早期的城墙，但带有希克索斯式护墙的防御塔取代了城门。

The city was well established by the time it was mentioned in the patriarchal narratives in the Middle Bronze Age (*ca.* 1950–1550 B.C.). Abraham halted near Bethel on his way S from Shechem, and offered sacrifice to God. After visiting Egypt he returned there (Gen. 13:3).

青铜时代中期（约公元前 1950–1550 年），族长故事中提及这座城市时，它已经完全被建立起来。亚伯拉罕从示剑以南的道路上经过时，曾在伯特利附近停顿下来，向神献祭。从埃及回来之后，他又返回了伯特利（创 13:3）。伯特利最初被称作路斯（创 28:19），在雅各时

Bethel, originally known as Luz (Gen. 28:19), became particularly significant to the Hebrews in the time of Jacob, who received a divine revelation there from the “God of Bethel” (Gen. 31:13). Thereupon Jacob named the place “house of God,” and set up a pillar as a memorial. (See also EL-BETHEL). On his return from Haran Jacob was summoned to Bethel, where he built an altar and set up another pillar, again giving the name “Bethel” to the site. Most probably the location (cf. Gen. 28:11) was the one where Abraham had offered sacrifice in an earlier generation. The site may be that of Burj Beitan, SE of Tell Beitân (cf. Josh. 18:13, RSV). At about this time Jacob ordered his household to put away their Mesopotamian idols, and shortly afterward his name was changed to Israel. The renewal of the Abrahamic covenant with Jacob at Bethel (Ge. 35:10ff.) related the city intimately to the origins of Israelite faith. At Bethel, Deborah the nurse of Rebekah was buried (Gen. 35:8), and it was probably on the uplands E of the city that Abraham and Lot stood to look across the highlands to the rich terrain of the Jordan Valley.

At the beginning of the Late Bronze Age (ca. 1550 B.C.) a strong city wall was erected around Bethel, and this was accompanied by the construction of sturdy houses. Excavations at this level show that the period was one of considerable prosperity, with luxury goods being imported from Egypt to that part of the country. In the period of Joshua it was a royal city of the Canaanites (Josh. 12:16), and appears to have been captured by Joshua (8:7), though the destruction of Bethel was not mentioned specifically in the narrative. However, thirteenth-century

期,它是一座对希伯来人具有特殊意义的城市,雅各从“伯特利的神”那里得到了神圣的启示(创31:13)。于是,雅各将这个地方命名为“神的殿”,并立了一根石柱作为纪念(另见EL-BETHEL[伊勒伯特利])。雅各从哈兰返回途中,神召唤雅各来伯特利,他在那里建了一座坛,并立了另一根石柱,再次将这个地方命名为“伯特利”。伯特利最有可能位于亚伯拉罕早期献祭的地方(参:创28:11)。该地可能是百丁废丘东南的伯茨贝坦(Burj Beitan)(参:《修订标准译本》,书18:13)。雅各在此时命令他的家人抛弃美索不达米亚的偶像,不久之后雅各改名为以色列。神在伯特利向雅各重申与亚伯拉罕所立的约(创35:10起),这说明这座城市与以色列人的信心之源存在密切的关系。利百加的奶母底波拉死后就葬在伯特利(创35:8),亚伯拉罕和罗得可能就是站在伯特利东部的高地上眺望到约旦河的全平原。

青铜器时代末期伊始(约公元前1550年),伯特利的周围建起了一道坚固的城墙,随后又建起了坚固的房屋。这一考古地层的发掘显示,这一时期是极其繁荣的时期,此时的伯特利从埃及进口了一些奢侈品。在约书亚时期,伯特利是迦南人的王城(书12:16),约书亚似乎占领过这座城市(书8:7),但经文中并没有具体提及伯特利的毁灭。不过,伯特利的考古地层显示,在公元前13世纪,这座城市曾被洗劫和烧毁过,大量烧焦的碎片、烧毁的砖块和青铜时代下层的灰烬说明了这一点。根据这些证据判断,这次毁灭是由公元前13世纪

B.C. levels at Bethel revealed that the city had been sacked and burned at that time, as indicated by the vast quantities of charred debris, burned brick, and ashes at the lower Bronze Age levels. On the basis of such evidence this destruction has been assigned to the Israelite invasion in the latter part of the 13th cent. B.C. (Josh. 12:16; Jdg. 1:22ff.).

The Israelite campaign against Ai and Bethel contains certain problematical features. Et-Tell, commonly identified with Ai, gives no indication of thirteenth-century destruction, yet Bethel, which was thoroughly obliterated, was unmentioned in this connection. The two sites were very close together, and it seems highly probable that Ai served as an advanced strong point for the defense of Bethel, a role that it may well have played in the previous millennium. Ai was quite small compared with other sites (Josh. 7:3); and if the victory there involved the simultaneous conquest of a neighboring town, there is no reason why the entire military operation should not have been described in terms of Ai, where the battle was really won, rather than of Bethel. That the thirteenth-century destruction was at Israelite hands seems probable from the nature of the city that was built subsequently on the site, where the crude constructional techniques contrast strongly with the elegance of earlier dwellings.

The Israelite conquest of Bethel marked the transition from the late Bronze Age to the Iron Age. The city was given to the tribes of the house of Joseph who had captured it, particularly to Benjamin (Josh. 18:22). The road from Jericho to Bethel formed the boundary between

末期以色列人入侵造成的（书 12:16；士 1:22 起）。

以色列人对艾城和伯特利的战争也存在一些疑点。埃特废丘（Et-Tell）通常被认为是艾城，从这座城市中看不到公元前 13 世纪遭受毁灭的迹象，而经文中没有提及伯特利被完全摧毁这件事。这两个地点相距很近，艾城很有可能是伯特利防御前沿的坚固支撑点，艾城在之前的一千年可能就起到了这样的作用。与其他的遗址相比，艾城相对较小（书 7:3）；如果以色列人取得此次争战胜利的同时征服了附近了城邑，那么就没有理由不提及艾城的整个军事行动，实际上，以色列人是在艾城取得胜利，并不是在伯特利。公元前 13 世纪以色列摧毁伯特利这种说法可能是根据随后建在该地的城市的特征提出来的，后建城市所使用的粗糙建筑技术与之前住宅的雅致外观形成了鲜明的对比。

以色列人攻取伯特利标志着由青铜时代晚期过渡到铁器时代。约瑟的宗族，尤其是便雅悯支派分得了这座城市（书 18:22）。从耶利哥到伯特利的道路构成了以法莲与便雅悯支派的边界（书 18:13），当便雅悯支派几乎被完全除灭时（士 20:1-48），以法莲支派掌控了伯

Ephraim and Benjamin (Josh. 18:13), and when the latter was virtually wiped out (Jgs. 20:1–48) the city seems to have passed into Ephraimite control (cf. 1 Ch. 7:28). The ark of the covenant was brought to Bethel from Gilgal (Jgs. 2:1, LXX), and during this period Bethel became an important center of worship (Jgs. 20:18). It was still a sanctuary in the days of Samuel, and he visited the city annually on circuit to judge the Israelites (1 S. 7:16; 10:3). Deborah the prophetess lived in the vicinity of Bethel (Jgs. 4:5). Toward the end of the judges period the ark was moved to Shiloh, probably to avoid capture by the Philistines. If one of the levels of destruction in the Iron Age occurred while the ark was still at Bethel, it would probably represent a Philistine attack earlier than the campaign against Shiloh (1 S. 4–6) in which the ark was captured and taken to Philistine territory. In the time of Saul, Bethel lost its prominence to nearby Gibeah, which was established in Benjaminite territory as the capital of the new ruler. Although the Philistines fought a battle near Bethel (1 S. 12–14), there is no archeological evidence that the city was actually conquered at that time. Under David its influence waned still further with the establishing of Jerusalem as the capital of the monarchy, though excavations have shown that Bethel was a prosperous farming center at that time.

With the disruption of the kingdom came Bethel's greatest period of splendor and prominence. To counteract the influence of Jerusalem as the national religious center, Jeroboam I erected an independent shrine in Bethel, instituted a new priesthood, adopted a different religious calendar, and set up the golden calves as

特利（参：代上 7:28）。约柜从吉甲被运到了伯特利（《七十士译本》，士 2:1），在这一期间，伯特利成为了重要的礼拜中心（士 20:18）。在撒母耳时期，伯特利仍然是一个至圣所，撒母耳每年巡行伯特利，在这里审判以色列人（撒上 7:16; 10:3）。女先知底波拉住在伯特利附近（士 4:5）。约柜在接近士师末期的时候被运到了示罗，可能是为了避免非利士人掳走约柜。如果铁器时代的某一考古地层遭到破坏时约柜还在伯特利，那么很可能说明非利士人进攻伯特利的时间早于非利士人进攻示罗的时间（撒上 4-6），非利士人在示罗掳走了约柜，并把它带到了非利士的领地。扫罗时期，伯特利的突出地位被附近的基比亚所取代，新的统治者在便雅悯的领地上建起了基比亚作为都城。虽然非利士人在伯特利附近争战（撒上 12–14），但没有任何考古证据能够证明，非利士人实际上在这一时期已经攻取了这座城市。在大卫时期，伯特利的影响力进一步被削弱，他建造了耶路撒冷作为王国的都城，但考古发掘显示，伯特利是那一时期繁荣的农业中心。

随着王国的分裂，伯特利进入了最为繁荣和辉煌的时期。耶罗波安一世为了削弱耶路撒冷作为国家宗教中心的影响力，他在伯特利建造了一个独立的圣殿，任命了新的祭司，采用不同的宗教历法，并且造金牛犊作为新的崇拜偶像。但北部的圣所从来不能与伯特利相媲美，伯特利是王的圣所和北部王国宗

new cultic images. The north sanctuary at Dan never equaled in splendor that of Bethel, which became the royal sanctuary and the focus of religious life in the northern kingdom (1 K. 12:29ff.; Am. 7:13). To Bethel came the man of God from Judah who pronounced doom against Jeroboam (1 K. 13). The Judean King Abijah (913–910 B.C.) captured it (2 Ch. 13:19), and his son Asa (910–869 B.C.) probably subjugated it also (cf. 2 Ch. 14:8).

A prophetic guild appears to have existed in Bethel and had some contact with Elisha (2 K. 2:3); but according to Amos and Hosea, Canaanite religion with its terrible moral, social, and religious degradations was dominant at Bethel. Because it was synonymous with the very worst elements of paganism and idolatry, these two prophets launched the most scathing denunciations against it. Amos condemned the rites of the royal sanctuary (Am. 4:4; 5:5f.; 7:13), while Hosea (10:15) prophesied the destruction of the king of Israel. Even Jeremiah commented in retrospect upon the futility of the cultic rites at Bethel (Jer. 48:13). With Hosea the name Beth-aven became a condemnatory surrogate for Bethel (Hos. 4:15; 5:8; 10:8), the place of supreme idolatry. The prophets pointed out that unless Israel repented and turned afresh in faith to God, such a gross violation of covenant love could only end in destruction. The latter came about when the Assyrians under Sargon II (722–705 B.C.) overthrew the northern kingdom and carried the tribes captive to Assyria. While Bethel shared in this general fate there is no specific mention in the OT or the cuneiform texts that it was destroyed, nor do excavations at the site give indication of damage or

教生活的中心(王上 12:99 起; 摩 7:13)。从犹大来的神人来到了伯特利,并宣布了耶罗波安要遭受的厄运(王上 13)。犹大王亚比雅(公元前 913 至 910 年)占领了这座城市(代下 13:19),他的儿子亚撒可能也征服过这座城市(参:代下 14:8)。

伯特利似乎存在一个先知行会,这个行会与以利沙有一定的联系(王下 2:3);但根据阿摩司和何西阿的记载,在道德、社交和宗教方面极为堕落的迦南宗教在伯特利尤为盛行。因为迦南宗教与异教和偶像崇拜的最糟糕的要素同义,所以这两位先知强烈地谴责它。阿摩司谴责王的圣所内的宗教仪式(摩 4:4; 5:5-6; 7:13),而何西阿(何 10:15)预言了以色列的王将被灭绝。甚至连耶利米都在回顾过去时也评论了伯特利异教仪式的无用性(耶 48:13)。在《何西阿书》中,伯亚文代替伯特利这个最重要的偶像崇拜地,受到了何西阿的谴责(何 4:15; 5:8; 10:8)。先知们指出,除非以色列悔改,重新归信上帝,否则如此悖逆立约之爱的行为只能使她走向毁灭。毁灭最终降临,撒珥根二世(公元前 722 至 705 年)统治下的亚述推翻了北部王国,将以色列支派掳到了亚述。虽然伯特利也遭受了同样的命运,但《旧约》和楔形文字中并没有具体提及这件事,在考古发掘中也找不到伯特利被摧毁或焚毁的证据。

fire at Assyrian levels.

The territory around Bethel was repopulated by Assyrian colonists, who intermarried with the local population; and when a plague of mountain lions threatened community life the superstitious colonists sent to Assyria for a deported priest to instruct them in the law of Yahweh, god of the land (2 K. 17:28). This priest settled at Bethel, and was instrumental in building up the religious tradition that was later described as Samaritan. Worship continued in the area until King Josiah took advantage of a decline in Assyrian power to invade the northern territories and destroy the existing pagan sanctuaries. The shrine at Bethel was demolished and its priests were dispersed (2 K. 23:15ff.), but Bethel itself was spared. Perhaps the sanctuary lay outside the city proper, near the site of the patriarchal altars, since archeologists to date have been unable to locate any traces of it in the city mound. Nebuchadrezzar spared Bethel from destruction, probably because of its past association with Assyrian colonists; but during the 6th cent. B.C. the city was destroyed by fire, at the hands of either Nabonidus of Babylon or the Persian armies.

After the Exile the men of Bethel were among those who returned from Babylonia under Zerubbabel (Ezr. 2:28; Neh. 7:32), at which time the site was apparently reoccupied by Benjaminite families (Neh. 11:31). Bethel never again became a separate sanctuary, and worship from that time on was centered upon Jerusalem (Zec. 7:2). The city was one of the fortifications established by Bacchides in the time of the Maccabees, *ca.* 160 B.C.

亚述移民重新定居在伯特利周围的领地，并与当地人通婚；当山狮威胁着会众的生活时，迷信的亚述定居者叫掳来的祭司回去一个，指教他们守那地之神耶和华的律法（王下 17:28）。那位祭司住在伯特利，指教各族人建立宗教风俗，这个祭司后来被描述成撒玛利亚人。伯特利的居民继续崇拜异教偶像，直到后来约西亚王利用亚述衰落的机会，进攻亚述北部的领地，并摧毁了这里的异教圣所。伯特利的神龛被拆毁，当地的祭司被驱逐（王下 23:15 起），但伯特利却幸免于难。圣所可能位于城区外，在族长祭坛遗址附近，因为迄今为止，考古学家尚未在该城市的废丘中发现任何圣所的痕迹。尼布甲尼撒使伯特利免于被毁，可能因为伯特利过去曾是亚述移民者的定居地；但是公元前 6 世纪期间，伯特利被巴比伦的拿波尼度或波斯军队烧毁。

被掳巴比伦之后，伯特利人与所罗巴伯一同从巴比伦归回家园（拉 2:28；尼 7:32），被掳时期，便雅悯人显然住在伯特利（尼 11:31）。伯特利再未能成为单独的至圣所，从那时起。耶路撒冷成为礼拜的中心（亚 7:2）。马加比时期（约公元前 160 年），伯特利成为巴克西得兴建的要塞之一（马一 9:50；osephus *Ant.* xiii.1.3），公元 69 年维斯帕先皇帝进军耶路撒冷时，伯特利成为被罗马占领的城市之一，一起被占领的城市还有

(1 Macc. 9:50; Josephus *Ant.* xiii.1.3), and was again mentioned as a town that, along with Ephraim, was captured in A.D. 69 by Vespasian as he approached Jerusalem (Josephus *BJ* iv.9.9).

The NT makes no reference to Bethel, although at that time the city was at its greatest size since OT days. It reached its highest level of population in the Byzantine period, and archeological excavations have so far been unable to explain why Bethel suddenly ceased to exist at the time of the transition from the Byzantine to the Arabic period. The site lay in ruins thereafter until the 19th cent., when it was reoccupied by Arabs from nearby Burka.

2. A city in Judah (1 S. 30:27) called in Josh. 19:4 “Bethul,” and in 1 Ch. 4:30 “Bethuel.” The site has not been identified to date.

Bibliography.—W. F. Albright, *BASOR*, 55 (Oct. 1934), 24f.; 56 (Dec. 1934), 1–15; J. L. Kelso, *BASOR*, 137 (Feb. 1955), 5–9; 151 (Oct. 1958), 3–8; Kelso, *et al.*, *Excavation of Bethel (1934–1960)* (1968).

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BETHEL (DEITY).

A West Semitic god, originating perhaps among the Phoenicians or Arameans, current from the time of Esarhaddon of Assyria (7th cent. B.C.) until Darius II of Babylon (5th cent. B.C.). The name is also seen as part of some Jewish personal names from Elephantine, and in the documents from Râs Shamrah. Some scholars find a reference to this deity in Gen. 31:13; Jer. 48:13; Am. 5:5.

以法莲 (Josephus *BJ* iv.9.9)。

虽然在新约时期伯特利达到了自旧约时期以来的最大规模,但是《新约》中没有提及这座城市。伯特利在拜占庭时期的居住人口最多,考古证据尚无法解释为何从拜占庭时期向阿拉伯时期过渡时伯特利突然消失了。从19世纪之后,伯特利变成了废墟,此时从布尔卡 (Burka) 而来的阿拉伯人重新在这里定居。

2、犹大一座城市 (撒上 30:27),《约书亚记》19:4 中称之为“比土力”,《历代志上》4:30 中称之为“彼土利”,目前尚无法确定该地的位置。

书目——W. F. Albright, *BASOR*, 55 (1934年10月), 24-25; 56 (1934年12月), 1-15; J. L. Kelso, *BASOR*, 137 (1955年2月), 5-9; 151 (1958年10月), 3-8; Kelso 等人, *Excavation of Bethel (1934–1960)* (1968)。

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BETHEL (DEITY). 伯特利 (神祇)

西方闪族人的一位神祇,最初可能是腓尼基人或亚兰人信奉的神祇,自亚述以撒哈顿时期 (公元前7世纪) 至巴比伦大流士二世时期 (公元前5世纪),人们普遍信奉伯特利神。这个名字还被认为是象岛中和拉斯珊拉文献中某些犹太人名的一部分。某些学者发现,《创世记》31:13、《耶利米书》48:13 和《阿摩司书》5:5 中都提及了这个神。

Bibliography.—J. P. Hyatt, *JAOS*, 59 (1939), 81–98; *ARI*, pp. 168–175.

书目——J. P. Hyatt, *JAOS*, 59 (1939), 81–98; *ARI*, 168–175 页。

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BETHEL, HILL COUNTRY OF

[Heb. *har bêt-'ēl*] (1 S. 13:2); AV MOUNT BETHEL. The Heb. *har* can designate either “mountain” or “hill.” The term here refers to no specific mountain, but a hilly area. Thus the RSV and NEB translation is preferable to the AV. In Josh. 16:1 the RSV and NEB read “hill country to Bethel,” while the AV again has “mount Bethel,” for Heb. *har bêt-'ēl*. See also HILL.

BETHEL, HILL COUNTRY OF 伯特利山

【希伯来语: *har bêt-'ēl*】(撒上 13:2); 《钦定版圣经》译为 MOUNT BETHEL (“伯特利山”)。希伯来语 *har* 既可以表示“山脉”,也可以表示“小山”。这里,这个词并不是指某个具体的山脉,而是指一个山区。因此,《修订标准译本》和《新英文译本》中的翻译比《钦定版圣经》中翻译更好。《修订标准译本》和《新英文译本》将《约书亚记》16:1 的希伯来语 *har bêt-'ēl* 译为 “hill country to Bethel”,而《钦定版圣经》仍译为 “mount Bethel”,汉译均为“山地的伯特利”。另见 HILL (山)。

BETHEL, MOUNT

(AV Josh. 16:1; 1 S. 13:2). See BETHEL, HILL COUNTRY OF.

BETHEL, MOUNT 伯特利山

(《钦定版圣经》,书 16:1; 撒上 13:2)。见 BETHEL, HILL COUNTRY OF (伯特利山)。

BETHELITE

beth'əl-īt [Heb. *bêt hā'elī*] (1 K. 16:34, AV). A man of Bethel. See HIEL.

BETHELITE 伯特利人

音译: beth'əl-īt 【希伯来语: *bêt hā'elī*】(《钦定版圣经》,王上 16:34)。伯特利人。见 HIEL (希伊勒)。

BETH-EMEK

beth-ē'mək [Heb. *bêt hā'ēmeq*—“house (place) of the valley”]. A town in the territory of Asher (Josh. 19:27). The location is uncertain, but it may possibly be identified with modern Tell Mīmâs, about 6.5 mi. (10.5 km.) NE of Acre (Acco).

BETH-EMEK 伯以墨

音译: beth-ē'mək 【希伯来语: *bêt hā'ēmeq*——“平原之家”】。亚设领地中的一座城邑(书 19:27)。该地的位置尚不能确定,但它可能就是现代的米迈斯废丘(Tell Mīmâs),位于亚柯东北约 6.5 英里(10.5 公里)处。

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BETHER

bē'thər [Heb. *bet̄er*; Gk. A *Baither*, B

BETHER 比特

音译: bē'thər 【希伯来语: *bet̄er*; 希腊

Thethēr] (Josh. 15:59). A village 5 mi. (8 km.) SW of Jerusalem in the allotment of Judah. Reference to “the mountains of Bether” in the AV of Cant. 2:17 is a dubious translation (but see MALOBATHRON); the RSV conjectures “rugged mountains,” the NEB, “the hills where cinnamon grows.” In 1 Ch. 6:59 (LXX 44), LXX A reads Gk. *Baiththēr* (instead of Beth-shemesh). This spelling is found also in Eusebius *HE* iv.6, and in the Talmud (*bttr*), and would explain the modern Arabic spelling Bittīr. It would also militate against the suggested etymology *Beter* < *Beṭ har*, “house of the mountain.”

On the nearby height Khirbet ej-Jehūdiyeh, Bar Cochba had his capital and was besieged by the Romans in A.D. 135. A Latin inscription marks the location.

Bibliography.—*GP*, II, 271; W. D. Carroll, *AASOR*, 5 (1924/25), 77–103.

W. S. L. S.

BETHESDA

bə-thez'də [Gk. *Bēthesda*, prob. < Aram. *bēṭhisdā*—‘house of mercy’; Gk. variants *Bēth-zatha* and *Bēthsaida* have strong MS support]; RSV BETH-ZATHA.

A pool in Jerusalem, mentioned in the NT only in Jn. 5:2 in the account of Jesus’ healing by a word a man who had been sick for thirty-eight years and who was lying in a pillared porch of the pool.

语《亚历山太抄本》作 *Baither*, 《梵蒂冈抄本》作 *Thethēr*】(书 15:59)。耶路撒冷西南 5 英里(8 公里)处的一个村庄,是犹太的分得之地。《钦定版圣经》的《雅歌》2:17 中的“the mountains of Bether”是一种不确定的翻译(见 MALOBATHRON[比特山]);《修订标准译本》译为“rugged mountains”(“崎岖的山”),《新英文译本》译为“the hills where cinnamon grows”(“香草山”)。在《历代志上》6:59 中(《七十士译本》44),《七十士译本》《亚历山太抄本》译为希腊语 *Baiththēr*(而不是伯示麦)。优西比乌的作品(*HE* iv.6)和《他勒目》(*bttr*)中也可以看到这种拼写,这就是现代阿拉伯语把这个词拼写成 Bittīr 的原因。有人认为 *Beter* 源自 *Beṭ har*, 意思是“山脉之家”,这种拼写与这个词的词源相冲突。

巴可巴在邻近高地耶户迪耶废墟(Khirbet ej-Jehūdiyeh)上建立了都城,公元 135 年他遭到了罗马人的围困。一篇拉丁铭文记载了该地的位置。

书目——*GP*, II, 271; W. D. Carroll, *AASOR*, 5 (1924/25), 77–103.

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BETHESDA 毕士大

音译: bə-thez'də 【希腊语: *Bēthesda*, 可能源自亚兰语 *bēṭhisdā*——“怜悯之家”; 希腊语异文: *Bēth-zatha* 和 *Bēthsaida* 得到了抄本的有力支持】;《修订标准译本》译为 BETH-ZATHA (“毕士大”)。

耶路撒冷的一个池子,《新约》只在《约翰福音》5:2 中描述耶稣用话语治愈一个病了三十八年的人时提到了这个池子,那个人躺在池子的廊子旁边。根据一个没被充分证实过的文本的记载(共

According to a less well-attested text (the koine recension; vv. 3b, 4) he was hoping to be the first to be carried into the pool after the waters had acquired momentary healing powers by being disturbed by an angel (cf. v. 7).

The story locates the incident near the Sheepgate of Jerusalem, which, since it was constructed by the priests (Neh. 3:1), must have been one of the entrances to the temple area. It is regularly placed on the north facing the suburb called Bezetha.

Early tradition speaks of twin pools having five porticoes and known as the Sheep Pool or Bethesda. Pilgrim reports locate the site more exactly by noting the erection of a church in the first half of the 5th cent. in memory of the healing of the “lame” man N of the temple not far from the city gate leading to the Kidron.

Archeological discoveries and excavations support the tradition that the Pool of Bethesda is to be found at the foot of Mt. Bezetha largely within the property of St. Anne’s Church, which belongs to the White Fathers.

In the process of restoring the Church of St. Anne in 1866 a marble foot from the 2nd cent. A.D. was found bearing the Greek inscription “devoted by Pompeia Lucilia.” This suggests that physical healing was associated by the Romans with this location. The two cisterns, of which the eastern is approached by a medieval staircase and is frequently shown as the Pool of Bethesda, are but a small part of the north pool and are later constructions, though the eastern cistern may date from the Roman period and have been used for storing drinking water.

通语校订本; 约 5:3b, 4), 天使搅动池子中的水后会赋予池中水短暂的治愈能力, 这个病人希望第一个下去, 治愈自己的疾病 (参: 约 5:7)。

故事发生在耶路撒冷羊门附近, 自从祭司们建立羊门 (尼 3:1), 羊门一定始终是圣殿区的一个入口。这个池子通常被认为在圣殿区的北面, 正对着贝吉塔郊区 (Bezetha)。

早期的传说认为这是一个有五个柱廊的双池子, 通常被称为羊池或毕士大。朝圣者的记载更准确地定位了这个池子的位置, 据记载, 为了纪念耶稣在圣殿北面 (圣殿距离通向汲沦谷的城门不远) 治愈了一个 “瘫子”, 人们在 5 世纪上半叶建立了一个教堂。

考古发现和发掘证明了毕士大池位于贝吉塔山的山脚下, 池子的主体部分位于白衣神父会的圣安妮教堂院中。

1866 年, 在修复圣安妮教堂过程中发现了一个公元 2 世纪的大理石根基, 上面刻着希腊铭文 “庞培亚·卢西利亚敬献”。这表明, 罗马人认为这个位置的池子可以治愈疾病。这两个池子只是北池的一小部分, 并且是后期建造的, 通过中世纪时期的台阶可以进入东面的池子, 这个池子通常被认为是毕士大池, 但东面的池子可能建于罗马时期, 用于储存饮用水。



Ruins of Byzantine and Crusader churches built over the Pool of Bethesda (B.Van Elderen)

In 1914 S of the two cisterns a second pool was discovered separated from the north pool by an east-west dike over 20 ft. (6 m.) in breadth. This wall is doubtless the site of the fifth pillared hall mentioned by Cyril of Jerusalem and Theodore of Mopsuestia. In 1938 van der Pliet suggested that the pools formed an unsymmetrical trapezoid. Vincent demonstrated that the columns were over 22 ft. (6.7 m.) high and the hall about 27.5 ft. (8.4 m.) high and of the Roman period. Recent extension of the excavations to the east uncovered a vaulted subterranean gallery covered with paintings no longer identifiable, which Rousée suggests may have been a sanctuary of Roman times.

The history of the site may be tentatively reconstructed as follows. Presumably during the time of Herod two large reservoirs were built in the valley coming down from the north. The location of the

上图 为建在毕士大池上面的拜占庭时期和十字军时期的教堂的遗迹 (B.Van Elderen)。

1914 年，在这两个池子的南面又发现了一个池子，一个东西走向约 20 英尺（6 米）宽的堤坝将这个池子与北池隔开。这个墙体无疑是耶路撒冷的济利禄和摩普绥提亚的狄奥多若提到的第五柱厅的遗址。普利埃特（van der Pliet）于 1938 年提出，这些池子构成了一个非对称的梯形。文森特（Vincent）证明了，这些石柱高约 22 英尺（6.7 米），大厅高约 27.5 英尺（8.4 米），属于罗马时期的建筑。最近，考古人员继续向东进行了发掘，并发现了一个圆顶形的地下走廊，走廊中的图画已经无法识别，罗斯（Rousée）认为这可能是罗马时期的至圣所。

按照如下所述，或许可以初步还原该遗址的历史。假设在希律时期，在一个从北向南地势渐低的山谷中建造了两个大蓄水池。这两个水池的位置由季节性泉水和山谷中的降水量决定。这两个池

pools may have been determined by the presence of a seasonal intermittent spring as well as by the possibility of collecting the rainwater of the valley. Locally the site may have been known as the Sheep Pool because it was near the Sheep Gate; it could have been used for watering the flocks.

Vincent supposes that in connection with his building the temple, Herod the Great, because of the healing powers of the waters, constructed the splendid five-porticoed building. Presumably Sheep Pool would be too common a name for such a beautiful pool, and so Bethesda, suggesting the site where God's mercy was shown in healing, became the proper name. Since the pool was located in a district known in the time of Josephus as Bezetha, it may on occasion have been referred to as the Be (th)zatha pool.

In the 5th cent., in order to supplant the pagan sanctuary and to commemorate the healing of Jn. 5:2, a Byzantine church was built partly on the pools and partly on solid ground to the east.

On the ruins of the old Bethesda church the Crusaders built a chapel probably between 1177 and 1187 and constructed a stairway to the Roman cistern at the southeast corner of the north pool.

On the basis of excavations of a cave E of the two pools since 1956, Père Benoit has proposed an alternative view: that with Herod the Great's construction of the Pool of Israel closer to the temple those pools went out of use, and that the miracle should now be associated with the reddish-hued waters of that cave.

子可能就是羊池，因为羊池靠近羊门；这个池子可能用来饮羊。

文森特认为，由于这里的水具有治愈功效，希律大帝在建造圣殿的同时建起了这个有 5 个柱廊的辉煌建筑。而羊池这个名字太过于普通了，这么美丽的池子怎么能叫羊池呢，所以这个池子应该叫毕士大池，这个池名表明上帝在这里通过治愈疾病来彰显祂的怜悯之心。因为在约瑟夫斯生活的年代这个池子位于贝吉塔区，所以它有时也被认为是贝吉塔池。

公元 5 世纪，为了取代异教圣所，也是为了纪念《约翰福音》5:2 中毕士大池的治愈能力，在这些池子上面和东面的坚实土地上建起了一座拜占庭教堂。

大概在公元 1177 年至 1187 年之间，十字军在古老的毕士大教堂的废墟上建造了一个小教堂，并建造了一个通向北池东南角罗马水池的台阶。

根据 1956 年以来考古人员在两水池东侧山洞中的挖掘，佩雷·伯努瓦提出：因为希律大帝建造的以色列水池更靠近圣殿，所以这两个水池被废弃了，池水治愈疾病的奇迹应该与洞穴中的微红色的水有关。

Bibliography.—SSW, pp. 335–342; J. Jeremias, *Die Wiederentdeckung von Bethesda* (1949); J. Rousée, *RB*, 69 (1962), 80–109; P. Benoit, in J. Aviram, ed., *Jerusalem through the Ages (Yerushalayim ledoroteha)* (1968), pp. 48*–57*; A. Duprez, *Jésus et les Dieux Guérrisseurs; à propos de Jean V* (1970).

书目——SSW, 335–342 页; J. Jeremias, *Die Wiederentdeckung von Bethesda* (1949); J. Rousée, *RB*, 69 (1962), 80–109; P. Benoit, J. Aviram 编, *Jerusalem through the Ages (Yerushalayim ledoroteha)* (1968), 48*–57* 页; A. Duprez, *Jésus et les Dieux Guérrisseurs; à propos de Jean V* (1970)。

D. J. WIEAND

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BETH-EZEL

beth-ē'zəl [Heb. *bêt hā'ēṣel*—lit. 'adjoining house'; Gk. *oikos echómenos autés*].

A town in southern Judea mentioned in connection with other cities of the Shephelah and Philistine plain (Mic. 1:11). At one time it was thought to be the same as Azel of Zec. 14:5; but it has now been identified with Deir el-'Aṣal about 10 mi. (16 km.) SW of Hebron.

BETH-EZEL 伯以薛

音译: beth-ē'zəl【希伯来语: *bêt hā'ēṣel*——字面意思“附近的房子”; 希腊语: *oikos echómenos autés*】。

犹大南部的一座城邑,《弥迦书》1:11 中提到了这个城邑,同时还提到了高原和非利士平原上的其他城市。伯以薛曾一度被认为是《撒迦利亚书》14:5 中的亚萨;但现在该地被认为是希伯仑西南约 10 英里(16 公里)处的代尔阿塞勒(Deir el-'Aṣal)。

J. F. PREWITT

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BETH-GADER

beth-gā'dər [Heb. *bêt-gādēr*—'house of the stone wall' (?)]. One of the descendants of Judah (1 Ch. 2:51), possibly the same as Geder (Josh. 12:13). Note that most of the names in this section of Chronicles are identical with place names: Salma was the "father" of Bethlehem, Hareph the "father" of Beth-gader, Shobal the "father" of Kiriath-jearim, etc.

BETH-GADER 伯迦得

音译: beth-gā'dər【希伯来语: *bêt-gādēr*——“石墙之家”(不确定)】。犹大的一个子孙(代上 2:51),可能就是《约书亚记》12:13 中的基德。值得注意的是,《历代志上》这部分经文中的大部分名字都是地名:伯利恒之“祖”萨玛,伯迦得之“祖”哈勒,基列耶琳之“祖”朔巴,等等。

W. S. L. S.

词条作者: W. S. L. S.

BETH-GAMUL

beth-gā'məl [Heb. *bêt gāmûl*—'house of reward'; Gk. *oikos Gaimōl*, & *Gamōla*]. An unwalled city in the plain country of Moab, denounced by Jeremiah (48:23).

BETH-GAMUL 伯迦末

音译: beth-gā'məl【希伯来语: *bêt gāmûl*——“得到应得回报者之家”; 希腊语: *oikos Gaimōl*, 《西奈抄本》*Gamōla*】。受到耶利米谴责的一座位于摩押平原

Since it does not appear in the earlier lists of Numbers and Joshua, it may be a city of late date or a city S of the Arnon, possibly Khirbet Jemeil. A Nabatean inscription dating perhaps from the 2nd cent. A.D. was discovered here.

D. B. PECOTA

BETH-GILGAL

beth-gil'gal [Heb. *bêt haggilgāl*]. A city likely settled by part of the temple singers of postexilic Israel (Neh. 12:29). Some suggest that it is the Gilgal of Benjamin's possession situated E of Jericho (Josh. 4:19, etc.), while others suggest the Gilgal of Judah's territory (Josh. 15:7). The latter passage is not clear, because the parallel passage in Josh. 18:17 calls the place Geliloth. The exact site is still unknown.

D. MCINTOSH

BETH-HACCHEREM

beth-ha-ke'rām [Heb. *Bêt-hakkerem*—'house (place) of the vineyard'; Gk. *Bēthachcharma*]; AV BETH-HACCEREM; NEB BETH-HAKKEREM. A district in Judea ruled by Malchiah as governor in the days of Nehemiah (Neh. 3:14). Jeremiah seems to indicate that it was a vantage point from which signal fires could be seen throughout the surrounding territory (Jer. 6:1). On the top of Jebel Ali above the village of 'Ain Kârim are some remarkable cairns, which would appear to have been used as beacons.

Beth-haccherem is mentioned in 3QInv (3Q15) and 1QapGen. Both relate it with the Valley of the King in which stands the tomb of Absalom (2 S. 18:18). From its

上的无城墙城市(耶 48:23)。因为在《民数记》和《约书亚记》的早期城市名单中没有提及这座城市,所以它可能是后期的城市或亚嫩以南的城市,可能是耶美废墟(Khirbet Jemeil)。在该地发现了大约可以追溯到公元 2 世纪的纳巴泰铭文。

词条作者: D. B. PECOTA

BETH-GILGAL 伯吉甲

音译: beth-gil'gal 【希伯来语: *bêt haggilgāl*】。伯吉甲可能是被掳归回之后,圣殿中部分以色列歌者定居的城市(尼 12:29)。有些认为伯吉甲是耶利哥东边便雅悯领地中的吉甲(书 4:19 等),而其他人则认为伯吉甲是犹大领地中的吉甲(书 15:7)。后面的经文段落表述不清,因为平行经文《约书亚记》18:17 中称该地为基利绿。该地的位置尚无法确定。

词条作者: D. MCINTOSH

BETH-HACCHEREM 伯哈基琳

音译: beth-ha-ke'rām 【希伯来语: *Bêt-hakkerem*——“葡萄园之家”;希腊语: *Bēthachcharma*】;《钦定版圣经》译为 BETH-HACCEREM;《新英文译本》译为 BETH-HAKKEREM, 汉译均为“伯哈基琳”;犹大境内的一个区域,在尼希米时期,玛基雅负责管理该地区(尼 3:14)。《耶利米书》中似乎表明,伯哈基琳处于有利的位置上,周边地区的人都可以看到这里立的号旗(耶 6:1)。艾因卡里姆('Ain Kârim)村庄之上的阿里山山顶有一些巨型堆石标,它们似乎曾被用作号旗。

《铜古卷》和《创世记藏经》中提到了伯哈基琳。这两部文献将该地与王谷联系在一起,押沙龙的坟墓就在王谷之中(撒下 18:18)。耶柔米说,他从伯利恒

association with Tekoa (Jer. 6:1), and from the statement by Jerome that it was a village that he could see from Bethlehem, the Frank Mountain (Herodium) has been suggested. This identification is unlikely. Pfeiffer suggests that the ancient sources all support a location in the vicinity of modern Ramat Raḥel about midway between Jerusalem and Bethlehem. Modern Israel has assigned the name to a new community about 1.5 mi. (2.4 km.) SW of Jerusalem near Mt. Herzl on the road leading to the valley and village of ‘Ain Kârim.

Bibliography.—Y. Aharoni, *IEJ*, 6 (1956), 102–111, 137–157.

J. F. PREWITT

BETH-HAGGAN

beth-hag’ən [Heb. *bêt-haggān*—‘house (place) of the garden’]. A place toward which Ahaziah fled from Jehu (2 K. 9:27). The AV translates “garden house,” but modern scholars incline to the identification with EN-GANNIM (2) (Josh. 19:21), called in NT times Ginaea, modern Jenîn, about 11 mi. (18 km.) SE of Megiddo.

W. S. L. S.

BETH-HANAN

beth-hā’nən (1 K. 4:9, NEB). See ELONBETH-HANAN.

BETH-HARAM

beth-hā’rəm [Heb. *bêt hārām*] (Josh. 13:27); AV, wrongly, **BETH-ARAM**; BETH-HARAN beth-hā’rən [Heb. *bêt hārān*] (Nu. 32:36). An Amorite city taken

可以看到伯哈基琳这个村庄，从该地和提哥亚的关系（耶 6:1），以及耶柔米的话来推测，伯哈基琳可能是法兰克山（Frank Mountain，希律堡）。这种说法不太可能成立。法伊弗认为，古代的所有文献都证明伯哈基琳在现代拉马拉赫（Ramat Raḥel）附近，大约位于耶路撒冷和伯利恒的中间位置。现代以色列将耶路撒冷西南约 1.5 英里（2.4 公里）处一个新社区命名为伯哈基琳，该社区位于赫茨尔山附近，在通向王谷和艾因卡里姆村的道路上。

书目——Y. Aharoni, *IEJ*, 6 (1956), 102–111, 137–157.

词条作者：J. F. PREWITT

BETH-HAGGAN 伯哈干、园亭

音译：beth-hag’ən 【希伯来语：*bêt-haggān*——“园亭之家（地）”】。亚哈谢逃离耶户之手后向该地逃跑（王下 9:27）。《钦定版圣经》译为“garden house”（“园亭”），但现代学者倾向于认为该地是隐甘宁（见 EN-GANNIM[2] 隐甘宁[2]）（书 19:21），新约时期该地被称为吉纳（Ginaea），米吉多东南约 11 英里（18 公里）处的现代杰宁（Jenîn）。

词条作者：W. S. L. S.

BETH-HANAN 伯哈南

音译：beth-hā’nən（《新英文译本》，王上 4:9）。见 ELONBETH-HANAN（以伦伯哈南）。

BETH-HARAM 伯亚兰、伯哈兰

音译：beth-hā’rəm 【希伯来语：*bêt hārām*】（书 13:27）；《钦定版圣经》错译为 **BETH-ARAM**（“伯亚兰”）；BETH-HARAN（“伯哈兰”）音译：

and fortified by the Gadites. Beth-haran was probably the original form of the name.

It was in good pasture but in the valley, and therefore lacked the security of hill fastnesses. It corresponds to Betharamphtha of Josephus (*Ant.* xviii.2.1), which according to Eusebius was the name used by the Syrians. Here was a palace of Herod (*Ant.* xvii.10.6, here called Amathus; *BJ* ii.4.2). Eusebius (*Onom.*) says it was called Livias. Josephus says it was fortified by Herod Antipas, who called it Julias for the wife of Augustus (*Ant.* xviii.2.1; *BJ* ii.9.1). It is identified with modern Tell Iktanû 8 mi. (13 km.) NE of the mouth of the Jordan.

D. B. PECOTA

BETH-HOGLAH

beth-hog'lə [Heb. *bêt ḥoglâ*—‘house (place) of partridge’; Gk. *Baithaglaam*] (*Josh.* 15:6; 18:19, 21). A city of Benjamin along its southern border and along the northern border of the tribe of Judah. The name is preserved in ‘Ain Hajlah (“partridge spring”) between Jericho and the Jordan.

G. F. WRIGHT

BETH-HORON

beth-hôr'ən [Heb. *bêt-ḥôrôn*—prob. ‘place of the hollow’ (other Hebrew forms occur); Gk. *Beth-ōrōn*]. The name of two towns, Beth-horon the Upper (*Josh.* 16:5) and Beth-horon the Nether or Lower (*Josh.* 16:3), located a few miles apart in the pass that ascends from the plain of Aijalon (Yâlō) to the western plateau near Gibeon (el-Jīb). The lower city was at an

beth-hā'rən【希伯来语: *bêt hārān*】(民 32:36)。迦得人分得并加固的一座亚摩利人的城市。伯哈兰可能是这座城市名字的最初形式。

伯亚兰是优良的草场,但因位于山谷之中,所以缺乏山中要塞的安全性。这座城市可能就是约瑟夫斯所说的伯亚兰大 (*Ant.* xviii.2.1), 优西比乌认为它是叙利亚人使用的名字。希律的宫殿就在这里 (*Ant.* xvii.10.6, 此时被称为阿马苏斯; *BJ* ii.4.2)。优西比乌 (*Onom.*) 说伯哈兰被称为利维亚。约瑟夫斯说,希律亚基帕加固了这座城市,为纪念奥古斯都的妻子,他将这座城市命名为朱莉亚 (*Ant.* xviii.2.1; *BJ* ii.9.1)。伯哈兰被认为是约旦河口东北 8 英里 (13 公里) 处的现代伊克坦努废丘 (Tell Iktanû)。

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BETH-HOGLAH 伯曷拉

音译: beth-hog'lə【希伯来语: *bêt ḥoglâ*——“鸚鵡之家”; 希腊语: *Baithaglaam*】(书 15:6; 18:19, 21)。一座位于便雅悯支派南界、犹大支派北界属便雅悯的城市。耶利哥和约旦河之间的‘Ain Hajlah (“鸚鵡泉”) 沿用了伯曷拉这个名字。

词条作者: G. F. WRIGHT

BETH-HORON 伯和仑

音译: beth-hôr'ən【希伯来语: *bêt-ḥôrôn*——可能是“空地”(还有其他希伯来语形式); 希腊语: *Beth-ōrōn*】。两个城邑的名字, 上伯和仑 (书 16:5) 和下伯和仑 (书 16:3), 这两座城距离从亚雅仑 (Yâlō) 平原到基遍 (el-Jīb) 附近的西部高原的古道只有几英里。下伯和仑海拔高度约为 1210 英尺 (369 米)。上伯和仑海拔高度约为 2022 英尺 (616

elevation of about 1210 ft. (369 m.) above sea level. The upper city was about 2022 ft. (616 m.) above sea level. Although the pass was rugged and steep it was the great highway from the plain into the plateau that was the heart of Judea. The importance of this pass as the main approach to the interior of the country explains the frequent enlargement and fortification of these two towns through many centuries.

When Joshua overcame the Amorites “Israel ... slew them with a great slaughter at Gibeon, and chased them by the way of the ascent of Beth-horon ...” (Josh. 10:10). When the land was apportioned to the Israelites the two Beth-horons were assigned to Ephraim and stood on the border between Ephraim and Benjamin (Josh. 16:5; 18:13f.). One of the cities was assigned to the Levite family of Kohath (21:22). Both cities were enlarged and fortified by Sheerah the daughter of Beriah (1 Ch. 7:24). When the Philistines were opposing King Saul at Michmash they sent a company of their men “toward Beth-horon” (1 S. 13:17f.). Solomon further expanded and fortified both Upper and Lower Beth-horon “with walls, gates, and bars” (1 K. 9:17; 2 Ch. 8:5).

From Egyptian sources it appears that Beth-horon was one of the places conquered by Shishak of Egypt from Rehoboam. Centuries later Bacchides repaired Beth-horon, “with high walls and gates and bars. And he placed garrisons in them to harass Israel” (1 Macc. 9:50f.). At another time the Jews fortified it against Holofernes (Jth. 4:4f.). Along this route came Canaanites, Israelites, Philistines, Egyptians, Syrians, Romans, Saracens,

米)。虽然这条古道崎岖陡峭，却是从平原通向犹大腹地高原的主要道路。这条古道是通向犹大内陆的主要道路，因此，这两座城邑多个世纪以来数次被扩建和加固。

当约书亚打败亚摩利人，“以色列……在基遍大大地杀败他们，追赶他们在伯和仑的上坡路，击杀他们…”（书 10:10）。当这一地区被分给了以色列人时，以法莲支派分得了这两座城邑，它们位于以法莲支派和便雅悯支派的交界处（书 16:5； 18:13-14）。利未支派的歌辖族曾分得了其中一座城（书 21:22）。比利亚的女儿舍伊拉曾扩建并加固过这两座城（代上 7:24）。当非利士人与扫罗王在密抹对峙时，非利士人派遣了一队兵丁“往伯和仑去”（撒上 13:17-18）。所罗门进一步扩大并加固了上下伯和仑，这两座城“都有墙、有门、有门”（王上 9:17； 代下 8:5）。

根据埃及人的记载，伯和仑似乎是埃及王示撒从耶罗波安手中夺取的地区之一。几个世纪之后，巴克西得修复了伯和仑，“修建高墙，安装上门的大门，加固了防御工事。在所有这些地方，他都派驻军队袭扰犹太人”（马一 9:50-51）。犹太人为了抵御何乐弗尼的进攻再次加固了伯和仑（滴 4:4-5）。迦南人、以色列人、非利士人、埃及人、叙利亚人、罗马人、萨拉森人和十字军都曾途径这一古道。从约书亚时期开

and Crusaders. Since the days of Joshua it has frequently been the scene of a rout. Here the Syrian general Seron was defeated by Judas Maccabeus (1 Macc. 3:13–24); and six years later Nicanor, retreating from Jerusalem, was defeated and slain (1 Macc. 7:39; Josephus *Ant.* xii.10.5). Along this pass in A.D. 66 the Roman general Cestius Gallus was driven in headlong flight before the Jews.

Today two villages occupy the sites, Beit ‘Ur el-Fōqā (i.e., “the upper”) and Beit ‘Ur et-Tahtā (“the lower”).

Bibliography.—*HGHL*, pp. 248–250, 287–292; *GP*, II, 274f.

E. W. G. MASTERMAN
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BETH-HORON, THE BATTLE OF.

- I. The Political Situation.
- II. Joshua’s Strategy
- III. Joshua’s Command
- IV. Astronomical Relations
- V. The “Silence” of the Sun
- VI. “The Lord Fought for Israel”
- VII. The Afternoon’s March
- VIII. The Chronicle and the Poem
- IX. Date of the Events
- X. The Records Contemporaneous with the Events

I. The Political Situation.—The battle that gave to the Israelites under Joshua the command of southern Palestine has always excited interest because of the astronomical marvel recorded to have taken place at that time (Josh. 10:6–14). In invading Palestine the Israelites were not attacking a single coherent state, but a

始, 伯和仑屡次成为战争溃败之地。犹太·马加比在此打败了叙利亚将领塞伦(马一 3:13–24); 六年之后, 尼迦挪离开耶路撒冷, 在伯和仑被打败, 并被杀死(马一 7:39; Josephus *Ant.* xii.10.5)。公元 66 年, 犹太人沿着这条古道追赶匆忙逃跑的罗马将军加卢斯(Cestius Gallus)。

今天, 伯和仑遗址之上是两座村庄, 伯科卡(Beit ‘Ur el-Fōqā, 即“上伯和仑”)和伯达他(Beit ‘Ur et-Tahtā, “下伯和仑”)。

书目——*HGHL*, 248–250 页, 287–292; *GP*, II, 274-275。

词条作者: E. W. G. MASTERMAN
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BETH-HORON, THE BATTLE OF. 伯和仑之战

- I. 政治局势
- II. 约书亚的策略
- III. 约书亚命日头“停住”
- IV. 天文关系
- V. 日头“停住”
- VI. “耶和华为以色列争战”
- VII. 午后行军
- VIII. 年代和诗歌
- IX. 事件发生的日期
- X. 同一时期的记载

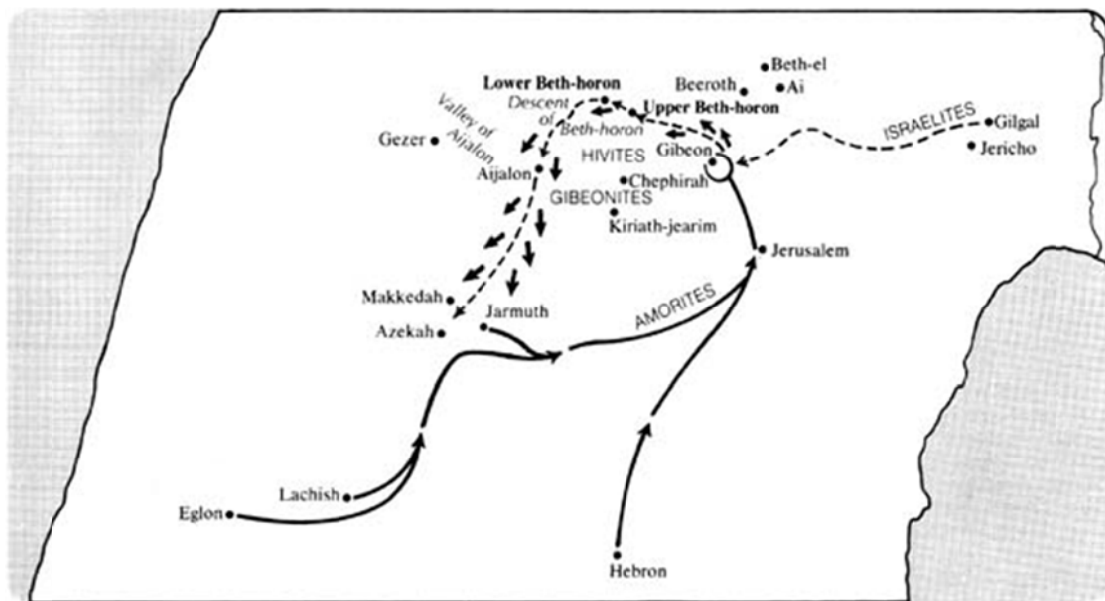
I. 政治局势。由于《约书亚记》10:6-14 记录了伯和仑之战期间发生的天文奇观, 所以约书亚率领以色列人占领巴勒斯坦南部的战争总能引起人们的兴趣。以色列人在入侵巴勒斯坦时, 他们进攻的不是一个单一民族国家, 而是在进攻一个生活着多个民族和多个族群(就像后期的希腊)的地区, 每个族群由多个

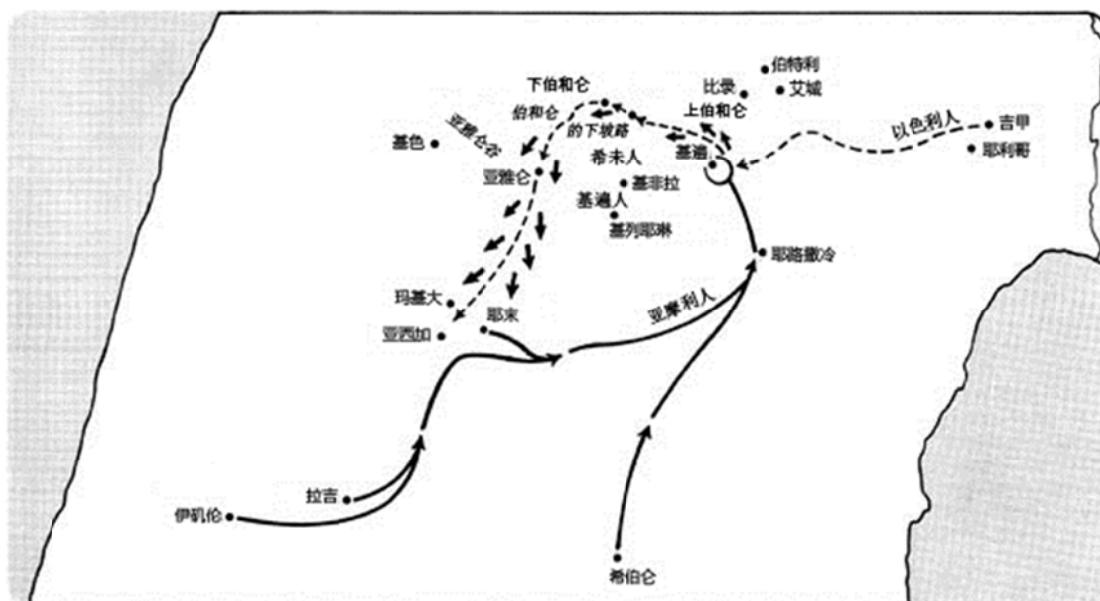
country occupied by different peoples and divided, like Greece at a later period, into a number of communities, each consisting of little more than a single city and the cultivated country around it. Thus Joshua destroyed the two cities of Jericho and Ai without any interference from the other Amorites. The destruction of Jericho gave him full possession of the fertile valley of the Jordan; the taking of Ai opened his way up to the ridge that forms the backbone of the country, and he was able to lead the people unopposed to the mountains of Ebal and Gerizim for the solemn reading of the law. But when the Israelites returned from this ceremony a significant division showed itself among their enemies. Close to Ai, Joshua's most recent conquest, was Beeroth, a small town inhabited by Hivites; and no doubt because in the natural order of events Beeroth might be next attacked, the Hivites determined to make terms with Israel. An embassy was therefore sent from Gibeon, their chief city, and Joshua and the Israelites, believing that it came from a distant land not under the ban, entered into the proposed alliance.

城市和附近的耕作区组成。因此，约书亚摧毁耶利哥和艾城时，其他的亚摩利人并没有进行干涉。摧毁耶利哥使约书亚完全占领了土壤肥沃的约旦谷；占领艾城使他打通了通向该地区主山脉的道路。他率领以色列人毫无阻扰地进入了以巴路山和基利心山，然后在那里庄严地宣读律法。但当以色列人参加完这个仪式返回时，他们的敌人内部明显出现了分歧。约书亚率先占领的艾城附近是一个希未人居住的小镇比录；毋庸置疑，按照事件发生的自然顺序，比录将是下一个遭到攻击的对象，于是希未人决定与以色列议和。因此，基遍人差遣了使者，约书亚和以色列人相信使者来自于遥远地区，不住在他们中间，于是约书亚与基遍人讲和，与他们立约。

Key: ⇨ Israelite Army → Amorites

箭头: ⇨以色列军队 →亚摩利人军队





The effect on the political situation was immediate. The Hivites formed a considerable state, relatively speaking; their cities were well placed on the southern highland, and Gibeon their capital was one of the most important fortresses of that district, and only 6 mi. (9 km.) distant from Jerusalem, the chief Amorite stronghold. The Amorites recognized at once that, in view of this important defection, it was imperative for them to crush the Gibeonites before the Israelites could unite with them, and this they endeavored to do. The Gibeonites, seeing themselves attacked, sent an urgent message to Joshua, and he at the head of his picked men made a night march up from Gilgal and fell upon the Amorites at Gibeon the next day and put them to flight.

II. Joshua's Strategy.-We are not told by which route he marched, but it is significant that the Amorites fled by the way of Beth-horon; that is to say, not toward their own cities, but away from them. A glance at the map shows that this means that Joshua had succeeded in cutting their line of retreat to Jerusalem.

政治局势立即产生了影响。相对而言，希未人组建了一个颇具规模的城邦；他们的城市正好位于南方高地上，都城基遍是该地区最重要的要塞之一，距离亚摩利人主要要塞耶路撒冷只有 6 英里（9 公里）。亚摩利人立刻意识到了基遍人严重的背叛，他们必须赶在以色列人与基遍人联合之前打败基遍人，他们努力地达成这一目标。由于遭受了攻击，基遍人向约书亚发出了紧急求助，约书亚率领他的兵丁终夜从吉甲上去，并于次日在基遍向亚摩利人发起了攻击，亚摩利人战败后逃跑了。

II. 约书亚的策略。经文中没有约书亚的行军路线，但重要的是亚摩利人逃跑时途径了伯和仑；也就是说，他们没有逃向自己的城市，而是远离了这些城市。查看下地图就会发现，约书亚成功地切断了亚摩利人向耶路撒冷撤退的路线。因此，约束亚可能是从南面向基遍进发，显然没有选择途径被毁的艾城

He had probably therefore advanced upon Gibeon from the south, instead of by the obvious route past Ai which he had destroyed and Beerth with which he was in alliance. But coming up from Gilgal by the ravines in the neighborhood of Jerusalem he was exposed to a great danger, for the Amorites might have caught him before he had gained a footing on the plateau, and have taken him at a complete disadvantage. It was thus that the eleven tribes suffered such terrible loss at the hands of the Benjaminites in this very region during the first intertribal war; and probably the military significance of the first repulse from Ai was of the same character, the forces holding the high ground being able to overwhelm their opponents without any fear of reprisals.

It would seem possible, therefore, that Joshua may have repeated on a larger scale the tactics he employed in his successful attack upon Ai. He may have sent one force to draw the Amorites away from Gibeon, and when this was safely done, he may have led the rest of his army to seize the road to Jerusalem, and to break up the forces besieging Gibeon. If so, his strategy was successful up to a certain point. He evidently led the Israelites without loss up to Gibeon, crushed the Amorites there, and cut off their retreat toward Jerusalem. He failed in one thing. In spite of the prodigious efforts that he and his men had made, the greater part of the Amorite army succeeded in escaping him and gained a long start in their flight NW through the two Beth-horons.

III. Joshua's Command.-It was at this point that the incident occurred upon which attention has been chiefly fixed.

和盟邦比录向基遍进发。但如果他沿着耶路撒冷附近的峡谷从吉甲上去，他就面临着暴露的巨大危险，因为他在高原上站稳脚跟之前亚摩利人可能会抓到他，使他处于完全被动的境地。在第一次支派战争期间，十一个支派就在这一地区遭受了重创，落入便雅悯人之手；艾城首战告捷可能具有同样的军事意义，驻守在高地的以色列军队可以击退他们的敌人，且不惧任何报复行动。

因此，约书亚似乎在更大范围内重复运用了他成功攻取艾城时所使用的策略。他可能派出一支军队吸引亚摩利人走出基遍，之后，他率领其余的军队扼守通向耶路撒冷的道路，将包围基遍的军队分割开。如果做到了这一点，他的策略就在一定程度上奏效了。显然，在到达基遍之前，约书亚率领的以色列军未遭遇任何失败，他在基遍击败了亚摩利人，并切断了他们向耶路撒冷撤退的路线。但他也有一个失败之处。虽然他和他的兵丁奋力追赶，但亚摩利人的大部分军队成功逃跑了，从两个伯和仑西北逃脱之后跑远了。

III. 约书亚命日头“停住”。人们的主要关注点一直以来都集中在约书亚命日头“停住”这件事上。《雅煞珥书》

The Book of Jashar (which seems to have been a collection of war songs and other ballads) ascribes to Joshua the command (Josh. 10:12f.):

“Sun, stand thou still at Gibeon, and thou Moon in the valley of Ai’jalon.”
And the sun stood still, and the moon stayed, until the nation took vengeance on their enemies.

And the prose narrative continues, “The sun stayed in the midst of heaven, and did not hasten to go down for about a whole day.”

IV. Astronomical Relations.-In these two, the ballad and the prose chronicle, we have several distinct astronomical relations indicated. The sun to Joshua was associated with Gibeon, and the sun can naturally be associated with a locality in either of two positions: it may be overhead to the observer, in which case he would consider it as being above the place where he himself was standing; or on the other hand, he might see the locality on the skyline and the sun rising or setting just behind it. In the present instance there is no ambiguity, for the chronicle distinctly states that the sun was in “the midst of heaven”; literally, in the halving of the heaven, that is to say overhead. This is very important because it assures us that Joshua must have been at Gibeon when he spoke, and that it must have been noonday of summer when the sun in southern Palestine is only about 8° or 12° from the exact zenith. Next, the moon appeared to be associated with the valley of Aijalon; i.e., it must have been low down on the horizon in that direction, and since Aijalon is NW of Gibeon it must have been about to set, which would imply that it was

(这本书似乎是战歌和其他叙事诗的合集)中认为这个命令是约书亚发出的(书 10:12-13):

“日头啊，你要停在基遍；月亮啊，你要止在亚雅仑谷。”
于是日头停留，月亮止住，直等国民向敌人报仇。

这篇叙述诗中继续写道，“日头在天当中停住，不急速下落，约有一日之久。”

IV. 天文关系。我们可以在这篇叙事诗和平淡的编年史中看到几个已经显明的独特天文关系。首先，在约书亚看来，日头与基遍有关，日头必定止在两个位置中的某个位置：日头可能在观测者的头顶上，因此，约书亚认为日头应该位于他所站位置的正上方；另外，他可能看到地平线上的某个位置中，日头从地平线之后升起或下落到地平线之后。如果是这样，就不存在任何表述不清之处，因为经文中清楚地记载道，日头“在天当中停住”；按照字面意思理解，日头停在了半空中，也就是在头顶上。这一点非常重要，因为它告诉我们，当约书亚说这话时，他一定在基遍，此时一定正处于夏天的正午时分，巴勒斯坦南部的日头仅偏离天顶 8°或 12°。其次，月亮似乎与亚雅仑谷有关；月亮一定低悬在亚雅仑谷方向的地平线上，因为亚雅仑在基遍西北，它一定很快就要落下了，这表明月亮很快就要半满，此时是“下弦月”；正如我们看到的，日头处于最高点。再次，“日头不急速下落”，也就是说，太阳已经位于顶点，即它的最高点；日头自此以后向下落。这是在含蓄地重复此时正处于正午时刻，但也补充了一些细节。日头似乎下落得很慢。这是下午的日头，也就是半日的日

about half full, in its “third quarter,” the sun being, as we have seen, on the meridian. Third, “the sun did not hasten to go down,” that is to say, it had already attained the meridian, its culmination; and henceforward its motion was downward. The statement that it was noonday is here implicitly repeated, but a further detail is added. The going down of the sun appeared to be slow. This is the work of the afternoon, that is of half the day, but on this occasion the half-day appeared equal in length to an ordinary whole day. There is therefore no question at all of the sun becoming stationary in the sky: the statement does not admit of that, but only of its slower progress.

V. The “Silence” of the Sun.-The idea that the sun was fixed in the sky, in other words, that the earth ceased for a time to rotate on its axis, has arisen from the unfortunate rendering of the Hebrew verb *dûm*, “be silent,” by “stand thou still.” It is our own word “dumb,” both being onomatopoeic words from the sound made when a man firmly closes his lips upon his speech. The primary meaning of the word therefore is “be silent,” but its secondary meaning is “desist,” “cease,” and therefore in some cases “stand still.”

From what was it that Joshua wished the sun to cease: from its moving or from its shining? It is not possible to suppose that, engaged as he was in a desperate battle, he was even so much as thinking of the sun’s motion at all. But its shining, its scorching heat, must have been most seriously felt by him. At noon, in high summer, the highland of southern Palestine is one of the hottest countries of the world. It is impossible to suppose that Joshua wished the sun to be fixed overhead, where it

头,但此时的半日似乎相当于普通一整天的时长。因此,毫无疑问,“日头在天当中停住”:经文中的表述仅仅说明日头下落得较慢。

V. 日头“停住”。日头在天上停住,换句话说,地球在某一段时间停止了自转,这种观点源自于人们将希伯来语动词 *dûm* (意思是“寂静的”) 错误地理解成“停住不动”。这个希伯来动词相当于英语中的“dumb”(“无声音的”),这两个词都是拟声词,形容人紧闭双唇不说话时发出的声音。因此,这个希伯来语动词的主要含义是“寂静的”,它的第二个含义才是“停止”、“结束”,因此在某些情况下可以表示“停住”。

约书亚希望日头停止移动,还是希望它停止发光?正在进行殊死争战的约书亚不太可能始终关注着日头的移动。不过,他一定极其真切地感受到了日头的光亮和炙热。在盛夏时节的正午时分,巴勒斯坦南部的高地是这个世界上最热的地区之一。不能认为约书亚希望日头停在他的头顶,因为他的兵丁已经在高地上呆了17个小时,日头的照射一定令他们痛苦不堪。艰巨的追逐任务摆在以色列人的面前,敌军不仅跑远了,而且一定处于一个比以色列人感觉更

must have been distressing his men who had already been on foot for seventeen hours. A very arduous pursuit lay before them, and the enemy not only had a long start but must have been fresher than the Israelites. The sun's heat therefore must have been a serious hindrance, and Joshua must have desired it to be tempered. And the Lord listened to his voice and gave him this and much more.

VI. "The Lord Fought for Israel."-A great hailstorm swept up from the west, bringing with it a sudden lowering of temperature, and no doubt hiding the sun and putting it to "silence." And "the Lord fought for Israel," for the storm burst with such violence upon the Amorites as they fled down the steep descent between the Beth-horons that "there were more who died because of the hailstones than the men of Israel killed with the sword" (v. 11). This was the culminating incident of the day, the one that so greatly impressed the sacred historian. "There has been no day like it before or since, when the Lord hearkened to the voice of a man" (v. 14). It was not the hailstorm in itself nor the veiling of the sun that made the day so remarkable. It was that Joshua had spoken, not in prayer or supplication, but in command, as if all Nature were at his disposal; and the Lord had hearkened and had, as it were, obeyed a human voice: an anticipation of the time when a greater Joshua would command even the winds and the sea, and they would obey Him (Mt. 8:23 - 27).

VII. The Afternoon's March.-The explanation of the statement that the sun "did not hasten to go down for about a whole day" is found in v. 10, in which it is stated that the Lord discomfited the

凉爽的地方。因此，日头发出的热一定是他们面临的严重障碍，约书亚一定希望日头不要那么热。耶和华听到了他的呼求，满足了他的呼求并给予了他更多的帮助。

VI. "耶和華為以色列爭戰"。一場劇烈的雹暴從西面席卷而來，帶來了急速的降溫，它無疑遮住了日頭，使日頭“停住”了。“耶和華為以色列爭戰”，因為這場劇烈的風暴侵襲了沿着兩個伯和倫之間的陡坡向下逃跑的亞摩利人，“被冰雹打死的，比以色列人用刀殺死的還多”（書 10:11）。這是當日事件的最高潮，這一事件給這位神聖的歷史學家留下了極為深刻的印象。“在這日以前、這日以後，耶和華聽人的禱告（或呼求），沒有像這日的，是因耶和華為以色列爭戰”（書 10:14）。並不是冰雹本身或日頭被遮住使得這一天如此引人關注。真正引人關注的是，約書亞以命令的口氣，而不是以禱告的方式發出了這些呼求，似乎自然萬物都隨他支配；耶和華傾听了人的呼求，似乎還听從了他的呼求：這預表着，在未來會有一個更偉大的約書亞，祂甚至可以向風和海水發出指令，並且它們都听从祂的指令（太 8:23-27）。

VII. 午后行軍。在《約書亞記》10:10中可以找到對“日頭不急速下落，約有一日之久”這句話的解釋，這節經文中說道，耶和華使亞摩利人在以色列面前潰亂，“在基遍大大地殺敗他們，追趕

Amorites before Israel, “who slew them with a greater slaughter at Gibeon, and chased them by the way of the ascent of Beth-horon, and smote them as far as Azekah and Makkedah.” The Israelites had of course no time-keepers, no clocks or watches, and the only mode of measuring time available to them was the number of miles they marched. Now from Gibeon to Makkedah by the route indicated is some 30 mi. (48 km.), a full day’s march for an army. It is possible that, at the end of the campaign, the Israelites on their return found the march from Makkedah to Gibeon heavy work for an entire day. Measured by the only means available to them, that afternoon seemed to be double the ordinary length. The sun had not hastened “to go down for about a whole day.”

VIII. The Chronicle and the Poem.—Joshua’s reference to the moon in connection with the valley of Aijalon appears at first sight irrelevant, and has frequently been assumed to be merely inserted to complete the parallelism of the poem. But when examined astronomically it becomes clear that it cannot have been inserted haphazardly. Joshua must have mentioned the moon because he actually saw it at the moment of speaking. Given that the sun was “in the midst of heaven,” above Gibeon, there was only a very restricted arc of the horizon in which the moon could appear as associated with some terrestrial object; and from Gibeon, the valley of Aijalon does lie within that narrow arc. It follows therefore that unless the position assigned to the moon had been obtained from actual observation at the moment, it would in all probability have been an impossible position. The next point is especially interesting. The

他们在伯和仑的上坡路, 击杀他们直到亚西加和玛基大”。以色列人一定没有计时员, 也没有钟表或手表, 他们只能通过走过的路程来计算时间。基遍与玛基大之间的路程约为 30 英里 (48 公里), 一支军队需要一整天的时间才能走完这段路程。在争战的最后阶段, 以色列人可能回程时才发现从玛基大走到基遍需要一整天的时间。他们使用了唯一的一种可以计算时间的方法, 那个下午似乎相当于平日里两个下午的时长。因此说日头不急速“下落, 约有一日之久”。

VIII. 年代和诗歌——初看之下, 约书亚提到的月亮似乎与亚雅仑谷毫不相干, 人们通常认为, 这仅仅是作者为了实现诗行对应而插入的内容。但从天文学角度仔细进行研究, 就会发现, 这显然不是随意插入的内容。约书亚一定提到了月亮, 因为他说话时看到了月亮。如果日头在基遍的“天当中停住”, 那么一定仅有一个非常小的地平线弧, 这弧线内的月亮似乎与地上的某个事物有关; 从基遍上空看, 亚雅仑谷确实在这个狭窄的弧线内。因此, 除非这是当时实际观测到的月亮位置, 否则月亮似乎不太可能处于这个位置上。另外一点尤为有趣。叙事诗并未明确提到, 日头是处于基遍远方地平线的低空中, 还是处于约书亚和那城市的上空中。只有后一种情况可能发生。月亮在亚雅仑谷的上空。日头和月亮不可能同时落下——虽然人们普遍持有这种观点, 从经文表述推测, 这一天远未过完, 且约书亚希望延长这一天的时间——因为这样月亮和日头就会离得很近, 就会看不到月

ballad does not expressly state whether the sun was upon Gibeon in the sense of being upon it low down on the distant horizon, or upon it, in the sense of being overhead both to Joshua and to that city. It becomes clear that the latter is the only possible solution. The moon was above the valley of Aijalon. The sun and moon cannot both have been setting—though this is the idea that has been generally held, on the supposition that the day was far spent and that Joshua desired it to be prolonged—for then sun and moon would have been close together and the moon would be invisible. The sun cannot have been setting and the moon rising; for Aijalon is W of Gibeon. Nor can the sun have been rising and the moon setting, since this would imply that the time of year was either about Oct. 30 of our present calendar, or about Feb. 12. The month of February was already past, since the Israelites had kept the Feast of the Passover. October cannot have come; for since Beeroth, Gibeon, and Jerusalem were so close together it is certain that the events between the return of the Israelites to Gilgal and the battle of Beth-horon cannot have been spread over several months, but must have occupied only a few days. The poem therefore contains implicitly the same fact that is explicitly stated in the prose narrative—that the sun was overhead—but the one statement cannot, in those days, have been inferred from the other.

IX. Date of the Events.—A third point of interest is that the position of the moon gives an indication of the time of the year. The valley of Aijalon is 17° N of W from Gibeon, of which the latitude is $31^{\circ} 51'$ north. With these details, and assuming the time to be nearly noon, the date must have been about the twenty-first day of

亮。日头一定还没有落下，而月亮已经升起；因为亚雅仑谷在基遍的西面。不可能是日头已经升起，但月亮尚未落下，因为这可能表明，此时处于现在历法中的 10 月 30 日前后，或是 2 月 12 日前后。2 月已经过去，因为以色列人已经守完逾越节。10 月尚未到来；因为比录、基遍和耶路撒冷离得很近，以色列人返回吉甲至伯和仑之战爆发不可能历经数月，一定只经过了几天的时间。因此，这首诗含蓄表达的事实与编年史的叙述相同——日头在头顶停住，但在当时，不能根据其他的描述来推测这一说法。

IX. 事件发生的日期。第三个有趣的地方是月亮的位置表明了年份。亚雅仑谷在基遍西北 17° 的位置上，它所处的纬度是北纬 $31^{\circ} 51'$ 。根据这些细节，假设接近正午时分，当时的日期应该是犹太历 4 月 21 日前后，也就是现代日历的 7 月 22 日前后的一两天。太阳赤纬的度数是北纬 21° ，因此，正午时的日

the fourth month of the Jewish calendar, corresponding to July 22 of our present calendar, with an uncertainty of one or two days on either side. The sun's declination would then be about 21° N, so that at noon it was within 11° of the zenith. It had risen almost exactly at 5:00 A.M. and would set almost exactly at 7:00 P.M. The moon was now about third quarter, and in north latitude about 5° . It had risen about 11:00 the previous night, and was now at an altitude of under 7° , and within about half an hour of setting. The conditions are not sufficient to fix the year, since from the nature of the luni-solar cycle there will always be one or two years in each cycle of nineteen that will satisfy the conditions of the case, and the date of the Hebrew invasion of Palestine is not known with sufficient certainty to limit the inquiry to any particular cycle.

X. *The Records Contemporaneous with the Events.*-It will be seen, however, that the astronomical conditions introduced by the mention of the moon are much more stringent than might have been expected. They supply therefore proof of a high order that the astronomical details, both of the poem and prose chronicle, were derived from actual observation at the time and have been preserved to us unaltered. Each, therefore, supplies a strictly contemporaneous and independent record.

This great occurrence appears to be referred to in one other passage of Scripture—the Prayer of Habakkuk. Here again the rendering of the English versions is unfortunate, and the passage should stand:

头与最高点相差约 11° 。日头几乎正好在早上 5 点升起，几乎正好在下午 7 点落下。此时的月亮接近于下弦月，大约在北纬 5° 的位置上。月亮在前一夜的 11 点左右升起，此时的高度低于 7° ，大约在半小时内就会落下。这些条件还不足以确定年份，因为从阴阳历周期特征来看，在每个 19 年的周期内就会有一两年发生这种情况，我们无法确定希伯来人到底在哪一个周期内入侵巴勒斯坦。

X. 同一时期的记载。然而，我们可以看到，这段经文通过提及月亮所阐述的天文现象可能远比我们想象的准确。因此，这些天文现象有力地证明了，诗歌和编年史中的天文细节都源自当时的实际观测，而且这些细节始终不变地流传至今。因此，同时期的诗歌和编年史分别对这一事件作了严谨的记录。

另一段经文——“哈巴谷的祈祷诗”似乎也提到了这个重大的事件。这段英文翻译也不太准确，应该译为：

The sun and moon ceased [to shine] in their habitation;
At the light of Thine arrows they vanished,
And at the shining of Thy glittering spear.
Thou didst march through the land in indignation,
Thou didst thresh the nations in anger (Hab. 3:11f.).

因你的箭射出发光，
你的枪闪出光耀，
日月都在本宫不再发光（和合本译为“停住”）。
你发愤恨通行大地，
发怒气责打列国，如同打粮（哈3:11-12）。

E. W. MAUNDER

词条作者：E. W. MAUNDER

BETH-JESHIMOTH

beth-jesh'ə-moth [Heb. *bēt hayy'šimōt*; Gk. B *Haisimōth*, A *Asimōth*, and other variants]. One of the final stopping places of the Exodus, mentioned as the point in the south from which the camp of Israel in the plains of Moab stretched N to Abel-shittim (Nu. 33:49). It was assigned to Reuben (Josh. 13:20), but later is mentioned as one of the important cities of Moab (Ezk. 25:9). It is most likely the modern Tell el-'Azeimeh near the northeast shore of the Dead Sea. Close by is a Roman settlement whose Greek name was Besimoth, the modern Khirbet es-Sweimeh.

BETH-JESHIMOTH 伯耶施末、伯耶西末

音译：beth-jesh'ə-moth 【希伯来语：*bēt hayy'šimōt*；希腊语《梵蒂冈抄本》译为 *Haisimōth*，《亚历山太抄本》译为 *Asimōth*，还有其他变形】。以色列人出埃及时最后经停的地方之一，《民数记》33:49 中提到伯耶施末是南部一个地点，以色列在摩押平原沿着该地向北安营，直到亚伯什亨。该地被分给了流便支派（书 13:20），但后面的经文又提到，伯耶西末是摩押的重要城市之一（结 25:9）。该地很有可能是死海东北海岸附近的现代泰勒阿泽伊梅（Tell el-'Azeimeh）。该地附近是一个罗马人定居点，该定居点的希腊语名字是伯西末（Besimoth），现代的希尔拜斯韦默废墟（Khirbet es-Sweimeh）。

D. B. PECOTA

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BETH-LE-APHRAH

beth-lə-af'rə [Heb. *bēt l'aprâ*—'house of dust'; Gk. *ex oikou katá gélōta*]; AV "house of Aphrah"; NEB BETH-APHRAH. A settlement in the Philistine plain mentioned only in Mic. 1:10. As in the other couplets in this passage (vv. 10–16), Micah puns on the name: "In Beth-le-aphrah / roll yourselves in the dust (*'āpār*)." The word for "roll yourselves" (*hitpallāšitī*) may also be a

BETH-LE-APHRAH 伯亚弗拉

音译：beth-lə-af'rə 【希伯来语：*bēt l'aprâ*——“灰尘之家”；希腊语：*ex oikou katá gélōta*】；《钦定版圣经》译为“house of Aphrah”；《新英文译本》译为 BETH-APHRAH，汉译均为“伯亚弗拉”。非利士平原上的一个定居点，只有《弥迦书》1:10 中提到了这个地名。弥迦在本段经文的其他对偶句中（弥 1:10-16）将伯亚弗拉用作双关语：“我在伯亚弗拉滚于灰尘（*'āpār*）之中”。

pun on “Philistines” (*p^elištîm*). Cf. G. A. Smith, *Book of the Twelve Prophets* (rev. ed. 1928), *in loc.*; *IB*, VI, *in loc.*

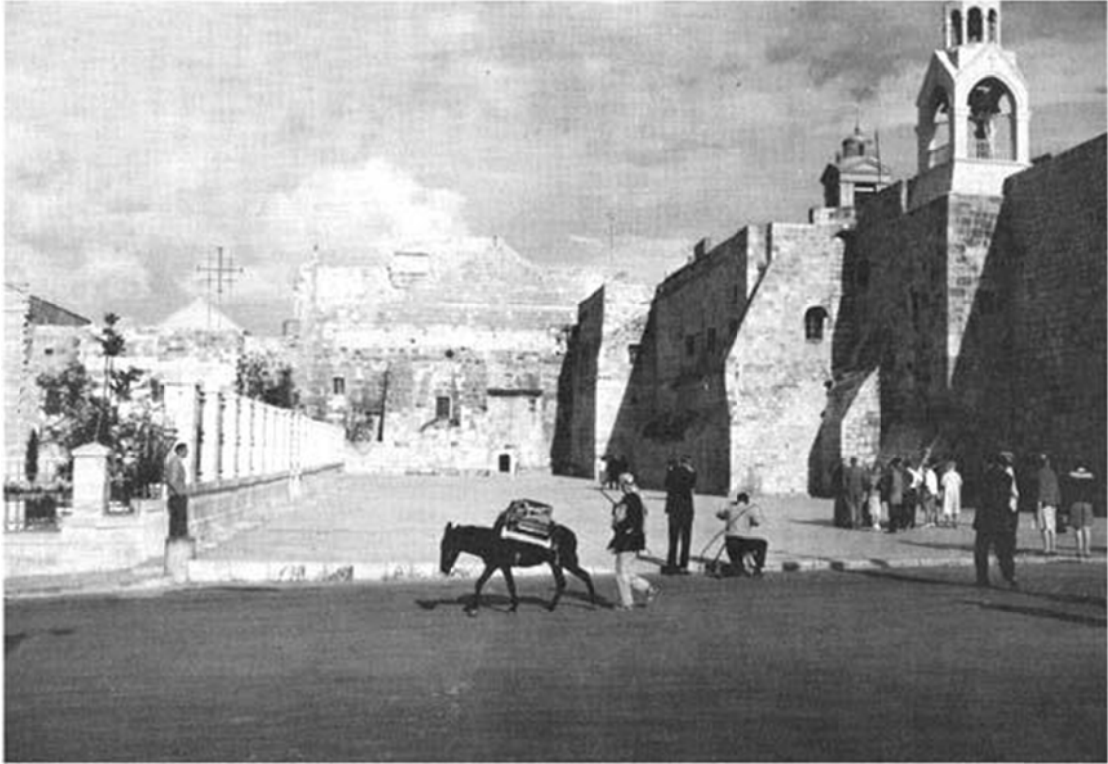
BETH-LEBAOTH

beth-lə-bā’oth [Heb. *bêṭ l^ebā’ôṭ*—‘house of lionesses’]. A town in the territory of Simeon (Josh. 19:6). In 1 Ch. 4:31 the name is given as BETH-BIRI.

“滚于灰尘之中” (*hitpallāšîti*) 这句话也可能是“非利士人” (*p^elištîm*) 的双关语。参：G. A. Smith, *Book of the Twelve Prophets* (1928年修订版)，见这一章，*IB*，VI，见这一章。

BETH-LEBAOTH 伯利巴勿

音译：beth-lə-bā’oth 【希伯来语：*bêṭ l^ebā’ôṭ*——“母狮之家”】。分给西缅支派的一座城邑（书 19:6）。在《历代志上》4:31 中，该地名变成了伯比利（见 BETH-BIRI[伯比利]）。



Manger Square and Church of the Nativity at Bethlehem. Marking the site of Constantine's basilica, the present church was built by Justinian I (A.D. 527–565). (W. S. LaSor)

上图图为伯利恒马槽广场和圣诞教堂，查士丁尼一世（公元 527–565 年）在君士坦丁时期的长方形的会堂遗址上建造了现在这座教堂。（W. S. LaSor）

BETHLEHEM

beth'lə-hem [Heb. *bêt lehem*—‘house of bread’ or possibly ‘house of Lakhmu,’ an Assyrian deity; Gk. A, NT, *Bēthleem*, *Baithleem*; Josephus *Bēthleemōn*, *Bēthleemēs*, etc.].

BETHLEHEM 伯利恒

beth'lə-hem 【希伯来语：*bêt lehem*——“食物之家”或可能是“拉克姆之家”，拉克姆是亚述的一位神祇；希腊语《亚历山太抄本》，《新约》中拼写为 *Bēthleem*，在《梵蒂冈抄本》中作 *Baithleem*；约瑟夫斯将其写作 *Bēthleemōn*, *Bēthleemēs* 等】。

1. Bethlehem-judah, or EPHRATH or Ephrathah, a town located on the edge of the desert of Judah, 5 mi. (8 km.) S of Jerusalem, 2500 ft. (760 m.) above sea level, situated on a rocky spur of the mountains of Judah just off the main road to Hebron and Egypt. It has a typical Mediterranean climate, which is made milder through its altitude and the nearness of the sea. The average temperature in summer is 73°F (23°C), in winter 57°F (14°C). The average annual

1、犹大伯利恒，或以法他（见 EPHRATH[以法他]或 Ephrathah），是一座坐落于犹大旷野边缘的城邑，位于耶路撒冷以南 5 英里（8 公里）处，海拔 2500 英尺（760 米），该城坐落在犹大山地的一个陡峭的山坡上，刚好位于希伯伦通往埃及的主干道之旁。该地属于典型的地中海气候，该地的海拔高度和靠近海洋的地理位置使其气候更为温和。夏季的平均气温是 73 华氏度（23 摄氏度），冬季的平均气温是 57 华氏度（14 摄氏度）。年均降水量是 18.5 英寸

rainfall has been 18.5 in. (47 cm.). Bethlehem is surrounded by fertile fields, fig and olive orchards, and vineyards. (47 厘米)。伯利恒的四周环绕着良田、无花果园、橄榄果园和葡萄园。

I. OT History.-In 1 Ch. 2:51 Salma the son of Caleb is described as the “father of Bethlehem.” In Gen. 35:19; 48:7 it is recorded that Rachel was buried in Bethlehem (*see* RACHAEL’S TOMB). The Levites mentioned in Jgs. 17 and 19 were Bethlehemites. Bethlehem is the stage for the love idyll of Ruth and Boaz (Ruth 4:11). Rehoboam, son and successor of King Solomon, fortified Bethlehem to guard the approach to Jerusalem (2 Ch. 11:5f.). After the return of the Jews from exile (*ca.* 538 B.C.), Bethlehem was sparsely populated (Ezr. 2:21; Neh. 7:26).

David himself is declared “the son of that Ephrathite of Bethlehem-judah, whose name was Jesse” (1 S. 17:12). Samuel was sent to Bethlehem to anoint David as successor to unworthy Saul (16:1f., 12). At Bethlehem David went about feeding his father’s sheep (17:15). In the days of David the town was occupied by a garrison of the Philistines (2 S. 23:14; 1 Ch. 11:16). David’s men broke through the host of Philistines to draw water out of the well of Bethlehem and brought it to David (2 S. 23:16). According to tradition, the well is a short distance NE of Bethlehem. David’s nephews, the sons of Zeruah (1 Ch. 2:15f.), came from Bethlehem; Asahel, one of the nephews, was buried “in the sepulchre of his father, which was Bethlehem” (2 S. 2:32).

Though Bethlehem became an insignificant town after the time of David, Mic. 5:2 indicates its future fame. Matthew and the Fourth Gospel acknowledge this to be a prophecy of the

I. 《旧约》中伯利恒的历史。《历代志上》2:51 中称迦勒的儿子萨玛为“伯利恒之祖”。根据《创世记》35:19 和 48:7 中的记载，拉结死后就葬在了伯利恒（见 RACHAEL’S TOMB[拉结的坟墓]）。《士师记》17 和 19 章中提到的利未人就是伯利恒人。波阿斯娶路得的事就发生在伯利恒（得 4:11）。所罗门儿子和继任者罗波安为保障通往耶路撒冷道路的安全，加固了伯利恒（代下 11:5-6）。犹太人从流放地归回之后（约公元前 538 年），伯利恒的人口很稀少（拉 2:21；尼 7:26）。

大卫被称为“犹大伯利恒的以法他人耶西的儿子”（撒上 17:12）。神差遣撒母耳去膏立大卫，取代已不配作王的扫罗（撒上 16:1-2, 12）。大卫时而回伯利恒，牧养他父亲的羊（撒上 17:15）。在大卫时期，该城邑被非利士的防营占领着（撒下 23:14；代上 11:16）。大卫的勇士闯过了非利士的营盘，将伯利恒的井里的水打来给大卫喝（撒下 23:16）。据传说，这口井位于伯利恒东北方向的不远处。大卫的外甥，洗鲁雅的儿子（代上 2:15-16）就来自于伯利恒；他的一个外甥亚撒黑死后被“送到伯利恒，葬在他父亲的坟墓里”（撒下 2:32）。

虽然在大卫时期过后伯利恒成为了一个微不足道的城邑，但是《弥迦书》5:2 中表明了伯利恒在日后将声名远扬。《马太福音》和“第四福音”都认为，这是关于弥赛亚降生的预言（太 2:5-6；

birth of the Messiah (Mt. 2:5f.; Jn. 7:42). 约 7:42)。

II. Christian Era.-In the NT Bethlehem is mentioned as the birthplace of the Messiah (Mt. 2:1, 5; Lk. 2:4, 15) and the locale of Herod's "massacre of the innocents" (Mt. 2:8, 16). The cave-stable is mentioned by Justin Martyr (*Dial* 78.5f.), Origen (*Contra Celsum* i.51), and Jerome (*Ep.* 108.10). After the Romans conquered Bethlehem anew (A.D. 135) the site of the Nativity was desecrated, probably under Hadrian (117-138; cf. Jerome *Ep.* 58.3). Jerome lived for thirty-three years in Bethlehem (A.D. 387-420). Here he helped found and direct pilgrim hospices, convents for women, and a monastery. During this time, by the request of Pope Damasus, Jerome began his revision of the Latin NT and his comparison of the Greek version of the OT with the original Hebrew, which ultimately led to the composition of the Vulgate. The cell where Jerome made his famous translation is still maintained as a chapel in the Church of the Nativity.

The desert E of Bethlehem is still inhabited by Moslem bedouin who use this fertile land for grazing goats and sheep. A field located a short distance SE of Bethlehem is designated as the place where the angels appeared to the shepherds to bring them the good tidings of the birth of the Savior (Lk. 2:8). See Plate 19.

Bethlehem has had an interesting history. The Persians spared it in A.D. 614, the Arabs in 636. The inhabitants invited the Crusaders to occupy the city in 1099. In the 12th cent. a Latin bishopric was erected in Bethlehem; in the 14th cent. an episcopal see was constituted there by the

II. 基督纪元。《新约》中提到，伯利恒是弥赛亚的诞生地（太 2:1, 5; 路 2:4, 15），也是希律“屠杀婴儿”的地点（太 2:8, 16）。殉道者游斯丁（*Dial* 78.5-6），俄利根（*Contra Celsum* i.51）和耶柔米（*Ep.* 108.10）都提到了石洞马厩。罗马人再次征服伯利恒之后（公元 135 年），耶稣诞生地遭到亵渎，这可能发生在哈德良执政时期（117-138；参：Jerome *Ep.* 58.3）。耶柔米在伯利恒生活了 33 年（公元 387 至 420 年）。他在这里指导并协助创立了朝圣者济贫院、女修道院和男修道院。根据教宗达玛苏的要求，耶柔米从这一时期开始修订拉丁语《新约》，他还将希腊语版本的《旧约》与原始希伯来语《旧约》进行比对，并最终翻译出了《武加大译本》。耶柔米进行这个著名译本的翻译时所居住的房间保留了下来，并作为圣诞教堂中的一个小礼拜堂使用。

穆斯林贝多因人仍然居住在伯利恒东部的旷野中，他们在这片肥沃的土地上牧养山羊和绵羊。伯利恒东南部不远处的一片牧场似乎就是天使向牧羊人报救世主降生喜讯的地方（路 2:8）。见彩图 19。

伯利恒拥有一段有趣的历史。波斯人在公元 614 年占领该城，阿拉伯人在公元 636 年占领这里。公元 1099 年，当地居民请求十字军占领这座城市。12 世纪时，伯利恒成立了一个拉丁主教辖区；希腊教会于 14 世纪在伯利恒设置主教辖区，亚美尼亚教会于 17 世纪在

Greek Church; the same was done by the Armenian Church in the 17th century. The wall and the towers, symbolizing Bethlehem on the Madeba Map, were demolished and the moat was filled in 1489. Ibrahim Pasha, Egyptian general and son of Muhammed Ali, as punishment for a Moslem insurrection laid waste the Moslem section of the town in 1834.

III. Church of the Nativity.-Constantine erected the large basilica (*ca.* 325) over the hillside grotto that is identified by tradition and believed by most authorities to be the site of the birth of Jesus. Originally it was known as *S. Marie a Praesepio* (Church of St. Mary). The Church of the Nativity was never destroyed; it remains the oldest of the famous churches of the world.

Even though it was damaged by the Samaritans in A.D. 525, it was repaired and enlarged under the rule of the emperor Justinian. When the Persians invaded the Holy Land in 614 they left the church untouched, because they recognized the garb worn by the Magi pictured in the mosaic as their national attire. The three large gates of the basilica were changed into a small entrance in order to prevent riders from entering on their horses. Entering this 4-ft. (1.2-m.) high "Door of Humility," one proceeds through a vestibule to the main sanctuary.

The grotto of the Nativity is under the chancel. It occupies the center of the transept and is approached by steps leading down from each side of the choir. In a crypt at the front of the grotto is the manger where Jesus was born. A silver star on the marble floor at the east end of the crypt is inscribed with the words, *Hic*

此设立主教辖区。“玛德堡地图” (Madeba Map) 中作为伯利恒象征符号的城墙和古塔都已被拆除, 1489 年护城河被填平。埃及将军、穆罕默德·阿里 (Muhammed Ali) 的儿子易卜拉欣·帕夏 (Ibrahim Pasha) 为了惩罚穆斯林叛乱, 于 1834 年摧毁了该城的穆斯林居住区。

III. 圣诞教堂。君士坦丁在位于半山腰的圣诞洞穴的上方建立了一座长方形的基督教堂 (约 325 年), 传说和绝大多数权威都认定该地为耶稣的诞生地。人们最初称它为 *S. Marie a Praesepio* (圣马利亚教堂)。圣诞教堂保存至今; 它始终是世界上著名教堂中最古老的一座。

虽然公元 525 年该教堂遭到了撒玛利亚人的破坏, 但是查士丁尼皇帝统治时期, 人们修复并扩建了这座教堂。公元 614 年波斯人入侵圣地时, 他们未曾破坏这座教堂, 因为他们意识到镶嵌画中东方三博士所穿的服饰就是他们的民族服饰。长方形基督教堂的三座大门被冲入教堂。人们通过这个 4 英尺 (1.2 米) 高的“谦卑之门”进入, 穿过前厅之后进入主殿。

圣诞洞位于圣坛的下面。它占据着耳堂的中心位置, 踏着圣坛两侧的台阶走下便步入这个洞穴。洞穴前部的地窖中有一个马槽, 耶稣就诞生在这个马槽里。地窖东端的大理石地面上有一颗银星, 上面刻着 *Hic de Virgine Maria Jesus Christus natus est* (“童贞女马利亚在此诞下耶稣”)。这颗星四周有十五盏日夜

de Virgine Maria Jesus Christus natus est (“Here of the Virgin Mary Jesus Christ was born”). Of the fifteen lamps that burn day and night around this star, six belong to the Greek, five to the Armenian, and four to the Latin churches.

不熄的灯，六盏属于希腊教会，五盏属于亚美尼亚教会，其余的四盏属于拉丁教会。



Grotto of the Nativity, with the crypt of the manger. The belief that Jesus was born in a cave dates at least to the time of Justin Martyr (middle 2nd cent. A.D.). (W. S. LaSor)

耶稣诞生的山洞和马槽地下室。至少从殉道者游斯丁生活的年代（公元2世纪中期）开始，人们就相信这个洞穴是耶稣的诞生地。（W. S. LaSor）

IV. Modern Bethlehem.-Bethlehem has become a city of international and ecumenical character. It became a part of Jordan in 1949, and residence for Jews was prohibited; in June, 1967, it was occupied by Israel. Its modern name is Beit Lahm, “house of meat.” The majority of its people belong to one of the various Christian confessions. Though the Bethlehemites prefer occidental clothing the national garb may still be seen, worn mostly by women.

IV. 现代伯利恒。伯利恒已经成为了一座国际化和普世教会特色的城市。1949年它成为约旦领土的一部分，并且禁止犹太人在此居住；1967年6月，以色列占领了这里。该城的现名为贝特拉马，即“肉房”。当地的基督教派众多，但绝大多数人信仰同一教派。虽然伯利恒人更喜欢穿西方的服饰，但是仍然可以看到人们穿着传统服饰，尤其是妇女。

Tourists and pilgrims are an important source of its income. Religious souvenirs

游客和朝圣者为该地居民提供了重要的收入来源。家庭作坊使用原始的工具

are manufactured in private homes with primitive tools. Other small factories produce furniture, plastic, macaroni, and weaving equipment. Bethlehem also produces one of the finest wines in the Palestine area.

V. Archeology.-Bethlehem is among the ancient cities and villages that have been only slightly disturbed by excavations. Nevertheless, bones and teeth of monstrous rhinoceroses, hippopotamuses, elephants, and cave oxen have been discovered in the hills of Bethlehem, as well as tools used by pre-Chellean man over 100,000 years ago.

2. Bethlehem of Zebulun (Jos. 19:15f.), now the small village of Beit Lahm located 7 mi. (11 km.) NW of Nazareth on the edge of the Oak Forest. A few antiquities have been found there showing that in earlier days it was a place of some importance. There are traces of the influence of Hellenism as well as the ruins of a synagogue.

Bibliography.—W. Harvey, *et al.*, *Church of the Nativity at Bethlehem* (1910); *GP*, II, 276f.; C. Kopp, *Holy Places of the Gospels* (1963), pp. 1–47; *LBHG*.

E. W. G. MASTERMAN
K. G. JUNG

BETHLEHEM, STAR OF.
See STAR OF THE MAGI.

BETHLEHEMITE
beth'lə-hem-īt [Heb. *bēt hallahmī*].

An inhabitant of BETHLEHEM, a town in Judah, 5 mi. (8 km.) S of Jerusalem. Jesse

制造出多种宗教纪念品。其他的小工厂制造家具、塑料制品、通心粉和编织设备。而且伯利恒出产的酒是巴勒斯坦地区最好的酒之一。

V. 考古。伯利恒是世界上甚少经历考古发掘，安然沉睡的古代遗址之一。不过，人们在伯利恒的山丘上发现了巨型犀牛、河马、大象和洞穴牛的骨骼和牙齿，还发现了 10 万多年前的前舍利人所使用的工具。

2、西布伦的伯利恒（书 19:15-16），现在是贝特拉马一座小村庄，位于拿撒勒西北 7 英里（11 公里）处，地处橡树林的边缘。人们在该地发现了一些古物，这表明从前这个地方比较重要。人们可以看到该地受希腊文化影响的痕迹和一些犹太会堂的废墟。

书目——W. Harvey 等编，*Church of the Nativity at Bethlehem* (1910); *GP*, II, 276-277; C. Kopp, *Holy Places of the Gospels* (1963), 1–47 页; *LBHG*。

词条作者：E. W. G. MASTERMAN
K. G. JUNG

BETHLEHEM, STAR OF 伯利恒之星
见 STAR OF THE MAGI（博士之星）。

BETHLEHEMITE 伯利恒人
音译：beth'lə-hem-īt 【希伯来语：*bēt hallahmī*】。

指伯利恒（见 BETHLEHEM[伯利恒]）的居民，或位于耶路撒冷以南 5 英里（8

is so named in 1 S. 16:18; 17:58, and Elhanan in 2 S. 21:19. The sons of Bethlehem are referred to in Ezr. 2:21; Neh. 7:26; 1 Esd. 5:17.

BETH-LOMON

beth-lō'mən [Gk. *Baithlōmōn*, B *Rhagethlōmōn*].

A town in Judah whose inhabitants returned from Babylon with Zerubbabel (1 Esd. 5:17, Gk, AV, NEB), identified as Bethlehem in the RSV (cf. Ezr. 2:21).

BETH-MAACAH

beth-mā'ə-kə. See ABEL-BETH-MAACAH.

BETH-MARCABOTH

beth-mār'kə-both [Heb. *bêt hammarkābōt*—‘the house (place) of chariots’; Gk. *Baithmachereb*]. A place mentioned along with Hazar-susah, “the station of horses,” as cities in the Negeb near Ziklag (Josh. 19:5; 1 Ch. 4:31). It is tempting to connect these stations with “the cities for his chariots, and the cities for his horsemen” which Solomon built (1 K. 9:19; cf. 10:26). The site of Beth-marcaboth has not been identified, although in a partly parallel list in Josh. 15:31 its place is taken by Madmannah, which is also in the Negeb and may be identical (*GAB*).

E. W. G. MASTERMAN

BETH-MEON

beth-mē'on [Heb. *bêt mē'on*—‘dwelling place’]. A city of Moab (Jer. 48:23),

公里)处的一座犹大城邑——伯利恒。《撒母耳记上》16:18和17:58中的耶西与《撒母耳记下》21:19中的伊勒哈难都是伯利恒人。《以斯拉记》2:21、《尼希米记》7:26和《以斯得拉一书》5:17中也提到了伯利恒的子孙。

BETH-LOMON 伯利恒

音译: beth-lō'mən【希腊语: *Baithlōmōn*, 《梵蒂冈抄本》中作 *Rhagethlōmōn*】。

犹大的一座城邑,当地的居民与所罗巴伯一同从巴比伦返回了家园(拉一5:17, 希腊语,《钦定版圣经》,《新英文译本》),《修订标准译本》将之译为 Bethlehem (“伯利恒”) (参: 拉 2:21)。

BETH-MAACAH 伯玛迦

音译: beth-mā'ə-kə。见 ABEL-BETH-MAACAH (亚伯伯玛迦)。

BETH-MARCABOTH 伯玛加博

音译: beth-mār'kə-both【希伯来语: *bêt hammarkābōt*——“战车之家”; 希腊语: *Baithmachereb*】。在《约书亚记》19:5和《历代志上》4:31中与哈萨苏撒(“马的驿站”)同时被提及的一个地名,这两个城市都位于洗革拉附近的南地。人们曾试图将这些驿站与所罗门建造的“屯车和马兵的城”联系起来(王上9:19; 参: 王上10:26)。《约书亚记》15:31中出现了一个部分相同的名单,虽然该名单中的麦玛拿取代了伯玛加博的位置,且该城邑也位于南地,可能就是伯玛加博,但是人们仍不能确定伯玛加博的位置(*GAB*)。

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BETH-MEON 伯米恩

音译: beth-mē'on【希伯来语: *bêt mē'on*——“居住地”】摩押的一个城市(耶

identical with BAAL-MEON.

BETH-MILLO

beth-mil'ō [Heb. *bêt millô'*; Gk. *oikos Maallōn*] (Jgs. 9:6, 20); AV “house of Millo.” A quarter in Shechem associated with the armed forces of that city, perhaps to be understood as a civil defense center or barracks. It is not certain whether “the house of Millo” is identical with the TOWER OF SHECHEM (J. Simons, *Jerusalem* [1952]), nor how both are related to the shrine of BAAL-BERITH. The three seem to be connected with the city's considerable defense installations (see G. E. Wright, *Shechem* [1965]).

BETH-NIMRAH

beth-nim'rā [Heb. *bêt nimirā*] (Nu. 32:36; Josh. 13:27); **NIMRAH** nim'rā [Heb. *nimirā*] (Nu. 32:3). A city in the plains of Moab built and fortified by the Gadites.

It is located on the north side of Wādī Shu'eib at Tell Bleibil, about 1 mi. (1.6 km.) N of the Byzantine site of Tell Nimrîn. Because of the vegetation lining the banks of the streams on the east of the Jordan, the Gadites requested this city among others for grazing their cattle (Nu. 32:3, 36). In Isa. 15:6 the prophet, in an oracle against Moab, declared a blight on this land.

D. MCINTOSH

BETHOMESTHAIM

be-thō-mēs-thā'ēm (Jth. 4:6; 15:4, NEB). See BETOMESTHAIM.

48:23), 也就是巴力免 (见 BAAL-MEON[巴力免])。

BETH-MILLO 米罗

音译: beth-mil'ō【希伯来语: *bêt millô'*; 希腊语: *oikos Maallōn*】(士 9:6, 20); 《钦定版圣经》译为“house of Millo”(“米罗宫”)。示剑的军事驻扎区, 可能被视作一个民防中心或兵营。无法确定“米罗”指的是否就是“示剑楼”(见 TOWER OF SHECHEM[示剑楼]) (J. Simons, *Jerusalem* [1952]), 也不确定这两个地方与巴力比利士 (见 BAAL-BERITH[巴力比利士]) 的神庙之间存在怎样的关联。这三个地方似乎与示剑的重要防御设施有关 (见 G. E. Wright, *Shechem* [1965])。

BETH-NIMRAH 伯宁拉

音译: beth-nim'rā【希伯来语: *bêt nimirā*】(民 32:36; 书 13:27); **NIMRAH** (“宁拉”) 音译: nim'rā【希伯来语: *nimirā*】(民 32:3)。迦得人在摩押平原上建造并加固的一座城市。

该城市坐落于舒伊博河(Wādī Shu'eib)北侧的比利比废丘(Tell Bleibil)上, 位于拜占庭遗址宁林废丘(Tell Nimrîn)以北1英里(1.6公里)处。由于约旦以东的溪流沿岸被植被覆盖, 迦得人想求得伯宁拉等城邑来牧放他们的牲畜(民 32:3, 36)。在《以赛亚书》15:6中, 先知在论摩押的预言中宣布这片土地将变得荒芜。

词条作者: D. MCINTOSH

BETHOMESTHAIM 贝托麦斯

音译: be-thō-mēs-thā'ēm (《新英文译本》, 滴 4:6; 15:4)。见 BETOMESTHAIM (贝托麦斯)。

BETH-PALET

beth-pā'lət (Josh. 15:27, AV). See BETHPELET.

BETH-PAZZEZ

beth-paz'əz [Heb. *bêt paššēš*—'house of dispersion'; Gk. *Bērsaphēs, Baithphrasēe*]. A town in the territory of Issachar, named with En-gannim and En-haddah (Josh. 19:21). The site has not yet been discovered, but is frequently identified with modern Kerm el-Ḥadītheh.

W. W. BUEHLER

BETH-PALET 伯帕列

音译: beth-pā'lət (《钦定版圣经》, 书 15:27)。见 BETHPELET (伯帕列)。

BETH-PAZZEZ 伯帕薛

音译: beth-paz'əz【希伯来语: *bêt paššēš*——“分散之家”; 希腊语: *Bērsaphēs, Baithphrasēe*】。以萨迦支派地业的一个城邑, 与它一起被提及的城邑还有隐干宁、隐哈大(书 19:21)。目前人们尚未找到这个地方, 但是通常人们认为它就是现代的克姆哈迪斯(Kerm el-Ḥadītheh)。

词条作者: W. W. BUEHLER

BETH-PELET

beth-pē'lət [Heb. *bêt-peleṭ*—'house of escape']; AV BETH-PALET (Josh. 15:27), BETH-PHELET (Neh. 11:26). An unidentified city in the extreme south (Negeb) of Judah, "toward the boundary of Edom." Some of the Judahites returned there after the Exile (Neh. 11:26).

BETH-PEOR

beth-pē'ôr [Heb. *bêt p^e'ôr*—'house of the opening'; Gk. *oikos Phogōr, Baithphogōr*]. A place in Moab, possibly N of Mt. Nebo, used to identify the valley where Moses recalled to Israel the covenant of Sinai (Dt. 3:29; 4:46) and where Moses was buried (Dt. 34:6). It was in the portion of land allotted to the tribe of Reuben by Moses (Josh. 13:20), near the mountain where Balaam had seven altars built and where Israel later "began to play the harlot with the daughters of Moab" and "yoked himself to Baal of Peor" (Nu. 25:1, 3, 5, 18; cf. Dt. 4:3; 31:16; Josh. 22:17; Ps. 106:28; Hos. 9:10).

According to Eusebius *Onom* 48:3, 根据优西比乌在其作品 (*Onom* 48:3)

BETH-PELET 伯帕列

音译: beth-pē'lət【希伯来语: *bêt-peleṭ*——“逃脱者之家”】;《钦定版圣经》译为 BETH-PALET (书 15:27), BETH-PHELET (汉译均为“伯帕列”) (尼 11:26)。犹大最南端(南地)的一座尚无法确定的城市, “接近与以东的交界处”。一些犹太人被掳后回到了那里(尼 11:26)。

BETH-PEOR 伯毗珥

音译: beth-pē'ôr【希伯来语: *bêt p^e'ôr*——“开口之家”; 希腊语: *oikos Phogōr, Baithphogōr*】。摩押的一个地方, 可能位于尼波山以北, 人们过去认为摩西在这个河谷提醒以色列人遵守他们在西奈山与神所立的约(申 3:29; 4:46), 而且认为摩西死后也葬在了这个河谷(申 34:6)。摩西把这片土地的部分地区分给了流便支派(书 13:20), 在该地附近的一座山上, 巴兰建造了七座坛, 后来以色列人在这里“与摩押的女子行起淫乱”, “与巴力毗珥连合”(民 25:1, 3, 5, 18; 参: 申 4:3; 31:16; 书 22:17; 诗 106:28; 何 9:10)。

Beth-peor was 6 mi. (10 km.) from Livias on the road to Ḥesbân (Heshbon). on a mountain of the same name, 7 mi. (11 km.) from Heshbon. The Taanaïtes said that the cult of Baal-phegor was still practiced in their time, and a Roman fort at that place overlooked the Jordan Valley. Khirbet esh-Sheikh Jâyel best fits this description, but identification with Beth-peor is not certain.

See *GP*, II, 278.

BETHPHAGE

beth'fə-jē, beth'fāj [Gk. *Bēthphagē*—'house of figs']. A village near the Mt. of Olives and the Jericho road, mentioned three times in the NT. In Mk. 11:1 and Lk. 19:29 it is associated with Bethany, in connection with the Triumphal Entry. Only Bethphage is named in the parallel passage in Matthew (21:1).

Although not mentioned in the OT, the name occurs in the Talmud, where it is spoken of as being near Jerusalem. G. Dalman (*SSW*, pp. 252f.) says: "It must have been a district situated outside Jerusalem (in any case a suburb, but not a separate unit), beginning at the border of the sanctuary, i.e. before the eastern wall of Jerusalem." This would mean the western slope of the Mt. of Olives. Because Bethphage is mentioned before Bethany, many scholars locate it E of Bethany, on the lower slopes of the Mt. of Olives. The site is nonetheless uncertain.

R. EARLE

BETH-PHELET

beth-fē'lət (Neh. 11:26, AV). See

中的描述，伯毗珥位于通往希实本（Ḥesbân）的道路上距离利维亚（Livias）6英里（10公里）处，处于一座与之同名的山上，距离希实本7英里（11公里）。塔奈特人（Taanaïtes）说，在他们生活的年代人们仍然崇拜巴力毗珥，人们可以在该地的一座罗马堡垒上俯瞰约旦谷。谢赫贾耶遗址（Khirbet esh-Sheikh Jâyel）最符合这种描述，但人们仍不能确定伯毗珥的位置。

见 *GP*, II, 278。

BETHPHAGE 伯法其

音译：beth'fə-jē, beth'fāj 【希腊语：*Bēthphagē*——“无花果树之家”】。橄榄山和耶利哥道路附近的一座村庄，《新约》中提及这个村庄三次。《马可福音》11:1和《路加福音》19:29提及伯法其时还一起提到了伯大尼，它们与“光荣进圣城”有关联。《马太福音》中的平行经文只提到了伯法其（太21:1）。

虽然《旧约》中没有提及这个地方，但《他勒目》中出现了这个地名，该书中称伯法其靠近耶路撒冷。多尔曼（G. Dalman）在其作品（*SSW*, 252-253页）中说：“该城一定在耶路撒冷之外（总之位于郊区，而不是一个单独的地点），从圣殿的边缘向外伸展，即在耶路撒冷的东墙的前面。”这意味着它位于橄榄山的西坡上。因为经文中先提到了伯法其，后提及了伯大尼，所以许多学者认为伯法其位于伯大尼东侧，在橄榄山的低坡上。但是人们还不能确定该地的位置。

词条作者：R. EARLE

BETH-PHELET 伯帕列

音译：beth-fē'lət（《钦定版圣经》，尼

BETHPELET.

11:26)。见 BETHPELET (伯帕列)。

BETH-RAPHA

beth-rā'fə [Heb. *bēt rāpā*—‘house of Rapha,’ a healing deity (?)]. A place mentioned in 1 Ch. 4:12, possibly to be located, according to Aharoni’s reconstruction of the list, in the region between Bethlehem and Hebron.

BETH-RAPHA 伯拉巴

音译: beth-rā'fə【希伯来语: *bēt rāpā*—“拉法之家”, 治愈之神(不详)】。《历代志上》4:12 中提到的一个地名, 根据阿哈罗尼(Aharoni)重建的列表, 伯拉巴可能是位于伯利恒和希伯伦之间的地区。

W. S. L. S.

词条作者: W. S. L. S.

BETH-REHOB

beth-rē'hob [Heb. *bēt-rē'hōb*—‘place of street (or “market”)’ (?); Gk. *ho oikos Rhaab*]. A principality of Aram along the southern border of Hamath; the northernmost point of the spies’ journey (Nu. 13:21). The valley around Beth-rehob included the city of Dan, formerly Laish, according to Jgs. 18:28. Simons, however (*GTTOT*, p. 7), translates so that Dan was *near* [*b^e*; cf. 1 S. 29:1] the valley of Beth-rehob, rather than in it, thereby allowing for a location farther N and W, along the Syrian Beqa‘. W. M. Thomson suggested present-day Bāniyās in the general area of Dan (*Land and The Book*, II [1882], 547). According to 2 S. 10:6 Beth-rehob supplied mercenaries to fight David, along with the neighboring city-states of Zobah, Tob, and Maacah.

BETH-REHOB 伯利合

音译: beth-rē'hob【希伯来语: *bēt-rē'hōb*——“街道(或‘市场’)”(不详); 希腊语: *ho oikos Rhaab*】。哈马南部边境上的亚兰诸侯国; 窥探之旅的最北面的一个地方(民 13:21)。根据《士师记》18:28 中的描述, 伯利合周围的山谷包括了但城, 也就是之前的拉亿。然而, 西蒙斯(Simons)在其作品中(*GTTOT*, 7 页)这样翻译, 但城靠近【*b^e*; 参: 撒上 29:1】伯利合平原, 非在伯利合平原上, 因此, 但城是一个在沿着叙利亚贝卡(Beqa‘)再往北、往西的地方。汤普森(W. M. Thomson)认为今天的巴尼亚斯(Bāniyās)与但城所在的区域大致吻合(*Land and The Book*, II [1882], 547)。根据《撒母耳记下》10:6 中的描述, 从伯利合和其附近城邦琐巴、陀伯和玛迦招募来的兵丁与大卫争战。

A. H. LEWIS

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BETHSAIDA

beth-sā'ə-də [Gk. *Bethsaida*—‘house of fishing’ or ‘fisherman’s house’].

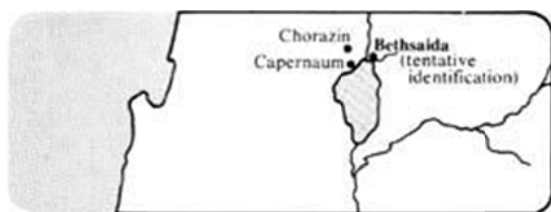
BETHSAIDA 伯赛大

音译: beth-sā'ə-də【希腊语: *Bethsaida*——“捕鱼之家”或“渔夫之家”】。

A town on the north shore of the Sea of Galilee. Many scholars believe there were two towns of the same name, one to the east and the other to the west of the

加利利海北岸的一座城邑。许多学者认为有两个叫伯赛大的城邑, 一个位于约旦河以东, 另一个位于约旦河以西。该城的确切位置一直存有争议。

Jordan. The precise locations are disputed.



I. In the NT.-Bethsaida was the home of at least three of Jesus' disciples. In Jn. 12:21 Philip is identified as being from "Bethsaida in Galilee," and in Jn. 1:44 Bethsaida is described as "the city of Andrew and Peter." Some think James and John also came from the same city. There are reasons to believe that Bethsaida was a city of some importance. With Chorazin and Capernaum, it is one of the cities (Gk. *póleis*, although it is twice designated a *kómē*, "village," in Mk. 8:26) where Jesus did most of His mighty works (Mt. 11:20-24; Lk. 10:13-15). Further, if there were but one Bethsaida it would undoubtedly be the one lying E of the Jordan which Philip the tetrarch rebuilt in honor of Julia, the daughter of Caesar Augustus, and made into his capital (Josephus *Ant.* xviii.2.2). It was at Bethsaida that Jesus healed a blind man by spitting on his eyes and laying His hands on him (Mk. 8:22-26). Context would seem to locate this E of the Jordan (the "other side" from the district of Dalmanutha, Mk. 8:10, 13; on the way to the villages of Caesarea Philippi, Mk. 8:27), although the injunction not to enter the village (v. 26) is more in keeping with Jesus' practice in Jewish, rather than gentile, regions (cf. Mk. 5:43 with 5:19).

II. One Bethsaida or Two?-The evidence for a Bethsaida E of the Jordan is strong. Josephus, who identified Bethsaida as the site Philip developed into the city of Julias, located it as lying near the Jordan

I. 《新约》中的伯赛大。耶稣至少有三个门徒来自伯赛大。《约翰福音》12:21 中的腓力来自于“加利利伯赛大”，《约翰福音》1:44 中称伯赛大人腓力“和安德烈、彼得同城”。有些人认为雅各和约翰都来自于这座城市。人们有理由认为伯赛大是一座重要的城市。伯赛大和哥拉汛、迦百农一样，是耶稣的大多数神迹都是在这些城市行的（太 11:20-24；路 10:13-15）（希腊语：*póleis*，虽然在《马可福音》8:26 中有两次称其为 *kómē*，即“村庄”）。此外，如果只有一个伯赛大，那么一定是约旦河以东的伯赛大，分封王腓力曾以凯撒·奥古斯都的女儿朱莉亚（Julia）的名义重建了这座城市，并将该城定位首都（Josephus *Ant.* xviii.2.2）。正是在伯赛大，耶稣吐沫在瞎子眼睛上，按手在那人身上（可 8:22-26）。从上下文语境来看，伯赛大似乎位于约旦河以东（《马可福音》8:10 和 8:13 中大玛努他地区的“海那边”；《马可福音》8:27 中“往凯撒利亚腓立比的村庄去”），虽然禁止入村的禁令（可 8:26）与耶稣在犹太人中行的神迹相符，而不是与祂在外邦人和其他地区所行的神迹相符（比较《马可福音》5:43 与 5:19）。

II. 有一个伯赛大还是两个伯赛大？有可靠证据证明在约旦河以东有一个伯赛大。约瑟夫斯认为伯赛大指的是腓力建造的犹流亚斯之城，这座城市位于“下高拉尼提斯”境内的约旦河附近

in “Lower Gaulanitis” (cf. *BJ* ii.9.1; 8.2; iii.10.7; with *Vita* 72). Both Pliny and Jerome agree with this location. (参: *BJ* ii.9.1; 8.2; iii.10.7; *Vita* 72)。蒲林尼和耶柔米都认可这一位置。

The problem arises with the Gospel materials. After the feeding of the five thousand in a place Luke connects with “a city called Bethsaida” (Lk. 9:10), Jesus sends His disciples by boat to “the other side, to Bethsaida” (Mk. 6:45). Jesus walks on the water to the disciples, who are rowing against a strong wind; and “when they had crossed over, they came to land at Gennesaret” (Mk. 6:53). John’s account indicates that the disciples started across the sea to Capernaum. The following day the crowds, who had been miraculously fed on five barley loaves and two fish, follow by boat and find Jesus “on the other side of the sea,” at Capernaum (Jn. 6:16–25). A normal reading of these verses assumes a Bethsaida W of the Jordan as well as another to the east. 福音书中的材料中却出现了一个问题。耶稣在一个路加称之为“伯赛大城”的地方给五千人吃饱之后(路 9:10), 祂催门徒上船, 先渡到“那边伯赛大去”(可 6:45)。耶稣在海面上行走, 往逆着强风行船的门徒那里去;“既渡过去, 来到革尼撒勒地方, 就靠了岸”(可 6:53)。约翰的描述表明门徒是乘船来到的迦百农。第二天, 人们见证了耶稣奇迹般地只用五个大麦饼和两条鱼就使众人吃饱, 他们乘船往迦百农去找祂, 但发现耶稣已在“海那边”了(约 6:16–25)。人们正常会将这些经文理解为, 在约旦河西面和东面各有一个伯赛大。

The position is strengthened by several supporting considerations: (1) Philip, Peter, and Andrew are from “Bethsaida in Galilee” (Jn. 1:44 with 12:21); (2) in Acts 1:11 the disciples are called “men of Galilee,” which would be incorrect if at least three were from Gaulanitis; (3) the close connection with Chorazin and Capernaum as the center of Jesus’ mighty works does not favor a gentile city E of the Jordan (Mt. 11:20–24). In fact, Bethsaida is contrasted with the gentile cities of Tyre and Sidon. Further, we have recorded only three brief visits of Jesus to the foreign peoples E of the Sea of Galilee. 还有几个因素能够证明该地点的可靠性: (1) 腓力、彼得和安德烈都来自于“加利利伯赛大”(约 1:44 和 12:21); (2) 在《使徒行传》1:11 中, 门徒被称为“加利利人”, 如果说至少有三个门徒来自于高拉尼提斯, 那么这种称谓就是不正确的; (3) 伯赛大与耶稣行神迹的另两个中心哥拉汛和迦百农存在密切的关系, 这无法证明伯赛大是一座位于约旦河以东的外邦城市(太 11:20–24)。实际上, 伯赛大与外邦城市推罗和西顿之间形成了对比。此外, 据记载耶稣只对加利利海以东的外邦人进行过三次简短的拜访。

Those who argue against a second Bethsaida W of the Jordan point out how 那些反对在约旦河以西存在第二个伯赛大的人指出, 不大可能有两个同名的

unlikely it would be that two towns of the same name should exist so close to each other. It is also stressed that Mark's "to the other side, to Bethsaida" (6:45) need not indicate a journey directly across the lake to the far side. John indicates the destination as Capernaum (Jn. 6:17), which lay a relatively short distance away; and Josephus uses a similar expression for a boat trip from Tiberias to Taricheae (3.7 mi. [6 km.]), both on the west shore of the lake. That three disciples came from "Bethsaida in Galilee" is answered by the claim that at one time the province of Galilee ran right around the lake (G. A. Smith) or that Galilee may here indicate a general geographical area rather than a province.

III. Location.-The exact location of Bethsaida Julias is still uncertain, although most scholars identify it with et-Tell, 2 mi. (3 km.) N of the Sea of Galilee just E of the Jordan, along with Khirbet el-Araj, the nearby fishing settlement on the shore of the lake. Traces of an aqueduct and a Roman road indicate a connection between the original fishing village and the larger city established by Philip on higher ground to the north. The transfer of the name "house of fishing" to the larger settlement is understandable. Et-Tell is located near an open plain (about 2 mi. [3 km.] down the east side of the lake) with rich soil and thick grass. This corresponds to the "green grass" of Mk. 6:39 and the "much grass" of Jn. 6:10 where Jesus fed the five thousand.

'Ain et-Tabigha, about 3 mi. (5 km.) SW of the mouth of the Jordan, is usually mentioned as the location of the "second Bethsaida" W of the Jordan.

城市距离如此之近。也有人强调，马可所说的“那边伯赛大”不一定说明直接穿过这一湖泊到对岸去就能够到达。约翰指出该行程的目的地是迦百农（约 6:17），行程距离相对较短；而且约瑟夫斯在描述乘船从湖西岸的提比哩亚来到湖西岸的塔瑞妾耶（Taricheae）（3.7 英里[6 公里]）时，也采用了类似的表达方式。对于三个来自于“加利利伯赛大”的门徒这一问题，人们的回答是，加利利行省的范围，曾恰好环绕着加利利湖（G. A. Smith），或者说此处所提到的加利利可能谈论的是一个大致区域，而不是指代加利利行省。

III. 位置。伯赛大犹流亚斯的准确位置还不能确定，虽然大多数学者认为它就是埃特废丘（et-Tell），该废丘恰好位于约旦河以东、加利利海以北 2 英里（3 公里）处，靠近湖岸附近的打鱼点阿哈耶遗址（Khirbet el-Araj）。沟渠和罗马道路的遗迹表明这个原始的渔村与腓力在北部高地上建立的大城市之间存在着联系。因此该地的名称从“捕鱼之家”变为更大的聚落名称也就可以理解了。埃特废丘靠近一片开阔平原（距离湖泊东岸约 2 英里[3 公里]），这一地区土壤肥沃，草丛茂密。这与《马可福音》6:39 中的“青草地”和《约翰福音》6:10 中的“草多”的描述相符，耶稣在那里为五千人吃饱。

艾因塔比哈（'Ain et-Tabigha）位于约旦河河口西南约 3 英里（5 公里）处，人们通常认为该地就是约旦河以西的“第二个伯赛大”。

A solution to the Bethsaida problem suggested by W. M. Thomson (*Land and the Book*, II [1882], 422) locates the city at el-Mas'adiyah on the eastern bank of the river near the lake, and posits a Galilean suburb on the west bank. This double city would answer the problem raised by the data in the Gospels, but the boggy ground and the lack of any fording place or indication of connection by bridge argues against the site.

R. H. MOUNCE

BETHSAMOS

beth-sā'məs (1 Esd. 5:18, AV). See BETHASMOTH.

BETH-SHEAN

beth-shē'an; **BETH-SHAN** beth'shan, beth-shan' [Heb. *bêṭ-šē'ān*, *bêṭ-šān*; Gk. usually *Baithsan*, *Bethsan*, with minor variants]; (1 and 2 Samuel); AV Apoc. **BETHSAN**; **SCYTHOPOLIS** sith-op'ə-lis [Gk. *Skythōn Pólis*] (Apoc.). A city located at the juncture of the Jezreel and Jordan valleys. Through here passed the main arteries of the ancient world, and Beth-shean saw almost continuous occupation from Chalcolithic times to the present. The numerous springs and wells, especially the (now Nahal Harod) and its tributaries, have combined with the intense summer heat and rich soil to produce a subtropical paradise ideal for human habitation. During OT and prehistoric times the main settlement was on the site of Tell el-Huṣn, an impressive mound just S of Nahal Harod, and some 650 ft. (200 m.) N of modern Beit Shan (formerly Beisan). The name can be interpreted "house of rest" but was more than likely called "the temple of Shan,"

汤姆森 (W. M. Thomson) 在他的作品 (*Land and the Book*, II [1882], 422) 中提出了一个解决伯赛大问题的方法, 他认为这一湖泊附近、河流东岸的马萨迪亚 (el-Mas'adiyah) 就是伯赛大, 并假设在西岸有一个加利利郊区。这一双重城市解决了福音书中资料中产生的问题, 但是这一地区为沼泽地, 并且没有渡河的地点, 也看不到连接河两岸的桥梁的迹象, 这些都构成了驳斥该地点的理由。

词条作者: R. H. MOUNCE

BETHSAMOS 伯斯亚斯玛弗

音译: beth-sā'məs (《钦定版圣经》, 拉一 5:18)。见 BETHASMOTH (伯亚斯玛弗)。

BETH-SHEAN 伯善

音译: beth-shē'an; **BETH-SHAN** (“伯善”) 音译: beth'shan, beth-shan' 【希伯来语: *bêṭ-šē'ān*, *bêṭ-šān*; 希腊语通常为: *Baithsan*, *Bethsan*, 还有一些微小词形变化】; (《撒母耳记上》和《撒母耳记下》); 《钦定版圣经》《次经》译为 **BETHSAN** (“伯善”); **SCYTHOPOLIS** (“西多波利”) 音译: sith-op'ə-lis 【希腊语: *Skythōn Pólis*] (《次经》)。一座位于耶斯列谷与约旦谷交界处的城市。古代世界的主干道穿过这里, 从铜石并用时代至今该地几乎一直有人类居住。该地泉眼众多, 尤其是贾鲁德泉 (Jālūd, 现名为纳哈勒哈罗德 [Nahal Harod]), 支流纵横交错, 与炎热的夏季与肥沃的土壤一起构成了适合人类居住的亚热带天堂。在旧约时期和史前时期, 人们主要定居于胡森废丘 (Tell el-Huṣn) 上, 该废丘是纳哈勒哈罗德正南面的一个著名的高地, 距离现代的伯善 (Beit Shan, 之前被称为贝珊 [Beisan]) 约 650 英尺 (200 米)。这个名字可以被译为 “安息之所”, 但很有可能被称为 “‘珊’ 的神庙”, “珊”

the latter being a deity some have identified with the Sumerian serpent-god Šaḥan.

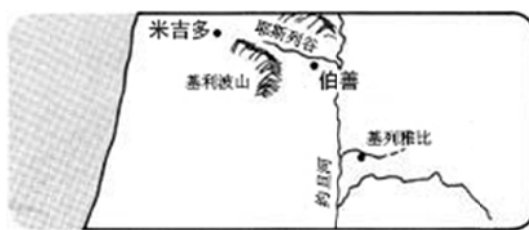


I. Late Bronze Age.-Beth-shean is mentioned among the “conquered” cities of Pharaoh Thutmose III, the name being spelled *btšir*. Scarabs from these rulers were found in the temples of levels IX-VII. During the Amarna period (level IX) a garrison of troops from Gath-Carmel was posted at Beth-shean (*Bītsāni*). The king of Jerusalem felt that this was not in the best interest of Egypt (Am. Tab. 298:18-20).

By the time Seti I had risen to the throne of Egypt (1303 B.C.), Beth-shean was clearly in Egyptian hands. To this period (Late Bronze II) Mazar dates the temples of level IX. This was one of the richest strata to be uncovered in the excavation; it abounded in artifacts of Egyptian type. A stele found in the southern-most of these two temples was dedicated to “Mikkal, Lord of Beth-shean.” A stone slab from the same place bore two carved scenes representing a lion and a dog (?) fighting.

Among the stelae of Seti I found at Beth-shean, two give glimpses of military action taken by this pharaoh to secure and maintain his control of this vital strategic region. The first indicates that Beth-shean served as the main Egyptian base in the area. The king of Rehob was evidently the principal vassal ruler in the valley, and an attack on him by his neighboring rivals could be accomplished only by

是一个神明的名字,有人认为是苏美尔人所信奉的蛇神“塞汉”(Šaḥan)。



I. 青铜器时代晚期。图特摩斯三世法老在他“攻取的”城市的名单中提到了伯善,其拼写为 *btšir*。人们在第 9 至 7 考古层中发掘的神庙中发现了这些统治者的圣甲虫护身符。在亚玛拿时期(第 9 层),迦特迦密的一支驻军驻守在伯善 (*Bītsāni*)。耶路撒冷的国王认为这不符合埃及的最大利益(亚玛拿泥版 298:18-20)。

塞提一世登上埃及王位时(公元前 1303 年),伯善显然被埃及人所控制。马萨尔(Mazar)认为第 9 层中的神庙建于这一时期(青铜时代晚期)。这是发掘中的蕴藏古物最为丰富的考古层之一;这里出土了大量的埃及古物。在两座神庙最南面发现的石碑是献给“伯善之主,米加”的。这里发现的一块石板上雕刻着两个场景,描绘的都是一只狮子和一只狗(不确定)争斗的景象。

在伯善发现的赛提一世的石碑中,有两块能够表明塞提一世为保障和维护他对这一战略要地的掌控而发动过军事行动。第一块石碑显示出,伯善是埃及在这一地区的主要基地。利合王显然是这一谷地中的主要藩王,他附近的敌人要想向他发动进攻必须首先压制伯善的驻军。效忠于法老的迦特迦密的军队可能也驻扎在那里。因此,派雇佣兵驻守这座堡垒的惯例在非利士人没有占

neutralizing the garrison at Beth-shean. The troops from Gath-Carmel had probably been stationed there in the service of the pharaoh. Thus, the practice of manning this fortress by mercenary troops was well established before the Philistines appeared on the scene (cf. below). The other stele, on which the date is not preserved, records that the 'apiru of Yarmuth with the Tayaru have attacked the 'Amu (Asiatics) of Rhm. This Yarmuth is doubtless that belonging to Issachar (Josh. 19:21; cf. also 21:29; 1 Ch. 5:5-8). It is interesting to note that such disorders continued to take place among the tribes of Galilee at this time.

Level VIII also produced Egyptian-type artifacts. Level VII, which Mazar thinks lasted until ca. 1175, contained the commander's palace and another temple. In level VI another temple of similar plan was discovered and also a palace containing a stele of Ramses II and a statue of Ramses III. Beth-shean and its villages were in the territory of Issachar (Josh. 17:16) but were actually assigned to Manasseh (Josh. 17:11; 1 Ch. 7:29). However, not even this stronger tribe was able to conquer Beth-shean because the inhabitants were armed with "chariots of iron" (Josh. 17:12-16; Jdg. 1:27f.).

据这里之前就已经牢固地确立下来（参：下文）。另一块石碑上记载，亚穆斯的亚皮鲁（'apiru of Yarmuth）和塔雅鲁（Tayaru）一起进攻利姆的亚细亚人（'Amu of Rhm），但这次进攻的日期却没有保留下来。亚穆斯无疑属于以萨迦支派（书 19:21；另参：书 21:29；代上 5:5-8）。值得注意的是，在这一时期，加利利的各支派中持续出现这种混乱的局面。

第 8 层中也出土了一些埃及的史前古物。马萨尔认为第 8 层的时间可以一直延续到约公元前 1175 年，人们在这个考古层中发现了这位指挥官的宅邸和另一座神庙。人们在第 6 层中发现了另一座布局相似的神庙和一座包含拉美西斯二世石碑和拉美西斯三世雕像的宫殿。伯善和属伯善的村庄位于以萨迦领地内（书 17:16），但实际上却被分给了玛拿西支派（书 17:11；代上 7:29）。但，就连这个更强大的支派也无法攻取伯善，因为当地人拥有装了铁刀的战车（书 17:12-16；士 1:27-28）。



Bronze statuette of a girl playing the lute, discovered at Beth-shan (Israel Department of Antiquities and Museums).

这是人们在伯善发现的一位弹琴女子的青铜雕像（以色列文物和博物馆部）。

II. Iron Age.—The extent of Egyptian control during the early days of Israelite settlement (*ca.* 1200–1050) is difficult to determine. Level V at Beth-shean apparently represents this period, to which can be related the anthropoid coffins—pottery caskets bearing representations of faces, some of which have typically “Philistine” head-dress.

II. 铁器时代。人们很难确定在以色列定居在埃及地的前期（约公元前 1200–1050 年），埃及人控制地区的范围。伯善的第 5 层显然代表的是这一时期，因为该层中出土的人形棺这种陶棺上画有人的头像，有些头像上还配有典型的“非利士人”头饰。除了两个碗，人们在伯善没有再发现其他的非利士陶器。不过，人们发现了一些非常有趣的房屋

Except for two bowls, no Philistine ware was discovered at Beth-shean. However, there were some very interesting incense stands in the shape of houses, with human, animal, and reptile figures on them.

By the end of Saul's reign, Israel was trying desperately to break the Philistine stranglehold on the Valley of Jezreel. This was Saul's intention when he mustered his troops for his last fateful battle (1 S. 28:4). The Israelites gathered at Gilboa, the high ground above Beth-shean, and the Philistines assembled at Shunem nearby. Like so many passages from this period, the account of this battle (ch. 31) reads like a page out of Homer's *Iliad*. The heroes, Saul and Jonathan, were carried as trophies to the Philistine garrison at Beth-shean, and while the heads were sent to the main center of Philistia as an announcement of victory (31:9), the decapitated bodies were hung on the wall of Beth-shean. The men of Jabesh in Gilead (Tell el-Maqlub), whom Saul had once saved from disaster (ch. 11), came by night and rescued the bodies from their ignominious display and gave them a hero's burial (31:11-13). Scholars have often suggested that this passage is spurious because it does not conform to the usual burial customs of ancient Israel. However, the burial rites described here are those carried out in honor of heroes, e.g., Achille's friend Patroclus (*Iliad* xxiii), among the Homeric Greeks. It is no wonder that Aegean customs should be found at this time in which the Philistines (comprising several Aegean peoples) held sway at all the main centers of international commerce (cf. also 2 S. 21:12-14).

In honor of the two fallen heroes, David

形状的香几，上面有人、动物和爬行生物图案。

扫罗统治后期，以色列人极力要打破非利士人对耶斯列谷的控制。在《撒母耳记上》28:4中，扫罗集结军队要发起最后的决战，就是为了达到这一目的。以色列人在伯善上方的高地基利波聚集，非利士人在附近的书念集结。与描述这一时期的许多经文一样，这场战役的描述（撒上31章）与荷马的《伊利亚特》的故事相似。英雄扫罗和约拿单的尸首成为了非利士人的战利品，被送至非利士在伯善的驻地，非利士人为了炫耀胜利把他们的首级送到非利士的中心（撒上31:9），扫罗的尸身被钉在了伯善的城墙上。基列雅比（马卢比废丘[Tell el-Maqlub]）人走了一夜，将他们蒙羞的尸身从墙上取下来，并以英雄的礼遇埋葬了他们（撒上31:11-13），这是为了报答扫罗曾拯救他们脱离灾难的恩情（撒上11章）。学者们经常认为这段经文是不属实的，因为这与古代以色列的普遍的葬礼习俗不符。不过，这段经文中描述的葬礼是纪念英雄式的葬礼，如，在荷马时代的希腊人当中，阿喀琉斯的朋友帕特罗洛斯就举行火葬的葬礼（*Iliad* xxiii）。此时非利士人（包含多个爱琴海民族）统治着所有主要的国际商业中心（另参：撒下21:12-14），因此在这一时期发现爱琴海地区的风俗就不足为奇了。

大卫为了向两位逝去的英雄表达敬意，

wrote his great lament (2 S. 1:17–27), “to teach the men of Judah the bow.” Soldiers in training were to sing the chant about two mighty warriors who had fallen in battle. The hills of Gilboa were given the curse befitting the site of such tragic deaths: “no dew and no rain upon you!” The same curse is found in an Ugaritic legend about the death of a young warrior (*Aqhat* i.40–46).

The gateway of level V, which continued in use during much later periods, was doubtless that used by the garrison placed there later by Solomon (1 K. 4:12). Beth-shean was subject once more to destruction during the campaign of Pharaoh Shishak (*ca.* 920 B.C.). The period of Israelite occupation is represented by level IV, but the buildings were in such a ruined state due to the Assyrian and/or Babylonian onslaughts that the history of the period cannot be discerned in detail. Level IV seems to have lasted from *ca.* 815 to 700 B.C.

写下了伟大的哀歌(撒下 1:17–27),“把这首‘弓歌’教导犹太人”。士兵在训练时要唱这首赞颂两个勇士战死沙场的圣歌。因为这场悲剧性的死亡发生在基利波山,这座山遭到了诅咒:“愿你那里没有雨露!”这样的诅咒也出现在一个关于年轻勇士之死的乌加列传说当中(*Aqhat* i.40–46)。

第 5 层中发现的大门一直沿用到较晚时期,所罗门后来派遣到该地的驻军无疑也使用了这个大门(王上 4:12)。伯善在示撒法老征战期间(约公元前 920 年)曾遭到了破坏。第 4 考古层中的遗物反映出了以色列人在此定居的时间,但是由于亚述人和(或)巴比伦人的进攻,这里的建筑严重受损,因此人们无法认清这一时期的历史细节。第 4 层的时间跨度似乎是从约公元前 815 年至公元前 700 年。



Tell el-Huṣn, site of biblical Beth-shean. It was occupied intermittently for more than five thousand years. (Religious New Service)

胡森废丘，《圣经》中伯善的遗址。在五千多年间，该地一直有人类居住。（宗教事务处）

III. Hellenistic Period.-Level III of the tell and the large city area enclosed by the circumference wall represent this period. A temple to Dionysos existed on top of the mound. In fact the city was sometimes called Nysa-Scythopolis, or Nysa, in honor of Dionysus' nurse and the town of his birth. The name Scythopolis probably dates back not to the Scythian invasion of the Near East (Herodotus i.103-05) but rather to the founding of a Ptolemaic city (perhaps in 254 B.C.) to be inhabited by hellenized descendants of Scythian mercenaries who had served in the Ptolemaic army.

III. 希腊化时期。该废丘的第3层和城市大部分区域都被这一时期修建的墙体包围着。该废丘的顶端是一座供奉狄厄尼索斯（希腊神话中酒神）的神庙。实际上，为了纪念酒神狄厄尼索斯的保姆和酒神出生的城邑，这座城市有时也被称为尼斯西多波利或尼斯。西多波利这个名字可能并不是由入侵古近东的塞西亚人命名的（Herodotus i.103-05），而是始于托勒密时期建造的一座城市（可能是公元前254年），托勒密军中塞西亚雇佣兵的希腊化后裔曾居住于此。

In 107 the city was occupied by the Jewish high priest John Hyrcanus, and it remained under Maccabean (Hasmonean) rule until 63 B.C. when Palestine became a Roman province. Under the Romans the

公元前107年，犹太大祭司约翰·许尔堪占领了这座城市，之后它始终处于马加比家族（哈斯摩尼王朝）的统治之下，直到公元前63年巴勒斯坦成为了罗马的一个行省为止。在罗马人统治下，这

city was one of the chief cities of the Decapolis (Josephus *BJ* ii.9.7), a league of ten cities with Greek culture and constitution (cf. Mt. 4:25; Mk. 5:20; 7:31). During the 1st cent. A.D. the population was therefore predominantly gentile (2 Macc. 12:30; *BJ* ii.18.1, 3f.; *Vita* 6), though a Jewish enclave remained. During the war against Rome (A.D. 68–70) the Jewish force raided Scythopolis several times, and the populace retaliated by attacking the Jewish residents there. The theater, now being restored, a hippodrome, an aqueduct and other public buildings, plus the great city wall and the ancient bridge, date back to this period. At the end of the 4th cent. the country underwent an administrative reorganization, and Scythopolis became the capital of *Palaestina Secunda*, a province that included the plain of Esdraelon, Galilee, and part of northern Transjordan.

座城市是低加波利的主要城市之一 (Josephus *BJ* ii.9.7)，低加波利是由十座拥有希腊文化和体制的城市组成的联盟 (参：太 4:25；可 5:20；7:31)。因此，在公元 1 世纪，尽管这里存在着一个犹太人聚集的飞地，但这座城市的的人口仍然以外邦人为主 (马二 12:30；*BJ* ii.18.1, 3-4；*Vita* 6)。在与罗马人争战期间 (公元 68–70 年)，犹太军队曾多次突袭西多波利，而该地民众通过袭击当地犹太居民实施报复。剧场 (现已修复)、竞技场、沟渠和其他公共建筑，以及重要的城墙和古桥都是这一时期的遗迹。公元 4 世纪末期，国家进行了行政改革，西多波利成为了“巴勒斯坦第二行省” (*Palaestina Secunda*) 的省会，“巴勒斯坦第二行省”的范围囊括了埃斯德赖隆平原、加利利和外约旦北部的部分地区。



Connecting rooms with rich mosaic floors, the living quarters of a sixth-century A.D. monastery at Beth-shan (Consulate General of Israel in New York)

公元 6 世纪伯善修道院的住宅区，各个房间之间由昂贵的镶嵌地板连接。(以色列驻纽约总领事馆)

IV. Byzantine Age.-This period is represented by level II, during which time Scythopolis was the see of a bishop. Among several churches erected here, the round church (no longer visible) found on top of the mound is worthy of note as being the same plan as the original Church of the Holy Sepulchre. Across the valley, N of the tell, a sixth-century monastery was excavated which contained lovely mosaic floors.

After the Arab conquest in A.D. 640 the old name Beisan came back into use. The town was utterly destroyed by the Crusaders and never regained its former prosperity. A mosque (the Mosque of the Forty Warriors) is located just outside of the town. The present structure is recent, but an inscription on the wall near the *minbar* or pulpit gives the year 1403 as the date of completion of the original mosque. The only traces of the Crusader period consist of a small castle called "the Old Serail," on a site now occupied by the girls' school. The original structure was destroyed by Saladin A.D. 1183.

Bibliography.—W. F. Albright, *AASOR*, 17 (1938), 76–79; *BASOR*, 125 (Feb. 1952), 24–32; M. Avi-Yonah, *IEJ*, 2 (1962), 123–134; G. M. Fitzgerald in *AOTS*, pp. 185–196; F. James, *Iron Age at Beth Shan* (1966); E. Oren, *Northern Cemetery at Beth Shan* (1973); H. O. Thompson, *BA*, 30 (1967), 110–135.

A. F. RAINEY

BETH-SHEMESH

beth-shem'ish [Heb. *bêt šemeš*—'house of (the solar deity) Shemesh,' rather than 'house of the sun,' which would require *haš-šemeš*]. The name of four places mentioned in the OT, principally

IV. 拜占庭时期。第2考古层展现了这一时期的遗址,西多波利此时是主教辖区。这里矗立着多座教堂,值得注意的是一座位于废丘顶部的圆形教堂(现在已看不到了),该教堂的平面图与原来的圣墓大教堂的平面图相同。人们在河谷对岸、废丘的北部发掘出一座公元6世纪的修道院,修道院内部铺有精美的拼花地板。

公元640年阿拉伯人征服这里之后,该地用恢复了原来的名字贝珊(Beisan)。后来这座城邑被十字军彻底摧毁,再也没有恢复到之前的繁荣景象。城外有一座清真寺("四十勇士清真寺")。现存的这座清真寺是后来修建的,根据讲经坛旁边墙壁上的一篇铭文的记载,原来的清真寺是在1403年建成的。十字军时期遗留下来的为数不多的遗迹中,有一座名叫"旧宫殿"的小型城堡,人们在该遗址之上建造了一座女子学校。原来的建筑于公元1163年被萨拉丁所摧毁。

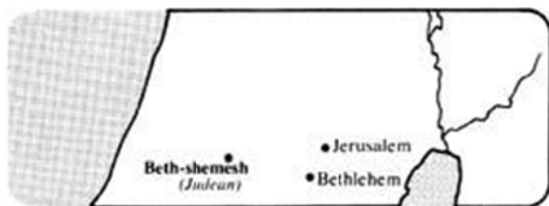
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BETH-SHEMESH 伯示麦

音译: beth-shem'ish 【希伯来语: *bêt šemeš*——“示麦(太阳神)之家”,而不是“太阳之家”,它的希伯来语形式应为 *haš-šemeš*】。《旧约》中有四个地方叫“伯示麦”,主要指的是犹太的伯

Beth-shemesh in Judah.



示麦。



1. Judean Beth-shemesh was located on the northern border of the tribal allotment of Judah, named between Mt. Jearim (Chesalon) and Timnah in Josh. 15:10. If Beth-shemesh is to be equated with Ir-shemesh, it was originally allocated to Dan (Josh. 19:41), but was later considered to belong to Judah (2 K. 14:11). It is presently identified with Tell er-Rumeileh. (Earlier identification was with 'Ain Shems, which lies somewhat to the east, and preserves the ancient name.) The site is 18 mi. (29 km.) W of Jerusalem, 2 mi. (3 km.) SW of Eshta'ol, in the Valley of Sorek (Wâdī es-Sarâr) in the Shephelah (2 Ch. 28:18). Tell er-Rumeileh was excavated by the British in 1911/12, and by Haverford College in 1928–1932. It was settled before 2000 B.C., toward the end of the Early Bronze Age, and was occupied until the 6th cent. B.C. reaching its high point in the period of Egypt's 19th Dynasty.

1、犹大的伯示麦位于犹大支派分得之地的北部边境，《约书亚记》15:10 中说伯示麦位于耶琳山（基撒仑）与亭纳之间。如果伯示麦与伊珥示麦指的是同一个地方，那么它最初应该是但支派的分得之地（书 19:41），后来人们认为它归属于犹大支派（王下 14:11）。伯示麦就是今日的鲁迈利废丘（Tell er-Rumeileh）。（之前人们认为艾因夏姆斯[‘Ain Shems]就是伯示麦，该地位于伯示麦以东，现在仍然保留着古名。）该地位于耶路撒冷以西 18 英里（29 公里）处，以实陶西南 2 英里（3 公里）处，位于高原上的梭烈谷中（撒拉干河 [Wâdī es-Sarâr]）（代下 28:18）。1911 年或 1912 年，英国人对鲁迈利废丘进行了考古发掘，1928 年至 1932 年，哈佛大学再次对该地实施了挖掘。从公元前 2000 年以前至青铜时代初期结束时，直到公元前 6 世纪，始终有人类在该地生活，在埃及第十九王朝时期，这里的居住人口数量达到了历史最高值。

It seems likely that the Israelites occupied the city after the tribe of Dan relocated to the north, and it was designated as one of the cities of the Levites (Josh. 21:16; 1 Ch. 6:59). After the capture of the ark by the Philistines and the subsequent events, the ark was returned to Israel by the expedient of placing it in a cart drawn by two fresh (milch) cows, and letting the cows take the cart where they would—which was to Beth-shemesh (1 S. 6:1–14). At that time the city was beyond the border of Philistine territory (6:12), although the quantity of Philistine pottery

在但支派迁移到北部地区后，以色列人可能占领了伯示麦，这座城市也是分给利未人的城市之一（书 21:16；代上 6:59）。非利士人掳走约柜后，发生了一系列的事件，他们把约柜放在两只乳的母牛拉的车上，把约柜送至于伯示麦（撒上 6:1–14）。此时，伯示麦不属于非利士的境界（书 6:12）尽管人们在该遗址上发现了大量非利士陶器，这表明在青铜时代晚期即将结束时，伯示麦深受非利士人的影响，甚至有可能处于非利士人的掌控中。

recovered from the site indicates that it had been strongly influenced by, and possibly even under control of, the Philistines at the close of the Late Bronze Age.

In the reign of Solomon Beth-shemesh was in the second administrative (or commissary) district (1 K. 4:11). In the fifth year of Rehoboam (*ca.* 927 B.C.) Shishak (Sheshonq) the king of Egypt invaded Judah and plundered Jerusalem. This was probably the time of the destruction of Beth-shemesh of which the archeological exploration gave evidence, although the Bible is silent on this point (*cf.* 1 K. 14:25–28). When Amaziah was king of Judah (796–767 B.C.) he challenged Jehoash king of Israel (798–782 B.C.), and the two met in battle at Beth-shemesh (2 K. 14:8–11). Judah was defeated and Amaziah was captured, following which Jerusalem was plundered (14:12–14). The date had to be between 796 and 782 B.C., probably toward the end of the reign of Jehoash, as this would best account for Amaziah's loss of popular support and ultimately his assassination.

During the reign of Ahaz king of Judah (735–716 B.C.) the Philistines captured Beth-shemesh (2 Ch. 28:18), along with other cities. The Edomites also were taking advantage of the situation, and were raiding cities of Judah. Ahaz therefore sent to Tiglath-pileser III king of Assyria for help (28:16). Tiglath-pileser marched against the west in 734, plundering Phoenician cities and laying Ashkelon and Gaza under tribute, but it would seem that the capture of Beth-shemesh was somewhat later, and Tiglath-pileser was of no help, even though Ahaz had already become his

在所罗门统治时期，伯示麦属于第二行政（军粮供应）区（王上 4:11）。罗波安在位第五年（约公元前 927 年），埃及王示撒（舍松契）入侵犹大并洗劫了耶路撒冷。考古发掘的证据表明，伯示麦可能就是在这一时期被摧毁的，虽然《圣经》中对此没有进行描述（参：王上 14:25–28）。亚玛谢作犹大王时（公元前 796–767 年），他向以色列王约阿施（公元前 798–782）发起了挑战，两王率军在伯示麦交锋（王下 14:8–11）。犹大军队战败，亚玛谢被擒，耶路撒冷随之遭受了掠夺（王下 14:12–14）。这一事件应该发生在公元前 796 年至公元前 782 年之间，此时可能是约阿施统治的末期，这很好地解释了亚玛谢为何会失去民众的支持，并最终被暗杀。

犹大王亚哈斯统治时期（公元前 735–716 年），非利士人占领了伯示麦（代下 28:18）等城市。以东人抓住有利形势，袭击了犹大的几座城市。因此，亚哈斯向亚述王提革拉毗列色三世求援（代下 28:16）。公元前 734 年，提革拉毗列色向西进军，掠夺了腓尼基的城市，并使亚实基伦和迦萨向其纳贡，但随后不久亚述王攻占了伯示麦，虽然亚哈斯已经臣服于提革拉毗列色（参：代下 28:19–21），但是这位亚述王并未向他提供帮助。此后，《圣经》中再未提到过伯示麦，我们只知道尼布甲尼撒在公元前 588 至 587 年的战役中摧毁了这座城市。该地出土的一个坛子的手柄上

vassal (cf. 28:19–21). Beth-shemesh thereafter is unmentioned in the biblical narratives, and we know nothing more of it except that it was destroyed by Nebuchadnezzar in the campaign of 588–587. The recovery of a jar handle bearing the name Yaukin (Jehoiachin) suggests that Beth-shemesh had once again come under the government of Judah, possibly at the time of Josiah’s expansion.

有 Yaukin (约雅斤) 的名字, 这表明伯示麦曾经处于犹大的管控之下, 可能是在约西亚扩张的时期。



Remains of a casemate wall at Beth-shemesh. After its destruction (probably by Shishak, late 10th cent. b.c.), the city never regained the strength it enjoyed under Solomon. (W. S. LaSor)

伯示麦的双层防护墙的遗迹。伯示麦被毁后 (可能是示撒王在公元前 10 世纪末期摧毁的), 这座城市再也没有重获它在所罗门统治时期所享有的优势地位。(W. S. LaSor)

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2. A city of Beth-shemesh is mentioned in the territory allocated to the tribe of Issachar, located on the border and named between Shahazumah and the Jordan (Josh. 19:22). It has been identified with

2、以萨迦支派分得之地中提到了伯示麦这座城市, 位于分得之地的边境上, 在沙哈西玛与约旦河之间的经文中提到了这座城市 (书 19:22)。有三个地点可能指的是伯示麦: 伯善 (贝珊) 以南

three sites: ‘Ain esh-Shamsiyeh, about 7 mi. (11 km.) S of Beth-sham (Beisan); Khirbet Shemsin, 2 mi. (3 km.) NW of el-‘Abeidiyeh; and el-‘Abeidiyeh, a ford over the Jordan about 2 mi. (3 km.) S of the Sea of Galilee and E of Khirbet Shamsawi (which may preserve the ancient name). The last is the preferred identification at the present time.

See A. Saarisalo, *The Boundary Between Issachar and Naphtali* (1927), pp. 71–73, 119–120.

3. The Beth-shemesh allotted to Naphtali (Josh. 19:38) has not been identified. It would seem to lie N (and W?) of the Sea of Galilee. If the Beth-shemesh of Jgs. 1:33 is the same (note that Beth-anath is mentioned next to Beth-shemesh in both passages), it was occupied by the Canaanites, who became subject to Naphtali for forced labor. Some scholars identify this Beth-shemesh with **2**, although the geographical details in the texts seem to support separate identities.

4. Jeremiah mentions a Beth-shemesh (translated “Heliopolis” in RSV) in the land of Egypt (Jer. 43:13). Since the Gk. *hēliouópolis* means “city of (the) sun,” this is a logical identification. See ON.

7 英里 (11 公里) 处的艾因沙姆斯伊 (‘Ain esh-Shamsiyeh); 阿贝迪亚 (el-‘Abeidiyeh) 西北 2 英里 (3 公里) 处的什姆辛废丘 (Khirbet Shemsin); 约旦河对岸的一片浅滩——阿贝迪亚, 位于加利利海以南 2 英里 (3 公里) 处, 沙姆萨维废丘 (Khirbet Shamsawi, 该废丘可能仍然保留着古名) 以东。现在最后一个地点得到了更广泛的认可。

见 A. Saarisalo, *The Boundary Between Issachar and Naphtali* (1927), 71–73 页, 119–120 页。

3、 分给拿弗他利支派的伯示麦 (书 19:38) 的位置尚无法确定。该地似乎位于加利利海北面 (或西面[不详])。如果它与《士师记》1:33 中伯示麦指的是同一个地方 (注: 在这两段经文中都提及伯示麦时, 都同时提及了伯亚纳), 迦南人居住在该地, 但拿弗他利人迫使他们做劳工。虽然经文中的地理信息似乎表明这是两个不同的地方, 但是有些学者认为这个伯示麦与 **2** 中的伯示麦为同一个地方。

4、 耶利米提到过一个埃及地 (耶 43:13) 的伯示麦 (《修订标准译本》译为 “Heliopolis” [“赫利奥波利斯”])。因为希腊词语 *hēliouópolis* 的意思是“太阳城”, 所以认为这两个地名指的是同一个地方说法是合乎逻辑的。见 ON (安城)。

W. S. L. S.

词条作者: W. S. L. S.

BETH-SHEMITE

beth-she'mit [Heb. *bet-šimšî*] (1 S. 6:14, 18). An inhabitant of Beth-shemesh in Judah. See BETH-SHEMESH **1**.

BETH-SHITTAH

beth-shit'ə [Heb. *bêt haššittâ*—‘house

BETH-SHEMITE 伯示麦人

音译: beth-she'mit【希伯来语: *bet-šimšî*】(撒上 6:14, 18)。犹太伯示麦的居民。见 BETH-SHEMESH **1** (伯示麦 **1**)。

BETH-SHITTAH 伯哈示他

音译: beth-shit'ə【希伯来语: *bêt haššittâ*

(place) of the acacia’]. A place on the route followed by the Midianites in their flight before Gideon (Jgs. 7:22). Its association with Zererah seems to indicate a location in the Jordan Valley, S of Beth-shan, rather than the frequent identification with modern Shutta.

W. W. BUEHLER

BETHSURA

beth-sōō'rə (AV and NEB Apoc.). See BETH-ZUR.

BETH-TAPPUAH

beth-tap'ū-ə [Heb. *bet-tappû(a)h*—‘place of fruit trees’]. A town in the hill country of Judah (Josh. 15:53). Tappuah was a “son of Hebron” (1 Ch. 2:43). The site is identified with the village of Taffûh 3.5 mi. (5.5 km.) WNW of Hebron. It stands on the edge of a high ridge surrounded by very fruitful gardens; an ancient highway runs through the village, and there are many old cisterns and caves nearby. Beth-tappuah is to be distinguished from Tappuah.

BETH-TOGARMAH

beth-tō-gär'mə [Heb. *bêt tôgarmâ*]; AV HOUSE OF TOGARMAH; NEB also TOGARMAH (Ezk. 27:14). A place name in Ezk. 27:14; 38:6, probably the same as TOGARMAH.

BETHUEL

bə-thōō'al [Heb. *b'êtu'el*—‘dweller in God’]. A son of Nahor and Milcah; Abraham’s nephew, and father of Laban and Rebekah (Gen. 22:22f.; 24:15, 24, 47, 50; 25:20; 28:2, 5). In 25:20 and 28:5 he

——“皂荚木之家”】。米甸人被基甸击败时，在逃跑途中经过了这个地方（士 7:22）。伯哈示他与西利拉的联系似乎表明它是伯善以南的约旦谷中的一个地方，而不是人们通常所说的现代的舒他（Shutta）。

词条作者：W. W. BUEHLER

BETHSURA 伯夙

音译：beth-sōō'rə（《钦定版圣经》和《新英文译本》《次经》）。见 BETH-ZUR（伯夙）。

BETH-TAPPUAH 伯他普亚

音译：beth-tap'ū-ə【希伯来语：*bet-tappû(a)h*——“苹果[树]之家”】。犹大山地中的一座城邑（书 15:53）。他普亚是“希伯仑的儿子”（代上 2:43）。该地位于希伯仑西北偏西 3.5 英里（5.5 公里）处的塔富村（Taffûh）。它位于一座高大山脊的边缘，四周是硕果累累的果园；有一条古道穿过这座村庄，村庄附近有许多旧水池和洞穴。伯他普亚与他普亚是两个不同的地方。

BETH-TOGARMAH 陀迦玛、伯陀迦玛

音译：beth-tō-gär'mə【希伯来语：*bêt tôgarmâ*】；《钦定版圣经》译为“HOUSE OF TOGARMAH”（“陀迦玛”）；《新英文译本》还译为 TOGARMAH（“陀迦玛”，结 27:14）。《以西结书》27:14 和 38:6 中提到的一个地名，可能就是陀迦玛（见 TOGARMAH[陀迦玛]）。

BETHUEL 彼土利

音译：bə-thōō'al【希伯来语：*b'êtu'el*——“上帝的住处”】。拿鹤与密迦的儿子；亚伯拉罕的侄子，拉班和利百加的父亲（创 22:22-23；24:15, 24, 47, 50；25:20；28:2, 5）。《创世记》25:20 和

is surnamed “the Aramean.” The only place in the narrative where he has any significance is in connection with Rebekah’s betrothal to Isaac; and even here, his son Laban stands out more prominently than he—a fact explainable on the ground of the brother’s right to take a special interest in the welfare of the sister (cf. Gen. 34:5, 11, 25; 2 S. 13:20, 22). Josephus (*Ant.* i.16.2) says Bethuel was dead at this time.

F. E. HIRSCH

BETHUEL

[Heb. *b^etû’ēl*; cf. Can. personal name *Batti-ilu* (Am. Tab. 161:20)]. A town of Simeon near Hormah and Ziklag (1 Ch. 4:30). It is called Bethul in Josh. 19:4, but in what appears to be a parallel list the name Chesil occurs (Josh. 15:30). The name Bethel in 1 S. 30:27 is possibly a corruption (by mispointing) of Bethuel (so NEB).

W. S. L. S.

BETHUL

beth’al [Heb. *b^etûl*] (Josh. 19:4). See BETHUEL.

BETHULIA

bə-thōō’lē-ə [Gk. *Baithouloua*]. A town named only in Judith (4:6; 6:10ff.; 7:1ff.; 8:3; 10:6; 12:7; 15:3, 6; 16:21ff.). The references indicate that it stood above a valley on a hilltop, at the foot of which was a spring. The city was opposite Esdraelon toward the plain of Dothan, perhaps in the vicinity of modern Jenîn. It was a strategic site, guarding the passes by which an army might march to the south. It is often suggested that the name is a

28:5 中又称“彼土利”为“亚兰人”。经文中只在叙述利百加与以撒订婚时提到了彼土利的重要性;但即使在此处经文中,他的儿子拉班的地位也要比他的地位更为突出,这说明哥哥有格外关心妹妹幸福的权力(参:创 34:5, 11, 25; 撒下 13:20, 22)。约瑟夫斯(*Ant.* i.16.2)说,彼土利就是在这个时候去世的。

词条作者: F. E. HIRSCH

BETHUEL 彼土利

【希伯来语: *b^etû’ēl*; 参: 迦南人名 *Batti-ilu* (亚玛拿泥版 161:20)】。何珥玛和洗革拉附近的一座西缅支派的城邑(代上 4:30)。《约书亚记》19:4 中称它为“彼土利”,在平行经文的列表中这个名字被拼写成了 Chesil (“基失”) (书 15:30)。《撒母耳记上》30:27 中的 Bethel (“伯特利”)可能是拼错了 Bethuel (“彼土利”) (《新英文译本》也采用了这种译法)。

词条作者: W. S. L. S.

BETHUL 比土力

音译: beth’al 【希伯来语: *b^etûl*】 (书 19:4)。见 BETHUEL (彼土利)。

BETHULIA 伯夙利亚

音译: bə-thōō’lē-ə 【希腊语: *Baithouloua*】。只在《犹滴传》中提到的一座城邑(滴 4:6; 6:10 起; 7:1 起; 8:3; 10:6; 12:7; 15:3, 6; 16:21 起)。这个地名表明该城邑坐落于一个峡谷的上方,位于一座小山顶上,山脚下是一眼泉水。这座城市“临近多坍、面对耶斯列谷地”,可能位于现代杰宁(Jenîn)附近。它是扼守隘口的战略要地,向南行进的军队必然会经过这里。人们通常认为它是一座重要城市的

pseudonym for an important city, and Shechem has found considerable acceptance as a possibility.

See C. C. Torrey, *Apocryphal Literature* (1945), pp. 91–93.

W. W. BUEHLER

BETHZACHARIA

beth-zak-ə-rī'ə; **BETH-ZACHARIAS**
beth-zak-ə-rī'əs. See BETH-ZECHARIAH.

BETH-ZAITH

beth-zā'ith [Gk. *Bēthzaith*, A *Bēzeth*]; AV BEZETH. The place to which Bacchides withdrew and where he slew several Jews (1 Macc. 7:19). It is identified with Khirbet Beit Zeita, about 3 mi. (5 km.) N of Bethzur (Bethsura), where a cave-cistern is pointed out as the “great pit” into which the bodies of the murdered Jews were thrown.

R. E. W. BASON

BETH-ZATHA

beth-zā'thə [Gk. *Bethzatha*] (Jn. 5:2); AV, NEB, BETHESDA. The RSV reading is supported by Codex Sinaiticus and a few other MSS, and is accepted by many scholars today. See BETHESDA.

BETH-ZECHARIAH

beth-zek-ərī'ə [Gk. *Baithzacharia*]; NEB BETHZACHARIA; AV BATH-ZACHARIAS. The place where Judas Maccabeus lost a battle to Antiochus Eupator, and his brother valiantly attacked and killed one of the

假名，该城很有可能就是示剑。

见 C. C. Torrey, *Apocryphal Literature* (1945), 91–93 页。

词条作者：W. W. BUEHLER

BETHZACHARIA 伯士撒迦利亚

音译： beth-zak-ə-rī'ə ；
BETH-ZACHARIAS (“伯士撒迦利亚”) 音译： beth-zak-ə-rī'əs。见 BETH-ZECHARIAH (伯士撒迦利亚)。

BETH-ZAITH 伯寨

音译： beth-zā'ith 【希腊语： *Bēthzaith*；《亚历山太抄本》作 *Bēzeth*】；《钦定版圣经》译为 BEZETH (“伯寨”)。巴克西撤退到这里并屠杀了数个犹太人(马一 7:19)。它就是贝特兹塔废丘(Khirbet Beit Zeita)，位于伯夙(伯夙安)以北约 3 英里(5 公里)处，人们认为该地的一个洞池就是埋葬那几个犹太人尸体的“深坑”。

词条作者：R. E. W. BASON

BETH-ZATHA 毕士大

音译： beth-zā'thə 【希腊语： *Bethzatha*】 (约 5:2)；《钦定版圣经》和《新英文译本》译为 BETHESDA (“毕士大”)。《西奈抄本》和其他一些手稿为《修订标准译本》中的翻译提供了支持，许多现代学者也接受了这种译法。见 BETHESDA (毕士大)。

BETH-ZECHARIAH 伯士撒迦利亚

音译： beth-zek-ərī'ə 【希腊语： *Baithzacharia*】；《新英文译本》译为 BETHZACHARIA (“伯撒迦利亚”)；《钦定版圣经》译为 BATH-ZACHARIAS (“伯士撒迦利亚”)。安提阿哥·优帕特打败犹太·马

elephants only to have it fall upon him and crush him (1 Macc. 6:32ff.). According to Josephus (*Ant.* xii.9.4), the place was located about 70 stadia (about 8 mi., 13 km.) from Bethsura, but the modern identification with Khirbet Beit Skâriâ, 10 mi. (16 km.) SW of Jerusalem, puts it only about 6 mi. (10 km.) NE of Beth-zur.

W. S. L. S.

BETH-ZUR

beth-zûr' [Heb. *bêt-šûr*—'house of rock']; AV and NEB Apoc. BETHSURA. A town in Judah (Josh. 15:58), the name of which survives in Burj eş-Şur, 4.5 mi. (7 km.) N of Hebron. The ancient town, however, has been found in Khirbet eṭ-Ṭubeiqah, 500 yds. [460 m.] to the northwest, where excavations were begun by W. F. Albright and O. R. Sellers in 1931 and resumed by Sellers in 1957. Traces from Early Bronze are scarce. Fortifications from the Middle Bronze period have been ascribed by the excavators to the Hyksos; after the defeat of the Hyksos in southern Palestine by the Egyptians the wall was destroyed.

Joshua 15:58 mentions Beth-zur as a town of Judah; 1 Ch. 2:45 reckons it part of the region of Caleb. Of the fortifications by Rehoboam (2 Ch. 11:7) no definite remains have yet been found. Beth-zur became very important as a fortress on the way from Hebron to Jerusalem in the Persian period, to which Albright now ascribes the "first citadel" with its water reservoir. It was the capital of one of the districts of the province Judah (Neh. 3:16).

加比的地方，犹太·马加比的兄弟在此次战役中作战英勇，他杀死了一只大象，但大象瘫倒时把他压死了（马一6:32起）。根据约瑟夫斯的描述（*Ant.* xii.9.4），该地距伯夙安约70视距尺（约8英里，13公里），但现在人们认为该地就是耶路撒冷西南10英里（16公里）处的贝特斯卡里阿废丘（Khirbet Beit Skâriâ），该废丘位于伯夙东北约6英里（10公里）处。

词条作者：W. S. L. S.

BETH-ZUR 伯夙

音译：beth-zûr' 【希伯来语：*bêt-šûr*—“岩石之家”】；《钦定版圣经》和《新英文译本》《次经》译为 BETHSURA（“伯夙安”）。希伯仑以北4.5英里（7公里）处的伯夙废丘（Burj eş-Şur）保留了犹太城邑伯夙（书15:58）的古名。然而，在西北500码[460米]处的图北克废丘（Khirbet eṭ-Ṭubeiqah）发现了该古城的遗址，1931年奥尔布赖特（W. F. Albright）和塞勒斯（O. R. Sellers）率先发掘了该遗址，1957年塞勒斯再次发掘。该遗址中出土的青铜器时代早期的遗迹很少。发掘者们认为，那些青铜器时代中期的城堡是希克索斯王朝留下的遗迹；希克索斯人在巴勒斯坦南部被埃及人打败之后，城堡墙体也随之被摧毁。

《约书亚记》15:58中提到了犹太的城邑伯夙；《历代志上》2:45中称伯夙为迦勒领地的一部分。罗波安加固的堡垒（代下11:7）确切的遗址还没被找到。在波斯人统治时期，伯夙是希伯仑至耶路撒冷道路上一座非常重要的要塞，现在奥尔布赖特认为拥有水库的“第一城堡”就是伯夙。它是犹太行省中一个地区的省会（尼3:16）。

Judas Maccabeus fortified it again (1 Macc. 4:61; 6:7, 26) as a boundary fortress against Idumea. In 163 B.C. he left the town, and it soon capitulated to the Syrians (1 Macc. 6:31f., 49). The Syrian general Bacchides fortified it again in 161 (9:52), building what is called by the excavators the “third fortress.” According to 10:14 it was still a place of refuge for the Hellenistic Jews in 154 B.C. but in 144 B.C. it was conquered by Simon the Maccabee, who placed there a Jewish garrison (11:65f.; cf. 14:7).

犹大·马加比再次加固了这座边境堡垒（马一 4:61；6:7，26）以抵御以土买人的侵犯。公元前 163 年，马加比离开之后，这座堡垒很快落入了叙利亚人的手中（马一 6:31-32，49）。叙利亚将军巴克西于公元前 161 年再次加固了这座城邑（马一 9:52），他所修建的部分被发掘者命名为“第三堡垒”。根据《马加比一书》10:14 中的描述，在公元前 154 年，它仍是希腊化犹太人的避难之地，但是在公元前 144 年，马加比家族的西门攻克了这座堡垒，并派遣一支犹太军队驻扎在那里（马一 11:65-66；参：马一 14:7）。

Numerous coins and amphora handles, the latter from Rhodes, attest the commercial importance of the town during the last centuries B.C. It declined and was abandoned during the first centuries A.D.

大量的硬币和罗得岛双耳瓶的手柄证明在公元前最后一个世纪它曾是一座重要的商业城邑。这座城邑在公元 1 世纪期间走向衰落，最终被遗弃。

Bibliography.—O. R. Sellers, *Citadel of Beth-Zur* (1933); *AP*, pp. 150–152; *BASOR*, 150 (Apr. 1958), 8ff.

书目——O. R. Sellers, *Citadel of Beth-Zur* (1933); *AP*, 150–152 页; *BASOR*, 150 (1958 年四月), 8 起。

A. VAN SELMS

词条作者: A. VAN SELMS

BETOLION

bə-tō'lē-ən [Gk. A *Betoliō*, B *Bētolīō*]; AV BETOLIUS; NEB BETOLIO. A town whose inhabitants returned from Babylon with Zerubbabel (1 Esd. 5:21), identified as Bethel in Ezr. 2:28.

BETOLION 伯特利

音译: bə-tō'lē-ən 【希腊语《亚历山太抄本》*Betoliō*, 《梵蒂冈抄本》*Bētolīō*】; 《钦定版圣经》译为 BETOLIUS (“伯特利”); 《新英文译本》译为 BETOLIO (“伯特利”)。与所罗巴伯一同从巴比伦归回的人居住的一座城邑（拉一 5:21），也就是《以斯拉记》2:28 中的“伯特利”。

BETOMESTHAIM

be-tō-məs-thā'əm [Gk. *Betomesthaim*] (Jth. 4:6); AV BETOMESTHAM;

BETOMASTHAIM

[Gk. *Baitomasthaim*] (Jth. 15:4); AV

BETOMESTHAIM 贝托麦斯、伯托麦赛姆

音译: be-tō-məs-thā'əm 【希腊语: *Betomesthaim*】(滴 4:6); 《钦定版圣经》译为 BETOMESTHAM (“贝托麦斯”); **BETOMASTHAIM** (“伯托麦赛姆”)

BETOMASTHEM; NEB (both references) BETHOMESTHAIM. A place that “faces Esdraelon opposite the plain near Dothan” (Jth. 4:6). The name may have been Beth Mastema, “place of Mastema (or ‘Satan’),” a name of derision; but the suggestion that this was intended for Samaria hardly fits the references that have been preserved in Judith.

W. S. L. S.

BETONIM

bet'ə-nim, be-tōn'im [Heb. *bēṭōnīm*; Gk. *Botanei*]. A town in the territory of Gad (Josh. 13:26), identified by Eusebius (*Onom* 48.11; 49.10) as Botnia or Bothnim, identified with Khirbet Baṭneh or Baṭana, about 4 mi. (6 km.) SW of es-Salt, and not to be confused with Baṭnah of the Talmud, which is toward Aleppo.

BETRAY; BETRAYER; DELIVER (UP)

[Heb. *rāmā* (1 Ch. 12:17), *mirmā* (Prov. 14:25), *gālā* (Isa. 16:3), *māḳar* (Nah. 3:4); Gk. *paradidōmi*, *prodótēs* (Acts 7:52), *poiéō délon*—‘make clear’ (Mt. 26:73)]; AV also BEWRAY (Isa. 16:3; Mt. 26:73), DECEITFUL (Prov. 14:25), SELL (Nah. 3:4); NEB also FALSE (Prov. 14:5), BEGUILE (Nah. 3:4), GIVE AWAY (Mt. 26:73), etc.

Nearly all the NT references are to the betrayal of Jesus by JUDAS ISCARIOT, where the word is uniformly *paradidōmi*, “give over.” Judas’ act was more than that

【希腊语: *Baitomasthaim*】(滴 15:4); 《钦定版圣经》译为 BETOMASTHEM (“伯托麦赛姆”); 《新英文译本》将以上两个希腊语都译为 BETHOMESTHAIM (“伯托麦赛姆”)。该地“临近多坍、面对耶斯列谷地”(滴 4:6)。它的名字可能是 Beth Mastema, 即“莫斯提马(或‘撒但’)之家”, 这是一种鄙视称谓; 有人认为该地就是撒玛利亚, 但这与《犹滴传》中的记述不相符。

词条作者: W. S. L. S.

BETONIM 比多宁

音译: bet'ə-nim, be-tōn'im 【希伯来语: *bēṭōnīm*; 希腊语: *Botanei*】。迦得境界中的一座城邑(书 13:26), 优西比乌(*Onom* 48.11; 49.10)认为它就是 Botnia 或 Bothnim (“比多宁”), 也就是巴尼废墟(Khirbet Baṭneh or Baṭana), 位于索特(es-Salt)西南4英里(6公里)处, 不要将它与《他勒目》中面对着阿勒波的巴尼(Baṭnah)混淆。

BETRAY; BETRAYER; DELIVER (UP) 欺骗、卖、显露; 出卖……人; 交出

【希伯来语: *rāmā*(代上 12:17), *mirmā*(箴 14:25), *gālā*(赛 16:3), *māḳar*(鸿 3:4); 希腊语: *paradidōmi*, *prodótēs*(徒 7:52), *poiéō délon*——“显露”(太 26:73)】; 《钦定版圣经》译为 BEWRAY (“显露”)(赛 16:3; 太 26:73)、DECEITFUL (“诡诈的”)(箴 14:25)、SELL (“卖”)(鸿 3:4); 《新英文译本》还译为 FALSE (“虚伪的”)(箴 14:5)、BEGUILE (“欺骗”)(鸿 3:4)、GIVE AWAY (“露”)(太 26:73)等。

几乎所有的《新约》经文一律采用 *paradidōmi* (“交出”)一词表示加略人犹大(见 JUDAS ISCARIOT[家略人犹大])出卖耶稣。犹大所作的不仅是把耶稣交

of giving a person up to the authorities; he did it under circumstances of treachery, which modified its character: (1) he took advantage of his intimate relation with Jesus Christ as a disciple to put Him in the hands of His enemies; (2) he did it stealthily by night; and (3) by a kiss, an act that professed affection and friendliness; (4) he did it for money; and (5) he knew that Jesus Christ was innocent of any crime (Mt. 27:4).

Stephen charged the Jews with being betrayers of the Righteous One (Acts 7:52), i.e., as having made Judas' act their own; cf. the same word (*prodótēs*) in Lk. 6:16, "Judas Iscariot, who became a traitor"; and also in 2 Tim. 3:4, "traitors."

T. REES

BETROTH; BETROTHED

[Heb. *'āraś*, *ḥārap* (Lev. 19:20); Gk. *mnēsteuō*, *harmózomai* (2 Cor. 11:2), *parthénos* (1 Cor. 7:36–38)]; AV also ESPOUSED (2 S. 3:14; Mt. 1:18; Lk. 1:27; 2:5; 2 Cor. 11:2), VIRGIN (1 Cor. 7); NEB also ASSIGNED, PLEDGED (in marriage), "partner in celibacy" (1 Cor. 7). On betrothal as a social custom see MARRIAGE IV.B.2.

Hosea, in his great parable of the prodigal wife (2:19f.), surpassed only by a greater Teacher's parable of the Prodigal Son, uses betrothal as the symbol of the Lord's pledge of His love and favor to penitent Israel.

The passage 1 Cor. 7:36–38 has been

给权威当局; 他由于背叛做出了卖主的事, 因此这一行为的性质发生了改变:

(1) 他利用自己是耶稣基督门徒的亲密关系把祂交到了敌人的手中; (2) 他在夜里偷偷出卖耶稣; (3) 他以亲吻这种表示喜爱和友好的行为出卖了基督; (4) 他为了金钱出卖耶稣; (5) 他知道耶稣基督是无罪之人 (太 27:4)。

司提反因犹太人卖了那义者而控告他们 (徒 7:52), 也就是说, 犹大所做的事就是他们所做的事; 参:《路加福音》6:16 中的同一词语 (*prodótēs*), “卖主的加略人犹大”和《提摩太后书》3:4 中“卖主的”。

词条作者: T. REES

BETROTH; BETROTHED 聘定、聘归; 许配、聘

【希伯来语: *'āraś*, *ḥārap* (利 19:20); 希腊语: *mnēsteuō*, *harmózomai* (林后 11:2), *parthénos* (林前 7:36–38)】;《钦定版圣经》还译为 ESPOUSED (“许配”) (撒下 3:14; 太 1:18; 路 1:27; 2:5; 林后 11:2)、VIRGIN (“处女”) (林前 7);《新英文译本》还译为 ASSIGNED (“许配”)、PLEDGED (in marriage) (“[婚姻中的]起誓”)、“partner in celibacy” (“童真女儿”) (林前 7)。关于订婚这种社会风俗, 见 MARRIAGE IV.B.2 (婚姻、嫁娶 IV.B.2)。

在何西阿关于奢侈妻子的伟大寓言中 (何 2:19-20), 婚约是耶和華允诺赐予悔改的以色列人爱和恩惠的象征, 只有“更伟大师傅”关于“败家子”的寓言才可以与这个寓言相媲美。

《哥林多前书》7:36–38 这段经文有很

interpreted in a number of ways, and presents crucial translation difficulties. The AV “virgin” for *parthénos* does not give a good sense here; the RV interprets it as “virgin daughter,” thus making the advice apply to fathers. The RSV, however, renders *parthénos* as “betrothed,” understanding Paul’s advice as applying to a suitor. The NEB (“partners in celibacy”) reflects the interpretation given by, among others, Delling in *TDNT*, V, s.v. *παρθένος*: “The reference is to women in the community who have agreed to set up house with a man in order that they may achieve the ideal of Christian asceticism in economic independence.” See also comms. *in loc.*; Bauer, p. 150.

多种解读，人们也很难翻译这段经文。《钦定版圣经》中用“virgin”（“作处女的女儿”）翻译 *parthénos*，但这并不能很好地解释这段经文；《修订译本》把这个希腊词译成“virgin daughter”（“处女或女儿”），因此这也是给父亲的建议。然而，《修订标准译本》则将 *parthénos* 译为“betrothed”（“许配”），经文作者认为这是保罗给求婚者的建议。除了其他人作出的解释之外，德林（Delling）在他的作品中（*TDNT*, V, 见词条 *παρθένος*）对《新英文译本》中的译文（“partners in celibacy”[“妻子”]）进行了解释：“此处经文提到了会众中的女子，她们都愿意与男子组建家庭，她们追求经济独立性，以此过上基督徒理想的禁欲生活。”另见此段中评论；Bauer, 150 页。

J. W. D. H.

词条作者：J. W. D. H.

BETWEEN THE TESTAMENTS.

See INTERTESTAMENTAL PERIOD.

BETWEEN THE TESTAMENTS. 两约之间

见 INTERTESTAMENTAL PERIOD（两约之间时期）。

BEULAH

bū'lə [Heb. *bē'ûlâ*—‘married’] (Isa. 62:4, AV, NEB). A name symbolically applied to Israel: “Thy land [shall be called] Beulah ... thy land shall be married ... so shall thy sons marry thee” (Is. 62:4f.). In this figure, frequently used since Hosea, the prophet wishes to express the future prosperity of Israel. The land once desolate shall again be populated. The RSV has “Your land [shall be called] Married ... and your land shall be married.”

BEULAH 有夫之妇

音译：bū'lə【希伯来语：*bē'ûlâ*——“已婚的”】（《钦定版圣经》和《新英文译本》，赛 62:4）。这个名字象征着以色列：“你的地也必称为有夫之妇……你的地也必归祂……你的众民（注‘民’原文作‘子’）也要照样娶你”（赛 62:4-5）。自何西阿开始，圣经作者频繁使用这种象征，先知何西阿希望展现出以色列未来的繁荣景象。过去荒废的土地必再次有人居住。《修订标准译本》译为“Your land [shall be called] Married ... and your land shall be married”（“你的地也必称为‘有夫之妇’……你的地也必归祂”）。

BEVELED WORK

[Heb. *ma'āsēh mōrād*—‘work of descent’]

BEVELED WORK 垂下的、细薄的

【希伯来语：*ma'āsēh mōrād*——“垂下

(1 K. 7:29); AV THIN WORK; NEB “hammered work of spiral design.” Scrollwork on the bronze stands of the laver in Solomon’s temple.

BEWAIL

[Heb. *bākā*—‘weep’; Gk. *kóptō*]. The Greek word (in the middle voice) has the thought of striking on the breast and of loud lamentation, so common among oriental people in time of great sorrow. It is used to express the most intense grief, a sorrow that compels outward demonstration (Lk. 8:52; 23:27). A poignant example of this grief is that of the daughter of Jephthah (Jgs. 11:37; Lev. 10:6).

See BURIAL II.C, D; IV.D–F; GRIEF.

BEWITCH

[Gk. *baskainō*] (Gal. 3:1). The meaning here is “captivate by falsehood.” Paul castigates the Galatians in strong terms for being so dazzled by the message of the Judaizers as to have strayed from the gospel of faith in the crucified Christ. The Greek word is colored by a background in magical evil incantations and spell-casting (see esp. *TDNT*, I, s.v. *βασχάινω* [Delling]).

In the AV “bewitched” appears also for *existēmi* in Acts 8:9, 11 (RSV “amazed”; NEB “swept off their feet,” “carried away”), referring to the people’s reaction to Simon the magician.

See also ENCHANTER; EVIL EYE; MAGIC.

的装饰”】(王上 7:29);《钦定版圣经》译为 THIN WORK (“细薄的”);《新英文译本》译为“hammered work of spiral design” (“花纹的浮雕”)。所罗门圣殿中铜盆座的漩涡形装饰。

BEWAIL 哀哭

【希伯来语：*bākā*——“哭泣”；希腊语：*kóptō*】。这个希腊语（中间语态）有哀哭捶胸的含义，东方人通常以这种方式表达他们极度悲伤的情绪。人们通常用这个词表达最强烈的悲痛之情，这种悲伤必须通过外在的情绪发泄出来（路 8:52；23:27）。耶弗他为女儿哀哭就是表达这种悲痛情绪的一个深刻例子（士 11:37；利 10:6）。

见 BURIAL II.C, D(埋葬 II.C, D); IV.D–F (IV.D–F); GRIEF (忧愁)。

BEWITCH 迷惑、使……惊奇

【希腊语：*baskainō*】(加 3:1)。这里的含义是“被假话迷惑”。保罗用严厉的言辞谴责加拉太人被犹太派基督徒的信息所迷惑，以致他们不相信基督钉十字架的福音。这个希腊词含有被邪恶的咒语和法术迷惑的含义（尤见 *TDNT*, I, 见词条 *βασχάινω* [Delling])。

《钦定版圣经》中也用“bewitched”（使……惊奇）来翻译《使徒行传》8:9, 11 中的 *existēmi*（《修订标准译本》中译为“amazed”；《新英文译本》译为“swept off their feet”，“carried away”，汉译均为“惊奇”），它指的是人们对行邪术的西门的反应。

另见 ENCHANTER (法术、行法术的); EVIL EYE (恶眼、吝啬、红眼、嫉妒);

MAGIC (邪术)。

J. W. D. H.

词条作者: J. W. D. H.

BEWRAY.

An archaic word in the AV meaning “reveal” or “disclose” (Heb. *nāgaḏ*, Prov. 29:24), “betray” (*gālā*, Isa. 16:3; Gk. *poiēō délon*, Mt. 26:73; cf. also Sir. 27:21; 2 Macc. 4:1). It occurs also for Heb. *qārā*, “call,” in Prov. 27:16, AV; “the ointment of his right hand which bewrayeth itself,” i.e., a contentious woman is said to be like oil held in the hand—she cannot be restrained. Cf. the RSV, “to restrain her is to restrain the wind or to grasp oil in his right hand”; and the NEB, “As well try to pick up oil in one’s fingers!”

BEYOND.

In the RSV the Heb. *bē‘ēber* with *hayyardēn*, “the Jordan,” is generally rendered “beyond the Jordan.” The AV sometimes translates “beyond (the Jordan)” (Ge. 50:10f.; Dt. 3:20, 25; etc.), but in other contexts “on this side” (Dt. 1:1, 5; Jos. 1:14f.; 9:1; etc.), “on the other side” (Dt. 11:30; Josh. 12:1; etc.), “on the side ... westward” (Josh. 5:1). The NEB also varies according to the context: “beside” (Ge. 50:10f.), “in Transjordan” (Dt. 1:1, 5), “on the other side” (Dt. 3:20; 11:30), “east of” (Jos. 1:14f.; 9:10), “west of” (5:1), “district of” (1 S. 31:7).

The RSV also gives “beyond” for Heb.

BEWRAY. 显露、不言语

《钦定版圣经》中一古语用法，意思是“reveal”或“disclose”（“不显露”）（希伯来语：*nāgaḏ*，箴 29:24），“betray”（“显露”）（*gālā*，赛 16:3；希腊语：*poiēō délon*，太 26:73；另参：便 27:21；马二 4:1）。《钦定版圣经》《箴言》27:16 中还用这个词翻译希伯来词 *qārā*，意思是“显露”；“也是右手抓油，必显露自己”，也就是说，一个爱争论的女人就像是抓在手中的油一样——人们无法拦阻她。参：《修订标准译本》，“to restrain her is to restrain the wind or to grasp oil in his right hand”（“想拦阻她的，便是拦阻风，也是右手抓油”）；《新英文译本》译为“*As well try to pick up oil in one’s fingers!*”（“也像右手抓油”）。

BEYOND. 那边、河外

在《修订标准译本》中，当希伯来词语 *bē‘ēber* 与 *hayyardēn*（“约旦河”）连用时，意思是“约旦河那边”。《钦定版圣经》有时译为“beyond (the Jordan)”（“约旦河外”）（创 50:10-11；申 3:20, 25 等），但是在其他语境中则译为“on this side”（“这边”）（申 1:1, 5；书 1:14-15；9:1 等）、“on the other side”（“那边”）（申 11:30；书 12:1 等）、“on the side ... westward”（“在……西边”）（书 5:1）。《新英文译本》也根据不同语境采取了不同的翻译方法：“beside”（“河外”）（创 50:10-11）、“in Transjordan”（“约旦河外”）（申 1:1, 5）、“on the other side”（“那边”）（申 3:20；11:30）、“east of”（“……以东”）（书 1:14-15；9:10）、“west of”（“……以西”）（书 5:1）、“district of”（“那边”）（撒上 31:7）。

当希伯来词 *mē‘ēber* 与“约旦河”连用

mē'ēber where it occurs in connection with the Jordan. The AV renders these passages “on this side” (Nu. 34:15; 35:14) or “on the other side” (Josh. 13:32; Jgs. 7:25); the NEB “beyond” (Nu. 34:15), “east of” (Nu. 35:14; Josh. 13:32), “across” (Jgs. 7:25).

Similarly, the RSV consistently has “Beyond the River” for Heb. *'ēber hannāhār* or Aram *‘bar nah^arā*, which occur frequently in Ezra and Nehemiah. The AV gives “beyond” or “on this side of” the river, the NEB always “Beyond-Euphrates.”

In the NT the Gk. *péran*, when used in connection with the Jordan, is generally rendered “beyond” by the RSV and AV. The NEB, however, gives a variety of readings: “Transjordan” (Mt. 4:25; Mk. 3:8), “across” (Mt. 19:1), “beyond” (Jn. 1:28), “the other side of” (3:26).

It is clear that in the RSV “beyond” may indicate either the eastern or the western side of the river and that it may refer to the side on which the writer stands (Josh. 5:1; 9:1; etc.); e.g., in Dt. 1:1, 5; 4:41, etc. the reference is to the country E of the Jordan, while in 3:20, 25; 11:30, the country W of the Jordan is indicated.

时,《修订标注译本》也将之译为“那边”。《钦定版圣经》则将这几段经文中这个希伯来词译为“on this side”(“在这边”)(民 34:15; 35:14)或“on the other side”(“那边”)(书 13:32; 士 7:25);《新英文译本》译为“beyond”(“那边”)(民 34:15)、“east of”(“……以东”)(民 35:14; 书 13:32)、“across”(“对岸”)(士 7:25)。

同样,《修订标准译本》一律采用“Beyond the River”(“约旦河那边”)翻译希伯来词语 *'ēber hannāhār* 亚兰语 *‘bar nah^arā*, 这两个词在《以斯拉记》和《尼希米记》中经常出现。《钦定版圣经》则译为“beyond the river”或“on this side of the river”(汉译均为“河那边”),《新英文译本》常常译为“Beyond-Euphrates”(“幼发拉底河那边”)。

在《新约》中,当希腊词 *péran* 与“约旦河”一起出现时,《修订标准译本》和《钦定版圣经》中通常把这个希腊词译为“beyond”(“河外”)。然而,《新英文译本》却采用了多种译法:“Transjordan”(“约旦河外”)(太 4:25; 可 3:8)、“across”(“对岸”)(太 19:1)、“beyond”(“河外”)(约 1:28)、“the other side of”(“河外”)(约 3:26)。

“beyond”一词在《修订标准译本》中显然指的是约旦河的“东岸”或“西岸”,它可能指的是作者所站立的这一边(书 5:1; 9:1 等);如在《申命记》1:1, 5; 4:41 等经文中,这个词指的是约旦河以东地区,而在《申命记》3:20, 25; 11:30 中,它指的是约旦河以西地区。

N. J. O.

词条作者: N. J. O.

BEZAE

bē'zī, **CODEX (D)**. See TEXT AND MSS

BEZAE 抄本

音译: bē'zī, **CODEX (D)**(“抄本[D]”)。

BEZAIbē'zī [Heb. *bēšay*].

1. A chief who with Nehemiah sealed the covenant (Neh. 10:18).

2. [Gk. Apoc. *Bassai*]; AV and NEB Apoc. BASSAI. One whose descendants returned with Zerubbabel to Jerusalem (Ezr. 2:17; Neh. 7:23; 1 Esd. 5:16).

BEZALEEL

bez'ā-lē-əl. See BEZALEL.

BEZALELbez'ā-lel [Heb. *bēšal'ēl*—“in the shadow (protection) of 'El (God)”; Gk. *Beseleēl*]; AV BEZALEEL.

1. A master workman under Moses; son of Uri the son of Hur, of the tribe of Judah. Yahweh gave him special wisdom and skill for this task of supervising—with the assistance of Oholiab of the tribe of Dan—the making of the tabernacle and its furniture (Ex. 31:2; 35:30; 36:1f.; 37:1; 38:22; 1 Ch. 2:20; 2 Ch. 1:5).

2. An Israelite of the time of Ezra who divorced his foreign wife (Ezr. 10:30).

BEZAI 比赛音译: bē'zī 【希伯来语: *bēšay*】。

1、与尼希米一起在约上签名的一位首领 (尼 10:18)。

2、【希腊语《次经》中译为 *Bassai*】；《钦定版圣经》和《新英文译本》《次经》译为 BASSAI (“比赛”)。比赛的子孙与所罗巴伯一同从被掳地归回耶路撒冷 (拉 2:17; 尼 7:23; 拉一 5:16)。

BEZALEEL 比撒列

音译: bez'ā-lē-əl. 见 BEZALEL (比撒列)。

BEZALEL 比撒列音译: bez'ā-lel 【希伯来语: *bēšal'ēl*—“在上帝的庇护下”；希腊语: *Beseleēl*】；《钦定版圣经》译为 BEZALEEL (“比撒列”)。

1、摩西手下的一名巧匠；犹大支派中户珥的孙子、乌利的儿子。耶和华赐予他特殊的智慧和技艺，使他能够胜任监工的任务，在但支派的亚何利雅伯的帮助下，他制造了会幕和其中的器具 (出 31:2; 35:30; 36:1-2; 37:1; 38:22; 代上 2:20; 代下 1:5)。

2、以斯拉时期一名休掉外邦妻子的以色列人 (拉 10:30)。

F. K. FARR

词条作者: F. K. FARR

BEZEKbē'zek [Heb. *bezeq*].

1. A town in the territory allotted to Judah. Jdg. 1:4f. records its conquest by Judah and Simeon, who captured and mutilated

BEZEK 比色音译: bē'zek 【希伯来语: *bezeq*】。

1、犹大支派分得的一座城邑。《士师记》1:4-5 中记载道，犹大和西缅共同征服了这座城邑，他们还擒获了比色的统治

its ruler, Adoni-bezek (vv. 6f.). It is somewhat doubtfully identified with Khirbet Bezqa, about 3 mi. (5 km.) NE of Gezer.

2. [Gk. B *Abiezek*]. The place where Saul marshaled his army before marching to the relief of Jabesh-gilead (1 S. 11:8). Eusebius (*Onom*) speaks of two villages of this name 17 Roman mi. (25 km.) from Shechem, on the way to Scythopolis. No doubt Khirbet Ibziq is intended. The army probably assembled here or on the neighboring height, Râs Ibziq, a mountain 2404 ft. (732 m.) above sea level.

W. EWING

BEZER

[Heb. *beşer*—‘strong’; Gk. A *Basar*, B *Sobal*]. A son of Zophah of the tribe of Asher (1 Ch. 7:37).

BEZER

bē'zār [Heb. *beşer*—‘strong’]. A city of refuge set apart by Moses for the Reubenites and located in the “plain country” (or tableland, Heb. *mîšôr*), E of the Jordan, later assigned to this tribe by Joshua (Dt. 4:43; Josh. 20:8). The NEB always lists it as “Bezer-in-the-wilderness.” The same city was assigned by lot as place of residence to the Merarites of the tribe of Levi (Josh. 21:36; 1 Ch. 6:63, 78). According to the Moabite Stone it was fortified by Mesha. It has been identified provisionally with Umm el-‘Amad, 8 mi. (13 km.) NE of Medeba.

W. S. L. S.

者亚多尼比色，并使他成为残废之人（士 1:6-7）。有人认为基色东北 3 英里（5 公里）处的比西克废墟（Khirbet Bezqa）就是比色，但这种说法多少值得怀疑。

2、【希腊语《梵蒂冈抄本》中译为 *Abiezek*】。在扫罗前往基列雅比进行救援之前，他在该地集结了军队（撒上 11:8）。优西比乌（*Onom*）提到，在前往西多波利的途中，距离示剑 17 罗马里（25 公里）处有两个村庄名为比色。他肯定指的是伊比兹克废墟（Khirbet Ibziq）。扫罗可能是在这里或在附近的拉斯伊比兹克（Râs Ibziq）高地集结的军队，拉斯伊比兹克高地是一座海拔 2404 英尺（732 米）的高山。

词条作者：W. EWING

BEZER 比悉

【希伯来语：*beşer*——“强壮的”；希腊语《亚历山太抄本》中译为 *Basar*，《梵蒂冈抄本》中译为 *Sobal*】。亚设支派中琐法的儿子（代上 7:37）。

BEZER 比悉

音译：bē'zār【希伯来语：*beşer*——“强壮的”】。摩西为流便人分定的一座逃城，位于约旦河以东的“旷野平原”（或“高原”，希伯来语：*mîšôr*）中，后来约书亚把该地分给了流便支派（申 4:43；书 20:8）。《新英文译本》常常译为“Bezer-in-the-wildernes”（“旷野平原比悉”）。通过拈阄将这座城分给了利未支派的米拉利子孙作居所（书 21:36；代上 6:63, 78）。根据摩押石碑上的记载，米沙王加固了这座城市。人们暂时将该遗址定位在米底巴东北 8 英里（13 公里）处的乌姆阿玛德（Umm el-‘Amad）。

词条作者：W. S. L. S.

BEZETH

bē'zeth (1 Macc. 7:19, AV). See BETH-ZAITH.

BEZETHA

bə-zēəthə. An addition to JERUSALEM N of the temple, outside the second but included within the third wall. Josephus describes it in *BJ* v. 4.2, where he calls it also the “New City.” It may be the same as BETH-ZAITH.

BIATAS

bī'ā-tās (1 Esd. 9:48, AV). See PELIAIAH 2.

BIBLE

[Gk. *biblia*—‘books’].

The word “Bible” designates the collection of the Scriptures of the OT and NT recognized and in use in the Christian churches. Different religions (such as the Zoroastrian, Hindu, Buddhist, Moslem) have their collections of sacred writings, sometimes spoken of as their “Bibles.” The Jews acknowledge only the Scriptures of the (Protestant) OT. Christians add the writings contained in the NT. The present article deals with the origin, character, contents, and purpose of the Christian Scriptures, regarded as the depository and authoritative record of God’s revelations of Himself and of His will to the fathers by the prophets, and through His Son to the Church of a later age (Heb. 1:1f.). Reference is made throughout to the articles in which the several topics are more fully treated.

- I. Names
 - A. Bible
 - B. Other Designations

BEZETH 伯寨

音译: bē'zeth (《钦定版圣经》, 马一7:19)。见 BETH-ZAITH (伯寨)。

BEZETHA 贝吉塔

音译: bə-zēəthə。圣殿以北耶路撒冷(见 JERUSALEM[耶路撒冷])的郊区, 位于第二城墙以外, 第三城墙以里。约瑟夫斯在他的作品中(*BJ* v. 4.2)也称它为“新城”。该地可能就是伯寨(见 BETH-ZAITH[伯寨])。

BIATAS 毗莱雅

音译: bī'ā-tās (《钦定版圣经》, 拉一9:48)。见 PELIAIAH 2 (毗莱雅 2)。

BIBLE 《圣经》

【希腊语: *biblia*——“书”】。

“圣经”一词指的是那些被基督教教会认可和使用的《旧约》和《新约》中的经卷。不同的宗教(如, 拜火教、印度教、佛教和伊斯兰教)都有各自的圣书, 人们有时将它们统称为“圣经”。犹太人只认可(新教)《旧约》中的经卷。基督徒创作的作品包含在《新约》中。本词条讨论《圣经》的起源、特点、内容和创作目的, 并且认为《圣经》是先知受托对上帝自我启示和天父旨意的权威记录, 并藉着圣子晓谕后来的教会(来 1:1-2)。《圣经》贯穿本书始终, 其中一些词条深入《圣经》中的一些主题。

- I. 名称
 - A. 《圣经》
 - B. 其他名称

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| <ul style="list-style-type: none"> C. OT and NT II. Languages III. Compass and Divisions <ul style="list-style-type: none"> A. Jewish Bible <ul style="list-style-type: none"> 1. Josephus 2. Other Lists and Divisions 3. NT References B. The LXX <ul style="list-style-type: none"> 1. Origin 2. Apocrypha 3. Ecclesiastical Use C. Vulgate (OT) D. The NT <ul style="list-style-type: none"> 1. Acknowledged Books 2. Disputed Books IV. Literary Origin and Growth—Canonicity <ul style="list-style-type: none"> A. The OT <ul style="list-style-type: none"> 1. OT Indications <ul style="list-style-type: none"> a. Patriarchal Age b. Mosaic Age c. Judges d. Monarchy e. Wisdom Literature f. Prophecy g. Josiah's Reformation h. Exilic and Postexilic i. Daniel j. Preexilic Bible 2. Critical Views <ul style="list-style-type: none"> a. Pentateuch b. Histories c. Psalms and Prophets 3. Formation of Canon <ul style="list-style-type: none"> a. Critical Theory b. More Positive View c. Close of Canon B. The NT <ul style="list-style-type: none"> 1. Historical Books <ul style="list-style-type: none"> a. Synoptics b. Fourth Gospel c. Act 2. Epistles <ul style="list-style-type: none"> a. Pauline | and | <ul style="list-style-type: none"> C. 《旧约》和《新约》 II. 语言 III. 范围和分类 <ul style="list-style-type: none"> A. 犹太人的《圣经》 <ul style="list-style-type: none"> 1. 约瑟夫斯的观点 2. 其他列表和分类 3. 新约参考 B. 《七十士译本》 <ul style="list-style-type: none"> 1. 起源 2. 《次经》 3. 教会使用 C. 《武加大译本》(旧约) D. 《新约》 <ul style="list-style-type: none"> 1. 公认的作品 2. 有争议的作品 IV. 文学起源和发展——圣经正典性 <ul style="list-style-type: none"> A. 《旧约》 <ul style="list-style-type: none"> 1. 旧约指示 <ul style="list-style-type: none"> a. 族长时期 b. 摩西时期 c. 士师时期 d. 君主制时期 e. 智慧文学 f. 预言书 g. 约西亚改革 h. 被掳和被掳之后 i. 但以理 j. 被掳之前的《圣经》 2. 批判观点 <ul style="list-style-type: none"> a. 《摩西五经》 b. 历史故事 c. 《诗篇》和先知书 3. 正典的形成 <ul style="list-style-type: none"> a. 批判理论 b. 更积极的观点 c. 正典结篇 B. 《新约》 <ul style="list-style-type: none"> 1. 历史书 <ul style="list-style-type: none"> a. 对观福音 b. 《约翰福音》 c. 《使徒行传》 2. 使徒书信 <ul style="list-style-type: none"> a. 保罗书信 |
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| <ul style="list-style-type: none"> b. Epistle to Hebrews c. Catholic Epistles 3. Book of Revelation 4. Canonicity <p>V. Unity and Spiritual Purpose—Inspiration</p> <ul style="list-style-type: none"> A. Scripture a Unity B. Purpose of Grace C. Inspiration <ul style="list-style-type: none"> 1. Biblical Claim 2. Marks of Inspiration D. Historical Influence <p>VI. Chapters and Verses</p> | <ul style="list-style-type: none"> b. 《希伯来书》 c. 大公书信 3. 《启示录》 4. 正典性 <p>V. 统一性和灵的旨意——默示</p> <ul style="list-style-type: none"> A. 《圣经》的统一性 B. 恩典的旨意 C. 默示 <ul style="list-style-type: none"> 1. 圣经要求 2. 默示的标志 D. 《圣经》的历史影响力 <p>VI. 《圣经》的章和节</p> |
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I. Names.-A. Bible. The word “Bible” is the equivalent of the Gk. *biblia* (diminutive < *biblos*, the inner bark of the papyrus), meaning originally “books.” The expression “the books” (*tá biblia*) occurs in Dn. 9:2 (LXX) for prophetic writings. In the prologue to Sirach (“the rest of the books”) it designates generally the OT Scriptures; similarly in 1 Macc. 12:9 (“the holy books”). The usage passed into the Christian church for the OT (2 Clem. 14:2), and eventually (*ca.* 5th cent.) was extended to the whole Scriptures. Jerome’s name for the Bible (4th cent.) was “the divine library” (*Bibliotheca Divina*). Afterward came an important change from plural to singular meaning. “In process of time this name, with many others of Greek origin, passed into the vocabulary of the western church; and in the thirteenth century, by a happy solecism, the neuter plural came to be regarded as a feminine singular, and ‘The Books’ became by common consent ‘The Book’ (*biblia*, sing), in which form the word was passed into the languages of modern Europe” (Westcott, *Bible in the Church*, p. 5). Its earliest occurrences in English are in *Piers Plowman*, Chaucer, and Wyclif.

I. 名称。 A. 《圣经》。“圣经”一词相当于希腊词语 *biblia* (“小词”衍生自 *biblos*, 蒲草纸的内皮), 最初的意思是“书籍”。在先知作品《但以理书》9:2 (《七十士译本》)中出现了“the books” (*tá biblia*) 一词。在《便西拉智训》的前言中 (“the rest of the books” [“其他著作”]), “the books” 通常指的是《旧约》中的经卷; 《马加比一书》12:9 中的 “the holy books” 同样指的是《旧约》。后来基督教教会逐渐开始使用《旧约》(2 Clem. 14:2), 并最终 (约公元 5 世纪) 接受了整部《圣经》。耶柔米称《圣经》(4 世纪) 为 “神圣的丛书” (*Bibliotheca Divina*)。后来 “the books” 发生了重大转变, 它由复数形式变成了单数形式。“随着时间的推移, 这个拥有许多其他希腊词根的名词逐渐成为西方教会使用的词汇; 在 13 世纪, 由于一次巧妙的拼写错误, 这个中性复数名词变成了阴性单数名词, 人们一致认为应该是 ‘The Book’ (*biblia*, 歌颂) 而不是 ‘The Books’, 现代欧洲的语言也逐渐接受了该词的单数形式” (Westcott, *Bible in the Church*, 5 页)。该词的英语形式最早出现在《农夫皮尔卡斯》、乔叟作品和威克利夫 (Wyclif) 的作品中。

B. Other Designations. There is naturally no name in the NT for the complete body of Scripture, the only Scriptures then known being those of the OT. In 2 Pet. 3:16, however, Paul's Epistles seem brought under this category. The common designations for the OT books by Our Lord and His apostles were "the scriptures" (writings, Gk. *hai graphai*) (Mt. 21:42; Mk. 14:49; Lk. 24:32; Jn. 5:39; Acts 18:24; Rom. 15:4; etc.), "the holy scriptures" (Rom. 1:2); once "the sacred writings" (2 Tim. 3:15). The Jewish technical division (see below) into the Law, the Prophets, and the Hagiographa (holy writings) is recognized in the expression "in the law of Moses, and the prophets, and the psalms" (Lk. 24:44). More briefly the whole is summed up under "the law and the prophets" (Mt. 5:17; 11:13; Acts 13:15). Occasionally even the term "law" is extended to include the other divisions (Jn. 10:34; 12:34; 15:25; 1 Cor. 14:21). Paul uses the phrase "the oracles of God" as a name for the OT Scriptures (Rom. 3:2; cf. Acts 7:38; He. 5:12; 1 Pet. 4:11).

C. OT and NT. Special interest attaches to the names "Old" and "New Testament," now and since the close of the 2nd cent. in common use to distinguish the Jewish and the Christian Scriptures. "Testament" (lit "a will") is used in the NT (AV) to represent the Gk. *daithékē*, in classical usage also "a will," but in the LXX and NT employed to translate the Heb. *b'rit*, "a covenant." In the RV, accordingly, "testament" is, with two exceptions (Heb. 9:16f., RSV "will"), changed to "covenant" (Mt. 26:28; 2 Cor. 3:6; Gal. 3:15; He. 7:22; 9:15; etc.). Applied to the Scriptures, therefore, "Old" and "New

B. 其他名称。《新约》中自然没有整部《圣经》的名称，新约时期《旧约》是唯一的“经书”。不过，《彼得后书》3:16中似乎将保罗的书信也归为“经书”。我们的主和祂的使徒通常称《旧约》为“the scriptures”（“经书”）（作品，希腊语：*hai graphai*）（太 21:42；可 14:49；路 24:32；约 5:39；徒 18:24；罗 15:4等）、“the holy scriptures”（“圣经”）（罗 1:2），也有一次称为“the sacred writings”（“圣经”）（提后 3:15）。犹太人将《圣经》划分为律法和先知书两部分，他们认为“摩西的律法、先知的书和诗篇”（路 24:44）属于圣卷（圣著）。简而言之，整部《圣经》可以归纳为“律法和先知的书”（太 5:17；11:13；徒 13:15）。“律法”有时包括了其他的分类（约 10:34；12:34；15:25；林前 14:21）。保罗称旧约经卷为“神的圣言”（罗 3:2；参：徒 7:38；来 5:12；彼前 4:11）。

*C. 《旧约》和《新约》。*自 2 世纪末期至今，人们特别关注“旧约”和“新约”这两个名称，并且通常用这两个词区分犹太圣经和基督教圣经。《钦定版圣经》《新约》中的“Testament”（字面含义“遗嘱”）代表着希腊词 *daithékē*，这个词的传统用法中也有“遗嘱”的含义，但《七十士译本》和《新约》通常用这个词翻译希伯来词 *b'rit*，意思是“约”。因此，《修订译本》中将“testament”改为了“covenant”（太 26:28；林后 3:6；加 3:15；来 7:22；9:15 等），但也有两处经文例外（来 9:16-17，《修订标准译本》译为“will”[“遗嘱”]）。因此，在《圣经》中“Old Testament”和“New

Testament” mean, strictly, “old” and “new covenant,” though the older usage is now too firmly fixed to be altered. The name is a continuation of the OT designation for the law, “the book of the covenant” (2 K. 23:2). In this sense Paul applies it (2 Cor. 3:14) to the OT law: “the reading of the old testament” (RV, RSV, “covenant”). When after the middle of the 2nd cent. a definite collection began to be made of the Christian writings, these were named “the New Testament,” and were placed as of equal authority alongside the “Old.” The name *Novum Testamentum* (also *Instrumentum*) occurs first in Tertullian (A.D. 190–220), and soon came into general use. The idea of a Christian Bible may be then said to be complete.

II. Languages.—The OT, it is well known, is written mostly in Hebrew; the NT is written in Greek. The parts of the OT not in Hebrew, viz., Ezr. 4:8–6:18; 7:12–26; Jer. 10:11; Dnl. 2:4–7:28, are in Aramaic (formerly called Chaldean), a related dialect which after the Exile gradually displaced Hebrew as the spoken language of the Jews (see ARAMAIC; HEBREW LANGUAGE). The ancient Hebrew text was “unpointed,” i.e., without the vowelmarks that came into use as a result of the labors of the Masoretic scholars (after 6th cent. A.D.).

The Greek of the NT, on which so much light was thrown by the labors of Deissmann and others from the Egyptian papyri, showing it to be a form of the “common” or *koiné* (Hellenistic) speech of the time (see GREEK LANGUAGE), still remains—from its penetration by Hebrew ideas, the influence of the LXX, peculiarities of training and culture in the writers, and above all the vitalizing and

Testament” 的严格意义是“旧约”和“新约”，虽然旧时用法已经深入人心，很难去改变。这个名字沿用了旧约名称，指的是律法，“约书”（王下 23:2）。从这个意义上说，保罗用这个词（林后 3:14）指代旧约律法：“旧约”（《修订译本》和《修订标准译本》译为“covenant”[“约”]）。人们在 2 世纪中期之后开始收录基督徒的作品，并将之命名为“新约”，认为“新约”与“旧约”拥有同样的权威。特土良（190–220）的作品中首先出现了 *Novum Testamentum* 一词（也首次提到了 *Instrumentum*），很快这个词成为了通用词汇。基督教圣经的理念在这个时候才最终形成。

II. 语言。众所周知，大多数《旧约》经卷都是用希伯来语写成的；而《新约》则是用希腊语写成的。《旧约》中的非希伯来语经卷，即《以斯拉记》4:8–6:18；7:12–26；《耶利米书》10:11；《但以理书》2:4–7:28，是用亚兰语（之前被称为迦勒底语）写成的，犹太人被掳之后，亚兰语逐渐取代了希伯来语，成为了他们口头用语（见 ARAMAIC[亚兰语]；HEBREW LANGUAGE[希伯来语]）。古老的希伯来经文“没有注音”，也就是没有母音符号，但经过马所拉学者的不懈努力（公元 6 世纪之后），人们终于可以阅读这些经文。

通过戴斯曼（Deissmann）的不懈努力，以及其他人对埃及蒲草纸文献的研究，人们对《新约》中希腊语有了清晰的理解，这种语言是当时“通用语”或希腊化的（*koiné*）语言（见 GREEK LANGUAGE[希腊语]），它受到了希伯来人思想和《七十士译本》的影响，呈现出创作者独特的教育和文化背景，尤其是丰富和改变了基督教的词汇和表达，《新约》中的希腊语本身就是研究的对

transforming power of Christian conceptions in vocabulary and expression—a study by itself. “We impart this,” the apostle says, “in words not taught by human wisdom but taught by the Spirit” (1 Cor. 2:13). This is not always remembered in the search for parallels in the papyri. (For translations into other languages, see VERSIONS.)

III. Compass and Divisions.—The story of the origin, collection, and final stamping with canonical authority of the books that compose our present Bible involves many points still keenly in dispute. Before touching on these debatable matters, certain more external facts fall to be noticed relating to the general structure and compass of the Bible, and the main divisions of its contents.

A. Jewish Bible. 1. Josephus. A first step is to ascertain the character and contents of the Jewish Bible—the Bible in use by Christ and His apostles. Apart from references in the NT itself, an important aid is here afforded by a passage in Josephus (*CAp* i.8), which may be taken to represent the current belief of the Jews in the 1st cent. A.D. After speaking of the prophets as writing their histories “through the inspiration of God,” Josephus says: “For we have not myriads of discordant and conflicting books, but twenty-two only, comprising the record of all time, and justly accredited as Divine. Of these, five are books of Moses, which embrace the laws and the traditions of mankind until his own death, a period of almost three thousand years. From the death of Moses till the reign of Artaxerxes, the successor of Xerxes, king of Persia, the prophets who followed Moses narrated the events of their time in

象。保罗说：“我们讲说这些事，不是用人智慧所指教的语言，乃是用圣灵所指教的语言”（林前 2:13）。人们在阅读蒲草纸平行经文时，并不是总会牢记这一点。（关于其他语言译本，见 VERSIONS[译本]）。

III. 范围和分类。对于当前权威正典的起源、收录和最终成书，仍然存在很多激烈的争论。在讨论这些存有争议的问题之前，人们必须更多地关注那些与《圣经》总体结构、范围和主要内容分类相关的外部证据。

*A. 犹太人的《圣经》。1、约瑟夫斯的观点。*人们首先要做的是确定犹太人的《圣经》——基督和祂的使徒所使用的《圣经》的特点和内容。除了《新约》本身提供的参考，约瑟夫斯在其作品（*CAp* i.8）的段落中也提供了重要的参考，这些段落描述了公元 1 世纪犹太人的信仰。约瑟夫斯首先说先知“藉着上帝的默示”创作出他们的历史书，然后又说：“我们所拥有的并不是大量内容不一且相互矛盾的书卷，而是只有 22 部包含了所有时期历史记录’s 圣作’。其中 5 卷书为摩西所作，包括了摩西律法和他去世前约 3000 年间内人类的传统。从摩西去世至波斯王薛西斯的继任者亚达薛西统治时期，先知们仿效摩西，用 13 卷书记录了他们所生活年代的事件。其余的 4 卷经书包括颂扬上帝的赞美诗和规范人类行为的箴言。将亚达薛西时期至今的历史记录得非常详细，但是这些记录并不值得相信，因为这一时期不再拥有相互接续的先知。”隔了几段之后他继续写道，“没有人敢

thirteen books. The remaining four books consist of hymns to God, and maxims of conduct for men. From Artaxerxes to our own age, the history has been written in detail, but it is not esteemed worthy of the same credit, on account of the exact succession of the prophets having been no longer maintained.” He goes on to declare that in this long interval “no one has dared either to add anything to [the writings], or to take anything from them, or to alter anything,” and speaks of them as “the decrees [*dógmata*] of God,” for which the Jews would willingly die. Philo (20 B.C.–ca. A.D. 50) uses similar strong language about the law of Moses (in Eusebius *Praep. ev. viii.6*).

In this enumeration of Josephus, it will be seen that the Jewish sacred books—thirty-nine in our Bible—are reckoned as twenty-two (after the number of letters in the Hebrew alphabet), viz., five of the law, thirteen of the Prophets, and four remaining books. These last are Psalms, Proverbs, Song of Solomon, and Ecclesiastes. The middle class includes all the historical and prophetic books, likewise Job, and the reduction in the number from thirty to thirteen is explained by Judges-Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra-Nehemiah, Jeremiah-Lamentations, and the twelve minor prophets, each being counted as one book. In his twenty-two books, therefore, Josephus includes all those in the present Hebrew canon, and none besides—not the books known as the APOCRYPHA, though he was acquainted with and used some of these.

2. *Other Lists and Divisions.* The statement of Josephus as to the twenty-two books acknowledged by the

增添、杜撰或修改《圣经》的内容”，他称《圣经》为“上帝的命令 [*dógmata*]”，犹太人宁愿为此放弃自己的生命。斐洛 (Philo) (公元前 20 年至约公元 50 年) 也用类似强烈的措辞描述了摩西律法(见 Eusebius *Praep. ev. viii.6*)。

根据约瑟夫斯的叙述,人们可以看出犹太人的《圣经》包括 22 卷书(按照希伯来字母进行编排),即 5 卷律法书、13 卷先知书和其余 4 卷经书,而我们的《圣经》包含 39 卷书。最后四卷书是《赞美诗》《箴言》《雅歌》和《传道书》。中间的 13 卷书包括历史书和先知书(如《约伯记》),这些经书由 30 卷减至 13 卷,它们包括《士师记》《路得记》《撒母耳记上》《撒母耳记下》《列王纪上》《列王纪下》《历代志上》《历代志下》《以斯拉记》《尼希米记》《耶利米书》《耶利米哀歌》和十二小先知书,所有这些书卷构成了一本书。因此,约瑟夫斯所说的 22 卷经书无一例外地全部收录在现在希伯来正典中——不包括《次经》(见 APOCRYPHA[次经]),虽然约瑟夫斯了解《次经》,并且引用了其中一些经文。

2、其他列表和分类。优西比乌 (*HE vi.26*) 保留下来的撒狄米主教墨利托 (约公元 172 年) 和俄利根 (公元 186

Jews is confirmed, with some variation of enumeration, by the lists preserved by Eusebius (*HE* vi.26) from Melito of Sardis (ca. A.D. 172) and Origen (A.D. 186–254), and by Jerome (*Preface to OT*, ca. 400)—all following Jewish authorities. Jerome knew also of a rabbinical division into twenty-four books. The celebrated passage from the Talmud (*Baba Bathra* 14b; see CANON OF THE OT; cf. Westcott, p. 35; Driver, *Literature of the OT* [1913], p. vi) counts also twenty-four. This number is obtained by separating Ruth from Judges and Lamentations from Jeremiah. The threefold division of the books, into Law, Prophets, and Writings (Hagiographa), is old. It is already implied in the prologue to Sirach (ca. 130 B.C.), “the law, the prophets, and the rest of the books”; is glanced at in a work ascribed to Philo (*De vita contemplativa* 25); and is indicated, as seen above, in Lk. 24:44. It really reflects stages in the formation of the Hebrew canon (see below). The rabbinical division, however, differed materially from that of Josephus in reckoning only eight books of the prophets, and relegating 1 and 2 Chronicles, Ezra-Nehemiah, Esther, Job, and Daniel to the Hagiographa, thus enlarging that group to nine (Westcott, p. 28; W. Smith, *Dictionary of the Bible* [1860–1864], I, s.v. “Canon”). When Ruth and Lamentations were separated, they were added to the list, raising the number to eleven. Some, however, take this to be the original arrangement. In printed Hebrew Bibles the books in all the divisions are separate. The Jewish schools further divided the “Prophets” into “the former prophets” (the historical books—Joshua, Judges, Samuel, and Kings) and “the latter prophets” (Isaiah, Jeremiah, Ezekiel, and the twelve minor

至 254 年) 的旧约正典名单, 以及耶柔米保留下来的旧约正典名单 (*Preface to OT*, 约 400 年) 都证实了约瑟夫斯所说的犹太人只认可 22 卷经书的说法, 这些名单略有差异——但都遵循犹太人的权威记载。耶柔米也知道拉比将 24 卷书归为正典。《他勒目》(*Baba Bathra* 14b; 见 CANON OF THE OT[旧约正典]; 参: Westcott, 35 页; Driver, *Literature of the OT* [1913], vi 页) 中的著名段落也将 24 卷书归为正典。将《路得记》和《士师记》分开, 《耶利米哀歌》和《耶利米书》分开, 正好是 24 卷书。古时人们将《圣经》分为律法书、先知书和圣卷(犹太教《圣经》的第三部分)三部分。《便西拉智训》的前言(约公元前 130 年)中也暗含出这种划分方法,“律法书、先知书和其他著作”; 斐洛的作品 (*De vita contemplativa* 25) 中也提到了这种划分方法; 正如上文所说,《路加福音》24:44 中也给出了类似的暗示。这实际上反映出了希伯来正典形成的各个阶段(见下文)。然而, 拉比的划分方法与约瑟夫斯的划分方法有很大的差异, 拉比们认为只有 8 卷书属于先知书, 而《历代志上》《历代志下》《以斯拉记》《尼希米记》《以斯拉帖记》《约伯记》《但以理书》属于犹太教《圣经》的第三部分, 因此圣著增至 9 卷 (Westcott, 28 页; W. Smith, *Dictionary of the Bible* [1860–1864], I, 见词条 “Canon”)。当《路得记》和《耶利米哀歌》被分出来时, 这两本书也被归入圣著名单中, 因此圣著增至 11 卷。然而, 有些人仍然采取原来的编排方式。在出版的希伯来《圣经》中, 各卷单独成书。犹太学者将“先知书”分为“前先知书”(历史书——《约书亚记》《士师记》《撒母耳记》《列王纪》)和“后先知书”(《以赛亚书》《耶利米书》《以西结书》)和十二小先知书被视为一本书。

prophets as one book).

3. *NT references*. It may be concluded that the above lists, excluding the Apocrypha, represent the Hebrew Bible as it existed in the time of Our Lord (the opinion, held by some, that the Sadducees received only the five books of the Law rests on no sufficient evidence). This result is borne out by the evidence of quotations in Josephus and Philo (cf. Westcott). Still more is it confirmed by an examination of OT quotations and references in the NT. It was seen above that the main divisions of the OT are recognized in the NT, and that, under the name “Scriptures,” a divine authority is ascribed to them. It is therefore highly significant that, although the writers of the NT were familiar with the LXX, which contained the Apocrypha (see below), no quotation from any book of the Apocrypha occurs in their pages. One or two allusions, at most, suggest acquaintance with the book of Wisdom (e.g., Wisd. 5:18–21 par. Eph. 6:13–17). On the other hand, “every book in the Hebrew Bible is distinctly quoted in the NT with the exception of Joshua, Judges, Chronicles, Song of Solomon, Ecclesiastes, Ezra, Nehemiah, Esther, Obadiah, Zephaniah, and Nahum” (Westcott). Enumerations differ, but about 178 direct quotations may be reckoned in the Gospels, Acts, and Epistles; if references are included, the number is raised to about 700 (see QUOTATIONS IN THE NT). In four or five places (Lk. 11:49–51; Jas. 4:5; 1 Cor. 2:9; Eph. 5:14; Jn. 7:38) apparent references occur to sources other than the OT; it is doubtful whether most of them are really so (cf. Westcott, pp. 46–48; Eph. 5:14 may be from a Christian hymn). An undeniable influence of apocalyptic literature is seen

3、新约参考。人们可能总结说，上文的列表（不包括《次经》）表示的就是主耶稣时期的希伯来语《圣经》（有些人认为撒都该人只认可 5 卷律法书，但这种说法的证据不够充分）。约瑟夫斯和斐洛的引述证明了这个结论（参：Westcott）。对《旧约》中的引文和《新约》中的参考文献的研究更加证明了这一结论。从上文可以看出，新约作者接受《旧约》中的主要分类，将《旧约》经卷称为“圣经”，并认为这些经卷拥有神圣的权威。因此，最值得注意的是，虽然新约作者熟悉包括《次经》的《七十士译本》（见下文），但是《新约》经文中并没有引用《次经》中的内容。至少有一到两处经文暗示出新约作者熟悉《所罗门智训》（如，《所罗门智训》5:18–21，平行经文弗 6:13–17）。另外，“《新约》显然引用了除《约书亚记》《士师记》《历代志》《雅歌》《传道书》《以斯拉记》《尼希米记》《以斯帖记》《俄巴底书》《西番雅书》和《那鸿书》之外的所有希伯来《圣经》书卷”（Westcott）。虽然《新约》中的叙述有所差异，但《四福音书》《使徒行传》和《使徒书信》中直接引用《旧约》经文达 178 次；如果包括参考引证，《新约》总计引用《旧约》经文约 700 次（见 QUOTATIONS IN THE NT[新约引用]）。《新约》中有 4 或 5 处地方（路 11:49–51；雅 4:5；林前 2:9；约 7:38）引用的经文明显不是源于《旧约》。人们怀疑，是否绝大多数新约书卷都是如此（参：Westcott, 46–48 页；《以弗所书》5:14 可能源自一首基督教赞美诗）。不可否认，《犹大书》确实受到了启示文学的影响，《犹大书》1:14-15 直接引用了《以诺一书》中的内容。但这并不等于说，《犹大书》承认这本书也是《圣经》中的经卷（见 JUDE, EPISTLE OF V[《犹大书》]）。

in Jude, where vv. 14f. are a direct quotation from 1 Enoch. It does not follow that Jude regarded this book as a proper part of Scripture. (See JUDE, EPISTLE OF V.)

B. The LXX. Hitherto we have been dealing with the Hebrew OT; marked changes are apparent when we turn to the Septuagint, or Greek version current in the Greek-speaking world at the commencement of the Christian era. The importance of this version lies in its having been practically the OT of the early Church. It was used by the apostles and their converts, and is freely quoted in the NT, sometimes even when its renderings vary considerably from the Hebrew as we have it in the MT. Its influence was necessarily, therefore, very great.

1. Origin. The special problems connected with the origin, text, and literary relations of the LXX are dealt with elsewhere (see SEPTUAGINT). The version took its rise, under one of the early Ptolemies, because of the needs of the Jews in Egypt, before the middle of the 2nd cent. B.C.; it was gradually executed, and completed hardly later than *ca.* 100 B.C.; thereafter it spread into all parts of the diaspora. Its renderings reveal frequent divergence in MSS from the present MT, but show also that the translators permitted themselves considerable liberties in enlarging, abbreviating, transposing, and otherwise modifying the texts they had, and in the insertion of materials borrowed from other sources.

2. Apocrypha. The most noteworthy differences are in the departure from Jewish tradition in the arrangement of the

B. 《七十士译本》。迄今为止，我们一直在研究希伯来语《旧约》；当我们研究《七十士译本》或其他从基督纪元开始在希腊语世界流行的希腊语译本时，就可以从中看到明显的变化。《七十士译本》之所以非常重要，是因为它实际上是早期教会使用的《旧约》。使徒和他们的信徒都使用这个译本，新约作者也大量引用该译本中的经文，然而《七十士译本》中的翻译有时与我们在《马所拉文本》中看到的希伯来原文存在很大的差异。由此可见，《七十士译本》必定产生了很大的影响。

1、起源。对于《七十士译本》的起源、文本和文学关系等特殊问题，我们将在其他地方进行讨论（见 SEPTUAGINT[《七十士译本》]）。这一译本在托勒密王朝早期的一位统治者统治时期开始出现，因为在公元前 2 世纪中期之前，埃及的犹太人需要这样的译本；人们逐步进行翻译，约在公元前 100 年之前才译完；随后，该译本开始在离散的犹太人中传播。该译本中的翻译经常偏离当代《马所拉文本》抄本的内容，这也就表明译者在翻译时相当随意地对原稿进行了补充、删减、转换和修饰，还插入了其他来源的材料。

2、《次经》。《七十士译本》与《圣经》原稿最大的差异体现在，《七十士译本》在安排各卷书时违背了犹太人的传统

textbooks (this varies greatly; cf. Swete, *IOTG*, II, ch. 1), and in the inclusion in the list of the other books, unknown to the Hebrew canon, now grouped as the APOCRYPHA. These form an extensive addition. They include the whole of the existing Apocrypha with the exception of 2 Esdras and the Prayer of Manasseh. All are of late date, and are in Greek, though Sirach had a Hebrew original which has been partly recovered. They are not collected, but are interspersed among the OT books in what are taken to be their appropriate places. The Greek fragments of Esther, e.g., are incorporated in that book; Susanna, and Bel and the Dragon, form part of Daniel; Baruch is joined with Jeremiah; etc. The most important books are Wisdom, Sirach, and 1 Maccabees (ca. 100 B.C.). That Sirach, originally in Hebrew (ca. 200 B.C.) and of high repute, was not included in the Hebrew canon, has a weighty bearing on the period of the closing of that canon.

3. *Ecclesiastical Use*. It is, as already remarked, singular that, notwithstanding this extensive enlargement of the canon by the LXX, the books just named obtained no scriptural recognition from the writers of the NT. The more scholarly of the fathers (Melito, Origen, Athanasius, Cyril, Jerome, etc.) likewise adhere to the Hebrew list, and most draw a sharp distinction between the canonical books and the Greek additions, the reading of which is, however, admitted for edification (cf. Westcott, pp. 135f., 168, 180, 182f.). Where slight divergences occur (e.g., Esther is omitted by Melito, and placed by Athanasius among the Apocrypha; Origen and Athanasius add Baruch to Jeremiah), these are readily explained by doubts as to canonicity or by

(两者之间差异很大; 参: Swete, *IOTG*, II, 第 1 章), 而且还收录了其他不属于希伯来正典的经书, 现在人们把这些经书收录在《次经》中。该译本增添了大量的内容。除了《以斯拉二书》和《玛拿西祷文》, 它几乎收录了整部《次经》(见 APOCRYPHA[《次经》])。虽然《便西拉智训》原文是希伯来语, 该书的部分内容已被还原, 但是除此之外, 其他各卷《次经》都是后期的作品, 都是用希腊语写成的。这些作品并没有被收录在一起, 而是将它们插入《旧约》的相关书卷中。如, 《以斯帖记》的希腊语残本并入《以斯帖记》中; 《苏撒拿传》和《彼得与大龙书》并入《但以理书》中; 《巴录书》收入《耶利米书》中等等。最重要的几本书是《所罗门智训》《便西拉智训》和《马加比一书》(约公元前 100 年)。《便西拉智训》最初用希伯来语写成(约公元前 200 年), 且享有极高声望, 这本书没有被收录在希伯来正典中, 但在正典完成时期, 这本书产生了重大的影响。

3、教会使用。奇怪的是, 正如前文所说, 虽然《七十士译本》极大地增加了正典的内容, 但是新约作者并不认可上文所提到的书卷为圣经正典。更为博学的教父(墨利托、俄利根、亚他那修、西里尔和耶柔米等)同样拥护希伯来正典书目, 他们中的大部分人都对正典与后添加的希腊语经书进行了严格的区分, 但是他们承认阅读这些作品能够给人带来启迪(参: Westcott, 135-136, 168, 180, 182-183 页)。教父们也出现了微小的分歧(如, 墨利托将《以斯帖记》排除在正典之外, 亚他那修将这本书纳入《次经》; 俄利根和亚他那修将《巴录书》收录于《耶利米书》中), 这很容易被解释成, 他们可能怀疑这些作品的正典资格, 或者由于他们的知识不完善才进行了错误的处理。此外, 不懂希伯来文却熟悉《七十士译本》的作

imperfect knowledge. On the other hand, familiarity with the LXX in writers ignorant of Hebrew could not but tend to break down the limits of the Jewish canon, and to lend a scriptural sanction to the additions to that canon. This was aided in the West by the fact that the Old Latin versions (2nd cent.), based on the LXX, included these additions (the Syriac Peshitta followed the Hebrew). In many quarters, therefore, the distinction is found broken down, and ecclesiastical writers (Clement, Barnabas, Irenaeus, Tertullian, Clement of Alexandria, Basil, etc.) quote freely from books like Wisdom, Sirach, Baruch, Tobit, 2 Esdras, as from parts of the OT.

C. *Vulgate (OT)*. An important landmark is reached in the Vulgate or Latin version of Jerome (*see* VERSIONS). Jerome, on grounds explained in his Preface, recognized only the Hebrew Scriptures as canonical; under pressure he executed later a hasty translation of Tobit and Judith. Feeling ran strong, however, in favor of the other books, and ere long these were added to Jerome's version from the Old Latin. It is this enlarged Vulgate which received official recognition, under anathema, at the Council of Trent (1546), and, with revision, from Clement VIII (1592), though leading Roman Catholic scholars (Ximenes, Erasmus, Cajetan) had previously made plain the true state of the facts. The Greek Church vacillated in its decisions, sometimes approving the limited, sometimes the extended, canon (*cf.* Westcott, pp. 217–229). The churches of the Reformation (Lutheran, Swiss), as was to be expected, went back to the Hebrew canon, giving only a qualified sanction to the reading and ecclesiastical use of the Apocrypha. The early English

者不得不冲破犹太人正典的范围,将非正典的经书纳入正典之中。西方人就犯了这样的错误,《古拉丁语译本》(2世纪)以《七十士译本》为依据,将后添加的作品收录进正典(叙利亚语《别西大译本》遵照希伯来语原稿)。因此,有些人打破了正典与《次经》的分界线,教父作者(革利免、巴拿巴、爱任纽、特土良、亚历山大革利免、巴西流等)大量引用《所罗门智训》《便西拉智训》《巴录书》《托比传》和《以斯拉二书》中的内容,并将它们作为《旧约》的一部分。

C. 《武加大译本》(旧约)。《武加大译本》或耶柔米的《拉丁语译本》是圣经翻译中的一座重要的里程碑(见 VERSIONS[译本])。根据耶柔米在他作品前言中的说明,他只认可《希伯来圣经》为正典;后来他迫于压力仓促地翻译了《托比传》和《犹滴传》。然而,认可这些作品正典地位的呼声越来越高,不久之后这些作品被收录进了耶柔米翻译的《古拉丁语译本》中。虽然主要的罗马天主教学者(西曼乃斯、伊拉斯谟和迦耶坦)已经将正典的真实情况陈述得非常清楚,但在天特会议(1546年)上,这本受到诅咒的《武加大译本》的扩展版本还是得到了正式的认可,革利免三世于公元1592年对该译本进行了修订。希腊教会在做决策时犹豫不决,有时认为限定的版本为正典,有时又认为扩展的版本为正典(参: Westcott, 217–229页)。正如人们所预料的,改革派的教会回归到希伯来正典中,只允许神职人员阅读和使用《次经》。早期的英语译本(丁道尔、科威对勒等)中收录了《次经》,但却将它们视为独立的经书(见 ENGLISH VERSIONS[英文译本])。“圣公法典”中

versions (Tyndale, Coverdale, etc.) include, but separate, the apocryphal books (see ENGLISH VERSIONS). The Anglican Articles express the general estimate of these books: "And the other books (as Jerome saith) the Church doth read for example of life and instruction of manners; yet doth it not apply them to establish any doctrine" (Art. VIII). Modern Protestant Bibles often exclude the Apocrypha altogether.

D. *The NT*. It has been seen that a Christian NT did not, in the strict sense, arise till after the middle of the 2nd century. Gospels and Epistles had long existed, collections had begun to be made, and the Gospels, at least, were read weekly in the assemblies of the Christians (Justin *Apol.* i.67), before the attempt was made to bring together, and take formal account of, all the books which enjoyed apostolic authority (see CANON OF THE NT). The needs of the Church, however, and especially controversy with gnostic opponents, made it necessary that this work should be done; collections also had to be formed for purposes of translations into other tongues. Genuine gospels had to be distinguished from spurious; apostolic writings from those of later date, or falsely bearing apostolic names. When this task was undertaken, a distinction soon revealed itself between two classes of books, setting aside those recognized on all hands as spurious: (1) books universally acknowledged—those named afterward by Eusebius the *homologoumena*; and (2) books only partially acknowledged, or on which some doubt rested—the Eusebian *antilegomena* (*HE* iii.25). It is on this distinction that differences as to the precise extent of the NT turned.

对这些书进行了综合的评价：“(正如耶柔米所说)在教会中可以阅读其他的经书,从而为生活树立典范并给予人们礼仪上的教导;但是教会不能依据它们制定出任何教义”(Art. VIII)。现代新教《圣经》通常不包括《次经》。

D. 《新约》。人们注意到,从严格意义上讲,直到2世纪中期之后才出现基督教《新约》。很早以前就已经有《四福音书》和《使徒书信》,那时人们把它们收录在一起,但把所有具有使徒权威的书籍收录成正典之前(见CANON OF THE NT[新约正典]),基督徒在每周团契时都要阅读《四福音书》(Justin *Apol.* i.67)。不过,由于教会的需要(尤其是与对手诺斯底教派论战的需要),应该有人来完成这项工作;为了把这些作品翻译成其他的语言,人们也需要把这些作品收录在一起。真假福音书必须区别开来;人们也必须将使徒的作品与后来冒充使徒之名创作的作品进行区分。这项工作完成后,两类作品之间的差异很快显示出来,所有人都拒绝伪作,这两类作品是:(1)优西比乌之后人们公认“没有争议的经卷”(homologoumena);(2)被某些人认可或存有一些争议的作品——优西比乌称这类作品为“引起争议的经卷”(antilegomen) (*HE* iii.25)。人们正是基于这样的区分严格地规定了《新约》的范围。

1. *Acknowledged Books.* The “acknowledged” books present little difficulty. They are enumerated by Eusebius, whose statements are confirmed by early lists (e.g., that of Muratori, ca. A.D. 170), quotations, versions, and patristic use. At the head stand the four Gospels and the Acts, then come the thirteen Epistles of Paul, then 1 Peter and 1 John. These, Westcott says, toward the close of the 2nd cent. “were universally received in every church, without doubt or limitation, as part of the written rule of Christian faith, equal in authority with the Old Scriptures, and ratified (as it seemed) by a tradition reaching back to the date of their composition” (p. 133). With them may almost be placed Revelation (as by Eusebius) and Hebrews, the doubts regarding the latter relating more to Pauline authority than to genuineness (e.g., Origen).

2. *Disputed Books.* The “disputed” books were the Epistles of James, Jude, 2 and 3 John, and 2 Peter. These, however, do not all stand in the same rank as regards authentication. A chief difficulty is the silence of the western fathers regarding James, 2 Peter, and 3 John. On the other hand, James is known to Origen and is included in the Peshitta; the Muratorian Fragment attests Jude and 2 John as “held in the Catholic Church” (Jude also in Tertullian, Clement of Alexandria, Origen); none of the books is treated as spurious. The weakest in attestation is 2 Peter, which is not distinctly traceable before the 3rd cent. (see CANON OF THE NT). It is to be added that, in a few instances, as in the case of the OT Apocrypha, early fathers cite as Scripture books not generally accepted as canonical

1、公认的作品。“公认的”作品不难识别。优西比乌已经列举出这些作品，早期的书卷目录(如穆拉多利的新约书卷目录，约公元170年)、引用、译本和教父的使用都证实了优西比乌的陈述。目录最前面的书卷是《四福音书》和《使徒行传》，之后是保罗的十三封书信，最后是《彼得前书》和《约翰一书》。威斯克(Westcott)说，这些作品直到2世纪末期“才得到所有教会的一致认可，它们毋庸置疑或无所限制地成为基督教信仰书面规范的一部分，与《旧约》享有同样的权威，这些作品创作时期的传统(似乎)使它们受到了认可”(133页)。《启示录》(根据优西比乌的观点)和《希伯来书》几乎与这些作品同等重要，人们对《希伯来书》的争议多半是针对保罗的权柄，而不是针对这本书的真实性(如，俄利根)。

2、有争议的作品。“有争议的”作品包括《雅各书》《犹大书》《约翰二书》《约翰三书》和《彼得后书》。然而，从鉴别的角度讲，这些作品的级别并不完全相同。人们面对的主要困难就是，西方教父并没有提到过《雅各书》《彼得后书》和《约翰三书》。但是，俄利根知道《雅各书》这部作品，它被收录在《别西大译本》中；《穆拉多利残篇》证明“天主教教会认可”《犹大书》和《约翰二书》的正典地位(特土良、亚历山大革利免和俄利根也在各自的作品中提到了《犹大书》)；这些作品都没有被视为伪作。证据最不足的作品是《彼得后书》，这部作品的成书时间可能不早于公元3世纪(见CANON OF THE NT[新约正典])。还必须提到的一点是，在某些例子中，正如在《旧约》《次经》的例子中，早期的教父在引用《圣经》书卷时，通常并不认为它们就是正典(如，

(e.g., Barnabas, Hermas, Apocalypse of Peter).

《巴拿巴书》《黑马牧人书》《彼得启示录》)。

The complete acceptance of all the books in our present NT canon may be dated from the councils of Laodicea (ca. A.D. 363) and of Carthage (397), confirming the lists of Cyril of Jerusalem, Jerome, and Augustine.

可能从老底嘉会议(约公元 363 年)和迦太基会议(公元 397 年)之后,现在的《新约》才得到了完全的认可,这两次会议认可了耶路撒冷的济利禄、耶柔米和奥古斯丁的新约书卷目录。

IV. Literary Origin and Growth—Canonicity.—Thus far the books of the OT and NT have been taken simply as given, and no attempt has been made to inquire how or when they were written or compiled, or how they came to acquire the dignity and authority implied in their reception into a sacred canon. The field here entered is one bristling with controversy, and it is necessary to choose one's steps with caution to find a safe way through it. Details in the survey are left, as before, to the special articles.

IV. 文学起源和发展——圣经正典性。到目前为止,人们认可了现在的《旧约》和《新约》中的各书卷,没有人试图查明它们是怎样或何时创作或编辑成书的,或者它们是如何得到尊重和认可,成为神圣正典的一部分的。这一领域内充满了争论,人们必须谨慎地争论,找到解决问题的可靠方法。如从前一样,调查的细节将在专门的词条中进行讨论。

A. The OT. The OT, it is obvious and on all sides admitted, has a long literary history prior to its final settlement in a canon. As to the course of that history traditional and modern critical views differ widely. It may possibly turn out that the truth lies somewhere midway between them.

A. 《旧约》。显然,所有人都承认《旧约》在最终成为正典之前已经拥有很长的文学历史。对于这一历史的进程,传统批判观点和现代批判观点之间存在很大的分歧。真理可能介于两者之间。

1. OT Indications. If the indications furnished by the OT itself be accepted, the results are something like the following:

1、旧约指示。如果《旧约》自身提供的指示能够得到接受,那么人们可以得到如下的结论:

a. Patriarchal Age. No mention is made of writing in the patriarchal age, though it is now known that a high literary culture then prevailed in Babylonia, Egypt, and Palestine, and it is not improbable, indeed seems likely, that records in some form came down from that age, and are, in

a. 族长时期。虽然人们知道在族长时期,巴比伦、埃及和巴勒斯坦拥有高度发达的文学文化,《旧约》中并没有提及族长时期的作品,这一时期某种形式的记录或部分作品可能,或者说确实很有可能包含在《圣经》的历史中。有一种理论提出,《创世记》1:1–37:2 是由

parts, incorporated in the early history of the Bible. One theory has it that Gen. 1:1–37:2 consists of eleven tablets placed end-to-end, recording the history, in Mesopotamian fashion, of the period from Adam’s time.

b. Mosaic Age. In Mosaic times writing was in use, and Moses himself was trained in the learning of the Egyptians (Ex. 2:10; Acts 7:22). In no place is the composition of the whole Pentateuch (as traditionally believed) ascribed to Moses, but no inconsiderable amount of written matter is directly attributed to him, creating the presumption that there was more, even when the fact is not stated. Moses wrote “all the words of the Lord” in the “book of the covenant” (Ex. 21–23; 24:4, 7). He wrote “the words of this law” of Deuteronomy at Moab, “in a book, to the very end” (Dt. 31:9, 24, 26). This was given to the priests to be put by the side of the ark for preservation (vv. 25f.). Other notices occur of the writing of Moses (Ex. 17:14; Nu. 33:2; Dt. 31:19, 22; cf. Nu. 11:26), the Song of Miriam, and the snatches of song in Nu. 21, the first (perhaps all) quoted from the “Book of the Wars of the Lord” (Nu. 21:14ff.), plainly belong to Mosaic times. In this connection it should be noticed that the discourses and law of Deuteronomy imply the history and legislation of the critical JE histories (see below). The priestly laws (Leviticus, Numbers) bear so entirely the stamp of the wilderness that they can hardly have originated anywhere else, and were probably then, or soon after, written down. Joshua, too, is presumed to be familiar with writing (Josh. 8:30–35; cf. Dt. 27:8), and is stated to have written his farewell address “in the book of the law of God” (Josh. 24:26; cf. 1:7f.). These statements

11 块首尾相连的碑文组成的，这些碑文以美索不达米亚的文学形式记录了自亚当时期至碑文创作时期的历史。

*b. 摩西时期。*摩西时代已经出现了《圣经》作品，摩西是埃及人抚养长大的(出 2:10; 徒 7:22)。经文中并没有提到《摩西五经》是由摩西创作的(传统观点一直这样以为)，但是人们认为大量作品都是由摩西创作的，并推测摩西创作的作品可能更多，即使《圣经》中并没有陈述这样的事实。摩西在“约书”中写下了“耶和华的命令”(出 21–23; 24:4, 7)。他在摩押将《申命记》中的“这律法的话写在书上，及至写完了”(申 31:9, 24, 26)。他把这律法书给了祭司，吩咐他们把这书保存在约柜旁(申 31:25-26)。其他经文也提到了摩西创作的作品(出 17:14; 民 33:2; 申 31:19, 22; 参：民 11:26)，米利暗之歌和《民数记》21 章中的诗歌片段显然属于摩西时代的作品，《民数记》21 章中的诗歌片段可能是经文中第一次(可能也是最后一次)引用“耶和华的战记”中的内容(民 21:14 起)。因此，人们应该注意到，《申命记》中的话语和律法暗示出重要的 JE 底本故事中的历史和律法(见下文)。祭典(《利未记》和《民数记》)完整地记录了旷野行军，因此祭典几乎不可能引用了其他作品中的内容，可能是后来或之后不久记录下来的。据推测，约书亚也通晓写作(书 8:30–35; 参：申 27:8)，他曾把自己的告别的话写在“神的律法书上”(书 24:26; 参：书 1:7-8)。这些表述意味着《圣经》创作已经开始。

already imply the beginning of a sacred literature.

c. Judges. The Song of Deborah (Jgs. 5) is an indubitably authentic monument of the age of the judges; and the older parts of Judges, at least, must have been nearly contemporary with the events they record. A knowledge of writing among the common people seems implied in Jgs. 8:14. Samuel, like Joshua, wrote “in a book” (1 S. 10:25), and laid it up, evidently among other writings, “before the Lord.”

d. Monarchy. The age of David and Solomon was one of high development in poetical and historical composition: witness the elegies of David (2 S. 1:17–27; 3:33f.), and the finely finished narrative of David’s reign (2 S. 9–20), the so-called Jerusalem Source, admitted to date “from a period very little later than that of the events related” (Driver, *Literature of the OT*, p. 183). There were court scribes and chroniclers.

c. 《士师记》。“底波拉之歌”（士 5）无疑是士师时期一座真正的里程碑；至少《士师记》的古老记录与“底波拉之歌”中的故事几乎处于同一时期。《士师记》8:14 似乎暗示着，普通百姓都会书写。像约书亚一样，撒母耳把国法记“在书中”（撒上 10:25），显然将这本书和其他的书“放在耶和华的面前”。

*d. 君主制时期。*大卫和所罗门时期是诗歌和历史著作快速发展的时期：大卫的哀歌（撒下 1:17–27；3:33–34）、大卫统治时期的详细叙述（撒下 9–20）和所谓“稍迟于事件发生时间”的“耶路撒冷资料”（Driver, *Literature of the OT*, 183 页）都证明了这一点。君主制时期还出现了王室书记官和年代史编者。



Nash Papyrus, containing the Ten Commandments and the Shema (Dt. 6:4) (1st or 2nd cent. b.c.) (Biblical Archeologist) 纳西纸草古卷，其中包含了“十诫”和“施玛篇” (申 6:4)(公元前1或2世纪)。(Biblical Archeologist)

David, as befits his piety and poetical and musical gifts, is credited with laying the foundations of a sacred psalmody (2 Sa. 23:1ff. *see* PSALMS), and a whole collection of Psalms (1–72, with exclusion of the distinct collection, 42–50), once forming a separate book (cf. Ps. 72:20), are, with others, ascribed to him by their titles (Pss. 1, 2, 10 are untitled). It is hardly credible that a tradition like this can be wholly wrong, and a Davidic basis of the Psalter may safely be assumed. Numerous Psalms, by their mention of the “king” (as Pss. 2, 18, 20, 21, 28, 33, 45, 61, 63, 72, 101, 110), are naturally referred to the period of the monarchy (some, as Ps. 18, certainly Davidic). Other groups of Psalms are referred to the temple guilds (Sons of Korah, Asaph).

During the monarchy, the prophets would seem to have acted as the “sacred historiographers” of the nation. From their memoirs of the successive reigns, as the later books testify (1 Ch. 29:29; 2 Ch. 9:29; 12:15; etc.), are compiled most of the narratives in our canonical writings (hence the name “former prophets”). The latest date in 2 Kings is 562 B.C., and the body of the book is probably earlier.

e. Wisdom Literature. Solomon is renowned as founder of the wisdom literature and the author of Proverbs (1 K. 4:32; Prov. 1:1; 10:1; Eccl. 12:9; Ecclesiastes itself appears to be late), and of the Song of Solomon (Cant. 1:1). The “men of Hezekiah” are said to have copied out a collection of his proverbs (Prov. 25:1; *see* PROVERBS). Here also may be placed the book of Job. Hezekiah’s reign appears to have been one of literary activity: to it, probably, are to be referred certain of the Psalms (e.g., 46,

虔诚的大卫是一个具有诗歌和音乐天赋的人,他被认为是宗教赞美诗的奠基人(撒下 23:1 起,见 PSALMS[《诗篇》]),所有《诗篇》(《诗篇》1–72,而《诗篇》42–50 显然是由其他人收录在一起的)独立成书之后(参:诗 72:20),人们就根据这些诗的标题认为大卫是这些诗的作者(《诗篇》1, 2 和 10 没有题目),并认为大卫还创作了其他的作品。这个说法不可能完全都是错的,因此人们可以大胆地假设大卫是《诗篇》的作者。许多诗篇都提到了那位“君王”(如诗 2, 18, 20, 21, 28, 33, 45, 61, 63, 72, 101, 110),它们自然指的是君主制时期(有些诗篇,如《诗篇》18,必定指的是大卫统治时期)。其他诗篇还提到了圣殿的侍奉者(可拉的儿子,亚萨)。

君主制时期的先知似乎是民族“史料的神圣编纂者”。正如后来的经书所证明的(代上 29:29; 代下 9:29; 12:15 等),我们正典中的大多数故事都源自他们编纂的历任统治者的传记(因此,这些作品被称为“前先知书”)。《列王纪下》所记载的最近的日期是公元前 562 年,这本书的主体部分可能要早于这个日期。

*e. 智慧文学。*所罗门是智慧文学的著名开山鼻祖,也是《箴言》(王上 4:32; 箴 1:1; 10:1; 传 12:9; 《传道书》成书时间似乎较晚)和《雅歌》(歌 1:1)的作者。据说,“希西家的人”誊录了所罗门的箴言(箴 25:1; 见 PROVERBS[《箴言》])。《约伯记》也是在这时创作出来的。希西家统治时期似乎是文学创作的一个活跃时期:关于这一点,我们可以参照某些诗篇(如,诗 46, 48)。

48).

f. Prophecy. With the rise of written prophecy a new form of literature enters, called forth by, and vividly mirroring, the religious and political conditions of the closing periods of the monarchy in Israel and Judah (*see* PROPHECY). On the older view, Obadiah and Joel stood at the head of the series in the pre-Assyrian period (9th cent.), and this seems the preferable view still. On the newer view, these prophets are late, and written prophecy begins in the Assyrian period with Amos (Jeroboam II, *ca.* 750 B.C.) and Hosea (*ca.* 745–735). When the latter prophet wrote, Samaria was tottering to its fall (721 B.C.). A little later, in Judah, come Isaiah (*ca.* 740–690) and Micah (*ca.* 720–708). Isaiah, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, is the greatest of the prophets in the Assyrian age, and his ministry reaches its climax in the deliverance of Jerusalem from Sennacherib (2 K. 18f.; Isa. 36f.). It is a question whether some oracles of an Isaian school are not mingled with the prophet's own writings, and most scholars now regard the second part of the book (chs. 40–66) as exilic or (in part) postexilic in date. The standpoint of much in these chapters is certainly in the Exile; whether the composition of the whole can be placed there is extremely doubtful (*see* ISAIAH). Nahum, who prophesies against Nineveh, belongs to the very close of this period (*ca.* 660).

The prophets Zephaniah (under Josiah, *ca.* 630 B.C.) and Habakkuk (*ca.* 606) may be regarded as forming the transition to the next—the Chaldean—period. The Chaldeans (unnamed in Zephaniah) are advancing but are not yet come (Hab.

f. 预言书。随着预言书的出现,一种新的文学形式产生了,以色列和犹太君主制末期的宗教和政治环境催生出这种文学形式,这种文学形式又反过来折射出当时的宗教和政治环境(见 PROPHECY[预言书])。根据旧时观点,《俄巴底亚书》和《约珥书》是前亚述时期(公元前9世纪)的顶尖之作,这种观点似乎仍然很可取。根据较新的观点,这些先知是后期的先知,从亚述时期开始创作预言书、《阿摩司书》(Jeroboam II, 约公元前750年)和《何西阿书》(约公元前745–735年)。后来的先知进行创作时,撒玛利亚城危在旦夕(公元前721年)。不久以后,犹太出现了以赛亚(约公元前740–690年)和弥迦(约公元前720–708年)两位先知。生活于乌西雅、约坦、亚哈斯和希西家统治时期的以赛亚是亚述时期最伟大的先知,当神将耶路撒冷从西拿基立的围攻中拯救出来时(王下18-19; 赛36-37),以赛亚的传道工作达到了顶点。以赛亚学派所说的预言是否编入了这位先知的作品中,这是一个问题,现在大多数学者认为《以赛亚书》的第二部分(40-66章)是被掳时期或(部分作品)被掳后期的作品。从这些章节中的观点来看,它们应该属于被掳时期的作品;是否整部作品都是在这一时期创作的,这一点却非常值得怀疑(见 ISAIAH[以赛亚])。那鸿曾预言了尼尼微的陷落,他是这一时期末期的先知(约公元前660年)。

先知西番雅(约西亚时期,约公元前630年)和哈巴谷(约公元前606年)时期被视为走向迦勒底时期的过渡时期。迦勒底人(《西番雅书》中没有提到他们)正在赶往犹太的路上(哈1:6)。不过这一时期伟大的先知人物当属耶

1:6). The great prophetic figure here, however, is Jeremiah, whose sorrowful ministry, beginning in the thirteenth year of Josiah (626 B.C.), extended through the succeeding reigns till after the fall of Jerusalem (586 B.C.). The prophet elected to remain with the remnant in the land, and shortly after, troubles having arisen, was forcibly carried into Egypt (Jer. 43). Here also he prophesied (chs. 43f.). From the reign of Jehoiakim, Jeremiah consistently declared the success of the Chaldean arms, and foretold the seventy years' captivity (25:12-14). Baruch acted as his secretary in writing out and editing his prophecies (chs. 36, 45).

g. Josiah's Reformation. A highly important event in this period was Josiah's reformation in his eighteenth year (621 B.C.), and the discovery, during repairs of the temple, of "the book of the law," called also "the book of the covenant" and "the law of Moses" (2 K. 22:8; 23:2, 24f.). The finding of this book, identified by most authorities with the book of Deuteronomy, produced an extraordinary sensation. On no side was there the least question that it was a genuine ancient work. Jeremiah, strangely, makes no allusion to this discovery, but his prophecies are deeply saturated with the ideas and style of Deuteronomy.

h. Exilic and Postexilic. The bulk of Isa. 40-66 belongs, at least in spirit, to the Exile, but the one prophet of the Exile known to us by name is the priestly Ezekiel. Carried captive under Jehoiachin (597 B.C.), Ezekiel labored among his fellow exiles for at least twenty-two years (Ezk. 1:2; 29:17). A man of the strongest moral courage, his symbolic visions on the banks of the Chebar alternated with

利米,他的忧伤传道始于约西亚十三年(公元前 626 年),历经随后的统治时期,直到耶路撒冷陷落之后才结束(公元前 586 年)。这位先知选择与上帝的剩民一起留在这片土地上,不久之后,战事兴起,他不得不逃往埃及(耶 43)。他也预言了这一切的发生(耶 43-44)。从约雅敬统治时期开始,耶利米始终宣布迦勒底军队将取得胜利,并预言犹太人将被掳七十年(耶 25:12-14)。巴录作为耶利米的书记,记下并编辑了耶利米所说的预言(耶 36, 45)。

*g. 约西亚改革。*这一时期发生的重要事件就是约西亚在他统治第十八年(公元前 621 年)进行的改革,在他修理圣殿时,发现了“律法书”,也被称为“约书”和“摩西律法”(王下 22:8; 23:2, 24-25)。这一发现引起了极大的轰动,大多数权威认为这本书就是《申命记》中的“律法书”。毋庸置疑,这是一部古代的著作。奇怪的是,耶利米却没有提及这个发现,但是他的预言中充满了《申命记》的观点和风格。

h. 被掳和被掳巴比伦之后。《以赛亚书》40-66 章的大部分内容(至少在宗旨上)属于被掳时期的作品,而我们知道名字的被掳先知是祭司以西结。约雅斤作王时(公元前 597 年),以西结被掳到巴比伦,他与其他被掳之人至少劳作了 22 年(结 1:2; 29:17)。以西结是一个最具道义勇气的人,他在迦巴鲁河岸得见异象,这些异象中包含最直接的劝告、训诫、警告和允诺。在理想圣殿

the most direct expostulation, exhortation, warning, and promise. In the description of an ideal temple and its worship with which his book closes (chs. 40–48), critics think they discern the suggestion of the Levitical code.

i. Daniel. After Ezekiel the voice of prophecy is silent till it revives in Daniel, in Babylon, under Nebuchadnezzar and his successors. Deported in 605 B.C., Daniel rose to power, and “continued until the first year of King Cyrus” (539 B.C.; Dnl. 1:21). Criticism will have it that his prophecies are a product of the Maccabean age, but there are powerful considerations on the other side (*see DANIEL, BOOK OF*). Jonah may have been written about this time, though the prophet’s mission itself was pre-Assyrian (9th cent.). The rebuilding of the temple after the return, under Zerubbabel, furnished the occasion for the prophecies of Haggai and Zechariah (520 B.C.). Scholars are disposed to regard only Zec. 1–8 as belonging to this period—the remainder being placed earlier or later. Malachi, nearly a century after (*ca.* 430), brings up the rear of prophecy, rebuking unfaithfulness, and predicting the advent of the “messenger of the covenant” (Mal. 3:1f.). To this period or later belong, besides postexilic Psalms (e.g., Pss. 124, 126), the books of Ezra, Nehemiah, Chronicles, Esther, and apparently Ecclesiastes.

j. Preexilic Bible. If in this rapid sketch the facts are correctly represented, it will be apparent that, in opposition to prevalent views, a large body of sacred literature (laws, histories, Psalms, wisdom-books, prophecies) existed and was recognized long before the Exile.

的描述以及《以西结书》结篇的圣殿敬拜中(结 40-48), 批评家们认为他们看到了利未法典中的痕迹。

*i. 但以理。*以西结之后预言之声静默了一段时间, 后来随着但以理的出现, 以及在尼布甲尼撒和其继任者统治时期的巴比伦, 说预言的再度出现。但以理于公元前 605 年被流放, 但以理满有能力, 而且“直到居鲁士元年, 但以理还在”(公元前 539 年; 但 1:21)。考证者会认为但以理的预言是马加比时期的作品, 但另一方面还有一些重要的因素值得人们考量(见 *DANIEL, BOOK OF* [《但以理书》])。约拿可能曾记录了这一时期的情况, 虽然他是前亚述时期(公元前 9 世纪)的先知。被掳归回之后, 在所罗巴伯带领下, 人们开始重建圣殿, 这为哈该和撒迦利亚说预言提供了机会(约公元前 520 年)。学者们倾向于认为, 《撒迦利亚书》只有 1 至 8 章属于这一时期的作品, 其他的部分属于前一时期或后一时期的作品。约一个世纪后(约公元前 430 年), 最后一位先知玛拉基谴责人们的不忠行为, 并预言“立约的使者”快要到来(玛 3:1-2)。除了被掳后期的《诗篇》(如, 诗 124, 126), 《以斯拉记》《尼希米记》《历代志》《以斯帖记》, 显然还有《传道书》都属于这一时期或稍后时期的作品。

*j. 被掳之前的《圣经》。*如果这种简短的概述能正确地呈现出真实的情况, 那么人们显然可以得到与普遍观点相反的观点, 即大部分圣著(律法书、历史书、诗篇、智慧文学和预言书)在被掳之前早就已经存在, 并得到了人们的认可。上帝古代的子民拥有“经书”, 即

God's ancient people had "Scriptures"—had a Bible—if not yet in collected form. This is strikingly borne out by the numerous OT passages referring to what appears to be a code of sacred writings in the hands of the pious in Israel. Such are the references to, and praises of, the "law" and "word" of God in many of the Psalms (e.g., 1, 19, 119, 12:6; 17:4; 18:21f.), with the references to God's known "words," "ways," "commandments," "statutes," in other books of the OT (Job 8:8; Hos. 8:12; Dnl. 9:2). In brief, Scriptures, which must have contained records of God's dealings with His people, a knowledge of which is constantly presupposed, "laws" of God for the regulation of the heart and conduct, "statutes," "ordinances," "words" of God, are a postulate of a great part of the OT.

2. *Critical Views.* The account of the origin and growth of the OT above presented is in marked contrast with that given in the textbooks of the more critical schools. The main features of these critical views are sketched in the article CRITICISM; here a brief indication will suffice. Generally, the books of the OT are brought down to late dates, and regarded as highly composite; the earlier books, because of their distance from the events recorded, are largely deprived of historical worth. Neither histories nor laws in the Pentateuch belong to the Mosaic age: Joshua is a "romance"; Judges may embody ancient fragments, but in bulk is unhistorical. The earliest fragments of Israelite literature are lyric pieces like those preserved in Ge. 4:23f.; 9:25–27; Nu 21; the Song of Deborah (Jgs. 5) is probably genuine. Historical writing begins about the age of David or soon thereafter. The folklore of the Hebrews

《圣经》，虽然这些经书当时还没有被收录在一起。《旧约》中的大量段落显然证明了这一点，这些段落中提到以色列的虔诚之人手中似乎有一本圣作的法典。这就是许多《诗篇》所引用和赞美上帝的“律法”和“言语”（诗 1, 19, 119, 12:6; 17:4; 18:21-22），《旧约》的其他经书还提到了上帝揭示给世人的“话语”、“道路”、“训诫”和“法令”（伯 8:8; 何 8:12; 但 9:2）。简而言之，《圣经》中一定包含了上帝与祂的子民交往的记录，而且经常假设上帝规范人们思想和行为的“律法”、“法令”、“条例”和“上帝的话语”是《旧约》大部分经书的基础。

2、批判观点。上文关于《旧约》起源和发展的描述与大多数批判学派的教科书中的描述形成了鲜明的对比。词条 CRITICISM（批判、考证）中概述了这些批判观点的主要特点；这里只需简要指出这些批判观点。考证者普遍认为《旧约》各书是在后期创作出来的，而且认为它们是高度凝练的作品；早期的经书，由于距离记录事件发生的时间较远，大都不具有历史价值。《摩西五经》中的历史故事和律法都不属于摩西时代：《约书亚记》是一部“浪漫史”；《士师记》展现了一些历史片段，但大部分内容都不符合历史事实。最早期的以色列文学残本很像《创世记》4:23-24; 9:25–27;《民数记》21 中的抒情诗片段。“底波拉之歌”（士 5）可能是真实的。历史著作大约从大卫时期或之后不久开始出现。希伯来人的民间传说和摩西时代的圣传描述的是约公元前 9 世纪的历史情况。

and traditions of the Mosaic age began to be reduced to writing about the 9th cent. B.C.

a. *Pentateuch*. Our present Pentateuch (enlarged to a “Hexateuch,” including Joshua) consists of four main strands (themselves composite), the oldest of which (called J, from its use of the name Jehovah) goes back to ca. 850 B.C. This was Judean. A parallel history book (called E, from its use of the name ‘Elohim, God) was produced in the northern kingdom about a century later (ca. 750). Later still these two were united (JE). These histories, “prophetic” in spirit, were originally attributed to individual authors, distinguished by minute criteria of style; later they were regarded as the work of “schools.” Hitherto the only laws known were those of the (post-Mosaic) book of the covenant (Ex. 20–23). Later, in Josiah’s reign, the desire for centralization of worship led to the composition of the book of Deuteronomy. This, secreted in the temple, was found by Hilkiah (2 K. 22), and brought about the reformation of Josiah formerly mentioned. Deuteronomy (D), thus produced, is the third strand in the pentateuchal compilation. After the destruction of the city and temple, under the impulse of Ezekiel a new period of law-construction began, now priestly in spirit. Old laws and usages were codified; new laws were invented; the history of institutions was recast; finally, the extensive complex of Levitical legislation was brought into being, clothed with a wilderness dress, and ascribed to Moses. This elaborate Priestly Code (P or PC), with its accompanying history, was brought from Babylon by Ezra, and, united with the already existing JE and D, was given forth

a. 摩西五经。我们现在的摩西五经（已被增加到“六经”，包括《约书亚记》）包括四个主要部分（这四部分本身也是合成之作），最古老的部分（称为J底本，这个名字源自Jehovah[耶和華]）可以追溯到约公元前850年。这是一部由犹太人创作的作品。一部类似的历史著作（简称E底本，这个名字源自‘Elohim，意思是“神”）约在一个世纪之后（约公元前750年）创作于北部王国。后来这两部作品合成了一本书（简称JE底本）。这些历史著作从本质上看属于“预言书”，最初是由不同的作者创作而成的，根据风格上的细微差别，可以将它们区别开来；后来人们认为它们是“学派”之作。到目前为止，人们所知道的唯一的律法就是约书（出20-23）中的律法（摩西时代后期）。随后，在约西亚统治时期，集中敬拜的需要促成了《申命记》的创作。这本书被藏在圣殿中，后被希勒家发现（王下22），进而引起了上文所提到的约西亚改革。因此，《申命记》（简称D底本）构成了《摩西五经》第三部分。耶路撒冷和圣殿被毁之后，并且受以西结的推动，一个新的律法创作时期开始出现，这时的律法从本质上看属于祭典。旧律法和惯例被编成了法典；新的律法形成了；重塑了律法体系的历史；最终，形成了一部宏伟综合的利未法典，人们认为这部法典是摩西在旷野中写下的。以斯拉从巴比伦带回了这部精心创作的祭司法典（简称P底本或PC底本），也带回了这部法典的历史传说，并把它与已存在JE底本和D底本合在了一起，他向回归耶路撒冷的百姓介绍了这部合成之作（公元前444年；尼8），并称它为“摩西律法”。这部作品得到认可标志着“犹太教”开始兴起。

by him to the restored community at Jerusalem (444 B.C.; Neh. 8) as “the law of Moses.” Their acceptance of it was the inauguration of “Judaism.”

b. *Histories*. In its theory of the Pentateuch reconstructive criticism lays down the determinative positions for its criticism of all the remaining books of the OT. The historical books show but a continuation of the processes of literary construction exemplified in the books ascribed to Moses. The Deuteronomic element, e.g., in Joshua, Judges, Samuel, and Kings, proves them, in these parts, to be later than Josiah, and historically untrustworthy. The Levitical element in Chronicles demonstrates its pictures of David and his successors to be distorted and false. The same rule applies to the prophets. Joel, e.g., must be postexilic, because it presupposes the priestly law. The patriarchal and Mosaic histories being subverted, it is not permitted to assume any high religious ideas in early Israel. David, therefore, could not have written the Psalms. Most, if not practically all, of these are postexilic.

c. *Psalms and Prophets*. Monotheism came in—at least first obtained recognition—through Amos and Hosea. The prophets could not have the foresight and far-reaching hopes seen in their writings: these passages, therefore, must be removed. Generally the tendency is to put dates as low as possible, and very many books, regarded before as preexilic, postexilic, and even late Greek times (P, Psalter, Job, Proverbs, Song of Solomon, Ecclesiastes, Isaiah, Joel, Lamentations). Daniel is Maccabean and unhistorical (ca. 168–167 B.C.).

b. 历史故事。摩西五经的理论中的重构考证学说为其他《旧约》书的考证设定了限制性条件。历史书不过是文学创作过程的延续，摩西的作品就是典型的例子。《约书亚记》《士师记》《撒母耳记》和《列王纪》中引用的《申命记》中的内容表明这些作品是在约西亚时期之后成书的，而且是不具有历史价值的。《历代志》中的《利未记》元素表明其中有关大卫和他继任者的描述都是歪曲错误的。这一规则同样适用于先知的作品中。如，《约珥书》一定创作于被掳之后，因为它以祭司律法为先决条件。族长和摩西的故事都不是真的，早期的以色列不可能存在任何崇高的宗教思想。因此，大卫并没有创作《诗篇》。大多数诗篇（如若不是全部诗篇）都属于被掳之后的作品。

c. 《诗篇》和《先知书》。独一神论出现了——起码先在《阿摩司书》和《何西阿书》中得到了认可。先知不可能在他们的作品中体现他们的深谋远虑：因此，这些章节必须被删掉。考证者通常尽可能将这些作品的成书时间向后推，很多之前被认为是被掳之前的作品全部或部分被归到被掳时期、被掳之后、甚至是后来的希腊时期（P 底本、《诗篇》《约伯记》《箴言》《雅歌》《传道书》《以赛亚书》《约珥书》《耶利米哀歌》）。《但以理书》是马加比时期的作品，这部作品不符合历史事实（约公元前 168–167 年）。

It is not proposed here to discuss this theory, which is not accepted in the present article, and is considered elsewhere (*see* CRITICISM; PENTATEUCH). The few points calling for remark relate to canonical acceptance.

3. *Formation of the Canon.* The general lines of the completed Jewish canon have already been sketched, and some light has now been thrown on the process by which the several books obtained a sacred authority. As to the actual stages in the formation of the canon opinions again diverge widely (*see* CANON OF THE OT).

a. *Critical Theory.* On the theory outlined above, no collections of sacred books were made prior to the return from Babylon. The only books that had authority before the Exile were, perhaps, the old book of the covenant, and, from Josiah's time, Deuteronomy. Both, after the return, were embodied with the JE histories and P in Ezra's completed book of the Law (with Joshua?), in which, accordingly, the foundation of a canon was laid. The fivefold division of the Law was later. Subsequently, answering to the second division of the Jewish canon, a collection was made of the prophetic writings. As this includes books which, on the critical view, go down to Greek times (Jonah; Zec. 9-14), its completion cannot be earlier than well down in the 3rd cent. B.C. Latest of all came the collection of the "Hagiographa"—a division of the canon, on this theory, kept open to receive additions certainly till the 2nd cent., some think after. Into it were received such late writings as Ecclesiastes, Maccabean Psalms, Daniel. Even then one or two books (Ecclesiastes, Esther) remained

本词条不打算讨论也不接受这一理论，其他词条将对此给予论述（见 CRITICISM[批判、考证]；PENTATEUCH[摩西五经]）。那几个需要注意的要点都与正典认可有关。

3、正典的形成。上文已经对完整犹太正典的大致内容进行了概括，也对一些作品获得宗教权威的过程进行了解释。关于正典形成的实际阶段，学者们的意见又出现了很大的分歧（见 CANON OF THE OT[旧约正典]）。

a. 批判理论。根据上文概括的理论，没有一卷经书是在被掳巴比伦之前创作出来的。被掳之前唯一具有权威的经书或许就是古老的约书和约西亚时期发现的律法书，即《申命记》。被掳归回之后，这两本书、JE 底本中的历史故事和 P 底本在以斯拉（与约书亚一起完成的[不详]）完成的律法书中得到了体现，因此，这本律法书奠定了正典的基础。后来律法被分为五部分。随后又根据犹太正典的第二部分收录了先知书。因为其中包括批判观点中提到的希腊时期的作品（《约拿书》；亚 9-14），所以成书时间应该不早于公元前 3 世纪。“圣卷（犹太教《圣经》的第三部分）”是成书时间最晚的，它是正典的一部分，根据这一理论，圣卷将那些显然处于公元前 2 世纪之前的作品（有些人认为是公元 2 世纪之后的作品）纳入了正典。后期的作品，如《传道书》、马加比家族的诗篇和《但以理书》也被纳入正典。即使是这样，人们还是对《圣经》中的一两卷书（《传道书》和《以斯帖记》）仍然存有争议。

subjects of dispute.

b. More Positive View. It will appear from the foregoing that this theory is not here accepted without considerable modification. If the question be asked, What constituted a right to a place in the canon? the answer can hardly be other than that suggested by Josephus in the passage formerly quoted—a real or supposed inspiration in the author of the book. Books were received if men had the prophetic spirit (in higher or lower degree: that, e.g., of wisdom); they ceased to be received when the succession of prophets was thought to fail (after Malachi). In any case the writings of truly inspired men (Moses, the prophets, psalmists) were accepted as of authority. This article, however, has already sought to show that many of these books already existed from Moses down, long before the Exile (the law, collections of Psalms, of proverbs, written prophecies: to what end did the prophets write, if they did not mean their prophecies to be circulated and preserved?); and such writings, to the godly who knew and used them, had the full value of Scripture. A canon began with the first laying up of the “book of the law” before the Lord (Dt. 31:25f.; Josh. 24:26). The age of Ezra and Nehemiah, therefore, is not that of the beginning, but, as Jewish tradition rightly held (Josephus; 2 Macc. 2:13; Talmud), rather that of the completion, systematic delimitation, acknowledgment, and formal close of the canon. The divisions of “Law, Prophets, and holy Writings” would thus have their place from the beginning, and be nearly contemporaneous. The Samaritans accepted only the five books of the Law, with apparently Joshua (*see* PENTATEUCH, SAMARITAN).

b. 更积极的观点。从上文来看，如果未经重要修改，这一理论似乎在这里也不会得到认可。人们要问，什么样的作品才可以被纳为正典呢？上文引用的约瑟夫斯的话给出了唯一的答案——正典源自于作者得到的真正的或想象中的默示。如果作者有先知之灵（无论是较高等级或较低等级的灵：如，智慧之灵），他们的作品就可以被纳为正典；如果他们无法胜任先知的职分（玛拉基之后），那么他们的作品也就不再得到认可。总之，真正受圣灵感动之人（摩西、先知和诗篇作者）的作品都被认为是权威之作。然而，本文旨在说明，许多作品是从摩西时代流传下来的，在被掳之前很久就已经存在（律法、收录的《诗篇》和《箴言》、书面预言：如果先知们不是为了让人们知晓他们的预言并保存他们的预言，他们又为何要写下这些预言呢？）；这些作品是写给知晓和使用这些预言的圣洁之人的，具有完全的圣经价值。当人们首次将“律法书”放在耶和華的面前时（申 31:25-26；书 24:26），正典就开始出现了。因此，以斯拉和尼希米时期并不是正典开始出现的时期，而是正典形成、系统界定、得到认可和正式结束的时期，而这恰恰是犹太传统坚持的观点（Josephus；马二 2:13；《他勒目》）。因此，《圣经》从一开始就分为“律法书、先知书和圣著”，这种分类几乎与这些作品一同出现。撒玛利亚人只认可五本律法书，显然也接受《约书亚记》（见 PENTATEUCH, SAMARITAN[撒玛利亚五经]）。

c. *Close of the Canon*. There is no need for dogmatism as to an absolute date for the close of the canon. If inspired voices continued to be heard, their utterances were entitled to recognition. Books duly authenticated *might* be added, but the non-inclusion of a book such as Sirach (in Hebrew *ca.* 200 B.C.) shows that the limits of the canon were jealously guarded, and the onus of proof rests on those who affirm that there were such books. Calvin, e.g., held that there were Maccabean Psalms. Many modern scholars do the same, but it is doubtful if they are right. Ecclesiastes is thought on linguistic grounds to be late, but it and other books need not be so late as critics make them. Daniel is confidently declared to be Maccabean, but there are weighty reasons for maintaining a Persian date (*see* DANIEL VI). As formerly noticed, the threefold division into “the law, the prophets, and the rest [*tá loipá*, a definite number] of the books” is already attested in the prologue to Sirach.

B. *The NT*. Critical controversy, long occupied with the OT, has again keenly attached itself to the NT, with similar disturbing results (*see* CRITICISM II.E). More extreme opinions may be here neglected, and account be taken only of those that can claim reasonable support. The NT writings are conveniently grouped into the historical books (Gospels and Acts); Epistles (Pauline and other); and a prophetic book (Revelation). In order of writing, the Epistles, generally, are earlier than the Gospels, but in order of subject, the Gospels naturally claim attention first.

1. *Historical Books*. The main facts about the origin of the Gospels can perhaps be

c. 正典结篇。不要教条地认为正典在一个绝对的日期结篇。如果人们仍可以听到圣灵感动的声音,那么他们记录下来话语就应该得到认可。被充分认可的作品应该被纳入正典,但某些作品没有被收录在正典中,如约公元前 200 年的希伯来语《便西拉智训》,这表明人们必须谨慎地界定正典的范围,书卷作者需要用证据证明他们的作品属于正典。如,加尔文认为有些诗篇是马加比人写的。许多现代学者也持有相同观点,但这种观点的可信性是值得怀疑的。从语言学的角度看,《传道书》属于后期的作品,但这本书和其他经书的成书日期不可能像批判家所说的那样晚。《但以理书》确实属于马加比时期的作品,但很多有力证据表明这卷书是波斯时期的作品(见 DANIEL VI[《但以理书》VI])。正如前文中所提到的《便西拉智训》前言已经证明《圣经》分为“摩西律法、先知书以及其他[*tá loipá*, 一个确切的数字]著作”。

B. 《新约》。围绕着《旧约》的争论曾长期存在,而关于《新约》同样出现了激烈的争论,并产生了类似的不良影响(见 CRITICISM II.E[批判、考证 II.E])。本文可能会忽略那些更为极端的观点,仅讨论那些得到合理证明的观点。《新约》作品通常被划分为历史书(福音书和《使徒行传》)、使徒书信(保罗书信和其他使徒书信)和先知书(《启示录》)。从创作的顺序上看,使徒书信通常早于福音书,但从主题的次序上看,人们自然需要首先关注福音书。

1、历史书。人们或许可以从学者们正在争论的复杂文学理论中找出关于福

distinguished from the complicated literary theories which scholars are still discussing (*see* GOSPELS, SYNOPTIC). The first three Gospels, known as the Synoptics, evidently embody a common tradition and draw from common sources. The Fourth Gospel—that of John—presents problems by itself.

a. The Synoptics. The Synoptic Gospels (Matthew, Mark, Luke) fall in date well within the apostolic age, and are, in the 2nd cent., uniformly connected with the authors whose names they bear. Mark is spoken of as “the interpreter of Peter” (Papias, in *HE* iii.39); Luke is the well-known companion of Paul. A difficulty arises about Matthew, whose Gospel is stated (by Papias and others) to have been written in Aramaic, while the Gospel bearing his name is in Greek. The Greek Gospel seems at least to have been sufficiently identified with the apostle to admit of the early Church always treating it as his.

[The oral tradition theory of Gospel origins capitalizes on the fact that these documents were written not at the close of Jesus’ earthly life but after an interval of several decades. Meanwhile, the apostles taught the Church what Jesus had said and done, and by repetition the instruction gradually assumed a fixed form. This approach helps to account for the agreements in the Synoptics but runs into trouble where the writers give differing reports of the same incident or the same address by our Lord.

Literary criticism, as the term suggests, uses a different approach. It postulates two written sources lying behind Matthew and Luke: Mark, the earliest Gospel, basically

福音书起源的主要事实（见 GOSPELS, SYNOPTIC[对观福音]）。前三个福音书被称为对观福音，它们显然体现了共同的传统，来自同一来源。“第四福音书”，即《约翰福音》则存在一些问题。

a. 对观福音。对观福音（《马太福音》《马可福音》和《路加福音》）恰好是使徒时期的作品，即2世纪的作品，这些福音书都与马太、马可和路加有关。马可是“彼得的翻译”（Papias, in *HE* iii.39）；众所周知，路加是保罗的同工。马太是一个很难解释的人物，有人（帕皮亚等人）说，马太所作的福音书是用亚兰语写成的，而《马太福音》则是用希腊语写成的。至少似乎有充分的证据表明，《马太福音》是由这名早期教会的使徒创作的，而且早期的教会始终认为这本福音书是马太写的。

【福音书起源的口传理论利用了如下的事实，即这些文献不是在耶稣快要结束地上生命时写成的，而是在在祂死后的数十年间写成的。与此同时，使徒用耶稣的话语和行为教导教会，因为反复应用这些教导，后来渐渐形成了一种固定的教导形式。这种方法有助于解释对观福音中彼此相符合的描述，但是，当这些福音书作者对同一事件或我们的主说的相同话语给出不同的描述时，这种方法就无法奏效了。

文学批评，正如这一术语所暗示出的，采用不同的方法。它假设《马太福音》和《路加福音》源自两种不同的书面来源：最早的福音书——《马太福音》主

a record of the preaching of Peter; and a collection of the sayings and discourses of Jesus labelled by modern students Q (the initial letter of the German word for source). It is recognized, however, that both Matthew and Luke contain some unique material, leading some scholars to prefer a four-document hypothesis. The Q factor has proved the most elusive because of differences in the text of Matthew and Luke where this source is apparently used. Some have theorized that Q should be considered an oral rather than a written source.

Another approach reverses the position of Mark by placing his Gospel last in relation to Matthew and Luke (W. R. Farmer, *The Synoptic Problem* [1964]). On this assumption the difficulty is to account for the emergence of Mark's Gospel, since so much of it was already found in the other two Synoptics.

For further developments in the treatment of the Synoptics such as form criticism and redaction criticism, see GOSPELS, SYNOPTIC; CRITICISM.

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b. *Fourth Gospel*. The Fourth Gospel (John), the genuineness of which is assumed (see JOHN, THE GOSPEL ACCORDING TO), differs entirely in character and style. It is less a narrative than a didactic work, written to convince its readers that Jesus is "the Son of God" (Jn. 20:31). The Gospel may be presumed to have been composed at Ephesus, in the last years of the apostle's residence there. With this its character corresponds. The other Gospels had long been known; John does not therefore traverse the ground

要是对彼得传道的记录; 以及耶稣的语录和演讲的收录集, 现代学者称之为 Q 字原材料 (Q 是德语中表示“来源”的单词的首字母)。但是, 人们认为, 《马太福音》和《路加福音》中都包含一些独特的材料, 从而使一些学者提出了四种文献来源的假设。Q 来源说法最难让人理解, 因为《马太福音》和《路加福音》对显然来自于这一来源的资料做出了不同记载。有人推论道, 人们应该将 Q 字原材料理解为一种口头来源而不是书面来源。

另一种方法通过将《马可福音》置于《马太福音》和《路加福音》后面来颠覆《马可福音》的地位 (W. R. Farmer, *The Synoptic Problem* [1964])。基于这种假设, 很难解释《马可福音》怎么出现的, 因为在其他两本《对观福音》中看到了很多《马可福音》中的内容。

关于对观福音讨论的进一步发展, 如形式批判学和编辑批判学, 见 GOSPELS, SYNOPTIC (对观福音); CRITICISM (批判、考证)。

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b. 《约翰福音》。“第四福音”（《约翰福音》）与其他福音书的特征和风格完全不同, 但这本福音书的真实性得到了人们的认可（见 JOHN, THE GOSPEL ACCORDING TO[《约翰福音》]）。与其说这是一部叙事作品, 不如说它是一部教导作品, 这本福音书旨在让读者相信耶稣是“神的儿子”（约 20:31）。人们推测《约翰福音》可能是使徒约翰在以弗所居住的最后几年创作的。其他的福音书早已被人们知晓; 因此, 约翰不想重述其他福音书已经阐述的内容。他主要讨论了自己记忆中的问题: 犹太人的

already covered by them. He confines himself chiefly to matters drawn from his personal recollections: the Judean ministry, the visits of Christ to Jerusalem, His last private discourses to His disciples. John had so often retold, and so long brooded over, the thoughts and words of Jesus, that they had become, in a manner, part of his own thought, and in reproducing them he necessarily did so with a subjective tinge, and in a partially paraphrastic and interpretative manner. Yet it is truly the words, thoughts, and deeds of his beloved Lord that he narrates. His Gospel is the needful complement to the others—the “spiritual” Gospel.

职分、基督对耶路撒冷的访问、祂最后对门徒私下说的话。约翰常常重述并长期沉思耶稣的思想和话语，所以从某种程度上说，它们已经融入约翰的思想中，他必然以主观的视角重述耶稣的思想和话语，并且对某些部分进行解释说明。但是，他确实真实地叙述了他所爱戴的主的话语、思想和行为。他的福音书是其他福音书的必要补充——“属灵的”福音。



Miniature of Mark and opening verses of his Gospel, from a manuscript of the four Gospels (MS 30) dated May 31, 1430 (University of Michigan Library)

此图是四福音书原稿（原稿 30）中马可的微型画像和《马可福音》的开篇经文，原稿中标注的日期是 1430 年 5 月 31 日。（密歇根大学图书馆）

c. *Acts*. This book narrates the origin and early fortunes of the Church, its special

c. 《使徒行传》。这本书叙述了教会的起源和早期的命运，其创作的特殊用意

motif (cf. 1:8) being the extension of the gospel to the Gentiles through the labors of Paul. Its author is Luke, Paul's companion, whose Gospel it continues (1:1). Certain sections—the so-called we-sections (16:10–17; 20:5–15; 21:1–18; 27:1–28:16)—are transcribed directly from Luke's journal of Paul's travels. The book closes abruptly with Paul's two-year imprisonment at Rome (28:30f.; A.D. 60–61), and not a hint is given of the issue of the imprisonment—trial, liberation, or death. Does this mean that a 3rd “treatise” was contemplated? Or that the book was written while the imprisonment still continued? (thus Harnack). If the latter, the Third Gospel must be very early.

2. *Epistles. a. Pauline.* Doubt never rested in the early Church on the thirteen epistles of Paul. Following upon the rejection by the Tübingen school of all the Epistles but four (Romans, 1 and 2 Corinthians, Galatians), the tide of opinion has again turned strongly in favor of their genuineness. An exception is the Pastoral Epistles (1 and 2 Timothy, Titus), still questioned by some (*see* PASTORAL EPISTLES). The Epistles, called forth by actual needs of the churches, are a living outpouring of the thoughts and feelings of the mind and heart of the apostle in relation to his converts. Most are letters to churches he himself had founded (1 and 2 Corinthians, Galatians, Ephesians[?], Philippians, 1 and 2 Thessalonians): two are to churches he had not himself visited, but with which he stood in affectionate relations (Romans, Colossians); one is purely personal (Philemon); three are addressed to individuals, but with official responsibilities (1 and 2 Timothy, Titus). The larger number were written during his missionary labors and reflect his personal

在于，通过保罗传道向外邦人传播福音。该书的作者是保罗的同工路加，这本书接续了《路加福音》的内容（徒 1:1）。某些部分——所谓的“我们部分”（徒 16:10–17; 20:5–15; 21:1–18; 27:1–28:16）直接转录了路加记载的关于保罗传道之旅的日记。本书写到保罗在罗马被监禁两年时突然结篇（徒 28:30-31; 公元 60–61 年），没有给出任何关于保罗受监管情形的暗示——受审、释放和死亡。这到底意味着他正在构思第三部“著作”，还是意味着这本书是在保罗受监管期间写成的呢（哈纳克就持有这种观点）。如果是后一种情况，那么“第三福音书”的创作时间一定很早。

2、使徒书信。a. 保罗书信。早期教会一直对保罗十三封书信存有疑问。除了四封书信（《罗马书》《哥林多前书》《哥林多后书》《加拉太书》），杜平根学派不接受其他的书信，但是在这之后，学者们都强烈支持这些书信的真实性。但教牧书信（《提摩太前书》《提摩太后书》《提多书》）是个例外，学者们一直对其中一些教牧书信表示怀疑（见 PASTORAL EPISTLES[教牧书信]）。这些使徒书信应教会的实际需求而产生，使徒保罗在这些书信中真实地流露出对归信者的思想和情感。大多数书信是写给他所建立的教会的（《哥林多前书》《哥林多后前书》《加拉太书》《以弗所书》[不详]、《腓立比书》《帖撒罗尼迦前书》和《帖撒罗尼迦后书》）：其中两封信（《罗马书》《歌罗西书》）是写给他未曾拜访过的教会的，但他与这些教会建立了深厚的友谊；《腓利门书》纯粹是个人信件；《提摩太前书》《提摩太后书》《提多书》三封书信是写给肩负着公务的个人的。保罗传道时写了更多的书信，这些书信反映出他在创作地的个人的处境、担忧和伙伴关系；《以弗所书》《腓立比书》《歌罗西书》和《腓

situation, anxieties, and companionships at the places of their composition; four are Epistles of the first Roman imprisonment (Ephesians, Philippians, Colossians, Philemon); 2 Timothy is a voice from the dungeon, in his second imprisonment, shortly before his martyrdom. Doctrine, counsel, rebuke, admonition, tender solicitude, ethical instruction, prayer, thanksgiving, blend in living fusion in their contents. So marvelous a collection of letters, on such magnificent themes, was never before given to the world.

The earliest Epistles, in point of date, are generally held to be those to the Thessalonians, written from Corinth (A.D. 52, 53). The church, newly founded, had passed through much affliction (1 Thess. 1:6; 2:14; 3:3f.; etc.), and Paul writes to comfort and exhort it. His words about the Second Coming (4:13ff.) led to mistaken expectations and some disorders. These his second Epistle was written to correct (2 Thess. 2:1-3; 3:6; etc.).

Corinth itself received the next Epistles—the first called forth by reports received at Ephesus of grave divisions and irregularities (1 Cor. 1:11; 3:3; 11:18ff.; etc.), joined with pride of knowledge, doctrinal heresy (15:12ff.), and at least one case of gross immorality (ch. 5) in the church; the second, written at Philippi, expressing joy at the repentance of the offender, and removing the severe sentence that had been passed upon him (2 Cor. 2:1-10; cf. 1 Co. 5:3f.), likewise vindicating Paul's own apostleship (chs. 10-13). The date of both is A.D. 57. 1 Corinthians contains the beautiful hymn on love (ch. 13) and the noble chapter on resurrection (ch. 15).

利门书》四封书信是他第一次在罗马被监禁时写下的；《提摩太后书》是他殉道前不久第二次被监禁在地牢中时创作的。信条、忠告、谴责、告诫、细致的关怀、道德教导、祷告和感恩形象地融合在这些书信内容中。这些书信的主题极其高远，世人从未看到过如此不可思议的书信集。

最早期的书信通常与写给帖撒罗尼迦人的信函处于同一时期，是在哥林多写下的（公元 52 年和 53 年）。刚刚建立的教会经历了很多的苦难（帖前 1:6; 2:14; 3:3-4 等），保罗写信送去安慰和劝诫。保罗关于基督复临的话语（帖前 4:13 起）使人们产生了错误的指望，也引起了一些混乱。保罗写再次给帖撒罗尼迦人去信是为了纠正他们的错误指望和恢复正常的秩序（帖后 2:1-3; 3:6 等）。

哥林多人收到了第二封书信——保罗之所以给哥林多人写第一封信，是因为有人在以弗所向保罗报告哥林多教会出现了重大纷争和分门结党之事（林前 1:11; 3:3; 11:18 起等），并且有人以知识夸口，传播教义上的异端邪说（林前 15:12 起），至少在教会中出现了一庄恶劣的淫乱之事。第二封信写于腓利比，保罗在信中表达对犯错之人悔改和免于重罚的喜乐（林后 2:1-10；参：林前 5:3-4），他同样在信中为自己的使徒身份辩护（林后 10-13）。这两封信都写于公元 57 年。《哥林多前书》中包含了关于爱的优美诗篇（林前 13）和关于复活的优秀章节（林前 15）。

In the following year (58) Paul penned from Corinth the Epistle to the Romans—the greatest of his doctrinal Epistles. In it he develops his great theme of the impossibility of justification before God through works of law (chs. 1–3), and of the divine provision for human salvation in a “righteousness of God” in Christ Jesus, received through faith. He exhibits first the objective side of this redemption in the deliverance from condemnation effected through Christ’s reconciling death (chs. 3–5); then the subjective side, in the new life imparted by the Spirit, giving deliverance from the power of sin (chs. 6–8). A discussion follows of the divine sovereignty in God’s dealings with Israel, and of the end of these dealings (chs. 9–11); and the Epistle concludes with practical exhortations, counsels to forbearance, and greetings (chs. 12–16).

Closely connected with the Epistle to the Romans is that to the Galatians, in which the same truths are handled, but now with a polemical intent in expostulation and reproach. The Galatian churches had apostatized from the gospel of faith to Jewish legalism; and the apostle, sorely grieved, writes this powerful letter to rebuke their faithlessness, and recall them to their allegiance to the truth. It is reasonable to suppose that the two Epistles are nearly related in place and time. The question is complicated, however, by the dispute which has arisen as to whether the churches intended are those of northern Galatia (the older view; cf. Conybeare and Howson, Lightfoot, Kümmel) or those of southern Galatia (Wm. Ramsay, Ridderbos), i.e., the churches of Derbe, Lystra, Iconium, and Antioch, in Paul’s time embraced in the

次年，保罗在哥林多给罗马人写信——这也是保罗最伟大的教义书信。他在信中提出了通过律法之工无法在神面前称义的主题（罗 1-3），以及藉着人的信和在基督里显明的“神的义”可以实现救赎的主题。他首先展示了这种救赎的客观方面，即藉基督代世人受难的工作，世人得以免于定罪（罗 3-5）；然后他又展示了这种救赎的主观方面，即圣灵赐予世人新的生命，将世人从罪的束缚中拯救出来（罗 6-8）。保罗紧接着讨论了神统治以色列的至高主权，以及神的行为所带来的结果（罗 9-11）；这封书信最后提出了实际的告诫，给出了忍耐的忠告，并送出了问候（罗 12-16）。

《加拉太书》是与《罗马书》关系比较紧密的书信，因为它们都讨论了相同的真理，但是《加拉太书》中保罗的劝告和谴责是为了与加拉太人论战。加拉太教会背叛信心的福音，却遵守犹太人的律法；这位使徒非常悲伤，写信强烈谴责他们不忠实的行为，呼吁他们坚守真理。这两封书信被认为是在同一时间、同一地点创作出来的。但是，这个问题很复杂，至于这是写给北加拉太教会的信（旧时观点；参：Conybeare and Howson, Lightfoot, Kümmel），还是写给南加拉太教会的信（Wm. Ramsay, Ridderbos），也就是保罗时期罗马加拉太行省中的特庇、路司得、以哥念和安提阿教会（见 GALATIA IV[加拉太 IV]；GALATIANS, EPISTLE TO THE[《加拉太书》]），一直存在着争议，如果人们坚持后一种观点，那么就无法确定写信的时间和地点；如果坚持前一个观点，那么这份书信可能就是在以弗所写的（约

Roman province of Galatia (*see* GALATIA IV; GALATIANS, EPISTLE TO THE). If the latter view is adopted, date and place are uncertain; if the former, the Epistle may have been written from Ephesus (*ca.* A.D. 57).

The four Epistles of the imprisonment all fall within the years A.D. 60–61. That to the Philippians, warmly praising the church, and exhorting to unity, possibly the latest of the group, was sent by the hand of Epaphroditus, who had come to Rome with a present from the Philippian church, and had there been overtaken by a serious illness (Phil. 2:25–30; 4:15–18). The remaining three Epistles (Ephesians, Colossians, and Philemon) were written at one time, and were carried to their destinations by Epaphras. Ephesians and Colossians are twin Epistles, similar in thought and style, extolling the preeminence of Christ; but it is doubtful whether the former was not really a “circular” Epistle, or even, perhaps, the lost epistle to the Laodiceans (Col. 4:16; *see* APOCRYPHAL EPISTLES I.B.). The Colossian Epistle has in view an early form of gnostic heresy (*cf.* Lightfoot, *comm.* on Galatians). Philemon is a personal letter to a friend of the apostle at Colossae, whose runaway slave Onesimus, now a Christian, is being sent back to him with warm commendations.

Latest from Paul’s pen are the PASTORAL EPISTLES (1 and 2 Timothy, Titus), implying his liberation from his first imprisonment and a new period of missionary labor in Ephesus, Macedonia, and Crete. Timothy was left at Ephesus (1 Tim. 1:3), Titus at Crete (Tit. 1:5), for the regulation and superintendence of the churches. The Epistles, the altered style of

公元 57 年)。

这四封狱中书信都是在公元 60 年至 61 年写的。保罗在《腓立比书》中热情地赞美了教会，告诫他们要团结一致，这封信可能是创作时间最晚的书信，以巴弗提带去了这封书信，以巴弗提之前曾带着腓立比教会的礼物来到了罗马，他在罗马时得了一场大病（腓 2:25–30；4:15–18）。其他的三封书信（《以弗所书》《歌罗西书》和《腓利门书》）是同一时间写的，由以巴弗送到了各个收信地。《以弗所书》和《歌罗西书》是两封“类似”书信，它们在思想和风格上很相似，都赞美基督的全能；但是《以弗所书》是真正的“通知”书信，还是丢失了的给老底嘉的书信，人们一直存有疑问（西 4:16；见 APOCRYPHAL EPISTLES I.B.[次经书信 I.B.]）。《歌罗西书》是针对早期诺斯底异端邪说的书信（参：莱特福特[Lightfoot]对《加拉太书》的注释）。《腓利门书》是这位使徒在歌罗西写给朋友的私人信件，保罗将从腓利门身边逃走的奴隶阿尼西谋送了回去，并在信中大力推荐他。

保罗创作最晚的作品就是教牧书信（见 PASTORAL EPISTLES[教牧书信]），这表明保罗已经从第一次监禁中释放出来，重新开始在以弗所、马其顿和克里特传道。提摩太留在了以弗所（提前 1:3），提多留在了克里特（多 1:5），因为那里的教会需要有人管理和监督。书信的风格的变化充分地显示出保罗年迈和处境的变化，保罗在这些书信中告诫牧师

which shows the deep impress of advancing years and changed conditions, contain admonitions to pastoral duty, with warnings as to perils that had arisen or would arise. 1 Timothy and Titus were written while the apostle was still at liberty (A.D. 63); 2 Timothy is from his Roman prison, when his case had been partly heard and the end was impending (2 Tim. 4:6, 16f.).

b. *Epistle to the Hebrews*. Though ascribed to Paul in the title of the AV, it is not really his. It is an early writing (probably before the destruction of Jerusalem, A.D. 70) of some friend of the apostle (in Italy, cf. 13:23f.), designed, by a reasoned exhibition of the superiority of Jesus to Moses and the Levitical priesthood, and of the fulfillment of OT types and institutions in His person and sacrifice, to remove the difficulties of Jewish Christians who clung with natural affection to their temple and divinely appointed ritual. It was included by Eusebius, with others in the East (not, however, by Origen), among the Epistles of Paul; in the West the Pauline authorship was not admitted. Many, nevertheless, with Origen, upheld a connection with Paul (“the thoughts are Paul’s”). Ideas and style suggest an Alexandrian training: hence Luther’s conjecture of Apollos as the writer. There can be no certainty on the subject. The value of the Epistle is unimpaired, whoever was the author.

c. *Catholic Epistles*. Of the seven so-called Catholic Epistles, James and Jude are by “brethren” of the Lord (James, “the Lord’s brother,” was head of the church at Jerusalem, Acts 15:13; 21:18; Gal. 1:19; etc.); Peter and John, to whom the others were ascribed, were apostles.

们履行职责,并警告人们注意已经出现或将要出现的危险。《提摩太前书》和《提多书》是保罗还是自由人时创作的(公元63年);《提摩太后书》是他在罗马被监禁时写下的,他的案子还未审理完时,他离世的时候快到了(提后4:6, 16-17)。

b. 《希伯来书》。虽然《钦定版圣经》将《希伯来书》归为保罗的作品,但实际上这不一定是他的作品。它是这位使徒的某个朋友(写于意大利,参:来13:23-24)的早期作品(可能在耶路撒冷被毁前创作的,公元70年),这部作品理性地展示出耶稣的地位高过摩西和利未祭司,祂把自己献作祭物,实现了《旧约》的样式和指示,并解决了犹太基督徒的问题,他们与生俱来就对圣殿怀有好感,并且始终坚持神所命定的仪式。优西比乌和东方的其他学者(但不包括俄利根)把这部作品归为保罗的书信;西方人则不承认它是保罗的作品。然而,俄利根等人认为这部作品与保罗有关(“作品的思想源自保罗”)。这本书的思想和风格表明,作者可能是亚历山大学派的信徒;因此,路德猜想这本书的作者是亚波罗。人们无法确定本书的作者。但是,无论本书作者是谁,都不会减少这封书信的价值。

c. 大公书信。这七封所谓的大公书信中,《雅各书》和《犹大书》是由主耶稣的“弟兄”所作(“主的兄弟”雅各是耶路撒冷教会的领袖,徒15:13; 21:18; 加1:19等)。使徒彼得和约翰也被认为是其他书信的作者。《雅各书》和《彼得前书》是写给离散的犹太人的

James and 1 Peter are addressed to the Jews of the Dispersion (1 Pet. 1:1; Jas. 1:1). The doubts respecting certain of these writings have already been mentioned. The early date and acceptance of James is attested by numerous allusions (Clement of Rome, Barnabas, Hermas, Didache). Many regard it as the earliest of the Epistles—before Paul's. Its tone is throughout practical. The seeming conflict with Paul on faith and works, which led Luther to speak slightingly of it, is only verbal. Paul, too, held that a dead faith avails nothing (1 Cor. 13:2; Gal. 5:6). 1 John, like 1 Peter, was undisputed (if the Fourth Gospel is genuine, 1 John is), and, on internal grounds, the shorter Epistles (2 and 3 John) need not be doubted (*see* JOHN, EPISTLES OF). Jude, rugged in style, with allusions to Jewish apocalypses (vv. 9, 14), is well attested, and 2 Peter seems to be founded on it. But 2 Peter must rely for acceptance on its own claim (2 Pet. 1:1, 18), and on internal evidence of sincerity. It is to be observed that, though late in being noticed, it never appears to have been treated as spurious. The style certainly differs from 1 Peter; this may be due to the use of an amanuensis. If accepted, it must be placed late in Peter's life (before A.D. 65). 1 Peter and Jude, in that case, must be earlier (*see* CATHOLIC EPISTLES).

3. *Book of Revelation*. The one prophetic book of the NT—the apocalyptic counterpart of Daniel in the OT—is Revelation. The external evidence for the Johannine authorship is strong (*see* APOCALYPSE). Tradition and internal evidence ascribe it to the reign of Domitian (*ca.* A.D. 95). Its contents were given in vision on the isle of Patmos (Rev.

(彼前 1:1; 雅 1:1)。前文已经提到了关于这些作品的疑问。许多作品都提及了《雅各书》，这证明它是一部早期的作品，并得到了人们的认可（罗马的革利免、巴拿巴、黑马、《十二使徒遗训》）。许多人认为这本书是最早的使徒书信——比保罗书信还早。这部作品自始至终坚持实际的基调。从表面上看这本书似乎与保罗的作品和保罗所宣扬的信心相冲突，所以路德否定这本书的正典地位，但这只是文字上的冲突。保罗也坚持认为没有爱的信心毫无价值（林前 13:2; 加 5:6）。如同《彼得前书》一样，人们对《约翰一书》也不存在争议（如果《第四福音》属实，那么《约翰一书》同样属实），从内部论据来看，无需质疑较短的使徒书信（《约翰二书》和《约翰三书》）（见 JOHN, EPISTLES OF《约翰书信》）。《犹大书》风格粗犷，其中提到了犹太《次经》中的内容（犹 1:9, 14），人们已经充分证明了这本书的真实性，《彼得后书》似乎是根据《犹大书》创作出来的。但是，《彼得后书》一定是因为该作品中的内容（彼后 1:1, 18）和内部真实的证据而得到的认可。值得注意的是，虽然人们后来才注意到这部作品，但是人们似乎从未把它视为伪作。这部作品的风格显然与《彼得前书》不同；这可能是由于抄录导致的。如果人们认可这部作品，那么它一定是彼得在晚年创作的作品（公元 65 年之前）。如果是那样的话，《彼得前书》和《犹大书》的创作时间一定较早（见 CATHOLIC EPISTLES[大公书信]）。

3、《启示录》。《新约》中的唯一先知书就是《启示录》，这本书与《旧约》中的《但以理书》相似。外在证据有力地证明这本书是由约翰创作的（见 APOCALYPSE[启示录]）。传统说法和内部证据则表明这本书是在多米田统治时期（约公元 95 年）创作的。这本书展现了拔摩海岛的美景（启 1:9）。有人认为这本书的名字恰当地表示出了神

1:9). The theory connecting it with the reign of Nero through the supposed fitness of this name to express the mystic number 666 is entirely precarious (cf. G. Salmon, *Historical Intro. to the Study of the Books of the NT* [2nd ed. 1886], pp. 245–254). The main intent is to exhibit in symbolic form the approaching conflicts of Christ and His Church with anti-Christian powers—with secular world-power (Beast), with intellectual anti-Christianism (False Prophet), with ecclesiastical anti-Christianism (Woman)—these conflicts issuing in victory and a period of triumph, prelude, after a sharp, final struggle, the last scenes (resurrection, judgment), and the eternal state. When the visions are taken, not as poetic imaginings, but as true apocalyptic unveilings, the change in style from the Gospel, which may be regarded as already written, can readily be understood. These mighty revelations in Patmos brought about, as by volcanic force, a tremendous upheaval in the seer's soul, breaking through all previous strata of thought and feeling, and throwing everything into a new perspective. On the resultant high keynote: "Amen. Come, Lord Jesus" (Rev. 22:20), the NT closes.

4. *Canonicity*. The principal steps by which the books now enumerated were gradually formed into a NT "canon" have been indicated in previous sections. The test of canonicity here, as in the OT, is the presence of inspiration. Some would prefer the word "apostolic," which comes to the same thing. All the writings above reckoned were held to be the works of apostles or of apostolic men, and on this ground were admitted into the list of books having authority in the Church. Barnabas (*ca.* A.D. 100–120) already

秘数字 666 的含义,因此认为这本书创作于尼禄统治时期,但是这种理论完全无法得到证实(参: G. Salmon, *Historical Intro. to the Study of the Books of the NT* [1886 年再版], 245–254 页)。这本书的主要是为了以象征的形式展示出基督和祂的教会与敌基督权势之间将要出现的冲突,敌基督权势包括世俗权势(人面兽心的人)、智慧之人的敌基督主义(假先知)和教会中出现的敌基督主义(女人),这些冲突终于换来了胜利和胜利时期,并成为最后争战、最后的场景(复活和审判)和永恒的国度的前奏。当人们不再将这些愿景视为诗意的想象,而是看作是真正的启示时,人们就容易理解这本书为何在风格上不同于福音书,这本书可能本来就是这种创作风格。这些在拔摩岛上得到的强大启示像火山爆发一样在先知的心灵上引起了巨变,它将打破以前所有的思想和认知,让他以全新的视角看待一切。因此,《新约》全书以如下的主基调结束:“阿们!主耶稣啊,我愿意你来!”

4、正典性。上面列举的书作是逐渐被纳入新约“正典”的,前文已经表明了新约正典形成的关键步骤。正如旧约正典的证明方法一样,上帝默示的存在证明了新约的正典性。有些人更喜欢用“使徒的”一词加以证明,但其实指的是同一回事。上面所提的所有作品都是由使徒或使徒时代的人创作的,因此,教会承认这些作品的权威性。巴拿巴(约公元 100–120 年)以如下的准则引用了《马太福音》20:16 中的内容——“经上说”。保罗以“经上说”(提前 5:18)引用了一段只在《路加福音》

quotes Mt. 20:16 with the formula “it is written.” Paul quotes as “scripture” (1 Tim. 5:18) a passage found only in Luke (10:7). Paul’s Epistles are classed with “other scriptures” in 2 Pet. 3:16. Post-apostolic Fathers draw a clear distinction between their own writings and those of apostles like Paul and Peter (Polycarp, Ignatius, Barnabas). The fathers of the close of the 2nd cent. treat the NT writings as in the fullest degree inspired (cf. B. F. Westcott, *Intro. to the Study of the Gospels* [8th ed. 1895], appendix B). An important impulse to the formation of a definite canon came from the Gnostic Marcion (ca. 140), who made a canon for himself in two parts, “Gospel” and “Apostolicon,” consisting of one Gospel (a mutilated Luke) and ten Epistles of Paul (excluding Pastorals). A challenge of this kind had to be taken up, and lists of NT writings began to be made (Melito, Muratorian Fragment, etc.), with the results previously described. By the commencement of the 4th cent. unanimity had practically been attained as regards even the ANTILEGOMENA. At the Council of Nicea (325), “the Holy Scriptures of the Old and New Testaments were silently admitted on all sides to have a final authority” (Westcott, *Bible in the Church*, p. 155). See CANON OF THE NT.

V. Unity and Spiritual Purpose—Inspiration.—A. *Scripture a Unity.* Holy Scripture is not simply a collection of religious books: still less does it consist of mere fragments of Jewish and Christian literature. It belongs to the conception of Scripture that, though originating “in many and various ways” (He. 1:1), it should yet, in its completeness, constitute a unity, evincing, in the spirit and purpose that bind its parts

(10:7) 中出现的经文。在《彼得后书》3:16 中，保罗书信被归类为“别的经书”。使徒后期的教父严格区分他们自己的作品和使徒（如保罗和彼得）的作品（坡旅甲、伊格那丢和巴拿巴）。2 世纪末期的教父将新约作品视为完全源于上帝默示的作品（参：B. F. Westcott, *Intro. to the Study of the Gospels* [1895 年第八版], 附录 B）。诺斯底教派的马吉安（约 140 年）极大地推动了新约正典的确立，他将新约正典分为两部分，“福音书”和“使徒书信”，其中包含一本福音书（残缺不全的《路加福音》）和保罗的十封书信（不包括教牧书信）。教父们不得不应对这种挑战，于是开始制定新约作品的书名列表（墨利托、《穆拉多利残篇》等），进而形成了前文提到的书名列表。到 4 时期初期，人们实际上已对“有争议之新约正典”（见 ANTILEGOMENA[引起争议的经卷]）达成了共识。在尼西亚会议上（325 年），“各方都认为新约和旧约《圣经》都拥有最终的权威”（Westcott, *Bible in the Church*, 155 页）。见 CANON OF THE NT（新约正典）。

V. 统一性和灵的旨意——默示。 A. 《圣经》的统一性。《圣经》不仅仅是一部宗教书籍的收录集：更不能说它只包含了犹太人和基督教的文学残本。《圣经》是圣经理念的一部分，虽然最初源自“多次多方”（来 1:1）的默示，但是完整的《圣经》具有自身的统一性，也表明上帝之灵和上帝的旨意将各个部分结合在了一起，《圣经》中的启示也源自上帝。《圣经》记录了各代和各时期上帝揭示给世人的启示（弗 1:8—

together, the divine source from which its revelation comes. The Bible is the record of God's revelations of Himself to men in successive ages and dispensations (Eph. 1:8-10; 3:5-9; Col. 1:25f.), till the revelation culminates in the advent and work of the Son, and the mission of the Spirit. It is this aspect of the Bible that constitutes its grand distinction from all collections of sacred writings—the so-called “Bibles” of heathen religions—in the world. These, as the slightest inspection of them shows, have no unity. They are accumulations of heterogeneous materials, presenting in their collocation no order, progress, or plan. The reason is that they embody no historical revelation working out a purpose in consecutive stages from germinal beginnings to perfect close. The Bible, by contrast, is a single book because it embodies such a revelation and exhibits such a purpose. The unity of the book, made up of so many parts, is the attestation of the reality of the revelation it contains.

B. Purpose of Grace. This feature of spiritual purpose in the Bible is one of the most obvious things about it. It gives to the Bible what is sometimes termed its “organic unity.” The Bible has a beginning, middle, and end. The opening chapters of Genesis have their counterpart in the “new heaven and new earth” and Paradise restored of the closing chapters of Revelation (21f.). Man's sin is made the starting point for disclosures of God's grace. The patriarchal history, with its covenants and promises, is continued in the story of the Exodus and the events that follow, in fulfillment of these promises. Deuteronomy recapitulates the lawgiving at Sinai. Joshua sees the people put in

10; 3:5-9; 西 1:25-26), 当圣子降临、圣子做工和圣灵传道时,上帝的启示达到了顶点。从这个层面上讲,《圣经》与其他所有宗教作品——世上异教徒的所谓“圣经”——存在显著差异。只要人们稍加审视这些作品,就会看出它们不具有统一性。它们是各种各样材料整合之作,这些材料的排列无顺序、层次或规划可言。这是因为这些作品没有体现出历史的启示,没有从原始开篇至完美结尾始终表达一个旨意。然而,《圣经》就是这样一本书,因为它体现了这种启示,展示出这样的旨意。虽然《圣经》由多个部分组成,但《圣经》的统一性证明了经文中启示的真实性。

B. 恩典的旨意。圣灵的旨意是《圣经》最显著的一个特征。它赋予了《圣经》统一性,人们有时称它为“有机的整体”。《圣经》有开篇、中间部分和结尾。《启示录》最后章节中的“新天新地”和天堂(启 21-22)与《创世记》开篇章节中的“天地”和“天堂”相呼应。上帝的恩典从人类开始犯罪就揭示了出来。伴有圣约和上帝应允的族长的历史在《出埃及记》的故事和后续的事件,以及应允的兑现中得到了延续。《申命记》概述了在西奈山上制定的律法。从《约书亚记》中可以看到,神之子民来到了“应许之地”。堕落、背叛和失败并没有使上帝的旨意落空,反而更加坚定地成全了上帝的旨意。神在君主制时期做出了新的应允,祂要为大卫建造宫

possession of the Promised Land. Backsliding, rebellion, failure, do not defeat God's purpose, but are overruled to carry it on to a surer completion. The monarchy is made the occasion of new promises to the house of David (2 S. 7). The prophets root themselves in the past, but, at the very hour when the nation seems sinking in ruin, hold out bright hopes of a greater future in the extension of God's kingdom to the Gentiles, under Messiah's rule. A critical writer, E. F. Kautzsch, has justly said: "The abiding value of the OT lies above all in this, that it guarantees to us with absolute certainty the fact and the process of a divine plan and way of salvation, which found its conclusion and fulfilment in the new covenant, in the person and work of Jesus Christ" (*Bleibende Bedeutung des AT* [1902], pp. 22, 24, 28f., 30f.).

How truly all that was imperfect, transitional, temporary in the OT was brought to realization and completion in the redemption and spiritual kingdom of Christ need not here be dwelt upon. Christ is the prophet, priest, and king of the new covenant. His perfect sacrifice, "once for all," supersedes and abolishes the typical sacrifices of the old economy (Heb. 9f.). His gift of the Spirit realizes what the prophets had foretold of God's law being written in men's hearts (Jer. 31:31-34; 32:39f.; Eze. 11:19f.; etc.). His kingdom is established on fixed foundations, and can have no end (Phil. 2:9-11; He. 12:28; Rev. 5:13; etc.). In tracing the lines of this redeeming purpose of God, brought to light in Christ, we gain the key that unlocks the inmost meaning of the whole Bible. It is the revelation of a "gospel."

C. *Inspiration*. "Inspiration" is a word

殿（撒下 7）。先知的历史已经过去，但是在以色列民族快要毁灭之际，先知们预言了更美好的未来，即在弥赛亚的统治下，神的国将囊括外邦人。批判作家考西(E. F. Kautzsch)公正地说：“《旧约》的永恒价值在于，它让我们完全相信神之计划的事实和过程，以及救赎的道路将会在新约、基督和基督的工作中最终成就”(*Bleibende Bedeutung des AT* [1902], 22, 24, 28-29, 30-31 页)。

《旧约》中所有不完美的、过渡的和暂时的事物都真实地藉着基督的救赎和基督属灵的王国得以实现和完成，而基督的救赎和王国却不依赖于前者。基督是先知、祭司和新约的君王。“基督一次永远的赎罪祭”完美地取代和废除了旧传统中的所有祭物（来 9-10）。祂赐予的圣灵应验了先知的预言，即神的律法写在人们的心里（耶 31:31-34；32:39-40；结 11:19-20 等）。祂的王国建立在坚固的基石之上，无穷无尽（腓 2:9-11；来 12:28；启 5:13 等）。天父的旨意藉着基督显明，当我们追寻这一旨意时，我们就获得了解读整本《圣经》最深层意义的钥匙。它就是“福音”的启示。

C. 默示。“默示”是一个存有很多争议

round which many debates have gathered. If, however, what has been said is true of the Bible as the record of a progressive revelation, of its contents as the discovery of the will of God for man's salvation, of the prophetic and apostolic standing of its writers, of the unity of spirit and purpose that pervades it, it will be difficult to deny that a quite peculiar presence, operation, and guidance of the Spirit of God are manifest in its production. The belief in inspiration, it has been seen, is implied in the formation of these books into a sacred canon. The full discussion of the subject belongs to a special article (see INSPIRATION).

1. Biblical Claim. Here it need only be said that the claim for inspiration in the Bible is one made in fullest measure by the Bible itself. It is not denied by any that Jesus and His apostles regarded the OT Scriptures as in the fullest sense inspired. The appeal of Jesus was always to the Scriptures, and the word of Scripture was final with Him. "Have you not read?" (Mt. 19:4). "You are wrong, because you know neither the scriptures nor the power of God" (Mt. 22:29). This is because God speaks in them (Mt. 19:4f.). Prophecies and Psalms were fulfilled in Him (Lk. 18:31; 22:37; 24:27, 44). Paul esteemed the Scriptures "the oracles of God" (Rom. 3:2). They are "inspired by God" (2 Tim. 3:16). That NT prophets and apostles were not placed on any lower level than those of the OT is manifest from Paul's explicit words regarding himself and his fellow apostles. Paul never faltered in his claim to be "an apostle of Christ Jesus by the will of God" (Eph. 1:1, etc.)—"set apart for the gospel of God" (Rom. 1:1)—who had received his message, not from man, but by "revelation" from heaven (Ga.

的词语。但是，如果《圣经》中真实记载了逐步揭示出来的启示，如果经文揭示了上帝救赎世人的旨意，如果先知和使徒是《圣经》的作者，如果《圣经》中充满了属灵的统一性和上帝的旨意，那么人们就很难否认，上帝之灵以一种特殊形式存在于《圣经》创作中，并干预和指引了这部作品的创作。正如人们所看到的，正典的形成过程暗示出作者信靠上帝的默示。专门词条会对这一话题进行完整的论述（见 INSPIRATION[默示]）。

1、圣经要求。这里只需要说，《圣经》对默示的要求就是《圣经》本身所有的要求。无可否认，无论是耶稣还是祂的使徒都认为《旧约》完全源自神的默示。耶稣常常引用《圣经》的内容，祂总是以《圣经》中的话语结束祂的谈话。“这经你们没有念过吗？”（太 19:4）。“你们错了，因为不明白圣经，也不晓得神的大能”（太 22:29）。这是因为神在经上说过（太 19:4-5）。预言和《诗篇》中的一切事都应验在祂身上（路 18:31; 22:37; 24:27, 44）。保罗认为《圣经》是“神的圣言”（罗 3:2）。《圣经》是“神所默示的”（提后 3:16）。从保罗对自己和他的使徒身份的评价中可知《新约》中的先知和传道者与《旧约》中的先知和传道者享有同样高的地位。保罗毫不犹豫地说，他是“奉神旨意，作基督耶稣的使徒”（弗 1:1 等），“特派传神的福音”（罗 1:1），他的知识不是从人那里领受的，乃是源自天上的“启示”（加 1:11-12）。“基督的奥秘”“如今藉着圣灵启示祂的圣使徒和先知”，因此人们宣称教会“被建立在使徒和先知的根基上，有基督耶稣自己为房角石”（弗 2:20; 3:5）。

1:11f.). The “mystery of Christ” had “now been revealed to his holy apostles and prophets by the Spirit,” in consequence of which the Church is declared to be “built upon the foundation of the apostles and prophets, Christ Jesus himself being the corner-stone” (Eph. 2:20; 3:5).

2. *Marks of Inspiration.* It might be shown that these claims made by NT writers for the OT and for themselves are borne out by what the OT itself teaches of prophetic inspiration, of wisdom as the gift of God’s spirit, and of the light, holiness, saving virtue, and sanctifying power continually ascribed to God’s “law,” “words,” “statutes,” “commandments,” “judgments” (see above). This is the ultimate test of “inspiration”—that to which Paul likewise appeals—its power to “instruct you for salvation through faith in Christ Jesus” (2 Tim. 3:15)—its profitableness “for teaching, for reproof, for correction, and for training in righteousness” (v. 16)—all to the end “that the man of God may be complete, equipped for every good work” (v. 17). Nothing is here determined as to “inerrancy” in minor historical, geographical, chronological details, in which some would wrongly put the essence of inspiration; but it seems implied that at least there is no error which can interfere with or nullify the utility of Scripture for the ends specified. Who that brings Scripture to its own tests of inspiration will deny that, judged as a whole, it fulfils them?

D. Historical Influence. The claim of the Bible to a divine origin is justified by its historical influence. Regarded even as literature, the Bible has an unexampled place in history. Ten or fifteen MSS are

2、默示的标志。新约作者对《旧约》和《新约》本身的要求似乎已经被《旧约》中的教导证实，《旧约》中教导人们先知启示、圣灵赐予的智慧、光明、圣洁、美德和成圣的权柄始终源于上帝的“法度”、“话语”、“律例”、“命令”和“审判”(见上文)。这是“默示”的最终检验,保罗也曾呼求这种检验,“这圣经能使你因信基督耶稣有得救的智慧”(提后 3:15),“于教训、督责、使人归正、教导人学义,都是有益的”(提后 3:16),最终“叫属神的人得以完全,预备行各样的善事”(提后 3:17)。次要的历史、地理和年代细节不可能完全“无差错”,有些人错误地将默示的实质归到这些细节之中。然而这似乎表明至少这些错误不会干扰或废除《圣经》的真实性。如果以神的默示检验《圣经》,谁又能否认,从总体上来看,《圣经》经住了所有的检验?

D. 《圣经》的历史影响力。《圣经》的历史影响力证明了《圣经》源自神的默示。即使从文学角度讲,《圣经》的历史地位也是其他作品无法比拟的。对于一部历史经典作品而言,10 或 15 个原

thought a goodly number for an ancient classic; the MSS of whole or parts of the NT are reckoned by thousands, the oldest fragment going back to *ca.* A.D. 150 and several papyri dating from *ca.* 200. Another test is translation. The books of the NT had hardly begun to be put together before we find translations being made of them into Latin, Syriac, Egyptian, later into Gothic and other tongues (*see* VERSIONS). In the Middle Ages, before the invention of printing, translations were made into the vernacular of most of the countries of Europe. Today there is not a language in the civilized world into which this word of God has not been rendered. Thanks to the labors of Bible Societies, the circulation of the Bible in the different countries of the world in recent years outstrips all previous records. No book has ever been so minutely studied, has had so many books written on it, has founded so vast a literature of hymns, liturgies, devotional writings, sermons, has been so keenly assailed, has evoked such splendid defenses, as the Bible. Its spiritual influence cannot be estimated. To tell all the Bible has been and done for the world would be to rewrite in large part the history of modern civilization. Without it, in pagan lands, the arm and tongue of the missionary would be paralyzed. With it, even in the absence of the missionary, wondrous results are often effected. In national life the Bible is the source of the highest social and national aspirations. T. H. Huxley, though an agnostic, argued for the reading of the Bible in the schools on this very ground. "By the study of what other book," he asked, "could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between

稿已经是个相当大的数目了；但全部《圣经》原稿或《新约》的部分原稿就有几千份，最古老的残本可以追溯到约公元 150 年，一些蒲草纸抄本可以追溯到约公元 200 年。圣经的译本也证明了《圣经》源自神的默示。在我们发现拉丁语译本、叙利亚语译本、埃及语译本，以及后来的哥特语译本和其他语言译本之前，人们几乎尚未开始收录《新约》全书（VERSIONS[译本]）。在中世纪，人们发明印刷术之前，《圣经》被译成欧洲大多数国家的地方语言。现在，上帝的话语已经被译成世界各国的语言。由于圣经协会的努力，近些年来，《圣经》在不同国家的传播速度达到了空前的水平。没有哪本书像《圣经》一样得到如此细致地研究，而且出现了大量相关的作品、赞美诗文献、祷告文学、灵修作品和布道作品，它们像《圣经》一样受到了猛烈的抨击，引起了激烈的辩护。《圣经》的属灵影响力是不可估量的。述说《圣经》对这个世界的影响力，就如同重新书写现代文明的大部分历史一样。如果没有《圣经》，人们就无法在异教徒生活的地区传教。而有了《圣经》，即使无人传教，同样会产生奇妙的果效。在人类生活中，《圣经》是最高社会理想和民族愿景的源泉。赫胥黎（T. H. Huxley）虽然是一个不可知论者，但是他基于这一理由赞成学校的学生阅读《圣经》。他问道“通过阅读其他的书籍，孩子们能够变得如此博爱仁慈吗？他们是否能够感受到历史长河中的每个人物都和他们一样，不过是两个永世之间的短暂空间，他们因为各自行善的努力和对邪恶的憎恶程度而获得永远的祝福或永久的诅咒，甚至会因为他们的行为得到奖赏或惩罚？”（*Critiques and Addresses* [1873], 61 页）。

two eternities, and earns the blessings or the curses of all times, according to its effort to do good and to hate evil, even as they are also earning their payment for their work?" (*Critiques and Addresses* [1873], p. 61).

VI. Chapters and Verses.—Already in pre-talmudic times, for purposes of reading in the synagogues, the Jews had larger divisions of the Law into sections called *pārāšōt*, and of the Prophets into similar sections called *hapṭārōt*. They had also smaller divisions into *p^esûqîm*, corresponding nearly with our verses. The division into chapters is much later (13th cent.). It is ascribed to Cardinal Hugo de St. Caro (d. 1248); by others to Stephen Langton, archbishop of Canterbury (d. 1227). It was adopted into the Vulgate, and from this was transferred by R. Nathan (*ca.* 1440) to the Hebrew Bible (Bleek, Keil). Verses are marked in the Vulgate as early as 1558 and first appear in the NT in Robert Stephens' edition of the Greek Testament in 1551. Henry Stephens, Robert's son, reports that they were devised by his father during a journey on horseback from Paris to Lyons.

VI. 《圣经》的章和节。在前犹太教法典时代，为了便于在犹太会堂中阅读《圣经》，犹太人将大部分的律法书分成更小的部分，称之为 *pārāšōt*，并将先知书分为相似的部分，称作 *hapṭārōt*。他们把这些较小的部分进一步细分为 *p^esûqîm*，大致相当于我们所说的节。后来（13世纪）《圣经》又被分为章。有人认为章这种分类是由红衣主教雨果（Hugo de St. Caro, 1248年）完成的；其他人则认为是由坎特伯雷大主教斯蒂芬·兰顿（Stephen Langton, 1227年）完成的。《武加大译本》采用了这种分类，南森（R. Nathan, 约1440年）把《武加大译本》中的分类标准应用到了希伯来语《圣经》中（Bleek, Keil）。早在1558年，人们就给《武加大译本》中的各节加了编号，1551年罗伯特·斯蒂芬斯（Robert Stephens）编辑的希腊语《新约》中首先出现了节的编号。罗伯特的儿子亨利·斯蒂芬斯（Henry Stephens）说，各节编号是他父亲骑马从巴黎赶往里昂的旅途中完成的。

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词条作者：J. ORR

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OT Introductions by: G. L. Archer (1973), A. Bentzen (5th ed. 1959), J. A. Bewer (3rd ed. 1962), S. R. Driver (9th ed. 1913; repr. 1961), O. Eissfeldt (1965), N. K. Gottwald (1959), W. H. Green (1899), R. K. Harrison (1969), J. E. McFadyen (1932), W. O. E. Oesterley and T. H. Robinson (3rd ed. 1958), R. H. Pfeiffer (repr. 1957), A. Weiser (1961), E. J. Young (1949); NT

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《旧约》简介: G. L. Archer (1973), A. Bentzen (1959 年第 5 版), J. A. Bewer (1962 年第 3 版), S. R. Driver (1913 年第 9 版; 1961 年再版), O. Eissfeldt (1965), N. K. Gottwald (1959), W. H. Green (1899), R. K. Harrison (1969), J. E. McFadyen (1932), W. O. E. Oesterley and T. H. Robinson (1958 年第 3 版), R. H. Pfeiffer (1957 再版), A. Weiser (1961), E. J. Young

Introductions by: B. W. Bacon (1900), A. E. Barnett (2nd ed. 1946), F. B. Clogg (3rd ed. 1948), W. D. Davies (1966), F. V. Filson (1950), E. J. Goodspeed (1937), R. M. Grant (1963), D. Guthrie (1970), E. F. Harrison (2nd ed. 1971), M. Jones (1914), A. H. McNeile (2nd ed. 1953), J. Moffatt (3rd ed. 1918), A. Wickenhauser (1958), T. Zahn (1909); and works listed in COMMENTARIES.

(1949); NT Introductions by: B. W. Bacon (1900), A. E. Barnett (1946 年第 2 版), F. B. Clogg (1948 年第 3 版), W. D. Davies (1966), F. V. Filson (1950), E. J. Goodspeed (1937), R. M. Grant (1963), D. Guthrie (1970), E. F. Harrison (1971 年第 2 版), M. Jones (1914), A. H. McNeile (1953 年第 2 版), J. Moffatt (1918 年第 3 版), A. Wickenhauser (1958), T. Zahn (1909);以及注释 (见 COMMENTARIES[注释])中列出的作品。

R. K. H.

词条作者: R. K. H.

BIBLE DICTIONARIES AND ENCYCLOPEDIAS.

Reference works giving information about biblical terms, names, doctrines, history, and culture.

The first such work was probably that of Eusebius of Caesarea, a four-volume encyclopedia of which only one part is extant, *Onomasticon*, produced ca. A.D. 326. This dictionary lists and often describes approximately 600 names of towns, rivers, etc., of the OT and Gospels. Jerome, intimately acquainted with Palestine, translated this work into Latin, correcting some errors and adding much important material. Although within forty years, 1862–1904, German scholars produced three different editions of Eusebius' original Greek text together with Jerome's Latin version, no English translation has yet appeared. Around the end of the 4th cent., Augustine expressed in his "Rules for the Interpretation of Scripture" what must have been shared by many serious students of the Scriptures, a longing for a worthy biblical encyclopedia:

"What then some men have done in regard

BIBLE DICTIONARIES AND ENCYCLOPEDIAS. 圣经辞典和百科全书

关于圣经词语、名称、教义、历史和文化信息的参考作品。

第一部这类作品可能就是凯撒利亚的优西比乌约 326 年创作的四册百科全书,但是只有一部分 (*Onomasticon*) 保存至今。这本辞典列出并常常描述《旧约》和“福音书”中近 600 个城邑、河流等事物的名称。耶柔米非常熟悉巴勒斯坦,他把这部作品译成了拉丁语,并对作品中的一些错误进行了修正,还增加了许多重要的材料。根据优西比乌的希腊语原稿和耶柔米的拉丁语译本,德国学者在四十年的时间里 (1862–1904) 翻译出了 3 种不同译本,但是至今还没有英文译本。接近公元 4 世纪末期,由奥古斯丁制定的“圣经翻译准则”得到了许多虔诚的圣经学者的认可,他在这个准则中表达了编纂一本有价值的圣经百科全书的愿望:

“有些学者研究了 (希伯来语、叙利亚

to all words and names found in Scripture in the Hebrew and Syriac and Egyptian and other tongues, taking up and interpreting separately such as were left in Scripture without interpretation; and what Eusebius has done in regard to the history of the past, with a view to the questions arising in Scripture that require a knowledge of history for their solution;—what, I say, these men have done in regard to matters of this kind, making it unnecessary for the Christian to spend his strength on many subjects for the sake of a few items of knowledge, the same I think might be done in regard to other matters, if any competent man were willing in a spirit of benevolence to undertake the labor for the advantage of his brother. In this way he might arrange in their several classes and give an account of the unknown places and animals and plants and trees and stones and metals and other species of thing that are mentioned in Scripture, taking up these only and committing his account to writing.... It might happen that some or all of these things have been done already (as I have found that many things I had no notion of have been worked out and committed to writing by good and learned Christians) but are either lost amid the crowds of the careless, or are kept out of sight by the envious” (*De doctrina christiana* ii.39).

Of the many responses to this longing that have been published in English, this article has a fairly complete listing up to 1900; works of a trivial nature published since 1900 are not included. Only brief mention will be made of lexicons, indexes, and handbooks to the Bible, and theological and denominational encyclopedias. For other biblical reference

语、埃及语和其他语言)《圣经》中的所有词汇和名称,并分别阐述和解释了那些还没有被解释过的词汇和名称;优西比乌(Eusebius)对以往的历史作了全面的梳理,因为《圣经》里出现的一些问题需要历史学知识才能得以解答。我得说,这些人在这类事上所作出的努力使基督徒不必再为几个知识点而在许多主题上花费力气;同样,我想,如果某位有能力的人出于仁爱之心愿意为弟兄们的益处不辞辛苦,在其他问题上也作出充分的研究。这样,他会对这些问题进行分类,对不认识的地名、动物、植物、树木、石头、矿石,以及其他《圣经》里所提到的东西一一作出解释,并且把他的解释记载下来……也许其中某些事物或全部事物已经有人研究过(我发现,我对许多已经由善良而又博学的基督徒解决并记载的事都一无所知),但由于众人的疏忽遗失了,或者嫉妒的人将它们封存了起来”(*De doctrina christiana* ii.39)。

很多满足这种期望的英文作品已经被发表了出来,本词条非常详尽地给出了截止 1900 年出版的圣经辞典和百科全书;不包括 1900 年以后出版的不太重要的作品。本词条将仅仅简述圣经辞典、圣经索引、圣经手册、神学百科全书和教派百科全书。关于《圣经》的其他参考作品,见词条 COMMENTARIES(注释)和 CONCORDANCES(词汇索引)。

works see the articles on COMMENTARIES and CONCORDANCES.

Hebrew lexicons include that of F. Brown, S. R. Driver and C. A. Briggs, based on H. F. W. Gesenius' works (1833 and 1834), and the *Lexicon in Veteris Testamenti Libros* by L. Koehler and W. Baumgartner, with supplement (2nd ed. 1958). For NT Greek there are the indispensable volumes of H. Cremer (1872; Eng. tr. 1878), J. H. Thayer (1887), and W. Bauer (translated by W. F. Arndt and F. W. Gingrich, 1957).

Some valuable volumes that might be called indexes to the Bible include those of M. Pilkington (1749), R. Hitchcock (1869), N. West (1868), and A. J. Nave (1896).

Much material similar to that found in Bible dictionaries is often included in what may be called handbooks for Bible study, e.g., the excellent one by J. Angus, *Bible Handbook* (1865); the *Illustrated Bible Treasury* by W. Wright (new ed. 1897); *The Cambridge Companion to Bible Studies*; and the *Oxford Helps to the Study of the Bible*. Such works have frequently been revised and reprinted.

Some rich material relating to biblical subjects is included in theological encyclopedias, such as that by C. Buck (1802), followed by the huge volume by J. M. Brown (1836). Other important volumes include: J. H. Blunt, *Dictionary of Doctrinal and Historical Theology* (1872); L. Abbott (1871); S. Mathews

希伯来语辞典包括布朗 (F. Brown)、德赖弗 (S. R. Driver) 和布里格斯 (C. A. Briggs) 根据格塞纽斯 (F. W. Gesenius) 作品 (1833 年和 1834 年) 编纂的辞典, 以及科勒 (L. Koehler) 和鲍姆加特纳 (W. Baumgartner) 编纂的带有附录的辞典 (*Lexicon in Veteris Testamenti Libros*) (1958 年再版)。克莱莫 (H. Cremer) 的作品 (1872 年; 1878 年英译本)、泰勒 (J. H. Thayer) 的作品 (1887 年)、鲍尔的作品 (于 1957 年由阿恩特 [W. F. Arndt] 和金里奇 [F. W. Gingrich] 翻译) 是研究希腊语《新约》不可或缺的书藉。

一些有价值的作品可以被称为《圣经》索引, 这些作品包括皮尔金顿 (M. Pilkington) 的作品 (1749)、希契科克 (R. Hitchcock) 的作品 (1869)、韦斯特 (N. West) 的作品 (1868) 和内夫 (A. J. Nave) 的作品 (1896)。

许多与圣经辞典中的内容相似的材料通常包括在所谓的圣经研究手册中, 如, 安格斯 (J. Angus) 的杰出作品 *Bible Handbook* (1865); 赖特 (W. Wright) 的 *Illustrated Bible Treasury* (1897 年新版本); *Cambridge Companion to Bible Studies* 和 *Oxford Helps to the Study of the Bible*。这些书藉曾多次被修订和再版。

神学百科全书, 如布克 (C. Buck) 的百科全书 (1802) 和后来布朗 (M. Brown) 编纂的巨著 (1836) 中包含了许多与圣经主题相关的丰富材料。其他重要的书藉包括: J. H. Blunt, *Dictionary of Doctrinal and Historical Theology* (1872); L. Abbott (1871); S. Mathews (1921); *Baker's Dictionary*

(1921); *Baker's Dictionary of Theology* (1960); *Concise Dictionary of Religious Knowledge*, ed. S. M. Jackson (3rd ed. 1898); the *New Schaff-Herzog Encyclopedia of Religious Knowledge* (2nd ed. 1949–1952, based on an 1882–1884 work); and an earlier work (1891), which has been reprinted in twelve volumes, by J. McClintock and J. Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*. Here also belong the standard Jewish and Roman Catholic encyclopedias, as well as the remarkable *Presbyterian Encyclopedia* (1884) and the *Baptist Encyclopedia* (1889).

W. Patten published the first English work that might be regarded as a Bible dictionary. A two-hundred-page volume issued in London in 1575, it was called *The Calendars of Scripture, wherein the Hebrue, Chaldean, Arabian, Phenician, Syrian, Persian, Greek, and Latin names of Contreys, Men, Weemen, Idols, Cities, Hills, Rivers, and of Other Places in the Holy Byble Mentioned by Order of Letters, is set and Turned into Our English Toung*.

The first real Bible dictionary in English was that of T. Wilson, minister of St. George's, Canterbury (d. 1621). First appearing in 1612, his *Complete Christian Dictionary* enjoyed numerous editions; the 5th appeared in 1667, somewhat enlarged. The 3rd edition (1622), consisting of 948 unnumbered pages, includes a unique dictionary for the book of Revelation with 131 pages and a forty-nine-page dictionary of the Song of Solomon. The articles concern phrases as well as individual words.

During the following century no important

of Theology (1960); *Concise Dictionary of Religious Knowledge*, S. M. Jackson 编 (1898 年第 3 版); the *New Schaff-Herzog Encyclopedia of Religious Knowledge* (1949–1952 年第 2 版, 基于 1882–1884 年的一部作品) 和 J. McClintock 和 J. Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, 这是一部早期作品 (1891), 再版时编成了 12 册。这些作品也出现在犹太人和罗马天主教百科全书, 以及著名的 *Presbyterian Encyclopedia* (1884) 和 *Baptist Encyclopedia* (1889) 中。

帕滕 (W. Patten) 发表的第一部英语作品可能被视为一本圣经辞典。这本 200 页的书籍于 1575 年在伦敦发表, 这本书被称为“圣经日历, 它对《圣经》中按照字母顺序提到的国家、男人、女人、偶像、城市、山脉、河流和其他地方的希伯来语、迦勒底语、阿拉伯语、腓尼基语、叙利亚语、波斯语、希腊语和拉丁语名字一一进行了解释, 并将他们翻译成我们使用的语言——英语”。

第一部真正的英语圣经辞典是由坎特伯雷圣乔治的牧师威尔逊 (T. Wilson) 编纂的 (卒于 1621 年)。于 1612 年首次问世, 他的作品 (*Complete Christian Dictionary*) 拥有多个版本; 第 5 版于 1667 年首次发行, 这个版本增加了一些内容。第 3 版 (1622) 有 948 页, 但并没有注明页码, 其中 131 页是关于《启示录》的独特辞典, 49 页是关于《雅歌》的辞典。这部作品解释了一些短语和个别词汇。

在接下来的一个世纪里再未出现这种

English works of this nature appeared. To be comprehensive, however, the following volumes are noted.

The schoolmaster T. Hayne (1582–1645) published *The General View of the Holy Scriptures; or, the Times, Places, and Persons of the Holy Scriptures* (rev. ed. 1640). In 1642 a primarily theological work by R. Bernard (1568–1641) appeared, *The Bibles Abstract and Epitome, the Capitale Heads, Examples, Sentences and Precepts of all the Principal Matters in Theologie, Collected Together for the Most part Alphabetically ... taken Out of the Best Moderne Divines*.

F. Roberts, who wrote several apologetic works, published in 1648 *Clavis Bibliorum: The Key of the Bible*, which had at least four editions by 1675. A volume more lexicon than dictionary appeared in 1660, comprehensively entitled *Scripture-Names Expounded, in this right profitable fruitfull, large, and ample, Alphabetical Table: Containing the Interpretation of about foure thousand Proper Names (but halfe a dayes Reading in Newcastle, July 16, 1649) in the Hebrew, Caldean, Greeke, and Latine Tongues, dispersed throughout the whole Bible. Collected by R. F. H. Now again re-Printed by S. D. for the benefit of all that would soon Reade and understand the Scriptures of Truth, in their Originall Tongues, especially Hebrew; these Names containe all, or the most of the Primitives in Hebrew, which being all known, with their Significations, make a firmer impression of them in the Memory, than anyway else I know, all Names being reduced to their Primitives, which in a Moneth one unlettered in the Hebrew may*

类型的重要英语作品。不过，下面的书籍都是综合性作品。

校长海恩 (T. Hayne, 1582–1645 年) 发表了 *The General View of the Holy Scriptures; or, the Times, Places, and Persons of the Holy Scriptures* (1640 年修订版)。伯纳德 (R. Bernard, 1568–1641 年) 于 1642 年发表了一部主要的神学作品, *The Bibles Abstract and Epitome, the Capitale Heads, Examples, Sentences and Precepts of all the Principal Matters in Theologie, Collected Together for the Most part Alphabetically ... taken Out of the Best Moderne Divines*。

罗伯茨 (F. Roberts) 曾经写过几部护教作品, 他于 1648 年发表了 *Clavis Bibliorum: The Key of the Bible*, 至 1675 年, 这部作品至少再版了四次。1660 年发表了一部更像是词汇表, 而不太像词典的作品, 它的完整标题为“圣经名称解释——按照字母顺序排序, 词条丰富, 内容详尽, 其中包括:《圣经》中 4000 个希伯来语、迦勒底语、希腊语和拉丁语名称的解释 (1649 年 7 月 16 日, 纽卡斯尔人花费半天的时间阅读这部作品)。R. F. H. 收录了这部作品, S. D. 为了让所有人能迅速阅读并理解《圣经》原文中的真理, 尤其是希伯来语《圣经》中的真理, 再版了这部作品; 这些名称囊括了所有或大部分希伯来原文词汇, 现在所有人都知晓了这些词语的含义, 这些词在我的脑海中留下了最为深刻的印象, 所有名称的原词都呈现了出来。即使不懂希伯来语的人根据一些指导也能轻松地阅读这些词, 并且愉悦地从中得到益处。”

doe, by a few directions, with much ease, profit and delight.

More in the nature of a true dictionary was F. Shaw's *A Summary of the Bible; or the Principal Heads of Natural and Revealed Religion; alphabetically disposed in the Words of Scripture only* (1730).

A truly great Bible dictionary appeared in 1732, a translation of a work originally published in French in 1722, by A. Calmet (1672–1757). The momentous *Historical, Critical, Geographical, Chronological and Etymological Dictionary of the Holy Bible* appeared in three volumes (six parts), and contained almost 2,500,000 words. One of the most intriguing yet almost entirely ignored works in biblical interpretation is the last section, the second part of vol. III. The first three hundred pages comprise an annotated “Bibliotheca Sacra, or a Catalog of the Best Books that can be Read in Order to Acquire a Good Understanding of the Scriptures.” Most sections on the books of the Bible and biblical subjects have been re-categorized in terms of Catholic and Protestant authors. Many books mentioned in this comprehensive bibliography are not likely to be found in any modern libraries of Europe or America. More than two thousand names are included in the alphabetical table of authors. Also included are a dissertation on Israelite military tactics by a noted French military expert, a survey of Hebrew coins, a chronological table of biblical history, and a remarkable “Preface to the Translation of the Hebrew, Chaldee, Syriac, and Greek Names in the Bible.” Publication of this work continued for more than a century until 1847. An abridged one-volume edition edited by T.

肖 (F. Shaw) 创作的 *A Summary of the Bible; or the Principal Heads of Natural and Revealed Religion; alphabetically disposed in the Words of Scripture only* (1730) 才是真正意义的圣经辞典。

真正的圣经大辞典于 1732 年问世，它是 1722 年卡尔梅特 (A. Calmet, 1672–1757) 发表的一部法语原著的译本。这本重要的圣经辞典 (*Historical, Critical, Geographical, Chronological and Etymological Dictionary of the Holy Bible*) 包含了 3 册 (6 部分)，约 2,500,000 词。最后一部分，即第 3 册的第二部分是最有趣的一部分，但这部分圣经解释完全被人们忽略了。前 300 页中包含了一个带有注释的“圣经总论或最好作品的目录，阅读这个目录可以让人们很好地理解《圣经》中的内容”。该书根据天主教和新教作者的意见将《圣经》中大部分经卷和圣经主题进行了重新归类。这部详尽的辞典中提到的一些书籍即使在欧洲和美国的现代图书馆中都不见得能找到。作者的字母表目录中包含了 2000 多个名称。一位著名法国军事家关于以色列战术的论文、希伯来硬币的调查、圣经历史的年代表和著名的“《圣经》中希伯来语、迦勒底语、叙利亚语和希腊语名称翻译的前言”都包含在这部辞典中。截止 1847 年，这部辞典的发行时间超过了一个世纪。1856 年，巴克利 (T. A. Buckley) 编纂了一部删减版，它要比法语原版的发行时间晚了 135 年。泰勒 (C. Taylor) 于 19 世纪初期补充了两册，并将之命名为 *Fragments*，这两册很好地解释了许多《圣经》段落。

A. Buckley appeared as late as 1856, 135 years after the first French edition. Two supplementary volumes entitled *Fragments*, edited by C. Taylor, provide a good view of the interpretation of many biblical passages at the beginning of the 19th century.

In 1749 M. Pilkington (1705–1765), Prebendary of Lichfield, published in Nottingham *A Rational Concordance of an Index to the Bible*. Ten years later a three-volume work was published in London with no indication of authorship. It was entitled *A Dictionary of the Holy Bible ... Serving in a Great Measure as a Concordance to the Bible*. Its nearly 1300 pages contain about 1,700,000 words. The work acknowledges the influence of Calmet's dictionary. Included are extensive quotations from Newton, Josephus, S. Bochart, H. Prideaux, and others. As in many contemporary dictionaries, various subjects receive disproportionate treatment. For example, more attention is devoted to "Ahab" than to either "Adam" or "Angel."

Perhaps the most frequently reprinted Bible dictionary of the latter half of the 18th cent. was edited by J. Brown of Haddington (1722–1787). It was called *A Dictionary of the Holy Bible Containing Definitions of All Religious and Ecclesiastical Terms ... and a Biographical Sketch of Writers in Theological Science*. First published in 1768, the 6th edition (1816) claimed in the title *The Whole Comprising Whatever Important is Known Concerning the Antiquities of the Hebrew Nation and the Church of God*. The 6th edition was enlarged by Brown's three sons and contained the author's biography. The two

利奇菲尔德的受俸牧师皮尔金顿 (M. Pilkington, 1705–1765) 于 1749 年在诺丁汉发表了一部作品 (*A Rational Concordance of an Index to the Bible*)。10 年之后一部未署名的 3 册作品在伦敦问世。该作品名为 *A Dictionary of the Holy Bible ... Serving in a Great Measure as a Concordance to the Bible*。全书将近 1300 页, 约 1,700,000 词。这部作品受到了卡尔梅特辞典的影响。还大量引用了牛顿、约瑟夫斯、博恰特 (S. Bochart)、普里多等人作品中的内容。当时的许多辞典对诸多话题进行了不同程度的论述。例如, 这些辞典更为详尽地阐述了“亚哈”, 而对“亚当”或“天使”的描述则相对较少。

由哈丁顿的布朗 (J. Brown, 1722–1787) 编纂的辞典可能是在 18 世纪的后半期被重印次数最多的圣经辞典。这部辞典名称是 *A Dictionary of the Holy Bible Containing Definitions of All Religious and Ecclesiastical Terms ... and a Biographical Sketch of Writers in Theological Science*。该辞典于 1768 年首次发行, 第 6 版 (1816 年) 问世时, 辞典的名字改成了 *The Whole Comprising Whatever Important is Known Concerning the Antiquities of the Hebrew Nation and the Church of God*。布朗的三个儿子在第 6 版中增添了一些内容, 而且这个版本还增加了作者的简介。这 2 册书一共 1270 页, 约 860,000

volumes number 1270 pages, about 860,000 words. Editions appear as late as W. Brown's 1866 revision. Among several interesting articles, that on the Hebrews traces their history to modern times and includes the following speculation: "About A.D. 1866 or 2016, we suppose the offspring of Judah, together with the remains of the ten tribes, will by the power of God and to the great joy and advantage of the Gentiles, be converted to the Christian faith. It seems they will resist the opposers of Antichrist at Armageddon and greatly rejoice in his ruin. The Turks and their allies will try to dispossess them but shall perish in their attempt. Thence forward the twelve Hebrew tribes shall in the greatest harmony, peace, piety and order reside in their country til the end of the millennium." A new edition was issued in a single volume of 746 pages in 1823 under the editorship of T. Smith. The preface notes that at least five "spurious editions of Brown's dictionary had already appeared."

In 1770 T. Tooley published a volume entitled *Nomenclator Biblicus; or, An Index of Proper Names Occurring in the Old and New Testament; intended as a Supplement to the known defect of Concordances in that Necessary Article.*

There appeared in 1774 the most extensive Bible dictionary by an English scholar before that of Kitto. Its author, J. Fleetwood, who wrote one of the most widely used works on Christ to be published in the 18th or early 19th cent., is otherwise unknown, and many have thought the name to be a pseudonym. The complete title of Fleetwood's dictionary is: *The Christian's Dictionary; or, Sure*

词。布朗 (W. Brown) 词典的修订版于 1866 年问世。这部作品中包括一些关于希伯来人从古至今发展脉络的有趣词条, 并作出了如下的推测: “约在公元 1866 年或 2016 年犹大王国的后裔和十个支派的余民将藉着上帝的大能充满喜乐地归信基督教信仰, 外邦人也将得到益处。他们似乎将在世界末日来临时与敌基督者争战, 并将欣喜地看到敌基督者覆灭, 土耳其人和他们的同盟军将会驱逐归信者, 但是他们的努力终将是徒劳。从那时起, 希伯来人的各个支派将最为融洽的相处, 过着平安、虔诚、有序的生活, 他们将住在自己的土地上, 直到千禧年结束。” 1823 年, 史密斯 (T. Smith) 编纂了一部 746 页的单册新版本。该作品的前言中提到, 至少有 5 个“布朗辞典的伪造版本曾经被发表过”。

托利 (T. Tooley) 于 1770 年发表了一册书, 名为 *Nomenclator Biblicus; or, An Index of Proper Names Occurring in the Old and New Testament; intended as a Supplement to the known defect of Concordances in that Necessary Article.*

基托 (Kitto) 的辞典发表之前, 一位英国学者于 1774 年发表了一部内容最为丰富的圣经辞典。该辞典的作者弗利特伍德 (J. Fleetwood) 却是无名之辈, 很多人认为这个名字只是一个笔名, 但他在 18 世纪或 19 世纪早期发表的一部关于基督的作品是最流行的作品之一。弗利特伍德的辞典的全称是: *The Christian's Dictionary; or, Sure Guide to Divine Knowledge. Containing a Full*

Guide to Divine Knowledge. Containing a Full and Familiar Explanation of all the Words made use of in the Holy Scriptures, and Body of Divinity, as set forth in the Writings of the Most Eminent and Pious Divines; whether Ancient or modern ... to which is added a Brief Explication of all the Proper Names found in Scripture, including the senses wherein they were used by the Jews; etc. A quarto work (10¹/₂ × 8¹/₄ in.) of more than five hundred pages, the text contains approximately 200,000 words. The author describes his book as follows: “To make Christians acquainted with every term made use of in the sacred scriptures, and in the writings of the most eminent divines, both ancient and modern, this work was undertaken on a plan never yet offered to the public. The author ... has spent a great part of his time, during a course of nearly fifty years, in learning to acquire a perfect knowledge of these things. Few treatises on divinity, whether theological, polemical, critical or practical have escaped his notice.... The rise and progress of every heresy in the Christian church has been taken notice of.” His interpretations were often novel. Of course, he interpreted the antichrist as the pope and the beast out of the earth as Rome. The “Dictionary of Scriptural Proper Names” treats nearly 1500 items, several with considerable detail.

A Dictionary of the Bible Historical and Geographical, Theological, Moral and Ritual, Philosophical and Philological (1779), by A. Macbean, was the most important Bible dictionary edited by a British writer in the latter part of the 18th century. The first American edition (1798) was developed from the enlarged second London edition.

and Familiar Explanation of all the Words made use of in the Holy Scriptures, and Body of Divinity, as set forth in the Writings of the Most Eminent and Pious Divines; whether Ancient or modern ... to which is added a Brief Explication of all the Proper Names found in Scripture, including the senses wherein they were used by the Jews; etc. 一本 500 多页的四开本作品(10.5 英寸长, 8.25 英寸宽), 约 200,000 词。作者这样描述他的作品: “为了使基督徒熟悉《圣经》和古代与现代最杰出神学家作品中的每个词语, 我按计划创作这部作品, 但始终未能将它公之于众。我用大半生的时间, 在近 50 年的时间里, 为获得完备的知识一直在学习。关于神性的论文, 无论是神学论文、辩证论文、批判论文还是实用论文, 我无不涉猎……基督教教会中每个异端的兴起和发展过程也都在我的关注范围内。”他的诠释通常很新颖。他将敌基督者解释成教皇, 将地上来的野兽解释成罗马。“圣经专有名词辞典”中收录了近 1500 个词条, 其中一些词条的解释非常详细。

麦克冰恩 (A. Macbean) 编纂的圣经辞典 (*A Dictionary of the Bible Historical and Geographical, Theological, Moral and Ritual, Philosophical and Philological* [1779 年]) 是 18 世纪后期英国作者编纂的最重要的圣经辞典。第一部美国版本 (1789 年) 就是根据伦敦第二增补版编纂的。

An important Bible dictionary with no identification of its editor was published in 1792, entitled *The Dictionary of the Bible*. This was the first Bible dictionary to appear in America, published in Worcester, Mass. by I. Thomas in 1798.

A number of less important Bible dictionaries appeared toward the end of the 18th cent.: *A Comprehensive Dictionary of the Holy Bible: Containing a Biographical History, etc.* (1776), 504 pages; A. Fortescu, *A Dictionary of the Holy Bible* (1777, reprinted in 1792 and 1798); W. Button, *A Comprehensive Dictionary of the Holy Bible* (1796), based upon J. Brown's earlier work. Worthy of note is P. Oliver's *Scripture Lexicon, or a Dictionary of above Four Thousand Proper Names Mentioned in the Bible, with their Derivation, Description, Accentuations* (1787). New editions of this work of less than three hundred pages appeared in 1810 and 1818, both at Oxford, where it was used as a text. Oliver (1713–1791), a 1730 American graduate of Harvard, was judge of the Superior Court and Chief Justice before moving to England in 1776.

Bible dictionaries of the early 19th cent. reflected the influence of Calmet and Brown, as J. Wood (1751–1840) acknowledged in *A New Dictionary of the Holy Bible Extracted from Brown, Calmet, etc., collated with other works of Like Kind with Numerous Additions from Various Authors and a Considerable Quantity of Original Matter* (2 vols., 1804). A 12th edition was issued in 1863.

J. Morrison (1762–1809) is generally accepted as author of *Bibliotheca Sacra or Dictionary of the Holy Scriptures* (2 vols.,

一部未注明编写者的重要圣经辞典于1792年公开发行, 该辞典名为 *The Dictionary of the Bible*。这是美国的第一本圣经辞典, 于1798年由托马斯(I. Thomas)在马萨诸塞州的伍斯特发行。

许多次要的圣经辞典在18世纪末期发行: *A Comprehensive Dictionary of the Holy Bible: Containing a Biographical History, etc.* (1776年) 一共504页; 福特斯科(A. Fortescu)的 *A Dictionary of the Holy Bible* (1777年, 1792和1798年再版) 和巴顿(W. Button)的 *A Comprehensive Dictionary of the Holy Bible* (1796), 都是根据布朗(J. Brown)的早期作品改编的。值得一提的是奥利弗(P. Oliver)的一部作品 (*Scripture Lexicon, or a Dictionary of above Four Thousand Proper Names Mentioned in the Bible, with their Derivation, Description, Accentuations* [1787年])。这部作品的新版本只有不到300页, 分别于1810年和1818年在牛津大学公开发行, 它也成了牛津大学的教科书之一。奥利弗(1713–1791)是1730年美国哈佛大学的毕业生, 他在1776年搬到英格兰之前, 担任高等法院的法官和审判长。

正如伍德在他的作品中所承认的 (*A New Dictionary of the Holy Bible Extracted from Brown, Calmet, etc., collated with other works of Like Kind with Numerous Additions from Various Authors and a Considerable Quantity of Original Matter* [2册, 1804年]), 19世纪早期的圣经辞典都受到了卡尔梅特和布朗作品的影响。该作品的第12版于1863年发行。

人们通常认为莫里森(J. Morrison, 1762–1809)是 *Bibliotheca Sacra or Dictionary of the Holy Scriptures* (2

1806), an anonymous work that acknowledges its extensive borrowing from earlier writers.

In 1807 A. Arrowsmith published the first work of its kind, *A Geographical Dictionary of the Holy Scriptures*, with various editions appearing for the next fifty years. He also edited *A Bible Atlas*, and published more than 130 maps. In 1808 J. Creighton's *Dictionary of Scripture Proper Names* appeared, followed in 1810 by M. Martindale's two-volume *Dictionary of the Holy Bible*.

W. Jones (1762–1846), a Baptist minister at Finsbury, edited the famous two-volume *Biblical Cyclopaedia; or Dictionary of the Holy Scriptures* (1816). This unnumbered work, with 648 pages in the first volume and 564 in the second, includes beautiful steel engravings, excellent maps (for the period), and interesting bibliographies.

T. Hawker's *A Concordance and Dictionary to the Holy Scriptures* appeared in 1812, a work of some 880 pages, with later editions. In 1815 J. K. Whish published in Bristol *The Cottager's Dictionary of the Bible*, a small volume of 130 pages with definitions limited to one or two lines in length. Its purpose was "to facilitate the understanding of the Scriptures among the poor." Minor dictionaries published at this time include J. Robinson's *A Theological, Biblical and Ecclesiastical Dictionary, etc.* (1815–1816; rev. 1835). A small volume published in 1818, *The Youth's Spelling, Pronouncing, and Explanatory Theological Dictionary of the NT*, contained an introduction by E. Dowson.

册, 1806 年)的作者, 这是一部匿名的作品, 其中大量引用了早期作品中的内容。

阿罗史密斯 (A. Arrowsmith) 于 1807 年首次发行了这种类型的作品 (*A Geographical Dictionary of the Holy Scriptures*), 这部作品在之后的 50 年间出现了各种各样的版本。他还编辑了一本地图集 (*A Bible Atlas*), 其中包含 130 幅地图。克赖顿 (J. Creighton) 的 *Dictionary of Scripture Proper Names* 和 马丁代尔 (M. Martindale) 的 *Dictionary of the Holy Bible* 分别于 1808 年和 1810 年问世。

芬斯伯里的浸信会牧师琼斯 (W. Jones, 1762–1846) 编辑了一部两册的作品 (*Biblical Cyclopaedia; or Dictionary of the Holy Scriptures* [1816 年]), 这部作品没有标注页码, 第一册有 648 页, 第二册有 564 页, 书中含有精美的钢雕版画、(这一时期的) 精美地图和有趣的书目。

霍克 (T. Hawker) 的一部作品 (*A Concordance and Dictionary to the Holy Scriptures*) 于 1812 年发表, 这部作品约 880 页, 后来又发行了更多的版本。1815 年, 威士 (J. K. Whish) 在布里斯托尔发表了一部作品 (*The Cottager's Dictionary of the Bible*), 这本小册子有 130 页, 还有一些 1 或 2 行长的释义。这部作品是“为了帮助穷人理解《圣经》中的道理”。这一时期发行的小本辞典包括罗宾逊 (J. Robinson) 的 *A Theological, Biblical and Ecclesiastical Dictionary, etc.* (1815–1816; 1835 年修订版)。1818 年发表的一本小册子 (*The Youth's Spelling, Pronouncing, and Explanatory Theological Dictionary of the NT*) 收录了道森 (E. Dowson) 为这本书写的前言。

The first Bible dictionary by a recognized biblical geographer, E. Robinson's (1794–1863) *A Dictionary of the Holy Bible*, appeared in 1822 with numerous revisions as late as 1879. It was followed in 1826 by G. Wall's *Domestic Dictionary of the Bible* and H. J. G. Dwight's *A Dictionary of the Proper Names in the NT with Other Helps* (2nd ed. 1828). In the same decade H. Malcolm (1799–1899) published *The Dictionary of the Bible*, of which more than 130,000 copies were sold within its first twenty years. The author of *Index to Religious Literature*, Malcolm also published *A New Bible Dictionary* (1852); *A Dictionary of the Most Important Names found in the Holy Scriptures* (1831); and *The Proper Names of the OT arranged Alphabetically* (1859). Princeton Seminary professor A. Alexander (1772–1851) prepared the 546-page *Pocket Dictionary of the Bible* (1829; rev. ed. 1831) for the American Sunday School Union.

R. Watson (1781–1833), author of the famous *Theological Institutes*, produced a work with the comprehensive title *A Biblical and Theological Dictionary: Explanatory of the History, Manners, and Customs of the Jews and Neighboring Nations. With an Account of the Most Remarkable Places and Persons Mentioned in Sacred Scripture; An Exposition of the Principal Doctrines of Christianity and Notices of Jewish and Christian Sects and Heresies* (1831, 1068 pages). This popular volume had at least ten editions within twenty years.

Also in 1831 there appeared an

人们一致认为第一本圣经辞典是由圣经地理学者罗宾逊(E. Robinson, 1794–1863) 编纂的, 这本辞典(*A Dictionary of the Holy Bible*) 于 1822 年问世, 自此到 1879 年, 这本书出了很多的修订版。随后在 1826 年, 瓦尔(G. Wall) 创作了一部作品(*Domestic Dictionary of the Bible*), 德怀特(H. J. G. Dwight) 创作了一部作品(*A Dictionary of the Proper Names in the NT with Other Helps*[1828 年再版])。在同一个 10 年间, 马尔科姆(H. Malcolm, 1799–1899) 写了一本书(*The Dictionary of the Bible*), 这本书在发表前 20 年总计卖出了 130,000 多本。马尔科姆是 *Index to Religious Literature* 的作者, 他还创作了另外几部作品(*A New Bible Dictionary* [1852 年]; *A Dictionary of the Most Important Names found in the Holy Scriptures* [1831 年] 和 *The Proper Names of the OT arranged Alphabetically* [1859 年])。普林斯顿神学院的教授亚历山大(A. Alexander, 1772–1851) 为美国主日学协会创作了一部 546 页的作品(*Pocket Dictionary of the Bible* [1829 年; 1831 年修订版])。

沃森(R. Watson, 1781–1833) 是一部著名作品(*Theological Institutes*) 的作者, 他还创作另外一本书, 该书全称为 *A Biblical and Theological Dictionary: Explanatory of the History, Manners, and Customs of the Jews and Neighboring Nations. With an Account of the Most Remarkable Places and Persons Mentioned in Sacred Scripture; An Exposition of the Principal Doctrines of Christianity and Notices of Jewish and Christian Sects and Heresies* (1831 年, 1068 页)。这部流行版本在 20 年的时间里至少再版了 10 次。

一本匿名的作品(*A Dictionary of*

anonymous work, *A Dictionary of Important Names, Objects, and Terms Found in the Holy Scriptures intended principally for Youth*. A small work by J. H. Cotton, *A Short Explanation of Obsolete Words in Our Version of the Bible* (1832), should also be noted. Other contemporary works were *A Pocket Biblical Dictionary* by D. Davidson (new ed. 1837); J. Covel's *Bible Dictionary* (1838); and a sixty-page volume by T. Rowland, *An Exposition of the Names of Persons and Places Recorded in the Holy Scriptures*.

S. Green's *A Biblical and Theological Dictionary* first appeared in 1840 and was published for more than twenty-five years. The 1868 edition was reputedly the 28th. In 1841 W. Goodhugh (1799–1842) published the two-volume *Bible Cyclopaedia, or Illustrations of the Civil and Natural History of the Sacred Writings by Reference to the Manners, Customs, Rites, Traditions, Antiquities, and Literature of Eastern Nations*. A universalist, S. B. Emmons, published his *Bible Dictionary* in 1841. In 1842 the American Sunday School Union published the widely circulated *Union Bible Dictionary*.

Also among the profusion of dictionaries released in the mid-19th cent. were the *Concordance and Dictionary of the Holy Scriptures* by R. Hawker (1753–1827) and J. Covel, Jr., *A Concise Dictionary of the Holy Bible Designed for the Use of Sunday School Teachers and Families*, both published in 1844. A 4th edition of S. Dunn, *A Dictionary of the Gospels with Maps*, etc. appeared in 1846. Also in 1846 J. R. Beard published his *Household*

Important Names, Objects, and Terms Found in the Holy Scriptures intended principally for Youth)也在1831年问世。值得一提的还有科顿(J. H. Cotton)创作的一本小册子(*A Short Explanation of Obsolete Words in Our Version of the Bible* [1832年])。其他同时代的作品还有戴维森(D. Davidson)的作品(*A Pocket Biblical Dictionary*[1837年新版])、卡沃尔(J. Covel)的作品(*Bible Dictionary* [1838年])和罗兰(T. Rowland)的一本60页的作品(*An Exposition of the Names of Persons and Places Recorded in the Holy Scriptures*)。

格林(S. Green)的一部作品(*A Biblical and Theological Dictionary*)在1840年首次发表,这本书的发行时间超过25年。人们一般认为1868年版是第28个版本。古德林(W. Goodhugh, 1799–1842)在1841年发表了一本2册的作品(*Bible Cyclopaedia, or Illustrations of the Civil and Natural History of the Sacred Writings by Reference to the Manners, Customs, Rites, Traditions, Antiquities, and Literature of Eastern Nations*)。普救派信徒埃蒙斯(S. B. Emmons)在1841年出版了他的作品(*Bible Dictionary*)。美国主日学协会在1842年发表了一本广为流传的作品(*Union Bible Dictionary*)。

19世纪中期发行了大量的辞典,其中包括霍克(R. Hawker, 1753–1827)的著作(*Concordance and Dictionary of the Holy Scriptures*)和卡沃尔(J. Covel, Jr.)的著作(*A Concise Dictionary of the Holy Bible Designed for the Use of Sunday School Teachers and Families*),这两本书都在1844年出版。邓恩(S. Dunn)的一部作品(*A Dictionary of the Gospels with Maps*等)的第4版在1846年问世。博尔德(J. R. Beard)也在1846

Biblical Encyclopedia, followed by *The People's Dictionary of the Bible* (1847 and 1861). A three-volume work, *The Bible Cyclopaedia Containing the Biography, Geography and Natural History of the Holy Scriptures*, edited by J. P. Lawson, was issued in 1847. The first volume, devoted to biography, included "A List of Persons Mentioned in the Scriptures of Whom Little is Known," with about 2200 names. In 1869 Lawson joined J. M. Wilson to publish a two-volume work, *A Cyclopaedia of Biblical Geography, Biography, Natural History, and General Knowledge*. Its bibliography was the most comprehensive of its time. Lawson and Wilson also produced the two-volume *Imperial Cyclopaedia of Biblical Knowledge* in 1873.

The most important contribution of the period was the publication of the epochal *Cyclopedia of Biblical Literature* (1846) by J. Kitto (1804–1854). Acknowledging the increased information about ancient history and Palestinian geography, Kitto engaged the help of forty noted Bible scholars, such as G. Bush, J. Eadie, J. P. Smith, and the Germans E. W. Hengstenberg and F. A. G. Tholuck. Included were the first authoritative articles on geographical matters, as well as accounts of such topics as biblical criticism and Gnosticism. The 3rd edition of 1869, edited in three volumes by W. L. Alexander, incorporated the assistance of such additional scholars as F. W. Farrar, A. Geikie, R. S. Poole, H. Wace, and J. S. Candlish. Included was the first extensive article on biblical concordances and "Notices of the Life and Works of Biblical Scholars."

The most important single-volume Bible

年发表了他的作品 (*Household Biblical Encyclopedia*), 并在随后发表了另一部著作 (*The People's Dictionary of the Bible* [1847 和 1861 年])。劳森 (J. P. Lawson) 在 1847 年出版了一本 3 册的著作 (*The Bible Cyclopaedia Containing the Biography, Geography and Natural History of the Holy Scriptures*)。第一册主要是传记, 其中包括“一份人们知之甚少的圣经人名列表”, 这份列表中大约出现了 2200 个名字。劳森和威尔逊在 1869 年合著了一部 2 册的作品 (*A Cyclopaedia of Biblical Geography, Biography, Natural History, and General Knowledge*)。这本书的参考文献最多。劳森和威尔逊还在 1873 年合著了另一本 2 册的书籍 (*Imperial Cyclopaedia of Biblical Knowledge*)。

基托 (J. Kitto, 1804–1854) 出版的一部划时代的作品 (*Cyclopedia of Biblical Literature* [1846 年]) 是这一时期最重要的著作。基托积累了关于古代历史和巴勒斯坦地形的丰富知识, 他帮助过 40 位著名的圣经学者, 这些学者包括布什 (G. Bush)、伊迪 (J. Eadie)、史密斯 (J. P. Smith)、德国人亨斯登伯 (E. W. Hengstenberg) 和陶乐 (F. A. G. Tholuck)。这部作品中收录了关于地理学问题的最早权威论文, 以及关于圣经批评和诺斯底教义等主题的文章。亚历山大 (W. L. Alexander) 在法勒 (F. W. Farrar)、盖基 (A. Geikie)、普尔 (R. S. Poole)、韦斯 (H. Wace) 和坎德利什等其他学者的帮助下在 1869 年发行了该书的第 3 版, 这个版本包括 3 册书。第一篇关于圣经词汇索引的长篇文章和“关于圣经学者生平和作品的简介”也收录在这个版本中。

这一时期最重要的单册圣经辞典是伊

dictionary of its time was *The Biblical Cyclopedia* by J. Eadie (1810–1876), a work of nearly 700,000 words, which first appeared in 1849 and was revised and reprinted as late as 1901.

In 1850 there appeared Bible dictionaries by I. Cobbin (1771–1851), W. M. Engles (1797–1867), and an American Presbyterian author, as well as J. Jameson's *Glossary to the Obsolete and Unusual Words and Phrases of the Holy Scriptures in the Authorized English Version*.

The Bible Dictionary for the Use of Bible Classes, Schools, and Families was published in 1851. The 3rd edition of *Biblical and Theological Dictionary* by J. Farrar (1802–1884) appeared in 1852. J. Booker published a small work in 1853, *Obsolete Words and Phrases in the Bible*, etc., followed a year later by *The Pictorial Dictionary of the Bible* and J. Gardner's *Christian Cyclopedia or a Repertory of Biblical and Theological Literature*. Edited in 1855 by F. A. Packard, *The Union Bible Dictionary for the Use of Schools, Bible Classes and Families* was a new edition of the 1844 American Sunday School Union publication mentioned above. In 1858 Davies published his *Biblical Dictionary*. In 1859 the American Tract Society published *A Dictionary of the Holy Bible* by W. W. Rand (1816–1909), based upon E. Robinson's work and revised in 1886. Also in 1859 appeared a three-volume, condensed version of J. A. Bastow's 1848 *A Biblical Dictionary*, etc.

The 1st edition of what was to become the

迪 (1810–1876) 编纂的 (*The Biblical Cyclopedia*), 这部近 700,000 词的作品于 1849 年首次发行, 直到 1901 年才进行了修订和再版。

卡宾 (I. Cobbin, 1771–1851)、恩格斯 (W. M. Engles, 1797–1867) 和一位美国长老会的作者编纂的圣经辞典, 以及詹姆士 (J. Jameson) 的著作 (*Glossary to the Obsolete and Unusual Words and Phrases of the Holy Scriptures in the Authorized English Version*) 都在 1850 年发表。

圣经辞典 *The Bible Dictionary for the Use of Bible Classes, Schools, and Families* 于 1851 年发行。法勒 (1802–1884) 圣经辞典 (*Biblical and Theological Dictionary*) 第 3 版在 1852 年出版。布克 (J. Booker) 1853 年出版了一部小著作 (*Obsolete Words and Phrases in the Bible*, etc.), 次年 *The Pictorial Dictionary of the Bible* 和加德纳 (J. Gardner) 的作品 (*Christian Cyclopedia or a Repertory of Biblical and Theological Literature*) 问世。帕卡德在 1855 年编辑了一部辞典 (*The Union Bible Dictionary for the Use of Schools, Bible Classes and Families*), 它是美国主日学协会在 1844 年发行的辞典的新版本, 上文提到过这本辞典。戴维斯在 1858 年出版了他的著作 (*Biblical Dictionary*)。美国福音传单协会在 1859 年出版了兰特 (W. W. Rand, 1816–1909) 的著作 (*A Dictionary of the Holy Bible*), 这部著作是根据罗宾逊的作品创作出来的, 并在 1886 年进行了修订。还有一部 3 册的著作也在 1859 年问世, 它是巴斯托 (J. A. Bastow) 在 1848 年发表的作品 (*A Biblical Dictionary* 等作品) 的简化版。

同代人中最重要圣经辞典当属史密斯

most important Bible dictionary of that generation appeared in 1860, *the Dictionary of the Bible* by W. Smith (1813–1893), which continued in publication for nearly fifty years. The most popular of its many editions was the American revision edited by H. B. Hackett, assisted by E. Abbot, a four-volume work totaling 3667 pages. The large editorial staff of the original edition was augmented by an additional twenty-seven American scholars.

Among the minor biblical dictionaries of this decade are *Cassell's Bible Dictionary* (1863, with frequent revisions); J. Ayre's *Treasury of Bible Knowledge, Being a Dictionary of Books, Persons, Places ... in the Holy Scriptures* (1866); J. Eastwood and W. A. Wright, *Bible Word Book: A Glossary of Old English Bible Words* (1866); and S. W. Barnum, *A Comprehensive Dictionary of the Bible* (1867), a work of 1,500,000 words by sixty-nine contributors. An exceptional contribution of this decade was the *Imperial Bible Dictionary* edited by P. Fairbairn (1805–1874). The new edition of 1885 was extended to six volumes.

Dictionaries appearing in the early 1870's included: W. Henderson (1810–1872), *Dictionary and Concordance of the Names and Persons and Places in the Scriptures, etc.* (1869); S. O. Beeton, *Bible Dictionary* (1870); W. Gurney, *A Handy Dictionary of the Bible* (1870); W. Nicholson, *The Bible Explained; A Dictionary of the Names, Countries, etc. as Contained in the Old and New Testaments* (1870); J. A. Wylie (1808–1890), *The Household Bible Dictionary* (1870, 2 vols.); C. Boutell (1812–1877), *A*

(W. Smith, 1813–1893) 编纂的辞典 (*the Dictionary of the Bible*), 这部辞典的首个版本于 1860 年问世, 在近 50 年的时间里一直不停地发行。这部辞典最流行的版本是哈克特 (H. B. Hackett) 在阿博特 (E. Abbot) 的帮助下编辑的美国修订版, 这个修订版分为 4 册, 共 3667 页。原版庞大的编纂队伍中又新增了 27 位美国学者。

这十年内出版的小本圣经辞典包括 *Cassell's Bible Dictionary* (1863 年, 多次被修订)、艾尔 (J. Ayre) 的一部著作 (*Treasury of Bible Knowledge, Being a Dictionary of Books, Persons, Places ... in the Holy Scriptures* [1866 年])、伊斯威特 (J. Eastwood) 和赖特 (W. A. Wright) 合著的一部作品 (*Bible Word Book: A Glossary of Old English Bible Words* [1866 年])、巴纳姆 (S. W. Barnum) 的一部作品 (*A Comprehensive Dictionary of the Bible* [1867 年]) 和 69 位编著者创作的一部 1,500,000 词的作品。费尔贝恩 (P. Fairbairn, 1805–1874) 编辑的一本辞典 (*Imperial Bible Dictionary*) 是这十年中的杰出贡献之作。1885 年发行的新版本增至 6 册。

19 世纪 70 年代初期出版的圣经辞典包括: 亨德森 (W. Henderson, 1810–1872) 的 *Dictionary and Concordance of the Names and Persons and Places in the Scriptures* 等作品 (1869 年)、比顿 (S. O. Beeton) 的 *Bible Dictionary* (1870 年)、格尼 (W. Gurney) 的 *A Handy Dictionary of the Bible* (1870 年)、尼克尔森 (W. Nicholson) 的 *The Bible Explained* 和 *A Dictionary of the Names, Countries, etc. as Contained in the Old and New Testaments* (1870 年)、怀利 (J. A. Wylie, 1808–1890) 的 *The Household*

Bible Dictionary etc. for Students of the Holy Scriptures (1871; later editions in 1876 and 1879); and the unsigned *Dictionary of the Bible* (1872). The most beautiful Bible dictionary ever published in the United States was by W. Blackwood, *Potter's Complete Bible Encyclopedia, etc.* (1873), two quarto volumes of two thousand pages with three thousand illustrations. The work encompassed almost every conceivable biblical, theological, and ecclesiastical subject, as well as Christian biography. Perhaps because its cost was high for that period, this encyclopedia never received wide recognition.

An anonymous work appeared in 1877, *A New and Complete Pronouncing Bible Dictionary. The Handbook of Bible Words*, with an introduction by J. J. S. Perowne, appeared in 1878. In 1880 the Presbyterian Board of Education of Philadelphia published *The Westminster Bible Dictionary*, later the title of a more famous work by J. Davis. *Student's Illustrated Bible Dictionary* appeared in 1881, a small work also entitled *The Household Bible Dictionary*. The Southern Methodist Publication Society published J. C. Granberry's *Bible Dictionary* (1883). In the same year R. Young issued his *Dictionary and Concordance of Bible Words and Synonyms of the NT*. The revised edition of the earlier work by Eastwood and Wright appeared in 1884, edited by Wright himself (1831–1914). Carrying the title *The Bible Word Book, A Glossary of Archaic Words and Phrases in the Authorized Version of the Bible and the Book of Common Prayer*, this volume of nearly seven hundred pages became a standard work of reference.

Bible Dictionary (1870 年, 2 册)、鲍特尔(C. Boutell, 1812–1877)的 *A Bible Dictionary etc. for Students of the Holy Scriptures* (1871 年; 1876 年 和 1879 年再版) 和一部匿名作品 *Dictionary of the Bible* (1872 年)。美国出版的最出色的圣经辞典是由布莱克伍德(W. Blackwood)编辑的(*Potter's Complete Bible Encyclopedia, etc.* [1873 年]), 这本四开本的辞典分为两册, 一共 2000 页, 包含了 3000 幅插图。这部作品几乎囊括了所有可能想到的圣经问题、神学问题和教会问题, 以及基督教的历史简介。当时可能因为这本辞典制作成本较高, 所以没有大量发行。

一部佚名著作 (*A New and Complete Pronouncing Bible Dictionary. The Handbook of Bible Words*) 于 1877 年问世, 佩罗恩(J. J. S. Perowne) 在 1878 年为它写了简介。费城长老会教育委员会在 1880 年出版了一本辞典 (*The Westminster Bible Dictionary*), 后来戴维斯(J. Davis) 创作的一部更著名的作品也采用了这个书名。一部小著作 (名为 *Student's Illustrated Bible Dictionary*, 又名 *The Household Bible Dictionary*) 在 1881 出版。南方卫理公会出版社在 1883 年出版了格兰伯里(J. C. Granberry) 编纂的一本辞典 (*Bible Dictionary*)。扬(R. Young) 于同年发表了他的作品 (*Dictionary and Concordance of Bible Words and Synonyms of the NT*)。伊斯伍德和赖特合著的早期作品的修订版在 1884 年发表, 这个修订版本是由赖特(1831–1914) 一人编辑的。这部作品的名称是 *The Bible Word Book, A Glossary of Archaic Words and Phrases in the Authorized Version of the Bible and the Book of Common Prayer*, 这部近 700 页的作品后来成了标准参考文献。

The anonymous *New Biblical Dictionary for Students and Teachers*, a work of 1200 pages, appeared in 1859. In 1890 J. P. Boyd (1836–1910) published his *Self-Pronouncing Bible Dictionary*, often included in Holman's *Pronouncing Teacher's Bible*. F. Bourazan published in 1890 his *Sacred Dictionary and Explanation of Scripture Names and Terms*, etc. In 1891 appeared T. R. Safe's *Scriptural Dictionary of Personal Names Found in the OT*, etc. Also that year A. R. Fausset (1821–1910) published *The Englishman's Critical and Expository Bible Encyclopedia*. Republished as late as 1949, the work contained approximately 950,000 words. A prolific author on prophecy, Fausset co-authored the famous Jamieson, Fausset, and Brown Commentary, first published in six volumes (1864–1870) and reissued in many editions, complete or abridged.

Other Bible dictionaries published in the final decade of the 19th cent. include: J. Macpherson, *The Universal Bible Dictionary* (1892); A Westcott and J. Watt, *The Concise Bible Dictionary* (1893), based on the *Cambridge Companion to the Bible*; N. G. Easton, *Illustrated Bible Dictionary and Treasury of Biblical History, Doctrine, and Literature* (1893); E. W. Rice, *The People's Dictionary of the Bible*, published by the American Sunday School Union (1893; rev. ed. 1904); and R. Hunter, *Concise Bible Dictionary* (1894). A new edition of this dictionary and index of the Bible was issued with the editorial help of A. J. P. McClure, under the title *The International Teacher's Handy Bible Encyclopedia and*

一部 1200 页的佚名之作 (*New Biblical Dictionary for Students and Teachers*) 在 1859 年首次发行。博伊德 (J. P. Boyd, 1836–1910) 在 1890 年发表了他的作品 (*Self-Pronouncing Bible Dictionary*)，这部作品经常被收录在霍尔曼 (Holman) 的著作 (*Pronouncing Teacher's Bible*) 中。布拉赞 (F. Bourazan) 在 1890 年发表了他的作品 (*Sacred Dictionary and Explanation of Scripture Names and Terms* 等作品)。萨菲 (T. R. Safe) 的作品 (*Scriptural Dictionary of Personal Names Found in the OT* 等作品) 于 1891 年问世。福塞特 (A. R. Fausset, 1821–1910) 于同年也发表了一部作品 (*The Englishman's Critical and Expository Bible Encyclopedia*)。这部作品近 950,000 字，直到 1949 年才进行再版。福塞特创作了大量的预言书，他还和著名作家贾米森 (Jamieson) 一起合著过作品，福塞特与布朗所作的注释首次发表时就有 6 册 (1864–1870)，后来又发行了许多完整版或删减版。

19 世纪最后 10 年发表的其他圣经辞典包括：麦克弗森 (J. Macpherson) 的 *The Universal Bible Dictionary* (1892 年)；威斯克 (A Westcott) 和瓦特 (J. Watt) 的 *The Concise Bible Dictionary* (1893 年)，这部作品是根据 *Cambridge Companion to the Bible* 编写的；伊斯顿 (N. G. Easton) 的 *Illustrated Bible Dictionary and Treasury of Biblical History, Doctrine, and Literature* (1893 年)；赖斯 (E. W. Rice) 的 *The People's Dictionary of the Bible*，由美国主日学协会出版 (1893 年，1904 年修订)，以及亨特 (R. Hunter) 的 *Concise Bible Dictionary* (1894 年)。这本辞典和圣经索引的新版本是由麦克卢尔 (A. J. P. McClure) 编辑的，新版本的名称为 *The International Teacher's*

Concordance (1944). The earlier edition formed a part of the “Bible Readers’ Guide,” which appeared in several editions of the Bible.

This was followed by C. J. Ball, *The Bible Student’s Encyclopedia* (1897) and *A New and Concise Bible Dictionary* (1897–1900), edited by G. Morrish, approximately 600,000 words, originally issued in thirty-seven monthly parts, 1897–1900.

J. D. Davis (1854–1926) offered a significant contribution with his *Dictionary of the Bible* (1898). The 4th edition of 1924 was reprinted in 1954. Revised and rewritten by H. S. Gehman, the work was republished as *The Westminster Dictionary of the Bible* (1944), with more than 658 pages. Davis’ work has proved one of the most helpful conservative Bible dictionaries in English. Gehman’s revision was less conservative concerning the Scriptures. A completely revised edition was issued in 1970 (see below).

In 1899 the famous *Encyclopedia Biblica*, edited by T. K. Cheyne and J. S. Black, was published, embracing 5444 columns of text. Despite a vast amount of scholarly work by some of the writers, the book was drastically marred by its radical views. *The Expository Times* called it “not a dictionary of the Bible” but “a dictionary of the historical criticism of the Bible.” B. B. Warfield, in a long review, said the entire work appears as “the determined and tireless opponent of the supernatural.” Also in 1899, W. Baches edited the *Keswick Bible Dictionary*.

Handy Bible Encyclopedia and Concordance (1944 年)。早期的版本是“圣经读者指南”中的一部分，出现在多个版本的《圣经》中。

随后，鲍尔 (C. J. Ball) 创作了一部作品 (*The Bible Student’s Encyclopedia*[1897 年])，莫里什 (G. Morrish) 编辑了一部近 600,000 字的作品 (*A New and Concise Bible Dictionary*[1897–1900 年])，这部作品最初每月发表一期，从 1890 年至 1900 年共发表了 37 期。

戴维斯 (J. D. Davis, 1854–1926) 创作了一部重要的著作 (*Dictionary of the Bible*[1898 年])。1924 年发行的第 4 版在 1954 年再版。格曼 (H. S. Gehman) 修订并重写了这部作品，再版时的书名为 *The Westminster Dictionary of the Bible* (1944 年)，这个新版本超过 658 页。戴维斯的这部作品是最有用且最保守的英语圣经辞典之一。格曼的修订版对《圣经》的描述不太保守。完整的修订版在 1970 年发行 (见下文)。

切恩 (T. K. Cheyne) 和布莱克 (J. S. Black) 在 1899 年发表了一部著名的作品 (*Encyclopedia Biblica*)，其中包含 5444 个文本栏。虽然一些作者创作了大量学术著作，但这部作品因其激进的观点遭到了严重的诋毁。*The Expository Times* 称它“不是一本圣经辞典”，而是“一本关于圣经历史批判的辞典”。沃菲尔德 (B. B. Warfield) 在他的长篇评论中说，整本书“始终在坚决反对超自然力量”。巴凯斯 (W. Baches) 也在 1899 年编纂了一部辞典 (*Keswick Bible Dictionary*)。

C. R. Barnes published his *Bible Encyclopedia* in 1900 as two volumes; in 1910 as three volumes; and in 1913 as a single volume with a short archeological supplement by M. G. Kyle, entitled *People's Bible Encyclopedia*. Reissued in 1928, it was one of the most comprehensive works of this kind in that decade. E. F. Cavalier's *Preacher's Dictionary* (1901; 2nd ed. 1904) was a unique volume. Cavalier, then Rector of Wrampingham, Norfolk, arranged his material under eighty major headings, which, with their subdivisions, embraced 558 subjects. After defining each subject, he summarizes the biblical teaching on that topic, quotes in full most of the verses, and offers the thoughts of ancient and modern writers. This work was followed by W. W. Davies (1848–1922), *The Universal Bible Encyclopedia* (1903), two volume.

S. Fallows (1835–1922) was editor of the *Popular and Critical Encyclopedia and Scriptural Dictionary* (1901, 1904), three volumes totalling more than 1900 pages, including six hundred maps and engravings. There were 126 contributors, with C. A. Zenos and H. L. Willett as coeditors. This work was the basis for the *International Standard Bible Encyclopedia*.

In 1905 began the publication of the most important dictionary since that of W. Smith in 1860, *A Dictionary of the Bible*, edited by J. Hastings (1852–1922). This came out in five volumes, containing approximately 5,400,000 words. The fifth volume featured a series of important special articles as well as two hundred pages of index. W. Ramsay wrote two of the special articles, one on the religions of

巴尔内斯 (C. R. Barnes) 在 1900 年发表了他的 2 册著作 (*Bible Encyclopedia*), 并在 1910 年增加到 3 册, 他还在 1913 年发表了一个单册书 (名为 *People's Bible Encyclopedia*), 其中包括凯尔 (M. G. Kyle) 编写的一个简短的考古学附录。这部作品在 1928 年再版, 它是那个年代同类作品中内容最全面的作品之一。卡瓦利耶 (E. F. Cavalier) 的 *Preacher's Dictionary* (1901 年; 1904 年再版) 是一部独特的作品。卡瓦利耶当时是诺福克郡雷普林汉的教区牧师, 他把他的资料分为八十个大标题, 这八十大标题再进一步细分为 558 个主题。他在界定每个主题之后, 总结关于那个主题的圣经教义, 引用大部分《圣经》章节中的经文, 并向人们展示古代和现代作者的思想。戴维斯 (W. W. Davies, 1848–1922) 继续从事这一工作, 他编纂了一个 2 册的著作 (*The Universal Bible Encyclopedia*[1903 年])。

法洛斯 (S. Fallows, 1835–1922) 编辑了一本书 (*Popular and Critical Encyclopedia and Scriptural Dictionary*[1901 年和 1904 年]), 这本 3 册的书籍总计 1900 多页, 其中包括 600 幅地图和版画。这本书有 126 位参与者, 由芝诺 (C. A. Zenos)、威利特 (H. L. Willett) 和法洛斯共同编辑而成。这部作品是另一部著作 (*International Standard Bible Encyclopedia*) 的蓝本。

黑斯廷斯 (J. Hastings, 1852–1922) 编撰的辞典 (*A Dictionary of the Bible*) 从 1905 年开始出版, 这是自史密斯 (W. Smith) 的辞典 (1860 年) 发行之后出现的最重要的辞典。这本辞典问世时有 5 册, 约 5,400,000 字。第 5 册的特点是, 其中包含了一些重要的专文和一个 200 页的索引。其中的两篇专文是由拉姆塞 (W. Ramsay) 写的, 一篇是关于希腊和小亚细亚宗教的专文 (47 页),

Greece and Asia Minor (forty-seven pages), the other on the numbers, hours, and years, and roads and travel in the NT (twenty-eight pages). These, along with a forty-five page article on the Sermon on the Mount by C. W. Votaw, were exceptional. A one-volume *Dictionary of the Bible*, also edited by Hastings, appeared in 1909. Not a condensation of the earlier work, it contained new articles. Hastings added in 1908 his *Dictionary of Christ and the Gospels*; the two-volume *Dictionary of the Apostolic Church* in 1916–1918; and the twelve-volume *Encyclopedia of Religion and Ethics* from 1908 to 1926.

F. Vigouroux's five-volume Roman Catholic *Dictionnaire de la Bible* was issued from 1905–1912, with supplements beginning in 1928.

The volume that had extensive circulation was *The Handy Bible Encyclopedia*, edited by J. L. Hurlbut (1834–1930), published in 1908. Also issued in 1908, *Murray's Bible Dictionary*, edited in 1957 by M. F. Unger (3rd rev. ed.) was a thousand-page work with ninety-four contributors. In 1909 Funk & Wagnalls published their *Standard Bible Dictionary*, edited by E. E. Nourse and A. C. Zenos. This was followed by a 2nd edition in 1925. A further revision was published in 1936, entitled *A New Standard Bible Dictionary*. *The Temple Dictionary of the Bible*, published in 1910, was edited by W. Ewing and J. E. H. Thomson, long-time missionaries in Palestine. *The Universal Bible Dictionary*, edited in 1957 by M. F. Unger (3rd rev. ed. 1960), was based upon C. R. Barnes' *Bible Encyclopedia*, assistance of Canon L. Williams.

另一篇是关于《新约》中的数字、时刻、年代、道路和旅行的专文（28页）。这些专文和沃陶（C. W. Votaw）撰写的一篇关于“登山宝训”的45页文章都是非常杰出的作品。黑斯廷斯编纂的一本单册辞典（*Dictionary of the Bible*）于1909年问世。它不是早期作品的简化版，而是收录了一些新词条。黑斯廷斯在1908年又编纂了一本辞典（*Dictionary of Christ and the Gospels*），从1916年至1918年编纂了一本两册的辞典（*Dictionary of the Apostolic Church*），从1908年至1926年编纂了一本12册的百科全书（*Encyclopedia of Religion and Ethics*）。

维戈罗克斯（F. Vigouroux）编纂的5册罗马天主教辞典（*Dictionnaire de la Bible*）从1905年至1912年一直在发行，从1928年开始增补了一些内容。

The Handy Bible Encyclopedia 是一部发行量很大的作品，它是由赫尔巴特（J. L. Hurlbut, 1834–1930）编辑的，于1908年出版。还有一本辞典（*Murray's Bible Dictionary*）也在1908年出版，昂格尔（M. F. Unger）在1957年把这本辞典编辑成了一部1000页的作品（第3修订版），有94人参与了这部作品的编著。芬克（Funk）和瓦格纳尔（Wagnalls）在1909年出版了他们的作品（*Standard Bible Dictionary*），这本书是由诺斯（E. E. Nourse）和芝诺（A. C. Zenos）合编的。在1925年出版了这本辞典的第2版。再修订本在1936年出版，名为 *A New Standard Bible Dictionary*。巴勒斯坦的长期传教士尤因（W. Ewing）和汤姆森（J. E. H. Thomson）编纂的辞典（*The Temple Dictionary of the Bible*）在1910年出版。昂格尔在威廉姆斯（Canon L. Williams）帮助下在1957年编辑了一本辞典（*The Universal Bible Dictionary*, 1960年第3

修订版),这本辞典是根据巴尔内斯(C. R. Barnes)的作品(*Bible Encyclopedia*)编辑而成的。

The indispensable and consistently conservative *International Standard Bible Encyclopedia*, edited by J. Orr, first appeared in 1915. The five volumes, with hundreds of illustrations and exhaustive indexes, feature the efforts of more than two hundred contributors representing the best biblical scholarship of the English-speaking world. Many articles in this work, which totals more than four million words, and of which the present work is an extensive revision, remain the most comprehensive on many subjects. The most significant dictionary during the next thirty years was the revision of the 1909 *Standard Bible Dictionary*. Republished as *A New Standard Bible Dictionary* (1936), the work was edited by W. M. Jacobus, who was assisted by fifty-five contributors, and included nearly one million words. *The Theological Word Book of the Bible*, edited by A. Richardson (1950), is worthy of mention. The work includes articles on selective topics, with extensive bibliographies.

Harper's Bible Dictionary was published in 1952, edited by M. S. and J. L. Miller, who had published in 1944 their *Encyclopedia of Bible Life*. Heavy emphasis was placed here on sociology and natural history, and the sections on archeology included up-to-date work on pottery. The dictionary featured five hundred illustrations and the Westminster maps. The British edition bears the title *Black's Bible Dictionary*.

Stressing current evangelical scholarship, *Unger's Bible Dictionary*, edited in 1957

奥尔(J. Orr)编辑的一部不可或缺却又一贯保守的作品(*International Standard Bible Encyclopedia*)从1915年开始发行。这部5册的作品拥有几百张插图和详尽的索引,有200多位编著者为之付出了努力,他们是英语国家最谙熟圣经学识的代表。这部作品总计超过四百万字,现在的版本经过了大量的修改,该作品中的许多词条对一些主题的阐述仍然是最为详尽的。接下来30年中最重要的辞典就是*Standard Bible Dictionary*的1909年修订本。这部近100万字的辞典是由詹姆士(W. M. Jacobus)编辑的,有55位编著者向他提供了帮助,这部作品再版时更名为*A New Standard Bible Dictionary*(1936年)。值得一提的是理查森(A. Richardson)在1950年编辑的作品(*The Theological Word Book of the Bible*)。这部作品收录了关于选择性主题的词条,并参考了大量的文献。

哈珀的圣经辞典在1952年出版,这本辞典是由两位米勒(M. S. Miller和J. L. Miller)编辑的,他们曾在1944年发表了另外一部著作(*Encyclopedia of Bible Life*)。这本辞典特别关注社会史和自然史,而考古学部分包括了陶器研究的最新成果。这本辞典中含有500副插图和威斯敏斯特的地图。它的英国版本名为*Black's Bible Dictionary*。

昂格尔1957年编纂的辞典(*Unger's Bible Dictionary*)(1960年第3次修订)

by M. F. Unger (3rd rev. ed. 1960), was based upon C. R. Barnes' *Bible Encyclopedia*, which first appeared in 1900. As Unger's preface says, it was "revised and rewritten in the light of the latest historical, archaeological, and linguistic discoveries in Bible lands." Although most of the five hundred photographs and drawings are new, as much as three-fourths of the material in this volume is taken directly from Barnes' earlier work without accounting for a half century of scholarship. However, Unger's articles on archeology, including the Dead Sea Scrolls, Abraham, etc., are excellent.

A very interesting work, which originally appeared in French in 1954, was published in 1958 as *A Companion to the Bible*, edited by J. J. Von Allmen, with the assistance of several French and Swiss Protestant scholars. H. H. Rowley has called it "a dictionary of the major theological terms and ideas found in the Bible."

Seventh Day Adventist's Bible Commentary, a large volume published in 1960, was edited by S. H. Horn, biblical archeologist.

Of two notable Bible dictionaries published in 1962, *New Bible Dictionary*, edited by J. D. Douglas (1390 pages), is probably the most important one-volume Bible dictionary yet published in the 20th century. Consulting editors included F. F. Bruce and D. J. Wiseman, and the 135 contributors are from many lands. Especially valuable are Wiseman's articles entitled "Writing," "Assyria and Babylonia," and, most of all, "Archeology," which features "A List of the Principal Excavated Sites in

强调现代福音派的学问,这本辞典根据巴尔内斯的辞典(*Bible Encyclopedia*)编纂而成,巴尔内斯的辞典在1900年首次发行。正如昂格尔在序言中说的那样,这本辞典“是根据圣经地区在历史学、考古学和语言学方面的最新研究发现修订和重写的”。虽然500张图片和图画中绝大多数都是新的,但是这本辞典中差不多四分之三的资料都直接取自巴恩斯的早期作品,而没有提到半个世纪以来的学术成就。不过,昂格尔辞典中关于考古学的词条描述得非常出色,其中包括关于《死海古卷》、亚伯拉罕等词语的解释。

奥尔曼(J. J. Von Allmen)在1958年编辑出版了一部非常有趣的作品(*A Companion to the Bible*),他在编辑这部作品时得到了几位法国和瑞士的新教学者的帮助,这部作品最初于1954年在法国发表。罗利(H. H. Rowley)称它是“一本关于《圣经》中的主要神学术语和神学思想的辞典”。

圣经考古学家霍恩(S. H. Horn)编辑的一本大作品(*Seventh Day Adventist's Bible Commentary*)在1960出版。

1962年出版了两本著名的圣经辞典,其中一本1390页的辞典(*New Bible Dictionary*)是由道格拉斯(J. D. Douglas)编纂的,这本辞典可能是20世纪出版的最重要的单册圣经辞典。该辞典的顾问编辑有布鲁斯(F. F. Bruce)和怀斯曼(D. J. Wiseman),以及135位来自世界各地的编著者。怀斯曼编写的关于“著作”、“亚述和巴比伦”等(尤其是关于“考古学”的)词条具有特殊的价值,“已被发掘的巴勒斯坦地区主要遗址的名单”是“考古学”这个词条的一大特色。

Palestine.”

The four-volume *Interpreter's Dictionary of the Bible* also appeared in 1962, a typographically beautiful work with an extensively illustrated text exceeding four million words. Edited by G. A. Buttrick, the work includes the contributions of 253 Christian and Jewish scholars. On such topics as inspiration, predictive prophecy, historicity, and authenticity, the book is theologically inclined to a moderately liberal view. But conservative interpretations also occur, e.g., Bishop J. A. T. Robinson's long article on the Resurrection, which devotes three columns to the defense of the view that the tomb of Joseph of Arimathea was empty on Easter morning. The articles are often extensive, and many include practical bibliographies. A Supplementary Volume, published in 1976, contains many new articles as well as additions to the original articles.

In 1963 four quite dissimilar volumes of an encyclopedic nature were published. L. F. Hartman edited the large *Encyclopedic Dictionary of the Bible*, a translation of A. van den Born's *Bijbels Woordenboek*, a Roman Catholic work exceeding 2600 pages. *The Zondervan Pictorial Bible Dictionary* also appeared that year, edited by American NT scholar M. C. Tenney, a volume intended for those not interested in more exhaustive articles of the *New Bible Dictionary*. Of similar purpose is MacMillan's 1965 *Pictorial Biblical Encyclopedia, A Visual Guide to the Old and New Testaments*, edited by G. Cornfield. J. L. McKenzie's *Dictionary of the Bible* was also published in 1963.

1962 年还出版了一本四册的辞典 (*Interpreter's Dictionary of the Bible*), 这本印刷精良的作品含有大量的插图, 总计超过 400 万字。巴特里克 (G. A. Buttrick) 是这部作品的编辑者, 253 位基督徒和犹太学者为这部作品做出了贡献。对于默示、预言、史实性和真实性这类主题, 这本书倾向于采取一种神学上适度自由的观点。但书中也出现了保守的诠释, 如主教罗宾逊 (A. T. Robinson) 关于复活的长篇论述, 他用三个专栏为亚利马太的约瑟的坟墓在复活节早上是空的这个观点做了辩护。这些词条通常涵盖的范围很广, 许多词条中包括实用的参考文献。增补卷在 1976 年出版, 其中收录了许多新的词条, 并且还增加了对原来词条的解释。

四册迥然不同的百科全书性质的书籍在 1963 年出版。哈特曼 (L. F. Hartman) 编纂了一本大圣经辞典 (*Encyclopedic Dictionary of the Bible*), 这本辞典是博恩 (A. van den Born) 作品 (*Bijbels Woordenboek*) 的译本, 原作是一本超过 2600 页的罗马天主教作品。另一部作品 (*The Zondervan Pictorial Bible Dictionary*) 也在同年发表, 这部作品是由美国新约学者坦尼 (M. C. Tenney) 编辑的, 这部作品是专为那些对 *New Bible Dictionary* 中详尽解释的词条不感兴趣的读者设计的。麦克米伦在 1965 年发表的作品 (*Pictorial Biblical Encyclopedia, A Visual Guide to the Old and New Testaments*) 时, 也怀着相似的创作初衷。麦肯齐 (G. Cornfield. J. L. McKenzie) 的辞典也在 1963 年出版。

More than half a century after its original publications, a thoroughly revised edition of the one-volume Hastings *Dictionary of the Bible* was issued, edited by F. C. Grant and H. H. Rowley. This edition is based on the RSV and contains many new entries. In 1968 Rowley contributed two specialized works, his *Dictionary of Bible Themes* and *Dictionary of Bible Personal Names*, concise tools that make biblical texts easily accessible.

In 1970, more than seventy years after its first edition (1898), a *New Westminster Dictionary of the Bible* appeared, edited by H. S. Gehman, who had prepared the 1944 edition. Improved and increased by three hundred pages over earlier editions, this edition has approximately three hundred new entries and 450 illustrations and reflects the influence of recent archeological discoveries.

A lavishly illustrated non-technical work is *Eerdmans' Handbook to the Bible*, edited by A. and P. Alexander and released in 1973. This popularly oriented reference volume is arranged in four sections, encompassing general biblical information, OT and NT topics including articles on "Critical Methods and Findings," and key scriptural themes and doctrines. Also in 1973, a revised edition of X. Leon-Dufour's *Dictionary of Biblical Theology* appeared, a translation by E. M. Stewart of the French work first published in 1962.

The five-volume *Zondervan Pictorial Encyclopedia of the Bible*, edited by M. C. Tenney, was published in 1975, the first completely new evangelical biblical encyclopedia in nearly forty years. Also published in 1975, the two-volume

黑斯廷斯的原版辞典 (*Dictionary of the Bible*) 出版半个多世纪后, 格朗 (F. C. Grant) 和罗利 (H. H. Rowley) 编纂的单册完全修订版才开始发行。这个修订版以《修订标准译本》为依据, 收录了很多新的词目。罗利在 1968 年又出版了两部专著 (*Dictionary of Bible Themes* 和 *Dictionary of Bible Personal Names*), 这两本简洁的工具书使人们更容易理解圣经内容。

格曼 (H. S. Gehman) 编纂的 *New Westminster Dictionary of the Bible* 在 1970 年出版, 较第一版 (1898) 晚了 70 多年, 格曼还曾拟定了 1944 年版。与之前的版本相比, 新版本进行了很大的改进, 并增加了 300 页, 这个版本大约收录了 300 个新词条, 内附有 450 幅插图, 并反映了最新的考古发现带来的影响。

两位亚历山大 (A. Alexander 和 P. Alexander) 编辑的作品 (*Eerdmans' Handbook to the Bible*) 是一本解释详尽的非技术性著作, 该作品于 1973 年出版。这本面向大众的参考作品分为四个部分, 包含了《圣经》中的基本信息、《新约》和《旧约》中的话题 (包括关于“考证方法和发现”的文章)、《圣经》中的关键主题和教义。利昂迪富尔 (X. Leon-Dufour) 编辑的修订版 (*Dictionary of Biblical Theology*) 也在 1973 年出版, 这是一部斯图尔特 (E. M. Stewart) 的翻译作品, 该作品的法语原著出版于 1962 年。

坦尼 (M. C. Tenney) 编辑的 5 册作品 (*Zondervan Pictorial Encyclopedia of the Bible*) 于 1975 年出版, 这是近四十年间第一部全新的福音派圣经百科全书。一部两册的作品 (*Wycliffe Bible Encyclopedia*) 也在 1975 年出版, 它是

Wycliffe Bible Encyclopedia is a companion project to the *Wycliffe Bible Commentary* and the *Wycliffe Geography of Bible Lands* and includes articles on the proper names and places mentioned in the Bible. More than two hundred scholars, primarily Americans, have contributed to the work, edited by C. F. Pfeiffer, H. F. Vos, and J. Rea.

One of the most significant theological projects of the century, the *Theological Dictionary of the New Testament* (1964–1976) is G. W. Bromiley's English translation of the monumental *Theologisches Wörterbuch zum Neuen Testament* initiated in 1928 by G. Kittel (1888–1948) and completed by G. Friedrich. The ten-volume series, which includes an index volume, examines the detailed linguistic character as well as the related theological meanings of significant terms, with extensive articles on the most important terms. Its counterpart is the *Theological Dictionary of the Old Testament*, English translation of the *Theologisches Wörterbuch zum Alten Testament*, edited by G. J. Botterweck and H. Ringgren. Volume one of the projected twelve-volume series appeared in 1974.

Bibliography.—For further discussion see T. H. Horne, *Manual of Biblical Bibliography* (1839), pp. 369–372; MSt, II, 787–89; *Jew.Enc.*, IV, 577–79; E. C. Richardson, in *ISBE* (1939), II, 843ff. (encyclopedias other than biblical are also extensively noted here); C. T. Fritsch, *Interp.*, 1 (1947), 363–371; W. M. Smith, *Fuller Library Bulletin* (Sept. 1954) (includes theological and ecclesiastical dictionaries not discussed in this article).

另外两部作品（*Wycliffe Bible Commentary* 和 *the Wycliffe Geography of Bible Lands*）的同类之作，其中收录了关于《圣经》中提到的专有名词和地名的词条。超过 200 位学者，主要是美国学者为这部作品做出了贡献，法伊弗（C. F. Pfeiffer）、魏司道（H. F. Vos）和雷亚（J. Rea）是这部作品的编辑者。

布罗米利（G. W. Bromiley）的英语译作（*the Theological Dictionary of the New Testament*[1964–1976]）是 20 世纪最重要的神学作品之一，这部不朽之作（*Theologisches Wörterbuch zum Neuen Testament*）由基特尔（G. Kittel[1888 – 1948]）自 1928 年开始创作，并由弗里德里希（G. Friedrich）最终完成。这本 10 册的丛书有一个索引目录，仔细核对了重要词语的具体语言学特征和相关的神学含义，书中大量的词条对最重要的词语进行了解释。该书的对应之作是 *the Theological Dictionary of the Old Testament*，这个英语译作的原著是一部由伯特威（G. J. Botterweck）和凌格仁（H. Ringgren）编写的作品（*Theologisches Wörterbuch zum Alten Testament*）。筹划的 12 册丛书中的首卷于 1974 年问世。

书目——关于更多的讨论，见 T. H. Horne, *Manual of Biblical Bibliography* (1839), 369–372 页; MSt, II, 787–89; *Jew.Enc.*, IV, 577–79; E. C. Richardson, 在 *ISBE* (1939)中, II, 843 起 (除了圣经作品, 该书还为大量百科全书做了注释); C. T. Fritsch, *Interp.*, 1 (1947), 363–371; W. M. Smith, *Fuller Library Bulletin* (1954 年 9 月) (包括本词条中未讨论的神学和教会辞典)。

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BIBLICAL CRITICISM.

See CRITICISM.

BIBLICAL DISCREPANCIES.

See DISCREPANCIES, BIBLICAL.

BIBLICAL THEOLOGY, HISTORY OF.

- I. Middle Ages
- II. Reformation
- III. Orthodox Scholasticism
- IV. Rationalist Reaction
- V. Rise of the Philosophy of Religion
- VI. Conservative Reaction
- VII. Liberal Historicism in NT Theology
- VIII. Victory of Religion over Theology
- IX. Contemporary Return to Biblical Theology

I. Middle Ages.-Biblical theology as such is a modern discipline. During the Middle Ages biblical study was almost completely subordinated to ecclesiastical dogma. The theology of the Bible was used to reinforce the dogmatic teachings of the Church, which were founded upon both the Bible and church tradition. Not the Bible alone, historically understood, but the Bible as interpreted by tradition was the source of dogmatic theology.

II. Reformation.-The Reformers reacted against the unbiblical character of dogmatic theology and insisted that theology must be founded upon the Bible alone. Dogmatics should be the systematic formulation of the teachings of the Bible. This new emphasis led to a study of the original languages of Scripture and to a recognition of the role of history in biblical theology. The Reformers also insisted that the Bible should be

BIBLICAL CRITICISM. 圣经批判

见 CRITICISM (批判、考证)。

BIBLICAL DISCREPANCIES. 圣经差异

见 DISCREPANCIES, BIBLICAL (圣经差异)。

BIBLICAL THEOLOGY, HISTORY OF. 圣经神学历史

- I. 中世纪时期的圣经神学
- II. 宗教改革时期的圣经神学
- III. 正统经院哲学
- IV. 理性主义者对圣经神学的态度
- V. 宗教哲学的兴起
- VI. 保守态度
- VII. 新约神学中的自由历史主义
- VIII. 宗教战胜神学
- IX. 圣经神学在当代的回归

I. 中世纪时期的圣经神学。圣经神学本身是一门现代学科。在中世纪,圣经研究几乎完全从属于教会的信条。圣经神学是用来强化教会信守的教义,建立在《圣经》和教会的传统之上。从历史学的角度讲,《圣经》和传统解读中的《圣经》都是教义神学的源泉。

II. 宗教改革中的圣经神学。改革派反对教义神学中偏离圣经的特征,并坚持认为,神学只能以《圣经》为依据。教义学应该是《圣经》教义的系统阐述。这个新的侧重点促使人们研究《圣经》的原始语言,并使人们承认圣经神学的历史地位。改革派也坚持认为,应该将《圣经》视为一部历史,而不是一则寓言。真正的圣经神学由此开始。但是改革派的历史感是不完善的,他们并没有将圣经神学当作一个与众不同的学科

interpreted historically and not allegorically; and this led to the beginnings of a truly biblical theology. However, the Reformers' sense of history was undeveloped, and they did not pursue biblical theology as a distinctive discipline.

III. Orthodox Scholasticism.-The gain in the historical study of the Bible made by the Reformers was partly lost in the post-Reformation period, and the Bible was once again used uncritically and unhistorically to support orthodox doctrine. The Bible was viewed not only as a book free from error and contradiction but also without development or progress. The entire Bible was looked upon as possessing one level of theological value. History was completely lost in dogma, and philology became a branch of dogmatics.

IV. Rationalist Reaction.-Biblical theology as a distinct discipline is a product of the impact of the Enlightenment (Aufklärung) upon biblical studies. A new approach to the study of the Bible emerged in the 18th cent. which gradually freed itself altogether from ecclesiastical and theological control and interpreted the Bible with what it claimed to be "complete objectivity," regarding it solely as a product of history. From this perspective, the Bible was viewed as a compilation of ancient religious writings preserving the history of an ancient Semitic people, and was studied with the same presuppositions with which one studies other Semitic religions. This conclusion was clearly articulated by J. P. Gabler, who in an inaugural address in 1787 distinguished sharply between biblical theology and dogmatic theology.

来进行研究。

III. 正统的经院哲学。改革派在圣经的历史研究中所取得的成就在改教之后部分丧失，人们再次不加鉴别地、不依照史实地使用《圣经》来支持正统的信条。不仅认为《圣经》是完全无误、不容置疑的书籍，还认为《圣经》无需发展或改进。整部《圣经》被视为拥有同一层次的神学价值。历史完全迷失在教义中，哲学则变成了教义学的分支。

IV. 理性主义者的圣经神学的态度。作为一门独特的学科，圣经神学受圣经研究启蒙运动（德语：Aufklärung）的影响而产生。一种研究《圣经》的新方法在 18 世纪出现，并渐渐摆脱了教会和神学的束缚，这是一种所谓“完全客观地”研究《圣经》的方法，并被认为是历史的唯一产物。从这个角度上讲，《圣经》由记录了古闪族人历史的古代宗教作品编辑而成，因此人们应该以研究其他闪族宗教时所预设的相同前提来研究《圣经》。加布勒（J. P. Gabler）在 1787 年的就职演说中进行了清晰的总结，他严格区分了圣经神学和教义神学。圣经神学是完全符合史实的，可以独立于教义神学而存在，致力于探索以色列各种宗教思想兴起的痕迹，并陈述了圣经作者对宗教问题的看法。而教义神学要用到圣经神学，从圣经神学中借鉴具有普遍意义的理论，并借用哲学概念。教义神学就是某个神学家对神圣问

Biblical theology must be strictly historical and independent of dogmatic theology, tracing the rise of religious ideas in Israel and setting forth what the biblical writers thought about religious matters. Dogmatic theology, on the other hand, makes use of biblical theology, extracting from it what has universal relevance and making use of philosophical concepts. Dogmatic theology is that which a particular theologian decides about divine matters, considered philosophically and rationally in accordance with the outlook and demands of his own age; but biblical theology is concerned solely with what men believed long ago.

Gabler was essentially a rationalist, and his approach to biblical theology prevailed for some fifty years. Works on the theology of the Bible were written by Kaiser (1813), De Wette (1813), Baumgarten-Crusius (1828), and von Cölln (1836). Some scholars of this period were extremely rationalistic, finding in the Bible religious ideas that were in accord with the universal laws of reason. Others tried to reconcile Christian theology with the thought forms of the modern period. While this rationalistic perspective as such is long since passé, it is obvious that this historical approach to the study of the Bible is still the fundamental assumption of modern scholarship; and even Evangelical scholars employ the historical method, although with limitations.

V. Rise of the Philosophy of Religion.-Rationalism was superseded under the influence of the idealist philosophy of Hegel (d. 1813), who saw the Absolute Idea or Absolute Spirit eternally manifesting itself in the universe and in human affairs. Hegel taught that the

题的观点, 无论从哲学上讲还是从理性上讲, 都必须与同时代人的观点和要求相一致。但圣经神学只关注很久以前人们所相信的事。

加布勒实际上是一个理性主义者, 他提出的圣经神学的研究方法流行了约 50 年。凯撒 (Kaiser, 1813 年)、戴维特 (De Wette, 1813)、克卢修斯 (Baumgarten-Crusius, 1828 年) 和科林 (von Cölln, 1836 年) 都创作了关于圣经神学的作品。这一时期的一些学者是极端的理性主义者, 他们认为《圣经》中的宗教思想都符合普遍的理性法则。其他人则极力调和基督教神学与现代思想形式之间的矛盾。虽然这种理性主义的观点早已过时, 但这种研究《圣经》的历史方法显然仍是现代学问的基本假设。甚至连福音学者都采用历史方法, 但是他们在使用时会加以限制。

V. 宗教哲学的兴起。受黑格尔 (1813 年) 唯心主义哲学的影响, 理性主义被取而代之, 黑格尔认为绝对观念或绝对精神永远显现在宇宙和人类事物中。他教导说, 人类的思想运动遵循从一面 (正题) 到对立面 (反题) 的辩证模式, 两者的相互作用产生了一个新思想或

movement of human thought followed the dialectic pattern from a position (thesis) to an opposite position (antithesis), from which interaction emerged a new insight or aspect of reality (synthesis). Hegel saw in the history of religion the evolution of spirit in its dialectical apprehension of the divine, from nature religions, through religions of spiritual individuality, to the Absolute Religion, which is Christianity.

Under the influence of Hegel, Vatke wrote a biblical theology in 1835 in which the emerging critical views about the OT were combined with Hegel's evolutionary philosophy. His interpretation of the history of Israel's religion was much in advance of his day and was passed over for some thirty years until it was taken up and popularized by Wellhausen.

Under the influence of Hegel, F. C. Baur abandoned the rationalistic effort to find timeless truth in the NT, and instead found in the historical movements in the early Church the unfolding of wisdom and spirit. The teachings of Jesus formed the point of departure. Jesus' teachings were not yet theology but the expression of his religious consciousness. Theological reflection began over the question of the law. Paul, the first theologian, took the position that the Christian was freed from the law (thesis). Jewish Christianity, represented particularly by James and Peter, took the opposite position, that the law was permanently valid and must remain an essential element in the Christian Church (antithesis). Baur interpreted the history of apostolic Christianity in terms of this conflict between Pauline and Judaistic Christianity. Out of the conflict emerged in the 2nd cent. the Old Catholic Church,

现实面（合题）。黑格尔在宗教的历史中看到了人们对神辩证理解的思想演变过程，即从自然宗教演变成精神个体性的宗教，最终发展成绝对宗教，也就是基督教。

受黑格尔的影响，法特克（Hegel）在 1835 年创作了一本关于圣经神学的著作，他在本书中把对《旧约》的批判观点与黑格尔的演化哲学结合在了一起。他对以色列宗教历史的解释比同时代人的观点超前了很多，但是他的观点被忽视了近 30 年，直到后来，威尔豪森采纳并宣传他的观点。

受黑格尔的影响，鲍尔（F. C. Baur）放弃了以理性主义寻找《新约》中永恒的真理，而是在早期教会的历史运动中发现了智慧和思想的演变过程。这种演变从耶稣的教导开始。耶稣的教导还不能算神学，只是祂宗教意识的表达。神学反思开始于对律法问题的思考。第一位神学家保罗主张基督徒免受律法的束缚（正题）。以雅各和彼得为代表的犹太基督教则坚持相反的立场，他们认为律法是永久有效的，而且必须作为基督教的一个必不可少的要素（反题）。鲍尔根据保罗基督教义和犹太基督教义之间的这种冲突解释使徒时代基督教义的历史。公元 2 世纪，旧天主教会在这种冲突中诞生，在两种立场下成功实现了共融（合题）。

which effected a successful harmonization between these two positions (synthesis).

Baur was less concerned with the truth of the Scriptures than with the effort to trace historical development. He has made a lasting contribution, for the principle that biblical theology is rooted in history is sound, even though Baur's application of this principle is not. Baur's interpretation gave rise to the so-called Tübingen school, which had great influence in German NT studies.

VI. Conservative Reaction.-These new approaches to the study of the Bible naturally met with a strong resistance in orthodox circles, not only from those who denied the validity of a historical approach but also from those who tried to combine the historical approach with a belief in revelation. Influential was E. W. Hengstenberg's *Christology of the OT* (Eng. tr. 1829-1835) and *History of the Kingdom of God under the OT* (Eng. tr. 1869-1871). Hengstenberg saw little progress in revelation, made little distinction between the two Testaments, and interpreted the prophets spiritually with little reference to history. A more historical approach was structured by J. C. K. Hofmann in a series of writings beginning in 1841 (*Verheissung und Erfüllung*), in which he attempted to vindicate the authority and inspiration of the Bible by historical means, developing his *Heilsgeschichte* theology. Hofmann found in the Bible record of the process of holy or saving-history, which aims at the redemption of all mankind. This process will not be completed until the eschatological consummation. He tried to assign every book of the Bible to its place in this scheme of the history of

鲍尔不太关心《圣经》中的真理，而是致力于追溯历史发展的过程。虽然他并没有合理应用如下一个原则，即圣经神学深植于历史中这种说法是正确的，但他为这个原则做出了永久的贡献。鲍尔的解释促使了所谓的杜宾根学派的兴起，这个学派对德语《新约》研究产生了重大的影响。

VI. 保守态度。这些研究《圣经》的新方法自然遭到了正统学派的强烈抵制，不仅否定历史研究法的有效性的人抵制这些新方法，试图将历史方法与信仰结合在启示中也同样抵制它们。亨斯登伯(E. W. Hengstenberg)的 *Christology of the OT* (英译本, 1829-1835年)和 *History of the Kingdom of God under the OT* (1869-1871年英译本)是很有影响力的作品。亨斯登伯很少看到启示中的进程，也几乎没有区分两约之间的差异，他从属灵角度解读先知的预言，很少参考历史。霍夫曼(J. C. K. Hofmann)在他1841年开始创作的一系列作品中(*Verheissung und Erfüllung*)提出了一个更为基于历史的研究方法，在这些作品中，他试图采用历史的方法证明《圣经》的权威和启示，并发展了他的“救恩史”(Heilsgeschichte)神学。霍夫曼看到了《圣经》中有关神圣或救恩史过程的记载，救恩是为了拯救全人类。直至末世成全，这一历史过程才最终结束。他试图将《圣经》各书安排在救赎历史计划中的相应位置。这种所谓的埃尔朗根学派(还包括J. A. Bengel和J. T. Beck)并不认为《圣经》是证据经文的合集或教义的汇总，而是认为它见证了上帝在救恩史中的作为。他们认为《圣经》中的命题陈述本身不是一种结束，也不是信仰的对象，而是旨在见证上帝

redemption. This so-called Erlangen school (including also J. A. Bengel, J. T. Beck), did not regard the Bible primarily as a collection of proof texts or a repository of doctrine but as the witness to what God had done in saving-history. They held that the propositional statements in Scripture were not meant to be an end in themselves nor an object of faith, but were designed to bear witness to the redemptive acts of God.

The most important product of the conservative reaction for this discipline was G. F. Oehler's *Theologie des AT* (*Prolegomena* 1845, *Theologie* 1873; Eng. tr. 1883). Conservative in his critical views and holding to the revealed character of OT religion, Oehler also recognized that OT theology is a historical discipline which must describe the OT faith as a phenomenon in history. He criticized the older view, which limited theological exposition to the didactic contents of the Bible, insisting that the discipline must "exhibit properly the internal connection of the doctrine of Revelation with the revealing history" (p. 6). Thus he found the OT to be mediated through a series of divine acts and commands, and also through the institutions of a divine state. A condensation of Oehler's large work was made by R. F. Weidner (1896). Other conservative OT scholars were Baumgarten, C. A. Auberlen, and the commentator Franz Delitzsch.

The Erlangen school had great influence in conservative circles upon such scholars as Tholuck, T. Zahn, P. Feine, and is represented in the theologies of F. Büchsel (1937), A. Schlatter (1909), and Ethelbert Stauffer (1941; Eng. tr. 1955). Stauffer

的救赎行为。

对于这一学科持保守态度的人所创作的最重要作品就是厄勒 (G. F. Oehler) 的 *Theologie des AT* (*Prolegomena* 1845, *Theologie* 1873; 1883 年英译本)。厄勒持有保守的批评观点, 坚持旧约宗教的启示性特点, 他还认为旧约神学是一门历史学科, 必须将旧约信仰描述成一种历史现象。他批判旧有观点, 因为它将神学阐述局限在《圣经》的教诲中, 并坚持认为, 这一学科必须“恰当地展示启示教义与启示历史之间的内部联系”(6 页)。因此, 他发现《旧约》通过上帝的许多行为和命令, 以及神圣国家的制度被揭示出来。韦德纳 (R. F. Weidner) 于 1896 年发表了厄勒这部大作的简缩版。其他持有保守态度的旧约学者包括鲍姆加腾 (Baumgarten)、奥伯伦 (C. A. Auberlen) 和注释者德里慈 (Franz Delitzsch)。

埃尔朗根学派对托勒克 (Tholuck)、萨恩 (T. Zahn) 和法义内 (P. Feine) 等保守学者产生了重要影响, 这一学派以布沙尔 (F. Büchsel, 1937)、施拉特 (A. Schlatter, 1909) 和施陶费尔 (Ethelbert Stauffer, 1941; 1955 年英译本) 的神

rejects the “systems of doctrine” approach and does not try to trace the development of the Christian understanding of the person and work of Jesus. Rather, he presents a “Christocentric theology of History in the NT,” i.e., the theology of the plan of salvation enacted in NT history. The book does not distinguish between canonical and noncanonical writings and ignores the variety of the several interpretations of the meaning of Christ in the NT.

A new form of the *Heilsgeschichte* theology has emerged in recent years, for there is a widespread recognition that revelation has occurred in redemptive history and that *Heilsgeschichte* is the best key to understand the unity of the Bible. This will be developed later.

VII. Liberal Historicism in NT Theology.-Bultmann has pointed out that the logical consequence of Baur’s method would have been a complete relativism (*NT Theology*, II [1955], 245), for the liberal mind could not conceive of absolute truth in the relativities of history. Under the influence of Ritschlian theology, the essence of Christianity was interpreted as a pure spiritual-ethical religion which was proclaimed by and embodied in the life and mission of Jesus. The kingdom of God is the highest good, the ethical ideal. The heart of religion is personal fellowship with God as Father.

This theological interpretation was reinforced by the solution of the Synoptic problem, with its discovery of the priority of Mark and the hypothetical document Q. Scholars of this “old liberalism” believed that in these most primitive documents historical science had at last discovered

学思想为代表。施陶费尔拒绝“信条体系”的研究方法，不去探究基督徒对耶稣其人和耶稣工作的理解的发展过程。相反，他提出了“新约历史中的基督中心论神学”，即新约历史中展示出的有关救赎计划的神学。该书中不再区分正典和非正典，并忽略了《新约》中对基督意义的各种解释。

近些年出现了一种新型的救恩史神学，因为学者们普遍认可，启示出现在救赎历史中，救恩史是理解《圣经》统一性的关键。后面还会继续探讨这一问题。

VII. 新约神学中的自由历史主义。布尔特曼指出，鲍尔方法的逻辑结论原本是一种彻底的相对注意 (*NT Theology*, II [1955], 245)，因为自由的思想者不可能认为在历史相对论中存在决定的真理。受立敕尔神学的影响，基督教的精髓被理解为一种纯粹属灵的和道德的宗教，这种宗教藉着基督的生命和使命得以彰显。神的王国是至善和道德理想。宗教的核心在于每个个体追随上帝，并认祂为父。

对观福音问题的解决之法作证了这种神学解释，并发现了马可福音在四福音书中是第一个被创作的，也是假想的 Q 字原材料。坚持这种“旧自由主义”观点的学者们认为，在这些最原始的文献中，史学最终找出了真正的耶稣，这一科学不受所有神学诠释的影响。这个学

the true Jesus, freed from all theological interpretation. Biblical theologians of this school began with this “historical” picture of the ethical religion of Jesus and then traced the diverse systems of doctrine (*Lehrbegriffe*) that emerged as the result of later reflection and speculation. The great classic of this school is H. J. Holtzmann’s *Lehrbuch der NT Theologie* (1896/97). Paul Wernle’s *The Beginnings of Our Religion* (Eng. tr. 1903/04) is another example. Adolf von Harnack’s *What Is Christianity?* (Eng. tr. 1901) is a classic statement of this liberal view.

This “old liberal” approach influenced even conservative writers. Both B. Weiss (*Theology of the NT* [1868; Eng. tr. 1903]) and W. Beyschlag (1891; Eng. tr. 1895) interpreted Jesus primarily in spiritual terms, placing great emphasis upon the centrality of the Fatherhood of God. These men were conservative in that they recognized the reality of revelation and the validity of the canon; but their picture of Jesus shared the features of liberalism. They also employed the “systems of doctrine” method, Weiss going so far as to discover four different periods of theological development in Paul, which he treated separately. This approach is found in English in the writings of Orello Cone, *The Gospel and Its Earliest Interpreters* (1893), G. B. Stevens, *Theology of the NT* (1899), E. P. Gould, *Biblical Theology of the NT* (1900), and A. C. Zenos, *Plastic Age of the Gospel* (1927). The same method is used by even more conservative writers in Germany, such as T. Zahn, *Grundriss der NT Theologie* (1932), and P. Feine, *Theologie des NT* (1910).

VIII. Victory of Religion over Theology.-Along with liberalism

派的圣经神学家们首先展现了耶稣道德宗教的“历史”画面，然后描绘了各种信条体系 (*Lehrbegriffe*)，这些信条体系伴随着后期的沉思和猜想而产生。这一学派的经典之作是贺兹曼 (H. J. Holtzmann) 的 *Lehrbuch der NT Theologi* (1896 或 1897 年)。威仁勒 (Paul Wernle) 的 *The Beginnings of Our Religion* (1903 或 1904 年英译本) 也是一部经典作品。哈纳克 (Adolf von Harnack) 的 *What Is Christianity?* (1901 年英译本) 是这种自由主义观点的经典之作。

这种“旧自由主义”方法甚至影响到保守派作家。韦斯 (B. Weiss, *Theology of the NT* [1868 年; 1903 年英译本]) 和贝士拉革 (W. Beyschlag, 1891 年; 1895 年英译本) 都主要从属灵的角度解读耶稣，更为强调天父的中心地位。这些人是保守派，因为他们承认启示的真实性和正典的有效性。但是他们对耶稣的描述也具有自由主义的特点。他们也采用“信条体系”的方法，韦斯甚至发现了保罗作品中神学发展的四个不同阶段，并对这四个阶段分别进行研究。在以下英语作品采用了这种研究方法，科恩 (Orello Cone) 的 *The Gospel and Its Earliest Interpreters* (1893 年)，史蒂文斯 (G. B. Stevens) 的 *Theology of the NT* (1899 年)，古尔德 (E. P. Gould) 的 *Biblical Theology of the NT* (1900 年) 和芝诺的 *Plastic Age of the Gospel* (1927 年)。萨恩 (*Grundriss der NT Theologie*[1932 年]) 和法伊内 (*Theologie des NT* [1910]) 等更为保守的德国作家也采用了同一种方法。

VIII. 宗教战胜神学。宗教史学派随着自由主义而产生。尤里乌斯·威尔豪森

developed the *religionsgeschichtliche Schule*. In 1883 appeared Julius Wellhausen's *Prolegomena zur Geschichte Israels*, which has been often called the most important work in OT criticism in the 19th century. Taking over Vatke's historico-philosophical interpretation, Wellhausen gave classic expression to the view that the story of Israel's religion was not to be interpreted in terms of divine revelation but in terms of evolutionary principles; the religious development of the OT period embodies particular examples of general religious laws manifesting themselves in history. Wellhausen popularized both the idea of evolutionary development of OT religion and the documentary hypothesis, illustrating how criticism and theology interact upon each other. In Wellhausen's reconstruction the religion of Israel began with Moses, not the patriarchs; the fundamental law of the Jewish community belongs to the postexilic community, not to Mosaic times; eschatology is a late postexilic development in the evolution of Hebrew religion; and the ethical monotheism of the prophets was the basic force that molded Israel's religion into a significant faith.

Wellhausen's work marks the beginning of the period that saw the apparent death of OT theology and the victory of the discipline called the "history of the religion of Israel." Even the name "theology of the OT" was seldom used; and when books were written with this title, as for instance by B. Stade (1905) and Kayser (1886), the contents were not theology but a history of Hebrew religion. Treatises on Hebrew religion were written by Smend (1893), K. Marti (Eng. tr. 1907), E. Kautzsch (*HDB*, V. 612-734),

于 1883 年发表了他的 *Prolegomena zur Geschichte Israels*, 这部作品被称为 19 世纪旧约批评的最重要作品。威尔豪森采纳了法特克 (Vatke) 的历史哲学诠释, 并给予了经典的解读, 即不应该从神圣启示的角度而应该以发展的原则解释以色列的宗教故事; 旧约时期的宗教发展具体展现了历史中显露出来的普通宗教律法的特例。威尔豪森普及了旧约宗教演化发展的观点和底本学说, 并阐明了批判和神学是如何相互影响的。根据威尔豪森的重构, 以色列的宗教始于摩西, 而不是族长。犹太会众的根本律法是被掳巴比伦后的百姓遵守的律法, 不是摩西时代的律法; 末世论是希伯来宗教信仰在被掳巴比伦后期末的产物; 先知的道德一神论是将以色列的宗教塑造成重要信仰的基本动力。

威尔豪森的作品标志着一个时期的开始, 这一时期显然见证了旧约神学的终结和所谓“以色列宗教历史”学科的胜利。甚至连“旧约神学”这个名字都很少被使用。当有些书籍采用这个名字时, 如施塔德 (1905 年) 和凯塞 (1886 年) 的作品名, 书中的内容不是神学, 而是对希伯来宗教历史的描述。西蒙德 (Smend, 1893 年)、马蒂 (K. Marti, 1907 年英译本)、考西 (E. Kautzsch, *HDB*, 612-734 章)、卢瓦西 (A. Loisy, 1910 年英译本)、布德 (K. Budde, 1910 年)、凯尼格 (E. Koenig, 1915 年)、

A. Loisy (Eng. tr. 1910), K. Budde (1910), E. Koenig (1915), R. Kittel (Eng. tr. 1921), G. Hoelscher (1922), and M. Loehr (Eng. tr. 1936). In English the approach is found in the misnamed work of A. Duff, *OT Theology* (1891), and it appears clearly in W. O. E. Oesterley and T. H. Robinson, *Hebrew Religion: Its Origin and Development* (1930), A. C. Knudson, *Religious Teaching of the OT* (1918), G. A. Barton, *Religion of Israel* (1919), and in the widely used book of H. E. Fosdick, *Guide to the Understanding of the Bible* (1938; see Eichrodt's criticism in *JBL*, 65 [1946], 205–217). Although this approach has now given way before the revival in interest in the theology of the Bible, it persists in such works as I. G. Matthews, *Religious Pilgrimage of Israel* (1947), S. V. McCasland, *Religion of the Bible* (1960), and R. H. Pfeiffer, *Religion in the OT* (1961).

The interpretation of the OT as the story of the evolution of one Semitic religion naturally led to a comparison between Hebrew religion and other Semitic religions, and to the search for common patterns, particularly of ritual practice. W. R. Smith in *Religion of the Semites* (1889) emphasized the common elements shared by the Hebrews with the neighboring religions. The interpretation of biblical religion in terms of its religious environment is called the *religionsgeschichtliche Methode*.

This approach still persists in contemporary scholarship, particularly in what is called the “myth and ritual school,” which believes that a common

基特尔 (R. Kittel, 1921 年英译本)、霍尔舍 (G. Hoelscher, 1922 年) 和勒尔 (M. Loehr, 1936 年英译本) 都写过关于希伯来宗教的论文。达夫 (A. Duff) 取名不当的英语作品 (*OT Theology*[1891]) 也采用了这种方法, 欧特里 (W. O. E. Oesterley) 和罗宾逊 (T. H. Robinson) 合著的 *Hebrew Religion: Its Origin and Development* (1930)、克努森 (A. C. Knudson) 的 *Religious Teaching of the OT*(1918)、巴顿 (G. A. Barton) 的 *Religion of Israel*(1919)和福斯迪克 (H. E. Fosdick) 的流行甚广的 *Guide to the Understanding of the Bible* (1938 年, 见艾希罗特在 *JBL* 中的批评, 65[1946], 205–217) 显然都采用了这种方法。尽管在人们对圣经神学重新燃起了兴趣之前, 这种方法已经逐渐被抛弃, 但是马修斯 (I. G. Matthews) 的 *Religious Pilgrimage of Israel* (1947 年)、麦卡斯兰 (S. V. McCasland) 的 *Religion of the Bible* (1960 年) 和法伊弗 (R. H. Pfeiffer) 的 *Religion in the OT* (1961 年) 仍然采用这种方法。

如果将《旧约》解释成闪米特宗教的进化故事, 那么自然会导致人们将希伯来宗教与其他闪米特宗教进行比较, 并寻找它们之间的共同的模式, 尤其是共同的仪式风俗。史密斯 (W. R. Smith) 在他的作品 (*Religion of the Semites*[1889 年]) 中着重强调了希伯来宗教与其附近宗教的共同点。根据宗教环境解释圣经宗教被称为 *religionsgeschichtliche Methode* (宗教历史解释法)。

这仍然是当代学者采用的研究方法, 尤其被所谓的“神话和仪式学派”一直沿用, 该学派认为, 古代东方拥有共同的文化模式, 至少拥有共同的宗教信仰和

culture pattern, at least in the sphere of religious belief and practice, had been diffused throughout the ancient Orient and is reflected in the OT. See S. H. Hooke, *Myth and Ritual* (1933); *The Labyrinth* (1935); E. O. James, *Myth and Ritual in the Ancient Near East* (1958). S. Mowinckel (*Psalmstudien* [1922–24]; *He That Cometh* [Eng. tr. 1956]) traced the origin of eschatology to a New Year Festival in which the return of the rainy season with its resultant renewal of fertility was celebrated as an annual accession of the divine King to His throne when He resumed His divine reign. The existence of such an enthronement festival is not explicit in the OT but is assumed from the analogy of the Babylonian New Year ritual and from alleged traces of a supposed cult-myth in the Psalms. See also A. R. Johnson, *Sacral Kingship in Ancient Israel* (1955).

During the early part of this period, efforts were still made to interpret the religion of the OT from a theological point of view. A Dillmann (1895) rejected the Wellhausen hypothesis and argued that a comparative study of Semitic religions would demonstrate the uniqueness of OT religion. Other works accepted the Wellhausen hypothesis, but tried to give a systematic view of Israel's religious outlook. C. Piepenbring (1886) found elements of permanent value in the historical development. H. Schultz adopted the Wellhausen hypothesis in the 2nd edition of his OT theology (1878), and tried to solve the problem of history and theology by giving first a historical account of the development of Israel's religion and then a topical treatment in which the several theological concepts were traced through the various periods.

宗教风俗,这种共同的文化模式体现在《旧约》中。见 S. H. Hooke, *Myth and Ritual* (1933); *The Labyrinth* (1935); E. O. James, *Myth and Ritual in the Ancient Near East* (1958). S. Mowinckel, *Psalmstudien* (1922–24); *He That Cometh* (1956 年英译本) 将末世论起源追溯至一次新年的庆祝活动中,人们在这一天庆祝雨季的回归和随之而来的丰收季节,认为这是那位圣洁君王恢复神圣统治时所举行的年度登基典礼。《旧约》中并没有明确表示存在这样的庆祝登基典礼的节日,而是基于与巴比伦新年仪式的类比和《诗篇》中所谓的祭仪传说来假定存在这样一个节日。另见 A. R. Johnson, *Sacral Kingship in Ancient Israel* (1955)。

在这一时期早期,学者们仍然以神学观点解释《旧约》中的宗教。蒂尔曼(Dillmann)在 1895 年否定了威尔豪森的假设,并辩称通过闪米特宗教的比较研究可以证明旧约宗教的唯一性。其他作品虽然接受了威尔豪森的假设,却试图给出以色列宗教观的系统表述。皮蓬布林(C. Piepenbring)于 1886 年在历史发展中发现了具有永久价值的元素。舒尔茨(H. Schultz)在他的第 2 版旧约神学(1878)中采用了威尔豪森的假设,并试图解决历史和神学问题,他首先给出以色列宗教发展的历史描述,然后分主题进行探讨,追溯了不同时期多个宗教思想的起源。但是,他发现宗教思想多种多样,实际上,不同时期存在着不同的神学思想。在英格兰,戴维森(A. B. Davidson)在其作品 *Theology of the OT*(1904)中同样反映出了历史和神学之间不稳定的休战期。虽然他说,旧约神学的真正的主题是以色

However, he felt that the diversity of religious ideas was so great that there were virtually different theologies in the different periods. In England, A. B. Davidson's *Theology of the OT* (1904) reflects the same uneasy truce between history and theology. Although he states that the proper subject of OT theology is the history of the religion of Israel (p. 11), he attempts to create a theology out of the religious beliefs and ideas in the OT, and in effect he has produced a theology of the OT. H. W. Robinson wrote a small book on *The Religious Ideas of the OT* (1913) in which he presented a few simple yet profound ideas which he found behind the variety of OT religion, and which he set forth with some indication of their theological value.

The works of Schultz and Davidson were the last efforts for a generation to attempt to set forth the theological significance of OT religion. The history-of-religion approach had triumphed. A philosophy of evolutionary naturalism was substituted for that of revealed religion. Many studies in the history of Israel's religion appeared, but even conservative writers did not attempt to write theologies of the OT.

This "comparative religions" approach also dominated NT study. Liberalism found the distinctive element of biblical theology in the simple ethical teaching of Jesus. While its representatives paid some attention to the influence of the religious environment of early Christianity (Holtzmann's *Theologie* devoted 120 pages to a sketch of Jewish and Hellenistic backgrounds), the essence of Christianity was treated as something unique, though Holtzmann recognized Hellenistic influences on Paul.

列宗教的历史(11页),但他仍然试图在《旧约》宗教思想和观点之外创造一种神学,实际上,他创造了一种旧约神学。罗宾逊(H. W. Robinson)创作了一部简短的作品(*The Religious Ideas of the OT*[1913]),他在这部作品中展现了一些隐藏在旧约宗教多样性背后的简单却深刻的思想,他提出这些观点,同时指出了它们的神学价值。

舒尔茨和戴维森是最后一代试图在作品中阐述旧约宗教神学意义的学者。宗教历史研究法取得了胜利。进化论自然主义哲学被启示宗教哲学所取代。许多以色列宗教历史研究开始出现,但是甚至连保守派作家都不会尝试创作旧约神学。

“比较宗教学”的研究方法也在新约研究中占据着主导地位。自由主义派在耶稣的简单道德教导中发现了与众不同的圣经神学元素。虽然自由主义的代表人物多少注意了早期基督教宗教环境的影响(贺兹曼在 *Theologie* 中用 120 页描绘犹太和希腊文化的背景),但是他们把基督教的精髓视为一种独一无二的事物,尽管贺兹曼意识到了希腊文化对保罗的影响。

Otto Pfleiderer presaged a new approach. The 1st edition of *Das Urchristentum* (1887) took the same position as Harnack and Holtzmann; but in the 2nd edition (1902; Eng. tr. 1906, *Primitive Christianity*) he interpreted many elements in NT theology in terms of their religious environment. The program for this new approach was presented by W. Wrede in 1897 in a little book entitled *Über Aufgabe und Methode der sogenannten NT Theologie*. He attacked the prevailing method of interpreting NT theology as a series of doctrinal systems, for the Christian faith is religion, not theology or a system of ideas. NT theology has the task not of formulating timeless truths, whether these be mediated by a supernatural revelation or discovered by rational thought, but of formulating expressions of the living religious experiences of early Christianity, understood in light of the religious environment. Therefore the theology of the NT must be displaced by the history of religion in primitive Christianity. (See also A. Deissmann in *ZTK*, 3 [1893], 126–139.)

This new approach had two distinct centers of interest: the interpretation of NT ideas in terms of expressions of religious experience, and the explanation of the rise of these religious experiences and ideas in terms of the religious environment. One of the first to attempt the former task was H. Weinel in his *Biblische Theologie des NT* (1913). Weinel was not primarily interested in the value or truth of Christianity but only in its nature in comparison with other religions. He set forth types of religions against which Christianity is to be

奥托·普夫莱德尔率先提出了一种新的研究方法。*Das Urchristentum* 首版（1887）中的立场与哈纳克和贺兹曼的一致，但是普夫莱德尔在第二版（1902年；1906年英译本，*Primitive Christianity*）中，根据许多新约神学元素的宗教环境对它们进行了解释。弗雷德（W. Wrede）于1897年在一部简短著作（*Über Aufgabe und Methode der sogenannten NT Theologie*）中提出了这种新研究方法的简介。他抨击将新约神学理解成一系列教义体系的这种盛行的研究方法，因为基督教信仰是一种宗教，不是一种神学或思想体系。新约神学的任务不是系统地阐述永恒的真理，不论这些真理是由超自然启示揭示出来的，还是由理性思考得出的，它的任务是系统地阐述早期基督教中活生生的宗教经历，并根据宗教环境来理解这些表述。因此，新约神学必然会被原始基督教中的宗教历史所取代（另见 A. Deissmann, 在 *ZTK* 中, 3 [1893], 126–139）。

这种新方法有两个独特的关注点：一是根据宗教经历表述解释《新约》中的思想，二是根据宗教环境解释这些宗教经历和思想出现的原因。韦纳尔（H. Weinel）在他的作品（*Biblische Theologie des NT* [1913]）中率先尝试完成前一个任务。韦纳尔的主要关注点并不是基督教的价值或实质，而仅是基督教与其他宗教的性质差异。他提及了多种宗教，基督教与它们不同，是一种救赎的道德宗教。体现出这种影响的英语著作包括：S. J. Case, *Evolution of Early Christianity* (1914), E. W. Parsons, *Religion of the NT* (1939) 和 E. F. Scott,

understood as an ethical religion of redemption. Books in English that reflect this influence are S. J. Case, *Evolution of Early Christianity* (1914), E. W. Parsons, *Religion of the NT* (1939), and E. F. Scott, *Varieties of NT Religion* (1943).

The basic assumption of this approach led to very different treatments of Jesus and Paul. In 1892, J. Weiss published a booklet of sixty-seven pages on *Die Predigt Jesu vom Reiche Gottes* in which he interpreted Jesus' message of the kingdom in terms of the milieu of Jewish apocalyptic. This approach was made famous by Albert Schweitzer's *Von Reimarus zu Wrede* (1906; Eng. tr. *QMJ*), which gives a history of the interpretation of Jesus and then in a hundred pages interprets Jesus in terms of "Consistent Eschatology," i.e., as a Jewish apocalypticist who belongs to first-century Judaism and has little relevance for the modern man. This preacher of eschatology was diametrically opposed to the ethical teacher of the pure religion of the Fatherhood of God as sketched by Harnack and Holtzmann, and it became clear that the "old liberal" Jesus was a distinct modernization. Eschatology, instead of being the husk (Harnack), was shown by Schweitzer to be the very kernel of Jesus' message.

If Jesus was interpreted in terms of the milieu of Jewish apocalyptic, Paul was interpreted in terms of Hellenistic Judaism or the Hellenistic cults and mystery religions. Some scholars, like Bousset, still interpreted Jesus along the lines of liberalism but applied the *religionsgeschichtliche Methode* to Paul. Brückner argued that Paul found a ready-made doctrine of a heavenly man in

Varieties of NT Religion (1943).

这种方法的基本假设导致了对基督和保罗迥然不同的论述。韦斯 (J. Weiss) 于 1892 年出版了一本 67 页的小册子 (*Die Predigt Jesu vom Reiche Gottes*), 他在书中根据犹太启示文学的环境来解释耶稣所传的天国福音。阿尔伯特·施韦泽的 *Von Reimarus zu Wrede* (1906 年; 英语版 *QMJ*) 使这种方法变得非常出名, 他在书中给出了解读耶稣的历史, 然后依据 "一致末世论", 用 100 页内容将耶稣解读为一个属于 1 世纪犹太教的启示文学作者, 与现代人几乎没有任何关联。耶稣的这种末世论传道者的形象与哈纳克和贺兹曼所描绘的天父的纯宗教道德教师完全相反, "旧自由主义" 中的耶稣显然是一种独特的现代化形象。施韦泽将末世论描绘成耶稣启示的核心, 而不是表象 (哈纳克)。

如果根据犹太启示录的环境来解读耶稣, 那么也应该根据希腊化犹太教或希腊化教派和神秘宗教的环境来解读保罗。有些学者 (如布瑟 [Bousset]) 仍以自由主义观点解读耶稣, 但却采用 "宗教历史方法" (*religionsgeschichtliche Methode*) 来解读保罗。布鲁克纳 (Brückner) 争论道, 保罗在犹太教中发现了一则关于神圣之人的现成教义, 并将这一教义应用在耶稣身上。贡克尔

Judaism, which he applied to Jesus. Gunkel held that there had sprung up in the Orient a syncretistic religion, gnostic in character, with faith in the resurrection as its central doctrine. This pre-Christian Gnosticism had penetrated Judaism, and through this medium influenced Christianity, even before Paul. W. Bousset put this view on a firmer basis by arguing that Gnosticism was not a heretical new formation in Christianity, as Harnack had supposed, but was a pre-Christian pagan phenomenon, oriental rather than Greek, and religious and mystical rather than philosophical. In his *Kyrios Christos* (1913) Bousset traced the history of belief in Jesus in the early Church, and sharply distinguished between the religious consciousness of Jesus, the faith of primitive Christianity, which held Jesus to be the transcendental Son of man of Jewish apocalyptic, and the view of the Hellenistic Church and of Paul, who held Jesus to be a divinity, like the Greek cult lords.

The most important NT theology embodying this approach is Rudolf Bultmann's. Bultmann differed from Bousset in that he interpreted Jesus in terms of Jewish apocalyptic; but he followed Bousset in his understanding of the Hellenistic Church and Paul. However, Bultmann added a new feature in his existential understanding of these NT "myths," which will be discussed below.

IX. Contemporary Return to Biblical Theology.-During the 1920's a new viewpoint began to make itself felt which resulted in a revival of biblical theology. Factors contributing to this revival included a loss of faith in evolutionary naturalism, a reaction against the purely

认为,在东方兴起了一种融合的宗教,这种宗教带有诺斯替教派的特点,信奉耶稣复活是这一宗教的中心教义。这种前基督教的诺斯替主义渗透到犹太教中,并通过这个媒介影响了基督教,甚至影响到了保罗之前的基督教。布瑟(W. Bousset)以更有力的证据论述道,正如哈纳克所假设的,诺斯替教不是基督教中的异端新教派,而是前基督教的异教,这一教派源于东方而不是希腊,其特点是虔诚神秘,而不是哲理性。布瑟在他的作品(*Kyrios Christos*[1913])中追溯早期教会信奉耶稣的历史,并将耶稣的宗教意识与希腊化教会和保罗的观点进行严格的区分,耶稣的宗教意识属于原始基督教的信仰,认为耶稣是犹太启示文学中至高无上的人子,而希腊化教会和保罗却认为耶稣具有神性,类似于希腊宗教中的诸神。

体现出这种方法的最重要新约神学是由鲁道夫·布尔特曼提出的。布尔特曼与布瑟不同,他根据犹太启示文学来解读耶稣,但是他遵循了布瑟对希腊化教会和保罗的理解。然而,布尔特曼在他对这些新约“神话”的存在主义理解中添加了一个新特点,下文将对此进行讨论。

IX. 圣经神学在当代的回归。一种新的观点在20世纪20年代开始出现,并导致了圣经神学的复兴。推动这一复兴的因素包括对进化论自然主义失去了信心、对纯粹历史方法的反对(纯粹的历史方法宣称完全客观,相信简单明了的事实足以揭示历史的真相)和启示观念

historical method, which claimed complete objectivity and believed in the adequacy of bare facts to disclose the truth of history, and the recovery of the concept of revelation. This led to the conviction that the OT contained both history and a word concerning the ultimate meaning of history. Thus the study of biblical theology turned its attention to discovering what is of permanent value in OT religion.

The first theological work on the OT in this period was by E. König (1922). König, however, wrote as an old man who had defended the conservative view of Israel's history against Wellhausenism, and who opposed the evolutionary method. The new emphasis is seen in essays by R. Kittel, C. Steuernagel, O. Eissfeldt, and W. Eichrodt published in *ZAW*. Rudolf Kittel (1921) admitted the shortcomings of the purely critical approach and urged scholarship to recapture the study of the OT as a theological discipline. Steuernagel (1925) recognized that the other theological disciplines needed a systematic presentation of OT theology which the history-of-religion method could not provide. Eissfeldt (1926) urged that there were two different methods of studying the OT, standing side by side: the historical method, which deals empirically with the history of Hebrew religion, evaluating the objective data by reason and critical methodology; and the theological method, which recognizes by faith the timeless truths embodied in the OT.

Eichrodt (1933) rejected Eissfeldt's view of two different disciplines and held that a fruitful combination of the two methods is

的恢复。这促使人们坚信,《旧约》中包含着历史和关于历史终极意义的道。因此,圣经神学的研究重点转移到探索旧约宗教中具有永恒价值的事物上来。

柯尼希 (E. König) 创作了这一时期 (1922 年) 第一部关于《旧约》的神学著作。不过,柯尼希创作的这部作品很像一位守旧老人的作品,他在书中为以色列历史的保守观点辩护,驳斥威尔豪森的说法,并反对进化的方法。基特尔 (R. Kittel)、施托伊尔纳格尔 (C. Steuernagel)、艾斯斐德 (O. Eissfeldt) 和艾希罗特 (W. Eichrodt) (在 *ZAW* 中) 发表的论文强调了新的重点。基特尔 (Rudolf Kittel) 在 1921 年承认了纯粹批评方法的缺点,并鼓励学者们把《旧约》当做一门神学学科来重新进行研究。施托伊尔纳格尔在 1925 年认识到,其他的神学学科需要旧约神学的系统陈述,这种展示是宗教历史研究法无法提供的。艾斯斐德在 1926 年提出,有两种研究《旧约》的方法并存:一种是历史方法,以经验为根据研究希伯来宗教的历史,用理性和批判的方法论评估客观数据,另一种是神学方法,凭信认可《旧约》中体现的永恒真理。

艾希罗特在 1933 年否定了艾斯斐德的两种不同学科的观点,认为将两种方法结合起来可能会取得丰硕的成果。神学

possible. The task of theology is to penetrate to the essence of the OT religion and throw light on the inner structure of its theological system. When Eichrodt later published his OT theology (1933–1938) he took the idea of the covenant from the OT itself as a center in terms of which all the theology of the OT was to be understood, and produced a systematic synthesis of the essential doctrines of the religion of Israel.

In the years that followed, a succession of OT theologies was produced in Europe. E. Sellin (1933) viewed the entire Bible as an essential unity and presented the major ideas of the OT in systematic form; but he selected only those basic doctrines such as God, man, and salvation which are common to the various parts of the OT and which give to its theology a consistent unity. The revived theological approach to the OT is more vividly seen in W. Vischer's *Witness of the OT to Christ* (1934; Eng. tr. 1949). Vischer to a large degree disregarded the distinction between the Testaments and used allegorical exegesis to discover in the OT what Christ is.

Although L. Koehler's OT theology (1936) was more historical in approach, it attempted a synthesis of the thoughts and concepts of the OT that are or can be important. E. Jacob (1955) defended the view that the OT is one book, presenting one religion whose strands come together in Christ. He held that both the "religion of Israel" and the "theology of the OT" are historical disciplines, the former showing the variety of the history and its evolution, the latter displaying its unity. OT theology is the systematic account of the specific religious ideas which can be

的任务是透过旧约宗教的本质,阐明其神学体系的内部结构。后来当艾希罗特发表他的旧约神学(1933–1938)时,他以《旧约》中的圣约观点为中心,认为必须根据圣约来理解《旧约》中的所有神学思想,并系统地综合了以色列宗教的本质教义。

次年,欧洲产生了一系列的旧约神学思想。在1933年,塞林(E. Sellin)将整部《圣经》视为一个基本统一的整体,并系统地展示了《旧约》中的主要观点;但是,他仅仅挑选了神、人和救赎等基本的教义,这些教义在《旧约》中随处可见,使得旧约神学连贯统一。维谢(W. Vischer)的作品(*Witness of the OT to Christ*[1934年;1949年英译本])更为生动地展现了复兴起来的旧约神学研究法。维谢在很大程度上忽略两约之间的差异,采用寓意释经法在《旧约》中探究基督的意义。

虽然凯勒在旧约神学(1936年)中所采用的方法更基于史实,但是这部作品尝试综合《旧约》中的重要(或可能重要的)思想和观念。雅各布(E. Jacob)在1955年捍卫了如下的观点,即《旧约》是一本书,展示了一种宗教,这种宗教的所有部分都源于基督。他认为“以色列的宗教”和“旧约神学”都属于历史学科,前者展现了历史的多样性和演变,后者展示了历史的统一性。旧约神学是对遍布存在于《旧约》当中的具体宗教思想的系统阐述,这些宗教思想使《旧约》成为了一个深刻的统一体。帕克斯(O. Procksch)在1949年受到

found throughout the OT and which form its profound unity. O. Procksch (1949) was influenced by von Hofmann and viewed OT theology from the perspective of saving-history.

T. C. Vriezen published an *Outline of OT Theology* in Dutch in 1949 which has been translated both into German and English (Eng. tr. 1958). OT theology has as its object not the religion of Israel but the OT; and the OT is not to be studied in isolated detachment but in its relationship to the NT. He therefore selected the central themes and materials that are important for Christian faith. A later German work, that of G. von Rad (1957, 1961), is a sort of *Heilsgeschichte*; yet it is not a theological interpretation of the modern historian's reconstruction of the events of Israel's history, but the theology of traditions that Israel held about its own history. He has therefore been criticized by critical scholars for placing a gulf between history and theology.

The new theological approach to the OT made a strong impact on Great Britain but by the mid-1970's had produced few full-scale OT theologies there. H. W. Robinson reflected the new trend in the second volume of essays by the Society for OT Study (*Record and Revelation*, ed. H. W. Robinson [1938]) in which he emphasized a *heilsgeschichtlich* (saving-history) approach to revelation. Revelation is not the communication of abstract truth but the gradual disclosure, through the concrete experiences of life, of a pattern of divine purpose steadily unfolding itself in history, and pointing to the climax in the NT without which it is incomplete. Later Robinson expanded this thesis in *Inspiration and Revelation in the*

霍夫曼 (on Hofmann) 的影响, 从救恩史的角度理解旧约神学。

弗利森 (T. C. Vriezen) 于 1949 年在荷兰发表了他的作品 (*Outline of OT Theology*), 这本书被翻译成了德语和英语 (1958 年英译本)。旧约神学的研究目标不是以色列的宗教, 而是《旧约》; 而《旧约》的研究不可孤立, 应该结合《旧约》与《新约》的关系来进行。因此, 他筛选了对基督徒信心很重要的中心主题和材料。后来, 一部由拉德 (G. von Rad, 1957 年, 1961 年) 所作的德语作品是一部救恩史 (*Heilsgeschichte*)。然而这部作品不是要对现代历史学家再现的以色列历史事件进行神学解释, 而是要展现以色列自身历史传统中蕴育的神学。他因将历史和神学分隔开来而遭到批评学者的批判。

新的旧约神学研究法对英国产生了极大的影响, 但到 20 世纪 70 年代中期, 英国几乎已经不存在全面的旧约神学。罗宾逊 (H. W. Robinson) 在旧约研究协会的第二卷论文中展示出一种新趋势 (*Record and Revelation*, H. W. Robinson 编 [1938]), 他在文中强调以救恩史方法研究启示。启示不是在传播抽象的真理, 而是通过具体的生活经历逐渐揭示神的旨意, 这旨意在历史中不断地自我揭示出来, 并在《新约》中达到了顶点, 没有《新约》, 这启示就是不完整的。后来, 罗宾逊于 1946 年在他的 *Inspiration and Revelation in the OT* 中扩展了他的论点, 这部作品是旧约神学的绪论, 但他在世时并没有写出旧约神学这本书。

OT (1946), which was designed to be a prolegomena to an OT theology that he did not live to write.

N. H. Snaith vigorously criticized the comparative-religions approach because it ignored any distinctive elements in the Bible. He found theology in the distinctive beliefs in the OT which set it apart from other religions and which are further developed in the NT. H. H. Rowley wrote many volumes dealing with the thought of the OT, and in *The Faith of Israel* (1956) he, like Snaith, argued that OT theology is to be found in the distinctive elements in the religion of Israel. He recognized evolution and borrowing from other religions but was unable to account for the essence of Israel's religion in these terms. He saw within OT history and religion a self-revelation of God which results in something timeless and of enduring validity; this constitutes OT theology. The most thoroughgoing theological treatment was that of G. A. F. Knight, *A Christian Theology of the OT* (1959), which studies the OT not in terms of Israel's religion or historical development but in terms of the OT message to the 20th cent. in light of the Christian revelation as a whole. N. W. Porteous in the third volume of essays by the Society for OT study (*OTMS*) differentiated between OT religion and theology, finding theology in a critical evaluation of the knowledge of God resulting from the human reaction to the Word spoken in the events of OT history. This thesis is unfolded in his essay in the revised edition of Peake's *comm. on the Bible* (1962).

The new theological concern also strongly influenced American scholarship. In 1940, W. F. Albright (*FSAC*) rejected positivistic

斯奈思 (N. H. Snaith) 严厉地批评比较宗教的方法, 因为这种方法忽略了《圣经》中的一些独特的元素。他在《旧约》中的不同信仰中发现了神学, 它是从其他宗教中分离出来的, 并在《新约》中得到了进一步的发展。罗利 (H. H. Rowley) 创作了许多关于旧约思想的书卷, 像斯奈思一样, 他在 *The Faith of Israel* (1956) 中论述道, 在以色列宗教的不同元素中可以发现旧约神学。他认可演变和对其他宗教的借鉴, 但无法从这些方面解释以色列宗教的本质。他在旧约历史和宗教中看到了上帝的自我揭示, 这种自我揭示产生了永恒的真理和持久的效力; 这构成了旧约神学。奈特 (G. A. F. Knight) 的 *A Christian Theology of the OT* (1959) 中包含了最全面的神学论述, 这部作品不是从以色列宗教或历史发展的角度来研究《旧约》, 而是将基督教的启示视为一个整体, 从《旧约》留给 20 世纪的信息的角度来研究《旧约》。波蒂厄斯 (N. W. Porteous) 在旧约研究协会的第三卷论文 (*OTMS*) 中对旧约宗教和旧约神学进行了区分, 在对上帝的知识的批评评价中发现了神学, 这种评价来自于人类对旧约历史事件中道的反思。他在论述皮克的修订版《圣经》注释时展现了这一论点 (《圣经》注释[1962])。

新的神学关注点也对美国学术研究产生了显著的影响。1940 年, 奥尔布赖特 (*FSAC*) 驳斥了实证历史相对论,

historicism in favor of an “organismic” philosophy of history, defending the basic soundness of the main outlines of the OT tradition and tracing essential monotheism to Moses. This thesis was reinforced in *ARI* (1942). Millar Burrows in *An Outline of Biblical Theology* (1946) pointed out the loss of a note of authority in biblical preaching as a result of modern critical study of the Bible. Burrows then sketched the development of the several theological concepts throughout the entire Bible. He distinguished between history and theology by holding that theology asks for God’s judgment on the religion of Israel and of primitive Christianity and seeks its modern significance. O. J. Baab in his *OT theology* (1949) admitted the sterility and failure of the pure objective-historical study of Israel’s religion. He argued that we must interpret the biblical religion and history from the viewpoint of the faith by which the men of the Bible lived. R. C. Dentan in his *Preface to OT Theology* (1950) defined biblical theology as “that Christian theological discipline which treats the religious ideas of the OT systematically, i.e., not from the point of view of historical development, but from that of the structural unity of OT religion” (p. 48).

G. E. Wright showed that the OT teaching cannot be explained as a natural evolution resulting from environmental influences (*The OT Against Its Environment* [1950]). OT theology is neither a history of biblical ideas nor a systematic cross section of these ideas treated under the rubrics of dogmatic theology. It is rather a confessional recital of the redemptive acts of God in history together with their theological meaning (*God Who Acts* [1952]). This exposition Wright undertook

赞同历史“有机”哲学，并为旧约传统概述的基本可靠性进行辩护，还将本质的一神论追溯至摩西时期。*ARI* (1942) 巩固了这一论点。巴罗斯 (Millar Burrows) 在他的 *An Outline of Biblical Theology* (1946) 中指出现代圣经批判研究削弱了圣经传道的权威性。巴罗斯之后概括了整部《圣经》中的几个神学概念的发展。他认为神学需要上帝对以色列宗教和原始基督教进行审判，并寻找它的现代意义，他以此区分历史和神学。巴布 (O. J. Baab) 在他的旧约神学 (1949) 中承认采用纯粹客观的历史方法研究以色列宗教毫无成效并且以失败告终。他认为，我们必须从《圣经》中人所信靠的信仰的角度来解释圣经宗教和历史。丹唐 (R. C. Dentan) 在 *Preface to OT Theology* (1950) 中将圣经神学定义为“系统地论述旧约宗教思想的基督教神学学科，即不从历史发展的角度，而从旧约宗教的结构统一性的角度来讨论旧约中的宗教思想” (48 页)。

赖特 (G. E. Wright) 认为，不可以将旧约教义解释成随环境影响而自然演化的产物 (*The OT Against Its Environment* [1950])。旧约神学既不是圣经思想的历史，也不是教义神学所讨论的这些思想的系统交叉部分。它是对上帝在历史中的救赎行为及其神学意义的忏悔式咏颂 (*God Who Acts* [1952])。赖特在 *IB* (1952) 第一卷关于“以色列信仰”的论文中做出了这种阐述。

in his essay on “The Faith of Israel” in the first volume of *IB* (1952).

Among modern Roman Catholic works is the *Theologie des AT* by Paul Heinisch (1940; Eng. tr. 1955). Heinisch does not make it his main purpose, as had earlier Roman Catholic writers, to use biblical theology as a tool for defending the doctrines of the Church. He interprets the OT in its historical setting. OT theology is the systematic presentation of what the OT leaders, who were raised up and inspired by God, required as to faith and morals; while the religion of Israel shows how the people responded to the directives of their religious teachers and how the environment and cultural progress affected the development of spiritual ideas.

In spite of this renaissance in biblical theology, conservative writers have had little to contribute to the dialogue, at least on the level of critical studies. R. B. Girdlestone’s *OT Theology and Modern Ideas* (1909) is not a theology of the OT but a series of essays on various theological themes. In 1948, G. Vos’ *Biblical Theology* was published posthumously. The work breaks off abruptly in the midst of a discussion of the revelation in Jesus’ ministry, and it is more an extended essay on revelation in the OT than a biblical theology. A contemporary writer in the same conservative tradition, E. J. Young, wrote an introductory study under the title *The Study of OT Theology Today* (1958). See also his remarks in *EQ*, 31 (1959), 52f., 136–142. Young assumed such a very conservative stance that he denied that the modern movement was really a resurgence of true biblical theology, for any theology

现代罗马天主教作品包括海尼市 (Paul Heinisch) 的 *Theologie des AT* (1940; 1955 年英译本)。海尼市著作的主要目的不像早期罗马天主教作家那样, 采用圣经神学这个工具为教会教义做辩护。他根据历史背景解释《旧约》。旧约神学系统地展示了被神高举和启示的旧约领袖所需的信心和道德; 而以色列宗教展示了民众如何回应宗教师傅的指示, 以及环境和文化进步如何影响属灵思想的发展。

虽然圣经神学再度兴起, 但至少在批判性研究层面上, 保守派作家在这一话题上所作的贡献甚少。格德尔斯通 (R. B. Girdlestone) 的 *OT Theology and Modern Ideas* (1909) 不是旧约神学, 而是一系列关于各种神学主题的论文。1948 年, 魏司道死后, 他的 *Biblical Theology* 被发表出来。这部作品突然打断了关于耶稣传道启示的讨论, 与其说这是一篇关于圣经神学的拓展性论文, 不如说它是一篇关于《旧约》启示的长篇论文。同样持保守态度的同时期作家杨爱德创作了一篇介绍性作品, 名为 *The Study of OT Theology Today* (1958)。另见他在 *EQ* (31 [1959], 52-53, 136–142) 中的评论。杨爱德所坚持的立场非常保守, 他否认现代运动是真正圣经神学的复兴, 因为任何不接受《圣经》完全可信的神学“都没有领受神的教导, 也不会传扬神的教导, 更不会带领人们走向神”(EQ, 31 [1959], 53)。扬的立场遭到其他保守派学者的批判, 因为他“含蓄地评判了所有现代

that does not accept the complete trustworthiness of Scripture “is not taught by God, does not teach God and does not lead to God” (EQ, 31 [1959], 53). Young’s position has been criticized by other conservative scholars for “passing judgment by implication on all works on modern OT theology” (E. L. Ellison, EQ, 31 [1959], 52). J. B. Payne has produced a comprehensive *Theology of the Older Testament* (1962). Payne, like Eichrodt, takes the concept of the covenant as the integrating center for OT theology; but instead of finding the meaning of the covenant in the OT concept of *b^erît*, he turns to the Greek meaning of *diathēkē* as it is used in He. 9:16ff., and structures the entire pattern of OT theology around this Greek concept.

The new approach to theology changed the complexion of NT studies. The historical assurance of liberalism was challenged by Martin Kähler in a book that has proved to be crucial for the modern debate. Kähler structured the problem in terms of *Der sogenannte historische Jesus und der geschichtliche biblische Christus* (1898). The *historische Jesus*, i.e., the Jesus reconstructed by the liberal critical method, never really existed in history but only in the critical imagination of scholarship. The only Jesus who possesses reality is the Christ pictured in the Bible, whose character is such that he cannot be reconstructed by the methods of scientific historiography. The Gospels are not historical (*historische*) documents in the scientific sense of the term, but witnesses to the Christ. They are kerygma, not “history”; and it is impossible to get behind the kerygma. Indeed, the “historical Jesus” serves only to obscure from us the living

旧约神学的作品” (E. L. Ellison, EQ, 31 [1959], 52)。佩恩 (J. B. Payne) 创作了一部综合性的旧约作品 *Theology of the Older Testament* (1962)。佩恩同艾希罗特一样, 将约的观念作为旧约神学的整合中心; 但是他并没有找到 *b^erît* 的旧约观念中约的含义, 而是采用了《希伯来书》9:16 起的经文中 *diathēkē* 的希腊语含义, 并以这个希腊观念为中心, 构建了旧约神学的完整模式。

神学研究的新方法改变了新约研究的局面。卡勒 (Martin Kähler) 在一本书中向自由主义的历史断言发起了挑战, 这本书对现代辩论至关重要。卡勒根据 *Der sogenannte historische Jesus und der geschichtliche biblische Christus* (1898) 来安排他对这个问题的讨论。历史上的耶稣, 即通过自由批判方法还原的耶稣从未真正地存在于历史中, 只存在于批判学术想象中。唯一真实的耶稣就是《圣经》中刻画的基督, 祂的特征就是科学化历史方法无法对其进行还原。从科学的角度上讲, 四福音书不是历史文献, 而是基督的见证。它们是福音传道, 不是“历史”; 福音传道是无法参透的。实际上, “历史上的耶稣” 只会让我们难以理解《圣经》中真实存在的基督。真正历史上的基督是经四福音书中见证、教会传道中的基督。

biblical Christ. The real *geschichtliche* Christ is the Christ who is attested in the Gospels and who is preached by the Church.

Another signpost pointing in the same direction was the book by W. Wrede, *Das Messiasgeheimnis in den Evangelien* (1901). Wrede shattered the liberal portrait of the historical Jesus by showing that the Jesus of Mark was not the inspired prophet but a messianic (divine) being. Wrede differed from Kähler in that he did not accept the Markan portrait of Jesus as true but attempted to explain historically how the nonmessianic, historical Jesus became the messianic Christ of the Gospels.

In the years that followed, gospel criticism turned to the study of the oral stage of the gospel tradition (*Formgeschichte*) to try to discover the laws controlling the tradition which could explain the transformation of the “historical” Jesus into the kerygmatic Christ. One outstanding aspect of this study was the admission that form criticism could not find in any stratum of the gospel tradition a purely historical Jesus. The resultant “kerygmatic” approach has issued in two very different interpretations of the NT.

On the one hand, E. H. Hoskyns and Noel Davey in *The Riddle of the NT* (1931) show that all the evidence of the NT converges on a single point: that in Jesus, God revealed Himself for man’s salvation. The critical method has revealed most clearly the living unity of the NT documents. The historian is compelled to state that both the unity and uniqueness of this claim are historical facts. This claim, while occurring in history, transcends

同样导向的另一部标志性著作是弗雷德 (W. Wrede) 的 *Das Messiasgeheimnis in den Evangelien* (1901)。弗雷德展示了《马可福音》中的耶稣不是得到上帝默示的先知，而是（神圣的）弥赛亚，从而打破了自由主义描述的历史上耶稣的形象。弗雷德于卡勒的不同之处在于，他认为《马可福音》中描绘的耶稣不是真实的耶稣，他试图从历史的角度解释非弥赛亚、历史上的耶稣是如何变成四福音书中的救世主基督的。

在随后的几年中，福音批判转向对福音传统的口传阶段的研究（形式批判），试图找出掌控这一传统的规律，从而可以解释“历史上的”耶稣如何转变成福音传道中的基督。。这种研究的一个突出方面就是，它承认形式批评无法从福音传统的任何层面上找到一个纯粹基于史实的耶稣。由此产生的“福音传道”研究法对《新约》进行了两种截然不同的解读。

一方面，希金斯 (E. H. Hoskyns) 和戴维 (Noel Davey) 在 *The Riddle of the NT* (1931) 中指出，《新约》中的所有证据都指向一点：上帝在耶稣里揭示祂对人类的救赎。批判方法已经非常清晰地展现了新约文献鲜活的统一性。历史学家不得不说这种宣告的统一性和独特性都是史实。这种宣告虽然在历史中发生，却超越了历史，因为历史学家可能也无法做出解释：终极意义的神学审判。

history, for it demands of the historian what he as a historian may not give: a theological judgment of ultimate significance.

This “kerygmatic” interpretation of NT theology received its greatest impetus through the writings of C. H. Dodd. In his inaugural lecture at Cambridge University, Dodd called for a new emphasis on the unity of NT thought in place of the analytic approach, which had prevailed throughout the preceding century. In the same year (1936) he implemented his own suggestion in *Apostolic Preaching and Its Developments*. Dodd finds the unity of the NT message in the kerygma, the heart of which is the proclamation that the new age has come in the person and mission of Jesus. Here for the first time, a single biblical concept was used to relate the NT materials to a unified development. Dodd has enlarged upon this thesis in *The Parables of the Kingdom* (1935) and *The Interpretation of the Fourth Gospel* (1935), interpreting both the message of Jesus and that of the Gospel of John in terms of the inbreaking of the age to come. While this approach is sound in principle, Dodd’s work has the defect of understanding the age to come in terms of Platonic thought rather than biblical eschatology. The age to come is the “wholly other,” the eternal breaking into the temporal, instead of the future age breaking into the present age.

This kerygmatic theology has produced an extensive literature. The outstanding American protagonist has been F. V. Filson. His *One Lord, One Faith* (1943) defends the unity of the NT message, and his *Jesus Christ the Risen Lord* (1956) argues that NT theology must understand

多德 (C. H. Dodd) 的作品为新约神学的“福音传道”解释提供了最大的推动力。他在剑桥大学的就职演讲中,提出了新约思想统一性的一个新重点,取而代之上世纪流行的分析方法。同年(1936年),他将他的建议写在了作品 *Apostolic Preaching and Its Developments* 中。多德在福音传道中发现了新约福音的统一性,福音传道的核心是向人们宣告,伴随耶稣的降临和传道,一个新的时代已经来到。他首次只采用一个圣经观念将新约材料与统一发展联系起来。多德在 *The Parables of the Kingdom* (1935)和 *The Interpretation of the Fourth Gospel* (1935)中详述了这个论点,并依据将来的世界即将临到来解释耶稣的福音和《约翰福音》中的信息。虽然从原理上讲,这一方法很合理,但是多德的作品也存有缺陷,他以柏拉图的思想而不是以圣经末世论来理解将来的世界。将来世界是“完全不同的时代”,永恒进入短暂,而不是将来的世界进入现世。

大量关于福音传道神学的文献被创作出来。美国福音传道神学的杰出代表是菲尔森 (F. V. Filson)。他在 *One Lord, One Faith* (1943) 中为新约福音的统一性辩护,并在 *Jesus Christ the Risen Lord* (1956) 中论证道,新约神学必须从神学角度,也就是从历史中行事的

NT history from the theological point of view, i.e., from the standpoint of the living God who acts in history, the most notable event being the resurrection of Christ. Filson interprets the entire NT theology in light of the Resurrection.

A. M. Hunter expounded *The Unity of the NT* (1944, American title *The Message of the NT*) in terms of One Lord, One Church, One Salvation. More recently, in a slim volume *Introducing NT Theology* (1957), he has expounded the “fact of Christ,”; he includes in this term “the totality of what Jesus Christ’s coming involved, his person, work and words, of course, but also the Resurrection, the advent of the Spirit and the creation of the new Israel ...” (p. 9).

Oscar Cullmann also follows the *Heilsgeschichte* interpretation, and provides an excellent corrective for Dodd’s Platonic approach. In *Christ and Time* (1946; Eng. tr. 1950, 1964) he argues that the NT finds its unity in a common conception of time and history rather than in ideas of essence, nature, eternal or existential truth. Theology is the meaning of the historical in time. In Cullmann’s work, *Heilsgeschichte* theology has emerged in a new form; and the principle of *Heilsgeschichte* as the unifying center of NT theology has been widely recognized. We can accept the basic validity of Cullmann’s approach without agreeing with him that the NT shows no interest in questions of nature and being but only in “functional Christology.”

(For the influence of this *Heilsgeschichte* theology, see A. N. Wilder in H. R. Willoughboy, ed., *Study of the Bible Today and Tomorrow* [1947], pp. 419–436 F. V.

神的角度来理解新约历史,其中最显著的事件就是耶稣的复活。菲尔森根据耶稣复活来解释全部新约神学。

亨特 (A. M. Hunter) 按照 “一个主、一个教会、一次救赎” 的原则解释了他的作品 *The Unity of the NT* (1944 年,在美国这部作品的名称是 *The Message of the NT*)。最近,他在一个简短作品 (*Introducing NT Theology*[1957]) 中解释了 “基督的真相”; 其中他还谈到, “耶稣基督的到来包括耶稣其人、耶稣的工作和祂的话语,当然还包括耶稣的复活、圣灵的降临和新以色列的建立……” (9 页)。

科尔曼 (Oscar Cullmann) 也遵循了救恩史解释,并极好地改善了多德的柏拉图式的哲学方法。他在 *Christ and Time* (1946; 1950 和 1964 年英译本) 中提出,《新约》在时间和历史的普遍概念上实现了统一,而不是在本质、自然、和永恒或存在主义的真理等方面实现统一。神学就是正在发生的历史的含义。在科尔曼的作品中,救恩史神学以新的形式出现;救恩史原则作为新约神学的统一中心,已经得到了普遍的认可。我们可以接受科尔曼方法的基本有效性,但不赞同他提出的《新约》毫不关注本质和存在问题、只关注 “实用基督论” 的观点。

(关于救恩史神学的影响,见 A. N. Wilder 与 H. R. Willoughboy 编, *Study of the Bible Today and Tomorrow* [1947], 419–436 页. F. V. Filson, *JBR*, 19

Filson, *JBR*, 19 [1951], 191–96; C. T. Craig, *JBR*, 19 [1951], 182–86; W. D. Davies, *JBR*, 20 [1952], 231–38 [Davies does not use the term, but he recognizes that in Bultmann's theology—of which Cullmann's is the antithesis—the “nature of Christianity as a historical religion ... is at stake”]; C. Gamble, Jr., *Interp.*, 7 [1953], 466–480; J. W. Bowman, *Prophetic Realism and the Gospel: A Preface to Biblical Theology* [1955]; K. Stendahl, *IDB*, I, 423–25. F. C. Grant also recognized the validity of the concept in *An intro. to NT Thought* [1958], p. 41.)

Alan Richardson in his *Intro. to the Theology of the NT* (1958) assumed the kerygmatic approach by accepting the hypothesis that the “brilliant re-interpretation of the OT scheme of salvation which is found in the NT” goes back to Jesus Himself and is not the product of the believing community. In an essay on “Historical Theology and Biblical Theology,” Richardson argued that biblical theology cannot use a purely objective, scientific, neutral approach, but must interpret the biblical history from the standpoint of a biblical faith (*Canadian Journal of Theology*, 1 [1955], 157–167).

The exponents of this “kerygmatic” approach assume that the Christ proclaimed in the kerygma is continuous with the historical Jesus. The “kerygmatic” factor is the interpretative element that necessarily accompanies the event. A radically different use of the kerygmatic approach, on the other hand, is found in the writings of Bultmann, who found no continuity between the historical Jesus and the Christ of the kerygma. The historical Jesus, for Bultmann, has been quite obscured behind the layers of

[1951], 191–196; C. T. Craig, *JBR*, 19 [1951], 182–186; W. D. Davies, *JBR*, 20 [1952], 231–238 [戴维斯并没有使用这个词语, 但是他从布尔特曼的理论中(科尔曼理论的对立面)认识到了基督教这种历史宗教的本质……面临着危机]; C. Gamble, Jr., *Interp.*, 7 [1953], 466–480; J. W. Bowman, *Prophetic Realism and the Gospel: A Preface to Biblical Theology* [1955]; K. Stendahl, *IDB*, I, 423–25. 格兰特[F. C. Grant] 也承认 *An intro. to NT Thought* [1958], 41 页中的观念是正确的。)

艾伦·理查森在他的 *Intro. to the Theology of the NT* (1958) 中接受“《新约》对《旧约》救赎计划的成功再诠释”从耶稣自身开始, 并不是信众创造的, 他通过接受这样的假设提出了福音传道法。理查森在一篇关于“历史神学和圣经神学”的论文中论证道, 圣经神学不能采用纯客观、科学和中立的方法, 而应当从圣经信仰的角度解释圣历史 (*Canadian Journal of Theology*, 1 [1955], 157–167)。

福音传道法拥护者假定福音传道中的基督与历史上的耶稣一脉相连。“福音传道”因素是必然伴随这一事件的解释性元素。另一方面, 布尔特曼在他的作品中采用了截然不同的福音传道法, 他发现历史上的耶稣与福音传道中的基督之间不存在延续性。对于布尔特曼来说, 历史上的耶稣深藏在人们相信的传说中, 这种传说从神话角度重新诠释了耶稣的意义。从历史的观点上说, 耶稣是一个犹太的末世论者, 他宣称末世即将来临到, 警示人们为审判的灾难做准备。他没有把自己想象成弥赛亚或人

believing tradition, which reinterpreted the significance of Jesus in mythological terms. Historically, Jesus was only a Jewish apocalypticist who proclaimed the imminent apocalyptic end of the world and warned people to prepare for the catastrophe of judgment. He conceived of Himself neither as Messiah nor as Son of man. He did, however, possess an overwhelming sense of the reality of God, and He realized that He was the bearer of the Word of God for the last hour, which placed men under the demand for decision. His death was an incomparable tragedy, though this was redeemed from meaninglessness by the emergence of belief in His resurrection. The early Church reinterpreted Jesus, first in terms of the Jewish apocalyptic Son of man, and then in terms of a conflation of the apocalyptic Son of man, the Gnostic heavenly man, and the dying and rising cult deity of the mystery religions. The kerygma, i.e., the early Church's proclamation of Christ, is a historical fact in the life of early Christianity; and therefore there is continuity between the historical Jesus and the kerygma. If there had been no Jesus there would have been no kerygma. The Christ who is proclaimed in the kerygma, however, is a mythological construction and had no existence in history, for mythology by definition is nonhistorical. Therefore, there can be no continuity between the historical Jesus and the Christ of the kerygma.

Bultmann's interpretation of NT theology was controlled by his view of God and theology. God is the wholly Other who by definition cannot break into history or act objectively in history. The place where God acts is in human existence. Theology

子。但是，祂确实深刻意识到了神是真实存在的，并在最后时刻意识到祂是神之道的载体，而这道要求世人决定是否悔改。耶稣的死是无比悲伤的，尽管耶稣复活这一信念出现，才令耶稣之死不再毫无意义。早期教会首先根据犹太启示文学中的人子重新诠释了耶稣，然后又结合启示文学中的人子、诺斯替教派的圣子和神秘宗教所崇拜的死后复生的神明再次诠释了耶稣。福音传道，也就是早期教会关于基督的宣教是早期基督教生活中的史实；因此，历史上的耶稣和福音传道之间存在延续性。如果没有耶稣，也就不存在福音传道。不过，福音传道中宣传的基督是一个神话人物，在历史上并不存在，因为神话显然不符合历史。因此，历史上的耶稣与福音传道中的基督之间不可能存在延续性。

布尔特曼对新约神学的诠释受到他的上帝和神学观点的支配。上帝是“全然他者”，从定义上看，祂不可能进入历史当中或在历史中客观存在。上帝在人类存在中行事。神学不是由永恒真理或揭示的教义构成，而是由信仰的真实性

consists not of eternal truths or revealed doctrines, but of theological thoughts explicated from believing authenticity. Theology is faith interpreting itself, i.e., it is the theological formulation of the meaning of authentic existence. Therefore, the order is: the kerygma, authentic existence, theological interpretation of authenticity (*Theology of the NT*, II, 237ff.).

Thus for Bultmann, NT theology was not the explication of what God has done in past history; it was the explication of what God does in man through the kerygma. The kerygma was a present fact, not an element of ancient history. Authentic existence must be faith in God and in God alone; it cannot rest upon objective events in past history. If it did, faith would be faith in history or in the historian, not faith in God. Therefore, the believer need not know much about the historical Jesus, only that this man lived and died and was the beginning point of the kerygma. Indeed, Jesus and His message were for Bultmann no part of NT theology, but only one of its presuppositions.

Bultmann's radical position stirred up a storm of discussion (see *Der historische Jesus und der kerygmatische Christus*, ed. H. Ristow [1960]), and even many of his followers have been disturbed by the extremeness of his position, which divorced the historical Jesus from the Christ of faith and removed Him from the orbit of NT theology. They have therefore initiated a "new quest for the historical Jesus" who will stand in a real measure of continuity with the Christ of the kerygma. The most notable products of this "post-Bultmannian" school to date have been Günther Bornkamm's *Jesus of*

所阐述的神学思想构成。神学是自我诠释的信仰,也就是具有真实存在意义的神学构想。因此,顺序应该是:福音传道、真实存在和真实性的神学诠释 (*Theology of the NT*, II, 237 起)。

因此,对于布尔特曼来说,新约神学不仅阐明了上帝在历史中的行为,也阐明了祂藉福音传道在人类中所行的事。福音传道是当前的事实,不是古代历史中的一个元素。真实的存在必须必须是对上帝的信心,且惟独对上帝保有信心;真实存在不依赖过往历史中的客观事件。否则,信心就是对历史或历史学家的信心,而不是对上帝的信心。因此,信徒无需对历史上的耶稣多了解,只要知道这个人在历史中的存在和死亡,并且福音传道始于这个人就足够了。实际上,对布尔特曼来说,耶稣和祂的福音不属于新约神学,而只是新约神学中的一个假设。

布尔特曼的激进立场引起了一场激烈的讨论(见 *Der historische Jesus und der kerygmatische Christus*, H. Ristow 编 [1960]),甚至很多他的追随者都因他的极端立场而感到不安,他将历史中的耶稣和信仰中的基督分割开来,并把祂排除在新约神学之外。所以,他们发起了“对历史上耶稣的新探索”,祂是福音传道中基督的延续性的真正标准。迄今为止,“后布尔特曼”学派创作的最著名作品包括邦坎(Günther Bornkamm)的 *Jesus of Nazareth* (1960年英译本)、詹姆斯·罗宾逊的 *New Quest of the Historical Jesus* (1959)和龚色曼(Hans Conzelmann)的 *Outline of*

Nazareth (Eng. tr. 1960), James Robinson's *New Quest of the Historical Jesus* (1959), and Hans Conzelmann's *Outline of the Theology of the NT* (Eng. tr. 1969).

Two other notable works have appeared. In 1969, W. G. Kümmel published *Die Theologie des NT* (Eng. tr. 1973), a study of the theology only of the "major witnesses: Jesus—Paul—John," with a small section on the faith of the primitive community. For Kümmel, the message of the historical Jesus is essential for Christian faith. Kümmel is concerned primarily with the unity and diversity of the major witnesses. While fully recognizing their diversity, he finds a central unity in that all the major witnesses give common testimony to the fact that, in Jesus, God has initiated His eschatological salvation, and in the Christ event God encounters men. Thus we encounter in the canonical Scriptures the uniform witness to God's revelation in Jesus Christ.

In 1971 Joachim Jeremias published Volume I of his *NT Theologie* (Eng. tr. 1971). Jeremias' position is almost exactly opposite to that of Bultmann so far as the historical Jesus is concerned. By the use of *Formgeschichte*, Jeremias has attempted to recover the main outlines of the teaching of the historical Jesus. Furthermore, in his view it is in the *ipsissima vox* of Jesus that men stand face to face with God. The Epistles are not revelation but are the response of men to the revelation confronting them in the historical Jesus. (See Jeremias' important statement in *The Problem of the Historical Jesus* [Eng. tr. 1964].)

the Theology of the NT (1969 年英译本)。

另外两部著名的作品面世了。库麦尔 (W. G. Kümmel) 于 1969 年发表了 *Die Theologie des NT* (1973 年英译本), 这是一部只研究“主要见证者: 耶稣、保罗和约翰”的神学著作, 其中一小部分内容讨论了原始会众的信仰。库麦尔认为历史上的耶稣所传的福音对于基督教信仰来说是必不可少的。他主要关注重要见证者的一致性和差异。在彻底意识到他们之间差异的同时, 他发现了一个最重要的一致性, 所有重要的见证者都共同见证了这样一个事实, 上帝在耶稣里开始了祂的末世论救赎, 祂在基督的事件中与世人相遇。因此, 我们在圣经正典中看到了上帝在耶稣基督里的启示的一致性见证。

耶利米亚 (Joachim Jeremias) 于 1971 年发表了他的 *NT Theologie* 的第一卷 (1971 年英译本)。在历史上的耶稣这个问题上, 耶利米亚的立场与布尔特曼的立场几乎完全对立。耶利米亚采用了形式批评的方法, 尝试概述历史上的耶稣的教导。此外, 他认为正是因为耶稣亲口称呼天主, 世人才站在了天父的面前。使徒书信不是启示, 而是世人对天父在历史上的耶稣里赐予他们的启示的回应。(见耶利米亚在 *The Problem of the Historical Jesus* [1964 年英译本] 中重要论述)。

A position somewhat analogous to that of Bultmann was espoused by the American scholar John Knox in his *Criticism and Faith* (1952) and his books on Christology. Knox was concerned to make faith independent of historical criticism, and he did this by interpreting the “Christ event” as the historical Jesus plus the responses made to Him and the meanings found in Him by the Church. In his view, it is therefore not important what the historical Jesus said or thought, for what the Church thought about Him is included in the “Christ event” as the object of faith; and this area of meaning is independent of the findings of historical criticism. The “event” of Jesus Christ was the totality of fact and meaning—of fact responded to, remembered, and interpreted by the believing community.

One of the few NT theologies written in America is by F. C. Grant, entitled *Intro. to NT Thought* (1950). Grant’s purpose was not primarily historical or descriptive; rather he tried to set forth the central concepts in the NT, such as God, man, Christ, salvation, and the Church. Although Grant found many different theologies, i.e., interpretations of the “divine event,” he also recognized an underlying unity in the NT view of God, revelation, salvation, and the finality of Christ. Grant felt that we could not recover the historical facts about Jesus. He admitted that for the NT the risen Christ is identical with Jesus.

As in OT theology, Evangelical writers have made limited contributions to NT Theology. Vos’s *Biblical Theology* (1948) breaks off abruptly in the middle of Jesus’ ministry. His *Self-Disclosure of Jesus* (1926), although long out of date, has

美国学者约翰·诺克斯在他的 *Criticism and Faith* (1952)和关于基督论的作品中所坚持的立场与布尔特曼的立场有些相似。诺克斯致力于使信心从历史批判中独立出来，他将“基督事件”诠释为历史上的耶稣加上世人对祂的回应和教会在耶稣里寻找到的意义，从而达到了他的目的。因此，在他看来，历史上的耶稣的话语或思想并不重要，因为教会对祂的思考包含在“基督事件”中，成为了信仰的对象；这方面的意义不依赖于历史批判中的发现。耶稣基督的“事件”包括了全部的事实和意义——信众回应、牢记和解释的事实。

美国为数不多的新约神学著作中有一部是由格兰特 (F. C. Grant) 创作的，名为 *Intro. to NT Thought* (1950)。格兰特主要不是为了阐述历史或描述事实；而是试图提出《新约》的核心理念，如神、人、基督、救赎和教会。虽然他发现了许多不同的神学思想，即对“神圣事件”的诠释，但是他也承认《新约》在神、启示、救赎和基督的最终命运等观点上存在根本的一致性。格兰特认为，我们无法还原关于耶稣的史实。他承认《新约》中升天的基督与历史上的耶稣更相符。

福音派作家对新约神学做出的贡献很有限，这与他们在旧约神学中的贡献一样。沃斯的 *Biblical Theology* (1948) 在描述到耶稣传道中途时戛然而止。他的 *Self-Disclosure of Jesus* (1926) 虽然早已过时，但其中有几个章节对对观

some excellent chapters on the christological problem in the Synoptic Gospels. Frank Stagg's *NT Theology* (1962) is a topical study designed more for pastors than for scholars. The present author has published his own *Theology of the NT* (1974), designed to be a seminary textbook, which views the NT as the trustworthy record by various witnesses, and the normative interpretation, of the redeeming revelatory event in Jesus Christ.

福音书中基督论的问题做出了精彩的论断。弗兰克·斯塔格的 *NT Theology* (1962)更像是供牧师而不是学者使用的专题研究作品。这位当代作家已经出版了他的 *Theology of the NT* (1974),这本书被计划用作神学院的教科书,他认为《新约》是不同见证者写下的可靠记录,是对耶稣基督里救赎启示事件的标准解释。

Bibliography.—See BIBLICAL THEOLOGY, NATURE OF.

书目——见 BIBLICAL THEOLOGY, NATURE OF.

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BIBLICAL THEOLOGY, NATURE OF.

BIBLICAL THEOLOGY, NATURE OF. 圣经神学的本质

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I. Introduction.—Biblical theology is first of all a descriptive discipline. Its purpose is to set forth in its own historical and religious categories the teaching of the several parts of the Bible about God, man, redemption, ethics, and eternal destiny. This principle was long ago set forth by Gabler, and was more recently insisted on by Stendahl (*IDB*, I, 418f.). It is finally the task of systematic or dogmatic theology to decide what is normative for Christian theology.

I. 简介。圣经神学首先是一门描述性学科。它的目的是在该学科的历史和宗教分类中阐述《圣经》多个章节中关于神、人、救赎、道德和永恒命运的教义。加布勒(Gabler)在很久以前就提出了这个原则,史天达(Stendahl)最近又重申了这一原则(*IDB*, I, 418-419)。最后要由系统神学或教义神学来决定何为标准的基督教神学。

Recognition of the descriptive character of

圣经神学的描述性特点这一发现似乎

biblical theology would appear to be a great achievement, in that it set men free from dogmatic presuppositions so that they could interpret the Bible in an objective fashion. However, such “objectivity” has proved to be an illusion, for it has led some to interpret the Bible from the perspective of modern, rationalistic, naturalistic categories instead of in the Bible’s own thought forms. The most vivid illustration of this is the “search for the historical Jesus.” “The historical Jesus” is a technical term designating a Jesus capable of being explained in naturalistic, rationalistic categories. Modern criticism recognizes that the Gospels represent Jesus as a divine man, having an innate consciousness of an intimate personal relationship with His Father. Rationalism, however, has no room for divine men. The historian qua historian has no category of divine transcendence. Therefore, modern scholars have tried to reconstruct a Jesus who would be completely compatible with the categories of critical historiography—i.e., a Jesus who is only human. In other words, the modern “historical-critical method” is not neutral and “objective”; it is utterly prejudiced against anything supernatural.

The entire NT regards Jesus as a supernatural being, and biblical theology must set the teachings of the Bible *in its own thought categories and forms*. The idea of a divine man may be unpalatable to the modern critic; but if he is true to the task, he will not try to dilute the biblical teaching to suit modern presuppositions.

The main theme of the Bible is the self-revelation of God. The Bible may be viewed exclusively as a record of

是一项巨大的成就，因为它使人们摆脱了教条假设的束缚，可以客观地解释《圣经》。但是，这种“客观性”已被证明是一种假象，因为它促使一些人从现代、理性主义和自然主义的范畴，而不是以《圣经》中的思想形式来解释《圣经》。最形象的一个例子就是，有人试图“寻找历史上的耶稣”。“历史上的耶稣”是一个术语，指的是可以从自然主义和理性主义范畴来解释的耶稣。现代批评家承认，福音书中呈现的耶稣是一个神圣之人，祂与生俱来就意识到自己与天父的亲密关系。然而，理性主义不承认存在神圣之人。历史学家也不谈论神圣超然存在的范畴。因此，现代学者试图重现一个与批判历史编纂学范畴完全相容的耶稣——即，一个只是人类的耶稣。换句话说，现代“历史批判的方法”并不是中立、“客观的”；它对所有超自然的事物都充满了偏见。

整部《新约》将耶稣描述成一个超自然的存在，圣经神学必须将《圣经》中的教义放在它本身的思想范畴和形式中。现代批评家可能很难接受神圣之人的观点；但是如果他忠实于这个任务，那么他将不会试图削弱圣经教义来适应现代的假设。

《圣经》的主题是上帝的自我启示。《圣经》仅仅可以被视为对历史上的人和事件的记录；然而，《圣经》本身并不关

historical people and events; however, the Bible itself is not interested in history for its own sake but only as it is the vehicle for the divine self-revelation. History is recorded, but the chief concern of the Bible is the God who acts in history.

The biblical theologian must ask: Is this claim true? Did God actually reveal Himself to me? The answer to this question transcends the tools of the historian qua historian. It can be answered only on the basis of faith. Only if the critic believes that there is a personal sovereign God who is Lord of both nature and history can he accept the Bible's witness. Furthermore, whether he accepts it or not will be a major determining factor in the way he writes biblical theology. This is why the present author has rejected the rationalistic "historical-critical method" and opted for the "historical-theological method" (see *NT and Criticism* [1967], pp. 14, 40), which approaches the task of biblical theology with the presupposition that such a God does exist.

In other words, if God does exist and has really revealed Himself in a series of historical events, only the critic who starts with this presupposition will be able to write biblical theology as it really is.

For the critic who takes this stance, biblical theology is both a descriptive and a normative discipline. What the theologian finds in Scripture of the self-revelation of God, he believes to be true. This is the stance from which the present article is written.

II. Theology.-Biblical theology has to do with *theology*, i.e., with the knowledge of the person and the creative and redeeming

注历史,历史只是上帝进行自我揭示的工具。历史被记录了下来,但是《圣经》的主要关注点是在历史中行事的上帝。

圣经神学家一定会问:这都是真的吗?上帝真会向我显现吗?历史学家凭借有限的方法不足以回答这个问题。这个问题的答案建立在信心之上。只有当批评家相信一位至高无上的神主宰着自然和历史,他才可能接受《圣经》的见证。此外,他是否接受这种见证将是在他创作圣经神学作品时的主要决定性因素。这就是当代作家拒绝理性主义“历史批判方法”,选择“历史神学方法”的原因(见 *NT and Criticism* [1967], 14, 40 页),该方法假设确实存在这样一位神,进而以这种途径进行圣经神学的研究。

换言之,如果上帝确实存在并在一系列历史事件中自我解释,那么只有以此预设为起点的批评家才能写出真正的圣经神学。

对于坚持这一立场的批评家来说,圣经神学既是一门描述性学科也是一门规范性学科。不论这位神学家在上帝自我启示的《圣经》中发现了什么,他都相信那是真实的。本文就采取了这样的立场。

II. 神学。圣经神学不得不研究神学,也就是,关于上帝本身、上帝创造和救赎行为的知识,根据上帝的知识所看到

acts of God, of man seen in light of the knowledge of God, and of human destiny or salvation. Biblical theology therefore is to be distinguished from the religion of Israel and early Christianity. Much confusion has been caused by the frequent use of the term "biblical theology" by modern scholars synonymously with the history of the religion of Israel and of the early Church. The religion of Israel and of the early Church, however, included many elements of which the Bible disapproves. Israel frequently lapsed into the worship of pagan deities, for which the prophets rebuked a backsliding people. The early Church included Judaizers and Gnosticizers, who are reproved by the apostles. Historically speaking, the theology of the Bible represents only one strand, or rather several selected strands from a very complex religious situation; but theologically speaking it embodies the normative interpretation of God's redemptive acts.

At this point, however, another historical fact must be recognized. It is an altogether too simple and unhistorical solution to suggest that biblical theology stands at every point in contrast with its religious environment. Here is an involved historical and theological problem that Evangelical scholars need to take far more seriously. The extreme *religionsgeschichtliche* school in both the OT and NT regards biblical religion as a syncretistic product of the religious environment. An outstanding illustration is Bultmann, who believed that, historically, NT Christology reflects the interpretation of Jesus of Nazareth in terms of a synthesis of the Jewish apocalyptic Son of man, the mystery religions' dying and rising nature deity,

的人的知识和人类命运或救赎的知识。因此, 须将圣经神学与以色列的宗教和早期基督教区分开。现代学者在使用“圣经神学”这一术语时, 经常将其等同于以色列宗教和早期教会的历史, 由此产生了很多困惑。不过, 以色列和早期教会的宗教包含很多《圣经》中反对的成分。以色列经常堕落地崇拜异教神明, 先知们为此谴责堕落之人。早期教会中存在着使徒们谴责的犹太派基督徒和诺斯替教信徒。从历史观点上说, 圣经神学仅表达了一个方面, 或从一个极其复杂的宗教环境中选出的几个方面; 但是从神学观点上说, 圣经神学体现了上帝救赎行为的标准解释。

但是, 在这一点上, 还必须看到另一个历史事实。总而言之, 如果认为圣经神学在每一方面都与它的宗教环境相对立, 那么这种解决方法太过于简单, 也不符合历史。这里存在一个福音派学者们必须谨慎对待的历史和神学问题。对《旧约》和《新约》都持极端态度的宗教历史学派认为, 圣经宗教是宗教环境融合的产物。布尔特曼就是一个典型的例子, 他认为, 从历史观点上说, 新约基督论反映了从犹太启示文学中的人子, 神秘宗教中从死里复活的自然神祇, 和诺斯替教中从天而降又升天的神圣之主三个方面对拿撒勒的耶稣所做的诠释。受超自然主义的影响, 极端保守的观点认为, 圣经神学在每个方面都是独一无二的。

and the Gnostic heavenly Lord who descends and ascends. The extreme conservative view, under the influence of supernaturalism, is that biblical theology is strictly unique at every point.

Little reflection is required to demonstrate that God's self-revelation in history has often caught up elements from the religious milieu and incorporated them in *Heilsgeschichte*, so that they become instruments of revelation. For instance, one of the most common names for God in the OT, 'El ('Elohim), is shared with Israel by its Semitic neighbors as the name of the chief God in the pagan pantheon. Again, the rite of sacrifice, providing the background for the meaning of the death of Christ, is not distinctive to OT religion but is common to most religions. The rite of circumcision, which in the OT is the sign of God's covenant with Israel, was practiced by most Semitic people. The sudden unexplained appearance of elders in the NT (Acts 11:30) appears to be nothing but the adaptation of the Jewish synagogue structure; and the pattern of early Christian worship was undoubtedly taken from the Jewish synagogue.

This points to the conclusion that the revelatory element in *Heilsgeschichte* is accompanied by ordinary historical development and interaction with the religious milieu. There is no evidence that the primitive "Christian communism" pictured in Acts 2 and 4 was occasioned by revelation or is a part of revelation; it was a historical manifestation of Christian love. Evangelical scholarship needs to devote far more attention than it has previously to the problem of the relation of history to revelation. The revelatory

无需经过太多思考就能证明上帝在历史中的自我启示经常利用宗教环境中的元素，并将它们融入救恩史中，使它们成为了启示的工具。例如，以色列和它的闪米特邻邦都采用'EI 或'Elohim（希伯来语中的“神”）这个《旧约》中最常见的神的名字，并将它们作为异教万神殿中主神的名字。此外，献祭仪式为基督受难的意义提供了背景，它不是旧约宗教的独特仪式，而是绝大多数宗教共有的仪式。割礼仪式在《旧约》中是上帝与以色列立约的记号，但大多数闪米特人也施行割礼。《新约》中突然出现了长老（徒 11:30），且未加以说明，这似乎不过是调整采纳了犹太会堂的模式；早期基督教的礼拜形式无疑借鉴自犹太会堂。

这指向如下的结论，救恩史中的启示性元素伴随着普通的历史发展，并与宗教环境交织在一起。没有任何证据可以证明《使徒行传》第 2 章和第 4 章中描绘的原始的“基督教共产主义”是由启示引起的，或是启示的一部分；它是基督教爱心的历史呈现。福音派学者在历史和启示的关系问题上需要投入比以往更大的注意力。圣经神学的启示性特点确实是独特的；但是怀有客观学术态度的学者们必须坦言启示在一定程度上利用了世俗的历史元素。

character of biblical theology is truly unique; but objective scholarship must freely recognize the degree to which revelation has made use of secular historical factors.

If biblical theology is the normative interpretation of God's redemptive acts, the question must be raised: What is theology? If theology is the permanent and normative element in biblical religion, tested by human reason and religious experience, or if theology is man's theological reflections based on authentic self-understanding (Bultmann), or if theology is the explication, the scientific self-consciousness of faith (Ott), we will have a very different understanding of biblical theology from that of those who regard theology as the theological truth in the inspired Word of God. One of the central doctrines of the Bible is revelation; and biblical theology must rest upon a biblical view of revelation. Traditionally, orthodox theology has tended to regard the Bible as the main vehicle of revelation. Since the entire Bible is equally inspired, it must be of equal theological worth; and theology has the sole task of synthesizing the many statements in the Bible into a coherent whole. However, the Bible is not *primarily* a book of theology but of history—the history of Israel, of Jesus, of the early Church. This leads to the insight that the divine revelation has occurred in historical events, the most important being the total event of Jesus of Nazareth. *Heilsgeschichte* designates the theology that sees the self-revelation of God in a select stream of historical events.

The events themselves, however, are not self-explanatory; there was always a

如果圣经神学是上帝救赎行为的标准解释，那么就必须提出这样一个问题：什么是神学？如果神学是圣经宗教中的永恒和标准的元素，且经过了人类理性和宗教经验的验证，或者如果神学是基于真正的自我理解的人类的神学思考（布尔特曼），再或者如果神学是信仰的阐述和科学自我意识（奥托），那么我们将对圣经神学持有迥然不同的理解，而不是像一些人那样，认为神学是上帝默示的道之中蕴含的神学真理。启示是《圣经》中的核心教义之一；圣经神学必须依赖于《圣经》中的启示观点。正统神学传统上倾向于把《圣经》视为启示的主要载体。因为整部《圣经》都是上帝的默示，所以它一定拥有同样的神学价值；神学的唯一任务是，将《圣经》中的多种表述整合成一个连贯的整体。但是，《圣经》首先不是一部神学著作，而是一部历史著作——一部关于以色列、耶稣和早期教会的历史著作。这样就产生了如下的认识，即神的启示体现在历史事件中，最为重要的历史事件就是拿撒勒耶稣的整个事件。救恩史所指定的神学，能够见证在一段特定历史事件中上帝的自我启示。

然而，事件本身并不是不言自明的；总会有先知或使徒蒙召对这些事件进行

divinely initiated prophetic or apostolic word of interpretation. That Jesus died is an objective fact that even the Pharisees could affirm. That Jesus died *for our sins* is no less an “objective” fact; but it is a theological event occurring within the historical fact which could be understood only from the prophetic word of interpretation. Revelation, therefore, occurred in the complex of event-Word. The normative, interpretative words giving the meaning of the redemptive events were sometimes immediately deposited in written form (the NT Epistles); but sometimes they were first given orally, preserved as an oral tradition, and finally committed to writing (the Gospels). Most of the references in the NT to the “Word of God” designate the spoken word, the gospel, the kerygma, not the written word of the Bible. An Evangelical theology believes that the Holy Spirit superintended the entire process. The Bible is, therefore, both the record of God’s revealing redemptive acts and the final, normative, authoritative deposit of the divinely given word of interpretation. Thus revelation includes both the self-disclosure of God to men, and the disclosure of the theological meaning of God’s revealing acts.

III. Biblical.-Our discipline has to do not only with theology, but with biblical theology in the stricter sense. This term can, of course, designate any theology that is consistent with biblical truth. Such diverse theologies as Calvinism and Dispensationalism consider themselves thoroughly “biblical.” Our discipline, however, designates the theology of the Bible viewed in its own biblical and historical perspective.

解释。耶稣受难是一个连法利赛人都可以肯定的客观事实。耶稣为“赦免我们的罪孽”而受难，这不亚于一个“客观”事实；但它是在真实历史中发生的神学事件，只有根据先知的解释加以理解。因此，启示出现在事件和神之道的融合之中。对救赎事件的标准解释性话语有时直接以书面形式（《新约》中的使徒书信）保存下来；但是有时候，它们首先以口传形式流传下来，最终才被收录成书（福音书）。《新约》中提到的大多数“神的道”指的是口传圣传、福音和福音传道，而不是书面形式的《圣经》。福音派神学家认为圣灵监督着整个过程。所以，《圣经》中不仅记录了上帝的启示性救赎行为，还收录了上帝话语的最终、标准和权威性解释。因此，启示不仅包括上帝对世人的自我揭示，还包括上帝启示性行为中揭示出来的神学意义。

III. 圣经神学。我们的学科不只讨论神学，还讨论更严格意义上的圣经神学。当然，这个词语也可以指任何符合圣经真理的神学。加尔文主义、时代主义等多种神学都自称是完全的“圣经”神学。但是，我们的学科指的是从《圣经》和历史角度研究的圣经神学。

Theologies that do not regard the Bible itself as the Word of God and the authoritative interpretation of God's redemptive acting, tend to distinguish sharply between biblical and dogmatic theology. The former is viewed in strictly historical terms as the theology or theologies found in the Bible, and is often indistinguishable from the history of religion. Biblical theology may also be regarded as a cross section of the theological ideas in the Bible which may or may not have normative value. Dogmatic theology is the theology that the modern theologian regards as normative. Such theologies often find their normative element in some modern philosophy such as rationalism, Hegelianism, Ritschlianism, or existentialism. The theological statements of the Bible are used to give greater or lesser support for what each theologian feels to be theologically true.

An Evangelical theology recognizes biblical and dogmatic (or systematic) theology to be equally normative. There are, however, distinct differences between the two disciplines. Biblical theology recognizes progressive revelation in the course of redemptive history and therefore traces the stages of revelation in the Bible to its fulfilment and consummation in Christ. In the course of this historical development, biblical theology must distinguish between that which is contingent and temporary and that which is permanent even though expressed in contingent forms. Systematic theology, on the other hand, is a systematic arrangement of the end product of the history of revelation. Biblical theology is primarily historical; systematic theology is primarily synthetic. Biblical theology, as

那些不把《圣经》视为神之道和上帝救赎行为权威解读的神学总是严格区分圣经神学和教义神学。圣经神学是严格遵从史实，在《圣经》中发现的一种或多种神学，通常难以与宗教历史相区分。圣经神学也可以被理解为《圣经》中典型的神学思想，它可能具有规范性价值，也可能不具有规范性价值。现代神学家将教义神学视为规范神学。这类神学经常在某个现代哲学中找到他们的标准元素，如理性主义、黑格尔哲学、黎秋主义或存在主义。每位神学家采用《圣经》中的神学表述来或多或少地支持他们自以为真实的神学。

福音派神学承认圣经神学和教义神学（或系统神学）都属于规范神学。但这两门学科之间存在显著的差异。圣经神学承认救赎历史进程中存在着渐进性的启示，因此将《圣经》中的启示过程追溯到基督里的成就和圆满。在这段历史的发展过程中，圣经神学必须区分偶然和暂时事件与永恒事件之间的差异，即使这些永恒事件以偶然的形势表现出来。而系统神学是一门系统安排启示历史的最终产物的学科。圣经神学是一门主要基于史实的学科；系统神学则主要是一门综合学科。正如我们看到的，圣经神学或许可以被定义成以圣经背景和历史背景来研究《圣经》的神学。

we have seen, may be defined as the theology of the Bible viewed in its own biblical and historical setting.

A second difference between the two disciplines results from the systematizing principle of dogmatic theology. In pursuing this end, it must ask questions biblical theology does not ask. These questions admittedly come often from a Greek way of thinking. Some scholars insist that a theology that is biblical in any sense ought to be biblical in its form, and that a theology structured in terms of Greek categories must ipso facto be unbiblical. This does not follow. The very word “theology” is a Greek, not a biblical word. Since the theological materials in the Bible are not arranged systematically, any topical arrangement is in a sense artificial, for the Bible is a book of history and not a theology of the covenant. Biblical theology will endeavor so far as possible to retain the biblical order and its structure, while systematic theology may neglect the biblical form in favor of a synthetic or logical arrangement.

To illustrate: there cannot be said to be a “doctrine” of the trinity in the Bible. The very word “trinity” belongs to systematic theology. However, raw materials of a trinitarian theology are to be found in the Bible, for the Bible clearly teaches that the Father is God, that the Son is God, and that the Holy Spirit is God. Thus the Bible demands a trinitarian theology; but the Bible does not itself reflect on the problem of how there can be three persons in a single Godhead. The task of biblical theology is to discover what the various stages of redemptive history teach about God and Christ and the Holy Spirit and to go as far as the Bible itself goes.

两门学科之间的第二个差异是由教义神学的系统化原则造成的。教义神学在追求这一目标时，必须提出一些圣经神学不会质疑的问题。无可否认，这些问题通常是希腊思维方式的产物。有些学者认为，在任何一个方面都依据《圣经》的神学一定会采用《圣经》的形式，而从事实本身来说，根据希腊分类构建的神学一定不会采用《圣经》的分类。事实并非如此。“神学”这个词是一个希腊词语，不是一个圣经词语。因为《圣经》中的神学材料没有进行系统的安排，所以从某种意义上说，任何论题安排都是后期加工的，因为《圣经》是一本历史书，不是一门关于约的神学。圣经神学尽可能地保留《圣经》中的顺序安排和结构，而系统神学可能忽略圣经的形式，采用综合或逻辑安排。

举例说明：《圣经》中不可能存在三位一体的“教义”。“三位一体”这个词属于系统神学中的词汇。不过，在《圣经》中一定可以找到三位一体神学的原始材料，因为《圣经》中明确地教导说，天父是上帝，圣子是上帝，圣灵也是上帝。因此，《圣经》需要三位一体神学；但是，《圣经》并没有反映出三个位格是如何在一个神性中实现统一的。圣经神学的任务，是找出救赎历史的各个阶段中关于上帝、基督和圣灵的教导，并尽可能得出符合《圣经》的结论。系统神学于是采用圣经神学的最终结果，然后在此基础上提出其它的神学和哲学问题，其神学构想和表述远远超出了《圣经》，但是它仍然忠实于圣经中的

Systematic theology then takes the end product of biblical theology and asks additional theological and philosophical questions, going farther than the Bible goes in the formulation and expression of theology, yet remaining true to the biblical data.

A third difference is that systematic theology will often organize its materials around some single principle or scheme that may reflect the problems facing men at the time. Many diverse systems of theology appeal to the Bible, e.g., Calvinistic theology, Arminian theology, dispensational theology, and even dialectical and existential theology. Thus systematic theology deals with many questions that do not come within the purview of the biblical theologian, who is concerned with the theology of the Bible seen in its own biblical and historical setting.

IV. Historical.-That revelation has occurred in historical events and that biblical theology must therefore be primarily historical in character and arrangement require further exposition; for the historical nature of revelation is the modern "scandal" of the gospel. Since G. E. Lessing, the modern mind has found it difficult to accept the view that eternal absolute truth can be embodied in the particular, contingent events of history. History by definition involves relativity, particularity, caprice, arbitrariness, whereas revelation must convey the universal, the absolute, the ultimate. History has been called "an abyss in which Christianity has been swallowed up quite against its will."

Further, God and history belong to two

资料。

第三个差异是,系统神学经常围绕某个单一的原则或架构组织材料,这个原则或框架可以反映出当时的人所面临的问题。许多不同的神学体系依赖于《圣经》,如加尔文主义神学、亚米约神学、时代主义神学,乃至辩证神学和存在主义神学。因此,系统神学研究的许多问题都超出了圣经神学家的研究范围,圣经神学家们关注的是圣经和历史背景下的圣经神学。

IV. 历史特性。启示发生在历史事件中,因此圣经神学首先必然在特征和编排上与历史相符,这需要进一步的阐释,这两点还需要进行深入的阐述;因为启示的历史性是福音的现代“丑闻”。自莱辛(G. E. Lessing)开始的现代思想者,他很难接受绝对真理体现在历史中的特殊和偶然事件上这个观点。从定义上讲,历史中包含了相对性、特殊性、善变性和任意性,而启示必须传达普世、绝对和终极的真理。历史被称为“吞噬基督教深渊,虽然这相当违背它的意志”。

此外,上帝和历史属于两个不同的范

different categories. History is concerned with the observable, the natural, the human, while God belongs to the invisible, the supernatural, the spiritual. The historian, as a historian, feels that he can make no statement about God. He can observe what people have thought about God, but he does not feel he can observe God or the acts of God, because God stands above and outside human history and belongs to the realm of faith and spiritual experience.

It is for this reason that scholars like Bultmann have taken offense. It is to them incredible that God could act in history in the terms in which the Bible represents it. To Bultmann, "mythology" included not only ideas of angels, demons, heaven, hell, miracles, etc., but also every attempt to objectify God and His acts, to find the acts of God within the phenomena of world history. Bultmann thought that "we must speak of God as acting only in the sense that He acts with me here and now." For Bultmann, by definition, there could be no *Heilsgeschichte* in the sense in which we have described it; and he tried to reinterpret the meaning of God's redemptive activity in terms of personal human existence. He did this, however, only at the sacrifice of the gospel itself, which proclaims a redemptive history of which Christ is the end term. The fundamental issue at stake is not the nature of history but the nature of God: whether God is indeed Lord of history or stands quite apart from history.

A second difficulty must be faced. Not only is the Bible conscious that God has been redemptively active in one stream of history in a way in which He is not active in general history; it also is conscious that,

历史关注的是看得见的事物、自然和人类，而上帝是无形的、超自然的和属灵的。历史学家认为以他的立场无法谈论上帝。他可以评论人们对上帝的想法，但是，他认为他不能评论上帝或上帝的作为，因为上帝凌驾于人类历史之上，在人类历史之外，祂属于信仰的国度和灵性的体验。

为此，布尔特曼等学者发表了相反的观点。他们难以相信上帝可以按照《圣经》中的描述在历史中行事。对于布尔特曼来说，“神话”不仅包括关于天使、魔鬼、天堂、地狱、神迹等事物的观点，还包括客观地展现上帝和祂的行为的每次尝试，从而在世界历史奇迹中找到上帝的作为。布尔特曼认为“只有上帝此时此地与我一同行事，我们才可以谈论祂”。对于他来说，从定义上讲，不存在我们描述的救恩史；他试图从个人存在的角度重新解释上帝救赎行为的意义。但是，他仅以牺牲福音为代价完成了这种解释，而福音向世人宣布了一段以基督为结局的救赎历史。至关重要的根本问题不是历史的本质，而是上帝的本质：祂主宰着历史还是远远地站在历史之外。

还必须面对另一个难点。《圣经》不仅意识到，上帝在某段历史中救赎世人，却不在一般历史中救赎世人，而且意识到，从某些方面讲，上帝在历史中作为超越了普通历史的经验。

at given points, God has acted in history in ways that transcend ordinary historical experience.

This can best be appreciated by a brief consideration of the nature of “history.” The layman thinks of history as the totality of past events; but a moment’s reflection will show that we have no access whatever to vast areas of past human experience. There can be no history unless there are documents—records of past events. Ancient records, however, do not themselves constitute “history.” The writings of Herodotus are a sort of history, but they are replete with fancy, imagination, and errors. “History” therefore must be understood as the modern historian’s reconstruction of the events of the past by the critical use of ancient documents. In such a reconstruction there must be accepted critical procedures, “ground rules.” When one reads in Greek literature of the activities of the gods among men, he understands this not as history but as mythology.

Many historians feel that this same critical definition of history must be applied to the study of biblical history. This, however, runs head-on into a difficult problem. Frequently the Bible represents God as acting through “ordinary” historical events. The events that brought Israel into captivity in Babylon and later effected their restoration to Palestine were “natural” historical events. God used the Chaldeans to bring defeat to the chosen people and banishment from the land; but it was nonetheless a divine judgment. He also used Cyrus, “his anointed” (Isa. 45:1), as an agent to accomplish the divine

要想很好地理解这一点,只需对“历史”的本质稍加思考。外行人认为历史就是过去事件的总和;但是我们只要反思片刻就会发现,我们无从知晓过去的大量人类经验。没有文献就没有人类的历史,文献是过去事件的记录。然而,古代记录本身并不能构成“历史”。希罗多德的作品是一种历史,但是其中充满幻想、想象和错误。因此,必须将“历史”理解为现代历史学家通过批判地利用古代文献对历史事件的再现。在这种再现中一定存在着公认的关键步骤,即“基本原则”。当一个人阅读关于神在人中间行事的希腊文献时,他会将它理解成神话,而不是历史。

许多历史学家认为,必须将这个对历史的批判定义应用到圣经历史研究中。但是,这却直接面对着一个难点。《圣经》中经常描述一个在“普通”历史事件中行事的神。以色列被掳巴比伦的事件和后来促使他们归回巴勒斯坦的事件都是“自然的”历史事件。神用迦勒底人打败了祂的选民,把他们从自己的土地中驱逐出去;但这是神的审判。祂还用“祂所膏的”居鲁士(赛 45:1),作为实现神圣旨意的代理人,使祂的子民回到自己的土地上。在这些事件中,神在历史中行事,藉着以色列民族实现祂救赎的旨意。这段历史被赋予了意义,从而让它有别于历史长河中的其他历

purpose of restoring His people to the land. In such events, God was active in history, carrying forward His redemptive purposes through the nation Israel. This one stream of history carries a meaning that sets it apart from all others in the river of history. Within the historical events, the eye of faith can see the working of God.

Frequently, however, God is represented as acting in unusual ways. Sometimes the revelatory event assumes a character that the modern secular historian calls unhistorical. The God who reveals Himself in redemptive history is both Lord of creation and Lord of history, and He is therefore able not only to shape the course of ordinary historical events but to act directly in ways that transcend usual historical experience.

The most vivid illustration of this is the resurrection of Christ. From the point of view of scientific historical criticism, the Resurrection cannot be “historical,” for it is an event uncaused by any other historical event, and it is without analogy. Indeed God, and God alone, is the cause of the Resurrection. It is therefore causally unrelated to other historical events. Furthermore, nothing like it ever occurred elsewhere. The resurrection of Christ is not the restoration of a dead man to earthly, mortal life but the emergence of a new order of life—resurrection life. If the biblical record is correct, there can be neither “historical” explanation nor analogy of Christ’s resurrection. In fact, its very offense to scientific historical criticism is a kind of negative support for its supernatural character.

The underlying question is a theological one. Is such an alleged supernatural event

史。信心之眼可以在历史事件中看到神的作为。

不过，上帝经常被描述成以不寻常方式行事的神。启示性事件有时具备现代世俗历史学家称之为不符合史实的特点。在救赎历史中显现的神既是造物之主，也是历史之主，因此祂不仅能决定普通历史事件的进程，还能以超越寻常历史经验的方式直接做工。

对此，最为生动的一个例证就是基督的复活。从科学历史批判的角度讲，基督复活不可能是“基于史实的”，因为这一事件不是由其他任何历史事件引起的，不存在可以与之类比的事件。实际上，上帝，也唯独只有上帝是基督复活的原因。因此，从因果关系上讲，基督复活与其他历史事件没有关联性。此外，其他地方也没有发生过类似的事件。基督复活不是一个死人重新获得了尘世上的凡人的生命，而是出现了一种新的生命秩序——复活的生命。如果《圣经》中的记录是正确的，那么不可能存在“基于史实的”解释，也不可能存在与基督复活类似的事件。实际上，基督复活事件因对其超自然特征的消极支持而与科学历史批判的观点相斥。

这个根本问题是一个神学问题。这个所谓的超自然事件是否符合在神圣历史

consistent with the character and objectives of the God who has revealed Himself in holy history? Is history as such the measure of all things, or is the living God indeed the Lord of history? The biblical answer to this question is not in doubt. The Lord of history is transcendent over history yet not aloof from history. He is therefore able to bring to pass in time and space events that are genuine events yet that are “suprahistorical” in their character. This merely means that such revelatory events are not produced by history but that the Lord of history, who stands above history, acts within history for the redemption of historical creatures. The redemption of history must come from outside of history—from God Himself. This does not mean the abandonment of the historical method in studying the Bible. It does mean that at certain points the character of God’s acts is such that it transcends the historical method, and that the historian qua historian can say nothing about them.

V. Revelation.—That revelation has occurred in history leads to the important fact that revelation is progressive. We have said that *theology* must be concerned with that which is normative and permanently true; but this statement does not imply a static view of revelation. Not all truth was given at one time; and the truth was often conveyed in vehicles that were temporary and transitory. Animal sacrifice and circumcision embodied a permanent theological truth but were not themselves permanent. God in the OT shows Himself to be a God of wrath in ways that violate our modern sense of humanity. That God is a God of wrath is a permanent theological truth emphasized in the NT; but the historical forms in which

中自我揭示的神的角色和目标？历史是否是权衡一切的标准，或者说永生的上帝是否是真正的历史之主？《圣经》中的回答是不容置疑的。这位历史之主超越了历史却未远离历史。因此，祂能够在时间和空间上使那些真实的、具有“超历史”特点的事件发生。这仅仅意味着这些启示性事件不是历史的产物，而是由历史之主创造的，祂凌驾于历史之上，祂在历史中行使，是为了拯救历史中的受造物。历史的救赎一定源自历史之外——源自上帝。这并不意味着，在研究《圣经》时要抛弃历史的方法，而确实意味着，从某些方面讲，上帝行为的特点超出了历史研究法，而作为历史学家，对此无以置评。

V. 启示。在历史中出现的启示引出了启示是渐进性的这个重要事实。我们已经说过，神学一定与标准的、永恒的真理有关；然而，这种表述并不意味着启示是静止不动的。并非所有真理都是一次性揭示出来的；真理经常藉着临时而又短暂的媒介被传达出来。燔祭和割礼体现了一则永恒的神学真理，但它们本身并不是永恒的。《旧约》中的耶和华是一个忿怒的神，这有违现代的人道主义。耶和华是忿怒的神，这是《新约》中强调的永恒神学真理；但是传达给以色列的这则真理的历史形式却是暂时的。

this truth is conveyed to Israel are temporary.

Because revelation is progressive, the OT cannot be finally understood by itself but must be interpreted in light of the completed revelation in Christ and the NT. The OT is itself conscious of being incomplete and of looking forward to something beyond itself to provide its fulfillment. While God rules over Israel as His people, the OT constantly looks forward to a day when the kingdom of God will be brought to consummation and God's rule over His people will be realized in its perfection. The institution of the written law is recognized as inadequate, for the prophets looked forward to a day when the law shall be written on the hearts of men (Jer. 31:33). The OT cult is not an end in itself, for the prophets anticipated a day when a true cleansing of the heart will be provided (Zec. 13:1; Ezk. 36:35). Even the OT covenant is not the final form of God's relationship with His people; a new covenant will be required which will accomplish what the old covenant could not do (Jer. 31:31). All these elements in which the theology of the OT looks beyond itself are fulfilled in the NT.

While there is progression in revelation, which comes to fulfillment in Christ, the OT must nevertheless be interpreted in its own historical setting. The meaning of the OT covenant must be interpreted in terms of OT history, not in terms of the Greek idea of a last will and testament, which is made use of by the book of Hebrews (G. B. Payne).

Progressive revelation explains the abolition of the OT cult in the NT, the

因为启示是渐进式的, 所以通过《旧约》本身不可能最终读懂《旧约》, 而应当根据在基督里和《新约》中的完整启示来解读《旧约》。《旧约》本身意识到了自身的不完整性, 并希望超越自身的作品达到完整。虽然上帝统治着以色列, 并把以色列视为祂的子民, 但是《旧约》中始终期盼着那一天的到来, 那时神国将实现圆满, 上帝对祂子民的统治将尽善尽美。先知们认为成文律法制度是不完善的, 因此他们希望在那一天到来时, 律法将写在人们的心上(耶 31:33)。《旧约》中的祭仪本身并不是结束, 因为先知们预言, 在那一天到来时, 人的内心将会得到真正的净化(亚 13:1; 结 36:35)。甚至连《旧约》中的约都不是上帝和祂的子民之间关系的最终形式; 那时将另立新约, 从而实现旧约无法做到的事情(耶 31:31)。所有这些超出旧约神学研究范围的元素都在《新约》中得到了阐述。

虽然启示经历了一个渐进发展的过程, 最终在基督里完成, 但是一定不要以《旧约》自身的历史背景来解读《旧约》。一定要根据旧约历史, 而不是根据遗命的希腊观点来解释《旧约》中约的含义, 《希伯来书》中采用了遗命的观点(G. B. Payne)。

渐进式的启示说明, 《旧约》中的祭仪在《新约》中会被废止, 割礼也被废除,

discontinuance of circumcision, the substitution of the Church for a nation as the people of God, the transition from law to grace. Each stage of biblical theology must first be interpreted in terms of its own historical setting and then the difference discovered between the permanent and the contingent elements in every stage of revelation. This is even true of the NT and the revelation in Christ, for the NT repeatedly teaches that the revelation accomplished in the historical Jesus is yet to assume a different form at the eschatological consummation. Then, that which has accomplished as a mystery in Christ will be publicly displayed to all the world. "Christ" is the fulfillment of revelation, but the term "Christ" includes His parousia and the establishment of the kingdom in glory, as well as His life, death, and resurrection. Revelation still awaits its final consummation.

It simply is not true that the acceptance of the Bible's claim to inspiration means that everything in the Bible must be viewed on the same level of truth (H. Gunkel, *RGG* [2nd ed.], I, col. 1090). Inspiration means that the Scriptures are a faithful record of redemptive history and an authoritative interpretation of the revelatory meaning of this history. It does not mean that all Scripture is of the same theological value. It leaves room for progressive revelation and historical interpretation.

VI. Hermeneutics.-We have taken the stance that biblical theology is primarily a descriptive historical discipline, but that for the evangelical Christian, who believes that the Bible is the Word of God written, the findings of biblical theology are also of a normative character. This obviously does not mean a one-to-one equivalence.

教会代替国家来作上帝的子民, 神的百姓从守律法过渡到蒙恩。圣经神学的各个阶段必须依据其历史背景来予以解读, 然后根据每个启示阶段中发现的永恒元素和偶然元素之间的差异再次进行解释。《新约》和基督里的启示同样要采用这样的方法, 因为《新约》一再教导, 在历史上的耶稣里完成的启示将在末世成就时呈现出不同的形式。到那时, 现在在基督里成就的奥秘之事将公开地展现给全世界。“基督”是启示的实现, 但是“基督”这个词包括基督复临、荣耀王国的建立, 还包括基督的生平、死亡和复活。启示仍然等待着最终的完满。

并不是接受了《圣经》是神默示的, 就意味着要将《圣经》中全部内容视为真理, 这种说法确实不正确 (H. Gunkel, *RGG* [再版], I, 1090 专栏)。默示意味着, 《圣经》是救赎史的忠实记录, 是对这段历史启示性意义的权威解读。但这并不意味着所有经文都具有同等的神学价值。它为渐进式启示和历史解读留下了余地。

VI. 释经学。我们认为圣经神学主要是一门描述性的历史学科, 但却是供福音派基督徒研究的学科, 他们认为《圣经》是成文的神之道, 圣经神学的研究成果也具有规范性的特点。这显然指的不是一种一对一的等价性。《新约》作品受到历史和文化因素的制约, 因此必须对其进行“解读”。在我们西方文化中,

The writings of the NT are historically and culturally conditioned and therefore must be *interpreted*. No one in our western culture is troubled by the problem of meats offered to idols. Most modern Christians do not apply *literally* what Peter says about female dress (1 Pet. 3:3f.). Paul's instruction about the role of women is culturally conditioned. In fact, if Paul is taken literally, the evangelical Christian can have little interest in questions of social ethics. Paul explicitly commands his reader to "remain in the state in which he was called" (1 Cor. 7:20), even in slavery. Paul seems to regard all social institutions—whether of slavery or the family—as belonging to "the form of this world [which] is passing away" (1 Cor. 7:31). In such instances, the law of love must take precedence over the letter of Scripture. Scripture must be seen as a whole, not as a collection of legalistic proof texts.

Obviously this raises difficult questions, for equally devout and learned men will come to different conclusions as to the *meaning* of Scripture for us. Therefore it must be remembered that while the inspired Scripture is the only infallible rule of faith and practice, interpretation is a human discipline, which must be carried out in humility and in love.

VII. Unity and Diversity.—The study of biblical theology must bring out both the diversity and unity in the various portions of the Bible. Authors of several recent works in the field, e.g., F. C. Grant, E. Stauffer, A. Richardson, use the thematic or topical approach, which obscures the rich diversity of the NT. In this respect the historical approach, which studies NT theology in the Synoptics, John, Primitive

没有人会被献给偶像的肉这类问题困扰。大多数现代基督徒不会“按照字面意思”解释彼得关于女性妆饰的话语（彼前 3:3-4）。保罗关于女性地位的教导受到了文化背景的制约。实际上，如果照字面意思理解保罗的话，福音派基督徒并不太关心社会道德问题。保罗明确要求他的读者“蒙召的时候是什么身分，仍要守住这身份”（林前 7:20），即使是奴隶也要守住他们的奴隶身份。保罗似乎认为所有的社会体制——无论是奴隶制还是家族制，都属于“将要过去世界的样子”（林前 7:31）。在这些例子中，爱的律法要比《圣经》中的文字更重要。必须把《圣经》视为一个整体，而不是一部律法证据经文的合集。

这显然就提出了一些难题，因为，《圣经》对我们的“意义”这个问题，同样虔诚和学识渊博的人将得出不同的结论。因此，必须牢记的一点是，虽然《圣经》是上帝默示的，是信仰和行事唯一绝无谬误的准则，但是解读《圣经》是一门人类学科，必须凭借谦卑和爱来从事这项工作。

VII. 一致性和差异性。在圣经神学研究的过程中，《圣经》各部分之间必然会呈现出差异性和一致性。该领域近期几部作品的作者，如格兰特（F. C. Grant）、施陶费尔（E. Stauffer）和理查森（A. Richardson）采用了主题或论题研究的方法，这种研究方法掩盖了《新约》中的大量差异。从这一点上讲，历史研究法更为可取，神学家们采用这种方法研究了对观福音、《约翰福音》、原

Church, Paul, etc., is to be preferred.

An older approach to biblical theology was content to study the many diverse theologies in the Bible, but the modern approach seeks for some center of unity. The unity may be found in the stream of redemptive history. The Bible reveals one and the same God acting in the course of redemptive history to fulfil His purpose of salvation. "That which brings together indivisibly the two realms of the Old and New Testament—different in externals though they may be—is the irruption of the Kingship of God into this world and its establishment here" (Eichrodt). This is another way of describing the redemptive activity of God in history, which has as its goal the final establishment of the kingdom of God. There is therefore a common purpose running throughout the diversity of the Bible. There are vast differences between a small nomadic patriarchal family, a nation with a king, temple, and priestly cult, and the loose fellowship of believers, largely gentile, who welcomed Paul in Rome. Underlying all the diversity is a single redemptive purpose which unfolds itself throughout the history of Israel and of the Church.

VIII. Methodology.-This leads to the question of the method of structuring biblical theology. Should the approach be historical or topical? The older approach used a severe historical method because it found contradictory theologies, which of necessity must be analyzed separately. The modern method tends to use the topical approach, and to study the theology of both Testaments in a topical manner to bring out the basic unity.

始教会、保罗书信等研究对象中的新约神学。

圣经神学的一个较旧的研究方法局限于对《圣经》中多种神学的研究，而现代研究方法着力挖掘某个统一的中心。某段救赎史中可能呈现出统一性。《圣经》中揭示了同一个在救赎史中行事从而达到救赎旨意的神。“上帝的王权闯入了这个世界，并确立了祂的统治权，从而使《旧约》和《新约》两大领域结成了不可分割的整体——虽然从表面上看，它们之间似乎存在差异”（Eichrodt）。这是描述神在历史中救赎活动的另一种方式，它的主要目标是最终建立神的国。因此，在《圣经》的差异性中贯穿着一个统一的旨意。小型的族长制游牧家族与松散的信徒团体之间存在着巨大的差异，前者是一个有自己的王、神庙和祭仪的民族，而后者主要是在罗马欢迎保罗的外邦人。所有差异的基础是同一个救赎的旨意，这个在以色列和教会历史中自我揭示的旨意构成了所有差异性的基础。

VII. 方法论。这就引出了系统组织圣经神学研究方法的问题。应该采用历史研究法还是主题研究法？较旧的方法使用了一种严格的历史研究法，因为通过这种研究方法发现，对于那些自相矛盾的神学，必须进行单独分析。现代方法往往使用主题研究法，以分主题的方式研究两约中的神学，从而找出基本的一致性。

Either method is valid; but when the topical approach is used, the historical development involved in the progressive revelation of the several theological concepts must be included. Because the historical period covered by the OT writings is so long and the historical problems are so difficult, it may be convenient to employ the topical method in studying the OT to seek out the underlying concepts of God, man, and salvation. The NT writings, however, have a much more explicit theological content than the OT, and the diversity is more patent. Therefore, lest the variety of interpretation of the meaning of Christ and His work be obscured, it may be preferable to structure NT theology historically along the traditional divisions of Synoptic, Johannine, Primitive Christian, Pauline, etc. In either method, biblical theology must preserve the diversity while showing how the diverse theologies illustrate the central theme of the divine redemptive purpose.

IX. Goal.-If biblical theology is the study of the meaning of God's redeeming acts in *Heilsgeschichte*, and if the purpose of God's redeeming acts is to disclose Himself to men and thus to bring men to Himself, it follows that biblical theology is far more than an intellectual discipline; it has a spiritual goal, namely, personal knowledge of God. When biblical theology becomes only an intellectual discipline, it is not really theology but the study of the history of religion. In other words, biblical theology cannot be the subject of purely objective neutral study. The historian can observe what the ancients, both in the OT and the NT, thought about God and God's redeeming works; but when the historian takes his

这两种方法都是有效的;不过当采用主题研究法时,必须数个神学概念的渐进式启示中涉及到的历史发展也包含在内。由于《旧约》作品覆盖的历史时期很长,历史问题也很复杂,所以采用主题研究法来研究《旧约》,可能更便于找出其中关于神、人和救赎的基本概念。而《新约》相对于《旧约》,其中蕴含的神学内容清楚得多,差异性也更明显。因此,为了防止人们混淆对基督和基督工作意义的各种不同解读,更为可取的方法可能是,沿用对观福音、《约翰福音》、早期基督徒的作品和保罗的作品等传统分类来还原新约神学的历史。无论采用哪一种方法,圣经神学在展现不同的神学如何阐释神圣救恩的旨意这个主题的同时,必须保留其中的多样性。

IX. 目标。如果圣经神学研究的是救恩史中上帝救赎行为的意义,而上帝的救赎旨意是为了向世人揭示祂自己,从而将世人引向祂,那么圣经神学就远不止是一门知识学科;它有属灵的目标,也就是,个人对上帝的认识。当圣经神学仅是一门知识学科时,它不是真正的神学,而是对宗教历史的研究。换言之,圣经神学不可能是纯粹客观、中立的研究学科。历史学家可以评论《旧约》和《新约》中的古人对上帝的认识和上帝救赎工作的想法;但是当历史学家认真对待这项研究时,他“迫于《新约》的严格要求,必须做出一个作为历史学家无法做出判断,这一判断对全人类来说具有最高的紧迫性”(E. C. Hoskyns 和 F. N. Davey, *The Riddle of the NT* [1931], 263 页),即是否承认自我揭示的上帝。这

task seriously, he “must state that the New Testament demands what he, as an historian, may not give, a judgment of the highest possible urgency for all men and women” (E. C. Hoskyns and F. N. Davey, *The Riddle of the NT* [1931], p. 263)—a decision for or against God in His self-revelation. This means that faith cannot be compartmentalized and made aloof from historical study; it means also that historical study must be carried on from the perspective of faith. The historian qua historian cannot talk about God; but the biblical student must be both historian and theologian, who recognizes God’s redemptive acts in history, who hears the call of God in the interpretative Word of God, and who responds to God’s self-revelation in faith. Biblical theology therefore has as its goal the description and the interpretation of God’s redeeming acts in history, whereby God desires to bring men into fellowship with Himself. “Objectivity” means neutrality, noncommitment; biblical theology demands commitment, faith, or it is not true to its essential character. “In fact, New Testament scholarship fails in its task when the scholar precisely in his capacity as scholar thinks he has to exclude this claim” (W. G. Kümmel, *The NT: The History of the Investigation of its Problems* [Eng. tr. 1972], p. 405).

意味着信心和历史研究是不可分割的整体,同时意味着必须从信心的角度展开历史研究。历史学家本身不能谈论神;但是圣经学者必须既是历史学家也是神学家,他们可以看到上帝在历史中的救赎行为,听到上帝在经过解释的神之道中的召唤,并且以信心回应上帝的自我启示。因此,圣经神学的目标是,描述和解释上帝在历史中的救赎行为,上帝想要借此使世人与祂相交。“客观性”意味着中立和不做承诺;圣经神学需要承诺和信心,否则将有悖圣经神的本质特征。“实际上,当学者的科研能力完全胜任,却认为应当排除以上准则时,才会导致新约学术研究的失败”(W. G. Kümmel, *The NT: The History of the Investigation of its Problems* [1972年英译本], 405页)。

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BICHRI

bik'rī [Heb. *bikrī*]. Father of Sheba who rebelled against David. Bichri is of the house of Benjamin; the word probably means a "descendant of Becher" (2 S. 20:1ff.). Cf. BECHER 1.

BICHRITES

bik'rīts (2 S. 20:14); AV BERITES; NEB "clan of Bichri." The family or descendants of BICHRI. The RSV and NEB follow Klostermann's suggested emendation of the doubtful MT *bērīm* to *bikrīm*. The Vulgate presupposes *baḥurīm*, "choice young men."

BID.

The word occurs often in the AV, and rather less often in the RSV, for "command," "order," "tell," "invite." The NEB uses instead such words as "tell,"

BICHRI 比基利

音译: bik'rī 【希伯来语: *bikrī*】。反叛大卫的示巴的父亲。比基利来自便雅悯支派; 比基利这个词的意思可能是“比结的子孙”(撒下 20:1 起)。参: BECHER 1 (比结 1)。

BICHRITES 比利人

音译: bik'rīts (撒下 20:14); 《钦定版圣经》译为 BERITES; 《新英文译本》译为 "clan of Bichri" (汉译同为“比利人”)。比基利(见 BICHRI [比基利]) 家族或比基利的子孙《修订标准译本》和《新英文译本》采纳了克劳斯特曼的建议, 将《马所拉文本》中存在争议的 *bērīm* 修订为 *bikrīm*。《武加大译本》中假设 *baḥurīm* 是正确的, 意思是“年富力强的男子”。

BID. 吩咐、叫

这个词经常出现在《钦定版圣经》中, 在《修订标准译本》中出现的次数较少, 它可以表示“吩咐、嘱咐”、“指示”、“告诉”和“请”的含义。《新英文译

“command,” “urge.” In Zeph. 1:7 the AV has “bid” for Heb. *qādaš*, for which the RSV more properly has “consecrate” (NEB “hallow”).

BIDE.

A variant of “abide,” rendering Gk. *periménō*, in Wisd. 8:12, AV (RSV “they will wait for me”). In Acts 1:4 the same word is translated “wait for” in both the AV and RSV.

BIDKAR

bid'kār [Heb. *bidqar*—‘son of Deker’ (?)]. An aide in the service of Jehu, probably an adjutant or the carrier of Jehu’s shield (2 K. 9:25).

BIER

[Heb. *miṭṭâ*—‘place of reclining,’ ‘bed’] (2 S. 3:31); [*miškāb*—‘place of lying,’ ‘bed’] (2 Ch. 16:14); AV BED; [Gk. *sorós*] (Lk. 7:14); **COFFIN** [Heb. *ʾrôn*—‘ark,’ ‘chest’ (once meaning the Egyptian type of sarcophagus or mummy case)] (Gen. 50:26).

The Hebrew terms *miṭṭâ*, *miškāb*, and *ʾrôn* indicate “bier” or “coffin” only in contexts involving burials. In classical contexts (according to *LSJ*, p. 1621), the Gk. *sorós* was the vessel used for holding human remains—either a cinerary urn, a coffin (sometimes of stone), or a simple bier (Lk. 7:14).

本》中译为“tell”（“吩咐”）、“command”（“吩咐”）和“urge”（“劝、吩咐”）这类词。《钦定版圣经》的《西番雅书》1:7中，用“bid”翻译希伯来词语 *qādaš*，而《修订标准译本》更为恰当地译作“consecrate”（“使……分别为圣”）（《新英文译本》中译作“hallow”[“使……成圣”]）。

BIDE. 等候

“abide”（“等候”）的一种变体形式，在《钦定版圣经》的《所罗门智训》8:12中，用这个词来翻译希腊词语 *periménō*（《修订标准译本》译为“they will wait for me”[“他们会等我开口”]）。在《钦定版圣经》和《修订标准译本》的《使徒行传》1:4中，这个词均译为“wait for”（“等候”）。

BIDKAR 毕甲

音译：bid'kār 【希伯来语：*bidqar*——“底甲的子孙”（不确定）】。耶户军中的一位军长，可能是耶户的副官或是帮他拿盾的人（王下 9:25）。

BIER 棺材、床、杠

【希伯来语：*miṭṭâ*——“躺靠之地”、“床”】（撒下 3:31）；【希伯来语：*miškāb*——“躺靠之地”、“床”】（代下 16:14）；《钦定版圣经》译为 BED（“床”）；【希腊语：*sorós*】（路 7:14）；**COFFIN**（“棺材”）【希伯来语：*ʾrôn*——“柜”、“箱子”（有一次用来指埃及的一种石棺或人形棺）】（创 50:26）。

希伯来词语 *miṭṭâ*、*miškāb* 和 *ʾrôn* 只在涉及到“葬礼”的语境中才表示“棺材”的含义。在传统语境中（根据 *LSJ*, 1621 页），希腊词语 *sorós* 指的是用来装人体残骸的器皿——可能是骨灰罐，也可能是棺材（有时是石棺），还有一种简易的杠（路 7:14）。

That the bier was portable is seen from David's following Abner's bier (2 S 3:31) and from the fact that the young man's bier touched by Jesus was being carried out of the city of Nain for burial (Lk. 7:12-14). These portable biers may have been like the wooden slabs used in Moslem funerals today. King Asa's funeral bier (2 Ch. 16:14, Heb. *miškāb*; LXX *klīnē*), which was filled with various kinds of spices and placed in the tomb he had carved out in the city of David, must have been more impressive in construction.

In times subsequent to the NT the Gk. *sorós* could indicate a symbolic bier or coffin carved on an altar erected at a family vault, with a warning against intruders (CBP, II, 717, no. 651 [mid-3rd cent. A.D.]). It could also be used in this general period to indicate a sarcophagus (W. M. Calder, *Expos.* 7th series, 6 [1908], 387, inscr. 4th cent. A.D.).

See also BURIAL.

Bibliography.—R. de Vaux, *Ancient Israel*, I (1961), 56-61; A. Edersheim, *Sketches of Jewish Social Life* (1957), pp. 161-181.

W. H. MARE

BIGTHA

big'thə [Heb. *big'ṭā'*; Gk. *Barazi*, B *Bōrazē*, A *Oarebōa*]. One of the seven eunuchs or chamberlains having charge of the harem of King Xerxes (Ahasuerus) and commanded to bring Vashti to the king's banquet (Est. 1:10).

BIGTHAN

big'thən; **BIGTHANA** big-tha'nə [Heb.

大卫跟在押尼珥的棺后 (撒下 3:31), 还有耶稣所按的那个年轻人的杠当时正准备抬到拿音城外安葬 (路 7:12-14), 这都表明这种棺材是可以搬运的。这些可搬运的棺材可能很像现代穆斯林葬礼中使用的木板。亚撒王的葬棺 (代下 16:14, 希伯来语: *miškāb*; 《七十士译本》译为 *klīnē*) 堆满了各样馨香的香料, 他被葬在了大卫城他自己所凿的坟墓里, 这个葬棺的建造一定给人留下了更为深刻的印象。

在继新约之后的时期, 希腊词语 *sorós* 可以用来指家族墓穴中祭坛上雕刻的象征性的杠或棺材的图案, 上面还刻着禁止闯入的警示语 (CBP, II, 717, 651 号 [3 世纪中期])。这个词也可以用来指大致这一时期使用的一种石棺 (W. M. Calder, *Expos.* 第 7 期, 6 [1908], 387, 4 世纪铭文)。

另见 BURIAL (埋葬、安葬)。

书目——R. de Vaux, *Ancient Israel*, I (1961), 56-61; A. Edersheim, *Sketches of Jewish Social Life* (1957), 161-181 页。

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BIGTHA 比革他

音译: big'thə 【希伯来语: *big'ṭā'*; 希腊语: *Barazi*, 《梵蒂冈抄本》中译作 *Bōrazē*, 《亚历山太抄本》中译作 *Oarebōa*】。薛西斯王 (亚哈随鲁) 的七个负责管理后宫的太监或管家之一, 薛西斯命他们请瓦实提到王的宴会中来 (斯 1:10)。

BIGTHAN 辟探

音译: big'thən; **BIGTHANA** (“辟探”)

big^etān, bigetānā']. One of the two chamberlains or eunuchs of Xerxes (Ahasuerus) who conspired against the king's life and were hanged after the conspiracy was detected by Mordecai (Est. 2:21; 6:2). Possibly these men had been partially superseded by the degradation of Vashti and were thus prompted to take revenge on Xerxes. Some have identified him with the BIGTHA of Est. 1:10.

BIGVAI

big'vī [Heb. *bigway*; Gk. *Enēnios, Bogoi, Bago* (1 Esd. 5:8, 14; 8:40)].

1. AV Apoc., NEB Apoc., ENENIUS, BAGOI, BAGO. The head of one of the families who returned from Babylon with Zerubbabel (Ezr. 2:2; Neh. 7:7; cf. 1 Esd. 5:8; *see also* NAHAMANI). The household was a large one (2,056 according to Ezr. 2:14; 2,067 according to Neh. 7:19; 2,066 according to 1 Esd. 5:14), besides the seventy-two males who returned later under Ezra (Ezra 8:14; cf. 1 Esd. 8:40).

2. One of those who sealed the covenant with Nehemiah (Neh. 10:16).

BIKATH-AVEN

bik-əth-ā'vən (Am. 1:5, AV mg.). *See* AVEN; BETH-EDEN.

BILDAD

bil'dad [Heb. *bildad*]. The second of Job's friends, who came to "bemoan and comfort" him (Job 2:11). That we can give

音译: big-tha'nə 【希伯来语: *big^etān, bigetānā*】。密谋杀害薛西斯(亚哈随鲁)的两个管家或太监之一,阴谋被末底改戳穿之后,这两个人被处以绞刑(斯 2:21; 6:2)。可能由于瓦实提被贬,这两个人被不公正地取代,因此他们受怂恿报复薛西斯。一些学者认为辟探就是《以斯帖记》1:10 中的比革他(见 BIGTHA[比革他])。

BIGVAI 比革瓦依

音译: big'vī 【希伯来语: *bigway*; 希腊语: *Enēnios, Bogoi, Bago* (拉一 5:8, 14; 8:40)】。

1、《钦定版圣经》的《次经》和《新英文译本》的《次经》译为 ENENIUS(“埃尼纽斯”)、BAGOI(“比革瓦依”)、BAGO(“比革瓦依”)。与所罗巴伯一同从巴比伦归回的部族首领之一(拉 2:2; 尼 7:7; 参: 拉一 5:8; 另见 NAHAMANI[拿哈玛尼])。这是一个人口众多的部族(根据《以斯拉记》2:14 中的记载,该部族有 2,056 人;根据《尼希米记》7:19 中的记载,该部族有 2,067 人;根据《以斯得拉一书》5:14 中的记载,该部族有 2,066 人),不包括后来跟随以斯拉一同归回的 72 名男丁(拉 8:14; 参: 拉一 8:40)。

2、与尼希米一起在约上签名的人之一(尼 10:16)。

BIKATH-AVEN 伯伊甸

音译: bik-əth-ā'vən (摩 1:5, 《钦定版圣经》旁注)。见 AVEN(亚文); BETH-EDEN(伯伊甸)。

BILDAD 比勒达

音译: bil'dad 【希伯来语: *bildad*】。约伯的第二个朋友,这三个朋友“为他悲伤,安慰他”(伯 2:11)。我们不能确定

no certain meaning to his name—“Bel has loved” is most improbable—and that we do not know where Shuah his home was, beyond the reasonable certainty that it was somewhere in Transjordan, is reasonable evidence that neither he nor his friends are to be understood in any typical sense.

Though he was evidently a rich chief, Bildad is presented like his friends primarily as one of the wise, and hence no details of his family are given, in contrast to Elihu. We gain the impression that he was somewhat younger than Eliphaz, and he was clearly above all a traditionalist (8:8–10). Hence he had far less sympathy with Job, for he considered the traditional teaching that suffering is the immediate outcome of sin to be an adequate explanation of what had come upon him.

He speaks three times (chs. 8, 18, 25). Already in his first speech he clearly hinted at the cause of Job’s troubles (8:11–13), and he did not hesitate to refer to the fate of Job’s children (8:4; 18:5f., 19). In his second speech he clearly used Job’s own experience in his picture of the fate of the wicked. His third speech is very brief and is an appeal to the omnipotence of God and the depravity of man. Its brevity may be a sign that he no longer considered Job worth arguing with, or it may be due to textual corruption (*see* ZOPHAR). Bildad is so bound by tradition that he is hardly concerned with Job as a man; note the almost perfunctory promise of restoration in 8:20–22 in contrast to that by Eliphaz (5:17–26; 22:21–30).

H. L. ELLISON

BILEAM

bil’ē-əm [Heb. *bil’ām*; Gk. *Iblaam*]. A

这个名字的确切含义——“彼勒所爱的”最不可能是这个名字的含义——我们也不能确定他的家乡书亚的位置，有种说法认为书亚在外约旦的某个地方，但这超出了合理推断的范围，这两个不能确定的因素可以证明，比勒达或他的朋友都不具有任何特定含义。

虽然比勒达显然是一个富有的首领，但是他像他的朋友们一样首先是智慧的人，因此，经文中给出了以利户家族的细节，却没有给出比勒达家族的细节。我们印象中的比勒达要比以利法年轻一些，最重要的是，他显然是一个传统主义者（伯 8:8）。因此，他对约伯的同情远不及其他的朋友那样深，因为他认为苦难是罪的直接后果这一传统教义足以解释发生在约伯身上的事。

比勒达曾三次发言（8、18 和 25 章）。早在他的第一次发言中，他明显暗示出约伯所遇麻烦的原因（伯 8:11-13），并且毫不犹豫地指出了约伯儿女的命运（伯 8:4; 18:5-6, 19）。在他的第二次发言中，他显然用约伯的亲身经历描绘了恶人的命运。他的第三次发言非常简短，他在这次发言中指出了上帝的无所不能和人类的堕落。这个简短的发言可能表明，他认为不值得与约伯争论或可能是由于经文删减造成的（见 ZOPHAR[琐法]）。比勒达固守传统，以致于他几乎不把约伯当人对待；与以利法的回答（伯 5:17–26; 22:21–30）相比，比勒达只是敷衍地许诺说，神会恩待约伯（伯 8:20-22）。

词条作者：H. L. ELLISON

BILEAM 比连

音译：bil’ē-əm 【希伯来语：*bil’ām*；希

town in the territory of Manasseh assigned to the Kohathite Levites (1 Ch. 6:70), probably the same as Ibleam (Josh. 17:11; etc.), and identical with the modern Tell Bel'ameh, half a mile S of Jenîn.

BILGAH

bil'gə [Heb. *bilgâ*—'cheerfulness,' 'brightness']. A priest or priestly family (1 Ch. 24:14); the fifteenth of twenty-four divisions of priests who officiated in the temple. A chief of the priests by this name is listed among those who returned from exile with Zerubbabel (Neh. 12:5, 18); he is probably the same as Bilgai (Neh. 10:8).

W. S. L. S.

BILGAI

bil'gī [Heb. *bilgay*] (Neh. 10:8). See BILGAH.

BILHAH

bil'hə [Heb. *bilhâ*]. A slave girl whom Laban gave to Rachel (Gen. 29:29), and whom the latter gave to Jacob as a concubine (30:3f.). Bilhah was the mother of Dan and Naphtali (30:4, 7; 35:25; 46:25; 1 Ch. 7:13). Reuben committed incest with her (Gen. 35:22).

BILHAH

bil'hə [Heb. *bilhâ*; Gk. A *Balaa*, B *Abella*]. A city in Simeon (1 Ch. 4:29), probably identical with BAALAH (2) (Josh. 15:29), Balah (19:3), and perhaps Baalath (19:44). The site is unknown.

BILHAN

bil'han [Heb. *bilhān*].

腊语: *Iblaam*】。歌辖族的利未人在玛拿西支派的地中得到的一座城邑(代上 6:70),可能是以伯莲(书 17:11 等),也就是现代的贝拉米废丘(Tell Bel'ameh),位于杰宁以南半英里处。

BILGAH 璧迦

音译: bil'gə【希伯来语: *bilgâ*——“高兴”、“愉快”】。一个祭司或祭司家族(代上 24:14);在圣殿中侍奉的 24 个祭司班次中的第 15 个班次。与所罗巴伯一同从被掳归回的一个做祭司的首领也叫璧迦(尼 12:5, 18);他可能就是璧该(尼 10:8)。

词条作者: W. S. L. S.

BILGAI 璧该

音译: bil'gī【希伯来语: *bilgay*】(尼 10:8)。见 BILGAH (璧迦)。

BILHAH 辟拉

音译: bil'hə【希伯来语: *bilhâ*】。拉班给拉结的一个婢女(创 29:29),后来她又送给雅各作了他的妾(创 30:3-4)。辟拉是但和拿弗他利的母亲(创 30:4, 7; 35:25; 46:25; 代上 7:13)。流便和她曾作出乱伦之事(创 35:22)。

BILHAH 辟拉

音译: bil'hə【希伯来语: *bilhâ*; 希腊语《亚历山太抄本》作 *Balaa*,《梵蒂冈抄本》作 *Abella*】。西缅支派的一座城市(代上 4:29),可能是 BAALAH (见 BAALAH [2])(书 15:29)、Balah(书 19:3)或 Baalath(书 19:44),汉译均为“巴拉”。尚不能确定该地的位置。

BILHAN 辟罕、比勒罕

音译: bil'han【希伯来语: *bilhān*】。

1. A Horite chief, son of Ezer (Gen. 36:27; 1 Ch. 1:42).

2. A descendant of Benjamin, son of Jediel, father of seven sons who were heads of houses in their tribes (1 Ch. 7:10).

BILL

[Heb. *sēper*] (Dt. 24:1, 3; Isa. 50:1); NEB NOTE, DEED; [Gk. *grámmata* (pl. of *grámma*—‘letter, document’)] (Lk. 16:6f.); NEB ACCOUNT.

The Heb. *seper k^erítút* is used four times in the OT to indicate a “bill of divorce” (cf. Jer. 3:8, “decree of divorce”). In this usage the meaning is merely “certificate.” See DIVORCE.

The two NT uses of the word refer to a notation of a commercial transaction, a certificate of indebtedness (Lk. 16:6f.). Elsewhere in the NT *grámma* is translated “letter,” “scripture,” “writing,” “learning.” It is used in Koine Greek to refer to letters of the alphabet and then to any letter or written document. MM give examples of usage in contemporary papyri in the sense of “bond” or “contract” (p. 131). Josephus used the word of a promissory note for money loaned to Herod Agrippa as his written bond and security (*Ant.* xviii.6.5 [156]).

The content of the contract of Lk. 16:6f. has been discussed but can hardly be determined because of lack of evidence. It could have been a note with a promise to repay the debt in kind at some future date, in accordance with the examples above. The other suggestion is that the contract

1、辟罕：何利人的一位族长，以察的儿子（创 36:27；代上 1:42）。

2、比勒罕：便雅悯支派的子孙，耶叠的儿子，比勒罕的七个儿子分别是他们所在支派的族长（代上 7:10）。

BILL 书、账

【希伯来语：*sēper*】（申 24:1，3；赛 50:1）；《新英文译本》中译为 NOTE 和 DEED（汉译均为“书”）；【希腊语：*grámmata*（*grámma* 的复数形式——“字母、文件”）】（路 16:6-7）；《新英文译本》译为 ACCOUNT（“账”）。

《旧约》中曾 4 次使用希伯来词语 *seper k^erítút* 来表示“休书”（参：耶 3:8，“decree of divorce”，“休书”）。在这个用法中，bill 仅为“certificate”（“字据”）。见 DIVORCE（休妻）。

《新约》中曾 2 次用这个词表示一种商业交易的凭证、一种借据（路 16:6-7）。在《新约》的其他经文中，*grámma* 被译为“letter”（“字母”）、“scripture”（“经”）、“writing”（“著作”）和“learning”（“知识”）。在通用希腊语中，这个词指的是字母表中的字母，进而可以表示任何信件或书面文件。莫尔顿和米利根举例说明了，同一时期的一份蒲草纸中采用了这个词的“契约”的含义（131 页）。约瑟夫斯使用这个词表示书面契约和借款的借据，证明他把钱借给了希律亚基帕（(*Ant.* xviii.6.5 [156])）。

《路加福音》16:6-7 中的契约内容一直在被讨论，但因缺乏证据，很难最终定论。根据上面的例子推测，它可能是一种保证未来某天一定以实物还债的票据。还有人认为这个契约可能是一种地租契约，规定每年所需交出的收成。

was a rental contract specifying so much produce to be paid per year.

It is also questioned whether the debtor was to write a new bond or to alter the existing one. We may suppose he did the latter, which was easier and had less chance of being discovered. (*See also* BOND.)

R. L. HARRIS

BILL OF DIVORCE.

See DIVORCE.

BILLOWS

[Heb. *gallîm*—‘waves’]. Figuratively, waves of trouble: “All thy waves and thy billows have gone over me” (Ps. 42:7; cf. Jonah 2:3).

BILSHAN

bil’shan [Heb. *bilšān*; Gk. Apoc. *Beelsarus* (1 Esd. 5:8)]; AV and NEB Apoc. BEELSARUS. An Israelite who returned with Zerubbabel (Ezr. 2:2; Neh. 7:7). The rabbis understood Bilshan as a surname of the preceding Mordecai, though this interpretation is questionable.

BIMHAL

bim’hal [Heb. *bimhāl*]. A descendant of Asher (1 Ch. 7:33).

BIND.

An important figurative usage occurs in Mt. 16:19; 18:18: “Whatever you bind (Gk. *déō*) on earth shall be bound in heaven,” spoken by Jesus to His disciples. Necessarily certain powers for administration must be conferred on the company of men to carry out the purpose of Christ. That this power was not

也有人质疑，借方是需要重写新的契约还是更改现有的契约。我们猜想可能是后一种情况，因为这样可能更容易，也不太容易被泄露（另见 BOND[轭、字据]）。

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BILL OF DIVORCE. 休书

见 DIVORCE（休妻）。

BILLOWS 波浪

【希伯来语：*gallîm*——“波浪”】。比喻不断遭遇灾祸：“你的波浪洪涛漫过我身”（诗 42:7；参：拿 2:3）。

BILSHAN 必珊

音译：bil’shan 【希伯来语：*bilšān*；希腊语《次经》作 *Beelsarus*（拉一 5:8）】；《钦定版圣经》和《新英文译本》的《次经》中译为 BEELSARUS（“必珊”）。与所罗巴伯一同归回的一个以色列人（拉 2:2；尼 7:7）。拉比认为必珊是前面的末底改的别名，但是这种解释值得怀疑。

BIMHAL 宾哈

音译：bim’hal 【希伯来语：*bimhāl*】。亚设的子孙（代上 7:33）。

BIND. 捆绑

出现在《马太福音》16:19 和 18:18 中的一个重要的比喻用法：耶稣对祂的门徒说，“凡你在地上所捆绑的（希腊语：*déō*），在天上也要捆绑”。为达成基督的旨意而传道的人们一定被赋予了某些权柄。根据《马太福音》18:18 中的描述，不是只有彼得被赋予了这种权柄，这权柄显然被赐给了所有的使徒

conferred on Peter alone is evident from Mt. 18:18, where clearly it is given to all the apostles. The use of the word in the NT is to declare a thing to be binding or obligatory (Jn. 20:23). In this sense this authority is used by some denominations in the service in preparation for the Lord's Supper, in which after the confession of sin by the people the minister says, "I declare to you who have sincerely repented of your sins and believe on the Lord Jesus Christ the entire forgiveness of your sins." This statement is followed by the further declaration that if any have not so repented God will not forgive them, but will retain them and call them to account. The claim of the Roman Catholic Church that these statements of Our Lord confer on the priests and bishops, or primarily on the pope, special power to retain or forgive sins, is without historical or scriptural validity. See FORGIVENESS; KEY; PETER.

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BINDERS

(2 Ch. 34:11); **CLAMPS** (1 Ch. 22:3) [Heb. *m^eḥabb^erôṭ*]; AV COUPLINGS, JOININGS; NEB also RAFTERS (2 Ch. 34:11). Both references are to the temple. The "clamps" used in building it were of iron, whereas the "binders" employed in its rebuilding were timber, probably connecting beams running perpendicular to the main beams.

BINEA

bin'ē-ə [Heb. *bin'ā*]. A name in the genealogy of Benjamin (1 Ch. 8:37; 9:43).

BINNUI

bin' 00-ī [Heb. *binnûy*—'a building up'].

的。《新约》中使用这个词来宣布捆绑的事或义务(约 20:23)。从这个意义上说,一些教派在为主的晚餐做准备时使用这个权柄,人们在完成告解之后,牧师说道,“我宣布,真心悔罪并信奉主耶稣基督的人啊,你们的罪过得到完全赦免。”然后进一步说道,如果人们不这样悔改,那么神就不会宽恕他们,让罪留在他们身上,并为之付出代价。罗马天主教教会宣称我们主的这些话语赋予了祭司和主教,或主要赋予教皇保留或赦免罪的特殊权柄,但这种宣称没有任何历史或圣经根据。见 FORGIVENESS (赦免); KEY (钥匙); PETER (彼得)。

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BINDERS 架木

(代下 34:11); **CLAMPS** (“夹板”)(代上 22:3)【希伯来语: *m^eḥabb^erôṭ*】;《钦定版圣经》中译为 COUPLINGS、JOINTINGS (“接头”);《新英文译本》中译为 RAFTERS (“架木”)(代下 34:11)。这两处引文都与圣殿有关。“夹板”用在建造中,为铁质,而用在重建中的“架木”是木质的,连系梁可能与主梁垂直。

BINEA 比尼亚

音译: bin'ē-ə【希伯来语: *bin'ā*】。便雅悯族谱中的一个人名(代上 8:37; 9:43)。

BINNUI 宾内

音译: bin' 00-ī【希伯来语: *binnûy*——

“耶和华已经建造”】。

1. A Levite whose son Noadiah was among those in charge of weighing the gold and silver vessels brought up from Babylon by Ezra (Ezr. 8:33). 1、一个利未人，他的儿子挪亚底是负责称量以斯拉从巴比伦带回的金银器皿的人之一（拉 8:33）。
2. One of the sons of Pahath-moab who had taken foreign wives (Ezr. 10:30). 2、巴哈摩押的一个子孙，他娶外邦的女子为妻（拉 10:30）。
3. [Gk. Apoc. *Bannous*]; AV Apoc., NEB Apoc., BANNUS. One whose sons had taken foreign wives (Ezr. 10:38). He is probably identical with the Binnui son of Bani listed in 1 Esd. 9:34 as being among those who took foreign wives. 3、【希腊语《次经》中译为 *Bannous*】；《钦定版圣经》和《新英文译本》的《次经》中译为 BANNUS（“宾内”）。他的子孙曾娶外邦的女子为妻（拉 10:38）。BANNUS 可能就是《以斯得拉一书》9:34 中的巴尼的子孙宾内，他是娶外邦女子为妻的人之一。
4. One whose descendants (a family of 648) returned with Zerubbabel (Neh. 7:15; cf. Ezr. 2:10, “Bani”). 4、他的子孙与所罗巴伯一同从被掳归回（这个家族有 648 人）（尼 7:15；参拉 2:10，“巴尼”）。
5. A Levite, of the family of Henadad, who repaired part of the wall of Jerusalem (Neh. 3:24) and sealed the covenant with Nehemiah (10:9). He is probably identical with “Bavvai the son of Henadad” mentioned in 3:18. “Bavvai” is either a corruption of “Binnui,” or is the name of the Levitical house of which Bavvai was the chief representative. 5、一个利未人，希拿达的子孙，曾修造了耶路撒冷的一段城墙（尼 3:24），并与尼希米一起盖印确认“信实的约”（尼 10:9）。他可能就是《尼希米记》3:18 中提到的“希拿达的儿子巴瓦伊”。“巴瓦伊”可能是对“宾内”的错误拼写，或是巴瓦伊所在的利未家族的名称，他是这个家族的主要代表。
6. A Levite who returned with Zerubbabel (Neh. 12:8). 6、与所罗巴伯一同归回的一个利未人（尼 12:8）。
7. (Neh. 3:18, NEB). See BAVVAI. 7、（尼 3:18，《新英文译本》）。见 BAVVAI（巴瓦伊）。

BIRDS

- I. ORIGIN
- II. IDENTIFICATION
- III. IN LEGAL LITERATURE
- IV. IN NARRATIVE LITERATURE
- V. IN PROPHETIC AND POETIC

BIRDS 鸟

- I. 起源
- II. 类别
- III. 律法书中的鸟
- IV. 叙事文学中的鸟
- V. 先知文学和诗歌中的鸟

LITERATURE

VI. IN APOCALYPTIC LITERATURE AND VISIONS

VII. IN THE TEACHING OF JESUS

I. Origin.-It is agreed that birds appeared on this planet before man and in connection with the fish, whether one argues the case for the theory of evolution, which places the origin of birds at *ca.* 125,000,000 years ago, or for the doctrine of a creation in seven literal days. Just as the Bible associates the fashioning of the luminaries on the fourth day with the making of light on the first day, and the creation of land creatures, beasts, and man on the sixth day with the making of land and vegetation on the third day, so also it parallels the bringing forth of the fish and fowl on the fifth day with the separation of the water from the atmosphere on the second day. The fossils *Archeopteryx* and *Archaeornis* are often regarded as connecting links in the evolution of the reptile to the bird. However, they must be classified as birds because they had feathers, wings for flying, feet for perching, and were warm-blooded. Their lizardlike tails, teeth, and claws on wings may be features only of extinct species of birds.

Because birds were created by God (Gen. 1:20f.) and continue to owe their fecundity to His blessings (v. 22), they are both owned and known by Him (Ps. 50:10f.; Mt. 10:29), and they are called upon to praise Him along with all His creation (Ps. 148:1-14).

Because God's spokesman in Genesis refused to reduce Yahweh to a nature deity, but rather insisted that He was the Creator of the cosmos, the Israelites

VI. 启示文学和异象中的鸟

VII. 基督教导中的鸟

I. 起源。对于鸟类的起源，无论是从进化论角度(这种观点认为鸟类大约起源于一亿两千五百万年前)还是从神七天创世这个教义的角度来论证，学者们都认同鸟在地球上的出现的时间比人类早，且与鱼类存在着一定关联。正如《圣经》中第四天光体的创造与第一天光的创造是相关联的，第六天地上生物、野兽和人的创造与第三天土地和植物的创造是相关联的，那么相应地，第五天鱼和鸟的创造与第二天神分开空气和水也同样是相关联的。始祖鸟化石和古鸟化石常被认为是爬行动物向鸟类进化过程中的连接环节。但是，它们必须被归类为鸟，因为它们有羽毛，有赖以飞翔的翅膀和栖息停驻所需的爪子，而且它们属于恒温动物。它们蜥蜴般的尾巴、牙齿和翅膀上的爪子可能只是鸟类中灭绝物种的特征。

因为鸟是由神创造的(创 1:20-21)，并且始终得到神的赐福(创 1:22)，滋生繁多，它们属于神，祂也知道它们(诗 50:10-11；太 10:29)，它们应该和其他受造物一起赞美神(诗 148:1-14)。

因为神在《创世记》中的发言人不愿把耶和华描述成一个自然神，而是坚持认为祂是万有的创造者，所以以色列人避免了他们周围自然宗教中的祭司所犯

avoided the folly of the priests of the surrounding nature religions, who reduced man to the point of worshiping birds (Ex. 20:3f.; Rom. 1:23). Moreover, by separating the Creator from His creation, the Hebrews described birds not as gods empowered to act in unpredictable, magical ways, but as creatures of an orderly, predictable universe. The modern ornithologists R. C. Murphy and D. Amadon have said: “To judge from the Old Testament, the inheritors of the Land of Canaan were extraordinarily good naturalists” (cited by Parmelee, p. 20). Concerning the description of the behavior of an ostrich in Job 39:13–18 they note: “Few readers of the Bible realize how exact is this passage” (*ibid.*, p. 204).

II. Identification.—Created in the image of the eternal Ruler, man is given the mandate by Him to “have dominion” over the creation, including the birds (Gen. 1:26–28). To achieve this aim, God brought the creatures to man, and by labeling them, presumably according to their unique qualities, man began the process of reducing the world to a conceptual order (G. von Rad, *OT Theology*, I [Eng. tr. 1962], 158). Unfortunately this catalogue by the first naturalist, whose powers of observation were not jaded by the Fall, could not be recorded. But modern ornithologists of Palestinian birds resumed the task, beginning with Frederick Hasselquist in 1750. His list of fifteen birds was considerably expanded by Henry B. Tristram in his classic work, *Flora and Fauna of Palestine* (1884), to include 348 species. F. S. Bodenheimer (1953) listed 413 species and subspecies (cf. Ps. 104:24).

的错误,这些祭司堕落到让人崇拜鸟类(出 20:3-4; 罗 1:23)。此外,通过把造物主和受造物分开,希伯来人没有把鸟描绘成变幻莫测、精通法术的神明,而是把它们描绘成可预知宇宙中的寻常生物。现代鸟类学者墨菲(R. C. Murphy)和阿马登(D. Amadon)曾说过:“从《旧约》中的描述来判断,迦南地的继承者是极为杰出的自然主义者”(Parmelee 的引用, 20 页)。关于《约伯记》39:13–18 中对鸵鸟行为的描述,两位学者评论道:“很少有圣经读者意识到这段经文是多么的准确”(出处同上, 204 页)。

II. 鉴别。人类是按照永世的君王形象创造出来的,神授予人类“管理”受造物的权柄,包括鸟类(创 1:26–28)。为了实现这个目的,神把走兽飞鸟都带到人的面前,让人为它们分类——或许依据它们各自的特性,人在此过程中将世界万物简化成了一个概念序列(G. von Rad, *OT Theology*, I [1962 年英译本], 158)。遗憾的是,这位自然主义者在堕落之前所创建的分类目录没能被记录下来。但是,1750 年,自弗雷德里克·哈塞尔奎斯特起,研究巴勒斯坦鸟类的现代鸟类学家重新肩负起了这项任务。崔斯特瑞姆(Henry B. Tristram)在他的经典作品 *Flora and Fauna of Palestine* (1884) 中极大地扩充了弗雷德里克所创建的 15 种鸟类的列表,扩充之后的列表中包含 348 种鸟类。博登海默(F. S. Bodenheimer)于 1953 年列出了 413 种鸟类和鸟类亚种(参:诗 104:24)。

But the exegete's task of relating the birds mentioned in the Bible to these known species is complicated by two facts. First, the biblical writers speak of only some fifty birds, and therefore must have classified more than one species in some instances under one label. Second, the names mentioned once or twice with little clue as to their identity will always remain a difficulty. For G. R. Driver's identification of the birds listed in Lev. 11:13-19, see ABOMINATION, BIRD OF.

III. In Legal Literature.-The divine law specified that those too poor to offer animals from the herd or flock be allowed instead to offer turtledoves (Heb. *tōr*) or young pigeons (Heb. *yōnâ*, covering all species of the large family designated *Columbidae*) as a burnt offering (Lev. 1:14; 14:22)—either as a sin offering or in connection with the reparation offering (Lev. 5:7), in the ritual cleansing of the leper (Lev. 14:22, 30), and for other purifications (Lev. 12:6, 8; 15:14, 29; Nu. 6:10). The turtledove and young pigeons are cousins, but their habits are different. The turtledove is a wild bird, never domesticated like the pigeon, for it has strong migratory habits (cf. Cant. 2:12). Only from April to October can turtledoves be obtained, for they spend the winter in Africa. Therefore the pigeon had to be authorized for winter sacrifices. The adjective “young” has significance. The common rock doves are extremely wary, fly fast, and cannot easily be trapped. But at any time of the year a search among the rocks discovers nests of these abundant birds with helpless young. In the rituals for cleansing a leper or a house, two birds (*sippor*, meaning any little bird) were used (Lev. 14:4-7, 49-53). In each case one

但是，有两个事实导致将《圣经》中的鸟类与目前已知的鸟类物种相关联变得格外复杂。首先，圣经作者仅提到了约 50 种鸟类，因此，在某些情况下，一个名称下必定包含了多个物种。其次，《圣经》中提到过一两次却没有给出特别线索的鸟类始终难以鉴别。关于德赖弗 (G. R. Driver) 识别出的《利未记》11:13 - 19 中的鸟类，见 ABOMINATION, BIRD OF (可憎的鸟)。

III. 律法书中的鸟。神圣的律法规定，那些太贫穷而不能拿牲畜献祭的人可以献斑鸠（希伯来语：*tōr*）或雏鸽（希伯来语：*yōnâ*，包括“鸠鸽科”这个大科下的所有鸟类物种），（利 1:14；14:22）为燔祭，这两种鸟既可以用在赎罪祭或与赎愆祭相关的燔祭上（利 5:7），也可以用在麻风病人的洁净仪式（利 14:22, 30）和其他洁净仪式上（利 12:6, 8；15:14, 29；民 6:10）。斑鸠和雏鸽是近亲，但是它们的习性不同。斑鸠是一种野生的鸟类，不能像鸽子一样被驯养，因为它们有强烈的迁徙习性（歌 2:12）。仅在四月到十月之间可以捕获斑鸠，因为它们在非洲过冬。因此，鸽子被指定为冬天的祭物。形容词“young”（“年轻的”）拥有重要的意义，普通的原鸽非常机警，飞行速度很快，不太容易捕获。但一年四季都可以在岩石中间的鸟巢中找到这种数量众多的鸟类和它们的雏鸟。在麻风病人或房屋的洁净仪式中，要用到两只鸟（*sippor*，可以指任何小鸟）（利 14:4-7, 49-53）。在上面的两种洁净仪式中，要杀死其中一只鸟，放生另一只鸟。这其中可能预表着“耶稣被交给人，是为我们的过犯；复活，是为叫我们称义”（罗 4:25）。

was killed and the other let go. Perhaps this is a picture of the one “who was put to death for our trespasses and raised for our justification” (Rom. 4:25).

The law also distinguished the cultically acceptable birds from those cultically unacceptable (Lev. 11:13–19, 46; 20:25; Dt. 14:11–18). Israel was enjoined to eat clean birds (Dt. 14:11), i.e., those that fed on grain; but they were forbidden to eat BIRDS OF PREY that fed on carrion or blood, because both were cultically unclean (Lev. 17:10–14; see ABOMINATION, BIRDS OF).

Finally, the law forbade robbing a nest and taking the mother bird as well (Dt. 22:6–7). This commandment, like the fifth of the Decalogue (Ex. 20:12), also has the promise “that it may go well with you, and that you may live long.” This law was not only humane but also prudent, for it helped to conserve Israel’s natural heritage.

IV. In Narrative Literature.—The accuracy with which birds are described in the historical literature is striking. The book of Genesis says that Noah used first the raven and then the dove to determine whether the water had subsided (Gen. 8:6–13). Whereas the raven continued flying to and fro from the ark until the water subsided, the dove returned quickly to the ark the first time she was let go, returned with a newly plucked olive leaf in her beak the second time, and did not return the third time. A. Heidel noted the superiority of the biblical account to the parallel account in the Babylonian Gilgamesh Epic where Utnapishtim, called “the exceedingly wise,” first sent a dove, then a swallow, and finally a raven

律法也从宗教信仰上将可吃的鸟和不可吃的鸟分别出来（利 11:13–19, 46; 20:25; 申 14:11–18）。律法规定以色列人吃洁净的鸟（申 14:11），即那些以谷物为食的鸟；但是禁止他们吃那些食腐肉或血的鸷鸟（见 BIRDS OF PREY[鸷鸟]），因为从宗教信仰上讲，腐肉和血都是不洁净的（利 17:10–14；见 ABOMINATION, BIRDS OF[可憎的鸟]）。

最后，律法禁止他们将鸟窝中的雏鸟和母鸟一并取去（申 22:6–7）。这个条例，像摩西十诫中的第五诫一样（出 20:12），也应许“这样你可以享福，日子得以长久”。这一律法不仅是仁慈的，也是明智的，因为它有利于使以色列的自然遗产的保护。

IV. 叙事文学中的鸟。历史文献中对鸟类的描述非常准确。《创世记》中记载，挪亚首先放出一只乌鸦和一只鸽子来确定水从地上退了没有（创 8:6–13）。乌鸦在方舟上方来回盘旋，直到水退去；而鸽子第一次被放出去时，很快回到了方舟那里，鸽子第二次被放出时，嘴里叼着一个新拧下来的橄榄枝叶子，鸽子第三次被放出去后，就不再回来。海德尔（A. Heidel）认为与巴比伦吉尔伽美什史诗中的描述相比，《圣经》中的记载更具优越性，根据前者的描述，乌特纳比西丁（史诗中称他为“极其智慧之人”）首先放出了一只鸽子，然后放出了一只燕子，最后放出了一只乌鸦（A. Heidel, *Gilgamesh Epic and OT Parallels* [1963], 252–253 页）。虽然任何地方都没有提及过挪亚的智慧，但这

(A. Heidel, *Gilgamesh Epic and OT Parallels* [1963], pp. 252f.). Noah, whose wisdom is nowhere mentioned, showed much more knowledge about birds. Parmelee wrote: "In selecting the raven as his first scout Noah made an excellent choice, for [the raven] is a powerful and unusually astute bird.... With a wing spread of four feet and great strength and endurance, ravens survive where smaller, weaker birds perish.... they can fly without rest for long periods of time, covering immense distances.... Because they have heavy beaks and can eat almost anything including carrion, Noah's raven would have found enough to eat in the floating wreckage of a flooded world" (Parmelee, pp. 54f.). The dove, believed to be the ancestor of the message-carrying homer pigeon, was an excellent second selection. "When it flies it attains remarkable speed in its first moments and can cover long distances very rapidly. It nests in cliffs and on ledges, preferring pleasant valleys to barren wastes or wind-swept mountains" (Parmelee, p. 55).

In the episode where Yahweh confirmed His promise to give Abram the land of Israel, the relatively defenseless turtledove and fledgling lay exposed under the birds of prey that characteristically swooped down upon them (Gen. 15:9-12). The attack probably continued until night-fall, for the sudden dive of one is a signal to the others, who in turn transmit the signal until hungry birds from miles around gather at the feast. Their arrival, however, would have ceased at sunset, for recent experiments have shown that carrion-feeding birds locate their food by sight rather than smell (Parmelee, p. 63.). Throughout the attack Abram "blew" them away. Perhaps this incident is a

里显示出他对鸟类的知识要比乌特纳比西丁的多得多。帕米利 (Parmelee) 这是个绝佳的选择, 因为乌鸦是一种凶悍而又异常机敏的鸟类……乌鸦的羽翼伸展开可达四英尺, 力量强大且有耐力, 乌鸦可以在弱小的鸟消亡的地方生存下来……它们可以长时间不间断地飞行很远的距离……由于它们有坚硬的喙, 并且几乎可以以任何东西 (包括腐肉) 为食, 所以挪亚放出的乌鸦可以在洪水世界的漂浮残骸中找到足够的食物" (Parmelee, 54-55 页)。鸽子被认为是用于送信的家鸽的始祖, 这第二个选择也是极好的。"鸽子起飞的速度很快, 能在短时间内飞很远的距离。它爱在青山翠谷间的悬崖峭壁上筑巢, 不喜爱废墟和荒山" (Parmelee, 55 页)。

耶和華曾印證賜亞伯拉罕以色列地為業的應許, 在這段經文中, 有鸚鵡俯衝下來, 相對無防禦能力的斑鳩和剛會飛的雛鳥暴露在鸚鵡的視線之下 (創 15:9-12)。這次進攻可能一直持續到夜幕降臨, 因為一只鸚鵡的俯衝動作對其他鸚鵡來說是一個信號, 這種信號被依次傳遞出去, 直到周圍幾英里內飢餓的鳥都來享用這頓美餐。但直到日落時, 它們不再向這裡趕來, 因為最近的實驗證明, 食腐肉的鳥類用視力而不是嗅覺來定位它們的食物 (Parmelee, 63 頁)。在它們撲向食物時, 亞伯蘭把它們“吓飛了”。這個事件可能預示著後來以色列的歷史, 在這段歷史中, 外邦勢力試圖阻撓上帝實現賜予以色列地業的應許, 但是藉著祂警惕的看顧, 以色列得

cameo of Israel's future history in which foreign powers attempt to frustrate God's promise to give Israel the land, but by His vigilant care Israel possesses it.

The description of the very edible quail (undoubtedly the common quail, *Coturnix communis* or *C. dactylisonans*) that provided meat for the Israelites in the wilderness also corresponds accurately to modern observation in its details—the great multitude of the birds, their use of wind in their migration (during March and April, and August and September), the lowness of their flight, the ease with which they are netted when weary. “Pliny told the story of a boat crossing the Mediterranean on which so many quails alighted that it sank” (Parmelee, p. 76).

Both references to birds in the description of Solomon's glory are of uncertain derivation and meaning. The “fatted fowl” (Heb. *barburîm*^a*hûsîm*, 1 K 4:23 [MT 5:3]) may be derived from a root meaning “be white.” L. Köhler proposed that it is cognate with Arab. *abu burbur* (“the cuckoo”), presumably referring to a tidbit like the Roman dish of larks' tongues. J. Gray suggested “geese.” G. R. Driver offered the best suggestion in deriving it from Arab. *birbir*, “chicken.” This prolific bird, valuable for its eggs, originated as a wild, red, jungle fowl in India, Burma, and Malaya and is believed to have become domesticated before 2700 B.C. It was carried from its original home to all parts of the world and has become the world's most valuable bird (Parmelee, p. 122). The peacocks (Heb. *tukkiyîm*) mentioned in 1 K. 10:22 may be baboons, according to W. F. Albright (J. B. Gray, *I & II Kings* [OTL, 1970], pp. 142f., 262–68).

到了他们的应许之地。

对于可食用鹌鹑（无疑是常见的鹌鹑，拉丁语：*Coturnix communis* 或 *C. dactylisonans*）的描述也非常符合现代的详细观察结果，旷野中的以色列人就吃鹌鹑的肉，这种鸟类数目众多，借助风力迁徙（三月和四月之间，以及八月和九月之间），它们飞行高度较低，在它们疲惫时很容易捕捉到。“蒲林尼讲述了一艘船在横渡地中海时，因有太多鹌鹑落在船上导致船沉没的故事”（Parmelee, 76 页）。

描述所罗门荣耀的经文中提到了两种鸟类，它们的起源和意义尚无定论。“肥禽”（希伯来语：*barburîm*^a*hûsîm*，王上 4:23[《马所拉文本》5:3]）可能源自一个含义为“使变白”的词根。科勒(L. Köhler)认为这个词和阿拉伯词语 *abu burbur* (“布谷鸟”)同源，可能是少量美食，类似于罗马人的云雀舌这道菜。格雷(J. Gray)认为是“鹅”。德赖弗(G. R. Driver)提出了最佳观点，他认为这个词源自阿拉伯语 *birbir*，意思是“鸡”。这种繁育力很强的鸟类因为它的蛋而有价值，它生长于印度、缅甸和马来亚的野生红色原鸡，据说在公元前 2700 年前就已经被人类驯养。它从原产地被带到世界各地，已经成为世界上最有价值的鸟类 (Parmelee, 122 页)。根据奥尔布赖特(W. F. Albright)的描述，《列王纪上》10:22 中提到的孔雀(希伯来语：*tukkiyîm*)可能指的是狒狒(J. B. Gray, *I & II Kings* [OTL, 1970], 142-143 页, 262–68)。

Rizpah had to protect the carcasses of her sons from the birds of prey only by day, for, as stated, birds of prey depend on sight. At night she had to protect them from the beasts of the field (2 S. 21:10).

The ravens in the Elijah pericope (1 K. 17:3–6) are also depicted according to the facts of their natural history. “It has been noted that ravens and other members of the crow family often store surplus food in rocky crevices or beneath a covering of leaves,” and this habit may explain their action when commanded by Yahweh to feed Elijah (Parmelee, p. 149).

In accordance with the law (Lev. 12:6, 8; 15:14) Mary and Joseph, after the birth of Jesus, offered for Mary’s purification two turtledoves or two young pigeons (Lk. 2:24). This information indicates that Mary and Joseph had to avail themselves of the provision for those too poor to offer a lamb with a bird.

It is also noteworthy that when Jesus cleansed the temple, the unscrupulous dealers and money changers—who were issued licenses by the Sadducees—were involved in the sale of pigeons, the sacrifice of the poor (Mt. 21:12; Mk. 11:15; cf. Lk. 19:45f. and Jn. 2:14–16).

The Holy Spirit descended on Jesus at His baptism “in bodily form like a dove” (Lk. 3:22) to symbolize His character. The dove, as indicated above, is wise and strong (cf. Isa. 11:2) but at the same time guileless (Gk. *akéraitos*, lit “unmixed,” Mt. 10:16).

The cock, which since the days of Solomon had become common in

利斯巴不得不保护她的儿子的尸体，日间不容鸷鸟落在尸身上，因为，如上所述，鸷鸟依靠视力寻找食物。夜间她不让田间的走兽前来践踏（撒下 21:10）。

《列王纪上》中有关以利亚的这段经文中（王上 17:3-6），对乌鸦（王上 17:3-6）的描写也符合自然史中的事实。“值得注意的是，乌鸦和其他乌鸦科的鸟类经常在岩石缝或树叶下面储存剩余的食物”，正是因为它们有这样的习性，耶和華才吩咐乌鸦供养以利亚（Parmelee, 149 页）。

耶稣出生之后，马利亚和约瑟遵照主的律法（利 12:6, 8; 15:14），或在洁净的日子，用一对斑鸠或用两只雏鸽献祭（路 2:24）。这一信息表明，不得不遵照律法书上关于贫困献不起羔羊的人的规定，献一只鸟作代替。

另一个值得注意的地方是，当耶稣洁净圣殿时，无耻的买卖人和兑换银钱之人经撒都该人许可，正在卖鸽子，因为这是供穷人献祭用的祭物（太 21:12；可 11:15；参：路 19:45-46；约 2:14-16）。

耶稣受洗时，圣灵降临在祂身上，“形状仿佛鸽子”（路 3:22），从而证明了祂的身份。正如上文所述，鸽子是有智慧和能力的（参：赛 11:2），同时也是一种驯良的鸟类（希腊语：*akéraitos*，字面意思“纯洁的”，太 10:16）。

从所罗门时期开始，鸡就是巴勒斯坦地区一种常见的家禽，在彼得不认主的经

Palestine, appears in the account of Peter's denial of Christ (Mk. 14:30, 66-72). True to its character, this bird welcomed the light of day on the morning mankind revealed the depth of its own darkness.

V. In Prophetic and Poetic Literature.-The preachers and poets in the Bible made frequent use of the habits and habitat of birds to illustrate their message.

One of the most frequently mentioned birds is the griffon-vulture or golden eagle (Heb. *nešer*). The superb protection and care of Yahweh for His people is likened to that of a *nešer* (Ex. 19:4-6; Dt. 32:11-13). The nests of these birds are built in inaccessible places with great skill. The parent bird guards the nest with great ferocity, incubates the eggs by shielding them from too much sun and from cold winds, and feeds the nestlings until they are large enough to fly. Then the parent stirs up the nest and lures the fledglings out of it for their first flight. Sometimes the adult birds hover over them and flutter encouragingly around them. Although there is no reliable report of any bird actually flying with a smaller bird on its back, the fledglings sometimes appear to be carried, so that the poet speaks of the *nešer* bearing the young on its wings. The Hebrew poets also saw in the wings of these majestic birds a symbol of God's redeeming activity and of His care and protection of His people (Parmelee, pp. 99f.; cf. Ps. 17:8; 91:4; cf. Isa. 31:5). (The wings of God probably refer to the protective wings of the cherubim [Ps. 36:7; 57:1; 61:4; 63:7; Ruth 2:12].) See also EAGLE.

In likening the speed of Saul and Jonathan to the *nešer* David may have had in mind

文中提到了鸡（可 14:30, 66-72）。在人类显露出自身的无限阴暗的那个早上, 公鸡依然忠于本性迎着清晨的阳光报晓。

V. 先知文学中和诗歌中的鸟。《圣经》中的传道者和诗人经常利用鸟类的习性和栖息地来阐明所要表达的信息。

他们最常提到的一种鸟是秃鹰或金雕（希伯来语：*nešer*）。耶和华对祂的子民的完美保护和看顾就如同老鹰对雏鹰一般（出 19:4-6；申 32:11-13）。这种鸟以高超的技艺将巢筑在人类难以接近的地方。母鸟凶悍地守护着它的鸟巢，孵化鸟蛋，保护它们免受烈日和寒风的侵袭，并哺育雏鹰，直到它们能够展翅飞翔。然后母鹰搅乱巢穴，逗引雏鹰离开巢穴，尝试第一次飞行。有时，成鸟在雏鸟头顶盘旋，在它们周围振翅飞翔，以此来鼓励雏鸟起飞。虽然没有可靠证据表明任何一种鸟背着雏鸟飞翔，但是有时成年鹰似乎背着羽翼未丰的雏鹰，所以诗人说鹰在翅膀上载着雏鹰。希伯来诗人认为这种威严的鸟的翅膀象征着上帝的救赎行为，以及祂对祂的子民的看顾和保护（Parmelee, 99-100页；参：诗 17:8；91:4；参：赛 31:5）。（上帝的翅膀可能指的是基路伯护翼 [诗 36:7；57:1；61:4；63:7；得 2:12]。）另见 EAGLE（鹰）。

扫罗和约拿单的速度像鹰一样快，大卫可能想到的是金雕，金雕将翅膀收在身

the golden eagle, which, pressing its wings against its sides, dives from great heights upon its victim, “usually taking it by surprise and striking it dead in an instant with its powerful, sharp talons” (Parmelee, p. 118; cf. 2 S. 1:23). “Jeremiah warned of a foe that would approach with an eagle’s speed” (Parmelee, p. 157; cf. Jer. 4:13; cf. Hab. 1:8), and Job lamented that his days go by like an eagle swooping on its prey (Job 9:25f.).

The flight of other birds is also used in comparisons (cf., e.g., Jer. 48:9; Ezk. 13:20; Hos. 9:11). Birds’ nests are used to illustrate security (Ps. 104:16f.; Prov. 27:8; Isa. 16:2; Jer. 49:16). “Birds were quick to notice that nests built within the sacred area of the Temple ... were inviolate. Here both man and bird found peace and security in God’s house” (Parmelee, p. 161; cf. Ps. 84:3f.). The proverb that compares the one who “gets riches but not by right” to “the partridge that gathers a brood which she did not hatch” (Jer. 17:11) refers to an erroneous popular belief widespread among the Israelites, without saying anything about its accuracy. The migratory habit of birds illustrates the return of Israel from the Diaspora (Hos. 11:11) and contrasts sharply with the ignorance of Israel (Jer. 8:7). Birds of prey feeding on carrion illustrate the fate of Israel (Dt. 28:26), of the northern kings (1 K. 14:7–11; 16:4; 21:22–24), of the house of the Lord (Hos. 8:1), of Egypt (Ezk. 29:5; 32:4), of Babylon at the hands of Cyrus (Isa. 46:11), of Gog (Ezk. 39:4), and of God’s enemies at the end of time (Ezk. 39:17–20).

Birds, as part of the ecology, also illustrate

体两侧, 从高空俯冲向猎物, “经常突然袭击, 用强壮的尖爪瞬间将猎物掐死”(Parmelee, 118 页; 参: 撒下 1:23)。

“耶利米曾警告说, 仇敌将如鹰一般迅速地赶来”(Parmelee, 157 页; 参: 耶 4:13; 参: 哈 1:8), 约伯曾哀叹道, 他的日子过去如急落抓食的鹰 (伯 9:25-26)。

经文中也用其他鸟类的飞行作比喻 (参: 如, 耶 48:9; 结 13:20; 何 9:11)。用鸟窝来表明安全 (诗 104:16-17; 箴 27:8; 赛 16:2; 耶 49:16)。“鸟迅速地注意到, 建在神殿的圣地内的窝是不会受侵犯的。耶和華殿中的人和鸟都感到太平和安全”(Parmelee, 161 页; 参: 诗 84:3-4)。有句谚语将“不按照正道得财的”人比作“鸕鷀抱不是自己下的蛋”(耶 17:11), 这谚语指的是以色列人普遍持有的错误观念, 但对于这种观念的准确性却只字未提。鸟类迁徙的习性表明以色列将从大流散中回归 (何 11:11), 并与以色列的无知形成了鲜明的对比 (耶 8:7)。以腐肉为食的鸕鷀的例子阐明了以色列 (申 28:26)、北方诸王 (王上 14:7–11; 16:4; 21:22–24)、耶和華的家 (何 8:1)、埃及 (结 29:5; 32:4)、居鲁士统治下的巴比伦 (赛 46:11)、歌革 (结 39:4) 和末日到来时神的仇敌 (结 39:17–20) 的命运。

鸟类作为生态体系中的一部分, 还表明

the physical conditions of Israel. Songbirds suggest a well-cared-for land (mentioned only in Ps. 104:1-12; Cant. 2:11f.), but the absence of such birds indicates desolation (Jer. 4:25; 9:10; 12:4; Zeph. 1:3) and birds of prey indicate a state of chaos (Isa. 34:11, 13-15; Ps. 102:6f.). Likewise, the sounds of a dove or a raven suggest a melancholy or ominous situation (Isa. 59:11; Ezk. 7:16; Zeph. 2:14). Conditions during the times of the writing prophets can be inferred by their failure to refer to songbirds.

Job, an astute naturalist, saw the wisdom of the Creator in the ways of birds (12:7; 39:26-30). Job's poor opinion of the ostrich and the raven as parents was based on appearance rather than reality (39:14f.; 38:41).

The use of about a dozen different words for "net," "snares," "gins," and "traps" shows the popularity of this figure for destruction (cf. Hos. 9:8; Jer. 5:26-28). "Egyptian wall paintings illustrate the method of suddenly lowering a net over ducks resting on the water. Flocks of quails were often captured in nets thrown over the bushes in which they had taken refuge. When the birds flew up they became entangled in the meshes of the net" (Parmelee, p. 193). Birds were also hunted with bows and arrows (Ps. 11:1f.). When out in the wilderness David likened Saul's pursuit of him to the hunt for a partridge (1 S. 26:20), he probably had in mind Hey's sand partridge whose range is almost confined to this area. Deliverance is portrayed as an escape from the fowler either by flight (Ps. 55:6), breaking his snare (Ps. 124:7; cf. Ps. 91:4), or by being let loose (Prov. 6:5).

了以色列的实际状况。鸣叫的鸟暗示土地得到了很好的照顾（只有在《诗篇》104:1-12 和《雅歌》2:11-12 中提到了这种鸟），而没有鸣叫的鸟表明土地将荒芜（耶 4:25； 9:10； 12:4； 番 1:3），鸷鸟预示着一种混乱的状态（赛 34:11, 13-15； 诗 102:6-7）。同样，鸽子或乌鸦的叫声暗示一种悲哀或不祥的境况（赛 59:11； 结 7:16； 番 2:14）。先知书中并没有提到啼叫的鸟，从中可以推断出先知创作时的情况。

约伯这位敏锐的自然学家通过观察鸟类认识到了造物主的智慧（伯 12:7； 39:26-30）。约伯对鸵鸟和乌鸦母鸟的较低评价基于他的观察而不是现实（伯 39:14-15； 38:41）。

《圣经》中使用许多不同的词语来表达 "net"（“网”）、"snares"（“网罗”）、"gins"（“网”）、"traps"（“网”）的含义，这表明布网是制造破坏的一种常见手段（参：何 9:8； 耶 5:26-28）。“埃及的壁画中展示出一种通过突然撒网捕获水中鸭子的方法。埃及人还在灌木丛上方布下网罗，捕获在那里避难的成群的鹌鹑。当这些鸟飞起的时候，它们就被网眼缠住了”（Parmelee, 193 页）。人们还用弓箭捕鸟（诗 11:1-2）。大卫比喻说，当他在旷野中时，扫罗像猎取鹧鸪一样追赶他（撒上 26:20），大卫所说可能是一种生活在干草沙上的沙鹑，这种鸟几乎只在这片区域内活动。神的拯救被描绘成通过飞去（诗 55:6）、网罗破裂（诗 124: 7； 参：诗 91:4）或挣脱（箴 6:5）从捕鸟人的手中逃脱。

VI. In Apocalyptic Literature and Visions.

Birds appear in visions as symbols. The majestic, high flying eagle symbolizes heavenly beings (Ezk. 1:5-11; 10:14; Rev. 4:7). The wings of the eagle and stork symbolize great speed and/or strength (Dnl. 7:4; Zec. 5:9; Rev. 12:13f.). “Actually, even larger birds are able to lift only a little weight in addition to their own. It is believed that if the strongest eagles can lift as much as ten pounds, they cannot carry it far” (Parmelee, p. 156).

Birds in a tree symbolize the subject people in the kingdom and empire (Ezk. 31:6; Dnl. 4:11f.). God’s command to Peter to eat unclean birds in the vision in the house of the tanner (an unclean trade) at Joppa, the Jewish port, teaches him that he should no longer consider unclean the Gentiles he is about to meet at Caesarea, the Roman port (Acts 10).

VII. In the Teaching of Jesus.

Like the prophets and poets of the OT, Jesus used the birds to illustrate His teachings. He described the care He desired to provide by comparing it to the protection given by the wings of a hen over her brood (Mt. 23:37). He illustrated a disciple’s life without earthly comfort by contrasting it with that of the bird who has a nest (Mt. 8:20). W. M. Thomson noted that the bushes in the area around Capernaum where He taught this lesson “are stuffed full of bird’s nests” (*Land and the Book*, II [1882], 410). Jesus also likened the destruction of the last day to the gathering of vultures (Mt. 24:28), and illustrated the day of judgment by a fowler’s net (Lk. 21:35).

He deduced God’s care for man and the value He placed upon him from His care

VI. 启示文学和异象中的鸟。异象中的鸟是一种象征。翱翔在高空中的雄鹰象征着神圣的圣灵（结 1:5-11； 10:14； 启 4:7）。鹰和鹤的翅膀象征着极快的速度和（或）巨大的力量（但 7:4； 亚 5:9； 启 12:13-14）。“实际上，大鸟在负担自身体重之外，只能承受一点重量。据说，即使是最强壮的鹰，就算它能够提起 10 磅重的物体，也飞不了太远的距离”（Parmelee, 156 页）。

树上的鸟象征着王国和帝国的人民（结 31:6； 但 4:11-12）。神在异象中命令在约帕（犹太的港口）的硝皮匠（一种不洁净的买卖）家中的彼得吃不洁净的鸟，并教导他不应该认为他将在罗马港口遇见的外邦人是不洁净的（徒 10）。

VII. 耶稣教导中的鸟。

耶稣与《旧约》中的先知和诗人一样，用鸟来阐明祂的教导。祂把祂愿意赐予的看顾比喻成母鸡对翅膀下小鸡的看顾（太 23:37）。祂把不依赖世俗慰藉的信徒的生命比喻成有窝的飞鸟的生命（太 8:20）。汤姆森（W. M. Thomson）注意到，耶稣的传道之地迦百农附近地区的灌木丛中，“塞满了鸟窝”（*Land and the Book*, II [1882], 410）。祂还把末世的毁灭比喻成鹰的聚会（太 24:28），并把审判日比喻成网罗（路 21:35）。

祂从天父对飞鸟的喂养和对普通麻雀的估价（路 12:6-7），推断出天父对世

for the birds (Mt. 6:25f.) and from the value He placed on the common sparrow (Lk. 12:6f.). His teaching contrasts markedly with Cicero's statement: "the gods care for the great, but they neglect the lowly" (cited by Parmelee, p. 245).

Bibliography.—G. R. Driver, *PEQ*, 87 (1955), 5–20; 90 (1958), 56ff.; A. Parmelee, *All the Birds of the Bible* (1969); *NBD*, s.v. (G. S. Candale).

B. K. WALTKE

BIRDS OF ABOMINATION.

See ABOMINATION, BIRDS OF.

BIRDS OF PREY

[Heb. 'ayit] (Gen. 15:11; Job 28:7; Isa. 18:6; 46:11; Jer. 12:9; Ezk. 39:4); AV FOWL, RAVENOUS BIRD; ['ayit šābū(a)] ("speckled bird of prey," Jer. 12:9); AV SPECKLED BIRD; NEB "hyena's lair." In its translation of *ha'ayit šābū(a)* the NEB follows the LXX, which gives *spēlaion hyainēs*. The meaning of the phrase is disputed. KoB (p. 699) deletes *ha'ayit* and renders *šābū(a)* as "hyena." The NEB retains *ha'ayit* but translates it as "lair," linking it with the Arab. *ghāṭa* ("enter to hide oneself") and *ghāṭa* ("garden, lowland"). Elsewhere, however, the NEB (along with the RSV) translates 'ayit as "bird of prey." The RSV would judge the root of *šābū(a)* to be *šāba* ("dip, dye"; cf. Jgs. 5:30) and accordingly understands the passage in Jer. 12:9 to describe an attack upon an unfamiliar bird by those whose territory it had invaded.

Birds of prey were undoubtedly the first birds noticed by the compilers of biblical

人的看顾和对人的估价 (太 6:25-26)。祂的教导与西塞罗的话形成了强烈的反差, 西塞罗说: "神明只看顾伟人, 却忽略了地位卑微之人" (Parmelee 的引用, 245 页)。

书目——G. R. Driver, *PEQ*, 87 (1955), 5–20; 90 (1958), 56 起; A. Parmelee, *All the Birds of the Bible* (1969); *NBD*, 见词条 (G. S. Candale)。

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BIRDS OF ABOMINATION. 可憎的鸟

见 ABOMINATION, BIRDS OF (可憎的鸟)。

BIRDS OF PREY 鸷鸟

【希伯来语: 'ayit】(创 15:11; 伯 28:7; 赛 18:6; 46:11; 耶 12:9; 结 39:4); 《钦定版圣经》中译为 FOWL ("雀鸟、飞鸟") 和 RAVENOUS BIRD ("鸷鸟"); 【希伯来语: 'ayit šābū(a)】("鸷鸟", 耶 12:9); 《钦定版圣经》中译为 SPECKLED BIRD ("鸷鸟"); 《新英文译本》中译为 "hyena's lair" ("鸷鸟")。《新英文译本》遵循了《七十士译本》中的译法, 将 *ha'ayit šābū(a)* 译为 *spēlaion hyainēs*。这个词组的含义还存有争议。KoB (699 页) 中删掉了 *ha'ayit*, 将 *šābū(a)* 译作 "hyena" ("豺狼")。《新英文译本》中保留了 *ha'ayit*, 但将之译为 "lair" ("巢穴"), 并把这个词语阿拉伯词语 *ghāṭa* ("进入躲藏") 和 *ghāṭa* ("花园、低地") 联系起来。然而, 在其他经文中, 《新英文译本》(和《修订标准译本》) 将 'ayit as 译为 "鸷鸟"。《修订标准译本》中认为 *šāba* 是 *šābū(a)* 的词根 ("蘸、染"; 参: 士 5:30), 于是将《耶利米书》12:9 中的经文理解鸷鸟攻击侵入其领地的毛色不同的鸟。

鸷鸟无疑是圣经各卷编辑者注意到的第一种鸟。它们随营地迁徙, 也成群结

records. They were camp followers, which also swarmed over villages and perched on the walls of cities. They were offensive in manner and odor, and of a boldness unknown to us in birds. When they flocked in untold numbers there was small defense against them, and the largest and strongest not only carried away meat prepared for food and sacrifice but also preyed upon the much-prized house pigeons, the newly born of the smaller animals, and even at times attacked young children. Cf. Gen. 15:11, "And when birds of prey came down upon the carcasses, Abram drove them away." Because they were attracted from above the clouds by anything suitable for food, people recognized that these birds had unusual vision. When Job wanted to tell how perfectly the path to the gold mine was concealed, he wrote, "That path no bird of prey knows" (Job 28:7). The inference is that if the path were so perfectly concealed that it escaped the piercing eyes of these birds, it was not probable that man would find it.

These birds were so strong, fierce, and impudent that everyone feared them, and when the prophets gave warning that the people would be left for birds of prey to ravage, they fully understood what was meant, and they were afraid (Isa. 18:6). In His complaint against His heritage, Yahweh questions, "Is my heritage to me like a speckled bird of prey? Are the birds of prey against her round about?" (Jer. 12:9). And when he prophesied the destruction of Jerusalem, Jeremiah painted a dreadful picture, but one no doubt often seen in that land of pillage and warfare: "I will give their dead bodies for food to the birds of the air and to the beasts of the earth" (19:7).

队地穿过村庄，在城墙上栖息。它们生性凶猛，散发着腐臭的气味，具有鸟类不多见的勇猛无畏。当数不清的鸢鸟聚集时，几乎无法抵挡它们的掠食，最大、最强壮的鸢鸟不仅带走供食用或献祭的肉，还捕食极珍贵的家鸽、较小的幼崽，甚至有时攻击儿童。参：《创世记》15:11，“有鸢鸟下来，落在那死畜的肉上，亚伯兰就把它吓飞了。”因为它们可以在高空中看到地上所有可供食用的猎物，所以人们认识到这种鸟的视力非常好。当约伯想要描述前往金矿的道路隐藏得多么隐秘时，他写道“矿中的路鸢鸟不得知道”（伯 28:7）。可以从中推论出，如果矿中的路隐藏得如隐秘，甚至连这些具有敏锐视力的鸟都不得知道，那么人类可能就更无法发现这座金矿了。

这些鸟非常地强壮、凶猛和粗鲁，因此所有人都怕它们，当先知警告说，世上一切的居民将遭受鸢鸟的蹂躏时，他们明白先知所表达的意思，并且都很害怕（赛 18:6）。耶和华在悲哀的诉说祂的产业的罪恶时，反问道：“我的产业向我岂如斑点的鸢鸟呢？鸢鸟岂在她四围攻击她呢？”（耶 12:9）。当耶利米预言耶路撒冷将遭受毁灭时，他描绘了一幅可怕的画面，但在这片充满掠夺和战争的土地上，无疑经常出现这样的场景：“他们的尸首，我必给空中的飞鸟和地上的野兽作食物”（耶 19:7）

See also ABOMINATION, BIRDS OF; BIRDS; EAGLE.

G. STRATTON-PORTER
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BIRDS, UNCLEAN.

Whereas the birds proscribed for Israel's diet in Lev. 11:13–19, are “to be had in abomination” (Heb. *šāqas*), meaning that they were cultically unacceptable, in the synoptic passage in Dt. 14:12–18 they are called by inference “unclean” (*tāmē*’, cf. vv. 10f.) and “abominable” (*tô’ēbā*, cf. v. 3), here meaning “loathsome to one's sensibilities.” The latter term in Deuteronomy suggests that the flesh of these birds is distasteful, while the statement in Leviticus indicates that they were ritually unclean either because they eat blood or have contact with carcasses.

These lists, however, differ in two particulars. Whereas Lev. 11:14 reads *haddā’ā*, “the kite,” and omits *haddayyā* after *hā’ayyā*, “the falcon,” Dt. 14:13 reads *hārā’ā*, “the buzzard,” and includes *haddayyā*, “the kite,” after *hā’ayyā*. The text is probably corrupt and cannot be restored with certainty.

See ABOMINATION; ABOMINATION, BIRDS OF; BIRDS OF PREY.

B. K. WALTKE

BIRSHA

bûr’shə [Heb. *birša*']. The king of

另见 ABOMINATION, BIRDS OF (可憎的鸟); BIRDS (鸟); EAGLE (鹰)。

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BIRDS, UNCLEAN. 不洁净的鸟

《利未记》11:13–19 中禁止以色列人吃的雀鸟, 被称作“可憎恶的”(希伯来语: *šāqas*), 这意味着, 从宗教仪式上说, 它们是不可接受的, 在观点相同的段落《申命记》14:12–18 中, 推理可知, 它们是“不洁净的”(*tāmē*’, 参: 申 14:10-11) 和“可憎的”(*tô’ēbā*, 参: 申 14:3), 意思是“令人憎恶的”。后一个《申命记》中的词暗示这些鸟的肉是味道不佳的, 而《利未记》中的表述表明从仪式上讲, 它们是不洁净的, 可能是因为它们吃血, 或是因为它们与尸体有接触。

然而, 这些清单存在着两处细节上的差异。《利未记》11:14 中可以读到 *haddā’ā* 一词, “the kite”, (和合本作“鸢鹰”), 省略了 *hā’ayyā* (“鹰、隼”) 后面的 *haddayyā*, “the falcon” (和合本作“小鹰”), 而《申命记》14:13 中可以看到 *hārā’ā* 这个词, “the buzzard” (和合本作“鸢”), 并包括了 *hā’ayyā* 后面的 *haddayyā* (“鸢鹰”), “the kite”, (和合本作“鸢鹰”)。这段经文可能有些错误的, 但是又无法准确地对其进行还原。

见 ABOMINATION (厌恶、可憎); ABOMINATION, BIRDS OF (可憎的鸟); BIRDS OF PREY (鸷鸟)。

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BIRSHA 比沙

音译: *bûr’shə* 【希伯来语: *birša*’】。蛾

Gomorrah, who was defeated along with the rulers of Sodom, Admah, Zeboiim, and Bela, after an abortive rebellion against Mesopotamian suzerainty (Gen. 14:1–12). The defeat was inflicted near Sodom and Gomorrah by an Elamite coalition led by Chedorlaomer.

摩拉王比沙，他与所多玛王、雅马王、洗扁王和比拉王一同反叛美索不达米亚的亚宗主国，他们全部被击败（创 14:1–12）。基大老玛率领的以拦同盟军在所多玛和蛾摩拉附近打败了上面几位国王。

R. K. H.

词条作者：R. K. H.

BIRTH

[Heb. *mōledet*] (Gen. 11:28; 24:7; 31:13; Jer. 46:16; Ezk. 16:3f.); AV NATIVITY, KINDRED; [*tōledōt*] (Gen. 25:13; Ex. 28:10); AV also GENERATIONS; NEB also SENIORITY; [*min-beṭen*] (Jgs. 13:5, 7; Ps. 22:10; 58:3; 71:6; Isa. 46:3; 48:8); AV WOMB, BELLY; [*yālad*] (Gen. 5:7ff.; 11:11ff.; 1 S. 4:19 [emended]; 1 K. 3:17f.; Job 38:29; Eccl. 7:1; Isa. 23:4; 66:7; Jer. 2:27; Hos. 9:1); AV BEGET, BE DELIVERED, BRING FORTH, GENDER; NEB also “her time,” BE MOTHER; [*min-reḥem*] (Job 3:11); AV WOMB; [*šābar*] (2 K. 19:3; Isa. 37:3; 66:9); NEB also “point of birth”; [*hūl*] (Dt. 32:18); AV FORM; [*zerā’*] (Dnl. 9:1); AV SEED; [*yôm*] (Job 3:1); AV DAY; [Gk. *gēnesis*] (Mt. 1:18; Lk. 1:14); [*gennáo*] (Mt. 19:12; Lk. 1:57); AV BROUGHT FORTH, WERE BORN; NEB WERE BORN; [*genetē*] (Jn. 9:1); [*tiktō*] (Lk. 2:7); AV BROUGHT FORTH; [*ōdínō*] (Rev. 12:2); NEB LABOR; [*apokyéō*] (Jas. 1:15); AV BRING FORTH; [*génos*] (Mk. 7:26); AV NATION; NEB NATIONALITY; [*eugenés*] (1 Cor. 1:26); AV NOBLE; [*phýsis*] (Gal. 2:15); AV NATURE; [*ek koilias*] (Acts 3:2; 14:8); AV “from the womb”; **UNTIMELY BIRTH** [Heb. *nepel*] (Job 3:16; Ps. 58:8; Eccl. 6:3); NEB ABORTIVE BIRTH, STILLBORN CHILD; [*nešer*] (Isa. 14:19); AV

BIRTH 本地、出生

【希伯来语：*mōledet*】（创 11:28; 24:7; 31:13; 耶 46:16; 结 16:3-4）；《钦定版圣经》译为 NATIVITY（“本地”）、KINDRED（“本地、本族”）；【*tōledōt*】（创 25:13; 出 28:10）；《钦定版圣经》还译为 GENERATIONS（“家谱”）；《新英文译本》中还译为 SENIORITY（“家谱”）；【*min-beṭen*】（士 13:5, 7; 诗 22:10; 58:3; 71:6; 赛 46:3; 48:8）；《钦定版圣经》中译为 WOMB（“母胎”）和 BELLY（“母腹”）；【*yālad*】（创 5:7 起; 11:11 起; 撒下 4:19[修正]; 王上 3:17-18; 伯 38:29; 传 7:1; 赛 23:4; 66:7; 耶 2:27; 何 9:1）；《钦定版圣经》中译为 BEGET（“生”）、BE DELIVERED（“出生”）、BRING FORTH（“发生、取出”）、GENDER（“配合”）；《新英文译本》中译为“her time”（“产期”）、BE MOTHER（“生”）；【*min-reḥem*】（伯 3:11）；《钦定版圣经》译为 WOMB（“母胎”）；【*šābar*】（王下 19:3; 赛 37:3; 66:9）；《新英文译本》还译为“point of birth”（“生产”）；【*hūl*】（申 32:18）；《钦定版圣经》译为 FORM（“产”）；【*zerā’*】（但 9:1）；《钦定版圣经》中译为 SEED（“族”）；【*yôm*】（伯 3:1）；《钦定版圣经》中译为 DAY（“生日”）；【希腊语：*gēnesis*】（太 1:18; 路 1:14）；【*gennáo*】（太 19:12; 路 1:57）；《钦定版圣经》中译作 BROUGHT FORTH（“生”）和 WERE BORN（“生来”）；《新英文译本》中译作 WERE BORN（“生来”）；【*genetē*】（约 9:1）；

“branch”; NEB “carrion.” See also BEAR, BORN.

【*tiktō*】(路 2:7); 《钦定版圣经》译为 BROUGHT FORTH (“生”); 【*ōdīnō*】(启 12:2); 《新英文译文》译作 LABOR (“生产”); 【*apokyēō*】(雅 1:15); 《钦定版圣经》中译为 BRING FORTH (“生出”); 【*génos*】(可 7:26); 《钦定版圣经》中译为 NATION (“族”); 《新英文译本》中译为 NATIONALITY (“族”); 【*eugenés*】(林前 1:26); 《钦定版圣经》中译为 NOBLE (“尊贵的”); 【*phýsis*】(加 2:15); 《钦定版圣经》中译作 NATURE (“生来”); 【*ek koilias*】(徒 3:2; 14:8); 《钦定版圣经》中译为 “from the womb” (“生来”); UNTIMELY BIRTH (“不到期而落的胎”) 【希伯来语: *nepel*】(伯 3:16; 诗 58:8; 传 6:3); 《新英文译本》中译为 ABORTIVE BIRTH (“不期而落的胎”)、 (“坠落未见天日的胎”); 【*neser*】(赛 14:19); 《钦定版圣经》中译为 “branch” (“枝子”); 《新英文译本》中译为 “carrion” (“尸首”)。另见 BEAR (生产、生、忍受); BORN (生)

“Birth” is used with several meanings in the OT and NT. It is frequently found in its literal sense, referring to the birth of a child, a happy occasion in the life of any ancient Semitic family. It is found in expressions such as “land of his birth,” i.e., native land; “from his birth/the womb,” i.e., from the beginning of one’s life, and “day of his birth.” (See BIRTHDAY.) In poetic texts, the substantive forms of “birth” are often parallel to “womb,” and in its verbal forms it is parallel to “deliver,” “bring forth,” and “travail.”

《旧约》和《新约》中 “Birth” 有多重含义。它的字面含义也经常用来指代孩子的出生, 这是任何一个古代闪米特家族成员生命中的幸福时刻。可以看到这样的表达, 如 “land of his birth” (“本地”), 也就是 “家乡”、“from his birth/the womb” (“生来”), 也就是 “从出生开始” 和 “day of his birth” (“生日”)。(见 BIRTHDAY[生日])。在诗歌中, “birth” 的名词形式等同于 “womb” (“母胎”), 它的动词形式等同于 “deliver”、“bring forth” 和 “travail” (汉译均为 “生或生产”)。

The command to procreate is found in the creation story (Gen. 1:28), and giving birth was a primary role of the Israelite wife, as seen in passages such as Gen. 24:60: “And they blessed Rebekah, and

在创世的故事中可以上帝命人类生养众多 (创 1:28), 在《创世记》24:60 等经文中可以看出, 生育子女是以色列人妻子的主要职分: “他们就给利百加祝福说: ‘我们的妹子啊, 愿你作千万

said to her, ‘Our sister, be the mother of thousands of ten thousands...’” For a woman to be barren was considered a curse (1 S. 1:3ff).

The mother was probably usually assisted by a midwife (Ex. 1:15; Gen. 35:17; 38:28), and giving birth was regarded as a painful experience (Gen. 3:16). The mother delivered squatting, or sitting on two “birthstones” (Ex. 1:16; see BIRTHSTOOL), and the newborn was perhaps placed on the knees of the father (Gen. 50:23) or mother (Job 3:12). This may reflect an adoption rite, however, in the case of Gen. 30:13; 48:13 (de Vaux). The cord would be cut, the baby washed with water, rubbed with salt, and wrapped in cloths (Ezk. 16:4). Often the child was named at birth. According to Lev. 12:1–8, the mother was cultically “unclean” for forty to eighty days following the birth.

Since the birth of a child, especially a male, was so eagerly welcomed, a stillbirth or the birth of a deformed child (Heb. *nepel*, “untimely birth,” means “a fallen thing”) was a tragic occurrence. To “curse the day of one’s birth” is an idiom reflecting extreme displeasure with one’s life, i.e., in effect, wishing one had never been born (Job 3:11, 16).

The importance of birth, its defining the relationship between child and mother, and the tragedy of stillbirth form the background for the figurative use of the term in the OT. When the psalmist says of Yahweh, “upon thee was I cast from my birth” (Ps. 22:10; 71:6), he refers to God’s care of him throughout his entire life. The wicked, on the other hand, “go astray from the womb, they err from their birth” (Ps. 58:3; cf. Ezk. 16:3f.). In Dt. 32:18 it

人的母……’”因为不能生育的女子被认为是遭到了诅咒（撒上 1:3 起）。

通常会有收生婆为准母亲收生（出 1:15；创 35:17；38:28），分娩被认为是一次痛苦的经历（创 3:16）。准母亲蹲坐着分娩或坐在两个“诞生石”上分娩（出 1:16；见 BIRTHSTOOL[分娩凳]），刚出生的婴儿可能放在父亲的膝上（创 50:23）或母亲的膝上（伯 3:12）。不过，这可能反映出了《创世记》30:13 和 48:13 中的一种收养仪式（de Vaux）。剪掉脐带，用水为婴儿清洗，在婴儿身上擦盐，然后再用布包裹好（结 16:4）。通常在婴儿出生时就给他（她）取名。根据《利未记》12:1–8 中的记载，从宗教信仰上说，分娩之后 40 天至 80 天，母亲是“不洁净的”。

出生后的婴儿，尤其是男婴会受到热烈的欢迎，而如果产下了死胎或畸形胎（希伯来语：*nepel*，“不到期而落的胎”，也就是“坠落的胎”）则是一件令人悲痛的事。“诅咒某人的生日”这句习语，反映出人们极为讨厌某人的诞生，即希望这个人从未出生过（伯 3:11, 16）。

出生的重要意义是，它规定了母亲和孩子之间的关系，而死胎的悲剧，为该词在《旧约》中的比喻用法铺设了背景。诗篇作者在谈及耶和華时说，“我自出母胎就被交在你手里”（诗 22:10；71:6），他这话指的是，神在他的整个生命历程中对他的看顾。而恶人“一出母胎，就与神疏远；一离母腹，便走错路”（诗 58:3；参：结 16:3-4）。根据《申命记》32:18 中的记载，正是耶和華产下了以色列，因此，当以色列人向

is Yahweh who is credited with giving birth to Israel, hence when the Israelites say to the tree “You are my father,” and to the stone “you gave me birth” (Jer. 2:27), their crime is apostasy. When Hosea pronounces judgment upon Israel, he uses language that describes starkly the fate of the nation: “No birth, no pregnancy, no conception” (Hos. 9:11). In Isa. 66:7–9, Zion is in labor and will “deliver.” Here the birth will be that of the restored community of Israel. Yahweh has brought things to the point of birth, and He will complete the course of events, according to the prophet. Finally, God’s role as creator is presupposed by Job 38:29: “Who has given birth to the hoarfrost?”

The NT has both literal and figurative uses of the term. It is used literally in referring to the birth of Jesus (Mt. 1:18; Lk. 2:7) and that of John the Baptist (Lk. 1:14—as a cause for rejoicing). In Acts 3:2; 14:8, the phrase “from birth” (to describe a lifelong lameness) is parallel to the OT usage of Heb. *min-beṭen*, literally “from the womb.”

Figurative usage is found in Jas. 1:15, where “desire” (Gk. *epithymía*) “gives birth” (*tiktō*) to sin, which in turn “brings forth” (*apokyédō*) death; and in Rev. 12:2, where the woman suffers the “birth pangs” of the Messiah (see S. Mowinckel, *He That Cometh* [1954], p. 272). See also BIRTH PANGS.

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木头说：“你是我的父”，向石头说：“你是生我的”（耶 2:27），他们就犯了背叛神的罪。当何西阿宣布以色列将面临的审判时，他措辞严厉、直截了当地揭示了民族的命运：“必不生产、不怀孕、不成孕”（何 9:11）。在《以赛亚书》66:7–9 中，锡安在临盆中，她将要“生产”，而她的儿子是充满活力的以色列民族。根据这位先知的描述，这生产是藉着耶和华的帮助，有一天祂必会完成。最后，《约伯记》38:29 中说“天上的霜是谁生的呢？”这里假定了上帝是造物主。

《新约》中既运用了这个词的字面含义，也运用了这个词的比喻含义。在提及耶稣的降生（太 1:18；路 2:7）和施洗约翰的降生（路 1:14——这也是人们喜乐的原因）时，用了这个词的字面含义。《使徒行传》3:2 和 14:8 中短语“生来”（描述一个生来瘸腿的人）类似于《旧约》中希伯来词语 *min-beṭen* 的用法，字面含义是“从母胎中”。

《雅各书》1:15 中用到了这个词的比喻义，其中说道，“私欲”（希腊语：*epithymía*）“生出”（*tiktō*）罪来，而罪则“生出”（*apokyédō*）死来；在《启示录》12:2 中，有一个妇人忍受着生产弥赛亚的“疼痛”（见 S. Mowinckel, *He That Cometh* [1954], 272 页）。另见 BIRTH PANGS（生产之难、灾难）。

书目——A. C. Bouquet, *Everyday Life in NT Times* (1954), 146-147 页；E. W. Heaton, *Everyday Life in OT Times* (1956), 77-78 页；R. Patai, *Family, Love and the Bible* (1960), 166–170 页；R. de Vaux, *Ancient Israel*, I (1961), 41–43；H. W. Wolff, *Anthropologie des AT* (1973), 259–261 页。

BIRTH, NEW.

See REGENERATION.

BIRTH, VIRGIN.

See VIRGIN BIRTH.

BIRTHDAY

[Heb. *yôm hulledet*; Gk. *genésia*]. The term occurs in Gen. 40:20 (“birthday” of Pharaoh) and in Mt. 14:6; Mk. 6:21 (“birthday” of Herod Antipas). There is evidence for birthday celebrations in Greece and Persia. Herodotus refers to the birthday celebrations of individuals, a special meal (*Persian Wars* i.133); and of the king, an annual royal banquet with the dispensing of gifts to his subjects (ix.110). The pre-Hellenistic Greeks celebrated the birthdays of gods and prominent men. Gk. *genéthlia* designated these celebrations, while *genésia* meant a celebration commemorative of the birthday of a deceased important individual. In 2 Macc. 6:7 we find reference to a monthly *genéthlia* of Antiochus IV, during which the Jews were forced to “partake of the sacrifices.” Josephus (*BJ* vii.3.1) refers to Titus’ celebration of his brother’s and father’s birthdays (*genéthlia*) by slaughtering Jewish captives. By the time of the NT, *genésia* could be used to designate the birthday celebration of a living prominent person, hence Mt. 14:6; Mk. 6:21. When Herod celebrated his birthday he was acting in accord with a Hellenistic custom; there is no evidence for the celebration of birthdays in Israel in pre-Hellenistic times.

Likewise, other than Gen. 40:20, there is no evidence for a birthday celebration of a

BIRTH, NEW. 重生

见 REGENERATION (重生)。

BIRTH, VIRGIN 童贞女之子

见 VIRGIN BIRTH (童贞女之子)。

BIRTHDAY 生日

【希伯来语: *yôm hulledet*; 希腊语: *genésia*】。这个词出现在《创世记》40:20 (法老的“生日”)、《马太福音》14:16和《马可福音》6:21中(希律安提帕的“生日”)。有证据表明,希腊和波斯都举行生日庆典。希罗多德认为普通人的生日庆典是一顿特别的大餐(*Persian Wars* i.133),而国王的生日庆祝会是每年皇室举办的盛宴,国王会在这一天向国民分发礼物(ix.110)。前希腊化时期的希腊人庆祝神明和杰出人物的生日。希腊语 *genéthlia* 特指这些生日庆典,而 *genésia* 指的是一位已故的重要人物的诞辰庆典。《马加比二书》6:7提到了安提阿哥四世每月都会庆祝生日,并且在此期间强迫犹太人“食用献祭动物的肠子”。约瑟夫斯(*BJ* vii.3.1)提到提图斯通过杀害犹太俘虏庆祝他的兄弟和父亲的生日(*genéthlia*)。到新约时期, *genésia* 可以用来指一位在世的杰出人物的生日庆典,《马太福音》14:6和《马可福音》6:21就采用了这种用法。希律王庆祝生日,是遵循希腊化时期的风俗;没有任何证据可以证明,前希腊化时期的以色列人庆祝生日。

同样,除了《创世记》40:20,也没有其他证据可以证明,前希腊化时期的法

pharaoh in pre-Hellenistic times. Procksch suggests that the annual celebration of the pharaoh's enthronement in which he was "born as a god" might lie behind the tradition of Gen. 40:20. In the Ptolemaic period the pharaoh's birthday was celebrated, an amnesty being granted to prisoners. Josephus refers to a celebration (Gk. *genésia*) at the birth of a son to Ptolemy (*Ant.* xii.4.7-9).

Bibliography.—W. Schmidt, *Geburtstag im Altertum* (1908); *ERE*, s.v. (W. Kroll); O. Procksch, *Die Genesis* (3rd ed. 1924), p. 397; G. R. Driver, *Book of Genesis* (2nd ed. 1904), p. 338.

F. B. KNUTSON

BIRTH-PANGS

[Gk. *ōdín*] (Mk. 13:8 par. Mt. 24:8); AV SORROWS; earlier RSV SUFFERINGS. Literally the physical pain accompanying childbirth. Strict literal usage of Gk. *ōdín* and its cognates *ōdínō* and *synodínō* is not found in the NT; rather the terms have symbolic meanings or appear in figurative expressions, e.g., the pains of the symbolic apocalyptic woman in Rev. 12:2, and Paul's application of Isaiah's metaphor of the barren woman who bore children without labor pains (Isa. 54:1) to the Gentiles who have become true Israelites (Gal. 4:27). Elsewhere, *ōdín* (and cognates) is to be understood figuratively of pain or anguish that is related to some anticipated or hoped-for event. The pain of childbirth was apparently among the more dreaded experiences in the ancient world; hence, to the claim that women's life is free from danger, Euripides has Medea respond that she would rather go to war three times than bear a child once (*Medea* 248-251).

老举办生日庆典。普慈 (Procksch) 认为,《创世记》40:20 中的生日庆祝传统可能源于法老的登基典周年庆典,法老子登基之日起,就“重生为神”。在托勒密王朝时期,举国庆祝法老的生日,并且此时会大赦囚犯。约瑟夫斯在《犹太古史》中提到了托勒密的一个儿子出生时的庆祝会(希腊语: *genésia*) (*Ant.* xii.4.7-9)。

书目——W. Schmidt, *Geburtstag im Altertum* (1908); *ERE*, 见词条(W. Kroll); O. Procksch, *Die Genesis* (1924 年第三版), 397 页; G. R. Driver, *Book of Genesis* (1904 年再版), 338 页。

词条作者: F. B. KNUTSON

BIRTH-PANGS 生产之难

【希腊语: *ōdín*】(可 13:8; 平行经文: 太 24:8); 《钦定版圣经》中译为 SORROWS; 较早的《修订标准译本》中译作 SUFFERINGS (汉译均为“灾难”)。从字面意思理解,指的是分娩时身体的疼痛。在《新约》中没有找到希腊词 *ōdín* 绝对的字面意义的用法,也位找到与这个词同源的 *ōdínō* 和 *synodínō*; 这个词组有象征意义,也出现在比喻的表达方式中,例如《启示录》12:2 大异象中妇人的产前阵痛,以及保罗引用《以赛亚书》54:1 的预言,用不生养、未经产难的妇人将会儿女众多的比喻,表明外邦人(加 4:27)。在其他各处经文中出现的 *ōdín* (和它的同源词) 要从其比喻义的角度,理解成与预期或盼望发生的事件有关的疼痛或痛苦。在古代世界,忍受分娩之痛显然是更为可怕的经历之一; 因此,针对男人说女人安处在家中,全然没有危险的这种说法,欧里庇得斯笔下的美狄亚回应道,她宁愿提着盾牌打三次仗,也不愿生一次孩子 (*Medea* 248-251)。其他地方似乎暗示出,由于分娩的结果,“生

Elsewhere the point seems implicit that the “birth-pangs” are worth enduring because of the result: so (figuratively) Socrates serves as midwife for a student who agonizes (*ōdínō*) his way from ignorance to knowledge (Plato *Theaetetus* 148e, 151a, 210b). A similar notion is found in Gal. 4:19, but here Paul himself undergoes the agony (*ōdínō*) on behalf of the Galatian Christians in whom he wishes to see “Christ formed.”

In several passages the birth-pangs result in the new situation brought about by Christ’s return, and the pangs themselves correspond to the sufferings or tribulation expected to precede that event (Mk. 13:8 par.). The whole creation is already involved in this agony (*synōdínō*, Rom. 8:22). And for those who find “peace and safety” in the empire, the return of Christ will mean sudden judgment, as labor pains come suddenly to an expectant mother (1 Thess. 5:3). These eschatological birth-pangs are determined by the resurrection of Christ, whose death as inevitably led to resurrection as birth-pangs signal that a child is on the way (Acts 2:24; cf. *TDNT*, IX, s.v. *ὠδίνω* [Bertram]; cf. 4 Ezra 4:42 for a similar emphasis on the immediateness of birth after the beginning of labor, in an eschatological context).

See also CHILD-BEARING; LABOR; TRAVAIL.

J. J. HERZOG

BIRTHRIGHT

[Heb. *beḵōrâ*; Gk. *prōtotókia*]. The right belonging naturally to the firstborn son, whether the offspring of a legal wife or a

产之难”是值得忍受的:苏格拉底以“精神助产术”帮助在无知中挣扎 (*ōdínō*) 的学生抛弃谬见,催生真理,从比喻意义上讲,他也是他学生的收生婆 (Plato *Theaetetus* 148e, 151a, 210b)。《加拉太书》4:19 中也表达了相似的观点,但在这里,保罗为了看见“基督成形”在加拉太基督徒心里,他亲自为他们再受生产之苦。

多段经文中,经历生产之苦后,就出现基督复临带来的新局面,这种身体上的剧痛相当于基督复临之前将要遭受的苦难或磨难(可 13:8 平行经文)。宇宙万物都在忍受着苦痛 (*synōdínō*, 罗 8:22)。对于那些在帝国中感到“平安稳妥”的人来说,基督复临意味着突然的审判将临到他们,如同产难临到怀胎的妇人一样(帖前 5:3)。这些末世论中的生产之难是由基督复活决定的,基督死后必然会复活,如同生产之难标志着孩子马上就要降生一般(徒 2:24; 参: *TDNT*, IX, 见词条 *ὠδίνω* [Bertram]; 参: 拉四 4:42, 这段经文在末世论的语境下,同样强调分娩开始之后婴儿马上就会降生)。

另见 CHILD-BEARING (生孩子、生产); LABOR (生产、生); TRAVAIL (生产之难)。

词条作者: J. J. HERZOG

BIRTHRIGHT 长子的名分

【希伯来语: *beḵōrâ*; 希腊语: *prōtotókia*】。长子的名分这是长子生拥来有的权利,无论他是正室的后代,还

concubine. Such a person ultimately became the head of the family, the line being continued through him. As firstborn he inherited a double portion of the paternal estate.

Discoveries at Mari, Nuzi, and Alalakh, however, show that the father could disregard the law of primogeniture and divert the birthright to a younger son, as in the case of Reuben (Gen. 48:22; 49:3f.), of Shimri (1 Ch. 26:10), and of Joseph's children as they were blessed by Jacob (Gen. 48:13–20). They also indicate that the firstborn son by a concubine could be displaced if the father subsequently had a son by his legal wife (cf. Gen. 21:10). In the Deuteronomic version of the law, a provision is made prohibiting the father from making the younger son the possessor of the birthright just because his mother was especially beloved (Dt. 21:15ff.). At Mari and Nuzi, possession of the *ṯrāpīm* or household images generally attested to ownership of the birthright, while texts from these localities show that, as with Jacob and Esau, the birthright could be traded for certain considerations among members of the same family.

On succeeding to the family property, the firstborn was responsible for maintaining the younger sons, the widow or widows, and any unmarried daughters, as well as exercising authority over the household as a whole. As the firstborn of God, Israel was accorded the protection of a loving and provident heavenly Father (Ex. 4:22f.; Jer. 31:9).

In the NT *prōtotokia* occurs once only (He. 12:16) in reference to Esau, while in Acts 22:28 Paul treated the privilege of Roman citizenship as a birthright.

是妾生的儿子。这个人最终将成为家族的首领，由他来继续统领整个家族。作为长子， he 可以从父亲的产业中继承双份的份额。

然而，马里、努斯和亚拉勒的发现表明，父亲可以忽视长子身份的律法，将长子的名分转给小儿子，如，流便（创 48:22; 49:3-4）、申利（代上 26:10）和被雅各祝福的约瑟的儿子（创 48:13–20）原都不是长子。这几处经文发现还表明，如果正室后来生了儿子，妾生的长子可以被取代（参：创 21:10）。《申命记》中的律法规定，男人不可因为所爱之妻，让小儿子得到长子的名分（申 21:15起）。在马里和努斯，长子拥有家庭画像（*ṯrāpīm*）的所有权，而这些地方的文献表明，出于某些考量，长子的名分可以卖给同一家族中的其他成员，就像以扫将长子的名分卖给雅各那样。

长子继承家庭的财产，负责抚养年幼的儿子、寡妇和其他未婚的女儿，还拥有管理整个家族的权柄。以色列是上帝的长子，慈爱和拥有先见的天父保护着他（出 4:22-23；耶 31:9）。

在《新约》中，*prōtotokia* 只在提及以扫时出现了一次（来 12:16），而保罗在《使徒行传》22:28 中说，他生来就有罗马民籍的特权。

See also INHERIT.

另见 INHERIT (承受)。

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BIRTHSTOOL

Found only in Ex. 1:16, in connection with Hebrew women in Egypt when they were oppressed by Pharaoh. The Heb. *'obnāyim*, here rendered “birthstool,” is used also in Jer. 18:3, where it is rendered “potter’s wheel.” The word is used in both places in the dual form, which points, no doubt, to the fact that the potter’s wheel was composed of two discs, and suggests that the birth stool was similarly double.

BIRTHSTOOL 分娩凳

这个词只在《出埃及记》1:16 中出现过, 与受到埃及法老压迫的希伯来妇人有关。希伯来词 *'obnāyim* 在这里可以译为“分娩凳”, 《耶利米书》18:3 中也使用了这个希伯来词, 并将之译为“窑匠轮”。这两处经文中都采用了这个词的复数形式, 这无疑表明这样一个事实, 即窑匠轮是由两个圆盘组成的, 也表明分娩凳也同样是双层的。

BIRZAITH

bîr-zā'ōth [Heb. *birzāwiṭ*; Gk. *Berzaith*, *Bēzaith*, etc.] (1 Ch. 7:31); AV, NEB, BIRZAVITH. A great-grandson of Asher and son of Malchiel; or possibly a town founded by the latter, as the name would seem to suggest. The RSV spelling follows Q, LXX A, Vulgate, Symmachus, etc.

BIRZAITH 比撒威

音译: bîr-zā'ōth 【希伯来语: *birzāwiṭ*; 希腊语: *Berzaith*, *Bēzaith* 等】(代上 7:31); 《钦定版圣经》和《新英文译本》中译为 BIRZAVITH (“比撒威”)。亚设的曾孙, 玛结的儿子; 这个名字似乎暗示出, 它可能是一座由玛结建立的城邑。《修订标准译本》中的拼写形式遵照了 Q 字原材料、《亚历山太抄本》、《武加大译本》、《西马库斯译本》等文献中译法。

Modern Bîr-Zeit is located 13 mi. (21 km.) N of Jerusalem.

现代比则特 (Bîr-Zeit) 位于耶路撒冷以北 13 英里 (21 公里) 处。

W. W. BUEHLER

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BISHLAM

bish'lām [Heb. *bišlām*—“peaceful” (?); Gk. *en eirénē*—“in peace,” Apoc. *Bēlemus*]; AV and NEB Apoc. BELEMUS. One of three foreign colonists who wrote a letter of complaint against the Jews to Artaxerxes (Ezr. 4:7; cf. 1 Esd. 2:16). The LXX renders Bishlam *en*

BISHLAM 比施兰

音译: bish'lām 【希伯来语: *bišlām*——“平安的”(不确定); 希腊语: *en eirénē*——“平安地”, 《次经》中作 *Bēlemus*]; 《钦定版圣经》和《新英文译本》的《次经》中译为 BELEMUS (“比施兰”)。写信给亚达薛西, 反对犹太人的三个外邦殖民者之一(拉 4:7; 参: 拉一 2:16)。

eirénē, “in peace,” as though it were an Aramaic phrase rather than a proper name.

BISHOP

[Gk. *epískopos*; Lat. *episcopus*].

《七十士译本》中将比施兰译为 *en eirénē*, 意思是“平安地”, 似乎这是一个亚兰文词组, 不是一个专有名词。

BISHOP 主教、监督

【希腊语：*epískopos*；拉丁语：*episcopus*】。

GENERAL

简介

I. Use in the LXX and Classical Greek.-The LXX gives *epískopos* the generic meaning of “superintendency, oversight, searching” (Nu. 4:16; 31:14) in matters pertaining to the Church, the state, and the army (Jgs. 9:28; 2 K. 12:11; 2 Ch. 34:12, 17; 1 Macc. 1:54; Wisd. 1:6). Nor is it unknown to Classical Greek. Thus Homer in the *Iliad* applied it to the gods (xxii.255), as did Plutarch (*Camillus* 5). In Athens the governors of conquered states were given this title.

II. NT Use.-The word is once applied to Christ Himself, “the Shepherd and Bishop [RSV Guardian] of your souls” (1 Pet. 2:25, AV). It abounds in Pauline literature and is used as an alternative for *presbýteros*, “elder” (Tit. 1:5, 7; 1 Tim. 3:1; 4:14; 5:17, 19). The earliest ecclesiastical offices instituted in the Church were those of elders and deacons, or rather the reverse, inasmuch as the latter office grew almost immediately out of the needs of the Christian community at Jerusalem (Acts 6:1-6). The presbyterial constitution of Jerusalem must have been very old (11:30) and was distinct from the apostolate (15:2, 4, 6, 22f.; 16:4). As early as A.D. 50 Paul appointed “elders” in every church, with prayer and fasting (14:23), referring to the Asiatic churches before established. But in writing to the Philippians (1:1) he speaks of “bishops”

I. 《七十士译本》和古典希腊语中的用法。《七十士译本》中的 *epískopos* 一般含义是, 在与教会、国家和军队(士 9:28; 王下 12:11; 代上 34:12, 17; 马一 1:54; 智 1:6)相关的事务中进行“监督、看守或搜查”(民 4:16; 31:14)。在古典希腊语中也可以看到这种用法。因此, 荷马在《伊利亚特》中用这个词指代神明(xxii.255), 普鲁塔克也曾这样使用这个词(*Camillus* 5)。在雅典, 赐给被征服国家的总督这一头衔。

II. 《新约》中的用法。这个词有一次用来指代基督本人, “你们灵魂的牧人和监督[《修订标准译本》中译为 Guardian]”(彼前 2:25,《钦定版圣经》)。保罗的作品中经常出现这个词, 用它来替代 *presbýteros* 这个词, 意思是“长老”(多 1:5, 7; 提前 3:1; 4:14; 5:17, 19)。教会中最早的神职就是长老和执事的职分, 或者说是执事和长老的职分, 因为执事的职分几乎是伴随着耶路撒冷基督教会众的需求而产生的(徒 6:1-6)。耶路撒冷的长老制度一定非常地古老(徒 11:30), 与使徒地位截然不同(徒 15:2, 4, 6, 22-23; 16:4)。早在公元 50 年, 保罗就在各教会选立了“长老”, 又禁食祷告(徒 14:23), 这里的教会指的是亚细亚教会建立之前的教会。保罗给腓立比人的信中(腓 1:1)中提到了“监督”和“执事”。外邦基督教教会显然也采用了这个头衔; 我们只能在《教牧书信》中看到

and “deacons.” In the gentile Christian churches this title evidently had been adopted; and it is only in the Pastoral Epistles that we find the name “presbyters” applied. The name “presbyter” or “elder,” familiar to the Jews, signifies their age and place in the church, while the other term “bishop” refers rather to their office; both evidently refer to the same persons. Their office is defined as “ruling” (Rom. 12:8), “overseeing” (Acts 20:17, 28; 1 Pet. 5:2), caring for the flock of God (Acts 20:28). But the Gk. *archein*, “to rule,” in the hierarchical sense, is never used. Each church had a college of presbyter-bishops (Acts. 20:17, 28; Phil. 1:1; 1 Tim 4:14). During Paul’s lifetime the Church was evidently still unaware of the distinction between presbyters and bishops.

Of a formal ordination, in the later hierarchical sense, there is no trace as yet. The word “ordained” used in the AV (Acts 1:22) is an unwarrantable interpolation, rightly emended in later versions. Neither the word *cheirotónēsantes* (Acts 14:23, RSV “appointed”) nor *katastésēs* (Tit. 1:5, RSV “appoint”) is capable of this translation. In rendering these words invariably by “ordain,” the AV shows a *vitium originis*. No one doubts that the idea of ordination is extremely old in the history of the Church, but the laying on of hands mentioned in the NT (Acts 13:3; 1 Tim. 4:14; 2 Tim. 1:6; cf. Acts 14:26; 15:40) points to the communication of a spiritual gift or to its invocation, rather than to the imparting of an official status.

III. Later Development of the Idea.-According to Rome, as finally expressed by the Council of Trent, and to the episcopal idea in general, the

“presbyters” (“长老”)这个名字。犹太人知晓“长老”这个名字，这显示出他们在教会中的资历和地位，而另一个词语“bishop” (“监督或主教”)指的是他们的职分；这两个词指代同一类人。他们的职分是“治理” (罗 12:8), “监督” (徒 20:17, 28; 彼前 5:2) 和“照管”神的群羊 (徒 20:28)。但是《新约》在表达等级意义时，从未采用过希腊词语 *archein* (“治理”)。每个教会都有众多的长老或监督 (徒 20:17, 28; 腓 1:1; 提前 4:14)。在保罗生活的年代，教会显然仍然没有意识到长老和主教 (或监督) 之间的差异。

后期等级体系中的正式神职授任含义仍然无法追溯。《钦定版圣经》中的“ordained” (“设立、选立”) 这个词 (徒 1:22) 是一个不能被认可的篡改，后期的译本进行了修正。*cheirotónēsantes* (徒 14:23, 《修订标准译本》中译为“appointed” [“选立”]) 和 *katastésēs* (多 1:5, 《修订标准译本》中译为“appoint” [“设立”]) 都不能作为这个词的翻译。《钦定版圣经》中把这些词一律译为“ordain” (“设立、选立”), 这可能是一种出处错误。没有人会怀疑选立长老的想法在教会的历史中拥有极为古老的渊源，但是《新约》中提到的按手 (徒 13:3; 提前 4:14; 提后 1:6; 参: 徒 14:26; 15:40) 指的是一种属灵恩赐的沟通或祈求，而不是授职。

III. 这一观念的后期发展。根据罗马的情况、特兰托公会议的最终决议和普通的主教思想，起源于3世纪的等级结构从新约教会初期开始就已经存在。但

hierarchical organization, which originated in the 3rd cent., existed from the beginning in the NT Church. But besides the NT as above quoted, the early testimony of the Church maintains the identity of “presbyters” and “bishops.” Thus: 1Clem. 42:4f.; 44:1, 5; 57:1; Did. 15; perhaps Apos. Const. ii.33f., in the use of the plural form; Irenaeus (*Adv. haer.* iii.2f.); Ambrosiaster (on 1 Tim. 3:10; Eph. 4:11); Chrysostom (*Hom. II in 1 Tim.*), in an unequivocal statement, the “presbyters of old were called bishops ... and the bishops presbyters”; just as unequivocally Jerome (comm. on Tit. 1:7), “the same is the presbyter, who is also the bishop.” Augustine and other fathers of the 4th and 5th cents held this view, and even Peter Lombard, who preceded Aquinas as the great teacher of the Church of the Middle Ages. Hatch and Harnack, in the face of all this testimony, maintain a distinction between the presbyters, as having charge of the law and discipline of the church, and the bishops, as being charged with the pastoral care of the church, preaching, and worship. This theory is built upon the argument of prevailing social conditions and institutions, as adopted and imitated by the Church, rather than on sound textual proof. The distinction between presbyters and bishops can be maintained only by a forced exegesis of the Scriptures. The later and rapid growth of the hierarchical idea arose from the accession of the Ebionite Christian view of the Church as a necessary continuation of the OT dispensation, a view that has so largely influenced the history of the inner development of the Church in the first six centuries of her existence.

是，正如上文所述，除了《新约》中的证据，教会的早期证据也证明了“长老”和“主教”的同一性。如，《革利免一书》42:4-5; 44:1, 5; 57:1; 《十二使徒遗训》15; 或许 Apos. Const. ii.33-34 中都采用了复数形式; 爱任纽 (*Adv. haer.* iii.2-3)、安波罗修 (对《提摩太前书》3:10 和《以弗所书》4:11 的注释)、赫里索斯托姆 (《提摩太前书》中的布道 11) 明确地说道, “古时的长老被称作主教……和主教长老”; 耶柔米也明确地说过 (对《提多书》1:7 的注释), “长老也就是主教”。奥古斯丁和 4 世纪与 5 世纪的其他教父坚持这种观点, 甚至连彼得·伦巴都这位阿奎奈之前的中世纪教会的伟大教师也坚持这一观点。哈奇 (Hatch) 和哈纳克 (Harnack) 不理睬所有这些证据, 仍然坚持认为长老和主教 (监督) 是有区别的, 长老负责执行教会的律法和信条, 而主教 (监督) 则负责教会的教牧关怀、讲道和礼拜。这一被教会采纳和仿效的理论以一般社会条件和体系的论据为基础, 而不是建立在确凿的经文证据之上。只有牵强的《圣经》注释才能证明长老和主教 (监督) 之间的差异。教会中伊比奥派观点促使等级观念在稍后的历史时期迅速发展, 这种观点是《旧约》中神的恩赐的一种延续, 并对前 6 个世纪教会的内部发展史产生了极大的影响。

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I. *Episcopacy Defined.*-Episcopacy is the government of the church having bishops as the chief ministers. According to the Eastern Orthodox, Roman Catholic, and Anglican churches, bishops can be consecrated only by existing bishops; presbyters and deacons are not to be ordained without bishops; bishops have the oversight of all spiritual functions; and a historical line of episcopal succession is traced back to apostolic or subapostolic times. Two points, however, should be remembered. First, episcopacy as such does not necessarily imply the monarchical form that has become customary from at least the end of the 2nd century. Second, a distinction is to be made between the dogmatic Episcopalianism which insists that there can be no valid ministry apart from (monarchical) bishops and the practical episcopacy which sees here only a matter of the most suitable order and administration.

II. *Offices in the Early Church.*-In the NT the office of bishop is not clearly defined. Indeed, there seem to have been many degrees or functions of ministry, which merge into one another. Some of these contribute more to a ministry of evangelism than to the settled pastoral ministry. We have perhaps to learn from the NT that function is more important than office and that the ministry has been perpetually hampered by the tendency to give to the pastoral ministry a primacy it ought not to have.

The *apostles* were undoubtedly first in the NT. In them rested a final and divinely

I. 明确的主教制度。主教制度是教会的治理方式，而主教是教会中的主要牧师。按照东正教、罗马天主教和英国国教教会的说法，主教只有藉着现有的主教才能成圣；没有主教，不能选立长老和执事。他负责监督所有属灵的活动；主教制继承权的历史脉络可以追溯到使徒时期或十二门徒之后的时期。不过，必须牢记两点。第一，主教制度本身并不一定意味着君主政治，这种政体至少从 2 世纪末期就已经成为一种惯例。第二，教条的主教制度主义和实际的主教制度之间存在着差异，前者认为（君主制）主教之外不存在合法的职分，而后者仅在这里见证了最合适的秩序和管理。

II. 早期教会中的职位。《新约》中的主教职位并没有给出明确的定义。实际上，似乎存在着多种层次或职责的职分，它们彼此合二为一。其中一些职分比固定的牧师职分更有益于福音传道。我们或许从《新约》中可以得知，职责比职位更重要，给予牧师职分它本不该拥有的总助教职的倾向已经永久地妨碍了这一职分。

使徒无疑在《新约》中处于首要地位。他们被赋予了最终的神圣权柄。虽然不

conferred authority. On the other hand, while the apostles consisted of more than the Twelve, the apostolate could hardly be perpetuated in the full NT sense. In close proximity to the apostles we read of the *prophets* (Acts 11:27). Many important prophets seem to have resided at Antioch (Acts 13:1), and it is worth noting that Saul and Barnabas were set aside for their missionary work by the prophets and teachers. Judas and Silas are called prophets in Acts (15:32), and in the Pauline lists (1 Cor. 12:28 and Eph. 4:11f.) the prophets come second to the apostles. Prophecy is closely linked with the laying on of hands in 1 Timothy (1:18; 4:14). In Revelation the prophet is associated with saints and apostles (cf. 18:20). The exact function of the prophet is hard to determine. It can include foretelling, but is probably a more general ministry of exhortation and instruction. Prophetesses are also mentioned (cf. Miriam and others in the OT).

Elders or *presbyters* quickly appear as the men commissioned to supervise the early Christian congregations. They were probably modeled on the synagogue of Judaism, and seem to have discharged their responsibilities corporately rather than individually (cf. Acts 15:4, 6, 22; 16:4; 20:17; Jas. 5:14). There is no evidence for their popular appointment, though they may have been approved by the churches and then ordained or commissioned by the apostles, their delegates, or existing elders.

Teachers are most likely the equivalents of the “doctors” or catechists among whom the Lord was found as a boy in the temple. As distinct from *evangelists* with their office of proclamation, their task was

是只有十二个使徒，从完整的新约意义上说，使徒的地位几乎不能长存。先知与使徒的地位很接近（徒 11:27）。许多重要的先知似乎都住在安提阿（徒 13:1），值得一提的是，扫罗和巴拿巴因为像先知和教师那样传道而被提及。《使徒行传》中称犹大和西拉为先知（徒 15:32），在保罗的排位中（林前 12:28；弗 4:11-12），先知位居使徒之后。《提摩太前书》中，预言与按手礼存在着密切的联系（提前 1:18；4:14）。在《启示录》中，先知和圣体和使徒一同被提及（参：启 18:20）。很难确定先知的准确职责。他们的职责可能包括说预言，可能还包括更为普通的劝勉和教导的职分。《旧约》中还提到了女先知（参：《旧约》中米利安和其他女先知）。

长老很快被选立为监督早期基督徒的人。他们可能以犹太教的会堂为榜样，似乎共同卸任，而不是分别卸职（参：徒 15:4, 6, 22; 16:4; 20:17; 雅 5:14）。虽然他们可能首先得到了教会的认可，然后被使徒、他们的代表或现有的长老选立为长老，但是没有任何证据可以证明他们得到了大众的任命。

教师最像“教法士”，在圣殿中，少年耶稣曾坐在他们的中间。他们与福音传道者不同，福音传道者的职分是传播福音，而他们的任务是教导人们归信。保罗在《教牧书信》中自称为教师，正如

to instruct in the faith. Paul calls himself a teacher in the Pastorals, just as Peter styles himself an elder in 1 Peter. This indicates not merely fluidity in usage but a conception in terms of function rather than office.

Whether the *bishops* referred to in the NT constitute a separate group or again denote a function that might be exercised by others is much debated. Some contend that according to Paul's address in Acts 20 all the Ephesian elders are obviously bishops, or exercise an episcopal function (v. 17). Others argue that, while all bishops are elders, not all elders are necessarily bishops. This seems, however, to be an artificial refinement. The word *episkopos*, as already noted, simply means "overseer" and might well be used of anyone who fulfils a task of oversight. Thus "bishopric" is used of the apostolic office in Acts 1:20; and in Acts 20:28 there is more general reference to the Ephesian ministry, which on any reading must include more than one "bishop." The Pastorals speak more fully of bishops, though there are hints (e.g., in Tit. 1:5) that these include the elders. The Pastorals show plainly that the two functions of episcopate and diaconate have established themselves as the main essentials of the settled pastoral ministry.

The seven men appointed to supervise the daily administration in Acts are usually regarded as the first *deacons*. Certainly, the later deacons came to fulfil this particular form of ministry, although after the pattern of the seven they were not excluded from more spiritual administration. By the time of the Pastorals we can see a more definite emergence of deacons (and possibly in

彼得在《彼得前书》中自称为长老。这不仅说明教师的用法很多变,也说明这是一种职责概念,而不是一种职位概念。

《新约》中的监督(主教)到底是构成了一个单独的群体,还是指示着一种可能由他人完成的职责,这是一个很有争议的问题。有些人认为,根据《使徒行传》20章中保罗所说的话,显然,所有的以弗所长老都是监督,或者承担着主教的职责(徒20:17)。其他人认为,虽然监督是长老,但是并不一定所有的长老都是监督。不过,这似乎是一种人为的提炼。正如前文说说, *Episkopos* 这个词只有“监督”的含义,有可能用来指代任何肩负监督任务的人。因此,在《使徒行传》1:20中,“主教职位”指的是使徒的职分;《使徒行传》20:28中更为宽泛地提及了以弗所人的职分,不论怎样解读,其中一定包括多个“监督”。虽然《教牧书信》中暗示出监督包括了长老(如,在《提多书》1:5),但是这些书信更为全面地谈论了监督。《教牧书信》表明,主教和执事的两个职责使他们成为固定牧师职分中要员。

《使徒行传》中提到的七个负责监督日常管理的人通常被认为是第一批执事。当然,虽然根据这七个执事的职责,后来的执事肩负起更多的属灵管理职责,但是他们开始履行这个特殊形式的职分。到《教牧书信》创作时期,我们看到出现了更多的执事(或者从某种意义上说是女执事),然而,我们最好首先从职责方面而不是职位方面考虑这些执事。

some sense deaconesses), though again we do well to think primarily in terms of function rather than office.

III. Episcopacy in the NT.—The term *episkopos* appears so rarely that we may enumerate the occurrences. In Acts 20:17, 28 the elders of Ephesus are addressed as bishops. In Phil. 1:1 Paul and Timothy salute the bishops and deacons. In 1 Tim. 3:1f. and Tit. 1:7 there are references to the appointment and qualifications of bishops. In 1 Pet. 2:25 Christ Himself is called the “bishop of your souls.”

From the NT we may rightly deduce that, under Christ the head, there is a ministry or function of pastoral oversight for the nurture of the churches. No clear information is given, however, on the many questions raised in subsequent discussion, e.g., whether there is a distinct order of bishops, whether this inherits the authority of the apostolate, what is its relation to the eldership, how many bishops there ought to be in one place, how they should be appointed and ordained, etc. The probability seems to be that as yet there is only the function of oversight, which might be exercised by apostles, prophets, elders, etc. On the other hand, there is a distinct NT tendency (1) for one man to emerge as at least the supreme overseer, possibly on the model of the ruler of the synagogue (cf. James, Timothy, Titus), and (2) for the various functions of prophecy, teaching, and even perhaps evangelism to be assimilated to that of oversight in more settled congregational conditions.

A dogmatic Episcopalianism would go much further, arguing that the apostles deliberately instituted the order of bishops

III. 《新约》中的主教制度。 *Episkopos* 这个词出现的次数非常少,所以我们可以一一列举。在《使徒行传》20:17, 28 中,以弗所的长老被称为监督(主教)。在《腓立比书》1:1 中,保罗和提摩太向诸位监督和执事问安。《提摩太前书》3:1-2 和《提多书》1:7 中提到了监督的选立和资格。在《彼得前书》2:25 中,基督自称为“灵魂的监督”。

我们可以根据《新约》得出这样的正确推论,教会的头基督为了教会的发展,担起了牧人的职分或职责。然而,随后讨论中提出的许多问题却没有给出明确的答案,如,是否存在明确的主教(监督)顺序? 这是否继承了使徒的权柄? 主教(监督)和长老之间存在怎样的关系? 一个地方有多少个主教(监督)? 应该怎样任命和选立他们? 等等。似乎存在这样一种可能性,即到目前为止,只有一项监督的职责,这项职责可以由使徒、先知、长老等人完成。此外,出现了一种独特的新约趋势,(1) 出现这样一个人,他至少是最高的监督,并可能仿效犹太教会堂中的管理者(参:《雅各书》《提摩太书》《提多书》), (2) 在更为稳定的会众环境下,各种不同的职责,如预言和教导的职责,甚至可能包括福音传道的职责都变成了监督的职责。

教条的主教制度主义表现得更为离谱,论述道,为了永存使徒职分中永恒元素,特别是为了对负责基督教传道、教

(presiding elders or apostolic delegates) in order to perpetuate the permanent elements in their own ministry and especially to exercise supreme control over all branches of Christian preaching, teaching, sacramental administration, and congregational discipline. In fact, however, this is as difficult to establish from the NT as any other doctrinaire system. It thus seems best to keep to the incontestable fact that there is a function of episcopacy which may be exercised by many leaders, which is in a true sense the responsibility of every minister but which is important enough to require the appointment of specially qualified bishops and which seems to find its focus increasingly in a single figure in the church.

IV. Apostolic Fathers.-The data in the immediate post-apostolic age are as uncertain and almost as contradictory as in the NT. Thus in the Didache we still have reference to itinerant apostles and prophets, though apparently this ministry was falling into disrepute through self-seeking impostors, and worthy prophets might be invited to settle. There is also evidence of a more local ministry of bishops and deacons, which tends to be less glamorous but is still to be honored and gives signs of outlasting the itinerant form.

In 1 Clement we hear again of bishops and deacons, as also of elders. Some scholars argue that Clement refers to bishops and elders interchangeably, while others think that there is a selection of bishops from among the elders. There is, of course, the famous passage in 1Clem. 44 that has been taken as the basis for an apostolic succession. But here again there is much

导、圣礼管理和会众纪律的所有分支进行最高的掌控,使徒故意设立了主教秩序(监督长老或宗座代表)。然而,实际上,根据《新约》很难确定这种教条的主教制度主义属于哪一种教条主义体系。因此,似乎最好坚持这样一个不可争辩的事实,主教职位的职责可以由许多领导者来履行,从真正的意义上说,这是每一位牧师的职责,但是对于任命具有特殊资历的主教来说,这一职责非常重要,它似乎逐渐集中在教会中的某个人身上。

IV. 使徒教父。紧随其后的使徒后期的资料与《新约》中的资料一样含糊不清,而且几乎一样自相矛盾。因此,在《十二使徒遗训》中,因为一些冒名顶替者的出现,使徒和先知的职分已经变得声名狼藉,但是我们仍然可以在其中看到巡回传道的使徒和先知,受人尊敬的先知还会被邀请定居下来。也有证据表明存在更为地方性的主教(监督)和执事职分,虽然他们不如巡回传道的使徒和先知那样富有魅力,但是他们仍然受到人们的尊敬,而且迹象表明他们比后者存在的时间更长。

在《革利免一书》中,我们再次看到了主教(监督)、执事和长老等词语。有些学者认为,革利免互换使用主教(监督)和长老的称谓,而其他人认为,只有一部分长老才能被称为主教(监督)。当然,《革利免一书》44章中的著名段落被认为是使徒传承的依据。但对于其中的真实含义却存有很大的疑问。革利免的真实含义难道是,使徒为他们任命

doubt as to the true meaning. Does Clement really mean that the apostles arranged for successors to the bishops already appointed by them? Either way, his concern is not with the transference of grace and prerogatives, but with orderly continuation in ministry.

Ignatius of Antioch poses a more difficult problem, for in six of his epistles he presents us rather suddenly, as it were, with a developed threefold structure of one bishop supported by elders and deacons, rather after the manner of the high priest, priests, and Levites of the OT. It should be noted that the bishop does not stand alone. It should also be noted that some Presbyterians see here no more than an example of the pastor, ruling elders, and deacons of their own order. On the other hand, there now seems to be (1) a clear differentiation of terms and (2) the emergence of a single bishop as head of the church and true focus of its unity.

Rather strangely, the picture presented by Ignatius is not uniformly supported by other writings of the 2nd century. Justin refers only to the president and deacons. Even Polycarp, to whom Ignatius wrote, mentions only two orders of ministers, and the same is true of Hermas. Nevertheless, there can be little doubt that Ignatius depicts what was already emerging as a normal development of the NT pattern, any remaining confusion of terminology being probably because of the influence of NT usage and because the bishop was a presiding elder rather than a completely isolated and exalted successor of the apostles.

V. Later Development.-From the end of the 2nd cent. the common episcopal

的主教（监督）安排了继任者？不管怎样，革利免关心的不是恩典和特权的转移，而是传道的有序延续。

安提阿的伊格那丢提出了一个更困难的问题，他在 6 封书信中相当突兀地向我们展现了多位长老和执事辅佐一位主教（监督）的完善三重结构，从某种程度上说，这一结构仿效了《旧约》中大祭司、祭司和利未人之间的关系。值得注意的是，主教（监督）不是独一无二的。还应该注意到，在这里的看到一些长老会教徒只是牧师、管理教会的长老和同级别执事的楷模。另一方面，（1）现在主教的任期似乎有明确的划分，（2）主教开始成为教会的唯一领袖和凝聚教会的核心。

非常奇怪的是，伊格那丢描绘的画面并没有得到 2 世纪其他作品的一致支持。游斯丁仅仅提到了会长和执事。甚至连坡旅甲（伊格那丢曾写信给他）和黑马也只提到两种级别的牧师。不过，毋庸置疑，伊格那丢描绘的是已经出现的新约模式的正常发展，有关这一术语的其他疑惑可能是受到了《新约》中用法的影响，也可能是因为主教（监督）是一位监督长老，而不是完全孤立的、被卓拔的使徒继承者。

V. 后期发展。从 2 世纪末期开始，虽然在亚历山大港似乎存在一种有趣的

pattern established itself more or less universally, although there seems to have been an interesting form of presbyterianism in Alexandria which may have influenced the curious relationship of the monasteries to the bishops in the great age of Celtic evangelism. Even with the more uniform development, however, the interrelationship of bishops, elders, and deacons was still a subject of inquiry and debate. It could be generally admitted that deacons ought not to exercise spiritual functions except by special delegation from the bishop. But what about presbyters? Were they simply delegates of the bishops, in whom alone true ministry was thus invested? Or were they ministers in their own right, although under episcopal supervision for the sake of good order? Serious attempts were made to enforce the former view, e.g., at the Council of Vern in A.D. 755. The great Jerome, however, perhaps disappointed at his failure to attain to the Roman bishopric, emerged as a strong champion of the parity of essential ministry, and this was the view that finally seemed to prevail in medieval theology, in spite of the feudal exaltation of bishops and probably with the connivance of the papacy in its desire to depreciate all rival bishops. Thus presbyters and bishops together came to constitute the supreme and final order of ministry, and presbyters retained their historic right to participate in the ordination of new presbyters.

VI. The Reformation.-A great outcry arose against bishops from many Reformers. This was directed primarily against prelacy rather than episcopacy as such, i.e., against the worldliness and tyranny of bishops and their hostility to attempts at dogmatic and practical reform

长老会制,这种制度对凯尔特福音主义伟大时代中修道院与主教的奇特关系产生了影响,但是各地几乎普遍认可了共同的主教制模式。然而,即使主教制向着更为一致的方向发展,但是主教、长老和执事的相互关系仍然是一个值得探究并存在争议的话题。执事不应该行使属灵的职能,除非得到了主教的专门授权,这可能是一个被普遍认可的观点。但长老呢?难道他们仅仅是主教的代表,因此只有他们被授予了真正的职分?或者难道他们是拥有自身权柄的牧师?然而为了保证良好的秩序,他们要接受主教的监督。为了强化前一种观点,人们曾做出了认真的尝试,如公元755年的维恩会议。然而,伟大的耶柔米可能因未得到罗马的主教职位而感到失落,因此坚决拥护基本职分的平等性,这似乎就是最终盛行于中世纪的观点,尽管主教的地位在封建制度下得到了提升,并且教皇可能为了贬低所有与他竞争的主教的价值而默许了他们的地位。因此,长老和主教共同确立了神职的最高和最终秩序,长老依然保留着任命新长老的历史权柄。

VI. 宗教改革。许多改革者对主教表示了强烈的抗议。这种抗议首先指向主教,而不是主教制度本身,也就是,反对主教的世故和专制,以及他们对根据《圣经》进行教义改革和实用性改革所表示出的敌意。最初的宗教改革领袖基本上都不反对主教制度。例如,加尔文

according to the Scriptures. Among the original leaders there was little opposition in principle to the episcopalian type of order. Calvin, for example, believed that he had reconstructed the ministry in Geneva on the NT pattern, but he would also allow that the original episcopal order was a tolerable and effective form of NT ministry. It was in an attempt to restore the episcopate to its original purity as a pastoral and preaching office that the Anglican leaders, many of whom were themselves bishops, retained episcopacy, for what they took to be good biblical, historical, and practical reasons, not claiming it as the exclusive NT form of government, nor investing it with doctrinal significance, but seeing in it a potentially effective form of church order which embodied the essential features of NT ministry and for which there were good historical precedents.

In its classical form as represented by Cranmer, Jewel, Whitgift, Hooker, and even many of the Carolines, Anglicanism does not deny a parity of essential ministry. It makes no claim that bishops have inherited apostolic authority or prerogatives. It does not dismiss nonepiscopal ministries as invalid. It makes no attempt to enforce Episcopalianism on all other churches as the only acceptable NT form. It stresses above all the pastoral and spiritual nature of the office and the basic humility and simplicity essential in the one who occupies it. If it retains episcopacy, this is because it finds in the structure a historically grounded and satisfactory mode of discharging the genuine NT function, not of autocratic rule, but of pastoral care and spiritual leadership. It thus exercises its right as a Church to take

认为,他在日内瓦按照新约模式恢复了牧师职位,但他也认为最初的主教制度是新约神职的一种可接受和有效的形式。他试图将主教之职恢复成最初单纯的牧师职分和讲道职分,英国国教的领袖仍然保留着主教的职位,其中很多领袖本身就是主教,因为他们认为主教制度是以《圣经》为依据的,是符合事实和实际的,他们既并不认为主教制度是《新约》中独有的教会管理形式,也不认为主教制度具有教义意义,而认为主教制度可能是教会秩序的形式,它体现出了新约神职的基本特征,且有很好的历史先例。

正如克栏麦、维特吉夫特、胡克(Hooker),甚至连加罗林群岛的许多人呈现的那样,基督教圣公会的古典教义并不否定基本职分是平等的。圣公会教义没有宣称主教继承了使徒的权柄或特权,也没有将非主教职分视为无效的职分,更没有试图强迫其他所有教会接受主教制度主义,并将之作为唯一的可以接受的新约形式。圣公会教义首先强调主教之职的牧师和属灵本质,以及所有处在这个职位上的人必须具有谦卑和质朴的基本素质。如果圣公会教义保存了主教职位,那是因为它找到了这一职位的历史依据和卸掉真正新约职责的满意模式,这种模式不是独裁统治,而是教牧关怀和属灵的领导。因此,教会应当按照《圣经》中教导和形式需要来行使权柄。

order according to the Scriptures and its own estimate of the needs of the situation.

Since the time of the Reformation there have been Anglican movements, especially Anglo-Catholicism, which have tried to go beyond this classical understanding to a dogmatic Episcopalianism that depreciates the presbyterate and invalidates nonepiscopal ministries and ministrations. Thus far, however, such movements have never been able to establish themselves in the Anglican world as more than private or partisan schools of thought, often influential, but not in any genuine way representative of the teaching of the church. The views enshrined in the formularies are still those of the classical Anglicanism of the Reformers, which accepts episcopacy as a matter of good order, which is prepared to see a historical succession of ministry from early days, but which denies apostolic succession in any dogmatic sense, and divests the external mode or structure of doctrinal significance.

G. W. BROMILEY

REFORMED VIEW

The Reformed churches stress that the word “bishop” in the NT is interchangeable with “presbyter.” Both words seem to denote the same office.

Calvin believed that in NT times the distinct office of a bishop, as it was later established within the Catholic Church, had not emerged (cf., e.g., his comm. on 1 Tim. 3:1). He believed, however, that the form and order of the Church’s life was not so fixed as to leave no room for good

英国国教运动从宗教改革时期开始就已经存在,尤其是英国国教高教会的教义,这种教义试图超越这种传统理解,接受一种贬低长老职位和废除非主教职分和职务的教条主教制度主义。然而,到目前为止,这些运动未能在英国国教领域内确立自身的地位,成为更为隐秘或更具有派性的思想流派,虽然这些运动通常很有影响力,却不能成为教会教义的真正代表。铭记于仪式书中的观点仍然是宗教改革派的古典圣公会教义中的观点,这种观点将主教制度视为一种良好的秩序,愿意接受从早期就存在的职分的历史传承,却不愿教条地解释使徒的传承,并且摆脱了教义意义的外部模式或结构。

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改革宗的观点

改革宗教会强调,《新约》中的“监督(主教)”一词与“长老”一词是可以互换使用的。这两个词似乎指的是同一个职位。

加尔文认为新约时期还未出现监督(主教)的独特职位,事实上后来在天主教教会中出现了这个职位(参:如,加尔文对《提摩太前书》3:1的注释)。他认为,教会的生活形式和秩序还没有完全固定,因此没有留下良好发展的空间,他似乎并不反对在教会内设立监督(主

developments, and he seems to have had little objection to the emergence of such a bishop within the Church: “All those to whom the office of teaching was enjoined they called “presbyters.” In each city these chose one of their number to whom they specially gave the title “bishop” in order that dissensions might not arise (as commonly happens) from equality of rank. Still, the bishop was not so much higher in honor and dignity as to have lordship over his colleagues. But the same functions that the consul has in the senate—to report on business, to request opinions, to preside over others in counseling, admonishing, and exhorting, to govern the whole action by his authority, and to carry out what was decreed by common decision—the bishop carried out in the assembly of presbyters” (*Inst.* iv.4.2). Accordingly Calvin wrote to the king of Poland recommending the setting up of an episcopal form of church government there.

Calvin did stress, however, that episcopacy was the custom of the Church rather than the Lord’s actual arrangement, and in his letter to the king of Poland he can be interpreted as expressing a hope that episcopacy there would be only temporary. He often expresses disapproval of power resting in the hands of one man (cf., e.g., *Inst.* iv.11.4). He admits that the episcopal bishops have a “godly and excellent office, if only they would fulfil it” (*Inst.* iv.5.11). But he points out that in the course of church history the bishops have tended to forsake their true pastoral office, have neglected their duty to preach the Word, and have instead immersed themselves in administration and have loved power.

教) 一职: “一切担任教导职分的人都被称为 ‘长老’。在每一座城市里, 从众长老中特选一位做 ‘监督’, 好避免因为有许多同等地位的人, 就彼此纷争。然而, 监督的地位并非高到能吩咐其他的长老。他所担任的就如立法院中主席的职分——报告重要的事项, 请其他长老提出建议、警戒、劝勉, 以自己的权威主持大会, 并执行长老共同的决定, 监督在长老当中也同样担任这职分” (*Inst.* iv.4.2)。因此, 加尔文写信给波兰国王, 建议他在教会设立主教一职, 并由主教来管理教会。

然而, 加尔文确实强调过, 主教制度是教会的习俗, 而不是上帝实际的安排, 他在给波兰国王的信中希望主教制度只是暂时的。他经常反对权力集中于一人之手 (参, 如, *Inst.* iv.11.4)。他承认, 主教制中主教 “是圣洁、高贵的本分, 只要他们尽本分” (*Inst.* iv.5.11)。但他指出, 在教会历史发展过程中, 主教倾向于放弃他们的真正牧师职位, 忽视他们传播神的道的职责, 而是沉迷于管理和受人爱戴的权力之中。

Calvin himself, however, seems to have fulfilled the role of a bishop in Geneva, and his teaching and activity seem to leave room for the emergence in the Reformed churches of a bishop who holds and exercises his distinctive episcopate only along with and in the midst of his fellow bishops in presbytery (cf. T. F. Torrance, *Conflict and Agreement in the Church* [1959], I, 97). Such a bishop would refrain from any show of dignity, would be a preacher and local pastor rather than an administrator. He would have no independent right to create presbyters (*Inst.* iv.5.4), and the people should have some say in his election. He might be permanent moderator of a presbytery (cf. Calvin's comm. on Tit. 1:7).

The Reformed churches did not follow up these hints in Calvin's practice and teaching. Beza ignored Calvin's suggestion that he should succeed him as the permanent moderator of the Consistory in Geneva, and the office was rotated. In Scotland, a tentative effort by Knox to have "superintendents" in synodical areas was not followed up, and "bishop" later on became an ugly word. More recently in Scotland the church has rejected the idea of a Reformed "bishop in presbytery." In France, the name "superintendent" occurs in the Gallican Confession (arts. 2, 30), but this was later defined as not implying any ministerial superiority of one pastor over another (cf. J. L. Ainslie, *Doctrine of Ministerial Order in the Reformed Church* [1940], pp. 90ff.).

R. S. WALLACE

CONGREGATIONAL VIEW

不过,加尔文似乎在日内瓦充当着主教的角色,他的教导和行为似乎为改革宗教会中主教的出现埋下了伏笔,主教只有和长老会的其他同僚主教一起,才能拥有并行使他独特的主教之职(参:T. F. Torrance, *Conflict and Agreement in the Church* [1959], I, 97)。这样的主教没有任何高贵可言,不过是一位传道者和地方的牧师,而不是一位管理者。他没有选立长老的独立权柄(*Inst.* iv.5.4),当选主教的人应该在当选时发表就职演说。他可能成为长老会的永久主席(参:加尔文对《提多书》1:7的注释)。

改革宗教会并没有遵循加尔文实践和教导中的这些提示。加尔文建议伯撒接替他作日内瓦长老法庭的永久主席,并由他们二人轮流任职,但是伯撒没有采纳他的建议。诺克斯在苏格兰的会议区设立“监督人”的尝试也没有被延续下去,“主教”后来成为了一个令人厌恶的词汇。近来苏格兰的教会拒绝了改革宗的“长老会中的主教”的理念。在法国,“监督人”这个词出现在加利亚信条中(第2和30信条),但是后来这个词不再有一位牧师优于其他牧师的含义(参:J. L. Ainslie, *Doctrine of Ministerial Order in the Reformed Church* [1940], 90页起)。

词条作者: R. S. WALLACE

公理会的观点

I. *The NT Church a Spiritual*

Democracy.-As a spiritual and social democracy, Congregationalism finds no warrant or precedent in the NT for the episcopal conception of the words “bishop,” “presbyter,” and “elder.” It interprets *episkopos* literally as “overseer”—not an ecclesiastical dignitary but a spiritual minister. It finds the Roman Catholic view of Peter’s primacy, founded alone on Mt. 16:18, contradicted by the entire trend of Christ’s teaching, as, e.g., when referring to the Gentiles exercising *lordship* and *authority* Christ says, “It shall not be so among you” (Mt. 20:26ff.). He set the precedent of official greatness when He said, “the Son of man came not to be served but to serve,” and that “whoever would be first among you must be your slave.” Paul’s testimony confirms this in suggesting no primacy among the apostles and prophets, but making “Christ ... himself ... the cornerstone” (Eph. 2:20). The organization and history of the early Christian Church establish this view of its simplicity and democracy. In Acts 1:20 the RSV corrects the rendering “bishoprick” (given by the King James translators, who were officers in the Episcopal Church) to “office,” thus relieving the verse of possible ecclesiastical pretensions.

The Church formed on the day of Pentecost was the spontaneous coming together of the original 120 disciples and the 3000 Christian converts, for fellowship, worship, and work, under the inspiration and guidance of the Holy Spirit. Its only creed was belief in the risen Christ and the renewing power of the Holy Spirit; its only condition of

I. 新约教会一种属灵的民主政体。公理制作为一种属灵和社会的民主政体，在《新约》中找不到“bishop”（“监督[主教]”）、“presbyter”（“长老”）和“elder”（“长老”）这些词汇表示主教概念的证据或先例。按照字面意思将 *episkopos* 译为“overseer”（“监督”）——监督不是教会中的显要人物，而是一个属灵的牧师。罗马天主教仅仅基于《马太福音》16:18 就确立了彼得的大主教职位，这种观点与基督教导的整体倾向相矛盾，因为，当提到外邦人的“治理”和“操权”时，基督说道，“只是在你们中间不可这样”（太 20:26 起）。当祂说“人子来，不是要受人的服侍，乃是要服侍人”和“谁愿为首，就必做你们的仆人”时，祂已定下伟大官员的先例。保罗的证言表明在使徒和先知中间没有首位之说，但要让“基督自己为房角石”（弗 2:20）。早期基督教教会的组织和历史证实了这种观点的朴素性和民主性。在《使徒行传》1:20 中，《修订标准译本》将“bishoprick”（《钦定版圣经》的译者给出的翻译，他们是苏格兰圣公会的官员）改译为“office”（汉译均为“职分”），因此这节经文不能成为教会夸口的证据。

五旬节当天建立的教会是由最初的 120 个门徒和 3000 名基督教信徒自发形成的，从而使他们可以在圣灵的默示和指引下团契、敬拜和侍奉。教会中唯一的信条就是，相信复活的基督和圣灵拥有更新的大能；悔改和洗礼是成为教会成员的唯一条件。

membership was repentance and baptism.

II. Election of Officers by Popular Vote.-The apostles naturally took leadership but, abrogating all authority, committed to the Church as a whole the choice of its officers and the conduct of its temporal and spiritual affairs. Judas' place in the apostolate was not filled by succession or episcopal appointment (Acts 1:23-26). The seven deacons were elected by popular vote (Acts 6:1-6). One of the Seven—Philip—preached and, without protest, administered the rite of baptism (Acts 8:12f.).

The churches in the apostolic era were independent and self-governing, and the absence of anything like a centralized ecclesiastical authority is seen in that the Council of Jerusalem, called to consider whether the church at Antioch should receive the uncircumcised into membership, was a delegated body, composed in part of lay members, and having only *advisory* power (Acts 15:1-29).

III. The Epistles Not Official Documents.-The apostolic letters, forming so large a part of the NT, are not official documents but letters of loving pastoral instruction and counsel. The terms bishops, elders, pastors, and teachers are used synonymously and interchangeably, thus limiting the officers of the early Church to two orders: pastors and deacons. *See also* CHURCH GOVERNMENT.

IV. Restoration of Primitive Ideals.-Under the spiritual tyrannies of the Church of England, during the reigns of Henry VIII, Edward VI, "bloody" Mary, and Queen Elizabeth, the Dissenting

II. 通过普选选出官员。使徒们本来就具有领导的权柄,但是他们废除了所有的权柄,并把选立教会官员和管理世俗和属灵事件的权柄移交给了整个教会。使徒中犹太人的位分不是通过继承或主教任命而获得的(徒 1:23-26)。七位执事是由大众普选选出的(徒 6:1-6)。其中一位执事腓利执行受洗仪式——人们都接受他所传的福音(徒 8:12-13)。

使徒时代的教会实行独立自主,没有任何集权的教会权威,因为耶路撒冷大公会议是一个得到授权的机构,其中一部分与会者是教外人士,只有“劝告”的权柄,此次会议所讨论的内容是,安提阿的教会是否应该让未受割礼的人入教(徒 15:1-29)。

III. 使徒书信不是官方文件。占据《新约》大量篇幅的使徒书信不是官方的文件,而是有关教牧关怀、教导和商议的书信。监督(主教)、长老、牧师和教师是同义且可互换使用的词语,因此,早期的教会只有两种级别的管理者:牧师和执事。另见 CHURCH GOVERNMENT (教会管理)。

IV. 本原理想的回归。在亨利八世、爱德华六世、“残忍的”玛丽女王和伊丽莎白女王的统治下,英国国教推行了精神专制,反对派,主要是公理宗派却回归到初期教会的朴素和属灵的自由上

bodies, chiefly the Congregationalists, returned to the simplicity and spiritual freedom of the primitive Church. The issue was forced by two arbitrary acts of Parliament under Elizabeth: the Act of Supremacy and the Act of Uniformity. Emancipation from the intellectual and religious tyranny of these acts was won at the cost of many martyrdoms. These struggles and persecutions wrought into the successors of Robert Browne, the father of modern Congregationalism, a deep-seated and permanent resentment against all forms of autocratic power in church and state. They challenged, at the cost of life, the divine right both of kings and of bishops. They believed that in Christ Jesus all believers are literally and inalienably made "kings and priests unto God" (Rev. 1:6, AV), actual spiritual sovereigns, independent of all human dictation and control in matters of belief and worship. The Pilgrims expatriated themselves to secure this spiritual liberty; and to their inherent antagonism to inherited and self-perpetuated power, whether civil or ecclesiastical, must be credited the religious freedom and civil democracy of America.

D. M. PRATT

来。伊丽莎白统治时期，两部专制的议会法案被强行颁布出来：至尊法案和统一法案。许多殉道者以牺牲生命为代价使人们从文士和这些法案的暴政中解放出来。这些抗争和迫害锤炼了现代公理制之父罗伯特·布朗的继任者，公理制对教会和国家中所有专制权力怀有根深蒂固的仇恨。他们以生命为代价向国王和主教（监督）的神授权力发起了挑战。他们认为，所有的信徒确实都在基督耶稣里成为了“神的国民和祭司”（《钦定版圣经》，启 1:6），这是不可剥夺的，他们实际成为了属灵的君王，在信仰和敬拜的事务上不再受所有人类独裁和权势的支配。清教徒为了获得属灵的自由，移居国外；他们与生俱来就对世俗和教会中的继承权和永世长存的权力怀有敌意，他们认为美洲拥有宗教自由和世俗民主。

词条作者：D. M. PRATT



Plate 1. Apadana (audience hall) at Persepolis, begun by Darius I. Seventy-two columns once supported the roof of the chamber, which covered nearly thirty thousand sq. ft. (2800 sq. m.). (Oriental Institute, University of Chicago)

彩图 1。位于波斯波利斯的阿帕达纳宫(觐见大殿), 始建于大流士一世, 过去曾有 72 根柱子支撑着宫殿的屋顶, 宫殿占地接近 3 万平方英尺(2800 平方米)。(芝加哥大学, 东方学院)



Plate 2. Alabaster-and-gold votive figurine from Nippur (ca. 2800 B.C.). Sumerian worshipers left such figures at temples to pray to the gods in their absence. (Oriental Institute, University of Chicago)

彩图 2。尼普尔的金玉祈祷小雕像（约公元前 2800 年）。苏美尔崇拜者将这种雕像留在神庙中，当他们在神庙中时替他们祈祷。（芝加哥大学，东方学院）



Plate 3. Bronze model of the ritual of the dawn (*šit šamši*), including representations of stepped temples, altars of sacrifice, and libation bowls. One figure extends his hands while the other holds purification

彩图 3。黎明仪式的青铜模型（*šit šamši*），其中展示了阶梯式的神庙、祭坛和装祭酒的碗。其中一个人伸出双手，另一个人手捧着用于洗礼的净水。（书珊，公元前 12 世纪）（卢浮宫；照片版本“TEL”，

water for the abluion. (Susa, 12th cent. B.C.) (Louvre; 巴黎)
photo Éditions "TEL," Paris)



Plate 4. Winged bull, relief from Susa (5th–4th cents B.C.). The ancient Mesopotamian art of enameled brick was revived by the Achaemenean kings in decorating their luxurious palaces. (Louvre)

彩图 4。书珊翼牛浮雕（公元前 5 世纪至公元前 4 世纪）。阿契美尼亚国王们在装饰他们的奢华宫殿时复兴了古代美索不达米亚的涂釉砖艺术。（卢浮宫）

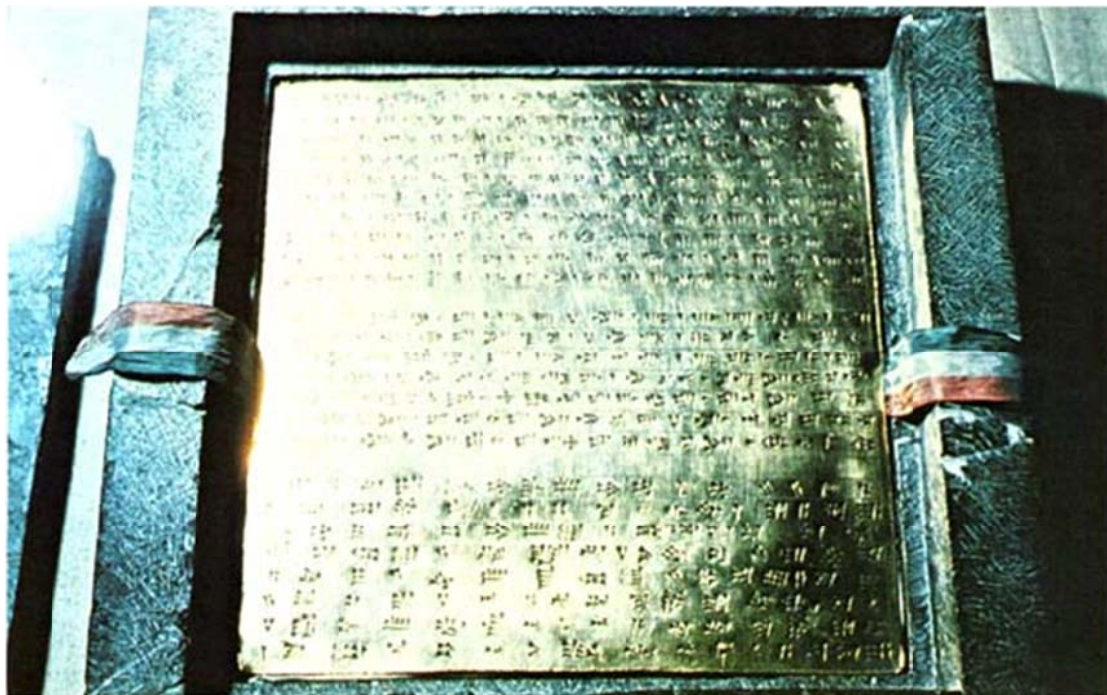


Plate 5. Gold plate deposited by Darius I in the

彩图 5。大流士一世存放在波斯波利斯宫殿的箱基

foundation box of the Persepolis apadana. It records in Old Persian, Elamite, and Old Babylonian the boundaries of the Persian empire—"from the Saka beyond Sogdiana to Ethiopia, from India to Sardis." (W. S. LaSor)

中的金板。上面用古波斯语、埃兰语和古巴比伦语记录了波斯帝国的地界——“从萨卡穿过索格底亚那到埃塞俄比亚，从印度到撒狄。”(W. S. LaSor)

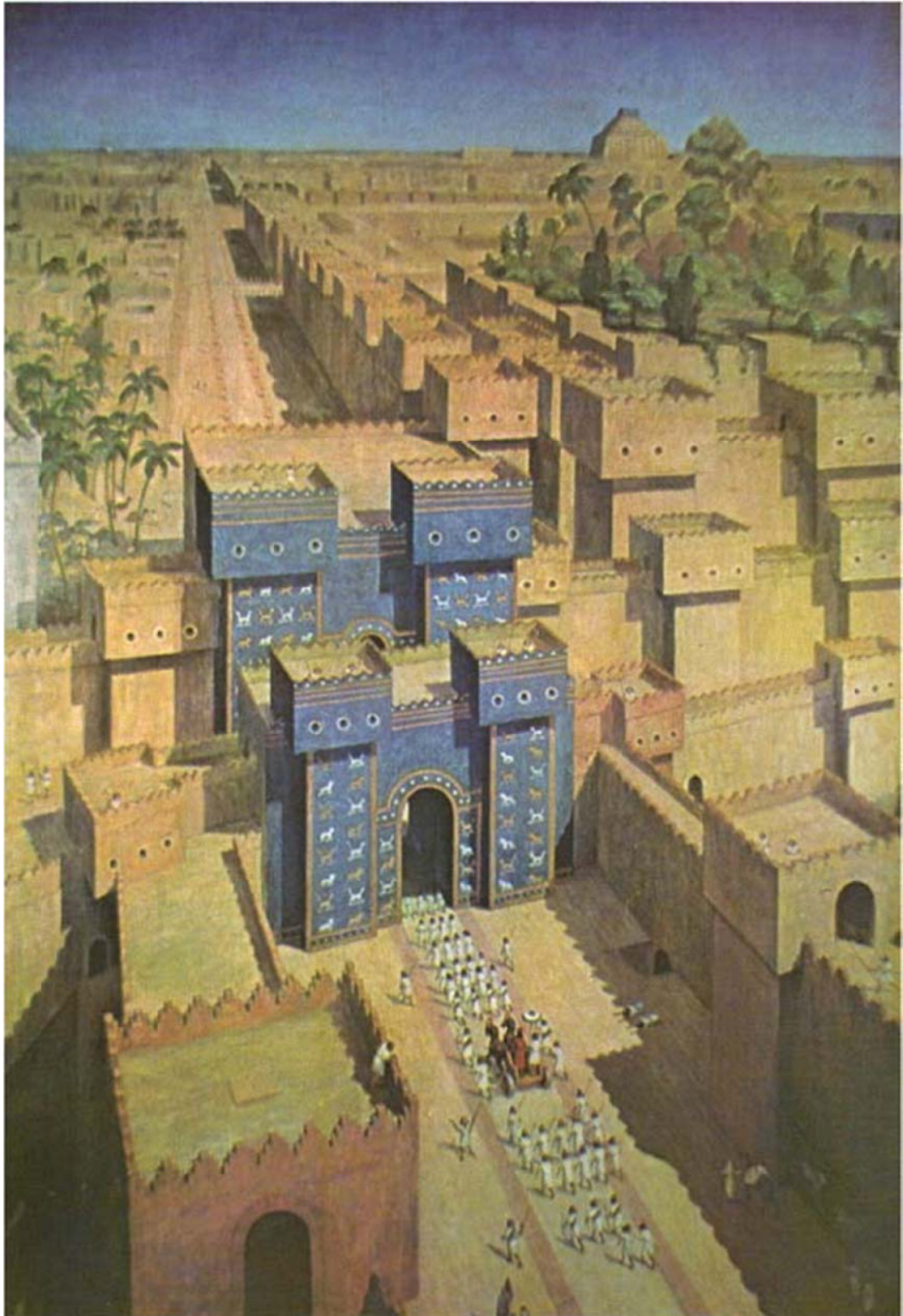


Plate 6. Ishtar Gate and Procession Way at Babylon, ca. 605–562 B.C. (painting by M. Bardin, based on reconstruction by E. Unger) (Oriental Institute, University of Chicago)

彩图 6。巴比伦的伊师塔尔门和迎宾大道，约公元前 605 年至公元前 562 年。(巴丁[M. Bardin]按照昂格尔[E. Unger]重建后的样子绘制的图片)(芝加哥大学，东方学院)



Plate 7. Ceiling of the Great Hypostyle Hall in the temple of Amon-Re at Karnak, with inscriptions bearing royal titulary. Numerous additions to the twelfth-dynasty (ca. 2000 B.C.) shrine of a then obscure local deity make the temple a showcase for nearly twenty centuries of architecture. (A. C. Myres)

彩图 7。卡纳克埃及太阳神庙中巨型多柱大厅的顶棚，上面的铭文记录了皇室的头衔。第二十王朝（约公元前 2000 年）一座无名地方神明的神庙被大规模地扩建，从而使这座神庙展现出近 20 个世纪的建筑样式变迁。（A. C. Myres）



Plate 8. Mock tomb of a lower middle class Egyptian family of the 18th Dynasty (ca. 1350 B.C.) from the

彩图 8。底比斯西部德尔麦迪那墓地中发现的第十八王朝时期（约公元前 1350 年）埃及中产阶级下层

cemetery at Deir el-Medina, western Thebes. Included are coffins of a man, woman, and infant child, canopic equipment, and funerary offerings. (Royal Ontario Museum, Toronto)

家庭的仿制坟墓。墓里分别存放了一男、一女和一婴儿的棺材、礼葬的器皿和陪葬的贡品。(多伦多, 皇家安大略博物馆)

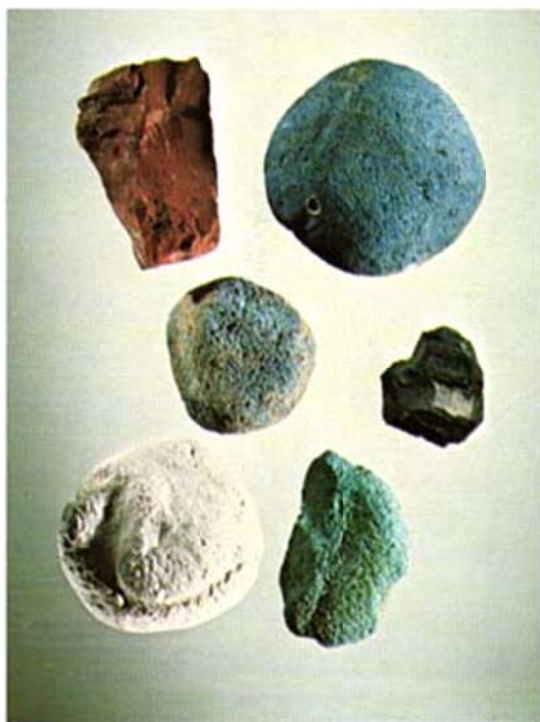


Plate 9. Samples of pigment used by ancient Egyptians to impart color. Blue (top and center): frit made by heating copper compound with powdered quartz, limestone, and natron; black; charcoal; green: artificial frit from malachite; red (bottom): red ochre; white: carbonate of lime. The medium for these pigments was water with size, gum, or eggwhite. (Royal Ontario Museum, Toronto)

彩图 9。古埃及人用于上色的颜料样品。蓝色样品(上面和中间)是通过加热铜化合物和粉末石英、石灰岩和泡碱制成的熔块;黑色样品是木炭;绿色样品是用孔雀石制成的人造熔块;红色样品(底部)是代赭石;白色样品是石灰碳酸盐。调制这些颜料时需要一定量的水、树胶或蛋清。(多伦多, 皇家安大略博物馆)

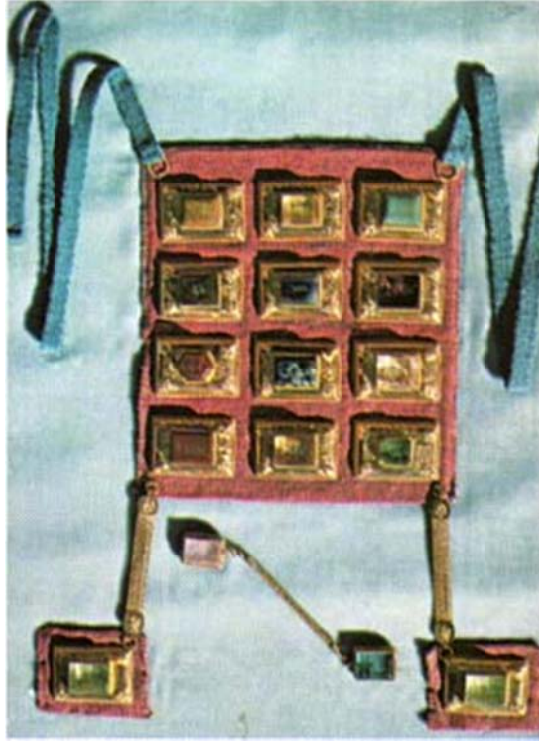


Plate 10. Replica of Aaron's breastplate in gold and precious stones representing the twelve tribes (cf. Ex. 28, 39) (American Baptist Assembly, Green Lake, Wisconsin)

彩图 10。亚伦护胸甲的仿制品，用金和宝石制成，12 颗宝石代表着 12 个支派（参：出 28，39）。（威斯康星州，绿湖，美国浸信会）



Plate 11. Gold glass bowl of a style found in the eastern Mediterranean region in the late 3rd–2nd cents B.C. (Corning Museum of Glass)

彩图 11。公元前 3 或 2 世纪晚期东地中海地区发现的金玻璃碗。（康宁玻璃博物馆）



Plate 12. Jordan Valley, north-south rift from the Beqa' (top) to the Wādī el-'Arabah (bottom). Multi-spectral image, composite of three photos from satellite

彩图 12。约旦谷，从贝卡（上方）至亚拉巴山谷（下方）北南走向的裂谷。这张多光谱图像是由 1973 年陆地卫星 1 号发回的三张图片合成的。（美国国家航



Plate 13. Wādī Qumrân from the southeast. Towering above are the plateau of Khirbet Qumrân and the cliffs with the caves where the scrolls were discovered. (J. C. Trever)

彩图 13。昆兰谷的东南部。高耸的地区是昆兰遗址高地和峭壁,在峭壁的洞穴中发现了 很多古卷。(J. C. Trever)



Plate 14. Fragment of the Fouad papyri, oldest Greek 彩图 14。福德 (Fouad) 的蒲草纸残本,《申命记》

text of Deuteronomy (2nd cent. b.c.), using Hebrew letters for the name Yahweh (Courtesy Société Egyptienne de Papyrologie. From The Interpreter's Bible, vol. 12; copyright 1957, Abingdon Press; used by permission)

最古老的希腊语版本(公元前2世纪),使用希伯来字母来表示耶和华的名字。(埃及蒲草纸研究协会。源自这个《圣经》译本第12卷;1957年版权,阿宾顿出版社;经授权使用)



Plate 15. Qumrân caves 4 and 5, which contained more than forty thousand fragments of biblical, pseudepigraphal, and sectarian documents (W. S. LaSor)

彩图 15. 昆兰 4 号和 5 号洞穴, 在其中发现了四万多份《圣经》《伪经》和宗派文献的残本。(W. S. LaSor)



Plate 16. Col. 10 of the Habbakuk commentary (1QpHab), which quotes and interprets Hab. 2:13f.

彩图 16. 哈巴谷书注释的第 10 栏, 其中引用并解释了《哈巴谷书》2:13-14 的经文。古老版本的第 7

Archaic script in lines 7 and 14 distinguishes Yahweh (YHWH) as a sacred name. (J. C. Trever, copyright 1964)

行和 14 行比较特殊，这两行将耶和华 (YHWH) 视为一个神圣的名字。(J. C. Trever, 1964 年版权)

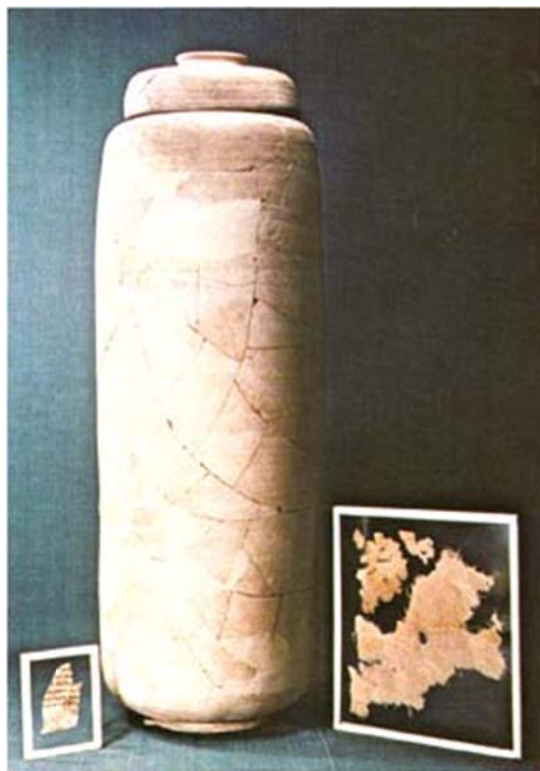


Plate 17. Fragments of the Dead Sea Scrolls (nonbiblical Hebrew text), jar, and linens used to wrap scrolls (Oriental Institute, University of Chicago)

彩图 17。死海古卷的残本 (《圣经》之外的希伯来文献)、罐和用来包裹古卷的亚麻制品。(芝加哥大学, 东方学院)



Plate 18. Remains of defenses and public buildings overlooking the harbor at Assos on the Gulf of Adramyttium. Paul walked the 20 mi. (32 km.) from Troas, while his companions sailed round Cape Lectum (Acts 20:13f.). (D. H. Condit)

彩图 18。防御工事和公共建筑的遗迹，从这些建筑上可以俯瞰亚大米田湾的亚朔港。保罗从特罗亚出发，走了 20 英里 (32 公里)，而他的同工则绕过了腊登角 (徒 20:13-14)。(D. H. Condit)



Plate 19. Shepherds' field at Bethlehem, with Tell Herodium in distance (A. C. Myers) 彩图 19。伯利恒牧羊人的牧场，远处是希律堡废丘。(A. C. Myers)

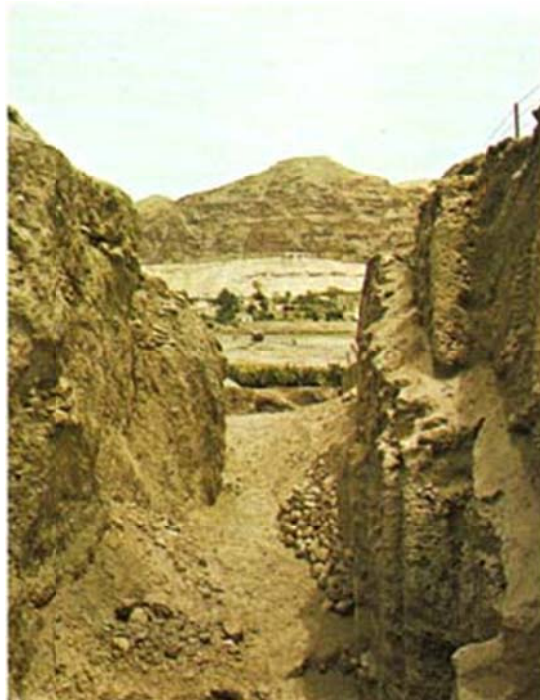
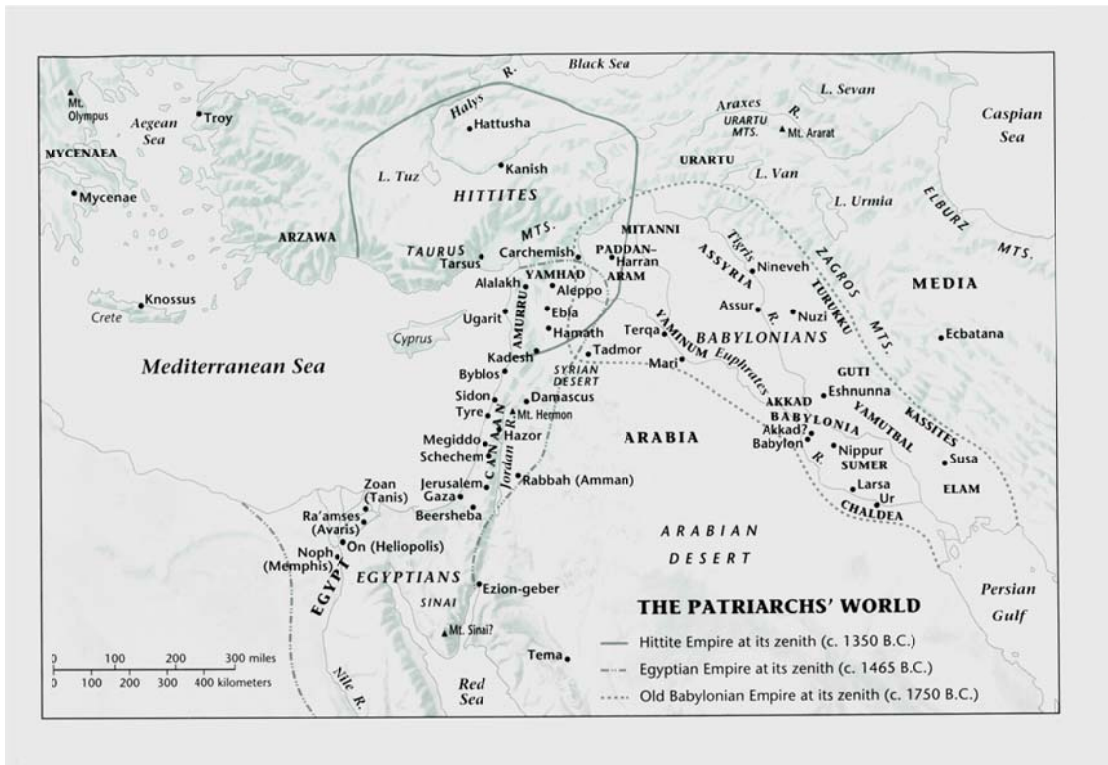
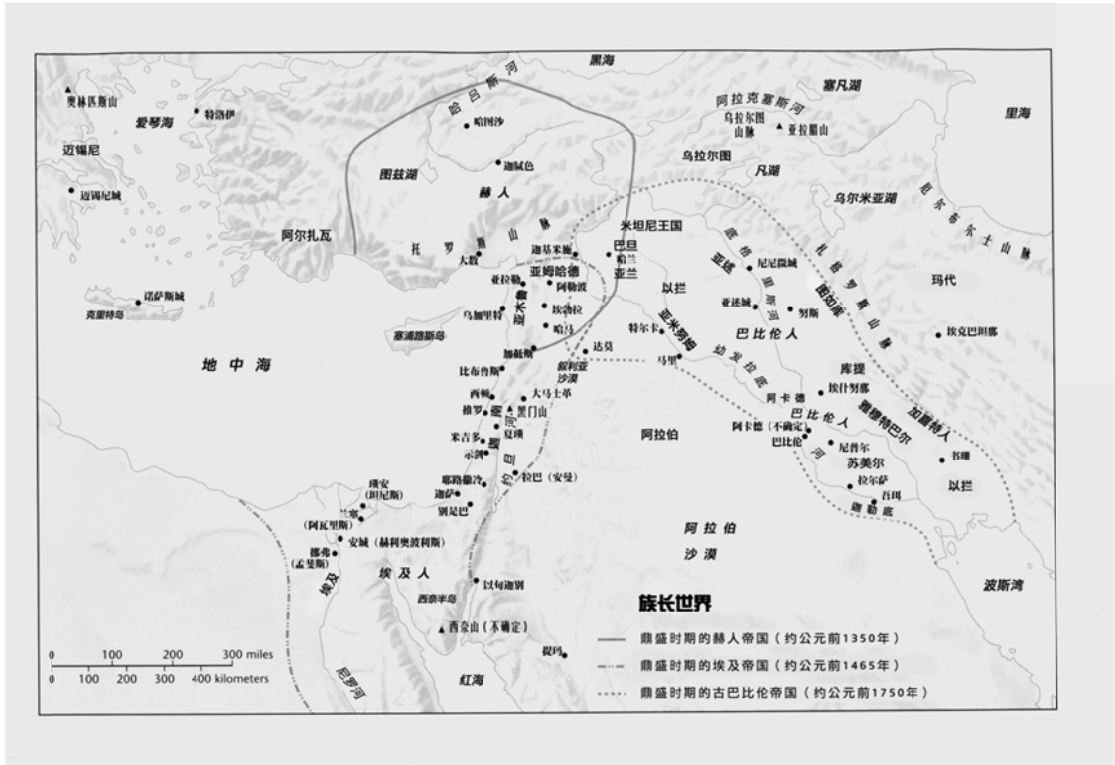


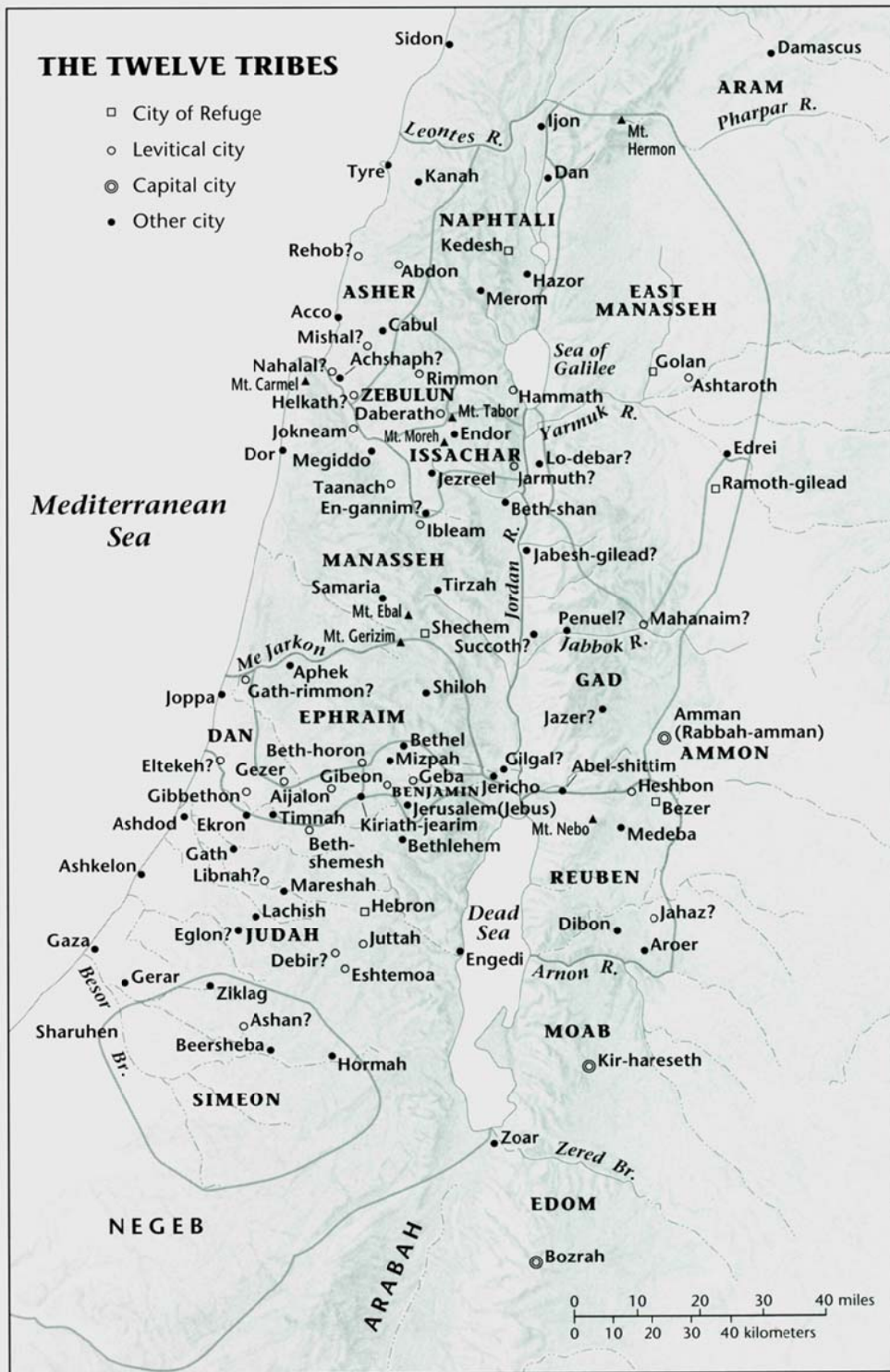
Plate 20. Kenyon Excavations in Canaanite Jericho (Tell es-Sultan down to the Neolithic level, looking west to the Mount of Temptation) (J. C. Trever) 彩图 20。凯尼恩 (Kenyon) 发掘了迦南的耶利哥。(新石器时代的苏丹废丘，与西面的试探山相对)(J. C. Trever)

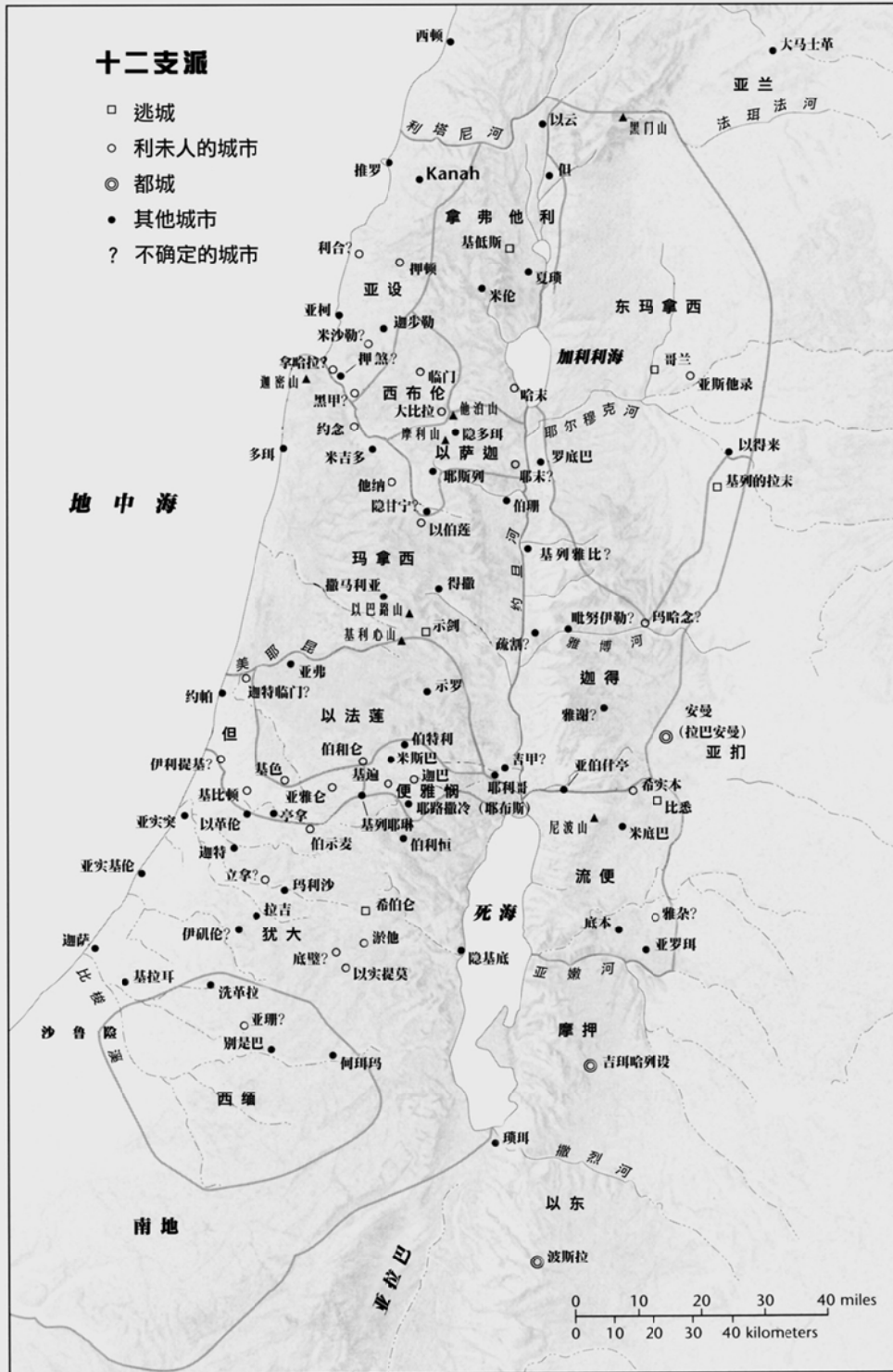


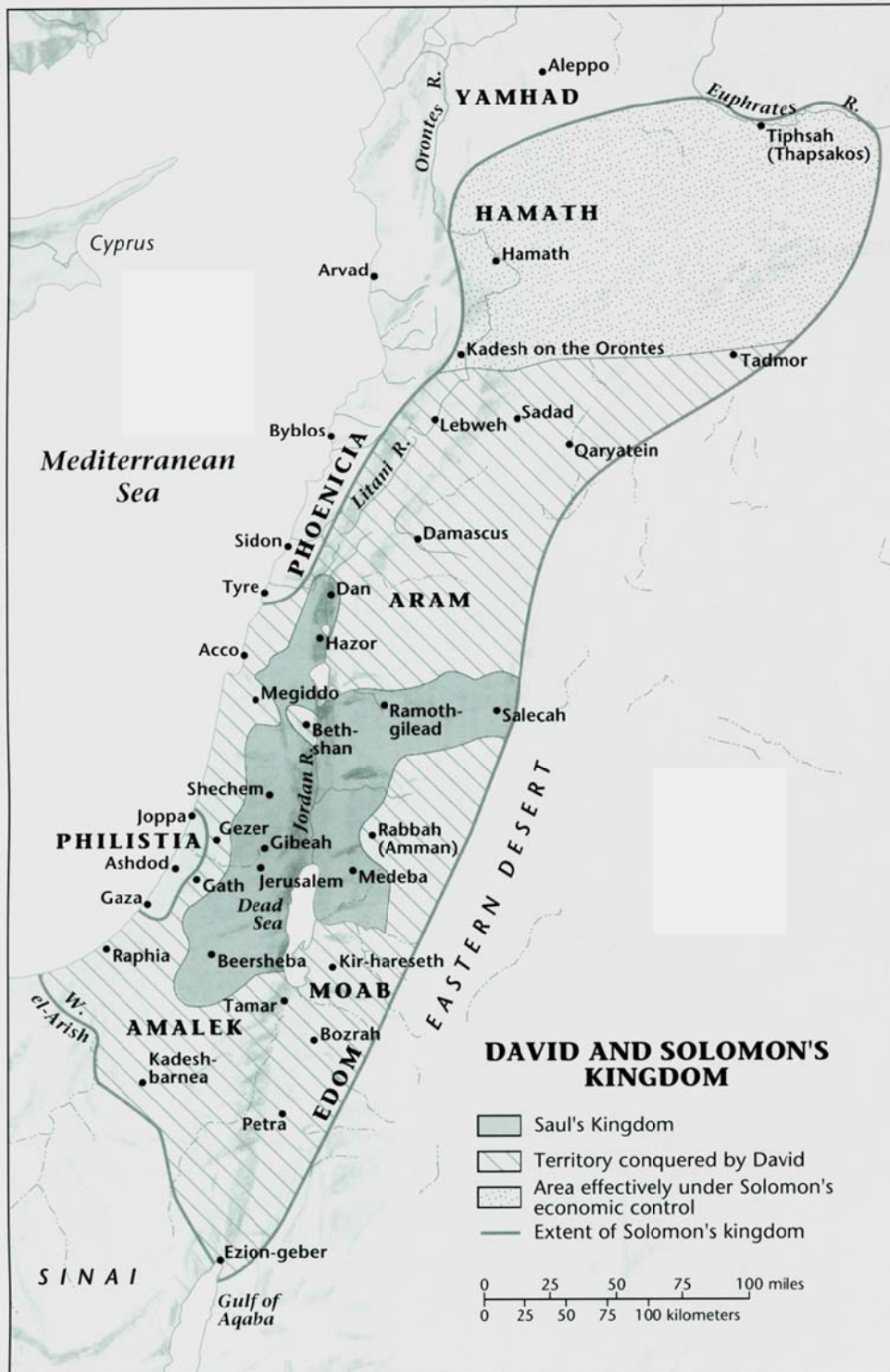
Plate 21. Fresco of the crucifixion, from a rock-hewn church at Göreme (Ürgüp) in Cappadocia (W. S. LaSor) 彩图 21. 卡帕多西亚格莱梅 (尔居普) 的岩洞教会中的耶稣钉十字架壁画。(W. S. LaSor)





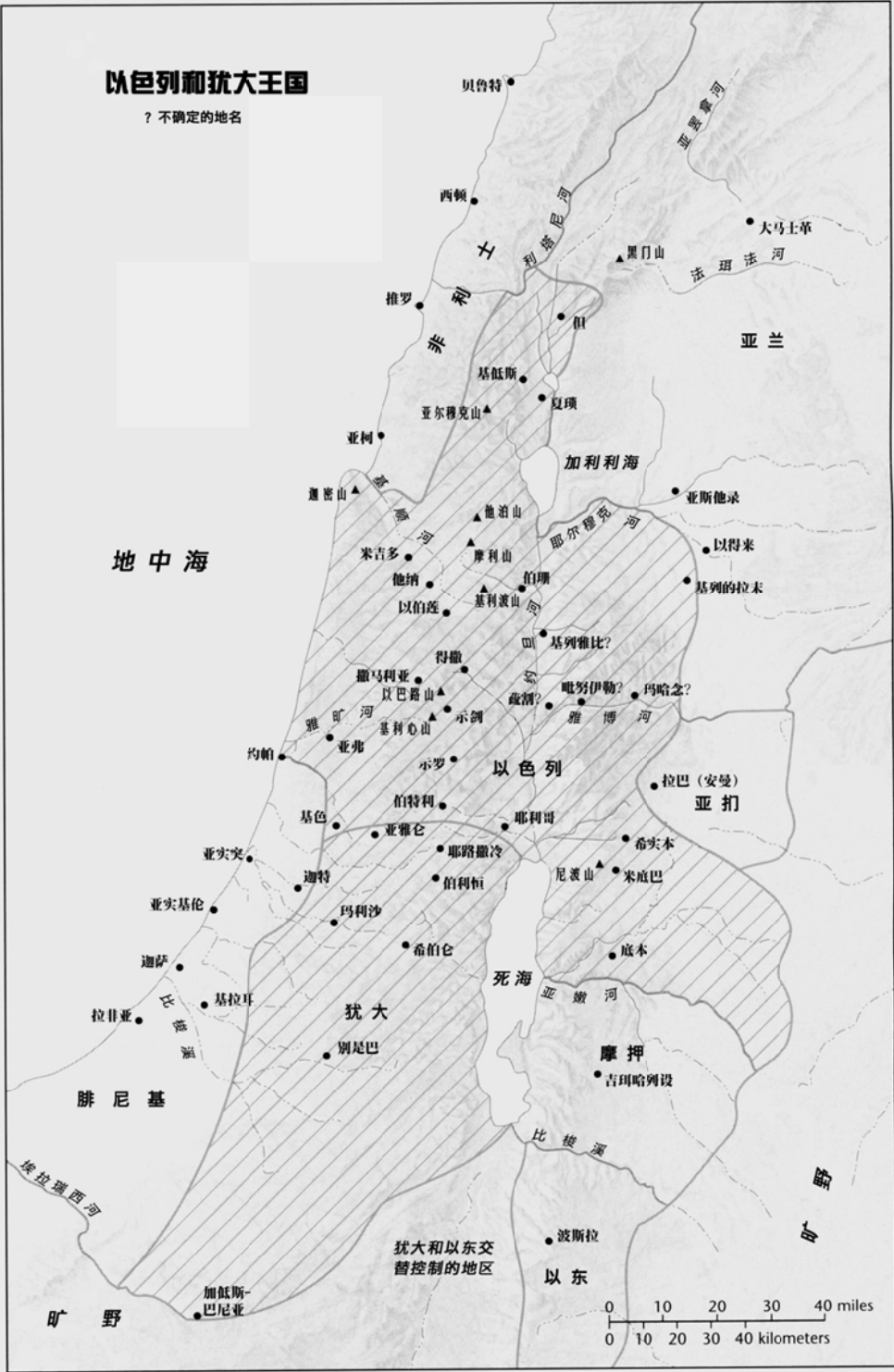


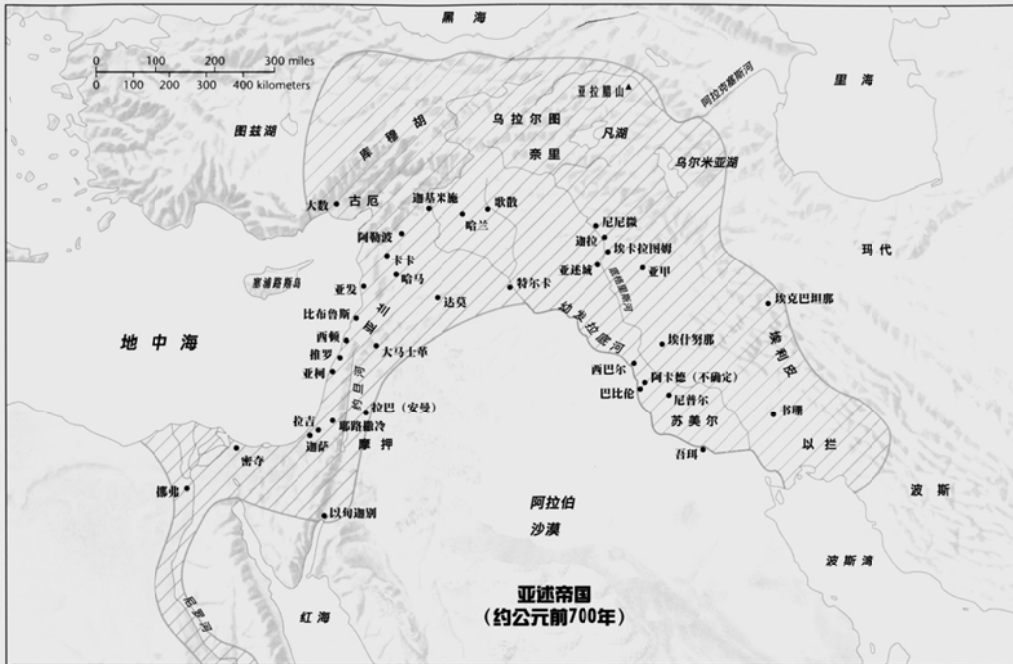
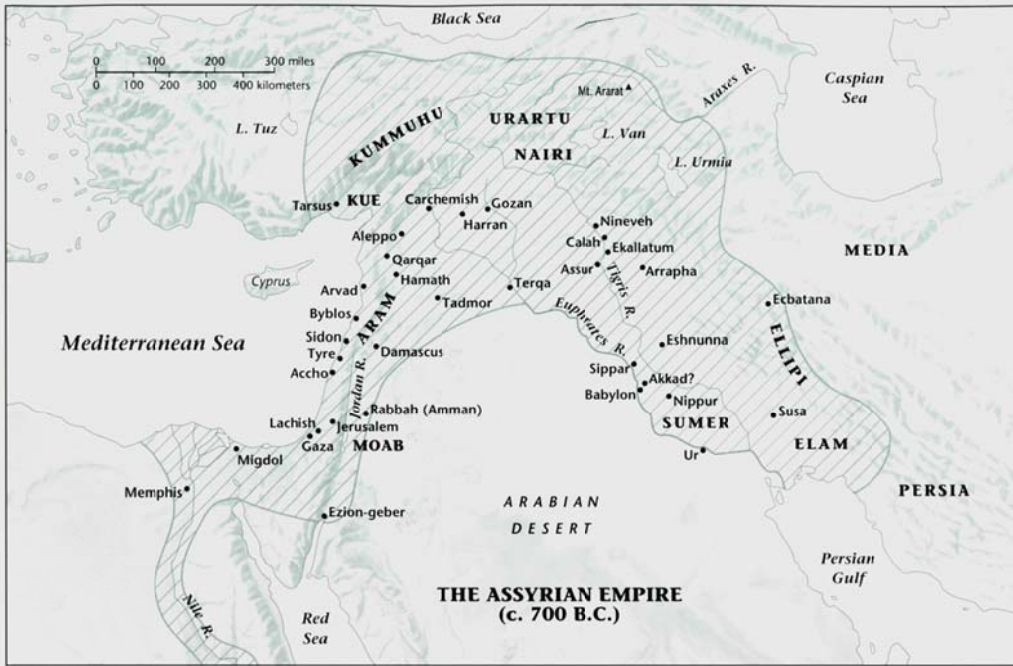


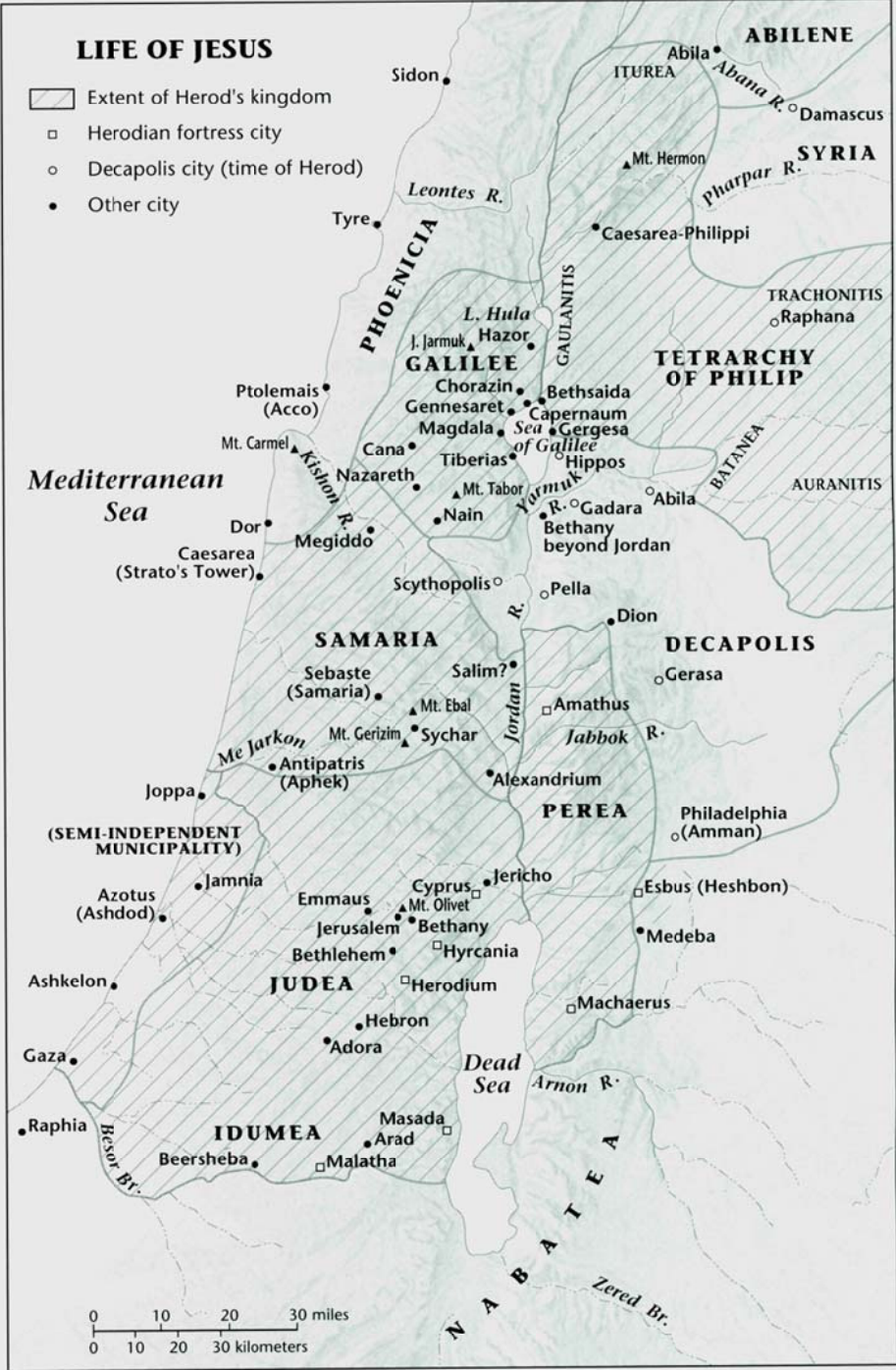










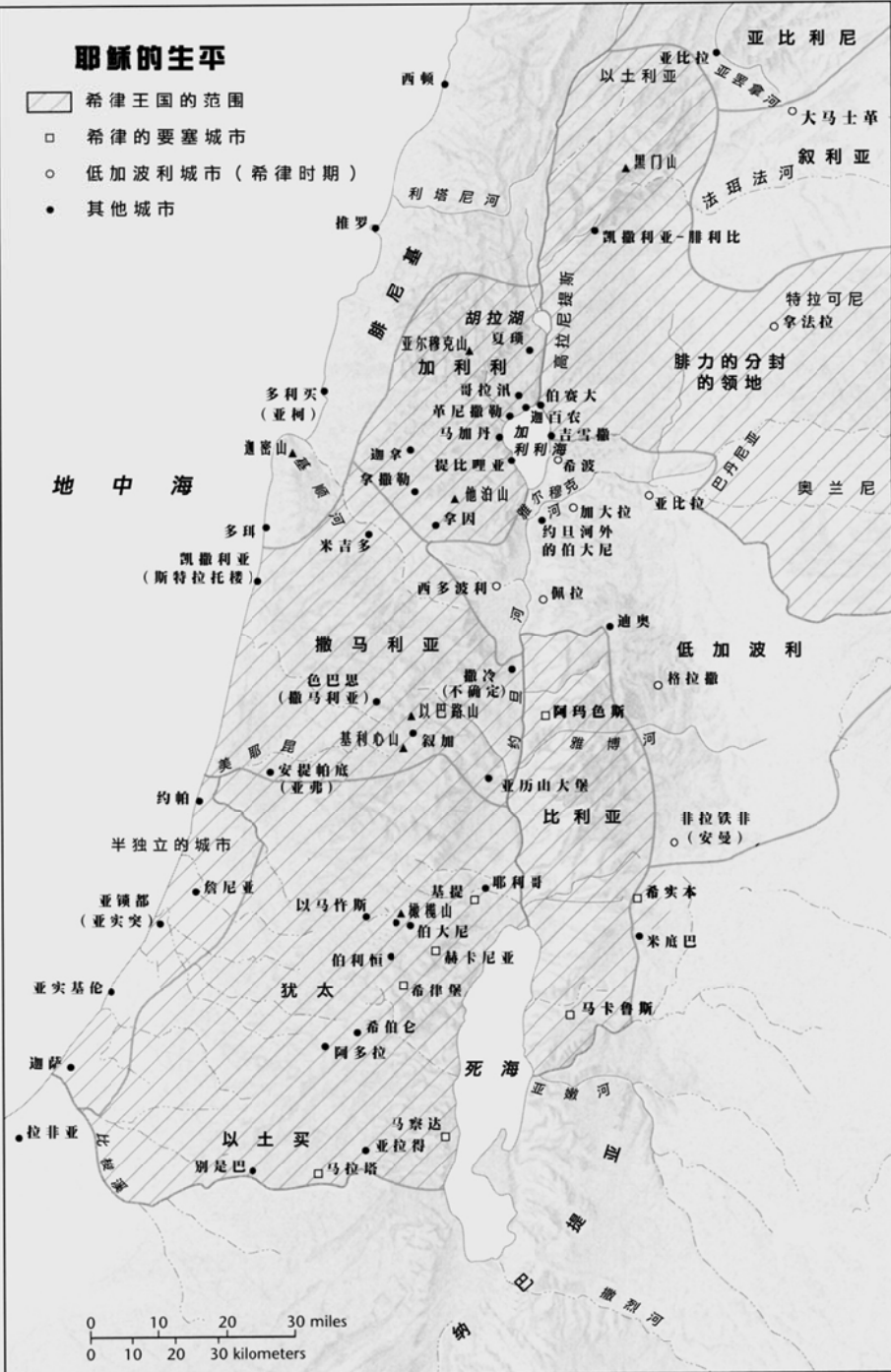


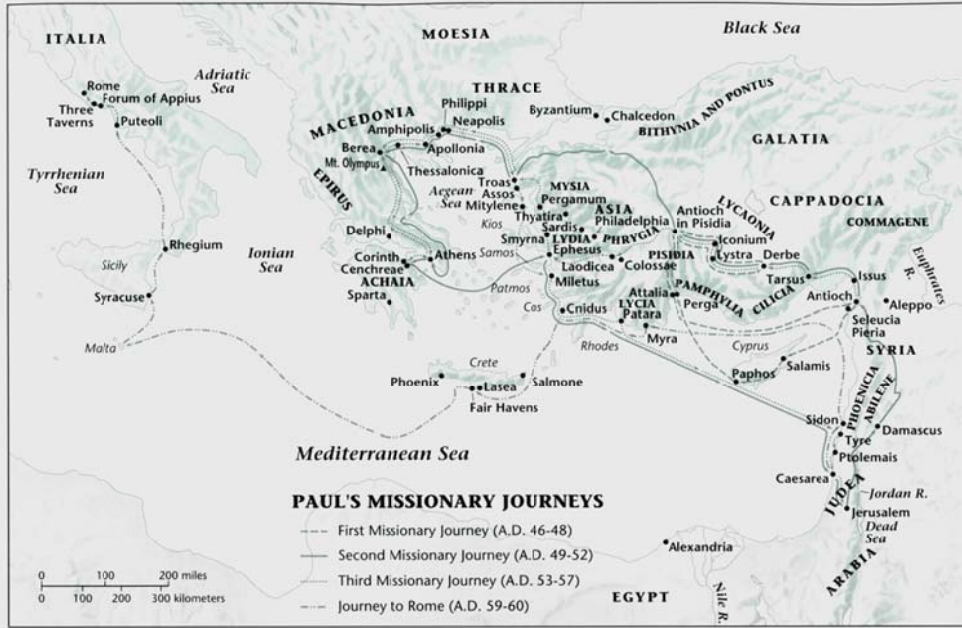


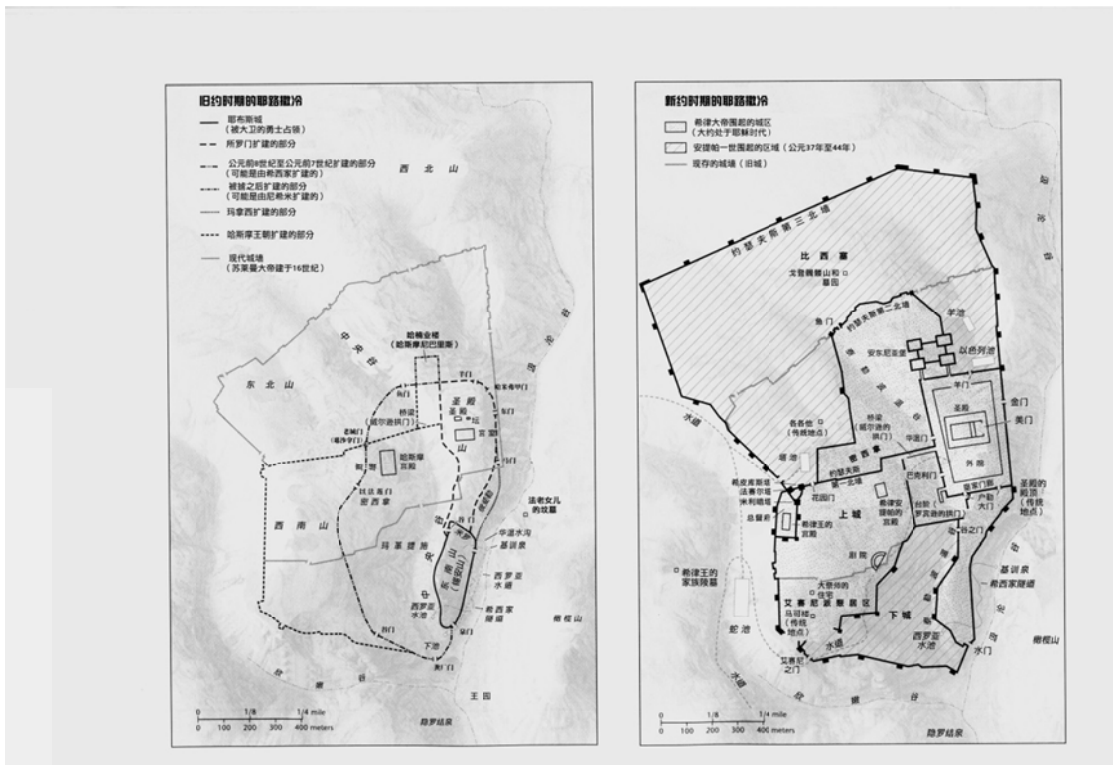
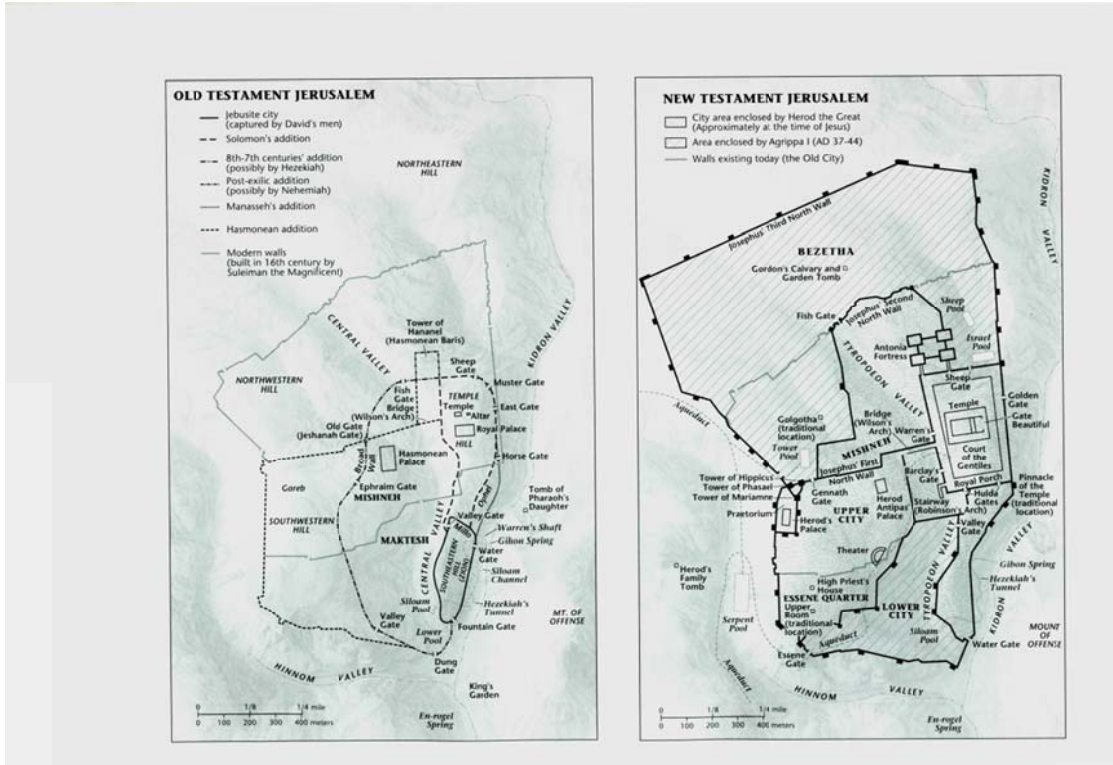


耶稣的生平

-  希律王国的范围
-  希律的要塞城市
-  低加波利城市（希律时期）
-  其他城市







BISHOPRICK

The AV translation of Gk. *episkopé* in Acts 1:20 (quoting Ps. 109:8). The RSV has “office,” the NEB “charge.” See BISHOP CONGREGATIONAL VIEW.

BISHOPRICK 职分

《钦定版圣经》的《使徒行传》1:20（引用《诗篇》109:8）对希腊语 *episkopé* 的翻译。《修订标准译本》译为“office”，而《新英文译本》译为“charge”，汉译均为“职分”。见 BISHOP

CONGREGATIONAL VIEW (主教、监督中的公理会的观点)。

BISHOPS' BIBLE.

See ENGLISH VERSIONS IV.

BISHOPS' BIBLE 《主教版圣经》

见 ENGLISH VERSIONS IV (英文译本 IV)。

BIT

[Heb. *meteg*—‘bit,’ ‘bridle’; Gk. *chalinós* (Jas. 3:3)]; AV also BRIDLE; NEB also HOOK, BRIDLE; **BRIDLE** [Heb. *resen* (Ps. 32:9; Isa. 30:28), *maḥsôm*—‘muzzle’ (Ps. 39:1); Gk. *chalinós* (Rev. 14:20), *chalinagōgēō* (Jas. 1:26; 3:2)]; NEB also BIT, MUZZLE, etc. The two words occur in conjunction (*meteg wāresen*) in Ps. 32:9: “Be not like a horse or a mule ... which must be curbed with bit and bridle....” The bit is the metal bar which is fastened to the muzzle end of the horse’s bridle or halter, and which by being inserted between the teeth when the horse is bridled, is used to control the animal. Some early types of bits in the Near East had spiked wheels on each end which rested against the horses’ lips, while others were simply jointed.

BIT 嚼环

【希伯来语：*meteg*——“嚼环”、“辔头”；希腊语：*chalinós* (雅 3:3)】；《钦定版圣经》还译为 BRIDLE (“辔头”)；《新英文译本》还译作 HOOK (“钩子”)、BRIDLE (“辔头”)；**BRIDLE** (“辔头”)【希伯来语：*resen* (诗 32:9; 赛 30:28), *maḥsôm*——“muzzle” (“嚼环”) (诗 39:1)；希腊语：*chalinós* (启 14:20), *chalinagōgēō* (雅 1:26; 3:2)】；《新英文译本》还译为 BIT (“嚼环”)、MUZZL (“罩子”)等。在《诗篇》32:9 中，这两个词同时出现“你不可像那骡马……必用嚼环辔头勒住它”。嚼环是一根固定在马缰绳罩子末端的金属条，在给马戴上辔头时将嚼环插入马的牙齿中间来控制马。近东地区的一些早期嚼环的两端各有一个带尖的轮子，它们紧靠着马嘴，其他的嚼环则是分节的。



Bronze horse bit with circular cheek-pieces bearing sharp spikes (Tell el-'Ajjûl, ca. 1800 B.C.) (Israel Department of Antiquities and Museums)

青铜马嚼环，两端各有一个带尖的圆形马勒带（阿朱勒[Tell el-'Ajjûl]，约公元前1800年）。(以色列文物和博物馆部)



Horse with bridle and jointed bit led by attendants, apparently Medes. The alabaster relief from Sargon II's palace at Khorsabad depicts an expedition to Media (ca. 721–705 B.C.) (Louvre)

一匹戴着轡头和分节嚼环的马，牵马的侍从显然是玛代人。撒珥根二世豪尔萨巴德宫殿的汉白玉浮雕上描绘着远征玛代的画面（约公元前 721 年至公元前 705 年）。(卢浮宫)

The natural functions of the bit and bridle were applied metaphorically in both Testaments to refer to different forms of control; e.g., James says, “If any one thinks he is religious, and does not bridle his tongue ... this man's religion is vain” (1:26), and “if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also” (3:2; cf. 2 K. 19:28; Isa. 37:29).

两约都使用嚼环和轡头的天然功能来比喻不同形式的约束；如，雅各说，“若有人自以为虔诚，却不勒住他的舌头……这人的虔诚是虚的”（雅 1:26），“若有人在话语上没有过失，他就是完全人，也能勒住自己的全身”（雅 3:2；参：王下 19:28；赛 37:29）。

R. K. H.

词条作者：R. K. H.

BITHIAH

bi-thī'ə [Heb. *biṭyā*—‘daughter (worshiper) of Yahweh’]. An Egyptian woman married to Mered, a descendant of Judah (1 Ch. 4:17). The RSV and NEB “daughter of Pharaoh” need only reflect a MT euphemism for “Egyptian lady,” without necessarily implying that Mered had married a person of royal descent. The name Bithiah seems to designate one who had become converted to the worship of Yahweh.

BITHIAH 比提雅

音译：bi-thī'ə【希伯来语：*biṭyā*——“耶和華的女儿（敬拜者）”】。嫁给米列的一名埃及女子，犹大的子孙（代上 4:17）。《修订标准译本》和《新英文译本》中的“法老女儿”只是《马所拉文本》中“埃及女子”的委婉说法，并不一定意味着米列娶了皇族的女子。比提雅这个名字似乎指的是一名归信耶和華的人。

BITHRON

bith'ron [Heb. *habbitrôn*; Gk. *hólēn tén*

BITHRON 毕伦

音译：bith'ron【希伯来语：*habbitrôn*;

parateinousan—lit. ‘the entire extending (region)’. In the AV, a gorge or grove by which Abner approached Mahanaim. The LXX indicates that the Hebrew word was not considered as a proper name. Since the phrase “all that night” occurs in the first half of 2 S. 2:29, the RSV takes the word to mean “the whole forenoon,” NEB “all the morning.”

希腊语: *hólēn tēn parateinousan*——字面意思“整个地区”。在《钦定版圣经》中,押尼珥前往玛哈念时途径的一个峡谷或小树林。《七十士译本》中则没有把这个希伯来词视为一个专有名词。因为《撒母耳记下》2:29的前半节经文中出现了“整夜”这个短语,所以《修订标准译本》中译为“the whole forenoon”(“整个上午”),《新英文译本》中译为“all the morning”(“一上午”)。

See W. R. Arnold, *AJSL*, 37 (1911/12), 278–283.

见 W. R. Arnold, *AJSL*, 37 (1911/12), 278–283。

W. S. L. S.

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BITHYNIA

bi-thin'ē-ə [Gk. *Bithynia*]. The coastal province in northwestern Asia Minor on the Propontis and Black Sea. It adjoined Paphlogonia on the east and Mysia on the west and southwest. It was a mountainous area watered by the river Sangarius (modern Salcaria) with a fertile plain sloping toward the Black Sea coast.



The earliest recorded immigrants were Thracians. Herodotus (i.24) mentions the existence of Thyni and Bithyni, of whom the latter became the more important. They were incorporated by Croesus with the Lydian monarchy, and when this fell they also came under Persian control in 546 B.C. After the conquest of Persia by Alexander the Great, Bithynia became independent and the dynasty founded by Nicomedes I in 278 B.C. governed for more than two hundred years. In 74 B.C. Nicomedes III, unable to maintain himself

BITHYNIA 庇推尼

音译: bi-thin'ē-ə 【希腊语: *Bithynia*】。小亚细亚西北方、与普罗庞提斯海和黑海相邻的一个沿海行省。东临帕夫拉戈尼亚,西面和西南面与每西亚接壤。庇推尼是受桑加里斯河(今撒勒卡里亚[Salcaria])灌溉的一个多山的地区,其中一个肥沃平原延伸到了黑海沿岸。



最早记载的庇推尼移民是色雷斯人。希罗多德(i.24)提到希利人和庇推尼人曾在这里生活过,而庇推尼人更值得关注。克里萨斯王将他们并入了吕底亚王国,吕底亚王国覆灭后,波斯于公元前546年控制了他们。亚历山大帝征服波斯之后,庇推尼获得独立,尼科美德一世于公元前278年建立的王朝统治了200多年。公元前74年,尼科美德三世无法抵御本都米特拉达特斯的进攻,于是把他的王国遗赠给了罗马共和国。

against Mithradates of Pontus, bequeathed his kingdom to the Roman republic.

As a Roman province Bithynia was often united with Pontus, and this was the situation when Pliny the Younger was appointed *legatus pro praetore* by Trajan A.D. 111–113. As in other maritime provinces in Asia Minor, the social and cultural life of Bithynia depended upon the Greek cities, among the most important of which were Nicaea, Nicomedia, Prusa, Chalcedon, and Heraclea. These and other smaller cities administered the whole area as their separate civic territories. It was to investigate the serious financial and administrative difficulties into which these had fallen that Pliny had been given special powers by Trajan.

When Pliny reached Amisus in the east of the province (autumn, 112) he encountered Christians. These were denounced to him as undesirables; the success of their mission was causing a serious decline in the trade of sacrificial animals. When Christianity reached Bithynia is not precisely known. “The Spirit” suffered Paul and Silas not to enter the province (Acts 16:7), but Bithynia was among the provinces addressed in 1 Pet. 1:1, and some of those who were brought before Pliny claimed to have lapsed from Christianity as much as twenty years before. Pliny’s correspondence with Trajan concerning the Christians (*Ep.* x.96f.) is a landmark in the relations between the Church and the Roman empire. Christianity was not a legally sanctioned religion (*religio licita*) and Christians, if denounced as such, were liable for punishment; but Trajan states, “they are not to be sought out”

庇推尼成为罗马行省之后，经常与本都合并在一起，图拉真于公元 111 年至 113 年任命小普林尼为庇推尼和本都的总督 (*legatus pro praetore*)。庇推尼与小亚细亚的其他沿海行省一样，其社会和文化生活依赖于希腊的城市，其中最重要的城市包括尼西亚、尼科米底亚、普鲁萨、迦克墩和赫拉克勒亚。这些城市和其他更小的城市掌控着整个地区，形成了不同的城市领地。正是为了调查这些城市中严重财政和行政困境，图拉真皇帝才授予普林尼一些特权。

当普林尼抵达该行省东部的阿米苏斯 (公元 112 年秋) 时，他遇到了基督徒。他宣布他们是不良份子；基督徒成功传道促使祭牲贸易严重下滑。基督教传入庇推尼的准确时间不得而知。“圣灵”不许保罗和西拉前往庇推尼行省 (徒 16:7)，但是庇推尼是《彼得前书》1:1 中彼得去信的行省之一，被带到普林尼前的一些人宣称他们早在 20 年之前就已经背离了基督教。普林尼给图拉真的信中谈到了基督徒 (*Ep.* x.96-97)，这封信是教会与罗马帝国关系的一座里程碑。基督教不是合法的宗教 (拉丁语: *religio licita*)，如果一个人被指控为基督徒，那么他就面临着惩罚；但是图拉真说，“不应该找出这些基督徒” (拉丁语: *conquirendi non sunt*)，只能通过自诉人 (控告者或告密者) 以适当的方式控告他们。应该忽视那些匿名控告。因此，虽然基督徒虽不是合法组织中的成员，但是对待他们却不能像普通罪犯那样，他们也不容易“被抓到”；如果控诉人撤回了控告，他们必须被释放。

(*conquirendi non sunt*) and they could only be charged in proper form by a private prosecutor (an *accusator* or *delator*). Anonymous accusations were to be disregarded. Christians, therefore, though members of an illegal organization, were not to be treated as common criminals liable to be “sought out”; and if they recanted they were to be freed. This remained the policy of successive emperors down to Constantine.

At the end of the 3rd cent. Diocletian fixed his capital at Nicomedia, and Hierocles the governor of Bithynia played a prominent part in the Great Persecution (303–312). Constantine chose Nicea as the site of the First Ecumenical Council in 325, and the province’s proximity to Constantinople ensured its continued prominence in ecclesiastical affairs. In 451 the emperor Marcian convened the Fourth Ecumenical Council, devoted to Christology, at Chalcedon, immediately across the Bosphorus from the capital.

Bithynia remained part of the Byzantine empire for a thousand years, being finally overrun in the 1320’s, when the Turkish Sultan Orchan selected Brousa (Prusa) as his capital.

Bibliography.—No monograph has yet been devoted to the history of the province. Much material has been collected by Magie, *RRAM*. See also *CERP*, ch. 6; and A. N. Sherwin White, *The Letters of Pliny. A Historical and Social Commentary* (1966).

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BITTER; BITTERNESS

[Heb. *mar*, *mārar*, *mōrâ*, *m^eri*, *m^erōrâ*,

君士坦丁之前的各个皇帝都奉行这个政策。

戴克里先于公元 3 世纪末期建都尼科米底亚，庇推尼的总督希罗克勒斯在“大逼迫”中发挥了重要作用（公元 303 至 312 年）。公元 325 年，君士坦丁选择尼西亚作为第一次大公会议的开会地点，因为该行省靠近君士坦丁堡，所以他们在教会事务上扮演着突出的角色。皇帝马西安于公元 451 年在迦克墩召开了第四次大公会议，此次会议致力于宣传基督论，从罗马穿过博斯普鲁斯海峡就是迦克墩。

拜占庭帝国统治庇推尼达一千年之久，于 14 世纪 20 年代被最终推翻，而此时土耳其的苏丹·鄂坎选择普鲁萨作为他的都城。

书目——目前还没有关于该行省历史的专题论文。其中许多材料是由马吉（Magie）收集的，*RRAM*。另见 *CERP*, 6 章；A. N. Sherwin White, *The Letters of Pliny. A Historical and Social Commentary* (1966)。

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BITTER; BITTERNESS 苦、愁烦、悲惨；苦楚、苦恼、苦毒

【希伯来语：*mar*, *mārar*, *mōrâ*, *m^eri*,

m^erōrîm, tamrûrîm, memer, mamm^erōrîm, m^erîrût, mārûd, also *la^anâ*—‘wormwood’ (“bitter fruit,” Dt. 29:18), *rō‘š*—‘gall’ (Lam. 3:5), *nihyâ* (Mic. 2:4); Gk. *pikrainō, pikrós, pikría*]; AV also GRIEF, GRIEVE, MISERY, VEX, PROVOKE, GALL, WORMWOOD, HEAVY (Prov. 31:6), DOLEFUL (Mic. 2:4); NEB also CONTENTION, WORMWOOD, “great,” RESENTFUL, CRUEL, EMBITTER (ED), “mighty,” MISERY, “rebellion” (Jer. 4:18), “behind” (Lam. 3:5), GALL, “exaltation” (Ezk. 3:14), “thrice told” (Mic. 2:4), SAVAGE, SPITE, POISON, SOUR, etc.; **BITTERLY** [Heb. *‘mar, mārār* (also “weep bitterly”), *bekeh, b^ekî gādōl, bākā* with inf. abs., *dāma‘* with inf. abs., “curse bitterly,” *‘ārar* with inf. abs.; Gk. *pikrós*]; AV also SORE; NEB also LOUD, etc.

m^erōrâ, m^erōrîm, tamrûrîm, memer, mamm^erōrîm, m^erîrût, mārûd 和 *la^anâ* —— “茵陈” (“苦菜”，申 29:18), *rō‘š* —— “苦胆” (哀 3:5), *nihyâ* (弥 2:4); 希腊语: *pikrainō, pikrós, pikría*】; 《钦定版圣经》还译为 GRIEF (“愁烦、愁苦”)、GRIEVE (“忧伤、担忧”)、MISERY (“苦难、愁苦、苦楚”)、VEX (“亏负、欺负、扰害、惊吓”)、PROVOKE (“惹、藐视、悖逆”)、GALL (“苦胆”)、WORMWOOD (“茵陈”)、HEAVY (“苦”) (箴 31:6)、DOLEFUL (“悲惨的”) (弥 2:4); 《新英文译本》还译为 CONTENTION (“苦”)、WORMWOOD (“茵陈”)、“great” (“悲惨的”)、RESENTFUL (“计算人的恶”)、CRUEL (“残忍、恶”)、EMBITTER (“使……痛苦”) (“怨恨的”), “mighty” (“大能的、英勇的”)、MISERY (“痛苦”)、“rebellion” (“苦”) (耶 4:18)、“behind” (“围困”) (哀 3:5)、GALL (“苦胆”)、“exaltation” (“举起”) (结 3:14)、“thrice told” (“提起悲惨的哀歌”) (弥 2:4)、SAVAGE (“残忍”)、SPITE (“惹”)、POISON (“苦毒”)、SOUR (“苦”) 等。**BITTERLY** (“悲痛地”)【希伯来语: *‘mar, mārār* (还作“痛哭”) *bekeh, b^ekî gādōl, bākā* 的不定词独立形, *dāma‘* 的不定词独立形, “大大诅咒” *‘ārar* 的不定词独立形; 希腊语: *pikrós*】; 《钦定版圣经》还译为 SORE (“痛苦”); 《新英文译本》还译为 LOUD (“悲痛地”) 等。

The words denoting bitterness are used principally in the following ways: (1) the physical sense of taste; (2) a figurative meaning in the objective sense of cruel, biting words; intense misery resulting from forsaking God, from a life of sin and impurity; the misery of servitude; the misfortunes of bereavement; (3) more subjectively, bitter and bitterness describe emotions of sympathy; the sorrow of

表示苦或苦难的词主要有以下几种用法: (1) 苦味; (2) 残忍和刺痛等词语的客观含义的比喻义; 由于悖逆神、罪恶和不洁的生命而忍受的极度痛苦; 奴役之苦; 丧亲之痛; (3) 苦和苦难更为主观的含义是同情心; 由于无子、悔罪和失望而感到悲痛, 进而露出“痛哭”的表情; (4) 伦理含义, 将虚假和不道德的行为视为痛苦之事, 与真理和福音中的甜美相互对立; (5) 《民数记》5:18

childlessness and of penitence, of disappointment; the feeling of misery and wretchedness, giving rise to the expression “bitter tears”; (4) the ethical sense, characterizing untruth and immorality as the bitter thing in opposition to the sweetness of truth and the gospel; (5) Nu. 5:18 speaks of “the water of bitterness that brings the curse.” Here it is employed as a technical term, in connection with the trial by ordeal of a woman accused of adultery. The NEB has “the water of contention which brings out the truth.” See ADULTERY II.

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BITTER HERBS

[Heb. *m'rorim*; Gk. *pikrides*]. The references to bitter herbs in the first Passover (Ex. 12:8; Nu. 9:11) were probably to a salad as an accompaniment to the roasted lamb, and would include lettuce, endive, chicory, and dandelion. The use of the term in Lam. 3:15 to parallel “wormwood” has led some to suggest the inclusion of the colocynth (*Citrullus colocynthis* [L.] Schrad.) or the squirting cucumber (*Ecbalium elaterium*). However, these two plants were renowned for their noxious effects, and would not knowingly be eaten as food.

R. K. H.

BITTER WATER.

See MARAH.

BITTER-APPLES

(2 K. 4:39, NEB). See GOURD 3.

BITTERN.

See HEDGEHOG.

中提到了“致咒诅的苦水”。它在这段经文中是一个术语，与一位被指控行淫的妇女的残酷审讯有关。《新英文译本》译为“the water of contention which brings out the truth”（“致咒诅的苦水”）。见 ADULTERY II（行淫 II）。

词条作者：F. E. HIRSCH

BITTER HERBS 苦菜

【希伯来语：*m'rorim*；希腊语：*pikrides*】。第一次逾越节中提到的苦菜（出 12:8；民 9:11）可能是一种与烤羔羊同食的凉拌菜，其中可能包括生菜、苦苣、菊苣和蒲公英。《耶利米哀歌》中用“茵陈”指代苦菜，这致使有些人认为苦菜包括药西瓜（拉丁学名：*Citrullus colocynthis* [L.] Schrad.）或喷瓜（*Ecbalium elaterium*）。但众所周知，这两种植物都是有毒的，不可以食用。

词条作者：R. K. H.

BITTER WATER. 苦水

见 MARAH（玛拉）。

BITTER-APPLES 野瓜

（《新英文译本》，王下 4:39）。见 GOURD 3（野瓜 3）。

BITTERN. 箭猪

见 HEDGEHOG（箭猪）。

BITTERNESS.

See BITTER.

BITTERNESS, WATER OF.

See ADULTERY II; BITTER.

BITUMEN

[Heb. *ḥēmār*]; AV SLIME (Gen. 11:3; 14:10; Ex. 2:3); NEB also CLAY (Ex. 2:3). Heb. *ḥēmār* (LXX *ásphaltos*) stands for the more viscous natural hydro-carbons, also called asphalts. One such bitumenous material is found in solid black lumps in the cretaceous limestone on the west bank of the Dead Sea. Other, sometimes less viscous, examples can be seen at various points along the Euphrates and in the Levant.

In Gen. 11:3 the baked bricks of the “tower of Babel” are to be set in bitumen. The verse contains a pun, since the Hebrew word for mortar (*ḥômer*) has the same consonants as the word for bitumen. Herodotus (i.179) refers to the same practice in building the walls of the city of Babylon. The outer courses of the ziggurat at Ur also were set in this way.

Gen. 14:10 refers to bitumen pits, into which some of the kings of Sodom and Gomorrah are said to have fallen, in the Valley of Siddim. The location of the Valley of Siddim is usually thought to be the southern part of the Dead Sea, which Josephus calls Lake Asphaltites (*Ant.* i.9).

The caulking of the ark prepared for the infant Moses (Ex. 2:3) with bitumen was a common practice in the ancient Near East. The Legend of Sargon I, which is an older story based on the same epic paradigm,

BITTERNESS. 苦楚、苦恼、苦毒

见 BITTER (苦、愁烦、悲惨)。

BITTERNESS, WATER OF. 苦水

见 ADULTERY II (行淫 II); BITTER (苦、愁烦、悲惨)。

BITUMEN 石漆、沥青

【希伯来语：*ḥēmār*】；《钦定版圣经》中译为 SLIME (“石漆”) (创 11:3; 14:10; 出 2:3)；《新英文译本》还译为 CLAY (“石漆”) (出 2:3)。希伯来词语 *ḥēmār* (《七十士译本》中译为 *ásphaltos*) 代表着一种很有粘性的天然碳化氢，也称为沥青。死海西岸白垩纪石灰岩的坚固黑煤块中可以找到这种沥青质的材料。在幼发拉底河沿岸和黎凡特境内随处可见其他的石漆，有的石漆粘性较弱。

在《创世记》11:3 中，建造“巴别塔”的烧砖上涂上了石漆。这节经文包含一个双关语，因为希伯来语中表示灰泥 (*ḥômer*) 的词语与表示石漆的词语拥有相同的辅音。希罗多德 (i.179) 认为建造巴比伦城墙时采用了相同的材料。吾珥庙塔的外墙也涂了石漆。

《创世记》14:10 中提到了西订谷的石漆坑，据说所多玛和蛾摩拉的一些国王就掉进了这些坑里。西订谷通常被认为位于死海南部，约瑟夫称死海为“沥青湖” (*Ant.* i.9)。

装婴儿摩西的蒲草箱的堵缝处上抹上了石漆 (出 2:3)，这是古近东地区一种惯例。关于撒珥根一世的传说中提到，装撒珥根一世的石漆密封草箱被放在了河里，这是一个基于相同史诗般范例

tells of his being cast upon a river in a basket of rushes sealed with bitumen. In the same manner the ark of Noah and the ark of Atra-ḥasis are caulked with bitumen.

See also PITCH.

D. E. SMITH

BIZIOTHIAH

biz'ē-ō-thi'ə [Heb. *bizyōtyā*; Gk. *hai kōmai autōn*—lit. 'their villages']; AV BIZJOTHJAH; NEB "its villages." Following the MT, a town in the Negeb near Beer-sheba (Josh. 15:28). The LXX reading, followed by the NEB, is based on a very slight change in the MT, to *b^enōteyhā*, "her daughters," i.e., the villages surrounding Beer-sheba. This reading is almost certainly correct (cf. Neh. 11:27).

W. S. L. S.

BIZTHA

biz'thə [Gk. *Mazan*; also *Bazan* and *Bazea*]. One of the seven eunuchs or chamberlains of King Ahasuerus (Xerxes). It is possible that the name is derived from the Pers. *besteh*, "bound," hence, "eunuch" (Est. 1:10).

BLACK.

See COLORS.

BLACK OBELISK.

See ASSYRIA III.E.2; JEHU.

的古老故事。挪亚的方舟和阿特拉哈西的方舟都是用石漆密封的。

另见 PITCH (松香、石油)。

词条作者: D. E. SMITH

BIZIOTHIAH 比斯约他

音译: biz'ē-ō-thi'ə【希伯来语: *bizyōtyā*; 希腊语: *hai kōmai autōn*——字面含义“他们的村庄”】;《钦定版圣经》中译为 BIZJOTHJAH (“比斯约他”);《新英文译本》中译为“its villages”(“属别是巴的乡村”)。按照《马所拉文本》中的理解,比斯约他是南地别是巴附近的一座城邑(书 15:28)。《七十士译本》中的文本与《马所拉文本》中的文本略有不同,《七十士译本》中将这个词理解为 *b^enōteyhā*,意思是“她的女儿”,也就是别是巴附近的村庄,《新英文译本》遵循了《七十士译本》中的文本。几乎可以肯定《七十士译本》中的文本是正确的(参:尼 11:27)。

词条作者: W. S. L. S.

BIZTHA 比斯他

音译: biz'thə【希腊语: *Mazan*; *Bazan* 和 *Bazea*】。亚哈随鲁(薛西斯)王的七个太监或内臣之一。这个词可能源于波斯语 *besteh*,意思是“被捆绑的”,因此,译为“太监”(斯 1:10)。

BLACK. 黑色

见 COLORS (颜色)。

BLACK OBELISK. 黑方尖碑

见 ASSYRIA III.E.2 (亚述 III.E.2); JEHU (耶户)。

BLACKNESS

[Heb. *kimrîrîm*—‘deep gloom’] (Job 3:5); [*qadrût*] (Isa. 50:3); NEB MOURNING; [*šahar*] (Joel 2:2); AV MORNING. “Blackness” occurs three times only in the RSV: in Job 3:5, where Job curses the day of his birth; in Isa. 50:3, in which a darkened sky symbolizes apostate Israel’s sin; and in Joel 2:2, relating to the coming day of divine judgment. Blackness is also implied in He. 12:18 and Jude 13, also relating to judgment against sin.

BLAINS.

See SORE; BOIL.

BLASPHEME; BLASPHEMY

[Heb. *nāqab*, *n^e’āšâ*, *qālal*, *gādap*; Gk. *blasphēmēō*, *blasphēmía*, *blásphēmos*]; AV also PROVOCATION (Neh. 9:18, 26), “make vile” (1 S. 3:13); NEB also “utter (the Name) (in blasphemy),” INSULT (vb.), SLANDER (noun, vb.), DISHONOUR (vb.), ABUSE (noun), “renounce one’s faith,” “pour contempt on.” In classical usage the Gk. *blasphēmía* meant primarily “defamation” or “evil-speaking” in general; also “a word of evil omen.” In the NT it often has the later sense of impious and irreverent speech against God. The RSV frequently has “revile” for AV “blaspheme,” and also uses “curse,” “defame,” “despise,” “discredit,” “scorn,” “slander,” “abusive.”

BLACKNESS 黑暗

【希伯来语：*kimrîrîm*——“黑暗”】(伯 3:5)；【*qadrût*】(赛 50:3)；《新英文译本》中译为 MOURNING (“黑暗”)；【*šahar*】(珥 2:2)；《钦定版圣经》中译为 MORNING (“晨光”)。“Blackness”在《修订标准译本》中出现了 3 次：在《约伯记》3:5 中，约伯在这节经文中诅咒他的生日；在《以赛亚书》50:3 中，其中黑暗的天象征着背叛者以色列的罪恶；在《约珥书》2:2 中，黑暗与即将到来的神的审判有关。《希伯来书》12:18 和《犹大书》13 章也都暗指了与罪的审判有关的黑暗。

BLAINS. 起泡的疮

见 SORE (疼痛、灾祸、甚)；BOIL (煮、疮)。

BLASPHEME; BLASPHEMY 亵渎、毁谤；凌辱、亵渎、僭妄

【希伯来语：*nāqab*, *n^e’āšâ*, *qālal*, *gādap*；希腊语：*blasphēmēō*, *blasphēmía*, *blásphēmos*】；《钦定版圣经》中还译为 PROVOCATION (“怒气”) (尼 9:18, 26)、“make vile” (“作孽”) (撒 3:13)；《新英文译本》中还译为“utter (the Name)(in blasphemy)” (“亵渎神的名”)、INSULT (“凌辱”，动词)、SLANDER (“谗谤”，名词和动词)、DISHONOUR (“轻慢”，动词)、ABUSE (“辱骂”，名词)，“renounce one’s faith” (“撇下信心”)和“pour contempt on” (“轻慢”)。在希腊词语 *blasphēmía* 的传统用法中，它的含义主要是“诽谤”或“中伤”，还有“恶言相加”的含义。在《新约》中，它后来通常表示说亵渎神的话。《修订标准译本》经常采用“revile” (“毁谤”)来翻译《钦定版圣经》中的“blaspheme” (亵渎、毁谤)，另外还采用“curse” (“诅咒”)、“defame” (“毁谤”)、“despise” (“藐视”)、“discredit” (“毁谤”)、“scorn” (“受辱”)、“slander” (“谗谤”)。

和“abusive”（“谤讟”）来翻译这个词。

(1) In the OT the penalty for blasphemy against God is death by stoning (Lev. 24:16; cf. Jn. 10:33; Acts 6f. [Stephen]). According to 1 S. 3:13, Eli's sons blasphemed God (RSV and NEB, following LXX; the AV has “made themselves vile,” following MT). In Neh. 9:18, 26, Ezra refers to the “great blasphemies” of the Israelites of old. And Ezk. 20:27ff. speaks of the blasphemy of ancient Israel in sacrificing on the high places.

(1) 在《旧约》中，褻渎神者将面临的惩罚是被石头打死（利 24:16；参：约 10:33；徒 6-7[司提反]）。根据《撒母耳记上》3:13 中的描述，以利儿子褻渎了神（《修订标准译本》和《新英文译本》采用了《七十士译本》中的译法，而《钦定版圣经》遵照《马所拉文本》中的文本，将之译为“made themselves vile”[“作孽”]）。在《尼希米记》9:18 和 9:26 中，以斯拉提到了古时的以色列人“大大地惹动了神的怒气”。《以西结书》20:27 起中提到古以色列因在远处献祭而褻渎了神。

(2) In the NT, Jesus is accused by the Jews of blasphemy (Mt. 9:3; Lk. 5:21; Jn. 10:33), as is Stephen (Acts 6:11). But the Jews who boast of the law and yet fail to keep its basic precepts are themselves accused of blasphemy (Rom. 2:24). Paul confesses that before his conversion he tried to force Christians to blaspheme Christ (Acts 26:11), and himself blasphemed (1 Tim. 1:13). Others accused of blasphemy in the NT are Hymenaeus and Alexander (1 Tim. 1:20), and the rich who oppress the poor (Jas. 2:7). The blasphemy referred to in Acts 19:37 is not against God but against Diana (Artemis), goddess of the Ephesians. The beast of Rev. 13 bore blasphemous names and uttered blasphemies (cf. 17:3).

(2) 在《新约》中，犹太人指责耶稣说僭越的话（太 9:3；路 5:21；约 10:33），他们也曾这样指责司提反（徒 6:11）。而那些以律法夸口且不遵守律法中基本诫命的犹太人也犯了褻渎神的罪（罗 2:24）。保罗坦白地说道，在他归信之前，他曾强迫基督徒说褻渎基督的话（徒 26:11），而他自己也是褻渎神的（提前 1:13）。《新约》中其他被指控褻渎神的人还有许米乃、亚历山大（提前 1:20）和欺压穷人的富人（雅 2:7）。《使徒行传》19:37 中提到的谤讟不是指谤讟神，而是指谤讟以弗所人的女神狄安娜（亚底米）。《启示录》13 章中曾有褻渎的名号，说了褻渎的话（参：启 17:3）。

(3) Blasphemy against the Holy Spirit: “... every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come” (Mt. 12:31f. par Mk. 3:28f.; Lk.

(3) 褻渎圣灵：“……人一切的罪和褻渎的话，都可得赦免。惟独褻渎圣灵，总不得赦免。凡说话干犯人子的，还可得赦免。惟独说话干犯圣灵的，今世、来世总不得赦免”（太 12:31-32，平行经文可 3:28-29；路 12:10）。在《旧约》中，“那擅敢行事的”和褻渎神的名的遭受了死刑，所以褻渎圣灵的就犯了不可被赦免的罪。这些段落至少用铁一样

12:10). As in the OT “to sin with a high hand” and to blaspheme the name of God incurred the death penalty, so the blasphemy against the Holy Spirit remains the one unpardonable sin. These passages at least imply beyond cavil the personality of the Holy Spirit, for sin and blasphemy can be committed only against persons. In Matthew and Mark a particular case of this blasphemy is the allegation of the Pharisees that Jesus Christ casts out devils by Beelzebub. The general idea is that to attribute to an evil source acts that are clearly those of the Holy Spirit, to call good evil, is blasphemy against the Spirit, and sin that will not be pardoned. “A distinction is made between Christ’s other acts and those which manifestly reveal the Holy Spirit in Him, and between slander directed against Him personally as He appears in His ordinary acts, and that which is aimed at those acts in which the Spirit is manifest” (Gould, comm. on Mark [ICC, 1896], *in loc.*). Luke does not refer to any particular instance, and seems to connect it with the denial of Christ, although he too gives the saying that “every one who speaks a word against the Son of man will be forgiven.” See HOLY SPIRIT II.B.

的事实表明了圣灵的特点，因为只可对人犯罪和亵渎人，不可亵渎圣灵。在《马太福音》和《马可福音》中，法利赛人的指控就是亵渎神的行为的一个特例，他们说耶稣靠着别西卜赶鬼。这段经文的大意是，将那些显然来自圣灵的行为归为魔鬼的作为，或称善为恶就亵渎了圣灵，这种罪是不能被赦免的。“基督的其他行为和基督里显明圣灵的行为是有区别的，同样，直接毁谤基督平常的行为和直接毁谤在祂里面的圣灵的行为也是有区别的”（Gould，对《马可福音》的注释 [ICC, 1896]，见本段）。路加没有给出任何特例，虽然他也说过“凡说话干犯人子的，还可得赦免”，但是他似乎把这种亵渎与不认基督联系在一起。见 HOLY SPIRIT II.B.（圣灵 II.B.）。

T. REES

词条作者：T. REES

BLAST

[Heb. *nešāmā*, *rû(a)ḥ*, *māšaḳ* (Ex. 19:13; Josh. 6:5), *qôl-šôpār* (Ex. 19:16), *šôpār* (Zec. 1:16), *ṯrû‘â* (Lev. 23:24)]; AV also SOUNDETH, “voice of the trumpet,” etc.; NEB also SOUNDS, ACCLAIMS.

BLAST 声、气

【希伯来语：*nešāmā*, *rû(a)ḥ*, *māšaḳ*（出 19:13；书 6:5），*qôl-šôpār*（出 19:16），*šôpār*（亚 1:16），*ṯrû‘â*（利 23:24）】；《钦定版圣经》中还译为 SOUNDETH（声音）、“voice of the trumpet”（“角声”）等；《新英文译本》中还译为 SOUNDS（“声音”）、ACCLAIMS（“角声”）。

The Hebrew words *nēšāmā*, “breath” (2 S. 希伯来词 *nēšāmā* 意思是“气”（撒下

22:16; Job 4:9; Ps. 18:15), and *rû(a)h*, “wind,” “spirit,” “breath” (Ex. 15:8; Isa. 25:4; 27:8), mean in these contexts the hot wind generated by God’s anger that wreaks destruction. In Isa. 25:4 *rû(a)h* is used also to depict man’s anger. The two words occur together in Ps. 18:15, “at the blast [*n^ešāmā*] of the breath [*rû(a)h*] of thy nostrils,” and in parallel statements in Job 4:9. This depiction of God’s anger and its destructive force is associated principally with the motif of Yahweh as the Divine Warrior (Ex. 15:1–21; Jgs. 5:4–23). As Divine Warrior, Yahweh comes to destroy His enemies who are also Israel’s enemies, and thus to save His people. The battle is invariably portrayed in heightened—and often cosmic—imagery (Ps. 18:15; Ex. 15:8). Isa. 27:8 looks back to the time when Yahweh in His anger turned upon His people, who had been faithless and forsaken Him.

The Hebrew words *māšaḳ*, to “give a sound” with the ram’s horn (*qeren-hayyôbēl*) and *qôl-šôpār*, “voice of trumpet,” describe the loud sounds that announced the call to assemble either for worship (Lev. 25:9) or for war (Jgs. 6:34). (See also BLOW 1.) Where the RSV translates “blast” the text announces that the people should be ready to go to Mt. Sinai (Ex. 19:13), or it signals the appearance of God (Ex. 19:16; cf. 20:18f.). The Heb. *l^erû‘â* used in Lev. 23:24, translated “proclaimed with the blast of trumpets” by the RSV (NEB “acclaim”), usually means the shouting that accompanied the sound of trumpets. It is the SHOUT that is raised on the “day of trumpet blast [*yôm-šôpār*] and battle cry [*l^erû‘â*]” (Zeph. 1:16; cf. Josh. 6:5), and often heralds the coming of God to fight for His people (1 S. 4:5ff.). It is also the

22:16; 伯 4:9; 诗 18:15), *rû(a)h* 的意思是“风”、“灵”、“气”(出 15:8; 赛 25:4; 27:8), 这两个希伯来词在这些语境中指的是上帝因愤怒而降下的具有摧毁力的热风。《以赛亚书》25:4 中还用 *rû(a)h* 描绘人类的怒火。这两个词语同时出现在《诗篇》18:15 和《约伯记》4:9 的平行经文中, “at the blast [*n^ešāmā*] of the breath [*rû(a)h*] of thy nostrils” (“你鼻孔的气一出”)。上帝的怒气和其摧毁力主要与耶和华的旨意有关, 祂是神圣的战士(出 15:1-21; 士 5:4-23)。耶和华作为神圣的战士, 要摧毁祂的敌人, 也就是以色列的敌人, 拯救祂的子民。两处经文都用突出的意象描绘了这场大战, 通常将这场大战描绘成宇宙大战(诗 18:15; 出 15:8)。《以赛亚书》27:8 中回顾了耶和华震怒的日子, 那时, 耶和华将对不忠实于祂和悖逆祂的子民发下震怒。

希伯来语 *māšaḳ* 的意思是吹角 (*qeren-hayyôbēl*) “发声”, *qôl-šôpār* 的意思是“角声”, 这两个希伯来词语都表示宣布敬拜(利 25:9)或战争(士 6:34)开始的巨大声响。(另见 BLOW 1[吹 1])《修订标准译本》中译为“blast” (“角声”), 此经文说明以色列人应该准备好前往西奈山(出 19:13), 或者说角声是神显现的信号(出 19:16; 参: 出 20:18-19)。《修订标准译本》把《利未记》23:24 中的希伯来词 *l^erû‘â* 译为 “proclaimed with the blast of trumpets” (“吹角作纪念”), 这个希伯来词通常指的是伴随号角声的欢呼声。正是欢呼声(见 SHOUT[欢呼、喊叫])宣布了“吹角 [*yôm-šôpār*] 呐喊 [*l^erû‘â*] 的日子”(番 1:16; 参: 书 6:5) 的到来, 也预示着神要为祂的子民争战(撒上 4:5-6)。当神在圣殿中显现时, 万民同样会送上欢呼声(诗 47:5)。

jubilant shout that acclaims the presence of God in the temple (Ps. 47:5).

D. P. NILES

词条作者: D. P. NILES

BLASTING

[Heb. *šiddāpôn*—‘scorching’] (Dt. 28:22); NEB BLACK BLIGHT. Dt. 28:22–24 describes the fiery east winds which still blow irregularly across Palestine for days at a time, drying up vegetation, ruining the crops, and damaging property. As reported by travelers the heat is fiery; it dries up the vegetation and blasts the grain; the sky is hazy and there is a glare as if the sun were reflected from a huge brass tray. Woodwork cracks and warps; the covers of books curl up. Instead of rain, the wind brings dust and sand which penetrate into the innermost corners of the dwellings. This dust fills the eyes and inflames them. The skin becomes hot and dry. To one first experiencing this storm it seems as though some volcano must be belching forth heat and ashes. No other condition of the weather can cause such depression. Such a pestilence, prolonged beyond endurance, was to be the fate of the disobedient.

Elsewhere in the RSV (1 K. 8:37 par. 2 Ch. 6:28; Am. 4:9; Hag. 2:17) *šiddāpôn* is translated as “blight.”

J. A. PATCH

BLASTUS

blas'əs [Gk. *Blastos*—‘shoot’] (Acts 12:20). The chamberlain of Herod Agrippa I, whose services as an intermediary with the king were gained by the people of Tyre and Sidon. These cities were dependent on Palestine for corn and other provisions, and when Herod, on the

BLASTING 旱风

【希伯来语: *šiddāpôn*——“炙热的”】(申 28:22); 《新英文译本》中还译为 BLACK BLIGHT (“旱风”)。《申命记》28:22-24 中描述道, 炙热的东风仍然每隔几天就不定期地吹打着巴勒斯坦, 吹干了植被, 毁灭了庄稼, 摧毁了所有产业。旅行者称炙热难耐; 旱风吹干了草木和谷物; 天空灰蒙蒙的, 耀眼的强光仿佛是一个巨大的铜盘反射了太阳的光线。木头干裂扭曲; 书籍的封皮也蜷缩在了一起。这风没有吹来雨水, 却带来了灰尘和扬沙, 这些尘沙被吹到房内最深的角落里。灰尘被吹到眼里, 令眼睛发炎。皮肤开始干裂。对于首次经历这种旱风的人来说, 这似乎像是某个火山正在喷发烈焰和灰烬。没有比这更令人沮丧的天气。这场让人忍无可忍的瘟疫就是不顺服的人将面临的命运。

在《修订标准译本》的其他各处经文中 (王上 8:37, 平行经文代下 6:28; 摩 4:9; 该 2:17) 中, *šiddāpôn* 被译为 “blight” (“旱风”)。

词条作者: J. A. PATCH

BLASTUS 伯拉斯都

音译: blas'əs【希腊语: *Blastos*——“射击”】(徒 12:20)。希律亚基帕一世的内侍臣, 推罗人和西顿人求和的中间人。这些城市依赖于巴勒斯坦的谷物和其他粮食, 当与希律王发生商业纠纷时, 希律禁止向推罗和西顿出口粮食, 他们任由希律王摆布, 不得不向希律王求

occasion of some commercial dispute, forbade the export of foodstuffs to Tyre and Sidon, they were at his mercy and were compelled to ask for peace. "Having persuaded Blastus, the king's chamberlain," probably by means of a bribe, the Phoenician embassy was given an opportunity to bring their case before Herod (Acts 12:20ff.).

S. F. HUNTER

BLAZE.

The rendering of Gk. *diaphēmizein* in Mk. 1:45, AV. The RSV has "spread (the news)," NEB "spread it far and wide."

BLEACH

(Mk. 9:3, RSV); **BLEACHER** (NEB). See FULLER.

BLEMISH

[Heb. *mûm*, *K mu'wm* (Dnl. 1:4)]; also SPOT; NEB also DEFECT, FLAW, FAULT; [*šāḥat*] (Mal. 1:14); AV CORRUPT (THING); NEB DAMAGED (VICTIM); [Gk. *mōmos*] (2 Pet. 2:13); NEB BLOT; [*spilás*] (Jude 12); AV SPOT; NEB BLOT; **WITHOUT BLEMISH** [Heb. *tāmîm*]; AV also WITHOUT SPOT; NEB also WITHOUT DEFECT, PERFECT; [Gk. *ámōmos*] (Eph. 5:27; Phil. 2:15; He. 9:14; 1 Pet. 1:19; Jude 24); AV WITHOUT REBUKE, WITHOUT SPOT, FAULTLESS; NEB FAULTLESS, UNBLEMISHED, ABOVE REPROACH; [*amómētos*] (2 Pet. 3:14); AV BLAMELESS; NEB ABOVE REPROACH.

和。腓尼基使者可能收买了并“托了王的内侍臣伯拉斯都的情”，让他们有机会来到希律王面前求和（徒 12:20 起）。

词条作者：S. F. HUNTER

BLAZE. 传扬

《钦定版圣经》《马可福音》1:45 中对希腊词语 *diaphēmizein* 的翻译。《修订标准译本》中译为“spread (the news)”，《新英文译本》中译为“spread it far and wide”，汉译均为“把这件事传扬开了”。

BLEACH 漂白

（《修订标准译本》，可 9:3）；《新英文译本》中译为 **BLEACHER**（“漂白”）。见 FULLER（漂洗工）。

BLEMISH 残疾、瑕疵

【希伯来语：*mûm*，《纪土宾》*mu'wm*（但 1:4）】；也译作 SPOT（“残疾”）；《新英文译本》还译为 DEFECT（“残疾”）、FLAW（“瑕疵”）、FAULT（“过错、妨碍”）；【*šāḥat*】（玛 1:14）；《钦定版圣经》中译为 CORRUPT(THING)（“有残疾的”[东西]）；《新英文译本》中译为 DAMAGED (VICTIM)（“有残疾的”[祭物]）；【希腊语：*mōmos*】（彼后 2:13）；《新英文译本》中译为 BLOT（“玷污”）；【*spilás*】（犹 1:12）；《钦定版圣经》译为 SPOT（“玷污”）；《新英文译本》译为 BLOT（“沾染”）；**WITHOUT BLEMISH**（“无残疾”）【希伯来语：*tāmîm*】；《钦定版圣经》中还译为 WITHOUT SPOT（“没有残疾的”）；《新英文译本》中也译为 WITHOUT DEFECT（“没有残疾的”）、PERFECT（“纯全、完全”）；【希腊语：

ámōmos】（弗 5:27；腓 2:15；来 9:14；彼前 1:19；犹 1:24）；《钦定版圣经》中译为 WITHOUT REBUKE（“无可指摘的”）、WITHOUT SPOT（“没有残疾的”）、FAULTLESS（“没有瑕疵的”）；《新英文译本》中还译为 FAULTLESS（“没有瑕疵的”）、UNBLEMISHED（“没有残疾的”）、ABOVE REPROACH（“无可指摘”）；**【amōmētos】**（彼后 3:14）；《钦定版圣经》中译为 BLAMELESS；《新英文译本》中译为 ABOVE REPROACH，汉译均为“无可指摘的”。

The adjective *tāmîm*, translated “without blemish,” really represents a positive condition. The Hebrew root *tmm* has the idea of completeness or wholeness. Thus *tāmîm* can be translated “whole,” as in Josh. 10:13. But when it is used to describe the type of animal to be used in sacrifice, the RSV translates “without blemish” to signify no physical imperfections.

Another Hebrew word, *mûm*, represents the negative condition, which can be translated “blemish” or “defect,” usually referring to physical imperfections. Both words are used in Lev. 22:21 (*mûm* with a negative) to indicate animals that are acceptable for sacrifice. According to Lev. 22:22–25 animals that are blind, disabled, mutilated, or have a discharge, scab, or eruption are considered blemished, as are deformed animals and those whose testicles have been damaged. Finally, animals coming from a foreigner are also considered blemished.

This last item may indicate that the real concern in each of these prohibited cases is ritual impurity. Among the Hittites the king was a special object of purity, and he

形容词 *tāmîm* 被译为“没有残疾”，实际上表示一种正面积极的情况。希伯来词根 *tmm* 拥有完全或完整的含义。因此，正如《约书亚记》10:13 中所示，*tāmîm* 可以被译为“完整的”。但当用这个词描述祭物的类型时，《修订标准译本》中将其译为“without blemish”（“没有残疾的”），表示身体上毫无瑕疵的状态。

另一个希伯来词 *mûm* 表示一种消极的情况，可以将之译为“瑕疵”或“缺点”，通常指的是身体上的缺陷。《利未记》22:21 中同时使用这两个词来表示可以用来献祭的祭物。根据《利未记》22:22–25 中的记载，那些瞎眼的、残废的、有瘤子的、长癣的、长疥的、肢体有余的或缺少的，或是被骗了的动物都是有残疾的动物。最后，从外人手中得来的动物也是有残疾的动物。

最后一条规定可能表明，所有这些被禁止献给耶和华的祭物在仪式上都是不洁净的。在赫人的心目中，国王是一位特殊的洁净人物，他命宫中的一名随从

had an entourage of palace officials employed to protect his purity. In a text describing the duties of these officials (*ANET*, p. 207), the leatherworkers were specifically forbidden to use any hides except those from the royal kitchen, because only those were controlled to make certain they were pure. The king could send other hides abroad where the laws of purity might not be so stringent. Similarly, if Israel were the recipient of any foreign animals, she could not know for sure whether the animals were ritually pure by her own standards. Consequently, “blemishes” may have been associated with ritual impurity, and offering a ritually impure animal to God would be an affront to Him. The postexilic community of Malachi’s day was guilty of just such a practice (Mal. 1:13f.).

Similar physical imperfections or defects also excluded a man from priestly service (Lev. 21:17f., 21, 23; on v. 20 *see* DEFECT). A man with blemishes would profane the sanctuaries of the Lord (Lev. 21:23). Here again the physical imperfections seem to be best explained as associated with ritual impurity.

In 2 S. 14:25 Absalom is pictured as the perfect physical specimen without blemishes. The same is true of the three young men in Dnl. 1:4. In Dt. 32:5 the context seems to require that *mûm* be taken in a figurative sense of “moral blemish.” Still, the interpretation is difficult. Probably it means that Israel’s iniquity has made them God’s children no more.

In the NT, Christ is the antitype of the perfect sacrifice (He. 9:14; 1 Pet. 1:19). The Gk. *ámōmos* used here is used in the

官员来保护他的纯洁。一个描述这些官员职责的文献 (*ANET*, 207 页) 中特别规定, 皮匠只能使用御膳房中的兽皮, 因为只有那些兽皮才是洁净的。国王可以把其他的兽皮送到国外, 那里的洁净律法可能不那么严格。同样, 如果以色列想要接受任何外邦的动物, 依据她个人的标准无法确定这些动物洁净的祭物, 还是不洁净的祭物。因此, “有残疾的” 动物可能是不洁净的祭物, 将不洁净的祭物献给神是在冒犯神。玛拉基时期, 被掳巴比伦后的会众就曾因献上 “有残疾的” 祭物而犯罪 (玛 1:13-14)。

同样, 那些身体上有缺陷或瑕疵的人也不可以承担祭司的职分 (利 21:17-18, 21, 23; 关于利 21:20, 见 DEFECT[毛病、残疾])。有残疾的人会褻渎耶和華的圣所 (利 21:23)。这种身体上的缺陷似乎最应当解释为关乎仪式上的不洁净。

《撒母耳记下》14:25 将押沙龙描述成一个毫无瑕疵的完人。《但以理书》1:4 中的三个年少之人也是毫无瑕疵的。根据《申命记》32:5 的语境来推测, *mûm* 似乎是在比喻 “道德污点”。但是, 仍然很难做出解释。它可能意味着, 以色列所犯的罪孽已使他们不配作神的儿女。

在《新约》中, 基督是无瑕无疵祭物的原型 (来 9:14; 彼前 1:19)。《七十士译本》中也用希腊语 *ámōmos* 来翻译

LXX to translate *tāmīm*. Here and elsewhere in the NT the meaning goes beyond the cultic and ritual sphere to the moral and religious. This is clear also in Eph. 5:27—Christ’s sacrifice was intended to sanctify the Church and remove all blemishes. The children of God are to be without blemish (Phil. 2:15; 2 Pet. 3:14). By contrast, false teachers are blemishes (*mōmos*) among God’s people (2 Pet. 2:13). The Gk. *amómētos* refers to the lack of moral blemishes which should characterize believers in the divine judgment (2 Pet. 3:14).

The use of *spilás* in Jude 12 causes difficulty. This context and a similar context in 2 Pet. 2:13 (*spilos*, “blot”) seem to require something like “blemishes,” though the translation “reef” is possible.

See also SPOT.

See TDNT, IV, s.v. μῶμος, ἄμωος, ἀμώμητος (F. Hauck).

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BLESS

[Heb. *bārak*—‘bend the knee’ (?); Aram. *b^eraḵ*; Gk. *eulogéō*—‘speak well of’]; NEB also GIVE, GRANT, BRING, INVOKE, SAY, or SHARE A BLESSING, WORSHIP, PRAISE, GREET, CONGRATULATE, etc.; **BLESSED** [Heb. *’ašrê*, *bārûḵ*; Aram. *b^eriḵ* (Dnl. 3:28), *m^ebārak* (Dnl. 2:20); Gk. *eulogētós*, *makários*, *makarizō*—‘call blessed’ (Lk. 1:48), *eneulogéō* (Acts 3:25; Gal. 3:8)]; NEB also HAPPY, etc.; **BLESSING** [Heb. *b^erāḵâ*; Gk. *eulogía*]; AV also MERCIES, GIFT, GRACE, BLESSEDNESS, etc.; NEB also FAVOR, PRAISE, HAPPINESS, etc. Several

tāmīm. 在这里和《新约》中的其他经文中, 这个词的含义超出了敬拜和仪式的范围, 拥有了道德和宗教上的意义。《以弗所书》5:27 中也清楚地表明了这一点——基督献祭是为了洁净教会, 去除教会内所有的瑕疵。上帝的儿女应该是毫无瑕疵的 (腓 2:15; 彼后 3:14)。相比之下, 假师傅是上帝的子民中间有瑕疵的 (希腊语: *mōmos*) 的人 (彼后 2:13)。希腊语 *amómētos* 指的是没有道德污点, 信徒们在接受上帝审判时, 应该是没有玷污, 无可指摘的 (彼后 3:14)。

《犹大书》1:12 中使用的 *spilás* 是一个难点。虽然这个词可以译为“暗礁”, 但根据这个语境和《彼得后书》2:13 中类似语境 (*spilos*, “玷污”), 似乎应该将这个字译为“瑕疵”。

另见 SPOT (火斑、玷污)。

见 TDNT, IV, 见词条 μῶμος, ἄμωος, ἀμώμητος (F. Hauck)。

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BLESS 赐福、祝福、称颂

【希伯来语: *bārak*——“屈膝”(不确定); 亚兰语: *b^eraḵ*; 希腊语: *eulogéō*——“称赞”】; 《新英文译本》中还译为 GIVE (“赐福”)、GRANT (“赐福”)、BRING (“赐福”)、INVOKE (“祝福”)、SAY (“祝福”) 或 SHARE A BLESSING (“祝福”)、WORSHIP (“敬拜”)、PRAISE (“赞美”)、GREET (“问安”)、CONGRATULATE (“祝福”) 等; **BLESSED** (“蒙福”)【希伯来语: *’ašrê*, *bārûḵ*; 亚兰语: *b^eriḵ* (但 3:28), *m^ebārak* (但 2:20); 希腊语: *eulogētós*、*makários*、*makarizō*——“称……有福” (路 1:48)、*eneulogéō* (徒 3:25; 加 3:8)】; 《新英文译本》还译为 HAPPY

meanings occur, including “worship or praise,” “bestow favor and goodness (sufficient to warrant adoration),” and “invoke such benefits upon other.” (Cf. Akk. *karābu*, which encompasses these meanings.) Substantively, blessing is praise or favor, the act of bestowing such, or statement accompanying or recommending worship or beneficence.

When a human blesses God, the literal sense “bend the knee (in homage or adoration)” is expressed, indicating gratitude. Expressions of praise are especially frequent in the poetry and include appeals for worship by the speaker (Ps. 103:1f.; 104:1, 35) and others (Jgs. 5:2; AV “offered themselves”; Ps. 66:8; 67:5; 68:26 [MT 27]), as well as pledges of praise (Ps. 26:12; 63:4 [MT 5]; 115:18). These acts are often accompanied by relative clauses indicating the basis for the adulation (Gen. 24:48). Such statements often occur in liturgical settings (Dt. 11:29; NEB “pronounce the blessing”; 2 Ch. 20:26; Sir. 50:20). In wisdom literature, the author praises the source of his inspiration (Sir. 39:35; 50:22; 51:12). Isaiah reproves those who worship idols (66:3; RSV “bless a monster”).

Statements of adoration or praise frequently follow a standard pattern or formula of blessing, as “blessed is” or “blessed be [someone],” usually expressed by passive participles, Heb. *bārûk* and Gk. *eulogēmos* (Ruth 4:14; 1 S. 25:32; 1 Ch. 29:10; Neh. 9:5; Mt. 25:34). When

（“有福”）等；**BLESSING**（“祝福、福分”）【希伯来语：*b^erākā*；希腊语：*eulogia*】；《钦定版圣经》中还译为 **MERCIES**（“慈爱”）、**GIFT**（“礼物”）、**GRACE**（“恩”）、**BLESSEDNESS**（“福”）等。《新英文译本》还译为 **FAVOR**（“恩惠”）、**PRAISE**（“赞美”）、**HAPPINESS**（“福乐”）等。经文中出现了多种含义，如“敬拜或赞美”、“蒙恩蒙福”（足以证明崇拜之心）和“赐福”。（参：阿卡德语：*karābu*，包含了上述这些含义。）祝福实质上是一种荣耀或恩惠，是一种恩赐，是伴随在敬拜或善行中的声明，或是推崇敬拜或善行的话语。

当一个人赞美神，他会“（怀着敬畏或崇拜之心）屈膝”，以此表达他的感激之情。赞美的语句在诗歌中频频出现，其中包括诗篇作者（诗 103:1-2; 104:1, 35）和其他人（士 5:2; 《钦定版圣经》中作 “offered themselves” [“牺牲自己”]; 诗 66:8; 67:5; 68:26 [《马所拉文本》27]) 发出的敬拜神的呼求和赞美的誓言（诗 26:12; 63:4 [《马所拉文本》5]; 115:18）。这些行为之后通常紧跟着一个关系从句，表明这人赞颂神的依据（创 24:48）。在礼拜仪式中经常出现这些表述（申 11:29; 《新英文译本》作 “pronounce the blessing” [“将祝福的话陈明”]; 代下 20:26; 便 50:20）。在智慧文学中，作者赞美他们灵感的源泉（便 39:35; 50:22; 51:12）。以赛亚谴责那些崇拜偶像的人（赛 66:3; 《修订标准译本》中译为 “bless a monste” [“称颂偶像”]）。

崇拜或赞美之后通常会有一句标准的祝福语，如 “blessed is” 或 “blessed be [someone]”（“……是应当称颂的”），通常采用被动分词形式，希伯来语：*bārûk*，希腊语：*eulogēmos*（得 4:14; 撒上 25:32; 代上 29:10; 尼 9:5; 太 25:34）。当用于称颂神时，它们有命令

applied to God, they have the jussive sense “let us praise” or “let be praised” (Gen. 14:20; Ps. 28:6). NT utterances apply similarly to Jesus (“he who comes in the name of the Lord,” Mt. 2:19; 23:39; Mk. 11:9; Lk. 19:38; Jn. 12:13), Mary (Lk. 1:42), and the kingdom of God (Mk. 11:10). God is often so cited in statements using Gk. *eulogētós* (Lk. 1:68; 2 Cor. 1:3; Eph. 1:3; 1 Pet. 1:3).

More frequently, to bless means to grant prosperity or well-being (“fortunate power,” KoB, p. 153), and God is generally the subject, bestowing physical and spiritual grace upon man in the form of long life, affluence, and power (Gen. 39:5; Ps. 3:8 [MT 9]; 24:5; 129:8). He blesses mankind in creation (Gen. 5:2) and throughout history (26:3; Ex. 18:10). Such acts often provide fertility for man (Gen. 1:28; 17:16; 20; 22:17; 48:4), animals (1:22), and various forms of produce (Ex. 23:25; Dt. 7:13; Ps. 65:10 [MT 11]; 132:15). God blesses man for keeping His laws, implying sanction (Dt. 7:12–14; cf. Ex. 23:25).

People often bless each other, as when a father transfers goods and authority to his children prior to his death (Gen. 27; 31:55 [MT 32:1]; 48:9, 15, 20; 49:28; Dt. 33:1ff.; He. 11:20). This is accompanied by an invocation of God’s favor upon one’s descendants (Gen. 49:25f.; Dt. 33). Division of one’s power and property among several children may have been possible, as suggested by Esau’s request (Gen. 27:38). A family blesses members embarking on a journey (Gen. 24:60). Charismatic leaders bless the people (Lev. 9:23), as priests bless individuals (1 S. 2:20) and the entire congregation (Nu. 6:23–27; 2 Ch. 30:27). Balaam, the

的含义“let us praise”或“let be praised” (“让我们赞美”)(创 14:20; 诗 28:6)。《新约》中还将这些表达形容耶稣(“奉耶和華名來的”,太 2:19; 23:39; 可 11:9; 路 19:38; 约 12:13)、马利亚(路 1:42)和神的国(可 11:10)。经文中在提到上帝时,经常使用希腊语 *eulogētós* 来表达“神是应当称颂的”(路 1:68; 林后 1:3; 弗 1:3; 彼前 1:3)。

通常来说,赐福意味着赐予成功或幸福(“幸运的权柄”, KoB, 153 页),一般都是由上帝来赐福,祂通过赐予长寿、富足和权柄赐给世人物质的和属灵的恩惠(创 39:5; 诗 3:8[《马所拉文本》9]; 24:5; 129:8)。祂在创世时(创 5:2)和历史中(创 26:3; 出 18:10)赐福给人类。神的赐福行为通常使人(创 1:28; 17:16; 20; 22:17; 48:4)和动物(创 1:22)生养众多,并恩赐给人类各种产品(出 23:25; 申 7:13; 诗 65:10[《马所拉文本》11]; 132:15)。神因人类谨遵祂的律法而赐福给他们,这也暗指如果人类不遵守祂的律法,神将降下审判(申 7:12-14; 参:出 23:25)。

人们经常彼此祝福,父亲会在去世前,把他的财产和权柄遗赠给他的儿女们(创 27; 31:55[《马所拉文本》32:1]; 48:9, 15, 20; 49:28; 申 33:1 起; 来 11:20)。然后他会祈求神赐福给他的子孙(创 49:25-26; 申 33)。正如以扫对他父亲的请求,父亲会把他的权柄和财产分给他的多个儿女(创 27:38)。家族会为即将远行的家族成员祝福(创 24:60)。蒙受神恩的领袖会为百姓祝福(利 9:23),正如祭司会为个人(撒上 2:20)和所有会众(民 6:23-27; 代下 30:27)祝福。非以色列人的预言家巴兰祝福以色列,宣布以色列将交好运(民 23:11, 20)。

non-Israelite seer, blesses Israel (Nu. 23:11, 20) by announcing good fortune.

When people bless one another, they commend the recipient to God through laudatory petitions (Ruth 2:20; 1 S. 23:21; 2 S. 2:5; cf. Gen. 49:26; Ps. 72:15). Such petitions may include the formula “blessed be [someone]” or such variants as “may you be blessed” (Ruth 3:10) and “let ... be blessed” (Prov. 5:18). God is recognized as the source of such benefits (cf. 1 S. 2:20), indicated by Heb. *bārak b’šēm*, “bless by (or in) God’s name” (Dt. 10:8; 21:5; 1 Ch. 23:13; Sir. 45:15; cf. Nu. 6:27). Such intercessory activity may include praying for another person (Mt. 5:44, RSV; cf. He. 11:20). Jesus instructs His followers to “bless those that curse you” (Lk. 6:28; Rom. 12:14; 1 Cor. 4:12). Invocation of God’s blessing upon others may have been standardized in expressions of greeting or congratulation (1 S. 13:10; 2 S. 8:10 par. 1 Ch. 18:10; 2 K. 4:29; 10:15); the content of such statements may be indicated by Ruth 2:4; Ps. 129:8.

The sense “praise, do homage” may be indicated when men bless those of higher status (Gen. 47:7, 10; cf. Ex. 12:32). This is apparent when it is reported that Joab “fell on his face, did obeisance, and blessed the king” (2 S. 14:22). A debtor may bless a creditor (Dt. 24:15) and a subject bless his king (1 K. 8:66), perhaps seeking a blessing in return. The king’s servants bless David (1 K. 1:47), asking God to make Solomon greater than David.

Men also bless themselves. In such instances, they may either “count themselves happy” (Ps. 49:18 [MT 19], AV “blessed his soul”), priding

当人们为另一个人祝福时，他们会通过赞美祈愿让神悦纳他们所祝福之人（得 2:20；撒上 23:21；撒下 2:5；参：创 49:26；诗 72:15）。这种祈愿可能使用这样的惯用语“……是有福的”或采用它的变体形式“愿……蒙耶和华赐福”（得 3:10）和“要使……蒙福”（箴 5:18）。如希伯来语 *bārak b’šēm* 表明上帝是所有恩惠的源泉（参：撒上 2:20），这两个词的意思是“奉神的名祝福”（申 10:8；21:5；代上 23:13；便 45:15；参：民 6:27）。这种代求行为可能包括代人祈祷（太 5:44，《修订标准译本》；参：来 11:20）。耶稣教导祂的信徒，“诅咒你们的要为他祝福”（路 6:28；罗 12:14；林前 4:12）。祈求上帝赐福给他人可能已经成为一种问候或祝贺他人的标准用语（撒上 13:10；撒下 8:10，平行经文代上 18:10；王下 4:29；10:15）；《路得记》2:4 和《诗篇》129:8 中可能有类似的表述。

当人们为更高身份的人祝福时，其中可能含有“赞美和祝谢”的含义（创 47:7, 10；参：出 12:32）。约押“面伏于地叩拜，祝谢于王”显然体现了这一点（撒下 14:22）。借债人可能为债主祝福（申 24:15），臣民为国王祝福（王上 8:66），他们这么做可能是为了换来祝福。王的仆人为大卫祝福（王上 1:47），希望神让所罗门成为比大卫更伟大的人物。

人们也为自己祝福。这时，他们或“自夸为有福”（诗 49:18[《马所拉文本》19]，《钦定版圣经》中译为“blessed his soul”[自夸为有福]），或夸自己是蒙恩

themselves on having been favored (cf. Dt. 29:19; NEB “inwardly flatter”), or invoke God’s blessing upon themselves (Gen. 12:3, NEB “pray to be blessed”).

Both God and men occasionally bless nonhuman objects. God blesses the sabbath (Gen. 2:3; Ex. 20:11) and Samuel blesses the sacrifice (1 S. 9:13), but they may thereby indirectly bless those who observe these occasions. God blesses work performed by men (Dt. 28:8, 12; Job 1:10; cf. Dt. 28:4f.) and “the latter days of (Job’s) life” (Job 42:12). He also favors the abode of the righteous (Prov. 3:33) and the habitation of righteousness, the land of Judah (Jer. 31:23). Objects of blessing may include qualities, such as discretion (1 S. 25:33). Jesus blesses fish (Mk. 8:7) and, in the sense of giving thanks, bread (Mk. 6:41). Cf. also BLESSING, CUP OF (1 Cor. 10:16).

The state of being blessed, designated by a passive verb, may indicate receipt of both favor (Gen. 27:33; 2 S. 7:29) and adoration (Job. 1:21; Ps. 113:2). Gk. *eneulogēthēsontai* is used to indicate the universal application of Abraham’s blessing (Acts 3:25; Gal. 3:8; cf. LXX Gen. 12:3; 18:18). Heb. *’ašrē* and Gk. *makários* occur primarily with the sense “happy, fortunate,” illustrating the joy of life unmarred by care, labor, or death. Generally found in blessing formulas, these expressions indicate the subject’s having fulfilled certain obligations or stipulations. In the OT these include coming to Zion (Ps. 65:4 [MT 5]; 84:4 [MT 5]), being blameless in behavior (Ps. 119:1f.), seeking God’s wisdom (Prov. 8:13, 33f.), and executing God’s judgment against His enemies (Ps. 137:8). By

之人 (参: 申 29:19; 《新英文译本》中译为“inwardly flatter”[“心里自夸”]), 亦或祈求上帝赐福给他们(创 12:3,《新英文译本》中译为“pray to be blessed”[“为你祝福”])。

上帝和世人有时会为非人类对象赐福。上帝为安息日赐福(创 2:3; 出 20:11), 撒母耳为祭物赐福(撒上 9:13), 不过他们可能因此间接为守这节日或祭礼的人赐福。上帝为人类的劳作赐福(申 28:8, 12; 伯 1:10; 参: 申 28:4-5), 祂“后来赐福给约伯比先前更多”(伯 42:12)。上帝为义人的居所赐福(箴 3:33), 并为犹大地那公义的居所赐福(耶 31:23)。人的品质, 如见识(撒上 25:33)可能也是蒙福的对象。耶稣为鱼祝福(可 8:7), 还为天父赐予的饼而感恩(可 6:41)。参: BLESSING, CUP OF (祝福的杯)(林前 10:16)。

蒙福的状态可以用一个被动语态动词来表示, 它可能既表示受到了恩惠(创 27:33; 撒上 7:29), 又表示得到了颂赞(伯 1:21; 诗 113:2)。希腊语 *eneulogēthēsontai* 表示所有人都因亚伯拉罕得福(徒 3:25; 加 3:8; 参: 《七十士译本》创 12:3; 18:18)。希伯来语 *’ašrē* 和希腊语 *makários* 的主要含义都是“有福的、幸运的”, 这两个词都表达了无顾虑、劳苦和死亡的生命喜悦。通常可以在祝福的惯用语中看到这些表达, 这表明受祝福的人承担了某些责任或履行了某些法规。《旧约》中的蒙福的人包括来到锡安山的人(诗 65:4[《马所拉文本》5]; 84:4[《马所拉文本》5])、行为完全的人(诗 119:1-2)、寻求上帝智慧的人(箴 8:13, 33-34)和执行神的审判、报复祂仇敌的人(诗 137:8)。基于这一原则的延伸, “行为纯正的义人”, 他的子孙是有福的(箴 20:7)。在

extension of this principle, children of “a righteous man who walks in integrity” are blessed (Prov. 20:7). In the NT the blessed exhibit the traits of the faithful (Mt. 5:11; Lk. 11:28; Rev. 16:15), particularly suffering (Jas. 1:12; Lk. 6:20–22). The condition may be shared by parts of the body (Mt. 13:16; Lk. 10:23; 11:27). Generally applied to God with the sense “praised” or “praiseworthy” (1Tim. 1:11; 6:15), Gk. *makários* occurs in the same sense with reference to actions (Acts 20:35) and qualities (Tit. 2:13). The rewards that accompany such favor are often reserved for the future (Ps. 128:2–4). See also BEATITUDES.

A related concept is a person’s being named or called blessed (Heb. *’āšār*; Gk. *makarízō*). A woman’s children call her blessed (Prov. 31:28) and the nations call God blessed (Ps. 72:17; Mal. 3:12); all generations will call Mary blessed (Lk. 1:48). Such acts may illustrate the close relationship between word and fact in the ancient Near East whereby making a statement establishes the fact (see CURSE). They may also indicate use of the blessing formula. A person can “be a blessing” if his acts warrant his being named in such a formula (Gen. 12:2; Ps. 37:26; Prov. 10:7; Isa. 19:24; Zec. 8:13; cf. Ps. 21:6 [MT 7]).

“Blessed” occurs substantively as a substitute for God’s name, as in the use of “Lord,” to prevent defilement of the name Yahweh. In Mk. 14:61, Jesus is called “son of the Blessed.” The substantive also designates one who adheres to God’s commandments and has received His favor, as “the blessed of the Lord” (Gen. 24:31; 26:29; Isa. 65:16) or “the blessed of my father” (Mt. 25:34).

《新约》中，有福的人都展现出忠信的品质（太 5:11；路 11:28；启 16:15），尤其是在忍受着苦难时（雅 1:12；路 6:20-22）。身体的某个部分可能也是有福的（太 13:16；路 10:23；11:27）。当用“the blessed”形容上帝时，通常有“赞美”或“称颂”的含义（提前 1:11；6:15），希腊词语 *makários* 同样具有这个含义，经文中在提及世人施和受的行为（徒 20:35）和基督的品质（多 2:13）时，使用了这个希腊词语。有福的人通常会在将来得到伴随恩惠而来的奖赏（诗 128:2-4）。另见 BEATITUDES（赐福、祝福）。

称某人有福是与之相关的一个观念（希伯来语：*’āšār*；希腊语：*makarízō*）。女人的女儿称她有福（箴 31:28），万国称上帝有福（诗 72:17；玛 3:12）；万代称马利亚有福（路 1:48）。这些行为都表明了古近东地区话语和事实的紧密关系，因此一句话可以确立一个事实（见 CURSE[诅咒]）。这些表述可能也指出了当地使用的一种祝福惯用语。如果一个人的行为配得祝福，那么他可能“叫别人得福”（创 12:2；诗 37:26；箴 10:7；赛 19:24；亚 8:13；参：诗 21:6[《马所拉文本》7]）。

《圣经》中实质上使用“Blessed”（“当称颂的”）来代替上帝的名，正如《圣经》中使用“Lord”（“耶和华”）来表示上帝，以免玷污了耶和华的名。在《马可福音》14:61 中，耶稣被称为“那当称颂者的儿子”。这个名词性实词还可以用来表示那遵守上帝诫命和领受上帝恩惠的人，如“你这蒙耶和华赐福的”（创 24:31；26:29；赛 65:16）或“你们这蒙我父赐福的”（太 25:34）。

“Blessing” may designate the actual words spoken (“blessed be [someone]” or similar phrases), the gift that is given, or the act by which it is bestowed. Dt. 33:1 indicates that the following statement contains Moses’ very words and also outlines the nature of the blessing. Both the words uttered and the power or gifts evoked by their pronouncement are implied in the fathers’ blessings (Gen. 48:15f.; 49) and elsewhere (Dt. 28:2; Prov 10:6; 11:11, 26; 24:25; cf. Nu. 6:23–27), as when a person blesses “with a blessing” (Gen. 27:41; 49:28). The act of blessing and the powers that emanate from it are indicated in Prov. 10:22 and when God commands a blessing (Lev. 25:21; Dt. 28:8; Ps. 133:3). God’s power and its effect may be identical (Ezk. 34:26; Sir. 40:27). Apparently in some instances a token gift or present accompanied the pronouncement of a blessing (AV Gen. 33:11; Josh. 15:19; Jgs. 1:15; RSV “gift, present”; cf. 2 K. 5:15). The words alone are designated in Prov. 10:7 (cf. Ps. 37:26; Mal. 2:2).

Blessing is common in Israelite liturgy, generally paired with the pronouncement of curses (Dt. 11:29; Josh. 8:34; cf. Dt. 27:12f.). God’s favor is a positive sanction of one who follows His commandments as stipulated in the laws of the pertinent covenant. Man may choose to follow the law or not and thereby determine his reward (Dt. 11:26; 30:1, 19). Similar sanctions are found in ancient Near Eastern treaties. Occasionally Heb. *bāraḳ* is used euphemistically for *’ārar* and *qālal*, “curse” (1 K. 21:10, 23; Job 1:5, 11; 2:5, 9; Ps. 10:3; RSV “curses the Lord”; AV “blesses the covetous”; NEB “gives wickedness his blessing”). A negative form of the blessing formula occurs in Jer.

“blessing” (“祝福、赐福”)可能指的是实际说出的话(“……是应当称颂的”或类似的话)、送出的礼物或祝福的行为。《申命记》33:1中的经文表明,以下都是摩西所说的话,同时概括了祝福的本质。说出的话和由这话语赐予的权柄或礼物都隐含在天父的赐福中(创48:15-16; 49)和其他表述中(申28:2; 箴10:6; 11:11, 26; 24:25; 参:民6:23-27),如一个人“用祝福的话”为他人祝福(创27:41; 49:28)。《箴言》10:22和上帝所命的福(利25:21; 申28:8; 诗133:3)中都表明了赐福的行为和源自该行为的权柄。上帝的权柄和这权柄的效果可能是完全相同的(结34:26; 便40:27)。显然在某些情况下,应许的礼物和祝福的话语同时出现(《钦定版圣经》创33:11; 书15:19; 士1:15; 《修订标准译本》中译为“gift, present”[“礼物”]; 参:王下5:15)。《箴言》10:7中只给出了祝福的话语(参:诗37:26; 玛2:2)。

祝福在以色列人的礼拜仪式中是很常见的,通常与诅咒的话成对出现(申11:29; 书8:34; 参:申27:12-13)。按照摩西律法中的规定,上帝的恩惠是对遵守祂诫命的人的奖励。世人可以选择遵守律法或不遵守律法,从而决定了他们是否能得到奖赏(申11:26; 30:1, 19)。在古近东的条约中也可以发现类似的制裁。经文中有时会用希伯来词语 *bāraḳ* 来委婉表达 *’ārar* 和 *qālal* 的含义,意思是“诅咒”(王上21:10, 23; 伯1:5, 11; 2:5, 9; 诗10:3; 《修订标准译本》中译为“curses the Lord”[“轻慢耶和華”]; 《钦定版圣经》中译为“blesses the covetous”[“祝福贪财的”]; 《新英文译本》中译为“gives wickedness his blessing”[“祝福贪财

20:14, “let it not be blessed.”

Although the blessing granted by Isaac to Jacob is irrevocable (Gen. 27:33–35), a curse may be transformed into a blessing (Dt. 23:5 [MT 6]; Jgs. 17:2; Neh. 13:2). Blessings may be cursed (Mal. 2:2).

“Blessedness” (Gk. *makarismós*) is rendered only by the AV in Rom. 4:6, 9 (RSV “pronounce a blessing,” “the blessing pronounced”; NEB “happiness”) and Gal. 4:15 (RSV “satisfaction”; NEB “how happy you thought you were”).

“Most blessed” (AV Ps. 37:26; Prov. 10:6) translates Heb. *librākā*, lit. “for a blessing.”

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Blessed: W. Janzen, *HTR*, 58 (1965), 215–226; *TDNT*, IV, s.v. μακάριος (Bertram, Hauck); *TDOT*, I, s.v. “ashrê” (Cazelles); W. S. Towner, *CBQ*, 30 (1968), 386–399.

Blessing: F. M. Cross and D. N. Freedman, *JBL*, 67 (1948), 191–210; T. H. Gaster, *JBL*, 66 (1947), 53–62; E. M. Good, *JBL*, 82 (1963), 427–432; L. J. Liebrich, *JBL*, 74 (1955), 33–36; D. J. McCarthy, *Analecta Biblica*, 21 (1963); G.

的”])。《耶利米书》20:14 中出现了这种祝福惯用语的消极意思，“愿我母亲产我的那日不蒙福”。

虽然以撒对雅各的祝福是不可改变的（创 27:33-35），但是诅咒可以转变成祝福（申 23:5[《马所拉文本》6]；士 17:2；尼 13:2）。祝福也可能变成诅咒（玛 2:2）。

只有《钦定版圣经》的《罗马书》4:6, 9（《修订标准译本》中译为“pronounce a blessing”、“the blessing pronounced”[汉译均为“这福是给……的”]；《新英文译本》中译为“happiness”[“福”]）和《加拉太书》4:15（《修订标准译本》中译为“satisfaction”[“福气”]；《新英文译本》中译为“how happy you thought you were”[“你们当日所夸的福气在哪里呢”]）中提到了“Blessedness”（福，希腊语：*makarismós*）这个词。

“Most blessed”（“洪福”，《钦定版圣经》诗 37:26；箴 10:6）翻译了希伯来词 *librākā*，字面意思是“蒙福”。

书目——*Bless*: CAD, VIII, 见词条“karābu”; F. C. Fensham, *ZAW*, 74 (1962), 1–9; *ILC*, I–II, 182–212; A. Murtonen, *VT*, 9 (1959), 157–177; *TDNT*, II, 见词条 εὐλογέω (Beyer); *TDOT*, II, 见词条“brk” (Scharbert); G. Weimeier, *Der Segen im AT* (1970)。

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BLESSING, CUP OF

[Gk. *tó potérion tés eulogías*—‘the consecrated cup’] (1 Cor. 10:16). A technical term from the Jewish meals transferred to the Lord’s supper, and signifying the cup of wine upon which a blessing was pronounced. The succeeding words, “which we bless,” are equivalent to “for which we give thanks,” for it was consecrated by thanksgiving and prayer. It is possible that the term here has a further significance, as a cup that brings blessing. *See also* CUP.

BLIGHT.

See BLASTING.

BLINDING.

See EYE.

BLINDNESS

[Heb. *‘iwwēr*, *‘iwwārōn*, *‘āwar*, *‘awweret*, *‘ālam*; Gk. *typhlós*, *typhlóō*]. Blindness, defects of sight, and diseases of the eye are frequently mentioned in the Bible and were common maladies in the ancient world. In the Papyrus Ebers (1500 B.C.) several diseases of the eye are enumerated and nearly one hundred prescriptions are given for their treatment. That some diseases occurred in children and caused destruction and atrophy of the eyeball is attested by numerous mummy heads in which there is marked diminution in size of one orbit.

The most common eye disease in 巴勒斯坦和埃及最常见的眼疾可能是

BLESSING, CUP OF 祝福的杯

【希腊语: *tó potérion tés eulogías*——“圣餐杯”】(林前 10:16)。这一源自犹太人膳食的术语后来用在主的晚餐中,指的是一种蒙祝福的酒杯。接下来的词语“which we bless”意思等同于“for which we give thanks”(“我们所祝福的”),因为通过祝福和祷告使这个杯子变得神圣。这个词可能还有更深远的意义,它可能是一个带来福分的杯子。另见 CUP (杯)。

BLIGHT. 旱风

见 BLASTING (旱风)。

BLINDING 刺眼的、雪亮的

见 EYE (眼)。

BLINDNESS 瞎眼、眼目昏迷

【希伯来语: *‘iwwēr*, *‘iwwārōn*, *‘āwar*, *‘awweret*, *‘ālam*; 希腊语: *typhlós*, *typhlóō*】。《圣经》中经常提到眼瞎、视力缺陷和眼疾,它们也是古代很常见的疾病。《爱柏氏纸草纪事》(公元前 1500 年)列举了多种眼部疾病和近百种治疗这些疾病的处方。很多木乃伊的头骨上的眼眶缩小,这证明逝者年幼时染上了一些眼部疾病,致使他视力丧失、眼球萎缩。

Palestine and Egypt was probably a purulent ophthalmia, a highly infectious inflammation of the conjunctivae, a malady that affected people of all ages, but especially children. It was propagated largely by flies that settled upon a diseased person's discharging eyes and transmitted the infection to others, especially sleeping infants. (In Egypt there is still a superstition that it is unlucky to drive away the flies.) Even when internal injury to the eye was avoided, the margins of the lids would exhibit chronic inflammation, and the cornea might become opaque. In cases of granular conjunctivitis, a viral keratoconjunctivitis (*trachoma* or Egyptian ophthalmia), the inflammation would be accompanied by hypertrophy of the conjunctivae and the growth of small granules of adenoid (lymphoid) tissue. When pustular conjunctivitis occurred, the conjunctivae would manifest small red nodules of lymph-type cells which would ulcerate at their extremity. Minor forms of the disease destroy the eyelashes and produce the unsightly "tender eyes" (not necessarily intended in Gen. 29:17, however, where Heb. *raḳ* may mean simply "weak" or "dull-eyed"). These conditions and others, which doubtless included glaucoma, leucoma (*albugo*), retinitis, cataract, cortical blindness, membranous conjunctivitis, and inflammation of the iris, must have been prevalent in biblical times. While no firm OT evidence can be adduced, it is highly probable that pannus, iridocyclitis, and other ophthalmic conditions were an accepted part of life in ancient Israel.

Blindness from birth is the result of a form of *ophthalmic neonatorum*. This is commonly due to an infectious

化脓性眼炎,这是一种极具传染性的结膜炎,各个年龄层的人都可能染上这种疾病,尤其是小孩。苍蝇是这种疾病主要的传染媒介,它落在病人化脓的眼睛上,然后将这种疾病传染给其他人,尤其是熟睡的婴儿。(埃及流传着这样一种迷信,赶走苍蝇要倒霉。)即使可能避免眼睛内部感染,但是外眼皮还是可能染上慢性炎症,角膜可能变得不透明。如果染上了颗粒性结膜炎这种病毒性角膜结膜炎(沙眼或埃及眼炎),除了发炎,还会出现结膜肿大,腺状(淋巴)组织上会长出很多小颗粒。当得了脓包结膜炎,结膜上会显示出一些红色的小淋巴型细胞瘤,最终形成溃烂。当病人感染这种疾病较轻时,眼睫毛被损毁,形成难看的“没有神气的眼”(《创世记》29:17中指的不一定是这种疾病,而希伯来词语 *raḳ* 可能仅仅指“眼睛没有神气”)。这种疾病和其他的疾病必定是圣经时代的流行疾病,其中必定包括青光眼、角膜白斑、视网膜炎、白内障、皮质盲、膜性结膜炎和虹膜发炎。虽然无法举出非常有力的旧约证据,但是在古代以色列,血管翳、虹膜睫状体炎和其他的眼部疾病可能是常见的疾病。

出生就眼瞎可能是由一种新生儿眼炎导致的。这通常是由一种传染的淋球菌分泌物所致,产道中的婴儿可以接触到

gonococcal discharge with which the child comes into contact while in the birth canal; subsequently the infection results in an acute suppurating conjunctivitis which produces blindness. Sometimes ophthalmia accompanies malarial fever (Lev. 26:16, “sudden terror, consumption, and fever that waste the eyes”). The situation was worsened by environmental factors such as blowing dust and sand and the intense glare of the sun, which could be ruinous for eyes after some years.

Blindness incapacitated a man from serving in the priesthood (Lev. 21:16ff.), and blindness in an animal rendered it unfit to be offered as a sacrifice to the Lord (Lev. 22:22; Dt. 15:21; Mal. 1:8). Because poverty and hardship characterized their plight, care for the blind was enjoined in the law (Lev. 19:14; cf. Rom. 2:19), and mistreatment of them caused one to be accursed (Dt. 27:18).

The widespread incidence of blindness in NT times is indicated by the importance which the restoration of sight had in Christ’s ministry of healing (cf. Mt. 9:27; 11:5 [par. Lk. 7:22]; Mt. 12:22; 15:30f.; 20:30–34 [par. Mk. 10:46–52; Lk. 18:35–43]; 21:14; Mk. 8:22–25; etc). In the 1st cent. A.D. blindness was generally regarded, in accordance with the OT tradition (cf. Ex. 4:11; Dt. 28:28; 2 K. 6:18; Ezk. 6:9), as a divine punishment for sin without any reflection on its possible incidence from purely physical and external causes. Jesus did not subscribe to the punitive view of blindness, however (Jn. 9:2f.), but instead used the condition from time to time as a means of manifesting divine love to an underprivileged segment of the community. The methods which He used

这种分泌物; 感染随后引起严重的化脓性结膜炎, 最终导致瞎眼。眼炎有时还伴随着疟疾热 (利 26:16, “惊惶, 叫眼目干瘪、精神消耗的痨病、热病辖制你们”)。环境因素, 如扬尘、扬沙和强光加剧了病情, 在数年之后会对眼睛造成毁灭性的伤害。

瞎眼使一个人无法担任祭司的职分 (利 21:16 起), 瞎眼的动物不可以献给神作为祭物 (利 22:22; 申 15:21; 玛 1:8)。因为瞎眼之人面临着贫困和苦难的困境, 所以律法要求人们照顾他们 (利 19:14; 参: 罗 2:19), 苦待他们的人必受诅咒 (申 27:18)。

基督传道过程中使瞎子复明的重要事件表明, 瞎眼是新约时期很常见的疾病 (参: 太 9:27; 11:5[平行经文路 7:22]; 太 12:22; 15:30-31; 20:30-34[平行经文可 10:46-52; 路 18:35-43]; 21:14; 可 8:22-25 等)。在公元 1 世纪, 瞎眼通常被认为是因罪遭受了神的惩罚, 并不能说明纯粹由身体和外部原因而诱发了这种疾病, 这符合《旧约》中的记载 (参: 出 4:11; 申 28:28; 王下 6:18; 结 6:9)。但耶稣并没有说瞎眼是因遭受了惩罚 (约 9:2-3), 相反, 认为这种疾病体现了神对会众中弱势群体的怜爱。祂治愈瞎子的方法与祂治愈染上其他疾病的人的方法略有不同, 但两者都引出要相信和依靠神治愈的大能。因此, 这两种治愈常常具有象征意义, 不是真的在治愈疾病。耶稣用吐沫和泥制成的糊状物来治愈耶路撒冷城中生来瞎眼的人 (约 9:6-7), 祂把吐沫和泥抹在他的眼睛

in healing the blind differed somewhat from those applied to people suffering from other ailments, yet at the same time they were meant to elicit faith and trust in God's healing power. Consequently they were always symbolic rather than remedial in nature. Christ made a paste of saliva and dust for the congenitally blind man in Jerusalem (Jn. 9:6f.), and having anointed his eyes He commanded him to wash off the material. The response of obedience and faith resulted in restoration of the man's sight. A blind man at Beth-saida (Mk. 8:23) also was anointed with saliva as a means of eliciting his trust and arousing his expectation of divine healing. The restoration of this man's sight by stages enabled him to make a proper accommodation to the bright sunlight and to the flood of new sensory stimuli without experiencing concomitant psychic traumata. What appears to have been a case of ophthalmia is seen in the blind beggar Bartimaeus (Mk. 10:46-52), who in being healed demonstrated his faith in Christ's restorative powers. Two blind beggars near Jericho (Mt. 20:29-34) prayed for mercy as well as for the gift of sight and were similarly healed. Just as the miracles of Jesus, among which the curing of blindness held a prominent place, were regarded as manifestations of the kingdom of God (cf. Mt. 12:28), so OT prophecy saw the imparting of sight to the blind as one of the events which would occur in the day of the Lord, when His kingdom is established in Israel.

The foregoing cases appear to have represented organic diseases of the eyes, as distinct from certain other NT instances of blindness that are clearly psychogenic in nature. The most celebrated of these was the temporary amaurosis which Paul

上, 并命他将这些物质洗去。瞎子对耶稣的顺服和信心回应致使他恢复了视力。伯赛大的一个瞎子(可 8:23)被抹了吐沫, 以此表现出他信靠耶稣, 并希望神医治他。这人的视力逐渐恢复, 从而使他能够适应明亮的日光和大量新感官的刺激, 却不必经历随之而来的心灵创伤。讨饭的瞎子巴底买似乎得了眼炎(可 10:46-52), 在耶稣治愈他的瞎眼时, 他相信基督拥有医治的大能。耶利哥附近的两个讨饭的瞎子(太 20:29-34)祈求耶稣怜悯他们, 并希望耶稣使他们的眼睛能看见, 他们也同样得到了医治。耶稣所行的神迹被认为是神国的显现(参: 太 12:28), 耶稣治好瞎子在祂所行的神迹中占据了突出的地位, 所以《旧约》中预言, 使瞎子复明是耶和華的日子里必然发生的事件之一, 此时神将在以色列建立祂的王国。

上述情况似乎都描述的是眼部器官的疾病, 它们与《新约》中其他瞎眼病症有所不同, 从本质上讲, 《新约》中的瞎眼显然是一种心因性瞎眼。其中最著名的一个事件就是保罗悔改时经历的暂时性失明(徒 9:3-9)。他意识他过去

experienced at the time of his conversion (Acts 9:3–9). His recognition of the wrong that he had been doing to God’s work came with blinding suddenness, and the intense emotional conflict which resulted from his inability to see his immediate future clearly expressed itself somatically in a temporary form of blindness that was independent of any lesion in the eye or the optic nerve. Once Paul’s turbulent emotions had been calmed and his mind reoriented through spiritual assurances and the imposition of hands, his sight was restored. The “scales” (Acts 9:18), a rare word (Gk. *lepidēs*) occurring nowhere else in the NT, were doubtless the initial imperfect visual impressions which he received as the physiological portion of the retina began to interpret stimuli once again. The affliction left behind a weakness of the eyes, evidence of which is attested by some in Paul’s inability to recognize the high priest (Acts 23:5) and his employing an amanuensis to transcribe his Epistles (Rom. 16:22), as well as his writing in characters of a large size (Gal. 6:11). Another case of temporary amaurosis occurred in the case of Elymas, the sorcerer of Paphos (Acts 13:10), who was rebuked by Paul for his perfidy and wrongdoing. The degree of emotional tension and guilt involved in being exposed and denounced in the presence of the proconsul was so severe that he lost his sight for a time. The ability of his retinal cells to respond to sensory impressions was impaired dramatically, the process of degeneration being likened to a “mist and darkness.” There are numerous clinical cases on record of people who have become blind temporarily for purely psychogenic reasons because under stress they have been unable to cope with a situation. Thus

对神的工作所做的错事，他的眼睛突然失明，内心中产生了剧烈的情感冲突，从而使他无法看到未来，而那时他在肉体上必经历了暂时的瞎眼，这瞎眼不是由任何眼部或视神经损伤造成的。当保罗澎湃的内心平静下来后，藉着圣灵的应许和神的帮助，他重新恢复了理智，并恢复了视力。“鳞”（徒 9:18）是一个很罕见的词汇（希腊语：*lepidēs*），《新约》的其他经文中没有再出现这个词，它必定指的是，当视网膜的生理机能再次感受到刺激时，保罗所看到的不完整的视觉画面。苦难致使保罗的视力减弱，他不认得大祭司（徒 23:5），代笔写信（罗 16:22），以及他亲手写的字很大（加 6:11）都证明了这一点。另一个曾暂时失明的人是帕弗的术士以吕马（徒 13:10），他因背信弃义和过错行为而遭到保罗的指责。他情绪高度紧张，加上被方伯揭露和谴责后深感愧疚，致使他一时看不见东西。他的视网膜细胞感知景象的能力受到了极大地损伤，视力衰退的过程就像处在“昏蒙黑暗”中。有很多临床病例记录了一些人完全由于心理原因而暂时失明，他们因为无法应对自身处境而感到压力。因此，只有当以吕马的精神紧张和心内冲突得到缓解时，他才能重新恢复视力，才能恢复之前的肉体感官。

Elymas' sight would return only when the emotional tensions and conflicts had been resolved, thereby reversing the earlier somatic expression.

Though blindness was not necessarily a concomitant of senility, Isaac (Gen. 27:1), Eli (1 S. 3:2; 4:15), and Ahijah the prophet (1 K. 14:4) lost their sight in old age. Leah seems to have suffered from blepharitis or mucopurulent conjunctivitis (Gen. 29:17).

The most accurate description of a specific eye disease occurs in the Apocrypha. Tobit was evidently afflicted with a dense white opacity of the cornea (*leucoma*), caused usually by ophthalmia. According to the narrative, fish gall was applied to the cornea, presumably as an attempt at pigmentation, and this therapy resulted in healing (Tob. 11:4ff.).

Figuratively, blindness is used to represent spiritual imperceptiveness, inability to discern and heed the will of God (cf. Isa. 42:16ff.; 2 Cor. 4:4; 2 Pet. 1:9), and inability to perceive moral distinctions (Mt. 15:14; 23:16ff.). In Ex. 23:8; Dt. 16:19; 1 S. 12:3, blindness is used of the biased judgment that results from accepting bribes and subverts the cause of justice. Blindness is also used to refer to the spiritual imperception that makes one unable to understand the voice of prophecy (Isa. 29:9; cf. Jn. 12:40).

See also DISEASE III.G; IV.C.

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BLINDNESS, JUDICIAL.

See JURISPRUDENCE, ABUSE OF.

虽然瞎眼不一定是衰老的结果,但是以撒(创 27:1)、以利(撒上 3:2; 4:15)和先知亚希雅都因年迈而眼目昏花,不能看见。利亚似乎染上眼睑炎或粘液脓性结膜炎(创 29:17)。

《次经》中对具体的眼疾进行了最为准确的描述。托比显然因角膜带有深厚的白色不透明物(角膜白斑)而遭受着折磨,这种疾病是由眼炎引起的。据记载,鱼胆可以敷在角膜上,大概是为了给角膜染色,这种治疗方法可以治愈角膜白斑(比 11:4 起)。

瞎眼可以用来比喻缺乏属灵的感知力,不能领悟和听到上帝的旨意(参:赛 42:16 起; 林后 4:4; 彼后 1:19),并且无法分清道德界限(太 15:14; 23:16 起)。在《出埃及记》23:8;《申命记》16:19 和《撒母耳记上》12:3 中,瞎眼指的是因收受贿赂而进行不公正的审判,这种审判颠覆了司法的公正。瞎眼还用来指缺乏属灵的感知力,它使人无法理解预言的话语(赛 29:9; 参:约 12:40)。

另见 DISEASE III.G; IV.C (病、病症 III.G; IV.C)。

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BLINDNESS, JUDICIAL. 盲目审判

见 JURISPRUDENCE, ABUSE OF (滥用法)

理)。

BLOOD

[Heb. *dām*, prob. < *'ādam*—‘be red’; Gk. *haíma*]. Blood in the OT is the life principle, both animal (Lev. 17:11) and vegetable (Dt. 32:14, the “blood” of the grape). Its atoning power in the OT sacrifices foreshadows the ultimate atonement by the blood of Christ. The word has a figurative sense in both the OT and NT for bloodshed or murder (Gen. 37:26; Hos. 4:2; Rev. 16:6).

I. Primitive Ideas.—Although the real function of the blood in the human system was not fully known until the fact of its circulation was established by William Harvey in 1615, nevertheless from the earliest times a singular mystery has been attached to it by all peoples. Blood rites, blood ceremonies, and blood feuds are common among primitive tribes. It came to be recognized as the life principle long before its function was scientifically proved. Naturally a feeling of fear, awe, and reverence would be attached to the shedding of blood. With many uncivilized peoples scarification of the body until blood flows is practiced. Blood brotherhood or blood friendship is established by African tribes by the mutual shedding of blood and either drinking it or rubbing it on one another’s bodies. Thus and by the intertransfusion of blood by other means it was thought that a community of life and interest could be established.

II. Hebrew and OT Customs.—Notwithstanding the ignorance and superstition surrounding this suggestively beautiful idea, it grew to have more than a merely human

BLOOD 血

【希伯来语：*dām*，可能衍生自 *'ādam*——“红色的”；希腊语：*haíma*】。《旧约》中的血是动物（利 17:11）和植物（申 32:14，葡萄汁酿的酒）的生命源泉。《旧约》中祭物的血的赎罪能力预表最终基督的血将为世人赎罪。两约中的流血或谋杀都有比喻的含义（创 37:26；何 4:2；启 16:6）。

I. 血的原始观念。威廉·哈维于 1615 年确立血液循环的事实之前，人们尚未完全理解血液在人类系统中的真正功能，但是从最早时期开始，所有民族都拥有一个关于血的奥秘。血祭、血礼和血仇在原始部落中很常见。早在科学证明血的功能之前，它就被认为是一种生命源泉。流血自然会产生恐惧感、敬畏感和虔诚感。许多野蛮的民族会划破人的身体，直到血液从中流淌出来。非洲的部落通过双方歃血，然后饮血或将血涂在双方的身体上来建立血盟关系。因此，他们认为通过其他手段相互输血可以建立生命共同体和利益同盟。

II. 希伯来和旧约习俗。尽管这个非常美好的观念中充满了蒙昧和迷信思想，但是血已经超出了单纯的人类意义和人类应用范畴。因为这种原始的相互输送人血的风俗象征着点或涂动物血的

significance and application. For this crude practice of intertransference of human blood there came to be symbolic substitution of animal blood in sprinkling or anointing. The first reference in the OT to blood (Gen. 4:10) is figurative, but highly illustrative of the reverential fear manifested upon the shedding of blood, and the first teaching regarding it.

The rite of circumcision is an OT form of blood ceremony. Apart from the probable sanitary importance of the act is the deeper meaning in the establishment of a bond of friendship between the one upon whom the act is performed and the Lord Himself. In order that Abraham might become “the friend of God” he was commanded that he should be circumcised as a token of the covenant between him and God (Gen. 17:10f.; *see* CIRCUMCISION).

It is significant that eating blood was prohibited in earliest Bible times (Gen. 9:4). The custom probably prevailed among heathen nations as a religious rite (cf. Ps. 16:4). This and its unhygienic influence together doubtless led to its becoming taboo. The same prohibition was made under the Mosaic code (Lev. 7:26; *see* SACRIFICE).

Blood was commanded to be used also for purification or for ceremonial cleansing (Lev. 14:5-7, 51f.; Nu. 19:4), provided, however, that it be taken from a clean animal (*see* PURIFICATION).

In all probability there is no trace of the superstitious use of blood in the OT, except perhaps in 1 K. 22:38; but everywhere it is vested with cleansing, expiatory, and reverently symbolic

风俗已经被取代。《旧约》中第一次提到的血(创 4:10)具有比喻意义,它详细地阐述了流血中所体现的敬畏之心和关于流血的第一个教义。

割礼是《旧约》中的一种血礼。这一行为除了可能具有洁净的意义之外,还有更深层的意义,它使受割礼的人与主耶和華立下了友好的约。为了使亚伯拉罕成为“神的朋友”,神命亚伯拉罕受割礼,以此作为双方立约的记号(创 17:10-11; 见 CIRCUMCISION[割礼])。

值得注意的是,在圣经时代初期吃血是被禁止的(创 9:4)。这种习俗可能被视为异教中盛行的宗教仪式(参:诗 16:4)。吃血和吃血对健康造成的不良影响使这种行为成为了一种禁忌。摩西律法中也禁止人吃血(利 7:26; 见 SACRIFICE[献祭、祭])。

耶和華吩咐道,如果血来自洁净的动物(见 PURIFICATION[洁净]),还可将血用在洁净或洁净礼上(利 14:5-7, 51-52; 民 19:4)。

可能除了《列王纪上》22:38,《旧约》中再未提到血的迷信用途;不过,各处经文中提到的血被赋予了洁净、赎罪和虔诚的象征意义。

qualities.

III. NT Teachings.—As in the transition from ancient to Hebrew practice, so from the OT to the NT we see an exaltation of the conception of blood and blood ceremonies. In Abraham's covenant his own blood had to be shed. Later an expiatory animal was to shed blood (Lev. 5:6; see ATONEMENT), but there must always be a shedding of blood. "Without the shedding of blood there is no forgiveness of sins" (He. 9:22). The exaltation of this idea finds its highest development then in the vicarious shedding of blood by Christ Himself (1 Jn. 1:7). As in the OT "blood" was used also to signify the juice of grapes; the most natural substitute for drinking blood would be the use of wine. Jesus takes advantage of this, and introduces the beautiful and significant custom (Mt. 26:28) of drinking wine and eating bread as symbolic of the primitive intertransfusion of blood and flesh in a pledge of eternal friendship (cf. Ex. 24:6f.; Jn. 6:53–56). This is the climactic observance of blood rites recorded in the Bible.

Bibliography.—*TDNT*, I, s.v. αἷμα (Behm); *TDOT*, III, s.v. "dām" (Bergman, Kedar-Kopfstein); L. Morris, *JTS*, N.S. 3 (1952), 216–277; 6 (1955), 77–82.

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BLOOD AND WATER

[Gk. *haíma kaí hýdōr*]. An unusual phenomenon is related in Jn. 19:34 in connection with the death of Jesus. When the soldiers came to Jesus to perform the final step in His execution, viz., the breaking of His legs, they saw that He was

III. 《新约》中关于血的教导。从古代习俗过渡到希伯来习俗的过程中,我们看到《旧约》和《新约》都提高了血的概念和血礼的地位。亚伯拉罕必须在他的约中流自己的血。后来则必须献上赎罪的牲畜(利 5:6; 见 ATONEMENT[赎罪]),但总是需要流血。“若不流血,罪就不得赦免了”(来 9:22)。基督代为流血是这种观念的最高发展阶段(约壹 1:7)。在《旧约》中,“blood”也可以用来表示葡萄汁;代替吃血最好的方式是喝酒。耶稣就以酒代替了血,祂引入了喝酒吃饼这种美好而又重要的习俗(太 26:28),酒和饼象征着当初上帝与以色列确立友好的永恒之约时所饮的血、所吃的肉(参:出 24:6-7; 约 6:53-56)。这就是《圣经》中记载的最高血祭仪式。

书目——*TDNT*, I, 见词条 αἷμα (Behm); *TDOT*, III, 见词条 “dām” (Bergman, Kedar-Kopfstein); L. Morris, *JTS*, 新序列号 3 (1952), 216–277; 6 (1955), 77–82。

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BLOOD AND WATER 血和水

【希腊语: *haíma kaí hýdōr*】。《约翰福音》19:34 中提到的与基督受难有关的异象。当兵丁走到耶稣面前处死耶稣时,也就是打断祂的腿时,他们看到耶稣已经死了,就没动手打祂。“惟有一个兵拿枪扎祂的肋旁,随即有血和水流

already dead and omitted the act. “But one of the soldiers pierced his side with a spear, and at once there came out blood and water.” Two things seem to be startling to the writer: the flow of blood and water, and the fact that it took place immediately, indicating that the fluids had accumulated prior to the piercing with the spear. In v. 35 he emphasizes that he was an eyewitness and not mistaken or lying about the remarkable event.

The fact that “dead bodies don’t bleed” has often been thought to make this passage problematical, but physicians seem agreed that a flow of accumulated blood—as the “at once” seems to indicate—from a wound inflicted shortly after death is not impossible. The real difficulty is to understand how and why the water (sometimes thought to have been serum) and blood were so clearly separated and distinguishable.

One way of solving the problem has been to view the phenomenon as a miracle and to seek a mystical interpretation. Origen recognized that the blood is clotted in dead bodies and that water does not flow from them, and therefore he interpreted the blood and water as a miracle (*Contra Celsum* ii.36). Others have followed this line of reasoning and insisted that, since Jesus’ body did not see corruption (Acts 2:31), it therefore did not undergo the changes that follow an ordinary human death.

The romantic notion that Jesus died literally of a broken heart—first advanced by Stroud in 1847—has fallen from favor. Spontaneous rupture of the heart is not unknown, but it does not occur under the pressure of mental or emotional stress. It

出来。”有两件事似乎让作者很吃惊：一个是有血和水流出来，另一个是这个事实随即发生，这表明在兵拿枪扎耶稣之前，血和水已经积聚在了一起。在《约翰福音》19:35中，作者强调说，他见证了这一奇异的事件，并没有弄错或撒谎。

“死尸不能流血”的事实通常使人们质疑这段经文的真实性，但是医生们似乎认为，“随即”表明刚死之人的伤口处可能会不断地流血。真正的难点是，怎样理解水（有时认为是血清）和血明显分开、清晰可辨，为什么会这样。

解决这个难题的一个方法是，将这一现象看作是一个奇迹，并进行神秘的解释。俄利根认为，血会在死者的身体内凝结，水不会从中流出来，所以他将血和水流出视为一个神迹(*Contra Celsum* ii.36)。其他人遵循这个推理路线，并认为因为耶稣的肉身不见朽坏（徒2:31），所以祂的肉身不会像普通死人那样发生变化。

斯特劳德（Stroud）在1847年提出的耶稣实际死于心脏衰竭的空想已经得不到人们的支持。心脏自然衰竭并非陌生的事，但是在精神紧张或情绪紧张的情况下不会发生这样的事。血和水流出可能是由先天心脏疾病引起的，但我们

is the result of preexisting heart disease, for which, in the case of Jesus, we have no indication.

Pierre Barbet (*A Doctor at Calvary* [1953]) and others have argued that the blood came from within the heart and the water from the pericardial sac. A. F. Sava (*CBQ*, 19 [1957], 343–46) has taken issue with this on technical grounds and suggests that the blood and water were accumulated in the pleural cavity between the rib cage and the lung. He shows that severe nonpenetrating chest injuries are capable of producing such an accumulation, and suggests that a scourging such as Jesus received several hours before His death was sufficient to account for the accumulation that flowed forth when the chest wall was pierced. Also, there was enough time between the scourging and the piercing to allow the red blood cells to separate from the lighter clear serum.

John considered the event to be of considerable importance, but he does not state explicitly its theological significance. Perhaps he was concerned to refute early Docetic heresies by stressing the real death and true humanity of Jesus, as he does in his first Epistle. This was the view of Irenaeus (*Adv. haer.* iii.22.21).

Various interpretations have been given to the symbolism in this passage (for an excellent overview of these interpretations, along with a good bibliography, see R. E. Brown, *Gospel According to John, XIII–XXI* [AB, 1970], pp. 945–956). Brown recommends that the symbol of blood and water be interpreted in the light of their use elsewhere in the Johannine works. The

无法证明耶稣有先天心脏疾病。

皮尔·巴倍特 (*A Doctor at Calvary* [1953]) 等人认为, 血来自于心脏内部, 水来自于围心囊。萨瓦 (A. F. Sava) (*CBQ*, 19 [1957], 343–46) 以科学依据来解答这个问题, 他认为血和水在肋骨和肺之间的胸腔内积聚。他解释道, 非穿透性的严重胸伤可能造成血和水积聚, 并认为耶稣受难前数小时所遭受的鞭打足以导致血和水在体内积聚, 当胸壁遇刺时, 血和水就会流出来。另外, 鞭打和遇刺的时间足以让红色血细胞和颜色较浅的透明血清分离开。

约翰认为这一事件具有重要意义, 但他并没有明确阐述这一事件的神学意义。或许正像他在第一封书信中所说的, 他关心的是, 怎样用耶稣实际的死亡和祂的真实人性来驳斥早期的基督幻影邪说。这是爱任纽的观点 (*Adv. haer.* iii.22.21)。

人们对这段经文中的象征意义做出了各种解读(对于这些解读的综述和参考书目, 见 R. E. Brown, *Gospel According to John, XIII–XXI* [AB, 1970], 945–956 页)。布朗 (Brown) 建议, 应参照约翰作品中其他地方的用法来解释血和水的象征意义。流血可能表明耶稣实际上已经死了, 并因此获得了荣耀, 流出的水是圣灵的记号; 因此按照预期应验了耶稣在《约翰福音》7:38-39 中所说

shedding of blood would then be a sign that Jesus was actually dead—and therefore glorified—and the flow of water a sign of the Spirit; thus Jesus' prophecy concerning the Spirit in Jn. 7:38f. was proleptically fulfilled. "The soldier's lance thrust was meant to demonstrate that Jesus was truly dead; but this affirmation of death is paradoxically the beginning of life, for from the dead man there flows living water that will be a source of life for all who believe in him in imitation of the Beloved Disciple" (p. 950).

W. W. BUEHLER

BLOOD, AVENGER OF.

See AVENGER.

BLOOD, FIELD OF.

See AKELDAMA.

BLOOD, FLOW OF.

See HEMORRHAGE.

BLOODGUILTINESS.

The Heb. *dām* is rendered "bloodguilt" six times in the RSV, the AV giving "blood" and the NEB "murder," "bloodshed," etc. "Bloodguiltiness" (*dām*) is found only in Ps. 51:14 in the AV and RSV, the NEB rendering it "bloodshed." Ezk. 18:13 seems to indicate that these terms do not necessarily signify bloodshed, but any grievous sin which, if it remains, will block God's favor to His land and people (cf. Dt. 21:8; Isa. 1:15).

BLOODTHIRSTY

[Heb. *'anšê-dāmîm*—'men of blood'] (Ps.

的关于圣灵的预言。“兵丁拿枪扎耶稣表明耶稣实际上已经死了；而矛盾的是，耶稣之死意味着生命的开始，因为从祂身上流出了活水，对于所有相信约翰并效仿这位耶稣宠爱的门徒的人来说，这活水是他们生命的源泉”（950页）。

词条作者：W. W. BUEHLER

BLOOD, AVENGER OF. 报血仇的

见 AVENGER（报仇人）。

BLOOD, FIELD OF. 血田

见 AKELDAMA（亚革大马）。

BLOOD, FLOW OF. 血漏的源头

见 HEMORRHAGE（血漏）。

BLOODGUILTINESS. 流人血的罪

《修订标准译本》中七次将希伯来词 *dām* 译为“bloodguilt”（“流人血的罪”），《钦定版圣经》中译为“blood”（“血”），《新英文译本》中译为“murder”（“杀人”）、“bloodshed”（“流人血”）等。“Bloodguiltiness”（“流人血的罪”）仅在《钦定版圣经》和《修订标准译本》的《诗篇》51:14 中出现过，《新英文译本》中译为“bloodshed”（“流人血”）。《以西结书》18:13 中似乎表明，这些词不一定都表示流血，还可以表示很严重的罪，倘若继续犯这种罪，上帝的土地和祂的子民就无法得到祂的恩惠（参：申 21:8；赛 1:15）。

BLOODTHIRSTY 好流人血的、流人血的、喜爱流人血的

【希伯来语：*'anšê-dāmîm*——“流人

5:6; 26:9; 59:2; Prov. 29:10); AV also BLOODY; NEB “men of blood,” “men who have tasted blood,” etc. See BLOODY.

BLOODY

[Heb. *dām*]; NEB MURDEROUS, BLOOD-STAINED, etc. Where the Hebrew employs the noun in construct form, “of blood,” the RSV sometimes renders with the adjective “bloody,” as with *’îr haddāmîm*, rendered “bloody city” (Ezk. 24:6). In 1 K. 2:32 the requiting of Joab’s murderous deeds is at issue, while in Ezk. 7:23; 22:2; 24:6–9 the allusion is to the capital crimes committed by the wicked rulers of Jerusalem, and hence to the city itself. Nineveh is described in the same manner in Nah. 3:1.

A similar construction occurs in Ex. 4:25f., where the AV renders as “bloody husband” the Heb. *h^atan-dāmîm*, which the RSV translates “bridegroom of blood.” The reference here is to the circumcision of the son of Moses, when his wife Zipporah threw the prepuce into his lap (AV, RSV, “feet”; NEB “touched him”).

BLOODY FLUX.

See DYSENTERY.

BLOODY SWEAT.

In Lk. 22:44 Our Lord’s agony at

血的”】(诗 5:6; 26:9; 59:2; 箴 29:10); 《钦定版圣经》中译为 BLOODY (“流人血的”); 《新英文译本》中译为 “men of blood” (“流人血的”)、 “men who have tasted blood” (“喜爱流人血的”) 等。见 BLOODY (“流人血的”)。

BLOODY 流人血的

【希伯来语: *dām*】; 《新英文译本》中译为 MURDEROUS (“好流人血的”)、 BLOOD-STAINED (“流人血的”) 等。当经文中这个希伯来词采用它的名词的构词形式时, “of blood” (“血的”), 《修订标准译本》中有时将这个形容词译为 “bloody” (“流人血的”), 当它和 *’îr haddāmîm* 连用时, 译为 “bloody city” (“流人血的城”) (结 24:6)。《列王纪上》2:32 中讨论了约押流人血的罪的偿还问题, 而在《以西结书》7:23; 22:2 和 24:6-9 中, 流人血的罪暗指耶路撒冷的邪恶统治者所犯的死罪, 因此耶路撒冷也犯了流人血的罪。在《那鸿书》3:1 中, 尼尼微也被描述成流人血的城。

在《出埃及记》4:25-26 中也出现了类似的构词方式, 《钦定版圣经》将希伯来词语 *h^atan-dāmîm* 译为 “bloody husband”, 而《修订标准译本》中译为 “bridegroom of blood”, 汉译均为 “血郎”。这里指的是摩西的儿子受割礼, 此时摩西的妻子西坡拉把她儿子的阳皮丢在摩西的脚下 (《钦定版圣经》和《修订标准译本》中译为 “feet” [“脚”]; 《新英文译本》中译为 “touched him” [“丢在摩西的脚下”])。

R. K. H.

词条作者: R. K. H.

BLOODY FLUX 痢疾

见 DYSENTERY (痢疾)。

BLOODY SWEAT. 血汗

在《路加福音》22:44 中, 用 “汗珠如

Gethsemane is described with the words: “His sweat became like great drops of blood [Gk. *hōseí thrómboi haímatos*] falling down upon the ground.” Most writers take this to mean that the perspiration dropped in the same manner as clots of blood drop from a wound, regarding the Gk. *hōseí* as expressing merely a comparison as in Mt. 28:3, where *leukón hōs chiōn* means “white as snow.” Cases of actual exudation of blood are described in several of the medieval accounts of stigmatization, and have even been reported in modern times (see *Enc.Brit.*, XXI, s.v. “stigmatization” for examples). As the agony of Our Lord was unexampled in human experience, it is conceivable that it may have been attended with physical conditions of a unique nature.

Important MSS, including *p*⁷⁵ B A, omit Lk. 22:43f.

A. MACALISTER

BLOOM; BLOSSOM.

See FLOWER.

BLOW

[Heb. *makkâ* (Jer. 14:17; 30:14), *maḥaṣ* (Isa. 30:26)]; AV also WOUND, STROKE; NEB also STRIKE, etc.; [*naḥat*] (“descending blow [of his arm],” Isa. 30:30); AV “lighting down”; NEB “sweeping down”; [*māḥaq* (Jgs. 5:26), *nākā* (Nu. 35:21), *šānā* (2 S. 20:10)]; AV SMITE, STRIKE; NEB STRIKE, etc. These nouns and verbs refer to a blow with the hand or weapon.

大血点，滴在地上[希腊语：*hōseí thrómboi haímatos*]”来描述我们的主在客西马尼忍受的极度伤痛。大多数作者认为这段话表明，汗水与伤口处的血块滴落的方式很相似，希腊语 *hōseí* 仅仅表示一种比喻，与《马太福音》28:3 中的比喻相似，而《马太福音》28:3 中 *leukón hōs chiōn* 的含义是“洁白如雪”。中世纪关于烙印的多处描述中都提到了真实的渗血情况，在现代也有相关的描述（见 *Enc.Brit.*, XXI, 见词条“stigmatization”）。因为我们的主忍受了人类不曾忍受的剧痛，可想而知，这种伤痛可能伴随着罕见的身体状况。

重要的原稿包括 *p*⁷⁵ 《梵蒂冈抄本》《亚历山大抄本》，省略了《路加福音》22:43-44。

词条作者：A. MACALISTER

BLOOM; BLOSSOM. 开花；花

见 FLOWER（花）。

BLOW 伤、鞭伤、打伤

【希伯来语：*makkâ*（耶 14:17；30:14），*maḥaṣ*（赛 30:26）】；《钦定版圣经》中还译为 WOUND（“伤、伤痕”）、STROKE（“鞭伤”）；《新英文译本》中还译为 STRIKE（“打、刺”）等；【*naḥat*】（“他降罚的[膀臂]”赛 30:30）；《钦定版圣经》中译为“lighting down”；《新英文译本》中译为“sweeping down”，汉译均为“降罚”；【*māḥaq*（士 5:26），*nākā*（民 35:21），*šānā*（撒下 20:10）】；《钦定版圣经》中译为 SMITE（“打伤”）、STRIKE（“打、刺”）；《新英文译本》中译为 STRIKE（“打、刺”）等。

这些名词和动词指用手或武器击打。

BLOW.

1. [Heb. *tāqa'*, *ḥ^ašōšēr* (1 Ch. 15:24)]; NEB also SOUND, etc.; [*ṯrū'ā*] (“blow the trumpets,” Nu. 29:1); NEB ACCLAMATION; [Gk. *salpizō*] (Rev. 8:6, 13); AV SOUND. These terms are used with reference to sounding trumpets (*ḥ^ašōšēr* and *salpizō* are used only in this connection) or alarms. Where the AV and RSV translate the Heb. *ṯqa'tem ṯrū'ā* as “blow an alarm” (Nu. 10:5f.), the NEB gives “signal for a shout.” The term *ṯrū'ā* can refer to a signal or to shouting—either for joy or in alarm (cf. Nu. 29:1). The alarm of Nu. 10:5f. was probably some sort of military call (cf. Am. 1:14) which could be distinguished from the blowing of trumpets that summoned the congregation (Nu. 10:7). See also BLAST; SHOUT.

2. [Heb. *pu(a)ḥ*]; NEB also “breathe out”; [*ḥārar*]; AV “are burned”; [*napaḥ*]. These terms are used with reference to fire and the wrath of God. The verb *ḥārar* is used by Jeremiah in a figurative description of God’s judgment against Israel: “The bellows blow fiercely, the lead is consumed by the fire” (6:29). The verb *pu(a)ḥ* sometimes means “blast,” as in Ezk. 21:31, “I will blow upon you with the fire of my wrath” (cf. 22:20f.), where *napaḥ* is used as a synonym for *pu(a)ḥ*; but it can also be used of a breeze, as in Cant. 4:16: “Blow upon my garden, let its fragrance be wafted abroad.”

3. [Heb. *āḥar*] (“blow over,” Gen. 8:1); AV, NEB, “pass over”; [*nāšap*] (Ex. 15:10); [*nāšab*] (Ps. 147:18); [*nāsa*] (Ps. 78:26); NEB “let loose”; [Gk. *pnéō*] (Rev.

BLOW. 吹

1、【希伯来语：*tāqa'*, *ḥ^ašōšēr*（代上 15:24）】；《新英文译本》中还译为 SOUND（“吹”）等；【*ṯrū'ā*】（“吹角”，民 29:1）；《新英文译本》中译为 ACCLAMATION（“吹角”）；【希腊语：*salpizō*】（启 8:16, 13）；《钦定版圣经》中译为 SOUND（“吹”）。这些词语都表示吹角（*ḥ^ašōšēr* 和 *salpizō* 只用来表达这一含义）或吹出大声。《钦定版圣经》和《修订标准译本》将希伯来语 *ṯqa'tem ṯrū'ā* 译为“blow an alarm”（民 10:5-6），而《新英文译本》则译为“signal for a shout”，汉译均为“吹出大声”。*ṯrū'ā* 一词可以表示信号或喊叫声——不论是出于喜悦，还是因为惊慌（参：民 29:1）而发出的喊叫。《民数记》10:5-6 中的大声可能指的是某种争战时的呐喊（参：摩 1:14），这种呐喊声可能不同于召聚会众的号声（民 10:7）。另见 BLAST（声、气）；SHOUT（欢呼、喊叫）。

2、【希伯来语：Heb. *pu(a)ḥ*】；《新英文译本》中还译为“breathe out”（“口吐”）；【*ḥārar*】；《钦定版圣经》中译为“are burned”（“吹火、焚毁”）；【*napaḥ*】。这些词语用来指火和神的忿怒。耶利米用希伯来动词 *ḥārar* 的比喻含义来描述神对以色列的审判：“风箱吹火，铅被烧毁”（耶 6:29）。希伯来语动词 *pu(a)ḥ* 有时表达“喷”的含义，如在《以西结书》21:31 中，“将我烈怒的火喷在你身上”（参：结 22:20-21），其中，*napaḥ* 是 *pu(a)ḥ* 的同义词；但它也可以用来指微风，如在《雅歌》4:16 中：“吹在我的园内，使其中的香气发出来。”

3、【希伯来语：*āḥar*】（“吹”，创 8:1）；《钦定版圣经》和《新英文译本》中均译为“pass over”（“吹”）；【*nāšap*】（出 15:10）；【*nāšab*】（诗 147:18）；【*nāsa'*】

7:1). These terms are used of the blowing of the wind, as is *pu(a)ḥ* in passages such as Cant. 4:16 (2).

BLUE.

See COLORS.

BLUSH

[Heb. *kālam*—‘feel humiliated’] (Ezr. 9:6; Isa. 1:29; Jer. 6:15; 8:12). In contrast to Ezra, the people of God mentioned by Isaiah and Jeremiah were not ashamed of their iniquities as they ought to have been. Thus the Lord determined to teach them the shame of their acts by humiliating them in the eyes of their neighbors by means of a foreign conqueror.

BOANERGES

bō-ā-nūr’jēz [Gk. *Boanērges* < Aram. < Heb. *bēnē regeš*—‘sons of thunder’]. The surname bestowed by Jesus upon James and John, the sons of Zebedee, when they were ordained to the apostleship (Mk. 3:17). See JAMES 1. It has also been regarded as an equivalent of the “Heavenly Twins,” the Sons of Zeus or Thunder. According to this interpretation, the name Boanerges would represent the Dioscuri in some form or other of their varied presentation in the cults of the Mediterranean (cf. J. R. Harris, *Expos.*, 7th series, 3 [1907], 146–152).

C. M. KERR

BOAR

[Heb. *ḥ^azîr*]. In lamenting the troubled state of the Jewish nation the psalmist (80:13) says: “The boar from the forest ravages it, and all that move in the field feed on it,” with evident reference to

(诗 78:26);《新英文译本》中译为“let loose” (“刮起”);【希腊语: *pnéō*】(启 7:1)。这些词语用来指起风, *pu(a)ḥ* 在这些经文中, 如《雅歌》4:16 中也表达起风的含义 (2)。

BLUE. 蓝色

见 COLORS (彩色)。

BLUSH 蒙羞、羞耻

【希伯来语: *kālam*——“感到羞愧”】(拉 9:6; 赛 1:29; 耶 6:15; 8:12)。以赛亚和耶利米提到上帝的子民不为他们行的可憎的事抱愧蒙羞, 这与以斯拉的描述形成了对照。因此, 耶和华让外邦人征服他们, 让他们在邻邦的眼中蒙羞, 从而让他们为自己的行为感到羞耻。

BOANERGES 半尼其

音译: bō-ā-nūr’jēz【希腊语: *Boanērges*, 衍生自亚兰语, 衍生自希伯来语: *bēnē regeš*——“雷子”】。当西庇太的儿子雅各和约翰被选为使徒时, 耶稣给他们起的绰号(可 3:17)。见 JAMES 1 (雅各 1)。半尼其也被认为是“双子座”、宙斯之子或雷子。根据这种解释, 半尼其这个名字可能代表了丢斯双子的某种形式, 或代表了地中海地区的崇拜偶像的其他不同形式(参: J. R. Harris, *Expos.*, 第 7 系列, 3 [1907], 146–152)。

词条作者: C. M. KERR

BOAR 野猪

【希伯来语: *ḥ^azîr*】。诗篇作者在哀悼犹太民族的动荡局面时说: “林中出来的野猪把他糟踏, 野地的走兽拿他当食物”, 野猪显然指的是以色列的敌人、亚述人等。巴勒斯坦和叙利亚的某些地

Israel's enemies, the Assyrians, etc. The wild boar is abundant in certain parts of Palestine and Syria, especially in the thickets that border the lakes and rivers, e.g., the Sea of Galilee, the Jordan, and the deltas of streams flowing into the Dead Sea. See SWINE.

A. E. DAY

BOARD.

See PLANK.

BOAST; BOASTFUL; BOASTFULNESS; etc.

[Heb. *hālal*, *gādal* (*peh*, Ob. 12), also *'amar*, *kābaḏ*, *zākar*, etc.; Gk. *kaucháomai*, *kaúchēsis*, *kaúchēma*, *katakaucháomai*, *alazōn*, also *tolmáō*, *perpereúomai* (1 Cor. 13:4), *megalauchēō*, *hypéronkos*]; AV also GLORY, REJOICE, MAGNIFY ONESELF, VAUNT ONESELF, BE BOLD, SPEAK PROUDLY, TRUST, REMEMBER, FOOLS, FOOLISH, SWELLING WORDS, “fruit of the stout heart” (Isa. 10:12), etc.; NEB also GLORY, EXULT, FLATTER ONESELF, PRIDE, ARROGANCE, BRAG, ENCROACH (Zeph. 2:8, 10), MAKE ONESELF SUPERIOR, SELF-SATISFACTION, TAKE CREDIT, VAUNTED, etc. Boasting has both a good and a bad sense in the Bible. The Heb. *hālal* means primarily “praise,” and is used in that sense in Ps. 44:8, etc.; but in Ps. 5:5; 75:4 it has a negative connotation (AV “foolish,” “fools”). In the NT the positive sense of Gk. *kaucháomai* is found, e.g., in 2 Cor. 1:12; 2 Thess. 1:4; and the negative sense in 1 Cor. 3:21; Jas. 4:16. Biblical teachings against undue boasting—that based on arrogance, false pride, or

区, 尤其湖泊和河流附近的灌木丛中 (如, 加利利海、约旦河和注入死海的河流的三角洲地区), 野猪的数量很多。见 SWINE (猪)。

词条作者: A. E. DAY

BOARD 木板

见 PLANK (木板)。

BOAST; BOASTFUL; BOASTFULNESS; etc. 自夸、夸口; 狂傲的、自夸的; 心高气傲等

【希伯来语: *hālal*, *gādal* (*peh*, 俄 12), *'amar*, *kābaḏ*, *zākar* 等; 希腊语: *kaucháomai*, *kaúchēsis*, *kaúchēma*, *katakaucháomai*, *alazōn*, *tolmáō*, *perpereúomai* (林前 13:4), *megalauchēō*, *hypéronkos*]; 《钦定版圣经》中还译为 GLORY (“夸耀”)、REJOICE (“欢乐”)、MAGNIFY ONESELF (“狂妄自大”)、VAUNT ONESELF (“夸大”)、BE BOLD (“放胆”)、SPEAK PROUDLY (说狂妄的话)、TRUST (“投靠、依靠”)、REMEMBER (“记念、想起”)、FOOLS (“狂傲人”)、FOOLISH (“狂傲、愚妄”)、SWELLING WORDS (“夸大的话”)、“fruit of the stout heart” (“自大的心”) (赛 10:12) 等。《新英文译本》中也译为 GLORY (“夸耀”)、EXULT (“欢乐”)、FLATTER ONESELF (“夸口”)、PRIDE (“骄傲”)、ARROGANCE (“狂妄”)、BRAG (“自夸”)、ENCROACH (“侵犯”) (番 2:8, 10)、MAKE ONESELF SUPERIOR (“夸大”)、SELF-SATISFACTION (“自夸”)、TAKE CREDIT (“夸口”)、VAUNTED (“自夸的”) 等。夸口在《圣经》中既表示褒义也表示贬义。希伯来词语 *hālal* 的主要含义是“赞美”, 如在

self-righteousness—include Ps 5:12; Prov. 27:1; Rom. 2:17, 23; 1 Cor. 1:26–31; 4:6ff.; 2 Cor. 10:17f.; Eph. 2:9; Jas. 3:14; 4:16. Cf. Paul’s “foolish boasting” in 2 Cor. 11:16ff.

BOAT.

See SHIPS.

BOAZ

bō’az [Heb. *bō’az* (Ruth 2–4; 1 Ch. 2:11f.); Gk. *Boes, Boos* (Mt. 1:5; Lk. 3:32)].

1. A resident of Bethlehem and kinsman of Elimelech, Naomi’s husband. In Ruth 2:1 he is described as a *gibbōr hayil*, or aristocrat (cf. 1 S. 9:1). He owned fields outside the town, in which Ruth was allowed to glean. After she had revealed herself to him without compromising his integrity, he redeemed the family property and married Ruth. 1 Ch. 2:11f. makes him a descendant of Hezron, and thus perhaps a chief of the Hezronite clan in Bethlehem. A son, Obed, was subsequently born to Ruth and Boaz, and he was the ancestor of David.

2. The name of one of the two bronze pillars erected in front of Solomon’s temple, the other being Jachin (1 K. 7:21;

《诗篇》44:8 等经文中就是这个含义；但在《诗篇》5:5 和 75:4 中，这个词则含有贬义（《钦定版圣经》中译为 “foolish” [“狂傲、愚妄”]、“fools” [“狂傲人”]）。在《新约》中，希腊词 *kauchaomai* 含有褒义，如在《哥林多后书》1:12 和《帖撒罗尼迦后书》1:4 中，而这个词在《哥林多前书》3:21 和《雅各书》4:16 中含有贬义。《圣经》中教导人们不要因傲慢、自大和自以为是而过分自夸，《诗篇》5:12；《箴言》27:1；《罗马书》2:17, 23；《哥林多前书》1:26-31, 4:6 起；《哥林多后书》10:17-18；《以弗所书》2:9；《雅各书》3:14 和 4:16 中都给出了这样的教导。参：保罗在《哥林多后书》11:16 起中所说的“愚妄自夸”。

BOAT. 船

见 SHIPS (船)。

BOAZ 波阿斯

音译：bō’az【希伯来语：*bō’az* (得 2-4; 代上 2:11-12)；希腊语：*Boes, Boos* (太 1:5; 路 3:32)】。

1、伯利恒的居民，以利米勒的亲族，拿俄米的丈夫。在《路得记》2:1 中，他被描述成一个大财主 (*gibbōr hayil*) (参：撒 9:1)。他在城外拥有土地，并允许路得在那里拾取麦穗。当路得诚实地告诉波阿斯她的身份后，波阿斯赎回了家族产业，并娶路得为妻。《历代志上》2:11-12 中称波阿斯是希斯仑的后裔，因此他可能是伯利恒希斯仑宗族的一个首领。路得后来为波阿斯生了一个儿子，名叫俄备得，俄备得是大卫的祖先。

2、所罗门圣殿前头立了两根青铜柱子，一根就叫波阿斯，另一根柱子叫雅斤 (王上 7:21; 代下 3:17)。见 JACHIN AND

2 Ch. 3:17). See JACHIN AND BOAZ.

BOAZ (雅斤和波阿斯)。

D. F. ROBERTS

词条作者: D. F. ROBERTS

BOCCAS

(1 Esd. 8:2, AV). See BUKKI 2.

BOCCAS 布基

(《钦定版圣经》，拉一 8:2)。见 BUKKI 2 (布基 2)。

BOCHERU

bō'kārōō [Heb. *bōk^ērū*]. A son of Azrikam, Saul's descendant (1 Ch. 8:38; 9:34). See *IP*, p. 239.

BOCHERU 波基路

音译: bō'kārōō 【希伯来语: *bōk^ērū*】。亚斯利干的儿子，扫罗的子孙（代上 8:38; 9:34）。见 *IP*, 239 页。

BOCHIM

bō'kim [Heb. *habbōk^īm*—'the weepers']; NEB BOKIM. A place on the mountain W of Gilgal said to have been so named because Israel wept there at the remonstrance of the angel (Jgs. 2:1, 5). No name resembling this has been discovered. Many, following the LXX, identify it with Bethel.

BOCHIM 波金

音译: bō'kim 【希伯来语: *habbōk^īm*—“哭泣者”】；《新英文译本》中译为 BOKIM (“波金”)。位于吉甲以西的山上，据说当耶和华的使者在那里谴责以色列人时，他们放声痛哭，因此该地得名波金（士 2:1, 5）。但尚未发现与之相似的名字。许多人遵照《七十士译本》中的翻译，认为波金是伯利恒。

BODY.

The concomitant relation of form to being is fundamental to the biblical concept of the body. Man is viewed as a psychophysical unity in which, contrary to Greek philosophy and to some modern psychology, the body is not separated from the spiritual aspect of man.

BODY. 身体

身体与生命的共存关系是《圣经》中身体概念的基础。人被视为身体和精神的统一体，这与希腊哲学和某种现代哲学观念截然相反，人的身体与精神是密不可分的。

I. OT

II. NT

III. RELATED CONCEPTS

A. SPIRITUAL BODY OF 1 COR. 15

B. BODY OF CHRIST

1. THE PHYSICAL BODY OF JESUS CHRIST

2. EUCHARISTIC USE

3. COMMUNITY OF

BELIEVERS

I. 《旧约》中身体

II. 《新约》中身体

III. 相关概念

A. 《哥林多前书》15 章中的灵性身体

B. 基督的身体

1. 耶稣基督的肉身

2. 在圣餐中的用途

3. 信徒的共同体

I. OT.-Properly speaking, the OT has no formal term for the body, although several words are so translated. Heb. *g^ewiyyā* sometimes means living body (Ezk. 1:11, 23; Dnl. 10:6; cf. Aram. *g^ešēm*, Dnl. 3:27f.; etc.), though more normally dead body, i.e., a corpse (cf. *nepeš*, Lev. 21:11; Nu. 6:6; etc.; *n^ebēlā*, Dt. 21:23).

Occurring 266 times in the Hebrew OT, *bāsār* basically denotes bodily flesh, composed of *‘āpār* (dust) and *n^ešāmā* (breath), the material element of man (Gen. 2:21-24; Ezk. 37:6; cf. *š^e’ēr*, Prov. 5:11), but *bāsār* also is used for animal flesh (Gen. 6:17; 7:15, 21). Other terms occasionally translated “body” in the RSV basically designate specific parts, including *beṭen* (“belly” or “womb,” Dt. 28:4, 11, 18, 53; etc.), *gūpā* (“back,” 1 Ch. 10:12), and *‘ešem* (“bone,” Lam. 4:7).

Yet, man’s *bāsār* is conjoined with his *rū(a)h* (spirit) and *nepeš* (soul) in ways that refer to the whole man, not only as fleshly, but as rational, soulish (cf. Ps. 63:1 [MT 2]; 84:2). Body and soul are used almost interchangeably, soul to indicate man as a living being, and body (flesh) to denote him as a corporeally visible creature (Ps. 16:9; Isa. 10:18). This unity of body and soul have led some writers to conclude that the OT lacks a view of the physical body as a discrete entity, that “man is an animated body rather than an incarnated soul” (H. W. Robinson, *The People and the Book* [1925], p. 362; also, *The Religious Ideas of the OT* [1949], p. 90). More properly, however, the OT sees body and soul as coordinates interpenetrating each other in function to form a single whole.

II. NT.-The NT uses two distinct words

I. 《旧约》中的身体。虽然很多词语都被译为“身体”，但确切的说，《旧约》中没有关于身体的正式用语。希伯来词 *g^ewiyyā* 有时可以表示活物（结 1:11, 23; 但 10:6; 参：亚兰语：*g^ešēm*, 但 3:27-28 等），然而大多数情况下它表示死尸，如尸体（参：*nepeš*, 利 21:11; 民 6:6 等；*n^ebēlā*, 申 21:23）。

Bāsār 在希伯来语《旧约》中出现了 266 次，基本上指的是肉身，肉身由 *‘āpār*（尘土）和 *n^ešāmā*（气）这两种人类物质元素组成（创 2:21-24; 结 37:6; 参：*š^e’ēr*, 箴 5:11），但 *bāsār* 还可以用来表示动物的肉体（创 6:17; 7:15, 21）。在《修订标准译本》中，其他词语有时也译为“身体”，它们主要指的是具体的肢体，这些词包括 *beṭen*（“腹”或“母胎”，申 28:4, 11, 18, 53 等）、*gūpā*（“背部”，代上 10:12）和 *‘ešem*（“骨头”，哀 4:7）。

但是，人的肉体 (*bāsār*) 与精神 (*rū(a)h*) 和灵魂 (*nepeš*) 结合在一起时，就构成了一个完全的人，他不仅有血有肉，还有理性和精神（参：诗 63:1 [《马所拉文本》 2]; 84:2）。身体和灵魂几乎可以互换使用，灵魂表示一个活着的人，身体（血肉）表示具有有形肉体的人（诗 16:9; 赛 10:18）。身体和灵魂的统一性使有些作者总结道，《旧约》中没有将肉体视为分散的肢体，“人是一个具有生气的身体，而不是一个具有肉身的灵魂” (H. W. Robinson, *The People and the Book* [1925], 362 页; *The Religious Ideas of the OT* [1949], 90 页)。然而，更准确的说，《旧约》中认为身体和灵魂在功能上相互协调、相互贯通，从而形成了一个整体。

II. 《新约》中的身体。《新约》中使用

for body: *sárx* and *sóma*. The LXX writers uniformly used *sárx* (flesh) to translate *bāsār*, so its use in the NT builds upon the meaning of *bāsār* in the OT. Consequently, its basic NT meaning is bodily substance (Mt. 24:22; Jn. 3:6). Paul uses the word ninety-one times, and, while he accepts the basic connotation, he adds immeasurably to its meaning. For Paul, *sárx* has two principal meanings.

First, *sárx* designates the external, physical aspect of man's bodily existence (1 Cor. 15:50; Gal. 4:13). As *sárx*, man is mortal and subject to death (2 Cor. 4:11). Second, *sárx* represents flesh as a part of the natural human order in contrast to the divine order. As body, *sárx* is worldly, human nature under control of fleshly powers, obedient to the lust of the flesh rather than the power of the Spirit (Rom. 8:5-8). To be "in the flesh" is to be subject to the powers that control the flesh (cf. Gal. 4:3; Col. 2:8, 20). Hence, *sárx* is the aspect of man that is a part of the world-order that stands in opposition to God (Rom. 8:7f.).

Sóma both identifies and expands the concept of the body as designated by *sárx*. As does *sárx*, *sóma* also refers to the external physical aspect of man's bodily existence (Mt. 27:59; Jn. 19:31; 1 Cor. 9:27; Gal. 6:17) and that of an animal (Lk. 17:37). It is virtually equivalent to *sárx* in that it connotes the whole man in human weakness (Mk. 5:29) and is subject to the reign and judgment of sin (Rom. 7:22-25). Like *sárx*, the *sóma* is mortal (Rom. 6:12; 8:11), and has its lusts (Rom. 6:12). But the use of *sóma* uniquely expresses some essential differences.

To understand these differences, attention

两个不同的词来表示身体：*sárx* 和 *sóma*。《七十士译本》的作者一律采用 *sárx*（肉体）来翻译希伯来词 *bāsār*，所以《新约》中这个词的用法基于《旧约》中 *bāsār* 的含义。因此，*sárx* 在《新约》中的基本含义是肉身（太 24:22；约 3:6）。保罗使用这个词 91 次，他认可这个词的基本涵义的同时，还赋予了这个词更多的含义。对保罗来说，*sárx* 有两个主要含义。

首先，*sárx* 可以指人的血肉外身（林前 15:50；加 4:13）。因为人类具有血肉之躯（*sárx*），所以他们必死（林后 4:11）。其次，*sárx* 可以表示属血气的肉身，它与圣洁的身体截然相反。*Sárx* 在表示身体时，指的是世俗的、受肉体权柄掌控的人性，它服从于肉欲，而不是圣灵的权柄（罗 8:5-8）。“随从肉体”就是让控制肉体的权柄掌权（参：加 4:3；西 2:8, 20）。因此，*sárx* 指的是从属于世界秩序与神为仇的人类方面（罗 8:7-8）。

sárx 指定了身体的含义，而 *Sóma* 确定并扩展了身体的概念。*sóma* 和 *sárx* 一样，也可以指人类的血肉外身（太 27:59；约 19:31；林前 9:27；加 6:17）和动物的身体（路 17:37）。这个词实际上等同于 *sárx*，因为它指的是具有人性弱点的人（可 5:29）和服从罪的支配和审判的人（罗 7:22-25）。*sóma* 和 *sárx* 一样，是必死的（罗 6:12；8:11），它顺从身子的私欲（罗 6:12）。*sóma* 的用法特别呈现了一些本质的区别。

要想理解这些本质区别，就必须特别关

must be given to the distinctively Pauline use of *sōma*. As J. A. T. Robinson states, "... the concept of the body forms the keystone of Paul's theology.... For no other New Testament writer has the word any doctrinal significance" (*The Body*, p. 9). It would be significant if a source of this aspect of Paul's theology could be identified. Several suggestions have been made: a carry-over from the rabbinic Adam-speculation (W. D. Davies, *Paul and Rabbinic Judaism* [2nd ed. 1955]), and the Stoic doctrine of the organic unity of the universe (S. Hanson, *Unity of the Church in the NT* [1946]). More probably, however, the concept arose out of Paul's own creative thinking, as F. W. Dillistone (*Structure of Divine Society* [1951]), among others, suggests.

The unique aspect of Paul's *sōma* concept is his use of it to indicate that man has both physical and spiritual existence, and that his spiritual existence is an integral part of his total being. As J. A. T. Robinson states, "*Sōma* ... does not mean simply something external to a man himself, something he *has*. It is something he *is*" (*The Body*, p. 28). A. M. Hunter similarly describes Paul's use of body as "the organic principle of identity which persists through the years and all changes of substance" (*Interpreting Paul's Gospel* [1960], p. 54).

Paul uses this concept in at least five ways. First, *sōma*, in a way impossible for *sárx*, expresses the identity of the whole person as an entity before God. It identifies bodily form with the inner person and as such is tantamount to being personality or the essential self (Rom. 12:1; 1 Cor. 9:27; 13:3; Phil. 1:20). *Sōma* is an essential aspect of human

注保罗对 *sōma* 的使用。正如罗宾逊 (J. A. T. Robinson) 所说, ".....身体观念是构成保罗神学的基石.....因为其他的新约作者并没有赋予这个词任何的教义意义" (*The Body*, 9 页)。如果可以追溯到保罗神学中这个方面的始源, 那将是很有意义的。学者们给出了以下几个建议: 保罗神学中的身体观念可能源自拉比对亚当的推测 (W. D. Davies, *Paul and Rabbinic Judaism* [1955 年再版]), 也可能源自斯多亚派关于宇宙有机统一的教义 (S. Hanson, *Unity of the Church in the NT* [1946])。不过, 正如德里斯通 (F. W. Dillistone) 等人所认为的, 这一观念更有可能是保罗的创造性思维的产物 (*Structure of Divine Society* [1951])。

保罗的身体 (*sōma*) 观念的一个独特方面是, 他使用这个词来表示人具有肉体 and 属灵存在, 人的属灵存在是完全的人不可缺少的组成部分。正如罗宾逊 (J. A. T. Robinson) 所说, "*Sōma*.....并不是简单地用来指人所 '拥有' 的外在肉体。外在肉体就 '是' 这个人" (*The Body*, 28 页)。亨特 (A. M. Hunter) 同样将保罗对身体的应用描述成 "历经岁月变迁和物质转化而亘古不变的根本原则" (*Interpreting Paul's Gospel* [1960], 54 页)。

保罗至少在五个方面用到这个概念。第一, *sōma* 在某种程度上包含了 *sárx* 所不具备的含义, 它表达了完全的人作为一个实体出现在上帝面前。它将身体形态与内在的人视为等同之物, 这个词本身就等同于人的特征或本质特征 (罗 12:1; 林前 9:27; 13:3; 腓 1:20)。 *Sōma* 是人的特征的必要方面, 而不是像身体那样, 只是人的特征的附属方面。因此,

personality, not just accidental as bodily form. *Sóma*, as body, is therefore essential to the understanding of the self.

Second, as the body/self, *sóma* is the locus of the spiritual in man. As *sárx* is the seat of man's bodily (fleshly) enmity toward God, so *sóma* is the seat of man's spirituality. Since *sóma* denotes both the body and the whole person, all spiritual relations must be in and through his somatic existence (Rom. 6:12). The body is the coordinate of the spirit in that it provides the spirit its agency of expression. Man is fully himself in the unity of body and spirit as both function within the integral whole. Neither takes precedence over the other, while each gains in relation to the other.

Third, as body *sóma* means the whole man as destined for membership in God's kingdom. As *sárx* man is destined for death and destruction, but as *sóma*, man as he is meant to be, he is in confrontation with God. As *sóma* man serves God as a total being, not as divided into body and soul.

Fourth, the *sóma* provides the vehicle for the resurrection. Since the body is not just an accidental part of the human personality to be detached at death, the whole person, not just a disembodied soul, is to be resurrected. At death the individual will not escape from his body, but will find it changed and glorified. Therefore, the *sóma* must first die, for the resurrection is "of the dead" (cf. 1 Cor. 15:21). That the body is to be transformed is evidence that its fleshly form is not essential (Phil. 3:20f.). Yet Rom. 8:11 indicates that God will raise up "mortal" bodies and 1 Cor. 6:14 confirms this (cf.

Sóma 是自我认知的要素。

第二，作为身体或自身，*sóma* 是人的灵的载体。因为 *sárx* 是与上帝为仇的肉体的载体，所以 *sóma* 是人的灵性载体。因为 *sóma* 既可以指身体也可以指整个人，所以所有属灵的关系必须藉着身体并存在于身体中（罗 6:12）。身体是灵的载体，身体让灵作为表达的代理。具有身体和灵的人才是一个完全的人，身体和灵都要在这个整体内做工。两者之间没有优劣之分，都从彼此的关系中受益。

第三，*sóma* 在表达身体的含义时，指的是有资格进入神的国的完全的人。根据对 *Sárx* 的理解，人终将面临死亡和毁灭，而根据对 *sóma* 的理解，人注定要与上帝为仇。*sóma* 所表示的人以一个整体侍奉神，而不是被分成了身体和灵两部分。

第四，*sóma* 是复活的载体。因为身体不只是渴望摆脱死亡的人性的附属部分，所以完全的人，而不只是空洞的灵魂必将复活。灵魂在死亡时无法摆脱身体，但灵魂将发生改变并得到荣耀。因此，*sóma* 必须首先死亡，因为“死人”将会复活（参：林前 15:21）。身体的形状将改变证明了，肉体并不是必不可少的（腓 3:20-21）。《罗马书》8:11 中的经文表明，神将让“必死的”身体从死里复活，《哥林多前书》6:14 中也证明了这一点（参：罗 6:12）。此外，《罗马书》8:23 中称，“我们的身体”将被复活，而不是从我们的身体上复活。

Rom. 6:12). Moreover, Rom. 8:23 asserts that the resurrection will be “of our bodies,” not from our bodies.

Therefore, fifth, since the resurrection is associated with judgment, the body, in its earthly existence, is viewed as the site of spiritual testing, in terms of which the judgment will take place (2 Cor. 5:1–10). Consequently, the spiritual life, with the body/self as its locale, is regarded as a firstfruit of participation in Christ’s own resurrection (Phil. 3:20f.).

Thus, it is clear that the body is used to represent the whole man, and militates against any idea of the biblical view of man as existing apart from bodily manifestation, unless it be during the intermediate state.

III. Related Concepts.-A. Spiritual Body of 1 Cor. 15. The interrelation of body and the totality of man’s being is illustrated by the contrast between the physical and the spiritual body in 1 Cor. 15:44, 46: “It is sown a physical body; it is raised a spiritual body. If there is a physical body, there is also a spiritual body.... But it is not the spiritual which is first but the physical, and then the spiritual.”

In response to a question about the nature or quality of the body to be raised in the resurrection (1 Cor. 15:35), Paul relates the body to be raised to that which is buried in death. His implicit answer is that the dead have a body that is altered in the resurrection. The body that is sown is the body that is raised. It is sown in one quality and raised in another, but it remains the same body. The physical body can be sown because it is subject to death. The body that is raised is spiritual, that is,

第五, 因此, 既然复活与审判有关, 世俗的身体被视为接受属灵检验的载体, 并将接着属灵检验的结果进行审判(林后 5:1-10)。所以, 属灵的生命被认为是因参与基督复活而得到的初熟的果子, 而身体或自身是属灵生命的载体(腓 3:20-21)。

因此, 身体显然用来代表完全的人, 除了肉身显现, 身体并不违背《圣经》中任何关于人的观点, 除非身体处于中间状态。

III. 相关概念。 A. 《哥林多前书》15章中的属灵身体。《哥林多前书》15:44和 46 通过对比属血气的身体和有灵性的身体阐明了身体和完全的人之间的相互关系: “所种的是有血气的身体, 复活的是灵性的身体。若有血气的身体, 也必有灵性的身体……但属灵的不在先, 属血气的在先, 以后才有属灵的。”

保罗为了回答人们提出的关于复活时身体的性质或特征问题(林前 15:35), 将复活的身体与死亡时被埋的身体关联起来。他以一种含蓄的方式回答道, 死者的身体在复活时将会发生改变。所种的身体就是复活的身体。所种的是一种性质的身体, 复活的是另一种性质的身体, 但是它们仍然是同一个身体。肉体能够被种, 因为它必死。复活的身体是灵性的身体, 也就是说, 身体已经被圣灵更新和支配。

renewed and governed by the Spirit.

The contrast between physical and spiritual has to do not with the substance of which the bodies are made but with the relation of the bodies. The spiritual body is related to the physical as Adam is a “living soul” and Christ is a “quickenning spirit.” This means that as a living soul Adam had a body. Body and soul are intertwined as one entity. The existence of a physical body presupposes the existence of a spiritual body, just as the spiritual body does not come into being unless there is a physical body. The spiritual body follows the physical, and is not only the evidence of the resurrection, but shares the fruits of Christ’s work (cf. 2 Cor. 3:18; 4:16f.; Phil. 3:21).

The spiritual body can be understood only against the background of Paul’s understanding of the physical body. Paul does not claim, as was the Hebraic belief, that the physical body as such is to be raised. Paul’s use of the word *sárx* (seventy times, thirty-six of which refer to man simply as a physical entity, and thirty-four to his sinfulness, under the domination of the “flesh”) suggests his attitude toward the physical body. It is perishable, mortal, and weak (1 Cor. 15:44; cf. Rom. 8:21; 1 Cor. 15:50; 2 Cor. 4:16). Since “flesh and blood” cannot inherit the kingdom, it is not flesh that is to be raised but a body.

Furthermore, man’s present weak and sinful body does not constitute the totality of his being, which is rather the “inner nature [which] is being renewed every day” (2 Cor. 4:16). Intrinsic to this is Paul’s understanding of man’s *psyché* and *pneúma*. *Psyché*, used only thirteen times

肉体与灵之间的明显差异与身体的组成成分无关，与身体之间的关系有关。灵性的身体与属血气的身体有关，因为亚当成了“有灵的活人”，而基督成了“叫人活的灵”。这意味着，作为有灵的活人，亚当有身体。身体和灵相互交织，构成了一个整体。属血气的身体的存在以属灵的身体的存在为先决条件，正如属灵的不在先，属血气的在先。属灵的身体在属血气的身体之后出现，不仅是复活的确据，而且分享了基督工作的成果（参：林后 3:18；4:16-17；腓 3:21）。

只有以保罗对属于血气的身体的理解为背景，才能明白属灵的身体的真正含义。保罗没有像希伯来人信仰的那样宣称，属血气的身体同样会被复活。他用 *sárx* 一词表明他对属血气的身体的态度 (*sárx* 共出现了 70 次，其中 36 次仅仅将人归为一种实体，另外 34 次用来表示受“肉体”统治的人的罪)。属血气的身体是容易腐坏的、必死的和软弱的(林前 15:44; 参: 罗 8:21; 林前 15:50; 林后 4:16)。既然“血肉之体”不能承受神的国，那么复活的就不是肉体，而是身体。

此外，人目前软弱和有罪的身体不能构成完全的人，而“内心却一天新似一天”（林后 4:16）。这层含义蕴含在保罗关于人的 *psyché* 和 *pneúma* 理解之中。*Psyché* 一词仅被保罗使用了 13 次，而且都是与现世相关（《帖撒罗尼迦前书》5:23 可能是个例外），这个词与构成人

by Paul, and always in relation to the present life (with 1 Thess. 5:23 a possible exception), is inextricably related to man's fleshly existence as the focus of his personality. *Pneúma*, used 110 times, clearly refers to the spirit of man, which is capable of relating to God, but which is also in danger of falling under control of the flesh.

In this age man is under both flesh and spirit. The struggle within man is not between body and spirit, but between flesh and spirit. Flesh may overcome the body (Rom. 8:10) but "he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit" (Rom. 8:11). The body is essential to the spirit. Consequently, Paul may boldly assert that what is "sown in dishonor [will be] raised in glory" (1 Cor. 15:43).

Paul makes no attempt, however, to explain the substance of the spiritual body. He is content to assert that in the resurrection that which is essential to man's being, i.e., his somatic existence, is raised, yet changed into its primary essence, i.e., spiritual. This seems to be the intention of the antithetical terms of 1 Cor. 15:42-44: imperishable/perishable, glory/weakness, physical body/spiritual body. The two primary emphases of these antitheses are individual and body. Body is indissolubly a part of the total being. Consequently, Paul sees the resurrection as a continuance of that total being, bodily in form, freed from the rule of the flesh, with spirit in triumph. This is accomplished through the transforming work of redemptive grace in this age, and completed in the resurrected spiritual body.

类性格核心的肉体存在密不可分。*Pneúma* 一词被使用了 110 次，显然指的是人的灵，可能与神有关，但因受肉体的控制也面临着堕落的危险。

人在这个时代既要受肉体的管控，也要受灵的指引。人内心的挣扎不是发生在身体和灵之间，而是发生在肉体 and 灵之间。肉体可能战胜身体（罗 8:10），但“那叫基督耶稣从死里复活的，也必借着住在你们心里的圣灵，使你们必死的身体又活过来”（罗 8:11）。对于灵来说，身体是必不可少的。所以，保罗可以大胆地断言，“所种的是羞辱的，复活的是荣耀的”（林前 15:43）。

然而，保罗没有试图解释属灵身体的实质。他认为，对于人类来说，复活是必不可少的，也就是说，肉体存在被复活，变成了它最初的本质，即属灵的本质。这似乎是《哥林多前书》15:42-44 中使用对立词语的目的：朽坏的和不朽坏的、荣耀的和软弱的、属血气的身体和属灵的身体。其中两个重要的对立是个人与身体的对立。身体是完全的人必不可少的组成部分。因此，保罗认为复活延续了有形的完全的人的生命，使之摆脱了肉体的掌控，得着属灵的身体。这是通过这个时代救恩的转变工作实现的，并藉着属灵身体的复活最终完成。

The spiritual body of 1 Cor. 15:44 is the proof of the spiritual life begun in Christ. In Rom. 6:5 Paul states, “For if we have been incorporated with him in a death like his, we shall certainly be incorporated with him in a resurrection like his.” This incorporation speaks of identity. As Christ died “in the likeness of sinful flesh” (Rom. 8:3) yet not being sinful, so mankind, being sinful, died also to sin, hence must share the same resurrected life as Christ. This likeness is not just a symbolic conformity, but a redemptive-historical likeness by virtue of its oneness with Christ. The old man has been crucified, judged, with Him, so that the sinful body might be rendered powerless (6:6). The resurrection of Christ’s own body assures the believer that, as this identifies with Christ’s redemptive work, man’s physical body (his soma-self) will share in His resurrection as a spiritual body.

B. The Body of Christ. This phrase has three uses in the NT.

1. The Physical Body of Jesus Christ. That the NT writers accepted the true humanity of Jesus is clearly indicated by Rom. 7:4, in which salvation is said to have come in dying to the law “through the body of Christ” (cf. He. 10:10). This is confirmed in references to His physical body at the time of His death (Mt. 27:58f.; Lk. 24:3, 23; Jn. 19:38, 40; 20:12). Col. 1:22 refers to “his body of flesh” (cf. Eph. 2:13–15). Though not using the exact phrase, Phil. 3:21 and 1 Cor. 15:12–28 affirm Christ’s resurrection as bodily (cf. 35–58). This assurance of His bodily resurrection is the hope of believers in that it is presented as a prototype of their own resurrection.

《哥林多前书》15:44 中属灵的身体证明，属灵的生活在基督里开始。保罗在《罗马书》6:5 中说道，“我们若在祂死的形状上与祂联合，也要在祂复活的形状上与祂联合。”这种结合说的是同一性。因为基督无辜受难“成为罪身的形状”（罗 8:3），所以有罪的世人也要因罪而死，因此，他们也必会向基督一样，得到复活的生命。这种形状不只是象征性的同一性，而且是凭借基督一人完成了历史性救赎的形状。旧人和基督同钉十字架、同被审判，所以他们不再作罪的奴仆（罗 6:6）。基督身体的复活使得信徒相信，因为基督救赎的工作，世人属血气的身体（他们的肉体）也将被复活，变成属灵的身体。

B. 基督的身体。这个短语在《新约》中出现过 3 次。

1、基督的肉身。《罗马书》7:4 清晰地表明新约作者认可耶稣真实的人性，世人“藉着基督的身体”，在律法上死了，从而得到了救赎（参：来 10:10）。在耶稣受难时提到了祂的肉身，这证明了这一点（太 27:58-59；路 24:3, 23；约 19:38, 40；20:12）。《歌罗西书》1:22 中提到了“基督的肉身”（参：弗 2:13-15）。虽然《腓立比书》3:21 和《哥林多前书》15:12-28 中没有使用这一短语，但是这两处经文都证明基督的身体复活了（参林前 15:35-38）。基督身体复活的可靠凭据是信徒们的盼望，因为这表明他们自己也会像基督一样从死里复活。

2. *Eucharistic Use.* At the institution of the memorial meal Jesus broke the bread, saying, “This is my body” (Mt. 26:26; Mk. 14:22; Lk. 22:19; 1 Cor. 11:24; cf. 10:16). There is a double reference here: (1) *sōma*, as “my body,” referring to the totality of the person of Jesus, hence He says, “This is my total self, which I give to you”; and (2) the element of sacrifice, which is indicated both by the setting of the supper, at the Passover feast, and the reference to “broken” (cf. 1 Cor. 10:16; 11:24 mg.). Jesus joined the element of sacrifice, which was essential to the Passover celebration, with His earlier statements about Himself as the Bread of Life: “I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world... I am the bread of life” (Jn. 6:32f., 35). This act of sacrifice is confirmed by the interpretation given by later writers (e.g., He. 10:5, 10) as being efficacious for mankind.

3. *Community of Believers.* The term “body” is applied to the Church as the body “in Christ” (Rom. 12:5), “of Christ” (1 Cor. 12:27), or simply as “his body” (Eph. 1:23).

Since this is a term unique to Paul, it is important to understand its development. The basic idea is the collective solidarity of Christ and believers. Assuming that 1 Corinthians is its earliest use, a progression can be at least tentatively suggested.

In 1 Cor. 6:15–17, Paul introduces the concept of body as participation: “Do you not know that your bodies are members of

2、在圣餐中的用途。耶稣在逾越节晚餐上掰开饼，说“这是我的身体”（太 26:26；可 14:22；路 22:19；林前 11:24；参：林前 10:16）。这里是双重所指：（1）*sōma*，“我的身体”，指的是完全的人耶稣，因此祂说，“我给你们的是完整的我”；（2）祭物的基本组成部分，逾越节筵席中晚餐的背景和经文中提到的“掰开的”都证明了这一点（参：林前 10:16；林前 11:24 旁注）。祭物是逾越节筵席中必不可少的，耶稣把祭物的基本组成部分与祂之前所说的祂是生命的粮结合在了一起：“我实实在在地告诉你们，那从天上来的粮，不是摩西赐给你们的，乃是我父将天上来的真粮赐给你们。因为 神的粮，就是那从天上降下来赐生命给世界的。……我就是生命的粮”（约 6:32-33, 35）。后期作者的解释（如，来 10:5, 10）证明，这种献祭行为对全人类都有效。

3、信徒的共同体。“身体”这个词可以用来表示教会，它在“在基督里”（罗 12:5）成为一身，是基督的身子（林前 12:27），或简单地说，教会是“祂的身体”（弗 1:23）。

因为保罗认识这个独特的词语，所以了解这个词的发展很重要。它的基本意思是基督和信徒团结成为一体。假设《哥林多前书》中最早使用了这个词，至少暗示出了这个词的发展过程。

在《哥林多前书》6:15-17 中，保罗引入了同领身体的概念：“岂不知你们的身子是基督的肢体吗？”他借鉴了《旧

Christ?” Borrowing from the OT image of marriage as constituting “one flesh” (Gen. 2:24), he uses the sexual union (even with a prostitute) to conclude that “he who is united to the Lord becomes one spirit with him” (v. 17).

The first use of the phrase “body of Christ” (1 Cor. 10:16f.) furthers the idea of both collective solidarity and participation. Breaking of bread, symbolic of new-covenant concepts, is participating in the body of Christ. Just so, unworthy participation (without discernment) profanes the “body and blood of the Lord” (1 Cor. 11:27). This is followed by the enumeration of gifts emanating from the Spirit (ch. 12) and their direct application to “the body” (12:12–26) with its unity and diversity. Paul immediately proceeds to his next use of the term by concluding, “now you [emphatic *hymeis*] are the body of Christ and individually members of it.” (While it may be argued that this refers primarily to the church at Corinth, this does not preclude its universal application.) This same sense of interrelatedness within the church is repeated in Rom. 12:3–8 where the term becomes “one body in Christ” (v. 5).

It may well be that since Paul in several places resorts to an analogical use of the marriage relation to illustrate his body-of-Christ concept (1 Cor. 6:15–17; Eph. 5:21–33) he has in mind the concept of Israel as the bride of God (Jer. 2:2), and through new-covenant theology develops the “body of Christ” as its parallel for the new Israel, the Church. Whether or not this concept developed in this way, the use of the term clearly emphasizes both corporate solidarity and participation.

约》中关于婚姻使二人“结为一体”的概念（创 2:24），用性上的联合（甚至是与娼妓行淫）总结道，“与主联合的，便是与主成为一灵”（林前 6:17）。

“基督的身体”这一短语的首次使用（林前 10:16-17）增强了整体团结和同领的观念。掰饼（新约观念的象征符号）是同领基督的身体。正是因为这样，不按理吃喝（不分辨）就是“干犯主的身、主的血了”（林前 11:27）。保罗之后论到了属灵的恩赐（林前 12），以及身体和肢体一同受苦，一同得荣耀（林前 12:12-26）。保罗随即再次用这个词总结道，“你们[强调的 *hymeis*]是基督的身子，并且各自作肢体。”（虽然可能有人认为，这主要指的是哥林多的教会，但这并不阻碍这个词的普遍应用。）《罗马书》12:3-8 中复述了上述的这种在教会内相互关联的意识，而“基督的身体”这个词变成了“在基督里成为一身”（林前 12:5）。

保罗很可能会在多处经文中用婚姻关系的类似用法来阐述“基督的身体”的概念（林前 6:15-17；弗 5:21-33），保罗始终铭记以色列是神的新娘的概念（耶 2:2），并藉着新约神学将这个概念进一步发展成教会是“基督的身体”和新妇。无论这个概念是否这样发展，这个词的用法显然强调了团结一体和同领的观念。

The conceptual use of the body in relation to the Church is developed in three ways. First, the Church is the body of Christ as a community of fellowship “in Christ.” The Church is understood in its pneumatic (spiritual) mode of existence as communion with the risen Christ. It is the body of Christ as the fellowship in which He dwells by His Spirit and which by His Spirit He sustains. The Church is not constituted merely by the assembly of believers, but is the community created by the incorporation of believers into Christ. 1 Cor. 12:13 makes it plain that Christians are baptized “into one body,” which exists in Christ’s redemptive work not merely as the totality of believers, but as the community created by the risen Christ Himself (v. 27).

This community exists as more than mere human fellowship. Paul uses the metaphor of the body to portray the correlation between the Church as a concrete entity on earth and the eschatological dimension of His redemptive person and work. The crucified body of Christ, risen now and actual within history, is at work in and through the Church. The community created by the presence of this earthly aspect of the risen Lord is the “body” into which believers are incorporated.

Second, as the body of Christ, the Church is a corporate unity in the relationship of believers to each other. Great stress is laid upon this unity in Paul’s metaphor of the Church in Romans and 1 and 2 Corinthians. Its unity refers to both mutuality of identity and mutuality of service. Both Rom. 12:5 and 1 Cor. 12:12f. assert this mutuality: as Christians are one body in Christ, so they are individually members one of another. As

身体的概念上用法与教会的关系以三种方式发展。首先，教会是基督的身体，它是“在基督里”的团契团体。以属灵形式存在的教会是与复活的基督同在的宗教团体。教会是基督的身体，基督藉着祂的灵住在教会里，并藉着祂的灵支撑着教会。教会不仅仅由信众组成的，而是由同领基督的信徒构成的。《哥林多前书》12:13 中明确地说道，基督徒受洗，“成了一个身体”，这个身体不仅仅以全体信徒的形式存在于基督的救赎工作中，而且是由复活的基督创造的团体（林前 12:27）。

这个团体不只是为人们聚会而存在。保罗用身体的比喻来描绘教会（地上的实体）与祂赎回的人和救赎工作的末世论之间的关系。被钉十字架的基督的身体现在已经复活，这也是真实的历史，基督的身体在教会中并藉着教会做工。复活的主在地上的显现创造了这个团体，并使之成为信徒们同领的“身体”。

其次，教会作为基督的身体是体现信徒之间相互关系的统一体。保罗在《罗马书》《哥林多前书》和《哥林多后书》中运用的关于教会的比喻极为强调这种统一性。这种统一性指的是身份和侍奉上的相互关系。《罗马书》12:5 和《哥林多前书》12:12-13 中说出了这种相互关系：基督徒在基督里成为一身，并且各自作肢体。作为肢体，他们通过在神国中侍奉建立了相互关系。

members of the one body they stand in mutual relation with each other in the service of the kingdom of God.

Precisely in this unity lies the great truth about the nature of the Church as the body of Christ. The pronouncements of these passages confirm that underlying the unity into which the many are incorporated is an objective, historical entity into which they are individually baptized. The fundamental idea here is that the body of Christ exists in its concrete “objectivity” as the presence of Christ in the world into which believers are incorporated and by which they, through their corporate existence in Christ, exist in unity with each other. While the term may be metaphorical in use, it connotes a realistic understanding of the corporate unity among believers.

Third, as the body of Christ, the Church is the eschatological entity of which He is the Head. This imagery of Christ’s headship is developed in both Colossians and Ephesians and adds a dimension to Paul’s understanding of the Church not seen in Romans or Corinthians. The Church is still the body (Eph. 1:23; 4:12); believers are members of the body (Eph. 5:30), which is maintained through the work of the Spirit (Eph. 4:3; Col. 3:15); and unified in Christ (Eph. 2:14ff.). But a new concept is introduced: Christ as the Head of the body. As Head, He has been given the Church as His Body (Eph. 1:22ff.). As Head, He has all spiritual gifts at his disposal (4:8ff.). The Church, as body, has fellowship with Him as its Head (Eph. 5:23; Col. 1:18; 2:19; cf. v. 10). The Church is to understand itself as His body and grow into fulness of its position in Him (Eph. 4:12f.).

这种联合恰恰蕴含了关于教会本质的伟大真理，即教会是基督的身体。这些段落中的见解证明了众人同领的一体是客观、历史的存在，每个信徒受洗后加入教会。这里想表达的基本思想是，基督通过教会以具体客观的形式存在，信徒加入教会，并通过团结在教会中与基督联合，彼此联合。虽然这里使用了联合的比喻义，但同时也表达信徒之间团结一体的现实含义。

再次，作为基督的身体的教会是一个末世论的实体，而基督是这个实体的头。基督作教会头的比喻在《歌罗西书》和《以弗所书》中进一步得到发展，而且增加了保罗对教会理解的范围，而在《罗马书》和《哥林多书》中没有提到这部分。教会仍是身体(弗 1:23; 4:12); 信徒是这个身体的肢体(弗 5:30)，藉着圣灵的工作归为一体(弗 4:3; 西 3:15)，并且在基督里合一(弗 2:14 起)。但是这里引入了一个新的概念：基督是这身体的头。祂是教会的头，并让教会作祂的身体(弗 1:22 起)。作为教会的头，基督将所有属灵的恩赐赏给人(弗 4:8 起)。教会作为身体，要追随基督，让祂作教会的头(弗 5:23; 西 1:18; 2:19; 参：西 2:10)。教会要明白它是基督的身体，要满有基督长成的身量(弗 4:12-13)。

The full meaning of headship is developed in Eph. 1:22f. and illustrated analogically in 5:21–33. After delineating the exalted position of the risen Lord “far above all rule and authority and power and dominion ... not only in this age but also in that which is to come,” Christ is declared to be “head over all things for the church, which is his body, the fulness of him who fills all in all” (1:21–23). Moreover, that headship is illustrated by the analogy of the marriage relationship—the husband is the head of the wife as Christ is the head of the Church. The emphasis here is the unity of the one flesh of husband and wife. Just so, the unity of Christ as Head with the Church as body is the identification of the Church with Christ’s mission in the world.

Paul treats this identification in two ways. In Ephesians the purpose of Christ’s redemptive work is the creation of “one new man” (2:15) and the joining of two into “one flesh” (5:31), of which Paul says, “This is a great mystery, and I take it to mean Christ and the church” (v. 32). Moreover, in Colossians Christ is said to have “fulness of life in him, who is the head of all rule and authority” (2:10). This “head” undoubtedly refers to the same headship of the body, the Church, mentioned in 1:18.

Consequently, three concepts emerge in Paul’s extended treatment of the Church: the Head as the source and sustenance of the body; His rule over “all rule and authority and power and dominion”; and consequently, this rule in and through His presence in the world as His body, the Church. The Church may be said, then, to be the self-manifestation of Christ in the

《以弗所书》1:22-23 中揭示了基督是教会的头的完整含义，《以弗所书》5:21-33 中也给出了类似的阐述。该书中描述了复活的主被高举，“远超过一切执政的、掌权的、有能的……不但是今世的，连来世的也都超过了”，而后，基督被称为“为教会作万有之首。教会是祂的身体，是那充满万有者所充满的”（弗 1:21-23）。此外，婚姻关系的类比也证明了基督是教会的头——丈夫是妻子的头，正如基督是教会的头。这里强调的是，丈夫和妻子亲密地结为一体。因此，基督是这个统一体的头，教会是身体，并可以以此评判世俗中的教会是否履行了基督的使命。

保罗用两种方式对这种身份进行区分。在《以弗所书》中，基督的救赎工作旨在创造“一个新人”（弗 2:15），并使二人“成为一体”（弗 5:31），保罗说，“这是极大的奥秘，但我是指着基督和教会说的”（弗 5:32）。此外，在《歌罗西书》中，基督被描述成“你们在祂里面得了丰盛。祂是各样执政掌权者的元首”（西 2:10）。这里的“头”无疑指的是《歌罗西书》1:18 中所提到的“教会全体之首”。

因此，在保罗对教会的进一步论述中涌现出了三个概念：头是身体的来源和寄托；基督统治着“一切执政的、掌权的、有能的和主治的”；所以，祂以祂的身体在世上存在，在祂的身体里并通过祂的身体进行统治。于是，教会可以被称为基督在世上的自我显现，圣灵藉着教会扩大基督存在的范围。

world, the body through which the Spirit extends the presence of Christ.

This concept is strengthened by a consideration of the meaning of “fulness” (*plērōma*) in Eph. 1:23, “the fulness of him who fills all in all.” While subject to much debate, the passage seems to teach that it is Christ who “fills all in all” and that He does this through “His body.” This establishes a dynamic unilateral relation between Christ as Head and the Church as body. This relation establishes Christ as the power who works in the world to subdue all things and also the cosmic role ascribed to the Church. The Church is to do the work of Christ, to stand against the attacks of the evil powers (Eph. 4:15f.). This it can do only as Christ fills it with His presence and power by the Spirit to do His redemptive work.

As surely as Christ is seen working cosmically in the world, so He works through His body, the Church. He who gave His body for the world now through His body still works redemptively in the world. As Christ’s kingdom in the world in the present age must be viewed proleptically as eschatological, so must His “agency” of penetration of the evil age, His body the Church, be viewed as an eschatological entity.

Care must be taken, however, not to confer on the Church an inborn authority or nature that it does not have. The Church is always the body *of* Christ, always conjoined with Christ as *His* body. Its dynamic character as the activity of Christ is always functional, and always as the present ministry of Christ.

思考一下“充满”（希腊语：*plērōma*）在《以弗所书》1:23“那充满万有者所充满的”中的含义，就会加强这个概念。虽然这段经文引起了许多争议，但它似乎在教导人们，是基督“那充满了万有者”，祂藉着“祂的身体”完成了这事。这就在作元首的基督和作身体的教会之间建立起了一种动态的单边关系。这种关系确立了基督在世上统治万有的权柄，并让教会肩负起一个普世的任务。教会要做基督所作的工作，抵抗邪恶势力的进攻（弗4:15-16）。只有当基督以祂的存在并藉着圣灵权柄完成的救赎工作充满教会时，教会才能完成这项任务。

教会确实在地上按照宇宙法则做工，祂也藉着祂的身体（教会）做工。祂把祂的身体赐予这个世界，现在仍藉着祂身体救赎这个世界。正如当今世上的基督王国必须被视为预言中的末世王国，应该将基督的突破邪恶时代的“代理”——基督的身体（教会）视为一种末世论的存在。

然而，应该注意的是，不要赋予教会本来没有的权柄和性质。教会一直是基督的身体，因此始终与基督联合。教会的动态特征代表着基督的行为，它一直在起作用，始终代表着基督现在的事工。

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BODY OF DEATH

(Rom. 7:24). At the end of his description of man's predicament in relation to sin and the law, Paul writes, “Wretched man that I am! Who will deliver me from this body of death?” (Gk. *tis me rhýsetai ek tou sōmatos tou thanátou toutou*). The expression “body of death” seems to be equivalent to “body of sin” in 6:6. “Body” here is used as Paul elsewhere uses the term “flesh,” as the locus of the effect of sin, made known through the law.

The Greek syntax allows “this” to refer either to “body” or to “death,” resulting in differing translations. The AV has “the body of this death,” the NEB “this body doomed to death,” mg “the body doomed to this death.” In spite of disagreement about the placement of “this,” it is generally agreed that the expression as a whole denotes humanity as subject to sin, and therefore to death, until redeemed by Christ.

E. W. S.

BODY OF HEAVEN.

The AV translates the Hebrew expression *‘ešem haššāmayim* as “the body of

BODY OF DEATH 取死的身體

(罗 7:24)。关于世人在罪和律法中的困境, 保罗最后描述道, “我真是苦啊! 谁能救我脱离这取死的身體呢?” (希腊语: *tis me rhýsetai ek tou sōmatos tou thanátou toutou*)。“取死的身體”这一表达似乎等同于《罗马书》6:6 中的“罪身”。保罗在这里使用的“身體”一词, 相当于他在其他经文中使用的“肉体”一词, 他通过律法阐明了罪的结果体现在肉体上。

根据希腊语句法, 这句中的“this”可以指“身體”, 也可以指“死亡”, 从而产生了不同的译文。《钦定版圣经》中译为“the body of this death” (“这样取死的身體”), 而《新英文译本》中译为“this body doomed to death” (“这取死的身體”), 旁注为“the body doomed to this death” (“注定要这样死的身體”)。虽然人们对于“this”的位置还存在着争议, 但普遍认为, 这个表达大致表示基督救赎之前那属乎罪因而必取死的人类。

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BODY OF HEAVEN. 天色

《钦定版圣经》中将希伯来文 *‘ešem haššāmayim* 译为“the body of heaven”

heaven” (Ex. 24:10). The RSV gives a more correct rendering, “the very heaven,” taking *‘ešem* in its idiomatic use as an intensive, which is derived from its literal meaning, “bone,” as “strength,” “substance,” and then as “self” (cf. Job 21:23). The reference is to the substance of the blue, unclouded sky, hence the clear sky itself.

BODY, SPIRITUAL.

See BODY III.A.

BODYGUARD

[Heb. *mišma‘at*] (1 S. 22:14; 2 S. 23:23; 1 Ch. 11:25); AV BIDDING (1 S. 22:14), GUARD; NEB STAFF, HOUSEHOLD; [šōmēr l̄rō‘šî] (1 S. 28:2); AV “keeper of mine head”; [ṭabbāhîm] (2 K. 25:8; Jer. 52:12); AV GUARD; [Gk. *hoi sōmatophylakes*] (1 Esd. 3:4); AV GUARD. It appears that soldiers were favored with the position of bodyguard on account of feats of bravery; e.g., David defeats Goliath for Saul (1 S. 17) and the inhabitants of Shur for Achish, King of Gath (1 S. 27:8–12), and Benaiah kills a lion in the snow and an Egyptian (2 S. 23:20f.). The noun *mišma‘at* is derived from the root *šāma‘*, “hear,” and indicates one in a position of obedience. The LXX translates *šōmēr l̄rō‘šî* by the word *archisōmatophylaka*—the same word used as the title for the chief of the royal bodyguard of the Ptolemies. The term *sōmatophylax* (<Gk *sōma*—“body” + *phylax*—“watcher, guard”) is applied to three young men who guarded the life of the Persian king Darius (1 Esd. 3:4). One of these highly trusted officers was the Jew ZERUBBABEL. (Cf. Josephus *Ant.* xi.3.2.)

（“天色”）（出 24:10）。《修订标准译本》中给出了更准确的翻译，译为“the very heaven”（“天色”），这里采用了 *‘ešem* 加强语气的习惯用法，这种用法源于 *‘ešem* 的字面含义“骨头”，这个词可以表示“力量”、“物质”，因此也可以表示“自己”（参：伯 21:23）。body of heaven 指的是蓝天的基本构成，即无云的天空，因此指代晴朗的天空。

BODY, SPIRITUAL. 属灵的身体

见 BODY III.A（身体 III.A）。

BODYGUARD 参谋、护卫长、护卫

【希伯来语：*mišma‘at*】（撒上 22:14；撒下 23:23；代上 11:25）；《钦定版圣经》中译为 BIDDING（“参谋”）（撒上 22:14）和 GUARD（“护卫长”）；《新英文译本》中译为 STAFF（“参谋”）和 HOUSEHOLD（“护卫长”）；【šōmēr l̄rō‘šî】（撒上 28:2）；《钦定版圣经》中译为 “keeper of mine head”（“护卫长”）；【ṭabbāhîm】（王下 25:8；耶 52:12）；《钦定版圣经》中译为 GUARD（“护卫”）；【希腊语：*hoi sōmatophylakes*】（拉一 3:4）；《钦定版圣经》中译为 GUARD（“卫士”）。士兵似乎因为英勇善战而常担当护卫的职位；如，大卫为扫罗打败了歌利亚（撒上 17），为迦特王亚吉击杀了书珥的居民（撒上 27:8-12），比拿雅在下雪时杀死了一只狮子和一个埃及人（撒下 23:20-21）。名词 *mišma‘at* 源自表示“听见”的词根 *šāma‘*，表明一个人很顺服。《七十士译本》中将 *šōmēr l̄rō‘šî* 译为 *archisōmatophylaka*（“护卫长”）——托勒密的护卫长的头衔也用这个词来表示。*Sōmatophylax* 这个词（衍生自希腊词根 *sōma*（“身体”）和 *phylax*（“护卫”））指的是保护波斯王大流士生命安全的三个年轻人（拉一 3:4）。犹太人所罗巴伯就是一个深受国王信任的护卫（见 ZERUBBABEL[所罗巴伯]）。（参：Josephus *Ant.* xi.3.2.）

See also GUARD.

另见 GUARD (护卫、卫士)。

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BOHAN

bō'han [Heb. *bōhan*—‘thumb,’ ‘stumpy’]. A son of Reuben according to Josh. 15:6; 18:17. No mention is made in the genealogies of Reuben. “The stone of Bohan” (*'eben bōhan*) was a boundary mark on the northeast frontier of Judah, separating it from Benjamin. A site SE of Jericho has been suggested, but is at best uncertain.

BOHAN 波罕

音译: bō'han 【希伯来语: *bōhan*——“拇指”、“粗短的”】。根据《约书亚记》15:6 和 18:17 中的记载,波罕是流便的一个儿子。流便的族谱中没有提到这个名字。“波罕的磐石”(*'eben bōhan*)是犹大东北境界上的界标,它把犹大和便雅悯分隔开。有人认为波罕是耶利哥东南部的一个地方,但这不过是一种含糊的猜测。

BOIL

[Heb. *šēhîn*; Gk. *hélkē*; Ugar. *šhn*—‘burn’; Akk. *šahānu*—‘grow hot’; Egyp *shn*]. Furunculus, an inflamed swelling of tissue surrounding a skin follicle, often followed by discharge of pus and necrosis of the core. The Hebrew term appears to have described a variety of swellings, not all of which were staphylococcal.

BOIL 疮、煮

【希伯来语: *šēhîn*; 希腊语: *hélkē*; 乌加里特语: *šhn*——“燃烧”; 阿卡德语: *šahānu*——“变热”; 埃及语: *shn*】。疔是皮肤毛囊周围组织的一种炎症,通常在长疔之后,会出现排脓和细胞核坏死。这个希伯来词似乎可以用来描述各种各样的肿胀,这些肿胀并不是都由葡萄球菌引起的。

The boils of the sixth Egyptian plague (Ex. 9:9–11) were associated with blains (Heb. *ʾābaʾbuʾā*, an inflammation of the skin), and followed an infectious disease that ravaged Egyptian herds and flocks. The symbolic sprinkling of ashes in the air (Ex. 9:10) demonstrated the helplessness of the Egyptian air-deity (Shu) in the face of coming events. The modern concept of the atmospheric dissemination of germs and viruses was probably not envisaged. Some have regarded the affliction as elephantiasis, since Pliny (*Nat. hist.* xxvi.5) recorded that the disease was peculiar to Egypt. A less probable suggestion is that of confluent smallpox.

埃及的第六次疮灾(出 9:9-11)与起水泡(希伯来语: *ʾābaʾbuʾā*, 一种皮肤炎症)有关,随后爆发了一种毁灭埃及牲畜的传染病。象征性的向天扬灰(出 9:10)显示出埃及风神(休)在面对即将到来的灾难时的无能为力。他可能没有认识到空气可以传播细菌和病毒的现代观念。有些人认为这种传染病是象皮病,因为根据蒲林尼(*Nat. hist.* xxvi.5)的记载,只有埃及爆发过这种疾病。还有一种不太可能成立的观点认为,这是一种融合性天花。

Some writers have seen it in terms of infection by the microscopic *streptococcus pyogenes*, which results in the common furuncle. These conjectures fail to notice that the affliction was visited upon animals as well as human beings. Therefore the most probable diagnosis is not a staphylococcal infection so much as cutaneous anthrax, characterized by small red papules surrounded by white vesicles.

Hezekiah's boil (2 K. 20:7; Isa. 38:21) was more localized, and was probably a furuncle or a carbuncle. The latter is a more extensive inflammation of the skin, usually attended by a lowering of bodily resistance, and it can prove fatal. Ugaritic tablets have shown that the fig poultice prescribed by Isaiah was both popular and effective for such conditions in contemporary therapeutics.

The malady from which Job suffered is difficult to pinpoint. His symptoms included irritating sores which were apparently invaded by larvae (7:5), and a general debility of the nervous system (3:26). The "oriental" or "Baghdad" boil, known in Algeria as "Biskra button," has been the diagnosis of some authorities. The affection, epidemic in parts of North Africa, Asia Minor, and India, consists of a localized infectious papule which enlarges and subsequently breaks down into an ulcer. The sores are irritating, and in multiple proportions on the upper extremities can be very disfiguring. Some form of variola (smallpox) has also been suggested, although the infectious nature of this disease does not accord very well with the conditions described in the book of Job. The boils may have been the result of infection by the pathogenic *Treponema pertenue*, producing framboesia (yaws).

有些作者认为这是一种由微小的酿脓链球菌引起的传染病,从而长出常见的疮。这些推测没有考虑到,动物和人一样都染上了这种病。因此最有可能的诊断结果是,这不是由葡萄球菌引起的传染病,而是一种皮肤炭疽病,这种病的特点是小红疹周围起白泡。

希西家的疮(王下 20:7; 赛 38:21)分布的面积较小,这种疮可能是一种疖或痈。痈是一种分布更为广泛的皮肤炎症,通常因身体抵抗力下降而染上这种病,而且它能致人死亡。乌加列的石碑上显示,以赛亚所开的无花果膏状药是当时治愈这种疾病的常见有效药物。

约伯所染上的疾病却很难诊断。他的症状包括由幼虫叮咬引起的刺激性疮肿(伯 7:5)和神经系统的亏损(伯 3:26)。“东方”疮或“巴格达”疮在阿尔及利亚被称为“皮肤利什曼病”,某些权威人士已经可以诊断这种疾病。北非的部分地区、小亚细亚和印度流行的传染病包括局部的传染性红疹,这种红疹会逐渐增大,随后变成溃疡。这种疮疡令人感觉十分疼痛,可能会对多发疮疡的上肢造成重度损毁。有人认为它是某种形式的天花,然而天花的传染性与《约伯记》中描述的病症不太相符。这种疮可能是由致病性雅司螺旋体感染引起的,之后长出了印度痘(雅司病)。这种热带病症状包括发热和风湿性疼痛,并且皮肤表面会出现圆疹或扁平疹,疹冠处出现似干酪状的痂皮。

This tropical disease is marked by fever, rheumatic pains, and rounded or flattened eruptions of the skin crowned by a cheeselike crust.

Wyclif used the term “boil” (*bylis*) for the sores of Lazarus (Lk. 16:20), although these were more probably old varicose ulcers, such as are found on the legs of the old and poor alike throughout the world.

See also DISEASE III.I, J.

A. MACALISTER
R. K. H.

BOLD; BOLDNESS

[Heb. *bāṭah*, ‘āz; Gk. *parrhēsia*, *parrhēsiázomai*, *tharrhēō*, *tolmáō*, *tolmētēs*, *tolmērōteron*, *apotolmáō*]; AV also FIERCE, HARDEN, “plainness of speech,” PRESUMPTUOUS; NEB also “in repose” (Prov. 28:1), HARSH, OUTSPOKEN, DARING, BRAVE, BRAVERY, CONFIDENCE, COURAGE, RECKLESS. Many of the references are to boldness of speech; indeed the root of Gk. *parrhēsia* and *tharrhēō* implies a flow of words. Such boldness was one of the results of discipleship (Acts 4:13, 29, 31; Eph. 3:12). It was a necessary qualification for the work assigned them. They not only were subject to violent persecutions, but also were the constant subject of ridicule and contempt. In He. 10:19; 1 Jn. 2:28; 4:17, where the RSV has “confidence,” *parrhēsia* has the sense of freeness resulting from trust. In Philem. 8, the reference is to the authority Paul claims in this case.

威克利夫 (Wyclif) 用 “疮” (*bylis*) 来描述拉撒路的褥疮 (路 16:20), 但是这些褥疮更有可能是一种初期静脉曲张性溃疡, 例如, 在全世界的老年人和穷人的腿上都有可能看到这种溃疡。

另见 DISEASE III.I, J (病、病症 III.I, J)。

词条作者: A. MACALISTER
R. K. H.

BOLD; BOLDNESS 胆壮、大胆、羞耻；胆量

【希伯来语: *bāṭah*, ‘āz; 希腊语: *parrhēsia*, *parrhēsiázomai*, *tharrhēō*, *tolmáō*, *tolmētēs*, *tolmērōteron*, *apotolmáō*】; 《钦定版圣经》中还译为 FIERCE (“烈、凶暴”)、HARDEN (“使……刚硬”)、“plainness of speech” (“大胆讲说”)、PRESUMPTUOUS (“胆大任性”); 《新英文译本》中还译为 “in repose” (“胆壮”) (箴 28:1)、HARSH (“凄惨、凶恶”)、OUTSPOKEN (“大胆讲说”)、DARING (“胆量”)、BRAVE (“大胆”)、BRAVERY (“胆量”)、CONFIDENCE (“坦然无惧”)、COURAGE (“胆量”)、RECKLESS (“胆壮”)。许多经文中谈到了大胆地讲说; 实际上, 希腊词语 *parrhēsia* 和 *tharrhēō* 的词根暗含着滔滔不绝讲话的含义。门徒具有这样的胆量 (徒 4:13, 29, 31; 弗 3:12)。有胆量是门徒完成神分配给他们的工作所必须的品质。他们不但面临着暴力迫害, 还要不断受到嘲笑和轻视。《修订标准译本》《希伯来书》10:19; 《约翰一书》2:28 和 4:17 中译为 “confidence” (“坦然无惧”), 希腊词语 *parrhēsia* 可

以表示源自信心的自由。在《腓利门书》1:8 中，这里的“放胆”指的是保罗为阿尼西谋求情时所拥有的权柄。

See also CONFIDENCE; COURAGE.

另见 CONFIDENCE (信靠、倚靠、坦然无惧); COURAGE (胆量)。

J. W. KAPP

词条作者: J. W. KAPP

BOLLED

[Heb. *gib'ól*—‘the calyx of flowers’] (Ex. 9:31, AV). The meaning is “in bloom,” and it is so rendered in the RV. The RSV and NEB have “in bud.”

BOLLED 开花

【希伯来语: *gib'ól*——“花萼”】(《钦定版圣经》，出 9:31)。这个词的意思是“开花”，《修订译本》中就译为“in bloom”。《修订标准译本》和《新英文译本》中译为“in bud”，汉译均为“开花”。

BOLT

[Heb. *man'ûl*]; AV LOCK; [vb. *nā'al*—‘tie’]. The ancient Hebrews had fastenings of wood or iron for the doors of houses (2 S. 13:17f.; Cant. 5:5), city gates (Neh. 3:3, 6, 13–15), prison doors, etc. (cf. Isa. 45:2), which were in the form of bolts. These were sometimes pushed back from within; but there were others which, by means of a key, could be unfastened and pushed back from without (Jgs. 3:23ff.). These were almost the only form of locks known. See BAR; LOCK.

BOLT 门闩

【希伯来语: *man'ûl*】; 《钦定版圣经》中译为 LOCK (“门闩”)【动词为 *nā'al*——“系住”】。古希伯来人在房门(撒下 13:17-18; 歌 5:5)、城门(尼 3:3, 6, 13-15)、监狱门等(参: 赛 45:2)上面安装着木质或铁质门闩。这些门闩可以在门内将门锁上;但其他的门闩也可以从门外用钥匙开、关锁(士 3:23 起)。这些门闩几乎是已知门锁的唯一形式。见 BAR (闩、上闩); LOCK (锁、闩)。

M. O. EVANS

词条作者: M. O. EVANS

BOND

[Heb. *'ēsûr, mosēr, māsoret* (all cognates of *'āsar*—‘tie, bind’), *'ašûr, harsubbâ* (Isa. 58:6); Gk. *desmós, sýndesmos, cheirógraphon* (Col. 2:14)]; AV also BAND; NEB also FETTERS, COLLAR, CORDS, TRACES. Used literally and figuratively for a condition of servitude or obligation as well as the instruments of restraint and contract.

BOND 绳、锁链

【希伯来语: *'ēsûr, mosēr, māsoret* (*'āsar* 的所有同源词——“系住, 捆绑”), *'ašûr, harsubbâ* (赛 58:6); 希腊语: *desmós, sýndesmos, cheirógraphon* (西 2:14)】; 《钦定版圣经》中还译为 BAND (“绳”); 《新英文译本》中还译为 FETTERS (“镣锁”)、COLLAR (“链”)、CORDS (“绳、链”)、TRACES (“绳”)。《圣经》中使用了这个词的字面意思和比喻义, 形容受奴役或欠债的情况, 也

可以表示束缚或捆绑的工具。

In the OT, subjugation is literal in the phrase “bond (Heb. *‘ašûr*; AV “shut up”; NEB “not [under the protection of the family]”) or free” (Dt. 32:36; 1 K. 14:10; 21:21, 2 K. 9:8; 14:26; cf. KoB, p. 729). Devices for restraining or confining the body, such as chains or shackles, are used to bind men (Jgs. 15:14; 2 K. 23:33; Ps. 107:14; Jer. 27:2) and animals (Job. 39:5).

在《旧约》中，短语“bond or free”（希伯来语：*‘ašûr*；《钦定版圣经》中译为“shut up”；《新英文译本》中译为“not [under the protection of the family]”（申 32:36；王上 14:10；21:21，王下 9:8；14:26；参：KoB，729 页）的字面含义是抑制约束。这个短语可以表示束缚或限制人（士 15:14；王下 23:33；诗 107:14；耶 27:2）和动物（伯 39:5）的工具，如链子或镣铐。

Figurative uses include bonds of oppression or imprisonment (Ps. 116:16; Isa. 52:2; Jer. 30:8; Nah. 1:13; cf. Ps. 69:33 [MT 34]), affliction (Isa. 28:22), royal authority (Ps. 2:3), and loyalty (Jer. 5:5). Job 12:18 seems to be a reference to symbols of royal office.

这个词的比喻用法包括压迫或囚禁的绑索或锁链（诗 116:16；赛 52:2；耶 30:8；鸿 1:13；参：诗 69:33[《马所拉文本》34]）、苦难的绑索（赛 28:22）、皇室权柄的捆绑（诗 2:3）和忠诚的绳索（耶 5:5）。《约伯记》12:18 中的这个词似乎是君王的象征。

In Ezk. 20:37, the “bond of the covenant” (Heb. *māsoret*; NEB “muster”) is a contractual agreement. The AV infers a similar undertaking of moral obligation from Heb. *‘issār* (Nu. 30:3ff. [MT 4ff.]; RSV “pledge”; NEB “binding obligation”).

在《以西结书》20:37 中，“约的拘束”（希伯来语：*māsoret*；《新英文译本》中译为“muster”[“拘束”]）是一种契约协议。《钦定版圣经》将希伯来词 *‘issār* 理解为一种类似于道德义务的许诺（民 30:3 起[《马所拉文本》4 起]；《修订标准译本》中译为“pledge”[“许愿”]；《新英文译本》中译为“binding obligation”[“约束自己的话”]）。

In the NT, Gk. *desmós* and *syndesmos* mean, literally, the condition of imprisonment (Philem. 13; cf. Acts. 22:5), prisoner’s shackles (Lk. 8:29), or the sinews that knit together the body (Col. 2:19).

在《新约》中，希腊词语 *desmós* 和 *syndesmos* 的字面含义是捆锁的状态（门 1:13；参：徒 22:5）、囚犯脚镣（路 8:29）或联络身体的筋节（西 2:19）。

Figuratively, these terms indicate any hindrance that restricts use of the body or its members, such as infirmity (Lk. 13:16); or a uniting force, such as love (Col. 3:14; cf. 1 Clem. 49:2), peace (Eph. 4:3), or sin (Acts 8:23).

这些词语可以用来比喻约束身体或部分肢体活动的障碍，如疾病（路 13:16）；或凝聚力，如爱心（西 3:14；参：1 Clem. 49:2）、和平（弗 4:3）或罪（徒 8:23）。

In the imagery of Col. 2:14, *cheirógraphon* (lit “handwritten [document]”) refers to a certificate of indebtedness (cf. Lk. 16:6f.), usually written by the debtor (cf. MM, p. 687; Bauer, p. 889).

See also BAND; BILL; CHAIN; FETTER; IMPRISONMENT; PLEDGE.

在《歌罗西书》2:14 的比喻中, *cheirógraphon* (字面意思“手写的[字据]”)指的是一种通常由借方出具的债务凭证(参:路16:6-7), (参:MM, 687页; Bauer, 889页)。

另见 BAND (敌军、捆绑); BILL (书、账); CHAIN (链); FETTER (镣锁); IMPRISONMENT (囚禁、捆锁); PLEDGE (起誓、保证、凭据)。

A. C. M.

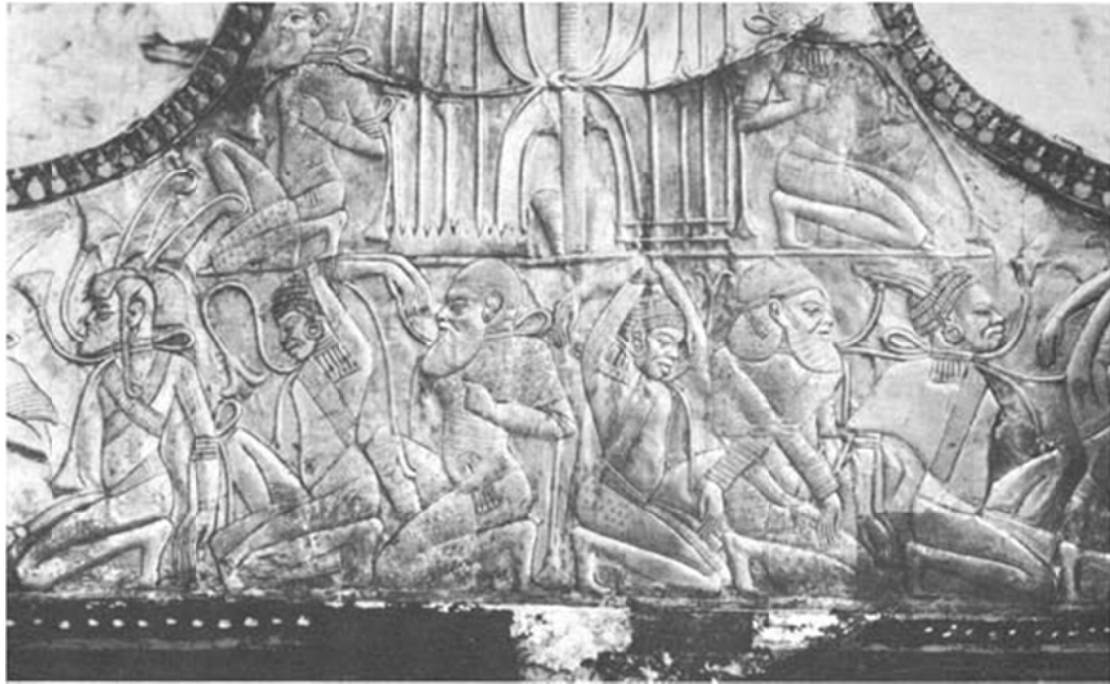
词条作者: A. C. M.

BONDAGE

[Heb. ^a*bôdâ*, ^a*bādîm*, ^a*abdût* (Ezr. 9:8f.; Neh. 9:17), hiphil of ^a*abad* (Ex. 6:5); Gk. *douleía* (Rom. 8:21; Heb 2:15), *douleúō* (Jn. 8:33; Gal. 4:8), *katadoulōō* (Gal. 2:4)]; AV also BOND MEN, SERVANTS, SERVICE; NEB also SLAVERY, ENSLAVED, SHACKLES; SLAVES, SERVITUDE. This has in Scripture both a literal and a metaphorical sense. The literal bondage of the Hebrews, in Egypt, Babylonia, and Persia, was not so much personal as national. As a rule individuals were not subject to individuals, but the whole Hebrew people were subject to the Egyptian, Babylonian, and Persian states. They were forced to labor on public works, and otherwise, and were denied their own freedom when the exigencies of the state seemed to demand it.

BONDAGE 辖制、奴役、苦待

【希伯来语: ^a*bôdâ*, ^a*bādîm*, ^a*abdût* (拉 9:8-9; 尼 9:17), ^a*abad* 的使役主动干(出 6:5); 希腊语: *douleía* (罗 8:21; 来 2:15), *douleúō* (约 8:33; 加 4:8), *katadoulōō* (加 2:4)】; 《钦定版圣经》中还译为 BOND MEN (“奴仆”)、SERVANTS (“奴仆”)、SERVICE (“用、使用”); 《新英文译本》中还译为 SLAVERY (“辖制”)、ENSLAVED (“奴役”)、SHACKLES (“脚镣”); SLAVES (“奴仆”)、SERVITUDE (“辖制”)。《圣经》中既使用了这个词的字面意思也使用了这个词的比喻义。希伯来人在埃及、巴比伦和波斯所遭受的苦待(字面意思)与其说是对个人的奴役,不如说是对整个民族的奴役。通常来说,个人不会服从于个人,但所有的希伯来人都臣服于埃及、巴比伦和波斯这些国家。他们在国家有紧急状况时被迫为社会工程和类似的工程卖苦力,且被剥夺了人身自由。



Libyan, Syrian, and Nubian prisoners with their arms lashed behind them. Gold-covered interior of a state chariot from the tomb of Tutankhamen (1361–1352 B.C.) at Thebes (H. Burton, Metropolitan Museum of Art)

It is used in the metaphorical sense only in the NT. Gk. *douleia* is the power of physical corruption as against the freedom of life (Rom. 8:21), the power of fear as over against the confidence of Christian faith (He. 2:15; cf. Rom. 8:15), and especially the bondage of the letter, of the elements, of a ceremonial and institutional salvation that must be scrupulously and painfully observed, as contrasted with the freedom of the children of God, emancipated by faith in Jesus Christ. This metaphorical usage is particularly characteristic of the apostle Paul, who was an advocate for Christian freedom (Gal. 2:4; cf. 4:3–11, 21–31; 5:1).

See SERVANT, SERVITUDE; SLAVE, SLAVERY.

利比亚、叙利亚和努比亚的囚犯，他们后面的人用鞭子抽打着他们的双臂。底比斯的图坦卡蒙墓（公元前 1361–1352 年）中发现的一架内部镶金的国家二轮战车。（H. Burton, 大都会艺术博物馆）

只有《新约》中使用了这个词的比喻义，希腊词语 *douleia* 指的是与生命的自由相对立的败坏的辖制（罗 8:21），与基督徒的信心为敌的怕死的奴役（来 2:15；参：罗 8:15），尤其是必须小心谨慎地遵守文字、世俗小学、仪式和律法救赎的辖制，这些辖制与神的儿女的自由形成了对比，并因信靠耶稣基督而得到了解放。只有使徒保罗使用了这个词的比喻义，他是基督徒自由的提倡者（加 2:4；参：加 4:3-11，21-31；5:1）。

见 SERVANT（奴仆、仆人），SERVITUDE（劳役），SLAVE（奴仆），SLAVERY（苦工、为奴）。

W. J. MCGLOTHLIN

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BONDMAID

[Heb. *'āmā*]. This term occurs only once in the RSV in the phrase “son of your bondmaid” (Ex. 23:12), which the AV renders as “son of thy handmaid” and the NEB as “your home-born slave.” Whether the allusion is to a native Hebrew woman or a foreigner is unknown. Elsewhere the RSV renders *'āmā* by “female slave,” “maid,” “maidservant.” See SLAVE.

BONDMAN

[Heb. *'ēbed*]; AV also SERVANT; NEB SLAVE. This term occurs in the RSV only once in the singular (Dt. 15:17) and once more in the plural (Ezr. 9:9); elsewhere the RSV usually renders “servant.” While the reference is to the Israelites, voluntary servitude was a common feature of ancient Near Eastern life. See SERVANT; SLAVE.

BONDSERVANT.

See SERVANT; SLAVE.

BONE; BONES

[Heb. *'ešem*, pl. *'ōšem*, *'āšam*—“break bones” (Jer. 50:17), *gerem* (Job. 40:18; Prov. 17:22; 25:15); Aram. *g^ēram* (Dnl. 6:24); Gk. *ostéon*]; AV also LIFE (Job. 7:15); NEB also BODY, LIMBS, MARROW, STRENGTH, etc. Very often we find these words used in metaphorical phrases, in which a disease or a discomfort of the body denotes certain emotions or mental attitudes. Thus the expression “rotteness of the bones” (Prov. 12:4, 14:30) signifies the feelings

BONDMAID 婢女

【希伯来语：*'āmā*】。这个词只在《修订标准译本》的短语“son of your bondmaid”中出现过一次（出 23:12），《钦定版圣经》中译为“son of thy handmaid”，而《新英文译本》则译为“your home-born slave”，以上英文汉译均为“婢女的儿子”。尚不能确定这里指的是一个希伯来本族的女子，还是一个外邦人。《修订标准译本》在其他经文中将 *'āmā* 译为“female slave”（“婢女”）、“maid”（“使女”）和“maidservant”（“婢女”）。见 SLAVE（奴仆）。

BONDMAN 奴仆

【希伯来语：*'ēbed*】；《钦定版圣经》中还译为 SERVANT；《新英文译本》中译为 SLAVE，汉译均为“奴仆”。这个词在《修订标准译本》中以单数形式出现过一次（申 15:17），以复数形式出现过一次（拉 9:9）；在其他经文中，《修订标准译本》通常译为“servant”（“奴仆”）。虽然这里指的是以色列人，但自愿服从却是古近东人的一个普遍特征。见 SERVANT（奴仆、仆人）；SLAVE（奴仆）。

BONDSERVANT. 奴仆

见 SERVANT（奴仆、仆人）；SLAVE（奴仆）。

BONE; BONES 骨；骨头

【希伯来语：*'ešem*，复数 *'ōšem*，*'āšam*——“骨头折断”（耶 50:17），*gerem*（伯 40:18；箴 17:22；25:15）；亚兰语：*g^ēram*（但 6:24）；希腊语：*ostéon*】；《钦定版圣经》中还译为 LIFE（“骨头”）（伯 7:15）；《新英文译本》中还译为 BODY（“身体”）、LIMBS（“肢体”）、MARROW（“骨头”）、STRENGTH（“力气、力量”）等。我们经常看到这个词用在比喻性的短语中，这时疾病或身体不适指的是某种情绪或精神状态。因此，“朽烂在骨中”这种表达（箴 12:4，

of a man whose wife causes him shame and confusion, or is equivalent to “envy,” “jealousy.” The translation of the LXX in these passages by *skōlēx*, “worm,” and *sēs*, “maggot,” “moth,” is incorrect. The same phrase is used in Hab. 3:16 for utter dejectedness in the anticipation of approaching evil. Similarly the “shaking of the bones” (Job. 4:14) is expressive of fear, and denotes dejection and sadness in Jer. 23:9. The “burning of the bones” is found as a symptom of Job’s disease (Job. 30:30), and stands for grief, depression of spirits in Ps. 102:3 and Lam. 1:13, and also for the feeling of Jeremiah when he attempted to hold back the Divine message (Jer. 20:9). “Dryness of bones” (Prov. 17:22) is the opposite of “good health.”

Other similar expressions of mental distress are the “racking of the bones” (Job 30:17), the bones are “troubled” (Ps. 6:2), “out of joint” (Ps. 22:14), “waste away” (Ps. 31:10), are “broken” (Ps. 51:8; Lam. 3:4), “having no health” (Ps. 38:3). “Bone of my bones” (Gen. 2:23) can mean having the same nature, and being the nearest relation (2 S. 5:1). In Eph. 5:30 the RSV omits “of his flesh, and of his bones” as an interpolation from Gen. 2:23. The figures in Mic. 3:2f. are expressive of the most cruel oppression and murder.

H. L. E. LUERING

BONNETS.

See CAPS.

BOOK.

The AV in Job 31:35, for RSV and NEB “indictment,” translating Heb. *sēper*.

14:30) 显示出一个男人的感受，他因妻子而感到羞愧和困惑，或等同于“嫉妒”或“妒忌”。《七十士译本》在翻译这些段落时用到了 *skōlēx* (“蠕虫”) 和 *sēs* (“蛆”、“蛾”) 这两个词，这种译法是不正确的。《哈巴谷书》3:16 用这个短语来描述预感到灾难将至时的极度沮丧。同样，“百骨打战”（伯 4:14）表达了人的恐惧，体现出《耶利米书》23:9 中的沮丧和悲伤。“骨头烧焦”是约伯所得疾病的一个症状（伯 30:30），代表着《诗篇》102:3 和《耶利米哀歌》1:13 中的悲痛和沮丧情绪，也代表着耶利米不再奉神的名讲道时的心情（耶 20:9）。“骨枯干”（箴 17:22）与“身体健壮”正好相反。

其他表示精神苦闷的表达包括“骨头刺痛”（伯 30:17）、骨头“发战”（诗 6:2）、“骨头脱节”（诗 22:14）、“骨头枯干”（诗 31:10）、“压伤”骨头（诗 51:8；哀 3:4）、“骨头不安宁”（诗 38:3）。“骨中的骨”（创 2:23）可能指拥有相同的性质和最为亲近的关系（撒下 5:1）。在《以弗所书》5:30 中，《修订标准译本》省略了 “of his flesh, and of his bones” (“肉中的……和骨中的……”)，认为这是后人篡改的《创世记》2:23 的经文。《弥迦书》3:2-3 中描述的是一种最为残忍的压迫和杀害。

词条作者：H. L. E. LUERING

BONNETS. 头巾

见 CAPS (头巾)。

BOOK. 状词

《钦定版圣经》的《约伯记》31:35 用 “book” 来翻译希伯来词语 *sēper*，而《修订标准译本》和《新英文译本》中译为 “indictment”，汉译均为 “状词”。

BOOK.

See WRITING.

BOOK OF ABRAHAM.

See PSEUDEPIGRAPHA V.

BOOK OF JUBILEES.

See APOCALYPTIC LITERATURE III.B.

BOOK OF LIFE.

The ancient practice of keeping various kinds of records has an analogy in the concept of heavenly record books. Although the only OT use of the complete expression “book of the living” (Heb. *sēper hayyîm*) is in Ps. 69:28, God’s “book” in Ex. 32:32f. is part of the same concept. To be blotted out of this book means an (untimely) end of life. The use of the concept in Ps. 139:16 includes an expression of predestination, and in Isa. 4:3 it refers to those who will live in an ideal future state. The related idea of a record of deeds, found in Ps. 56:8 and perhaps 40:7, is associated with the “book of the living” in 69:28. There is more of a future reference in the similar BOOK OF REMEMBRANCE in Mal. 3:16. A further development is the conception of a book or books upon which the final judgment is to be based, in the apocalyptic writings (Dnl. 7:10; 12:1; Jub. 30:20, 22; 36:10; 39:6; 1 En. 47:3; 108:3; cf. also the BOOK OF TRUTH, apparently God’s plan for history, Dnl. 10:21).

All NT uses of “book of life” (Gk. *hē biblos [tō biblîon] tēs zōēs*), except for the mention of it in Phil. 4:3, are found in Revelation, where it refers to the enrollment for eternal life (21:27),

BOOK. 书

见 WRITING (写、书、文字)。

BOOK OF ABRAHAM. 《亚伯拉罕之书》

见 PSEUDEPIGRAPHA V. (《伪经》V)。

BOOK OF JUBILEES. 《禧年书》

见 APOCALYPTIC LITERATURE III.B. (启示文学 III.B)。

BOOK OF LIFE. 生命册

古代有保持各种记录的风俗,而《圣经》中也有类似的观念。虽然《旧约》只在《诗篇》69:28中使用过一次“生命册”(希伯来语: *sēper hayyîm*)这个完整表述,但是《出埃及记》32:32-33中的神的“册”与生命册属于相同的概念。从这本册子中涂掉名意味着生命的(最终)终结。《诗篇》139:16中所运用的这个概念包含了一种预定论的表达,《以赛亚书》4:3中的“生命册”指的是那些将生活在理想未来中的人。《诗篇》56:8,可能还有《诗篇》40:7表达了将行为记在册上的相关概念,这种相关的概念与《诗篇》69:28中的“生命册”存在一定的联系。在《玛拉基书》3:16类似的纪念册(BOOK OF REMEMBRANCE[纪念册])中有更多备查的信息。启示作品中称最后的审判以这个册子为依据,这是生命册概念的进一步发展(但7:10; 12:1; Jub. 30:20, 22; 36:10; 39:6; 1 En. 47:3; 108:3; 另参:BOOK OF TRUTH[真确书、真理书、真理之圣经],显然是神对历史的谋划,但10:21)。

除了《腓立比书》4:3中提到过“生命册”,《新约》中“生命册”(希腊语: *hē biblos [tō biblîon] tēs zōēs*)的其他用法都出现在《启示录》中,它表示在生命册上签名的人才能获得永生(启

sometimes with the implication of predestination (13:8; 17:8), once with an assurance against erasure (3:5, as in Joseph and Asenath 15:4). It is related to, but not the same as, the books of records on which judgment is based (20:12, 15). The expression is also used in Shep. Herm. Vis. 1:3:2; Sim. 2:9; and the concept is referred to in Lk. 10:20; He. 12:23; 1Clem. 45:8; Shep. Herm. Mand. 8:6; Sim. 9:24:4.

Bibliography.—*APOT*, II, 216; Bousset-Gressmann, *Die Religion des Judentums* (HNT, 21, 1966), p. 258; L. Koep, *Das himmlische Buch in Antike und Christentum* (1952).

E. W. S.

BOOK OF MEMORABLE DEEDS

(Est. 6:1). See MEMORABLE DEEDS, BOOK OF.

BOOK OF REMEMBRANCE

[Heb. *sēper zikkārôn*—‘book of record’]. It occurs only once in the RSV (Mal. 3:16), referring to a list of the righteous. See also BOOK OF TRUTH.

BOOK OF TRUTH

[Heb. *kēṭāb ʿmeṭ*] (Dnl. 10:21; cf. 12:1, 4); AV SCRIPTURE OF TRUTH. This source, taken by the NEB to be an accredited book (Dnl. 10:21), seems to be closely related to, if not actually identical with, the book first alluded to by Moses (Ex. 32:32f.). The concept was that of a record by God of the destinies of all human beings (cf. Ps. 40:7; 69:28; 87:6; 139:16). The ostensible purpose of the book was to serve as evidence of the

21:27), 这个词有时有预定的含义 (启 13:8; 17:8), 也有一次用来表示在生命册中的名不会被涂抹 (启 3:5, 如《约瑟和亚西纳书》15:4)。它与审判所依靠的书卷有关, 但两者并不完全相同 (启 20:12, 15)。《黑马牧人书》《五异象》1:3:2 和《十比喻》2:9 中都用到了这个表达; 《路加福音》10:20、《希伯来书》12:23、《革利免一书》45:8、《黑马牧人书》《十二命令》8:6 和《十比喻》9:24:4 中都提到了这个概念。

书目——*APOT*, II, 216; Bousset-Gressmann, *Die Religion des Judentums* (HNT, 21, 1966), 258 页; L. Koep, *Das himmlische Buch in Antike und Christentum* (1952)。

词条作者: E. W. S.

BOOK OF MEMORABLE DEEDS 历史

(斯 6:1)。见 MEMORABLE DEEDS, BOOK OF (历史、年鉴)。

BOOK OF REMEMBRANCE 纪念册

【希伯来语: *sēper zikkārôn*——“记录的书”】。这个词只在《修订标准译本》(玛 3:16) 中出现过一次, 指的是义人的名单。另见 BOOK OF TRUTH (真确书、真理书、真理之圣经)。

BOOK OF TRUTH 真确书、真理书、真理之圣经

【希伯来语: *kēṭāb ʿmeṭ*】(但 10:21; 参: 但 12:1, 4); 《钦定版圣经》中译为 SCRIPTURE OF TRUTH (“真理之圣经”)。即使这个原始资料确实与摩西首次提到的书 (出 32:32-33) 不是同一本书, 它们之间似乎也存在着密切的关系, 《新英文译本》中认为它是一本可信的书 (但 10:21)。这本书是上帝对所有人的命运作的记录 (参: 诗 40:7; 69:28; 87:6; 139:16)。这本书显然是为了证明个人生活品质违背了揭示真

quality of individual life lived against the background of revealed truth. In Mal. 3:16 a similar BOOK OF REMEMBRANCE contained the names of those who feared the Lord and lived by His power. The references in Dnl. 10:21; 12:1, 4 are also to the book of destiny in which God inscribed the future of men. The most developed form of such a record is seen in the NT BOOK OF LIFE.

R. K. H.

BOOKS OF ADAM.

See ADAM, BOOKS OF; PSEUDEPIGRAPHA V.H.

BOOT

[Heb. *s^e'ôn*]; AV BATTLE. The word *s^e'ôn*, found only in Isa. 9:5 [MT 4], is probably from the Assyr. *šēnu*, meaning “shoe,” “sandal.” Assyrian reliefs from the Sennacherib period depicted soldiers wearing leather boots laced up to the knee, in contrast to the Israelite sandal.

See also GARMENTS VII.

R. K. H.

BOOTH

[Heb. *sukkâ*, *sōk* (Lam. 2:6); Gk. *skēnē*]; AV also TABERNACLE, PAVILION, COTTAGE, TENT; NEB SHELTER, TABERNACLE, HOUSE, ARBOUR, “under canvas” (2 S. 11:11), “their quarters” (1 K. 20:12, 16). The term *sukkâ* refers to a hut made of wattled twigs or branches. In countries where trees are abundant such wattled structures are common as temporary buildings as they can be constructed in a very short time. Cattle were probably housed in them

理的背景。在《玛拉基书》3:16中，类似的纪念册（见 BOOK OF REMEMBRANCE[生命册]）中记录了敬畏耶和华并依靠祂权柄的人的名字。《但以理书》10:21；12:1, 4中的真确书指的也是命运之书，上帝在上面写下了人类的未来。在《新约》的生命册（见 BOOK OF LIFE[生命册]）中可以看到这种记录最成熟的形式。

词条作者：R. K. H.

BOOKS OF ADAM. 《亚当书》

见 ADAM, BOOKS OF（《亚当书》）；PSEUDEPIGRAPHA V.H.（《伪经》V.H.）。

BOOT 靴

【希伯来语：*s^e'ôn*】；《钦定版圣经》中译为 BATTLE（“战争”），只有《以赛亚书》9:5[《马所拉文本》4]使用了 *s^e'ôn* 这个词，它可能源自亚述语中的 *šēnu*，意思是“鞋”、“凉鞋”。西拿基立时期的亚述浮雕上雕刻着穿着皮靴的士兵，膝盖以下用带子束紧，这种皮靴与以色列人穿的凉鞋形成了对照。

另见 GARMENTS VII（衣服 VII）。

词条作者：R. K. H.

BOOTH 帐幕、棚

【希伯来语：*sukkâ*, *sōk*（哀 2:6）；希腊语：*skēnē*】；《钦定版圣经》还译为 TABERNACLE（“帐幕”）、PAVILION（“亭子”）、COTTAGE（“草棚”）、TENT（“帐篷”）；《新英文译本》中译为 SHELTER（“隐秘处、避所”）、TABERNACLE（“帐幕”）、HOUSE（“舍”）、ARBOUR（“亭子”）、“under canvas”（“在棚里”）（撒下 11:11）、“their quarters”（“在帐幕里”）（王上 20:12, 16）。*Sukkâ* 这个词指的是由细枝条或树枝建成的小屋。在那些拥有茂密森林

(Gen. 33:17). Such hurriedly made huts were used by soldiers (2 S. 11:11; 1 K. 20:12) and by harvesters—hence the name feast of “booths” or “tabernacles” (see BOOTHES, FEAST OF). Job (27:18) uses booth (parallel to “spider’s web” or “moth’s house”) as a symbol of impermanence. Similar huts were erected in vineyards, etc., to protect them from robbers and beasts of prey. The isolated condition of Jerusalem in the time of the prophet Isaiah is compared to a “booth in a vineyard” (Isa. 1:8).

T. LEWIS

BOOTHES, FEAST OF.

This festival, known variously as the Feast of Booths, (Lev. 23:34; Dt. 16:13), Tabernacles (2 Ch. 8:13; Jn. 7:2), or Ingathering (Ex. 34:22), was one of the three major feasts in which all Hebrew males were required to participate each year. It began on the fifteenth day of the seventh month (Tishri), i.e., mid-October, five days after the Day of Atonement (Tishri 10). It continued for one week, and was associated with the end of the year (Ex. 34:22) when agricultural work concluded. It was a “pilgrim” festival, the intent of which was to emphasize the nomadic character of the wilderness period (Lev. 23:43).

On the first day the congregation ceased from all normal activities and presented burnt offerings to the Lord, a procedure that was repeated on the eighth day, after the festival proper had terminated. Lev. 23:39–43 describes the ritual procedures that the Israelites were commanded to observe, and that gave the occasion its particular designation. The booths, which were simple shelters made of interlaced

的国家，这种木质建筑常用作临时住所，因为这种建筑可以在短时间内搭建起来。牲畜通常也住在木质屋内（创 33:17）。士兵（撒下 11:11；王上 20:12）和收割者也使用这种仓促建起的小屋——因此有了住棚节（见 BOOTHES, FEAST OF[住棚节]）。约伯（伯 27:18）用棚（相当于“蜘蛛网”或“虫窝”）作为暂时的象征。在葡萄园等地也会建造类似的小屋，以此来抵御强盗和猛兽的侵袭。先知以赛亚时期耶路撒冷的贫瘠条件被比喻成“葡萄园的草棚”（赛 1:8）。

词条作者：T. LEWIS

BOOTHES, FEAST OF. 住棚节

住棚节也被称为 Feast of Booths (“住棚节”) (利 23:34; 申 16:13)、Feast of Tabernacles (“住棚节”) (代下 8:13; 约 7:2) 或 Feast of Ingathering (“收获节”) (出 34:22), 住棚节是希伯来所有男人每年必须守的三大节日之一。住棚节从第七个月（提市黎月）第十五天开始，也就是十月中旬，赎罪日（提市黎月 10 号）之后 5 天。这个节日持续一周，并与年底有关（出 34:22），此时农业劳动已经结束。住棚节是一个“朝圣的”节日，设立这个节日是为了强调旷野时期的流浪特征（利 23:43）。

在集会的第二天，要停下一切的工，向神献上燔祭，在这个节日过后的第八天仍要重复这个仪式。《利未记》23:39-43 中描述了这个仪式的程序，以色列人必须遵守这个程序，并为这个节日取了一个特殊的名字。棚是由树枝交错搭建而成的简陋住所，人们在守住棚节期间住在棚里。每七年举行一次特殊的仪式，人们要诵读摩西时期以色列人在西奈山上所立的约。这个仪式极为重要，它

branches, were the people's living quarters during the festival. In each seventh year occurred a special ceremony, a public recitation of the covenant provisions agreed to on Mt. Sinai by the Israelites in time of Moses. This served the extremely important function of keeping at the forefront of the people's minds the obligations assumed on that occasion, as well as reminding them of the blessings that would follow as long as the provisions of the covenant were honored.

The feast was celebrated against a background of rejoicing for divine blessings, represented by the bounty of the year's harvest. This was reflected in its occasional designation as the "Feast of Ingathering" (Ex. 23:16; 34:22). The feast seems to have lapsed during the monarchy, so that the observance which occurred in Jerusalem during the time of Ezra was of particular significance. On that occasion a celebration of a character unknown since the time of Joshua took place (Neh. 8:13-18). The popularity of the feast was maintained throughout the postexilic period, and it became the occasion on which Jews from the eastern Diaspora visited Jerusalem for worship and celebration. In at least one instance Christ Himself was in the city when the festival was being observed (Jn. 7:2). By NT times it had become a custom on that feast for a procession to visit the Pool of Siloam and return with water, which was then poured out as a libation of thanksgiving to God. It may well have been as a result of witnessing this ceremony that Jesus was prompted to make His observations about living water and eternal life (Jn. 7:37-39).

See also FEASTS.

令人们始终铭记那时应尽的责任,并提醒他们,只要他们遵守约中的规定他们就会得到神的祝福。

以色列人会在神祝福的欢乐氛围中庆祝这个节日,当年的丰收代表着神的祝福。因此有时也称这个节日为“收藏节”(出 23:16; 34:22)。以色列人在君主制时期似乎不再守这个节日,所以以斯拉时期在耶路撒冷守住棚节就有很特殊的意义。这个节日的庆祝活动出现了一个自约书亚时期就无人知晓的特点(尼 8:13-18)。在被掳之后,以色列人普遍守这个节日,来自于东方的离散的犹太人会借这个机会访问耶路撒冷,并在那里举行敬拜和庆祝仪式。至少有一次,当犹太人守住棚节时,耶稣就在耶路撒冷城中(约 7:2)。到新约时期,游行的队伍来到西罗亚水池并带回池中的水,带回的水随后会被倒掉,当作感谢神的献祭仪式,至此守住棚节成为了一种习俗。可能正是因为耶稣看到了这个节日的仪式,祂才发表了有关活水和永生的言论(约 7:37-39)。

另见 FEASTS (节日、节期)。

BOOTY

[Heb. *bāz* or *baz*, *malgô(a)h*, *pereq* (Nah. 3:1), *m^ešissâ* (Hab. 2:7)]; AV also SPOIL, PREY, ROBBERY (*pereq*); NEB also PLUNDER, “all that has been captured,” PREY (*pereq*), VICTIM (*m^ešissâ*); [*bāzaz*, *šālāl*]; AV “take spoil,” “take for prey,” etc.; NEB “carry off,” PLUNDER, “kept for themselves,” etc. Booty refers to anything that might be of personal service to the captor, including persons. *See also* SPOIL.

BOOZ

(Mt. 1:5; Lk. 3:32, AV). *See* BOAZ.

BORASHAN

bôr-ash'ân [Heb. *bôr-‘āšān*]. A correction of the MT in the RSV and NEB in 1 S. 30:30 for AV “Chor-ashan.” Probably the same as ASHAN (Josh. 15:42; 1 Ch. 4:32; 6:59).

BORDER

[Heb. *qāšeh*] (Ex. 16:35; 19:12; Josh. 4:19; Ezk. 48:1); AV also COAST; NEB also EDGE, DISTRICT, “extreme (north)”; [*qāšû*] (Isa. 26:15); AV ENDS; NEB FRONTIERS; [*pē‘ā*] (Lev. 19:9; 23:22); AV CORNERS; NEB EDGES; [*šāpā*] (Jgs. 7:22); NEB RIDGE; [*g^ebûl*] (Ex. 34:24; Nu. 20:23; 21:15; Dt. 3:14; 19:8; Josh. 13:23; 18:16, 19; Jgs. 1:36; 1

BOOTY 擄物、抢夺

【希伯来语: *bāz* 或 *baz*, *malgô(a)h*, *pereq* (鸿 3:1), *m^ešissâ* (哈 2:7)】; 《钦定版圣经》中还译为 SPOIL (“擄物”)、PREY (“抢夺”)、ROBBERY (“强暴”) (*pereq*); 《新英文译本》中还译为 PLUNDER (“抢夺”)、“all that has been captured” (“擄物”)、PREY (“抢夺”) (*pereq*)、VICTIM (“擄物”) (*m^ešissâ*) 【*bāzaz*, *šālāl*】; 《钦定版圣经》中还译为“take spoil” (“抢财为擄物”)、“take for prey” (“夺货为掠物”)等; 《新英文译本》中译为“carry off” (“擄去”)、PLUNDER (“抢夺”)、“kept for themselves” (“占为己有”)等。擄物指的是受捕获者个人支配的东西,包括虏获的人。另见 SPOIL (擄物、抢夺)。

BOOZ 波阿斯

(《钦定版圣经》, 太 1:5; 路 3:32)。见 BOAZ (波阿斯)。

BORASHAN 歌拉珊

音译: *bôr-ash'ân*【希伯来语: *bôr-‘āšān*】。《修订标准译本》和《新英文译本》的《撒母耳记上》30:30 中对《马所拉文本》的一处更正,《钦定版圣经》中译为“Chor-ashan” (“歌拉珊”)。可能就是亚珊 (见 ASHAN[亚珊]) (书 15:42; 代上 4:32; 6:59)。

BORDER 境界、边界、交界

【希伯来语: *qāšeh*】(出 16:35; 19:12; 书 4:19; 结 48:1); 《钦定版圣经》中还译为 COAST (“边界”); 《新英文译本》中还译为 EDGE (“边界”)、DISTRICT (“境界”)、“extreme (north)” (“[北部]边界”); 【*qāšû*】(赛 26:15); 《钦定版圣经》中还译为 ENDS (“极、四境”); 《新英文译本》中译为 FRONTIERS (“四境”); 【*pē‘ā*】(利 19:9; 23:22);

S. 6:12; 13:18; 27:1; 1 K. 4:21; etc.); NEB also FRONTIER, BOUNDARY, EDGE, TERRITORY, SIDE, PLOUGHLANDS, REALM (Ps. 147:14; Mal. 1:5), DISTRICTS, ANYWHERE (1 S. 27:1); [*gābal*] (Zec. 9:2); NEB FRONTIER; [*yād*] (1 Ch. 7:29); NEB POSSESSION; [*yāšā'*] (Josh. 17:18); AV “outgoings of it”; NEB “furthest limits”; [*y^erēkâ*] (Gen. 49:13); NEB FRONTIER; [*'al-hammiḏbār*] (Gen. 14:6); AV “by the wilderness”; NEB “edge of the wilderness”; [*'adl^ebô*] (2 Ch. 26:8); AV “entering of (Egypt).” These are geographical terms indicating outer territorial limits, that which separates one geographical region from another.

《钦定版圣经》中译为 CORNERS (“角落”); 《新英文译本》中译为 EDGES (“角”); 【*šāpâ*】(士 7:22); 《新英文译本》中译为 RIDGE (“河边”); 【*g^ebûl*】(出 34:24; 民 20:23; 21:15; 申 3:14; 19:8; 书 13:23; 18:16, 19; 士 1:36; 撒上 6:12; 13:18; 27:1; 王上 4:21 等); 《新英文译本》中还译为 FRONTIER (“边界”)、BOUNDARY (“境界”)、EDGE (“边界”)、TERRITORY (“境界”)、SIDE (“边界”)、PLOUGHLANDS (“境界”)、REALM (“境内”)(诗 147:14; 玛 1:5)、DISTRICTS (“境界”)、ANYWHERE (“境内”)(撒上 27:1); 【*gābal*】(亚 9:2); 《新英文译本》中译为 FRONTIER (“边界”); 【*yād*】(代上 7:29); 《新英文译本》中译为 POSSESSION (“境界”); 【*yāšā'*】(书 17:18); 《钦定版圣经》中译为 “outgoings of it”; 《新英文译本》中译为 “furthest limits”, 汉译均为 “地界”; 【*y^erēkâ*】(创 49:13); 《新英文译本》中译为 FRONTIER (“境界”); 【*'al-hammiḏbār*】(创 14:6); 《钦定版圣经》中译为 “by the wilderness”; 《新英文译本》中译为 “edge of the wilderness”, 汉译均为 “靠近旷野”; 【*'adl^ebô*】(代下 26:8); 《钦定版圣经》中译为 “entering of (Egypt)” (传到[埃及])。这些地理学词语指代境界范围之外, 将一个区域与另一区域分割开。

The borders of the Promised Land were described as being: “the Great Sea” (Mediterranean) on the west (cf. Nu. 34:6; Ezk. 47:20); a line from Aphek through the “entrance to Hamath” (=Lebo-Hamath; cf. Aharoni, pp. 65f.) to Zedad on the north (cf. Nu. 34:7-9; Ezk. 47:15-17; 48:1); the Jordan River and the Dead Sea (“east sea”) on the east (cf. Nu. 34:10-12; Ezk. 47:18); a line from the southern tip of the Dead Sea through Tamar along the edge of the Wilderness of

“应许之地”的边界被描述为: 西边以“大海”(地中海)为界(参: 民 34:6; 结 47:20); 北界从亚弗划到“哈马口”(即 Lebo-Hamath; 参: Aharoni, 65-66 页), 直通西达达(参: 民 34:7-9; 结 47:15-17; 48:1); 东界从约旦河到死海(“东海”)(参: 民 34:10-12; 结 47:18); 南界沿着寻的旷野边缘从死海南角穿过他玛, 直通埃及小河(参: 民 34:3-6; 结 47:19; 48:28; 书 15:1-4, 这些章节描述了犹太支派的南界)。《约书亚记》13-19 中描述了十二支派的边境。

Zin to the Brook of Egypt on the south (cf. Nu. 34:3–6; Ezk. 47:19; 48:28; and Josh. 15:1–4, which describes the southern border of the tribe of Judah). Borders of the twelve tribes are found in Josh. 13–19.

Heb. *pē'ā* (Ugar. *p'ī*; Akk. *pātu*) refers to the edge of a grain field intended for the relief of the poor and the sojourner (cf. Dt. 24:19–22; Ruth 2:15f.). *Šāpā* (lit. “lip”) can refer to (1) the edge of a valley (cf. Dt. 2:36; 4:48; Josh. 12:2; 13:9, 16), or (2) the lip of a wadi or stream (Ezk. 47:6f.). But in Jgs. 7:22, where it occurs in combination with a place name (Abel-meholah=Tell Abu Šūš [?]), it appears to be equivalent to another combination, *q'šēh* plus a place name (cf. Josh. 18:15; 1 S. 14:2), which in turn refers to the borders of a city's territory (see *GTTOT*, p. 293).

G'ḥûl (Ugar. *gbl*), in combination with the preposition 'al (Nu. 20:23), is equivalent to 'el-*g'ḥûl* (“bordering on”); thus, Mt. Hor borders the west side of Edom (cf. *bîqšēh*, Nu. 33:37). Dahood suggests reading “mountain” instead of “border” at 1 S. 13:18. Meek suggests “bottomland” at Dt. 3:17; Josh. 13:23, 27, since *g'ḥûl* in these cases indicates the area bordering the Jordan River. The LXX reads “border of the Edomites” in Jgs. 1:36 (cf. Josh. 15:1ff.).

The “enlarging of the borders” of Israel was part of the patriarchal promise (Gen. 15:18; cf. Ex. 34:24; Dt. 12:20; 19:8) fulfilled in the reign of David and Solomon (1 K. 4:21). Under Jeroboam II (793–753 B.C.) the border of Israel once again reached Lebo-Hamath (2 K. 14:25). Concomitantly, Uzziah (791–739 B.C.) extended the border of Judah once again

希伯来词语 *pē'ā* (乌加列语: *p'ī*; 阿卡德语: *pātu*) 指的是用于救济穷人和寄居者的粮田的边界 (参: 申 24:19–22; 得 2:15–16)。 *Šāpā* (字面含义 “边缘”) 可以指 (1) 谷的边缘 (参: 申 2:36; 4:48; 书 12:2; 13:9, 16), 或 (2) 河边或溪边 (结 47:6–7)。但在《士师记》7:22 中, 这个词与一个地名结合在一起 (亚伯米何拉可能就是阿布苏斯遗址 [不确定]), 这种结合方式似乎与另一种结合方式相同, 即 *q'šēh* 和一个地名结合在一起 (参: 书 18:15; 撒上 14:2), 指的是一个城市的边界 (见 *GTTOT*, 293 页)。

G'ḥûl (乌加列语: *gbl*) 与介词 'al 结合在一起 (民 20:23), 相当于 'el-*g'ḥûl* (“结界”); 因此, 何珥山与以东西界接壤 (参: *bîqšēh*, 民 33:37)。达户 (Dahood) 认为应该将《撒母耳记上》13:18 中 “border” (“边界”) 理解成 “山脉”。米克 (Meek) 认为《申命记》3:17 和《约书亚记》13:23, 27 中的 “border” 应理解成 “洼地”, 因为这些经文中的 *g'ḥûl* 指的是邻近约旦河的区域。《七十士译本》中将整个词理解为 “以东的交界” (参: 书 15:1 起)。

以色列 “广阔的境界” 是族长的应许之地的一部分 (创 15:18; 参: 出 34:24; 申 12:20; 19:8), 这个应许在大卫和所罗门统治时期完全兑现 (王上 4:21)。在耶罗波安二世统治时期 (公元前 793 至 753 年), 以色列的境界再次扩展到哈马口 (王下 14:25)。同时, 乌西雅 (公元前 791 至 739 年) 将犹太的境界再次扩展到埃及 (代下 26:8)。亚述帝国的

to Egypt (2 Ch. 26:8). A period of internal chaos in the Assyrian empire permitted this expansion; even Ammon gave tribute to Judah. On previous occasions, Ammon had manifested a penchant for “enlarging her borders” (cf. Jgs. 10:7f.; 11:4f.; 1 S. 11:1–11; 14:47f.); the opportunism mentioned by Am. 1:13–15 probably occurred during Hazael’s campaign against Israel (ca. 825–815 B.C.) in the days of Jehu (841–814 B.C.); cf. 2 K. 10:32.

El-paran (Gen. 14:6) is apparently an old name for Elath, on the edge of the desert of Paran.

The border of Zebulun (Gen. 49:13; cf. Dt. 33:19; Josh. 19:10–16) did not actually reach the Mediterranean, though commerce may have flowed through the territory from coastal ports (cf. Isa. 9:1). The prepositions (*lʿhōp ... ‘al*) may mean “toward”; thus, “toward the seashore” and “his border toward Sidon” (Gen. 49:13).

Bibliography.—*GTTOT*; *LBHG*; M. Dahood, *Bibl.*, 45 (1964), 396; T. J. Meek, *JQR*, 50 (1959), 45–54.

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BORE

[Heb. *rāsa* ‘—‘pierce’]. According to the Book of the Covenant (Ex. 20:20–23:33) a slave whom his master had purchased was to be released after six years. Should he choose to remain in his master’s service a religious ceremony was necessary to ratify his decision (Ex. 21:6). Ancient Near Eastern slaves, including some Habiru, were usually marked or branded in some way for purposes of identification. In Dt. 15:17 the ceremony followed voluntary

内乱时期为这次领土扩张提供了时机；甚至连亚扪都要向犹大纳贡。在这之前，亚扪致力于“扩张自己的境界”（参：士 10:7-8；11:4-5；撒上 11:1-11；14:47-48）；《阿摩司书》1:13-15 中提到的亚扪借机扩张境界可能发生在哈薛与耶户治下的以色列（公元前 841 至 814 年）争战时期（约公元前 825 至 815 年）；参：王下 10:32。

伊勒巴兰（创 14:6）显然是巴兰旷野边缘上以拉他的旧称。

虽然西布伦支派的贸易范围穿过境界延伸到沿岸港口（参：赛 9:1），但是它的境界（创 49:13；参：申 33:19；书 19:10-16）实际上没有到达地中海。介词 (*lʿhōp ... ‘al*) 的意思可能是“延伸”；因此，可以理解成“延伸到沿海地带”和“他的境界必延到西顿”（创 49:13）

书目——*GTTOT*; *LBHG*; M. Dahood, *Bibl.*, 45 (1964), 396; T. J. Meek, *JQR*, 50 (1959), 45–54.

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BORE 穿、刺透

【希伯来语：*rāsa* ‘——“刺穿”】。根据约书（出 20:20–23:33）的记载，主人购买的奴仆在服侍主人六年后可以获得自由。如果奴仆想要继续服侍主人，他的决定必须经宗教仪式的认可（出 21:6）。为了便于辨别身份，古近东的奴仆（其中包括哈比鲁人）通常会被打上记号或烙印。在《申命记》15:17 中，奴仆自愿永为某个家庭的奴仆时，需参加这种仪式。

and permanent identification of the slave with a particular household.

BORITH

bôr'ith [Lat. *Borith*]. Mentioned in the genealogical table which traces the descent of Esdras (Ezra) from Aaron (2 Esd. 1:2). His name appears as BUKKI in 1 Esd. 8:2 (AV "Boccas"; NEB "Bocca"); 1 Ch. 6:5, 51; Ezr. 7:4.

BORN.

See BEAR.

BORN AGAIN.

See ANEW; REGENERATION.

BORNE.

See BEAR.

BORROW.

See LEND; LOAN.

BOSCATH

bos'kath (2 K. 22:1, AV). See BOZKATH.

BOSOM

[Heb. *hêq*]; AV also ARMS (Isa. 49:22); NEB also "the fold of your cloak," LAP (Ruth 4:16), ARMS, HEART, etc.; [*hōb*] (Job 31:33); NEB "to myself"; [*hēsen*] (Ps. 129:7); NEB "armful"; [*dad*] (Ez. 23:3, 8, 21); AV BREASTS, TEATS; [*šālôm*] (Ps. 41:9); AV FAMILIAR; [Gk. *kólpos*] (Lk. 16:22f.; Jn. 1:18); NEB "close beside," etc. The Heb. *hêq* often denotes the lap, or the part of the body where one clasps those one loves (e.g., Nu. 11:12; Ruth 4:16; 1 K. 1:2; 3:20;

BORITH 波拉兹

音译: bôr'ith 【拉丁语: *Borith*】。从亚伦至以斯得拉(以斯拉)的家谱中提到了波拉兹(拉二 1:2)。在《以斯得拉一书》8:2 中, 他的名字是布基(见 BUKKI[布基])(《钦定版圣经》中译为“Boccas”;《新英文译本》中译为“Bocca”, 汉译均为“布基”); 代上 6:5, 51; 拉 7:4。

BORN. 生

见 BEAR (生产、生、忍受)。

BORN AGAIN. 重生

见 ANEW (重生); REGENERATION (重生)。

BORNE. 忍受、受、生

见 BEAR (生产、生、忍受)。

BORROW. 借给、借贷

见 LEND (借给、借贷); LOAN (借给、借贷)。

BOSCATH 波斯加

音译: bos'kath (《钦定版圣经》, 王下 22:1)。见 BOZKATH (波斯加)。

BOSOM 怀、乳房

【希伯来语: *hêq*】; 《钦定版圣经》中还译为 ARMS (“怀”) (赛 49:22); 《新英文译本》中还译为 “the fold of your cloak”、LAP (得 4:16)、ARMS、HEART 等, 汉译均为 “怀”; 【*hōb*】(伯 31:33); 《新英文译本》中译为 “to myself” (“怀”); 【*hēsen*】(诗 129:7); 《新英文译本》中译为 “armful” (“满怀”); 【*dad*】(结 23:3, 8, 21); 《钦定版圣经》中译为 BREASTS (“怀”)、TEATS (“乳房”); 【*šālôm*】(诗 41:9); 《钦定版圣经》中译为 FAMILIAR (“知己”)

17:19; Isa. 40:11); sometimes a fold in the garment above the belt, which could be used for hiding things (e.g., Ex. 4:6f.; Ps. 74:11; Prov. 17:23). The term *hōb* refers to a pocket in the bedouin's garment, *dad* to a woman's breasts.

的”); 【希腊语: *kólpos*】(路 16:22-23; 约 1:18); 《新英文译本》中译为“close beside” (“怀里”) 等。希伯来语 *hēq* 通常指的是怀或身体的某个部位, 人们把他们所爱之人抱在怀里 (如, 民 11:12; 得 4:16; 王上 1:2; 3:20; 17:19; 赛 40:11); 有时腰部以上衣服中的某个褶皱层可以用来藏东西 (如, 出 4:6-7; 诗 74:11; 箴 17:23)。 *hōb* 这个词指的是贝多因人衣服上的兜, *dad* 指的是女人的乳房。

Used in a figurative sense, the term “bosom” refers to closest intimacy (e.g., Dt. 13:6; Jn. 1:18) or tender care (Isa. 40:11).

“bosom” 这个词的比喻义可以用来指最密切的关系 (如, 申 13:6; 约 1:18) 或亲切的关怀 (赛 40:11)。

See also ABRAHAM'S BOSOM.

另见 ABRAHAM'S BOSOM (亚伯拉罕的怀里)。

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BOSOM, ABRAHAM'S.

See ABRAHAM'S BOSOM.

BOSOM, ABRAHAM'S. 亚伯拉罕的怀里

见 ABRAHAM'S BOSOM (亚伯拉罕的怀里)。

BOSOR

bō'sôr [Gk. *Bosor*].

BOSOR 波硕、比珥

音译: bō'sôr 【希腊语: *Bosor*】。

1. NEB BEZER. A city taken by Judas Maccabeus “in the land of Gilead” (1 Macc. 5:26, 36), identified with Buṣr el-Ḥarîri, on the southern edge of el-Lejā.

1、波硕: 《新英文译本》中译为 BEZER (“波硕”)。犹大·马加比在“基列地区”攻克的一座城市 (马一 5:26, 36), 可能就是莱贾 (el-Lejā) 南边的巴斯拉哈利 (Buṣr el-Ḥarîri)。

See *WHAB*, plate VIII; *GTTOT*, map V.

见 *WHAB*, 彩图 VIII; *GTTOT*, 地图 V。

2. (2 Pet. 2:15, AV). See BEOR 2.

2、比珥: (《钦定版圣经》, 彼后 2:15)。见 BEOR 2 (比珥 2)。

BOSORA.

bos'ər-ə (1 Macc. 5:26, 28, AV). See BOZRAH 3.

BOSORA. 波兹拉

音译: bos'ər-ə (《钦定版圣经》, 马一 5:26, 28)。见 BOZRAH 3 (波兹拉 3)。

BOSS

[Heb. *gab*]. The word is used only once, in Job 15:26, in reference to the protuberant knob of a shield.

BOSS 凸面

【希伯来语: *gab*】。这个词只在《约伯记》15:26 中出现过一次，指的是盾牌的凸面。

BOSTRA.

See BOZRAH 3.

BOSTRA. 波兹拉

见 BOZRAH 3 (波兹拉 3)。

BOTANY.

See FLORA.

BOTANY. 植物学

见 FLORA (植物群)。

BOTCH

(Dt. 28:27, 35, AV). Archaic term for BOIL.

BOTCH 疮

(《钦定版圣经》，申 28:27, 35)。疮(见 BOIL[疮、煮])的古语表达。



Boundary stone (*kudurru*) of Nebuchadrezzar I, from Nippur (12th cent. B.C.). Such stones publicized royal grants, and the emblems of deities and inscribed curses and blessings discouraged their removal. (University

图为在尼普尔发现的尼布甲尼撒一世(公元前12世纪)的界石(*kudurru*)。这些界石宣扬着王室的特许权和神明的象征，雕刻在上面的诅咒和祝福劝人们不要推翻界石。(宾夕法尼亚大学，大学博物馆)

BOTTLE

[Heb. *nō'd*] (Ps. 33:7; 56:8); AV also HEAP; NEB GOATSKIN, FLASK. The RSV and NEB readings at Ps. 33:7 are based on the reading *nōd* for MT *nēd* (cf. Gk. *askós*, “wineskin,” and other ancient versions). Except for Ps. 56:8, the RSV elsewhere translates *nō'd* as “skin” or “wineskin,” though the AV has “bottle” (e.g., Josh. 9:4, 13; Jgs. 4:19; Ps. 119:83). “Bottle” is used in the AV also for Heb. *'ôb*, *baqbûq*, *hēmâ* (Hos. 7:5; RSV “heat”), *hēmet*, *nēbel*; Gk. *askós*. See FLASK; JAR; WINESKIN. Ancient bottles were almost invariably made of animal skins, tanned or untanned (kid, goat, cow, camel, buffalo), since they were more easily carried about than earthenware vessels.

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BOTTOM.

The AV translates as “bottom” the Heb. *m^ešullâ* in Zec. 1:8: “the myrtle trees that were in the bottom.” The term denotes “depths” or “shadowy place.” Thus, it probably refers to a valley of some sort, and the RSV’s “glen” or the NEB’s “hollow” would be a preferable translation.

The AV also translates as “bottom” the Heb. *qeseb* in Jonah 2:6 (MT 7); “I went down to the bottoms of the mountains.” The Hebrew term connotes a “cutting off” or “extremity.” The RSV renders the phrase “roots of the mountains” and the

BOTTLE 皮袋、瓶、壘

【希伯来语：*nō'd*】(诗 33:7; 56:8); 《钦定版圣经》中还译为 HEAP (“壘”); 《新英文译本》中译为 GOATSKIN (“羊皮”)、FLASK (“瓶”)。《修订标准译本》和《新英文译本》的《诗篇》33:7 将《马所拉文本》中的 *nēd* (参：希腊语：*askós*, “皮酒袋”和其他古代译本) 理解为 *nōd*, 并在此基础上进行翻译。除了《诗篇》56:8, 《修订标准译本》在其他经文中将 *nō'd* 译为 “skin” (“皮”) 或 “wineskin” (“皮酒袋”), 而《钦定版圣经》中则译为 “bottle” (“皮袋”) (如, 书 9:4, 13; 士 4:19; 诗 119:83)。《钦定版圣经》中还用 “bottle” 翻译希伯来词 *'ôb*, *baqbûq*, *hēmâ* (何 7:5; 《修订标准译本》中译为 “heat” [“烈性”]), *hēmet* 和 *nēbel*, 以及希腊语 *askós*。见 FLASK (瓶); JAR (瓶); WINESKIN (皮酒袋)。古代的皮袋几乎都是用经过鞣制或未经鞣制的动物皮 (小山羊皮、山羊皮、牛皮、骆驼皮、野牛皮) 制成的, 因为它们比陶器器皿更便于携带。

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BOTTOM. 洼地、根

《钦定版圣经》将《撒迦利亚书》1:8 中的希伯来词 *m^ešullâ* 译为 “bottom” (“洼地”): “洼地番石榴树”。这个词可以指 “深渊” 或 “黑暗处”。因此, 它可能指的是某种峡谷, 《修订标准译本》中译为 “glen”, 《新英文译本》中译为 “hollow”, 汉译均为 “洼地”, 这两种译法可能更好。

在《约拿书》2:6 (《马所拉文本》7) 中, 《钦定版圣经》也将希伯来词 *qeseb* 译为 “bottom” (“根”); “我下到山根。” 这个希伯来词有 “切断” 或 “末端” 的含义。《修订标准译本》中译成了一个短语 “roots of the mountains”, 《新英文

NEB “troughs of the mountains.”

译本》中译为“troughs of the mountains”，汉译均为“山根”。

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BOTTOMLESS PIT.

See ABYSS.

BOTTOMLESS PIT. 无底坑

见 ABYSS（无底坑、阴间）。

BOUGAEAN

bōō-gē'an [Gk. *Bougaíōs*] (Ad. Est. 12:6); AV AGAGITE; NEB BUGAEAN. The LXX used this designation for Haman in Est. 3:1; 9:10, where the MT has Heb. *gāgī* (“Agagite”). Elsewhere the LXX omits, or has “Macedonian” (9:24).

BOUGAEAN 波加伊族

音译：bōō-gē'an 【希腊语：*Bougaíōs*】（斯补 12:6）；《钦定版圣经》中译为 AGAGITE（“亚甲族”）；《新英文译本》中译为 BUGAEAN（“波加伊族”）。《七十士译本》用这个词指代《以斯帖记》3:1 和 9:10 中的哈曼，而《马所拉文本》中使用了希伯来词 *gāgī*（“亚甲族”）。《七十士译本》在其他经文中省略了这个词，或译为“马其顿人”（斯 9:24）。

BOUGH.

See BRANCH.

BOUGH. 大树枝

见 BRANCH（树枝）。

BOUGHT

(1 S. 25:29, AV mg.); also BOW. See HOLLOW.

BOUGHT 机弦

（撒上 25:29，《钦定版圣经》旁注）；还译为 BOW（“彩虹、跪拜、弓”）。见 HOLLOW（“筋、空的”）。

BOUND.

See BIND.

BOUND. 捆绑

见 BIND（捆绑）。

BOUNDARY.

See TERRITORY.

BOUNDARY. 境界

见 TERRITORY（境界）。

BOUNDS

[*g^ebūl*, *g^ebūlā*, *hōq*, *q^esāt*, *hēl*]; AV also BORDER, WALL (*hēl*), DECREE, etc.; NEB also BARRIER, FRONTIERS, BOUNDARIES, BORDER, ORDINANCE, etc.; [*qābal* (“set bounds,” Ex. 19:12), *ābar* (“know no bounds,” Jer. 5:28), *pāras* (“break all bounds,” Hos. 4:2)]; AV also “overpass” (*ābar*), “break out” (*pāras*); NEB “put barriers,” etc. Whereas *gābal* means “enclose” and *g^ebūl*

BOUNDS 边界、界限

【*g^ebūl*, *g^ebūlā*, *hōq*, *q^esāt*, *hēl*】；《钦定版圣经》还译为 BORDER（“边界”）、WALL（“墙”）(*hēl*)、DECREE（“命令”）等；《新英文译本》中还译为 BARRIER（“界限”）、FRONTIERS（“边界”）、BOUNDARIES（“境外”）、BORDER（“边界”）、ORDINANCE（“禁令”）等；【*qābal*（“定界限”，出 19:12），*ābar*（“过甚”，耶 5:48），*pāras*（“打破界限”，何 4:2）】；《钦定版圣经》中

denotes a boundary, *hōq* has reference to a law, order, or regulation.

BOUNTIFUL EYE

[Heb. *tōb-‘ayin*] (Prov. 22:9); NEB KINDLY. The expression here refers to generosity; cf. the LXX rendering, Gk. *ho eleōn ptōchón*, “he who shows a beggar mercy (or pity).”

BOUNTIFULLY

[Heb. *gāmal*; Gk. *eulogía*] (Ps. 13:6; 116:7; 119:17; 142:7; 2 Cor. 9:6); NEB OT variously (see below). The Heb. *gāmal* is translated “deal bountifully” by the AV and RSV in the four passages in the Psalms. In other passages it is translated “reward,” “recompense,” “do (good or evil to),” etc.; it has the generalized meaning “deal” with someone, often “pay” or “pay back”; and the precise meaning must be gathered from the context.

The NEB renders the passages as follows: Ps. 13:6, “has granted all my desire”; 116:7, “has showered gifts upon you”; 119:17, “Grant this to me”; 142:7, “thou givest me my due reward.”

For *eulogía* in 2 Cor. 9:6, cf. Bauer, p. 323.

BOUNTIFULNESS

还译作“overpass” (“过甚”) (*ābar*)、 “break out” (“打破”) (*pāraṣ*); 《新英文译本》中译为 “put barriers” (“定界限”) 等。然而, *gābal* 有 “围绕” 的含义, *g^ebūl* 可以表示一个边界, *hōq* 指的是律法、命令或规则。

BOUNTIFUL EYE 眼目慈善

【希伯来语: *tōb-‘ayin*】(箴 22:9); 《新英文译本》中译为 KINDLY (“慈善的”)。这个表达在这节经文中表示慷慨; 参: 《七十士译本》中的翻译, 希腊语: *ho eleōn ptōchón*, “他展示对待乞丐的怜悯 (或同情)”。

BOUNTIFULLY 慷慨地、丰富地

【希伯来词: *gāmal*; 希腊语: *eulogía*】(诗 13:6; 116:7; 119:17; 142:7; 林后 9:6); 《新英文译本》的《旧约》中采用了各种不同的译法 (见下文)。《钦定版圣经》和《修订标准译本》的《诗篇》的四个段落中将希伯来语 *gāmal* 译为 “deal bountifully” (厚恩对待)。在其他的段落中, 这个词被译为 “赏赐”、“报应”、“行善或作恶” 等; 它的广义是 “恩待” 某人, 通常有 “偿还” 或 “报答” 的含义; 必须根据语境来推测这个词的准确含义。

《新英文译本》对经文的翻译如下: 《诗篇》13:6 中译为 “has granted all my desire” (“厚恩待我”); 《诗篇》116:7 中译为 “has showered gifts upon you” (“用厚恩待你”); 《诗篇》119:17 中译为 “Grant this to me” (“厚恩待你”); 《诗篇》142:7 中译为 “thou givest me my due reward” (“你用厚恩待我”)。

关于《哥林多后书》9:6 中的 *eulogía*, 参: Bauer, 323 页。

J. W. D. H.

词条作者: J. W. D. H.

BOUNTIFULNESS 富足、慷慨

(2 Cor. 9:11, AV). See GENEROSITY.

(《钦定版圣经》，林后 9:11)。见 GENEROSITY (富足、慷慨)。

BOUNTY.

In Gen. 49:26 the RSV has “bounties,” the NEB “bounty,” for Heb. *ta^awâ*, which the AV renders “utmost bound.” Philologically either meaning is possible, though most commentators today take it in the sense “desirable things” (cf. Gen. 3:6; Prov. 10:24; etc.; and see KoB, p. 1016; BDB, pp. 16, 1063).

Other words translated “bounty” in the RSV are Heb. *yād*, “hand” (1 K. 10:13; Est. 1:7, AV “state,” cf. NEB “as befitted a king”), *tôb* (Ps. 65:11; AV “goodness,” NEB “good gifts”), *tagmûl* (Ps. 116:12; AV “benefits,” NEB “gifts”).

In addition, the AV and NEB have “bounty” for Gk. *eulogía* in 2 Cor. 9:5, where the RSV has “gift,” referring to the offering of the Christians of Judea.

BOUNTY. 厚意、美物、恩典、厚恩、乐意

《修订标准译本》中用 “bounties” 一词翻译《创世记》49:26 中的希伯来词 *ta^awâ*，《新英文译本》将之译为 “bounty” (汉译均为 “美物”)，而《钦定版圣经》则译为 “utmost bound” (“至极的美物”)。从语言学上讲，这几种含义都有可能成立，但当今的大多数注释者采纳了 “可喜爱的” 这个含义 (参：创 3:6; 箴 10:24 等; 见 KoB, 1016 页; BDB, 16、1063 页)。

《修订标准译本》中其他译成 “bounty” 的希伯来词包括 *yād* (意思是 “手”，王上 10:13; 斯 1:7, 《钦定版圣经》中译为 “state” [“厚意”]; 参：《新英文译本》中 “as befitted a king” [“尽显王的厚意”])、*tôb* (诗 65:11; 《钦定版圣经》中译为 “goodness”，《新英文译本》中译为 “good gifts”，汉译均为 “恩典”)、*tagmûl* (诗 116:12; 《钦定版圣经》中译为 “benefits”，《新英文译本》中译为 “gifts”，汉译均为 “厚恩”)。

此外，《钦定版圣经》和《新英文译本》还用 “bounty” (“乐意”) 来翻译《哥林多后书》9:5 中的希腊词 *eulogía*，而《修订标准译本》中译为 “gift” (“赏赐、礼物”)，指的是犹太基督徒献上的祭物。

J. W. D. H.

词条作者: J. W. D. H.

BOW

[Heb. *qešet*; Gk. *tóxon*]. See ARCHER.

BOW; BOWING.

BOW 弓

【希伯来语: *qešet*; 希腊语: *tóxon*】。见 ARCHER (弓箭手)。

BOW; BOWING. 跪下、跪拜; 俯伏、下拜

See ADORATION II; POSTURES.

见 ADORATION II (崇拜 II); POSTURES (姿势、态度)。

BOW IN THE CLOUD.

See RAINBOW.

BOW IN THE CLOUD. 彩虹

见 RAINBOW (彩虹)。

BOWED TOGETHER

(Lk. 13:11, AV). See BENT OVER.

BOWED TOGETHER 弯腰

(《钦定版圣经》，路 13:11)。见 BENT OVER (弯腰)。

BOWELS

[Heb. *mē'îm*; Gk. *splánchna*]; NEB also BODY, ENTRAILS. In the RSV the term literally means “intestines,” but in the AV it refers more generally to various other organs, such as the heart or the womb. Used psychosomatically the term “bowels” symbolized powerful emotional forces, as in the AV Col. 3:12 “bowels of mercy” (RSV “compassion”) or the AV Cant. 5:4 (RSV “heart”). In the RSV “bowels” occurs only once in the NT, in reference to the death of Judas (Acts 1:18).

BOWELS 肠子、心肠、心

【希伯来语：*mē'îm*；希腊语：*splánchna*】；《新英文译本》中还译为 BODY (“身体”)、ENTRAILS (“肠子”)。《修订标准译本》采用了这个词的字面意思，即“肠子”，但是在《钦定版圣经》中，这个词可以广泛地指代其他身体器官，如心脏或母腹。当“bowels” (“肠子”) 表示“心身”时，象征着强大的情感力量，如《钦定版圣经》的《歌罗西书》3:12 中的“bowels of mercy” (“怜悯的心肠”，《修订标准译本》中译为“compassion” [“怜悯”]) 或《钦定版圣经》的《雅歌》5:4 中的“bowels” (“心”，《修订标准译本》中作“heart” [“心”])。在《修订标准译本》中，“bowels” 只在《新约》中出现过一次，与犹大的死亡有关 (徒 1:18)。

BOWL

[Heb. *sēpel*] (Jgs. 5:25; 6:38); AV also “lordly dish”; [*š^elōhîṭ*] (2 K. 2:20); AV NEW CRUSE; [*gullā*] (Eccl. 12:6; Zec. 4:2f.; 1 K. 7:41f.; 2 Ch. 4:12f.); AV also POMMELS; NEB also “bowl-shaped capitals”; [*'aggān*] (Cant. 7:2); AV, NEB, ROUND GOBLET; [*kōs*] (Isa. 51:17, 22); AV CUP; [*mizrāq*] (Zec. 9:15; 14:20; 2 K. 25:15; Am. 6:6); NEB also TOSSING-BOWLS, BOWLFUL; [*miš'ereṭ*] (Ex. 8:3; 12:34); AV “kneading troughs”; [*m^enaqqîṭ*] (Ex. 25:29; 37:16);

BOWL 盘子、盆、瓶、球、碗、杯、罐、灯盏

【希伯来语：*sēpel*】 (士 5:25; 6:38; 《钦定版圣经》中还译为 “lordly dish” (“宝贵的盘子”); 【*š^elōhîṭ*】 (王下 2:20); 《钦定版圣经》中译为 NEW CRUSE (“新瓶”); 【*gullā*】 (传 12:6; 亚 4:2-3; 王上 7:41-42; 代下 4:12-13); 《钦定版圣经》中还译为 POMMELS (“球”); 《新英文译本》中还译为 “bowl-shaped capitals” (“碗形柱顶”); 【*'aggān*】 (歌 7:2); 《钦定版圣经》和《新英文译本》译为 ROUND GOBLET (“圆杯”); 【*kōs*】 (赛 51:17, 22); 《钦

Nu. 4:7; Jer. 52:19); AV also CUPS; NEB also FLAGONS; [*sap*] (2 K. 12:13; Jer. 52:19); AV BASONS; NEB TOSSING-BOWLS, CUPS; [*k^epôr*]; AV GOLDEN BASONS (1 Ch. 28:17), SILVER (BASONS) (1 Ch. 28:17; Ezr. 1:10), BASONS (Ezr. 1:10; 8:27); NEB also GOLDEN DISHES (1 Ch. 28:17), SILVER DISHES (28:17); [Gk. *skeúios*] (Jn. 19:29); AV VESSEL; NEB JAR; [*phiálē*] (Rev. 5:8; 15:7; 16:1ff.; 17:1; 21:9); AV VIAL.

定版圣经》中译为 CUP (“杯”); 【*mizrāq*】(亚 9:15; 14:20; 王下 25:15; 摩 6:6); 《新英文译本》还译为 TOSSING-BOWLS (“大碗”)、BOWLFUL (“满碗”); 【*miš'eret*】(出 8:3; 12:34); 《钦定版圣经》中译为 “kneading troughs” (“抻面盆”); 【*m^enaqqīt*】(出 25:29; 37:16; 民 4:7; 耶 52:19); 《钦定版圣经》中还译为 CUPS (“杯”); 《新英文译本》还译为 FLAGONS (“酒瓶”); 【*sap*】(王下 12:13; 耶 52:19); 《钦定版圣经》中译为 BASONS (“碗”); 《新英文译本》中译为 TOSSING-BOWLS (“大碗”)、CUPS (“杯”); 【*k^epôr*】; 钦定版圣经》中译为 GOLDEN BASONS (“金碗”) (代上 28:17)、SILVER (BASONS) (“银碗”) (代上 28:17; 拉 1:10)、BASONS (“碗”) (拉 1:10; 8:27); 《新英文译本》中译为 GOLDEN DISHES (“金碗”)、SILVER DISHES (“银碗”, 代上 28:17); 【希腊语: *skeúios*】(约 19:29); 《钦定版圣经》译为 VESSEL (“器皿”); 《新英文译本》译为 JAR (“坛子”); 【*phiálē*】(启 5:8; 15:7; 16:1 起; 17:1; 21:9); 《钦定版圣经》中译为 VIAL (“瓶”)。

The RSV uses “bowl” for various types of containers made from wood, metal, or ceramics. J. L. Kelso has identified the various Hebrew terms in his monograph, *The Ceramic Vocabulary of the OT, BASOR* (1948), Supplementary Studies, nos. 5f.

《修订标准译本》用 “bowl” 表示各种由木头、金属或陶瓷制成的容器。凯尔索 (J. L. Kelso) 在他的专题论文中指明了这些不同希伯来词的含义 (*The Ceramic Vocabulary of the OT, BASOR* [1948], 补充研究, 5-6 号)。

The *sēpel* of Jgs. 5:25 (actually *sēpel'addîrîm*) and 6:38 may be a species of large banquet bowl, although the cognate *spl* (Ugaritic; cf. Akk. *saplu*) of the Râs Shamrah tablets indicates a vase (cf. *Syria*, 28 [1951], 30f. 1.17). The “lordly dish” of 5:25 may not be a bowl at all; Kaplan (*PEQ*, 97 [1965], 144–152),

《士师记》5:25 (实际上是 *sēpel'addîrîm*) 和 6:38 中的 *sēpel* 可能指的是一种宴会用的大碗, 但拉斯姆拉泥版上的同源词 *spl* (乌加列语; 参: 阿卡德语: *saplu*) 指的是一种瓶子 (参: *Syria*, 28 [1951], 30-31, 1.17)。《士师记》5:25 中的 “宝贵的盘子” 可能根本就不是一种盘子。卡普兰 (*PEQ*, 97

following Tur-Sinai, believes 'addîrîm may also mean *rō'îm* (herdsmen). Thus, "lordly dish" becomes "herdsmen's container" and actually signifies a skin-bottle used for storing milk.

The *š^elōhîṭ* is a small bowl for salt; Kelso argues that it is not a flask because salt (a deliquescent) would cake in such a container.

The *gullôṭ* (Akk. *gullatu* or *gullu*; Sum. *gal*; Ugar. *gl*) of Solomon's temple were bowl-like or bowl-shaped capitals on the pillars Jachin and Boaz. A similar construction is found in an incense stand from Megiddo (Early Iron Age) where the bowl forms the cresset (*BASOR*, 88 [Dec. 1942], 23ff.; cf. 85 [Feb. 1942], 25). The bowls on the lampstands (*Zec.* 4:2f.) contained oil for light. In *Ecc.* 12:6, the *gullâ* may be a lamp-like structure (silver chain and golden bowl signifying a hanging lamp) or a cup (cf. *VT*, 19 [1969], 158–160).

The 'aggān (Assyr. *agan(n)u*) was probably a large bowl used for mixing water with wine. Other drinking vessels are *kôs* and *sap* (wine cup?).

The "tossing-bowl" (*mizrāq*) was used to splash the blood of the sacrifices against the altar (cf. *Ex.* 27:3; 29:16). It was also used for meal or cereal offerings (*Nu.* 7:13ff.). Other containers used for sacrifices were the *m^enaqqîṭ* (for drink offerings) and the *k^epôr*.

Flour for bread was mixed in the *miš'eret*. The Gk. *skeúos* at the foot of the cross was a drinking vessel. The *phiálē* was a common household bowl.

[1965], 144–152) 遵照图尔西奈 (Tur-Sinai) 的意见, 认为 'addîrîm 可能与 *rō'îm* ("牧人") 意思相同。因此, "宝贵的盘子" 变成了 "牧人的器皿", 实际上指的是一种用来装牛奶的皮袋。

š^elōhîṭ 指的是装盐的小瓶; 凯尔索认为它指的不是小瓶, 因为盐 (易潮解) 放在这种容器中会结块。

所罗门圣殿的 *gullôṭ* (阿卡德语: *gullatu* 或 *gullu*; 苏美尔语: *gal*; 乌加列语: *gl*) 指的是雅斤和波阿斯柱上的碗形柱顶。在米吉多 (铁器时代早期) 的香几上也发现了类似的结构, 这种碗制成了灯盏 (*BASOR*, 88 [1942 年 12 月], 23 起; 参: 85 [1942 年 2 月], 25)。灯台上的灯盏 (亚 4:2-3) 中装着灯油。在《传道书》12:6 中, *gullâ* 可能指的是一种灯形的结构 (银链和金碗表示吊灯) 或一种杯子 (参: *VT*, 19 [1969], 158–160)。

'aggān (亚述语: *agan(n)u*) 可能是一种用来混合酒和水的大碗。其他酒器包括 *kôs* 和 *sap* (这两个词可能表示酒杯)。

用 "大碗" (*mizrāq*) 将祭物的血洒在坛的周围 (出 27:3; 29:16)。它也可以用来盛饭或素祭 (民 7:13 起)。其他用来盛祭物的器皿还有 *m^enaqqîṭ* (用来装祭酒) 和 *k^epôr*。

做饼的面粉要在 *miš'eret* 中搅拌。希腊语 *skeúos* 指的是十字架脚下的酒器。*Phiálē* 指的是常见的家用碗。

See also Plate 11.

另见彩图 11。

J. T. DENNISON, JR.

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BOWMAN

[Heb. *dōrkê qešet*—‘bending the bow’] (1 Ch. 8:40); AV, NEB, ARCHERS; [*nošqê qešet*—‘armed with bows’] (12:2); AV “armed with bows”; NEB “(they) carried bows.” See ARCHER.

BOWMAN 弓箭手

【希伯来语: *dōrkê qešet*——“弯弓”】(代上 8:40); 《钦定版圣经》和《新英文译本》中译为 ARCHERS (“弓箭手”); 【*nošqê qešet*——“配备弓箭”】(代上 12:2); 《钦定版圣经》中译为 “armed with bows” (“配备弓箭”); 《新英文译本》中译为“(they) carried bows” ([他们]拿着拉弓)。见 ARCHER (弓箭手)。

BOWSHOT

[Heb. *m^etah^awê qešet*—‘as far as an archer shoots’]. Found only in Gen. 21:16 in the account of Hagar and her child: “Then she went, and sat down over against him a good way off, about the distance of a bowshot.” This was a typical oriental way of indicating distance.

BOWSHOT 一箭之远

【希伯来语: *m^etah^awê qešet*——“一支箭的射程”】。只有在《创世记》21:16 描述夏甲和她的孩子的经文中可以看到这个词: “自己走开约有一箭之远, 相对而坐”。这是东方人表示距离的典型方法。

BOWSTRINGS, FRESH

[Heb. *y^etārîm lahîm*] (Jgs. 16:7–9); AV GREEN WITHS. The Heb. *yeter*, used elsewhere for bowstring (e.g., Ps. 11:2) and perhaps tent cord (Job 4:21), used here with *lah* (“moist”) apparently refers to the sinews of slaughtered cattle, which would contract in drying.

BOWSTRINGS, FRESH 青绳子

【希伯来语: *y^etārîm lahîm*】(士 16:7-9); 《钦定版圣经》中译为 GREEN WITHS (“青绳子”)。希伯来语 *yeter* 在其他经文中表示弓弦(如, 诗 11:2), 还可能表示帐篷的绳索(伯 4:21), 在这节经文中该词与 *lah* (“潮湿的”)连用, 显然指的是被屠宰的牛的筋, 在变干时牛筋会收缩。

BOX.

See ALABASTER JAR; FLASK.

BOX. 匣子、瓶

见 ALABASTER JAR(玉瓶); FLASK(瓶)。

BOX

[Gk. *pykteiō*] (1 Cor. 9:26). See GAMES I.B.

BOX 斗拳

【希腊语: *pykteiō*】(林前 9:26)。见 GAMES I.B. (游戏、比赛 I.B.)。

BOX-TREE; BOXWOOD.

See PINE TREE. For AV “box trees” in 2 Esd. 14:24, see WRITING TABLETS.

BOX-TREE; BOXWOOD. 卷幅; 黄杨木 见 PINE TREE (松树)。关于《钦定版圣经》的《以斯得拉二书》14:24 中的“box

trees” (“卷幅”), 见 WRITING TABLETS (书写版)。

BOY

[Heb. *yeled*—‘child,’ *na‘ar*—‘lad,’ ‘youth’; Gk. *ho pais*]; AV also CHILD, YOUNG (2 Ch. 34:3); NEB also YOUNG (1 S. 2:26), CHILD. The term “boy” refers to a child of any age (see, e.g., Joel 3:3; Mt. 17:18; Lk. 2:43; 9:42). In the East the word applies also to an adult is a servant.

The boy occupied a place of special importance in the family life of all ancient peoples. As is true among all oriental peoples, the father had absolute control in the Jewish household, yet the boy received a consideration and advantages not accorded to the daughter. His religious life began at the fourth year. He was expected to learn the Scriptures at five, the Mishnah at ten, and to fulfil the whole law at thirteen. At twelve years he was expected to learn a trade, and attained to something of independence at that age, though he did not come into full rights as a citizen until he was twenty. Among many nations there was special rejoicing at the birth of the boy, and sometimes a feast. See CHILD; FAMILY; SON.

J. W. KAPP

BOZEZ

bō'zez [Heb. *bôṣēṣ*; Gk. *Bazes*]. The northern of two cliffs that stand on each side of the gorge of Michmash (1 S. 14:4), on the Wādī eṣ-Ṣuweinîṯ. The name of the other cliff was Seneh.

W. S. L. S.

BOY 孩子、童子、儿子

【希伯来语: *yeled*——“孩子”, *na‘ar*——“少年”、“青年”; 希腊语: *ho pais*】; 《钦定版圣经》中还译为 CHILD (“孩子”)、YOUNG (“年幼”) (代下 34:3); 《新英文译本》中还译为 YOUNG (“年幼”) (撒下 2:26)、CHILD (“孩子”)。“boy”这个词可以指任何年龄段的孩子(见, 如: 珥 3:3; 太 17:18; 路 2:43; 9:42)。在东方, 这个词还可以表示作奴仆的成年人。

男孩在所有古代民族的家族生活中都拥有极为重要的地位。所有的东方民族亦是如此, 在犹太家庭中, 父亲拥有绝对的掌控权, 而儿子得到了家族不曾给予女儿的关心和优势。男孩从四岁开始他的宗教生活。预计在五岁时学习《圣经》, 在十岁时学习《米示拿》, 在十三岁时学习完整的律法。他会在十二岁时学习贸易, 虽然他在二十岁时才会享有完全的公民权利, 但是他会在十二岁时获得部分自主权。很多民族都会为男婴的降生而感到特别高兴, 有时还为此举办宴会。见 CHILD (孩子); FAMILY (家庭、家族); SON (儿子)。

词条作者: J. W. KAPP

BOZEZ 播薛

音译: bō'zez 【希伯来语: *bôṣēṣ*; 希腊语: *Bazes*】。密抹隘口两边两座山峰中的北峰 (撒下 14:4), 在苏委耐特河 (Wādī eṣ-Ṣuweinîṯ) 沿岸。另一座山峰名叫西尼。

词条作者: W. S. L. S.

BOZKATH

boz'kath [Heb. *boṣqat*—‘stony’; according to the LXX the *qop* is not certain and either a *daleṯ* or a *rēs* was read, hence Gk. *Basēdōth*, *Basourōth*]; AV also BOSCATH (2 K. 22:1). A village in the Shephelah between Lachish and Eglon (Josh. 15:39), the birthplace of Adaiyah the mother of King Josiah (2 K. 22:1). Abel (*GP*) suggests the site Dawā'imeh.

W. S. L. S.

BOZRAH

boz'rə [Heb. *boṣrā*—‘sheepfold’; Gk. *Bosorra*, *Bosor*].

1. An oasis city of great antiquity, the capital and northern metropolis of Edom, through which ran the principal highways (Gen. 36:33; 1 Ch. 1:44; Isa. 34:6; 63:1; Jer. 49:13; Am. 1:12; [Mic. 2:12?]). It was noted for its weaving industry and its export of dyed garments. It may be modern Buṣeirah, 30 mi. (48 km.) SE of the Dead Sea.

2. A city in Moab mentioned in Jer. 48:24. It is probably identical with Bezer (*GAB*) the Levitical city of refuge, 15 mi. (24 km.) E of the point where the Jordan enters the Dead Sea. It cannot be identified with any certainty.

D. B. PECOTA

3. [Gk. *Bosorra*]; AV BOSORA. A city in Gilead captured by Judas Maccabeus (1 Macc. 5:26, 28). Probably identical with modern Buṣra-Eski Shâm, the Buṣruna of the Amarna Letters, and Roman Bostra, it

BOZKATH 波斯加

音译: boz'kath【希伯来语: *boṣqat*——“多石的”; 根据《七十士译本》中的翻译, *qop* 的含义尚不能确定, 可理解为 *daleṯ* 或 *rēs*, 因此, 希腊语为 *Basēdōth*, *Basourōth*】; 《钦定版圣经》中还译为 BOSCATH (“波斯加”) (王下 22:1)。拉吉和伊矶伦之间高原上的一座村庄(书 15:39), 约西亚王的母亲亚大雅的出生地(王下 22:1)。艾贝尔(Abel, *GP*) 认为该地是达瓦伊米(Dawā'imeh)。

词条作者: W. S. L. S

BOZRAH 波斯拉、波兹拉

音译: boz'rə【希伯来语: *boṣrā*——“羊圈”; 希腊语: *Bosorra*, *Bosor*】。

1、一座非常古老的绿洲城市, 是以东的都城和北部的大都市, 主要公路都从这里经过(创 36:33, 代上 1:44; 赛 34:6; 63:1; 耶 49:13; 摩 1:12; [可能还有《弥迦书》2:12])。该地因编织业和出口染色衣服而著名。它可能是现代的别士拉(Buṣeirah), 位于死海东南 30 英里(48 公里)处。

2、《耶利米书》48:24 中提到的一座摩押城市。它可能就是约旦河入死海口以东 15 英里(24 公里)处的利未逃城比悉(*GAB*)。尚无法确定该地的位置。

词条作者: D. B. PECOTA

3、【希腊语: *Bosorra*】; 《钦定版圣经》中译为 BOSORA (“波兹拉”)。犹大·马加比攻取的一座基列城市(马一 5:26, 28)。这座城市可能就是现代的波斯拉沙姆(Buṣra-Eski Shâm)、亚玛拿泥版

was an important caravan center 67 mi. (108 km.) S of Damascus and 22 mi. (35 km.) E of Der'a (Edrei) on the southeast border of the Hauran at the foot of Jebel ed-Druz.

中的波斯鲁纳 (Buşruna) 和罗马的波斯拉, 它是大马士革以南 67 英里 (108 公里)、以得来 (Der'a[德拉]) 以东 22 英里 (35 公里) 处的一个重要的商队中心, 德拉 (以得来) 位于浩兰东南边界上, 地处德鲁兹山麓地带。



A bowl decorated in "chocolate-on-white" style from the Late Bronze I Canaanite temple (Stratum III) at Tell Kittan in the Jordan Valley. (Israel Department of Antiquities and Museums)

迦南神庙 (考古地层 III) 中发现的青铜器时代 I 期晚期的一个“巧克力白色”碗, 这座迦南神庙位于约旦谷中的奇坦废丘 (Tell Kittan) 上。(以色列文物和博物馆部)

A Nabatean city in Herodian times, Bostra fell to the Romans in A.D. 105 and became capital of the province of Arabia. Alexander Severus declared it a colony, and Philip the Arab (Roman emperor, A.D. 244–249), a native of Bostra, made it a metropolis. Origen presided there at a council disciplining Beryllius the Monarchian. It became a bishop's see in the 4th century.

波斯拉是希律时期纳巴泰的城市, 它在公元 105 年落入罗马人之手, 成了阿拉伯行省的省会。亚历山大·塞维鲁宣布该地是罗马的殖民地, 阿拉伯人腓力 (罗马皇帝, 公元 244 至 249 年) 是波斯拉本地人, 他使波斯拉成为了一座大都会。俄利根在波斯拉主持了一次宗教会议, 并在会上谴责了信奉上帝一体论的贝里尤斯 (Beryllius)。该地在公元 4 世纪成为主教教区。

Muhammud visited Bostra and probably gained there much of his knowledge about Christianity. Bostra fell to the Arabs in 636. In the 12th cent. Crusaders captured

穆罕默德到访过波斯拉, 他有可能在这里学到了许多关于基督教的知识。该城于 636 年落入阿拉伯人之手。在公元 12 世纪, 十字军占领了这里, 随后他

and then lost it. An earthquake contributed to its decline. Extensive ruins include a fortress of Crusader times built around an ancient theater, temples, churches, and aqueducts. The Roman Catholic archdiocese is still called Bosra and Hauran.

See A. Alt, *ZDPV*, 68 (1951), 235–245.

F. WEDDLE

BRACELET

[Heb. *šāmîd*] (Gen. 24:22, 30, 47; Nu. 31:50; Ezk. 16:11; 23:42); [*šērôṭ*] (Isa. 3:19); NEB BANGLES. The “bracelets” referred to in these OT passages were decorative articles, usually gold, of female dress. Heb. *šāmîd* signifies jewelry worn on the lower arm or wrist; in Gen. 24 it is part of the bridal offering presented to Rebekah. *Šērôṭ* is similar to the Akkadian cognate *šemêru*, *šewêru*, which also means “bracelet”; whether it signifies jewelry for the arm or the neck (cf. Isa. 3:16) is not clear.

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BRAIDED; BRAIDING

[Gk. *plégma*] (1 Tim. 2:9); AV BROIDED; NEB “elaborate hair-styles”; [*emploké*] (1 Pet. 3:3); AV PLAITING. These references to hairstyles of Christians women are in two passages where the apostles emphasize the superiority of good works and spiritual grace over outward adornment.

BRAMBLE.

See THORN; FLORA.

们又丢掉了该城。一次地震致使该城走向衰落。该地拥有大量遗址，包括十字军在一座剧院周围建造的一座城堡、许多神庙、教堂和沟渠。罗马天主教的大主教教区仍被称为波斯拉和浩兰。

见 A. Alt, *ZDPV*, 68 (1951), 235–245.

词条作者：F. WEDDLE

BRACELET 镯子、手镯

【希伯来语：*šāmîd*】（创 24:22, 30, 47; 民 31:50; 结 16:11; 23:42）；【*šērôṭ*】（赛 3:19）；《新英文译本》中译为 BANGLES（“手镯”），《旧约》中的“手镯”通常指的是女人衣服上的金饰。希伯来词 *šāmîd* 表示戴在小臂或手腕上的珠宝；在《创世记》24 章中，手镯是献给新娘利百加的物品之一。*Šērôṭ* 与阿卡德语同根词 *šemêru* 和 *šewêru* 类似，也可以表示“镯子”，但无法确定它指的是戴在手臂上的珠宝还是戴在脖子上的珠宝（参：赛 3:16）。

词条作者：J. T. DENNISON, JR.

BRAIDED; BRAIDING 编发的；辫头发

【希腊语：*plégma*】（提前 2:9）；《钦定版圣经》中译为 BROIDED；《新英文译本》中译为 “elaborate hair-styles”，汉译均为“编发的”；【*emploké*】（彼前 3:3）；《钦定版圣经》中译为 PLAITING（“辫头发”）。这两处段落都提到了女基督徒的头型，使徒在这两处经文中强调，善行和属灵的恩惠超越了外部的装饰。

BRAMBLE. 荆棘

见 THORN（荆棘、刺）；FLORA（植物群）。

BRANCH; BOUGH

[Heb. *ʾānāp* (Ezk. 17:8; Dnl. 4; Mal. 4:1; etc.), vb. *ʾānēp* (Ezk. 19:10), *z^emôrâ* (Nu. 13:23; Ezk. 8:17; etc.), *pō'râ* (Ezk. 31), *pu'râ* (Isa. 10:33), *daliyyâ* (Jer. 11:16; Ezk. 17:6; etc.), *šemaḥ* (Isa. 4:2; Jer. 23:5; Zec. 3:8; etc.), *kippâ* (Job 15:32; Isa. 9:14; etc.), *kap* (Lev. 23:40), *qāšîr* (Job 18:16; etc.), *nēšer* (Isa. 11:1; Dnl. 11:7), *baḏ* (Ezk. 17:6; 19:14), *šārîgîm* (Gen. 40:10, 12; Joel 1:7), *š^erûqqîm* (Isa. 16:8), *s^e'appâ* (Ezk. 31:6, 8), *sar'appa* (Ezk. 31:5), *sa'îp* (Isa. 27:10), *n^etîšôṭ* (Isa. 18:5; Jer. 5:10), *qāneh* (Ex. 25:31ff.; 37:17ff.), *amîr* (Isa. 17:6), *baṭ*, *bēn* (Gen. 49:22), *y^e'ôr* (Isa. 19:6), *yōneqet* (Ps. 80:11), *salsillâ* (Jer. 6:9), *sansinnîm* (Cant. 7:8), *'abōṭ* (Ps. 118:27), *'āleh* (Neh. 8:15), *'pā'im* (Ps. 104:12), vb. *pā'ar* (Dt. 24:20), *p^erî* (Ezk. 17:9), *sōbek* (2 S. 18:9), *šibbōlet* (Zec. 4:12); Gk. *kládos* (Mt. 13:32; Mk. 4:32; Lk. 13:9; Rom. 11:16ff.; etc.), *klēma* (Jn. 15:2, 4–6), *baíon* (Jn. 12:13), *stibás* (Mk. 11:8), *phoinix* (Rev. 7:9)]; AV also “principal plants” (Isa. 16:8), “battlements” (Jer. 5:10), “plants” (Jer. 48:32), “brooks” (Isa. 19:6), “baskets” (Jer. 6:9), “cords” (Ps. 118:27), “fruit” (Ezk. 17:9), “palms” (Rev. 7:9); NEB also “new growth” (Job 14:9), “red grapes” (Isa. 16:8), “streams” (Isa. 19:6), “fronds” (Cant. 7:8), “pilgrims” (Ps. 118:27), “fruit” (Ezk. 17:9), “palms” (Rev. 7:9). Most of the references are to literal branches of various kinds, but many figurative uses are included: e.g., Heb. *qāneh* in Ex. 25 and 37 refers to the “branches” of the golden candlesticks; *y^e'ôr* in Isa. 19:6 is a river branch; *šemaḥ* is the “branch” of messianic prophecy.

BRANCH; BOUGH 枝子; 树枝

【希伯来语: *ānāp* (结 17:8; 但 4; 玛 4:1 等), 动词 *ʾānēp* (结 19:10), *z^emôrâ* (民 13:23; 结 8:17 等), *pō'râ* (结 31), *pu'râ* (赛 10:33), *daliyyâ* (耶 11:16; 结 17:6 等), *šemaḥ* (赛 4:2; 耶 23:5; 亚 3:8 等), *kippâ* (伯 15:32; 赛 9:14 等), *kap* (利 23:40), *qāšîr* (伯 18:16 等), *nēšer* (赛 11:1; 但 11:7), *baḏ* (结 17:6; 19:14), *šārîgîm* (创 40:10, 12; 珥 1:7), *š^erûqqîm* (赛 16:8), *s^e'appâ* (结 31:6, 8), *sar'appa* (结 31:5), *sa'îp* (赛 27:10), *n^etîšôṭ* (赛 18:5; 耶 5:10), *qāneh* (出 25:31 起; 37:17 起), *amîr* (赛 17:6), *baṭ*, *bēn* (创 49:22), *y^e'ôr* (赛 19:6), *yōneqet* (诗 80:11), *salsillâ* (耶 6:9), *sansinnîm* (歌 7:8), *'abōṭ* (诗 118:27), *'āleh* (尼 8:15), *'pā'im* (诗 104:12), 动词 *pā'ar* (申 24:20), *p^erî* (结 17:9), *sōbek* (撒下 18:9), *šibbōlet* (亚 4:12); 希腊语: *kládos* (太 13:32; 可 4:32; 路 13:9; 罗 11:16 起; 等), *klēma* (约 15:2, 4-6), *baíon* (约 12:13), *stibás* (可 11:8), *phoinix* (启 7:9)】; 《钦定版圣经》中还译为 “principal plants” (“美好的枝子”) (赛 16:8)、 “battlements” (“枝子”) (耶 5:10)、 “plants” (“枝子”) (耶 48:32)、 “brooks” (“河水”) (赛 19:6)、 “baskets” (“筐子”) (耶 6:9)、 “cords” (“绳索”) (诗 118:27)、 “fruit” (“果子”) (结 17:9)、 “palms” (“棕树枝”) (启 7:9); 《新英文译本》中还译为 “new growth” (“长枝条”) (伯 14:9)、 “red grapes” (“红葡萄”) (赛 16:8)、 “streams” (“河水”) (赛 19:6)、 “fronds” (“枝子”) (歌 7:8)、 “pilgrims” (“绳索”) (诗 118:27)、 “fruit” (“果子”) (结 17:9)、 “palms” (“棕树枝”) (启 7:9)。上面大多数词的字面含义指的是各种树枝, 但还包括许多比喻义, 如: 《出埃及记》25 和 37 中的希伯来词 *qāneh* 指的是金灯台的 “枝子”; 《以赛亚书》19:6 中的 *y^e'ôr* 指的是一条河汉; *šemaḥ* 指的是弥撒亚

预言的“枝子”。

Vine branches are designated by Heb. *z'ôrâ* (Nu. 13:23; Ezk. 8:17; 15:2; Nah. 2:2). The references in Ezk. 8:17; Isa. 17:10 are apparently to some idolatrous practice. Other words for vine branches include Heb. *sārîgîm*, *n'îšôṭ*, and Gk. *klēma*, a vine cutting ready for grafting. In Jer. 5:10, Heb. *n'îšôṭ* is translated “battlements” in the AV, perhaps owing to the obscurity of the form *sārôṭe(y)hâ* which precedes. Emended to *šurôṭe(y)hâ*, it becomes a form of either *šûrâ* (“vine-rows,” RSV) or *šûr* (“wall”) (see BDB, p. 1004). The AV, choosing the latter, which gives the figure of a city rather than a vineyard, perhaps conjectures “battlements” for *n'îšôṭ* in terms of the context (although it renders “branches” and “plants” in the other two uses of this term, Isa. 18:5 and Jer. 48:32).

希伯来语 *z'ôrâ* 指的是葡萄枝（民 13:23；结 8:17；15:2；鸿 2:2）。《以西结书》8:17 和《以赛亚书》17:10 中的树枝显然指的是某些拜偶像的习俗。其他表示葡萄枝的词语还有希伯来语 *sārîgîm* 和 *n'îšôṭ*，以及希腊语 *klēma*，这个希腊语指的是为嫁接砍掉的葡萄枝。《耶利米书》5:10 中的希伯来词 *n'îšôṭ* 在《钦定版圣经》中被译为“battlements”（“枝子”），这种翻译可能是由于人们不理解 *n'îšôṭ* 前面的希伯来语 *sārôṭe(y)hâ* 的含义造成的。后来这个希伯来语被修订为 *šurôṭe(y)hâ*，它是 *šûrâ*（“葡萄园的墙”，《修订标准译本》）或 *šûr*（“墙”）的某种形式（见 BDB, 1004 页）。《钦定版圣经》选择了后一种译法，可能结合语境推测 *n'îšôṭ* 就是“battlements”（“枝子”），这个词可以用来形容城市，而不是葡萄园（虽然这个词在《以赛亚书》18:5 和《耶利米书》48:32 中被译为“branches”[“枝子”]和“plants”[“枝条”]）。

The Heb. *kap* and *kippâ* indicate palm branches, as do Gk. *baïon* and *phoînix*.

希伯来语 *kap*、*kippâ* 和希腊语 *baïon*、*phoînix* 都表示棕树枝。

Plant sprouts or shoots are intended by Heb. *yōneqet* (Job 14:7, and figuratively in Ps. 80:11; Ezk. 17:22, AV; Job 8:16; etc.), *šemaḥ*, *nēšer* (Dnl. 11:7; Isa. 11:1; 14:19; 60:21); Gk. *kládos*. Twigs are perhaps meant by Heb. *zāmîr*, *sā'îp*, *šibbōlet*, *n'îšôṭ*, *ʿpā'îm*; Gk. *stibás*.

希伯来语 *yōneqet*（伯 14:7，比喻用法见诗 80:11；结 17:22，《钦定版圣经》；伯 8:16 等）、*šemaḥ* 和 *nēšer*（但 11:7；赛 11:1；14:19；60:21），以及希腊语 *kládos* 指的是植物的嫩芽或嫩枝；希伯来语 *zāmîr*、*sā'îp*、*šibbōlet*、*n'îšôṭ*、*ʿpā'îm* 和希腊语 *stibás* 可能指的是小枝子。

Most of the other references are to ordinary branches, of the olive (e.g., Jer. 11:16) and other trees.

其他经文大多指的是常见的橄榄枝（如，耶 11:16）和其他类树木的枝子。

R. K. H. J. W. D. H.

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BRAND

[Heb. *ʾūd*]; AV also FIREBRAND; [zîqôṭ]; AV SPARKS; NEB FIRE-BRANDS. The term *ʾūd* is used in Am. 4:11 and Zec. 3:2 to signify a stick or small log on fire. Heb. *zîqôṭ* in Isa. 50:11 refers to flaming arrows.

See also TORCH.

BRASEN.

See BRASS.

BRASEN SEA.

[Heb. *yām hann^aḥōšet*]. See SEA, MOLTEN.

BRASEN SERPENT.

See NEHUSHTAN.

BRASS; BRASEN

[Heb. *n^eḥōšet*]. The term *n^eḥōšet* is translated “brass” by the RSV only where it describes tensile strength or symbolizes spiritual obduracy (Lev. 26:19; Dt. 28:23; Isa. 48:4); elsewhere, where the AV renders “brass” the RSV generally renders “bronze.”

See BRONZE.

BRAWLER

[Heb. *hāmā*]; AV RAGING; NEB “makes an uproar.” The term is used once in the RSV: “Wine is a mocker, strong drink a brawler” (Prov. 20:1). The Hebrew verb literally means to make a noise or uproar.

BRAY**BRAND 木柴、火把**

【希伯来语：*ʾūd*】；《钦定版圣经》中还译为 FIREBRAND (“火把、木柴”)；【*zîqôṭ*】；《钦定版圣经》中译为 SPARKS (“火星”)《新英文译本》中译为 FIRE-BRANDS (“火把”)。《阿摩司书》4:11 和《撒迦利亚书》3:2 中的 *ʾūd* 一词表示燃烧的木棍或小木柴。《以赛亚书》50:11 中的希伯来词 *zîqôṭ* 指的是火把。

另见 TORCH (火把)。

BRASEN. 铜

见 BRASS (铜、黄铜)。

BRASEN SEA. 铜海

【希伯来语：*yām hann^aḥōšet*】。见 SEA, MOLTEN (铜海)。

BRASEN SERPENT. 铜蛇

见 NEHUSHTAN (铜蛇)。

BRASS; BRASEN 铜

【希伯来语：*n^eḥōšet*】。《修订标准译本》只有在描述抗张强度或象征圣灵的能力时才把 *n^eḥōšet* 译为 “brass” (“铜”，利 26:19；申 28:23，赛 48:4)；在其他的经文中，《钦定版圣经》将这个词译为 “brass”，而《修订标准译本》则译为 “bronze”，汉译均为 “铜”。

见 BRONZE (铜)。

BRAWLER 喧嚷者

【希伯来语：*hāmā*】；《钦定版圣经》中译为 RAGING (“发狂”)；《新英文译本》则译为 “makes an uproar” (“使人喧嚷”)。这个词只在《修订标准译本》中用过一次：“酒能使人褻慢，浓酒使人喧嚷”(箴 20:1)。这个希伯来动词的字面含义是吵闹或喧嚣。

BRAY 叫唤

[Heb. *nāhaq*]; NEB also HOWL (Job. 30:7). The strident cry of a donkey is referred to in Job 6:5, and the term is used figuratively in 30:7 of those who mocked the afflicted patriarch.

【希伯来语：*nāhaq*】；《新英文译本》还译为 HOWL（“叫唤”，伯 30:7）。《约伯记》6:5 中提到了驴刺耳的叫声，而《约伯记》30:7 中则用这个词比喻那些嘲笑这位遭受磨难的长者的人。



Bracelet of gold and lapis lazuli made by Pharaoh Shishak (ca.940 B.C.) for his son Nemareth. It portrays the infant god Harpocrates emerging from a lotus. (Trustees of the British Museum)

图为法老示撒（约公元前 940 年）为他的儿子尼玛拉（Nemareth）用金子和天青石打造的镯子。镯子上刻画的是哈伯克拉底从莲花之中诞生。（大英博物馆理事会）

BRAZEN.

In Ezk. 16:30 the RSV renders as “brazen” (AV, NEB, “imperious”) the Heb. *šalletet* in the phrase, “the deeds of a brazen harlot.”

BRAZEN. 不知羞耻

在《以西结书》16:30 中，《修订标准译本》将短语“不知羞耻妓女所行的”中的希伯来词 *šalletet* 译为“brazen”（“不知羞耻”），《钦定版圣经》和《新英文译本》中译为“imperious”（“任性无心的”）。

BRAZIER

[Heb. *‘āh*] (Jer. 36:22f.); AV HEARTH. A fire-pot or firepan, probably portable, used for heating a room in cold weather.

BRAZIER 火盆

【希伯来语：*‘āh*】（耶 36:22-23）；《钦定版圣经》中译为 HEARTH（“火盆”）。这个词可能指的是冬天用来为房间取暖的便携式火盆。

BREACH

[Heb. *pāraṣ* (Mic. 2:13), *peres* (Gen. 38:29; Jgs. 21:15; 1 K. 11:27; Neh. 6:1; Job 16:14; 30:14; Ps. 106:23; Isa. 58:12; Ezk. 22:30), *peša’* (“breach of trust,” Ex. 22:9), *bāqa’* (2 K. 25:4; Jer. 39:2; 52:7)]; AV also BREAKER (Mic. 2:13), GAP (Ezk. 22:30), TRESPASS (Ex. 22:9), “breaking in” (Job. 30:14), “be broken up” (2 K. 25:4; Jer. 39:2; 52:7); NEB also

BREACH 破口、过犯

【希伯来语：*pāraṣ*（弥 2:13），*peres*（创 38:29；士 21:15；王上 11:27；尼 6:1；伯 16:14；30:14；诗 106:23；赛 58:12；结 22:30），*peša’*（“过犯”，出 22:9），*bāqa’*（王下 25:4；耶 39:2；52:7）】；《钦定版圣经》中还译为 BREAKER（“开路的”，弥 2:13）、GAP（“破口”，结 22:30）、TRESPASS（“过犯”，出 22:9）、“breaking in”（“破口”，

LAW-BREAKING (Ex. 22:9), LEADER (Mic. 2:13), GAP (Jgs. 21:15), “broken wall” (Isa. 58:12), “be thrown open” (2 K. 25:4; Jer. 39:2; 52:7), etc.

伯 30:14)、“be broken up” (“被攻破”, 王下 25:4; 耶 39:2; 52:7); 《新英文译本》还译为 LAW-BREAKING (“过犯”, 出 22:9)、LEADER (“开路的”, 弥 2:13)、GAP (“破口”, 士 21:15)、“broken wall” (“破口的墙”, 赛 58:12)、“be thrown open” (“被攻破”, 王下 25:4; 耶 39:2; 52:7) 等。

The verbal form of the root *prš* (*pāraš*), meaning to “break through,” is only once rendered “breach” by the RSV. The noun form, *perēš*, literally means a “bursting through” or a “gap.” Apart from *peša’*, “breach of trust,” and *ma’al* (see BREACH OF FAITH), *perēš* is the only noun translated as “breach” by the RSV.

词根 *prš* (*pāraš*) 的动词形式的意思是 “突破”, 《修订标准译本》只有一次将该词译为 “breach” (“破口”)。这个词的名词形式 *perēš* 的字面含义是 “猛然打开” 或 “破口”。除了 *peša’* (“breach of trust” (“过犯”) 和 *ma’al* (见 BREACH OF FAITH [犯罪、干犯、不忠实]), *perēš* 是《修订标准译本》中译成 “破口” 的唯一的名词。

Gen. 38:29 has an etiology of the name Perez (i.e., *Perēš*, one of the sons of Judah and Tamar). Because he had pushed his way out of the womb ahead of his brother, he was called Perez (“a bursting through”).

《创世记》38:29 提到了法勒斯 (即 *Perēš*, 犹大和他玛的一个儿子) 名字的由来。因为他抢在他的兄弟的前面出生, 因此他被称为法勒斯 (“破口”)。

Perēš can also refer to a literal gap or hole in a wall structure (1 K. 11:27; Neh. 6:1; Job. 30:14). “Repairing the breach” in Isa. 58:12 probably means both a literal repairing of broken walls and a figurative repairing of the broken relationship between Yahweh and His people.

Perēš 的字面含义还可以表示墙体上的破口或洞 (王上 11:27; 尼 6:1; 伯 30:14)。《以赛亚书》58:12 中的 “补破口” 可能既有 “修补破墙” 的字面含义, 又有 “恢复耶和华和祂的子民之间的关系” 的比喻义。

In Ezk. 22:30 the phrase “stand in the breach” indicates that Yahweh looked for one worthy man to stand in the righteousness-gap between a sinful people and Himself. If this righteous one could have been found, the disaster of the Exile could have been avoided. Related to this passage in thought is Ps. 106:23: Moses is that one who stands “in the breach,” or righteousness-gap, between God and

《以西结书》22:30 中的短语 “站在破口防堵” 指的是, 耶和华在罪人和祂自己之间寻找一个配得上的人, 让他站在义的破口防堵。如果能找到这位义人, 那么就能避免被掳的灾难。在思想上与这节经文有关的是《诗篇》106:23: 摩西就是 “站在破口防堵” 的人或站在神与祂的子民之间义的破口防堵的人。

people.

The noun *pereš* can also be used as a figurative description of the “breaking forth” of God’s wrath upon man (Job 16:14; Jgs. 21:15).

The verb *bāqa* ‘, used in the niphāl and the hophāl with the meaning “be burst in upon,” describes the condition of Jerusalem at the time of her fall (Jer. 52:7 uses 2 K. 25:4; cf. Jer. 39:2).

名词 *pereš* 的比喻义还可以用来描述神向人类发怒的“破口”（伯 16:14；士 21:15）。

动词 *bāqa* ‘的使役主动干和使役被动干表示“突然来到”，描述了耶路撒冷沦陷时的情况（《耶利米书》52:7 借鉴了《列王纪下》25:4 中的经文；参：耶 39:2）。

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BREACH OF COVENANT.

See CRIME.

BREACH OF COVENANT. 违约

见 CRIME（犯罪、罪）。

BREACH OF FAITH

[Heb. *ma‘al*, *mā‘al*] (Lev. 5:15; 6:2; Josh. 22:22); AV TRESPASS (Lev. 5:15; 6:2), TRANSGRESSION (Josh. 22:22); NEB OFFENCE (Lev. 5:15), GRIEVOUS FAULT (6:2), TREACHERY (Josh. 22:22).

BREACH OF FAITH 犯罪、干犯、不忠实

【希伯来语：*ma‘al*, *mā‘al*】（利 5:15; 6:2; 书 22:22）；《钦定版圣经》译为 TRESPASS（“犯罪”，利 5:15; 6:2）、TRANSGRESSION（“干犯”，书 22:22）；《新英文译本》译为 OFFENCE（“犯罪”，利 5:15）、GRIEVOUS FAULT（“犯罪”）（利 6:2）、TREACHERY（“背叛”，书 22:22）。

The noun *ma‘al* means “an unfaithful or treacherous act.” It is found twice (Lev. 5:15; 6:2) in a cognate accusative relationship with the verb of the same root (*mā‘al*, “act treacherously”). The act of treachery could be either planned or unplanned. An example of the latter is found in Lev. 5:15, where it is made clear that if anything is found wrong with the holy things of Yahweh (those things connected with the worship and sacrifice), and the act was an *unknowing* one, then it was pardonable by the payment of a fine plus restitution for the offence. If the deceit was planned, death was the

名词 *ma‘al* 的意思是“不忠实或背叛的行为”。《圣经》中使用这个词两次（利 5:15; 6:2），它是拥有相同词根的动词（*mā‘al*，“背叛”）的同根宾格。背叛的行为可能是有意的，也可能是无意的。在《利未记》5:15 中可以看到无意背叛的例子，这节经文清楚地阐述道，人若在耶和华的圣物（那些与敬拜和祭物有关的事物）上误犯了罪，有了过犯，若这种行为是无意的，他可以通过受罚和赔偿得到宽恕。如果罪人有意犯罪，那么他将面临死亡的审判。

judgment for the offender.

The deceit did not have to be against holy things, however, to be classified as a *ma'al*. Acting treacherously with regard to a fellow Israelite's property is also classified here (Lev. 6:2). This offence is obviously planned; but even so, it is remediable by the payment of a fine plus restitution (6:5b-6).

An important clue for our understanding of *ma'al* is gained in Josh. 22:22. Here "a treacherous act" (*ma'al*) is contrasted with open rebellion (*mereḏ*). It would seem that *ma'al* is something plotted in the secret recesses of the heart as opposed to open rebellion against authority.

See M. Noth, *Leviticus* (Eng. tr. 1965).

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BREACH OF RITUAL.

See CRIME.

BREACH OF TRUST

See TRUST, BREACH OF.

BREAD

[Heb. *leḥem*; Gk. *ártos*].

- I. Antiquity of Bread-Making
- II. Prominence in diet
- III. Ingredients
- IV. Bread-Making
- V. Eating Bread

I. Antiquity of Bread-Making.-The art of bread-making is very ancient. Neolithic communities, as for example in Jericho, were acquainted with agriculture. It is possible that the products of grain in the beginning were used for making porridge;

然而，不干犯圣物的欺骗被归为“*ma'al*”（“背叛”）。在邻舍以色列人交付的物上行了诡诈也被归为背叛行为（利 6:2）。这种背叛显然是故意的；尽管如此，通过受罚和赔偿也可以得到宽恕（利 6:5b-6）。

《约书亚记》22:22 为我们理解 *ma'al* 提供了重要的提示。这节经文对比了“背叛的行为”（*ma'al*）与公然背叛（*mereḏ*）。*ma'al* 似乎是内心深处密谋的行为，与公然背叛权威截然相反。

见 M. Noth, *Leviticus* (1965 英译本)。

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BREACH OF RITUAL. 违反仪式

见 CRIME（犯罪、罪）。

BREACH OF TRUST 过犯

见 TRUST, BREACH OF（过犯）。

BREAD 饼

【希伯来语：*leḥem*；希腊语：*ártos*】。

- I. 制作饼的历史
- II. 饼在饮食中的突出地位
- III. 饼的配料
- IV. 制作饼
- V. 吃饼

I. 制作饼的历史。制饼这门技艺拥有非常悠久的历史。例如，新石器时代耶利哥的会众已经了解农业生产。粮食作物最初可能用来煮粥。可是，烘烤的技艺从史前时期开始就出现了，因为人类最古老的文献中提到了饼。《圣经》中

but the art of baking must date from prehistoric times, for bread is mentioned in the oldest literatures of mankind. The first mention of bread in the Bible is in Gen. 3:19. The Heb. *lehem* is generally connected with an Arabic and Syriac root meaning “make solid”; the word indicates “solid food” in general. Among the nomadic population of the desert the most common form of solid food is meat, so the cognate word in Arabic (*lahm*) means “meat”; but among a sedentary population bread becomes the staple diet, and therefore is called *lehem*. We find the same word in Ugaritic, many Aramaic dialects, and Phoenician, but not in Akkadian (though cf. the verb *lahāmu*, “to eat” and “to drink”).

II. Prominence in Diet.-Among the peasants in Palestine and elsewhere, bread is primary, other articles of solid food merely accessory. Many days will pass in the life of a peasant without any taste of meat, which is considered a festival dish among the sedentary population. “Bread” therefore often stands for solid food in general, not only because this is the original meaning of the word but also because bread is food par excellence. When people went out on a journey they took bread along with them (Josh. 9:5, 12). Nowadays the laborer in the Near East often wraps other kinds of food such as olives, cheese, or eggs in thin loaves of bread, or even inserts them within the crust of his bread; and it is quite possible that the same was done in biblical times; about this, however, we have no available information.

III. Ingredients.-From earliest times, several kinds of grains were well known in Palestine. Wheat, however, is most

首次提到饼是在《创世记》3:19中。希伯来语 *lehem* 通常与阿拉伯语和叙利亚语中表示“使……成为固体”的词根有关；这个词通常用来表示“固态食物”。沙漠中的游牧民族最常吃的固态食物是肉，所以这个词的阿拉伯语同根词 (*lahm*) 的意思是“肉”；而饼成为定居人口的主食，因此被称为 *lehem*。我们在乌加列语、许多阿拉伯方言和腓尼基语中发现了相同的词，但没有在阿卡德语中找到相同的词（虽然可以参考动词 *lahāmu*，“吃”和“喝”）。

III. 饼在饮食中的重要地位。巴勒斯坦等地的农民以饼为主食，其他的固态食物只是副食。农民长时间吃不到肉，定居的人将肉视为一种节日食品。因此，“饼”通常代表着常见的固态食物，不仅仅因为饼是这个词的原始含义，而且因为饼是一种极佳的食物。当人们踏上旅途时，他们随身带着饼（书 9:5, 12）。如今，近东的劳动者通常在烘烤过的薄饼中卷入其他的食物，如橄榄、奶酪或蛋，或者将这些食物夹在饼皮中；这很有可能就是圣经时代吃饼的方法；但我们没有关于这方面的信息。

III. 饼的配料。从历史最早期开始，有几种谷物在巴勒斯坦非常有名。不过，小麦是今天最常见的谷物，但并不能就

common today and there is no reason to suppose that it was otherwise in biblical times. When bread is mentioned without any further qualification, we may safely suppose that it was made of wheat. Palestine has excellent wheat varieties with great nutritive value.

Bread of other grains was not much appreciated, though the poor sometimes had to resort to it; and because barley was harvested a few weeks earlier in the year than wheat, there may have been a time of year when only barley flour was available. In the sanctuary it is only in connection with the offering of jealousy that barley is mentioned (Nu. 5:15). Barley bread is a symbol of the Israelite army in Jgs. 7:13, because the logic of the dream asks for a thick and heavy cake (see below); in 2 K. 4:42 and Jn. 6:9, 13 barley bread is mentioned in connection with the early season. The witches of Ezk. 13:19 sell their offices even for “handfuls of barley.” Nevertheless barley is recognized as human food, but it takes the second place after wheat (2 S. 17:28; 2 Ch. 2:15 [MT 14]) and has only half its price (2 K. 7:18).

In Ezk. 4:9 millet is mentioned; this word occurs as a name for a kind of grain in Babylonian literature. It is doubtful whether it occurred in Palestine. The same text mentions also spelt (AV “fitches”), a cereal like wheat, which according to Ex. 9:32 (AV “rie”) ripened at about the same time, and which was cultivated in Palestine (Isa. 28:25).

Apart from different kinds of grains, Ezk. 4:9 mentions also beans and lentils as ingredients for bread. This must be

此认为小麦在圣经时代也很常见。如果没有特指哪种饼,我们可以默认为这种饼是小麦做成的。巴勒斯坦的小麦种类丰富,营养价值很高。

虽然其他谷物做成的饼不太受欢迎,但穷人有时不得不以这种饼为食;因为一年中大麦的收割时间比小麦早几周,所以一年中一段时间里只能吃大麦粉。在至圣所中,只有当与疑恨的祭物有关时,才会提到大麦(民 5:15)。在《士师记》7:13 中,大麦饼象征以色列军队,因为梦中梦到了厚重的饼(见下文);在《列王纪下》4:42 和《约翰福音》6:9, 13 中,大麦饼与初熟的季节一同被提及。《以西结书》13:19 中的女巫甚至为了“两把大麦”而背叛她们的职分。虽然大麦被认为是人类食物,但是它的地位仅次于小麦(王下 17:28; 代下 2:15[《马所拉文本》14]),而只有小麦一半的价格(王下 7:18)。

《以西结书》4:9 中提到了小米;在巴比伦的文献中,这个词是一种谷物的名字。尚不能确定巴勒斯坦是否有小米。这节经文中还提到了粗麦(《钦定版圣经》中译为“fitches”[“粗麦”]),这是一种类似于小麦的谷物,根据《出埃及记》9:32(《钦定版圣经》中译为“rie”[“粗麦”])的记载,粗麦和小麦的成熟时间大致相同,巴勒斯坦种植粗麦(赛 28:25)。

除了各种谷物,《以西结书》4:9 中还提到豆子和红豆是作饼的配料。这必定是个特例,因为这节经文中的象征行为预

considered an exceptional case, as the symbolic action ordered in this verse is meant as a prefiguration of the hardships to be suffered during the siege of Jerusalem. Flour will become so scarce that people will not only put together the last remnants of different grains, but also mix it with crushed beans and lentils. There is no reason to suppose that these things happened in normal times.

Three different kinds of flour may be distinguished: (1) The flour or meal of ordinary use (1 S. 28:24; 2 S. 17:28; 1 K. 17:12, 14, 16; etc.) was made by rubbing grains between two stones and sifting the product in such a way that all larger pieces were removed. (2) Groats (AV often “fine flour”), as distinguished from common flour (cf. 1 K. 4:22 [MT 5:2]), were used for sacrificial purposes (Lev. 2:1, 4, 7; 5:11; 6:20 [MT 13]; etc.). In order to make groats one had to sift two times: once for removing the large pieces, and once in order to separate the groats from meal in powder form. Kings and honored guests were offered groats (Gen. 18:6); it was considered a luxury (Ezk. 16:13, 19). (3) Groats from fresh ears are mentioned in Lev. 2:14, 16 only. Though this kind of groats is used for making porridge nowadays, the mention of oil and of the burning in fire show that a kind of bread or cake could be made of it.

IV. Bread-Making.-After the flour had been provided it was mixed with cold or warm water and kneaded to dough; the use of this as an offering is prescribed in Nu. 15:20f.; Ezk. 44:30; Neh. 10:37 (MT 38). The “kneading bowl” (Ex. 8:3 [MT 7:28]; Dt. 28:5, 17) must have been a small, light wooden box, for it could be bound up in clothes and carried on the

示着耶路撒冷被围困期间以色列人要忍受的苦难。面粉所剩无几，所以他们不仅把最后剩下的各种谷物混在一起，还把它们与压碎的豆子和红豆搅拌在一起。在寻常年代不太可能发生这样的事情。

从《圣经》中可以区分出三种不同种类的面粉：(1) 通过在两块石头间研磨谷物并筛去所有大面块制成的普通面粉或谷物粗粉（撒上 28:24；撒下 17:28；王上 17:12, 14, 16 等）。(2) 细面（《钦定版圣经》经常译为 “fine flour”），细面与普通面粉不同（参：王上 4:22[《马所拉文本》5:2]），是一种专门用于献祭的面粉（利 2:1, 4, 7; 5:11; 6:20[《马所拉文本》13]等）。必须筛两次才能得到细面：一次是为了筛去大面块，另一次是为了将细面从谷物粗粉中分离出来。细面可以献给国王和贵宾（创 18:6）；它被视为一种奢侈的食物（结 16:13, 19）。(3) 只有《利未记》2:14 和 16 中提到了新穗子制成的细面。虽然现在人们用这种细面煮粥，但是经文中提到的油和火中烘烤说明这种细面可以用来制作饼或饼状食物。

IV. 制作饼。研磨好面粉后，将面粉与冷水或热水混合，揉成面团；《民数记》15:20-21；《以西结书》44:30 和《尼希米记》10:37（《马所拉文本》38）中提到了用这种方法制作的祭物。“抻面盆”（出 8:3[《马所拉文本》7:28]；申 28:5, 17）应该是一种小巧的木盆，因为它可以包在衣服中，扛在肩头上（出 12:34）。常见的制作方法是，将烘烤前一天发酵

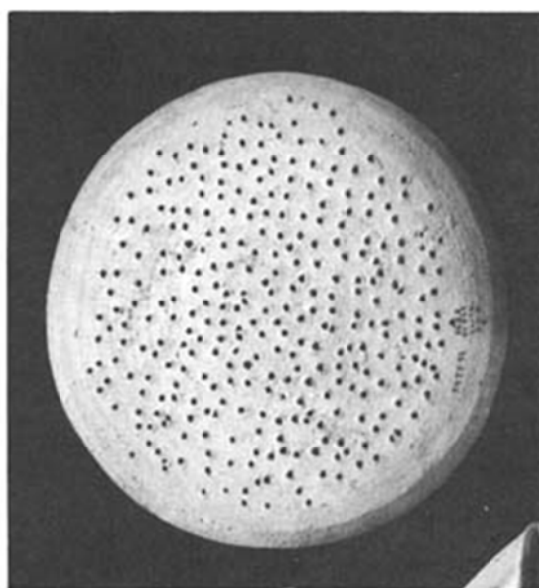
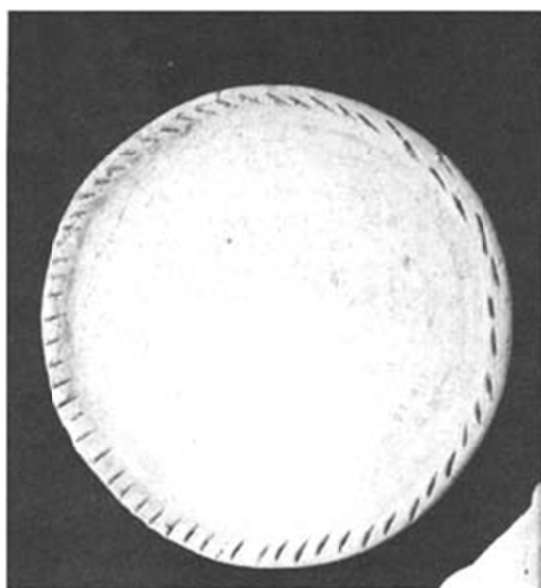
shoulders (Ex. 12:34). For common use a piece of leavened dough of the preceding day's baking, preserved for the purpose, was mixed with the dough; the whole was then set aside and left standing until it was thoroughly leavened (see LEAVEN). For sacrificial use unleavened bread was the rule, and cakes of unleavened bread (Heb. *maṣṣôṭ*) were the only form of bread allowed for any Israelite during the Passover season. Leavened bread as an offering to the sanctuary is mentioned, however, in Lev. 7:13; 23:17, 20; Am. 4:5.

过的生面团与生面团混合在一起; 然后把整个面团放起来, 保持不动, 直到整个面团完全发酵 (见 LEAVEN[酵])。用无酵饼献祭是一种习俗, 以色列人在逾越节期间只可献无酵饼 (希伯来语: *maṣṣôṭ*)。但《利未记》7:13; 23:17, 20 和《阿摩司书》4:5 中提到在圣殿中献上有酵的饼作为祭物。



Clay figure of a woman kneading dough in a trough. From the Phoenician cemetery at ez-Zib (9th-early 6th cents B.C.) (Israel Department of Antiquities and Museums)

图为在面槽中揉面的妇女的泥塑。该泥塑出土自埃斯齐比的腓尼基人的墓地 (公元前9世纪至公元前6世纪早期)。(以色列文物和博物馆部)



Disk-shaped platter used to form or bake cakes of bread, from a fifteenth-century B.C. shrine at Lachish. The holes on the underside (right) are not bored through the pottery tray. (Israel Department of Antiquities and Museums)

Every dough was mixed with salt; sometimes olive oil was added to the unbaked dough (Lev. 2:4f.; 7:12), but in other cases it was added only after the baking process. After the leavening process was finished, the dough was made into cakes. Thick and thin forms are distinguished, the choice being determined both by the material (it is not possible to bake “wafers” from barley flour) and by the method of baking: “ash-bread” (see below) cannot be as thin as oven-bread. Moreover, several varieties are possible, e.g., “ring-bread,” often seen nowadays in the Near East, and perhaps intended by the frequent word *hallâ* (Lev. 2:4, etc.; see KoB); bread in the form of a heart (Heb. *l'bibôt*, 2 S. 13:6, 8, 10), and others. The most common shape, however, is that of a disk (*kikkâr*, Ex. 29:23) 7 in. (18 cm.) or more in diameter and half an inch thick. Thin disk-shaped bread is called *râqîq* (Ex. 29:23, etc.). Unleavened bread is often very thin (cf. Ex. 29:2; Lev. 2:4; etc.).

Three methods of baking are indicated. The first could be called the direct way: a fire is built on some stones, and when these are well heated the cinders are raked off; the cakes are laid on the stones and ashes are heaped upon them. After some time the cakes are turned. Such a cake is called an *'ugâ*. This is the sort of bread baked by Sarah (Gen. 18:6) and by the Israelites after they left Egypt (Ex. 12:39). Elijah found such ash-bread ready when he awoke from his sleep (1 K. 19:6). Though this is certainly the most primitive

公元前 15 世纪的拉吉神庙中出土的用于为无酵饼塑形或烤制无酵饼的圆型大浅盘。陶器盘底面的孔不是钻通的（右图）。（以色列文物和博物馆部）

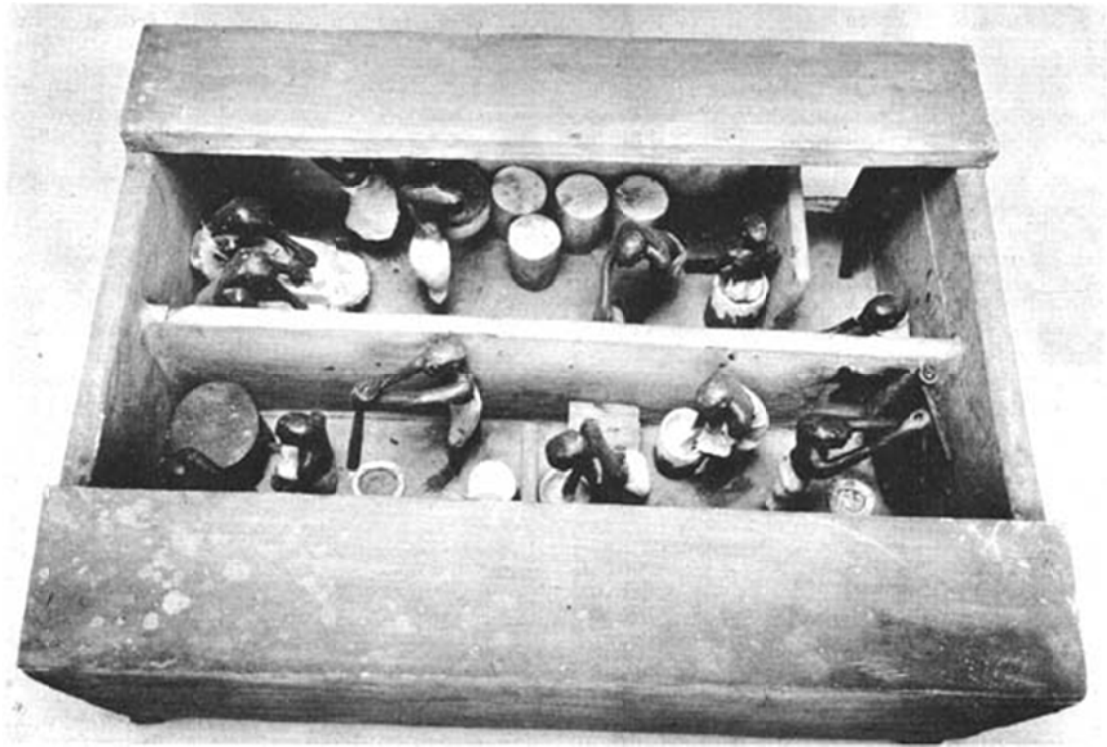
每个生面团都要拌入盐；有时会在未烘烤的生面团中加入橄榄油（利 2:4-5; 7:12），但在其他情况下，烘烤后才会加入橄榄油。生面团在发酵好之后制成了饼。饼分为厚饼和薄饼，材料（用大麦粉不能制成“薄饼”）和烘烤的方法决定了饼的厚薄：“炭火烧的饼”（见下文）不可能和烤炉烤出的饼一样薄。此外，可能还有其他种类的饼，如“饼圈”，这种饼在当今的近东很常见，可能用常用词汇 *hallâ* 来表示（利 2:4 等；见 KoB）；心形饼（希伯来语：*l'bibôt*，撒下 13:6, 8, 10）等。不过，最常见的饼是圆盘形的（*kikkâr*，出 29:23），这种饼直径 7 英寸（18 厘米）或更大，厚半英寸。圆盘形状的饼被称为 *râqîq*（出 29:23 等）。无酵饼通常很薄（参：出 29:2；利 2:4 等）。

有三种烘烤饼的方法。第一种方法被称为直接方法：在若干块石头上生火，待石头完全加热后，将灰烬耙去；把饼放在石头上，灰铺在饼上。过一段时间，再把饼翻面。这种饼被称为 *'ugâ*。撒拉（创 18:6）和出埃及后的以色列人（出 12:39）曾烘制过这种饼。以利亚醒来时发现炭火烧的饼已经烤好（王上 19:6）。虽然这确实是烘制饼的最原始的方法，但我们发现，新约时期的人（约 21:9），甚至连当今的贝多因人和旅行者仍然采用这种方法烘烤饼。《何西阿书》7:8 中提到了为饼翻面。

way of baking bread, we find it also in NT times (Jn. 21:9) and even today among bedouin and travelers. The turning of the bread is mentioned in Hos. 7:8.

The second method is baking on a plate or in a pan. The baking plate (*maḥ^abaṭ*) is sometimes made of iron (Ezk. 4:3) but may be of earthenwork like those found in Gezer. It is a flat bowl, put with the convex side up over a fire; and the cakes are thrown on the outside. This instrument, mentioned in Lev. 2:5; 6:21 (MT 14); 7:9; 1 Ch. 23:29, is probably the same as that of 1 Ch. 9:31, though some scholars understand the word used there (Heb. *ḥ^abittîm*) as an indication of the product, namely, flat cakes baked on the baking plate (so RSV, NEB). Those cakes are hard and thin. Softer and thicker are those made with the help of the frying pan or *marḥešet* (Lev. 2:7; 7:9), a deeper bowl which may have a lid. A variant of this is *maśrēt*, probably also a bowl or frying pan with a lid, but with a hole in the lid. It is mentioned in 2 S. 13:9 only. The frying pan in its two variants supposes the use of oil.

第二种方法是把饼放在盘子或平底锅中进行烘烤。有铁制的烤盘 (*maḥ^abaṭ*) (结 4:3), 也有陶制的烤盘, 也有可能是陶制的, 如基色发现的烤盘。烤盘是一种凸面向上放在火上的扁平盘; 饼放在烤盘的外面进行烘烤。《利未记》2:5; 6:21 (《马所拉文本》14); 7:9 和《历代志上》23:29 中提到的这种烤制工具可能就是《历代志上》9:31 中的煎盘, 但是有些学者认为该节经文中用到的这个词 (希伯来语: *ḥ^abittîm*) 指的是一种烤制品, 即煎盘中的烤饼 (《修订标准译本》和《新英文译本》就是这样翻译的)。这种饼很硬、很薄。煎盘或浅锅 (希伯来语: *marḥešet*, 利 2:7; 7:9) 烘烤的饼更软也更厚, 煎盘或浅锅是一种更深的碗状物, 可能有一个盖子。这个词一种变形形式是 *maśrēt*, 指的可能也是一种盘子或带盖的煎盘, 但盖子上有一个孔。只有《撒母耳记下》13:9 提到过这种煎锅。两种不同形式的煎锅可能都要用油煎烤。



Model of a house containing a brewery (top) and bakery, from the tomb of Meketre (11th Dynasty Egypt, 2135–2000 B.C.) at Thebes. Thirteen men and women (not all visible) crush and grind grain, mix dough, form cakes, and tend the ovens. (Metropolitan Museum of Art, 1919–1920 excavations)

The third method is baking bread in an oven (*tannûr*), a cylinder of earthenwork, which might be dug into the soil but might also stand on the ground. A small hut of stones and clay is built around it. The oven is heated by grass (Mt. 6:30), stubble (Mal. 4:1 [MT 3:19]), thorns, and other dry twigs (Nah. 1:10), or dung (cf. Ezk. 4:15, where, however, the first method is probably meant). Cow dung is very frequently used as a fuel today. The *tannûr* has two openings: one at the bottom, from the side, through which the ashes may be removed, and one at the top, through which after the flames have died down the dough-cakes are stuck on the hot inside walls. The cakes are not turned. When ready they are taken out by hand. Such bread-cakes are rather thin and soft. It is impossible to break them, but they are

底比斯的麦克特瑞墓（埃及第 11 王朝，公元前 2135 年至 2000 年）中发现的一个房子模型，其中包括一个酒窖（上方）和一个烘房。13 个男人和女人（图中不能全看到）在研磨谷物，拌入生面团，制作饼和照看烤炉。（大都会艺术博物馆，发掘于 1919 年至 1920 年）

第三种方法是在一种圆筒形陶制烤炉（*tannûr*）中烤制饼，这种烘炉可能位于地下，也可能位于地上。在烘炉周围建起一间用石头和泥砌成的小房子。用草（太 6:30）、碎秸（玛 4:1[《马所拉文本》3:19]）、荆棘和其他干枝子（鸿 1:10）或粪（参：结 4:15，但这节经文可能指的是第一种烤制饼方法）来为炉子加热。在现代，牛粪经常被当做燃料使用。烤炉（*tannûr*）有两个开口，一个是炉底侧面的开口，可以从这个开口掏灰，另一个是上方的开口，在火燃尽后，将生面团做成的饼从这个开口贴在热炉子的内壁上。这种饼不用翻面。饼烤好后，用手将饼取出。这种饼很薄、很软，不容易碎，但可以用手掰开。一般情况下，一人使用一个炉子，有时一个仆人会帮忙烤饼。当十个女人共用一个炉子烤制很少的生面团，就表明食物极度匮乏。在这种情况下通常按重量分

torn by hand. The rule is that one person, sometimes assisted by a servant, makes use of one *tannûr*. It is a sign of dire need when there is so little dough that ten wives make use of one oven (Lev. 26:26). In such a case food is rationed by weight; in ordinary times an adult needs (according to Mish. *Kelim* as understood by Dalman) one-third of a *kab*, i.e., slightly over one pint, of flour a day. The three measures of flour mentioned in Gen. 18:6 and Mt. 13:33 are sufficient for fifty-four persons a day, or, if they take one meal only, for 162 persons. One needs a rather large *tannûr* to prepare such a quantity of bread; but as we have seen, Sarah as the wife of a tent-dweller probably baked in ashes.

Special kinds of bread were, in the first place, the unleavened bread of the Passover season, the *maššôṭ* (see above). Ex. 16:31 mentions the *šappihit*, according to the etymology of the word a flat cake, which was served with honey. We may suppose that the varieties of special bread and cake mentioned in the Talmud were also known in biblical times, but as a luxury only. The addition of oil or honey or several kinds of spices to the dough or to the baked cake allows an unending list of variations. The “bread of affliction” mentioned in 1 K. 22:27 and 2 Ch. 18:26 is not a special kind of bread but rather a small quantity (cf. the “water of affliction” mentioned alongside it, and Isa. 30:20). In the same way “bread of mourners” (Hos. 9:4; cf. Ezk. 24:17, 22) is not a special kind of bread but ordinary bread used in extraordinary circumstances. In mourning Daniel ate no “pleasant bread” (Dnl. 10:3), i.e., no bread that in any way was made more tasty, but simple bread without any addition of oil, honey, or spices.

配食物；根据达尔曼对《米示拿》《论器皿》篇的理解，在平常时期，一个成年人每天需要三分之一 *kab*，即略微超出一品脱的面粉。《创世记》18:6 和《马太福音》13:33 中提到的三斗面足以满足 54 人一天的食物需求，如果每个人一天只吃一顿饭，则可以满足 162 人一天的食物需求。人们需要一个相当大的炉来制作这么多的饼；但是据书中记载，住帐幕人的妻子撒拉可能在灰中烤饼。

特殊的饼首推逾越节的无酵饼，*maššôṭ*（见上文）。《出埃及记》16:31 中提到了 *šappihit*（“吗哪”），从这个词的词源上讲，这是一种掺蜜吃的扁饼。我们可以认为，圣经时代的人们已经知道了《他勒目》中提到的特殊的饼和饼状食物，但他们仅仅将这些食物看做奢侈品。通过在生面团或烤饼中抹油、蜜或其他的调味料可以制作出各种各样的饼。《列王纪上》22:27 和《历代志下》18:26 中提到的“bread of affliction”（“使他受苦，吃不饱”）不是一种特殊的饼，而是指食物供应不足（参：同这个词组一起出现的“water of affliction”[“喝不足”]和《以赛亚书》30:20）。同样，“bread of mourners”（“居丧者的食物”，何 9:4；参：结 24:17, 22）也不是指特殊的饼，而是指一种在特殊情况下使用的普通的饼。但以理悲伤的时候不吃“美味”（但 10:3），即味道更可口的饼，而是吃一种不抹油、蜜或调味料的简单的饼。

Every oriental household used to make its own bread, and bread-making for the most part in the hands of the women. Handmaids were often employed to grind the grains (Ex. 11:5; Job 31:10); Sarah kneaded and baked (Gen. 18:6), and so did the woman of Endor (1 S. 28:24). Jeremiah considers it the rule that children gather wood, fathers kindle fire, and women knead the dough to make cakes (Jer. 7:18). Even today this is the rule not only among nomadic people but also among sedentary peasants.

In a very large household, such as the king's, it might happen that some persons had baking as their sole task. 1 S. 8:13 assumes that even in such a case the baker will be a female; but at the court of the Egyptian king we find a male "chief of the bakers" (Gen. 40:2, etc.), and the form of the Hebrew word for "bakers" indicates that his helpers were male. Also the baker of Hos. 7:4, 6 is a man. Jer. 37:21 shows that in the metropolis Jerusalem there was a "bakers' street." Most commentators consider this an indication that there were private professional bakers in Jerusalem, brought together on one street as members of one guild, as were the goldsmiths and the traders in later times (Neh. 3:31f.). But Zedekiah's ordering a disk of bread to be delivered daily to Jeremiah, who was a prisoner in the king's palace, suggests direct authority of the king over these bakers. So they are to be considered workers in the royal household, which consumed large quantities of flour (1 K. 4:22), enough for the daily meals of 1620 persons. For such a multitude a fair number of bakers was needed, and it is evident that they needed a street, if not for their dwelling then certainly for the

每个东方家庭过去常常自己制作饼,而且制饼的大多数工序由女人负责。他们通常雇佣婢女来研磨谷物(出 11:5; 伯 31:10); 撒拉调面做饼(创 18:6), 隐多珥的女人也是一样(撒上 28:24)。耶利米认为一般由孩子捡柴, 父亲生火, 女人和面做饼(耶 7:18)。甚至到今天, 游牧民族和定居的农民还保持着这样的习俗。

在非常大的家族里, 如王室中, 做饼可能是某些人唯一的任务。《撒母耳记上》8:13 中认为, 即使在这种情况下, 也由女人来烤饼; 但在埃及王的朝中有一个男性担任“膳长”(创 40:2 等), “bakers” (“烤饼的人”) 的希伯来语形式表明, 烤饼的人的助手是男性。《何西阿书》7:4, 6 中烤饼的人也是男人。《耶利米书》37:21 中的经文表明, 在大都市耶路撒冷有一个“饼铺街”。大多数注释者认为, 这表明在耶路撒冷存在一些专门以烤饼为职业的人, 他们集中在一条街上, 组成了行会, 这种行会很像后期出现的银匠和商人行会(尼 3:31-32)。但西底家命令每天给王宫中的囚犯耶利米一个圆饼, 这表明国王直接管理这些烤饼的人。所以, 烤饼的人被认为是王室的工人, 王室成员每天要消耗大量的面粉(王上 4:22), 这些面粉足够 1620 人一天食用。为这么多人提供食物当然需要很多烤饼的人, 显然他们需要占用一条街, 就算不是为了自己居住, 也需要一条街来存放他们各自的烤炉。

location of their ovens, each in its own shelter.

V. Eating Bread.-The thin, brittle forms of bread, especially the *maṣṣôṭ*, were broken; the softer and thicker varieties were torn apart. Sometimes oil was poured on the bread; we have no information of the use of butter in connection with bread. Bread was usually carried in a basket (Gen. 40:16f.; Ex. 29:3; Mt. 14:20; 15:37; etc.); when traveling one carried bread in a sack (1 S. 9:7, etc.). When bread was eaten by a group, the head of the household or the master of the community broke it or tore it and gave a portion to everybody present. If meat, fish, or other food was offered together with the bread, it was often handed out from the common cooking pot with the help of a piece of bread. The bread was folded into a kind of spoon and used to dip in the common dish without touching the broth or whatever with the fingers. So Mt. 26:23 is to be understood (cf. Jn. 13:26). After the meal the pieces that had not been consumed were gathered carefully into the basket again (Mt. 14:20, etc.) These remains are to be distinguished from the crumbs that fall on the ground and are left to be devoured by animals, and from the crumbs (*niqqûdîm*, Josh. 9:5, 12) to which bread is reduced when it is kept too long. The same word also denotes a special kind of cake, probably of very small size (1 K. 14:3; AV “cracknels”).

Bread is considered a gift from God, by whose blessing the grain grows. Its sanctity therefore should always be respected. No oriental will tread on a piece of bread. When he sees it lying on the street, he will pick it up and give it to a dog or put it somewhere where a bird may get it. The general sanctity of bread makes

V. 吃饼。薄而脆的饼，尤其是 *maṣṣôṭ* 很易碎；更软和更厚的饼需要掰开吃。有时会在饼上抹油；我们尚未找到关于在饼上抹油的记载。饼通常装在篮子里（创 40:16-17；出 29:3；太 14:20；15:37 等）；旅行者则用囊装饼（撒上 9:7 等）。当一群人分吃一张饼时，户主或群落的首领把饼切碎或掰开，分给每一个人。如果肉、鱼或其他食物同饼一同被呈上来，通常用饼来盛锅里的食物。饼被叠成勺子似的形状，然后用手蘸在共同的盘子里，这样手指就不会沾上汤或其他食物。应该这样理解《马太福音》26:23 中的描述（参：约 13:26）。吃完饭后，把剩下的饼块小心地收拾起来，重新装进篮子里（太 14:20 等）。这些剩下的饼不同于掉在地上的碎渣、留给动物的饼渣和因长时间保存而风干的碎饼（*niqqûdîm*，书 9:5，12）。这个词还可以表示一种尺寸可能非常小的特殊的饼（王上 14:3；《钦定版圣经》中译为 “cracknels” [“薄饼”]）。

饼被认为是来自于上帝的恩赐，谷物靠着祂的祝福生长。因此，人们要始终尊重饼的圣洁。任何一个东方人都不会践踏一块饼。当他们看到饼掉在街上，他们会捡起饼，拿它喂狗或把它放到鸟觅食的地方。饼的普遍圣洁性使它成为最为常见的祭物。*minhâ*（“素祭”）与所有燔祭和许多其他祭物一起被献给神，

it one of the most common forms of offering. Every burnt offering and many other kinds of sacrifices are accompanied by a *minhâ*, the principal element of which is some form of bread (cf. Lev. 2). There were also offerings of bread independently from animal sacrifice: the oblation of two leavened disks of bread at Pentecost (Lev. 23:17), and the ‘shewbread’ (AV) or “bread of the Presence” (RSV), twelve cakes according to tradition arranged in two rows, each of them consisting of six large rectangular cakes, with “horns” at their corners. After the replacement of this bread the old cakes were to be eaten by priests only; but note 1 S. 21:3–6 and Mt. 12:3f.

Bread became a symbol of different things, first of all one of hospitality. The stranger is to be offered bread and water (Neh. 13:1f.), and one should not send people away without having given them bread (Mt. 14:15–21, etc.). The disciples of Jesus could reckon on such hospitality and therefore were not to bring along their own bread (Mt. 10:10). The host will break off a piece of the cake he has in hand and give it to his guest; in such a way they partake of the same bread, and this becomes a symbol of community and mutual responsibility. By eating bread one becomes bound to his host. Prophets who ate from Jezebel’s table were bound to speak their mistress’ word (1 K. 18:19); the man of God sent to protest against Jeroboam’s illegal worship was not allowed to eat bread in Jeroboam’s realm (1 K. 13:9).

Both symbolic meanings of bread-eating have been taken over in Christian worship. The idea of hospitality developed into the ancient Christian custom of

饼是素祭的主要组成部分（参：利 2）。可以单独用饼献祭：在五旬节献上的两个有酵饼（利 23:17）和“陈设饼”（《钦定版圣经》中译为“shewbread”，《修订标准译本》中译为“bread of the Presence”），按照传统，12 张饼摆列两行，每行摆着 6 张带“角”的长方形的饼。这张饼被更换之后，只有祭司可以吃掉旧饼；但参：撒上 21:3-6 和太 12:3-4。

饼成为不同事物的象征，首先象征着好客。主人应该拿供饼和水迎接来客（尼 13:1-2），不应该不给他们饼就把他们送走（太 14:15-21 等）。耶稣的门徒可以依靠这种款待，因此他们不用随身带饼（太 10:10）。主人将把他手中的饼掰开，然后分给客人；他们以这种方式分享了同一张饼，这也成为他们团结一心和相互负责的象征。客人藉着吃饼与主人联合。吃了耶洗别桌上的食物的先知一定可以说这位女主人所说的话（王上 18:19）；受神差遣去谴责耶罗波安偶像崇拜的人不可以吃耶罗波安国内的饼（王上 13:9）。

在基督徒的敬拜中，吃饼被赋予了两个象征意义。好客逐渐发展成将神的爱（*agápē*，犹 1:12；参：林前 11:21）与主的晚餐联系在一起的古老基督教习

connecting the *agápē* (Jude 12; cf. 1 Cor. 11:21) with the Lord's Supper. Community by partaking of the same bread is expressed by Paul in 1 Cor. 10:17. But the first idea in the Lord's Supper is still another symbolism: the conception of the bread of life, the spiritual food given to mankind when Christ surrendered Himself unto death in order that His followers might find life eternal. This symbolism, expressed in the words of Christ at the institution of holy communion (Mt. 26:26), has been expanded largely in Jn. 6:32-58, words spoken when "the Passover ... was at hand" (Jn. 6:4), and when Christ had shown Himself the divine host by the multiplying of bread. So the symbolism of bread in Israel's religion and the symbolism of bread in the common life of the eastern countries were joined to the central theme of the Lord's Supper: the sacrifice of Christ as the life-bread for His people.

Bibliography.—G. Dalman, *Arbeit und Sitte in Palästina*, IV: *Brot, Öl und Wein* (1935), pp. 1-152; M. Währen, *Brot und Gebäck im Leben und Glauben des Orients* (1964); *TDNT*, I, s.v. ἄρτος (Behm).

A. VAN SELMS

BREAK.

The most common word is Heb. *šābar*, which is nearly always used literally, for breaking objects, e.g., a door (Gen. 19:9), bones (Ex. 12:46; Job. 29:17), images and altars (Dt. 7:5; 2 K. 11:18; 2 Ch. 23:17; Jer. 43:13), weapons (Ps. 76:3; Hos. 1:5), yokes (Jer. 28; Nah. 1:13), bread (Lev. 26:26; Ezk. 5:16; 14:13). Occasionally it is used more abstractly, e.g., Lev. 26:19, "I

俗。保罗在《哥林多前书》10:17中提到了众人分享同一张饼。但主的晚餐中蕴含的第一层思想是另一种象征意义：当基督为了让祂的信徒获得永生而受难时，人类被赐予了生命之饼和属灵的食物。主在圣餐仪式上所说的话（太26:26）体现出了这个象征意义，《约翰福音》6:32-58进一步详述了这个象征意义，当“逾越节近了……”（约6:4），当基督藉着五个大饼使五千人吃饱这件事显示祂是圣洁的主时，祂说了话。所以，饼在以色列宗教中的象征意义和在东方普通百姓生活中的象征意义与主的晚餐这个中心主题联系在了一起：基督的祭物成了祂的子民的生命之饼。

书目——G. Dalman, *Arbeit und Sitte in Palästina*, IV: *Brot, Öl und Wein* (1935), 1-152页; M. Währen, *Brot und Gebäck im Leben und Glauben des Orients* (1964); *TDNT*, I, 见词条 ἄρτος (Behm)。

词条作者：A. VAN SELMS

BREAK. 攻破、折断、打碎、折断、断绝

最常见的词语是希伯来词 *šābar*，这个词几乎总是表示打坏东西，如攻破房门（创19:9）、折断骨头（出12:46；伯29:17）、拆毁邱坛和打碎柱像（申7:5；王下11:18；代下23:17；耶43:13）、折断武器（诗76:3；何1:5）、折断轭（耶28；鸿1:13）和断绝粮（利26:26；结5:16；14:13）。有时会用到这个词更抽象的含义，如在《利未记》26:19中，

will break the pride of your power,” and Ps. 69:20, “Insults have broken my heart.” The word most often used for breaking covenants is Heb. *pārar* (e.g., Gen. 17:14; Lev. 26:15, 44; Dt. 31:16, 20; Isa. 24:5; Ezk. 16:59).

In the AV “break up” is used for “break in (to),” in Ex. 22:2 (Heb. *maḥteret*); 2 Ch. 24:7 (*pāraṣ*); Mt. 24:43 (Gk. *dioryssō*). Other AV usages of “break” that are replaced by more accurate expressions in the RSV or NEB include: Job. 13:25, RSV “frighten,” NEB “chase” (Heb. *āras*); 38:10, RSV “prescribed,” NEB “established” (*šābar*); 39:15, RSV and NEB “trample” (*dūš*); Ps. 119:20, RSV “is consumed,” NEB “pines” (*gāras*); 141:5, RSV and NEB “anoint” (*nō*); Lam. 3:16, RSV “made my teeth grind” (*gāras*).

Important NT words include Gk. *klāō* (of breaking bread, e.g., Mt. 14:19 par.; Acts 20:7; 1 Cor. 10:16), *diarrhēgnymi* (Lk. 5:6; 8:29), *katágnymi* (Mt. 12:20; Jn. 19:31–33), *syntribō* (Mk. 5:4; 14:3 [see ALABASTER]).

See also BREACH.

J. W. DEHOOG

BREAKFAST

“我必断绝你们因势力而有的骄傲”和在《诗篇》69:20中，“辱骂伤破了我的心”。最常用来表示背约的词语是希伯来词 *pārar* (如，创 17:14；利 26:15，44；申 31:16，20；赛 24:5；结 16:59)。

《钦定版圣经》在《出埃及记》22:2 (希伯来语: *maḥteret*)、《历代志下》24:7 (*pāraṣ*) 和《马太福音》24:43 (希腊语: *dioryssō*) 中用 “break up” (“挖窟窿”) 表示 “挖透”。在《钦定版圣经》其他经文中译为 “break”，而《修订标准译本》或《新英文译本》中的翻译更为准确:《约伯记》13:25，《修订标准译本》译为 “frighten” (“惊动”)，《新英文译本》中译为 “chase” (“追赶”，希伯来语: *āras*)；《约伯记》38:10，《修订标准译本》中译为 “prescribed” (“设定”)，《新英文译本》中译为 “established” (“确定”，*šābar*)；《约伯记》39:15，《修订标准译本》和《新英文译本》中译为 “trample” (“践踏”，*dūš*)；《诗篇》119:20，《修订标准译本》中译为 “is consumed” (“心力交瘁”)，《新英文译本》译为 “pines” (“心碎”，*gāras*)；《诗篇》141:5，《修订标准译本》和《新英文译本》都译为 “anoint” (“抹膏油”，*nō*)；《耶利米哀歌》3:16，《修订标准译本》中译为 “made my teeth grind” (“殄断我的牙”，*gāras*)。

重要的新约词汇包括希腊词 *klāō* (擘开饼，如，太 14:19 平行经文；徒 20:7；林前 10:16)、*diarrhēgnymi* (路 5:6；8:29)、*katágnymi* (太 12:20；约 19:31–33)、*syntribō* (可 5:4；14:3[见 ALABASTER])。

另见 BREACH (破口、过犯)。

词条作者: J. W. DEHOOG

BREAKFAST 早饭

[Gk. *aristáō*—“eat breakfast”] (Jn. 21:12, 15); AV DINE. The regular morning meal, although in later times the term was applied to the main meal. Lk. 14:12 distinguishes between this meal and dinner, the evening meal.

While there is discussion as to whether the noun *áriston* always means breakfast or may mean the noon meal (see MEALS), there can be little doubt the instance mentioned in Jn. 21 is an early morning meal (cf. v. 4). If the word does relate to breakfast alone, the meal Jesus ate with the Pharisee (Lk. 11:37) should also be interpreted as a breakfast. It may have been a customary meal that took place immediately after the morning prayer in the synagogue. Some have argued that the parable of the wedding feast (Mt. 22:4ff.) is more meaningful if this is interpreted as breakfast, as this would have called those invited from their daily work and would have meant loss to them.

The meal Jesus cooked on the shore of the Sea of Galilee is described as fish roasting on a charcoal fire. While we do have record of more humble meals (Ruth 2:14), the Jew normally preferred to have meat or fish with his meal. The fish would be roasted either directly on the coals or on flat rocks that had first been heated by a charcoal fire.

D. W. WEAD

BREAST

[Heb. *hāzeh* (Ex. 29:26f.; Lev. 7:30f., 34; 8:29; 9:20f.; 10:14f.; Nu. 6:20; 18:18), *lēbāb* (Nah. 2:7), *mē'ím* (Ps. 22:14), *s^egôr* (Hos. 13:8), *šad* (Gen. 49:25; Job 3:12; etc.), *šōd* (Job 24:9; Isa. 60:16; 66:11); Aram. *h^adī* (Dnl. 2:32); Gk. *kólpos* (Jn.

【希腊语：*aristáō*——“吃早饭”】(约 21:12, 15);《钦定版圣经》中译为 DINE (“吃早饭”)。这个词表示每天早上吃的饭，但后来指主餐。《路加福音》14:12 中区分了早饭、中饭和晚饭。

虽然对于名词 *áriston* 是始终表示早饭，还是也可以表示午饭(见 MEALS[饭])，人们还存有争议，但是《约翰福音》21 章中一定指的是早饭(参：约 21:4)。如果这个词只表示早饭，那么耶稣与法利赛人同吃的饭也应该理解成早饭。早饭可能是在每天犹太会堂晨祷之后吃的一顿饭。有些人认为如果将婚筵译为早饭，那么关于婚筵的比喻更加意味深长，因为那些受邀的人需要放下日常工作来赴席，这对他们来说是一种损失。

经文中描述了耶稣在加利利海岸边做饭的情境——在木炭中烤鱼。虽然经文中还记载了更简单的饭食(得 2:14)，但犹太人通常更喜欢吃带肉或鱼的饭。鱼可能直接放在木炭上烤，或者放在事先用炭火加热过的平岩石上烤。

词条作者：D. W. WEAD

BREAST 胸、怀、乳

【希伯来语：*hāzeh* (出 29:26-27; 利 7:30-31, 34; 8:29; 9:20-21; 10:14-15; 民 6:20; 18:18), *lēbāb* (鸿 2:7), *mē'ím* (诗 22:14), *s^egôr* (何 13:8), *šad* (创 49:25; 伯 3:12 等), *šōd* (伯 24:9; 赛 60:16; 66:11); 亚兰语：*h^adī* (但 2:32);

13:23), *mastós* (Lk. 11:27; 23:29; Rev. 1:13), *stéthos* (Lk. 18:13; 23:48; Jn. 13:25; 21:20; Rev. 15:6)]; AV also BOSOM, BOWELS, “the caul of their heart,” PAPS, TEATS, etc.; NEB also BOSOM, RIBS, TEAT, etc. In Ps. 131:2 the RSV supplies “breast” where the Hebrew simply has *’ēm*, “mother.”

Either of the two milk-producing glands located on the upper torso of the female, the frontal area of the chest or thorax of both male and female, and the seat or location of the emotions and affections, i.e., the consciousness: all are designated in the Bible at different times by the one word “breast.”

Hāzeh occurs only in priestly material, where it refers solely to the breast meat of animals to be used in sacrifices. These sacrifices were always of the wave offering type and were connected with priestly ordination services (Ex. 29:26f.; Lev. 8:29), peace offerings (Lev. 7:29f.; 9:18, 20f.), and the concluding rites of a Nazirite vow (Nu. 6:20). This portion of the sacrifice was to be consumed exclusively by the priests (Ex. 29:26; Lev. 7:31).

The breasts are frequently associated with the blessing of God on life and motherhood (Gen. 49:25; Ps. 22:9; 131:2; Lk. 11:27). In keeping with this line of thought, they are also considered a feature of feminine charm (Cant. 4:5-7; 7:7f.; 8:10; Ezk. 16:7). Conversely, however, dry or unfulfilled breasts are sometimes marks of sin and judgment (Hos. 9:14; Lk.

希腊语: *kólpos* (约 13:23), *mastós* (路 11:27; 23:29; 启 1:13), *stéthos* (路 18:13; 23:48; 约 13:25; 21:20; 启 15:6)]; 《钦定版圣经》还译为 BOSOM (“胸、怀”)、BOWELS (“腹、心肠”)、“the caul of their heart” (“心膜”)、PAPS (“怀”)、TEATS (“乳”)等; 《新英文译本》还译为 BOSOM (“胸、怀”)、RIBS (“肋骨”)、TEAT (“乳”)等。在《诗篇》131:2 中, 《修订标准译本》中译为 “breast” (“怀”), 而希伯来语原型仅为 *’ēm*, 意思是 “母亲”。

《圣经》中不同的时期始终用 “breast” 一词来表示女人的两个乳房、男人和女人的前胸以及抒发情绪和感情的器官, 即感觉器官。

Hāzeh 仅在 P 底本中被提到过一次, 指的仅仅是献祭时用到的动物的胸肉。这些祭物通常属于摇祭, 与祭司的职分 (出 29:26-27; 利 8:29)、平安祭 (利 7:29-30; 9:18, 20-21) 和拿细耳人最后的许愿仪式 (民 6:20) 有关。祭物的这个部分 (胸) 是祭司所得的分 (出 29:26; 利 7:31)。

胸或乳房通常与神对生命和母亲的祝福有关 (创 49:25; 诗 22:9; 131:2; 路 11:27)。从这个思路上讲, 胸或乳房也被认为是女性魅力的一个特征 (歌 4:5-7; 7:7-8; 8:10; 结 16:7)。但反过来讲, 乳干有时候是罪和审判的标志 (何 9:14; 路 23:29); 引申开来, “捶胸” (抒发情感的部位) 则是在表达疼痛、悲伤和痛苦 (赛 32:12; 鸿 2:7; 路

23:29); and by extension, “to beat one’s breast,” the seat of the emotions, is to express pain, grief, and anguish (Isa. 32:12; Nah. 2:7; Lk. 18:13; 23:48; cf. Ps. 22:14).

In the Gospel of John, the disciple “whom Jesus loved” is distinguished by having lain close to Jesus’ breast at the Last Supper (13:23, 25; 21:20). This was the place of honor, at the right hand of the host. Furthermore, this designation is meant to indicate the identity of the Gospel’s author (21:24).

The term also used figuratively. Israel is described allegorically as a beautiful, fully developed maiden whose “breasts were formed” when Yahweh betrothed Himself to her (Ezk. 16:7). But she had already practiced harlotry—i.e., idolatry—in Egypt and continued to do so later with the Assyrians and Babylonians, who also fondled her breasts (Ezk. 23:3–21). For this unfaithfulness, Judah is to be judged so horribly that she will be moved to tear off her breasts (23:24, NEB). But there is also a future hope for Jerusalem; she will be nourished again and draw strength from the nations by sucking at the “breast of kings” (Isa. 60:16). Then her own breasts will supply the milk of consolation to all who are needy; and then all may “drink deeply with delight from the abundance of her glory” (Isa. 66:11).

See *TDNT*, III. s.v. *χόλπος* (Meyer).

K. H. MAAHS

BREASTPIECE OF THE HIGH PRIEST

[Heb. *hōšen*]; AV BREASTPLATE. Apparently a pouch or bag referred to in

18:13; 23:48; 参：诗 22:14)。

在《约翰福音》中，在最后的晚餐中贴身挨近耶稣怀里的门徒就是“耶稣所爱的”门徒（约 13:23, 25; 21:20）。这是荣耀的位置，在主的右手边。此外，这种称谓是为了指明这卷福音书作者的身份（约 21:24）。

经文中还采用这个词的比喻义。当耶和华与以色列订婚时，以色列被比喻成发育成熟的美丽少女，她的“两乳成形”（结 16:7）。但她却在埃及行淫，即崇拜偶像，后来又与亚述和巴比伦行淫，也让他们抚摸她的乳（结 23:3-21）。犹大因不忠于神将受到可怕的审判，被切掉两乳（《新英文译本》，结 23:24）。但耶路撒冷在未来还有希望；她将再次被哺育，藉着“吃君王的奶”从万国汲取力量（赛 60:16）。到那时，贫困的能在她那安慰人的怀里吃奶得饱；他们都“得她丰盛的荣耀，犹如挤奶，满心喜乐”（赛 66:11）。

见 *TDNT*, III. 见词条 *χόλπος* (Meyer)。

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BREASTPIECE OF THE HIGH PRIEST 大祭司的胸牌

【希伯来语：*hōšen*】；《钦定版圣经》中译为 BREASTPLATE (“胸牌”)。显

the Torah (Ex. 25:7; 28; 29:5; 35:9, 27; 39; Lev. 8:8). Of obscure nature, it seems to have been a multicolored embroidered fabric square (Ex. 28:15f.), and was attached to the ephod by four golden rings. In or on it were twelve semi-precious stones symbolizing the Israelite tribes, as well as the Urim and Thummim, the latter used in the casting of lots. The pouch or bag was worn by the high priest as the representative of the Israelites when he entered the holy place, thereby bringing the nation vicariously into the divine presence (cf. Ex. 28:29).

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BREASTPLATE.

See WEAPONS OF WAR.

BREATH

[Heb. *n^ešāmā*, *rû(a)ḥ*, *heḇel*, *nepeš* (Job 41:21), *'ap* (Cant. 7:8), *yāpah* (Jer. 4:31); Gk. *pnoē*, *pneúma*]; AV also VANITY, WIND, SPIRIT, LIFE, INSPIRATION (Job 32:8), NOSE (Cant. 7:8), “bewaileth herself” (Jer. 4:31); NEB also BREATH OF WIND, VAPOUR, SPIRITS, COMMAND, PUFF OF WIND, PUFF OF AIR, WIND, etc.; **BREATH OF LIFE** [Heb. *nepeš ḥayyā* (Gen. 1:30), *nišmat ḥayyîm* (2:7), *rû(a)ḥ ḥayyîm* (6:17; 7:15), *nišmat-rû(a)ḥ ḥayyîm* (7:22), *n^ešāmôt* (Isa. 57:16)]; AV also LIFE (Gen. 2:7), SOULS (Isa. 57:16); NEB also SPIRIT OF LIFE (Gen. 6:17), LIFE (7:22), “living (creatures)” (Isa. 57:16). The words *n^ešāmā* and *rû(a)ḥ* both mean basically “wind,” though the former suggests a gentler blowing, the latter often a blast (cf. 2 S. 22:16; Ps. 18:15; Isa. 11:4). As *rû(a)ḥ* is related most often to the will or emotions, it is translated more than 230 times as SPIRIT. The “breath of

然是律法书中提到的一种袋子或包(出 25:7; 28; 29:5; 35:9, 27; 39; 利 8:8)。胸牌的样式尚不清楚,似乎是用多色线绣出的正方形(出 28:15-16),并用四个金环系在以弗得上。胸牌中或胸牌上是 12 块亚宝石和乌陵与土明,12 块宝石象征着以色列支派,乌陵与土明是用来抓阄决断的。当以色列的大祭司进入圣所时,他会带着这种袋子或包,因此以色列民族藉着祭司进到耶和華的面前(参:出 28:29)。

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BREASTPLATE. 护胸甲

见 WEAPONS OF WAR (战争武器)。

BREATH 气、气息

【希伯来语: *n^ešāmā*, *rû(a)ḥ*, *heḇel*, *nepeš* (伯 41:21), *'ap* (歌 7:8), *yāpah* (耶 4:31); 希腊语: *pnoē*, *pneúma*】;《钦定版圣经》还译为 VANITY (“虚无”)、WIND (“风、呼吸”)、SPIRIT (“灵”)、LIFE (“生命”)、INSPIRATION (“气”, 伯 32:8)、NOSE (“鼻子”, 歌 7:8)、“bewaileth herself” (“她喘着气”, 耶 4:31);《新英文译本》中还译为 BREATH OF WIND (“一丝风”)、VAPOUR (“蒸气”)、SPIRITS (“灵”)、COMMAND (“命令”)、PUFF OF WIND (“阵风”)、PUFF OF AIR (“阵风”)、WIND (“风、气”)等; **BREATH OF LIFE** (“生气”)【希伯来语: *nepeš ḥayyā* (创 1:30), *nišmat ḥayyîm* (创 2:7), *rû(a)ḥ ḥayyîm* (创 6:17; 7:15), *nišmat-rû(a)ḥ ḥayyîm* (创 7:22), *n^ešāmôt* (赛 57:16)】;《钦定版圣经》还译为 SPIRIT OF LIFE (“有气息的活物”, 创 6:17)、LIFE (“生气”, 创 2:7)、SOULS (“灵性”, 赛 57:16);《新英文译本》中还译为 LIFE (“有气息的

life” is in the second Creation story the vital principle, imparted to man by God when He “breathed into his nostrils” (Gen. 2:7); in the other references, however, it is no doubt merely an expression for “living,” like the phrase “all that breathed” (*kolhann^ešāmā*, Josh. 10:40) or “any that breathed,” etc. (11:11, 14; Dt. 20:16; 1 K. 15:29; Ps. 150:6).

活物”，创 6:17）、“living (creatures)” (“活物”，赛 57:16)。*n^ešāmā* 和 *rû(a)ḥ* 的基本含义都是“风”，但 *n^ešāmā* 指的是微风，*rû(a)ḥ* 指的是疾风（参：撒下 22:16；诗 18:15；赛 11:4）。因为 *rû(a)ḥ* 最经常与意志或情绪联系在一起，所以这个词有 230 多次被译为“灵”（见 SPIRIT[灵]）。“生气”是第二个创世故事中至关重要的要素，当上帝向“他的鼻子里吹气”，就向他输送了“生气”（创 2:7）；但在其他的经文中，这个词很可能仅仅表示“活着的”，与“all that breathed”（“凡有气息的”，*kolhann^ešāmā*，书 10:40）或“any that breathed”（“凡有气息的”）等词组（书 11:11, 14；申 20:16；王上 15:29；诗 150:6）意思相同。

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BREATHE.

The enemies of the psalmist “breathe out violence” (Ps. 27:12, Heb. *yāpah*, “breathe hard,” “snort”); and Saul of Tarsus was prior to his conversion “breathing threats and murder against the disciples of the Lord” (Acts 9:1, Gk. *empnéō*).

In Lam. 3:56 the AV has “hide not thine ear at my breathing [Heb. *r^ewāḥā*], at my cry.” The RSV reads, “Do not close thine ear to my cry for help!” with the marginal note “Heb. uncertain”; the NEB has: “Do not turn a deaf ear when I cry, ‘Come to my relief.’” The AV “breathing” (cf. *rû[a]ḥ*) is least likely; see Ex. 8:15, where the same word is translated “respice.” Many commentators emend the text (see BDB, p. 926; *IB*, *in loc.*; *BH*; LXX). The Hebrew word order casts some doubt on the RSV and NEB readings.

BREATHE. 呼吸、说出

诗篇作者的敌人“口吐凶言”（诗 27:12，希伯来语：*yāpah*，“用力呼吸”，“喷鼻息”）；大数的扫罗悔改之前“仍然向主的门徒口吐威吓凶杀的话”（徒 9:1，希腊语：*empnéō*）。

在《耶利米哀歌》3:56 中，《钦定版圣经》中译为“hide not thine ear at my breathing [希伯来语：*r^ewāḥā*], at my cry”。《修订标准译本》中译为“Do not close thine ear to my cry for help!”，旁注为“原希伯来语不详”；《新英文译本》则译为“Do not turn a deaf ear when I cry, ‘Come to my relief’”，汉译均为“我求你解救，你不要掩耳不听”；《钦定版圣经》中的“breathing”（“呼吸”，参：*rû[a]ḥ*）是最不合适的翻译；见《出埃及记》8:15，在这节经文中，同一个词却被译为“respice”（“松解”）。许多注释者修订了这节经文（见 BDB, 926 页；*IB*，见本段；*BH*；《七十士译本》）。

这个希伯来词的词序使人们对《修订标准译本》和《新英文译本》中的译文产生了怀疑。

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BREECHES

[Heb. *miḵnāsayim*; Gk. *periskelē*]; NEB DRAWERS. Priestly garments covering the thighs for reasons of propriety and modesty, and worn by Aaron on the Day of Atonement and by the priests on ceremonial occasions (Ex. 28:42; 39:28; Lev. 6:10; 16:4; Ezk. 44:18; cf. Ex. 20:26). They “reached to the knees” (J. H. Hertz on Ex. 28:42). Josephus described them as worn in his time; they are “in the nature of breeches” with the upper half cut off, ending at the thighs and there tied fast (*Ant.* iii.7.1).

It is sometimes thought that one of the three articles of dress mentioned in Dnl. 3:21 may have been a trouserlike garment. The RV translates Aram. *sarbāl* as “hosen,” and the NEB has “trousers”; but J. A. Montgomery (*ICC* on Daniel) thinks it more likely that his means “mantles” (as does the RSV; cf. AV “coats”) and that the second article, *paṭṭīš*, refers to trousers. (See also S. A. Cook, *Journal of Philology*, 26 [1899], 306–313.)

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BREED; BRED

[Heb. qal and piel of *yāḥam*] (Gen. 30:38f., 41); AV CONCEIVE; NEB “be on heat,” “feel a longing”; [*šāraṣ*] (Gen. 8:17); NEB SWARM; [*rûm*] (Ex. 16:20); NEB “become full of”; [hiphil of *rāba*] (Lev. 19:19); AV GENDER; NEB MATE

BREECHES 裤子、马裤

【希伯来语: *miḵnāsayim*; 希腊语: *periskelē*】; 《新英文译本》中译为 DRAWERS (“内裤”)。祭司为了显示得体 and 稳重, 穿遮盖大腿的衣服, 亚伦在赎罪日, 祭司在宗教仪式场合也穿这种衣服(出 28:42; 39:28; 利 6:10; 16:4; 结 44:18; 参: 出 20:26)。裤子“从腰达到大腿”(J. H. Hertz 对《出埃及记》28:42 的注释)。约瑟夫斯说, 在他生活的年代也有人穿这种裤子; 它们“实际上是马裤”, 上半部分被剪掉, 裤长到大腿, 并在大腿处收紧 (*Ant.* iii.7.1)。

《但以理书》3:21 中提到的三件衣服中有一件有时被认为可能指的是裤子。《修订版圣经》将亚兰语中的 *sarbāl* 译为 “hosen” (“长裤”), 而《新英文译本》中则译为 “trousers” (“裤子”); 但蒙哥马利 (J. A. Montgomery, *ICC* 对《但以理书》的注释) 认为这个词很可能指的是 “外袍” (《修订标准译本》中作 “mantles”, 参: 《钦定版圣经》中作 “coats”, 汉译为 “外袍”), 并认为但以理提到的第二件衣服 *paṭṭīš* 指的是裤子 (另见 S. A. Cook, *Journal of Philology*, 26 [1899], 306–313)。

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BREED; BRED 配合、引起; 配合、生

【希伯来语: *yāḥam* 的简单主动干和加强主动干】(创 30:38-39, 41); 《钦定版圣经》中译为 CONCEIVE (“交配”); 《新英文译本》中译为 “be on heat” (“配合的时候”)、“feel a longing” (“渴望”); 【*šāraṣ*】(创 8:17); 《新英文译

TOGETHER; [piel of *'abar*] (Job 21:10); AV GENDER; NEB MOUNT; [Gk. *gennáō*] (2 Tim. 2:23); AV ENGENDER; **BREEDER** [Heb. *nōqēd*] (2 K. 3:4); AV SHEEPMASTER. In Dt. 28:54, 56; Jer. 6:2 the RSV supplies “bred,” rendering Heb. *'ānōg* “delicately bred” (AV “delicate”; NEB “delicate,” “lovely”). The thrust of these passages is that these people are so pampered that even at a time of trouble they can think only of themselves. The RSV also supplies “bred” in Est. 8:10, rendering “bred from the royal stud” for *b^enē hārammākīm*, which the NEB translates “from the royal stables.”

Used in the piel form *yāham* means “conceive,” while in the qal it means “be in heat.” Gen. 30:37–43 describes the trickery to which Jacob resorted in order to get the better of Laban. Ancient belief in magic held that the visual characteristics of certain objects placed in the sight of the mother at the time of intercourse would be reflected in the offspring. The NEB with its alternate use of “be on heat” and “feel a longing for” seems to suggest a possible original pun on the Heb. *yāham*. The hipnil form of

本》中译为 SWARM (“多多滋生”); **【rūm】** (出 16:20); 《新英文译本》中译为 “become full of” (“充满”); **【rāba** ‘的使役主动干】(利 19:19); 《钦定版圣经》中译为 GENDER (“配合”); 《新英文译本》中译为 MATE TOGETHER (“与异类配合”); **【'abar** 的加强主动干】(伯 21:10); 《钦定版圣经》中译为 GENDER (“孳生”); 《新英文译本》译为 MOUNT (“交配”); **【希腊语: gennáō】** (提后 2:23); 《钦定版圣经》中译为 ENGENDER (“引起”); **BREEDER** (“牧养的人”) **【希伯来语: nōqēd】** (王下 3:4) 《钦定版圣经》中译为 SHEEPMASTER (“牧羊人”)。在《申命记》28:54, 56 和《耶利米书》6:2 中, 《修订标准译本》中使用了 “bred” 一词, 将希伯来词 *'ānōg* 译为 “delicately bred” (“娇嫩的人”) (《钦定版圣经》中译为 “delicate” [“柔弱娇嫩的”]; 《新英文译本》中译为 “delicate” [“柔弱的”]、 “lovely” [“娇嫩的”])。这段经文主要想表达的意思是, 这些人竟然如此纵容自己, 甚至在困境中他们也只想着自己。《修订标准译本》在《以斯帖记》8:10 中也用到了 “bred” 一词, 将 *b^enē hārammākīm* 译为 “bred from the royal stud” (“御养的”), 而《新英文译本》译为 “from the royal stables” (“御马圈中的”)。

yāham 的加强主动干的意思是“怀孕”, 而这个词的简单主动干的意思是“配合的时候”。《创世记》30:37–43 中描述了雅各为胜过拉班所使用的诡计。古代的巫术信仰认为, 母亲在配合时看到某种事物的特征将体现在后代的身上。《新英文译本》中交替使用了 “be on heat” (“在配合的时候”) 和 “feel a longing for” (“渴望”) 两个词组, 这似乎表明希伯来语 *yāham* 最初可能是个双关语。*rāba* ‘的使役主动干的字面含义是 “使躺下”。以色列人不可叫动物与异类配合 (利 19:19)。《出埃及记》16:20 用希

rāba’ literally means “cause to lie down.” The Israelites were not allowed to mate together two different kinds of animals (Lev. 19:19). Heb. *rûm*, literally meaning “rise up,” is used in Ex. 16:20 to describe the manna that had become full of worms.

The term is used only once in the NT, in 2 Tim. 2:23. Gk. *gennáō*, which literally means to “beget” or “bear,” is here used figuratively with the sense of “produce” or “bring forth.”

伯来语 *rûm* (字面意思“升起、起来”) 形容长满虫子的吗哪。

《新约》只在《提摩太后书》2:23 中使用过这个词。希腊词 *gennáō* 的字面意思是“产生”或“生”，这节经文用这个词的比喻义来表达“产生”或“引起”的含义。

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BRETHREN.

See BROTHER; BROTHERS OF THE LORD.

BRETHREN. 弟兄

见 BROTHER (兄弟); BROTHERS OF THE LORD (主的兄弟)。

BRIBE; BRIBERY

[Heb. *šōḥaḏ*, *kōper*, *mattānā*, *beša*’ (Ex. 18:21), *šillûm* (Mic. 7:3)]; AV also GIFT, REWARD, COVETOUSNESS (Ex. 18:21), NEB also REWARD, RANSOM, etc.; [*šādḥad*] (Job 6:22; Ezk. 16:33); AV HIREST, “give a reward”; NEB also “open your purses.” The Hebrew law condemns everything that would tend to impair the impartial administration of justice, particularly the giving and receiving of gifts or bribes in order to pervert judgment (Ex. 23:8). There are frequent allusions to the prevailing corruption of judges and rulers (Job. 15:34). In clearing himself of any suspicion, Samuel denied that he had ever been involved in bribery (1 S. 12:3).

See JURISPRUDENCE, ABUSE OF; JUSTICE.

BRIBE; BRIBERY 贿赂、不义之财; 贿赂

【希伯来语: *šōḥaḏ*, *kōper*, *mattānā*, *beša*’ (出 18:21), *šillûm* (弥 7:3)】; 《钦定版圣经》中还译为 GIFT (“礼物”)、REWARD (“馈赠”)、COVETOUSNESS (“不义之财”，出 18:21)，《新英文译本》中还译为 REWARD (“馈赠”)、RANSOM (“赎价”) 等。【*šādḥad*】(伯 6:22; 结 16:33); 《钦定版圣经》译为 HIREST (“贿赂”)、“give a reward” (“馈赠”); 《新英文译本》中还译为 “open your purses” (“馈赠”)。希伯来律法谴责所有可能损害司法公正的行为，尤其谴责为了妨碍审判馈送礼物或贿赂的行为 (出 23:8)。经文中经常暗指法官和统治者腐败成风 (伯 15:34)。撒母耳为了摆脱嫌疑，否认自己曾收受贿赂 (撒上 12:3)。

见 JURISPRUDENCE, ABUSE OF (滥用法律); JUSTICE (公义、公正)。

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BRICK

[Heb. *l̥bēnâ*]. **I. Mesopotamia.**-The Tower of Babel episode (Gen. 11:1-9) is set in stoneless southern Mesopotamia, where bricks have always been the primary building material. Baked bricks (11:3) were used for foundations, drains, pavements, etc. Walls were generally of sun-dried brick, which, although less permanent than the baked brick, had the advantage of making buildings cooler in summer and warmer in winter.

II. Egypt.-Prisoners were used for government building projects. The tomb painting of Rekhmire shows Egyptian taskmasters carrying sticks and supervising the making of bricks for workshops at Karnak. Water is brought from a pool; mud is mixed with a hoe and then carried to a spot convenient for the brickmaker. This mud is pressed into a wooden mold which the brickmaker holds to the ground. The mold is then lifted off, leaving a newly shaped brick to dry in the sun. Rows and rows of bricks are molded and, when dry, stacked preparatory to use. This procedure is still followed in the Near East.

The tomb painting is of special interest since it is nearly contemporary to the events in Ex. 5. The Israelites were, like prisoners, made to build the store-cities of Pithom and Ramses. They found it necessary to add straw and stubble to their bricks. Straw acts as a binder when the mud is poor in clay. Conversely, straw is added when the mud is too rich in clay, to prevent the bricks from warping and cracking while drying.

Although no straw is shown in the

BRICK 砖

【希伯来语：*l̥bēnâ*】。**I. 美索不达米亚的砖。**巴别塔（创 11:1-9）建在平坦的美索不达米亚南部，那里没有石头，只能将砖作为主要的建筑材料。烘干的砖（创 11:3）用于打地基、建排水沟、铺路，还有其他的用途。墙体通常是由晒干的砖建成的，虽然这种砖不如烘干的砖坚固，但是它们可以使建筑冬暖夏凉。

II. 埃及的砖。埃及政府用囚犯建造工程。雷克密尔墓中的壁画描绘了埃及监工的形象，他们拿着棍子，在卡纳克对砖窑中的制砖过程进行监督。埃及人从水池中提水；用锄头和泥，然后把这些泥运到方便制砖工人使用的地方。制砖工人把泥压进一个木制模具里，然后拿着模具扣在地上。然后拿开模具，让刚成形的砖在太阳下晒干。一排排的砖被放进模具中，砖被晒干之后，堆放在一起以备使用。近东地区仍然使用这种制砖工序。

墓葬中的壁画尤为引人注目，因为这个壁画几乎与《出埃及记》5章中的事件处于同一时期。如囚犯般的以色列人被迫建造比东和兰塞两座积货城。他们发现需要在砖中加入稻草和麦茬。当泥土粘性不够时，稻草充当着粘合剂。相反，当泥土粘性太强时，要在泥中加入稻草来防止晒干的砖弯曲、破裂。

虽然在雷克密尔墓壁画中看不到稻草，

Rekhmire tomb painting, preserved Egyptian brick structures attest to its use. The importance of straw is also evident in the statement of an Egyptian official that, in his outpost, “there are neither men to make bricks nor straw in the neighborhood.”

Throughout Egyptian history sun-dried brick was the chief building material. Stone was reserved for temples and other monumental constructions. Baked bricks were not generally employed until Roman times.

III. Palestine.—As in Egypt, the baked brick was not common until Roman times. Houses were usually built of sun-dried bricks set on stone foundations. Although stone was recognized as a superior building material (Isa. 9:10), the superstructures of city walls and their gateways were generally of brick. Towers and glacis were designed to compensate for any lack of strength.

See also CLAY.

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但遗留下来的埃及砖体建筑证明，砖中使用了稻草。一位埃及官员的话也清楚地证明了稻草的重要性，他说，在他的前哨“附近地区既没有人制砖，也没有稻草”。

纵观埃及历史，晒干的砖一直是主要的建筑材料。石头则用来建造寺庙和其他不朽的建筑。直到罗马时期才开始普遍使用烧制的砖。

III. 巴勒斯坦的砖。巴勒斯坦和埃及一样，直到罗马时期才开始普遍使用烧制的砖。巴勒斯坦的房屋通常是用晒干的砖建成，用石头作地基。虽然石头被认为是上等的建筑材料（赛 9:10），但城墙的上部结构和门道通常是砖质的。并设计了塔和缓坡来加固建筑。

另见 CLAY（胶泥、泥土）。

书目——A. Lucas, *Ancient Egyptian Materials and Industries*（1962年第4版）；R. A. Caminos, *Late-Egyptian Miscellanies*（日期不详）。

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Brickmaking for the workshops of Amon at Karnak, wall-painting from the tomb of Rekhmire, vizier of Upper Egypt (ca. 1470–1445 B.C.). Syrians and Nubians mix water and mud, then mold and dry bricks. (Metropolitan Museum of Art, Egyptian Expedition)

BRICK MOLD.

See BRICKKILN.

BRICKKILN

[Heb. *malbēn*]. Since Palestinian bricks were normally sun-dried in the OT period, the Hebrew word in 2 S. 12:31 is better translated “brick-mold” (Amer. Tr.) than “brickkiln” (AV, RV, RSV, NEB; cf. Nah. 3:14, where RSV has “brick mold,” NEB “brick-work”). Making bricks was considered the task of prisoners. The ancestors of the new taskmasters had themselves been put to similar toil. The sense of the word is problematic in Jer. 43:9. “Pavement” (RSV, NEB) and “brick-work” (RV) have been suggested.

See also BRICK.

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BRIDE

[Heb. *kallâ*; Gk. *nýmphē*]. See MARRIAGE.

BRIDE CHAMBER, CHILDREN OF THE.

In Mt. 9:15 par., the AV rendering of Gk. *huiói touí nýmphōnos*. A *nýmphōn* is a room where a wedding takes place, and the “sons” of the *nýmphōn* are the “wedding guests” (so RSV), or more correctly the “bridegroom’s friends” (so NEB; Bauer, p. 547), who took part in the Eastern wedding ceremony. See CHAMBER; MARRIAGE.

图为上埃及维齐尔（约公元前 1470 至 1445 年）雷克密尔陵墓中的壁画，上面描绘了卡纳克的亚扣砖窑中制砖的过程。叙利亚人和努比亚人用水和泥，然后将泥放进模具里，将砖晒干。（大都会艺术博物馆，埃及考古队）

BRICK MOLD. 砖模

见 BRICKKILN（砖窑）。

BRICKKILN 砖窑

【希伯来语：*malbēn*】。因为在旧约时期，巴勒斯坦的砖通常是晒干的，所以《撒母耳记下》12:31 中的这个希伯来词最好译为“砖模”（美国译本），而不是“砖窑”（《钦定版圣经》《修订译本》《修订标准译本》和《新英文译本》；参：鸿 3:14，《修订标准译本》中译为“brick mold”[“砖模”]，《新英文译本》中译为“brick-work”[“砖窑”]）。制砖被认为是囚犯的任务。新督工的祖先也曾卖过类似的苦力。《耶利米书》43:9 中这个词的词义尚未确定。学者们认为这个词可以理解成“砌砖”（《修订标准译本》和《新英文译本》）和“砖窑”（《修订版圣经》）。

另见 BRICK（砖）。

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BRIDE 新娘

【希伯来语：*kallâ*；希腊语：*nýmphē*】。见 MARRIAGE（婚姻、嫁娶）。

BRIDE CHAMBER, CHILDREN OF THE. 陪伴之人

《马太福音》9:15 平行经文中，《钦定版圣经》对希腊语 *huiói touí nýmphōnos* 的翻译。*nýmphōn*（“新房”）是举办婚礼的房间，新房的“儿子”指的是“宾客”（《修订标准译本》中就译作“宾客”），或者更准确地译为“新郎的朋友”（《新英文译本》中就采用了这种译法；Bauer, 547 页），他们就是参加东方婚礼的人。见 CHAMBER（内室、楼、房、

宫); MARRIAGE (婚姻、嫁娶)。

BRIDE OF CHRIST

[Gk. *nymphē*—‘bride’] (Jn. 3:29; Rev. 21:2, 9; 22:17); [*gynē*—‘wife’] (Rev. 19:7; 21:9); [*parthénos*—‘virgin’] (2 Cor. 11:2); [*kyria*—‘lady’] (2 Jn. 1, 5). An image for the Church which emphasizes the ideas of purity, subjection, faithfulness, and intimate communion with Christ her bridegroom-husband; one constituent feature of a larger complex of nuptial imagery symbolizing the relationship between Christ and the Church (see MARRIAGE). While the OT is the primary source of this imagery, its application to the relationship between Christ and His Church in the NT was facilitated by (1) the messianic interpretation of some features of OT nuptial imagery in Judaism, (2) the tendency in Judaism to depict the messianic age as a wedding feast, (3) early Christianity’s functional substitution of Jesus for Yahweh, and (4) the Greco-Roman penchant for personifying corporate bodies with feminine imagery.

The OT occasionally used the image of a bride (Heb. *kallā*, *k^llūlā*), together with other aspects of nuptial imagery, to depict Israel’s relationship to Yahweh (2 S. 17:3 [var. adopted by RSV, NEB]; Isa. 49:18; 61:10; 62:5; Jer. 2:2, 32). Other OT references of particular interest, in view of later Jewish and early Christian allegorical interpretation, are found in Cant. 4:8–12; 5:1. This bridal imagery primarily emphasizes devotion (Jer. 2:2) and the joy of the bride (Isa. 61:10; 62:5); the voice of the bridegroom and the bride were proverbial for mirth and gladness (cf. Jer. 7:34; 16:9; 25:10; 33:11). In view of Israel’s recrudescing tendency to seek

BRIDE OF CHRIST 基督的新娘

【希腊语：*nymphē*——“新娘”】(约 3:29; 启 21:2, 9; 22:17); 【*gynē*——“妻子”】(启 19:7; 21:9); 【*parthénos*——“贞洁的童女”】(林后 11:2); 【*kyria*——“太太”】(约贰 1:1, 5)。基督的新娘指的是教会，它强调了教会应纯洁、顺服、忠实，以及教会要与她的新郎兼丈夫(基督)保持密切关系的理念；也是众多婚姻意象的特征之一，象征着基督和教会的关系(见 MARRIAGE[婚姻、嫁娶])。虽然《旧约》是这一意象的主要来源，但《新约》中用这一意象比喻基督和祂的教会的关系却是由如下几个方面促成的：(1)犹太教认为《旧约》中婚姻意象的某些特征与弥赛亚有关，(2)犹太教倾向于将弥赛亚时代描述成一场婚筵，(3)早期基督教中耶稣的作用取代了耶和華的作用，(4)受希腊和罗马影响的人喜欢将团体比作女性意象。

《旧约》中有时会用新娘(希伯来语：*kallā*, *k^llūlā*)的意象和婚姻意象的其他角色来描述以色列与耶和華的关系(撒下 17:3[《修订标准译本》和《新英文译本》中译法不同]; 赛 49:18; 61:10; 62:5; 耶 2:2, 32)。根据后期犹太教和早期基督教的寓意解经，在《雅歌》4:8-12 和 5:1 中可以看到《旧约》中的其他特别值得关注的婚姻意象。新娘的意象主要强调了恩爱(耶 2:2)和新娘的欢喜(赛 61:10; 62:5); 众所周知，新郎和新娘的声音代表着喜乐(参：耶 7:34; 16:9; 25:10; 33:11)。由于以色列人再次寻求与外邦人建立不合乎律法的婚姻，并参加迦南宗教中的生育仪式，娼妓或淫妇是更经常被提及且具

illegitimate foreign alliances and to participate in the fertility rites of Canaanite religion, an even more frequent—though pejorative—image is that of the harlot or adulteress (Hos. 2:2–3:5; 4:14f.; Jer. 3:1; Ezk. 16:6–63; 23:1–49). These prophets use this negative image to condemn Israel’s behavior as a heinous violation of the covenant relationship between Yahweh and Israel.

In interpreting the giving of the covenant at Sinai, later Judaism used the imagery of a marriage between Yahweh and Israel, with the Torah as the marriage contract, and Moses as the best man (*TDNT*, I, 654). Beginning with the 1st cent. A.D., the rabbis had interpreted the nuptial imagery of Canticles in terms of the love of God (=bridegroom) for Israel (=bride); cf. *SB*, I, 516f., 844, 898, 969f.; III, 501, 822. While it is technically correct to claim that the allegory of the bridegroom (=Yahweh) was never applied to the Messiah by Judaism (*TDNT*, IV, 1102), the messianic interpretation of the Royal Wedding Song preserved in Ps. 45 (which contains a wealth of nuptial imagery) saw the Messiah in the figure of the king-bridegroom (*SB*, III, 679f., quoting the Targum on Ps. 45). The Israelite king is rather astonishingly addressed as “God” in Ps. 45:6, and the NT applies the statements made in Ps. 45 to Christ in Heb. 1:8f. (cf. Justin, *Dial.* 56, 63, 86). Since Judaism also compared the Day of the Messiah to a wedding feast (*SB*, I, 517f.), these factors undoubtedly facilitated the application of the bride-bridegroom imagery to Christ and the Church.

In the NT, Jesus used the parables of the wedding feast (Mt. 22:2–14; cf. Lk.

有轻蔑意义的意象（何 2:2-3:5；4:14-15；耶 3:1；结 16:6-63；23:1-49）。这些先知用这些反面意象谴责以色列的行为是对耶和华与以色列圣约关系的可憎的背叛。

后来犹太教用耶和华和以色列的婚姻意象来解释在西奈山所立的约，将律法解释成婚约，将摩西理解成伴郎（*TDNT*, I, 654）。从1世纪开始，拉比根据上帝（新郎）对以色列（新娘）的爱来解释《雅歌》中的婚姻意象；参：*SB*, I, 516-517, 844, 898, 969-970；III, 501, 822。虽然确切地说，犹太教从未用新郎（耶和华）比喻弥赛亚（*TDNT*, IV, 1102），《诗篇》45（其中包含大量婚姻意象）在王的爱慕歌做出了弥赛亚式的解释，弥撒亚被比喻成作君王和新郎（*SB*, III, 679-680，引自《他尔根》中的《诗篇》45）。令人惊奇的是，这位以色列人的王在《诗篇》45:6 中被称为“神”，《新约》《希伯来书》1:8-9 用《诗篇》45 中的话来描述基督（参：Justin, *Dial.* 56, 63, 86）。因为犹太教也将弥赛亚降临的日子比喻成一场婚筵（*SB*, I, 517-518），所以这些因素无疑促成了经文中用新郎和新娘的意象来比喻基督和教会。

在《新约》中，耶稣用婚筵的比喻（太 22:2-14；参：路 12:35-38）和聪明与愚

12:35–38), and the wise and foolish virgins (Mt. 25:1–13) to depict the coming kingdom of God; in neither parable does He refer to Himself as the bridegroom. Jesus never refers to the redeemed community as bride, but rather as wedding guests, as in Mt. 22:2–10, 11–14; 25:1–13; Mk. 2:19a. Jesus does refer to Himself as the bridegroom in Mk. 2:19 (par. Mt. 9:15); Lk. 5:34f. In a closely related passage, John the Baptist refers to Jesus as the bridegroom and to himself as the friend of the bridegroom (Jn. 3:29).

The earliest NT reference to the Church as the bride of Christ is 2 Cor. 11:2, where Paul consciously functions as the best man: “I betrothed you to Christ to present you as a pure bride to her one husband.” Since the context refers to the serpent’s deception of Eve as an analogy to the possibility that the Corinthians may stray after a deviant form of the gospel, it is clear that two aspects of the OT background have influenced Paul: (1) the faithfulness/unfaithfulness aspects of nuptial imagery emphasized by Hosea, Jeremiah, and Ezekiel, and (2) the Adam-Eve typology which involves the notion of Jesus as husband (=Adam) and the Church as bride (=Eve); cf. Minear, p. 55. Paul further elaborates the Adam-Eve typology in Eph. 5:22–31, and he interprets the “mystery” of Gen. 2:24 (“the two shall become one flesh”) as a reference to Christ and His Church (Eph. 5:32), thereby implying that the union of the first couple (as well as all subsequent monogamous unions) foreshadows the marriage of Christ and His Church (Chavasse, p. 75). This same typological interpretation is explicated in the early 2nd cent. in 2 Clem 14:2. Gnostic Christianity evolved a sacrament of

拙的童女的比喻（太 25:1-13）来描绘即将到来的神国；祂在两个比喻中都没有把自己比作新郎。耶稣从未将被救赎的会众比作新娘，而是把他们比作宾客，如在《马太福音》22:2–10, 11–14; 25:1–13 和《马可福音》2:19a 中。耶稣确实在《马可福音》2:19（平行经文：太 9:15）和《路加福音》5:34-35 中将自己比作新郎。在一段密切相关的段落中，施洗约翰将耶稣比作新郎，并将他自己比喻成新郎的朋友（约 3:29）。

《哥林多后书》11:2 是《新约》中最早将教会比作基督的新娘的经文，在这节经文中，保罗故意把自己比作伴郎：“我曾把你们许配一个丈夫，要把你们如同贞洁的童女献给基督。”因为经文中将蛇对夏娃的诱惑与哥林多人可能背离福音真道进行了类比，所以保罗显然受了旧约背景中两个方面的影响：（1）何西阿、耶利米和以西结所强调的婚姻意象的忠实和不忠实方面，（2）亚当和夏娃的预表中包含了耶稣作丈夫（亚当）、教会作新娘（夏娃）的概念；参：Minear, 55 页。保罗在《以弗所书》5:22-31 中进一步阐述了亚当和夏娃的预表，他认为《创世记》2:24 中的“奥秘”（“二人成为一体”）是指着基督和祂的教会说的（弗 5:32），因此，这表明第一对夫妻的联合（以及随后所有一夫一妻的联合）预示着基督和祂的教会的婚姻（Chavasse, 75 页）。2 世纪初期的《革利免二书》14:2 中也阐述了同样的预表性解释。诺斯替派基督教将这种思想极端化，形成了神秘婚姻的圣礼（Grant, 183–194 页）。在《以弗所书》5:22–31 中保罗用婚姻意象所表达出的中心思想包括，妻子（教会）处于顺服和服从的地位，而丈夫（基督）处于自我牺牲和权威的地位（Minear, 55）。

mystical marriage by taking such ideas to their extreme (Grant, pp. 183–194). The central ideas conveyed through Paul’s use of nuptial imagery in Eph. 5:22–31 include the wife’s (=Church’s) role of subjection and obedience, together with the husband’s (=Christ’s) role of self-sacrifice and authority (Minear, p. 55).

Other marginal Pauline uses of the bride image reveal the vitality of the metaphor in his thought. In Rom. 7:1–6 he observes that a married woman is bound by the law to her husband so long as he lives. The nuptial analogy is then applied by Paul to Christians who are now free to belong to another, i.e., to Christ who has been raised from the dead. In another allusion to Gen. 2:24 Paul tells the Corinthian congregation that he who joins himself to a prostitute becomes one body with her, “but he who is united to the Lord becomes one spirit with him” (1 Cor. 6:15–17). Throughout the rest of the NT letters, only in 2 Jn. 1, 5 (cf. 1 Pet. 5:13) is feminine imagery applied to the Church, in the expression “elect lady.”

The most frequent reference in the NT to the Church as the bride of Christ occurs in Revelation. John applies the image not to the redeemed community directly, but rather to the heavenly Jerusalem which descends from heaven to a transformed earth. The heavenly Jerusalem is itself a symbol for the Church (Aune, pp. 146–48). The appropriateness of the bridal imagery in the context of the eschatological consummation lies in the fact that Judaism compared the messianic age to a marriage of God and Israel (SB, I, 500ff.), as well as to a wedding feast. The fine clothing of the bride symbolizes the

保罗所使用的其他不重要的新娘意象显示出这个比喻在他思想中的活力。在《罗马书》7:1–6中，他注意到，只要丈夫还活着，已婚的女人就始终被律法约束。随后保罗将婚姻的比喻用到基督徒身上，他们现在归于别人，即那从死里复活的基督。保罗告诉哥林多会众，与娼妓联合的，便是与她成为一体，“但与主联合的，便是与主成为一灵”（林前 6:15-17），这再一次暗指了《创世记》2:24 中的经文。在《新约》的其他书信中，只有《约翰二书》1:1 和 1:5（参：彼前 5:13）用女性意象指代教会，称教会为“蒙拣选的太太”。

《新约》中最常用基督的新娘指代教会的书卷是《启示录》。约翰没有直接用这个形象比喻被救赎的会众，而是用它比喻从天上降临到新地上的耶路撒冷。天上的耶路撒冷本身就是教会的象征（Aune, 146–48 页）。由于犹太教将弥赛亚时代比作神与以色列的婚姻（SB, I, 500 起）和婚筵，所以新娘意象非常符合末世成全的背景。新娘的精美服饰象征着圣徒所行的义（启 19:8），将天上的耶路撒冷比喻成妆饰整齐、等候丈夫的新娘（暗指《以赛亚书》61:10），这一比喻强调教会已准备好并热切盼望基督的复临（启 21:2; 22:17）。

righteous deeds of the saints (Rev. 19:8), and the comparison of the heavenly Jerusalem with a bride adorned for her husband (alluding to Isa. 61:10) emphasizes the readiness and anxious anticipation of the Church for Christ (Rev. 21:2; 22:17).

Bibliography.—D. E. Aune, *EQ*, 38 (1966), 131–148; C. Chavasse, *The Bride of Christ: An Enquiry into the Nuptial Element in Early Christianity* (1939); R. M. Grant, *After the NT* (1967); P. Minear, *Images of the Church in the NT* (1960); SB; *TDNT*, I, s.v. γαμέω, γάμος (Stauffer); IV, s.v. νόμψη, νομψίος (Jeremias).

书目——D. E. Aune, *EQ*, 38 (1966), 131–148; C. Chavasse, *The Bride of Christ: An Enquiry into the Nuptial Element in Early Christianity* (1939); R. M. Grant, *After the NT* (1967); P. Minear, *Images of the Church in the NT* (1960); SB; *TDNT*, I, 见词条 γαμέω, γάμος (Stauffer); IV, 见词条 νόμψη, νομψίος (Jeremias)。

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BRIDEGROOM, FRIEND OF THE.

[Gk. *philos tou nymphiou*] (Jn. 3:29; cf. Jgs. 14:20, AV; 1 Macc. 9:34). The “best man” in the Eastern wedding ceremony, who also was active in arranging the marriage.

BRIDEGROOM, FRIEND OF THE. 新郎的朋友

【希腊语: *philos tou nymphiou*】(约 3:29; 参:《钦定版圣经》, 士 14:20; 马一 9:34)。东方婚礼中的“伴郎”, 也是积极安排婚礼的人。

BRIDLE.

See BIT.

BRIDLE. 轡头

见 BIT (嚼环)。

BRIER

See THORN.

BRIER 荆棘

见 THORN (荆棘、刺)。

BRIGANDINE

[Heb. *siryôn*] (Jer. 46:4; 51:3, AV); RSV, NEB, COAT OF MAIL. See WEAPONS OF WAR.

BRIGANDINE 铠甲

【希伯来语: *siryôn*】(《钦定版圣经》, 耶 46:4; 51:3);《修订标准译本》和《新英文译本》译为 COAT OF MAIL (“铠甲”)。见 WEAPONS OF WAR(战争武器)。

BRIGHTNES.

In He. 1:3, the AV for Gk. *apaúgasma (tés dóxēs)*, “the brightness (of his glory).” The RSV takes the word in its passive sense “reflection”: “He reflects the glory

BRIGHTNES. 光辉

在《希伯来书》1:3 中,《钦定版圣经》将希腊语 *apaúgasma (tés dóxēs)* 译为 “the brightness (of his glory)” (“[神荣耀所发的]光辉”)。《修订标准译本》中

of God”; the NEB reads “the effulgence of God’s splendour.”

BRIMSTONE

[Heb. *goprît*; Akk. *kuprîtu*; Gk. *tó theíon*]; NEB also SULPHUR, SULPHUROUS. The combustible sulphur, known to most ancient Near Eastern peoples from mineral deposits (cf. Dt. 29:23). That the inhabitants of the land had experienced the terrors of burning sulphur is very probable. Once one of these deposits took fire it would melt and run in burning streams down the ravines spreading everywhere suffocating fumes such as come from the ordinary brimstone match. No more realistic figure could be chosen to depict terrible suffering and destruction. It is not at all unlikely that during some of the disastrous earthquakes which took place in this part of the world, the hot lava sent forth ignited not only the sulphur but also the bitumen, and added to the horrors of the earthquake the destruction caused by burning pitch and brimstone.

The term “brimstone” is used figuratively to denote divine punishment of the wicked in Dt. 29:23; Job 18:15; Ps. 11:6; Isa. 30:33; Ezk. 38:22; Lk. 17:29.

J. A. PATCH

BROAD PLACE

[Heb. *merhāb* (2 S. 22:20; Ps. 18:19 [MT 20]; 31:8), *rahāb* (Job 36:16)]; AV LARGE PLACE; NEB OPEN PLACE, “free to range” (Ps. 31:8), etc. The Hebrew words *merhāb* and *rahāb*, both from the verb *rāhāb*, “grow wide,” mean a

采用了这个词的被动含义,即“反射”:
“He reflects the glory of God” (“他是神的荣耀所发的光辉”);《新英文译本》中译为“the effulgence of God’s splendour” (“神荣耀所发的光辉”)。

BRIMSTONE 硫磺

【希伯来语: *goprît*; 阿卡德语: *kuprîtu*; 希腊语: *tó theíon*】;《新英文译本》中还译为 SULPHUR (“硫磺”)、SULPHUROUS (“含有硫磺的”)。这种大多古近东民族都知道的易燃硫磺产自矿床(参:申 29:23)。这一地区的居民很可能感受过硫磺燃烧所带来的恐惧。一旦一种矿藏燃烧起来,它将熔化,燃烧的液体沿着沟壑四处流淌,并且会散发出令人窒息的烟,这种烟就像普通硫磺火柴燃烧时排出的烟。多么逼真的画面都无法描绘这种可怕的苦难和毁灭。在世界的某个地方爆发灾难性地震期间,炙热的岩浆很有可能点燃硫磺和沥青,石漆和硫磺的燃烧引起的毁灭加大了地震所带来的恐惧。

《申命记》29:23 ;《约伯记》18:15;《诗篇》11:6;《以赛亚书》30:33 ;《以西结书》38:22 和《路加福音》17:29 都用“硫磺”这个词来比喻神对恶人的惩罚。

词条作者: J. A. PATCH

BROAD PLACE 宽阔之处、宽阔之地

【希伯来语: *merhāb* (撒下 22:20; 诗 18:19[《马所拉文本》20]; 31:8), *rahāb* (伯 36:16)】;《钦定版圣经》中译为 LARGE PLACE (“宽阔之处”);《新英文译本》中译为 OPEN PLACE (“宽阔之地”)、“free to range” (“宽阔之处”,

broad, roomy place. Wherever *merhāb* and *rahāb* occur, a context of salvation is implied: freedom from oppression and anxiety. The same suggestion is carried in places where the translation “broad place” is not employed; e.g., Ps. 118:5, “The Lord answered me and set me free [*merhāb*].” The metaphor gains its vividness from the figure of a person who understands himself to be already in the power or realm of death, imploring God that he be delivered (e.g., Ps. 30:1–3, 8–10). This does not necessarily imply any idea of a resurrection from the dead.

Dahood (*Psalms, I* [AB, 1966], 111) argues that *merhāb* is a poetic name for the nether world, and therefore the realm *from* which one sought to be delivered rather than *to* which one should be delivered. However, his interpretation is not very convincing. Rather, in the contexts in which it occurs (except Hab. 1:6), *merhāb* is more easily interpreted as referring to a place or situation that is good, safe, and unrestricted.

In Ps. 18:4f. the sufferer sees death holding him within its power. He appeals to God, and God hears his cry (v. 6) and sets him in a broad place, where he is no longer surrounded or threatened by his enemy (vv. 16–19; cf. 31:4, 7f.).

See also DISTRESS.

D. P. NILES

BROAD WALL

[Heb. *hahômâ hār^ehābâ*] (Neh. 3:8; 12:38). A stretch of Jerusalem’s wall between the Tower of Furnaces and the Gate of Ephraim repaired by the Jews

诗 31:8) 等。希伯来词 *merhāb* 和 *rahāb* 都源自希伯来动词 *rāhāb* (“变宽”), 这两个词表示一个宽阔、广阔的地方。凡是用到 *merhāb* 和 *rahāb* 的经文都暗示了救赎: 摆脱压迫和焦虑。没有使用 “broad place” (“宽阔之处”) 这种翻译的经文也给出了相同的暗示; 如《诗篇》118:5, “祂就应允我, 把我安置在宽阔之地[希伯来语: *merhāb*].” 这个比喻形象地描绘了一个人明白自己已经处于死亡的掌控或死亡之域中, 哀求上帝救赎他(如, 诗 30:1–3, 8–10)。这不一定暗含着死后复活的观点。

达奥特 (*Psalms, I* [AB, 1966], 111) 认为 *merhāb* 是阴间富有诗意的名字, 因此表示人们希望被拯救“出”的领域, 而不是被送“入”的领域。然而, 他的解释不太令人信服。相反, 在用到 *merhāb* 语境中(除了《哈巴谷书》1:6), 这个词更容易被理解成美好、安全和自由的地方或处境。

在《诗篇》18:4-5 中, 受苦的人看到死亡的权柄掌控着他。他呼求神, 神听到了他的声音(诗 18:6), 把他领到宽阔之处, 他在那里不再受到劲敌的围攻或威胁(诗 18:16-19; 参: 诗 31:4, 7-8)。

另见 DISTRESS (急难)。

词条作者: D. P. NILES

BROAD WALL 宽墙

【希伯来语: *hahômâ hār^ehābâ*】(尼 3:8; 12:8)。尼希米率领犹太人修造的一段介于炉楼与以法莲门之间的耶路撒冷的城墙。见 JERUSALEM (耶路撒冷)。

under Nehemiah. See JERUSALEM.

BROIDED

(1 Tim. 2:9, AV). See BRAIDED.

BROIDERED

See EMBROIDERY.

BROILED

[Gk. *optós*] (Lk. 24:42); NEB “which they had cooked.” When Jesus appeared to His disciples after His resurrection, they gave Him “a piece of broiled fish,” which He ate before them. Jn. 21:9 gives a clear example of a common method of cooking fish: “they saw a charcoal fire there, with fish lying on it, and bread.”

BROKEN.

See BREAK.

BROKENHEARTED.

[Heb. *šāḇar lēḇ* (Ps. 34:18; 147:3; Isa. 61:1), *nākeh lēḇ* (Ps. 109:16)]; AV also “of a broken heart,” “broken in heart”; NEB also “whose courage is broken,” “broken in spirit.” The term is used with reference to people who feel their spiritual bankruptcy and helplessness, and who long for the help and salvation of God. Such people are in the right condition to be met and blessed by God. Cf. Isa. 66:2.

BRONZE

[Heb. *n^eḥōšet*]; AV BRASS, STEEL, COPPER; [*ḥašmal*]; AV AMBER; NEB BRASS; [*ḥašmannîm*] (Ps. 68:31); AV PRINCESS; NEB TRIBUTE; [Gk. *chalkiōn* (Mk. 7:4), *chalkolibanon* (Rev. 1:15; 2:18), *chalkós* (9:20; 18:12)]; AV BRASS; NEB also COPPER, BRASS. The Heb. *n^eḥōšet* is usually translated

BROIDED 编发的

(《钦定版圣经》, 提前 2:9)。见 BRAIDED (编发的)。

BROIDERED 刺绣

见 EMBROIDERY (刺绣)。

BROILED 烧过的

【希腊语: *optós*】(路 24:42); 《新英文译本》中译为 “which they had cooked” (“他们烧过的”)。当耶稣复活后向祂的门徒们显现时, 他们便给祂 “一片烧鱼”, 耶稣就在他们面前吃了。《约翰福音》21:9 中清晰地给出烧鱼的方法: “他们看见那里有炭火, 上面有鱼, 又有饼”。

BROKEN. 折断的、打碎的

见 BREAK (攻破、折断、打碎、折断、断绝)。

BROKENHEARTED. 伤心的

【希伯来语: *šāḇar lēḇ* (诗 34:18; 147:3; 赛 61:1), *nākeh lēḇ* (诗 109:16)】; 《钦定版圣经》中还译为 “of a broken heart” (“心中破碎的”); 《新英文译本》还译为 “whose courage is broken” (“心中破碎的”)、“broken in spirit” (“伤心的”)。这个词用来形容那些精神崩溃和无助的人, 以及那些渴望得到上帝的帮助和救赎的人。上帝会向这些人显现并祝福他们。参: 赛 66:2。

BRONZE 铜、青铜

【希伯来语: *n^eḥōšet*】; 《钦定版圣经》中译为 BRASS (“铜、黄铜”)、STEEL (“铜、铁”)、COPPER (“铜”); 【*ḥašmal*】; 《钦定版圣经》中译为 AMBER (“精金”); 《新英文译本》中译为 BRASS (“铜、黄铜”); 【*ḥašmannîm*】(诗 68:31); 《钦定版圣经》中译为 PRINCESS (“公侯”); 《新

“brass” by the AV, but more correctly rendered “bronze” by the RSV, since the alloy used was copper and tin.

英文译本》中译为 TRIBUTE(“供物”); 【希腊语: *chalkiōn* (可 7:4), *chalkolibanon* (启 1:15; 2:18), *chalkós* (启 9:20; 18:12)】; 《钦定版圣经》中译为 BRASS (“铜、黄铜”); 《新英文译本》中还译为 COPPER (“铜、红铜”)、BRASS (“铜、黄铜”)。《钦定版圣经》中通常将希伯来语 *n^ehōšet* 译为“brass” (“铜、黄铜”), 但是《修订标准译本》更准确地译为 “bronze” (“铜、青铜”), 因为这种合金是由红铜和锡构成的。



Bronze stand from Megiddo (1050–1000 B.C.). Each side shows a worshiper or priest bringing a gift or offering homage to a seated deity. (Oriental Institute, University of Chicago)

图为米吉多的青铜架 (公元前 1050 至 1000 年)。每一面都有一个带着礼物或祭物献给神明的崇拜者或祭司。(芝加哥大学, 东方学院)



Cast bronze door plaque from Solomon's temple. The metal plate was fastened by spikes to a wooden door. (Oriental Institute, University of Chicago)

图为所罗门圣殿中用青铜铸造的门匾。这个金属板是用长钉钉在木门上的。(芝加哥大学, 东方学院)



Lamp with seven-branched candlestick (menorah) as handle, supported by Jewish symbols of the Feast of Tabernacles (4th cent. A.D.). Such bronze lamps were extremely rare at this early date. (Jewish Museum, New York, collection of M. S. Schloessing; Religious News Service)

图为拥有七盏烛台的灯(多连灯灯台), 烛台是把手, 由犹太人的住棚节的象征物支撑着(公元4世纪)。在历史早期, 这种青铜灯台极为罕见。(犹太博物馆, 纽约, 施勒辛[M. S. Schloessing]的收藏品; 宗教新闻社)

In Mesopotamia the Bronze Age began in the late 4th or early 3rd millennium B.C., as indicated by excavations at Jemdet Nasr, while in Egypt the use of bronze for tools and weapons occurred during the early dynasties, about 2700 B.C. Bronze was evidently of Mesopotamian origin, and the techniques for its manufacture

正如捷姆迭特那色的发掘所表明的, 美索不达米亚的青铜器时代从公元前4000年后期或公元前3000年早期开始, 而埃及从约公元前2700年的早期王朝开始使用青铜工具和青铜武器。青铜显然源于美索不达米亚, 铸造青铜的技术后来可能经苏美尔人传入埃及。后来, 埃及人自己制造这种合金, 他们从

were subsequently introduced into Egypt, probably from Sumer. At a later period the Egyptians made the alloy themselves, bringing their copper from Sinai, Cyprus, or northern Syria (*see* COPPER), and their tin from the Balkan regions or from Spain or the British Isles (*see* TIN). When the Israelites came into the Promised Land, they found the Canaanites already skilled in the making and use of bronze instruments. This period marked the transition from the Bronze Age to the Iron Age in Palestine. Museums possessing antiquities from Bible lands have among their collections many and varied bronze objects. Among the most common are nails, lamps, hand mirrors, locks, cutting instruments, etc. Within comparatively recent times brass, an alloy of copper and zinc, has been introduced into Syria. Bronze is practically unknown in the modern native arts (*see* CRAFTS).

On *ḥašmal* (Ezk. 1:4, 27; 8:2), *see also* ELECTRUM.

On *ḥašmannîm*, cf. KoB, p. 342; BDB, p. 365.

J. A. PATCH
R. K. H.

BROOCH

[Heb. *ḥāḥ*]. The term is used in the plural by the RSV (AV “bracelets”; NEB “clasps”) to denote a class of jewelry brought as offerings by both men and women of Israel (Ex. 35:22). The golden pins of the wilderness period were replaced at a later time by bow-shaped ones of bronze or iron, specimens of which have been recovered from Palestine.

西奈、基提或北叙利亚带回红铜（见 COPPER[铜、红铜]），从巴尔干半岛地区、西班牙或不列颠群岛带回锡（见 TIN[锡]）。当以色列人来到应许之地时，他们发现迦南人已经能够熟练地制造和使用青铜工具。这一时期标志着巴勒斯坦开始从青铜器时代向铁器时代过渡。藏有圣经地区古物的博物馆拥有很多不同的青铜器。最常见的青铜器包括钉子、灯台、手镜、锁、切割工具等。在相对近代时期，黄铜这种由红铜和锌制成的合金已经传入叙利亚。实际上，在叙利亚的现代工艺品中看不到青铜制品（见 CRAFTS[工艺、工艺品]）。

关于 *ḥašmal*（结 1:4, 27; 8:2），另见 ELECTRUM（银金矿、精金）。

关于 *ḥašmannîm*，参：KoB, 342 页；BDB, 365 页。

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BROOCH 胸前针

【希伯来语：*ḥāḥ*】。《修订标准译本》使用这个词的复数形式（《钦定版圣经》中译为“bracelets”[手镯、镯子]；《新英文译本》中译为“clasps”[“胸前针”]）表示以色列男人和女人献给耶和华的一种珠宝（出 35:22）。旷野时期的金针后来被铜质或铁质的弓形针取代了，目前已经在巴勒斯坦发现了铜针或铁针的样本。

See also RING.

另见 RING (戒指)。

R. K. H.

词条作者: R. K. H.

BROOK.

See RIVER.

BROOK. 河、溪

见 RIVER (河)。

BROOK OF EGYPT

[Heb. *nahal miṣrayim*—‘torrential stream (or valley) of Egypt,’ best rendered by ‘wadi,’ which indicates both a stream and its valley]; AV RIVER OF EGYPT; NEB TORRENT OF EGYPT. The Brook of Egypt is mentioned five times in the OT (Nu. 34:5; Josh. 15:4, 47; 1 K. 8:65; Isa. 27:12), and since its correct identification is still far from clear it is necessary to distinguish certain related Hebrew terms with considerable care. The expression *yē’ôr miṣrayim*, the “river of Egypt,” refers exclusively to the Nile proper, while the term *nēhar miṣrayim* occurs once only (Gen. 15:18), in a passage describing the Promised Land in general terms as lying in an area between the two great rivers of the Nile and Euphrates.

The phrases *yē’ôr miṣrayim* and *nēhar miṣrayim* must therefore be kept separate from the Brook of Egypt, which is more accurately the “torrent-wadi of Egypt.” Whether this wadi was actually part of the Nile, or was instead a separate desert stream near the borderland of Egypt, has been a matter of considerable debate. Adherents of the former view have associated the identification of the Brook of Egypt with that of Shihor, which for some of the OT prophets formed part of the Nile. Thus Isaiah drew a parallelism between Shihor and the Nile (Isa. 23:3), while Jeremiah envisaged Shihor as the Egyptian Nile corresponding to the great Assyrian river Euphrates (Jer. 2:18).

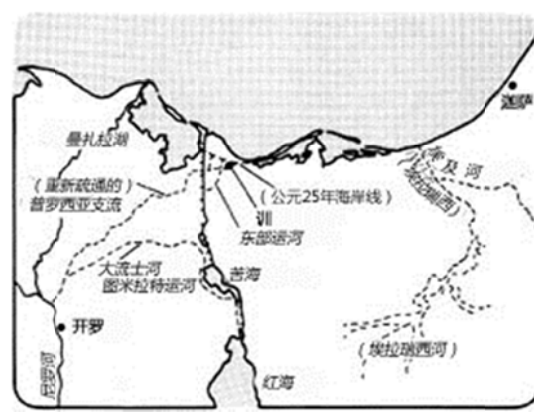
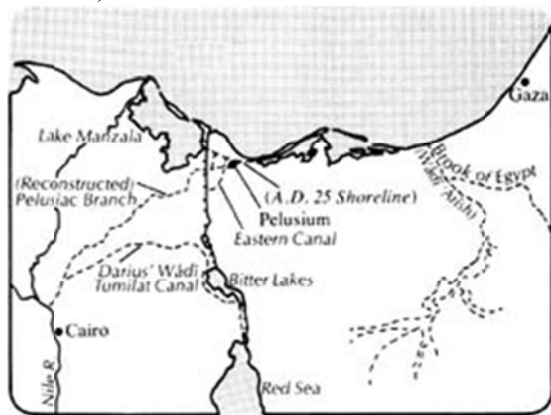
BROOK OF EGYPT 埃及河

【希伯来语: *nahal miṣrayim*——“埃及的急流(或山谷)”,最好将之译为“溪谷”,既指溪流,也指山谷】;《钦定版圣经》中译为 RIVER OF EGYPT;《新英文译本》中译为 TORRENT OF EGYPT, 汉译均为“埃及河”。《旧约》中共提及埃及河五次(民 34:5; 书 15:4, 47; 王上 8:65; 赛 27:12),既然人们现在仍然无法确定埃及河的确切身份,所以必须谨慎地区分某些相关的希伯来语。*yē’ôr miṣrayim* 的意思是“埃及的河流”,专门用来指尼罗河,而 *nēhar miṣrayim* 仅在经文中出现一次(创 15:18),这段经文将应许之地笼统地描述为位于尼罗河和幼发拉底河两条大河之间的地区。

因此,必须将短语 *yē’ôr miṣrayim* 和 *nēhar miṣrayim* 与埃及河区别开来,更确切地说,埃及河指的是一条“埃及的急流”。这条溪谷到底是尼罗河的支流,还是埃及境界附近一条独立的沙漠甘泉,这仍是一个存有很大争议的问题。前一种观点的拥护者认为埃及河就是西曷河,因为《旧约》中的一些先知认为埃及河是尼罗河的支流。因此,以赛亚将西曷河与尼罗河进行类比(赛 23:3),而耶利米认为西曷河是埃及的尼罗河,与亚述的大河幼发拉底河相对应(耶 2:18)。根据《约书亚记》13:3 中的描述,西曷河构成了应许之地最西南面的境界,这说明西曷河在“埃及前面”。所以,西曷河是尼罗河最东边古支流普罗西亚河(Pelusiatic)上海拔最

According to Josh. 13:3, Shihor marked the extreme southwestern boundary of the territory to be occupied in the Promised Land, and specified it as being “before Egypt.” Shihor could thus be identified with the lowest extent of the Pelusiatic, the most easterly ancient branch of the Nile River, which flowed into the Mediterranean Sea just E of Pelusium (Tell Faramâ). The name Shihor (š-ḥr) was Egyptian in origin, and meant “Waters of Horus.” Such references to it as have survived in Egyptian sources confirm the location attributed to it by OT writers insofar as they mention that Shihor produced salt and rushes for the delta capital of Tanis (Avaris), and that it was the official “river” of the fourteenth nome (province) of Lower Egypt. Arguing against the identification of the *naḥal mišrayim* with the Shihor, the easternmost branch of the Nile, the Shihor is never designated in the OT by the Heb. *naḥal* but always by the word *y^e’ôr* (which is applied on one occasion to the Tigris, Dnl. 12:5–7).

低的一段，它注入训（法拉玛废丘[Tell Faramâ]）正东面的地中海。西曷(š-ḥr)这个名字源自埃及语，意思是“[神祇]荷鲁斯的水”。埃及遗留下来的文献中也提到了西曷河，这证实了旧约作者所描述的西曷河的位置，他们提到西曷河产盐，流经三角洲上的都城坦尼斯(阿瓦里斯)，是隶属于下埃及第十四省(行省)的“河流”。《旧约》中从未用希伯来语 *naḥal* 指代西曷河，而是用 *y^e’ôr* (有一次用这个词指代底格里斯河，《但以理书》12:5–7) 来表示这条河，这驳斥了 *naḥal mišrayim* 是尼罗河最东边的支流西曷河的说法。



If the Brook of Egypt cannot be identified with either a portion or the whole of the Nile, the best alternative suggestion is that of the Wādī el-‘Arīsh. This wadi comes down from a plateau at the foot of the central mountain group of the Sinai Peninsula. The upper portion of the wadi is some 400 ft. (120 m.) above sea level,

如果埃及河不是尼罗河的一部分，也不是整条尼罗河，那么它最有可能是埃拉瑞西河(Wādī el-‘Arīsh)。这条河流沿着西奈半岛中部山脉脚下的高原向下游流淌。这条河流上游的海拔约为400英尺(120米)，除了河流上游有一个向西的急转弯道，整条河流几乎沿着高原的西坡向正北方向流淌。该河流全长

and its course, apart from one sharp bend to the west in the upper portion, runs almost due N along the western slope of the plateau. Its entire length of about 140 mi. (225 km.) runs through predominantly desert terrain, being situated about 90 mi. (145 km.) E of the ancient Egyptian Nile-oriented civilizations, at its northern extremity, about 50 mi. (80 km.) W of the Gaza region. Only barren desert and a little scrub can be seen lying westward toward Egypt, but this prospect is somewhat more relieved on the eastern side of the wadi, where there are some meadows and arable land of passable productivity. Most of the streams on the Sinai Peninsula are in fact dry watercourses for much of the year, and only when they are in flood do they assume the character of a torrent-wadi. Such flooding is apt to come with little or no warning when cloudbursts occur in the mountainous region drained by the particular wadi. From the above it will be apparent that the Brook of Egypt would constitute a practical southwestern boundary for the Promised Land in that it excluded the desert areas to the west and included the tolerably fertile land E of the Wādī el-‘Arīsh.

In extrabiblical texts the Brook of Egypt was mentioned in inscriptions from the time of Sargon II and Esarhaddon of Assyria. In 716 B.C. Sargon marched as far westward as the “Wadi (or Brook) of Egypt” (*naḥal muṣur*) and opened up the “sealed harbor of Egypt” for purposes of trade and commerce. The same inscription also mentioned the “border of the City of the Brook of Egypt,” over which Sargon appointed an Assyrian governor. The description aligns well with the assumption that the *naḥal muṣur* was the

约 140 英里 (225 公里), 主要流经沙漠地带, 位于古埃及尼罗河灌溉文明以东 90 英里 (145 公里) 处, 在沙漠地带的北端, 迦萨以西约 50 英里 (80 公里) 处。从埃及河向西直到埃及只能看到土壤贫瘠的沙漠和一些灌木, 河流东岸的景色稍好一些, 这里有一些草地和尚可耕种的土地。实际上, 西奈半岛的大多数河流在一年的大部分时间里不过是些干涸的河道, 只有当河水泛滥时, 它们才称得上急流。当大暴雨降临到被特定河流排干的山区时, 河水很容易毫无预兆地泛滥起来。根据上面的描述, 埃及河显然构成了应许之地的西南面的实际境界, 因为它不包括西部的沙漠地区, 却包括埃拉瑞西河东部土壤相当肥沃的良田。

在《圣经》之外的其他文献中, 亚述的撒珥根二世和以撒哈顿时期的铭文中提到了埃及河。公元前 716 年, 撒珥根向西进军, 一直打到“埃及河” (*naḥal muṣur*), 为了进行贸易和商业活动, 他打开了“封闭的埃及港口”。同一份铭文中还提到“埃及河城市的边境”, 撒珥根曾任命亚述总督管辖这里。这个描述很符合 *naḥal muṣur* 就是埃拉瑞西河的假设, 坐落于埃拉瑞西河沿岸的这座“城市”(亚述语: *Arzâ*) 实际上就是埃里斯 (el-‘Arīsh) 定居点。如果撒珥根侵略埃及领土时, 一直打到尼罗河的

Wādī el-‘Arīsh, and that the “City” located there (Assyr. *Arzā*) was in fact the settlement of el-‘Arīsh. Had Sargon penetrated Egyptian territory as far as the easternmost arm of the Nile, his “City” would then have been Pelusium, which seems improbable from the cuneiform evidence. The inscriptions of Esarhaddon also spoke of the “City” as *Arza (ni)*, and again its locale corresponds better with el-‘Arīsh than with Pelusium. While the Egyptians of the 19th Dynasty generally regarded the Pelusiatic region as the borderline of Egypt proper, this has no necessary bearing upon Israel’s concept of her own boundaries. At this time the Egyptians maintained wells along the entire coastal strip from Silē (modern Qantara), a few miles SE of the ancient Pelusiatic, up to Gaza in Palestine, and for convenience defined the latter as stretching from Silē to ‘Upa (Damascus). But this again says nothing about the view Israel held concerning her borders, and as far as the southern extremity is concerned has little bearing upon the problem, since the area from the el-‘Arīsh to Qantara is desolate in any event, and as such would hardly be included in a catalog of fertile territory.

At present, therefore, the Wādī el-‘Arīsh seems better suited to be considered the Brook of Egypt than the Pelusiatic branch of the Nile.

R. K. H.

BROOM TREE

[Heb. *rōṭem*] (1 K. 19:4f.; Job 30:4; Ps. 120:4); AV JUNIPER; NEB also BROOM-BUSH (1 K. 19:4), lacking in Psalms (“charcoal”).

最东边，那么属撒珥根的“城市”应该是训，但是楔形文字证据表明，这似乎不太可能。以撒哈顿的铭文中也称这座“城市”为亚杂（尼）(*Arza [ni]*)，这再一次说明这座城市很有可能是埃里斯，而不是训。虽然第十九王朝的埃及人通常认为普罗西亚地区是埃及的边界线，但这与以色列人的边境观念没有必然的联系。此时，埃及人掌控着从斯勒（Silē，现代坎塔拉）至巴勒斯坦迦萨的整个海岸地带的水井，斯勒位于普罗西亚东南几英里处，并且为了方便起见，他们将后者定义为从斯勒延伸到乌巴（大马士革）。但这也与以色列的边境观念没有关系，而南部边境与这个问题关联甚小，因为从埃里斯到坎塔拉的区域在各个时期都是荒凉之地，几乎算不上土壤肥沃的地区。

因此，目前看来，埃及河更有可能是埃拉瑞西河，而不是尼罗河的普罗西亚支流。

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BROOM TREE 罗腾树、罗腾木

【希伯来语：*rōṭem*】（王上 19:4-5；伯 30:4；诗 120:4）；《钦定版圣经》中译为 JUNIPER（“杜松”）；《新英文译本》中还译为 BROOM-BUSH（“罗腾树”，王上 19:4），在《诗篇》中省略了这个

词（“炭火”）。

The references in 1 Kings and Psalms are to the white broom, *Retama raetam* (Forsk.) Webb. and Berth., known to the Arabs as *ratam* (cf. Gk. *rathmén*, 1 K. 19:4). A beautiful shrub widely distributed in Palestine, Sinai, and Egypt, it can attain a height of 12 ft. (3.5 m.). Though its sparse leaves afford scant shade, it is often used for this purpose by desert travelers (cf. 1 K. 19:4). The wood burns vigorously, furnishing excellent charcoal (Ps. 120:4; cf. NEB).

The roots in Job 30:4 are not those of the white broom, which are nauseous and slightly poisonous. Some botanists have suggested instead the edible parasitic plant *Cynomorium coccineum*, which grows in salt marshes. Following the RV mg. and RSV, AV “their meat” should be rendered rather “to warm themselves,” from a verb *hmm* (Ug. *hmm*; Akk. *emmu*).

这个词在《列王纪上》和《诗篇》中指的是白金雀花，拉丁学名：*Retama raetam* (Forsk.) Webb. and Berth.，阿拉伯人称之为 *ratam*（参：希腊语：*rathmén*，王上 19:4）。巴勒斯坦、西奈和埃及地区分布广泛的一种漂亮的灌木，它可以长到 12 英尺（3.5 米）高。虽然它稀疏的叶子不能提供多少阴凉，但沙漠中旅行者经常在这种树下纳凉（参：王上 19:4）。罗腾木燃烧旺盛，是很好的炭火材料（诗 120:4；参：《新英文译本》）。

《约伯记》30:4 中的树根不是白金雀花的树根，罗腾树的树根令人感到恶心，略带有毒性。有些植物学家认为这节经文中提到的树根是一种生长于盐沼中可食用的寄生植物锁阳（*Cynomorium coccineum*）。按照《修订版圣经》的旁注和《修订标准译本》中的翻译，根据动词 *hmm*（乌加列语：*hmm*；阿卡德语：*emmu*），《钦定版圣经》中的“their meat”（“他们的食物”）应该译为“to warm themselves”（“使他们自己温暖”）。

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BROTH

[Heb. *mārāq*, *pārāq* (Isa. 65:4); Gk. *zōmós*]; NEB also BREW. “Broth” denotes the nutrient liquid in which meat was cooked. In sacrificial rituals it was considered part of the offering (Jgs. 6:20; cf. Isa. 65:4). In Ezk. 24:10, where the AV follows the MT with “spice it well,” the RSV follows the LXX with “empty out the borth.” The NEB reads similarly.

BROTH 汤

【希伯来语：*mārāq*, *pārāq*（赛 65:4）；希腊语：*zōmós*】；《新英文译本》中还译为 BREW（“汤”）。“Broth”指的是有营养的肉汤。在献祭仪式中，汤被认为是一种祭物（士 6:20；参：赛 65:4）。在《以西结书》24:10 中，《钦定版圣经》根据《马所拉文本》，译为“spice it well”，《修订标准译本》遵循《七十士译本》，译为“empty out the borth”，汉译均为“把汤熬浓”。《新英文译本》中也采用了类似的译法。

R. K. H.

词条作者：R. K. H.

BROTHER

[Heb. *'āh*; Gk. *adelphós*]. Besides the usual literal meaning, “brother” is used extensively in both the OT and NT of other relations and relationships. Abram’s nephew Lot is termed “brother” (Gen. 14:14); Moses’ fellow countrymen are “brethren” (Acts 3:22; cf. He. 7:5). It may indicate a member of the same tribe (2 S. 19:12); an ally (Am. 1:9); or an allied or cognate people (Nu. 20:14). It is used of common discipleship (Mt. 23:8); of moral likeness or kinship (Prov. 18:9); or friends (Job 6:15); an equal in rank or office (1 K. 9:13); one of the same faith (Acts 11:29; 1 Cor. 5:11). It is a favorite oriental metaphor used to express likeness or similarity (Job 30:29, “I am a brother to jackals”). It can indicate a fellow priest or office bearer (Ezr. 3:2). Paul called Sosthenes “brother” (1 Cor. 1:1) and Timothy his spiritual son and associate (2 Cor. 1:1). It may signify spiritual kinship (Mt. 12:50). Finally, it is a term adopted by the early disciples and Christians to express their fraternal love for each other in Christ, and universally adopted as the language of love and brotherhood in His kingdom in all subsequent time (2 Pet. 3:15; Col. 4:7, 9, 15).

Jesus made “brother” and “neighbor” in a sense equivalent terms (Mt. 7:3f.), as though to extend the love and care expected within the family unit to those with whom His people have contact. Brotherhood was to become a hallmark of the Lord’s people, His Church. The rabbis distinguished between “brother” and “neighbor,” applying “brother” to Israelites by blood, “neighbor” to proselytes, but allowing neither title to the Gentiles. Christ and the apostles gave the

BROTHER 弟兄、兄弟

【希伯来语：*'āh*；希腊语：*adelphós*】。除了通常的字面含义，《旧约》和《新约》大量使用“brother”一词表示其他的关系和人际关系。亚伯兰的侄儿罗得被叫做“弟兄”（创 14:14）；摩西的同胞被称为“弟兄”（徒 3:22；参：来 7:5）。这个词可以表示同一支派中的一个成员（撒下 19:12）、一个同盟（摩 1:9）、结盟或同族的人（民 20:14）。它可以表示共同的门徒身份（太 23:8）、德行相似或亲密关系（箴 18:9）、朋友（伯 6:15）、同样的级别或官职的人（王上 9:13）和同样信仰的人（徒 11:29；林前 5:11）。东方人最喜欢用这个比喻表达相似性或相似点（伯 30:29，“我与野狗为弟兄”）。它可以表示同伴的祭司或官员（拉 3:2）。保罗称所提尼为“兄弟”（林前 1:1），称提摩太为他属灵的儿子和同工（林后 1:1）。“兄弟或弟兄”可以表示一种属灵的亲密关系（太 12:50）。最后，早期的门徒和基督徒采用这个词表达在基督里的相互友爱，后期基督王国中的人都用这个词表达爱和兄弟关系（彼后 3:15；西 4:7, 9, 15）。

耶稣认为“弟兄”和“邻舍”的含义相同（太 7:3-4），就好像那些与神之子民有联系的人也将得到了神家成员所得到的怜爱和看顾。兄弟关系是主的子民，即祂的教会的一个印记。拉比认为“弟兄”和“邻舍”是两个不同的词，“弟兄”是对有血缘关系的以色列人的称谓，而“邻舍”是对归信者的称谓，但不能称外邦人为“弟兄”或“邻舍”。基督和使徒称所有的基督徒为“弟兄”。毋庸置疑，纵观整个基督纪元，教会内的兄弟之情唤起了世人对这份情谊的

name “brother” to all Christians. Undoubtedly throughout the Christian era the exercise of brotherly affection within the body of Christ has called attention to the desirability of this fellowship and has been a powerful factor in attracting many to the faith. *See also* RELATIONSHIPS, FAMILY.

Bibliography.—*TDNT*, I, s.v. ἀδελφοσζ (von Soden); *TDOT*, I, s.v. “āch” (Ringgren).

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BROTHERHOOD

[Heb. *’ah^awa* (Zec. 11:14); Gk. *adelphótēs* (1 Pet. 2:17; 5:9); occurs also (RSV) for Heb. *’āh* (Am. 1:9) and Gk. *adelphoi* (1 Cor. 6:5)]; AV also BROTHERN, “brotherly”; NEB also KINSHIP, “brother Christian.” The rare occurrence of the term in contrast with the abundant use of “brother,” “brethren,” seems to indicate that the sense of the vital relation naturally called for the most concrete expression: “the brethren.” But in 1 Pet. 2:17 the abstract is used for the concrete. In the OT the brotherhood of all Israelites was emphasized; but in the NT the brotherhood in Christ is a relation so much deeper and stronger as to eclipse the other. *See also* BROTHER.

BROTHER-IN-LAW

See RELATIONSHIPS, FAMILY.

BROTHERLY LOVE

[Gk. *philadelphia*] (He. 13:1); also **BROTHERLY AFFECTION** (Rom. 12:10; 2 Pet. 1:7); **LOVE OF THE**

渴望，并成为吸引众人归信的重要因素。另见 RELATIONSHIPS, FAMILY (家庭关系)。

书目——*TDNT*, I, 见词条 ἀδελφοσζ (von Soden); *TDOT*, I, 见词条 “āch” (Ringgren)。

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BROTHERHOOD 弟兄的情谊

【希伯来语: *’ah^awa* (亚 11:14); 希腊语: *adelphótēs* (彼前 2:17; 5:9); 有时(《修订标准译本》)也用来翻译希伯来语 *’āh* (摩 1:9) 和希腊语 *adelphoi* (林前 6:5)】; 《钦定版圣经》还译为 BROTHERN (“弟兄”) 和 “brotherly” (“弟兄的”); 《新英文译本》还译为 KINSHIP (“弟兄情谊”) 和 “brother Christian” (“弟兄基督徒”)。与经文中频繁出现的 “brother” (“兄弟、弟兄”) 和 “brethren” (“弟兄”) 相比, 这个词出现的次数非常少, 这似乎表明这种生死攸关的关系自然需要用最准确的词来表达: “弟兄”。但在《彼得前书》2:17 中, 这个抽象词用作具体词。《旧约》中强调了所有以色列人之间的弟兄情谊; 但在《新约》中, 在基督里的弟兄情谊是一种更深、更浓的关系, 这种关系超越了其他所有的关系。另见 BROTHER (兄弟、弟兄)。

BROTHER-IN-LAW 姐(妹)夫、内兄(弟)、大伯子、小叔子

见 RELATIONSHIPS, FAMILY (家庭关系)。

BROTHERLY LOVE 弟兄的爱

【希腊语: *philadelphia*】(来 13:1); 还译为 **BROTHERLY AFFECTION** (“弟兄的爱”, 罗 12:10; 彼后 1:7); **LOVE**

BRETHREN (1 Thess. 4:9); AV also **BROTHERLY KINDNESS** (2 Pet. 1:7); NEB **LOVE FOR OUR BROTHERHOOD, BROTHERLY KINDNESS**, “love your fellow-Christians.” These terms, more than any others, set forth the distinctive character of the relationship between Christians. Whereas the term “love” (Gk. *agápē*) can be used for the attitude of believers both toward one another (Jn. 15:12) and toward society in general (1 Thess. 3:12; cf. Mt. 5:44), *philadelphia* is restricted to love of the brotherhood of believers (*adelphótēs*). This is especially apparent when the two terms occur in the same context, as in 2 Pet. 1:7. See **LOVE III**.

The insistence that all men are children of God simply by virtue of creation tends to depreciate or even obliterate the distinctiveness of *philadelphia*. All are indeed the offspring of God (Acts 17:28) and by virtue of that fact can be regarded as potential children of God, but the new birth is necessary for this to become a reality (Jn. 1:12f.).

The Mosaic law made its demand, “You shall love your neighbor as yourself” (Lev. 19:18), which was to be realized not merely in sentiment but in seeking the neighbor’s good, by refusing to lie to him or bear false witness against him, and by resisting the temptation to covet his possessions. The term “neighbor” was understood to apply in a local or at most a national sense. Jesus broadened the frame of reference to include anyone who is near and in need of help. In similar fashion He enlarged the content of the word “brother,” refusing to restrict it to fellow Israelites, but instead giving it a spiritual

OF THE BRETHREN (“兄弟们相爱”，帖前 4:9)；《钦定版圣经》还译为 **BROTHERLY KINDNESS** (“爱弟兄的心”，彼后 1:7)；《新英文译本》中译为 **LOVE FOR OUR BROTHERHOOD** (“爱弟兄”)、**BROTHERLY KINDNESS** (“爱弟兄的心”)、“love your fellow-Christians” (“爱弟兄”)。与其他词相比，这些词最能表达基督徒之间关系的显著特点。但一般来说，“love” (“爱”，希腊语：*agápē*) 既能表达信徒之间的态度 (约 15:12)，又能表达他们对社会的基本态度 (帖前 3:12；参：太 5:44)，*philadelphia* 只能表达信徒 (*adelphótēs*) 间的弟兄般的爱。当这两个词同时出现在一个语境中时，这一点体现得尤为明显，如在《彼得后书》1:7 中。见 **LOVE III** (爱 III)。

如果坚持认为所有人都仅仅因神的创造而被称为神的儿女，那么这种说法就贬低甚至消除了 *philadelphia* 的特殊性。所有人的确都是神所生的 (徒 17:28)，因此，所有人都可能是神的孩子，但是实际上只有获得新生的人才能真正地被称为神的儿女 (约 1:12-13)。

摩西律法中作出了规定，“你却要爱人如己” (利 19:18)，不仅要在情感上爱他们，还要不对邻舍撒谎，不作假见证反对他们，并抵制觊觎邻舍财产的诱惑，从而做到与邻为善。可以按照地域意义，甚至按照国家意义来理解“邻舍”一词。耶稣扩大了这个词的含义，祂所说的邻舍包括所有临近的人和所有需要帮助的人。祂同样扩大了“兄弟、弟兄”的含义，这个词不再单纯指所有以色列人，祂承认凡遵行天父旨意的人都是祂的弟兄 (太 12:50)，从而赋予了这个词属灵的含义。教会是这种重新解释的继承者，因为虽然教会继续使用“弟兄”的常见的先天论含义，但是更经常

dimension by acknowledging that His brethren were those who did the will of God (Mt. 12:50). The Church is heir to this reinterpretation, for while the term “brother” continues to be used in the familiar nativistic sense it is far more often used of both men and women (“brethren”) who have become believers.

A high note in the use of terminology is sounded when the NT records Jesus’ willingness to speak of His followers as His brethren (Jn. 20:17; cf. Rom. 8:29; He. 2:11, 17). This is love in magnificent condescension, calculated to remove all barriers of station and attainment in the exercise of mutual love among His followers.

Apostolic teaching frankly acknowledges the danger that brotherly love may be allowed to degenerate into a profession of word unsupported by the reality of deed (1 Jn. 3:18; cf. 1 Cor. 6:8). One’s refusal to give aid to a brother in need raises a serious question as to whether God’s love really dwells in him (1 Jn. 3:17). On the other hand true brotherly love produces a willingness even to sacrifice one’s life for another (1 Jn. 3:16).

At times one detects a deliberate use of “brethren” in direct address when an apostle or church leader feels the need of admonishing his readers and wishes to assure them in so doing that he loves them and has their best interests at heart (e.g., 1 Cor. 1:11; Jas. 2:1, 5, 14). This serves to soften the sharpness of necessary criticism.

According to Jesus, brotherly love is the badge of true discipleship and has the potential to reflect His love for the world

用它来表示成为信徒的男女(“弟兄”)。

当《新约》中记载道,耶稣主动承认祂的所有追随者都是祂的弟兄时(约 20:17; 参:罗 8:29; 来 2:11, 17),这个词的用法得到了有力地证明。这是耶稣屈尊的爱,旨在消除身份的障碍,成就信徒之间的互爱。

使徒教义中坦言弟兄的爱可能会只在言语和舌头上,而不表现在行为和诚实上(约壹 3:18; 参:林前 6:8)。如果一个人拒绝帮助穷乏的弟兄,这就提出了一个严肃的问题,爱神之心是否在他里面呢(约壹 3:17)。从另一个方面说,真正的弟兄的爱甚至会让人愿意为别人舍命(约壹 3:16)。

人们有时会发现,当一个使徒或教会领袖感觉需要教诲读者,并希望读者明白他这样做是因为他爱他们,心里关切他们的最大利益时(如,林前 1:11; 雅 2:1, 5, 14),他会故意称他们为“弟兄”。这会使不可避免的批评变得不那么尖锐。

根据耶稣的表述,弟兄之爱是真正门徒身份的标志,可能因此彰显出祂对世人,甚至对那些不知道祂或未曾看到过

even to those who have not known Him or seen Him (Jn. 13:34f.). No wonder Paul challenged his converts to love one another more and more (1 Thess. 4:9f.). The manifestation of this Christian virtue amazed pagan society, as Tertullian testifies: “See, they say, how they love one another ... how they are ready even to die for one another” (*Apol.* 39).

E. F. HARRISON

BROTHERS OF THE LORD

In Mt. 12:46ff.; Mk. 3:31ff.; Lk. 8:19ff., while Jesus was in the midst of an earnest argument with scribes and Pharisees, His mother and brothers sent a message evidently intended to end the discussion. In order to indicate that no familial ties should interfere with the discharge of the duties of His messianic office, He stretched His hands toward His disciples, and said: “Whoever does the will of my Father in heaven is my brother, and sister, and mother.” In Mt. 13:54ff.; Mk. 6:2ff., while He was teaching in His own town Nazareth, His neighbors, who, since they had watched His natural growth among them, could not comprehend the extraordinary claims that He was making, declared in an interrogative form that they knew all about the entire family & mother, brothers, and sisters—and they named the brothers.

In Jn. 2:12, His brothers are said to have accompanied Jesus and His mother and disciples from the wedding at Cana. In Jn. 7:3ff., they are described as unbelieving, and ridiculing His claims with bitter sarcasm. This attitude of hostility has disappeared when, at Jerusalem, after the Resurrection and Ascension (Acts 1:14), in the company of Mary and the Eleven

祂的人的爱 (约 13:34-35)。难怪保罗劝诫他的归信者要彼此相爱,更加勉励 (帖前 4:9-10)。基督徒所展示出的这种美德让异教社团非常吃惊,正如特士良所证明的:“看,他们说,他们多么地爱彼此……他们甚至准备好了为对方舍弃生命” (*Apol.* 39)。

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BROTHERS OF THE LORD 主的弟兄

在《马太福音》12:46起;《马可福音》3:31起和《路加福音》8:19起中,当耶稣与文士和法利赛人激烈辩论时,祂的母亲和弟兄送来了消息,显然是为了终止争论。耶稣为了表明任何家庭关系都不应妨碍祂履行弥赛亚的职分,祂伸手指着门徒说:“凡遵行我天父旨意的人,就是我的弟兄、姐妹和母亲了”。在《马太福音》13:54起和《马可福音》6:22起中,当耶稣在自己的家乡拿撒勒教训人时,祂的邻舍因为看着耶稣长大,所以不能理解祂所说的令人惊奇的话,他们质问道,他们熟悉耶稣的所有家庭成员,即祂的母亲、弟兄和姐妹——他们提到了耶稣弟兄的名字。

在《约翰福音》2:12中,耶稣的弟兄自迦拿娶亲的筵席起就与耶稣、祂的母亲和门徒在一起。在《约翰福音》7:3起中记载道,他们不信耶稣,并用辛辣的讽刺嘲笑耶稣说的话。当耶稣在耶路撒冷复活升天后 (徒 1:14),他们对耶稣不再怀有敌意,并同马利亚、十一个门徒和几个忠诚的妇人“恒切祷告”,等待圣灵应许的恩赐。《哥林多前书》9:5

and the faithful group of women, they “devoted themselves to prayer,” awaiting the promise of the gift of the Holy Spirit. Their subsequent participation in the missionary activity of the apostolic Church appears in 1 Cor. 9:5: “Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas?”

In Gal. 1:19, James, bishop of the church at Jerusalem, is designated “the Lord’s brother,” thus harmonizing with Mt. 13:55, where their names are recorded as James, Joseph, Simon, and Judas. When, then, “Jude, ... brother of James” is mentioned (Jude 1), the possibility is raised that Jude is another brother of the Lord.

In reading these passages, the natural inference is that these “brothers” were the sons of Joseph and Mary, born after Jesus, living with Mary and her daughters in the home at Nazareth, accompanying their mother on her journeys, and called the “brothers” of the Lord in a sense similar to that in which Joseph was called His father. They were brothers because of their common relationship to Mary. This impression is strengthened in that Jesus is called her *prōtōtokos*, “firstborn son” (Lk. 2:7), as well as by the very decided implication of Mt. 1:25. Even though each particular, taken separately, might be explained otherwise, the force of the argument is cumulative. There are too many items to be explained away in order to establish any other inference. This view is not the most ancient. It has been traced to Tertullian, and was more fully developed by Helvidius, an obscure writer of the 4th century.

中提到他们后来参加了使徒时代教会的传道活动：“难道我们没有权柄娶信主的姊妹为妻，带着一同往来，仿佛其余的使徒，和主的弟兄，并矶法一样吗？”

在《加拉太书》1:19中，耶路撒冷教会的主教雅各被称为“主的兄弟”，因此这与《马太福音》13:55中的描述一致，这节经文中记载了主的弟兄的名字，他们分别是雅各、约西、西门和犹大。《犹大书》1:1中提到了“雅各的弟兄犹大”，犹大可能是主的另一个弟兄。

通过这些段落，很自然地推论出这些“弟兄”是约瑟和马利亚的儿子，他们在耶稣之后出生，在拿撒勒的家中与马利亚和她的女儿们生活在一起，并在他们母亲的旅途中陪伴着她，他们被称为主的“弟兄”，从某种意义上讲，这与约瑟被称为耶稣的父亲的表达类似。他们是兄弟，因为他们都是马利亚的儿子。《路加福音》2:7中耶稣被称为马利亚“头胎的儿子”(*prōtōtokos*)，此外，《马太福音》1:25中也给出了非常明确的暗示，这两段经文进一步强化了这种印象。虽然分别讨论每个细节时可能得出不同的解释，但这种论证的力量在不断累积。要想得出其他的推论，则需要解释更多的问题。这个观点并不是最古老的观点。特土良首先提出了这个观点，然后4世纪的一位不著名的作家赫尔维乌斯更为全面地阐述了这个观点。

Two other views have been advocated with much learning and earnestness. The earlier, which seems to have been prevalent in the first three centuries and is supported by Origen, Eusebius, Gregory of Nyssa, and Ambrose, Epiphanius being its chief advocate, regards these "brothers" as the children of Joseph by a former marriage, and Mary as his second wife. Joseph disappears from sight when Jesus is twelve years old. We know nothing of him after the narrative of the child Jesus in the temple. That there is no allusion to him in the account of the family in Mk. 6:3 indicates that Mary had been a widow long before she stood by the cross without the support of any member of her immediate family. In the apocryphal gospels, the attempt is made to supply what the canonical Gospels omit. They report that Joseph was over eighty years of age at his second marriage, and the names of both sons and daughters by his first marriage are given. As Lightfoot (comm. on Galatians) has remarked, "they are pure fabrications." Theophylact even advanced the theory that they were the children of Joseph by a levirate marriage, with the widow of his brother Clopas. Others regard them as the nephews of Joseph whom, after the death of his brother Clopas, he had taken into his own home, and who thus became members of his family and were considered as though they were the children of Joseph and Mary. According to this view, Mary excepted, the whole family at Nazareth were no blood relatives of Jesus. It is a docetic conception in the interest of the dogma of the perpetual virginity of Mary. All its details, even that of the advanced age and decrepitude of Joseph, start from that premise.

学者们通过大量的认真研究提出了另外两种观点。较早的一个观点似乎盛行于主后前 300 年，并且得到了俄利根、优西比乌、女撒的贵格利和安波罗修的支持，伊皮法纽是这种观点的主要拥护者，他认为这些“弟兄”来自于约瑟的前一段婚姻，马利亚是他的第二任妻子。耶稣十二岁时，约瑟就消失在大众视野中。经文在描述完少年耶稣在圣殿之后，再未提及约瑟。《马可福音》6:3 的家庭描述中也没有提到约瑟，这表明马利亚站在十字架旁边之前早就已经是一个得不到任何直系亲属支持的寡妇。次经福音书试图提供正典福音书中遗漏的内容。次经福音书中称约瑟在第二次结婚时已经年逾 80，并给出了约瑟在第一次婚姻中所生的儿子和女儿的名字。正如莱特福特所评论的（《加拉太书》的注释），“他们纯粹是捏造的人物”。提奥非拉克图斯甚至提出这样一个理论，即他们是约瑟收继婚中的孩子，由约瑟的兄弟革罗罢的遗孀所生。还有人认为他们是约瑟的侄子，约瑟的兄弟革罗罢死后，他把他们带到家中，他们因此成为了约瑟家中的成员，就像是约瑟和马利亚的孩子。根据这种观点，除了马利亚，拿撒勒家中的其他所有成员都与耶稣没有血缘关系。这是一种基督幻影说，旨在宣传马利亚永远是童贞女的教义。所有的细节，甚至包括约瑟年迈和衰老的描述都基于这个前提。

Another view was first propounded by Jerome when a very young man, while antagonizing Helvidius, but afterward qualified by its author. This view was followed by Augustine and the Roman Catholic writers generally. At the Reformation it was accepted—though not urged—by Luther, and later by Chemnitz, Bengel, *et al.* This view understands the word “brother” in the general sense of “kinsman,” and interprets it here as equivalent to “cousin.” Thus these brothers would be blood relatives of Jesus, and not of Joseph. They were the children of Alphaeus, otherwise known as Clopas (Jn. 19:25), and the sister of Mary. This Mary, in Mt. 27:56, is described as “the mother of James and Joseph,” and in Mk. 15:40, “the mother of James the younger and of Joses, and Salome.” This theory as completely developed points to the three names, James, Judas, and Simon, found both in the list of the apostles and in that of the “brothers,” and argues that it would be a remarkable coincidence if they referred to different persons, and if the two sisters, both named Mary, had found the very same names for their sons. The advocates of this theory argue also that the expression “James the younger” shows that there were only two persons of the name James in the circle of those who were closely connected with Jesus. They say, further, that after the death of Joseph Mary came to live at the home of her sister, and, with the families so combined, the presence and attendance of her nephews and nieces can be explained without much difficulty, and the words of the people at Nazareth can be understood.

But this complicated theory labors under many difficulties. The identity of Clopas and Alphaeus cannot be established,

另一种观点是耶柔米年轻时与赫尔维乌斯争论时提出来的,后来耶柔米完善了这种观点。奥古斯丁和罗马天主教作家普遍接受这种观点。宗教改革时期,路德认可但并不提倡这种观点,但克姆尼茨、本哥尔等人却支持这种观点。这种观点从广义上理解“弟兄”的含义,认为“兄弟”指的是“亲属”,也就是“堂(表)兄弟”。因此,这些兄弟都是耶稣的血亲,而不是约瑟的血亲。他们是亚勒腓(《约翰福音》19:25 称其为革罗罢)和马利亚姊妹的孩子。《马太福音》27:56 中的这个马利亚被称为“雅各和约西的母亲”,在《马可福音》15:40 中,她被描述为“小雅各和约西的母亲,并有撒罗米”。这一完善的推论指向三个名字,雅各、犹大和西门,使徒和“弟兄”的名单中也提到了这几个人,这证明,如果这两段经文指的是不同的人,如果两姊妹(都叫马利亚)给她们的儿子取了相同的名字,那将是惊人的巧合。这一推论的拥护者还认为,“小雅各”证明在与耶稣关系密切的圈子中,只有两个人名叫雅各。他们进一步说道,约瑟死后,马利亚住在她姊妹的家中,在这个后组合的家庭中,有她的外甥和外甥女在场并不稀奇,拿撒勒人说的话也可以理解了。

但这一复杂的推论也存在很多难点。无法确定革罗罢和亚勒腓就是同一个人,虽然从语言学上讲,这两个名字的亚兰

resting as it does upon obscure philological resemblances of the Aramaic form of the two names (*see* ALPHAEUS). The most that such argument affords is a mere possibility. Nor is the identity of “Mary the wife of Clopas” with the sister of Mary the mother of Jesus established beyond a doubt. Jn. 19:25, upon which it rests, can with equal correctness be interpreted as teaching that four women stood by the cross, of whom “Mary of Clopas” was one, and His mother’s sister was another. The decision depends upon the question as to whether “Mary” be in apposition to “sister.” If the verse be read so as to present two pairs, it would not be a construction without precedent in the NT, and would avoid the difficulty of finding two sisters with the same name—a difficulty greater yet than that of three cousins with the same name. Nor is the identity of “James the younger” with the son of Alphaeus beyond a doubt. Any argument concerning the comparative “younger” as above explained, fails when it is found that in the Greek there is no comparative, but only “James the little,” the implication being probably that he was unusually short of stature. Nor is the difficulty less when it is proposed to identify three of these brothers of Jesus with apostles of the same name. For the “brothers” and the apostles are repeatedly distinguished. In Mt. 12:49, while the former stood outside, the latter are gathered around Jesus. In Jn. 2:12, we read: “his mother and his brothers and his disciples.” In Acts 1:13 the Eleven are mentioned, including James the son of Alphaeus, and Simon the Zealot, and Judas the son of James, and then it is said that they were accompanied by “his brothers.” But the crowning difficulty of this hypothesis of Jerome is the record of

语形式存在一定的相似性（见 ALPHAEUS[亚勒腓]）。这一论点最多可以证明这两个名字可能表示同一个人。也无法确切地证明“革罗罢的妻子马利亚”是耶稣母亲马利亚的姊妹。这种说法以《约翰福音》19:25 中的描述为依据，但这节经文同样可以解释为四个女人站在十字架的旁边，“革罗罢的妻子马利亚”只是其中一个人，耶稣母亲的姊妹是另外一个人。问题的关键在于，“马利亚”是否是“姊妹”的同位语。这节经文有可能提到了四个人，这种解释在《新约》中并不是没有先例，而且可以避开两个姊妹同名的难题——这个难题甚至比三个堂兄弟同名还难解释。也无法确切地证明“James the younger”（“小雅各”）是亚勒腓的儿子。正如上文所示，所有关于比较级“younger”的论点都不能成立，因为希腊语中没有比较级，只有“James the little”（“小雅各”），这个词组可能说明雅各这个人个头非常矮小。同样很难解释耶稣的这三个弟兄与同名的使徒是否是同一拨人。因为经文中多次区分“弟兄”和门徒。根据《马太福音》12:49 的描述，耶稣的弟兄站在外边，而门徒站在耶稣旁边。在《约翰福音》2:12 中，我们可以读到：“祂的母亲、弟兄和门徒”。《使徒行传》1:13 中提到了十一个门徒，其中包括亚勒腓的儿子雅各、奋锐党的西门和雅各的儿子犹大，然后说到“耶稣的弟兄”同他们在一起。但耶柔米的这个假设的最大难点在于，《约翰福音》7:3–5 记载了耶稣的弟兄不信主，并嘲笑主耶稣的话。

the unbelief of the brothers and of their derision of His claims in Jn. 7:3-5.

On the other hand, the arguments against regarding them as sons of Mary and Joseph are not formidable. When it is urged that their attempts to interfere with Jesus indicate a superiority which, according to Jewish custom, is inconsistent with the position of younger brothers, it may be answered that those who pursue an unjustifiable course are not models of consistency. When an argument is sought in that Jesus on the cross commended His mother to John, implying that she had no sons of her own to whom to turn in her grief and desolation, the answer need not be restricted to the consideration that unknown domestic circumstances may explain the omission of her sons. A more patent explanation is that as they did not understand their brother, they could not understand their mother, whose whole life and interests were bound up in her firstborn. And no one of the disciples understood Jesus and appreciated His work and treasured up His words as did John. A bond of fellowship had thus been established between John and Mary that was closer than her nearer blood relationship with her own sons, who up to this time had regarded the course of Jesus with disapproval, and had no sympathy with His mission. In the home of John she would find consolation for her loss, as the memories of the wonderful life of her son would be recalled, and she would converse with him who had rested on the bosom of Jesus and whom Jesus loved. Even with the conversion of these brothers within a few days into faithful confessors, provision was made for her deeper spiritual communion with her risen and ascended son through the testimony of

但驳斥他们是马利亚和约瑟的儿子的观点也不能成立。有人提出他们之所以试图干扰耶稣传道,是因为他们具有优势地位,根据犹太传统,这不符合弟弟的身份,可能有人会说,那些追求不义道路的人不会墨守成规。耶稣暗地里向约翰引荐自己的母亲,表明她没有自己的儿子,所以向约翰来表达自己的悲痛和忧伤,这是一个证据,我们不能满足于这样的回答——默默无闻的家庭环境可能是此处省略马利亚的儿子们的原因。还有一种更为新奇的解释,即他们不能理解他们的弟兄,也不能理解他们的母亲,她一生中的所有希望竟都寄托在她头胎的孩子身上。没有一个门徒像约翰那样理解耶稣,感激祂的工作,且牢记祂所说的话。因此,马利亚和约翰之间建立了一种友好的关系,这种关系比她与自己儿子的关系更近,他们此时不赞同耶稣的教导,也不赞同祂的传道。马利亚在约翰的家得到了丧子的安慰,她在那里可以回忆起儿子美妙的人生,可以与曾躺在耶稣怀中且被耶稣所爱的约翰交谈。即使这几个弟兄在几天内纷纷悔改,成为忠实的忏悔者,马利亚仍然准备藉着耶稣的见证与复活升天的儿子进行更为深入的属灵交流,对此,约翰始终铭记于心。马利亚和约翰的性格非常相似。这可能与他们之间的关系有关,有人认为约翰的母亲撒罗米是耶稣母亲的姊妹。

Jesus which John treasured in his deeply contemplative spirit. There was much similarity in the characters of Mary and John. This may have had its ground in relationship, as many regard his mother Salome as the sister of the mother of Jesus.

The interpretation that they are the Lord's real brothers ennobles and glorifies family life in all its relations and duties, and sanctifies motherhood with all its cares and trials as holier than a selfish isolation from the world, in order to evade the annoyances and humiliations inseparable from fidelity to our callings. Not only Mary, but Jesus with her, knew what it was to grieve over a house divided concerning religion (Mt. 10:35ff.). But that this unbelief and indifference gave way before the clearer light of the resurrection of Jesus is shown by the presence of these brothers in the company of the disciples of Jerusalem (Acts 1:14). The reference to His postresurrection appearance to James (1 Cor. 15:7) is probably connected with this change in their attitude. 1 Cor. 9:5 shows that at least two of these brothers were active as missionaries, undoubtedly within the Holy Land and to Jews, according to the agreement into which James entered in Gal. 2 and his well-known attitude on questions pertaining to the Gentiles. Zahn regards James as an ascetic and celibate not included in 1 Cor. 9:5, which is limited then to Jude and Simon. Their marriage indicates "the absence in the Holy Family of that pseudo-asceticism which has so much confused the tradition concerning them" (Alford). *See also* JAMES.

他们是主的真正弟兄这种解释赞美了这个家庭生活中的关系和职责，使之变得高贵，并使马利亚母亲的身份变得更为圣洁，她倾注了自己所有的爱，并接受了主的试验，没有选择以自私的逃离来躲避因忠于恩召所带来的烦恼和屈辱。因此耶稣和马利亚都知道哀悼一个因宗教信仰而变得生疏的家庭意味着什么（太 10:35 起）。这些弟兄后来同耶路撒冷的门徒一起祷告（徒 1:14），这说明他们在清晰地看见耶稣复活之前，就放弃了不信和冷漠。经文后来提到耶稣复活后向雅各显现（林前 15:7），这可能与他们态度的转变有关。《哥林多前书》9:5 表明，至少有两个弟兄成为了积极的传道者，根据《加拉太书》2 章所描述的雅各同意使徒到外邦人那里去和他对外邦人问题的著名态度，他们肯定来到圣地和犹太人中间传道。扎恩（Zahn）认为雅各是奉行禁欲独身生活的人，《哥林多前书》9:5 中提到的有妻子的“主的弟兄”不包括雅各，仅包括犹大和西门。他们的婚姻表明“圣洁的家庭中不乏伪禁欲主义，但这严重违背了关于他们的传说”（Alford）。另见 JAMES（雅各）。

For fuller discussions see the extensive 关于更全面的论述，见伊迪（J. Eadie,

arguments of J. Eadie (1869) and J. B. Lightfoot (1890) in their comms. on Galatians, the former in favor of the Helvidian, and the latter, with his exhaustive scholarship, of the Epiphonian views; also, on the side of the former, J. B. Mayor, *Epistle of St. James* (3rd ed. 1913); F. W. Farrar, *Early Days of Christianity* (1882); T. Zahn, *Intro. to the NT* (Eng. tr. 1909). For summarizing discussions see H-S, I, 418-425; *Zondervan Pictorial Encyclopedia of the Bible*, s.v. "Brothers of Jesus."

H. E. JACOBS

BROTHER'S WIFE

[Heb. *y^ebēmet* (Dt. 25:7, 9), *'ēšet'āh* (Gen. 38:8f.; Lev. 18:16; 20:21); Gk. *hē gynē tou adelphou* (Mk. 6:18; Lk. 3:19)]; NEB also BROTHER'S WIDOW. A brother's wife occupied a unique position in Hebrew custom and law, by virtue of the institution of the levirate. The widow had no hereditary rights in her husband's property, but was considered a part of the estate, and the surviving brother of the deceased was considered the natural heir. The right to inherit the widow soon became a duty to marry her if the deceased had left no sons, and in case there was no brother-in-law, the duty of marriage devolved on the father-in-law or the agnate who inherited, whoever this might be. The first son of the levirate marriage was regarded as the son of the deceased.

The levirate marriage undoubtedly existed as a custom before the Israelites settled in Canaan, but after this it received special significance because of the succession to the property of the first son of the marriage. This son was reckoned to the

1869) 和莱特福特 (J. B. Lightfoot, 1890) 在《加拉太书》注释中的全面论述, 伊迪支持赫尔维乌斯的观点, 博学的莱特福特赞同伊皮法纽的观点。支持伊迪观点的还有, J. B. Mayor, *Epistle of St. James* (1913 年第 3 版); F. W. Farrar, *Early Days of Christianity* (1882); T. Zahn, *Intro. to the NT* (1909 年英译本)。关于总结性论述, 见 H-S, I, 418-425; *Zondervan Pictorial Encyclopedia of the Bible*, 见词条 "Brothers of Jesus"。

词条作者: H. E. JACOBS

BROTHER'S WIFE 兄弟的妻子

【希伯来语: *y^ebēmet* (申 25:7, 9), *'ēšet'āh* (创 38:8-9; 利 18:16; 20:21); 希腊语: *hē gynē tou adelphou* (可 6:18; 路 3:19)】; 《新英文译本》中还译为 BROTHER'S WIDOW (“兄弟的遗孀”)。根据收继婚的习俗, 兄弟的妻子在希伯来习俗和律法中占据着特殊的地位。寡妇无权继承丈夫的遗产, 但她是丈夫财产中的一部分, 逝者的弟兄被认为是自然继承人。如果逝者没有儿子, 继承寡妇的权利随即变成了娶她为妻的职责, 假设寡妇没有小叔子或大伯子, 那么公公或任何可能享有继承权的父系亲属就要肩负起娶寡妇为妻的责任。收继婚中所生的长子被认为是逝者的儿子。

收继婚无疑是以色列人定居迦南之前就存在的风俗, 但在他们定居迦南之后, 由于收继婚后所生的长子要继承财产, 收继婚就有了特殊的意义。这个儿子被认为是逝者的儿子, 他继承指认父亲而不是亲生父亲的财产, 因此阻止了

deceased and inherited from his putative rather than from his real father, thus preventing the disintegration of property and its acquirement by strangers and at the same time perpetuating the family to which it belonged. While the law limited the matrimonial duty to the brother and permitted him to decline to marry the widow, such a course was attended by public disgrace (Dt. 25:5ff.). By the law of Nu. 27:8, daughters were given the right to inherit, in order that the family estate might be preserved, and the levirate became limited to cases where the deceased had left no children at all.

See also MARRIAGE IV.A.2.

F. E. HIRSCH

BROW

[Heb. *qoḏqōḏ*, *mēṣah*; Gk. *orphrýs*]; AV also “crown of the head,” FOREHEAD; NEB also HEAD. The term *qoḏqōḏ* is used in Gen. 49:26 in the sense of “crown of the head”; *mēṣah* refers to the forehead. In Lk. 4:29 *orphrýs* denotes a projection of land.

BROWN.

See COLOR V.A.

BRUISE

[Heb. *šúp* (Gen. 3:15), *dākā'* (Isa. 53:5, 10), *mā'aḳ* (Lev. 22:24), *rāṣaṣ* (Isa. 42:3), *ḥabbûrâ* (Isa. 1:6); Gk. *syntribō* (Mt. 12:20), *katakóptō* (Mk. 5:5)]; AV also CUT (Mk. 5:5); NEB also STRIKE AT (Gen. 3:15), TORTURE (Isa. 53:5, 10), SNAP OFF (Mt. 12:20), CUT (Mk. 5:5).

财产被分割和被陌生人占有，同时永远延续了他所属的家庭。虽然律法仅规定弟兄须肩负起与婚姻有关的职责，允许他屈尊娶逝者的遗孀为妻，但会众普遍认为这是丢脸的事（申 25:5 起）。根据《民数记》27:8 中的律法，女儿被赋予了继承权，以便保存家庭的财产，只有当逝者没有子嗣时，才会出现收继婚。

另见 MARRIAGE IV.A.2（婚姻、嫁娶 IV.A.2）。

词条作者：F. E. HIRSCH

BROW 额、头顶

【希伯来语：*qoḏqōḏ*, *mēṣah*；希腊语：*orphrýs*】；《钦定版圣经》还译为“crown of the head”（“头顶”）、FOREHEAD（“额”）；《新英文译本》还译为 HEAD（“头”）。《创世记》49:26 中用 *qoḏqōḏ* 这个词来表示“头顶”；*mēṣah* 指的是额头。在《路加福音》4:29 中，*orphrýs* 指的是一块突出的土地。

BROWN. 棕色、褐色

见 COLOR V.A.（彩色 V.A.）。

BRUISE 伤、压伤

【希伯来语：*šúp*（创 3:15），*dākā'*（赛 53:5，10），*mā'aḳ*（利 22:24），*rāṣaṣ*（赛 42:3），*ḥabbûrâ*（赛 1:6）；希腊语：*syntribō*（太 12:20），*katakóptō*（可 5:5）】；《钦定版圣经》还译为 CUT（“砍”，可 5:5）；《新英文译本》还译为 STRIKE AT（“伤”，创 3:15）、TORTURE（“压伤”，赛 53:5，10）、SNAP OFF（“压伤”，太 12:20）、CUT（“砍”，可 5:5）。

KoB suggests two meanings for Heb. *šûp*: “bruise” and “snatch” (p. 956), the second meaning more adequately describing the serpent’s action toward man and the first describing man’s trampling upon the serpent. The *ḥabbûrâ* in Isa. 1:6 are wounds made by stripes, the blows Judah has received as chastisement from God. The term “bruise, bruised” occurs three times in the Servant Songs. The Servant of the Lord will not crush those who are weak and oppressed, but will establish justice (Isa. 42:3); in Mt. 12:15–21 Jesus’ healing of the sick and maimed is interpreted as a fulfillment of this Servant Song. The Servant will himself be crushed (*dākā*’, “crush, break in pieces”) for the sake of sinners (Isa. 53:5, 10).

KoB 中给出了希伯来词 *šûp* 的两个含义：“压伤”和“抢夺”（956 页），第二个含义非常恰当地描述了蛇攻击人的行为，而第一个含义描述了人踩蛇的动作。《以赛亚书》1:6 中的 *ḥabbûrâ* 指的是鞭子抽打出的伤口，上帝曾用鞭子打伤犹大作为惩罚。“压伤”这个词在“仆人的歌”中出现了 3 次。主的仆人不会压伤那些弱小和受压迫的人，却将建立起公义（赛 42:3）；在《马太福音》12:15–21 中，主治愈那些生病和残疾的人，这被理解成应验了“仆人的歌”。“仆人”因罪人的缘故被压伤（*dākā*’，“压伤，使……成碎片”）（赛 53:5, 10）。

N. J. O.

词条作者：N. J. O.

BRUIT

(Jer. 10:22; Nah. 3:19, AV). Archaic for “rumor” or “report.”

BRUIT 风声、消息

（《钦定版圣经》，耶 10:22；鸿 3:19）。“传闻”或“报告”的古语表达。

BRUSHWOOD

[Heb. *śōkat* ‘ēšîm—‘branches of trees’ (Jgs. 9:48), *h^amāsîm* (Isa. 64:2)]; AV BOUGH, “melting.” Cut boughs of trees, decayed and dried out, useful for kindling fires.

BRUSHWOOD 树枝、柴

【希伯来语：*śōkat* ‘ēšîm——“树枝”（士 9:48），*h^amāsîm*（赛 64:2）】；《钦定版圣经》中译为 BOUGH（“树枝”）、“melting”（“熔化的”）。这个词指的是可以用来生火的被砍掉的腐烂树枝和干树枝。

BRUTISH.

See STUPID.

BRUTISH. 愚昧

见 STUPID（愚昧、蠢笨、愚顽）。

BUBASTIS

bōō-bas’əs. See PI-BESETH.

BUBASTIS 布巴斯提斯

音译：bōō-bas’əs。见 PI-BESETH（比伯实）。

BUCKET

[Heb. *d^llî*]; NEB also VESSELS. The word is found only in Isa. 40:15; Nu. 24:7.

BUCKET 水桶

【希伯来语：*d^llî*】；《新英文译本》中还译为 VESSELS（“器皿”）。只有《以

The bucket was doubtless a waterskin with two crosspieces at the top to fit it for use in drawing water, like those now in use in Palestine.

BUCKLE

[Gk. *pórpē*]; NEB CLASP. The buckle was used for fastening the mantle or outer robe on the shoulder or chest. As a mark of favor Jonathan Maccabeus was presented by Alexander Balas with a buckle of gold (1 Macc. 10:89), the wearing of which was restricted to rulers and their close relations or friends.

BUCKLER

[Heb. *šinnâ, soḥērâ, magēn*]; AV also TARGETS (2 Ch. 14:8); NEB also SHIELD. The buckler was a small rounded shield usually worn on the arm, comprising part of the defensive armor of the warrior (cf. Ps. 35:2; 91:4; Jer. 46:3; Ezk. 23:24; 38:4). See WEAPONS OF WAR.

BUFFET.

The AV for Gk. *kolaphizō*, “beat with the fist.” In Mt. 26:67; Mk. 14:65 the RSV has “strike,” the NEB “strike with fists.” “Buffeted” occurs in both the AV and RSV at 1 Cor. 4:11 (NEB “roughly handled”). Elsewhere the RSV has “harass” (2 Cor. 12:7; NEB “bruise”) and “beaten” (1 Pet. 2:20).

BUGAEAN

(Ad. Est. 12:6, NEB). See BOUGAEAN.

赛亚书》40:15 和《民数记》24:7 中提到了这个词。水桶很可能指的是一种革制水袋，上方有两个用来提水的横木，巴勒斯坦地区现在仍使用类似的水桶。

BUCKLE 扣子、臂章

【希腊语：*pórpē*】；《新英文译本》中还译为 CLASP (“扣子”)。扣子或臂章用来将披风或外袍系在肩上或胸前。亚历山大·巴拉斯送给约拿单·马加比一幅金质的臂章作为恩待后者中的一个标志(马一 10:89)，只有统治者、他们的亲人或朋友才可以佩戴这种臂章。

BUCKLER 小圆盾

【希伯来语：*šinnâ, soḥērâ, magēn*】；《钦定版圣经》还译为 TARGETS (“盾牌”，代下 14:8)；《新英文译本》还译为 SHIELD (“盾牌”)。小圆盾是一种通常戴在胳膊上的圆形小盾牌，是勇士所穿的防护铠甲的一部分(参：诗 35:2; 91:4; 耶 46:3; 结 23:24; 38:4)。见 WEAPONS OF WAR (战争武器)。

BUFFET. 用拳头打

《钦定版圣经》中用这个词来翻译希腊语 *kolaphizō* (“用拳头打”)；在《马太福音》26:67 和《马可福音》14:65 中，《修订标准译本》译为“strike”(“打”)，《新英文译本》译为“strike with fists”(“用拳头打”)。《钦定版圣经》和《修订标准译本》的《哥林多前书》4:11 中都用到了“buffeted”一词(《新英文译本》中作“roughly handled”[“挨打”])。在其他经文中，《修订标准译本》译为“harass”(“攻击”，林后 12:7；《新英文译本》中译为“bruise”[“压伤”])和“beaten”(“责打”，彼前 2:20)。

BUGAEAN 波加伊族

(《新英文译本》，斯补 12:6)。见 BOUGAEAN (波加伊族)。

BUGLE

[Gk. *sálpinx*] (1 Cor. 14:8); AV, NEB, TRUMPET. All other uses of this word are rendered “trumpet” in the RSV. See MUSIC II.A.

BUILD; BUILDING

[Heb. *bānā*, *binyān*, *binyā* (Ezk. 41:13); Aram. *b^enā*; Gk. *oikodoméō*, *kataskeuázō*]. During Iron I, from the conquest till the end of the united monarchy (1200–900), Israelite building was inferior to that of the preceding Canaanite period; and it is highly significant that Solomon had to make use of Phoenician artisans in order to effect his building program. During Iron II the art of building, as attested for example by the ruins of Ahab’s palace in Samaria and the so-called Solomonic stables of Megiddo (actually from Ahab’s time), rose considerably. After the Exile the economic conditions were not favorable for any intensive building activity; a definite change came with Hellenistic and Roman times, culminating in Herod’s sumptuous buildings.

I. Houses.—Throughout the whole of biblical times the common man built his own house, perhaps with the help of his family and neighbors. Trenches were dug for foundations of undressed stones. These trenches seldom reached bedrock; often they cut partially through the remains of older walls. On such stone foundations walls were erected from sun-dried clay, often whitewashed in order to protect them against the rain. The roof consisted of beams on which twigs were laid, and the whole was made impermeable by a layer of clay and whitewash.

BUGLE 军号

【希腊语：*sálpinx*】（林前 14:8）；《钦定版圣经》和《新英文译本》译为 TRUMPET（“角、号”）。在《修订标准译本》中，这个词的其他用法都被译为“trumpet”（“角、号”）。见 MUSIC II.A.（音乐 II.A.）。

BUILD; BUILDING 建造、建立；建筑

【希伯来语：*bānā*, *binyān*, *binyā*（结 41:13）；亚兰语：*b^enā*；希腊语：*oikodoméō*, *kataskeuázō*】。铁器时代 I 期，即从以色列人征服迦南至统一的以色列王国结束（公元前 1200 至 900 年）时期，以色列人的建筑一直不如之前迦南时期的建筑；所罗门为了实施他的建筑计划，不得不雇佣腓尼基的工匠，此举意义非凡。建筑艺术在铁器时代 II 期得到了极大的发展，亚哈在撒玛利亚的宫殿废墟和所谓的所罗门建在米吉多的马厩（实际上从亚哈时期开始兴建的）的遗迹都证明了这一点。被掳巴比伦之后，经济形势不利于大兴土木；这一状况在希腊化和罗马时期明显发生了变化，希律的奢华建筑标志着以色列的建筑活动进入鼎盛时期。

I. 房屋。纵观整个圣经时代，普通百姓可能在家人和邻居的帮助下建造自己的房屋。他们挖沟并将未加工的石块摆放在沟里作地基。这些壕沟很少有挖到基岩的；这些壕沟通常从部分古城墙遗址中切开。在这些石块地基之上是由晒干的泥土垒起来的墙体，这些墙通常被刷上石灰水，以防雨水的冲刷。房顶由梁组成，梁上铺上树枝，整个屋顶上抹了一层泥和石灰水，所以不会渗水。



Succession of structures, probably water tanks or storage areas, built against the Pre-pottery Neolithic stone tower (left) at Jericho (7th–6th millennia B.C.). Later inhabitants built houses upon these foundations. (A. C. Myers)

In the course of Iron II the wealthier people were not content with such simple houses. Although a light superstructure could be erected on the roof of an ordinary house (2 K. 4:10), for taller buildings stronger foundations and walls were needed. So the rich started to build the walls of their houses from stone instead of from clay, to the indignation of the prophets (Isa. 9:9; Am. 5:11). Such stones had to be dressed in regular shapes; hence they were called *gāzīt*. This could be done with the help of hammer and chisel; sometimes a stone saw (*m^egērâ*, 2 S. 12:31; 1 K. 7:9; 1 Ch. 20:3) was used. But probably most often for erecting state buildings, not private houses. The need for stronger foundations is expressed in the word for houses of at least two

图为一系列建筑物的遗迹，可能是水槽或储藏区，这些建筑物建在耶利哥石塔（左）的旁边，这些石塔建于陶器出现以前的新石器时代（公元前7000年至6000年）。后来的居民在这些地基上建造了房屋。（A. C. Myers）

在铁器时代 II 期，相对富有的人不再满足于这种简陋的房屋。虽然可以在普通房屋的屋顶上再建一个较轻的上层建筑（王下 4:10），但建筑越高，房基和墙体就要越坚固。所以，这些富人开始用石头代替泥土建造墙体，这引起了先知的愤怒（赛 9:9；摩 5:11）。这些石头必须被修成规则的形状；因此它们被称为 *gāzīt*。用锤子和凿子可以修出规则的形状；有时会用到石锯（*m^egērâ*，撒下 12:31；王上 7:9；代上 20:3）。但大多数情况下，石锯被用于修建国家建筑，而不是私人房屋。对两层以上的房屋（*'armôn* [“宫殿”]）的描述体现出，这种建筑需要更坚固的房基，这种房子的屋顶表明地基经过了特殊的处理。房基已经被发掘出来，但在地下只有几层；但一些房屋确实有可以通向顶层的楼梯。

stories: *'armôn* (“palace”), the root of which suggests special care for foundations. Excavations have revealed foundations and a few layers of the ground floors only; but several houses show definite indications of a staircase leading to the upper story.

Doors were of wood, and thus have perished; some stone imitations show what they were like at least in Roman times. Openings in the wall for letting in air and light have not been found, so they must have been small and high. In some ivories from Samaria the face of the “goddess looking through the window” obstructs the whole opening. Tiles for covering roof first came into use in Hellenistic times (Lk. 5:19). As a rule every house had its own court surrounded by a wall; the “door of the house” is the door giving access to the courtyard (Acts 12:12–16). On one side of this courtyard the main buildings are to be found; often it is not a door but a large opening supported by columns that gives access to the main room, especially in more spacious houses where three or four column bases are no rarity. The seven columns of the house of Lady Wisdom (Prov. 9:1) show her to be a grand lady indeed. From the main room a door leads to a smaller room, the “inner chamber” (lit. “room in room”) of 1 K. 20:30; 22:25; 2 Ch. 18:24, where one sleeps and should retire for prayer (Mt. 6:6).

II. Fortifications.—When it is said of someone that he “built” a town, the meaning is that he built or rebuilt the fortifications. They consist primarily of a huge wall of stones, often protected by a sloping glacis, on strong and deep foundations. Sometimes a dry moat is

门是木质的，所以已经腐化了；一些石头的仿制品至少显示出了罗马时代门的样式。尚没有在墙上找到供空气和光线穿过的窗口，所以这些窗口一定很小，位置很高。从撒玛利亚的一些象牙制品可以看出，“女神探出窗外”的脸遮挡住了整个窗口。希腊化时期首次出现了用来覆盖屋顶的瓦片（路 5:19）。一般来说，每个房屋都有庭院，庭院四周是围墙；“房门”可以通向庭院（徒 12:12–16）。在庭院的一边是主建筑；通常来说，要穿过柱子支撑的大开口而不是房门进入主室，尤其是那些常有三四根柱基的大房子。智慧妇人的房屋中有七个柱子（箴 9:1），这说明她实际上是一个贵妇。主室中有门可以通向更小的房间，即《列王纪上》20:30；22:25和《历代志下》18:24 中提到的“严密的屋子”（字面意思：“房间内的房间”），这个房间是睡觉的地方，可能也是祷告的地方（太 6:6）。

II. 防御工事。当说一个人“建造”了一座城邑时，这意味着他建造或重建了防御工事。防御工事主要由拥有坚固和较深地基的巨大石墙组成，这石墙通常受斜坡的保护。有时还有一条干涸的城壕。城墙上有一个或多个城门、一些精心设计的、两侧为防御性壁垒的建筑结

added. In the wall there are one or more gates, elaborate structures with defensive bulwarks on both sides, the “towers” of the OT, which were, however, only slightly higher than the walls, but by their protruding position gave opportunity of enflanking the wall. Such *migdōlīm* are known both from excavations and from Egyptian and Assyrian reliefs. Sometimes a *migdōl* was not part of a city but an independent structure erected at some strategic point, e.g., to protect trading routes. The “building” of towns, though in former times the responsibility of local authorities, was in the time of the Israelite monarchies the prerogative of kings. Joshua’s building of Timnath-serah (Josh. 19:50) is an isolated case.

We do not hear of building activities by Saul, though Albright ascribed to him the fortifications of Tell el-Fûl (Gibeah). David built part of Jerusalem (1 Ch. 11:8); Solomon’s building activities in Jerusalem and elsewhere are described in 1 K. 6:1–7:12; 9:15–19. Traces of his fortifications have been identified in Hazor. Fortification of towns is ascribed to Rehoboam (2 Ch. 11:5–12), Jeroboam (1 K. 12:25), and their successors, e.g., Omri (16:24) and Ahab (22:39). Hiel probably acted as an official of Ahab when he restored Jericho (16:34), just as Nehemiah rebuilt Jerusalem’s walls as a governor of the Persian king (Neh. 3).

III. Other Royal Buildings.—Owing to the peculiar circumstances in Jerusalem, archeological research could not reveal anything of Solomon’s temple, palace, and related buildings. The excavation of Ezion-geber, however, gives us some idea of the technique of his time. The impressive stables of Megiddo probably

构和《旧约》中的“城楼”，这些城楼略高于城墙，但城楼的突出部分构成了城墙的侧翼。考古发掘与埃及和亚述的浮雕上都发现了这种防御工事 (*migdōlīm*)。防御工事有时不是城市的一部分，而是建造在战略要地上的独立建筑结构，如为保护商路而建造的塔 (*migdōl*)。虽然从前地方当局负责“建造”城邑，但在以色列君主制时期，“建造”城邑是国王的特权。约书亚建造亭拿西拉城 (书 19:50) 是个例外。

虽然奥尔布赖特认为是扫罗建造的豆子山 (基比亚) 的防御工事，但我们并没有听说过扫罗的建筑行动。大卫建造了部分耶路撒冷 (代上 11:8)；《列王纪上》6:1-7:12；9:15-19 中描述了所罗门在耶路撒冷和其他地方的建筑活动。在夏琐发现了所罗门建造的防御工事的遗迹。罗波安 (代下 11:5-12)、耶罗波安 (王上 12:25) 和他们的继任者，如暗利 (王上 16:24) 和亚哈 (王上 22:39) 都修筑了城邑的防御工事。当希伊勒重修耶利哥城时 (王上 16:34)，他可能是亚哈的一名官员，正如尼希米在担任波斯王的总督时，重修了耶路撒冷 (尼 3)。

III. 其他皇家建筑。由于耶路撒冷的特殊环境，考古研究无法揭示出所罗门圣殿、宫殿和相关建筑的模样。然而，以旬迦别的发掘让我们了解了所罗门时期的一些建造技术。令人印象深刻的米吉多的马厩可能不是源自所罗门时期，而是亚哈时期。在撒玛利亚挖掘出的部分皇家建筑是属于耶罗波安二世时期

date not from his time but from Ahab's. The excavated parts of the royal complex in Samaria are to be ascribed to Jeroboam II. Such royal buildings were entirely of *gāzîl*, dressed stones. Typical are the irregular use of stretchers and layers, and the use of the so-called proto-Aeolic capitals. If one compares the findings in Egypt and Assyria, one is struck by the absence of building inscriptions in Israel. Mesha's inscription found in neighboring Moab ends with an enumeration of this king's building activities, but it is probable that Israelite kings from a sense of religious humility abstained from this self-glorifying kind of literature. Even Herod, the greatest royal builder of later times, seems to have spared his subjects' sensitivities in this regard.

的建筑。这些皇家建筑完全是由修琢石（*gāzîl*）建成的。不规则地使用横砌石和分层砌石，以及采用所谓的原始伊奥尼亚柱顶是这些建筑的典型特征。如果一个人对比埃及和亚述的考古遗迹，那么他会因以色列缺乏建筑碑文而感到吃惊。在摩押境界附近发现了米沙碑文，上面列举了这位国王的建筑活动，而以色列的国王可能出于宗教上的谦卑放弃了这种自我炫耀的文学形式。甚至连希律，这位后期最伟大的皇家建筑者似乎也没有让他的臣民雕刻碑文。



Hellenistic round tower at Samaria. A series of these well-constructed fortifications reinforced the Israelite defense walls on the middle terrace. (Israel Department of Antiquities and Museums)

图为撒玛利亚的希腊式圆塔。一系列构造精良的防御工事加固了中部平台上的以色列防御城墙。（以色列文物和博物馆部）

IV. Building Implements.-Simple buildings could be erected with the help of

IV. 建筑设备。工匠用工具可建造简单的建筑。修琢石头可能要用到锤子和凿

the carpenter's instruments. For dressing stones, hammer and chisel could be used; the stone saw was used only for elaborate buildings. For such buildings also a plumbline (Am. 7:7f.) was needed, as well as measuring rods (Ezk. 40:3, etc.) of reed and measuring lines of flax (Job 38:5). In Megiddo red ochre traces of such a line have been found. A leveling instrument is mentioned in 2 K. 21:13; Isa. 28:17. Builders made use of a model of a building they were to erect (Ex. 25:9, 40; 2 K. 16:10; Ps. 144:12). The same word (*tabnîṭ*) in 1 Ch. 28:19 (cf. vv. 11f., 18) seems to indicate an architectural drawing.

V. Building as a Symbol.-In the OT "to build" with God as subject, often means "to give offspring" (Gen. 16:2; 2 S. 7:27; etc.; cf. Ex. 1:21); and in Dt. 25:9 a man is the subject of this verb used in the same sense. Similes are taken from the laying of foundations, especially in descriptions of creation (Ps. 24:2, etc.), and from the use of the best stones for corners (Ps. 118:22; 144:12). A headstone as a crowning piece seems to be intended in Zec. 4:7, perhaps above the main entrance. In the NT "to build" is a metaphor for the work of God and His servants in order to establish the Church on earth. One should not look for allegoric consistency. Christ is called both the foundation (1 Cor. 3:11) and the cornerstone (Eph. 2:20-22); but elsewhere also the apostles and prophets are described as the foundation (Mt. 16:18; Eph. 2:20; cf. Rev. 21:14). There is no contradiction in this when we consider that Christ is known to us by the authoritative testimony of the apostles and prophets.

See also ARCHITECTURE; EDIFICATION; FORTIFICATION; HOUSE.

子；只有复杂的建筑才会用到石锯。建造这种建筑还要用到准绳（摩 7:7-8）、芦苇测量杆（结 40:3 等）和亚麻准绳（伯 38:5）。在米吉多发现了这种准绳的红赭石痕迹。《列王纪下》21:13 和《以赛亚书》28:17 中提到了一种水准仪。建筑者利用建筑模型来建造建筑（出 25:9, 40；王下 16:10；诗 144:12）。这个词 (*tabnîṭ*) 在《历代志上》28:19（参：代上 28:11-12, 18）中似乎表示一种建筑图纸。

V. 建立是一种象征。在《旧约》中，神的“建立”通常指的是“得孩子”（创 16:2；撒下 7:27 等；参：出 1:21）；在《申命记》25:9 中，人做这一动词的主语时，表达的是相同的含义。打地基（尤其在描述创世时，诗 24:2 等）和选用最好的房角石（诗 118:22；144:12）都具有比喻义。《撒迦利亚书》4:7 中似乎表明，安在殿顶的石头或许应放在主要入口的上面。《新约》中用“建立”比喻神和祂的仆人为了在地上建立教会所做的工。不要以为两约中的“建立”表示相同的含义。基督既被称为根基（林前 3:11），又被称为房角石（弗 2:20-22）；但在其他经文中，使徒和先知被说成是根基（太 16:18；弗 2:20；参：启 21:14）。如若能想到我们是在使徒和先知的权威见证下认识了基督，那么这种表述就不存在矛盾之处。

另见 ARCHITECTURE（建筑风格、建筑学）；EDIFICATION（建筑、教会）；

FORTIFICATION (防御工事); HOUSE (房屋、家)。

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BUILDER

[Heb. *bānā*; Gk. *kataskeuázō*, *oikodoméō*, *technítēs*]; NEB also FOUNDER (He. 3:3f.), ARCHITECT (He. 11:10); **MASTER BUILDER** [Gk. *architēktōn*] (1 Cor. 3:10). Beyond the literal significance (*see* BUILD) are several figurative applications, notably to God as the divine Builder (1) as establishing, e.g., the nation (Ps. 69:35; 102:16; Jer. 12:16), the throne of David (Ps. 89:4), Jerusalem (147:2); (2) in restoration—rebuilding (Isa. 58:12; 61:4; 65:21; Jer. 31:4, 28; 42:10; Ezk. 36:36; Am. 9:11; cf. Acts 15:16); (3) as establishing in prosperity (Job 22:23; 1 S. 2:35; Jer. 24:6; cf. Gen. 16:2, NEB). Other figurative uses include: (4) the firm establishment of the divine attributes (Ps. 89:2); (5) divine opposition (Lam. 3:5, “He hath builded against me”); cf. Job 19:8; (6) the choosing of a corner-stone which the builders rejected (Ps. 118:22f.; quoted by Christ [Mt. 21:42; Mk. 12:10; Lk. 20:17]; by Peter [Acts 4:11; 1 Pet. 2:7]).

In the NT Christians are represented as being (1) built by God (1 Cor. 3:9, 16) on Christ as the one foundation (Mt. 16:18, on Jesus as the Christ; 1 Pet. 2:5f.; Acts 9:31; Rom. 15:20; 1 Cor. 3:10, 12, 14 [*epoikodoméō*]; Eph. 2:20); (2) as being continuously and progressively built up in their faith and life (Acts 20:32; 1 Cor. 8:1; 10:23; 14:4, 17; 1 Thess. 5:11; cf. Jude

BUILDER 建造房屋的人、匠人

【希伯来语: *bānā*; 希腊语: *kataskeuázō*, *oikodoméō*, *technítēs*】;《新英文译本》中还译为 FOUNDER (“建造者”, 来 3:3-4)、ARCHITECT (“建筑师”, 来 11:10); **MASTER BUILDER** (“工头”),【希腊语: *architēktōn*】(林前 3:10)。除了字面意义(见 BUILD[建造、建立]),这个词还有几个比喻用法,尤其是将神比作神圣的建造者,祂(1)建立民族(诗 69:35; 102:16; 耶 12:16)、大卫的王权(诗 89:4)和耶路撒冷(诗 147:2);(2)重修——重建(赛 58:12; 61:4; 65:21; 耶 31:4, 28; 42:10; 结 36:36; 摩 9:11; 参:徒 15:16);(3)使人得以建立(伯 22:23; 撒上 2:35; 耶 24:6; 参:创 16:2,《新英文译本》)。其他比喻用法包括:(4)牢固地建立神圣的属性(诗 89:2);(5)神筑垒攻击(哀 3:5,“祂筑垒攻击我”);参:《约伯记》19:8;(6)拣选匠人所弃的石头作房角石(诗 118:22-23; 基督引述[太 21:42; 可 12:10; 路 20:17]);彼得引述[徒 4:11; 彼前 2:7])。

在《新约》中,基督徒被描述成(1)神所建立的(林前 3:9, 16),建在基督上成为一个根基(太 16:19; 建在基督上就是建在耶稣上;彼前 2:5-6; 徒 9:31; 罗 15:20; 林前 3:10, 12, 14[*epoikodoméō*]; 弗 2:20);(2)神在他们的信心和生活中持续不断地建立他们(徒 20:32; 林前 8:1; 10:23; 14:4; 帖前 5:11; 参:犹 1:20);(3)他们在

20); (3) they are “buildded together” (*synoikodoméō*) in Christ (Eph. 2:22; Col. 2:7 [*epoikodoméō*]; cf. 1 Cor. 3:9). In He. 3:4 God is represented as the Builder of all things, and in 11:10 as the Builder (*technitēs*) of the New Jerusalem. In 1 Cor. 3:10–14; Gal. 2:18, “building” means constructing a system of teaching; Paul speaks of himself as “a wise master builder.”

Isaiah 49:17 gives a better sense if emended as in the RSV, “Your builders outstrip your destroyers” (NEB “those who are to rebuild you”), instead of the AV “Thy children shall make haste.” The emendation (Heb. *bōnāyik* for *bānāyik*) has the support of ancient versions, including 1QIsa.

基督里“同被建立”(synoikodoméō)(弗 2:22; 西 2:7[epoikodoméō]; 参: 林前 3:9)。《希伯来书》3:4 将神描述成万物的建造者, 在《希伯来书》11:10 中, 祂被描述成新耶路撒冷的建造者 (technitēs)。在《哥林多前书》3:10-14 和《加拉太书》2:18 中, “建造”指的是建立一套教导体系; 保罗称他自己为“聪明的工头”。

如果按照《修订标准译本》中的修订, 《以赛亚书》49:17 中做出了更好的解释, “Your builders outstrip your destroyers” (“建立你的胜过毁灭你的”, 《新英文译本》中译为“those who are to rebuild you” [重建你的]), 而《钦定版圣经》中译为“Thy children shall make haste” (“你的儿女必急速归回”)。

《修订标准译本》中的修订(希伯来词 *bānāyik* 修订为 *bōnāyik*)得到了包括《以赛亚书注释》在内的古译本的支持。

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BUKKI

bukī [Heb. *buqqî*—‘proved of god’].

1. A Danite, son of the tribal prince Jogli (Nu. 34:22); he was one of the representative chiefs who assisted in the division of the land.

2. [Gk. *Bokki, Bokka* (1 Esd. 8:2)]. Son of Abishua and father of Izzi, a priest, fourth in descent from Aaron, in the line of Eleazar (1 Ch. 6:5, 51), and ancestor of Ezra (Ezr. 7:4). In 1 Esd. 8:2 the name is rendered “Boccas” by the AV and “Bocca” by the NEB. In 2 Esd. 1:2 the name appears as BORITH.

BUKKI 布基

音译: bukī【希伯来语: *buqqî*——“上帝已证明”】。

1、但人, 但支派首领约利的儿子(民 34:22); 他是帮助分地的主要首领之一。

2、【希腊语: *Bokki, Bokka* (拉一 8:2)】。亚比书的儿子, 乌西的父亲, 亚伦的第四代后裔中的一名祭司, 以利亚撒的子孙(代上 6:5, 51), 以斯拉的祖先(拉 7:4)。在《以斯得拉一书》8:2 中, 《钦定版圣经》将这个名字译为“Boccas”, 《新英文译本》则译为“Bocca”, 汉译均为“布基”。在《以斯得拉二书》1:2 中, 这个名字似乎被写成波拉兹(见 BORITH[波拉兹])。

BUKKIAH

bək-ī'ə [Heb. *buqqīyāhū*—‘proved of God’]. A Levite, son of Heman (1 Ch. 25:4, 13).

BUL

bul [Heb. *bûl*]. The name of the eighth month of the Jewish year (1 K. 6:38). It is of Phoenician origin and signifies the month of rain, the beginning of the rainy season. See CALENDAR II.A.

BULL

[Heb. *par*] (cf. Ex. 29; Lev. 4; Nu. 29; Ezk. 43:21f.); AV often BULLOCK; RSV also STEER (Isa. 34:7). Frequently in the OT a sacrificial victim: in the peace offering (e.g., Ex. 24:5; RSV “oxen”), in the burnt offering (e.g., Jgs. 6:25), and in the sin offering (e.g., Ezk. 43:19). So often is it a term for a sacrificial animal that it becomes a figure for warriors killed in battle (Isa. 34:7; Ezk. 34:8) and a metaphor for praise to God (Hos. 14:2). The psalmist sees in the bull a figure for his enemies (Ps. 22:12).

See also CATTLE.

BUKKIAH 布基雅

音译: bək-ī'ə 【希伯来语: *buqqīyāhū*——“上帝已证明”】。利未人, 希幔的儿子 (代上 25:4, 13)。

BUL 布勒月

音译: bul 【希伯来语: *bûl*】。犹太历中第八个月的名字 (王上 6:38)。这个词起源于腓尼基语, 表示降雨的月份, 是雨季的开始。见 CALENDAR II.A. (历法 II.A.)。

BULL 公牛

【希伯来语: *par*】(参: 出 29; 利 4; 民 29; 结 43:21-22); 《钦定版圣经》中通常译为 BULLOCK (“公牛犊”); 《修订标准译本》还译为 STEER (“牛犊”, 赛 34:7)。在《旧约》中, 公牛通常是祭牲: 用于献平安祭 (如, 出 24:5; 《修订标准译本》中译作 “oxen” [“牛”])、燔祭 (如, 士 6:25) 和赎罪祭 (如, 结 43:19)。因为公牛通常用来表示祭牲, 所以变成了战死勇士的象征 (赛 34:7; 结 34:8) 和赞美神的一个比喻 (何 14:2)。诗篇作者将他的敌人比作公牛 (诗 22:12)。

另见 CATTLE (牛、牲畜)。



Fragment of a large slate palette outlined by a horned bull attacking a man (Egyptian Archaic Period, ca. 3200–2700 B.C.) (Louvre)

BULL, WILD.

See ANTELOPE; CATTLE.

BULLS, JEROBOAM'S.

See CALF, GOLDEN.

BULRUSH.

See RUSH; PAPYRUS.

BULRUSHES, ARK OF.

See BASKET.

BULWARK.

The word represents several Hebrew terms. It occurs in the singular as a translation of 'ōz in Ps. 8:2 (AV

图为一个大型石板画的碎片，其外部轮廓是一个向人发起攻击的长角的牛(古埃及时期,约公元前3200年至2700年)。(卢浮宫)

BULL, WILD. 野牛

见 ANTELOPE (羚羊); CATTLE (牛、牲畜)。

BULLS, JEROBOAM'S. 耶罗波安的公牛

见 CALF, GOLDEN (金牛犊)。

BULRUSH. 芦苇、蒲草

见 RUSH (蒲草); PAPYRUS (蒲草)。

BULRUSHES, ARK OF. 蒲草箱

见 BASKET (箱子、篮子)。

BULWARK. 外郭、根基

这个词可以表示多个希伯来词。《诗篇》8:2 中用这个词的单数形式翻译 'ōz (《钦定版圣经》中译为“strength”[“能

“strength”; NEB “mighty”); in the plural for *hēl* in Isa. 26:1 (NEB “ramparts”); *’ošyôṭ* in Jer. 50:15 (AV “foundations”; NEB “bastions”), *’gammîm* in Jer. 51:32 (AV “reeds”; NEB “guardtowers”). It is found only once in the NT for Gk. *hedraiōma*, where it is used figuratively of the Christian Church as “the pillar and bulwark [AV “ground”] of the truth” (1 Tim. 3:15). See FORTIFICATION.

BUNAH

bōō’nə [Heb. *bûnâ*]. A son of Jerahmeel (1 Ch. 2:25).

BUNCH.

The term occurs in the singular only once in the RSV for Heb. *’guddâ* in reference to a bunch of hyssop (Ex. 12:22). It occurs also once in the plural in 2 S. 16:1 of dried clusters (Heb. *šimmûq*) of raisins.

See also CLUSTER.

BUNDLE

[Heb. *š’rôr*] (Gen. 42:35; 1 S. 25:29); [*sebet*] (Ruth 2:16); AV HANDFULS; [*šôkâ*] (Jgs. 9:48f.); AV BOUGH; [Gk. *plēthos*] (Acts 28:3); NEB ARMFUL; [*désmē*] (Mt. 13:30). The custom of binding up precious things in bundles is the basis of the very interesting metaphor in 1 S. 25:29: “The life of my lord shall be bound in the bundle of the living in the care of the Lord your God,” conveying the

力”];《新英文译本》中译为“mighty”[“大能的、有力的”];《以赛亚书》26:1 中用这个词的复数形式翻译 *hēl* (《新英文译本》译为“ramparts”[“城墙”]);《耶利米书》50:15 中用它的复数形式翻译 *’ošyôṭ* (《钦定版圣经》中译为“foundations”[“根基”];《新英文译本》译为“bastions”[“堡垒”]);《耶利米书》51:32 中用它的复数翻译 *’gammîm* (《钦定版圣经》中译为“reeds”[“蒲草、芦苇”];《新英文译本》译为“guardtowers”[“苇塘”])。这个词在《新约》中只出现过一次，用于翻译希腊语 *hedraiōma*，乃是这个词的比喻义，基督教教会被比作“真理的柱石和根基[《钦定版圣经》中译为“ground”]”（提前 3:15）。见 FORTIFICATION（防御工事）。

BUNAH 布拿

音译：bōō’nə【希伯来语：*bûnâ*】。耶拉篾的儿子（代上 2:25）。

BUNCH. 把、个

这个词在《修订标准译本》中以单数的形式出现过一次，用于翻译希伯来语 *’guddâ*，表示一把牛膝草（出 12:22）。这个词还在《撒母耳记下》16:1 中以复数形式出现过一次，表示上百张葡萄干饼（希伯来语：*šimmûq*）。

另见 CLUSTER（个、簇、串）。

BUNDLE 包、囊、捆、根

【希伯来语：*š’rôr*】（创 42:35；撒上 25:29）；【*sebet*】（得 2:16）；《钦定版圣经》中译为 HANDFULS（“捆”）；【*šôkâ*】（士 9:48-49）；《钦定版圣经》中译为 BOUGH（“树枝”）；【希腊语：*plēthos*】（徒 28:3）；《新英文译本》中译为 ARMFUL（“捆”）；【*désmē*】（太 13:30）。《撒母耳记上》25:29 中非常有趣的比喻是由将珍贵的东西包裹起来的习俗而来的：“你的性命却在耶和华你的

idea of perfect safety.

神那里蒙保护，如包裹宝器一样”，这表达了绝对安全的观念。

J. R. VAN PELT

词条作者：J. R. VAN PELT

BUNNI

bun'i [Heb. *bunnî*, *bûnî*, *bûnnî*].

1. A postexilic Levite present when Ezra proclaimed the law (Neh. 9:4).

2. A Levite, father of Hashabiah, and a temple official (Neh. 11:15).

3. A leader of the people who sealed the covenant with Nehemiah (Neh. 10:15).

BUNNI 布尼

音译：bun'i 【希伯来语：*bunnî*, *bûnî*, *bûnnî*】。

1、以斯拉念律法书时，在场的一位从被掳之地归回的利未人（尼 9:4）。

2、利未人，哈沙比雅的父亲，圣殿中的一位长官（尼 11:15）。

3、与尼希米一同在约上签名的一位民的首领（尼 10:15）。

BURDEN

[Heb. *massā'*, *sēbel*, *sōbel*, *y^ehāb*, *ṭōrah* (Isa. 1:14)]; AV also TROUBLE (*ṭōrah*); NEB also LOAD, HINDRANCE, TARGET (Job 7:20), FORTUNES (Ps. 55:22), LABOUR; [*nāśa'*] (“bear the burden,” Ex. 18:22); [*sābal*]; NEB HAULIERS, “carrying loads”; [*kābēd*] (“lay heavy burdens upon,” Neh. 5:15); AV “be chargeable”; [Gk. *báros*, *phortíon*]; NEB also LOAD, PACKS; [*katabarēō*, *epibarēō*, *katanarkāō*] (“not burden”); AV also “not be burdensome”, “not be chargeable”; NEB also “not sponge.”

BURDEN 担当、重担、默示

【希伯来语：*massā'*, *sēbel*, *sōbel*, *y^ehāb*, *ṭōrah* (赛 1:14)】；《钦定版圣经》还译为 TROUBLE (“苦难”，*ṭōrah*)；《新英文译本》还译为 LOAD (“重担”)、HINDRANCE (“绊脚的”)、TARGET (“靶子”，伯 7:20)、FORTUNES (“命定的收场”，诗 55:22)、LABOUR (“重担”)；【*nāśa'*】 (“当此任”，出 18:22)；【*sābal*】；《新英文译本》中译为 HAULIERS (“担当”)、“carrying loads” (“分担此事”)；【*kābēd*】 (“加重……的担子”，尼 5:15)；《钦定版圣经》中译为 “be chargeable” (“使……受累”)；【希腊语：*báros*, *phortíon*】；《新英文译本》还译为 LOAD (“重担”)、PACKS (“包袱”)；【*katabarēō*, *epibarēō*, *katanarkāō*】 (“使……不成为负担”)；《钦定版圣经》还译为 “not be burdensome” (“不累着”)、“not be chargeable” (“免得受累”)；《新英文译本》还译为 “not sponge” (“不累着”)。

In the OT, any kind of load was described as a burden, whether of the literal sort (Ex.

在《旧约》中，所有的重担都被说成是一种负担，无论是字面意义上的重担

23:5; 2 K. 5:17; Jer. 17:21; etc.) or the moral figurative variety (Nu. 11:11, 17; Dt. 1:12; etc.), where *massā'* was employed. The *massā'* of prophetic responsibility was translated "burden" in the AV (cf. Isa. 15:1; 17:1) but "oracle" by the RSV and NEB (cf. Isa. 13:1; 15:1; Zec. 9:1; 12:1; Mal. 1:1). A man's iniquities could be burdensome to himself (Ps. 38:4). Nouns derived from the root *sābal*, "bear a load," are used to convey the idea of burden in Ps. 81:6; Isa. 10:27; 14:25, and occur in the plural in Ex. 1:11; 2:11; 5:4; etc. In Ps. 55:22, *y^hhāb*, "lot," is rendered "burden" by the AV and RSV and "fortunes" by the NEB.

In the NT, *báros*, "something heavy," is used of daily burdens (Mt. 20:12), of difficult requirements (Acts 15:28; Rev. 2:24), or of one's moral infirmities (Gal. 6:2). *Phortion*, "something to be borne," is used of the obligation which Christ imposes (Mt. 11:30) or the legal ordinances of the Pharisees (Lk. 11:46). The difference between these two terms is difficult to understand, since their use in the papyri parallels that in the NT.

R. K. H.

BURDEN-BEARERS

[Heb. *sabbālim*] (2 Ch. 34:13; cf. 1 K. 5:15; Neh. 4:10). Laborers in the construction and restoration of the temple at Jerusalem, apparently engaged in transporting or clearing away building material. Those who worked on the original temple were slaves or foreign captives (cf. 1 K. 9:15; 2 Ch. 2:18).

BURGLARY

(出 23:5; 王下 5:17; 耶 17:21 等), 还是道德比喻义的重担 (民 11:11, 17; 申 1:12 等), 都用 *massā'* 来表示。在《钦定版圣经》中, 先知的责任 *massā'* 被译为 "burden" ("重担", 参: 赛 15:1; 17:1), 但《修订标准译本》和《新英文译本》中译为 "oracle" ("默示", 参: 赛 13:1; 15:1; 亚 9:1; 12:1; 玛 1:1)。一个人的罪如同重担, 叫他担当不起 (诗 38:4)。《诗篇》81:6; 《以赛亚书》10:27; 14:25 采用从词根 *sābal* ("承担重担") 衍生出的多个名词来表达重担的观念, 在《出埃及记》1:11; 2:11; 5:4 等经文中使用了这些名词的复数形式。在《诗篇》55:22 中, 《钦定版圣经》和《修订标准译本》将 *y^hhāb* ("阍") 译为 "重担", 而《新英文译本》译为 "所命定的收场"。

《新约》中用 *báros* ("沉重的东西") 一词表示每日的劳苦 (太 20:12)、困难需求 (徒 15:28; 启 2:24) 和一个人的道德弱点 (加 6:2)。 *Phortion* ("必须承担的事") 用来表示基督分配的职责 (太 11:30) 或法利赛人的律例 (路 11:46)。很难理解这两个词之间的差异, 因为它们在蒲草纸中的用法与它们在《新约》中的用法极为相似。

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BURDEN-BEARERS 抬杠的人

【希伯来词: *sabbālim*】(代下 34:13; 参: 王上 5:15; 尼 4:10)。建造和修复耶路撒冷圣殿的工人显然负责搬运或清理建筑材料。这些建造最初圣殿的人是奴仆或外邦俘虏 (参: 王上 9:15; 代下 2:18)。

BURGLARY 偷盗

See CRIME.

见 CRIME (犯罪)。

BURIAL

[Heb. *q^ebûrâ*; Gk. *entaphiázō*—either the act of burial (Jer. 22:19; prob. Eccl. 6:3; Isa. 14:20; and the one AV NT reference, Mt. 26:12; cf. *entaphiasmós*—‘burying,’ Mk. 14:8; Jn. 12:7) or the place of burial (2 Ch. 26:23)]; AV also “burying place” (Gen. 47:30), “grave” (Gen. 35:20; Ezk. 32:23f.), “sepulchre” (Dt. 34:6; 1 S. 10:2; 2 K. 9:28; 23:30); [cf. Heb. *qeber*, *š^e’ól*—poetic, ‘grave’].

BURIAL 埋葬、安葬

【希伯来语：*q^ebûrâ*；希腊语：*entaphiázō*——可以表示埋葬的动作（耶 22:19；可能还有《传道书》6:3；《以赛亚书》14:20；《钦定版圣经》的《新约》中提到过一次埋葬，太 26:12；参：*entaphiasmós*——“埋葬”，可 14:8；约 12:7），还可以表示埋葬地（代下 26:23）】；《钦定版圣经》还译为“burying place”（“所葬的地方”，创 47:30）、“grave”（“坟墓”，创 35:20；结 32:23-24）和“sepulchre”（“坟墓”，申 34:6；撒上 10:2；王下 9:28；23:30）；【参：希伯来语：*qeber*, *š^e’ól*——诗意的，“坟墓”】。

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 - D. 哀悼
- IV. 埋葬意义

I. Importance.—In contrast to the Greeks and the Romans, whose custom was to cremate the dead (see CREMATION), the Jews “bury rather than burn dead bodies” (Tacitus *Hist.* v. 5). Burial constituted the biblical procedure from the days of the earliest patriarchs onward (Gen. 23:4; 25:9; Dt. 10:6; 34:6). For a corpse to remain unburied or to be exhumed subsequent to burial, and thus become

I. 埋葬的重要性。希腊人和罗马人习惯于为逝者举行火葬（见 CREMATION[火葬]），而犹太人“埋葬死尸，而不是焚烧死尸”（Tacitus *Hist.* 5 节）。从最早的族长时期开始，埋葬就成为一种依据圣经的习俗（创 23:4；25:9；申 10:6；34:6）。因为，未被埋葬的尸体或埋葬后被掘出的尸体将成为猛兽的食物，这也是最大的侮辱或最严厉的惩罚（王上 14:11；16:4；王下 9:37；

food for beasts of prey, was the climax of indignity or judgment (1 K. 14:11; 16:4; 2 K. 9:37; Ps. 79:3; Jer. 7:33; 8:1; 16:4, 6; 22:19; Ezk. 29:5; Rev. 11:9). Uncovered blood cried for vengeance (Ezk. 24:8; 39:12) and brought defilement upon the whole land (Dt. 21:1-9). Even criminals were to be allowed burial (Dt. 21:22f.); and it was an obligation resting upon all to bury the dead found by the way (Tob. 1:18; 2:8); but note the exceptional denial of it to the sons of Rizpah (2 S. 21:10).

In the Orient burial takes place, if possible, within twenty-four hours after death. Moslems bury their dead on the day of death, if the death takes place in the morning; but if in the afternoon or at night, not until the following day. Haste is required because of the rapidity of decomposition, the excessive violence of grief, a reluctance to allow the dead to remain long in the houses of the living—perhaps through fear of harboring the body of one dying under divine judgment (Lev. 10:4; Acts 5:6, 10)—and the defilement to which contact with a dead body gave occasion (Nu. 19:11-16; Ezk. 43:7; Hag. 2:13; cf. Gen. 23:4, burial “out of my sight”). Even hanged corpses were not allowed to remain exposed after nightfall (Dt. 21:23); note the burial of Jesus on the day of His crucifixion (Mt. 27:57-59; Gal. 3:13).

II. Preparations.-A. Duties of the Family.

While the ceremonies preparatory to burial must have varied somewhat from period to period, the following features appear normal. Death was announced by a shrill cry, followed by a tumult of lamentation (2 S. 1:12; 18:33; cf. Mk. 5:38). As an expression of affection, loved ones might kiss or embrace the body

诗 79:3; 耶 7:33; 8:1; 16:4, 6; 22:19; 结 29:5; 启 11:9)。未被掩盖的血要施行报应 (结 24:8; 39:12), 并将玷污全地 (申 21:1-9)。甚至连罪犯的尸体都要埋葬 (申 21:22-23); 所有人都有义务埋葬在路上发现的尸体 (比 1:18; 2:8); 但要注意利斯巴拒绝埋葬她的儿子是个例外 (撒下 21:10)。

在东方, 如果条件允许, 葬礼要在死者逝去 24 小时内举行。如果人在早上去世, 穆斯林教徒会在死者逝去当天就将其安葬; 但如果人在下午或晚上去世, 就要在第二天安葬尸体。埋葬要迅速完成, 因为尸体很快就会腐烂, 也为了避免哀悼者过度悲痛, 人们不愿意让死尸在活人的房内逗留太久——或许是害怕存留尸体将受到神的惩罚 (利 10:4; 徒 5:6, 10), 而且尸体有时会玷污圣名 (民 19:11-16; 结 43:7; 该 2:13; 参: 创 23:4, 埋葬, “不在我眼前”)。甚至连吊死的尸体都不可留在木头上过夜 (申 21:23); 值得注意的是, 耶稣被钉十字架当天就被埋葬了 (太 27:57-59; 加 3:13)。

II. 葬前的准备。A. 家人的职责。

虽然各个时期葬礼前的准备有所不同, 但以下特征似乎很常见。首先以哭喊声宣布死亡, 之后哭号着哀悼死者 (撒下 1:12; 18:33; 参: 可 5:38)。亲人可能会亲吻或拥抱逝者来表达他们对逝者的感情 (创 50:1)。长子要闭上逝者的眼睛, 如果没有儿子, 那么由最亲近的人来完成 (参: 创 46:4), 这可能象征着“逝

(Gen. 50:1). The oldest son or, failing him, the nearest of kin present would then close the eyes of the dead (cf. Gen. 46:4), perhaps symbolic of the “sleep of death” (Acts 7:60; 1 Thess. 4:13f.; Ps. 17:15). Those responsible would wash the body (Acts 9:37), anoint it with aromatic ointments (Jn. 12:7; 19:39), clothe it as in life (cf. 1 S. 28:14), swathe hands and feet in grave-bands, usually of linen (Sir. 38:16; Jn. 11:44a), and cover the face or bind it about with a napkin or handkerchief (Jn. 11:44b). Such ministries ordinarily devolved upon loving relatives and friends, mostly women (cf. Lk. 23:54–24:1).

B. Embalming. True embalming was not practiced in Israel, as evidenced by the bodily remains that have been recovered (see IV below for significance); the “sweet odors and spices” (2 Ch. 16:14) seem to have been utilized more for purification than for preservation. The quantity employed at the burial of Jesus, both by Nicodemus and by the women (Jn. 19:39; Mk. 16:1), indicate honor rather than a desire to embalm (cf. *ICC* on Jn. 19:39). Embalming (Heb. *hānaṭ*, “to give the color of ripeness”; cf. Cant. 2:13) is mentioned in Scripture only in the cases of Jacob and Joseph (Gen. 50:2f., 26). It was a distinctly Egyptian invention and method of preserving the bodies of men and animals (cf. the descriptions by Herodotus and Diodorus Siculus). The embalming of Jacob occupied forty days (Gen. 50:2; seventy days was also common) and was performed by Joseph’s “servants the physicians” (v. 3). These notices serve primarily to demonstrate the importance of the individuals concerned, as well as to evidence their faith in the ultimate return of the Hebrew people to

者睡着了”（徒 7:60；帖前 4:13-14；诗 17:15）。有人负责洗净尸体（徒 9:37），在尸体上抹香膏（约 12:7；19:39），就像为活人穿衣一样为死者穿衣（参：撒上 28:14），给死者的手脚裹上布，通常是亚麻布（便 38:16；约 11:44a），用手巾盖住或包住逝者的脸（约 11:44b）。这些工作通常由逝者的亲人、朋友（通常由妇女）来完成（参：路 23:54-24:1）。

B. 薰尸。 目前发现的遗体证明，以色列不存在真正的薰尸（关于薰尸的意义，见下文 IV）；以色列人似乎用“馨香的香料”（代下）洁净尸体，而不是为了保存尸体。尼哥底母和妇人安葬耶稣时所用到的香料的数量（约 19:39；可 16:1）彰显出了耶稣的荣耀，并不是为了使尸体不腐（参：*ICC* 对《约翰福音》19:39 的注释）。《圣经》仅在描述安葬雅各和约瑟时（创 50:2-3, 26）提到了薰尸（希伯来语：*hānaṭ*，“染上成熟的颜色”；歌 2:13）。薰尸显然是埃及人的发明，是一种保存人和动物尸体的方法（参：希罗多德和西西里的狄奥多罗斯的描述）。约瑟的“医生”（创 50:3）用香料薰雅各四十天（创 50:2，七十天薰尸也很常见）。这些介绍主要是为了证明逝者的重要性，也证明他们相信希伯来人最终将归回巴勒斯坦（创 50:25；出 13:19；书 24:32；来 11:22）。

Palestine (Gen. 50:25; Ex. 13:19; Josh. 24:32; He. 11:22).

C. Mourners. For the pagans surrounding Israel, death was a calamity, unalleviated by hope (1 Thess. 4:13); and their corresponding acts of bitter mourning are illustrated both in Scripture (Isa. 15:2; Jer. 47:5; 48:37) and by ancient monuments. But while such excess was subject to question in both the OT and NT (2 S. 12:21–23; Mk. 5:39), it nevertheless came to be widely assimilated into Israelitish culture. Weeping, so natural in itself (Jer. 9:18), was supplemented by cries of “Alas, alas” (Am. 5:16), “Alas, my brother” (1 K. 13:30; cf. Jer. 22:18; 34:5), and similar phrases, until self-control vanished. An initial action of rending the garments (2 S. 1:11; 13:31; Job 1:20) was followed by the donning of sackcloth (Gen. 37:34; 2 S. 3:31), disheveling or tearing one’s hair and beard (Jer. 7:29; Mic. 1:16), holding the hands over one’s head (?) (2 S. 13:19; Jer. 2:37, as supported by archeological data), scattering dust and ashes on one’s head, or wallowing in it (2 S. 13:31; Ezk. 27:30), and by fasting (2 S. 1:12), especially at times of extraordinary grief, as at the death of an only son (Jer. 6:26; Am. 8:10; Zec. 12:10); *see* GRIEF. Family members, such as wives, might mourn in separate groups (Zec. 12:12–14), while professional mourners came to occupy a prominent place (Eccl. 12:5). These latter consisted primarily of women (Jer. 9:17), “skilled in lamentation” (Am. 5:16), with dirge singers and flute players (Mt. 9:23; Mk. 5:38). The most pagan features of mourning, such as cutting the flesh (Jer. 47:5) or tearing the hair (Isa. 15:2) for the dead, were forbidden by the Mosaic law (Lev. 19:28; Dt. 14:1), though Israel’s

C. 哀悼者。对于以色列周围的异教徒来说，死亡是一场灾难，意味着失去指望（帖前 4:13）；《圣经》中（赛 15:2；耶 47:5；48:37）和古迹上都记载了他们悲痛地哀悼死者的行为。虽然《旧约》和《新约》都反对过度为逝者哀悼（撒下 12:21–23；可 5:39），但这种习俗渐渐广泛地融入以色列的文化之中。哭泣是悲痛之情的自然流露（耶 9:18），后被“哀哉，哀哉”（摩 5:16）、“哀哉，我兄啊”（王上 13:30；参：耶 22:18；34:5）等类似的表述所取代，直到哀悼者无法自控。在哀悼时，尤其是在哀悼者极其悲伤的时候，如唯一的儿子死去的时候（耶 6:26；摩 8:10；亚 12:10），他们首先撕裂衣服（撒下 1:11；13:31；伯 1:20），然后腰间围上麻布（创 37:34；撒下 3:31），使头发凌乱或剪掉头发和胡须（耶 7:29；弥 1:16），以手抱头（不确定）（撒下 13:19；耶 2:37，考古资料证明了这一点），把灰尘撒在头上或在灰中打滚（撒下 13:31；结 27:30），禁食（撒下 1:12）；见 GRIEF（愁苦、忧愁）。家人，如妻子可能在不同的队伍中吊丧（亚 12:11–14），而专业的吊丧者占据着很突出的地位（传 12:5）。专业吊丧者主要由妇女组成（耶 9:17），“善唱哀歌”（摩 5:16），其中包括唱挽歌的和吹长笛的（太 9:23；可 5:38）。虽然以色列人的顺从值得大加赞赏（耶 16:6），但摩西律法禁止服丧中有这些最明显的异教特征（利 19:28；申 14:1），如用刀割身（耶 47:5）或剃光头（赛 15:2）。由于死人可能沾染祭司，所以祭司条例中明确规定，祭司不可参加哀悼仪式（利 21:1–4）；大祭司和拿细耳人也不可挨近死尸（利 21:10–11；民 6:7）。

obedience appears to have been far from commendatory (Jer. 16:6). Because of the defilements involved, priests were specifically restricted in their observance of mourning (Lev. 21:1–4); and for high priests and Nazirites it was prohibited altogether (Lev. 21:10f.; Nu. 6:7).



Sarcophagus of Eshmun'azar king of Sidon (5th cent. B.C.), reflecting Egyptian style. The Phoenician inscription lists the accomplishments of the king, who was “snatched away before [his] time,” and warns against tampering with his resting place. (Religious News Service)

图为西顿王以斯玛鲁沙的石棺（公元前5世纪），该石棺体现出了埃及石棺的风格。这位西顿王“过早夭折”，腓尼基铭文中列举了该王的成就和他对打扰他安歇地之人的警告。（宗教新闻社）

D. Processions. When the other preparations had been made and the time came, the corpse was lifted onto a bier, or litter (Heb. *mittâ*; 2 S. 3:31; cf. Lk. 7:12–14). The *mittâ* seems to have rested on poles, by which it was carried by shoulder to the tomb. Chief mourners followed the bier (2 S. 3:31), accompanied by the specially robed professional lamenters (2 S. 14:2). As a particularly notable

D. 送葬的队伍。当其他的工作已经准备就绪，埋葬的时间就到了，尸体被抬到棺中或棺架上（希伯来语：*mittâ*；撒下 3:31；参：路 7:12-14）。棺似乎放在杠上，用杠将棺扛在肩膀上，然后抬到坟墓中。丧主跟在棺后（撒下 3:31），丧主的后面是穿着特殊孝衣的专业吊丧的（撒下 14:2）。有一个例子尤其值得一提，《创世记》50:7-11 中详细地描述了一支送葬队伍将雅各的遗体从埃

example, Gen. 50:7–11 describes in detail the funerary procession involved in the transport of Jacob’s remains from Egypt to his tomb in Palestine.

III. Interment.-A. Earthen Graves. For groups without a settled abode, interment must have taken the form of roadside burials, marked perhaps by a tree (Gen. 35:8) or a pillar (v. 20). Coffins were not employed in ancient Israel. The only one mentioned in the Bible is the sarcophagus (Heb. *'ārôn*, “box, chest,” Gen. 50:26) in which the embalmed body of Joseph was preserved in Egypt. For the majority of Israelites, without the means to afford even a simple grave marker, burial must have continued to consist simply of placing the corpse in a shallow depression. After the body had been let down into the ground, the bier, of course, was set aside; and the earth was replaced, followed by a heap of stones to preserve the dead from depredations of beasts or thieves. Achan’s grave in Achor and Absalom’s in the wood of Ephraim had “great heaps of stones” raised over them (Josh. 7:26; 2 S. 18:17), in these cases, however, not for honor but for dishonor. Excavation at Canaanite sites has demonstrated the frequency of burials within houses, particularly of infants. These include both normal burials, in broken jars beneath floors, and child sacrifices, beneath foundations (cf. 1 K. 16:34). But among the Hebrews house burials appear to have been exceptional, reserved for major leaders such as Samuel (1 S. 25:1), Joab (1 K. 2:34), and the kings (see III.B.2 below); and even in these references the precincts or garden of the house may be what is intended (cf. 2 Ch. 33:20 with 2 K. 21:19 and Jn. 19:41).

及抬到他在巴勒斯坦的坟墓中。

III. 葬礼。A. 土坟。对于居无定所的人来说，死人就葬在路边，埋葬处可能有一棵树（创 35:8）或一块碑（创 35:20）。古代的以色列人不使用棺材。《圣经》中仅提到过装约瑟的薰尸的石棺（希伯来语：*'ārôn*，“箱子或柜子”，创 50:26），这个棺材停在了埃及。大多数以色列人甚至买不起简单的墓碑，埋葬死人不过是将尸体放在一个浅洼地中。当然，尸体入土之后，棺材也留在了那里；然后将土填回，随后再堆放一堆石头，以防猛兽或盗贼破坏尸体。亚割亚干的坟上和以法莲林中押沙龙的坟墓上都堆放了“一大堆石头”（书 7:26；撒下 18:17），但这并不是在荣耀他们，而是在羞辱他们。迦南遗址的发掘已经证明，希伯来人通常将死人（尤其是死婴）葬在屋子内。这不仅包括将死人葬在地下破碎坛中的常规葬礼，也包括将孩子葬在根基下的献祭式葬礼（参：王上 16:34）。但希伯来人将死人埋在房中似乎只是特殊情况，只有主要的领袖，如撒母耳（撒上 25:1）、约押（王上 2:34）和国王（见下文 III.B.2）才采用这种埋葬方式；但即使经文中提到这种埋葬方式，仍有可能指的是将死人葬在房子的围地或花园中（参：代下 33:20；王下 21:19；约 19:41）。

B. Tombs. 1. Pre-Israelite. The earliest constructed tombs in Palestine are the dolmens or “stone tablets,” found particularly in Transjordan. They consist of great slabs of stone, set on edge with a covering slab, and are relics of an otherwise unknown prehistoric nomadic people (c.f. *WBA*, pp. 29f.). With the coming of the Early Bronze Age (3000–2000 B.C.), interment in natural or artificially enlarged caves predominates, those of Jericho being the most significant. The burial of Sarah (Gen. 23:19) and later of the other members of Abraham’s family, in the Cave of Machpelah at Hebron (Gen. 25:9; 49:31; 50:13), follow this pattern. Excavations such as Macalister’s at Gezer have revealed the inclusion of a few small food vessels in tombs of this period. Shaft tombs, hewn out of the soft limestone of Palestine and entered by a vertical well sunk to one side, characterize Middle Bronze Canaanite culture (2000–1500 B.C.). Each wealthy household would seek to possess a family tomb, prepared with stone shelves or benches to receive the bodies. Among the Canaanites of the Late Bronze Age (1550–1200 B.C.), both before and after Joshua’s conquest of Palestine, chamber tombs cut from hillsides became the predominant form. Entered by a few descending steps cut into the rock, their actual doorways were sealed by heavy stones. Beneath the shelves or niches, a further cavity was customarily cut into the tomb’s floor, so that when tissue disintegrated the skeletal remains could be swept into the pit and the niches reused. Many generations of a family could thus be placed in the ancestral tomb; note the biblical phrase, “gathered unto his people” (Gen. 25:8; 49:33). With the deceased, the Late Bronze Canaanites buried ornaments,

B. 坟墓。1、以色列人出现之前的坟墓。巴勒斯坦最早的坟墓是石板墓或“石碑墓”，这种坟墓在外约旦尤为常见。这些坟墓由一些立着放的大块石板构成，坟墓上还有一块掩盖的石板，它们是史前某个游牧民族的遗迹（参：*WBA*，29-30 页）。在青铜器时代初期（公元前 3000 年至 2000 年），天然洞穴或人工凿出的洞穴是主要的埋葬地，耶利哥的这种洞穴坟墓最值得关注。埋葬在希伯伦麦比拉洞中的撒拉（创 23:19）和亚伯拉罕后来的家族成员（创 25:9；49:31；50:13）都以洞穴为坟墓。例如，麦卡利斯特在基色考古发掘时在墓中发现了一些这一时期的小型食器。竖井式坟墓体现了青铜器时代中期迦南文明（公元前 2000 年至 1500 年）的特征，这种坟墓是用巴勒斯坦的软石灰岩雕凿而成，可以经过一侧的竖井进入坟墓。每个富有的家庭都要建造一座家族墓穴，墓穴中有一些用来摆放尸体的石架或石凳。约书亚征服巴勒斯坦之前和之后，青铜器时代晚期（公元前 1550 年至 1200 年）的迦南人的主要墓穴是在山坡中凿出的墓室。通过岩石中凿出的下行台阶可以进入墓室，墓室的实际入口已经被巨石封住。在石架或壁龛的下面，通常在坟墓的底部再凿出一个洞，所以当身体组织分解后，骨骼残骸可以落入坑内，壁龛可以重复使用。因此家族中的多代人可以安葬在祖先的坟墓中；注意《圣经》中的表述，“归到他列祖那里”（创 25:8；49:33）。青铜器时代晚期的迦南人除了在墓中安葬逝者，还埋葬一些装饰品、武器（如，刀剑，结 32:27）、各种陶瓷灯具、油壶和食器。《圣经》中禁止向死人献贡的规定正是为了反对这些习俗（申 26:14）。见彩图 8。

weapons (e.g., swords, Ezk. 32:27), and an assortment of pottery lamps, oil jugs, and food containers. It is in opposition to such practices that Scripture prohibits offerings for the dead (Dt. 26:14). *See* Plate 8.



Philistine anthropoid sarcophagus from the northern cemetery at Beth-shan (12th–11th cents B.C.). The terra-cotta coffin bears a crude effigy of the deceased. (University Museum, University of Pennsylvania)

图为伯珊北墓地中发现的非利士人形棺（公元前12世纪至11世纪）。这个赤陶石棺呈现出逝者的大致形象。（宾夕法尼亚大学，大学博物馆）



Rock-cut tomb with rolling stone, from the Roman period at Heshbon. These small tombs were reused and bones from previous burials moved to small niches. (B. Van Elderen)

图为带有滚石的岩洞墓，建于罗马时期的希实本。这些小型坟墓可以重复利用，之前安葬者的骸骨被移至小壁龛中。(B. Van Elderen)

2. *Israelite*. Under the later judges and early kingdom (Iron I, 1200–900 B.C.), Israel adopted much of the Canaanite “family tomb” procedure, though with a marked decrease in accompanying articles; note the OT notices of burials “in the sepulchre of his father” (Jgs. 8:32; 16:21; 2 S. 2:32; 17:23). Egyptian influence early in Iron I led to the utilization for a period of pottery coffins, in the well-known mummy-case pattern. Such anthropoid sarcophagi have appeared in Dibon, Bethshan, and even in the Egyptian delta with twelfth- and eleventh-century Philistine pottery, which suggests sponsorship by this latter people (AP, pp. 115–17). Foreign coffins, however, were not adopted by the Hebrews. Scripture frequently refers to the Iron II (900–600 B.C.) burials of the kings of divided Israel. The southern rulers from David to Ahaz were buried in “the sepulchres of the kings of Israel” within the City of David, the old south-eastern hill of Jerusalem, presumably in two galleries, long since denuded and now partially cut away, above the Pool of Siloam (2 Ch. 28:27). The mention of King Asa’s funerary “bed” (2 Ch. 16:14)

2、以色列人的坟墓。在后来的士师时期和王国初期（铁器时代 I 期，公元前 1200 年至 900 年），以色列人借鉴迦南人建造“家族坟墓”的许多步骤，但墓中的陪葬品明显少了许多；注意《旧约》中对埋葬的规定“在他父亲的坟墓里”（士 8:32；16:21；撒下 2:32；17:23）。铁器时代 I 期初期，受埃及人的影响，以色列人进入使用陶制棺材的时期，这种棺材仿照了著名的木乃伊箱。在底本、伯善、甚至埃及三角洲都发现了人形棺，并发现了公元前 12 世纪至 11 世纪非利士的陶器，这表明这个后兴起的民族也采用这种棺材（AP，115–117 页）。不过，希伯来人未借鉴外邦人棺材的样式。《圣经》中经常提到铁器时代 II 期（公元前 900–600 年）分裂后的以色列众王的葬礼。从大卫到亚哈斯的南国统治者都埋葬在大卫城内的“以色列诸王的坟墓中”，这些坟墓位于耶路撒冷古老的东南山上，西罗亚水池的上方，可能介于两个水平巷道之间，它们经过长久的侵蚀，目前只剩一部分（代下 28:27）。经文中提到的亚撒王的葬“床”（代下 16:14）显然指的是他在岩石中凿出的壁龛“安歇之处”（参：ICC，见本段）。铁器时代 III 期（波斯时期）的各种坟墓中经常藏有昂贵的家具（AP，145 页）。富人在去世前就开

is apparently in reference to his rock-cut niche “resting place” (cf. *ICC, in loc.*). The varied tombs of Iron III (Persian period) often came to include rich furniture (*AP*, p. 145). Special efforts were taken by the rich to prepare tombs for themselves in advance of death (Isa. 22:16; cf. Job 3:14; Mt. 27:60), with hewn stones and sometimes costly pillars set up as memorials (2 K. 23:17; Ezk. 39:15). A number of Israelite tombs have now been identified on the east side of the Kidron Valley in the village of Silwan.

始用雕凿石头为自己建造坟墓（赛 22:16；参：伯 3:14；太 27:60），有些人还耗费巨资建造墓碑（王下 23:17；结 39:15）。目前已在西尔万村汲沦谷的东岸发现了以色列人的大量坟墓。



Hellenistic and Roman tombs of the Hezir family, in the Kidron Valley (1st cent. B.C.). They are traditionally associated with James, Zachariah, and Jehoshaphat. (A. C. Myers)

图为希悉家族在希腊和罗马时期建在汲沦谷的坟墓（公元前1世纪）。它们传统上被认为是雅各、撒迦利亚和约沙法的坟墓。（A. C. Myers）



Limestone ossuary, used for secondary burials in Roman Palestine. The chest is painted red and decorated with geometric figures. (Royal Ontario Museum, Toronto)

图为石灰岩藏骨堂，罗马时期在巴勒斯坦地用于二次埋葬。这个箱子被涂成红色，上面装饰着一些几何图形。（多伦多，皇家安大略博物馆）

3. *Classical*. Under Greco-Roman influence, Palestine tombs took on the exterior forms and ornamentation of classic architecture, e.g., the elaborate Tombs of the Sanhedrin or the so-called Tombs of the Kings, in Jerusalem. Exposed areas were whitewashed to obviate uncleanness through accidental contact at night (Mt. 23:27). In Roman times the entrance was often closed with a large circular stone, set up on edge and rolled in its groove to the mouth of the tomb so as to close it securely. This stone could then be further secured by a strap, or by sealing. Pilate thus directed that the tomb of Joseph of Arimathea, in which the body of Jesus was laid, should be carefully sealed and made as inviolable as possible (Mt. 27:66). Within might be excavated whole complexes of rooms, in

3、古典坟墓。受希腊和罗马影响，巴勒斯坦的坟墓仿效古典建筑的外部形状和装饰，如精心设计的犹太公会墓或位于耶路撒冷的诸王墓。墓壁被刷成白色，从而去除坟墓因偶然暴露在夜间而沾染的污秽（太 23:27）。在罗马时期，坟墓的入口处通常由一块大圆石封住，将圆石放在凹槽边缘，然后沿着凹槽滚到坟墓口，就封闭了坟墓。这块石头上还会有一条皮带或封条，从而进一步确保坟墓的安全。因此，彼拉多吩咐说，应该封好安葬耶稣肉身的亚利马太约瑟的坟墓，使任何人都无法进入（太 27:66）。坟墓的内部可能是完整的墓室，墓室内原来阶状的壁龛变成了正方形墓道，墓道迂回垂直于墓壁。每个坟墓可能都有十多个墓室，位于汲沦谷东岸西尔万的“押沙龙”、“约沙法”、“撒迦利亚”和“雅各”的纪念墓大约可以追溯到公元前 1 世纪。

which the former benchlike wall niches were changed into squared burial tubes, going back in directions perpendicular to the faces of the tomb walls. Such tombs might number more than a dozen per room. The monumental Silwan tombs of “Absalom,” “Jehoshaphat,” “Zechariah,” and “St. James,” on the east side of the Kidron Valley, date from approximately the 1st cent. B.C.

From the 3rd cent. B.C. onward, a further innovation was that of the bone chests or ossuaries. Patterned on Roman cremation chests, these consisted of stone boxes about 3 ft. long, with covers, in which bones were placed after a body’s decomposition. Ossuaries were frequently marked with elaborate geometrical designs and with Aramaic name inscriptions, such as the famous “Simon bar Jonah” identification found on an ossuary from the early Christian cemetery under the Dominus Flevit Church on the Mt. of Olives.

C. Cemeteries. From the earliest times, community cemeteries existed outside Palestinian towns, especially in caves, as found at Jericho, Megiddo, and Tell en-Naşbeh (Mizpah?); note the village burials in the NT (Lk. 7:12; Jn. 11:30) and the public provision made for the burial of strangers (Mt. 27:7). In the closing days of the monarchy there was a common burying ground at Jerusalem (2 K. 23:6; Jer. 26:23), probably where it is to this day between the city wall and the Kidron Valley. Thousands of Jewish and Islamic tombs on both sides of the valley bear witness today to the belief that associates the coming of the Messiah with a blessed resurrection, when He will descend upon the Mt. of Olives and pass through these

从公元前 3 世纪开始,骨罐或藏骨堂成为新式的坟墓。它们仿效了罗马的火化箱,火化箱由约 3 英尺长的石头箱子制成,上面有盖子,在尸体腐烂后将骨头放在箱内。通常骨罐上有复杂的几何图案和亚兰语铭文,如在早期基督教墓地的骨罐上可以看到著名的“西门巴约拿”的字样,这个墓地位于橄榄山上主泣堂的下方。

*C. 墓地。*从远古时期开始,巴勒斯坦城邑外围,尤其是洞穴中就存在公共墓地,如耶利哥、米吉多和纳斯比丘(可能是米斯巴)的公共墓地;《新约》中记载了乡村的葬礼(路 7:12; 约 11:30)和长老用银两买户田埋葬外乡人(太 27:7)的故事。君主制末期的耶路撒冷有公共墓地(王下 23:6; 耶 26:23),如今该墓地可能位于城墙和汲沦谷之间。汲沦谷两岸数以千计的犹太和穆斯林坟墓见证着这样一个信仰,即当弥撒亚临到橄榄山,穿越这些墓地进入圣城时,墓地中的死人将会蒙福复活。

graves as He enters the Holy City.

D. Mourning. Lamentation reached its peak at the tomb (Jn. 11:31). Additional rites included “a great burning” (2 Ch. 16:14; 21:19–20; Jer. 36:5), i.e., of spice and incense, not of the corpse. A seven-day fast was regularly enforced (1 S. 31:13; Gen. 50:11; Sir. 22:12), though the period might be less (Sir. 38:17) or more (cf. the thirty days of mourning observed for great leaders, Nu. 20:28f.; Dt. 10:6; 34:5–8, and the corresponding period for women captives prior to remarriage, Dt. 21:11–13). Literary laments might be composed for such occasions (2 S. 1:17–27; 2 Ch. 35:25), often in a *qînâ* or “limping” meter (see POETRY, HEBREW). It is disputed whether the “bread [broken] for the mourner” and the “cup of consolation” (Jer. 16:7; cf. Ezk. 24:17, 22; Hos. 9:4) were concerned with a meal served to the mourners at the conclusion of the rites, or with food brought by neighbors to the nearest of kin, prior to the interment, perhaps because of the immediate family’s inability to prepare meals for themselves in a house polluted by death. There is no record of committals or other religious services at the tomb; similarly, archeological indications of funerary shrines, or of any other cult practices for the dead, are conspicuous by their absence.

IV. Significance.—As noted above, haste in Palestinian burial, as well as the subsequent sealing of tombs, was conditioned in part by the ceremonial impurity that the Mosaic law associates with death in any form (cf. Lev. 11:39; 12:2; 13:45; 15:19). Death is the result of sin, a disturbing of God’s original order for man (Gen. 2:17; Rom. 3:23; 5:12); and

D. 哀悼。在坟墓前哀哭是对逝者最大的哀悼(约 11:31)。其他的哀悼仪式包括“烧许多的物件”(代下 16:14; 21:19-20; 耶 36:5), 如烧香料和香, 而不是烧尸体。哀悼者通常会禁食七天(撒上 31:13; 创 50:11; 便 22:12), 但实际上禁食的时间可能短于七天(便 38:17) 或超过七天(参: 为伟大的领袖哀悼三十天, 民 20:28-29; 申 10:6; 34:5-8, 这个时间与被掳女子再婚前的服丧时间相同, 申 21:11-13)。哀悼时可能会创作挽歌(撒下 1:17-27; 代下 35:25), 这些挽歌通常采用“缓慢”(qînâ)的韵律(见 POETRY, HEBREW[希伯来诗歌])。“为哀悼的人[掰开的]饼”和“安慰的酒”(耶 16:7; 参: 结 24:17, 22; 何 9:4)到底是哀悼者在哀悼仪式结束时的饭食, 还是埋葬逝者前邻舍带给逝者的至亲的食物, 尚存在争议, 邻舍为逝者的至亲带来食物, 这可能是因为逝者的直系亲属无法在被死亡玷污的房间内做饭。目前尚没有关于代为服丧或坟前其他宗教仪式的记载; 关于埋葬壁龛的考古证据或其他任何关于死者的宗教习俗的考古证据都表明不存在代为服丧或坟前其他宗教仪式。

IV. 埋葬的意义。正如上文所述, 摩西律法中将各种形式的死与不洁净联系起来(参: 利 11:39; 12:2; 13:45; 15:19), 这可能是巴勒斯坦人匆忙地举行葬礼和随后匆忙地封闭坟墓的部分原因。死亡是罪的结局, 并扰乱了上帝最初为他们建立的秩序(创 2:17; 罗 3:23; 5:12), 因此, 死亡不是自然的结果, 且必被吞灭(参: 赛 25:8; 启 21:4)。但《圣经》

its handiwork is therefore unnatural and to be put away (cf. Isa. 25:8; Rev. 21:4). Yet the biblical insistence upon proper burial, as well as its general opposition to cremation, bears inherent testimony to the continuing significance of the human body after death. This significance derives ultimately from the doctrine of the bodily resurrection “of those who sleep in the dust of the earth” (Dnl. 12:2; cf. 1 Cor. 15:52; Rev. 20:13). But even when this truth of resurrection had not yet been as clearly revealed as it was in the days of the eighth-century prophets (Isa. 26:19; but cf. Job 19:26, AV; He. 11:19), care for a corpse would still have been suggested by the Hebrews’ knowledge of the immortality of the soul (1 S. 28:14f.; He. 11:16). Thus Jacob described his death in terms of a personal meeting, of “going to his son” Joseph (Gen. 37:35, which cannot refer to a reunion in the grave, for Joseph had supposedly been eaten by a wild beast). Similarly Abraham, Isaac, and Jacob were “gathered to their people” in life after death: for in all three instances this phrase is contrasted with, and precedes, the statement of their burial (Gen. 25:8f.; 35:29; 49:33); in the cases of Abraham and Jacob, moreover, it was spoken in lands far distant from their ancestral tombs. It is true that the Heb. *nepeš*, “soul,” often signifies the whole man, body and spirit, so that even a corpse may be called a dead *nepeš* (Nu. 6:6; 23:10; it is still “somebody”). But while at death a man’s body returns to dust (Gen. 3:19; Ps. 103:14), his spirit returns to the presence of God (Eccl. 12:7 [contrast that of animals, 3:21]; Phil. 1:23) and, for believers, to a conscious life in glory (Ps. 73:24; 49:14f.; Lk. 16:23; Acts 7:59). Since the term “soul” is used interchangeably with that of spirit (Isa.

支持恰当地埋葬死者，并普遍反对火化，这是人死后肉体仍然具有意义的内在见证。从根本上来讲，这一意义源于“睡在尘埃中的”身体将会复活的教义（但 12:2；参：林前 15:52；启 20:13）。但是即使复活的真理还没有像公元前八世纪的先知所揭示的那样清晰（赛 26:19；只参：《钦定版圣经》，伯 19:26；来 11:19），但希伯来人关于灵魂不朽的知识仍然暗示出他们照顾尸体（撒上 28:14-15；来 11:16）。因此，雅各将自己的死亡描述成私人的会面，“到他的儿子”约瑟那里去（创 37:35，这不可能指的是坟墓中的重聚，因为约瑟可能已经被野兽吃掉了）。同样，亚伯拉罕、以撒和雅各在死后都“归到他们的列祖那里”：在这三个人的例子中，“归到列祖那里”这个短语与关于埋葬他们的表述形成了对比，且先于后者出现（创 25:8-9；35:29；49:33）；此外，在亚伯拉罕和雅各的例子中，说这话的地方离他们列祖的坟墓很远。的确，希伯来词 *nepeš*（意思是“灵”）通常可以表示完全的人，即人的身体和灵魂，所以甚至连尸体也可以被称为死去的灵（*nepeš*）（民 6:6；23:10；它也可以表示“某个人”）。但是，当一个人死后，他的身体归于尘土（创 3:19；诗 103:14），而他的灵仍归于赐灵的神（传 12:7[对比动物的魂，传 3:21]；腓 1:23），而对于信徒来说，死亡意味着得到荣耀里有意识的生命（诗 73:24；49:14-15；路 16:23；徒 7:59）。因为“soul”与“spirit”是可以互换使用的两个词（赛 26:9；出 6:9；民 21:4）。灵（*nepeš*）的存在状态可以并且确实与身体的存在状态不同（创 35:18；太 10:28；启 6:9；参：王上 17:22，在极为罕见的情况下，灵归于身体）。大多数人都相信人的生命在死后仍然可以延续，这种信仰可以用来解释迦南人的招魂术风俗（申 18:11-12）。但是，以色列的异教邻邦认为逝者的灵仍然存在于身体周围，灵下到阴间（参：《撒母耳记上》28:11 中妇

26:9; Ex. 6:9; Nu. 21:4), the *nepeš* can, and does, exist in a state separate from that of the body (Gen. 35:18; Mt. 10:28; Rev. 6:9; cf. 1 K. 17:22 on the rare case of a soul's return to its body). Belief in the continuance of personal life after death is, of course, common to most men and serves to explain the Canaanite practice of spiritism (Dt. 18:11f.). Israel's pagan neighbors, however, felt that the soul of the departed continued to live in proximity to the body, underground (cf. 1 S. 28:11, the witch's statement, "Whom shall I bring up?"), perhaps with physical needs; hence the Canaanite grave offerings. Scripture, on the contrary, while conceiving of hell as subterranean (Job 26:5; Ps. 63:9), makes clear the heavenly abode of the spirits of the just (Prov. 15:24; 2 Cor. 12:2-4; He. 12:23). No food offerings were to be left in the grave (Dt. 26:14), a prohibition verified by archeology; for tomb vessels show a marked decrease with the Israelite occupation of Palestine. They taper off in time to but a few vases and lamps, perhaps of mere sentimental import or, at the most, as meaningless survivals of pre-Israelite customs (see *WBA*, pp. 245-47). Indeed, the only effect of the grave upon biblical teaching lies in the coloring it occasionally gives to descriptions of the state of bodily death, as "the land of darkness ... without any order" (Job 10:21f.), or of the state of those lost in hell (Isa. 14:18f.; Ezk. 32:18-32).

Negatively, the significance of biblical burial practice lies in its opposition to the paganism surrounding Israel. Thus, despite their belief in bodily resurrection the Hebrews resisted all trends toward bodily preservation through embalming or the use of coffins. This seems to have

人的话，“我为你招谁上来呢？”），并且可能还有肉欲；因此，迦南人在坟墓前献祭。然而，虽然《圣经》中承认阴间在下面（伯 26:5；诗 63:9），却阐明了义人的灵住在天上（箴 15:24；林后 12:2-4；来 12:23）。耶和华禁止在坟墓中摆放祭品（申 26:14），这一禁令得到了考古学的证实；因为以色列人占领迦南地之后，坟墓中器皿的数量明显减少。随着时间的推移，坟墓中器皿的数量逐渐减少，只剩下了一些花瓶和灯具，它们可能只是一种情感的寄托，或者是以色列人占领迦南前毫无意义的遗俗（见 *WBA*, 245-247 页）。实际上，坟墓对圣经教导的唯一影响是它偶尔渲染了关于身体死亡状态的描述，坟墓被描述成“死荫混沌之地”（伯 10:21-22），或者被扔到阴府之人的国度（赛 14:18-19；结 32:18-32）。

从反面看，《圣经》中埋葬仪式的意义体现在，这种仪式与以色列周围的异教信仰截然对立。因此，虽然希伯来人相信身体可以复活，但他们仍然不愿意通过薰尸或使用棺材来保存身体。这似乎不仅仅是因为以色列人相对贫穷、资源匮乏，也是因为他们反感埃及人的这种

been occasioned not simply by Israel's relative poverty and lack of resources but by its conscious antipathy to Egyptian belief and practice (cf. Ps. 114:1). Morbid otherworldliness is the antithesis of biblical faith (Isa. 38:18-20; Jn. 10:10); and, while immortality and resurrection occupy a vital place within Scripture (Ps. 17:14f.; 1 Cor. 15:14, 19), the faith of the saints lay in God's intervention, not in man's preservation of mummies within pyramids (Ps. 73:26; Phil. 3:21; cf. Dt. 11:10-12). In contrast, then, to Canaanite superstition, the OT makes clear that the dead exercise no active influence over the affairs of this world (Eccl. 9:6). Canaanite wizardry and spiritism are condemned (Lev. 19:26; 20:27), not simply as suggestive of rivalry against the only God of revelation (Isa. 47:12f.), but as frankly spurious. The dead do not possess knowledge of what goes on among the living (Job 14:21; 1 S. 28 is explicitly unique [v. 12]); they cannot draw on a treasury of merit or pray for the living (contrast 2 Macc. 15:12-15); and what is more, they do not even care (Job 21:21)! It is better for both: for the living, freed from fear of ghosts; and for the dead, freed from contact with the sin and sorrows of earth.

Scripture is particularly adamant in its opposition to any cult of the dead or worship involving the deceased (Lev. 19:28), hence the complete lack of funerary shrines at biblical Palestinian sites; the concept of prayers for the dead appears only in apocryphal writings (2 Macc. 12:44f.). The Bible insists rather that the eternal destiny of one's soul is fixed by his response to Christ in this life (Eccl. 9:4f., 10; Lk. 16:26): "It is appointed for men to die once, and after

信仰和风俗(参:诗 114:1)。可怕的阴间有违《圣经》中的信仰(赛 38:18-20; 约 10:10);永生和复活在《圣经》中占据着至关重要的地位(诗 17:14-15; 林前 15:14, 19),圣人的信心源于上帝的教导,而不是源于人类在金字塔中保存的木乃伊(诗 73:26; 腓 3:21; 参:申 11:10-12)。《旧约》中明确指出死人不能对这个世界上产生积极的影响(传 9:6),这与迦南人的迷信截然不同。迦南人的法术和招魂术受到了谴责(利 19:26; 20:27),因为它们不仅与神唯一的启示相悖(赛 47:12-13),而且是公开的骗术。死人不了解发生在活人身上事(伯 14:21;《撒母耳记上》28章中的表述很清晰,也很独特[撒上 28:12]);死人不能建立功绩,或为活着的人祈祷(对比马二 15:12-15);此外,死人甚至不能看顾活着的人(伯 21:21)!所以,活着的人最好不要惧怕鬼,而死人不再沾染罪恶,并远离了地上的伤心之事。

《圣经》中坚决反对崇拜死人或任何与死人相关的崇拜(利 19:28),因此《圣经》中的巴勒斯坦地区根本不存在任何埋葬圣地;只有《次经》作品中提到过为逝者祷告的概念(马二 12:44-45)。一个人在世时对基督的回应决定了他的灵的永恒定命(传 9:4-5, 10; 路 16:26),这是《圣经》中所坚持的观点:“按着定命,人人都有一死,死后且有审判”(来 9:27)。但是对于追随基督的人,“在主里面而死的人有福了……他们息了自己的劳苦,做工的果效也随着

that comes judgment” (He. 9:27). But for those who follow Jesus, “Blessed are the dead who die in the Lord ... that they may rest from their labors, for their deeds follow them!” (Rev. 14:13).

Bibliography.—J. E. Callaway, *BA*, 26 (1963), 74–91; J. P. Free, *BASOR*, 160 (Dec. 1960), esp. pp. 10–13; K. M. Kenyon, *Digging Up Jericho* (1957), pp. 233–255; F. Küchenmeister, *Die Totenbestattungen der Bibel und die Feuerbestattung* (1893); J. B. Payne, *Theology of the Older Testament* (1962), ch. 30; J. J. Simons, *Jerusalem in the OT* (1952), pp. 194–225; R. de Vaux, *Ancient Israel* (Eng. tr. 1961), pt. 2, p. 6.

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BURIER

[Heb. *qābar*]. The term occurs only in Ezk. 39:15, in reference to the locating of human remains for burial.

BURN

[Heb. *bā'ar*, *qātar*, *śārap*, also *hāmam*, *hārā*, *hārar*, *yāqad*, *kāwā*, *lāhaṭ*, *nāśaq*, *śūt*; Gk. *kaiō*, *kaiomai*, *katakaio*, *emprēthō*]; **BURNING** [Aram. *d'laq*, *y^eqad*; Heb. *y^eqôd*, *môqēd*, *ś^erēpā*, *rešep*, etc.; Gk. *pýrōsis*, *kaiomai*, *pýr*]. Several of these words are used metaphorically in the Bible, especially of anger (Gen. 44:18; Ex. 22:24; 32:10ff.; Josh. 7:26; Est. 1:12; Ps. 89:46; Hos. 8:5; cf. Gk. *pyróomai*, 2 Cor. 11:29, RSV “am indignant”), also for jealousy (Ps. 79:5, RSV “jealous wrath”), lust (Isa. 57:5, AV “enflaming yourselves with idols”; cf. Gk. *pyróomai*, 1 Cor. 7:9, RSV “be aflame with passion,” NEB “burn with vain desire”), wickedness (Isa. 9:18), famine (Hos. 7:6), intrigue (Hos. 7:6), disease (Ps. 38:7), purification (Isa.

他们” (启 14:13)。

书目——J. E. Callaway, *BA*, 26 (1963), 74–91; J. P. Free, *BASOR*, 160 (1960年12月), 尤其见10–13页; K. M. Kenyon, *Digging Up Jericho* (1957), 233–255页; F. Küchenmeister, *Die Totenbestattungen der Bibel und die Feuerbestattung* (1893); J. B. Payne, *Theology of the Older Testament* (1962), 30章; J. J. Simons, *Jerusalem in the OT* (1952), 194–225页; R. de Vaux, *Ancient Israel* (1961年英译本), 第2部分, 6页。

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BURIER 葬埋的人

【希伯来语: *qābar*】。这个词只在《以西结书》39:15中出现过一次, 这节经文在提及安葬骸骨时提到了“葬埋的人”。

BURN 烧、着起

【希伯来词: *bā'ar*, *qātar*, *śārap*, 还有 *hāmam*, *hārā*, *hārar*, *yāqad*, *kāwā*, *lāhaṭ*, *nāśaq*, *śūt*; 希腊语: *kaiō*, *kaiomai*, *katakaio*, *emprēthō*]; **BURNING** (“烧着”)【亚兰语: *d'laq*, *y^eqad*; 希伯来语: *y^eqôd*, *môqēd*, *ś^erēpā*, *rešep*等; 希腊语: *pýrōsis*, *kaiomai*, *pýr*】。《圣经》中采用了其中几个词的比喻义, 尤其是用它们来比喻忿怒 (创 44:18; 出 22:24; 32:10起; 书 7:26; 斯 1:12; 诗 89:46; 何 8:5; 参: 希腊语: *pyróomai*, 林下 11:29, 《修订标准译本》中译为“am indignant” [“焦急”]), 还可以表示嫉妒 (诗 79:5, 《修订标准译本》中译为“jealous wrath” [“愤恨”])、欲望 (赛 57:5, 《钦定版圣经》中译为“enflaming yourselves with idols” [“欲火攻心”]); 参: 希腊语: *pyróomai*, 林前 7:9, 《修

4:4), overwhelming emotion upon hearing the risen Christ expound the Scriptures (Lk. 24:32).

See also FIRE.

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BURNING BUSH.

See BUSH, THE BURNING.

BURNT OFFERING.

See SACRIFICE.

BURNT SACRIFICE.

See SACRIFICE.

BURSTING

The AV for Heb. *m^ekittâ* in Isa. 30:14; the RSV and NEB have “fragments.”

BUSH

[Heb. *seneh*, *sî(a)h*; Gk. *bâtos*]; AV also SHRUB (Gen. 21:15); NEB also “wormwood” (Job 30:4), “brambles” (Lk. 6:44).

The Heb. *s^eneh* (Ex. 3:2-4; Dt. 33:16) refers to Moses' burning bush, as does the Gk. *bâtos*, in Mk. 12:26; Lk. 20:37; Acts 7:30, 35. Of several varieties of bramble (cf. Lk. 6:44) found in Palestine, *Rubus discolor* is the commonest, but is not a native. Probably the bush was one of the thorny acacias such as *A. nilotica* (L) Forsk., the Egyptian mimosa. Some

订标准译本》中译为“be aflame with passion”，《新英文译本》中译为“burn with vain desire”，汉译均为“欲火攻心”，以及邪恶（赛 9:18）、饥饿（何 7:6）、阴谋（何 7:6）、疾病（诗 38:7）、洁净（赛 4:4）和听到复活的基督讲解圣经时不能自己的情绪（路 24:32）。

另见 FIRE（火）。

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BURNING BUSH. 燃烧的荆棘

见 BUSH, THE BURNING（燃烧的荆棘）。

BURNT OFFERING. 燔祭

见 SACRIFICE（献祭、祭物）。

BURNT SACRIFICE. 燔祭

见 SACRIFICE（献祭、祭物）。

BURSTING 碎块

《钦定版圣经》对《以赛亚书》30:14 中希伯来词 *m^ekittâ* 的翻译；《修订标准译本》和《新英文译本》中译为“fragments”（“碎块”）。

BUSH 小树、蒺藜、荆棘

【希伯来语：*seneh*, *sî(a)h*；希腊语：*bâtos*】；《钦定版圣经》中还译为 SHRUB（“小树”）（创 21:15）；《新英文译本》中还译为“wormwood”（“艾草”，伯 30:4）、“brambles”（“蒺藜”，路 6:44）。

希伯来词 *s^eneh*（出 3:2-4；申 33:16）指的是摩西看到的燃烧的荆棘，与《马可福音》12:26、《路加福音》20:37 和《使徒行传》7:30, 35 中的希腊词 *bâtos* 含义相同。巴勒斯坦有很多种蒺藜（参：路 6:44），黑莓（拉丁学名：*Rubus discolor*）是最常见的，但它不是巴勒斯坦本土的灌木。这种灌木可能是一种刺槐，如埃及的荆树，学名 *A.*

authorities have suggested that the “flame” was actually a covering of the crimson mistletoe *Loranthus acaciae* Zucc., which grows profusely on shrubs in Palestine and Sinai. Others have regarded the bush as a species of gasplant (*Dictamnus albus* L) from which a volatile, easily ignited vapor escapes.

The Heb. *sî(a)h* (Gen. 21:15; cf. 2:5; Job 30:4, 7) refers principally to the low desert bushes or scrub.

On Isa. 7:19, see PASTURE.

See also FLORA.

R. K. H.

BUSH, THE BURNING

[Heb. *seneh*; Gk. *bátos*]. The shrub at the locale of a theophany on Mt. Horeb (Ex. 3:2–4; cf. Dt. 33:16). Moses’ attention was attracted by the phenomenon of a bush apparently on fire and yet not being consumed. Modern attempts at identifying the supposed species of shrub are unconvincing. The blackberry (*rubus collinus*) grown at St. Catherine’s monastery was imported originally from Syria, and is not native to Sinai. Most probably the bush was some species of thorn. The divine messenger in Ex. 3:2 is a surrogate for the deity of 3:4.

The description of the whole incident is of an untechnical character, which makes an explanation in modern terms rather difficult. However, Louis Golding has described an analagous event which he witnessed in one of the wadis close to Mt. Sinai. Apparently the winds which were swirling down two or three confluent

nilotica (L) Forsk. 一些权威认为 “flame” (“火焰”) 实际上是深红色槲寄生 (拉丁学名: *Loranthus acaciae* Zucc.) 的叶片, 这是在巴勒斯坦和西奈地区生长茂盛的灌木。其他人认为这种灌木是一种白鲜 (拉丁学名: *Dictamnus albus* L), 从这种植物上很容易散发出一种易挥发、易燃的气体。

希伯来词 *sî(a)h* (创 21:15; 参: 创 2:5; 伯 30:4, 7) 大部分情况下指的是沙漠中低矮的灌木丛或矮树。

关于《以赛亚书》7:19 中荆棘, 见 PASTURE (草场)。

另见 FLORA (植物群)。

词条作者: R. K. H.

BUSH, THE BURNING 燃烧的荆棘

【希伯来语: *seneh*; 希腊语: *bátos*】。何烈山神的显现之地的荆棘 (出 3:2-4; 参: 申 33:16)。摩西被荆棘似乎被火烧着, 却没有烧毁的现象所吸引。现代学者对这种荆棘种类的推测都不足以令人信服。生长在圣凯瑟琳修道院的黑莓 (拉丁学名: *rubus collinus*) 最初是从叙利亚引进的, 这种植物的原产地并不是西奈。这种灌木很有可能是一种荆棘类植物。《出埃及记》3:2 中神的使者代表了《出埃及记》3:4 中的神。

整个事件的描述不具有技术特点, 因此很难用现代术语作出解释。然而, 路易斯·戈尔丁描述过一个他亲眼在西奈山附近的一条干谷中看见的类似的事件。沿着两三条干谷旋动的风凝聚成了飓风, 当风柱聚起时, 卷起了干河床的沙子。就在这些沙子穿过附近的刺槐树时, 一大片乌云背后的光束照亮了那

wadis met in cyclone form and sucked sand from the dry wadi bed as the column of air built up. This latter then moved across to a nearby acacia bush, and at that juncture was illumined by a burst of sunlight from behind a long bank of cloud. The effect was to make the whole hill appear to burst into flame. “The smoke of it soared in golden gusts. Every thorn was a spit of fire”; a situation which continued for several seconds until the cyclone finally passed along one of the wadis.

里。这使得整座山看起来像燃起了火一样。“烟气在金色的风中飙升。每个荆棘都像一团火”；这种情形持续了数秒，直到飓风最终沿着一条干谷继续前行。

See L. Golding, *In the Steps of Moses the Lawgiver* (n.d.), pp. 99f.

见 L. Golding, *In the Steps of Moses the Lawgiver* (日期不详), 99-100 页。

R. K. H.

词条作者: R. K. H.



Moses and the burning bush. Wall painting from the synagogue at Dura-Europos (A.D. 244–245) (Yale University Art Gallery)

图为摩西和燃烧的荆棘。杜拉欧罗普斯犹太会堂中的壁画（公元244至245年）。（耶鲁大学美术馆）

BUSHEL

[Gk. *módios*]; NEB MEAL-TUB. Normally the word (< Lat. *modius*) is a dry measure nearly equal to a peck (about 8 liters), but in the NT (Mt. 5:15; Mk.

BUSHEL 斗、量器

【希腊语: *módios*】; 《新英文译本》译为 MEAL-TUB (“量器”)。通常情况下, 这个词 (衍生自拉丁语: *modius*) 指的是 1 干量, 约等于 1 配克 (约等于 8

4:21; Lk. 11:33) it indicates a covering that might be used to conceal a lamp, perhaps a tub or bowl such as are used to measure grain.

BUSHY

[Heb. *tāltāl*; Akk. *taltallū*; Gk. *elátai*] (Cant. 5:11); RSV WAVY; NEB “like palm-fronds.” The reference is to the date panicle, and so may imply curly hair.

BUSINESS

[Heb. *dābār*, *m^élā'kâ*, *ma^áśeh* (1 S. 25:2), *'inyān*; Gk. *emporía* (Mt. 22:5), *ergasia* (Acts 19:24f.); cf. also Jgs. 18:3, RSV, NEB; Jn. 2:14, RSV]; AV also POSSESSIONS (1 S. 25:2), TRAVAIL (Eccl. 1:13; 3:10; 4:8), MERCHANDISE (Mt. 22:5), GAIN (Acts 19:24), CRAFT (v. 25); NEB also PUBLIC DUTY (Dt. 24:5), LIVING (Ps. 107:23), EMPLOYMENT (Acts 19:24), INDUSTRY (v. 25), and cf. Est. 3:9, “officials.” According to the RSV, Nabal lived in Maon, but his “business (*ma^áśeh*) was in Carmel.” For “business” the AV has “possessions”; the NEB, however, reads simply: “There was man at Carmel in Maon.” (Cf. the LXX, Gk. *tá poímnia*.)

In the NT Gk. *emporía* (Mt. 22:5) means “place of commerce,” like Eng. “emporium,” rather than “merchandise”; cf. Jas. 4:13; Jn. 2:16, for related words.

公升), 但在《新约》中(太 5:15; 可 4:21; 路 11:33), 这个词指的可能是灯具的遮盖物, 也可能是用来量取谷物的桶或碗。

BUSHY 厚密的

【希伯来语: *tāltāl*; 阿卡德语: *taltallū*; 希腊语: *elátai*】(歌 5:11); 《修订标准译本》中译为 WAVY (“厚密的”); 《新英文译本》中译为 “like palm-fronds” (“如棕榈树枝”)。这个词可以指枣椰的花序, 所以可以指卷发。

BUSINESS 产业、买卖、生意、公事、事务

【希伯来语: *dābār*, *m^élā'kâ*, *ma^áśeh* (撒上 25:2), *'inyān*; 希腊语: *emporía* (太 22:5), *ergasia* (徒 19:24-25); 另参: 士 18:3, 《修订标准译本》和《新英文译本》; 约 2:14, 《修订标准译本》]; 《钦定版圣经》还译为 POSSESSIONS (“产业”, 撒上 25:2)、TRAVAIL (“劳苦”, 传 1:13; 3:10; 4:8)、MERCHANDISE (“买卖”, 太 22:5)、GAIN (“生意”, 徒 19:24)、CRAFT (“生意”, 徒 19:25); 《新英文译本》中还译为 PUBLIC DUTY (“公事”, 申 24:5)、LIVING (“事务”, 诗 107:23)、EMPLOYMENT (“生意”, 徒 19:24)、INDUSTRY (“生意”, 徒 19:25), 参: 《以斯帖记》3:9 中 “officials” (“掌管国帑的人”)。根据《修订标准译本》, 拿八住在玛云, 但他的 “business——产业 (*ma^áśeh*) 在迦密”。《钦定版圣经》用 “possessions” 代替了 “business”, 而《新英文译本》仅简单地说成: “There was man at Carmel in Maon” (“在玛云有一个人, 他的产业在迦密”)。(参: 《七十士译本》, 希腊语: *tá poímnia*。)

在《新约》中, 希腊词 *emporía* (太 22:5) 指的是 “商业地”, 很像英语中的 “emporium” (“商场”), 而不是 “merchandise” (“商品”); 与之相关的

词，参：《雅歌》4:13；《约翰福音》2:16。

For AV “business” the RSV has also “work,” “dealings,” “matter,” “service,” “stores” (2 Ch. 17:13), “house” (Lk. 2:49), “duty” (Gk. *chreía*, Acts 6:3), “zeal” (*spoudé*, Rom. 12:11), etc.

《修订标准译本》用“work”（“事”）、“dealings”（“买卖”）、“matter”（“事务”）、“service”（“职分”）、“stores”（“工程”，代下 17:13）、“house”（“家”，路 2:49）、“duty”（“事”，希腊语：*chreía*；徒 6:3）、“zeal”（“殷勤”，*spoudé*，罗 12:11）等词来表示《钦定版圣经》中“business”的含义。

J. W. D. H.

词条作者：J. W. D. H.

BUSYBODY

[Gk. *periergázomai*, *periergos*] (2 Thess. 3:11; 1 Tim. 5:13); NEB also “minding everybody’s business but their own” (2 Thess. 3:11); cf. 1 Pet. 4:15, AV (*alotrioepiskopos*); RSV “mischief-maker”; NEB “infringing the rights of others.” If these passages are coupled with such others as Jas. 3:2–10; 4:11; Eph. 4:29, 31; Tit. 3:2, it becomes evident that sins against the eighth commandment were as common in the apostolic Church as they are today. It is this sin which is so repeatedly warned against by the apostles as in direct conflict with the ethics of Christianity, and in violation of that spirit of brotherly love and mutual trust which Christ has enjoined on His followers, and which is the very marrow of the outward revelation of the Christian faith (1 Cor. 13).

H. E. DOSKER

BUSYBODY 专管闲事、好管闲事

【希腊语：*periergázomai*, *periergos*】（帖后 3:11；提前 5:13）；《新英文译本》还译为“什么工都不作，反倒专管闲事”（帖后 3:11）；参：《彼得前书》4:15，《钦定版圣经》(*alotrioepiskopos*)；《修订标准译本》译为“mischief-maker”（“离间者”）；《新英文译本》还译为“infringing the rights of others”（“干预别人的事”）。如果将这些段落与《雅各书》3:2-10；4:11；《以弗所书》4:29，31；《提多书》3:2 同读，明显可以看出，在使徒教会时代，违反第八诫犯偷盗之罪像今天一样常见。使徒们一再提醒教会不要犯这种罪，因为它与基督教的道德直接冲突，也违背弟兄的爱和相互信任的精神，这是基督吩咐信徒保有的精神，也最能彰显出基督徒的信心（林前 13）。

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BUT.

Archaic in the AV for Heb. *kí'im* (Am. 3:7, RSV “without”). Cf. the Hebrew idiom *'im-ló'* in Gen. 24:38, and note also the AV archaism “but and if” (Gk. *eán dé*) in Mt. 24:48; Lk. 12:45; 20:6.

BUT. 除……之外

《钦定版圣经》中希伯来词 *kí'im*（摩 3:7，《修订标准译本》中译为“without”[没有]）的古语表达。参：《创世记》24:38 中的希伯来习语 *'im-ló'*，另外注意《钦定版圣经》《马太福音》24:48；《路加福音》12:45；20:6 中的古语“but

and if” (“倘若”)。

BUTLER

[Heb. *mašqeh*]. The butler was an officer in households of kings or other dignitaries, having charge of wines and other potables. The term *maqšeh*, “one who gives drink,” is rendered “butler” in Gen. 40:1–23; 41:9, “cupbearer” in 1 K. 10:5; 2 Ch. 9:4; Neh. 1:11. The office was one of considerable importance in oriental courts because of the danger to the king’s life through plots of poison, etc. Nehemiah held this position to King Artaxerxes. Wealthy courts, as that of Solomon, usually had more than one such officer (1 K. 10:5); over these cupbearers or butlers was the *šar hammašqîm*, or chief butler (Gen. 40:9).

E. B. POLLARD

BUTTER.

See FOOD III.

BUTTOCKS, UNCOVERED

[Heb. *h^ašupay šēṭ*] (Isa. 20:4). Isaiah’s symbolic act of appearing naked, a portent of the defeat of Egypt and Ethiopia, served as a warning to those who placed their hopes for deliverance from the Assyrian menace in that quarter. As the prophet walked about in shameful nudity, so Egypt and Ethiopia—and those who trusted in them—would be humiliated.

BUYING.

I. DEFINITION

II. IN THE OT

A. GENERAL CONSIDERATIONS

B. TERMINOLOGY

C. BARTER

D. SALE

E. DIFFUSION OF SILVER IN

BUTLER 酒政

【希伯来语：*mašqeh*】。酒政是王室或其他贵族家庭中负责管理酒和其他饮品的官员。*Maqšeh* (“拿酒的人”)一词在《创世记》40:1-23 和 41:9 中被译为“butler”，在《列王纪上》10:5；《历代志下》9:4 和《尼希米记》1:11 中被译为“cupbearer”，汉译均为“酒政”。酒政是东方宫廷中的一个非常重要的官职，因为有人可能通过投毒等阴谋来谋害王的性命。尼希米是亚达薛西的酒政。富有的宫廷通常设立多个酒政，如所罗门的宫廷（王上 10:5）；在酒政之上还有酒政长（*šar hammašqîm*，创 40:9）。

词条作者：E. B. POLLARD

BUTTER. 奶油

见 FOOD III（食物 III）。

BUTTOCKS, UNCOVERED 现出下体

【希伯来语：*h^ašupay šēṭ*】（赛 20:4）。以赛亚的赤身是一种象征，预示着埃及和古实被亚述打败后的糟糕境遇，也告诉百姓，他们无望借助埃及或古实去抗拒亚述的攻击。埃及人和古实人也会像这位先知一样，露身赤脚地行走，而那些仰望他们的人将蒙羞。

BUYING. 买

I. 买的定义

II. 《旧约》中的买

A. 概述

B. 关于“买”的用词

C. 实物交易

D. 卖

E. 银子在社会中的流通

SOCIETY

F. OBJECTS BOUGHT AND SOLD

G. FORMS OF SALE

III. IN THE NT

A. GENERAL CONSIDERATIONS

B. TERMINOLOGY

C. OBJECTS BOUGHT AND SOLD

IV. PRICES

V. BUYING AS A THEOLOGICAL METAPHOR

F. 买卖的物品

G. 卖的形式

III. 《新约》中的买

A. 概述

B. 关于“买”的用词

C. 买卖的物品

IV. 价格

V. 买在神学中的比喻义

I. Definition.-The acquisition of the ownership of something (the object of sale) by one party (the buyer) from another (the seller) by the buyer's handing over to the seller some other object (the price) acceptable to the seller and agreed by both to be equal in value to the object of sale. Buying is thus but one side of a necessarily bilateral transaction that always has selling as its counterpart (cf. the term for "sale" in Roman law, Lat. *emptio venditio* [lit. "buying-selling"], and note the occurrence of "buyer" and "seller" in an enumeration of necessarily paired, contrasting terms in Isa. 24:2).

I. 买的定义。买方用双方认为价值相当的物品来换取卖方所售物品的所有权, 这种行为称之为买。因此, 买是双向交易的一个必要方面, 而卖则是交易的另一个方面(参: 罗马律法中的“卖”, 拉丁语: *emptio venditio*[字面含义: “买卖”], 注意《以赛亚书》24:2 中列举的必然成对反义词之一, “买物的”和“卖物的”)。

Strictly speaking, buying (sale) should be distinguished from barter, as it was in Roman law, although the distinction was not normally made in biblical Hebrew, which lacked simple contrasting terms for the two activities. For a transaction to be one of sale, the price must be something recognised within that society as a money of *exchange* (although today accountancy and the use of checks often obviate the physical handling of the coins and bank notes [bills] that constitute our normal moneys of exchange). Roman law required that the price be at least partly in money (coin), to distinguish the price

严格地说, 应该像罗马律法那样将买(卖)和实物交易区别开, 虽然圣经中的希伯来语因为缺少指代这两种活动的简单反义词而通常不做这种区分。一个交易要构成买卖, 那么交易媒介必须是当时社会所承认的交易货币(虽然如今的会计和支票的使用通常省去了实际的硬币和纸币[票据]的交易, 硬币和纸币构成了通常的交换货币)。罗马律法规定, 物品的价值至少部分用货币来(钱币)来衡量, 从而将交易媒介与商品区分开来。纵观整个以色列历史, 以色列人通常使用记账货币, 特别是使用按重量计算的银子(货物和服务的价格通常用同等数额的银子来表示), 但

from the object of sale. The use of a money of *account*, specifically silver measured by weight, was customary throughout Israelite history (i.e., the value of goods and services was regularly expressed in terms of an equivalent amount of silver), but the use of a money of exchange was not necessarily also customary. However, before the introduction of coinage to the area, probably in the 6th cent. B.C., for which silver, gold and, later, bronze were used, silver was also used as money of exchange for true sale transactions; the use of gold in 1 Ch. 21:25 is exceptional.

Barter, the *permutatio* of Roman law, is the direct exchange of objects without the intervention of a money of exchange. Barter almost certainly played an important role in at least the ancient Israelite economy (no instance is discernible in the NT), and it must be included within the purview of this article.

II. In the OT.-A. General Considerations. Sale transactions were much less frequent in the simple economy of ancient Israel than in our own, especially before cities assumed an important place in the nation's life. As in any peasant society, each family (Heb. *bēt'āb*) was largely self-sufficient for its material needs, few and simple as these were, and there was little need to acquire goods by purchase from outside. Such items as pottery or metal tools, obtained from local craftsmen, were probably as often paid for in kind, i.e., by barter, as in precious metal. Kinship ties are very strong in a patriarchal society, and a lively sense of community and mutual obligation must have existed among the members of a clan (Heb. *mišpāhâ*) who grazed their livestock on

他们并不总是使用交换货币。不过，该地区引入货币制度之前，还是使用银子进行真实的出售交易，该地区可能是在公元前 600 年引入了货币制度，此时他们使用金银进行交易，后来又使用铜进行交易；《历代志上》21:25 中提到的金子交易是一个例外情况。

实物交易，即罗马律法中的以物易物，是不采用交换货币直接进行物品交换。至少在古代以色列的经济中，实物交易近乎无疑占据着重要的地位（《新约》中没有实物交易的例子），因此它必然在本文的讨论范围内。

II. 《旧约》中的买。A. 概述。 相对于我们的经济模式，出售交易在古代以色列的简单经济模式下出现得不太频繁，尤其是城市在以色列民族生活中占据重要地位之前。在任何一个农业社会中，每个家族（希伯来语：*bēt'āb*）的物质需求在很多程度上自给自足，这些需求也很少，很简单，完全不需要从外界购买商品。陶器或金属工具等物品可以从当地的工匠那里获得，可能以实物进行交换，也就是实物交易的频率，与者用贵金属进行支付的频率相当。宗法社会中的血缘关系非常牢固，宗族（希伯来语：*mišpāhâ*）成员之间必然存在着一种浓厚的社群意识和相互责任感，他们在共有的牧场上放牧，照料葡萄园，并在祖辈世代相传的土地上耕种。由于这个宗族成员间关系密切，现代社会中的商品和服务交易在古代的以色

common pasturelands and tended vineyards or tilled the soil in neighboring hereditary plots that had been worked by their fathers for generations. Because of this clan solidarity, many exchanges of goods and services that would take the form of sale or hire in modern society must have occurred as acts of simple gift-giving in ancient Israel. Such gifts would eventually be roughly reciprocated by those able to make a counter contribution, to judge from the cases of gift-exchange known to anthropologists as an integrative principle of pre-modern or non-Western economies. In the case of those unable to reciprocate—the poor, the widows, and the orphans—Israelites were expected to accept the moral obligation of helping them without thought of return (cf. Lev. 25:35; Dt. 15:7–11).

The institution of tithing was another factor that limited the frequency of sale transactions. Tithes and similar cultic dues (e.g., firstfruits, firstlings, freewill offerings) accounted for a considerable proportion of the exchange of goods and (priestly) services in Israelite society; but these exchanges bypassed the forms of sale and hire, except for the situation envisaged in Dt. 14:22–27 (this provision applied only when the offering of sacrifices was limited to the central sanctuary).

B. Terminology. The words rendered “buy” in translations of the OT may refer as much to barter as to purchase with a money of exchange. The most common verb so rendered (Heb. *qānā*; [Aram. *qēnā*, Ezr. 7:17]) means simply “become owner (of something), acquire,” as in Gen. 4:1 where Eve says of Cain, “I have gotten a man with the help of the Lord” (it

列必定仅为礼物赠送。根据人类学家所了解的礼物交换的情况,那些有能力做出回报的人最终大致都会回赠礼物,礼物交换是现代以前的经济或非西方经济的一个整体性原则。而对那些无法做出回报的人,如穷人、寡妇和孤儿,以色列人则需承担帮助别人不求回报的道德义务(参:利 25:35;申 15:7-11)。

十一奉献的制度是另一个限制出售交易频率的因素。十分之一奉献和类似的宗教税赋(如,初熟的果子、头生的牲畜、甘心献的祭物)在以色列历史的货物和(祭司)服务交换中占据很大的比例;但除了《申命记》14:22-27中所提出的情况(只有当将祭物献给在圣殿中心时了,才遵循这个规定),这些交换都没有采用出售和雇用的形式。

B. 有关“买”的用词。《旧约》中译为“买”的词既可以指实物交易,也可以指交换货币来购买。采用这种译法的这个最常见的动词(希伯来语: *qānā*; [亚兰语: *qēnā*, 拉 7:17]) 仅仅表示“成为某物的所有者, 购买”, 如在《创世记》4:1 中, 夏娃生下该隐, 便说, “耶和华使我‘得’了一个男子”(这里无需使用一个单独的动词 *qānā*, 意思是

is not necessary to posit a separate verb *qānā*, “bring into being, create,” for which see KoB, p. 843), or Gen. 14:19, “God Most High, *owner* of heaven and earth” (a semantic parallel of Akk. *bēl šamē u eršetim*), or Isa. 11:11, “the Lord will extend his hand ... to *recover* the remnant which is left of his people”; cf. also Prov. 1:5, “acquire”; 4:5, “get.” The verb *qānā* needed to be qualified by “with silver” (Heb. *b^ekesep*) if the unequivocal meaning “acquire ownership by payment of silver as a money of exchange” was to be expressed; thus Jer. 32:25 (cf. v. 9); Am. 8:6.

The second most common verb rendered “buy” is Heb. *šābar*, but this means specifically “acquire grain” (Heb. *šeber*). Except for Am. 8:5 and Prov. 11:26 where the causative stem is used, meaning “sell grain,” *šābar* is always found in contexts showing explicitly that silver was used as a money of exchange (the purchase of grain by Joseph’s brothers in Egypt in Gen. 42–44, and by the Israelites from the Edomites during the wandering in the wilderness in Dt. 2:6 [cf. v. 28, causative]; those “who have no silver” are, because of God’s grace, exceptionally invited to “come, *get grain*, and eat” in Isa. 55:1). But even this verb apparently does not necessarily specify the purchase of grain by means of a money of exchange; in Gen. 42–44 and Dt. 2:6, payment with a precious metal, silver, is determined more by the circumstances of the transactions—trade far from home in a distant country and travel through foreign territory, respectively—than by the nature of the transaction itself.

Nor does the verb *kārā*, “acquire by commerce” (Dt. 2:6; Hos. 3:2) or “do

“使……产生，创造”，见 KoB, 843 页)，或《创世记》14:19，“天地的‘主’，至高的神”（与阿卡德语中的 *bēl šamē u eršetim* 语义相同），或《以赛亚书》11:11，“主必二次伸手‘救回’自己百姓中所余剩的。”；另参：《箴言》1:5 中“得着”；《箴言》4:5 中“得”。如果动词 *qānā* 想要表达“通过支付银子这种交换货币获得某物的所有权”这个明确的含义，它就必须加上“用银子”这个补语；《耶利米书》32:25（参：耶 32:9）；《阿摩司书》8:6 就是这样表述的。

另一个最常被译为“买”的动词是希伯来词 *šābar*，但它专门用来表示“买粮”（希伯来语：*šeber*）。《阿摩司书》8:5 和《箴言》11:26 中采用了使役语干，意思是“卖粮”，除此之外，*šābar* 在语境中总是明确表示使用银子作为交换货币（《创世记》42–44 章中，约瑟的兄弟在埃及买粮，在《申命记》2:6[参：申 2:8，使役动词]中，旷野中的以色列人向以东人买粮；在《以赛亚书》55:1 中，由于上帝恩待那些“没有银子”的人，特别邀请他们“都来，买了吃”）。但就连这个动词也不一定明确说明，是用交换货币来买粮；在《创世记》42–44 和《申命记》2:6 中，那些人用银子这种贵金属进行支付，这在更大程度上是由交易的环境决定的，而不是由交易的本质决定的——他们在远离家的地方进行交易，行走在外邦的领地上。

动词 *kārā* 的意思是“通过贸易获得”（申 2:6；何 3:2）或“做买卖”（伯 6:27；

business” (Job 6:27; 41:6 [MT 40:30]; RSV “bargain”; AV “dig a pit”; NEB “hurl yourselves”), necessarily imply purchase with a money of exchange. The same is true of Heb. *lāqah*, “take, receive,” which is occasionally rendered “buy” (e.g. Neh. 10:31 [MT 32]; Prov. 31:16); it may be noted that the antonym of this verb, *nātan*, “hand over, give,” has the sense of “sell” in Gen. 23:4, 9 (so, regularly, the Akk. cognate *nadānu*). The normal verb “sell” is *mākar*.

C. *Barter*. Unequivocal references to barter are nonetheless uncommon, Joseph paid one hundred lambs (Heb. *q^ešitā*; NEB “sheep,” following LXX Tg.; AV, RSV, “pieces of money”) for a plot of land according to Gen. 33:19. Judah’s arrangement to pay Tamar a kid for her services as a prostitute (Gen. 38:16f.) suggests the practice of barter, and also perhaps that silver was not the customary means of payment for small purchases of the necessities of life for which a prostitute, often a destitute widow, probably needed her earnings. Judah’s contract with Tamar, however, was properly one of hire, not sale. Although the situation described in Gen. 47:18f. was unusual (famine conditions in which the Egyptians gave the government their cattle, land, and even their own persons in return for food), there was probably nothing unusual about the barter attested there. The conditions described in Joel 3:3 (MT 4:3) are again abnormal (pillage by foreign troops), but there is no reason to think that the barter alluded to was commercially irregular. Prov. 27:26 states that “goats (will provide) the price of a field,” suggesting the direct exchange of land for livestock. Taxation in kind (e.g., 1

41:6 [《马所拉文本》40:30]; 《修订标准译本》译为“bargain”; 《钦定版圣经》译为“dig a pit”; 《新英文译本》中译为“hurl yourselves”, 汉译均为“当货物”), 这个动词也不一定表示用交换货币购买。希伯来词 *lāqah* 同样如此, 它的意思是“获得、接受”, 有时也被译为“买”(如, 尼 10:31 [《马所拉文本》32]; 箴 31:16), 值得注意的是这个动词的反义词 *nātan* 在《创世记》23:4 和 23:9 中有“卖”的含义(阿卡德语中的同根词 *nadānu* 通常也表示这个含义), 表示“卖”的含义的常用动词是 *mākar*。

C. 实物交易。尽管明确表示实物交易的经文不常见, 但根据《创世记》33:19 中的描述, 约瑟用一百银子(希伯来语: *q^ešitā*; 《新英文译本》遵照《七十士译本》《他尔根》, 将这个希伯来词译为“sheep” [“羊”]; 《钦定版圣经》和《修订标准译本》译为“pieces of money” [“银子”]) 买了一块地。犹大答应给她玛一只山羊羔, 想与她同寝(创 38:16-17), 这可能是一种实物交易的例子, 也可能表明银子不是购买生活中小额必需品的习惯性支付方式, 因为妓女通常是贫穷的寡妇, 她们可能需要赚取一定的收入。不过, 犹大和她玛所立的约实际上是一种雇用, 而不是购买。虽然《创世记》47:18-19 中描述的情况不同寻常(在饥荒时, 埃及人用他们的牛、土地, 甚至用他们自己换取政府的食物), 但是其中的实物交易却并无异常。《约珥书》3:3 (《马所拉文本》4:3) 中描述的情况也很反常(外邦军队拿掠夺物作交换), 但是没有理由认为这种实物交易指的是一种不正常的商业活动。《箴言》27:26 中描述道, “山羊是为作田地的价值”, 这表明直接用牲畜换取土地。实物赋税(如, 撒上 8:14-17; 王上 4:7, 22-23, 27-28; 尼 10:32-39)、通常的实物支付(如, 十分之一贡献)、实物纳贡(如, 摩押的米沙每年将十万羊羔的毛和十万公绵

S. 8:14–17; 1 K. 4:7, 22f., 27f.; Neh. 10:32–39), customary payments in kind (e.g., tithes), tribute in kind (e.g., Mesha of Moab paid the king of Israel an annual tribute of 100,000 lambs and the wool of 100,000 rams, 2 K. 3:4), and the direct exchange of commodities by governments (Hiram supplied Solomon with timber in return for wheat and oil, 1 K. 5:10f. [MT 24f.]) also suggest that moneys of exchange played a more limited role in the early Israelite economy than in Hellenistic-Roman times. The requirement that a Hebrew slave was not to be sent away empty-handed at his manumission—“you shall furnish him liberally out of your flock, out of your threshing floor, and out of your wine press” (Dt. 15:13f.)—again points to an economy in which payments were commonly made in kind.

The definition of a fine in terms of silver, as in Ex. 21:32, need not require payment in silver. Silver may be used in such a context simply as a money of account, to define the value of the fine, and the object actually paid may have been subject to negotiation between the wrong-doer and the injured party. The imposition of a fine is in any case not a commercial transaction, and no necessary inferences about the conditions of sale may be drawn from the amounts and means of payment fixed by tradition in such situations as the payment of fines or “bride price” (cf. Ex. 22:16f. [MT 15f.]; 1 S. 18:25).

D. Sale. Despite the practice of barter, sale transactions involving a money of exchange, normally silver, were familiar long before the introduction of coinage. Abraham, who was “very rich in cattle, in silver, and in gold” (Gen. 13:2), is

羊的毛进贡给以色列王，王下 3:4) 和政府间直接的商品交换(希兰用木材换取所罗门的麦子和油，王上 5:10-11[《马所拉文本》 24-25]) 都表明，与希腊和罗马时期相比，交换货币在早期以色列经济中发挥的作用更为局限。律法中规定，释放希伯来奴仆时不可让他空手而去——“要从你羊群、禾场、酒榨之中多多地给他”(申 15:13-14)，这进一步指出，在当时的经济模式下通常用实物进行支付。

用银子定义的罚款，如《出埃及记》 21:32 中的描述，并不一定要用银子来支付。这个语境中的银子可能只是一种记账货币，用来确定罚款的价值，犯错方和受害方实际上会通过协商来确定支付的方式。总之，征收罚款不是一种商业交易，传统中规定了支付数额和方式，如支付罚款或“聘礼”，但从中并不一定能推断出销售的条件(参：出 22:16-17[《马所拉文本 15-16》]; 撒上 18:25)

*D. 卖。*虽然存在实物交易的惯例，但买卖交易在货币制度引入很久之前就已经很常见，买卖交易涉及到一种交换货币，通常为银子。亚伯拉罕的“金、银、牲畜极多”(创 13:2)，他明确说道，他拿商人(希伯来语：*kesep 'ōbēr*

explicitly said to have weighed out (Heb. *šāqal*) for the parcel of land at Machpelah four hundred shekels of silver of a kind acceptable (because of its purity?) to a merchant (Heb. *kesep 'ōbēr lassōhēr*, Gen. 23:16; cf. 2 K. 12:4 [MT 5]). The silver is described as “full” (*mālē*) in v. 9, meaning that it was of full quality, without an excessive admixture of impurities (lead), or that it constituted the full quantity due (RSV, NEB, “full price”), or that the price was to be entirely in silver, not partly in silver and partly in kind (cf. 1 Ch. 21:24 for a price partly in silver, partly in kind; cf. also Hos. 3:2; Jgs. 17:10). The sons of Jacob, setting out from Canaan to buy grain in Egypt, each took as payment a package of silver, tied up and fastened (Heb. *š'ôr-kesep*, Gen. 42:25–28, 35). An imperishable treasure item like silver, a quite small quantity of which may be equivalent in value to a very large quantity of a staple commodity like grain, is obviously a highly convenient means of payment for heavy, bulky goods that must be purchased far from where they are required. The Hebrews paid with silver for the grain and water they bought from the Edomites during the trek to Canaan (Dt. 2:6). The grain was probably bought in bulk, and the payment for water permitted the Hebrews to use specific wells and watering holes for a prescribed period. David bought Araunah's threshing floor (Heb. *gōren*) and oxen for a price (*m'êhîr*) of fifty shekels of silver, unless the key phrase in 2 S. 24:24 specifies only the value, not the species, of payment (1 Ch. 21:25 gives the price of the site [*māqôm*] as six hundred shekels of gold, perhaps including the value of adjacent land acquired later). Omri bought the site of Samaria for a price of two talents of silver,

lassōhēr, 创 23:16; 参: 王下 12:4[《马所拉文本》5]) 通用的银子(由于银子的纯度[不确定]), 称了(希伯来语: *šāqal*) 四百舍客勒, 用来购买麦比拉的一块田。在《创世记》23:9 中, 银子被描述为“十足的”(*mālē*), 这表明它是纯度很高, 没有过多杂质(铅), 或者表明它是足量的(《修订标准译本》和《新英文译本》中译为“full price” [“足价”]), 亦或表明这个价格完全用银子来衡量, 而不是部分价格用银子衡量, 部分价格用实物衡量(参: 代上 21:24, 部分价格用银子来表示, 部分价格用实物来表示; 另参: 何 3:2; 士 17:10)。雅各的儿子从迦南启程前往埃及买粮时, 各带着一包银子作为支付手段, 他们把银包扎紧、固定好(希伯来语: *š'ôr-kesep*, 创 42:25-28, 35)。像银子这样不朽的财宝, 很少的数量就相当于大量主要商品(如粮食)的价值, 它们显然是买方从远方购买所需品的极为便捷的支付方式。希伯来人向迦南艰苦跋涉时, 他们可能用银子购买以东人的粮食和水(申 2:6)。他们购买了大量的粮食, 用银子买水后, 他们可以在规定的时间内使用特定的井和水坑。根据经文中的描述, 大卫以五十舍客勒银子的价格 (*m'êhîr*) 购买了亚劳拿的禾场(希伯来语: *gōren*) 和牛, 除非《撒母耳记下》24:24 中的关键词组仅仅表示价值, 不表示支付的方式(《历代志上》21:25 中称, 那块地 [*māqôm*] 的价格是六百舍客勒金子, 这可能包括了他后来购买的毗邻土地的价值)。暗利用二他连得银子买了撒玛利亚的一个地方, 但是经文中并没有说他实际用银子进行支付(王上 16:24)。然而, 但《耶利米书》32:9 中明确指出耶利米像《创世记》23 中的亚伯拉罕那样, 平了十七舍客勒银子, 买下堂弟的土地。

although again the text does not state that he actually paid the price in silver (1 K. 16:24). Like Abraham in Gen. 23, however, Jeremiah is explicitly said to have weighed out the seventeen shekels of silver that he paid for his cousin's field (Jer. 32:9).

Perhaps the best example of the use of silver as a money of exchange occurs in Dt. 14:22–27, a passage that prescribes the consumption of agricultural tithes and the firstborn of livestock at the central shrine. If the shrine was too far away for it to be reasonable to expect an Israelite to take his tithes and firstlings there, he was to convert their value into silver (Heb. *nātan bakkesep*), tie up the silver in a bag, take it to the shrine, and there spend it (*nātan hakkesep*) on whatever he wanted for the sacral meal—oxen or sheep, wine or strong drink. This provision presupposes either that a peasant farmer would have enough silver on hand to make the conversion from his own resources, or that there would be a demand for the produce and animals on the part of neighboring farmers, even though they would want to convert their own dues into silver, and that these buyers would be able to pay in silver. The passage sheds precious light on the general economic institutions of the period when the laws were drawn up.

E. Diffusion of Silver in Society. The ownership of silver, the most common precious metal in ancient Israel, was found at all social levels; there is nothing to suggest it was a “prestige commodity” restricted to people of a certain minimum social status. Saul's servant had with him a quarter-shekel of silver when his master, seeking information from Samuel regarding the whereabouts of his father's

使用银子作为一种交换货币的最佳例子可能出现在《申命记》14:22-27中，这段经文描述道，田地中所出的十分取一分，并牲畜中头生的献于至圣所。若至圣所距离这个以色列人太远，无法把十分之一奉献和头生的牲畜带到那里，他可以换成银子（希伯来语：*nātan bakkesep*），将银子包起来，往圣地去，然后用这银子随心所欲地购买圣礼上的祭物，或买牛羊，活埋清酒浓酒。这一规定有两个先决条件，其一，农民手中有足够的可以换成实物的银子，其二，尽管附近的农民想要将十分之一奉献换成银子，这些买者也有能力用银子进行支付，但他们对于土地中的产物和牲畜也有需求。这段经文对于解释拟定律法时期的一般经济制度具有极为宝贵的价值。

E. 银子在社会中的流通。银子是古以色列最常见的贵金属，各个社会阶层的人都使用银子；没有任何证据可以表明，银子是一种仅限于少数社会阶层使用的“名贵的商品”。当扫罗想要向撒母耳询问他的父亲所丢失的驴的去向，并询问仆人应该给予这位先知怎样的礼物时，他的仆人手里就有一客舍勒的银子的四分之一（撒上 9:8）。不过，值得注意的是，保罗这位大财主（希伯来

missing donkeys, wondered what gift he might offer the seer (1 S. 9:8). But it is remarkable that Saul himself, the son of a wealthy man (Heb. *gibbôr hayil*, v. 1), had no silver with him, and that the first thing he thought of as a gift for Samuel was not precious metal but bread (v. 7). Was it because transactions involving the transfer of silver were so uncommon in the daily life of the countryman that he would not ordinarily carry any with him?

Silver was apparently acceptable as payment in all sale transactions; there are no grounds for thinking that its use was limited to “prestige transactions” such as the purchase of land, wives, or slaves. Isa. 55:1f. (admittedly poetry) implies that silver could be used to buy water (cf. also Lam. 5:4), wine, milk, and bread.

The story of Micah the Ephraimite who purloined 1100 shekels belonging to his mother (Jgs. 17:1f.) indicates the amount of silver that a wealthy individual could amass in the early period of the settlement in Canaan. The annual salary that the same Micah offered a Levite to act as his domestic priest consisted of ten (shekels) of silver, an outfit of clothes, and his keep (v. 10; cf. also 1 S. 2:36). The compiler of 1 Kings records, with obvious hyperbole, that silver “was not considered as anything in the days of Solomon,” and that this king “made silver as common in Jerusalem as stone” (1 K. 10:21, 27). Much of this wealth that entered the country via the palace must have been diffused downward through society and so entered general circulation, probably stimulating a wider use of silver as a money of exchange. 2 K. 12 shows that a little over a century later, in the reign of Jehoshaphat of Judah, worshipers at the

语: *gibbôr hayil*, 撒上 9:1) 的儿子却身无分文, 他首先想到送给撒母耳的礼物不是贵重的金属, 而是饼(撒上 9:7)。难道是因为涉及银子交换的交易在这位乡下人的日常生活中非常罕见, 所以通常情况下, 他不随身携带银子?

用银子支付显然是所有买卖中均被认可的支付方式; 没有理由认为银子只用于“重要交易”中, 如购买土地、妻子和奴仆。《以赛亚书》55:1-2 (人们公认这节经文是诗歌) 中表明, 银子可以用来买水 (另参: 哀 5:4)、酒、奶和食物。

在以法莲米迦的故事中, 他偷了母亲的一千一百舍客勒银子 (士 17:1-2), 这反映了定居迦南之初一个富人能够积攒的银子的数量。这个弥迦每年给一个利未人十客舍勒银子、一套衣服和度日的食物, 让这个利未人担任他家中的祭司 (士 17:10; 另参: 撒上 2:36)。《列王纪上》的编著者以明显的夸张手法记载道, “所罗门年间, 银子算不了什么”, 这位王 “在耶路撒冷使银子多如石头” (王上 10:21, 27)。从王宫中下拨的银子必定流入全社会, 进入各领域流通, 这可能促使银子作为交换货币的使用更加广泛。《列王纪下》12 章中表明, 一个多世纪之后, 在犹大的约阿施统治时期, 耶路撒冷圣殿内的信徒已经习惯于向祭司支付银子, 根据王室的命令, 这些银子当中的一部分要用来维修圣殿的建筑。当王室不颁布这样的命令时, 这些银子要储存在一个箱子里, 箱上有一个盖子, 盖子上有一个孔 (另参: 王下 22:3-7)。这个故事的前提是很多人拥有银子。八世纪的后半叶, 提革拉

Jerusalem temple were in the habit of paying the priests silver, some of which was to be set aside, by royal command, for the upkeep of the temple's fabric. A chest with a hole bored in the lid was set up for the deposit of these gifts when the royal command was ignored (cf. also 2 K. 22:3-7). The story presupposes the widespread ownership of silver. In the second half of the 8th cent. B.C. when Tiglath-pileser III demanded tribute of Israel, Menahem was able to extract fifty shekels of silver from every wealthy man (Heb. *gibbôr hayil*) to raise the one thousand talents demanded (2 K. 15:19f.; cf. 23:35).

Nevertheless, we should beware of overestimating the extent to which silver was used as a money of exchange before the introduction of coinage. Although excavation reports often record the finding of silver coins in Hellenistic and Roman levels of Palestinian sites, rarely do they mention the discovery of silver in earlier levels, be it in strips, rings, or unwrought form. Yet silver, whatever its form, is no less resistant to oxidation when unminted than when minted, and the only good reason why little silver is found in early levels is that comparatively little was passed in the daily transactions of the masses.

F. Objects Bought and Sold. Objects of sale mentioned in the OT are land (e.g., Gen. 23; Ruth 4:3-9; Jer. 32:6-15; Prov. 31:16); houses (Lev. 25:29-33; Isa. 5:8); male and female slaves, both Hebrew (e.g., Ex. 21:2, 7; Lev. 25:39-41; cf. Am. 2:6; 8:6) and foreign (e.g., Dt. 21:14; Lev. 25:44f.); wives (Gen. 31:15); livestock (Ex. 21:35; 22:1; Dt. 14:21; Ezr. 7:17); timber and stone (2 K. 12:12; 22:6); (fire)wood (Lam. 5:4); grain (Gen.

毗列色三世向以色列征收贡物,米拿现向一切大富户(希伯来语:*gibbôr hayil*)索要五十客舍勒的银子,从而凑足了一千他连得的贡银(王下 15:19-20; 参:王下 23:35)。

然而,我们要谨慎,不要高估货币制度引入之前银子作为交换货币的使用范围。虽然考古发掘报告中经常公布在巴勒斯坦遗址的希腊和罗马时期的考古地层中发现了银币,但是这些报告没有提到在早期的考古地层中发现了银子,不论是银片、银戒指还是未锻造的银。然而,不论是何种形式的银子,未铸造之前的抗氧化性不亚于铸造之后的抗氧化性,之所以在早期的考古地层中发现的银子数量较少,那是因为当时的人在大量日常的交易中使用的银子相对较少。

F. 买卖的物品。《圣经》中提到的出售的物品包括土地(如,创 23; 得 4: 3-9; 耶 32:6-15; 箴 31:16)、房屋(利 25:29-33; 赛 5:8)、希伯来男仆和女仆(如,出 21:2, 7; 利 25:39-41; 参:摩 2:6; 8:6)、外邦男仆和女仆(如,申 21:14; 利 25:44-45)、妻子(创 31:15)、牲畜(出 21:35; 22:1; 申 14:21; 拉 7:17)、木材和石头(王下 12:12; 22:6)、柴(哀 5:4)、粮食(创 41:56-57; 申 2:6; 王下 7:1; 尼 10:31; 摩 8:5)、面(王下

41:56f.; Dt. 2:6; 2 K. 7:1; Neh. 10:31; Am. 8:5); flour (2 K. 7:1); sweet cane (Isa. 43:24); linen (Prov. 31:24); vegetables (2 K. 6:25; NEB “locust beans”; AV, RSV, “dove’s dung”); general merchandise (Heb. *meḵer*) and food (*ṣayid*), including fruit and fish (Neh. 13:15f.; cf. 10:31); water (Dt. 2:6, 28; Lam. 5:4); wine and milk (Isa. 55:1f.); oil (2 K. 4:7); and the rights of primogeniture (Gen. 25:31).

The sense of solidarity with the clan and, more vaguely, the tribe and nation set certain restrictions on what could be bought and sold. Thus there was no “free market” in land. To prevent land being alienated from the clan, a landowner who wished to sell his patrimony was required to offer it first to his “next-of-kin” (Heb. *gō’ēl*), normally a brother but sometimes, as the incident of Naomi and Boaz shows, a more distant relative (Lev. 25:25; Ruth 4). In the case of Naomi, a widow, one may wonder to what extent she held clear title to the land acquired by Boaz; note that no price or payment is mentioned, even though the terms of sale are used (Heb. *māḵar*, *qānâ*). If land was sold to a non-kinsman, the seller retained the right to buy it back later (Lev. 25:26f.). In any case, land had to be returned to its original owner in the year of jubilee, and the proximity or remoteness of the next such year affected the price paid by a purchaser, who in reality bought no more than the usufruct for a limited period (Lev. 25:13–16). Similar restrictions applied in varying degrees to houses and Hebrew male slaves (Lev. 25:29–33, 39–55; Ex. 21:2). But these laws may well have remained a dead letter at some periods; note that Isaiah inveighed against “those who join house to house, who add field to

7:1)、菖蒲 (赛 43:24)、细麻布 (箴 31:24)、蔬菜 (王下 6:25; 《新英文译本》中译为 “locust beans” [“槐豆”]; 《钦定版圣经》和《修订标准译本》中译为 “dove’s dung” [“鸽子粪”])、日用商品 (希伯来语: *meḵer*) 和食物 (*ṣayid*), 包括水果和鱼 (尼 13:15-16; 参: 尼 10:31)、水 (申 2:6, 28; 哀 5:4)、酒和奶 (赛 55:1-2)、油 (王下 4:7) 和长子的名分 (创 25:31)。

宗族的团结观念, 更模糊地讲, 宗族和国家在一定程度上限制了可买卖的东西。因此, 在地上没有 “自由市场”。为了避免土地脱离宗族的掌控, 想要卖掉自己的产业的田主必须先把它卖给他 “至近的亲属” (希伯来语: *gō’ēl*), 通常卖给他的弟兄, 但有时也卖给他的远亲, 拿俄米和波阿斯的例子就体现了这一点 (利 25:25; 得 4)。在寡妇拿俄米的例子中, 有人可能会疑惑她在何种程度上拥有波阿斯赎回的土地; 注意, 虽然经文中使用了关于卖 (希伯来语: *māḵar*, *qānâ*) 的词语, 但并没有提及这块土地的价格或支付方式。如果这块土地卖给至亲以外的人, 卖方有权将其赎回 (利 25:26-27)。总之, 土地必须在禧年回到原来所有者的手中, 距离下一个禧年的长短影响到买方支付的价格, 他实际上只在有限的时间内拥有土地的使用权 (利 25:13-16)。类似的限制条件在不同程度上也适用于房屋和希伯来男仆 (利 25:29-33, 39-55; 出 21:2)。但是这些律法在某些时期很可能是形同虚设; 应该注意的是, 以赛亚曾痛斥 “那些以房接房、以地连地, 以致不留下余地的” (赛 5:8)。

field, until there is no more room” (Isa. 5:8).

G. Forms of Sale. The account of Abraham’s purchase of the cave of Machpelah (Gen. 23) suggests the polite but shrewd etiquette of a sale transaction in the ancient Orient, with its exaggerated assertions of generosity and indifference to personal gain (cf. also 2 S. 24:21–24). But the avowals of the parties were not to be taken at face value. “‘It is bad, it is bad,’ says the buyer; but when he goes away, then he boasts” (Prov. 20:14). The laws against false weights and measures (Dt. 25:13–15) attest the practice of fraud and deception (cf. Am. 8:5).

Jeremiah 32:6–15 gives details of the conveyancing of a field. The price of seventeen shekels of silver was weighed out on a balance in the presence of witnesses. A deed of sale (Heb. *sēper miqnā*) was drawn up (this is the only biblical reference to such a document), and the witnesses “wrote in the document,” i.e., added their signatures. The deed evidently had two parts, one sealed and one open (v. 11). Verse 14 suggests that more than one copy was made, but the smoother reading of the LXX, with its reference to only one deed, is preferable. The document was apparently of a kind represented by examples from the time of Bar Cochba found in an excellent state of preservation in the Cave of Letters in the Naḥal Hever. In these the text was closely written on the upper half of a sheet of papyrus, which was then rolled down and tied with strings that pierced the sheet near the witnesses’ signatures; the text, sometimes in abbreviated form, was then repeated on the lower half of the sheet, which was not

G. 卖的形式。亚伯拉罕购买麦比拉洞的描述（创 23）表明，古东方存在一种礼貌而又精明的销售交易礼节，这种礼节夸张地表现人们的慷慨大方，不计较私利（另参：撒下 24:21-24）。但是不要从表面理解买卖双方的声明。“买物的说‘不好，不好！’及至买去，他便自夸”（箴 20:14）。律法严禁缺斤短两这种欺骗行为（申 25:13-15），这表明当时存在诡诈和欺哄的行为（参：摩 8:5）。

《耶利米书》32:6-15 中详细地描述了田地的产权转让的流程。在见证者在场的情况下，用天平秤出十七舍勒银子作为价格。双方起草买契（希伯来语：*sēper miqnā*，《圣经》中仅此一处提到买契），见证者“在契上画押”，也就是签名。契约显然有两部分，一张封缄，另一张敞开着（耶 32:11）。《耶利米书》32:14 节表明，买契不只有一张，但《七十士译本》中提到提到仅有一张买契，此处行文更为流畅，因此更加可信。这种买契显然与出土于纳里耳赫贝耳书信洞穴的巴可巴时期代表文献属于同一类，该时期文献在发现之时保存完好。这些文献中的文字紧密地写在一张蒲草纸的上半部分，然后向下卷，用几根细绳捆起来，细绳要从纸张上见证者画押处附近穿过；这些内容有时采用简写的形式，会在纸张的下半部分重复，这些文字部分没有被系紧或封缄，而是敞开着供人查阅。

tied up or sealed but left open for reference.

III. In the NT.-A. General Considerations. By the time of the Roman empire, a much more active and complex commercial life had developed than that found in OT Israel. Two developments in particular had affected the manner and frequency of buying. The first was the introduction to the Near East some time after 600 B.C. of coinage, which had become entirely commonplace by NT times (the first reference to coins in the Bible is Ezr. 2:69). The wide circulation of coins, available in several small denominations from the *statér* (Mt. 17:27) to the lowly *leptón* given by the widow of Mk. 12:42 (to mention only coins that occur in the NT), facilitated lively commercial intercourse, (See also MONEY.)

The second development that had favored a marked increase in commerce, and in particular petty sale transactions, was the rapid growth of cities, a feature of the hellenization of the Near East. The almost entirely self-sufficient life of the peasant was impossible in the city, so city dwellers acquired their daily food from commodity dealers in from the country, paying for it in coin. Barter, however, did not fall entirely into disuse, as post-NT rabbinic literature still knew of the practice (see S. Krauss, *Talmudische Archäologie*, II [1911], 351). As a result of these two developments, the sale transactions mentioned in the NT seem to us, as indeed they are, essentially no different from modern sale transactions.

B. Terminology. A standard feature of all the new cities founded under Hellenistic

III. 《新约》中的买。A. 概述。与《旧约》中的以色列相比，罗马帝国时期的商业生活发展得更为活跃和复杂。主要有两个发展影响了购买的方式和频率。第一个发展是，近东在公元前 600 年之后的某一时间引入了货币，到新约时期，货币已经随处可见（《圣经》在《以斯拉记》2:69 中首次提及了钱币）。从一块钱（*statér*，太 17:27）到《马可福音》12:42 中的寡妇使用面额更小的小钱（*leptón*）（《新约》中只有这两节经文提到了钱币），钱币能够以多种小面值广泛流通，促使贸易往来更加活跃（另见 MONEY[钱]）。

第二个发展促进了商业尤其是个别小额交易的显著增长，这种发展就是城市的迅速崛起，这是近东希腊化的一个特征。城市居民无法过上农民那种几乎自给自足的生活，所以他们用钱币购买来自农村的商贩手中的日常食物。然而，实物交易并未完全消失，因为新约后期的拉比文献中仍然可以看到实物交易惯例（见 S. Krauss, *Talmudische Archäologie*, II [1911], 351）。由于这两个发展，《新约》中的提到的买卖在我们看来，与现代的买卖没有本质的差异，事实也确实如此。

B. 关于“买”的用词。市集是受希腊化影响建立起的新城市的一个标准特

influence was the marketplace, the *agora*, and it is from this term that is derived the usual word for “buy” in the NT, Gk. *agorázō*. Other words meaning “buy” are *ōnéomai*, found only in Acts 7:16, and *ktáomai*, as in Acts 1:18; 8:20; 22:28 (elsewhere it retains its simple meaning “acquire”; cf. Heb. *qānā*). The usual word for “sell” is *pōléō*. Other words with this meaning are *apodídōmi*, lit. “hand over,” as in Acts 5:8 (note that *pōléō* is used in v. 1), and *pipráskō*, as in Mt. 13:46 (note that *pōléō* is used in v. 44). In Jas. 4:13 *emporeúomai* is used, meaning “trade, act as a merchant” (*émporos*).

C. Objects Bought and Sold. Things mentioned as bought or sold in the NT include fields (Mt. 13:44; 27:7; Lk. 14:18; Acts. 1:18; 4:34; 5:8); houses (Acts 4:34); oxen and sheep (Lk. 14:19; Jn. 2:14); pigeons and sparrows (Jn. 2:14; Mt. 10:29; Lk. 12:6); food (Mt. 14:15; Mk. 6:36f.; Lk. 9:13; Jn. 4:8; 13:29; 1 Cor. 10:25); oil (Mt. 25:9); linen (Mk. 15:46); spices (Mk. 16:1); a pearl (Mt. 13:46); a cloak and a sword (Lk. 22:36). The small-scale retailing of fresh, cooked food, first alluded to in the Bible in Jer. 37:21, is indicated by the availability in the villages of fresh food for the casual wayfarer (Mt. 14:15; Mk. 6:37).

IV. Prices.—Prices (Heb. *mehîr*; Gk. *timé*) are mentioned too infrequently in the Bible for any general statements to be made about their level, their fluctuations, and the way they were determined. However, the fact that Lev. 27:1–7, 16–18 specifies a tariff of values for the redemption of persons or land vowed to God (e.g., fifty shekels of silver, measured by the temple standard, for a male aged

征，其希腊词为 *agora*，《新约》中用来表示“买”的常见希腊词 *agorázō* 就源自这个词。其他表示“买”的词语包括《使徒行传》7:16 中的 *ōnéomai* 和《使徒行传》1:18、8:20 和 22:28 中的 *ktáomai*（在其他经文中，仅取这个词的简单含义“获得”；参：希伯来语：*qānā*）。通常用来表示“卖”的词是 *pōléō*。其他用来表示这个含义的词还有《使徒行传》5:8 中的 *apodídōm*，字面含义“交出”（注：《使徒行传》5:1 中使用了 *pōléō* 一词），以及《马太福音》13:46 中的 *pipráskō*，（注：《马太福音》13:44 中采用了 *pōléō* 一词）。《雅各书》中使用了 *emporeúomai*，意思是“做一名商人”（*émporos*）。

C. 买卖的物品。《新约》中提到的买卖的对象包括田（太 13:44; 27:7; 路 14:18; 徒 1:18; 4:34; 5:8）、房屋（徒 4:34）、牛和羊（路 14:19; 约 2:14）、鸽子和麻雀（约 2:14; 太 10:29; 路 12:6）、食物（太 14:15; 可 6:36-37; 路 9:13; 约 4:8; 13:29; 林前 10:25）、油（太 25:9）、细麻布（可 15:46）、香料（可 16:1）、珠子（太 13:46）、衣服和刀（路 22:46）。《圣经》的《耶利米书》37:21 中初次提到了售卖生鲜和熟食的小型零售业，这表明农村可以为途径的行人提供新鲜的食物（太 14:15; 可 6:37）。

IV. 价格。《圣经》中关于价格（希伯来语：*mehîr*；希腊语：*timé*）的概述很少，因此很难看出价格水平、价格波动和决定价格的因素。然而，《利未记》27:1-7 和 16-18 中规定，还愿的人要按照赎回的人或土地的价值归给耶和华（如，从二十岁到六十岁的男人，要按照圣所的平，估定价银五十舍客勒；从禧年周期开始，撒大麦一贺梅珥，要估价五十客舍勒），这表明至少在古以色列

twenty to sixty; fifty shekels of silver, at the beginning of the jubilee cycle, for a field requiring a homer of barley for sowing) suggests that, at least in ancient Israel, values were expected to remain stable. 2 K. 6:25 shows that, as would be expected, famine boosted prices.

V. Buying as a Theological Metaphor.—Buying is used as a metaphor of God’s saving activity for His people in the NT (1 Cor. 6:20; 7:23; 2 Pet. 2:1; see also REDEEMER, REDEMPTION), and perhaps also in some passages in the OT (e.g., Ex. 15:16; Ps. 74:2) if *qānā* is understood as “buy” rather than simply “acquire.”

See also BANK, BANKING; COMMERCE.

Bibliography.—Although not directly concerned with the Bible, several of the essays in G. Dalton, ed., *Primitive, Archaic and Modern Economies: Essays of Karl Polanyi* (1968) are helpful for the study of the economic institutions of the ancient Mediterranean world.

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BUZ

buz [Heb. *bûz*].

1. Second son of Nahor the brother of Abraham (Gen. 22:21).

2. A Gadite (1 Ch. 5:14).

BUZ

buz [Heb. *bûz*]; **BUZITE** buz’it [*bûzî*]. A location mentioned in Jer. 25:23 from which Elihu’s father, “the Buzite,” came (Job 32:2, 6).

列，价值始终保持稳定。正如所料，《列王纪下》6:25中表明，饥荒使得价格飞涨。

V. 买在神学中的比喻义。“买”在《新约》中用来比喻神对子民的救赎（林前 6:20; 7:23; 彼后 2:1; 另见 REDEEMER[救世主], REDEMPTION[赎回]），而在《旧约》中，如果将 *qānā* 理解为“买”而非仅为“获得”之意时，其中的一些经文也可能比喻神的救赎。（如，出 15:16; 诗 74:2）。

另见 BANK, BANKING（银行；银行业、银行业务）；COMMERCE（商业）。

书目——G. Dalton 编, *Primitive, Archaic and Modern Economies: Essays of Karl Polanyi* (1968), 虽然其中的几篇论文与《圣经》没有直接关联, 但它们对于研究古地中海世界的经济制度很有帮助。

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BUZ 布斯

音译: buz 【希伯来语: *bûz*】。

1、亚伯拉罕的兄弟拿鹤的次子（创 22:21）。

2、一个迦得人（代上 5:14）。

BUZ 布斯

音译: buz 【希伯来语: *bûz*】; **BUZITE** (“布西人”) 音译: buz’it 【*bûzî*】。《耶利米书》25:23 中提到的一个地名, 布西人以利户的父亲就来自这里（伯 32:2, 6）。

BUZI

bu'zī [Heb. *būzī*]. Father of Ezekiel the prophet (Ezk. 1:3).

BUZZARD

[Heb. *dā'ā*] (Dt. 14:13); AV GLEDE; NEB KITE. A bird of prey, unclean to the Israelites; perhaps the kite, of which both red and black species are still common in Palestine.

BY.

Archaic for “against,” translating the Gk. dative *emautō*, in 1 Cor. 4:4, AV. “By that” in Ex. 22:26, AV, is archaic for “by the time that” or “before”; and “by the space of two years” in Acts 19:10, AV, means simply “for two years.”

BY AND BY.

Archaic for “immediately” as the AV translation of Gk. *exautēs* (Mk. 6:25), of *euthýs* (Mt. 13:21), and of *euthéōs* (Lk. 17:7; 21:9).

BYBLOS

bib'lus. See GEBAL 1.

BYPATHS.

See BYWAYS.

BYSTANDERS.

See CROWD.

BYWAYS

[Heb. *n^etībōt*]; NEB DEVIIOUS PATHS. The term is rendered “byways” by the RSV only in Jgs. 5:6. Cf. Jer. 18:15,

BUZI 布西

音译: bu'zī 【希伯来语: *būzī*】。先知以西结的父亲 (结 1:3)。

BUZZARD 鸱

【希伯来语: *dā'ā*】(申 14:13); 《钦定版圣经》中译为 GLEDE (“鸱”); 《新英文译本》中译为 KITE (“鸱”)。对于以色列人来说,鸱这种猛禽是一种不洁净的鸟。这种鸱,不论是红色还是黑色的品种,现在在巴勒斯坦地区可能仍然很常见。

BY. 藉、靠

“against” (“反对、靠”)的古语词,《钦定版圣经》的《哥林多前书》4:4 中用这个词翻译希腊语中的与格 *emautō*。《钦定版圣经》《出埃及记》22:26 中的 “By that” 是 “到……时候” 或 “在……之先” 的古语表达; 《钦定版圣经》的《使徒行传》19:10 的 “by the space of two years” 的意思仅仅是 “两年之久”。

BY AND BY. 立刻、急忙、立时

“immediately” (“立即、马上”)的古语表达,《钦定版圣经》将希腊词 *exautēs* (可 6:25)、*euthýs* (太 13:21) 和 *euthéōs* (路 17:7; 21:9) 都译为 “by and by”。

BYBLOS 比布鲁斯

音译: bib'lus。见 GEBAL 1 (迦巴勒 1)。

BYPATHS. 绕道而行

见 BYWAYS (绕道而行)。

BYSTANDERS. 旁边站着的人

见 CROWD (众人)。

BYWAYS 绕道而行、斜路

【希伯来语: *n^etībōt*】; 《新英文译本》中译为 DEVIIOUS PATHS (“斜路”)。《修订标准译本》仅在《士师记》5:6

which the RSV renders “bypaths,” the NEB “byways.” Elsewhere *n^etībôt* is generally rendered PATH.

BYWORD

[Heb. *š^enînâ*, *millâ*, *m^ešôl*]; [*māšāl*]; AV also PROVERB; [*herpâ*]; AV REPROACH; [*šēm*]; AV FAMOUS; [*q^elālâ*] (“byword of cursing,” Zec. 8:13); AV CURSE; NEB “symbol of a curse”; [*š^emû‘â*]; AV “mentioned”; NEB “hear and talk much.” The term *š^enînâ* refers to a “sharp taunt” (Dt. 28:37; 1 K. 9:7; 2 Ch. 7:20); *millâ* to an “object of talk” (Job 30:9); *māšāl* or *m^ešôl* to a “proverb” or “satire”; *herpâ* to a “disgrace” (Dnl. 9:16; Joel 2:17); *šēm* to a “reputation,” in this case a stained reputation (Ezk. 23:10); *š^emû‘â* to “news” or “report” (Ezk. 16:56).

中将这个词译为 “byways” (“绕道而行”)。参：《耶利米书》18:15，《修订标准译本》将之译为 “bypaths” (“斜路”)，而《新英文译本》中译为 “bypaths” (“斜路”)。在其他经文中，*n^etībôt* 通常被译为 PATH (道、路)。

BYWORD 笑谈、讥诮

【希伯来语：*š^enînâ*, *millâ*, *m^ešôl*】；【*māšāl*】；《钦定版圣经》还译为 PROVERB (“笑谈”)；【*herpâ*】；《钦定版圣经》译为 REPROACH (“羞耻、责备”)；【*šēm*】；《钦定版圣经》中译为 FAMOUS (“有名望的、有名的”)；【*q^elālâ*】 (“可诅咒的”，亚 8:13)；《钦定版圣经》中译为 CURSE (“诅咒”)；《新英文译本》还译为 “symbol of a curse” (“可诅咒的”)；【*š^emû‘â*】；《钦定版圣经》中译为 “mentioned” (“所记的、被记念”)，《新英文译本》中译为 “hear and talk much” (“所记的、被记念”)。*š^enînâ* 这个词指的是一种 “讥诮” (申 28:37；王上 9:7；代下 7:20)；*millâ* 指的是 “笑谈” (伯 30:9)；*māšāl* 或 *m^ešôl* 指的是 “笑谈” 或 “讽刺”；*herpâ* 指的是 “羞辱” (但 9:16；珥 2:17)；*šēm* 指的是 “名声”，这里指的是臭名 (结 23:10)；*š^emû‘â* 指的是 “笑谈” 或 “笑柄” (结 16:56)。

CAB

kab (2 K. 6:25, AV). See KAB; WEIGHTS AND MEASURES.

CABBON

Kab'ən [Heb. *kabbôn*; Gk. *Chabra*]. A place in the Shephelah of Judah near Eglon (Josh. 15:40). Possibly it is to be identified with Hebra E of Lachish; it may be the same as MACHBENAH.

CABIN

[Heb. *ḥ^anuyyôṭ*] (Jer. 37:16, AV). Obsolete term for “cell,” as it is rendered by the RSV.

CABUL

kā'bəl [Heb. *kābûl*; Gk. B *Chōbamasomel*, A *Chabōl apó aristerón*].

1. A city in the territory assigned to Asher following the conquest under Joshua (Josh. 19:27). Represented by modern Kabul, the hill town is located about 10 mi. (16 km.) ENE of Mt. Carmel, overlooking the maritime plain.

2. The name given by Hiram king of Tyre to a Galilean district containing twenty cities given to him by Solomon (1 K. 9:13). Cabul may have been the governing city of the district; or by popular etymology (*k^ebal*, “as old, as worn out”), Hiram was complaining about Solomon’s gift when compared with the 120 talents of gold he had sent Solomon (1 K. 9:14). Present evidence does not locate this district with certainty.

CAB 升

音译: kab (《钦定版圣经》, 王下 6:25)。见 KAB (升); WEIGHTS AND MEASURES (度量衡)。

CABBON 迦本

音译: Kab'ən 【希伯来语: *kabbôn*; 希腊语: *Chabra*】。犹大高原上伊矶伦附近的一个地方 (书 15:40)。迦本可能就是拉吉以东的希巴拉; 它可能与麦玛拿 (见 MACHBENAH[抹比拿]) 指的是同一个地方。

CABIN 牢房

【希伯来语: *ḥ^anuyyôṭ*】(《钦定版圣经》, 耶 37:16)。“cell”的过时术语,《修订标准译本》译为“cell”(“牢房”)。

CABUL 迦步勒

音译: kā'bəl 【希伯来语: *kābûl*; 希腊语《梵蒂冈抄本》中作 *Chōbamasomel*, 《亚历山大抄本》中作 *Chabōl apó aristerón*】。

1、约书亚征服该地之后, 亚设支派分得的一座城邑 (书 19:27)。这座山城就是现代的喀布尔, 位于迦密山东北偏东约 10 英里 (16 公里) 处, 从这里可以俯瞰沿海平原。

2、推罗王希兰将所罗门送给他的包含二十座城市的加利利地区命名为迦步勒 (王上 9:13)。迦步勒可能是该地区的支配性城市; 或从通俗词源上讲 (*k^ebal*, “陈旧的、破旧的”), 相对于希兰送给所罗门的一百二十他连得金子, 所罗门的礼物让希兰感到不满 (王上 9:14)。根据现在的证据尚不能确定该地的位置。

CADDIS

kad'is (1 Macc. 2:2, AV). See GADDI 2.

CADDIS 迦地

音译: kad'is (《钦定版圣经》, 马一 2:2)。见 GADDI 2 (迦底 2)。

CADES

kā'dēz (1 Macc. 11:63, AV). See KEDESH 3.

CADES 科代斯

音译: kā'dēz (《钦定版圣经》, 马一 11:63)。见 KEDESH 3 (基低斯、加低斯 3)。

CADES-BARNE

kā'dēz bār'nə; CADESH kā'desh; CADESH-BARNEA kā'desh bār'nē-ə. See KADESH 1.

CADES-BARNE 加低斯巴尼亚

音译: kā'dēz bār'nə; CADESH (“加低斯”)音译: kā'desh; CADESH-BARNEA (“加低斯巴尼亚”)音译: kā'desh bār'nē-ə。见 KADESH 1 (基低斯、加低斯 1)。

CAESAR

sē'zər [Gk. *Kaisar*]. Originally the surname of the Julian gens (thus, Caius Julius Caesar); afterward a name borne by the Roman emperors. In the NT the name is definitely applied to Augustus (Lk. 2:1, “Caesar Augustus”), to whom it belonged by adoption, and to Tiberius (Lk. 3:1, “Tiberius Caesar”; cf. Mt. 22:17, 21). The “Caesar” to whom Paul appealed (Acts 25:11f., 21) was Nero. The form is perpetuated in “Kaiser” and “Czar.”

CAESAR 凯撒

音译: sē'zər 【希腊语: *Kaisar*】。最初是尤利安宗族的姓氏 (因此, 该尤·尤里乌斯·凯撒); 后来成为罗马皇帝的统称。《新约》中的凯撒显然指的是亚古士督 (路 2:1, “凯撒奥古斯都”), 他是凯撒的养子, 《新约》中凯撒还可以表示提庇留 (路 3:1, “凯撒提庇留”; 参: 太 22:17, 21)。保罗上告的那个“凯撒” (徒 25:11-12, 21) 是尼禄。这个名字以 “Kaiser” 和 “Czar” 两种形式长久地保存了下来。

See also ROMAN EMPIRE AND CHRISTIANITY I.

另见 ROMAN EMPIRE AND CHRISTIANITY I (罗马皇帝与基督教 I)。

CAESAR, JULIUS

jōō'lē-əs. See ROMAN EMPIRE AND CHRISTIANITY I.A.

CAESAR, JULIUS 尤里乌斯·凯撒

音译: jōō'lē-əs。见 ROMAN EMPIRE AND CHRISTIANITY I.A. (罗马皇帝与基督教 I.A.)。

CAESAREA

ses-ə-rē'ə [Gk. *Kaisar(e)ia*]. A city on the Palestinian coast about 23 mi. (37 km.) S of Mt. Carmel and about 65 mi. (105 km.) NW of Jerusalem. The ancient name

CAESAREA 凯撒利亚

音译: ses-ə-rē'ə 【希腊语: *Kaisar(e)ia*】。迦密山以南约 23 英里 (37 公里) 巴勒斯坦海岸上一座城市, 在耶路撒冷西北约 65 英里 (105 公里) 处。这个名字的

in its Arabic form is still associated with the ruined site of Qeishâriyeh.

Caesarea was originally a Phoenician fortification or city known as Strato's tower, and seems to have been built in the 4th cent. B.C. by a Sidonian king of that name (Josephus *Ant.* xiii.15.4). During the Maccabean war it was captured from Zoilus by Alexander Janneus ca. 96 B.C. (*Ant.* xiii.12.4; 15.4). The city fell to the Roman forces under Pompey in 63 B.C., and was subsequently given to Herod the Great by Augustus (*Ant.* xv.7.3). Herod then named the city Caesarea and its seaport Sebastos, in honor of the Roman emperor (*Ant.* xvi.5.1).

In a display of lavishness Herod erected sumptuous palaces and public buildings over a twelve-year period: and it was not until 10 B.C. that construction was completed and the city dedicated amid magnificent games in the amphitheater.

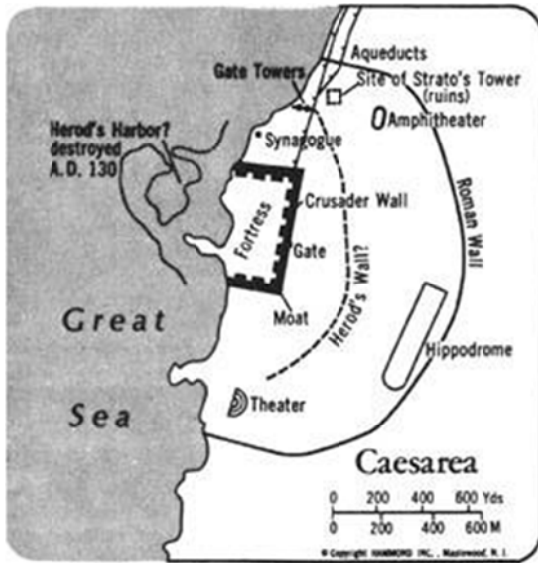
The harbor at Caesarea was particularly noteworthy, because the whole coastline was inhospitable to shipping. Herod constructed a huge breakwater 200 ft. (60 m.) wide and about 120 ft. (37 m.) in depth, the enormous stones of which can still be seen extending some 150 ft. (46 m.) from the shore. Elaborate buildings surrounded part of the harbor, and there were statues of the emperor at the entrance. Not all of the site has been excavated, but work there has uncovered a synagogue dating from the 4th or 5th cent. A.D.

阿拉伯语形式仍然与该撒利亚 (Qeishâriyeh) 废墟有关。

凯撒利亚原来是腓尼基人的防御工事或城市，被称为斯特拉托塔，它似乎是公元前 4 世纪由西顿王凯撒利亚建造的城市 (Josephus *Ant.* xiii.15.4)。马加比战争期间，亚历山大·杨纽约在公元前 96 年从佐伊卢的手中夺取了这座城市 (*Ant.* xiii.12.4; 15.4)。庞培领导的罗马军队于公元前 63 年攻占了这座城市，后来亚古士督把它送给了希律大帝 (*Ant.* xv.7.3)。希律为了表达他对这位罗马皇帝的敬意，将这座城市命名为凯撒利亚，并将它的海港命名为色巴斯托 (*Ant.* xvi.5.1)。

希律为了展示他的奢华在超过十二年的时间里建造了华丽的宫殿和一些公共建筑：他的建造活动直到公元前 10 年才最终完成，并且在城市中的竞技场举行了盛大的比赛。

尤其值得关注的是凯撒利亚港，因为整个海岸线不适宜船只航行。希律建造了 200 英尺 (60 米) 宽、约 120 英尺 (37 米) 深的巨大防浪堤，距离海岸约 150 英尺 (46 米) 的延伸区域仍然可以看到很多巨石。海港四周的部分地区建起了精心设计的建筑，在海港的入口处建有一尊凯撒亚古士督的雕像。该遗址尚未被完全挖掘出来，但一个始建于公元 4 世纪或 5 世纪的犹太会堂被挖掘了出来。



Roman amphitheater (before restoration), probably the site of Herod Agrippa's death (Acts 12:21-23). Gladiatorial contests were staged in the arena, which covers an area slightly larger than that of the Colosseum. (Consulate General of Israel in New York)

上图为罗马竞技场（修复前），希律亚基帕可能就死在了这个地方（徒 12:21-23）。竞技者登上竞技台，竞技台比罗马圆形大竞技场略大一些。（纽约以色列总领事馆）



Remains of a marble statue of a Roman official. Under direct Roman rule, Caesarea was the administrative and military center of Palestine. (Consulate General of Israel in New York)

上图为一个罗马长官的大理石雕像遗迹。在罗马的直接统治下，凯撒利亚是巴勒斯坦的行政中心和军事中心。(纽约以色列总领事馆)



Dedication stone from the Roman theater. It bears the only inscription to name Pontius Pilate, who lived in the procurators' residence at Caesarea. (Israel Department of Antiquities and Museums)

上图为来自于罗马剧院的奠基石。只有这块石头上的碑文记载了本丢彼拉多的名字，彼拉多居住在凯撒利亚行政长官的住宅中。(以色列文物和博物馆部)

Like most coastal communities in NT times, Caesarea had a mixed population. When Pilate was procurator of Judea he lived in the governor's residence at Caesarea. Philip preached in the city (Acts 8:40), which was also his home (Acts 21:8); and it was here that Peter was sent to minister to the Roman centurion Cornelius (10:1, 24; 11:11). Herod Agrippa resided in the city and died there (12:19, 23). Paul passed through Caesarea several times, making it his port of landing on his return from his second and third missionary journeys (18:22; 21:8). At Caesarea he made his fateful decision to visit Jerusalem (21:13), and to that city he returned under guard prior to his appearance before Felix (23:23ff.). After two years of imprisonment Paul made his defense before Festus and Agrippa II in Caesarea, and sailed from there as a prisoner when sent by Festus to Rome on his own appeal (25:11).

Josephus described the riots that broke out between Jews and Gentiles in Caesarea (*BJ* ii.13.7; 14.4f.), and recorded the atrocities practiced on the Jews under Felix and Florus. In Caesarea Titus celebrated the birthday of his brother Domitian by setting 2500 Jews to fight with beasts in the huge amphitheater. Eusebius was bishop in the city from A.D. 313 to 340. Caesarea passed into Moslem hands in 638, was held by the Christians for a time during the Crusades, and was finally overthrown by Sultan Bibars in A.D. 1265.

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凯撒利亚同新约时期大多数沿海地区一样，是个多民族混居之地。当彼拉多做犹太行省的执政官时，他居住在凯撒利亚行政长官的住宅中。腓利曾在凯撒利亚传道（徒 8:40），他的家就在这里（徒 21:8）；凯撒利亚的百夫长哥尼流曾派人邀请彼得来凯撒利亚传道（徒 10:1, 24; 11:11）。希律亚基帕居住在这座城市，并死在这里（徒 12:19, 23）。保罗曾多次途径凯撒利亚，他结束第二次传道之旅和第三次传道之旅回程时，都曾来到这里（徒 18:22; 21:8）。他在凯撒利亚做出了访问耶路撒冷的重大决定（徒 21:13），面见腓力斯之前，保罗被解往凯撒利亚（徒 23:23 起）。保罗被囚禁了两年后，在凯撒利亚非斯都和亚基帕二世面前为自己辩护，腓力斯派人将保罗从凯撒利亚押往罗马，让他上告于罗马的凯撒（徒 25:11）。

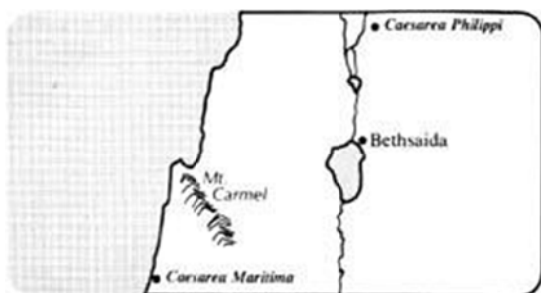
约瑟夫斯描述了在凯撒利亚发生的犹太人与外邦人之间的暴乱（*BJ* ii.13.7; 14.4-14.5），并记载了腓力斯和弗洛鲁斯领导犹太人所行的暴行。在凯撒利亚，提图斯让 2500 个犹太人在巨大的竞技场与野兽搏斗，以此庆祝他的兄弟图密善的生日。从公元 313 年至 340 年，优西比乌担任凯撒利亚的主教一职。公元 638 年，凯撒利亚落入穆斯林信徒之手，十字军东征期间基督徒攻取了这座城市，公元 1265 年苏丹巴尔斯最终摧毁了这座城市。

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CAESAREA PHILIPPI

fil'i-pī, fə-lip'ī [Gk. *Kaisareia hē Philippou*]. A city at the southwest base of Mt. Hermon on a rocky terrace 1150 ft. (350 m.) above sea level, on the main source of the Jordan River. The site was important for its strategic nature, since it guarded the fertile plain to the west. A nearby cave, from which one of the springs feeding the Jordan emerged, also housed a shrine in antiquity, which may have been dedicated to the rites of Baal-gad or Baal-hermon in OT times (cf. Josh. 11:17f.; Jgs. 3:3; 1 Ch. 5:23). Greek settlers in the area dedicated the shrine to “Pan and the Nymphs,” and in NT times the name of the cave was Paneion, the surrounding territory being known as Paneas (Josephus *Ant.* xv.10.3; xvii.8.1).

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CAESAREA PHILIPPI 凯撒利亚腓立比

音译: fil'i-pī, fə-lip'ī【希腊语: *Kaisareia hē Philippou*】。黑门山西南麓的一座城市，位于海拔1150英尺（350米）的岩石区，在约旦河的主源头上。凯撒利亚腓立比是战略要地，因为它扼守着土壤肥沃的西部平原。附近的洞穴中摆放着一个古老的神龛，在旧约时期，这个神龛可能用在崇拜巴力迦得或巴力黑们的宗教仪式中（参：书 11:17-18；士 3:3；代上 5:23），滋养着约旦谷的一眼泉水就发源于这个洞穴。希腊定居者将这个神龛献给“潘和宁芙”，这个洞穴在新约时期的名字是潘尼翁，附近的地区被称为潘尼亚（Josephus *Ant.* xv.10.3；xvii.8.1）。

In 20 B.C. the district was given by Augustus to Herod the Great, who erected at Paneas a splendid temple of white marble in honor of the emperor. After the death of Herod in 4 B.C. the area became part of the tetrarchy of Philip, who rebuilt and beautified the town, naming it Caesarea as a compliment to the emperor Augustus. Philip added his own name in order to distinguish the city from Caesarea on the coast of Sharon (*Ant.* xviii.2.1; *BJ* ii.9.1).

公元前 20 年，亚古士督把这个地区送给了希律大帝，希律为了表达对亚古士督的敬意，在潘尼亚用白色大理石建造了一座金碧辉煌的神庙。公元前 4 年希律死后，这一地区变成了分封王腓力的领地的一部分，腓力重新修复并美化了这座城邑，腓力为了表达他对亚古士督皇帝的敬意，腓力把这座城邑命名为凯撒利亚。腓力为了将这座城市与沙仑沿岸的凯撒利亚区分开来，将自己的名字添加到这个地名中 (*Ant.* xviii.2.1; *BJ* ii.9.1)。



Shrine at Caesarea Philippi, possibly dedicated to Baal-gad or Baal-hermon (W. S. LaSor)

Jesus and His disciples went to Caesarea Philippi from Bethsaida; on the way Peter made his celebrated confession of Christ, after which Jesus began to speak of His coming passion (Mt. 16:13ff.; 8:27ff.). Some have thought that the transfiguration of Christ occurred on an elevation near Philippi (see TRANSFIGURATION, MOUNT OF [4]). In the time of Christ Caesarea Philippi was a center of Greco-Roman civilization, with

上图为凯撒利亚腓立比的神龛，可能用于崇拜巴力迦得或巴力黑们的宗教仪式中。(W. S. LaSor)

耶稣和他的门徒从伯赛大来到了凯撒利亚腓立比；彼得认基督这个著名的事件就发生在从伯赛大至凯撒利亚腓立比的途中，彼得认基督之后，耶稣开始诉说祂将要受难(太 16:13 起; 8:27 起)。有些人认为基督登山变像发生在腓立比附近的高地上(见 TRANSFIGURATION, MOUNT OF [4]登山变像[4])。在基督生活的年代，凯撒利亚腓立比是希腊罗马文明的一个中心，大量的异教徒生活在这座城市中。《马太福音》16:13 中称这座

a largely pagan population. The environs of the city were spoken of as “the district” (Mt. 16:13) or “the villages” (Mk. 8:27).

About A.D. 50 the city formed part of the kingdom of Agrippa II, who renamed it Neronias in honor of Nero (*Ant.* xx.9.4). During the Jewish war of A.D. 66–70 Caesarea Philippi served as a stopping-place for the Roman armies under Titus and Vespasian (*BJ* iii.9.7; vii.2.1). However, the ancient name of Paneas outlived both the names Caesarea and Neronias, being preserved in the Arabic name of the village Bâniyâs, built on the same site. Most of the remains date from the time of the Crusades.

W. EWING R. K. H.

CAESAR'S HOUSEHOLD

[Gk. *Kaisaros oikia*] (Phil. 4:22); NEB IMPERIAL ESTABLISHMENT. These words occur in the Epistle Paul wrote from Rome near the end of his first imprisonment there, probably late A.D. 61, to the church in Philippi. They give us most interesting information in regard to the progress made in the propagation of the gospel in Rome.

I. What Does the Phrase Designate?.—“Caesar’s household” meant the whole of the persons, slaves and freemen alike, composing the establishment of the emperor in his palace on the Palatine Hill at Rome. The slaves of the imperial household formed a host in themselves. On the character and constitution of this household we possess more information than on perhaps any other department of social life in Rome. “In Rome itself, if we may judge by these

城市的郊区为“凯撒利亚腓立比的境内”，《马可福音》8:27中称之为“凯撒利亚腓立比的村庄”。

约公元 50 年，凯撒利亚腓立比成为亚基帕二世王国的一部分，亚基帕二世为了纪念尼禄，将这个城市重新命名为尼禄尼亚斯 (*Ant.* xx.9.4)。公元 66 年至 77 年犹太战争期间，凯撒利亚腓立比是提图斯和维斯帕先率领的罗马军的驻扎之地 ((*BJ* iii.9.7; vii.2.1)。但是，潘尼亚这个古名比凯撒利亚和尼禄尼亚斯两个名字使用的时间更长，建在同一地点的巴尼亚斯 (Bâniyâs) 村的阿拉伯语名就沿用了潘尼亚这个名字。该遗址的大多数遗迹可以追溯到十字军东征时期。

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CAESAR'S HOUSEHOLD 凯撒家里的人

【希腊语：*Kaisaros oikia*】(腓 4:22)；《新英文译本》译为 IMPERIAL ESTABLISHMENT (“凯撒家里的人”)。保罗第一次被囚将要结束时，可能是在公元 61 年年末，他在罗马给腓利比的教会写了一封信，这封信中提到了“凯撒家里的人”。最令我们关注的是，这个短语向我们介绍了福音在罗马的传播情况。

I. 这个短语的含义是什么？“凯撒家里的人”指的是凯撒家里所有的人，包括仆人和自由人，这些人负责在罗马帕拉蒂尼山上的宫殿中服侍这位皇帝。凯撒家里的仆人形成了一支军队。可能相对于罗马社会生活中的其他任何机构，我们更为了解这个家庭的性质和组成。“单在罗马，如果我们从铭文来判断，‘亚古士督家里的人’ (*domus Augusta*) 一定在整个罗马人口中占很大的比例；但它同样包括服侍这位皇帝的所有的人，无论他们是仆人还是自由人，这些

inscriptions, the *domus Augusta* must have formed no inconsiderable fraction of the whole population; but it comprised likewise all persons in the emperor's service, whether slaves or freedmen, in Italy and even in the provinces" (J. B. Lightfoot, *in loc.*). To belong to Caesar's household would secure to even the lowest grade of slaves substantial privileges and immunities, and would give a certain social importance, which made this position a valued one. An office in the emperor's household, however mean, was thought of so highly that in the monumental inscriptions such a fact is recorded with scrupulous care.

II. How Did the Gospel Reach Caesar's Household?.-There is no need to suppose that the gospel was unknown, even in the palace, previous to the arrival of Paul in Rome. For in that numerous household of the emperor there would be Jews, perhaps many of them. This was a period when the city of Rome and the court of the Caesars swarmed with Asiatics, many of whom were Jews, and many of them would be in slavery or employment in the imperial court. It cannot be forgotten that Poppaea, Nero's consort, was a proselyte to Judaism and that she continued to advocate successfully the cause of the Jews before the emperor as occasion arose.

Therefore as soon as the gospel entered Rome and was proclaimed in the many synagogues there, these members of Caesar's household could not fail to hear the story of Jesus Christ and of His cross and resurrection. This probability would be quite sufficient to account for the fact that the gospel was known in Caesar's palace.

人来自于意大利，甚至来自于罗马的行省” (J. B. Lightfoot, 见这一章)。如果一个人是凯撒家里的人，那么即使他是最为卑微的奴仆也将拥有大量的特权和豁免权，并且拥有一定的社会地位，这使凯撒家里的人成为受人尊重的人。而这位皇帝家里的官员不论地位多么低微都被给予了高度的评价，碑文中就详细地记载了这种评价。

II. 福音是如何传播到凯撒家里的？没有必要认为，保罗到达罗马之前，当地的人，甚至连宫殿中的人都不知晓福音。因为在这位皇帝的众多家室中有犹太人，可能犹太人的数量还很多。这一时期罗马城中和凯撒的朝中有很多亚细亚人，其中很多亚细亚人是犹太人，许多犹太人在凯撒的朝中作仆人或佣人。不要忘了，尼禄的妻子波皮亚是犹太教的归信者，她一直借机在这位皇帝面前表达对犹太人事业的支持，并且成功地支持了犹太人的事业。

因此，当福音刚传入罗马，在很多犹太会堂中传播时，凯撒家里的很多人一定听到了关于耶稣基督的故事，听到了关于耶稣受难和复活的故事。这种可能性足以说明凯撒家里的人知晓福音。

But the propagation of the gospel received a great impetus when Paul arrived in the city. For although he was a “bound prisoner,” his wrist fastened day and night to the soldier who guarded him, he was able to preach and to teach without hindrance (Acts 28:31). Immediately after his arrival in Rome he put himself in communication with “the local leaders of the Jews”—probably the rulers of the synagogues in Rome—and many of them came to him, desiring to hear his views regarding “the hope of Israel” (vv. 20–22). Naturally all the Jews in Rome would be eager to gain this information from a man of Paul’s position and character; for this community had for years been permeated with messianic hopes. Indeed, successive rumors of messiahs had kept them in such a fever of excitement that on one occasion at least they had started a riot. Thus it would come about as a matter of course that the gospel would reach all the Jews in Rome, including those in Caesar’s household.

But besides this, Paul’s daily contact with the soldiers who guarded him could not fail to lead to the introduction of the gospel into the regiment. And as part of the praetorian guard was quartered in buildings on the Palatine Hill, attached to the emperor’s palace there, here was one other channel through which the gospel would be made known to some of those who resided in the palace of Caesar.

See also PHILIPPIANS, EPISTLE TO THE II.

Bibliography.—Comms. on Philippians by J. B. Lightfoot (1878); J. J. Müller (*NIC*, 1955); F. W. Beare (*HNTC*, 2nd ed. 1969).

不过，保罗来到罗马极大地推动了福音的传播。因为虽然保罗是一个“囚犯”，而且看守他的兵丁整日整夜地捆绑着他的手腕，但是他能够“放胆传讲神国的道，将主耶稣基督的事教导人，并没有人禁止”（徒 28:31）。保罗一到罗马就与“犹太人的首领”取得了联系，这些首领可能是罗马犹太会堂的领袖，他们中很多人来到保罗身边，关于“以色列人所指望的”，他们想要听听保罗的观点（徒 28:20-22）。罗马所有的犹太人自然希望从保罗这样身份和品质的人那里了解这些信息；因为多年来弥赛亚救赎的希望一直在这些人中间传播。实际上，关于弥赛亚的持续传言激发了他们的热情，以至于他们至少有一次借机发动了暴乱。因此，罗马所有的犹太人，包括凯撒家里的人一定知晓福音。

但除此之外，保罗还每日与看守他的兵丁保持联系，因此福音一定也传入军队中。因为部分禁卫军驻扎在帕拉蒂尼山的建筑中，这些建筑与皇帝的宫殿连在一起，因此，住在凯撒宫殿中的一些人获得了解福音的另一个渠道。

另见 PHILIPPIANS, EPISTLE TO THE II（腓立比书 II）。

书目——J. B. Lightfoot 对《腓利比书》的注释(1878); J. J. Müller (*NIC*, 1955); F. W. Beare (*HNTC*, 1969 年再版)。

CAGE

[Heb. *sûgar*] (Ezk. 19:9); AV WARD. The context indicates that the “cage” of Ezk. 19:9 was a portable enclosure for holding a captive en route to a stationary prison. The AV and NEB have “cage” also at Jer. 5:27 (Heb. *k^lûb*, RSV BASKET), and the AV at Rev. 18:2 (Gk. *phylakē*, RSV and NEB “haunt”).

The earliest known form of cage made to confine a bird, for the pleasure of its song or the beauty of its coloring, was a crude affair of willows or other pliable twigs. Later cages were made of pottery. References in the Bible make it clear that people were accustomed to confine birds in cages as pets, or to detain them for market purposes. James indicated that cages were common when he wrote (3:7): “For every kind of beasts and birds ... is tamed, and has been tamed by humankind.” In Job (41:5) we find these lines: “Will you play with him as with a bird? Or will you put him on a leash for your maidens?” The sale of sparrows as an article of food still continues in Eastern markets (Mt. 10:29); and Jesus entered the temple and overthrew “the seats of those who sold pigeons” (21:12). Cf. also Sir. 11:30, “Like a decoy partridge in a cage” (Gk. *kartállos*).

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CAIAPHAS**CAGE 笼子、巢穴**

【希伯来语: *sûgar*】(结 19:9); 《钦定版圣经》译为 WARD (“监房”)。上下文语境表明,《以西结书》19:9 中的“笼子”是将囚犯押解到固定监狱途中要用到的一种移动装置。《钦定版圣经》和《新英文译本》的《耶利米书》5:27 和《钦定版圣经》的《启示录》18:2 (希腊语: *phylakē*, 《修订标准译本》和《新英文译本》译为 “haunt” [“巢穴”]) 使用了 “cage” 一词 (“笼子、巢穴”, 希伯来语: *k^lûb*, 《修订标准译本》译为 BASKET[见 BASKET 箱子、筐子、篮子])。

最早用来关鸟的笼子是用粗糙的杨柳或其他柔韧的枝条编织成的, 将鸟关在笼中是为了欣赏它悦耳的叫声或美丽的羽毛。后来的笼子是用陶器制成的。《圣经》中提及的笼子清晰地表明, 人们习惯将鸟关在笼中作为宠物, 或囚在笼中买卖它们。雅各指出笼子在当时很常见, 他在《雅各书》3:7 中写道: “各类的走兽、飞禽……本来都可以制伏, 也已经被制伏了”。我们可以在《约伯记》41:5 中看到这样的经文: “你岂可拿它当雀鸟玩耍吗? 岂可为你的幼女将它拴住吗?” 东方的市场上仍然将鸟雀当作食物来买卖 (太 10:29); 耶稣进了神的殿, 推翻“卖鸽子之人的凳子” (太 21:12)。另参:《便西拉智训》11:30, “装模作样乃是一种诱你上钩的诱饵” (希腊语: *kartállos*)。

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CAIAPHAS 该亚法

kā'ə-fəs, kī'ə-fəs [Gk. *Kaiaphas*, some MSS also *Kaiḗphas*]. The name of Joseph, a son-in-law of Annas (cf. Jn. 18:13), who filled the post of high priest *ca.* A.D. 18–36, and then was deposed by Vitellius (cf. Josephus *Ant.* xviii.2.2; 4.3). He is mentioned by Luke as holding office at the time of John the Baptist's preaching in the wilderness (Lk. 3:2).

Caiaphas took a leading part in the trial and condemnation of Jesus. It was in his court or palace that the chief priests (Sadducees) and Pharisees, who together constituted the Sanhedrin, assembled "in order to arrest Jesus by stealth and kill him" (cf. Mt. 26:3f.; Jn. 11:49). The regal claims of the new Messiah and the growing fame of His works had made them dread both the vengeance of imperial Rome upon their nation, and the loss of their own personal authority and prestige (cf. Jn. 11:48). But Caiaphas pointed a way out of their dilemma: let them bide their time till the momentary enthusiasm of the populace was spent (cf. Mt. 26:5), and then by the single sacrifice of Jesus they could at once get rid of a dangerous rival and propitiate the frowns of Rome (cf. Jn. 11:49f.; 18:14).

The commentary of John upon this (Jn. 11:51f.) indicates how the death of Jesus was indeed to prove a blessing not only for Israel but also for all the children of God; but not in the manner which the cold-blooded state-craft of Caiaphas intended. The advice of the high priest was accepted by the Sanhedrin (v. 53), and they succeeded in arresting Jesus. After being led "to Annas first" (18:13), Jesus was conducted thence in bonds to Caiaphas (v. 24). According to Matthew He was led immediately upon His arrest

音译：kā'ə-fəs, kī'ə-fəs 【希腊语：*Kaiaphas*, 有些原稿作 *Kaiḗphas*】。约瑟的名字，亚那的女婿（参：约 18:13），该亚法在约公元 18 年至 36 年作大祭司，后被维特里乌斯免职（参：Josephus *Ant.* xviii.2.2; 4.3）。《路加福音》3:2 中提到，施洗约翰在旷野中传道时，该亚法正在作大祭司。

该亚法在审判耶稣和为耶稣定罪时起到了主要作用。祭司长（撒督该人）和法利赛人聚集在该亚法的院里，他们组成了犹太公会，商议“要用诡计拿住耶稣杀祂”（参：太 26:3-4；约 11:49）。新弥赛亚降临的信息已经被庄严地宣告出来，同时越来越多的人了解到了耶稣的神迹，这使得祭司长和法利赛人害怕罗马帝国会报复他们，也使他们害怕丢掉个人的权柄和威望（参：约 11:48）。不过，该亚法指出了一条摆脱困境的方法：让他们要耐心等待，直到民众对基督的短暂热情消退（参：太 26:5），通过牺牲耶稣一人，他们立刻可以摆脱敌人的威胁，并平息了罗马人的怨气（参：约 11:49-50；18:14）。

约翰对这件事的评论（约 11:51-52）表明，耶稣之死实际上不仅赐福给以色列，而且赐福给所有神的子民；但冷血无情、善用治国之术的该亚法不希望看到这样的事发生。犹太公会接受了大祭司的意见（约 11:53），他们成功地逮捕了耶稣。耶稣先被“带到亚那面前”（约 18:13），然后亚那把耶稣解到该亚法那里（约 18:24）。根据《马太福音》26:57 中的记载，耶稣被捕后直接被带到该亚法那里。马可和路加没有提到该亚法这个名字。从犹太律法的角度来看，审判初期该亚法的行为（太 26:57-68）、审

to Caiaphas (Mt. 26:57). Mark and Luke do not refer to Caiaphas by name. The conduct of Caiaphas at this preliminary trial of Jesus (Mt. 26:57–68), its time and its procedure, were almost entirely illegal from the standpoint of the Jewish law (see JESUS CHRIST, ARREST AND TRIAL OF I.A.2). False witnesses were first called, and when Jesus refused to reply to their charges, Caiaphas asked of Him if He were “the Christ, the son of God” (v. 63). Upon Our Lord’s answering “You have said so” (v. 64), Caiaphas “tore his robes, and said, ‘He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy’ ” (v. 65). It was upon this charge that Jesus was found worthy of death (v. 66).

Caiaphas is also mentioned in Acts 4:6 as being among those who presided over the trial of Peter and John.

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CAIN

kān [Heb. *qayin*]. The firstborn son of Adam and Eve (Gen. 4:1). The expression of gratitude offered by his mother at his birth might imply that the name Cain was associated with a root *qānâ*, “obtain,” “acquire.” An alternative suggestion regards the name as related to a noun *qayin*, meaning “worker in metal,” “smith” (Arab. *qayn*). The narrative, however, seems to indicate a simple play on words (cf. Gen. 2:5, 23, etc.), whereby the name Cain, whatever it may have meant to Eve under other circumstances, was linked with the verb *qānâ*. The Greek (*Kain*) and Latin Vulgate (*Cain*) are mere transcriptions, and thus throw no additional light on the provenance or meaning of the name.

判的时间和步骤几乎完全不合乎律法（见 JESUS CHRIST, ARREST AND TRIAL OF I.A.2[耶稣被捕和受审 I.A.2]）。祭司长和全公会首先找假见证控告耶稣，当耶稣拒绝回答他们的指控时，该亚法问耶稣是否是“神的儿子基督”（太 26:63）。当我们的主回答说“你说的是”（太 26:64），该亚法就“撕开衣服，说：‘祂说了僭妄的话，我们何必再用见证人呢？这僭妄的话，现在你们都听见了’”（太 26:65）。正是因为这个指控，耶稣才被认为是该死的（太 26:66）。

《使徒行传》4:6 中也提到了该亚法，他是负责审判彼得和约翰的人之一。

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CAIN 该隐

音译：kān【希伯来语：*qayin*】。亚当和夏娃的头生的儿子（创 4:1）。该隐出生时他的母亲夏娃向耶和华表达了感激之情，这暗示出该隐这个名字与词根 *qānâ* 有关，意思是“获得”、“得着”。另一种意见认为这个名字与名词 *qayin* 有关，意思是“金属工”、“铁匠”（阿拉伯语：*qayn*）。这段经文的叙述似乎仅仅是文字游戏（参：创 2:5, 23 等），在其他环境下该隐这个名字无论对夏娃有什么意义，这个名字都与动词 *qānâ* 有关。希腊语译本 (*Kain*) 和拉丁《武加大译本》 (*Cain*) 只是抄本，因此不能解释这个名字出处或意义提供任何帮助。

The birth of Cain marked a fresh development in the life of Eve, who for the first time fulfilled the designation “mother of all living” (Gen. 3:20). It is significant that Eve’s first child was male, and she acknowledged freely God’s help in conceiving and bringing it to birth. Though now in a subordinate role to her husband, she exercised new responsibilities as a mother. After a time she bore a second child, also male, and she named him Abel.

A sedentary form of culture seems to be indicated by the narrative, since it speaks of Cain becoming a cultivator of the ground, while Abel tended flocks and herds. Religion has its place in this culture. The mention of Cain and Abel presenting offerings to God presupposes a knowledge of divine worship and its significance. It also gives clear indications of a rudimentary sacrificial schedule.

Both brothers made an offering to God from the fruits of their labor at some specific period, perhaps one that was prescribed, since they presented their offerings together. Whereas Abel’s sacrifice pleased God, Cain’s did not, and in consequence Cain was very annoyed and depressed. God challenged him about his attitude, pointing out that if he were following a proper way of life he would have no occasion to be indignant at God, but instead would feel uplifted spiritually. Since he was apparently not living as God desired, sin was already crouched beside him like a demon, presenting temptations that must be overcome if he desired future blessings from God (Gen. 4:5-7).

该隐的出生标志着夏娃的生活取得了新发展，她首次配得上“众生之母”这个称谓（创 3:20）。值得注意的是，夏娃的头生的孩子是一个男孩，她意识到慷慨的上帝助她孕育，助她生产。虽然，现在与她的丈夫相比较，她居于次要地位，但她肩负起了作母亲的新职责。过了一段时间之后，她又生了一个孩子，也是个男孩，她给这个孩子取名为亚伯。

叙述中似乎提及了一种定居的文明，因为经文中提到了该隐是种地的，亚伯是牧羊的。宗教在这种文明中占有一定的地位。经文中提到该隐和亚伯向神献上了供物，这预示着他们都崇拜神，并且认识到了崇拜神的重要性。这也清晰地表明献祭的风俗已初步形成。

两兄弟都在某段时间把他们的劳动果实献给了神，可能这一天是神所规定的献祭时间，因为他们在这一天同时向神献上了供物。由于神悦纳亚伯的供物，却看不中该隐的供物，所以该隐就大大地发怒，感到沮丧。当耶和华因为该隐的态度询问他时，祂指出，该隐若行得好，没有必要对祂感到愤慨，而应该感到精神振奋。他若行的不好，罪就会像魔鬼一样伏在他身旁，如果他想要在未来得到神的祝福，那么他必须抵住诱惑（创 4:5-7）。

That he was not able to master the demonic impulses of temptation is seen in his continuing jealousy of his brother Abel, whom he later lured out to a piece of land, presumably one which he was cultivating. The versions have preserved a clause that has either fallen out of the MT or was included in a different type of Genesis text, from which the Samaritan Pentateuch, the LXX, and some other versions were made. Gen. 4:8 should therefore be emended to read (with the RSV and most modern English versions): "Cain said to Abel his brother, 'Let us go out to the field'" (See C. A. Simpson, *IB*, I, 519).

In mounting jealousy Cain killed Abel in the open country and presumably buried his body. This act constituted premeditated murder, and Cain was questioned subsequently about this heinous crime. He compounded his earlier offense by lying concerning Abel's whereabouts, and was told bluntly that his brother's blood was crying out to God from the very ground where he had been murdered.

Cain was cursed by being banished from his own property, and was warned that the soil would never again yield its produce to him. Instead, he would become a fugitive, wandering far from home and straying into potentially dangerous situations. Cain still seems to have been rebellious rather than contrite, for he remonstrated with God, claiming that the punishment imposed was too severe. His dread of being set upon and killed by those he might meet implies group solidarity, an indication of the existence of community life.

该隐一直嫉妒他的兄弟亚伯，后来他把亚伯诱骗到一块土地上，可能就是他耕种的那块土地上，这说明该隐未能制伏魔鬼的引诱。很多译本保留了一个分句，这个分句被《马所拉文本》省略了或者包含在不同的《创世记》经文中，《撒马利亚五经》、《七十士译本》和其他的译本翻译出了这个分句。因此《创世记》4:8 应该修订为（《修订标准译本》和大多数现代英语译本也作出了修订）：“该隐对他的兄弟亚伯说，‘咱们到田间去’”（见 C. A. Simpson, *IB*, I, 519）。

该隐越来越嫉妒亚伯，最终在田间杀死了亚伯，并且可能将他的尸体埋在了那里。这一行为构成了谋杀罪，后来耶和华就这一十恶不赦的罪行质问了该隐。由于该隐在亚伯的去向问题上向神撒了谎，所以他罪加一等，神坦率地告诉他，他的兄弟的血从地里向他哀告。

该隐遭到了诅咒，他将从自己的产业上被驱逐出去，并且被告知，地不再为他效力。他反而要成为逃亡者，在远离家乡的地方流离飘荡，可能面临危险的处境。该隐似乎选择了反抗，而不是悔罪，因为他向神抗议道，他的刑罚太重，过于他所能当的。该隐对被袭击和可能被杀的惧怕暗示出群体的团结性，也表明群居此时已经存在。

God forestalled Cain's death by murder, telling Cain that He was placing upon him a mark which would signify to those who met him during his wanderings in the land of Nod that he was not to be harmed. The exact nature of this mark is unknown, but it may have been some type of clan marking, or else a form of brand which some Sumerians placed upon their slaves, particularly if the slave was likely to run away. Other protective signs are referred to in Ex. 13:16; 28:36; Dt. 6:8; 11:18; Ezk. 9:4, 6.

The land of Nod (lit. "wandering") was located E of Eden, which appears to have been in the vicinity of the Babylonian plain of Shinar. The territory evidently contained settlements, from one of which Cain obtained a wife who is unnamed in the OT. They subsequently had a son, Enoch (Gen. 4:17), after whom Cain named a settlement ("city") that he established in Nod; no site answering to this modest description has been excavated to date. Enoch himself married and had a son named Irad, as recorded in the Cainite genealogy (vv. 18–24). The inclusion of such material in the Genesis narrative is paralleled by the antediluvian king lists from Sumer. If the genealogy of Cain was actually written on tablets and incorporated with similar tablet material to form the bulk of the book of Genesis, it would be natural to expect genealogical sections to occur in it, as with tablets recovered from Nuzi and other sites.

In the account of human technological developments given in Gen. 4:20–22, the mention of the use of iron is often assumed to be anachronistic. But discoveries by Russian archeologists at

耶和华预先阻止了该隐被杀的事情发生，祂告诉该隐，将给他立一个记号，免得该隐在挪得之地流浪时人们遇见他就杀他。尚无法知晓这个记号的准确性，但它可能是某个宗族的记号，或者是苏美尔人在他们的奴仆身上所作的一种记号，这种记号尤其是为了防止奴仆逃跑。《出埃及记》13:16; 28:36, 《申命记》6:8; 11:18 和《以西结书》9:4, 6 中还提到了其他的保护记号。

挪得之地（字面意思“流浪”）位于伊甸东边，似乎在巴比伦示拿平原附近。这片土地显然包括了很多定居点，该隐从其中的一个定居点中得到了一个妻子，《旧约》中没有给出这个妻子的名字。他们随后生了一个儿子以诺（创 4:17），该隐就按这个儿子的名字将他在挪得之地建立的这个定居点（“那城”）命名为以诺；迄今为止发掘出的遗址都不太符合这种描述。以诺结婚后，生了一个儿子以拿，该隐的家谱中记录了以拿这个名字（创 4:18-24）。《创世记》故事中的这些资料与大洪水之前的苏美尔列王表极为相似。如果该隐的家谱实际上写在了石碑上，并且与其他的碑文材料一起构成了《创世记》的主体内容，那么正如努斯和其他遗址中的碑文所记载的，自然也可以在《创世记》中看到一些家谱的片段。

《创世记》4:20–22 中描述了人类科技的发展，这段经文中提到了使用铁器，人们通常被认为这里存在年代的错误。但是俄国的考古学家在亚拉腊山北麓发现了一些约处于公元前 2500 年的复

the northern base of Mount Ararat have revealed the existence *ca.* 2500 B.C. of some sophisticated smelters that manufactured iron ore, as well as some other metals and alloys. These discoveries demonstrate the antiquity of the tradition regarding technology as the Cainite line knew it, and place the narrative in new historical perspective.

The identity of the group from which Cain secured his wife is unknown. The setting is obviously in southern Mesopotamia and possibly the settlement involved flourished in the Ubaid period. Alternatively, Cain's wife may have come from some such group as the Rephaim or the Nephilim, both of which lived before the Flood. Certain writers have suggested the presence in southern Mesopotamia of pre-Adamic species, perhaps dating from the Neolithic period, which were subsequently drowned by the Flood, but this is speculative. Gen. 6:1 certainly conveys the impression that mankind was increasing numerically, and it may be that Cain had married a person who came into the category of the "daughters of men." While there are insufficient data upon which to base an opinion, subsequent discoveries at former Sumerian sites may aid in understanding this problem.

In the NT Cain was stigmatized as being "of the evil one" (1 Jn. 3:12), and Christians were exhorted not to follow his example. To "walk in the way of Cain" (Jude 11) was to be wilful, rebellious, and disobedient, all of which were alien to the spirit of the new covenant, as they had been to the old. Instead, the way of life embraced by Abel was to be followed by the believer (He. 11:4).

杂熔炉，这些熔炉可以用来冶炼铁矿石，也可以用来冶炼其他金属和合金。这些发现证明，从关于该隐的经文中所了解到的科技拥有着悠久的历史，这些发现也将这个故事置于新的历史视角之中。

尚无法确定该隐获得妻子的那个群体的身份。显然，这个故事发生在美索不达米亚的南部，这个定居点可能在奥贝伊德时期繁荣一时。或者说，该隐的妻子可能来自于利乏音人或伟人中的某个群体，他们都生活于大洪水之前的时代。某些作家认为，在美索不达米亚的南部在亚当之前生活着一些人类，他们生活的年代或许可以追溯至新石器时期，后来，大洪水淹死了这些人，但这只是推测。《创世记》6:1 中无疑表达了这样一种观点，即人类的数量在增长，该隐可能娶了“人的女子们”中的一个女人。虽然尚且没有充分的证据可以证明这个观点，但前苏美尔人遗址上的后期考古发现可能有助于理解这个难题。

在《新约》中，该隐被贬称为“属那恶者”（约壹 3:12），基督徒被告诫不要效法该隐的例子。“走了该隐的道路”（犹 1:11）的人是任性的、反叛的和悖逆的，这些品质都与新约的精神相悖，因为它们属于旧习。相反，基督徒要效法亚伯的生活方式（来 11:4）。

Bibliography.—T. Jacobsen, *Sumerian King List* (1939); E. A. Speiser, *Genesis* (AB, 1964), pp. 29–36.

书目——T. Jacobsen, *Sumerian King List* (1939); E. A. Speiser, *Genesis* (AB, 1964), 29–36 页。

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CAIN

(Josh. 15:57, AV). *See* KAIN.

CAIN 该隐

(《钦定版圣经》, 书 15:57)。见 KAIN (该隐)。

CAINAN

kā'nən [Gk. *Kainan*].

CAINAN 该南

音译: kā'nən 【希腊语: *Kainan*】。

1. Greek form of KENAN (Lk. 3:37); also the AV form in the OT (except 1 Ch. 1:2).

1. 该南 (见 KENAN[该南]) 的希腊语形式 (路 3:37); 《钦定版圣经》的《旧约》也译为 CAINAN (“该南”, 《历代志上》1:2 除外)。

2. A son of Arphaxad (Lk. 3:36), omitted in the MT of Gen. 10:24; 11:12.

2. 亚法撒的儿子 (路 3:36), 《马所拉文本》的《创世记》10:24 和 11:12 中省略了这个名字。

CAKE.

See BREAD.

CAKE. 饼

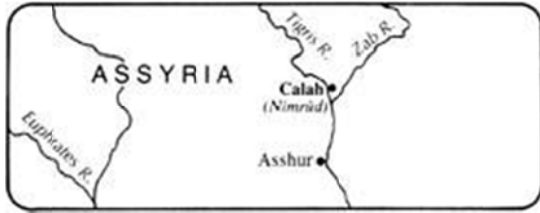
见 BREAD (饼)。

CALAH

kā'lə [Heb. *kālah*; Gk. *Chalach*, also *Chalak*, *Kalach*; Assyr. *Kalhu*, *Kalḥa*, *Kalḥi*, *Kalah*]. One of the great cities of Nimrod (Gen. 10:11, RSV, NEB), which with Nineveh, Resen between Calah and Nineveh, and Rehoboth-Ir (probably lying more to the north) formed Assyria's great fourfold capital. The meaning of the name is unknown, but if a Sumerian etymology be accepted, some such signification as “holy gate” (*Ka-lah*)—a parallel to *Ka-dingir-ra*=*Bāb-īlī*, “gate of God” (*see* BABYLON)—is possible. In later antiquity the city was known by its present name *Nimrūd*.

CALAH 迦拉

音译: kā'lə 【希伯来语: *kālah*; 希腊语: *Chalach*, *Chalak*, *Kalach*; 亚述语: *Kalhu*, *Kalḥa*, *Kalḥi*, *Kalah*】。宁录的大城之一 (《修订标准译本》和《新英文译本》, 创 10:11), 迦拉、尼尼微、尼尼微与迦拉之间的利鲜和利河伯 (可能是更靠北的一座城) 构成了亚述的四座大都城。尚不知晓迦拉这个词的含义, 但如果认为这个词源于苏美尔语, 那么它的含义可能是 “圣洁之门” (*Ka-lah*)——相当于 *Ka-dingir-ra*, 也就是 *Bāb-īlī*, 意思是 “神的门” (见 BABYLON[巴比伦])。在古代历史后期, 迦拉被称为尼姆鲁德 (现名)。



I. Foundation and Early

References.-Excavations conducted from 1949 to 1963 by the British School of Archaeology in Iraq indicate that Calah was inhabited by *ca.* 2500 B.C. As Nineveh is mentioned by Hammurabi, who reigned in the 18th cent. B.C., it is clear that that city was already in his time an important place; and the passage in Gen. 10:11 implies, though it does not actually prove, that Calah was of about the same period. The Assyrian king Ashurnasirpal (*ca.* 883–859 B.C.) states that Calah was “made” by Shalmaneser (I) *ca.* 1300 B.C., but possibly this is simply an indication that he rebuilt it. Later on the site seems to have become neglected, for Ashurnasirpal states that, the city having fallen into ruin, he rebuilt it. Thereafter it became practically the capital of the country, for he not only reerected or restored its shrines and temples—the temple of Ninurta, with the god’s image, the temple of “the Lady of the Land,” and the temples of Sin, Gula, and Enlil—but he also received tribute there. Among his other works may be mentioned the water-channel Pati-ḥengala; the plantations, whose fruits he apparently offered to the god Ashur; and the temples of the city. It also became a favorite place of residence for the later kings of Assyria, who built palaces and restored the city’s temples from time to time. The city is mentioned by Tiglath-pileser III and Sargon II as the base for their campaigns against Judah and Israel. It fell in the Median invasions

I. 建立和早期的参考。

不列颠考古学院于1949年至1963年在伊拉克的挖掘结果表明，约公元前2500年迦拉就有人类居住。因为公元前18世纪的统治者汉谟拉比提到了尼尼微城，所以这座城市显然此时已经成为一个重要的地方；虽然还不能证明《创世记》10:11中的记载，但这段经文的描述暗示出，迦拉大约建于同一时期。亚述王亚述纳西尔帕（约公元前883年至859年）说道，迦拉是撒幔以色列一世在公元前1300年前后“修建”的城市，但这可能仅仅意味着撒幔以色列重建了这座城市。后来这座城市似乎未得到重视，因为亚述纳西尔帕说，这座城市变成了废墟，他重建了该城。因此，迦拉实际上成为了亚述的都城，因为亚述纳西尔帕不仅重建或修复了迦拉的神龛和神庙——带有尼努尔塔神像的神庙、土地女神庙，辛、古拉和恩利尔神庙，而且接受迦拉的贡物。亚述纳西尔帕建造的其他工程可能还包括帕蒂汉戈拉(Pati-ḥengala)水道、种植园和城中的多座神庙，亚述纳西尔帕显然将种植园中出产的水果献给阿舒尔神。迦拉也成为后期亚述王最喜爱的居住地，他们曾在这座城市建造宫殿，并修复城中的神庙。提革拉毗列色三世和撒珥根二世也曾提到过这座城市，迦拉是他们进军犹太和以色列的军事基地。玛代于公元前612年攻陷了这座城市。

of 612 B.C.

II. The Site.-Calah occupied the roughly triangular tract formed by the junction of the upper Zab with the Tigris. The ancient Tigris flowed rather closer to the western wall than it does now and seems to have separated the small town represented by Selamiyeh from the extensive ruins of Calah, which now bear the name of Nimrûd. The main ruins are situated on a large, rectangular platform on the bank of the old bed of the Tigris. The site is 22 mi. (35 km.) S of Tell Kuyunjik (Nineveh), and is surrounded by narrow mounds still having the appearance of walls. Traces of no less than 108 towers, the city's ancient defenses, are visible on the north and east, where the walls were further protected by moats. The enclosed area is about 2331 by 2095 yds. (2130 by 1915 m.), or 1000 acres (408 hectares).

III. Buildings.-The most prominent edifice was the great temple tower at the northwest corner—a step-pyramid (*ziqqurratu*) like the Babylonian towers, constructed of brick faced with stone, and rising in stages to a height of about 126 ft. (38 m.), probably with a sanctuary at the top (*see* Babel, TOWER OF X.A). A long vault occupies the basement-stage of this structure, and caused its discoverer A. H. Layard to regard it as the probable traditional tomb of Ninus, under whose shadow the tragedy of Pyramis and Thisbe took place. Ovid (*Metamorphoses* iv.98) describes the tomb of Ninus as having been situated “at the entrance of Nineveh,” and, if this be correct, Calah must have been regarded as the southern portion of that great city. On a preaching journey Nineveh may well have taken three days (Jonah 3:3) to traverse,

II. 遗址。迦拉大致是一个三角地带，处于上扎卜河与底格里斯河的交汇处。与现在相比，古时底格里斯河距离西城墙更近，这条河流似乎将以塞拉米耶（Selamiyeh）为代表的小城与迦拉巨大的废墟分割开来，这些废墟现名为尼姆鲁德。主要的废墟位于底格里斯河古老河床沿岸的一个大长方形平台上。该遗址位于库云吉克遗址（尼尼微）以南 22 英里（35 公里）处，尚可以看见城墙的狭窄废丘包围着这个遗址。在迦拉遗址的北面 and 东面仍可以看到多达 108 座塔和该城的古代防御工事，北面 and 东面的城墙甚至还有护城河保护着。迦拉城大致是一个 2331 码（2130 米）长，2095 码（1915 米）宽的区域，或者说占地 1000 英亩（408 公顷）。

III. 建筑物。迦拉最杰出的建筑是其西北角的巨大庙塔——与巴比伦的塔相似的金子形庙塔，这座庙塔是由砖砌成的，塔的表面由石头组成，塔高约 126 英尺（38 米），塔顶可能还建有一个至圣所（见 Babel, TOWER OF X.A[巴别塔 X.A]）。塔的底部是一个狭长的地下室，其挖掘者莱亚德（A. H. Layard）认为这个地下室可能是传说中尼努斯的坟墓，皮拉缪斯和忒斯彼的悲剧就发生在尼努斯执政时期。奥维德（*Metamorphoses* iv.98）描述道，尼努斯的坟墓位于“尼尼微的入口处”，如果这种描述是正确的，那么迦拉应该被认为是尼尼微城的南区。如果豪尔萨巴德真位于尼尼微的北端，那么约拿在传道时，可能用了三天的时间才穿越了尼尼微城（拿 3:3）。

provided Khorsabad was in reality its northern extremity.

The platform upon which the temple tower of Calah was situated measures about 700 by 400 yds. (640 by 365 m.), which left room for temples and palaces. In the center of the east side of this platform lie the remains of the palace of Ashurnasirpal. Its chambers and halls were paneled with sculptured and inscribed slabs, and the principal doorways were flanked with finely carved winged and human-headed lions and bulls. In the southeast corner are the remains of the palace of Esarhaddon, built at least in part with material taken from the palace of Tiglath-pileser IV, which was situated in the south portion of the platform. The remains of this last are, as a result of this spoliation, exceedingly meager. The southwest corner of the platform contains the remains of the last palace built on the site—a very inferior construction for Ashur-etil-ilani (*ca.* 636 B.C.). One of the temples on this platform was that dedicated to Ninurta, situated at the southwest corner of the temple tower. The left-hand entrance was flanked by man-headed lions, while the sides of the right-hand entrance were decorated with slabs showing the expulsion of the evil spirit from the temple—a spirited sculpture now in the British Museum. On the right-hand side of the entrance was an arch-headed slab with a representation of Ashurnasirpal in low relief, standing in the conventional attitude. Before it stood a stone tripod altar, implying that divine honors were paid to this king. (Both these are now in the British Museum.) The remains of another temple were found E of this, and there are traces of further buildings at other points of the platform.

迦拉庙塔所处的平台是一个约 700 码（640 米）长、400 码（365 米）宽的区域，这就为建造神庙和宫殿留出了空间。这个平台东侧的中心区是亚述纳西尔帕的宫殿遗址。宫殿的卧室和大厅中镶嵌着雕刻石板，主门廊的侧面是一尊精心雕刻的人首翼狮像和人首翼牛像。东南角是以撒哈顿宫殿的遗址，这个宫殿至少有一部分是用提革拉毗列色四世宫殿内的建筑材料建成的，提革拉毗列色四世的宫殿位于平台的南部。平台的其余部分由于遭受了掠夺，历史遗迹非常少。平台的西南角是该地最后一座宫殿的遗址——这是一个为亚述埃提尔伊兰尼（约公元前 636 年）建造的非常劣等的建筑。这个平台上一座神庙是献给尼努尔塔神的，这座神庙位于庙塔的西南角。左侧的入口的两侧各有一个 人首狮身像，右侧入口装饰着厚石板雕塑，上面描绘着将魔鬼赶出神庙的画面——这个活灵活现的雕塑现保存在大英博物馆。右侧入口处是一个拱顶厚石板，浅浮雕上描述着传统观念中的亚述纳西尔帕。浅浮雕的前面是一个石质的三脚祭坛，这表明这位国王极受人们的尊敬。（这两件文物现都保存在大英博物馆。）在平台的东部还发现了另一个神庙的遗迹，在平台的其他地方还发现了更多建筑遗迹。

The slabs from Ashurnasirpal's palace show this king's warlike expeditions, but as descriptive lettering is lacking, the campaigns cannot be identified. Notwithstanding this disadvantage, however, they are of considerable importance, for they show incidents of his various campaigns—the crossing of rivers, the march of his armies, the besieging of cities, the reception of tribute, the life of the camp, and hunting the lion and the wild bull. The reliefs from the temples, which are much larger and finer, show the king engaged in various religious ceremonies and ritual acts, and are among the most striking examples of Assyrian sculpture. The site is renowned for its many ivories, which include plaques and figurines, as well as its inlaid furniture. The Black Obelisk of Shalmaneser III (see JEHU) was discovered there.

亚述纳西尔帕宫殿的石板上描绘了这位国王远征的画面，但上面却没有描述性刻字，因此，不能确定是否存在这些远征。虽然这些雕塑存在这样的缺点，但是它们仍具有重要的价值，因为它们描绘了亚述纳西尔帕的各种活动——穿越河流、行军、围困城市、接受贡物、营地生活、猎狮和猎取野牛。神庙中的浮雕更大，更为精致，这些浮雕描绘了这位国王参加的各种宗教仪式和典礼的场面，这些浮雕属于最引人注目的亚述雕塑。该遗址因出土了很多象牙制品和镶嵌家具而闻名于世，这些象牙制品包括象牙饰板和象牙雕像。还在该遗址中发现了撒缙以色列三世(见 JEHU[耶户])的黑方尖碑。

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Alabaster relief from Ashurnasirpal's palace at Calah (Nimrud) showing the king hunting lions, assisted by a driver and footmen (Trustees of the British Museum)

上图为迦拉(尼姆鲁德)亚述纳西尔帕宫殿中的汉白玉浮雕，浮雕上描绘了这位王在驾车者和步兵的帮助下猎狮的画面。(大英博物馆理事会)

CALAMITY

[Heb. 'ēḏ, rā'ā, hawwā, behālā (Isa. 65:23), 'āwen (Prov. 22:8), massā (Job 9:23), ḥatat (Job 6:21); Gk. stenochōria (2 Cor. 6:4; 12:10)]; AV also DESTRUCTION, EVIL, ADVERSITIES (1 S. 10:19), HURT (Ps. 35:26), MISCHIEF (Prov. 17:20; 24:16; 28:14), etc.; NEB also DOWNFALL, DISASTER, RUIN, MISFORTUNE, DOOM (Prov. 1:26f.; Ezk. 35:5), FALL (Ps. 35:26), etc.

“Calamity” denotes an unfortunate event. It is frequently used in the phrase *yôm 'ēḏ*, “day of calamity” (Dt. 32:35; Jer. 18:17; etc.), which suggests not merely an event but a period of misfortune or ruin. The prophets warn of the calamity that will befall apostate Israel (Ezk. 35:5; Ob. 13) and Israel's neighbors (Jer. 46:21; 48:16). In wisdom literature calamity is frequently the deserved punishment of the wicked (Prov. 6:15; 22:8), although the righteous also suffer calamity (Job 6:21; 9:23).

E. W. CONRAD

CALAMOLALUS

kal-ə-mol'ə-ləs, -mol-ā'ləs (AV, RSV mg., NEB, 1 Esd. 5:22). This name (Gk. A *Kalamōlalos*, B *Kalamōkalos*) is corrupt. It has evidently arisen through combining the two names “Lod and Hadid” (RSV), which occur in the parallel lists of Ezra (2:33) and Nehemiah (7:37).

CALAMITY 灾害、灾祸、惊吓的事

【希伯来语: 'ēḏ, rā'ā, hawwā, behālā (赛 65:23), 'āwen (箴 22:8), massā (伯 9:23), ḥatat (伯 6:21); 希腊语: stenochōria (林后 6:4; 12:10)】; 《钦定版圣经》还译为 DESTRUCTION (“灾难”)、EVIL (“灾祸”)、ADVERSITIES (“灾难”, 撒上 10:19)、HURT (“遭难”, 诗 35:26)、MISCHIEF (“祸患”, 箴 17:20; 24:16; 28:14) 等; 《新英文译本》还译为 DOWNFALL (“灾难”)、DISASTER (“灾祸”)、RUIN (“灾难”)、MISFORTUNE (“灾祸”)、DOOM (“灾难”, 箴 1:26-27; 结 35:5)、FALL (“遭难”, 诗 35:26) 等。

“Calamity”表示的是一个不幸的事件。短语 *yôm 'ēḏ* 中经常用到这个词, 这个短语的意思是“遭灾的日子”(申 32:35; 耶 18:17 等), 这个短语不仅表示了一个事件, 还表示遭受灾难的时期。先知们警告说, 灾祸将临到背叛神的以色列(结 35:5; 俄 13) 和以色列的邻邦(耶 46:21; 48:16)。在智慧书中, 灾祸通常是邪恶之人应得的惩罚(箴 6:15; 22:8), 但义人也会遭受灾祸(伯 6:21; 9:23)。

词条作者: E. W. CONRAD

CALAMOLALUS 第二以拦

音译: kal-ə-mol'ə-ləs, -mol-ā'ləs (《钦定版圣经》和《修订标准译本》旁注, 《新英文译本》, 拉一 5:22)。这个名字(希腊语《亚历山太抄本》作 *Kalamōlalos*, 《梵蒂冈抄本》作 *Kalamōkalos*) 是一种变形。这个词显然是由“罗德和哈第”(《修订标准译本》)这两个名字组合而成的, 《以斯拉记》2:33 和《尼希米记》7:37 的类似名单中也提到了这两个名字。

CALAMUS

kal'ə-məs [Heb. *qāneh*; Gk. *kálamos*] (Cant. 4:14; Ezk. 27:19); NEB SWEET-CANE; **AROMATIC CANE** [Heb. *q^enēh-bōsem*; Gk. *kálamos euōdēs*] (Ex. 30:23); AV SWEET CALAMUS; **SWEET CANE** [Heb. *qāneh* (*haṭṭōb*, Jer. 6:20); Gk. *thymíama* (Isa. 43:24), *kinnámomon* (Jer. 6:20)]; NEB also “fragrant spices” (Jer. 6:20).

Although some writers believe all these substances to be identical, there is at least a distinction between the sweet-tasting cane of Isaiah and the sweet-smelling substance(s) of the other passages. The former plant is perhaps the sugarcane, *Saccharum officinarum* L., while the other passages refer probably to the ginger-grass, *Andropogon aromaticus* Roxb., native to northern India and highly aromatic (see *MPB*, pp. 39–41).

R. K. H.

CALCOL

kal'kol [Heb. *kalkōl*]; AV also CHALCOL (1 K. 4:31); NEB KALCOL. Mentioned in 1 K. 4:31 as one of the wise men with whom Solomon was compared. “Chalcol” is probably better orthography, since it is a genuine Canaanite name, appearing on some ivories at Megiddo, probably from the 13th cent. B.C. In 1 K. 4:31 the designation “sons of Mahol” means “members of the orchestral guild.”

See *ARI* (5th ed. 1968), pp. 122f., 210 n. 97.

CALAMUS 菖蒲

音译: kal'ə-məs 【希伯来语: *qāneh*; 希腊语: *kálamos*】(歌 4:14; 结 27:19); 《新英文译本》译为 SWEET-CANE (“菖蒲”); **AROMATIC CANE** (“菖蒲”)【希伯来语: *q^enēh-bōsem*; 希腊语: *kálamos euōdēs*】(出 30:23); 《钦定版圣经》译为 SWEET CALAMUS (“菖蒲”); **SWEET CANE** (“菖蒲”)【希伯来语: *qāneh* (*haṭṭōb*, 耶 6:20); 希腊语: *thymíama* (赛 43:24), *kinnámomon* (耶 6:20)】; 《新英文译本》还译为 “fragrant spices” (“菖蒲”, 耶 6:20)。

虽然有些学者认为所有这些词都表示同一种植物, 但是《以赛亚书》中尝起来有点甜的植物茎与其他经文中闻起来有点甜的物质至少存在一个区别。前者可能是甘蔗, 拉丁学名是 *Saccharum officinarum* L., 其他经文中所提到的菖蒲可能是姜草, 拉丁学名是 *Andropogon aromaticus* Roxb., 这种植物原产于印度北部, 具有很浓的香味(见 *MPB*, 39–41 页)。

词条作者: R. K. H.

CALCOL 甲各

音译: kal'kol 【希伯来语: *kalkōl*】; 《钦定版圣经》还译为 CHALCOL (王上 4:31); 《新英文译本》还译为 KALCOL (“甲各”)。《列王纪上》4:31 中提到的智慧的人之一, 这节经文还将所罗门与这些智慧之人进行比较。从拼写上理解 “Chalcol” (“甲各”) 这个词更好, 因为它是迦南的一个真实存在的名字, 米吉多的很多象牙上发现了这个名字, 这些象牙可能源自于公元前 13 世纪。《列王纪上》4:31 中的 “玛曷的儿子” 指的是 “管弦乐协会的成员”。

见 *ARI* (第 5 版, 1968 年), 122-123 页, 210 注释, 97。

CALDRON

[Heb. *qallahat*, *sîr*, *dûd*]; NEB CAULDRON, STEWPOT. *Qallahat* is found only in 1 S. 2:14; Mic. 3:3. It was a pot for cooking, of undefined size and characteristics, in the former passage for sanctuary use and in the latter for domestic. The *sîr* (Ezk. 11:3, 7, 11) was distinctly a large pot, employed both for domestic use and in the sanctuary. The *dûd* (2 Ch. 35:13) was also a pot for cooking.

G. R. BERRY

CALEB

kā'ləb [Heb. *kālēb*]; **CALEBITE** [Heb. *kālībī*] (1 S. 25:3); **CHELUBAI** [Heb. *k^ēlūbāy*] (1 Ch. 2:9). A personal name employed for various individuals in OT texts dealing with the occupation of Canaan, the distribution of territory, and genealogies. Comparative Semitic onomastica show "Chelubai" to be a variant of "Caleb."

These onomastica also indicate that the meaning of the name is "dog." It is used either as a name of affection that stresses the quality of faithfulness or strength (like that of a dog to his master), or as a name employed for a servant or slave either with positive emphasis on the humble and faithful relationship of the inferior to the superior, or with derogatory emphasis on the disobedient and rebellious character of the subordinate. It appears that the Masoretic pointing of this common Semitic personal name reflects an attempt to avoid the negative overtones usually associated

CALDRON 锅

【希伯来语: *qallahat*, *sîr*, *dûd*】; 《新英文译本》还译为 CAULDRON (“锅”)和 STEWPOT (“锅”)。 *Qallahat* 只在《撒母耳记上》2:14 和《弥迦书》3:3 中出现过。它指的是一种用来做饭的锅,大小和特性都不明确,前面的段落中提到至圣所中使用锅,后面的段落中提到锅也可以作家用。 *Sîr* (结 11:3, 7, 11) 明显是一种大锅,可以家用也可以用在至圣所内。 *dûd* (代下 35:13) 也可以表示做饭的锅。

词条作者: G. R. BERRY

CALEB 迦勒

音译: kā'ləb 【希伯来语: *kālēb*】; **CALEBITE** (“迦勒族”)【希伯来语: *kālībī*】(撒上 25:3); **CHELUBAI** (“基路拜”)【希伯来语: *k^ēlūbāy*】(代上 2:9)。很多人都使用的一个人名,《旧约》在描述占领迦南、划分领地和宗谱的经文中都提到了迦勒这个名字。大量的闪族语专有名词显示,“基路拜”是“迦勒”的一种变形。

这些专有名词也表明,这个名字的含义是“狗”。这个词可以用作爱称,用来强调忠诚的品质或优点(如一只狗对主人的忠诚),也可以用作仆人或奴隶的名字,可能从褒义角度强调下级对上级的谦卑和忠诚,也可能从贬义角度强调下级不顺从和反叛的品质。《马所拉文本》中提到了这个普通的闪族语人名,这似乎是为了防止出现消极的暗示,在《旧约》中,这种暗示通常与狗(希伯来语: *keleb*) 有关。

with the dog (Heb. *keleb*) in the OT.

Some scholars (e.g., Noth, North) have maintained that Caleb was originally a clan name for the Calebites (cf. 1 Ch. 2:50–52 in the NEB and NAB) who helped the Judahites to take the southern part of Palestine. Later the ancestor of the Calebites was depicted as a Judean hero. Along with this view often goes the notion that the name Caleb is evidence of primitive totemism. However, the frequency with which the common Semitic personal name Caleb appears in the ancient Near East militates against the hypothesis of a clan name. In each known instance it is the name of an individual. Beltz has shown that the name Caleb does not contain any trace of totemism, and the current evidence supports the OT view that Caleb is singularly a personal name.

1. The son of Jephunneh. At Kadesh-barnea Moses chose Caleb the son of Jephunneh the Kenizzite (Nu. 32:12; Josh. 14:6, 14; cf. Gen. 15:19; 36:11) as Judah's representative to spy out the land of Canaan (Nu. 13:6). Among the twelve spies only he and Joshua returned with an encouraging report, while the others counseled not to attack Canaan (13:25–14:38). Accordingly only Caleb and Joshua were permitted to survive (14:38), because they "followed Yahweh" (Nu. 32:12; Dt. 1:36; Josh. 14:9). Some forty years later Caleb took part in the conquest of the land, and by driving out the Anakim he received Hebron as his inheritance (Josh. 14:6–15). Othniel, a younger relative of Caleb (Josh. 15:17; Jgs. 1:13; 1 Ch. 4:13), distinguished himself by capturing Debir (or Kiriath-sepher) and receiving as

有些学者（如诺特和诺斯）认为迦勒最初是迦勒族的族名（参：《新英文译本》和《新美国圣经》，代上 2:50-52），迦勒族帮助犹太人攻占了巴勒斯坦南部的地区。后来迦勒族的祖先被视为犹太人的英雄。与这种观点同时存在的一种观念认为，迦勒这个名字就是原始图腾崇拜的证据。然而，迦勒这个普通的闪米特语人名在古近东地区频繁地出现，这驳斥了迦勒是族名的假设。在所有已知的例子中，迦勒都是个人的名字。贝尔茨（Beltz）已经证明，迦勒这个名字中不包括任何图腾崇拜的痕迹，现有的证据支持了《旧约》中的观点，即迦勒仅仅是一个人名。

1、耶孚尼的儿子。摩西在加低斯巴尼亚挑选基尼洗族耶孚尼的儿子迦勒（民 32:12；书 14:6, 14；参：创 15:19；36:11）代表犹太支派去窥探迦南地（民 13:6）。一共派出了十二个密探，但只有迦勒和约书亚带回了令人鼓舞的窥探结果，其他人都建议不要进攻迦南（民 13:25–14:38）。因此唯有迦勒和约书亚仍然存活（民 14:38），因为他们“跟从耶和华”（民 32:12；申 1:36；书 14:9）。约四十年后，迦勒参加了征服迦南的战争，他赶走了亚纳族人，分得了希伯仑作为他的产业（书 14:6–15）。迦勒的年轻亲属俄陀聂（书 15:17；士 1:13；代上 4:13）因攻取了底璧（或基列西弗）而成为了杰出人物，迦勒把女儿押撒嫁给他为妻，作为对他的奖赏，因为迦勒曾向攻取那城的人做出了承诺（书 15:15–19；士 1:11–15）。迦勒也被选为犹太支派的“首领”（*nāsī*）和“领袖”（*rō's*），与其他的首领一起负责分地的事（民

a reward Achsah, Caleb's daughter, who was promised to the conqueror of that city (Josh. 15:15–19; Jgs. 1:11–15). Caleb was also chosen as the “leader” (*nāśî*) and “head” (*rō'š*) of the tribe of Judah, to be in charge with other leaders in the distribution of the land (Nu. 34:18f.). The capture of Hebron and Debir with its surrounding territories (1 S. 30:14) explains how the Kenizzites came to have a portion in the tribe of Judah. Already in Jgs. 1:10f. they were reckoned as a part of the tribe of Judah, which is said to have taken both Hebron and Debir.

2. The son of Hezron. This Caleb is consistently designated as the son of Hezron of the line of Judah (1 Ch. 2:9, 18, 42). Among his descendants were Hur, Aaron's associate during Moses' absence on Mt. Sinai, and Hur's grandson Bezalel, the master craftsman who played a major role in the construction of the wilderness tabernacle and its furniture (Ex. 31:2–11; 35:30–35; 1 Ch. 2:19f.). Although attempts have been made to identify Caleb the son of Hezron with Caleb the spy, there can scarcely be any question that they were two separate individuals. Since Caleb the son of Hezron had a great-grandson Bezalel who helped to build the tabernacle at Sinai, he cannot be identical with Caleb the spy, who was only about forty years old when he was appointed as one of the twelve spies to reconnoiter the land—an event that took place in the year following the building of the tabernacle (Josh. 14:6–12). It has been held that if Caleb's daughter (or female descendant) Achsah of 1 Ch. 2:49 is the well-known daughter of Caleb the spy (Josh. 15:15–19; Jgs. 1:11–15), then Caleb the son of Jephunneh the Kennizite would be a

34:18-19)。希伯仑和底璧以及底璧附近的领地被侵夺（撒上 30:14），从而使基尼洗人成为了犹太人。在《士师记》1:10-11 中，基尼洗人已经被认为是犹太人，根据经文中的记载，犹太人攻取了希伯仑和底璧。

2、希斯仑的儿子。这个迦勒一直被认为是犹太支派希斯仑的儿子（代上 2:9, 18, 42）。犹太支派的子孙包括户珥和户珥孙子比撒列，摩西不在西奈山时户珥陪伴着亚伦，比撒列是一个熟练的工匠，他在旷野中建造会幕和会幕中的家具时起到了重要的作用（出 31:2–11; 35:30–35; 代上 2:19-20）。虽然有人认为希斯仑的儿子迦勒与密探迦勒指的是同一个人，但是毫无疑问，他们是两个不同的人物。因为希斯仑的儿子迦勒有一个曾孙比撒列，这人在西奈山上帮着建造会幕，这个迦勒不可能是密探迦勒，密探迦勒被选为十二密探之一，去窥探迦南地时，他仅仅四十来岁——建造会幕之后的一年里发生了窥探迦南地这件事（书 14:6–12）。有人认为，如果《历代志上》2:49 中迦勒的女儿（女性后裔）押撒就是密探迦勒众所周知的女儿（书 15:15–19; 士 1:11–15），那么基尼洗族耶孚尼的儿子迦勒可能是希斯仑的儿子迦勒的子孙。

descendant of Caleb the son of Hezron.

3. The son of Hur. According to the punctuation of some versions, 1 Ch. 2:50 refers to Caleb the son of Hur, who would be a grandson of Caleb the son of Hezron. However, more recent versions place a period after “Caleb” so as to make the beginning of v. 50 the closing phrase of the preceding pericope: “These were the descendants of Caleb” (RSV), i.e., Caleb the son of Jephunneh. The following pericope would list the family of Hur, the son of Ephratah (vv. 50–52).

Bibliography.—H. Bauer, *ZAW*, 84 (1930), 73–80; M. Noth, *ZDPV*, 55 (1932), 97–124; W. F. Albright, *BASOR*, 82 (Feb. 1941), 43–49; *GTTOT*, pp. 42–44; C. F. Jean and J. Hoftijzer, *Dictionnaire des Inscriptions Sémitiques de l'Ouest* (1965), pp. 120f.; H. B. Huffmon, *Amorite Personal Names in the Mari Texts* (1965), p. 152; W. Beltz, *Die Kaleb-Traditionen im AT* (1972); R. North, *Bibbia e Oriente*, 8 (1966), 167–171; F. Gröndahl, *Die Personennamen der Texte aus Ugarit* (1967), pp. 28, 150.

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CALEB-EPHRATAH

kā'ləb-ef'rə-thə [Heb. *kālēb'ep̄rātā*]. The place where Hezron died (1 Ch. 2:24, AV). However, the RSV and most scholars (including the NEB) follow the LXX: “after the death of Hezron, Caleb went in to Ephrathah, the wife of Hezron his father, and she bore him Ashhur, the father of Tekoa.” To take one’s father’s wife was to claim his possessions.

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CALENDAR.

3、户珥的儿子。根据某些译本中的标点符号，《历代志上》2:50 中的迦勒被认为是户珥的儿子，他应该是希斯仑的儿子迦勒的孙子。不过，较新的译本在“迦勒”后面用了一个句号，从而使第 50 节经文的开始部分成为了上一节经文的结束语：“以上就是迦勒的子孙”（《修订标准译本》），这里所说的是耶孚尼的儿子迦勒。下一节经文列出了以法他的长子户珥的儿子（代上 2:50-52）。

书目——H. Bauer, *ZAW*, 84 (1930), 73–80; M. Noth, *ZDPV*, 55 (1932), 97–124; W. F. Albright, *BASOR*, 82 (1941 年 2 月), 43–49; *GTTOT*, 42–44 页; C. F. Jean 和 J. Hoftijzer, *Dictionnaire des Inscriptions Sémitiques de l'Ouest* (1965), 120-121 页; H. B. Huffmon, *Amorite Personal Names in the Mari Texts* (1965), 152 页; W. Beltz, *Die Kaleb-Traditionen im AT* (1972); R. North, *Bibbia e Oriente*, 8 (1966), 167–171; F. Gröndahl, *Die Personennamen der Texte aus Ugarit* (1967), 28 页, 150 页。

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CALEB-EPHRATAH 迦勒以法他

音译: kā'ləb-ef'rə-thə 【希伯来语: *kālēb'ep̄rātā*】。希斯仑的逝世之地（《钦定版圣经》，代上 2:24）。不过，《修订标准译本》和大多数学者（包括《新英文译本》）遵循了《七十士译本》中的翻译“希斯仑死后，迦勒娶了他父亲希斯仑的妻子以法他，她给迦勒生了亚施户，亚施户是提哥亚的父亲。”娶父亲的妻子为妻是在继承父亲的产业。

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CALENDAR. 历法

The various methods of calendrical reckoning found in the OT and NT, and the numerous references to them, reflect the importance of the calendar at all times in Israelite and early Christian history. Without presupposing a sophisticated theory of “historical consciousness” in early Israel, the necessity of having a method by which time is organized in a more or less systematic manner is obvious. In the everyday life of the community and state the political and legal systems need some definable notion of time in order to legitimate and carry out their various functions. In the cultic sphere (often overlapping or totally subsuming the “everyday”) every moment is “filled with salvation” (van der Leeuw). There arises the need to control the *tempus* and out of this need is born liturgical time, referred to in terms of calendrical notations and presupposing various organizational schemata of time.

It is impossible to speak of one normative biblical calendar. The OT reflects the use of many different calendrical systems and the precise chronological period when each system was used is nearly impossible to determine. Moreover, more than one calendrical system was often in use at the same time in ancient Israel, demonstrating that different methods of reckoning were required for different activities (cf. our fiscal, academic, church years).

An understanding of the calendar in biblical times is very important for serious biblical study. The calendar is used to organize and refer to those aspects of life that were important to the communities that used them. This is especially true of matters pertaining to

在《旧约》和《新约》中可以看到各种不同的历法计算方法，并且其中多次提及了历法，这表明历法对于各个时期的以色列人和早期的基督教历史具有重要的意义。不需要假定在早期的以色列存在“历史意识”这样复杂的理论，早期的以色列人显然需要以一种近乎系统的方法来安排时间。在社区和国家的日常生活中，为了证明各种职能的合理性，也为了实施这些职能，政治和法律体系需要某种确定的时间观念。在宗教领域（通常与“日常生活”重叠或完全包括在“日常生活”中），每个瞬间都“充满了救赎”（van der Leeuw）。因此，需要掌控时间，礼拜时间应这种需求而产生，这种时间用历法符号表示出来，并以存在多种安排时间的方法为前提。

《圣经》中不存在一种标准的历法。《旧约》中使用了很多不同的历法体系和精确的纪年周期，但几乎不能确定使用每个历法体系的时间。此外，古代的以色列经常同时使用多种历法体系，这说明，不同的活动需要不同的时间计算方法（参：我们的财政年度、学年和教会年历）。

理解圣经时代的历法对于谨慎的圣经研究非常重要。对于使用历法的会众来说，历法很重要，他们用历法来安排和参照生活的方方面面。祭仪尤其是敬拜特别需要历法。此外，古以色列人按照历法安排生活，理解历法体系能使我们更加充分地了解圣经时期的世界观，从

the cult, more specifically worship. Moreover, an understanding of the systems by which the lives of ancient Israelites are organized introduces us more fully to the world views of the biblical period and thereby the influences that produced the Bible itself.

而使我们更充分地了解《圣经》所产生的影响。

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- V. 历法解释问题

I. Methods of Reckoning Time in the Ancient Near East.-All calendars used in the ancient Near East are dependent in some way on the movements of extraterrestrial bodies. While an agricultural year may be defined in terms of seasons and a liturgical year in terms of festivals, the overarching system, the rationale behind the nomenclature, is invariably connected to the movements of the sun, the moon, the stars, or some combination of these. Moreover, all

I. 古近东地区计算时间的方法。古近代地区的所有历法都在某种程度上依赖于宇宙天体的运动。虽然农历年可能是根据季节来定义的，礼拜仪式年份可能是根据节日来定义的，但是首要的历法体系，这些命名法背后的基本原理都与太阳、月亮、星星或其中多个天体的运动有关。另外，古近东的所有历法都预先设定了一个周期，最基本的周期单位是年（见 II.A.1）。虽然当时的天文学还不像今天的天文学这样发达，但敏锐的观测保证了古近东历法计算的规律性

ancient Near Eastern calendars and consistency. presuppose a cycle, with the year (see II.A.1) the most fundamental cyclical unit. Though astronomical science certainly was not as highly developed as today, keen observation assured a regularity and uniformity of calendrical reckoning in the ancient Near East.

The earliest calendars known are Egyptian in provenance. An original lunar (-stellar) cultic calendar, based in large measure on the heliacal rising of Sirius (Gk. *Sothis*) in Egyptian myth, was soon found to be inadequate and a solar civil calendar was instituted alongside the religious calendar to assure regularity in state affairs. By the middle of the 3rd millennium B.C. *both* lunar and solar calendars were used in Egypt, with the latter ultimately achieving priority to the extent that even religious festivals were fixed by the civil calendar (cf. Parker, pp. 57–60).

In Mesopotamia the distinction between civil and religious calendars was not made. The Sumerian (3rd millennium B.C.), Babylonian (2nd millennium) and Assyrian (1st millennium) calendars are best designated lunisolar calendars. As essentially religious calendars, they reflected in their broadest outlines two great mythical cycles (culminating at the equinoxes) controlled by and seen in terms of solar movements. The internal division of the solar year, however, was regulated by the moon, and the lunar months are derived therefrom. There was in Mesopotamia, therefore, a fusion of calendrical reckoning methods in *one* calendar in contrast to the juxtaposition found in Egypt.

已知的历法最早起源于埃及。礼拜仪式中最初用到的阴历（星团历）以埃及神话中天狼星（希腊语：*Sothis*）偕日升为主要依据，古埃及人很快发现了这种历法的不足，他们又制定了与宗教历法一起被使用的民间的太阳历，从而保证了国家事务的有序进行。到公元前 3000 年中叶，阴历和阳历同时在埃及被使用，阳历最终成为了优先使用的历法，甚至依据民用历来确定宗教节日的时间（参：Parker, 57–60 页）。

在美索不达米亚，民用历与宗教历法之间没有区别。苏美人（公元前 3000 年）、巴比伦人（公元前 2000 年）和亚述人（公元前 1000 年）的历法是最典型的阴阳历。它们作为基本的宗教历法以最概要的方式体现了两大虚拟周期（以春分和秋分为起点），这两大周期受到太阳运动的限制，并以太阳运动显示出来。然而，太阳年的月份是由月亮划分的，太阴月就源于这种划分。因此，在美索不达米亚，多种历法计算方法融合成了一种历法，而在埃及，多种历法同时并存。

In Syria-Palestine (Ugarit and Phoenicia in particular) the pertinent textual evidence witnesses to a year defined primarily in terms of agricultural seasons and months (see II.B.1) reflecting lunar, perhaps lunisolar, methods of calendrical reckoning. It is clear that at Ugarit the Mesopotamian calendar was “official” for state affairs, but the integration of indigenous mythical cycles certainly provided a potentially different rationale and structure for the religious year.

The earliest references to methods of calendrical reckoning in ancient Israel (e.g., Ex. 23:14–17; 34:18–26) demonstrate the influence of *both* lunar and solar phenomena. The major festivals occur at the equinoxes (solar) while the organization of the year is based on a lunar month pattern. It would be extremely tenuous to posit *direct* influence, either Egyptian or Mesopotamian, upon the calendar of ancient Israel, but a few important observations should be made. The Israelite calendar is lunisolar, thereby resembling the Mesopotamian calendar closely. On the other hand, the existence in Egypt of *two* different calendars with different purposes may be an important precedent to note when the religious and regnal years of Israel are examined.

In all societies, ancient and modern, calendrical methods of reckoning time and the resultant calendars produced are dependent upon, and reflect in their structure, cycles important in their everyday life. In ancient Israel no distinction was made between “church” and “state,” “religious” and “political.” The conceptions of Yahweh as a God very much associated with nature and the

在叙利亚和巴勒斯坦地区（尤其是乌加列和腓尼基），相关的文字证据表明，当地主要采用阴历或阴阳历计算方法来定义农业季节和月份（见 II.B.1）。显然，在乌加列，美索不达米亚历法是用国家事务的“官方”历法，但是本土神话周期的整合必定为宗教年份提供一个可能有所不同的基本原理和结构。

古以色列最早记载的历法计算方法（如，出 23:14–17；34:18–26）显示出了月亮和太阳现象对历法产生的影响。主要的节日都集中在春秋分（太阳历），而一年的活动安排却以太阴月为依据。埃及或美索不达米亚的历法不太可能对古以色列的历法产生了“直接”的影响，但还是应当特别关注这两地的历法。一方面，以色列的历法是阴阳历，因此很像美索不达米亚的历法。另一方面，埃及存在两种不同用途的历法，它们可能是研究以色列宗教年份和登基年份的一个重要先例。

在古代和现代的所有社会中，计算时间的历法方法和由此产生的历法依赖于并体现了历法的结构和周期，历法结构和周期对人们的日常生活很重要。在古以色列，“教会”与“国家”，“宗教”与“政治”没有区别。耶和华是与自然和自然周期存在着密切联系的神，从年复一年的四季更替可以看出这一点（参：诗 29），祂也是出埃及和定居迦南时的神，这是两个不能分割的观念。

natural cycle as seen in the annual seasonal year (cf., e.g., Ps. 29), and as the God of the Exodus and Settlement, were not separated. Both provided important rationales and guidelines for the shape of the Israelite calendar. To the extent that this reflects a common process in ancient Near Eastern societies and that many seasonal and theological elements associated with the calendar are similar in respective myths and epics, the calendar of Israel has a heritage upon which it is dependent. To the extent that Israel's historical experiences and perception of Yahweh acting in nature and history are different and special, Israel's calendar is unique. Israel's calendar therefore reflects *both* the common and the unique—in both seasonal organization and the theological superstructure that provides its rationale.

II. Calendrical Systems In Ancient Israel.-A. *Terminology.* An examination of the various terms used to designate calendrical time in Israel reveals not simply the influence of method (cf. I above, solar and lunar phenomena), but also specific concerns in the life of the people, e.g., cultic and economic terms.

1. *Year* (Heb. *šānā*). The Israelite year was the most basic unit of the calendar. The individual components of the year might fluctuate, but all of these terms were inevitably linked to the conception of an annual cycle. Sometimes the year was a part of an even larger calendrical sequence, as in the notion of a Sabbatical Year (Ex. 23:10f.; Lev. 25:3-7; 1 Macc. 6:49, 53), a seven-year cycle, or the Jubilee Year (Lev. 25:8ff.; Nu. 36:4; Ezk. 46:17; Isa. 61:2 [Lk. 4:19]), based on a forty-nine-year cycle. In general,

这两个观念为以色列历法的形成提供了重要的理论基础和参考。这反映出古近东社会所经历的共同历程，埃及和迦南神话和史诗中的很多与历法相关的季节性和神学元素很相似，以色列的历法代代相传，并且依赖于这种传承。以色列的历史经历和他们对自然和历史中行奇事的耶和华的认知是与众不同的，以色列的历法是独特的。因此，以色列的历法既体现出了共性，又体现出了独特性——它为季节性组织和神学上层建筑提供了理论基础。

II. 古以色列的历法体系。A. 术语。对各种表达历法时间的词语进行研究不仅可以揭示出时间计算方法的影响（参：上文 I，太阳和月亮现象），还可以反映出以色列人的具体生活关注点，如祭仪用语和经济术语。

1、年（希伯来语：*šānā*）。以色列人的年是他们历法的最基本单位。年的各个组成要素可能会发生变化，但这些术语必然都与年周期有关。有时候，年是更大历法顺序中的一部分，如安息年（出 23:10-11；利 25:3-7；马一 6:49, 53），就是七年或四十九周期之后的禧年（利 25:8 起；民 36:4；结 46:17；赛 61:2[路 4:19]）。然而，《圣经》中的历法术语通常以阴阳年的某种单数形式作为最大的历法单位，历法参照也没有脱离这个概念框架。

however, the biblical calendrical terminology uses some singular form of the lunisolar year as the largest unit and calendrical references are made within this conceptual framework.

2. *Month (yeraḥ, ḥōdeš)*. The two words commonly used to designate “month” in Hebrew both have lunar referents and etymologies. *Yeraḥ* is derived from a root meaning “moon” (compare other Semitic languages where this root and its lunar referents are common). *Ḥōdeš* may be used to refer to either the month proper (Ex. 23:15; 34:18; Dt. 16:11) or the day of the new moon (Nu. 28:11; Hos. 2:13; Am. 8:5). Textual evidence seems to indicate that both words were used as a designation for month from an early period in the history of Israel, thus reflecting the lunar nature of the calendar. Also reflective of the lunar influence upon the calendar are the “new moon” days (Nu. 28:11; etc.), which were celebrated regularly and which designated the first day of each lunar month (Gen. 38:24; Nu. 9:22; 11:20f.; Jgs. 11:37; 1 S. 6:1; Am. 4:7; etc.).

The OT uses three different systems of nomenclature in referring to months: Canaanite, numerical, and Babylonian. An etymological study of the Canaanite month names reveals that these designations are derived at least in part from the agricultural functions or phenomena associated with the particular time of the year to which each name refers. There are only four Canaanite months referred to in the OT: Abib (“fresh ear” [of grain], Ex. 13:4; 23:15; 34:18; Dt. 16:1); Ziv (“beauty”—a time of flowers[?], 1 K. 6:1, 37); Ethanīm (“permanent streams[?],” 1 K. 8:2); and

2、月 (*yeraḥ, ḥōdeš*)。希伯来语常用这两个希伯来词语来表示“月”，它们都以月亮为参照对象，并以月亮作为词源。*Yeraḥ* 源于一个表示“月亮”的词根（其他的闪米特语也都有这个词根，也都以月亮为参照对象）。*Ḥōdeš* 既可以用来表示月份本身（出 23:15；34:18；申 16:11），也可以用来表示朔月中的一天（民 28:11；何 2:13；摩 8:5）。经文中的证据似乎表明，从以色列早期开始，这两个词就可以用来表示月，因此这反映出以色列历法具备阴历的基本特征。“月朔”体现出月亮对历法产生的影响（民 28:11 等），以色列人会在月朔定期举行庆祝活动，月朔指的是每个太阴月的第一天（创 38:24；民 9:22；11:20-21；士 11:37；撒上 6:1；摩 4:7 等）。

《旧约》中使用不同的体系来为月份命名：迦南名称月份、数字月份和巴比伦名称月份。迦南月份名称的词源研究显示，至少其中有一些月份名源于农业功能或发生在一年中特定时间（该月）的天文现象。《旧约》中仅提到了四个迦南月份：亚笔月（[谷物的]“新穗”，出 13:4；23:15；34:18；申 16:1）、西弗月（“美丽”——花期[不确定]，王上 6:1, 37）、以他念月（“永恒的溪流[不确定]”，王上 8:2）和布勒月（“雨[不确定]”，王上 6:38）。人们常常注意到，这四个名称与一年中最重要的农业时节有关，可能也说明了当地人的生存状况。然而，还应该注意的，与这些月

Bul (“rain[?],” 1 K. 6:38). It has often been noted that these four names are to be associated with the most important agricultural periods in the year, perhaps explaining their survival. It should also be noted, however, that all the activities associated with these months are cultic in character, thus providing at least partial evidence of a very early admixture of Israelite cult with Canaanite nomenclature and custom. When Canaanite month names are used, the sequence always begins in the spring.

The numerical system of referring to months is the most common one in the OT. This method of reference, which occurs in many places in the OT, also begins with the first month in the spring.

The Babylonian month names comprise the third system in use in Israel and are found in relatively late texts: Nisan (Neh. 2:1); Sivan (Est. 8:9); Elul (Neh. 6:15); Chislew (Neh. 1:1); Tebeth (Est. 2:16); Shebat (Zec. 1:7); and Adar (Ezr. 6:15). Sometimes these month names are found alone and sometimes preceded by an explanatory numerical reference (e.g., Est. 3:7; Zec. 7:1; etc.).

In each of the three systems a twelve-month schema is presupposed and the months are counted from the spring. In addition, the lunisolar character of the year and the means by which the months are calculated or reckoned are clear.

份相关的所有活动都具有宗教特点，因此，至少为以色列宗教信仰与迦南月份命名法和迦南习俗的早期融合提供了一些证据。当采用迦南月份命名法时，通常以春季的第一个月作为第一个月。

《旧约》中最常见的命名月份的方法是数字命名法。《旧约》的多处经文中提到了数字月份，数字月份也以春季的第一个月为起始月。

巴比伦月份名由以色列的第三套历法体系构成，在相对较晚的经文中可以看到这些月份的名称：尼散月（尼 2:1）、西弯月（斯 8:9）、以禄月（尼 6:15）、基斯流月（尼 1:1）、提别月（斯 2:16）、细罢特月（亚 1:7）和亚达月（拉 6:15）。有时这些月份名称单独出现，有时前面有一个解释性的数字月份（如，斯 3:7；亚 7:1 等）。

这三套历法体系中的每个历法体系都将一年分为十二个月，起始月从春季开始。此外，年份中阴阳历的特征和月份的计算方法是清楚的。

The Hebrew Months				希伯来月份			
NUMERICAL	CANAANITE	BABYLONIAN		数字月份	迦南名称月份	巴比伦名称月份	
First	Abib	Nisan	March/April	1	亚笔月	尼散月	3月/4月
Second	Ziv	Iyyar	April/May	2	西弗月	伊亚月	4月/5月
Third		Sivan	May/June	3	西弯月		5月/6月
Fourth		Tammuz	June/July	4	搭模斯月		6月/7月

Fifth	Ab	July/August	5	埃波月	7月/8月	
Sixth	Elul	August/September	6	以祿月	8月/9月	
Seventh	Ethanim	Tishri	7	以他念月	提斯利月	9月/10月
Eighth	Bul	Marheshvan	8	布勒月	玛黑什温月	10月/11月
Ninth	Kislev	November/December	9		基斯流月	11月/12月
Tenth	Tebeth	December/January	10		提别月	12月/1月
Eleventh	Shebat	January/February	11		细罢特月	1月/2月
Twelfth	Adar	February/March	12		亚达月	2月/3月

3. *Week* (*šābû[a]*‘). The origin of the seven-day week is continually debated (cf., e.g., RSV and NEB on Gen. 29:27). While reference to the week in the OT is relatively rare and confined primarily to cultic occasions (Ex. 34:22; Lev. 12:5; Nu. 28:26; Dt. 16:9f., 16; etc.), the week appears to have been an important calendrical unit from an early period in Israel (Ex. 34:22). The most important reference to the week-system is in conjunction with the feast of weeks (*ḥag šēbû‘ōt*), indicating a cultic and agricultural source for its usage. Theories proposing that the week was derived originally from a lunar phase may be valid but have no supporting biblical evidence.

4. *Sabbath* (*šabbāt*). The sabbath, regardless of its origin, was a significant factor in the ancient Israelite calendrical system. Whether or however the sabbath and the week are to be related etiologically, by the time of the composition or Gen. 1, the sabbath was considered the seventh day of the week (cf. also Ex. 16:26; 20:10; 31:15; Lev. 23:3; etc.). The important point to be noted here is the use of the sabbath as a punctuation mark for various events in the Israelite cultic calendar. The sabbath could mark the end of a weekly cycle (e.g., a rest/feast day, cf. Lev. 23:3), a stopping-point from which calendrical

3、星期 (*šābû[a]*‘)。七天一周的起源一直是人们争论的话题 (参:《修订标准译本》和《新英文译本》, 创 29:27)。虽然《旧约》提到星期的次数相对较少, 主要集中在宗教礼拜场合 (出 34:22; 利 12:5; 民 28:26; 申 16:9-10, 16 等), 从以色列历史早期开始, 星期似乎就是重要的历法单位 (出 34:22)。《圣经》在提及七七节 (*ḥag šēbû‘ōt*) 时提到了星期制度, 这是《圣经》中对星期的最重要阐述, 表明星期是应宗教崇拜和农业的需求产生的。有些理论提出星期最初源于月相, 这些理论可能是正确的, 但在《圣经》中找不到相关证据。

4、安息日 (*šabbāt*)。不论安息日起源于哪里, 它都是古以色列历法体系中的一个重要节日。不论安息日是否与星期有关, 也不论两者之间有怎样的关系, 到《圣经》创作时期或在《创世记》1章中, 安息日已经被认为是一周的第7天 (另参: 出 16:26; 20:10; 31:15; 利 23:3 等)。值得关注的重点是, 以色列的祭典历法将安息日作为各种事件的标注符号。安息日可以作为一周的终点 (如, 安息日/宗教节日, 参: 利 23:3) 和重新进行历法计算的起点 (利 23:15), 甚至可以作为年份的数值集合。总之, 从君主制时期开始, 安息日和与之相关的七天周期就已经成为以色列最重要的历法参照点。

reckoning could begin anew (Lev. 23:15), or even a numerical collection of years. In any case, the sabbath and the seven-day cycle associated with it became the most important means of calendrical reference in Israel from the monarchical period onward.

5. *Day (yôm)*. The day is the smallest, most consistent unit of the Hebrew calendar. Idioms using the Hebrew word for day often indicate longer periods of time (compilations of days). Though there is evidence that in early Christian times the day was divided into hours of quite specific and regular length (Jn. 11:9; Mt. 20:1–12), in general the primary divisions are morning and evening, day (light) and night (dark). There is evidence of calculation for the beginning of the day from both the rising of the sun (Gen. 19:34) and its setting (Lev. 23:27), though the latter appears to be the most common and the later development. The morning-evening distinction and division of Heb. *yôm* was often very important for the ritual instructions with calendrical notations (e.g., Nu. 28f.; Dt. 16; etc.).

In summary, the day in the Hebrew calendar is referred to in two basic ways. On the one hand, the day, as the unit of time that was constantly and continually repeated, is symbolic of the process of time reckoning, and thus of time itself, to the ancient Israelite. On the other hand, the relative brevity of the day allows specificity of both time reckoning and those ritual requirements, *et al.*, which went with it. This notion of speciality and specificity was possible throughout the ancient Near East, but Israel developed and used the historical consciousness that

5、天 (*yôm*)。天是希伯来历法的最小单位，也是最一致的单位。希伯来语中的天通常表示更长的时间（数天时间）。虽然证据表明，在基督教早期天被分割成十分具体和固定的时长（约 11:9；太 20:1–12），通常来说，主要可以分为早晨和傍晚，白天（亮光）和黑夜（黑暗）。有证据表明，一天可以从太阳升起（创 19:34）开始算起，也可以从太阳落下（利 23:27）开始算起，但后一种计算方法似乎最为常见，并且后来得到了进一步的发展。早晚的区别和天（希伯来语：*yôm*）的划分通常对于借助历法标记时间的宗教仪式非常重要（如，民 28-29；申 16 等）。

总之，希伯来历法中的天可以用两个基本的方法来表示。一方面，对于古代的以色列人来说，天作为连续不断、周而复始的时间单位，是计算时间进程的符号，也是时间本身的象征。另一方面，一天相对短暂，这就需要明确计算它的时长，那些按天安排的宗教仪式等也需要明确一天的时长。整个古近东地区可能都出现了特殊性和明确性观念，但以色列以一种独特的方法发展并运用了与这种历法准确性相一致的历史意识。

went with this calendrical precision in a unique way.

6. *Other Terms.* In addition to the specific terminology referring to the units and subunits of the year, there are several other terms used in conjunction with calendrical concerns. The notion of “special,” or “appointed,” times is carried by Heb. *mô‘ēd*. The *ḥāg*, pilgrimage feast, is one of these special times. These feasts are celebrated regularly, on a particular cycle, regulated and controlled calendrically, each year. Moreover the specific time of the year can be referred to not only by month names, but also by the agricultural activity that characterizes that period and the festival associated with it (*‘āsîp*, “in-gathering”; *qāšîr*, “harvesting” [Ex. 23:16, etc.]). The notion of an annual cycle is clearly indicated by the enigmatic phrases *b^eš-ē’î haššānā* (Ex. 23:16) and *l^eqûpaṭ haššānā* (Ex. 34:22; see III below).

B. *Sequences.* The shape of the calendrical cycle is partially determinable by the terminology applied to it, but the sequence or order of the cycle is often dependent on factors not always immediately recognizable in the terminology. The ancient Israelite community had two different sequences for the year. Economic, political, and religious concerns combined in a variety of ways to produce these sequences. At a later period the sectarian communities devised still other calendrical sequences, and the calendars of Greece and Rome also became important in certain areas of community and national life.

1. *Seasonal.* The best example of a calendrical sequence shaped by seasonal

6、其他术语。除了表示年份单位和二级单位的具体历法术语，还有其他几个术语具有历法含义。希伯来语 *mô‘ēd* 表达了“特殊”日子或“指定”日子这一概念。朝觐节 (*ḥāg*) 就是一个特殊的日子。人们每年在特定的时间内定期庆祝这些节日，并根据历法来调控这些节日的庆祝时间。此外，不仅可以根据月份的名称，还可以根据这一时间内的典型农业活动和与之相关的节日来确定这一年的具体时间 (*‘āsîp*, “收藏”; *qāšîr*, “收获” [出 23:16 等])。晦涩难懂的短语 *b^eš-ē’î haššānā* (出 23:16) 和 *l^eqûpaṭ haššānā* 显然表明了年周期这一概念 (出 34:22; 见下文 III)。

B. 顺序。历法周期的形成部分决定于相应的历法术语，但周期的顺序通常是由术语中不易识别的元素决定的。以色列会众使用两种不同的年代顺序。经济、政治和宗教诉求以多种方式结合在一起，从而形成了这些顺序。后来，宗派团体制定了其他的历法顺序，希腊历和罗马历在百姓生活和国家生活的某些领域中起到了重要的作用。

1、季节性顺序。所谓的基色历是季节塑造历法顺序的最佳例子。这份较短的

concerns is the so-called Gezer Calendar. Dating from the early monarchy (10th cent. B.C.), this short text presents the sequence of the year in terms of the agricultural work done in the various months, beginning in the fall with the harvest.

His two months are (olive) harvest,
His two months are planting (grain),
His two months are late planting;
His month is hoeing up of flax,
His month is harvest of barley,
His month is harvest and feasting.
His two months are vine tending,
His month is summer fruit.

(W. F. Albright, *BASOR*, 92 [Dec. 1943], 16–20; *ANET*, p. 320.)

Although there are continual debates over the precise dating of this text as well as its intended function, there is no question that it witnesses to a calendrical sequence important in the life of early Israel: the agricultural cycle beginning in the fall. It should be noted that the rationale behind this type of sequence, seasonal tasks, can be found in OT cultic texts such as Ex. 23:14–17; 34:18–26; etc., but the OT sequence begins in the spring. The cultic sequence, though very much influenced by regularly recurring seasonal phenomena, is ultimately governed by other important considerations to which we must now turn.

2. *Cultic*. The sequence of the Israelite cultic year is always presented as a cycle beginning in the spring (Ex. 23:14; Lev. 23; Nu. 28; Dt. 16; etc.). Both seasonal and astronomical elements seem to be important in determining the shape of the sequence. The ancient festivals are often

文献可以追溯到君主政治早期（公元前10世纪），它按照各个月份所从事的农业劳动来展示一年的顺序，并以收获的季节秋天作为一年的开始。

两个月收藏（橄榄），
两个月撒种，
两个月春季萌芽；
一个月拔亚麻，
一个月收割大麦，
一个月收割其他一切农作物。
一个月修理葡萄树，
一个月收夏果。

(W. F. Albright, *BASOR*, 92 [1943年12月], 16–20; *ANET*, 320页。)

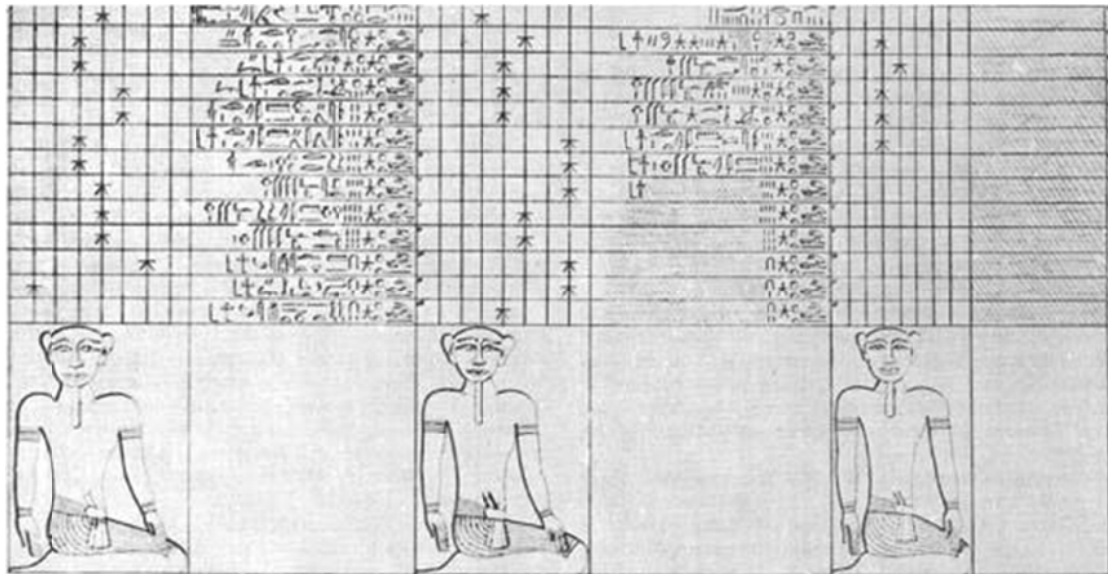
虽然人们一直在争论写下这段文字的准确时间和它的预期作用，但毫无疑问，它证明了以色列早期生活中的一个重要历法顺序：农业周期从秋季开始。值得注意的是，可以在《旧约》的《出埃及记》23:14–17和34:18–26等与宗教崇拜有关的经文中看到季节性顺序和季节性任务背后的理论基础，但是旧约历法顺序始于春季。虽然敬拜顺序深受定期发生的季节性现象的影响，但这种顺序最终受到其他重要因素的支配，现在我们必须关注这些因素。

2、祭典顺序。以色列人的祭典年份总是以春节作为一年的开始（出 23:14；利 23；民 28；申 16 等）。季节性元素和天文元素似乎都对这一顺序的形成产生了重要影响。古代的节日通常是用农业术语来命名的，一年中两个最重要的日子是春分和秋分。

referred to with agricultural terminology and the two most important times of the year are the spring and fall equinoxes.

The most important occasions of worship for the entire Israelite community, the major festivals, significantly influenced the shape and nature of the calendar. The year was organized around the three major pilgrimage festivals: Passover and the Feast of Unleavened Bread (March/April); Feast of Weeks (May/June); and Feast of Tabernacles/Booths (September/October). Each of these occasions has seasonal elements reflecting agricultural antecedents. In addition, ancient ritual is associated with many of these festivals pointing to early mythological conceptions behind these transformed rites (e.g., Ex. 23:18f.). In the primary OT witnesses to the festival year it is important to note the focus on worship, on obligation, on commitment, within the context of a cult-centered relationship between Israel and Yahweh. In the postexilic period the festivals of Purim and Hanukkah, each in very different ways witnessing to the diaspora nature of Judaism, were added to this cultic liturgical year.

主要的节日是所有以色列会众敬拜神的最佳时机，这些节日深刻地影响了历法的形成和特征。围绕着三大朝觐节来安排一年的时间：逾越节和除酵节（3月/4月）、七七节（5月/6月）和住棚节（9月/10月）。每个时机都有一些反映农业前事的季节性元素。此外，古代的仪式与其中的一些节日有关，这些节日表明了这些已改变的仪式背后所隐藏的早期神话观念（如，出 23:18-19）。在《旧约》对节期的主要见证中，在以色列与耶和华之间以崇拜为中心的关系中，特别需要关注敬拜、责任和信守承诺三个方面。在被掳巴比伦以后的时期，祭典年份中增加了普林节和光明节两个节日，这两大节日各自以截然不同的方式说明了犹太人的离散特征。



Astronomical calendar from the ceiling of Ramses VII's tomb at Thebes (1149–1142 B.C.). The seated men represent the first and sixteenth days of each month, and the coordinate net (above) depicts the positions of stars at various hours of the night. (Egyptian Museum, Cairo)

上图为位于底比斯的拉美西斯七世的坟墓顶部发现的天文历法（公元前 1149 年至 1142 年）。坐着的男人代表着每月的第一天和第十六天，（上面的）并列网格中记录了夜间各个时刻星星的位置。（埃及博物馆，开罗）

3. *Regnal/Civil Years*. The sequence of the civil year, if it is possible to speak of such an entity as separate from the religious year, was dependent upon the same methods of reckoning time and used the same terminology. Often the “state” records would identify the year in question in reference to the reign of a particular monarch, but the lunisolar conception of the year and calendrical terminology remained fairly consistent whether cult or monarchy was involved. The only substantive issue concerning the regnal year is the starting point of the sequence, i.e., whether a fall or spring New Year is involved, and this will be discussed below (III).

3、登基年份和日历年。如果日历年可以与宗教年区别开来，那么日历年的顺序也取决于与宗教年相同的计算方法，并且也采用与宗教年相同的术语。“国家”记载通常根据某位君王登基的时间来确定那些存有疑问的年份，但无论是否包括祭仪或君主政治，年份中的太阴太阳概念和历法术语仍然相当一致。关于登基年份的唯一的实质性问题是这个顺序的起点在哪里，即新年在秋天还是在春天开始，下文将讨论这个问题（III）。

4. *Jubilees and Qumrân*. In the book of Jubilees and among the texts found at Qumrân there is evidence of a calendrical system significantly different from those discussed above. The texts demonstrating this calendar may be dated to

4、《禧年书》和昆兰文献中的历法。在《禧年书》和昆兰文献中发现了一种历法体系，与上文讨论的历法体系明显不同。这两个文献证明，这套历法或许可以追溯到约公元前 200 年。昆兰社区和其他宗派团体显然都使用这套历法。它

approximately 200 B.C. This calendar was definitely used by the Qumrân community, among other sectarian groups. The most noticeable characteristic of this calendar is the fixed relationship between days of the week and days of the month. Thus, e.g., a religious observation on the fifteenth of the first, fourth, seventh or tenth months would always be on a Wednesday. This was made possible by a strict 364-day solar year with four quarters of thirteen weeks each (three months, two of thirty days, one of thirty-one days; cf. Jub. 6:23-32). The year began in the fall, and its strictly solar method of organization appears to be a reaction against the lunar (actually lunisolar) months of the Babylonians and other ancient Hebrew calendrical systems (Jub. 6:36f.). The Qumrân community used the Jubilee calendar only for the determination of festivals in the cultic year. It is uncertain whether the antagonism of this sectarian community concerning the calendar originated from a bias against Babylonians (foreigners) or against normative Judaism.

5. *Greek and Roman.* Evidence of the use of the Syro-Macedonian calendar may be found in the apocryphal literature (2 Macc. 11:30, 33, 38) and Josephus (e.g., *Ant.* i.3.3; iii.10.5; etc.). No real influence of the Julian calendar is found in biblical material, though the system clearly must have played some part in Palestine during Roman occupation.

6. *New Testament.* Dating in the NT is by reference to the reign of particular Roman officials and to the Jewish cultic calendar. It was a common practice to refer to the regnal year as one means of dating events

最值得注意的一个特征就是，周的天数和月的天数存在着固定的关系。因此，一月、四月、七月或十月第 15 天的宗教仪式总是在星期三举行。这套历法的一太阳年可能恰好有 364 天，每个太阳年分为四个十三周（3 个月，其中有 2 个月每月 30 天，另外 1 个月有 31 天；参：《禧年书》6:23-32）。秋季是一年的开始，并且严格按照太阳活动来安排一年的时间，这种方法似乎与巴比伦和古希伯来的其他历法体系中的太阴月（实际上是阴阳月）形成了对比（《禧年书》6:36-37）。昆兰社区仅使用禧年历来确定祭典年份的节日。这个宗派社区在历法上的对立是否源于他们对巴比伦人（外邦人）或正统犹太教的偏见，这一点尚不能确定。

5、希腊和罗马历法。在《次经》（马二 11:30, 33, 38）和约瑟夫斯的作品（*Ant.* i.3.3; iii.10.5 等）中可以找到使用叙利亚和马其顿历法的证据。在圣经资料中找不到儒略历的真正影响，但在罗马占领巴勒斯坦时期，这套历法必然对巴勒斯坦产生了一定的影响。

6、《新约》中的历法。《新约》采用某些罗马官员的任期和犹太人礼拜历法来记录日期。《新约》常用即位年份作为记录事件日期的一种方法（路 3:1，“凯撒提庇留在位第十五年”）。大多数

(Lk. 3:1, “in the fifteenth year of the reign of Tiberius Caesar”). Most such NT citations are general, providing a reference only to the reign, but not to the year, of the emperor Augustus (Lk. 2:1), the king Herod (Mt. 2:1; Lk. 1:5), the governor Quirinius (Lk. 2:2), or the proconsul Gallio (Acts 18:12). Nevertheless, the confluence of these citations and other data makes reasonably precise dating possible (cf. Finegan, pp. 215ff.). Most dating in the NT is with reference to the Jewish cultic calendar. The sabbath (cf. also “the Lord’s day,” Rev. 1:10), Passover (Jn. 2:13), Tabernacles (7:2), Pentecost (Acts 2:1), Unleavened Bread (20:6) are all used in referring to times and events in the life of Jesus and the early Church. *See also* CHRONOLOGY OF THE NT.

7. *Intercalation.* In the biblical texts there is no clear evidence of intercalation, though it must have been done in some way at all times in Israel. The Babylonian system of inserting seven intercalary lunar months in a nineteen-year cycle was probably used, though with certain local adaptations. Various other methods may have been adopted, but the texts that discuss intercalation explicitly are postbiblical.

III. The Israelite New Year.—Any conclusions about the time and function of the New Year and its celebration in Israel are subject to criticism. One must always make some kind of judgment concerning this issue, but the direct evidence is so sparse and so ambiguous that consensus is never possible. Two initial points should be made concerning the New Year in Israel. First, from the postexilic period to the present day it

新约引文都是很笼统的，仅仅提到了亚古士督（路 2:1）、希律王（太 2:1；路 1:5）、巡抚居里扭（路 2:2）或方伯迦流（徒 18:12）的统治时期，却没有提到年份。然而，这些引文与其他资料的交叉部分有可能帮助确定准确的年代（参：Finegan, 215 页起）。《新约》中的大多数日期都参照了犹太人的礼拜历法。安息日（另参：“主日”，启 1:10）、逾越节（约 2:13）、住棚节（约 7:2）、五旬节（徒 2:1）和除酵节（徒 20:6）都用来表示耶稣和早期教会生活中的时代或事件。另见 CHRONOLOGY OF THE NT（新约年表）。

7、置闰。在《圣经》中找不到关于置闰的明显证据，但是以色列应该一直在置闰。虽然巴比伦的某些地方置闰的方法有所不同，但巴比伦历法体系可能每十九年就在历法中插入七个朔望月。可能也使用其他置闰的方法，但只有《圣经》后期的文献中才明确地讨论了置闰问题。

III. 以色列人的新年。关于以色列新年的时间和功能以及新年庆祝仪式的总结总是受到人们的批评。人们一直在对这个问题做出某种判断，但直接证据却很少且很不明确，因此，不可能达成共识。关于以色列的新年必须首先明确两点。第一，从被掳巴比伦之后的时期至今，以色列人似乎在秋天庆祝新年（犹太新年），也在秋天庆祝犹太人的赎罪日和结茅节，结茅节的庆祝活动可能是最早的庆祝活动。第二，确凿的证据表

appears that the New Year (Rosh Hashanah) has been celebrated in the fall, in conjunction with Yom Kippur and Sukkoth, the latter of which probably was the original celebration. Second, there is good evidence that from the earliest periods of Israelite occupation and settlement the cult organized its year sequentially, beginning in the spring. Opinion is divided concerning the explanation for this. Some maintain that a fall New Year existed from the period of the earliest settlement, with the spring-oriented sequence being a later development imposed on the older system. Others maintain that a spring New Year was the earliest and most common in Israel. Variations and qualifications of these two positions abound in the literature of OT scholarship.

Those who maintain a fall New Year celebration rely primarily upon the evidence of: (1) the sequence found in the Gezer Calendar; (2) the much debated phrases in Ex. 23:16 and 34:22, which by themselves cannot indicate a fall starting point (cf. Clines); (3) hypothetical reconstructions of the nature and function of the Feast of Booths; (4) a few chronological references that may point to the reckoning of regnal years from the fall (cf. Thiele, *MNHK*). Those who maintain a spring New Year point to the sequence of the cultic year as witnessed by texts from all periods, and recently have noted the probability of a spring New Year among the Canaanites (cf. F. M. Cross), regardless of the questionable evidence of the Gezer "Calendar." It must be observed that the debates over the time and function of the Israelite New Year are motivated by far more than mere concern

明,从以色列占领迦南和定居迦南的最早时期开始,他们就按顺序举行一年的祭祀仪式,祭仪从春天开始。针对这个问题的解释还存在一些分歧。有些人认为,从最早定居时期开始,秋季的新年就已经存在,从春天开始的历法顺序是借鉴了这种古老的历法体系后发展形成的。其他人认为,春天的新年在以色列出现的最早,也最为常见。在旧约学术文献中随处可见关于这两种立场的不同表述和这两种立场的限定条件。

那些认为以色列人在秋天庆祝新年的人主要依靠以下证据:(1)基色历中发现的顺序;(2)《出埃及记》23:16和34:22中那些被激烈争论的时期,这些时期本身并不能证明秋天是一年的开始(参:Clines);(3)对住棚节性质和功能的假设还原;(4)一些年表中的证据,其中可能指出,从秋天开始计算即位年份(参:Thiele, *MNHK*)。那些坚持新年从春天开始的人不考虑“基色历”中可疑的证据,用各时期文献证明了礼拜年份的顺序,最近他们发现,迦南人可能也在春天庆祝新年(参:F. M. Cross)。必须注意的一点是,对古以色列年代和历法知识的兴趣激起了人们对以色列新年时间和功能的讨论,但刺激因素远不止这一个。例如,经常有人认为,新的一年从秋天开始,这证明了以色列的“与众不同”,这种想法也是有据可循的。此外,关于这个节日的功能的观点总是与对以色列宗教的性质和发展的观念紧密地联系在一起(参:Weiser和

with chronological and calendrical knowledge of ancient Israel. For example, the fall date is often advocated as much to show that Israel was “different” as that the evidence warrants it. Moreover, one’s view of the function of the festival itself is always tied quite closely to one’s conception of the nature and development of Israelite religion (cf., e.g., Weiser and Mowinckel). In any case the evidence remains conflicting, though it would be fair to assess the current opinion as advocating (1) that a spring New Year at an early period in Israelite history is quite probable; (2) that the fall New Year is not necessarily operative in the monarchical period (*contra* Thiele, *et al.*) but may indeed be a reaction against Babylonian and Persian hegemony in the early postexilic period.

IV. Historical Development of the Calendar.-Possible antecedents of the calendrical systems and rationales of calendars are to be sought in Egypt, Mesopotamia, and Canaan. Egyptian influence is difficult to pinpoint, while the lunisolar calendar of Mesopotamia has clear parallels with that of early Israel. The most important antecedents, however, were the calendrical systems in use in Canaan, still only vaguely known. Calendrical reckoning in Canaan demonstrated the heavy influence of the seasonal, agricultural cycle and the mythological conceptual framework which explicated this cycle in the cultic life of the people. These influences manifest themselves both in early calendrical material (e.g., Ex. 23; 34) and in conceptual motifs and patterns used of Israel’s God (Ex. 15; Jgs. 5; Isa. 51; etc.). The early Israelite calendar had an essentially cultic provenance, with

Mowinckel)。总之，证据尚存在冲突之处，但可以对当前观点作出如下合理的评价（1）在以色列历史早期，新年很可能在春天；（2）君主制时期未必存在秋季的新年（*contra* Thiele 等），但以色列人在秋天庆祝新年，这可能实际上是为了在被掳巴比伦早期反对巴比伦和波斯的霸权。

IV. 历法的历史发展。在埃及、美索不达米亚和迦南有可能找到这些历法体系的先例和理论基础。很难准确地描述埃及历法的影响，美索不达米亚的历法显然与以色列早期的历法很相似。然而，最重要的历法是迦南的历法，但人们对这些历法先例知之甚少。迦南历法计算方法显示出，迦南历法深受季节与农业周期和神话基本概念的影响，这说明迦南人的宗教崇拜生活也存在这样的周期。早期的历法资料（出 23； 34）和关于以色列神的概念主题和图案（出 15； 士 5； 赛 51 等）都体现出了这些影响。从本质上说，以色列早期的历法源于宗教崇拜，历法的命名与月份名称和宗教仪式有关，月份名称和宗教仪式则体现了不同季节的农事关注点（出 23； 34 等）。君主制时期出现了以数字命名月份的历法体系，数字命名法很可能取代了迦南命名法，由于受到正统的、反多神崇拜运动的影响，如以利亚的发起的运动，这种历法体系逐渐与“异教”发生了关联。不过，一年的顺序仍然与

nomenclature associated with both month names and religious occasions that reflected seasonal agricultural concerns (Ex. 23; 34; etc.). During the monarchy the system of referring to months by number developed, in all probability to replace the Canaanite nomenclature, which gradually came to have “pagan” associations as a result of orthodox, anti-pluralistic movements such as that of Elijah. The sequence of the year remained the same for the cult, however.

Shortly before or after the fall of Judah the Babylonian system was probably used alongside the numerical method, although it was not until very late in the OT period that the names actually appeared. It was this numerical Babylonian system that functioned for both civil and religious occasions in the remainder of the biblical period. Other systems, e.g., the Macedonian and Roman, were surely also in use, but the evidence points to a fairly consistent usage of the Jewish calendar in the religious life of the people through the late OT and the NT periods. The calendar was essentially lunisolar from its origins, though specific concerns and times would allow the emphasis to be more on solar than lunar phenomena, or vice versa. In this way the rise of the sectarian calendar of Jubilees used in the religious life of Qumrân is easily explainable.

While precise dating, exact parallels to show the antecedents, or even a complete “calendar,” are not given us, the general development of the calendar is fairly clear. It is a growth that reflects not only a more sophisticated calendrical science, but a different and expanding conception of worship and religion.

祭仪的顺序相同。

犹太王国陷落之前或之后不久，巴比伦历法体系和数值纪年法可能一起在被使用，但实际上，直到旧约时期的晚期才出现历法名称。在圣经时期的剩余时间里，民间和宗教场合都使用巴比伦的这种数字历法体系。其他的历法体系，如马其顿和罗马历法必定也在使用中，但证据表明，从旧约晚期至新约时期，人们的宗教生活始终离不开犹太历。虽然犹太历在一些细节上和具体时代中更为关注太阳现象或月亮现象，但从本质上说，这种历法源于阴阳历。这样一来，就很容易解释为何宗派的禧年历会越来越地应用于昆兰的宗教生活中。

虽然我们不知道准确的日期，也不知道与前事极为类似的事，甚至没有完整的“历法”，但是我们显然可以看到历法的总体发展历程。这一发展不仅显示出一个更为复杂的历法科学，而且显示出一种关于崇拜和宗教的不寻常的概念，这也是一种延伸的概念。

V. Problems of Interpretation.—Since many crucial areas of biblical study are inseparably related to questions or areas concerning the calendar, it is important to recognize some basic problems that remain. First, despite many references to different calendrical systems, the biblical texts do not provide a detailed, clear “calendar” that will explain the calendrical science of ancient Israel at all times and in all places. The evidence is disparate, and any reconstruction must rely on presuppositions the validity of which are not verifiable. Another problem that arises in studying the calendar is the relationship of the calendrical systems of Israel and Judah. Much work has been done in this area, but there is not yet enough evidence and/or convincing theoretical explanation to provide consensus on the issues of regnal year reckoning, New Year, etc. Finally, the chronological overlapping of the references to particular calendrical systems and the limited pertinent textual material, biblical and extrabiblical, cause much difficulty for any study of the calendar. All of these problems, however, witness to one widely known datum: the calendar in the biblical period, as everything else, was in constant flux.

See also CHRONOLOGY OF THE OT.

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V. 历法解释问题。因为圣经研究的很多重要领域与历法问题或历法领域密不可分，所以必须承认还存在一些基本问题。首先，虽然经上多次提到了不同的历法体系，但是《圣经》中并没有提供一种可以解释古以色列各个时期和各个地方历法科学的明确且详细的“历法”。证据都是迥然不同的，要想还原这些历法，就必须假设这些尚未得到证实的证据是正确的。其次，历法研究面临的另一个难题是以色列历法和犹太历法之间的关系问题。学者已经在这方面做了很多工作，但是没有足够的证据和（或）令人信服的理论解释可以使他们在即位年份计算和新年等问题上达成共识。最后，《圣经》中和《圣经》之外提到的某些历法体系存在着年代上的重叠，相关的文献资料又很有限，这就为历法研究增添了很大的障碍。然而，所有这些难题都证实了一个广为人知的事实：圣经时期的历法和其他事物都在不断地发生变化。

另见 CHRONOLOGY OF THE OT（旧约年代学）。

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CALF

[Heb. *ben-bāqār*-‘son of the herd,’ ‘*ēgel*, ‘*ēglā* (Hos. 10:5), *pārā* (Job 21:10)]; AV also BULLOCK (Jer. 31:18), “round” (1 K. 10:19); NEB also BULL-CALF, CALFGOD; [*yālad*-‘bears, brings forth’] (Jer. 14:5); [Gk. *móschos*, *moschopoiēō* (“make a calf,” Acts 7:41)]; NEB also “make a bull-calf.” ‘*Ēgel* is used of the golden calves and in the expression ‘*ēgel marbēq*, “fatted calf,” or lit. “calf of the stall” (1 S. 28:24). In 1 K. 10:19 the RSV and NEB emend the vocalization of Heb. ‘*āgōl* (“round”) to ‘*ēgel* in accordance with the LXX, which uses *móschos*, the Greek term for calf. See CATTLE.

CALF 牛犊

【希伯来语: *ben-bāqār*——“牧人的儿子”, ‘*ēgel*, ‘*ēglā* (何 10:5), *pārā* (伯 21:10)】; 《钦定版圣经》还译为 BULLOCK (“牛犊”, 耶 31:18)、“round” (“圆的”, 王上 10:19); 《新英文译本》还译为 BULL-CALF 和 CALFGOD, 汉译均为“牛犊”; 【*yālad*——“生产” (耶 14:5)】; 【希腊语: *móschos*, *moschopoiēō* (“造了一个牛犊”, 徒 7:41)】; 《新英文译本》还译为“make a bull-calf” (“造了一个牛犊”)。‘*Ēgel* 这个词用来表示金牛犊, ‘*ēgel marbēq* 表示“肥牛犊”, 字面意思是“畜栏里的牛犊”(撒上 28:24)。《修订标准译本》和《新英文译本》根据《七十士译本》中的翻译, 将《列王纪上》10:19 中希伯来语 ‘*āgōl* (“圆的”) 的发音变成了 ‘*ēgel*, 《七十士译本》中译为 *móschos*, *móschos* 在希腊语中表示牛犊。见 CATTLE (牛、牲畜)。

CALF, GOLDEN

[Heb. ‘*ēgel massēkâ*-‘molten calf,’ ‘*ēgel zāhāb*-‘golden calf’]; NEB also BULL-CALF (Ex. 32), CALF-GOD (Hos. 10:5). A representation of a young bull, used in Israelite worship first under Aaron at Sinai and later in the northern kingdom under Jeroboam I.

CALF, GOLDEN 金牛犊

【希伯来语: ‘*ēgel massēkâ*——“铸造的牛犊”, ‘*ēgel zāhāb*——“金牛犊”】; 《新英文译本》还译为 BULL-CALF (出 32) 和 CALF-GOD (何 10:5), 汉译均为“牛犊”。亚伦领导下的以色列百姓首次在西奈山上将牛犊当做神来敬拜, 后来耶罗波安一世统治下的北方王国也崇拜金牛犊。

- I. The Term
- II. Biblical Examples of Calf Worship
 - A. Aaron's Golden Calf
 - B. Jeroboam's Golden Calves
- III. Bull Worship in Amos and Hosea

I. The term.—The term *'ēgel* is the ordinary Hebrew name for a male (or female, *'ēglā*) calf, and is as flexible as the English name, applying to any animal of the bovine family from one (Mic. 6:6) to three (Gen. 15:9; cf. Jer. 34:18f.) years old. It has been suggested that the habitual use of this diminutive term (instead of Heb. *par*, “bull”) for the golden bulls Aaron and Jeroboam set up—especially as it is once made feminine (Hos. 10:5)—was a reference to their small size, expressing contempt for them. But although this is plausible, it is by no means certain. It was not their size that made these bulls contemptible in the eyes of the prophets but rather what they had come to represent in the life and worship of Israel. By the time of Hosea and Amos calf or bull worship was obviously connected with apostasy, not only at those centers where bulls were recorded as having been erected, but quite possibly in connection with other centers such as Gilgal and Gilead (Hos. 4:15; 12:11; Am. 4:4; 5:5), Samaria (Hos. 8:6; 10:5; 13:2, 16), and Beer-sheba (Am. 5:5; 8:14).

II. Biblical Examples of Calf Worship.—A. *Aaron's Golden Calf.* Just what transpired and what meaning is to be assigned to each action in the Sinai account of the golden calf (Ex. 32) is by no means settled. Some of the words and phrases in that chapter are a verbal

- I. 金牛犊这个词语
- II. 《圣经》中崇拜牛犊的例子
 - A. 亚伦的金牛犊
 - B. 耶罗波安金牛犊
- III. 《阿摩司书》和《何西阿书》中的公牛崇拜

I. 金牛犊这个词语。*'ēgel* 这个词是表示公(或母, *'ēglā*)牛犊的常见希伯来语, 它和其英语名一样灵活, 可以用来表示一岁(弥 6:6)至三岁(创 15:9; 参: 耶 34:18-19)的所有牛科动物。有人认为, 这个指小词(而不是希伯来语 *par*, “公牛”)用来表示金牛犊较小的身躯, 以及对它们的鄙视, 而这个词习惯上用来表示亚伦和耶罗波安设立金牛犊——尤其是有一次它还用来表示母牛犊(何 10:5)。虽然这种说法貌似合理, 但不能确定这种说法是否正确。先知们并不是因为牛犊身体较小, 而是因为它们以色列生活和敬拜中的象征意义才鄙视它们。到何西阿和阿摩司时期, 牛犊或公牛崇拜显然与背叛神联系在了一起, 不仅在那些已经建起了金牛犊的崇拜中心可以看到金牛犊, 也可能在其他地方看到金牛犊, 如吉甲、基列(何 4:15; 12:11; 摩 4:4; 5:5)、撒马利亚(何 8:6; 10:5; 13:2, 16)和别是巴(摩 5:5; 8:14)。

II. 《圣经》中崇拜金牛犊的例子。A. 亚伦的金牛犊。尚不能明确西奈山崇拜金牛犊的每个行为(出 32)给出了怎样的暗示, 表达了怎样的含义。从字面上看, 这段经文中的一些词语和短语复制了描述耶罗波安铸造金牛犊的经文(参: 出 32:4, 王上 12:28), 很多学者认为这

duplication of the narrative of Jeroboam's calf worship (cf. Ex. 32:4 with 1 K. 12:28), and there is no lack of scholars who consign most of the details of the story to a secondary reading back of the Jeroboam material (e.g., M. Noth, *Exodus* [Eng. tr. 1962], p. 246). The motivation for the story, in that case, would be to discredit further the bull worshipers of Bethel. However, it seems clearly unreasonable to suppose that a Hebrew writer at any time would so fiercely abuse his own ancestors without some firm traditional basis for his statements, merely for the sake of adding a little more reproach to his northern neighbors. Thus, even the more radical critics now accept the historicity of a core of the material, if not all the details.

Exodus 32:1 indicates that the projected gods were to function as a surrogate for Moses in his role as leader of the people rather than as a substitute for the God of Israel. If this is the case, it explains the action of Aaron (v. 5) in proclaiming a feast to Yahweh in the midst of the proceedings. It has been suggested also that the calf was merely a platform of some kind, on which the God of Israel would ride, analogous to the platform or throne concept of the ark and illustrated by the common Syrian motif of a god standing atop a lion or a bull (*ANEP*, nos. 500f.; *ANEP supp.*, no. 830). In either case, there is no need to insist that the original intention was to introduce a cult so totally foreign as the Apis-bull of Memphis, the Mnevis-bull of Heliopolis, or even one of the less remote syncretistic bull-cults of the Delta (see E. Otto, *Beiträge zur Geschichte der Stierkulte in Aegypten* [1938])—although the continuation of any bull-oriented worship

个故事中大多数细节重述了关于耶罗波安的经文，属于辅助性描述（如 M. Noth, *Exodus* [1962 年英语译本]，246 页）。因此，这个故事旨在使那些伯特利公牛崇拜者更加名声狼藉。然而，显然没有理由认为，任何时期的希伯来的作家都在没有稳固的传统证据的情况下，仅仅为了多谴责一下北方的邻邦，而严厉谴责他的祖先。因此，就连那些更为偏激的评论家现在都承认这个故事的基本史实性，但他们并不承认所有的细节都符合史实。

《出埃及记》32:1 表明，亚伦铸造的神明代替了以色列人的领袖摩西，而不是代替了以色列的神。如果情况是这样的话，那就解释了在整个事件过程中亚伦宣告向耶和华守节的行为（出 32:5）。也有人认为金牛犊仅仅是一种坛，以色列的神会降临在这个坛上，它就像是约柜上的施恩座，例如，在叙利亚的神祇图案中经常可以看到站立在狮子或公牛之上的神祇（*ANEP*, 500-501 号；*ANEP supp.*, 830 号）。在其中任何一个例子中，虽然随着各种公牛崇拜的发展，它们几乎必定融为一种崇拜形象，但是，没有必要认为，最初是为了引入一种完全外来的孟斐斯神牛崇拜和黑利奥波勒斯的姆奈维斯公牛崇拜的崇拜对象，或是引入一种与德尔塔公牛崇拜相差不多的崇拜对象（见 E. Otto, *Beiträge zur Geschichte der Stierkulte in Aegypten* [1938]）——尽管持续的公牛崇拜很有可能带来某种形式的宗教融合。

would most certainly have led to some form of syncretism.



Bronze calf statuette of Apis, worshiped in Egypt as a fertility-god. Such foreign cults always represented a threat to Israelite religion. (Trustees of the British Museum)

The actual calf of Ex. 32 was formed of molten gold and fashioned with an engraving tool (v. 4); probably, however, it was an overlay of some sort rather than pure gold, inasmuch as Moses was later able to burn it with fire and grind it to powder (v. 20)—neither of which would have been possible with pure gold. Aaron’s own statement that the calf just appeared from the fire, apparently full-grown (v. 24), is usually considered to be simple fabrication; but the suggestion has been made that perhaps the calf was nothing more than a generally calf-shaped mass of molten metal which caught the imagination of the Israelites upon its emergence from the fire. Whatever the origin of the image, it was quickly identified by the people with the words, “These are your gods, O

上图为青铜神牛犊雕像，埃及人将其奉为生育之神。这种外邦的崇拜对象始终对以色列的宗教产生着威胁。(大英博物馆理事会)

《出埃及记》32章中的牛犊实际上是用熔化的金子铸成的，是用雕刻器具做成的（出 32:4）；然而，金牛犊可能只是表面镀了一层金，而不是纯金的，因为后来摩西烧毁了它，并将它磨成了粉末（出 32:20）——这两点都说明金牛犊不可能是纯金的。亚伦说，牛犊从火中出来显然已经完全成型（出 32:24），这通常被认为纯属捏造；但是有人认为，金牛犊可能仅仅是大致为牛犊形状的熔化金属块，当这个熔化的金属块从火中出来时，它引发了以色列人的联想。不论这一形象起源于哪里，以色列人很快便认出了它，并说道“以色列啊，这就是领你出埃及地的神。”（出 32:8）。这句话，以及其中使用的名词“神”和名词之后的复数动词通常被认为是次要的；但上下文语境却提供了金牛犊（单数）崇拜和向牛犊献祭的自然环境。这句话很可能被改写了，从而在字

Israel, who brought you up out of the land of Egypt!” (v. 8). It is this statement, with both the noun “gods” and the verb following it in the plural, that is often considered secondary; but the context provides a natural setting in the worship of, and sacrifice to, the calf (singular). Quite possibly that statement was altered to create a verbal correspondence with the Kings passage, but this should not cause us to reject the well-attested fact that the calf was identified with Yahweh in some form. In fact, it was precisely this identification of the calf with Yahweh, possibly a result not expected by Aaron, for which the entire nation was called to account. Just what Aaron expected we cannot tell with any degree of certainty, but the tradition is relatively mild in its censure of Aaron himself when compared with its attitude toward the people at large. Undoubtedly a factor in the harshness with which the calf-worship was received was not only the calf itself, but the accompanying orgiastic rites (note the use of the same verb *ṣahaq* in Gen. 26:8, RSV “fondling”). Whatever the original intent, the matter had clearly gotten out of hand and any possibility of rescuing an element of pure Yahwistic worship was gone.

B. Jeroboam's Golden Calves. In the case of Jeroboam I (1 K. 12:28–33) it is even less plausible to hold that the two calves were intended to represent a foreign cult. Jeroboam was himself apparently a Yahwist (cf. the name of his son, Abijah, “my father is Yahweh”; but cf. also 14:31 and 2 Ch. 13:1), and the text of 1 K. 12 is full of the features of normative Yahwism and totally lacking in elements of Canaanite religion. Since his concern was to gain the allegiance of the Yahwists to

面上使它与《列王纪》中的描述一致，但这不应该使我们拒绝一个已被充分证明的事实，即从某种形式上讲，金牛犊被认为是耶和华。实际上，恰恰因为百姓将金牛犊视为耶和华，这个让亚伦意都意想不到的结果导致整个以色列都被追究责任。我们不能确定亚伦的期望之事，但传统上，与对以色列百姓的严厉谴责相比较，经文对亚伦的谴责相对比较温和。经文中无疑不仅仅严厉谴责了牛犊崇拜，还谴责了伴随着这种崇拜的狂欢仪式（需要注意的是，《创世记》26:8 中使用了相同的动词 *ṣahaq*，《修订标准译本》译为“fondling”[“戏玩”]）。不论亚伦怀最初怀有怎样的意愿，整件事显然已经失控，纯粹敬拜耶和华的因素已经完全消失了。

*B. 耶罗波安金牛犊。*从耶罗波安的例子（王上 12:28–33）来看，也不太可能用两个牛犊来代表一种外邦的崇拜对象。耶罗波安显然是敬拜耶和华的人（参：他的儿子名字，亚比雅，“我的父是耶和华”；另参：王上 14:31 和代下 13:1），《列王纪上》12 章显然充满了标准的耶和华崇拜的特征，完全没有迦南宗教的元素。因为耶罗波安想要获得敬拜耶和华者的效忠，对他们来说，所罗门信奉外邦宗教的行为是在亵渎神（王上 11:28–40），任何支持迦南宗教背叛

whom Solomon's foreign religious adventures were offensive (1 K. 11:28-40), any major departure in favor of Canaanite religion would have been self-defeating. We are left with the conclusion that in some sense the bull symbols erected in Dan and Bethel were meant to represent Yahweh or something connected with Yahweh. A current hypothesis holds that the bulls were pedestals, like those known from Syrian sculpture as supports for the storm-god Baal-hadad (cf. J. Gray, *I & II Kings* [1964], p. 290). This is not the only possibility. The incident is clearly connected with that of Aaron's calf, and it is not impossible that both were attempts at some physical representation of Yahweh; against this hypothesis, however, is the legal proscription of images, particularly images that might serve as objects of worship (Ex. 20:4f.). Unless we are prepared to relegate the Decalogue in its entirety to a later period, we are forced to acknowledge that, even in Jeroboam's time, making an image of Yahweh would have created division, not elicited support. With evidence so plentiful for the bull-pedestal concept (see above), it would seem best to accept this solution to the problem.

What the calves were originally, and what they became eventually, are two different things. There is little doubt that as early as Hosea's time the more licentious worship of Canaanite fertility religion had been added to the official Yahwism (Hos. 10:5; 13:2). Such a development might well have been expected, for the bull-symbol had a natural affinity for the fertility element in the cult of the Canaanite Baals. That this was a gradual process and not an immediate

神的主要行为都必将失败。我们可以作出如下总结，从某种意义上说，但和伯特利铸造公牛像是为了代表耶和华或与耶和华有关的事物。最近有一种假设认为，公牛是基座，就像叙利亚雕像上基座，它支撑着风暴神巴力哈达（参：J. Gray, *I & II Kings* [1964], 290 页）。这并不是唯一的解释。这件事显然与亚伦铸造金牛犊的事有关，两者有可能都在尝试作耶和华的有形代表；然而，律法中有禁止雕刻偶像的规定，尤其是禁止崇拜偶像的规定（出 20:4-5）正好与这一假设对立。除非我们认为整个摩西十诫是后期才出现的，否则我们不得不承认，即使在耶罗波安时期，雕刻代表耶和华偶像可能会引发分歧，并会遭到律法的禁止。大量的证据证明了公牛基座的概念（将上文），我们似乎不得不承认这就是解决问题的方法。

牛犊最初是什么，最终又变成了什么，这是两件事。毫无疑问，早在何西阿时期，更为放纵地崇拜迦南生育之神的宗教已经冲击到了正统的耶和华崇拜（何 10:5; 13:2）。这一发展很可能处于意料之中，因为公牛象征符号与迦南巴力崇拜中的生育能力存在着天然的密切关系。耶和华崇拜的大力拥护者以利亚对北方宗教的牛犊崇拜似乎完全保持沉默，从中可以看出牛犊崇拜的发展是一个渐变的过程，并非一蹴而就。令人更为惊讶的一个事实是，仅隔数年之后，

development is clear in that Elijah, the great champion of Yahwism, seems to have been totally silent concerning this element of the religion of the north. Add to this the surprising fact that only a few years later Jehu, when viciously obliterating the cult of Baal (2 K. 10:28f.), did nothing to attack the calves, and it becomes easy to see that the calves were still identified with Yahweh and were not Baal-symbols.

III. Bull Worship in Amos and Hosea.—It is not impossible to see why Hosea might fiercely condemn a ritual that Elijah might have tolerated. Hosea lived at a time when he could trace the history of this experiment for nearly two centuries, and could see clearly that these images had not helped but greatly hindered the development of the religion of Yahweh. Even if at first recognized as symbols, these images had *become* common idols (Hos. 12:11; 13:2). “This thing became a sin” (1 K. 12:30; 13:34). As Baal worship involved associations with bulls (cf. *ANEP* no. 490, in which the Baal wears the bull horns), and as Yahweh Himself was at times called “Baal” (meaning simply “Lord” or “Master,” Isa. 54:5; Jer. 31:32 [MT 31]; Hos. 2:13 [MT 16]), this syncretistic tendency would naturally be accelerated. It is certain that by the middle of the 8th cent. the worship at Dan and Bethel had lost its uniquely Yahwistic character and become so closely affiliated with a host of heathen deities as to be practically indistinguishable from idolatry in the nations surrounding Israel. The calf was now an idol and not just a symbol (Hos. 8:5f.; 11:2; 13:2), the worship of which—evil enough in itself—was expanded to include veneration of an

当耶户无情地除去巴力崇拜时（王下 10:28-29），他并没有除去金牛犊，很容易看出金牛犊仍然被认为是耶和華的代表，而不是巴力的象征物。

III. 《阿摩司书》和《何西阿书》中的公牛崇拜。为什么何西阿严厉地谴责以色列容忍的一个仪式呢，似乎不难指出其中的理由。在何西阿生活的年代，他能将这一仪式的历史向前追溯近两个世纪，他清楚地看到这些偶像不能促进耶和華宗教的发展，反而极大地阻碍了它的发展。虽然这些意象最初被视为一种象征，但是它们后来变成了常见的偶像（何 12:11；13:2）。“这事叫百姓陷在罪里”（王上 12:30；13:34）。随着巴力崇拜与公牛联系在一起（参：*ANEP* 490 号，巴力长着公牛角），耶和華有时也被称为“巴力”（意思仅仅是“耶和華”或“主”，赛 54:5；耶 31:32[《马所拉文本》31]；何 2:13[《马所拉文本》16]），这种融合的趋势自然在不断加速。毫无疑问，到公元前 8 世纪中期，但和伯特利不再唯独崇拜耶和華，这两地的崇拜对象与大量异教神祇存在着密切的关系，实际上它们已经与以色列周围民族崇拜的偶像别无二致。牛犊现在变成了偶像，不再仅仅是一种象征（何 8:5-6；11:2；13:2），牛犊崇拜本身已经足够邪恶，这种崇拜后来还包括对亚舍拉、天体和推罗巴力的崇拜（王下 17:16-17）。

Asherah and the host of heaven, as well as the Tyrian Baal (2 K. 17:16f.).

Quite clearly it is this reduction of the ethical religion of Yahweh to the level of just another heathen sacrificial system that caused both Hosea and Amos to condemn even sacrifices themselves (Hos. 6:6; Am. 5:21–24). Just it was the orgiastic rites accompanying Aaron's calf that called forth Moses' condemnation, so it was the heathen ritual associated with Jeroboam's calves that elicited prophetic rejection. In neither case could there be any pure Yahweh worship. Hosea therefore prophesied the impending destruction of the system (8:5f.), and 2 Kings records the sad fulfillment of Hosea's utterance in the removal of the ten tribes to exile (17:7–18).

Bibliography.—H. T. Obbink, *ZAW*, 47 (1929), 264–274; O. Eissfeldt, *ZAW*, 58 (1940/41), 190–215; R. de Vaux, *Ancient Israel* (Eng. tr. 1961), pp. 272, 333f.

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CALITAS

kal-īt'əs [Gk. *Kalitas* or *Kaleitais*] (1 Esd. 9:23, 48, AV, NEB). See KELITA.

CALKERS.

See CAULKERS.

CALL; CALLING

[Heb. *qārā'*; Gk. *kaléō* and cognates *klésis*, *klētós*; also *légō*, *phōnéō*, *chrēmatizō*]. The word is very common in both the OT and NT, there being over

显然，耶和华神的伦理性宗教沦落成另一种异教献祭仪式，这种堕落甚至导致何西阿和阿摩司谴责祭祀（何 6:6；摩 5:21–24）。这种伴随着亚伦的金牛犊而产生的狂欢仪式遭到了摩西的谴责，与耶罗波安的金牛犊有关的异教仪式也遭到了先知的抵制。这两种仪式都不是单纯的耶和华崇拜。因此，何西阿预言这种仪式必将灭亡（何 8:5-6），《列王纪下》17:7–18 记载了何西阿预言的悲惨应验，耶和华从自己面前赶出了十个支派。

书目——H. T. Obbink, *ZAW*, 47 (1929), 264–274; O. Eissfeldt, *ZAW*, 58 (1940/41), 190–215; R. de Vaux, *Ancient Israel* (1961 年英文译本), 272 页, 333-334 页。

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CALITAS 基利他

音译：kal-īt'əs 【希腊语：*Kalitas* 或 *Kaleitais*】（《钦定版圣经》和《新英文译本》，拉一 9:23, 48）。见 KELITA（基利他）。

CALKERS. 补缝的

见 CAULKERS（缝补的）。

CALL; CALLING 呼召、召唤、求告、起名；蒙召、恩召、呼召、圣召

【希伯来语：*qārā'*；希腊语：*kaléō* 与其同根词：*klésis* 和 *klētós*；还有 *légō*, *phōnéō*, *chrēmatizō* 也译为此意】。这个词在两约中都很常见，在旧约和新约中

seven hundred instances of the verb, noun, or adjective.

I. In the OT. Five main uses are to be discerned in the OT. First, “to call” means “to summon or invite.” Thus God called to Adam in Gen. 3:9. Moses called the elders together in Ex. 19:7. God called an assembly against Judah in Lam. 1:15. Joel issued the command to call a solemn assembly in Joel 1:14.

Second, the verb can have the sense of “calling on God.” Men began to call on the name of the Lord in Gen. 4:26. All who call on the name of the Lord shall be delivered (Joel 2:32). Invocation of this kind obviously has as its purpose the summoning of divine help or protection, usually with the expectation that it will be given. In this sense “to call” has much the same force as “to pray” (cf. Ps. 31:17; 50:15; 53:4; 86:5; 102:2).

Third, “to call” is used for “to call by name,” i.e., “to name.” This use appears already in the creation story. God called the light day and the darkness night. He called the firmament heaven and the dry land earth (Gen. 1:5ff.). Since names are not mere identifications but also descriptions (cf. Gen. 17:19; 32:28), this calling has more than ordinary significance. Man can name as well as God; we see this very early in the naming of Eve (Gen. 2:23; cf. 22:14).

Fourth, God calls by name with a view to service. The story of Moses offers a good example. God called Moses by name out of the bush and laid upon him the task of liberating Israel from Egypt (Ex. 3:4ff.). The call of Samuel follows a similar pattern (1 S. 3:1ff.). Although the word

有七百多次以动词、名词或形容词的形式出现。

I. 在《旧约》中的含义。这个词在《旧约》中主要有 5 个含义。第一个含义，“to call”意思是“召唤或邀请”。在《创世记》3:9 中，上帝呼唤亚当，《出埃及记》19:7 中，摩西召了长老来，《耶利米哀歌》1:15 中，主召聚多人攻击犹大，《约珥书》1:14 中，约珥命令祭司宣告严肃会，都用到了这层含义。

第二个含义，这个动词有“求告上帝”的含义。在《创世记》4:26 中，人求告耶和华的名。凡求告耶和华名的就必得救（珥 2:32）。这种祈祷显然是为了寻求神的帮助或庇护，通常期望神能够应允。从这个意义上讲，“to call”（“求告”）与“to pray”（“祈祷”）基本具有同等效力（参：诗 31:17；50:15；53:4；86:5；102:2）。

第三个含义，“to call”用来表示“用名字称呼”，也就是“命名”。创世的故事中就已经出现了这种用法。神称光为昼，称暗为夜。祂称空气为天，称旱地为地（创 1:5 起）。既然名字不仅仅指明某人，更是形容（参：创 17:19；32:28），这种称呼具备了超乎寻常的意义。人可以像上帝那样取名；这一点从最初亚当称夏娃为女人就可以看出来（创 2:23；参：创 22:14）。

第四个含义，上帝为了让某个人侍奉祂呼召这个人。摩西的故事就是一个很好的例子。神从荆棘里呼召摩西，让他肩负起带领以色列走出埃及的任务（出 3:4 起）。神还以类似的形式呼召撒母耳（撒上 3:1 起）。虽然《圣经》在记述神派定其他人的事（如，阿摩司，以赛亚

“call” is not used for what happened to others whom God appointed (e.g., Amos, Isaiah, Jeremiah), undoubtedly one may validly speak of their prophetic calling.

Fifth, “to call” may be used in the sense of “to call one’s own.” Actively God calls Israel His people (Isa. 43:7; 45:4), and for this reason Israel may be described as called by the name of the Lord (Dt. 28:10; Isa. 43:1; cf. the temple in Jer. 7:30). This calling of Israel stands closely related to its election (Isa. 45:4). It thus points to the covenant relation in which Israel is called to salvation, is given its name, has the function of a divine witness, and receives the possibility and privilege of calling on God’s name with the assurance of prior response (Isa. 65:24).

II. In the NT.-All the senses found in the OT appear again in the NT. An instance of summons occurs in Acts 4:18; cf. also 24:2 and the call to the wedding in Mt. 22:3. Calling on the name of the Lord is found in the quotation from Joel in both Acts 2:21 and Rom. 10:13. Significantly, the cry for help may now be addressed to the Lord Jesus (cf. Acts 7:59; 22:16). Calling in the sense of naming has particular importance in the Infancy stories (Mt. 1:21; Lk. 1:60; 2:21); Jesus’ name clearly implies service. The appointing of the disciples can be expressed in terms of calling: when Jesus saw James and John, “immediately he called them” (Mk. 1:20). Finally, Christ’s people are those whom He has called and who are rightly called by His name, so that there is no shame in suffering for Christ’s name, or as a Christian (1 Pet. 4:14, 16). But merely calling Jesus Lord is to no avail if His word is not also done

和耶利米)时,没有用到“call”一词,但毫无疑问,他们是按照神的呼召发出的预言。

第五个含义,“to call”还可以表示“呼召某人归于自己名下”。神主动说以色列是属祂的子民(赛 43:7; 45:4),因此,以色列便可以被称为归在神的名下(申 28:10; 赛 43:1; 参:《耶利米书》7:30中的“殿”)。呼召提名以色列与拣选以色列之间存在着密切的联系(赛 45:4)。因此,呼召指明了圣约关系,以色列藉着这约而得救赎,被赋予了为神作见证的使命,从而在求告神时,享有预先得到垂听和应允的特权(赛 65:24)。

II. 在《新约》中的含义。这个词在《旧约》中的所有含义也在《新约》中出现过。《使徒行传》4:18 中有一个提名呼召的例子;另参:《使徒行传》24:2 和《马太福音》22:3 中“召人来赴席”。《使徒行传》2:21 和《罗马书》10:13 中都引用了约珥的话,提到了求告耶和華的名。值得注意的是,《新约》里对神的求告可能是呼求主耶稣(参:徒 7:59; 22:16)。为婴儿起名具有特殊的意义(太 1:21; 路 1:60; 2:21); 耶稣的名显然意味着侍奉神。耶稣可能以呼召的方式选定门徒:当耶稣看见雅各和约翰的时候,“耶稣随即招呼他们”(可 1:20)。最后,基督的子民就是那些蒙召之人和那些在基督里得名的人,因此,彼得说若为基督的名或作基督徒受苦,不要羞耻(彼前 4:14, 16)。但如果不遵从主耶稣的话行,只是称呼祂为主,那将是毫无用处的(路 6:46)。另外,耶稣本不是召义人,乃是召罪人(太 9:13)。

(Lk. 6:46). On the other hand it is sinners, not the righteous, whom Jesus came to call (Mt. 9:13).

The noun “calling” takes on added significance in the NT, especially in the Pauline writings. It becomes almost a technical term for what has happened to those who through the Father’s love are now called the children of God in Christ (1 Jn. 3:1). The christological reference has plainly given the term new force and depth, making possible the wealth and comprehensiveness with which the term is now employed.

One result is that the *goal* of calling now finds more specific definition. We are called to salvation, holiness, and faith (2 Thess. 2:13f.), to the kingdom and glory of God (1 Thess. 2:12), to an eternal inheritance (He. 9:15), finally to fellowship (1 Cor. 1:9), and to service (cf. Gal. 1).

The *means* of calling also is clearly stated. Calling is through grace (Gal. 1:15) and comes through the hearing of the gospel (2 Thess. 2:14; cf. 1 Thess. 1:4f.; Rom. 10:14ff.). Since God, or Christ, is the author of the call, one might also refer to the Holy Spirit as the mediator of calling through the gospel (cf. 1 Thess. 1:5).

The *ground* of calling is specifically established in 2 Tim. 1:9. Not works but the purpose and grace of God in Christ Jesus form the starting point for the divine calling.

The *nature* of God’s calling is described as well. Along with God’s gifts, it will not be revoked (Rom. 11:29). It is a high or

名词“calling”在《新约》中（尤其在保罗的作品中）具有更多的意义。这个词几乎变成了一个术语，用于指那些因天父的慈爱在基督里得称为神的儿女的人所经历的事（约壹 3:1）。基督论的引用显然赋予了这个词新的力量和深刻的含义，从而可能使这个词在现今有了丰富而又全面的含义。

因此，恩召的“目标”现在拥有了更为具体的含义。我们因蒙召，“被圣灵感动，成为圣洁，能以得救”（帖后 2:13-14），进入神的国，得祂的荣耀（帖前 2:12），得着永远的产业（来 9:15），最后与主耶稣一同得分（林前 1:9），侍奉神（参：加 1）。

经文中也阐明了恩召的“途径”。神施恩召世人（加 1:15），藉所传的福音召世人（帖后 2:14；参：帖前 1:4-5；罗 10:14 起）。因为恩召由神或基督发出，人们也可以认为，圣灵藉所传的福音，成为了恩召的中保（参：帖前 1:5）。

《提摩太后书》1:9 中明确地指出了恩召的“依据”。神的呼召，不是按人的行为，乃是按祂的旨意和恩典；这恩典是在万古之先在基督耶稣里赐给我们的。

《新约》中还描述了恩召的“本质”。和神的恩赐一样，祂的恩召也不会被撤回（罗 11:29）。恩召是崇高的或向上的

upward calling (Phil. 3:14), heavenly (He. 3:1) and holy (2 Tim. 1:9), associated with hope (Eph. 4:4). Believers are exhorted to lead lives that are worthy of their calling (Eph. 4:1; cf. 2 Thess. 1:11). If not all the called are chosen, the link with election holds fast. The chosen of 2 Thess. 2:13 are the called of v. 14. Believers are exhorted to confirm their calling and election (2 Pet. 1:10). The “called and chosen and faithful” are with the Lamb in Rev. 17:14. Those whom God predestined He called, and those whom He called He justified and glorified (Rom. 8:30).

Some commentators (cf. Lietzmann) have found a distinctive use of “calling” in 1 Cor. 7:17ff, and a few even in 1 Cor. 1:26, referring the term to the state or occupation of believers, or to their condition of insignificance. This has been hotly contested, e.g., by K. L. Schmidt in *TDNT*, III, 491ff. Here as always Paul seems to be speaking of the calling to salvation and faith. This has come to people who are of little account socially (1 Cor. 1:26ff.), and it has come to them in given circumstances (slavery, marriage, circumcision, etc.) which do not have to be changed as a condition or consequence of the calling (1 Cor. 7). No basis exists in these passages for the equation of calling with status or with that which is now often designated by the term “vocation.”

III. The Church.-In Christian history calling has been worked out more specifically in the two areas of calling to salvation and calling to sanctification and service. Calling to salvation, which is also calling into the divine community, is

(腓 3:14), 天上的 (来 3:1), 圣洁的 (提后 1:9), 并且是有指望的 (弗 4:4)。《以弗所书》4:1 中劝诫信徒, “既然蒙召, 行事为人就当与蒙召的恩相称” (参: 帖后 1:11)。即便不是所有蒙召的人都会被拣选, 至少蒙召与拣选之间存在密切的联系。《帖撒罗尼迦后书》2:13 中的蒙拣选之人就是《帖撒罗尼迦后书》2:14 中的蒙召之人。《彼得后书》1:10 中劝勉信徒要殷勤, 使他们所蒙的恩召和拣选坚定不移。《启示录》17:14 中提到“同着羔羊的, 就是蒙召、被选、有忠心的”。“预先所定下的人又召他们来, 所召来的人又称他们为义, 所称为义的人又叫他们得荣耀” (罗 8:30)。

有些注释者 (参: Lietzmann) 在《哥林多前书》7:17 起发现了 “calling” (“呼召”) 的一个独特用法, 有些人甚至在《哥林多前书》1:26 中也发现了这种独特用法, 在这些经文中, 这个词用来表示信徒的生存状态、职业或是卑微的身份。这个问题存在着极大的争议, 例如, 施密特 (K. L. Schmidt, *TDNT*, III, 491 起) 认为, 保罗在这里所说的呼召, 似乎和往常一样, 还是指救恩的呼召。而当社会地位不太高的人蒙神的召唤 (林前 1:26 起) 时, 各人蒙召的时候是什么身份 (奴隶身份、婚姻状况以及是否受过割礼等状况), 仍要守住这身份 (林前 7)。这些经文都不能证明蒙召等同于社会地位或现在通常所说的 “职业”。

III. 教会。在教会的历史中, 恩召在蒙召得救赎和蒙召成圣与侍奉这两个领域内发挥出更为具体的作用。蒙召得救赎, 也就是蒙召进入神的国, 是在圣灵的指引下, 通过遵从神之道并奉行圣礼得以实现的。这个被普遍接受的观点中

accomplished by the Holy Spirit through the administration of the word and sacraments. Within this generally accepted understanding a debate has arisen due to the fact that not all who are called are observed to be chosen. Perhaps the most common view here is that calling carries with it the possibility of response, which in some cases may be negative. In Reformed theology, as represented, e.g., by Calvin or the Westminster Confession, a different interpretation is espoused. The equation of calling and election is here upheld by a distinction between general calling, which applies to all who hear the gospel, and effectual calling, by which the God who calls, or the Holy Spirit, infallibly brings to faith those whom He has chosen. Either way salvation is by divine calling and by the ensuing human calling on the name of the Lord.

The call to service or sanctification has often been regarded as an additional call to believers either to dedicate themselves to Christian discipleship or to engage in a particular form of ministry. Sacralizing and institutionalizing tendencies have given rise to problems in this area. On the one hand we find a clericalism which insists that only ordained persons are truly called to service. On the other hand the call to dedication has been identified with a monastic vocation. Thus a false distinction between clergy and laity or religious and secular has resulted. Luther demolished these distinctions with his apparently revolutionary teaching that any sphere of work may be calling in which Christians glorify God, live dedicated lives, and engage in ministry. Unfortunately, the implied equation of calling with occupation had unforeseen

产生了一个争论，因为并不是所有的蒙召之人都是被神拣选之人。或许最为常见的一个观点是，“世人蒙受恩召的同时也得到了回应恩召的机会”，而有些受召的人可能没有回应。在诸如加尔文或威斯敏斯特信条的改革宗神学观点中，恩召有一种不同的解释。蒙召是否等同于被拣选，取决于恩召是普遍的呼召还是圣灵的呼召。普遍的呼召是对所有听到福音的人发出的召唤，而圣灵的呼召是神的召唤，或者说，圣灵绝对无误地感动那些蒙神拣选的人。这两种呼召所成就的救赎都要藉着神的召唤和世人随后对耶和华的名的求告。

蒙召服侍是对于已经得蒙救赎的人一种附加的呼召，这种召唤或许是为了让他们成为基督的门徒或者供某种职分。神圣化和制度化的趋势在这一领域也产生了一些问题。一方面，我们看到一种圣职专权，主张只有牧师等神职人员才是真正蒙召侍奉的。另一方面，蒙召侍奉被认为是修道士的天职。因此，错误地划定了神职人员与普通信徒之间的区别，或者说，宗教人士与世俗之人之间的区别。路德以一种明显革命性的教导驳斥了这种划分，他提出能够让信徒在基督里荣耀神、专注于奉献和侍奉神的任何一种工作都可能是蒙召的。遗憾的是，将恩召与职业等同起来的暗示产生了意想不到的后果。在制度森严的社会人们形成了一种保守的思想，认为人应当始终坚守神所命定的岗位。而在秩序相对宽松的社会，又将呼召理解得世俗化，脱离了恩召实质内涵。

consequences. In a rigidly structured society it fostered the reactionary idea that people should stay in divinely ordered stations in life. In a looser societal order it led to a secularizing of the concept of calling which has all but emptied it of its true sense.

Perhaps the underlying problem in the historical outworking has been the tendency to separate what God has joined together. It seems to have been assumed too easily that there are two callings, a first to salvation and then another (or two others) to service and sanctification. Exegetical and dogmatic theology, however, have combined to bring the biblical nature of this distinction under suspicion. Thus K. L. Schmidt insists that in the NT there is just the one calling, namely, to be a Christian; and Karl Barth argues in *CD*, IV/3, that the callings in Scripture are never to salvation alone to the exclusion of sanctification and service. Certainly there may be calls to special forms of service, as one might see in the sending out of Paul and Barnabas on their first missionary journey. Nevertheless, ministry and dedication form no less an integral part of calling than does salvation. All believers are called to be God's children, disciples, and servants, whether in the state of life in which the calling comes or in new possibilities which God opens up for them. The calling itself does not change, only the form or sphere in which it is exercised.

Bibliography.—*CD*, III/4; IV/3; K. Holl, *Gesammelte Aufsätze*, III (1928); *TDNT*, III, s.v. *καλέω χτλ.* (Schmidt).

或许在历史中逐渐形成的潜在的问题是人们倾向于将上帝所结合的割裂开来。似乎很容易假设有两种恩召，第一种是救赎的恩召，第二种（或另外两种）是之后的侍奉和成圣的恩召。然而，释经神学和教义神学都对这种区分的圣经本质产生了怀疑。因此，施密特（K. L. Schmidt）认为，《新约》中只有一种恩召，也就是，使人成为基督徒的恩召；卡尔·巴斯在 *CD*, IV/3 中争论道，《圣经》中的恩召除了成圣和侍奉的恩召之外也不仅仅包括救赎的恩召。比如可能还存在特殊职事上的恩召，从派遣保罗和巴拿巴进行第一次传道之旅就可以看出这一点。但是，职事和奉献也是恩召不可分割的一部分，它们的地位与救赎的恩召同等重要。所有的信徒蒙召成为神的儿女、门徒和仆人，无论他们是按着社会地位蒙神召唤，还是神以恩召赐予了他们新的机会。恩召本身不曾发生改变，只是恩召的形式或范围发生了变化。

书目——*CD*, III/4; IV/3; K. Holl, *Gesammelte Aufsätze*, III (1928); *TDNT*, III, 见词条 *καλέω χτλ.* (Schmidt)。

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CALLISTHENES

kə-lis'thə-nēz [Gk. *Kallisthenēs*]. An officer of Nicanor who was charged with the burning of the sacred portals of the temple at the time of the desecration under Antiochus Epiphanes (168 B.C.). After the decisive defeat of Nicanor's army at Emmaus (165 B.C.) the Jews celebrated the victory in the city of their fathers and burned Callisthenes, who had fled into a little house with others who had set the sacred gates on fire; "so these received the proper recompense for their impiety" (2 Macc. 8:33).

CALNEH

kal'ne [Heb. *kalneh*, *kalnê*; Akk. *kullanî*, *kulnia*?; Gk. *Chalannē*]; **CALNO** kal'no [Heb. *kalnô*] (Isa. 10:9). In the AV the name of the fourth city founded by Nimrod in the land of Shinar (Gen. 10:10), the three preceding ones being Babel, Erech, and Akkad; and in all English versions, a city mentioned in Am. 6:2 and Isa. 10:9. Because no city named Calneh is known from ancient Babylonia, it has been proposed that the Heb. *klnh* of Gen. 10:10 should be pointed to read *kullānā* or "all of them," as in Gen. 42:36, a reading adopted by the RSV and NEB. This would then serve as a comprehensive designation of the cities in the plain of Shinar, which also included Ur and Nippur.

The Babylonian Talmud identified Calneh with Nippur, probably because of the antiquity of the site, which went back to ca. 4000 B.C. While Nippur was the undisputed cultural and religious center of Sumeria from the early 3rd millennium B.C. to the time of Hammurabi, it did not exercise political power and was never

CALLISTHENES 考尔利森

音译: kə-lis'thə-nēz 【希腊语: *Kallisthenēs*】。尼迦挪的一位指挥官,他被指控在安提阿古·伊皮法尼褻渎神的时候烧毁了圣殿的大门(公元前168年)。当尼迦挪在以马忤斯一败涂地之时(公元前165年),犹太人在祖先的城里庆祝胜利,烧死了考尔利森,他和那些曾烧毁圣殿大门的家伙曾躲在一所小房子里藏身;“他干尽坏事,得到了应有的惩罚”(马二8:33)。

CALNEH 甲尼

音译: kal'ne 【希伯来语: *kalneh*, *kalnê*; 阿卡德语: *kullanî*, *kulnia* (不确定); 希腊语: *Chalannē*】; **CALNO** (“迦勒挪”) 音译: kal'no 【希伯来语: *kalnô*】 (赛10:9)。在《钦定版圣经》中,甲尼是宁录在示拿地建造的第四座城市(创10:10),前三座城市是巴别、以力和亚甲;在所有的圣经英译本中,甲尼是《阿摩司书》6:2和《以赛亚书》10:9中提到的一座城市。因为古巴比伦没有叫甲尼的城市,所以有些人提出,应该将《创世记》10:10中希伯来语 *klnh* 理解成 *kullānā* 或是像《创世记》42:36那样理解为“all of them” (“这些事”),《修订标准译本》和《新英文译本》就采用了这种译法。这样一来,这个词就用来泛指示拿地的城市,包括吾珥和尼普尔。

《巴比伦他勒目》中将甲尼等同于尼普尔,可能因为它是一个可以追溯至约公元前4000年的古代遗址。虽然从公元前3000年初期起到汉谟拉比时期,尼普尔毫无疑问始终是苏美尔人的文化和宗教中心,但它不具有政治权力,从来都不是苏美尔王朝的统治中心。在汉谟拉比执政时期,文化中心从尼普尔转

the seat of a Sumerian dynasty. In the reign of Hammurabi, Nippur yielded its cultural supremacy to Babylon but still continued as an important city down to the time of the Parthians. However, there is insufficient evidence for identifying it with Calneh, and it must be concluded that to the present the site of Calneh remains unidentified.

Some scholars locate the land of Shinar in northern Mesopotamia, and on this basis would identify Calneh with the Akkadian town named Kullanî, which was mentioned in tribute lists from Assyrian sources. Kullanî was apparently associated politically with Arpad, a city first captured by the Assyrians in 754 B.C. in their attempts to control the trading route to Hamath and Damascus. Arpad, the modern Tell Erfâd, was located about 20 mi. (32 km.) NW of Aleppo, while Kullanî has been identified with the modern Kullanköy, some 12 mi. (19 km.) SE of ancient Arpad. In Am. 6:2 Calneh was mentioned in association with Hamath and Gath, which suggests a northerly location for Calneh. If this is so, the discrepancy between the location in the plain of Shinar (if indeed the Hebrew actually refers to a city) and that contemplated by Amos may be because the Calneh known to the prophet was a northern commercial colony which derived its name from the mother city to the southwest. This practice was as familiar in antiquity as in more modern times.

If CANNEH of Ezk. 27:23 is an assimilated form of this Calneh, then its location between Haran and Eden upholds the tradition of Amos. Isaiah also mentions Calneh under the designation

移到了巴比伦，但是，直到帕提亚人统治时期，尼普尔始终是一座重要的城市。然而，证据不足以证明尼普尔就是甲尼，因此目前得出的结论是甲尼的现址仍然不确定。

有些学者认为示拿地处于美索不达米亚的北部，据此判断，甲尼可能是一座名为谷拉尼（Kullanî）的阿卡德城邑，亚述文献的纳贡城邑名单中提到了这座城邑。谷拉尼显然与亚珥拔存在着政治联系，亚述曾于公元前 754 年在试图控制哈马至大马士革之间的商路时，首次攻占了亚珥拔。亚珥拔，也就是现代的俄法特（Tell Erfâd）约位于阿勒坡西北 20 英里（32 公里）处，谷拉尼被认为是现代的谷拉科依（Kullanköy），约位于古代亚珥拔东南 12 英里（19 公里）处。《阿摩司书》6:2 中提到了甲尼，同时还提到了哈马和迦特，这表明甲尼在北边。如果情况真是如此，甲尼在示拿地的位置（如果这个希伯来语真的指的是这座城市）与阿摩司所估计的不符，但这可能是因为这位先知所了解的甲尼是一个北方的商业据点，它的名字源于它西南方的母城。这种情况在古代和近代都很常见。

如果《以西结书》27:23 中的干尼一词（见 CANNEH[干尼]）是甲尼的变形，那么甲尼位于哈兰与伊甸之间的地点与《阿摩司书》相符。以赛亚也提到了甲尼，他称之为迦勒挪，并认为它很像迦

Calno, associating it with Carchemish (Isa. 10:9). This would seem to support a northern location also, pointing in the general direction of Aleppo. However, the LXX translators of Am. 6:2 rendered Calneh by Gk. *pántes*, “all,” reflecting the Hebrew text of Gen. 42:36; 1 K. 7:37, and casting doubt on the identity of Calneh as a city.

R. K. H.

CALPHI

kal'fi (1 Macc. 11:70, AV). *See* CHALPHI.

CALVARY

kal'və-rē. *See* GOLGOTHA.

CALVES OF THE LIPS

(Hos. 14:2, AV). *See* FRUIT.

CAMBYSES

kam-bī'sēz. The second in the line of Achaemenid kings of Persia, and eldest son of Cyrus II the Great by Cassandane daughter of Pharnaspes, an Achaemenid Persian. Technically he is known as Cambyses II to distinguish him from his paternal grandfather, who was king of Anshan. He is mentioned in both the Nabonidus Chronicle and the Cyrus Cylinder as “son of Cyrus” in Babylon shortly after the conquest of the city of Cyrus in October, 539 B.C. (cf. *ANET*, pp. 306, 316).

He was formerly thought to be the “Ahasuerus” of Ezr. 4:6, but the latter is now identified as Xerxes (vv. 6–23 constituting a parenthetical history of opposition to the Jews down to Ezra's time). Thus, Cambyses does not appear in

基米施 (赛 10:9)。这似乎赞成北面的位置, 大致与阿勒坡一个方向。然而, 《七十士译本》的译者将《阿摩司书》6:2 中的甲尼译为希腊语 *pántes*, 这个希腊词语的意思是“全部”, 参照《创世记》42:36 和《列王纪上》7:37, 引起了人们对甲尼是一座城市这种说法的怀疑。

词条作者: R. K. H.

CALPHI 乔尔菲

音译: kal'fi (《钦定版圣经》, 马一 11:70)。见 CHALPHI (乔尔菲)。

CALVARY 骷髅地

音译: kal'və-rē。见 GOLGOTHA (各各他)。

CALVES OF THE LIPS 嘴唇的祭

(《钦定版圣经》, 何 14:2)。见 FRUIT (果子)。

CAMBYSES 冈比西斯

音译: kam-bī'sēz。波斯帝国阿垦米尼王朝的第二任君王, 居鲁士二世 (《圣经》中的居鲁士) 的长子, 阿契美尼德王朝波斯人帕尔那斯佩斯的女儿卡桑达涅是他的母亲。从严格的意义上讲, 为了将他与其祖父安珊王区别开来, 他通常被称为冈比西斯二世。巴比伦的拿波尼度年代志和居鲁士圆柱记载了居鲁士在公元前 539 年 10 月征服巴比伦, 随后很快提到了冈比西斯, 称他为“居鲁士之子” (参: *ANET*, 306 页, 316 页)。

冈比西斯之前被认为是《以斯拉记》4:6 中的“亚哈随鲁”, 亚哈随鲁现在被认为是薛西斯 (《以斯拉记》4:6-23 补充了以斯拉时期反对犹太人重建的历史)。因此, 除了《但以理书》11:2 中的暗示, 《旧约》中没有提到过冈比西

the OT except by implication in Dnl. 11:2, where he must be the first of three kings that followed Cyrus.

After turning the administration of Babylonia over to Gubaru his governor (see DARIUS 1), Cyrus departed for Ecbatana toward the end of his accession year, leaving his son Cambyses as his personal representative to carry on the ritual prescribed for the king at the New Year Festival of 4 Nisan (Mar. 27), 538 B.C. In this way, Cyrus was able to receive by proxy the approval of the Babylonian god Marduk, and was able to prefix the title “king of Babylon” to his former title, “king of the lands” (cf. A. T. Olmstead, *History of the Persian Empire* [1948], p. 86).

Cambyses, however, was not permitted to use the title “king of Babylon” while Cyrus was in power. Instead, he was known simply as “the king’s son.” Furthermore, he did not stay in Babylon, but moved 40 mi. (60 km.) N to Sippar, where he carried on the routine duties of a crown prince. Only at New Year festivals did he appear in Babylon, and then only to act as his father’s representative. The real ruler of “Babylon and the Region Beyond the River” during these years was Gubaru. Not until eight years after the fall of Babylon, when Cyrus left for his final (and fatal) campaign against nomadic peoples beyond the Jaxartes River on the far northeast frontier, was Cambyses permitted to use the formal title “king of Babylon” at the New Year Festival of Mar. 26, 530 B.C., while Cyrus retained the broader title “king of lands” (cf. W. H. Dubberstein, *AJSL*, 55 [1938], 417–19). In the autumn of the same year news

斯这个人, 在《但以理书》11:2中, 冈比西斯一定是在居鲁士之后兴起的三位王中的第一位王。

居鲁士把巴比伦的统治权交给总督古巴鲁之后(见 DARIUS 1[大流士 1]), 他在执政末期前往埃克巴坦那, 并让他的儿子代表他参加公元前 538 年尼散月 4 日(3 月 27 日)为国王准备的新年庆祝仪式。因此, 他可以通过代理得到巴比伦玛尔杜克神的认可, 并可以在他的昔日头衔“诸国之王”之前增加一个头衔, 即“巴比伦王”(参: A. T. Olmstead, *History of the Persian Empire* [1948], 86 页)。

然而, 居鲁士在位时期, 他不允许冈比西斯使用“巴比伦王”这个头衔。因此, 冈比西斯仅仅被称为“王的儿子”。此外, 冈比西斯不住在巴比伦, 而是移居至西巴尔以北 40 英里(60 公里)的地方, 他在那里履行王储的日常职责。他只在新年这一天出现在巴比伦, 仅仅作为他父亲的代表。在这一时期“巴比伦和河西地区”的真正统治者是古巴鲁。直至巴比伦陷落八年后, 当居鲁士最后一次远征偏居东北边境贾克撒特斯河对岸的游牧民族时(此次远征他一败涂地), 他才允许冈比西斯在公元前 530 年 3 月 26 日的新年庆祝仪式上正式使用“巴比伦王”这个头衔, 而他自己仍然保留“诸国之王”这个含义更为宽泛的头衔(参: W. H. Dubberstein, *AJSL*, 55 [1938], 417–419)。同年秋天, 居鲁士死于战场的消息传到了巴比伦。冈比西斯此时成为了波斯帝国的唯一统治者。

reached Babylonia that Cyrus had died on the field of battle. Cambyses was now the sole ruler of the great Persian empire.

After securing his position on the throne by having his brother Smerdis (or Bardiya) murdered, Cambyses completed preparations for the long-awaited invasion of Egypt, which began in 525 B.C. The pharaoh, Amasis, had long attempted to curb the growth of the Persian empire by alliances with Croesus of Lydia, Nabonidus of Babylon, and finally with the tyrant of Samos. The commander of his Greek mercenaries betrayed his defense plans to the Persians, and six months after his death the Egyptian armies under Psamtik III were totally defeated at the Battle of Pelusium in the eastern delta (525 B.C.). Cambyses took the throne as the first king of the 27th Dynasty, and organized the land as a satrapy of the Persian empire. However, his efforts to conquer Carthage, Ethiopia, and the Oasis of Ammon in the Egyptian desert failed.

To gain favor with his new subjects, Cambyses took the Egyptian royal name and titulary, wore the royal costume, and antedated his rule in Egypt to the very beginning of his rule in Persia (cf. K. M. T. Atkinson, *JAOS*, 76 [1956], 167–177). He even prostrated himself before the goddess Neit and protected her temple at Sais from desecration by Greek mercenaries (Olmstead, p. 91). However, he considerably reduced the offerings of animals to other temples, and thus incurred the reputation of a destroyer of temples, which is reflected in the Jewish Elephantine papyri of the following century. “Now our forefathers built this temple in the fortress of Elephantine back

冈比西斯为了确保顺利继承王位而谋杀了他的兄弟司美尔迪斯（巴尔迪亚），为了入侵埃及，他筹谋已久，此时终于做好了准备，并于公元前 525 年入侵埃及。法老阿玛西斯长久以来都在试图遏制波斯帝国的发展，他先与吕底亚的克里萨斯王、巴比伦的拿波尼度结盟，最后与萨摩斯暴君结盟。阿玛西斯的希腊雇佣兵统领把他的防御计划透露给了波斯人，在他死后 6 个月，普萨姆提克三世统领下的埃及军队在三角洲东部的培琉喜阿姆战役中被波斯人彻底打败（公元前 525 年）。冈比西斯成为埃及第 27 王朝的首位国王，并使埃及成为波斯帝国的一个总督辖地。但他征服迦太基、埃塞俄比亚和埃及沙漠中亚扛绿洲的尝试都失败了。

为了获得新臣民的支持，冈比西斯接受了埃及王室的名字和头衔，穿上王室的服饰，他对埃及的统治远早于他对波斯的统治（参：K. M. T. Atkinson, *JAOS*, 76 [1956], 167–177）。他甚至跪拜埃及女神奈特，并保护位于塞斯的奈特神庙，以免波斯雇佣兵亵渎了这位女神（Olmstead, 91 页）。不过，他还极大地减少了其他神庙的燔祭，因此招来了破坏神庙的骂名，下一个世纪象岛的犹太蒲草纸文献中记录了这些事。“在埃及王国时期，我们的祖先在象岛的堡垒内部建造了这座神庙，当冈比西斯抵达埃及时，他发现这座神庙已经建成了。波斯人摧毁了埃及其他所有的神庙，但这座神庙却幸免于难”（*ANET*, 492 页）。

in the days of the kingdom of Egypt, and when Cambyses came to Egypt he found it built. They knocked down all the temples of the gods of Egypt, but no one did any damage to this temple” (ANET, p. 492).

On his way back to Babylon in 522, Cambyses received news that one Gaumata (who claimed to be his murdered brother Smerdis) had usurped the throne and had been widely accepted in eastern provinces. He died near Mt. Carmel in Palestine, possibly by suicide, leaving no heirs. Darius Hystaspes, a Persian officer of a collateral royal line, succeeded in killing the pseudo-Smerdis within a few months, and consolidated the empire. The reign of Cambyses (530–522) fell within the period of gentile opposition to the building of the second temple (Ezr. 4:5; Hag. 1:4).

J. C. WHITCOMB

CAMEL

[Heb. *gāmāl*]; AV also DROMEDARY (Jer. 2:23); NEB also SHE-CAMEL (Jer. 2:23); [*beḱer*] (“young camels,” Isa. 60:6); AV, NEB, DROMEDARIES; [Gk. *kāmēlos*]. There are two species of camel, the Arabic or one-humped camel or dromedary, *Camelus dromedarius*, and the Bactrian or two-humped camel, *Camelus bactrianus*. The latter inhabits the temperate and cold parts of central Asia and is probably referred to in Isa. 21:7; Jth. 2:17.

The hoofs of the Arabian camel are not typical of ungulates but are rather like

公元前 522 年，在冈比西斯返回巴比伦的路上，他得知了一个叫高墨达的人（此人自称是被冈比西斯杀害的兄弟司美尔迪斯）篡夺王位和在东部诸省获得广泛支持的消息。冈比西斯死于巴勒斯坦迦密山附近，可能是自杀，没有立下储君。旁系王室成员波斯将领大流士希斯塔庇斯在几个月内杀死了假司美尔迪斯继承了王位，并且巩固了波斯帝国。冈比西斯的执政（公元前 530–522 年）结束于外邦人反对重建第二圣殿的时期（拉 4:5；该 1:4）。

词条作者：J. C. WHITCOMB

CAMEL 骆驼

【希伯来语：*gāmāl*】；《钦定版圣经》还译为 DROMEDARY（耶 2:23）；《新英文译本》还译为 SHE-CAMEL（耶 2:23）；【*beḱer*】（“小骆驼”，赛 60:6）；《钦定版圣经》和《新英文译本》译为 DROMEDARIES，以上英语汉译均为“独峰驼”；【希腊语：*kāmēlos*】。骆驼可以分为两种，第一种骆驼是阿拉伯骆驼，也就是独峰驼或单峰驼，拉丁学名 *Camelus dromedarius*，第二种骆驼是巴克特里亚骆驼，也就是双峰驼，拉丁学名 *Camelus bactrianus*。双峰驼生活在中亚气候温和和寒冷的地区，《以赛亚书》21:7 和《犹滴传》2:17 中所提到的骆驼可能就是双峰驼。

阿拉伯骆驼的蹄子不具有蹄类动物的典型特征，却很像两个大爪子。它的蹄

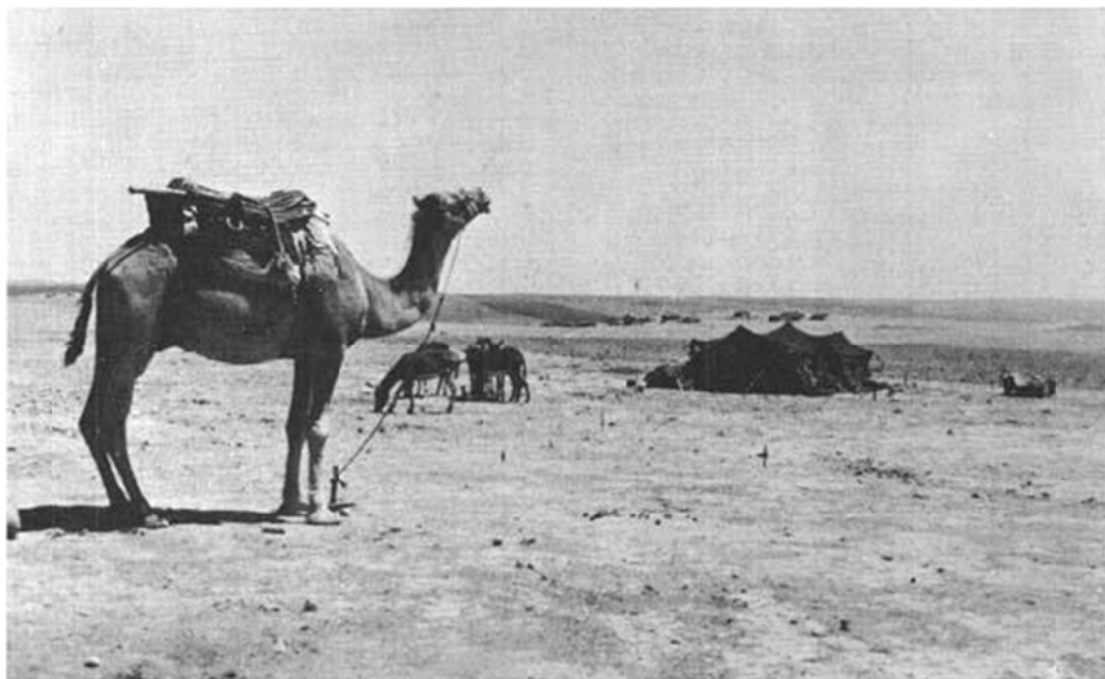
great claws. The toes are not completely separated and the main part of the foot applied to the ground is a large pad that underlies the proximal joints of the digits. It may be that this incomplete separation of the two toes is a sufficient explanation of the two words “do not part the hoof” in Lev. 11:4 and Dt. 14:7. Otherwise these words present a difficulty, because the hoofs are completely separated though the toes are not. The camel is a ruminant and chews the cud like a sheep or ox, but the stomach possesses only three compartments instead of four, as in other ruminants. The first two compartments contain in their walls small pouches, each of which can be closed by a sphincter muscle. The fluid retained in these pouches may account in part for the power of the camel to go for a relatively long time without drinking.

The Arabic camel furnishes hair for spinning and weaving, milk, flesh, and leather, as well as being an invaluable means of transportation in the arid desert. There are many Arabic names for the camel, the commonest of which is *jamal* (in Egypt *gamal*), the root being common to Arabic, Hebrew, and other Semitic languages. From it the names in Latin, Greek, English, and various European languages are derived. There are various breeds of camels, as there are of horses. The riding camels or dromedaries, commonly called *hajîn*, can go, even at a walk, much faster than the pack camels. Usually the males are used for carrying burdens, the females being kept with the herds. Camels are used to a surprising extent on the rough roads of the mountains, and one finds in the possession of fellahin in the mountains and on the littoral plain larger and

并不是完全分瓣的，与地面接触的蹄子中间部分是一个很大的蹄掌，蹄掌位于邻近蹄尖关节的下面。或许，骆驼并不完全分开的两个脚趾尖足以解释《利未记》11:4 和《申命记》14:7 中“不分蹄”这个词。否则就很难解释这个词，因为骆驼的蹄子是完全分开的，但脚趾却不是完全分开的。骆驼与羊或牛一样，属于反刍倒嚼类动物，但骆驼的胃仅仅分成三个隔室，而不是像其他反刍动物那样分为四个隔室。前两个隔室的周围分生出一些小水囊，这些水囊开口处均有括约肌闭锁住与胃的通路。储存在水囊中的水在一定程度上解释了为什么骆驼可以在相当长的时间里不喝水。

阿拉伯骆驼的毛发可以用来纺纱和编织，它们的奶、肉和皮都有大用处，骆驼还是干旱沙漠中的重要运输工具。骆驼有很多阿拉伯语名字，最常用的阿拉伯语名是 *jamal*（埃及语为：*gamal*），*jamal* 这个词根在阿拉伯语、希伯来语和其他闪米特语中很常见。拉丁语、希腊语、英语和各种欧洲语言中的骆驼名都源于这个词根。马的品种很多，同样骆驼也有很多品种。可以骑的骆驼或单峰驼通常被称为 *hajîn*，它们要比驮东西的骆驼快得多，即使行走也比后者快很多。雄性骆驼通常用来驮运货物，雌性骆驼是圈养的牲畜。骆驼在崎岖山路上的用途非常广，住在阿拉伯或埃及山区和沿海平原的农夫用来驮运货物的骆驼通常比贝多因人的骆驼体型大，且更强壮。

stronger pack camels than are often found among the Bedouin.



Bedouin camel, invaluable for transportation and various domestic uses. The camel was domesticated by at least the 3rd millennium B.C. (W. S. LaSor)

Camels were apparently not much used by the Israelites after the time of the patriarchs. They were taken as spoil of war from the Amalekites and other tribes, but almost the only reference to their use by the later Israelites was when David was made king over all Israel at Hebron, at which time camels are mentioned among the animals used for bringing food for the celebration (1 Ch. 12:40). David had a herd of camels, but the herdsman was Obil, an Ishmaelite (1 Ch. 27:30). Nearly all other Biblical references to camels are to those possessed by Abraham, Isaac, and Jacob, Ishmaelites, Amalekites, Midianites, Hagrites, and the “people of the East” (see EAST, PEOPLE OF THE).

It is no longer necessary to regard the mention of camels in the patriarchal narratives as anachronisms, since there is

上图为贝多因人的骆驼，它们是很重要的运输工具，也有很多家庭用途。这种骆驼至少是公元前 3000 年被驯养的动物。(W. S. LaSor)

在族长时期之后，以色列人显然不太使用骆驼这种动物。亚玛力人和其他宗族将骆驼当作战利品，献给以色列人，但是后期的以色列人唯一一次提及骆驼的用途是大卫在希伯仑作以色列王的时候，以色列人用骆驼驮来庆祝会上的食物（代上 12:40）。大卫有一群骆驼，但是掌管驼群的人是以实玛利人阿比勒（代上 27:30）。几乎《圣经》中提到的其他所有骆驼都归亚伯拉罕、以撒、雅各、以实玛利人、亚玛力人、米甸人、夏甲人和“东方人”所有（见 EAST, PEOPLE OF THE[东方人]）。

不必再认为族长时代提及骆驼是年代错误，因为充足的考古证据证明，驯养骆驼在族长时期之前就已经出现。派诺

ample archeological evidence for the domestication of the camel before the time of the patriarchs. Camel bones from the pre-Sargonid era (*ca.* 2400 B.C.) were excavated at Mari by Parrot, while similar remains at least a millennium older have been recovered from sites on the island of Bahrein. Camel bones dating back to the 3rd millennium B.C. have also been recovered from India and southeastern Persia, while a relief from Byblos in Phoenicia, dated in the 18th cent. B.C., depicts a camel in a kneeling position. Cylinder seals from northern Mesopotamia dating from the Middle Bronze Age show riders seated upon camels, indicating that the camel was by then a well-attested feature of Near Eastern domestic life.

A. E. DAY
R. K. H.

CAMEL'S HAIR

[Gk. *triches kamēlou*]. Hair from the back and hump of the camel was woven into a harsh material, and a softer cloth was produced from the finer hair taken from underneath the animal. The natural variations in the color of the hair could be woven into a pattern.

The garment worn by John the Baptist in his austere life in the desert was of camel's hair (Mt. 3:4; Mk. 1:6). Opinion varies about the exact nature of the garment. Alford (Alf) suggests that it was of woven material on the ground that the skin itself would be too heavy. Others incline to the view that it was of skin, suggesting that the more expensive woven material would not be consistent with John's austerity (*ISBE* [1929]). It may be that the cloak worn by Elijah,

特 (Parrot) 在马里挖掘出了撒珥根之前时代 (约公元前 2400 年) 的骆驼骨骼, 考古人员还在巴林岛挖掘出的类似遗骸, 至少比前者早 1000 年。从印度和波斯的东南部挖掘出了可以追溯到公元前 3000 年的骆驼骨, 公元前 18 世纪腓尼基比布鲁斯的浮雕上描绘了一只跪着的骆驼。青铜器时代中期美索不达米亚北部出土的圆筒印章上描绘了一个骑在骆驼身上的人, 这说明到此时驯养骆驼已经成为近东家庭生活的一个明显特征。

词条作者: A. E. DAY
R. K. H.

CAMEL'S HAIR 骆驼毛

【希腊语: *triches kamēlou*】。从骆驼背部和驼峰处取下的毛可以织成粗糙的绒布, 从骆驼腹部取下的毛可以织成更为柔软的布料。骆驼毛有多种天然色, 因此可以织出图案。

施洗约翰在旷野中过简朴的生活时, 他穿着骆驼毛的衣服 (太 3:4; 可 1:6)。对于这件衣服的确切材质, 人们持有不同的观点。奥尔福德 (阿尔夫) 认为, 这件衣服是用骆驼毛织成的, 因为骆驼皮太重了, 不适合做成衣服。其他人倾向于认为, 这是一件用骆驼皮制成的衣服, 因为驼绒更昂贵, 不符合约翰朴素的生活方式 (*ISBE* [1929])。约翰的先驱以利亚所穿的毛衣可能是用与骆驼毛 (或骆驼皮, *BDB*) 类似的材料或羊毛织成的, 以利亚因此被称为“穿毛衣

John's forerunner, which earned for him the description of "a hairy man" (Heb. *ba'al sé'ār*, 2 K. 1:8), was similarly of camel's hair (or skin, *BDB*), or else of goat's hair.

The hairy garment (Heb. *'adderet sé'ār*, Zec. 13:4) seems to have been a distinguishing mark of a prophet. By wearing such a garment John may have indicated that he, too, was a prophet. Alternatively, G. M. Mackie (*HDB*) suggests that he was wearing merely the common and therefore inconspicuous dress of the desert folk.

G. I. EMMERSON

CAMEL'S THORN

[Gk. *aspálathos*] (Sir. 24:15); AV ASPALATHUS. A sweet-smelling plant, mentioned only once in the canon and Apocrypha. The *aspálathos* is described by Pliny (*Nat. hist.* xii.24) as a white, thorny shrub used in the making of ointments and perfumes. Of the varieties that have been suggested as identifications, the camel's thorn (*Alhagi camelorum var turcorum*), a spiny shrub with many branches, is most likely the one referred to here.

See *MPB*, p. 30.

CAMON

kā'mən (Jgs. 10:5, AV). See **KAMON**.

CAMP.

The word for camp in the OT is Heb. *maḥ^aneh*, which generally refers to a military encampment (see **WAR**).

In the NT the Gk. *parembolē* has an

的人”(希伯来语：*ba'al sé'ār*, 王下 1:8)。

毛衣(希伯来语：*'adderet sé'ār*, 亚 13:4)似乎是识别先知的一个标志。约翰可能通过穿毛来表明他也是先知。另外，麦凯(G. M. Mackie, *HDB*)认为，约翰穿的仅仅是旷野民族的常见服饰，并不起眼。

词条作者：G. I. EMMERSON

CAMEL'S THORN 骆驼刺

【希腊语：*aspálathos*】(便 24:15)；《钦定版圣经》译为 ASPALATHUS (“香料”)。一种味道香甜的植物，在正典和《次经》中仅提及该词一次。蒲林尼(Pliny, *Nat. hist.* xii.24)将 *aspálathos* 描述成一种白色的带刺的灌木，可以用来制作药膏和香料。骆驼刺(拉丁学名：*Alhagi camelorum var turcorum*)是一种多刺多枝的灌木，在经鉴别与之最接近的几种植物当中，《便西拉智训》24:15中提到的“香料”最有可能是骆驼刺。

见 *MPB*, 30 页。

CAMON 加们

音译：kā'mən(《钦定版圣经》，士 10:5)。见 **KAMON** (加们)。

CAMP. 营

《旧约》中表示“营”的希伯来语是 *maḥ^aneh*，这个词通常指的是军营(见 **WAR**[争战、打仗])。

《新约》中的希腊语 *parembolē* 同样可

equivalent meaning but is sometimes used figuratively. In He. 13:11–13 the author writes that as the bodies of animals sacrificed for sin were burned outside the camp, so also “Jesus suffered outside the gate in order to sanctify the people through his own blood,” and adds the appeal: “Therefore let us go forth to him outside the camp, bearing abuse for him.” In v. 11 the reference is clearly to the Day of Atonement, when sacrificed animals were carried outside of the Israelite camp and burned. In v. 13, however, “camp” refers figuratively to the community and ordinances of Judaism, which Jesus’ followers are exhorted to leave in order to follow Him.

以表示这个含义，但有时也使用这个词的比喻义。《希伯来书》的作者 在 13:11–13 中写道，作赎罪祭的牲畜的身子被烧在营外，“所以耶稣要用自己的血叫百姓成圣，也就在城门外受苦”，并补充道：“这样，我们也当出到营外，就了他去，忍受他所受的凌辱”。《希伯来书》13:11 中显然是关于赎罪日的，在这一天，献祭的牲畜要被带到营外烧掉。不过，《希伯来书》13:13 中的“营”用来比喻会众和犹太教的条例，作者劝勉耶稣的信徒抛弃它们，从而追随耶稣。



Rectangular camp of the Roman Tenth Legion at the foot of Masada (A.D. 73). One of eight such camps under the governor Flavius Silva, it is just behind the siege walls. (W. S. LaSor)

上图为驻扎在马萨达山脚下的罗马第 10 军团的长方形军营（公元 73 年）。罗马总督席尔瓦 (Flavius Silva) 管辖着 8 个这样的军营，这是其中的一个军营，该军营恰好位于围墙的后面。(W. S. LaSor)

In Rev. 20:9 the term *parembolē* is used of “the camp of the saints,” possibly an allusion to the Israelite march through the wilderness, denoting here the body of Christian martyrs.

在《启示录》20:9 中，*parembolē* 一词用来表示“圣徒的营”，可能暗指以色列人穿过旷野这件事，这里指基督教殉道者的身体。

N. J. OPPERWALL

词条作者：N. J. OPPERWALL

CAMPHIRE

kam'fir. See HENNA.

CANA

kā'nə [Gk. *Kana*, prob. < Heb. *qāneh*-‘reed’]. A town in Galilee where Jesus performed His first recorded miracle, turning water into wine (Jn. 2:1–11). It was also where He did His “second sign,” the healing of the son of the official from Capernaum (4:46–54). It was the home of Nathanael (21:2). Some Greek MSS designate the disciple Simon (not Peter) as “the Cananite” (man from Cana) in Mt. 10:4; Mk. 3:18, although the preferred reading is Gk. *kananaíos*, “Cananean,” which comes from an Aramaic word meaning “enthusiast, zealot.” The Lukan parallel has *zēlōtēs*, “zealot” (6:15). In all four occurrences the full name, Cana in Galilee, is used, probably to distinguish it from other places of the same name.

Apart from the mention that Jesus “went down” from Cana to Capernaum (Jn. 2:12; cf. also 4:47) there is no direct evidence for the location of Cana. Several places have been suggested:

(1) Ecclesiastical tradition has favored Kefr Kennā, a town located some 4 mi. (6.5 km.) NE of Nazareth on the road to Tiberias. The Greek and Roman churches have properties there; the Greek church displays a stone jar said to have been used in the miracle. The traditional house of Nathanael is also pointed out. This site, however, appears to have been chosen because of its accessibility for pilgrims. The doubling of the middle “n” makes it highly improbable that *kennā* was derived from *qānā* (the probable Hebrew

CAMPHIRE 凤仙花

音译: kam'fir。见 HENNA (凤仙花)。

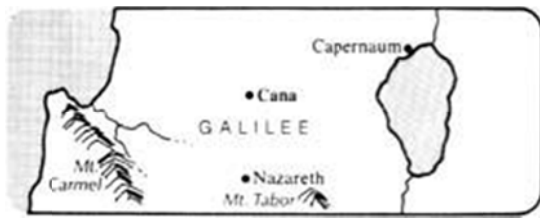
CANA 迦拿

音译: kā'nə【希腊语: *Kana*, 可能源自希伯来语: *qāneh*——“芦荻”】。加利利的一座城邑, 根据《约翰福音》2:1–11 中的记载, 耶稣在这里行了第一件神迹, 变水为酒。同样是在这里, 祂行了“第二件神迹”, 在迦百农治好了大臣儿子的病 (约 4:46–54)。迦拿是拿但业的家 (约 21:2)。有些希腊语手稿将《马太福音》10:4 和《马可福音》3:18 中的“迦拿人” (来自于迦拿的人) 认定为耶稣的门徒西门 (而不是彼得), 但学者们更倾向于将西门解读为希腊语 *kananaíos*, 译为英文是 “Cananean” (奋锐党), 源自一个亚兰语词, 含义是 “狂热者、激进分子”。《路加福音》的平行经文中使用了 *zēlōtēs* 一词, 译作 “zealot” (奋锐党) (路 6:15)。迦拿的全称 “加利利的迦拿” 在《圣经》中出现了四次, 这种称谓可能是为了将它与其他同名的地点区别开。

除了耶稣从迦拿 “下” 迦百农去的描述 (约 2:12; 另参: 约 4:47), 没有任何直接证据可以证明迦拿的地理位置。关于迦拿的位置有如下几种说法:

(1) 教会传统上认为迦拿是拿撒勒东北约 4 英里 (6.5 公里) 的城邑克弗尔坎纳 (Kefr Kennā), 坐落在通向提比哩亚的道路上。希腊和罗马教会在那里拥有产业; 希腊教会展示了一个石缸, 据说耶稣行神迹时用到了这个石缸。同时还指出了传说中拿但业的家。然而, 人们之所以认为克弗尔坎纳就是迦拿, 似乎是因为朝圣者能够到达这里。 *Kennā* (“坎纳”) 这个词中间有两个 “n”, 所以这个词极不可能衍生自 *qānā* (可能是迦拿的希伯来语拼写形式)。这个地方也没有芦荻, 这也说明这个地方不是迦

spelling). That there are no reeds in the area is also against the identification. 拿。



(2) Conder suggested a spot near Nazareth, ‘Ain Qânā, located about 1.5 mi. (2.5 km.) from Nazareth along the road to Tabor (*PEF*, 1, p. 288). Apparently W. Sanday supported this identification (*Sacred Sites of the Gospels* [1903], p. 24 n.), but few others have followed the suggestion.

(2) 康德认为迦拿可能在拿撒勒附近，位于拿撒勒通往他泊的道路上约 1.5 英里(2.5 公里)处的艾因加纳(‘Ain Qânā)就是迦拿(*PEF*, 1, 288 页)。桑迪(W. Sanday)显然也支持这种观点(*Sacred Sites of the Gospels* [1903], 注释 24)，但是很少有其他人支持这种观点。

(3) The most probable site is Khirbet Qânā, an ancient ruin about 8 mi. (13 km.) NE of Nazareth. It lies on the northern edge of el-Battauf, the ancient plain of Asochis. Josephus seems to have been living here (*Vita* 41) when he wrote, “... my abode was in a village of Galilee, which is named Cana” (*Vita* 16). The full Arabic title for the site, Qânā el-Jelīl, is an exact equivalent of “Cana of Galilee,” although this designation may have been influenced by the Gospel story. The site overlooks a marshy plain where reeds are still very much in evidence, thus explaining the name Cana, “place of reeds.” The area has not yet been excavated but cisterns and the remains of buildings are visible. Nearby are tombs cut into the rocks. Some first-century coins are said to have been found on the site.

(3) 迦拿的最可能位置是加纳废墟(Khirbet Qânā)，这一古代废墟约位于拿撒勒东北 8 英里(13 公里)处。该地位于巴杜夫(古代的阿索奇斯平原)的北部边缘。当约瑟夫斯创作《生平自述》时，他可能住在这里(*Vita* 41)，他写道，“……我住在一个叫迦拿的加利利村庄里”(*Vita* 16)。这个阿拉伯语地名的全称是加纳耶利(Qânā el-Jelīl)，与“加利利的迦拿”的意思完全相同，但这个称谓可能受到了福音书中故事的影响。从该遗址可以俯瞰一片沼泽地，在这片沼泽地中仍然可以看到很多芦苇，这就是迦拿被称为“芦苇之地”的原因。这片区域尚未经过考古挖掘，但在这里可以看到水池和建筑的遗迹。附近岩石中有一些坟墓。据说在该遗址中发现了一些 1 世纪的钱币。

(4) Eusebius evidently identified Cana with Kanah in the tribe of Asher (Josh. 19:28), modern Qânah, a village 8 mi. (13 km.) SE of Tyre. Lying some 40 mi. (64 km.) N of Khirbet Qânā, this location of

(4) 优西比乌显然认为迦拿是亚设支派的加拿(书 19:28)，现代的卡那哈(Qânah)，推罗东南 8 英里(13 公里)的一个村庄。该地约位于加纳废墟以北 40 英里(64 公里)，不太可能是迦拿。

Cana is quite improbable.

R. H. MOUNCE

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CANAAN

kā'nən CANAANITES [Heb. *kēna'an*, *kena^anî*]. Canaan is an ancient name for the area that includes all of the land west of the Jordan and Syria to the level of Lebweh (see II.B below). "Canaanites" designates the occupants of that land in the period preceding the Israelite occupation, and their cultural successors; the word is also found as an appellation for merchants.

- I. Name
- II. Land
 - A. Extrabiblical Sources
 - B. Biblical Sources
- III. People
- IV. History
 - A. Early Bronze Age
 - B. Middle Bronze Age
 - C. Late Bronze Age
- V. Society
- VI. Language
- VII. Influences on Israel

I. Name.-The origin and meaning of the name Canaan has yet to be satisfactorily explained. The etymon closest at hand is the Semitic *kn'* ("be humble, bow down"; Aram., Heb. only in derived stems). The ending *-an* is quite common in Semitic names, though it remains unexplained. However, attempts to derive the name on this basis (e.g., traditional "lowlands"; cf. also M. Astour's suggestion "West" in *JNES*, 24 [1965], 346-350) have been forced to postulate unattested extensions of the root's known meaning and must remain hypothetical.

CANAAN 迦南

音译: kā'nən CANAANITES ("迦南人")【希伯来语: *kēna'an*, *kena^anî*】。迦南是古代的一个地名,包括约旦河和叙利亚以西、黎威以南的那片土地(见下文 II.B)。“迦南人”指的是以色列占领迦南之前定居在这片土地上的居民和迦南文明的传承者;这个词还用来称呼商人。

- I. 迦南这个名字
- II. 迦南地
 - A. 经外文献中的迦南
 - B. 《圣经》中的迦南
- III. 迦南的民族
- IV. 迦南历史
 - A. 青铜器时代早期的迦南
 - B. 青铜器时代中期的迦南
 - C. 青铜器时代晚期的迦南
- V. 社会
- VI. 语言
- VII. 迦南对以色列的影响

I. 迦南这个名字。迦南这个名字的起源和意义都尚未得到圆满的解释。首先有一种可能是该词源自闪语词根 *kn'* ("谦卑,鞠躬"; 亚兰语和希伯来语的“迦南”仅仅是派生词根)。“迦南”词尾 *-an* 在闪米特语名字中很常见,但无法解释其中的原因。然而,如果想要据此探究这个词的词源(如,传统的“低地”;另参: M. Astour, "West", *JNES*, 24 [1965], 346-350)就不得不假设这个词根拥有更多在未经证实的含义,同时必须依赖于这种假设。

The once attractive derivation from a word for blue-colored cloth, *kinahḫu*, has been shown to be linguistically problematic. This word, found at Nuzi, probably represents a Hurrian version (*q[i]naḡḡu) of the culture-word found, among other languages, in Akkadian as *uqnû* and Greek as *kyános* (B. Landsberger, *JCS*, 21 [1967], 166f.). As such it has nothing to do with Canaan.

Besides the question of etymology, it would be helpful to know when and where the name originated, and whether it originally designated the land or the people. No answers to these questions are presently available, but a hint lies in an early documentation of the name in a Mari text of the Assyrian interregnum (G. Dossin, *Syria*, 50 [1973], 277–282). This text is a general's report on his activities in an unidentified area, possibly the Balikh Valley. He mentions a group of "thieves and Canaanites" (^{li}*ḫa-ab-ba-tum u* ^{li}*ki-na-aḫ-nu*) with which he is "eyeball to eyeball." In parallel with "thieves," "Canaanite" might well designate an occupational class—specifically, merchants. "Merchants and thieves" is not an unlikely collocation. The earliest Egyptian reference to Canaanites, in the Memphis stele of Amenhotep II (*ANET*, pp. 245–47), presents a similar picture. In a list of captives Canaanites are found between *maryannu* (nobility associated with chariot warfare) and the children of princes. These are only hints, but it may not be far from the truth that the use of the word "Canaanite" for a merchant class is older than its use for the land and its population (cf. B. Maisler [Mazar], *BASOR*, 102 [Apr. 1946] 7–12).

曾经多有学者“迦南”源自 *kinahḫu* 一词，这个词意为“蓝色的布料”，但从语言学上分析，这个来源经不起推敲。*kinahḫu* 在努斯的泥版中出现过，它可能代表在其他语言中意为“蓝色布料”的词（如阿卡德语的 *uqnû* 和希腊语的 *kyános*）的胡里安语形式 (*q[i]naḡḡu) (B. Landsberger, *JCS*, 21 [1967], 166-167)。如果是这样的话，这个词本身就与与“迦南”毫无关系了。

除了词源问题，弄清楚这个词最初指的是迦南地还是迦南人，以及这个词出现的时间和地点都是很有用的。目前还无法回答这些问题，但亚述过渡期马里文献中的一份早期姓名资料给出了一个线索 (G. Dossin, *Syria*, 50 [1973], 277–282)。这是一个将军对他在未知地区活动的报告，该未知地区可能是拜利赫河。他提到了一伙“盗贼和迦南人” (^{li}*ḫa-ab-ba-tum u* ^{li}*ki-na-aḫ-nu*)，这位将军曾与他们发生了“直接冲突”。“迦南人”与“盗贼”同时被提及，“迦南人”有可能指的是一个职业阶层——特别是商人。“商人和盗贼”很可能是一组搭配词。埃及语中首先提到迦南人，是在孟斐斯阿蒙霍特普二世的石碑上 (*ANET*, 245-247 页)，碑文中的描述与上文类似。碑文中列出了迦南俘虏的名单，他们的名字位于上层贵族战士（驾驶二轮战车的贵族）和王公子女之间。虽然这仅仅是一些线索，但可能与事实相差不远，也就是说用“Canaanite”表示商人的历史比用这个词表示迦南地和迦南人的历史更早（参：B. Maisler [Mazar], *BASOR*, 102 [1946年4月] 7–12）。

If this is true, then the later biblical use of *k^ena^anî* for “merchant” or “trader” may have very ancient roots (Job 41:6 [MT 40:30]; Prov. 31:24; Isa. 23:8; Zec. 14:21; cf. also 11:7, 11, reading *[li]k^ena^aniyyê* for MT *[lā]kēn^aniyyê*; similarly *k^ena’an* at Ezk. 16:29; 17:4; Hos. 12:7 [MT 8]; Zeph. 1:11). In any case, the name became identified with the people who were the merchants par excellence of the ancient world.

II. Land.-The name Canaan as a designation of the land was current, according to established records, only in the Late Bronze Age (ca. 1550–1200). By the time of the establishment of the monarchy in Israel it was clearly archaic and no longer corresponded to any political reality. Similarly, the use of the term for Phoenicia in Hellenistic texts was archaic, a nostalgic revival.

A. Extrabiblical Sources. A very early reference to the land of Canaan is found in an inscription of Idrimi king of Alalakh (15th cent.). He reports that during a period of exile, assuming the throne, he had gone to Ammia in the “land of Canaan” (*ma-at ki-in-a-nim^{ki}*). Ammia can be located near present-day Enfe, SW of Tripoli. Probably this is at or near the northern boundary of the land.

Ugarit was quite clearly not part of the land of Canaan in any period. An alphabetic cuneiform tablet (UT 311:7) lists a Canaanite (*kn’ny*) among other foreign merchants. An Akkadian text, unfortunately broken, describes the settlement of a dispute between some citizens of Ugarit and of Canaan (TUR.MEŠ KUR-*ki-na-hi*; in *Ugaritica*, 5 [1968], 112 [36:6, 8]).

如果事实如此，后来《圣经》中用来表示“商人”或“交易者”的词语 *k^ena^anî* 可能源自非常古老的词根（伯 41:6【《马所拉文本》40:30】；箴 31:24；赛 23:8；亚 14:21；另参：《撒迦利亚书》11:7 和 11 中译为 *[li]k^ena^aniyyê*，《马所拉文本》中译为 *[lā]kēn^aniyyê*；类似的词还有《以西结书》16:29，17:4 中的 *k^ena’an*，何 12:7【《马所拉文本》8】；番 1:11）。总之，这个名字后来等同于古代世界最杰出的商人。

II. 迦南地。根据确定的记载，迦南这个名字用于指迦南地时仅在青铜时代晚期通用（约公元前 1550–1200 年）。到以色列建立君主政体的时期，迦南显然变成了一个过时的词，不再对应任何政体。同样，希腊化时期的文献中用它来表示腓尼基也是一种过时用法和怀旧用法。

A. 经外文献中的迦南。亚拉拿王伊德米的铭文中很早就提到了迦南地（公元前 15 世纪）。他说，他在流亡期间登上了王位，并来到了“迦南地”的阿美亚（*ma-at ki-in-a-nim^{ki}*）。阿美亚可能位于今天恩弗（Enfe）附近，在的黎波里西南方。阿美亚可能位于迦南地的北部边境上或在北部边境附近。

很明显，乌加列在任何时期都不属于迦南地。字母楔形文字石碑上（UT 311:7）将迦南人与其他外邦人列举在一起。一份阿卡德语文献记载了一些乌加列居民与迦南居民之间纷争的解决，遗憾的是这份文献已经残缺不全（TUR.MEŠ KUR-*ki-na-hi*; *Ugaritica*, 5 [1968], 112 [36:6, 8]）。

The Amarna Tablets make the picture more precise. In the period represented (14th cent.) the Syro-Palestinian area was divided for Egyptian administration into three regions: the northern coastal region, including Byblos, with the administrative center at Šumur; the inland area from the upper Orontes south, including Damascus, with an administrative center at Kumidi; and the southern region excluding Transjordan, with its center at Gaza. To these three areas the names Amurru, Upe, and Canaan would seem to correspond (W. Helck, *Mitteilungen der deutschen Orient-Gesellschaft*, 92 [1960], 1–13); however, the evidence is not decisive. Although the king of Alašia (Cyprus) does on one occasion refer to a “province of Canaan,” the word may have had a more general reference to the land under Egyptian control. This is suggested by 109 where Rib-Addi includes Amurru in Canaan. Another text (Am. Tab. 151), in which the king of Tyre responds to the pharaoh’s question about Canaan by talking about the whole of upper Syria including Amurru, Danuna, Ugarit, and Kadesh, is clearly not germane to the question here. The king, who is in Canaan, is merely describing the events that impinge on his and the pharaoh’s interests.

The heartland of Canaan was the coastal area from Byblos to Carmel and the Jezreel Valley. A number of Amarna references to Canaan center in this area (Am. Tab. 8; 131; 137; 148; 367). Some scholars have argued that this narrower region is the original land of Canaan. That, however, goes beyond the evidence.

A most interesting Egyptian source is the

亚玛拿泥版更为详细地描述了迦南地。在所描述的时期内（公元前 14 世纪），叙利亚和巴勒斯坦地区被分割成三个归埃及人管辖的地区：第一个区域是包括比布鲁斯在内的北部沿海地区，行政中心为苏姆（Šumur）；第二个区域起始于奥龙特斯河上游南部的内陆地区，包括大马士革，行政中心为库米提；第三个地区是除外约旦以外的南部地区，行政中心为迦萨。这三个地区似乎分别对应着阿姆茹、乌派（Upe）和迦南（W. Helck, *Mitteilungen der deutschen Orient-Gesellschaft*, 92 [1960], 1–13）；不过，证据还不够充分。虽然亚拉西亚（塞浦路斯）王的确曾经提到过“迦南省”，但这个词可能泛指埃及人控制的地区。亚玛拿泥版 109 可能暗指了迦南，在这个泥版中利布阿迪将阿姆茹包括在迦南地范围内。另一个文献（亚玛拿泥版 151）显然与这个问题没有密切的关系，根据这个文献的记载，推罗王回答了法老关于迦南的问题，他提到了叙利亚内路的所有地区，包括阿姆茹、达努纳、乌加列和加低斯。迦南王仅仅描述了侵犯他本人和法老利益的事件。

迦南的中心地带是从比布鲁斯至迦密的沿海地区和耶斯列谷。大量亚玛拿泥版中提到了迦南的中心地带（亚玛拿泥版 8; 131; 137; 148; 367）。有些学者认为这个比较狭窄的区域是最初的迦南地。但证据尚不能证明这一点。

最有趣的一个埃及文献是一封讽刺信，

satirical letter, Papyrus Anastasi I (*ANET*, pp. 475–79), which refers to the old military road from Sile to Gaza as the “end of the land of Canaan.” This fixes the southern boundary of Canaan in the area of Wādī el-‘Arīsh precisely as in the biblical lists. The reference to the town of Canaan (*p-kn‘n*) in the illustrated inscription of Seti I at Karnak (*ANET*, pp. 254f.) also is probably to Gaza, the first important city in Canaan.

Thus, the general picture that emerges from the scattered data is remarkably consistent. Canaan is a general name for the Asian holdings of Egypt. While in the earlier sources it may have been limited by Upe and Amurru, after the battle of Kadesh it becomes synonymous with Ḫurru, a general word for the area of Egyptian hegemony including Upe. (Amurru was by this time part of the Hittite area of influence.) The famous “Israel Stela” of Merneptah (*ANET*, pp. 376–78) uses these two terms to form an inclusion around several Palestinian place names (cf. Papyrus Anastasi IV, 16:4). At the end of the Late Bronze Age, therefore, Canaan includes all of Cisjordan from Wādī el-‘Arīsh in the south, the Mediterranean coast to the borders of Amurru in the north, and the inland area from Lebweh to Bashan.

B. Biblical Sources. The biblical descriptions of the land of Canaan correspond to the Late Bronze Age usage in a way that can be explained only by the existence of a list of the principal boundary points. The persistence of this tradition is quite remarkable in view of the fact that the territory of Israel never included the whole of Canaan.

它是埃及的阿纳斯塔西第一蒲草纸文献 (*ANET*, 475–479), 这份文献称从希莱至迦萨的古代军事道路为“迦南地的尽头”。这也就把迦南地的南部边界准确地定位在埃拉瑞西河地区, 这与《圣经》中的描述一致。卡纳克遗址中发现了塞提一世的带有插图的铭文 (*ANET*, 254-255 页), 铭文中提到的迦南地城邑 (*p-kn‘n*) 也有可能是迦南的第一座重要城市迦萨。

这些分散数据透露出的大致情况是非常一致的。迦南是埃及控制的亚细亚地区的统称。虽然早期文献中的迦南可能仅指乌派和阿姆茹, 但加低斯战争之后, 迦南变成了何鲁 (Ḫurru) 的同义词, 泛指埃及人霸占的地区, 包括乌派。(阿姆茹此时属于赫人的势力范围。) 著名的麦伦普塔赫“以色列石碑” (*ANET*, 376–378 页) 用这两个词表示巴勒斯坦的多个地名 (参: 阿纳斯塔西第四蒲草纸, 16:4)。因此, 在青铜时代晚期末, 南起埃拉瑞西河, 北至阿姆茹边界的地中海海岸, 与黎威到巴珊的内陆构成的整个外约旦地区, 是迦南的地域范围。

B. 《圣经》中的迦南。只有从《圣经》对迦南地界的一系列记载中可以看出《圣经》对迦南地域范围的描述与青铜时代晚期的一致。由于以色列的领地从未包括整个迦南, 所以这份留存下来的名单非常值得注意。

The two principal boundary lists are Nu. 34:1–12 and Ezk. 47:15–20; 48:1–28, supplemented at various points with other materials. These lists include several sites that cannot be identified with certainty. They differ somewhat in the number and names of the sites, but the boundary lines they describe are very similar.

The southern boundary is fixed, just as in Egyptian sources, by the Brook of Egypt (Wādī el-‘Arīsh) in the west. The course of this boundary toward the east is most completely described in Josh. 15:1–4, which traces it from the southeast corner of the Dead Sea (cf. Gen. 10:19), through the Scorpion pass (exact site unknown), the wilderness of Zin, the oasis of Kadesh, to the brook of Egypt. The Sinai is not part of Canaan.

The western boundary is the Mediterranean Sea up to the southern boundary of the state of Amurru (cf. Josh. 13:4).

The northern boundary is fixed principally by the “entrance of Hamath” (Heb. *l̥bō’ h̄māt*; see HAMATH), which is probably modern Lebweh (Egyp. *r-b-3*, *Amarna labana*; Akk. *lab’u*; cf. LBHG, pp. 65f.). To the west the border runs to Mt. Hor (Nu. 34:7) or Hethlon (Ezk. 47:15; 48:1), neither of which can be positively identified. To the east it runs through Zedad (Šadād), NE of Lebweh on the edge of the desert, and out to Hazar-enan, probably an oasis E of Zedad (Aharoni [LBHG, p. 67] suggests Qaryatein).

The eastern boundary is the most difficult to define precisely. Many of the sites are unknown, but the general picture is clear.

《圣经》对迦南地界的两处主要记载是《民数记》34:1–12 和《以西结书》47:15–20。《以西结书》48:1–28 从很多方面用其他材料补充说明了迦南的地界。这些地名中包括一些无法确定位置的地点。这些描述在地点的名称和数目上存在一些差异，但它们对地界的描述非常相似。

正如埃及文献中的记载，西面的埃及小河（埃拉瑞西河）确定了迦南的南界。《约书亚记》15:1–4 最为完整地描述了南界向东的走向，南界始于死海的东南角（参：创 10:19），绕到亚克拉滨坡（准确位置不详），连到寻的旷野，直通加低斯的绿洲，通到埃及小河。西奈不属于迦南地。

地中海直到阿姆茹南界的地区构成了迦南地的西界（参：书 13:4）。

“哈马口”（希伯来语：*l̥bō’ h̄māt*；见 HAMATH[哈马]）大体上确定了迦南的北界，“哈马口”可能是现代的黎威（埃及语：*r-b-3*, *Amarna labana*；阿卡德语：*lab’u*；参：LBHG, 65-66 页）。西界划到何珥山（民 34:7）或希特伦（结 47:15；48:1），无法确定这两个地点的位置。向东经过西达达（萨达达[Šadād]），西达达位于沙漠边缘黎威的东北方向，直到哈萨以难，哈萨以难可能是西达达东面的一个绿洲（阿哈罗尼认为该地是盖尔亚坦[LBHG, 67 页]）。

最难准确地判断迦南的东界。很多地点的位置尚不能确定，但边界的大致走向是明确的。东界从哈萨以难向南到巴珊

It runs S from Hazar-enan to the area of Mt. Bashan and then westward to the southeastern shore of the Sea of Galilee. There it turns S again to follow the Jordan River. The Bible clearly excludes the area E of the Jordan from the land of Canaan, a fact that lies behind Josh. 22; there the Transjordanian tribes are said to have built an altar at the Jordan because they feared later generations would say, “you have no portion in the Lord” (v. 25).

The promise that the land of Canaan would be theirs gave rise to the idea that the people of Israel had claim to all of it. Thus in Ezekiel’s vision (47:13–20) the tribes are distributed across the whole territory; cf. the concept of the “land that remains” in Josh. 13:2. But this ideal was never confused with another, even more extravagant claim of all the land to the Euphrates (Dt. 1:7; contrast Gen. 15:18–20 [J] with Gen. 17:8 [P]).

See Map V; Plate 12.

III. People.—The Canaanites may best be described as the inhabitants of the land of Canaan. They should not be thought of as a race in modern terms. People in ancient times were identified by the political group to which they belonged—city, tribe, clan, or state. The land of Canaan, which was never politically unified in the historical period, contained citizens of various political groups living side by side with aliens (Heb. *gērîm*) and stateless persons called *‘apiru*. The term Canaanite is a rather vague reference to these people who could be more precisely identified with their city or tribe. The use of the term in the Amarna Tablets and the records of Ugarit suggests that the scribes preferred the designation Canaanites (or

山脉地区，然后向西通向加利利海的东南海岸。从这里向南下到约旦河。《圣经》中的迦南地显然不包括约旦河的东岸地区，这是根据《约书亚记》22章描述得出的事实；据说，生活在外约旦的很多支派在约旦河筑了一座坛，恐怕日后以色列的子孙对他们的子孙说，“你们与耶和华无份了”（书 22:25）。

神应许赐予以色列人迦南地，这使得以色列人认为整个迦南地都归他们所有。因此以西结认为（结 47:13–20），以色列支派的地业分布在整个迦南地区；参：《约书亚记》13:2 中的“剩下的地”的概念。但是不要将这一理想疆域与另一个更为辽阔的理想疆域混为一谈，也就是将埃及河到幼发拉底河都归为以色列人的疆域（申 1:7；对比《创世记》15:18–20[J 底本]与《创世记》17:8[P 底本]）。

见地图 V；彩图 12。

III. 迦南的民族。最好将迦南人描述成居住在迦南地的居民。不应该认为他们是一个现代种族。在古代，民族是按照所属的政治组织来划分的，也就是城市、支派、宗族或国家。在历史上，迦南地从未实现政治上的统一，迦南地居住着从属于很多政治组织的居民，他们与外邦人（希伯来语：*gērîm*）和无国籍的阿比鲁人（*‘apiru*）比邻而居。迦南人是表示这些人的一个相当模糊的词语，更准确地说，这些人的身份可以依靠他们所居住的城市或他们的支派来确定。亚玛拿泥版中的迦南人和乌加列语的记载都表明，当文士考虑到地区利益而不是本地利益时，他们更愿意使用迦南人（或迦南王或迦南居民）这种称谓。

kings and citizens of Canaan) when they had regional rather than local interests in mind.

With the end of Egyptian domination of the area of Canaan and the rise of nation-states like Israel and Aram in the Iron Age, the term lost its political significance and came to be applied to the people who were the cultural heirs of the Late Bronze Age civilization. This change is reflected in uses of the term “Canaan” for Phoenicia (cf. Hecateus of Miletus *Periegesis* fragment 272, in F. Jacoby, ed., *Fragmente der griechischen Historiker*, I/A [1923], 36; Eusebius *Praep.ev.* i.10; ix.17).

The Bible shows familiarity with both the L.B. and Iron Age uses of the word. The two earliest references, for example, Ex. 15:15 and Jgs. 5:19, follow the L.B. pattern. The former distinguishes between the inhabitants of Canaan and those of Transjordan and Philistia (cf. G. Steindorff, *JEA*, 25 [1939], 30–37, for an Egyptian inscription left by a “messenger of Canaan and Philistia”). The latter describes the northern coalition of kings as “kings of Canaan,” much in the manner of the Amarna Tablets. These are simply generalized uses of the term without reference to more specific ethnic relationships. Particularly illustrative of this is the notation in Gen. 36:2f. (P?) that among the “Canaanite” wives of Esau is a Hittite, a Hivite (later Horite), and an Ishmaelite. Note also Ezekiel who says of Israel, “Your origin and your birth are of the land of the Canaanites; your father was an Amorite, and your mother a Hittite” (16:3).

随着埃及人结束对迦南地的统治，以及在铁器时代以色列和亚兰等单一民族国家的建立，迦南人这个词失去了它的政治意义，开始用来表示青铜时代晚期文明的传承人。这种改变也体现在用“迦南”可以表示腓尼基（参：Hecateus of Miletus *Periegesis* fragment 272, F. Jacoby 编, *Fragmente der griechischen Historiker*, I/A [1923], 36; Eusebius *Praep.ev.* i.10; ix.17)。

青铜时代晚期和铁器时代对“迦南”这个词的用法在《圣经》中都很常见。例如，《出埃及记》15:15 和《士师记》5:19 中最早提到了迦南这个词，并且遵循了青铜时代晚期该词的用法。《出埃及记》15:15 对迦南居民、外约旦居民和非利士居民加以区分（参：G. Steindorff, *JEA*, 25 [1939], 30–37 页，一份埃及铭文中提到了“迦南和非利士的信使”）。《士师记》5:19 中称北方诸王的联盟为“迦南诸王”，与亚玛拿泥版中的表述非常相似。这些仅仅是这个词的广义上的用法，没有提及更为具体的种族关系。《创世记》36:2-3（可能是 P 底本）的注释详细地阐明了这种用法，以扫的“迦南”妻子有一个赫人、一个希未人（后来的何利人）和一个以实玛利人。另外还要注意的，以西结对以色列说，“你根本，你出世，是在迦南地；你父亲是亚摩利人，你母亲是赫人”（结 16:3）。



Tablets of the palace library as discovered at Tell Mardikh (ancient Ebla). Identified by the epigrapher as "Paleo-Canaanite," these administrative texts document an extensive commercial empire. (*Biblical Archeologist*)

A special case of the generalized use of Canaan is found in the index of political and geographical relationships in Gen. 10. Canaan is included in the Hamitic family as part of the Egyptian empire (v. 6). His sons are Sidon and Heth (the Hittites). This recalls the collocation of Ezekiel, Amorites and Hittites, and is in the same way a memory of the ethnic mixture of Semitic and non-Semitic elements that composed the Canaanite culture of the Late Bronze Age. There follows (vv. 16–18) a list of peoples, mostly of cities, in a rough order of south to north, representing the peoples of Canaan at its greatest possible extension. In its present position this list is quite probably secondary.

Alongside these general uses of the word are found frequent biblical references to the Canaanites as one people among others. These lists vary in length and complexity. The simplest have only two terms, like the Amorites and Canaanites of Dt. 1:7 (cf. Josh. 5:1), or the Canaanites and Perizzites of Gen. 34:30.

上图为马尔迪赫丘（古代埃勃拉）出土的王室图书馆的石碑。碑铭研究家认为这些石碑是“古迦南”的遗迹，这些行政碑文记载了一个庞大的商业帝国（《圣经考古学家》）。

《创世记》10章列邦列国谱中给出了“迦南”一词广义用法的一个特例。迦南属于含家族，是埃及帝国的一部分（创 10:6）。迦南的儿子是西顿和赫。这会让人想起《以西结书》中的亚摩利人和赫人与迦南人的关系，同样会令人记住青铜时代晚期的迦南文明融合了闪米特人和非闪族人文明的元素。《创世记》10:16-18中大致以从南到北的顺序列出了迦南的民族，这呈现出迦南各民族的最大可能的分布范围。对于确定迦南现在的位置来说，这个列表很可能是次要的。

除了该词的常见用法之外，《圣经》中还经常用“迦南人”表示众多民族中的一个。这些列表的长度和复杂程度有所不同。最简短的列表只有两个词，如《申命记》1:7中仅提到了亚摩利人和迦南人（参：书 5:1），《创世记》34:30中仅提到迦南人和以利洗人。最长的列表（《创世记》15:19–21）详细地列出了

The longest list (Gen. 15:19–21) specifies ten different groups. Several of the lists also indicate the area occupied by the various groups (Nu. 13:29; Dt. 1:7; Josh. 5:1; 13:3; 17:15–18; Jgs. 1:1–36). These not surprisingly locate the Canaanites in the area that was always the heartland of the culture, the coastal region including its natural extension into the Jezreel Valley and the Jordan area.

Clearly the lists contain names of very different types. Some probably were originally social classifications (e.g., the Perizzites and Rephaim), other ancient tribal groups (the Kenites, Kadmonites, and Kenizzites), still others remnants of great cultures (the Hittites and Horites). What they have in common is their antiquity at the time of the writing of the Bible.

Despite the broad diversity of the origins of the people who inhabited Canaan, one can speak of a Canaanite culture. This cultural unity extended generally to language, religion, political forms, legal institutions, architecture, and the domestic arts. Groups that arrived in Canaan with different customs, like the Philistines, were soon drawn into the dominant culture while adding to it their own special contributions.

The cultural heirs of the Bronze-Age Canaanites were the Phoenicians. While the Greeks knew them by the latter name, they apparently called themselves Canaanites (cf. Augustine *Epistolae ad Romanos inchoata expositio* 13 [PL, XXXV, 2096]; sources cited by Z. Harris, *Grammar of the Phoenician Language* [American Oriental Series, 8, 1936], p. 7). Thus the woman who in Mk. 7:26 is

10 个不同的宗族。其中一些列表还指明了各族居住的地区（民 13:29；申 1:7；书 5:1；13:3；17:15–18；士 1:1–36）。这些经文果然将迦南人的生活区域定位在文明的中心地带，从沿海地区延伸到耶斯列谷和约旦地区。

这些列表明显包括了不同类型的名字。有些名字可能源自社会分类（如，比利洗人和利乏音人），其他的名字源自古代的宗族名（基尼人、甲摩尼人和基尼洗人），还有一些人名从伟大文明中遗留下来的（赫人和何利人）。这些名字的一个共同点是他们拥有悠久的历史，属于《圣经》创作时期的名字。

虽然迦南人的起源多种多样，但是可以说迦南拥有统一的文化。这种文化一致性通常扩展到语言、宗教、政治形式、法律制度、建筑和民间艺术这些方面。不同的人群，如非利士人带着不同的风俗来到了迦南，但他们很快融入了当地的主流文化，同时为主流文化做出了特殊的贡献。

青铜时代迦南文化的传承者是腓尼基人。虽然希腊人是通过腓尼基人才认识迦南人，但是显然腓尼基人称自己为迦南人（参：Augustine *Epistolae ad Romanos inchoata expositio* 13 [PL, XXXV, 2096]；资料引自 Z. Harris, *Grammar of the Phoenician Language* [American Oriental Series, 8, 1936], 7 页）。因此，《马可福音》7:26 中那个妇人被称为“属叙利亚腓尼基族”（希腊

called a “Syro-Phoenician” (Gk. *Syrophoinikissa*) is called a “Canaanite” (*gynē chananaia*) in Mt. 15:22. The latter term (*Chananaios*) must be distinguished from *Kananaios*, “Zealot” (from Aram. *qan an*; cf. F. C. Burkitt, *Syriac Forms of NT Proper Names* [1912], p. 5), the designation of Simon in Mt. 10:4 (TR *Kananitēs*, “citizen of Cana”) and Mk. 3:18.

语: *Syrophoinikissa*), 但在《马太福音》15:22 中她却被称为“迦南人”(*gynē chananaia*)。一定要将后一个词 (*Chananaios*) 与 *Kananaios* 区别开, *Kananaios* 意思是“奋锐党”(源自亚兰语: *qan an*; 参: F. C. Burkitt, *Syriac Forms of NT Proper Names* [1912], 5 页), 《马太福音》10:4 (《公认经文》译为 *Kananitēs*, “迦拿的居民”) 和《马可福音》3:18 中称西门为“奋锐党”。



Early Bronze Age (3rd millennium B.C) fortification wall with redentations, protecting the northern front at Byblos. The rampart was strengthened on the outside by a glacis. (W.S. LaSor)

上图为青铜时代早期(公元前 3000 年)防御城墙的遗迹, 它保护着比布鲁斯的北前方。这个防御城墙的外围用缓斜坡进行了加固。(W.S. LaSor)

IV. History.-When and how the dominant culture known as Canaanite first appeared is not directly answerable from the data now available. The most important transition points in the early history of this area are marked by the changes in the material culture that have given rise to the present, somewhat inaccurate, division of time into ages identified with specific metals—copper, bronze, and iron. Customarily the Bronze Age (*ca.* 3200–1200 B.C.) is designated as the Canaanite period, though that should not prejudice the question of when the culture known from the latest phase of this period was formed.

IV. 迦南历史。 现有的数据还无法直接回答迦南的主流文化是何时开始出现、又是怎样产生的这一问题。迦南地早期历史中最重要的转捩点以物质文化的变化为特征, 这种变化引起了现在不太准确的年代划分——红铜时代、青铜时代和铁器时代。青铜时代(约公元前 3200–1200 年)通常被称为迦南时期, 但不应该对这一时期最后阶段文化的形成时间这一问题持有偏见。

A. *Early Bronze Age.* Since only in the

A. 青铜时代早期的迦南。因为只有青

Late Bronze period can the political history be written with any confidence, observations about the earlier periods must be limited to general and largely hypothetical statements. The evidence is mostly archeological with occasional help from Egyptian and Mesopotamian documents. The enormous archive of Ebla holds great promise for clarifying matters for the later part of the Early Bronze Age.

The transition from the Chalcolithic Age to the Early Bronze Age was one of the most important and formative periods in the history of Canaan. Considerable disagreement still exists about the details of the transition and even about the terminology to be employed. Apparently *ca.* 3200 B.C. several groups of a distinctively new people entered Palestine and pushed out or suppressed the Ghassul-Beer-sheba culture that had preceded them. These groups, who had their origins in the north (Syria and Anatolia), are especially important because they appear to have brought with them the seeds of the first truly urban culture in Canaan. Partly for that reason some archeologists (Kenyon, Hennessy) prefer to call this period Proto-Urban (others call it E.B. I; still others Late Chalcolithic). The picture is not simply one of linear development, however. Along with successive population increments of divergent types (and importation of new techniques) came an increase of population density. Undoubtedly there were other now unknown factors. But, whatever the catalyst, in the early years of the 3rd millennium occurred the formation first of villages and then of fortified cities.

铜时代晚期的政治历史有一些文字记载，所以关于更早时期的阐述大都只是些笼统的假设。主要的证据来自于考古发掘，有时埃及和美索不达米亚的文献也能提供一些证据。埃勃拉的大量文献很可能会帮助澄清青铜时代早期后一阶段的很多问题。

从红铜时代向青铜时代早期过渡的时期是迦南最重要的时期，也是迦南历史的形成期。关于过渡时期的很多细节，甚至关于很多术语，仍然存有大量的分歧。显然，大约在公元前 3200 年，一个崭新民族中的多个群体来到了巴勒斯坦，他们排挤并抑制之前的迦苏别是巴文化。这些来自于北方（叙利亚和安纳托利亚）的群体非常重要，因为他们似乎首次为迦南带来了真正的城市文明。部分出于这个原因，一些考古学家（凯尼恩和亨尼西）更喜欢称这一时期为原始城市时期（有些人称这一时期为青铜时代早期 I 期；还有一些人称这一时期为红铜时代晚期）。然而，迦南的情况不仅仅包括它的直线发展。不同民族人口的不断增加（和新技术的引进）提高了迦南的人口密度。遗憾的是，现在还有其他尚不知晓的因素。但是，不论刺激因素是什么，第一批村庄在公元前 3000 年早期开始形成，之后又出现了坚固城。



Remains of three Canaanite temples at Tell Kittan in the Jordan Valley. The row of stelae and the large brick wall (foreground) are from M.B. II temples; ruins of an L.B. I temple are at upper right center. (Rockefeller Museum)

These were small settlements by modern standards, typically about 25 acres (10 hectares) within the walls. The fortifications were hefty, however, with walls as much as 25 ft. (8 m.) thick. Some of the towns, like Arad (cf. R. Amiran in Sanders, ed., *Near Eastern Archaeology in the Twentieth Century*, pp. 83–96), show evidence of careful planning. Houses were in one part of the city, public buildings in another; the various buildings were arranged along streets and plazas.

Why these fortifications were erected cannot be known with certainty. Egyptian interests in the area were already established and their raiding parties may have contributed to this development. Narmer of the 1st Dynasty apparently

上图是位于约旦谷杰坦 (Tell Kittan) 的三座迦南神庙的遗址。这排石柱和大砖墙 (前景) 来自于青铜时代中期 II 期的神庙; 青铜时代晚期 I 期的神庙遗址位于右上方的中心位置。(洛克斐勒博物馆)

从现代的标准看, 这些都是很小的聚落, 通常面积在 25 英亩 (10 公顷) 左右, 四周为城墙。然而, 该地建有坚固的防御工事, 防御城墙的厚度可达 25 英尺 (8 米)。一些城邑, 如亚拉得 (参: R. Amiran in Sanders 编, *Near Eastern Archaeology in the Twentieth Century*, 83–96 页) 显然经过了精心的设计。房屋位于城市的一片区域, 公共建筑位于城市的另一片区域; 各种建筑沿着街道和广场布局。

不能确定为什么要建造这些防御工事。埃及人已经在这一地区确立了自己的利益, 入侵迦南的军队可能为该地的发展做出了贡献。显然, 第一王朝的那尔迈在原始城市时期占领了迦特很多年。但更为重要的一个因素可能是, 禁止这

took and held Gath for a few years in the Proto-Urban period. But probably a more important factor was protection from a numerically superior non-urban population that surrounded these cities.

In view of the later pattern one might expect that these cities were small, competing city-states, needing protection from each other. Some evidence, however, suggests that these urban folk were unified on a broader basis (P. W. Lapp in Sanders, ed., p. 114). On analogy with the large commercial empire of Ebla, as well as with the movement toward unification in Egypt earlier and in Mesopotamia under Sargon, this is not unlikely.

This culture existed without major interruption for a very long time, about 700 years. It came to an end quite quickly with the destruction of the cities and a reversion to village life (*ca.* 2300). Who brought about this destruction is a matter of controversy. Egyptian raids are documented, especially for the 6th Dynasty, which overlaps this period of destruction. But this is also the time of the Amorite movements, so some have attributed these destructions primarily to them. Still others look to non-Semitic invaders from Anatolia. The question need not be decided for one of these options to the exclusion of others. What happened in Canaan is part of a large pattern of destruction which eventually enveloped every civilization of the ancient world. Many factors must have been at work, and migrations were as much the result of these destructions as the cause of them.

B. Middle Bronze Age. The first part of

些城市周围的非城市人口数量超过城市的人口数量。

从后期的城市形态来看，这些城市可能被视作一些相互竞争的小城邦，并且需要彼此间的保护。然而，有证据显示，这些城市中的人基于更多的原因团结在一起（P. W. Lapp in Sanders 编，114 页）。与埃勃拉的巨大商业帝国相比，以及与早期埃及和撒珥根统治时期的美索不达米亚的联合相比，这种联合似乎是可能的。

迦南文明持续了很长时间，大约 700 年，没有出现过长时间的文明中断。随着这些城市被毁和人们重新回到乡村生活（约公元前 2300 年），这种文明很快走向衰落。到底是谁摧毁了这些城市尚存在争议。根据文献记载，埃及人尤其是第 6 王朝的埃及人侵略了这些城市，埃及人的侵袭时间与这些城市的毁灭时间重叠。但这些城市遭受毁灭的时期也是亚摩利人入侵的时期，所以有些人认为这些城市的毁灭主要是由亚摩利人造成的。还有一些人认为是来自于安纳托利亚的非闪族入侵者毁灭了这些城市。城市的毁灭不一定是单一因素所致。迦南的灭亡是古代世界文明陷落的一部分。这是很多因素共同作用的结果，而人口迁移与城市衰落则互为因果。

B. 青铜时代中期的迦南。青铜时代中

the Middle Bronze Age (M.B. I, ca. 2200–1950) is largely a continuation of the last part of the E.B. period (E.B. IV). The characteristics of this period are regionalism of the material culture, lack of fortifications, abandonment of the E.B. urban sites, and extension of occupation, at least seasonally, into fringe areas. The inhabitants of the land were primarily herdsmen, organized very likely by village and tribe. It is conventional to call this culture (or cultures) Amorite (Sum. mar-tu, Akk. *amurru[m]*), which means “Westerners.” This was the designation given by the Mesopotamians to similar groups who seem to have had the same origin (the Syrian steppe) and who penetrated the Mesopotamian area in the late 3rd and early 2nd millennia. That they were a West Semitic people is clear from their names.

With the second phase of the M.B. period (M.B. IIA, ca. 1950–1800) begins the development that led to the next great urban age in Canaan. It is owed in part to new influences, again from the north. The people who brought this new culture have been called “urbanized Amorites” (cf. Kenyon, *Amorites and Canaanites*). That expresses both the continuity and the discontinuity of this culture and the preceding phase. The newcomers were, in contrast to the people of M.B. I, city folk. Where they learned urban ways is a matter of dispute, but Kenyon’s hypothesis, which centers attention on Byblos, must likely be abandoned in favor of an inland site. Once again, the materials from Ebla (Tell Mardikh) should be extremely important.

Many reflections on this period are found in Egyptian literature. Among the most

期第一个阶段（青铜时代中期 I 期，约公元前 2200 至 1950 年）大致上属于青铜时代早期最后阶段（青铜时代早期 IV 期）的延续期。物质文化呈现出地区性，缺乏防御工事，青铜时代早期的城邑被废弃，边缘地区至少周期性地被占领，这些都是这一时期的特点。迦南地的居民主要是牧人，他们很可能生活在乡村，形成了支派。传统上称这种文明（或文化）为亚摩利文明（或文化）（苏美尔语：mar-tu，阿卡德语：*amurru[m]*），即“西方人”的文明。美索不达米亚人也这样称呼起源相同（叙利亚干草原）的类似民族和公元前 3000 年末期和 2000 年早期入侵美索不达米亚的人。从他们的名字来看，他们显然属于西闪米特民族。

进入青铜时代中期第二阶段（青铜时代中期 IIA 期，约公元前 1950–1800 年），迦南再次出现了一个城市发展的时期。这在某种程度上源于再次受到了来自北方的新的影响。带来新文明的民族被称为“城市化亚摩利人”（参：Kenyon, *Amorites and Canaanites*）。这既体现出该文明与之前文明的连续性，又体现出两者的间断性。与青铜时代中期 I 期的人相比，新来的人是城市居民。他们在哪里学到了城市的生活方式，这是一个存有争议的问题，但凯尼恩基于假设，将关注点集中在比布鲁斯的观点看来势必应当予以排除，而支持一个内陆的地点。此外，埃勃拉（马尔迪赫丘）的资料应该非常重要。

埃及文献中有多处反应了这一时期的情况。最重要的文献是《辛努亥故事》

important are the Tale of Sinuhe (*ANET*, pp. 18–22) and the Execration Texts (*ANET*, pp. 328f.). Although both of these sources must be used with caution, they indicate strong Egyptian interest in Asia. Numerous objects of trade and diplomacy that supplement the literary materials argue for some Egyptian hegemony during the 12th Dynasty (*ca.* 1991–1786). In fact, the commercial and diplomatic ties that link Egypt and Asia in this period are similar to those known from the Amarna period some five centuries later (*cf.* G. Posener, *CAH*, I/2, 532–558).

The pattern of political organization in this period appears to be a complex dimorphism of village and tribe. What little can be made out from the Execration Texts indicates that power was becoming more centralized toward the end of the period. Undoubtedly some of the more powerful centers exercised control over smaller ones, creating regional blocs. This pattern, though modified by subsequent developments, was responsible for the shape of Canaanite culture for the rest of the Bronze Age.

The remainder of the Middle Bronze Age could be considered the “golden age” of Canaanite culture. Out of the villages of the M.B. IIA period grew powerful cities, a distinctive feature of which was their fortification. Great ramparts of beaten earth were built around the city. The largest, that of the lower city of Hazor, was more than 100 ft. (30 m.) wide at the base and enclosed an area of more than 175 acres (70 hectares). This reflects the importance of Hazor, remembered in biblical times as “formerly ... the head of all those kingdoms” (Josh. 11:10; *cf.* A.

(*ANET*, 18–22 页) 和《诅咒祷文》(*ANET*, 328-329 页)。虽然必须谨慎地使用这两个文献，但它们都表明，埃及人在亚细亚有巨大的利益。大量的贸易和外交物品对文献记载进行了补充，是第 12 王朝的埃及人在亚细亚取得一定霸权的有力证据（约公元前 1991–1786 年）。实际上，这一时期埃及与亚细亚之间的贸易和外交关系类似于约 500 年后亚玛拿时期两者之间的贸易和外交关系（参：G. Posener, *CAH*, I/2, 532–558）。

这一时期的政治组织形式似乎呈现出一种乡村和支派并存的复杂状况。《诅咒祷文》仅存的少量信息表明，接近这一时期末期时，权力越来越集中。毋庸置疑，某些较为强大的中心掌控着较为弱小的中心，从而产生了地区性联盟。虽然这种模式在后来发展过程中被改变，但它却塑造了青铜时代剩余时期的迦南文明。

青铜时代中期的余下的时间里可以视为迦南文明的“黄金时期”。青铜时代中期 IIA 期的乡村发展成强大的城市，这些强大城市的一个显著特点就是它们建有防御工事。城市的周围用夯土建起了巨大的围墙。夏琐下城的围墙规模最大，围墙底部的宽度有 100 多英尺（30 多米），围墙包围区域的面积超过 175 英亩（70 公顷）。这反映出夏琐是一座重要的城市，在圣经时期“素来夏琐在诸国中是为首”（约 11:10；参：A. Malamat, *JBL*, 79 [1960], 12–19）。

Malamat, *JBL*, 79 [1960], 12–19).

Toward the end of the Middle Bronze Age, Egypt came under the control of the Hyksos (Egyp. *ḥkꜣ ḥꜣswt*, “foreign chiefs”). Until recently scholarship had considered them an intrusive element, responsible for fortifications in Palestine as well as disruptions in Egypt. It seems now that the fortifications must be dated independently and that the Hyksos were primarily the product of the flowering of Canaanite culture. They were Asiatics (mostly Semitic) who took advantage of the weakening of Egyptian power to take control of the Delta.

The 16th cent., in which the Middle Bronze Age ends, saw two developments of far-reaching significance. The first was the renaissance of native Egyptian power with the consequent expulsion of the Hyksos. The second was the increasing importance of a non-Semitic population in the south, mostly Hurrian (a people known from much earlier times in the north) but with rulers who possessed Indo-Aryan names. These two movements, one from the north, the other from the south, largely established the character of the subsequent centuries in Canaan.

C. Late Bronze Age (ca. 1550–1200). The resurgence of Egyptian power began with the campaigns of Ahmose (*ca.* 1570–1546), who, as part of his effort to rid Egypt of the hated Hyksos, ventured into Canaan. Considerable violence accompanied the change of orders and many cities were destroyed. Of more lasting importance were the campaigns of Thutmose III (*ca.* 1504–1450), detailed in a series of royal inscriptions, which

接近青铜时代中期末时，希克索斯人（埃及语：*ḥkꜣ ḥꜣswt*，“外来的统治者”）掌控着埃及。直到最近，学者们才将他们视为一股入侵势力，并且认为他们是巴勒斯坦建造防御工事和埃及遭受袭扰的原因。现在看来似乎必须独立追溯这些防御工事所处的年代，从根本上说，希克索斯人是迦南文明兴盛的产物。他们是亚细亚人（大多数是闪米特人），利用埃及政权衰落的时机，占领了三角洲地区。

青铜时代中期结束于公元前 16 世纪，此时出现了两个具有深远意义的新发展。第一个发展是随着希克索斯人被驱逐出埃及，埃及的本土势力再度兴起。第二个发展是南方非闪米特人的重要性与日俱增，大部分非闪米特人是胡里安人（在更早时期生活在北方的一个民族），但他们的领袖都有印度雅利安人名。这两大变化，一个来自于北方，另一个来自于南方，基本上确定了随后几个世纪迦南的特征。

*C. 青铜时代晚期（约公元前 1550–1200 年）的迦南。*随着雅赫摩斯（约公元前 1570–1546 年）远征迦南，埃及人的势力再度兴起，他颠覆了希克索斯人在埃及的统治，又大胆挺进迦南。大规模的暴力冲突改变了迦南的秩序，很多城市被毁。图特摩斯三世（约公元前 1504–1450 年在位）远征迦南产生了更为长远的影响，一些王室铭文中详细记载了这种影响，图特摩斯三世远征将埃及人的统治范围扩展到迦南，并且巩固了他们

extended and stabilized Egyptian rule in Canaan. 在迦南的统治。

But almost from the death of Thutmose Egyptian power began to diminish, partly because Egyptian hegemony permitted the numerous small kingdoms of Canaan to continue to exist. Revolts and petty conflicts were the result. But the Egyptian decline was due mainly to the rise of a major power in the north, Hatti, and a general, though not uniform, weakening of the will or the ability of Egyptian rulers to police their holdings in Canaan. 但几乎从图特摩斯三世逝世开始，埃及政权开始衰落，部分原因在于霸主埃及允许大量迦南小王国的存在。结果出现了反叛和小规模的冲突。但是，北方出现了一个大国——哈提，埃及统治者管辖迦南产业的意愿或能力都在不同程度上有所下降，这些是造成埃及衰落的主要原因。

The 14th cent. was an era of change in the Middle East. At the end of the 15th cent. there were three great powers on the periphery of Canaan: Egypt, its fortunes declining; Hatti, dormant in its Anatolian homeland, beleaguered by the Kaska; and Mitanni, a Hurrian kingdom in Upper Mesopotamia. Mitanni and Egypt were nominal allies and seem to have come to tacit agreement about holdings in Syria. But all this changed drastically in the 14th century. The Hittites, under the vigorous and ambitious Šuppiliuma I, began a series of expansionist wars. The result was an empire that included Mitanni, the small states of southern Asia Minor, and Syria as far south as Kadesh. Egypt, in the throes of the Amarna revolution, was unable or unwilling to help. 公元前 14 世纪是中东的转折时期。公元前 15 世纪末期，迦南的周边有三大势力并存：国运渐衰的埃及、潜伏在安纳托利亚并遭到卡斯卡（Kaska）围困的哈提和上美索不达米亚的胡里安王国米坦尼。米坦尼和埃及是名义上的同盟国，它们似乎就双方在叙利亚的势力范围上达成了秘密协议。但所有的一切在公元前 14 世纪发生了巨大的变化。精力充沛、野心勃勃的苏庇路里乌玛一世领导下的赫人开始发动一系列的领土扩张战争。结果建立起了一帝国，包括米坦尼、小亚细亚南部诸多小城邦和南至加低斯的叙利亚领土。陷于亚玛拿革命中的埃及无力或不愿向迦南提供帮助。

This period in Canaan is brilliantly illumined by the Amarna correspondence. The letters, written from the vassal kings in Canaan to the pharaoh, show Canaan in turmoil. Particularly plaintive are the letters of Rib-Addi king of Byblos, who appealed for help against the 亚玛拿书信阐明了迦南在这一时期的情况。这些迦南诸侯王写给埃及法老的信件表明，迦南处于动乱之中。比布鲁斯王利布阿迪的信件写得尤为哀伤，他请求埃及法老帮助他对抗阿姆茹王的侵略——但毫无结果。示剑的拉巴犹（Lab'ayu）在迦南南部兴起，这使更加

encroachments of the kings of Amurru—to no avail. In the southern part of Canaan arose Lab'ayu of Shechem, much to the distress of those more loyal to Egypt. Gangs of men who had lost their citizenship (*'apiru*) roamed the land. This is, however, probably only part of the picture. Allowance must be made for the tendency of the letter writers' to overstate the case when asking for military assistance and for the fact that Canaan remained an Egyptian territory throughout this period.

Attempts to solidify the Egyptian hold on Canaan and to retake territory lost to the Hittites were made by Seti I and Ramses II. A campaign in the latter's fifth year led to a decisive confrontation with Hatti at Kadesh (*ca.* 1300). Both sides claimed victory, but the Egyptians seem fortunate to have escaped. A peace treaty followed, which established the boundary between the two great powers approximately on the line described by the northern boundary of Canaan in the biblical lists.

The battle of Kadesh was, however, the beginning of the end for both great powers' domination in the area. Soon both had a much greater problem. Already at the battle of Kadesh (and earlier) various Indo-Aryan groups of Western origin were present as mercenaries. They are a symptom of the great incursion of Western peoples that reached its peak at the end of the 13th century. These Sea-peoples, as they were known to the Egyptians, were the catalyst for a general collapse of the Bronze Age culture. Only Egypt was able to resist and throw back the invaders. As the result of that Egyptian victory, the most famous of the Sea-peoples, the Philistines, came to

忠实地埃及的人感到非常悲痛。一群失去国籍的人(阿比鲁人)在迦南地流浪。然而,这可能只是部分情况。去信者寻求埃及的军事援助时必然夸张了迦南的遭遇,事实上,在此期间迦南仍然属于埃及的版图。

塞提一世和拉美西斯二世试图稳固埃及在迦南的统治,并为他们重新夺回赫人侵占的领土而发动战争。拉美西斯二世在位的第5年,他在加低斯与哈提决战(约公元前1300年)。双方都声称取得了战役的胜利,但埃及人似乎是侥幸脱险。之后双方签订了和约,从而确定了《圣经》中迦南北部边界线附近的两个大国之间的疆界。

然而,加低斯之战成为两国在迦南统治终结的开端。不久之后,两国都遇到了更大的难题。在加低斯之战时(和战役之前),大批来自西方的印度雅利安人充当雇佣兵。这是西方民族大举入侵迦南的一个征兆,这种入侵在公元前13世纪末期达到了顶峰。正如埃及人对他们的了解,这些海上民族促使青铜时代文明普遍走向衰落。只有埃及能够抵御和击退这些侵略者。埃及虽然取得了战争的胜利,但海上民族中最著名的一支——非利士人却在迦南定居了。

occupy Palestine.

In the midst of this confusing time Moses and his followers left Egypt, and Joshua with a second generation entered Canaan. They were not alone. It was a time of change, of migration, of destruction and turmoil—a dark age that ended 200 years later with the emergence of nation-states like Israel. It marked the effective end of the history of the Canaanites.

V. Society.-Direct information about the social structure is scarce from Canaan itself. The texts of Ugarit and Alalakh are very informative, however, and with due caution against too much generalizing they may be used to fill the gaps in knowledge of Canaan.

Essentially Canaanite society was in two tiers. The more fundamental of these was the society of the agricultural villages. The production of the villages was the basis for the state's economy. The villages themselves were small and organized into one or more clans, governed by the heads of the clans, the elders. In some instances the clans were organized into tribes. A leading example of the symbiosis of tribe and state can be found at Mari.

On this simple village economy was imposed the palace. In contrast to the villages, the state was highly centralized and in the case of Ugarit reached bureaucratic proportions. In theory the king was the central authority in all areas of life. In the smaller states this was probably true in practice as well, but in the larger states the actual exercise of this authority was left to his administrative personnel (Ugar. *bnš mlk*). These

摩西和他的追随者在这个混乱时期离开了埃及，约书亚带领着追随者的第二代子孙来到了迦南。他们并不是唯一进入迦南的人。这是一个变革时期、移民时期、毁灭时期和动乱时期——这一黑暗时期直到 200 年后才结束，伴随着以色列等单一民族国家的出现。这实际上标志着迦南人历史的结束。

V. 社会。从迦南本身可以得到很少关于迦南社会结构的直接信息。然而，乌加列和亚拉勒的文献却提供了大量的信息，如果谨慎使用这些信息，它们可以填补我们对迦南认知的许多空白。

从本质上讲，迦南社会分为两个层级。较为基本的社会层级是农业乡村社会。乡村的产品构成了国家经济的基础。乡村很小，其中包含一个或多个宗族，宗族的首领和长老是乡村的管理者。有时多个宗族组成了支派。在马里可以看到支派和国家共生的典型例子。

王室对这种简单的乡村经济施加着影响。与乡村相比，国家高度中央集权，乌加列甚至确立了官僚政治体制。从理论上说，国王是生活所有领域的中央集权者。在较小的国家中，国王可能真正是行使中心权力的人，但在较大的国家中，实际上由行政人员（乌加列语：*bnš mlk*）行使这个权力。这些行政人员包括一位经过专业培训的神职人员、一个职业化的军队、一个宫廷审判体系和经济生活各领域的监督者。

included a technically trained clergy, a professional army, a palace judicial system, and overseers of the various aspects of economic life.

The economy itself was largely a state monopoly. The palace regulated trade and controlled the production of artisans. At Ugarit the artisans were organized by trade. In addition, large tracts of state land were worked by tenant farmers. A military aristocracy that bore the title *maryannu* was supported in return for certain services to the state. The *maryannu* were a feature of the Hurrian Indo-Aryan overlordship that was imposed on Canaan in the middle of the 2nd millennium.

Slavery, both for debtors and prisoners of war, existed in Canaanite culture, but it seems not to have been very common. More important was the *corvée* imposed on the citizens and used for various state projects. The state also collected taxes. The result of this heavy state machinery was the steady alienation of persons and groups who became '*apiru*, officially stateless people who typically formed bands of freebooters and when sufficiently numerous became a danger to the state itself.

VI. Language.-The term Canaanite is used to describe the non-Aramaic group of first-millennium languages that are part of the Northwest Semitic family, principally Phoenician and Hebrew (cf. Isa. 19:18). It is also used for the postulated ancestor of these languages.

For the ancestral language the sources are chiefly Ugaritic texts (generally considered a Canaanite dialect), glosses

经济主要由国家垄断。王室管理着贸易，并且掌控着工匠的生产。在乌加列，工匠通过贸易被组织起来。此外，大片的国有土地由佃农耕种着。国家供养军事贵族，赐予他们贵族战士 (*maryannu*) 的头衔，但他们也要为国家做出一定的贡献。贵族战士是公元前 2000 年中期统治迦南的胡里安印度雅利安霸主的一个特征。

迦南文明中也有令欠债者和囚犯充当奴隶制度，但这种情况似乎不太普遍。更为重要的是，强制市民劳役和建造各种各样的国家工程。国家也征税。这个沉重的国家机器使得人们逐渐疏远它，变成阿比鲁人，这部分人没有国籍，并且常常结成多股强盗，当这种人数足够多时就危及了国家的安全。

VI. 语言。迦南人这个词用来表示在公元前 1000 年讲非亚兰语的人群，他们属于西北闪米特家族，主要是腓尼基人和希伯来语人（参：赛 19:18）。这个词还可以用来表示假说中讲这些语言的祖先。

乌加列文字（通常被认为是迦南方言）、亚玛拿泥版上的注释和其他独特的东西，以及大多数从埃及文献中获悉的名

and other peculiarities in the Amarna Tablets, and names, mostly from Egyptian sources. Another, very large, group of names culled mostly from Mesopotamian sources is classified as Amorite, a West Semitic language whose position vis-à-vis Canaanite and Aramaic is still a matter of dispute. The preliminary reports on the language of Ebla (Tell Mardikh) of the 3rd millennium indicate that it falls outside the usual classification of early Semitic languages. It exhibits important isoglosses with later Canaanite (as well as major differences) and on the strength of those similarities has been tentatively labeled as Paleo-Canaanite (G. Pettinato, *Orientalia*, N.S. 44 [1975], 361–374).

Obviously the resources for reconstructing West Semitic dialect-geography in the 2nd millennium are very meagre. It can be said, however, that some of the features that distinguish the Iron Age Canaanite dialects had begun to form at a relatively early date (e.g., $\bar{a} > \bar{o}$, ca. 1500). It is likely that some dialectic specificity characterized Canaan even earlier.

The greatest Canaanite contribution to civilization was the alphabet. The forms of writing used at that time (Egyptian hieroglyphic and Sumerian-Akkadian cuneiform) were very cumbersome, because the hundreds of signs had both ideographic and syllabic values. The simple phonetic alphabet was a great improvement, which developed into the alphabet now used in Western and Near Eastern cultures. The earliest known attempt at simplification is found in the inscriptions from Byblos, still largely undeciphered, dating to the early 2nd

字是了解祖先语言的主要来源。另一些,也是很大一部分名字大多是从美索不达米亚资料中挑选出来的,这部分名字被归类为亚摩利语,亚摩利语属于西闪米特语,人们对亚摩利语是与迦南语和亚兰语相对应的一种语言这种说法仍然存在着争议。研究公元前 3000 年埃勃拉(马尔迪赫丘)语言的初步报告表明,这种语言不属于通常分类中的早期闪米特语。它与后期的迦南语构成了重要的等语线(两种语言也存在很大的差异),基于这些相似性,这种语言暂时被称为古迦南语(G. Pettinato, *Orientalia*, 44 [1975]新辑, 361–374)。

显然,可以用来重构公元前 2000 年西闪米特方言地理学的资料非常匮乏。不过,可以这样说,区别于铁器时代迦南方言的一些特征在相对较早的时期就已经开始出现(如, $\bar{a} > \bar{o}$, 约公元前 1500 年)。迦南方言的某种特殊性可能出现得更早。

迦南语对文明作出的最大贡献就是它的字母。当时的书写形式(埃及语的象形文字和苏美尔语和阿卡德语的楔形文字)是非常复杂的,因为成百上千的符号既用来表意,也作为音节。简单的拼音字母是一个巨大的进步,现在西方和近东文化中的字母就是由这些拼音字母发展而来的。公元前 2000 年早期的比布鲁斯铭文中可以看到最早时期的语言简单化的尝试,但铭文中的大部分文字还没有破译。这些文字使用音节字母,但这些音节字母所使用的符号要比埃及或美索不达米亚的字母所使用的符号少得多。更为重要的是,公元前

millennium. They use a syllabic script that has far fewer signs than the scripts of either Egypt or Mesopotamia. Far more important are a group of middle-second-millennium inscriptions that use an alphabetic script retaining some of its original pictographic features. The largest and best-known group is from Serabit el-Khadem in the Sinai. The step forward that these writings represent was probably taken under the influence of Egyptian, but it is clearly a West Semitic invention. No attempt to derive the alphabet directly from Egyptian has been successful (cf. K. A. Kitchen, in M. Liverani, ed., *La Siria nel tardo bronzo*, pp. 85–87).

Another alphabet, in cuneiform, is found at Ugarit. The cuneiform system (wedges formed by pressing a stylus into soft clay) was far better suited to the clay tablets used by Ugaritic scribes. An innovation of this alphabet is its use of three signs for the glottal stop, one for each of three principal Semitic vowels ('a, 'i, 'u).

VII. Influences on Israel.—The people of Israel clearly thought of themselves as separate from their Canaanite neighbors. In fact, they were repeatedly enjoined to maintain that separateness (cf. Dt. 7). But the distinctiveness of Israel was built upon a basic commonality that runs through Canaanite culture.

This can be most easily seen in language and literature. The Canaanites and Hebrews spoke a common tongue. They used, as the Ugaritic texts reveal, a common stock of literary conventions. Even the language they used in the cult—the names for sacrifices, the divine titles—are similar (cf. F. M. Cross,

2000 年中期的大量铭文使用了字母文字，但这些字母文字仍然保留着原始象形文字的一些特征。数量最大、最著名的文字是在西奈山的沙拉别艾卡锭 (Serabit el-Khadem) 发现的。这些文字可能因为受到了埃及语的影响才取得了这样的进步，但它显然是西闪米特人的发明。直接从埃及语探究这种字母起源的尝试都没有取得成功 (参: K. A. Kitchen, 见 M. Liverani 编, *La Siria nel tardo bronzo*, 85–87 页)。

在乌加列发现了另一种字母，它是用楔形文字书写的。楔形文字系统 (将尖笔压入软泥中形成楔形) 更适宜制成乌加列书吏所使用的泥版。这种字母的一大创新是，它使用三种符号来表示喉塞音，这三个符号分别代表着三个主要闪米特语母音 ('a, 'i, 'u)。

VII. 迦南对以色列的影响。以色列人显然认为自己不同于他们的迦南邻邦。实际上，他们一再被告诫要保持他们的独立性 (参: 申 7)。但以色列的特殊性是建立在迦南文明共性的基础之上的。

这一点从语言和文学上很容易看得出来。迦南人和希伯来人使用共同的语言。正如乌加列文献所显示的，他们使用相同的文学惯例。甚至连他们在祭仪中所使用的语言——祭物的名字和神的名字都很相似 (参: F. M. Cross, *Canaanite Myth and Hebrew Epic* [1973], 1–75 页)。

Canaanite Myth and Hebrew Epic [1973], pp. 1–75).

Canaanite influence is evident also in the structures of society. The monarchy in Israel largely follows the patterns of Canaanite kingship, especially during and after the time of Solomon. In matters of material culture, architecture, and the like, they are virtually indistinguishable.

All this does not diminish the distinctiveness of Israel. Nor can one trace a direct line of development between the cultures of Canaan and Israel. But the distinctiveness of Israel's conception of God, society, and time are most clearly seen against the backdrop the Canaanite culture in which they shared.

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迦南对以色列社会结构的影响也很明显。以色列王国，尤其是所罗门时期和所罗门之后的以色列王国仿效了迦南王国的模式。在物质文化、建筑等领域，几乎看不出两者的差异。

这一切都不能减少以色列的特殊性。迦南文化和以色列文化之间也不存在一脉相承的关系。但两者共享的迦南文化背景最能体现出以色列对神、社会和时间所持有的独特观念。

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CANAANITESS

[Heb. *hakk^ena^anîṭ*] (1 Ch. 2:3). A Canaanite woman, BATH-SHUA.

CANAANITESS 迦南人

【希伯来语: *hakk^ena^anîṭ*】(代上 2:3)。一个迦南女人, 书亚的女儿 (见 BATH-SHUA[书亚女儿])。

CANALS

[Heb. *y^e'ōrîm* (Ex. 7:19; 8:5), *n^ehārôṭ* (Isa. 19:6)]; AV RIVERS; NEB

CANALS 河

【希伯来语: *y^e'ōrîm* (出 7:19; 8:5), *n^ehārôṭ* (赛 19:6)】; 《钦定版圣经》译

STREAMS, CHANNELS. The branches of the Nile. The Heb. *y^e'ōr* is from a common Egyptian word for the Nile, and also for the waters of Egypt in general, all of which are of the Nile, including the entire irrigation system. In Egyptian usage the plural came to mean in particular the slower-moving lesser channels, as opposed to the *n^ehārōt* or “flowing streams,” the main channels.

See also RIVER.

M. G. KYLE

CANANEAN

kā-nə-nē'ən [Gk. *ho Kananaíos*] (Mt. 10:4; Mk. 3:18); AV CANAANITE; NEB “a member of the Zealot party.” A designation of the disciple Simon, distinguishing him from Simon Peter. It comes from an Aramaic word meaning “zealot,” and the parallel Lk. 6:15 has Gk. *zēlōtēs*. See CANA; SIMON; ZEALOT.

CANDACE

kan'də-sē, kan-dā-sē [Gk. *hē Kandakē*] (Acts 8:27); NEB “the Kandake.” The title of the queen-mother of ETHIOPIA. According to Bion of Soli (*Aethiopica* 1), the Ethiopians regarded the sun as the father of their kings, and gave the title Candace to the mother. Her treasurer, “a eunuch of great authority,” was baptized by Philip the evangelist on his return from worshiping in Jerusalem.

CANDLE.

See LAMP.

CANDLESTICK.

为 RIVERS; 《新英文译本》译为 STREAMS 和 CHANNELS, 汉译均为“河”。尼罗河的支流。希伯来语 *y^e'ōr* 源自于一个表示尼罗河的常见埃及语词汇, 通常还用来泛指埃及尼罗河的全部水域, 包括整个灌溉系统在内。在埃及语中, 这个词的复数形式特指流速较慢的次要水道, 而 *n^ehārōt*, “溪流”表示主水道。

另见 RIVER (河)。

词条作者: M. G. KYLE

CANANEAN 奋锐党

音译: *kā-nə-nē'ən* 【希腊语: *ho Kananaíos*】(太 10:4; 可 3:18); 《钦定版圣经》译为 CANAANITE; 《新英文译本》译为 “a member of the Zealot party”, 汉译均为 “奋锐党”。对门徒西门的称呼, 将他与西门彼得区分开。这个词源自于一个亚兰语词汇, 意为 “狂热者或激进派”。平行经文《路加福音》6:15 中使用了希腊语 *zēlōtēs* 表示相同的含义。见 CANA (迦拿); SIMON (西门); ZEALOT (奋锐党)。

CANDACE 干大基

音译: *kan'də-sē, kan-dā-sē* 【希腊语: *hē Kandakē*】(徒 8:27); 《新英文译本》译为 “the Kandake” (“干大基”)。埃提阿伯 (见 ETHIOPIA [埃提阿伯、古实]) 女王的称号。根据索利比翁 (Bion of Soli) 的描述 (*Aethiopica* 1), 埃提阿伯人奉他们的国王为太阳神之子, 王太后的称号为干大基。协助干大基总管银库的 “有权的太监” 在耶路撒冷结束礼拜回程时受了传道者腓利的洗。

CANDLE. 灯

见 LAMP (灯)。

CANDLESTICK. 灯台

See LAMPSTAND.

CANE.

See CALAMUS; REED.

CANKER.

See GANGRENE.

CANKERED

(Jas. 5:3, AV). See RUST.

CANKER-WORM.

See LOCUST.

CANNEH

kan'ə [Heb. *kannēh*; Gk. *Chanaa*]; NEB KANNEH. A place mentioned in Ezk. 27:23 together with Haran and Eden as cities with which Tyre had commercial relations. This is the only reference to Canneh, and the site is unknown. However, its association with Haran and Eden suggests that it was located in the Mesopotamian area. Some think it is probably the same as CALNEH of Am. 6:2; Gen. 10:10, AV; and Calno of Isa. 10:9. According to the Targums, Eusebius, and Jerome, it is identical with Ctesiphon on the Tigris River, N of Babylon. Others have suggested Kulunu and Nippur.

见 LAMPSTAND (灯台)。

CANE. 菖蒲

见 CALAMUS (菖蒲); REED (芦苇)。

CANKER. 毒疮

见 GANGRENE (毒疮)。

CANKERED 长了锈

(《钦定版圣经》, 雅 5:3)。见 RUST(锈)。

CANKER-WORM. 蝻子

见 LOCUST (蝗虫)。

CANNEH 干尼

音译: kan'ə【希伯来语: *kannēh*; 希腊语: *Chanaa*】;《新英文译本》译为 KANNEH (“干尼”)。《以西结书》27:23 中提到的一个地名, 干尼、哈兰和伊甸是与推罗通商的城市。这是《圣经》中唯一一次提及干尼, 尚无法确定该地的位置。不过, 干尼与哈兰和伊甸的关系表明, 它可能位于美索不达米亚地区。有些人认为, 干尼可能就是《钦定版圣经》的《创世记》10:10 和《阿摩司书》6:2 中的甲尼(见 CALNEH[甲尼])和《以赛亚书》10:9 中的迦勒挪。根据《他尔根》中的描述, 以及优西比乌和耶柔米的观点, 干尼被认为是底格里斯河的泰西封城, 位于巴比伦北面。还有人认为干尼是库鲁努(Kulunu)或尼普尔。

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CANON OF THE OT.

I. Introduction

- A. Concept of Canonicity
- B. Determining Factor in the Formation of the Canon
- C. Tripartite Division of the OT

II. Examination of the Witnesses

- A. The OT's Witness to Itself
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CANON OF THE OT. 旧约正典

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|--|------------------------|
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| 3. Sirach | 3. 《便西拉智训》 |
| 4. 1 and 2 Maccabees | 4. 《马加比一书》和《马加比二书》 |
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I. Introduction.-The problem of how we came by thirty-nine books known as OT Scripture is a purely historical investigation. The question involved is not who wrote the several books, but who made them into a collection; not their origin or contents, but their history; not God's part, but man's. Our present aim, accordingly, must be to trace the process by which the various writings came together as Scripture.

I. 简介。这 39 卷书是如何成为《旧约》正典的，这完全属于历史考察的范畴。问题不在于谁写了这几卷书，而在于谁将他们收录成书；不在于这些书的出处或内容，而在于这些书的历史；不在于上帝的默示，而在于人类的收录。因此，我们现在的目标必定是追溯这些作品收录成《圣经》的过程。

A. Concept of Canonicity. The word "canon" is of Christian origin, from the Gk. *kanón*, which is derived from a Semitic root (Assyr. *qanû*; Heb. *qāneh*; Ugar. *qn*) borrowed from the Sum. *gi-na*, "reed." From this came the idea of a measuring rod, later a rule or norm of faith, and eventually a catalogue or list. In present usage it signifies a collection of religious writings divinely inspired and hence authoritative, normative, sacred, and binding. The term *kanón* occurs in

A. 正典观念。“正典”一词源于基督教，源自于希腊语 *kanón*，这个希腊语衍生自一个闪米特语词根（亚述语：*qanû*；希伯来语：*qāneh*；乌加列语：*qn*），这个闪米特语词根源自于苏美尔语的 *gi-na*，意思是“芦苇”。由此产生了量杆这个含义，后来又用来表示信仰准则或标准，最后用来表示正典目录。现在，“正典”指的是受上帝默示创作而成的一系列宗教作品，因此它们是权威、标准、神圣和有约束力的作品。《加拉太书》6:16 和《哥林多后书》10:13-16 中

Gal. 6:16; 2 Cor. 10:13–16; but it is first employed of the books of Scripture in the technical sense of a standard collection or body of sacred writings by the church fathers of the 4th cent.; e.g., in the fifty-ninth canon of the Council of Laodicea (A.D. 363), in the Festal Epistle of Athanasius (367), and by Amphilocheus, archbishop of Iconium (395).

How the ancient Hebrews expressed the concept of canonicity is not known; but it is safe to say that the idea existed long before there was any special phrase invented to express it. In the NT the word “scriptures” conveys unquestionably the notion of sacredness (Mt. 21:42; Jn. 5:39; Acts 18:24). From the 1st cent. A.D. and following, however, according to the Talmud, the Jews employed the phrase “defile the hands.” Writings which were suitable to be read in the synagogue were designated as books which “defile the hands.” What this very peculiar oriental expression may have originally signified no one definitely knows. Probably Lev. 16:24 gives a hint of the true interpretation. According to this passage the high priest on the great Day of Atonement washed not only when he put on the holy garments of his office, but also when he took them off. Quite possibly, therefore, the expression “defile the hands” signified that the hands which had touched the sacred writings must first be washed before touching anything else, in order that conditions of ceremonial purity might be maintained.

Various other and somewhat fanciful explanations of it, however, have been given: e.g., to prevent profane use of worn-out synagogue rolls (Buhl); or to

使用了 *kanón* 这个词; 但公元 4 世纪的教会教父首次使用“正典”这个词来表示可以收录在《圣经》中的标准作品或圣著; 如, 老底嘉会议 (公元 363 年) 的第 59 卷正典, 亚大纳西的节期书信 (公元 367 年), 和以哥念的主教安非罗西 (公元 395 年) 都用到了“正典”的这层含义。

古代的希伯来人如何表达正典观念却不得而知; 但可以说, 在希伯来人创造出表达正典的特殊短语之前正典的观念就早已存在了。《新约》中的“圣经”一词无疑表达了神圣的概念 (太 21:42; 约 5:39; 徒 18:24)。然而, 根据《他勒目》的记载, 从公元 1 世纪开始, 犹太人就开始使用“使双手不洁净”这个短语。适宜在犹太会堂诵读的作品被称为“使双手不洁净”的作品。没有人知道这种独特东方表达的最初含义。《利未记》16:24 可能为正确理解这种表达提供了暗示。根据这段经文的记载, 在赎罪日, 大祭司不仅要在穿上圣衣前用水洗身, 而且在脱掉祭司衣服前也要用水洗身。因此, “使双手不洁净”很可能表示在触摸其他东西之前, 必须首先用水洗净触摸《圣经》的双手, 从而保持仪式的圣洁。

然而, 另外还有几种颇为奇特的解释: 如, 禁止褻读在犹太会堂中用过的破旧经卷 (Buhl); 禁止将准备献为素祭的谷物与会堂中的圣书放在一起, 因为谷

prevent placing consecrated grain alongside of the sacred rolls in the synagogues that it might become holy, as the grain would attract the mice and the mice would gnaw the rolls (Strack, Wildeboer, and others); or to prevent the sacred, worn-out parchments from being used as coverings for animals (Graetz): or to “declare the hands to be unclean unless previously washed” (Fürst, Green). But no one of these explanations satisfies.

The rabbis invented a special phrase to designate rolls that were worn-out or disputed. These they called *g^enûzîm*, meaning “hidden away.” Cemeteries filled with Hebrew manuscripts which have long been buried are frequently found today in Egypt in connection with Jewish synagogues. Such rolls might first be placed in the *g^enîzâ* or rubbish chamber of the sanctuary. They were not, however, apocryphal or uncanonical in the sense of being extraneous or outside the regular collection. For such the Jews had a special term, *s^epārîm hîṣōnîm*, “books that are outside.” These could not be read in the synagogues. “Hidden books” were rather worn-out parchments, or canonical rolls which might by some be temporarily disputed. See APOCRYPHA II.A.

B. Determining Principle in the Formation of the Canon. The idea of a norm or rule for life goes far back into Hebrew history. Specific commandments from God which were to constitute guides for holy living were given to Adam, Noah, and Abraham. These commands were enshrined in written form at an early period, and preserved in the family histories which comprise much of the book of Genesis. During the 2nd

物可能引来老鼠，而老鼠可能咬坏经卷（Strack, Wildeboer 等人）；禁止用破旧的圣卷遮盖动物（Graetz）；或“认为只有刚洗过的手才是洁净的”（Fürst, Green）。但这些解释都不太令人满意。

拉比发明了一个特殊的短语来表示破旧或存有争议的经卷。他们称这些书卷为 *g^enûzîm*，意思是“隐藏的”。在今天的埃及，经常能在与犹太会堂相关的墓地中发现埋藏已久的希伯来语手稿。这些书卷可能最初被放置在 *g^enîzâ*，即至圣所的垃圾间中。它们不属于与正典无关或被排除在正典之外的次经或非正统作品，因为对于这样的作品，犹太人用一个特殊的词语——“*s^epārîm hîṣōnîm*”来命名，这个词的意思是“典外文献”。典外文献不会在犹太会堂内诵读。更确切地说，“隐藏的书卷”是破旧的羊皮纸手稿或暂时存在争议的正典之作。见 APOCRYPHA II.A.（次经 II.A.）。

B. 正典形成的决定性因素。希伯来人的历史上很早就存在着生活的准则和律令这样的观念。上帝指引人过圣洁生活的诫命曾传给了亚当、挪亚和亚伯拉罕。这些诫命在历史早期就已经收录成书，它们在家族历史中被保存了下来，构成了《创世记》的主体内容。公元前 2000 年，摩西颁布了几部律法，这些律法包括约书（出 24:4 起）和《申命记》的基本要点（申 31:9-13）。

millennium B.C. collections of legislative material were promulgated by Moses, including the Book of the Covenant (Ex. 24:4ff.) and the essentials of Deuteronomy (Dt. 31:9–13).

All major world religions have treasured some indigenous literary deposit as containing authoritative norms for belief and daily living, and in the case of the Hebrews the Torah fulfilled these requirements. The legislation given through Moses was unique in binding a nation in a spiritual relationship to a living God, and setting out the terms in the manner of second-millennium B.C. suzerainty treaties. The Law thus claimed supreme authority as the revealed will of God, and from the first was regarded as normative alike for Israelite behavior and spiritual destiny. While the prophets accepted the primacy of the Law, they also believed that their own words, spoken under divine inspiration, were of equal authority with the Law, coming as they did from the same spiritual source.

Thus from an early period the Hebrews believed that God could and did reveal Himself by means of a holy book, and in practice whatever written or oral matter conformed to the spirituality of the Torah was regarded as canonical by general consent. No formal declaration of canonicity was thus needed, since from the beginning the devout believed the material to be divinely inspired, and therefore obligatory for faith and life. Each book that issued from a person acknowledged to be a prophet of God was accepted as the divine Word as soon as it appeared, because it had been written with the intention of upholding faith in God and regulating behavior in

世界上几大宗教都珍视某些本土的文献，因为其中包含了信仰和日常生活的权威准则，希伯来宗教的律法书就满足这些要求。藉摩西制定的律法是独一无二的，使一个民族与永生神建立了属灵的关系，并按照公元前 2000 年宗主条约的方式陈述了律法中的规定。因此，律法作为对神的旨意的显明，是至高无上的，它从一开始就被认为是以色列行为和属灵命运的规范。虽然先知承认律法的至高无上地位，但他们也认为，他们藉上帝默示所说出的话语与律法拥有同样的权柄，它们拥有相同的属灵来源。

因此，希伯来人在很久以前就认为，上帝可以并且确实藉着一部圣书来自我揭示，实际上所有符合律法书精神的书面作品或口传作品都被普遍认为是正典。因此不需要正式宣布这些作品是正典，因为虔诚的信徒从一开始就认为这些材料源于神的默示，因此它们是信仰和生活的必需品。每部作品都是由上帝所立的先知创作出来，每部作品一经问世就被认为是记录了上帝的话语，因为先知创作这些作品是为了支撑世人对上帝的信心，规范世人的行为，使他们的行为符合律法书中的属灵传统。因此，正典的权柄源自于它符合上帝的本性和意志，这些都已向从亚当到摩西的世人显明。

conformity with the spiritual traditions of the Torah. Thus the canon derived its authority from its consonance with the nature and will of God as revealed to man from Adam to Moses.

In the making of canonical Scripture two parties are necessarily involved—the original writers and the Church. The former wrote under divine interpretation, while the latter, whether Jewish or Christian, accepted the compositions for what they purported to be, venerating them as authoritative. Holy Scripture itself, however, must always have pride of place over any ecclesiastical or cultic judgments concerning the canon, if only because the Church necessarily stands under the judgment of the Word, written and incarnate alike.

C. *Tripartite Division of the OT.* The Jews early divided the OT writings into three classes: (1) the *tôrâ*, or Law; (2) the *n^ehî'im*, or Prophets; and (3) the *k^etûbîm*, or Writings, called in Greek the Hagiographa. The *tôrâ* included the five books of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), which were called “the Five-fifths of the Law.” The *n^ehî'im* embraced (a) the four so-called Former Prophets (Joshua, Judges, 1 and 2 Samuel, counted as one book, 1 and 2 Kings, also counted as one book) and (b) the four so-called Latter Prophets (Isaiah, Jeremiah, Ezekiel, the Twelve Minor Prophets, counted as one book), a total of eight books. The *k^etûbîm* or Writings were eleven in all, including Psalms, Proverbs, Job, the five *m^egillôt* or Rolls (Canticles, Ruth, Lamentations, Ecclesiastes, Esther), Daniel, Ezra-Nehemiah (counted as one book),

要想确定《圣经》正典，就必然要牵涉到两方——原作者和教会。原作者受上帝默示写下了这些作品，而教会，无论是犹太教会还是基督教教会都承认它们是受上帝默示的作品，并且尊它们为权威之作。然而，在确定圣经正典这件事上，《圣经》本身的地位必须凌驾于教会或宗教崇拜评判之上，这只是因为教会必然要接受道的审判，成文的道和化作肉身的道都可以审判教会。

C. 《旧约》的三部分。犹太人在早期将《旧约》分为三部分：(1) 律法书 (*tôrâ*); (2) 先知书 (*n^ehî'im*); (3) 圣卷，希腊语也称之为犹太教《圣经》的第三部分。律法书包括摩西五经中的 5 卷书 (《创世记》《出埃及记》《利未记》《民数记》和《申命记》)，也被称为“五个五分之一的律法”。先知书包括 (a) 4 卷所谓前先知书 (《约书亚记》《士师记》《撒母耳记上》《撒母耳记下》《列王纪上》和《列王纪下》，《撒母耳记上》和《撒母耳记下》算作 1 卷书，《列王纪上》和《列王纪下》算作 1 卷书)，(b) 4 卷所谓后先知书 (《以赛亚书》《耶利米书》《以西结书》和十二小先知书，十二小先知书算作 1 卷书)，先知书总计 8 卷书。圣卷总计 11 卷书，包括《诗篇》《箴言》《约伯记》和其他 5 部“弥基录”或“节庆书卷” (《雅歌》《路得记》《耶利米哀歌》《传道书》和《以斯拉记》)，还包括《但以理书》《以斯拉记与尼希米记》(算作 1 卷)、《历代志上》与《历代志下》(也算作 1 卷); 《旧

and 1 and 2 Chronicles (also counted as one book); in all twenty-four books, exactly the same as those of the Protestant canon. This was the original count of the Jews as far as we can trace it back. Later certain Jewish authorities appended Ruth to Judges, and Lamentations to Jeremiah, and thereby obtained the number twenty-two, which corresponded to the number of letters in the Hebrew alphabet; but this manner of counting was secondary and fanciful. Still others divided Samuel, Kings, Chronicles, Ezra-Nehemiah, and Jeremiah-Lamentations into two books each and thereby obtained twenty-seven books, which they fancifully regarded as equivalent to the twenty-two letters of the Hebrew alphabet plus five, the number of letters having a peculiar final form when standing at the end of a word. Jerome states that twenty-two is the correct reckoning, but he adds, "Some count both Ruth and Lamentations among the Hagiographa, and so get twenty-four." 4 Esdras, which is the oldest (A.D. 85-96) witness to the number of books in the OT, gives twenty-four.

To answer the question of how to account for the tripartite division we must investigate the whole process by which the canon actually took shape. If the process of canonization was gradual and extended over a period of time, some books would obviously be separated from others because one section of the canon would be closed before certain other books of similar character were written. If, on the other hand, the divisions were based entirely on material differences in their contents, it is difficult to see why Kings and Chronicles were not included in the same division, and especially why

约》总计 24 卷书，内容与新教的旧约全书一致。这是我们能追溯到的犹太人最初对《圣经》的分类。后来，某些犹太权威将《路得记》归入《士师记》中，将《耶利米哀歌》归入《耶利米书》中，因此，《旧约》变成了 22 卷，希伯来字母表恰好有 22 个字母；这种计算《旧约》书卷的方法是次要的，也是想象出来的。有些人将《撒母耳记》《列王纪》《历代志》《以斯拉记》与《尼希米记》，以及《耶利米书与耶利米哀歌》分别算作 2 卷书，因此，《旧约》变成了 27 卷书，他们将这个数字幻想成希伯来字母表中的 22 个字母加上 5，当这些字母用在词尾时可以得到 5 个特殊形式的字母。耶柔米认为，《旧约》包括 22 卷书这种说法是正确的，但他补充道，“有些人将《路得记》和《耶利米哀歌》归入到犹太教《圣经》的第三部分，从而得到了 24 卷书。”《以斯拉四书》中指出《旧约》中有 24 卷书，这是关于《旧约》书卷数目的最古老的证据（公元 85-96 年）。

为了回答如何解释《旧约》三部分这个问题，我们必须研究正典真实形成的整个过程。如果正典是经历了一段时间而逐渐形成的，那么某些书卷显然会从其他书卷中分离出来，因为在创作其他具有类似特征的书卷之前，正典中的一部分已经完成。另一方面，如果完全基于书卷内容的实质性差异对《旧约》进行分类，那么就很难解释为什么《列王纪》和《历代志》不属于同一个分类，尤其是很难解释为什么《但以理书》不属于先知书。为了解开这个谜，中世纪的犹太人说道，“先知书是受预言之灵感感动而写出来的，而圣书是受圣灵感动而写出来的”，这暗示出两者灵感来源的不

Daniel does not stand among the prophets. To explain this mystery, medieval Jews said that “the Prophets were inspired by the spirit of prophecy, whereas the Writings by the Holy Spirit,” implying different degrees of inspiration. But this is a distinction without a difference, the Holy Spirit and the spirit of prophecy being one and the same. Modern Protestants distinguish between the *donum propheticum* and the *munus propheticum*, i.e., between the gift and the office of prophecy. They allow that Daniel possessed the gift of prophecy, but they deny that he was divinely appointed to the office of prophet. But cf. Mt. 24:15, which speaks of “Daniel the prophet,” and on the other hand, Am. 7:14, in which Amos resents being considered a prophet.

The true solution probably is that the process was gradual. When all the witnesses have been examined, we shall probably discover that the Law was canonized first, the Prophets considerably later, and the Writings last of all. And it may further become evident that the two last divisions were collected synchronously, and hence that the tripartite divisions of the canon are due to material differences in their contents as well as to chronology.

II. Examination of the Witnesses.-A. The OT's Witness to Itself. Though the OT does not tell us anything about the processes of its own canonization, it does furnish valuable hints as to how the ancient Hebrews preserved their writings. Thus in Ex. 40:20 it is stated that the “testimony,” by which is meant the two tables of the law containing the Ten Commandments, was put into the ark of

同。但这是一种没有差异的区分，因为圣灵和预言之灵完全是一回事。现代新教徒对 *donum propheticum* 和 *munus propheticum*，即天赋和预言职分进行了区分。他们认为但以理拥有说预言的天赋，但他们否认但以理是上帝所立的先知。但参：《马太福音》24:15，这节经文中提到了“先知但以理”，另一方面，参：《阿摩司书》7:14，阿摩司讨厌别人称他为先知。

真正的答案可能是，正典是逐渐形成的。当我们检验所有的证据时，我们会发现律法书是最先被视为正典的，隔了很长时间后先知书才被视作正典，圣卷最后被视为正典。《旧约》的最后两部分显然是同时被收录成书的，因此，由于内容和年代的实质性差异，正典被分为三部分。

II. 见证研究。A. 旧约本身的见证。虽然《旧约》没有告诉我们旧约正典的形成过程，但它却为我们了解古希伯来人如何保存他们的作品提供了重要的线索。因此，《出埃及记》40:20 中提到，“法版”，也就是包含十诫的两块法版保存在约柜中。《申命记》31:9 和 24-26 中提到，律法交给了利未的子孙，由他们“将这律法书放在……约柜旁，可以在那里见证以色列人的不是”。在赫人

the covenant for safekeeping. In Dt. 31:9, 24–26, the laws of Deuteronomy are said to have been delivered to the sons of Levi, and by them deposited “by the side of the ark ... that it may be for a witness against you.” Such language was also found in Hittite suzerainty treaties, which contained a clause requiring deposition of the text in some secure location so that in subsequent generations the treaty would be available for public reading. According to 1 K. 8:9, when Solomon brought the ark up from the city of David to the temple, the two tables were still its only contents, and they continued to be carefully preserved. According to 2 K. 11:12, when Joash was crowned king, Jehoiada the high priest is said to have given (lit. “put upon”) him “the testimony,” which constituted the summary of the covenant stipulations. Likewise in Prov. 25:1, it is stated that a large number of proverbs were copied out by Hezekiah’s men. Now all these, and still other passages which might be summoned, witness to the preservation of certain portions of the OT. But preservation is not synonymous with canonization. A writing might easily be preserved without being made a standard of faith and conduct. Nevertheless the two ideas are closely related; for when religious writings are sedulously preserved it is natural to infer that their intrinsic value was regarded as correspondingly precious.

Two other passages of paramount importance remain to be considered. The first is 2 K. 22:8ff., which describes the finding of the “book of the law” and how Josiah the king on the basis of it instituted a religious reformation and bound the people to obey its precepts. Here is an

的宗主条约中也可以看到这样的语言，宗主条约中有一个条款规定，要在某个安全的位置上宣誓作证，从而使后代可以公开地诵读这个条约。根据《列王纪上》8:9 的描述，当所罗门把约柜从大卫城运入圣殿时，约柜里唯有两块石板，它们继续被谨慎地保存。根据《列王纪下》11:12 中的描述，当约阿施作王时，祭司耶何耶大把“律法书”交给（字面意思：“放在……上面”）他，律法书中总结了圣约的条款。同样《箴言》25:1 中提到，大量的箴言是由希西家的人誊录的。所有这些段落和其他的经文段落都证明，《旧约》的某些部分被保存了下来。但旧约的保存并不等同于正典的形成。一部作品很容易被保存下来，但它不能作为信仰和行为的标准。不过，这两个观念之间存在着密切的联系；因为，当宗教作品被妥善保存时，自然可以推断出它们具有相当宝贵的内在价值。

同时应该考虑另外两段最为重要的经文。第一段是从《列王纪下》22:8 起的经文，这段经文描述了重获“律法书”的经过，以及约西亚如何根据律法书进行宗教改革，并约束人们遵从律法书中的教训。在下面的一个例子中，律法书或律法书的某部分（无法确定多大部

instance in which the Law, or some portion of it (how much no one can say), is regarded as of normative authoritative character. The king and his assistants recognize at once that it is ancient and that it contains the words of Yahweh (2 K. 22:13, 18f.). Its authority is undisputed. Yet nothing is said of its “canonicity,” or that it would “defile the hands”; consequently there is no real ground for speaking of it as “the beginnings of the canon,” for in the same historic sense the beginnings of the canon are to be found in Ex. 24:7. The other passage of paramount importance is Neh. 8:8f., according to which Ezra is said to have “read from the book, from the law of God, clearly.” Not only did Ezra read the Law; he accompanied it with an interpretation. This seems to imply, almost beyond question, that in Ezra’s time (444 B.C.) the Law, i.e., the Pentateuch, was regarded as canonical Scripture. This is practically all that the OT says about itself, though other passages, such as Zec. 7:12 and Dnl. 9:2, might be brought forward to show the deep regard which the later prophets had for the writings of their predecessors. The former of these is the locus classicus in the OT, teaching the inspiration of the Prophets; it is the OT parallel to 2 Tim. 3:16.

B. Other Pre-Christian Witnesses. Chronologically the OT is of course our most ancient witness. It brings us down to 444 B.C. The next in order is the Samaritan Pentateuch.

1. Samaritan Pentateuch. The history of the Samaritan Pentateuch is as follows: *ca.* 432 B.C., as we know from Neh. 13:28 and Josephus (*Ant.* xi.7.2–8.4),

分) 被视为标准性和权威性的作品。王和他的仆人立即意识到, 这是古时的律法书, 其中包含了耶和華的话语(王下 22:13, 18-19)。律法书的权威性是不容置疑的。但经文对其“正典性”只字不提, 或者说, 经上没有提到正典将“使双手不洁净”; 因此, 没有理由说律法书是“正典的开端”, 因为从相同的历史意义上讲, 在《出埃及记》24:7 中可以看到正典的开端。另一段极为重要的经文是《尼希米记》8:8-9, 根据这段经文的描述, 以斯拉“清清楚楚地念 神的律法书”。以斯拉不仅念律法书, 还讲解了律法书。这似乎暗示出, 在以斯拉时期(公元前 444 年), 律法书, 即摩西五经几乎毫无疑问地被视作《圣经》中的正典。这几乎是《旧约》对自身的全部表述, 但其他的经文段落, 如《撒迦利亚书》7:12 和《但以理书》9:2 可能说明, 后期的先知们非常重视从前先知的作品。《撒迦利亚书》7:12 是《旧约》中最具权威的章节, 激发了先知书的创作灵感; 它是与《提摩太后书》3:16 相对应的《旧约》平行经文。

B. 基督以前的其他见证。按照年代次序, 《旧约》当然是我们获得的最古老的见证。它带我们追溯至公元前 444 年。按顺序, 下一个见证就是撒马利亚人的摩西五经。

1. 撒马利亚人的摩西五经。撒马利亚人的摩西五经的历史如下: 正如我们从《尼希米记》13:28 和约瑟夫斯作品(*Ant.* xi.7.2–8.4) 中了解到的, 约在公

Nehemiah expelled Manasseh, the polygamous grandson of Eliashib the high priest and son-in-law of Sanballat, from the Jewish colony in Jerusalem. Manasseh founded the schismatic community of the Samaritans, and instituted on Mt. Gerizim a rival temple-worship to that at Jerusalem. To this day there is a small Samaritan community at Nâblus that still follows the ancient traditions of worship.

From an early period the Samaritans had their own version of the Hebrew Pentateuch, and this was the only canonical material they recognized. According to Jewish tradition (2 K. 17:26ff.) it became prominent after 722 B.C. when the newly established inhabitants of Samaria asked for a deported Hebrew priest to be sent to them to instruct them in the Law. The Samaritans claim that their oldest pentateuchal manuscript goes back to the great-grandson of Aaron (cf. 1 Ch. 6:3f.), and while this is obviously exaggerated it is certainly clear that the canon of the Samaritan Pentateuch long antedated the schism under Nehemiah (*ca.* 432 B.C.). Any remaining doubts have been dispelled by the manuscript discoveries at Qumrân, which have demonstrated conclusively the antiquity of the Samaritan Pentateuch's archetype. Some have inferred from the Samaritans' acceptance of only the Pentateuch as canonical that at the time of Manasseh's expulsion the Jewish canon included only the Pentateuch. This conclusion, however, is unwarranted. The reason for the Samaritans' refusal to acknowledge other literature as canonical apparently lay in their inherent conservatism, which demanded that the text of their bible be

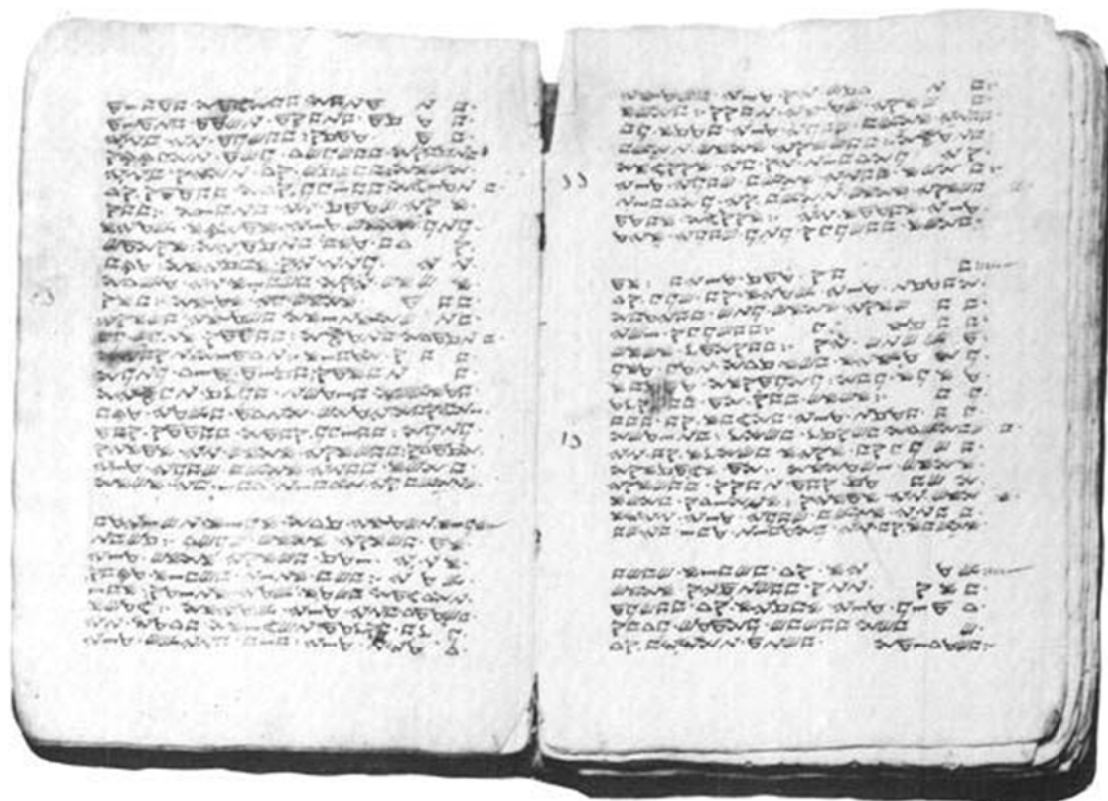
元前 432 年，尼希米将以利亚实一夫多妻的孙子、参巴拉的女婿玛拿西从耶路撒冷的犹太社区中驱逐出去。玛拿西建立了撒马利亚人的宗派社区，并在基利心山建立了与耶路撒冷圣殿相匹敌的神殿。今天在纳布勒斯 (Nâblus) 仍有一个遵从古代敬拜传统的撒马利亚人小社区。

从历史早期开始，撒马利亚人就有他们自己版本的希伯来语摩西五经，这是他们唯一认可的正典资料。根据犹太人的传说 (王下 17:26 起)，公元前 722 年之后，当新定居的撒马利亚人要求亚述王派遣一位被掳的希伯来祭司给予他们律法的指导时，撒马利亚人的摩西五经的地位显得突出起来。撒马利亚人称，他们最古老的摩西五经手稿可以追溯至亚伦的曾孙生活的年代 (参：代上 6:3-4)，虽然这显然是一种夸张的说法，但撒马利亚人的摩西五经正典显然比尼希米时期的分裂 (约公元前 432 年) 早很多年。在昆兰发现的手稿使剩下的疑问都烟消云散了，并最终证明了撒马利亚摩西五经原型的悠久历史。因为撒马利亚人只承认摩西五经为正典，有些人据此推测，在玛拿西从犹太人中被赶出来时，正典只包括摩西五经。不过，这一结论却没有任何根据。撒马利亚人之所以拒绝承认其他作品为正典，显然是因为他们固有的保守主义，这要求他们手中的圣经要尽可能地与最原始的圣经版本相似

preserved much as it was from the very beginning.

2. *Septuagint Version*. The LXX version in Greek is the first translation of the OT ever made. The work of translation was inaugurated by Ptolemy Philadelphus (285–247 B.C.), and probably continued for nearly a century (*ca.* 250–150 B.C.). Aristeeas, a distinguished officer of Ptolemy, records how it came about. It appears that Ptolemy was exceedingly fond of books, and set his heart on adding to his famous collection in Alexandria a translation of the Hebrew Pentateuch. In order to obtain it, so the story goes, the king set free 198,000 Jewish slaves, and sent them with presents to Jerusalem to ask Eleazar the high priest for their Law and Jewish scholars capable to translating it. Six learned rabbis from each tribe (*i.e.*, seventy-two in all) were sent. They were royally feasted; seventy questions were asked them to test their wisdom, and after seventy-two days of cooperation and conference they gave the world the OT in the Greek language, which is known as the LXX version. To this fabulous story, Christian tradition adds that the rabbis did the work of translating in seventy-two (some say thirty-six) separate cells on the island of Pharos, all working independently of each other, and that it was found at the expiration of their seclusion that each had produced a translation exactly word for word alike, hence supernaturally inspired. Justin Martyr of the 2nd cent. A.D. says that he was actually shown by his Alexandrian guide the ruins of these LXX cells.

2. 《七十士译本》。希腊语《七十士译本》是《旧约》的第一个译本。多利买·费拉德尔甫斯（公元前 285–247 年）首次命人进行《旧约》的翻译工作，这项工作可能持续了将近一个世纪（约公元前 250 年至 150 年）。多利买的著名官员亚里斯提亚记载了《七十士译本》的翻译过程。多利买似乎酷爱书籍，他决心在著名的亚历山大图书馆中添置一本希伯来语摩西五经的译本。据传说，为了得到这个译本，多利买王释放了十九万八千名被掳的犹太人，让他们带着礼物送给耶路撒冷的大祭司以利亚撒，从而换来律法书，并让以利亚撒派遣一些可以翻译律法书的犹太学者。每个支派派出了 6 个博学的拉比（总计 72 人）。多利买款待了他们，并用 70 个问题考察了他们的智慧，在 72 天的时间里，拉比们彼此协作，最终向世人呈现了一部希腊语的《旧约》，也就是《七十士译本》。基督教传说对这个让人难以置信的故事进行了补充，称拉比在法老岛的 72 个人（有人说是 36 个）在隔间内独立进行翻译工作，到他们隔离结束时，每个人都翻译出一本完全相同的译本，因此他们一定受到了超自然力量的感动。公元 2 世纪的殉道者游斯丁说道，亚历山大港的向导实际上向他展示了用于翻译《七十士译本》的隔间的遗址。



Samaritan manuscript of Deuteronomy, written on paper and bound in brown leather (ca. 18th cent. A.D.) (Royal Ontario Museum, Toronto)

The story is obviously a fable. The kernel of truth in it is probably that Ptolemy Philadelphus about the middle of the 3rd cent. B.C. succeeded in obtaining a translation of the Law. The other books were translated subsequently, perhaps for private use. The lack of unity of plan in the books outside the Law indicates that probably many different hands at different times engaged upon them. There is a subscription, moreover, at the close of the translation of Esther which states that Lysimachus, the son of Ptolemy in Jerusalem, translated it. But the whole was apparently completed before Jesus ben Sirach the younger wrote his prologue to Sirach (ca. 132 B.C.).

Now the LXX version, which was the Bible of the early Church, is supposed to have included originally many of the

上图为撒马利亚人的《申命记》手稿，这份手稿写在了纸上，并用棕色皮革系在了一起（约公元18世纪）。（多伦多皇家安大略博物馆）

这显然是一则寓言故事。这则寓言的真实核心可能是多利买·费拉德尔甫斯约在公元前3世纪中期成功获得了律法书的译本。其他的作品后来也被翻译出来，可能是为了供私人使用。律法书之外的作品缺乏统一的安排，这说明这些作品可能是在不同年代由不同的人翻译的。此外，翻译完《以斯帖记》后，结篇处出现了这样一个签名，本书是由耶路撒冷多利买的儿子利西马科斯翻译的。但西拉的儿子耶数写下《便西拉智训》的前言之前（约公元前132年），整部作品显然已经译完了。

《七十士译本》是早期教会使用的《圣经》，最初的《七十士译本》包括很多次经作品。此外，在现在的《七十士译

apocryphal books. Furthermore, in our present LXX, the canonical and apocryphal books stand intermingled and in an order which shows that the translators knew nothing of the tripartite division of later Judaism, or if they did they quite ignored it. The order of the books in our English OT is of course derived from the LXX through the Vulgate of St. Jerome. The books in the LXX are arranged as follows: Pentateuch, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, 1 and 2 Esdras, Nehemiah, Tobit, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Wisdom, Sirach, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Isaiah, Jeremiah, Baruch, Lamentations, Epistle of Jeremy, Ezekiel, Daniel, 1, 2, and 3 Maccabees.

On the basis of the LXX, Catholics advocate what is known as the “larger” canon of the Jews in Alexandria; Protestants, on the other hand, deny the existence of an independent canon in Alexandria in view of the “smaller” canon of the Jews in Palestine. The actual difference between the Catholic and Protestant OT is a matter of seven complete books and portions of two others, viz., Tobit, Judith, Wisdom, Sirach, Baruch, 1 and 2 Maccabees, together with certain additions to Esther (10:4–16:24) and to Daniel (3:24–90, Song of the Three Holy Children; ch. 13, Susanna; ch. 14, Bel and the Dragon). These portions Protestants reject as apocryphal because there is not sufficient evidence that they were ever reckoned as canonical by the Jews anywhere. The fact

本》中，正典与次经作品按照一定的顺序被编排在了一起，这种编排顺序说明，译者不了解后来犹太人将《旧约》划分为三部分，或者说，他们虽然了解这种划分，却全置之不理。英语《旧约》中各书卷的编排顺序显然源自圣耶柔米从《七十士译本》翻译过来的《武加大译本》。《七十士译本》中各书的顺序如下：摩西五经《约书亚记》《士师记》《路得记》《撒母耳记上》《撒母耳记下》《列王纪上》《列王纪下》《历代志上》《历代志下》《以斯得拉一书》《以斯得拉二书》《尼希米记》《多比传》《犹滴传》《以斯帖记》《约伯记》《诗篇》《箴言》《传道书》《所罗门智训》《便西拉智训》《何西阿书》《阿摩司书》《弥迦书》《约珥书》《俄巴底亚书》《约拿书》《那鸿书》《哈巴谷书》《西番雅书》《哈该书》《撒迦利亚书》《玛拉基书》《以赛亚书》《耶利米书》《巴录书》《耶利米哀歌》《耶利米书信》《以西结书》《但以理书》《马加比一书》《马加比二书》和《马加比三书》。

根据《七十士译本》中收录的作品，天主教徒认为，亚历山大港的犹太人使用“更多的”正典；而新教徒根据巴勒斯坦犹太人所使用的“更少的”正典，否认亚历山大港存在一本单独的正典。天主教徒和新教徒对《旧约》的真正争执点在于，七本完整的书卷和其他两本书卷的一些部分，也就是《多比传》《犹滴传》《所罗门智训》《便西拉智训》《巴录书》《马加比一书》《马加比二书》《以斯帖记》的某些补篇（斯补 10:4–16:24）和《但以理书》的某些补篇（但补 3:24–90，《三童歌》；《苏撒拿传》13 章；《彼勒与大龙书》14 章）是否属于正典。新教徒认为这些作品属于《次经》，因为任何证据都不足以证明它们属于犹太人认可的正典。虽然现在的《七十士译本》收录了这些作品，但这远不足以证明最初的《七十士译本》也收录了这些作品，原因如下：（1）《七十士译本》

that the present LXX includes them is far from conclusive that the original LXX did, for the following reasons: (1) The design of the LXX was purely literary; Ptolemy and the Alexandrians were interested in building up a library. (2) All the extant MSS of the LXX are of Christian, not Jewish, origin. Between the actual translation of the LXX (250–150 B.C.) and the oldest MSS of the LXX extant (*ca.* A.D. 350) there is a chasm of fully five hundred years, during which it is highly possible that the so-called apocryphal books crept in. (3) In the various extant MSS of the LXX, the apocryphal books vary in number and name. For example, the great Vatican MS, which is probably “the truest representative which remains of the Alexandrian Bible,” and which comes down to us from the 4th cent. A.D., contains no book of Maccabees whatever, but does include 1 Esdras, which St. Jerome and Catholics generally treat as apocryphal. On the other hand, the Alexandrian MS, another of the great MSS of the LXX, dating from the 5th cent. A.D., contains not only the extracanonical book of 1 Esdras, but 3 and 4 Maccabees, and in the NT 1 and 2 Clement, none of which, however, is considered canonical by Rome. Likewise the great Sinaitic MS, hardly less important than the Vatican as a witness to the LXX and like it dating from the 4th cent. A.D., omits Baruch (which Catholics consider canonical), but includes 4 Maccabees and in the NT the Epistle of Barnabas and the Shepherd of Hermas, all of which are excluded from the canon by Catholics. In other MSS, 3 Maccabees, 3 Esdras, and Prayer of Manasses are occasionally included. The problem as to how many books the

属于纯粹的文学作品；多利买和亚历山大港人致力于建立一座图书馆。(2) 所有现存的《七十士译本》手稿都是从基督徒而不是从犹太人那里得来的。《七十士译本》的真实译文和现存最古老的《七十士译本》手稿（约公元 350 年）足足相隔了 500 年，在此期间，所谓的次经作品很可能悄悄混入了正典。(3) 现存的各种《七十士译本》手稿收录的次经作品的数目和书名不尽相同。例如，伟大的《梵蒂冈抄本》可能是“现存亚历山大《圣经》最忠实抄本”，从公元 4 世纪就流传了下来，这个抄本并没有收录《马加比书》，却收录了《以斯得拉一书》，但圣耶柔米和天主教徒认为《以斯得拉一书》属于《次经》。另外，《七十士译本》的另一个伟大手稿——始于公元 5 世纪的《亚历山太抄本》，这个抄本不仅收录了典外作品《以斯得拉一书》，还收录了《马加比三书》和《马加比四书》，并且将《革利免一书》和《革利免二书》纳入《新约》，但罗马均不承认这些作品为正典。同样，伟大的《西奈抄本》，始于公元 4 世纪，作为《七十士译本》的见证其地位不亚于《梵蒂冈抄本》，它没有收录《巴录书》（天主教徒认为《巴录书》是正典），却收录了《马加比四书》，并将《巴拿巴书信》和《黑马牧人书》收录进《新约》，天主教徒认为这些作品都不属于正典。其他的手稿有时还收录了《马加比三书》《以斯得拉三书》和《玛拿西祷文》。《七十士译本》原作事实上收录了多少作品，这是一个非常复杂的问题。有可能上面所有的作品都未收录在其中。

original LXX version actually included is a very complicated one. It probably included none of these variants.



Isaiah Scroll (1QIsa^a) from Qumrân, cols. 32f. Although all OT books except Esther are represented in the Qumrân discoveries, the scrolls indicate that neither the canon nor text had been fully standardized by the 1st cent. B.C. (J. C. Trever) See also Plate 16.

(4) Still another reason for thinking that there never existed in Egypt a separate or “larger” canon is the fact that during the 2nd cent. A.D. the Alexandrian Jews adopted Aquila’s Greek version of the OT in lieu of their own, and it is known that Aquila’s text excluded all apocryphal books. Add to all this the fact that Philo, who lived in Alexandria from ca. 20 B.C. till A.D. 50, never quotes from one of these apocryphal books though he often does from the canonical, and that Origen, who also resided in Alexandria (ca. A.D. 200), never set his *imprimatur* upon them, and it becomes reasonably convincing that there was no “larger” canon in Alexandria. The value of the

上图为在昆兰发现的以赛亚书第一古卷的第 32-33 栏。虽然在昆兰考古发现中可以看到除《以斯帖记》之外的所有旧约书卷，但这些古卷表明，到公元前 1 世纪，既没有完全形成正典，也没有完全标准的经文 (J. C. Trever)。另见彩图 16。

(4) 认为埃及不存在单独的或“更多的”正典的另一个原因是公元 2 世纪亚历山大港的犹太人用亚居拉的《旧约》希腊译本取代了他们自己的《旧约》，众所周知，亚居拉的译本中没有收录任何次经作品。此外还有一个事实，斐罗生活的年代是公元前 20 年至公元 50 年，而他虽从未引用过以上这些次经作品，却引用过正典，同样居住在亚历山大港的俄利根（约公元 200 年）也从来没有承认过这些作品为正典，因此亚历山大港不存在“更多的”正典这一点是值得信服的。那么，从《七十士译本》中得出的证据也就大多是负面的。

evidence derived from the LXX, accordingly, is largely negative.

The MSS discovered at Qumrân make it evident that no canonical book of the OT was written later than the Persian period, a consideration that also extends to Daniel and those Psalms that were formerly regarded as Maccabean. Whatever stage the work of translation had reached in Alexandria, the Hebrew canon in Palestine was already complete in all its essentials by that period.

3. *Sirach*. Our next witness is Jesus ben Sirach who lived in Jerusalem (ca. 180 B.C.) and wrote in Hebrew. His book (*Sirach* or *Ecclesiasticus*) is a book of Wisdom resembling Proverbs; some of his precepts approach the high level of the gospel. In many respects Sirach is the most important of all the apocryphal books; theologically it is the chief monument of primitive Sadduceism. In chs. 44–50 the author signs a “hymn to the fathers,” eulogizing the mighty heroes of Israel from Enoch to Nehemiah, in fact from Adam to Simon, including the most famous men described in the OT, and making explicit mention of the Twelve Prophets. These facts would indicate that the whole or, at least, the most of the OT was known to him, and that already in his day (180 B.C.) the so-called Minor Prophets were regarded as a special group of writings by themselves.

The value of Sirach as a witness, however, depends upon the interpretation one places on 24:33, which reads: “I will again pour out teaching like prophecy and leave it to all future generations.” From this it is inferred by some that he feels himself inspired and capable of adding to

昆兰发现的手稿表明，所有旧约正典的创作时间都不晚于波斯时期，《但以理书》和《诗篇》从前被认为是马加比时期的作品，现在也被认为是在波斯时期之前完成的。无论亚历山大港的翻译工作处于哪个时期，巴勒斯坦希伯来语正典的主体部分在此时已经全部创作完成。

3. 《便西拉智训》。另一个见证者是生活在耶路撒冷（约公元前 180 年）的耶数·便·西拉，他用希伯来语创作了《便西拉智训》。他的作品《便西拉智训》是类似于《箴言》的智慧之书；他的一些训言可以与福音相媲美。从很多方面讲，《便西拉智训》都是《次经》中最重要作品；从神学的角度讲，《便西拉智训》是原始撒督主义的不朽作品。作者在第 44 章至 50 章写下了一首“献给祖先的赞美诗”，他在诗中赞美了从以诺到尼希米的以色列的勇士，实际上是从亚当直到所罗门的勇士，其中包括了《旧约》中的著名人物，并且明确提到了“十二先知书”。这些事实表明，他知晓整部《旧约》或至少了解《旧约》中的大部分作品，而且在他生活的年代（公元前 180 年），所谓的“小先知书”已经被小先知们自己视为独特的作品。

然而，《便西拉智训》作为见证的价值实际上取决于人们对该书 24 章 33 节的理解，该节经文中写道：“我毫无保留地讲出自己的思想，以便有益子孙后代。”一些人根据这句话推测，作者认为自己也受到了启示，可以在已存在的正典中添加一部作品，虽然他知晓所有

the canon already in existence, and that, though he knew the full prophetic canon, he did not draw any very definite line of demarcation between his own work and the inspired writings of the prophets. For example, he passes over from the patriarchs and prophets of Israel to Simon the son of Onias, who was probably the high priest in his own time, making no distinction between them. But this may have been partly due to personal conceit; cf. 39:12, "I have yet more to say, which I have thought upon, and I am filled, like the moon at the full." While in the 2nd cent. B.C. the canon was already complete, to Sirach the Law was everything. He identified it with the highest wisdom; indeed, all wisdom in his judgment was derived from a study of the Law (cf. 19:20-24; 15:1-18; 24:23; 2:16; 39:1).

The prologue or preface to Sirach was written by the grandson of Jesus ben Sirach, who bore his grandfather's name (*ca.* 132 B.C.). Jesus ben Sirach the younger translated in Egypt his grandfather's proverbs into Greek and in doing so added a preface or prologue of his own. In this prologue he thrice refers to the tripartite division of the OT. In fact, the prologue to Sirach is the oldest witness we have to the threefold division of the OT books. He says: "Whereas many great teachings have been given to us through the law and the prophets and the others that followed them ... my grandfather Jesus, after devoting himself especially to the reading of the law and the prophets and the other books of our fathers ... Not only this work, but even the law itself, the prophecies, and the rest of the books...."

先知创作的正典，但是他并不认为自己的作品与先知的启示之作存在明显的差异。例如，他忽略了从以色列族长和先知至阿尼亚的儿子西门之间的所有人物，西门可能是作者生活年代的大祭司，作者没有对这些人物进行区分。但这可能部分是由于他的自负造成的；参：《便西拉智训》39:12，“我月满如月——饱含思想，可供探讨。”虽然在公元前2世纪，正典已经全部完成，但对便西拉来说，只有律法书是正典。他认为律法书中包含了最高的智慧；确实，在他看来，所有的智训都源自对律法书的研究（参：便 19:20-24；15:1-18；24:23；2:16；39:1）。

《便西拉智训》的序言是由作者的孙子耶数所作，他与他的祖父同名（约公元前132年）。西拉的儿子耶数将他的祖父创作的埃及语箴言翻译成了希腊语，在进行翻译时，他续写了一篇前言。他在前言中三次提及《旧约》的三部分。实际上，《便西拉智训》的前言是我们将《旧约》分成三部分的最古老的依据。作者说道：“摩西、先知和后来的著书立说者，给我们留下了宝贵的教义……这就是我的祖父热衷于阅读摩西律法、先知书和祖先其他著作的原因所在……不仅本书如此，即使摩西律法、先知书以及其他著作的翻译，也都如此……”

These are explicit and definite allusions to the three-fold division of the OT writings, yet only the titles of the first and second divisions are the technical names usually employed; the third is especially vague because of his use of the terms, “the other books of our fathers,” and “the rest of the books.” However, he evidently refers to writings with religious contents; and by “the other books of our fathers” he can hardly be supposed to have meant an indefinite number, though he has not told us which they were or what was their number. From his further statement that his grandfather, having immersed himself in the law and the prophets, and other books of the fathers, felt drawn on also himself to write something for the profit of others, it may be inferred that in his time there was as yet no definite gulf fixed between canonical writings and those of other men, and that the sifting process was still going on (cf. W. R. Smith, pp. 178f.).

4. *1 and 2 Maccabees*. 1 Maccabees was written originally in Hebrew, 2 Maccabees in Greek, somewhere between 134 and 70 B.C. The author of 1 Maccabees is acquainted, on the one hand, with the deeds of John Hyrcanus (134 to 105 B.C.) and knows nothing, on the other, of the conquest of Palestine by Pompey (63 B.C.). The value of this book as a witness to the history of the canon centers on his allusions to Daniel and the Psalms. In 1 Macc. 1:54 he tells how Antiochus Epiphanes “erected a desolating sacrilege” upon the altar at Jerusalem, referring most likely to Dnl. 9:24–27; and in 1 Macc. 2:59f. he speaks of Hananiah, Azariah, and Mishael, who by believing were saved from the fiery furnace, and of Daniel, who was

这个前言中明确地提到了《旧约》的三部分，但通常只有第一部分和第二部分有专业名称；《旧约》第三部分因为使用了“祖先其他著作”和“其余的著作”这两个词，显得极其模糊；不过，它显然指的是包含宗教内容的作品；虽然他没有告诉我们“祖先其他著作”指的是哪些作品或者给出这些著作的数目，但“祖先其他著作”的数目并不一定无法确定。他进一步补充道，他的祖父热衷于阅读摩西律法、先知书和祖先其他著作，并且也自己著书立说，以便和他人共享自己的智慧和学识，从这句话可以推测出，在作者生活的年代，正典作品与其他人的作品还不存在明确的分化，筛选正典的过程仍在继续（参：W. R. Smith, 178-179 页）。

4. 《马加比一书》和《马加比二书》。《马加比一书》最初是用希伯来语写成的，《马加比二书》最初是用希腊语写成的，这两本书的创作时间大致介于公元前 134 年至公元前 70 年之间。一方面，《马加比一书》的作者知晓约翰·许尔堪的事迹（公元前 134 至 105 年），另一方面，他却完全不了解庞培征服巴勒斯坦这件事（公元前 63 年）。这本书之所以可以作为正典历史的见证，主要是因为作者提及了《但以理书》和《诗篇》中的内容。作者在《马加比一书》1:54 中提到，安提阿哥·伊皮法纽在耶路撒冷祭坛上“架起邪物”，这很可能暗指了《但以理书》9:24–27 的内容；作者在《马加比一书》2:59-60 中提到，哈拿尼亚、亚撒利亚和米沙利由于具有信仰而被拯救于火海，但以理被从狮子口中解救出来（参：但 1:7; 3:26; 6:23）。

delivered from the mouths of the lions (cf. Dnl 1:7; 3:26; 6:23). From these allusions it would appear that the book of Daniel was at that time regarded as normative or canonical. This is supported by 1 Macc. 7:16f., which introduces a quotation from Ps. 79:2 with the solemn formula, “in accordance with the word which was written”; which would suggest that the Psalms also were already canonical, a conclusion amply supported by the Qumrân MSS.

2 Maccabees, written *ca.* 70 B.C., also contains several passages of considerable importance to this investigation. Both, however, are found in a spurious letter purporting to have been sent by the inhabitants of Judea to their fellow countrymen residing in Egypt. The first passage (2 Macc. 2:13) tells how Nehemiah “founded a library and collected the books about the kings and prophets, and the writings of David, and the letters of kings about votive offerings.” These words throw no special light upon the formation of the canon, but they do connect with the name of Nehemiah the preservation of public documents and historical records of national interest, and relate how he, as a lover of books, founded a library. This is in perfect agreement with what we know of Nehemiah’s character, for he compiled the genealogy in Neh. 7.

The other passage (2 Macc. 2:14) reads: “In the same way Judas also collected all the books that had been lost on account of the war which had come upon us, and they are in our possession.” Though found in a letter supposed to be spurious, there is every reason for believing this statement to be true. For when Antiochus,

从提到的这些内容中似乎可以看出,《但以理书》此时已被视为标准之作或正典。《马加比一书》7:16-17的描述证明了这种说法,这段经文以庄严的语句引述了《诗篇》79:2,“正如经上所说的那样”;这说明《诗篇》在当时也已经被视为正典,昆兰发现的手稿足以证明这一结论。

约创作于公元前70年的《马加比二书》同样包含了多个与旧约正典调查研究相关的非常重要的段落。然而,在一封伪造的犹太居民给生活于埃及的同乡的信件中可以看到两段相关的经文段落。第一段经文(马二2:13)讲述了,尼希米如何“修建了一个图书馆并收集了大卫的著述、列王有关的祭品的书信和关于诸王及先知们的书籍”。这些描述不能为解释正典的形成过程提供特殊的帮助,但它们却把尼希米这个名字与保存公共文献和符合国家利益的历史记录联系起来,并描述了这位酷爱图书的人是如何修建图书馆的。这完全符合我们对尼希米性格的了解,因为他在《尼希米记》7章中编辑了家谱。

另一段经文(马二2:14)记载道:“犹太也收集了由于战乱而散落各处的书籍,我们仍然保存着它们。”虽然这些描述是在一封伪造的书信中看到的,但有充分的理由证明这些描述是真实的。当安提阿哥这个犹太民族的死敌试图用销毁犹太人书籍的办法来消灭犹太人的宗教时(参:马一1:56-57),一个

the archenemy of the nation, sought to stamp out the religion of the Jews by destroying their books (cf. 1 Macc. 1:56f.), what would have been more natural for a true patriot like Judas than to attempt to re-collect their sacred writings? Though it yields nothing definite as to the number of the books recovered, it is obvious that the books collected were the most precious documents the nation possessed. They were doubtless religious, as was the age.

5. *Philo*. Philo is our next witness. He flourished in Alexandria between *ca.* 20 B.C. and A.D. 50, leaving behind him a voluminous literature. Unfortunately, he does not yield much of positive value for our present purpose. His evidence is largely negative. True, he nowhere mentions the tripartite division of the OT, which is known to have existed in his day. Nor does he quote from Ezekiel, the Five Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes, Esther), Daniel, Chronicles, or from the Twelve Minor Prophets, except Hosea, Jonah, and Zechariah. Moreover, he held a loose view of inspiration. According to Philo, inspiration is by no means confined to the sacred Scriptures; all truly wise and virtuous men are inspired and capable of expressing the hidden things of God. But nowhere does he place other writers on the same level of inspiration as the writers of Scripture.

Philo's reverence for the Law is unbounded. In this respect he is typical of other Alexandrians. He quotes predominately from the Law. Moses is to him the source of all wisdom, even the wisdom of the Gentiles. Concerning the laws of Moses, he is reported by Eusebius

像犹大这样的真正爱国者重新尝试收集圣著岂不是再自然不过的事情？虽然这段经文并没有描述收集的书籍的准确数量，但这些收集起来的书籍显然是这个民族最宝贵的文献。毋庸置疑，它们一定是古老的宗教书籍。

5. 斐罗的见证。斐罗是我们的另一个见证者。约公元前 20 年至公元 70 年，他在亚历山大港享有盛名，并且留下了大量的作品。遗憾的是，他的作品对于我们目前的推断没有多少积极的价值。他提供的证据多是负面的证据。他的确没有提到过《旧约》的三部分，而在他生活的年代已经存在着这样的分类。他没有引用过《以西结书》、五圣卷（《雅歌》《路得记》《耶利米哀歌》《传道书》《以斯帖记》）、《但以理书》和《历代志》的内容，除了《何西阿书》《约拿书》和《撒迦利亚书》，他也没有引用过十二小先知书中的内容。此外，他对默示的观点也很宽松。根据斐罗的观点，神的默示绝不仅仅局限于《圣经》；所有真正拥有智慧和道德的人都受到了神的启示，都可以表达神隐藏的道。但他未将其他作者放在与《圣经》作者同等受启示的地位上。

斐罗非常推崇律法书。在这一点上，他与其他亚历山大港人持有相同的观点。他主要引用了律法书中的内容。他认为摩西律法书是所有智慧的源泉，甚至是外邦人智慧的源泉。优西比乌曾引用过他的话：“律法书中的话语只字未改。犹太人宁愿经历一千次的毁灭，也

as saying: “They have not changed so much as a single word in them. They would rather die a thousand deaths than detract anything from these laws and statutes.” On the other hand, Philo never quotes any of the apocryphal books. Hence it may safely be assumed that his canon was essentially ours.

C. The NT as a Witness. The evidence furnished by the NT is of the highest importance. When summed up, it gives the unmistakable impression that when the NT was written (*ca.* A.D. 50–100) there was a definite and fixed canon of OT Scripture, to which authoritative appeal could be made. First, it is hardly possible to exaggerate the importance of the names or titles ascribed to the OT writings by the authors of the NT: thus, “scripture” (Jn. 10:35; 19:36; 2 Pet. 1:20), “the scriptures” (Mt. 22:29; Acts 18:24), “holy scriptures” (Rom. 1:2), “sacred writings” (2 Tim. 3:15), “law” (Jn. 10:34; 12:34; 15:25; 1 Cor. 14:21), “law and prophets” (Mt. 5:17; 7:12; 22:40; Lk. 16:16; 24:44; Acts 13:15; 28:23). Such names or titles, though they do not define the limits of the canon, certainly assume the existence of a complete and sacred collection of Jewish writings that are already marked off from all other literature as separate and fixed.

One passage (Jn. 10:35) in which the term “scripture” is employed seems to refer to the OT canon as a whole: “and scripture cannot be broken.” In like manner the expression “law and prophets” is often used in a generic sense referring to much more than merely the first and second divisions of the OT; it seems rather to refer to the old dispensation as a whole; but the term “the

坚决不对这些律法和条例做任何的删改。”此外，斐罗从未引用过《次经》的内容。因此可以大胆地假设说，斐罗认可的正典都属于我们今天的正典。

C. 《新约》的见证。《新约》提供的证据是最为重要的证据。当把这些证据总结在一起时，就可以得到这样一个准确无误的观点，当《新约》被创作时（约公元 50 年至 100 年），《旧约》中的正典已经完全确立了，它们都是具有权威的作品。首先，新约作者几乎无法夸大《旧约》中作品名字或名称的重要性：因此，有了“scripture”（“经”，约 10:35; 19:36; 彼后 1:20）、“the scriptures”（“圣经”，太 22:29; 徒 18:24）、“holy scriptures”（“圣经”，罗 1:2）、“sacred writings”（“圣经”，提后 3:15）、“law”（“律法”，约 10:34; 12:34; 15:25; 林前 14:21）、“law and prophets”（“律法和先知”，太 5:17; 7:12; 22:40; 路 16:16; 24:44; 徒 13:15; 28:23）这几种名称。虽然名称不能确定正典的范围，但它们显然可以说明存在一部完整的犹太《圣经》，这部作品已经从其他的文学作品中分离出来，成为了独立固定的作品。

《约翰福音》10:35 这节经文中提到的“经”似乎指的是整个旧约正典：“经上的话是不能废的。”类似的表达如“律法和先知”通常用来泛指远超过《旧约》第一部分和第二部分的大量作品；“律法和先知”似乎泛指古时的旧约分类；但“律法”是含义最宽泛的一个词。它通常用来表示整部《旧约》，基督时期“律法”在犹太人心目中的位置相当于今天“圣经”在我们心目中的位置。例

law” is the most general of all. It is frequently applied to the entire OT, and apparently held in Christ’s time among the Jews a place akin to that which the term “the Bible” does with us. For example, in Jn. 10:34; 12:34; 15:25, texts from the prophets or even from the Psalms are quoted as part of “the law”; in 1 Cor. 14:21 also, Paul speaks of Isa. 28:11 as a part of “the law.” These names and titles, accordingly, are exceedingly important; they are never applied by NT writers to the Apocrypha.

One passage (Lk. 24:44) furnishes clear evidence of the threefold division of the canon. Usually the NT writers mentioned the first two sections only (cf. Mt. 5:17; Lk. 16:16), but quite obviously included the Hagiographa with the prophets just as the Talmudic teachers did, due no doubt to the lack of a proper term for the Hagiographa.

Another passage (Mt. 23:35; cf. Lk. 11:51) seems to point to the final order and arrangement of the books in the OT canon. It reads: “that upon you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.” Now in order to grasp the bearing of this verse upon the matter in hand, it must be remembered that in the modern arrangement of the OT books in Hebrew, Chronicles stands last; and that the murder of Zechariah is the last recorded instance in this arrangement, being found in 2 Ch. 24:20f. But this murder took place under Joash king of Judah in the 9th cent. B.C. There is another that is chronologically later, viz., that of Uriah son of Shemaiah

如,《约翰福音》10:34、12:34和15:25中引用的先知书和《诗篇》中的章节被称作“律法”的一部分;在《哥林多前书》14:21中,保罗也称《以赛亚书》28:11为“律法”的一部分。因此,这些名称极其重要;新约作者从未用这些名字和名称来称呼《次经》中的作品。

另一段经文(路24:44)为《旧约》三部分的分类提供了更为清晰的证据。通常情况下,新约作者仅提及《旧约》的前两部分(参:太5:17;路16:16),不过很可能将犹太教《圣经》第三部分包括在先知书中,犹太法典教师也进行了相同的归类,这无疑是因为没有恰当的词语可以用来表示犹太教《圣经》的第三部分。

另一段经文(太23:35;参:路11:51)似乎指出了旧约正典中各书卷的最终顺序和编排方法。这段经文中写道:“叫世上所流义人的血,都归到你们身上。从义人亚伯的血起,直到你们在殿和坛中间所杀的巴拉加的儿子撒迦利亚的血为止。”为了弄清这节经文与所研究问题的关系,必须牢记一点,《历代志》是现代希伯来《旧约》的最后一卷书;按照这种编排方法,撒迦利亚被杀这件事被最后记录在《历代志下》24:20-21中。但这宗血案发生在公元前9世纪约西亚作犹大王时期。从年代上讲,另一宗血案也发生的后来的历史中,即示玛雅的儿子乌利亚被杀于公元前7世纪约雅敬执政时期(耶26:23)。因此,论点如下:除非《历代志》是基督时期《旧约》的最后一卷书,否则基督为什么不说“从亚伯的血起,直到乌利亚的血为止”?如果祂这样说,就按照年代顺序

who was murdered in Jehoiakim's reign in the 7th cent. B.C. (Jer. 26:23). Accordingly, the argument is this: unless Chronicles already stood last in Christ's OT, why did He not say, "from the blood of Abel to the blood of Uriah"? He would then have been speaking chronologically and would have included all the martyrs whose martyrdom is recorded in the OT. But He rather says, "from the blood of innocent Abel to the blood of Zechariah," as though He were including the whole range of OT Scripture, just as we would say "from Genesis to Malachi." Hence it is inferred, with some degree of justification also, that Chronicles was in Christ's time, as it is today, in the Hebrew Bible of the Masoretes, the last book of an already closed canon. Of course, in answer to this, there is the possible objection that in those early days the Scriptures were still written by the Jews on separate rolls.

Another ground for thinking that the OT canon was closed before the NT was written is the numerous citations made in the NT from the OT. Every book is quoted except Esther, Ecclesiastes, Canticles, Ezra, Nehemiah, Obadiah, Nahum, and Zephaniah. But these exceptions are not serious. The Twelve Minor Prophets were always treated by the Jews *en bloc* as one canonical work; hence if one of the twelve was quoted all were recognized. And the fact that 2 Ch. 24:20f. is quoted in Mt. 23:35 and Lk. 11:51 presupposes also the canonicity of Ezra-Nehemiah, as originally these books were one with Chronicles, though they may possibly have already been divided in Jesus' day. As for Esther, Ecclesiastes, and Canticles, it is easy to see why they are not quoted: they probably failed to

囊括了《旧约》中记载的所有的殉道者。而祂却说，“从义人亚伯血起，直到撒迦利亚的血为止”，祂似乎囊括了整部《旧约》，正如我们所说的“从《创世记》起，直到《玛拉基书》为止”。因此，我们有一定的理由推测，在基督时期，在马所拉学者编纂的《希伯来圣经》中，《历代志》与现今一样，是旧约正典的最后一卷书。当然，可能会有人反驳说，在历史初期，犹太人仍然将《圣经》写在不同的书卷中。

认为旧约正典在《新约》成书前完成的另一个原因是《新约》大量引用了《旧约》中的内容。除了《以斯帖记》《传道书》《雅歌》《以斯拉记》《尼希米记》《俄巴底亚书》《那鸿书》和《西番雅书》外，《新约》引用了剩下的所有《旧约》书卷。但即使这些书卷未被引用也不要紧，犹太人始终将十二小先知书视为正典中一卷书；因此，如果《新约》中引用了十二小先知书中的任意一卷书，也就相当于承认所有的小先知书都是正典。实际上，《马太福音》23:35和《路加福音》11:51中引述了《历代志下》24:20-21的内容，这也就预示着《新约》的这两卷书承认《以斯拉记》与《尼希米记》的正典地位，因为《以斯拉记》和《尼希米记》最初可能与《历代志》是一部书，但是在耶稣生活的年代，它们可能已经从《历代志》中分离出来。很容易解释为什么《新约》中没有引用

furnish NT writers material for quotation. The NT writers simply had no occasion to make citations from them. What is much more noteworthy is that they never quote from the apocryphal books, though they show an acquaintance with them.

As a matter of fact, NT writers felt free to quote from any source; for example, Paul on Mars Hill cites to the learned Athenians an astronomical work of the Stoic Aratus of Cilicia, or perhaps from a hymn to Jupiter by Cleanthes of Lycia, when he says, “For we are indeed his offspring” (Acts 17:28). And Jude 14f. almost undeniably quotes from Enoch (1:9; 60:8)—a work that is not recognized as canonical by any except the Church of Abyssinia. But in any case, the mere quoting of a book does not canonize it; nor, on the other hand, does failure to quote a book exclude it. Quotation does not necessarily imply sanction, any more than reference to contemporary literature is incompatible with strict views of the canon. Everything depends upon the manner in which the quotation is made. In no case is an apocryphal book cited by NT authors as Scripture, or as the work of the Holy Spirit. As a witness, therefore, the NT is of paramount importance. For, though it nowhere tells us the exact number of books contained in the OT canon, it gives abundant evidence of the existence already in the 1st cent. A.D. of a definite and fixed canon.

D. Other Witnesses from the 1st to the 5th cent. A.D. 1. 4 Esdras. 4 Esdras in Latin (2 Esdras in English) is a Jewish apocalypse written originally in Greek toward the close of the 1st cent. (ca. A.D. 81–96). The passage of special interest to us is 14:19–48, which relates in most fabulous

《以斯帖记》《传道书》和《雅歌》这三卷书：这些书中可能没有新约作者可引用的材料。新约作者也没有机会引用这几卷书。更为值得注意的是，虽然新约作者了解《次经》，但他们从来没有引用过《次经》的内容。

实际上，新约作者可以随意引用任何来源的资料；例如，站在亚略巴古的保罗引用了博学的雅典人、基利家的斯多葛派学士亚拉图的天文学作品，或者通过引用吕家的克里安西斯献给朱庇特神的赞美诗，说，“我们也是祂所生的”（徒 17:28）。《犹大书》1:14-15 几乎无疑引用了《以诺书》（《以诺书》1:9；60:8）的内容——除了阿比西尼亚教会，所有教会都不认可这本书为正典。但无论如何，仅凭一部书被引用无法确定这部书就是正典；换言之，没被引用的作品也不见得就不是正典。引用并不一定意味着某部作品得到了认可，这仅仅是因为引用当世文学不符合严谨的正典观念。一切取决于典籍的引用方式。新约作者从未将次经书卷当作圣经正典来引用，也没有将其视为受圣灵感动的作品。因此，《新约》是《旧约》最为重要的见证。因为，尽管《新约》并没有明确告诉我们旧约正典的数目，却充分说明了在公元 1 世纪旧约正典已经完全确立。

D. 公元 1 世纪至公元 5 世纪的其他见证。1. 《以斯拉四书》。拉丁语《以斯拉四书》（英语《以斯得拉二书》）公元 1 世纪末期（约公元 81 年至 96 年）用希腊语写成的犹太启示作品。在这部作品中，我们最感兴趣的段落是 14:19 至 14:48，这段文字以最让人难以置信的方

style how Ezra was given spiritual illumination to reproduce the Law, which had been burned; and how at the divine command he secluded himself for a period of forty days, after which he went with five skilled scribes to the open country. There a cup of water was offered him; he drank, and then dictated to his five amanuenses continuously for forty days and nights, producing ninety-four books of which seventy were kept secret and twenty-four published. The most significant section reads as follows: "And when the forty days were ended, the Most High spoke to me, saying, 'Make public the twenty-four books that you wrote first ... but keep the seventy that were written last, in order to give them to the wise among your people'" (2 Esd. 14:45f.).

The story is obviously pure fiction. It is no wonder that a new version of it arose in the 16th cent., according to which the canon was completed not by Ezra alone, but by a company of men known as the Great Synagogue. From the legend of 4 Esdras, however, it is commonly inferred that the twenty-four books that remain after subtracting seventy from ninety-four are the canonical books of the OT. This would make it the first witness we have to the number of books contained in the OT canon. This number corresponds exactly with the usual number of sacred books according to Jewish count, as we saw above (I.C.). The legend is therefore not without value. Even as legend it witnesses to a tradition that existed as early as the 1st Christian cent., to the effect that the Jews possessed twenty-four specially sacred books. It also points to Ezra as the chief factor in the making of Scripture and intimates that the OT canon

式讲述了以斯拉在圣灵的启示下,重抄了已被烧毁的律法书,描述了以斯拉在上帝的命令下隐居 40 天,之后他与其他五位有技能的文书来到旷野抄写经书的经过。他们在那里喝下了一杯水,上帝命令这五个文书连续抄写四十天,他们创作了 94 卷书,将其中 70 卷隐藏起来,并将另外的 24 卷书公之于众。最为重要的段落中写道:“现在你把你写的前二十四卷书公之于众……但带回你所写的后七十卷书,只把它们送给你们民众中的那些智者”(拉二 14:45-46)。

显然,这个故事纯属虚构。难怪在 16 世纪时,它又出现了一个新版本,根据该版本,正典并非由以斯拉一人所著,而是他与“会堂大会”合作完成的。根据《以斯拉四书》的传说通常可以作出如下推测,这九十四卷书除去其中的七十卷书,剩余的二十四卷书都是旧约正典。这首次向我们证明了旧约正典书卷的数目。正如我们从上文所看到的(I.C.),这个数目与犹太人通常计算的圣著数目完全一致。因此,这个传说不是毫无价值的。即使作为传说,它也证明了早在第一个基督纪元就存在犹太人拥有二十四卷特别神圣的作品的传说。它也表明以斯拉是《圣经》成书的主导因素,同时暗示出旧约正典实际上很久以前就已经完成了。

has long since been virtually closed.

2. *Josephus*. Flavius Josephus, the celebrated Jewish historian, was born A.D. 37. He was a priest and a Pharisee. About the year 100 he wrote a controversial treatise, known as *Contra Apionem*, in defense of the Jews against their assailants. Apion, a famous grammarian who in his lifetime had been hostile to the Jews (he died some fifty years before *Contra Apionem* was written), is taken as a leading representative of these assailants. Josephus writes in Greek to Greeks. The important passage in his treatise (i.8) reads as follows: "For it is not the case with us to have vast numbers of books disagreeing and conflicting with one another. We have but twenty-two containing the history of all time, books that are justly believed in. And of these, five are the books of Moses, which comprise the laws and the earliest traditions from the creation of mankind down to the time of his [Moses'] death. This period falls short but by a little of three thousand years. From the death of Moses to the reign of Artaxerxes, king of Persia, the successor of Xerxes, the prophets who succeeded Moses wrote the history of the events that occurred in their own time, in thirteen books. The remaining four documents comprise hymns to God and practical precepts to men. From the days of Artaxerxes to our own time every event has indeed been recorded. But these recent records have not been deemed worthy of equal credit with those which preceded them, because the exact succession of the prophets ceased. But what faith we have placed in our own writings is evident by our conduct; for though so great an interval of time [i.e., since they were written] has

2. 约瑟夫斯。著名的犹太历史学家约瑟夫斯 (Flavius Josephus) 生于公元 37 年。他既是一个祭司也是一个法力赛人。大约在公元前 100 年, 他创作了一篇存有争议的论文, 题为 *Contra Apionem* (《斥阿皮昂》), 这是一篇捍卫犹太人的文章。著名文法家阿皮昂毕生敌视犹太人 (约在 *Contra Apionem* 完成前 50 年去世), 是攻击犹太人的代表人物。约瑟夫斯用希腊语回应希腊人。这篇论文的重要段落中写道 (i.8): “我们没有成千上万前后不一、自相矛盾的经书。我们那些正确地受认可的经书, 只有二十二卷, 记载了古往今来的事。其中五卷是摩西写的, 包含了律法, 以及从创造人类到立法人去世的早期历史。这一时期接近 3000 年。从摩西去世直到亚达薛西 (继薛西斯后成为波斯王) 的日子, 摩西以后的先知们记下自己时代的历史, 共计十三卷。另有四卷是赞美上帝的诗歌和人类生活行为的准则。从亚达薛西到我们时代的历史, 已经完整地记下来。只是在可信性方面不能跟之前的记载相提并论, 因为这个时期的先知不能够传承不断。但我们的实际行为, 可以证明我们多么尊崇自己的圣经。虽然过了这么长的时间, 还是没有人胆敢增删或修改一个字。每个犹太人从出生的那天起, 就本能地把这些经书视为上帝的法令, 谨守遵行, 有需要的话, 甚至乐于为《圣经》舍命。”

now passed, not a soul has ventured either to add, or to remove, or to alter a syllable. But it is instinctive in all Jews at once from their very birth to regard them as commands of God, and to abide by them, and, if need be, willingly to die for them.”

The value of this remarkable passage for our study is obviously very great. In the first place, Josephus fixes the number of Jewish writings that are recognized as sacred at twenty-two, probably joining Ruth to Judges and Lamentations to Jeremiah. He also classifies them according to a threefold division that is quite peculiar to himself: five of Moses, thirteen of the prophets, and four hymns and maxims for human life. The five of Moses were of course the Pentateuch; the thirteen of the prophets probably included the eight regular *n^eḥi'îm* plus Daniel, Job, Chronicles, Ezra-Nehemiah, and Esther; the “four hymns and maxims” would most naturally consist of Psalms, Proverbs, Canticles, and Ecclesiastes. There is little doubt that his twenty-two books are those of our present Hebrew canon.

Another remarkable feature of Josephus' statement is the standard he gives of canonicity, viz., antiquity; because, as he says, since Artaxerxes' age the succession of prophets had ceased. It was the uniform tradition of Josephus' time that prophetic inspiration had ceased with Malachi (*ca.* 445–432 B.C.). Hence, according to him, the canon was closed in the reign of Artaxerxes (465–425 B.C.). He does not pause to give any account of the closing of the canon; he simply assumes it. Prophecy had ceased, and the canon was accordingly closed; the fact

这段话对于我们的研究极为重要。首先，约瑟夫斯认为犹太人的圣卷总计二十二卷，他可能将《路得记》与《士师记》合为一卷书，将《耶利米哀歌》与《耶利米书》合为一卷书。他还根据他独有的旧约三分法对这些书卷进行了分类：摩西的五卷书，十三卷先知作品和四卷赞美诗与关于人类生活的箴言。摩西的五卷书显然就是摩西五经；十三卷先知作品可能包括通常所说的八卷先知书，再加上《但以理书》《约伯记》《历代志》《以斯拉记》与《尼希米记》和《以斯帖记》；“四卷赞美诗和箴言”最有可能包括《诗篇》《箴言》《雅歌》和《传道书》。毫无疑问，这二十二卷书就是我们现在的希伯来语正典。

约瑟夫斯的陈述的另一大特点就是 he 给出了正典，也就是古卷的标准；因为正如他所说，从亚达薛西时代开始就不再先知。约瑟夫斯时代流传着相同的传说，即玛拉基（约公元前 445 年至 432 年）之后再没有人得到先知的启示。因此，根据约瑟夫斯的观点，正典在亚达薛西时期（公元前 465 年至 425 年）就已经完成。他只是这样认为，但没有对正典完成做出解释说明。预言已经终止，因此正典也随之完成；这个事实是不言而喻的。正如上文所述，约瑟夫斯的见证具有极为重要的价值。不过这里也出现了一个重要的问题：如何正确地

did not require official proclamation. As remarked above, the value of Josephus as a witness is very great. But just here an important question arises: How literally must we interpret his language? Was the OT canon actually closed before 425 B.C.? Were not books and parts of books composed and added to the canon subsequent to the reign of Artaxerxes? Josephus is not always reliable in his chronology. For example, in his *Antiquities* (xi.6.13) he dates the story of Esther as occurring in the reign of Artaxerxes I (whereas it belongs to Xerxes' reign), while in the same work (xi.5.1) he puts Ezra and Nehemiah under Xerxes (whereas they belong to the time of Artaxerxes).

On the whole, it seems safer on internal grounds to regard Josephus' statements concerning the antiquity of the Jewish canon as the language not of a careful historian, but of a partisan in debate. Instead of expressing absolute fact in this case, he is reflecting the popular belief of his age. Reduced to its lowest terms, the element of real truth in what he says was simply this, that he voiced a tradition that was at that time universal and undisputed; one, however, that had required a long period, perhaps hundreds of years, to develop. Hence we conclude that the complete OT canon, numbering twenty-two books, was no new thing in A.D. 100.

3. *Councils of Jamnia.* According to the traditions preserved in the Mishnah, two councils of Jewish rabbis were held (A.D. 90 and 118 respectively) at Jabne, or Jamnia, not far S of Joppa, on the Mediterranean coast; at these councils the books of the OT, notably Ecclesiastes and

解释约瑟夫斯的语言？旧约正典实际上在公元前425年就已经完成了吗？其中的一些经卷或经卷中的部分内容就不可能是亚达薛西统治时期过后写成并添加到旧约当中的吗？约瑟夫斯的年代描述并不总是可靠的。例如，《犹太古史》(xi.6.13)中记载的以斯帖的故事发生在亚达薛西统治时期（实际上发生在薛西斯统治时期），同样根据这本书(xi.5.1)，以斯拉和尼希米生活在薛西斯时期（实际上他们生活在亚达薛西时期）。

总的来说，从内因上看，约瑟夫斯不是从一个严谨的历史学家的角度，而是从捍卫犹太人的辩论家的角度来描述了古老的犹太正典。在这个问题上他并没有表达绝对的事实，而是展现了他生活年代的普遍观点。简而言之，他真正要表达的仅仅是一个在当时被人们普遍接受且不存在争议的传统；然而，这个传统经历了很长时间，可能是数百年才最终形成。因此，我们可以总结道，包含二十二卷书的完整旧约正典在公元100年早已不是新生事物。

3. 詹尼亚会议。根据《米示拿》中的记载，犹太拉比在地中海沿岸约帕以南不远处的雅伯尼或詹尼亚召开了两次会议（公元90年和公元118年）；拉比们在会议围绕旧约书卷展开了讨论，特别是《传道书》和《雅歌》，并确立了这些书卷的正典地位。然而，严格的说，

Canticles, were discussed and their canonicity ratified. However, it is far from certain that there ever were such “councils” in the strictest sense, and very little is known about the actual occasions of meeting. While Jamnia became a center of Jewish study and learning under Rabbi Johanan ben Zakkai after A.D. 70, there is nothing to indicate that anything formal or binding was decided in connection with the OT canon, even though certain books such as Esther, Canticles, and Ecclesiastes may have been discussed in this regard.

4. *Talmud*. The Talmud consists of two parts: (1) The Mishnah (compiled A.D. 200), a collection of systematized tradition; and (2) the Gemara, *gēmār’y* (completed about A.D. 500), a “vast and desultory commentary on the Mishnah.” A Baraitha’, or unauthorized gloss, known as the *Baba Bathra* 14b, a talmudic tractate, relates the “order” of the various books of the OT and who “wrote” or edited them. But it says nothing of the formation of the canon. To write is not the same as to canonize, though to the later Jews the two ideas were closely akin. As a witness, therefore, this tractate is of little value, except that it confirms the tripartite division and is a good specimen of rabbinic speculation. (For the full text of the passage, see Ryle, pp. 273ff.)

5. *Jewish Doubts in the 2nd cent A.D.* During the 2nd cent. doubts arose in Jewish minds concerning four books, Proverbs, Canticles, Ecclesiastes, and Esther. In a certain talmudic tractate it is related that an attempt was made to withdraw (*gānaz*, “conceal,” “hide”) the book of Proverbs on account of

很难确定是否真正召开了这样的“会议”，对于召开会议的真实原因，人们也知之甚少。虽然公元 70 年之后约翰·本·撒该作拉比时期，詹尼亚成为了犹太人的学术研究中心，但是没有证据可以表明，在这两次会议上形成了有关旧约正典的正式或有约束力的决议，尽管会议上可能讨论了《以斯帖记》《雅歌》和《传道书》等书卷的正典性。

4. 《他勒目》。《他勒目》包括两部分：(1)《示米拿》(编于公元 200 年)，其中包括很多系统化的传说；(2)《革马拉》(*gēmār’y*) (约完成于公元 500 年)，其中包括“大量对《示米拿》的不连贯注释”。《巴莱他》或非权威注释也被称为《论最后一道门》14b，这是《他勒目》中的一个篇目，这个篇目提到了旧约各书的“顺序”与作者或编辑者。但是其中没有提及正典的形成。某部作品被创作出来并不等于说它可以被奉为正典，尽管后来的犹太人认为这是两个非常相似的概念。因此，作为正典的见证，这个篇目的价值不大，它只是证实了旧约可以分为三部分，并可以作为拉比推测的典范。(该篇全文，见 Ryle, 273 页起。)

5. 公元 2 世纪犹太人的质疑。公元 2 世纪时期，犹太人开始质疑《箴言》《雅歌》《传道书》和《以斯帖记》四卷书的正典性。《他勒目》的某个篇目中提到，犹太人试图撤销 (*gānaz*, “隐藏”或“掩盖”)《箴言》的正典资格，因为这卷书中包括很多矛盾之处(参：箴 26:4-5)，但是基于更深入的研究，《箴

contradictions that were found in it (cf. 26:4f.), but on deeper investigation it was not withdrawn. In another section of the Mishnah (*Yadaim* iii.5), Rabbi Akiba is represented as saying concerning Canticles: “God forbid that any man of Israel should deny that the Song of Songs defileth the hands, for the whole world is not equal to the day in which the Song of Songs was given to Israel. For all Scriptures are holy, but the Song of Songs is the holiest of the holy.” Such extravagant language inclines one to feel that real doubt must have existed in the minds of some concerning the book. But the protestations were much stronger against Ecclesiastes. In *Shabbath* 30b it is stated, “The wise men desired to hide it because its language was often self-contradictory [cf. Eccl. 7:3 and 2:2; 4:2 and 9:4], but they did not hide it because the beginning and the end of it consist of words from the Torah [cf. 1:3; 12:13f.]” Likewise Esther was vigorously disputed by both the Jerusalem and Babylonian Gemaras, because the name of God was not found in it; but a Rabbi Simeon ben Lakkish (ca. A.D. 300) defended its canonicity, putting Esther on an equality with the Law and above the Prophets and the other Writings.

Other books, e.g., Ezekiel and Jonah, were discussed in post-talmudic writings, but no serious objections were ever raised by the Jews against either. Jonah was really never doubted until the 12th century. In the case of none of these disputed books were there serious doubts; nor did scholastic controversies affect public opinion.

E. Summary and Conclusion. This brings

言》的正典资格没有被撤销。拉比阿基巴在《示米拿》的另一个篇目（《论手》iii.5）中对《雅歌》评论道：“上帝禁止所有以色列人否认《雅歌》玷污了他们的双手，因为神赐予以色列《雅歌》的那一天最为神圣，所有的圣经书卷都是圣洁的，但是《雅歌》是最为圣洁的书卷。”这么华丽的语言使人们认为，某些犹太人一定怀疑《雅歌》的正典地位。但犹太人更反对将《传道书》视为正典。《论安息日》30b 中写道“智者想要撤销《传道书》的正典资格，因为该书中的语言经常自相矛盾[参：传 7:3 和 2:2；传 4:2 和 9:4]，但他们并没有这么做，因为《传道书》的开头和结尾引用了摩西五经中的内容[参：传 1:3；12:13-14]。”同样，耶路撒冷和巴比伦的《革马拉》中都包含了关于《以斯帖记》正典性的激烈争论，因为这卷书中没有提到神的名字；但是，拉比西蒙·本·拉克西（约公元 300 年）捍卫了该书的正典性，他将《以斯帖记》置于与律法书同等地位，并认为这本书的地位高于先知书和其他圣书。

《他勒目》之后的作品中讨论了其他书卷的正典性，如《以西结书》和《约拿书》，但犹太人并未强烈反对将这两卷书视为正典。直到 12 世纪才开始有人怀疑《约拿书》的正典地位。这些有争议的书卷都未遭到严重的质疑；学者的争论也未影响到公众的观点。

E. 综述和结论。我们来总结一下对旧

us to the end of our examination of the witnesses. In our survey we have discovered (1) that the OT says nothing about its canonization, but does emphasize the manner in which the Law was preserved and recognized as authoritative; (2) that the fact that the Samaritans admit of the Law alone as the true canon, does not warrant the conclusion that the Jews possessed the Law only when the renegade Manasseh was expelled by Nehemiah from Jerusalem; (3) that the LXX version as we know it from the Christian MSS extant is by no means a sufficient proof that the Alexandrians possessed a “larger” canon which included the Apocrypha; (4) that Jesus ben Sirach is a witness to the fact that the Prophets in his day (180 B.C.) were not yet acknowledged as canonical; (5) that his grandson in his prologue is the first witness to the customary tripartite division of OT writings, but does not speak of the third division as though it were already closed; (6) that the books of Maccabees seem to indicate that the Psalms and Daniel are already included in the canon of the Jews; (7) that Philo’s testimony is negative, in that he witnesses against the apocryphal books as an integral part of Holy Scripture; (8) that the NT is the most explicit witness of the series, because of the names and titles it ascribes to the OT books it quotes; (9) that 4 Esdras is the first witness to the number of books in the OT canon—viz., twenty-four; (10) that Josephus also fixes the number of books, but in arguing for the antiquity of the canon speaks as an advocate, voicing popular tradition, rather than as a scientific historian; (11) that the councils of Jamnia may, with some ground, be considered an occasion on which the Jews pronounced upon the

约正典证据的研究结果。我们在调查中发现 (1) 《旧约》中没有提及自身的正典性, 但确实强调详述了律法书是如何流传下来并视作权威的; (2) 撒马利亚人只承认律法书为正典, 但仅凭这一事实并不能证明只有当尼希米将背叛神的玛拿西赶出耶路撒冷时, 犹太人才拥有了律法书; (3) 正如我们从现存的基督教手稿中了解到的, 《七十士译本》不足以证明亚历山大港人拥有包括《次经》在内的“更多的”正典; (4) 西拉的儿子耶数见证了在他生活的年代 (公元前 180 年) 先知书尚未成为正典; (5) 西拉的孙子在《便西拉智训》的前言中首次证明了通常所说的《旧约》三分法, 但是他没有提到《旧约》的第三个部分, 似乎当时第三部分尚未完成; (6) 《马加比书》似乎表明《诗篇》和《但以理书》已经被收录进犹太人的正典中; (7) 斐罗提供了反面的证据, 他的证据驳斥了《次经》是《圣经》不可分割的一部分的说法; (8) 基于《新约》对所引用的《旧约》书卷的称呼, 可以看出《新约》为《旧约》提供了最明确的证据; (9) 《以斯拉四书》首次证明了旧约正典的数目——即二十四卷; (10) 约瑟夫也确定了旧约正典的数目, 但是他是为了拥护旧约正典都是古卷的说法, 并且只是为了阐述一个世人普遍接受的传说, 而不是以科学的历史学家的身份阐述这个观点; (11) 出于某些原因, 犹太人在詹尼亚会议上宣布了正典的范围; 但是 (12) 在 2 世纪有人开始怀疑部分书卷的正典地位, 不过, 这些书卷并未遭到严重的质疑。

limits of their canon; but that (12) doubts existed in the 2nd cent. concerning certain books; which books, however, were not seriously questioned.

From at least the time of Samuel the Torah was considered authoritative because it contained the divine revelation to Moses, and it represented the standard by which other potentially canonical writings were to be assessed. The evidence from Qumrân shows clearly that no canonical OT composition could have been compiled later than the Persian period, regardless of when it was deemed canonical. The fact that some parts of the Hagiographa are older than certain prophecies may only mean that the second section of the canon remained “open” until much of the Hagiographa had been written. Probably the canon was essentially completed by 300 B.C.

III. The Canon in the Christian Church.-In making the transition from the Jewish to the Christian Church, we find the same canon cherished by all. Christians of all sects have always been disposed to accept without question the canon of the Jews. For centuries all branches of the Christian Church were practically agreed on the limits set by the Jews, but eventually the Western Church became divided, some alleging that Christ sanctioned the “larger” canon of Alexandria, including the Apocrypha, while others adhered, as the Jews have always done, to the canon of the Jews in Palestine.

A. In the Eastern Church. Taking the Eastern or Oriental Church first, the evidence they furnish is as follows. The Peshitta or Syriac version, dating from

摩西五经至少从撒母耳时期开始就被视为权威作品，因为其中包含了神给摩西的启示，它也是评价其他作品是否是正典的标准。昆兰发现的证据清楚地表明，不论《旧约》中的书卷何时成为正典，旧约经卷的编纂不可能晚于波斯时期。犹太教《圣经》第三部分中的某些章节比某些预言还要古老，但这仅仅意味着，犹太教《圣经》第三部分的很多书卷成书之前，正典的第二部分尚未完成。到公元前 300 年，正典可能已经基本完成。

III. 基督教会的正典。我们发现从犹太会堂向基督教会过渡的阶段，所有人都珍视同一部正典。各个教派的基督徒都毫不怀疑地接受了犹太人的正典。数百年来，基督教会的所有分支实际上都同意犹太人为正典设定的范围，但最终西方教会开始出现分歧，有些人认为基督认可亚历山大港的“更大的”正典，其中包括《次经》，其他人则像犹太人一贯坚持的那样，只认可巴勒斯坦犹太人的正典。

A. 东方教会的正典。首先以东方教会为例，他们提供的证据如下。可追溯至公元 150 年的《别西大译本》或叙利亚译本《圣经》删除了《历代志》。殉道

A.D. 150, omits Chronicles. Justin Martyr (A.D. 164) held to a canon identical with that of the Jews. The canon of Melito, bishop of Sardis, who (*ca.* 170) made a journey to Palestine in order carefully to investigate the matter, omits Esther; his list, the earliest Christian list we have, has been preserved by Eusebius in *HE* iv.26. Origen (d. 254), educated in Alexandria and one of the most learned of the Greek fathers, also set himself the task of knowing the “Hebrew verity” of the OT text. In his list (preserved by Eusebius in *HE* vi.5) he reckons the number of books as twenty-two (thus agreeing with Josephus); inadvertently he omits the Twelve Minor Prophets, but this is manifestly an oversight on the part of either a scribe or of Eusebius, as he states the number of books is twenty-two and then names but twenty-one. The so-called canon of Laodicea (*ca.* 363) included the canonical books only, rejecting the Apocrypha. Athanasius (d. 365) gives a list in which Esther is classed as among the noncanonical books, though he elsewhere admits that “Esther is considered canonical by the Hebrews”; however, he also includes Baruch and the Epistle of Jeremiah with Jeremiah. Amphilocheus, bishop of Iconium (*ca.* 380), speaks of Esther as received only by some. Cyril, bishop of Jerusalem (d. 386), gives a list corresponding with the Hebrew canon, except that he includes Baruch and the Epistle of Jeremiah. Gregory of Nazianzus in Cappadocia (d. 390) omits Esther. But Anastasius, patriarch of Antioch (500), and Leontius of Byzantium (580) both held to the strict Jewish canon of twenty-two books. The Nestorians generally doubted Esther. This was due doubtless to the influence of Theodore of Mopsuestia (*ca.* A.D. 390–

者游斯丁（公元 164 年）所认可的正典就是犹太人的正典。撒狄主教墨利托删除了《以斯帖记》，他为了仔细研究旧约正典这个问题，曾前往巴勒斯坦（约公元 170）；他列出的正典书卷保存在优西比乌的作品中（*HE* iv.26），这也是最早的基督教正典书目。俄利根（卒于 254 年）在亚历山大港接受的教育，是最博学的希腊教父之一，他致力于查明《旧约》中“真正的希伯来正典”。他认可的旧约正典书目（保存在优西比乌的 *HE* vi.5 中）总计二十二卷（因此与约瑟夫斯的观点一致）；他不经意地遗漏了十二小先知书，但这显然是文书或优西比乌的疏忽，因为俄利根说过旧约正典总计二十二卷，但这个书目清单中只列出了二十一卷书。所谓的老底嘉正典（约公元 363 年）仅收录了正典，抛弃了《次经》。亚大纳西（卒于 365 年）也给出了旧约正典的书目清单，在这份清单中《以斯帖记》被归类为非正典作品，但他在其他地方又承认“《以斯帖记》是希伯来人认可的正典”；不过，他还将《巴录书》和《耶利米书信》收录进《耶利米书》中。以哥念的主教安非罗西（约 380 年）提到，《以斯帖记》只是被某些人认可的正典。耶路撒冷的主教区利罗（卒于 386 年）给出的正典清单包含了希伯来人的正典书目，除此之外他还收录了《巴录书》和《耶利米书信》。卡帕多家拿先斯的贵格利（卒于 390 年）删除了《以斯帖记》。而安提阿主教亚拿斯大修（500 年）和拜占庭的利安迪（580）都认为，严格的犹太人的正典只有二十二卷书。涅斯多留教派通常怀疑《以斯帖记》的正典地位。这无疑是由于受到了摩普绥提亚的狄奥多诺（约公元 390 年至 457 年）的影响，狄奥多诺质疑《历代志》《以斯拉记》《尼希米记》《以斯帖记》和《约伯记》的权威性。但总的来说，东方教会从未将《次经》归为正典。

457), who disputed the authority of Chronicles, Ezra, Nehemiah, Esther, and Job. The oriental churches as a whole, however, never canonized the Apocrypha.

B. In the Western Church. Between A.D. 100 and 400 the NT writings became canonical, occupying in the Christian Church a place of authority and sacredness equal to those of the OT. The tendency of the period was to receive everything that had been traditionally read in the churches. But the transference of this principle to the OT writings produced great confusion. Usage and theory were often in conflict. A church father might declare that the apocryphal books were uninspired and yet quote them as Scripture, and even introduce them with the accepted formula, "As the Holy Ghost saith." Theologically they held to a strict canon, homiletically they used a larger one. But even usage was not uniform. 3 and 4 Esdras and the Book of Enoch are sometimes quoted as "Holy Writ," yet the Western Church never received these books as canonical. The criterion of usage, therefore, is too broad. The theory of the fathers was gradually forgotten, and the prevalent use of the LXX and other versions led to the obliteration of the distinction between the undisputed books of the Hebrew canon and the most popular apocryphal books; and being often publicly read in the churches, they finally received a quasi-canonization.

Tertullian of Carthage (*ca.* 150–230) is the first of the Latin fathers whose writings have been preserved. He gives the number of OT books as twenty-four, the same as in the Talmud. Hilary, bishop of Poitiers in France (350–368), gives a

B. 西方教会的正典。新约作品在公元100年至400年之间成为了正典,此后,《新约》在基督教会中的权威性和神圣地位与《旧约》等同。在这一时期,倾向于接受传统上教会中诵读的所有作品。但当将这一原则应用到旧约作品中时,就产生了极大的混乱。应用与理论通常是矛盾的。教会教父可能宣称过次经作品不是受圣灵启示所作的,却将它们当作《圣经》来引用,甚至用“正如圣灵所说”这样的惯用语来介绍这些作品。从神学角度讲,他们坚持严格的正典,但他们在传道时却使用更大的正典。但是,即便是对《次经》书卷的用法也不尽相同。《以斯拉三书》《以斯拉四书》和《以诺书》有时被当作“圣经”来引用,但是西方教会从未认可它们的正典地位。因此,用法标准太过于宽泛。教父的理论逐渐被遗忘,西方教会对《七十士译本》和其他译本的广泛使用,消除了无争议的希伯来语正典与最流行的《次经》作品之间的差异;教会通常公开地诵读这些《次经》作品,并导致他们最终成为了准正典。

迦太基的特土良(约150年至230年)是拉丁教父中作品唯一传世的人。他认可的《旧约》正典总计二十四卷书,这个数字与《他勒目》中书卷的数目相同。法国波提亚的希拉流(350年至368年)给出了旧约正典的书卷目录,其中谈到

catalogue in which he speaks of “Jeremiah and his epistle,” yet his list numbers only twenty-two. Rufinus of Aquileia in Italy (d. 410) likewise gives a complete list of twenty-two books. Jerome also, the learned monk of Bethlehem (d. 420), gives the number of canonical books as twenty-two, corresponding to the twenty-two letters of the Hebrew alphabet, and explains that the five double books (1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra-Nehemiah, Jeremiah-Lamentations) correspond to the five final letters of the Hebrew alphabet. In his famous *Prologus Galeatus* or “Helmed Preface” to the books of Samuel and Kings, he declares himself for the strict canon of the Jews, rejecting the authority of the deuterocanonical books in the most outspoken manner, even distinguishing carefully the apocryphal additions to Esther and to Daniel.

Contemporaneous with Jerome in Bethlehem was Augustine of North Africa (354–430). He was the bishop of Hippo, renowned as thinker, theologian, and saint. In the three great councils of Hippo (393) and Carthage (397 and 419) of which he was the leading spirit, he closed as it were the great debate of the previous generations on the subject of the extent of the canon. In his essay *De doctrina christiana* he catalogues the books of Scripture that had been transmitted by the fathers for public reading in the Church, giving their number as forty-four, with which he says “the authority of the OT is ended.” These forty-four books probably correspond with the present canon of the Catholic Church. But it is not to be supposed that Augustine made no distinction between

了“《耶利米书》和《耶利米书信》”，不过他只列出了二十二卷书。意大利阿奎莱亚的鲁非诺（卒于410年）同样给出了二十二卷书的完整目录。耶柔米这位伯利恒的博学修道士（卒于420年）也曾指出正典一共有二十二卷，这个数字与希伯来字母表的二十二个字母相对应，并且指出五卷分上下卷的经文（《撒母耳记上》与《撒母耳记下》，《列王纪上》与《列王纪下》，《历代志上》与《历代志下》，《以斯拉记》与《尼希米记》，《耶利米书》与《耶利米哀歌》）与希伯来字母表中后五个字母相对应。耶柔米为《撒母耳记》和《列王纪》写了《加拉太书前言》序，他在这篇著名的序言中宣称赞成严格的犹太人正典，并公开地驳斥《次经》的权威性，甚至谨慎地区分出《以斯帖补篇》和《但以理补篇》（《彼勒与大龙》）。

与伯利恒的耶柔米同时期的一个人物是北非的奥古斯丁（354年至430年），他是希波的主教，著名的思想家、神学家和圣徒。在希波（393年）和迦太基（397年和419年）召开的三次重要会议中，奥古斯丁都是核心人物，他结束对圣经正典范围这个世代争论的题目的讨论。在他的论文《论基督教教义》中，他列出了教父公开地在教堂内诵读的圣经书卷，总计四十四卷，他说道，“旧约的权威之作完成了。”这四十四卷书可能与天主教教会现在的正典相同。但这并不能说明奥古斯丁对正典与《次经》不加区分。相反，他从严格意义上限定了“正典”的范围，指出只有那些受到圣灵启示并被犹太人认可的作品才是正典，并且根据教义否认《所罗门智训》和《便西拉智训》具有无可争议的权威，虽然长久以来人们很推崇这两部作品。当他的反对者以自杀相威

the protocanonical and deuterocanonical books. On the contrary, he limited the term “canonical” in its strict sense to the books that are inspired and received by the Jews, and denied that in the support of doctrine the books of Wisdom and Sirach were of unquestioned authority, though long custom had entitled them to respect. And when a passage from 2 Maccabees was urged by his opponents in defense of suicide, he rejected their proof by showing that the book was not received into the Hebrew canon to which Christ was witness.

At the Third Council of Carthage (397), however, a decree was ratified, probably with Augustine’s approval, which in effect placed all the canonical and deuterocanonical books on the same level, and in the course of time they actually became considered by some as of equal authority (*see* APOCRYPHA). A few years later another council at Carthage (419) took the additional step of voting that their own decision concerning the canon should be confirmed by Boniface, the bishop of Rome; thereafter, the question of how large the Bible should be became a matter to be settled by authority rather than by criticism.

From the 4th to the 16th cent. A.D. the process of gradually widening the limits of the canon continued. Pope Gelasius (492–496) issued a decretal or list in which he included the OT Apocrypha. Yet even after this official act of the papacy the sentiment in the Western Church was divided. Some followed the strict canon of Jerome, while others favored the larger canon of Augustine without noting his cautions and the distinctions he made between inspired and uninspired writings.

来捍卫《马加比二书》中的一段话时，他拒不接受他们的证据，并表示《马加比二书》不属于基督见证过的希伯来正典。

然而，在第三次迦太基会议（397年）上通过了一条可能得到奥古斯丁认可的教令，这条生效的教令将所有的正典和《次经》摆在相同的高度上，最后，它们实际上被认为具有相同的权威（见 APOCRYPHA[次经]）。几年之后在迦太基召开的另一次会议（419年）上，与会者通过进一步的投票决定，他们关于正典的决议应该得到罗马主教法尼法修的认可；从那以后，《圣经》的范围的问题不再通过考证决定，而是由权威人士决定。

从4世纪至16世纪，正典范围持续扩大。教皇格拉修（492年至496年）颁布了一条教令，这条教令将《次经》包括在《旧约》中。不过，即使在教皇正式颁布了这一教令后，西方教会还是出现了意见分歧。有些人坚持耶柔米主张的严格正典，而其他人则赞成奥古斯丁承认的更多的正典，但他们没有留意奥古斯丁的告诫和他对受到启示作品和非启示作品的区分。迦修多儒（556年）和塞维利亚的伊西多尔（636年）不加取舍地将耶柔米和奥古斯丁的正典目

Cassiodorus (556) and Isidore of Seville (636) place the lists of Jerome and Augustine side by side without deciding between them. Two bishops of North Africa, Primasius and Junilius (ca. 550), reckon twenty-four books as strictly canonical and explicitly state that the others are not of the same grade. Popular usage, however, was indiscriminate. Outside of Judaism there was no sound Hebrew tradition. Accordingly, at the Council of Florence (1442), “Eugenius IV, with the approval of the Fathers of that assembly, declared all the books found in the Latin Bibles then in use to be inspired by the same Holy Spirit, without distinguishing them into two classes or categories” (cf. Gigot, p. 71). Though this bull of Eugenius IV did not deal with the canonicity of the apocryphal books, it did proclaim their *inspiration*. Nevertheless, down to the Council of Trent (1546) the apocryphal books possessed only inferior authority; and when men spoke of canonical Scripture in the strict sense, these were not included.

Luther, the great German Reformer of the 16th cent., marks an epoch in the history of the Christian OT canon. In translating the Scriptures into German, he gave the deuterocanonical books an intermediate position between the OT and the NT. The Lutheran Church, also, while it does not expressly define the limits of the canon, yet places the apocryphal writings by themselves as distinct and separate from Holy Scripture. This indeed was the attitude of all the early Reformers. In the Zürich Bible of 1529, as in the Genevan version in English of 1560, the apocryphal books were placed apart with special headings by themselves. Thus the early Reformers did not entirely reject the

录并排放在一起。北非的两位主教普里马休斯和犹尼里奥斯（约公元 550 年）认为严格的正典只有二十四卷书，并明确地表示其他的书卷的地位无法与之等同。然而，大众在使用时不会对这两类作品加以区分。在犹太教之外没有可靠的希伯来圣传。因此，在佛罗伦萨会议上（1442 年），“犹金四世经本次会议教父的同意，宣布当时使用的所有拉丁语《圣经》经卷都是在相同的圣灵启示下的作品，而未将它们分成两个不同类别”（参：Gigot, 71 页）。虽然犹金四世这份教皇训谕没有提及次经作品的正典性，但却声明它们也是受圣灵启示的作品。然而，到特伦托会议召开时（1546 年），次经的权威不及正典；当人们提到严格的圣经正典时，他们通常不包括次经作品。

德国 16 世纪伟大的改教者路德开辟了基督教旧约正典历史的新纪元。他将《圣经》译成了德语，认为《次经》的地位介于《旧约》与《新约》之间。路德教派虽未明确界定正典的范围，但也次经与《圣经》相分离，将其视为不同于《圣经》的作品。这实际上是早期所有改教者的观点。在 1529 年的苏黎世《圣经》和 1560 年的日内瓦英语《圣经》中，为了区分出次经作品，给它们加了特殊的标题。因此，早期的改教者并不完全排斥次经作品，因为鉴于数百年来使用和传统，很难完全排斥它们。

apocryphal writings, for it was not an easy task to do so in view of the usage and traditions of centuries.

Rome had vacillated long enough and now realized that something must be done. Accordingly the Council of Trent decreed at its fourth sitting (April 8, 1546) that the apocryphal books were equal in authority and canonical value to the other books of sacred Scripture; and to make this decree effective it added: "If, however, anyone receive not as sacred and canonical the said books entire with all their facts, and as they have been used to be read in the Catholic church, and as they are contained in the Old Latin Vulgate edition ... let him be anathema." The Vatican Council of 1870 not only reiterated the decree but in addition canonized tradition.

Repeated endeavors were made during the 16th and 17th cents to have the apocryphal books removed from the Scriptures. The Synod of Dort (1618–1619), Gomarus, Deodatus, and others sought to accomplish it, but failed. The only success achieved was in getting them separated from the truly canonical writings and grouped by themselves, as in the Gallican Confession of 1559, the Anglican Confession of 1563, and the Second Helvetic Confession of 1566. The Puritan Confession went farther, and declared that they were of a purely secular character. The various continental and English versions of the Bible then being made likewise placed them by themselves, apart from the acknowledged books, as a kind of appendix; e.g., the Zürich Bible of 1529, the French Bible of 1535, Coverdale's English translation of 1536, Matthew's of 1537, the second

罗马人犹豫了很长时间，终于意识到他们必须有所行动了。因此，在特伦托会议第四次开会时（1546年4月8日）颁布了一则教令，教令规定次经作品与《圣经》中的作品拥有同等的权威性和正典价值；为了使这一教令生效还进一步补充道：“次经作品已在天主教堂里诵读，而且古老的拉丁语《武加大译本》也收录了这些作品，如果还有人承认上述作品的圣洁性和正典性，不接受这些书和其中的全部事实……就让他受到诅咒。”1870年的梵蒂冈会议上不仅重申了这一教令，而且确定了《次经》的正典地位。

16世纪至17世纪之间曾多次出现将次经作品移除《圣经》的尝试。多特（1618年至1619年）、戈马拉斯、迪奥达多斯等会议都曾试图完成这件事，但都以失败告终。唯一成功的举措是将次经经卷从正典作品中分离出来，独立编排，正如1559年《加利亚信条》、1563年《安立甘信条》和1566年《第二瑞士信条》中所显示的那样。《清教徒信条》进一步做出了阐述，称次经作品完全属于世俗之作。多版欧洲大陆圣经译本和英语译本都将次经作品从公认的正典书卷中分离出来，单独收录在一起作为附录；例如，1529年的苏黎世《圣经》、1535年的法语《圣经》、1536年的《科威对勒圣经》、1537年的《马太译本圣经》、1540年的《大圣经》第二版、1568年的《主教版圣经》和1611年的《钦定版圣经》。第一个删去次经作品的英语《圣经》是1629年出版的《钦定版圣经》；但直到1825年，各版本《圣经》习惯上将次经单独印刷在《旧约》和《新

edition of the Great Bible in 1540, the Bishops' of 1568, and the AV of 1611. The first English version to omit them altogether was an edition of King James's Version published in 1629; but the custom of printing them by themselves, between the OT and the NT, continued until 1825, when the Edinburgh Committee of the British and Foreign Bible Society protested that the Society should no longer translate these apocryphal writings and send them to the heathen. The Society finally yielded and decided to exclude them (May 3, 1827).

Since 1850 in Europe the tendency has been to exclude the Apocrypha from the sacred Scriptures. The 1881 ERV included it, however, and it has since formed part of such modern translations as the RSV and the NEB.

See Plate 16.

Bibliography.—*EB*, I; *HDB*, III; Sch.-Herz, II; A. Jeffrey, *IB*, I, 32–45; J. Fürst, *Der Kanon des AT nach den Überlieferungen in Talmud und Midrash* (1868); F. Buhl, *Canon and Text of the OT* (1892); W. R. Smith, *OT in the Jewish Church* (2nd rev. ed. 1892); G. Wildeboer, *Origin of the Canon of the OT* (Eng. tr. 1895); W. H. Green, *General Intro. to the OT: The Canon* (1898); B. F. Westcott, *The Bible in the Christian Church* (1901); F. E. Gigot, *General Intro. to the Holy Scriptures* (3rd ed. 1903); H. R. Ryle, *Canon of the OT* (2nd ed. 1909); *IOTG* (rev. ed. 1914); W. F. Lofthouse, *Making of the OT* (1915); L. Ginzberg, *JBL*, 41 (1922), 115–136; W. R. Arnold, *JBL*, 42 (1923), 1–21; W. W. Christie, *JTS*, 26 (1924/25), 347–364; A. Jepsen, *TLZ*, 74 (1949), 65–74; J.-P. Audet, *JTS*, 1 (1950), 135–154; B. J. Roberts, *OT Text and Versions* (1951); C. H. Dodd, *The Bible Today* (1952); A. Richardson and W.

约》之间，英国爱丁堡委员会和外国圣经协会于 1825 年提出抗议，认为外国圣经协会不应再翻译这些次经作品，而应该将它们视为微异教作品。该协会最终做出了妥协，决定不再将次经作品收录在《圣经》中（1827 年 5 月 3 日）。

从 1850 年开始，欧洲人往往将《次经》排除在《圣经》之外。然而，1881 年的《英语修订译本》收录了《次经》，从此以后，现代译本，如《修订标准译本》和《新英文译本》都将《次经》作为《圣经》的一部分。

见彩图 16。

书目——*EB*, I; *HDB*, III; Sch.-Herz, II; A. Jeffrey, *IB*, I, 32–45; J. Fürst, *Der Kanon des AT nach den Überlieferungen in Talmud und Midrash* (1868); F. Buhl, *Canon and Text of the OT* (1892); W. R. Smith, *OT in the Jewish Church* (1892 年第 2 修订版); G. Wildeboer, *Origin of the Canon of the OT* (1895 年英译本); W. H. Green, *General Intro. to the OT: The Canon* (1898); B. F. Westcott, *The Bible in the Christian Church* (1901); F. E. Gigot, *General Intro. to the Holy Scriptures* (1903 年第 3 版); H. R. Ryle, *Canon of the OT* (1909 年第 2 版); *IOTG* (1914 年修订版); W. F. Lofthouse, *Making of the OT* (1915); L. Ginzberg, *JBL*, 41 (1922), 115–136; W. R. Arnold, *JBL*, 42 (1923), 1–21; W. W. Christie, *JTS*, 26 (1924/1925), 347–364; A. Jepsen, *TLZ*, 74 (1949), 65–74; J.-P. Audet, *JTS*, 1 (1950), 135–154; B. J. Roberts, *OT Text and Versions* (1951); C. H. Dodd, *The Bible Today* (1952); A.

Schweitzer, eds., *Biblical Authority for Today* (1952); J.-S. Bloch, *Mordecai Kaplan Jubilee Volume* (1953); P. Katz, *ZNW*, 47 (1956), 191–217; W. A. Irwin, *VT*, 7 (1957), 113–126; P. W. Skehan, *SVT*, Congress Volume (1957), 155–160; E. J. Young, “Canon of the OT,” in C. F. H. Henry, ed., *Revelation and the Bible* (1958), pp. 153–168; G. L. Archer, *Survey of OT Intro.* (1964), pp. 59–72; R. K. Harrison, *Intro. to the OT* (1969), pp. 260–288.

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CANON OF THE NT.

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I. Introduction.-The NT canon is that collection of twenty-seven early Christian writings which, together with the OT canon, is recognized by the Christian Church as its Holy Scripture, containing the final, authoritative deposit of divine revelation. These writings, as “canon,” are normative for every aspect of the life of the Church, be it creed, worship, or its life in the world. (For derivation of the term “canon” see CANON OF THE OT I.A.) Although the development of the canon extends into the province of church history, for an adequate understanding of the nature of the Bible one must be clear as to the manner in which the canon assumed its present shape.

There is a considerable corpus of Christian literature covering the first three postapostolic centuries, which provides the source material for this historical study. However, the gaps in the material and the ambiguity of many of the witnessing passages—in short, our uneven knowledge of early church history—mean that there will always be individual variations in the selection and interpretation of the data.

It is obviously of particular importance to know *when* and *where* and *why* the NT canon came to be united with the OT canon as Holy Scripture. Why did just these twenty-seven books, out of a very extensive body of early Christian writings, come to be received as divinely authoritative—even though they generally make no claim of special inspiration for themselves? The first official recognition of the twenty-seven books of the present NT canon as being *the* NT canon of the Church did not occur until A.D. 367. Until then the whole

I. 简介。新约正典是一部基督教早期作品集，包含二十四卷经书，与旧约正典一同被基督教教会视作《圣经》，蕴含了终极的权威启示。这些作品，作为“正典”，为教会生活奠定了各方面的规范，无论是教义信条、礼拜规则还是教会在这世上的生命。（关于“正典”一词的起源，见 CANON OF THE OT I.A.[旧约正典 I.A.]）虽然正典的发展延伸至教会历史领域，但是要想充分理解《圣经》的本质就必须弄清今天的正典是如何形成的。

使徒时代后期的前 300 年出现了大量的基督教文献，它们为这一历史研究提供了原始资料。不过，这些资料存在着差异，很多见证段落的表述也很模糊——简而言之，我们掌握的早期教会历史的知识参差不齐，这就意味着每个人所选择的文献和对文献所作的解读不尽相同。

显然，尤为重要的是弄清楚“何时”、“何地”和“为什么”新约正典和旧约正典组合成了《圣经》。为什么在早期基督教的大量作品中只有这二十七卷书被认为具有神圣的权威——尽管这些作品通常并没有宣称它们源自特殊的启示？直到公元 367 年，这二十七卷书才首次被教会认可为新约正典。直到那时，在收录新约书卷和最终形成正典的过程中通常可以看到某个书卷得到某些教会的认可，却被其他的教会摒弃，这一裁决通常是悬而未定的或随着时间的改变而改变。在教会历史中，《新约》中的一些书卷有时遭到抵制，有时

process of collection and ultimate canonization was one that often saw a given book accepted in some churches and rejected in others, with verdicts often hanging in the balance or changing as time moved on. How did the Church come to recognize as divine unity just these twenty-seven writings, some of which had been now rejected, now accepted, now disputed, in the course of church history? As a matter of fact, one will not find a final satisfactory answer to this question within church history. Rather, it will be seen that the NT itself generates the insights that point to the final solution.

II. Sources of Authority for Primitive Christianity.-There were four focal points of authority in the earliest Church, all of which were ultimately important as factors cooperating to produce the substance of our present canon. These were the prior position of the OT canon, the “Word of the Lord,” the place of the Spirit, and the authoritative position of the apostles.

A. Place of the OT. Prior to the existence of the Christian Church, Judaism, from whose bosom the earliest Church emerged, already possessed what was essentially a “canon” (see CANON OF THE OT I). Jesus Himself paved the way for the Church’s acceptance of the “Jewish” canon by His constant appeal to the OT (see INSPIRATION). His basic affirmation was that of the OT Scripture as a whole and in its parts had come to fulfillment in Himself (see esp. Mt. 5:17; cf. Lk. 24:27; Jn. 5:39; Rom. 3:31). By continuing this “christological” interpretation of the OT the Church thereby proclaimed that it, and not Judaism, was the proper

得到认可，有时又引发争议，那么教会是如何意识到仅有这二十七卷书属于神合而为一的正典的？实际上，无法在教会历史中找到这个问题的满意答案。更准确地说，《新约》本身蕴含了这个问题的答案。

II. 早期基督教权威的来源。最早期的教会内拥有四个核心的权威因素，每个都至关重要，它们串联起来一同构成了我们现在的正典的主旨。这四个权威因素分别是旧约正典的首要地位、“主的道”、圣灵的地位和使徒的权威性地位。

A. 旧约的地位。在基督教会出现之前，犹太人就已经拥有一部基本的“正典”，最早期的教会就是在犹太人中间产生的（见 CANON OF THE OT I[旧约正典 I]）。耶稣本人经常引用《旧约》中的内容，祂为教会接受“犹太人”的正典铺平了道路（见 INSPIRATION[默示、启示]）。祂的基本主张是，整部旧约和其中的各个部分都要通过祂成全（尤见太 5:17；参：路 24:27；约 5:39；罗 3:31）。教会藉着继续解释《旧约》中的“基督论”而宣告，教会而不是犹太人，才是旧约正典的合适保管者和诠释者。在使徒保罗看来，只有根据耶稣基督在历史中的显现来阅读《旧约》才是有意义的（林后 3:6 起；参：林前 10:1 起）。

custodian and interpreter of the OT canon. For the apostle Paul the reading of the OT could be meaningful only in the light of the historical appearance of Jesus Christ (2 Cor. 3:6ff.; cf. 1 Cor. 10:1ff.).

B. The Spirit. It is perhaps conceivable that the earliest Church, possessing the basic certainty that it lived “in the Spirit,” could have abandoned an appeal to the letter, i.e., to any kind of Scripture: “For the written code kills, but the Spirit gives life” (2 Cor. 3:6). However, the Church experienced the Spirit as “the Spirit of Christ” (2 Cor. 3:17b)—and it was to Christ that all the Scripture testified. Indeed, the Spirit gave to holy men of old the inspiration (see esp. 2 Pet. 1:21; 2 Tim. 3:16) that led to the production of the components of the OT canon. So understood, the age of the Spirit is rather to be seen as a catalyst for the production and recognition of new scriptures. If inspired men of old pointed forward to Messiah’s coming, how much more could Christians filled with the Spirit use the written word to point back to Messiah’s advent. If the old covenant had its book, how much more should the new have its own “spiritual” word (Harnack).

C. The Lord; The Word of the Lord. The ultimate authority for the primitive Church was the living authority of the risen Lord Himself. On a number of occasions Paul appeals directly to a “word of the Lord” (1 Thess. 4:15; 1 Cor. 7:10; 9:14; 11:23; cf. Acts 20:35). Similar direct appeal to the teaching of Jesus continued into the postapostolic age (cf., e.g., 1 Clem. 13:2; 46:8; Didache 8:2; 9:5; Ign. Smyrn. 3:2; Polyc. Phil. 2:3; Barn. 5:9).

B. 圣灵的地位。可以想象最早期的教会可能基本都相信它们凭着“精意”而活，所以可以抛弃字句，也就是所有的圣经书卷：“因为那字句是叫人死，精意是叫人活”（林后 3:6）。然而，教会领受的灵是“基督的灵”（林后 3:17b）——基督见证了所有的经卷。实际上，古时的圣人因受到了圣灵的感动（尤见彼后 1:21；提后 3:16），从而创作出了旧约正典。按照这种理解，圣灵的时代加速了《新约》的创作和认可。如果古时受圣灵感动的人预言弥赛亚将要到来，那么被圣灵充满的基督徒又怎会不用字句印证弥赛亚的降临呢？如果《旧约》已经成书，那么《新约》就更应该包含“属灵的”话语了（Harnack）？

C. 主和主的道。早期教会最高权威就是复活的主的永恒权柄。保罗多次直接用“主的话”教导人（帖前 4:15；林前 7:10；9:14；11:23；参：徒 20:35）。使徒时代后期的作品同样直接引述耶稣的教导（参：1 Clem. 13:2；46:8；Didache 8:2；9:5；Ign. Smyrn. 3:2；Polyc. Phil. 2:3；7:2；Barn. 5:9）。

Even after A.D. 130, Papias bishop of Hierapolis expresses his preference for the living “word of the Lord”: “For I supposed that things out of books did not profit me so much as the utterance of a voice which liveth and abideth” (Eusebius *HE* iii.39.4). His testimony is also valuable in that his actual recall of these living utterances reveals the rapid deterioration of the oral tradition by that time in Asia Minor. The Church as a whole did well to rely upon the written Gospels for its source of knowledge of the Lord’s words, even in the period prior to Papias.

The exact historical background of the “words of the Lord” is given in the Gospels, and is very important in relation to any discussion of the canon. Jesus is clearly pictured as the teacher of a select group of disciples, who undoubtedly learned His sayings and other teachings and treasured them far more than the sayings of a Jewish rabbi were normally treasured by his disciples. For “No man ever spoke like this man!” (Jn. 7:46). It should be noted too that even the deeds of Jesus had a didactic thrust. As “acted parables” they would likewise be treasured.

The first elements of the canon’s substance must be seen as the direct result of the conscious exercise of authority by Jesus. In calling disciples and teaching them, He further provided a vehicle for the preservation of this all-important core of the canon. Studies in the Gospels have demonstrated the very early existence of the Passion narratives, of the short stories about Jesus (pericopes) embedded in the Gospels, and of some kind of collection (probably

甚至在公元 130 年之后，希拉波利的主教帕皮亚说，他更偏爱活泼的“主的话”：“因为我认为经卷之中的内容不能像活的长存的声音那样使我受益匪浅” (Eusebius *HE* iii.39.4)。他的见证的价值还体现在他对耶稣语录的记载，由此揭示了当时在小亚细亚日渐衰落的口传传统。当时所有教会都能通过福音书这种写下的著作来顺利获取主的话语，甚至在帕皮亚时代以前也是这样。

福音书中给出了“主的话”的准确历史背景，这一历史背景对于讨论任何正典书卷都非常重要。耶稣显然被描述为拣选门徒的教师，毋庸置疑，门徒肯定知晓祂的话语和其他的教导，与犹太拉比的门徒相比，耶稣的门徒必然更重视自己师傅的话。因为“从来没有像祂这样说话的” (约 7:46)。值得注意的是，甚至连耶稣的行为都具有教导作用。祂的行为是“有喻意的行为”，因此同样得到重视。

正典本质的首要因素直接来源于耶稣对祂的权柄的自觉行使。耶稣通过呼召门徒并教导他们，为保护这个重要的正典的核心进一步提供了工具。福音书研究已经证明，在很早时期就流传着耶稣受难的故事，嵌入在福音书中的关于耶稣的简短故事（章节）和某种形式的耶稣语录集（可能是以书面形式存在）。对于整理书卷的人来说，这些语录集和收集来的关于耶稣的故事已经构成了必不可少“正典”材料的索引。

written) of the sayings of Jesus. The very existence of these collected words of Jesus and collected stories about Jesus is already an index of the essential “canonicity” of the material for the collecting community.

D. The Apostles. The apostles constituted a fourth source of authority for the Church from its earliest days. The authority of the apostles was already granted to them by Jesus before Easter (cf. Mk. 3:14; 6:7). After Easter the apostles manifested this authority in their dual witness to the resurrection of Jesus Christ and to His work and words (cf. Acts 1:21ff.; 1 Cor. 9:1ff.). For this task they received the gift of the Spirit. Although it is true that most of our knowledge of the NT apostolate centers in the utterances of the unique apostle Paul, it is unlikely that the bearing of the other apostles was radically different. Paul compared himself with them as a group and as individuals (see esp. 1 Cor. 9:1ff.).

Studies on the canon have traditionally pointed to the occasional nature of Paul’s letters and have observed that the great apostle hardly anticipated that his collected writings should someday be accepted by the whole Church as canon. True though this observation be, it is not the most profitable vantage point for viewing the apostle’s work. Rather, it is important to observe the actual basis of the apostolic work in all its expressions.

The work of Paul may be positively characterized as consciously divinely authoritative. Paul’s authoritative position constitutes the basis for his whole epistolary activity. Likewise, it is the

D. 使徒的权柄。从最早历史时期开始，使徒就是教会权威的第四大来源。耶稣在复活之前就赋予了使徒权柄（参：可 3:14； 6:7）。耶稣复活之后，使徒开始行使他们的权柄，他们为耶稣基督复活和耶稣的工作与话语作了双重的见证（参：徒 1:21 起；林前 9:1 起）。他们因肩负起这一任务而领受了圣灵。虽然我们对《新约》中使徒地位的绝大多数了解确实主要源自使徒保罗的描述，但是其他使徒的地位不大可能完全不同。保罗既把自己和其他使徒视为一个整体，又把每个使徒视为独立的个体（尤见林前 9:1 起）。

正典研究通常指明了保罗书信的特殊性，并且可以注意到，这位伟大的使徒几乎不会预料到他收录的作品在某一天会成为所有教会认可的正典。虽然这种评论是正确的，但是这并不是研究使徒工作最有用的重点。更准确地说，重要的是研究所有表述中使徒工作的真实根据。

保罗的工作显然得到了神的有意授权。保罗的权威性地位构成了他全部书信活动的基础。同样，保罗的权柄也是教会接受保罗书信的必要前提，否则教会可能会否定这些书信的地位。这是一种

necessary postulate for the churches' acceptance of Epistles that would otherwise be overbearing. This authority is general. Paul can adjure the Thessalonian community to read his letter "to all the brethren" (1 Thess. 5:27). Or he can direct that a letter be circulated to other communities beyond the original destination (Col. 4:16). This would tend to support the assumption that Paul would have deemed any given letter as generally authoritative. For he preached, as he affirmed, the same gospel to all (1 Cor. 4:17).

The depth of the Pauline authority is illustrated by his blunt demand that fellowship be withdrawn from those who refuse to obey the injunctions of his letter (2 Thess. 3:14; cf. v. 6). If his own command is secondary to the "word of the Lord" (cf., e.g., 1 Cor. 7:12ff.; 9:17ff.), it is nonetheless a command that may stand alongside the command of the risen Lord. Paul always acts as one whose apostolate is of God and unto Jesus Christ. So clearly does Paul hear the word of God and teach and write it, that rejecting his message is tantamount to rejecting Christ Himself (cf. Mk. 8:38) and can only result in damnation (Gal. 1:8).

That is not to say, of course, that all apostolic writings *must* have been preserved (as authoritative and then as canonical). It seems that at least three of the Pauline letters did not find their way into the canon (cf. 1 Cor. 5:9; 2 Cor. 2:4; Col. 4:16). It has been argued with some force in recent years that 2 Cor. 6:14–7:1 corresponds to the letter Paul refers to in 1 Cor. 5:9 (see CORINTHIANS, FIRST IV.D), and that 2 Cor. 10–13 may

普遍的权柄。保罗可以嘱咐帖撒罗尼迦人把这信“念给众弟兄听”(帖前 5:27)。他也可以命令收信地之外的其他人念这封书信(西 4:16)。这往往证明了这样一个假设,即保罗可能认为所有信件都具有普遍的权威。正如保罗所说,因为他向所有人传相同的福音(林前 4:17)。

保罗直截了当地要求远离那些不遵守他书信中禁令的弟兄(帖后 3:14; 参:帖后 3:6),即使保罗的话分量不及“主的道”(参:林前 7:12 起; 9:17 起),但仍可将他的训诫与复活的主的训诫相提并论。保罗的行为总是体现出他的使徒地位源于神,是耶稣基督赐予的。保罗显然听见了神的话语,用神的话语教导人,并将之记录下来,因此拒绝保罗的教导就相当于拒绝基督(参:可 8:38),而且得到结果只能是被咒诅(加 1:8)。

当然,这并不是说所有的使徒作品都必然被(当做权威著作,后被视作正典)保存了下来。似乎至少有三封保罗书信没有被收录为正典(参:林前 5:9; 林后 2:4; 西 4:16)。近些年来,《哥林多后书》6:14–7:1 存在着一定的争议,《哥林多后书》6:14–7:1 就是《哥林多前书》5:9 中保罗提到的书信(见 CORINTHIANS, FIRST IV.D[《哥林多前书》IV.D]),《哥林多后书》10–13 可能描述了《哥林多后书》2:4 中提到的“痛苦”书信(见

represent the “painful” letter mentioned in 2 Cor. 2:4 (see CORINTHIANS, SECOND II.B). However, even though a work stood as authoritative, it is possible that it could be superseded or simply not included in a collection. It is obvious that the Evangelists in collecting their material—all of which was authoritative as an account of Jesus Christ—did not include all the tradition available to them. Indeed, John’s Gospel affirms (21:25) that a “world” of material was not included.

Neither does the picture of the apostolate presented above adjudge in advance that all twenty-seven NT writings must be of immediate apostolic origin. Rather, the known apostolicity of a writing must have stood as a preferred, if not the sole, basis for inclusion in any authoritative collection. After this it would be, particularly in light of the Church’s teaching on the Spirit, but a short step to acceptance of works deemed to be essentially apostolic in their teaching. Such writings could be the work of someone close to an apostle or be of such quality that their essential apostolicity was universally recognizable.

III. The NT in the Early Church.—It has long been an honored hypothesis among scholars that the early Church’s belief in the imminent return of Christ naturally stood as an important bar to the production of Christian literature and the formation of a canon. There are two factors involved here that must be considered separately. First of all, eschatological convictions did not in fact stand in the way of literary activity. They were the basis for Paul’s letters to the Thessalonians and, in part, to the

CORINTHIANS, SECOND II.B[《哥林多后书》II.B])。不过，即使一个权威之作也有可能被取代或根本不被纳入正典。福音传教士在收集材料时——都是有关耶稣基督的权威材料，并没有将所有可以收集到的传说都收录为正典。实际上，《约翰福音》中指出，有一“世界”都容不下的书未被收录成正典。

不能根据上文对使徒地位的描述就过早判断《新约》的二十七卷书都是为使徒创作的。更准确地说，一部作品的使徒性（出自使徒手笔或与使徒有密切关联）即便不是将该作品纳入正典的唯一依据，也是其首要依据。有了这个依据，又辅以教会关于圣灵的教导，接受那些被认为是本质上属于使徒教导的作品，不过一步之遥。这些作品可能是与使徒关系密切的人创作的，或者作者的使徒性是受到广泛认可的。

III. 早期教会的《新约》。学者们长久以来推崇这样一个假说，早期教会对基督即将复临的信仰必定是创作基督教作品和形成正典的重要障碍。其中有两个必须分别予以考虑的因素。首先，末世论信仰实际上不会阻碍文学创作活动。末世论信仰也是保罗给帖撒罗尼迦人去信的原因，从某种程度上说，也是保罗给哥林多人写信的原因（参：林前15）。没有合理的理由将使徒书信与其他不同形式的作品完全区别开来。

Corinthians (cf. 1 Cor. 15). And there is no just reason to make an absolute division here between epistles and other literature of a different form.

Second, so far as the formation of canon is concerned, the evidences of early exchange and collection of the Pauline letters, as well as the wide dissemination of the Gospels, demonstrate that eschatology cannot be assumed as a barrier on abstract grounds alone. The most that could be affirmed is that eschatological convictions might have excluded a conscious movement toward a *canonical* collection. Clearly, however, even after eschatological tensions had abated, the process of canon formation continued in the same slowly evolving manner.

A. From the Primitive Church to A.D. 140. Before a large and scattered Church can have any canon, the individual components (the documents) must become known and disseminated. Even when authoritative documents have been gathered into collections, one cannot yet speak of a canon. Attainment of canonical status consists in the recognition (from internal value and apostolic origin) and affirmation (by the Church acting officially) that only certain documents in use by the Church, perhaps a smaller number than those actually collected as authoritative, are absolutely unique and normative for the Church. However, the very presupposition for original dissemination and collection is that the documents in question are in some way authoritative.

其次，就正典的形成而言，早期的保罗书信的往来和收集，以及福音书的广泛传播都表明，不能单独基于抽象的依据将末世论视为一个障碍。最多可以断言，末世论信仰可能阻碍了有意识地进行正典收录的活动。然而，显而易见，即使在末世论营造的紧张气氛得到缓解后，正典形成的过程仍然同样缓慢。

A. 从早期教会道公元 140 年。一个大而分散的教会如果要拥有正典，那么这些作品在成为正典之前必须是众所周知、广泛传播的。甚至当权威作品被收录成集时，人们仍然不能称之为正典。要想取得正典地位，必须首先得到认可（从内在价值上和使徒出处上得到认可）和肯定（教会的正式肯定）因此只有教会使用的某些作品对教会来说才是独一无二的而且是规范的，这样的作品在被归为权威作品的书籍中可能只占一小部分。但起初人们传播和收集这些作品，还是因为他们一定程度上具有权威性。



Chester Beatty Papyrus (p46), the earliest known manuscript of Paul's letters (ca. A.D. 200); shown are Rom. 16:23–He. 1:7 (left) and Eph. 1:1–11 (right). The order of the letters is unusual: Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, and 1 Thessalonians. (University of Michigan Library)

上图为《贝蒂蒲草纸抄本集》(p46)，它迄今已知的是保罗书信最早的抄本(约公元200年)；图中展示的是《罗马书》16:23至《希伯来书》1:7(左)和《以弗所书》1:1-11(右)。这些书信的顺序是不同寻常的：《罗马书》《希伯来书》《哥林多前书》《哥林多后书》《以弗所书》《加拉太书》《腓立比书》《歌罗西书》和《帖撒罗尼迦前书》。(密歇根大学图书馆)

1. *Pauline Collection*. The NT canon itself, and then the earliest postapostolic writings, already bear witness to collection of the documents. The letters of Paul were the first Christian writings to be collected, so far as historical evidence is available. Although such passages from the Pauline writings as Col. 4:16 may suggest the early practice of disseminating a given letter to various Christian communities, 2 Peter assumes a familiar, and perhaps considerable (cf. 3:16, "all") collection of Pauline letters. However, some have assigned 2 Peter a much later date than the bulk of the NT writings (see PETER SECOND V). Marcion (see below) provides us with the first

1. 保罗书信。《新约》本身和随后最早期的使徒后期作品都见证了保罗书信的收录过程。从目前的历史证据来看，保罗书信是首批被收录的基督教作品。虽然保罗作品的某些段落，如《歌罗西书》4:16可能表明，早期的某封书信在不同的基督徒社团中传播，但是《彼得后书》中认为常见的保罗书信，可能还有大量的保罗书信(参：彼后3:16，“一切的”)都被收录成书。然而，有些人认为《彼得后书》的收录时间比大多数新约作品晚很久(见 PETER SECOND V[《彼得后书》V])。马吉安(见下文)为我们提供了保罗书信的最早官方目录或权威目录(约公元140年至150年)。在这以前很久，接近1世纪末期，罗马主教革利免就熟悉保罗写给哥林

official or canonical list of the Pauline letters (*ca.* 140–150). Long before this time, near the close of the 1st cent., Clement bishop of Rome was acquainted with Paul's letter to the church at Corinth. After him, the letters of both Ignatius bishop of Antioch and Polycarp bishop of Smyrna attest the dissemination of the Pauline letters by the second decade of the 2nd century. In fact, Polycarp apparently was acquainted with all except three of the Pauline letters (1 Thessalonians, Philemon, Titus), and recognized them as authoritative. The combined testimony of the postapostolic fathers points to a general dissemination of the Pauline letters at the beginning of the 2nd century.

When and where was the collection of the Pauline letters first completed? Unfortunately, no finally clear answer exists. One may seek the answer, in the absence of clear evidence, along two lines. It may be supposed that Paul's authoritative position and the desire of the churches to acquire all possible Pauline Epistles led to an early exchange. The relative ease of communications in the Roman empire, the movement of Christians from province to province, and the increasing popularity and general availability of written matter all underline the probability that Paul's letters would soon have become known in, and then collected by, the Christian communities.

As an alternative to the theory of a gradual churchwide gathering of the Pauline corpus, some have believed that it is better to see the collecting as the work of an individual. Edgar J. Goodspeed, rejecting the Pauline authorship of Ephesians, has suggested

多教会的书信。在他之后，安提阿主教伊格那丢和士每拿主教坡旅甲的书信都证明保罗的书信在 2 世纪 20 年代广为传播。实际上，除了其中的三封书信（《帖撒罗尼迦前书》《腓利门书》《提多书》），坡旅甲显然熟悉其他所有的保罗书信，并且认为它们是权威之作。使徒后期的教父共同见证了保罗书信在 2 世纪前期广为流传。

保罗书信是在何时，又是在何地首次被收录成书的？遗憾地是，还找不到这个问题的最终的明确答案。人们可能沿着两个不同的方向搜寻这一问题的答案，但都缺乏清晰的证据。保罗的权威性地位和教会想要获得所有保罗书信的愿望可能使得这些书信在早期被不同地区的人传念。罗马帝国时期的交通相对比较方便，基督徒在各个行省之间来往，而且这些书卷越来越流行，书中这种信息传播形式的使用范围也越来越广，这些因素都预示着保罗书信可能很快就为人们所熟知，然后被基督徒收录成书。

有些人认为与其说保罗书信是在教会范围内逐渐收录成书的，不如将其视为由某个人收集而成的。古德斯皮德（Edgar J. Goodspeed）不认可保罗是《以弗所书》的作者，他认为这封书信的作者也是保罗书信的收录者和公布者（见 EPHESIANS II.A[《以弗所书》

that the author of this letter was likewise the collector and publisher of the Pauline corpus (see EPHESIANS II.A). John Knox has found in Onesimus (Philem. 10) the logical candidate for the completion of such a collection (see PHILEMON IV). The strength of the “individual” solution is that it is easy to suppose that any work of collecting must have been an individual work at some point. Even if it were accomplished by a church, an individual (a bishop?) must have been prominent in the execution of its publication. However, if this were the case, church history bears no early witness to such an act. Therefore, individualistic solutions remain speculative, and in some forms unacceptable.

2. *Early History of the Four Gospels.* Without doubt the most important early collection was that of the four canonical Gospels. However, the actual time and place of their union are unknown to us. Indeed, details concerning their early collection are by no means as clear as in the case of the Pauline letters.

The Gospels were originally intended for specific sectors of the Christian community. Many reasons exist for their creation. The crucial purpose they fulfilled was, of course, to provide the missionary Church with a fuller witness to the mission and teaching of Jesus. The limited group of original witnesses could not carry out the mission Christ had authorized without having recourse to every available means of promulgating the “gospel.” Even the marvelous facility of the ancient memory was no decisive guarantee for the reliable preservation of the oral tradition. As already indicated, the presupposition of a gospel is that it

II.A]). 约翰·诺克斯认为阿尼西谋(门1:10)才是完成保罗书信收录工作的合适人选(见 PHILEMON IV[《腓利门书》IV])。“个人”收录这种说法的一大优势在于由此能够轻而易举的假定在某一时对某个作品的收集属于个人行为。即使教会最终将它们收录在了一起,但是某个人(可能是主教)一定为这些作品的发表做出了突出的贡献。然而,即使情况如此,教会历史却不能为个人收录成书的说法提供早期的证据。因此,个人将保罗书信收录成书的说法仍然只是推测,而且从某些方面来讲,仍然是不能被接受的。

2. 四福音书的早期历史。毋庸置疑,早期被收录的最重要的作品是四部正典福音书。不过,我们并不知道将它们收录在一起的准确时间和地点。实际上,早期收录四福音书的具体情况并不比收录保罗书信的细节清晰。

四福音书最初是供某些基督徒团体阅读的作品。创作这些福音书的原因很多。当然,其目的主要是为了让传道的教会更充分地见证耶稣的使命和教导。如果不利用所有传播“福音”的手段,最初得见证者有限,不足以完成基督所授予的使命。口传传统即使借助世代代人的记忆,也不能保证切实可靠的保存所传递的信息。正如之前所说,一部作品能够成为福音书的前提是其中包含了关于耶稣基督的传统,因此也就变成了有权威的传统。教会内出现过许多异端福音书,但它们的地位从来不能与四部正典福音书相提并论。

contains tradition about Jesus Christ which is thereby authoritative tradition. Many heretical gospels arose within the Church, but they never occupied a place alongside the canonical four.

Although the Gospels were at first directed to particular Christian communities (or persons standing within them; cf. Lk. 1:1–4), there is evidence of their very early circulation. This is more remarkable than the circulation of the Pauline letters, considering the similarity of their content. Of course, any account of the Lord's mission would be eagerly sought after. Study of the structure of the Synoptic Gospels points to the dependence of Matthew and Luke upon Mark's Gospel. And the compiler of the longer ending of Mark apparently used tradition from the other three Gospels.

There are some evidences of the authoritative stature of the four Gospels in the period prior to A.D. 140. Notable are several instances where a saying of Jesus is introduced with the formula normally assigned to OT quotations in the NT. Barn 4:14 is a probable quotation of Mt. 22:14: "As it stands written, 'Many are called, but few are chosen.'" 2 Clem 2:4 is a clear reference to Mt. 9:13: "Another scripture says, 'I came not to call the righteous, but sinners.'" One may also note 2 Clem 14:1, which speaks of "the Scripture which says, 'My house became a den of thieves'" (cf. Mk. 11:17). By and large it is not until the next main period that the collection of four Gospels came to be recognized as possessing full canonical stature.

B. From A.D. 140 to 180. The dates A.D. 140–180 mark off a second main period

虽然四福音书最初是为特定的基督徒团体（或其中的基督徒；参：路 1:1-4）准备的，但是证据表明它们很早就开始流传。四福音书的传播比保罗书信的传播更为值得关注，因为它们的内容非常相似。当然，基督徒急切地想要从中找出关于主的使命的描述。对观福音书的结构研究表明，《马太福音》和《路加福音》都依赖于《马可福音》。更长版本《马可福音》的编辑者显然使用了其他三卷福音书中的传说。

有证据可以表明公元 140 年之前四福音书的权威地位。其中几个证据值得注意，这些证据在引述耶稣的话语时会用到一个惯用语，《新约》在引用《旧约》的内容时通常会用到这个惯用语。《巴拿巴书信》4:14 可能引用了《马太福音》22:14 中的经文：“正如经上说，‘被召的人多，选上的人少。’”《革利免二书》2:4 显然引用了《马太福音》9:13 中的经文：“另一处经上说，‘我来本不是召义人，乃是召罪人。’”人们可能还会注意到《革利免二书》14:1 中提到，“经上記着说，‘我的殿成为贼窝了’”（参：可 11:17）。总的来说，直到下一个主要时期，四福音书的正典地位才被完全认可。

*B. 从公元 140 年到 180 年。*从公元 140 年至 180 年是正典发展的第二个主要时

in the development of the canon. In this period a number of leading personalities in the Church provide a fuller and more concrete witness to the ongoing development of the canon. Their testimony is especially valuable because of their acquaintance with widely scattered areas of the Church in the Roman empire.

1. Place of Marcion. At the beginning of this period stands one whose role in the formation of the canon is unique. Marcion of Sinope in Pontus (Asia Minor) came to Rome in A.D. 139, and by 144 he was expelled from that church because of his gnostic-tinged heretical views. In conjunction with his rejection of the OT as the product of a God inferior to the God of Jesus (the Christian God), Marcion himself established a distinctively “Christian” canon. This is the first list or canon of exclusively Christian scriptures of which we have any knowledge. Of particular importance was the bipartite formal structure of this hyper-Paulinistic canon. Marcion himself designated the two parts as “gospel” and “apostle” (Gk. *euangélion*, *apóstolos*). Luke merited inclusion in this canon—the sole Gospel included—because of his association with Paul; and the apostolic section was limited to ten Pauline Epistles (the Pastorals are missing). Marcion purged from Luke’s Gospel any passages incompatible with his own doctrine, and in the apostolic section he gave Galatians a leading position because of its anti-Judaizing thrust.

The work of Marcion, though heretical, is important because it represents a direct, unique attempt by an *individual* to

期。在这一时期，教会中很多主要人物为正典的继续发展作了更充分、更具体的见证。他们的见证是极有价值的，因为他们熟悉广泛分布于罗马帝国各地的教会。

1. 马吉安的地位。这一时期初期的一个 人物在正典的形成过程中发挥了独特的作用。本都（小亚细亚）西诺普的马吉安于 139 年来到了罗马，并于 144 年被赶出了罗马教会，因为他传扬诺斯替教派的异端教训。他否认《旧约》的地位，认为它是一位地位低于耶稣父神（基督教的神）的神默示的作品，同时还创造了一个与众不同的“基督教”正典。这是我们知道的第一个正典目录或唯一的基督教圣经正典。尤为重要的是，这部高于保罗神学的正典分成两部分。马吉安本人将这两部分命名为“福音书”和“使徒书信”（希腊语：*euangélion* 和 *apóstolos*）。由于路加与保罗的关系，《路加福音》理所当然被收录为正典——这也是唯一一部被收录为正典的福音书；使徒部分仅包括十封保罗书信（不包括教牧书信）。马吉安删除了《路加福音》中所有不符合他的教义的段落，他认为《加拉太书》在使徒书中居于主导地位，因为《加拉太书》反对信奉犹太教。

马吉安的作品虽然属于异端作品，却是很重要的作品，因为它体现出个人为构建一部基督教正典所作的直接而独特

establish a Christian canon. Many scholars (esp. Harnack) are of the opinion that it was in conscious reaction to the work of this very influential heretic (Marcionitic churches sprang up in alarming number from East to West) that the Church established the basic dimensions of the present canon. It is questionable, however, whether Marcion's role was anything more than catalytic. For the Church did not immediately counter with an orthodox canon. In fact, it is not until the Muratorian Canon (see III.C.2 below) of a half-century later that we actually find an official list produced for the Christian community. Moreover, prior to Marcion the Gospels were already accepted as Scriptures, and the letters of Paul had long since been available in collected (and for some, authoritative) form. In her struggle with Marcion, the Church, unlike Marcion, did not seek to satisfy her immediate need by sudden reduction and fixation. Rather, the recognition of many non-Pauline writings continued to remain an open question. The production of the Muratorian Canon, both as and when it appeared, is entirely conceivable had Marcion never existed. At the most, Marcion's canon may have hastened the day when the Church officially accorded the apostolic writings the same full authority as the four Gospels.

2. *Added Threat of Montanism.* Shortly after Marcion's removal from the Church at Rome, a new heresy sprang up in Asia Minor and worked its way westward. Montanus, a converted pagan priest, and his prophetess-disciples Prisca and Maximilla claimed to be the bearers of a new divine revelation. This tendency to expand the "canon," coupled with

的尝试。很多学者（如，哈纳克）认为，教会是有意反对这部具有强大影响力的异端作品（在东方和西方，马吉安派教会的数量在以惊人的速度增长），才确定了现在的正典范围。然而，马吉安是否仅仅加速了新约正典的形成，还是一个疑问。因为教会没有立即用正统的正典来反击马吉安的正典。实际上，直到半个世纪后《穆拉多利经目》（见下文 III.C.2）写成，教会才为基督徒社团提供了官方的正典书目。此外，在马吉安之前，福音书已经被认可为《圣经》中的书卷，保罗书信很久以前就已经收录成书（其中一些书信具有权威性）。教会在与马吉安斗争时，没有像马吉安那样试图通过突然删去某些书卷或确定某些书卷的正典地位来满足迫切的需求。更准确地说，很多非保罗作品在当时还未被认可。完全可以想象，如果马吉安从未出现，《穆拉多利经目》也会被写成，且不论它以什么方式、在什么时候出现。马吉安的正典可能最多加速了教会正式承认使徒作品拥有与四福音书相同的最高权威的这一天的到来。

2. 孟他努主义带来的威胁。在马吉安被赶出罗马教会之后不久，小亚细亚出现了一种新的异端邪说，这一学说逐渐向西方传播。孟他努原是异教祭司，后改信基督教，他和他的女先知门徒百基拉和马克西米拿自称得到了神新的启示。这种扩大“正典”范围的趋势和马吉安减少正典书卷的做法立即促使教会做出确定正统正典范围的首次尝试。

Marcion's narrowing of what was acceptable, immediately preceded the first efforts of the Church to fix the canon officially.

3. *Justin Martyr*. Justin Martyr, an orthodox contemporary of Marcion, wrote his famous *Apology* and *Dialogue with Trypho* in Rome between 150 and 160. Here, Justin reports that the Church in its Sunday worship reads "the memoirs of the apostles or the prophetic writings" (*Apol.* i.67.3). These "memoirs" are the "Gospels" (*Dial.* 66.3, the first instance in which the term "Gospel" clearly designates a book). Although Justin surely knew all four Gospels, there is no absolutely clear instance of a citation from John's Gospel in his works (but see *Apol.* i.61.4; *Dial.* 63; 88). That his pupil Tatian later compiled the famous *Diatessaron*, using all four Gospels (but only the four), is some evidence of a similar regard by Justin. While other NT writings do not appear as Scripture in Justin, he does appeal to the Apocalypse as authoritative. He also knows the letters of Paul, as well as Hebrews and Acts.

4. *Other Christian Writers*. Other significant testimony appears in this period. Melito of Sardis (prior to 180) speaks of the "books of the Old Covenant"; these pre-suppose "books of the New Covenant" (likewise authoritative) as a counterpart. Athenagoras of Athens (also prior to 180), in his treatise on the resurrection, appeals to the work of Paul (1 Cor. 15) as if it were canonical. The Scillitan Martyrs (180) in their trial prior to being sentenced to death by the Carthaginian proconsul, answered that the books they were treasuring were "the books and

3. 殉道者游斯丁。游斯丁是与马吉安同时代的正统基督徒，他于公元 150 年至 160 年在罗马创作了著名的《护教书》和《与特来弗对话录》。游斯丁在他的作品中记录了，教会在星期日礼拜时诵读“使徒的回忆录或先知书”(*Apol.* i.67.3)。这些“回忆录”是“福音书”(*Dial.* 66.3, 首次明确用“福音书”来命名一卷书)。虽然游斯丁显然知晓四福音书，但是没有确凿的证据可以证明他的作品中引用了《约翰福音》中的内容(另见 *Apol.* i.61.4; *Dial.* 63; 88)。他的门生他提安后来编著了著名的《四福音合参》，其中引用了四卷福音书的内容(但只引用了这四卷福音书)，这也为游斯丁推崇福音书提供了一些证据。虽然在游斯丁的著作中新约的其他经卷未被视作圣经，但他确实认为《启示录》是权威之作。他也知晓保罗书信、《希伯来书》和《使徒行传》。

4. 其他基督教作家。这一时期还出现了其他的重要证据。撒狄的墨利托(公元 180 年之前)提及了“旧约”和与之相对应的假想中的“新约”(同样具有权威)。雅典的雅典那歌拉(也是在公元 180 年之前)在他的论文《论复活》中引用了保罗的作品(林前 15)，他将保罗的这部作品当做正典来引用。殉道者西利坦(公元 180 年)在被迦太基总督处死前，在一次审判中说，他们珍藏的书卷是“圣书和义人保罗的书信”。如果这些“圣书”被认为是《旧约》和福音书，那么保罗书信至少在该地尚未完全被认可为圣经正典。

Epistles of Paul a just man.” If it be supposed that the “books” are the OT Scriptures and the Gospels, then it would appear that the Pauline Epistles had not quite attained the full status of Scripture, at least in that locality.

C. A.D. 180 and After. From this time on there is an entirely new situation. Lists of accepted books appear. The concreteness of the canon is such that it can become an object of theological reflection. Leading personalities from East to West attest a fuller (but not complete) and generally uniform canon.

1. *Irenaeus.* In his principal work, *Against Heresies*, Irenaeus gives a comprehensive picture of the situation that must have prevailed in both Rome and south Gaul from A.D. 180. If one assumes his recognition of Philemon (not cited because of its brevity), then Irenaeus cites twenty-two writings as canonical. These are the Gospels, Acts, thirteen Pauline Epistles, 1 Peter, 1 and 2 John of the Catholic Epistles, and the Apocalypse. Although he knew Hebrews, in keeping with the current practice of the Western Church he did not accord it full recognition. His citation of the Shepherd of Hermas with the formula “Scripture says” is noteworthy in that it shows that Christian writings other than our canonical twenty-seven were often accepted as Scripture during this period.

2. *Muratorian Fragment.* The Muratorian Fragment is named after its discoverer, the Italian historian Muratori, who published it in 1740. Written in barbarous Latin, the record is important because it contains a list of books which are for “the whole Church” (lines 55ff.) and which

C. 公元 180 年及其后。从公元 180 年开始出现了一个截然不同的新形势。公认的正典书目出现了。正典的具体性体现在它可以成为神学的研究对象。东方和西方的重要人物都能证明此时出现了一部更加完整（但未彻底确立）且得到普遍接受的正典。

1. 爱任纽。爱任纽在他的主要作品《驳异端》中全面阐述了公元 180 年之后罗马和南高卢的主流形势。如果说爱任纽认可《腓利门书》的正典地位（因为这卷书比较简短，所以把他没有引用这卷书中的内容），那么他总共将二十二卷书当作正典来引用。这二十二卷书包括四福音书、《使徒行传》、十三封保罗书信、《彼得前书》、大公书信中的《约翰一书》与《约翰二书》和《启示录》。虽然他知晓《希伯来书》，但为了与西方教会的当时的惯例保持一致，他并不完全认可这部书的地位。值得注意的是，他用“经上記着说”这样的惯用语引用了《黑马牧人书》中的内容，这说明除了《新约》的二十七卷正典之外，这一时期也通常将基督教作品视为《圣经》。

2. 《穆拉多利残篇》。《穆拉多利残篇》以他的发现者意大利历史学家穆拉多利的名字来命名，这位历史学家于 1740 年公布了这部作品。这份记录是用不规范的拉丁语写成的，它是一部重要的作品，因为其中包含了供“所有教会”（55 行起）使用的书卷目录，也因为这些书

are deemed “apostolic” (line 80), and may therefore be “publicly read in the Church” (lines 77, 73). The Fragment also gives details concerning the author, destination, occasion, and purpose of the books listed. Although in fragmentary condition, it is clear that it listed twenty-two of the present twenty-seven canonical books, as well as the Apocalypse of Peter; the writer of the Fragment notes that many object to the public use of this book in the Church. Not included in the list are Hebrews, 1 and 2 Peter, 3 John, and James. The author’s lengthy argument against the inclusion of the Shepherd of Hermas indicates that the work was in fact accorded something approximating canonical status by some (cf. Irenaeus, above). It has been suggested that Hippolytus, an antipope in Rome after 217, was the author of the Fragment. In the known writings of Hippolytus, he includes at least twenty-one books as having canonical status. Unlike the Fragment, he includes 1 and 2 Peter, but omits Philemon, 2 John, and Jude.

3. *Tertullian and the African Church.* Tertullian also bears witness to a rather clearly fixed canon, which he divides into an evangelical and an apostolic “instrument.” For him also a writing must be by an apostle or composed under apostolic authority in order to be acceptable. His canon of twenty-two books includes the four Gospels, Acts, thirteen Pauline Epistles, 1 Peter, John, Jude, and Revelation.

4. *Egypt and Palestine.* Clement of Alexandria and his illustrious successor in the Alexandrian catechetical school, Origen, give the earliest extensive

卷被认为是“使徒的作品”(80行),因此,教会可以“公开地在教堂内诵读这些作品”(77、73行)。《穆拉多利残篇》还给出了其他的细节,如所列书卷的作者、创作目标地、创作时间和原因。虽然这部作品已经残缺不全,但它显然列出了现在二十七卷新约正典中的二十二卷书,同时还列出了《彼得启示录》;《穆拉多利残篇》的作者注意到,很多人反对在教会内公开地诵读这部作品。这份目录中不包括《希伯来书》《彼得前书》《彼得后书》《约翰三书》和《雅各书》。作者反对将《黑马牧人书》收录为正典并耗费大量篇幅进行论证,这表明很多人实际上认为《黑马牧人书》拥有非常接近于正典的地位(参:上文爱任纽)。有人认为公元217年之后的罗马伪教皇希坡律陀是《穆拉多利残篇》的作者。在已知的希坡律陀作品中至少承认了二十一卷书的正典地位。与《穆拉多利残篇》不同的是,他将《彼得前书》《彼得后书》列为新约正典,却删除了《腓利门书》《约翰二书》和《犹大书》。

3. 特土良和非洲教会。特土良也为一部相当明确的正典作了见证,他将新约正典分为福音“部分”和使徒“部分”。在他看来,只有使徒创作的作品或具有使徒权威的作品才能被认可为正典。他列出的二十二部正典包括四福音书、《使徒行传》、十三封保罗书信、《彼得前书》《约翰书信》《犹大书》和《启示录》。

4. 埃及和巴勒斯坦。亚历山大的革利免和他的著名继任者亚历山大港教理学院院长俄利根最早为正典在帝国东部地区的形成过程提供了大量的证据。革

testimony to the progress of the canon in the Eastern area of the empire. Clement apparently knew and used all twenty-seven books of the present NT canon, as well as a number of other Christian writings which he held to be inspired in some instances. He follows the general course of the Church in according canonical status to only the four Gospels.

We can thank Origen (185–255) for his particular concern to present the status of the canon in the many churches with which he was acquainted. His influential position meant that his findings and own evaluation of them were to influence the Church in the following generations. He notes three classes of “Scripture.” The first consists of those books which are not subject to dispute or are “acknowledged.” These were the four Gospels, thirteen Pauline letters, 1 Peter, 1 John, Acts, and Revelation. Those which were disputed constituted the second class: 2 Peter, 2 and 3 John, Hebrews, James, and Jude. The position of the Shepherd of Hermas, Barnabas, and the Didache was authoritative, but it is doubtful whether he recognized any of the three as possessing the full canonical status of the first class. In the third group he sets books that are “false.” These were the heretical gospels still being circulated.

5. *Eusebius*. The great church historian Eusebius of Caesarea (ca. 260–340) conducted a similar investigation, and he likewise divided the books into three categories (acknowledged, disputed, heretical). His “acknowledged” category differs from Origen’s in that Hebrews is included (as Pauline—though it is noted that the church at Rome does not accept

利免显然知晓并引用过现在全部的二十七卷新约正典和其他大量基督教作品，他有时认为这些基督教作品也是受圣灵感动创作的作品。他遵循教会的普遍观点，仅承认四福音书的正典地位。

我们要感谢俄利根（185 年至 255 年）对正典地位的特殊关注，许多俄利根熟悉的教会因为他才开始关注正典的地位。他是很有影响力的人物，这意味着他的研究结果和对正典的评价会对接下来几代教会产生深远影响。他特别提到了“圣经”的三大类。第一类由那些不存在争议或“公认的”书卷组成。它们是四福音书、十三封保罗书信、《彼得前书》《约翰一书》《使徒行传》和《启示录》。第二类由那些存在争议的书卷组成，它们是《彼得后书》《约翰二书》和《约翰三书》《希伯来书》《雅各书》和《犹大书》。《黑马牧人书》《巴拿巴书信》和《十二使徒遗训》也拥有权威地位，但不能确定俄利根是否认为这三部作品拥有与第一类作品同等的正典地位。他称第三类为“伪书”。它们是当时仍在传播的异端福音书。

5. 优西比乌。凯撒利亚伟大的教会历史学家优西比乌(约公元 260 年至 340 年)也展开了类似的调查研究，他也将这些书卷分成三部分（公认的书卷、有争议书卷和异端书卷）。优西比乌的“公认”书卷与俄利根的“公认”书卷的不同点在于其中收录了《希伯来书》（将其归为保罗的作品——但需要注意的是罗马教会不承认这卷书），并将《启示录》

it) and Revelation is set forth as a book that is not fully accepted by all. The second class is really divided into two groups, those whose canonicity is disputed, and those which are spurious. Disputed are James, Jude, 2 Peter, and 2 and 3 John. Among the spurious writings are the Didache, Barnabas, and the Shepherd of Hermas. The “acknowledged” books and the “disputed” writings of the second class actually constitute the twenty-seven books of the present canon. Heretical gospels and heretical acts made up the third class of writings.

6. *Some Final Landmarks.* The extant works of the fathers provide a rich store of testimony to the status of the canon in the late 3rd and 4th centuries. The various national churches, as time passed, came to occupy increasingly similar points of view. (However, the Syrian Church long constituted an exception to this general agreement.) Most significant for us is the thirty-ninth Easter letter (367) of the great Alexandrian theologian Athanasius. Here for the first time stands a list in which the twenty-seven books of the present NT canon are declared to be the canonical collection, to which nothing is to be added, from which nothing may be taken away. The decree undoubtedly was an influential instrument for fixing opinion in the Eastern Church. Jerome’s translation of the Greek Scripture into Latin at the request of the Roman bishop Damasus was likewise a notable landmark; in it (the present Vulgate) are included the canonical twenty-seven books. In Africa the Third Council of Carthage (397), of which Augustine was an influential member, likewise acknowledged the present twenty-seven

描述为尚未得到完全认可的书卷。第二类书卷实际上分为两部分，即有争议的书卷和伪造的书卷。有争议的书卷包括《雅各书》《犹大书》《彼得后书》《约翰二书》和《约翰三书》。伪造的书卷包括《十二使徒遗训》《巴拿巴书信》和《黑马牧人书》。“公认”书卷和第二类中的“争议性”书卷实际就是现在的正典中的二十七卷书。第三类书卷由异端福音书和异端行传组成。

6. 最后的里程碑。现存的教父作品为公元3世纪末期和4世纪的正典地位提供了丰富的证据。随着时间的推移，很多国家的教会逐渐持有类似的观点。（然而，叙利亚教会长久以来一直持有不同的观点。）最值得我们关注的是亚历山大港神学家亚他那修的第三十九封复活节书信（367年）。这封书信首次列出了现在新约正典中的二十七卷书，并承认它们是正典，不能再添加一卷书，也不能减少其中任何一卷书。颁布这条教令无疑是统一东方教会观点的有力举措。耶柔米应罗马主教达玛苏的要求将希腊语《圣经》译成了拉丁语，这同样是一座引人注目的里程碑；这个译本（现在的《武加大译本》）中收录了二十七卷正典。在非洲，迦太基第三次会议（397年）上同样承认现在的这二十七卷书为正典，奥古斯丁是本次会议中的一个很有影响力的人物。因此，我们看到，帝国范围内的教会几乎在同一时间一致确立了正典的范围和内容。他们的一致行动是那一时期之前的正典的沧桑历史的见证，同时也证明教会一致认识到，只有藉着饱含基督教导的道，才能最好地事奉基督。

books as the canon. Thus, we see at approximately the same time in churches throughout the empire a unified decision fixing the limits and contents of the canon. Their common action is a testimony both to the varied history of the canonical books until that time and to the Church's recognition that it could best serve Christ through the instrument of a Word in all parts of which the whole Church could hear Christ speaking.

IV. Conclusion.-The course of church history, so far as the NT canon is concerned, seems to render problematic the belief of the Protestant Church that here in just these twenty-seven books is the final and authoritative Word of God. Indeed, the general unanimity reached at the end of the 4th cent. has been clouded time and again by collective and individual questioning of the canon. No less a person than Martin Luther relegated certain books (Hebrews, James, Jude, Revelation) to a distinctly inferior place at the end of his German translation of the NT. Voices have been raised, and are being raised, that suggest that the NT canon should be reopened for church evaluation. Is the Protestant Church to accept the (apparent) legacy of historical development or to call this history into question?

In answer, we can only point again to the christological foundation of the canon. Jesus Christ Himself chose those who should bear authoritative witness to His Word, a Word they were privileged to hear as no other generation. From the first the apostle emerges as one who makes the high claim to utter the authoritative Word of God. The earliest collections were of apostolic writings (Paul's letters).

IV. 结论。新教教会认为只有这二十七卷新约正典中包含了上帝的终极权威之道，但在教会的历史进程中似乎也存在质疑的声音。的确，四世纪末在正典问题上达成的普遍共识常常受到群体或个人的质疑。正是马丁路德本人在他的德语《新约》译本的末尾降低了部分经卷（《希伯来书》《雅各书》《犹大书》《启示录》）的地位。因此长久以来始终有人主张教会应该重新考证《新约》的范围。新教教会到底应该接受这个历史发展的（明显）产物，还是应该质疑这段历史？

我们只能再次用正典中的基督论来回答这一问题。耶稣基督拣选那些会为祂的道作权威见证的人，除了他们之外，其他人都听不到祂的道。从一开始，使徒就是那些能够宣扬权威的上帝之道的人。最早收录的《新约》作品都是使徒的作品（保罗书信）。但福音书最有助于回答我们的问题。我们可以看到，教会显然认为福音书是使徒的证据，但教会毫不怀疑这个证据是由福音作者

But the Gospels are most significant for our answer. Here we have what the Church clearly regarded as the apostolic testimony—and yet the Church had no qualms about attributing this testimony to Evangelists who were not themselves apostles (i.e., Mark and Luke). No doubt the primitive Church possessed a similar conviction regarding Epistles whose authorship is not always clearly discernible today.

The earliest Church has paved the way for us by adopting an elastic measure or norm of apostolicity. The apostolicity of the NT canon in its entirety cannot be historically proved. The Christian can only believe that this history, set in motion by the earthly Lord, has been superintended by the risen Lord, who will not lead His Church into error. We believe that He has built His Church upon this Scripture, and that all future development must spring from the grateful obedience exercised by a Church that may hear its Lord speak in the OT and the NT canon.

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提供的，尽管这些作者本身并不是使徒（如马可和路加）。毋庸置疑，早期的教会对使徒书信持有类似的观点，而现在并不总是可以明确分辨出这些书信的作者。

最早期的教会通过采用一种灵活的方法或使徒传统的标准而为我们确定新约正典铺平了道路。我们无法从历史观点上证明整部新约正典的使徒传统。基督徒只能相信，复活的主一直主宰着这段由世上的主开启的历史，祂不会让祂的教会走入歧途。我们相信祂在《圣经》之上建立了祂的教会，教会可以听见主在《旧约》和《新约》正典中的教导，只有当教会满怀感恩地顺服神，才能在未来取得新的发展。

书目——W. Barclay, *Making of the Bible* (1961); F. F. Bruce, *Tradition: Old and New* (1970); H. von Campenhausen, *Tradition and Life in the Church* (1968); O. Cullmann, “The Plurality of the Gospels as a Theological Problem in Antiquity”和“*The Tradition: The Exegetical, Historical and Theological Problem*”, 英译本见 A. J. B. Higgins 编, *The Early Church* (1956); F. V. Filson, *Which Books Belong in the Bible?* (1957); B. Gerhardsson, *Tradition and Transmission in Early Christianity* (1964); E. J. Goodspeed, *Formation of the NT* (1926); A. Harnack, *Origin of the NT* (1925); C. F. D. Moule, *Birth of the NT* (1962); J. A. T. Robinson, *Can We Trust The NT?* (1977); A. Souter, *Text and*

Canon of the NT (2nd rev. ed. 1960); B. F. Westcott, *General Survey of the History of the Canon of the NT* (7th ed. 1896); T. Zahn, *Geschichte des NT Kanons* (1888–1892); *Grundriss der Geschichte des NT Kanons* (2nd ed. 1904). The basic works of Westcott and Zahn are especially valuable for advanced work on the canon. The following work contains some of the important primary texts for the study of canon history: E. Preuschen, *Analecta. Kürzere Texte zur Geschichte der alten Kirche und des Kanons*, II; *Zur Kanongeschichte* (2nd ed. 1910).

R. P. MEYE

CANOPY

[Heb. *sukkâ*] (2 S. 22:12; Ps. 18:11); AV PAVILION(S); [*‘āb*] (1 K. 7:6; Ezk. 41:25); AV THICK BEAM, PLANKS; NEB CORNICE; [*huppâ*] (Isa. 4:5); AV DEFENCE; NEB COVERING; [Gk. *kōnōpeion*] (Jth. 10:21; 13:9, 15; 16:19); NEB MOSQUITO-NET, NET; ROYAL CANOPY [Heb. *šaprîr*] (Jer. 43:10); AV ROYAL PAVILION; NEB CANOPY. Several translation difficulties are involved in the OT passages. In 2 S. 22:12 and the closely parallel Ps. 18:11, it is clear that *sukkâ* (the plural in the MT of 2 S. 22:12 is properly emended to a singular), literally “booth,” designates some kind of covering, but it is not clear whether that covering is constituted by the darkness (2 Samuel, AV, RSV) or by what follows: in the NEB of both passages, “dense vapour”; in Ps. 18, AV, “dark waters and thick clouds of the skies,” RSV “thick clouds dark with water.” See comms. *in loc.*

Canon of the NT (1960年第2修订版); B. F. Westcott, *General Survey of the History of the Canon of the NT* (1896年第7版); T. Zahn, *Geschichte des NT Kanons* (1888–1892); *Grundriss der Geschichte des NT Kanons* (1904年第2版)。威斯克和察恩的基础作品对于后期的正典研究极其有价值。以下作品中包含了一些研究正典历史的重要原典资料: E. Preuschen, *Analecta. Kürzere Texte zur Geschichte der alten Kirche und des Kanons*, II; *Zur Kanongeschichte* (1910年第2版)。

词条作者: R. P. MEYE

CANOPY 行宫、台阶、槛、飞檐、遮蔽、蚊帐、宝帐

【希伯来语: *sukkâ*】(撒下 22:12; 诗 18:11); 《钦定版圣经》译为 PAVILION(S) (“行宫”); 【*‘āb*】(王上 7:6; 结 41:25); 《新英文译本》译为 THICK BEAM (“台阶”)和 PLANKS (“槛”); 《新英文译本》译为 CORNICE (“飞檐”); 【*huppâ*】(赛 4:5); 《钦定版圣经》译为 DEFENCE; 《新英文译本》译为 COVERING, 汉译均为“遮蔽”; 【希腊语: *kōnōpeion*】(滴 10:21; 13:9, 15; 16:19); 《新英文译本》译为 MOSQUITO-NET 和 NET, 汉译均为“蚊帐”; ROYAL CANOPY (“光华的宝帐”) 【希伯来语: *šaprîr*】(耶 43:10); 《钦定版圣经》译为 ROYAL PAVILION; 《新英文译本》译为 CANOPY, 汉译均为“光华的宝帐”。在翻译《旧约》中的这个词时遇到了一些困难。在《撒母耳记下》22:12 和内容相似的平行经文《诗篇》18:11 中, *sukkâ* (《马所拉文本》《撒母耳记下》22:12 中的复数形式应当改为单数形式) 指的是某种遮盖物, 这个词的字面含义是“棚”, 但尚不清楚的是, 到底是以黑暗(《钦定版圣经》和《修订标准译本》, 撒下) 还是以后文中的“聚集的水”为行宫, 《新英文译

本》将这两段经文中的“聚集的水”都译为“dense vapour”；在《诗篇》18章中，《钦定版圣经》译为“dark waters and thick clouds of the skies”，《修订标准译本》译为“thick clouds dark with water”，汉译均为“水的黑暗，天空的厚云”。见这一章的评论。

The Heb. *‘āb* in 1 K. 7:6 describes a part of the Hall of Pillars in Solomon’s palace, and *‘āb ‘ēš* in Ezk. 41:25 is a wooden piece in front of or over the vestibule of the nave in Ezekiel’s vision of the restored temple; “cornice” is a likely translation. The *huppâ* of Isa. 4:5 is a protective cover. In Jth. 10:21, etc., the Gk. *kōnōpeion* over the bed of Holofernes may be either a mosquito net or a decorative canopy.

In Jer. 43:10 the Heb. *šaprîr*, perhaps related to an Assyrian word for “spread out,” is probably a large cloth canopy, or possibly a royal carpet.

《列王纪上》7:6 中的希伯来语 *‘āb* 指的是所罗门圣殿中一段有柱子的廊子，《以西结书》41:25 中的 *‘āb ‘ēš* 指的是以西结在异象中看到的修复圣殿廊前的木槛；“飞檐”可能是这个词的翻译。《以赛亚书》4:5 中的 *huppâ* 指的是防护盖。在《犹滴传》10:21 等经文中，希腊语 *kōnōpeion* 指的是何乐弗尼床上的蚊帐或装饰性帐子。

在《以西结书》43:10 中，希伯来语 *šaprîr* 可能指的是一种较大的布质天篷，也有可能指的是王室的地毯，这个词可能与亚述语中表示“铺开”的词有关。

J. W. D. H.

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CANTICLES

[Heb. *šîr haššîrîm*-‘the song of songs’; Gk. *aîsma asmátōn*; Lat. *canticum canticorum*]; AV, RSV, SONG OF SOLOMON; NEB SONG OF SONGS. The book that follows Ecclesiastes in the Roman Catholic and Protestant Bibles. The name Canticles comes from the Latin. The book is the first of the Five Scrolls, and is read at Passover.

- I. Title
- II. Methods of Interpretation
 - A. Allegorical
 - B. Dramatic
 - C. Liturgical

CANTICLES 《雅歌》

【希伯来语：*šîr haššîrîm*——“歌中之歌”；希腊语：*aîsma asmátōn*；拉丁语：*canticum canticorum*】；《钦定版圣经》和《修订标准译本》译为 SONG OF SOLOMON；《新英文译本》译为 SONG OF SONGS，汉译均为“雅歌”。在罗马天主教和新教的《圣经》中，《雅歌》在《传道书》后面。“Canticles”这个词源自于拉丁语。《雅歌》是五圣卷中的第一卷，守逾越节时要诵读这卷书。

- I. 书名含义
- II. 解经方法
 - A. 寓意解经
 - B. 戏剧解经
 - C. 礼拜仪式解经

- D. Lyrical
- III. Canonical Status
- IV. Author and Date
- V. Language and Genre
- VI. Theological Significance

I. Title.-The Hebrew title is “the best (or most beautiful) song which is Solomon’s,” the expression “Song of Songs” (Heb. *šîr haššîrîm*) being a superlative. The phrase *“šer lišlômôh* can be translated in different ways: “of Solomon”; “by Solomon”; “to Solomon”; “for Solomon.” In any event, the phrase was taken early to refer to Solomonic authorship. It is clear that the title is from a later hand, for *“šer* is used only here while the rest of the book uses the relative particle *šê*’.

II. Methods of Interpretation.-As G. Fohrer has remarked, “The history of interpretation of the Song of Songs is no feather in the cap of biblical exegesis” (*Intro. to the OT* [Eng. tr. 1968], p. 300). Historically, interpretations have fallen into four categories: allegorical, liturgical, dramatic, lyrical.

A. Allegorical. The allegorical interpretation has been the dominant one in Judaism and Christianity for most of the last two millennia. The earliest possible evidence for this interpretation is 2 Esd. 5:24ff.; 7:26, in which the dove, lily, and bride as figures for the chosen people may reflect the influence of Cant. 2:9; 6:9. However, other figures that do not come from Canticles (vine, river, sheep) are used in 2 Esd. 5:24ff., and the bride figure in 7:26 need not come from Canticles. The Talmud (*Abodah Zarah* 29a) and the Targum to Canticles treat the book as an allegory that symbolically

- D. 抒情诗解经
- III. 正典地位
- IV. 作者和写作年代
- V. 语言和体裁
- VI. 神学意义

I. 书名含义。这卷书的希伯来语名称是“所罗门所有歌中最好的一首”，“歌中之歌”（希伯来语：*šîr haššîrîm*）是最高级表达。短语 *“šer lišlômôh* 可以有多种翻译：“属所罗门的”、“所罗门所写的”或“献给所罗门的”。无论如何，这个短语最初用来表示所罗门是这卷书的作者。书名显然是后来添加的，因为只有这里用到了 *“šer* 这个词，其他的书卷则用到了关系词 *šê*’。

II. 解经方法。弗勒（G. Fohrer）曾评论道，“解释《雅歌》的历史不是圣经释义中值得夸耀的事”（*Intro. to the OT* [1968年英译本]，300页）。从历史的观点看，解经方法可以分为四类：寓言解经、礼拜式解经、戏剧解经和抒情诗解经。

A. 寓言解经。寓言解经已经成为犹太教和基督教在过去两千年的大部分时间里使用的主要解经方法。最早使用寓言解经的证据可能是《以斯得拉二书》5:24起和7:26，这两段经文用鸽子、百合和新娘来比喻选民，这种比喻可能体现出《雅歌》2:9和6:9的影响。不过，《以斯得拉二书》5:24起中使用的其他比喻（葡萄树、江河、羔羊）却不是源自于《雅歌》，《以斯得拉二书》7:26中新娘的比喻也不一定源自于《雅歌》。《他勒目》（《论偶像崇拜》29a）和《他尔根》中将《雅歌》视为一则寓言，这则寓言以象征的手法描绘了上帝和以色列之间的爱。阿基巴阿（Akiba）、萨

depicts the love between God and Israel. This view was held by Akiba, Saadya, Rashi, and Ibn Ezra. As Gerleman (pp. 141f.) has mentioned, all clear examples of the allegorical interpretation presuppose the canonical status of the book.

The Church took over the allegorical interpretation, substituting Christ for God, and the Church for Israel. The earliest evidence for this is in Hippolytus, but Origen wrote in more detail, even denying the validity of any other interpretation. However, the “bride” has been seen by some as other than the Church: the individual believer, the human soul, all mankind, the Virgin Mary. Luther took the bride to be symbolic of the state. The allegorical interpretation is still used by some Roman Catholic scholars, and is a teaching of their Church.

Some Scripture passages could be taken to justify allegorical interpretation. The figure of the bride is used for Israel in Hosea and Ezekiel, and for the Church in Rev. 21f. Metaphor, however, is not allegory. Neither does Canticles have to do with prophetic speech or apocalyptic. Moreover, there are the same difficulties as raised by the allegorizing of any other book of Scripture: (1) there is no hint that Canticles understands itself as allegory; (2) allegorizing is the result either of the interpreter’s failure to find what he seeks in the literal understanding of the text, or his finding elements that may be offensive or embarrassing. In the first case, the allegorical interpreter sees profound hidden spiritual truths, in the second he covers what he regards as embarrassments. Allegorizing is therefore

德雅 (Saadya)、拉希 (Rashi) 和伊 בני以斯拉 (Ibn Ezra) 也持有这种观点。正如葛勒曼 (Gerleman, 141-142 页) 所提到的, 所有寓言解经的例子都以该书的正典地位为前提。

教会采纳了寓言解经的方法, 用基督代替神, 用教会代替以色列。希坡律陀提供了寓言解经的最早证据, 俄利根提供了更为详尽的证据, 他甚至否定了其他解释的有效性。但有些人认为“新娘”除了可以用来比喻教会, 还可以用来比喻每个基督徒、人类的灵魂、全人类和童贞女马利亚。路德认为新娘是国家的象征。寓言解经仍然是一些罗马天主教学者使用的解经方法, 也是天主教会的一个教义。

一些经文段落可能能够用来证明寓言解经的正确性。《何西阿书》和《以西结书》都将以色列比喻成新娘, 《启示录》21-22 中也将教会比喻成新娘。不过, 比喻不是寓言。《雅歌》也与预言或启示无关。此外, 如果从寓言的角度来解释其他的经卷, 也会产生相同的困难: (1)《雅歌》并没有暗示出它可以被视为一则寓言; (2) 可能因为经文并未从字面意思上体现出解经者想要寻找的真意, 或者因为他发现了一些让他感觉讨厌或尴尬的内容, 所以才将《雅歌》解释成了一则寓言。在第一种情况下, 寓言解经者体会到了隐藏于其中的深奥的属灵真理, 在第二种情况下, 他掩盖了那些令他感觉尴尬的内容。因此, 寓言解经总是非常主观, 通常还会产生“牵强附会”的错误。

always highly subjective, often resulting in “eisegesis.”

The view that Canticles was allegorized to allow it entrance into the canon is not germane if, as seems likely, allegorizing presupposes the canonical status of the book (Gottwald, pp. 421f.).

B. Dramatic. There are marginal glosses in the Sinaiticus and Alexandrinus LXX MSS, indicating speaker and addressee. While this need not indicate that the book was understood as a drama, but merely that the identities of the speaker and addressee are sometimes unclear, there have been dramatic interpretations, which have taken two basic forms. One sees in the book two characters (Solomon and the Shulammitite [6:13; LXX Shunammite]), plus a chorus, the “daughters of Jerusalem.” The other view sees an additional character, the girl’s lover, a shepherd. In the two-character interpretation, the loving couple, after being separated, are finally reunited. The drama praises marital love. According to the three-character view, the girl rejects Solomon’s attempts to win her and remains true to her pastoral swain. Here the lesson is loyalty: love triumphs over wealth and luxury.

The difficulties with the dramatic interpretation are several: (1) there is no other evidence of drama in ancient Hebrew literature; (2) there is no movement, development, or plot in the present form of Canticles, so the parts of the book must be rearranged; (3) according to the three-character interpretation, Solomon is portrayed as the “villain,” hardly conducive to acceptance by Judeans, nor to an

即使寓言解经似乎是《雅歌》获得正典地位的前提，但是，认为将《雅歌》寓言化是为了将其收录为正典的观点也不是恰当的（Gottwald, 421-422 页）。

B. 戏剧解经。《西奈抄本》和《亚历山大抄本》中收录的《七十士译本》在旁注中指明了说话者和听话者。虽然这不一定表明《雅歌》可以看成是一个戏剧，而仅仅表明，通常无法确定说话者和听话者的身份，目前有两种形式的戏剧解经。第一种戏剧解经指出了书中的两个人物（所罗门和书拉密女[歌 6:13; 《七十士译本》译为 Shunammite (“书拉密女”)]，再加上一个合唱队，“耶路撒冷的众女子”。第二种戏剧解经还指出了另外一个人物，书拉密女的恋人牧羊人。在两个人物解经中，这对恋人在经历分离后最终团聚了。这个戏剧歌颂了夫妻间的恩爱。根据三人物解经的观点，所罗门试图赢取少女的芳心，却因少女对牧羊人少年的忠贞不渝而失败。这是关于忠诚的教导：爱超越了财富和享乐。

戏剧解经也遇到了几个问题：(1) 古代希伯来文学中找不到关于戏剧的其他证据；(2) 从《雅歌》目前的叙述形式中看不到戏剧的进展、发展或情节，所以必须重新编排书中的某些内容；(3) 根据三人物解经的说法，所罗门被描述成了一个“反派人物”，这难以令犹太人接受，对解释书名的含义也没有帮助。总之，戏剧解经产生的问题比它解决的问题还多。

explanation of the title. In sum, the dramatic interpretation creates more problems than it solves.

C. *Liturgical.* This interpretation maintains that Canticles is a survival of an old originally pre-Israelite New Year Festival liturgy. As such, it contains remnants of an old fertility myth, which depicts the male deity (*dôd*) and his divine consort. His disappearance and her search for him are paralleled in Mesopotamian and Canaanite mythology. The search culminates in reunion and the *hierôs gámos* (sacred marriage), which ensures the life of the earth for another year. The prophetic use of the marriage metaphor to depict the relationship of Yahweh and Israel gives early evidence for the existence of this theology in an Israelite context. Although the book became secularized, it showed its cultic origins by its use in the festivals of *Maṣṣot* (Unleavened Bread) and *Sukkot* (Booths). Also liturgical is its use in the festivities in the vineyards on the 15th of Ab and the Day of Atonement (Mish. *Taanith* iv.8). It was this liturgical usage that provided the basis for canonization.

In favor of this interpretation is the fact that Baal, the Canaanite fertility-god, is described as a shepherd in the Râs Shamrah mythological texts, which also contain explicit erotic language, including a description of Baal's glorious appearance (L. Fisher and F. B. Knutson, *JNES*, 28 [1969], 157–167).

However, there are many problems with the liturgical interpretation: (1) it is really a type of allegorical exegesis; (2) while Israelite folk religion was undoubtedly syncretistic, there is little evidence that a

C. 礼拜仪式解经。这种解释方法认为，《雅歌》是源自以色列建国以前的一种古老的新年仪式的祷告文。其中存留了古老的生育神话的遗迹，这个古老的生育神话描述了男性神祇 (*dôd*) 和他的妻子。美索不达米亚和迦南都流传着关于该神祇的失踪和他妻子寻找他的神话。他的妻子最终找到了他，二人重新团聚，这个神圣的婚姻 (*hierôs gámos*) 确保下一年地上的生命可以继续延续。先知用这个婚姻比喻来描述耶和华和以色列之间的关系，这说明在很早以前以色列人中间就存在这种宗教信仰。虽然这本书变成了世俗之作，但除酵节和住棚节要诵读这卷书，这说明该书源于宗教礼拜。亚布月 15 日和赎罪日在葡萄园中举行礼拜仪式时也要诵读这卷书（《米示拿》《论斋戒》iv.8）。这卷书在礼拜仪式中的用途为该书的正典性提供了根据。

迦南的丰收神巴力在拉斯姆拉神话文献中被描绘成一个牧羊人，这支持了这种解释经文的方法，拉斯姆拉神话文献中还使用了露骨的色情语言，并且描述了巴力英俊的外表 (L. Fisher 和 F. B. Knutson, *JNES*, 28 [1969], 157–167)。

然而，礼拜仪式解经也遇到了一些问题：(1) 它实际上是一种寓言式的释经方法；(2) 虽然以色列民间的宗教确实在融合，但几乎没有证据可以证明，迦南、以色列的丰收节日和神婚曾在以色列

Canaanite/Israelite fertility festival, complete with *hierós gámos*, ever reached a significant degree of acceptance in Israel; (3) the prophetic use of the marriage metaphor is more easily seen as coming from the sphere of the family rather than the cult, especially since its origin is found in Hosea, no friend of the Baal cult; (4) as a whole, the book gives a definite impression of secularity. Love songs can be used in the cult—the Râs Shamrah texts show that—but they do not originate there.

D. Lyrical. According to this view, Canticles is a collection of love songs and epithalamia (wedding songs praising the bride and sometimes also the groom). The first theologian to take this position was Theodore of Mopsuestia. Some anonymous medieval Jewish commentators, as well as a few men in the Reformation period, called the book secular; thus Sebastian Castellio incurred the wrath of Calvin. Herder in 1778 maintained that Canticles was folk poetry.

The lyrical interpretation is the most favored among scholars today. In the end of the 19th cent. Budde's commentary used the writings of J. G. Wetzstein (*Zeitschrift für Ethnologie*, 5 [1873], 270–302), who had observed wedding festivities of Syrian peasants. In the festivities, which last for a week, the bride and groom play the role of king and queen. The villagers sing songs before them, including the *wasf*, a description of the physical beauty of the bride. Budde maintained that the origin of Canticles was to be found in a similar situation in Israel.

The primary problem with the

列得到了普遍的认可; (3) 更容易看到先知们在家族范围内, 而不是在礼拜仪式中使用婚姻的比喻, 尤其是自何西阿开始, 先知们都反对巴力崇拜; (4) 总的来说, 这卷书给人一种明确的世俗主义印象。拉斯姆拉文献表明, 爱歌可以用在礼拜仪式中, 但并不起源于礼拜仪式。

D. 抒情诗解经。 根据这种解经方法, 《雅歌》是爱歌和新婚颂诗(赞美新娘的婚礼颂诗, 有些是赞美新郎的颂诗)的收录集。第一个采用这种解经方法的神学家是摩普绥提亚的狄奥多若。中世纪的一些匿名的犹太注释者和改教时期的一些人称这本书为世俗之作; 因此, 卡斯泰利奥(Sebastian Castellio)惹恼了加尔文。赫德在 1778 年仍然认为《雅歌》是民谣诗歌。

现代学者最支持抒情诗解经的方法。19 世纪末期, 布德(Budde)用魏次坦的作品(J. G. Wetzstein, *Zeitschrift für Ethnologie*, 5 [1873], 270–302)进行了注释, 魏次坦曾参加过叙利亚农民的结婚庆典。结婚庆典持续一周, 婚礼中的新郎和新娘扮演着国王和王后的角色。村民们在他们前面唱着歌, 其中包括描述新娘美貌的歌曲(*wasf*)。布德认为, 应该在以色列类似的情境中找到《雅歌》的起源。

婚礼颂诗这种解释存在的一个主要问

wedding-cycle interpretation is that nothing in Canticles suggests the couple was married, with the exception of 3:9–11, a reference to the wedding day of Solomon. What is more likely is that love songs were used in wedding celebrations. It is possible, as some suggest, that there are genuine epithalamia in the book; but the rest of the texts are love songs. This interpretation has one great advantage—one need not contort the text; it is understood literally, i.e., as lyrical poetry.

III. Canonical Status.—There are several opinions on why Canticles was accepted into the canon. Interestingly, the raising of this issue presupposes a specific understanding of the book, i.e., it seems to be a collection of love and wedding songs, and therefore its place in the canon requires justification. Such issues never arise with regard to, e.g., Genesis or Isaiah.

One view is that the book's association with Solomon's name earned it a place in the canon. However, while this may have helped, it was insufficient in itself, for Wisdom of Solomon is not canonical. Other factors must have been involved.

Another view is that the book won acceptance on the basis of an allegorical interpretation. This assumes that the liturgical or lyrical understanding would not, in the opinion of the rabbis, warrant its inclusion in the canon. Against this is the fact that the earliest clear evidence for an allegorical interpretation is in the period after Jamnia (i.e., after ca. A.D. 90). Gottwald is probably correct in suggesting that canonical status preceded allegorizing.

题是，除了《雅歌》3:9-11中提到了所罗门举行婚礼的日子，《雅歌》的其他章节中并没有提及这对恋人结婚了。这些爱歌更有可能是在婚礼庆典中使用的爱歌。正如一些人所认为的，这卷书中可能包括一些真正的新婚颂诗；其他部分则是爱歌。这种解释具有一大优势——人们不需要通过转义来分析经文的含义；而应按照字面意思来理解，也就是将其理解成抒情诗。

III. 正典地位。关于《雅歌》被视为正典的原因，存在着多种观点。有趣的是，这一问题的提出是以对该作品的具体理解为前提的，也就是说，《雅歌》似乎是爱歌和婚礼颂歌的合集，因此需要证明这卷书的正典地位。《创世记》或《以赛亚书》就没有出现这样的问题。

其中一种观点是，因为这卷书的书名与所罗门有关联，所以它赢得了正典的地位。然而，虽然这一点可能会有所帮助，但这并不是《雅歌》成为正典的充分条件，因为《所罗门智训》就不是正典。其中必然还有其他原因。

另一种观点是，这卷书是基于寓言解经而被认可的。理所当然地认定，《雅歌》通过礼拜仪式解经或抒情诗解经不能被拉比视作正典。但詹尼亚会议之后（即，约公元90年之后）才出现了寓言解经最早的确凿证据，这一事实驳斥了这种观点。哥特瓦尔德认为，在寓言解经出现之前这卷书已经确立了正典地位，他的这种观点可能是正确的。

A third position is based on the liturgical interpretation, i.e., the book was judged canonical because of its association with the feasts of *Maṣṣot* and *Sukkot*. Against this is the fact that it is not clear that the book was associated with these feasts in the period before Jamnia.

None of the views need be exclusive. Nor should other factors be neglected, e.g., the supposed age of the book and its popularity. The references to Solomon were likely taken as evidence of the age of the book. References to quotations from the book by the people, in different contexts, suggest its popularity (Mish. *Taanith* iv.8; Tosephta *Sanhedrin* xii.10). In the 2nd cent. the canonical status was debated, and championed by Akiba (Mish. *Yadaim* iii.5). Solomonic authorship was not universally believed (T.B. *Baba Bathra* 15a, in which Rav holds Hezekiah and his “party” to be the authors). As the discussions above suggest, the question of canonicity cannot be considered apart from that of interpretation. If, as seems likely, the lyrical interpretation was prevalent at the time of Jamnia, then several factors were significant in securing its acceptance. One was Solomonic authorship, and related to this, antiquity. Another was its popularity. Third, as Gerleman points out, the book is secular, i.e., it desacralizes sex, and thus might serve as an argument against fertility cults. Fourth, the book was perhaps also seen as a corrective to asceticism.

IV. Author and Date.-The traditional view has ascribed authorship to Solomon, based on the title. As we have seen, the title need not indicate Solomonic

第三种观点是基于礼拜仪式解经的，即这卷书之所以被视为正典，是因为守除酵节和住棚节时要诵读这卷书。然而对于这一点，尚不清楚詹尼亚会议之前，在守这些节日时是否要诵读这卷书。

上述观点都不是排他的观点。不应该忽略其他的因素，如这卷书可能所处的年代和它的受欢迎程度。提及所罗门可能证明了这本书的写作年代。人们在不同语境中引用这本书的内容，可能表明了这卷书的受欢迎程度（《米示拿》《论斋戒》iv.8；《土西他》《论公会》xii.10）。公元2世纪这卷书的正典地位引发了争论，阿基巴阿拥护它的正典地位（《米示拿》《论手》iii.5）。所罗门的作者身份没有得到普遍认可（《巴比伦他勒目》《论最后一道门》15a，拉比认为希西家和他的“文士”是该书的作者）。正如上文讨论所示，不能撇开解经方法而考虑正典性问题。如果抒情诗解经是詹尼亚时期盛行的解经方法，情况似乎也是如此，那么其他几个因素对于确保《雅歌》的正典地位具有重要的意义。第一个因素是所罗门的作者身份，这说明它是一部古卷。第二个因素是《雅歌》的受欢迎程度。第三，正如葛勒曼所指出的，《雅歌》是一部世俗之作，也就是说，它使性世俗化，因此可以作为驳斥生育崇拜的论据。第四，《雅歌》还可能被视为禁欲主义的修正之作。

IV. 作者和写作年代。传统观点基于这卷书的书名，认为所罗门是该书的作者。正如已经证实的那样，书名不一定表明所罗门是该书的作者。除了在书名

authorship. Apart from the title, Solomon's name occurs six times (1:5; 3:7, 9, 11; 8:11f.). Of these, 1:5 and 8:11f. are references to the wealth of Solomon. The other references are in the passage describing Solomon's procession and his "palanquin," and have little to do with the rest of the book.

Thus, besides the title, no passages in the book specifically suggest Solomonic authorship. This notion, or the dedication of the book to Solomon, may have resulted from a recognition of the units of which the book consists—songs. Songs were associated with wisdom. Gordis has drawn attention to Jer. 9:17 (MT 16), where the women who sing funeral dirges are called "wise ones" (Heb. *h^akāmôṭ*, RSV "skillful women"). He also notes 1 K. 4:31 (MT 5:11), where Solomon is said to be wiser than Ethan and Heman, who were temple singers. Also important here is 1 K. 4:32 (5:12): "He also uttered three thousand proverbs, and his songs were a thousand and five." Thus, the key to the association of the book with Solomon: the association of songs of wisdom, wisdom with Solomon, and of Solomon with songs. Here then, we have an analogy to Proverbs; probably the collecting and editing of the songs culminated in wisdom circles, which attributed the book to the patron of wisdom, Solomon.

Dating the book is more difficult. Many scholars have seen a date in the postexilic or even Hellenistic period reflected in the use of Aramaisms (1:6, 17; 2:11; 7:2; etc.) and foreign loanwords. "Nard" (1:12; 4:13f.) and "garden" (4:13, Heb. *pardēs*) are Persian, and "palanquin" (3:9, Heb. *'appiryôn*) is Greek. Another

中, 所罗门这个名字在《雅歌》中出现了六次(歌 1:5; 3:7, 9, 11; 8:11-12)。其中《雅歌》1:5 和 8:11-12 中提到了所罗门的富有。在描述所罗门的队伍和“轿”的段落中也提到了所罗门, 但本书的其余部分基本没有再提到过他的名字。

因此, 除了书名, 书中没有任何章节明确表示所罗门是本书的作者。这卷书被公认为是由诗歌组成的, 因此认为它是所罗门的作品或是献给所罗门的作品。诗歌和智慧联系在一起。戈迪斯关注了《耶利米书》9:17 的内容(《马所拉文本》16), 在这节经文中, 会唱哀歌的妇女被称为“智慧的妇女”(希伯来语: *h^akāmôṭ*, 《修订标准译本》译为“skillful women”[“善哭的妇女”])。他还注意到了《列王纪上》4:31(《马所拉文本》5:11), 其中称所罗门的智慧胜过圣殿的歌者以探和希幔。《列王纪上》4:32(王上 5:12)也非常重要:“他作箴言三千句, 诗歌一千零五首。”因此, 所罗门与本书的关系在于所罗门与智慧之歌和智慧的关系, 以及所罗门与诗歌的关系。我们在这里看到了箴言与诗歌的类比; 这些诗歌有可能是智慧之人收录和编辑的, 所以这卷书被认为是由智慧之人所罗门所作。

该书的写作年代更难以确定。由于书中使用了亚兰语化的语言(歌 1:6, 17; 2:11; 7:2 等)和外来词, 许多学者认为《雅歌》创作于被掳巴比伦之后, 甚至是希腊化时期。“Nard”(“哪哒”, 歌 1:12; 4:13-14)和“garden”(“园子”, 歌 4:13; 希伯来语: *pardēs*)是波斯语, “palanquin”(“华轿”, 歌 3:9, 希伯来

argument for lateness is the use of the relative particle š^e -. Others have attempted to counter this view. The Aramaisms reflect a northern dialect, not necessarily indicative of lateness. The loanwords are not Persian and Greek, but Sanskrit (Gerleman sees “palanquin” as Egyptian), i.e., coming from India (possible in Solomon’s time). Gerleman suggests that use of foreign loanwords is characteristic of formal lyric poetry, and refers to Egyptian love poetry as an analogy (pp. 141f.). As for š^e -, the word occurs elsewhere in preexilic passages.

The arguments for lateness have greater weight. Without putting any interpretation on the Aramaisms, Persian and Greek loanwords are found in other late books in the OT, so their occurrence in Canticles should not be considered exceptional. Probably the poet(s) used these loanwords without recognizing them as such; they had become part of the Hebrew vocabulary. The relative particle š^e - does occur in preexilic passages; but of a total of 139 occurrences in the OT, 32 are in Canticles and 68 in Ecclesiastes; its use here represents a late development.

Another argument for an early date is the spirit expressed in the poems—a graphic appreciation of the sexual. Gerleman suggests this would be most at home in the period of “Solomonic humanism.” This may be valid, but we have insufficient evidence about the Israelite world view to suggest that graphic sensual language was appreciated only in the Solomonic period. The people enjoyed it still in the time of Akiba.

Some of the songs may very well be

语: ‘*appiryôn*) 是希腊语。认为本书是后期之作的另一个论据是其中使用了关系词 š^e -. 其他人试图反驳这一观点。亚兰语化的语言是一种北方的方言,并不一定是后期的语言。这些外来词也不是波斯语和希腊语,而是源自印度(有些人认为是所罗门时期的印度)的梵文(葛勒曼认为“palanquin”是埃及语)。葛勒曼认为使用外来词是抒情诗的一个特征,并将这种抒情诗与埃及的情诗进行了类比(141-142页)。至于 š^e -, 被掳巴比伦以前的其他文章中也用到了这个词。

关于本书是后期之作的论据更加有力。不必解释《雅歌》中的亚兰语化的语言,由于《旧约》的其他后期书卷中也可以看到源自波斯语和希腊语的外来词,所以《雅歌》中使用亚兰语化的语言不应该被视为一种特例。这位诗人可能没有将它们当作外来词来使用;它们已经成为希伯来语词汇的一部分。关系词 š^e - 在被掳巴比伦之前的文章中确实出现过;但在《旧约》中一共出现了 139 次,其中有 32 次出现在《雅歌》中, 68 次出现在《传道书》中;这种用法体现出该词用法的后期发展。

诗歌中体现的精神——对描述性的形象语言的欣赏也证明这是一部早期的作品。葛勒曼认为在“所罗门人文主义”时期这种关于性的形象语言很常见。这种说法可能是正确的,但是我们没有关于以色列人世界观的充分证据,从而可以证明只有所罗门时期的人们才欣赏这种形象的世俗语言。阿基巴阿时期的人们也欣赏这种描述。

有些诗歌可能是早期创作的,而其他的

early, but others seem to be postexilic. The songs were probably collected and edited in the Hellenistic period.

V. Language and Genre.—The language of Canticles is unique in the Hebrew Bible—the book is full of hapax legomena and rare words, including foreign loanwords, and several Aramaic words. Meek suggests that the language of Canticles represents a dialect. Even the casual reader is impressed by the striking quality of the language: sensitive, sometimes bold, sometimes subtle, sensuous, powerful. Some have seen Canticles as folk poetry: repetitious, disorderly, simple, naive, yet with “freshness and charm” (Meek). Others view the book as formal lyric poetry. Gordis sees both kinds of poetry in the book.

The book is not a unity. It is rather a collection of songs, the number of which is debated (some have seen more than thirty). Various geographical locations are mentioned, most in the north (Damascus, Lebanon, Carmel, Tirzah, etc.), but also some in the south (Jerusalem, En-Gedi). The songs vary considerably in structure and content: speeches by each of the lovers to the other, speeches by the girl to the “daughters of Jerusalem” and their replies, speeches with no hearer indicated, a “dream narrative,” a narrative poem about Solomon, etc. Some passages praise the physical appearance of the loved one, others are general observations on love: its power, its sweetness, its pain, etc. If “love song” is a genre, it is clear that there are several sub-types within this genre. Besides the “love-songs,” 3:6–11 has been seen by many interpreters as an epithalamium.

诗歌似乎是被掳巴比伦之后创作的。这些诗歌可能是在希腊化时期被收录和编辑成书的。

V. 语言和类型。在《希伯来圣经》中，《雅歌》的语言是很特别的——本书中充满了独现词和罕见词，其中包括外来词和一些亚兰语词汇。米克认为《雅歌》的语言属于方言。这种语言的显著特质甚至会给一般读者留下深刻印象，这种语言很敏感，有时很大胆，有时又很巧妙，充满美感又富有力量。有些人将《雅歌》视为民谣诗歌：用词重复、杂乱无序、内容简单、自然天真，但又充满“新鲜感和魅力”（Meek）。其他人将本书看成规整的抒情诗。戈迪斯认为《雅歌》既是民谣诗歌，也是抒情诗。

一方面，本书不是一个整体。它是一部汇编的诗歌的集，关于其中诗歌的数量，人们还存在争议（有些人认为其中收录了30多首诗）。书中提到了很多地点，大多在北方（大马士革、黎巴嫩、迦密、得撒等），也提到了一些南方的地名（耶路撒冷和隐基底）。这些诗歌在结构和内容上有很大的差异，如：每对恋人之间的对话、少女对“耶路撒冷的众女子”所说的话和她们的回答、没有指明听众的讲话、“梦中的讲述”、关于所罗门的叙述诗等。有些诗歌赞美了所爱之人的美貌，其他的诗歌则是对爱情的一般描述：爱情的力量、爱情的甜蜜、爱情的痛苦等。如果“爱歌”属于一种文学类型，那么显然这一文学类型还包括很多子类型。除了“爱歌”，很多解经者将《雅歌》3:6-11理解成一首祝婚诗。

On the other hand, even though the book is a collection, there are unifying factors. One is the theme—love. Another is provided by the repetition of phrases and verses: “I adjure you, O daughters of Jerusalem ...” (2:7; 3:5; 5:8; 8:4); “whom my soul loves” (1:7; 3:1–4); “the day breathes” (2:17; 4:6); “your hair is like a flock of goats” (4:1f.; 6:5f.); “your eyes are doves” (1:15; 4:1). A third factor is the vocabulary. A number of words found rarely or not at all in the Bible outside of Canticles occur in different songs within the book, e.g., “henna” (1:14; 4:13; 7:12); “choicest” (fruits) (4:13, 16; 7:13); “locks” (of hair) (5:2, 11), etc. No doubt, some of this consistency in vocabulary is due to the subject matter. Also, the book is consistent in its use of the relative particle *šē*.

VI. Theological Significance.—It is noteworthy that the 20th cent. is the first one since the pre-Christian era in which the understanding of Canticles as love songs and epithalamia has gained general acceptance. The theological significance of Canticles for this period is perhaps similar to what it was in the period before canonization. In Canticles, the songs are resolutely secular—there is no place for the divinization of sex or fertility. On the other hand, the physical, sensual, even erotic element in life is neither evil nor a “lower” aspect of human beings. It is a gift of God. This book’s place in the Scriptures frustrates any attempt to denigrate the sensual aspect of human life. The poems of Canticles express in artistic, colorful, joyful terms what is expressed in the creation story—“male and female he created them.... and it was very good.”

另一方面，即使这卷书是一本收录集，其中也包含一些统一因素。其中一个统一因素就是爱情这个主题。重复使用的短语和诗句给出了另一个统一因素：“耶路撒冷的众女子啊……嘱咐你们”（歌 2:7; 3:5; 5:8; 8:4）；“我心所爱的啊”（歌 1:7; 3:1–4）；“天起凉风”（歌 2:17; 4:6）；“你的头发如同山羊群……”（歌 4:1-2; 6:5-6）；“你的眼好像鸽子眼”（歌 1:15; 4:1）。第三个统一因素是词汇。在本书的不同诗歌中可以看到大量罕见词或《雅歌》之外的其他经卷从未使用过的词汇，如“凤仙花”（歌 1:14; 4:13; 7:12）；“佳美的”（果子）（歌 4:13, 16; 7:13）；“头发”（歌 5:2, 11）等。毫无疑问，由于本书的主题一致，所以书中所使用的很多词汇也很一致。另外，本书从始至终一直在使用关系词 *šē*。

VI. 神学意义。值得注意的是，从基督以前的时代开始，直到 20 世纪人们才开始普遍承认《雅歌》是爱歌和新婚颂诗。《雅歌》在这一时期的神学意义可能类似于它成为正典之前的神学意义。一方面，《雅歌》中的诗歌完全是世俗的诗歌——没有将性或生育神圣化。另一方面，人生中的物质欲望、肉欲甚至连性欲都不是邪恶的，也不是人类的“卑劣”方面。它们都是上帝的恩赐。这卷书在《圣经》中的地位挫败了所有贬低人类肉欲的企图。《雅歌》中的诗歌以富有美感、华丽又喜乐的词汇表达了创世故事中所要表达的内容——“祂造男造女……一切所造的都甚好。”

Bibliography.—R. Gordis, *Song of Songs* (1954); L. Waterman, *Song of Songs* (1948); T. J. Meek, *IB*, V, 91–98; *IDB* IV, s.v. “Song of Songs” (N. K. Gottwald); G. Gerleman, *Das Hohelied*, II (*BKAT*, 18, 1965); M. H. Pope, *Song of Songs* (*AB*, 1977); W. H. Schoff, ed., *Song of Songs: A Symposium* (1924); H. H. Rowley, *Servant of the Lord and other Essays on the OT* (1952), pp. 187–234; R. N. Soulen, *JBL*, 86 (1967), 183–190.

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CAPER-BUD

[Heb. ^a*ḥiyyonâ*; Gk. *kápparis*] (Eccl. 12:5, NEB); AV, RSV, DESIRE. The greenish bud or berry of the caper, a low Mediterranean shrub (*Capparis sicula* Duham.). The general nature of the common caper accords well with a picture of human senility. The plant usually spreads itself weakly over the ground, and has large white flowers reminiscent of hoary heads. The fruit hangs down on long stalks, suggesting the drooping figure of an aged man. The berries, prized for many centuries as a condiment, excite hunger and thirst, thus stimulating the appetite, which in old age tends to diminish through degeneration of the taste buds. In antiquity the caperberry was prized as a sexual stimulant.

R. K. H.

CAPERNAUM

kə-pûr'nə-um [Gk. *Kapernaoum*]. The most important city on the northern shore of the Sea of Galilee. It was here that Jesus established His headquarters for the major part of His public ministry (Mt. 4:13). In Mt. 9:1 Capernaum is called “his own city.” At least three of Jesus’

书目——R. Gordis, *Song of Songs* (1954); L. Waterman, *Song of Songs* (1948); T. J. Meek, *IB*, V, 91–98; *IDB* IV, 见词条 “Song of Songs” (N. K. Gottwald); G. Gerleman, *Das Hohelied*, II (*BKAT*, 18, 1965); M. H. Pope, *Song of Songs* (*AB*, 1977); W. H. Schoff 编, *Song of Songs: A Symposium* (1924); H. H. Rowley, *Servant of the Lord and other Essays on the OT* (1952), 187–234 页; R. N. Soulen, *JBL*, 86 (1967), 183–190。

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CAPER-BUD 催情果

【希伯来语: ^a*ḥiyyonâ*; 希腊语: *kápparis*】(《新英文译本》, 传 12:5); 《新英文译本》和《修订标准译本》译为 DESIRE (“人所愿的”)。催情果指的是生长于地中海的矮棵灌木刺山柑(拉丁学名: *Capparis sicula* Duham.) 的花蕾或浆果。刺山柑的一般特征跟老人很相似。这个植物通常软弱地在地面蔓生, 它的白色的大花会让人联想到花白的头发。他的果实挂在长长的茎上, 向下低垂, 很像一个弯腰的长者。它的浆果在数百年间就被看作最有价值的调味料, 这种调味料能够使人饥饿口渴, 因此可以增强人的食欲, 老年人随着味蕾的逐渐退化, 食欲也在逐渐减弱。在古代, 催情果是激发性欲的刺激物。

词条作者: R. K. H.

CAPERNAUM 迦百农

音译: kə-pûr'nə-um 【希腊语: *Kapernaoum*】。加利利海北岸最重要的城市。耶稣以迦百农作为祂大部分公开传道工作的基地(太 4:13)。在《马太福音》9:1 中, 迦百农被称为耶稣“自己的城”。至少有三个耶稣的门徒来自于迦百农。彼得和安德烈最初是伯赛大

disciples came from there. Peter and Andrew, originally from Bethsaida (Jn. 1:44), had apparently moved to Capernaum (Mk. 1:29). It was from a tax office in the same city that Matthew rose to follow Jesus (Mt. 9:9). Many miracles were performed in and around Capernaum: e.g., the paralyzed servant of the centurion was healed (Mt. 8:5-13); a paralytic, carried to Jesus by four friends and let down through the roof, picked up his bed and walked (Mk. 2:1-12); and Peter's mother-in-law was cured of a fever (Mk. 1:29-31).



While we know Capernaum as an important place in Jesus' Galilean ministry, its larger significance is indicated by the presence of a Roman centurion and detachment of troops (Mt. 8:5-9), a customs station (Mt. 9:9), and a high officer of the king (Jn. 4:46). That Capernaum is not mentioned in the OT is no argument against its prominence at a later period, since it may have been settled after the Captivity. Its importance is reflected in Jesus' pronouncement of doom: "And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades" (Mt. 11:23).

There is no certain evidence that the name bears any relationship to the prophet Nahum, although an inscription found near the mouth of the Yarmuk refers to *Kephar Nahum*, "the village of Nahum."

The question of exact location has been a matter of prolonged discussion. Mt. 4:13

人 (约 1:44), 显然后来搬到了迦百农 (可 1:29)。马太也是从迦百农的税关上起来, 跟从了耶稣 (太 9:9)。耶稣在迦百农城内和周边地区行了很多神迹, 例如, 祂在迦百农治愈了百夫长患瘫痪病的仆人 (太 8:5-13); 四个人将一个瘫子从房顶缒下来, 把他抬到耶稣的面前, 这个瘫子最后拿起褥子, 走了出去 (可 2:1-12); 耶稣也是在这里治好了彼得岳母的热病 (可 1:29-31)。



虽然我们不知道迦百农是耶稣在加利利传道的重要地点, 但罗马百夫长、一支军队 (太 8:5-9)、税关 (太 9:9) 和王的大臣 (约 4:46) 的出现更加凸显了它的重要性。《旧约》中没有提及迦百农, 这并不能作为驳斥它后期拥有重要地位的论据, 因为被掳巴比伦之后人们有可能在该地定居。耶稣宣告了迦百农的厄运: “迦百农啊, 你已经升到天上, 将来必坠落阴间” (太 11:23), 这体现了迦百农的重要性。

虽然耶尔穆克河河口发现的铭文中提到了 *Kephar Nahum*, 意思是“那鸿的村庄”, 但是没有确凿的证据可以证明迦百农这个地名与先知那鸿有联系。

迦百农的准确位置一直以来是人们持续争论的话题。《马太福音》4:13 中指

identifies the site as “Capernaum by the sea” and Jn. 6:16–24 with Mk. 6:53 places it in or near the well-known plain of Gennesaret. Only two sites can lay serious claim to the identification: Khan Minyeh 5 mi. (8 km.) W of the Jordan River on the northeast edge of plain of Gennesaret, and Tell Hûm about 2.5 mi. (4 km.) NE of Khan Minyeh. Khan Minyeh lies inland along the great caravan road leading N at the junction of the eastern road heading toward Bethsaida Julias. Tell Hûm is immediately adjacent to the sea.

In an earlier period most scholars favored Khan Minyeh. Among the various reasons proposed were: (1) The account of the disciples and Jesus crossing the Sea of Galilee to Capernaum (Jn. 6:16–24) and coming to shore in Gennesaret (Mt. 14:34) favors Khan Minyeh. (2) Its tollhouse (Mk. 2:14) would be near the great trade route from Damascus to Egypt so as to collect revenue from the passing caravans. (3) Josephus tells us that the plain of Gennesaret was watered by the fountain of Capernaum (*BJ* iii.10.8), and this must surely be the fountains at eṭ-Ṭâbghah 0.5 mi. (0.8 km.) E of Khan Minyeh. Water from this source was led by an aqueduct around a rock cliff and into the plain at Minyeh. (4) Remains of an ancient city have been discovered between the site and the sea. (5) It is possible to find the name Minyeh in the designation of Christians as *Minim*, a group the Talmud associated with Capernaum.

More recently scholars have identified Capernaum with the ruins at Tell Hûm. Among the more important reasons are: (1) The extensive ruins at Tell Hûm are

出“迦百农靠海”，《约翰福音》6:16–24和《马可福音》6:53将迦百农的位置定位在著名的革尼撒勒平原或这一平原附近。严格地讲，只有两个地方可能是迦百农：革尼撒勒平原东北边缘、约旦河以西5英里（8公里）处的汉敏耶（Khan Minyeh）和汉敏耶东北2.5英里（4公里）的胡姆废丘（Tell Hûm）。汉敏耶位于内陆地区，位于一条重要贸易通道上，这条向北延伸的贸易通道与一条通往伯赛大犹流亚斯的东方道路相连。胡姆废丘近邻加利利海。

在早期，绝大多数学者认为汉敏耶就是迦百农。理由如下：（1）耶稣和祂的门徒过加利利海往迦百农去（约6:16-24），来到革尼撒勒（太14:34），这一描述支持了汉敏耶是迦百农的说法。（2）为了便于向途径的商队收税，迦百农的税关（可2:14）可能建在从大马士革通向埃及的重要贸易通道附近。（3）约瑟夫斯告诉我们，迦百农的泉水灌溉了革尼撒勒平原（*BJ* iii.10.8），这些泉水一定指的是汉敏耶以东0.5英里（0.8公里）处塔布加（eṭ-Ṭâbghah）的泉水。悬崖周围的水渠把该地的泉水引入敏耶（Minyeh）的平原。（4）汉敏耶与加利利海之间的地区发现了这座古城的遗迹。（5）《他勒目》在将基督徒命名为 *minim* 时提到过 *minyeh*，而在《他勒目》中基督徒又与迦百农有关联。

最近学者们认定迦百农就是胡姆废丘。更重要的原因如下：（1）胡姆废丘的大片废墟显然属于古代遗迹，其中还出土了罗马时期的陶器，而汉敏耶的考古发

demonstrably ancient, with pottery from the Roman period, while the excavations at Khan Minyeh show it to be an Arab site of a much later date. (2) The name Tell Hûm may well be a corruption of Tankhum, a Jewish rabbi who is said to have been buried there. Less convincing is the etymology that sees *Tell* as the designation of *Kephar* after its fall, and *Hûm* as all that remains of the name Nahum. (3) The customs house would be appropriate at Tell Hûm as a place of levying taxes on the produce of the area as well as for collecting revenue from the traffic that moved eastward along the road to Bethsaida Julias. (4) Although the fountain of Capernaum was closer to Khan Minyeh, it was connected topographically to Tell Hûm. As each town in antiquity had its "territory," that of Capernaum would be sufficiently large to include either or both of the sites. (5) Eusebius' *Onomasticon* (a fourth-century work on biblical topography) places Chorazin 2 mi. (3 km.) from Capernaum. If Chorazin is best identified with Kerâzeh, Tell Hûm must be Capernaum. (6) The pilgrim Theodosius (*ca.* A.D. 530) coming from the west arrived at the spring *before* he came to Capernaum. This would be far less likely if the city were situated at Khan Minyeh.

掘证明该地是更晚时期的一个阿拉伯遗址。(2) Tell Hûm 可能是 Tankhum 的讹用, Tankhum 据说是葬于该地的一个犹太拉比的名字。有一种说法认为,从词源学上看, *Tell* 指的是衰落之后的 *Kephar* (“村庄”), 而 *Hûm* 是那鸿这个名字中的一部分, 但这种说法不太可信。(3) 税关可能恰好位于胡姆废丘上, 是对该地农产品征税的地方, 也是向那条通往东面伯赛大犹流亚斯的贸易通道征收贸易税的地方。(4) 虽然迦百农的泉水距离汉敏耶更近, 但从地形上看, 迦百农的泉水与胡姆废丘相连。因为古代的每座城邑都有自己的“领地”, 迦百农可能的地域可能足以覆盖汉敏耶或胡姆废丘, 亦或将这两地都包含在内。(5) 优西比乌在他的作品 (*Onomasticon*, 一部关于圣经地形学的 4 世纪作品) 中指出, 哥拉汛距离迦百农 2 英里 (3 公里)。如果哥拉汛就是克拉沙 (Kerâzeh), 那么胡姆废丘就是迦百农。(6) 来自于西方的朝圣者狄奥多田 (约公元 530 年) 去迦百农 “之前” 来到了这眼泉旁边。如果迦百农位于汉敏耶, 这件事就不太可能发生。



Ruins of the Capernaum synagogue, a basilica with a gabled roof. On three sides of the second story were galleries for women. (Consulate General of Israel in New York)

The Franciscans procured the site at Tell Hûm in 1894. To prevent continuous pillaging of the ruins for building stones, they covered the area with earth. Partially excavated, it has revealed a wealth of material. One of the more important ruins is a third-or fourth-century synagogue, which may well occupy the same site as the synagogue mentioned in Lk. 7:5. It measures 65 ft. (20 m.) in length, is two stories high, and is constructed of white limestone rather than the black basalt found in abundance in the area. The "chief seats" are along the side and are still to be seen. At the south end an ark of the law is represented in stone. The ornamentation, which includes animals and mythological figures, is not in accord with the strict interpretation of Jewish law. An Aramaic inscription reads "Alphaeus, son of Zebedee, son of John, made this column; on him be blessing."



Ornamentation of the synagogue, including grape leaves and five-pointed star (A. C. Myers)

上图为迦百农会堂的遗址，这是一座带有三角形屋顶的长方形的会堂。会堂第二层的三面是供女人穿行的走廊。(纽约以色列总领事馆)

方济会修道士于 1894 年买下了这个遗址。为了阻止人们不断偷盗该遗址的石头作建筑石材，他们用土掩埋了这片区域。该遗址已经被部分挖掘出来，并且在其中发现了大量的材料。其中一个较为重要的遗迹是一座公元 3 世纪或 4 世纪的会堂，这座会堂的位置与《路加福音》7:5 中提到的会堂的位置相同。这座会堂长 65 英尺（20 米），分为两层，是用白石灰岩而不是该地大量存在的黑色玄武岩建成的。现在仍然可以看到位于会堂的一侧“高位”。会堂南端有一个石质的法柜。会堂内的装饰物不符合犹太律法中的严格解释，这些装饰物包括动物雕像和神话雕像。一份亚兰语铭文中记载道，“亚勒腓、西庇太的儿子和约翰的儿子建造了这根圆柱；愿他蒙神的祝福。”

上图为会堂的纹饰，其中包括葡萄叶和五角星 (A. C. Myers)。



Millstones, representative of numerous basalt implements found at Tell Hûm (W. S. LaSor)

上图为一个磨盘，它是胡姆废丘中出土的大量玄武岩器物的代表 (W. S. LaSor)。

From the middle of the 2nd cent. the region around the lake became the citadel of rabbinic Judaism. Because Christians were not tolerated in the area there was a serious break in tradition, which makes the specific identification of places such as Peter's house highly unlikely. In the 4th cent. large numbers of Christian pilgrims began visiting Capernaum.

从公元 2 世纪中期开始，湖边的地区成为拉比犹太教的避难所。由于这个存在严重传统分歧的地方不肯容纳基督徒，因此不太可能确定某些地方的具体位置，如彼得的家的位置。在公元 4 世纪，大批的基督教朝圣者开始拜访迦百农。

R. H. MOUNCE

词条作者：R. H. MOUNCE

CAPH.

See KAPH.

CAPH. 希伯来字母表中的第 11 个字母
见 KAPH (希伯来字母表中的第 11 个字母)。

CAPHARSALAMA

kaf-ər-säl'ə-mə [Gk. *Chapharsalama*] (1 Macc. 7:31). The site of a battle between Judas Maccabeus and Nicanor, an officer of the king of Syria and governor of Judea. The location cannot be precisely fixed but it must have been in the neighborhood of Jerusalem, for Nicanor, after losing five thousand men, retired with the remainder to "the city of David" (1 Macc. 7:26–32). Khirbet Selmah near ej-Jîb has been suggested as the site (*WHAB*; *GAB*), and also Khirbet Deir Sellām NW of Jerusalem.

CAPHARSALAMA 凯发撒拉玛

音译：kaf-ər-säl'ə-mə 【希腊语：*Chapharsalama*】(马一 7:31)。犹太马加比与叙利亚王的将领和犹太的总督尼迦挪争战的战场。无法确定该地的准确位置，但它一定在耶路撒冷附近，因为尼迦挪部队中的五千人被杀后，尼迦挪率领其余的人逃进了“耶路撒冷的要塞”(马一 7:26–32)。埃吉布 (ej-Jîb) 附近的塞尔玛废墟 (Khirbet Selmah, *WHAB*; *GAB*) 和耶路撒冷西北的德尔塞拉姆废墟 (Khirbet Deir Sellām) 都被认为是凯发撒拉玛。

CAPHENATHEA

CAPHENATHEA 恰芬那达

kə-en'ə-thə (1 Macc. 12:37, AV). See CHAPHENATHA.

CAPHIRA

kə-fī'rə (1 Esd. 5:19, AV, NEB). See CHEPHIRAH.

CAPHTOR

Kaf'tôr; CAPHTORIM kaf'tə-rēm [Heb. *kaptôr*, *kaptôrîm*; Gk. *Gaphtorieîm*, *Kaphtorieim*; LXX also *Kappadokía*].

I. Biblical Evidence.—It is clear from Am. 9:7 and Jer. 47:4 that in biblical tradition Caphtor is the country from which the Philistines came. Since Dt. 2:23 speaks of “the Caphtorim, who came from Caphtor,” it would seem that “Philistines” and “Caphtorim” are synonymous terms.

On the other hand, a series of texts seems to distinguish between the Philistines and the Caphtorim. In Gen. 10:13f. (repeated in 1 Ch. 1:11) it is stated that Egypt was the source of “Casluhim (whence came the Philistines), and Caphtorim.” It has generally been accepted that the phrase “whence came the Philistines” is misplaced and belongs after Caphtorim. However, Dt. 2:23 states that the Caphtorim, “who came from Caphtor,” displaced the “Avvim, who lived in villages as far as Gaza.” This places the Caphtorim in the same vicinity as the Philistines, yet not apparently in the identical area, since Josh. 13:3 distinguishes between the area occupied by the Avvim and that occupied by the Philistines.

音译: kə-en'ə-thə (《钦定版圣经》, 马一 12:37)。见 CHAPHENATHA (恰芬那达)。

CAPHIRA 基非拉

音译: kə-fī'rə (《钦定版圣经》和《新英文译本》, 拉一 5:19)。见 CHEPHIRAH (基非拉)。

CAPHTOR 迦斐托

音译: Kaf'tôr; CAPHTORIM (“迦斐托人”) 音译: kaf'tə-rēm 【希伯来语: *kaptôr*, *kaptôrîm*; 希腊语: *Gaphtorieîm*, *Kaphtorieim*; 《七十士译本》还译为 *Kappadokía*】。

I. 《圣经》中的证据。一方面, 根据《阿摩司书》9:7 和《耶利米书》47:4 中的记载, 在圣经传统中, 非利士人显然从迦斐托被神领了出来。因为《申命记》2:23 中提到“从迦斐托出来的迦斐托人”, 所以“非利士人”和“迦斐托人”似乎是同义词。

另一方面, 一些经文似乎区分了非利士人和迦斐托人。《创世记》10:13-14 中描述道 (《历代志上》1:11 中重复了这一描述), “迦斯路希人 (从那里出来的非利士人) 和迦斐托人”来自于埃及。人们普遍认为“从那里出来的非利士人”这个短语放错了位置, 应该放在迦斐托人之后。然而, 《申命记》2:23 中写道, “从迦斐托出来的迦斐托人, 将先前住在乡村直到迦萨的亚卫人除灭, 接着居住。”这说明迦斐托人住在非利士人附近的地区, 但是他们显然不住在同一个地区, 因为《约书亚记》13:3 区分了亚卫人居住的地区和非利士人居住的地区。

Finally, one must take into account the “Negeb of the Cherethites” mentioned in 1 S. 30:14, located apparently in approximately the same area as the territory of the Avvim. The poetic parallelism of Zeph. 2:4f. and Ezk. 25:15f. strongly suggests that “Cherethites” and “Philistines” refer to either identical or very closely related peoples. No theory in our present state of knowledge adequately accounts for all the evidence, but it is clear that “Caphtorim” and “Philistines” refer, at the very least, to closely related peoples.

The word “caphtorim” is also used to describe an ornamental feature common to the golden lampstand in Ex. 25:31–36 and some part of a pillar (possibly the capital) in Am. 9:1 and Zeph. 2:14. This usage is likely due to the influence of the art and architecture of that part of the biblical world called Caphtor.

II. Location.—Although in the course of modern biblical interpretation numerous localities have been suggested as the site of biblical Caphtor, three identifications have been prominent in recent discussion: the island of Crete, the western part of Cilicia in southeastern Anatolia, and the north Syrian coast. Although the evidence does not permit a definitive solution, current scholarship points to the island of Crete (or perhaps Crete plus the Aegean Isles, which culturally belong together) as by far the most probable site. In cuneiform literature the word *Kaptara* occurs in a late geographical text referring to Sargon of Akkad and in economic texts from Mari. An Akkadian text from Ugarit speaks of a ship arriving from *Kapturi*, while the Ugaritic texts refer to the place *Kptr*. In none of these

最后, 必须考虑《撒母耳记上》30:14中提到的“基利提的南方”, 这一地区显然靠近亚卫人的领地。《西番雅书》2:4-5 和《以西结书》25:15-16 中富有诗意的平行经文明显暗示出, “基利提人”和“非利士人”可能指的同一种族或者关系极为密切的两个民族。据我们目前的了解, 没有哪个假说能够与所有的证据相吻合, 但至少“迦斐托人”和“非利士人”显然指的是关系极为密切的两个民族。

“caphtorim”这个词还可以用来描述《出埃及记》25:31–36 中金灯台和《阿摩司书》9:1 与《西番雅书》2:14 中柱子的某个部分(可能是柱顶)的常见装饰特征。这种用法很可能是因为受到圣经世界中迦斐托艺术和建筑的影响。

II. 位置。虽然根据现代解经有很多地方可能是《圣经》中迦斐托, 但有三个地方在最近的讨论中格外引人注目: 克里特岛、安纳托利亚东南基利家的西部地区 and 叙利亚海岸的北部地区。虽然目前的证据还无法证明迦斐托的准确位置, 但当代学者指出, 从目前来看, 克里特岛(或者是克里特岛和爱琴海的岛屿, 从文化上看, 这两地属于一个地区)最有可能是迦斐托。在楔形文字资料中, 一份提及阿卡德撒珥根的晚期地理学文献和马里的很多经济文献中都出现了 *Kaptara* 这个词。乌加列出土的阿卡德语文献提到了来自于 *Kapturi* 的船只, 而乌加列语文献中称 *Kapturi* 为 *Kptr*。这些参考文献都未明确指出迦斐托的位置。不过, 新王国时期的埃及文献经常称一地区为 *Keftiou* (*Kftyw*), 根据已经确定的埃及语“语音衰退”原则, *Keftiou* 的原形应该是 *Kaftaru*。因此,

references is there any certain indication as to locality. However, Egyptian texts from the New Kingdom period refer frequently to a country known as Keftiou (*Kftyw*), a name that reflects an original form *Kaftaru* by a well-established principle of “phonetic decay” in Egyptian. It is thus generally assumed that Egyp. *Keftiou* and Sem. *Kaptara/Caphtor* are identical. If this identity is correct—and the evidence in its favor seems strong—the identification of Caphtor with Crete seems certain in the light of a recent topographical list from the time of Amenhotep III (*ca.* 1400 B.C.). In this text the name *Keftiou* is clearly linked with four certain localities on Crete. Hence, the evidence makes it highly probable that Caphtor refers to Crete, or Crete plus the Aegean Isles, and that “Caphtorim” and “Philistines” are synonymous terms or two closely related peoples.

The problem is further complicated, however, by the fact that little, if any, relationship between the Philistines and Crete specifically can be deduced from archeological or literary sources. It may well be that Caphtor had become a term for the general Aegean area, including Crete, by the late 2nd millennium B.C., or that Crete was not the original home of the Philistines but simply a stopover point on their migration, as Egypt was for Israel.

Bibliography.—G. Dossin, *Syria*, 20 (1939), 111–113; A. H. Gardner, *Ancient Egyptian Onomastica*, I (1947), 201*–203*; J. Vercoutter, *L'Égypte et le monde égéen préhellénique* (1956)—contains full bibliography and history of the discussion; J. Nougayrol, *Le Palais Royal d'Ugarit*, III

人们普遍认为埃及语中的 *Keftiou* 和闪米特语中的 *Kaptara* 或 *Caphtor* 意思相同。如果这三个词真的含义相同——证据似乎也有力地证明了这一点，那么根据阿蒙霍特普三世时期（约公元前 1400 年）地图的记载，迦斐托似乎就是克里特岛。在这份文献中，*Keftiou* 这个名字显然与克里特岛的四个确定的地点有关。因此，证据表明，迦斐托很可能就是克里特岛或克里特岛与爱琴海的岛屿，“迦斐托人”和“非利士人”是同义词，或是两个密切相关的民族。

但是，通过考古发现或文献资料几乎无法推断出非利士人和克里特之间有任何关系，这一事实让问题变得更加复杂。迦斐托可能泛指爱琴海地区，包括公元前 2000 年末期之前的克里特岛，或者克里特岛不是非利士人的发祥地，而仅仅是他们迁徙途中的一站，正如埃及是以色列迁徙途中栖息地一样。

书目——G. Dossin, *Syria*, 20 (1939), 111–113; A. H. Gardner, *Ancient Egyptian Onomastica*, I (1947), 201*–203*; J. Vercoutter, *L'Égypte et le monde égéen préhellénique* (1956)—包括讨论中的所有参考书目和历史; J. Nougayrol, *Le Palais Royal d'Ugarit*, III (1955), xxviii, 107; *UT*, 422 页, § 1291; K. A. Kitchen, “The

(1955), xxviii, 107; *UT*, p. 422 § 1291; K. A. Kitchen, "The Philistines," in D. J. Wiseman, ed., *Peoples of the OT* (1973).

Philistines" , 见 D. J. Wiseman 编, *Peoples of the OT* (1973)。

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CAPITAL

[Heb. *kaptôr*] (Ex. 25:31, 33-36; Am. 9:1; etc.); AV LINTEL, KNOP; NEB also CALYX; [*kōteret*] (1 K. 7:16-20, 41f.; 2 K. 25:17; etc.); AV CHAPTER; NEB ARCHITRAVE; [*rô'sh*] (Ex. 36:38; 38:17, 19, 28); AV CHAPTER; NEB "top of the posts." The ornamental top of a pillar or pillar-like object, e.g., a stem of the lampstand in the tabernacle.

CAPITAL 球、柱顶

【希伯来语: *kaptôr*】(出 25:31, 33-36; 摩 9:1 等);《钦定版圣经》译为 LINTEL (“柱顶”)和 KNOP (“球”);《新英文译本》还译为 CALYX (“球”);【*kōteret*】(王上 7:16-20, 41-42; 王下 25:17 等);《钦定版圣经》译为 CHAPTER;《新英文译本》译为 ARCHITRAVE, 汉译均为“柱顶”;【*rô'sh*】(出 36:38; 38:17, 19, 28);《钦定版圣经》译为 CHAPTER;《新英文译本》译为“top of the posts”, 汉译均为“柱顶”。柱子或柱状物体的顶部装饰, 如会幕中灯台上的装饰。



Corinthian capitals from the temple of Olympian Zeus at Athens (174-164 B.C.) (W. S. LaSor)

上图为雅典奥林匹亚宙斯庙中的哥林多柱头(公元前 174 至 164 年)。(W. S. LaSor)

CAPITAL PUNISHMENT.

See PUNISHMENTS.

CAPITAL PUNISHMENT. 死刑

见 PUNISHMENTS (刑罚)。

CAPPADOCIA

kap-ə-dō'shə [Gk. *Kappadokia*]. An extensive territory in eastern Asia Minor whose natural boundaries were the Taurus Mountains on the south and the upper Euphrates on the east. At one time it extended to the lower Halys and N to the Black Sea; but the Persians made a

CAPPADOCIA 加帕多家

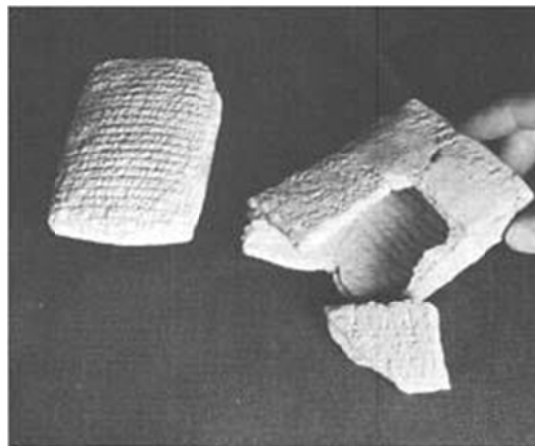
音译: kap-ə-dō'shə 【希腊语: *Kappadokia*】。小亚细亚东部的广阔地区, 其自然边界分别是南面的托罗斯山脉和东面的幼发拉底河上游地区。加帕多家曾一度扩展到哈吕斯河下游和黑海的北部地区; 但波斯人在该地北部建立了一个不同的总督辖地, 即本都, 加

separate satrapy of Pontus in the north, and the northwest parts were later included in Galatia.

帕多家的西北部地区后来并入了加拉太行省。

The capital, Caesarea (Mazaca), modern Kayseri, stood at the foot of the highest mountain, the 13,000-ft. (3960-m.) Argaeus, now Erciyas Dağ. The chief river was the Halys, now Kizil Irmak. The country consisted mostly of barren uplands with an extreme climate and little timber, but was rich in sheep and horses.

加帕多家的省会是凯撒利亚（马石伽），现代的开塞里，位于最高山脉——海拔13,000英尺（3960米）的阿尔该欧斯山脚下，即今天的埃尔西耶斯山山脚下。主要的河流是哈吕斯河，今天的克孜勒河。该地的大部分地区为土地贫瘠的高原，气候极度寒冷，林木稀少，却牧养着大量的羊和马。



Legal document with envelope from Kültepe (ancient Kanish). An archive of more than sixteen thousand texts details the activities of an Old Assyrian merchant colony (19th cent. b.c.). (Yale University Babylonian Collection)

上图为库勒提普（kültepe，古代迦腻色）出土的带有信封的律法文献。这份超过一万六千字的资料详述了古代亚述商人属地的活动（公元前19世纪）。（耶鲁大学巴比伦收藏品）



Byzantine churches carved in the rocky crags of Göreme (Ürgüp) in Cappadocia. Part of the holy grottoes that were the first homes of Orthodox monks in Asia Minor, their interiors are vast and highly decorated. (W. S. LaSor) See also Plate 21.

Cuneiform tablets from a colony at Kültepe (Kanish), near Caesarea, have shown the presence of Assyrian merchants there about the 19th cent. B.C. Cappadocia was part of the empire of the Hittites, and remained under their influence until the fall of Carchemish in 717 B.C. Hittite remains have been found at many sites. The country became a Persian satrapy, and later an independent kingdom under native kings. Hellenization was slow, and the land long continued in a feudal condition under priestly domination. Comana was famous for its temple of the goddess Ma-Enyo, who had six thousand priestesses. Tiberius constituted Cappadocia a Roman province on the death of King Archelaus in A.D. 17, and Vespasian enlarged it as an important frontier bulwark after A.D. 70.

Until Roman times there were few cities apart from Caesarea and Tyana, near

上图为在加帕多家古罗密或于尔居普 (Göreme 或 Ürgüp) 岩石峭壁上的雕凿而成的拜占庭教堂。部分石窟是东正教修士在小亚细亚最早的落脚地, 这些洞穴内部很宽敞, 装饰极为华丽。(W. S. LaSor) 另见彩图 21。

在库勒提普 (迦膩色) 的一聚居地中发现的楔形文字碑文证明, 约在公元前 19 世纪亚述的商人曾聚居在这里, 库勒提普 (迦膩色) 在凯撒利亚附近。加帕多家是赫人帝国的一部分, 公元前 707 年迦基米施被毁之前, 加帕多家一直受到赫人的影响。在该地很多地方发现了赫人的遗迹。加帕多家变成了波斯的一个总督辖地, 后来该地成立了由本族国王统治的独立王国。加帕多家的希腊化进程很慢, 长久以来维持着祭司管辖下的封建制。科马纳 (Comana) 因建有女神厄倪俄 (Ma-Enyo) 的神庙而闻名于世, 这位女神有六千个女祭司。公元 17 年亚基老王死后, 提比略将加帕多家变成了罗马的一个行省, 公元 27 年后, 维斯帕先扩大了加帕多家的范围, 将其变成了重要的边境堡垒。

到罗马帝国时期, 除了凯撒利亚和提亚安那, 现代波尔 (Bor) 附近几乎没有

modern Bor; but important trade routes crossed the country, and the letter to King Ariarathes V in 1 Macc. 15:22 indicates the presence of a Jewish community by about 139 B.C.

Jews from Cappadocia were in Jerusalem at Pentecost (Acts 2:9). Christianity probably spread northward from Tarsus by the route through the Cilician Gates. Peter includes converts of the Dispersion in Cappadocia in the address of his First Epistle (1 Pet. 1:1).

Caesarea became one of the most important early centers of Christianity despite the former strength of paganism. Here Gregory the Illuminator was instructed in the faith to which he later won the formal assent of his Armenian nation. Basil, his brother Gregory of Nyssa, and Gregory of Nazianzus were from Cappadocia. The land passed with the rest of Asia Minor into the Byzantine empire, and was exposed early to the Seljuk Turks, who conquered it in 1074.

The LXX and Vulgate of Dt. 2:23 and Am. 9:7 render Caphtor as Cappadocia, and Josephus (*Ant.* i.6.1) refers Meshech (Gen. 10:2, etc.) to this land. These identifications are very doubtful.

See also GOMER; TUBAL.

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CAPS

[Heb. *migbā'ōt*] (Ex. 28:40; 29:9; 39:28; Lev. 8:13); AV BONNETS; NEB TALL HEAD-DRESSES. The “cap” was part of the dress of the priests, the sons of Aaron, as specified in Ex. 28:40. It was wound

城市；但重要的商路穿过该地区，《马加比一书》15:22 记述了一封致加帕多家王亚利亚提五世的信，这说明约在公元前 139 年就有一批犹太会众定居在这里。

来自于加帕多家的犹太人在五旬节来到了耶路撒冷（徒 2:9）。基督教可能从大数沿着通往基利家山口的道路向北传播。彼得在写第一封书信时提到了分散在加帕多家的寄居者（彼前 1:1）。

虽然之前凯撒利亚深受异教影响，但是它仍然转变成了基督教重要的早期中心之一。宣教士贵格利在加帕多家转信基督教，并且他后来使亚美尼亚民族接受了基督教。女撒贵格利的兄弟巴西流和拿先斯的贵格利都来自于加帕多家。加帕多家和小亚细亚的其他地方后来都并入了拜占庭帝国，加帕多家早期曾受到了塞尔柱土耳其人的攻击，并于 1074 年被塞尔柱土耳其人征服。

《七十士译本》和《武加大译本》的《申命记》2:23 和《阿摩司书》9:7 将“迦斐托”译成“加帕多家”，约瑟夫斯 (*Ant.* i.6.1) 认为米设（创 10:2 等）就是加帕多家。但这些说法都是非常值得怀疑的。

另见 GOMER（歌篾）；TUBAL（土巴）。

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CAPS 头巾

【希伯来语：*migbā'ōt*】（出 28:40; 29:9; 39:28; 利 8:13）；《钦定版圣经》译为 BONNETS；《新英文译本》译为 TALL HEAD-DRESSES，汉译均为“头巾”。按照《出埃及记》28:40 的描述，“头巾”

around the head (Lev. 8:13). The etymology of the Hebrew term suggests that it was high or hill-like. This head-dress contrasts with the TURBAN (*mišnepet*) worn by the high priest (Ex. 28:39).

是亚伦的儿子祭司们的服饰的一部分。头巾裹在头上(利 8:13)。这个希伯来词语的词源表明,这种头巾很高或者形状像小山。它与《出埃及记》28:39 中大祭司所戴的冠冕(见 TURBAN[冠冕])(*mišnepet*)形成了对比。

D. E. SMITH

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CAPTAIN

[Heb. *śar*, *rab*, *šālīš* also *rōš* (Nu. 14:4), *pehâ* (2 K. 18:24 par. Isa. 36:9), *rab*, *hōbēl* (Jonah 1:6); Aram. *rab* (Dnl. 2:14), *šallīt* (2:15); Gk. *stratēgós*, *chiliarchos*, *kybernētēs* (Acts 27:11)]; AV also LORD, PRINCE, “ruler over hundreds,” SHIPMASTER; NEB also COMMANDER, CHIEF, LIEUTENANT (for *šālīš*), “outbursts of song” (2 K. 11:14 par. 2 Ch. 23:13, reading *haššārīm*; cf. LXX, Gk. *ōdoí*), “authority” (for *pehâ*), OFFICER (of the temple police, Lk. 22:4, 52), CONTROLLER (of the temple, Acts 4:1; 5:24, 26; Gk. *stratēgós*); cf. 1 S. 22:14, where the RSV follows the LXX and Targum. The Heb. *śar*, the commonest word for “captain,” can designate the chief official of any department, civil, religious, or military—cf. Gen. 40, where it is used not only for the captain of the guard but also for the chief butler and chief baker; and cf. Nu. 31:48 (“captain of thousands ... of hundreds”); 1 K. 22:31ff. (“captains of the chariots”); 2 K. 1:9ff. (“captain of fifty”); also 2 Ch. 35:9 (“chiefs of the Levites”); 36:14; Ezr. 10:5 (“leading priests”); etc. See also PRINCE.

CAPTAIN 首领、军长、船主、护卫长、参谋、百夫长

【希伯来语: *śar*, *rab*, *šālīš* 和 *rōš* (民 14:4), *pehâ* (王下 18:24, 平行经文赛 36:9), *rab*, *hōbēl* (拿 1:6); 亚兰语: *rab* (但 2:14), *šallīt* (但 2:15); 希腊语: *stratēgós*, *chiliarchos*, *kybernētēs* (徒 27:11)】;《钦定版圣经》还译为 LORD(“主”)、PRINCE(“王子”)、“ruler over hundreds”(“百夫长”)和 SHIPMASTER(“船主”);《新英文译本》还译为 COMMANDER(“护卫长”)、CHIEF(“族长、首领”)、LIEUTENANT(“副官”, *šālīš*)、“outbursts of song”(“首领”, 王下 11:14, 平行经文化下 23:13, 可以理解为 *haššārīm*; 参:《七十士译本》, 希腊语: *ōdoí*)、“authority”(“军长”, *pehâ*)、OFFICER(of the temple police)(“守殿官”, 路 22:4, 52)和 CONTROLLER(of the temple)(“守殿官”, 徒 4:1; 5:24, 26; 希腊语: *stratēgós*); 参《撒母耳记上》22:14,《修订标准译本》在此处对该词的翻译遵照了《七十士译本》和《他尔根》中的译法。最常译为“captain”的希伯来语是 *śar*, 这个词可以表示任何民事机构、宗教机构或军事机构的官长——参:《创世记》40, 这个词不仅可以表示护卫长, 还可以表示酒政和膳长; 另参:《民数记》31:48(“千夫长、百夫长”);《列王纪上》22:31 起(“车兵长”);《列王纪下》1:9 起(“五十夫长”);《历代志下》35:9(“利未人的族长”);《历代志下》36:14;《以斯拉记》10:5(“祭司长”)

等。另见 PRINCE (王子、君王、首领)。

Nebuzaradan, captain of Nebuchadnezzar's bodyguard (2 K. 25:8ff.; Jer. 39:9ff.; 52:12ff.), is always called *rab*, as is Arioch (Dnl. 2:14), no doubt because the closely related Babylonian word was part of the title of these men. The Heb. *šālīš*, "third," meant originally the third man in the chariot, who, when the main occupant was the king or commander-in-chief, had the rank of captain (1 K. 9:22; 2 K. 7:2, 17, 19; 15:25) or lieutenant (NEB).

In 2 K. 18:24 par. Isa. 36:9 the AV and RSV have "captain" for Heb. *pehâ*, a word of Akkadian origin elsewhere rendered "governor" (e.g., 1 K. 10:15; Jer. 51:23, 28, 57), but here denoting an Assyrian official in Sennacherib's court.

In the NT, Gk. *chiliarchos* is the Lat. *tribunus militum*, of which there were six to a legion, commanding the six cohorts of which it was composed. The literal meaning is "commander of a thousand," and it is so used in Acts (e.g., 21:31ff.; cf. Jn. 18:12), where it designates the commander of the Roman garrison in Jerusalem, consisting of a cohort (see TRIBUNE). It is used more vaguely in the sense of "military officer" in Mk. 6:21; Rev. 6:15; 19:18. Gk. *stratēgós* is used only by Luke in the NT, and almost exclusively of officials in charge of the temple (Lk. 22:4, 52; Acts 4:1; 5:24, 26). The captain of the temple had the superintendence of the Levites and priests who were on guard in and around the temple, and under him were *stratēgoí*, who were also captains of the temple

尼布甲尼撒的护卫长尼布撒拉但(王下 25:8 起; 耶 39:9 起; 52:12 起)经常被称为 *rab*, 亚略也常被称为 *rab* (但 2:14), 这无疑是因为这些密切相关的巴比伦词是这些人头衔的一部分。希伯来语 *šālīš* 意为“第三”, 这个词最初用来表示在车兵中居于第三位的长官, 但当他们作王或主将的主要官员时, 他们就相当于军长(王上 9:22; 王下 7:2, 17, 19; 15:25) 或副官(《新英文译本》)。

在《列王纪下》18:24 和平行经文《以赛亚书》36:9 中,《钦定版圣经》和《修订标准译本》将希伯来语 *pehâ* 译为“captain”(“军长”), *pehâ* 这个词源自阿卡德语, 其他地方译为“governor”(“省长”, 如王上 10:15; 耶 51:23, 28, 57), 这里指的是西拿基立朝中的一位亚述官员。

在《新约》中, 希腊语 *chiliarchos* 指的是军团长官(拉丁语: *tribunus militum*), 每个军团有 6 个军团长官, 他们负责指挥军团中的 6 个营。这个词的字面含义是“千夫长”,《使徒行传》(如, 徒 21:31 起; 参: 约 18:12) 也用它表示驻守在耶路撒冷的罗马军队的长官, 这支军队由 1 个营组成(见 TRIBUNE[千夫长])。《马可福音》6:21、《启示录》6:15 和 19:18 中用这个词泛指“军官”。《新约》中只有《路加福音》中用到了希腊语 *stratēgós*, 几乎专门用它表示守殿官(路 22:4, 52; 徒 4:1; 5:24, 26)。守殿官负责监督在圣殿内或圣殿四周事奉的利未人和祭司, 地位低于守殿官的是 *stratēgoí*, 虽然 *stratēgoí* 听从守殿官的指挥, 但是他们也是守殿官。守殿官不仅是祭司, 而且地位仅低于大祭司。除了《路加福音》中这个词的一般用法, 它还可以表示管理腓立比民政事务的

police, although they took their instructions from him as their head. He was not only a priest but second in dignity only to the high priest himself. The exception to Luke's general usage is where the word is used of the chief authorities in civil affairs at Philippi; here "the magistrates," as the word is rendered (Acts 16:20f.), called themselves "praetors" (*stratēgoi*). They placed themselves in peril of removal from their office by ordering the beating of Paul and Silas, who were Romans and had not been condemned. See ARMY, ROMAN.

The AV has "captain" in a great many other passages, where the RSV has replaced it with such terms as "leader" (Heb. *nāšî*), "commander" (esp. *śar*, in historical books), "chief," "chief men," "officer," "prince," "marshal," "Carite." See separate articles.

T. NICOL
J. W. DEHOOG

CAPTIVE; CAPTIVITY

[Heb. *šābâ*, *gālâ*, and derivatives; Gk. *aichmalōtízō* and derivatives]. The frequent references in the OT to taking captives, especially in the sense of deporting or removing peoples to another land, reflect the universal practice of the ancient world. The treatment of captives was sometimes barbarous (2 S. 8:2) but not always so (2 K. 6:21f.). See WAR.

In the AV "captivity" sometimes means "captive," e.g., Jgs. 5:12; Ps. 68:18; Hab. 1:9; Eph. 4:8.

主要官员；《使徒行传》16:20-21 中将这个词译为“官长”，“官长”称自己为“执政官”(*stratēgoi*)。他们冒着被革职的危险，下令棍打未被定罪的罗马人保罗和西拉。见 ARMY, ROMAN (罗马军队)。

《钦定版圣经》的其他许多章节中用到了“captain”一词，而《修订标准译本》将这个词译为“leader”（“首领”，希伯来语：*nāšî*）、“commander”（“军长、省长”，尤其是历史书中的 *śar*）、“chief”（“族长、首领”）、“chief men”（“尊者、勇士、首领”）、“officer”（“护卫长、官长”）、“prince”（“王子、君王”）、“marshal”（“军长”）、“Carite”（“亲兵”）。见各自的词条。

词条作者：T. NICOL
J. W. DEHOOG

CAPTIVE; CAPTIVITY 被掳的；被掳

【希伯来语：*šābâ*, *gālâ* 及其他派生词；希腊语：*aichmalōtízō* 及其派生词】。在《旧约》中，尤其是在表达将某些民族被放逐或迁移到其他地方时，经常提到被掳，这反映了古代世界人口迁移的一种惯例。被掳之人有时会被残酷虐待（撒下 8:2），但情况并不总是这样（王下 6:21-22）。见 WAR（争战、打仗）。

在《钦定版圣经》中，“被掳”有时表示成为“俘虏”，如，《士师记》5:12；《诗篇》68:18；《哈巴谷书》1:9；《以弗所书》4:8。

Figurative usage of the words is mostly in the NT (but cf. Job 42:10, AV), where Paul speaks of captivity to the law and sin (Rom. 7:6, 23), and also of taking “every thought captive to obey Christ” (2 Cor. 10:5).

See also CAPTIVITY.

F. K. FARR

CAPTIVITY

[Heb. usually *šēbī*, also *šābā* (2 Ch. 6:38), *šēbūt* (Dt. 28:41), *šibyā* (Jer. 48:46), *gālā* (Jgs. 18:30; Jer. 1:3; Ezk. 39:23), *gōlā* (2 K. 24:15), *gālūt* (Jer. 52:31)]; NEB also EXILE; [Gk. *aichmalōsia*] (Rev. 13:10); NEB PRISONER. See also DISPERSION; EXILE.

As a cursory examination of modern translations reveals, the term “captivity” no longer receives the widespread usage found in the AV. Nevertheless, the notion of captivity is still found in the various verbal idioms used to describe this period in the history of Israel. In many ways the more modern usage of “exile” is more appropriate, since the notion of captivity can be included in this term. In addition, “captivity” does not necessarily refer to deportation to a foreign land, so much a part of the experience referred to by the Hebrew words above.

The captivity of Israel and Judah was a critical and crucial period. It evoked a variety of responses, many of them expressed in the literary activity of that time, so its impact is felt, directly or indirectly, in almost all of the OT and

《新约》中经常用到这些词的比喻义（参：《钦定版圣经》，《约伯记》42:10），保罗曾提到过被捆在律法和罪上（罗 7:6, 23），还提到过“将人所有的心意夺回，使他都顺服基督”（林后 10:5）。

另见 CAPTIVITY（被掳）。

词条作者：F. K. FARR

CAPTIVITY 被掳

【经常使用希伯来语：*šēbī*，还有 *šābā*（代下 6:38），*šēbūt*（申 28:41），*šibyā*（耶 48:46），*gālā*（士 18:30；耶 1:3；结 39:23），*gōlā*（王下 24:15），*gālūt*（耶 52:31）】；《新英文译本》还译为 EXILE（“被掳”）；【希腊语：*aichmalōsia*】（启 13:10）；《新英文译本》译为 PRISONER（“被囚的”）。另见 DISPERSION（分散、散居）；EXILE（被掳）。

粗略地研究下现代译法就会发现《钦定版圣经》已不再大量使用“被掳”一词。然而，在各种描述以色列这段历史的习语中仍然可以发现被掳的概念。从许多方面看，“exil”这个词的现代用法更为恰当，因为这个词包含了被掳的概念。此外，“captivity”不一定表示被放逐到异国他乡，仅仅能够表达上述希伯来词语的部分含义。

以色列和犹大被掳时期是一段关键而又重要的时期。它在当时引发了各种各样的反响，并通过文学作品体现出来，几乎在所有的旧约书卷和许多新约书卷都可以直接或间接地感受到被掳的影响。在这一时期必须根据新的经历

much of the NT. This was a period when the promises of the past and the shape of the future had to be evaluated in terms of a new experience without the traditional self-validifying structures: e.g., the monarchy and the state, the temple and the institutional cult.

- I. Historical Background
 - A. North (Israel)
 - B. South (Judah)
- II. Theological Response
- III. Importance

I. Historical Background.-An introduction to the historical events is important for an understanding of this traumatic, but formative, event in the life of Israel. Unfortunately, the biblical record is incomplete concerning the actual events within the captivity itself. Much of our knowledge is based on Assyrian and Babylonian records of the time and generally known facts concerning the way of life at this time in Mesopotamia and Palestine.

A. North (Israel). It has often been noted that the success and longevity of Israel and Judah as nations were at least partially dependent upon a power vacuum in the remainder of the ancient Near East. Conversely, the periods leading up to the captivity of both Israel and Judah are characterized by the emergence of one or more superpowers. Thus the prehistory of Israel's captivity begins in the 9th cent. B.C. with the growing power and ambitions of the Assyrian nation.

With initial military successes under Aššur-dân II (935–913 B.C.), Assyria had clearly reemerged as a military power to be reckoned with by lesser and vulnerable

评价过去的应许和将来的结局，这个新经历失去了传统社会组织形式的有效支撑：如君主政治、国家、神庙和宗教崇拜制度。

- I. 被掳的历史背景
 - A. 北国以色列被掳
 - B. 南国犹大被掳
- II. 被掳的神学解释
- III. 被掳的重要性

I. 被掳的历史背景。对于理解以色列历史上的这个痛苦但具有持续重要影响的事件来说，对这个历史事件的介绍是很重要的。遗憾的是，《圣经》对被掳的事实记载是不完整的。我们主要根据同时期亚述语和巴比伦语记录来了解这一事件，并大致了解了这一时期美索不达米亚和巴勒斯坦地区的生活方式。

*A. 北国以色列被掳。*学者们常常会注意到，以色列和犹大之所以能够以国家的形式长期存在，至少部分取决于古近东地区其他国家的政权真空。相反，一个或多个超级大国的出现，是以色列和犹大被掳之前时期的一个特点。因此，公元前9世纪随着亚述的权力和野心日渐增长，以色列开始进入被掳前的时期。

随着亚述但二世（Aššur-dân II，公元前935–913年）初期的军事行动取得了成功，亚述显然重新崛起，成为巴勒斯坦和叙利亚北部诸多弱小国家需要面对

nations in Palestine and northern Syria. It was Ashurnasirpal II (884–860) who founded the Neo-Assyrian empire, and it was his methods of warfare and his conception of domination that characterized the actions of Assyria (and Babylon) in the next three and a half centuries.

Unlike their smaller rivals, the Assyrians had a standing army, which was an enormous advantage. The Assyrians were famous for their ruthlessness in dealing with adversaries—massacres and/or deportation were used both to curb resistance and rebellion and to assure obedience and the prompt payment of tribute. A distinct pattern or plan lay behind their methods of consolidation. States within the empire had various degrees of dependence. At the outer limits of the empire the requirement was initially a vow of allegiance and loyalty, with the result that tribute was given to Assyria and a vassal status to the particular state. If any resistance to these conditions was made by the state, the Assyrians would reduce it by military means into a province and appoint another vassal state to govern it. If resistance still occurred, the final step of extermination of the state and deportation took place. This pattern is important, for it helps to explain the history of Israel and its captivity.

The importance of the Syrian and Palestinian states to any power that wished to control trade routes, as well as to tap any indigenous prosperity that could provide tribute, was clear. It appears that Israel was under the influence of Assyria from the time of Shalmaneser III (859–825 B.C.), but that

的军事强敌。亚述纳西尔帕二世（公元前 884–860 年）建立了新亚述帝国，他的战术策略和统治思想成为后来三个半世纪亚述（和巴比伦）军事行动的一大特色。

与亚述人的弱小对手不同的是，亚述人拥有自己的常备军，这是亚述人的一个巨大的优势。亚述人以对敌人冷酷著称——他们用大屠杀和（或）放逐来消灭抵抗和反叛，并确保其他国家服从亚述的统治，立即向亚述纳贡。亚述采用了独特的兼并手段。亚述帝国范围内的国家都在一定的程度上依赖于亚述。亚述帝国之外的国家首先必须宣布效忠于亚述，然后向亚述进贡，变成亚述的一个附庸国。如果某个国家抵抗亚述的兼并行动，亚述人就会用军事手段削弱这个国家，将其降低为亚述的一个行省，并让另一个附庸国管辖这个行省。如果这个国家继续抵抗，亚述人最后将消灭这个国家，放逐它的百姓。这种兼并模式很重要，因为它有助于解释以色列的历史和以色列被掳。

如果一个国家想要控制商路，并让当地富庶的民族向其纳贡，那么叙利亚和巴勒斯坦地区国家的重要性是显而易见的。似乎从撒曼以色列三世（公元前 859–825 年）统治时期开始，以色列就受到了亚述的影响，但撒曼以色列三世和他的直接继承人无法维持亚述的势力范围。而在这一时期，亚述与以色列、犹太、

this king and his immediate successors were not able to maintain this sphere of influence. Instead, the history of this period is filled with struggles among the states of Israel, Judah, Damascus, and other border states (cf. 2 K. 8ff.).

With the accession of Tiglath-pileser III (745–727) the sequence of weaker Assyrian kings was broken and a strong and systematic policy of empire-building began. The states in Syria and Palestine were no real match for Assyria with its standing army and superior military technique and prowess.

From the end of the reign of Jeroboam II, the political situation in Israel was unstable. Leadership was not always characterized by a pragmatic and knowledgeable policy of action in view of Israel's difficult position vis-à-vis Assyria. Rather, futile attempts at independence brought on by nationalistic motivations, as well as contradictory attempts by other rulers to remain in Assyria's favor, created a chaotic and dangerous situation. Menahem of Israel (745–738) is reported to have paid Pul (Tiglath-pileser III) tribute, thus placing Israel under the Assyrian sphere of influence. But in 733 Pekah of Israel joined with Rezin of Damascus in an attempt to gain independence from Assyria. Ahaz of Judah refused to join this coalition, and the subsequent Syro-Ephraimite war occurred (cf. 2 K. 15:37; 16:5; Isa. 7; etc.). Assyria was quick to quell this rebellion. Israel was reduced and many of its inhabitants were deported. With the exception of Samaria and its immediate environs, the state of Israel was partitioned into three provinces (2 K. 15:29f.).

大马士革和其他的国家之间经常爆发战争（参：王下 8 起）。

自提革拉毗列色三世（公元前 745–727 年）起，亚述王不再软弱，提革拉毗列色三世开始奉行强硬系统化的扩张疆域政策。亚述拥有一直常备军，起高超的战术和强大的武装力量使叙利亚和巴勒斯坦的诸国无法与之抗衡。

耶罗波安三世的统治结束之后，以色列的政治局势一直处于动荡状态。面相对于亚述，处于困境中的以色列，其统治者并未始终奉行务实有远见的政策。相反，争取独立的民族主义运动以失败告终，而其他的以色列王又却试图屈服于亚述统治，最终导致局势混乱，国家陷于危险境地。据说，以色列王米拿现向普尔（提革拉毗列色三世）纳贡，因此将以色列置于亚述的势力范围内。但公元前 733 年，以色列的比加与大马士革的利汛联合，企图从亚述帝国中独立出来。犹大的亚哈斯拒绝与他们结盟，随后犹大与亚兰人和以法莲人之间爆发了战争（参：王下 15:37; 16:5; 赛 7 等）。亚述人很快镇压了这次反叛。以色列被削弱，许多以色列百姓被掳走。除了撒马利亚及其附近的地区之外，以色列被分割成了亚述的三个行省（王下 15:29-30）。

With the death of Tiglath-pileser there was another attempt in Israel to break the vassal relationship by withholding tribute. This ultimately resulted in the siege and final fall of Samaria in 722, effected most probably by Shalmaneser V. At this point Assyria deported vast numbers of Israelites and brought into Israel many foreign peoples from other places in their empire. The upper class and those in power were deported to assure the crippling of the state. The territory of Israel was given no political status at all, and for all intents and purposes it disappeared from the scene until the postexilic period.

One footnote to this extermination of the state of Israel should be made. Although details of the actual fall of Samaria and Israel are almost nonexistent, clearly some inhabitants of the northern kingdom came into Judah. The Deuteronomic reform (see below) certainly reflects the influence of a theology and cult from Israel. Although the precise identification of this reforming element continues to be debated (Levites, prophets, etc.), its existence does not. In addition, the well-known influence of Hosea upon Jeremiah, to cite one example, also demands recognition of a circle that continued to be influenced by ideas and concerns originating in Israel.

B. South (Judah). The captivity of Judah is to be understood primarily by an examination of the political movements of the three superpowers (Assyria, Babylonia, and Egypt) and Judah's reactions to them in the last half of the 7th century. From the time of the Syro-Ephraimite war, Judah had been in a

提革拉毗列色死后，以色列拒绝向亚述纳贡，再次尝试打破这种臣属关系。很可能最终导致撒曼以色列五世包围撒马利亚，并于公元前 722 年摧毁了这座城市。亚述在这个时候掳走了大批以色列人，让很多来自于亚述帝国其他地方的外邦人定居在这里。为了削弱以色列，亚述将上层阶级和有权力的人掳走。以色列地完全被剥夺了政治地位，总而言之，以色列销声匿迹了，直到被掳之后的时期。

关于以色列被除灭还必须做出一个补充说明。虽然关于撒马利亚和以色列实际被攻陷的详细资料几乎不存在，但是北方王国的一些居民显然来到了犹大。《申命记》中的改革（见下文）显然体现出以色列神学和宗教信仰的影响。虽然对于这个改革因素的准确辨别还存在着争议（利未人和先知等），但毋庸置疑，这个改革因素确实存在。此外，拿众所周知的何西阿对耶利米的影响为例，这说明有一部分人仍然受到起源于以色列的思想和观点的影响。

*B. 南国犹大被掳。*要充分理解犹大被掳，就必须首先分析公元前 7 世纪后半叶亚述、巴比伦和埃及这三个超级大国的政治运动，以及犹大对这些政治运动的反应。从与亚兰人和以法莲人交战时起，犹大就已经变成了亚述的附庸国。虽然这段时期犹大的主要统治者（玛拿西，公元前 687–642 年）因热衷于偶像

vassal relationship with Assyria. Although the ruler during most of this period (Manasseh, 687–642) was condemned soundly for his sanction of syncretistic practices (cf., however, 2 Ch. 33:10–13), his only other option was a rebellion surely doomed to failure and a complete destruction of the state. In the last years of Ashurbanipal (668–627), however, Assyria grew weaker. At this time also Babylon rose to the status of an independent power beginning with Nabopolassar (626–605), and Egypt reemerged as a power to be reckoned with (especially with the 26th Dynasty, beginning in 664).

At this time the Deuteronomic reform of Josiah (*ca.* 621) occurred. (It is now recognized that the account of the Chronicler [2 Ch. 34f.] has a sequence of actions more historically accurate than that of the “Deuteronomist” [2 K. 22f.] Cultic reform was but a small part of a greater movement in Judah to emancipate the state from Assyrian influence. To this end, developments such as the weakening of the Assyrian state and the emergence of a strong king of Judah were requisite.

Temporary successes at both political independence and cultic reform stopped suddenly when Josiah died by the hand of Pharaoh Neco at Megiddo in 609. From 609 until 605 Egypt controlled Judah, having replaced Josiah’s successor, Jehoahaz (609), with Jehoiakim (609–598), who was more amenable to Egyptian vassalage. In 605 Egypt and a remnant of the Assyrian empire were defeated at Carchemish by Babylon. This was followed by a declaration of obeisance by Jehoiakim to Nebuchadrezzar king of Babylon.

崇拜而彻底陷在罪里（参：代下 33:10-13），但他还必须别无选择地面对一场注定失败的叛乱和一个被彻底毁灭的国家。然而，在亚述巴尼帕执政的最后几年（公元前 668–627 年），亚述逐渐衰落。巴比伦也在此时崛起，由那波帕拉萨尔（公元前 626–605 年）建立了独立的政权，埃及再次成为一个可以与亚述匹敌的国家（尤其是始建于公元前 664 年的第 26 王朝）。

《申命记》中的约西亚改革（约公元前 621 年）发生在这一时期。（现在人们认为，从历史的观点分析，《历代志》中事件的顺序比《申命记》作者描述的事件的顺序[王下 22-23]更准确。）宗教改革只是犹太摆脱亚述影响的更大运动的一部分。要想达成这一目的，就必须出现新的发展，势必需要亚述走向衰落，且犹太出现一位强硬的国王。

公元前 609 年当约西亚在米吉多被法老尼哥杀害时，犹太短暂的政治独立和宗教改革突然中止。从公元前 609 年至 605 年，埃及一直控制着犹太，约雅敬（公元前 609–598 年）取代了约西亚的继位者约哈斯（公元前 609），因为约雅敬更愿意效忠于埃及人。公元前 605 年，巴比伦人在迦基米施打败了埃及人和亚述的残余势力。随后，约雅敬宣布效忠于巴比伦王尼布甲尼撒。这一行为暗示出犹太正式成为了巴比伦的诸侯国，但这一行为到底发生在公元前 601 年埃及人打败尼布甲尼撒之前，还是发生在这件事情之后，这是一个存有争议的问题。

Whether this action with its implications for a formal vassal status came before or after Nebuchadrezzar's defeat by the Egyptians in 601 is debated. In any case, with the death of Jehoiakim in 598 the Babylonians made a concerted effort to establish their influence permanently. Jehoiachin (598–597) was deposed and Zedekiah (Mattaniah) was placed upon the throne. The temple was plundered and the first deportation occurred. A substantial number of artisans and upper-class citizens from Jerusalem and the countryside were taken to Babylon. Foolishly, Zedekiah rebelled against Babylon. In 587, despite hopes for help from Egypt, the besieged city of Jerusalem fell, and the period of Judean captivity began. Jerusalem and much of the Judean countryside were plundered and destroyed. The temple and palace were razed, more of the populace deported, and the upper classes punished (2 K. 25:18ff.). All of the tangible institutions and powerful people were gone or crippled. The state of Judah, its long history so closely associated with Yahweh and His servant David, was no longer. In 582 a third and final deportation took place (Jer. 52:28–30).

Little is known of the life of the Judeans during the Captivity, in Palestine or Babylon. Jeremiah's account of Gedaliah's short-lived control of Judah is all the scriptural information available. Surely the conditions in Palestine were difficult (cf. Lamentations), with little or no success at establishing regular worship or other community functions. The deportees in Babylon seem to have fared better than those in Assyria. No policy separated the deportees from each other; in fact, they were placed together at the

题。总之，随着公元前 598 年约亚敬去世，巴比伦人同心协力要确立他们持久的影响力。约雅斤（公元前 598–597 年）被掳，西底家（玛探雅）登上了王位。圣殿遭到洗劫，第一次被掳发生了。耶路撒冷城区和郊区的大批工匠和上层市民被掳到了巴比伦。西底家却在此时愚蠢地背叛了巴比伦。虽然耶路撒冷寄希望于埃及的援助，但公元前 587 年这座遭到围困的城市沦陷，犹太人被掳时期从此开始。耶路撒冷城区和大片犹太乡村都遭到了洗劫和破坏。圣殿和王宫被夷为平地，更多的人被掳走，上层阶级受到了惩罚（王下 25:18）。所有的实体机构都遭到了严重的破坏，有权势的人消失不见了。犹太曾拥有悠久的历史，这段历史与耶和华和耶和华的仆人大卫密切相关，然而至此为止，这个王国不复存在了。公元前 582 年，第三次也是最后一次被掳发生了（耶 52:28–30）。

在巴勒斯坦或巴比伦，犹太人被掳期间的的生活状况却鲜为人知。耶利米描述了基大利对犹太的短暂掌控，这是《圣经》中提供的关于犹太人被掳的全部信息。当然，巴勒斯坦的生存条件很艰苦（参：《耶利米哀歌》），几乎无法举行定期的礼拜或确立其他的社区功能。被掳巴比伦的人似乎比被掳亚述的人生活得好一些。巴比伦没有制定政策将被掳的人分割开；实际上，他们被一起安置在城郊。来自于城郊的文献的记载见证了被掳之人的崇拜仪式和社区生活的其他方面。

periphery of the city. Sources originating there witness to worship and other aspects of community identification and affirmation.

With the death of Nebuchadrezzar in 562 the future of Babylon as an independent power was in jeopardy. The rise of the Persian king Cyrus, and the reign of Nabonidus with all of its difficulties, spelled the end of Babylon and the beginning of Persian domination of Judah. The Persian policies for governing subject peoples were considerably different from those of Assyria and Babylonia. The Persians had no desire to erase the old order and to deport native populations. They were concerned to allow the institutions of the subject territory to control social life, especially religious life. Thus the famous edict of Cyrus in 538, only one year after the fall of Babylon, proclaimed that the temple should be rebuilt and its treasures restored (Ezr. 6:2-5). Although it is certain that the exiles were allowed to return, the precise details are unclear. Nevertheless, with this edict the historical period of the Judean captivity is usually concluded and the postexilic period begun.

II. Theological Response.-While sparse and incomplete sources limit the historical recounting of the Captivity, the great theological activity in this period is indicated by various OT books. Indeed, scholars increasingly are recognizing that much of the motivation and rationale for the formation of the OT as a whole resulted from the Captivity and the many theological responses to it.

公元前 562 年尼布甲尼撒逝世时，巴比伦这个独立的政权岌岌可危。波斯王居鲁士（《圣经和合本》中的居鲁士）兴起，拿波尼度的统治遇到了各种问题，巴比伦最终走向灭亡，波斯开始掌控犹太。波斯人统治臣属民族的政策与亚述和巴比伦的统治政策截然不同。波斯人不想破坏旧秩序，也想放逐当地的人口。他们允许用臣服之地的体制来控制当地的社会生活，尤其是宗教生活。因此，公元前 538 年巴比伦陷落之后仅一年，居鲁士就颁布了一条著名的命令，宣布要重建圣殿，并要带回圣殿中的金银器皿（拉 6:2-5）。虽然波斯人肯定允许被掳之人回到家园，但是尚不清楚准确的情况。不过，通常来说，随着这条命令的颁布，犹太人被掳的历史结束了，被掳回归时期开始了。

II. 被掳的神学解释。虽然现存的有关被掳时期历史的文献既少又不完整，限制了对这一时期历史的叙述，但《旧约》中多个书卷表明，这一时期出现了大量关于被掳的神学解释。的确，学者们正在逐渐意识到整个《旧约》的创作动机和理论基础源自于被掳和对被掳的神学解释。



Babylonian Chronicle for 605–594 B.C., recording the capture of Jerusalem in 597 B.C., the appointment of Zedekiah as king, and the exile of Jehoiachin and others to Babylonia (6th cent. B.C.) (Trustees of the British Museum)

The Captivity was at once the cause and the subject of necessary theological reformulation. The loss of many legitimizing institutions (the temple, the monarchy, the state) and the crippling of many others (the cult, the societal class structures, etc.) forced the Israelites to ask why, and, more importantly, to contemplate the future and its shape. Thus, it became increasingly necessary to include the phenomenon of the Captivity itself in discussing the future of Israel, for surely the changes wrought by this experience were inescapable and were to form some of the defining lines for Judaism to the present day.

The Captivity was a pluralistic age. A pluralistic age is characterized by variety and diversity, yet also by a common matrix to which all positions and stances

上图为公元前 605 年至 594 年的巴比伦年代志，其中记载了公元前 597 年夺取耶路撒冷、任命西底家为犹大王、约雅斤和其他人被掳巴比伦（公元前 6 世纪）的经过。（大英博物馆理事会）

被掳是必要神学重述的直接原因和主题。很多合法的机构（圣殿、君主政体、国家机关）和其他方面（祭仪、社会阶层结构等）所遭受的严重破坏，迫使以色列人想要知道这其中的原因，更重要的是，他们开始思索未来和自身的命运。因此，在讨论以色列的未来时，越来越需要考虑被掳这件事，因为被掳必然给他们带来了改变，在一定程度上为今天的犹太教立定了界限。

被掳时期是一个多元化时代。多元化时代具有差异性和多样性的特征，但又依赖于共同的社会环境，所有的观点和立场都与这个共同的社会环境有关。与多

may be related. The opposite of pluralism, orthodoxy, is characterized by at least a superficial homogeneity and also by a power base that is capable of regulating, controlling, and enforcing one perspective or position for a particular society. With the Captivity, a necessary prerequisite for orthodoxy, a power base capable of molding and controlling public opinion, no longer existed. On the other hand, the many responses to the Captivity indicate existence of a common theological matrix capable of making this period one of pluralistic creativity rather than anarchistic chaos.

The Captivity produced a variety of responses, each with its own spheres of influence and its own hopes about the future. As in all pluralistic periods, a great deal of tension and friction existed between many of the exponents of the groups trying to comprehend the Captivity. Faced with a new situation, all of Israel drew on old patterns to describe the new situation. All of Israel necessarily spoke of a new thing that Yahweh was doing, for the special mix of old and new created a new vision. Each new vision had its own vested interests, more or less closely tied to the realities that the experience of captivity created. For some the Captivity, despite its hardships, provided the hope for a reversal of previous social and religious structures. For others it was a fall from power, and the sooner a restoration of previous status and conditions could be effected, the better.

First among those realities that would have to be dealt with was the Diaspora. New conceptions of who and what Israel was, legitimation of this identity in view

元主义相对的是正统观念，正统观念的特点是，至少从表面上看具有同质性，而且还有一个权力基础，这个权力基础可以调节、掌控某种观点或立场，还可以将其强加给特定的社会。一方面，被掳是正统观念形成的必要先决条件，可以形成和掌控公众意见的权力基础已不存在。另一方面，被掳的很多解释表明，这一时期存在着一个共同的神学社会环境，它可以使这一时期成为一个多元的时代，而不是无政府的混乱时代。

出现了很多关于被掳的解释，每个解释都有各自的影响范围和对未来的希望。正如在所有的多元时代里，很多试图理解被掳的解释者之间产生了大量的分歧和摩擦。面对新的形势，以色列众人利用旧有模式来描述新形势。他们必然提到了耶和华正在行的新的神迹，因为新旧模式的特殊融合创造出了新视野。每个新视野都包括各自的既得利益，这些既得利益或多或少都与被掳经历造成的现实紧密相连。对于某些人来说，虽然被掳时期充满了艰难，但被掳使他们有了回到之前社会和宗教结构的希望。对于其他人来说，被掳意味着失去了权位，越快回到之前的地位和状态越好。

第一个要面对的现实就是犹太人的离散。此时出现了一些新的观念，如以色列是谁，是什么？由于旧体系已经消亡，以色列如何找到身份认同？——由

of the demise of older institutions—these and many other theological questions needed to be answered because of the new nature of the people Israel. The loss of statehood, of a monarchical power base, of a central and politically (monarchically) legitimized cult—all of these realities needed to be discussed in speaking of Israel's future.

Scholars have often noted that in the period of the Captivity a fundamental change was made from a community characterized by a corporate, nationalistic focus to one more individualistically oriented. In a very real sense the Captivity, as a new and devastating event in Israel's history, was responsible for this shift with its resultant theological changes (*BHI*). On the other hand, one may also validly state that the events of the Captivity and the theological responses found there are integrally related to a long historical process that began much earlier (Noth). The pluralism of the 6th cent. in Palestine, Babylon, or Egypt was created and informed not only by the fall of Judah and its aftermath but also by the patterns and concepts that had formed and framed the Hebrew mind from the patriarchal period on. Thus, while the agenda and form of any particular theological response to the Captivity would be controlled by the vested interests of the particular person or group, the way in which that message was expressed would draw upon a continuum of theological activity stretching back into the earliest periods of Israelite history. Ultimately the new postexilic community would choose one or more theological responses as the rationale for its framework of existence, preserving the others as legitimate but

于以色列人具备了新的特征，所以这些问题和其他许多神学问题亟待回答。国家地位和君主政体消失了，主要的和政体（君主政体）认可的祭仪也不复存在——在谈及以色列的未来时，必须讨论所有这些现实情况。

学者们经常会注意到，在被掳时期，以色列社会由一个原本团结的、国家形式的共同体，转变成了一个更加个人主义的社会。一方面，从真实的意义上讲，被掳这个以色列历史上史无前例的毁灭性事件是造成这种转变的原因，这种转变也导致了神学思想的变化（*BHI*）。另一方面，人们也有理由说，被掳事件和这些事件的神学解释必然与一段从更早期开始的历史过程密不可分（Noth）。公元前6世纪巴勒斯坦、巴比伦或埃及的多元主义不仅是由犹太衰落和其后果引起的，而且是由从族长时期开始塑造了希伯来人思想的模式和观念形成的。因此，虽然关于被掳的具体神学解释的议题和形式受到某些获得既得利益的个人或组织的控制，但信息表达方式却依赖于一系列可以追溯至以色列最早历史时期的神学活动。被掳归回的新社众最终将选择一种或多种神学解释作为存在框架的基本原理，并且视其他的神学解释为合理的但不恰当的。

inappropriate.

III. Importance.-The period of the Captivity is receiving increasing attention in biblical scholarship. No doubt some is attributable to the exemplary pluralistic religious model found in this period and a desire to learn how such a pluralism works and is maintained. But, of course, that pluralism was not maintained in Israel, as Ezra-Nehemiah demonstrates. Perhaps another reason is the analogous questions that every society must answer, questions attempting to discern God's working in circumstances that seem, at first, quite hostile to such a conception.

The primary importance of the Captivity is the effect it had upon Israel's theological development. The tension between particularism, so often associated with the hierarchical interests, and universalism, associated not simply with the exiles but also with the visionaries, became an important characteristic of Judaism and Christianity. The development of a religion of the book, and therefore more focus on "word" than on outward institutional and national signs such as temple and palace, was also an important legacy of the Captivity. The focus on the individual and his response was also a new feature and one that continued. Yet all of these important developments are seen by the various groups as ongoing actions of God, not man, developments whose roots are deep within a history of God's action to and for Israel. Perhaps this pluralistic heritage and witness, ultimately canonized, provides the greatest importance for contemporary man by its challenge to find God at work and its affirmation that in many ways and places

III. 被掳的重要性。被掳时期越来越受到圣经学者的关注。毫无疑问，某些学术研究是围绕这一时期的多元的宗教模式展开的，旨在了解这种多元宗教如何运作又是如何并存的。但是，当然，正如《以斯拉记》和《耶利米书》中所展示的，以色列没有始终坚持多元主义。另一个理由可能是每个社会都必须回答的类似问题，即试图在那些起初明显敌视这一概念的环境中认识神的工作。

被掳最重要的意义是它影响了以色列神学的发展。特殊神宠论和普救论之间的分歧成为犹太教和基督教的一个重要特征，特殊神宠论通常与等级利益联系在一起，而普救论不仅与被掳有联系，还和宗教异象联系在一起。《圣经》中的宗教发展因此更加地关注“神的话语”，而不是外部的制度符号和国家符号，如圣殿和宫殿，宗教发展也是被掳的重要遗产。另一个新特征是开始并且持续关注个体和个体对被掳的解释。许多组织将所有这些重要的发展视为神的持续性的工作，而不是人的持续性工作，这些发展深植于神试验以色列和救赎以色列的历史中。这种多元化遗产和见证最终被收录成了圣经正典，或许对于当时的人来说，它们具有最重要的意义，因为这种多元化遗产和见证向只有当神工作时才能找到神的说法发起了挑战，并且证明在很多方面和地方都可以看到神的作为。

He is indeed to be found.

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CAPTIVITY EPISTLES.

The traditional designation of the four Epistles of Paul written while he was in prison or under house arrest, viz., Ephesians, Philippians, Colossians, and Philemon. See PHILEMON, EPISTLE TO III, for a general discussion.

CAPTIVITY EPISTLES. 监狱书信

传统上认为监狱书信指的是保罗被囚或被软禁时所写的四封书信, 即《以弗所书》《腓立比书》《歌罗西书》和《腓利门书》。关于一般性讨论, 见 PHILEMON, EPISTLE TO III(《腓利门书》)。

CAR

(Cant. 3:9, AV). See PALANQUIN.

CAR 华轿

(《钦定版圣经》, 歌 3:9)。见 PALANQUIN (花轿)。

CARABASION

kar-ə-ba'zi-ən [Gk. *Karabasiōn*] (1 Esd. 9:34). One of the sons of Baani who had married foreign wives during the Captivity. The name seems to be represented by Meremoth in the list of Ezr. 10:36.

CARABASION 克拉巴辛

音译: kar-ə-ba'zi-ən 【希腊语: *Karabasiōn*】(拉一 9:34)。巴尼子孙之一, 他们曾在被掳时期娶外邦女子为妻。《以斯拉记》10:36 名单中的米利末似乎就是克拉巴辛。

CARAVAN

[Heb. 'ōrḥā] (Gen. 37:25; Job 6:18f.; Isa. 21:13; and, by emendation from 'ōrah Jgs. 5:6); AV COMPANY, TRAVELLING COMPANY, “highway”

CARAVAN 伙、结伴的客旅、商队

【希伯来语: 'ōrḥā】(创 37:25; 伯 6:18-19; 赛 21:13; 对《士师记》5:6 中的 'ōrah 的修正); 《钦定版圣经》译为 COMPANY (“伙”)、TRAVELLING

(Jgs. 5:6), “path” (Job 6:18), “troop” (v. 19); **CARAVAN ROUTE** [Heb. *dereḵ hašš^ekūnē ba^ohalīm*] (Jgs. 8:11); AV “way of them that dwelt in tents”; NEB “track used by the tent-dwellers”; cf. also Ezk. 27:25, NEB. The inhabitants of Palestine were familiar with the caravans (the goods trains of the Semitic world), for the main routes connecting Babylonia, Syria, Egypt, and Arabia passed through Canaan. Isaiah refers to “caravans of Dedanites”—a trading Arabian tribe who conveyed their wares to Babylon. Job compares his would-be friends to a deceitful brook, full in the rainy season but dry in summer, which entices caravans to turn aside from the main route in the hope of a plentiful supply of water but fails the thirsty travelers when they need it most.

T. LEWIS

CARBUNCLE.

See STONES, PRECIOUS.

CARCAS

kār'kās (Est. 1:10, AV, NEB). See CARKAS.

CARCASS.

The term is used of the dead body of a beast, and sometimes in a contemptuous way of the dead body of a human being. (1) It occurs in Gen. 15:11 as a translation of Heb. *peger*, which is translated “dead body” in Nu. 14:29; 1 S. 17:46; Isa. 66:24; Ezk. 6:5; 43:7, 9, and “corpse” in Nah. 3:3. (2) The Heb. *n^ebēlā* is translated “carcass” in Lev. 5:2; 11:8, 11; Dt. 14:8; Jer. 16:18, but “dead body” in Dt. 28:26 (“body,” Josh. 8:29; 1 K. 13:22, 29); Jer. 7:33; 16:4; 19:7. (3) In Jgs. 14:8

COMPANY (“结伴的客旅”)、“highway” (“大道”, 士 5:6)、“path” (“大道”, 伯 6:18)、“troop” (“结伴的客旅”, 伯 6:19); **CARAVAN ROUTE** (“住帐篷人的路”)【希伯来语: *dereḵ hašš^ekūnē ba^ohalīm*】(士 8:11);《钦定版圣经》译为“way of them that dwelt in tents”;《新英文译本》译为“track used by the tent-dwellers”, 汉译均为“住帐篷人的路”;另参:《新英文译本》《以西结书》27:25。巴勒斯坦的居民很熟悉商队(闪米特世界的货车),因为连接巴比伦、叙利亚、埃及和阿拉伯的主道路经过迦南。以赛亚提到过“底但结伴的客旅”——阿拉伯的一个贸易宗族,他们带着货物来到了巴比伦。约伯将他的诡诈的兄弟比作多变的溪水,雨季时河道中充满溪水,夏天来临时河道干涸,从而诱使结伴的客旅离弃大道,以求寻找到充足的水源,但当这些饥渴的客旅亟需水时,他们失去了盼望。

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CARBUNCLE. 红宝石

见 STONES, PRECIOUS (宝石)。

CARCAS 甲迦

音译: kār'kās (《钦定版圣经》和《新英文译本》, 斯 1:10)。见 CARKAS (甲迦)。

CARCASS. 死兽、尸首

这个词用来表示动物的死尸,有时还可以用来表示对人类尸体的蔑称。(1)《创世记》15:11 用这个词来翻译希伯来语 *peger*,《民数记》14:29、《撒母耳记上》17:46、《以赛亚书》66:24 和《以西结书》6:5、43:7 和 9 中译为“dead body”(“尸首”),《那鸿书》3:3 中译为“corpse”(“尸首”)。(2)《利未记》5:2、11:8 和 11、《申命记》14:8 和《耶利米书》16:18 中将希伯来语 *n^ebēlā* 译为“carcass”(“死兽”),但《申命记》28:26、《耶利米书》7:33、16:4 和 19:7 中译为

the Heb. *mappelet* from *nāpal*, “fall,” and (4) in v. 9 *g^ewīyā* are also translated “carcass.”

(5) In Ps. 89:10 *ḥālāl* is rendered “carcass” by the RSV, “one that is slain” by the AV, “mortal blow” by the NEB. (6) In Ezk. 32:5 the AV follows the MT with *rāmūtekā*, “thy height”; the RSV (“your carcass”) and the NEB (“the worms that feed on it”) emend to *rimāteka*, following the Symmachus, Syriac, and Vulgate texts.

W. N. STEARNS

CARCHEMISH

kār'kəmiş [Heb. *kark^emīš*; Akk. usually *karkamiš*, *gargamiš*, but in Neo-Babylonian Chronicle *galgameš*; Gk. *Charcham(e)is*, *Charmeis*]. An important Syro-Hittite city on the right bank of the upper Euphrates River about 63 mi. (100 km.) NE of Aleppo. George Smith correctly identified as Carchemish the huge mound in Turkey, N of the modern Syrian border village of Jerablus. In 1879 excavations undertaken on behalf of the British Museum produced hieroglyphic Hittite inscriptions and other monuments. From 1911 to 1914 D. G. Hogarth, assisted by C. L. (later Sir Leonard) Woolley and T. E. Lawrence (“Lawrence of Arabia” of later fame), directed a second British Museum expedition which uncovered further monuments and inscriptions. Additional excavations under British Museum

“dead body” (“尸首”) (“body” [“尸首”], 书 8:29; 王上 13:22, 29)。(3)《士师记》14:8 中将源自 *mappelet* 的希伯来语译为“倒下”，(4)《士师记》14:9 中也将 *g^ewīyā* 译为“carcass”(“尸体”)。

(5)《修订标准译本》将在《诗篇》89:10 中的 *ḥālāl* 译为“carcass”，《钦定版圣经》译为“one that is slain”，《新英文译本》译为“mortal blow”，汉译均为“已杀的人”。(6)在《以西结书》32:5 中，《钦定版圣经》遵照《马所拉文本》，将希伯来语 *rāmūtekā* 译为“thy height”(“你高大的尸首”)；《修订标准译本》(译为“your carcass”)和《新英文译本》(译为“the worms that feed on it”)遵照《辛马库译本》《叙利亚译本》和《武加大译本》，将这个词改为 *rimāteka*。

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CARCHEMISH 迦基米施

音译：kār'kəmiş【希伯来语：*kark^emīš*；阿卡德语通常为：*karkamiš*, *gargamiš*，但在《新巴比伦编年史》中译为 *galgameš*；希腊语：*Charcham(e)is* 和 *Charmeis*】。迦基米施是幼发拉底河上游的一座重要的叙利亚赫人城市，位于阿勒坡东北约 63 英里（100 公里）处。乔治·史密斯正确地指出，迦基米施是土耳其的一个巨大的废丘，位于现代叙利亚边境村庄哲拉布鲁斯的北侧。1879 年代表大英博物馆的科考队在这里展开了考古发掘，并且挖掘出了象形文字赫梯语铭文和其他的遗迹。从公元 1911 年至 1914 年，贺加斯（D. G. Hogarth）在伍利（C. L. Woolley，后来的伦纳德爵士）和劳伦斯（T. E. Lawrence，后来被称为“阿拉伯的劳伦斯”）的帮助下，指导大英博物馆的考古人员再次进行了考古研究，此次挖掘出了更多的遗迹和铭文。1920 年之前，大英博物馆又资助了几次考古挖掘。

auspices continued until 1920.

Remains from the mound itself indicate that habitation there reaches back at least to the Chalcolithic period. Several of the eighteenth-century B.C. Mari Letters refer to Carchemish in terms that attest to its independent status in the early 2nd millennium. During the “Hyksos” period the fortifications of the city included an enormous rectangular enclosure surrounded by a beaten earth (*terre pisée*) wall, probably as a defense against the battering ram. In the 15th cent. Pharaoh Thutmose III of Egypt conquered Carchemish, presumably during his eighth Asiatic campaign in the thirty-third year of his reign. Amenhotep III in the 14th cent. and Ramses III in the 12th cent. also claim to have captured the city, but their accounts contain more of propaganda than of actual historical fact. The Hittite king Šuppiluliuma captured Carchemish after an eight-day siege *ca.* 1340 B.C. and thus turned Syria into a Hittite dependency. He installed one of his sons, Piyassilis, as king of Carchemish.

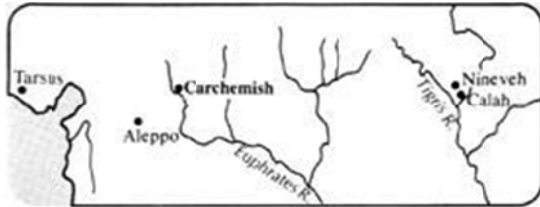
After the eclipse of Hittite power, Assyrian rulers, especially in the 9th and 8th cents, conquered and plundered Carchemish almost at will. Ashurnasirpal II received tribute from San(a)gara, the Hittite king at Carchemish, *ca.* 876 B.C. In the first year of his reign Shalmaneser III defeated the same king and in his sixth year extorted tribute from him. Tiglath-pileser III later received tribute from Pisiri(s) of Carchemish. The accession of Sargon II to the Assyrian throne *ca.* 722 was a signal for the dependent provinces to rebel. The revolt was fomented by Midas king of the

该废丘中出土的遗迹表明，至少从铜石并用时代开始就有人类在此地居住。公元前 18 世纪马里的几封信中明确地提到了迦基米施，这证明早在公元前 2000 年该地就是一个独立的地区。“希克索斯王朝”统治时期迦基米施的防御工事包括一个巨大的长方形围地，围地的四周是一个土质夯实(*terre pisée*)的围墙，该围墙可能是为了抵御破城锤。公元前 15 世纪埃及法老图特摩斯三世征服了迦基米施，这事可能发生在他执政第 33 年第 8 次进军亚细亚时。阿蒙霍特普三世和拉美西斯三世也分别在公元前 14 世纪和公元前 12 世纪声称征服了这座城市，但他们的描述更像是一种政治宣传，而非真实的历史。约在公元前 1340 年，赫人的国王苏庇鲁流马什(Šuppiluliuma)在包围迦基米施 8 天后攻克了这座城市，因此使叙利亚成为迦基米施的一个属国。苏庇鲁流马什任命他的一个儿子皮亚斯里斯(Piyassilis)为迦基米施的国王。

赫人帝国衰落后，亚述统治者，尤其是公元前 9 世纪和 8 世纪的亚述统治者征服了迦基米施，并且肆意地掠夺了这座城市。约公元前 876 年，迦基米施的赫人国王桑革拉(San[a]gara)向亚述纳西尔帕二世纳贡。撒幔以色列三世在他执政的第一年就打败了这位赫人国王，并且在其执政第六年命令这位赫人国王向他纳贡，后来迦基米施的皮斯利(Pisiri[s])的向提革拉毗列色三世纳贡。约在公元前 722 年，撒珥根二世登基作亚述的国王，这成为依附于亚述的行省发动叛乱的导火索。弗吕家穆什基(Mushki)的国王迈达斯(Midas)和迦基米施王皮斯利煽动了这场叛乱。撒

Phrygian Mushki, and involved also Pisiri(s). In 717 Sargon destroyed Carchemish, deported its inhabitants, and resettled it with Assyrians. (For the Assyrian humbling of Carchemish during the second half of the 8th cent., see Isa. 10:5–11.)

珥根于公元前 717 年摧毁了迦基米施，掳走了当地人，并让亚述人定居在迦基米施。（关于公元前 8 世纪后 50 年亚述人践踏迦基米施的事，见《以赛亚书》10:5–11。）



Basalt relief from the processional entry at Carchemish (9th-8th cents B.C.), showing offering bearers with sacrificial animals (Trustees of the British Museum)

上图为迦基米施祭祀典礼入口处的玄武岩浮雕（公元前 9 世纪至 8 世纪），图中描绘了手托祭祀牲畜的侍者。（大英博物馆理事会）

The last decade of the 7th cent. B.C. witnessed the demise of both Assyrian and Egyptian imperial ambitions and influence in Syro-Palestine. The resurgent Neo-Babylonians had already dealt a fatal blow to Assyria by destroying her capital, Nineveh, in 612. By 609 Ashurballit, the last king of Assyria, had disappeared completely from the political and military scene. In that same year Pharaoh Neco II of Egypt marched northward in one last

公元前 7 世纪最后 10 年，亚述和埃及侵吞叙利亚巴勒斯坦的野心逐渐消失，它们在该地区的影响也随之消失。重新崛起的新巴比伦人于公元前 612 年摧毁了亚述的都城尼尼微，这给亚述致命的一击。到公元前 609 年，亚述的最后一位国王亚述乌巴列完全退出了政治和军事舞台。同年，埃及法老尼哥二世向北进军，支援亚述残部，为抵挡新巴比伦的强大攻势做最后一次绝望的尝试。犹太的约西亚可能更愿意让新巴比伦

desperate attempt to help the tattered Assyrian armies stop the Neo-Babylonian juggernaut. King Josiah of Judah, perhaps preferring the Neo-Babylonian presence in Palestine to that of Assyria and Egypt, came out to block the advance of Neco (2 Ch. 35:20; 1 Esd. 1:25). The two armies joined battle in the plain of Megiddo, and Josiah was slain (2 K. 23:29f.; 2 Ch. 35:21–27). Neco then marched on to garrison Carchemish in company with the remnant of the Assyrian forces.

The year 605 B.C. was decisive in ancient Near Eastern history. Nebuchadnezzar II, crown prince of the Neo-Babylonian empire, became commander-in-chief of the Babylonian armies. His own court records detail subsequent events of that year in one of the tablets of the Neo-Babylonian Chronicle (British Museum Tablet no. 21946). In the spring he marched at the head of his assault forces up the Euphrates to Carchemish, and in May/June he engaged the Egyptians in hand-to-hand fighting within the city. There is no indication that Neco himself was with his army at the time. At any rate, the Neo-Babylonian victory was complete and marked the end of Egyptian power in Syria and Palestine. Nebuchadnezzar pursued the Egyptians to Hamath and perhaps also down the Mediterranean coast, as Jer. 46:2–12 seems to suggest. In due time Jehoiakim son of Josiah, whom Neco had installed as king of Judah, became tributary to Nebuchadnezzar (2 K. 23:34–24:1; 2 Ch. 36:4–6), who, as a result of the Battle of Carchemish, was able to march at will throughout all the Syro-Palestinian provinces.

Excavations at Tell Mardikh (ancient

人而不是让亚述人和埃及人存在于巴勒斯坦，所以他出兵抵御尼哥的先头部队（代下 35:20；拉一 1:25）。两军在米吉多平原交战，约西亚被尼哥的军队杀死（王下 23:29-30；代下 35:21–27）。尼哥随后率军继续前行，与亚述的残余部队一起驻守在迦基米施。

公元前 605 年在古近东历史上是具有决定意义的一年。新巴比伦帝国的王储尼布甲尼撒二世在这一年成为了巴比伦军队的主帅。他的王朝在《新巴比伦编年史》的其中一块石版上详细记载了公元前 605 年后发生的事件（大英博物馆第 21946 号石碑）。同年春天，尼布甲尼撒率领他的先遣军穿越幼发拉底河，抵达了迦基米施，同年五月或六月，他与埃及军在迦基米施城内进行了白刃战。没有任何证据表明尼哥当时在埃及军中。但无论如何，新巴比伦人获得了完全的胜利，这标志着埃及人对叙利亚和巴勒斯坦的统治结束了。尼布甲尼撒追击埃及人，一直追到哈马，也有可能如《耶利米书》46:2–12 中所描述的，追到了地中海沿岸。尼哥曾任命约西亚的儿子约雅敬为犹大王（王下 23:34–24:1；代下 36:4–6），约雅敬适实地向尼布甲尼撒称臣（王下 23:34–24:1；代下 36:4–6），尼布甲尼撒因为获得了迦基米施战争的胜利，所以他的军队可以随意出入叙利亚和巴勒斯坦的所有行省。

叙利亚马尔迪赫丘（古代的埃勃拉）的

Ebla) in Syria indicate that CHEMOSH, the national god of Moab, was worshiped at Ebla as early as the end of the 3rd millennium B.C. He was called *Kamišu* there (a spelling that agrees with the *K* reading in Jer. 48:7, *k^emīš*) and was associated with the city of Carchemish, which may now be understood provisionally to mean “City of Chemosh.”

Bibliography.—D. G. Hogarth and C. L. Woolley, *Carchemish* (1914; 1921); *ANET, passim*; *CCK*; Josephus *Ant.* x.6.1.

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CARE.

The OT uses several expressions for the various meanings of the English word “care,” and the AV often translates them literally. Thus the AV has “are with me” for “are a care to me” (Gen. 33:13); “in the hand (Heb. *yād*) of” for “in the care of” (Gen. 39:22f.; 1 Ch. 26:28; 29:8); “feed” (*rā’ā*) for “care for” (Jer. 23:2, 4); “visitation” (*p^equddā*) for “care” (Job 10:12), and “visit” (*pāqad*) for “care for” (Ps. 8:4; Zec. 11:16); also “seek” (*dāraš*, 1 Ch. 15:13; Jer. 30:14), “instruct” (*bīn*, Dt. 32:10). “Take care” is often “take heed” in the AV (e.g., *šāmar*, Josh. 22:5; cf. in the NT Gk. *proséchō*, Acts 5:35; *blépō*, 1 Cor. 3:10; 8:9; He. 3:12). In 2 S. 18:3 the Hebrew expression is literally “set the heart to” (*šūm lēb’el*).

In the NT, “care for” in the sense of

考古发掘表明，早在公元前 3000 年末期，埃勃拉的人就崇拜摩押的民族之神基抹（见 CHEMOSH[基抹]）。基抹在埃勃拉被称为“卡米苏”（*Kamišu*）（这与《纪土宾》《耶利米书》48:7 中的拼写形式一致，其中写为 *k^emīš*），他与迦基米施这座城市有关，迦基米施现在可以暂时地理解成“基抹之城”。

书目——D. G. Hogarth 和 C. L. Woolley, *Carchemish* (1914; 1921); *ANET, passim*; *CCK*; Josephus *Ant.* x.6.1。

词条作者：R. F. YOUNGBLOOD

CARE. 照顾、牧养、眷顾、看顾

《旧约》中使用不同的词语来表达英语单词“care”的不同含义，《钦定版圣经》通常按照字面含义来翻译这个词。因此，《钦定版圣经》将“are a care to me”译为“are with me”（创 33:13），汉译均为“正在乳养”；将“in the care of”译为“in the hand（希伯来语：*yād*）”（创 39:22-23；代上 26:28；29:8），汉译均为“在……手中、由……掌管”；将“care for”译为“feed”（*rā’ā*，耶 23:2，4），汉译均为“牧养”；将“care”译为“visitation”（*p^equddā*，伯 10:12），汉译均为“眷顾”；将“care for”译为“visit”（*pāqad*，诗 8:4；亚 11:16），汉译均为“眷顾、看顾”；还译为“seek”（“刑罚”，*dāraš*，代上 15:13；耶 30:14）和“instruct”（“看顾”，*bīn*，申 32:10）。《钦定版圣经》经常将“Take care”译为“take heed”，汉译均为“遵守”（如，*šāmar*，书 22:5；参：《新约》中希腊语 *proséchō*，徒 5:35；*blépō*，林前 3:10；8:9；来 3:12）。在《撒母耳记下》18:3 中，将希伯来语 *šūm lēb’el* 按照字面意思译为“set the heart to”（“介意”）。

在《新约》中，通常用希腊语 *epimeléomai*

nurture or aid is usually expressed by Gk. *epimeléomai* (Lk. 10:34f.; 1 Tim. 3:5; cf. *epimeleías*, Acts 27:3), and also by *thálpō* (1 Thess. 2:7, AV “cherish”). For the sense “anxious concern” are used *merimnáo* (1 Cor. 12:25; see also ANXIETY, on 1 Cor. 7:32ff.; Phil. 2:20) and *spoudé* (2 Cor. 8:16). Gk. *mélō* is used in the sense of “concern” (Mk. 4:38; Lk. 10:40; Jn. 12:6), and also in the sense of partiality (Mt. 22:16 par., NEB “truckle”).

The RSV has “children of their tender care” in Lam. 2:20, for Heb. *’ōl’lê tippuhîm*. The AV translates “children a span long,” following the more common (and perhaps related) root *tāpah* (BDB, p. 381; cf. v. 22, “dandling”); the reference is to children fully formed at birth, implying that they are born healthy (cf. KoB, pp. 355f.); thus the NEB “the children they have brought safely to birth.”

J. W. D. H.

CAREAH

kə-rē’ə. See KAREAH.

CAREFUL; CAREFULLY; CAREFULNESS.

The AV often uses these words in such now obsolete senses as “anxious” or “anxiety,” i.e., “full of care” (Heb. *dā’ag*, Jer. 17:8; Gk. *merimnáo*, Lk. 10:41; Phil. 4:6; cf. *amérimnos*, 1 Cor. 7:32), “fearfulness” (Heb. *d’āgā*, Ezk. 12:18f.), “concerned for” (Heb. *hārad*, 2 K. 4:13; Gk. *phronéō*, Phil. 4:10), “thinking to be

(路 10:34-35; 提前 3:5; 参: *epimeleías*, 徒 27:3) 和 *thálpō* (帖前 2:7, 《钦定版圣经》译为 “cherish” [“乳养”]) 来表示 “牧养” 和 “看顾” (“care for”) 的含义。用 *merimnáo* (林前 12:25; 另见 ANXIETY[挂虑、挂念], 林前 7:32 起; 腓 2:20) 和 *spoudé* (林后 8:16) 来表示 “挂念” (“anxious concern”) 的含义。希腊语 *mélō* 可以表示 “关心” (“concern”) 的含义(可 4:38; 路 10:40; 约 12:6), 也可以表示偏袒的含义(太 22:16 平行经文, 《新英文译本》译为 “truckle” [“顾忌”])。

《修订标准译本》将《耶利米哀歌》2:20 中希伯来语 *’ōl’lê tippuhîm* 译为 “children of their tender care” (“手里所摇弄的婴孩”)。《钦定版圣经》遵照更常见(或许是相关)的词根 *tāpah*, 将之译为 “children a span long” (“手里所摇弄的婴孩”) (BDB, 381 页; 参: 哀 2:22, “dandling” [“养育的”]); “手里所摇弄的婴孩” 指的是完全长成的婴孩, 意味着婴孩出生时是健康的(参: KoB, 355-356 页); 故《新英文译本》在此处译为 “the children they have brought safely to birth” (“手里所摇弄的婴孩”)。

词条作者: J. W. D. H.

CAREAH 加利亚

音译: kə-rē’ə。见 KAREAH (加利亚)。

CAREFUL; CAREFULLY; CAREFULNESS.

挂虑、思虑、忧虑、思念、忧愁

《钦定版圣经》通常用某些词语的过时含义来翻译这些词, 如 “anxious” 或 “anxiety” (“挂虑”), 也就是 “充满忧虑” (希伯来语: *dā’ag*, 耶 17:8; 希腊语: *merimnáo*, 路 10:41; 腓 4:6; 参: *amérimnos*, 林前 7:32), 或 “fearfulness” (“忧虑”, 希伯来语: *d’āgā*, 结 12:18-19)、“concerned for” (“思念”,

necessary” (Aram. *ḥ^ashah*, Dnl. 3:16), and “eager” (Gk. *spoudaiotérōs*, Phil. 2:28), “eagerness” (*spoudē*, 2 Cor. 7:11).

CARELESS.

In Prov. 14:16 the participial form of the Hebrew verb *bāṭaḥ* (“trust”) expresses carelessness through a false sense of security. In Mt. 12:36 the Greek adjective *argós* (AV “idle”; NEB “thoughtless”) is used of the type of utterance that will bring judgment.

CAREM

kā'rēm [Gk. *Karem*]. A city of Judah interpolated by the LXX (Josh. 15:59, NEB); probably BETH-HACCHEREM.

CARIA

kār'ē-ə [Gk. *Karia*]. A country in the southwest of Asia Minor extending on the north to Lydia, on the east to Phrygia, on the south to Lycia, and west to the Aegean Sea. Its borders, however, like those of most of the ancient countries of Asia Minor, were never definitely fixed; hence the difficulty presented by the study of the political divisions. The general surface of the country is rugged, consisting of mountainous ridges running across it and terminating as promontories jutting into the sea.



Its history consists chiefly of that of its practically independent cities, of which

希伯来语: *ḥārad*, 王下 4:13; 希腊语: *phronēō*, 腓 4:10)、“thinking to be necessary” (“需要”, 亚兰语: *ḥ^ashah*, 但 3:16)、“eager” (“忧愁”, 希腊语: *spoudaiotérōs*, 腓 2:28) 和 “eagerness” (“忧愁”, *spoudē*, 林后 7:11)。

CARELESS. 自恃、无用的

在《箴言》14:16 中, 希伯来语动词 *bāṭaḥ* (“信任”) 的分词形式表示因粗心大意而错误的相信。在《马太福音》12:36 中, 希腊语形容词 *argós* (《钦定版圣经》译为 “idle”; 《新英文译本》译为 “thoughtless”, 汉译均为 “无用的”) 用来表示那些会招致审判的闲话。

CAREM 加伦

音译: kā'rēm 【希腊语: *Karem*】。《七十士译本》中添加的一座犹太城市(《新英文译本》, 书 15:59), 可能就是 BETH-HACCHEREM (伯哈基琳)。

CARIA 卡里亚

音译: kār'ē-ə 【希腊语: *Karia*】。小亚细亚西南部国家, 该地区北至吕底亚, 东至弗吕家, 南至吕家, 西至爱琴海。然而, 像小亚细亚古代的大多数地区一样, 卡里亚的边界从未明确划定; 因此, 在研究它的政治区划时遇到了一些困难。卡里亚的整体地势高低不平, 山脉横贯四境, 一直延伸如海。



卡里亚的历史主要就是它作为独立城市的历史, 这些事实上独立的都市主要

Miletus (Acts 20:15–20) and Cnidus (27:7) are the chief. For some time previous to 168 B.C. it had lost its independence and belonged to the island of Rhodes; but in that year Rome freed it again. According to 1 Macc. 15:23, Caria was one of several places to which the Roman senate in 139/138 B.C. sent letters in favor of the Jews, a fact showing that its population was mixed. Its coastal cities, however, were people chiefly by Greeks. In 129 B.C. Caria became a part of the Roman province of Asia, and from that date its history coincides with that of the province. Though Paul and others of the apostles traversed Caria in their missionary journeys, only its cities are mentioned by name in that connection.

Many Jewish settlements were established in Caria as elsewhere in western Asia Minor. Christianity made comparatively slow progress and in the reign of Zeno (477–491) the rebellion of Illus and Pamphilius, partly pagan-inspired, found support in the province.

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CARIATHIARIUS

kâr'-ath-i-âr'ê-əs (1 Esd. 5:19, NEB). See KIRIATH-JEARIM.

CARITES

kâr'īts [Heb. *kārî*] (2 K. 11:4, 19); AV CAPTAINS. Mercenary troops who

包括米利都(徒 20:15–20)和革尼土(徒 27:7)。公元前 168 年之前的某一段时期, 卡里亚曾丧失独立地位, 隶属于罗德岛; 但公元前 168 年罗马使卡里亚重新获得独立。根据《马加比一书》15:23 中的描述, 卡里亚是公元前 139 年或 138 年罗马元老院去信表示罗马支持犹太人的多个地区之一, 这一事实表明卡里亚是一个多民族聚居的地区。然而, 卡里亚海岸城市的主要居住者是希腊人。公元前 129 年, 卡里亚成为罗马亚西亚行省的一部分, 从那时起, 卡里亚的历史就与该行省的历史一致。虽然保罗和其他的使徒在传道旅程时经过了卡里亚, 但是经文中仅提到了使徒传道时经过的卡里亚城市。

许多犹太人定居在卡里亚和亚西亚西部的其他地区。芝诺统治时期(公元 477 至 491 年)卡里亚的基督教发展得相对比较缓慢, 伊鲁斯(Illus)和庞普里皮尤斯(Pamphilius)一定程度上因受到异教的怂恿而发动了反对芝诺的叛乱, 他们发动的叛乱得到了卡里亚的支持。

书目——L. Robert, *La Carie* (1954 起); *Monumenta Asiae Minoris antiqua* (1939, 1962), VI, VIII; Pauly-Wissowa, X/2, 1940–1947。

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CARIATHIARIUS 基列耶琳

音译: kâr'-ath-i-âr'ê-əs (《新英文译本》, 拉一 5:19)。见 KIRIATH-JEARIM (基列耶琳)。

CARITES 迦利人

音译: kâr'īts 【希伯来语: *kārî*】(王下 11:4, 19); 《钦定版圣经》译为

helped guard the palace and temple at the request of Jehoiada. The people of Caria in southwest Asia Minor were noted in early times as seafarers and mercenaries. Perhaps they are the same as, or a later development of, the CHERETHITES; cf. the reading *hakkāri* in the *K* of 2 S. 20:23.

See *Enc.Brit.* (1970), IV, 901.

CARKAS

kār'kəs [Heb. *karkas*]; AV, NEB, CARCAS. One of seven chamberlains ordered to summon Queen Vashti before King Ahasuerus (Est. 1:10). The Targum allegorizes the first five of the names.

CARMANIANS

kār-mā'ni-ənz (2 Esd. 15:30, AV, NEB). See CARMONIANS.

CARME

kār'mē (1 Esd. 5:25, AV). See HARIM 2.

CARMEL

kār'məl [Heb. *hakkarmel*—'fruit garden'; Gk. (Josephus) *ho Karmēlos, Karmēlion óros*].

1. A prominent wooded mountain range on the Mediterranean coast, stretching NW-SE for about 30 mi. (48 km.) from the south shore of the Bay of Acre to the plain of Dothan. Mt. Carmel itself reaches a height of 470 ft. (143 m.) at the promontory, and has a maximum elevation of 1742 ft. (530 m.) at Esfia.

CAPTAINS (“亲兵”)。应耶何耶大的要求协助保护宫殿和圣殿的雇佣兵。小亚细亚西南的迦利人在历史早期因出船员和雇佣兵而闻名。他们或许就是基利提人，或者后来发展成了基利提人（见 CHERETHITES[基利提人]）；参：《纪土宾》《撒母耳记下》20:23 中的 *hakkāri*。

另见 *Enc.Brit.* (1970), IV, 901。

CARKAS 甲迦

音译：kār'kəs【希伯来语：*karkas*】；《钦定版圣经》和《新英文译本》译为 CARCAS（“甲迦”）。亚哈随鲁王派去请瓦实提王后到王面前来的七个太监之一（斯 1:10）。《他尔根》以比喻的方式解释了前五个太监的名字。

CARMANIANS 克尔曼人

音译：kār-mā'ni-ənz（《钦定版圣经》和《新英文译本》，拉二 15:30）。见 CARMONIANS（克尔曼人）。

CARME 哈琳

音译：kār'mē（《钦定版圣经》，拉一 5:25）。见 HARIM 2（哈琳 2）。

CARMEL 迦密

音译：kār'məl【希伯来语：*hakkarmel*——“果园”；希腊语（约瑟夫斯）：*ho Karmēlos, Karmēlion óros*】。

1、地中海沿岸的一个著名的树木繁茂的山脉，该山脉西北东南走向，全长约 30 英里（48 公里），从亚柯湾南岸延伸到多坍平原。迦密山岬角处的海拔为 470 英尺（143 米），最高峰位于伊斯菲亚（Esfia），海拔为 1742 英尺（530 米）。



While the steep slopes on the north and east afford little scope for the growth of anything other than scrub and brushwood, the south and west of the mountain, which gives way more gradually to the coast, still justifies its fame in antiquity as the “garden with fruit trees.” Although there were a few springs of water there, the cultivation of crops required the natural resources to be supplemented by means of cisterns. These, along with the oil and wine presses cut into the surface of the porous limestone rock, furnish evidence of the ancient husbandry that made Carmel famous. 2 Ch. 26:10 may refer to the viticulture of the area; elsewhere Carmel was regarded as the symbol of beauty (Cant. 7:5), fruitfulness (Isa. 35:2), majesty (Jer. 46:18), and a prosperous, happy life (Jer. 50:19). The languishing of Carmel pointed to divine vengeance on the land (Nah. 1:4), and her decay indicated complete desolation (Am. 1:2; Isa. 33:9).

Roughly triangular in form, with plains extending from its base on each of the three sides, this imposing mountain was visible from a great distance. It had little strategic value in antiquity, however, since it was a wedge-shaped barrier dividing the Palestinian coastal plain into the plain of Acco to the north and the plains of Sharon and Philistia to the south. It was penetrated by two main passes, one of which emerged at Jokneam

虽然迦密山北面 and 东面地势陡峭，只适宜矮树和草丛的生长，但迦密山南面和西面足以配得上“果园”的美名，这两面的山麓较为平缓，一直延伸到海岸边。虽然该地有许多泉水，但农作物的生长还需要蓄水池中自然水源的补给。这些条件和迦密多孔渗水的石灰岩表面凿出的油榨和酒榨证明，在古代迦密就是著名的耕种区。《历代志下》26:10可能提到了这一地区的葡萄栽培；在其他经文中，迦密被称为是美（歌7:5）、丰收（赛35:2）、威严（耶46:18）和富足幸福生活（耶50:19）的象征。迦密的树木衰残表明神在向这片土地复仇（鸿1:4），也表示彻底的荒芜（摩1:2；赛33:9）。

迦密大致呈长方形，迦密山的三面山脚下都是平原，从很远处就能看见这条壮观的山脉。然而，在古代迦密没有多少战略价值，因为它是楔形屏障，将巴勒斯坦海岸平原分割成了北面的亚柯平原和南面的沙仑与非利士平原两部分。迦密有两个主要的关口，一个位于约念和米吉多，另一个位于他纳。在古代，很多商队和军队从这两个关口穿越迦密山。因为该地是一个与外界隔离的地区，虽然从石器时代开始，迦密的山洞

and Megiddo and the other at Taanach. In antiquity much of the commercial and military traffic traversed the range by means of these passes. Because of its isolation Mt. Carmel was sparsely occupied in historical times, though its caves and wooded glens attracted a few settlers from the Stone Age onwards.

和树木繁茂的幽谷吸引了一些定居者，但迦密山在历史上很少有人类定居。



Kebaran Caves on Mt. Carmel. A series of caverns has been discovered with deposits from the Old Stone Age (up to 9th millennium B.C.) through the Natufian or Mesolithic Age (9th-early 7th millennia). (W. S. LaSor)

上图为迦密山的嘴玛兰山洞。考古人员已经发掘出了从古石器时代（直到公元前 9000 年）至纳图夫时代或中石器时代（公元前 9000 年至公元前 7000 年早期）的很多洞穴，并且在其中发现了一些古物。(W. S. LaSor)

In the lists of Thutmose III, Ramses II, and Ramses III of Egypt, a Palestinian site known as *Rosh Qidshu* or “holy peak” was mentioned, and if this is identical with Mt. Carmel it might indicate that the place was a sanctuary or a holy locale from an early period. Here stood an ancient altar of Yahweh, and probably a sanctuary of Baal also, since the worshipers of these deities chose the place as common ground for the great contest of faith (1 K. 18). On that occasion the gods of Jezebel were discredited; and since she came from Tyre the vanquished deity was almost certainly Baal Melqart, the chief Tyrian god. The site of the contest was located by tradition at el-Maharakah, which was near to a flowing spring (1 K. 18:33ff.). From the crest of Carmel Elijah observed the coming storm, and preceded the chariot

埃及图特摩斯三世、拉美西斯二世和拉美西斯三世的城市名单中提到了巴勒斯坦地区一个被称为 *Rosh Qidshu* 或“圣峰”的地点，如果这个地方指的是迦密山，那么这可能表明迦密地区在很早期就是至圣所。这里有一座耶和华的古代祭坛，可能还有一座巴力的神殿，这是因此以利亚和巴力的四百先知才在这里呼求各自的神，让世人知道哪一位是真神（王上 18）。此时，人们不再相信耶洗别所崇拜的神，因为耶洗别来自于推罗，这位被打败的神几乎无疑是推罗的主神巴力美耳刻。传说以利亚挑战假神先知的地点位于马哈卡（el-Maharakah），马哈卡在一条溪流附近（王上 18:33 起）。以利亚在迦密山顶观测到了暴风雨将至，他在亚哈的战车之前抵达了耶斯列的城门（王上 18:42 起）。以利亚可能将迦密山作为属灵的休憩所，以利沙也经常来到迦密山。

of Ahab to the gate of Jezreel (vv. 42ff.). Elijah may have used the mountain as a spiritual retreat, and Elisha was a familiar visitor to Carmel also.

Carmel was in the territory allotted to Asher, and according to Josephus (*BJ* iii.3.1) it subsequently came under the control of Tyre.

2. A town in Judah (Josh. 15:55) in the uplands near Hebron named in association with Maon and Ziph. It is identified with the present-day Kermel, about 8 mi. (13 km.) SSE of Hebron; and ruins at the site include a tower dating from the 12th cent. A.D. At Carmel Saul erected a monument after defeating the Amalekites (1 S. 15:22). From this area (*see* BUSINESS) came Nabal, the churlish alcoholic husband of Abigail, whom David married after Nabal died (1 S. 25:2–40). One of David's heroes, Hezro, also came from Carmel (2 S. 23:35).

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CARMELITE

kär'mə-līt [Heb. *karmelî*; Gk. *Karmēlios*, *Karmālītēs*]. An inhabitant of the town of Carmel in Judah. NABAL the husband of Abigail (1 S. 25:2, 4; 30:5; 2 S. 2:2; 3:3), and HEZRO, one of David's mighty men (2 S. 23:35; 1 Ch. 11:37), bear this name. In 2 S. 3:3 the LXX differs from the MT, reading *tēs Abigaias tēs Karmēlias*, "of Abigail the Carmelites."

CARMELITESS

är-mə-lī'təs [Heb. *karm^ēlīt*; Gk. *Karmēlia*]. A female inhabitant of Carmel

迦密在亚设支派分得之地范围内，根据约瑟夫斯的描述 (*BJ* iii.3.1)，后来迦密落入推罗之手。

2、犹大的一座城邑名叫迦密，位于希伯仑附近的高地上，《约书亚记》15:55在玛云和西弗之间提到迦密这个名字。迦密可能就是今天的克米勒 (Kermel)，约位于希伯仑东南偏南 8 英里 (13 公里) 处；该地的遗址中有一座建于公元 12 世纪的塔。扫罗打败亚玛力人之后，在迦密立起了一个一座纪念碑 (撒下 15:22)。拿八就来自于这一地区 (见 BUSINESS[产业、买卖、生意、公事、事务])，拿八是亚比该的丈夫，他性情暴躁，是个酒鬼，拿八死后，大卫娶亚比该为妻 (撒下 25:2-40)。大卫的一名勇士希斯莱也来自迦密 (撒下 23:35)。

词条作者: W. EWING
R. K. H.

CARMELITE 迦密人

音译: kär'mə-līt 【希伯来语: *karmelî*; 希腊语: *Karmēlios*, *Karmālītēs*】。犹大迦密城中的居民。亚比该的丈夫拿八 (NABAL[拿八]) (撒下 25:2, 4; 30:5; 撒下 2:2; 3:3) 和大卫的勇士希斯莱 (HEZRO[希斯莱]) (撒下 23:35; 代上 11:37) 都是迦密人。《七十士译本》对《撒母耳记下》3:3 的表述与《马所拉文本》对这一节的表述不同，前者译为 *tēs Abigaias tēs Karmēlias*，意为“迦密女子亚比该的”。

CARMELITESS 迦密人

音译: är-mə-lī'təs 【希伯来语: *karm^ēlīt*; 希腊语: *Karmēlia*】。犹大迦密的女性居

in Judah. Only ABIGAIL the wife of Nabal bears this name (1 S. 27:3; 2 S. 3:3, LXX; 1 Ch. 3:1).

CARMI

kär'mī [Heb. *karmî*-‘fruitful’?].

1. A son of Reuben who came to Egypt with Jacob (Gen. 46:9; Ex. 6:14; 1 Ch. 5:3).

2. A Judahite (1 Ch. 2:7), son of Zabdi (according to Josh. 7:1) and father of Achan (given the name of “Achar” in 1 Ch. 2:7). In “the sons of Carmi” (1 Ch. 2:7), Carmi is probably to be taken as the son of Zimri (=Zabdi, Josh. 7:1). The Targum, however, has “Carmi who is Zimri.” The LXX identifies Zimri and Zabdi.

3. In 1 Ch. 4:1 Carmi is probably an alternative form of Caleb.

H. J. WOLF

CARMITES

kär'mīts [Heb. *hakkarmî*] (Nu. 26:6); NEB CARMITE FAMILY. The name of a family of which CARMI (1) was head.

CARMONIANS

kär-mō'ni-ənz; AV, NEB, CARMANIANS. A people from Carmania, a Persian province located along the north shore of the Persian Gulf. They are depicted in one of the visions of 2 Esdras (15:30) as a fierce and warlike nation that joins in battle with “the dragons of Arabia.” The country is

民。这个词仅仅用以指拿八的妻子亚比该 (ABIGAIL[亚比该]) (《七十士译本》, 撒上 27:3; 撒下 3:3; 代上 3:1)。

CARMI 迦米

音译: kär'mī【希伯来语: *karmî*——“富饶的” [不确定]】。

1、迦米: 流便的儿子, 曾与雅各一起来到埃及 (创 46:9; 出 6:14; 代上 5:3)。

2、迦米: 犹大人 (代上 2:7), 根据《约书亚记》7:1 中的描述, 他是撒底的儿子、亚干 (《历代志上》2:7 中称他为 “Achar” [“亚干”]) 的父亲。在 “迦米的儿子” (代上 2:7) 这一表达中, 迦米可能被当作是心利的儿子 (即撒底, 书 7:1)。然而, 《他尔根》中译为 “Carmi who is Zimri” (“迦米也就是心利”)。《七十士译本》将心利和撒底视为同一个人。

3、迦米: 在《历代志上》4:1 中, 迦米可能指的就是迦勒。

词条作者: H. J. WOLF

CARMITES 迦米族

音译: kär'mīts【希伯来语: *hakkarmî*】 (民 26:6); 《新英文译本》中译为 CARMITE FAMILY (“迦米族”)。一个家族的族名, 迦米 (见 CARMI[1]) 是该家族的族长。

CARMONIANS 克尔曼人

音译: kär-mō'ni-ənz; 《钦定版圣经》和《新英文译本》译为 CARMANIANS (“克尔曼人”)。来自于克尔曼的民族, 克尔曼是波斯的一个行省, 位于波斯湾的北岸。在《以斯得拉二书》(15:30) 的一个幻像中, 克尔曼人被描述成凶残好战的民族, 曾与 “像群龙的阿拉伯军队” 争战。古代作家经常提到克尔曼地

frequently mentioned by the ancient writers, who describe the inhabitants as closely resembling the Medes and Persians in manners and customs.

J. HUTCHISON
W. W. GASQUE

CARNAIM

kār-nā'əm [Gk. (1 Macc. 5:26), *Karnain* (vv. 43f.), *tó Karnion* (2 Macc. 12:21, 26)]; AV also CARNION (2 Maccabees). One of the strong cities besieged and captured by Judas Maccabeus in his campaign E of the Jordan (1 Macc. 5:26–43). Those who fled from the city were put to death in the temple of Atargatis located here. Carnaim is apparently identical with the OT KARNAIM (modern Sheikh Sa'd).

W. S. L. S.

CARNAL

[Gk. *sárkinos*, var. *sarkikós*] (Rom. 7:14); NEB UNSPIRITUAL. See FLESH.

CARNALLY

[Heb. *šik̄bat z̄ra'* '—'lying of seed' (Lev. 19:20; Nu. 5:13), *lezāra'* (Lev. 18:20)]; NEB "have sexual intercourse." See ADULTERY.

CARNELIAN

[Heb. *'ōdem* (Ezk. 28:13); Gk. *sárdinos* (Rev. 4:3), *sárdinon* (21:20)]; AV SARDIUS, SARDINE STONE; NEB OT SARDIN, NT CORNELIAN. See STONES, PRECIOUS.

区，他们将克尔曼地的居民描述为生活方式和风俗习惯与玛代人和波斯人非常相似的民族。

词条作者: J. HUTCHISON
W. W. GASQUE

CARNAIM 卡奈姆

音译: kār-nā'əm 【希腊语: *Karnein* (马一 5:26), *Karnain* (马一 5:43-44), *tó Karnion* (马二 12:21, 26)】; 《钦定版圣经》译为 CARNION (“卡奈姆”, 《马加比二书》)。犹太·马加比在约旦以东争战时包围和攻克的一座坚固城(马一 5:26-43)。逃出卡奈姆的人在该城的阿塔伽神庙被处死。卡奈姆显然就是《旧约》中的加宁(现代谢赫萨德[Sheikh Sa'd], 见 KARNAIM[加宁])。

词条作者: W. S. L. S.

CARNAL 属乎肉体的

【希腊语: *sárkinos*, 变形形式: *sarkikós*] (罗 7:14); 《新英文译本》译为 UNSPIRITUAL(属乎肉体的)。见 FLESH(肉体、血气、血肉)。

CARNALLY 肉体地

【希伯来语: *šik̄bat z̄ra'* —— “行淫”(利 19:20; 民 5:13), *lezāra'* (利 18:20)】; 《新英文译本》译为 “have sexual intercourse”(行淫)。见 ADULTERY(奸淫、行淫)。

CARNELIAN 红宝石

【希伯来语: *'ōdem* (结 28:13); 希腊语: *sárdinos* (启 4:3), *sárdinon* (启 21:20)】; 《钦定版圣经》译为 SARDIUS 和 SARDINE STONE; 《新英文译本》的《旧约》中译为 SARDIN, 《新约》中译为 CORNELIAN, 汉译均为“红宝石”。见 STONES, PRECIOUS(宝石)。

CARNION

kär'nē-ən (2 Macc. 12:21, 26, AV). See CARNAIM.

CAROUSING

[Gk. *kómoi*] (Gal. 5:21); AV REVELLINGS; NEB ORGIES; [*pótoi*] (1 Pet. 4:3); AV BANQUETINGS; NEB TIPPLING; [*syneuōchéō*] (2 Pet. 2:13; Jude 12); AV FEAST; NEB “sit at table,” “eat and drink.” The references are to gluttonous feasting, which Gentiles evidently sometimes found hard to give up after they became Christians. The *kómos* was originally a religious procession (cf. MM, p. 367; Bauer, p. 462), later a joyous banquet; and *pótos* is in the strict sense a drinking bout. Paul admonishes his readers that excesses in eating and drinking are unbecoming the Christian awaiting the Parousia (Rom. 13:13), and belong to one's lower nature (Gal. 5:21).

J. W. D. H.

CARPENTER

[Heb. *hārāš*; Gk. *téktōn*]; AV also “workers in timber,” ARTIFICERS; NEB also WOODWORKER (Isa. 44:13). The Heb. *hārāš*, a general word for a graver or craftsman, is translated “carpenter” in 2 K. 22:6; 2 Ch. 24:12; 34:11; Ezr. 3:7. The same word is rendered “craftsman” in the RSV of 1 Ch. 29:5; Jer. 24:1; 29:2, and “smith” of Zec. 1:20. In 2 S. 5:11; 2 K. 12:11; 1 Ch. 14:1; 22:15; and Isa. 44:13, *hārāš* occurs with *'ēš* (wood) and is more exactly translated “carpenter” or “worker in wood.” *Téktōn*, the corresponding Greek word for artificer, is translated “carpenter” in Mt. 13:55 and Mk. 6:3. See CARVING; CRAFTS.

CARNION 卡奈姆

音译: kär'nē-ən (《钦定版圣经》, 马二 12:21, 26)。见 CARNAIM (卡奈姆)。

CAROUSING 荒宴、坐席

【希腊语: *kómoi*】(加 5:21); 《钦定版圣经》译为 REVELLINGS; 《新英文译本》译为 ORGIES; 【*pótoi*】(彼前 4:3); 《钦定版圣经》译为 BANQUETINGS; 《新英文译本》译为 TIPPLING, 以上英语汉译均为“荒宴”; 【*syneuōchéō*】(彼后 2:13; 犹 1:12); 《钦定版圣经》译为 FEAST; 《新英文译本》译为“sit at table”和“eat and drink”, 汉译均为“坐席”。这些词语都表示饕餮盛宴, 显然, 外邦人有时认为, 他们成为基督徒后仍很难戒掉这种嗜好。*kómos* 最初表示宗教游行(参: MM, 367 页; Bauer, 462 页), 后来可以来表示充满欢乐的筵席; *pótos* 的严格意义是酒宴。保罗警告他的读者, 对于等待基督复临的基督徒来说, 荒宴醉酒是不当的行为(罗 13:13), 属于人类较为低级的本性(加 5:21)。

词条作者: J. W. D. H.

CARPENTER 木匠、匠人、工匠

【希伯来语: *hārāš*; 希腊语: *téktōn*】; 《钦定版圣经》还译为“workers in timber”和 ARTIFICERS; 《新英文译本》还译为 WOODWORKER (赛 44:13), 汉译均为“木匠”。希伯来语 *hārāš* 通常用来表示雕刻师或工匠, 在《列王纪下》22:6、《历代志下》24:12、34:11 和《以斯拉记》3:7 中, 这个希伯来语被译为“carpenter”(“木匠”)。《修订标准译本》在《历代志上》29:5、《耶利米书》24:1 和 29:2 中将这个希伯来词译为“craftsman”(“匠人、工匠”), 在《撒迦利亚书》1:20 中则译为“smith”(“匠人”)。在《撒母耳记下》5:11、《列王纪下》12:11、《历代志上》14:1、22:15 和《以赛亚书》44:13 中, *hārāš* 与 *'ēš* (“木

材”)一起出现,更准确的翻译应该是“木匠”。希腊语中表示“工匠”的词语是 *Téktōn*,《马太福音》13:55 和《马可福音》6:3 将这个词译为“carpenter”(“木匠”)。见 CARVING(雕刻); CRAFTS(工艺、手艺)。

CARPETS

[Heb. *middîn* < *maq̄*] (Jgs. 5:10); AV JUDGMENT; NEB SADDLE-CLOTHS; [*g^enāzîm*] (Ezk. 27:24); AV CHESTS; NEB STORES. The Heb. *maq̄* can mean both “measure” and “cloth” or “garment” (cf. BDB, p. 551). In Jgs. 5:10 it is evidently a cloth for sitting on, either on the ground (a carpet), or covering a throne or chair, or most plausibly from the context, on the back of an ass (NEB).

The Heb. *g^enāzîm* in Ezk. 27:24 is even less certain. See CHEST.

CARPUS

kār'pəs [Gk. *Karpos*] (2 Tim. 4:13). The friend with whom Paul left his cloak at Troas. From the prison in which he was confined (cf. 2 Tim. 1:8), Paul asks Timothy, among several other requests, to return the cloak to him. The incident indicates that Paul must have been well acquainted with the family of Carpus. He was presumably one of Paul's converts; and the apostle must have lodged with him and also have had considerable confidence in him, since he committed to his care not only the cloak but also his books and parchments.

CARPETS 毯子、箱子

【希伯来语: *middîn*, 衍生自 *maq̄*】(士 5:10);《钦定版圣经》译为 JUDGMENT;《新英文译本》译为 SADDLE-CLOTHS 汉译均为“绣花毯子”;【*g^enāzîm*】(结 27:24);《钦定版圣经》译为 CHESTS;《新英文译本》译为 STORES, 汉译均为“箱子”。希伯来语 *maq̄* 可以表示“尺寸”、“布”或“衣服”(参: BDB, 551 页)。在《士师记》5:10 中,这个词显然指的是供人坐的一块布,可能是地毯或是用来铺在王座或椅子上的布,但根据语境分析最有可能是驴被上的锦垫(《新英文译本》)。

不太确定《以西结书》27:24 中希伯来语 *g^enāzîm* 的含义。见 CHEST(柜子、箱子、怀、胸)。

CARPUS 加布

音译: kār'pəs【希腊语: *Karpos*】(提后 4:13)。保罗的朋友,保罗曾在特罗亚把外衣留个了他。保罗被囚时曾吩咐提摩太几件事(参: 提后 1:8),其中一件事就是帮他把手外衣带回来。这件事说明保罗一定非常熟悉加布的家人。加布可能是在保罗劝导下归信主的信徒之一;使徒保罗曾住在他家,并且非常地相信他,因为保罗不仅让加布保管他的外衣,还让加布保管他的书籍和皮卷。

H. E. DOSKER

词条作者: H. E. DOSKER

CARRIAGE

[Heb. *kēlī*, *kēbūddā*, *nesū'ā*; Gk. *episkeuasámenoi*]. All of these terms have been translated in the AV by “carriage” in its obsolete meaning (Jgs. 18:21; 1 S. 17:22 [twice]; Isa. 10:28; 46:1; Acts 21:15). In the RSV and NEB these are translated by more modern expressions, e.g., “goods,” “baggage,” “valuables.”

CARRION VULTURE

[Heb. *rāhām*, *rāhāmā*] (Lev. 11:18; Dt. 14:17); AV GIER EAGLE; NEB OSPREY. An unclean bird, perhaps the black and white Egyptian vulture. See BIRDS, UNCLEAN.

CARSHENA

kār'shə-nə, *kār-shē'nə* [Heb. *karšēnā*]. The first named among the “seven princes of Persia and Media” under Ahasuerus (Est. 1:14). See PRINCES, THE SEVEN.

CART

[Heb. *gālā* < *gl*-‘to be round’]. Whereas Heb. *rekeb* (a collective) and *merkābā* (a single exemplar) denote the chariots used in war and by the highest officials in the state, *gālā* denotes a cart or wagon used mainly for carrying objects too heavy for beasts of burden or, in exceptional cases, for carrying women, children, and invalids.

The oldest examples of vehicles—clumsy, open wagons with four massive wheels and drawn by four asses (see the mosaic on the so-called standard-monument in the British

CARRIAGE 财物、食物、辎重、物件、行李

【希伯来语：*kēlī*, *kēbūddā*, *nesū'ā*；希腊语：*episkeuasámenoi*】。《钦定版圣经》将上述词语翻译为“carriage”，采用的“carriage”已经过时的词义（士 18:21；撒上 17:22[两次]；赛 10:28；46:1；徒 21:15）。《修订标准译本》和《新英文译本》用更现代的词语来翻译上述词，如“goods”（“财物”）、“baggage”（“物件、食物”）、“valuables”（“辎重”）。

CARRION VULTURE 秃雕

【希伯来语：*rāhām*, *rāhāmā*】（利 11:18；申 14:17）；《钦定版圣经》译为 GIER EAGLE；《新英文译本》译为 OSPREY，汉译均为“秃雕”。一种不洁净的鸟，可能是黑白羽毛的埃及秃鹰。见 BIRDS, UNCLEAN（不洁净的鸟）。

CARSHENA 甲示拿

音译：*kār'shə-nə*, *kār-shē'nə*【希伯来语：*karšēnā*】。亚哈隋鲁统治时期“波斯和玛代的七个大臣”之一，经文中排在第一位（斯 1:14）。见 PRINCES, THE SEVEN（七个大臣）。

CART 车

【希伯来语：*gālā* 衍生自 *gl*——“轮的转动”】。希伯来语 *rekeb*（集合名词）和 *merkābā*（单数形式）可以表示战车或国家高官所坐的车，而 *gālā* 主要用来表示驮畜驮运沉重物体的车或篷车，在特殊情况下，还可以表示妇女、儿童和残疾人的车或篷车。

在苏美尔人的遗迹中发现了最古老的车辆，这种敞篷货车很笨重，有四个巨大的轮子，由四头驴拉一辆车（见大英博物馆所谓标准历史遗迹中的镶嵌图案）。后来山区中出现了带辐条的两轮

Museum)—are found among the Sumerians. In mountainous regions the two-wheeled cart with spokes, invented somewhat later, proved more useful. In Egypt such carts were drawn by two oxen.

车，这种车更加实用。在埃及，这种车用两头牛来拉。



Assyrian soldiers lead away prisoners of war, with captive women seated on an ox-drawn cart with spoked wheels. Alabaster relief from Ashurbanipal's palace at Nineveh (668–633 B.C.) (Louvre)

上图描绘的是亚述兵丁带着战俘和坐在牛车上的被掳的女人，这种车的车轮上有辐条。这是尼尼微亚述巴尼帕宫殿中的汉白玉浮雕（公元前 668–633 年）。（卢浮宫）

It is remarkable that the Egyptian words for carts and chariots are of Semitic origin. Nevertheless the Semitic nomads immigrating into Egypt as depicted on the well-known tomb painting in Beni-hasan seem not to have had carts. Pharaoh commanded Joseph's brothers to return to their father with their beasts of burden and with "carts out of the land of Egypt" (Gen. 45:19) for carrying their invalid father and their families. The very unusual sight of the carts was proof to Jacob of the veracity of his sons' report (Gen. 45:27). In later times Assyrian reliefs depict families from conquered towns starting out into exile on small open carts drawn by two oxen.

值得注意的是，埃及语中表示车或战车的词源自于闪米特语。不过，根据便尼哈珊（Beni-hasan）著名坟墓壁画的描绘，迁入埃及地的闪米特游牧民族似乎尚未使用车。法老命令约瑟的兄弟带着驮畜，并“从埃及地带着车辆”（创 45:19）回到他们的父亲那里，然后把他们病弱的父亲和家人都搬来。当雅各看到这些不同寻常的车辆，他相信了自己儿子的话（创 45:27）。后期的亚述浮雕上描绘了被征服城邑的家族乘着两牛拉动的小敞篷车四处流亡的景象。

Closed carts are mentioned in Nu. 7:3 and

《民数记》7:3 和《以赛亚书》66:20 中

Isa. 66:20 (*ṣāb*; cf. Bab. *ṣumbu*). In the first case the sanctity of the objects carried by them is the reason the use of this special kind of cart (Nu. 7:5–8); in the second case it is the comfort of the travelers. A closed four-wheeled wagon is known from Ashurnasirpal's obelisk (B. Meissner, *Babylonien und Assyrien*, I [1920], 249). The Philistines sent the ark to Israel on a cart drawn by two cows (1 S. 6:7, etc.). In the same way David tried to bring the ark to Jerusalem (2 S. 6:3–6; 1 Ch. 13:7–9).

Amos 2:13 mentions the use of a cart when bringing the sheaves of grain from the field to the threshing floor; in Isa. 28:27f. two words for a cartwheel are mentioned, both in connection with threshing: the cart with its oxen is driven over the ears strewed on the threshing floor. The reading “horses” in 28:28 is uncertain; some ancient versions read “(divided) hoofs,” and cf. the NEB. So the rule that in Israel carts were drawn by cows may still stand. Isa. 5:18 mentions a cart rope—probably a plaited leather thong attached to the pole, forming a loop around the cow's neck. The metaphor seems to point to its strength. In Ps. 46:9 (MT 10) one should vocalize, with the LXX and Targum, “*gîlôṭ*, “shields.”

The “chariot” (Gk. *hárma*) of the Ethiopian minister of finances (Acts 8:28f.) must have been an open vehicle with a standing place for the driver and at least two seats; it was therefore a traveling vehicle probably drawn by horses or mules.

See also CHARIOT.

Bibliography.—A. Erman, *Aegypten und*

提到了“篷子车”(*ṣāb*; 参: 巴比伦语: *ṣumbu*)。首先, 因为驮运的是圣洁的祭物, 所以才选择这种特殊的车辆 (民 7:5-8); 其次是, 为了让旅行者感觉舒适, 才选择的这种车。亚述纳西尔帕的方尖碑上提到了四轮篷子车 (B. Meissner, *Babylonien und Assyrien*, I [1920], 249)。非利士人用套着两头牛的车把约柜送回了以色列 (撒上 6:7 等)。大卫试图用同样的方式把约柜运到耶路撒冷 (撒下 6:3–6; 代上 13:7–9)。

《阿摩司书》2:13 中提到, 使用车辆将禾捆运到打谷场; 《以赛亚书》28:27-28 中提到了两个表示车轮的词, 这两个词都与打谷有关: 套着牛的车辆将铺在打谷场的谷穗打散。无法确定《以赛亚书》28:28 中是否提到了“马”; 有些古代译本译为“(divided)hoofs”(“用马打散”), 参:《新英文译本》。所以在以色列用牛来拉车还是有根据的。《以赛亚书》5:18 中提到了“套绳”, 它似乎是一种拴在杆上的编织皮带, 一圈一圈地套在牛的脖子上。这个比喻似乎表明了套绳的牢固性。应该解释一下《诗篇》46:9 (《马所拉文本》10) 中的“战车”一词, 《七十士译本》和《他尔根》中作“*gîlôṭ*, 意思是“战车”。

《使徒行传》8:28-29 中总管银库的挨提阿伯太监所坐的“车”(希腊语: *hárma*) 应该是一种敞篷的车辆, 车上留有供车夫站立的位置, 并且至少有两个座位; 因此, 这可能是一种套在马或驴身上的行驶车辆。

另见 CHARIOT (车、战车)。

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CARVING

[Heb. *qālaʿ*, *miqlaʿat*, *ḥ^arōšet*, *pittū(a)ḥ*, *pāṭaḥ*, *hāqā*, *ʿāsā*; Gk. *entypóō*]; AV also GRAVING, ENGRAVEN, MADE; NEB also DECORATION, ENGRAVED. The OT references to carving are in descriptions of Solomon’s temple (1 K. 6:18ff.; 2 Ch. 3:7), in Ezekiel’s vision of the restored temple (Ezk. 41:17ff.), and in describing the work of the craftsmen Bezalel and Oholiab (Ex. 31:5; 35:33), who were put in charge of the skilled work on the tabernacle and its furnishings. The use of *ḥ^arōšet* in the latter passages alludes to the skills of carpentry.

CARVING 雕刻、雕刻术

【希伯来语: *qālaʿ*, *miqlaʿat*, *ḥ^arōšet*, *pittū(a)ḥ*, *pāṭaḥ*, *ʿāsā*; 希腊语: *entypóō*】; 《钦定版圣经》还译为 GRAVING (“雕刻”)、ENGRAVEN(“刻”)、MADE (“雕刻”)；《新英文译本》还译为 DECORATION (“雕刻”) 和 ENGRAVED (“雕刻的”)。《旧约》在描述所罗门的圣殿(王上 6:18 起; 代下 3:7)、以西结关于重建圣殿的异象(结 41:17 起)和工匠比撒列与亚何利亚伯的工作时(出 31:5; 35:33), 提到了雕刻, 比撒列和亚何利亚伯负责建造会幕的技术性工作和雕刻会幕中的陈设品。后面的经文中用到了 *ḥ^arōšet* 一词, 这暗示出雕刻属于木工手艺。



Ivory carving of a sphinx from Samaria (9th-8th cents B.C.). Some five hundred fragments, mostly inlays from palace furniture, were found at the site (cf. 1 K. 22:39). (Israel Department of Antiquities and Museums)

上图为位于撒马利亚的狮身人面像的象牙雕刻(公元前9至8世纪)。在该遗址中发现了近五百个碎片, 绝大多数碎片原来镶嵌在宫殿的家具上(参: 王上 22:39)。(以色列文物和博物馆部)



Stonemason carving image of Shalmaneser III (858–824 B.C.) at the source of the Tigris River. Engraving from a bronze band ornamenting the gates of a palace, provenience unknown (Trustees of the British Museum)

上图为在底格里斯河河口处发现的撒曼以色列三世时期（公元前 858 至 824 年）的石匠雕刻画。这个雕刻画位于一个宫殿大门的装饰性铜板上，该雕刻出处不详。（大英博物馆历史会）

Carving, or engraving, was extensively used among the peoples of Bible lands. There were no materials used in the arts which were not subjected to the graver's skill. Carved objects of wood, stone, ivory, clay, bronze, gold, silver, and glass discovered today show how skilful the ancient carvers were. Carving was principally done in bas-relief, although Ex. 28:11 shows that incised lines were also used. The signets and scarabs are examples of this class of carving.

雕刻或版画，在圣经地区的各民族间应用广泛。当地所使用的工艺品材料无不经雕刻师之手。今天发现的木雕、石雕、象牙雕刻、泥雕、青铜雕刻、金雕、银雕和玻璃雕刻都显示出古代雕刻者的精湛技艺。虽然《出埃及记》28:11 表明雕刻者也使用雕刻线，但雕刻术主要应用在浅浮雕上。图章和圣甲虫雕刻就是这类雕刻的典范。

The only NT reference is to the Decalogue carved on tablets of stone (2 Cor. 3:7).

《新约》只有在谈到将摩西十诫刻在石头上时，提到了雕刻（林后 3:7）。

See also CRAFTS.

另见 CRAFTS（手工艺、工艺）。

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CASE.

The archaic expression in Ex. 5:19, AV, "they were in evil case" (Heb. *b^erā'*), is in

CASE. 祸患

《出埃及记》5:19 中的一个已过时的表达，《钦定版圣经》译为“they were in evil

the RSV “in evil plight,” the NEB “in trouble.”

CASEMENT

(Prov. 7:6, AV); RSV, NEB, LATTICE. See HOUSE III.D.

CASIPHIA

kə-sif'ē-ə [Heb. *kāsipyā*']. An unidentified place in north Babylonia, near the river Ahava, to which Ezra sent for “ministers for the house of our God” (Ezr. 8:17). Some have thought the name to be connected with Heb. *kesep*, “silver” or “money.” The LXX has *en argyriō tou tōpou*, “in silver of the place,” and 1 Esd. 8:45 has *en tō tōpō tou gazophylakiou*, “in the place of the treasury.”

CASLUHIM

kas'lə-him [Heb. *kasluhîm*-‘people of Kasluh’; Gk. *Chasmōnieim*]; NEB CASLUHITES. A people mentioned in Gen. 10:14; 1 Ch. 1:12 as descended from Mizraim (Egypt). From them, it is said, sprang the PHILISTINES.

CASPON

kas'fon (1 Macc. 5:36, AV). See CHASPHO.

CASPHOR

kas'fôr (1 Macc. 5:26, 36, AV, NEB). See CHASPHO.

CASPIN

case” (希伯来语: *b'ra'*), 《修订标准译本》译为 “in evil plight”, 《新英文译本》译为 “in trouble”, 汉译均为 “遭遇祸患”。

CASEMENT 窗棂

(《钦定版圣经》, 箴 7:6); 《修订标准译本》和《新英文译本》译为 LATTICE (“窗棂”)。见 HOUSE III.D. (房屋 III.D.)。

CASIPHIA 迦西斐雅

音译: kə-sif'ē-ə 【希伯来语: *kāsipyā*】。巴比伦北部、亚哈瓦河附近的一个无法确定位置的地点, 以斯拉曾派人往迦西斐雅地方去, “叫他们为我们 神的殿带使用的人来” (拉 8:17)。有些人认为这个名字与希伯来语 *kesep* 有关, *kesep* 的意思是 “银子” 或 “钱”。《七十士译本》译为 *en argyriō tou tōpou*, 意思是 “银匠之地”, 《以斯得拉一书》8:45 译为 *en tō tōpō tou gazophylakiou*, 意思是 “财政部”。

CASLUHIM 迦斯路希

音译: kas'lə-him 【希伯来语: *kasluhîm* —— “迦斯路希人”; 希腊语: *Chasmōnieim*】; 《新英文译本》译为 CASLUHITES (“迦斯路希人”)。《创世记》10:14 和《历代志上》1:12 中提到的一个来自于埃及麦西的民族。据说, 迦斯路希是非利士人的祖先 (见 PHILISTINES[非利士人])。

CASPON 恰司弗

音译: kas'fon (《钦定版圣经》, 马一 5:36)。见 CHASPHO (恰司弗)。

CASPHOR 恰司弗

音译: kas'fôr (《钦定版圣经》和《新英文译本》, 马一 5:26, 36)。见 CHASPHO (恰司弗)。

CASPIN 克什品城

kas'pən [Gk. *Kaspein*] (2 Macc. 12:13); AV CASPIS kas'pəs. A stronghold E of the Jordan captured by Judas. There seems to be some confusion in the Greek text, and Josephus (*Ant.* xii.8.5) refers to the fortress as EPHRON (3). See CHASPHO.

CASSIA

kash'-ə.

1. [Heb. *qiddâ*; Gk. *iris*] (Ex. 30:24; Ezk. 27:19). An ingredient of the holy anointing oil along with myrrh, cinnamon, calamus, and olive oil. According to Ezk. 27:19 it was one of the commodities Damascus traded with Tyre. Cassia comprised the fragrant inner bark of the *Cinnamomum cassia* Blume, a shrub native to the East Indies, imported into Palestine at a very early period. While related to the true cinnamon it is decidedly inferior in flavor and quality.

2. [Heb. *q'šî'â*; Gk. *kasía*] (Ps. 45:8 [MT 9]); NEB “powder.” Most probably the perennial *Saussurea lappa* (Decaisne) Clarke, or Indian orris. In antiquity it was widely exported from India, having reputed qualities as a medicament and an aphrodisiac. Its chief use in Palestine was as a perfume.

R. K. H.

CAST

The verb is used archaically in the AV in several expressions. In Jer. 41:14 “cast about” (Heb. *sāḇāḇ*) means “turned around”; “thine olive shall cast his fruit” (Dt. 28:40, *nāšal*) means the olives will drop from the tree; “casteth her calf” (Job

音译: kas'pən 【希腊语: *Kaspein*】(马二 12:13); 《钦定版圣经》译为 CASPIS (“克什品城”), 音译: kas'pəs. 犹大占领的一座位于约旦河东部的要塞。希腊语经文似乎令人感到有些困惑, 约瑟夫斯 (*Ant.* xii.8.5) 认为这个要塞就是以弗仑 (见 EPHRON[3])。见 CHASPHO (恰司弗)。

CASSIA 桂皮、肉桂

音译: kash'-ə.

1、桂皮: 【希伯来语: *qiddâ*; 希腊语: *iris*】(出 30:24; 结 27:19)。圣膏油的原料之一, 膏油的其他原料还有没药、肉桂、菖蒲和橄榄油。根据《以西结书》27:19 中的描述, 桂皮是大马士革与推罗之间兑换的货物之一。桂皮是由肉桂树 (拉丁学名: *Cinnamomum cassia* Blume) 的芳香内皮构成的, 肉桂树是原产于东印度群岛的一种灌木, 这种植物在很早时期就进口到了巴勒斯坦。虽然桂皮与真正的肉桂有关, 但是桂皮的香味和品质显然不如肉桂。

2、肉桂: 【希伯来语: *q'šî'â*; 希腊语: *kasía*】(诗 45:8 [《马所拉文本》9]); 《新英文译本》译为 “powder” (“肉桂”)。很有可能指的是多年生的云木香 (拉丁学名: *Saussurea lappa* [Decaisne] Clarke) 或印度鸢尾草。在古代, 印度大量出口这种植物, 它普遍用来入药, 制成壮阳药。在巴勒斯坦肉桂主要用来制作香水。

词条作者: R. K. H.

CAST 转身、落下、掉下、碎的、扔

《钦定版圣经》中多处都用到了这个词的古体词义。在《耶利米书》41:14 中, “cast about” (希伯来语: *sāḇāḇ*) 的意思是 “转身”; “thine olive shall cast his fruit” (申 28:40, *nāšal*) 的意思是 “树上的橄榄不熟自落了”; “casteth her

21:10, *šākōl*; also RSV) means “miscarries” (cf. Gen. 31:38; Ex. 23:26; also, of a vine and its fruit, Mal. 3:11); “cast in her mind” (Lk. 1:29, Gk. *dialogízomai*) means “pondered.” In Jer. 38:11f., AV “cast clouts” are thrown-out rags.

Elsewhere the usual meaning of “cast” is either “throw” (esp. Heb. *šālak*; Gk. *bállō*) or “form in a mold” (esp. Heb. *yāšaq*, Ex. 25:12; 26:37; 36:36; 37:3, 13; 38:5; cf. 1 K. 7:15ff.). To be cast down is to be prostrate in grief or humility (e.g., 1 K. 18:42; Ezr. 10:1), and anguish or depression is portrayed as a cast down soul (Ps. 42:5f., 11; 43:5, Heb. *šāḥaḥ*).

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CASTANETS

[Heb. *m^ena’an’im*]; AV CORNETS. Castanets are mentioned in 2 S. 6:5 among the musical instruments upon which David and the house of Israel played while bringing the ark from the house of Abinadab. This word is incorrectly translated “cornets” in the AV. The castanet was probably about the same kind of instrument as the Egyptian *sistrum*, a loop-shaped metal frame through which were passed loose rods with rings at the ends. The instrument was held by a long handle and was rattled during songs and dances. It was used in Egypt in religious worship or to scare away evil influences.

A. W. FORTUNE

CASTAWAY.

The AV rendering of Gk. *adókimos* in 1 Cor. 9:27; the RSV has “disqualified,” the

calf” (伯 21:10, *šākōl*; 另见《修订标准译本》)意思是“掉抬”(参: 创 31:38; 出 23:26; 另见: 葡萄树掉果子, 玛 3:11); “cast in her mind” (路 1:29, 希腊语: *dialogízomai*)意思是“反复思想”。《钦定版圣经》《耶利米书》38:11-12 中的“cast clouts”的意思是“碎布”。

在其他经文中, “cast”的通常含义是“扔”(尤其是希伯来语: *šālak*; 希腊语: *bállō*)或“铸造”(尤其是希伯来语: *yāšaq*, 出 25:12; 26:37; 36:36; 37:3, 13; 38:5; 参: 王上 7:15 起)。“To be cast down”是指因悲伤或谦卑而伏地(如, 王上 18:42; 拉 10:1)。经文中将痛苦或沮丧描述成“a cast down soul”(“忧闷”)(诗 42:5-6, 11; 43:5, 希伯来语: *šāḥaḥ*)。

词条作者: J. W. D. H.

CASTANETS 钹

【希伯来语: *m^ena’an’im*】: 《钦定版圣经》译为 CORNETS (“钹”)。《撒母耳记下》6:5 中提到了“钹”和其他的乐器, 当约柜从亚比拿达的家中抬出来的时候, 大卫和以色列全家弹奏着这些乐器。《钦定版圣经》错误地将这个词译为“cornets”(“短号”)。钹可能类似于埃及的叉铃, 叉铃是一种环状的金属架, 中间插着几根分散的金属棒, 金属架两端各有一些环。演奏者用长柄举着这种乐器, 当人们唱歌跳舞时, 演奏者摇动叉铃伴奏。叉铃用在埃及人的宗教礼拜中, 或用来驱邪。

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CASTAWAY. 被弃绝的

《钦定版圣经》《哥林多前书》9:27 中将希腊语 *adókimos* 翻译为 castaway;

NEB “rejected.” The literal implication of the word is “tested and proved to be false or unacceptable.”

CASTLE

[Heb. *bîrâ*] (Neh. 7:2); AV PALACE; NEB CITADEL; [*'armôn*] (Prov. 18:19). See FORTIFICATION.

CASTOR AND POLLUX

(Acts 28:11, AV, NEB). See TWIN BROTHERS.

CASTOR-OIL PLANT

(Jonah 4:6ff., RSV mg., NEB mg.). See GOURD 1.

CAT

[Gk. *ailouros*]. The only mention of this animal is in Bar. 6:22, where cats are mentioned with “bats, swallows, and birds” as sitting with impunity on the images of the heathen gods which are unable to drive them off. In biblical times cats were not kept as pets in Palestine; however, they were considered sacred by the Egyptians (cf. Herodotus ii.66f.; Strabo *Geog.* xvii. 1.40).

CATARACT

[Heb. *šinnôr*; Gk. *katarráktēs*] (Ps. 42:7 [MT]); AV WATERSPOUT. The precise meaning of the word is uncertain; it may have alluded to some familiar Palestinian waterfall connected with the Jordan. In 2 S. 5:8 (AV “gutter”; RSV “water shaft”; NEB “grappling-iron”) the same term may have referred either to the underground water-tunnels of Jebusite Jerusalem, or to some device for scaling

《修订标准译本》译为 “disqualified”，《新英文译本》译为 “rejected”，汉译均为 “被弃绝的”。这个词的字面含义是 “被验证和证明为错误的或不可接受的”。

CASTLE 营楼、要塞

【希伯来语：*bîrâ*】(尼 7:2)；《钦定版圣经》译为 PALACE；《新英文译本》译为 CITADEL，汉译均为 “营楼”；【*'armôn*】(箴 18:19)。见 FORTIFICATION (防御工事)。

CASTOR AND POLLUX 宙斯双子

(《钦定版圣经》，《新英文译本》，徒 28:11)。见 TWIN BROTHERS (孪生兄弟)。

CASTOR-OIL PLANT 蓖麻

(拿 4:6 起，《修订标准译本》和《新英文译本》旁注)。见 GOURD 1 (蓖麻 1)。

CAT 猫

【希腊语：*ailouros*】。只有《巴录书》6:22 中提到了这种动物，同时还提到了 “蝙蝠、燕子和其他鸟雀”，它们安然无恙地栖息在异教神明的身上，但这些神明却无法赶走它们。在圣经时代，巴勒斯坦未将猫当作宠物来饲养；但埃及人认为猫是圣洁的动物 (参：Herodotus ii.66-67; Strabo *Geog.* xvii. 1.40)。

CATARACT 瀑布、水沟

【希伯来语：*šinnôr*；希腊语：*katarráktēs*】(诗 42:7[《马所拉文本》])；《钦定版圣经》译为 WATERSPOUT (“瀑布”)。无法确定这个词的准确含义；它可能指的是巴勒斯坦地区与约旦河相连的一个为人们所熟知的瀑布。在《撒母耳记下》5:8 中 (《钦定版圣经》译为 “gutter”；《修订标准译本》译为 “water shaft”；《新英文译本》译为 “grappling-iron”，汉译均为 “水沟”)，

the walls, such as a hook. Alternatively, a trident as part of military armor has been suggested by E. L. Sukenik. Such a weapon was recovered from Lachish at a level contemporary with David.

R. K. H.

CATECHIST; CATECHUMEN

A catechist is a teacher who instructs pupils in the elements of his or her own religion. In the OT the catechist teaches the rudiments of OT truth, in the NT the principles of the Christian faith. A catechumen is one whom the catechist instructs or catechizes, in preparation for the ceremony of baptism.

The words are derived from Gk. *katēchéō*, “give a sound,” “answer,” “echo,” as the students echo the words of their instructor. It came to mean familiar verbal instruction, a free informal discussion between teacher and pupil. Luke informs Theophilus (Lk. 1:4) that he intends to give him a succinct and orderly account of those things which he had previously received by word of mouth (*perí hōn katēchéthēs*). See also Acts 18:25; 21:21, 24; Rom. 2:18; 1 Cor. 14:19; Gal. 6:6, all using *katēchéō*.

We do not find in the NT an organized catechumenate, such as existed in the 3rd and 4th centuries. The apostles preached mainly to synagogue-instructed Jews who were familiar with the Law and the Prophets and the Psalms, or to Gentiles who had learned from the Jews and had become proselytes. The purpose of the first apostolic, preaching and teaching was to convince the hearers that Jesus

这个词可能指耶布斯耶路撒冷的地下水道，也有可能指用来攀墙的装置，如钩子。另外，苏格聂（E. L. Sukenik）认为这个词指的是盔甲上的三叉戟。考古人员在拉吉大卫时期的考古地层中发现了这种武器。

词条作者：R. K. H.

CATECHIST; CATECHUMEN 传道人；学道者

传道人是把他的宗教知识传授给学生的教师。《旧约》中的传道人教授《旧约》中的基本真理，《新约》中的传道人教授基督教信仰的要义。学道者则是为了参加洗礼仪式而接受传道人教导的人。

两个词语源自希腊语 *katēchéō*，这个希腊词语的意思是“发声”、“回答”、“模仿”，如学生模仿老师的话语。后来这个词常用来表示口头传授，即老师和学生之间自由、非正式的讨论。路加告诉提阿非罗大人（路 1:4），他将简要地按照顺序描述那些他之前通过口传（*perí hōn katēchéthēs*）学来的道。另见《使徒行传》18:25；21:21，24；《罗马书》2:18；《哥林多前书》14:19；《加拉太书》6:6，这些经文都用到 *katēchéō* 这个词。

我们在《新约》中看不到公元 3 世纪和 4 世纪那种系统的慕道班。使徒主要在会堂中教导那些熟悉律法书、先知书和《诗篇》的犹太人，或在会堂内教导那些效法犹太人归信基督教的外邦人。使徒进行第一次传道和教导是为了让听众相信耶稣就是神应许的弥赛亚和救世主。随着信徒数量的增加，信徒与拒绝教导的人之间的差异进一步凸显出来。信徒遭遇了越来越猛烈和严酷的敌

was the promised Messiah, the Savior of the world. As believers multiplied, the contrast between them and those who rejected the teaching became more and more marked. Opposition, scorn, and persecution became bolder and more bitter. The Christians were compelled to set forth and defend their beliefs more clearly. They had to meet and answer keen and persistent objections. And so the necessity for clear, systematic teaching led more and more to an ordered catechumenate. The Apostolic Constitutions, from the latter part of the 3rd cent., show the institution in a fair state of development. A Jew, pagan, or heretic of good moral standing, upon application to the deacon, presbyter, or bishop, was admitted into the state of catechumen by the sign of the cross and the imposition of hands (Sch.-Herz.).

We find the basis for the Christian catechumenate in the Great Commission (Mt. 28:19f.), which had the aim of making disciples, i.e., believing followers, by means of baptizing and teaching. Those who have become disciples are to observe all the things that Christ has commanded. Jesus Himself at twelve years of age had become a child of the law, a catechumen. He became the great Catechist, instructing His disciples, other private individuals, and the multitudes. For an example of His catechizing, see Mt. 16:13ff. Paul was a master in the catechetical method, which appears frequently in the Epistles (see 1 Cor. 3:1f.; He. 5:11, 14; 6:1f.; 1 Pet. 2:2; 1 Jn. 2:13). Examples of his use of the pedagogical method of apperception are found in Acts 14:14ff.; 17:16ff.; 19:8f. Thus the idea of religious nurture and instruction is found throughout the NT.

视、嘲讽和迫害。基督徒不得不更加明确地表明他们的信仰并捍卫他们信仰。他们必须面对和回应尖锐又持续的反对。越来越需要有序的慕道班来对信徒进行清晰系统地教导。从3世纪后期的使徒构成可以看出，慕道班制度此时发展良好。犹太人或品德高尚的异教徒经执事、长老或主教的同意，用手划十字，并接受按手礼就成了学道者。

我们在“大使命”（太 28:19-20）中找到了组织基督教慕道班的依据，组织慕道班是为了让万民作耶稣的门徒，即通过受洗和接受教导成为信徒。成为基督门徒的人要遵守基督的所有教训。耶稣在十二岁变成了律法的孩子和学道者。祂成为了伟大的传道人，教导祂的门徒、个人和众人。关于耶稣传道，见《马太福音》16:13起。保罗善于运用教义问答的方法传道，这种传道方法在保罗书信中十分常见（见林前 3:1-2；来 5:11, 14；6:1-2；彼前 2:2；约壹 2:13）。在《使徒行传》14:14起、17:16起和 19:8-9中可以看到保罗利用感知方法传道的例子。因此，整部《新约》中都贯穿着信仰培养和宗教教导的思想。

Yet the catechetical method was not something new in the NT. Its roots are found throughout the OT. The narrative of God's first communication with man inside the gates of Eden, concerning commandment, law, sin, its consequences, its remedy, takes a catechetical form. The importance of systematic instruction, both public and private, is emphasized throughout the OT and NT, although it might not always take the form of catechizing in the modern pedagogical sense. In the patriarchal age the father was the prophet, the teacher, and the catechist in his house, which often included several families with their servants (see Gen. 18:19; also Ex. 12:26; Dt. 6:1-9; Josh. 4:6f.; 24:15; Ps. 34:11). In addition to their sacerdotal functions, priests and Levites were catechists (instructors) among the people (Lev. 10:11; Dt. 33:10; 2 Ch. 15:3; Ezk. 44:23). In later times the synagogues had regular instruction in the Law and the Prophets.

See EDUCATION; INSTRUCT; TEACH.

G. H. GERBERDING

CATERPILLAR

[Heb. *hāsīl*]. A name given to a larval stage of the Locust, found only in 1 K. 8:37; 2 Ch. 6:28; Ps. 78:46; Isa. 33:4.

CATHOLIC EPISTLES

[Gk. *hai epistolai katholikai*]. In distinction from the apostolic or Pauline Epistles that were addressed to individual churches or persons, the term "catholic," in the sense of universal or general, was applied by Origen and the other church

然而，教义问答的传教方法并不是《新约》的首创。这种方法源自于《旧约》。上帝首次就诫命、律法、罪、罪的结果和赎罪问题与伊甸园中的人交流时，就采用了教义问答的方法。《旧约》和《新约》中的问答法的形式虽然不一定符合现代教学法，虽然但它始终强调系统教义教导的重要性，无论是对公众还是对个人。在族长时期，族长是家中的先知、教师和传道人，一个家族通常包括多个家庭和各家庭的仆人（见创 18:19；另参：出 12:26；申 6:1-9；书 4:6-7；24:15；诗 34:11）。祭司和利未人除了肩负着神职，还是以色列人中的传道人（教师）（利 10:11；申 33:10；代下 15:3；结 44:23）。后来，传道人通常在会堂中教授律法书和先知书中的知识。

见 EDUCATION (教育); INSTRUCT (指教、教训); TEACH (指教、教训、教导)。

词条作者: G. H. GERBERDING

CATERPILLAR 蚂蚱

【希伯来语: *hāsīl*】。蝗虫处于幼虫阶段时的名字，只有《列王纪上》8:37、《历代志下》6:28、《诗篇》78:46 和《以赛亚书》33:4 中出现过这个词。

CATHOLIC EPISTLES 大公书信

【希腊语: *hai epistolai katholikai*】。大公书信与使徒书信或保罗书信不同，它是写给个别教会或个人的书信，俄利根和其他教会的教父用 "catholic" ("全体基督教徒的") 一词的一般含义来表示雅各、彼得、约翰和犹大所写的七封书

fathers to the seven Epistles written by James, Peter, John, and Jude. As early as the 3rd cent. the term came to be used in the sense of “encyclical,” since, as Theodoret says later, “they are not addressed to single churches, but generally [*kathólou*] to the faithful, whether to the Jews of the Dispersion, as Peter writes, or even to all who are living as Christians under the same faith.” Three other explanations of the term have been given, viz., (1) that it was intended to indicate a common apostolic authorship (only a few support this view); (2) that it signifies that the seven Epistles were universally received as genuine; (3) that it refers to the catholicity of their doctrine, i.e., orthodox and authoritative v. heretical epistles, in harmony with Christian truth. By some misconception of the word “catholic” the Western Church interpreted it as signifying “canonical” and sometimes called these Epistles *epistolae canonicae*. That it was originally used in the sense of “general” Epistles is now commonly agreed.

This is evident from their form of address. James wrote to all Jews “of the dispersion” who had embraced the Christian faith. In his First Epistle Peter addressed the same Christians, including also gentile converts, resident in five provinces of Asia Minor; “exiles of the dispersion.” His Second Epistle is to all Christians everywhere. John’s first letter was evidently written to a group of churches and intended for universal use. Jude also had in mind all Christians when he wrote “to those who are called, beloved in God.” The seeming exceptions are 2 and 3 John, which are addressed to individuals but included with the Catholic Epistles as properly belonging with

信。早在公元 3 世纪就用这个词来表示“罗马教皇的通谕”，因为正如狄奥多田后来所说，“这些书信不是写给个别教会的，而是写给所有信主的人的，无论他们是离散的犹太人，还是彼得所说的怀有相同的信仰像基督徒一样生活的人”。这个词还有其他三种解释，即（1）它表明这些信都由使徒写的（只有几个人支持这种观点）；（2）它说明这七封信普遍被认为是真实的书信；（3）它指出了使徒教义的大公性，也就是说，正统和权威书信与异端书信在基督教信仰中和谐共存。西方教会有时误解了“catholic”的含义，认为这个词的含义是“正典的”，有时称这些书信为 *epistolae canonicae*（“正典书信”）。现在人们通常认为它指的是“大公”书信。

从信中的称呼方式显然表明了这一点。雅各写信给所有“散住各地的”、怀有基督教信仰的犹太人。彼得的第一封书信也是写给这些基督徒的，其中还包括归信主的外邦人和分散在小亚细亚的五个行省中“寄居的”。彼得的第二封书信写给世界各地的所有基督徒。约翰的第一封信显然是写给一些教会的，但其中的教导对所有信徒都适用。当犹大写信给“那被召、在父神里蒙爱的人”，他想到的是所有的基督徒。《约翰二书》和《约翰三书》似乎是个例外，这两封信是写给个人的，但它们也属于大公书信，这两封书信应该归入《约翰一书》，对一般读者来说，它们是有价值的。

John's First Epistle and of value to the general reader.

The character and contents of these seven Epistles are treated under their separate articles.

七封大公书信的特点和内容，见各自的词条。

D. M. PRATT

词条作者：D. M. PRATT

CATHUA

kə-thōōə [Gk. *Kathoua*, B *Koua*] (1 Esd. 5:30). The head of a family of temple-servants who returned from the captivity with Zerubbabel. The name corresponds to Giddel in Ezr. 2:47.

CATHUA 迦哈

音译：kə-thōōə【希腊语：*Kathoua*，《梵蒂冈抄本》作 *Koua*】（拉一 5:30）。与所罗巴伯一同归回家园的一个尼提宁家族的首领。迦哈对应着《以斯拉记》2:47 中的吉德。

CATTLE

[Heb. *b^ehēmā*] (Gen. 1:24–26; 2:20; 3:14; 7:14, 21; 8:1; 9:10; Ex. 11:5; 12:29; etc.); AV also BEAST; NEB also BEAST, ANIMAL, HERDS; [*miqneh*] (Gen. 4:20; 13:2, 7; 30:29; 31:9, 18; 33:17; etc.); AV also POSSESSION; NEB also HERDS (MAN), PROPERTY, LIVESTOCK, BEAST, FLOCKS, etc.; [*bāqār*] (Nu. 7:87f.; 31:33, 38, 44; 1 K. 4:23; 2 Ch. 31:6; Joel 1:18), AV also OXEN, BEEVES; NEB also BEASTS, OXEN; [*b^e‘īr*] (Nu. 20:4, 8, 11; Ps. 78:48); AV, NEB, also BEASTS; [*‘elep*] (Dt. 7:13); AV KINE; NEB HERDS; [*‘allūp*] (Ps. 144:14); AV, NEB, OXEN; [*m^elā‘kā*] (Gen. 33:14); NEB LIVESTOCK; [*śeh*] (Isa. 7:25); NEB OXEN; [Gk. *thrēm̄ma*] (Jn. 4:12); [*ktēnos*] (Rev. 18:13); AV BEASTS. The RSV emends Heb. *bāḥūr* (AV, lit. “young men”) in 1 S. 8:16 to read with the LXX *bāqār*; in 2 Ch. 20:25 it emends *bāhem* (AV, lit. “among them”) to read *b^ehēmā*.

CATTLE 牛、牲畜

【希伯来语：*b^ehēmā*】（创 1:24–26; 2:20; 3:14; 7:14, 21; 8:1; 9:10; 出 11:5; 12:29 等）；《钦定版圣经》还译为 BEAST；《新英文译本》还译为 BEAST、ANIMAL 和 HERDS，汉译均为“牲畜”；【*miqneh*】（创 4:20; 13:2, 7; 30:29; 31:9, 18; 33:17 等）；《钦定版圣经》还译为 POSSESSION（“牲畜”）；《新英文译本》还译为 HERDS（MAN）、PROPERTY、LIVESTOCK、BEAST、FLOCKS 等，汉译均为“牲畜”；【*bāqār*】（民 7:87-88; 31:33, 38, 44; 王上 4:23; 代下 31:6; 珥 1:18），《钦定版圣经》还译为 OXEN 和 BEEVES；《新英文译本》还译为 BEASTS 和 OXEN，汉译均为“牛”；【*b^e‘īr*】（民 20:4, 8, 11; 诗 78:48）；《钦定版圣经》和《新英文译本》还译为 BEASTS（“牲畜”）；【*‘elep*】（申 7:13）；《钦定版圣经》译为 KINE；《新英文译本》译为 HERDS，汉译均为“牛犊”；【*‘allūp*】（诗 144:14）《钦定版圣经》和《新英文译本》译为 OXEN（“牛”）；【*m^elā‘kā*】（创 33:14）；《新英文译本》译为 LIVESTOCK（“群畜”）；【*śeh*】（赛 7:25）；《新英文译本》译为 OXEN（“牛”）；【希腊语：*thrēm̄ma*】（约 4:12）；【*ktēnos*】（启 18:13）；《钦定版圣经》

译为 BEASTS (“牛”)。《修订标准译本》将《撒母耳记上》8:16 中的希伯来语 *bāhūr* (《钦定版圣经》, 字面意思“少年人”) 修改为《七十士译本》中的 *bāqār*; 将《历代志下》20:25 中的 *bāhem* (《钦定版圣经》, 字面意思“在尸首中”) 修改为 *b^ehēmā*。

At least ten Hebrew and three Greek terms can be referred to in English by the generic word “cattle.” The English term “cattle” is in many instances far less precise than the various Hebrew and Greek terms. Cattle may refer to wild and domesticated animals, livestock, beasts of burden, and animals trained for a variety of other purposes.

至少有 10 个希伯来语和 3 个希腊语可以表示英语中的通用词汇“cattle”(“牛、牲畜”)。在很多情况下, 英语单词“cattle”的含义远不如各种希伯来语和希腊语词汇准确。“Cattle”可以表示野生和驯养的动物、牲畜、驮畜和其他用途的驯畜。

- I. Biblical Terms
 - A. Hebrew Terms
 - B. Greek Terms
- II. Cattle in Biblical Life
 - A. Cattle and Economy
 - B. Cattle and Legal Practice
 - C. Cattle and Religion

- I. 《圣经》中表示“牲畜”的词
 - A. 希伯来语中表示“牲畜”的词
 - B. 希腊语中表示“牲畜”的词
- II. 圣经生活中的“牲畜”
 - A. 牲畜与经济
 - B. 牲畜与律法规定
 - C. 牲畜与宗教

I. Biblical Terms.-A. Hebrew Terms. The most common designation for cattle in Hebrew is the generic term *b^ehēmā*, which appears 185 times in the OT. In the creation account of Gen. 1, “cattle” (*b^ehēmā*) is a designation for the first subdivision of the created “living creatures” and is distinguished from “creeping things,” or small (crawling) things, and “beasts of the earth,” or animals that roam in the wilds (vv. 24–26; cf. Ps. 148:10). “Cattle” here refers to large animals that lend themselves to domestication. In Gen. 2:20 the “cattle” are a division of the animal kingdom separated from the birds of the sky and the wild animals of the earth (cf. 3:14). The distinct division of “cattle” is present

I. 《圣经》中表示“牲畜”的词。 A. 希伯来语中表示“牲畜”的词。希伯来语中最常用来表示“牲畜”的词语是 *b^ehēmā*, 这个词在《旧约》中出现了 185 次。在《创世记》第一章关于神创世的描述中, “cattle” (*b^ehēmā*) 指的是神创造出的第一类“有生命的物”, 它与“昆虫”或小型爬行动物, 以及“野兽”或地上的野兽不同 (创 20:24-26; 参: 诗 148:10)。“Cattle”在这里表示大型动物和被驯养的动物。《创世记》2:20 中的“牲畜”指的是从空中飞鸟和野地走兽中分离出来的一类动物 (参: 创 3:14)。关于洪水的经文也将“牲畜”描述成一种有别于飞鸟、野兽和昆虫的独特动物 (创 7:14, 21; 8:1; 9:10)。

also in the flood narrative as a group of animals distinguished from birds, beasts, and creeping (swarming) creatures (Gen. 7:14, 21; 8:1; 9:10).

After the creation and flood accounts the generic term *b^ehēmā* is employed for the first time for domesticated animals (Gen. 34:23; 36:6) of large and small kinds (Lev. 1:2), such as horses (Gen. 47:17), donkeys (asses) (47:17; Dt. 5:14), herds of bovine cattle (Gen. 47:17f), oxen (*bāqār*; Lev. 1:2; 27:26, Dt. 5:14), and flocks of sheep (Gen. 47:17; Lev. 27:26) and goats (Lev. 1:2; 27:26). In one postexilic passage *b^ehēmā* designates a beast of burden (Neh. 2:12, 14). In Lev. 11:2 *b^ehēmā* is a subdivision of “living things” (RSV) or land “animals” (NEB, NAB) and designates the animals that are classified as clean and edible (Lev. 11:3). In four passages *b^ehēmā* appears in the fixed phrase “birds of the air [heaven] and beasts of the earth” (Dt. 28:26; Jer. 7:33; 19:7; 34:20); here it clearly means wild animals (cf. Dt. 32:24). Whereas the most common meaning of *b^ehēmā* is the domesticated animal, in a number of contexts the word carries quite different meanings.

Another generic term for “cattle” in Hebrew is *miqneh*, which appears seventy-five times in the OT. This word is employed most frequently for “possessions” of livestock either purchased or otherwise acquired. Whenever it is translated as “cattle” it has the general meaning of “livestock,” a term sometimes preferred by the NEB, NAB, and NASB. *Miqneh* can be made up of flocks of goats (Gen. 31:10), of sheep and goats (30:32; 31:9f.; Ex. 12:38; Job 1:3), herds of bovine cattle and flocks

描述完创世和洪水之后，经文中首次用通用词汇 *b^ehēmā* 来表示驯养的大型或小型家畜（创 34:33; 36:6; 利 1:2），如马（创 47:17）、驴（创 47:17; 申 5:14）、牛科牲畜（创 47:17-18）、牛（*bāqār*; 利 1:2; 27:26, 申 5:14）、羊（创 47:17; 利 27:26）和山羊（利 1:2; 27:26）。在一个描述被掳归回之后时期的段落中，*b^ehēmā* 表示驮畜（尼 2:12, 14）。《利未记》11:2 中的 *b^ehēmā* 属于一种“有生命的物”（《修订标准译本》）或陆地“动物”（《新英文译本》和《新美国圣经》），它指的是一种洁净的、可以吃的动物（利 11:3）。在《申命记》28:26、《耶利米书》7:33、19:7 和 34:20 中，*b^ehēmā* 用在“空中的飞鸟和地上的走兽”这个固定短语中；这个词在这里显然指的是野兽（参：申 32:24）。尽管 *b^ehēmā* 最经常用来表示驯养的动物，但这个词在很多语境中还可以表达完全不同的含义。

希伯来语中另一个用来表示“牲畜”的通用词汇是 *miqneh*，这个词在《旧约》中出现了 75 次。《旧约》最经常用这个词表示购买或通过其他途径获得的“牲畜”。这个词被翻译为“cattle”时，它的一般含义是“livestock”（“牲畜”），《新英文译本》《新美国圣经》和《新美国标准译本》更愿意将 *Miqneh* 译为“livestock”。*Miqneh* 可以表示山羊（创 31:10）、山羊和绵羊（创 30:32; 31:9-10; 出 12:38; 伯 1:3）、牛和羊（创 46:32, 34; 民 32:26; 撒上 30:20; 传 2:7）、马（创 47:16-17; 出 9:3-7）、驴（创

of sheep and goats (Gen. 46:32, 34; Nu. 32:26; 1 S. 30:20; Eccl. 2:7), horses (Gen. 47:16f.; Ex. 9:3-7), donkeys (Gen. 47:16f.; Ex. 9:3-7; 34:19; Job 1:3), camels (Ex. 9:3-7; Job 1:3), oxen (Gen. 34:19; Job 1:3), and possibly pack animals (2 K. 3:17, KoB, p. 561; J. Gray, *I & II Kings* [2nd ed. 1970], p. 483 n. g). In one instance the term *miqneh* is used interchangeably with *b^ehēmā* (cf. the cultic law of Ex. 13:12 with 34:19). A clear distinction between the terms is found in the MT of 2 K. 3:17 (RSV “your cattle [*miqnēkem*], and your beasts [*b^ehemē-kem*]; NEB follows the Lucianic recension of the LXX with “your army and your pack-animals”).

The collective term for bovine cattle is *bāqār*, a term that can include adult male or bull (Gen. 32:6; Ex. 20:17; 22:3, 8f., 29; 23:4, 12; Dt. 5:14, 21; etc.), the adult female or cow (usually *pārā*) (Gen. 33:13; Job 1:14), the calf in the generic sense (Gen. 18:7; Ex. 29:1; Nu. 7:15; 28:11; 29:13; 1 S. 14:32), the male calf (usually *‘ēgel*), and the female calf or heifer (*‘eglā*). Bovine cattle (*bāqār*) could be used for pulling (2 S. 6:6), plowing (Job 1:14; Am. 6:12), as beasts of burden (1 Ch. 12:40), and as cattle to be fattened (1 K. 1:9), as well as for sacrifice (Nu. 7:88; 2 Ch. 7:5; Ps. 66:15).

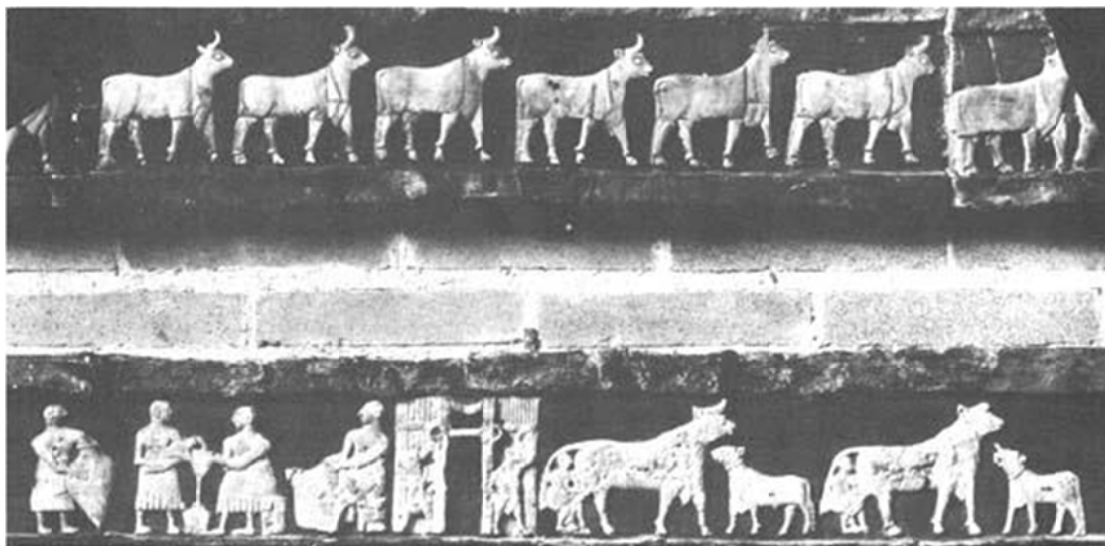
The Heb. *b^e‘ir* always has a collective meaning and is best translated as “livestock” (Gen. 45:17; Ex. 22:5 [MT 4]; Nu. 20:4, 8, 11; Ps. 78:48). The word *‘elep* appears with the meaning of cattle only seven times (Dt. 7:13; 28:4, 18, 51; Ps. 8:7 [MT 8]; Prov. 14:4; Isa. 30:24). The term *‘allūp* is employed once with the meaning of cattle (Ps. 144:14; cf. Sir. 38:25). The AV and RSV translate the

47:16-17; 出 9:3-7; 34:19; 伯 1:3)、骆驼(出 9:3-7; 伯 1:3)、牛(创 34:19; 伯 1:3)组成的牲畜群,还可能表示驮畜(王下 3:17, KoB, 561 页; J. Gray, *I & II Kings*[1970 年第 2 版], 483 页)。在一个例子中, *miqneh* 这个词可以与 *b^ehēmā* 互换使用(参:《出埃及记》13:12 和 34:19 中的献祭律法)。在《马所拉文本》的《列王纪下》3:17 中可以看到这两个词的明显区别(《修订标准译本》译为“your cattle [*miqnēkem*], and your beasts [*b^ehemē-kem*];《新英文译本》遵循《七十士译本》的《路迦诺校订本》中的译法,译为“your army and your pack-animals”, 汉译均为“牲畜”)。

表示牛的集合名词是 *bāqār*, 这个词可以表示成年的公牛(创 32:6; 出 20:17; 22:3, 8-9, 29; 23:4, 12; 申 5:14, 21 等)、成年的母牛(通常用 *pārā* 表示)(创 33:13; 伯 1:14)、一般意义上的牛犊(创 18:7; 出 29:1; 民 7:15; 28:11; 29:13; 撒上 14:32)、公牛犊(通常用 *‘ēgel* 表示)和母牛犊(*‘eglā*)。牛(*bāqār*)可以用来拉车(撒下 6:6)和耕地(伯 1:14; 摩 6:12),还可以作为驮畜(代上 12:40)、宰杀的肥犊(王上 1:9)和祭物(民 7:88; 代下 7:5; 诗 66:15)

希伯来语 *b^e‘ir* 常用作集合名词,最佳翻译为“牲畜”(创 45:17; 出 22:5[《马所拉文本》]; 民 20:4, 8, 11; 诗 78:48)。在经文中, *‘elep* 一词只有七次用来表示“牛”这个含义(申 7:13; 28:4, 18, 51; 诗 8:7[《马所拉文本》8]; 箴 14:4; 赛 30:24)。*‘allūp* 有一次用来表示“牛”(诗 144:14; 参: 便 38:25)。《钦定版圣经》和《修订标准译本》将《创世记》33:14 中的 *m^elā’kâ* 译为“cattle”, 但《新

term *m^elā'kâ* as “cattle” in Gen. 33:14, 英文译本》和《新美国圣经》将之译为 but the NEB and NAB have “livestock.” “livestock”，汉译均为“群畜”。



Inlaid friezes depicting a row of bulls (top) and various dairy activities (bottom), including milking and the preparation and storing of butter. Temple of Ninhursag, Tell el-Ubaid (mid-3rd millennium) (University Museum, University of Pennsylvania)

此图为镶嵌带状图，图中描绘了一排公牛（上图）和各种制作乳制品的过程（下图），包括挤奶、准备和储藏奶油。该图是在奥贝德废丘（Tell el-Ubaid，公元前 3000 年中期）的宁胡尔萨格神庙中发现的。（宾夕法尼亚大学，大学博物馆）

The Hebrew term for small livestock is *śeh*, which designates sheep and goats (Gen. 30:33f.; Ex. 12:5; Dt. 14:4; Isa. 7:25). In a number of passages *śeh* is contrasted with the ox (*śôr*, Ex. 34:19; Lev. 22:23; Dt. 17:1; 1 S. 14:34; etc.), with ox and donkey (*śôr* and *h^amôr*, Ex. 22:4, 8f.; Josh. 6:21; Jgs. 6:4; 1 S. 22:19), or with bull and ram (*śôr* and *'ayil*, Nu. 15:11), Sheep and goats are kept in flocks (*śō'n*, Gen. 12:16; 30:32), separated from the bovine cattle (*bāqār*, Nu. 22:40), and driven ahead of the latter. At times *śō'n* could refer to sheep only (1 S. 25:2) or merely to males among sheep and goats (Gen. 30:40).

希伯来语 *śeh* 表示小牲畜，指的是绵羊和山羊（创 30:33-34；出 12:5；申 14:4；赛 7:25）。在很多经文中，羊（*śeh*）与牛（*śôr*，出 34:19；利 22:23；申 17:1；撒上 14:34）、牛和驴（*śôr* 和 *h^amôr*，出 22:4，8-9；书 6:21；士 6:4；撒上 22:19）或与公牛和公绵羊（*śôr* 和 *'ayil*，民 15:11）形成了对比，绵羊和山羊被放在一起牧养（*śō'n*，创 12:16；30:32），它们被赶在牛群的前面，与牛群（*bāqār*，民 22:40）分开。有时候，*śō'n* 只能表示羊（撒上 25:2），或仅表示公绵羊和公山羊（创 30:40）。

B. Greek Terms. In the NT the hapax legomenon *thrēm̄ma* is used in Jn. 4:12 with the meaning “cattle” (RSV, NEB, NASB; NAB “flocks”). In classical and koine Greek this term is used for the domesticated animal, especially the sheep

B. 希腊语中表示“牲畜”的词。在《新约》中，《约翰福音》4:12 中用罕用语 *thrēm̄ma* 来表示“牲畜”（《修订标准译本》《新英文译文》和《新美国标准译本》译为“cattle”；《新美国圣经》译为“flocks”）。在古典希腊语和通用希腊

or goat. The term *kténos* appears with the meaning “cattle” in Rev. 18:13, where it is contrasted with sheep (*próbatos*). 1 Cor. 15:39 employs the noun *kténos* with reference to domesticated animals (RSV “beasts”), whereas in Lk. 10:34 and Acts 23:24 it refers to a riding animal. The term *boús* can mean cattle (Jn. 2:14f.) or ox (Lk. 13:15; 14:5, 19; 1 Cor. 9:9; 1 Tim. 5:18).

II. Cattle in Biblical Life.-A. Cattle and Economy. The domesticated animals (Heb. *b^ehēmā*) were of great importance economically for biblical man, who lived under both nomadic and agricultural conditions. Livestock in the form of the flocks (*šō'n*) of sheep and goats and herds of bovine cattle (*bāqār*) were raised as a source of milk (Dt. 32:14; Prov. 27:27; Isa. 7:22), butter (Gen. 18:5; Dt. 32:14; Jgs. 5:25; 2 S. 17:29; Job 20:17; cf. G. Dalman, *Arbeit und Sitte* [1928–1939], V, 194; VI, 307–311), and cheese (Job 10:10; 1 S. 17:18; 2 S. 17:29). According to Gen. 9:3 the meat of animals was allowed to be a staple item in the diet of postdiluvian man, but clear distinctions were made between clean (thus, edible) animals and unclean (thus, inedible) animals (Lev. 11; Dt. 14:3ff.). It appears that meat was eaten only occasionally, except perhaps by the wealthy, who may have had it regularly. Guests were entertained to calf, kid, or lamb (Gen. 18:7; Jgs. 6:19; 2 S. 12:4). The fatted young bull was stall-fed before being slaughtered (Prov. 15:17; 1 K. 4:23; Lk. 15:23, 27, 30). Apparently the Israelites seldom, if ever, castrated their male bovine (Lev. 22:24), and since the English word “ox” or “steer” has more specific reference to a castrated male

语中，这个词还可以表示驯养的牲畜，尤其是绵羊或山羊。《启示录》18:13中 *kténos* 意为“牛”，在这节经文中，牛与羊 (*próbatos*) 形成了对比。《哥林多前书》15:39 用名词 *kténos* 来表示驯养的牲畜（《修订标准译本》译为“beasts” [“兽”]），而《路加福音》10:34 和《使徒行传》23:24 用这个词表示可以骑的牲畜。*Boús* 既可以指牛羊这两种牲畜（约 2:14-15），也可以指牛这种牲畜（路 13:15; 14:15, 19; 林前 9:9; 提前 5:18）。

II. 圣经生活中的“牲畜”。A. 牲畜与经济。 对于《圣经》中游牧民族和农民来说，驯养家畜具有非常重要的经济价值。人们为了获得奶（申 32:14; 箴 27:27; 赛 7:22）、奶油（创 18:5; 申 32:14; 士 5:25; 撒下 17:29; 伯 20:17; 参：G. Dalman, *Arbeit und Sitte* [1928–1939], V, 194; VI, 307–311）和奶酪（伯 10:10; 撒上 17:18; 撒下 17:29）而饲养成群（*šō'n*）绵羊、山羊和牛（*bāqār*）。根据《创世记》9:3 中的描述，大洪水之后的人可以吃动物的肉，但是洁净的动物（因此可以吃）和不洁净的动物（因此不可以吃）之间有明显的区别（利 11; 申 14:3 起）。只有富有的人经常吃肉，除此之外，其他人似乎只是偶尔才会吃肉。主人拿牛犊肉或羔羊肉来款待客人（创 18:7; 士 6:19; 撒下 12:4）。宰杀牛犊之前，先要将它们关在栏中将它们养肥（箴 15:17; 王上 4:23; 路 15:23, 27, 30）。以色列人显然很少阉割公牛（利 22:24），因为英语单词“ox”或“steer”的更具体的含义是“被阉割的牛”，《利未记》4:10、7:23 和其他类似语境中的“公牛”译为“bull”更好一些。牛可以用作拉车（民 7:3; 撒下 6:6）、耕地（申 22:10; 撒上 11:5; 王上 19:19; 伯 1:14; 摩 6:12; 赛 30:24）和踹谷（申 25:4; 参：林前 9:9）的役畜。它们还可以用作驮畜（代上 12:40）。牛的粪便可以作为煮饭的燃料（结 4:15）。

bovine, “bull” would be a better rendering in Lev. 4:10; 7:23, and similar contexts. Bovine cattle were used draught animals for pulling wagons (Nu. 7:3; 2 S. 6:6), drawing the plow (Dt. 22:10; 1 S. 11:5; 1 K. 19:19; Job 1:14; Am. 6:12; Isa. 30:24), and dragging the threshing sled (Dt. 25:4; cf. 1 Cor. 9:9). They were used as beasts of burden (1 Ch. 12:40). Their dung could be used as fuel for cooking (Ezk. 4:15).

B. Cattle and Legal Practice. The oldest biblical sources emphasize man’s position of rulership over the created creatures (Gen. 1:20–28) and stress at the same time the consciousness of the close relationship of man and animal (cf. Ps. 104:28–30; Eccl. 3:18–21). The corresponding relationship of man and animal is reflected in legal practice. In the covenant community the cattle (*b^ehēmā* in Ex. 20:10; *šôr* in Ex. 23:12) are assured the sabbath rest analogous to the slave and alien (Ex. 23:12; Dt. 5:14). The threshing ox is legally assured a part in the harvest (Dt. 25:4). The wild animals may have a part of that which grows of its own accord during the sabbath year (Ex. 23:10f.; Lev. 25:7). If an ox gores a person to death, the death penalty by stoning is executed on the ox (Ex. 21:28). A number of other regulations pertinent to oxen (injuries, theft, illegal grazing, etc.) are found in Ex. 21:29–22:15 (MT 14). Man’s physical cohabitation with an animal is expressly forbidden (Ex. 22:19 [MT 18]; Lev. 18:23; 20:15f.; Dt. 27:18). The interbreeding of different kinds of cattle (*b^ehēmā*) was legally not permitted (Lev. 19:19). The yoking together of ox and ass for plowing was prohibited (Dt. 22:10).

B.牲畜与律法规定。最古老的《圣经》强调人类对其他所有受造物的统治权（创 1:20-28），同时强调人类和动物的密切关系（参：诗 104:28–30；传 3:18–21）。律法规定体现出人类和动物的对应关系。在与神立约的会众中，牲畜（《出埃及记》20:10；《出埃及记》23:12 中的 *šôr*）与“奴婢”与“寄居的客旅”一样（出 23:12；申 5:14），可以在安息日歇息。根据律法的规定，在场上踹谷的牛可以吃一些收获之物（申 25:4）。野兽在安息年可以将剩下的土产当作食物（出 23:10-11；利 25:7）。牛若触死了人，要用石头打死那牛（出 21:28）。《出埃及记》21:29–22:15（《马所拉文本》14）中还有很多关于牛的律法规定（牛伤人、牛被偷、非法放牛等）。律法禁止人与兽淫合（出 22:19 [《马所拉文本》18]；利 18:23; 20:15-16; 申 27:18）；禁止牲畜（*b^ehēmā*）与异类配合（利 19:19）；禁止并用牛、驴耕地（申 22:10）。

C. *Cattle and Religion*. In cultic law certain types of cattle were considered a valid substitutionary equivalent for a man who had forfeited his life through sin (Gen. 22:13; cf. Ex. 13:13; 34:20). The substitutionary and expiatory use of animals was effective both for the sin offering and the guilt offering. The “young bull” was offered as a sin offering for the unwitting sin of the “anointed priest,” or high priest, whose culpabilities bring guilt upon the whole people (Lev. 4:1–5:13). A male goat could be sacrificed for the sin of a ruler (4:22–26); a female goat for the sin of a common individual (vv. 27–31), a goat or a sheep for a sin offering (4:32–5:6); a ram for a guilt offering (5:14–19). On the great Day of Atonement a bull was sacrificed as an atoning sin offering for the high priest (Lev. 16:6), two male goats as a sin offering for the congregation, and a ram for a burnt offering (v. 5). The bull was sacrificed for an individual under certain special circumstances; e.g., in Jgs. 6:25f. (Gideon), 1 S. 1:24 (Hannah), 1 K. 18:23 (Elijah), Ezr. 8:35 (returning exiles), and in Job 42:8 along with rams (Eliphaz, Bildad, and Zophar).

The bull (*šôr*) is in the OT a symbol of virility, fecundity, and strength; it is used figuratively of the virile strength of Joseph (Dt. 33:17), the enemies of the psalmist (Ps. 22:12 [MT 13]), the gentile kings (Ps. 68:30 [MT 31]), the arrogance and power of Assyria (Isa. 10:13), the rulers and leaders of Edom (Isa. 34:7) and Babylon (Jer. 50:27). Probably the rams, lambs, goats, and bulls mentioned in Ezk. 39:18 are used figuratively for the mighty.

The bull was a widespread symbol of

C. 牲畜和宗教。在献祭律法中，几种牲畜可以献为燔祭，代替本该因罪丧命的人（创 22:13；参：出 13:13；34:20）。代为献祭和赎罪的动物既可以献为赎罪祭，也可以献为赎愆祭。无意犯罪的“受膏的”祭司或大祭司可以献上“公牛犊”作为赎罪祭，百姓会因为祭司犯罪而陷在罪里（利 4:1-5:13）。官长可以献上公山羊作为赎罪祭（利 4:22-26）；平民可以献上母山羊作为赎罪祭（利 4:27-31），山羊或绵羊都可以献作赎罪祭（利 4:32-5:6）；公羊可以献为赎愆祭（利 5:14-19）。在赎罪日这一天，要献上一头公牛为大祭司赎罪（利 16:6），献上两只公山羊为会众赎罪，还要献上一只公羊作为燔祭（利 16:5）。在特殊情况下，可以献上公牛为某个人赎罪；例如，《士师记》6:25-26 中的基甸、《撒母耳记上》1:24 中的哈拿、《列王纪上》18:23 中的以利亚和《以斯拉记》8:35 中被掳归回的人都献上公牛作为祭物，《约伯记》42:8 中的以利法、比勒达和琐法献上公牛和公羊作为燔祭。

在《旧约》中，公牛 (*šôr*) 是活力、生育力和力量的象征；经文中将约瑟的威严（申 33:17）、诗篇作者的敌人（诗 22:12[《马所拉文本》13]）、外邦人的国王（诗 68:30[《马所拉文本》31]）、亚述的傲慢和权势（赛 10:13）、以东的统治者和首领（赛 34:7）和巴比伦（耶 50:27）比作公牛。《以西结书》39:18 中的公绵羊、羊羔、公山羊和公牛可能是用来比喻那位有大能的人。

古近东的其他地区普遍将公牛作为生

fertility and strength in other ancient Near Eastern countries. In Canaanite religion El, the supreme deity in the Ugaritic pantheon, is often called “the Bull El” (*Tor-il*), which shows him as a fertility-god. In Ugarit, Baal or Hadad, the god of storm, rain, fertility, and vegetation, is also referred to as a bull (*UT* 129:17f.). Among the Babylonians, Arameans, and Hittites the bull was the symbol of—or sacred animal of—the god of fertility and of the storm, bringing fructifying rain to earth. In Egypt live bulls under the names of Apis and Mnevis were venerated as gods in Memphis and Heliopolis respectively. Various bull-cults or calf-cults linked with Horus-worship are known from the Nile Delta area (cf. Otto, *Beiträge zur Geschichte der Stierkulte in Ägypten* [1938], pp. 6–8, 32f.). Thus the Israelites, whose forefathers had “served other gods” (Josh. 24:2), were inclined to follow the pagan practice of worshiping images of young bulls or male calves at Mt. Sinai (*‘ēgel*, Ex. 32) and at Bethel and Dan in the time of Jeroboam I (1 K. 12:28f.). Such practice was condemned in the Decalogue (Ex. 20:4; cf. Dt. 4:15–19) and by the prophets (Am. 4:4; 5:5f.; Hos. 8:5f.; 13:2).

Bibliography.—F. S. Bodenheimer, *Animals of Palestine* (1935); *Animal and Man in Bible Lands* (1960); H. Hilger, *Biblischer Tiergarten* (1954); J. Calvet and M. Cruppi, *Les animaux dans la littérature sacrée* (1956); M. L. Henry, *Das Tier im Bewusstsein des alttestamentlichen Menschen* (1952); C. H. Wallace, “Several Animals as Symbols in the OT” (Dissertation, Basel, 1961); J. Hempel, *Apoxyismata* (*BZAW*, 81, 1961), pp. 198–229; J. Feliks, *Animal World of the Bible* (1962); W. Pangritz, *Das Tier in der Bibel* (1963); W. Nagel, *Zeitschrift für*

育力和力量的象征。在迦南宗教中，乌加列万神殿的至高神伊勒常被称为“公牛伊勒”(*Tor-il*)，这说明他是丰饶之神。在乌加列，巴力或哈达也被称为公牛，他是风暴神、雨神、丰饶之神和农事之神 (*UT* 129:17-18)。巴比伦人、亚兰人和赫人都认为公牛是一种神圣的动物，或认为它是丰饶之神和雨神的象征，可以为地上带来丰收的雨水。在埃及孟斐斯和黑利奥波勒斯，充满活力的公牛被称为神牛和姆奈维斯，这两地的埃及人奉它为神明。人们所熟知的尼罗河三角洲的各种公牛崇拜或牛犊崇拜与荷鲁斯崇拜有一定的联系(参: Otto, *Beiträge zur Geschichte der Stierkulte in Ägypten* [1938], 6–8 页, 32-33 页)。因此，西奈山 (*‘ēgel*, 出 32) 上和耶罗波安仪式时期生活于伯特利和但(王上 12:28-29) 的以色列人祖先倾向于效法牛犊崇拜或公牛犊崇拜的异教风俗，他们“事奉别神”(书 24:2)。摩西十诫中(出 20:4; 参: 申 4:15–19)和先知们(摩 4:4; 5:5-6; 何 8:5-6; 13:2) 都谴责这种风俗。

书目——F. S. Bodenheimer, *Animals of Palestine* (1935); *Animal and Man in Bible Lands* (1960); H. Hilger, *Biblischer Tiergarten* (1954); J. Calvet 和 M. Cruppi, *Les animaux dans la littérature sacrée* (1956); M. L. Henry, *Das Tier im Bewusstsein des alttestamentlichen Menschen* (1952); C. H. Wallace, “Several Animals as Symbols in the OT” (Dissertation, Basel, 1961); J. Hempel, *Apoxyismata* (*BZAW*, 81, 1961), 198–229 页; J. Feliks, *Animal World of the Bible* (1962); W. Pangritz, *Das Tier in der Bibel* (1963); W. Nagel, *Zeitschrift für*

Assyriologie, 21 (1963), 169–236; R. Pinney, *Animals of the Bible* (1964); W. Kornfeld, *Kairos*, 7 (1965), 134–147; E. Fascher, *TLZ*, 90 (1965), 561–570; W. M. Clark, *VT*, 14 (1968), 433–39; *TDOT*, II, s.v. “b^ehēmāh” (Botterweck); “bāqār” (Beck).

G. F. HASEL

CAUDA

kô'də [Gk. *Kauda*, several MSS *Klauda*] (Acts 27:16); AV CLAUDA. An island 23 mi. (37 km.) W of Cape Matala, S of Crete. The reading “Cauda” is supported by *p*⁷⁴ *s*^{cor} B etc., and by the modern name Gozzo or Gaudos.

It is a small island, and could never have supported a large population. Its elevation to the rank of bishopric in Byzantine times must have been due to its association with the voyage of Paul. The ship with Paul on board was driven under the lee of Cauda (Acts 27:16); in the calm water S of the island the crew succeeded in hauling in the boat, undergirding the ship, and slackening sail.

W. M. CALDER

CAUL.

The term is found in the AV as a translation of Heb. *yōteret*, *s^egôr*, *s^ehîsim*. In Hos. 13:8, *s^egôr* refers literally to the inclosure or covering of the heart, or perhaps the chest as surrounding the heart. It is possible, however, that the expression should be taken in the sense of “mailcoat of the heart,” i.e., hardened heart, which is shut to the influence of God’s grace; so Luther and many modern translators and commentators.

Assyriologie, 21 (1963), 169–236; R. Pinney, *Animals of the Bible* (1964); W. Kornfeld, *Kairos*, 7 (1965), 134–147; E. Fascher, *TLZ*, 90 (1965), 561–570; W. M. Clark, *VT*, 14 (1968), 433–439; *TDOT*, II, 见 词条 “b^ehēmāh” (Botterweck); “bāqār” (Beck).

词条作者: G. F. HASEL

CAUDA 高大

音译: kô'də 【希腊语: *Kauda*, 有些手稿译为 *Klauda*】(徒 27:16); 《钦定版圣经》译为 CLAUDA (“高大”)。克里特岛以南、马塔拉角以西 23 英里 (37 公里) 处的一座岛屿。*p*⁷⁴ *s*^{cor} 《梵蒂冈抄本》等和该岛屿的现名 Gozzo 或 Gaudos 都证明它的拼写形式应为 “Cauda”。

高大是一座无法容纳大量人口的小岛。一定是因为保罗曾途径该岛, 所以这座小岛在拜占庭时期被提升为主教辖区。保罗乘着船贴着高大岛的背风岸航奔行 (徒 27:16); 小岛的南岸风平浪静, 船上的人把小船拉了上来, 用绳索捆绑船底, 然后落下了篷。

词条作者: W. M. CALDER

CAUL. 胸膛、心膜

《钦定版圣经》用这个词翻译希伯来语 *yōteret*、*s^egôr* 和 *s^ehîsim*。《何西阿书》13:8 中 *s^egôr* 的字面意思是心膜或包裹着心脏的胸膛。不过, 这个词应该理解成 “心脏的甲冑”, 也就是拒绝神的恩典的 “刚硬的心”; 路德和很多现代译者和注释者就把这个词译为 “心脏的甲冑”。

See also APPENDAGE OF THE LIVER.

H. L. ELLISON LUERING

CAULKERS; CAULKING

[Heb. *maḥ^azîqê bedeq*]; AV CALKERS; Only in Ezk. 27:9, 27 is the hiphil participle of *ḥāzaq*, “strengthen, repair,” translated “caulkers” because they “repair the seams,” of the ship. Most commentators regard these men more generally as “ship carpenters” whose various responsibilities are represented by “repairing the seams.”

Ezekiel 27, perhaps the best description of Phoenician shipping to survive from ancient times, pictures Tyre as a mighty merchant ship to which various Phoenician cities, regions or trading partners contribute representative goods and skilled services. Thus, one may see Gebal, or Byblos, as the center of wood craftsmanship or carpentry (cf. 1 K. 5:18).

See also GEBAL 1.

H. VAN BROEKHOVEN

CAUSE.

The AV “cause” for Heb. *rîb* in Ex. 23:2f., 6, etc., means “legal case” or “lawsuit,” as also *dābār* in Ex. 18:19, 26; 22:9; Dt. 1:17, etc.; *mišpāt* in 2 S. 15:4; Job 13:18; 23:4; Lam. 3:59; and *dîn* in Ps. 9:4; 140:12; Jer. 5:28; 22:16; 30:13. In Prov. 29:7; 31:8 the RSV has “rights” for *dîn*.

另见 APPENDAGE OF THE LIVER (肝上的网子)。

词条作者: H. L. ELLISON LUERING

CAULKERS; CAULKING 补缝工; 补缝

【希伯来语: *maḥ^azîqê bedeq*】:《钦定版圣经》译为 CALKERS (“补缝的”); 只有《以西结书》27:9 和 27 中使用了 *ḥāzaq* 的使役主动分词, *ḥāzaq* 的意思是“加固、修补”, 这里译为“补缝工”, 因为他们为船只“修补裂缝”。绝大多数注释者更普遍地认为这些人是“船上的木工”, 他们所肩负的一个职责就是“修补裂缝”。

《以西结书》第 27 章可能很好地描述了腓尼基的航运如何从古代延续了下来, 并将推罗比喻成一个强大的商船, 不同的腓尼基城市、地区或贸易商为这个商船提供货物和技术服务。因此, 人们可以将迦巴勒或比布鲁斯视为木工手艺的中心(参: 王上 5:18)。

另见 GEBAL 1 (迦巴勒 1)。

词条作者: H. VAN BROEKHOVEN

CAUSE. 争讼、案件

《钦定版圣经》将《出埃及记》23:2-3, 6 等章节中的希伯来语 *rîb* 译为“cause”, 意为“案件”或“争讼”, 还将《出埃及记》18:19、18:26、22:9、《申命记》1:17 等章节中的 *dābār*, 《撒母耳记下》15:4、《约伯记》13:18、23:4 和《耶利米哀歌》中的 *mišpāt*, 以及《诗篇》9:4、140:12、《耶利米书》5:28、22:16 和 33:13 中的 *dîn* 译为“cause”。《修订标准译本》将《箴言》29:7 和 31:8 中的 *dîn* 译为“rights” (“案”)。

In 1 K. 12:15 par. 2 Ch. 10:15 the AV has “the cause [Heb. *sibbā*] was from the Lord”; the RSV translates “it was a turn of affairs brought about by the Lord.”

CAUSEWAY.

This term occurs in the AV as a translation of Heb. *m^esillā* (built-up road) in 1 Ch. 26:16, 18. See ROADS.

CAVALRY

[Gk. *hippikón*] (1 Macc. 15:38; 3 Macc. 1:1; Rev. 9:16); AV HORSEMEN. In Rev. 9:16 the emphasis is more on the horses than on their riders. They are typical examples of apocalyptic animal imagery, as befits their function as instruments of divine judgment (cf. also 9:17 and 8:7–11). See also APOCALYPTIC LITERATURE I.E.

CAVE

[Heb. *m^e’ārā*] (Gen. 19:30; 23:9ff.; Josh. 10:16ff.; Jgs. 6:2; 1 S. 13:6; 22:1; 1 K. 18:4, 13; 19:9, 13; 1 Ch. 11:15; Ezk. 33:27; etc.); [*mir’eh*] (Nah. 2:11); AV FEEDING-PLACE; [*m^ehillā*] (Isa. 2:19); [*hōr*] (Nah. 2:12); AV HOLE; NEB LAIR; [Gk. *spēlaion*] (Jn. 11:38; Rev. 6:15); AV also DEN; [*opé*-‘hole’] (He. 11:38); NEB HOLE; CAVERN [Heb. *n^eqārā*] (Isa. 2:21); AV, NEB, CLEFT; DEN [Heb. *mā’ōn*, *m^eōnā*] (Job 38:40; Ps. 104:22; Cant. 4:8; Am. 3:4; Nah. 2:11f. [MT 12f.]); AV also DWELLING (Nah. 2:11); NEB also LAIR; [*minhārā*] (Jgs. 6:2); NEB HOLLOW PLACE; [*’ereb*-‘hiding-place’] (Job 37:8); [*m^e’ūrā*] (Isa. 11:8); NEB HOLE; [*m^e’ārā*] (Isa. 32:14; Jer. 7:11); NEB

《钦定版圣经》将《列王纪上》12:15 和平行经文《历代志下》10:15 中的一段话译为 “the cause [希伯来语: *sibbā*] was from the Lord”; 《修订标准译本》译为 “it was a turn of affairs brought about by the Lord”, 汉译均为 “这事乃出于耶和华”。

CAUSEWAY. 街道

在《钦定版圣经》中, 这个词用来翻译《历代志上》26:16 和 18 中的希伯来语 *m^esillā* (“已修好的道路”)。见 ROADS (街道)。

CAVALRY 骑兵、马军

【希腊语: *hippikón*】(马一 15:38; 马三 1:1; 启 9:16); 《钦定版圣经》译为 HORSEMEN (“马军”)。《启示录》9:16 中的 “马军” 更加强调马, 而不是骑手。骑兵是《次经》中动物意象的典型代表, 它们是神的审判工具 (另参: 启 9:17 和 8:7–11)。另见 APOCALYPTIC LITERATURE I.E. (启示文学 I.E.)。

CAVE 洞穴、山洞

【希伯来语: *m^e’ārā*】(创 19:30; 23:9 起; 书 10:16 起; 士 6:2; 撒上 13:6; 22:1; 王上 18:4, 13; 19:9, 13; 代上 11:15; 结 33:27 等); 【*mir’eh*】(鸿 2:11); 《钦定版圣经》译为 FEEDING-PLACE (“喂养之处”); 【*m^ehillā*】(赛 2:19); 【*hōr*】(鸿 2:12); 《钦定版圣经》译为 HOLE; 《新英文译本》译为 LAIR, 汉译均为 “洞穴”; 【希腊语: *spēlaion*】(约 11:38; 启 6:15); 《钦定版圣经》还译为 DEN (“洞”); 【*opé*——“洞”】(来 11:38) 《新英文译本》译为 HOLE (“洞”); CAVERN (“洞”) 【希伯来语: *n^eqārā*】(赛 2:21); 《钦定版圣经》和《新英文译本》译为 CLEFT (“洞”); DEN (“洞”) 【希伯来语: *mā’ōn*, *m^eōnā*】(伯 38:40; 诗 104:22; 歌 4:8; 摩 3:4; 鸿 2:11–12[《马所拉文本》12–13]); 《钦定版圣经》还

“open heath,” CAVE; [Aram. *gōb*] (Dnl. 6:7ff.); NEB PIT; [Gk. *spélaion*] (Mt. 21:13; Mk. 11:17; Lk. 19:46; He. 11:38); NEB CAVE. The exact meaning of *m^e’ûrâ* in Isa. 11:8 is uncertain; BDB (p. 22) suggests “light-hole,” KoB (p. 489) “the young one.” The AV, RSV, and NEB emend the text to *m^e’ônâ* or *m^e’ârâ*.

译为 DWELLING (“洞”，鸿 2:11)；《新英文译本》还译为 LAIR (“洞”)；【*minhārâ*】(士 6:2)；《新英文译本》译作 HOLLOW PLACE (“穴”)；【*’ereb*——“隐藏处”】(伯 37:8)；【*m^e’ûrâ*】(赛 11:8)；《新英文译本》译为 HOLE (“洞口”)；【*m^e’ârâ*】(赛 32:14；耶 7:11)；《新英文译本》译为“open heath” (“洞穴”)和 CAVE (“窝”)；【亚兰语：*gōb*】(但 6:7 起)；《新英文译本》译为 PIT (“坑”)；【希腊语：*spélaion*】(太 21:13；可 11:17；路 19:46；来 11:38)；《新英文译本》译为 CAVE (“窝”)。无法确定《以赛亚书》11:8 中 *m^e’ûrâ* 的准确含义；有的作品 (KoB, 22 页) 译为 “light-hole” (“透光洞”)，有的作品 (KoB, 489 页) 译为 “年轻人”。《钦定版圣经》《修订标准译本》和《新英文译本》将 *m^e’ûrâ* 修订为 *m^e’ônâ* 或 *m^e’ârâ*。

Rocky caves are very common in the sandstone and limestone deposits of Palestine, and in antiquity they claimed many uses, including those of sanctuaries, storage areas, burial places, and dens for animals. In limestone hills, the calcium carbonate of which the rock is mainly composed is dissolved by water trickling through crevices or underground streams. Even on more level terrain pits are formed in a similar manner, and in antiquity these holes were often used for storing such things as grain or straw (cf. Jer. 41:8). The Hebrew term most frequently translated “cave” is *m^e’ârâ*, rendered in the LXX by *spélaion*. Other Hebrew words include *sukkâ* (Ps. 10:9, RSV “covert”; NEB “lair”), *hāgû* (Cant. 2:14, RSV “clefts”; NEB “holes”; Jer. 49:16, RSV “clefts”; NEB “crannies”).

石洞在巴勒斯坦的砂岩和石灰岩矿床中很常见，这些石洞在古代有很多用途，如作为庇护所、储存区、埋葬地和动物的洞穴。石灰岩的岩石主要是由碳酸钙构成的，这些岩石被石缝中水滴和地下的溪流溶解开，形成了洞穴。甚至连更平坦地形中的坑都是以类似的方式形成的，这些洞在古代通常可以用来储存粮食或稻草等物品 (参：耶 41:8)。最经常译为“洞”的希伯来语是 *m^e’ârâ*，《七十士译本》中译为 *spélaion*。其他可以译为“洞”的希伯来语还有 *sukkâ* (诗 10:9，《修订标准译本》译为“covert”；《新英文译本》译为“lair”，汉译均为“洞”)、*hāgû* (歌 2:14，《修订标准译本》译为“clefts”；《新英文译本》译为“holes”；耶 49:16，《修订标准译本》译为“clefts”；《新英文译本》译为“crannies”，汉译均为“洞”)。



Tomb of the Roman Soldier, so called from the statue in the center niche, at Petra. Probably a royal tomb, the building is a cave excavated by the Nabateans (ca. 1st cent. A.D.). (Jordan Information Bureau, Washington)

上图为罗马士兵墓，得名于佩特拉中心壁龛中的雕像。这可能是一个皇室陵墓，它是一个由纳巴泰人凿出的洞穴（约公元1世纪）。（华盛顿约旦情报局）

The idea of a den is conveyed by *ma'ôn*. The lions' den (*gōb*) of Dnl. 6 was probably more of a cistern than a rocky cave. The imagery of a lions' den was used to describe Nineveh (Nah. 2:11f.), to depict the grandeur of divine creativity (Job 38:39f.), and to show God's provision for the natural order (Ps. 104:21f.). Mountain caves were sometimes used as lairs by robbers; hence the allusions in Jer. 7:11; Mt. 21:13; Mk. 11:17; Lk. 19:46. For a time the Israelites "made for themselves the dens which are in the mountains, and the caves and the strongholds" as places of refuge from the oppression of the Midianites (Jgs. 6:2). In He. 11:38 and Rev. 6:15 such a structure is regarded as a suitable place of hiding.

ma'ôn 表示兽穴。《但以理书》6章中的“狮子的洞”(*gōb*)很可能指的是一个水池，而不是石洞。《那鸿书》2:11-12用狮子洞这个意象来描述尼尼微，《约伯记》38:39-40用它来描述神的伟大创造力，《诗篇》104:21-22用它来描述神对自然顺序的规定。山洞有时可以作为贼窝；因此，《耶利米书》7:11、《马太福音》21:13、《马可福音》11:17和《路加福音》19:46中的“贼窝”暗指的是“石洞”。以色列人曾为了躲避米甸人的压制“在山中挖穴、挖洞、建造营寨”（士6:2）。在《希伯来书》11:38和《启示录》6:15中，洞穴还被视为藏身的理想场所。

Caves were also used as tombs (e.g., for the body of Lazarus, Jn. 11:38), and as storage places—perhaps during a time of

洞穴还可以用作坟墓（例如，拉撒路的坟墓，约11:38），还可能在紧急情况下用来储藏死海社团的某些最珍贵的手

emergency—for some of the Dead Sea community's most valuable MSS. At Petra in Mt. Seir the Edomites made use of caves in the rock, while the later NABATEANS excavated whole buildings of huge dimensions out of the red sandstone cliffs.

The principal caves mentioned in the Bible are MACHPELAH, MAKKEDAH, and ADULLAM.

R. K. H.

CEASE.

Nu. 11:25, AV, reads “they prophesied, and did not cease” (Heb. *yāsap*, lit. “add”), which the RSV, however, renders “they prophesied. But they did so no more”; and the NEB, “they fell into a prophetic ecstasy, for the first and only time.” Here the AV is simply in error.

According to Acts 12:5, AV, the church prayed for Peter “without ceasing” while he was in prison. But the Gk. *ektenōs* (D has *en ekteneía*) may also mean “earnestly” (cf. RSV) or “fervently” (NEB). Nonetheless, both the syntax and the circumstances of the verse indicate that the prayer was continuous.

J. W. D. H.

CEDAR; CEDARWOOD

[Heb. *'erez*; Gk. *kédros*; also Heb. *'ezrah* (Ps. 37:35), *'ōren* (Isa. 44:14)]; AV also BAY TREE (Ps. 37:35), ASH (Isa. 44:14); NEB also “spreading tree” (Ps.

稿。以东人利用了佩特拉西珥山中的石洞，而后来的纳巴泰人（见 NABATEANS[纳巴泰人]）在红砂岩峭壁中雕凿出许多大规模的建筑。

《圣经》中提到的主要洞穴有麦比拉洞（见 MACHPELAH[麦比拉洞]）、玛基大洞（MAKKEDAH[玛基大洞]）和亚杜兰洞（见 ADULLAM[亚杜兰洞]）。

词条作者：R. K. H.

CEASE. 停止

《钦定版圣经》的《民数记》11:25 中译为“they prophesied, and did not cease”（希伯来语：*yāsap*，字面意思为“增加”），而《修订标准译本》译为“they prophesied. But they did so no more”，《新英文译本》译为“they fell into a prophetic ecstasy, for the first and only time”，汉译均为“他们就受感说话，以后却没有再说”。《钦定版圣经》完全译错了。

根据《钦定版圣经》的《使徒行传》12:5 中的描述，当彼得囚在监里时，教会为他“切切地”祷告。但希腊语 *ektenōs*（《伯撒抄本》译为 *en ekteneía*）也可以表示“迫切地”（参：《修订标准译本》）或“恳切地”（参：《新英文译本》）。然而，语法和本节的语境都表明，教会一直在为彼得祷告。

词条作者：J. W. D. H.

CEDAR; CEDARWOOD 青翠树、香柏树；香柏木

【希伯来语：*'erez*；希腊语：*kédros*；还有希伯来语：*'ezrah*（诗 37:35），*'ōren*（赛 44:14）】；《钦定版圣经》译为 BAY TREE（“青翠树”，诗 37:35）和 ASH

37:35); **CEDAR WORK** [Heb. 'arzâ] (Zeph. 2:14); NEB omits. With few exceptions, OT references are to the stately *Cedrus libani* Loud., the most massive tree known to the Israelites, and which often attained a height of 120 ft. (36 m.). Once prolific in Palestine (1 K. 6:9f.; 10:27), cedars are now very rare. Apart from their grandeur and vigor (1 K. 4:33; Isa. 35:2; 60:13; Am. 2:9; 2 K. 14:9; Cant. 5:15), the trees were esteemed for their fragrant durable wood (2 S. 5:11; 1 Ch. 22:4), which was more highly prized than the sycamore (1 K. 10:27; Isa. 9:10). The growth of the cedar typified that of the righteous man (Ps. 92:12).

David employed Tyrian workmanship to build a house of cedar (2 S. 5:11), and obtained vast quantities of the wood for the later Solomonic temple (1 Ch. 22:4). One of Solomon's most important buildings was the "house of the forest of Lebanon" (1 K. 7:2; 10:17; 2 Ch. 9:16), named after the source of its materials. Cedar was well adapted for beams (1 K. 6:9; Cant. 1:17), boards (Cant. 8:9), pillars (1 K. 7:2), and ceilings (Jer. 22:14), as well as carved work such as idols (Isa. 44:14f.). When grown in its natural habitat cedarwood is durable, close-grained, and capable of receiving a high polish. Its resinous content (Ps. 92:14) preserves it from rot and worms. Cedar oil was used in antiquity for preserving parchments and clothing.

Cedar is twice mentioned in connection with ritual cleansing. In Lev. 14:4 it, with scarlet and hyssop, was dipped in the blood of a "clean bird," and this blood

(“松树”，赛 44:14)；《新英文译本》还译为“spreading tree”（“青翠树”，诗 37:35)；**CEDAR WORK**（“香柏木”）【希伯来语：'arzâ】（番 2:14)；《新英文译本》中省略了这个词。除了几个例外情况，这个词在《旧约》中指的是挺拔的黎巴嫩香柏树（拉丁学名：*Cedrus libani* Loud.），这是以色列人知晓的最高大的树，这种树通常可以长到 120 英尺（36 米）。巴勒斯坦地区过去曾有很多香柏树（王上 6:9-10；10:27），但现已非常稀少。香柏树不仅树干高大粗壮（王上 4:33；赛 35:2；60:13；摩 2:9；王下 14:9；歌 5:15），还可以用作芳香耐用的木材（撒下 5:11；代上 22:4），香柏树的使用价值远超过桑树的使用价值（王上 10:27；赛 9:10）。义人的生长如同香柏树（诗 92:12）。

大卫雇佣推罗的工匠为自己建造香柏木的宫殿（撒下 5:11），他还为所罗门建造圣殿准备了大量的木材（代上 22:4）。所罗门建造的一个最重要的建筑就是“黎巴嫩林宫”（王上 7:2；10:17；代下 9:16），这座宫殿是根据建筑材料的来源来命名的。香柏木可以作梁（王上 6:9；歌 1:17）、木板（歌 8:9）、柱子（王上 7:2）、护墙板（耶 22:14），还可以用来雕刻偶像（赛 44:14-15）。自然生长环境下的香柏木很耐用，文理细密，经得起高度磨光。香柏树的树脂（诗 92:14）可以防止这种树腐烂和长虫子。在古代，香柏油可以用来保存羊皮纸手稿和衣服。

经文中在谈论洁净仪式时曾两次提及香柏木。在《利未记》14:4 中，香柏木、朱红色线和牛膝草一同蘸在“洁净的鸟”的血中，然后将这血洒在长大麻风

was then sprinkled over the healed lepers; while in Nu. 19:6 it was used in the sacrifice of the red heifer. The cedar employed here would not be *C. libani*, since it did not grow in the wilderness. Probably some species of juniper such as *J. lycia* L. or *J. phoenicia* L. was implied. The references in Ezk. 27:5, where a tree was used for a ship's mast, and in Ezk. 31:8, are probably to the *Pinus halepensis* or Aleppo pine.

The AV translates Heb. ^a*ruzîm* in Ezk. 27:24 as "made of cedar," which the RSV renders "made secure," based on an Arabic cognate, and the NEB "rolled up."

E. W. G. MASTERMAN R. K. H.

CEDRON

sē'drən (Jn. 18:1, AV). See KEDRON; KIDRON.

CEILAN

sē'lən (1 Esd. 5:15, AV). See KILAN.

CEILING

[Heb. *sippun*]; AV CEILING. "Ceiling" occurs only in 1 K. 6:15. It comes from the root *sāpan*, meaning "(to) cover." It has its common meaning of the upper surface of a room; there is, however, some doubt about the text, and the NEB deletes the phrase "of the ceiling." The term "ciel" or "cieled" is found in the AV in 2 Ch. 3:5 (*hāpā*); Jer. 22:14 and Hag. 1:4 (*sāpan*); Ezk. 41:16 (*śāhîp*). In none of these cases does "ceiled" refer to the upper surface of a room, but to the covering or paneling of the inner walls of a house with cedar or other costly wood,

求洁净的人身上; 在《民数记》19:6中, 用纯红母牛献祭时, 要用到香柏木。这里用到的香柏木不是黎巴嫩香柏(拉丁学名: *C. libani*), 因为它在野外不能生长。可能指的是一种杜松, 如吕家杜松(拉丁学名: *J. lycia* L.) 或腓尼基杜松(拉丁学名: *J. phoenicia* L.)。《以西结书》27:5中用来制造船桅杆的香柏树和《以西结书》31:8中的香柏树可能是地中海白松或阿勒坡松。

《钦定版圣经》将《以西结书》27:24中的希伯来语 ^a*ruzîm* 译为 "made of cedar" ("香柏木的"), 而《修订标准译本》根据一个阿拉伯语同根词将其译为 "made secure" ("绑得结实"), 《新英文译本》译为 "rolled up" ("地毯")。

词条作者: E. W. G. MASTERMAN R. K. H.

CEDRON 汲沦

音译: sē'drən(《钦定版圣经》, 约 18:1), 见 KEDRON (汲沦); KIDRON (汲沦)。

CEILAN 基兰

音译: sē'lən(《钦定版圣经》, 拉一 5:15)。见 KILAN (基兰)。

CEILING 棚顶

【希伯来语: *sippun*】: 《钦定版圣经》译为 CEILING ("棚顶")。"Ceiling" 这个词仅在《列王纪上》6:15中出现过。这个词源于词根 *sāpan*, 意思是"覆盖"。这个词的通常含义是房间的房顶。然而, 关于这节经文还存有一些疑问, 《新英文译本》删除了 "of the ceiling" ("棚顶的") 这个短语。《钦定版圣经》的《历代志下》3:5 (*hāpā*)、《耶利米书》22:14、《哈该书》1:4 (*sāpan*) 和《以西结书》41:16 (*śāhîp*) 中用到了 "ciel" ("遮蔽") 或 "cieled" ("天花板的") 两个词。这些例子中, "ceiled" 都不表示房间的房顶, 而是指用香柏木或其他其他昂贵木

in accordance with a now obsolete use of the English word.

G. R. BERRY

CELEBRATE; CELEBRATION.

Several terms are translated “celebrate” by the RSV. In Neh. 12:27 the common Hebrew verb *‘āsā* (“do,” “make”; AV “keep”) is used in reference to celebrating the dedication of the wall of Jerusalem. In similar contexts, the verbs *hāyā* (be) and *‘ābad* (serve) are used in Ezk. 45:21 and Ezz. 6:16, respectively. In Ps. 45:17 the verb *zākar* is used in the phrase rendered “cause your name to be celebrated.” The noun “celebration” occurs only in 2 Ch. 23:13 in the phrase *mōdī‘im l’hallēl*, rendered “leading in the celebration” by the RSV but “such as were taught to sing praise” by the AV. Based on the verbs *yāda’* and *hālāl*, the phrase means literally “giving the signal to praise.” The only NT occurrence of Gk. *heortázō* (“celebrate the festival”) is in 1 Cor. 5:8.

N. J. O.

CELESTIAL BODIES

[Gk. *sōmata epouránia*] (1 Cor. 15:40); NEB HEAVENLY BODIES. Paul’s reference here is first of all to the sun, moon, and stars, which he then takes as a figure for the resurrection body, the *sōma pneumatikón* (v. 44). Although he mentions in v. 41 the differences among the sun, moon, and stars, his primary interest is their difference from terrestrial bodies, and hence the difference of the present human body on earth from the

材制成的房屋内墙的护墙板或镶板，这与这个英语单词的过时用法一致。

词条作者：G. R. BERRY

CELEBRATE; CELEBRATION. 庆祝；瞻礼、典礼

《修订标准译本》将多个词语译为“celebrate”（“庆祝”）。《尼希米记》12:27 用常见的希伯来语动词 *‘āsā*（相当于“do”和“make”；《钦定版圣经》译为“keep”[“行”]）用来表示耶路撒冷城墙落成的奉献典礼。在类似的语境中，《以西结书》45:21 和《以斯拉记》6:16 分别使用了动词 *hāyā*（“守”）和 *‘ābad*（“行”）。《诗篇》45:17 用短语“叫你的名被纪念”来翻译动词 *zākar*。只有在翻译《历代志下》23:13 的短语 *mōdī‘im l’hallēl* 时，才用到了“celebration”（“典礼”）这个词，《修订标准译本》译为“leading in the celebration”，《钦定版圣经》译为“such as were taught to sing praise”，汉译均为“领人歌唱赞美”。根据动词 *yāda’* 和 *hālāl* 判断，这个短语的字面意思应该是“发出赞美的信号”。在《新约》中，只有在翻译《哥林多前书》5:8 中的希腊语 *heortázō*（“守这节”）时，才用到了“celebrate”这个词。

词条作者：N. J. O.

CELESTIAL BODIES 天上的形体

【希腊语：*sōmata epouránia*】（林前 15:40）；《新英文译本》译为 HEAVENLY BODIES（“天上的形体”）。保罗所说的“天上的形体”首先指的是太阳、月亮和星星，保罗随后用这些形体来比喻复活的身体（希腊语：*sōma pneumatikón*，林前 15:44）。虽然他在《哥林多前书》15:41 中指明了太阳、月亮和星星之间的区别，但他主要关注的是这些形体与地上的形体之间的区别，也就是现在地上的身体与将来的身体之间的区别。

body of man in the life to come.

Calvin (comm. *in loc.*) saw in this passage no reference to a change in substance of the resurrected body, but only to that which gives it life: now the soul (*anima*), then the Spirit.

J. W. D. H.

CELIBACY.

Instances of a lifelong state of celibacy are rare in Scripture. In OT times marriage was almost universal and celibacy was considered abnormal. For the Israelites as well as other ancient peoples the propagation of the family name was of supreme importance, and thus the desire for sons was the dominant factor in marriage. Moreover, marriage was commanded by God. The eunuch was not admitted into the congregation of Israel (Dt. 23:1), nor was he permitted to serve in the priesthood (Lev. 21:20f.). The institutions of marriage and family were of vital importance in the OT because in this era God used a particular race, the Hebrews, as a vehicle for carrying out His redemptive purpose. For the sake of the Kingdom, therefore, the Israelite was required to marry and have children. The author of Isa. 56, however, prophesies of a time when eunuchs will be permitted to enter the sanctuary and will receive “a monument and a name better than sons and daughters” (vv. 3-5).

In the NT we find a somewhat different attitude toward marriage from the general stance of the OT. Although marriage is still spoken of as a sacred institution—and, in fact, the imagery of bridegroom and bride is used to describe the relationship between Christ and His

加尔文（这一章的注释）认为，这段经文中没有提到复活的身体的组成物质发生了改变，仅仅提到藉着复活重新被赋予了生命：有时赐下灵性（*anima*），有时赐下圣灵。

词条作者：J. W. D. H.

CELIBACY. 独身；独身制度

《圣经》中很少提到关于终生独身的例子。旧约时代的人几乎都会结婚，独身是一种不正常的现象。对于以色列人和其他古代的民族来说，传承家族之名是最为重要的事，因此，生子的渴望是结婚的一个重要原因。此外，上帝也命令世人结婚。以色列的会众不接受太监（申 23:1），太监也不能担任祭司的职分（利 21:20-21）。婚姻和家庭在《旧约》中发挥着极为重要的作用，因为，上帝在那个时代利用一个特殊的种族——希伯来人，作为祂实现救赎旨意的一个工具。因此，要想建立王国，以色列人必须结婚生子。然而，《以赛亚书》56章的作者预言道，耶和華将会允许太监进入圣殿，使他们“有纪念、有名号，比有儿女的更美”（赛 56:3-5）。

我们可以在《新约》中看到与《旧约》中普遍的婚姻立场略微不同的婚姻观。虽然婚姻仍然被视为一种神圣的习俗——实际上，《新约》用新郎与新娘的意象来比喻基督与教会的关系，《新约》不像《旧约》那样，将婚姻视为天国到来的决定性因素。我们可以在《新约》

Church—there are indications that the institution of marriage is not as decisive for the coming of the Kingdom as it was in the OT. Here we find notable examples of celibacy: John the Baptist, the apostle Paul, and Jesus Himself. Some dispute the case of Paul, but Paul’s advice to the unmarried that they remain single “as I am” (1 Cor. 7:8) makes this fairly clear, and it is not contradicted by other data.

In 1 Cor. 7 Paul specifically takes up the issue of celibacy. The apostle, as Jesus, speaks of celibacy as a “gift” (Gk. *chárisma*, v. 7) that some people have and others do not. (Cf. Jesus’ teaching in Mt. 19:12, “there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He who is able to receive this, let him receive it.” The Church has generally understood this passage to refer to those who renounce marriage for the sake of the Kingdom; but cf. also Isa. 56:3–5.) For those who do not have this gift, Paul recommends marriage (1 Cor. 7:9). For those who can bear it, however, he recommends the unmarried state (vv. 1, 7f., 25ff.). Paul gives this advice “because of the present distress” (Gk. *diá tēn enestōsan anánkēn*, v. 26), and because of the “worldly troubles” (Gk. *thlipsis tē sarkí*, lit. “tribulation in the flesh,” v. 28) that the married will have to face. This specific counsel is based upon a general principle for conduct during the period between Pentecost and the return of Christ. The time in this period is “shortened” (Gk. *synestalménos*). As Grosheide says (p. 177), this refers to a permanent quality of time during this period: “it is compressed and that means that it should be lived intensely (cf. Mt. 24:22).... This period demands the end of all things and hastens toward that end....

中看到关于独身的著名例子：施洗约翰、使徒保罗和耶稣本人。有些人认为保罗不是单身，但保罗给独身者的建议中提到“若你们常像我就好”（林前 7:8），这显然说明保罗是单身，而且其他的资料也不与这一说法冲突。

保罗专门在《哥林多前书》7章中谈论了独身问题。这位使徒与耶稣都曾说过独身是神的“恩赐”（希腊语：*chárisma*，林前 7:7），有些人拥有这种恩赐，有些人没有。（参：耶稣在《马太福音》19:12中的教导，“因为有生来是阉人，也有被人阉的，并有为天国的缘故自阉的。这话谁能领受，就可以领受。”教会普遍认为这段经文提及了那些为天国的缘故而放弃婚姻的人；另参：《以赛亚书》56:3–5。）保罗建议那些未领受这种恩赐的人结婚（林前 7:9）。不过，他也建议那些领受了这种恩赐的人继续保持独身状态（林前 7:1, 7-8, 25 起）。保罗“因现今的艰难”（希腊语：*diá tēn enestōsan anánkēn*，林前 7:26），也因为已婚之人将面临的“世俗的苦难”（希腊语：*thlipsis tē sarkí*，字面意思“肉体上的苦难”，林前 7:28）才给出了这个忠告。这个特殊的忠告以五旬节至基督复临时期的基本行为规范为依据。这一时期的日子被“减少了”（希腊语：*synestalménos*）。正如格罗希德（Grosheide, 177 页）所说，这指的是这一时期的永恒性：“时间被压缩了，这意味着日子减少了（参：太 24:22）……在这一时期，凡有血气的都将走向灭亡，而且将加速走向灭亡……因此，我们的生命必将摆脱现在的时间，获得永恒（来 11:13-15）。”因此，基督徒不应该用现世的社会标准，而应该用永恒天国的标准来规范他们的行为，这是一般原则。“因为这世界的样

For that reason our life should be free from the present time and direct itself toward life eternal (Heb. 11:13–15).” Thus the general principle is that the Christian community should be governed in conduct not by the norms of society in this present age but by the norms of the eternal Kingdom, “for the form of this world is passing away” (vv. 29–31). And Paul clearly understands marriage as belonging to the *schéma* that is passing away. Jesus Himself stated this clearly in Mt. 22:30 (cf. Mk. 12:25): “in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.” For this reason Paul sees advantages in remaining single. It allows one more detachment from worldly affairs and affords the opportunity for total preoccupation with the things of God (1 Cor. 7:32–35).

Paul also states repeatedly, however, that to marry is no sin (1 Cor. 7:9, 28, 36, 38f.). Despite his adoption of the single state, he asserts his right to marry (9:5). Nowhere in the NT is marriage characterized as sinful. In 1 Tim. 4:1–3 the prohibition of marriage is labeled demonic. Such admonitions indicate that already in NT times certain heretical sects were advocating an unchristian asceticism, which focused particularly on the denigration of married life.

The elevation of celibacy, especially for the clergy, became more pronounced during the 2nd cent., due in part to a reaction against the licentiousness of the Greco-Roman world and in part to the influence of Gnostic dualism. By the 4th cent. some councils of the Western Church (Elvira, ca. 306) were forbidding marriage after ordination, and conjugal

子将要过去了” (林前 7:29-31)。保罗显然认为婚姻属于将要过去世界的事物。耶稣也在《马太福音》22:30 (参：可 12:25) 中明确说道：“当复活的时候，人也不娶，也不嫁，乃像天上的使者一样。”因此，保罗看到了保持独身的优势。它使世人可以更加远离世俗的事务，并使他们可以全身心地服侍主 (林前 7:32-35)。

不过，保罗也一再重申结婚不是犯罪 (林前 7:9, 28, 36, 38-39)。虽然保罗保持独身状态，但他认为世人有结婚的权柄 (林前 9:5)。《新约》的各个章节都未将结婚视为犯罪。《提摩太前书》4:1–3 称禁止结婚的规定为魔鬼的道理。这些告诫表明，某些异端教派在新约时期就提倡非基督教的禁欲主义，这种禁欲主义专门诋毁婚姻生活。

公元 2 世纪期间，独身尤其是神职人员独身更加受到了推崇，这在某种程度上是为了反对希腊和罗马世界的放荡行为，也在某种程度上是因为受到了诺斯替派二元主义的影响。到公元 4 世纪，一些西方教会会议 (埃尔韦拉会议，约公元 306 年) 规定，禁止神职人员结婚，已婚的祭司也不能再有夫妻生活。神职人员保持独身只是这一规定的自然发

intercourse to those who entered the priesthood married. It was only a natural progression to prescribe celibacy for the clergy, and this gradually became the rule in the West; the attention given the subject in the canons of the Church, however, is clearly indicative of much clerical resistance and dissatisfaction. The Eastern Church, on the other hand, has maintained the position that priests and deacons may marry before ordination, though not after; absolute celibacy is required only of the bishops. This tradition goes back to the Council of Nicea (325), which rejected a proposal requiring that the clergy put away their wives.

See also ABSTINENCE III; ASCETICISM; MARRIAGE.

Bibliography.—F. W. Grosheide, comm. on 1 Corinthians (*NIC* 1953); *ODCC*, s.v. “Celibacy of the Clergy”; P. Schaff, *History of the Christian Church*, II (1910), 392–414.

N. J. O.

CELL

[Heb. *hānûṭ*] (Jer. 37:16); AV CABIN; NEB VAULTED PIT; [Gk. *oikēma*] (Acts 12:7); AV PRISON. In Jer. 37:16 the MT reads *'el bêt habbôr w^e' el-haḥanuyôṭ*, which the AV translates “into the dungeon, and into the cabins.” The RSV has “to the dungeon cells”; the NEB “into a vaulted pit beneath the house”; and the LXX reads (44:16) *eis oikian tou lákkou kai eis tén chereth*. It is possible to take the latter part of the Hebrew phrase as in apposition to the first (a common Hebraistic device; cf. Zec. 9:9), so that *haḥ^anuyôṭ* (read *haḥanûṭ*?) defines more

展，它也逐渐成为西方教会的一个规定；然而，教会正典关注了独身问题，这显然表明神职人员抵制独身制度，并且对这一制度心怀不满。而东方教会坚持认为祭司和执事在授任之前可以结婚，但授任之后的祭司和执事不可以结婚；只有主教必须保持绝对的独身。这一传统可以追溯至尼西亚会议时期（325年），尼西亚会议否决了神职人员必须休掉妻子的建议。

另见 ABSTINENCE III（小斋、禁食 III）；ASCETICISM（禁欲主义）；MARRIAGE（嫁娶、结婚）。

书目——F. W. Grosheide, 《哥林多前书》注释(*NIC* 1953); *ODCC*, 见词条“Celibacy of the Clergy”; P. Schaff, *History of the Christian Church*, II (1910), 392–414.

词条作者：N. J. O.

CELL 牢房

【希伯来语：*hānûṭ*】（耶 37:16）；《钦定版圣经》译为 CABIN；《新英文译本》译为 VAULTED PIT，汉译均为“牢房”；【希腊语：*oikēma*】（徒 12:7）；《钦定版圣经》译为 PRISON（“牢房”）。《马所拉文本》将《耶利米书》37:16 译作 *'el bêt habbôr w^e' el-haḥanuyôṭ*，《钦定版圣经》译为 “into the dungeon, and into the cabins”；《新英文译本》译为 “into a vaulted pit beneath the house”，汉译均为 “来到狱中，进入牢房”；《七十士译本》（耶 44:16）译为 *eis oikian tou lákkou kai eis tén chereth*。这个希伯来短语的后半部分可能是前半部分的同位语（很常见

clearly the *bêt habbôr*. At any rate, *hanût* evidently designates a vaulted cell or pit (KoB, p. 315; cf. BDB, p. 333).

The Gk. *oikēma* in Acts 12:7 is according to both MM (p. 440) and Bauer (p. 559) a euphemism for “prison.”

See also PRISON.

J. W. D. H.

CELLAR

[Heb. *'ôšār* (1 Ch. 27:27); Gk. *krýptē* (Lk. 11:33)]; AV NT “secret place.” The *'ôšerôt hayyayin* of 1 Ch. 27:27 are storage places for wine, no doubt wine cellars, though not necessarily below ground level. Gk. *krýptē*, occurring only in Lk. 11:33, means etymologically “a covered place,” and in Classical Greek its usage includes vaults and crypts as well as cellars. It seems evident that only in the larger houses in Palestine were cellars at all common. Excavations have shown that in rebuilding a town which was in ruins the old houses were sometimes utilized as cellars for the new.

G. R. BERRY
J. W. D. H.

CELOSYRIA

sē-lō-sir'ē-ə (AV Apoc.) See COELESYRIA.

CENCHREAE

sen'krə-ē [Gk. *Kenchreai*]; AV CENCHREA. A seaport located 7 mi (11 km) SE of Corinth on the eastern side of the Isthmus of Corinth. According to

的希伯来语表达技巧；参：亚 9:9），所以 *haḥ^anuyôt*（可以理解成 *haḥanût* [不确定]）更加清晰地解释了 *bêt habbôr*。总之，*hanût* 显然指的是监狱或牢房（KoB, 315 页；参：BDB, 333 页）。

根据莫尔顿和米利甘（MM, 440 页）和鲍尔（Bauer, 559 页）的描述，《使徒行传》12:7 中的希腊语 *oikēma* 是“监狱”的委婉表达方式。

另见 PRISON（监狱）。

词条作者：J. W. D. H.

CELLAR 酒窖、地窖

【希伯来语：*'ôšār*（代上 27:27）；希腊语：*krýptē*（路 11:33）】；《钦定版圣经》的《新约》译为“secret place”（“地窖”）。《历代志上》27:27 中的 *'ôšerôt hayyayin* 指的是用来储藏酒的地方，毫无疑问就是酒窖，但酒窖不一定位于地下。只有《路加福音》11:33 中用到了希腊语 *krýptē*，从词源上讲，这个希腊语的含义是“隐藏处”，这个词在古典希腊语中可以表示墓穴、地下室和地窖。显然，只有在巴勒斯坦地区较大的屋子内才经常可以看到地窖。考古发掘显示，在废墟上重建一座城邑时，旧房子有时可以作为新房子的地窖。

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CELOSYRIA 大叙利亚

音译：sē-lō-sir'ē-ə（《钦定版圣经》的《次经》）。见 COELESYRIA（大叙利亚）。

CENCHREAE 坚革哩

音译：sen'krə-ē【希腊语：*Kenchreai*】；《钦定版圣经》译为 CENCHREA（“坚革哩”）。哥林多地峡东岸、哥林多东南 7 英里（11 公里）处的一个海港。根据

Pausanias (ii.2.3) the name derives from Cenchreas, son of Poseidon and Peirene. During the NT period a temple to Aphrodite lay on one side of the harbor, and there were sanctuaries of Asklepios and Isis on the other, while a bronze image of Poseidon was located on a mole extending into the sea.

According to Acts 18:18, Paul set sail from this port for Syria after having his hair shorn in fulfillment of a vow. It was to Phoebe, a deaconess of Cenchreae, that Paul entrusted the Epistle to the Romans (Rom. 16:1f.).

Bibliography.—Pauly-Wissowa, XI/1, 165–170; W. Michaelis, *ZNW*, 25 (1926), 144–154.

R. P. MEYE

CENDEBEUS

sen-də-bē'əs [Gk. *Kendebaios*]; NEB KENDEBAEUS. A general of Antiochus VII who was appointed “commander-in-chief of the coastal country” of Palestine (1 Macc. 15:38ff.) after the defeat of Tryphon by Antiochus in 138 B.C. He fortified Kedron and harassed the Jews in various ways. As Simon Maccabeus was too old to attack Cendebeus in person, he sent his two eldest sons, Judas and John, who defeated him with great loss at Modin (1 Macc. 16:1–10).

CENSER

[Heb. *maḥtâ*, *miqteret* (2 Ch. 26:19; Ezk. 8:11), *maḥ^alāp* (Ezr. 1:9); Gk. *libanōtós* (Rev. 8:3, 5)]; AV also KNIVES (Ezr. 1:9); NEB also FIREPAN, “vessels of various kinds” (Ezr. 1:9). The Heb. *maḥtâ*, from the verb *ḥāṭâ*, “rake up” (usually fire embers), was a small ladle or

帕萨尼亚斯 (ii.2.3) 的记载, 坚革哩这个名字源自于 Cenchreas (“坚革哩斯”), 坚革哩斯是海神波塞冬和佩瑞涅的儿子。新约时期该海港的一侧有一座献给爱神阿佛罗狄忒的神庙, 海港的另一侧还有医神阿斯克勒庇俄斯神庙和丰饶女神伊希斯神庙, 海神波塞冬的雕像就矗立在伸入海中的防波堤上。

根据《使徒行传》18:18 中的描述, 保罗兑现誓言减掉头发后, 从坚革哩乘船来到了叙利亚。保罗让坚革哩的女执事非比捎信给罗马人 (罗 16:1-2)。

书目——Pauly-Wissowa, XI/1, 165–170; W. Michaelis, *ZNW*, 25 (1926), 144–154.

词条作者: R. P. MEYE

CENDEBEUS 辛迪比

音译: sen-də-bē'əs 【希腊语: *Kendebaios*】; 《新英文译本》译为 KENDEBAEUS (“辛迪比”)。安提阿哥七世的将领, 公元前 138 年安提阿哥打败特利弗之后, 辛迪比被任命为巴勒斯坦 “沿海地区的总司令”。他加固了汲沦城, 以不同方式攻击了犹太人。因为西门·马加比已年迈, 无法亲自攻击辛迪比, 他让自己的两个大儿子犹大和约翰代替他出战, 犹大和约翰在莫得因重创了辛迪比 (马一 16:1-10)。

CENSER 香炉

【希伯来语: *maḥtâ*, *miqteret* (代下 26:19; 结 8:11), *maḥ^alāp* (拉 1:9); 希腊语: *libanōtós* (启 8:3, 5)】; 《钦定版圣经》还译为 KNIVES (“刀”) (拉 1:9); 《新英文译本》还译为 FIREPAN (“香炉”) 和 “vessels of various kinds” (“刀”, 拉 1:9)。希伯来语 *maḥtâ* 源自于动词

shovel probably made of bronze (Ex. 27:3), used for carrying live coals on which incense was burned (Nu. 16:6f.). The accounts in Lev. 10 and Nu. 16 may reflect practices that go back to the desert period of Israel's history when portable censers were used. The altar used in the temple of Solomon was the altar of perfumes, which, unlike the main altar, was inside the temple (1 K. 6:20f.; cf. LXX). The *maḥtā* continued to be used as a portable censer, especially by the high priest, who on the Day of Atonement carried the coals, mixed with incense, from the altar of perfumes into the holy of holies (Lev. 16:12-14). Heb. *miqteret*, from the verb *qātar* (to "smoke"), is a term used in the postexilic period for a censer. It may have acquired this name because it carried a particular mixture of incense mentioned in priestly writings, called *q'ṭoret*.

Gk *libanōtós*, properly the gum of the frankincense tree, is taken by the translators of Rev. 8:3, 5 to mean the receptacle that carries the frankincense.

D. P. NILES

CENSUS

[Heb. *rō'š*, *happ'quḏīm*, *sāpar*, *s'par*; Gk. *apographé*]; AV SUM, NUMBERING, etc., NT TAXING; NEB also REGISTRATION, NUMBER (vb.), COUNT, etc. Use of the census as an administrative device, especially for taxation and for military purposes, is very ancient. In the history of Israel it goes back to the time of Moses, who numbered the people and levied a sanctuary tax prior to the building of the tabernacle (Ex. 30:11ff.). All those twenty years old

hātā (意为“耙在一起”，通常指将灰烬耙在一起)，这个词可能指的是用来搬运炉中木炭的小铜勺或小铜铲（出27:3），木炭上面是已经点燃的香（民16:6-7）。《利未记》10章和《民数记》16章的描述可能体现出以色列人在旷野时期的风俗，这时他们使用手提香炉。所罗门圣殿中使用的祭坛是一种香坛，这种祭坛与主要的祭坛不同，它摆在圣殿的里面（王上6:20-21；参：《七十士译本》）。小铜勺或小铜铲一直被用作手提的香炉，尤其是大祭司在赎罪日这一天用这种香炉将木炭和炭火上的香从香坛运到至圣所中（利16:12-14）希伯来语 *miqteret* 源自于动词 *qātar*（“冒烟”），这个词在被掳归回之后的时期可以用来表示香炉。它可能是因为可以用来装祭司作品中提到（*q'ṭoret*）的一种特殊成分的香而得名香炉。

希腊语 *libanōtós* 实际上指的是乳香树的树胶，《启示录》8:3和8:5的译者认为这个词指的是一种装乳香的容器。

词条作者：D. P. NILES

CENSUS 统计人口、报名上册、数点百姓

【希伯来语：*rō'š*, *happ'quḏīm*, *sāpar*, *s'par*；希腊语：*apographé*】；《钦定版圣经》译为 SUM（“总数”）、NUMBERING（“计算总数”）等，《新约》中作 TAXING（“征税”）；《新英文译本》还译为 REGISTRATION（“户口登记”）、NUMBER（“数算”，动词）、COUNT（“计算”）等。人口普查这种行政手段，尤其是为征税和军事目的而开展的人口普查在很久以前就已经存在。以色列的人口普查可以追溯至摩西时期，摩西在建造会幕之前数点了以色列

and older were included, evidently both women and men.

At Sinai another census was made by Moses, of all the tribes except the Levites (who were later counted separately; Nu. 3:14ff.), this time only of males twenty and older who were fit for military service (Nu. 1). From each tribe was chosen a “head of the house of his fathers,” i.e., head of a clan group, to assist Moses and Aaron in counting the men. The total number is given as 603,550 (v. 46), which most scholars regard as impossibly high.

After widespread apostasy to Baal of Peor, a plague is inflicted on the people, and another census is taken to determine its effects and also to distribute the land (Nu. 26). The total given here is 601,730.

David’s census, related in 2 S. 24 and 1 Ch. 21, is regarded by the biblical writers as an evil deed, a result of the “anger of Yahweh” (2 S. 24) or “Satan” (1 Ch. 21) inciting David. After the census was completed, David felt guilty and repented, but the Lord sent a terrible plague upon Israel killing seventy thousand men. Why was this census evil? Perhaps the sin was purely arrogance—David conducted the census to feed his pride in the numbers of his people. Or perhaps the census included excessive taxation or forced labor. Clearly it was for David’s glory rather than for the Lord’s, and this no doubt was part of its sinful character. But there may well have been more involved in the incident than is now present in the biblical accounts, or more behind it than

列人，征收了赎罪银（出 30:11 起），所有二十岁和二十岁以上的人，不论男人还是女人都是征税的对象。

摩西在西奈山再次对利未人（后来单独计算了利未支派的人口数；民 3:14 起）之外的所有支派进行了人口统计，这次他仅仅计算了二十岁和二十岁以上适合服兵役的男子数量（民 1）。每个支派中选出一个“支派的首领”，也就是一个宗族的族长，帮助摩西和亚伦来数点人数。以色列人被数的，共有六十万零三千五百五十名（民 1:46），大部分学者认为当时不太可能有这么多人。

以色列人普遍背叛耶和华，与巴力毗珥连合后，以色列人中爆发了一场瘟疫，为了确定这场瘟疫的影响和分配土地，又进行了一次人口统计（民 26）。以色列的总人口数是六十万零一千七百三十。

《撒母耳记下》24 章和《历代志上》21 章中提到了大卫所进行的人口统计，圣经学者人们认为这次人口统计是一个邪恶的行为，是“耶和华发怒”（撒下 24）或“撒但”（代上 21）激动大卫的结果。大卫完成人口统计之后悔罪并且忏悔，但耶和华向以色列降下了可怕的瘟疫，杀死了七万人。为什么此次人口统计是邪恶的呢？大卫可能完全因为傲慢而犯了罪——大卫统计人口是为了炫耀他的百姓的总数。也许，大卫是为了征收过重的赋税或迫使百姓苦役才开展的此次人口普查。显然，大卫是为了他个人的荣耀而不是耶和华的荣耀统计的人口，这毫无疑问是邪恶的。但以色列实际的人口数很可能比现在《圣经》中记载的人口数多，或者统计的人口数比现代读者显而易见的人口数要多。

is now evident to the modern reader.

In 2 Ch. 2:17f. it is said that “Solomon took a census of all the aliens who were in the land of Israel, after [i.e., like] the census of them which David his father had taken,” and put them to work on the temple. The account of this raising of forced labor in 1 K. 5:13ff. does not mention that these were aliens, but cf. 1 K. 9:20–22. David’s levy referred to here is related in 1 Ch. 22:2, but not in Kings.

Later numberings include that of Ezr. 2 par. Neh. 7 par. 1 Esd. 5, after the first return from exile.

In the NT period, the emperor Augustus decreed a census of his entire empire, which touched upon the lives of Joseph and Mary right at the time she was to give birth to Jesus (Lk. 2). See CHRONOLOGY OF THE NT I.A.2.

See also ENROLLMENT.

J. W. D. H.

CENTURION

[Gk. *hekatontárchēs*, *hekatóntarchos*, in Mk. 15 *kenturiōn*; Lat. *centurio*]. The commander of a hundred men (a “century”), more or less, in a Roman legion. Matthew and Luke use the Greek word while Mark characteristically prefers the Latin form, since he seems to write primarily for Roman readers.

The number of centurions in a legion was always sixty, but the number in the cohort or *speira* varied. The ordinary duties of the centurion were to drill his men, to inspect their arms, food, and clothing,

《历代志下》2:17-18 中写道“所罗门仿照他父大卫数点住在以色列地所有寄居的外邦人”，让他们在圣殿中工作。

《列王纪上》5:13 起中关于挑取服苦役的人的描述并没有提到他们是外邦人，参：《列王纪上》9:20–22。《历代志上》22:2 中也提及了大卫征兵，但《列王纪》中没有提及这件事。

后期的人口统计包括《以斯拉记》2 章、平行经文《尼希米记》7 和《以斯得拉一书》5 章中的人口统计，此次人口统计是第一次被掳归回之后开展的。

在新约时期，罗马皇帝亚古士督下令统计整个罗马帝国的人口数，约瑟生活在这一时期，马利亚恰好在此次人口统计时生下了耶稣（路 2）。见 CHRONOLOGY OF THE NT I.A.2.（新约年表 I.A.2.）。

另见 ENROLLMENT（报名上册）。

词条作者：J. W. D. H.

CENTURION 百夫长

【希腊语：*hekatontárchēs*，*hekatóntarchos*，《马可福音》15 章中作 *kenturiōn*；拉丁语：*centurio*】。罗马军团的一百人或一百人左右军队的军长。马太和路加使用这个希腊词表示百夫长，而马可更喜欢使用这个词的拉丁语形式来表示百夫长，因为马可似乎主要为罗马读者写作。

一个军团中始终有 60 个百夫长，但步兵大队（*speira*）中百夫长的数量不固定。百夫长的日常职责包括，训练士兵、检阅军队、检验食物和服装、营中指挥和战场指挥。百夫长有时肩负起派遣性

and to command them in the camp and in the field. Centurions were sometimes employed on detached service, the conditions of which in the provinces are somewhat obscure. Men like Cornelius and Julius (Acts 10:1; 27:1) may have been seconded from the legion to which they properly belonged for the discharge of special duties. They and other centurions mentioned in the Gospels and Acts (Mt. 8:5; Mk. 15:39, 44f.; Lk. 23:47) are represented by the sacred writers in a favorable light. See ARMY, ROMAN.

T. NICOL

CEPHAS

sē'fəs [Gk. *ho Kēphas* < Aram. *kēpā*—'rock'] (Jn. 1:42, etc.). The Aramaic surname of PETER.

CERAS

sē'rəs (1 Esd. 5:29, AV). See KEROS.

CEREAL OFFERING.

See SACRIFICE IN THE OT, V.E.

CEREMONIAL LAW.

See LAW IN THE OT.

CERINTHUS.

See GnosticISM VIII.A.

CERTAIN; CERTAINLY; CERTAINTY

[Heb. ('el-) *nāḵôn*—'established, substantiated'] (Dt. 13:14 [MT 15]; 17:14); AV also "in very deed"; NEB also "it is shown that"; [Aram. (*min-*) *yaṣīb*—'established, reliable'] (Dnl. 2:8,

人物, 但不太清楚各行省派遣性任务的情况。哥尼流和犹流(徒 10:1; 27:1)等人可能是军中的二号人物, 他们负责执行军中的特殊任务。福音书和《使徒行传》(太 8:5; 可 15:39, 44-45; 路 23:47)中提到了这两个人和其他的百夫长, 圣经作者以积极的观点描写了这些人。见 ARMY, ROMAN (罗马军队)。

词条作者: T. NICOL

CEPHAS 矶法

音译: sē'fəs 【希腊语: *ho Kēphas*, 源自于亚兰语: *kēpā*——“岩石”】(约 1:42 等)。彼得(见 PETER[彼得])的亚兰语别名。

CERAS 基录

音译: sē'rəs(《钦定版圣经》, 拉一 5:29)。见 KEROS (基录)。

CEREAL OFFERING. 素祭

见 SACRIFICE IN THE OT, V.E. (《旧约》中的祭物 V.E.)。

CEREMONIAL LAW. 仪式律法

见 LAW IN THE OT (《旧约》中的律法)。

CERINTHUS. 克林萨斯

见 GnosticISM VIII.A. (诺斯底主义 VIII.A.)。

CERTAIN; CERTAINLY; CERTAINTY 确实的; 确实地; 确定

【希伯来语: ('el-) *nāḵôn*——“已确定、已证明”】(申 13:14[《马所拉文本》15]; 申 17:14);《钦定版圣经》还译为“in very deed”;《新英文译本》还译为“it is shown

45); NEB SURE, “it is clear to me”; [Gk. *alēthōs*—‘truly’] (Mt. 26:73; Mk. 14:70); AV, NEB, SURELY; [*ep’ alētheiās*—‘in truth’] (Lk. 22:59); AV “of a truth”; NEB “of course”; [*óntōs*—‘really’] (Lk. 23:47); NEB “beyond all doubt”; [*pántōs*—‘by all means’] (Acts 21:22); AV “must needs”; NEB “are sure to.”

These terms are also used where there is no direct Hebrew or Greek equivalent. Sometimes they express the emphasis intended by the use of a Hebrew infinitive absolute with a finite verb (Lev. 10:18; Nu. 24:11; Josh. 9:24; 1 S. 25:28; 2 S. 5:19; 1 K. 2:37, 42; Jer. 26:15; 36:29; 42:19, 22; AV also “surely,” “indeed,” “doubtless”; NEB omits or paraphrases). “Certainly not” (Gal. 2:17; 3:21; AV “God forbid”; NEB “no, never!”) is from the Gk. *mē genoito* (may it not be), elsewhere translated “God forbid!” (Lk. 20:16), “Never!” (1 Cor. 6:15), or “By no means!” (Rom. 3:4, 6; 6:2, 15; 7:7, 13; 9:14; 11:1, 11). In Rom. 6:5 “certainly” is an interpretive addition by the translators.

In all other RSV uses “certain” is a term of indefinite identification meaning “one,” “someone,” “a man,” etc.

that”, 汉译均为“果然是真”; 【亚兰语: (*min-*) *yašīb*——“已确定、可靠的”】(但 2:8, 45); 《新英文译本》还译为 SURE (“确实的”) 和 “it is clear to me” (“我准知道”); 【希腊语: *alēthōs*——“真实地”】(太 26:73; 可 14:70); 《钦定版圣经》和《新英文译本》译为 SURELY (“真是”); 【*ep’ alētheiās*——“确实”】(路 22:59); 《钦定版圣经》译为 “of a truth”; 《新英文译本》译为 “of course”, 汉译均为“实在是”; 【*óntōs*——“真正地”】(路 23:47); 《新英文译本》译为 “beyond all doubt” (“真是”); 【*pántōs*——“一定”】(徒 21:22); 《钦定版圣经》译为 “must needs”; 《新英文译本》译为 “are sure to”, 汉译均为“必定”。

当没有直接的希伯来语或希腊语对应词时, 也会使用这些词语。它们有时使用希伯来语的独立不定词和限定动词来表示强调(利 10:18; 民 24:11; 书 9:24; 撒下 25:28; 撒下 5:19; 王上 2:37, 42; 耶 26:15; 36:29; 42:19, 22; 《钦定版圣经》还译为“surely”[“必定”]、“indeed”[“真是”]和“doubtless”[“必定”])。 “Certainly not” (加 2:17; 3:21; 《钦定版圣经》译为 “God forbid”; 《新英文译本》译为 “no, never!”), 汉译均为“断乎不是”) 源于希腊语 *mē genoito* (也可能不是源于这个词), 其他经文中将其译为“God forbid!” (“这是万乎不可的”, 路 20:16)、“Never!” (“断乎不可”, 林前 6:15) 或 “By no means!” (“断乎不能”, 罗 3:4, 6; 6:2, 15; 7:7, 13; 9:14; 11:1, 11)。《罗马书》6:5 中的 “certainly” 是译者添加的解释。

《修订标准译本》在其他经文中使用了 “certain” 一词的不确定含义, 意为 “某个”、“某人”、“一个人” 等。

E. W. SMITH

词条作者: E. W. SMITH

CERTIFICATE OF DIVORCE

[Gk. *apostáision* (Mt. 5:31), *biblion apostasiou* (19:7; Mk. 10:4)]; AV WRITING (Mk. 10:4, BILL) OF DIVORCEMENT; NEB NOTE OF DISMISSAL. *See* DIVORCE.

CERTIFY

As it occurs in the AV “certify” has not the strong, specific sense “make certain,” but the broader, now obsolete sense of “make to know” (cf., e.g., Gal. 1:11).

CETAB

sē'tab (1 Esd. 5:30, AV), *See* KETAB.

CHABRIS

kā'bris [Gk. *Abris*; Chabreis]. Son of Gothoniel, one of the three rulers of Bethulia in the time of Judith (Jth. 6:15; 8:10; 10:6).

CHADIAS

kā'dē-əs. *See* CHADIASANS.

CHADIASANS

kā-di-ā'səns [Gk. A *Chadiasai*]; AV “they of chadiaz”; NEB CHADASIANS. A group of exiles who returned with Zerubbabel, along with the Ammidioi (1 Esd. 5:20). The name is not found in Ezra and Nehemiah. The Chadiasai have been taken for the people of Kadesh and the Ammidioi for the people of Humtah (Josh. 15:54). Possibly their city is identical with Kedesh of Josh. 15:23.

CERTIFICATE OF DIVORCE 休书

【希腊语：*apostáision*（太 5:31），*biblion apostasiou*（太 19:7；可 10:4）】；《钦定版圣经》译为 WRITING OF DIVORCEMENT 和 BILL OF DIVORCEMENT（可 10:4）；《新英文译本》译为 NOTE OF DISMISSAL，汉译均为“休书”。见 DIVORCE（休妻）。

CERTIFY 告诉

“certify”是《钦定版圣经》中出现的一个词，这个词不表示“确信”这一明确具体的含义，而表达了“告诉”这个更加宽泛且已过时的含义（参：加 1:11）。

CETAB 基太伯

音译：sē'tab（《钦定版圣经》，拉一 5:30）。见 KETAB（基太伯）。

CHABRIS 查博理

音译：kā'bris【希腊语：*Abris*；Chabreis】。歌昭尼尔的儿子，犹滴时期伯夙利亚的三个执政官之一（滴 6:15；8:10；10:6）。

CHADIAS 恰迪亚山

音译：kā'dē-əs。见 CHADIASANS（恰迪亚山人）。

CHADIASANS 恰迪亚山人

音译：kā-di-ā'səns【希腊语《亚历山大抄本》作 *Chadiasai*】；《钦定版圣经》译为“they of chadiaz”；《新英文译本》译为 CHADASIANS，汉译均为“恰迪亚山人”。一群被掳之人，他们与亚米迪安人跟随所罗巴伯归回了家园（拉一 5:20）。《以斯拉记》和《尼希米记》中没有提到这个名字。恰迪亚山人被认为是加低斯人，亚米迪安人被认为是宏他人（书 15:14）。恰迪亚人所居住的城市可能就是《约书亚记》15:23 中的加低斯。

CHAEREAS

kē'rē-əs [Gk. *Chaireas*]; AV CHEREAS. Brother of Timotheus, the Ammonite leader against Judas Maccabeus (1 Macc. 5:6). He held the fortress of Gazara (the “Jazer” of 1 Macc. 5:8) to which Timotheus fled from Judas. The latter pursued him and captured the fortress after a vigorous siege. In the slaughter which followed, the two brothers, Chaereas and Timotheus, were killed (2 Macc. 10:32, 37).

CHAFF.

Four OT words are translated “chaff” by the RSV. (1) Heb. *mōš* is found in Job 21:18; Ps. 1:4; 35:5; Isa. 17:13; 29:5; 41:15; Hos. 13:3; Zeph. 2:2. (2) Heb. *h^ašaš* in Isa. 33:11 denotes dried grass rather than “chaff.” (3) Heb. *qaš* (AV “stubble”) in Job 13:25; Ps. 83:13; Jer. 13:24, was actually stubble mixed with clay. (4) Aram. *‘ūr* occurs in Dnl. 2:35. In the NT, Gk. *áchyron* is found in Mt. 3:12 and Lk. 3:17.

In the process of winnowing, as it has been carried on in the East for thousands of years, the grain is tossed into the air so that the wind may cause a separation of chaff and straw. The light husks from the wheat and fine particles of straw are dispersed by the wind in the form of a fine dust; the heavier straw, which has been broken into short pieces by the threshing process, falls near at hand on the edge of the threshing floor, while the grain falls back upon the pile. In Syria

CHAEREAS 查理

音译: kē'rē-əs【希腊语: *Chaireas*】;《钦定版圣经》译为 CHEREAS (“查理”)。提摩太的兄弟,与犹大·马加比为敌的亚扪人领袖(马一 5:6)。查理镇守着基色的城堡(《马加比一书》5:8 中的“亚扎”),提摩太从这个城堡逃脱了犹大之手。犹大追赶提摩太,在大举围攻之后,犹大攻占了这座城堡。后来犹大杀死了查理和提摩太两兄弟(马二 10:32, 37)。

CHAFF. 糠秕、碎秸

《修订标准译本》将四个《旧约》中的词语译为“chaff”(“糠秕、碎秸”)。(1)《约伯记》21:18、《诗篇》1:4、35:5、《以赛亚书》17:13、29:5、41:15、《何西阿书》13:3 和《撒迦利亚书》2:2 中的希伯来语 *mōš*; (2)《以赛亚书》33:11 中的希伯来语 *h^ašaš*, 这个词指的是干草而不是“糠秕”; (3)《约伯记》13:25、《诗篇》83:13 和《耶利米书》13:24 中的希伯来语 *qaš* (《钦定版圣经》译为“stubble”[“碎秸”]), 这个词实际上指的是泥土与碎秸的混合物; (4)《但以理书》2:35 中的亚兰语 *‘ūr*。《新约》的《马太福音》3:12 和《路加福音》3:17 中使用了希腊语 *áchyron*。

扬场在东方有几千年的历史,在扬场过程中,谷粒抛向空中,以便风可以将谷壳和稻草分离出来。风就像吹走微尘一样吹去了小麦的轻壳和稻草的细颗粒;打谷时将较重的稻草被压碎,放在打谷场附近,将谷粒收集成堆。在叙利亚和巴勒斯坦,打谷场附近的碎秸被称为 *tibn*,《马太福音》3:12 和《路加福音》3:17 的阿拉伯语译文中也用到了这个词。人们通常把这种碎秸储存起来,用作喂养动物的粗饲料。如上文所描述的,可以很容易地将这种易燃的碎秸收

and Palestine, that which falls near at hand as cut straw is called *tibn*, the same word that occurs in the Arabic translation of Mt. 3:12 and Lk. 3:17. This straw is ordinarily saved and fed as roughage to the animals. It can easily be gathered and burned, as indicated in the above-mentioned verse, while the chaff is blown away beyond recovery, providing a strong figure for depicting complete annihilation (Job 21:18; Isa. 29:5; 41:16; Hos. 13:3; Dnl. 2:35). See AGRICULTURE III.A.3; STRAW; WINNOWING.

J. A. PATCH

CHAIN

[Heb. *šarsērâ*, *rattûqâ* (1 K. 6:21; Isa. 40:19), *rābîd* (Gen. 41:42; Ezk. 16:11), *ziqqîm*, ^a*ziqqîm* (Jer. 40:1, 4), *n^ehōšet* (Lam. 3:7), *ma^adannôt* (Job 38:31); Aram. *hamnîk* (Dnl. 5:7, 16, 29); Gk. *hálysis*, *desmós*]; AV also BONDS, “sweet influences” (Job 38:31); NEB also CHAINWORK, STUDS, FETTERS, CLUSTER (Job 38:31).

In the OT, Heb. *šarsērâ* and *rattûqâ* were wreathen chains usually made of gold, though sometimes of silver (Isa. 40:19), used in the decoration of the Jerusalem temple (1 K. 7:17) and on the vestments of the high priest (Ex. 28:14, 22). Heb. *rābîd* and Aram. *hamnîk* refer to necklaces, usually given by a king to bestow honor on a favored person (Gen. 41:42; Dnl. 5:29). Heb. *ziqqîm* and *n^ehōšet* were fetters made of wood, bronze (*n^ehōšet*), or iron (Ps. 149:8). The RSV apparently took *ma^adannôt* (Job 38:31) to be based on the verb ‘*ānad*, “bind.” The Pleiades is a constellation

集起来，而糠秕被完全吹走，这可以形象地描绘遭受完全的毁灭（伯 21:18；赛 29:5；41:16；何 13:3；但 2:35）。见 AGRICULTURE III.A.3（农业 III.A.3）；STRAW（碎秸、粮草）；WINNOWING（扬场）。

词条作者：J. A. PATCH

CHAIN 链子、结

【希伯来语：*šarsērâ*, *rattûqâ*（王上 6:21；赛 40:19），*rābîd*（创 41:42；结 16:11），*ziqqîm*, ^a*ziqqîm*（耶 40:1, 4），*n^ehōšet*（哀 3:7），*ma^adannôt*（伯 38:31）；亚兰语：*hamnîk*（但 5:7, 16, 29）；希腊语：*hálysis*, *desmós*】；《钦定版圣经》还译为 BONDS（“捆绑”）、“sweet influences”（“结”，伯 38:31）；《新英文译本》还译为 CHAINWORK（“链子”）、STUDS（“链”）、FETTERS（“捆绑”）和 CLUSTER（“结”，伯 38:31）。

在《旧约》中，*šarsērâ* 和 *rattûqâ* 通常用来表示环状的金链，但有时还可以表示银链（赛 40:19），这种链子可以用来装饰耶路撒冷的圣殿（王上 7:17），也可以作为大祭司衣服上的装饰（出 28:14, 22）。希伯来语 *rābîd* 和亚兰语 *hamnîk* 表示项链，通常由一个受尊敬的人将项链戴在国王的颈上，以示赐予国王荣耀（创 41:42；但 5:29）。希伯来语 *ziqqîm* 和 *n^ehōšet* 表示的是木质的枷锁、铜镣锁（*n^ehōšet*）或铁镣锁（诗 149:8）。《修订标准译本》显然接受了 *ma^adannôt* 的含义（伯 38:31），这个词源于动词 ‘*ānad*（“捆绑”）。昴星是一个星座，星座中的星星就像是被结系在了

which gives the impression that the stars are bound together by chains. 一起。

In the NT, Gk. *desmós* is a general term for anything used for tying, confining, or fastening. *Hálysis* refers to chains used for securing prisoners. The Roman way of securing a prisoner was to attach one end of the chain to the prisoner and the other end to a guard; cf. Acts 12:6.

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CHALCEDONY

kal-sed'ə-nē, kal'sə-dō-nē. See STONES, PRECIOUS.

CHALCOL

kal'kol (1 K. 4:31 [MT 5:11], AV). See CALCOL.

CHALDEA

kal-dē'ə; **CHALDEANS** kal-dē'ənz; **CHALDEES** kal'dēz [Heb. *kaśdīm*, 'eres *kaśdīm*, *lēb qāmāy* (see below); Aram. *kaśdāy*; Gk. *gē Chaldaīōn*, *Chaldai*, *Chaldaioi*]; in Jer. 51:1 the RSV takes Heb. *lēb qāmāy* (AV "midst of them that rise up against me") as an athbash-cipher for Chaldea (so LXX, BH); the NEB reads "those who live in Kambul"; see ATHBASH. The land bordering the Persian Gulf that gave its name to the ruling dynasty and thus became a synonym for Babylonia itself.

- I. Geography
- II. Early References
- III. Assyrian Control

在《新约》中，希腊语 *desmós* 可以表示所有系在一起、捆在一起或拴在一起的东西。*Hálysis* 指的是用来捆绑囚犯的镣锁。罗马捆绑囚犯的方式是，镣锁的一端锁在囚犯身上，另一端锁在看护者身上；参：《使徒行传》12:6。

CHALCEDONY 绿玛瑙

音译: kal-sed'ə-nē, kal'sə-dō-nē。见 STONES, PRECIOUS (宝石)。

CHALCOL 甲各

音译: kal'kol (《钦定版圣经》，王上 4:31[《马所拉文本》5:11])。见 CALCOL (甲各)。

CHALDEA 迦勒底

音译: kal-dē'ə; **CHALDEANS** (“迦勒底人”)，音译: kal-dē'ənz; **CHALDEES** (“迦勒底”)，音译: kal'dēz【希伯来语: *kaśdīm*, 'eres *kaśdīm*, *lēb qāmāy* (见下文)；亚兰语: *kaśdāy*；希腊语: *gē Chaldaīōn*, *Chaldai*, *Chaldaioi*】；在《耶利米书》51:1 中，《修订标准译本》将希伯来语 *lēb qāmāy* (《钦定版圣经》译为“midst of them that rise up against me” [“住在立米加的人”]) 作为迦勒底的亚巴殊码 (《七十士译本》和 BH 也这样理解这个词)；《新英文译本》译为“those who live in Kambul” [“住在立米加的人”]。见 ATHBASH (亚巴殊)。迦勒底毗邻波斯湾，统治这一地区的王朝被称为迦勒底王朝，因此迦勒底与巴比伦是同义词。

- I. 迦勒底的地理环境
- II. 关于迦勒底的早期参考
- III. 亚述治下的迦勒底

- IV. Merodach-baladan
V. Chaldean Dynasty
VI. Chaldeans as Learned Men

I. Geography.-The tribal territory covering the southern marshes and coastal plains of ancient Iraq bordering the Persian Gulf was called by outsiders “Chaldean land” (*māt Kaldu*) after the name of the tribes inhabiting the area. This Assyrian-Babylonian name was followed by the Greek, while the Hebrew, with the common variant of *ś* for *l*, probably follows an old dialect form *kašdu*. The name has no proven connection with Chesed (Heb. *keśed*, Gen. 22:22).

The origin of the Chaldeans is uncertain but may well be in the west, or else branches of the family may have moved there (cf. Job 1:17). The general name for the area in the earliest period is unknown, since it was part of Sumer (see SHINAR); so it cannot be argued that the qualification of Abraham’s home city Ur as “of the Chaldeans” (Gen. 11:28, 31; 15:7; as later Neh. 9:7; cf. Acts 7:4) is necessarily a later insertion in the text. Such a description may well have been needed to distinguish the city from other places with a similar name, Ur’. In the 2nd millennium the area was designated “the Sea-Lands” (*māt tâmtim*) and was described as adjacent to Elam on the east, the “west land” (Amorite or western desert) to the west, and Dilmun, the islands and coastal regions of Bahrain, to the south. First-millennium texts name the tribes of the Kaldu under chiefs: Bīt (“House of”)-Dakkūri, Bīt-Adini, Bīt-Amukkani, with its major city of Sapia; Bīt-Sa’alli, Bīt-Šilani, and Bīt-Yakin, which lay on the Persian Gulf

- IV. 比罗达巴拉但
V. 迦勒底王朝
VI. 博学的迦勒底人

I. 迦勒底的地理环境。迦勒底部族的领土包括南部的沼泽地和临近波斯湾的古伊拉克海岸平原。外地人根据居住在这片土地上的部族的名称将该地命名为“迦勒底人的地”(*māt Kaldu*)。希腊语沿用了这个亚述语和巴比伦语地名,而希伯来语通常用 *ś* 代替 *l*, 将该地名写为 *kašdu*, 这可能遵循了该地名的古老方言形式。无法证明该地名与基薛(希伯来语: *keśed*, 创 22:22) 有联系。

无法确定迦勒底人的起源,但他们很可能来自于西方,或者这一部族的分支可能后来迁移到了西方(参:伯 1:17)。尚不知晓最早时期该地的通用名称,后来迦勒底成为苏美尔的一部分(见 SHINAR[示拿]);因此,毫无疑问,亚伯拉罕的家乡“吾珥”(创 11:28, 31; 15:7; 后来的《那鸿书》9:7; 参:徒 7:4)前面的“迦勒底的”肯定是后来添加的内容。这一描述很可能将这个吾珥与其他名为“吾珥”的类似地名区别开来。这一地区在公元前 2000 年被称为“海地”(*māt tâmtim*),东临以拦,西邻“西部的土地”(亚摩利沙漠或西部沙漠),南临狄勒蒙岛和巴林岛的沿海地区。公元前 1000 年的文献中列出了一些拥有首领的迦勒底部族:比特(“……的家”)达库里(Bīt-Dakkūri)、比特阿迪尼(Bīt-Adini)和比特阿姆卡尼(Bīt-Amukkani),主要城市是萨比亚(Sapia);比特撒利(Bīt-Sa’alli)、比特斯拉尼(Bīt-Šilani)和比特雅金(Bīt-Yakin),这些部族分布于波斯湾。亚述王声称他们至少占领了这些部族的 75 个有围墙的城邑或村庄,以及 420 个小村落。

itself. Assyrian kings claimed the capture of at least seventy-five walled towns or villages and 420 hamlets from these tribes.

II. Early References.-The later rulers of the 1st Dynasty of Babylon (ca. 1740–1590 B.C.) referred to the “Sea-Land” as ruled by independent chiefs, of whom Gulkišar was the most renowned. Another, Ea-gāmil, was the contemporary of Samsu-ditana of Babylon (1625–1595), while the later Babylonian king list A records a second Sea-Land dynasty of three kings who reigned over most of Babylonia for twenty years and three months, ca. 1010–980 B.C. It is likely that these were “Chaldeans,” though not so named in these texts, since Ashurnasirpal II in his annals for the year 860 mentions the Kaldû as strong in this same area.

III. Assyrian Control.-The expansionist aims of the Sargonid Assyrian kings brought them into direct clash with the independent tribes of the south in their need to control the trade routes to Elam and the Gulf. Shalmaneser III in 851 sacked the town of Baqāni, which then belonged to Adini of the Dakkūru tribe. When his capital Enzudi fell Adini paid the Assyrian tribute, as did Mušallim-Marduk of Amukkani and Bīt-Yakin; the latter is called “of the land of the Sea,” thus identifying the earlier description of “Sea-Lands” with the now more frequently used “land of the Chaldeans.” Adadnirari III (805) lists the Amukkani and Bīt-Yakin among his Chaldean vassals.

IV. Merodach-baladan.-In 734 the Amukkani seized Babylon, on the death of Nabû-nāšir. Tiglath-pileser III

II. 关于迦勒底的早期参考。巴比伦第一王朝（约公元前 1740 至 1590 年）的后期统治者提到这片“海地”被独立的首领统治着，其中最著名的首领就是古克萨尔（Gulkišar）。另一位首领埃亚加米勒（Ea-gāmil）是与巴比伦王萨姆苏迪塔纳（公元前 1625 至 1595 年在位）同一时期的人物，后来的巴比伦王列出了第二海地王朝的三位国王，他们在二十年零三个月的时间里统治着巴比伦的大部分地区，他们的统治时间大约为公元前 1010 至 980 年。这三位国王可能是“迦勒底人”，但文献中并未提到他们是迦勒底人，因为亚述纳西尔帕二世在公元前 860 年的年表中提到，迦勒底王国是这一地区的强国。

III. 亚述治下的迦勒底。撒珥根王朝时期亚述王的扩张野心促使亚述与南部的独立部族发生了直接的冲突，亚述王企图控制以拦至波斯湾的商路。撒幔以色列三世在公元前 851 年洗劫了巴拉尼（Baqāni）城，这座城邑当时处于达库鲁（Dakkūru）部族的亚迪尼（Adini）统治之下。亚迪尼的都城安祖迪（Enzudi）陷落，亚迪尼向亚述王进贡，阿姆卡尼（Amukkani）的穆萨里姆玛尔杜克（Mušallim-Marduk）和比特雅金也向亚述进攻；比特雅金被称为“来自于海地的”部族，因此，这说明早期描述中的“海地”与更经常使用的“迦勒底人的地”指的是同一个地方。亚达尼拉利三世（公元前 805 年）在他的迦勒底诸侯名单中提到了阿姆卡尼和比特雅金。

IV. 比罗达巴拉但。公元前 734 年，阿姆卡尼趁那布那西尔（Nabû-nāšir）去世之机攻占了巴比伦。提革拉毗列色三

immediately responded by sending his Assyrian army, who plundered Amukkani, Šilani, and Sa'alli while the Chaldean chief Ukīn-zēr was engaged at Sapia. His rivals Balassu of Dakkūru and Marduk-apla-iddina (the biblical Merodach-baladan) of Bīt-Yakin made a treaty with the Assyrians, and their lands were spared; Merodach-baladan even dominated Babylon itself from 721 to 710 B.C.

Sargon II of Assyria set out to win over the Li'tau and various Aramean groups. He sealed the border with Elam from which the rebels were supplied, eventually regaining control of Babylon. Marduk-apla-iddina II withdrew to Yatburu in Elam; and though the Assyrians captured Dūr-Yakin, his main city, he retained the chieftainship. However, on Sargon's death in 705 Merodach-baladan took the title "king of Babylon" (so 2 K. 20:12) following the disappearance of the little-known Marduk-zākir-šumi II. It is probably at this time, rather than at the earlier rule in Babylon, that Merodach-baladan sent his embassy to Hezekiah of Judah to enlist his support against the expected Assyrian countermeasures (Isa. 39; 2 K. 20:12-19). Thus here too, "Chaldean" is rightly used as synonymous with "Babylonian" (Isa. 13:19; 47:1, 5; 48:14, 20).

For a while another Chaldean, Šūzubu (Mušēzib-Marduk), gained power when Merodach-baladan withdrew on the approach of Sennacherib's army. Sennacherib, who defeated the Chaldean tribesmen at Kish, gave Babylon into the hands of his nominee Bēl-ibni. Resistance continued for a time under a son of Merodach-baladan, who was betrayed by

世迅速派出了亚述军队，亚述军掠夺了阿姆卡尼、斯拉尼和撒利，此时迦勒底人的首领乌金宰尔（Ukīn-zēr）控制着萨比亚。提革拉毗列色的对手达库鲁的巴拉苏（Balassu）和比特雅金的玛尔杜克押拿伊典那（《圣经》中的比罗达巴拉但）与亚述人签订了和约，从而使他们的土地幸免于难；比罗达巴拉但从公元前 721 年至公元前 710 年控制着巴比伦。

亚述的撒珥根二世开始赢得利陶（Li'tau）和各个亚兰部族的支持。他确立了与以拦的边境，叛军曾从以拦获取了物资，最终掌控了巴比伦。玛尔杜克押拿伊典那二世撤退至以拦的亚特布鲁（Yatburu）；虽然亚述人抓住了杜尔雅金（Dūr-Yakin）并攻克了他的主要城市，但仍然保留了杜尔雅金的首领身份。不过，公元前 705 年，撒珥根去世时，鲜为人知的玛尔杜克扎克爾蘇米（Marduk-zākir-šumi）二世失踪之后，比罗达巴拉但自封为“巴比伦王”（王下 20:12）。可能是在这个时候，而不是比罗达巴拉但统治巴比伦初期，他派遣使臣面见犹大的希西家，求他抵御将要抵达巴比伦的亚述军（赛 39；王下 20:12-19）。因此，这里的“迦勒底人”也应当视为“巴比伦人”的同义词（赛 13:19；47:1, 5；48:14, 20）。

过了一段时间，当比罗达巴拉但被西拿基立的军队击溃撤离巴比伦时，另一个迦勒底人苏祖布（Šūzubu，即 Mušēzib-Marduk）逐渐崛起。西拿基立在基什打败了迦勒底部族，并任命贝尔伊比尼（Bēl-ibni）为巴比伦的新的统治者。比罗达巴拉但的儿子继续抵抗亚述军队，以拦人后来背叛了他。公元前 695 年西拿基立采用水陆两栖作战来惩罚

the Elamites. Merodach-baladan himself died in exile before Sennacherib in 695 could mount an amphibious operation to punish the supporting elements living across the gulf. When Ashurbanipal raided the south *ca.* 652 B.C. he captured Merodach-baladan's grandson Palia. This act forced the Chaldean tribes to side with Šamaš-šum-ukīn of Babylon, and their combined hostility was the prime cause of the sack of that city by the Assyrians in 648. Mannu-kī-Babili of the Dakkūri and Ea-šum-iqīša of the Amukkani were punished for their complicity, and Nabû-bēl-šumāti, another grandson of the renowned chief of the Bīt-Yakin, committed suicide when betrayed by the Elamites to whom he, like his grandfather Merodach-baladan, had fled.

V. Chaldean Dynasty.-After Ashurbanipal's death and the increasing weakness of his regime the Chaldeans rose in revolt and recaptured Babylon, putting their leader Nabopolassar on the throne there in 627. He inaugurated a period of remarkable political and economic recovery, allying with the Medes to sack Asshur (614) and Nineveh (612). His son Nebuchadrezzar II (605–562), while crown prince, confronted the Egyptians, defeating them at Carchemish in 605 B.C. before campaigning in Syria and Palestine (2 K. 24:7; Josephus *Ant.* x.6.86). The Babylonian Chronicle for this reign records his operations resulting in Jehoiakim's submission to the Chaldean king (2 K. 24:1; Jer. 25:1) and his defection three years later when the Chaldeans had been routed by the Egyptians in 601 (Jer. 26:1–11). In revenge the Babylonians captured Jerusalem, March 16, 597 B.C.; and when

波斯湾对岸援助叛军的地区,比罗达巴拉但在这以前就在流亡中死去。约公元前652年,亚述巴尼帕突袭了南部地区。他抓住了比罗达巴拉但的孙子帕利亚(Palia)。这促使迦勒底的部族转而支持巴比伦的沙马舒姆金(Šamaš-šum-ukīn),他们联合起来反对亚述,这是公元前648年亚述洗劫巴比伦城的主要原因。达库鲁的玛努克巴比利(Mannu-kī-Babili)和阿姆卡尼的埃亚沙姆伊奇撒(Ea-šum-iqīša)都因援助巴比伦而受到了惩罚,比罗达巴拉但的另一个孙子纳布贝尔沙马提(Nabû-bēl-šumāti)成为比特雅金的著名首领,他曾像他的祖父一样逃往以拦,但当以拦人背叛他之后,他自杀身亡。

V. 迦勒底王朝。亚述巴尼帕死后,亚述政权逐渐衰落,迦勒底人发动叛乱,重新占领了巴比伦,迦勒底的首领尼布普拉撒于公元前627年登上巴比伦的王位。他执政期间,巴比伦的政治和经济取得举世瞩目的成绩,他还同玛代人一起劫掠了亚述城(公元前614年)和尼尼微(公元前612年)。他的儿子尼布甲尼撒二世(公元前605年至公元前562年在位)虽为储君却与埃及人争战,并于公元前605年在迦基米施打败了埃及人,之后他继续向叙利亚和巴勒斯坦进军(王下24:7; Josephus *Ant.* x.6.86)。根据这一时期巴比伦年代志的记载,尼布甲尼撒二世的这些行动致使约雅敬臣服于迦勒底王(王下24:1; 耶25:1),3年后,公元前601年当迦勒底人被埃及人击败时,约雅敬背叛了迦勒底人(耶26:1–11)。巴比伦人为了报仇,于公元前597年3月16日攻占了耶路撒冷;当巴比伦人任命的诸侯王玛探雅西底家违背誓约时,巴比伦人洗劫了耶路撒冷,并掳走了犹太人(公元前587年)。

their nominee Mattaniah-Zedekiah broke his vassal's oath, they sacked the city and took the Judeans into exile (587).



Babylon (ca. 604–561 B.C.), with the Euphrates, Esagila (left), and the Marduk temple (right) in the foreground (Painting by M. Bardin, following E. Unger's reconstruction) (Oriental Institute, University of Chicago)

Nebuchadnezzar much embellished Babylon and strengthened its defenses (Dnl. 4:30). His son Amēl-Marduk (Evil-merodach of 2 K. 25:27–30)

上图为巴比伦城（约公元前 604 年至 561 年），前景包括幼发拉底河、埃萨吉拉神庙（左侧）和玛尔杜克神庙（右侧）（巴丁[M. Bardin]根据昂格尔[E. Unger]还原的巴比伦绘制了此图）。（芝加哥大学，东方研究院）

尼布甲尼撒大力美化了巴比伦城，并加固了巴比伦的防御工事（但 4:30）。他的儿子亚美玛尔杜克（《列王纪下》25:27–30 中的以未米罗达）同情被掳的

showed compassion on the exiled Jews, but under his successors Neriglissar (560–558) and Labāši-Marduk (557), their lot deteriorated with the mounting pressure on Babylon by the powerful Medes. Nabonidus (556–539) set up a provincial administration in the Jewish diaspora area of Teimā in north Arabia, leaving his son and co-regent Bēl-šar-ušur (Belshazzar, “king of the Chaldeans,” Dnl. 5:30) to withstand the final assault of the Persians under Cyrus in October 539. Nabonidus himself died in exile, and with the fall of Babylon the Chaldean Dynasty ended.

VI. Chaldeans as Learned Men.—The Chaldeans maintained the traditional Babylonian schools at Babylon, Borsippa, Sippar, Uruk, and Ur. Here the “learning of the Chaldeans” (Dnl. 1:4; 2:2; 4:7; 5:7, 11) comprised the study of Sumerian, Akkadian, Aramaic (formerly called “Chaldee”), and other languages, as well as the extensive literature written in them. Historiography as well as the sciences of astronomy, mathematics, and medicine formed a large part of the specialist work. Associated religious texts, both omnia and astrology (horoscopes were not introduced until the 4th cent. B.C.) played a large part. (See BABYLON VI–IX.)

In one sense Daniel uses “Chaldean” as a synonym for “Babylonian” as elsewhere is the case in the OT. With the increasing introduction of Aramaic, “Chaldean” became a term for “magicians, enchanters, and soothsayers,” since these aspects of Babylonian religious texts were the longest to survive in the popular imagination (as *ca.* 450 B.C. Herodotus i.181–83).

犹太人，但在亚美玛尔杜克的继任者涅里格利沙尔（Neriglissar，公元前 560 至 558 年）和拉巴斯玛尔杜克（Labāši-Marduk，公元前 557 年）执政期间，随着强大的玛代人逐渐向巴比伦施加压力，犹太人的命运急转直下。拿波尼度（公元前 556 至 539 年在位）在阿拉伯北部的提玛（Teimā）建立了一个管理离散犹太人的行省，并在公元前 539 年 10 月让他的儿子与伯沙撒（《但以理书》5:30 中的“迦勒底王”）抵御波斯王居鲁士发动的最后进攻。拿波尼度在流亡中死去，随着巴比伦的陷落，迦勒底王朝结束了。

VI. 博学的迦勒底人。迦勒底人保留了位于巴比伦、博尔西帕、西巴尔、乌鲁克和吾珥的传统巴比伦人的学校。“迦勒底人的学问”（但 1:4; 2:2; 4:7; 5:7, 11）包括苏美尔语、阿卡德语、亚兰语（之前被称为“迦勒底语”）和其他语言的研究，以及用这些语言写成的大量文献。历史编纂学、天文学、数学和医学是专业学科的重要组成部分。奥敏那和占星术（占星术直到公元前 4 世纪才出现）是宗教文献的重要组成部分（见 BABYLON VI–IX[巴比伦 VI–IX]）。

从某种意义上说，《但以理书》中的“迦勒底人”是“巴比伦人”的同义词，《旧约》的其他经卷也将这两个词视为同义词。随着亚兰语的逐渐引入，“迦勒底人”这个词用来表示“术士、用法术的和行邪术的”，因为巴比伦宗教文献的 these 方面在公众印象中存留的时间最长（约从公元前 450 年开始，Herodotus i.181–83）。

See Map X.

见地图 X。

Bibliography.—CCK; H. W. F. Saggs, *The Greatness that was Babylon* (1962), pp. 102–153; J. A. Brinkman, in *Studies presented to A. L. Oppenheim* (1964), pp. 6–53.

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CHALDEES

(Neh. 9:7). See UR.

CHALDEES 迦勒底

(尼 9:7)。见 UR (吾珥)。

CHALKSTONE

[Heb. *'abnê-gîr*-‘stones of chalk,’ ‘lime’] (Isa. 27:9); NEB CHALK. *'Abnê-gîr* is compounded of *'eben*, “stone,” which occurs in many passages, and *gîr* or *gîr*, “lime” (cf. Arab. *jîr*, “gypsum” or “quicklime”), which occurs only here and in Dnl. 5:5: “wrote on the plaster [*gîr*] of the wall of the king’s palace.”

CHALKSTONE 灰石

【希伯来语: *'abnê-gîr*——“灰石”、“石灰”】(赛 27:9); 《新英文译本》译为 CHALK (“灰石”)。*'Abnê-gîr* 这个词由 *'eben* 和 *gîr* 或 *gîr* 组成, *'eben* 意为“石头”, 在许多处经文中都出现过, *gîr* 或 *gîr* 意为“石灰”(参: 阿拉伯语: *jîr*, “石膏”或“生石灰”), 只有《以赛亚书》27:9 和《但以理书》5:5 中用到了 *'Abnê-gîr* 这个词: “在王宫与灯台相对的粉墙上写字。”

Nearly all the rock of Palestine is limestone. When limestone is burned, it is converted into lime, which is easily broken into pieces, and, if allowed to remain open to the air, becomes slaked by the moisture of the atmosphere and crumbles into dust. The reference is to the destruction of the altar. It may mean that the altar will be burned so that the stones will become lime, or, more probably, that the stones of the altar will be broken as chalkstones (i.e., lumps of quicklime) are broken. There is no doubt that lime was known to the Egyptians, Assyrians, and Hebrews. See LIME.

几乎巴勒斯坦地区的所有石头都是石灰岩。当石灰岩燃烧时, 它就转化成了很容易被打碎的石灰, 如果石灰岩暴露在空气中, 大气中的水蒸气会令石灰熟化并使其碎成粉末。灰石被打碎指的是祭坛被毁。这可能意味着祭坛将会烧毁, 所以灰石将变成石灰, 更可能意味着祭坛的石头将会像灰石(即大块生石灰)一样被打碎。毫无疑问, 埃及人、亚述人和希伯来人都认识石灰。见 LIME (石灰)。

A. E. DAY

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CHALLENGE

Obsolete term for “claim,” found only in

CHALLENGE 认领

表示“认领”的过时词语, 只有《钦定

Ex. 22:9, AV.

CHALPHI

kal'fī [Gk. *Chalphi*]; AV CALPHI. Father of Judas, who, along with Mattathias, steadily supported Jonathan at the battle of Gennesaret when the hosts of Demetrius' princes were routed (1 Macc. 11:70).

CHAMBER

[Heb. *heder*, 'aliyā, liškā, niškā (Neh. 3:30; 12:44; 13:7f.), *huppā* (Ps. 19:5), *p^enīm* (Ps. 45:13), *gab* (Ezk. 16:24, 31, 39), *šēlā'* (1 K. 6:5; 7:3; Ezk. 41:5–9, 11), *ma^alōt* (Am. 9:6); Aram. 'illīt (Dnl. 6:10); Gk. *hyperōon* (Acts 20:8)]; AV also PARLOUR, LOFT (1 K. 17:19), "going up" (Neh. 3:31f.), "south" (Job 37:9), "within" (Dt. 32:25; Ps. 45:13), PLACE (Ezk. 16:24, 31, 39), BEAMS (1 K. 7:3), STORIES (Am. 9:6); NEB also ROOM, COUCH, ARCADE, BEAMS, STAIR (Am. 9:6), RECESS, etc. The RSV follows the LXX in Cant. 8:2, where the AV (following the MT) has "who would instruct me."

These terms identify the rooms of a building. *Heder* is the common word for room; *liškā* and *niškā* are associated with the temple; 'aliyā is an upper-story room; *šēlā'* is a side room; *huppā* is the nuptial chamber.

Israelite homes were characterized by a flat roof. Often the roof was used for

版圣经》的《出埃及记》22:9 使用了这个词。

CHALPHI 乔尔菲

音译: kal'fī【希腊语: *Chalphi*】;《钦定版圣经》译为 CALPHI (“乔尔菲”)。乔尔菲是犹大的父亲,在革尼撒勒战役中,当底米丢王的军队被击败时,只有犹大和玛他提亚继续支持约拿单(马一 11:70)。

CHAMBER 房屋、宫、花楼

【希伯来语: *heder*, 'aliyā, liškā, niškā (尼 3:30; 12:44; 13:7-8), *huppā* (诗 19:5), *p^enīm* (诗 45:13), *gab* (结 16:24, 31, 39), *šēlā'* (王上 6:5; 7:3; 结 41:5–9, 11), *ma^alōt* (摩 9:6); 亚兰语: 'illīt (但 6:10); 希腊语: *hyperōon* (徒 20:8)】;《钦定版圣经》译为 PARLOUR (“楼”)、LOFT (“楼”, 王上 17:19)、"going up" (“角楼”, 尼 3:31-32)、"south" (“南宫”, 伯 37:9)、"within" (“内室”, 申 32:25; 诗 45:13)、PLACE (“花楼”, 结 16:24, 31, 39)、BEAMS (“梁”, 王上 7:3)和 STORIES (“楼阁”, 摩 9:6);《新英文译本》还译为 ROOM (“房屋”)、COUCH (“床”)、ARCADE (“楼”)、BEAMS (“梁”)、STAIR (“楼阁”, 摩 9:6)、RECESS (“宫”)等。《修订标准译本》遵循了《七十士译本》对《雅歌》8:2 的译法,而《钦定版圣经》(遵循《马所拉文本》中的译法)译为 "who would instruct me" (“她就教导我”)。

这些词语都可以表示一个建筑中的房间。*Heder* 通常用来表示房间; *liškā* 和 *niškā* 两个词表示的是圣殿内的房间; 'aliyā 指的是上层的房间; *šēlā'* 表示旁屋; *huppā* 表示婚房。

平屋顶是以色列房屋的一大特点。屋顶通常用作客厅或客房,房屋的下层的房

living rooms or guest rooms, while the lower story was used for storage and the housing of livestock. Eglon's summer parlor was probably an enclosed rooftop balcony (Jgs. 3:20–25) with windows on all sides (perhaps even containing a lavatory; cf. Jgs. 3:24). Elijah's room was on the rooftop (1 K. 17:19, 23), indicating that guests evidently had the privilege of the roof chamber (cf. 2 K. 4:10f.). The rooftops were also used for idolatry (2 K. 23:12; cf. Jer. 19:13; 32:29; Zeph 1:5).

Heder b'hāder (1 K. 20:30; 22:25; 2 K. 9:2) was a remote inner or private room, not an “underground cellar” (Josephus *Ant.* viii.14.4).

The side rooms (*šēlā'ōt*, from *šēlā'*, which means “rib” or “side”) in Ezekiel's temple (41:5–11) were similar to those of Solomon's temple (1 K. 6:5–10). They were probably storerooms. The priest's chambers (Ezk. 42:1–14) were in the templeyard, not the temple proper (as the side rooms are).

J. P. Brown (*VT*, 19 [1969], 151–53) suggests that *liškā* (Gk. *léschē*, “drinking hall”) may be associated with drinking (cf. Jer. 35:2–5 and 1 S. 9:22, where *liškā* is a dining hall connected with a “high place”).

J. T. DENNISON, JR.

CHAMBERING

(Rom. 13:13, AV). See DEBAUCHERY.

CHAMBERLAIN

[Heb. *sārīs*; Gk. *eunoúchos*, NT *ho epí tou koitónos* (*toú basiléōs*) (Acts 12:20)]; NEB OT EUNUCH. A court attendant

间用作仓库和牲畜的圈。伊矶伦的凉楼可能是一个封闭屋顶上的阳台（士 3:20-25），凉楼的四面都有窗户（可能还有一个盥洗室；参：士 3:24）。以利亚居住的楼在房顶上（王上 17:19, 23），这可能表明客人显然可以享受到住顶楼的特殊待遇（王下 4:10-11）。人们还在楼顶崇拜偶像（王下 23:12；参：耶 19:13；32:29；番 1:5）。

Heder b'hāder（王上 22:30；22:25；王下 9:2）指的是位于房屋最里面的私人房间，而不是“地下室”（Josephus *Ant.* viii.14.4）。

以西结圣殿中的旁屋（*šēlā'ōt* 源自于 *šēlā'*，意思是“肋骨”或“侧面”，结 41:5-11）与所罗门圣殿中的旁屋（王上 6:5-10）类似。这些房间可能是储藏室。祭司的圣屋（结 42:1-14）位于圣殿的院子中，而不在圣殿中（旁屋在圣殿中）。

布朗（J. P. Brown, *VT*, 19 [1969], 151–153）认为，*liškā*（希腊语：*léschē*，“喝酒的房子”）可能与喝酒有关（参：耶 35:2–5，撒上 9:22，*liškā* 可能是与“邱坛”相连的餐厅）。

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CHAMBERING 好色邪荡

（《钦定版圣经》，罗 13:13）。见 DEBAUCHERY（放荡）。

CHAMBERLAIN 内侍臣、太监、司库

【希伯来语：*sārīs*；希腊语：*eunoúchos*，《新约》作 *ho epí tou koitónos* (*toú basiléōs*)（徒 12:20）】；《新英文译本》

whose main duty was to wait on the king's bedchamber. Heb. *sārīs* is usually rendered "eunuch," but in 2 K. 23:11, AV and RSV, Nathanmelech is called a chamberlain; cf. Est. 1:10, and in the AV 1:12, 15; 2:3, 14f.; etc. See also EUNUCH.

In the NT (Acts 12:20) Blastus had the position of *praefectus cubiculo*, or chief *valet de chambre* to the royal person, in the court of Herod. It was an honored position that involved much intimacy with the king.

On Rom. 16:24, see TREASURER.

E. B. POLLARD

CHAMBERS OF IMAGERY

(Ezk. 8:12, AV). See PICTURES, ROOM OF.

CHAMBERS OF THE SOUTH.

See ASTRONOMY II.C.

CHAMELEON.

See LIZARD.

CHAMOIS

sham'ē, sham-wā'. See MOUNTAIN-SHEEP.

CHAMPAIGN

[Heb. *ʿrābā*]. See ARABAH I.

CHAMPION

[Heb. *ʾiš-habbēnayim*] (1 S. 17:4, 23);

的《旧约》译为 EUNUCH (“太监”)。内侍臣指的是宫廷中的侍者，他主要负责在王的寝室旁服侍王。希伯来语 *sārīs* 通常译为 “eunuch” (“太监”)，但在《钦定版圣经》和《修订标准译本》的《列王纪下》23:11 中，拿单米勒被称为 “chamberlain” (“太监”)；参：《以斯帖记》1:10，《钦定版圣经》的《以斯帖记》1:12, 15; 2:3, 14-15 等。另见 EUNUCH (太监)。

在《新约》中，《使徒行传》12:20 中的伯拉斯是希律朝中的内侍臣或皇室的贴身男仆。内侍臣是一个受人尊敬的职位，这个职位上的人与王的关系很密切。

关于《罗马书》16:24 中的“管银库的”，见 TREASURER (库官)。

词条作者：E. B. POLLARD

CHAMBERS OF IMAGERY 画像屋

(《钦定版圣经》，结 8:12)。见 PICTURES, ROOM OF (画像屋)。

CHAMBERS OF THE SOUTH. 南方的密宫

见 ASTRONOMY II.C. (天文学 II.C.)。

CHAMELEON. 蜥蜴

见 LIZARD (蜥蜴)。

CHAMOIS 青羊

音译：sham'ē, sham-wā'。见 MOUNTAIN-SHEEP (青羊)。

CHAMPAIGN 平原

【希伯来语：*ʿrābā*】。见 ARABAH I (亚拉巴 I)。

CHAMPION 讨战的人

【希伯来语：*ʾiš-habbēnayim*】(撒上

[*gibbôr*] (v. 51); NEB HERO. In 1 S. 17:4, 23 this unusual expression occurs in the description of Goliath. It means literally “the man of the two spaces,” and describes the warrior who fought another warrior in hand-to-hand combat in the no-man’s-land between the opposing armies.

CHANAAN

kā'nən; CHANAANITE -īt. AV Apoc. (Jth. 5:3, 16) and NT (Acts 7:11; 13:19) for CANAAN; CANAANITE.

CHANCE

[Heb. *qārā'* (Dt. 22:6; 2 S. 1:6; 18:9), *miqreh* (Dt. 23:10; 1 S. 6:9), *pega'* (Eccl. 9:11); Gk. *synkyria* (Lk. 10:31), *paratynchánō* (Acts 17:17), *eípōs*-‘if perhaps’ (Acts 27:12), *tópos* (He. 12:17)]; AV also PLACE (He. 12:17), etc.; NEB also HAPPEN (Lk. 10:31), WAY OPEN (He. 12:17), etc.

The concept of chance as something entirely fortuitous in human experience was completely foreign to Hebrew thought. Consistently throughout the OT God is revealed as the Creator of the cosmos (cf. Ps. 104:5ff.; Isa. 40:28; Am. 4:13) and the one who sustains its operation by the rule of law (cf. Ps. 104:9, 19). The process by which the world was formulated resulted in the end product being described as “good” (Gen. 1:4, 12, 18, etc.), and the laws by which it has been subsequently governed reflect the essence of the divine personality in terms of power, orderliness, and consistency (cf. Rom. 1:20). Thus the universe did not issue from a chance

17:4, 23); 【*gibbôr*】(撒上 17:51);《新英文译本》译为 HERO (“讨战的人”)。《撒母耳记上》17:4 和 23 用这个不同寻常的表词语来描述歌利亚。这个词的字面意思是“巨人”，这个词可以表示在对峙军队间的无人地带进行一对一白刃战的勇士。

CHANAAN 迦南

音译: kā'nən; CHANAANITE -īt (“迦南人”)。《钦定版圣经》的《次经》(滴 5:3, 16) 和《新约》(徒 7:11; 13:19) 对“迦南”(见 CANAAN[迦南]) 和“迦南人”(见 CANAANITE[迦南人]) 的翻译。

CHANCE 偶然、机会、门路

【希伯来语: *qārā'* (申 22:6; 撒下 1:6; 18:9), *miqreh* (申 23:10; 撒上 6:9), *pega'* (传 9:11); 希腊语: *synkyria* (路 10:31), *paratynchánō* (徒 17:17), *eípōs* —— “或者”(徒 27:12), *tópos* (来 12:17)】;《钦定版圣经》还译为 PLACE (“门路”, 来 12:17) 等;《新英文译本》还译为 HAPPEN (“偶然”, 路 10:31)、WAY OPEN (“门路”, 来 12:17) 等。

希伯来人对人生经历中偶然发生的完全出乎意料事完全没有概念。整部《旧约》始终将上帝描述成宇宙万物的创造者(参: 诗 104:5 起; 赛 40:28; 摩 4:13) 和律法秩序的维护者(参: 诗 104:9, 19)。神按照一定的次序创造了这个世界, 最终祂看着所有的受造物都是“好的”(创 1:4, 12, 18 等), 创世之后出现的律法支配着这个世界, 律法从权柄、有序性和一致性这些方面体现了神性的本质(参: 罗 1:20)。因此, 整个宇宙并不像古希腊幻想家想象的那样是由微小量子的偶然凝结形成的, 而是由独一的造物主创造出来的。旧约作者都强调一元论, 将这个世界的现象和一切人类活动与独一的真神——创造万有的造物主联系在一起(赛

agglomeration of atomic quanta, as some ancient Greek speculators imagined, but instead was ordered by a sole creative mind. The consistently monistic emphasis of the OT writers relates all phenomena in the world and all activity in human experience to the one true God who is Creator and Lord of the cosmos (Isa. 45:5-7), and for whom there can be no fortuitous happenings (cf. Mt. 10:29).

Israelite belief on the matter of chance is summed up in the aphorism: “The lot is cast into the lap, but the decision is wholly from the Lord” (Prov. 16:33). Probably the closest the OT comes to reflecting the concept of chance as something fortuitous is in the remarks of the Philistines (1 S. 6:9) to the effect that if their scheme for ascertaining the cause of their misfortunes turned out in a certain way, they would regard these misfortunes as being caused by “chance.” However, even here the idea seems to be one of “accident” or perhaps “bad luck” rather, than the fortuitous negative disposition of events, i.e., something without rhyme or reason.

The view that life operates rather mechanistically under the control of “time and chance” is expressed in Eccl. 9:11, where *pega*’ simply means “occurrence,” “happening.” In Dt. 22:6; 2 S. 1:6; 18:9 the verb *qārā*’ emphasizes the unintentional or accidental nature of the event, as does also the noun *miqreh* in Dt. 23:10.

In the NT the concept of coincidence is expressed by *synkyria* in Lk. 10:31, while the rare term *paratynchánō* (Acts 17:17) means “those who had occasion to be there” (cf. AV “that met with him”).

45:5-7), 在祂看来, 这世上没有意料之外的事 (参: 太 10:29)。

《箴言》中总结以色列人对运气的观点: “签放在怀里。定事由耶和华” (箴 16:33)。非利士人的话或许最能体现《旧约》中的机会观念 (撒上 6:9), 他们所说的话大意是, 如果他们可以按计划查明遭灾的原因, 那么他们就认为这灾祸是他们“偶然”遇见的。然而, 即使这样, 非利士人似乎将这灾祸视为“意外”或“不幸”, 而不是将其视为一种偶然的消极事态, 即莫名其妙之事。

《传道书》9:11 中认为, 生活受到“时机”的左右, 机械化地运行, 这节经文中的 *pega*’ 仅仅表示“发生”和“偶然发生”。《申命记》22:6 与《撒母耳记下》1:6、18:19 中的动词 *qārā*’ 和《申命记》23:10 中的名词 *miqreh* 强调了事件的非故意性或偶然性。

在《新约》中, 《路加福音》10:31 中的希腊语 *synkyria* 表达了巧合的概念, 罕见词 *paratynchánō* (徒 17:17) 的意思是“那些偶然出现的人” (参: 《钦定版圣经》“that met with him” [“所遇见的

Possibility rather than chance seems indicated in Acts 27:12, and opportunity in He. 12:17 (cf. AV mg. “way to change his mind”).

In the LXX *týchē*, “chance,” occurs only twice: (1) in Gen. 30:11, where Jacob’s first wife named one of their children *gad* (“fortune”; LXX *en týchē*, “with fortune”), reflecting her heathen upbringing; and (2) in Isa. 65:11, where the MT *mēnī* is represented by the Gk. *týchē*. The prophet Isaiah rebuked the rebellious Israelites for worshiping the heathen gods of fortune (*gad*, a designation which occurs in inscriptions and personal names) and destiny or fate (*mēnī*), reminding his idolatrous countrymen in subtle wordplay of the fate awaiting those who forsook God.

M. S. SEALE

CHANGE.

In Lev. 27:33, AV “the change thereof” (Heb. *ṭmūrā*) means “that for which it is exchanged” (RSV). Job 10:17, AV, “changes and war are against me,” is emended in the RSV (“thou dost bring fresh hosts against me”) and NEB (“bringest fresh forces to the attack”), following the LXX, reading *w^etah^alip* or the like for the MT *h^alipōt* (but see KoB, p. 302, “hardship after hardship”). AV “change” in Job 14:14 (*h^alipā*) is interpreted as “release” in the RSV, and as “relief” in the NEB, meaning relief from military duty (figuratively). In Ps. 55:19 the AV has “because they have no changes” (*h^alipōt*), the RSV “because they keep no law,” the NEB “who have no respect for an oath.” KoB suggests

人”]). 这个希腊词在《使徒行传》27:12 (参:《钦定版圣经》的旁注 “way to change his mind” [“心意回转的门路”]) 中似乎体现出了可能性而不是偶然性, 在《希伯来书》12:7 中的 *chance* 则表现出时机的概念。

Týchē (“运气”) 只在《七十士译本》中出现过两次: (1) 第一次出现在《创世记》30:11 中, 约伯的第一个妻子给他们一个孩子起名叫 *gad* (“万幸”, 《七十士译本》译为 *en týchē*, 意为“幸运”), 这说明她信奉异教; (2) 第二次出现在《以赛亚书》65:11 中, 《马所拉文本》中的 *mēnī* 被译成了希腊语 *týchē*. 先知以赛亚谴责背叛神的以色列人, 因为他们崇拜异教的幸运之神 (铭文中提到了 *gad* 这个词, 人名中也会用到这个词) 和天命 (*mēnī*), 微妙的双关语 “天命” 让以赛亚的那些盲目崇拜偶像的同乡们意识到那些离弃神的人将面临的命运。

词条作者: M. S. SEALE

CHANGE. 更换、改变

《钦定版圣经》《利未记》27:33 中的 “the change thereof” (希伯来语: *ṭmūrā*) 意为 “所更换的” (《修订标准译本》译为 “that for which it is exchanged”)。《修订标准译本》将《钦定版圣经》《约伯记》10:17 中的 “changes and war are against me” 译为 “thou dost bring fresh hosts against me”, 《新英文译本》译为 “bringest fresh forces to the attack”, 汉译均为 “军兵更换着攻击我”, 《钦定版圣经》遵循了《七十士译本》中的译法, 这些英语是对 *w^etah^alip* 或《马所拉文本》中类似词语 *h^alipōt* 的翻译 (另见 KoB, 302 页, “hardship after hardship”)。《修订标准译本》将《钦定版圣经》《约伯记》14:14 中的 “change” (“改变”, *h^alipā*) 译为 “release” (“释放”), 《新英文译本》译为 “relief” (“释放”), 意

“mutual liabilities.” The simplest explanation is that suggested by BDB, p. 323, that the phrase refers to the incessant evil of the psalmist’s enemies.

思是“不再履行军事职责”(比喻用法)。在《诗篇》55:19中,《钦定版圣经》译为“because they have no changes”(חֲלִיפוֹת),《修订标准译本》译为“because they keep no law”,《新英文译本》译为“who have no respect for an oath”,汉译均为“因为他们不肯改变”。有些作品(KoB)将其理解成“相互的责任”。有一部作品(BDB, 323页)给出了最简单的解释,这个短语指的是诗篇作者的敌人连续不断的恶行。

“Changed the ordinance” in Isa. 24:5, AV (*hālap*), means as in the RSV “violated the statutes” (NEB “disobeyed”).

《钦定版圣经》《以赛亚书》24:5中的“Changed the ordinance”(חָלַף)与《修订标准译本》中的“violated the statutes”(《新英文译本》译为“disobeyed”[“违反”]),汉译均为“废了律例”。

The RSV follows the LXX at Prov. 24:21, which in the AV reads “meddle not with them that we given to change” (*šōnim*), RSV “do not disobey either of them”; the NEB has “have nothing to do with men of rank.” The LXX (and RSV) is based evidently on a Heb. *šēnēhem*.

《修订标准译本》遵循《七十士译本》对《箴言》24:21的翻译,《钦定版圣经》译为“meddle not with them that we given to change”(שׂוֹנִימִם),《修订标准译本》译为“do not disobey either of them”,《新英文译本》译为“have nothing to do with men of rank”,汉译均为“不要与反覆无常的人结交”。《七十士译本》(和《修订标准译本》)的翻译显然基于希伯来语 *šēnēhem*。

J. W. D. H.

词条作者: J. W. D. H.

CHANGER

(Jn. 2:14f.). See MONEY-CHANGER.

CHANGER 兑换的人

(约2:14-15)。见 MONEY-CHANGER (兑换钱的人)。

CHANNEL.

See RIVER.

CHANNEL. 水道、河

见 RIVER (河)。

CHANNUNEUS

kə-nun'ē-əs (1 Esd. 8:48, AV). See HANANIAH 15.

CHANNUNEUS 哈拿尼雅

音译: kə-nun'ē-əs (《钦定版圣经》, 拉一8:48)。见 HANANIAH 15 (哈拿尼雅15)。

CHANT

CHANT 哀歌

[Heb. polel of *qîn*] (Ezk. 32:16); AV LAMENT; NEB DIRGE; [*l̄nâ*] (Ps. 8:1 [MT 2]); AV “hast set”; NEB PRAISED. The *qînâ* is a dirge or formal LAMENT (cf. the book of LAMENTATIONS). In Ezk. 32:16 (RSV “lamentation”) what is described is a funeral song for the land of Egypt. The word *l̄nâ* is very difficult (for a summary of the problems cf. Perowne, pp. 132f.). As it stands in the MT, *l̄nâ* appears to be an imperative of *nâtan* (“put” or “place”). However, Delitzsch suggested that it is an irregular infinitive, and would read, “thou, the setting of whose glory is above the heavens.” Other commentators have suggested several alternative emendations of the MT. Morgenstern proposes *tunnâ* from similar usage in Jgs. 5:11; 11:40; the sense would then be a memorializing of God in songs of praise. Similarly, Weiser suggests reading *tânâ* from the parallel Ugaritic word meaning “to be repeated in antiphonal song”; the sense would then be praise of God by celestial beings as in Isa. 6:3.

【希伯来语 *qîn* 的使役动词】(结 32:16); 《钦定版圣经》译为 LAMENT; 《新英文译本》译为 DIRGE, 汉译均为“哀歌”; 【*l̄nâ*】(诗 8:1[《马所拉文本》2]); 《钦定版圣经》译为“hast set”; 《新英文译本》译为 PRAISED, 汉译均为“彰显”。*Qînâ* 指的是挽歌或正式的哀歌(见 LAMENT[哀歌、哀悼], 参: LAMENTATIONS[《耶利米哀歌》])。《以西结书》32:16 中的“哀歌”(《修订标准译本》译为“lamentation”[“哀歌”])指的是埃及地的葬礼曲。*l̄nâ* 这个词非常晦涩难懂(关于所有难题, 见 Perowne, 132-133 页)。《马所拉文本》中使用了 *l̄nâ*, 这个词的似乎是 *nâtan* 的祈使语气动词(“放”或“放置”)。然而, 德利奇(Delitzsch)认为它是一个不规则不定式, 应该理解成“你就是荣耀彰显于天的那位”。其他的注释者也对《马所拉文本》进行了多种修订。莫根施特恩(Morgenstern)根据《士师记》5:11 和 11:40 中的类似用法, 认为《马所拉文本》应该使用 *tunnâ* 一词; 这个词表示用赞歌求告神。同样, 魏泽尔(Weiser)根据乌加列语中的类似词语, 认为《马所拉文本》中应该使用 *tânâ* 这个词, 意为“轮唱赞美诗中需要重复的部分”; 在《以赛亚书》6:3 中表示天上的使者对耶和华的赞美。

Bibliography.—J. Morgenstern, *HUCA*, 19 (1945/46), 491ff.; J. J. S. Perowne, *Book of Psalms*, I (1908); A. Weiser, *Psalms (OTL)*, 1962), *in. loc.*

书目——J. Morgenstern, *HUCA*, 19 (1945/1946), 491 起; J. J. S. Perowne, *Book of Psalms*, I (1908); A. Weiser, *Psalms (OTL)*, 1962), 见这一章。

J. T. DENNISON, JR.

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CHANUNAEUS

kə-nun'ē-əs (1 Esd. 8:48, NEB). See HANANIAH 15.

CHANUNAEUS 哈拿尼雅

音译: kə-nun'ē-əs (《新英文译本》, 拉一 8:48)。见 HANANIAH 15 (哈拿尼雅 15)。

CHAOS

[Heb. *lō' s'ēdārîm* (Job 10:22), *tōhû* (Isa.

CHAOS 混沌、荒凉

【希伯来语: *lō' s'ēdārîm*(伯 10:22), *tōhû*

24:10; 34:11; 45:18f.]); AV also CONFUSION, VAIN, “without any order”; NEB also EMPTY VOID, “a place of disorder” (mg. Job 10:22). The state of formlessness, of utter disorder and confusion.

The Heb. *tōhū* is frequently used in the OT to describe the condition of emptiness, unreality, and desolation (BDB, p. 1062), when combined with the word *bōhū* (void), there is a heightened sense of chaotic, meaningless existence: “without form and void” (Gen. 1:2); “waste and void” (Jer. 4:23). In the creation account, Heb. *tohū wābōhū* (Gen. 1:2) denotes a void or empty space, suggesting Gk. *chāos*, the misty darkness before creation.

G. von Rad speaks of chaos as “a reality that once existed in a preprimeval period but also ... a possibility that always exists. Man has always suspected that behind all creation lies the abyss of formlessness; that all creation is always ready to sink into the abyss of the formless; that the chaos, therefore, signifies simply the threat to everything created” (pp. 48f.). Hence, Isaiah’s “city of chaos” (Isa. 24:10) is a town so morally polluted (v. 5) that it has lost its reason to exist; it has become a purposeless mass of confusion and disorder. The judgment Isaiah utters against Edom (34:11) also threatens her with a return to the original state of things before the creative word of God brought order out of disorder (Gen. 1:2). The “line” and “plummet” were ordinarily used to build; here, they are to be used in the reverse procedure, to reduce to

【(赛 24:10; 34:11; 45:18-19)】; 《钦定版圣经》还译为 CONFUSION (“荒凉”)、VAIN (“虚空”) 和 “without any order” (“混沌”); 《新英文译本》还译为 EMPTY VOID (“荒凉”) 和 “a place of disorder” (“混沌之地”) (旁注, 伯 10:22)。一种空虚混沌的状态或完全无序、混乱的状态。

《旧约》经常用希伯来语 *tōhū* 来表示空虚、不真实和荒凉的状态 (BDB, 1062 页), 当这个词与 *bōhū* (“空的、无人的”) 连用时, 强调了一种混沌的状态或毫无意义的存在: “空虚混沌” (创 1:2; 耶 4:23)。在创世的描述中, 希伯来语 *tohū wābōhū* (创 1:2) 表示空虚或真空的地区, 希腊语 *chāos* 描述了神创世之前的混沌昏暗状态。

拉德 (G. von Rad) 这样描述 “混沌”, “太初时期就处于混沌状态, 而且……世界可能将永远处于混沌状态。人类一直以来都怀疑所有受造物背后隐藏着一个空虚的无底洞; 所有的受造物都将坠入这个无底洞中; 因此, 混沌仅仅代表所有受造物都将面临的威胁” (48-49 页)。因此, 《以赛亚书》24:10 中的 “荒凉的城” 指的是一座道德极度败坏的城市 (赛 24:5), 以至于它都失去了存在的意义; 这城变成了一座无意义的荒凉且无序的城市。以赛亚预言以东将面临审判 (赛 34:11), 以东将回到神创造有序世界之前的原始混沌状态 (创 1:2)。“准绳” 和 “线铈” 通常用来建造房屋; 但在这里它们的用途正好相反, 它们变成了 “空虚的准绳” 和 “混沌的线铈”。以东将 “不能称为一国” (赛 34:12), 也就是说, 它将变成荒凉之地。这完全不是神要创造的地: “祂并非使地荒凉, 是要给人居住” (赛 45:18)。神创造世界是为了使世界变得有序, 使其适宜人

“chaos.” Edom will then be a “No Kingdom There” (Isa. 34:12), i.e., a desert waste. And this is precisely what God did not create the earth to be: “he did not create it a chaos, he formed it to be inhabited!” (Isa. 45:18). The orderliness of the world and its fitness for human habitation are the express product of the Creator’s purpose.

Nor does God communicate with His people in a disorderly fashion: “I did not say to the offspring of Jacob, ‘Seek me in chaos.’ I the Lord speak the truth, I declare what is right” (45:19). This is probably a warning against occult means of divining God’s will (North, p. 159). After all, the occult is no more than conceited unreality (*tōhû*).

When Job describes the realm of the dead, he declares it “the land of gloom and chaos, where light is as darkness” (Job 10:22). Over against the chaos in the world, there stands the creative and sustaining Word of God that caused the universe to emerge from the preprimeval *tōhû* (Gen. 1:1ff., NEB), and that Word continues to give order and meaning to all history (cf. Jn. 1:1–5).

See also ABYSS; DEEP; VOID.

Bibliography.—B. Anderson, *Creation Versus Chaos* (1967); C. North, *Second Isaiah* (1964); *ILC*, I-II, 456f.; 471ff.; G. von Rad, *Genesis* (Eng. tr., *OTL*, 1961).

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CHAPEL

(Am. 7:13, AV). See SANCTUARY.

类居住。

上帝没有以无序的方式与祂的子民交流：“我没有对雅各的后裔说：你们寻求我是徒然的。我耶和华所讲的是公义，所说的是正直”（赛 45:19）。这可能是在警告人们不要以神秘的方法推测神的意志（North, 159 页）。神秘学毕竟仅仅是骄傲自满的幻想（*tōhû*）。

约伯在描述阴间时说道，“那地甚是幽暗，是死荫混沌之地，那里的光好像幽暗”（伯 10:22）。神的道打破了这世界的混沌，创造和维系着新的世界，并使这个世界摆脱了太初的混沌状态（《新英文译本》，创 1:1 起），神的道规定了所有历史的秩序，并且赋予历史以意义（参：约 1:1-5）。

另见 ABYSS（无底坑、阴间）；DEEP（深渊）；VOID（空虚、虚空）。

书目——B. Anderson, *Creation Versus Chaos* (1967); C. North, *Second Isaiah* (1964); *ILC*, I-II, 456-457; 471 起; G. von Rad, *Genesis* (英译本, *OTL*, 1961)。

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CHAPEL 圣所

（《钦定版圣经》，摩 7:13）。见 SANCTUARY（至圣所、圣所）。

CHAPHENATHA

kə-fen'ə-thə [Gk. *Chaphenatha*] (1 Macc. 12:37); AV CAPHENATHA. A name apparently given to part of the eastern wall of Jerusalem, or possibly a fort in that neighborhood, which was repaired by Jonathan Maccabeus. The place cannot now be identified.

CHAPITER

(AV). See CAPITAL.

CHAPMAN.

An obsolete term for “trader,” used once in the AV (2 Ch. 9:14). See TRADE.

CHAPT.

This archaic spelling of “chapped” or “cracked open” is found in Jer. 14:4, AV. The RSV renders the Hebrew term (*hātāt*) in its other sense of “dismayed.”

CHARAATHALAR

kar-ə-ath'ə-lār [Gk. *Charaathalan*] (1 Esd. 5:36, AV, NEB). Most probably a corruption of the text. The names “Cherub, Addan, and Immer” in the lists of Ezr. 2:59 and Neh. 7:61 are presented in the AV as “Charaathalar leading them, and Allar.”

CHARACA

kar'ə-kə (2 Macc. 12:17, AV). See CHARAX.

CHARACTER

[Gk. *dokimé*] (Rom. 5:4); AV EXPERIENCE; NEB “proof that we have

CHAPHENATHA 恰芬那达

音译：kə-fen'ə-thə 【希腊语：*Chaphenatha*】（马一 12:37）；《钦定版圣经》译为 CAPHENATHA（恰芬那达）。恰芬那达似乎是耶路撒冷一段东墙的名称，也可能是耶路撒冷附近曾被约拿单·马加比加固的一个要塞。现在无法确定该地的位置。

CHAPITER 柱顶

（《钦定版圣经》）。见 CAPITAL（球、柱顶）。

CHAPMAN. 商人

一个表示“商人”的过时词语，《钦定版圣经》曾使用过一次这个词（代下 9:14）。见 TRADE（买卖、贸易）。

CHAPT. 干裂

“chapped”或“cracked open”（汉译均为“裂开”）的古代拼写形式，《钦定版圣经》的《耶利米书》14:4中用到了这个词。《修订标准译本》将希伯来语 *hātāt* 译为“dismayed”（“失望的”），这里使用了这个希伯来词语的其他含义。

CHARAATHALAR 《以斯得拉一书》5:36 中的一个讹误

音译：kar-ə-ath'ə-lār 【希腊语：*Charaathalan*】（《钦定版圣经》和《新英文译本》，拉一 5:36）。很有可能是这节经文中的一个讹误。《钦定版圣经》将《以斯拉记》2:59和《尼希米记》7:61中的“基绿、押但、音麦”译为“Charaathalar leading them, and Allar”。

CHARACA 查莱克什

音译：kar'ə-kə（《钦定版圣经》，马二 12:17）。见 CHARAX（查莱克什）。

CHARACTER 老练、品格

【希腊语：*dokimé*】（罗 5:4）；《钦定版圣经》译为 EXPERIENCE（“老练”）；

stood the test,” “this proof.” The Greek noun *dokimé* is derived from the adjective *dókimos*, “approved,” “tried and true,” “genuine,” and thus connotes successful endurance of testing. In Rom. 5:4 *dokimé* is an intermediate step in a process of development. The renderings “approvedness” (RV) and “proof” (NEB), though basically sound, tend to obscure the flow of thought. Also, the verbal idea (*katergázetai*, “work out,” “effect,” v. 3) is probably best represented by the Eng. “develops” or “builds,” so either “experience” or “character” seems more appropriate with the idea of the verb. Their use in this context complies with current usage, for persons with character or experience are reliable and trustworthy, having stood the test.

See *TDNT*, II, s.v. δόκιμος χτλ. (Grundmann).

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CHARACTERS, COMMON

[Heb. *heret nōš*—‘a man’s stylus’] (Isa. 8:1). A common type of writing, devoid of conscious artistry, which could be easily read.

CHARASHIM

kar’ə-shim (1 Ch. 4:14, AV). See GEHARASHIM.

CHARAX

kâr’ax [Gk. *Charax*]; AV CHARACA. A place mentioned only in 2 Macc. 12:17. Situated E of the Jordan, it belonged to the Auranitis, a district in Syria NE of Gilead, which included Jebel Haurân itself and the strip of territory running W toward Batanea, between the Trachonitis

《新英文译本》译为“proof that we have stood the test” (“已被验证之品格”) 和 “this proof” (“品格”)。希腊语名词 *dokimé* 源于形容词 *dókimos*, 意为“被认可的”、“已被验证的”、“真实的”, 因此暗示着经住了长久的考验。《罗马书》5:4 中的 *dokimé* 指的是发展过程中的中间阶段。《修订译本》译为 “approvedness”, 《新英文译本》译为 “proof”, 汉译均为“品格”, 虽然这两种翻译基本合理, 但这两个词都忽略了思考的过程。另外, “develops” 或 “builds” 可能是“生”这个动词 (*katergázetai*, 意为“产生”或“使生效”) 的最佳解释, 所以“experience” (“老练”) 或 “character” (“品格”) 似乎更符合这个动词的含义。这两个词在该语境中的用法与它们现在的用法相符, 因为有性格或有经验的人是值得信赖的, 也是经得起考验的。

见 *TDNT*, II, 见词条 δόκιμος χτλ. (Grundmann)。

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CHARACTERS, COMMON 常用的字

【希伯来语: *heret nōš*——“人所用的笔”】(赛 8:1)。常见易读且没有人工斧痕的常见字体。

CHARASHIM 革夏纳欣人

音译: kar’ə-shim (《钦定版圣经》, 代上 4:14)。见 GEHARASHIM (革夏纳欣人)。

CHARAX 查莱克什

音译: kâr’ax 【希腊语: *Charax*】; 《钦定版圣经》译为 CHARACA (“查莱克什”); 只有《马加比二书》12:17 中提到过的一个地名。查莱克什位于约旦河以东, 隶属于叙利亚的奥兰尼, 奥兰尼位于基列东北部, 包括浩兰高地和巴塔尼亚以东的地区, 位于特拉可尼与阿拉

and Arabia. This district is also called Tob (1 Macc. 5:9, 13; 2 Macc. 12:17), the land to which Jephthah fled (Jgs. 11:3, 5) and from which the Ammonites secured twelve thousand mercenaries to help defend against King David (2 S. 10:6). It has also been conjectured that Charax may be modern el-Kerak in southern Moab.

D. B. PECOTA

CHARCHEMISH

kär'kə-mish. *See* CARCHEMISH.

CHARCHUS

kär'kes (1 Esd. 5:32, AV). *See* BARKOS.

CHARCOAL

(Prov. 26:21; Jn. 18:18; 21:9). *See* COAL.

CHAREA

kar'ē-ə [Gk. *Charea*]. Head of a family of temple-servants (1 Esd. 5:32); called HARSHA in Ezr. 2:52; Neh. 7:54.

CHARGE

[Heb. *šawâ*, *mišmeret*, *'edût* (Ex. 19:23), *šāmar*, *māšal* (Gen. 24:2), *šār* (Gen. 47:6), *'ūd* (1 K. 21:10, 13), *pāqad*, *šāba'* (1 S. 14:27f.), *mišpāt* (1 K. 4:28), *rādâ* (1 K. 9:23), *nātan* (Job 1:22), *'arak* (Ps. 50:21), *šālah* (1 K. 14:6), *rīb* (Neh. 5:7), *šīm* (Job 4:18), *šāqaq* (Prov. 28:15), *ma^aleh* (Nah. 3:3), *nāgāh* (Dnl. 8:4), *dābar* (Dt. 19:15), *dābar šeqer* ("false charge," Ex. 23:7), *"lilōt d^ebārīm* (Dt. 22:14, 17), *nātan b^eyad* (Gen. 30:35; 39:4; 2 S. 10:10; 1 Ch. 19:11), *b^eyad*

伯半岛之间。该地区也被称为陀伯地（马一 5:9, 13; 马二 12:17），耶弗他曾逃往陀伯地（士 11:3, 5），亚扪人从陀伯招募了一万两千兵丁来帮助他们抵挡大卫王的进攻（撒下 10:6）。有人认为查莱克什可能是摩押南部的现代卡拉克（el-Kerak）。

词条作者：D. B. PECOTA

CHARCHEMISH 迦基米施

音译：kär'kə-mish。见 CARCHEMISH（迦基米施）。

CHARCHUS 巴柯

音译：kär'kes（《钦定版圣经》，拉一 5:32）。见 BARKOS（巴柯）。

CHARCOAL 炭

（箴 26:21; 约 18:18; 21:9）。见 COAL（炭）。

CHAREA 恰瑞

音译：kar'ē-ə【希腊语：*Charea*】。一个尼提宁家族的首领（拉一 5:32）；在《以斯拉记》2:52 和《尼希米记》7:54 中被称为哈沙（见 HARSHA[哈沙]）。

CHARGE 吩咐、控告、谨守、责备、嘱咐、价钱

【希伯来语：*šawâ*, *mišmeret*, *'edût*（出 19:23），*šāmar*, *māšal*（创 24:2），*šār*（创 47:6），*'ūd*（王上 21:10, 13），*pāqad*, *šāba'*（撒上 14:27-28），*mišpāt*（王上 4:28），*rādâ*（王上 9:23），*nātan*（伯 1:22），*'arak*（诗 50:21），*šālah*（王上 14:6），*rīb*（尼 5:7），*šīm*（伯 4:18），*šāqaq*（箴 28:15），*ma^aleh*（鸿 3:3），*nāgāh*（但 8:4），*dābar*（申 19:15），*dābar šeqer*（“虚假的事”，出 23:7），*"lilōt d^ebārīm*（申 22:14, 17），*nātan b^eyad*（创 30:35; 39:4; 撒下 10:10; 代上 19:11），*b^eyad*（创

(Gen. 39:6), *'al-yād* (1 S. 17:22; Ezr. 1:8; Est. 3:9), *'al-*, *nāṣab 'al* (Ruth 2:5f.), *'āmaḍ 'al* (Dnl. 12:1); Gk. *aitía, aitiōma* (Acts 25:7), *entéllomai* (Mt. 4:6; Lk. 4:10), *entolé* (Jn. 10:18), *katēgoréō, katēgoría* (1 Tim. 5:19; Tit. 1:6), *epí* (Acts 8:27), *parangelía* (Acts 16:24; 1 Tim. 1:5, 18), *parangéllō, synepitíthēmai* (Acts 24:9), *enkaléō* (Rom. 8:33; Acts 19:38, 40), *énklēma* (Acts 23:29; 25:16), *exousía* (Mk. 13:34), *adápanos* (1 Cor. 9:18), *diamartýromai* (1 Tim. 5:21; 2 Tim. 2:14; 4:1), *klēros* (1 Pet. 5:3), *embrimáomai* (Mt. 9:30; Mk. 1:43), *epitimáō* (Mt. 16:20; Mk. 8:30; Lk. 9:21), *diastéllomai, proaitiáomai* (Rom. 3:9), *martyréō* (1 Thess. 2:11), *logízomai* (2 Tim. 4:16), *diabállō* (Lk. 16:1) *phēmi* (Rom. 3:8), *rhēma* (2 Cor. 13:1), *ellogéō* (Philem. 18)]; AV also COMMAND, RULED, ORDINANCE (Lev. 18:30; 22:9), KEEP (ER), WATCH (2 Ch. 23:6), REBUKE, ACCUSE, ACCUSATION, etc.; NEB also WARN, KEEP (Nu. 1:53; Job 34:13), COMMISSION (Ex. 6:13; Dt. 3:28), DUTIES, RULES, ORDERS, ACCUSATION, ENJOIN, COMPLAINT, etc.

The Hebrew and Greek words have the following variety of meanings: (1) to command, in a strict or solemn manner (*ṣawâ, embrimáomai, epitimáō, diastéllomai*); occasionally used of a dying man's last commands (Gen. 49:29; cf. 50:12, 16; Dt. 31:23, 25); (2) to exercise oversight, supervision, or care (forms containing *yād* and *'al-*); (3) to be given a special duty or particular responsibility (*mišmeret*), such as the

39:6), *'al-yād* (撒上 17:22; 拉 1:8; 斯 3:9), *'al-*, *nāṣab 'al* (得 2:5-6), *'āmaḍ 'al* (但 12:1); 希腊语: *aitía, aitiōma* (徒 25:7), *entéllomai* (太 4:6; 路 4:10), *entolé* (约 10:18), *katēgoréō, katēgoría* (提前 5:19; 多 1:6), *epí* (徒 8:27), *parangelía* (徒 16:24; 提前 1:5, 18), *parangéllō, synepitíthēmai* (徒 24:9), *enkaléō* (罗 8:33; 徒 19:38, 40), *énklēma* (徒 23:29; 25:16), *exousía* (可 13:34), *adápanos* (林前 9:18), *diamartýromai* (提前 5:21; 提后 2:14; 4:1), *klēros* (彼前 5:3), *embrimáomai* (太 9:30; 可 1:43), *epitimáō* (太 16:20; 可 8:30; 路 9:21), *diastéllomai, proaitiáomai* (罗 3:9), *martyréō* (帖前 2:11), *logízomai* (提后 4:16), *diabállō* (路 16:1), *phēmi* (罗 3:8), *rhēma* (林后 13:1), *ellogéō* (门 1:18)]; 《钦定版圣经》译为 COMMAND (“吩咐”)、RULED (“掌管”)、ORDINANCE (“吩咐”利 18:30; 22:9)、KEEP (ER) (“遵守”或“看守的”)、WATCH (“吩咐”，代下 23:6)、REBUKE (“责备”)、ACCUSE (“控告”)、ACCUSATION (“控告”)等;《新英文译本》还译为 WARN (“警告”)、KEEP (“谨守”，民 1:53; 伯 34:13)、COMMISSION (“吩咐”，出 6:13; 申 3:28)、DUTIES (“吩咐”)、RULES (“典章”)、ORDERS (“命令”)、ACCUSATION (“控告”)、ENJOIN (“吩咐”)和 COMPLAINT (“控告”)等。

这些希伯来语和希腊语有以下几种含义：(1) 严格或郑重的命令 (*ṣawâ, embrimáomai, epitimáō, diastéllomai*); 有时还可以表示将死之人最后的嘱托 (创 49:29; 参: 创 50:12, 16; 申 31:23, 25); (2) 监督、管理或看顾 (包括 *yād* 和 *'al-*两种形式); (3) 被赋予特殊任务或特殊职责 (*mišmeret*), 如许多利未人在圣殿中的职分 (参: 民 3:25; 4:27; 9:19; 代下 23:6; 结 40:45-46); (4) 正式地指控罪行 (*aitía*); (5) 算账或归罪

charge which the various groups of Levites had for the sanctuary (cf. Nu. 3:25; 4:27; 9:19; 2 Ch. 23:6; Ezk. 40:45f.); (4) to accuse formally of a crime (*aitía*); (5) to reckon or impute (Philem. 18); (6) to set a price (1 S. 13:21; cf. 1 Cor. 9:18); (7) to rush against or attack (Prov. 28:15; Dnl. 8:4; Nah. 3:3).

The AV uses “chargeable” in several passages (cf. 2 S. 13:25; Neh. 5:15; 2 Cor. 11:9; 1 Thess. 2:9; 2 Thess. 3:8) with the obsolete meaning of being “burdensome.”

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CHARGER.

An archaic word in the AV for a flat dish or platter. See PLATE (Nu. 7); PLATTER (Mt. 14:8, 11 par.); BASIN (Ezr. 1:9).

In Nah. 2:3, RSV, “chargers” (i.e., cavalry horses) replaces AV “fir trees,” reading Heb. *happārāšîm* for *habb^eerōšîm* (cf. NEB “squadrons of horse”).

CHARGES.

The AV of Acts 21:24, “be at charges with them” (Gk. *dapanáō*), means, as in the RSV, “pay their expenses,” with reference to the sacrificial expenses of the poorer NAZIRITES.

CHARIOT

[Heb. *rekeb*, *merkābā*, also *r^ekūb* (Ps. 104:3), *gālā* (Ps. 46:9), *hōšen* (Ezk. 23:24); Gk. *hárma*, *rhédē*]; NEB also CARRIAGE (Acts 8), SHIELD (Ps.

于 (门 1:18); (6) 定价 (撒上 13:21; 参: 林前 9:18); (7) 冲撞或攻击 (箴 28:15; 但 8:4; 鸿 3:3)。

《钦定版圣经》在多处经文中 (参: 撒下 13:25; 尼 5:15; 林后 11:9; 帖前 2:9; 帖后 3:8) 使用了 “chargeable” 一词, 这些经文使用了该词的过时含义, “繁重的”。

词条作者: J. T. DENNISON, JR.

CHARGER. 盘子、骑兵

《钦定版圣经》中用来表示浅盘或大浅盘的过时词语。见 PLATE (盘子, 民 7); PLATTER (盘子, 太 14:8, 14:11 和平行经文); BASIN (盆、盘, 拉 1:9)。

在《那鸿书》2:3 中, 《修订标准译本》用 “chargers” (即 “骑兵”) 来代替《钦定版圣经》中的 “fir trees” (“柏木”), 将希伯来语 *happārāšîm* 理解为 *habb^eerōšîm* (参: 《新英文译本》 “squadrons of horse” [“骑兵”])。

CHARGES. 规费

《钦定版圣经》《使徒行传》21:24 中的 “be at charges with them” (希腊语: *dapanáō*) 与《修订标准译本》中的 “pay their expenses” 含义相同, 汉译均为 “拿出规费”, 规费指的是更为贫穷的拿细耳人 (见 NAZIRITES[拿细耳人]) 献祭的费用。

CHARIOT 战车、车

【希伯来语: *rekeb*, *merkābā*, *r^ekūb* (诗 104:3), *gālā* (诗 46:9), *hōšen* (结 23:24); 希腊语: *hárma*, *rhédē*】; 《新英文译本》还译为 CARRIAGE (“车”,

46:9); AV also “way” (Heb. *derek*, Hos. 10:13), emended to “chariot” in the RSV and NEB, following the LXX; and AV “thy paths” in Ps. 65:11 (*ma‘gāl*) is in the RSV “track of thy chariot,” the NEB “palm-trees”; **CHARIOT DRIVER** [Heb. *rakkāb*] (1 K. 22:34; 2 Ch. 18:33); **CHARIOTEER** [*rākāb*] (Jer. 51:21); AV, NEB, RIDER.

徒 8) 和 SHIELD (“战车”，诗 46:9)；《钦定版圣经》还译为“way”（“行为”，希伯来语：*derek*，何 10:13），《修订标准译本》和《新英文译本》遵循《七十士译本》中的翻译，将其改译为“chariot”（“战车”）；《修订标准译本》将《钦定版圣经》《诗篇》65:11 中的“thy paths”（“你的路径”）(*ma‘gāl*) 译为“track of thy chariot”（“你的路径”），《新英文译本》译为“palm-trees”（“棕榈树”）；**CHARIOT DRIVER**（“赶车的”）【希伯来语：*rakkāb*】（王上 22:34；代下 18:33）；**CHARIOTEER**（“坐战车的”）【*rākāb*】（耶 51:21）；《钦定版圣经》和《新英文译本》译为 RIDER（“骑马的”）。

The earliest wheeled vehicles known were used in Mesopotamia at Kish and Ur prior to 3000 B.C. These were heavy, clumsy carts equipped with four solid wheels, drawn by asses or oxen. The two-wheeled chariot followed a little later and with subsequent modifications became a war machine of great importance in the history of the ancient world.

约在公元前 3000 年以前，美索不达米亚的基什和吾珥就出现了最早的轮式车辆。这种车很笨重，车子有四个实心的轮子，用驴或牛拉着走。之后不久出现了两轮车，人们随后对它进行了改进，从而使其成为古代世界史上的重要战争武器。

I. Chariots of Egypt.-It is to the chariots of ancient Egypt that reference is first made in Scripture. Joseph was honored by being made to ride in the second chariot of Pharaoh (Gen. 41:43). Joseph paid honor to his father on his arrival in Goshen by meeting him in his chariot (46:29). In the state ceremonial with which the remains of Jacob were escorted to Canaan, chariots and horsemen were conspicuous (50:9). In the narrative of the departure of the Israelites from Egypt and of Pharaoh's futile attempts to detain them the chariots and horsemen of Pharaoh figure largely (Ex. 14:17f., 23, 25; 15:4, 19). It was with the Hyksos

I. 埃及的战车。《圣经》中首次提到的战车是古埃及的战车。法老尊敬约瑟，让约瑟坐在他的副车上（创 41:43）。约瑟套车去歌珊迎接他的父亲，以示对父亲的尊敬（创 46:29）。在为雅各举行的国家葬礼上，约瑟显然用马兵和车辆将雅各的尸体护送到了迦南（创 50:9）。在以色列人出埃及和法老企图阻止他们出埃及的描述中，战车和马兵扮演了重要的角色，但法老的企图以失败告终（出 14:17-18, 23, 25; 15:4, 19）。以色列人出埃及数个世纪之前，希克索斯人骑着马，后来又坐着战车侵略了埃及；可能因为这些令埃及人憎恶的牧羊人勇士拥有战车，所以他们才能打败埃及人。

invasion, some centuries before the Exodus, that the horse, and subsequently the chariot, were introduced for purposes of war into Egypt; and it may have been the possession of chariots that enabled those hated shepherd warriors to overpower the native Egyptians.

The Egyptian chariot was distinguished by its lightweight construction. It was so reduced in weight that it was possible for a man to carry his chariot on his shoulders without fatigue. The ordinary chariot was made of wood and leather and had only two occupants, the fighting man and his shield-bearer. The royal chariots were ornamented with gold and silver; and in the battle of Megiddo, Thutmose III is represented as standing in his chariot of electrum like the god of war, brandishing his lance. In the battle the victorious Egyptians captured 2041 horses and 924 chariots from the Syrian allies.

II. Canaanite Chariot.-The Canaanites had long possessed horses and chariots when Joshua hamstringed their horses and burned their chariots with fire at the waters of Merom (Josh. 11:6, 9). The chariots of iron which the Canaanites could maneuver in the plains and valleys proved a formidable obstacle to the complete conquest of the land (Jgs. 1:19). Jabin had 900 chariots of iron, and with them he was able to oppress the Israelites twenty years (Jgs. 4:3). The Philistines of the low country and the maritime plain, of whom we read in Judges and Samuel, were a warlike people, disciplined and well armed; and their possession of chariots gave them a great advantage over the Israelites. In the war of Michmash they put into the field the incredible

埃及战车以轻便著称。这种战车重量非常轻，所以一个士兵可以毫不费力地扛起它。普通的战车是用木头和皮革制成的，只能容纳两个人——战士和为他持盾的侍从。王室的战车上镶着金银；在米吉多战役中，图特摩斯三世手持长矛，像战神一样战在金银战车上。埃及人取得了战争的胜利，他们从叙利亚盟军手中虏获了 2041 匹马和 924 辆战车。

II. 迦南人的战车。约书亚在米伦水边砍断迦南人的马蹄，焚烧了他们的车辆，但在这之前很长时间迦南人就拥有了马和战车（书 11:6, 9）。迦南人在平原和山谷中驾着他们的铁车，这证明铁车是完全征服迦南地的巨大障碍（士 1:19）。耶宾有 900 辆铁车，他能够依靠这些铁车压迫以色列人二十年（士 4:3）。根据《士师记》和《撒母耳记》的描述，低地和沿海平原上的非利士人是好战的民族，他们训练有素、武器精良；他们有战车，与以色列人相比，这是他们的巨大优势。在密抹之战中，非利士人竟然投入战场三万辆战车和六千名马兵，但他们却遭受了惨败（撒 13:5; 14:20）。然而，在基利波之战中，非利士人的战车和马兵击溃了所有的敌军，这是扫罗受伤和扫罗全家灭亡的原因。

number of 30,000 chariots and 6000 horsemen, only in the end to suffer a grievous defeat (1 S. 13:5; 14:20). In the battle of Gilboa, however, the chariots and horsemen of the Philistines bore down all opposition, and proved to be the destruction of Saul and his house.

Of these chariots there have come down to us no detailed description and no representation. But we cannot be far wrong in turning to the chariot of the Hittites as a type of the Canaanite and Philistine chariot. It is not from the monuments of the Hittites themselves, however, but from the Egyptian monuments depicting their conflicts with the Hittites, that we know what their chariots were like. Their chariotry was their chief arm of offense. The Hittites also used chariots for hunting; but a heavier wagon with paneled sides was employed for war. The Egyptian monuments represent three Hittites in each car, a practice which differed from that of Egypt and attracted attention. Of the three, one guided the chariot, another did the fighting with sword and lance, and the third was the shield-bearer.

III. Solomon and Later Kings.-The Israelites, living in a mountainous country, were tardy in adopting the chariot for purposes of war. David hamstrung all the chariot horses of Hadadezer king of Zobah, and “left enough for a hundred chariots” (2 S. 8:4); and Adonijah prepared for himself chariots and horsemen with a view to contesting the throne of his father (1 K. 1:5). But Solomon was the first in Israel to acquire chariots and horses on a national scale, and to build cities for their accommodation (1 K. 9:19). According to

我们既不了解这些战车的细节，也没有关于这些战车的描述。但如果我们认为赫人的战车很像迦南人和非利士人的一种战车，应该不会错得太离谱。我们从埃及人的而不是赫人的纪念碑上了解到了赫人战车的样子，埃及人纪念碑上还描述了赫人与埃及人之间的冲突。赫人的战车是他们的主要进攻武器。赫人战车还可用于打猎；但四面带有嵌板的笨重车辆用于战争中。根据埃及纪念碑上的描述，每辆战车上有三个赫人，这与埃及战车上的人数不同，因此引起了人们的关注。这三个人当中的一个人负责驾驶战车，另一个人拿着剑和长矛与敌人争战，第三个人负责持盾。

III. 所罗门和后期国王的战车。以色列人生活在山区，所以他们很晚才在战争中使用战车。大卫砍断了琐巴王哈大底谢拉战车的马的蹄筋，“但留下了一百辆车的马”（撒下 8:4）；亚多尼雅为了争夺其父的王位，为自己预备了车辆和马兵（王上 1:5）。但所罗门首先从以色列全国范围内取得了车辆和马匹，并建造了屯车和马兵的城（王上 9:19）。根据《马所拉文本》《列王纪上》10:28-29 中的描述，所罗门让商人从埃及购买了一群一群的马，“从埃及买来的车，每辆价银六百舍客勒，马每匹一百五十舍客勒。赫人诸王进和亚兰诸王所买的车

the MT of 1 K. 10:28f., Solomon had agents who received droves of horses from Egypt, “and a chariot came up and went out of Egypt for 600 shekels of silver, and a horse for 150; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.” On the strength of a warrantable emendation of the text it is now proposed to read v. 28: “And Solomon’s import of horses was from Egypt and from Kue; the king’s traders received them from Kue at a price”—Kue being Cilicia. It was from Egypt that the nation was forbidden by the Deuteronomic law to acquire horses (Dt. 17:16); but according to Ezk. 27:14, Israel obtained horses, chargers, and mules from Togarmah—north Syria and Asia Minor. From Solomon’s time onward chariots were in use in both kingdoms.

Zimri, who slew Elah, son of Baasha and king of Israel, was captain of half his chariots (1 K. 16:9). It was when sitting in his chariot in disguise beside the driver that Ahab received his fatal wound at Ramoth-gilead (22:34). The floor of the royal chariot was a pool of blood, and “they washed the chariot by the pool of Samaria” (vv. 35, 38). It was in his war-chariot that his servants carried Josiah dead from the fatal field of Megiddo (2 K. 23:30).

The chief pieces of the Hebrew chariot were (1) the pole to which the two horses were yoked, (2) the axle—resting upon two wheels with six or eight spokes (1 K. 7:33)—into which the pole was fixed, (3) a frame or body open behind, standing upon the axle and fitted by a leather band to the pole. The chariots of iron of which we read (Jgs. 4:3) were of wood

马，也是按这价值经他们手买来的”。根据对这段经文的合理修订，有人建议现在应该这样理解《列王纪上》10:28 “所罗门的马是从埃及带来的，是王的商人一群一群按着定价买来的”，古厄就是基利家。《申命记》中律法禁止以色列人从埃及购买马匹（申 17:16）；但根据《以西结书》27:14 的描述，以色列从陀迦玛——叙利亚北部和小亚细亚获得了马、战马和骡子。以色列和犹太两大王国从所罗门时期开始就使用战车。

杀害了巴沙儿子和以色列王的心利管理着以色列一半的战车（王上 16:9）。亚哈王在基列的拉末受了重伤，他伪装坐在战车中赶车的人旁边（王上 22:34），亚哈的血从伤处流在车中，“有人把他的车，洗在撒马利亚的池旁”（王上 22:35, 38）。约西亚死在米吉多战场后，他的臣仆正是用战车把他的尸首从米吉多运到了耶路撒冷（王下 23:30）。

希伯来人战车的主要部件包括（1）束缚着两匹马的杆子，（2）车轴——安装在带有六根或八根辐条的车轮上（王上 7:33）杆子固定在车轴上，（3）后面敞开的车架，车架由车轴支撑，由一根皮带与杆子连接在一起。《士师记》4:3 中的铁车用木头加固或者车上镶有铁。虽然亚哈的战车（王上 22:34）和耶户的战车（王下 9:24-25）仅可供两人乘坐，

strengthened or studded with iron. Like that of the Hittite, the Hebrew chariot probably carried three men, although in the chariot of Ahab (1 K. 22:34) and in that of Jehu (2 K. 9:24f.) we read of only two.

但希伯来人的战车可能与赫人的战车类似，也可容纳三个人。



Tiglath-pileser III (745–727 B.C.) standing in his war chariot with a driver and a “third man” or “captain” who holds an umbrella. Eight-spoked chariot wheels were introduced under Ashurnasirpal II (885–860 B.C.) and characterized Assyrian chariots until the Persian period. Gypsum relief from Nimrūd (Trustees of the British Museum)

上图为站在战车上的提革拉毗列色三世（公元前 745 至 727 年在位）与赶车的和举着伞的“第三个人”或“车兵”。亚述纳西尔帕二世（公元前 885 至 860 年在位）统治时期出现了八个轮辐的战车，亚述的这种战车一直沿用至波斯时期。此图为宁录的石膏浮雕画。（大英博物馆理事会）



Gold model of a Persian chariot with nine-spoked, knobbed wheels. The high chariot, with wheels approximately a man’s height, was developed by Sennacherib (705–669 B.C.). (Trustees of the British Museum)

上图为波斯战车的金模型，这种战车有九根辐条，车轮上有旋钮。这种战车的车轮大约有一人高，是由西拿基立（公元前 705 年至 669 年在位）研制出来的。（大英博物馆理事会）

IV. Assyrians.-In the later days when the Assyrians overran the lands of the West, the Israelites had to face the chariots and the hosts of Sennacherib and of the kings (2 K. 19:23); and they faced them with chariots of their own. An inscription of

IV. 亚述的战车。后来当亚述人征服了西部的土地，以色列人不得不面对西拿基立和诸王的战车和军队（王下 19:23）；以色列人用他们的战车抵挡敌人的战车。根据亚述撒幔以色列二世时期铭文的记载，以色列王亚哈在夸夸战役

Shalmaneser II of Assyria tells how in the Battle of Qarqar (854 B.C.) Ahab of the land of Israel had put into the field 2000 chariots and 10,000 soldiers. But the Assyrian chariotry was too numerous and powerful for Israel. The Assyrian chariot was larger and heavier than the Egyptian or the Hebrew: it had usually three and sometimes four occupants. When we read in Nahum's prophecy of "chariots flashing with steel," "rushing to and fro in the broad ways" (Nah. 2:3f.), it is the Assyrian chariots that we are to imagine being hastily gathered for the defense of Nineveh.

V. Chaldeans, Persians, and Greeks.-In early Babylonian inscriptions of the 3rd millennium before Christ there is evidence of the use of Babylonian war-chariots, and Nebuchadrezzar in his campaigns to the west had chariots as part of his victorious host (Jer. 47:3). It was the Persians who first employed scythed chariots in war; and we find Antiochus Eupator in the Seleucid period equipping a Greek force against Judea which had 300 chariots armed with scythes (2 Macc. 13:2).

VI. In the NT.-In the NT the chariot is seldom mentioned. Besides the chariot in which the Ethiopian eunuch was traveling (Acts 8:28f., 38), there is mention of the din of war-chariots to which the onrush of locusts is compared in apocalyptic vision (Rev. 9:9); and cf. Rev. 18:13.

VII. Figurative Use.-The chariot has a place in the figurative language of Scripture. It is a tribute to the powerful influence of Elijah and Elisha that they are separately called "the chariots of Israel and the horsemen thereof" (2 K.

(公元前 854 年) 中投入了两千辆战车和一万名士兵。但因亚述的战车过多且过于强大，以色列人无法抵挡住它们。亚述的战车比埃及人或希伯来人的战车更大、更重：亚述的战车通常可以容纳三个人，有时可以容纳四个人。我们可以在《那鸿书》中读到这样的预言，“战车上的钢铁闪烁如火”，“车辆在宽阔处奔来奔去”（鸿 2:3-4），防御尼尼微城时迅速集结的战车应该就是我们所说的亚述的战车。

V. 迦勒底人、波斯人和希腊人的战车。公元前 3000 年早期巴比伦铭文证明，巴比伦人在这一时期就使用战车，尼布甲尼撒将战车视为他征服西部的凯旋之师（耶 47:3）。波斯人首先在战争中使用轮上插满利刃的战车；我们发现塞琉古王朝的安提阿哥·优帕特进犯犹太地时，为希腊军队配备了三百辆轮上插满利刃的战车（马二 13:2）。

VI. 《新约》中的战车。《新约》中很少提及战车。除了埃提阿伯太监出行时所坐的车辆（徒 8:28-29, 38），《启示录》9:9 在启示异象中将蝗虫进攻时翅膀的声音比作战车的喧闹声；参：《启示录》18:13。

VII. 战车的比喻用法。《圣经》中的战车还有比喻义。以利亚和以利沙都被称为“以色列的战车马兵”（王下 2:12; 13:14），这是对他们的巨大影响力的颂扬。天国的军队被称为“神的车辇累万盈千”（诗篇 68:17）。但车和马却无

2:12; 13:14). The angelic hosts are declared to be God's chariots, twice ten thousand, thousands upon thousands (Ps. 68:17). But chariots and horses themselves are a poor substitute for the might of God (Ps. 20:7). God Himself is represented as riding upon His chariots of salvation for the defense of His people (Hab. 3:8). In Zechariah, the four chariots with their horses of various colors have an apocalyptic significance (Zec. 6).

See also CHARIOTS OF THE SUN.

Bibliography.—Y. Yadin, *Art of Warfare in Biblical Lands* (1963), pp. 4f.; W. F. Albright, *AfO*, 6 (1930/31). 217–221; A. Salonen, “Notes on Wagons and Chariots in Ancient Mesopotamia,” *Studia Orientalia* 14/2 (1950).

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CHARIOTS OF THE SUN

[Heb. *mark^ebōt haššemeš*]. These, together with “horses of the sun,” are mentioned in 2 K. 23:11. They are said to have stood in the temple, a gift of the kings of Judah. Josiah removed the horses from the precincts of the temple and burned the chariots. Among the Greeks, Helios was endowed with horses and chariots; thus the course of the sun as he sped across the skies was understood by the mythological mind of antiquity. The Babylonian god Shamash (=Heb *šemeš*) likewise had his chariot and horses as well as his charioteer. The cult of the sun and other heavenly bodies, which was particularly in vogue during the latter days of the Judean monarchy (cf. 2 K. 23:5; Ezk. 8:16f.; Dt. 17:3; Jer. 8:2), seems to have constituted an element of the Canaanitish religion (cf. the names of localities like Beth-šemeš

法取代神的大能（诗 20:7）。耶和华为了救赎祂的子民“乘在马上，坐在得胜的车上”（哈 3:8）。《撒迦利亚书》中套着四种颜色马的车辆具有启示意义（亚 6）。

另见 CHARIOTS OF THE SUN（日车）。

书目——Y. Yadin, *Art of Warfare in Biblical Lands* (1963), 4-5 页; W. F. Albright, *AfO*, 6 (1930/1931). 217–221; A. Salonen, “Notes on Wagons and Chariots in Ancient Mesopotamia,” *Studia Orientalia* 14/2 (1950).

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CHARIOTS OF THE SUN 日车

【希伯来语: *mark^ebōt haššemeš*】。《列王纪下》23:11 中提到了“日车”和“向日头所献的马”。经文中说这些马匹和日车放在圣殿中，是犹大列王献上的礼物。约西亚废去了耶和华殿门旁的马匹，且用火焚烧日车。在希腊的神明中，赫利俄斯生来就乘着马拉的日辇；根据古代的神话传说，他在天空中飞驰的路线就是太阳运行的轨迹。巴比伦的太阳神沙玛什（希伯来语: *šemeš*）也有战车、马和御夫。特别是在犹大王国后期，太阳崇拜和其他天体崇拜尤为盛行（参：王下 23:5；结 8:16-17；申 17:3；耶 8:2），天体崇拜似乎是迦南地区宗教的一个组成部分（参：地名伯示麦 [Beth-šemeš] 等）。《以诺书》72:5、37、75:4 和《巴录三书》6 章中也提到了日车。

and the like). The chariots of the sun are also referred to in En. 72:5, 37; 75:4; and 3 Bar. 6.

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CHARITABLY.

The AV for Gk. *katá agápēn*, RSV “in love,” in Rom. 14:15.

CHARITY.

The AV rendering of Gk. *agápē* in 1 Cor. 8:1 and twenty-six times thereafter, including “feasts of charity” in Jude 12. See LOVE III.A.; AGAPE I.

CHARM; CHARMER

[Heb. *lāḥaš* (Ps. 58:5; Eccl. 10:11a; Isa. 3:3; Jer. 8:17), *hāḇar ḥeḇer* (Dt. 18:11), *ba‘al lāšôn* (Eccl. 10:11b), *kešep* (Neh. 3:4)]; AV also ENCHANTMENT (Eccl. 10:11a), BABBLER (v. 11b), ORATOR (Isa. 3:3), WITCHCRAFT (Nah. 3:4); NEB also “one who casts spells” (Dt. 18:11), ENCHANTER (Isa. 3:3), SORCERY (Nah. 3:4). The word “charm” is derived from Lat. *Carmen*, “a song,” and denotes strictly what is sung; then it comes to mean a magical formula chanted or recited with a view to certain desired results. A charm is to be distinguished from AMULET, which is a material object having a magical potency, though it is frequently an inscribed formula on it that gives this object its power. The word “charm” stands primarily for the incantation, though it is often applied to an inscribed amulet.

CHARITABLY. 照着爱人的道理

《钦定版圣经》对《罗马书》14:15 中希腊语 *katá agápēn* 的翻译,《修订标准译本》译为 “in love” (“照着爱人的道理”)。

CHARITY. 爱心

《钦定版圣经》把《哥林多前书》8:1 中希腊语 *agápē* 翻译成 “charity” (“爱心”), 同样的用法随后还出现了 26 次, 包括《犹大书》1:12 中的 “feasts of charity” (“爱席”)。见 LOVE III.A. (爱 III.A.); AGAPE I (爱、爱席 I)。

CHARM; CHARMER 法术、邪术、符咒; 用迷术的、行法术的

【希伯来语: *lāḥaš* (诗 58:5; 传 10:11a; 赛 3:3; 耶 8:17), *hāḇar ḥeḇer* (申 18:11), *ba‘al lāšôn* (传 10:11b), *kešep* (尼 3:4)】; 《钦定版圣经》还译为 ENCHANTMENT (“法术”, 传 10:11a)、BABBLER (“行法术的”, 传 10:11b)、ORATOR (“行法术的”, 赛 3:3)、WITCHCRAFT (“巫师”, 鸿 3:4); 《新英文译本》还译为 “one who casts spells” (“用迷术的”, 申 18:11)、ENCHANTER (“行法术的”, 赛 3:3) 和 SORCERY (“巫师”, 鸿 3:4)。“charm” 这个词源于拉丁语 *Carmen* (“一首歌”), 它的严格含义是 “口中所唱的”; 后来这个词主要用来表示为满足某种意愿而吟唱或背诵的符咒。法术与护身符 (见 AMULET [护身符]) 不同, 护身符是一种带有魔力的实物, 但护身符上通常刻有符咒, 符咒赋予护身符魔力。尽管护身符上刻有符咒, 但 “charm” 这个词的主要含义是符咒。

A charm may be regarded as having a positive or a negative effect. In the first case it is supposed to secure some desired object or result. In the second, it is conceived as having the power of warding off evils, as the evil eye, the inflictions of evil spirits, and the like. In its negative meaning the word “countercharm” is commonly used.

(1) We have examples of written charms in the phylacteries and the *m^ezûzâ* (see AMULET). In Acts 19:13–20 we read of written charms used by the Ephesians, such as are elsewhere called “Ephesian writings” (*ephésia grámmata*). Such magical formulas were written generally on leather, though sometimes on papyrus, on lead, and even on gold. Those mentioned in the above passage must have been inscribed on some very valuable material, gold perhaps, or they could not have cost 50,000 pieces of silver. Charms of this kind have been dug up from the ruins of Ephesus.

In modern Egypt drinking-bowls are used, inscribed with passages from the Koran, and it is considered very good to drink from such a “lucky bowl,” as it is called. Parts of the Koran and often complete miniature copies are worn by Egyptians and especially by Egyptian soldiers during war. These are buried with the dead bodies just as the ancient Egyptians interred with their dead certain portions of the Book of the Dead or even the whole book, and as the early Abyssinians buried with dead bodies certain magical texts. Josephus (*Ant.* viii.2.5) says that Solomon composed incantations by which demons were exorcised and diseases healed.

咒语可能产生积极或消极的结果。从积极方面来看，符咒用来帮人们获得某些想要的东西或达成某种想要的结果。从反面效果来看，人们认为咒语可以驱邪，如恶眼、邪灵的侵害等。通常用“解咒术”来表示它的否定意义。

我们可以在经匣和护身符 (*m^ezûzâ*, 见 AMULET[护身符]) 中看到写有符咒或法术的书籍。在《使徒行传》19:13–20 中，我们可以看到以弗所人使用的法术书，其他地方称之为“以弗所人的书卷” (*ephésia grámmata*)。这种符咒通常写在皮革上，但有时也写在莎草纸、铅块，甚至金块上。《使徒行传》中提到的这些法术必定刻在某些贵重的材质上，可能刻在金子上，否则，焚烧的书一定不值五万块钱。目前已经从以弗所的废墟中挖掘出了关于法术的书籍。

现代的埃及人使用刻有《古兰经》经文的水杯，他们认为使用所谓的“幸运之杯”喝水会交好运。埃及人尤其是战争中的埃及士兵将部分《古兰经》经文或者很多时候将完整的微缩版《古兰经》带在身上。这些经文与死尸埋在了一起，正如古埃及人将部分《死亡之书》或完整版的《死亡之书》与死者一起埋葬，早期阿比西尼亚人将某些法术书与死者一起埋葬。约瑟夫斯 (*Ant.* viii.2.5) 说，所罗门曾写下了驱邪、治愈疾病的咒语。

(2) Spoken charms are at least as widespread as those inscribed. Much importance was attached by the ancients (Egyptians, Babylonians, etc.) to the manner in which the incantations were recited, as well as to the substance of the formulas. If beautifully uttered, and with sufficient frequency, such incantations possessed unlimited power. The stress laid on the mode of reciting magical charms necessitated the existence of a priestly class and did much to increase the power of such a class. The binding force of the uttered word is implied in many parts of the OT (see Josh. 9:20). Though the princes of Israel had promised under false pretenses to make a covenant on behalf of Israel with the Gibeonites, they refused to break their promise because the word had been given. The words of blessing and curse were believed to have in themselves the power of self-realization. Therefore a curse was a means of destruction (see Nu. 22-24, Balaam's curses; Jgs. 5:23; Job 31). In a similar way the word of blessing was believed to ensure its own realization. In Gen. 48:8-22 the greatness of Ephraim and Manasseh is ascribed to the blessing of Jacob upon them (see further Ex 12:32; Jgs. 17:2; 2 S. 21:3). It is no doubt to be understood that the witch of Endor called up Samuel from the dead by the recitation of some magical formula (1 S. 28:7ff.).

The uttering of the tetragrammaton *yhwh* was at a very early time (at the latest 300 B.C.) believed to be magically potent, and hence its ordinary use was forbidden, so that instead of "Yahweh," the Jews of the time, when the earliest part of the LXX was translated, used for this divine name the appellative "*dōnay*," "Lord." In a

(2) 口头的咒语至少像书面的咒语一样广为流传。古人（埃及人、巴比伦人等）很注重诵念这些符咒的方式和符咒的内容。如果人们漂亮地说出了这些咒语并且经常诵念这些符咒，那么这些符咒语就会产生无限的力量。古人重视背诵符咒方式，这说明古代肯定存在着祭司阶层，而且他们拥有越来越大的权柄。《旧约》中的一些经文暗示出这些符咒的约束力（见《约书亚记》9:20）。虽然以色列的诸王在被欺骗的情况下代表以色列与基遍人立约，但以色列人拒绝违约，因为他们曾许下了誓言。他们认为祝福和诅咒会自动应验。因此诅咒也是破坏的一种手段（见《民数记》22-24，巴兰的诅咒；《士师记》5:23；《约伯记》31）。同样，祝福的话也会自动应验。在《创世记》48:8-22中，生养众多的以法莲和玛拿西应验了雅各对他们的祝福（更多内容，见出12:32；士17:2；撒下21:3）。毋庸置疑，隐多珥的女巫是通过诵念某些符咒将撒母耳从死人中召上来的（撒上28:7起）。

在很早时期（最迟于公元前300年），人们就认为说出上帝之名——耶和華将产生神奇的力量，因此禁止随便提及上帝之名，所以当时的犹太人在翻译《七十士译本》的最早部分时，他们用"*dōnay*"（“主”）这个普通名词来代替上帝之名——“耶和華”。同样，圣经后期的犹太人甚至连圣经时期的犹太

similar way among the Jews of postbiblical and perhaps even of biblical times, the pronouncement of the Aaronic blessing (Nu. 6:24–26) was supposed to possess great efficacy and to be a means of certain good to the person or persons involved. Evil spirits were exorcised by Jews of Paul's day through the use of the name of the Lord Jesus (Acts 19:13).

See also MAGIC.

T. W. DAVIES

CHARME

kar'mē (1 Esd. 5:25, NEB). See HARIM 2.

CHARMIS

kār'mish [Gk. *Charmeis*, A *Chalmeis*]. The son of Melchiel, one of the three elders or rulers of the town of Bethulia (Jth. 6:15; 8:10; 10:6).

CHARRAN

kar'en (Acts 7:2, 4, AV). See HARAN.

CHASEBA

kas'e-be (1 Esd. 5:31, AV, NEB). See CHEZIB 2.

CHASM.

See GULF.

CHASPHO

kas'fō [Gk. *Chasphō*, *Chasphōn*, *Chasphōth*, *Kasphōr*] (1 Macc. 5:26, 36); AV CHASPHON kas'fon, CHASPHOR kas'fōr; NEB CASPHOR. A city in Gilead captured by Judas Maccabeus (1 Macc. 5:36), probably to be identified with Caspin of 2 Macc. 12:13. It was a

人都认为，“祭司的祝福”（民 6:24-26）将产生神奇的效力，“祭司的祝福”也是人们为某个人或某些人祝福的方法。保罗时期的犹太人奉主耶稣之名驱鬼（徒 19:13）。

另见 MAGIC（法术、邪术）。

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CHARME 哈琳

音译：kar'mē（《新英文译本》，拉一 5:25）。见 HARIM 2（哈琳 2）。

CHARMIS 查米斯

音译：kār'mish【希腊语：*Charmeis*，《亚历山太抄本》作 *Chalmeis*】。麦尔切尔的儿子，伯夙利亚的三个执政官之一（滴 6:15； 8:10； 10:6）。

CHARRAN 哈兰

音译：kar'en（《钦定版圣经》，徒 7:2）。见 HARAN（哈兰）。

CHASEBA 哈什巴

音译：kas'e-be（《钦定版圣经》和《新英文译本》，拉一 5:31）。见 CHEZIB 2（哈什巴 2）。

CHASM. 深渊

见 GULF（海湾、深渊）。

CHASPHO 恰司弗

音译：kas'fō【希腊语：*Chasphō*，*Chasphōn*，*Chasphōth*，*Kasphōr*】（马一 5:26，36）；《钦定版圣经》译为 CHASPHON，音译：kas'fon，CHASPHOR，音译：kas'fōr；《新英文译本》译为 CASPHOR，以上英语汉语译均为“恰司弗”。犹大·马加比攻占

fortress of great strength, with a lake near it, which has led some to think it may be represented by el-Muzērīb on the Yarmuk (an important station on the pilgrim route to Mecca). Others would identify it with Khisfin, E of the Sea of Galilee. The ancient name of this city, however, has not been discovered.

W. S. L. S.

CHASTE; CHASTITY.

See MARRIAGE VI; SEX; VIRGIN.

CHASTENING; CHASTISEMENT

[Heb. *yāsar*, *mūsār*, *yākaḥ*, *tōkehā*, *tōkaḥat*, *‘āwōn* (Lam. 4:6); Gk. *paideiō*, *paideia*]; AV also CORRECT, PUNISH, REBUKE, INSTRUCTION; NEB also PUNISH, DISCIPLINE, INSTRUCT, CORRECT, REBUKE, TRAIN (Jer. 31:18), “take captive” (Hos. 7:12), FLOGGING (Lk. 23:16, 22). The Heb. terms *yāsar* and *mūsār* are the primary OT words for education (though they can only rarely be translated in that general sense), just as Gk. *paideiō* and *paideia* are the central terms for education in the NT, as indeed in Greek culture generally. Among the many Hebrew words associated with the Israelite notion of education are the cognates *tōkehā* and *tōkaḥat*, translated “reproof” or “correction,” and frequently found as synonyms of *mūsār* (Prov. 3:11; 5:12; 6:23; 12:1; 15:10). Similarly, the Gk. *paideia* and *paideiō* are frequently associated in the NT with other terms that are virtual synonyms. In Eph. 6:4, the author speaks of “discipline and instruction” (*paideia kai nouthesia*);

的一座基列城市（马一 5:36），可能就是《马加比二书》12:13 中的“克什品城”。恰司弗是一座坚固的要塞，该要塞附近有一座湖泊，所以有些人认为恰司弗可能就是耶尔穆克河（去往麦加朝圣路上重要的一站）上的穆泽里卜（el-Muzērīb）。其他人认为恰司弗是加利利海东岸的基斯芬（Khisfin）。不过，尚未发现该城市的古名。

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CHASTE; CHASTITY. 贞洁的；贞洁

见 MARRIAGE VI（嫁娶 VI）；SEX（性）；VIRGIN（处女、童真女）。

CHASTENING; CHASTISEMENT 惩罚、刑罚、责罚；惩罚、责备、管教

【希伯来语：*yāsar*, *mūsār*, *yākaḥ*, *tōkehā*, *tōkaḥat*, *‘āwōn*（哀 4:6）；希腊语：*paideiō*, *paideia*】；《钦定版圣经》还译为 CORRECT（“惩罚”）、PUNISH（“刑罚”）、REBUKE（“责罚”）、INSTRUCTION（“教训”）；《新英文译本》还译为 PUNISH（“刑罚”）、DISCIPLINE（“管教”）、INSTRUCT（“教训”）、CORRECT（“惩罚”）、REBUKE（“责罚”）、TRAIN（“责罚”，耶 31:18）、“take captive”（“惩罚”，何 7:12）、FLOGGING（“责打”，路 23:16, 22）。《旧约》中主要用希伯来语 *yāsar* 和 *mūsār* 来表示“教育”（虽然这些词很少被译为这个普遍含义），《新约》中主要用希腊语 *paideiō* 和 *paideia* 来表示“教育”，实际上在希腊文化中这两个希腊词语通常表示这一含义。与以色列人的“教育”观念相关的希伯来语有同根词 *tōkehā* 和 *tōkaḥat*，译为“责备”或“纠正”，这两个词经常用作 *mūsār* 的同义词（箴 3:11；5:12；6:23；12:1；15:10）。同样，《新约》中的希腊语 *paideia* 和 *paideiō* 常与其他的词语同义。在《以弗所书》6:4 中，作者提到了“教训和警戒”（*paideia kai nouthesia*）；*nouthesia*

nouthesia is elsewhere rendered “warning” (1 Cor. 10:11) and “admonishing” (Tit. 3:10), while the cognate verb *nouthetéō* is variously translated “admonish” (Acts 20:31; 1 Cor. 4:14; Col. 3:16; 1 Thess. 5:12, 14), “warn” (Col. 1:28) and “instruct” (Rom. 15:14). In Rev. 3:19 the related words “reprove and chasten” (*elénchō kai paideiō*) occur; elsewhere in the NT *elénchō* is translated “reprove” (Lk. 3:19), “rebuke” (1 Tim. 5:20; 2 Tim. 4:2), and “punish” (He. 12:5). A passage of central importance for the NT idea of discipline states that Scripture is “profitable for teaching (*didaskalia*), for reproof (*elegmós*), for correction (*epanóρθōsis*), and for training (*paideía*) in righteousness” (2 Tim. 3:16). This cluster of educational term does not consist of words with distinct nuances of meaning; but of synonyms that the author has piled up for rhetorical effect.

As an important constituent of the Israelite notion of education, the Hebrew words have three major connotations: (1) training and instruction (Ps. 6:7; Prov. 31:1; Job 4:3; Isa. 28:26; Hos. 7:15), (2) verbal correction or warning (Ps. 2:10; Prov. 9:7; Isa. 8:11; Jer. 6:8), and (3) corporal chastisement or punishment (Dt. 22:18; 1 K. 12:11, 14; 2 Ch. 10:11, 14; Prov. 22:15; 23:13; Ezk. 5:15). Education and discipline or chastening were inextricably intertwined in ancient Israelite thought, even though one or the other might be emphasized in a particular context. This interrelationship is clearly expressed in the synonymous couplet from Ps. 94:12: “Blessed is the man whom thou dost chasten, O Lord, and whom thou dost teach out of thy law.” The traditional Greek conception of

在其他经文中则译为“warning”（“鉴戒”，林前 10:11）和“admonishing”（“警戒”，多 3:10），然而这个词的同根动词 *nouthetéō* 却有多种译法，如“admonish”（“儆醒”，徒 20:31；“警戒”，林前 4:14；“劝诫”，西 3:16；“劝诫”，帖前 5:12, 14）、“warn”（“劝诫”，西 1:28）和“instruct”（“劝诫”，罗 15:14）。《启示录》3:19 中用到了相关的词语“reprove and chasten”（“责备管教”，*elénchō kai paideiō*）；《新约》的其他经文将 *elénchō* 译为“reprove”（“责备”，路 3:19）、“rebuke”（“责备”，提前 5:20；“警戒”，提后 4:2）和“punish”（“责备”，来 12:5）。《提摩太后书》3:16 是《新约》中描述“惩罚”观念的最为重要的章节，其中写道圣经“于教训 (*didaskalia*)、督责 (*elegmós*)、使人归正 (*epanóρθōsis*)、教导 (*paideía*) 人学义，都是有益的”。这些关于教训的词语并不存在意义上的显著细微差别；它们是作者考虑到修辞效果而堆砌使用的同义词。

这些希伯来词语是以色列教育观念的重要组成部分，它们主要有三层含义：（1）教导和教训（诗 6:7；箴 31:1；伯 4:3；赛 28:26；何 7:15），（2）口头上的批评或警告（诗 2:10；箴 9:7；赛 8:11；耶 6:8）和（3）身体上的惩罚（申 22:18；王上 12:11, 14；代下 10:11, 14；箴 22:15；23:13；结 5:15）。虽然在某些情况下可强调教育或惩罚中的一个方面，但在古以色列人看来，教育和惩罚是密不可分的。《诗篇》94:12 中的同义对句显然表明了这一点：“耶和華啊，你所管教、用律法所教训的人是有福的。”然而，希腊人传统的教育观念则完全不包括身体上的惩罚。除了《新约》（主要是以色列人的教育观念，而不是希腊人的教育观念），只有一篇希腊文章中的 *paideiō* 可以恰当地译为“惩罚”（*TDNT*, V, 600）。公元 2 世纪，伪普鲁塔克在一篇关于教育观念的普通文章（*De*

education, on the other hand, thoroughly ruled out the pedagogical value of corporal chastisement or punishment. Outside the NT (where the conception of education is dominated more by Israelite than by Greek ideals), only one Greek text is known in which *paideiō* may appropriately be translated “chastisement” (TDNT, V, 600). The Greek perspective on education is clearly expressed in a general essay on education from the 2nd cent. A.D. by Pseudo-Plutarch, *De liberis educandis* 9f. (12): “Children should be taught by encouragement and reasoning, not by beatings and maltreatment.” In the Israelite view, however, education cannot dispense with corporal punishment (cf. Prov. 29:19; cf. also 13:24; 22:15; 23:12–14; 29:15, 17).

The entire biblical narrative of Israel’s history may accurately be regarded as a description of God’s moral and religious education of Israel. The stipulations of the Sinai covenant may be regarded as the subject matter or curriculum. Departures from the normative behavior demanded by this covenant are met with various forms of remedial discipline and chastisement (cf. Lev. 26:23, 28; Hos. 7:12). Consequently, the OT displays an intimate relation between Torah, or law, and discipline (cf. Dt. 4:36). Discipline is *always* remedial, whether for the individual or for the nation. (Cf. Dt. 8:5, which also reveals the OT penchant to conceive of the relationship between God and His people as that of a father to his son: just as a father attempts to educate and train his child through discipline and chastisement, so God tries to educate His people Israel in the ways of Torah. Similarly, He will guide the nation’s

liberis educandis 9-10[12]) 中写道：“应该通过鼓励和讲道理，而不应通过责打和虐待来教导孩子。”然而，以色列人认为教育不能免掉身体上的惩罚（参：箴 29:19；另参：箴 13:24；22:15；23:12–14；29:15, 17）。

《圣经》对以色列历史的完整叙述恰好可以视为神对以色列的道德教育和宗教教诲。西奈山所立之约中的规定可以视为教育的主题或总课程。违背圣约中行为规范的人将面临各种形式的归正性管教和惩罚（参：利 26:23, 28；何 7:12）；因此，《旧约》展现出了律法与管教之间的密切联系（参：申 4:36）。管教无论是对个人还是整个民族总是起到归正的作用。（参：申 8:5，这节经文还表明，《旧约》倾向于将神与祂的子民之间的关系视为父与子的关系：正如一个父亲试着通过管教和惩罚来教育和教导他的孩子，神也藉律法来教导祂的子民。同样，祂将指引以色列民族的领袖[撒下 7:14]。）管教的积极作用是《旧约》中智慧传统中经常出现的主题（参：箴 6:23；5:23）。管教是必要的，因为它可以使以色列民族避免灭亡的命运（耶 30:11；46:28），也就是《申命记》8:1–20 中提到的“灭亡”。

leaders [2 S. 7:14].) This positive role of discipline is a frequent theme in OT wisdom traditions (cf. Prov. 6:23; 5:23). Discipline is also necessary so that the people of Israel may avoid the fate of national extinction (Jer. 30:11; 46:28), the “death” spoken of in Dt. 8:1–20.

In the NT, the conceptions of education and discipline or chastisement are as closely related as in the OT. The Gk. terms *paideiō* and *paideia* have three closely related connotations: (1) education or training (cf. Acts 7:22; 22:3), (2) corrective guidance (cf. 2 Tim. 2:25; Tit. 2:12), and (3) discipline in the sense of corrective punishment in human relationships (Lk. 23:16, 22; cf. He. 12:7, 10) and in relationships between God and man (1 Cor. 11:32; Rev. 3:19). In He. 12:3–11, a focal NT passage on the subject, external persecution is regarded as a guarantee that those to whom this letter was originally addressed were in fact legitimate sons of God (12:6f.). The analogy of a father’s method of training his son is used in conceptualizing God’s program of education for His people, in strong continuity with OT notions. Christians experience chastening or discipline so that they will not have to undergo a final eschatological chastening or judgment (1 Cor. 11:32; cf. 1 Tim. 1:20; 2 Tim. 2:25). As in the OT, divine discipline is always viewed as positive in its intention.

See also DISCIPLINE.

Bibliography.—W. Jaeger, *Paideia: The Ideals of Greek Culture* (3 vols., 1939–1944); TDNT, V, s.v. παιδεύω κτλ. (G. Bertram).

D. E. AUNE

《新约》中的教育和惩罚观念与《旧约》中的教育和惩罚存在着紧密的联系。希腊语 *paideiō* 和 *paideia* 有 3 个密切相关的涵义：(1) 教育或训诫（参：徒 7:22；22:3），(2) 归正性引导（参：提后 2:25；多 2:12）和 (3) 人与人关系中纠错性质的惩罚（路 23:16，22；参：来 12:7，10）和神与人关系中的纠错性惩治（林前 11:32；启 3:19）。《希伯来书》12:3–11 是《新约》中关于管教问题的关键性段落，在这段经文中，凡被神鞭打的人都可以视为神真正的儿子（来 12:6-7），《希伯来书》最初就是写给这些人的。这段经文将生身父亲对其儿子的管教与神对祂的子民的管教进行了类比，这种类比是为了让世人明白神对祂子民的管教这一概念，这种管教与《旧约》中的训诫观念一脉相承。基督徒因为受到了责打或管教，所以他们不必再经历末世的惩罚或审判（林前 11:32；参：提前 1:20；提后 2:25）。《旧约》中神的管教总是被视作是具有积极意义的管教。

另见 DISCIPLINE（管教、惩罚）。

书目——W. Jaeger, *Paideia: The Ideals of Greek Culture* (3 卷, 1939–1944); TDNT, V, 见词条 παιδεύω κτλ. (G. Bertram)。

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CHATTER

[Gk. *kenophōnia*]; AV BABBLINGS. In 1 Tim. 6:20; 2 Tim. 2:16 the rare NT term *kenophōnia* means “empty talk,” and is qualified by the adjective “godless,” i.e., unhallowed or profane.

CHEBAR

kē'bār [Heb. *kebār*; Gk. *Chobar*]; NEB KEBAR. The river by the side of which Ezekiel received his vision recorded in Ezk. 1:1. It is described as in “the land of the Chaldeans” and is probably to be identified with the canal (*nāru*) *kabari* mentioned in Babylonian records. This navigable canal flows SE from above Babylon to E of Nippur, rejoining the Euphrates near Erech. Hilprict identified this canal with the modern Shaṭṭ en-Nîl. Chebar should not be confused with Habor (Khabur).

W. EWING

CHECK.

An obsolete term for “censure,” occurring only in Job 20:3, AV.

CHECKER WORK

[Heb. *šēbākā*] (1 K. 7:17); NEB CHAINWORK; [*tašbēš*] (Ex. 28:4); AV BROIDERED; NEB CHEQUERED; [*šābaš*] (Ex. 28:39); AV EMBROIDER; NEB CHEQUERED. The “checker work” of 1 K. 7:17 was a kind of ornamentation used on the tops of the pillars of JACHIN AND BOAZ before the porch of the temple, probably incorporating a crisscross design. In Ex. 28:4, 39 it apparently referred to a

CHATTER 虚谈

【希腊语：*kenophōnia*】；《钦定版圣经》译为 BABBLINGS (“虚谈”)。在《提摩太前书》6:20 和《提摩太后书》2:16 中，罕见的新约词语 *kenophōnia* 的意思是“空谈”，这个词被形容词“godless” (“世俗的”) 限定，也就是“不敬虔的”或“褻渎的”。

CHEBAR 迦巴鲁河

音译：kē'bār 【希伯来语：*kebār*；希腊语：*Chobar*】；《新英文译本》译为 KEBAR (“迦巴鲁河”)。《以西结书》1:1 中提到的一条河流，以西结在这条河边看到了异象。这条河流在“在迦勒底人的地”上，它可能就是巴比伦文献中提到的卡巴尼河 (*nāru*)。这条可供航行的河流从巴比伦上游朝东南流去，经过尼普尔的东面，在以历附近与幼发拉底河汇合。希普里克特 (Hilprict) 认为迦巴鲁河是现代的沙特尼罗 (Shaṭṭ en-Nîl)。不应该将迦巴鲁河与哈博河混为一谈。

词条作者：W. EWING

CHECK. 责备

一个表示“责备”的过时词语，只有《钦定版圣经》的《约伯记》20:3 中用到了这个词。

CHECKER WORK 装修的网子、杂色的

【希伯来语：*šēbākā*】(王上 7:17)；《新英文译本》译为 CHAINWORK (“链锁”)；【*tašbēš*】(出 28:4)；《钦定版圣经》还译为 BROIDERED；《新英文译本》译为 CHEQUERED，汉译均为“杂色的”；【*šābaš*】(出 28:39)；《钦定版圣经》译为 EMBROIDER (“编织”)；《新英文译本》译为 CHEQUERED (“杂色的”)。《列王纪上》7:17 中的“checker work”是圣殿廊前雅斤和波阿斯 (见 JACHIN AND BOAZ [雅斤和波阿斯]) 柱上

checked pattern of various colors which formed part of the weaving of the tunic worn by the high priest.

See also EMBROIDERY; WEAVING.

CHEDORLAOMER

ked-ər-lā-ō'mər, ked-ər-lā'ō-mər [Heb. *kedōrlā'ōmer*; Gk. *Chodollogomor* (see below)]; NEB KEDORLAOMER. A king of ancient Elam who led a coalition including Amraphel of Shinar, Tidal king of nations, and Arioch king of Ellasar against the resurgent rulers of Sodom and Gomorrah (Gen. 14:1ff.). The latter had evidently been vassals of Chedorlaomer for some twelve years, but in the thirteenth year they had rebelled. Reprisals from Mesopotamia occurred the following year with the attack of the Elamite coalition, and the resistance offered by Sodom and Gomorrah was crushed. Lot, the nephew of Abram and an inhabitant of Sodom, was captured along with others and a good deal of booty. A raiding party was hurriedly assembled by Abram to rescue Lot, and after pursuing the visitors northward, doubtless along the King's Highway, he defeated Chedorlaomer and drove him N of Damascus.

In harmony with the Masoretic tradition (Gen. 14:5, 9, 17) 1QapGen and the pseudepigraphal Book of Jubilees (13:22) agree in naming Chedorlaomer as the leader of the Mesopotamian coalition that invaded southern Palestine, but neither work throws any light on the identity of this militant Elamite. Despite extensive study of this period of ancient Near Eastern history, the names of a number of

的一种装饰，可能是一种十字形图案。《出埃及记》28:4 和 39 中的“checker work”显然指的是大祭司线织内袍上的杂色的图案。

另见 EMBROIDERY (刺绣); WEAVING (编织)。

CHEDORLAOMER 基大老玛

音译: ked-ər-lā-ō'mər, ked-ər-lā'ō-mər 【希伯来语: *kedōrlā'ōmer*; 希腊语: *Chodollogomor* (见下文)】; 《新英文译本》译为 KEDORLAOMER (“基大老玛”)。古代以拦的国王，他与示拿王暗拉非、戈印王提达和以拉撒王亚略联合起来攻打背叛他的所多玛和蛾摩拉统治者(创 14:1 起)。所多玛王和蛾摩拉王显然“已经侍奉基大老玛十二年，到十三年就背叛了”。次年，来自美索不达米亚的以拦组织同盟军向所多玛和蛾摩拉兴师问罪，他们粉碎了所多玛王和蛾摩拉王的抵抗。基大老玛的同盟军掳走了亚伯兰的侄子罗得和所多玛的居民以及其他的人，还掳走了大量财物。亚伯兰迅速召集家丁去营救罗得，几乎可以肯定的是他一直沿着王道向北追击掠夺者，最终打败了基大老玛，将其赶到了大马士革的北部。

《创世记藏经》和伪经《禧年书》(13:22) 都将基大老玛视为侵犯巴勒斯坦南部的美索不达米亚同盟军的领袖，这与《马所拉文本》中的描述一致(创 14:5, 9, 17)，但这些文献都不能证明以拦人是好战的民族。尽管学者们已经对这一时期的古近东进行了大量的研究，但以拦王朝大量建立者的名字包括基大老玛，都无法在经外文献中得到证明。

the founders of Elamite dynastic power, including that of Chedorlaomer, are still not attested in extrabiblical sources.

The LXX form of the name is *Chodollogomor*, which implies a vocalization rather different from that of the MT, indicating the assimilation of *r* with *l* and the pronunciation of 'o as *go*, making Heb. *Kodollagomer*. Written in cuneiform, the Elamite version would most probably have been a combination of *Kutir* (or *Kudur*), meaning “servant,” and the word *Lagamar*, which appears in several Elamite texts as a divine name. The element *Kutir* or *Kudur* was common in Elamite, and occurred regularly in proper names, as in *Kutir-Nahhunte*. *Kutir-* (or *Kudur-*) *Lagamar* would thus constitute a genuine Elamite construction meaning “servant of (the god) *Lagamar*,” a title that could quite legitimately be borne by a ruler. A Babylonian deity, *Lagamal*, which was worshiped at Dilmun, may possibly be the same as the Elamite *Lagamar*; but this cannot be stated with certainty, even though they are frequently identified. The name of the deity *Lagamal*, which in any event is Semitic in form, occurred frequently as an element in personal names of the Old Babylonian period during the time of Hammurabi, and among the Amorites of the Mari age the deity *Lagamar* was venerated as “king of Mari.” It has sometimes been argued from the possible identification of the two names that such a situation pointed to the presence of Elamite officials on the political scene at Mari somewhat prior to the time of Hammurabi. Since, however, this was a period of Amorite ascendancy in any event, it seems difficult to justify the identification on this ground, or on the

《七十士译本》将“基大老玛”译为 *Chodollogomor*, 这个词的发音与《马所拉文本》中“基大老玛”的发音不同, 这说明这个词中的 *l* 是 *r* 的同化音, ‘o 的读音与 *go* 相同, 因此这个词的希伯来语原型是 *Kodollagomer*。这个用楔形文字书写的埃兰语很可能是由 *Kutir*(或 *Kudur*, 意为“仆人”) 和 *Lagamar* 构成的复合词, 在很多埃兰语文献中这个词是神祇的名字。 *Kutir* 或 *Kudur* 在埃兰语中很常见, 这两个词通常出现在专有名词中, 如 *Kutir-Nahhunte* (“库提尔纳亨提”)。因此, *Kutir-* (或 *Kudur-*) *-Lagamar* 是一个真正的埃兰语词汇, 这个词的意思是“(神祇)劳格玛的仆人”, 所以这个名字很适合作统治者的名字。巴比伦神祇拉加马尔 (*Lagamal*) 是狄勒蒙敬拜的神, 他可能就是埃兰语中的劳格玛 (*Lagamar*); 但虽然经常有人认为这两个词是同义词, 但无法确定这一点。不论怎样, 神祇拉加马尔的名字是一个闪族语词汇, 在汉谟拉比统治古巴比伦时期, 这个名字通常是人名的一部分, 马里时代的亚摩利人将劳格玛尊为“马里之王”。人们有时认为这两个名字可能是同义词, 这说明在汉谟拉比之前的某一时期, 有一些以拦人在马里做官。不过, 不论怎样, 这是亚摩利人处于统治地位的时期, 因此很难证明这两个词是同义词, 或推测这一时期的政治历史上出现了以拦人与阿卡德人的联合。此外, 必须记住 *Lagamar* 是埃兰语, 不要将这个词与源自于闪族语的词语弄混, 也不要认为这个词源于闪族语。

supposition that the political history of the period included a coalition between Elamites and Akkadians. Again, it must be remembered that the name Lagamar is unquestionably Elamite in character, and should neither be confused with Semitic origins nor given a Semitic etymology.

To the present, no individual bearing the specific name Kutir- (or Kudur-) Lagamar has been recognized from extrabiblical records of any kind. Cuneiform texts have yielded the name of an Elamite monarch Kudur- KU.MAL, which is now read as Kutir-Naḥḥunti (the Sumerian Ku-mal being the equivalent of the Babylonian *nāhu*), and speak of him as the conqueror of Babylon. Presumably, therefore, he is to be equated with Kutir-Naḥḥunte I of Elam, who ruled *ca.* 1625 B.C. Some scholars identified him with Chedorlaomer of Elam, who was actively campaigning in southern Palestine in the days of Abraham; but this view involves certain philological difficulties, and from a purely historical standpoint requires an extremely late date for Abraham and the patriarchal period. It is possible to argue philologically that the form *Naḥḥundi* is the equivalent of the West Semitic word *La'mr* (*La'nd*), but the latter with its alternative suggests the probability of confusion between the final *r* and *d* in the ancient Hebrew script. In the last resort, the absence of proper control data from Elamite cuneiform sources makes such an approach somewhat precarious. Suggestions by earlier Assyriologists to the effect that Chedorlaomer could well be identified with a person named Kudur-laḥ(gu)mal, who was mentioned in several late Babylonian legends, were based in part on the assumption that the Tudḥul(a)

现在，任何经外的文献都无法证明 Kutir- (或 Kudur-) -Lagamar 这个名字到底指的是谁。楔形文字文献将这个名字视为以拦王库杜尔库马尔 (Kudur-KU.MAL) 的名字，现在这个名字被改为 Kutir-Naḥḥunti (“库提尔纳亨提”，苏美尔语中的 Ku-mal 相当于巴比伦语中的 *nāhu*)，并将他视为巴比伦的征服者。因此，库杜尔库马尔可能就是以拦王库提尔纳亨提一世，他在约公元前 1625 年统治着以拦。有些学者认为他就是在亚伯拉罕时期积极进攻巴勒斯坦南部的以拦王基大老玛；但这种观点包含了一些语言学难点，而完全从历史学观点看，则需要将亚伯拉罕和族长时期向后推很久。从语言学上讲，*Naḥḥundi* 可能相当于西闪族语中的 *La'mr* 或 *La'nd*，但古希伯来人可能在书写时将最后的 *r* 和 *d* 弄混了。最后，因为埃兰语楔形文字中没有合适的控制数据，所以这种说法多少有点站不住脚。早期的亚述学家认为基大老玛很可能就是库杜尔拉马尔 (Kudur-laḥ[gu]mal)，后来的多个巴比伦传说都提到了这个名字，这种说法部分基于这些传说中提到的 Tudḥul(a) 实际上就是“戈印王提达”的假设。虽然 Tid'al (“提达”) 这个名字几乎一定指的是赫人名字 Tudḥalias (“图达利亚”)，但是无法确定提达统治的那些“民族”是赫人还是鲁维人，也无法确定提达的身份或确定他所生活的具体历史年代。

named in one of the sources was in fact “Tidal king of nations.” While the name Tid‘al can almost certainly be identified with the Hittite name Tudhalias, it is as impossible to be sure that the “nations” over which Tidal ruled were in fact Hittite or even Luwian peoples as it is to identify Tidal himself with any degree of certainty, or to place him within a particular chronological period.

Whoever Chedorlaomer may have been, his interests in the area S of the Dead Sea were most probably related to its agricultural and mineral resources. The terrain was rich in salt, bitumen, potash, and magnesium; in antiquity the region was amply watered by springs and streams from Edomite territory, thus making for unusually good pasturage and the growth of crops such as emmer-wheat and barley.

The “King’s Highway” up which Chedorlaomer most probably withdrew northward was an ancient road linking the Gulf of Aqabah with Damascus. Archeological excavations have shown the presence of numerous Bronze Age fortresses beside the road, the first of which were apparently destroyed by Chedorlaomer and his allies.

See M. C. Astour, in A. Altman, ed., *Biblical Motifs* (1966), pp. 65–112.

R. K. H.

CHEEK

[Heb. *l'hi*] (1 K. 22:24 par.; Job 16:10; etc.); AV also CHEEK BONE (Ps. 3:7); NEB also FACE; [*raqqâ*] (Cant. 4:3; 6:7); AV TEMPLES; NEB PARTED LIPS; [Gk. *siagôn*]. The Heb. *l'hi* has the

无论基大老玛是谁，他在死海南部的势力范围很可能是与该地区的农业和矿产资源有关。该地区富含盐、沥青、碳酸钾和镁；在古代，泉水和发源于以东地区的河流为该地区提供了充足的水源，因此使该地成为非常优良的草场，并且特别适合双粒小麦和大麦等农作物的生长。

基大老玛很可能沿着“王道”向北撤退，这条“王道”是连接亚喀巴湾与大马士革的古道。考古人员已经在这条古道旁挖掘出大量青铜时代的要塞，其中第一座要塞显然是被基大老玛和他的同盟军摧毁的。

见 M. C. Astour, A. Altman 编, *Biblical Motifs* (1966), 65–112 页。

词条作者：R. K. H.

CHEEK 脸、脸颊

【希伯来语：*l'hi*】（王上 22:24 平行经文；伯 16:10 等）；《钦定版圣经》还译为 CHEEK BONE（“腮骨”，诗 3:7）；《新英文译本》还译为 FACE（“脸”）；【*raqqâ*】（歌 4:3；6:7）；《钦定版圣经》

connotation originally of freshness and rounded softness of the cheek, a sign of beauty in youth and maiden (Cant. 1:10; 5:13). The Oriental guards his cheek carefully from touch or defilement; a stroke on the cheek was, and is to this day, regarded as an act of extreme rudeness, a deadly affront. Our Savior, however, teaches us in Mt. 5:39 and Lk. 6:29 that even this insult is to be ignored and pardoned.

In Cant. 4:3; 6:7, Heb. *raqqâ* probably refers to the temples or cheekbones, as in its only other occurrences, Jgs. 4:21f.; 5:26, with reference to Sisera's temples (NEB "skull") through which Jael drove a tent peg. Here the NEB "lips" is based on the presumed root *rqq*, "be thin" (cf. BDB, p. 956).

H. L. ELLISON LUERING

CHEEK TEETH.

See FANGS.

CHEESE.

See FOOD III; MILK.

CHELAL

kē'lāl [Heb. *kē'lāl*]; NEB KELAL. One of the sons of Pahath-moab who had married foreign women during the Exile (Ezr. 10:30).

CHELCIAS

kel'sē-əs (AV Bar. 1:1, 7; Sus. 2, 29, 63). See HILKIAH 7, 8.

CHELLEANS

译为 TEMPLES ("太阳穴");《新英文译本》译为 PARTED LIPS ("双唇");【希腊语: *siagón*】。希伯来语 *l'hi* 最初表示健康、圆润柔软的脸颊,这是年轻人和少女美丽的标志(歌 1:10; 5:13);东方人小心地保护着他们的脸,以免被人触摸或污辱;在古代和现在,击打面部都被视为一种极其粗鲁的行为和极度的侮辱。然而,我们的救世主在《马太福音》5:39 和《路加福音》6:29 中教导我们,即使遭受这种侮辱我们也不应在意,而且应该原谅打脸的人。

《雅歌》4:3 和 6:7 中的希伯来语 *raqqâ* 可能指的是太阳穴或腮骨,这与该词在其他经文中的含义相同,《士师记》4:21-22 和 5:26 中提到了西西拉的“太阳穴”(《新英文译本》译为“skull”[“鬓角”]),雅亿将帐篷的橛子钉进了西西拉的鬓角。《新英文译本》可能根据词根 *rqq* 将这个希伯来词语译为“lips”(“嘴唇”),*rqq* 的意思是“薄的”(参: BDB, 956 页)。

词条作者: H. L. ELLISON LUERING

CHEEK TEETH. 大牙、牙齿

见 FANGS (大牙、牙齿)。

CHEESE. 奶饼

见 FOOD III (食物 III); MILK (奶)。

CHELAL 基拉

音译: kē'lāl【希伯来语: *kē'lāl*】;《新英文译本》译为 KELAL (“基拉”)。巴哈摩押的子孙之一,他在被掳时期娶了外邦女子为妻(拉 10:30)。

CHELCIAS 希勒家

音译: kel'sē-əs(《钦定版圣经》,巴 1:1, 7; 苏 2, 29, 63)。见 HILKIAH 7, 8(希勒家 7, 8)。

CHELLEANS 赛林人

kel'ē-anz [Gk. *Chelleoi*]; AV CHELLIANS; NEB CHELEANS. The people of CHELOUS (Jth. 2:23).

音译: kel'ē-anz【希腊语: *Chelleoi*】;《钦定版圣经》译为 CHELLIANS;《新英文译本》译为 CHELEANS, 汉译均为“赛林人”。基洛(见 CHELOUS[赛林地])的民族(滴 2:23)。

CHELLUH

kel'ə (Ezr. 10:35, AV). See CHELUHI.

CHELLUH 基禄

音译: kel'ə(《钦定版圣经》, 拉 10:35)。见 CHELUHI(基禄)。

CHELLUS

kel'əs (Jth. 1:9, AV). See CHELOUS.

CHELLUS 基洛

音译: kel'əs(《钦定版圣经》, 滴 1:9)。见 CHELOUS(基洛)。

CHELOD

kē'lod [Gk. *Cheleoud, Cheleoul*]. A name occurring only in Jth. 1:6, AV, where it is said that “many nations of the sons of Chelod assembled themselves to the battle.” They are mentioned as obeying the summons of Nebuchadnezzar to his war against Arphaxad. The RSV translates “Chaldeans,” but the NEB has “Chelodites.”

CHELOD 基洛代特人

音译: kē'lod【希腊语: *Cheleoud, Cheleoul*】。《钦定版圣经》的《犹滴传》1:6 中提到的人名, 这节经文写道“许多不同的民族组成了这支‘基洛代特’联军”。经文中提到他们遵守尼布甲尼撒的谕旨, 与亚法撒争战。《修订标准译本》译为“Chaldeans”(“迦勒底人”), 但《新英文译本》译为“Chelodites”(“基洛代特人”)。

W. S. L. S.

词条作者: W. S. L. S.

CHELOUS

kel'əs [Gk. *Chelous*] (Jth. 1:9); AV CHELLUS; NEB CHELUS. A place W of the Jordan to which Nebuchadnezzar sent his summons. It was located on one of the roads leading from Jerusalem to Egypt, and on another caravan route between Edom and Gaza. It is possibly to be identified with Alusa (*hlwsh*), an ancient place in Idumea mentioned in the Targums.

CHELOUS 基洛

音译: kel'əs【希腊语: *Chelous*】(滴 1:9);《钦定版圣经》译为 CHELLUS;《新英文译本》译为 CHELUS, 汉译均为“基洛”。约旦河以西尼布甲尼撒送去谕旨的一个地方。基洛位于耶路撒冷至埃及的道路上, 也位于以东至迦萨之间的商路上。基洛可能就是《他尔根》中提到的一个位于以土买的古地名亚鲁萨(Alusa, *hlwsh*)。

W. S. L. S.

词条作者: W. S. L. S.

CHELUB

kē'lub [Heb. *kēlūb*]; NEB KELUB.

CHELUB 基绿

音译: kē'lub【希伯来语: *kēlūb*】;《新英文译本》译为 KELUB(“基绿”)。

1. The father of Mehir (1 Ch. 4:11). The name is probably a variation of Caleb.

2. The father of Ezri (1 Ch. 27:26), one of the officers of David.

CHELUBAI

kə-lōō'bī [Heb. *kēlūbāy*] (1 Ch. 2:9); NEB CALEB. The brother of Jerahmeel and descendant of Hezron, elsewhere called CALEB.

CHELUHI

kel'oo-hī [Heb. *kēlūhū*, *K kēlūhī*]; AV CHELLUH; NEB KELUHI. A son of Bani, listed among those who married foreign women (Ezr. 10:35).

CHELUS

kel'əs (Jth. 1:9, NEB). See CHELOUS.

CHEMARIMS

kem'ə-rims. This word appears once in the AV, in Zeph. 1:4; however, the Hebrew term *kēmārīm* (priests) also occurs in 2 K. 23:5 (AV “idolatrous priests”) and Hos. 10:5 (AV “priests”). The RSV consistently translates the term “idolatrous priests,” while the NEB has “heathen priests” or “priestlings.” The word, which is of Aramaic origin, is used in the MT only in an unfavorable sense, its origin and associations naturally suggesting Syriac affinities.

See also PRIESTS AND LEVITES.

1、基绿：米黑的父亲（代上 4:11）。这个名字可能是迦勒的一种变形。

2、基绿：大卫的官员以斯利的父亲（代上 27:26）。

CHELUBAI 基路拜

音译：kə-lōō'bī【希伯来语：*kēlūbāy*】（代上 2:9）；《新英文译本》译为 CALEB（“迦勒”）。耶拉篾的兄弟，希斯仑的儿子，其他经文中称他为迦勒（见 CALEB[迦勒]）。

CHELUHI 基禄

音译：kel'oo-hī【希伯来语：*kēlūhū*，《纪土宾》中作 *kēlūhī*】；《钦定版圣经》译为 CHELLUH；《新英文译本》译为 KELUHI，汉译均为“基禄”。巴尼的子孙之一，娶外邦女子为妻的人之一（拉 10:35）。

CHELUS 基洛

音译：kel'əs（《新英文译本》，滴 1:9）。见 CHELOUS（基洛）。

CHEMARIMS 基玛林

音译：kem'ə-rims。这个词在《钦定版圣经》的《西番雅书》1:4 中出现过一次；不过，《列王纪下》23:5（《钦定版圣经》译为 idolatrous priests[“拜偶像的祭司”]）和《何西阿书》10:5（《钦定版圣经》译为 “priests” [“祭司”]）中也提到了希伯来语 *kēmārīm*（“祭司”）。《修订标准译本》始终把这个词译为 “idolatrous priests”（“拜偶像的祭司”），《新英文译本》则译为 “heathen priests”（“异教祭司”）或 “priestlings”（“祭司”）。这个词源于亚兰语，《马所拉文本》只使用这个词的贬义含义，当然，从这个词的起源和关联性可以看出，它与叙利亚语存在密切的关系。

另见 PRIESTS AND LEVITES（祭司和利未

人)。

J. R. VAN PELT

词条作者: J. R. VAN PELT

CHEMOSH

kē'mosh [Heb. *kē'môš*; Gk. *Chamōs*]; NEB KEMOSH. The national God of the Moabites. In an old Hebrew song the Moabites are apostrophized as the "people of Chemosh" (Nu. 21:29). Jeremiah in his oracle of doom upon Moab has recourse to this song (Jer. 48:45f.). The impotence of the god to deliver his people is described by the prophet in figures representing him as going into captivity with them, his priests and princes together; and Moab is to be ashamed of him as Israel was of Bethel, which did not avail to save the northern kingdom from the conquering Assyrian power (48:7, 13, etc.).

I. Chemosh in Israel.-For Chemosh "the abomination of Moab," as for Moloch "the abomination of the Ammonites," Solomon, under the influence of his idolatrous wives, built a high place in the mountain before Jerusalem (1 K. 11:7). It was natural that these aliens should still desire to worship the gods of their native land; but although the effect of all this was seen in the moral and spiritual deterioration of Solomon himself, there is no indication that the immoralities and cruelties associated with such worship were then practiced in Jerusalem as they were in the days of Ahaz and Manasseh, and even as early as the days of Abijam of Judah (1 K. 15:12f.).

Josiah found these abominations of alien worship, which had been introduced by Solomon and added to by Ahaz and Manasseh, flourishing when he came to

CHEMOSH 基抹

音译: kē'mosh 【希伯来语: *kē'môš*; 希腊语: *Chamōs*】; 《新英文译本》译为 KEMOSH (“基抹”)。摩押人的民族之神。在一首古老的希伯来诗歌中,摩押人被称为“基抹的民”(民 21:29)。耶利米也用这首诗歌说出了关于摩押厄运的预言(耶 48:45-46)。先知耶利米说,基抹无法拯救他的子民,而且他将同他的子民、祭司和诸王一起被掳去;摩押应为崇拜基抹感到羞愧,正如以色列应为崇拜伯特利的神而感到羞愧,伯特利的神无法使北部王国避免被亚述军队征服的命运(耶 48:7, 13 等)。

I. 以色列的基抹。所罗门受他崇拜偶像的妻子的影响,为“摩押可憎的神”基抹和“亚扪人可憎的神”摩洛在耶路撒冷对面的山上建筑了邱坛(王上 11:7)。那些外邦人自然希望崇拜他们本族的神明;虽然从所罗门的道德堕落和属灵堕落中可以看出偶像崇拜的影响,但没有任何迹象表明,耶路撒冷的偶像崇拜像亚哈斯和玛拿西时期甚至像很久之前犹大王亚比央时期的偶像崇拜那样,存在着不道德和残酷的行为(王上 15:12-13)。

所罗门是第一个崇拜外邦可憎之神的人,之后亚哈斯和玛拿西崇拜更多的外邦神明,约西亚发现当他登基时,崇拜外邦可憎之神的现象已经非常盛行。约

the throne. Moved by the prohibitions of the Book of the Law (Dt. 12:29–31; 18:10), Josiah pulled down and defiled the high places and the altars; and in order to make a clean sweep of the idolatrous figures, “he broke in pieces the pillars,” or obelisks, “and cut down the Asherim,” or sacred poles, “and filled their places with the bone of men” (2 K. 23:1–20).

II. Chemosh and the Ammonites.—There is one passage where Chemosh is designated the god of the Ammonites (Jgs. 11:24). Jephthah is disputing the right of the Ammonites to invade territory which belongs to Israel because the Lord has given it to them by conquest; and he asks: “Will you not possess what Chemosh your god gives you to possess? And all that the Lord our God has dispossessed before us, we will possess.” It may be that he is called here the god of the Ammonites by a mere oversight of the historian; or, Moab and Ammon being kindred nations descended from a common ancestor Lot, Chemosh may in a sense belong to both. We notice, however, that Jephthah’s argument in meeting the claim preferred by the king of Ammon passes on to Israel’s relation to the Moabites and mentions only well-known Moabite cities. Chemosh is accordingly named because of his association with Moab, the cities of which are being spoken of, although strictly and literally Moloch should have been named in an appeal addressed as a whole to the Ammonites (vv. 12–28; cf. Moore, *ICC*, *in loc.*).

III. Moabite Stone.—The discovery of the Moabite Stone in 1868 at Dibon has thrown light upon Chemosh and the

西亚受到律法书中禁例的感动（申 12:29-31；18:10），拆毁并污秽偶像的邱坛和祭坛，为了废去偶像崇拜，“他打碎柱像，砍下木偶，将人的骨头充满了那地方”（王下 23:1-20）。

II. 基抹和亚扪人。《士师记》11:24 中称基抹是亚扪人的神。耶弗他质疑亚扪人入侵以色列的领地的正义性，因为耶和華曾藉着征服将那地赐给以色列；耶弗他问道：“你的神基抹所赐你的地，你不是得为业吗？耶和華我们的神在我们面前所赶出的人，我们就得祂的地。”可能仅仅由于历史学家的疏忽，所以基抹被称为亚扪人的神；也可能因为摩押和亚扪源于共同的祖先——罗得，所以基抹可能是摩押人和亚扪人的共同崇拜的神。然而，我们注意到，耶弗他在驳斥亚扪王的领地要求时提到了以色列与摩押人的关系和几个著名的摩押城市。因为摩押与基抹的关系，所以提到了基抹和基抹的城市，但是从严格的意义上讲，摩洛才真正应该被称为所有亚扪人的神（士 11:12-28；参：Moore, *ICC*, 见这一章）。

III. 摩押石碑上的记载。1868 年在底本发现的摩押石碑阐明了基抹的身份，以及摩押与其民族之神的关系。摩押石碑

relations of Moab to its national god. The monument, which is now in the Louvre in Paris, bears an inscription which is among the oldest specimens of Semitic alphabetic writing extant, commemorating the successful effort made *ca.* 860 or 850 B.C. by Mesha king of Moab to throw off the yoke of Israel. We know from the OT record that Moab had been reduced to subjection by David (2 S. 8:2); that it paid a heavy tribute to Ahab king of Israel (2 K. 3:4); and that, on the death of Ahab, Mesha its king rebelled against Israelite rule (3:5). Not till the reign of Jehoram was any effort made to recover the lost dominion. The king of Israel then allied himself with the kings of Judah and Edom, and marching against Moab by way of the Red Sea, inflicted upon Mesha a defeat so decisive that the wrath of his god Chemosh could be appeased only by the sacrifice of his son (vv. 6ff.).

The historical situation described in the OT narrative is confirmed by Mesha's inscription. There are, however, divergences in detail. In 2 Kings the revolt of Mesha is said to have taken place after the death of Ahab. The inscription implies that it must have taken place by the middle of Ahab's reign. The inscription implies that the subjection of Moab to Israel had not been continuous from the time of David and says that Omri, the father of Ahab, had reasserted the power of Israel and had occupied at least a part of the land.

It is with what the inscription says of Chemosh that we are chiefly concerned. On the monument the name appears twelve times. Mesha is himself the son of Chemosh, and it was for Chemosh that he

现保存在巴黎的卢浮宫，这座石碑上刻有一篇碑文，这是现存最古老的闪族语拼音文字范本之一，这篇碑文是为了纪念约公元前 860 年或 850 年摩押王米沙成功地摆脱了以色列的束缚。根据《旧约》的记载，我们知道摩押是大卫的附属国（撒下 8:2）；摩押曾向以色列王亚哈献上了大量的贡物（王下 3:4）；亚哈去世时，摩押王米沙背叛了以色列王（王下 3:5）。直到约兰统治时期，以色列才开始着手收回失去的土地。后来以色列王与犹大王和以东王组成了联军，沿着红海向摩押进攻，摩押遭到重创，所以摩押王只能通过献上他的儿子来平息摩押神基抹的忿怒（王下 3:6 起）。

米沙碑文证实了《旧约》中描述的历史状况。然而，两者在细节描述上存在着出入。根据《列王纪下》的记载，米沙背叛以色列发生在亚哈去世之后。但米沙碑文表明，这件事一定发生在亚哈执政中期。碑文还表明在大卫在位时期摩押就不再是以色列的附属国，并称亚哈的父亲暗利重新确立了以色列的势力范围，他至少占领了摩押的一部分土地。

我们首先关注的是摩押碑文中的关于基抹的描述。基抹这个名字在摩押碑文中出现了 12 次。米沙是基抹的儿子，米沙为基抹建筑了邱坛，这份碑文就是在这个邱坛上被发现的。因为基抹使他

built the high place upon which the monument was found. He built it, among other reasons, because Chemosh had enabled him to overthrow his enemies. It was because Chemosh was angry with his land that Omri afflicted Moab for so long. Omri had taken possession of the land of Medeba, and Israel dwelt in it during his reign and half his son's reign, but Chemosh restored it in Mesha's time. Mesha took the "Ataroth" which the king of Israel had built for himself, slew all the people of the city, and made them a spectacle to Chemosh and to Moab. Mesha took the altar-hearth of Dodo, and dragged it before Chemosh in Kerioth. By command of Chemosh, Mesha attacked Nebo and fought against Israel; and after a fierce struggle he took the place, slaying the inhabitants en masse, seven thousand men and women and maidservants, devoting the city to Ashtar-Chemosh and dragging the altar vessels of the Lord before Chemosh. Out of Jahaz, too, which the king of Israel had built, Chemosh drove him before Mesha. At the instigation of Chemosh, Mesha fought against Horonaim, and, although the text is defective in the closing paragraph, we may surmise that Chemosh did not fail him but restored it to his dominions. *See also* MOABITE STONE.

IV. Chemosh and Yahweh.-Naturally enough there is considerable obscurity in local and personal allusions. Dodo may have been a local god worshiped by the Israelites E of the Jordan. Ashtar-Chemosh may be a compound divinity of a kind not unknown to Semitic mythology, Ashtar representing possibly the Phoenician Ashtoreth. What is of importance is the recurrence of so many phrases and expressions applied to

打败了敌军，所以他建造了这座纪念碑，除此之外还有其他的原因。因为基抹对摩押地发怒，所以暗利长久以来奴役着摩押。暗利占领了米底巴，在暗利统治以色列时期和他的儿子统治以色列的前半期，以色列人在米底巴定居，但在米沙作摩押王时，基抹使摩押收回了米底巴。米沙占领了以色列王为自己建造的“亚他绿”，并且屠杀了全城的人，以此作为基抹和摩押占领该城的公开展示。米沙拿走了朵多的祭坛灶社，把它带到了身处加略的基抹的面前。米沙遵从基抹的命令进攻了尼波，与以色列争战；经过激烈的争斗，米沙占领了尼波，并屠杀了全城七千名男女和女仆，米沙把这座城市献给了阿赫塔基抹（Ashtar-Chemosh），并把耶和華祭坛的器皿带到了基抹的面前。基抹还将以色列王赶出了他为自己建造的城市雅杂，并把他带到了米沙面前。米沙受基抹的唆使进攻何罗念，虽然碑文末尾段落有缺损，但我们可以推测基抹使米沙成功夺回了何罗念。另见 MOABITE STONE(摩押石碑)。

IV. 基抹和耶和華。当然，我们对于石碑上一些地名和人名的了解还远远不够充分。朵多可能是生活在约旦河以东的以色列人所敬拜的神。阿赫塔基抹可能是闪族神话中两个神的名字。阿赫塔可能代表着腓尼基的神亚斯她录。重要的是，《旧约》使用很多描述基抹的短语和词汇来描述耶和華。石碑上体现出的摩押人的宗教观念与以色列人的宗教观念非常类似，如果用耶和華来代替碑文上的基抹，那么我们可能认为我们

Chemosh which are used of Yahweh in the OT narratives. The religious conceptions of the Moabites reflected in the inscription are so strikingly like those of the Israelites that if only the name of Yahweh were substituted for that of Chemosh we might think we were reading a chapter of the books of Kings. It is not in the inscriptions, however, but in the OT narrative that we find a reference to the demand of Chemosh for human sacrifice. "He took his eldest son," says the Hebrew annalist, "who was to reign in his stead, and offered him for a burnt offering upon the wall. And there became great wrath upon Israel: and they withdrew from him and returned to their own land" (2 K. 3:27). This appears to indicate that the Israelites had to give up their purpose to fasten the yoke of bondage again upon Mesha and that they returned empty-handed to their own land. But this fortunate result for Moab was due to the favor of Chemosh, and in particular to the human sacrifice by which he was propitiated.

If we find in these representations of Chemosh in the OT narrative and in Mesha's inscription a striking similarity to the Hebrew conception of Yahweh, we cannot fail to notice the lack of the higher moral and spiritual elements of the religion of Israel from Moses and Abraham downward, and especially in the prophets. The OT religion condemns human sacrifice from the beginning; and the OT God is a God of forgiveness, longsuffering, desiring obedience and a pure heart more than sacrifice.

T. NICOL

正在读《列王纪》中的章节。不过，我们从旧约的描述中而不是从摩押石碑中看到了基抹要求用人献祭的规定。《列王纪下》的作者说道，“便将那应当接续他作王的长子，在城上献为燔祭。以色列人遭遇耶和華的大怒，于是三王离开摩押王，各回本国去了”（王下 3:27）。这似乎表明以色列不得不放弃奴役米沙的企图，三王空手而归。对于摩押人来说，这个幸运的结果应归功于基抹的恩待，尤其应归功于摩押王将长子献为燔祭的行为。

如果我们发现《旧约》和米沙碑文中对基抹的描述与希伯来人的耶和华观念非常相似，那么我们一定会注意到，摩押宗教缺乏以色列宗教中从摩西和亚伯拉罕时期开始，尤其是在先知时期所体现出的更高的道德和属灵要素。旧约宗教从一开始就谴责用人献祭；《旧约》中的耶和华是一个宽仁、忍耐的神，祂希望世人顺服祂，怀有纯洁之心，多于祂希望世人向祂献上祭物。

词条作者：T. NICOL

The name Kemiš appears in the Eblaic 1975 年马尔迪赫丘 (Tell Mardikh) 出

texts discovered at Tell Mardikh in 1975 and is almost certainly the same deity. The form agrees with the *kethibh* of Jer. 48:7 (*kmyš*; Q *k^emôš*). This suggests that Carchemish was the “city of (*qar*) Chemosh (Kemiš),” and that Chemosh/Kemish was a deity of a territory larger than Moab and Ammon.

See also RELIGIONS OF THE BIBLICAL WORLD: CANAANITE RELIGION.

W. S. L. S.

CHENAANAH

kə-nā'ə-nə [*k^ena^anâ*-‘from Canaan’?]; NEB KENAANAH.

1. The fourth-named of the seven sons of Bilhan, son of Jediahel, of the tribe of Benjamin, a leading warrior in the time of David (1 Ch. 7:10).

2. Father of the false prophet Zedekiah, who encouraged Ahab against Micaiah (1 K. 22:11, 24; 2 Ch. 18:10, 23).

CHENANI

ke-nā'nī [Heb. *k^enānī*]; NEB KENANI. A Levite mentioned in Neh. 9:4 as one of those present when Ezra read the law in public.

CHENANIAH

ken-ə-nī'ə [Heb. *k^enanyāhū*, *k^enanyā*-‘established by God’]; NEB KENANIAH. Chief of the Levites who was the leader of the music (1 Ch. 15:22, 27); in 26:29 he is mentioned as an official who was appointed for certain duties outside the temple (cf. Neh. 11:16).

土的埃勃拉语文献提到了 Kemiš 这个名字，几乎可以肯定 Kemiš 指的是基抹。Kemiš 在词形上与《耶利米书》48:7 (*kmyš*; Q 字原材料中作 *k^emôš*) 中的 *kethibh* 一致。这说明迦基米施是“基抹的城”，基抹不单单是摩押和亚扪的神。

另见 RELIGIONS OF THE BIBLICAL WORLD: CANAANITE RELIGION (圣经世界的宗教：迦南宗教)。

词条作者：W. S. L. S.

CHENAANAH 基拿拿

音译：kə-nā'ə-nə【*k^ena^anâ*——“来自于迦南”（不确定）】；《新英文译本》译为 KENAANAH (“基拿拿”)。

1、比勒罕的七个儿子当中第四个被提及的儿子，大卫时期大能的勇士，比勒罕是便雅悯支派耶叠的儿子（代上 7:10）。

2、假先知西底家的父亲，西底家曾怂恿亚哈王反对米该雅（王上 22:11, 24; 代下 18:10, 23）。

CHENANI 基拿尼

音译：ke-nā'nī【希伯来语：*k^enānī*】；《新英文译本》译为 KENANI (“基拿尼”)。《尼西米记》9:4 中提到的一个利未人，以斯拉向百姓念律法书时，基拿尼是在场的人之一。

CHENANIAH 基拿尼雅

音译：ken-ə-nī'ə【希伯来语：*k^enanyāhū*, *k^enanyā*——“耶和华已建立”】；《新英文译本》译为 KENANIAH (“基拿尼雅”)。利未人的族长，歌唱人的首领（代上 15:22, 27）；《历代志上》26:29 中提到基拿尼雅是官长，负责管理以色列的外事（参：尼 11:16）。

CHEPHAR-AMMONI

kē-fār-am'ə-nī [Heb. *kēpar hā'ammônî*-'village of the Ammonites'; Gk. A *Kaphērammin*, B *Kepheira kai Monei*]; AV CHEPHAR-HAAMMONAI; NEB KEPHAR-AMMONI. A place in the territory of Benjamin (Josh. 18:24).

CHEPHAR-HAAMMONAI

kē-fār-hā-am'ə-nī (AV Josh. 18:24). See CHEPHAR-AMMONI.

CHEPHIRAH

ke-fīrə [Heb. *hakkēpīrā*; Gk. *Kapheira*, *Chepheira*, *kai Pheira*]; AV and NEB Apoc. CAPHIRA; NEB OT KEPHIRAH. One of the cities of the Hivites, who by trickery made alliance with Israel (Josh. 9:17). It was in the lot of Benjamin (18:26), and was reoccupied after the return from Babylon (Ezr. 2:25; Neh. 7:29). Its inhabitants returned with Zerubbabel (1 Esd. 5:19). Represented by the modern Tell Kefireh 5 mi. (8 km.) SW of el-Jīb (ancient Gibeon), it stands on high ground and has many ancient remains.

W. S. L. S.

CHERAN

kē'rən [Heb. *kērān*]. A Horite clan-name occurring in the genealogy of Seir the Horite (Gen. 36:26) and in the parallel list in 1 Ch. 1:41.

CHERETHITES

ker'ə-thīts [Heb. *kēreṯīm*, sing. *hakkēreṯī*;

CHEPHAR-AMMONI 基法阿摩尼

音译: kē-fār-am'ə-nī 【希伯来语: *kēpar hā'ammônî*——“亚扪人的村庄”; 希腊语《亚历山大抄本》作 *Kaphērammin*, 《梵蒂冈抄本》作 *Kepheira kai Monei*】; 《钦定版圣经》译为 CHEPHAR-HAAMMONAI; 《新英文译本》译为 KEPHAR-AMMONI, 汉译均为“基法阿摩尼”。便雅悯领地上一个地名(书 18:24)。

CHEPHAR-HAAMMONAI 基法阿摩尼

音译: kē-fār-hā-am'ə-nī (《钦定版圣经》, 书 18:24)。见 CHEPHAR-AMMONI (基法阿摩尼)。

CHEPHIRAH 基非拉

音译: ke-fīrə 【希伯来语: *hakkēpīrā*; 希腊语: *Kapheira*, *Chepheira*, *kai Pheira*】; 《钦定版圣经》和《新英文译本》的《次经》译为 CAPHIRA; 《新英文译本》的《旧约》译为 KEPHIRAH, 汉译均为“基非拉”。希未人的一座城市, 希未人以欺骗手段与以色列结盟(书 9:17)。基非拉是便雅悯的分得之地(书 18:26), 被掳巴比伦回归之后以色列人重新占领了这里(拉 2:25; 尼 7:29)。基非拉人同所罗巴伯一起归回了家园(拉一 5:19)。基非拉就是今天吉卜(古代基遍)西南 5 英里(8 公里)处的基非拉废丘(Tell Kefireh), 该废丘位于一高地上, 上面有很多古代遗址。

词条作者: W. S. L. S.

CHERAN 基兰

音译: kē'rən 【希伯来语: *kērān*】。一个何利宗族的族名, 何利人西珥的宗谱(创 36:26)和《历代志上》1:41 的平行经文中提到了该族名。

CHERETHITES 基利提人

音译: ker'ə-thīts 【希伯来语: *kēreṯīm*,

Gk. *Cherethi*, *Chelethi* (2 S. 8:18), *Cholthi* (1 S. 30:14), *Chetti* (2 S. 15:18), *Krētes* (Ezk. 25:16; cf. 30:5; Zeph. 2:5, cf. v. 6)]; NEB KERETHITES. Evidently, a Philistine clan whose territory was adjacent to southern Judah. 1 S. 30:14 mentions the Negeb of the Cherethites along with those parts of the south belonging to Judah and Caleb. As in Ezk. 25:16 and Zeph. 2:5 the Cherethites are mentioned in parallelism to the Philistines, we may assume that in 1 S. 30:14 that part of the Negeb is meant which fell under Philistine suzerainty, one of the towns of which was Ziklag. The name is related to the name of Crete, from which island at least part of the Philistines had come, and has nothing to do with the Hebrew verb *kāraṭ*, though Ezk. 25:16 has a wordplay with this verb.

Mercenaries from the Philistines (cf. 2 S. 15:18–22) formed a bodyguard of David, called the Cherethites and Pelethites (both sing. in Heb, 2 S. 8:18; 15:18; 20:7, 23; 1 K. 1:38, 44; 1 Ch. 18:17); Benaiah was their commander. In later times CARITES formed the bodyguard.

Bibliography.—J. A. Montgomery and H. S. Gehman, comm. on Kings (*ICC*, 1951), pp. 85f.; R. de Vaux, *Ancient Israel* (1961).

A. VAN SELMS

CHERISH.

In the AV, “cherish” translates Heb. *sākan* in 1 K. 1:2, 4, referring to Abishag’s care of David. The RSV has “be his nurse,” the NEB “take care of.” The only other AV occurrences are for Gk. *thálpō* in Eph. 5:29 (so RSV) and 1 Thess. 2:7 (RSV “take care of”).

单数形式: *hakk^erētī*; 希腊语: *Cherethi*, *Chelethi* (撒下 8:18), *Cholthi* (撒上 30:14), *Chetti* (撒下 15:18), *Krētes* (结 25:16; 参: 结 30:5; 番 2:5, 参: 番 2:6)]; 《新英文译本》译为 KERETHITES (“基利提人”)。基利提人显然指的是一个非利士宗族, 该宗族的领地毗邻犹大的南部。《撒母耳记上》30:14 中提到了基利提的南方和属犹大的地, 以及迦勒地的南方。因为《以西结书》25:16 和《西番雅书》2:5 中同时提到了基利提人和非利士人, 所以我们可以认为《撒母耳记上》30:14 中的“基利提的南方”应该是归非利士人统治的地方, 其中的一座城邑就是洗革拉。基利提人这个名字与克里特岛有关, 至少部分非利士人来自于克里特岛, 这个名字与希伯来语动词 *kāraṭ* 无关, 但《以西结书》25:16 将这个希伯来语动词用作双关语。

从非利士人那里征来的雇佣兵 (参: 撒下 15:18–22) 作了大卫的侍卫, 他们被称为基利提人和比利提人 (希伯来语都为单数形式, 撒下 8:18; 15:18; 20:7, 23; 王上 1:38, 44; 代上 18:17); 比拿雅是他们的统帅。后来迦利人 (见 CARITES[迦利人]) 组成了王的侍卫。

书目——J. A. Montgomery 和 H. S. Gehman, 《列王纪》注释(*ICC*, 1951), 85–86 页; R. de Vaux, *Ancient Israel* (1961)。

词条作者: A. VAN SELMS

CHERISH. 奉养、顾惜、乳养

《钦定版圣经》将《列王纪上》1:2 和 1:4 中的希伯来语 *sākan* 译为“cherish”, 用这个词来表示亚比煞对大卫的照顾。《修订标准译本》译为 “be his nurse”, 《新英文译本》译为 “take care of”, 汉译均为 “奉养”。除此之外, 《钦定版圣经》还用 cherish 来翻译《以弗所书》5:29 (《修订标准译本》也译为 “cherish”

[“顾惜”]和《帖撒罗尼迦前书》2:7
（《修订标准译本》译为“take care of”
[“乳养”]）的希腊语 *thálpō*。

Besides Eph. 5:29, RSV usage of “cherish” is limited to the OT, and all in negative contexts, as “cherish anger” (Job 36:13), “enmity” (Ps. 55:3; Ezk. 35:5), “iniquity” (Ps. 66:18), and “harlotry” (Hos. 4:10). In these texts it has the sense “nurture,” “cultivate,” or in the last, “hold dear.”

除了《以弗所书》5:29,《修订标准译本》只在《旧约》中使用了“cherish”一词,且都用在负面语境中,如“cherish anger” (“积蓄怒气”, 伯 36:13)、“enmity” (“怒气、仇恨”, 诗 55:3; 结 35:5)、“iniquity” (“罪孽”, 诗 66:18)和“harlotry” (“行淫”, 何 4:10)。在这些经文中, cherish 都有“养育”和“培养”的意思,最后还有“珍视”的意思。

J. W. D. H.

词条作者: J. W. D. H.

CHERITH

ke'riṯh, **THE BROOK** [Heb. *naḥal k'riṯ*]; NEB RAVINE OF KERITH. A stream or brook E of the Jordan, where Elijah sought refuge during the drought in Israel (1 K. 17:2-7). Traditionally this place is identified with Wādī Qelt, which is above Jericho on the west side of the Jordan; but this location is flatly contradicted by the biblical description in 17:3, “the brook Cherith, that is east of (*'al-p^enē*) the Jordan.” The identification with Wādī Qelt was made in the Middle Ages.

CHERITH 基立溪

音译: ke'riṯh, **THE BROOK** (“那溪”)【希伯来语: *naḥal k'riṯ*】;《新英文译本》译为 RAVINE OF KERITH (“基立溪谷”)。约旦河以东的一条小溪,在以色列经历干旱时以利亚曾藏在这条小溪旁避难(王上 17:2-7)。传统上认为基立溪就是切尔干河(Wādī Qelt),该地位于耶利哥上游地带、约旦河的西岸;但这个位置与《列王纪上》17:3中的描述截然相反,这节经文中提到“约旦河东边(*'al-p^enē*)的基立溪”。中世纪时期,基立溪被认为是切尔干河。

Elijah is described as “the Tishbite, of Tishbe in Gilead” (17:1); hence one of the numerous wadis in Gilead, possibly in the region of the modern village of Lisdip, is indicated. Abel (*GP*, I, 484f.) suggests that Wādī Yâbis fits the qualifications, but this is hardly more than careful speculation.

以利亚被描述成“基列寄居的提斯比人”(王上 17:1);因此,基立溪指的是基列众多溪流之中的一条小溪,它可能位于现代村庄利斯迪普(Lisdip)境内。艾贝尔(Abel, *GP*, I, 484-485)认为雅彼斯谷符合经文中对基立溪的描述,但这不过是人们小心的推测而已。

W. S. L. S.

词条作者: W. S. L. S.

CHERUB

ke'rub [Heb. *k'rub*; Gk. *Charaath*]; NEB KERUB; AV and NEB Apoc.

CHERUB 基绿、基录

音译: ke'rub【希伯来语: *k'rub*; 希腊语: *Charaath*】;《新英文译本》译为

CHARAATHALAR [Gk. *Charaathalan*, combining *Charaath* with following *Alan*]. A place in Babylonia (Ezr. 2:59; Neh. 7:61). Since none of the places listed in these verses can be identified, it is probable that they were poor settlements rather than established cities. The people of Cherub were among those returning from exile whose genealogies had fallen into confusion.

In 1 Esd. 5:36, RSV, likely through a misunderstanding of the passages cited above, Cherub has become a personal name.

A. J. HOERTH

CHERUBIM

cher'ə-bim, cher'oo-bim [Heb. *k'ērûbîm* (sing. *k'ērûb*), perhaps related to Akk. *karūbu*-‘intercessor’]; AV CHERUBIMS. Winged creatures of a suprahuman variety, occasionally mentioned in the OT. They appear as guardians of the tree of life (Gen. 3:24) and as the vehicle by which God traversed the heavens (2 S. 22:11; Ps. 18:10 [MT 11]). In the latter references, however, the writer parallels the image of “cherub” by that of the “wings of the wind,” perhaps merely a poetic description of swift passage in which the storm-winds have been personified in terms of familiar Mesopotamian and Canaanite iconography.

The ark of the covenant had a gold cherub of beaten work placed at each end in such a manner that their outstretched wings covered the mercy seat (NEB “cover”) as they faced one another (Ex. 25:18–20; 37:6–9). When Moses entered the tent of meeting to commune with

KERUB (“基绿”); 《钦定版圣经》和《新英文译本》的《次经》译为 CHARAATHALAR (“基录”)【希腊语: *Charaathalan*, 由 *Charaath* 和 *Alan* 两部分组成】。巴比伦的一个地名(拉 2:59; 尼 7:61)。因为无法确定这些经文中提到的地名的位置, 所以这些地名可能是贫穷的定居点, 而不是已建成的城市。基绿人 是被掳归回的民族之一, 基绿人的家谱很混乱。

在《修订标准译本》的《以斯得拉一书》5:36 中, 可能由于作者错误地理解了上面引用段落 的含义, 基录变成了人名。

词条作者: A. J. HOERTH

CHERUBIM 基路伯

音译: cher'ə-bim, cher'oo-bim【希伯来语: *k'ērûbîm* (单数形式: *k'ērûb*), 可能与阿卡德语 *karūbu* 有关——“中保”】; 《钦定版圣经》译为 CHERUBIMS (“基路伯”)。《旧约》中偶尔提到的张着翅膀的天使。基路伯是生命树的守护者(创 3:24), 是上帝在诸天飞行的工具(撒下 22:11; 诗 18:10[《马所拉文本》11])。不过, 在后面的经文中, 经文作者将“风的翅膀”的意象与“基路伯”这一意象进行了类比, 根据常见的美索不达米亚和迦南象征手法, 这里可能仅仅是对疾风的诗意描述。

约柜上有两个用金子锤出来的基路伯, 安在施恩座的两头, 两个脸对脸的基路伯高张翅膀, 遮掩施恩座(《新英文译本》译为“cover”[“施恩座”]) (出 25:18–20; 37:6–9)。当摩西进入会幕与神说话的时候, 他听见二基路伯中间有耶和华与他说话的声音(民 7:89)。帐

God, the divine message came from between the two cherubim (Nu. 7:89). Cherubim were also woven into the fabric of the tabernacle and the veil (Ex. 26:1, 31; 36:8, 35).

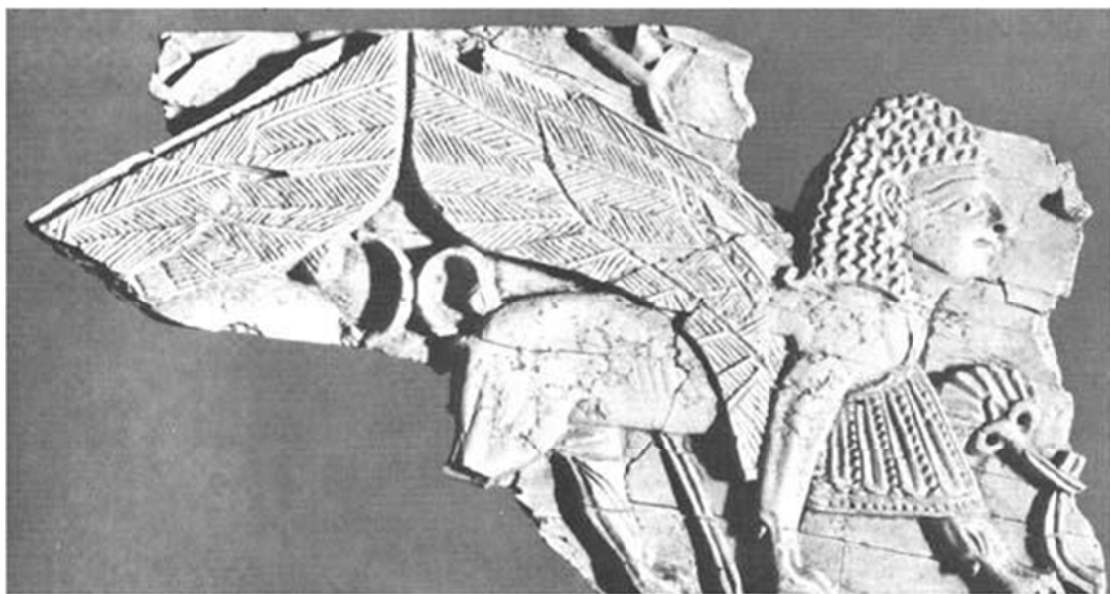
In a highly complex vision experienced by Ezekiel (1:4–28), four winged living creatures were accompanied everywhere by wheels that were “full of eyes all round” (NEB Ezk. 1:18). Although the text nowhere states that these creatures were actually cherubim, this has been inferred from a comparable vision in 10:1–22, where most translations follow the LXX as against the MT in reading a plural form of the term cherub. In the first vision these agents’ only divine service was reflecting God’s glorious presence, but in the second they were stationed at the right side of the temple entrance, filling the inner court and its precincts with the sound of their beating wings. These beings also were attended by wheels, and when the divine glory moved the cherubim accompanied it, ultimately halting at the east gateway of the temple (10:19). Their functions, particularly in divine worship, seemed less direct than those of the SERAPHIM of Isaiah’s vision (cf. Isa. 6:1–8). The cherubim of Ex. 25:18–22 appear to have provided with their wings a visible pedestal for God’s invisible throne (cf. 1 S. 4:4; 2 S. 6:2; Ps. 80:1; etc.). Such activity was apparently implicit in Ezekiel’s vision, in which the throne of God that was upheld by the cherubim became highly mobile. The duties of cherubim as guardians were again reflected in the ode on the fall of the king of Tyre (Ezk. 28:11–23), where the parallel with man’s decline from pristine grace is evident.

幕的线织幔子上也绣上了基路伯（出 26:1, 31; 36:8, 35）。

以西结看到了极其复杂的异象（结 1:4–28），四个长着翅膀的活物乘着四个轮子到处行走，四个轮辋“周围满有眼睛”（《新英文译本》，结 1:18）。虽然这段经文中并没有说这些活物实际上就是基路伯，但是根据《以西结书》10:1–22 的类似异象推测，这些活物就是基路伯，这段经文的绝大多数翻译遵照《七十士译本》，而不是《马所拉文本》，将基路伯这个词写成复数形式。在以西结的第一个异象中，这些基路伯彰显了神的荣耀，这是他们唯一的神圣职分，但在第二个异象中，这些基路伯停在圣殿入口的右侧，内院以及周围地区充满了基路伯拍打翅膀的声音。当耶和华的荣耀从殿的门槛那里出去时，这些基路伯也乘着轮子，并且最终停在耶和华殿的东门口（结 10:19）。基路伯的作用，尤其是他们在敬拜神上的作用似乎不如以赛亚异象中的撒拉弗（见 SERAPHIM[撒拉弗]）的作用直接（参：赛 6:1–8）。《出埃及记》25:18–22 中的基路伯似乎用他们的翅膀为神的无形君权提供了一个有形的基座（参：撒上 4:4；撒下 6:2；诗 80:1 等）。以西结的异象中显然也暗示出这一点，在以西结的异象中，基路伯之上的神的宝座可以随意移动。关于推罗王灭亡的哀歌也体现出基路伯是约柜的守护者（结 28:11–23），在这段哀歌中推罗王与因堕落而远离神最初恩典的人类一样。

North Syrian iconic practice was amply reflected in the decor of Solomon's temple, which was constructed along contemporary lines by Phoenician craftsmen. Cherubim were prominent in a decorative frieze which was carved around the walls, while the inner sanctuary was dominated by two huge cherubim made from olivewood and plated with gold leaf (1 K. 6:23-29; 2 Ch. 3:10-14; 5:7-9). Their height and wingspan were both about 15 ft. (4.5 m.), and when assembled they covered one whole wall. Cherubim also formed part of the decorative motif on the bronze basins that were used for ritual ablutions (1 K. 7:27-39). The extent to which the Solomonic temple was indebted to Phoenician religious theory and practice has been made evident by archeological discoveries. Excavations have revealed that in Canaanite temples a winged sphinx was a popular iconic element, and the Hebrew cherubim as fashioned by Phoenician (i.e., Canaanite) craftsmen may well have been intended to represent such creatures rather than the cherubim of the tabernacle period.

叙利亚北部的基路伯图案在所罗门圣殿的装饰上得到了充分的体现，所罗门圣殿是腓尼基工匠根据同时期建筑建造的。基路伯安在内殿里，雕刻在内殿外殿周围的墙上，至圣所内也有两个用橄榄木雕刻的巨大的基路伯，外面用金子包裹着（王上 6:23-29；代下 3:10-14；5:7-9）。他们的高度和翅膀约 15 英尺（4.5 米），当将两个基路伯并放在一起时，遮住了一整面墙。基路伯也是用于洗礼的铜盆上的一个装饰性图案（王上 7:27-39）。考古发掘显然已经证明了所罗门圣殿受到了腓尼基宗教思想和宗教风俗的影响。考古发掘显示，迦南神庙中的有翅膀的石狮人面像是迦南地区常见的标志性形象，腓尼基工匠（也就是迦南人）雕刻的希伯来基路伯很能是想要展示狮身人面的活物，而不是会幕时期的基路伯。



Cherubim, standing back-to-back with their wings 上图描述的是背靠背站立的基路伯，它们的翅膀挨

touching. One of them advances toward a sacred tree. Part of an ivory panel from Nimrūd (8th cent. B.C.) (Trustees of the British Museum)

Artistic representations of cherubim have been recovered from several Near Eastern sites including Taanach, Carchemish, Tell Halâf, and Aleppo. Particularly fine examples came from Nimrūd, where an ivory panel depicted two winged, sphinx-like creatures standing back to back, and also from Samaria, where cherubim were represented in considerable detail on ivory panels. These showed a figure with a human face, a four-legged animal body, and two large wings. At Gebal (Byblos) excavators recovered a carving of two cherubim supporting the throne of King Hiram of Gebal (ca. 1200 B.C.) and presumably guarding the monarch from danger. Symbolic winged beings were a regular feature of Near Eastern mythology and architecture alike. Statues of winged bulls (Akk. *šēdu*) and lions were stationed at the entrances of important public buildings in Assyria and Babylonia to afford magical protection for the structures and their contents. Among the Hittites the griffin was a popular mythological creature, an amalgam of lion, eagle, and sphinx.

Ezekiel's visions appear to reflect primarily the reactions of a mystic personality to the Babylonian statuary and, despite the complex descriptions, furnish little understanding of the nature and appearance of cherubim. More difficult to comprehend are the suprahuman beings of Gen. 3:24, since that material issues from a background of Sumerian historiography. Although winged creatures were represented in Sumerian literature, as in the vision of the

在一起。其中一个基路伯前去把守圣树。这幅图来自尼姆鲁德的象牙镶板的一部分（公元前 8 世纪）。（大英博物馆历史会）

在近东的多处遗址中，如他纳、迦基米施、哈拉夫废丘和阿勒坡都发现了基路伯的艺术画像。尼姆鲁德的基路伯像尤为精致，该地的一个象牙镶板上描述着两个张着翅膀、背靠背站立的狮身人面活物，撒马利亚的象牙镶板也展现了大量关于基路伯的细节。狮身人面活物长着人脸，有四只脚、动物的身体和两个巨大的翅膀。挖掘者在迦巴勒（比布鲁斯）挖出了一个刻画着两个基路伯的雕像，它支撑着迦巴勒希兰的王座（约公元前 1200 年），这两个基路伯可能保护着这位国王的安全。长有翅膀并带有象征意义的活物在近东神话和建筑物中很常见。翼牛像（阿卡德语：*šēdu*）和翼狮像矗立在亚述和巴比伦重要公共建筑的入口处，用魔力来保护这些建筑和建筑中的人。赫人的狮身鹰首兽是神话中常见动物，这种动物是兼有狮子、鹰和斯芬克斯的特征。

以西结的异象似乎主要体现出巴比伦雕像的神秘特征，虽然以西结把异象描述得很复杂，但它对于理解基路伯的性质和外观几乎没有帮助。更难让人理解的是《创世记》3:24 中超人的活物，因为这一活物是苏美尔历史背景下的产物。虽然苏美尔文学和虔诚的拉格什古地亚在异象中都提到了有翅膀的活物，但不是以亚述的艺术形式来描述这些活物。

pious Gudea of Lagash, they were not portrayed artistically in the Assyrian fashion.

The most that can be said with certainty is that in Scripture the cherubim were celestial beings whose duty in the heavenly hierarchy apparently was to guard and protect. Although they were closely associated with the personage and will of God, there is no indication that they were in any sense ethical or moral beings or that they performed functions analagous to those of the seraphim.

Bibliography.—F. Stier, *Gott und Sein Engel im AT* (1934); M. Haran, *Eretz Israel*, 5 (1958), 83–89; *IEJ*, 9 (1959), 30–38; S. N. Kramer, *The Sumerians* (1963), pp. 137f.

R. K. H.

CHEHALON

kes'ə-lon [Heb. *k'sālōn*; Gk. *Chaslon*, *Chasalōn*]; NEB KESALON. A city on the northern boundary of Judah (Josh. 15:10). It is now identified with Keslā, about 9 mi. (14 km.) W of Jerusalem.

CHESED

kē'sed, kes'ed [Heb. *kešed*; Gk. *Chaszad*]; NEB KESED. One of the sons of Nahor and Milcah (Gen. 22:22); he was probably the ancestor of the *Kašdīm*. The early Babylonian form *kašdu* appears in Assyrian as Kaldu or Kaldû. The RSV follows the Assyrian and Greek style of writing the name and uses Chaldees or Chaldeans instead of Casdim.

The Chaldeans dwelt in the lower valley

最多可以肯定地说,《圣经》中的基路伯是天上的事物,显然,按照天上的等级,它们肩负着守护和保护的职责。虽然它们与神的先知和神的意志存在着紧密的联系,但没有任何迹象表明它们通晓伦理道德,或者说它们的作用类似于撒拉弗。

书目——F. Stier, *Gott und Sein Engel im AT* (1934); M. Haran, *Eretz Israel*, 5 (1958), 83–89; *IEJ*, 9 (1959), 30–38; S. N. Kramer, *The Sumerians* (1963), 137-138 页。

词条作者: R. K. H.

CHEHALON 基撒仑

音译: kes'ə-lon 【希伯来语: *k'sālōn*; 希腊语: *Chaslon*, *Chasalōn*】;《新英文译本》译为 KESALON (“基撒仑”)。犹大北部边境上的一座城市(书 15:10)。基撒仑现在被认为是耶路撒冷以西约 9 英里(14 公里)处的盖什拉(Keslā)。

CHESED 基薛

音译: kē'sed, kes'ed 【希伯来语: *kešed*; 希腊语: *Chaszad*】;《新英文译本》译为 KESED (“基薛”)。拿鹤和密迦的一个儿子(创 22:22);基薛可能是迦勒底人(*Kašdīm*)的祖先。早期的巴比伦语 *kašdu* 在亚述语中写为 Kaldu 或 Kaldû。《修订标准译本》根据亚述语和希腊语对 *kašdu* 这个名字的书写,将其译为 Chaldees 或 Chaldeans 而不是 Casdim, 汉译均为“迦勒底人”。

迦勒底人定居在幼发拉底河的下游和

of the Euphrates, at the head of the Persian Gulf. Abram came from Ur of the Chaldees (Gen. 11:28, 31; 15:7; Neh. 9:7). In Job 1:17 the *Kaśdîm* are described as invading the land of Uz, the eldest brother of Chesed (Gen. 22:21f.). In the days of Nebuchadrezzar the *kaśdîm* overran Syria and Palestine and carried the people of Judah in successive deportations into captivity (2 K. 24:1f., 10ff.; 25:1ff.). In Dnl. 2:2, 5 the *Kaśdîm* are named with the magicians and astrologers as a learned class, skilled in interpretations. *Kaśdîym* (or *Kaśdîmâ*) is sometimes used in Hebrew for the land of Chaldea (Ezk. 23:15f.; 11:24).

J. R. SAMPEY

CHESIL

kē'səl, kes'il [Heb. *kē'sîl*; Gk. *Chaseir*]; NEB KESIL. A town in the extreme south of Judah named with Eltolad, Hormah, and Ziklag (Josh. 15:30). The name does not occur again. In Josh. 19:4 it is replaced by Bethul (Gk. *Baithēl*), and in 1 Ch. 4:30 by Bethuel.

CHEST

[Heb. 'ārôn] (2 K. 12:9f.; 2 Ch. 24:8, 10f.). Heb. 'ārôn is cognate to Akk. *arānu*, Ugar. 'arn, Phoen. 'rn, Aram. 'rn'. The word means "box, chest, coffin" (the latter especially in the Phoenician inscriptions and in rabbinic Hebrew; cf. Gen. 50:26). The "chest" in 2 K. 12 and 2 Ch. 24:8 was probably of wood (the "ark of the covenant" was made of acacia wood [Ex. 25:10]). In 2 K. 12:9 the LXX has Gk. *kibōtón*, "wooden box, chest," while in 2 Ch. 24:8 it renders Heb. 'ārôn *eḥād*, "one chest," with *glōssókomon*,

波斯湾的顶端。亚伯兰来自于迦勒底的吾珥（创 11:28, 31; 15:7; 尼 9:7）。根据《约伯记》1:17 的描述，迦勒底人（*Kaśdîm*）侵略了基薛的长子乌斯的土地（创 22:21-22）。迦勒底人在尼布甲尼撒时期侵略了叙利亚和巴勒斯坦，后来又掳走了犹太人（王下 24:1-2, 10 起; 25:1 起）。《但以理书》2:2 和 2:5 中称迦勒底人为术士和行法术的，他们是博学的人，善于解释各种现象。希伯来语有时用 *Kaśdîym*（或 *Kaśdîmâ*）表示迦勒底地（结 23:15-16; 11:24）。

词条作者：J. R. SAMPEY

CHESIL 基失

音译：kē'səl, kes'il 【希伯来语：*kē'sîl*；希腊语：*Chaseir*】；《新英文译本》译为 KESIL（“基失”）。犹大最南边的一座城邑，除了基失，《约书亚记》15:30 中还提到了伊勒多腊、何珥玛和洗革拉。这个地名在其他经文中再没有出现过。在《约书亚记》19:4 中，比土力（希腊语：*Baithēl*）取代了基失，在《历代志上》4:30 中，彼土利取代了基失。

CHEST 柜子、箱子、棺材

【希伯来语：*'ārôn*】（王下 12:9-10; 代下 24:8, 10-11）。希伯来语 *'ārôn* 与阿卡德语 *arānu*、乌加列语 *'arn*、腓尼基语 *'rn* 和亚兰语 *'rn* 是同根词。这个词的意思是“箱子、柜子和棺材”（该词作为“棺材”的含义在腓尼基铭文和拉比希伯来语中尤为常见；参：创 50:26）。《列王纪下》12 章和《历代志下》24:8 提到的“柜子”可能是木质的（“约柜”是用皂荚木制成的[出 25:10]）。《七十士译本》将《列王纪下》12:9 中这个希伯来语译为希腊语 *kibōtón*，意为“木箱、木柜”，但将《历代志下》24:8 的希伯来

“case, container” (cf. Jn. 12:6; 13:29, “money box”).

In 2 K. 12:9f., at the request of King Jehoshaphat that temple repairs be undertaken, Jehoiada the priest took “one chest,” bored a hole in its lid, and placed it “beside the altar on the right side as one entered the house of the Lord.” This probably refers to the incense altar inside the temple. The parallel account in 2 Ch. 24:8f. differs slightly. There, at the command of the king, a chest is made and set “outside the gate of the house of the Lord.” In both passages the money collected in the chest was used for temple repairs.

In Ezk. 27:24 the AV renders Heb. *b^eginzê b^erômîm* “in chests of rich apparel.” The RSV has “in carpets [cf. KoB, p. 190] of colored stuff,” the NEB “in stores of coloured fabric.” The AV and NEB translations are based on Heb. *g^enâzîm*, meaning “store, treasury” (cf. Est. 3:9; 4:7). The AV probably uses “chest” because it takes Heb. *’âruzîm* as “cedar”: “in chests of rich apparel, bound with cords, and made of cedar...” However, Heb. *b^eginzê* should be translated “garments, fabric” (Tg. Est. 1:3; W. Zimmerli, *Ezekiel*, II [BKAT, XIII, 1969], 625), and *’âruzîm*, a hapax legomenon, as an adjective modifying “ropes” (“tightened, firm”), thus giving “in bicolored garments, bound and tightened with cords,” or the like.

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CHESTNUT; CHESTNUT TREE.

语 *’ârôn ehād* (“一柜”) 译为 *glōssókomon*, 意为“箱子、容器”(参: 约 12:6; 13:29, “钱囊”)。

根据《列王纪下》12:9-10 的描述, 约阿施王要求祭司们修理圣殿, 祭司耶何耶大取了“一个柜子”, 在柜盖上钻了一个窟窿, “放于坛旁在进耶和华殿的右边”。这个柜子可能指的是耶和华殿内的香坛。平行经文《历代志下》24:8-9 中的描述稍有不同。根据这段经文的描述, 按照约阿施王的要求, 众人做了一柜, 放在“耶和华殿的门外”。在这两段经文中, 柜中募捐来的银子都用来修理圣殿。

《钦定版圣经》将《以西结书》27:24 中的希伯来语 *b^eginzê b^erômîm* 译为 “in chests of rich apparel” (“在香柏木的箱子里”), 《修订标准译本》译为 “in carpets [参: KoB, 190 页] of colored stuff” (“由色彩缤纷的地毯包裹”), 《新英文译本》译为 “in stores of coloured fabric” (“由彩色的布包裹”)。《钦定版圣经》和《新英文译本》根据希伯来语 *g^enâzîm* 做出了翻译, 将 *g^enâzîm* 译为“仓库、宝库”(参: 斯 3:9; 4:7)。《钦定版圣经》可能译为 “chest” (“箱子”), 因为该译本将希伯来语 *’âruzîm* 理解成了“香柏”: “装在香柏木的箱子里, 用绳捆着……”(《他尔根》《以斯帖记》1:3; W. Zimmerli, *Ezekiel*, II [BKAT, XIII, 1969], 625), 并且将罕用语 *’âruzîm* 理解成一个修饰“绳索”的形容词 (“收紧的、牢固的”), 因此译为“包在绣花蓝色包袱里, 用绳捆着”等。

词条作者: F. B. KNUTSON

CHESTNUT; CHESTNUT TREE. 栗子; 栗子树

See PLANE TREE.

见 PLANE TREE (枫树)。

CHESULLOTH

kə-sul'oth [Heb. *hakk^esûlôṭ*; Gk. B *Chaslaōth*, A *Achaselōth*]; NEB KESULLOTH. A town assigned to Issachar following the conquest of Canaan under Joshua (Josh. 19:18). Called Chisloth-tabor ("slopes of Tabor") in Josh. 19:12, the city was on the border between Zebulun and Issachar. Modern Iksâl, 3 mi. (5 km.) SE of Nazareth, on the northern border of the plain of Esdraelon at the foot of the hills, approximates the site of the ancient city.

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CHESULLOTH 基苏律

音译: kə-sul'oth【希伯来语: *hakk^esûlôṭ*; 希腊语《梵蒂冈抄本》作 *Chaslaōth*,《亚历山大抄本》作 *Achaselōth*】;《新英文译本》译为 KESULLOTH (“基苏律”)。约书亚征服迦南之后,以萨迦支派分得的一座城邑(书 19:18)。《约书亚记》19:12 中称它为吉斯绿他泊(“他泊的山坡”),这座城市位于西布伦与以萨迦的边境上。这座古城可能是现代的伊克萨珥(Iksâl),位于拿撒勒东南3英里(5公里)处,在山脚埃斯德赖隆平原的北部边缘。

词条作者: R. J. HUGHES, III

CHEWING THE CUD

[Heb. *gērâ*-‘cud,’ *gārār gērâ*- ‘ruminate,’ *ma^aleh haggērâ*-‘bringing up the cud’]. One of the marks of cleanliness in a quadruped, given in Lev. 11:3 and Dt. 14:6. Among the animals considered fit for food are therefore included the ox, the sheep, the goat, the hart, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the mountain-sheep (Dt. 14:5). Several of the forbidden animals are expressly named, e.g., the camel, the rock badger, the hare, and the swine (Lev. 11:4-7). See CLEAN AND UNCLEAR II.A; IV.B.3.

CHEZIB

kē'zib [Gk. *Chaseba*]; AV, NEB, CHASEBA. The name of a family of temple servants in the list of those who returned from Babylon (1 Esd. 5:31). The name is not given in the parallel passages in Ezra and Nehemiah.

CHEZIB

[Heb. *kezîb*] (Gen. 38:5); NEB mg.

CHEWING THE CUD 倒嚼

【希伯来语: *gērâ*——“倒嚼的食物”, *gārār gērâ*——“反刍”, *ma^aleh haggērâ*——“倒嚼”】。《利未记》11:3 和《申命记》14:6 中指出的洁净四足动物的一个标志。因此可以吃的动物包括牛、绵羊、山羊、麋鹿、羚羊、袍子、野山羊、黄羊和青羊(申 14:5)。经文中还明确地提到了几种不能吃的动物,如骆驼、沙番、兔子和猪(利 11:4-7)。见 CLEAN AND UNCLEAR II.A; IV.B.3 (洁净的和不清净的 II.A; IV.B.3)。

CHEZIB 喀什巴

音译: kē'zib【希腊语: *Chaseba*】;《钦定版圣经》和《新英文译本》译为 CHASEBA (“喀什巴”)。从巴比伦归回家园的一个尼提宁家族的名字(拉一 5:31)。这个名字没有出现在《以斯拉记》和《尼希米记》的平行经文中。

CHEZIB 基悉

【希伯来语: *kezîb*】(创 38:5);《新英

KEZIB. The town in which Shua bore Judah a son Shelah (*see* ACHZIB 1). Where the RSV reads “she was in Chezib,” the NEB emends the text to read “she ceased to bear children.”

CHICKEN

There is no reference to chickens in the OT sufficiently clear to specify our common domestic bird. The many references to “fatted fowl” in these older records, in accordance with the text and the history of the other nations, were to pigeons, guineas, ducks, geese, and swans. The importation of peafowl by Solomon is mentioned in 1 K. 10:22 par. Chickens are distinctive birds and would have been equally a marvel worth recording had they been introduced at that time.

From the history of the bird in other countries it is safe to estimate that they entered Palestine at about the 6th cent. B.C. That would allow sufficient time for them to increase and become common enough to be used as illustrations by Jesus. He mentions the hen (Gk. *órnis*) and her brood (*nossíon*, Luke *nossiá*) in a moving image of divine concern for the Jews who rejected Him (Mt. 23:37; Lk. 13:34).

See also COCK; FOWL.

G. STRATTON-PORTER

CHIDE

[Heb. *riḅ*]; NEB “be the accuser.” The RSV translates the term *riḅ* as “chide” only once, in Ps. 103:9, where it is used in the sense of conducting a legal case or

文译本》的旁注中译为 KEZIB (“基悉”)。书亚在这座城邑为犹大生了示拉(见 ACHZIB 1[亚革悉 1])。《修订标准译本》译为 ““she was in Chezib” (“她正在基悉”)，《新英文译本》改译为 “she ceased to bear children” (“她不再生育”)。

CHICKEN 鸡

显然，《旧约》中没有提到过鸡这种常见的家禽。更古老记录中提到的“肥禽”指的是鸽子、珍珠鸡、鸭子、鹅和天鹅，这与经文和其他民族的历史相符。《列王纪上》10:22 及平行经文中提到，所罗门进口了孔雀。鸡是一种很有特色的禽类，如果那一时期引进了这种使人感到惊奇的家禽，那么一定值得一提。

根据其他地区养殖鸡的历史，可以大胆地推测，巴勒斯坦约在公元前 6 世纪就引进了鸡这种禽类。经过足够长时间的繁殖，在耶稣生活的年代，鸡已经成为一种非常常见的家禽。耶稣在形象地描述神看顾那些背叛祂的犹太人时，提到了母鸡(希腊语: *órnis*)和小鸡(*nossíon*, 《路加福音》作 *nossiá*) (太 23:37; 路 13:34)。

另见 COCK (公鸡); FOWL (家禽)。

词条作者: G. STRATTON-PORTER

CHIDE 责备

【希伯来语: *riḅ*】:《新英文译本》译为 “be the accuser” (“责备”)。《修订标准译本》仅在《诗篇》103:9 中将 *riḅ* 译为 “chide” 这个词在这里表示起诉某人。

a suit against someone.

CHIDON

kī'dən, **THRESHING FLOOR OF** [Heb. *gōren kīdōn*; Gk. B omits; A *Cheilō*]; NEB KIDON. The place where Uzzah perished because he touched the ark (1 Ch. 13:9). In 2 S. 6:6 it is called the threshing floor of Nacon. No name resembling either Chidon or Nacon has been discovered.

CHIEF; CHIEF MAN

[Heb. *rō's*-‘head,’ *śar*, *'allūp*, also *nāśi'*, *'abīr*, *'ēlīm*, *^aśīlīm*, *gibbōr*, *ḥayil* (“army chief,” Est. 1:3), *s^egānīm*, *pinnā*, *qāśīn*, *rab*; Aram. *rab*; Gk. *prōtos*, *archi-*, *hēgoúmenos* (Acts 14:12)]; AV also HEAD, PRINCE, DUKE (*'allūp*), CAPTAIN, RULERS (*s^egānīm*, Ezr. 9:2), FIRST, MASTER, MIGHTY MEN, GUIDE (Prov. 6:7), CHIEFEST, NOBLES (*^aśīlīm*, Ex. 24:11), POWER (Est. 1:3); NEB also LEADERS, FOREMOST MEN, OVERSEER, MAGISTRATES (Ezr. 9:2), MASTER, COMMANDER, HEAD, “strongest” (1 S. 21:7), etc.; **CHIEF OFFICER** [Heb. *nagīd*, *pāqīd nāgīd* (Jer. 20:1), *rab*, *śārē hannīṣṣābīm* (pl.)]; AV RULER, PRINCE, CHIEF GOVERNOR, CHIEF OF THE OFFICERS; NEB also FOREMAN, OFFICER IN CHARGE, OVERSEER, PRINCIPAL OFFICER, etc.; **CHIEF OFFICIAL** [Heb. *ri'sōn*] (1 Ch. 18:17); AV CHIEF; NEB “in attendance”; **CHIEF PRINCE** [Heb. *rō's* (... *l'nāgīd*), *n^eśi' rō's*, *śar ri'sōn*]; AV also “chief, to be ruler” (2 Ch. 11:22); NEB also CROWN PRINCE (2 Ch. 11:22), “prince of Rosh” (Ezk. 38:2f.;

CHIDON 基顿

音译: kī'dən, **THRESHING FLOOR OF (“基顿的禾场”)**【希伯来语: *gōren kīdōn*; 希腊语《梵蒂冈抄本》省略了这些词;《亚历山大抄本》作 *Cheilō*】;《新英文译本》译为 KIDON (“基顿”)。乌撒去世的地方,乌撒因扶住约柜而被神击杀(代上 13:9)。在《撒母耳记下》6:6 中,基顿的禾场被称为拿良的禾场。尚没有发现任何与基顿或拿良相似的名字。

CHIEF; CHIEF MAN 首领、君王、族长、官长、元帅、尊者、领袖

【希伯来语: *rō's*——“头”, *śar*, *'allūp*, *nāśi'*, *'abīr*, *'ēlīm*, *^aśīlīm*, *gibbōr*, *ḥayil* (“权贵”, 斯 1:3), *s^egānīm*, *pinnā*, *qāśīn*, *rab*; 亚兰语: *rab*; 希腊语: *prōtos*, *archi-*, *hēgoúmenos* (徒 14:12)】;《钦定版圣经》还译为 HEAD (“首领”)、PRINCE (“王、首领”)、DUKE (“族长”, *'allūp*)、CAPTAIN (“首领”)、RULERS (“官长”, *s^egānīm*, 拉 9:2)、FIRST (“首位”)、MASTER (“主人”)、MIGHTY MEN (“勇士”)、GUIDE (“元帅”, 箴 6:7)、CHIEFEST (“领袖”)、NOBLES (“尊者”, *^aśīlīm*, 出 24:11)、POWER (“权贵”, 斯 1:3);《新英文译本》还译为 LEADERS (“首领、王”)、FOREMOST MEN (“首领”)、OVERSEER (“长官”)、MAGISTRATES (“官长”, 拉 9:2)、MASTER (“主人”)、COMMANDER (“军长”)、HEAD (“首领”)、“strongest” (“司牧长”, 撒上 21:7) 等; **CHIEF OFFICER** (“总管”)【希伯来语: *nagīd*, *pāqīd nāgīd* (耶 20:1), *rab*, *śārē hannīṣṣābīm* (复数)】;《钦定版圣经》译为 RULER (“官长”)、PRINCE (“王”)、CHIEF GOVERNOR (“总管”)、CHIEF OF THE OFFICERS (“督工的”);《新英文译本》还译为 FOREMAN (“管事的”)、OFFICER IN

39:1); **CHIEFTAIN** [Heb. *nāšî'*] (1 Ch. 5:6); AV, NEB, PRINCE.

Heads of clan groups (“fathers’ houses”) in the time of Moses (e.g., Nu. 31:26; 36:1), tribal leaders after the settlement in Canaan (e.g., 1 Ch. 5:7, 12), heads of warrior units large and small in David’s time (1 Ch. 11:10ff.; 12:3; etc.), leaders among the returned exiles (e.g., Neh. 10:14; 11:3), and many other kinds of leaders are called in the OT *rō’s*. The *šar* could be the chief official of a civil, religious, or military department (see CAPTAIN; PRINCE), such as the chief butler (Gen. 40:2), chief of the Levites (1 Ch. 15; 2 Ch. 35:9), the “chiefs of the service” who helped David organize the temple worship (1 Ch. 25:1), and the chief of the eunuchs in the court of Nebuchadrezzar (Dnl. 1:7ff.).

The Heb. *’allûp* in Gen. 36:15ff.; Ex. 15:15; 1 Ch. 1:51–54, translated “duke” in the AV, designates Edomite tribal leaders; the derivation from *’elep*, “a thousand,” would indicate the original use for leaders over a thousand men (but the LXX has Gk. *hēgemôn*, not *chiliarchos*). The word may relate to an

CHARGE (“总管”)、OVERSEER (“督工的”)、PRINCIPAL OFFICER (“官长”)等；**CHIEF OFFICIAL** (“领袖”)

【希伯来语：*ri’sôn*】(代上 18:17)；《钦定版圣经》译为 CHIEF；《新英文译本》译为 “in attendance”，汉译均为 “领袖”；**CHIEF PRINCE** (“太子”)【希伯来语：*rō’s* (… *l’nāgîd*)，*n’šî’ rō’s*，*šar ri’sôn*】；《钦定版圣经》还译为 “chief, to be ruler” (“太子”，代下 11:22)；《新英文译本》还译为 CROWN PRINCE (“太子”，代下 11:22) 和 “prince of Rosh” (“罗施的王”，结 38:2-3；39:1)；**CHIEFTAIN** (“首领”)【希伯来语：*nāšî’*】(代上 5:6)；《钦定版圣经》和《新英文译本》译为 PRINCE (“首领”)。

在《旧约》中，摩西时期的家族首领 (“族长”，如民 31:26；36:21)、定居迦南之后的族长 (如代上 5:7, 12)、大卫时期勇士的首领 (代上 11:10 起；12:3 等)、被掳归回之民的首领 (尼 10:14；11:3) 和许多其他的首领都被称为 *rō’s*。*Šar* 可以指民间、宗教或军事组织的领袖 (见 CAPTAIN[首领、军长、船主、护卫长、参谋、百夫长]；PRINCE[王、王子、首领])，如酒政 (创 40:2)、利未人的族长 (代上 15；代下 35:9)、帮助大卫组织圣殿敬拜的 “众首领” (代上 25:1) 和尼布甲尼撒朝中的太监长 (但 1:7 起)。

《钦定版圣经》将《创世记》36:15 起、《出埃及记》15:15 和《历代志上》1:51–54 中的希伯来语 *’allûp* 译为 “duke” (“族长”)，这个希伯来词语指的是以东人的族长；这个词从 *’elep* (一千) 衍生而来，这说明这个词最初用来表示千夫长 (但《七十士译本》译为希腊语 *hēgemôn*，而不是 *chiliarchos*)。虽然我们对以东人

Edomite title, though we know nothing of that language.

In Ex. 24:11 the seventy elders who represented the people at the covenant ratification are called “chief men” (*ʿšilīm*). The homonymous Hebrew word in Isa. 41:9, however, is not “chief men” as in the AV, but “farthest corners” (RSV, NEB).

The RSV has “chief” for Heb. *qāšîn* in Josh. 10:24 (“chief of the men of war”) and Prov. 6:7; its Semitic cognates mean “judge,” “decision-maker.” In Ezr. 9:2 certain Jewish leaders are called *s^egānîm*, “chief men”—a word no doubt brought back from Babylon (cf. Akk. *šakun*, “perfect”).

The *ʿēlîm* (sing. *ʿayil*) of 2 K. 24:15 (Q); Ezk. 17:13, the “chief men of the land,” are probably the landowners or noblemen of Israel; the literal meaning is “rams.” Several MSS read the word also at Ezk. 32:21.

The Heb. *nāšîʿ*, “one lifted up,” is translated “chief” by the RSV in Nu. 3:32; Josh. 22:14, 30, 32, and “chieftain” (Beerah, leader of a “family” of the Reubenites) in 1 Ch. 5:6. The word has a variety of applications (see BDB, p. 672); in Nu. 3:24, 30, 35 (AV, NEB, “chief”; RSV “head”) it refers to heads of fathers’ houses (see FATHER’S HOUSE); in v. 32, Eleazar son of Aaron is to be “chief over the leaders of the Levites” (*n^ešîʿ n^ešîʿ ʿē hallēwî*); in 4:34, 46, it designates the Israelite leaders directly under Moses and Aaron (also 7:2, etc.; see LEADER); and in

的语言知之甚少，但这个词可能与以东人的头衔有关。

在《出埃及记》24:11 中，七十位长老被称为“尊者”(*ʿšilīm*)，他们代表以色列人见证了神与以色列人立约。然而，《以赛亚书》41:9 中同音异义的希伯来词不是《钦定版圣经》中“chief men” (“首领”)，而是指“farthest corners” (“地角”，《修订标注译本》和《新英文译本》)。

《修订标准译本》将《约书亚记》10:24 (“chief of the men of war” [“作战的军长”]) 和《箴言》6:7 中的希伯来语 *qāšîn* 译为“chief” (“军长、元帅”)；该词的闪族语同根词表示“审判者”和“决策者”。《以斯拉记》9:2 中的一些犹太人领袖被称为 *s^egānîm*，“官长”——这个词无疑是源自巴比伦语的外来词 (参：阿卡德语：*šakun*，“完美的”)。

《列王纪下》24:15 (Q 字原材料) 和《以西结书》17:13 中的 *ʿēlîm* (单数形式：*ʿayil*)， (“国中的大官”、“国中有势力的人”) 可能指的是以色列的地主或权贵；这个词的字面含义是“公羊”。在一些原稿的《以西结书》32:21 中也可以看到这个词。

在《修订标准译本》中，希伯来语 *nāšîʿ*，意为“被高举的人”，该词在《民数记》3:32、《约书亚记》22:14、30 和 32 中被译为“chief” (“首领”)，在《历代志上》5:6 中被译为“chieftain” (“首领”，备拉作流便支派的首领)。这个词还有很多意义 (见 BDB, 672 页)；在《民数记》3:24、30、35 中 (《钦定版圣经》和《新英文译本》译为“chief”；《修订标准译本》译为“head”，汉译均为“首领”)，指的是宗族的族长 (见 FATHER’S HOUSE [宗族、父家])；在《民数记》3:32 中，亚伦的儿子以利亚撒被称为“利未人众首领的领袖” (*n^ešîʿ n^ešîʿ ʿē hallēwî*)；

Josh. 22 the word again denotes heads of fathers' houses, "among the clans (^a*lāpîm*) of Israel." (In 22:14 the *nāšî*' is called *rō'š*.)

The "chief officers" mentioned in the RSV include Pashhur, head of the temple police, who beat Jeremiah and put him in stocks (Jer. 20:1ff.); Shebuel, in charge of all the keepers of the temple treasuries (1 Ch. 26:24); Conaniah, in charge of the overseers of temple contributions under Hezekiah (2 Ch. 31:12); and Azariah (v. 13; cf. 1 Ch. 9:11), Hilkiah, Zechariah, and Jehiel (2 Ch. 35:8), the "chief officers of the house of God," in charge of all those involved in the administration of the temple. All these are called *nāgîd*. In 1 K. 5:16; 9:23; etc., are mentioned *sārê hanniššābîm*, superintendents under Solomon "who exercised authority over the people." The "chief officers" of Nebuchadrezzar are called *rab* (Jer. 39:13), no doubt influenced by Babylonian usage of the cognate term (cf. 41:1).

For "chief prince," and NEB "prince of Rosh," see PRINCE. See also ELDER IN THE OT; RULER; TEMPLE; TRIBE; etc.

Bibliography.—M. Noth, *System der zwölf Stämme Israels* (1930); C. U. Wolf, *JBL*, 65 (1946), 45ff.; *NHI* and other histories of Israel.

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CHIEF HOUSE.

在《民数记》4:34 和 4:46 中，这个词表示直接归摩西和亚伦领导的以色列人的首领（另见民 7:2 等；见 LEADER[领袖、首领]）；在《约书亚记》22 章中，这个词也表示宗族的族长，“以色列各家族（^a*lāpîm*）的领袖”。（《约书亚记》22:14 中的 *nāšî*’被称为 *rō'š*。）

《修订标准译本》中提到的“总管”包括打了先知耶利米，并将其枷了起来的耶和華殿的总管巴施戶珥（耶 20:1 起）；管理府庫所有守門者的細布業（代上 26:24）；希西家時期管理聖殿供物監督者的歌楠雅（代下 31:12）；以及負責管理神殿“总管”亞撒利雅（代下 31:13；參：代上 9:11）、希勒家、撒迦利亞和耶歇（代下 35:8）。這些職份都被稱為 *nāgîd*。《列王紀上》5:16、9:23 等章節提到了 *sārê hanniššābîm*，指的是所羅門的監工，他們負責“監督工人”。尼布甲尼撒的“官長”被稱為 *rab*（耶 39:13），這個詞一定受到了巴比倫語同根詞用法的影响（參：耶 41:1）。

關於“chief prince”（“太子”）和《新英文譯本》中的“prince of Rosh”（“羅施的王”），見 PRINCE（王子、王、領袖）。另見 ELDER IN THE OT（《舊約》中的長老）；TEMPLE（聖殿、神廟）；TRIBE（宗族）等。

書目——M. Noth, *System der zwölf Stämme Israels* (1930); C. U. Wolf, *JBL*, 65 (1946), 45 起; *NHI* 和以色列的其他歷史。

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CHIEF HOUSE. 宗族

See FATHER'S HOUSE.

见 FATHER'S HOUSE (宗族、父家)。

CHIEF MUSICIAN.

See ASAPH 2.

CHIEF MUSICIAN. 伶长

见 ASAPH 2 (亚萨 2)。

CHIEF OF ASIA

(Acts 19:31, AV). See ASIARCH.

CHIEF OF ASIA 亚西亚首领

(《钦定版圣经》，徒 19:31)。见 ASIARCH (亚西亚首领)。

CHIEF OFFICERS

(Ezr. 4:9, NEB). See APHARSITES. On other references see CHIEF.

CHIEF OFFICERS 官长

(《新英文译本》，拉 4:9)。见 APHARSITES (亚法撒人)。另参 CHIEF (“首领、君王、族长、官长、元帅、尊者、领袖”)。

CHIEF SEATS

(AV Mt. 23:6; etc.). See BEST SEAT.

CHIEF SEATS 首座

(《钦定版圣经》，太 23:6 等)。见 BEST SEAT (首座)。

CHILD; BABE; INFANT; SUCKLING; etc.

[Heb. *bēn*, *yeled*, *na'ar*, *ṭap*, *ʾōlēl*, *yānaq*, also *ʾul*, “*wīl*, *ṣā'ir*, *zera'* (Lev. 22:13), *yāhîd* (“only child,” Jgs. 11:34), etc.; Gk. *paidion*, *téknon*, *teknion*, *bréphos*, *nēpios*, *huiós*, *país*, also *thēlázōn* (Mt. 21:16), *nēpiázō* (1 Cor. 14:20), *monogenēs* (“only child,” Lk. 9:38)].

CHILD; BABE; INFANT; SUCKLING; etc.

孩子、婴孩、孩童、儿女等

【希伯来语：*bēn*, *yeled*, *na'ar*, *ṭap*, *ʾōlēl*, *yānaq*, *ʾul*, “*wīl*, *ṣā'ir*, *zera'* (利 22:13), *yāhîd* (“独生的”，士 11:34) 等；希腊语：*paidion*, *téknon*, *teknion*, *bréphos*, *nēpios*, *huiós*, *país*, *thēlázōn* (太 21:16), *nēpiázō* (林前 14:20), *monogenēs* (“独生子”，路 9:38)】。

I. Terminology.—The Heb. *bēn* is the usual word for sons, children in general, or descendants, and occurs repeatedly in the phrase “children of Israel,” i.e., Israelites, and in similar expressions (e.g., Ammonites, Gen. 19:38). It is used also of animals (“young,” Lev. 1:14; 22:28), of members of a class or guild (“sons of the prophets,” 1 K. 20:35; priests, 1 Ch. 9:30; gatekeepers, Ezr. 2:42), or other groups (soldiers, 2 Ch. 25:13; exiles, Ezr. 4:1; see also Nu. 7:25; 1 S. 14:52; 2 S. 3:34; 2 K. 14:14). See SON.

I. 表示孩子的词语。希伯来语 *bēn* 常用来表示儿子、儿女的统称或子孙，这个词经常用在短语“以色列人” (“children of Israel”) 和类似的表达中 (如，亚扪人，创 19:38)。它还可以表示动物的幼崽 (“幼崽”，利 1:14; 22:28)、某种阶层或协会的成员 (“先知的门徒”，王上 20:35; 祭司，代上 9:30; 守门的，拉 2:42)，或其他的团体 (军兵，代下 25:13; 被掳归回的人，拉 4:1; 另见民 7:25; 撒上 14:52; 撒下 3:34; 王下 14:14)。见 SON (儿子、孩子)。

The Heb. *yeled*, from *yālaq*, “bear” or

希伯来语 *yeled* 衍生自 *yālaq*, 意思是

“beget,” is another general term for offspring, usually sons (Gen. 21; Ex. 1:17f.; 2 S. 12; Jer. 31:20), but also descendants (Isa. 29:23), “children of transgression” (57:4), and animals (Job 38:41; 39:3; Isa. 11:7). It is also used of young men (Gen. 4:23; 1 K. 12:8ff. par.).

A lad or young man is usually called *na‘ar*, a word of uncertain origin (Gen. 14:24; 21:12, 17ff.; 44:30ff.; 1 S. 20; 2 K. 4:29ff.; Ps. 148:12). In Ex. 2:6; 1 S. 1:22; 4:21; Isa. 8:4, however, it is used of infants; and cf. Jgs. 13:5ff.

A collective noun for little children is *tap*, normally derived from *tāpap*, “take quick little steps” (BDB, p. 381). It is not likely related to *tōpah*, “handbreadth” (cf. *tippuḥîm*, “children fully formed,” Lam. 2:20). It occurs regularly in the phrase “men, women, and children” (Dt. 3:6; Jer. 43:6) or “women and children” (Jgs. 21:10; cf. Nu. 14:3; Ezk. 9:6; etc.), especially in classifying populations, distinguishing the fighters from the helpless. It is most often translated “little ones.” When children are killed en masse or taken captive, the word most often used is the collective *tap* (Gen. 34:29; Dt. 2:34; 3:6; Est. 8:11; Ezk. 9:6). The NEB usually translates “dependants.”

Other OT words include *‘ōlēl* (or *‘ōlāl*), the plural of which is often used like *tap* (1 S. 22:19; 2 K. 8:12; Isa. 13:16; Lam. 1:5); *‘ûl* and *yānaq*, “suckling infant” (Isa. 49:15; Nu. 11:12; 1 S. 22:19; Ps. 8:2; Lam. 4:4); and *zera‘*, “seed.”

In the LXX, with several exceptions, *bēn* is translated by Gk. *huiós*, *yeled* by

“生”或“生产”，这个词通常也表示后代，通常表示儿子(创 21; 出 1:17-18; 撒下 12; 耶 31:20)，而且可以表示众子(赛 29:23)、“悖逆的儿女”(赛 57:4)和动物的幼崽(伯 38:41; 39:3; 赛 11:7)。它还可以表示少年人(创 4:23; 王上 12:8 起及平行经文)。

少年通常被称为 *na‘ar*，尚无法确定该词的词源(创 14:24; 21:12, 17 起; 44:30 起; 撒下 20; 王下 4:29 起; 诗 148:12)。不过，在《出埃及记》2:6、《撒母耳记上》1:22、4:21 和《以赛亚书》8:4 中，这个词表示婴孩；另参：《士师记》13:5 起。

表示小孩的集合名词是 *tap*，一般认为这个词源于 *tāpap*，意为“小步快走” (BDB, 381 页)。*tap* 不太可能与 *tōpah* 有关，*tōpah* 意为“一手之宽” (参：*tippuḥîm*，“自己所抚养的婴孩”，哀 2:20)。这个词通常出现在短语“男女和小孩”(申 3:6; 耶 43:6) 或“连妇女带孩子”中(士 21:10; 参：民 14:3; 结 9:6 等)，尤其用于为人口进行分类，将打仗的勇士与无助的人群区分开来。这个词通常译为“little ones” (“孩子”)。当表示孩子全被杀或整体被掳走时，通常使用集合名词 *tap* (创 34:29; 申 2:34; 3:6; 斯 8:11; 结 9:6)。《新英文译本》通常译为“dependants” (“孩子、子孙、婴孩”)。

《旧约》中用来表示孩子或婴孩的词语还有 *‘ōlēl* (*‘ōlāl*)，该词复数形式通常与 *tap* 的用法相似(撒下 22:19; 王下 8:12; 赛 13:16; 哀 1:5); *‘ûl* 和 *yānaq*，意为“吃奶的婴孩”(赛 49:15; 民 11:12; 撒下 22:19; 诗 8:2; 哀 4:4); 以及 *zera‘*，意为“种子、子孙”。

除了几个例外情况，在《七十士译本》中，*bēn* 译为希腊语 *huiós*，*yeled* 译为

paidion, na‘ar by *paidárion* or *paidion*, *tap* by *paidía* or *aposkeuḗ* (“baggage”), ‘*ólēl* by *nēpios* or *téknos*, and *yānaq* by *thēlázōn*.

The NT uses Gk. *huiós* much as it is used in the LXX, and also *paidion*, diminutive of *país*, from *paideúō*, “bring up,” “educate.” Occurring very frequently for “child” is *téknos*, from *tíktō*, “bear,” “bring forth” (Mt. 2:18; 3:9; 7:11; 10:21; Jn. 8:39; Acts 2:39; Rom. 8:16f.; Gal. 4:25, 27f.; Eph. 2:3; Col. 3:20; 1 Jn. 3:10; etc.). The context of this word is usually one of relationship with parents. The diminutive *tekníon* is used by John (Jn. 13:33) especially in his First Epistle (1 Jn. 2:1, 12, 28; 3:7, 18; 4:4; 5:21; but *paidía* in 2:13, 18, for stylistic variation).

A word for “infant” is Gk. *bréphos* (Lk. 18:15; Acts 7:19; 1 Pet. 2:2; etc.); in Lk. 1:41, 44 it is used of the unborn John the Baptist. A child viewed as innocent, immature, or not adult is called *nēpios* (Mt. 11:25 par.; 21:16; 1 Cor. 3:1; 13:11; Gal. 4:1, 3; He. 5:13; etc.); the verb *nēpiázō* means “be like an innocent baby” (1 Cor. 14:20).

The designation *país* can mean “child” (Mt. 2:16; 17:18; 21:15; Acts 20:12), but also “servant” (Mt. 12:18; 14:2; Acts 3:13, 26; 4:27, 30). See SERVANT.

See TDNT, IV, s.v. νήπιος (Bertram); V, s.v. πᾶς κτλ. (Oepke), and παῖς Θεοῦ (Zimmerli, Jeremias).

J. W. DEHOOG

II. Children in Bible Times.-A. Importance. The Hebrews regarded the

paidion, na‘ar 译为 *paidárion* 或 *paidion*, *tap* 译为 *paidía* 或 *aposkeuḗ* (“器具、物件”), ‘*ólēl* 译为 *nēpios* 或 *téknos*, 而 *yānaq* 译为 *thēlázōn*。

《新约》使用希腊语 *huiós* 的次数与《七十士译本》使用该词的次数几乎相同，另外《新约》还使用了 *país* 的指小词 *paidion*，这个词源自于 *paideúō*，意为“养育”、“教育”。经常用来表示“孩子”的希腊语是 *téknos*，源于 *tíktō*，意为“生”、“生产”（太 2:18；3:9；7:11；10:21；约 8:39；徒 2:39；罗 8:16-17；加 4:25，27-28；弗 2:3；西 3:20；约壹 3:10 等）。通常在与父亲或母亲有关的语境中使用这个词。约翰使用了指小词 *tekníon*（约 13:33），尤其是在《约翰一书》中（约壹 2:1，12，28；3:7，18；4:4；5:21；但为了使文体富有变化，《约翰一书》2:13 和 2:18 使用了 *paidía*）。

表示“婴孩”的希腊语是 *bréphos*（路 18:15；徒 7:19；彼前 2:2 等）；《路加福音》1:41 和 44 用这个词表示未出生之前的施洗约翰。天真、不成熟的小孩被称为 *nēpios*（太 11:25 及平行经文；21:16；林前 3:1；13:11；加 4:1 和 3；来 5:13 等）；动词 *nēpiázō* 的意思是“像个婴孩”（林前 14:20）。

País 这个词可以表示“孩子”（太 2:16；17:18；21:15；徒 20:12），也可以表示“仆人”（太 12:18；14:2；徒 3:13，26；4:27，30）。见 SERVANT（仆人、奴仆）。

见 TDNT, IV, 见词条 νήπιος (Bertram); V, 见词条 πᾶς κτλ. (Oepke) 和 παῖς Θεοῦ (Zimmerli, Jeremias)。

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II. 圣经时代的孩子。A. 孩子的重要性。 希伯来人认为家中得子是蒙神眷顾

presence of children in the family as a mark of divine favor and greatly to be desired (Gen. 15:2; 30:1; 1 S. 1:11, 20; Ps. 127:3; Lk. 1:7, 28). The birth of a male child was especially a cause for rejoicing (Ps. 128:3): more men, more defenders for the tribe. If there were no sons born to a household, that family or branch became lost. If the wife proved childless, another wife or wives might be added to the family (Gen. 16f.). Further, each Jewish mother, at least in later times, hoped that her son might prove to be the Messiah. The custom of levirate marriage, which was not limited to the Hebrew people, rested on the principle that if a man died childless his brother should marry his widow, the children of such union being considered as belonging to the brother, whose name and line were thus preserved from extinction (Dt. 25:5; Gen. 38:26; Mt. 22:24).

B. Ceremony. Children were sometimes dedicated to God, even before their birth (1 S. 1:11). Names often were significant: Moses (Ex. 2:10); Samuel (1 S. 1:20); Ichabod (4:21; cf. Gen. 30) (*see* NAMES, PROPER). The firstborn son belonged to God, and had to be “redeemed” by a payment of five shekels (Nu. 3:44–51; cf. 1 Pet. 1:18). *See* FIRST-BORN.

Other stages in the life of the child were celebrated with fitting ceremonies. In Palestine, in the fourth year, on the second day of the Passover occurred the ceremony of the first cutting of the boy's hair, the friends sharing the privilege. Sometimes, as in the case of the wealthy, the weight of the child in currency was given as a donation to the poor. In common with the custom of other eastern peoples, male children were circumcised

的表现，他们也非常渴望得到孩子（创 15:2；30:1；撒上 1:11，20；诗 127:3；路 1:7，28）。男婴的出生尤其令一个家庭感到欣喜（诗 128:3），因为它意味着该宗族将有更多的人口，更多的捍卫者。如果一个家族没有儿子，那么这个家族或其分支将会消失。如果妻子不能生育，那么男人可以再娶一个妻子或多个妻子（创 16-17）。此外，至少后期的每个犹太母亲都希望她的儿子是弥赛亚。不只有希伯来人才有寡妇与亡夫兄弟结婚的风俗，希伯来人认为如果一个男人去世时没有儿女，那么他的兄弟应该娶他的遗孀为妻，妇人生的儿子归死兄的名下，免得他的名和家族在以色列中涂抹了（申 25:5；创 38:26；太 22:24）。

B. 与孩子有关的仪式。 孩子甚至是出生前的孩子有时会献给耶和华（撒上 1:11）。他们的名字通常有重要的意义：摩西（出 2:10）、撒母耳（撒上 1:20）、以迦博（撒上 4:21；参：创 30）（见 NAMES, PROPER[专有名称]）。长子属于耶和华，必须用五舍客勒银子将他们“赎出来”（民 3:44–51；参：彼前 1:18）。见 FIRST-BORN（头生的）。

在孩子一生中的其他阶段也会举行相应的庆祝仪式。在巴勒斯坦，在逾越节的第二天要为四岁的孩子举行首次剪发仪式，朋友们可以分享这份荣耀。富人有时会献出与孩子等重的钱币，作为对穷人的捐赠。与其他东方民族的风俗一样，男婴要接受割礼（创 17:12），割礼仪式在男婴出生之后的第八天举行。

(Gen. 17:12), the rite being performed on the eighth day.

C. Education. Early education was cared for in the home, the children growing up more or less with the mother (Prov. 6:20; 31:1; 2 Tim. 1:5; 3:14f.), and the girl continuing with her mother until her marriage. In wealthier families tutors were employed (1 Ch. 27:32). Schools for children are first mentioned by Josephus (*Ant.* xv. 10.5). Children were taught to read and write even in families of moderate means, these skills being widely diffused as early as 600 B.C., if not earlier (Isa. 8:1; 10:19). Great stress was laid on the Torah, i.e., the law of Moses. Boys were trained also in farming, the tending of cattle, and in the trades. The religious training of the boy began in his fourth year, as soon as he could speak distinctly. The religious life of the girl also began early. In later times at least, children took part in the sabbath and Passover festivals and boys attended synagogue and school regularly.

D. In the Family. Children were subject to the father (Neh. 5:5 marks the extreme), who in turn was bound to protect them though he himself had the power of life and death (Lev. 18:21; 20:2ff.). Respect for and obedience to parents were stoutly upheld by public opinion (Ex. 20:12; Dt. 5:16; cf. Prov. 6:20; Mic. 7:6; Dt. 21:18–21; Ex. 21:15).

Both the OT and NT afford abundant evidence of the strength of the bond that bound the Hebrew family together (Gen. 21:16; 2 S. 18:33; 1 K. 3:23ff.; 2 K. 4:19; Isa. 8:4; Job 29:5; Mt. 19:13; 20:20; Mk. 9:24; Lk. 2:48; Jn. 4:47; He. 2:13; 11:23). The gift of a son from the Lord

C. 孩子的教育。孩子在家中接受早期教育，孩子一般跟着母亲长大（箴 6:20；31:1；提后 1:5；3:14-15），女孩出嫁之前始终与母亲待在一起。富有的家庭会为孩子聘请家庭教师（代上 27:32）。约瑟夫斯首次提到了教育孩子的学校（*Ant.* xv. 10.5）。甚至连中等家庭的孩子都要掌握读写的技能，至少在公元前 600 年人们已经普遍掌握了这两项技能（赛 8:1；10:19）。尤其要能读写律法书，也就是摩西律法。男孩还要学习耕种、饲养牲畜和贸易。男孩从四岁刚能说清话开始就要接受宗教方面的培训。女孩的宗教生活也很早就开始了。至少在后 期，孩子也要守安息日，参加逾越节，男孩要定期去犹太会堂和学校。

D. 家庭中的孩子。孩子要顺从父亲（《尼希米记》5:5 做出了极端的阐述），虽然父亲掌控着儿女的生死，但他们必须保护自己的孩子（利 18:21；20:2 起）。公众都坚决拥护孩子要尊敬和顺从父母的观点（出 20:12；申 5:16；参：箴 6:20；弥 7:6；申 21:18–21；出 21:15）。

《旧约》和《新约》为维系希伯来家庭的纽带力量提供了充分的证据（创 21:16；撒下 18:33；王上 3:23 起；王下 4:19；赛 8:4；伯 29:5；太 19:13；20:20；可 9:24；路 2:48；约 4:47；来 2:13；11:23）。世人最为高兴的事就是蒙神赐福得子；丧子则是最让人悲痛的事情。经文暗示

was the height of joy; the loss of a child marked the depth of woe. A hint occurs in the custom of naming a man as the father of his firstborn son, or even the use of the father's name as a surname (Bar-jonah, Bartimaeus), and this practice continues in the Middle East at the present day. This idea is further instanced in the use, in both OT and NT, of the terms to express the relation between God and men (Ex. 4:22; Dt. 14:1; 32:6; Jer. 3:4; Zec. 12:10; Mal. 1:6).

W. N. STEARNS

E. Jesus and the Child. A characteristic feature of the ministry of Jesus is the importance that He attaches to the child and to children. When children were brought to be touched by Him and the disciples tried to keep them back, Jesus was indignant, ordered that they be not hindered, said that to such belongs God's kingdom, and took them in His arms and blessed them (Mk. 10:13-16). In reply to the disciples' question about the greatest in the Kingdom, He put a child in the midst and spoke of the need to turn and become like children even to enter the Kingdom, adding that to receive a child in His name is to receive Him, but to cause a child to sin is a terrible offense (Mt. 18:1ff.). Against those who objected to the acclamation of children on the triumphant entry, He referred to Ps. 8:2 (Mt. 21:15f.). On the return of the seventy He thanked the Father that "these things" are hidden from the wise and revealed to babes (Lk. 10:21). According to one rendering Jesus Himself is called God's child in Peter's address in Acts 3:12-26 and in the prayer of the church in 4:24-30 (cf. Gk. *país* and RSV mg. in 3:13; 4:25, 27).

出，近东人习惯于用父亲的名字给长子命名，甚至将父亲的名字作为姓氏（巴约拿和巴底买），近东的这种习俗一直流传至今。两约以这些词语来表示神与以色列人之间的关系，进一步以实例证明了这种观点（出 4:22；申 14:1；32:6；耶 3:4；亚 12:10；玛 1:6）。

词条作者：W. N. STEARNS

E. 耶稣和小孩。耶稣传道的一个特点体现在祂为孩子赋予的价值。当有人带着小孩子来见耶稣，要耶稣摸他们时，门徒试图阻挡孩子，耶稣就恼怒，命令他们不要挡住孩子，并说在神国的，正是这样的人，祂抱着小孩子，为他们祝福（可 10:13-16）。耶稣在回答门徒关于天国里谁最大的这个问题时，耶稣叫一个小孩站在他们当中，并说道，若不回转，变成小孩子的样式，断不得进天国，凡为祂的名接待一个像这小孩子的，就是在接待祂，但凡使一个小孩犯罪的，就是在极大地冒犯祂（太 18:1起）。耶稣用《诗篇》8:2 中的经文来反驳那些不准孩子为容入圣城的耶稣呐喊的人（太 21:15-16）。七十个人回来的时候，耶稣感谢天父将“这些事”向聪明通达人就藏起来，向婴孩就显出来（路 10:21）。根据一种翻译，在《使徒行传》3:12-26 中，彼得说耶稣自称祂是神的儿子，在《使徒行传》4:24-30 中，教会在祷告时也称耶稣是神的儿子（参：希腊语 *país* 和《修订标准译本》《使徒行传》3:13、4:25 和 27 的旁注）。

See also RELATIONSHIPS, FAMILY; BOY; DAUGHTER; GIRL; SON; YOUTH.

另见 RELATIONSHIPS, FAMILY (家庭关系); BOY (男孩); DAUGHTER (女儿); GIRL (女孩); SON (儿子、子孙); YOUTH (少年、幼年)。

G. W. BARKER

词条作者: G. W. BARKER

III. Figurative Usage.-Jesus addressed His disciples as children (Mk. 10:24). Paul referred to Timothy as his child (1 Tim. 1:2), and also to Onesimus (Philem. 10). John also designated the disciples to whom he was writing as his children (2 Jn. 4). The same use of "children" or "sons" is common in the OT (see 1 K. 20:35; 2 K. 2:3, 5, 7; 4:38). As a term of special endearment, disciples are sometimes called "little children" (*teknía*). Jesus thus addressed His disciples when He was speaking about His departure (Jn. 13:33). Paul thus addressed the Galatians (Gal. 4:19), and it was a favorite expression with John (see 1 Jn. 2:1; 4:4; 5:21). A term used similarly is *paidía* (Jn. 21:5; 1 Jn. 2:13, 18). "Children of God" is a common expression in both the OT and NT. It is based on the relation between parents and children, and in general describes God's affection for His own, their dependence upon Him, and moral likeness to Him. The term is sometimes used of those who are disloyal to God, who are designated "rebellious children" (see Isa. 30:1). See CHILDREN OF GOD. Those who are like the devil in thought and action are designated as "children of the devil" (1 Jn. 3:10).

"Child" is used also to express one's relation to something to which he belongs, or by which he is dominated in his affection for it. Thus we have (1) the

III. 孩子的比喻用法。耶稣称祂的门徒为孩子们(可 10:24)。保罗称提摩太(提前 1:2)和阿尼西母(门 1:10)为他的儿子。约翰还称他去信的门徒为儿女(约贰 1:4)。“孩子”或“儿子”的这种用法在《旧约》中很常见(见王上 20:35; 王下 2:3, 5, 7; 4:38)。门徒有时也被称为“小子们”(*teknía*), 这是一种特殊的爱称。当耶稣谈到祂将要升天时, 祂就这样称呼祂的门徒(约 13:33)。保罗也称加拉太人为“小子”(加 4:19), “小子”也是约翰最喜欢使用的称谓(见约壹 2:1; 4:4; 5:21)。与 *teknía* 用法类似的一个词是 *paidía* (约 21:5; 约壹 2:13, 18)。“神的儿女”是《旧约》和《新约》中的一个常见词语。它以父母与儿女之间的关系为基础, 通常用来描述神对祂的儿女的怜爱、神的儿女对神的依赖, 以及他们在道德上效法神。这个词有时用来表示那些悖逆神的人, 他们被称为“悖逆的儿女”(见赛 30:1)。见 CHILDREN OF GOD (神的儿女)。思想和行为像魔鬼的人被称为“魔鬼的儿女”(约壹 3:10)。

“Child”还可以用来表示某个人与所属之物之间的关系, 或表示某个人所喜爱的东西。因此, 我们读到(1)城市或地区的儿女(见耶 2:16; 太 23:37), 指

children of a city or country (see Jer. 2:16; Mt. 23:37), meaning those who belong to that particular city or country; (2) children of wisdom (Mt. 11:19, AV; Lk. 7:35), i.e., those whose lives are dominated by wisdom; (3) children of obedience (1 Pet. 1:14), those who are eager to obey; (4) children of light (Eph. 5:8), those whose souls are illumined by the light.

Other expressions include children of cursing, or those who are exposed to cursing (2 Pet. 2:14), and children of wrath, or those who are exposed to wrath (Eph. 2:3). "Children of Abraham" (Jn. 8:39; Acts 13:26; cf. Jas. 2:21) can mean spiritual kinship as well as actual. "Babes in Christ" (1 Cor. 3:1; cf. Eph. 4:14; He. 5:13) are men of little spiritual growth, still living on the carnal level rather than the spiritual.

A. W. FORTUNE

CHILD-BEARING; WITH CHILD; GIVE BIRTH; etc.

[Heb. *yālad*, *hārā*, also *bānā*, *m^elē'ā* (Eccl. 11:5); Gk. *tiktō*, *teknogonía*, *énkyos* (Lk. 2:5), *échō en gastrí*]. See also BEAR; CONCEIVE; TRAVAIL.

The interpretation and translation of 1 Tim. 2:15 has proved difficult. The RSV reads, "Yet woman will be saved through bearing children [Gk. *diá tēs teknogonías*], if she continues in faith and love and holiness, with modesty." The NEB has "she will be saved through motherhood," and provides in the margin two other possible readings: "saved through the Birth of the Child, or brought safely through childbirth."

的是某座城市中的人或某一地区的人; (2) 智慧之子 (《钦定版圣经》, 太 11:19; 路 7:35), 即那些有智慧的人; (3) 顺命的儿女 (彼前 1:14), 也就是那些愿意顺服的人; (4) 光明的子女 (弗 5:8), 即那些灵魂被光照亮的人。

其他的表述还有“被诅咒的种类”或受诅咒的人 (彼后 2:14)、“可怒之子”或忍受愤怒的人 (弗 2:3)。“亚伯拉罕的子孙” (约 8:39; 徒 13:26; 参: 雅 2:21) 既可以表示一种属灵的亲密关系, 也可以表示真实的亲属关系。“基督里的婴孩” (林前 3:1; 参: 弗 4:14; 来 5:13) 指的是那些没有属灵成长的人, 也就是属肉体而不属灵的人。

词条作者: A. W. FORTUNE

CHILD-BEARING; WITH CHILD; GIVE BIRTH; etc. 生孩子; 怀孕; 生产等

【希伯来语: *yālad*, *hārā*, *bānā*, *m^elē'ā* (传 11:5); 希腊语: *tiktō*, *teknogonía*, *énkyos* (路 2:5), *échō en gastrí*】。另见 BEAR (生、生产); CONCEIVE (怀孕); TRAVAIL (分娩、生产)。

《提摩太前书》2:15 晦涩难懂, 不易翻译。《修订标准译本》译为 "Yet woman will be saved through bearing children [希腊语: *diá tēs teknogonías*], if she continues in faith and love and holiness, with modesty" ("然而女人若常存信心爱心, 又圣洁自守, 就必在生产上得救")。《新英文译本》译为 "she will be saved through motherhood" ("她必在生产上得救"), 旁注中又给出了两种合理的翻译 "saved through the Birth of the

Child, or brought safely through childbirth” (“必在生产上得救”)。

While the first, normally accepted reading may be hardest to accept culturally, it best fits the context, which teaches male dominance and female submissiveness (2:8–15), arguing from the man’s prior creation and Eve’s having first sinned. Woman must be content with her maternal role in life, Paul says; the extra pain and hardship of child-bearing and child-rearing are necessary for her salvation because of her naturally lower status and because of her responsibility in the fall of man.

Calvin (*in loc.*) defends this understanding of the passage, but with the warning that “Since the apostle is not dealing here with the cause of salvation, his words cannot and should not be used to infer the merit of works. All he is concerned to do is to point out the way by which God leads us to the salvation He has by His grace appointed for us.” More modern commentators have found it harder to accept this reading without modification. See, e.g., D. Guthrie (*Tyndale*, 1957), *in loc.*; but also J. N. D. Kelly (*HNTC*, 1963).

See also WOMAN.

J. W. D. H.

CHILDHOOD, GOSPELS OF THE.
See APOCRYPHAL GOSPELS II.

CHILDREN OF GOD; SONS OF GOD

[Heb. *b^enê^elōhîm*; Gk. *tékna theou*, *huiioi*

第一种翻译方式虽然被普遍认可，但从文化角度讲最难让人接受，但这种翻译最符合语境，《提摩太前书》2:8–15 中教导世人，男人处于支配的地位，而女人处于顺服的地位，支持这种说法的依据是神造人时先创造了亚当，而且是夏娃首先犯了罪。保罗说，女人在生活中必须肩负起作母亲的责任。女人要想获得救赎就必须经历生产的疼痛和养育儿女的艰辛，因为从本质上讲，她们比男人的地位低，也因为她们必须担起使人类堕落的罪名。

加尔文（见这一章）为这种理解做了辩护，并且同时警告说：“因为使徒保罗并不是在讨论救赎的原因，所以不应该根据他的话语来推测救赎的价值。保罗只想借此指出神带领我们走向救赎的道路，祂因祂的恩典而为我们指明了这条道路”。更现代的注释者认为，如果不加修改，这种理解更难被接受。见 D. Guthrie (*Tyndale*, 1957)，见这一章；另见 J. N. D. Kelly (*HNTC*, 1963)。

另见 WOMAN（女人、妇人）。

词条作者：J. W. D. H.

CHILDHOOD, GOSPELS OF THE. 耶稣婴童福音
见 APOCRYPHAL GOSPELS II（次经福音书 II）。

CHILDREN OF GOD; SONS OF GOD 神的儿女；神的儿子们

【希伯来语：*b^enê^elōhîm*；希腊语：*tékna*

theou]. These phrases denote the relation in which men are conceived to stand to God, either as deriving their being from Him and depending upon Him, or as standing in that personal relation of intimate trust and love toward Him which constitutes the psychological fact of sonship. The exact significance of the expressions depends upon the conception of God, and particularly of His Fatherhood, to which they correspond. The concept therefore attains to its full significance only in the NT, and its meaning in the OT differs considerably, even though it marks stages of development up to the NT idea.

theou, huioi theou】。这些短语指明了在世人的眼中人与神的关系，要么表示世人是由神创造的，且人依靠神，要么表示世人处于对神信任且爱神的亲密关系中，这种关系构成了儿子名分的心理基础。这些表述的准确意义取决于上帝，尤其取决于祂的父亲身份，并且与这种身份相对应。因此，尽管这一概念从旧约时期到新约时期不断发展，但只有《新约》完整地阐述了这一概念，而且与旧约中“神的儿女”在含义上相差甚远。

- I. OT Teaching
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- I. 《旧约》中相关的教导
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 - A. 肉体上和有限的儿子名分消失了
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 - B. 一种宗教体验或心理事实
 - 1. 一种道德状况或伦理事实
 - C. 一种道德状况或伦理事实
 - D. 一种存在状态或存在论事实
 - 1. 基督圣子身份的本质
 - 2. 世人的儿子名分
 - E. 一种与神的关系或神学事实
 - 1. 永恒里所生的
 - 2. 恩典的工作

I. OT Teaching.-A. Mythological

I. 《旧约》中相关的教导。A. 神话遗

Survivals. The most primitive form of the idea appears in Gen. 6:1-4, where the sons of God (NEB "sons of the gods") by marrying the fair daughters of men become the fathers of the giants. These sons of God were a subordinate order of divine beings or demigods, and the title here may mean no more, although it was probably a survival of an earlier idea of the actual descent of these gods from a higher God. The idea of a heavenly court where the sons of God come to present themselves before the Lord is found quite late (Job. 1:6; 2:1; 38:7; Ps. 29:1; 89:6). In all these cases the phrase implies a certain kinship with God and dependence upon Him on the part of the divine society around Him. But there is no evidence to show whether the idea of descent of gods from God survived to any extent, nor is there any indication of a very close personal relationship. A more reasonable interpretation of the phrases, "sons of God" and "daughters of men," is that they mean "the godly and the ungodly." The mingling of the good and the bad results in an immediate apparent improvement which later becomes a deterioration.

B. Created Sonship. The idea of creation has taken the place of that of procreation in the OT, but without losing the sense of sonship. "Thus says the Lord, the Holy One of Israel, and his Maker: 'Will you question me about my children, or command me concerning the work of my hands?' " (Isa. 45:11). Israel acknowledges the absolute sovereignty of God as her Father and Maker (64:8). Israel's Maker is also her Husband, and by inference the Father of her children (54:5). Since all Israel has one Father, and one God created her, the tribes owe

留之物。神的儿子这一观念的最早形式出现在《创世记》6:1-4中，根据这段经文的描述，神的儿子们（《新英文译本》译为“sons of the gods”[“神的儿子们”]）通过娶美貌的女子为妻成为了伟人的父亲。神的儿子们的地位低于神或半神，虽然这可能是从更早时期流传下来的观点，那时人们认为神的儿子指的是主神之下众神的后裔，但这一称谓现在不再有这层含义。很晚才出现了天庭的概念，神的儿子们在天庭中站立在神的面前（伯 1:6； 2:1； 38:7； 诗 29:1； 89:6）。在上面所有的例子中，这些短语都暗示出神的儿子们在神周围侍立，他们与神存在着一种亲近和倚靠的关系。但没有任何证据表明，神的后裔这一概念以任何形式流传了下来，也没有任何迹象表明，他们拥有与神极为密切的关系。对于“神的儿子们”和“人的女子们”这两个短语更合理的解释是，它们分别指的是“敬畏神的人和不敬畏神的人”。善恶结合显然直接给人类带来了进步，但后来使人类走向堕落。

B. 被创造出来的儿子名分。在《旧约》中，神创造祂的儿子的观点取代了神生育了祂的儿子的观点，而儿子名分这一观念却保留了下来。“耶和华以色列的圣者，就是造就以色列的如此说：‘将来的事你们可以问我，至于我的众子，并我手的工作，你们可以求我命定’”（赛 45:11）。以色列承认她的父和创造者拥有绝对的主权（赛 64:8）。以色列的创造者也是她的丈夫，推理可知，祂也是以色列儿女的父（赛 54:5）。因为神是所有以色列人的父，也是以色列的创造者，所以以色列的所有支派都是兄弟（玛 2:10）。耶和华训斥祂的儿女，

brotherly conduct to one another (Mal. 2:10). The Lord upbraids His sons and daughters whom He as their Father bought, made, and established. “He forsook God who made him, and scoffed at the Rock of his salvation.... You were unmindful of the Rock that begot you, and you forgot the God who gave you birth” (Dt. 32:6, 15, 18ff.). These passages reveal the transition from the idea of original creation to that of making and establishing Israel as a nation. All things might be described as children of God if creation alone brought it to pass, but Israel stands in a unique relation to God.

C. Israel's Collective Covenant Sonship. The covenant relation of God with Israel as a nation is the chief form in which man's sonship and God's Fatherhood appear in the OT. “Israel is my firstborn son” (Ex. 4:22); “When Israel was a child, I loved him, and out of Egypt I called my son” (Hos. 11:1). And to be children of God involves the obligation to be a holy people (Dt. 14:1f.). But Israel has proved unworthy of her status. “Sons have I ... brought up, but they have rebelled against me” (Isa. 1:2, 4; 30:1, 9). Yet He will have pity upon them: “for I am a father to Israel, and Ephraim is my first-born” (Jer. 31:9, 20). Israel's unworthiness does not abolish the relation on God's side; she can therefore return to Him again and submit to His will (Isa. 63:16; 64:8); and His pity exceeds a mother's love (49:15). The filial relation of Israel to God is summed up and symbolized in a special way in the Davidic king: “I will be his father, and he shall be my son” (2 S. 7:14 par. 1 Ch. 17:13; cf. 1 Ch. 22:10; 28:6; Ps. 2:7).

因为祂是他们的父，祂买赎、造就并建立了他们。“便离弃造他的 神，轻看救他的磐石……你轻忽生你的磐石，忘记产你的 神”（申 32:6, 15, 18 起）。这几段经文表明，已经从耶和华创造了以色列民族的最初观念转变成耶和华造就并建立了以色列民族的观念。如果只是为了创造，那么万物都可以称为神的儿女，但以色列与神之间存在独特的关系。

C. 以色列藉立约成为神的儿女。耶和华与以色列民族的圣约关系是《旧约》中耶和华与以色列人父子关系的主要形式。“以色列是我的长子”（出 4:22）；“以色列年幼的时候我爱他，就从埃及召出我的儿子来”（何 11:1）。要想成为神的儿女就必须担负起作圣洁的民的责任（申 14:1-2）。但事实已证明以色列配不上这种身份。“我养育儿女，将他们养大，他们竟悖逆我”（赛 1:2, 4; 30:1, 9）。但祂将怜悯他们：“因为我是以色列的父，以法莲是我的长子”（耶 31:9, 20）。以色列悖逆神的行为并不能废除她与神的关系；因此，她必将归回到神的身边，服从神的意志（赛 63:16; 64:8）；神的怜悯超越了一位母亲对子女的怜恤（赛 49:15）。神与以色列的父子关系被概括出来，并以特殊方式在大卫王身上表现出来：“我要作他的父，他要作我的子”（撒下 7:14，平行经文代上 17:13；参：代上 22:10; 28:6; 诗 2:7）。

D. Individual and Personal Relation. God's Fatherhood to collective Israel necessarily tends to develop into a *personal relation* of father and son between Him and individual members of the nation. The children of Israel, whatever their number, shall be called "Sons of the living God" (Hos. 1:10). The Lord's marriage relation with Israel as a nation made individual Israelites His children (Hos. 2:19f.; Jer. 3:14, 22; cf. Isa. 50:1; Ezk. 16:20f.; 23:37), and God's ownership of His children, the individual members of the nation, is asserted (cf. Ps. 127:3). Chastisement and pity alike God deals forth as Father to His children (Dt. 1:31; 8:5; Ps. 103:13), and these are intimate personal relations which can obtain only between individuals.

E. Universalizing the Idea. In another direction the idea of God as the Father of Israel tends to be modified by the inclusion of the Gentiles. The word "first-born" (in Ex. 4:22 and Jer. 31:9, 20) may be only an emphatic form of expressing sonship, or it may already suggest the possibility of the adoption of the Gentiles. If that idea is not present in words, it is an easy and legitimate inference from several passages, that Gentiles would be admitted some day into this among the rest of Israel's privileges (Isa. 19:25; 65:1; Zec. 14:16).

II. NT Teaching.-*A. Disappearance of Physical and Limited Sonship.* As the doctrine of divine fatherhood attains its full spiritual and moral significance in the NT, so does the experience and idea of sonship. All traces of physical descent have disappeared. Paul's quotation from a heathen poet, "For we are indeed his offspring" (Acts 17:28), whatever its

D. 个人关系和人际关系。神与整个以色列民族的父子关系必然逐渐发展成神与每个以色列人的父子关系。不论以色列有多少人，他们都将被称为“永生神的儿子”（何 1:10）。耶和华与以色列民族的婚姻关系使每个以色列人都成为了祂的儿女（何 2:19-20；耶 3:14, 22；参：赛 50:1；结 16:20-21；23:37），也使祂的儿女，即每个以色列人都认祂为主（参：诗 127:3）。神对以色列的惩罚和怜悯就像父亲对儿女的惩罚和怜悯（申 1:31；8:5；诗 103:13），这是只有每个个体才可以拥有的亲密人际关系。

E. 儿子名分的普遍化。从另一个角度讲，上帝与以色列的父子关系的观念往往包括了外邦人。“长子”（出 4:22，耶 31:9, 20）一词可能仅仅是表明儿子名分的强调形式，或者说，这个词可以表明外邦人被神收养为儿子的可能性。虽然经文中没有明确表达这一点，但根据多处经文很容易做出以下合理的推测，外邦人将在某一天成为神的儿子并享受到以色列人所拥有的其他特权（赛 19:25；65:1；亚 14:16）。

II. 《新约》中的教导。A. 肉体上和有限的儿子名分消失了。《新约》完整地诠释了神圣的父性这一信条的属灵意义和道德意义，同时也阐述了作为儿子的体验和儿子名分的属灵意义和道德意义。肉体来源的痕迹已经消失。保罗曾引用了一位异教诗人的话，“我们也是祂所生的”（徒 17:28），无论这句话最初的意义如何，使徒保罗引用这句话

original significance, is introduced by the apostle for the purpose of enforcing the idea of the spiritual kinship of God and men. The phrase "Son of God" applied to Christ by the Roman centurion (Mt. 27:54; Mk. 15:39) may or may not, in his mind, have involved the idea of physical descent, but its utterance was the effect of an impression of similarity to the gods, produced by the exhibition of power attending His death. The idea of creation is assumed in the NT, but generally it is not prominent in the idea of sonship. The Virgin Birth of Jesus, however, may be understood as implying either the creative activity of the Holy Spirit, or the communication of a preexistent divine being to form a new human personality, but the latter idea also would involve creative activity in the physical realm (cf. Lk. 3:38: "Adam, the son of God"). The limitations of the OT conception of sonship as national and collective disappear altogether in the NT; through Christ men and women of all races and nations may now be the children of God.

B. As Religious Experience, or Psychological Fact.-1. Filial Consciousness of Jesus. Divine sonship was first realized and made manifest in the consciousness of Jesus (Mt. 11:27). For Him it meant unbroken personal knowledge of God and communion with Him, and the sense of His love for Him and of His satisfaction and delight in Him (Mt. 3:17; 17:5; Mk. 1:11; 9:7; Lk. 3:22; 9:35). Whether the "voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased'" was objective or not, its message always dwelt in the filial consciousness of Jesus. The Father's love was to Him a source of knowledge and power (Jn. 5:20), the reward of His

是为了强化神与世人属灵亲密关系的思想。罗马百夫长称基督为“神的儿子”（太 27:54；可 15:39），但在百夫长看来，“神的儿子”这个短语可能包含了基督肉体源于神的思想，也可能不包含这种思想，但他之所以称基督为“神的儿子”，是因为他根据基督受难时所彰显的力量，认为基督与外邦诸神无异。《新约》中表达了创造的观点，但通常来说，创造在儿子名分中并不占据突出地位。不过，童贞女之子耶稣的降生可能暗示出，这是圣灵的创造活动，也可能暗示出先于圣子存在的神在创造一个新人，但后一种观点可能暗含了肉体上的创造活动（参：路 3:38：“亚当是神的儿子”）。在《旧约》中，只有整个以色列民族得到了儿子的名分，但这一观念的局限性在《新约》中完全消失了；现在，各族各国不论男女藉着基督都可以作神的儿女。

B. 一种宗教体验或心理事实。1. 耶稣心目中的神的儿子。耶稣首先意识到并阐明了神的儿子这一身份（太 11:27）。在耶稣看来，神的儿子意味着祂对天父的认知和与天父的交流不曾出现间断过，也意味着祂意识到自己蒙天父怜爱和喜悦（太 3:17；17:5；可 1:11；9:7；路 3:22；9:35）。“从天上有声音说：‘这是我的爱子，我所喜悦的’”，无论这句话是否客观，它却始终表现出耶稣意识到祂是神的儿子。神的爱是耶稣的知识与大能的源泉（约 5:20），是对耶稣舍弃生命的奖赏（约 10:17），并启示耶稣要爱世人（约 15:9）。

self-sacrifice (10:17), and the inspiration of His love for men (15:9).

Sonship meant for Him His messianic mission (Mt. 16:16f.). It involved His dependence on the Father and His obedience to Him (Jn. 5:19, 30; 8:29), and a resulting confidence in His mission (5:36; 10:36f.). It filled Him with a sense of dignity, power, and glory which the Father gave Him, and would yet give in larger measure (Mt. 26:63f.; 16:27; Jn. 17:5).

2. *Communicated to Men.* Jesus communicated His own experience of God to men (Jn. 14:9) that they also might know the Father's love and dwell in it (17:26). Through Him and through Him alone can they become children of God in fact and in experience (1:12; 14:6; Mt. 11:27). It is therefore a distinctively Christian experience and always involves a relation of faith in Christ and moral harmony with Him. It differs from His experience in one essential fact. It involves an inner change, a change of feeling and motive, of ideal and attitude, that may be described as a new birth (Jn. 3:3). Man must turn and return from disobedience and alienation through repentance to childlike submission (Lk. 15:18-20). It is not the submission of slaves, but the submission of sons, in which they have liberty and confidence before God, and a heritage from Him for their possession (Gal. 4:6f.; Rom. 8:17). It is the liberty of self-realization. As sons they recognize their kinship with God, and share His mind and purpose, so that His commands become their pleasure: "For this is the love of God, that we keep his commandments. And his commandments are not burdensome" (1

对耶稣来说，圣子身份意味着祂要肩负起作救世主的使命（太 16:16-17）。这种身份包含了祂对天父的倚靠和顺服（约 5:19, 30; 8:29）和因此而产生的完成使命的信心（约 5:36; 10:36-37）。天父藉耶稣的圣子身份赐予祂尊荣、权柄和荣耀，而且未来将大大地赏赐祂（太 26:63-64; 16:27; 约 17:5）。

2. 与人交流。耶稣告诉世人祂就是天父（约 14:9），他们也知晓了天父的爱，并住在天父的爱里面（约 17:26）。实际上，世人只有藉着耶稣才能真正地成为神的儿女（约 1:12; 14:6; 太 11:27）。因此，这是基督徒独有的经历，他们要始终相信基督，在道德上效法基督。基督徒的经历与耶稣的经历存在一个本质的区别。基督徒的经历需要他们改变内心、情感、动机、理想和态度，这种改变可以称为“重生”（约 3:3）。世人应该悔改，从悖逆神、疏远神的状态回转到孩子般顺服神的状态（路 15:18-20）。这种顺服不是奴仆的服从，而是儿子的顺服，世人因顺服神而拥有了在祂面前的自由和信心，并继承了祂的产业（加 4:6-7; 罗 8:17）。这是一种自我实现的自由。神的儿子们将意识到他们与神的亲密关系，分享神的心意和意志，所以神的命令成为他们喜悦的事：“我们遵守神的诫命，这就是爱祂了，并且祂的诫命不是难守的”（约壹 5:3）。他们可以坦然无惧地来到神面前（弗 2:18; 3:12）。他们因为爱自由地与神结合在一起，所以他们感觉自己满有力量，摆脱了环境的束缚，主宰着这个世界，并继承神的后嗣所独享的所有必需品（太 6:26, 32, 7:11）。“因为凡从神生的，就胜过世界”（约壹 5:4）。他们知道，整个过程和受造之物是为了使

Jn. 5:3). They have boldness and access to God (Eph. 2:18; 3:12). With this free union of love with God there comes a sense of power, of independence of circumstances, of mastery over the world, and of the possession of all things necessary that befit the heirs of God (Mt. 6:26, 32; 7:11). “For whatever is born of God overcomes the world” (1 Jn. 5:4). They learn that the whole course and destiny of creation is for the “revealing of the sons of God” (Rom. 8:19, 21).

C. As Moral Condition, or Ethical Fact. Christ’s sonship involved His moral harmony with the Father: “I have kept my Father’s commandments and abide in his love” (Jn. 15:10; 8:53). He accomplished the work that the Father gave Him to do (17:4; 5:19), becoming “obedient unto death, even death on a cross” (Phil. 2:8). And sonship makes the same demand upon men. The peacemakers and those who forgive like God are His children (Mt. 5:9, 45; Lk. 6:35). “For all who are led by the Spirit of God are son of God” (Rom. 8:14). God will be Father to the holy (2 Cor. 6:18). The test and mark of the children of God is that they do righteousness and love the brethren (1 Jn. 3:10). They are blameless and harmless, without blemish, in the midst of a crooked and perverse generation (Phil. 2:15). Therefore their ideal of life is to be “imitators of God” and to walk in love even as Christ did (Eph. 5:1). Sonship grows to its consummation as the life grows in the likeness of Christ, and the final destiny of all sons is to be, ever like Him (1 Jn. 3:2).

D. As State of Being, or Ontological Fact. Sonship is properly and primarily a relation, but it may so dominate and

“ 神的众子显出来” (罗 8:19, 21)。

C. 一种道德状况或伦理事实。基督的圣子名分要求祂在道德上效法天父：“你们若遵守我的命令，就常在我的爱里” (约 15:10; 8:53)。祂完成了天父指派给祂的任务 (约 17:4; 5:19)，“存心顺服，以至于死，且死在十字架上” (腓 2:8)。世人得称为神的儿子也需要遵守相应的要求。使人和睦的人和像神一样宽恕别人的人是神的儿女 (太 5:9, 45; 路 6:35)。“因为凡被 神的灵引导的，都是 神的儿子” (罗 8:14)。神要作圣洁之人的父 (林后 6:18)。行义、爱弟兄是对神的儿女的检验，也是神的儿女的标志。他们“无可指摘，诚实无伪，在这弯曲悖谬的世代作 神无瑕疵的儿女” (腓 2:15)。因此，“效法神”是他们生活的理想，他们要像基督一样，凭爱心行事 (弗 5:1)。如果世人像基督一样生活，那么他们最终可以得着儿子的名分，神的众子最终必定像主 (约壹 3:2)。

D. 一种存在状态或存在论事实。确切地讲，儿子名分从根本上来讲是一种关系，但它可能支配并改变一个人全部的

transform the whole of a man's life, thought, and conduct as to become his essential being, the most comprehensive category under which all that he is may be summed up.

1. *Essence of Christ's Sonship.* It is thus that the NT comprehends the person of Christ. Everything that He did, He did as God's son, so that He is *the* Son, always and ever Son. In the beginning, in the bosom of the Father, He is the *Only Begotten Son* (Jn. 1:1, 18). He is born a Son of God (Lk. 1:35). He begins life in the things of His Father (Lk. 2:49). His whole life is that of the beloved Son (Mt. 3:17; 17:5). As Son of God He dies (Mt. 26:63; Lk. 22:70; Mt. 27:40, 43; cf. Jn. 5:18). In His resurrection He was declared to be the Son of God with power (Rom. 1:4); as Jesus the Son of God He is our great high priest in heaven (He. 4:14), and in the glory of His Father He will come to judge in the last day (Mt. 16:27).

2. *Men's Sonship.* Unlike Him, men's moral sonship is neither eternal nor universal. Are they therefore sons in any sense always and everywhere? All children are heirs of the kingdom of God and objects of the Father's care (Lk. 18:16; Mt. 18:10). But men may turn away from the Father and become unworthy to be called His sons (Lk. 15:13, 19). They may become children of the devil (1 Jn. 3:10; Jn. 8:44), and children of wrath (Eph. 2:3). Then they lose the actuality, but not the potentiality, of sonship. They have not the experience or character of sons, but they are still moral and rational beings made in the image of God, open to the appeal and influence of His love, and able to "rise and go to their Father." They are objects

生活、思想和行为，使他成为一种本质的存在，本质的存在可能最全面地总结了全部特质。

1. 基督圣子身份的本质。《新约》将基督的位格视为基督圣子身份的本质。基督以神的儿子的名分去做每一件事，所以祂是圣子，且永远都是神的儿子。起初，祂是父怀里的“独生子”（约 1:1, 18）。祂生来就是神的儿子（路 1:35）。祂以父的事为念（路 2:49）。祂的一生就是神的爱子的一生（太 3:17; 17:5）。祂以神的儿子的名分受难（太 26:63; 路 22:70; 太 27:40, 43; 参：约 5:18）。祂从死里复活，以大能显明祂是神的儿子（罗 1:4）；圣子耶稣是我们在天上的大祭司（来 4:14），在最后的审判日来临时，祂将在父的荣耀里降临，审判世人（太 16:27）。

2. 世人的儿子名分。世人与耶稣不同，他们道德上的儿子名分不是永恒的，也不是普世的。因此，他们是否时时处处都是神的儿子？所有神的儿女都是神的国的后嗣和神眷顾的对象（路 18:16; 太 18:10）。但世人可能会背弃他们的父，不配作祂的儿子（路 15:13, 19）。他们可能变成魔鬼的儿女（约壹 3:10; 约 8:44）和可怒之子（弗 2:3）。那时，他们实际上已不再是神的儿子，但是这并不等于说他们无法再成为神的儿子。他们不再有儿子的体验或特点，但他们仍然是长得像神的道德主体和理性存在，可以求告神，得到神的爱，并且可以“重新回到他们的父那里”。他们是神怜爱的对象（约 15:13; 罗 5:8），神因祂的恩典寻找他们（路 15:4; 约 11:52）。但只有当他们被圣灵引导时，他们才真正成为神的儿子（罗 8:14）；

of God's love (Jn. 15:13; Rom. 5:8) and of His gracious search and seeking (Lk. 15:4; Jn. 11:52). But they are actual sons only when they are led by the Spirit of God (Rom. 8:14); and even so their sonship will be consummated only in the resurrection (Rom. 8:23; Lk. 20:36).

E. As Relation to God, or Theological Fact. In the relation of father and son, fatherhood is original and creative. That does not necessarily mean priority in time.

1. Eternal Generation. Origen's doctrine of the eternal generation of Christ, by which is meant that God and Christ always stood in the relation of Father and Son to one another, is a just interpretation of the NT idea that the Son "was in the beginning with God" (*prós tón theón*). But Jesus was conscious of His dependence upon the Father and that His sonship was derived from Him (Jn. 5:19, 36). Still more manifest is it that men derive their sonship from God. He made them for Himself, and whatever in human nature qualifies men to become sons of God is the free gift of God. But men in their sin and disobedience could not come to a knowledge of the Father, had He not "sent forth his Son ... that we might receive adoption of sons" (Gal. 4:4f.); "See what love the Father has given us, that we should be called children of God" (1 Jn. 3:1); "God so loved the world that he gave his only Son" who gave "to all ... who believed in his name ... power to become children of God" (Jn. 3:16; 1:12). It is not the children of the flesh but the children of the promise who are children of God (Rom. 9:4). The mere act of birth does not constitute men into children of God, but His covenant of free

即使如此，只有藉着复活他们儿子的名分才能圆满（罗 8:23；路 20:36）。

E. 一种与神的关系或神学事实。在父与子的关系中，父亲居于原始的创造性地位。但这并不意味着父亲的身份出现在儿子身份之前。

1. 永恒里所生的。俄利根提出基督是在永恒里所生的，这意味着天父与基督始终是父与子的关系，他的这一教义仅仅是对《新约》中圣子“与神同在”（*prós tón theón*）思想的解释。但耶稣意识到祂倚靠天父，祂的儿子名分是天父给的（约 5:19；36）。更为显而易见的是，世人的儿子名分是神赐予的。祂按照自己的形象创造了人类，人类身上所有符合神的儿子的本性都是神自由地赏赐给他们的。但世人因犯罪和悖逆神，不再认识他们的父，如果神未曾“差遣祂的儿子……叫我们能得着儿子的名分”（加 4:4-5）；“你看父赐给我们是何等的慈爱，使我们得称为神的儿女”（约壹 3:1）；“神爱世人，甚至将祂的独生子”赐给“凡接待祂的，就是信祂名的人，祂就赐他们权柄，作神的儿女”（约 3:16；1:12）。神的儿女不是肉体的儿女，而是应许的儿女（罗 9:4）。单独的生产行为不能使世人成为神的儿女，他们还必须与神立下自由的恩典之约。从本质上说，上帝是父，祂创造了人类和世界，赐下了圣子和圣灵，从而使“神的众子显出来”。但只有当世人对上帝的慈爱作出回应时，当他们信靠上帝，并且顺服祂时，才能认识他们的父，得到儿子的名分。

grace must be added. God being essentially Father made men and the universe, sent His Son and His Spirit, “for the revealing of the sons of God.” But they can know the Father, and realize their sonship only when they respond to His manifestation of fatherly love, by faith in God and obedience to Him.

T. REES

词条作者: T. REES

2. *Work of Grace.* The question whether sonship is natural and universal, or conditional upon grace working through faith, does not admit of a categorical answer. The alternatives are not strict antitheses. God as Father graciously created man in His own image. One might thus say that He created him for sonship. In fallen man, however, there is nothing left that can have the reality or bear the name of son. To use the word son of mere creaturehood is to give it a different sense from that which it has in NT usage. God in His grace has fulfilled His original purpose by sending His own Son so that in Him fallen men and women might be newly created in His image and thus adopted, or rejuvenated, as the children of God. They grow as such as they grow in faith and in the knowledge of the Son of God (Eph. 4:13). But it is in Christ alone, and by faith in Him, that God’s purpose is worked out in them and they have their sonship.

See also ADOPTION; SON OF GOD.

G. W. BARKER

2. 恩典的工作。所有人是否生来就是神的儿女，还是只有藉着信心得到神恩典的人才能成为神的儿女，这个问题还没有绝对的答案。其他的选择也不是截然对立的。天父因祂的恩典按照自己的形象造人。因此，有人可能会说，神造人是为了让他们成为祂的儿子。然而，堕落的人类不再配拥有儿子的名分。如果仅仅从被造性理解“儿子”一词，那么就赋予了这个词与《新约》中的用法不同的含义。上帝因祂的恩典赐下圣子来成就祂最初的旨意，从而使堕落的世人可以按照祂的形象重新被创造，进而使他们可以被接纳或重生为神的儿女。随着他们长大成人，他们对神的信心和对神的儿子的认识与日增长（弗 4:13）。但是，唯有在基督里、信靠基督才能成就上帝在世人中的旨意，才能使他们得着儿子的名分。

另见 ADOPTION（嗣子、收养）；SON OF GOD（神的儿子）。

词条作者: G. W. BARKER

CHILDREN OF ISRAEL

[Heb. *b^enê yiśrā’ēl*]. A biblical term

CHILDREN OF ISRAEL 以色列人

【希伯来语: *b^enê yiśrā’ēl*】。《圣经》中

referring to the Israelites as the descendants of common ancestor, Jacob, whose name was changed to Israel (see Gen. 32:24–32). It was customary to designate the members of the various tribes as the children of the one from whom the tribe originated (see Nu. 1:20–43; Ezr. 2:3–61), and it was natural that the people who boasted of Israel as their ancestor should be designated as his children. The first reference to the descendants of Jacob is found in the account of the changing of Jacob's name to Israel, and the purpose is to connect them with the experience in Jacob's life which led to the change in his name (Gen. 32:32). In 2 K. 17:34 they are called "the children of Jacob," and this occurs in connection with the account of the changing of Jacob's name to Israel and is intended to connect them closely with their father Jacob, who was favored of God.

After a time, it is quite likely that the term "children of Israel" lost its peculiar significance and was simply one of the popular terms designating the inhabitants of Palestine but at first it was intended to connect these people with their ancestor Jacob whose name was changed to Israel. The Jews of the NT times connected themselves with Abraham rather than with Jacob (see Jn. 8:39; Rom. 9:7; Gal. 3:7, *tékna*, or *huiói Abraham*).

A. W. FORTUNE

CHILDREN OF THE BRIDECHAMBER.

See BRIDEGROOM, FRIEND OF THE.

CHILDREN OF THE EAST.

表示以色列人的词语，雅各是以色列人共同的祖先，后来改名为以色列（见：创 32:24-32）。经文中习惯于将各支派的人称为该支派祖先的儿女（见民 1:20-43；拉 2:3-61），称以色列为自己祖先的民族理应被称为以色列的儿女。经文在描述雅各改名为以色列时首次提到了雅各的后裔，这是为了将他们与促成雅各改名的生活经历联系在一起（创 32:32）。在《列王纪下》17:34 中，以色列人被称为“雅各的后裔”，这种称呼与雅各改名为以色列的描述有关，是为了将雅各的后裔与他们的祖先，也就是蒙神眷顾的雅各紧密地联系在一起。

过了一段时间之后，“children of Israel”（“以色列人”）很可能失去了其独特的意义，仅仅是一个表示巴勒斯坦居民的常见词语，但起初，使用这个词是为了将以色列人与他们改名为以色列的祖先雅各联系在一起。新约时期的犹太人自称他们是亚伯拉罕的子孙，而不是雅各的子孙（见约 8:39；罗 9:7；加 3:7, *tékna* 或 *huiói Abraham*）。

词条作者：A. W. FORTUNE

CHILDREN OF THE BRIDECHAMBER. 陪伴之人

见 BRIDEGROOM, FRIEND OF THE（陪伴之人（新郎的朋友））。

CHILDREN OF THE EAST. 东方人

See EAST, PEOPLE OF THE.

见 EAST, PEOPLE OF THE (东方人)。

CHILEAB

kil'ē-ab [Heb. *kil'āb*; Gk. *Dalouia*—'restraint of father']. A son of David, born to him at Hebron. His mother was Abigail, whom David married after the death of her husband Nabal, the Carmelite (2 S. 3:3). In the corresponding account (1 Ch. 3:1) he is called "Daniel," the meaning of which name ("God is my judge") points to its having been given in order to commemorate God's judgment upon Nabal (1 S. 25:39; cf. Gen. 30:6). Some suppose that he bore both names, but the LXX reading here *Dalouia* (1 Ch. 3:1, *Damniél*), and the identity of the last three letters of the Hebrew word "Chileab" with the first three of the following word, seems to indicate that the text of Samuel is corrupt.

H. J. WOLF

词条作者: H. J. WOLF

CHILION

kil'ē-on [Heb. *kilyôn*]. One of the two sons of Elimelech and Naomi, "Mahlon and Chilion ... Ephrathites from Bethlehem in Judah" (Ruth 1:2). With his mother and brother he came into Moab and there both married Moabite women, Orpah being the name of Chilion's wife and Ruth that of the wife of Mahlon (4:9f.). Both brothers died early, and Orpah remained in Moab while Ruth accompanied Naomi back to Bethlehem. When Boaz married Ruth he "bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon" (4:9).

W. L. WALKER

词条作者: W. L. WALKER

CHILMAD

CHILEAB 基利押

音译: kil'ē-ab【希伯来语: *kil'āb*; 希腊语: *Dalouia*——“父亲的束缚”】。基利押是大卫的一个儿子,生于希伯仑。基利押的母亲是亚比该,亚比该的迦密人丈夫拿八死后,大卫娶亚比该为妻(撒上3:3)。在平行经文中(代上3:1),基利押被称为“但以利”,这个名字的含义(“上帝是我的审判者”)表明,这个名字是为了纪念上帝对拿八的审判(撒上25:39;参:创30:6)。有些人认为基利押生下来就有两个名字,但《七十士译本》将这个字译为 *Dalouia* (代上3:1, *Damniél*),“基利押”的希伯来语形式的最后三个字母与它后面那个词的前三个字母相同,这似乎表明《撒母耳记》的经文有错误的地方。

CHILION 基连

音译: kil'ē-on【希伯来语: *kilyôn*】。基连是以利米勒与拿俄米的两个儿子之一,他们“一个名叫玛伦,一个名叫基连,都是犹大伯利恒的以法他人”(得1:2)。基连同他的母亲和兄弟一起来到了摩押,两兄弟在那里娶了摩押女子为妻,基连的妻子是俄珥巴,玛伦的妻子是路得(得4:9-10)。两兄弟英年早逝,他们死后,俄珥巴仍然留在摩押地,而路得随拿俄米回到了伯利恒。当波阿斯娶路得时,“凡属以利米勒和基连,玛伦的,他都从拿俄米手中置买了”(得4:9)。

CHILMAD 基抹

kil'mad [Heb. *kilmad*; Gk. *Charman*]; NEB ALL MEDIA (*kl mdy*). A city or district mentioned after Sheba and Asshur as supplying merchandise to Tyre (Ezk. 27:23). Working on the mistaken assumption that *m* and *w* are interchangeable in Assyrian/Babylonian, scholars have sometimes identified Chilmad as Kalwada near Baghdad (G. Smith, Delitzsch), but this is improbable. The LXX *Charman* and Vulgate *Chelmad* take it as the name of a country. The Targum substitutes *maḏay*, “Media,” which supplies a basis for the emendation behind the NEB rendering. The absence of the conjunction *w-* (“and”) has suggested other emendations, e.g., *k^llimmāḏ*, resulting in the rendering “Asshur was as the apprentice of your trading” (Kimchi, Hitzig, Cornill). Suggesting that *r* has been lost by haplography, Astour emends to *klmd(r) rkltk* and reads Kalmadara, a city of the kingdom of Unqi. Following up this emendation, Astour makes a possible identification of the site with Tell Jindara (Gindaros), with the astute suggestion that a Hurrian element *kulma* (“fertile place”?) has been replaced by Aram. *gin-*, “garden” (*IDB* Supplement). However appealing the suggestion, we must recognize that it results from an emendation, an unsupported site-identification, and a hypothetical change of place name.

W. S. L. S.

CHIMHAM

kim'ham [Heb. *kimhām* (2 S. 19:37f.) or *kimhān* (2 S. 19:40) or *k^lmôhem* (Jer. 41:17 *K*)]; NEB KIMHAM. One of the sons of Barzillai the Gileadite, who supported David while the latter was in

音译: kil'mad【希伯来语: *kilmad*; 希腊语: *Charman*】;《新英文译本》译为 ALL MEDIA (“玛代全地”, *kl mdy*)。《以西结书》27:23 在示巴和亚述之后提到的一个与推罗贸易的城市或地区。学者们根据错误的假设,认为 *m* 和 *w* 在亚述语和巴比伦语中是可以互换的,他们有时认为基抹就是巴格达附近的卡瓦达 (Kalwada) (G. Smith, Delitzsch),但这种说法是不可信的。《七十士译本》译为 *Charman*,《武加大译本》译为 *Chelmad*,这两个译本都将基抹理解成一个地区的名字。《他尔根》译为 *maḏay*,意思是“玛代”,《新英文译本》中的翻译就是基于《他尔根》中的翻译进行修订的。其他的修订省略了连接词 *w-* (“和、与”),如 *k^llimmāḏ*,所以将整段经文译为“亚述跟你学习贸易”(Kimchi, Hitzig, Cornill)。阿斯特 (Astour) 认为 *r* 可能被漏写了,所以他将 *kl mdy* 改写成 *klmd(r) rkltk*,意为“卡马达拉”(Kalmadara),卡马达拉是翁奇 (Unqi) 王国的一座城市。阿斯特根据这种修订,认为基抹可能是金达拉废丘 (Tell Jindara 或 Gindaros),并且机敏地发现,这个词中的亚兰语元素 *gin-* (“花园”) 取代了胡利安语元素 *kulma* (“富饶之地” [不确定]) (*IDB* 增刊)。然而,根据这种观点,我们必须承认这个词源于一个修订本,是一个尚无法确定位置的地方,可能源于一个变更的地名。

词条作者: W. S. L. S.

CHIMHAM 金罕

音译: kim'ham【希伯来语: *kimhām* (撒下 19:37-38), *kimhān* (撒下 19:40) 或 *k^lmôhem* (《纪土宾》, 耶 41:17)】;《新英文译本》译为 KIMHAM (“金罕”)。基列人巴西莱的一个儿子,当大卫被放

exile in Mahanaim (2 S. 19:37). After the death of Absalom, Barzillai was invited to spend the remainder of his life with the king; but he refused, and sent his son Chimham in his stead. From the reference in Jer. 41:17 it has been inferred that Chimham received a grant of land from David's patrimony at Bethlehem, which retained his name for at least four centuries.

H. J. WOLF

CHIMNEY.

See HOUSE IV. B.

CHINNERETH

kin'ə-reth [Heb. *kinneret*] (Nu. 34:11; Dt. 3:17; Josh. 13:27); **CHINNEROTH** kin'ə-roth [*kin^arôṭ*] (Josh. 11:2; 12:3; 1 K. 15:20); [cf. *kinnāret* (Josh. 19:35); Gk. *Chenara* (Nu. 34:11), *Machanareth* (Dt. 3:17), *Kenerōth* (Josh. 11:2), *Chenereth* (Josh. 12:3; 13:27; Josh. 19:35, LXX A), *Kenereth* (Josh. 19:35, B), *Chevrath* (1 K. 15:20)]; AV also CINNERETH (1 K. 15:20); NEB KINNERETH.



1. A fortified city controlling the fertile plain on the northwest shore of the Sea of Galilee in the territory assigned to Naphtali after the conquest under Joshua (Josh. 19:35). Excavations at modern Tell el-'Oreimeh indicate that the city was occupied when Abraham traveled to Canaan, and was abandoned soon after

逐到玛哈念时，巴西莱拿食物供给大卫（撒下 19:37）。押沙龙死后，巴西莱被邀请与王一起度过余生，但他拒绝了王的邀请，并派他的儿子金罕代他侍奉王。根据《耶利米书》41:17 中的描述可以推测出，金罕继承了大卫在伯利恒的大量土地，这片土地至少在四个世纪的时间里始终沿用金罕这个名字。

词条作者：H. J. WOLF

CHIMNEY. 烟囱

见 HOUSE IV. B (房屋 IV. B)。

CHINNERETH 基尼烈

音译：kin'ə-reth 【希伯来语：*kinneret*】（民 34:11；申 3:17；书 13:27）；**CHINNEROTH**（“基尼烈”）音译：kin'ə-roth 【*kin^arôṭ*】（书 11:2；12:3；王上 15:20）；【参：*kinnāret*（书 19:35）；希腊语：*Chenara*（民 34:11），*Machanareth*（申 3:17），*Kenerōth*（书 11:2），*Chenereth*（《七十士译本》《亚历山太抄本》，书 12:3；13:27；书 19:35），*Kenereth*（《梵蒂冈抄本》，书 19:35），*Chevrath*（王上 15:20）】；《钦定版圣经》还译为 CINNERETH（王上 15:20）；《新英文译本》译为 KINNERETH，汉译均为“基尼烈”。



1、基尼烈是扼守着加利利海西北岸肥沃平原的一座坚固城，约书亚征服迦南之后，基尼烈成为分给拿弗他利支派的领地（书 19:35）。现代奥里玛废丘（Tell el-'Oreimeh）的考古发掘表明，亚伯拉罕来到迦南时，该地已经有人类居住，便哈达征服该城之后不久便遗弃了这座城市。

Ben-hadad's conquest.

2. An early name, Sea of Chinnereth, of the Sea of Galilee, used as a landmark when giving locations in the northern Jordan River (Arabah) region (Nu. 34:11; Josh. 12:3; 13:27).

3. The area included in Ben-hadad's conquest in response to Asa's plea for help against Baasha (1 K. 15:20).

2、基尼烈湖是加利利海的早期名称，它是确定约旦河北岸地区（亚拉巴谷）边界的地标（民 34:11；书 12:3；13:27）。

3、便哈达征服的地区之一，便哈达曾应亚撒的请求派军与巴沙争战（王上 15:20）。

R. J. HUGHES, III

词条作者：R. J. HUGHES, III

CHIOS

kī'os, kē'os [Gk. *Chios*]. An island belonging to Greece in the Aegean Sea, 12 mi. (19 km.) W of Izmir (ancient Smyrna) and 5 mi. (8 km.) from the mainland of the Asia Minor. Paul's ship passed it on his last voyage to Jerusalem (Acts 20:15). From Luke's expression, "we came the following day over against Chios," it has been conjectured that they were becalmed; more probably it simply means that, according to the island-hopping practice of the times, they dropped anchor for the night opposite the island; ships normally did not sail at night along the island-cluttered shores of the Aegean.



Chios is shaped like a bow aimed at the Asia minor coast and stretches 32 mi. (51 km.) North and South and 8–18 mi. (13–29 km.) East and West. While the north end of the island is mountainous (highest altitude 4255 ft. [1296 m.]) with steep coasts, there are four plains (mostly in the south) with very fertile soil. Even though

CHIOS 基阿

音译：kī'os, kē'os 【希腊语：*Chios*】。爱琴海中的一座属希腊的岛屿，位于伊兹密尔（古代的士每拿）以西 12 英里（19 公里）处，距离小亚细亚本土 5 英里（8 公里）。保罗最后一次来耶路撒冷时途经了基阿（徒 20:15）。根据路加的描述“次日到了基阿的对面”，从中可以推测出他们因为无风而停止前进；根据逐岛旅行的惯例，这句话更可能仅仅表示他们那晚在岛对面抛锚；一般来说，船只不会在夜间沿着多岛的爱琴海海岸边航行。



基阿是一座正对着小亚细亚海岸的弓形岛屿，南北 32 英里（51 公里），东西 8 至 18 英里（13 至 29 公里）。虽然这座岛屿的北端多山（最高山峰的海拔为 4255 英尺[1296 米]），沿岸地势陡峭，但岛上有四个土壤肥沃的平原（大都位于南岸）。虽然岛上没有真正的河流，但因为岛上有很多泉水，所以植物生长

there is no real watercourse on the island, luxuriant vegetation is made possible by numerous springs. The place was renowned in antiquity for its wine, figs, wheat, and gum mastic. The last was obtained from the lentiscus tree by making incisions in the branches from which a sort of resin would flow and form a gum. This still constitutes an important element of the economy of the place.

Chios was especially noted in antiquity for its claim to be the birthplace of Homer, for its school of epic poets, and its sculptors. To Glaucus of Chios was ascribed the invention of iron-welding early in the 7th cent. B.C. The chief city, located in the southeastern part of the island and bearing the same name as the island, was founded on the finest harbor of the eastern seaboard of the Aegean; eighty ships could anchor in her roadstead. The place where Homer is said to have collected his pupils around him is still pointed out to the traveler at the foot of Mt. Epos, 6 mi. (10 km.) N of the capital. In reality it is a sanctuary of the mother goddess Cybele, with altar and figure of the goddess accompanied by two lions carved in the native rock.

The oldest inhabitants of the island were Leleges, Cretans, and Carians; they were conquered by the Ionians, who made Chios one of the most flourishing states in Ionia. Incorporated in the Persian empire under Cyrus in 546, Chios fought heroically against her overlord during the Ionian revolt forty-six years later. Crushing the revolt, the Persians burned the cities and temples of the island and carried off her most beautiful girls. During the 5th cent. B.C. Chios joined the

得很茂盛。该岛在古代以出产酒、无花果、小麦和乳香而闻名于世。在乳香树的树枝上切开一些口子，就会流出一种树脂，进而形成乳香。乳香仍然是当地经济的重要产品。

基阿在古代曾因其自称是荷马的出生地，又是史诗诗人学派的诞生地和雕塑家的摇篮而格外有名。早在公元前7世纪，基阿的格劳科斯就发明了铸铁焊接技术。基阿的主要城市位于基阿岛的东南部，这座城市也叫基阿，基阿城建在爱琴海东岸的最佳海港上；基阿的锚地可容纳八十只船。旅行者可以在基阿都城以北6英里（10公里）处的艾波斯山（Epos）山脚看到荷马召集学生的地方。这里实际上是女神西布莉的圣所，基阿有这位女神的祭坛和雕像，以及用天然岩石雕刻的两个石狮。

基阿岛的最古老的居民是莱勒格斯人、革哩底人和卡里亚人；后来爱奥尼亚人打败了他们，并将基阿岛变成爱奥尼亚最繁荣的城邦之一。公元前546年，居鲁士将基阿并入波斯帝国的版图，46年之后基阿岛的爱奥尼亚人英勇地抵抗了该岛的统治者。波斯人粉碎了岛上的叛乱，烧毁了岛上的很多城市和神庙，并掳走了岛上最漂亮的女子。公元前5世纪，基阿加入了提洛同盟（雅典人的联盟），公元前413年之前，基阿岛的居民始终效忠于雅典人。基阿因岛

Delian League (Athenian Alliance) and remained loyal until 413. For her insurrection she suffered terribly at the hands of the Athenians, who ultimately recaptured the entire island. During the 4th cent. Chios joined the Second Athenian Alliance and revolted successfully only a few years before conquest by Alexander the Great. Independent during the early Hellenistic era, she allied with Rome during the 2nd cent. and was virtually depopulated by the sack of 86 B.C., carried out by Mithridates in his temporarily successful contest with Rome.

The Roman general Sulla restored the Chians to their homes and bestowed on them the rights of a free city, which implied local autonomy and in certain respects the privilege of being governed according to native law, while many of their neighboring cities in the province of Asia were governed according to Roman law. Chian efforts to regain prosperity were interrupted by a violent earthquake during the reign of Tiberius. The Roman emperor helped in the rehabilitation, and a reasonable degree of prosperity had been attained by the time Paul sailed by.

Subsequently Chios remained part of the continuing Roman empire, with its capital at Byzantium. In 1307 Turkish pirates subjugated and laid waste the island; the Turks took over the island in 1566. In the war of the Greek revolution, the Chians joined the Greeks (Feb. 1821) but were overpowered by the Turks. The Pasha decreed that the island should be utterly devastated: 23,000 Chians were massacred and 47,000 sold into slavery. Only five thousand escaped. During the Balkan war of 1912 the Greek fleet took

上的叛乱而遭到了雅典人严重的破坏，并且雅典人最终重新占领了整座岛屿。公元前 4 世纪，基阿加入了第二雅典联盟，基阿仅仅在亚历山大大帝征服该岛之前几年的时间里取得了反叛战争的胜利。基阿在希腊化早期获得了独立，并在公元前 2 世纪与罗马结盟，米特里达梯曾短暂地取得了对罗马战争的胜利，在公元前 86 年洗劫基阿岛时，几乎灭绝了岛上的人口。

罗马将军苏拉让基阿人重新回到了他们的家园，并授予基阿自由之城的权利，这意味着基阿获得了地方自治权，在某些方面还享有根据本土法律来进行统治的特权，而亚西亚行省中基阿人附近的城市要按照罗马法律来进行统治。提庇留时期的大地震中断了基阿人实现繁荣的计划。罗马皇帝使基阿再次振兴，保罗经过基阿时，该岛已经相当繁荣。

其后，基阿始终是以拜占庭为都城的罗马帝国的一部分。1307 年土耳其的海盗征服了基阿，并使该岛变成了一座荒岛；1566 年土耳其人接管了基阿岛。在希腊革命战争期间，基阿人与希腊人结盟（1821 年 2 月），但他们最终被土耳其人打败。巴夏命令彻底摧毁这座岛屿：两万三千名基阿人被杀，四万七千名基阿人被卖为奴隶。只有五千名基阿人逃离了。1912 年巴尔干战争期间，希腊舰队占领了该岛，后来基阿重新归入希腊的版图。

the island and subsequently it was reunited with Greece.

Bibliography.—*SPT*; G. Giustiniani, *History of Chios* (1943).

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CHIRP

[Heb. *ṣāpap*] (Isa. 8:19; 10:14); AV PEEP; NEB also SQUEAK. In Isa. 8:19 the term is used as a description of the sounds made by wizards and mediums as they enunciated their oracles.

CHISLEV

kis'lev [Heb. *kislēw*; Gk. *Chaseēlou*, *Chaseleu*]; AV CHISLEU; NEB KISLEV. The ninth month of the Hebrew calendar (Nov.–Dec.).

CHISLON

kis'lon [Heb. *kislôn*—‘strength’] (Nu. 34:21); NEB KISLON. A prince of Benjamin, and father of Elidad.

CHISLOTH-TABOR

kis-loth-tā'bor [Heb. *kislōt tāḥōr*—‘slopes of Tabor’]; NEB KISLOTH-TABOR. See CHESULLOTH.

CHITLISH

kit'lish [Heb. *kitliš*—‘separation’] (Josh. 15:40); AV, NEB, KITHLISH. An unidentified town named with Lahmam and Gederoth in the Shephelah of Judah, possibly Khirbet el-Maghāz. 7.5 km. (5 mi.) SW of Lachish.

书目——*SPT*; G. Giustiniani, *History of Chios* (1943)。

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CHIRP 声音绵蛮、叽喳鸣叫

【希伯来语: *ṣāpap*】(赛 8:19; 10:14); 《钦定版圣经》译为 PEEP; 《新英文译本》还译为 SQUEAK, 汉译均为“声音绵蛮、鸣叫”。《以赛亚书》8:19 用这个词来描述术士和女巫宣布神谕时发出的声音。

CHISLEV 基斯流月

音译: kis'lev 【希伯来语: *kislēw*; 希腊语: *Chaseēlou*, *Chaseleu*】; 《钦定版圣经》译为 CHISLEU; 《新英文译本》译为 KISLEV, 汉译均为“基斯流月”。希伯来历的第九个月(11月至12月)。

CHISLON 基斯伦

音译: kis'lon 【希伯来语: *kislôn*——“力量”】; 《新英文译本》译为 KISLON (“基斯伦”)。便雅悯支派的首领, 以利达的父亲。

CHISLOTH-TABOR 吉斯绿他泊

音译: kis-loth-tā'bor 【希伯来语: *kislōt tāḥōr*——“他泊的山坡”】; 《新英文译本》译为 KISLOTH-TABOR (“吉斯绿他泊”)。见 CHESULLOTH (基苏律)。

CHITLISH 基提利

音译: kit'lish 【希伯来语: *kitliš*——“分离”】(书 15:40); 《钦定版圣经》和《新英文译本》译为 KITHLISH (“基提利”)。与拉幔和基低罗一起被提到的一座位于犹大高原上的无法确定位置的城邑, 可能是拉吉西南 7.5 公里 (5 英里) 处的迈加哈扎废墟 (Khirbet el-Maghāz)。

CHITTIM.

See KITTIM.

CHIUN

kī'an (Am. 5:26, AV). See KAIWAN.

CHLOE

klō'ē [Gk. *Chloē*—'tender shoot']. A woman, presumably a Christian, mentioned only in 1 Cor. 1:11. She was a resident either of Corinth or of Ephesus. Paul had been informed by some of her household (RSV and NEB "Chloe's people"), probably Christian slaves, of the dissensions in the church at Corinth. Nothing more is known of her.

CHOBBA

kō'bā [Gk. *Chōba, Chōbai*]; AV also CHOBBAI kō'bī (Jth. 15). A place named along with Jericho, Aesora, the valley of Salem, and Damascus in Jth. 4:4; 15:4. The Exact location is unknown but it may be identical with el-Mekhubbi about 11 mi. (18 km.) from Beth-shan and about 3 mi. (5 km.) from Thebez, on the important trade road leading from Beth-shan to Samaria. Some authorities have suggested that it might be the same as Hobah in Gen. 14:15.

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CHOICE.

See CHOOSE.

CHOK

[Gk. *pnigō, apopnigō, sympnigō*]. The AV has "choked" in Lk. 8:33 where the other versions have "drowned." The same word, *apopnigō*, is used here and in 8:7;

CHITTIM. 基提

见 KITTIM (基提)。

CHIUN 迦温

音译: kī'an (《钦定版圣经》, 摩 5:26)。
见 KAIWAN (迦温)。

CHLOE 革来

音译: klō'ē【希腊语: *Chloē*——“初长的嫩枝”】。仅在《哥林多前书》1:11 中被提到过的一个妇人, 她可能是一个基督徒。革来可能是哥林多人或以弗所人。保罗从革来氏家里的人那里知道哥林多教会内起了纷争(《修订标准译本》和《新英文译本》译为“Chloe's people”[“革来氏家里的人”]), 革来氏家里的人可能是基督徒奴隶。关于革来的信息只有这么多。

CHOBBA 乔巴

音译: kō'bā【希腊语: *Chōba, Chōbai*】; 《钦定版圣经》译为 CHOBBAI (“乔巴”), 音译: kō'bī (滴 15)。在《犹滴传》4:4 和 15:4 中与耶利哥、亚苏拉、撒冷谷和大马士革一起被提到的一个地名。尚无法确定乔巴的准确位置, 但它可能是距离伯珊约 11 英里(18 公里)、距离提备斯约 3 英里(5 公里)的迈克胡比(el-Mekhubbi), 位于伯珊至撒马利亚的重要商路上。有些权威人士认为乔巴可能就是《创世记》14:15 中的“何把”。

词条作者: J. F. PREWITT

CHOICE. 选择、拣选

见 CHOOSE (挑选、选择、拣选)。

CHOK 窒息、淹死、挤住

【希腊语: *pnigō, apopnigō, sympnigō*】。《钦定版圣经》在《路加福音》8:33 中译为“choked”, 而其他的译本译为“drowned”, 汉译均为“淹死了”。《路

Mt. 13:7, where thorns choke off the sower's young sprouts. Technically, drowning is a form of asphyxiation; but "choked" is unnecessarily literal in Lk. 8:33.

CHOLA

(Jth. 15:4, NEB). See KOLA.

CHOOSE; CHOSEN

[Heb. *bāḥar*, *qāḅal*, *bārā'*, *bārâ*; Gk. *eklēgō*, *hairéō*].

I. In the OT.-The Heb. *bāḥar* and its derivatives are used of men choosing wives (Gen. 6:2); Lot choosing the cities of the valley (Gen. 13:11); often of kings and generals choosing soldiers for their prowess (e.g., Ex. 17:9; Josh. 8:3; 1 S. 13:2; 2 S. 10:9; 17:1). The word *bāḥūr* is often used for "young men," as being choice, in the prime of manhood (e.g., Dt. 32:25; Isa. 62:5). The most important uses of *bāḥar* are these: of Israel choosing a king (1 S. 8:18; 12:13); of moral and religious choice: choosing the Lord as God (Josh. 24:15, 22), or other gods (Jgs. 5:8; 10:14); the way of truth (Ps. 119:30); to refuse the evil and choose the good (Isa. 7:15f.); cf. David's choice of evils (2 S. 24:12). A leading idea is that of God choosing Moses as leader (Nu. 16:5, 7; 17:5), the Levites to the priesthood (1 S. 2:28; 2 Ch. 29:11), Saul as king (1 S. 10:24), David (2 S. 6:21; 1 K. 11:34), Solomon (1 Ch. 28:5). All this follows from the theocratic idea that God rules personally over Israel as His chosen people. A more important, but still subsidiary, idea is that of the Lord choosing Jerusalem as the place of His

加福音》8:33, 8:7 和《马太福音》13:7 都使用了 *apopnigō* 这个词, 后面两节经文中提到, 荆棘挤住了播种者的嫩芽。严格地讲, 淹死属于窒息而死; 但不必按照字面意思将《路加福音》8:33 中的 "choked" 译为 "窒息的"。

CHOLA 可拉

(《新英文译本》, 滴 15:4)。见 KOLA(可拉)。

CHOOSE; CHOSEN 挑选、选择、拣选; 被选的、拣选的

【希伯来语: *bāḥar*, *qāḅal*, *bārā'*, *bārâ*; 希腊语: *eklēgō*, *hairéō*】。

I. 《旧约》中的选择或拣选。希伯来语 *bāḥar* 和它的派生词可以表示男人挑选妻子 (创 6:2); 罗得选择平原中的城市 (创 13:11); 通常表示列王和将军选择英勇的士兵 (如, 出 17:9; 书 8:3; 撒上 13:2; 撒下 10:9; 17:1)。 *bāḥūr* 一词通常用来表示被选中的年富力强的 "年轻人" (如, 申 32:25; 赛 62:5)。 *bāḥar* 最重要的用法包括: 以色列拣选自己的国王 (撒上 8:18; 12:13); 道德的选择和宗教选择: 选择耶和华 (书 24:15, 22) 或其他神明 (士 5:8; 10:14) 为主; 拣选忠信的道 (诗 119:30); 弃恶择善 (赛 7:15-16); 参: 大卫选择灾祸 (撒下 24:12)。选择或拣选的主要例子包括, 上帝拣选摩西为领袖 (民 16:5, 7; 17:5), 拣选利未人为祭司 (撒上 2:28; 代下 29:11), 拣选扫罗 (撒上 10:24)、大卫 (撒下 6:21; 王上 11:34) 和所罗门 (代上 28:5) 为王。以上所有的例子都遵循上帝亲自统治祂的选民以色列人这个神权思想。神的拣选这一思想所附带的意义更为重要的一点是, 上帝选择耶路撒冷作为祂的居所和敬拜祂的地方 (申 12:5, 还有其他 20 处提及了这件事; 书 9:27; 王上 8:44, 48; 诗 132:13; 亚 1:17; 2:12; 3:2)。这也是约西亚改革的主导思想, 有助于废除以

habitation and worship (Dt. 12:5, and twenty other times; Josh. 9:27; 1 K. 8:44, 48; Ps. 132:13; Zec. 1:17; 2:12; 3:2). This was the ruling idea of Josiah's reformation, which was instrumental in putting down polytheistic ideas and idolatrous practices in Israel, and was therefore an important factor in the development of Hebrew monotheism; but it was an idea that Hebrew monotheism had to transcend and reject to attain its full growth. "The hour is coming when neither on this mountain nor in Jerusalem will you worship the Father" (Jn. 4:21).

But the fundamental idea of choosing, which governs all others in the OT, is that of God choosing Israel to be His peculiar people. He chose Abraham, and made a covenant with him, to give him the land of Canaan (cf. Neh. 9:7ff.): "For you are a people holy to the Lord your God; the Lord your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth ... because the Lord loves you, and is keeping the oath which he swore to your fathers" (Dt. 7:6-8). Historically this idea originated in the old conception of Yahweh as the tribal God of Israel, bound to them by natural and indissoluble ties (*see* GOD II.C). But as their conception of Yahweh became more moral, and the idea of His righteousness predominated, it was recognized that there was no natural and necessary relation and harmony between Israel and the Lord that accounted for the favor of a righteous God toward her, for Israel was no better than her neighbors (Am. 1f.). Why then was Yahweh Israel's God, and Israel His people? It was by an act of free choice and sovereign grace on God's part. "You only have I known of all the

色列的多神崇拜思想和崇拜偶像的风俗，因此成为促进希伯来一神论发展的重要因素；但希伯来人的一神论要想取得全面的发展，就必须超越和摒弃这种思想。“时候将到，你们拜父也不在这山上，也不在耶路撒冷”（约 4:21）。

但《旧约》中支配其他拣选观点的基本理念是，耶和华拣选以色列为祂的选民。耶和华拣选亚伯拉罕，与他立约，赐他迦南地（参：尼 9:7 起）：“因为你归耶和华你 神为圣洁的民。耶和华你神从地上的万民中拣选你，特作自己的子民……只因耶和华爱你们，又因要守祂向你们列祖所起的誓”（申 7:6-8）。从历史的观点讲，这一观点源于耶和华是以色列各支派之神，以色列人生来就与耶和华牢固地连接在一起的古老观念（见 GOD II.C[神 II.C]）。但随着他们的耶和华概念被赋予更多的道德意义，关于耶和华神的公义的观点成为占支配地位的思想，人们意识到以色列并不是因为生来就与耶和华存在必然的和睦关系，才被公义的神眷顾，因为以色列并不比邻国好（摩 1-2）。那为什么耶和华是以色列的神，以色列是祂的子民呢？这是神自由拣选的行为，也是祂最高的恩典。“在地上万族中，我只认识你们”（摩 3:2）。

families of the earth” (Am. 3:2).

In Hosea the relation is described under the figure of a marriage tie. Yahweh is Israel's husband; and to realize the force of the figure, it is necessary to recall what ancient and oriental marriage customs were. Choice and favor were almost entirely made by the husband. The idea of the covenant which the Lord out of His free grace made with Israel comes to the forefront in Deuteronomy and Jeremiah. Because He loved her, and for no other reason, He chose Israel to be His peculiar people.

In Isa. 40-66 the idea is carried farther in two directions: (1) The Lord's gracious choice of Israel rests ultimately on His absolute sovereignty: "O Jacob my servant, Israel, whom I have chosen! Thus says the Lord who made you, who formed you from the womb" (44:1f.; cf Isa. 29:16; Jer. 18:6; Isa. 64:8). For Israel's deliverance Cyrus and his world empire are in the Lord's hands as clay in the potter's hands (Isa. 45:9f.). (2) "Israel is elect for the sake of mankind." This is the moral interpretation of a choice that otherwise appears arbitrary and irrational. God's purpose and call of salvation are unto all mankind. "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other" (Isa. 45:22). And Israel is His servant, chosen, the messenger He sends to "bring forth justice to the nations" (42:1, 19; 43:10, 12). The idea is further developed in the conception of the SERVANT OF THE LORD as the faithful few (or one) formed "from the womb to be his servant, to bring Jacob back to him," "as a light to the nations," God's salvation for the "end of the earth" (49:1-6; 52:13-53:12) (cf.

何西阿将神与以色列的关系比喻成夫妻关系。耶和华是以色列的丈夫；要想理解丈夫在婚姻中的地位，就必须考虑古东方的婚姻风俗。几乎所有的选择都是由丈夫做出的，几乎所有的恩惠都是丈夫赐予的。《申命记》和《耶利米书》都首先强调耶和华因祂的白白的恩典与以色列立约。仅仅因为祂爱以色列，所以拣选以色列作祂的选民。

《以赛亚书》40-66章从两个角度进一步讨论了这一观点：(1) 耶和华因恩典拣选以色列的行为完全基于祂的绝对主权：“我的仆人雅各、我所拣选的以色列啊，现在你当听！造作你，又从你出胎造就你，并要帮助你的耶和华如此说”（赛 44:1-2；参：赛 29:16；耶 18:6；赛 64:8）。耶和华为了拯救以色列，将居鲁士和他的帝国掌握祂的手中，就像泥土掌握在陶匠的手中（赛 45:9-10）。(2) “因世人的缘故拣选了以色列”。这是对看似专断、不合理的拣选的道德解释。上帝的旨意与救赎的恩召惠及全人类。“地极的人都当仰望我，就必得救，因为我是神，再没有别神”（赛 45:22）。祂为了“将公理传给外邦”让以色列作祂的仆人、选民和使者（赛 42:1, 19；43:10, 12）。耶和华的仆人（见 SERVANT OF THE LORD[耶和华的仆人]）的概念进一步发展了这一观点，一群（个）信靠主的人“从我出胎，造就我作祂的仆人，要使雅各归向祂”，“要使他作外邦人的光”，神的救赎直到“地极”（赛 49:1-6；52:13-53:12）（参：《以赛亚书》中关于剩民施亚雅述的教义；另参《诗篇》中的义人、虔诚人和谦卑人；见斯金纳，《以赛亚书》注释[CBSC, 1915-1917], II, xxx 起）。品格观念、

Isaiah's doctrine of the Remnant: Shear-jashub; also, the righteous, the godly, the meek, in Psalms; and see Skinner, comm. on Isaiah [CBSC, 1915-17], II, xxxff.). As the conception of personality and of individual relation and responsibility to God developed from Ezekiel, together with the resulting doctrine of personal immortality, the conditions were prepared for the application of the idea of election to individuals (cf. Ps. 65:4).

Along with the idea of God choosing Israel runs the complementary idea that Israel should prove faithful to the covenant, and worthy of the choice. God has chosen her, not for any merit in her, but of His free grace, and according to His purpose of salvation; but if Israel fails to respond by faithful conduct, fitting her to be His servant and messenger, He may and will cast her off, or such portion of her as proves unworthy. See Oehler, *OT Theology* (Eng. tr. 1883), I, 256ff., 287f.

Three other Hebrew words expressing choice in minor matters are: *qābal*, for David's choice of evils (1 Ch. 21:11); *bārā'*, to mark out a place (Ezk. 21:19), to select singers and porters for the temple (1 Ch. 9:22; 16:41); *bārā*, to choose a man to represent Israel against Goliath (1 S. 17:8).

II. In the NT.-The whole conception of God, of His relation to Israel, and of His action in history indicated above, constituted the religious heritage of Jesus Christ and His disciples. The national consciousness had to a considerable extent given place to that of the individual; and salvation extended

源自《以西结书》的个体与神的关系和个体对神的责任的观念，以及由此而产生的个体不朽的教义都为拣选个体的观点准备了条件（参：诗 65:4）。

另一个观点提出以色列人应该信守圣约，配得上神的拣选，这一观点补充了神拣选以色列的观点。神并不是因为以色列的优点而拣选了她，而是因为祂自由的恩典和救赎的旨意拣选了她；但如果以色列作为神的仆人和信使悖逆神，或不再配作神的仆人和使者，神可以并将抛弃以色列。见 Oehler, *OT Theology* (1883 年英译本), I, 256 起, 287-288。

还有三个希伯来词语可以表示选择次要的事物：*qābal* 用来表示大卫选择灾祸（代上 21:11）；*bārā'* 用来表示划出一个地点的界限（结 21:19）或选择圣殿中的歌唱者和守门人（代上 9:22；16:41）；*bārā* 用来表示选择一个人代表以色列与哥利亚争战（撒上 17:8）。

II. 《新约》中的选择或拣选。神、祂与以色列的关系和祂在历史中的作为，以上所有观念是留给耶稣基督和祂的门徒的宗教遗产。民族意识在很大程度上被个体意识所取代；救赎超越了今世，变成了未来世界的福气。但《新约》不仅保留了这些核心理念，而且只有《新约》完善了这些核心理念，因为耶稣基

beyond the present life into a state of blessedness in a future world. But the central ideas remain, and are only modified in the NT in so far as Jesus Christ becomes the Mediator and Agent of God's sovereign grace. Gk. *eklégō* and its derivatives are the words that generally express the idea in the NT. They are used (1) of the general idea of selecting one out of many (Lk. 14:7); (2) of choosing men for a particular purpose, e.g., of the church choosing the Seven (Acts 6:5); of the choice of delegates from the Council of Jerusalem (Acts 15:22, 25; cf. 2 Cor. 8:19), *cheirotoneō*; choose by vote (cf. Acts 10:41), *procheirotoneō*; (3) of moral choice (Mk. 13:20); "Mary has chosen the good portion" (Lk. 10:42); (4) of Christ as the chosen Messiah of God (Lk. 23:35; 1 Pet. 2:4); (5) of Christ choosing His apostles (Lk. 6:13; Jn. 6:70; 13:18; 15:16, 19; Acts 1:2, 24); Paul (Acts 9:15; cf. 22:14, AV), *procheirizomai*; Rufus (Rom. 16:13); and Paul choosing Silas (Acts 15:40), *epilégō*; (6) of God choosing Israel (Acts 13:17; cf. Rom. 9:11), choosing the Christian Church as the new Israel (1 Pet. 2:9, AV), choosing the members of the Church from among the poor (Jas. 2:5), the foolish, weak, and despised (1 Cor. 1:27f.), choosing into His favor and salvation a few out of many: "Many are called, but few are chosen" (Mt. 20:16, AV; 22:14); God shortens the days of the destruction of Jerusalem "for the sake of the elect, whom he chose" (Mk. 13:20).

In Eph. 1:4-6 every phrase tells a different phase of the conception: (1) God chose (and foreordained) the saints in Christ before the foundation of the world; (2) according to the purpose of His will; (3) to be adopted as His sons through

督变成了神最高恩典的中保和代理。《新约》通常用希腊语 *eklégō* 和其派生词来表达这个观点。《新约》用这些词表示 (1) 从许多之中选出一个的普通概念 (路 14:7); (2) 选择特定用途的人, 如, 在教会中拣选七人 (徒 6:5); 选择参加耶路撒冷会议的代表 (徒 15:22, 25; 参: 林后 8:19), 用 *cheirotoneō* 这个词; 投票选择 (参: 徒 10:41), 用 *procheirotoneō* 这个词; (3) 道德选择 (可 13:20); "马利亚已经选择那上好的福分" (路 10:42); (4) 上帝拣选基督作弥赛亚 (路 23:35; 彼前 2:4); (5) 基督拣选祂的使徒 (路 6:13; 约 6:70; 13:18; 15:16, 19; 徒 1:2, 24); 拣选保罗 (《钦定版圣经》, 徒 9:15; 参: 徒 22:14), 用 *procheirizomai* 这个词; 拣选鲁孚 (罗 16:13); 保罗拣选西拉 (徒 15:40), 用 *epilégō* 这个词; (6) 上帝拣选以色列 (徒 13:17; 参: 罗 9:11), 拣选基督教会为新以色列 (《钦定版圣经》, 彼前 2:9), 从穷人 (雅 2:5)、愚拙的、软弱的和卑贱的人 (林前 1:27-28) 中拣选教会的成员, 从众人中拣选一部分人得着神的恩惠和救赎: "因为被召的人多, 选上的人少" (《钦定版圣经》, 太 20:16; 22:14); "只是为主的选民", 神减少了耶路撒冷被毁的日子 (可 13:20)。

《以弗所书》1:4-6 中的每个短语表明了拣选的不同阶段: (1) 神在创造这个世界之前在基督里拣选 (和预定) 圣人; (2) 祂按照祂的旨意进行拣选; (3) 藉着耶稣基督拣选神的众子; (4) 在爱里拣选在祂面前圣洁和无可指摘的人;

Jesus Christ; (4) to be holy and blameless before Him in love; (5) to the praise of His glorious grace; (6) which He freely bestowed on them in the Beloved. And in Rev. 17:14, the triumphant Church in heaven is described as “called and chosen and faithful.” God’s sovereign choice governs the experience and testing of the saints at every point from beginning to end.

Thus in the NT as in the OT (1) God’s covenant of grace is free and unconditional. It is for all men, now as individuals rather than nations, and without distinction of race or class. It is no less free and sovereign, because it is a father’s grace. (2) Israel is still a chosen race for a special purpose. (3) The Church and the saints that constitute it are chosen to the full experience and privileges of sonship. (4) God’s purpose of grace is fully revealed and realized through Jesus Christ.

This doctrine raises certain theological and metaphysical difficulties that have never yet been satisfactorily solved. (1) How can God be free if all His acts are preordained from eternity? This is an antinomy which indeed lies at the root of all personality. It is of the essence of the idea of personality that a person should freely determine himself and yet act in conformity with his own character. Every person in practice and experience solves this antinomy continually, though he may have no intellectual category that can coordinate these two apparently contradictory principles in all personality. (2) How can God be just, if a few are chosen and many are left? And (3) How can man be free if his moral character proceeds out of God’s sovereign grace? It

(5) 拣选是为了赞美神荣耀的恩典；(6) 按照自己的意志在圣子里赐福给他们。在《启示录》17:14 中，天上得胜的教会描述成“蒙召、拣选、有忠心的”。在圣人从生至死的每个阶段，神的最高拣选始终掌控着他们的经历和对他们的试验。

因此，在《新约》和《旧约》中 (1) 神的恩典之约是白白得来的，且是无条件的。祂为所有人的缘故与每一个人立约，而不是与民族立约，而且这约不分种族或阶级。恩典之约同样是自由的，并且是至高无上的，因为它是一位父亲的恩典。(2) 因特殊的目的，以色列称为神拣选的民族。(3) 神拣选教会与教会中的圣徒，从而让他们完整地体验儿子的名分，享受儿子的特权。(4) 神藉着基督完全揭示并实现了祂恩典的旨意。

这一教义产生了一些神学问题和形而上学的问题，目前还没有找到合理的答案。(1) 如果上帝的行为在永恒中已经预先注定，那么上帝又怎能按照自己的意志进行拣选呢？这实际上是一个以所有个性为根基的自相矛盾的问题。个性思想的实质是一个人应该自主决断，但他的行为要符合他的品质。每个人在实践和经历中不断解答这个自相矛盾的问题，但他可能没有理性的观念，无法协调所有个性中这两个显然自相矛盾的原则。(2) 如果只有很少的人被拣选，而很多人未被拣选，又怎么能说上帝是公义的呢？(3) 如果世人的道德品格源于上帝的最高恩典，又怎么能说世人是自由的呢？显然，如果上帝拣选所有人或不拣选任何人，那么祂既不是公义的，也不是仁慈的，世人也没有任何自由可言。这一教义准确地描述了有

is certain that if God chose all or left all He would be neither just nor gracious, nor would man have any vestige of freedom. The doctrine describes accurately the moral fact that some accept salvation and others reject it, and the religious fact that God's sovereign and unconditional love is the beginning and cause of salvation. The meeting-point of the action of grace, and of man's liberty as a moral and responsible being, it does not define. Nor has the category as yet been discovered wherewith to construe and coordinate these two facts of religious experience together, although it is a fact known in every Christian experience that where God is most sovereign, man is most free.

See also ELECTION.

T. REES

CHOP

[Heb. *pāras'*]. This word, meaning to "cut in pieces," "distribute," often translated "spread," is rendered "chop" in Mic. 3:3; they "chop them up like meat," indicating the destruction of God's people through the cruel exactions of their rulers.

CHORASHAN

kôr-ash'ən. *See* BOR-ASHAN.

CHORAZIN

kō-fā'zin [Gk. *Chorazin*]. A city N of the Sea of Galilee, which along with Bethsaida and Capernaum was reproached by Jesus for failing to repent in spite of the many mighty works done there (Mt. 11:20-24; Lk. 10:13-15). This is the only NT reference to the city. It is

些人接受救恩，其他人拒绝救恩的道德事实，以及上帝的主权和无条件的爱是救赎的开始和原因的宗教事实。尚无法确定神的恩典行为与有道德和责任的世人的自由行为之间的界限。虽然每个基督徒的经历表明了这样的事实，世人在上帝掌握至高主权之地享有最多的自由，但目前还没有找到可以用来解释和协调这两个宗教体验事实的范畴。

另见 ELECTION (拣选)。

词条作者: T. REES

CHOP 砍、切

【希伯来语: *pāras'*】。这个希伯来词语的意思是“切成小片”、“分割”，通常将这个词译为“spread”(“发散、传播”)，《弥迦书》3:3 中译为“chop”(“切”)；他们“分成块子像要下锅”，这暗示出上帝子民的官长以残忍的手段毁灭百姓。

CHORASHAN 歌拉珊

音译: kôr-ash'ən。见 BOR-ASHAN (歌拉珊)。

CHORAZIN 歌拉汛

音译: kō-fā'zin 【希腊语: *Chorazin*】。加利利海以北的一座城邑，耶稣曾责备歌拉汛、伯赛大和迦百农，因为这三座城中的人看到了耶稣行的很多异能却不悔改(太 11:20-24; 路 10:13-15)。《新约》仅在描述这件事时提到了这座城市。《旧约》和约瑟夫斯的作品中没有

not mentioned in the OT or in Josephus; however, it may be the place mentioned in the Babylonian Talmud (*Menahoth* 85a) as famous for its wheat.

Eusebius, in the 4th cent., said it was 2 Roman mi. from Capernaum; and the ruins at Kerâzeh, about 2.5 mi. (4 km.) N of the modern Tell Hûm, are generally accepted as the site. A less likely suggestion is Khersa on the east shore of the lake.

Extensive ruins at Khirbet Kerâzeh indicate a city of some importance. Traces can be seen of a Roman road connecting Chorazin with the great caravan route leading past the lake on its way to Damascus. As a city (Gk. *pólis*; cf. Mt. 11:20f.) it would have a synagogue, and the remains of an early synagogue constructed of black volcanic rock have been found. Of special interest is the *cathedra Mosis*, a carved seat with an Aramaic inscription (cf. Mt. 23:2) uncovered at Kerâzeh. Apparently there was once a tradition that the antichrist would come from Chorazin, and the severe words spoken to the city by Jesus may be related to this tradition (E. Nestle, *Expos.T.*, 15 [1904], 524).

提到这个地名；不过，它可能是《巴比伦他勒目》(*Menahoth* 85a) 中提到的一个以出产小麦闻名的地名。

公元4世纪的优西比乌说，歌拉汛距离迦百农2罗马里；现代胡姆废墟(Tell Hûm)以北约2.5英里(4公里)处的凯拉泽(Kerâzeh)废墟通常被认为是哥拉汛的遗址。加利利海东岸的科尔萨(Khersa)也被认为是哥拉汛，这种说法不太可能成立。

凯拉泽废墟中的大量遗迹表明这里曾是一座比较重要的城市。还可以看到连接哥拉汛和重要商路的罗马道路的遗迹，这条商路经过加利利海通向大马士革。如果哥拉汛是一座城市(希腊语：*pólis*；参：太11:20-21)，那么城中应该有一座犹太会堂，而且已经在这里发现了一座由黑火山岩建成的早期犹太会堂。尤为引人注意的是 *cathedra Mosis*，这是一个在凯拉泽挖掘出的、刻有亚兰语铭文的雕刻座位(参：太23:2)。显然，传统上认为敌基督者来自于哥拉汛，基督责备这座城市的话可能与这个传统有关(E. Nestle, *Expos.T.*, 15 [1904], 524)。

R. H. MOUNCE

词条作者：R. H. MOUNCE



Ruins of the fourth-Century A.D. synagogue at Chorazin. 上图为公元4世纪哥拉汛犹太会堂的遗迹。这座会堂

The ornamentation is similar to that of the synagogue at nearby Tell Hûm (Capernaum). (Consulate General of Israel in New York)

CHORBE

kôr'bē [Gk. *Chorbe*]; AV CORBE. The head of a family which returned with Zerubbabel (1 Esd. 5:12). The name apparently corresponds to Zaccai in Ezz. 2:9 and Neh. 7:14.

CHOSAMAEUS

kos-ə-mē'əs [Gk. A *Simōn Chosamaios*, B *Chosamaos*]; NEB CHOSOMAEUS. The name occurs in 1 Esd. 9:32 as one of the sons of Annas. But in the parallel passage (Ezz. 10:31) the name is simply "Simeon," followed by "Benjamin, Malluch, Shemariah," which are omitted in 1 Esdras. The LXX of Ezz. 10:31 has *Semeōn*, followed by the three omitted names. The difference may have arisen from a mistake of a copyist, or from the use of an imperfect MS.

CHOSEN.

See CHOOSE.

CHOZEBA

kō-zē'bā. See ACHZIB 1.

CHRIST AS KING, PRIEST, PROPHET.

See CHRIST, OFFICES OF.

CHRIST, EXALTATION OF.

See EXALTATION OF CHRIST.

CHRIST, HUMANITY OF

See PERSON OF CHRIST.

CHRIST, INTERCESSION OF

的装饰与胡姆废墟（迦百农）附近犹太会堂的装饰类似。（纽约以色列总领事馆）

CHORBE 乔伯

音译: kôr'bē 【希腊语: *Chorbe*】; 《钦定版圣经》译为 CORBE (“乔伯”)。与所罗巴伯一同返回家园的一个家族的首领(拉一 5:12)。乔伯显然对应着《以斯拉记》2:9 和《尼希米记》7:14 中的萨改。

CHOSAMAEUS 乔什麦优斯

音译: kos-ə-mē'əs 【希腊语《亚历山太抄本》作 *Simōn Chosamaios*, 《梵蒂冈抄本》作 *Chosamaos*】; 《新英文译本》译为 CHOSOMAEUS (“乔什麦优斯”)。《以斯得拉一书》9:32 中提到的一个名字, 乔什麦优斯是亚南的子孙之一。但在平行经文中(拉 10:31), 这个名字仅仅写成“西缅”, 在他之后还提到了“便雅悯、玛鹿和示玛利雅”, 《以斯得拉一书》中省略了这三个名字。《七十士译本》的《以斯拉记》10:31 中译为 *Semeōn*, 后面没有省略那三个名字。这种差异可能是由抄写错误导致的, 或者是由于使用了有错误的原稿。

CHOSEN. 被拣选的

见 CHOOSE (选择、挑选、拣选)。

CHOZEBA 歌西巴

音译: kō-zē'bā. 见 ACHZIB 1 (亚革悉 1)。

CHRIST AS KING, PRIEST, PROPHET. 作王、祭司和先知的基督

见 CHRIST, OFFICES OF. (基督的职分)。

CHRIST, EXALTATION OF. 卓拔基督

见 EXALTATION OF CHRIST (卓拔基督)。

CHRIST, HUMANITY OF 基督的人性

见 PERSON OF CHRIST (基督的位格)。

CHRIST, INTERCESSION OF 基督代求

See INTERCESSION OF CHRIST.

见 INTERCESSION OF CHRIST(基督代求)。

CHRIST JESUS.

See JESUS CHRIST.

CHRIST JESUS. 基督耶稣

见 JESUS CHRIST (耶稣基督)。

CHRIST, OFFICES OF.

- I. Introduction
- II. Prophet
- III. Priest
- IV. King

CHRIST, OFFICES OF. 基督的职分

- I. 简介
- II. 先知
- III. 祭司
- IV. 君王

I. Introduction.-The work of Christ in the history of the world has many sides or facets. As the personal Word of God He created, sustains, and governs the universe (Jn. 1:1ff.). Thus He manifests God in His sovereign work both by His origination of all things and by His rule over them. He is, at the same time, the Redeemer of creation from the curse and disaster of sin which have come upon it through the disobedience of man. Thus His activity extends to every part of human history and activity.

I. 简介。基督在世界历史中的工作有很多方面。基督道成肉身，祂创造、支撑和统治着这个世界（约 1:1 起）。因此，在基督至高无上的工作中，祂藉着创造万物和统治万物显明了上帝。祂同时是受造物的救世主，他们曾因悖逆上帝而犯罪，受到诅咒，遭受灾祸，基督将他们从诅咒和灾祸中拯救出来。因此，基督的工作延伸到人类历史和人类活动的每个方面。

At the same time one must always beware of the danger of dividing the work of Christ into separate compartments. His work as Creator and His sustentation and rule over creation are closely bound together, for if He were Creator only, and did not also maintain His providential activity, the continued existence of creation would depend upon some other agency, which would mean that He did not possess creation and so could not rule over it. At the same time, one must take care not to separate creation and providence from redemption, for His overcoming of sin could be truly redemptive only because, as Creator and Ruler over creation, He graciously saved man from his antagonism to, and rebellion against, the

与此同时，人们必须始终警惕，切莫将基督的工作分成若干个部分。祂创造、维持和统治的工作是紧密联系在一起，因为如果祂仅仅是造物主，却不维持祂属天的行为，那么受造物的继续存在就将依赖于其他的中保，这也就意味着，祂对于所创造的世界没有所有权，所以不能统治世界。然而，人们一定注意，不要将创世、上帝的旨意和救赎分隔开，基督战胜罪的工作能够真正实现对世人的救赎，只因这位造物主和统治者仁慈地拯救了世人，使他们不再与那位掌握真道的万物之主为敌，不再悖逆祂。只有掌握如此大权柄和大能的基督才能战胜罪。

One who in truth was and is creation's Lord. No one of lesser authority and power could have achieved such a victory over sin.

Although Christians have very often centered the exposition of Christ's redemptive work on His death and resurrection, these two unique events form but the core and the climax of the plan and work of salvation. In order that man might understand, a long time of preparation preceded these events, and a period of explanation and interpretation came after them. Moreover, both before and after His historical redemptive acts, it was He who brought men to faith in Himself, whether as the One who would come in the future or as the One who had accomplished redemption in the past. Throughout history He has in this way made effective His redemptive work in His elect people. To understand what this has meant and what He has accomplished, one needs to see His work as a whole and in a systematic manner. Out of this need has come the formulation theologians have called Christ's threefold office of prophet, priest, and king.

The man who originally set forth this interpretation of Christ's work was Eusebius bishop of Caesarea (d. 340). In so doing, however, he did not invent a handy formula for giving a scientific statement of Christ's work, but actually derived it from the Scriptures (cf. Dt. 18:15; Ps. 110:4; Zec. 6:13). His formulation has thus been generally accepted as genuinely biblical, and as truly setting forth Christ's redemptive work.

虽然基督徒通常主要从基督受难和基督复活两个方面来理解基督的救赎工作，但这两个独特的事件仅仅是救赎计划和救赎工作的核心和高潮。为了让世人明白基督的救赎，这两个事件发生之前是一段很长的准备时期，事件发生之后又出现了一段解释和诠释时期。此外，历史性救赎行为出现前后，基督以未来降临者的身份或以过去救世主的身份赐给世人信心。纵观历史，基督以这种方式成功地实现了对祂的选民的救赎。人们必须系统整体地看待基督的工作，这样才能理解这句话的含义和祂完成的救赎工作。因此神学家系统阐述了基督的三重职分，即先知、祭司和君王的职分。

首先对基督的工作进行解释的人是凯撒利亚的主教优西比乌（卒于340年）。然而，他并没有发明一个详细解释基督工作的便捷公式，而实际上根据《圣经》推论出基督的三重工作（参：申18:15；诗110:4；亚6:13）。人们普遍认为他的系统陈述是忠实于《圣经》的，并且真正阐明了基督的救赎工作。

II. Prophet.-The biblical teaching concerning the office of a prophet is that the prophet is the mouthpiece of God speaking to man (Dt. 18:18; Jer. 1:9; Gal. 1:11f.; 1 Cor. 15:1-4). The prophet thus reveals to man the word of God, which may be a statement and explanation of that which was past, is present, or will come in the future (Dt. 34:10f.; Jgs. 2:1-5; 3:9-11; Jer. 15:1). Prediction, therefore, while usually a part of the prophetic message, did not constitute its sum total, but was made only as God spoke to men of the ultimate redemption He had prepared for them. The revelation of God's saving purpose was the primary responsibility of the prophet (Jn. 5:39; 1 Pet. 1:11). This office Christ fulfilled as the source of, and the greatest of, all the prophets.

In the opening statements of the Fourth Gospel, the writer makes the claim that Jesus Christ is the Word of God. This would seem to mean that as the second person of the triune Godhead He performs the function of revealing God. Christ revealed God first of all as Creator, and still does as Sustainer and Ruler over the universe (Jn. 1:3; Col. 1:15f.). The works of His hands manifest the divine power and Godhead to all men so that none may avoid or escape from the fact that a God of power and glory rules over all things (Ps. 19:1-6; Rom. 1:20f.). This general revelation of God, given to all men, came to man as soon as he appeared upon this earth; and it still speaks to him, so that he may never escape from the responsibility of worshiping and serving the sovereign God.

From the beginning, however, God set before man even more clearly his

II. 先知。《圣经》中关于先知职分的教导是，先知是为上帝向世人传话的人（申 18:18；耶 1:9；加 1:11-12；林前 15:1-4）。因此，先知向世人揭示出上帝的话语，这种揭示可能是对过去、现在或将来之事的叙述和解释（申 34:10-11；士 2:1-5；3:9-11；耶 15:1）。因此，虽然预言通常属于启示的一部分，却不是先知启示的全部，它仅仅是上帝在向世人传达祂为他们准备的根本救赎。揭示上帝的救赎旨意是先知的主要职责（约 5:39；彼前 1:11）。基督以众先知之源和最伟大的先知的身份履行了先知的职分。

第四福音书的作者在该福音书开头写道，耶稣基督是神的道。这似乎意味着，基督作为三位一体真神的第二个位格，肩负着显明上帝的职责。基督首先揭示出上帝是造物主和这个世界的支撑者与统治者（约 1:3；西 1:15-16）。基督手中的工作向世人彰显了神的大能和神性，所以没有人可以否认这位满有力量和荣耀的神统治着万物这样一个事实（诗 19:1-6；罗 1:20-21）。所有的人一降生就被赐予了这个关于上帝的普遍启示；这一启示之后还继续向他们显明，所以他们不能逃脱敬拜和事奉至高神。

然而，上帝从一开始就非常清晰地向人类显明了他们对造物主的职责，并藉着

obligations to his Creator, by revealing directly to man through the Word that he is to act as God's vicegerent upon earth, using that which the earth produces for his own welfare, ruling over and subduing it. At the same time, he must constantly acknowledge that God is ultimately the Lord who provides all things, even the very life of man (Gen. 1:28; 2:16ff.). In his state of innocence man lived in true fellowship with God through His Word by whom God spoke to him. This would seem to be the meaning of Gen. 3:8, which refers to "the voice of God" walking in the Garden.

Despite such close communion between creature and Creator, however, man desired to set himself up as independent of God, and by so doing he declared that he possessed the power of interpreting and understanding the universe by his own wisdom (Gen. 3:1-7; Rom. 1:19ff.). Refusing to recognize God's revelation either in nature or by word, he lost even the knowledge he originally possessed. At the same time, because of his utterly false interpretation and view of everything, he also lost his fellowship with God, so that instead of enjoying God's favor he came under God's rejection and condemnation (Gen. 3:16ff.; Rom. 1:26ff.).

One aspect of God's judgment on man was that God gave him up to the delusion of his own mind so that he could no longer comprehend the meaning of God's self-revelation. Claiming to have attained wisdom, in reality he became ignorant (Rom. 1:22ff.). For this reason, if God would have further communication with man He must speak to him more directly and more clearly than before. To this end, therefore, He chose one people through

道直接向世人表明，他们必须按照祂在地上的代理的教导行事，为自身的幸福利用地上的产物，治理并管理这个世界。与此同时，他们必须始终承认，从根本上讲，上帝才是赏赐一切甚至包括人的生命的主（创 1:28；2:16 起）。没有犯罪的人藉着神的道真正地跟随神，神藉着祂的道与世人交流。这似乎是《创世记》3:8 中的含义，这节经文提到园子里“神的声音”。

尽管受造物与造物主之间存在密切的关系，但世人企图摆脱神而独立存在，为了达到这一目的，他们宣称他们可以凭借自己的智慧解释和理解这个世界（创 3:1-7；罗 1:19 起）。他们实际上或口头上拒绝承认上帝的启示，甚至失去了他们最初获得的智慧。与此同时，由于他们完全错误地解释和看待每一件事，他们也不再跟随上帝，所以他们不能得到上帝的恩典，反而被人抛弃和诅咒（创 3:16 起；罗 1:26 起）。

上帝对世人的一个审判就是放弃他们，任由他们被自己的思想欺骗，以至他们不再能够理解上帝自我启示的意义。他们声称自己获得了智慧，实际上却变得愚昧无知（罗 1:22 起）。因此，如果上帝想要继续与世人交流，祂必须比从前更加直接、更加清楚地与世人说话。为此，上帝拣选了一个民族，也就是闪、亚伯拉罕、以撒和雅各的子孙，上帝曾与他们立了约，并要藉这个民族与世人说话（创 17，28；35）。上帝告知以色列

whom He spoke to man, the descendants of Shem, Abraham, Isaac, and Jacob, to whom He came by way of covenant (Gen. 17; 28; 35). To this people, Israel, God gave His oracles that they might transmit them to the world, in order that men as a whole might know of the way of forgiveness which God had provided for them (Ex. 4:22; Jer. 31:9; Hos. 11:1; Rom. 9:4).

God's methods of revelation to Israel were essentially three in number: theophany, prophecy, and miracle. In theophany God appeared to man as man or as angel (Gen. 18; Ex. 3:2; 13:21f.; 14:24; Josh. 5:14), and in all these various appearances the preincarnate Son of God was the one who made His presence known (Jn. 8:56). He also performed the miracles that took place at the hands of the OT prophets, priests, and kings (Jn. 6:32). But most important of all the preincarnate Son of God spoke through the prophets as they both explained the meaning of these divine manifestations and pointed forward to that divine redemptive plan that would surely come to pass (1 Pet. 1:10f.). In this way Christ fulfilled His office of prophet in the OT dispensation.

In speaking the word of God, the prophets pointed forward to the One who would be the prophet of God par excellence. Moses in particular set forth that one would come who would more fully reveal the will of God (Dt. 18:15-19). As the woman at the well of Sychar stated, He would "tell us all things" (Jn. 4:25). Such prophetic proclamation would form part of the work of the Messiah, who would come to redeem the people of God from their bondage under

列祂的预言，以便他们向世界传播这些预言，从而使整个世界找到上帝为他们提供的得赦免的方法(出 4:22; 耶 31:9; 何 11:1; 罗 9:4)。

从本质上看，神赐予以色列的启示方法总共有三种：显现、预言和神迹。神以人或天使的形象向世人显现(创 18; 出 3:2; 13:21-22; 14:24; 书 5:14)，道成肉身之前的圣子是神的众多显现形象之一，圣子让世人看到了神(约 8:56)。神还藉旧约先知、祭司和君王之手行了很多神迹(约 6:32)。但道成肉身之前的圣子的最重要作用是让先知说出了神显现的意义，并向世人指明了必会实现的神的救赎计划(彼前 1:10-11)。基督以此实现了祂在旧约时代的先知职分。

先知们在提及神的道时，指向了神最优秀的先知。摩西专门提到神将兴起一位能够更全面揭示祂的意志的先知(申 18:15-19)。正如叙迦井旁的妇人所说，祂“将一切的事都告诉我们”(约 4:25)。说预言是弥赛亚工作的一部分，祂将救赎神的子民，使他们摆脱罪的奴役(赛 61:1; 路 4:21; 约 4:25)。因此，纵观整部《旧约》，人们在多处经文中都可以看到，上帝应允将会派遣一位先知，让祂比以往任何时候更全面、更完整地显明上帝。

sin (Isa. 61:1; Lk. 4:21; Jn. 4:25). Thus throughout the OT one finds in various places promises that God would send One who would reveal Him more fully and more completely than ever before.

This anticipation found its fulfillment in the incarnation of the Son of God, the Word of God in the flesh, Immanuel: "God with us" (Mt. 1:23; Jn. 1:2ff.). For this reason one may say that God now spoke directly to man even as He had spoken to Moses of old (Nu. 12:8). As one studies Christ's discourses one finds that He did not follow the example of other rabbis of the day, who continually looked for their authority either to the OT prophets or to the rabbis of earlier times. Instead He spoke with autonomous authority, for He spoke as the Prophet, as the very Word of God Himself (Mt. 7:29; Mk. 1:22). Moreover, He took upon Himself the right to correct earlier erroneous interpretations of the law and to reject rabbinical additions (Mt. 5:21ff; Mk. 7:4f.). By these means He displayed His claim to be the prophet foretold by Moses, who spoke with the authority of God Himself (Jn. 3:34; 6:45ff.; Jn. 7:16ff.). In this way He fulfilled the messianic office of prophet.

The content of Christ's revelation also differed from that of the OT prophets. They had pointed forward to one who would come to establish the kingdom of God, but Christ came as the Redeemer-King who would fulfil their prophecies by establishing His rule (Mk. 1:15; Mt. 4:12ff.; Jn. 3:35; 18:36f.; Eph. 1:20ff.). Consequently He spoke not in terms of anticipation, but in terms of accomplishment. Moreover, as the Son of God He spoke concerning God in more

圣子的道成肉身、以肉身显现的神的道和以马内利：“神与我们同在”（太 1:23；约 1:2 起）实现了这一盼望。因此，人们可以说，神现在像当年与摩西说话那样直接与世人交流（民 12:8）。当一个人研究基督的话语时，他会发现基督与当时其他的拉比不同，他们一直渴望得到像旧约先知或早期拉比那样的权柄。而基督以自主的权柄说话，因为祂以先知和神的道的身份说话（太 7:29；可 1:22）。此外，祂主动承担起纠正之前对律法的错误解释的责任，并且抛弃了拉比添加的部分（太 5:21 起；可 7:4-5）。祂以此证明祂就是摩西预言的先知，可以以神的权柄说话（约 3:34；6:45 起；约 7:16 起）。因此，祂履行了先知的救世职分。

基督启示的内容也与《旧约》中先知们启示的内容不同。旧约先知提到，神将兴起一个人，让祂建立神的国，但基督以救世主和君王的身份降临，祂要通过确立祂的统治来兑现他们的预言（可 1:15；太 4:12 起；约 3:35；18:36-37；弗 1:20 起）。因此，基督不谈期望，却谈成就。此外，圣子基督用比旧约先知更亲密、更准确的词语谈论神（约 8:14 起；10:29 起；14:7 起）。祂甚至用道成肉身显明了神；基督还通过阐述神的存在和本性，更加清晰直接地解释了世人

intimate and accurate terms than could the OT prophets (Jn. 8:14ff.; 10:29ff.; 14:7ff.). Even through His human person He revealed God to men; and by his setting forth of the being and nature of God, Christ also revealed more clearly and more directly the nature and destiny of man and the world. The OT prophets had done this proleptically in the terms of their own environments, but Christ set forth these matters more universally and more fully than ever before (cf. Mt. 5-7; 25; Jn. 6; 8; 10; 14-17). And this in turn involved a definitive explanation of His own messianic work as the Priest and the King who would suffer on behalf of His people but who would rise triumphant over death, bringing redemption to His own (Jn. 6:35ff.; Mt. 16:13ff.; Mt. 26:26ff.; 1 Cor. 11:23ff.). Thus His teaching fulfilled, extended, and clarified that of the OT prophetic order. It formed the culmination of their order and the transition to that of the apostles.

His methods of revelation were various, although they followed generally the pattern already established in the OT. His very presence provided a theophany through which God made Himself visible to man. Furthermore, He taught men by means of His miraculous works (Jn. 3:2; 10:37ff.). In these He demonstrated the sovereignty of God over all creation and the divine ability to heal and save from death those who had fallen victims to its power (11:2-43). Both His incarnation and His miracles He also interpreted by word of mouth, in didactic utterances such as one finds in the Sermon on the Mount and other discourses, particularly as recorded in the Gospel of John. In these He employed various methods of teaching. He uttered simple statements of

和这个世界的本质和命运。旧约先知根据他们各自的环境说出了预言，但基督却更全面、更充分地阐述了这些事件（参：太 5-7；25；约 6；8；10；14-17）。这反过来明确说明基督以祭司和君王的身份拯救了世人，祂代替祂的子民受难，但将通过死后复活来战胜死亡，为祂的子民带来救赎（约 6:35 起；太 16:13 起；太 26:26 起；林前 11:23 起）。因此，基督的教导应验、扩展并阐明了《旧约》中先知的教导。基督的教导是先知教导的终点，是向使徒教导过渡的阶段。

虽然基督的启示方法通常遵循《旧约》中已经确立的模式，但祂还有很多种启示方法。基督降临是神向世人显现的一种途径。此外，祂还通过行神迹教导世人（约 3:2；10:37 起）。基督用这些神迹向所有的受造物展现了神的主权和祂治愈的大能，并使那些必死的人免于死亡（约 11:2-43）。人们可以在基督登山宝训和其他教导中，尤其是在《约翰福音》中看到基督对道成肉身和神迹的解释。祂用多种方法教导世人。祂对事实进行了简单地陈述，或像在“八福”中那样说谚语。另一方面，祂还讲寓言故事，以间接的方式让人们明白祂要表达的道理。最后，祂特意重新解释了旧约律法，并指出传统犹太师傅未能理解律法的真义。祂利用这些方法向世人揭示上帝的救赎旨意。

fact, or proverbial sayings as in the Beatitudes. On the other hand, He told parabolic stories that indirectly indicated what He wished men to understand. Finally, He specifically reinterpreted the OT law, showing how the traditional Jewish teachers had failed to understand its true meaning. By these various means He revealed to men the will of God for their salvation.

Christ's ascension did not bring His prophetic activity to a close. He continued to speak to His people through the prophets and the apostles. Paul says on a number of occasions that the Church rests on the foundation of these two orders (Eph. 2:20; 3:11; 4:5). In the book of Acts prophets such as Agabus appear from time to time (21:11), but Christ revealed to the church the meaning of His work as the incarnate Redeemer even more fully through the apostles, especially Paul (Gal. 1-2). Moreover, by His Spirit He brought into existence the canon of the NT, and by the same Spirit today He enables His people to understand what He would say to them in the word which He has spoken as the Prophet and which comes to them in the Scriptures of the OT and NT (1 Cor. 2; 2 Tim. 3:16f.).

III. Priest.-The office of priest differs from that of prophet in that instead of representing God to man, the priest represents man to God. His purpose is to restore men to fellowship with God who is justly angered at man for his rebellion and his rejection of the truth. This the priest does by the sacrifice of a substitute for man whereby he makes atonement, and by intercession on man's behalf. A careful examination of the Mosaic law

基督升天并不意味着祂不再说预言。祂仍然藉着先知和使徒向祂的子民讲话。保罗多次提到教会建立在先知和使徒两大根基上（弗 2:20； 3:11； 4:5）。在《使徒行传》中，亚迦布等先知不时地出现（徒 21:11），但基督藉使徒（尤其是保罗）更全面地向教会显示了道成肉身救世主工作的意义（加 1-2）。此外，祂藉着祂的灵形成了新约正典，今天基督同样藉着祂的灵让祂的子民明白先知基督对他们所讲的话，也让他们明白基督透过新旧两约的经文向祂子民所说的话（林前 2； 提后 3:16-17）。

III. 祭司。祭司的职分不同于先知的职分。因为祭司不是代表神站在人前，而是代表人站在神的面前。基督的祭司职分是为了恢复世人与神同在状态，世人悖逆放弃真道，神理应向他们发怒。祭司基督通过代世人献祭为他们赎罪，并且代替世人向神祈求。只要仔细研究一下摩西律法就会明白祭司的工作（出 29； 利 1-7； 16:1-34）。这位代以色列赎罪的祭司站在罪人和神之间，这象征着人与神和好了。

makes the work of the priest very clear (Ex. 29; Lev. 1-7; 16:1-34). As the one who made atonement for Israel the priest stood between the sinner and God, symbolically bringing the two together in reconciliation.

As the Word of God speaking to the prophets, Christ taught men that since the fall man could approach God only by way of vicarious, sacrificial atonement signified by the offering of animals, birds, or other produce, the immolation of which pointed to a life given in the place of man's (Gen. 4:22ff.; 8:20, 22; Rev. 13:8). This symbolism dominates the thought of the OT, for sanctification and acceptance by God could come only by cleansing through such substitution (He. 9:22). Thus Christ established symbolic sacrifice among the OT people of God as a type of what He would accomplish in the fulness of time (Gal. 4:4; He. 9).

Sacrifice, however, could not be performed by everyone, since man could not save himself. Consequently, in the organization of the Israelites as a nation on their deliverance from Egypt, at the very center of the whole religio-political structure God placed the tribe of Levi, which held the position of a priesthood for the whole people. Up to this time the head of the family had always acted as the priest. From Sinai on, the Levitical priesthood, consecrated to the service of God, had the responsibility of standing between God and man (Nu. 1:47-53; 3:21-27; Ex. 28:1). In this way they symbolically foreshadowed the coming of One who would effectively fulfil all their functions as the great High Priest (He. 8-10).

正如神的道对先知的教导，基督教导世人，自从人类堕落，他们只有通过献上牲畜、鸟或其他出产物，以及代替人类生命的祭物来替他们自己赎罪，才能走近神（创 4:22 起； 8:20, 22； 启 13:8）。这种象征主义是《旧约》中的主导思想，只有藉着基督代替神的子民献祭，使他们洁净，他们才能成圣，才能被神接受（来 9:22）。因此，及至时候满足，基督将成为《旧约》中神的子民的一种象征性祭物（加 4:4； 来 9）。

不过，并不是每个人都可以献祭，因为世人不能拯救他们自己。因此，神从曾被祂救出埃及的以色列人中选出利未支派，将其置于整个宗教政治结构的正中心，让利未人担任整个以色列民族的祭司。直到此时，利未家族的首领始终是祭司。利未人从在西奈山上时开始就作事奉神的祭司，侍立在神与人中间（民 1:47-53； 3:21-27； 出 28:1）。因此，他们象征性地预示着将有一位有效履行利未人所有祭司职分的大祭司降临（来 8-10）。

In His incarnation Christ fulfilled totally the work of the priest; but as the writer of Hebrews points out (ch. 10), He did so by the offering not of an animal but of Himself as the atoning sacrifice. By both His active and His passive obedience, in all His perfection, as the God-man He bore the penalty of sin for His people. In this way He fulfilled the Covenant of Grace on behalf of man, providing a way of entry for man into the presence of God. And by virtue of this sacrifice He makes continual intercession for His people that they may, despite all their sins and transgressions, ever have free access to the throne of the Majesty on high (He. 7:24.).

That this is the point of view of the Synoptic Gospels is abundantly clear right from the beginning. The announcements made to Joseph (Mt. 1:20f.) and to Mary (Lk. 1:31) prior to Christ's birth set forth the view that He would save His people from their sins. Although this aspect of His work does not receive much prominence in the early parts of the Gospels, even these sections have little meaning unless His priestly work is constantly kept in mind. From the time of Peter's confession at Caesarea Philippi and the Transfiguration, however, Christ spoke very plainly to the disciples of His coming death (Mt. 16:21ff.; Mk. 8:31ff.; Lk. 9:22ff.). Although the disciples did not grasp the meaning of His statements, the whole tone of the Gospels thereafter is permeated with this thought. The culmination of Christ's teaching concerning this matter came with the institution of the Lord's Supper. At this time Christ taught explicitly the purpose of His coming into the world, namely, to

基督道成肉身完成了祭司的全部工作；但《希伯来书》作者指出（来 10），祂不是献上牲畜，而是献上自己作了赎罪祭。完美的圣子通过主动和被动地顺服天父，替祂的子民承受了罪的惩罚。因此，祂代表人类兑现了恩典之约，并为他们提供了一条来到天父面前的道路。祂靠着这样的献祭继续为祂的子民在天父面前代求，所以尽管他们都犯了罪，但他们仍然可以自由地走到天父的宝座前（来 7:24）。

对观福音书从一开始很显然就阐述了这种观点。基督诞生之前，约瑟（太 1:20-21）和马利亚（路 1:31）就被告知，基督要将祂的百姓从罪恶里救出来。虽然在这些福音书的开头并没有着重突出基督的工作的这个方面，但如果始终牢记基督的祭司工作，这几卷福音书就毫无意义。然而，从彼得在凯撒利亚腓立比悔改和基督登山变像开始，基督非常清楚地告诉祂的门徒，祂将受难（太 16:21 起；可 8:31 起；路 9:22 起）。虽然门徒们并不明白基督话语的含义，但此后所有对观福音书中充满了这种思想。在主的晚餐上，基督关于这一问题的教导达到了高潮。基督在晚餐上阐明了祂来到这世界的目的，即，以祂的死亡为祂的百姓赎罪。这种象征主义的每个方面都表明，基督成就了《旧约》中的预表（太 26:26 起；可 14:22 起；路 22:19 起）。基督复活后，祂继续进行相同的教导，但祂此时的教导更加直白，因为祂已经完成了救赎的工作（参：路 24）。

redeem His people by His own death. Every aspect of the symbolism pointed to His fulfillment of the typology of the OT (Mt. 26:26ff.; Mk. 14:22ff.; Lk. 22:19ff.). After His resurrection His teaching was the same, although at this time He could speak even more plainly, since He had now accomplished His work of redemption (cf. Lk. 24).



Statue of youthful Christ as the Good Shepherd, by a third-century Christian artist. The shepherd as a youth Jesus's statue. The entire ancient world proves that the shepherd is the king.

symbol of royalty is attested throughout the ancient world. (Lateran Museum, Rome) (*Biblical Archeologist*)

It is apparent from the book of Acts that the core of the NT Church's witness consisted primarily in the proclamation of Christ's priestly, redemptive work. Peter's sermon on Pentecost (Acts 2:14ff.) and his defense before the Sanhedrin (4:8ff.) after the healing of the lame man provide good examples. The apostle Paul, however, set this matter forth even more explicitly and systematically, if that is possible. Apart from his various sermons and speeches in Acts one finds the doctrine stated in Rom. 4-6; 1 Cor. 15; Gal. 3-4; Col. 1-2; and various other places. In so doing he receives direct support from the apostles Peter (1 Pet. 1:18ff.), while the same doctrine lies at the base of all the other apostolic writings.

Perhaps the most explicit exposition of Christ's priestly work appears in He. 8-10. There the writer presents a detailed explanation of Christ's work as the fulfillment of the whole of the OT sacrificial system. Christ the eternal High Priest has offered up Himself as a sacrifice, that men might receive forgiveness and pardon for their sins.

The latest of the NT writings, those of the apostle John, indicate that under the teaching of the Spirit the Church had by the end of the apostolic age come to see with great clarity the nature of Christ's priestly work. This theme underlies his Gospel, but appears most clearly in chs. 6; 8; 10; 14-16. 1 Jn. 1-2 sets forth the same doctrine more didactically, while Revelation states it in pictorial terms (chs. 5; 12; 14; 19; 21; 22).

的一种象征。(罗马拉特兰博物馆) (*Biblical Archeologist*)

根据《使徒行传》的描述显然可以看出,新约教会的核心见证主要集中在对基督祭司和救赎工作的宣告上。彼得在五旬节的教导(徒 2:14 起)和他治愈瘸子后在公会前的辩词(徒 4:8 起)可能都是很好的例子。然而,使徒保罗尽可能更加明确系统地阐述了这个问题。除了保罗在《使徒行传》中的各种训诫和谈话,人们还可以在《罗马书》4-6、《哥林多前书》15、《加拉太书》3-4、《歌罗西书》1-2 和其他经文中看到这一教义。虽然这一教义以其他所有使徒作品为依据,但保罗因为这么做得到了使徒彼得的支持(彼前 1:18 起)。

或许,《希伯来书》8-10 章最为清晰地阐述了基督的祭司工作。该书作者细致地解释了基督的工作,认为祂的工作是对整个《旧约》中献祭制度的履行。永恒的大祭司基督将自己献作祭物,从而使犯罪的世人可能得到神的宽恕和赦免。

最晚的新约作品是使徒约翰的作品,这些作品表明,在圣灵的指引下,教会在使徒时代结束时已经明确地理解了基督祭司工作的本质。这一主题也构成了《约翰福音》的基础,但《约翰福音》6、8、10 和 14-16 章对这一主题的阐述最为清晰。《约翰一书》1-2 更多地以教诲的口吻陈述了同一个教义,而《启示录》则以形象的语言阐述了这一教义(启 5; 12; 14; 19; 21; 22)。

That the Church came to an understanding of this only gradually is evident from the information furnished by the book of Acts. Chapters 11 and 15 indicate that many of the early Christians did not understand that the Lord had fulfilled, and therefore abolished, the ceremonial law of the OT. Peter first and then Paul found it necessary to devote considerable attention to this matter in order that the Church might have a proper appreciation of Christ's priestly work.

Yet one must also remember that Christ's priestly work did not end with His resurrection. He has once and for all time met the requirements of the law of God, paying the penalty for the sins of His people (Rom. 8:1; Gal. 3:27ff.; Col. 1:20f.; 2:14f.; He. 9:24ff.). Therefore, by His very presence before God the Father He always intercedes on His people's behalf (He. 7:25). As one reads His great high-priestly prayer in Jn. 17, one can perhaps understand a little more clearly what this means. Since Christians have an advocate before the throne of grace, they have no further need of human priests, intercessors, or sacrifices, for Christ continuously performs the work of a priest on their behalf (1 Jn. 2:1ff.).

One must never, however, separate His priestly office from His other two offices. Men come to know of His priestly work and what He has accomplished by it because He as a prophet sets forth the will of God for their salvation. Moreover, men come to faith in Christ only as He by virtue of His kingly office sovereignly brings them to faith and obedience. His priestly office is central to His redemptive work, but man would neither know nor believe were it not for the other

根据《使徒行传》中提供的信息推测，教会显然是逐渐理解了这一教义的。《使徒行传》第11章和第15章表明，早期的基督徒并不认为主耶稣实现了《旧约》中的仪式律法，并因此废除了仪式律法。彼得首先提出，保罗后来也提出，必须仔细研究这个问题，以便教会能对基督的祭司职分有个合理的理解。

但是人们必须牢记基督的祭司工作并不随着基督复活而结束。祂曾经符合且将永远符合神的律法的要求，为祂的百姓赎罪（罗 8:1；加 3:27 起；西 1:20-21；2:14-15；来 9:24 起）。因此，靠着祂走到天父的面前，祂始终替祂的子民祈求（来 7:25）。如果人们读了《约翰福音》17 章中大祭司耶稣的祷告词，就会更加明白这句话的含义。既然基督徒在恩典宝座前有了一个中保，他们就不再需要人类的祭司、代求者或祭物，因为基督一直代他们履行祭司的职分（约壹 2:1 起）。

然而，人们一定不要将祂的祭司职分与其他两个职分分割开来。由于作为先知的基督阐明了神的救赎旨意，所以世人开始知晓基督的祭司职分和祂藉着祭司职分成就的事。此外，仅仅因为基督以祂至高无上的君王职分使世人信靠祂、顺服祂，所以世人才开始信仰基督。基督的祭司职分对祂的救赎工作极为重要，但如果不是因为基督履行了其他两个职分，世人不会知晓和相信基督的救赎工作。

two offices that he fulfils.

IV. King.-The work of a king consists primarily in ruling over a kingdom. His first responsibility is to maintain peace within his kingdom's borders by governing his own subjects effectively and justly. With regard to those outside his kingdom he has the responsibility of protecting his subjects from attack, and if such attack should take place he must be prepared to oppose the enemy and subdue him so that he will cease troubling the kingdom. Although in most countries today these functions come under the control of some other authority, whether democratic or dictatorial, in biblical times the king held the supreme political government of a nation, so that Christ is frequently referred to and described as a king, since He is an absolute sovereign.

Christ's kingship arises out of His sovereignty over the whole of creation by virtue of His creative and providential activities. He is Lord of the worlds because He made them and sustains them from moment to moment, and His rule involves not merely inanimate beings, but even man (Mt. 10:29; Job 33:33; 38-41; Ps. 33:6; Isa. 45). Christ from the beginning made plain as prophet that He was the ultimate authority over man, when He forbade him to eat of the Tree of the Knowledge of Good and Evil (Gen. 2:16f.). Only by reason of His lordship over man could He have laid down such a precept. Yet man rejected this order and in so doing denied the divine sovereignty, setting up in its stead his own or another creature's sovereignty which he obeyed. Sin thus crystallized itself in the denial of God's sovereignty, which meant the rejection of Christ as Lord and King

IV. 君王。君王的主要职责是统治一个王国。君王的第一职责是通过有效和公正地管理他的百姓维持国内的和平。他还要保护他的百姓，使他们免受来自国外的攻击，如果国外的敌人向他的王国发起了进攻，他必须准备好与敌人争战、打败敌人，停止敌人对王国的袭扰。虽然今天在大多数国家这些职能掌握在其他民主权威或独裁权威手中，但在圣经时代君王掌控着一个国家的最高政治统治权，所以经文中经常称基督是君王，因为祂拥有至高无上的主权。

基督的君权源于祂对所有受造物的主权，因为祂按照自己旨意创造了他们，所以祂有权统治他们。祂是这个世界的主，因为祂创造了这个世界，并且时时刻刻支撑着这个世界，祂不仅统治无生命的东西，而且统治人类（太 10:29；伯 33:33；38-41；诗 33:6；赛 45）。基督从创世之初就以先知的身份禁止亚当吃善恶树上的果子（创 2:16-17），这表明祂拥有对人类的最高权柄。仅仅因为祂是人类的主，所以祂可以这样警告世人。但人类不接受这个命令，吃了善恶树上的果子，从而否定了神的主权，却服从他们自己的主权或其他生物的主权。因此，人类因否定神的主权而犯罪，这意味着他们抛弃了自己的主和君王——基督（创 3:1 起；罗 1:25）。

(Gen. 3:1ff.; Rom. 1:25).

The only way God could in both justice and grace bring man back to his proper relationship to Him was the establishment of a truly redemptive kingdom, over which He would rule as king with man His willing subject. Such a kingdom, of necessity because of man's rebellion, would center in the fact of salvation by divine grace alone. Thus, immediately after the fall the redemptive principle was introduced into history on the divine initiative (Gen. 3:14ff.), and following this throughout Genesis the gradual establishment of the kingdom took place in the families of Seth, Noah, Abraham, Isaac, and Jacob. After the Exodus it came to full expression in the giving of the law at Sinai. There Israel appeared clearly for the first time as a redemptive kingdom centered upon the tabernacle, with the service and worship of God as the core of its very existence (cf. Ex. 20).

In this kingdom the preincarnate, Christ ruled as king, for from the earliest days it existed by virtue of a covenant that God made with His chosen people, and Christ as the mediator of the covenant ruled over and governed them. In this way Christ ruled over all of Israel's life. The Mosaic law included matters relating not only to religious ordinances, but to every aspect of individual and national activity. Thus, Israel should have continued as God's covenant people under His direct rule; but they refused. When they had lived for many years in Palestine under judges, they desired a human king, forgetting that most of their difficulties since their entry into the land had resulted from their own disobedience to God. Despite the sinfulness of their desire, God

只有通过建立真正的救赎王国，秉持公义、赐予恩典的神才能使世人恢复与祂合适的关系，神以君王的身份建立了这个真正救赎的王国，祂统治着那些祂按自己的心意拣选的子民。因为世人悖逆神，所以需要这样的王国，但只有依靠神的恩典这个王国才有救赎的果效。因此，世人堕落之后，神立即在人类的历史中引入了救赎的原则（创 3:14 起），纵观整个《创世记》，按照这一原则，塞特、挪亚、亚伯拉罕、以撒和雅各的家族中逐渐建立了王国。出埃及之后，神在西奈山上赐予律法时，全面阐述了神的救赎原则。分布于会幕四周的以色列首次清楚地作为救赎王国出现，事奉神、敬拜神是这一王国存在的关键（参：出 20）。

道成肉身之前的基督以君王的身分统治着这个王国，因为从历史从最早期开始藉着神与选民所立的约，这个王国已经存在，作为圣约中保的基督统治并管理着神的选民。基督以这种方式统治着所有以色列人。摩西律法不仅包括与宗教条例相关的问题，而且包括了与个人活动和国家活动各个方面相关的问题。因此，以色列始终是受神直接统治的立约之民，但他们拒绝神的统治。当他们在士师的统治下在巴勒斯坦生活多年之后，他们渴望拥有一位人类君王，他们忘记了自从进入迦南地以来所遇到的绝大多数问题都缘于他们不顺从神。尽管他们的这种渴望是罪恶的，但神还是默许了他们的要求，赐给他们一位统治者（撒上 8）。虽然这表示以色列在抛弃耶和華的王权，但祂仍然统治着这个民族，因为祂拣选他们的国王，继续惩

acquiesced in their demand and they obtained a human ruler (1 S. 8). Yet although this represented a rejection of Yahweh's royal claim, He still ruled over the nation both in the choosing of their king and in His continuing to punish or prosper them as they obeyed His law and walked in faith toward Him (cf. Isa. 45; Hos. 1-2; Hag. 2).

The human kingship by no means met Israel's needs. Although some kings such as David, Hezekiah, Joash, and others sought to serve God and to lead the people in this service, many went their own way without regard to the covenantal character of the kingdom. The outcome of this was that the very reason for which Israel demanded a king, a desire for unity and visible leadership, ultimately led to the destruction of both her unity and nationality. Under Rehoboam, Solomon's son, the kingdom divided (1 K. 12:10), the northern ten tribes setting themselves up under the kingship of Jeroboam, who endeavored to turn them away from worship of Yahweh at Jerusalem (vv. 25ff.). Although the two southern tribes, who remained loyal to the house of David, also continued for a time faithful to the covenant, they too eventually lapsed from the faith. In both cases unfaithfulness to Yahweh led to conquest by pagan nations; and although restoration later took place, the kingdom never was reestablished and Israel eventually fell under the domination of Rome.

Throughout the history of the two kingdoms Yahweh continually sent prophets to Israel and Judah to rebuke the people for their sins and at the same time to point forward to the reestablishment of

罚他们，或因着他们遵行祂的律法在信心中归向祂而复兴他们（参：赛 45；何 1-2；该 2）。

人类的王权并没有满足以色列的要求。虽然大卫、希西家、约阿施等国王事奉神，并带领他们的百姓事奉神，但很多国王一意孤行，不考虑他们王国的圣约特征。因此，正因为以色列渴望拥有一位国王，渴望国家统一和一位看得见的领袖，反而破坏了以色列的统一并招致整个国家的灭亡。所罗门的儿子罗波安在位时期，以色列王国一分为二（王上 12:10），北部的十个支派拥立耶罗波安为王，耶罗波安在耶路撒冷试图让百姓不再敬拜耶和华（王上 12:25 起）。虽然南部的两个支派仍然效忠于大卫家族，并在一段时间内信守圣约，但他们最终也背离了信仰。南北两大王国都不忠实于耶和华，导致他们被异教民族征服；虽然后来再次出现了复兴，但再未重新建立起王国，以色列最终落入罗马的掌控之中。

纵观两大王国的历史，耶和华始终向以色列和犹大派遣先知来谴责百姓的罪行，同时指导他们复兴王国，这是一个建立在属灵和普世基础上的王国，属于大卫子孙的王国，并且拥有了非凡的能

the kingdom, this time on a spiritual and universal basis under a descendant of David possessed of divine power and authority (Isa. 9:6ff.; 11; 40:9ff.; 60; Jer. 23:5ff.; 31:22ff.; Hos. 3; Zec. 14:4ff.; Mic. 5:2). Against this background one must place the activity of John the Baptist, who came preaching the kingdom of God. The central fact he set forth was that Yahweh had come to establish His kingdom (Mt. 3:11f.), and this theme the angel declared in the annunciation to Mary (Lk. 1:31f.), as did also Christ Himself when He commenced His ministry (Mk. 1:15f.). During Christ's early ministry this continued to form the core of His preaching, but the disciples He gathered around Himself thought in terms of a political kingdom. Even when He pointed out to them that as priest He must die for men's sins, they did not believe (Mt. 16:21ff.), and eventually they attempted to make Him king (21:4ff.). After His resurrection they still thought in the same terms (Acts 1:6f.). They recognized Him as the covenant God of the OT who they believed would now reestablish literally David's kingdom. He explained, however, that His kingdom was not of this world (Jn. 18:35ff.; Acts 1:6ff.).

After the Lord's ascension the disciples gradually came to understand the spiritual nature of Christ's kingship. Through His Spirit, Christ led the apostolic Church to perceive it by bringing the Gentiles into the Church. James at the Council of Jerusalem set forth this new understanding of the Kingdom explicitly (Acts 15:13ff.), and the apostolic writers followed his example. The apostle Paul in various places speaks of Christ's exaltation and kingship over all things for

力和权柄（赛 9:6 起； 11； 40:9 起； 60； 耶 23:5 起； 31:22 起； 何 3； 亚 14:4 起； 弥 5:2）。施洗约翰正是在这样的背景下传道，传扬神国的福音。约翰宣布的核心事实是，耶和华已来建立祂的国（太 3:11-12），向马利亚报喜的天使宣布了这个福音（路 1:31-32），基督在开始传道时也宣告了这个事实（可 1:15-16）。在基督传道初期，这始终是祂传道的核心，但基督拣选的门徒认为神的国是一个政治的王国。甚至当耶稣指示门徒，祂将以祭司的身份为世人的罪恶受难时，他们都不相信耶稣的话（太 16:21 起），但最终他们都称颂祂为君王（太 21:4 起）。耶稣复活之后，他们仍然盼望主耶稣复兴以色列国（徒 1:6-7）。他们认为基督是《旧约》中与以色列立约的神，并认为祂现在确实要复兴大卫的王国。然而，基督解释道，祂的国不属这世界（约 18:35 起； 徒 1:6 起）。

主耶稣升天之后，门徒们逐渐理解了基督王国的属灵本质。基督藉着祂的灵将外邦人纳入教会，从而指引使徒教会理解基督王国的属灵本质。雅各在耶路撒冷会议上明确表达了他对基督王国的新的理解（徒 15:13 起），使徒作家也都以他为榜样。使徒保罗也在多处经文中提到，基督因完成了救赎和大祭司的工作而被神高举，为教会作万有之首（弗 1:20 起； 腓 2:9 起； 西 2:13； 提前 6:15）。然而，《启示录》中却作出了最好的陈述，在《启示录》中，基督被描绘为“万

the Church (Eph. 1:20ff.; Phil. 2:9ff.; Col. 2:13; 1 Tim. 6:15) as a result of His having fulfilled His work as the Redeemer, the great High Priest. The greatest statement comes, however, in Revelation, where Christ is pictured as “Lord of lords and King of kings” (Rev. 17:14; 19:11f.). By the end of the apostolic age the true nature of Christ’s kingship had been fully stated by the Church.

In some ways the Church and the Kingdom are co-extensive and in other ways they differ. The Church consists of those who have received and accepted the covenant promises, its primary work being that of proclaiming the gospel to men. The Kingdom, on the other hand, embraces the whole sphere of obedience to Christ’s rule, including the Church. Men enter His kingdom by faith and live in it by obeying Him in every aspect of life. Such would seem to be the point of many of Christ’s parables concerning the Kingdom. Yet men who live in His Kingdom do so, not because physically conquered, but by the inward compulsion of their faith, which they have received through the Holy Spirit as Christ’s royal gift (1 Cor. 12:3; Eph. 2:5ff.). The consequence is that when Christians seek to serve their King in all things, in the providence of God they also influence those around them who do not believe, so that the mediatorial kingship of Christ exercises its influence upon even those who are not Christians. Thus Christ’s universal sovereignty as Creator and upholder of all things unites with His mediatorial kingship. He is truly “head over all things for the church” (Eph. 1:22).

主之主，万王之王”（启 17:14；19:11-12）。到使徒时代结束时，教会已经全面地阐述了基督君王职分的实质。

从某些方面说教会和神的国共同发展，从另一些方面说它们又有所不同。一方面，教会是由那些接受并认可圣约应许的人组成的，教会的主要工作是向世人传播福音。另一方面，神的国包含所有服从基督统治的阶层，包括教会。世人靠着信心进入神的国，并因在生活的各个方面顺从基督而生活在神国中。基督关于神国的比喻似乎都在阐述这一观点。生活在神国的人顺从基督，不是因为基督征服了他们的肉体，而是因为他们受到了内在信心的驱使，他们藉着圣灵得到了君王基督的恩赐（林前 12:3；弗 2:5 起）。因此，基督徒在所有的事情上都力图按照上帝的旨意事奉他们的“君王”时，他们也影响了他们身边那些不信基督的人，所以中保基督的君王身份也对非基督徒产生了影响。因此，造物主和支撑万有的基督将祂普世的主权与祂的中保王权结合在了一起。祂真的是“为教会作万有之首”（弗 1:22）。

The final demonstration of the ultimate unity of Christ's kingship both over creation and over His redeemed people will come when He returns in glory as judge of the earth (Mt. 25; Jn. 5:28f.; 1 Thess. 4:16; 2 Thess. 1:6ff.). He will at that time manifest His kingship, not only over His Church, but over all men and creation. Those in rebellion against Him He will cast into utter darkness, while those whom He has redeemed He will usher into the fulness of His kingdom, which will include a regenerated heaven and earth (Mt. 25; Rom. 8:18ff.; 2 Pet. 3:10ff.; Rev. 21). At that time Christ's mediatorial kingship shall cease, for the triune God shall be all in all (1 Cor. 15:24ff.).

See also KING, CHRIST AS.

Bibliography.—Calvin *Inst.* ii.15.1–6; C. Hodge, *Systematic Theology* (1893), II, chs. 5f., 10; Barth, *CD*, IV/1–3.

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CHRIST, PERSON OF.

See PERSON OF CHRIST.

CHRIST, TEMPTATION OF.

See TEMPTATION OF CHRIST.

CHRISTIAN

[Gk. *Christianós*].

I. Origin of the Term.—The word “Christian” occurs only three times in the NT (Acts 11:26; 26:28; 1 Pet. 4:16). The first passage, Acts 11:26, gives the origin of the term: “In Antioch the disciples were for the first time called Christians.” The older generation of critical scholars

当基督在荣耀里再次降临，审判这个世界时，祂最终将以万王之王的身分统治万有和祂的救赎之民（太 25；约 5:28-29；帖前 4:16；帖后 1:6 起）。那时，祂不仅将彰显祂统治教会的王权，而且还将彰显祂统治所有人类和受造物的王权。祂将悖逆者置于一片黑暗之中，而被祂救赎的人将丰丰富富走进祂的国，那将是一片新天新地（太 25；罗 8:18 起；彼后 3:10 起；启 21）。那时，基督的中保王权将结束，因为三位一体的真神将成为万物之主（林前 15:24 起）。

另见 KING, CHRIST AS（君王基督）。

书目——Calvin *Inst.* ii.15.1–6; C. Hodge, *Systematic Theology* (1893), II, 5-6 章, 10; Barth, *CD*, IV/1–3。

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CHRIST, PERSON OF. 基督的位格

见 PERSON OF CHRIST（基督的位格）。

CHRIST, TEMPTATION OF. 基督受试探

见 TEMPTATION OF CHRIST（基督受试探）。

CHRISTIAN 基督徒

【希腊语：*Christianós*】。

I. 基督徒一词的起源。“基督徒”这个词在《新约》中仅出现 3 次（徒 11:26；26:28；彼前 4:16）。第一个提及“基督徒”的经文是《使徒行传》11:26，这节经文给出了这个词的起源：“门徒称为基督徒，是从安提阿起首。”老一辈的批判学者对这句话的史实性存有争议。

disputed the historicity of this statement. It was argued that, had the term originated so early, it must have been found far more frequently in the records of early Christianity; sometimes also that the termination *-ianos* points to a Latin origin. But there is general agreement now that these objections are groundless. The historicity of the Lukan account was upheld not only by Harnack, but by the more radical Knopf in J. Weiss, ed., *Die Schriften des NT* (1906–1907). In early imperial times, the adjectival termination *-ianos* was widely diffused throughout the whole empire. Originally applied to the slaves belonging to the great households, it had passed into regular use to denote the adherents of an individual or a party. A Christian is thus simply an adherent of Christ. The name belongs, as Ramsay stated, to the popular slang, as indeed sect and party names generally do. It is only after a considerable interval, and very often under protest, that such names are accepted as self-designations.

The name, then, did not originate with the Christians themselves. Nor would the Jews have applied it to the followers of Jesus, whose claim to be the Christ they opposed so passionately. They spoke of the Christians as “the sect of the Nazarenes” (Acts 24:5); perhaps also as “Galileans,” a term which the emperor Julian later attempted vainly to revive. The word must have been coined by the unconverted population of Antioch, as the Church emerged from the synagogue and a Christianity predominantly gentile took its place among the religions of the world.

II. Christian Attitude to the Name.—Perhaps the earliest occurrence of

他们争论道，如果这个词这么早就出现了，那么早期的基督教应该经常使用这个词；他们有时也认为这个希腊词语的词尾*-ianos* 源于拉丁语。但现在人们普遍认为这些争论是没有根据的。哈纳克和更为激进的学者克诺父（J. Weiss 编，*Die Schriften des NT* [1906–1907]）都认为《路加福音》中的描述是符合史实的。在罗马帝国初期，形容词词尾*-ianos* 在整个罗马帝国的使用范围很广。起初用这个词尾表示大家族的奴隶，后来通常用这个词表示一个人或一个党派的追随者。因此，基督徒仅仅指的是基督的追随者。正如拉姆塞所说，这个词是一个大众俚语，实际上，宗派名和党派名通常也属于大众俚语。经过相当长时间的适应，甚至屡遭反对，基督徒才最终接受用这些名字称呼自己。

“Christian”起初并不是基督徒的自称。犹太人也不用这个词表示耶稣的门徒，他们曾强烈反对耶稣称自己为救世主。他们称基督徒为“拿撒勒教党”（徒 24:5）；可能也称他们为“加利利人”，罗马皇帝后来曾试图恢复使用这个词，但以失败告终。这个词一定是由未归信的安提阿人创造的词，正如教会是从犹太会堂发展而来的，再比如，以外邦人为主导的基督教在世界宗教中确立了自己的地位。

II. 基督徒对这个词的态度。《十二使徒遗训》12:4 中最早出现了自称为“基督

“Christian” as a self-designation is in Didache 12:4. In the Apologists and Ignatius, on the other hand, the word is in regular use. 1 Peter simply takes it over from the anti-Christian judicial procedure of the law courts, without in any way implying that the Christians used it among themselves. There is every probability, however, that the very element of danger that thus began at an early date to attach to the name was what commended it to the Christians themselves as a title of honor. Deissmann (Deiss. *LAE*) suggests that Christian means “slave of Christ,” as Caesarian means “slave of Caesar.” But the word can scarcely have had that fulness of meaning until the Christians themselves had come to be proud of it.

According to tradition, Luke himself was from Antioch. (Cf. Codex Bezae of Acts 11:27f., “when we had assembled.”) If the historian was not only an Antiochene, but a member of the original gentile Christian Church, we have the explanation alike of his interest in the origin of the name Christian and of the detailed precision of his information.

III. Was “Christian” the Original Form?.-In all three NT passages the uncorrected Codex Sinaiticus reads *Chrēstianoī*. We know from many sources that this variant was widely current in the 2nd century. Blass in his edition of Acts not only consistently reads “Chrestian,” but conjectures that “Chrestian” is the correct reading in Tacitus (*Ann.* xv.44), the earliest extrabiblical testimony to the word. The Tacitus MS has since been published in facsimile. This has shown, according to A. von Harnack (*Mission and Expansion*

徒”的例子。不过，护教士和伊格那丢经常使用这个词。《彼得前书》仅仅从那些反对基督徒的法庭审判程序中借用了这个词，无论怎样，这不能说明基督徒曾在他们中间使用这个词。然而，在早期很可能正是由于“基督徒”这个名字所承担的危险使它成为了基督徒的一种荣誉称号。戴斯曼 (Deiss. *LAE*) 认为基督徒的含义是“基督的奴仆”，就像凯撒利亚人意为“凯撒的奴隶”。但直到基督徒以被称为“基督徒”而感到自豪时，这个词才拥有了丰富的含义。

传统上认为路加来自于安提阿 (参:《使徒行传》11:27-28 的《伯撒抄本》, “when we had assembled” [“当我们被召在一起”]。) 如果这位历史学家不仅是一个安提阿人, 还是最初外邦基督教教会的成员, 那么就就可以解释他为何要关注“基督徒”这个名字的起源, 并加以详细说明了。

III. “Christian” 是否是这个词的原形? 未修正的《西奈抄本》将在三段新约经文中的“基督徒”译为 *Chrēstianoī*。我们从很多资料来源可以看出, 在公元 2 世纪这个词的变形使用的范围很广。布拉斯在他出版的《使徒行传》中始终将“基督徒”译为“Chrestian”, 他还推测塔西佗作品 (*Ann.* xv.44) 应该也将“基督徒”译为“Chrestian”, 塔西佗的作品是《圣经》之外使用“基督徒”的最早证据。塔西佗原稿的临摹版一直在出版。根据哈纳克 (A. von Harnack, *Mission and Expansion of Christianity in the First Three Centuries*, I [1962 年再

of *Christianity in the First Three Centuries*, I [repr. 1962], 413f.), that “Chrestian” actually was the original reading, though the name “Christ” is correctly given. Harnack accordingly thought the Latin historian intended to correct the popular appellation of ca. A.D. 64, in the light of his own more accurate knowledge. “The common people used to call them ‘Chrestians,’ but the real name of their founder was Christ.” Be this as it may, a confusion between “Christos” and the familiar Greek slave name “Chrestos” is more intelligible at an early date than later, when Christianity was better known. There must have been a strong tendency to conform the earlier witnesses to the later, familiar, and etymologically correct usage. It is all the more remarkable, therefore, that κ retains “Chrestian.” On the whole it seems probable that this designation, though bestowed in error, was the original one.

IV. Other Christian Self-Designations.—The Christians originally called themselves “disciples,” a term afterward restricted to personal hearers of the Lord, and regarded as a title of high distinction. The ordinary self-designations of the apostolic age are “believers” (Acts 5:14; 1 Tim. 4:12), “saints” (Acts 9:13, 32, 41; Rom. 1:7), “brethren” (Acts 6:3; 10:23; etc.), “the elect” (Col. 3:12; 2 Tim. 2:10), “the church of the Lord [mg. God]” (Acts 20:28), “servants (slaves) to God” (Rom. 6:22; 1 Pet. 2:16). The apostolic authors refer to themselves as “servants (slaves) of Christ Jesus” (Phil. 1:1). Other expressions are occasionally met with, of which perhaps the most significant is: those “that call upon the name of the Lord” (Acts 9:14; Rom. 10:12f.; 1 Cor.

版], 413-414) 的观点, 这个原稿表明 “Chrestian” 实际上是 “Christian” 的原形, 虽然这个原稿给出了 “Christ” (“基督”) 这个名字的正确拼写形式。因此, 哈纳克认为, 这位拉丁历史学家想要根据他掌握的更准确的知识更正那个约在公元 64 年流行的称谓。“百姓过去称他们为 ‘Christians (基督徒)’ , 但建立他们的人的真实名字是 Christ (基督)。” 如果事实如此, 那么就更容易理解为何与后期相比, 早期的人们更容易混淆 “Christos” 和常见希伯来奴隶名 “Chrestos” 的含义, 因为后期的人更了解基督教。一定存在使早期的用法与后期常见的、词源上正确的用法相一致的强烈倾向。因此, 更为值得注意的是, 《西奈抄本》仍然将 “基督徒” 抄写为 “Chrestian”。总的来说, 虽然这个称谓的用法有误, 但它可能是 “Christian” 最初形式。

IV. 基督徒的其他自称。基督徒最初自称为 “门徒”, “门徒” 这个词后来只用来表示亲自听见 “主” 讲道的人, 并被认为是一种荣誉称号。使徒时代基督徒以 “信徒” (徒 5:14, 提前 4:12)、“圣徒” (徒 9:13, 32, 41; 罗 1:7)、“弟兄们”(徒 6:3; 10:23 等)、“选民”(西 3:12; 提后 2:10)、“主的教会[旁注神的教会]”(徒 20:28) 和 “神的奴仆”(罗 6:22; 彼前 2:16) 自称。使徒作者自称为 “基督耶稣的仆人”(腓 1:1)。基督徒偶尔还会使用其他的自称, 最重要的一个称谓可能是 “求告主名的人”(徒 9:14; 罗 10:12-13; 林前 1:2)。参: 普林尼禀告图拉真皇帝的话 (*Ep.* x.97): “他们声称……他们已经习惯于聚集在一起和赞美他们的神基督。”

1:2). Cf. Pliny's report to Trajan (*Ep.* x.97): "They affirmed that ... they had been wont to assemble and address a hymn to Christ as to a god."

Bibliography.—H. J. Cadbury, *BC.*, V, 383–86; E. Haenchen, *Acts of the Apostles* (Eng. tr. 1971), pp. 367f. n. 3, 689.

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CHRISTIANITY

[Ignatius, Gk. *Christianismós*].

- I. In Principle and Essence
 - A. Early Use of the Term
 - B. NT Implications
 - C. Revelation
 - D. Reconciliation
 - E. Resurrection
 - F. The Estimate of Unbelief
 - G. The Response of Faith
 - H. Christianity Is Christ
- II. In History and Theology
 - A. Christianity and Religion
 - B. Uniqueness
 - C. Universality
 - D. Expansion
 1. Early Church
 2. Succeeding Period
 3. Modern Missions
 - E. Theological Development
 1. Early Period
 2. Medieval Period
 3. Modern Period

I. In Principle and Essence.—A. *Early Use of the Term.* Unlike "Christian," which occurs three times in the NT, the term "Christianity" is not used in the Bible. In its Greek form it is parallel to "Judaism" (the Jews' religion; cf. Gal. 1:13f.; 2 Macc. 2:21). It seems to have been used first by Christians themselves.

CHRISTIANITY 基督教

【伊格那丢, 希腊语: *Christianismós*】。

- I. 理论上和本质上的基督教
 - A. 基督教的早期用法
 - B. 基督教在《新约》中的含义
 - C. 启示
 - D. 神与人和好
 - E. 复活
 - F. 不信神的人的评价
 - G. 信心的回应
 - H. 基督教就是基督
- II. 历史和神学中的基督教
 - A. 基督教和宗教
 - B. 基督教的独特性
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 - D. 基督教的传播
 1. 早期教会中的基督教
 2. 后期的基督教
 3. 基督教的现代使命
 - E. 基督教的神学发展
 1. 早期的发展
 2. 中世纪时期的发展
 3. 现代时期的发展

I. 理论上和本质上的基督教。A. 基督教的早期用法。“基督徒”这个词在《新约》中出现了三次,但《圣经》中却没有提到“基督教”这个词。“基督教”的希腊语形式相当于“犹太教”(犹太人的宗教;参:加1:13-14;马二2:21)。基督徒似乎首先使用了“基督教”这个词。最早使用这个词的权威是安提阿的

Our earliest authority is Ignatius of Antioch, who says that the glory of the Christian is “to live according to Christianity” (Magn. 10). For Christians it is a title of honor. (Cf. also Ign. Rom. 3; Philad. 6.)

B. NT Implications. While the word is not used in the NT, it obviously arises from the biblical account of the person, life, and work of Jesus as the Christ. Christianity rests on the fact that Jesus is, and claims to be, the promised Messiah. Those who accept this fact and this claim are followers or adherents of Christ (Christians), and it is natural that their faith should be called Christianity or Christianism. Implied in Christianity as the fulfillment of the OT is the supreme revelation of God in Jesus Christ, the accomplishment of divine reconciliation through His life and work, and the confirmation of His messiahship and Sonship by His resurrection the third day from the dead. Along these lines the apostles have left some of the simplest and yet the most profound definitions of Christianity, e.g., in Jn. 3:16; Rom. 6; 2 Cor. 5:18ff.; He. 1:1ff.

C. Revelation. The completion of God’s revelation in Jesus is bound up with His being the Word of God (Jn. 1:1). As Christ, in whom OT prophecy is fulfilled, He is not only a chosen and anointed man; He is also the Lord from heaven, very Man and very God. Whereas the prophets spoke of God and spoke in His name, He is God Himself speaking directly in word and act. To see Him is to see the Father (Jn. 14:9). His glory is as the glory of the only-begotten of the Father, full of grace and truth (1:14).

伊格那丢，他说基督徒的荣耀就是“按照基督教教义生活” (Magn. 10)。对基督徒来说，基督教是一个荣誉称号。(另参：Ign. Rom. 3; Philad. 6.)

B. 基督教在《新约》中的含义。虽然《新约》中没有使用“基督教”这个词，但基督教显然源于《圣经》对耶稣基督位格、生命和工作的描述。基督教基于耶稣是并自称是神所应允的弥赛亚这一事实。那些接受这一事实和宣告的人是基督的追随者或信徒（也就是，基督徒），他们的信仰自然应该被称为基督教。基督教中所暗含的旧约预言的应验是神在耶稣基督里的最高启示，是藉着耶稣基督的生命和工作与神和好的成就，也是通过耶稣受难后第三天复活对基督的弥撒亚和圣子身份的见证。使徒们沿着这个思路给出了基督教的最简单和最深刻的定义，如《约翰福音》3:16；《罗马书》6；《哥林多后书》5:18起；《希伯来书》1:1起。

C. 启示。神在耶稣里完成的启示与道就是神这个事实密不可分（约 1:1）。救世主耶稣不仅是被神所拣选和膏立的人，还是天上的主、完全的人和完全的神，并且在祂里面应验了《旧约》中的预言。由于先知们既谈到神，又以基督之名说预言，所以基督就是神，祂可以直接用祂的话语和行为传道。看见了基督就是看见了父（约 14:9）。基督充充满满地有恩典有真理，祂的荣光就是神的独生子的荣光（约 1:14）。

To suppose that He was a good and gifted man who simply advanced religious truth by His insights is to miss the whole nature of the divine self-revelation in Him. To argue that His disciples or their successors conferred on Him a title of divine dignity, misunderstanding His true mission, is to miss the very center of Christianity. Indeed, there is no evidence for such a reconstruction. Nor is there any evidence for the theory that Jesus was struggling for a self-awareness which finally culminated in the claim to be not only the Messiah, but in a unique sense the Son of the heavenly Father. In teaching and works, in attitude and conduct, Jesus both is and claims to be the one in whom God Himself is directly present, the incarnate Word. There is no possibility of genuinely following Jesus without confessing Him as the supreme revelation of God in this sense, for His teaching would involve concealment rather than revelation if its central reality and claim were rejected as untrue. Conversely, there is no true knowledge of God apart from knowledge of Him in whom God has given an express revelation of Himself (He. 1:1ff.). This is a necessary implication of Christianity, not as an upward stage in human religion, but as the crown of the divine self-revelation.

D. Reconciliation. The supreme revelation of the Word in fulfillment of the OT necessarily carries with it the accomplishment of reconciliation between God and man. For man's ignorance of God is part of his total estrangement, and the need for revelation is part of the need for reconciliation. Hence the Christ is the reconciler as well as the revealer. If He comes to teach, He

如果认为基督是善良的人和蒙恩赐的人，仅仅靠着祂的远见预言了宗教真理，那么就完全误解了上帝在基督里自我启示的本质。如果认为基督的门徒或他们的接任者为基督授予了神的尊称，就误解了基督的真实使命，就无法抓住基督教的核心教义。实际上，没有任何证据可以证明这种重构。也没有证据可以证明这样的假说，即基督在努力自我认知，这种自我认知最终不仅使他自称为弥赛亚，而且使祂意识到祂是天父的独生子。耶稣用祂的教导、工作、态度和行为证明祂就是道成肉身的真神，上帝直接在祂里面显现。从这个意义上说，只有承认耶稣是神的最高启示，才可能真正地追随耶稣，因为如果认为基督教导中的核心事实和宣告是不真实的，基督的教导就会隐藏起来而不是向人们显明。相反，除非认识了基督，否则就无法认识在基督里自我启示的上帝（来 1:1 起）。这就是基督教的要义，基督教不是人类宗教的上升阶段，而是神自我启示的顶点。

D. 神与人和好。道的最高启示在应验旧约预言的同时必然会带来神与世人和好。世人不认神是他们完全被神疏远的原因之一，启示的需求也是和好需求的一部分。因此，基督既是调解人也是启示者。基督既教导人，也行事；祂既以自身显明上帝，也在工作中显明上帝。祂的工作不单单是一种例证或示范。正如祂的话语是一种调解一样，祂的工作因成就了事也可以说是一种启

also comes to act; if He shows God in His own person, He shows God at work. Nor is His work only an example or demonstration. If His work is also revelation, as His word is reconciliation, it is revelation because it does something. He works for others; in love He enters human life, bearing its griefs, carrying its sorrows, bringing it renewal. By His life, death, and resurrection, the sin of man is propitiated, the penalty executed, the guilt removed. He carries the old life of man to its end on the cross, and inaugurates the new life in His rising from the grave. Again, there can be no doubt that this is Jesus' own understanding of His task according to the solid testimony of the NT and in fulfillment of the prophetic testimony of the OT. More recent biblical study has shown that there can be no separating of a religious and ethical Jesus from the soteriological Christ. The baptism in the Jordan, the acceptance of the servant mission, the prophetic intimation of death and rising again, the orientation to the cross, the giving of the bread and wine at the Last Supper, the taking of the cup in Gethsemane—all point to the reconciling ministry of Jesus as His own strange but proper work. True Christianity demands commitment to this fact.

E. Resurrection. The Resurrection belongs to the reconciliation and to the revelation, as the fulfillment of both. It fulfills reconciliation as the introduction of the new and eternal life of righteousness that replaces the old, sinful, condemned life put to death for us in the crucifixion of Jesus Christ. Already in the risen Lord, the firstfruits of the coming harvest, the new life, is secured. By the life-giving work of the Holy Spirit we

示。基督为他人而工作；基督因爱道成肉身，承受人生中的悲苦，并更新人类的生命。基督通过降生、受难和复活赎了世人的罪，代世人受罚，并除去了罪。祂在十字架上结束了世人过去的生命，并藉复活创造了新的生命。此外，这无疑也是基督自己对祂的使命的理解，这种理解以《新约》中的可靠证据为依据，并应验了《旧约》中的预言。最近的圣经研究表明，宗教和道德中的耶稣与救赎的基督是密不可分的。约旦河受洗，接受仆人的使命，预言自己将受难和复活，被钉十字架，最后的晚餐上分饼和酒，在客西马尼接受十字架的苦杯——所有这些都说明耶稣的复和职分既是奇异的工作，又是正常的工作。真正的基督教必须坚守这个事实。

E. 复活。复活属于神与人和好和启示的一部分，因为复活成就了两者。复活实现了神与人和好，因为耶稣基督在十字架上代我们受难，用永恒、公义的新生命取代了被定罪旧生命。世人藉主耶稣的复活得着即将收获的初熟的果子——新的生命。我们藉着圣灵赐予生命的工作，在信心中进入新生命，在爱中活出新生命，并在盼望中期待新生命的完全。启示也在复活中完成。耶稣以大能显明祂是神的儿子（罗 1:4）。耶稣

enter into it in faith, work it out in love, and look to its consummation in hope. Yet revelation also is fulfilled in the Resurrection. Here Jesus is declared to be the Son of God with power (Rom. 1:4). Put to death in weakness, He is manifested in glory, so that even in His incarnation and crucifixion God is self-evidently revealed to have been present and active. Indeed, by the operation of the Holy Spirit the risen Lord now continues His ministry of revelation, opening the blinded eyes of sinners to see Him as the Son of God come down for us men and our salvation, and thus bringing reconciliation itself to its subjective fulfillment. What might appear ludicrous in itself, namely, that God is revealed in Jesus of Nazareth and has reconciled us to Himself in Him, is luminous in the light of the Resurrection. To dismiss the Resurrection is to overthrow Christianity, for it is also to deny revelation and to negate reconciliation. A gospel without the Resurrection is no gospel. Christianity has nothing distinctive to offer if Christ is not risen and there is no new life in Him; it has nothing to claim if Christ is a dead teacher. It may have difficulty in giving absolute historical proof to those who are unwilling to believe; but it need not be ashamed of the facts of the empty tomb and the resurrection appearances. Its only shame would be to present its message apart from strong and convincing testimony to the supreme fact in which both revelation and reconciliation are fulfilled, to deny its own true nature by not believing that Jesus Christ, the revealer and the reconciler, is also the resurrected, and therefore by not proclaiming Him as such and not trusting Him to make Himself known.

在虚弱中死去，并在荣耀里复活，所以即使神在道成肉身和被钉十字架时，仍然在自我启示，始终与人同在，始终在工作。实际上，靠着圣灵的指引，复活的主仍然在履行启示的职分，祂治好了罪人的瞎眼，让他们看到祂就是降临到世上拯救他们的圣子，从而成就了祂的旨意。上帝在拿撒勒耶稣里面显明自己，并在耶稣里面与人和好，这似乎略显荒谬，却在复活中被阐明了。否认耶稣复活就是在颠覆基督教，因为否认耶稣复活也就是在否定启示与和好。没有复活的福音不再是福音。如果基督不复活，在基督里没有新的生命，基督教就没有任何与众不同之处；如果基督是一个死去的师傅，那么基督教就没有什么好宣告的。可能很难向不相信耶稣复活的人提供完全可靠的历史证据；但信徒不必为耶稣的空墓和复活显现感到羞愧。他们唯一应感到的羞愧的是，虽然传播基督教福音，却不承认复活为启示和神人和好的实现作了强有力的见证，否定复活的本质，进而不相信耶稣基督这位启示者和调解者就是死后复活的神，因此宣称耶稣没有复活，不相信是神藉着基督显明了祂自己。

F. The Estimate of Unbelief. In face of Christianity, in face of the revelation and reconciliation of God in Him, and in face of His resurrection from the dead, a radical decision has obviously to be made. On the one hand it is possible to resist the Christian message, to dismiss it as untrue or to reinterpret it along more acceptable lines, regarding Jesus as other than the gospel proclaims Him to be. This may be the vote of sheer unbelief or the vote of indifference. It may reflect a qualified recognition which sees in Jesus only the teacher, the example, the genius of religion. In each case, however, it is presumed that the self-witness of Jesus, the apostolic testimony to Him, the record of this testimony, and the historic confession of the Church are all mistaken. Sometimes an attempt is made to produce objective data in support of this assumption. Often recourse is had to hostile hypercriticism of the Christian data, as though the raising of this or that difficulty of detail were sufficient to invalidate the whole testimony. Yet in fact this attitude does not rest on superior data, or on the convincing demolition of the Christian witness, but on general assumptions which the Christian sympathetically sees to be the assumptions of sinful man alienated from God (cf. Rom. 1:21; Eph. 4:17f.). The decision is not just academic or historical. This is why it cannot be reversed simply by academic or historical argument. It is a theological decision, and it must be reversed by the divine self-revelation itself proclaimed in the power of the Spirit.

G. The Response of Faith. The response of faith that this evokes is very different

F. 不信神的人的评价。面对着基督教、神在基督里的启示与和好，以及耶稣死后复活，显然需要做出一个根本的决议。一方面，如果不按照福音中宣告的耶稣来理解耶稣，就可能会拒绝基督教的福音，认为这个福音是不真实的或根据更合意的思路来解释这个福音。这可能是在选择完全不信或漠不关心。如果认为耶稣不过是一位宗教师傅、榜样和天才，那么仅仅呈现了一个有限的认知。然而，这样以来就会做出这样的假设，即耶稣的自我见证、使徒的见证、见证记录和教会的历史性信仰表白都是错误的。有的人可能尝试用客观的资料来支持这种假设。他们经常对基督教资料吹毛求疵，好像通过提出这样或那样的细节上的困难足以颠覆所有的见证。实际上，这种观点并不以优秀的资料或对基督徒见证的有力驳斥为依据，而是依赖于笼统的假设，而基督徒满怀同情地认为，这些都是那些与神隔绝的罪人提出的（参：罗 1:21；弗 4:17-18）。这不仅仅是学术或历史决议。这就是单纯依靠学术或历史证据无法推翻这一决议的原因。它是一个神学决议，只有圣灵宣告的神的自我启示才能推翻这一决议。

G. 信心的回应。基督教唤起的信心回应与不信神的人的抉择截然不同。信心

from the decision of unbelief. It means accepting Jesus as the Christ, finding the revelation of God in Him, entering into the reconciliation with God that He has effected, knowing Him in His resurrection from the dead. This is, of course, the sum and substance of Christianity. It implies committal to what Jesus is and does. This committal is true decision, resting on rational and historical data, and demanding the highest level of emotional and volitional involvement. Nevertheless, it is more than decision. For this decision is one that man cannot make of himself (Jn. 6:65; 10:27; 12:32; Mt. 16:17). Of himself, sinful man will see in Jesus at best a prophet and at worst an impostor or a mythical figure. Faith is the response evoked by the self-witness of Jesus through the Holy Spirit. It is not the product of argumentation, nor is it the creation of religious inwardness. It is not a pretense that things are other than they seem, or an aesthetic adorning of ordinary facts with imaginative significance. Faith is the gift of the Holy Spirit through the biblical testimony. It deals with realities, but realities that are finally theological, because they involve the action of God Himself in the human story. Behind faith stands the operation of the risen Lord Himself giving true perceptions to the senses, true logic to the reason, true wisdom to the understanding, true direction and depth to the emotions, true freedom to the will. This response of faith is the one thing needed to be a Christian, and in turn it then makes it reasonable and natural to be a Christian.

H. Christianity Is Christ. From what has been said, it will be seen that Christianity takes its substance as well as its name from Jesus Christ. It is not a construct of

回应意味着，承认耶稣是基督，在基督里领受神的启示，分享基督与神和好的成就，通过基督死后复活认识基督。这当然是基督教的要旨。这暗示出要坚信耶稣的身份和祂所做的事。这个承诺是真正的抉择，它以理性的历史资料为依据，需要最高的情感和意志的投入。然而，它不仅仅是选择。因为这不是世人可以独立作出的选择（约 6:65；10:27；12:32；太 16:17）。罪人依靠他自己至多可以看出耶稣是一个先知，在最坏的情况下，他会认为耶稣是一个骗子或神话人物。信心是耶稣藉圣灵自我见证作出的回应。信心不是争论的产物，也不是宗教灵性的创造物。信心不是掩盖事物本来面目的假象，也不是用想象力对普通事实所作的美化。信心是圣灵藉圣经证据赏赐给世人的。信心阐述的是事实，而这些事实最终都是神学事实，因为这些事实中包含了神在人类历史中的作为。信心的背后隐藏着复活的主的工作，祂赐予意识真正的感知力，赐予理性真正的逻辑性，赐予认知真正的智慧，赐予情感真正的方向和深度，赐予意志真正的自由。每个基督徒都需要以信心作出回应，信心的回应反过来则使基督徒充满理性。

H. 基督教是基督。正如上文所述，基督教的主旨和名字都源于耶稣基督。虽然基督教指向真正的智慧，但它并不是一个人类哲学概念。虽然基督教包括教

human philosophy, though it points to true wisdom. It is not a system of theological dogmas, though dogmatic truths are involved. It is not just an inward and subjective experience, though it entails a personal relationship with God. It is no mere code of ethics, though it carries with it a way of life. In fact, it is not to be understood or explained in any anthropological terms except insofar as Jesus Himself is true man. It is supremely christological: Christ is the beginning, center, and end. Christianity is Christ, for to proclaim it is to proclaim Him. He is the revelations; He is the reconciliation; He is the Resurrection. To be sure, the whole trinity is involved, Father, Son, and Holy Spirit. But there is no competition between the Son on the one side and the Father and the Holy Spirit on the other; for to say Christ is to say God. Thus, seeing that the purpose of God is worked out in Christ, one can rightly say that Christianity is Christ. Christianity also involves us: the revelation is to us; the reconciliation is for us; the Resurrection implies our own. But the light that comes is still His light; His is the death and His the Resurrection. The Holy Spirit bears witness, not to us, but to Him, and to us only as we are in Him. Christ is the great theme of Scripture and of Christian proclamation. In Him we see God; in Him we are quickened by the Spirit; knowing Him, we know God. In other words, we have no independent status. By Him we are justified and with Him we are heirs of new and eternal life.

II. In History and Theology.-A. Christianity and Religion. Intrinsic to all modern scholarship is the empirical and historical method. Applied to Christianity, this has entailed the study of comparative

义真理，但它并不是一个神学教义体系。虽然基督教牵涉到个人与上帝的关系，但它不仅仅是内心体验和主观体验。虽然基督教指出了一种生活方式，但它不仅仅是道德准则。实际上，除了耶稣是真正的人这一观念之外，不应该从人类学角度理解基督教或用人类学术语解释基督教。基督教是最高的基督论：基督是基督论的开端、中心和结局。基督教就是基督，因为传播基督教就是传扬基督。基督是启示；基督是和解；基督是复活。诚然，基督教包括了三位一体的真神——圣父、圣子和圣灵。但圣子与圣父和圣灵之间不存在竞争关系；因为谈到基督就是在谈上帝。因此，由于上帝在基督里揭示祂的旨意，所以人们可以说基督教就是基督。基督教也包含我们：启示是赐给我们的；神与我们和好；耶稣复活暗示着我们也将复活。但光明的道仍然是基督光明的道；受死的是基督，复活的也是基督。圣灵为基督作见证，而不是为我们作见证，圣灵只是向我们证明我们都在基督里。基督是《圣经》和基督徒宣告中的伟大主题。我们在基督里看到上帝；我们在基督里被圣灵唤醒；认识了基督就认识了上帝。换句话说，我们没有独立的地位。我们靠着基督称义，并和祂一起成为永恒新生的子嗣。

II. 历史和神学中的基督教。A. 基督教和宗教。所有现代学术固有的研究方法是实证和历史研究法。这一研究方法应用到基督教领域，则需要比较宗教研究。外界将基督教当作关于人类生活的

religion. Christianity has been investigated from the outside as a phenomenon of human life, and it has been classified as one of the great world religions. As such it has been compared and contrasted with other religions, and evaluated accordingly. It has been given a place on the evolutionary ladder of religion, and given a status psychologically as an expression of religion itself, of the religious impulse as part of the constitution of man. There is, of course, a measure of justification for this approach. The great principle of the word and work of God declared in Christianity is that of incarnation. God invades the human sphere. He acts historically. He Himself, in the person of the Word, is made flesh and dwells among us. This means that God's work, and the results of God's work, are phenomena that are open to investigation as such. If Jesus Christ is very man, then Christianity is a religion. If the teaching and work of Jesus have a place among the historical achievements of the race, Christianity may be studied from the human standpoint. In fact, Christianity has been a dominant factor in the shaping of human history, more particularly in the West. In addition to the religious legacy it has bequeathed, it has also contributed to the intellectual, artistic, economic, political, and social life of humanity. Its story has been inextricably interwoven into the general story of man. To try to argue to the contrary would be a futile Docetism.

Nevertheless, it should be noted that the historical or comparative study of Christianity, if abstracted from an awareness of its other aspect, can lead to very unsatisfactory developments.

现象来研究,并将它归为世界几大宗教之一。学者们同样将基督教与其他宗教进行了比较和对照,进而对其作出了评价。基督教在宗教发展的过程中占有一席之地,作为宗教本身的一种表达和人类组成中的一种“宗教冲动”,基督教在心理学领域也占有一席之地。当然,这种说法也能自圆其说。基督教宣布了神的道和工作的一大原则,也就是道成肉身的原则。上帝降临到人类世界中。祂在历史中行事。上帝道成肉身,居住在我们之间。这意味上帝的工作和祂工作的果效都是基督教研究的现象。如果基督是完全的人,那么基督教就是一种宗教。如果耶稣的教导和工作在人类的历史成就中占有一席之地,那么就可以从人类的立场研究基督教。实际上,基督教是塑造人类历史的主导因素,尤其是塑造西方历史的主导因素。基督教不仅为人类留下了一笔宗教遗产,还为人类的精神生活、艺术生活、经济生活、政治生活和社会生活做出了贡献。基督教历史与人类的历史密不可分。如果试图提出相反的意见,则会陷入毫无意义的基督幻影说。

然而,值得注意的是,基督教历史研究和比较研究如果是从基督教其他方面的认知中抽象出来的,可能会取得令人非常不满意的成就。莱辛假设基督的宗教与基督教有所不同,从而创立了一套

Lessing initiated a whole line of theorizing by postulating a distinction between the religion of Christ and the Christian religion (*Works*, X, 242ff.). His assumption was that doctrinal Christianity has distorted the simple teaching and practice of Jesus. The task of the historian is to disentangle the one from the other, and to show how the false development could take place. Perhaps the main outworking of Lessing's postulate is to be found within the framework of the Hegelian triad, namely, in the assumption that Christianity as we know it is the resolution of a conflict, the synthesis of a thesis and antithesis, with Jesus or Peter on the one side and Paul or the postapostolic Church on the other. Increasingly in the 19th cent. attempts were then made to isolate the original message. Harnack's *What Is Christianity?* is perhaps the final and most characteristic effort of this kind. Distinguishing between the kernel and the husk, it sums up the essence of the Christian message in terms of divine Fatherhood, human brotherhood, the kingdom of God, and the infinite worth of the human soul.

The empirical approach could also lend itself to hazardous apologetical developments. Herder in the late 18th cent. argued that Christianity is itself not merely a religion among others, but *the* religion in the sense of the quintessence of religion. This point was taken up with a new intensity and thrust in Schleiermacher's *Reden* and *Glaubenslehre*. The justification of religion is that it expresses a valid psychological aspect of man, the feeling of absolute dependence. The justification of Christianity as compared with other

完整的理论 (*Works*, X, 242 起)。他假设教义基督教已经歪曲了耶稣的简单教导和耶稣的常规工作。历史学家肩负的任务是将两者区分开来, 并指出这种错误发展是如何发生的。或许可以在黑格尔的三一论中找到莱辛假设的主要部分, 即, 正如我们所知道的, 基督教是冲突的解决, 论点和反论点的综合, 一面是耶稣或彼得, 另一面则是保罗或使徒后期的教会。从十九世纪开始, 越来越多的人试图分离出基督教的原始福音, 哈纳克的作品 (*What Is Christianity?*) 可能是最经典的终结之作。这部作品区分了精华和糟粕, 并从神的父亲身份、人类的弟兄情谊、神的国和人类灵魂的无限价值几个方面总结了基督教福音的精髓。

有害的护教发展也有可能会借用实证研究法。十八世纪晚期的赫德尔认为, 基督教本身不仅仅是一种宗教, 更是宗教的精髓。施莱尔马赫在他的作品中 (*Reden* 和 *Glaubenslehre*) 坚决拥护并发展了这种观点。护教表达了人类正当的心理诉求和绝对依赖的情感。与其他宗教相比, 基督教的护教用最纯洁和真实的形式表达这个人类要素, 其他宗教也有一定的有效性。宗教是人类生活不可分割的一部分。护教体现了宗教的存在。然而, 从实证研究角度讲, 宗教应当被归类为心理学范畴, 而不应该归为历史学范畴。不应该以宗教的史实性或

religions, which also have relative validity, is that it expresses this human element in the purest and truest form. Religion is an inalienable part of life. Its presence is its vindication. From the standpoint of empirical study, however, it is properly to be classified in the psychological rather than the historical sphere. It can best be defended not by arguing its historical validity or ethical superiority, but by relating it to the given factors of the emotional or psychical life. If this gives relative validity to all religions, it gives highest validity to that religion which corresponds most fully and adequately to the religious element in man.

It is obvious that this apologetic involves the relativization of Christianity, the adoption of a comparative approach that denies its uniqueness, and the opening up of the counterclaim of other faiths that they really express religion just as well or even better. Attention is necessarily drawn to the similarities between Christianity and the religions. The Bible is compared with other sacred books, Jesus Christ with other religious leaders, the gospel stories with legends, and the Virgin Birth with parallels elsewhere. Christianity is, in fact, explained solely from within the human context. This does not necessarily lead to its rejection. Its grandeur may be fully recognized. But the criterion of its superiority is religious man, not self-revealing God. Hence its superiority is relative. To put it christologically, Docetism is avoided only at the expense of a far-reaching Ebionitism.

B. Uniqueness. The point is that, while Christianity is a religion and can be

道德优越感，而是通过将宗教与情感生活或精神生活的某些元素关联起来为宗教作最佳辩护。如果这可以赋予所有宗教相对有效性，那么它就可以赋予那些最符合人类宗教要素的宗教最高的有效性。

显然，这种护教学包含了基督教的相对性，采用了否认基督教独特性的比较研究法，容易遭到其他宗教的反对，因为他们实际上也阐述了宗教信仰，甚至可能阐述得更好。在比较研究中必须关注基督教与其他宗教的相似点。将《圣经》与其他圣书进行比较，将耶稣基督与其他宗教领袖进行比较，将福音故事与传奇进行比较，将童贞女之子与其他宗教中对应的人物进行比较。实际上就是仅在人类范围内解释基督教。但这未必会导致人们拒绝基督教。相反，基督教的权威性可能得到充分的认可。但基督教优越性的标准是由基督徒设定的，而不是由自我启示的上帝设定的。因此，这个优越性是相对的。按照基督论，只有以牺牲影响深远的伊便尼主义为代价，才能避免基督幻影说。

B. 基督教的独特性。 问题在于，虽然基督教是一种宗教，可以将它当作一种

studied as such, it is much more. Only on the surface can it be brought exclusively under ordinary religious categories. In its true essence it can neither be regarded as a purely historical phenomenon, nor be explained in purely psychological terms. As Christ Himself is true God as well as true man, so Christianity is God's action as well as one of many historical and religious developments. A truly objective study of Jesus Christ demands that He be expounded not in abstraction from His deity, but as He is, i.e., in His divine humanity. Similarly, a truly objective study of Christianity demands that it be expounded not in abstraction from its "divine" aspect, but as it is, i.e., as attestation to, and the product of, the divine humanity of Christ. At this point the empirical approach is involved in a dilemma to which it is not equal. If it accepts the deity of Christ and the consequent uniqueness of Christianity, it denies its own fundamental principle, namely, that phenomena are to be studied solely in terms of their creaturely context. On the other hand, if it refuses to accept the deity of Christ and the consequent uniqueness of Christianity, it is false to the very basis of objectivity, namely, that things are to be studied as they are, not as we presume them to be. This is why a genuinely objective study of Christianity is possible only on the basis of faith.

The uniqueness of Christianity is true uniqueness—it is not relative superiority. It is not the uniqueness of one man or movement in distinction from others, nor the uniqueness of a higher order of genius or merit. It is the uniqueness of the work of the one God in and upon the human story. Again, it is not just the uniqueness of a higher instance of God's providential

宗教来研究,但基督教又不仅仅是一种宗教。单从表面上看,基督教可以算作普通宗教。但从本质上看,既不可以将基督教视为一种纯粹的历史现象,也不可以单纯从精神层面解释基督教。因为基督是真正的神和真正的人,所以基督教既是上帝的行为,也是众多历史成就和宗教成就之一。要想真正客观地研究耶稣基督,就不应当以基督的神性这一抽象概念阐释基督,而应该以基督的神圣人性阐释基督。同样,要想客观地研究基督教,就不应该从抽象的“神性”这个层面解释基督教,实际上应该按照证据所证明的,以及基督的成就和基督的神圣人性来解释基督教。从这个角度讲,实证研究法就陷入了不均衡的两难境地。如果实证研究法承认基督的神性和随之产生的基督教的独特性,那么它就否定了自身的根本原则,即只能从受造物的角度来研究宗教现象。另一方面,如果实证研究法否认基督的神性和随之产生的基督教的独特性,那么就违背了这一研究法的客观原则,即应该按照事物现在的真实情况对其进行研究,不应该以我们的推测对其进行研究。因此,只有以信心为根据才能真正客观地研究基督教。

基督教的独特性是真正的独特性,而不是一种相对的独特性。这种独特性不体现在一个人或活动与其他事物的区别上,也不体现在具有更高天赋或价值上。这种独特性体现在唯一真神在人类历史中的工作上。此外,这种独特性不仅仅体现在神按照祂的旨意监督着所有人类事件,也不仅仅体现在所有人类成就中都可看到的神的普遍恩典上。基

superintendence of all human events, nor of the common grace of God which might be discerned in all human achievements. It is the uniqueness of a special action, a special intervention, of the one God. God Himself is uniquely at work in Christ and in Christians. He is at work here as He is not at work elsewhere. This work takes a form which entails integration in the common story and which thus carries with it the possibility of assessment at the common level. In its true nature, however, it is without parallel. This means that Christianity, for all the similarities, cannot be classified with the other religions. Its reality is not to be known by comparative study. Apologetic based on its correspondence to the inner essence of religion is falsely based.

Indeed, one might go so far as to say that to make Christianity a religion (in abstraction) is an act of heresy or even unbelief (cf. Barth, *CD*, I/2). It requires no faith to say that Jesus is a great religious teacher but ignore His deity. It involves no faith to see in Him the personification of human religious aspiration rather than the incarnation of the Word. Hence, to construe Christianity as a development in human religion is to miss the very thing that is intrinsic to it, and is thus a serious error even though the resultant estimate be favorable. Insofar as it takes human shape Christianity may indeed be viewed as a religion. Insofar as it is also a historical phenomenon, it may be assessed historically. But Christianity, as it truly is, transcends all such study or assessment. It is genuinely unique.

C. Universality. The universality and absoluteness of Christianity are closely

基督教的独特性体现在唯一真神的特殊行为和特殊干预上。上帝在基督和基督徒里所做的工是独特的。祂只在这里做工，在其他地方不做工。这个工作以整合普通故事的形式呈现出来，因此可以从普通层面进行评价。不过，从本质上说，这个工作是无与伦比的。这意味着，虽然基督教与其他宗教有相似之处，但基督教与它们不属于同一类宗教。借助比较研究无法知晓基督教的现实。如果基督教护教学以宗教内在本质的一致性为根据，那将是站不住脚的。

实际上，人们甚至可以说，将基督教视为（抽象为）宗教属于异端邪说，甚至是不信神的表现（参：Barth, *CD*, I/2）。连不信仰基督教的人都会说，耶稣是一位伟大的宗教师傅，但他们忽略了耶稣的神性。他们认为耶稣是人类宗教渴望的化身，而不是道成肉身的神。因此，虽然如果将基督教视为人类宗教的一个发展阶段，可能产生对基督教有利的评价，但这种观点忽略了基督教的本质，因此犯了严重的错误。就基督教的外在形式来说，它确实可以被视为一种人类宗教。就基督教与历史的关系来说，它也可以算作是一种历史现象。但从本质上说，基督教超越了所有的研究和评价。它是真正独特的宗教。

*C. 基督教的普世性。*基督教的普世性和绝对性与它的独特性密切相关。福音

linked to this uniqueness. From the very first the gospel was designed for the nations. The promise to Abraham was that in him and his seed all nations should be blessed (Gen. 22:18). The servant was to be “a light to the Gentiles, my salvation to the ends of the earth” (Isa. 49:6). Christ Himself stated plainly that He had come as light into the world (Jn. 12:46; cf. 1:4ff.), and He commissioned His disciples to teach all nations (Mt. 28:19). The gospel is universal not because it best fulfils the religious aspirations of man, nor because its manifest superiority commends it as preferable to all other religions. Its universality is based on its uniqueness. The gospel is God’s word to man. It is God’s word to all men. Directed to all, it is to be addressed to all and it may be received by all. The human need that it meets is that alienation from God which man does not even know of himself, and which he certainly cannot remedy. The message it brings is not simply the best that man can do toward solving the riddles of creation and destiny. It is God’s revealing, reconciling, and regenerating word, which solves all such riddles from God’s side. It is the only revealing, reconciling, and regenerating word and it is addressed and comes to all men equally, irrespective of their nature, history, or background, with revealing, reconciling, and regenerative force.

The universality of the gospel implies its absoluteness. The gospel is addressed to all men, because all men need it. They can have no comparable message of their own. This absoluteness is total. “All who came before me are thieves and robbers,” says Jesus (Jn. 10:8). “There is no other name under heaven given among men,”

从一开始就赐给了万国。耶和华应许亚伯拉罕，万国必因是他的后裔而得福（创 22:18）。神要使祂的仆人“作外邦人的光，叫他施行神的救恩，直到地极”（赛 49:6）。基督曾明确说道，祂来世上，乃是光（约 12:46；参：约 1:4 起），祂拣选门徒，让他们教导万民（太 28:19）。这福音是普世的，这并不是因为它满足了世人的宗教渴望，也不是因为它体现出的优越性使它超越了其他的宗教。基督教的普世性建立在它的独特性基础之上。福音是上帝对世人说的话，是向着所有人说的。福音是为所有人准备的，因此所有人都应听到并可以领受福音。人类疏远了上帝，而且他们毫不自知，当然他们也无法补救，但基督教满足了他们的需求。基督教不仅仅为世人解开创造和命运之谜提供了最佳福音。它还是上帝启示、和好和重生的道，从上帝的角度解答了所有的谜题。它是唯一的启示、和好和重生的道，公平地向所有人传播，同时还带去了启示、和好和重生，无论他们的本性如何，拥有怎样的历史或背景。

福音的普世性暗示出它的绝对性。福音是赐给所有人的，因为所有人都需要福音。他们自己无法得到可以与之媲美的福音。这种绝对性是完全的。耶稣说“凡在我以先来的，都是贼，是强盗”（约 10:8）。彼得说，“在天下人间，没有赐下别的名”（徒 4:12）。“人有了神的儿子就有生命。没有神的儿子就没有生

says Peter (Acts 4:12). “He who has the Son has life; he who has not the Son of God has not life” (1 Jn. 5:12; cf. Jn. 3:36). If this were the claim of a purely human religion it would be intolerable pretension. Some religions and philosophies advance this kind of claim; they are guilty of the kind of fanaticism and arrogance of which some Christians have also been guilty when they have forgotten that the absoluteness is only that of God and not of the human manifestations of the faith. Christianity can be so exclusive and yet remain a gospel of humility and of loving outreach only because the exclusiveness is that of God’s word, not man’s. It is the exclusiveness of facts, not of opinions. There is no arrogance in asserting with a certain absoluteness that two and two make four, because the fact itself is absolute. Similarly, God’s word is the one truth in comparison with which all human thinking to the contrary is erroneous. This truth of God does not mean, of course, that there may not be truths or partial truths in human systems of religion or philosophy. It does not mean that one human system is alone true and that all others are false. It means that all human attempts to know God and to be in fellowship with Him are without exception fragmentary and incomplete, and that God Himself has given His one word which is addressed with equal love to all and which is to be received with equal humility by all. That God has chosen some, and constantly chooses others, to be the instruments of proclamation of this word confers on them no superiority of their own. They are to proclaim it as the absolute word, for this is what it is. But they are to do so in love, not in superiority. They are to do

命” (约壹 5:12; 参: 约 3:36)。如果这完全是人类宗教的主张, 那将是令人无法忍受的夸口。有些宗教和哲学就曾提出过这种主张。他们因为狂热和傲慢而犯罪, 当一些基督徒忘记了只有神具有绝对性, 而世人显露的信心并没有绝对性时, 他们也因为狂热和傲慢而犯罪。基督教可能是具有极强排他性的宗教, 仅仅因为上帝的道而不是人的话语具有排他性, 但基督教也是充满谦卑和爱心的福音。基督教具有针对事实的排他性, 而不是针对见解的排他性。非常肯定地说二加二等于四, 这无傲慢可言, 因为这是绝对的事实。同样, 上帝的道是唯一的真理, 与其相比, 所有人类的思想都是错误的。当然, 上帝的真理并不意味着, 在人类的宗教或哲学体系中不可能有真理或局部的真理。也不意味着只有一个人类体系是正确的, 其他的人类体系都是错误的。而是意味着, 人类认识上帝和追随祂的所有尝试都是不完整的, 也意味着上帝不偏不倚地赐给所有人祂唯一的真道, 所有人都应以同样的谦卑之心领受祂的真道。上帝已经拣选了一部分人, 并且始终在拣选另一部分人, 让他们作传道的器皿, 但这并不能赋予他们任何优越感。他们必须依照绝对的真道来传道, 因为真道本来就是这样。他们因爱而不是因为他们的优越性肩负起传道的使命。他们必须满怀谦卑地传道, 必须明白他们单靠自己也会像其他人一样无法知晓真道。他们必须诚惶诚恐地传道, 必须意识到他们很容易在阐述真道时犯错。他们必须慷慨地传道, 真诚地渴望他人分享他们的领悟和更新万物的力量。他们应该满怀崇敬和威严地传道, 并且始终意识到这绝对性不是指人类最高成就的绝对性, 而是上帝的绝对性, 祂自我启示, 赐下恩典, 为要与人和好。

so with humility, realizing that of themselves they could no more attain to the truth than others. They are to do so with anxious concern, aware that their very presentation may easily be fallible and faulty. They are to do so with generosity, genuinely desiring that others may share the light they have, the power that makes all things new. They are to do so with reverence and dignity, conscious always that the absoluteness is not that of a supreme human achievement, but of God Himself in His gracious and reconciling self-revelation.

D. Expansion. Because of its universality and absoluteness, Christianity has been committed from the very first to evangelistic and missionary expansion. The history of the Church is in the last analysis the history of expansion. To be sure, the Church has been involved in many other things as well. It has not always pursued its chief and proper task. It has even undertaken expansion with the wrong motives, e.g., that of ecclesiastical imperialism. It has had its own vigorous history as a human institution or group of institutions, as a potent factor in the general story of the race. It can be studied from different angles, in terms of its political affiliations, its social effects, its music, art, literature, or liturgy. But its true history is the history of its fulfillment of the task for which it has been left in the world. And if it has had failures, if it has never discharged its task as it should, and has gone through periods of lethargy and retreat, by the grace of God it has also had its astonishing measure of success.

1. Early Church. Already in the apostolic age the gospel spread throughout the

D. 基督教的传播。因为基督教具有普世性和绝对性，所以从一开始福音传道者和传教士就在传播基督教。教会的历史归根结底就是基督教传播的历史。诚然，教会还有其他任务。教会并不是始终在履行它的主要使命和特有使命。教会甚至用邪恶的动机向外扩张，如教会扩张主义思想。历史上的教会是一个充满活力的人类机构或组织，是人类一般故事中的一个强有力的要素。可以从教会的政治背景、社会影响、音乐、艺术、文学或礼拜仪式等不同角度来研究教会。但教会的真正历史是它履行使命的历史，教会的使命是它在这个世界存在的理由。即使教会遭遇过失败，有过不履行使命的情况，并且经历了昏睡期和倒退期，但承蒙上帝的恩典，教会也取得了惊人的成就。

1. 早期的教会。福音在使徒时期已经传遍罗马帝国。除了《新约》中的证据，

Roman empire. Apart from the witness of the NT, Tacitus and Pliny the Younger speak of the considerable numbers of Christians (Tacitus *Ann.* xv.44; Pliny *Ep.*, x.96). This expansion continued throughout the patristic period. Tertullian in his *Apologeticum* (37.4–8) could taunt pagans that “all that we have left to you is the temples.” If he exaggerated, he did so on the surge of an evangelistic movement which only increased in the later 3rd cent. (cf. Harnack, *Expansion of Christianity* [Eng. tr. 1904–1905], II, 455). Nor was the spread confined to the shores of the Mediterranean. Britain on the outer edge of the empire received the gospel. There was a movement through Egypt and Ethiopia. Eastward an early expansion to India is recorded, and Nestorianism in particular pioneered the way through Iran to China. An offshoot of Arianism was the preaching of Christianity to the Goths, though this was to have some unfortunate repercussions during the barbarian invasions that so quickly followed. See Map XXIII.

2. *Succeeding Period.* The collapse of the Roman empire in the West and the rise of Islam in the East put a stop to the more vigorous outgoing of the faith and even led to some contraction and loss in areas already covered. The new task facing the Church was that of reevangelization in territories that came under barbarian occupation; and so well was this work carried out under Celtic and Roman leadership that not only was there renewed expansion in northern Italy, Gaul, and Britain, but Christianity spread in a new way to Germany, Central Europe, and Scandinavia as well. Less success was enjoyed in North Africa and Syria, and the Byzantine Church failed to

塔西佗和年轻的蒲林尼也提到过许多基督徒 (Tacitus *Ann.* xv.44; Pliny *Ep.*, x.96)。基督教在教父时期继续向外传播。特士良在他的作品 *Apologeticum* 中 (37.4–8) 嘲讽了异教徒, “神庙是我们留给你们的全部财产”。如果说他言重了, 那么他在波澜壮阔的福音传道运动中同样言过其实, 这场运动仅仅在公元 3 世纪末期进一步向前发展 (参: Harnack, *Expansion of Christianity* [1904–1905 年英译本], II, 455)。基督教也不仅在地中海沿岸传播。罗马帝国外缘的英国也听到了福音。一场运动席卷了埃及和埃塞俄比亚。据记载, 基督教在早期向东传入印度, 尤其是涅斯多留主义经伊朗传入了中国。阿里乌教的一个分支向哥特人传播了基督教, 但在随后快速到来的蛮族入侵时期, 这个分支的传教活动也产生了一些不利的影 响。见地图 XXIII。

2. 后期的基督教。西方罗马帝国的瓦解和东方伊斯兰教的兴起终止了基督教蓬勃发展的势头, 甚至导致已经归信上帝的地区的萎缩。教会面临的新任务是重新在蛮族占领的地区传播福音; 凯尔特人和罗马人领袖很好地传播了福音, 基督教不仅重新在意大利北部、高卢、英国传播, 而且传入了德国、中欧和斯堪的纳维亚。北非和叙利亚的福音传播不太成功, 随着穆斯林施加的压力日增, 拜占庭教会无法维持它在小亚细亚的地位; 但基督教传入俄国是一个显著的成就。到中世纪时期, 西欧最终受到了基督教的影响, 基督教再次开阔了西欧人的视野, 一小部分传道士试图向北非和亚洲传播福音, 并且取得了一定程度的成功。但是直到文艺复兴时期的航

maintain itself in Asia Minor against increasing Moslem pressure; but the spread of Christianity to Russia was a notable achievement. By the Middle Ages, when Western Europe had finally been brought under Christian influence, horizons were beginning to widen again, and little companies of friars were attempting, with some success, to penetrate with the gospel to North Africa and Asia. But not until the world was opened up by the great oceanic explorations of the Renaissance period did global missionary expansion begin again on any scale.

3. *Modern Missions.* The Roman Catholic powers were the first to open up Africa, America, and Asia; and it is not surprising that the first wave of missionary advance should also be Roman Catholic. The Franciscans, Dominicans, and Jesuits in particular took up with enthusiasm the task of spreading the Christian message, and already at the end of the 16th cent. work had been started in Central and South America, along the coasts of Africa, at settlements in India, and in Southeast and Far Asia. Protestant churches were comparatively lethargic, partly due to lack of opportunity and partly to domestic preoccupation; and even when Holland and England challenged Spain, Portugal, and France as maritime and mercantile powers there was no immediate surge of missionary enthusiasm. But eventually, under strong Pietist influence, the great period of Protestant missions began during the 18th cent.; and today there is hardly a state or territory in the world without some larger or smaller Christian community.

海探索打开了世界的大门，各种规模的全球性福音传播才再次开启。

3. 基督教的现代使命。罗马天主教势力首先打开了向非洲、美洲和亚洲传教的大门；首次传道也应该是由罗马天主教徒发动的，这不足为奇。方济会、道明会和耶稣会满怀热情地肩负起传播福音的使命，在 16 世纪末期，他们已经开始在中美洲、南美洲、非洲海岸、印度的定居点、东南亚和远东传播福音。新教教会相对比较低迷，一定程度上是由于它们没有机会向外传教，一定程度上是由于它们专注于在国内传教；甚至当荷兰和英国挑战西班牙、葡萄牙和法国的海上霸权和商业霸权时，都未能立即激起新教教会向外传教的热情。但是新教徒最终受到了虔信派的强烈影响，从 18 世纪开始肩负起传道的使命；今天，世界上几乎没有一个国家或地区不存在或大或小的基督教社区。

Statistics are of little value, of course, in assessing either the range of the gospel or the response to it, for it is finally the Holy Spirit who adds to the Church (Acts 2:47). But statistically Christianity has in fact become the largest and most widespread of all religious groups. Many of those counted as Christians, however, are only the most nominal of adherents. Even when all are counted, the total is still small in comparison with the rapidly increasing population of the world. In many countries the number of Christians is pitifully small and weak, and the Asian representation especially discloses a notable and unhealthy imbalance. Political developments and resurgent religions have helped to make the modern prospect relatively much less favorable from the human standpoint, and Christianity itself is undoubtedly weakened from within by uncertainty, disunity, and theological division. If great steps have been taken toward the fulfillment of the Church's task, even greater steps remain to be taken in the future, and there is need for increased awareness that real expansion can only be in and of the Holy Spirit.

E. Theological Development. The gospel is a given message which has received normative form in Holy Scripture and which the preacher has no authority to change. On the other hand, the task of proclaiming the message is entrusted to men, and this task has to be discharged against a shifting background of human language and thought. This poses the special task of theology. Theology is biblical; it has to work at the correct translation and exposition of Scripture. Theology is dogmatic; it has to bring out the correct implications in relation to the

当然，数据在评价福音的传播范围或对福音的回应方面价值不大，因为是圣灵最终将得救的人加给教会（徒 2:47）。但从统计上看，基督教实际上是最大的、传播范围最广的宗教团体。不过，虽然很多宗教团体被视为基督徒，但他们至多能算名义上的信徒。即使所有宗教团体都被视为基督徒，但基督徒的总数较之日益增加的世界人口，数量仍然很小。有些国家的基督徒数量还非常少，也非常弱小，尤其是，亚洲基督教的发展非常不均衡而且不健康。从人类的角度看，政治发展和复兴的宗教已经使现代基督教的前途不太光明，毋庸置疑，基督教因为自身的不确定性、不团结和神学分裂而从内部被削弱。即使教会已经在完成使命的道路中取得了很大的进步，但教会在未来还有更长的路要走，它们必须增强这样的意识，只有在圣灵里，并依靠圣灵的指引，基督教才能真正取得发展。

E. 基督教的神学发展。一方面，福音是给定的信息，《圣经》中已经给出了福音的标准形式，传道者无权改变福音中的信息。另一方面，传播福音是交给人类的任务，纵然在人类的语言和思想不断变化的背景之下，也必须完成这个任务。这也就提出了神学的特殊使命。神学是以《圣经》为依据的；它必须正确地翻译和阐释《圣经》。神学是符合教义的；面对着同时代思想施加的压力，神学必须阐述正确的含义。神学是实用的；它必须正确地将福音应用到个体生活和团体生活中，也要正确地应用到世间教会的传道活动中。神学是基于

pressure of contemporary thought forms. Theology is practical; it has to make the right application of the gospel to the individual and corporate life and ministry of the Church in the world. Theology is historical; it has to weigh what is to be thought and said and done in the present against what has been thought and said and done in the past. In all its aspects theology is, of course, evangelistic. Its concern is for the gospel and its ministry. It is not an academic department of Christianity remote from ordinary Christian life and work. It serves the ministry by checking the preaching and teaching of the Church, by giving it contemporary form, by helping it to maintain its integrity and purity, by submitting it constantly to the given norm of Scripture.

To give even a reasonably full outline of theological development is obviously impossible here. All that can be given are a few indications of some of the more important trends in the three main periods: the early, the medieval, and the modern.

1. Early Period. The first centuries were dominated by the struggle for the great essentials of Christian faith as the gospel went out into the world of current thought and religion. Out of conflict with Gnosticism came the great affirmation of God as Creator, the unity of the OT and NT, and the reality of the Incarnation and the Resurrection. Out of the trinitarian and christological controversies came the insistence on God's triunity and the unity of the person of Christ in His deity and humanity. Out of the Pelagian controversy came the further emphasis on sin and grace which, if not always in full

史实的；它必须通过对比过去的思想、话语和行为来权衡现在的思想、话语和行为。当然，神学的方方面面都是为了传播福音。神学关注福音和福音传播。神学不是远离普通基督徒生活和工作的基督教学术科系。神学为传道服务，神学监督教会的讲道和教导，赋予传道同时代的形态，维护传道的完整性和纯洁性，并且始终使传道符合《圣经》中的标准。

显然无法在此合理概述出整个神学发展的过程。只能给出三个主要神学发展时期一些重要发展趋势的几个标志。这三个主要神学发展时期分别是早期、中世纪时期和现代时期。

1. 早期。前几个世纪随着福音开始形成现在的思想和宗教信仰，这一时期的神学主要致力于阐述基督教的要义。从诺斯替主义的争论中产生了如下重要主张，上帝是造物主，《旧约》和《新约》是统一的，道成肉身和耶稣复活是真实的。从三位一体论和基督论的争论中产生了神是三位一体的真神、基督位格的神性与人性的统一的坚决主张。基于贝拉基主义争论，早期的基督教进一步强调罪和恩典永远是福音信息的必要组成部分，虽然这种观点并不是始终完全符合奥古斯丁关于罪和恩典的观点。早期的教会的语言学学术研究并不引人注目，但早期教会具有说《七十士译本》和《新

Augustinian form, has constantly been seen to be essential to the evangelical message. The early Church was not remarkable for linguistic scholarship, but it had the advantage of speaking the language of the LXX and NT, and except for an early trend toward allegorical exegesis (Origen *De prin.* iv.2.4) its exposition was good if not always inwardly self-consistent. A serious weakness of the early Church was in relation to some aspects of practical theology. Basically loyal to the precepts of Scripture, it did not work out a sound theological basis for its practice. Thus many customs, ceremonies, disciplinary measures, and even modes of operation were adopted that carried implicitly the possibilities of theological falsification. The problem of postbaptismal sin and forgiveness is to be noted particularly in this respect, as is also the related tendency to conceive of the gospel as the new law.

2. *Medieval Period.* The medieval period is often the subject of facile generalization, whether in extravagant adulation or undiscerning condemnation. In fact, so many different forces are at work that any general statements can be made only with reservations. Thus the fourfold scheme of exegesis tended to prevail, not without unhappy consequences; but there were also genuine movements toward literal interpretation. Again, if sacramentalism established itself, it has also to be remembered that the doctrine of the atonement received classical formulation in Anselm's *Cur deus homo?* Aquinas, wrestling with the problems of revelation and philosophy, may have struck a doubtful balance with his principle that

约》原文语言的优势，而且除了早期的寓意释经 (Origen *De prin.* iv.2.4) 之外，教会的释经在思想上虽然并不是始终前后一致，但还算是比较恰当。早期教会的一个严重缺陷与实用神学的某些方面有关。教会在解经时基本忠实于《圣经》中的教导，却没有为解经制定合理的神学依据。因此，早期教会接受了很多习俗、仪式、教导方法，甚至包括运作模式，其中可能隐藏着一些神学错误。从这个方面说，受洗之后的罪和赦免问题就尤为值得注意，同样值得注意的是与此相关的将福音视为新律法的趋势。

2. 中世纪时期。中世纪的神学经常容易受到肤浅概括（无论是过度的谄媚还是不辨是非的谴责）的影响。实际上，由于存在如此之多的互相作用的不同力量，任何概括都需要留有余地。因此开始流行四重释经体系，但随之也带来了不良的影响；此外，如果圣礼主义已经确立，人们也必须牢记安瑟伦在他的作品 (*Cur deus homo?*) 中对赎罪教义作出了经典的解释，阿奎那努力解决启示和哲学问题，并且以恩典完善本性的原则在启示和哲学之间找到了一个平衡点，但这种平衡是值得怀疑的，安瑟伦在他的 *Proslogion* 中捍卫了“以信心寻求理解”这个更好的神学原则，并认为这一原则是理性和启示关系的标准。当然，拉德波特 (Radbert) 发展了这一神学原则，进而提出了圣餐变体论，但拉特兰努和他的理论继承人已经阐明了

grace perfects nature, but Anselm in his *Proslogion* made a stand for the better theological principle of faith-seeking-understanding as the norm of the relation between reason and revelation. Radbert certainly initiated the development that was to lead to transubstantiation, but already Ratramnus and his successors provided the essentials of the Reformation answer. If a generalization may be hazarded, it is that the Middle Ages added a magnificent but confused and distorted superstructure on the genuine foundation of the gospel. The sphere of practice was again a fruitful source of error. If masses, relics, pilgrimages, and so forth were partly the results of poor theology, they were also in part the causes in a vicious circle of reciprocal interaction.

3. *Modern Period.* The modern period was initiated by the Reformation, with its rediscovery of the great doctrines of the authority of Scripture and justification by faith, and with its renewed attention to Scripture as the norm of true theology. In reply to the Reformation the Roman Catholic world engaged in an extensive codification of its teaching at the Council of Trent, thus enslaving itself in a rigid ecclesiastical orthodoxy from which it has only recently begun to liberate itself with the rise of the biblical movement and the discussions of the Second Vatican Council.

Within the Protestant world the understanding of the Lord's Supper led to an unfortunate rift between the Lutherans and Reformed which broadened and deepened in the century of orthodoxy (the 17th). In addition, Arminianism raised an issue that cut right across the general

宗教改革的要点。如果说概述可能产生不利的影响，那么中世纪时期在福音的真实根基上建立了一个宏伟但又令人困惑的畸形上层建筑。实践的领域也是容易出错的地方。如果弥撒、圣物和朝圣等是不良神学的部分产物，那么这些不良产物也在一定程度上引起了双向互动的恶性循环。

3. 现代时期。宗教改革开启了神学发展的现代时期，在这一时期重新发现了关于圣经权柄和靠信心称义的重要教义，并再次将《圣经》作为真正神学的标准。罗马天主教界在特伦托会议上开始大量整理天主教的教义，因此，罗马天主教将自己束缚在教会正统中，直到最近随着圣经运动的兴起和第二次梵蒂冈会议的召开，他们才开始从这种束缚中解放出来。

新教世界内部对主的晚餐的不同理解导致信义宗和改革宗之间出现了不幸的分歧，而且在正统世纪（17世纪）两宗派之间的分歧越来越大。此外，亚米念派提出了一个导致该宗派摆脱正统教派的问题，英国劳德成功创立了高教会派，断绝了英国国教神学与改革神学

alignment, and its success under Laud in England created a High Church party which severed the previous close contacts between Anglican and Reformed theology, more particularly, when Puritanism displayed an intransigent extremism in the opposite direction. The Anabaptist movement also carried deep theological implications, not merely in the sphere of the sacraments, but also in the whole understanding of the Church, of the Bible, and of the nature of sin and grace. Far more important, however, has been the presentation of the liberal challenge from the 18th cent. onward, for much Protestant theology had tended to collapse in face of the new demand that Christianity must be restated to conform to the dicta of rationalism or empiricism.

The 20th cent. has been a period of peculiar interest from the theological standpoint. In both Protestantism and Roman Catholicism, the final result of increased biblical study has been to bring at least the beginnings of true theological renewal and the more solid hope of theological rapprochement. The running of the tide against missionary work has also demanded serious reflection on its theological basis, and the erosion of traditional modes of Christian belief and action has brought the issue of Christianity and Christian theology sharply into focus. There are those, of course, who cry for a radical restatement to fit a scientific age. But there are also those who see that the real choice is between gospel and no gospel, between Christianity as it truly is and a mere human shadow or substitute. To be sure, the wording of the message has to be reshaped today as it has always been. But this reshaping must take place under an

昔日的密切联系,尤其是当清教不愿意妥协,提出与之相反的极端主义思想时。再洗礼运动也带来深刻的神学启示,其中不仅包括圣礼领域的神学启示,也包括关于完整理解教会、圣经、罪的本质和恩典的神学启示。然而,更为重要的是,从18世纪开始出现对新教神学的自由主义挑战,因为大多数新教神学无法满足新的需求,所以必须重申基督教教义要符合理性主义和经验主义原则。

从神学的角度看,20世纪是极为引人注意的一个时期。新教和罗马天主教都日益加大对《圣经》的研究,最终至少带来了真正神学的复兴,使两宗派更加殷切地渴望建立神学上的友好关系。针对传教工作的趋势也要求人们认真考虑传教的神学依据,对传统基督教信仰和行为的侵蚀使得基督教和基督教神学问题成为人们关注的焦点。当然,有些人要求从根本上重申基督教的教义来适应一个科学的时代。但也有一些人认为真正的选择在于接受福音,还是拒绝福音,在于接受真正的基督教,还是仅仅认为它是人类的影子或代替物。诚然,当今在传播基督教时必须像曾经的世代一样重新措辞。但这种改变必须建立在对注释和教义透彻研究的基础之上,从而保证福音本身可以被保留下来。只有这样,神学才能为传播基督教服务。

intensive exegetical and dogmatic study which will ensure that the message itself remains. Only thus can theology serve the mission of Christianity.

It is to be noted that the modern debate carries three positive implications of great importance for the future. First, the Protestant and Roman Catholic worlds are willy-nilly involved together in the modern situation, not only in biblical study but also, for example, in the theology of ecumenism or the confrontation of modern issues. Secondly, the combination of the problems of communication and missionary outreach has provided at least the opportunity for a theological reestablishment of the whole message and mission of the Church, and of a discharge of its mission. Third, since mission is of the very essence of the Church's task, this involves the possibility of a genuine revival of pastoral theology that will bring all the life and activity of Christians under the control of theological criteria. This is of supreme importance, for history shows that practice is often the Achilles' heel of theology; and should the intensive discussion of the present age finally reduce its autonomy, this will be of incalculable benefit to Christian thought and work, i.e., to the reformation of Christianity in accordance with its true and underlying nature.

Bibliography.—The works dealing with Christianity are, of course, coextensive with Christian literature as such. In general cf. *ERE*, *RGG*, SchHerz, etc. On I cf. esp. the NT theologies. On II cf. A. Harnack, *What Is Christianity?* (1957); Barth, *CD*, I/2; the church histories, esp. K. S. Latourette (1953); the histories of dogma, esp. Harnack (7 vols., Eng.

需要注意的是，现代争论为未来提供了三个极为重要的积极暗示。首先，不管新教和罗马天主教怀有怎样的意愿，它们都被卷入了现代形势中，它们不仅都研究《圣经》，而且都研究泛基督主义神学或争论一些现代问题。其次，交流和传教的问题交织在了一起，这至少为在神学上还原全部信息和完成教会的使命提供了机会。再次，因为传播福音是教会的核心工作，所以这个使命可能会真正地复兴教牧神学，从而使基督徒的所有生活和活动都处于神学准则的控制之下。这是最为重要的，因为历史经验表明，实践通常是神学的致命弱点；假如当代的激烈讨论最终会削弱神学的自主权，那么将给基督徒的思想和工作带来不可估量的益处，即为符合基督教本质的宗教改革带来不可估量的益处。

书目——论述基督教的作品必然与基督教文献共存。通常参：*ERE*, *RGG*, SchHerz 等。关于 I, 尤见新约神学。关于 II, 参：A. Harnack, *What Is Christianity?* (1957); Barth, *CD*, I/2; 关于教会历史，尤见 K. S. Latourette (1953); 关于教义历史，尤见 Harnack (7 卷，1958 年英译本) 和 Seeberg (1952 年英译本)。

tr. 1958) and Seeberg (Eng. tr. 1952).

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CHRISTOLOGY

- I. Patristic
 - A. Docetism and Adoptionism
 - B. Modalism and Subordinationism
 - C. Arianism and Nicea
 - D. Apollinarianism
 - E. Nestorianism
 - F. Eutychianism and Chalcedon
 - G. Monophysitism
- and
- Monothelitism
- II. Medieval
 - III. Reformation
 - A. Lutheran
 - B. Reformed
 - C. Anabaptist
 - IV. Modern
 - A. Schleiermacher
 - B. Kenoticism
 - C. Ritschl
 - D. Orthodoxy

For the biblical aspects of Christology *see* PERSON OF CHRIST. The present concern is exclusively with the development of the doctrine through the various historical periods.

I. Patristic.-A. Docetism and Adoptionism. The early patristic period is one of intrinsically correct but undeveloped thinking which allows of some looseness of statement. Two main errors are perceived and avoided: the Docetic, which would make of Christ's humanity a mere appearance, and the Ebionite or Adoptionist, which would see in Christ a man adopted into the Godhead by the descent of the Spirit. In the Apologists (Justin) there is a tendency to

CHRISTOLOGY 基督论

- I. 教父时期基督论
 - A. 基督幻影说和嗣子论
 - B. 形态论和次位论
 - C. 亚流主义和尼西亚
 - D. 亚波里拿流主义
 - E. 涅斯多留主义
 - F. 欧迪奇主义和迦克墩
 - G. 基督一性论和基督一志论
- II. 中世纪的基督论
- III. 宗教改革时期的基督论
 - A. 路德的基督论
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 - A. 施莱尔马赫的基督论
 - B. 虚己论
 - C. 立敕尔的基督论
 - D. 正统基督论

关于《圣经》中的基督论,见 PERSON OF CHRIST (基督的位格)。现在的基督论专指各个历史时期教义的发展。

I. 教父时期基督论。A. 基督幻影说和嗣子论。教父早期的基督论从本质上看是正确但不完善的思想,其中有一些表述不太严密。有两个明显可以避免的错误:一个是基督幻影说,这一学说认为基督的人性只是一个幻影,另一个是伊便尼派的学说或嗣子论,这一学说认为世人在基督里靠着降临的圣灵被神拣选为儿女。护教士(游斯丁)倾向于认为基督基本等同于在所有人身上起作用的道(*lógos*)或理性,并认为圣子的地位低于天父的地位。但在伊格那丢的

equate Christ rather generally with the *lógos* or reason operative in all men, and also to subordinate the Son to the Father. But in Ignatius, 2 Clement, and Melito of Sardis the true deity and humanity of Christ are both recognized as necessary to the biblical doctrine of His person and work.

B. Modalism and Subordinationism. A further step toward understanding is taken in the great writers of the late 2nd and early 3rd centuries. Irenaeus emphasizes the strong interconnection between Christ's person and work as expressed in the phrase, "He became what we are in order that He might make us what He is." Tertullian specifically refutes the Gnostic errors and also Monarchianism in its Modalistic or Sabellian form, which teaches an economic but not an essential trinity, i.e., the one God assuming three different forms or modes for different purposes. Logically, this involved the so-called patripassian deduction that we might just as well speak of the crucifixion of the Father as the Son; and, since the patripassian Praxeas was also an opponent of Montanism, Tertullian was led to his famous condemnation: "He put to flight the Paraclete and crucified the Father." Origen was a more speculative thinker, and his Christology is marked by a distinct subordinationism of the Son to the Father. Yet he also made a positive contribution with his thought of the eternal generation of the Son, and introduced the term *homooúsios*, "of one substance."

C. Arianism and Nicea. Christology became the predominant issue in the 4th cent. with the emergence of Arianism.

作品、《革利免二书》和撒狄墨利托的作品中，基督的真正神性和人性被认为是《圣经》中关于基督位格和基督工作教义的必要组成部分。

B. 形态论和次位论。2 世纪末期和 3 世纪早期的伟大作家对于基督论的理解更加深入。爱任纽强调了基督的位格和基督的工作之间的牢固关系，正如那句话所说，“祂变成我们的样子，好叫我们效法祂。”特土良明确驳斥了诺斯替派的错误、形态神格唯一论和撒伯流的神格唯一论，神格唯一论否认了圣子的独立位格，这一学说中的神本质上不是三位一体的真神，即唯一的真神为了实现不同的旨意呈现出三种不同的形态。从逻辑上讲，这一学说包括所谓的“圣父受苦论”，即我们也可以说圣父以圣子的形态死在十字架上；因为坚持“圣父受苦论”的普拉克西亚也是孟他努主义的反对者，特土良做出如下著名的谴责：“他赶走了圣灵，将天父钉在十字架上。”俄利根是一个更爱猜测的思想者，次位论是他基督论的一大特点。但他的永生圣子思想也为基督论做出了积极的贡献，他还引入了 *homooúsios* 一词，意为“同质的”。

C. 亚流主义和尼西亚。随着亚流主义的兴起，基督论成为公元 4 世纪争论的焦点。亚流认为基督实际上是一个中

For Arius, Christ was virtually an intermediary being. Though preexistent, He was a creature (“There was when the Son was not”). By Him as the firstborn creature the world was made. Not having a human soul, He could not be regarded as true man any more than as true God. Under the inspiration of Athanasius, the Council of Nicea (325) insisted on both the full deity and the full humanity of Christ, which Athanasius saw to be essential to His mediatorial work and therefore to salvation. The word *homoousion* was adopted to rule out Arian sophistries, and although opposition to this term and ecclesiastical intrigues led to long semi-Arian controversies, the Athanasian position was secured at Constantinople (381).

保。虽然在上帝创造世界之前基督就已存在，但基督是受造物（“曾几何时圣子并不存在”）。上帝藉着第一个受造物创造了世界。基督没有人的灵魂，所以祂既不可以被视为真正的人，也不可以被视为真正的神。亚他那修认为基督的神性和人性对祂的中保工作极为重要，因此对基督的救赎也极为重要，受亚他那修的启发，尼西亚会议上（325年）承认了基督完全的神性和完全的人性。尼西亚会议上使用 *homoousion*（“基督与天父同质”）一词来驳斥亚流的诡辩，虽然针对这个词的反对意见和教会阴谋导致半亚流主义成为长期争论的焦点，但君士坦丁堡会议（381年）上确立了亚他那修的思想。



Byzantine triumphal arch at Nicea (modern Iznik, Turkey). The first Council of Nicea (A.D. 325) debated the Arian controversy, resolving that Christ was “begotten, not made,” “of one essence with the Father.” (B. K. Condit).

上图为位于尼西亚（今土耳其伊兹尼克）的拜占庭式凯旋门。第一次尼西亚会议（公元325）上驳斥了亚流主义，并作出了基督是“神的儿子，而不是受造物”，“基督与天父同质”的决议（B. K. Condit）。

D. Apollinarianism. The problem of the interrelationship of deity and humanity

D. 亚波里拿流主义。基督的神性和人性的相互关系问题尚没有答案，接下来

still remained, and during the next two centuries this gave rise to a complicated movement of exaggeration and counterexaggeration. Apollinaris initiated the process by creating unity at the expense of full humanity. In body and irrational soul Christ was fully man, but in Him the rational soul was displaced by the Logos. Against this Gregory of Nazianzus brought the crushing Athanasian rejoinder that “the unassumed is the unhealed.” Apollinaris was condemned at Constantinople in 381.

E. Nestorianism. Nestorius went to the opposite extreme, not by denying or diminishing the deity, but by apparently separating the humanity and deity to such a degree that there was no real unity. The term *theótokos* as applied to the Virgin brought his teaching into focus, for he did not think that Mary ought to be described as the mother of God, or indeed that the incarnate child Jesus should be worshiped as God. On the former point, something might be said on his behalf. For while the term is logically unimpeachable, it is still better to speak of Mary as the mother of the incarnate Word or of the Son in virtue of His incarnation, rather than of God more generally. How far Nestorius held the division of the persons popularly attributed to him is a matter of dispute. There can be no doubt, however, that he used incautious expressions which seemed to imply a separation of persons and not just a distinction of natures.

F. Eutychianism. After the condemnation of Nestorius at Ephesus (431) the opposite extreme was again reached in Eutyches of Alexandria, who pressed the unity of Christ to the point of a unity of nature rather than of person, thus

的两个世纪，这个问题引起了夸张和反夸张的复杂运动。亚波里拿流通过否认基督完全的人性阐述了神人二性的联合，进而形成了亚波里拿流主义。在肉体和非理性灵魂里的基督是完全的人，但在基督里的理性灵魂被道所取代。拿先斯的贵格以占主导地位的亚他那修主义驳斥了这种观点，他说“因为不被取上的不会得到医治”。亚波里拿流于公元381年在君士坦丁堡会议上受到了谴责。

E. 涅斯多留主义。涅斯多留走向了另一个极端，他并不否认或削弱基督的神性，但他显然分裂了基督的人性和神性，甚至认为两者不能真正结合在一起。涅斯多留的基督论源于童贞女是否应该被称为 *theótokos* (“生神者”)，因为他认为马利亚不应该被称为上帝的母亲，或者说，不应该将道成肉身的圣子耶稣视为神。他的前一个观点可能有些道理。因为尽管从逻辑上讲 *theótokos* 这个词是无可质疑的，但将马利亚视为道成肉身圣子的母亲更好一些，而不应笼统地认为她是神的母亲。涅斯多留的两位格分离说法的流行程度是一个存有争议的问题。然而，毋庸置疑，他的表述不够严谨，他似乎分裂了两个位格，而不仅仅是在区分神人二性。

F. 欧迪奇主义。涅斯多留在以弗所会议（431年）受到批判之后，亚历山大的欧迪奇发表了另一个相反的极端学说，他认为基督的联合是神人二性的联合，而不是位格的联合，因此人性融于神性之中。迦克墩会议（451年）对这种新

absorbing the human nature into the divine. In answer to this new Docetism, and to the whole problem of divine and human natures in one person, the Council of Chalcedon (451) finally achieved the balanced statement that in Christ two natures are united in one person or hypostasis, without confusion, conversion, division, or separation. In explanation of the possibility of true humanity without an independent hypostasis (*anhypostatic*), as Cyril of Alexandria has already urged against Nestorius, it was taught by Leontius of Byzantium that the human nature of Christ is *enhypostatic*, i.e., that it has its substance in and through the *lógos*.

G. Monophysitism and Monothelitism. The Eutychian position still commanded support, however, and the two centuries after Chalcedon were marked by the attempts of the Monophysites and Monothelites to locate a center of unity either more generally in the nature or more specifically in the will of Christ. Progress was made in Alexandria and Rome toward a compromise that would preserve the two natures but posit a single divine human energy, and Honorius of Rome was even prepared to accept the single will in Christ. The Western Church in general, however, asserted the two wills, and this position was maintained at Constantinople (680), although a subordination of the human will to the divine was conceded. Failure to accept this reaffirmation of Chalcedon led the Syrian Jacobite and Coptic churches into schism.

II. Medieval.-Not without reason, Christology emerged as the dominant issue in early theology; and, if it led to

的幻影说做出了回应，并回答了关于神人二性集于一个位格上的全部问题，此次会议上最终提出了一个关于神人二性平衡的主张，即在基督里神人二性联合在一个位格中，二性“不会混乱、不会改变、不会分裂、不会分离”。正如亚历山大的区利罗驳斥涅斯多留的观点，拜占庭的利安迪也曾解释说，真正的人性可能没有独立的位格 (*anhypostatic*)，利安迪还说，基督的人性是寓于神格内 (*enhypostatic*)，即基督的人性在道 (*lógos*) 中，并藉着道而生存。

G. 基督一性论和基督一志论。虽然欧迪奇的观点仍然占支配地位，但迦克墩会议之后的两个世纪出现了基督一性派和基督一志派，这两个派别一个更侧重于讨论基督的神性或人性，另一个更侧重于讨论基督的意志。亚历山大学派和罗马学派之间实现了妥协，双方同意保留神人二性，但同时假设存在一个神圣的人类能量，罗马的拉克留甚至准备接受基督一志论。然而，西方教会普遍认为基督有两个意志，君士坦丁堡会议 (680) 上仍然坚持这一观点，但同时承认人的意志在地位上低于神的意志。由于叙利亚雅各派和科普特教会拒绝接受迦克墩会议上的决议，导致两教派走向了分裂。

II. 中世纪的基督论。基督论成为早期神学的主要问题，这不是毫无理由的；基督论引起了长期的、令人厌烦的争

long and tiresome controversies, it also produced a christological orthodoxy that enabled theologians to concentrate on other issues. In the Middle Ages, therefore, we find no basic contribution to the doctrine. Discussion consisted, for the most part, of an exposition of the Chalcedonian teaching. The only notable point in this respect is the general tendency to conceive and present Christ in an abstract and exalted form in which His humanity is verbally maintained but materially forfeited.

This trend in more specialized discussion is perhaps more than compensated for, however, by the firm linking of Christology to soteriology. This had always been a concern of the fathers. Athanasius, for example, had rightly perceived that the mediatorial and reconciling work of Christ is closely bound up with His person. Augustine in the West had given a particular emphasis to this aspect, underlining also Christ's exemplary humility as man and our mystical relationship with Him. These were the strains that influenced medieval thinking, whether we think of the warm attachment of St. Bernard to the person of Christ or the famous treatise of Anselm *Cur deus homo?*, which brings out the soteriological necessity or rationale of the Incarnation as understood in the orthodox sense.

III. Reformation.-A. Lutheran. The soteriological implication of Christology was naturally the first interest of Luther in his championing of Chalcedonian orthodoxy. Luther had indeed no great time for christological abstraction. He claimed that we should keep to the historical person of Jesus and His saving

论,但它也产生了基督论的正统思想,从而使神学家们可以专注于研究其他问题。因此,我们在中世纪看不到基督论的基本贡献。大多数讨论主要集中于迦克墩教义的阐述。唯一值得注意的是,神学家们普遍倾向于以抽象的概念理解和描述基督,高举基督的地位,基督的人性仅保留在口头上,实际上已经丧失。

然而这种倾向可能不仅仅是一种补充解释,它通过建立基督论与基督救赎论之间的紧密联系更为详细地阐述了基督论。它始终是教父们的关注的问题。例如,亚他那修恰当地认为,基督的中保工作和调解工作与基督的位格紧密相连。西方的奥古斯丁尤为强调这个方面,同时强调基督为世人做出的谦卑典范和我们与基督的神秘关系。不论我们想到了圣伯尔纳对基督位格的热忱拥护,还是想到了安瑟伦的著名论文(*Cur deus homo?*),这些是影响中世纪思想的因素,它们都阐明了正统思想中救赎论的必要性或道成肉身的基本原理。

III. 宗教改革时期的基督论。A. 路德的基督论。路德在拥护迦克墩正统思想时,自然首先关注的是基督论中的救赎论含义。路德实际上没有花费大量时间研究基督论的抽象概念。他认为我们应该强调耶稣在历史中的位格和祂的救赎职分与工作。教父著名的二性转换的概念对他的思想产生了很大的影响。圣

office and work. The well-known patristic conception of an exchange played a great part in his thinking. The Son had taken our human nature that we might partake of the divine nature. He had identified Himself with us that He might take our sin and His righteousness might be ours. Along these lines Luther maintained the scholastic emphasis, but with a new force and richness according to his evangelical understanding of justification.

In the context of eucharistic doctrine, however, Luther developed a particular nuance. Already in the Tome of Leo that underlay Chalcedon, it had been laid down that there is a communication of the attributes (*communicatio idiomatum*) of the two natures. Luther took this to mean that the attributes of each nature are transferred to and may thus be predicated of the other, the result being an interpenetration very close to the intermingling condemned at Chalcedon. This does, of course, prevent the constant artificial question whether this or that nature is at work in a given situation. Yet it raises certain difficulties of its own, e.g., How far does the human nature enjoy or exercise the divine attributes? Furthermore, it produces strange results with respect to the eucharist by justifying a real presence of Christ's body and blood in terms of Christ's ubiquity as God (Ubiquitarianism). It is hard to determine whether Luther's prior concern for a real presence helped to produce this particular emphasis, whether the emphasis contributed to the eucharistic doctrine, or whether the two simply worked hand in hand in the young Luther and early Lutheranism. It seems fairly clear, however, that Luther's dogmatic stand on the presence must have had no

子具备了人性，所以我们可以分享祂的神性。祂变成了我们的模样，所以祂可以带走了我们的罪，祂的公义可能成为我们的公义。路德以这样的论点表明他的学术重点，但他按照自己对福音中称义的理解阐述了丰富而又新颖的基督论。

然而，路德以圣餐教义为背景提出了一个具有细微差别的理论。利奥的《大卷》成为迦克墩最重要的参考书，这本书中阐述了神人二性属性相通 (*communicatio idiomatum*) 的观点。路德认为这意味着神人二性的属性可以相互转化，因此神人二性互相为依据，这种相互贯通的学说与迦克墩会议中谴责的二性融合非常接近。当然，这不能阻止人们继续质疑，是否在一定的情况下，神性或人性在起作用。当然这一学说本身也产生了一些问题，例如，人性在多大程度上分享或运用神性？此外，这一学说产生了奇怪的结果，就圣礼而言，路德认为基督的无所不在可以通过祂的身体和血的真实临在来体现（遍在主义）。路德前面对基督真实临在的关注是否有助于阐明这个论点，这个论点是否为圣餐教义做出了贡献，或者是否是两者共同对年轻的路德或早期的路德加派产生了影响，这些问题都很难回答。不过，显而易见，路德关于基督临在的教义至少对属性相通论产生了不小的影响。

little influence on at least the outworking of the *communicatio idiomatum*.

B. Reformed. Reformed theology had no similar eucharistic concern, since it quickly came to see that between the Ascension and the Return the presence and action of Jesus Christ are in and by the Holy Spirit. It could thus maintain Chalcedonian orthodoxy without any undue stress on the *communicatio idiomatum*. Indeed, Calvin felt that there was a dangerous Eutychian tendency in Lutheran Christology, and he was anxious to maintain the distinction, though not of course the separation, of the natures. This concern underlay his conception of the *lógos ásarkos*, i.e., the divine Son maintaining His being and activity as the second person of the trinity *extra carnem* (outside the flesh). Lutheranism suspected a certain Nestorianism in this emphasis, although in fact the unity of Christ's person was upheld in terms of the *enhypostasis* doctrine of the early fathers. Certainly, this teaching precluded the possibility of a Kenotic theology.

The Reformed did not dispute the *communicatio idiomatum* as such. They did not argue that the divine attributes belonged only to the *lógos* and the human to the incarnate Jesus. They recognized that in the unity of Christ's person the one nature is necessarily implicated in the activities and events of the other, so that the human no less than the divine nature may be spoken of as the material and not merely the instrumental cause of salvation. Nevertheless, they did not think in terms of the assuming of the human nature into the divine, but of its assuming into the one person of the Son. Again, they emphasized the fact that the

*B. 改革宗的基督论。*改革宗神学不关注圣餐礼，因为改革宗神学迅速意识到，在基督升天和复临之间，耶稣基督在圣灵里并藉着圣灵显现、做工。因此，改革宗神学无需过分强调属性相通就可以支持迦克墩的正统基督论。实际上，加尔文发现路德的基督论有陷入欧迪奇主义的倾向，虽然他没有分裂神人二性，但他急切地渴望保持两者之间的差异。这个关注点构成了“无肉身的道”（*lógos ásarkos*）教义的基础，即圣子始终以三位一体真神肉体之外（*extra carnem*）的第二个位格存在、做工。尽管早期教父的人性寓于神性之中的教义实际上支持了基督位格合一的观点，但路德派对涅斯多留主义的这个方面表示了质疑。当然，这一教义排除了它属于虚己神学的可能性。

改革宗并不质疑属性相通。他们并不认为神性仅仅属于道，而人性仅仅属于道成肉身的耶稣。他们认为在基督合一的位格中，其中一个属性必然体现在另一个属性的活动和事件中，所以人性的地位不低於神性，可以将人性视为救赎的物质因，而不应仅仅将其视为救赎的工具因。不过，他们不认为人性寓于神性中，而是寓于圣子的一个位格中。此外，他们强调这样的事实，相通是积极的动态相通（*communicatio operationum*），而不是静态的相通，因此他们专注于阐述救赎而不是理论。他们认为圣餐礼的所有应用都毫无必要且具有误导性，因为关注的焦点应当是圣灵的职分和工作。

communicatio is an active communication of operations (*communicatio operationum*) rather than a static interpenetration, thus concentrating on the soteriological rather than the theoretical aspect. Any application to the eucharist they regarded as both unnecessary and misleading inasmuch as the concern here is specifically with the office and work of the Holy Spirit.

C. Anabaptist. Brief note may be taken of the strange christological contribution of Menno Simons among the sixteenth-century Anabaptists. Simons argued that Christ did not take flesh from the Virgin, but introduced the new and spiritual flesh of the new creation. In this way he tried to avoid the implication of the incarnate Son in sinful humanity, but at the expense of breaking the true identity of Christ with us which had always been thought necessary to His mediatorial work. The Docetic or Apollinarian strain thus reappeared at this point in new guise. How far Simons' views were followed by others has been much disputed, but in some circles at least, e.g., in England, the denial that Christ took flesh of the Virgin as commonly regarded as an Anabaptist tenet.

IV. Modern.-A. Schleiermacher. In the modern period the Lutheran emphasis seems on the whole to have proved more vulnerable to liberal tendencies, in spite of its original emphasis on the deity of Christ. Two factors may have contributed to this. First, a full exercise of the attributes of deity by the incarnate Son is obviously ruled out, and therefore some form of Kenoticizing is demanded.

C. 再洗礼派的基督论。或许应该简单关注一下16世纪再洗礼派教徒门诺·西蒙斯对基督论做出的奇特贡献。西蒙斯认为基督的肉体不是童贞女马利亚给的，而是由天父新创造出来的属灵的新身体。因此，西蒙不以有罪的人性来解释道成肉身的圣子，而是打破了基督与我们的真正同一性，而人们始终认为这种同一性是基督中保工作的必要条件。因此，从这一点上讲，幻影说或亚波里拿流主义重新伪装出现。对于西蒙斯的观点受认可的程度，还存在着争议，但至少某些领域内认可了他的观点，例如，在英国，否认基督肉体源于童贞女马利亚是再洗礼派普遍接受的一个信条。

IV. 现代基督论。A. 施莱尔马赫的基督论。总的来说，路德的基督论在现代似乎更容易受到自由主义者的攻击，尽管这种基督论最初强调基督的神性。可能有两个促成的因素。首先，路德的基督论显然排除了道成肉身的圣子完全运用神性的可能性，因此就需要求助于某种形式的虚己说。其次，路德宗也强调历史中的耶稣；当关注点重新回到人类耶稣时，这种虚己说总是倾向于让神性

Second, Lutheranism also stresses the historical Jesus; and when attention shifts back to the human Jesus there is always the possibility that this Kenoticism will take the form of an adaptation of the divine attributes to the human, with no counterbalancing doctrine of the *lógos ásarkos* to prevent a final replacement of true deity by a vague human divinity. Something of this is to be seen in the Christology of Schleiermacher. For Schleiermacher the Chalcedon approach is completely alien because it seems to bear too little relation to the human Jesus of the Gospels. As he sees it, to understand the person of Christ we must begin with His human consciousness. In Jesus the basic dependence on God finds supreme and archetypal expression in the sense of sonship. The divinity of Jesus is thus bound up with His full humanity. The basic attributes of deity are no longer communicated. They cannot be, because the limitation of humanity and the divine immutability are thought to constitute a permanent obstacle. They thus yield before a new and generalized divinity which is ultimately true of all men.

B. Kenoticism. A similar process may be seen in the nineteenth-century Kenoticism, which found wide acceptance in Lutheran circles. Already in the Kenotic controversy of the 17th cent. a basic decision had been reached that the man Jesus genuinely, and not merely in appearance, abstained from a full exercise of the majesty imparted to Him. The reconstructed Kenoticism of Thomasius in the 19th cent., however, introduced a new factor with the distinction between the so-called essential or moral attributes (e.g., love or righteousness), which were retained, and the external attributes (e.g.,

适合于人性, 没有可以与“无肉身之道”相媲美的教义, 因此, 无法阻止真正的神性最终被模糊的人性所取代。施莱尔马赫的基督论也体现出了其中一些特点。施莱尔马赫认为迦克墩的方法是格格不入的, 因为这个方法似乎与福音中人类耶稣没有多大的关系。在他看来, 要想理解基督的位格, 必须首先理解基督的人类意识。耶稣的圣子身份最能体现祂对天父的基本依赖。因此耶稣的神性与祂完全的人性存在着密切的关系。神性的基本属性不再与人性互通。它们也不能互通, 因为人类的有限性和神的永恒性构成了两者互通的永恒障碍。因此, 神性的基本属性让位于新的广义的神性, 最终适用于所有人类。

B. 虚己论。 19 世纪的虚己论使用了类似的方法, 路德教会普遍支持虚己论。早在 17 世纪的虚己派争论中就形成了一个基本的决议, 即耶稣真实地存在, 而不仅仅存在于表面, 祂放弃了上帝赐予祂的全部权柄。然而, 19 世纪托马斯修斯重申的虚己论引入了一个新的因素, 并区分了保留下来的所谓核心或道德属性(如, 爱或义)与被舍弃的外部属性(如, 无所不知或无所不在)。托马斯修斯希望用这种方法保留耶稣的真正神性, 真正的神性没有局限性, 与真实的人类存在密不可分。虚己论以这种方法解决这个问题, 却没有注意到, 永生神的永恒性并不能阻止祂运用自身的

omnipotence or omniscience), which were set aside. In this way it was hoped to preserve a true deity of Jesus, without the problem of limitation, and inseparable from a truly human existence. Approaching the question in this way, Kenoticism failed to see that the immutability of the living God does not prevent Him from exercising all His attributes in the form of humanity, nor force Him into the violent mutation of a self-deprivation of His attributes, which can leave only partial deity, and therefore no true deity at all, in the incarnate Son. In Kenoticism the communication of attributes ceased to be a genuinely reciprocal process, the attempt to find an interpenetration of the human nature by the divine leading finally to an adaptation of the divine to the human. A modified form of Kenoticism was adopted by the *Lux Mundi* group of Anglo-Catholics and more recently by the so-called Liberal Evangelical movement in England.

C. *Ritschl*. Another variation on the same theme is to be found in *Ritschl*. Starting with the historical Jesus, *Ritschl*, too, was prepared to recognize the ethical attributes of divinity, but he had no patience with the traditional formulations. As he saw it, Jesus has for us the value of God in virtue of the perfection of His divine and human moral nature. The radical obtuseness of the Kenotics is thus reproduced in *Ritschl*. Taking humanity as his norm, he allows a communication only of such divine attributes as he assumes to be compatible with it. In the last resort, therefore, he can base the divinity of Christ only on His subjective significance, i.e., His value for us. Naturally, this is poles apart from Luther. Yet it is a possible consequence of the

全部人性属性，也不能迫使祂强行自我剥夺自身的属性，否则将使道成肉身的圣子只保留部分神性，因而根本不具有真正的神性。按照虚己论的说法，属性相通不再是真实的互通的过程，上帝寻找人性互通的尝试最终导致上帝俯就世人。英国国教的世界之光教派和最近英国所谓的自由福音运动都接受了改良形式的虚己论。

C. 立敕尔的基督论。立敕尔提出了另外一种基督论。立敕尔首先描述了历史中的耶稣，他也准备认可神性中的道德因素，但他反对传统说法。立敕尔认为，由于耶稣的神性和人类道德属性本身的完美，所以对于我们来说，祂拥有了神的价值。因此，在立敕尔的理论中也体现出虚己派愚钝之极的特点。立敕尔以人性为标准，认为只有与人性一致的神性才能与人性相通。因此，他最终只能将基督的神性建立在基督的主观意义上，即基督对我们的价值上。这当然与路德的观点截然相反。立敕尔可能错误地理解了路德的二性合一观点，才得出了这样的推论。所有的自由派都能接受这种联合的严谨性。但他们的注意力集中在人性和抽象的神性上，这必然削弱了他们的基督论，自由派认为基督只具备人类所可能达到的神性，祂作为永

Lutheran outworking of the union in a distorted form. Liberals of all kinds can accept the strictness of the union. But their concentration on humanity, and their abstract notions of the Godhead, inevitably lead them to a weakened Christology in which Jesus is finally divine only to the degree that divinity is possible for man, His full and proper deity as the eternal Son being partially or totally surrendered.

D. Orthodoxy. In spite of the liberal movement, orthodoxy has naturally maintained itself in both Reformed and Lutheran circles, not to speak of Anglican, Roman Catholic, and Eastern Orthodox. Indeed, the present century has witnessed a new and welcome interest in the Chalcedonian definition, not as a metaphysical formulation, but as a basic and almost doxological confession. Four points in particular have claimed attention. First, the mystery of the Incarnation is that of a unique relationship of grace. Second, this relationship is set up in a human person and work, and is thus to be closely connected with the gospel presentation, with no dichotomy on either side between the Jesus of history and the Christ of faith. Third, the mystery of the Incarnation does not pose an abstract problem of thought, but is to be seen in relation to the atonement and therefore to the fulfilment of the election of grace in Christ incarnate, crucified, and risen. Finally, the humanity of Christ is not a limiting factor which demands either a restriction or a spasmodic and paradoxical manifestation of the divine attributes, but a specific form in which the true and living God can and does bring all His attributes to expression,

生的圣子所应该拥有的全部神性被部分地甚至是完全地交出去了。

D. 正统的基督论。尽管出现了自由主义运动，但除了英国国教、罗马天主教和东正教，正统基督论还轻而易举地得到了改革宗和信义宗的支持。实际上，本世纪已经见证了迦克墩教义重新得到认可，它不再被视为一种形而上学的观念，而是一种基本的悔罪，而且几乎可以视为一种荣耀神的悔罪。有四点尤为值得注意。首选，道成肉身的秘密是独特恩典关系的秘密。其次，这种关系靠一个地上的人和祂的工作建立起来，因此与福音传播存在密切的关系，与历史中的耶稣和信仰中的基督不可分割。再次，道成肉身的秘密并没有提出抽象的思想问题，在耶稣为世人赎罪中可以看到这个秘密，因此在基督道成肉身、被钉十字架和复活中完成了恩典的拣选。最后，基督的人性不是一种限制性因素，不需要神性的限制或神性不定时的、自相矛盾的显现，基督的人性是一种特殊的形式，在这个形式中，永生的真神可以而且确实显明了祂的所有属性，实现了位格的合一、神人二性的共享、属性相通、恩典相通和效力相通，同时一方面不会曲解人性，另一方面不会丧失天父或圣子的神性。

achieving a unity of person, a communion of natures, and a communication of attributes, graces, and operations, without any distortion of humanity on the one side, or on the other any forfeiture of deity, whether within the Godhead or in the human form.

Bibliography.—D. M. Baillie, *God Was in Christ* (1955); Barth, *CD*, IV/1, 2; J. F. Bethune-Baker, *Intro. to the Early History of Christian Doctrine* (1903); J. N. D. Kelly, *Early Christian Doctrines* (1959); H. R. Mackintosh, *Doctrine of the Person of Jesus Christ* (1942); *RGG*.

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CHRISTS, FALSE

[Gk. *pseudochristoi*] (Mt. 24:24 par. Mk. 13:22); NEB “impostors ... claiming to be messiahs.” In Jesus’ discourse on the last things, spoken on Tuesday of the week of His Passion, He solemnly forewarned His disciples that many would come in His name saying “I am the Christ,” and that they would deceive many; that there would arise false Christs and false prophets who would show great signs and wonders in order to lead astray, if possible, even the elect; and that, therefore, if any man said to them “Lo, here is the Christ!” or “There he is!” they were not to believe it (Mt. 24:5, 11, 23–25; Mk. 13:6, 21–23; Lk. 21:8).

I. Early Notices.—Christ’s warning was needed. Some commentators have, indeed, pointed out that there is no historical record of anyone expressly claiming to be the Christ prior to the destruction of Jerusalem. This, however, is probably only in appearance (cf. Lange, comm. on Mt. 24:3). Edersheim

书目——D. M. Baillie, *God Was in Christ* (1955); Barth, *CD*, IV/1, 2; J. F. Bethune-Baker, *Intro. to the Early History of Christian Doctrine* (1903); J. N. D. Kelly, *Early Christian Doctrines* (1959); H. R. Mackintosh, *Doctrine of the Person of Jesus Christ* (1942); *RGG*.

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CHRISTS, FALSE 假基督

【希腊语: *pseudochristoi*】(太 24:24 及平行经文, 可 13:22); 《新英文译本》译为 “impostors ... claiming to be messiahs” (“假基督”)。耶稣在受难周的星期二谈论末世的预兆时, 曾预先严肃地警告门徒, 将来有好些人冒充基督的名来, 说: “我是基督”, 并且要迷惑许多人; “假基督和假先知将要起来, 显大神迹、大奇事。倘若能行, 连选民也就迷惑了”; 因此, 若有人对他们说, “看哪, 基督在这里”或“基督在那里”, 他们不应该相信 (太 24:5, 11, 23-25; 可 13:6, 21-23; 路 21:8)。

I. 早期的假基督。基督的警告是很有必要的。有些注释者实际上已经指出, 在耶路撒冷被毁之前, 没有关于冒充基督之人的历史记载。不过, 这可能仅仅是表象 (参: Lange, 《马太福音》24:3 注释)。爱德生评论道: “虽然在彼拉多统治至耶路撒冷陷落之间的动荡时期有很多冒充基督的人承诺将像弥赛亚一

remarks: “Though in the multitude of impostors, who, in the troubled time between the rule of Pilate and the destruction of Jerusalem, promised messianic deliverance to Israel, few names and claims of this kind have been specially recorded, yet the hints in the New Testament, and the references, however guarded, in the Jewish historian, imply the appearance of many such seducers” (*LTJM*, II, 446). The revolts in this period were generally connected with religious pretensions in the leaders (Josephus *BJ* ii.13.4—“deceived and deluded the people under pretence of divine inspiration”), and in the fevered state of messianic expectation can hardly have lacked, in some instances, a messianic character. Judas of Galilee (Acts 5:37; Josephus *Ant.* xviii.1.6; *BJ* ii.8.1) founded a numerous sect (the Gaulonites), and according to Origen (*In Luc. Hom.* 25) he was regarded by many of them as the Messiah. The Theudas of Acts 5:36, “giving himself out to be somebody,” may or may not be the same as the Theudas of Josephus (*Ant.* xx.5.1), but the latter, at least, made prophetic claims and deluded many; e.g., he promised to divide the river Jordan by a word. Another instance is the “Egyptian” for whom Paul was mistaken, who had stirred up a “revolt” (Acts 21:38)—one of a multitude of “imposters and deceivers,” Josephus tells us, who persuaded multitudes to follow them into the wilderness, pretending that they would exhibit wonders and signs (*Ant.* xx.8.6). This Egyptian was to show them that at his command the walls of Jerusalem would fall down (*BJ* ii.13.5). Of another class was the Samaritan Dositheus, with whom Simon Magus was said to be connected. He is alleged to have been

样拯救以色列，但他们的名字和主张几乎没有被特别记录下来，不过，在犹太历史学家看来，《新约》中的暗示和一些参考资料，不论这些参考资料中的表述多么地含蓄，都表明这一时期出现了很多假基督” (*LTJM*, II, 446)。这一时期的领导者通常打着宗教的幌子发动了叛乱 (Josephus *BJ* ii.13.4——“以神圣启示作掩饰来欺骗和迷惑人”)，在某些情况下，在弥赛亚降临的热切盼望中必然少不了一位救世主似的人物。加利利的犹大 (徒 5:37; Josephus *Ant.* xviii.1.6; *BJ* ii.8.1) 建立了一个庞大的教派 (加拿尼人)，根据俄利根的描述 (*In Luc. Hom.* 25)，很多人认为这个犹大就是弥赛亚。《使徒行传》5:36 中的丢大 “自夸为大”，他可能是也可能不是约瑟夫所提到的丢大 (*Ant.* xx.5.1)，但约瑟夫提到的丢大曾说过预言，并欺骗了很多人；例如，他应允他将命约旦河的河水分开。还有一个 “埃及人” 冒充基督，千夫长误以为保罗就是那个从前 “作乱” 埃及人 (徒 21:38) ——他是众多 “冒充者和骗子” 之一，约瑟夫斯告诉我们这些冒充者和骗子曾劝说群众跟随他们往旷野去，并且假装他们可以行神迹、大奇事 (*Ant.* xx.8.6)。这个埃及人对百姓说，他将命令耶路撒冷的城墙倒塌 (*BJ* ii.13.5)。另一个冒充基督的人是撒玛利亚的多西修斯，据说行邪术的西门和他有联系。他自称是上帝兴起的 “像摩西一样的先知”。

regarded as “the prophet like unto Moses,” whom God was to raise up.

II. Bar Cochba.-The most celebrated case of a false Christ is that of Bar Cochba, the leader of the great insurrection under Hadrian in A.D. 132 (Eusebius *HE* iv.6; for Jewish and other authorities, see the full account in Schürer, *HJP*², I, 534-557). The insurrection was on a scale such that it required the whole force of the Roman empire to put it down (cf. Schürer). The leader's name was Simon, but the title Bar Cochba (“son of a star”) was given him with reference to the prophecy in Nu. 24:17 of the star that would come out of Jacob. Rabbi Akiba, the most celebrated doctor of his time, applied this prophecy, with that in Hag. 2:6f, to Simon, and announced him as the Messiah. He is commonly known in Jewish literature (and in letters from a cave near En-gedi) as Bar Coziba, probably from his birthplace. Immense multitudes flocked to his standard, and Christians in Palestine were severely persecuted. Coins were issued in his name. After tremendous efforts the rebellion was crushed and Jerusalem was converted into a Roman colony (*Aelia Capitolina*) that Jews were forbidden to enter.

III. Jewish Pseudo-Messiahs.-Among the Jews themselves, in later times, many pseudo-messiahs have arisen. An interesting account of some of these is given by Elkan Adler in his Introduction to *Aspects of the Hebrew Genius* (1910). “Such there had been,” this writer says, “from time to time ever since the destruction of the Temple.” In the 16th and 17th cents, however, the belief in pseudo-messiahs took new and

II. 巴可巴。最著名的假基督是巴可巴，他是公元132年哈德良统治时期发动暴乱的领袖（Eusebius *HE* iv.6；关于犹太和其他的权威，见 Schürer 的完整描述，*HJP*², I, 534-557）。这场叛乱规模很大，以至于罗马帝国必须动用所有军队才能平息这场叛乱（参：Schürer）。这个领袖的名字是西门，但他被称为巴可巴（“星之子”），这个名字与《民数记》24:17 中“有星要出于雅各”的预言有关。拉比亚基巴是这一时期最著名的博士，他认为这个预言和《哈该书》2:6-7 中的预言都指的是西门，并称西门为弥赛亚。犹太文献（和隐基底山洞中发现的信件）中通常称西门为巴可巴，他可能因出生地而得名巴可巴。很多群众追随他，巴勒斯坦的基督徒遭到残酷的迫害。还有以他的名字发行的硬币。罗马帝国付出巨大的努力才平息了这场叛乱，耶路撒冷变成了罗马帝国的一个禁止犹太人入内的殖民地（*Aelia Capitolina*）。

III. 犹太人中的假弥赛亚。后来犹太人中出现了很多假弥赛亚。埃尔坎·阿德勒在他的作品（*Aspects of the Hebrew Genius*[1910]）简介中对其中一些假弥赛亚进行了有趣的描述。他说，“自从圣殿被毁不时地出现假弥赛亚。”然而，在16世纪和17世纪，假弥赛亚信仰呈现出新的、奇异的形态。这一时期提到的假弥赛亚包括大卫鲁本尼（David Reubeni），或称他为流便支派的大卫（1524），他最终死于宗教法庭的审判。

remarkable shapes. Among the names mentioned is that of David Reubeni, or David of the tribe of Reuben (1524), who ultimately fell a martyr to the Inquisition. Under his influence a Portuguese royal secretary, Diego Pires, adopted the Jewish faith, changed his name to Solomon Molko, and finally proclaimed himself the Messiah. In 1529 he published some of his addresses under the title of *The Book of Wonder*. He was burned at the stake at Mantua.

“Other Kabbalists, such as Isaac Luria and Chajim Vital and Abraham Shalom, proclaimed themselves to be Messiahs or forerunners of the Messiah, and their works and manuscripts are still piously studied by many oriental Jews.” The chief of all these false messiahs was Sabbatai Zevi, born at Smyrna in 1626. “His adventures,” says Adler, “created a tremendous stir in western Europe.” He ultimately became an apostate to Islam; nonetheless he had a line of successors, in whom the sect of Donmeh, in Salonica, continue to believe. Another mentioned is Jacob Frank, of Podolia, who revealed himself in 1755 as the Holy Lord, in whom there dwelt the same Messiah-soul that had dwelt in David, Elijah, Jesus, Muhammad, Sabbatai Zevi, and his followers. Jewish literature in the 18th cent. is full of controversial writing connected with Sabbatianism. Cf. G. Scholem, *Major Trends in Jewish Mysticism* (repr. 1961).

受他的影响，葡萄牙王室的大臣迪亚戈·皮尔斯接受了犹太人的信仰，将自己的名字改成所罗门·莫尔科，并最终自称为弥赛亚。他在 1529 年发表了他的一些演说词，并将这部作品命名为 *The Book of Wonder*。所罗门·莫尔科最终在曼图亚被处以火刑。

“其他的犹太玄学家，如以撒·卢里亚、哈伊姆·维塔尔和亚伯拉罕·沙龙都自称为弥赛亚或弥赛亚的先驱，很多东方的犹太人仍然在虔诚地研读他们的作品和手稿。”这些假弥赛亚的领袖是沙巴泰·泽维，他于 1626 年出生于士每拿。阿德勒说：“沙巴泰·泽维的奇遇在西欧引起了巨大的震动。”他最终叛教改信伊斯兰教；尽管如此，他还是有很多追随者，萨罗尼加的东马派仍然是他的信徒。另一个自称为弥赛亚的人是波多里亚的雅各·弗兰克，他于 1755 年自称为“圣洁的主”，并称在他里面的弥赛亚之灵就是在大卫、以利亚、耶稣、穆罕默德、沙巴泰·泽维和他的追随者里面的弥赛亚之灵。18 世纪的犹太文学中充斥着与沙巴泰主义有关的争议之作。参：G. Scholem, *Major Trends in Jewish Mysticism* (1961 年再版)。

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CHRONICLES, BOOKS OF

- I. Name
- II. Relationship to Ezra-Nehemiah

CHRONICLES, BOOKS OF 《历代志》

- I. 名称
- II. 与《以斯拉记》和《尼希米记》的关系

- III. Place in the Canon
- IV. Text
- V. Sources
 - A. Canonical Sources
 - B. Noncanonical Sources
 - C. Use of Sources
- VI. Historical Reliability
- VII. Literary Genre
- VIII. Content and Purpose
- IX. Date and Authorship
- X. Theology

I. Name.-This work formed at first one book with the Hebrew title *dibrê hayyāmîm*, literally “the events of the days,” used in the sense of a chronicle of events, much like a book of daily records (cf. 1 Ch. 27:24). Jerome suggested in *Prologus Galaetus* (PL, XXVIII, 554) that a more representative title would be *chronicon totius divinae historiae*, or “Chronicle of the whole divine history.” Luther took from Jerome the title *Chronicles*, and henceforth this has always been used in Protestant Bibles. The LXX calls it *Paraleipomena*, i.e., “things passed over” or “things omitted,” implying, as Theodoret explains, that the author of *Chronicles* put together “whatever the compiler of 1–2 Kings has passed over.” The LXX divides it into two books, a division which was taken over in other versions and has since 1448 come also into Hebrew MSS.

II. Relationship to Ezra-Nehemiah.-It is common to speak today of the Chronicler who produced a historical work comparable to the so-called Deuteronomic history. It is rather widely accepted in current scholarship that Ezra-Nehemiah forms a continuation of *Chronicles*. In support of the unity of these books is the fact that 2 *Chronicles*

- III. 在正典中的地位
- IV. 经文
- V. 资料来源
 - A. 正典资料
 - B. 非正典资料
 - C. 资料的使用
- VI. 历史可靠性
- VII. 文学体裁
- VIII. 内容和创作目的
- IX. 创作日期和作者
- X. 神学

I. 名称。最初成书时，这本书的希伯来语书名是 *dibrê hayyāmîm*，字面意思是“那些日子的事件”，也就是事件的年代记，它很像是一本记录日常事件的书籍（参：代上 27:24）。耶柔米在 *Prologus Galaetus* (PL, XXVIII, 554) 中提到，这本书更合适的书名应该是 *chronicon totius divinae historiae* 或“完整神圣历史的年代记”。路德接受了耶柔米提出的“历代志”这个名称，自此以后，“历代志”始终是新教《圣经》中一卷书的书名。《七十士译本》将这个书名译为 *Paraleipomena*，也就是“忽略之事”或“省略之事”，根据狄奥多田的解释，这表明《历代志》的作者整理了“《列王纪上》和《列王纪下》编者忽略的事件”。《七十士译本》将这本书分为两卷，其他版本的《圣经》也接受了这种划分，自 1448 年以后，希伯来原稿也将这本书分成两卷书。

II. 与《以斯拉记》和《尼希米记》的关系。今天通常认为历代志作者创作了一部可以与所谓的《申命记》历史相媲美的历史书。当代学者普遍认为《以斯拉记》和《尼希米记》是《历代志》的续篇。《历代志下》以居鲁士（《圣经》中的“居鲁士”）的法令结篇，而《以斯拉记》以居鲁士的法令开篇（《历代志下》36:22-23 与《以斯拉记》1:1-2 是

closes with the decree of Cyrus with which Ezra begins (2 Ch. 36:22f. = Ezr. 1:1f.). This repetition is the connecting link between the two sections of the Chronicler's work and can be removed neither from 2 Chronicles, for it forms the needed completion of 2 Ch. 32:21, nor from Ezra, for this would render the following verses meaningless. The vocabulary, syntax, and usage of prepositions support common authorship, as does the method by which quotations from the Pentateuch are employed. The way in which canonical and noncanonical sources are used is also strikingly similar. The position and work of the Levites are depicted in the same style and with virtually the same words and the same diligence, and both books are equally interested in genealogies and other lists. Both works manifest a central emphasis on Jerusalem and its cult, on God's law, on the "all Israel" concept, and on the theocracy.

There are scholars who emphasize certain differences between Chronicles and Ezra-Nehemiah or certain sections in each (so, recently, Freedman, Japhet) which they believe preclude common authorship. While certain differences are to be expected, the overwhelming amount of similarity between these works in linguistic peculiarities, literary mannerism, historical outlook, and theological emphasis supports the conclusion that the Chronicler is responsible for both works and that they form an essential unity (see IX below).

III. Place in Canon.-The work of the Chronicler stands last in the third division or Kethubim (Writings) of the Hebrew canon. In the present Hebrew canonical

平行经文), 这一事实证明这些作品构成了一个整体。这段重复的经文成为连接这部年代记作品两部分的纽带, 不能从《历代志下》中删除这段经文, 因为它使《历代志下》32:21 变得完整, 也不能从《以斯拉记》中删除这段经文, 否则后面的经文就失去了意义。两卷书的词汇、语法和介词的用法都证明它们是由同一个作者创作的, 同时两卷书还以同样的方法引用了摩西五经中的经文。两卷书使用正典资料和非正典资料的方式都惊人地相似。它们以相同的风格、几乎完全相同的词汇和相同的谨慎程度描述了利未人的地位和工作, 它们都很关注宗谱和其他列表。这两部作品都重点描述了耶路撒冷、耶路撒冷的祭祀、神的律法、“全以色列”概念和神权政治。

有些学者强调《历代志》和《以斯拉记》与《尼希米记》之间或这两卷书的某些段落之间存在一些差异(弗雷德曼和雅弗最近也这样认为), 学者们认为这些差异说明这些作品不是由同一个作者创作的。虽然这些作品之间存在一些差异, 但它们在语言习惯、文学风格、历史观点和神学重点上的大量相似之处证明历代志作者是这些作品的作者, 它们具有本质上的统一性(见下文 IX)。

III. 在正典中的地位。《历代志》在希伯来正典的第三分类或圣卷中处于最后位置。根据现在希伯来正典的排序, 《以斯拉记》与《尼希米记》在《历代

order Ezra-Nehemiah appears before 1 Chronicles. It has been suggested that the separation of Ezra-Nehemiah from Chronicles may have resulted from using Ezra-Nehemiah as a supplement to the story that ends in 2 Kings (cf. Denter, Pfeiffer, Katz, Myers). The LXX has Chronicles followed by both 1 Esdras (apocryphal) and 2 Esdras (or Ezra-Nehemiah). Both Jerome and Luther adopted the LXX order, which has been preserved in the English versions with the exclusion of the apocryphal 1 Esdras. Since the LXX preserved the natural sequence of Chronicles before Ezra-Nehemiah, it has been suggested that the Chronicler's history was accepted as a whole into the canon as known in Alexandria, perhaps even before Jerusalem accepted a part of it (North, comm., p. 404; cf. Sundberg, pp. 51-79). But there is no certainty on this matter.

IV. Text.-On the basis of the MS evidence from an earlier period of research, the traditional critical opinion of the Chronicler's respect for the text of his *Vorlage* (source document) is provided by R. H. Pfeiffer: "In general the Chronicler modified our canonical sources with complete freedom to suit his ideas" (*IDB*, I, 578). It was assumed that the text of the Chronicler's canonical *Vorlage* was identical with that of our present MT. As a result of the study of the synoptic parallels between Chronicles and 1 Samuel-2 Kings the Chronicler was credited with tampering with the text of his *Vorlage*. "The Chronicler rewrote, edited, shortened, expanded, and arbitrarily changed the passages [of his *Vorlage*] ..." (*IDB*, I, 579) in order to suit his theological purposes and tendentious aims. The study of MSS discovered at

志上》的前面。有人认为，将《以斯拉记》与《尼希米记》从《历代志》中分离出来可能导致《以斯拉记》与《尼希米记》成为《列王纪下》最后故事的补充（参：Denter、Pfeiffer、Katz 和 Myers）。在《七十士译本》中，《历代志》后面是《以斯得拉一书》（次经）和《以斯得拉二书》（或《以斯拉记》与《尼希米记》）。耶柔米和路德都接受了《七十士译本》的编排顺序，英语译本也采用了这种编排顺序，但没有收录《以斯得拉一书》。因为《七十士译本》保留了《历代志》位于《以斯拉记》与《尼希米记》前面的自然排列顺序，所以有人认为，耶路撒冷接受《历代志》的部分历史记录之前，这些历史记录已经被完整收录在亚历山大正典之中（North，注释，404 页；参：Sundberg，51-79 页）。但这件事还没有定论。

IV. 经文。根据早期研究中的原稿证据，法伊弗（R. H. Pfeiffer）对历代志作者尊重原稿内容的观点进行了传统评判：“一般来说，历代志作者为了表达他的观点随意修改了正典原资料”（*IDB*, I, 578）。他认为历代志作者使用的正典原稿中的经文与现在《马所拉文本》中的经文相同。他通过研究《历代志》、《撒母耳记上》和《列王纪下》中的平行经文，认为历代志作者篡改了原稿中的经文。历代志作者为了满足他的神学目的和阐述他的偏见，“重写、编辑、缩减、扩充和随意修改了[原稿中的]经文段落……”（*IDB*, I, 579）。然而，昆兰原稿研究已经证明，现在需要大规模地修正这些结论。下面的讨论将阐明目前研究的现状。

Qumrân, however, has demonstrated that these conclusions are now in need of wholesale revision. The following discussion will indicate the present state of research.

The first nine chapters of 1 Chronicles are known to rely heavily on the Pentateuch. Whereas it was earlier assumed that the parallels between 1 Ch. 1–9 and the Pentateuch reflected a proto-MT from which the Chronicler diverged at will, it has now been demonstrated that there is a marked resemblance and correspondence in linguistic features (names, use of *waw*, syndetic construction, *plene* spellings, “pseudo-cohortative” forms, preference for *'el* against *'al*, change of collective forms into plural, Aramaizing tendencies), actual composition, arrangement of material, and form of narrative between 1 Ch. 1–9 and the Samaritan Pentateuch and respective Greek MSS, both of which belong to the Palestinian text-type (Cross, pp. 292–97; cf. *IEJ*, 16 [1966], 81–95; Waltke, pp. 232–34). This evidence indicates that the bulk of the textual differences between 1 Ch. 1–9 and the parallels of the Masoretic Pentateuch is due to the *Vorlage* utilized by the Chronicler, which belongs to the Palestinian text family. Thus, the Chronicler did not rewrite, edit, shorten, expand, and arbitrarily change the text of his *Vorlage*, but rather followed quite faithfully the text-type upon which he relied, one that already contained these peculiar features.

It is known that from 1 Ch. 10 onward there are extensive synoptic parallels between the Chronicler's work and Samuel-Kings. Studies of these synoptic

众所周知,《历代志上》的前九章在很大程度上依赖于《摩西五经》。尽管早期的学者认为《历代志上》1至9章和《摩西五经》的平行经文都显示出它们是最初的《马所拉文本》中的经文,而历代志作者随意地修改了《马所拉文本》中的经文,但现已证明《历代志上》1至9章、《撒玛利亚五经》和它们各自的希腊语原稿在语言特点(名字、*waw*的用法、连词造句、*plene*拼写、“假命令式”、用*'el*代替*'al*的倾向、集合名词形式变成复数形式和亚兰语形式的趋势)、真实创作、材料安排和叙述形式上存在明显的相似性和对应性,《历代志上》和《撒玛利亚五经》都属于巴勒斯坦文本类型(Cross, 292–297页;参:*IEJ*, 16 [1966], 81–95; Waltke, 232–234页)。这一证据表明,《历代志上》1至9章与《马所拉文本》的《摩西五经》平行经文之间的大量文字差异是由于历代志作者使用了巴勒斯坦文本类型的原稿造成的。因此,历代志作者并没有重写、编辑、缩减、扩充和随意修改原稿中的经文,相反,他相当忠实于他所依赖的文本类型,这个作者所依据的文本已经具有这些独特的特征。

从《历代志上》10章以后的经文可以看出,历代志作者的作品与《撒母耳记》和《列王纪》之间存在着大量大意相同的平行经文。过去对这些平行经文的研究

parallels have in the past led scholars to credit the Chronicler with many tendentious or theologically motivated deviations, whenever the two histories diverge from each other (cf. Noth, pp. 110–180; Brunet, *RB*; Botterweck, *Theologische Quartalschrift*, 136 [1956], 402–432). The DSS indicate the necessity for a drastic revision of these views also.

The respective passages in Chronicles that are synoptic with Samuel have been investigated in the light of all MSS from Qumrân and especially the important Samuel scrolls (4QSam^a, 4QSam^b, 4QSam^c) and the pertinent LXX texts. These studies have demonstrated clearly that the scrolls are widely at variance with the MT and belong to a Palestinian text family to which Chronicles bears close resemblance (Cross, pp. 292f.). On this basis it has been shown that the Chronicler's textual *Vorlage* was not a proto-MT but rather a Palestinian textual recension (Lemke) on which the Old Greek also is based (Klein, Allen, Shenkel). The archaic Samuel MS (4QSam^a) proves that where Chronicles corresponds to 1 S. 1:1–2 S. 11:1, the text of Chronicles agrees with the Palestinian text-type and not with the MT. The implications of this evidence have a direct bearing both on the Chronicler's handling of his canonical sources and on the date of the composition of Chronicles (see IX below).

These developments in modern research objectively establish that the Chronicler can no longer be charged with violent and wilful distortion of his canonical sources. They prove that the present text of Chronicles is not the result of a deliberate attempt at modernization, nor does it

究促使学者们每当看到两种彼此不同的历史记录时, 就认为历代志作者因他个人的倾向性和神学目的而偏离了原稿中的记录 (参: Noth, 110–180 页; Brunet, *RB*; Botterweck, *Theologische Quartalschrift*, 136 [1956], 402–432)。《死海古卷》表明, 有必要彻底修正这些观点。

根据昆兰发现的所有原稿, 尤其是根据重要的撒母耳记古卷 (《撒母耳记抄本》[4QSam^a, 4QSam^b, 4QSam^c]) 和相关的《七十士译本》经文, 人们已经研究了《历代志》中与《撒母耳记》大意相同的平行经文。这些研究清晰地证明, 这些古卷与《马所拉文本》存在很多差异, 它们属于巴勒斯坦文本类型, 却与《历代志》的文本类型很相似 (Cross, 292-293 页)。这证明历代志作者所使用的原稿不是最初的《马所拉文本》, 而是一种巴勒斯坦文本的修订本 (Lemke), 古代的希腊语译本也以这个修订本为蓝本 (Klein, Allen, Shenkel)。古代《撒母耳记》的原稿 (4QSam^a) 表明, 《历代志》中所有与《撒母耳记上》1:1 至《撒母耳记下》11:1 相符的经文都与巴勒斯坦文本类型一致, 而与《马所拉文本》中经文不一致。这一证据对历代志作者处理他的正典原始资料的方法和历代志的成书日期产生了直接的影响 (见下文 IX)。

现代研究的这些发展客观地证明, 不应该再谴责历代志作者粗暴肆意地改变了正典原稿。这些发展表明, 《历代志》现在的经文不是作者故意进行现代阐述造成的, 该卷的经文也并未体现出, 作者由于倾向性和出于神学目的改变了大量大意相同的平行经文, 这些经文

reflect tendentious and theologically motivated changes in the bulk of the synoptic parallels, but it reflects as faithfully as textual history can expect the text-type of its *Vorlage*. It must be noted that this new situation also has a direct bearing on the evaluation of the Chronicler's history and theology.

V. Sources.—There is sufficient evidence to demonstrate that the Chronicler used both canonical and noncanonical sources in the writing of his history.

A. Canonical Sources. The Chronicler never refers explicitly to canonical sources under titles known to us. But on the basis of comparative studies it has been estimated that about half of Chronicles consists of either quotations of, or clear references to, other canonical accounts (Curtis and Madsen, pp. 17–19). New evidence from the Qumrân scrolls indicates that the Chronicler was very faithful in his usage of these canonical sources (see IV above). It seems certain that he made use of the completed Pentateuch (Sundberg, p. 38 n. 27) and the books of Samuel-Kings. The book of Judges is used in 2 Ch. 15:2ff. (Rudolph, p. xii). The description of the fall of Jerusalem (2 Ch. 36) is dependent on Jeremiah. A quotation of Isa. 7:9 appears in 2 Ch. 20:20; one from Zec. 4:10 in 2 Ch. 16:9. There are references to various prophetic words in 2 Ch. 15:5–7. 2 Ch. 6:41f. quotes Ps. 132:8ff. and a combination of Psalms appears in 1 Ch. 16:8–36. A reference to Lamentations appears in 2 Ch. 35:25. 1 Ch. 2:9–17 uses the genealogy from Ruth 4:18–22.

B. Noncanonical Sources. The Chronicler refers explicitly to a great number of

如文本历史一样忠实地体现出原稿的文本类型。必须要注意的是，新的形势也对历代志作者的历史记录和神学的评价产生了直接的影响。

V. 资料来源。充分的证据已经证明，历代志作者在记录历史时同时使用了正典资料和非正典资料。

A. 正典资料。历代志作者从未明确提到我们知道名称的正典资料。但根据比较研究，据估计，《历代志》大约一半的内容引用或明显参考了其他的正典资料（Curtis 和 Madsen, 17–19 页）。昆兰古卷的新证据表明，历代志作者在使用这些正典资料时非常忠实于原文（见上文 IV）。他似乎使用了整部《摩西五经》（Sundberg, 38 页，注释 27）和《撒母耳记》与《列王纪》。《历代志下》15:2 起引用了《士师记》中的内容（Rudolph, xii 页）。关于耶路撒冷陷落的描述（代下 36）源于《耶利米书》。《历代志下》20:20 似乎引用了《以赛亚书》7:9 中的经文；《历代志下》16:9 引用了《撒迦利亚书》4:10 中的经文。《历代志下》15:5–7 和 6:41–42 中的大量预言引自《诗篇》132:8 之后的经文，《历代志下》16:8–36 引用了多篇《诗篇》。《历代志下》35:25 参照了《耶利米哀歌》中的经文。《历代志上》2:9–17 使用了《路得记》4:18–22 中的家谱。

B. 非正典资料。历代志作者显然引用了大量其他资料，从本质上看，这些资

other sources, which are reliable in all essentials (Bea, pp. 46–58).

The *official records* of kings are referred to: “The Book of the Kings of Israel and Judah” (2 Ch. 27:7; 25:27; 36:8; cf. 1 Ch. 9:1); “The Book of the Kings of Judah and Israel” (2 Ch. 16:11; 25:26; 28:26; 32:32); “The Chronicles of King David” (1 Ch. 27:24); “The Book of the Kings of Israel” (1 Ch. 9:1; 2 Ch. 20:34); “The Chronicles of the Kings of Israel” (2 Ch. 33:18); “The Commentary [midrash] on the Book of the Kings” (2 Ch. 24:27); “The Directions of David King of Israel and the Directions of Solomon His Son” (2 Ch. 35:4). It is widely but not universally assumed that these titles refer to the same single work. However, since all the notices of sources that occur in the Kings parallels refer to a single title, the “Chronicle of the Acts of the Kings of Judah” (1 K. 14:29; 15:7, 23; 22:45; 2 K. 14:18; 15:6, 36; 16:19; 20:20; 21:17; 23:28; 24:5), the variety of titles in the records enumerated above seems to suggest a variety of sources.

There are also *official genealogies*. A number of them are expressly noted (1 Ch. 4:33; 5:17; 7:9, 40; 9:1, 22; 2 Ch. 12:15). The Chronicler was doubtless in possession of these genealogical lists and records, and took most of them (1 Ch. 1–9) from the Pentateuch.

The Chronicler also made use of a whole series of *prophetic records*. Those referred to by name are from “Samuel the seer,” “Nathan the prophet” and “Gad the seer” (1 Ch. 29:29), “Ahijah the Shilonite” (2 Ch. 9:29), “Iddo the seer” (2 Ch. 9:29; 12:15; 13:22), “Shemaiah the prophet” (12:15), and “Jehu ben Hanani”

料是值得信赖的 (Bea, 46–58 页)。

《历代志》提到了列王的“官方记录”：“以色列和犹大列王记”（代下 27:7; 25:27; 36:8; 参：代上 9:1）、“犹大和以色列诸王记”（代下 16:11; 25:26; 28:26; 32:32）、“大卫王记”（代上 27:24）、“以色列诸王记”（代上 9:1; 代下 20:34）、“以色列诸王记”（代下 33:18）、“列王的传”（代下 24:27）和“以色列王大卫和他儿子所罗门所写的”（代下 35:4）。学者们普遍认为，但并不是每个学者都认为这些名称指的是同一部作品。不过，因为《列王纪》的所有资料来源说明中只提到一个名称“犹大列王记”（王上 14:29; 15:7, 23; 22:45; 王下 14:18; 15:6, 36; 16:19; 20:20; 21:17; 23:28; 24:5），所以上文提到的多个名称似乎指的是多种资料来源。

《历代志》中还使用了“官方家谱”。本卷经文明确提到了大量家谱（代上 4:33; 5:17; 7:9, 40; 9:1, 22; 代下 12:15）。历代志作者一定保存有这些家谱列表和记录，大多数家谱引自《摩西五经》（代上 1–9）。

历代志作者还使用了一系列的“预言资料”。这些提到名称的“预言资料”分别来自于“先知撒母耳”、“先知拿单并先知迦得”（代上 29:29）、“示罗人亚希雅”（代下 9:29）、“先知易多”（代下 9:29; 12:15; 13:22）、“先知示玛雅”（代下 12:15）和“哈拿尼的儿子耶户”（代下 20:34）。先知何赛还记录了玛拿西的事

(20:34). For Manasseh there were the records of the seers of Hozai (2 Ch. 33:19). In addition, there are two references to Isaiah (26:22; 32:32). These records were undoubtedly written documents. “The language of the author is too definite to assume otherwise” (Myers, p. xlvii). Thus the Chronicler had access to royal annals, temple records, lists, genealogies, and liturgical materials as well as documents drawn up by men holding the prophetic office.

C. Use of Sources. Extraordinary divergence of opinion exists among scholars with regard to the use of sources by the Chronicler. The hypothesis of a common source used by both Samuel-Kings and Chronicles (Rothstein and Hänel, Goettsberger, Rehm) may be safely disregarded on the basis of the new understanding of textual families (see IV). There is an increasing amount of evidence suggesting that the Chronicler had a deep reverence for the sources upon which he drew. It is now certain that the TR of Samuel-Kings that we have in our Hebrew Bible is not identical with the source the Chronicler used. It has been shown that in the 12 chapters of 1 Chronicles (chs. 10–21) that have synoptic parallels in 1 Samuel, there are nearly a hundred instances in which the LXX of 1 Samuel agrees with 1 Chronicles against the MT of 1 Samuel (Lemke). Furthermore, the Chronicler is invariably supported by the LXX in those passages paralleled in 4QSam^a where he deviates from the MT. Moreover, sources for which there is presently no extrabiblical literary evidence, such as were drawn from the temple archives, can be shown to be authentic on the basis of archeological discoveries and

(代下 33:19)。除此之外，历代志作者还两次引用了《以赛亚书》中的预言(赛 26:22; 32:32)。这些记录必定是书面文件。“作者的表述非常明确，因而不可能另有所指”(Myers, xlvii 页)。因此历代志作者使用了皇室年表、圣殿记录、列表、家谱、关于礼拜仪式的资料和供先知职分的人创作的作品。

*C. 资料的使用。*关于历代志作者使用的资料，学者们的意见存在着巨大的分歧。根据对文本类型的最新认识(见 IV)，完全可以忽略《撒母耳记》和《列王纪》与《历代志》使用了相同的资料的假设(Rothstein、Hänel、Goettsberger 和 Rehm)。越来越多的证据表明，历代志作者非常尊重他所使用的资料。现在可以肯定，《希伯来圣经》《撒母耳记》和《列王纪》的“公认经文”与历代志作者使用的资料不同。《历代志上》有 12 章可以在《撒母耳记上》中找到大意相同的平行经文，有证据证明在这 12 章(第 10 章至 21 章)中，其中有接近 100 处经文与《七十士译本》的《撒母耳记上》的经文一致，却与《马所拉文本》的《撒母耳记上》的经文不一致(Lemke)。而且，在那些与《撒母耳记抄本》表述一致，却偏离《马所拉文本》描述的经文段落中，历代志作者总是得到《七十士译本》的支持。此外，根据考古发现和地理学研究，那些现在尚且得不到《圣经》之外文献证明的资料是真实可靠的(Richardson、Ehrlich 和 Myers)。因此可以大胆地说，历代志作者谨慎地使用了他的资料。

topographical studies (Richardson, Ehrlich, Myers). It is safe to suppose, therefore, that the Chronicler made careful use of his sources.

VI. Historical Reliability.-The question of the historical accuracy, reliability, and value of Chronicles, or the total work of the Chronicler (1 Chronicles-Nehemiah), has been answered in many contradictory ways. Some scholars have supposed that the Chronicler was a writer with a clear disregard for historical accuracy, displaying vivid imagination and graphic convictions by composing freely, without any guidance (*PIOT*, pp. 805f.; *IDB*, I, 579). The material of Chronicles not derived from Samuel-Kings, they claim, “was all freely composed” (Torrey, p. 231) and “is not to be trusted” (T. H. Robinson, *History of Israel* [1932], p. 424 n. 2). These assessments of the Chronicler’s historical reliability are in need of drastic revision (see IV above).

The historical reliability of the Chronicler in those passages for which there are no parallels in Samuel-Kings can be assessed on the basis of archeological finds and related studies. A number of personal names, place names, geographical names from 1 Ch. 1-9 find their historical support from Egyptian inscriptions (Mazar, *SVT*, 4 [1957], 65f.) and other epigraphic materials. The emphasis on the Levites and their functions in 1 Ch. 15f. have the ring of historical authenticity (*ARI*, pp. 119-125). Ahijah’s war with Israel is historical (Noth, p. 142). Pharaoh Shishak’s campaign to Palestine, reported in 2 Ch. 12:2-16, is supported by his own inscriptions (*ANET*, pp. 242f., 263f.; Mazar, *SVT*, 4 [1957], 57-65) and by the

VI. 历史可靠性。关于《历代志》或历代志作者的全部作品（从《历代志上》至《尼希米记》）的历史准确性、可靠性和价值的问题，许多学者做出了相互对立的回答。有些学者认为历代志作者显然是一个忽视历史准确性的作家，他自由创作，不接受任何的指导，展现出生动的想象和形象的遐想（*PIOT*, 805-806 页；*IDB*, I, 579）。他们说，《历代志》的资料不来自于《撒母耳记》和《列王纪》，“全都是随意编造的”（Torrey, 231 页），因此“是不可信的”（T. H. Robinson, *History of Israel* [1932], 424 页，注释 2）。必须彻底改变这些对《历代志》历史可靠性的评价（见上文 IV）。

可以根据考古发现和相关的研究来评价那些在《撒母耳记》和《列王纪》中找不到平行经文的《历代志》经文段落。埃及的碑文（Mazar, *SVT*, 4 [1957], 65-66）和其他铭文资料从历史角度证明了《历代志上》1-9 中大量人名、地名和地理名称的真实性。《历代志上》15 至 16 章着重描述了利未人和他们的职分，这些描述具有历史真实性（*ARI*, 119-125 页）。亚希雅与以色列的战争是符合史实的（Noth, 142 页）。《历代志下》12:2-16 提到法老示撒曾远征巴勒斯坦，示撒的碑文（*ANET*, 242-243 页，263-264 页；Mazar, *SVT*, 4 [1957], 57-65）以及米吉多、示剑、底璧、伯珊、伯示麦、拉吉、亚拉得和其他遗址被毁地层的考古证据都证明了这一点。亚撒王打败了古实人和贝多因人的军队（代下 14:9-15），这一描述体现出了当时的

archeological evidence of destruction levels in Megiddo, Shechem, Debir, Beth-shan, Beth-shemesh, Lachish, Arad, and other sites. King Asa's victory over Cushite and Bedouin forces (2 Ch. 14:9-15) reflects the actual circumstances of the times (*ARI*, pp. 152-56). Jehoshaphat's building activity in the Judean Buqe'ah is amply demonstrated by archeological discoveries (Cross and Milik, *BASOR*, 142 [Apr. 1956], 5-17). The conflict between the Judeans and the combined Moabite-Ammonite forces described in 2 Ch. 20:23 is historically sound (Noth, *ZDPV*, 67 [1944/45], 45-71; Rudolph, pp. 258f.). The mass of information of 2 Ch. 24 not found in Kings is amply supported by archeology (R. de Vaux, *RB*, 63 [1956], 535f.; Aharoni, *IEJ*, 8 [1958], 10f.; Cross, *BASOR*, 205 [Feb. 1972], 36-42). The Babylonian Chronicle and the excavations of Megiddo support the historical reliability of 2 Ch. 35:20ff. (cf. *CCK*, pp. 18ff.).

On the basis of these and other examples the respect for the historical reliability and accuracy of the Chronicler has been notably enhanced. Myers assesses the situation as follows: "Within the limits of its purpose, the Chronicler's story is accurate wherever it can be checked" (comm., p. lxiii). If the reports of the Chronicler are from ancient and reliable biblical and extrabiblical sources, which are supported in their accuracy wherever they can be checked, then there is every likelihood that the remaining reports are similarly derived, and that the contrary must not be assumed but requires proof, which is not forthcoming.

A special problem relates to the unusually

实际情况 (*ARI*, 152-156 页)。考古发现充分证明了约沙法在犹大布克亚 (Buqe'ah) 的建造活动 (Cross 和 Milik, *BASOR*, 142 [1956 年四月], 5-17)。《历代志下》20:23 对犹太人与摩押和亚扪联军争战的描述是符合史实的 (Noth, *ZDPV*, 67 [1944/1945], 45-71; Rudolph, 258-259 页)。虽然《列王纪》中没有记录《历代志下》第 24 章给出的大量信息, 但考古证据充分证明了这些信息的真实性 (R. de Vaux, *RB*, 63 [1956], 535-536; Aharoni, *IEJ*, 8 [1958], 10-11; Cross, *BASOR*, 205 [1972 年二月], 36-42)。巴比伦年代志和米吉多考古发掘证明了《历代志下》35:20 之后描述的历史可靠性 (参: *CCK*, 18 页起)。

基于这些例子和其他的例子, 学者们对历代志作者的历史可靠性和准确性的信任程度显著提高。迈尔斯对这个情况作出了这样的评价: "从创作目的来看, 历代志作者的所有有据可查的描述都是准确的" (注释, lxiii 页)。如果历代志作者的描述源于古代《圣经》和可靠经外文献, 而且所有这些记录都被证明是准确的, 那么其他的记录很有可能也源自于《圣经》和经外文献, 因此如果没有现成的证据, 一定不能做出相反的假设。

《历代志》中的一个特殊问题与庞大的

high numbers found in Chronicles, which have made the Chronicler's work suspect. At times the Chronicler has the smaller number. 2 Ch. 9:25 reads "4,000" stalls while 1 K. 4:26 reads "40,000." Often such differences can be explained on the basis of various types of textual corruption (Driver, *Textus*, 1 [1960], 125ff.; 4 [1964], 82f.; Wenham, pp. 21-24). The census of David showed that there were in Israel 800,000 that drew sword and in Judah 500,000 men (2 S. 24:9). The parallel in 1 Ch. 21:5 gives the figures as 1,100,000 and 470,000 respectively. The lower total in 2 S. leaves 1,300,000 men of military age, which would imply a population of about five million for Palestine, or nearly double the population per square mile of the most densely populated countries of modern Europe. It is to be noted that the difference between 2 Samuel and 1 Chronicles is in one case 300,000 and in the other 30,000. Wenham (presupposing a different form of notation used as some time before Masoretic standardization) has suggested that a coalescing of two figures is here evident and that in transcription extra zeros have been added. It has thus been postulated that Israel numbered 80,000 + 30 'allûpîm and Judah 40,000 + 70 'allûpîm (Wenham, p. 33), accounting for the MT of both 2 Samuel and 1 Chronicles. Much depends on the meaning of the word 'elep, which is traditionally translated "thousand." It is important to note that most of the very large numbers that cause difficulty are in thousands. It has been suggested that aside from its numerical meaning of 1000 this word can mean a social unit, such as "family," "clan," "tent group," or a military unit, such as a "company" (Mendenhall, *JBL*, 77 [1958], 52-66), or

数字有关, 这些数字也引起了人们对历代志作者作品的质疑。历代志作者有时会给出一些较小的数字。《历代志下》9:25 中提到了“四千”马廊的车马, 而《列王纪上》4:26 中却认为是“四万”匹套车的马。这些差异通常是由于使用了不同类型的文本造成的 (Driver, *Textus*, 1 [1960], 125 起; 4 [1964], 82-83; Wenham, 21-24 页)。根据大卫的人口统计, 以色列拿刀的勇士有八十万, 犹太有五十万 (撒下 24:9)。平行经文《历代志上》21:5 给出的数字分别是一百一十万和四十七万。《撒母耳记下》给出的处在服役年龄的男性数量是一百三十万, 这个总数相对较少, 这意味着巴勒斯坦大约有五百万人, 或者说, 这个总数几乎相当于现代欧洲人口最密集地区每平方英里人口数的两倍。值得注意的是, 《撒母耳记下》和《历代志上》在一个例子中给出的数字分别是三十万和三万。韦纳姆 (假设在标准的《马所拉文本》出现以前的某个时期, 古人使用不同的计数法) 认为, 在这里这两个数字显然合在了一起, 抄写员在抄写时多加了一个零。因此, 有人认为以色列有 80,000 + 30 'allûpîm 人, 犹太有 40,000 + 70 'allûpîm 人 (Wenham, 33 页), 这就解释了为何《马所拉文本》《撒母耳记下》和《历代志上》给出了不同的数字。很多数字都依赖于人们对单词 'elep 含义的理解, 这个词习惯上被译为“千”。那些难以解释的大数字都是以千为单位的, 这一点值得注意。有人认为 'elep 除了可以表示“千”, 还可以表示一个社会单位, 如“家族”、“宗族”、“帐群”, 或者表示一个军事单位, 如一个“大队” (Mendenhall, *JBL*, 77 [1958], 52-66), 这个词还有一些独特的含义, 如“族长” (代上 1:51-54)、千夫长、大队指挥官、职业军人和军官 (参: R. E. D. Clark, *Journal of the Transactions of the Victoria Institute*, 87 [1955], 82 起; Wenham, 19-53 页)。大数字不仅仅是《历代志》中面临的难

that it has individual meanings such as “chieftain” (1 Ch. 1:51–54), captain over a 1000 troops, commander of a company, professional soldier, and officer (cf. R. E. D. Clark, *Journal of the Transactions of the Victoria Institute*, 87 [1955], 82ff.; Wenham, pp. 19–53). The problem of large numbers is not confined to Chronicles, but seems characteristic of Hebrew historiography. Recent studies have provided important new insights that aid in solving the vexing problem of numbers in the OT.

VII. Literary Genre.—A common procedure in analyzing the nature of the Chronicler’s type of literature is to investigate how he selects from, omits, modifies, and adds to, the canonical sources (Brunet, Rehm, Noth, etc.). On this basis it has been claimed that the Chronicler tampered with his canonical sources through conscious suppression, deliberate change, and unwarranted addition in order to make the stories conform with his views, purposes, and aims. It has therefore become customary among some scholars to follow Wellhausen’s negative assessment and to designate the work of the Chronicler as a midrash. But since the Chronicler relied upon a text-type different from the MT, the customary criteria no longer warrant such a definition of the literary genre. The vast majority of some 177 points of contact between Samuel-Kings and Chronicles are now to be ruled out for this kind of evaluation (Lemke).

The literary work of the Chronicler is to be classified as history. This is evident from those sections where the Chronicler has additional historical information (see V and VI above). His history is

题，似乎也是希伯来历史编纂学的一大特征。最近的研究提出了一些重要的新发现，这些新发现有助于解决《旧约》中令人苦恼的数字问题。

VII. 文学体裁。分析历代志作者的文体基本特征的一个共同步骤是研究他如何筛选、删除、修改和添加正典资料 (Brunet、Rehm、Noth 等)。有些学者据此认为，历代志作者通过有意识的删减、故意的改动和无根据的添加篡改了他的正典资料，从而使这些记录符合他的观点、目的和目标。因此，一些学者习惯上遵循威尔豪森的负面评价，认为历代志作者的作品属于“米大示”（犹太法学博士的圣经注释）。不过，因为历代志作者所依赖的文本类型不同于《马所拉文本》的文本类型，通常标准已不能够界定这一文学体裁的定义。为了进行这种评价，现已排除了《撒母耳记》和《列王纪》与《历代志》之间 177 个联系点中的绝大多数联系点 (Lemke)。

历代志作者的文学作品应被归类为历史学作品。历代志作者添加历史信息的那些章节显然体现出这一点（见上文 V 和 VI）。他的历史记录基本上是值得信赖的，而且这些历史记录对《撒母耳记》

essentially trustworthy and seeks to supplement Samuel-Kings. Of course, the Chronicler's history must be understood in the context of the OT and the ancient Near East, and cannot be studied within the canons of classical historiography (Herodotus, Thucydides), much less those of the modern historian as laid down by von Ranke, Mommsen, etc. Today's historians are becoming aware that ultimately no history is conceived or valued as an expression of naked facts, but rather as an expression of the total reality of fact and meaning. What the reader of the history of the Chronicler needs is sensitivity to the method of writing history in biblical times together with some knowledge of the milieu in which the work came into existence, the need which it was intended to fill, and the audience to which it was addressed. The Chronicler's historical work—like the other historical books of the OT—is written with the intention of showing God's action in the history of His people from Adam to Cyrus' decree ending the Exile. This work was not written to convey all aspects of Israel's historical past, but rather to emphasize those points of past history that needed special attention in view of the religious, political, and social situation of the Chronicler's time, in order to maintain and further the theocracy and to encourage and foster faith.

VIII. Content and Purpose.—The book of Chronicles, which is the only book in Scripture covering a span of time from Adam to the returned exiles, is naturally divided into four parts. The first part (1 Ch. 1–9) is made up of various genealogies and lists that set the stage for the appearance of David and his dynasty.

和《列王纪》的内容做了补充。当然，一定要根据《旧约》和古近东的背景来理解历代志作者的历史记录，不能以古典史学的标准（Herodotus 和 Thucydides）来研究这段历史记录，更不能采用兰克（von Ranke）、莫姆森等现代历史学家所制定的标准。现代历史学家意识到，从根本上来说，历史不是赤裸裸事实的一种表达，而是全部事实真相和意义的一种表达。阅读历代志作者历史记录读者应该对圣经时代书写历史的方法保持敏感，同时还要掌握一些关于作品形成的历史背景、作品满足的需求和作品的受众的知识。历代志作者的历史作品同《旧约》中其他的历史作品一样，旨在展示上帝在祂的子民的历史中的作为，《历代志》描述了从亚当至居鲁士（《圣经》中的居鲁士）下召结束被掳的历史。作者创作这部作品并不是为了展现以色列历史的每个方面，而是为了强调历史中的某些方面，由于这些方面展现出历代志作者生活年代的宗教、政治和社会情况，所以需要给予特别关注，从而维持并进一步巩固神权政治，鼓励并培养信心。

VIII. 内容和创作目的。《历代志》是《圣经》中唯一一部记录了从亚当至被掳归回历史的作品，这部作品理应分成四部分。第一部分（代上 1-9）由很多家谱和列表组成，这些家谱和列表为大卫和大卫王朝的出现做了铺垫。这部分内容证明以色列人是上帝选民的直系后裔，也表明以色列人是上帝救赎世界计划

It legitimizes the Israelites as the lineal descendants of the chosen people of God and indicates that they are the center of God's plan of salvation for the world with other peoples or tribes being grafted into those chosen by God. Judah and his descendants come first in the genealogical history (2:3-4:23; cf. 5:1f.). Special attention is also given to Levi (ch. 6).

The second part (1 Ch. 10-29) opens with a short account of Saul's death (ch. 10) and deals with the central figure of the Chronicler's history, David, the ideal ruler of God's people (chs. 11-29). After David's capture of Jerusalem and the building up of his army (chs. 11f.) comes the detailed report of the bringing of the ark to Jerusalem (chs. 13-16). David is depicted as the organizer of elaborate temple services and staff (chs. 21-28). This is followed by a brief evaluation of David's reign (ch. 29).

The third part is devoted to the activities of Solomon (2 Ch. 1-9). Though his reign was more magnificent than his father's, he finished what his father had started and thus stands in the shadow of David. He prayed for special wisdom (ch. 1) and proceeded to prepare for the building of the temple (ch. 2). The plans for the temple (ch. 3), provisions for its equipment (ch. 4), and the dedication follow (chs. 5f.), with a divine admonition (ch. 7). The remainder of this part (chs. 8f.) deals with the various activities of Solomon. Solomon reflects wisdom and piety in his own right, though he carried out the directions of his father David. The unusual emphasis on temple, cult, and its functionaries clearly indicates the theocratic interest of the Chronicler,

其他的民族或宗族藉着以色列人被神拣选。犹大和他的子孙在家谱历史记录中排在前面(代上 2:3-4:23; 参:代上 5:1-2)。另外,还特别关注了利未人(代上 6)。

第二部分(代上 10-29)以对扫罗死亡的简短描述开篇(代上 10),作者主要记录了上帝子民的理想统治者大卫的历史(代上 11-29)。作者描述完大卫占领耶路撒冷和建立军队之后(代上 11-12),详细地记载了约柜被送回耶路撒冷的历史(代上 13-16)。大卫被描述成精心筹建圣殿的组织者(代上 21-28)。《历代志上》第 29 章对大卫的统治作了简短的评价。

第三部分着力描述了所罗门的活动(代下 1-9)。虽然所罗门在位时期取得的成就超过了他的父亲,但他只是完成了他父亲开创的事业,因此他活在大卫的影子里。所罗门求神赐给他特殊的智慧(代下 1),并继续为建造圣殿作准备(代下 2)。作者描述完建造圣殿的计划(代下 3)、建造圣殿的设备(代下 4)和献殿(代下 5-6)之后,给出了神的告诫(代下 7)。这部分的其余章节(代下 8-9)描述了所罗门的各种活动。虽然所罗门执行了他的父亲大卫的指示,但他也展现出自己的智慧和虔诚。作者着力描述了圣殿、祭仪和祭仪中的神职人员,这显然表明作者很关注神权政治,神权政治在被掳归回之后发挥了重要作用。

which was to have a significant role in postexilic times.

The last part (2 Ch. 10–36) gives a description of the division of the kingdom (ch. 10), which is followed by an account of the reigns of the kings, almost exclusively of Judah (11:1–36:22). The reports about Jehoshaphat (17:1–21:1), Hezekiah (chs. 29–32), and Josiah (chs. 34f) receive much more attention than in the parallel accounts of Kings, because of the religious reforms of these kings. The reigns of the other kings are passed over quickly. 2 Chronicles ends with the destruction of Jerusalem (586 B.C.), but closes with the hopeful note (36:22f.) of the release of the captive Jews in Babylon by the benevolent Cyrus (*ca.* 537 B.C.).

Undoubtedly the Chronicler had in view a purpose that grew out of the new historical situation of the postexilic community; the earlier canonical histories of his people did not speak to this situation. The intent and purpose of the Chronicler was not to write a comprehensive history of God's people by gathering together what his predecessors had not covered. He was selective in the material chosen and utilized that which best met the needs of his times and future generations. It is obvious that the Chronicler accepted the Deuteronomic theology of history, in which the doctrine of retribution has a variety of expressions. The genealogies (1 Ch. 1–9) list the families of David and Judah before those of the tribes that made up the rebellious northern kingdom. This indicates that the Chronicler was supremely interested in the realization of the theocracy among God's people. When they heeded the divine word, they

最后一部分（代下 10-36）描述了王国分裂（代下 10），作者叙述完王国分裂之后，几乎只描述了犹大诸王的统治（代下 11:1–36:22）。与对于其他国王的描述相比，作者对约沙法（代下 17:1–21:1）、希西家（代下 29–32）和约西亚（代下 34-35）的描述更为引人注目，因为这些国王进行了宗教改革。其他国王的统治被一笔带过。《历代志下》以耶路撒冷失陷（公元前 586 年）结篇，同时留下了希望，那就是仁慈的居鲁士（约公元前 537 年）将释放被掳巴比伦的犹太人（代下 36:22-23）。

毋庸置疑，历代志作者想要展现被掳归回之后社区的新的历史形势；作者生活年代之前的正典历史记录并没有提到这一形势。历代志作者并不打算通过搜集前人遗漏的历史记录来书写上帝子民的完整历史。他筛选材料，使用那些符合当时和未来世代需求的材料。作者显然接受了《申命记》中的历史神学，报应的教义在这一神学中有多种表达方式。《历代志上》1 至 9 章的家谱在构成反叛的北国的众支派的前面列出了大卫和犹大的子孙。这表明作者极为关注神权政治在上帝子民中间的实现。当他们听从神的话时，他们繁荣亨通；当他们忽视神的话时，他们遭受灾祸（代上 10:13；代下 14:5-6）。约沙法的话表达了这样的信仰：“信耶和華你們的神就必立穩。信他的先知就必亨通”（代下 20:20）。实际上，在《历代志下》822 节经文中，有 480 节经文描写了四位虔敬神的国王（所罗门，代下 1-9；约沙法，代下 17–21；希西家，代下 29–32；约西亚，代下 34-35），342 节经文描写了其他的国王，这说明作者着重描写了

prospered; when they neglected it, they met disaster (1 Ch. 10:13; 2 Ch. 14:5f.). The words of Jehoshaphat express this conviction: "Believe in the Lord your God, and you will be established; believe his prophets, and you will succeed" (2 Ch. 20:20). The fact that of 822 verses in 2 Chronicles, 480 deal with four pious kings (Solomon, chs. 1-9; Jehoshaphat, chs. 17-21; Hezekiah, chs. 29-32; Josiah, chs. 34f.) and 342 with seventeen others, shows that the emphasis is placed on those characteristics that bring God's blessing. Obedience to God's will and law was the duty of His people and the prerequisite for prosperity; disobedience could be expected to lead to disaster and ruin. An essential part of the people's faithfulness to God was manifested in their worship at the central sanctuary in Jerusalem, which was God's unique dwelling place. In line with his theocratic ideals, the Chronicler placed great emphasis on religious activities.

Whereas the Davidic dynasty and the temple were major features of the Chronicler's purpose, it had to be recognized that the people of God could engage in proper worship only if they had repented of their sins and found forgiveness from their merciful God (2 Ch. 7:14; 33:11-13). The Chronicler attempted to call his people to a wholehearted return to God, so that they could experience the happiness and peace that would come through the favor of God. Their God would give peace and relief from war (1 Ch. 22:8; 2 Ch. 14:6); if they were attacked, He would protect them (2 Ch. 20:1-30). The Chronicler's ideal for his people was peace. As his people turned to their God and as other nations followed, peace would reign

那些蒙神祝福的国王。遵守上帝的旨意和律法是祂的子民的职责，也是他们繁荣亨通的先决条件；悖逆耶和華将使他們遭受灾祸和毁灭。上帝的子民在耶路撒冷的至圣所中敬拜神是体现他们对上帝的信心的重要组成部分，至圣所是上帝的唯一居所。历代志作者着重描述了宗教活动，这符合他建立神权政治的理想。

尽管大卫王朝和圣殿是历代志作者理想的主要特征，但还必须承认，只有当上帝的子民悔罪并得到仁慈的神的宽恕时，他们才能恰当地敬拜神（代下 7:14；33:11-13）。历代志作者试着号召百姓全心全意地追随神，从而使他们可以得到神恩赐的幸福和平安。他们的神可以让他们摆脱战争，获得和平（代上 22:8；代下 14:6）；如果他们受到攻击，神将保护他们（代下 20:1-30）。作者希望他的百姓获得和平。当他们归向神时，当其他民族也效法他们的时候，他们就会获得和平。

among them.

It is evident that the Chronicler's stress of certain motifs is aimed at guiding the Israelite community of his day. He focuses on major leaders, events, and institutions of the past to draw lessons to guide God's true people in their decisions in the present and the future.

IX. Date and Authorship.-There is ample internal evidence to support the thesis that the Chronicler was responsible for both Chronicles and Ezra-Nehemiah (see II above). Thus in the matter of the date we must keep all four books in focus. This discussion, however, will stress only those matters that concern more directly the date of Chronicles. There has been sharp disagreement among scholars about the date of this work. Many have placed it in the Greek period either after 160 B.C. or *ca.* 200 B.C. (Pfeiffer, Torrey, Goettsberger, Noordtzi, Noth, Cazelles, etc.). A date near 300 B.C. or slightly earlier is asserted by others (R. Kittel, Curtis, de Vaux, van den Born, Herbert, Galling, Michaeli, etc.) on the basis that a later date is impossible because of the complete silence about the hellenizing of Judaism after Alexander the Great. Arguments for the late dating of Chronicles (and Ezra-Nehemiah) have been undermined by linguistic, archeological, and textual-critical evidence. Arguments for a late date based on so-called Greek loanwords (Torrey) had to be discarded, because it was shown that they were of Persian origin (Albright). The Aramaic of the Elephantine papyri, the ritual texts from Persepolis, and other finds have proven that the Aramaic sections of the Chronicler's work belong to Imperial

作者强调某些主题显然是为了指引和他同时代的以色列百姓。他着力描述历史上主要的领袖、主要的事件和主要的机构，从历史中汲取教训，引导现在和未来神的真正子民的决策。

IX. 创作日期和作者。有充分的内部证据可以证明历代志作者编写了《历代志》《以斯拉记》和《尼希米记》(见上文 II)。因此就创作日期而论，我们必须关注这四卷书。不过，本次讨论仅会关注那些与《历代志》的创作日期更为直接相关的问题。关于这部作品的创作日期，学者们存在巨大的分歧。许多学者认为这部作品成书于希腊时期，也就是公元前 160 年之后或者约公元前 200 年 (Pfeiffer、Torrey、Goettsberger、Noordtzi、Noth、Cazelles 等)。其他学者则认为这部作品约创作于公元前 300 年或稍早些时候 (R. Kittel、Curtis、de Vaux、van den Born、Herbert、Galling、Michaeli 等)，因为亚历山大大帝之后再未出现过犹太教希腊化，所以《历代志》不可能创作于公元前 300 年之后。语言学、考古学和经文考证证据都从根本上否定了《历代志》(和《以斯拉记》与《尼希米记》)成书较晚的论点。基于《历代志》中使用了所谓希腊语外来词，有些人 (Torrey) 认为《历代志》成书较晚，但必须抛弃这种观点，因为已有证据表明这些外来词是波斯语 (Albright)。象岛的蒲草纸手本上的亚兰语、波斯波利斯的仪式文献和其他发现都证明，《历代志》中的亚兰语属于流行于波斯时期的帝国(官方)亚兰语，因此，这本书的成书时间应该早于约公元前 400 年。亚兰语在波斯时期就对《历代志》中的希伯来语造成了影响，亚兰语不能作为《历代志》成书较晚的证据 (Kropat、Rehm、Myers 等)。一些学

(Official) Aramaic in vogue in the Persian period, and thus do not require a date later than *ca.* 400 B.C. Aramaic influence on the Hebrew of Chronicles can be expected in the Persian period and does not serve as a proof for a late origin of these books (Kropat, Rehm, Myers, etc.). The MS evidence of Qumrân has led scholars to a date for Chronicles of *ca.* 400 B.C. (Cross, Waltke, etc.). The unusually early date of *ca.* 515 B.C. (Freedman) for the basic work of the Chronicler, starting with 1 Ch. 10, is unacceptable on textual-critical and other grounds. If the Chronicler makes use of the distinctive Palestinian text family, one must allow some time to elapse before the Palestinian and Babylonian text families could branch off the Old Palestinian text-type, which is itself dated to the 5th cent. B.C.

A date of *ca.* 400 B.C. is supported by the Davidic genealogy of 1 Ch. 3:10–24, which is traced down through the successive generations from Jehoiachin's son Pediah to Anani son of Elieoenai. The Jehoiachin Tablets (Weidner texts) indicate that Pediah must have been born *ca.* 595 B.C. (*ANET*, p. 308; *DOTT*, p. 85); and allowing for each generation an average of twenty-five years (Albright, Myers), we come down to *ca.* 405 B.C. for the birth of Anani. A certain Anani living in Jerusalem is mentioned in one of the Elephantine papyri dated to the last decade of the 5th cent. B.C. (*ANET*, p. 492). That this genealogy ends with Anani is a strong indication that the material was written down by the Chronicler at about that time. Thus an increasing number of scholars rightly favor a date for Chronicles in the later Persian period, or *ca.* 400 B.C. (Albright,

者根据昆兰手稿中的证据, 认为《历代志》约创作于公元前 400 年 (Cross、Waltke 等)。有些学者则认为历代志作者早在约公元前 515 年就首先从《历代志上》10 章创作了他的基础作品 (Freedman), 但根据经文考证和其他证据, 这种说法是不能被接受的。如果历代志作者使用了与众不同的巴勒斯坦文献, 这种巴勒斯坦和巴比伦文本从古巴勒斯坦文本类型中分离出来之前一定经历了一段时间, 而古巴勒斯坦文本类型可以追溯到公元前 5 世纪。

《历代志上》3:10–24 中大卫的家谱从耶哥尼雅的儿子毗大雅一直追溯到以利约乃的儿子阿拿尼, 大卫的家谱证明《历代志》约创作于公元前 400 年。耶哥尼雅碑文 (Weidner texts) 表明, 毗大雅生于约公元前 595 年 (*ANET*, 308 页; *DOTT*, 85 页), 考虑到两代人之间平均相隔 25 年 (Albright 和 Myers), 所以阿拿尼应该生于约公元前 405 年。一份可以追溯至公元前 5 世纪最后 10 年的象岛蒲草纸文献中提到了一个居住在耶路撒冷的名叫阿拿尼的人 (*ANET*, 492 页)。大卫家谱中的最后一个人是阿拿尼, 这有力地证明历代志作者大约在此时创作了《历代志》。因此, 越来越多的学者支持《历代志》创作于波斯时期晚期或约公元前 400 年的说法 (Albright、Rothstein、van Selms、Rudolph、Myers、Ellison、Francisco、Fritsch 等)。反对《历代志》成书时间较早的传统观点以《历代志上》29:7 中提及的“达利克”为依据, “达利克”

Rothstein, van Selms, Rudolph, Myers, Ellison, Francisco, Fritsch, etc.). A traditional objection against an early date was based on the mention in 1 Ch. 29:7 of the “daric,” which was earlier identified with the Greek “drachma.” Recent archeological evidence has shown that during the reign of Darius I (522–486 B.C.) Persian gold coins, called “darics,” were circulating throughout the Persian empire (Weingreen, *DOTT*, p. 232). This again supports a date in the later Persian period. According to all indications the most reasonable date of composition is *ca.* 400 B.C.

The identity of the Chronicler can be established primarily on the basis of internal evidence. It is reasonably certain that a single individual, rather than a circle or school, was responsible for authoring the Chronicles (cf. Noth, p. 111). This is evident from the literary mannerisms that characterize the narrative of Chronicles and Ezra-Nehemiah (see II above), and from the fact that while the Nehemiah memoirs show a marked stylistic individuality, the Ezra memoirs contain the same kind of literary mannerisms and linguistic peculiarities that are manifested in the remainder of the Chronicler’s work. They also share the same ideological and theological emphasis, with the possible exception of the messianism. A number of studies have shown that, on the basis of the first person singular (Ezr. 7:28; 8:15–17, 21–29; 9:1–5) and the first person plural in passages that include travel companions (7:27; 8:17f., 21–23, 31f.), the Ezra memoirs are from Ezra himself. While one cannot prove conclusively that the Chronicler was indeed Ezra, the evidence definitely

在更早时期被认为是希腊的“德拉克马”。最近的考古证据表明，在大流士一世在位时期（公元前 522 至 486 年）波斯金币“达利克”在整个波斯帝国内流通（Weingreen, *DOTT*, 232 页）。这也证明《历代志》创作于波斯时期晚期。根据上述所有证据，这本书的最合理创作时间是约公元前 400 年。

首先应该根据内部证据来确定历代志作者的身份。可以肯定《历代志》是由一个人，而不是一个学派创作出来的（参：Noth, 111 页）。从《历代志》和《以斯拉记》与《尼希米记》中故事的文学风格（见上文 II）显然可以看出这一点，而且虽然《尼希米记》的回忆录体现出鲜明的个人风格，但《以斯拉记》的回忆录中体现出的文学风格和语言独特性与历代志作者的其他作品中的文学风格和语言独特性相同，这一事实也表明《历代志》是由一个人创作出来的。这些作品拥有相同的思想重点和神学重点。大量研究显示，根据描述旅行同伴段落中的第一人称单数（拉 7:28; 8:15–17, 21–29; 9:1–5）和第一人称复数（拉 7:27; 8:17-18, 21–23, 31-32），《以斯拉记》中的回忆录应该是由以斯拉自己记录下来的。虽然学者们尚不能最终确定历代志的作者是以斯拉，但证据显然证明了这一点，并且越来越多的学者认为以斯拉就是历代志的作者（Albright、Rothstein、van Selms、Myers、Fritsch 等人也坚持这种观点）。大量的犹太人和非犹太人传说也将以斯拉视为历代志的作者（参：Brunet, *DBSup*, VI, 1228）。然而，圣经内部的证据外加我们对外部历史日益加深

points in this direction, and an increasing number of scholars have made this identification (so Albright, Rothstein, van Selms, Myers, Fritsch, etc.). There is also a great amount of Jewish and non-Jewish tradition that identifies Ezra with the Chronicler (cf. Brunet, *DBSup*, VI, 1228). Nevertheless, the internal evidence, corroborated by our increased understanding of the external history, provides the most cogent support for considering Ezra the best candidate for the authorship of these works.

X. Theology.-The Chronicler has provided us with a major historical work covering a span of time from Adam to the postexilic community of *ca.* 400 B.C. It is certain that this history rests on older reports and is written from the perspective of the postexilic community. That the historical situation out of which it arose was different from those of the earlier histories is reflected in the Chronicler's choice of materials and in his theological emphases. Therefore, Chronicles makes its own special contribution to the various witnesses that make up OT theology.

The Chronicler's picture of God is strictly monotheistic, an emphasis consistent with that of the other historical writings of the OT. The only God known is Yahweh, who is all-knowing (2 Ch. 16:9), all-powerful (1 Ch. 29:12; 2 Ch. 20:6), and universally present (2 Ch. 2:6). He is the world's supreme Ruler who "has power to help or to cast down" (2 Ch. 25:8). His reign is grounded in absolute knowledge, because He "understands every plan and thought" (1 Ch. 28:9). As the God of the patriarchs (2 Ch. 13:18), Yahweh shows His determined interest in

的理解共同为以斯拉就是这些作品的作者提供了最有说服力的证据。

X. 神学。历代志作者为我们呈现了一部重要的历史作品，这部作品讲述了从亚当至约公元前400年被掳归回之后百姓的历史。这段历史显然基于更古老的记录，并且是以被掳归回之后百姓的角度进行编写的。从历代志作者选择的材料和强调的神学重点可以看出，这一时期的历史状况不同于之前的历史状况。因此，《历代志》为旧约神学的各种见证做出了它自身的特殊贡献。

历代志作者坚持严格的一神论，他的描述重点与《旧约》中其他历史作品的描述重点一致。唯一的真神是耶和华，祂无所不知（代下 16:9），无所不能（代上 29:12；代下 20:6），拥有普世的统治权（代下 2:6）。祂是这世上最高的统治者，“能助人得胜，也能使人倾败”（代下 25:8）。祂的绝对知识是祂统治的根据，因为祂“知道一切心思意念”（代上 28:9）。耶和华是列祖的神（代下 13:18），祂决意看顾祂的子民以色列（代上 29:20；代下 13:18；15:12；19:4 等）。祂是满有爱心的神（代下 2:11；9:8），祂与以色列所立的约彰显了祂的“慈

His people Israel (1 Ch. 29:20; 2 Ch. 13:18; 15:12; 19:4; etc.). He is a God of love (2 Ch. 2:11; 9:8), and His “steadfast love” (Heb. *hesed*, used fifteen times in in Chronicles) is manifested in His having bound Himself by covenant to Israel. Thus He keeps His promises and shows Himself a helper in times of need, while at the same time He remains judge over both Israel and the nations (1 Ch. 16:33; 2 Ch. 4:22).

The election (Heb. *bāḥar*) motif also plays an important role in the theology of Chronicles. The Hebrew term appears twenty-one times in Chronicles, and of all OT writings appears more often only in Deuteronomy (thirty-one times). In all but four instances (1 Ch. 19:10; 2 Ch. 11:1; 13:3; 25:5) the election motif is a distinctly theological concept in which Yahweh is the subject. In Chronicles election through Yahweh never refers directly to the patriarchs, the beginnings of Israel at the Exodus, or the taking of Canaan, but is uniquely restricted to the choice of David for leadership (1 Ch. 28:4; 2 Ch. 6:6) and of his son Solomon (1 Ch. 28:6; 29:1) for the building of a house (temple) for Yahweh (1 Ch. 28:10; 29:1; cf. 2 Ch. 7:12, 16). Likewise, the election of Jerusalem as God’s chosen city has great prominence (2 Ch. 6:5, 34, 38; 7:12, 16, 12:13; 33:7). The Chronicler links together the election of king, city, and temple with its cult personnel (1 Ch. 15:2; 29:1). The election of king and city seems subsumed under the election of the temple. A theocratic emphasis is apparent here. The community that worships at the Jerusalem sanctuary is Yahweh’s people, and not those who worship at the sanctuary on Mt. Gerizim or the one on the Elephantine island, etc. Thus, the true

爱” (希伯来语: *hesed*, 《历代志》中共使用这个希伯来语 15 次)。因此, 祂信守承诺, 在以色列人遇到困难时向他们伸出援手, 与此同时, 祂还审判以色列和万国 (代上 16:33; 代下 4:22)。

拣选 (希伯来语: *bāḥar*) 这一主题也在《历代志》的神学中起到了重要作用。这个希伯来语在《历代志》中出现了 21 次, 这个词在《旧约》《申命记》中出现的次数最多 (31 次)。除了四个例子 (代上 19:10; 代下 11:1; 13:3; 25:5), 在整个《历代志》中拣选这个主题显然是神学概念, 而耶和华是这个神学概念的主体。在《历代志》中, 耶和华的拣选从不直接表示拣选列祖和开始带领以色列人走出埃及或占领迦南, 而是专门指拣选大卫作王 (代上 28:4; 代下 6:6), 也指拣选大卫的儿子所罗门建造耶和华的殿 (代上 28:10; 29:1; 参: 代下 7:12, 16)。同样, 神拣选耶路撒冷作祂的城尤为引人关注 (代下 6:5, 34, 38; 7:12, 16, 12:13; 33:7)。历代志作者将拣选君王、拣选城市和圣殿与拣选祭仪的事奉人员联系在一起 (代上 15:2; 29:1)。拣选圣殿似乎包括了拣选君王和拣选城市。这里显然凸显了神权。在耶路撒冷至圣所中敬拜的百姓是耶和华的子民, 而在基利心山至圣所中敬拜的人或在象岛等地敬拜的人都不是神的子民。因此, 真正的以色列不是一个民族, 而是在神拣选之地的正规至圣所中敬拜神的人。

Israel is not an ethnical people but those who worship together at God's chosen place with its legitimate sanctuary.

The pregnant term “covenant” (Heb. *b^erît*) appears a total of thirty times in Chronicles and indicates a prominent place for covenant theology. The covenant made with Abraham, Isaac, and Jacob was an “everlasting covenant to Israel” (1 Ch. 16:16f.). The covenant made at Sinai is not mentioned, but Israel is considered God's covenant people and is called by Yahweh “my people” (1 Ch. 11:2). The Chronicler records that David made a covenant with Israel at Hebron (1 Ch. 11:3) and that Jehoiada, Hezekiah, and Josiah renewed the covenant between Yahweh and people or king (2 Ch. 23:16; 29:10; 34:30–32). The “ark of Yahweh/God” is known as the “ark of the covenant of Yahweh/God” (1 Ch. 15:15, 26, 29; 16:6, 17; 17:1; 28:2, 18; 2 Ch. 5:2, 7). Josiah's reform was strengthened when the temple yielded “the book of the covenant” (=Dt.), which was read before the people (2 Ch. 34:30). God not only elected David (1 Ch. 28:4) but also entered into a covenant with him (2 Ch. 21:7) which is not renounced even though his offspring walked in wicked ways (vv. 6f.). The covenant promise to David that his royal throne will continue for ever (1 Ch. 22:10; cf. 17:17) seems unconditional (2 Ch. 13:5; 21:7), but is in reality conditioned by the fidelity of his offspring (6:16; 7:17–22). The Chronicler's aim was hardly to vindicate the Davidic covenant over that of Sinai, but to link the second temple with the first and to legitimize the true Israel as the one worshipping at the right place, namely, God's chosen city Jerusalem.

含义丰富的词语“约”(希伯来语: *b^erît*) 在《历代志》中共出现了 30 次, 这表明立约神学在《历代志》中占有突出的位置。耶和华与亚伯拉罕、以撒和雅各所立的约是“向以色列定为永远的约”(代上 16:16-17)。《历代志》中没有提到在西奈山上所立的约, 但以色列被认为是上帝的约民, 耶和华称以色列为“我的民”(代上 11:2)。历代志作者记载道, 大卫在希伯仑与以色列立约(代上 11:3), 耶何耶大、希西家和约西亚复兴了耶和华与祂的子民或国王所立的约(代下 23:16; 29:10; 34:30–32)。“ark of Yahweh/God”也被认为是“ark of the covenant of Yahweh/God”(代上 15:15, 26, 29; 16:6, 17; 17:1; 28:2, 18; 代下 5:2, 7), 汉译均为“耶和华或神的约柜”。当约西亚在圣殿中得到“约书”(相当于《申命记》), 并把约书念给百姓听(代下 34:30)时, 他的改革得到了巩固。上帝不仅拣选了大卫(代上 28:4), 而且与他立了约(代下 21:7), 虽然大卫的子孙行在耶和华眼中看为恶的事(代下 21:6-7), 但耶和华没有背弃所立之约。耶和华应允大卫, 祂必定坚定他的国位, 直到永远(代上 22:10; 参: 代上 17:17), 这约似乎是无条件的(代下 13:5; 21:7), 但实际上大卫的子孙是否忠心事主是制约这约的条件(代下 6:16; 7:17–22)。历代志作者似乎并不想证明大卫的约高于西奈之约, 而是想要将第二圣殿与第一圣殿联系起来, 并证明真正的以色列应该在适当的地方, 即上帝拣选的城市耶路撒冷敬拜上帝。

The promise to grant David continual progeny, to establish his lineage forever, and to have a temple built (1 Ch. 17) is a correlate of the Chronicler's covenant theology. The division of the united kingdom in 931 B.C., the exile of the northern kingdom in 722 B.C. and of the southern kingdom in 586 B.C., conjunction with the political, social, and religious situation of the Chronicler's own time, appear to have frustrated God's great promises. With fervency the Chronicler unmaskes what provoked such regressions. The fall of the chosen city Jerusalem came as a result of abominable acts committed by the kings and the people (2 Ch. 36:5ff.). The political and religious leaders of Israel, and the people themselves, engaged in rebellion against their God until His anger was so inflamed that there was no other remedy (v. 16). Yet there is hope, says the Chronicler, because the God who punishes wickedness blesses right-doing (2 Ch. 12:1f.; 13:4ff.; 14:11ff.; 16:9; 19:2; 20:37; 21:10; 22:4ff.; etc.). The postexilic community is therefore challenged to be faithful to Yahweh. The word "unfaithful" is a key word in the Chronicler's theology (Koch, *TLZ*, 90 [1965], 663). The keeping of the Torah with all the moral and cultic injunctions assures faithfulness to Yahweh. While cultic-ritualistic matters are stressed, it would be wrong to depict the Chronicler as either a narrow ritualist or a narrow legalist. What is at stake is the life or death of the postexilic community, which can exist only as a theocratic community. Genuine worship, which involves body, soul, and spirit, is the concern of Hezekiah's prayer: "The good Lord pardons every one who sets his heart to seek God ..., even though not according to the sanctuary's rules of

神应允祝福和坚定大卫的家室直到永远, 并应允建造圣殿(代上 17), 这一应许与历代志作者的立约神学有关。公元前 931 年统一的王国走向分裂, 公元前 722 年北国的百姓被掳, 公元前 586 年南国的百姓被掳, 历代志作者生活年代的政治、社会和宗教形势交织在一起, 似乎阻挠了上帝兑现祂伟大的应许。历代志作者满怀热情地揭开了这些倒退背后隐藏的事实。由于列王和百姓行邪恶之事, 神拣选的城市耶路撒冷陷落(代下 36:5 起)。由于以色列的政治和宗教领袖, 以及以色列百姓悖逆神, "以致耶和华的忿怒向祂的百姓发作, 无法可救"(代下 36:16)。不过, 历代志作者说, 仍然存有希望, 因为神不但会惩罚邪恶, 也会祝福义行(代下 12:1-2; 13:4 起; 14:11 起; 16:9; 19:2; 20:37; 21:10; 22:4 起等)。因此, 被掳归回之后的百姓要忠心事主。"unfaithful"("不忠实的")这个词是作者神学中的一个关键词(Koch, *TLZ*, 90 [1965], 663)。守律法与所有的道德律例和礼拜仪式禁令是忠心事主的保证。虽然历代志作者强调宗教敬拜仪式问题和祭仪问题, 但不能因此误认为作者是一个狭隘的研习仪式者或守法主义者。最重要的问题是被掳归回之后百姓的生或死, 只有当他们成为神权政体的子民时, 他们才能继续存活。希西家的祷告词中阐明了真正的敬拜, 真正敬拜神的人需要用他的身体、精神和灵来敬拜神: "凡专心寻求神……虽不照着圣所洁净之礼自洁, 求至善的耶和华也饶恕他"(代下 30:18-19)。重要的是坚持纯全的信心, 而不是遵守冰冷的律法。

cleanness” (2 Ch. 30:18f.). What counts is pure heart-religion in place of cold legalism.

Another major element of the theology of Chronicles is the concept of retribution. In retrospective vision the Chronicler shows the inner connections between evil and doom and between good and prosperity. That retribution is neither purely automatic nor simply mechanical is shown by the fact that the long reign of wicked Manasseh is explained on the basis that he humbled himself and repented (2 Ch. 33:10ff.). Retribution comes as punishment from the time of Saul (1 Ch. 10:13f.) to the fall of Jerusalem (2 Ch. 36:13ff.), and as reward in the promises given to David (1 Ch. 12f.) and Hezekiah (2 Ch. 30:8f.). It invariably comes in a short-term manner (2 Ch. 21:1ff.; 16:7ff.; 26:16ff.; 33:1ff.) and thereby signifies that each generation, and each individual in it, must face God, respond to His revealed will, stand responsible for its choice and acts. While God’s love and justice demand that He punish wrongdoing, yet “his mercy is very great” (1 Ch. 21:13) and He is ever ready to forgive (2 Ch. 30:9). Indeed, God will listen to the prayers of men (2 Ch. 30:9; 32:24; 33:6, 12f.). Only He can bestow a heart that can live in harmony with His will (1 Ch. 29:19; 2 Ch. 30:12).

The Chronicler’s special interest in cult and worship is evident everywhere. It has been noted already that he recognizes only one true sanctuary, the one planned by David (1 Ch. 22:1–28:19) and built by Solomon (2 Ch. 2:1–5:1). David is also the one who established the orders of cultic functionaries for the temple services. It is clear that the priesthood of

《历代志》中神学的另一要素是报应观念。历代志作者通过回顾历史展现出邪恶与厄运以及善良与亨通的联系。由于玛拿西保持谦卑、自我忏悔，所以邪恶的他曾统治很长时间，这也说明报应既不是完全必然的结果，也不是简单的机械行为(代下 33:10 起)。从扫罗时期(代上 10:13-14)至耶路撒冷陷落(代下 36:13 起)，报应以惩罚形式体现出来了，而神通过兑现对大卫(代上 12-13)和希西家(代下 30:8-9)的应许来奖赏人。报应总是在短期内降临(代下 21:1 起; 16:7 起; 26:16 起; 33:1 起)，从而表明受到报应的每代人和每个人都必须面对上帝，回应祂的揭示的旨意，并对自己的选择和行为负责。虽然上帝的爱心和公义要求祂惩罚不道德的行为，但“祂有丰盛的怜悯”(代上 21:13)，永远愿意宽恕罪人(代下 30:9)。实际上，上帝愿意应允世人的祷告(代下 30:9; 32:24; 33:6, 12-13)。只由上帝才能赐予遵守祂旨意的心(代上 29:19; 代下 30:12)。

从《历代志》的每一处经文显然可以看出作者非常关注祭仪和敬拜。已经有人指出，作者认为只有大卫筹备(代上 22:1-28:19)、所罗门建造(代下 2:1-5:1)的圣殿才是真正的至圣所。大卫还制定了圣殿内事奉人员需要遵守的律例。显然，第二圣殿的祭司通过建立他们与第一圣殿祭司一脉相承的关系确立了自身的合法地位。因为被掳归回之后的会

the second temple is legitimized by establishing its continuity with that of the first temple. Since the postexilic community worshiped at the temple and not at a tent tabernacle, there was less need to look to Moses as the founder of the sanctuary and its priesthood, though Moses is by no means slighted or ignored (1 Ch 6:1-15; 6:33f.; 2 Ch. 8:12-14; 23:17f.; 30:16; 34:4, 6, 12-15). David's plan or pattern for the temple is integrated with the work of Moses (Ex. 25:9, 40; 1 Ch. 28:11f., 18f; 29:3f.). In a sense David is another Moses. Cultic unity is emphasized repeatedly by mentioning that Yahweh's temple is in Jerusalem (2 Ch. 3:1; 6:6; 30:1; 33:4, 7, 15; 36:14, 23), the only legitimate place of worship, chosen for this purpose by Yahweh Himself (2 Ch. 6:6; 7:12; cf. Dt. 12:5ff.; 14:23-25; 15:20; 16:2ff.; etc.). No other sanctuary is recognized or even mentioned. Of equal importance is cultic purity (2 Ch. 13:10; 23:16ff.; etc.). God's abiding presence in the midst of the post-exilic community, its survival and prosperity, would depend on its maintaining cultic unity and cultic purity in the tradition of David's legitimation of the Jerusalem temple with its cultic functionaries as the center of the only true worship of Yahweh.

The messianism of the Chronicler's theology cannot be considered to consist of purely royal messianic hopes. The Chronicler's rendering of the famous Nathan oracle (cf. 2 S. 7:8-16) has a unique aspect. Yahweh promises: "I will confirm him [David] in my house and in my kingdom forever" (1 Ch. 17:14; cf. 2 S. 7:16). The kingdom is clearly Yahweh's and the promise seems unconditional. The word of Yahweh that

众在圣殿内敬拜神，而不是在帐幕内敬拜神，所以不需要将摩西视为圣殿和祭司职分的建立者，但也绝不能轻视或忽略摩西（代上 6:1-15; 6:33-34; 代下 8:12-14; 23:17-18; 30:16; 34:4, 6, 12-15）。大卫对圣殿的规划与摩西的工作结合在一起（出 25:9, 40; 代上 28:11-12, 18-19; 29:3-4）。从某种意义上说，大卫是另一个摩西。作者一再提及耶和华的殿在耶路撒冷，从而强调了敬拜仪式的统一性（代下 3:1; 6:6; 30:1; 33:4, 7, 15; 36:14, 23），耶路撒冷是敬拜神的唯一合法地点，也是耶和华亲自拣选的敬拜祂的地方（代下 6:6; 7:12; 参：申 12:5 起; 14:23-25; 15:20; 16:2 起; 等）。作者不承认也未提及其他的至圣所。敬拜仪式的纯洁性也同样重要（代下 23:10; 23:16 起; 等）。上帝临在被掳归回之后的会众中间，会众的生存和繁荣取决于他们是否保持敬拜仪式的统一和纯洁，而且他们要遵从大卫的传统，将耶路撒冷的圣殿作为真正敬拜耶和华的唯一中心，并确立敬拜仪式上侍奉人员的合法地位。

不应该认为历代志作者神学中的弥赛亚主义仅仅包括王室对弥赛亚降临的期盼。作者对著名的拿单预言（参：撒下 7:8-16）有独特的见解。耶和华应允说：“我却要将他[大卫]永远坚立在我家里和我国里。他的国位也必坚定，直到永远”（代上 17:14; 参：撒下 7:16）。这个王国显然是耶和华的国，祂的应允似乎是无条件的。耶和华的话语后来借大卫之口传达给了所罗门，这话显然与拿单的预言有关：“我必坚定他[所罗门]

later comes to Solomon through David is clearly related to the Nathan oracle: “I will establish his [Solomon’s] royal throne in Israel forever” (1 Ch. 22:10). This royal throne is “the throne of the kingdom of the Lord over Israel” (28:5). The last two statements have no counterpart in Samuel-Kings and express the same idea as 29:23: “Then Solomon sat on the throne of the Lord as king” (cf. 1 K. 2:12). 2 Ch. 9:8 reflects a heightening of the messianic motif when the Queen of Sheba confesses that Yahweh set “you [Solomon] on his throne as king for the Lord your God” (cf. 1 K. 10:9). Both throne and kingdom are Yahweh’s, but He has given them “in the hands of the sons of David” (2 Ch. 13:8). The unconditional nature of the promise (1 Ch. 17:14; 22:10; 2 Ch. 13:5) is in tension with the condition that both temple and royal lineage are dependent upon loyalty to the covenant (2 Ch. 7:17ff.; cf. 1 K. 9:1ff.).

It should be noted that the integration of the tasks of the prophet Moses with that of king David has a direct bearing on the Chronicler’s messianism. Like Moses, David had the “pattern” (Heb. *tabnîṭ*) for the sanctuary/temple ready (Ex. 25:9, 40; 1 Ch. 28:11f., 18f.). David’s call for a freewill offering again follows the custom of Moses (Ex. 25:1–9; 35:4–29; 1 Ch. 29:3f.). This pronounced confluence of motifs indicates that the future David would combine in his person both royal and priestly offices. The Chronicler’s royal-priestly messianism is underscored by a quotation from a messianic Psalm (2 Ch. 6:42; cf. Ps. 132:9f.). The conditional aspect (2 Ch. 7:17ff.) of Yahweh’s covenant with David (2 Ch. 21:7; 1 Ch. 17:3–16) had led to the end of the

的国位，直到永远”（代上 22:10）。这个王位是“所罗门坐耶和华的国位，治理以色列人”（代上 28:5）。最后两句话在《撒母耳记》和《列王纪》中没有对应的表述，与《历代志上》29:23 表达了相同的观点：“所罗门坐在耶和华所赐的王位上”（参：王上 2:12）。当示巴女王承认是耶和华“使你[所罗门]坐在祂的国位，为耶和华你的神作王”（参：王上 10:9）时，《历代志下》9:8 升华了弥赛亚这一主题。王位和王国都是耶和华的，但祂把它们放到“大卫的儿子所罗门的手中”（代下 13:8）。圣殿和王室血统都依赖于神的子民对圣约的忠诚度，而神的应允的无条件性（代上 17:14; 22:10; 代下 13:5）与这一条件相互矛盾（代下 7:17 起；参：王上 9:1 起）。

值得注意的是，先知摩西的工作与君王大卫的工作的融合直接给历代志作者的弥赛亚主义刻上了烙印。大卫像摩西一样，规定了至圣所或圣殿中一切器具的“样式”（希伯来语：*tabnîṭ*，出 25:9, 40; 代上 28:11-12, 18-19）。同样，大卫也效法摩西，要求自愿为建造圣殿奉献（出 25:1–9; 35:4–29; 代上 29:3-4）。这些主题中明显的重合之处表明，未来的大卫将既是君王，又是祭司。历代志作者通过引用一篇有关弥赛亚的《诗篇》强调了包含君王和祭司职分的弥赛亚主义（代下 6:42; 参：诗 132:9-10）。耶和华与大卫所立之约（代下 21:7; 代上 17:3–16）的条件（代下 7:17 起）导致大卫王朝因长久以来悖逆神、不忠心事奉神而结束了短暂的统治（代下 36:13–17）；而圣约的无条件性继续有效，使未来的弥赛亚以君王和祭司的身

temporal rule of the Davidic dynasty through prolonged disloyalty and persistent unfaithfulness (2 Ch. 36:13–17); the unconditional aspect, on the other hand, remained in force and applied to the future rule of the royal-priestly Messiah. The motif of the throne and kingdom as Yahweh's indicates that He Himself would provide this royal-priestly Messiah in the future, as he had provided David in the past.

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份统治这个世界。耶和华的王位和王国这一主题表明，正如过去祂让大卫坐在王位上，未来祂将赐下一个履行君王和祭职分的弥赛亚。

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CHRONOLOGY OF THE OT

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I. Introduction.-A. *Issues.* The field of OT chronology has benefited from a

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I. 简介。A. 问题。旧约年代学得益于过去五十年大量的考古发现和研究。很

wealth of discoveries and investigations during the past fifty years. Many points that were obscure and that scholars had despaired of ever fully understanding have been clarified to the satisfaction of the great majority. Where previously certain questions could be answered only on the basis of philosophical a priori and conjectures, there is now a mass of factual data from which an answer may be fortified. This is not to say, however, that no difficulties remain. The new evidence has raised several new questions, and, while making it possible to give more informed answers to the original questions, has by no means settled every issue. If nothing else, it has multiplied several fold the complexity of the subject.

Several difficulties are inherent in the subject itself. By definition, a chronology attempts to relate certain events on an absolute temporal scale. The key questions are quantitative: how much, how long, etc. The Bible, on the other hand, is interested in qualitative questions. Much more important than how long a man lived is how well he lived. The purpose is to make plain the inner meaning of history as opposed to a listing of all events that took place. Thus, giving a well-rounded summary of the political history of the Levant, or even of Palestine, is no part of the Bible's concern. It wishes to detail the relation of a people to its God and to show the inevitable effect *in history* of the character of that relationship. Therefore, those who would construct a chronology of the OT must continually remember that by and large OT writers had only a secondary interest in chronology.

多过去不清楚、学者们尚未完全理解的方面目前已经阐明，并得到了绝大多数学者的认可。以前那些只能根据哲学先验原则和推测进行回答的问题，现在根据大量真实的数据可以得出确切的答案。不过，这并不是说已经解决了所有的难题。新的证据也产生了一些新的问题，虽然新证据可能为原有的问题提供了更为明智的答案，但它们决不能解决所有的问题。其他暂且不论，这些新证据还增加了确定旧约年代的难度。

有些问题是年代学固有的问题。按照定义，年代学旨在确定某些事件发生的确切时间。关键问题在于确定数量：多少年、时间多久等。而《圣经》关注的是性质问题。相对于一个人活了多久，更为重要的是这个人生活的质量如何。目的在于透过已经发生的所有事件阐明历史的内在意义。因此，《圣经》不关注地中海东部沿岸诸国和岛屿政治历史的全面总结，甚至不关注巴勒斯坦政治历史的全面总结。《圣经》想要详述神与祂的子民之间的关系，并呈现出神人关系中人类“历史”的必然结果。因此，那些想要解释旧约年代的人必须始终牢记，总的来说，对于旧约作者而言，年代学不太重要。

Does this mean that—as maintained by Wellhausen and his followers—the chronological information given in Scripture is worthless? Is it simply window dressing to enhance the verisimilitude of the historical vehicle that the Hebrews chose to express their faith? It does not mean this, and for two reasons. The first is a logical one. That chronology was a secondary interest for the writers of Scripture does not necessarily imply that they gave no concern to the accuracy of the data they did use. It only means that they may have used the data differently from those for whom it was of interest. The very claim of the Hebrews that they had met God in history would suggest that they took a very careful attitude toward historical data.

The second reason why the chronological data of Scripture should be considered valuable, when rightly interpreted, is the continuing scientific evidence of this value. Again and again during the past fifty years the accuracy of scriptural information has been verified. The most impressive example of this is seen in the work of E. R. Thiele on the records of the kings of Israel and Judah. These numbers had long defied any kind of harmonization, both among themselves and with extrabiblical literature. This fact had been adduced as evidence of the fictionalized nature of the accounts. But Thiele, by a process described below, has shown that this harmonization is possible. More importantly, it is possible only because of the uncanny accuracy of the recorded figures.

Thiele's work has demonstrated another principle that is often only reluctantly

这是否意味着《圣经》中的年代信息毫无价值？威尔豪森和他的追随者就坚持这种观点。年代是否仅仅是为了提高历史工具逼真性而进行的粉饰？而希伯来人用历史工具来表达他们的信心。年代信息并非是无价值的，理由有二。第一个理由是逻辑理由。对于圣经作者来说，年代不太重要，但这并不一定意味着他们不关注所使用资料的准确性。这仅仅意味着他们使用资料的方式可能与那些对资料感兴趣的人使用资料的方式不同。希伯来人说，他们在历史中见到了上帝，这句话表明他们以非常谨慎的态度处理历史资料。

当圣经年代资料被正确解读时，应当认为它有价值的第二个原因是，这些年代数据始终是有科学依据的。在过去五十年间，经文信息的准确性一再被证实。最令人印象深刻的一个例子是蒂勒（E. R. Thiele）作品中关于以色列和犹大诸王的记载。长久以来，这些数字彼此之间相互矛盾，而且与经外文献中的记载不符。因此，学者们认为这证明这些描述是虚构的。但蒂勒指出，按照下面的步骤有可能实现数字描述上的一致性。更为重要的是，只有当这些记载的数字都非常准确时才有可能实现这种一致性。

蒂勒的作品中给出了另外一个通常只有在谨慎研究《圣经》时才会使用的原

granted in the study of Scripture. This is that the statements of Scripture shall—until proven otherwise—be regarded as correct and as being capable of harmonization with the data from other spheres of investigation. This assumption will result in work like Thiele's, which will undertake, not to *prove* Scripture, but to understand the ways in which it corresponds to truth in other areas. K. A. Kitchen has shown that this is the approach scholars of the ancient Near East ordinarily take toward their texts. Ironically, in part because of the destructive criticism of the 19th and 20th cents, the opposite tendency is manifested in biblical studies, where a skeptical attitude is taken toward every scriptural statement until it is rigorously proven to be correct. This means that the energies of many scholars are spent in the direction of proving their assumption, with the result that much scholarship continues to fragment and reconstruct the Bible. Since the assumption in large part determines the approach, it is imperative that the student of OT chronology hold the appropriate assumption.

B. Methodology. Thus the correct methodology for OT chronology is twofold.

(1) It is first of all to seek the biblical key to the interpretation of each piece of data. Modern attitudes toward chronology and chronological data will not always suffice. Whereas one number in the biblical record may be literally exact, as in the case of the royal annals, another may be a general term, as in the use of the numbers 40, 7, etc. Even when the numbers are literal, it may take an understanding of the rationale by which

则。这个原则是，除非可以证明《圣经》中的叙述是错误的，否则应该认为《圣经》中的叙述是正确的，而且认为这些描述可以与其他调查研究领域中获得的资料实现协调一致。这种假设将导致产生蒂勒那样的作品，这种假设不是为了“证明”《圣经》的准确性，而是为了理解与其他领域真理相符的方法。基钦 (K. A. Kitchen) 已经指出，这是古近东学者们通常在他们作品中采用的方法。讽刺的是，一定程度上由于 19 世纪和 20 世纪的消极批评，圣经研究中出现了相反的趋势，批评家们对《圣经》中的每句话都持怀疑态度，除非这话已经被证明是正确的。这意味着许多学者把精力投入到证明他们的假设上，因此，很多学者仍然在分裂和重构《圣经》。因为假设在很大程度上决定了方法，所以研究旧约年代学的学生们必须做出恰当的假设。

B. 方法。因此，正确研究旧约年代学的方法有两种。

(1) 首先应该根据《圣经》中的阐述解释每个数据。现代学者对年代学和年代学资料的态度并不总是足够严谨的。尽管《圣经》中记载的某个数字可能是非常准确的，如王室的年表，但其他的数字可能仅仅是概数，如 40 和 7 等数字用作概数。即使作者如实地记录了这些数字，但是，这些数字被整合进一个一致的体系之前，可以认为作者按照基本原理记录了这些数字（蒂勒就是这么做的）。

records are kept (as it did for Thiele) before they can be organized into a consistent scheme.

The key to interpretation varies according to the type of data that are being examined. There are three types of chronological data in the OT, all somewhat interrelated. First is genealogical information. Typically the material gives lines of descent (cf. Gen. 10; 1 Ch. 1:1–9:21; etc.). However, at certain points—and especially in the patriarchal accounts—chronological information is included in the genealogy. This will often include the father's age at the birth of his firstborn son, as well as his age at death.

Two factors have become increasingly clear for the interpretation of genealogies. First is the fact that commonly all persons in a given lineage are not included. The classic example of this is found in the first chapter of Matthew, where Jesus' genealogy is given as three successions of fourteen generations. The first section (Abraham to David) corresponds to 1 Ch. 2:3–16. However, the second section (David to the fall of Jerusalem) leaves out four generations: the three generations relating to Jezebel's daughter Athaliah, and one generation at the end, which makes Josiah the father of Jehoiachin instead of grandfather (1 Ch. 3:10–16). An example of this phenomenon is found in the OT when four generations from Levi to Moses are said to cover the entire Egyptian sojourn, which was apparently some three hundred to four hundred years in duration (1 Ch. 6:1–3) (see III.A below). It is evident that in ancient Near Eastern parlance, speaking of someone as father of someone else meant only that he

年代解释随着被检验数据类型的不同而不同。《旧约》中有三种年代学数据，它们之间拥有一定的相关性。第一种年代学数据是家谱信息。这种资料通常给出了家谱（参：创 10；代上 1:1-9:21；等）。不过，在某些方面，尤其是在对族长的描述中，年代学信息包含在家谱中。家谱中通常给出父亲得长子时的年龄和父亲去世时的年龄。

两个解释家谱的要素变得越来越清晰。首先，家谱通常不会囊括这个家谱中的所有的人。在《马太福音》第一章就可以看到典型的例子，耶稣的家谱分成三部分，每部分十四代人。第一部分家谱（亚伯拉罕到大卫）对应着《历代志上》2:3–16 中的家谱。然而，第二部分家谱（大卫到耶路撒冷陷落）省略了四代人：与耶洗别的女儿亚他利雅相关的三代人和最后一代人，因此约雅斤成了约西亚的父亲，而不是他的祖父（代上 3:10–16）。在《旧约》中也可以看到这种现象的一个例子，以色列人寄居埃及时只经历了从利未至摩西的四代人，而这一时期似乎约持续了三四百年的时间（代上 6:1-3）（见下文 III.A）。显然，按照古近东人的说法，称某个人是另一个人的父亲仅仅意味着这个人是个人的祖先。因此，大卫说扫罗和约拿单是米非波设的父（撒下 9:7）。这说明，如果仅仅选择每代人的固定年数，然后用这个数字乘以家谱中的世代数，将无法获得一个可靠的年表。

was ancestor of that person. Thus, David speaks of both Saul and Jonathan as being the father of Mephibosheth (2 S 9:7). This means that one cannot hope to achieve a reliable chronology simply by picking a certain number of years per generation and multiplying that number by the number of generations in a given genealogy.

The second factor to be borne in mind when interpreting genealogical lists is the secondary character of any numbers attached to the list. It is clear that the primary function of genealogy in the Near East has always been to establish a person's or family's identity. With regard to this purpose chronology has no importance. This can be seen in the genealogies of 1 Chronicles, where the returnees from Babylon were attempting to recover their legitimate positions in the history of their people. No chronological references are found. Another indication of the secondary nature of chronology is the fact that no use is made of references when they occur. They are not totaled or otherwise used for establishing chronological relationships. This is not to say that the numbers are of random choice and thus of no significance; but it is to say that they perhaps do not have exact numerical significance as demanded by the modern West.

The same observation applies to a second class of data: random chronological statements, e.g., the statement in Gen. 15:13 concerning the duration of the Egyptian sojourn, or that in 1 K. 6:1 covering the time elapsed between the Exodus and the building of Solomon's temple. While there is no warrant for disregarding such statements, neither is it

其次，解释家谱时必须牢记家谱中的所有数字都是次要的。显而易见，古近东家谱的主要作用始终是确定某个人或某个家族的身份。因此，年代学并不重要。从《历代志上》的家谱中可以看出这一点，从巴比伦归回家园的人试图恢复他们在历史中的合法地位。《历代志上》的家谱中没有提及年代信息。这本书在提及从巴比伦归回家园的人时，没有给出年代信息，这也表明年代是次要的。经文中没有给出归回家园之人的总数，也没有用这些数字来确定年代关系。但这并不是说，这些数字是随意捏造的，因此是没有意义的；而是说，它们可能不像现代西方学者要求的那样具有准确的数值意义。

这种评论也适用于第二类数据，即随意的年代表述，例如《创世记》15:13 中关于以色列人寄居埃及的时间的表述，或者《列王纪上》6:1 中关于以色列人出埃及至所罗门建造圣殿所经历的时间的表述。虽然没有理由忽视这些表述，但也不必认为它们指明了准确的年代。尤其是在君主制之前的社会，由于年代数据不具有重要意义，所以长期记

necessary to assume that they are precise chronological computations. In the premonarchical society especially, long-term chronological records are highly unlikely because of their lack of importance. Rather, approximations arrived at in various ways can be expected, and the use of round numbers, particularly, would suggest some degree of approximation. It is the significance of these numbers for the biblical writers that the interpreter must understand before he attempts to build an absolute chronology upon them.

The third class of chronological data is the numbers found in connection with royal annals or chronicles. This was one of the common methods by which a relative chronology for the dating of business and administrative documents could be achieved. All events during a given ruler's reign were dated from his first, or accession, year. The significance of these numbers then was primary and there is every reason, *prima facie*, to believe that they would have been kept with a high degree of exactness. Thiele's work, as mentioned above, supplies clear confirmation of this.

(2) The student of OT chronology must also avail himself of extrabiblical materials if he wishes to establish the dating of biblical events on an absolute scale with reference to the birth of Christ. One may learn the relative relations among, e.g., Rehoboam, Ahab, and Jehu from study of Scripture alone. However, that study cannot clearly establish their dates since their relative chronology is not keyed to any event, astronomical or terrestrial, which can be placed on the present absolute scale. What must be

录年代的可能性很小。相反，可以在经文中看到以不同方式得到的近似年代数据，约整数的使用尤其说明《圣经》在某种程度上使用了近似年代数据。注释者尝试根据这些数字确定绝对年代之前，必须先理解这些数字对圣经作者的意义。

第三类年代数据是与王室年表或编年史有关的数字。这是一种常用的方法，可以利用这种方法确定商业文件和行政公文相对年代。从某位统治者统治时期的所有事件可以追溯到他在位的第一年或登基年。这些数字具有重要的意义，乍一看，有充分的理由认为这些数字都是非常准确的。如上文所述，蒂勒的作品显然证明了这一点。

(2) 研究旧约年代学的学生如果想要参照基督诞生来确定《圣经》中事件的绝对年代，就必须利用经外资料。例如，他们单独研究《圣经》就可以知晓罗波安、亚哈和耶户之间的相对关系。不过，这种研究不能确定这些事件的确切日期，因为这些相对年代与目前任意一个可以确定绝对年代的天上或地上事件的发生时间都不相符。学者们必须参照那些可以确定事件绝对年代的邻邦文明来定位对照性历史年谱。

done, then, is to locate synchronisms with neighboring cultures whose events can be dated absolutely.



Larsa king list, which summarizes the dates of the Larsa Dynasty (1932–1763 B.C.) by totaling the date formulas of each king. It is dated from the 39th year of Hammurabi. (Trustees of the British Museum; photo W. S. LaSor)

Fortunately there are a number of such synchronisms with Mesopotamia during the 1st millennium B.C., which make it possible to give an absolute date at least as far back as the death of Solomon in 931 B.C. In the 2nd millennium only one extrabiblical reference is known, and it is, indeed, the first extant reference to Israel outside of the Bible. This is a reference to a defeat of Israel by Merneptah, pharaoh of Egypt, in 1224. Since the Bible mentions no such defeat, the reference is not helpful for establishing an absolute date earlier than that of Solomon. This

上图为拉尔萨国王列表，这份国王列表通过累加每位国王的日期计算公式，总结出拉尔萨王朝的统治时间（公元前 1932 至 1763 年）。该列表可以追溯至汉谟拉比第 39 年。（大英博物馆理事会；图片来源于 W. S. LaSor）

幸运的是，公元前第一个千禧年的美索不达米亚有大量对照性历史年谱，从而使学者们至少可以确定公元前 931 年所罗门去世时的绝对年代。公元前第二个千禧年只有一个已知的经外对照性历史年谱，实际上，这是现存的第一个提到以色列的参考文献。其中提到公元前 1224 年埃及法老麦伦普塔赫战胜了以色列。因为《圣经》中没有提及这次失败，所以这个参考信息对于断定所罗门之前的绝对年代没有帮助。这意味着在王国时期之前，必须根据《圣经》内的记载来断定所有圣经年代，没有具体的经外证据可以用来检验断代结果。这要

means that prior to the kingdom period all biblical dating must be computed from within Scripture, without specific external evidence against which to check results. This counsels a caution that is often lacking among scholars of all theological leanings.

A word is in order concerning the methods used to establish an absolute date for events among Israel's neighbors and the reliability of these methods. Normally this is based on some datable astronomical event that is clearly located in that people's (Egypt's or Mesopotamia's) relative chronology. Thus, if a lunar eclipse is reported in the fourth year of a certain king, it is possible to discover in what year B.C. such an eclipse would have occurred in that area of the world and thus to give an absolute date to that king's fourth year. In addition, since the annals of both Egypt and Mesopotamia are complete for a considerable length of time, it is possible to apply the absolute dating backwards and forwards over many years. By the use of these methods and with the occurrence of synchronisms between the two areas, it is generally agreed that it is possible to give an absolute date, plus or minus five years, for the major extrabiblical rulers and events into the latter half of the 2nd millennium B.C.

求研究所有神学知识的学者们保持谨慎，而他们经常缺乏这种谨慎的态度。

在使用各种方法来确定以色列邻邦中事件的绝对年代时，以及在检验这些断代方法的可靠性时，有一个合适的原则。这就是通常根据那个民族（埃及或美索不达米亚）相对年代中那些显然可确定年代的天文事件来确定绝对年代。因此，如果某位国王在位第四年发生了月食，就有可能查明在公元前哪一年在那一地区发生了月食，进而确定这位国王在位第四年的绝对年代。此外，因为埃及和美索不达米亚在相当长的时间内记录了完整的年表，所以有可能确定这一时期前后许多年的绝对年代。通过使用这些方法并对照两地同时期发生的事件，学者们普遍认为，有可能确定公元前第二个千禧年后半叶《圣经》之外主要统治者和事件的绝对年代，误差前后仅为五年。



Victory stele of Merneptah with a hymn (or series of hymns) commemorating the pharaoh's defeat of the Libyans and Asiatic peoples. The boast that "Israel is laid waste and has no seed" (line 27) is the only mention of the name Israel in all ancient Egyptian writing. (Oriental Institute, University of Chicago)

II. Adam to Abraham.-The date of creation is fraught with numerous problems. The first date to be widely accepted was 4004 B.C., which Archbishop Ussher advocated in his *Annales Veteris et Novi Testamenti*, and which was printed in the margins of many editions of the AV. Ussher arrived at this date through addition of the various numbers given in the Bible, especially those in the genealogies. This position is still held, although with some modification, by significant numbers of

上图为麦伦普塔赫胜利纪念碑，碑文是一首（或多首）纪念法老战胜利比亚人和亚洲民族的赞美诗。法老麦伦普塔赫在碑文中自夸道“以色列荒芜，其种无存”（第27行），这是唯一一部提到过以色列的古埃及作品。（芝加哥大学，东方研究院）

II. 从亚当到亚伯拉罕的时期。有很多关于创世时间的问题。学者们普遍接受的第一个创世时间是公元前4004年，大主教乌社尔在他的 *Annales Veteris et Novi Testamenti* 中提出了这个创世时间，多个版本的《钦定版圣经》在旁注中也给出了这个时间。乌社尔通过累加《圣经》中的不同的年代数字，尤其是通过累加家谱中的数字得到了这个创世时间。虽然经过了一些修正，但很多基督徒仍然坚持这种假设。不过，乌社尔的论据也有很多严重的缺陷。虽然亚伯拉罕很有可能如乌社尔所说约出生

Christians. However, there are serious weaknesses in Ussher's argument. While his date of *ca.* 2000 B.C. for Abraham is within the range of probability, the dates prior to Abraham become increasingly difficult. Though it is perhaps not impossible that the high cultures of Mesopotamia and Egypt could have appeared within 1000 years of Creation (*ca.* 3500 and 3200 B.C., respectively), it is well-nigh impossible for the Flood to have occurred in 2348, as Ussher claimed. This would have been during the Akkadian empire in Mesopotamia and the Old Kingdom in Egypt. No such cataclysm as the Flood is even mentioned. This suggests that however the genealogies and their accompanying numbers are to be handled, they are not to be taken as a literal, lineal chain without breaks.

As noted above, it would be surprising if the genealogies were complete. Clear evidence of at least one such gap is found in Gen. 11:13, where Cainan is excluded from the MT, but included in the LXX between Arpachshad and Shelah. The LXX version of the genealogy is quoted by Luke (3:36), lending weight to its authenticity. Once it is admitted that there are gaps in the genealogy, there is no way to ascertain the amount of time that elapsed between Adam and Abraham, especially in view of the extraordinary longevity that is ascribed to the ANTEDILUVIAN PATRIARCHS.

It has been noted on numerous occasions that an interesting parallel to Gen. 5:3ff. exists in the Sumerian king list (cf. *ANET*, pp. 265f.), where reigns of fantastic length (tens of thousands of years) are recorded before "the flood"

活在公元前 2000 年前后, 但亚伯拉罕之前的时间越来越难确定。虽然神创世之后 1000 年内美索不达米亚和埃及不是没有可能出现高度发达的文明(分别在约公元前 3500 年和公元前 3200 年), 但正如乌社尔所说, 大洪水几乎不太可能发生在公元前 2348 年。这时应该是美索不达米亚阿卡德帝国统治时期和埃及古王国时期。但这两个地区都没有关于洪水等灾难的记载。这表明, 不论怎样使用家谱和家谱中的数字, 都不应该按照字面意思认为这些家谱中未省略任何一个代人。

如上文所说, 一个完整的家谱会让人很吃惊。确凿的证据表明《创世记》11:13 中至少省略了一代人, 《马所拉文本》中的家谱未提到该南, 但《七十士译本》在亚法撒和沙拉之间提到了该南。路加引用了《七十士译本》中的家谱(路 3:36), 从而增加了《七十士译本》中家谱的可靠性。一旦承认家谱中存在断代, 就没办法确定亚当到亚伯拉罕到底经历了多长时间, 尤其是考虑到大洪水之前的族长(见 ANTEDILUVIAN PATRIARCHS[大洪水之前的族长])都非常长寿。

学者们多次提到, 在苏美尔国王列表中出现了与《创世记》5:3 起类似的有趣家谱(参: *ANET*, 265-266 页), “大洪水”之前记录的统治时间很长(数万年), “大洪水”记录的统治时间缩短了。奥尔布赖特认为这一原则同样适用于

and reigns of reduced length afterward. Albright suggested that the same principle was operative in both cultures. Possessed of a royal or genealogical list that supposedly reached to the beginning of time and yet contained only a relatively few names, each culture—instead of supplying fictitious names to fill the gaps—lengthened the lives of those whose names they had, thus giving a more satisfactory length of time. He attributed the much higher Mesopotamian figures to the fact that the evidences of many previous cultures caused the Mesopotamians to posit creation much farther back in time. The Hebrews, lacking such evidence, were satisfied with smaller figures. Whether or not Albright's suggestion is correct, it does appear that the list of ancestors has been made to conform to an artificial scheme. With the insertion of Cainan in Gen. 11:13 there are ten names on each side of the Flood. This is reminiscent of the genealogy of Jesus in Matthew with its three groups of fourteen names.

In addition to the above considerations, the variations in the numbers in Gen. 5 and 11 as found in the MT, LXX, and Sam. Pent., indicate that extreme caution should be exercised in the use of these numbers. The total years from Adam to Abraham differ in each case, with the MT giving 1948, the Sam. Pent. 2249, and the LXX 3314. As can be seen by reference to Table 1, the variations are largely accounted for by the fact that the LXX, with few exceptions, adds a hundred years to the MT version of a man's age when his successor is born. The Sam. Pent. does this after the Flood, but not before. Numerous other, less schematic variations occur; e.g., on Lamech all the

两大文明。两大文明可能从开始就有国王列表或家谱，但这些国王列表或家谱中的名字相对很少，但是它们没有用虚构的名字来填补空缺的那代人，而是延长了国王列表或家谱中人物的寿命，从而得到一个更为满意的时间跨度。奥尔布赖特认为，美索不达米亚人之所以给出更长的人类寿命，是因为从前文明的证据致使他们以为神创世的时间可以追溯到更久远的年代。希伯来人缺乏这样的证据，他们满足于较短的人类寿命。不论奥尔布赖特的观点是否正确，为符合一个虚构的方案，列祖的家谱似乎确实被人为改动过。如果《创世记》11:13 中增加该南这个人，那么大洪水前后就各出现了十个人名。这让人想起了《马太福音》中耶稣的家谱，祂的家谱分成三组，每组十四个人名。

除了以上考虑因素，《马所拉文本》《七十士译本》和《撒玛利亚五经》在《创世记》5章和11章中给出了不同的数字，这表明必须极为谨慎地使用这些数字。三者给出的从亚当到亚伯拉罕的总年数不同，《马所拉文本》中为 1948 年，《撒玛利亚五经》中为 2249 年，《七十士译本》中为 3314 年。从表 1 中的数据可以看出，这种数字上的差异主要是由于《七十士译本》将《马所拉文本》中每个男人得长子时的年龄增加了一百岁，只有少数例外情况。而《撒玛利亚五经》将大洪水之后男人得长子时的年龄增加了一百岁，却没有增加大洪水之前男人得长子的年龄。但三个作品中也存在其他很多不太规律的差异。如在三个作品中，拉麦得长子时的年龄各不

figures differ. While it appears that the MT contains the original numeration, the very fact that such sweeping extrapolations could occur in the LXX and Sam. Pent. traditions speaks of the secondary character of the numbers.

Recent archeological studies in the Near East suggest that the first indications of sedentary life in that area are to be dated between 9000 and 7000 B.C. In addition, the oldest known city, Jericho, is dated to this period. These computations are based on nuclear techniques whose uncorroborated results beyond 3000 or 4000 B.C. must be used with some caution. However, if these dates are approximately correct, then the developments of Gen. 4:17–22 would span the years 9000–5000 B.C. (assuming v. 22 to refer to the rudiments of metalworking). Generally it seems clear that the antediluvian society fits best into this timespan, which archeologists designate the Neolithic and Early Chalcolithic periods. As far as the dating of the Flood is concerned, if the lists are correct in placing Noah about midway between Abraham and Adam, then perhaps the Flood should be dated in the 7th or 6th millennium B.C. However, such a date is highly conjectural, since archeological evidence for the Flood is somewhat contradictory.

相同。虽然《马所拉文本》似乎给出了原始的数字，但《七十士译本》和《撒玛利亚五经》中大量推测的数字表明数字是次要的。

近东最近的考古研究表明，这一地区的最早的定居生活可以追溯到公元前 9000 年至公元前 7000 年。此外，最古老的城市耶利哥也可以追溯到这一时期。这些计算出的数字以核心技术为依据，如果推测的结果早于公元前 3000 年或公元前 4000 年，那么必须谨慎地使用这些核心技术。然而，如果这些时间大致正确，那么《创世记》4:17–22 中描述的时间应该介于公元前 9000 年至公元前 5000 年（假设《创世记》4:22 中提到了金属制造的初级阶段）之间。一般来说，大洪水之前的社会显然最符合这个时间段，考古学家称这一时期为新石器时代和铜石并用时代初期。关于大洪水发生的年代，如果将挪亚大致置于亚伯拉罕和亚当中间的年表是正确的，那么大洪水或许可以追溯至公元前 7000 年或公元前 6000 年。不过，这完全是推测的时间，因为关于大洪水的考古证据还存在一些矛盾。

Name	Age at Son's Birth			Remainder of Life			Age at Death		
	MT	LXX	SAM.	MT	LXX	SAM.	MT	LXX	SAM.
Adam	130	230	130	800	700	800	930	930	930
Seth	105	205	105	807	707	807	912	912	912
Enosh	90	190	90	815	715	815	905	905	905
Kenan	70	170	70	840	740	840	910	910	910
Mahalel	65	165	65	830	730	830	895	895	895
Jared	162	162	62	800	800	785	962	962	962
Enoch	65	165	65	300	200	300	365	365	365
Methuselah	187	167	67	782	802	653	868	969	720
Lamech	182	188	53	595	565	600	777	753	653
Noah	500	500	500	450	450	450	950	950	950
Shem	100	100	100	500	500	500			600
Arpachshad	35	135	135	403	430	303			438
Cainan		130			330				
Shelah	30	130	130	403	330	303			433
Eber	34	134	134	430	370	370			404
Peleg	30	130	130	209	209	109			239
Reu	32	132	132	207	207	107			239
Serug	30	130	130	200	200	100			230
Nahor	29	79	79	119	129	69			148
Terah	70	70	70				205	205	145
(Plus 2 years, Gen. 11:10)									
Total	1948	3314	2249						

名字	儿子出生时父亲的年龄			生命的其他阶段			去世时的年龄		
	《马所拉文本》	《七十士译本》	《撒马利亚五经》	《马所拉文本》	《七十士译本》	《撒马利亚五经》	《马所拉文本》	《七十士译本》	《撒马利亚五经》
亚当	130	230	130	800	700	800	930	930	930
塞特	105	205	105	807	707	807	912	912	912
以挪士	90	190	90	815	715	815	905	905	905
该南	70	170	70	840	740	840	910	910	910
玛勒列	65	165	65	830	730	830	895	895	895
雅列	162	162	62	800	800	785	962	962	962
以诺	65	165	65	300	200	300	365	365	365
玛土撒拉	187	167	67	782	802	653	868	969	720
拉麦	182	188	53	595	565	600	777	753	653
挪亚	500	500	500	450	450	450	950	950	950
闪	100	100	100	500	500	500			600
亚法撒	35	135	135	403	430	303			438
该南		130			330				
沙拉	30	130	130	403	330	303			433
希伯	34	134	134	430	370	370			404
法勒	30	130	130	209	209	109			239
拉吴	32	132	132	207	207	107			239
西鹿	30	130	130	200	200	100			230
拿鹤	29	79	79	119	129	69			148
他拉	70	70	70				205	205	145
(加2年, 创11:10)									
总年数	1948	3314	2249						

III. *Abraham to the Conquest.*-This period contains some of the most vigorously contested dates in the OT. The major controversy involves the date of the Exodus. Secondly, the length of the Egyptian sojourn is a matter of debate. Once satisfaction is obtained on these issues, most of the other problems can be settled with a minimum of difficulty.

III. 从亚伯拉罕到征服迦南的时期。这一时期包括《旧约》中一些引起最为激烈争论的日期。首先，出埃及的日期是争论的焦点。其次，寄居埃及的时长也是一个存在争论的问题。一旦解决了这些问题，其他绝大多数问题都可以迎刃而解。

Two items of information in Scripture would seem to make these problems very

《圣经》中的两条信息似乎使这些问题变得很简单。首先，《列王纪上》6:1中

simple. The first appears in 1 K. 6:1 where it is said that Solomon's temple was begun 480 years after the Exodus. Since this was *ca.* 967 (see below), the Exodus would be dated *ca.* 1447. In addition, Gen. 15:13 records God's prediction to Abraham that his descendants would be slaves and sojourners in a land not their own for 400 years. Ex. 12:40 seems to confirm this when it reports that the people of Israel dwelt in Egypt 430 years. Assuming the latter to be more exact, one arrives at a date of 1877 for the descent into Egypt. Then, by adding Jacob's age at the entry into Egypt (130 years, Gen. 47:9), Isaac's age at Jacob's birth (60 years, Gen. 25:26), and Abraham's age at Isaac's birth (100 years, Gen. 21:5), the sum of 2167 B.C. is reached for the date of Abraham's birth.

A. Egyptian Sojourn. These figures, however, are beset by several problems. First of all, it is interesting to note that the LXX and the Sam. Pent. agree in reading the 430 years of Ex. 12:40 as applying to the whole time span between Abraham and the Exodus. (Cf. also Gal. 3:17, where Paul accepts the LXX dating.) This would suggest a date of 1952 for Abraham's birth and about 1852 for Isaac's birth. Even further reduction of these dates has often been called for because many of the genealogies between the descent into Egypt and the Exodus contain only a few generations. Best known is that of Moses and Aaron, which contains but four generations (Ex. 6:16–20). In this respect, it is worth noting that Gen. 15:16 follows up the statement in v. 13 of a 400-year sojourn with the declaration that “they will come back here in the fourth generation.”

提到以色列人出埃及 480 年后，所罗门开始建造圣殿。由于所罗门约在公元前 967 年（见下文）开始建造圣殿，所以出埃及应该发生在约公元前 1447 年。此外，《创世记》15:13 中记载了上帝对亚伯拉罕的预言，亚伯拉罕的后裔必寄居别人的地，又服侍那地的人，那地的人要苦待他们四百年。《出埃及记》12:40 似乎肯定了这种描述，其中写道“以色列人住在埃及共有四百三十年”。假设后一种描述更为准确，那么以色列人应该是在公元前 1877 年出埃及。于是，通过累加以色列人进入埃及时雅各的年龄（130 岁，创 47:9）、雅各出生时以撒的年龄（60 岁，创 25:26）以及以撒出生时亚伯拉罕的年龄（100 岁，创 21:5）可以计算出亚伯拉罕出生在公元前 2167 年。

A. 寄居埃及时期。不过，这些数字也存在几个问题。首先，值得注意的是，《七十士译本》和《撒玛利亚五经》都认可《出埃及记》12:40 中记载的从亚伯拉罕出生至出埃及经历了 430 年的说法。（另参：加 3:17，保罗接受《七十士译本》中给出的日期。）这表明亚伯拉罕出生在公元前 1952 年，以撒约出生在公元前 1852 年。学者们通常认为应该将亚伯拉罕和以撒出生的日期再往后推，因为以色列人入埃及和出埃及之间的很多家谱仅仅包含几代人。最为有名的是摩西和亚伦的家谱，他们的家谱只有四代人（出 6:16–20）。从这个方面来说，值得注意的是，《创世记》15:16 根据《创世记》15:13 中以色列人寄居埃及四百年的描述，写道“到了第四代，他们必回到此地。”

Albright attempted to resolve the obvious difficulty by arguing that the Hebrew word *dôr* actually means “cycle,” and that the meaning “generation” is secondary. Thus, “four *dôr*” could mean four lifetimes, or four centuries (cf. Akk. *dâru*, a fifty-year cycle). Whether or not this resolution is valid is a moot point. At any rate, the combination of evidence has led several scholars who also accept a late date for the Exodus to posit a fifteenth- or sixteenth-century date for Abraham. However, it is significant that the genealogies of such figures as Bezalel and Joshua have considerably more entries (seven, 1 Ch. 2:18ff.; twelve, 1 Ch. 7:23–27, respectively). If no gap occurs in these lists, they would suggest a minimum of 250–350 years. If one does not allow for gaps in the genealogy of Moses and Aaron, he is forced to discredit Chronicles. The suggestion that Chronicles supplies fictional generations to correspond to the traditional 400-year figure seems excessively skeptical at this point.

At one time it was believed that the AMRAPHEL of Gen. 14 was Hammurabi (now dated 1792–1750, *CAH*). If this were so, it would be an invaluable synchronism. It does appear that Hammurabi extended his control as far west as the Mediterranean, but there is no evidence that he campaigned in Canaan. Beyond this, there are some yet-to-be-resolved difficulties in the correspondencies between the two names.

Another question involving the length of the Egyptian sojourn deals with the period of Hyksos control. At present the Hyksos dynasties in Egypt are dated from

奥尔布赖特认为希伯来词语 *dôr* 的实际含义是“循环”，“世代”是它的次要含义，他试图用这种解释来解决这个明显的困难。因此，“四 *dôr*”可以表示四代或四个世纪（参：阿卡德语：*dâru*，五十年一循环）。这种解释是否合理仍有待讨论。不论怎样，多个证据促使许多认可较晚出埃及时间的学者作出了亚伯拉罕生于公元前 15 世纪或 16 世纪的假设。不过，值得注意的是，比撒列和约书亚等人的家谱包括很多代人（7 代，代上 2:18 起；12 代，代上 7:23–27）。如果这些家谱中未出现断代，那么它们至少包括 250 至 350 年的时间。如果有人不接受摩西和亚伦的家谱中少记载了几代人，那么他必定会对《历代志》产生怀疑。有一种说法认为为了符合 400 年这个数字，《历代志》中虚构了几代人，然而这个说法似乎是非常值得怀疑的。

学者们曾一度认为《创世记》14 章的暗非拉（见 AMRAPHEL[暗非拉]）就是汉谟拉比（现在知道汉谟拉比的生卒年是公元前 1792 年至公元前 1750 年，*CAH*）。如果真是如此，那么这将提供一个非常宝贵的对照性历史年谱。汉谟拉比的统治范围似乎确实向西延伸到了地中海地区，但没有证据可以证明他曾远征迦南。此外，要将着这两个人名对应起来，还有一些尚待解决的难题。

另一个问题是寄居埃及的时间长度问题，这个问题与希克索斯王朝统治时期有关。目前埃及希克索斯王朝的统治时间可以从公元前 1786 年追溯至公元前

1786 to 1575. It is very tempting to equate Joseph's rise to power with the early years of these Semitic "shepherd-kings." It has often been pointed out that the Egyptian political system was an open one in which men of any class could rise to the top. Nonetheless, it would be very odd for a Semite to become vizier or prime minister under a native-born Egyptian ruler. This would not be at all odd, however, if the ruler were of Semitic extraction himself. According to this hypothesis, the king "who knew not Joseph" would be Amenhotep I, the founder of the 18th Dynasty, who destroyed the last vestiges of Hyksos power in the Delta, reestablishing Egyptian control. It is logical that he would subjugate any Semites remaining in the land for fear that they would constitute a "fifth column" (Ex. 1:10). If one assumes a date of 1447 for the Exodus, this would allow a maximum of 339 years for the sojourn and would put the birth of Abraham *ca.* 2076 B.C. A late date of *ca.* 1275 for the Exodus, and a maximum of 430 years for the sojourn, would yield 1705 for the descent into Egypt and 1995 for the birth of Abraham. With the late date, only the maximum-length sojourn would place Amenhotep I after Joseph's death. Abandoning the Hyksos equation and using the LXX chronology brings Abraham's birth down to 1780 and Joseph's death (Gen. 50:26) to *ca.* 1420. Thus, it seems likely that the birth of Abraham could be placed with some degree of confidence between 2100 and 1800 B.C. Recent archeological and historical studies tend to support this conclusion.

1575年。学者们倾向于认为约瑟与那些早年间的闪米特“牧羊人国王”同一时间兴起。经常有人指出，埃及的政治体系是开放的政治体系，任何阶层中的人都有升迁的希望。然而，鲜有闪米特人可以成为埃及本土统治者权下的维奇尔或宰相。但如果统治者自己有闪米特血统，这就不足为奇。基于这种假设，“不认识约瑟”的新王应该是埃及第18王朝的建立者阿蒙霍特普一世，他在三角洲彻底摧毁了希克索斯王朝的残余力量，重新确立了埃及人在该地的统治权。为了防止闪米特人“联合埃及的仇敌攻击他们”（出1:10），阿蒙霍特普一世应该消灭了闪米特人在这一地区的残余势力。如果认为以色列人在公元前1447年出埃及，那么他们至少在埃及寄居了339年，因此，亚伯拉罕约出生在公元前2076年。如果接受另一个较晚的出埃及的时间，即约公元前1275年，同时认为以色列人至少在埃及寄居了430年，那么以色列人应该在公元前1705年进入埃及地，亚伯拉罕在公元前1995年出生。如果以色列人这么晚才出埃及，那么约瑟死后以色列人在阿蒙霍特普一世统治埃及时寄居的时间最长。如果放弃希克索斯人与约瑟同一时期兴起的说法，使用《七十士译本》中的年表，那么亚伯拉罕可能在公元前1780年出生，约瑟去世（创50:26）时大约是公元前1420年。因此，似乎可以肯定地说亚伯拉罕出生时间应该介于公元前2100年至1800年之间。考古学证据和历史学研究倾向于支持这一结论。

B. Exodus. As is clear from the preceding discussion, the issues surrounding the date of the Exodus are extremely complex. Since the date is pivotal for the chronology both before and after the event, and since in recent years a great deal of archeological evidence has been brought to bear on the discussion, it has received a considerable amount of scholarly attention. At the present time there are basically two points of view, whose conclusions have been mentioned above. The early date, sometime in the last half of the 15th cent., is based almost entirely on the figure given in 1 K. 6:1. The late date, sometime in the first half of the 13th cent., is based largely upon the conclusions of archeologists.

What evidence has led archeologists to conclude that the figure of 480 years between the founding of the temple in 967 and the Exodus is too long? Essentially, the evidence is twofold. Just before World War II, Nelson Glueck did an extensive surface survey of Transjordan. He concluded that the area's population during the pre-Christian millennia had been marked by cycles of growth and decline. According to his findings, whereas the 13th cent. had seen a significant population, there were very few inhabitants during the 14th and 15th centuries. This would seem to indicate that the encounters between the Hebrews and the various Transjordanian peoples as reported in the Pentateuch could not have taken place during the earlier centuries.

The second category of evidence concerns the destruction levels that appear in the excavations of numerous Canaanite cities. The excavators commonly note that beneath these levels

B. 出埃及时期。从前文中的讨论显然可以看出，出埃及时间问题极其复杂。由于出埃及的时间是确定这一事件前后年代的关键，也由于近些年大量的考古证据影响了前文中的讨论，所以学者们十分关注出埃及的时间。现在主要有两个观点，上文提到了这两个问题的结论。有人认为以色列人在公元前 15 世纪后半叶的某个时间走出了埃及地，这个较早的日期几乎完全以《列王纪上》6:1 中给出的时间为依据。有人认为以色列人在公元前 13 世纪上半叶的某个时间走出了埃及地，这个较晚的日期主要以考古学家的结论为依据。

考古学家根据什么证据总结出从以色列人出埃及至公元前 967 年建造圣殿经历的 480 年的时间过长了？实际上，主要有两类证据。第二次世界大战之前，尼尔森·葛鲁克对外约旦的广阔地表进行了调查。他总结道，基督降生之前的那个千禧年，外约旦地区显然经历了数次人口增减的过程。根据他的发现，虽然在公元前 13 世纪外约旦地区人口数量很多，但在公元前 14 世纪和 15 世纪这里人口很少。这似乎表明，《摩西五经》中记载的希伯来人与外约旦诸多民族的战争不可能发生在更早的世纪。

第二类证据与那些在发掘众多迦南城市过程中发现的被毁考古地层有关。发掘者经常注意到这些考古地层之下显然都是迦南文明，迦南文明是一种先进的技术性文明，而这些考古地层上面是

is an identifiable Canaanite culture, sophisticated and technically competent, while above them is a much cruder level of culture. Since many of these are cities of which the book of Joshua reports the capture (Debir, Lachish, Eglon, Bethel, Hazor, etc.), it has seemed logical to assume that these strata are those of the Israelite take-over. In each case the levels have been dated to the 13th century. At the same time, the re-excavation of Jericho has raised serious questions concerning the validity of Garstang's claim to have found evidence of a fourteenth-or fifteenth-century destruction of that city.

In addition to these claims, there is at least one piece of biblical evidence which seems to support the late date. This is the statement that Hebrew slaves helped to build the Egyptian cities of Raamses and Pithom (Ex. 1:11; cf. also Gen. 47:11). Raamses is apparently the Pi-ramses of Egyptian texts, which Seti I (1309–1291) founded and which Ramses II (1290–1224) completed. If this is correct, the Hebrews were still in Egypt in 1300 B.C. Since the Merneptah stele has Israel in the land by 1224, it would appear that the Exodus took place sometime between 1300 and 1265, assuming the tradition of the forty-year wilderness period to be substantially correct.

Against this line of reasoning stands the plain statement of 1 K. 6:1 that there were 480 years between the Exodus and the building of the temple. If the reasoning is correct, how can that figure be explained? Commonly, it is seen as a round figure, the sum of twelve generations of forty years each. The presence of the two stock numbers,

更为原始的文明。由于在很多考古地层中发现了《约书亚记》中提到的被以色列人占领的城市（底璧、拉吉、伊矾伦、伯特利和夏琐等），所以似乎有理由认为这些地层是以色列人占领城市所在的地层。这些考古地层都属于公元前13世纪的考古地层。同时，耶利哥的重新发掘对加斯唐（Garstang）观点提出了严重了质疑，加斯唐提出已经发现了耶利哥于公元前14世纪或15世纪被毁的证据。

此外，至少还有一个《圣经》中的证据似乎可以证明以色列人较晚出埃及地的观点。《圣经》中记载道，希伯来奴隶建造了兰塞和比东这两座埃及城市（出1:11；另参：创47:11）。兰塞显然是埃及文献中的培尔拉美西斯，这座城市从塞提一世（公元前1309年至公元前1291年在位）时期开始建造，并最终由拉美西斯二世（公元前1290年至公元前1224年在位）建成。如果这种说法是正确的，那么希伯来人在公元前1300年还停留在埃及。由于根据麦伦普塔赫石碑上碑文的记载，到公元前1224年以色列人还在埃及地，所以如果以色列在旷野中行了四十年的说法大体正确，那么以色列人出埃及地似乎发生在公元前1300年至1265年之间。

《列王纪上》6:1中提到“以色列人出埃及地四百八十年，开工建造耶和华的圣殿”，这节经文中的直白表述与这种推理路线正好相反。如果这一推理是正确的，那么怎样解释480这个数字？学者们通常将这个�数字视为一个约整数，平均每代人40年，12代人就是480年。根据12和40这两个世袭数字，足以得出支持这种解释的推论。虽然经文

twelve and forty, is enough to create some presumption in favor of this explanation. Although there is no direction in the text that the number should be interpreted as an approximation, neither is there any evidence that the Hebrew people during the judges period had any need for, or any inclination to keep, an exact overall chronology. What the figure may well represent is a schematization based upon an estimate of the number of years involved in the work of the various judges.

On the other hand, is there evidence that argues for a literal interpretation? It is not enough to claim that any other interpretation destroys biblical authority, for interpreting the genealogies as other than literal does not destroy the integrity of Scripture. Yet many who would demand a literal interpretation of this number are strong adherents of “gap” genealogy. There is some significant evidence, as collected by L. T. Wood. Within the Bible an independent witness appears in Jgs. 11:26, where Jephthah says to the Ammonite king that Israel has the right of adverse possession to the Ammonite territory since it has dwelt in that land unmolested for 300 years. Since Jephthah was yet to be succeeded by several judges (see below), this figure would seem to agree well with a 480-year period. Again, however, it may be asked whether this is not a round figure perhaps consciously exaggerated in support of Jephthah’s claims.

With reference to Ex. 1:11 it has been argued that the cities the Hebrews helped to build have not yet been positively identified. It is possible to contend that

中没有明示应该将这个数字理解成一个近似值，但是没有任何证据可以证明士师时期的希伯来人需要完整准确的年表，或者说他们倾向于完整正确地记录年代。480 这个数字很可能是以众士师统治年数的估值为依据的概数。

另一方面，是否有证据可以证明这个字面解释？并没有充分的理由说明，其他任何解释都将破坏《圣经》的权威，因为不按照字面意思解释家谱并不会破坏《圣经》的完整性。许多要求按照字面意思解释这个数字的学者坚决认为家谱中存在“断代”。一些重要的证据，如伍德（L. T. Wood）收集的证据证明了这一点。《士师记》11:26 提供了一个《圣经》内部的独立证据，耶弗他对亚扪国王说，以色列人有权收回亚扪人的领地，因为以色列人在这片土地上和平地生活了三百年。因为耶弗他之后又出现了几个士师（见下文），所以 300 这个数字似乎很符合 480 年这个时间长度。此外，有人可能会问这个数字到底是不是一个整数，也许这是为了证明耶弗他的话而有意进行的夸张表述。

关于《出埃及记》1:11 中的表述，有人争论说，目前尚不能肯定希伯来人是否帮埃及人建造了城市。有人可能会认为这两座城市实际上在拉美西斯时期之

the cities were actually built long before Ramses' time and only renamed by him in honor of himself. That this was Ramses' practice is certainly true. In that case the more recent names have been added by a later editor.

Several important questions have been raised concerning the archeological evidence. The first has to do with the accuracy of the late Prof. Glueck's interpretations. Excavations at Amman by G. L. Harding appear to have shown sedentary occupation there during the Hyksos period. While it may be said that this is only one site, nonetheless it demonstrates the need for confirmation of Glueck's conclusions through excavation and re-evaluation before other, more far-reaching conclusions are made dependent upon them.

Secondly, the evidence for Israelite destruction of the Canaanite cities in the 13th cent. is not as overwhelming as it has sometimes been made to seem. In the first place, only two of the cities are conclusively identified: Lachish and Hazor. While the majority of scholars still accept Albright's identification of Tell Beit Mirsim with DEBIR, it has come under increasing question recently. Whether Tell el-Hesī is identical with Eglon is more questionable, and the situation concerning Bethel is fraught with a number of difficulties, one of which is the assumption that this was the city destroyed when the Bible speaks of Ai (Josh. 7:1-8:29).

前很久就已经建成了，拉美西斯不过是为了纪念自己重新命名了这两座城市。诚然，这是拉美西斯时期的习俗。因此，这两座城市现名应该是后来的经文编辑者添加的。

有几个关于考古证据的重要问题被提了出来。首先，第一问题与葛鲁克教授最新解释的准确性有关。哈丁 (G. L. Harding) 在安曼的发掘结果似乎表明在希克索斯王朝时期有人类在那里定居。尽管可能有人会说只发现这个地方有人类定居，但是，在依据葛鲁克的结论作出其他影响更为深远的结论之前，必须先证实葛鲁克的结论的准确性。

其次，关于以色列人在公元前 13 世纪摧毁了迦南城市的证据不太具有说服力，尽管看起来似乎很有说服力。首先，最终只能确定两座城市的位置：拉吉和夏琐。虽然绝大多数学者仍然接受奥尔布赖特的观点，认为拜特米尔辛丘 (Tell Beit Mirsim) 就是底璧 (见 DEBIR[底璧])，但这种观点最近越来越受到质疑。赫西废丘 (Tell el-Hesī) 是伊矶伦这种说法更为值得怀疑，关于伯特利的位置还有许多难题有待解决，有一种假设认为伯特利就是《圣经》提及艾城时被摧毁的一座城 (书 7:1-8:29)。

**TABLE 2
ABRAHAM TO THE CONQUEST**

	Exodus at Early Date		Exodus at Late Date		Contemporary Events
	MT	LXX	MT	LXX	
2100	Abraham born 2167				Ur III period 2110-2000
2000	Isaac born 2067				Isin-Larsa period 2000-1800
1900	Jacob born 2007	Abraham born 1952	Abraham born 1995		Middle Kingdom 2000-1780
1800	Descent 1877	Isaac born 1852	Isaac born 1895		
1700	Slavery (?) 1786	Jacob born 1792	Jacob born 1835	Abraham born 1780	Hammurabi 1792-1750 Hyksos in Delta 1780
1600		Descent 1662	Descent 1705	Isaac born 1680 Jacob born 1620	
1500	Beginning of Slavery (?) 1575		Slavery (?) 1575	Descent 1490	Hyksos expelled 1575 Thutmose 1490-1436
1400	Exodus 1447 Conquest 1407				
1300	Judges period				Akhenaten 1367-1350 Raamses and Pithom (?) Ramses II 1290-1224
1200			Exodus 1280 (?) Conquest 1240 (?)		

表 2
从亚伯拉罕至征服迦南 出埃及晚期

	出埃及 (较早时间)		出埃及 (较晚时间)		同时代的事件
	《马所拉文本》	《七十士译本》	《马所拉文本》	《七十士译本》	
2100	亚伯拉罕出生 主前2167				吾珥第三王朝时期 主前2110-2000
2000	以撒出生 主前2067				
	雅各出生 主前2007		亚伯拉罕出生 主前1995		
1900		亚伯拉罕出生 主前1952			中王国 主前2000-1780
	入埃及 主前1877		以撒出生 主前1895		
1800		以撒出生 主前1852	雅各出生 主前1835		
	苦役 (不确定) 主前1786	雅各出生 主前1792		亚伯拉罕出生 主前1780	汉谟拉比时期 主前1792-1750 希克索斯人在三角洲 主前1780
1700			入埃及 主前1705		
1600		入埃及 主前1662		以撒出生 主前1680 雅各出生 主前1620	
1500	苦役开始 (不确定) 1575		苦役 (不确定) 主前1575		希克索斯人被驱逐 主前1575
	出埃及 主前1447			入埃及 主前1490	图特摩斯时期 主前1490-1436
1400	征服迦南 主前1407				
1300	士师时期				阿肯那顿时期 主前1367-1350 兰塞和比东 (不确定) 拉美西斯二世 主前1290-1224
1200			出埃及 主前1280 (不确定) 征服迦南 主前1240 (不确定)		

Beyond this, a careful examination of the biblical records may suggest other solutions. Hazor was twice destroyed, first by fire sometime in the 15th cent. B.C. (Josh. 11:11?), and second without fire in the 13th cent. (Josh. 4:1, 17?). After the latter, Hazor was of little significance for several centuries. If this was Joshua's destruction, whence came Jabin of Jgs. 4:2? Added to this is the fact

除此之外, 谨慎的研究《圣经》中的记录可能会找到其他的解决方法。夏琐曾两次被毁, 第一次是公元前 15 世纪被火烧毁 (书 11:11[不确定]), 第二次被毁发生在公元前 13 世纪, 这次不是被火烧毁的 (书 4:1, 17[不确定])。夏琐第二次被毁后, 在长达数个世纪的时间里, 始终是一座不太重要的城市。如果夏琐第二次是被约书亚摧毁的, 那么《士师记》4:2 中的耶宾从何而来? 约

that Joshua's destruction specifically involved fire, which this second one did not. In contrast to this, it appears that Joshua did not burn Debir and Lachish (Josh. 10:31f., 38f.). This impression is strengthened by Josh. 11:13, which, while referring primarily to the northern campaign, may well indicate that Joshua's normal policy was not to burn captured cities unless they had taken specific offensive action against him. In any case, both Debir and Lachish were burned in the 13th century. If it is true that Joshua did not burn these cities, then these destructions may be laid to the upheavals of the judges period.

The question still unanswered in these discussions is the weight of evidence that Canaanite culture continued undisturbed on these sites until the 13th cent., when it was replaced by Israelite culture. If this conclusion be judged correct, and a fifteenth-century conquest is still maintained, then serious thought must be given to the interpretation of the standard statement (e.g., Josh. 11:22) that the Hebrews destroyed every inhabitant of the cities which they captured.

As far as Egyptian history is concerned, either date is a possibility. It would seem that the late date might find more support, but this is far from conclusive. If the Exodus occurred in 1447, the great conqueror of Palestine, Thutmose III, would have been the pharaoh of the Exodus and Amenhotep II would have been ruling at the time of the conquest. At one time the heresy of Akhenaten and the Habiru incursions in Palestine were urged in support of the early date. Akhenaten's movement was seen as the result of Moses' monotheism and the Habiru were

书亚用火进行摧毁的事实进一步证明了这一点,但夏琐第二次被毁显然不是被火烧毁的。相比之下,约书亚似乎并没有烧毁底璧和拉吉(书 10:31-32, 38-39)。《约书亚记》11:13 中的表述进一步证实了这种观点,这节经文虽然主要提及了约书亚征服北方,但它可能表明,按照约书亚的正常策略,他本不打算烧毁那些被占领的城市,除非城中的人故意发起抵抗。不论怎样,底璧和拉吉在公元前 13 世纪都被烧毁了。如果约书亚真的没有烧毁这些城市,那么它们可能是在士师时期被摧毁的。

在这些讨论中一个尚没有回答的问题是证据的效力问题,即当迦南文明被以色列文明取代时,这些地方的迦南文明仍然没有受到外界干扰,直到公元前 13 世纪。如果这一结论是正确的,且公元前 15 世纪以色列人仍然在征服迦南,那么必须谨慎地思考“希伯来人摧毁了他们占领的每一座城市”(如,书 11:22)这种标准阐述的解释。

就埃及的历史而言,每个出埃及的时间都有可能是正确的。较晚的出埃及时间似乎得到了更多的支持,但这远不是最后的结论。如果以色列出埃及发生在公元前 1447 年,那么巴勒斯坦的伟大征服者图特摩斯三世应该是以色列出埃及的法老,阿蒙霍特普二世应该是征服巴勒斯坦时期的埃及统治者。曾有人提出阿肯那顿和哈比鲁人入侵巴勒斯坦的异端邪说来支持较早的出埃及时间。阿肯那顿的入侵活动被认为是受到摩西一神论的影响,哈比鲁人被认为是《圣经》中的希伯来人。然而,现在的证据表明,由于埃及国内取得了长期的

identified with the biblical Hebrews. However, there is now evidence to indicate that Akhenaten was the result of a long development within Egypt, and Habiru, instead of being an ethnic title, has been shown to be a class appellation which was used throughout the Near East. In opposition to the early date, it has been pointed out that only during the 19th Dynasty was the capital in the north (in Memphis), where the Exodus narrative seems to place it. In addition, it is odd that Ramses II, who claims to have made several campaigns in Syro-Palestine and lists extensively the peoples he encountered and attacked, makes no mention of Israel if they had been established in the land for some two hundred years. If the late date be assumed, then Ramses was pharaoh of both the Exodus and the Conquest. In this case it is understandable that he would not have mentioned a people whose God had defeated him so soundly in his own land. Only his successor, Merneptah (who seems not to have been Ramses' firstborn son), was enough removed from the actual events to make the first extrabiblical mention of Israel.

In the light of the above discussion, it can be seen that a dogmatic stance on either date is inappropriate at this time. The case for the late date is perhaps slightly stronger, but not as strong as it is sometimes made to seem, and until some of the questions raised above have been answered, caution is dictated. Table 2 presents in graphic form the alternatives discussed in this section.

IV. Conquest to the Division of the Kingdom.-The dates of the latter part of this period, particularly the reigns of

发展, 所以阿肯那顿才侵略巴勒斯坦, 哈比鲁人也不是一个民族的名字, 而是一个整个近东地区都使用的等级称谓。有人指出只有埃及第 19 王朝的都城建在北方 (孟斐斯), 以色列人出埃及的故事似乎发生在这里, 该时间与较早的出埃及时间是相互矛盾的。此外, 拉美西斯二世曾声称他多次远征叙利亚和巴勒斯坦, 并列举出了许多与他曾争战过的民族, 奇怪的是, 如果以色列人在这片土地上生活了将近 200 年, 拉美西斯怎会不提及以色列。如果假定较晚的出埃及时间是正确的, 那么拉美西斯就是出埃及和征服巴勒斯坦时期的法老。因此, 我们就可以理解拉美西斯为什么不提及这个民族, 因为这个民族的神在埃及本土彻底击败了他。只有他的继任者麦伦普塔赫 (他似乎不是拉美西斯的长子) 完全避开了这些真实的事件, 首次在《圣经》之外提到了以色列。

根据以上讨论可以看出, 任何一个关于出埃及时间的教条观点都是不恰当的。较晚出埃及的证据可能稍多一些说服力, 但这些证据有时并不像它们所表现出来的那样有说服力, 在回答出上面的一些问题之前, 必须始终保持谨慎。表 2 以图表的方式展示出这部分讨论的比较方案。

IV. 从征服迦南到王国分裂的时期。这一时期后半部分的时间, 尤其是大卫和所罗门统治的时间非常可靠, 因为可以

David and Solomon, are reasonably secure because the date of Shishak's raid—which took place five years after Solomon's death—can be fixed rather closely. However, the early part is confused because of the uncertainty surrounding the date of the Conquest. Depending on that decision, the period extends from *ca.* 1407 or *ca.* 1240 to 931 B.C., either 476 years or 310 years in length.

A. *Judges*. The major issue is the extent of overlapping in the terms of the various judges. As Table 3 shows, it is impossible in either case simply to add the numbers of years, as if the terms were consecutive. Even a minimal period of twenty years of Joshua and the elders (Jgs. 2:7) and ten years for Saul would push the total over 580. This means that adherents of the early date must reduce the total by about 125 years, while those who advocate the late date must divide it nearly in half.

TABLE 3
TERMS OF THE JUDGES AND THE OPPRESSORS

Judges	Oppressors	Terms
Joshua and the elders, Jgs. 2:7		a
	Cushan-Rishathaim, 3:8	8
Othniel (Caleb), 3:11	Eglon, 3:14	40 (LXX 50)
Ehud (Benjamin), 3:30		80
Shamgar (Judah or Naphtali?), 3:31	Jabin and Sisera, 4:3	b
Deborah and Barak (Ephraim), 5:31		40
(Troops from Zebulun and Naphtali)	Midianites, 6:1	7
Gideon (Manasseh), 8:28		40
(Troops from Manasseh, Asher, Zebulun, and Naphtali)	(Abimelech, 9:22)	3
Tola (Issachar), 10:2		23
Jair (Gilead), 10:3	Philistines and Ammonites, 10:8	22
Jephthah (Gilead), 12:7		6
Ibzan (Judah), 12:9		7
Elon (Zebulun), 12:11		10
Abdon (Ephraim?), 12:14	Philistines, 13:1	8
Samson (Dan), 16:31		40
Eli (Levi [shiloh]), 1 S. 4:8		40 (LXX 20)
Samuel (Ephraim), 7:2, 15		20?
Saul, 13:1; Acts 13:21		c
David, 1 K. 2:11		40
Solomon, 11:42		40
	Total	550
	(plus a, b, & c)	

However, the kinds of reduction mentioned above are not as difficult as they seem. First, there are many round

十分接近地确定示撒侵略犹太的时间——这件事发生在所罗门去世五年后。然而，还不能确定这一时期早期的时间，因为学者们还无法确定征服迦南时的环境。根据示撒侵略犹太的时间，从征服迦南到王国分裂的时期约从公元前 1407 年或公元前 1240 年延续到公元前 476 年，长达 476 年或 310 年。

A. 士师时期。这一时期的主要问题是各个士师兴起的时间存在重叠。正如表 3 所示，不论怎样，不能仅仅通过累加时间来计算这一时期的时间长度，好像各士师的兴起时间是连续的。即使约书亚和长老的最低统治时间是 20 年（士 2:7），扫罗的统治时间是 10 年，那么累加起来的总数就是 580 年。这意味着较早出埃及说法的拥护者必须在总时间中减去约 125 年，而较晚出埃及说法的拥护者必须将总时间减半。

表 3
士师和压迫者统治的时间

士师	压迫者	统治时间
约书亚和长老, 士2:7		a
	古珊利萨甲, 士3:8	8
俄陀聂 (迦勒), 士3:11	Eglon, 士3:14	40 《七十译本》 50
以弗 (便雅悯), 士3:30		80
珊迦 (犹太或拿弗他利(不确定)), 士3:31	Jabin and Sisera, 士4:3	b
底波拉和巴拉 (以法莲), 士5:31		40
(来自西布伦和拿弗他利的军队)	米甸人, 士6:1	7
基甸 (玛拿西), 士8:28		40
(来自玛拿西、亚设、西布伦和拿弗他利的军队)	(亚比米勒, 士9:22)	3
陀拉 (以萨迦), 士10:2		23
耶甲 (基列), 士10:3	非利士人和亚比人, 士10:8	22
Jephthah (基列), 士12:7		6
以比赞 (犹太), 士12:9		7
以伦 (西布伦), 士12:11		10
押顿 (以法莲(不确定)), 士12:14	非利士人, 士13:1	8
参孙 (但), 士16:31		40
以利 (利未示罗), 撒下4:8		40 《七十译本》 20
撒母耳 (以法莲), 撒下7:2, 15		20?
扫罗, 撒下13:1; 徒13:21		c
大卫, 王上2:11		40
所罗门, 王上11:42		40
	总计	550
	(加a, b和c)	

不过，上文提到这两种减法运算并不像它们看起来那样困难。首先，这个表中有很多整数，它们通常是 40 的倍数或

figures, usually multiples or fractions of forty, used in the list. No less than eleven of these are found, totalling 420 years. Obviously, these numbers may be compressed. In addition to this, it may be that 1 S. 7:2 intends to convey the total number of years between the depositing of the ark at Abinadab's house and David's removal of it to Jerusalem. This would subtract nearly fifty years from the total and compress Saul's reign to ten or twelve years. Normally the verse has been taken to indicate the time span between the return of the ark and Samuel's gathering the people at Mizpah.

Second, examination of the geographical areas in which the various judges operated shows that they were often active in localized territories within the land. Thus, Othniel and Shamgar seem to have been in the south, while Ehud was operating in the central highlands, Deborah, Barak, Gideon, and Tola moved in Ephraim and the north, Jair and Jephthah made their bases in the Transjordan, whereas Ibzan, Elon, Abdon, and Samson rather completely quartered the west side of the Jordan. Thus, judges who are listed consecutively could well have been active contemporaneously.

Further evidence is probably found in the treatment of Shamgar (3:31), who apparently operated during Ehud's judgeship, and Abimelech (9:22), whose abortive kingship may have overlapped with Tola (10:1). In addition, Jgs. 10:7 probably points to an overlapping of the Philistine and Ammonite oppressions (cf. 13:1).

Tables 4 and 5 indicate the kinds of overlapping that are necessary for the

因子。其中 40 的倍数或因子多达 11 个，加起来是 420 年。显然，这些数字可能被精简了。此外，《撒母耳记上》7:2 中可能是想要表明从约柜被放在亚比拿达家至大卫将约柜运回耶路撒冷的总时长。这就要从总时间中减去 50 年左右的时间，扫罗的统治时间就减少到 10 年或 12 年。这节经文通常被认为指明了从约柜被送回至扫罗将百姓召集到米斯巴所经历的时长。

其次，考察一下各士师统治地区的地形考就会发现，他们通常仅活跃在这片土地内的局部地区。因此，俄陀聂和珊迦似乎统治南方，以笏统治中部高原地区，底波拉、巴拉、基甸和陀拉迁至以法莲和北方，睚珥和耶弗他在外约旦建立了根基，以比赞、以伦、押顿和参孙完全占据了约旦河西岸。因此，表中连续列出的士师很可能是同时期的人物。

从珊迦拯救以色列人的故事中可能会找到更多的证据（士 3:31），珊迦显然在以笏作士师时期救了以色列人，国王亚比米勒（士 9:22）的失败统治可能与陀拉作士师的时间重叠（士 10:1）。此外，《士师记》10:7 可能表明非利士人和亚扪人压迫以色列人的时间存在重叠（参：士 13:1）。

表 4 和表 5 表明很多士师在以色列兴起的时间存在重叠，要想使士师的在位时

judges' terms to agree with the early and late dates, respectively. Round numbers are left as reported in the Scriptures, since there is no controlled methodology with which to compress them. Had such compression been possible, the degree of overlapping would be somewhat lessened. Comparison of the two tables will show that the main difference is in the treatment of Ehud and Othniel, the late date making them contemporaries of Deborah and Barak instead of their predecessors. Table 5 makes Samson a predecessor of Samuel, but the men could have been contemporaries as Table 4 shows them. Whether the period of Philistine oppression mentioned in Jgs. 13:1 should be considered as prior to Samson is a moot point. It appears that they continued to exercise hegemony over the Hebrews until the battle of Mizpah (1 S. 7:12-14) and intermittently after that until the time of David.

间分别与较早和较晚出埃及的时间相符，就必须存在这样的时间重叠。《圣经》中保留了整数，因为没有精简数字的可控方法。如果可以实现数字精简，重叠时间的长度将会有所减少。对比这两个表格会发现，主要差异在于以笏和俄陀聂兴起的时间，较晚出埃及的时间使这两位士师成为与底波拉和巴拉同时代的人物，而不是他们的之前士师。在表 5 中，参孙是撒母耳之前的士师，但在表 4 中，这两位士师是同时期的人物。是否应该认为《士师记》13:1 中提到的非利士人的压迫时间先于参孙兴起的时间，这是一个悬而未决的问题。米斯巴战争之前（撒上 7:12-14）非利士人似乎始终压迫着希伯来人，米斯巴战役之后，他们偶尔也会压迫以色列人，直到大卫时期。

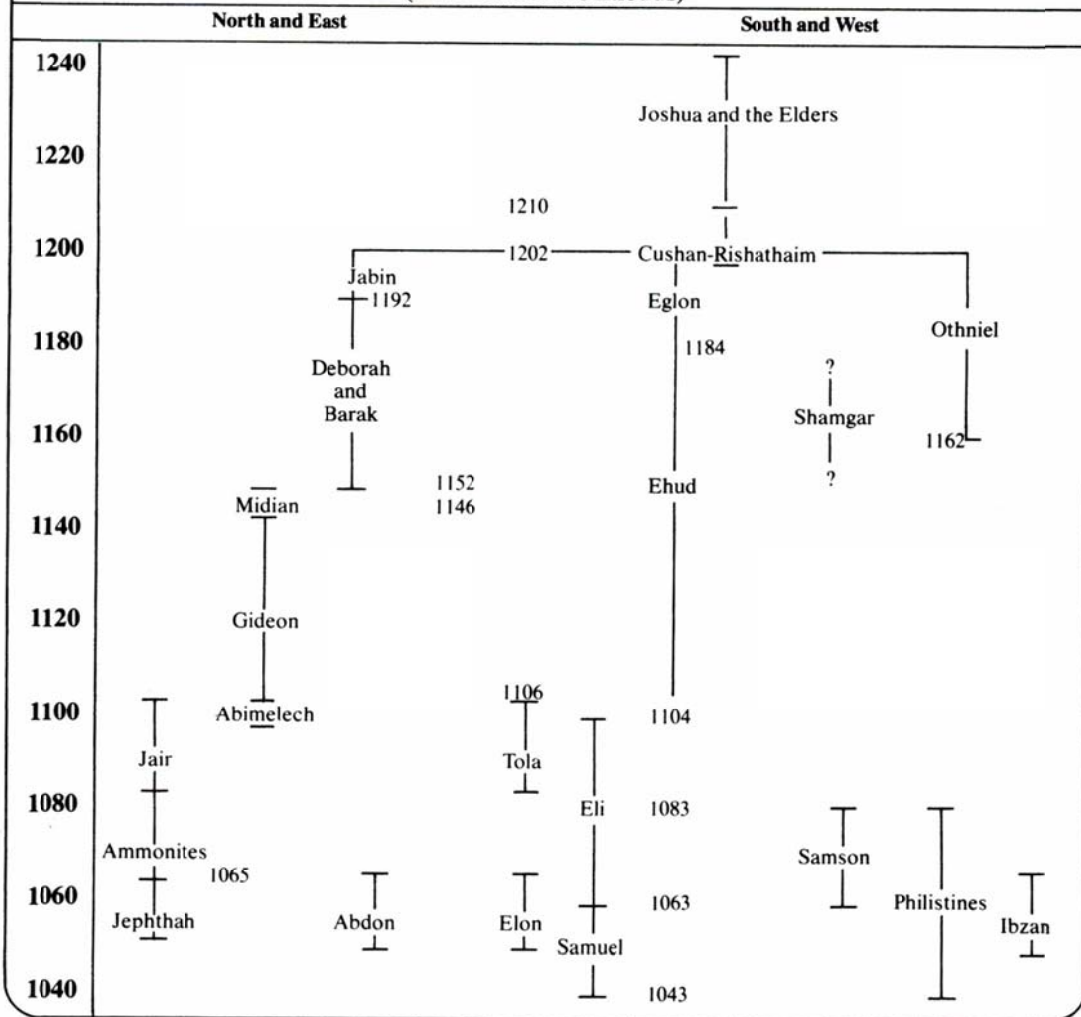
TABLE 4
THE JUDGES PERIOD FROM 1407 TO 1056
(Early Date of the Exodus)

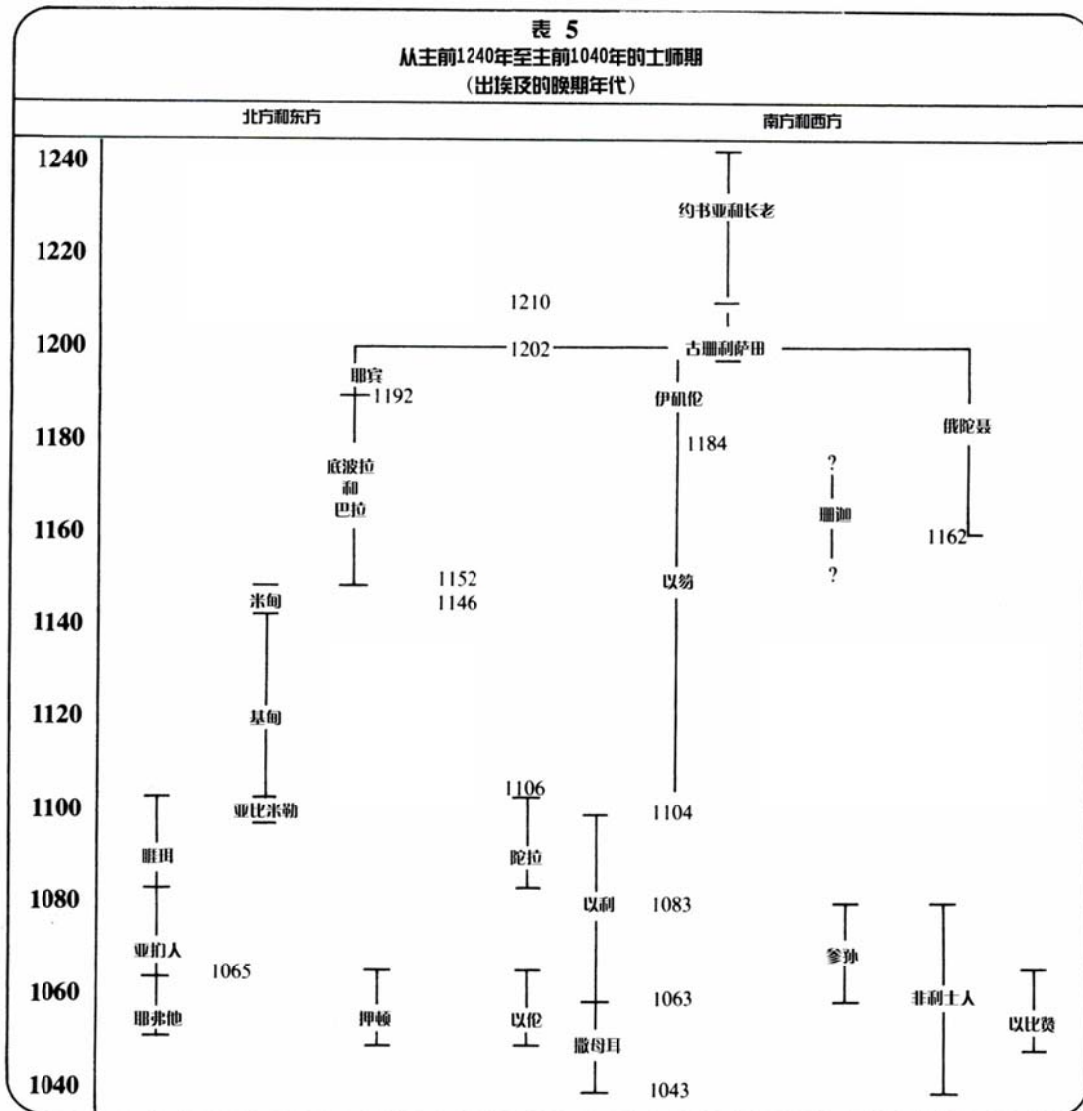
Joshua and the elders.....	1407 - 1375
Cushan-Rishathaim.....	1375 - 1367
Othniel.....	1367 - 1327
Egion.....	1327 - 1309
Ehud.....	1309 - 1229
Jabin.....	1229 - 1209
Deborah.....	1209 - 1169
Midian.....	1169 - 1162
Gideon.....	1162 - 1122
Abimelech.....	1122 - 1119
Tola and Jair.....	1119 - 1096
Eli.....	1116 - 1076
Ammonites.....	1096 - 1078
Jephthah.....	1078 - 1072
Ibzan, Elon, Abdon.....	1072 - 1062
Philistines.....	1096 - 1056
Samson and Samuel.....	1076 - 1056

表 4
从主前1407年至主前1056年的士师期
(出埃及的早期年代)

约书亚和长老.....	1407 - 1375
古珊利萨甲.....	1375 - 1367
俄陀聂.....	1367 - 1327
伊吉恩.....	1327 - 1309
以笏.....	1309 - 1229
亚宾.....	1229 - 1209
底波拉.....	1209 - 1169
米甸.....	1169 - 1162
基甸.....	1162 - 1122
亚比米勒.....	1122 - 1119
陀拉和雅伊.....	1119 - 1096
以利.....	1116 - 1076
亚摩人.....	1096 - 1078
耶弗他.....	1078 - 1072
伊班、以伦和押顿.....	1072 - 1062
非利士人.....	1096 - 1056
参孙和撒母耳.....	1076 - 1056

TABLE 5
THE JUDGES PERIOD FROM 1240 TO 1040
(Late Date of the Exodus)





B. *United Monarchy*. The length of Saul's reign is highly conjectural, since the MT of 1 S. 13:1 is defective. (The LXX omits the verse entirely.) There is a blank where the king's age at accession is announced, and he is said to have reigned only two years. It has been conjectured the original source might have used numerals instead of words at this point, and that, through scribal error, 2 (=2) had replaced original 20 (=20). Since the signs are alike only in the block script (not in the paleo-Hebrew), and since it is quite possible that paleo-Hebrew was in use until the Exile, the scribal error would have occurred quite late in

B. 统一王国时期。扫罗的统治时间完全是推测出来的，因为《马所拉文本》的《撒母耳记上》13:1 的描述存在缺陷。（《七十士译本》完全删去了这一节。）经文中并没有提到扫罗登基时的年龄，据说他仅仅在位两年。据推测，原始资料在这里可能使用了数字而不是文字，由于抄写错误，2 (=2) 取代了原来的 20 (=20)。因为只有首行不空格的文本中符号才是相似的（古希伯来语中并非如此），因为出埃及之前以色列人很可能还在使用古希伯来语，所以这种抄写错误很可能是在之后很长时间传播过程中出现的——极不可能出现这样重大的错误。《使徒行传》13:21 指出扫罗作王四十年，但这种描述非常值得怀疑。

transmission—a remote possibility for such a substantive error. Acts 13:21 gives Saul a reign of forty years, but this is highly dubious. Since both David and Solomon are said to have reigned forty years (1 K. 2:11, 11:42), it would be very easy to schematize the first reign of the united kingdom, making it forty years as well. As noted above, it is not impossible that the reign was as short as ten or twelve years.

With the beginning of the highly organized kingdom under David and especially Solomon, there is more reason to accept the literal accuracy of the statements concerning the length of their reigns. While the forty-year figure again gives every evidence of a scheme, it is likely that it is very close to the actual figure in each case. On this basis, David's reign over Judah would have begun *ca.* 1010 and Solomon over all Israel *ca.* 970.

The key date for the establishment of these figures is that of Shishak's invasion, which is reported to have occurred in the fifth year of Solomon's successor Rehoboam (1 K. 14:25). Because Shishak also reports this event in his annals it is possible to bring the Egyptian chronology to bear upon Israel at this point. The Egyptian system has approximately a ten-year margin of error at this time, so some flexibility results. Albright argued for the later date of 917, but this was based on his conclusions concerning an ambiguous mention in the Egyptian documents of a lunar eclipse. These conclusions are being increasingly questioned, especially since Thiele's computations concerning the Hebrew kings correspond better with the earlier date of 926. In view of these

根据《列王纪上》2:11 和 11:42 中的描述，大卫和所罗门都统治了四十年，所以很容易推测出统一王国第一位国王也统治了四十年。正如上文所示，扫罗的统治时间可能只有十年或十二年。

随着大卫时期尤其是所罗门时期开始出现高度组织化的王国，我们更有理由认为经文准确地描述了大卫和所罗门的统治时间。虽然四十年这个数字充分证明了一种体制，但每个国王的统治时间很可能是非常接近于这个数字。因此，大卫约从公元前 1010 年开始统治犹太，所罗门约从公元前 970 年开始统治以色列。

确定这些数字的关键日期是示撒侵略犹太的时间，根据《列王纪上》14:25 中的记载，示撒侵略犹太发生在所罗门的继位者罗波安登基后第五年。因为示撒在他的编年史中也记录了这件事，所以埃及年表中可能有对应这件事的年代。这一时期埃及年表中的误差幅度约为 10 年，所以可以得到一些具有弹性的结论。奥尔布赖特认为是公元前 917 年这个较晚的日期，但他是根据埃及文献中未明确提及的一次月食提出了这一观点。这些结论越来越受到质疑，尤其是蒂勒对希伯来列王统治时间的计算结果更符合公元前 926 年这个较早时间。基于这些新进展，较早的时间似乎更有可能成立。

developments, the earlier date seems the more likely.

V. *Divided Monarchy*.-A. *Methodology*.

As mentioned above, this period is marked by a great increase in chronological information. The years of the kings of both Judah and Israel are reported in detail, as well as various congruencies with other cultures of the ancient Near East. However, this plethora of material has been an embarrassment when attempts have been made to coordinate the figures with an absolute system. As previously noted, prior to Thiele the two sets of figures could not be made to agree with one another, nor could either be made to agree with the Mesopotamian chronology, short of emendation. So, for instance, the total number of regnal years reported between Jehu's accession and the destruction of Samaria is 143, whereas the total reported from the accession of Athaliah to the sixth year of Hezekiah (when Samaria's fall occurred) is 166 years, twenty-three years more for what should be the same period. Yet both are longer than the Assyrian chronology, which gives 120 years for the period.

Thiele has shown that three factors must be taken into account before simple addition of regnal years is undertaken. First of all, there were in the ancient Near East two systems of counting the first year of a king's reign. The Mesopotamian system began the counting with the first full calendar year after the year in which the king had been crowned. This is called the post-accession dating system. On the other hand, the Egyptian system counted the year in which the coronation took place as a full year of rule. This is called

V. 王国分裂时期。A. 方法论。正如上文所说,这一时期的一个特征是年代信息大大增加。这一时期对犹大和以色列诸王统治的年份进行了详细的记载,而且这些年份与古近东的其他文明存在许多重合之处。不过,当尝试确定这些年份数字所处的绝对年代时,过多的材料却成了使人为难的事。如前文所示,蒂勒之前的两组年份数字彼此不相符,它们也与美索不达米亚的年表不符,需要修正。例如,据记载,从耶户登基至撒马利亚被毁经历了143年,从亚她利雅继位至希西家第六年(此时撒马利亚陷落)经历了166年,本应是同一时期,却多出了23年的时间。但上面两个时间都比亚述年表中的时间长,亚述年表中记录的这一时期的总时长是120年。

蒂勒指出在简单累加在位年数之前必须考虑三个因素。首先,在古近东有两种计算国王登基元年的体系。美索不达米亚的体系从国王登基年之后的第一个完整的日历年开始计算这位国王的在位时间。这一纪年体系被称为登基年制。而埃及的体系将登基那一年视为一个完整的统治年份。这种体系被称为非登基年制。因此,同一天登基的两位国王可能从不同的年份开始计算他们在位的时间。除了一个短暂的时期,犹大似乎在其他所有时期内都使用登基年制,而以色列起初采用非登基年制,后

the antedating system. Thus, two kings who were crowned on the same day could be recorded as having begun their reigns a year apart. It now appears that Judah used the postdating system throughout the period with one brief exception, while Israel at first used the antedating system but changed to postdating *ca.* 800 B.C.

来约在公元前 800 年改用登基年制。

The second factor which must be taken into account is the existence of two different calendars in the ancient Near East. One began the new year in the spring with the month of Nisan; the other in the fall, as the Jews do today, with Tishri. This introduced a further complication. If kings A and B were both crowned on June 21 according to the present calendar, and if A's reign were antedated to Tishri, while B's were postdated to Nisan, A would be (as Table 6 illustrates) in his second official year of reign when B began his first. Study has shown that Judah used a Tishri year for the duration of its history, while Israel used the Nisan year.

第二个需要考虑的因素是古近东存在两种不同的历法。第一种历法将春天的月份尼散月作为新的一年的开始；第二种历法将秋天的月份提斯利月作为新的一年的开始，今天的犹太人就使用后一种历法。这就产生了更为复杂的问题。如果按照现在的历法，国王 A 和国王 B 都在 6 月 21 日加冕，如果国王 A 的登基时间早于提斯利月，而国王 B 的登基时间晚于尼散月，那么国王 A 处在他统治时期的第 2 年（如表 6 所示），而国王 B 处在他统治时期的第 1 年。研究显示犹太采用“提斯利年”（民事历），而以色列采用“尼散年”（宗教历）。

TABLE 6
POSSIBLE DISCREPANCIES IN OFFICIAL
REGNAL YEARS

	Tishri		Tishri		Tishri
A	← year one	|	year two	|	year three
B	|	|	|	→ year one	|
	Nisan	|	Nisan	|	Nisan
Coronation					

表 6
官方登基年份中的
可能存在的差异

	提斯利月		提斯利月		提斯利月
A	← 年份1	|	年份2	|	年份3
B	|	|	|	→ 年份1	|
	尼散月	|	尼散月	|	尼散月
登基					

Added to such difficulties as these is the fact that when a synchronism between a Judean king and an Israelite king is reported by a scribe from the Judean realm, the Israelite's date is computed according to the Judean system. The reverse is true when a synchronism of this sort is reported by an Israelite scribe.

当一个犹太书记记录一个犹太国王和一个以色列国王的对照性历史年谱时，他会按照犹太的历法体系来计算以色列历法中的日期，这就增加了理解这个问题的难度。相反，当一个以色列书记记录这种对照性历史年谱时，他会按照以色列的历法体系来计算犹太历法中的日期。

The final consideration is the matter of 最后一个需要考虑的因素是共治问题。

co-regencies. A case in point is that of Jotham and Uzziah (Azariah) reported in 2 K. 15:1–7, 32f. According to these verses, Uzziah reigned fifty-two years (v. 2), while his successor, Jotham, reigned sixteen (v. 33). This would give a total of sixty-eight years between the accession of Uzziah and the death of Jotham. However, v. 5 shows that Uzziah was shut up in his palace with leprosy for a part of his reign while Jotham was acting king. When did Jotham's reign begin—at his assuming the co-regency, or when he became king in his own right? Study of the synchronisms with Israel shows that his reign began with the co-regency, thus shortening the total to sixty years. Thiele's work suggests that co-regency was very common in Judah and somewhat less so in Israel.

Bearing all these factors in mind, it is possible to achieve a satisfactory reconstruction of the period between Solomon and the fall of Jerusalem with only a minimum of questions still unanswered. Table 7 illustrates this reconstruction.

B. Division of the Kingdom to the Invasion of Sennacherib. No serious difficulty appears in the chronology until the reigns of Baasha and Asa. Here the accounts in 1 K. 16 seem to disagree with 2 Ch. 15f. 1 K. 16:8 has Baasha dying in Asa's twenty-sixth year, yet 2 Ch. 16:1 has him fortifying Ramah in Asa's thirty-sixth year. The two books agree as to the length of Asa's reign: forty-one years (1 K. 15:10; 1 Ch. 16:13). Since the northern kingdom was of no interest to the Chronicler, the length of Baasha's reign is not recorded in his work. Albright used 2 Ch. 16:1 in his argument for the

《列王纪下》15:1–7 和 15:32-33 中就记载了约坦和乌西雅（就是亚撒利雅）共同摄政的例子。根据这些章节的记载，乌西雅作王 52 年（王下 15:2），而他的继位者约坦作王 16 年（王下 15:33）。那么从乌西雅继位至约坦去世总共经历了 68 年。然而，《列王纪下》15:5 表明，乌西雅曾在他统治时期因长大麻风而住在别的宫里，而此时约坦以国王身份治理国家。约坦的统治时期从何时开始，是从他与其父共同摄政开始，还是从他单独作王开始？以色列对照性历史年谱研究显示，约坦的统治时期从他与其父共治开始，因此，应该从约坦和其父的统治总时长中减去 6 年的时间。蒂勒的作品表明共治在犹大很常见，而在以色列相对不太常见。

牢记这些因素，就有可能合理地复原从所罗门至耶路撒冷陷落的历史时期，并且仅有最少数量的问题无法作出回答。表 7 呈现了这一复原的历史时期。

B. 从王国分裂到西拿基立入侵犹大的时期。 巴沙和亚撒统治时期之前，年表中没有出现严重的困难。《列王纪上》16 章的描述似乎与《历代志下》15 章至 16 章的描述不符。《列王纪上》16:8 中记载巴沙在犹大王亚撒二十六年去世，但《历代志下》16:1 中记载巴沙在亚撒三十六年修筑拉玛。两卷书对亚撒统治时长的描述是一致的：四十一年（王上 15:10；代上 16:13）。由于历代志作者不关注北国，所以他没有在他的作品中记录巴沙的统治时间。奥尔布赖特以《历代志下》16:1 中的描述为论点，证明了所罗门去世的较晚日期（公元前 922 年）成立。虽然奥尔布赖特为满足

later date of Solomon's death (922). While he moved the Israelite kings down the requisite nine years, he subtracted ten years from the Judean reigns. He did so on the warrant of this verse, which seems to have Baasha alive ten years longer than does Kings. However, Thiele has shown that Albright's system must destroy nearly all of the synchronisms between Israel and Judah as reported in Kings. In turn, Thiele has proposed a less radical solution which preserves those synchronisms. Zerah of Ethiopia attacked Judah in the fifteenth year of Asa and was defeated (2 Ch. 14:9-15; 15:9-11). This would be the thirty-fifth year since the division of the kingdom, or 896/5 (cf. 2 Ch. 15:19, MT "There was no war..."). The celebration in honor of this victory attracted many from the north (15:9). This attraction could have supplied the motive for Baasha's work at Ramah: an attempt to seal the border against his own subjects. This could have taken place during the year following the celebration, in Asa's sixteenth year, or the thirty-sixth year since the disruption. This solution seems to fit the facts well and to require the least emendation.

The first two co-regencies in Judah are associated with Jehoshaphat: three years with his father and six with his son. The evidence for the former is not as plain as that for the latter, yet it is convincing. 1 K. 22:42 dates Jehoshaphat's reign from the fourth year of Ahab, which would correspond to the year of the death of Asa, Jehoshaphat's father. The same verse reports Jehoshaphat's total reign as twenty-five years. Yet there are only twenty-two years between Ahab's fourth year and Jehoshaphat's death in the fifth year of J(eh)oram of Israel (1 K. 8:16).

需要将以色列列王的登基时间向后推了9年，但他在犹大诸王的统治时间中减去了10年。他按照这节经文做出了这样的调整，《历代志》中记载的巴沙寿命似乎比《列王纪》中记载的巴沙寿命长了10年。不过，蒂勒认为奥尔布赖特的方法几乎完全破坏了《列王纪》中犹大和以色列的对照性历史年谱。蒂勒提出了一个不太偏激的解决方法，进而保住了《列王纪》中的那些对照性历史年谱。古实王谢拉在亚撒十五年进攻犹大，并被击败（代下14:9-15；15:9-11）。这件事应该发生在王国分裂后第三十五年，或者是公元前896年或895年（参：代下15:19，《马所拉文本》译为“*There was no war...*” [“……都没有争战的事”]）。这次胜利的庆祝活动吸引了很多来自北国的人（代下15:9）。这种吸引力迫使巴沙修筑拉玛，他试图阻止他的百姓越过边境。这件事发生在庆祝活动之后的那一年，即亚撒十六年，或王国分裂后第三十六年。这种解决方法似乎很符合事实，需要进行最少的修正。

犹大王国的前两个共治期都与约沙法有关：他与他的父亲共治3年，与他的儿子共治6年。第一个共治期的证据不像第二个共治期的证据那样明显，但是以令人信服。根据《列王纪上》22:42中的记载，约沙法从亚哈四年开始作王，约沙法的父亲亚撒也在这一年去世。这节经文还提到约沙法总共作王二十五年。但从亚哈四年至以色列王约兰五年约沙法去世只有22年的时间（王上8:16）。这表明约沙法与他的父亲共同执政3年，或者说亚哈去世与约兰作王相差3年的时间。前一种说法更有可能成立。或许可以在《历代志下》16:12

This suggests a three-year association of Jehoshaphat with his father or a three-year gap between Ahab and Joram. The former is much more likely. The reason for such a co-regency is perhaps found in 2 Ch. 16:12, where Asa is said to have become seriously ill in his thirty-ninth year.

The existence of the second co-regency becomes plain upon comparison of 2 K. 1:17 with 3:1. In the former passage it is said that Joram, second son of Ahab, acceded to the throne of Israel in the second year of Jehoram king of Judah. Yet the second reference reports that this event occurred in the eighteenth year of Jehoshaphat, father of Jehoram. The co-regency is confirmed by 2 K. 8:16, which places Jehoram's accession to the Judean throne in the fifth year of Joram of Israel. Thus, it is evident that Jehoshaphat lived five official years (four actual) after the change of monarchs in Israel, but that his son had been associated with him on the throne for seven official years prior to his death.

Although the Battle of Qarqar is not mentioned in the Scripture, it is nevertheless an important anchor-point for biblical chronology. This battle, which can be dated to 853 B.C. on the basis of Assyrian records, was fought between the Assyrian Shalmaneser III and a coalition of Syro-Palestinian kings who sought to stop the westward expansion of Assyrian power. They met on the Orontes River in Syria and evidently fought to a draw, although Shalmaneser claimed a victory in his annals. More importantly, he recorded the names of those kings who dared to oppose him. Prominent among these is Ahab king of Israel, who supplied

中找到共治的证据，这节经文中提到亚撒作王三十九年时身患重疾。

对比《列王纪下》1:17 和 3:1 可以清楚地看到第二个共治期。《列王纪下》1:17 中提到，亚哈的次子约兰在犹大王约兰第二年登上以色列王位。《列王纪下》3:1 中提到，犹大王约沙法十八年，亚哈的儿子约兰登基作了以色列的王。《列王纪下》8:16 证实了约沙法与他的儿子的共治，这节经文中提到，以色列王约兰第五年，约沙法的儿子约兰登上犹大王位。因此，显而易见，以色列易主之后，约沙法又执政 5 年（实际上 4 年），但约沙法去世之前，他与他的儿子共治了 7 年。

虽然《圣经》中没有提到夸夸战役，但这场战役却是确定圣经年代的重要锚点。根据亚述的记载，这场战役可以追溯到公元前 853 年，交战双方是亚述王撒幔以色列三世与亚兰和巴勒斯坦国王的同盟军，亚兰和巴勒斯坦国王试图阻止亚述军队向西扩张。双方在亚兰的奥龙特斯河上相遇，显然打成了平手，但撒幔以色列在他的年表中声称亚述取得了此次战役的胜利。更为重要的是，撒幔以色列三世记录了那些敢于与他为敌的国王的名字。其中比较突出的一位国王是以色列王亚哈，他在此次战役中投入了两千战车和一万兵丁。亚哈显然同年死在新盟友亚兰人的手中（王上 22:3, 34-35）。另一个重要的对照性历

two thousand chariots and ten thousand soldiers. Ahab's death evidently occurred that same year at the hands of his recent allies, the Syrians (1 K. 22:3, 34f.). This is fixed by the next important synchronism, which has Jehu paying tribute to Shalmaneser twelve years after Qarqar in 841. Since there were twelve years between Ahab's death and Jehu's accession (Ahaziah, one actual year, 1 K. 22:52; Joram, eleven actual years, 2 K. 3:1), 853 and 841 are the only possible dates for the respective events.

Israel's increasing dominance over Judah in the wake of Jezebel and Ahab is apparently reflected in Judah's change from postdating to antedating, effective between 848 and 797 B.C. According to 2 K. 8:17 and 2 Ch. 21:5, Ahaziah ruled for one year before being killed by Jehu, which event (as has been shown) is definitely fixed in 841. If Judah were still using the postdating system, Ahaziah would actually have begun his reign in 842, with the year of his death being counted as his first year. Ahaziah's father, Jehoram, was said to have reigned eight years (2 K. 8:17; 2 Ch. 21:5, 20). If he died during his eighth year, 842, according to the postdating system he would have begun to rule alone in 850. However, as noted above, 2 K. 8:16 records his coronation as having occurred in the fifth year of Joram of Israel. Since Joram ruled twelve official years (eleven actual) before his death in 841, he must have come to the throne in 852, making his fifth year, according to Judah's former postdating, 847. This results in a discrepancy of three years. The problem is resolved if it is understood that Ahaziah's accession year was 841 and that it was counted as his first year. This

史年谱证明了这场战役的时间，其中提到，耶户在夸夸战役之后 12 年，即公元前 841 年向撒幔以色列纳贡。由于亚哈去世与耶户登基相隔 12 年（与亚哈谢登基作王实际相隔 1 年，王上 22:52；与约兰登基作王实际相隔 11 年，王下 3:1），所以这两件事只可能分别发生在公元前 853 和公元前 841 年。

耶洗别和亚哈时期之后，以色列对犹大的优势越来越明显，实际上，公元前 848 年至公元前 797 年犹大放弃了登基年制，改用非登基年制显然证明了这一点。根据《列王纪下》8:17 和《历代志下》21:5 中的描述，亚哈谢被耶户杀死之前已经作王一年，（正如已经证明的）耶户被杀这件事显然发生在公元前 841 年。如果犹大仍然使用登基年制，亚哈谢实际上应该从公元前 842 年开始作王，他被杀那年是他执政第一年。据说，亚哈谢的父亲约兰作王 8 年（王下 8:17；代下 21:5, 20）。如果犹大王约兰在他执政第 8 年，即公元前 842 年死去，那么根据登基年制，他应该从公元前 850 年开始单独执政。不过，正如上文所示，根据《列王纪下》8:16 中的记载，犹大王约兰在以色列王约兰五年登基作王。由于以色列王约兰公元前 841 年去世之前已经作王 12 年（实际上是 11 年），所以他应该在公元前 852 年登上王位，根据犹大之前采用的登基年制，约兰五年应该是公元前 847 年。这就产生了 3 年的时间差。如果认为亚哈谢在公元前 841 年登基作王，并且认为这一年就是他执政的第一年，就可以解决这个问题。这就意味着，犹大王约兰八年是公元前 841 年，约兰实际上执政 7 年，他和他的父亲在公元前 848 年共同摄政，并且这一年是约兰第一年。根据非登基

would then mean that Jehoram's eighth year was 841 and that he ruled seven actual years, 848 being the year of his coronation but also being counted as his first year. The year 848 would also be the Israelite Joram's fifth year according to the antedating system.

Confirmation of the change is found in apparently contradictory datings of Ahaziah's first year. 2 K. 9:29 places it in the eleventh year of Joram of Israel, while 2 K. 8:25 places it in the twelfth. There is no contradiction if it is understood that the former scribe was using the old system of postdating while the latter had accepted the newer system. Interestingly, when Judah returned to postdating in 798/797, Israel changed over also. It has been conjectured that Jeroboam I introduced antedating in Israel because of Egyptian influence. If that is correct, this rejection of that system may indicate the final collapse of Egyptian influence in Syro-Palestine in the face of the increasing Mesopotamian dominance under Assyria.

The chronology of Judah and Israel in the 8th cent. B.C. is exceedingly complex because of several co-regencies and the upheaval attendant upon Israel's final collapse. In Judah the first co-regency, that of Amaziah and Uzziah, was one of necessity; for Amaziah, in a burst of false confidence, challenged Israel under Jehoash and was taken captive (2 K. 14:13; 2 Ch. 25:23). That this event took place in 792 and that Uzziah became co-regent in that year is evident from a study of five apparently conflicting references. 2 K. 14:17 makes it plain that Amaziah died fifteen years after Jehoash of Israel. Since Jehoash' death (and the

年制, 公元前 848 年也是以色列王约兰作王第五年。

从亚哈一年明显自相矛盾的时间中可以发现历法体系的改变。《列王纪下》9:29 中描述道, 亚哈谢在以色列王约兰第十一年登基作犹大王, 但《列王纪下》8:25 中提到, 以色列王约兰第十二年, 犹大王亚哈谢登基。如果认为前一个书记使用古老的登基年制, 而后一个书记使用了较新的纪年法, 这两段描述就没有矛盾之处。有趣的是, 犹大在公元前 798 年或 797 年重新使用登基年制, 以色列也改变了纪年法。有人推测, 耶罗波安一世受埃及影响率先将非登基年制引入以色列。如果这种说法是正确的, 那么弃用这种纪年体系可能表明, 随着亚述治下美索不达米亚的优势日益明显, 埃及对叙利亚和巴勒斯坦的影响最终消失。

犹大和以色列在公元前 8 世纪的年表极其复杂, 这是因为这一时期出现了多次共同摄政, 以色列的最终瓦解带来了剧变。犹大的第一次共同摄政是亚玛谢与乌西雅共同摄政, 这是一次必然出现的共同摄政; 因为亚玛谢盲目自信, 竟然挑战约阿施统治下的以色列, 最终被约阿施擒住 (王下 14:13; 代下 25:23)。如果我们研究一下五处表面上看起来自相矛盾的经文, 就会发现这件事发生在公元前 792 年, 乌西雅同一年成为共同摄政王。《列王纪下》14:17 中明确提到, 以色列王约阿施死后, 亚玛谢又活了十五年。既然可以确定约阿施死于公元前 782 年或公元前 781 年 (耶罗波安二世可能在此时登基), 那么亚玛谢应

accession of Jeroboam II?) can be fixed in 782/781, Amaziah died in 768/767. In accord with this, 14:23 reports the coronation of Jeroboam II in Amaziah's fifteenth year, or 782. This would mean that Uzziah, Amaziah's successor, should have come to the throne in the fifteenth or sixteenth year of Jeroboam II. Yet 15:1 records Uzziah's accession in Jeroboam's twenty-seventh year. The best resolution of this difficulty sees Jeroboam II as having become co-regent with his father in 793 just before the war with Judah. Since Jeroboam ruled forty-one years (14:23), he died in 753/752 and was succeeded by Zechariah. However, 15:8 demonstrates that Zechariah began to reign in the thirty-eighth year of Uzziah. If Uzziah's reign is dated from 768, then Zechariah's accession is pushed down to 730, at least twenty-three years too late. On the other hand, if 753 is correct, then thirty-eight years prior to date results in a figure of 792/791 for the capture of Amaziah and the beginning of Uzziah's total reign.

该死于公元前 768 年或 767 年。《列王纪下》14:23 中的描述与这段描述一致，根据这节经文的记载，耶罗波安二世在亚玛谢十五年或公元前 782 年登基作王。这意味着，亚玛谢的继位者乌西雅应该在耶罗波安二世十五年或十六年登上了王位。但《列王纪下》15:1 中提到，乌西雅在耶罗波安二十七年登基。解决这个难题的最佳方法是，认为在公元前 793 年以色列与犹太争战之前，耶罗波安二世与他的父亲共同摄政。由于耶罗波安作王四十一年（王下 14:23），所以他死于公元前 753 年或 752 年，撒迦利雅继承了他的王位。然而，《列王纪下》15:8 中表明撒迦利雅在乌西雅三十八年开始执政。如果乌西雅的统治时期可以追溯到公元前 768 年，那么撒迦利雅的登基时间应该向后推至公元前 730 年，这个时间至少晚了 23 年。另一方面，如果撒迦利雅在公元前 753 年登基作王，那么亚玛谢被擒和乌西雅登基应该在这一时间之前 38 年，即公元前 792 年或 791 年。

TABLE 7a
CHRONOLOGY OF THE DIVIDED MONARCHY

Judah		Israel		Contemporary Events
Dates	Tishri year, postdated	Dates	Nisan year, postdated	
931	Rehoboam	931	Jeroboam	Shishak's invasion
913	Abijam	910/9	Nadab	Zerah's invasion
911	Asa		Baasha	
886/5		886/5	Elah	
880		880	Omri	(Zimri, Tibni)
873		874		
870	Jehoshaphat		Ahab	
854	Jehoram	853/2	Ahaziah	Battle of Qarqar
848	(Ahaziah)		Jehoram	Jehu pays tribute to Shalmaneser III
841	Athaliah	841	Jehu	
835	Jehoash		Jehoahaz	
		814	Jehoash	
796	Amaziah	798		
792		793		
		782		(these reigns postdated)
768	Uzziah		Jeroboam II	
		753/2	Zechariah	Menahem and Uzziah pay tribute to Tiglath-Pileser III
750			Menahem	
743		742	Pekahiah	
740	Jotham (732)	740		
735	Ahaz	732	Hoshea	
728			Fall of Samaria	
720	Hezekiah	722		
716				
701				Sennacherib's invasion
697	Manasseh			
687				

表 7a
分裂王国的年表

犹太		以色列		同时期的事件
时间	犹太民事历 (日期推后)	时间	犹太宗教历 (日期推后)	
931	罗波文	931	耶罗波文	示撒侵略
913	亚比雅	910/9	拿答	谢拉侵略
911	亚撒		巴沙	
873		886/5	以位	(撒利, 提比尼)
870		880	哈喇	
854	约沙法	874	亚哈	夸夸战役
848		853/2	亚哈谢	
841	(亚哈谢)	841	耶户	耶户向撒缛以色列三世称臣
835	约阿施	814	约哈斯	(这些统治时期被提前)
796		798	约阿施	
792	亚玛谢	793	耶罗波安二世	(这些统治时期被推后)
768	乌西雅	782	撒迦利雅	
750		753/2	米拿现	米拿现和乌西雅子向提拿拉毗以色列三世称臣
743		742	比加管	
740		740	何细亚	沙龙
735	亚哈斯	732	撒玛利亚陷落	
728		722		比加
720				
716	希西家			西拿基立侵略
701				
697				
687	玛拿西			

The period between 753 and 701 is, if anything, even more complex than the previous fifty year period. A twelve-year excess in Judah's total is so troublesome that Thiele is forced to abandon his own working hypothesis and suggest that an error has crept in. However, the methodology that Thiele himself applied to earlier problems suggests a solution that does not require emendation. The first problem concerns the number of regnal years that 2 K. 15:8-27 and 17:1

公元前 753 年至公元前 701 年这一时期甚至比之前的 50 年还要复杂。犹太的总年代数中多出的这 12 年令人非常苦恼，所以蒂勒不得不放弃他之前的假说，并认为他的假说一定有错误。不过，蒂勒之前使用的方法论提供了一种不需要修正的解决方法。第一个问题是《列王纪下》15:8-27 和 17:1 中从公元前 753 年撒迦利雅登基至公元前 722 年撒玛利亚陷落列王的统治时间问题。累加这些数字得到了 42 年这个时间，然而，已经确定的最后时间至多 30 年或

assign to Israel between the accession of Zechariah in 753 and the fall of Samaria in 722. Addition of these figures gives a total of forty-two years, whereas the well-established terminal dates allow a maximum of but thirty or thirty-one. That the figures from Shallum through Pekahiah are correct is shown by the fact that their addition will place the assassination of Pekahiah in the fifty-second year of Uzziah, which corresponds to the statement of 2 K. 15:25–27. Since Hoshea's nine-year reign is verifiable (see below), the difficulty occurs in Pekah's enumeration. 2 K. 15:32 records the beginning of Jotham's reign in the second year of Pekah; but if Pekah's succession occurred in 741/740, then Jotham did not come to the throne until two years after his father's death. However, as was shown above (V.A), Jotham had actually been co-regent with his father since 750. This suggests that Pekah had begun to reign in 752. If so, his twenty-year reign would have ended in 732, which coincides exactly with the beginning of Hoshea's reign.

In the light of this, it has been suggested that at the death of Jeroboam II Gilead may have split away from Israel proper and made Pekah its king. Thirteen years later Pekah was able to insinuate himself into a position where he could dispose of the reigning monarch and make himself king of all Israel. If this hypothesis is correct, then 2 K. 15:27 records the date of Pekah's accession to the kingship of all Israel, but lists the total years of reign over any part of the land. David's total of forty years was attained in the same fashion.

The second difficulty centers on the

31年。事实已经证明从沙龙至比加辖的在位总年数是正确的，因为累加这些年数可以得出，比加辖在乌西雅五十二年被人杀害，这与《列王纪下》15:25–27中的描述一致。由于何细亚九年的时间是可以证实的（见下文），所以困难之处在于计算比加的登基时间。根据《列王纪下》15:32的记载，约坦在比加第二年登基；但如果比加在公元前741年或740年登基，那么约坦就应该在他父亲去世两年后才登上了王位。不过，正如上文所示（V.A），约坦实际上从公元前750年开始就与父亲共同摄政。这表明比加在公元前752年登基作王。如果是这样的话，比加作王第二十年就是公元前732年，何细亚恰好在这一年登上了王位。

因此，有人认为耶罗波安二世去世时基列已经从以色列王国中分裂出来，比加作了基列的王。13年后，比加的地位逐渐上升，掌握了最高的统治权，成为了整个以色列的国王。如果这种假设是正确的，那么《列王纪下》15:27中不仅记载了比加登基作以色列国王的时间，而且记载了他统治整个以色列的总时间。经文中以同样的方式计算出大卫作王的总时间。

第二个难点主要集中在约坦的统治时

duration of Jotham's reign. On the one hand it is said to have been sixteen years (2 K. 15:33), yet only a few verses prior to this reference Hoshea's accession is dated in Jotham's twentieth year (v. 30). Since Hoshea's accession is clearly fixed in 732, nine years prior to Samaria's destruction in 723/722, this does correspond with the twentieth year from the beginning of Jotham's co-regency with Uzziah in 750. (As co-regent he had no accession-year.) Is 15:33, then, in error when it limits his reign to sixteen years? When the year formulae of Ahaz and Hezekiah are added, it seems so. It was in Hezekiah's fourteenth year that Sennacherib attacked Jerusalem (2 K. 18:13). This event is almost unassailably fixed in 701 B.C. This would place Hezekiah's accession in 716/715. His father, Ahaz, is reported to have reigned sixteen years. Thus, his accession would have occurred in 733/732. However, 2 K. 17:1 puts the accession of Hoshea (732) in Ahaz' twelfth year, not his first. This would place Ahaz' accession-year in 743. Yet another difficulty is posed by 16:1, which places Ahaz' coronation in Pekah's seventeenth year, 735. Thus three different dates for the beginning of Ahaz' reign are suggested: 743, 735, 732. It will be noted, first of all, that 735 corresponds to Jotham's sixteenth year. Thus, it has been suggested that Jotham was deposed—but not killed—in that year by a pro-Assyrian faction in Judah. His son Ahaz was made king, but his regnal years were not counted until 732, when his father died in his twentieth year. Thiele refused to credit 17:1; however, there is every reason to see it as an indication that Ahaz was associated with his father as co-regent in 743. He would have been eleven or twelve years of age at the time

间上。一方面,根据《列王纪下》15:33 中的描述,约坦作王十六年,但这节经文之前的几节经文中提到,何细亚在约坦二十年登基作王(王下 15:30)。由于何细亚显然在公元前 723 年或 722 年撒马利亚陷落之前九年,即公元前 732 年登基,所以这应该是约坦与乌西雅共同摄政(从公元前 750 年开始)的第二十年。(因为约坦是共同摄政王,所以他没有登基年份。)那么,《列王纪下》15:33 中约坦作王十六年的描述是否有误呢?如果根据亚哈斯和希西家的登基时间来计算,情况似乎如此。西拿基立在希西家十四年攻击耶路撒冷(王下 18:13)。这件事一定发生在公元前 701 年。这说明希西家在公元前 716 年或 715 年登上了王位。根据经文中的记载,希西家的父亲亚哈斯在位十六年。因此,亚哈斯应该在公元前 733 年或 732 年登基。然而,《列王纪下》17:1 中记载道,何细亚在亚哈斯二十年登基(公元前 732 年),而不是在亚哈斯一年登基。这就使公元前 743 年成为亚哈斯的登基年。《列王纪下》16:1 中的描述也产生了一个困难,这节经文中写道,亚哈斯在比加十六年,也就是公元前 735 年登基。因此,关于亚哈斯的登基年份有三种不同的说法:公元前 743 年、735 年和 732 年。首先,要注意到公元前 735 年就是约坦十六年。因此,有人认为约坦在这一年被犹大境内的亚述支持者罢黜了王位,而不是被他们杀害了。约坦的儿子亚哈斯登基作王,但他的即位年份从公元前 732 年开始计算,约坦在亚哈斯十六年去世。蒂勒不认可《列王纪下》17:1 中的描述;然而,有充分的理由证明亚哈斯从公元前 743 年开始与他的父亲共同摄政。这一年亚哈斯十一岁或十二岁(参:王下 16:2)。这一假设中的一个难点是,在公元前 743 年约坦仍然与他的父亲乌西雅共同摄政。不过,乌西雅这时已经年迈,可能因麻风病基本上丧失了行动能力,所以约坦只是名义上的共同摄政王。亚哈斯可能已

(cf. 16:2). The one difficulty with this hypothesis is that in 743 Jotham himself was still co-regent with Uzziah, his father. However, Uzziah was aged and probably largely incapacitated with leprosy, so Jotham's co-regency was in name only. Beyond this, Ahaz may have already been a tool of the pro-Assyrian faction and may have been forced upon Jotham in the light of Assyria's renewed aggressive activity under Tiglath-pileser III. It is interesting that just at this time Tiglath-pileser records having received tribute from both Judah and Israel.

The final chronological problem of the 8th cent. involves Hezekiah. As noted above, 2 K. 18:13 makes it plain that Hezekiah's regnal years began to be counted from 716/715. However, 18:1 lists his accession as having occurred in Hoshea's third year, or 728. This is confirmed by 18:9, which records Shalmaneser V's siege of Samaria as having begun in Hezekiah's fourth and Hoshea's seventh years. The siege was finally successful in the third calendar year, Hezekiah's sixth and Hoshea's ninth. Although there is some uncertainty as to whether Samaria fell to Shalmaneser (18:10) or to his successor Sargon II, there is reason to discount Sargon's claims and thus to take the earlier date in accord with 18:10. These facts indicate that Hezekiah, like his predecessors for more than a century before him, was a co-regent with his father. In fact, if one discounts 18:1, 9f. and denies a co-regency for Hezekiah, as does Thiele, one is left with what would be an unusual circumstance. That 2 Ch 29f. tells of an embassy Hezekiah sent to the north in his first year with an invitation to participate in the Passover is no argument against a

经成为亚述支持者的工具，提革拉毗列色三世统治时期的亚述重新进行对外扩张，从而使亚哈斯取代了他的父亲约坦，登上了王位。有趣的是，根据提革拉毗列色的记载，犹大和以色列这时都向他纳贡。

公元前8世纪的最后一年问题与希西家有关。正如前面所指出的，《列王纪下》18:13中明确提到，希西家从公元前716年或715年开始登基作王。然而，根据《列王纪下》18:1中的记载，希西家在何细亚三年或公元前728年登基。《列王纪下》18:9中的描述证实了这种说法，其中记载道，撒幔以色列五世在希西家四年和何细亚七年围困了撒玛利亚。撒幔以色列在第三个日历年、希西家六年和何细亚九年成功包围了撒玛利亚。虽然无法确定撒玛利亚到底是落入了撒幔以色列的手中（王下18:10），还是落入了他的继位者撒珥根二世的手中，但是有理由不完全相信撒珥根成功围困撒玛利亚的说法，接受与《列王纪下》18:10表述一致的较早时间。这些事实表明，希西家像一个多世纪之前的祖先一样，与父亲共同摄政。实际上，如果有人像蒂勒一样不完全相信《列王纪下》18:1和18:9-10中的描述，并且否认希西家是共同摄政王，那么他就要承认一个非同一般的情况。《历代志下》29-30章中描述道，希西家在他作王第一年差遣使者到北方去，让使者邀请北方的百姓守逾越节，这个描述与希西家是共同摄政王的说法并不矛盾。诚然，这件事更有可能发生在公元前716年，而不是公元前728年，但这里完全有可

co-regency. Assuredly, this could have taken place more easily in 716 than 728, but it is entirely likely that the reference is to his first year of sole reign rather than to the first year of the co-regency.

能指的是希西家单独执政第一年而不是与其父共同摄政的第一年。

Judah		Contemporary Events
697	Hezekiah	
687	Manasseh	
678		Manasseh travels to Nineveh with tribute for Esarhaddon
667		Manasseh submits to Ashurbanipal
643	Amon	
641	Josiah	
609	(Jehoahaz)	Neco at Harran
605	Jehoiakim	Battle of Carchemish and accession of Nebuchadrezzar
597	(Jehoiachin)	
586	Zedekiah	Destruction of Jerusalem

犹太		同时期的事件
697	希西家	
687	玛拿西	
678		玛拿西来到尼尼微, 并带来了给以撒哈顿的贡物。
667		玛拿西向亚述巴尼帕称臣
643	亚们	
641	约西亚	
609	(约哈斯)	尼哥在哈兰
605	约雅敬	尼布甲尼撒登基
597	(约雅斤)	
586	西底家	耶路撒冷被毁

C. *Sennacherib's Invasion to the Fall of Jerusalem.* Between Sennacherib's invasion in 701 B.C. and the fall of Jerusalem in 587/586 B.C. there are few major problems. This may be due in part to the fact that synchronisms with Israel are no longer present to draw attention to such problems. One can only move to the next fixed date, compute the interval and attempt to arrange the recorded regnal years within that period. The first such date is 597, which the Babylonian records show was the year in which Jerusalem was captured and Jehoiakin's reign brought to an end. Since Hezekiah reigned twenty-nine years from 716/715 (2 K. 18:2), he died in 687. However, addition of the regnal years from Manasseh to Jehoiachin yields ten years and some months excess: ninety-nine years instead of eighty-nine. This suggests one or more co-regencies. Josiah, Jehoahaz, and Jehoiakim were all

C. 从西拿基立入侵犹太到耶路撒冷陷落时期。从公元前 701 年西拿基立入侵犹太至公元前 587 年或 586 年耶路撒冷陷落这一时期, 几乎不存在多少大问题。这可能一定程度上是因为促使人们注意这些问题的以色列对照性历史年谱已经不复存在。人们只能将注意力转移到下一个固定的年代上, 计算时间间隔, 并尝试安排已记录下来的这一时期的统治时间。第一个这样的年代是公元前 597 年, 根据巴比伦人的记载, 耶路撒冷在这一年被占领, 约雅斤的统治结束。由于希西家从公元前 716 年或 715 年开始登基作王, 共执政二十九年, 所以他死于公元前 687 年。不过, 累加从玛拿西至约雅斤的统治时间得到的年数多了十年零几个月, 共计 99 年, 而不是 89 年。这表明这一时期有一个或多个共同摄政期。约西亚、约哈斯和约雅敬都在不同寻常的情况下登上了王位, 这些不同寻常的情况对共同摄政产生了不利的影响(王下 21:23-24; 23:30, 34)。甚至连亚们作王那两年也包括一

put on the throne through unusual circumstances that would militate against co-regencies for any of them (2 K. 21:23f.; 23:30, 34). Even if Amon's two-year reign had included time as co-regent, such time would be negligible. The same would apply to Jehoiachin (24:6–17). This leaves only Manasseh, whose very long reign and early age at accession (twelve years old, 21:1) would easily allow for a co-regency of ten or eleven years. Hezekiah's sickness (20:1), which apparently occurred about 700, may have frightened him into associating his son with him as soon as the boy reached the age of accountability. If these conjectures are correct, this event would have occurred in 698/697.

Albright and others have argued that there must have been two invasions by Sennacherib that the Scripture has conflated into the one account contained in 2 K. 18:13–19:37. Primarily, their argument rests on two biblical references: the first to Tirhakah (19:9), who did not begin to rule until 690 and who appeared from Egyptian sources to have been too young to have led an army in 701; and the second (19:37), which seems to imply that Sennacherib died immediately after his return from Jerusalem in 700, when in fact he did not die until twenty years later in 681. However, recent studies have shown that Tirhakah could have been as old as twenty-two years in 701, while the inclusion of Sennacherib's death in 19:37 only rounds out the story of God's total judgment upon Sennacherib's *hybris*.

The closing years of the Judean monarchy are at first clear, but then somewhat difficult. It is certain that Josiah died in 609 and that

段共同摄政期，这段共同摄政期可以忽略不计。约雅斤的统治时期亦是如此（王下 24:6-17）。只有玛拿西的统治时间很长，并且很早就登上了王位（12岁，王下 21:1），他应该有 10 年或 11 年的共同摄政时期。希西家显然约在公元前 700 年得了病，这场病可能使他很害怕，所以他的儿子刚刚到可以承担责任的年龄，他就将其立为共同摄政王。如果这些猜测是正确的，那么希西家得病这件事应该发生在公元前 698 年或 697 年。

奥尔布赖特等学者认为西拿基立一定入侵犹大两次，《圣经》的《列王纪下》18:13–19:37 将这两次侵略合并在一起进行描述。首先，他们的论点以《圣经》中的两段经文为依据：第一段经文是《列王纪下》19:9，其中写道，特哈加从公元前 690 年开始作王，根据埃及文献中的记载，在公元前 701 年，特哈加还太年轻，不能统领一支军队；第二段经文是《列王纪下》19:37，这段经文似乎表明，公元前 700 年西拿基立刚从耶路撒冷回来后不久便去世了，但实际上，他直到 20 年后的公元前 681 年才去世。然而，最近的研究证明，特哈加在公元前 701 年应该是 22 岁，而《列王纪下》19:37 之所以记载西拿基立的死，只是为了完整地讲述上帝审判狂妄自大的西拿基立的故事。

犹大王国最后几年起初是比较清晰的，但后来有点让人难于理解。毫无疑问，约西亚死于公元前 609 年，尼布甲尼撒于公元前 605 年在迦基米施取得了战争

Nebuchadnezzar's victory at Carchemish occurred in 605. This was followed by a victory tour through the now-defenseless West, the impact of which is reported in Dnl. 1:1 (Jehoiakim's third year—Tishri year) and Jer. 46:2 (fourth year—Nisan year). Likewise, the date when Nebuchadnezzar's punitive expedition against Jerusalem captured the city is clearly fixed in March, 597. Zedekiah's first official year began, then, in Tishri, 597. It was formerly thought that the fixing of Josiah's death in 609 would bring Jehoiakim's eleven-year reign to a close in 598. If, however, as seems entirely likely, Neco placed Jehoiakim on the throne in Tishri, 609 (Neco was at Harran from Tammuz to Elul, which would correspond to the three months of Jehoahaz' reign, and was free to return to Jerusalem in the following month, Tishri), then Jehoiakim's first official year would not have begun until Tishri, 608. According to 2 K. 24:18 Zedekiah's reign was also eleven years in duration. This would fix the final year of his rule between Tishri, 587, and Tishri, 586. 2 K. 25:1 and Ezk. 24:1f. agree that the siege began on the tenth day of the tenth month of Zedekiah's ninth year, or Jan. 15, 588 (months numbered from Nisan). The breaching of the wall came on the ninth day of the fourth month of the eleventh year, or July 19, 586 (2 K. 25:3f.; Jer. 39:2; 52:6f.).

Two factors have caused some scholars to date the destruction in 587, thus pushing all the computations back one year. Ezk. 33:21 and 40:1, which refer to the destruction of the temple in terms of Jehoiachin's regnal years, seem to require the earlier date. However, Thiele has shown that Ezekiel was using a Nisan

的胜利。尼布甲尼撒随后在现已防御全无的西方取得了一系列的胜利,《但以理书》1:1(约雅敬在位三年——提斯利年)和《耶利米书》46:2(约雅敬第四年——尼散年)中记载了这些胜利的影响。同样,尼布甲尼撒显然在公元前597年3月在远征中占领了耶路撒冷。西底家在公元前597年提斯利月登基作王。人们过去认为,如果约西亚死于公元前609年,那么约雅敬11年的统治应该结束于公元前598年。然而,如果尼哥在公元前609年提斯利月让约雅敬登上了王位,似乎也完全有这种可能(从搭模斯月至以禄月,尼哥一直在哈兰,这与约哈斯统治时期的那三个月相符,尼哥可能在下月提斯利月回到了耶路撒冷),那么约雅敬应该在公元前608年提斯利月登基作王。根据《列王纪下》24:18中的记载,西底家的在位时间也是11年。西底家在位的最后一年应该介于公元前587年提斯利月至公元前586年提斯利月之间。《列王纪下》25:1和《以西结书》24:1-2中都认为,尼布甲尼撒从西底家在位第九年10月10日或公元前588年1月15日(根据尼散月计算出来的月份)开始围困耶路撒冷。耶路撒冷陷落发生在西底家十一年4月9日或公元前586年7月19日(王下25:3-4;耶39:2;52:6-7)。

有两个因素促使一些学者认为耶路撒冷于公元前587年被毁,从而使所有计算出的年份向后推了一年。《以西结书》33:21和40:1中明确提到,圣殿在约雅斤统治时期被毁,这个日期似乎比较早。然而,蒂勒解释说,以西结使用了以尼散月纪年的历法,这种理解解决了这个难题。第二个因素不太容易解释。

year, and this understanding removes the difficulty. The second factor is less easily explained. This is the dating of the three deportations in Nebuchadrezzar's seventh, eighteenth, and twenty-third years (Jer. 52:28-30). The seventh year would end in Adar, 597, the month in which Jerusalem was captured first, but the eighteenth year would end in Adar, 586, four months before the breaching of the walls. However, since Jer. 52:12f. definitely places Nebuzaradan's entry into Jerusalem and the burning of the temple in Nebuchadrezzar's nineteenth year, whatever is intended by 52:29 is not sufficient reason to place the destruction of the city in Nebuchadrezzar's eighteenth year, 587.

VI. Exile and Return.-There is little biblical information for this period, and it presents but one major chronological problem: the relationship of Ezra and Nehemiah. The other dates are very clear. Cyrus' edict of ca. 538 set the machinery in motion for the first return under Sheshbazzar (Ezr. 1:1). This presumably occurred before 535 and perhaps as early as 538. The second temple was begun in the second year of the return (3:8). The work was suspended, however, and not resumed until the second year of Darius I, 520 (4:24). It was completed in 515, Darius' sixth year (6:15). There are then no more data until the time of Ezra and Nehemiah in the middle of the following century.

The traditional dates of Ezra and Nehemiah have been arrived at by means of synchronisms with reigning Persian monarchs. According to Ezr. 7:7, Ezra and the second group of returnees reached Jerusalem in the seventh year of

这就是尼布甲尼撒七年、十八年和二十三年三次掳走犹太人的时间（耶 52:28-30）。尼布甲尼撒七年结束于公元前 597 年亚达月，耶路撒冷在这个月首次被占领，但尼布甲尼撒十八年结束于公元前 586 年亚达月，也就是耶路撒冷沦陷前四个月。然而，根据《耶利米书》52:12-13 中的记载，尼布甲尼撒显然在他在位第十八年攻入了耶路撒冷，并烧毁圣殿，无论《耶利米书》52:29 想表达怎样的思想，都不足以证明耶路撒冷在尼布甲尼撒十八年，即公元前 587 年被摧毁。

VI. 被掳时期和被掳回归时期。《圣经》中关于这一时期的信息很少，其中只有一个主要的年代问题，即以斯拉和尼希米的关系。其他的年代都非常的清晰。居鲁士约在公元前 538 年下诏，命令第一批从被掳回归的人在设巴萨的带领下重建圣殿（拉 1:1）。这件事可能发生在公元前 535 年之前，也有可能发生在公元前 538 年。被掳之人在回归之后第二年开始重建圣殿（拉 3:8）。不过，重建圣殿的工作中途停了下来，直到大流士一世第二年，也就是公元前 520 年才重新开始（拉 4:24）。第二圣殿在公元前 515 年，也就是大流士六年最终建成（拉 6:15）。之后再没有其他的信息，直到下世纪中叶的以斯拉和尼希米时期。

传统的以斯拉和尼希米所处的年代是通过对照同时期波斯王的历史年谱得到的。根据《以斯拉记》7:7 中的描述，以斯拉和第二批回归的人在亚达薛西七年回到耶路撒冷，而尼希米在亚达薛西二十年回到耶路撒冷。有人认为这个

Artaxerxes, whereas Nehemiah came to Jerusalem in the twentieth year of Artaxerxes. It has been assumed that this is Artaxerxes I, in which case the respective dates would be 458 and 445. However, many scholars have become convinced that conditions described in the book of Ezra relate to a period after Nehemiah's work. Thus, the hypothesis is advanced that Ezra came to Jerusalem in the seventh year of Artaxerxes II, or 398. This theory, however, denies the statements of Neh. 8f. that Ezra was a contemporary of Nehemiah. In response to this, another theory has suggested that perhaps Ezr. 7:7 originally read "thirty-seventh year," which would put Ezra's return in 428 B.C. Since both numbers begin with the same Hebrew letter, it is suggested that the thirty was dropped through scribal error. There is, however, no textual support for the conjecture.

Of the evidence that supposedly demands placing Ezra after Nehemiah, only one aspect constitutes a serious objection to the traditional dating. This is found in Ezr. 10:6, where Ezra is made a contemporary of Johanan (RSV "Jehohanan"), the son of Eliashib. The difficulty appears when one reads that the high priest at the time of Nehemiah was named Eliashib (Neh. 3:1, 20f.; 13:4) and that this Eliashib had a grandson named Johanan (13:22f.) who was, according to the Elephantine papyri, high priest in 408. If the Johanan of Ezr. 10 was the Johanan who was high priest in 408, then only the second theory is possible; however, this theory, as was pointed out above, does violence to the text of Nehemiah. In view of this, and especially since Johanan is not said to be high priest in Ezra, there is

亚达薛西就是亚达薛西一世,那么他们 回归耶路撒冷的年代分别为公元前 458 年和公元前 445 年。不过,许多学者认为,《以斯拉记》中描述的情况与尼希米之后的时期有关。因此,有学者提出了这样一个假设,即以斯拉在亚达薛西二世七年或公元前 398 年回到了耶路撒冷。然而,这种假说否定了《尼希米记》8 至 9 章中的描述,这两章中提到以斯拉是与尼希米同时期的人物。因此,学者们提出了另一种假说,即《以斯拉记》7:7 可能最初写的是“亚达薛西第三十七年”,所以以斯拉应该是在公元前 428 年回到了耶路撒冷。由于 37 和 7 这两个数字都以同一个希伯来字母开头,所以有人认为可能是抄写时遗漏了 30 这个数字。不过,没有任何文本支持这种猜测。

在可能将以斯拉视为尼希米之后人物的证据中,只有一个方面与传统年代严重不符。《以斯拉记》10:6 证明了这一点,这节经文提到以斯拉是与以利亚实的儿子约哈难(《修订标准译本》译为“Jehohanan”[“约哈难”])同时期的人物。难点在于,人们在经文中可以看到尼希米时期有一个大祭司名叫以利亚实(尼 3:1, 20-21; 13:4),而且这个以利亚实有个孙子名叫约哈难(尼 13:22-23),根据象岛蒲草纸文献中的记载,这个约哈难是公元前 408 年的大祭司。如果《以斯拉记》10 章中的约哈难就是在公元前 408 年担任大祭司的约哈难,那么只有第二个假说可能成立;正如上文所示,这个假说与《尼希米记》中的经文不符。鉴于此,尤其是因为《以斯拉记》中的约哈难没有被称为大祭司,所以没有充足的理由让人们抛弃对这些假说的传统观点,即这些假说至少

not sufficient reason to abandon the traditional view for theories that have problems at least as great.

也存在同样大的问题。

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CHRONOLOGY OF THE NT.

In the reckoning of time, the ancient world used the same units that we use today: days, months, years, and eras. The day usually began at sunrise, sunset, or midnight. The month began originally at the new moon, and was alternately twenty-nine and thirty days long. The year usually began in relation to a certain position of the sun (solstice or equinox), and had twelve months. The discrepancy between twelve lunar months and one solar year was rectified with greater or less precision by intercalation of additional days or months, or by alteration of the length of months. The era, in turn, was a sequence of years reckoned from a definite point called the epoch.

In the NT period the calendars chiefly in use were the Egyptian with the year beginning on Thoth 1 = Aug. 29; the Syro-Macedonian with the year beginning on Hyperberetaios 1 = Oct. 1; the Julian with the year beginning on Jan. 1; and the Jewish with the year beginning on Tishri (Sept./Oct.) 1, or on Nisan (Mar./Apr.) 1. Eras used were the Seleucid, which began in the older form of the Macedonian calendar on Dios 1 = Oct. 7, 312 B.C., and in the Babylonian calendar on Nisanu 1 = Apr. 3, 311 B.C.; the Greek era of the Olympiads, which began July 1, 776 B.C.; and the Roman era, which reckoned from the founding of the city of Rome (Lat. *ab urbe condita*). The Roman antiquarian Varro gives a date equivalent to Apr. 21, 753 B.C., for

A.D. 75 (1956); CCK (1956); A. Gardiner, *Egypt of the Pharaohs* (1961).

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CHRONOLOGY OF THE NT. 新约年代学

古代世界计算时间的单位与今天计算时间的单位是相同的, 这些时间单位包括: 天、月、年和纪元。一天通常从日出、日落或午夜开始算起。一个月通常从新月开始算起, 上一个月 29 天, 下一个月就是 30 天。一年通常从太阳处于某一位置时开始算起(夏[冬]至或春[秋]分), 包括 12 个月。古人通过增加一年的天数或月数, 或者通过改变月份的天数大致准确地矫正了十二个太阴月与一个太阳年之间的差异。一个纪元包括一系列的年代, 它从新纪元这个确定的节点开始算起。

新约时期使用的主要历法是埃及的历法, 这种历法将透特月 1 日, 也就是 8 月 29 日作为新的一年的开始; 叙利亚和马其顿的历法将海坡波拉特斯 (Hyperberetaios) 月 1 日, 即 10 月 1 日作为新年第一天; 儒略历将 1 月 1 日作为新的一年的开始; 犹太历将提斯利月 (九月或十月) 1 日或尼散月 (三月或四月) 1 日作为新年第一天。新约时期使用的纪元是塞琉古王朝时期的纪元, 从古老马其顿历的公元前 312 年迪奥斯 (Dios) 月 1 日, 也就是 10 月 7 日开始算起, 在巴比伦历法中从公元前 311 年巴散努月 1 日, 即 4 月 3 日开始; 以四年为一周期的希腊纪元从公元前 776 年 7 月 1 日开始; 罗马纪元从建罗马城开始算起 (拉丁语: *ab urbe condita*)。罗马古文物研究者瓦罗认为罗马在公元前 753 年 4 月 21 日建立罗

the founding of Rome, but in practice the year was reckoned from Jan. 1 (Lietzmann, *Zeitrechnung*, p. 12); accordingly A.U.C. 753 = 1 B.C. and A.U.C. 754 = A.D. 1.

The Christian era is reckoned from the birth of Jesus and based upon the calculations of Dionysius Exiguus, who, in preparing Easter tables in A.D. 525, said: "We have chosen to note the years from the incarnation of our Lord Jesus Christ." The date established was at least four years too late, however, for by this reckoning Herod the Great, under whom Jesus was born, died in 4 B.C. In the discussion of the chronology of the life of Jesus, the Varronian era will be used coordinately with the Dionysian.

I. Chronology of the Life of Jesus

A. Birth of Jesus

1. Death of Herod
2. Census of Quirinius
3. Star of the Magi
4. Course of Abijah
5. Day and Month
6. Summary

B. Baptism of Jesus

C. First Passover

D. Death of John the Baptist

E. Length of Jesus' Ministry

F. Death of Jesus

G. Summary of Dates

II. Chronology of the Apostolic Age

A. Paul's Conversion

B. Death of Herod Agrippa I

C. Famine under Claudius

D. Sergius Paulus

E. Edict of Claudius

F. Gallio

G. Festus

H. Relative Chronology of Acts

马城，但实际上这一年以 1 月 1 日作为新年的开始 (Lietzmann, *Zeitrechnung*, 12 页); 因此，罗马建城之后 753 年就是公元前 1 年，罗马建城之后 754 年就是公元 1 年。

基督纪元从基督诞生开始算起，以狄尼修(小)推算的日期为依据，狄尼修(小)在公元 525 年布置复活节餐桌时说道：“我们选择从耶稣基督道成肉身开始记录年份。”不过，他确定的这个时间至少晚了 4 年，因为按照他的计算方法，希律大帝死于公元前 4 世纪，耶稣就出生在希律大帝统治时期。在讨论耶稣生平的年表时，将会同时使用瓦罗确定的年代和狄尼修确定的年代。

I. 耶稣生平的年表

A. 耶稣诞生的时间

1. 希律死亡的时间
2. 居里扭普查人口的时间
3. 博士看到那颗星的时间
4. 亚比雅担任祭司的时间
5. 耶稣诞生的日期和月份
6. 综述

B. 耶稣受洗的时间

C. 第一个逾越节时间

D. 施洗约翰死亡时间

E. 耶稣传道的的时间

F. 耶稣受难时间

G. 年代总结

II. 使徒时期的年表

A. 保罗悔改时间

B. 希律亚基帕一世死亡时间

C. 革老丢统治年间大饥荒的爆发时间

D. 士求保罗生活的年代

E. 革老丢下诏的时间

F. 迦流作方伯的时间

G. 非斯都作巡抚的时间

H. 《使徒行传》的相对年代

- I. Pauline Epistles
- J. Release and Death of Paul
- K. Death of Peter
- L. Death of James the Just
- M. The Synoptic Gospels
- N. Death of John
- O. Summary of Dates

- I. 保罗书信的创作时间
- J. 保罗被释放和殉道的时间
- K. 彼得的殉道时间
- L. 公义的雅各殉道时间
- M. 对观福音书的创作时间
- N. 使徒约翰的去世时间
- O. 年代总结



Manger in the grotto beneath the Church of the Nativity at Bethlehem. The birth of Jesus may be assigned to the period 7 B.C. to 4 B.C. (W. S. LaSor)

上图是在伯利恒圣诞教堂地下的洞穴中发现的马槽。耶稣可能出生在公元前7年至公元前4年之间的某一天。(W. S. LaSor)

I. Chronology of the Life of Jesus.-A. Birth of Jesus. Jesus was born before the death of Herod the Great (Mt. 2:1ff.), at the time of a census or enrollment made in the territory of Herod in accordance with a decree of Augustus, during the governorship of Quirinius (RSV; AV Cyrenius) in the Roman province of Syria (Lk. 2:1f.). At the time of Jesus' birth a star led the Magi of the East to seek in Jerusalem the infant whom they subsequently found in Bethlehem (Mt. 2:1ff). John the Baptist was born six months before Jesus (Lk. 1:36), also in the days of Herod (Lk. 1:5; cf. 2:1), after his father Zechariah, of the priestly course of Abijah, had been performing the functions of his office in the temple.

I. 耶稣生平的年表。A. 耶稣降生的时间。耶稣在希律大帝去世前降生(太 2:1 起), 此时罗马行省叙利亚的巡抚居里扭(《修订标准译本》和《钦定版圣经》译为 Cyrenius[居里扭])按照奥古斯都的命令在希律的领土范围内进行了一次人口普查或报名上册(路 2:1-2)。耶稣诞生时, 东方的博士在一颗星星的指引下往耶路撒冷寻找一个婴孩, 他们后来在伯利恒找到这个婴孩(太 2:1 起)。施洗约翰也出生于希律时期(路 1:5; 参: 路 2:1), 在他父亲, 也就是亚比雅班里的祭司撒迦利亚在圣殿中任职之后, 且比耶稣早出生 6 个月(路 1:36)。

1. Death of Herod. The death of Herod the Great occurred in the spring of 750/4. (These alternative numbers signify A.U.C. or A.D., 750 A.U.C. = 4 B.C., etc.) He ruled from his appointment in Rome 714/40

1. 希律死亡时间。希律大帝在罗马建城之后 750 年或公元前 4 年的春季逝世。(这些可以相互替换的数字分别表示罗马建城纪元和基督纪元, 罗马建城之后 750 年就是公元前 4 年。)罗马建城

(Josephus *Ant.* xiv.14.4f.; in the consulship of Caius Domitius Calvinus and Caius Asinius Pollio) thirty-seven years, and from his accession in Jerusalem after the capture of the city 717/37 (*Ant.* xiv.16.1–3; *BJ* i.17.9; 18.1–3; Dio Cassius *Hist.* xlix.22; cf. Schürer, *HJP*², I, 284 n.11) thirty-four years (*Ant.* xvii.18.1; *BJ* i.33.7f.; cf. *HJP*², I, 326 n.165, where it is shown that Josephus reckons a year too much, probably counting from Nisan 1 and including partial years). Just before Herod's death there was an eclipse of the moon (*Ant.* xvii.6.4). According to astronomical calculations an eclipse was visible in Palestine on Mar. 23 and Sept. 15, 749/5; Mar. 12, 750/4; and Jan. 9, 753/1. Of these the most probable is that of Mar. 12, 750/4. Soon after the eclipse Herod put to death his son Antipater and died five days later (*Ant.* xvii.7; *BJ* i.33.7). Shortly after Herod's death the Passover was near at hand (*Ant.* xvii.6.4–9.3). In this year Nisan 14 fell on April 11; and as Archelaus had observed seven days of mourning for his father before this, Herod's death would fall between Mar. 17 and Apr. 4. But as the thirty-seventh (thirty-fourth) year of his reign was probably reckoned from Nisan 1 or Mar. 29, his death may be dated between Mar. 29 and Apr. 4, 750/4.

This date for Herod's death is confirmed by the evidence for the duration of the reigns of his three sons. Archelaus was deposed in 759/6 (Dio Cassius *Hist.* lv.27; in the consulship of Aemilius Lepidus and Lucius Arruntius) in the tenth year of his reign (*Ant.* xvii.13.2; cf.

之后 714 年或公元前 40 年，希律就被罗马帝国封为耶路撒冷的王 (Josephus *Ant.* xiv.14.414.5; 该尤·多米丢·卡尔维努斯和该尤·阿西尼乌斯·波利奥执政时期)，在位 37 年，他在罗马建城之后 717 年或公元前 37 年占领了耶路撒冷 (*Ant.* xiv.16.1–3; *BJ* i.17.9; 18.1–3; Dio Cassius *Hist.* xlix.22; 参: Schürer, *HJP*², I, 284, 注释 11)，之后统治耶路撒冷 34 年 (*Ant.* xvii.18.1; *BJ* i.33.7–33.8; 参: *HJP*², I, 326, 注释 165, 这些作品表明约瑟夫斯计算出的时间太长了，这个时间可能从尼散月 1 日算起，包括了一些不完整的年份)。就在希律去世之前，天上出现了一次月食 (*Ant.* xvii.6.4)。根据天文学计算结果，罗马建城之后 749 年或公元前 5 年 3 月 23 日和 9 月 15 日，罗马建城之后 750 年或公元前 4 年 3 月 12 日，以及罗马建城之后 753 年或公元 1 年 1 月 9 日在巴勒斯坦地区都出现过一次月食。希律去世时出现的月食最有可能是罗马建城之后 750 年或公元前 4 年 3 月 12 日那次月食。月食过后不久希律将儿子安提帕特处死并于五天后去世 (*Ant.* xvii.7; *BJ* i.33.7)。希律死后不久就要过逾越节了 (*Ant.* xvii.6.4–9.3)。在这一年，尼散月 14 日恰逢 4 月 11 日；由于逾越节之前，亚基老已为他的父亲服丧 7 天，所以希律去世的日期应该介于 3 月 17 日与 4 月 4 日之间。但因为希律在位第三十七年 (第三十四年) 可能从尼散月 1 日或 3 月 29 日开始算起，所以希律可能死于罗马建城之后 750 年或公元前 4 年 3 月 29 日与 4 月 4 日之间的某一天。

希律三个儿子在位时间的证据证实了希律死亡的年代。亚基老在罗马建城之后 759 年或公元 6 年 (Dio Cassius *Hist.* lv.27; 埃米利乌斯·雷比达 [Aemilius Lepidus] 和卢修斯·阿伦提乌斯 [Lucius Arruntius] 执政期间)，也就是他在位第十年被罢黜 (*Ant.* xvii.13.2; 参: *BJ* ii.7.3,

BJ ii.7.3, which gives the year as the 9th). Antipas was deposed most probably in the summer of 792/39 (*Ant.* xvii.7.1f.; cf. 6.11; xix.8.2; *BJ* ii.9.6; *HJP*², I, 352 n. 42, and 327 n.165). There are coins of Antipas from his forty-third year (F. W. Madden, *Coins of the Jews* [1881], pp. 121ff.). The genuineness of a coin from the forty-fourth year is questioned by Schürer but accepted by Madden. The coin from the forty-fifth year is probably spurious (*HJP*², I, 327 n.165). Philip died after reigning thirty-seven years, in the twentieth year of Tiberius—Aug. 19, 786/33–787/34 (*Ant.* xviii.4.6). There is also a coin of Philip from his thirty-seventh year (Madden, p. 126). Thus Archelaus, Antipas, and Philip began to reign in 750/4. The death of Herod in 4 B.C. has been questioned by W. E. Filmer in *JTS*, N.S. 17 (1966), 283–298, but decisively reaffirmed by T. D. Barnes in *JTS*, N.S. 19 (1968), 204–209.

2. *Census of Quirinius*. The census or enrollment, which according to Lk. 2:1f was the occasion of the journey of Joseph and Mary to Bethlehem where Jesus was born, is connected with a decree of Augustus embracing the Greco-Roman world. This decree must have been carried out in Palestine by Herod and probably in accordance with the Jewish method—each going to his own city—rather than the Roman. Certainly there is no intimation of an insurrection such as characterized a later census (Acts 5:37; *Ant.* xviii.1.1; *BJ* ii.17.7; cf. Tacitus *Ann.* vi.41; Livy *Epit.* cxxxviii–cxxxix; Dessau, no. 212, col. 2, line 36), and this may have been due in no small measure

这部作品描述道，亚基老在登基后第九年被罢黜。安提帕很可能在罗马建城之后 792 年或公元 39 年夏天被罢黜 (*Ant.* xvii.7.1-7.2; 参: 6.11; xix.8.2; *BJ* ii.9.6; *HJP*², I, 352, 注释 42、327 和 165)。学者们发现了一些安提帕四十三年 的硬 币 (F. W. Madden, *Coins of the Jews* [1881], 121 页起)。斯切 尔 (Schürer) 对安提帕四十四年硬 币 的 真 实 性 表 示 了 质 疑, 但 马 登 (Madden) 却 承 认 了 这 些 硬 币 的 真 实 性。安提帕四十四年的硬 币 可 能 是 伪 造 的 (*HJP*², I, 327, 注释 165)。腓力继位三十七年后 去 世, 这 一 年 也 是 提 比 略 二 十 年——罗 马 建 城 之 后 786 年 或 787 年, 或 者 公 元 33 年 或 34 年 的 8 月 19 日。学者们也 发 现 了 一 枚 腓 力 三 十 七 年 的 硬 币 (Madden, 126 页)。因此, 亚基老、 安提帕和腓力从罗马建城之后 750 年 或 公 元 前 4 年 开 始 各 自 的 统 治。菲尔默 (W. E. Filmer) 在 作 品 中 (*JTS*, 新 辑 17[1966], 283–298) 对 希 律 死 于 公 元 前 4 年 的 说 法 表 示 了 质 疑, 但 巴 尔 内 斯 (T. D. Barnes) 在 作 品 中 (*JTS*, 新 辑 19[1968], 204–209) 再 次 肯 定 了 这 种 说 法。

2. 居里扭普查人口的时间。根据《路加福音》2:1-2 中的描述, 当约瑟和马利亚来到耶稣诞生地伯利恒时, 居里扭进行了一次人口普查, 这次人口普查与奥古斯都向希腊和罗马世界颁布的法令有关。希律可能按照犹太人的方法, 而不是按照罗马人的方法在巴勒斯坦地区执行了这个法令——要求百姓各归各乡。没有任何暗示表明, 这次人口普查像后来的人口普查那样引起了叛乱 (徒 5:37; *Ant.* xviii.1.1; *BJ* ii.17.7; 参: Tacitus *Ann.* vi.41; Livy *Epit.* cxxxviii–cxxxix; Dessau, 注释 212, 第 2 栏, 第 36 行), 这在很大程度上是因为这次人口普查采用了不同的方法。约瑟夫斯和路加都提到了居里扭后来在亚基老被罢黜时所进行的人口普查, 同时提到

to a difference in method. Both Josephus and Luke mention the later census made by Quirinius on the deposition of Archelaus, together with the insurrection of Judas that accompanied it. But while Josephus does not mention the Herodian census—although there may be some intimation of it in *Ant.* xvi.9.3 and xvii.2.4 (cf. Wm. M. Ramsay, *Was Christ Born at Bethlehem?* [3rd ed. 1905], pp. 178ff.)—Luke carefully distinguishes the two, characterizing the census at the time of Jesus' birth as "first," i.e., first in a series of enrollments connected either with Quirinius or with the imperial policy inaugurated by the decree of Augustus.

The Greco-Roman writers of the time do not mention this decree, and later writers (Cassiodorus, Isidorus, and Suidas) cannot be relied upon with certainty as independent witnesses. Yet the geographical work of Agrippa and the preparation of a *breviarium totius imperii* by Augustus (*Tacitus Ann.* i.11; *Dio Cassius Hist.* liii.30; lvi.33; cf. T. Mommsen, *Römisches Staatsrecht* [1887–1888], II, 1025 n. 3), together with the interest of the emperor in the organization and finances of the empire and the attention he gave to the provinces (J. Marquardt, *Römische Staatsverwaltung* [2nd ed. 1881], II, 211f., cf. 217), are indirectly corroborative of Luke's statement. Augustus himself conducted a census in Italy in 726/28, 746/8, 767/14 and in Gaul in 727/27 (*Dio Cassius* liii.22.5; *Livy Epit.* cxxxiv), and had a census taken in other provinces (Pauly-Wissowa, III/2, 1918f.; Marquardt, II, 213). For Egypt there is evidence of a regular periodic census every fourteen years extending back to 773/20 (Ramsay, pp. 131ff.; B. Grenfell

了这次人口普查过程中出现的犹太叛乱。不过，虽然约瑟夫斯没有提到希律的人口普查，尽管这次人口普查可能指的是《犹太古史》十六卷9章3节至十七卷2章4节中的那次人口普查（参：Wm. M. Ramsay, *Was Christ Born at Bethlehem?* [1905年第3版], 178页起），但是路加谨慎区分了这两次人口普查，耶稣出生时的那次人口普查被称为“第一次人口普查”，也就是说，第一次报名上册要么与居里扭有关，要么与奥古斯都法令中颁布的帝国政策有关。

这一时期的希腊和罗马作者没有提到这个法令，后期作者（Cassiodorus、Isidorus 和 Suidas）显然不能作为独立的见证者。不过，阿古利巴的地理学作品、奥古斯都为 *breviarium totius imperii* 所做的准备（*Tacitus Ann.* i.11; *Dio Cassius Hist.* liii.30; lvi.33; 参：T. Mommsen, *Römisches Staatsrecht* [1887–1888], II, 1025, 注释3），以及这位皇帝对帝国组织机构、财政和行省的关注（J. Marquardt, *Römische Staatsverwaltung* [1881年再版], II, 211-212, 参：217）都间接证实了路加的描述。奥古斯都分别在罗马建城之后726年或公元前28年、罗马建城之后746年或公元前8年和罗马建城之后767年或公元14年在意大利进行了人口普查，并于罗马建城之后727年或公元前27年普查了高卢的人口（*Dio Cassius* liii.22.5; *Livy Epit.* cxxxiv），另外他还普查了其他行省的人口（Pauly-Wissowa, III/2, 1918-1919; Marquardt, II, 213）。证据表明，埃及从罗马建城之后773年或公元20年开始每14年就要定期普查一次人口（Ramsay, 131页起; B. Grenfell 和 A. Hunt, *Oxyrhynchus Papyri*, II [1898],

and A. Hunt, *Oxyrhyncus Papyri*, II [1898], 207ff.; U. Wilcken, *Griechische Ostraka* [1899], I, 444ff.), and it is not improbable that this procedure was introduced by Augustus (*HJP*², I, 404 n. 17). The inference from Egypt to similar conditions in other provinces must indeed be made cautiously (Wilcken, p. 449; Marquardt, p. 441); yet in Syria the regular *tributum capitis* seems to imply some such preliminary work (Marquardt, II, 200 n. 2; Ramsay, p. 154).

The time of the decree is stated only in general terms by Luke, and it may have been as early as 727/27 (Marquardt, II, 212) or as late as 746/8 (Ramsay, pp. 158ff.), its execution in different provinces and subject kingdoms being carried out at different times. Hence Luke dates the census in the kingdom of Herod specifically by connecting it with the administrative functions of Quirinius in Syria. But as P. Quintilius Varus was the legate of Syria just before and after the death of Herod from 748/6 to 750/4 (*Ant.* xvii.5.2; 9.3; 10.1, 9; 11.1; Tacitus *Hist.* v.9; and coins in J. Eckhel, *Doctrina numorum veterum* [1792–1798], III, 275) and his predecessor was C. Sentius Saturninus from 745/9 to 748/6 (*Ant.* xvi.9.1; 10:8; xi.3; xvii.1.1; 2.1; 3.2), there seems to be no place for Quirinius during the closing years of Herod's reign. Tertullian indeed speaks of Saturninus as legate at the time of Jesus' birth (*Adv. Marc.* iv.9). The interpretation of Luke's statement as indicating a date for the census before Quirinius was legate (C. G. Wieseler, *Chronologische Synopse* [1843], p. 116; M. J. Lagrange, *RB*, 20 [1911], 80–84) is inadmissible. It is possible that the connection of the census with Quirinius may be due to his having

207 起; U. Wilcken, *Griechische Ostraka* [1899], I, 444 起), 有可能是奥古斯都将人口普查带到了埃及 (*HJP*², I, 404, 注释 17)。实际上, 必须谨慎地推测埃及的人口普查与其他行省中的人口普查是否类似 (Wilcken, 449 页; Marquardt, 441 页); 不过, 人口普查似乎为叙利亚定期征收人头税 (*tributum capitis*) 做了准备 (Marquardt, II, 200, 注释 2; Ramsay, 154 页)。

路加仅仅笼统地陈述了这部法令颁布的时间, 可能早在罗马建城之后 727 年或公元前 27 年 (Marquardt, II, 212) 就已经被颁布出来, 也可能到罗马建城之后 746 年或公元前 8 年才被颁布出来 (Ramsay, 158 页起), 罗马帝国的不同的行省和附属国在不同的时期执行了这部法令。因此, 路加将居里扭在叙利亚的行政职责与这部法令联系起来, 进而确定希律王国内这次人口普查的时间。但由于在希律王去世前后, 瓦卢斯 (P. Quintilius Varus) 从罗马建城之后 748 年或公元前 6 年到罗马建城之后 750 年或公元前 4 年一直担任罗马教皇在叙利亚的使节 (*Ant.* xvii.5.2; 9.3; 10.1, 9; 11.1; Tacitus *Hist.* v.9; 硬币, 参: J. Eckhel, *Doctrina numorum veterum* [1792–1798], III, 275), 而撒土尼努 (C. Sentius Saturninus) 是在瓦卢斯之前从罗马建城之后 745 年或公元前 9 年至罗马建城之后 748 年或公元前 6 年担任罗马教皇的使节 (*Ant.* xvi.9.1; 10:8; xi.3; xvii.1.1; 2.1; 3.2), 所以居里扭似乎不太可能在希律统治末年成为罗马教皇的使节。特土良确实提到过撒徒尼努是耶稣降生时罗马教皇的使节 (*Adv. Marc.* iv.9)。有人认为路加的描述表明居里扭在作罗马教皇使节之前就进行了这次人口普查, 这种解释是不能被接受的 (C. G. Wieseler, *Chronologische Synopse* [1843], 116 页; M. J. Lagrange,

brought to completion what was begun by one of his predecessors; or Quirinius may have been commissioned especially by the emperor as *legatus ad census accipiendos* to conduct a census in Syria, and this commission may have been connected temporally with his campaign against the Homonadenses in Cilicia (Tacitus *Ann.* iii.48; cf. E. Noris, *Cenotaphia Pisana* [1681], pp. 320ff.; Ramsay, p. 238). It has also been suggested by R. Bour (*L'Inscription de Quirinius* [1897], pp. 48ff.) that Quirinius may have been an imperial procurator specially charged with authority in the matter of the Herodian census. The titulus Tiburtinus (*CIL*, XIV, 3613; Dessau, no. 918), if rightly assigned to him—and there seems to be no sufficient reason for questioning the conclusiveness of Mommsen's defense of this attribution (cf. W. Liebenam, *Forschungen zur Verwaltungsgeschichte* [1888], p. 365)—proves that he was twice legate of Syria, and the titulus Venetus (*CIL*, III, 6687; Dessau, no. 2683) gives evidence of a census conducted by him in Syria. His administration is dated by Ramsay (p. 243) in 747/7; by Mommsen in the end of 750/4 or 751/3 (pp. 172ff.). The synchronism of the second census of Quirinius with the periodic year of the Egyptian census is probably only a coincidence, for it was occasioned by the deposition of Archelaus; but its extension to Syria may be indicative of its connection with the imperial policy inaugurated by Augustus (Tacitus *Ann.* vi.41; Ramsay, pp. 161f.). Stauffer (pp. 25f.) suggests that in Syria the *prima descriptio Romana* was a long process: what Luke describes is the *apographa*, a systematic listing of all taxable persons and property for which everyone had to

RB, 20 [1911], 80–84)。有可能因为居里扭完成了上一任罗马教皇使节所开展的人口普查，所以他才与人口普查联系在一起；或者罗马皇帝可能特别任命他为叙利亚人口普查的使节 (*legatus ad census accipiendos*)，这个临时的任命可能与居里扭与基利家的何曼纳丹族人的争战有关 (Tacitus *Ann.* iii.48; 参: E. Noris, *Cenotaphia Pisana* [1681], 320 页起; Ramsay, 238 页)。博尔 (R. Bour, *L'Inscription de Quirinius* [1897], 48 页起) 也认为, 居里扭可能是罗马皇帝专门任命的巡抚, 全权处理希律的人口普查问题。如果名为 Tiburtinus 的拉丁铭文中 (*CIL*, XIV, 3613; Dessau, 注释 918) 记录的普查人口之人正是居里扭, 那么似乎就没有充分的理由质疑莫姆森 (Mommsen) 对居里扭职位的辩护总结 (参: W. Liebenam, *Forschungen zur Verwaltungsgeschichte* [1888], 365 页), 这个铭文证明居里扭曾两次被任命为罗马教皇在叙利亚的使节, 名为 Venetus 的铭文也可以证明 (*CIL*, III, 6687; Dessau, 注释 2683), 居里扭曾在叙利亚进行过人口普查。拉姆塞 (Ramsay) 认为居里扭在罗马建城之后 747 年或公元前 7 年担任驻叙利亚的使节 (243 页); 而莫姆森则认为居里扭在罗马建城之后 750 年或公元前 4 年, 或是在罗马建城之后 751 年或公元前 3 年担任驻叙利亚的使节 (172 页起)。居里扭的第二次人口普查与埃及定期进行的人口普查恰好处于同一年, 这可能仅仅是巧合而已, 因为这是由亚基老被罢黜造成的; 但叙利亚的这次人口普查可能表明了它与奥古斯都颁布的帝国政策的关系 (Tacitus *Ann.* vi.41; Ramsay, 161-162 页)。斯托弗 (Stauffer, 25 页起) 认为, *prima descriptio Romana* 在叙利亚是一个很长的过程: 路加的描述是 *apographa*, 即系统地记录每一位纳税人和所有人亲自上报的财产; 约瑟夫斯的描述是 *apotimesis*, 即官方对税额的估定。约瑟夫斯认为, 居里扭 (30-31

appear personally; what Josephus reports is the *apotimesis*, the official assessment of taxes. Quirinius, he thinks (pp. 30f.), was Roman commander-in-chief of the Orient from 12 B.C. to A.D. 16; he began the *apographa* in Palestine in 7 B.C., completed the *apotimesis* in A.D. 7. J. Vardaman in an unpublished paper (“Lysanias and Quirinius: A New Solution through Micrographics” [1975]) adduces evidence that, while Saturninus and Varus were indeed legates of Syria, the supreme authority in Syria and other eastern territories was Quirinius, who served continuously as proconsul of Syria and Cilicia from 11 B.C. until at least 3 B.C. (therefore until after the death of Herod the Great) and at the same time was also procurator of numerous provinces, including Judea.

3. *Star of the Magi*. The identification of the star of the Magi (Mt. 2:2; cf. 2:7, 9, 16; Macrobius *Saturnalia* II, 4; Ramsay, pp. 215ff.) and the determination of the time of its appearance cannot be made with certainty, although it has been associated with a conjunction in 747/7 and 748/6 of Saturn and Jupiter in the sign of Pisces—a constellation that was thought to stand in close relation to the Jewish nation (C. L. Ideler, *Handbuch der mathematischen und technischen Chronologie* [1825], II, 400ff.). This very conjunction was in fact recorded at this time in Babylonia (P. Schnabel in *Zeitschrift für Assyriologie*, 36 [1925], 66–70). When the Magi came to Jerusalem, however, Herod was present in the city; and this must have been at least several months before his death, for during that time he was sick and absent from Jerusalem (*Ant.* xvii.6.1ff.; *BJ* i.33.1ff.).

页)从公元前12年至公元16年担任罗马在东方的最高统帅;他从公元前7世纪开始系统地记录巴勒斯坦地区的每一位纳税人和所有人亲自上报的财产,并于公元7年完成了官方对税额的估定。瓦达曼(J. Vardaman)在一篇未发表的文章中(“Lysanias and Quirinius: A New Solution through Micrographics” [1975])举证说,虽然撒土尼努和瓦卢斯的确是罗马教皇驻叙利亚的使节,但叙利亚和其他东方地区的最高权威却是居里扭,他从公元前11年至少到公元前3年一直担任叙利亚和基利家的巡抚(因此,直到希律王死后他一直是两地的巡抚),与此同时他还是包括犹太在内的诸多行省的行政长官。

3. 博士看到那颗星的时间。无法确定博士看到的那颗星是什么星(太2:2;参:太2:7, 9, 16; Macrobius *Saturnalia* II, 4; Ramsay, 215页起),也无法确定这颗星出现的时间,但这颗星可能与罗马建城之后747或公元前7年和罗马建城之后748年或公元前6年双鱼座中土星和木星的汇合有关——双鱼座被认为是与犹太民族存在密切关系的星座(C. L. Ideler, *Handbuch der mathematischen und technischen Chronologie* [1825], II, 400起)。巴比伦实际上记录了木星和土星的这次汇合(P. Schnabel in *Zeitschrift für Assyriologie*, 36 [1925], 66–70)。然而,当博士来到耶路撒冷时,希律王也在耶路撒冷;这时距离希律去世至少还有几个月的时间,因为在他死前那几个月,他得了病,离开了耶路撒冷(*Ant.* xvii.6.1起; *BJ* i.33.1起)。

Another possibility (and perhaps a complementary one, if the conjunction may be taken as a preliminary sign) is to connect the star with celestial observations recorded in Chinese sources. Here a comet or nova is reported in March, 5 B.C., and in April, 4 B.C. (K. Lundmark in *Actes du VIIe Congrès International d'Histoire des Sciences* [1953], pp. 436–39; H. W. Montefiore, *Nov.Test.*, 4[1960], 143f.).

4. *Course of Abijah.* Chronological calculation of the time of the service of the priestly course of Abijah in the temple have been made by reckoning back from the time of the course of Jehoiarib, which, according to Jewish tradition, was serving at the time of the destruction of Jerusalem by Titus. These calculations have been held to be uncertain (*GJV*, II, 337 n. 3; briefer in *HJP*, II/1, 274 n. 211; cf. T. Lewin, *Fasti Sacri* [1865], p. 836), but a six-year almanac from Qumrân also gives the number, name, and order of the priestly courses and confirms Tishri 1 as the beginning point of their rotation, leading together with other evidence to a possible fixing of the Annunciation to Mary in the spring of the year and of the birth of Jesus around the time of the winter solstice (R. T. Beckwith, *RQ*, 33 [1977], 73–94).

5. *Day and Month.* As to the day and month of Jesus' birth, Dec. 25 was celebrated by the Church in the West as early as the 2nd cent., if the date determined by Hippolytus be genuine (cf. A. Ehrhard, *Altchristliche Literature* [1900], p. 383); but Jan. 6 was celebrated in the East as the anniversary both of the birth and of the baptism. Since these are

另一种说法（可能是一个补充，如果土星和木星的汇合可以视为一种征兆，）将这颗星与汉语文献中记载的天文现象联系起来。据记载，公元前5年3月和公元前4年4月天上出现了一颗彗星或新星（K. Lundmark, *Actes du VIIe Congrès International d'Histoire des Sciences* [1953], 436–439 页；H. W. Montefiore, *Nov.Test.*, 4[1960], 143-144）。

4. 亚比雅担任祭司的时间。通过估计耶何雅立任祭司的时间可以计算出亚比雅在圣殿中履行祭司职分的年代，根据犹太人的传说，耶何雅立在提图斯皇帝摧毁耶路撒冷时担任祭司一职。无法确定这些计算出的年代是否准确（*GJV*, II, 337, 注释 3；更简短的描述，见 *HJP*, II/1, 274, 注释 211；参：T. Lewin, *Fasti Sacri* [1865], 836 页），不过，昆兰文献中的一个六年的年历指出了祭司的任期、祭司的名字和顺序，并证实了提斯利月 1 日是祭司轮值的开始时间，根据这个六年的年历和其他的证据，天使向马利亚报喜可能发生在春天，耶稣可能在冬至前后出生（R. T. Beckwith, *RQ*, 33 [1977], 73–94）。

5. 耶稣诞生的日期和月份。如果希坡律陀确定的日期是正确的，那么耶稣的出生日期是 12 月 25 日，西方的教会早在公元 2 世纪就在每年 12 月 25 日庆祝耶稣诞生（参：A. Ehrhard, *Altchristliche Literature* [1900], 383 页）；但是东方每年在 1 月 6 日举行庆祝活动，并将这一天视为耶稣降生和受洗的日子。因为这两个日期都是古代记录的冬至时间，所

both ancient recorded datings for the winter solstice, this fact may have contributed to the choice of the exact dates, understandably if there were already a historical tradition that Jesus had been born around that time of the year. That shepherds were keeping watch over their flocks at night when Jesus was born (Lk. 2:8) does not make it impossible that the season of the year was winter. (See R. T. Beckwith, *RQ*, 33 [1977], 73–94.)

6. *Summary.* The birth of Jesus may therefore be assigned to the period 747/7 to 750/4, before the death of Herod, at the time of a census made by Herod in accordance with a decree of Augustus and when Quirinius was exercising extraordinary authority in Syria—Saturninus or Varus being the regular legate of the province, i.e., probably in 747/7–748/6, or perhaps in 749/5–750/4.

B. Baptism of Jesus. The Synoptic Gospels begin their description of the public ministry of Jesus with an account of the ministry of John the Baptist (Mt. 3:1ff.; Mk. 1:1ff.; Lk. 3:1ff.; cf. Jn. 1:19ff.; 4:24; Josephus *Ant.* xviii.3.3), and Luke definitely dates the baptism of Jesus by John in the fifteenth year of Tiberius. Luke also designates this event as the beginning of Jesus' ministry, and by stating Jesus' age approximately brings it into connection with the date of His birth. If Luke reckoned the reign of Tiberius from the death of Augustus, Aug. 19, 767/14, the fifteenth year would extend from Aug. 19, 781/28 to Aug. 18, 782/29. This indeed was one of the common modes of reckoning the imperial

以这一事实可以帮助学者们确定耶稣诞生的准确日期,如果有一种历史传统认为耶稣在当年的冬至前后已经出生,那么这种说法也是可以理解的。根据《路加福音》2:8的描述,耶稣降生时,牧羊人在夜间看守着羊群,这一描述并不能否定耶稣在冬季出生。(见 R. T. Beckwith, *RQ*, 33 [1977], 73–94.)

6. 综述。因此,耶稣可能在希律王死前,于罗马建城之后 747 年或公元前 7 年至罗马建城之后 750 年或公元前 4 年之间的某一天降生,此时希律王正在按照奥古斯都的命令进行人口普查,此时,居里扭正在叙利亚行使特殊的权柄——撒土尼努和瓦卢斯正在担任罗马教皇驻叙利亚行省的普通使节,此时可能处于罗马建城之后 747 年或公元前 7 年至罗马建城之后 748 年或公元 6 年之间,或者可能处于 749 年或公元前 5 年至罗马建城之后 750 年或公元 4 年之间。

*B. 耶稣受洗的时间。*对观福音书从叙述施洗约翰传道开始描述耶稣公开传道(太 3:1 起;可 1:1 起;路 3:1 起;参:约 1:19 起; 4:24; Josephus *Ant.* xviii.3.3),路加认为约翰在提庇留在位十五年为耶稣施洗。路加同时指出耶稣受洗标志着耶稣传道的开始,他提到了耶稣传道时的年龄,从而大致可以推算出耶稣出生的日期。根据路加的描述,如果提庇留在罗马建城之后 767 年,即公元 14 年 8 月 19 日奥古斯都去世时登上了皇位,那么提庇留在位十五年就是从罗马建城之后 781 年,即公元 28 年 8 月 19 日到罗马建城之后 782 年,即公元 29 年 8 月 18 日。这实际上是计算帝王统治时间的普通方法之一。路加似乎没有从提庇留掌握政治大权或封为皇帝的时候开始计算他的在位时间,从本

reigns. The mode of reckoning from the assumption of the tribunician power or from the designation as emperor is altogether unlikely in Luke's case and intrinsically improbable, since for Tiberius the one began in 748/6 and the other in 745/9 (Dio Cassius lv.9; liv.33; Velleius ii.99; Suetonius *Tiberius* 9). But if, as seems likely, the method of reckoning by imperial years rather than by the yearly consuls was not definitely fixed when Luke wrote, it is possible that he may have counted the years of Tiberius from his appointment in 764/11 or 765/12 to equal authority with Augustus in the provinces (Velleius ii.121; Suetonius *Tiberius* 20; Tacitus *Ann.* i.3). This method seems not to have been employed elsewhere (Lewin, pp. 1143f.; cf. Ramsay, pp. 202f.). The coins of Antioch in which it is found are regarded as spurious (Eckhel, III, 276), the genuine coins reckoning the reign of Tiberius from the death of Augustus (III, 278). If Luke reckoned the reign of Tiberius from 764/11 or 765/12, the fifteenth year would fall in 778/25 or 779/26, probably the latter. At all events, Luke's "about thirty" for Jesus' age at the time is only approximate.

C. *First Passover.* At the time of the first Passover in Jesus' ministry the Herodian temple had been under construction for forty-six years (Jn. 2:20), Herod began the temple in the eighteenth year of his reign (*Ant.* xv.11.1, which probably corrects the statement in *BJ* i.21.1 that it was the fifteenth year; cf. *HJP*², I, 292 n. 12). As Josephus reckons from the accession of Herod in 717/37, the eighteenth year would be 734/20 to 735/19 and forty-six years later would be

质上说, 这种计算方法也是不可能的, 因为有人说提庇留在罗马建城之后 748 年, 即公元前 6 年登上帝位, 也有人说他在罗马建城之后 745 年, 即公元前 9 年登上帝位 (Dio Cassius lv.9; liv.33; Velleius ii.99; Suetonius *Tiberius* 9)。但是, 如果路加在写《路加福音》时, 以皇帝登基年数而不是以执政官在位年数计算年代的方法还没有完全确定下来, 那么路加可能从罗马建城之后 764 年, 即公元 11 年, 或者从罗马建城之后 765 年, 即公元 12 年提庇留在行省中成为与奥古斯都平起平坐的权威时开始计算提庇留在位时间 (Velleius ii.121; Suetonius *Tiberius* 20; Tacitus *Ann.* i.3)。其他地方中似乎没有使用这种计算方法 (Lewin, 1143-1144 页; 参: Ramsay, 202-203 页)。安提阿的硬币之所以被认为是伪造的, 用的就是这种计算方法 (Eckhel, III, 276), 而真实的硬币从奥古斯都去世开始计算提庇留在位时间 (III, 278)。如果路加从罗马建城之后 764 年, 即公元 11 年, 或者罗马建城之后 765 年, 即公元 12 年开始计算提庇留在位时间, 那么提庇留在位第十五年是应该是罗马建城之后 778 年, 即公元 25 年, 或者罗马建城之后 779 年, 即公元 26 年, 后一个时间更有可能成立。总之, 《路加福音》中提到了耶稣传道时“约三十岁”, 这个年龄只是概数。

C. 第一个逾越节的时间。耶稣传道过程中第一个逾越节到来时, 希律的圣殿已经建造了 46 年 (约 2:20), 希律从他在位第十八年开始建造圣殿 (*Ant.* xv.11.1, 《犹太古史》可能纠正了《犹太战史》[*BJ* i.21.1]中的描述, 《犹太战史》中描述道, 希律在他在位第十五年开始建造圣殿; 参: *HJP*², I, 292, 注释 12)。按照约瑟夫斯的计算方法, 如果希律在罗马建城之后 717 年, 即公元前 37 年登上王位, 那么希律十八年就是从罗马建城之后 734 年, 即公元前 20

780/27 to 781/28. It is possible, however, that *Ant.* xv.11.1 means that Herod had passed through his eighteenth year, i.e., was already in his nineteenth year, which would be 735/19 to 736/18, and then forty-six years later would be 781/28 to 782/29. This would then agree with the Lukan dating of the baptism in the year from Aug. 19, 781/28 to Aug. 18, 782/29.

D. Death of John the Baptist. The imprisonment of John the Baptist, which began before Jesus started His Galilean work (cf. Mt. 11:2–19; Lk. 7:18–35), was terminated by beheading at the order of Herod Antipas. Announcement of the death was made to Jesus when He was in the midst of His Galilean ministry (Mt. 14:3–12; Mk. 6:14–29; Lk. 9:7–9). Josephus reports that the defeat of Antipas by Aretas, in the summer of 789/36, was popularly regarded as a divine punishment for the murder of John (*Ant.* xviii.5.2). But although Josephus mentions the divorce of Aretas' daughter by Antipas as one of the causes of hostilities, no inference can be drawn from this or from the popular interpretation of Antipas' defeat, by which the interval between John's death and this defeat can be fixed (cf. H. W. Hoehner, *Herod Antipas* [1972], p. 125).

E. Length of Jesus' Ministry. The Synoptic Gospels mention the Passion Passover at which Jesus' ministry was terminated, but they contain no data by

年到罗马建城之后 735 年,即公元前 19 年, 46 年后就是从罗马建城之后 780 年,即公元 27 年到罗马建城之后 781 年,即公元 28 年。不过,《犹太古史》十五卷 11 章 1 节可能表示的是,希律已经度过了登基后的第十八个年份,也就是说,当时已经是希律十九年,希律十九年是从罗马建城之后 735 年,即公元前 19 年到罗马建城之后 736 年,即公元 18 年,那么 46 年后就是从罗马建城之后 781 年,即公元 28 年到罗马建城之后 782 年,即公元 29 年。这就与路加确定的耶稣受洗时间一致,也就是从罗马建城之后 781 年,即公元 28 年 8 月 19 日至罗马建城之后 782 年,即公元 29 年 8 月 18 日中的某一天。

*D. 施洗约翰去世的时间。*耶稣在加利利传道之前,施洗约翰就开始遭到囚禁(参:太 11:2–19;路 7:18–35),最终奉希律安提帕之命约翰被斩首。耶稣在加利利传道时得知了约翰的死讯(太 14:3–12;可 6:14–29;路 9:7–9)。约瑟夫斯记载道,罗马建城之后 789 年,即公元 36 年夏天,亚哩达打败了安提帕,人们普遍因为这场失败是上帝对希律杀害约翰的惩罚(*Ant.* xviii.5.2)。虽然约瑟夫斯说,亚哩达女儿与安提帕离婚是这场战争的诱因之一,而且从离婚这件事或从安提帕战败的通俗解释中不能得出任何推论,但是根据安提帕的离婚时间,可以确定从约翰去世至安提帕战败的时间间隔(参: H. W. Hoehner, *Herod Antipas* [1972], 125 页)。

*E. 耶稣传道的的时间。*对观福音书中提到了耶稣受难的那个逾越节,耶稣的传道工作在这个逾越节结束,但是不能根据对观福音书中的信息确定从施洗约

which the interval between the imprisonment of John the Baptist and this Passover can be fixed with certainty. Yet indications are not wanting that the interval consisted of at least two years. The sabbath controversy broke out in Galilee when the grain was still standing in the fields (Mt. 12:1; Mk. 2:23; Lk. 6:1), and the condition of the grass when the five thousand were fed (Mt. 14:15; Mk. 6:39; Lk. 9:12) points to the springtime, the Passion Passover marking the return of still another springtime (cf. also Lk. 13:7; Mt. 23:37). But the Gospel of John mentions explicitly three Passovers (2:13; 6:4; 11:55) and probably implies a fourth (5:1), thus necessitating a ministry of at least two years and making probable a ministry of three years after the first Passover. The Passover of Jn. 6:4 cannot be eliminated on textual grounds, for the documentary evidence is conclusive in its favor and the argument against it based on the statements of certain patristic writers is unconvincing (cf. Turner, *HDB*, I, 407f.; T. Zahn, *Kommentar zum NT* [1903], IV, 708ff.). The indications of time from 6:4—the Passover when the five thousand were fed in Galilee—to 11:55—the Passion Passover—are definite and clear (7:2; 10:22). But the interval between the first Passover (2:23) and the Galilean Passover (6:4) must have been one and may have been two years. The following considerations favor the latter view: Jesus was present in Jerusalem at a feast (5:1) which is not named but is called simply “a” or “the” feast of the Jews. The best authorities for the text are divided, some supporting the insertion, others the omission of the definite article before “feast”. If the article formed part of the original text, the feast may have been

翰被囚到这个逾越节经历了多长的时间。大量经文证据表明这两件事至少相隔2年的时间。当麦穗还在麦地时，加利利地区突然出现了关于安息日的争论（太 12:1；可 2:23；路 6:1），从耶稣给五千人吃饱时草的长势（太 14:15；可 6:39；路 9:12）可以看出此时正值春季，耶稣受难的那个逾越节表明耶稣在另一个春天回到了这里（另参：路 13:7；太 23:37）。但《约翰福音》中明确地提到过三个逾越节（约 2:13；6:4；11:55），可能还暗指了第四个逾越节（约 5:1），这说明这次传道至少经历了两年时间，耶稣有可能在第一次逾越节之后又传道三年。根据经文中的证据，不能忽略掉《约翰福音》6:4 中的那个逾越节，因为确凿的书面证据证明了这个逾越节，而且以某些教父作家的描述为依据的反论点不足以令人信服（参：Turner, *HDB*, I, 407-408；T. Zahn, *Kommentar zum NT* [1903], IV, 708 起）。《约翰福音》6:4 中的逾越节是耶稣在加利利使五千人吃饱的那个逾越节，《约翰福音》11:55 中的那个逾越节是耶稣受难的那个逾越节，这两节经文中给出的时间非常明确、清晰（约 7:2；10:22）。但第一个逾越节（约 2:23）到耶稣在加利利过的逾越节（约 6:4）一定相隔一年的时间，有可能相隔两年的时间。下面这些理由证明了后一种观点：耶稣在节期出现在耶路撒冷（约 5:1），经文中没有提到这个节期的名字，只是提到这是“犹太人的一个节期”。最佳权威学者对这节经文的理解出现了分歧，有些人认为应该再加上一个逾越节，其他人则认为应该省略“节期”前的定冠词。如果最初的经文中也有冠词，那么这个节期可能是住棚节（犹太人的观点）或是逾越节（基督徒的观点）。如果最初的经文中没有这个冠词，那么必须根据上下文和其他证据来确定这个节期到底指的是什么节日。但是《约翰福音》4:35 表明，此时距离《约翰福音》2:23 中的逾越节约有九个月，而且在耶稣使五千人

either Tabernacles—from the Jewish point of view—or Passover—from the Christian point of view. If the article was wanting in the original text, the identification of the feast must be made on contextual and other grounds. But the note of the time in 4:35 indicates the lapse of about nine months since the Passover of 2:23, and it is not likely that the Galilean ministry that preceded the feeding of the five thousand lasted only about three months. In fact, this is rendered impossible by the condition of the grain in the fields at the time of the sabbath controversy. The identification of the feast of Jn. 5:1 with Purim, even if the article be not genuine, is extremely improbable; and if so, a Passover must have intervened between 2:23 and 6:4, making the ministry of Jesus extend over a period of three years and the months that preceded the Passover of 2:23. While the identification cannot be made with certainty it seems likely that the feast was Passover; for in this case the subject of the controversy with the Jews in Jerusalem, as well as the season of the year, would harmonize with the Synoptic account of the sabbath controversy in Galilee that probably followed this passover (cf. the variant reading in Lk. 6:1). Stauffer (p. 6) adds an additional year to the interpretation of data in John: 1:29 assumes the Passover season at the baptism; 2:13ff. the (second) Passover and the cleansing of the temple; 4:35 winter, then the third Passover unmentioned, and in 5:1 autumn with the feast of Tabernacles; 6:4 the fourth Passover is at hand; 11:55, etc., the fifth and final Passover.

F. Death of Jesus. Jesus was put to death in Jerusalem at the time of the Passover

吃饱之前，祂在加利利传道的时间不可能只有三个月左右。实际上，从安息日争论时麦地里麦子的长势可以看出不可能出现这样的情况。即使《约翰福音》5:1 最初的经文中没有冠词，其中提到的节期也极不可能是普林节；如果是这样的话，《约翰福音》2:23 和 6:4 中的两个逾越节之间应该还有一个逾越节，从而说明耶稣过《约翰福音》2:23 中的那个逾越节之前，祂已经传道三年零几个月。虽然还不能明确这个节期到底是什么节日，但它有可能是逾越节；因为如果这个节期是逾越节，那么与犹太人在耶路撒冷争论的话题和当年的季节就与对观福音书中这个逾越节之后在加利利地区出现的安息日争论一致（参：《路加福音》中的不同阐述）。斯托弗（Stauffer, 6 页）在解释《约翰福音》中的资料时多增加了一年：《约翰福音》1:29 假定了耶稣在逾越节受洗之事；《约翰福音》2:13 起提到了（第二个）逾越节和洁净圣殿；《约翰福音》4:35 中表明的季节是冬季，但没有提到第三个逾越节；《约翰福音》5:1 中表明的季节是秋季，即住棚节；《约翰福音》6:4 中提到第四个逾越节近了；《约翰福音》11:55 等表明这个逾越节是第五个也是最后一个逾越节。

F. 耶稣受难的时间。耶稣在逾越节在耶路撒冷被判死刑，此时本丢·彼拉多是

when Pontius Pilate was procurator of Judea (Mt. 27:2ff.; Mk. 15:1ff.; Lk. 23:1ff.; Jn. 18:29ff.; 19:1ff.; Acts 3:13; 4:27; 13:28; 1 Tim. 6:13; Tacitus *Ann.* xv.44), Caiaphas being the high priest (Mt. 26:3, 57; Jn. 11:49; 18:13ff.) and Herod Antipas the tetrarch of Galilee and Perea (Lk. 23:7ff.). Pilate was procurator from 779/26 to 789/36 (*Ant.* xviii.4.3; 5.3; cf. *HJP*², I, 382 n. 130), Caiaphas was high priest from 771/18 to 789/36 (*Ant.* xviii.2.2; 4.3; cf. *HJP*, II/1, 199), and Antipas was tetrarch from 750/4 to 792/39. If the first Passover of Jesus' ministry was in 780/27, the fourth would fall in 783/30. If the first Passover was in 782/29 and if we take a minimal interpretation of the Synoptic Gospels as supposing a ministry of only somewhat over one year, the death Passover was that of the following spring, 783/30; if we take a maximal interpretation of the Fourth Gospel as supposing a ministry that included five Passovers, the fifth would be in 786/33 (Stauffer, p. 8, makes the dates extend from A.D. 28 to 32).

The Gospels name the day before the sabbath (Friday) as the day of the crucifixion (Mt. 27:62; Mk. 15:42; Lk. 23:54; Jn. 19:14, 31, 42), and the Synoptic Gospels represent this Friday as Nisan 15 - the day following (or according to Jewish reckoning from sunset to sunset, the same day as) the day on which the paschal supper was eaten (Mt. 26:17ff.; Mk. 14:12ff.; Lk. 22:7ff.). But the Fourth Gospel is thought by many to represent the paschal meal as

犹大的巡抚 (太 27:2 起; 可 15:1 起; 路 23:1 起; 约 18:29 起; 19:1 起; 徒 3:13; 4:27; 13:28; 提前 6:13; Tacitus *Ann.* xv.44), 该亚法是大祭司 (太 26:3, 57; 约 11:49; 18:13 起), 希律安提帕是加利利和比利亚的分封王 (路 23:7 起)。彼拉多从罗马建城之后 779 年, 即公元 26 年至罗马建城之后 789 年, 即公元 36 年担任巡抚一职 (*Ant.* xviii.4.3; 5.3; 参: *HJP*², I, 382, 注释 130), 该亚法从罗马建城之后 771 年, 即公元 18 年至罗马建城之后 789 年, 即公元 36 年作大祭司 (*Ant.* xviii.2.2; 4.3; 参: *HJP*, II/1, 199), 安提帕从罗马建城之后 750 年, 即公元前 4 年至罗马建城之后 792 年, 即公元 39 年作分封王。如果耶稣传道的第一个逾越节处在罗马建城之后 780 年, 即公元 27 年, 那么第四个逾越节就在罗马建城之后 783 年, 即公元 30 年。如果第一个逾越节处在罗马建城之后 782 年, 即公元 29 年, 如果我们狭隘地理解对观福音书中描述, 认为耶稣传道时间只有一年多, 那么耶稣受难的那个逾越节应该在第二年春天, 即罗马建城之后 783 年或公元 30 年的春天; 如果我们最全面地理解第四福音书, 认为耶稣传道过程中度过了五个逾越节, 那么第五个逾越节应该在罗马建城之后 786 年或公元 33 年 (Stauffer, 8 页, 其中提到, 耶稣的传道时间是从公元 28 年到公元 32 年)。

福音书将安息日的前一天 (星期五) 定为耶稣被钉十字架的日子 (太 27:62; 可 15:42; 路 23:54; 约 19:14, 31, 42), 对观福音书将这个星期五描述成尼散月 15 日——吃逾越节筵席的后一天 (按照犹太人的传统, 从日落到再次日落为一天, 因此是这两件事发生在同一天) (太 26:17 起; 可 14:12 起; 路 22:7 起)。但有些人认为, 第四福音书表明耶稣受难前并没有吃逾越节的筵席 (约 18:28; 参: 约 13:29); 有人认为对观福音书中也表达了这种观点 (太 26:5; 可 14:2;

still uneaten when Jesus suffered (18:28; cf. 13:29); and it is held that the Synoptic Gospels also contain traces of this view (Mt. 26:5; Mk. 14:2; 15:21; Lk. 23:26). Astronomical calculations show that Nisan 14 could have fallen on Friday in 783/30 and again in 786/33 (H. von Soden, *EB*, I, 806; cf. B. W. Bacon, *JBL*, 28 [1909], 130–148; J. K. Fotheringham, *JTS*, 11 [1910], 120ff.; R. A. Parker and W. H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* [1956]), but the empirical character of the Jewish calendar renders the result of such calculations uncertain (*HJP*², I, 590f.). In the year 783/30 Friday, Nisan 14, would fall on Apr. 7; in 786/33 Friday, Nisan 14, would fall on Apr. 3. An attempt has also been made (Jaubert) to interpret the data of the Passion week in relation to the Jewish calendar that seems to be reflected in the books of Jubilees and 1 Enoch and to have been in use at Qumrân, in accordance with which the Passover supper would have been eaten already on the preceding Tuesday evening; but this interposes a greater length of time between the supper and the crucifixion than appears to be indicated by the Gospels. There is an early patristic tradition that dates the death of Jesus in the year 782/29, in the consulship of the Gemini (C. H. Turner, *HDB*, I, 413f.), but its origin and trustworthy character are problematical. For A.D. 30 as the most likely date see Bruce, *NT History*, p. 201 n. 20.

G. Summary of Dates. The death of Herod was in the spring of 4 B.C., and the birth of Jesus was prior to that, perhaps as much as two years (Mt. 2:16), and probably when Saturninus was legate of Syria (9–6 B.C.) and Quirinius was in

15:21; 路 23:26)。天文学计算结果表明，尼散月 14 日恰好是罗马建城之后 783 年，即公元 30 年和罗马建城之后 786 年，即公元 33 年的星期五 (H. von Soden, *EB*, I, 806; 参: B. W. Bacon, *JBL*, 28 [1909], 130–148; J. K. Fotheringham, *JTS*, 11 [1910], 120 起; R. A. Parker 和 W. H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* [1956])，但是因为犹太历完全根据经验计算时间，所以这些计算结果是靠不住的 (*HJP*², I, 590-591)。罗马建城之后 783 年或公元 30 年那个星期五，即尼散月 14 日恰好是 4 月 7 日；罗马建城之后 786 年或公元 33 年那个星期五，即尼散月 14 日恰好是 4 月 3 日。有些学者 (Jaubert) 也曾尝试用犹太历解释关于受难周的资料，《禧年书》和《以诺一书》中似乎体现出犹太历，昆兰似乎也使用了犹太历，根据犹太历的日期，耶稣已经在受难前的星期二晚上吃了逾越节晚餐；但根据犹太历得出的逾越节晚餐和耶稣被钉十字架之间的时间要比福音书中暗示出的时间长很多。早期的教父传统上认为耶稣受难发生在罗马建城之后 782 年或公元 29 年，在杰米尼做执政官时 (C. H. Turner, *HDB*, I, 413-414)，但这种说法的出处和可信度都是值得怀疑的。关于耶稣最有可能在公元 30 年受难的说法，见 Bruce, *NT History*, 201 页，注释 20。

G. 年代总结。 希律在公元前 4 年春季去世，而耶稣大概在希律去世两年前出生 (太 2:16)，此时撒土尼努有可能是罗马教皇驻叙利亚的使节 (公元前 9 年至公元前 6 年)，居里扭可能是东方的最高统治者；因此耶稣可能出生于公元

supreme authority in the East; therefore the birth was probably in 6/7 B.C. The baptism of Jesus was in the fifteenth year of Tiberius (Aug. 19, 28 to Aug. 18, 29), probably in the fall of 28. the Fourth Gospel explicitly mentions three Passovers (2:13; 6:4; 11:55) but the first of these, with the cleansing of the temple, must be the same as that which the Synoptic Gospels place at the end (J. Marsh, *Gospel of St. John* [Pelican, 1968], p. 163). Therefore we have in fact to reckon with two Passovers: that of the spring of 29 and that of the spring of 30. The date of the crucifixion is probably Friday, Apr. 7, A.D. 30.

II. Chronology of the Apostolic Age.-A. Paul's Conversion. The chronology of the apostolic age must be based on the data in Acts and the epistolary literature of the NT which afford contacts with persons or events of the Greco-Roman world. From the fixed points thus secured, a general outline of the relative chronology may be established with reasonable probability.

The conversion of Paul followed the stoning of Stephen (Acts 7-9), an event that may probably be assigned to the time of permissiveness in the Roman administration of Palestine that began in A.D. 36 when Vitellius, imperial legate in Syria (35-37), deposed Pilate and sent Marcellus as his representative to Caesarea, and also replaced Caiaphas with Jonathan as high priest. If Paul's conversion ensued thereafter in A.D. 36, his visits to Jerusalem "after three years" and "after fourteen years" (Gal. 1:18; 2:1), each probably counted inclusively from that momentous event, were in A.D. 38 and 49 respectively, and the latter date was presumably also that of the Apostolic

前6年或7年。耶稣在提庇留十五年(公元28年8月19日至公元29年8月18日),有可能是公元28年的秋季受洗。第四福音书明确提到了三个逾越节(约2:13; 6:4; 11:55),但是洁净圣殿时的第一个逾越节一定是对观福音书中提到的最后一个逾越节(J. Marsh, *Gospel of St. John* [Pelican, 1968], 163页)。因此,实际上我们必须考虑两个逾越节:公元29年春季的逾越节和公元30年春季的逾越节。耶稣可能是在公元30年4月7日的那个星期五被钉了十字架。

II. 使徒时期的年表。A. 保罗悔改的时间。必须根据《使徒行传》和《新约》书信文献中的信息来确定使徒时期的年表,这些作品将使徒时期与希腊和罗马世界中的人和事联系起来。根据已经被证实的某些固定时间点,很有可能大致确立使徒时期的相对年代。

司提反被石头打死后(徒7-9),保罗悔改,司提反被石头打死这件事可能发生在罗马让巴勒斯坦地区自治的时期,这一时期从公元36年开始,此时罗马帝国驻叙利亚使节维特里乌斯罢黜了彼拉多,让马塞勒斯作他在凯撒利亚的代表,并让约拿单取代该亚法作大祭司。如果保罗随之在公元36年悔改,那么保罗“过了三年”和“过了十四年”两次上耶路撒冷(加1:18; 2:1)的时间应分别在公元38年和公元49年,这两个时间可能都是从保罗悔改那天算起的,耶路撒冷使徒会议(徒15)也可能是在公元49年举行的(B. Reicke, *NT Era*, 191-199页)。

Council (Acts 15) in Jerusalem (B. Reicke, *NT Era*, pp. 191–99).

Paul was converted near Damascus (Acts 9:3ff.; 22:5ff.; 26:12ff.; Gal. 1:17). After a brief stay in that city (Acts 9:19ff.) he went to Arabia and then came again to Damascus (Gal. 1:17). When he left Damascus the second time, he returned to Jerusalem after an absence of three years (Gal. 1:18). The flight of Paul from Damascus (Acts 9:24) probably terminated his second visit to the city. At that time the ethnarch Aretas (i.e., Aretas IV, who reigned as king of the Nabateans from ca. 9 B.C. until ca. A.D. 40), acting with the resident Jews (Acts 9:23f.), guarded the city in order to seize him (2 Cor. 11:32).

Damascus had been taken by the Romans in 62 B.C. and probably continued under their control until the death of Tiberius (March A.D. 37). Roman coins of Damascus have been found from the time of Augustus, Tiberius, and Nero, although there are no such coins from the time of Caligula and Claudius (*HJP*², I, 582; *HJP*, II/1, 97f.). Moreover, the relations of Aretas with Augustus and Tiberius make it extremely improbable that he held Damascus during their reign as part of his kingdom, or that he acquired it by conquest. The best explanation is probably that Damascus was given to Aretas by Caligula, the change in the imperial attitude being due perhaps to the influence primarily of Agrippa and possibly also of Vitellius (Steinmann, *Aretas IV* [1909], pp. 34ff.; S. Perowne, *Journeys of St. Paul* [1973], p. 18). Caligula began to reign on Mar. 18, 37 and Aretas IV probably sent his governor to Damascus soon afterward so this was

保罗在大马士革附近悔改（徒 9:3 起；22:5 起；26:12 起；加 1:17）。保罗在大马士革短暂逗留后（徒 9:19 起），去了阿拉伯，之后再次回到了大马士革（加 1:17）。当他第二次离开大马士革时，他时隔三年后回到了耶路撒冷（加 1:18）。保罗从大马士革逃走（徒 9:24）可能结束了他的第二次大马士革之旅。此时，统治者亚哩达（即，亚哩达四世，他从约公元前 9 年至公元 40 年作纳巴泰人的国王）与当地的犹太人（徒 9:23-24）把守着大马士革的城门，要抓住保罗（林后 11:32）。

公元前 62 年大马士革被罗马人占领，提庇留去世（公元 37 年 3 月）之前，罗马人可能一直掌控着这座城市。在大马士革发现了奥古斯都时期、提庇留时期和尼禄时期的罗马硬币，但没有发现卡利古拉时期和革老丢时期的罗马硬币（*HJP*², I, 582; *HJP*, II/1, 97-98）。此外，鉴于亚哩达与奥古斯都和提庇留的关系，亚哩达极不可能在他们即位时期统治着大马士革，也极不可能通过征服战争占领了这座城市。最合理的解释是，卡利古拉皇帝将大马士革赐给了亚哩达，这位罗马皇帝可能主要因为受到亚基帕和维特里乌斯的影响而转变了对亚哩达的态度（Steinmann, *Aretas IV* [1909], 34 页起；S. Perowne, *Journeys of St. Paul* [1973], 18 页）。卡利古拉从公元 37 年 3 月 18 日开始登基做皇帝，在卡利古拉登基之后不久，亚哩达四世可能派他的总督前往大马士革，这就是保罗悔改三年后，即公元 38 年从大马士革逃跑时的形势。

probably the situation when Paul made his escape three years after his conversion, i.e., in A.D. 38.

B. Death of Herod Agrippa I. Herod Agrippa I died in Caesarea shortly after a Passover season (Acts 12:23; cf. 12:3, 19). Caligula had given him the tetrarchy of Philip and of Lysanias in A.D. 37—the latter either at this time or later—with the title of king (*Ant.* xviii.6.10; *BJ* ii.9.6), and this was increased in A.D. 40 by the tetrarchy of Antipas (*Ant.* viii.7.1f.; *BJ* ii.9.6). Claudius became emperor on Jan. 25, 41 and “forthwith” gave him also Judea and Samaria (*Ant.* xix.5.1; *BJ* ii.11.5), thus making his territory even more extensive than that of his grandfather, Herod the Great. Agrippa reigned over “all Judea” for three years under Claudius (*Ant.* xix.8.2; *BJ* ii.11.6), his death falling in the spring of A.D. 44 in the seventh year of his reign. The games mentioned by Josephus in this connection are probably those that were celebrated in honor of the return of Claudius from Britain in A.D. 44 (*HJP*², I, 452 n. 43). There are coins of Agrippa from his sixth year, but the attribution to him of coins from other years is questioned (*HJP*², I, 451 n. 40; Madden, p. 132). In order to show his sympathy with the Jewish priestly authorities Agrippa probably acted against the Christian leaders shortly after his arrival to rule in Judea, so the execution of James and imprisonment and subsequent departure of Peter (Acts 12:1–4, 17) are to be put at Passover time in A.D. 41.

C. Famine under Claudius. The prophecy of a famine and its fulfillment under Claudius (Acts 11:28) are associated in Acts with the death of Herod Agrippa I

B. 希律亚基帕一世的死亡时间。希律亚基帕一世在逾越节之后不久在凯撒利亚去世（徒 12:23；参：徒 12:3, 19）。卡利古拉在公元 37 年让希律亚基帕一世统领腓力和吕撒聂的领地，并封希律为王——吕撒聂的领地可能是此时，也可能是后来才赐给希律的（*Ant.* xviii.6.10; *BJ* ii.9.6），公元 40 年卡利古拉又封希律为安提帕的分封王（*Ant.* viii.7.1-7.2; *BJ* ii.9.6）。革老丢在公元 41 年 1 月 25 日登基作了罗马皇帝，并“立即”将犹太和撒马利亚赐给了希律亚基帕一世（*Ant.* xix.5.1; *BJ* ii.11.5），因此希律亚基帕一世的统治范围比他的祖父大希律王的统治范围还要广。革老丢在位时期，希律亚基帕一世统治“整个犹太”三年时间（*Ant.* xix.8.2; *BJ* ii.11.6），亚基帕在他在位第七年，即公元 44 年春天去世。约瑟夫斯提到的比赛可能与公元 44 年举行的庆祝革老丢从英国归来的活动有关（*HJP*², I, 452, 注释 43）。目前已经发现了亚基帕一世在位第六年的硬币，但亚基帕其他在位年份的硬币却是值得怀疑的（*HJP*², I, 451, 注释 40; Madden, 132 页）。亚基帕为了展现他对犹太祭司的同情，统治犹太之后不久，他就与基督教领袖为敌，所以雅各被处死、彼得被囚入监和随后彼得获释都发生在公元 41 年的逾越节（徒 12:1-4, 17）。

C. 革老丢统治年间大饥荒的爆发时间。关于大饥荒的预言和革老丢年间爆发的大饥荒（徒 11:28）与《使徒行传》中希律亚基帕一世的死亡有关（徒

(11:30; 12:23). Famines in Rome during the reign of Claudius are mentioned by Suetonius (*Claudius* 18), Dio Cassius (lx.11), Tacitus (*Ann.* xii.43), and Orosius (*Historiae* vii.6). Josephus narrates in the time of Fadus the generosity of Helena during a famine in Palestine (*Ant.* xx.2.5), but subsequently dates the famine generally in the time of Fadus and Alexander. The famine in Palestine would fall therefore at some time between 44 and 48 (*HJP*², I, 457 n.8).

D. *Sergius Paulus*. When Paul visited Cyprus with Barnabas the island was administered by Sergius Palaus (Acts 13:7ff.), a propraetor with the title proconsul (Marquardt, I, 391). There is an inscription from Cyprus (R. Cagnat, *Inscriptiones Graecae ad res Romanas pertinentes* [1906], III, 930), dating from the 1st cent., and probably from the year 53 (T. Zahn, *Neue Kirchliche Zeitschrift*, 15 [1904], 194) in which an incident in the career of a certain Apollonius is dated in the proconsulship of Paulus (*epi Paulou [anth]-ypátou*). From another inscription (*CIG*, 2632), dated in the twelfth year of Claudius, it appears that L. Annius Bassus was proconsul in 52. If the Julius Cordus mentioned by Bassus was his immediate predecessor, the proconsulship of Sergius Paulus may be dated at some time before 51.

11:30; 12:23)。苏埃托尼乌斯 (*Claudius* 18)、狄奥·卡修斯 (lx.11)、塔西佗 (*Ann.* xii.43) 和奥罗修斯 (*istoriae* vii.6) 都曾提到过革老丢统治年间罗马的大饥荒。约瑟夫斯叙述道, 在法都统治时期有个叫海伦娜的人曾在巴勒斯坦闹饥荒时慷慨解囊 (*Ant.* xx.2.5), 但他后来大体上认为这次饥荒爆发于法都和亚历山大统治时期。因此, 巴勒斯坦的这次大饥荒应该爆发于公元 44 年至公元 48 年之间 (*HJP*², I, 457, 注释 8)。

D. 士求保罗生活的年代。当保罗与巴拿巴来到塞浦路斯时, 方伯 (Marquardt, I, 391) 士求保罗管理着这座岛屿 (徒 13:7 起)。在塞浦路斯发现了一篇可以追溯到公元 1 世纪的铭文 (R. Cagnat, *Inscriptiones Graecae ad res Romanas pertinentes* [1906], III, 930), 这篇铭文可能是公元 53 年写成的 (T. Zahn, *Neue Kirchliche Zeitschrift*, 15 [1904], 194), 这篇铭文记载了某个叫阿波罗尼奥斯的人在士求保罗作方伯时期经历的一件事 (*epi Paulou [anth]-ypátou*)。根据革老丢十二年另一篇铭文 (*epi Paulou [anth]-ypátou*) 的记载。巴苏斯 (L. Annius Bassus) 似乎在公元 52 年担任塞浦路斯的方伯。如果巴苏斯提到的尤里乌斯·科尔都斯 (Julius Cordus) 是巴苏斯的前任方伯, 那么士求保罗可能在公元 51 年之前担任塞浦路斯的方伯。



Berna at Corinth, where Paul was brought before Gallio and the tribunal (Acts 18:12–17). The date of Gallio's proconsulship is important in establishing the chronology of Paul's journeys. (W. S. Lasor)

E. Edict of Claudius. When Paul came to Corinth for the first time, he met Aquila and Priscilla, who had left Rome because of an edict of Claudius expelling the Jews from the city (Acts 18:2). Suetonius mentions an expulsion of the Jews from Rome by Claudius but gives no date (*Claudius* 25; cf. Dio Cassius lx.6). Orosius, however, dates the edict in the ninth year of Claudius or A.D. 49 (*Historiae* vii.6.15); and although Josephus, from whom he quotes, does not mention this edict but records the favor shown by Claudius to the Jews and to Herod Agrippa I (*Ant.* xix.5.1–3; cf. Dio Cassius lx.6.6, 9f.; 8.2), it is not improbable that the date is approximately accurate (*HJP*, II/2, 237 n. 69).

F. Gallio. During Paul's first sojourn in Corinth the apostle was brought before the proconsul Gallio (Acts 18:12). This could not have been earlier than the year 44, when Claudius gave Achaia back to the Senate and the province was administered by a propraetor with the title proconsul (Dio Cassius lx.24; Marquardt, I, 331f.; W. M. Ramsay, *Expos.*, 5th series, 5 [1897], 207). Moreover, the career of Seneca makes it improbable that his brother would be advanced to this position before 49 or 50 (A. von Harnack, *Die Zeit ... und die Chronologie* [1878], I, 237; C. G. Wieseler, *Chronologie des apostolischen Zeitalters* [1848], p. 119). There is a fragmentary inscription from Delphi containing a letter from the emperor Claudius in which mention is made of Gallio (E. Groag, *Die römischen Reichsbeamten von Achaia bis auf*

上图为哥林多的犹太公堂，保罗曾被带到这里面见迦流，接受审判（徒 18:12-17）。迦流作方伯的时间对于确定保罗行程的年代很重要（W. S. Lasor）。

*E. 革老丢下诏的时间。*当保罗第一次来到哥林多时，他遇到了亚居拉和百基拉，因为革老丢下诏赶走罗马城中的犹太人，他们离开了罗马（徒 18:2）。苏埃托尼乌斯提到了革老丢将犹太人赶出罗马城，却未指明这件事发生的时间（*Claudius* 25；参：Dio Cassius lx.6）。然而，奥罗修斯认为革老丢在他在位第九年或公元 49 年颁布了这个诏书（*Historiae* vii.6.15）；约瑟夫斯引用了奥罗修斯的话，虽然约瑟夫斯没有提及这个诏书，却记载了革老丢向犹太人和希律亚基帕一世施予了恩惠（*Ant.* xix.5.1–3；参：Dio Cassius lx.6.6, 9-10; 8.2），但是这个时间可能大致准确（*HJP*, II/2, 237, 注释 69）。

*F. 迦流作方伯的时间。*当保罗第一次来到哥林多时，他被带到了方伯迦流的面前（徒 18:12）。这件事不可能早于公元 44 年，此时革老丢将亚该亚还给了元老院，该行省归地方长官方伯管理（Dio Cassius lx.24; Marquardt, I, 331-332; W. M. Ramsay, *Expos.*, 第 5 系列, 5 [1897], 207）。辛尼加作方伯的时间表明，他的兄弟迦流不可能在公元 49 年或 50 年之前成为亚该亚的方伯（A. von Harnack, *Die Zeit ... und die Chronologie* [1878], I, 237; C. G. Wieseler, *Chronologie des apostolischen Zeitalters* [1848], 119 页）。在特尔斐发现了一篇残缺的铭文，其中记载了一封罗马皇帝革老丢的书信，信中提到了迦流（E. Groag, *Die römischen Reichsbeamten von Achaia bis auf Diokletian* [1939], 32–35 页）。根据这个皇帝的名字可以确定这篇铭文的时间，这篇铭文中提到了数字 26。铭文中的 *acclamatio* 自然指的

Diokletian [1939], pp. 32–35). The inscription is dated by the title of the emperor, which contains the number 26. This is referred naturally to the *acclamatio* as “*imperator*” and dated in the year 52 before August, after which time the number 27 occurs in the title of Claudian inscriptions. Gallio may therefore have been proconsul for the year beginning in the spring or summer of A.D. 51 or 52. The latter date is supported by some (Hennequin, *DBSup*, II, 355–373), but the former seems more probable. If Paul was brought before Gallio in the summer of 51 soon after the new proconsul arrived and had already been in Corinth one year and six months (Acts 18:11), he must have arrived in midwinter 49/50, perhaps in December, A.D. 49 or January, A.D. 50 (H. Lietzmann, *Zeitschrift für wissenschaftliche Theologie*, 54 [1911], 345–354; Deissmann, Paul, p. 272; P. Lemerle, *Philippes et la Macedoine orientale* [1945], p. 18f.).

G. *Festus*. When Paul had been for two years a prisoner in Caesarea, Felix was succeeded by Festus as procurator of Judea (Acts 24:27). Suetonius (*Claudius* 28) says that Claudius gave Felix command of Judea, and Josephus (*Ant.* xx.7.1) tells of the same appointment and immediately afterward mentions the completion by Claudius of his twelfth year of reign. Therefore the appointment of Felix was probably in the twelfth year of Claudius, A.D. 52. The accession of Festus, which is placed by Eusebius in his church history in the reign of Nero (*HE* ii.22.1), is dated in the *Chronicon* in the version of Jerome to the second year of Nero, A.D. 56, and in the Armenian version to the fourteenth year of

是“古罗马皇帝”，这篇铭文完成于公元 52 年 8 月之前，在这一时间之后，革老丢的铭文中出现了数字 27。因此，迦流应该从公元 51 年或 52 年春天或夏天开始作亚该亚的方伯。有些人认为迦流从公元 52 年开始作方伯(Hennequin, *DBSup*, II, 355–373)，但迦流更有可能从公元 51 年开始作方伯。如果保罗在公元 51 年夏天迦流刚作亚该亚方伯之后不久被带到了他的面前，而且此时保罗已经在哥林多住了一年零六个月（徒 18:11），那么保罗应该是在公元 49 年或 50 年隆冬时节来到了哥林多，可能是公元 49 年 12 月，或是公元 50 年 1 月（H. Lietzmann, *Zeitschrift für wissenschaftliche Theologie*, 54 [1911], 345–354; Deissmann, Paul, 272 页; P. Lemerle, *Philippes et la Macedoine orientale* [1945], 18-19 页）。

G. 非斯都作巡抚的时间。保罗被囚在凯撒利亚两年后，非斯都接替腓力斯作犹太的巡抚（徒 24:27）。苏埃托尼乌斯（*Claudius* 28）说，革老丢命腓力斯管理犹太，约瑟夫斯（*Ant.* xx.7.1）也提到腓力斯作犹太巡抚，随即提到革老丢结束了他 12 年的统治时期。因此，腓力斯可能是在革老丢十二年，即公元 52 年作了犹太巡抚。优西比乌在他的《教会史》中认为腓力斯在尼禄统治时期作了巡抚（*HE* ii.22.1），耶柔米在《编年史》中提到腓力斯在尼禄第二年，即公元 56 年作了巡抚，亚美尼亚人则认为腓力斯在革老丢十四年，即公元 54 年作了巡抚。辛塞路斯的《编年史》显然节选了耶柔米的《编年史》中的内容，但辛塞路斯仅仅提到，尼禄命非斯都接了腓力斯的任（A.K.I. Schoene 编，

Claudius, A.D. 54. The excerpts from the *Chronicon-Syncellus* apparently follow the text underlying the version of Jerome, but state simply that Festus was sent as successor of Felix by Nero (A.K.I. Schoene, ed., *Eusebi Chronicon* [1866–1875], II, 154). After his removal from office Felix was tried in Rome, but escaped punishment through the influence of his brother Pallas, who, according to Josephus, was in favor with Nero at that time (*Ant.* xx.8.9). Pallas was removed from office before Feb. 13, A.D. 55 (*Tacitus Ann.* xiii.14.1; cf. 15.1), but apparently continued to have influence with the emperor, for he fixed the terms of his removal and was permitted to enjoy his fortune for several years (*Ann.* xiii.14.1f.; 23.1–3). His death occurred in A.D. 62 (*Ann.* xiv.65.1). The trial of Felix must therefore have occurred before 62; but it is impossible to place it before the removal of Pallas, for this would necessitate the removal of Felix in 54, and this is excluded by the fact that the first summer of Nero's reign fell in A.D. 55. Dates proposed for the succession of Festus to Felix run therefore from A.D. 55 (Knox, p. 66) to 60 (Armstrong, *ISBE* [1929], I, 649). According to new "micrographic" evidence discovered by J. Vardaman, however, the date can be fixed in A.D. 56. On a coin of Nero's fifth year are the names of the consuls of the year 58 and the notation that this was the third year of Festus. Therefore the first year of Festus was 56.

H. *Relative Chronology of Acts.* Of the foregoing data the most precisely defined points seem to be the proconsulate of Gallio in Corinth with the consequent conclusion that Paul arrived there in approximately December, 49 or January,

Eusebi Chronicon [1866–1875], II, 154)。腓力斯卸任之后在罗马受审,但靠着他的兄弟帕拉斯的影响力躲避了惩罚,约瑟夫斯认为,帕拉斯在此时受到了尼禄的宠爱 (*Ant.* xx.8.9)。帕拉斯在公元 55 年 2 月 13 日之前卸任 (*Tacitus Ann.* xiii.14.1; 参: 15.1),但他显然仍是可以影响皇帝的人,因为他规定了卸任的条件,罗马皇帝允许他在卸任数年后仍然可以享受俸禄 (*Ann.* xiii.14.1-14.2; 23.1–3)。帕拉斯于公元 62 年去世 (*Ann.* xiv.65.1)。因此,腓力斯的审判一定发生在公元 62 年之前,但不太可能发生在帕拉斯卸任之前,因为这要求腓力斯在公元 54 年卸任,也就与尼禄登基后的第一个夏天处在公元 55 年这一事实相违背。因此有人认为非斯都和腓力斯的换任时间介于公元 55 年 (Knox, 66 页) 至公元 60 年 (Armstrong, *ISBE* [1929], I, 649) 之间。不过,根据瓦达曼 (J. Vardaman) 发现的新的“微小”证据,这个时间应该是公元 56 年。尼禄五年的硬币上记录了公元 58 年的各巡抚的名字,以及这是非斯都作巡抚第三年的符号。因此非斯都作巡抚第一年应该是公元 56 年。

H. 《使徒行传》的相对年代。在前面的年代数据中,最能明确确定的似乎是迦流在哥林多作方伯的时间和非斯都于公元 56 年接了腓力斯的任,根据迦流的任期可以确定保罗大约在公元 49 年 12 月或公元 50 年 1 月来到了哥林多,

50, and the succession of Festus to Felix in A.D. 56 with the consequent conclusion that this was the date of the termination of the imprisonment of Paul in Caesarea and the beginning of his “shipwreck journey” to Rome. In agreement with these dates and within the limits indicated by the other data discussed above, the following conclusions appear probable. Paul’s “first missionary journey” (Acts 13–14) was in A.D. 47–48 prior to the Apostolic Council (Gal. 2:1; Acts 15) in A.D. 49. The “second missionary journey” (Acts 15:40–18:22) was in A.D. 49–51, with Paul’s appearance before Gallio in the spring A.D. 51 and his return soon thereafter. Departure on the “third missionary journey” (Acts 18:23–21:16) was in the fall A.D. 51, with two years and three months in Ephesus (Acts 19:8, 10; called three years in 20:31) and arrival in Jerusalem about Pentecost (Acts 20:36) in A.D. 54. Two years of imprisonment in Caesarea were from the summer of 54 to the summer of 56, ending soon after the arrival of Festus in the spring of 56. The “shipwreck journey” began then in the fall of 56; and after three months (Acts 28:11) on Malta in the winter of 56/57, arrival in Rome was in the spring of 57; and the two subsequent years in Rome with which Acts closes (28:30f.) extended to the spring of A.D. 59.

I. Pauline Epistles. Ten of the thirteen Pauline Epistles were written during a period of about ten years between Paul’s arrival in Corinth and the close of his first Roman imprisonment. These Epistles fall into three groups, each possessing certain distinctive characteristics; and although each reflects the difference in time and occasion of its production, they all reveal an essential continuity of thought and a

根据非斯都上任的时间可以确定保罗于公元 56 年结束了在凯撒利亚的囚禁生活，开始了他前往罗马的“船坏之旅”。以下结论似乎是可信的，这些结论与上面这些时间一致，而且也没有超出上面其他年代数据所表明的时间范围。保罗“第一次传道之旅”(徒 13-14)从公元 47 年到公元 48 年，早于公元 49 年的使徒会议(加 2:1; 徒 15)。“第二次传道之旅”(徒 15:40-18:22)从公元 49 年到公元 51 年，保罗在公元 51 年春天来到迦流面前，随后不久保罗回到了安提阿，保罗的“第三次传道之旅”从公元 51 年秋天开始(徒 18:23-21:16)，他在以弗所住了两年零三个月(徒 19:8, 10; 《使徒行传》10:31 中说保罗在以弗所住了三年)，并于公元前 54 年五旬节来到了耶路撒冷(徒 20:36)。保罗在凯撒利亚坐监那两年是从公元 54 年夏天到公元 56 年的夏天，公元 56 年秋天非斯都上任之后不久便结束了保罗在凯撒利亚的囚禁生活。“船坏之旅”从公元 56 年秋天开始；三个月之后(徒 28:11)，保罗在公元 56 年或 57 年冬天抵达了米利大，并于公元 57 年春天来到了罗马；保罗随后在罗马住了两年，一直住到公元 59 年的春天，《使徒行传》至此结篇(徒 28:30-31)。

I. 保罗书信的创作时间。从保罗抵达哥林多到他第一次被监禁在罗马的末期，大约有十年的时间，保罗的 13 封书信中有 10 封就是在这 10 年间写成的。这些书信分为三类，每一类都有一些显著特点；虽然每一类书信都体现出时间的差异和创作时机的不同，但是从本质上说，所有书信所体现出的思想是一致的，书信的风格也是类似的，这说明这些书信是同一个人写的。最早的保罗书

similarity of style which evidences unity of authorship. The earliest group consists of the Thessalonian Epistles, both of which were written from Corinth on the second missionary journey *ca.* A.D. 50, while Silas (Silvanus) was still in Paul's company and shortly after Paul's visit to Athens (1 Thess. 1:1; 3:1f., 6; 2 Thess. 1:1). The major Epistles belong to the third missionary journey. 1 Corinthians was written from Ephesus *ca.* 52–53; Galatians probably from Ephesus, either before or after 1 Corinthians, for Paul had been twice in Galatia (Gal. 4:13); 2 Corinthians from Macedonia *ca.* 54; and Romans from Corinth in early 54. The imprisonment Epistles were written from Rome; Colossians, Ephesians, and Philemon *ca.* 58, and Philippians *ca.* 59.

J. Release and Death of Paul. When Paul wrote to Philemon (Philem. 22) and to the Philippians (Phil. 2:24; cf. 1:25), he expected a favorable outcome of his trial in Rome and was looking forward to another visit to the East. Before his arrest he had planned a journey to Spain by way of Rome (Rom. 15:28), and when he bade farewell to the Ephesian elders at Miletus (Acts 20:25) he must have had in mind not only the dangers of his journey to Jerusalem, but also his determination to enter another field of labor. 1 Clem. 5, the Muratorian Canon, and the Apocryphal Acts of Peter witness to the Spanish journey, and the Pastoral Epistles to a journey to the East and to another imprisonment in Rome. The two lines of evidence for Paul's release are independent and neither can be explained as derived merely from the statement of Paul's intention in Romans and in Philemon and Philippians. The historical situation implied in the Pastoral Epistles

信包括《帖撒罗尼迦前书》和《帖撒罗尼迦后书》，这两封信都是约公元 50 年保罗第二次传道途径哥林多时写的，此时，西拉仍与保罗同行，而且保罗刚访问雅典之后不久（帖前 1:1；3:1-2，6；帖后 1:1）。保罗的主要书信是在第三次传道时写下的。《哥林多前书》约在公元 52 年至 53 年写于以弗所；《加拉太书》可能也写于以弗所，在《哥林多前书》之前或之后写成的，因为保罗曾两次来到加拉太（加 4:13）；《哥林多后书》约公元 54 年写于马其顿；《罗马书》在公元 54 年年初写于哥林多。监禁时的书信写于罗马；《歌罗西书》《以弗所书》和《腓利门书》是公元 58 年前后写成的，《腓立比书》是公元 59 年前后写成的。

J. 保罗被释放和殉道的时间。当保罗写信给腓利门（门 1:22）和腓立比教会（腓 2:24；参：腓 1:25）时，他盼望他在罗马的审判可以有一个良好的结果，并希望再一次到东方传道。在保罗被捕之前，他曾计划经由罗马前往西班牙传道（罗 15:28），当他在米利都与以弗所的长老告别时（徒 20:25），他一定意识到了前往耶路撒冷途中将面临的危险，并且决定到另一个地方传道。《革利免一书》5 章、《穆拉多利经目》和《次经》中的《彼得行传》都见证了保罗的西班牙传道之旅，教牧书信见证了保罗的东方传道之旅和他再一次被囚禁在罗马。关于保罗被释放的两种证据是独立的，仅根据《罗马书》《腓利门书》和《腓立比书》中关于保罗传道计划的描述，不能解释这两种证据。仅根据保罗第一次被囚禁在罗马时没有被释放这一假设，就可以说教牧书信中表明的历史形势是不真实的。这些书信中的年代数据与保罗被囚禁前的任何时期都不相符。但是这些年代数据仅包含在保罗创作的教牧书信中，有些人认为教牧书信只

can be charged with artificiality only on the hypothesis that Paul was not released from his first Roman imprisonment. The data of these Epistles cannot be fitted into any period of Paul's life previous to his imprisonment. But these data are embodied in just those parts of the Pastoral Epistles which are admitted to be Pauline by those who regard the Epistles as containing only fragments genuinely from Paul but assign the Epistles in their present form to a later writer. On any hypothesis of authorship, however, the tradition these Epistles contain cannot be much later than the first quarter of the 2nd century. It is highly probable, therefore, that Paul was released from his first Roman imprisonment; that he visited Spain and the East; and that he was imprisoned a second time in Rome, where he met his death under Nero. Since Clement of Rome describes the death of both Paul and Peter in connection with the martyrdom of a "vast multitude" who suffered "among us," and since Tacitus (*Ann.* xv.44) describes the persecution by Nero of a "vast multitude" in connection with the fire at Rome in the summer of 64, it is possible that this is the date of the death of the two apostles. Jerome (*De vir.* ill. 1, 5), however, puts the two martyrdoms in the fourteenth year of Nero (A.D. 67/68), while in the *Chronicon* of Eusebius the date is 67 in the Armenian version, 68 in the version of Jerome, and these dates are often cited. According to early tradition Paul suffered martyrdom by beheading with the sword (*Tertullian De praescr. haer.* 36). This was the manner of execution for a Roman citizen, which Paul was (*Acts* 16:37; 22:27-29; 23:27), and probably presupposes a legal proceeding eventuating in the death sentence.

有一部分确实是由保罗所写，而现在的教牧书信则是由后来的作者所写。然而，不论教牧书信的作者是谁，包含在这些书信中圣传的创作时间不可能晚于公元 2 世纪的前二十五年。因此，保罗很可能从第一次罗马监禁中被释放出来；他很可能去了西班牙和东方；他很可能后来再一次被囚禁在罗马，并在尼禄统治时期殉道。由于罗马的革利免曾描述道，保罗和彼得与“在我们中间”遭受苦难的“很多人”一同为主殉道，也由于塔西佗 (*Ann.* xv.44) 曾说道，尼禄对“很多人”的迫害与公元 64 年夏天罗马的大火有关，所以使徒彼得和保罗可能就是在这个时候殉道的。然而，耶柔米 (*De vir.* ill. 1, 5) 认为彼得和保罗在尼禄在位第十四年殉道 (公元 67 年或 68 年)，虽然根据优西比乌的《编年史》的记载，亚美尼亚语译本中认为保罗和彼得在公元 67 年殉道，而耶柔米认为他们在公元 68 年殉道，并且这两个殉道日期经常被人们提及。根据早期的传说，保罗由于被斩首而殉道 (*Tertullian De praescr. haer.* 36)。斩首是对罗马公民执行死刑的一种方式，保罗是罗马人 (*徒* 16:37; 22:27-29; 23:27)，他可能经法律程序被判了死刑。塞维鲁 (*Sulpicius Severus, Chronicorum* ii.29) 认为这两位使徒的死与尼禄颁布的迫害基督徒的法律有关。这一切一定经历了一段时间，保罗有可能死于公元 67 年或 68 年，但他最有可能死于公元 67 年。

Sulpicius Severus (*Chronicorum* ii.29) connects the deaths of the apostles with the promulgation of laws by Nero making it unlawful to be a Christian. All of this must have taken time and may make the date of A.D. 67/68 probable for the death of Paul, perhaps most likely A.D. 67.

K. Death of Peter. In addition to what is recorded of Peter in the NT there is a tradition of his bishopric of 20 or 25 years in Rome (cf. A. von Harnack, *Geschichte der altchristlichen Litteratur* [1893–1904], II; *Chronologie*, I, 243f.). 1 Peter was probably written from Rome (5:13; cf. Eusebius *HE* ii.15.2), and the testimony to Peter's martyrdom (implied in Jn. 21:18f.) under Nero in Rome by crucifixion (Tertullian *De praescr. haer.* 36; cf. 1 Clem 5:1ff.) is early and probably trustworthy. Tradition also associates Peter and Paul in their Roman labors and martyrdom (Dionysius in Eusebius *HE* ii.25.8; Irenaeus *Adv. haer.* iii.1.2; iii.3.1). The mention of the Vatican as the place of Peter's interment (Caius in Eusebius *HE* ii.25.6f.) may also indicate a connection of his martyrdom with the Neronian persecution following the fire in the summer of A.D. 64. The record of the fire and the persecution by Tacitus (*Ann.* xv.38–44) recounts a rather long series of events and makes it probable that the persecution followed some time after the fire itself, probably later in 64 or even in 65, and this may be taken as the probable date of the death of Peter (A.D. 64/65), perhaps most likely A.D. 65. If Peter departed from Jerusalem (Acts 12:17) and went to Rome in A.D. 41 his death in 65 would have been 25 years (counted inclusively) later, during which time he could have been considered the head of the Roman church although

K. 彼得的殉道时间。除了《新约》中关于彼得的描述，有一种传说认为他在罗马作了20年或25年的主教（参：A. von Harnack, *Geschichte der altchristlichen Litteratur* [1893–1904], II; *Chronologie*, I, 243–244 页）。《彼得前书》可能写于罗马（彼前 5:13；参：Eusebius *HE* ii.15.2），很早就有证据表明彼得在尼禄统治时期在罗马被钉了十字架（Tertullian *De praescr. haer.* 36；参：1 Clem 5:1 起），以此为主殉道（《约翰福音》21:18–19 也暗示出这一点），这个证据可能比较可靠。传统上也把彼得和保罗在罗马的传道和殉道联系起来（Dionysius in Eusebius *HE* ii.25.8；Irenaeus *Adv. haer.* iii.1.2；iii.3.1）。据说，彼得死后被埋在梵蒂冈（Caius in Eusebius *HE* ii.25.6–25.7），这可能表明彼得的殉道与公元 64 年夏天罗马大火之后尼禄的迫害有关。塔西佗记录了一系列的事件（*Ann.* xv.38–44），并认为大火之后尼禄的迫害有可能发生在公元 64 年或公元 65 年，彼得可能就是这个时候去世的（公元 64 年或 65 年），他最有可能在公元 65 年去世。如果彼得于公元 41 年从耶路撒冷出发（徒 12:17）去罗马，那么他应该在 25 年后（粗略计算），即公元 65 年去世，虽然在这 25 年时间里，他不是始终停留在罗马，但他还是被视为罗马教会的主教。（关于施米德尔 [Schmiedel] 驳斥彼得住在罗马和为主殉道的完整阐述，见 *EB*，见词条“Simon Peter”，尤其是 458 卷起；另参：T. Zahn, *Intro. to the NT* [1909 年英译本]，II, 158 起）。

surely not remaining there continuously for all that time. (The arguments against the Roman sojourn and martyrdom of Peter are stated fully by Schmiedel in *EB*, s.v. “Simon Peter,” esp. cols. 458ff.; on the other hand, cf. T. Zahn, *Intro. to the NT* [Eng. tr. 1909], II, 158ff.).

L. Death of James the Just. James the Just, the brother of the Lord, was prominent in the church of Jerusalem at the time of the Apostolic Council (Acts 15:13ff.; Gal. 2:9; cf. 1:19; 2:12), and later when Paul was arrested he seems still to have occupied this position (Acts 21:18ff.), laboring with impressive devotion for the Jewish people until his martyrdom ca. 62 (Josephus *Ant.* xx.9.1; Eusebius, *HE* ii.23.3ff.; Reicke, *NT Era*, p. 215). The Epistle of James contains numerous indications of its early origin and equally clear evidence that it was not written during the period when the questions discussed in the major Epistles of Paul were agitating the Church. It is possibly the earliest book of the NT, written before the Apostolic Council.

M. The Synoptic Gospels. In the decade just preceding the fall of Jerusalem, the tradition of the life, and teaching of Jesus was committed to writing in the Synoptic Gospels. Early tradition dates the composition of Matthew’s Gospel in the lifetime of Peter and Paul (Irenaeus *Adv. haer* iii.1.1; Eusebius *HE* v.8.2ff.), and that of the Gospel of Mark either just before or just after Peter’s death (Clement in Eusebius *HE* vi.14.7; cf. ii.15; and Irenaeus *Adv. haer* Presbyter of Papias in Eusebius *HE* iii.39.15; cf. also 2 Pet. 1:15). The Lukan writings—both the Gospel and Acts—are also held by some to fall in this period, on the basis of the

L. 公义的雅各殉道时间。主的兄弟公义的雅各在使徒会议期间是耶路撒冷教会的重要人物（徒 15:13 起；加 2:9；参：加 1:19；2:12），后来当保罗被捕时，雅各似乎仍然在教会中担任此职（徒 21:18 起），约公元 62 年殉道前，他始终为犹太人鞠躬尽瘁（Josephus *Ant.* xx.9.1；Eusebius, *HE* ii.23.3 起；Reicke, *NT Era*, 215 页）。《雅各书》中多次提及该书的由来，并以同样明确的证据表明，在保罗主要书信中论及的问题在教会内激起争论的时候，这本书还没开始写。《雅各书》有可能是《新约》中最早的经卷，其创作时间有可能早于使徒会议召开的时间。

M. 对观福音书的创作时间。在耶路撒冷沦陷之前的十年，关于耶稣生平的传说和耶稣的教导被收录进对观福音书中。早期的传统认为《马太福音》是彼得和保罗在世时编纂成书的（Irenaeus *Adv. haer* iii.1.1；Eusebius *HE* 8.2 节起），《马可福音》是彼得去世前后编纂成书的（Clement in Eusebius *HE* vi.14.7；参：ii.15；Irenaeus *Adv. haer* Presbyter of Papias in Eusebius *HE* iii.39.15；另参：彼后 1:15）。有些人认为路加的《路加福音》和《使徒行传》也是在这一时期成书的，因为《路加福音》没有暗示出耶稣关于耶路撒冷将被摧毁的预言已经应验（参：路 21:21；徒 11:28），而推测这本书成书较早的最佳理由就是，

argument that the Gospel contains no intimation that Jesus' prophecy of the destruction of Jerusalem had been fulfilled (cf. Lk. 21:21; Acts 11:28), and that the silence of Acts about the issue of Paul's trial is best explained on the hypothesis of an early date (Jerome *De vir. ill.* 7; Harnack, *Neue Untersuchungen zur Apostelgeschichte* [1911]; cf. also Lk. 10:7; 1 Tim. 5:18). To this period belong also the Epistle of Jude and the Epistle to the Hebrews (if addressed to Jewish Christians of Palestine; but later *ca.* A.D. 80, if addressed to Jewish Christians of Rome), the former being used in 2 Peter and the latter in 1 Clement.

N. Death of John. Early tradition connects John with Ephesus and mentions his continuing in life until the time of Trajan (Irenaeus *Adv. haer.* ii.22.5 [Eusebius *HE* v.24]; iii. 1.1; v.30.3; v.33.4; Clement in Eusebius *HE* in iii.23.5–19; Polycrates in Eusebius *HE* iii.31.3; v.24.3; Justin *Dial.* lxxxii; cf. Rev. 1:1, 4, 9; 22:8; Jn. 21:22–24; 19:35). He died probably about the end of the 1st century. There is another but less well-attested tradition of early martyrdom based chiefly on the De Boor fragment of Papias (*TU*, 1888), a Syriac martyrology of the 4th cent. (Wright, *Journal of Sacred Literature*, 8[1865/66], the Codex Coislinianus 305 of Georgius Hamartolus). This tradition, it is thought by some, finds confirmation in Mk. 10:35–40; Mt. 20:20–23 (cf. Bousset, *TR*, 9 [1905], 225ff., 277ff.), but more probably owes its origin to a confusion with John the Baptist who did experience martyrdom. It is often supposed that it was during the closing years of his long life that John wrote Revelation, the Fourth Gospel, and the three Epistles, but

《使徒行传》中没有提到保罗受审这件事 (Jerome *De vir. ill.* 7; Harnack, *Neue Untersuchungen zur Apostelgeschichte* [1911]; 另参: 路 10:7; 提前 5:18)。《犹大书》和《希伯来书》(如果此书是写给巴勒斯坦犹太基督徒的; 但是如果此书是写给罗马基督徒的, 那么此书约写于公元 80 年)也是这一时期的作品,《彼得后书》引用了《犹大书》中的内容,《革利免一书》引用了《希伯来书》中的内容。

*N. 使徒约翰的去世时间。*早期的传说将使徒约翰与以弗所联系起来,并提到约翰一直活到图拉真统治时期 (Irenaeus *Adv. haer.* ii.22.5 [Eusebius *HE* 24 节]; iii. 1.1; 30.3 节; 33.4 节; Clement in Eusebius *HE* in iii.23.5–19; Polycrates in Eusebius *HE* iii.31.3; 24.3 节; Justin *Dial.* lxxxii; 参: 启 1:1, 4, 9; 22:8; 约 21:22–24; 19:35)。使徒约翰可能在公元 1 世纪末期去世。还有一个未被完全证实的关于约翰很早殉道的传说,这个传说主要以德布尔 (De Boor) 的《帕皮亚残篇》(*TU*, 1888) 为依据,这是一部创作于公元 4 世纪的叙利亚殉教史 (Wright, *Journal of Sacred Literature*, 8[1865/66], the Codex Coislinianus 305 of Georgius Hamartolus)。有人认为《马可福音》10:35–40 和《马太福音》20:20–23 证实了这一个传说 (参: Bousset, *TR*, 9 [1905], 225 起, 277 起), 但更可能的是由于将使徒约翰混同于为主殉道的施洗约翰,所以才出现了这个传说。人们通常认为,长寿的约翰在人生末年写了《启示录》、第四福音书和三封书信,但人们有充足的理由认为这些作品和新约正典的其他作品都是在公元 70 年

there are serious grounds for considering that all of these as well as all the other writings of the canonical NT are prior in date to A.D. 70 (J. A. T. Robinson, *Redating the NT* [1976]).

之前收录成书的 (J. A. T. Robinson, *Redating the NT* [1976])。

O. Summary of Dates

Conversion of Paul	36
Death of James son of Zebedee	41
Death of Herod Agrippa I	44
Famine Under Claudius	44-48
Epistle of James	before 50
First missionary journey	47-48
Apostolic Council	49
Edict of Claudius	49
Proconsulship of Sergius Paulus	before 51
Second missionary journey	49-51
1 and 2 Thessalonians from Corinth	50
Proconsulship of Gallio	51/52
Third missionary journey	51-54
Paul in Ephesus	52-53
1 Corinthians and Galatians from Ephesus	52-53
2 Corinthians from Macedonia	early 54
Romans from Corinth	early 54
Arrest of Paul in Jerusalem	54
Accession of Festus	56
First Roman imprisonment of Paul	57-59
Colossians, Ephesians, Philemon, from Rome	58
Philippians from Rome	59
Release of Paul and journeys in East and West	59-67
Death of James the Just	62
1 Timothy and Titus from Macedonia	62-63
1 and 2 Peter from Rome	before 64
Death of Peter in Rome	65
2 Timothy from Rome	67
Death of Paul in Rome	67
Synoptic Gospels, Acts, Jude, and Hebrews	before 70
Fourth Gospel, Revelation, Epistles of John from Ephesus	before 70
Death of John	98-100

O. 年代总结

保罗悔改的时间	36
西庇太的儿子雅各的殉道时间	41
希律亚基帕一世去世的时间	44
革老丢年间爆发大饥荒的时间	44-48
雅各书信的写作时间	早于主后50年 50
第一次传道之旅的时间	47-48
使徒会议的时间	49
革老丢下诏的时间	49
士求保罗的方伯任期	早于主后51年 51
第二次传道之旅的时间	49-51
在哥林多写《帖撒罗尼迦前书》和《帖撒罗尼迦后书》的时间	50
迦流方伯任期	51/52
第三次传道之旅的时间	51-54
保罗在以弗所的时间	52-53
在以弗所写《哥林多前书》和《加拉太书》的时间	52-53
在马赛顿写《哥林多后书》的时间	早于主后54年 54
在哥林多写《罗马书》的时间	早于主后54年 54
保罗在耶路撒冷被捕的时间	54
非斯都的就职时间	56
保罗第一次被囚于罗马的时间	57-59
在罗马写《歌罗西书》《以弗所书》和《腓利门书》的时间	58
在罗马写《腓立比书》的时间	59
保罗获释的时间和保罗在东方和西方的传道的的时间	59-67
公文的雅各的殉道时间	62
在马赛顿写《提摩太前书》和《提摩太后书》的时间	62-63
在罗马写《彼得前书》和《彼得后书》的时间	早于主后64年 64
彼得在罗马殉道的时间	65
在罗马写《提摩太后书》的时间	67
保罗在罗马殉道的时间	67
对观福音书、《使徒行传》和《希伯来书》的成书时间	早于主后70年 70
在以弗所写第四福音书、《启示录》和《约翰书信》的时间	早于主后70年 70
使徒约翰去世的时间	98-100

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J. FINEGAN

CHRYSOLITE

See STONES, PRECIOUS.

CHRYSOPRASE

See STONES, PRECIOUS.

CHUB

[Heb. *kûb*]. See LIBYA.

CHUN

[Heb. *kûn*]. See CUN.

CHURCH

[Gk. *kyriakós*—‘belonging to the Lord’; NT *ekklēsia*—‘gathering’; Lat. *ecclesia*].

- I. Pre-Christian History of the Term
- II. The Church and the Teaching of Jesus
- III. The Church in Acts
- IV. Pauline Doctrine of the Church
- V. Notes of the Church
- VI. Distinctions of the Church
- VII. Order of the Church

I. Pre-Christian History of the Term.—Although Gk. *ekklēsia* became a distinctively Christian word, it has both a Greek and an OT history. In the Greek world it was used of a public assembly

(1960); K. G. Kuhn, *ZNW*, 52 (1961), 65–73; J. Finegan, *Handbook of Biblical Chronology* (1964); E. J. Bickerman, *Chronology of the Ancient World* (1968); B. I. Reicke, *NT Era* (1968); G. Ogg, *Chronology of the Life of Paul* (1968); S. Dockx, *Nov.Test.*, 13 (1971), 261–304; F. F. Bruce, *NT History* (1972); S. Dockx, *Recherches de science religieuse*, 62 (1974), 221–241.

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J. FINEGAN

CHRYSOLITE 黄璧玺

见 STONES, PRECIOUS (宝石)。

CHRYSOPRASE 翡翠

见 STONES, PRECIOUS (宝石)。

CHUB 古巴(人)

【希伯来语: *kûb*】。见 LIBYA (利比亚)。

CHUN 均

【希伯来语: *kûn*】。见 CUN (均)。

CHURCH 教会

【希腊语: *kyriakós*——“属于耶和華”; 《新约》中作 *ekklēsia*——“聚集”, “聚斂”; 拉丁语: *ecclesia*】。

- I. 基督诞生以前教会的历史
- II. 教会和耶稣的教导
- III. 《使徒行传》中的教会
- IV. 保罗的教会教义
- V. 教会的印记
- VI. 教会的差异
- VII. 教会的次序

I. 基督诞生以前教会的历史。虽然希腊语 *ekklēsia* 成为了一个特殊的基督教词语,但在希腊世界和《旧约》中都有该词的来历。在希腊世界中,这个词用来表示一位先驱(衍生自 *ek*, “外面的”,

summoned by a herald (< *ek*, “out,” and *kalein*, “to call”; cf. Acts 19:32, 39f.). In the LXX it was used for the Heb. *qāhāl*, which denotes the congregation or people of Israel, especially as gathered before the Lord (cf. Acts 7:38). It is of interest that behind the NT term stand both Greek democracy and Hebrew theocracy, the two being brought together in a theocratic democracy or democratic theocracy.

II. The Church and The Teaching of Jesus.-In the teaching of Jesus Himself there is little mention of the Church. The only two references in the Gospels are both in Matthew (16:18: “On this rock I will build my church,” and 18:17: “Tell it to the church”). In the second of these the reference might be to the Jewish synagogue, though the general context of Mt. 18 seems to suggest the emergent Christian community. Apart from the critical questions raised by some scholars, these verses give rise to many problems. For example, do they denote the intention of Jesus to found a Church? If so, or even if He only foresees its creation, what is the relation of this Church to the older congregation of the Lord? Is the new to continue the old, to supersede it, or to be quite different and perhaps parallel? Again, what is the relationship between the Church and the kingdom of God or of heaven which is the main theme of the teaching of Jesus? Are the two completely different? Are they synonymous? Or is the Church as the present sphere of Christ’s rule a provisional or partial form of the kingdom?

These questions are easier to ask than to answer, and it is probably in terms of a qualified comprehensiveness that true

和 *kalein*, “召唤”; 参: 徒 19:32, 39-40) 所召聚的公开集会。《七十士译本》中用这个词翻译希伯来语 *qāhāl*, 指以色列会众或以色列人, 尤其是聚集在上帝面前的以色列会众 (参: 徒 7:38)。有趣的是, 这个新约词语以希腊民主政治和希伯来神权政治为依据, 两者结合在一起就形成神权民主或民主神权。

II. 教会和耶稣的教导。耶稣在教导中很少提及教会。在福音书中, 只有《马太福音》中的两节经文曾提及了教会 (《马太福音》16:18: “我要把我的教会建造在这磐石上”; 和《马太福音》18:17: “就告诉教会”)。虽然《马太福音》18章中的总体语境似乎暗示了基督徒社团的兴起, 但这一章中提及的教会可能指的是犹太人的会堂。除了某些学者提出的批判性问题, 这两节经文也产生了许多问题。例如, 它们是否表明耶稣打算建立教会? 如果耶稣打算建立教会, 或者如果祂仅预见到了教会的建立, 那么这个教会与从前耶和华的会众有什么关系? 新建立的教会是对耶和华的会众的延续, 还是取代了它, 两者完全不同还是可能有类似之处? 此外, 教会与耶稣教导的主题神国或天国有何关系? 两者是否完全不同? 教会是否可以等同于神国或天国? 基督现在统治的教会是神国的暂时形式或神国的一部分吗?

相对于提出这些问题, 回答这些问题更难, 只有全面进行考虑才可能找到解决这些问题的方法。因此, 耶稣的教会是

solutions are to be sought. Thus the Church of Jesus is a new body, yet there is a continuity of fulfillment in relation to the OT congregation. Again, the kingdom is quite evidently not the Church, for we could hardly proclaim the Church as the first apostles proclaimed the kingdom (Acts 8:12). On the other hand, we certainly cannot say that the Church is an alternative after the rejection of the kingdom. To the extent that the Church is a fellowship of those who have accepted the kingdom, submitted to its rule, and become its heirs, we may rather believe that it is a creation and instrument and therefore a form and manifestation of the kingdom prior to its final establishment in glory.

III. The Church in Acts.-While the kingdom is still the theme of apostolic preaching, the word “church” is regularly used in Acts to denote the company of believers, more especially in the local sense. Thus we read of churches in Jerusalem (5:11), Antioch (13:1), and Caesarea (18:22), a similar usage being found in the seven letters of Revelation. The same word can also be used, however, for the sum of local churches or the totality of believers (9:31), though with no suggestion of an organized external structure. The same twofold usage occurs in the Pauline Epistles. Each individual group may be addressed as the church, e.g., “the church of God which is at Corinth” (1 Cor. 1:2). Indeed, the word is perhaps further localized in respect of the household group within the local church, though this is unusual (Rom. 16:5; 1 Cor. 16:19). On the other hand, the comparison between Jews and Greeks on the one side and the Church on the other (1 Cor. 10:32) shows that there is

一个新的团体，不过它与《旧约》中的会众一脉相承。此外，一方面，神国显然不是教会，因为我们几乎不能像早期的使徒传神国福音那样传扬教会（徒 8:12）。另一方面，我们显然不能说教会是被神国拒绝之后的另一种选择。教会是接受神国、服从神国统治和继承神国之人的团体，从这个意义上说，我们可能宁愿相信教会是一种受造物和工具，因此教会是神国在荣耀中被最终建立起来之前的一种表现形式。

III. 《使徒行传》中的教会。虽然神国仍然是使徒传道的主题，但《使徒行传》中通常用“教会”这个词表示信徒团体，尤其表示地方性的信徒团体。因此，我们在《使徒行传》中读到了耶路撒冷的教会（徒 5:11）、安提阿的教会（徒 13:1）和凯撒利亚的教会（徒 18:22），在《启示录》的七封信中也可以看到类似的使用法。不过，这个词也可以用来表示当地所有的教会或所有的信徒（徒 9:31），但它并没有暗示出教会是一个有组织的外部机构。在保罗的书信中也可以找到这个词的双重用法。每个单独的团体都可以被称为教会，如“哥林多神的教会”（林前 1:2）。实际上，教会这个词可能还有更狭义的使用法，表示当地的家庭教会，但这种用法很罕见（罗 16:5；林前 16:19）。另一方面，《哥林多前书》10:32 中犹太人和希腊人与教会的对比说明保罗所阐述的教会含义更广（参：林前 12:28），当然，保罗的教会教义就以此为基础。

also the more general sense in Paul (cf. 1 Cor. 12:28), this being, of course, the basis of the Pauline doctrine of the Church.

IV. Pauline Doctrine of the Church.-Theologically, there is only one Church, for Christians are now fellow citizens of the saints and of the household of God, built upon the foundation of the apostles and prophets. If there is a distinction, it is that of fulfillment as compared with promise, but not of a different purpose, covenant, basis, consecration, or goal. This Church is not a human organization; it is God's workmanship (Eph. 2:10), created in accordance with His eternal purpose in Christ (Eph. 1:4f.) that in it He might show the exceeding riches of His grace (Eph. 2:7). It may thus be described in several pregnant phrases, of which the following are to be noted.

(a) The Church is the people or Israel of God (Eph. 2:12; cf. 1 Pet. 2:10), in whom there is fulfillment of the ancient covenant promise: "I will be your God, and you shall be my people."

(b) It is the household or family of God (Eph. 2:19; 3:15; 4:6), consisting of those who are adopted by God as sons and heirs in Christ.

(c) It is the planting of God to bring forth fruit to His glory (1 Cor. 3:10; cf. Jn. 15:1f.).

(d) It is the temple of God, built by God Himself in Christ to be His dwelling and therefore to be the center of true holiness and worship (Eph. 2:21f.; cf. Jn. 2:19f.; 1 Cor. 3:9; 1 Pet. 2:4f.).

IV. 保罗的教会教义。从神学意义上讲，只有一个教会，因为基督徒现在与圣徒同国，是神家里的人，建立在使徒和先知的根基上。如果说神学上的教会有什么不同之处，那么可以说它是神的应允的实现，而不是一个不同的旨意、圣约、根基、圣化或目标。神学上的教会不是一个人类组织；它是神的工作（弗 2:10），是神按照祂在基督里永恒的旨意创造出来的（弗 1:4-5），祂要将祂极丰富的恩典在教会里显明给我们看（弗 2:7）。因此，可以用许多富有意义的语句描述神学上的教会，下面几句话值得注意。

(a) 教会是神的子民或神的以色列（弗 2:12；参：彼前 2:10），祂在教会里兑现了古老圣约中的应允：“我要作你们的神，你们要作我的子民。”

(b) 教会是神的家（弗 2:19；3:15；4:6），在基督里被神拣选为子嗣的人都是神家里的人。

(c) 教会是神的园子，祂要藉这园中结出的果子彰显祂的荣耀（林前 3:10；参：约 15:1-2）。

(d) 教会是神在基督里建造的供祂自己居住的圣殿，因此是真正圣洁的中心和敬拜的中心（弗 2:21-22；参：约 2:19-20；林前 3:9；彼前 2:4-5）。

(e) It is the bride of Christ for which the Bridegroom gave Himself that it might be presented, cleansed, sanctified, and pure at the eternal marriage feast (Eph. 5:25).

(e) 教会是新郎基督献给自己的新娘，所以教会要洗净自身，成为圣洁，出现在永恒的婚筵上（弗 5:25）。

(f) It is the body of Christ, the fulness of Him that fills all in all, Christ Himself being the head (Eph. 4:15f.) and yet also in a true sense the totality (1 Cor. 12:12), with each Christian being a member in particular (1 Cor. 12:27).

(f) 教会是基督的身体，是那充满万有者所充满的，基督是教会的元首（弗 4:15-16），但从真正的意义上说，也是一个整体（林前 12:12），每个基督徒都是肢体（林前 12:27）。

These descriptions obviously open up great themes which we cannot pursue in the present restricted context. The following points, however, may be observed.

这些描述显然揭示出许多重要的主题，而我们目前受语境的制约还无法阐明这些主题。不过，我们应该注意以下几点。

(1) We are neither to isolate nor to oppose the various descriptions, nor to make any one a ruling principle, but rather to accept the rich and varied contributions that they all make toward a comprehensive view.

(1) 我们不应该孤立地来看各种不同的描述，也不应该反对这些描述，更不该认为某个描述起支配作用，而应该认为这些描述共同勾勒出了一幅丰富多彩的全景。

(2) While the descriptions naturally have a symbolical character, they are not to be referred to an ideal or mystical or nebulous church, but are to be seen as descriptions of the reality of the Church in contrast to present but passing aspects.

(2) 虽然这些描述自然都具有象征特点，但不应该认为这些描述揭示了一个理想、神秘或模糊的教会，而应该认为它们通过对比教会的现在和过去描述了教会的实际状况。

(3) It is to be emphasized that this reality of the Church is in Christ and not in itself. Thus the Church is the Israel of God in Jesus Christ the true Israelite. It is the family of God in Christ the true Son. It is the planting of God in Christ the true vine or grain of wheat. It is the temple of God in Christ whose incarnate body is the dwelling place of God and therefore the foundation, cornerstone, and temple. It is the bride as the chosen and sanctified bride of this Bridegroom. It is the body,

(3) 需要强调的是教会的实际情况在基督里，而不在其本身。因此，教会是神在耶稣基督里的以色列，而耶稣基督是真以色列人。教会是在圣子基督里的神的家。教会是在基督里的神的园子，而耶稣基督是真正的葡萄树或麦粒。教会是在基督里的神的圣殿，而道成肉身的基督是神的居所，因此也是根基、房角石和圣殿。教会是新郎耶稣亲自拣选和洁净的新娘。教会不是一个独立或附属有机体，而是基督的身体，基督是教会的头，教会的存在、生命、次序和权

not as an independent or supplementary organism, but as He Himself is both body and head, and as it finds all its being and life and order and power in Him.

The third point obviously underlies the other two. Christ can never be exhausted by any one description and therefore there is room for a wealth of varied imagery. Christ is true reality, and therefore it is in Him rather than in its faltering and passing manifestation that the true reality of the Church is to be found.

V. Notes of the Church.-In addition to the descriptions of the Church, the NT also brings before us certain features or characteristics usually referred to as the notes of the Church. These may be classified in various ways, but we do well, perhaps, to follow the traditional grouping of the creeds in terms of unity, sanctity, catholicity, and apostolicity.

(1) The Church is one. Naturally, this is no mere unity of organization. Nor is it a necessary uniformity of practice. It is a theological unity grounded in the one body, etc., of Eph. 4:4f. It is a given indestructible unity which no external separation or schism can nullify or overthrow. Yet it is a unity that is not just invisible or vaguely spiritual. Already in the churches of the NT we see a conscious sense of unity and therefore a resistance to schism (cf. esp. 1 Cor. 1:11ff.). The fact that the Church is Christ's body is given very practical application (1 Cor. 12:12ff.). Nor is this merely a unity of the local church. From the very first there are close relations among the churches (Acts 11:22; 15:2). A conference can be held at Jerusalem that

柄都源于基督。

第三点显然构成了前两点的基礎。任何一个描述都无法完全阐明基督，因此留下了大量想象的空间。基督是真正的现实，因此，应该在基督里而不是在教会摇摆不定的瞬间表现中寻找教会的真正现实。

V. 教会的印记。除了对教会的描述，《新约》还向我们介绍了教会的某些特点或特征，这些特点或特征通常被称为教会的印记。可以以不同的方法对这些印记进行分类，但就统一性、圣洁性、普世性和使徒性方面来说，我们或许应当遵循传统的信条分类方法。

(1) 教会是一个统一的整体。诚然，教会不仅仅是一个统一的组织。现实中的教会也不一定始终是统一的。教会是以《以弗所书》4:4-5 中的一个身体（以及一个圣灵、一主、一信、一洗、一神）为基础的神学统一体。教会的统一性是坚不可摧的，任何外部离间或分裂都无法废除或颠覆教会的统一性。教会的统一性不仅仅是看不见的或在灵上是模糊的。我们可以在新约的教会中看到一种主动的统一意识和对教会分裂的抵制（尤见林前 1:11 起）。教会是基督的身体这一事实具有非常实用的用途（林前 12:12 起）。这不仅仅维护了地方教会的团结。各教会从最初就保持着紧密的联系（徒 11:22；15:2）。召开耶路撒冷会议不仅仅是为了讨论当地的事务（徒 15:6 起）。保罗和巴拿巴与年长的使徒用右手行相交之礼（加 2:9）。保罗想通

is of more than local concern (15:6ff.). Paul and Barnabas are given the right hand of fellowship by the older apostles (Gal. 2:9). Paul in his collection is concerned to forge a practical bond among the churches (2 Cor. 8f.). Everywhere there is a visible unity in the NT Church. The inward reality seeks and should be given practical expression, not only on the local scene, but also in the wider interrelations of the universal Church.

(2) The Church is holy. It is a holy nation (1 Pet. 2:9). It is the fellowship of the saints or the sanctified (1 Cor. 1:2). Here again we do not begin with externals. This is not merely a formal sanctification. It is the holiness given to the Church as the people that in Jesus Christ is called out, cleansed, and consecrated to divine service. Nor is it a merely future holiness. For all the glaring faults and failures of the Church, its holiness is its reality inasmuch as it is Christ's Church. On the other hand, the Bible certainly does not speak merely of an invisible or mystical or ideal holiness. The holiness of the Church is to find expression in sanctified life and consecrated service. Christians are commanded to be holy (2 Cor. 7:1; 1 Thess. 4:3). They are to be wholly yielded up to God (Rom. 12:1; 1 Cor. 6:19f.). Their life and work are to be brought into conformity with their true being in Christ. Prayer is made for their sanctification (1 Thess. 5:23). They are also empowered by the Holy Spirit both to achieve practical sanctification (Rom. 8:1ff.; Gal. 5:16f.; Eph. 5:9) and to discharge the ministry of preaching and praise to which they are consecrated (Acts 1:8; 1 Thess. 1:5).

过捐项这件事使各教会真实地团结在一起（林后 8-9）。在经文中随处可见新约教会有形的团结行为。不仅仅应当从局部事件上，而且应当从全体教会更广泛的相互联系中探寻教会的内在现实，并真实地描述这个内在现实。

(2) 教会是圣洁的。教会是一个圣洁的国度（彼前 2:9）。教会就是在基督里成圣，蒙召作圣徒的人（林前 1:2）。我们也不会从外部开始谈论教会的圣洁。教会的圣洁不仅仅是一种庄重的圣洁。教会的圣洁就是世人在耶稣基督里蒙召、被洗净，成为圣洁，进而事奉神。它也不仅仅是未来的圣洁。一方面，虽然教会犯了很多明显的错误，经历了很多失败，但教会的圣洁是它的现实，因为教会是属基督的。另一方面，《圣经》显然没有只提及无形的、神秘的或理想的圣洁。教会的圣洁体现在圣洁的生活和神圣的事工上。基督徒被要求成圣（林后 7:1；帖前 4:3）。他们要完全顺服神（罗 12:1；林前 6:19-20）。他们的生活和工作要真正地效法基督。为了成圣，他们向神祷告（帖前 5:23）。圣灵赐予他们权柄，从而使他们成圣（罗 8:1起；加 5:16-17；弗 5:9），肩负起传道的使命，并让他们赞美使他们成圣的权能（徒 8:1；帖前 1:5）。

(3) The Church is catholic. This does not mean that it constitutes a single worldwide organization. It means that Jesus Christ died for all classes without distinction, so that in His Church there are no external qualifications of age, sex, generation, descent, or status. In Him these distinctions have no reality. They still exist, and legitimately or illegitimately they are reflected in the life and work of the Church. But the Church is not to be ordered by them. It is catholic in its true reality. In Christ there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free (Col. 3:11), male nor female (Gal. 3:28). The Church is not to be identified with any human grouping, culture, or structure. Its boundaries cannot be drawn in terms of any human differentiations. Despite the need for external manifestations of unity, it is not identical exclusively with any one ecclesiastical construct. Its catholicity is rooted in the representative action of Jesus Christ, the one for the many in whom the many are one.

(4) The Church is apostolic. This implies rather more than genealogical descent of organization or ministry from the apostles. It means that the apostles, with the prophets, are the foundation of the Church (Eph. 2:20). They are the first and authentic witnesses of Jesus Christ (Acts 1:8). It is through them that the record and message of the gospel come. They are raised up for this purpose. They are thus the criterion of true proclamation and teaching. The true Church may be recognized by its fidelity to apostolic testimony and doctrine. It believes and proclaims what it has received (1 Cor. 12:23; 15:1f.; 2 Thess. 2:15; 2 Tim. 1:13;

(3) 教会具有普世性。这并不意味着教会是一个全球性组织。教会的普世性意味着耶稣基督为所有人受难，所以在基督的教会里没有年龄、性别、辈分、血统或地位等外部限制性条件。这些差异在基督里消失了。虽然这些差异仍然存在，并体现在教会的生活和工作上，无论是否合理。但教会不应该受它们的摆布。教会实际上是普世的。在基督里并不分希腊人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的、自主的（西 3:11），或男或女（加 3:28）。不应将教会看作是人类组织、文明或机构。不应当根据人类的划分标准划定教会的范围。尽管教会的统一性需要外在的表现形式，但普世的教会不同于任何教会组织。教会的普世性源于耶稣基督有代表性的行为，所有信徒以基督为首合为一体了。

(4) 教会具有使徒性。这不仅意味着教会的组织或职分都由使徒而来。这意味着教会是建立在使徒和先知的根基上的（弗 2:20）。先知和使徒是耶稣基督的第一批真实的见证者（徒 1:8）。他们记录并传播了主的福音。他们因为这一事工被上帝兴起。因此，他们为真正的福音传播和教义制定了标准。忠实于使徒见证和教义的教会可以视为真正的教会。教会相信和传播所领受的教训（林前 12:23；15:1-2；帖后 2:15；提后 1:13；2:2）。这种使徒传统不存在于人类不可靠的记忆中。教会藉着圣灵的启示提笔写书，从而捍卫了教会的使徒性（路 1:1 起；约 20:21；21:24）。《新约》中使徒的见证补充了《旧约》中先知的

2:2). Nor does this apostolic tradition lie in the sphere of fallible human memory. By the Holy Spirit it has been committed to writing in order that the apostolicity of the Church might be safeguarded (Lk. 1:1ff.; Jn. 20:21; 21:24). To the prophetic testimony of the OT there has thus been added the apostolic testimony of the NT (cf. 1 Cor. 15:2). In other words, apostolicity means the preservation and honoring of Holy Scripture. Where Scripture is read and preached as the basis of evangelism and edification and the supreme rule of faith and practice, there is the apostolic Church (1 Tim. 3:15ff.).

VI. Distinctions of the Church.-From an early period it has been recognized that, while the Church is one and catholic, it presents different aspects or forms which call for differentiation in reference. Thus already in the Bible itself there is distinction between the OT Church and the NT Church. It would be wrong to deduce from this a complete dichotomy, as though the NT Church were something quite different which began only at some point in the NT story, e.g., at Pentecost. On the other hand, it would be pointless to deny that there are valid differences between the OT Church and the NT Church. A legitimate distinction may thus be drawn.

Again, the fact that many brethren are now “asleep” (1 Thess. 4:13ff.) suggests a distinction between the Church as already with the Lord and the Church still engaged in pilgrimage and conflict, i.e., the so-called Church triumphant and Church militant. Insofar as there is here a real though not an ultimate difference, a distinction may be validly made; and the

见证（参：林前 15:2）。换句话说，使徒性意味着对《圣经》的保存和尊重。哪里将《圣经》当作福音传道与启示的根据、信心与传道的最高准则来诵读和传播，哪里就有使徒的教会（提前 3:15 起）。

VI. 教会的差异。人们从早期开始就认为，虽然教会是统一的和普世的，但教会也有很多不同的方面或不同的形式，这就要求在提及教会时必须加以区分。因此，《圣经》本身就区分了旧约教会和新约教会。一方面，如果依此完全将旧约教会和新约教会分裂开来，好像新约教会是完全不同的教会，是仅在新约故事中的某一时期，如五旬节才开始出现的，那就错了。另一方面，否认旧约教会和新约教会之间的真实差异，也将是毫无意义的。因此，应该合理地区分两者之间的差异。

此外，许多弟兄还在“沉睡”（帖前 4:13 起）这一事实表明，主的教会与仍然忙于朝圣和争执的教会，即所谓得胜的教会和战斗的教会是有区别的。只要两者之间确实存在差异，且不是根本的差异，就应该合理地加以区分；得胜的和战斗的这两个词虽然不适于用来描述教会，但这两个词在《圣经》中有良好的根据。没有理由引入包含炼狱中教会

terms triumphant and militant have a good scriptural basis even if they are not applied to the Church in this way. There is no justification for introducing a third category comprising the Church in purgatory.

What are we to say concerning the common Reformation distinction between the Church visible and the Church invisible? Here again there seems to be a legitimate basis, even though there is no corresponding biblical usage. Thus the true being of the Church in Christ is not seen. Believers are hid with Christ in God (Col. 3:3). We walk by faith and not by sight (2 Cor. 5:7). Faith is the evidence of things not seen (He. 11:1). There are hidden things which are yet to be brought to light (1 Cor. 4:5). These verses imply first that the visible aspect of the Church does not yet display its invisible reality, thus leading to the tension between what Christians are in themselves and what they are in Christ, and to the so-called scandal of the Church. But they also imply that the external membership of the Church is not necessarily coincident with its internal constitution. "For not all who are descended from Israel belong to Israel" (Rom. 9:6). There are tares in the field as well as wheat (Mt. 13:38). The apostolic band can contain a Judas and the early Church an Ananias and Sapphira. On the other hand, we are not to harden this distinction into a human judgment concerning the true Church and the purely nominal, as though we could know the secrets of the heart and thus anticipate the last judgment. It is striking that in the NT those who confess Christ are addressed as believers and brethren irrespective of the ultimate sincerity of their profession and sometimes in

在内的第三种分类。

关于改革派对有形教会和无形教会的常见区分，我们应该作何评论呢？即使《圣经》中没有相应的用法，但这种区分似乎也有一个合理的依据。因此，在基督里的教会的本质是看不见的。信徒与基督一同藏在神里面（西 3:3）。我们行事为人，是凭着信心，不是凭着眼见（林后 5:7）。信是未见之事的的确据（来 11:1）。暗中的隐情将会被照出（林前 4:5）。这些经文首先表明，教会的有形方面并没有展现出教会无形的现实，从而导致基督徒本身与基督里的基督徒之间出现了矛盾，并产生了所谓的教会丑闻。但这些经文也表明，教会的外部成员并不一定与它的内部构成一致。“因为从以色列生的，不都是以色列人”（罗 9:6）。一方面，田地中既有好种也有稗子（太 13:38）。使徒中有一个犹太，早期的教会中有亚拿尼亚和撒非喇。另一方面，我们不应牵强地认为这是人类对真正教会和名义教会所做的区分，似乎我们能够知晓心中的秘密，进而预料到最后的审判。值得注意的是，在《新约》中那些认基督的人都被称为信徒和弟兄，不论他们的宣告是否完全真诚，也不论他们有时会违背行为和信仰的确据（参：《哥林多书》）。改革派通常坚持这种《圣经》中的用法，认为有形教会就是忠实地传道、谨遵圣礼的信徒团体，却没有对无形教会作出相应的描述。

defiance of the evidence of their conduct and beliefs (cf. the Corinthians). The Reformers normally maintained this biblical usage by defining the visible Church as the company of believers in which the Word is faithfully preached and the sacraments are duly administered, but by refraining from any corresponding or counterbalancing pronouncements on the invisible Church.

In addition to these valid distinctions, brief reference may be made to two that are quite invalid. The first is between saints and ordinary Christians, saints being those who have maintained their postbaptismal righteousness and the rest being those who have incurred temporal guilt which must be finally absolved in purgatory. The second is between the clergy and the laity of the Church, the former being a special class of rulers and teachers and the latter the regular members. It may be noted that in the Bible the relevant terms “saints,” “heritage” (1 Pet. 5:3; pl. of Gk. *kléros*, whence clergy), and people (*laós*, whence laity) are all used of the whole Church, so that doctrinal misunderstanding is introduced if they are misapplied in terms of these distinctions.

VII. Order of the Church.-The Church does not exist for itself but for the discharge of a commission. Taking its place and fulfilling its task in the world, it has need of order. Even in the exercise of the free gifts of the Spirit, Paul can still plead for order (1 Cor. 14:40). Even within the one people of God, those who labor and are over you in the Lord are to be esteemed very highly for their work's sake (1 Thess. 5:12f.). Even though there is neither male nor female, the

除了这些合理的区分，或许还应该简述两种很不合理的区分。第一种是圣徒与普通基督徒之分，圣徒是受洗后始终秉公行义的人，普通基督徒是那些必须最终在苦难中免去世间罪恶的人。第二种是教会中牧师与平信徒之分，牧师是特殊的管理者和教师，平信徒是普通的教会成员。需要注意的是，《圣经》中用“圣徒”、“羊群”（彼前 5:3；希腊语 *kléros* 的复数，因而表示牧师）和子民（*laós*，因而表示平信徒）这些相关的词语来表示整个教会，所以如果根据这些区分方法错误地使用了这些词语，就会误解教义。

VII. 教会的次序。教会不是为了自身而存在，而是为了肩负使命而存在。教会要想肩负起使命，完成它在这个世界上的任务，就需要建立教会的秩序。虽然保罗行使着圣灵赐予他的权柄，但他仍然要求凡事按照次序而行（林前 14:40）。尽管教会内弟兄们都是神的子民，但那些受苦、在主里面治理你们的人应该因他们所作的工而格外受到尊重（帖前 5:12-13）。虽然教会内没有男女之分，但男人和女人的关系仍然存在次序（弗 5:22 起）。即使教会没有严格

interrelations of man and woman are still to be in terms of order (Eph. 5:22ff.). If there is no rigid or hierarchical organization, the Church is an organism and therefore there is still differentiation of function (1 Cor. 12) with a view to integrated growth and effective activity.

Jesus Himself, of course, made little contribution to the establishment of an orderly pattern of life and ministry, leaving this work to the Holy Spirit as the administrator of spiritual gifts. Yet Jesus left us the basic elements, calling out the Twelve, giving the great commission, instituting the two sacraments, and constituting service the principle of rule and mutual forbearance the principle of conduct.

In Acts the worship of the Church is still linked with the temple, but household meetings are also held for prayer, exhortation, and table fellowship; and a distinctive ministry of word and sacraments is exercised by the disciples and others. The need to supervise the daily ministrations leads to the election of the Seven, in whom the later diaconate probably has its origin, though it is noteworthy that two at least of the Seven (Stephen and Philip) seem to display more evangelistic initiative at this stage than the apostles. The deacons are the first instance of popular appointment, the Eleven having been appointed directly by the Lord and the mode of replacing Judas by Matthias being a little obscure.

Five further points are to be noted in relation to Acts. (1) The apostleship can denote a wider body than the Twelve, Paul in particular being directly called to this work by the risen Lord. (2) James,

或分等级的机构，但教会是一个有机体，因此，为了保证教会的协调发展和有效运行，教会内仍有职责之分（林前 12）。

诚然，耶稣本人对建立教会生活和事工秩序的贡献很小，而是把这个工作留给了管理属灵恩赐的圣灵。不过，耶稣留给我们一些基本要素，祂恩召了十二使徒，赐给他们重要的使命，制定了两个圣礼，将事奉确立为管理教会的原则，将相互宽容立为基督徒的行为准则。

在《使徒行传》中，教会的敬拜始终与圣殿联系在一起，但也会为了祷告、劝化和桌上团契而在家中举行聚会；门徒和其他人分别在传道和举行圣礼。七个人应监督每日供给之事的需要而被拣选出来，后来的执事可能便由此而来，但值得注意的是，这七人中至少有两人（司提反和腓利）在此时比使徒们更积极地传道。拣选执事可能是第一个大众任命职位的例子，主耶稣直接拣选了十一人，尚不清楚马提亚是以怎样的方式取代了犹大。

《使徒行传》中还有 5 个方面值得注意。（1）使徒可能远不止十二个人，特别是保罗曾直接蒙复活的主的恩召作了使徒。（2）主的兄弟雅各似乎被普遍认为是耶路撒冷教会的领袖（参：徒

the Lord's brother, seems to emerge as acknowledged leader of the church in Jerusalem (cf. Acts 15:14). (3) Elders are appointed by Paul and Barnabas (not, so far as we are told, by popular election) in the new missionary communities (Acts 14:23), probably after the pattern of the Jewish synagogue (cf. 15:2). (4) These elders may also be called bishops (Acts 20:28), though it is argued by some that, while all bishops are elders, not all elders are necessarily bishops. (5) There are also prophets and teachers in the local churches (Acts 13:1), who may have exercised a more itinerant ministry (cf. 21:10) and among whom we are also to number prophetesses (21:9).

As regards the life and worship of the Church, we do not learn much from Acts. It may be noted, however, that during the period spent by Paul at Troas the disciples came together on the first day of the week to break bread, presumably in the evening (Acts 20:6ff.), although on Jewish reckoning the reference might be to the preceding evening and early morning.

In the Epistles there is obviously a ministry of spiritual gifts in connection with the orderly administration of elders and deacons. Itinerant ministry is still exercised by the apostles, prophets, and teachers, partly for evangelism and partly for instruction and exhortation. There are also special gifts of tongues, interpretations, prophecy, healing, miracles, etc., for the exercise of which opportunity seems to be given in the gatherings of the community, although Paul insists that things must be done in orderly fashion and that women must keep silence in the church (1 Cor. 12-14).

15:14)。(3) 保罗和巴拿巴在新的传教团体(徒 14:23)中选立了长老(据我们所知, 长老不是大众选立的), 他们可能效仿犹太会堂选立了长老(参: 徒 15:2)。(4) 这些长老可能也被称为监督(徒 20:28), 但是有些人认为, 虽然所有的监督都是长老, 但并非所有的长老都是监督。(5) 地方的教会中还有先知和教师(徒 13:1), 其中还包括一些女先知(徒 21:9), 他们可能经常到各地传道(参: 徒 21:10)。

《使徒行传》中对教会的生活和敬拜的描述不多。然而, 需要注意的是, 保罗在特罗亚期间, 门徒在七日的第一日就聚会擘饼, 这件事可能发生在晚上(徒 20:6 起), 但根据犹太人计算的时间, 这件事可能发生在前一天晚上和早晨。

在使徒书信中显然有一个与长老和执事的有序管理有关的属灵恩赐的事奉。仍然由使徒、先知和教师进行巡回传道, 这一定程度上是为了传播福音, 一定程度上是为了教导和劝化世人。他们还被赐予说方言、翻译、说预言、治愈和行神迹等特殊天赋, 他们似乎是在基督徒聚会时被赐予了这些天赋, 但保罗坚持认为凡事必须按照次序而行, 妇女应该在教会中闭口不言(林前 12-14)。有些人认为, 《圣经》并没有告诉我们, 只有使徒时代才有这些特殊的事工, 尽管从严格的意义上说, 使徒显然没有连续不断地出现。另一方面, 这些事工是圣灵真实的恩赐, 因此不能作为教会事

The Bible does not tell us, as some suppose, that these special ministries are only for the apostolic age, although obviously there can be no continuation of apostles in the strict sense. On the other hand, these are genuine gifts of the Spirit and cannot, therefore, be made a stereotyped feature of the Church's ministry. Incidentally, the apostles on occasion seem to appoint delegates for particular purposes, e.g., Paul in the case of Timothy and Titus. But here we are in the sphere of a developing missionary situation and there can be no question of the establishment of a permanent feature of organization.

The more regular ministry of bishops and deacons or elders and deacons is, however, a normative element in the Church as we find it in Philipians, the Pastoral Epistles, 1 Peter, James, and possibly the Epistles of John. If the common exercise of ministry in Acts gives guidance for an evangelistic and missionary situation, or for the possible discharge of extraordinary ministries, here we have the pattern for regular pastoral administration within the established community. The work of bishops and elders seems to be primarily spiritual (Acts 20:17, 28, 35; 1 Tim. 3:2-5; Jas. 5:14; 1 Pet. 5:2). The deacons are more concerned with practical matters, especially the administration of help to the sick, poor, and needy (1 Tim. 5:8-11), which is probably the main financial operation of the early Church. It is also likely that in the Pastorals we have reference to deaconesses (cf. Rom. 16:1), though there is no evidence of commanded appointment as in the case of elders (cf. Tit. 1:5). The appointment of elders still seems to be from above (i.e.,

工的旧习。使徒似乎有时出于特定的目的选立代表，例如保罗让提摩太和提多作他的代表。不过我们在这里讨论的是一个逐渐发展的传教形势，不太可能确定教会的永恒特征。

不过，我们在《腓立比书》、教牧书信、《彼得前书》《雅各书》，可能还有约翰书信中会发现，主教和执事或长老和执事的更普通的事工是教会的标准组成部分。如果《使徒行传》中的普通事工为福音传道和传教形势，或者可能为履行特殊的使命提供了指导，那么教会内常规的教牧管理工作也就有章可循了。主教和长老的工作似乎主要是属灵的工作（徒 20:17, 28, 35；提前 3:2-5；雅 5:14；彼前 5:2）。而执事更关注实际问题，尤其是对病人、贫穷和困乏之人的帮助问题（提前 5:8-11），早期教会的钱财可能主要花在帮助这些人上。我们也有可能从教牧书信中看到关于女执事的内容（参：罗 16:1），但是没有证据可以证明她们与长老一样，也是被选立的（参：多 1:5）。长老似乎仍然由使徒或他们的代表选立，但没有任何证据表明，除长老之外的其他人肩负起了使徒的这个职责（参：提后 2:2）。因此，在现代传道领域，传教士很可能在本地传道，却不能为了延续或掌控这一职分而一直选立自己作为永久的继任者。

by the apostles or their delegates), though there is nothing to show that this function of the apostles was transmitted to others apart from the elders themselves (cf. 2 Tim. 2:2). Thus, on the modern mission field the missionary may well institute the local ministry but does not on this account appoint permanent successors to himself for the continuation or control of this ministry.

There can be no disputing the fact that the apostles and their associates exercise a special and primary ministry and take initial order for the Church. Yet this does not allow us to deduce either (1) that they appoint successors in this function or (2) that these successors are the later bishops, or some of the more outstanding of the later bishops. If there is any continuation of the apostolic ministry, it is probably to be found rather in those who pursue the same special function of evangelism and missionary outreach. Yet even here there is only a secondary and derivative form of apostolate. The apostles themselves as the first evangelists and witnesses, appointed by the Lord Himself and specially endowed for their distinctive task, are obviously unique. Not even delegates like Timothy and Titus can properly be described as their successors. The later bishops are the successors only of the first bishops or elders, who were appointed as such, and not as apostles, to provide for orderly and continuous pastoral ministry in the local congregations.

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毋庸置疑，使徒和他们的同工是特殊的、主要的传道者，在教会中居于首位。但我们不能依此推论出（1）他们选立履行这一职责的继任者，（2）这些继任者是后来的主教，或者某些继任者是后期更为杰出的主教。如果说使徒的传道具有一定的延续性，那么那些同样肩负传播福音和传教这个特殊职责的人可能延续了使徒的职分。但是即使这样，他们只是源于使徒，地位却不及使徒。显而易见，作为第一批福音传道者和见证者的使徒是独一无二的，他们是由主亲自拣选的，并且因要完成特殊的任务而被赋予了特殊的权柄。甚至连提摩太和提多这些使徒代表都不能算作是使徒的继任者。后来的主教只是第一批主教或长老的继任者，他们被选为主教而不是使徒，从而为牧师在当地会众中有序、连续的传道作准备。

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CHURCH GOVERNMENT

- I. Introduction
 - A. General Sense
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 - A. Subjects of Admission
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I. Introduction.—To discover in definite detail what kind of church government is mirrored in the NT is, no doubt, quite impossible. Certain general features, however, may clearly be seen.

The subject is best approached through the Gk. *ekklēsia*, translated “church.” Passing by the history of this word, and its connection with the Heb. ‘ēdā and qāhāl (which the LXX sometimes renders

CHURCH GOVERNMENT 教会体制

- I. 简介
 - A. 广义
 - B. 狭义
- II. 内部秩序
 - A. 教会成员
 - B. 明确的组织
 - C. 神职人员
 - D. 教会的职能
- III. 外部权柄
- IV. 合作关系

I. 简介。毋庸置疑，在《新约》中完全不可能找出关于教会体制类型的具体细节。不过，可以清楚地看出某些一般特征。

通过希腊语 *ekklēsia* (译为“教会”) 可以完美地解释这个主题。纵观这个词的历史，以及这个词与希伯来语 ‘ēdā 和 qāhāl (《七十士译本》有时译为 *ekklēsia*) 的关系，我们顿时会明白这个词在《新

by *ekklēsia*), we come at once to the NT usage. Two perfectly distinct senses are found, viz., a general and a local.

A. General Sense. Christ is “head over all things for the church, which is his body ...” (Eph. 1:22); “the assembly of the firstborn who are enrolled in heaven” (He. 12:23). Here we have “church” in the broadest sense, including all the redeemed in earth and heaven, and in all ages (see also Eph. 3:10; 5:22–27; Col. 1:24).

B. Local Sense. Here the Scripture passages are very numerous. In some cases the word is used in the singular, and in others the plural; in some it is used with reference to a specified church, and in others without such specification. In all cases the sense is local. In Acts 11:26, it is said that Paul and Barnabas “met with the church,” where the church at Antioch is meant. In Acts 14:23, Paul and Barnabas are said to have “appointed elders for them in every church,” i.e., in churches they had planted. In Rev. 2f. the seven churches of Asia Minor are addressed. In Acts 16:5 we are told that the churches “were strengthened in the faith.” On the local sense see further Acts 8:1; 15:4; 16:5; 20:17; Rom. 16:4; 1 Cor. 1:2; 6:4; 11:16; Gal. 1:2, 22, and many other places.

A few passages do not seem exactly to fit into either of the above categories. Such, e.g., are Mt. 18:17 and 1 Cor. 12:28, where it seems best to understand a generic sense. Such, also, are passages like Acts 9:31 and 1 Cor. 10:32, where a collective sense best suits the cases.

Church government in the NT applies

约》中的用法。这个词有两个完全不同的含义，即广义和狭义。

A. 广义。基督“为教会作万有之首，教会是祂的身体……”（弗 1:22）；“有名录在天上诸长子之会所共聚的总会”（来 12:23）。我们这里使用了最广义的“教会”，包括了地上、天上和历代所有得救赎的人（另见弗 3:10；5:22-27；西 1:24）。

B. 狭义。《圣经》中采用该词狭义用法的段落有很多。在某些情况下，该词以单数形式出现，在其他情况下，该词以复数形式出现；经文中有时用这个词指代某个具体的教会，有时又没有具体所指。所有这些情况都是该词的狭义用法。《使徒行传》11:26 中提到，保罗和巴拿巴“和教会一同聚集”，这里的教会指的是安提阿教会。《使徒行传》14:23 中提到，保罗和巴拿巴“在各教会中选立了长老”，即他们建立的教会。《启示录》2-3 章中提到了小亚细亚的七个教会。《使徒行传》16:5 中提到众教会“信心越发坚固”。关于这个词的狭义用法，另见《使徒行传》8:1；15:4；16:5；20:17；《罗马书》16:4；《哥林多前书》1:2；6:4；11:16；《加拉太书》1:2, 22 和其他多处章节。

有几个经文段落似乎不太符合上面的两个分类。比如《马太福音》18:17 和《哥林多前书》12:28，这里的教会似乎最应该从广义用法去理解。再比如《使徒行传》9:31 和《哥林多前书》10:32 中的教会采用的是该词的集合意义。

《新约》中的教会体制仅适用于地方教

only to the local bodies.

II. Internal Order.-With respect to the constitution and life of these NT churches, several points may be made out beyond reasonable doubt.

A. Subjects of Admission. They were composed of persons who professed faith in Christ, and who were believed to have been regenerated, and who had been baptized, See Acts 2:41, 44, 47; 8:12; Rom. 1:8; 6:4; 10:9f.; 1 Cor. 1:2; Col. 1:2, 4; 1 Tim. 6:12, and others, where they are called “saints,” “sons of God,” “faithful brethren,” “sanctified in Christ Jesus.”

B. Definite Organizations. They were definitely and permanently organized bodies, and not temporary and loose aggregations of individuals. It is quite impossible, for example, to regard the church at Antioch as a loose aggregation of people for a passing purpose. The letters of Paul to the churches at Rome, Corinth, Philippi, Thessalonica, cannot be regarded as addressed to other than permanent and definitely organized bodies.

C. Ministers. They were served by two classes of ministers—one general, the other local.

1. General. At the head of these is the “apostle” (1 Cor. 12:28; Eph. 4:11). His official relation to the churches was general. He did not necessarily belong to the group of the original Eleven. Besides Matthias (Acts 1:26), Paul and Barnabas (1 Cor. 9:5f.), James, the Lord’s brother (Gal. 1:19), Andronicus, and Junias (Rom. 16:7) are reckoned as “apostles.”

会。

II. 内部秩序。关于这些新约教会的构成和生活，可以明确以下几点。

*A. 教会的成员。*新约教会由信基督的人、被圣灵更新的人和受洗的人组成，见《使徒行传》2:41, 44, 47; 8:12; 《罗马书》1:8; 6:4; 10:9-10; 《哥林多前书》1:2; 《歌罗西书》1:2, 4; 《提摩太前书》6:12 等，在这些经文中，教会成员被称为“圣徒”、“神的儿子”、“忠心的弟兄”和“在基督耶稣里成圣的”。

*B. 明确的组织。*新约教会是明确、永久的组织，而不是暂时、松散的个人团体。例如，完全不能出于暂时的目的而认为安提阿的教会是一个松散的个人团体。保罗的《罗马书》《哥林多书》《腓立比书》和《帖撒罗尼迦书》一定是写给一些组织明确的永久团体的书信。

*C. 神职人员。*有两种神职人员在新约教会中事奉——一般神职人员和地方神职人员。

1. 一般神职人员。“使徒”在教会中居于首位（林前 12:28; 弗 4:11）。使徒与教会存在着正式的、普遍的联系。使徒不仅仅包括最初的十一个人。除了马提亚（徒 1:26），保罗和巴拿巴（林前 9:5-10），主的兄弟雅各（加 1:19）、安多尼古和犹尼亚安（罗 16:7）也被认为是“使徒”。成为使徒的永恒必要条件是看到过复活后的主（徒 1:22; 林前

The one invariable and necessary qualification of an apostle was that he should have seen the Lord after the Resurrection (Acts 1:22; 1 Cor. 9:1). Another qualification was to have wrought “the signs of an apostle” (2 Cor. 12:12; cf. 1 Cor. 9:2). He was to bear witness to what he had seen and heard, to preach the gospel of the kingdom (Acts 1:8; 1 Cor. 1:17), to found churches and have a general care of them (2 Cor. 11:28). From the nature of his chief qualification, his office was temporary.

Next comes the “prophet.” His relation to the churches, also, was general. It was not necessary that he should have seen the Lord, but it appertained to his spiritual function that he should have revelations (Eph. 3:5). There is no indication that his office was in any sense administrative.

After the “prophet” come the “evangelist” and “teacher,” the first a traveling preacher, the second, one who had special aptitude for giving instruction.

After the “teacher” and “evangelist” follow a group with special gifts: “healers, helpers, administrators, speakers in various kinds of tongues.” It may be that “helpers” and “administrators” are to be identified with “deacons” and “bishops,” to be spoken of later. The other items in this part of Paul’s list seem to refer to those who had special *charismata*.

2. *Local*. There were two clearly distinct offices of a local and permanent kind in the NT churches. Paul (Phil. 1:1) addresses “all the saints in Christ Jesus who are at Philippi, with the bishops and deacons.” See BISHOP; DEACON.

9:1)。另一个条件是“显出使徒的凭据来”(林后 12:12; 参: 林前 9:2)。使徒为听到的和看到的作见证, 传播天国的福音(徒 1:8; 林前 1:17), 建立教会, 并关心教会的事(林后 11:28)。从成为使徒的主要条件的本质上看, 使徒的职分是暂时的。

“先知”在教会中居于次位。他们也与教会存在着普遍的联系。先知不一定需要看到过主, 但他们必须领受圣灵的启示, 且肩负着属灵的职责(弗 3:5)。不论怎样, 没有任何证据表明先知的职分是管理的职分。

排在“先知”后面的是“福音传道者”和“教师”, 福音传道者是到处游历的牧师, 教师是具有教导天赋的人。

排在“教师”和“福音传道者”后面的是些具有特殊天赋的人: “医病的, 帮助人的, 治理事的, 说方言的。”“帮助人的”和“治理事的”可能就是后来的“执事”和“主教”。保罗这份教会成员名单中的其他人似乎指的是那些得到特殊恩赐的人。

2. 地方神职人员。新约教会中的地方神职人员和永久神职人员显然有两个不同的职分。保罗(腓 1:1)“写信给凡住腓立比, 在基督耶稣里的众圣徒, 和诸位监督, 诸位执事”。见 BISHOP (主教、监督); DEACON (执事)。

The most common designation of the first of these officers is “elder” (*presbyteros*). In one passage (Eph. 4:11) he is called “pastor” (*poimēn*). In Acts 20:17–28, it becomes clear that the office of elder, bishop, and pastor was one; for there the apostle charges the elders of the church at Ephesus to feed (pastor) the church in which the Holy Spirit has made them bishops (cf. Tit. 1:5, 7; 1 Pet. 5:1f.).

The function of the elders was, in general, spiritual, but involved an oversight of all the affairs of the church (1 Tim. 3:2; 5:17).

As to the second of the local church officers, little is given us in the NT. That the office of deacon originated with the appointment of the Seven in Acts 6 is not certain. If we compare the qualifications there given by the apostles with those given by Paul in 1 Tim. 3:8–13, it seems quite probable that the necessity which arose at Jerusalem, and which led to the appointment of the Seven, was really the occasion for originating the office of deacon in the churches. The task assigned the Seven was secular, that is to say, the “service of tables.” They were to relieve the apostles of that part of the work. A similar relation to the work of the elders seems to have been borne by that of the deacons.

D. Ecclesiastical Functions. Again, the churches exercised the highest ecclesiastical functions. (1) They exercised discipline. In Mt. 18:17 the final determination of disciplinary matters is in the hands of the church (although it is possible that the reference here may be to the synagogue, and just

第一种地方神职人员的最常见称谓是“长老” (*presbyteros*)。在《以弗所书》4:11 中，“长老”也被称为“牧师” (*poimēn*)。在《使徒行传》20:17–28 中，长老、监督和牧师的职分显然是相同的；因为使徒让以弗所教会的长老牧养教会，而圣灵拣选他们作教会的监督（参：多 1:5, 7；彼前 5:1-2）。

总的来说，长老肩负着属灵的职责，但他们要监督教会里所有的事（提前 3:2；5:17）。

我们对《新约》中地方教会中神职人员的第二个职分了解得很少。尚无法确定执事的职分是否源自《使徒行传》6 章中那七个被拣选的人。如果我们对比使徒们给出的执事的任职资格和《提摩太前书》3:8-13 中保罗给出的执事的任职资格，就会发现促成七人在耶路撒冷被拣选出来的需求实际上为教会中执事职分的出现提供了时机。十二使徒让七人负责管理世俗事务，也就是“管理饭食”。他们分担了使徒们的部分工作。执事的工作似乎与长老的工作类似。

*D. 教会的职能。*此外，教会行使着最高的教会职能。(1) 教会负责管教信徒。在《马太福音》18:17 中，教会掌握着管教事宜的最终决定权（虽然这里的教会可能指的是会堂，也有可能指的是笼统意义上的教会）。再说的清楚一点，保罗让哥林多教会自己解决教会内的问题，维持教会的内部纪律（林前 5:5；

conceivable that it could be to the Church at large). More clearly, the Corinthian church is urged by Paul to settle its own disputes and to maintain internal discipline (1 Cor. 5:5; 2 Cor. 2:2). It is to be noted, however, that a special binding and loosing is committed to the apostles, that a function of rule appertains to individuals within the churches, and that the local church may finally be construed as the sum of congregations in a city or locality rather than as each particular congregation.

(2) The churches had some responsibility in the election of their ministers. This is a difficult subject. The Seven were plainly selected by the Church (Acts 6:3-13), and the special delegations of Acts 15:22 and 1 Cor. 16:3 (cf. also Phil. 2:25) are to some degree chosen by the congregations. On the other hand, when we turn to more regular ministries of preaching and discipline, we find that apostles were chosen directly by the Lord (but cf. Matthias), that the first elders were appointed or instituted by Paul and Barnabas, that Timothy had hands laid on him by Paul (2 Tim. 1:6) and by the presbytery (1 Tim. 4:14), and that Titus was to appoint elders in every city (Tit. 1:5). We cannot infer from this that there was an arbitrary imposition of ministers from above. On the other hand, we can hardly deny that oversight, especially in ordination, was exercised first by the apostles and then probably by the existing elders or bishops.

(3) The churches were responsible for their own order, e.g., in the administration of the Lord's Supper (1 Cor. 11:20-34) and the management of such matters as the collection or general poor relief. Here

林后 2:2)。然而，值得注意的是，使徒拥有约束地方教会和放松约束的特权，治理的职责应当属于教会内的弟兄，地方教会可能最终被视为城中或该地所有的会众，而不应将其视为每个特定的会众。

(2) 教会肩负着选立教会神职人员的职责。这是一个很难解释的问题。那七人显然是由教会拣选的（徒 6:3-13），从某种程度上说，《使徒行传》15:22 和《哥林多前书》16:3 中的特殊代表（另参：腓 2:25）是由会众拣选的。此外，当我们将注意力转向更为普通的传道和管教的职分时，会发现使徒是由主耶稣直接拣选的（除了马提亚），第一批长老是由保罗和巴拿巴选立的，提摩太接受了保罗和众长老的接手礼（提后 1:6；提前 4:14），但提多却在每座城市选立了长老（多 1:5）。我们不能依此推断出，神职人员可以行使专权。另一方面，我们几乎不能否认，后来可能由主教或长老行使使徒的监督权柄，尤其是神职授任时的监督权柄。

(3) 教会对自身的秩序负责，如管理主的晚餐（林前 11:20-34），管理募捐或一般的济贫等事务。我们在这里看到了每个教会的根本职责，这一职责主要由长老、执事或其他代表履行。没有任何

again we have an ultimate responsibility of each church primarily discharged through the elders or deacons or other representatives. There is no evidence that apostolic successors are created to supervise whole groups of churches. At the same time, the local church is not to be equated too easily with the individual congregation, as though a presbyterian or episcopal form of order were in essential or necessary contradiction with the NT pattern. It is also to be remembered that a measure of common responsibility cannot be evaded in view of the basic unity of the whole Church, the order or scandal of one local church being of common concern to all. Thus, while there would be no government of groups of churches either by another prominent church or by a confederation, there seems to be good reason for the summoning of larger synods for the settlement, or at least the discussion, of fundamental issues of order, life, and doctrine (cf. the gathering at Jerusalem in Acts 15).

III. External Authority.-As we have seen, the biblical evidence gives us no warrant for a single ecclesiastical organization under hierarchical government, and even less for the spectacle of denominational federations. The tendency toward an extension and centralization of control after the pattern of political government, whether autocratic, oligarchical, or bureaucratic, is one that must be constantly resisted in the Church. Nevertheless, the evidence for pure congregationalism is not quite so strong as might appear. For one thing, there is in the NT a secured interconnection of ministry through the apostles; and, while the apostles themselves can have no successors, it

证据表明,使徒的继任者是为了监督全体教会而被拣选出来。同时,不应该简单地将地方教会等同于每个会众,似乎长老制或主教制实际上违背了新约教会的模式。还必须始终牢记,不能因为全体教会具有基本的统一性而逃避共同的责任,每个地方教会的秩序或丑闻影响着所有教会。因此,虽然没有一个杰出的教会或教会联盟负责管理众多教会,但为了解决或至少讨论那些有关秩序、生活和教义的根本问题,众多教会似乎有充分的理由召开大规模的宗教会议(参:《使徒行传》15章的耶路撒冷会议)。

III. 外部的权柄。正如我们所看到的,圣经证据不能说明在等级体制下存在一个单独的教会组织,甚至不能说明存在教派联盟。教会必须始终抵制像专制、寡头或官僚政体那样热衷于扩张和集权的管制模式。但是,完全会众制的证据似乎没有看上去那样可靠。首先,在《新约》中,藉着使徒确立了牢固的事工连系;虽然使徒时代之后再未出现过使徒,但不能因此轻率地认为,这种连系会随着使徒的消亡而消亡。其次,地方教会很可能远不只有一个会众,所以宗教改革时期维护日内瓦教会的团结并不明显违背《新约》中的教会秩序。当然,当地方教会扩张成为一个国家,教会就面临着违背新约教会模式的危险,但有趣的是保罗可以非常自然地给众多教会只写一封信(《加拉太书》),

cannot be assumed too lightly that this interconnection should vanish with them. Again, the local church might well become much broader than a single congregation, so that there is no apparent breach of NT order in, for example, the maintenance of a united church of Geneva at the time of the Reformation. Where the local unit is expanded to become a state or nation, there is, of course, a dangerous pressure away from the NT pattern, though it is interesting that Paul can naturally enough address a single epistle to a group of churches (the Galatians) that geographically or politically constitutes a kind of unit of its own. Again, there is obvious interchange and even common decision on matters of more than local concern, the local church being constantly reminded that it cannot advance any abstract claim to individualistic autonomy. In sum, the church order of the NT demands a development of order that is not dominated by political concepts but can allow of apparently contradictory factors through the basic orientation on the principle of common edification and service. In practice, the church unity will obviously be the local congregational or territorial unity. But if the larger interconnection that may be legitimate and necessary should not be allowed to harden into enforced and authoritarian government, neither should the local or territorial independence be exalted as an abstract principle or perverted into self-assertive autonomy.

In the NT there is, of course, no interference of the civil authorities in church matters apart from attempts to silence or suppress. Christians are to be good citizens of the states in which they

这些教会不管从地理上或政治上来说都构成了同一个教会。再次，地方教会显然不只在地方事务上存在相互交流，达成了共识，而且它们一再被警告，不可提倡抽象的个体主义自主权。总之，《新约》中的教会秩序需要继续向前发展，但不能以政治观念为主导，但只要立足于共同的启示和事奉的基本原则，其中就可以存在一些表面上相互矛盾的因素。实际上，教会的统一性显然就是当地会众的团结或领土的完整。但是，如果不应该硬性将更大范围的相互联系变成强制、独裁的统治（更大范围的相互联系因为可能是合理且必要的），那么地方或领土独立就不应该被推崇为一种抽象的原则，或者将其曲解为一种孤行专断的自治权。

当然，在《新约》中，教会事务不会受到民间权威的干预，除非试图平息事端或镇压反叛。基督徒在他们所生活的国度必须作好公民（罗 13:1-17；彼前 2:13, 16），只要国家的法律不侵犯他们的个

live (Rom. 13:1-7; 1 Pet. 2:13, 16), observing the law insofar as this impinges on their individual or corporate life. If they may sometimes be called to resist the state because of a demand that conflicts with the law of God, they are obviously not to seek to establish themselves as an *imperium in imperio*, and may rightly avail themselves of their rights as citizens as occasion requires (Acts 16:37). At the same time, they are not to take their differences into temporal, or at least non-Christian, courts (1 Cor. 6:1f.). They do finally belong to another kingdom, though it is not of this world (Jn. 18:36). They recognize that temporal rule, while it is of God, is also of the world, so that there are areas of life in which their peculiarity as citizens or colonists of heaven must transcend and even replace their civil attachment.

More complicated problems arise when rulers or judges themselves become Christians and thus seek to bring the institutions of the state into conformity with Christian standards. In these circumstances might not the judicial system become a Christian court which Christians may use without transgression of Paul's advice in 1 Corinthians? Indeed, does not the whole situation approximate more closely to that of the OT than to that of the NT? This was the conclusion that underlay a good deal of the interrelationship of church and state in the period after Constantine, and also the thinking and practice of the Reformers regarding the godly prince and the state church. At the same time, the more perspicacious Reformers perceived the dangers either of a domination of the state by the church on the one side or an interference of the state in the church on

人或社团生活，他们就必须遵守。即使他们有时因为响应有违神的律法的要求而与国家对抗，但他们显然没有试图建立国中之国 (*imperium in imperio*)，在必要时他们会正当地行使他们的公民权利 (徒 16:37)。与此同时，基督徒不应该接受世俗的审判，或者至少不应该接受非基督徒的审判 (林前 6:1-2)。他们最终属于另一个国，但这个国不属这个世界 (约 18:36)。他们承认世俗的统治，虽然尘世的统治是属神的，但也是属这个世界的，所以天国公民的特性在生活的某些方面必须超越甚至代替他们的世俗特性。

当统治者或审判者成为基督徒，进而试图使国家体系符合基督教的标准时，就会出现更为复杂的问题。在这些情况下，基督徒是否会不违背《哥林多前书》中保罗的建议，不让审判体系成为基督徒的法庭吗？实际上，与《新约》中的情况相比，难道整个情况不是更像《旧约》中的情况？这一结论构成了君士坦丁时期之后众多教会与国家关系的基础，也构成了宗教改革者关于圣洁的君王和国家教会的思想和实践的基础。与此同时，更为敏锐的改革者注意到了教会控制国家的危险或国家干涉教会事务的危险；甚至在国家教会始终存在的情况下，还是会出现背离旧约神权观念的趋势，旧约神权观念给企图分裂教会的分离派和主要的宗教改革者带来了启示。诚然，无论在什么情况下，国家与教会一定在社团或财产法等方面有重叠之处。诚然，如果国家领袖本身就是基督徒，那么教会与国家的实际关系可能更为密切。但是，始终看到并维持

the other; and even in situations where a national church has been maintained there has been a progressive trend away from the OT theocratic conception, a conception that inspired many Separatists in their attempted communities as well as the main Reformers. It is true enough that in any circumstances there are bound to be points at which the state and the church overlap, e.g., in terms of association or the laws of property. It is also true that where leaders of state are themselves Christian the practical relationship may be much closer. Nevertheless, it seems advisable that a clear distinction should always be seen and maintained between the two, the church advising the state and the state facilitating the cause of the church without any equation of the two or subordination of the one to the other.

IV. Cooperative Relations.-Whether the churches are territorial or congregational in the NT, and irrespective of their precise relationship to the NT apostolate, there can be no doubt that in the NT we find cooperation for various purposes, e.g., in evangelism, in the settlement of questions of general interest, in common edification, and in mutual aid. The great expansion of the Church from primitive times has undoubtedly increased rather than diminished both the area of cooperative action and the need for it. Again, the rise of denominationalism in its various forms has posed a demand for joint planning and integration among the denominations, e.g., in evangelistic and missionary work, as also for a common platform on many issues of common Christian concern. It must be emphasized that there should be a measure of freedom in these cooperative ventures. But this

两者之间的明确差异似乎是比较明智的，教会为国家献策，国家支持教会的事业，两者不能等同，也不存在从属关系。

IV. 合作关系。无论《新约》中的教会是属地教会还是会众教会，也不论它们与《新约》中的使徒有多么明确的关系，我们无疑可以在《新约》中找到出于各种目的进行合作的例子，例如，共同传道，合力解决共同关心的问题，领受共同的启示，相互帮助。教会从初期开始的大力扩张无疑增加了而不是减少了合作的领域和合作的需求。此外，因为出现了各种形式的宗派主义，因此需要教派间的联合与整合，例如为了进行福音传道和传教，也为了给许多共同关心的基督教问题提供一个共同的平台，各教派必须联合起来。必须强调的是，各教派在这些合作的事业中应该有一定的自由。但这将是福音的自由，要在顺从和事奉的约束中实现，并从中寻找动力。

will be the freedom of the gospel, which finds its fulfillment and impulsion in the constraint of obedience and service.

See also BISHOP; DEACON; GOVERNMENT; MINISTRY; PRESBYTER.

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CHURCHES, ROBBERS OF.

See SACRILEGE, SACRILEGIOUS.

CHURCHES, SEVEN.

See ANGELS OF THE SEVEN CHURCHES.

另见 BISHOP (监督、主教); DEACON (执事); GOVERNMENT (治理、管辖); MINISTRY (职分、事工); PRESBYTER (长老)。

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CHURCHES, ROBBERS OF. 偷窃庙中之物

见 SACRILEGE (褻渎), SACRILEGIOUS (褻渎神明的)。

CHURCHES, SEVEN. 七个教会

见 ANGELS OF THE SEVEN CHURCHES (七个教会的使者)。

CHURL

[Heb. *kīlay*, *kēlay*] (Isa. 32:5, 7, AV); **CHURLISH** [Heb. *qāšeh*]; NEB **SURLY**. The term “churl,” rendered “knave” by the RSV and “villain” by the NEB, is an obsolete term for Knave. Among the Anglo-Saxons the churl was regarded as the lowest order of freemen. In 1 S. 25:3 “churlish,” meaning “hard” or “difficult,” is used to describe the uncouth, ill-mannered Nabal.

CHUSHAN-RISHATHAIM

(Jgs. 3:8, 10, AV). See CUSHANRISHATHAIM.

CHUSI

Kū'sī [Gk. *Chous*]; NEB **CHUS**. A place named in Jth. 7:18, where it is said to be near Ekrebel on the brook Machmur. It was located about 5 mi. (8 km.) S of Nablus and just W of the Ramallah-Nablus highway at the modern village of Quza.

J. F. PREWITT

CHUZA

kū'zə [Gk. *Chouzas*] (Lk. 8:3). The steward of Herod Antipas. His wife Joanna, “and Susanna, and many others,” ministered to Christ and His disciples.

CICCAR

sik'ār [Heb. *kikkār*—‘circle’]. See CITIES OF THE VALLEY.

CIELED; CEILING

See CEILING.

CHURL 吝嗇人、恶棍

【希伯来语: *kīlay*, *kēlay*】(《钦定版圣经》, 赛 32:5, 7); **CHURLISH** (“刚愎凶恶的”)【希伯来语: *qāšeh*】;《新英文译本》译为 **SURLY** (“粗暴的”)。《修订标准译本》将 “churl” 译为 “knave” (“恶棍”),《新英文译本》译为 “villain” (“恶棍”), 以前曾用 “churl” 表示恶棍。盎格鲁撒克逊人认为吝嗇人是最低等的自由民。在《撒母耳记上》25:3 中, “churlish” 的意思是 “刚愎凶恶的” 或 “难相处的”, 这个词曾用来描述粗鲁无礼的拿八。

CHUSHAN-RISHATHAIM 古珊利萨田

(《钦定版圣经》, 士 3:8, 10)。见 CUSHANRISHATHAIM (古珊利萨田)。

CHUSI 古实

音译: Kū'sī【希腊语: *Chous*】;《新英文译本》译为 **CHUS** (“古实”)。《犹太滴传》7:18 中的一个地名, 据说古实紧傍莫克穆尔河上的亚克拉巴。古实位于纳布卢斯以南约 5 英里 (8 公里) 处, 恰好位于拉马拉纳布卢斯 (Ramallah-Nablus) 王道的西面, 就是现代村庄古扎 (Quza)。

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CHUZA 苦撒

音译: kū'zə【希腊语: *Chouzas*】(路 8:3)。希律安提帕的家宰。苦撒的妻子约亚拿, “并苏撒拿, 和好些别的妇女” 用自己的财物供给耶稣和门徒。

CICCAR 平原

音译: sik'ār【希伯来语: *kikkār*——“平原”】。见 CITIES OF THE VALLEY (平原诸城)。

CIELED; CEILING 天花板的; 天花板、棚顶

见 CEILING (天花板、棚顶)。

CILICIA

si-lish'yə [Gk. *hē Kilikia*]. A large region in southeast Asia Minor divided geographically into two parts. "Flat" Cilicia (Gk. *Pedias*; Lat. *Campestris*) to the east is a wedge of plains about 100 mi.(160 km.) long in the angle formed by the Taurus (with Anti-Taurus) and Amanus ranges, along the north shore of the extreme northeast corner of the Mediterranean. Along its northwest side it is dominated by the Taurus, which rises over 10,000 ft. (3000 m.) blocking almost all access to the great hinterland plateau of Anatolia. Through a formidable gorge called the Cilician Gates, a single major route leads to Lycaonia and the west. The same mountains supply the three main rivers, called in antiquity the Cydnus, the Sarus, and the Pyramus, which have built up the lower alluvial levels and maintain their prosperity. On the southeast side a narrow coastal strip is similarly divided from the plains of Syria, which open out to the Euphrates, by the Amanus, where again there is a strategic pass, the Syrian Gates, carrying the road to Antioch.

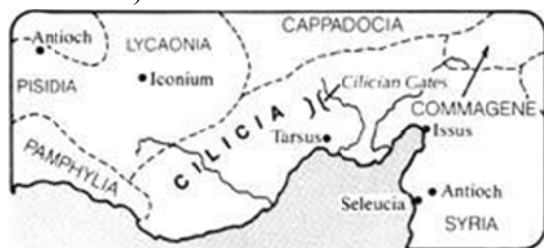
Thus Cilicia Pedias, with its twin "gates," dominated the main land route from Asia Minor to Syria and Mesopotamia. The ruins of a number of castles attest its importance in the Middle Ages as Greek control contracted toward Byzantium. Fifteen hundred years before, in the 4th cent. B.C., it had opened the way for the two great eastward expeditions of the Greeks: the fatal revolt of the younger Cyrus against the Persians (described by Xenophon), and Alexander's triumphant progress. In Cilicia, at Issus, Alexander won the victory that threw Asia open to the Hellenistic age. Greeks had in fact

CILICIA 基利家

音译: si-lish'yə 【希腊语: *hē Kilikia*】。小亚细亚东南部的一片广阔区域,依地形分为两部分。东侧“平坦的”基利家(希腊语: *Pedias*; 拉丁语: *Campestris*)是一个约 100 英里(160 公里)长的楔形平原,位于托罗斯山(和“反金牛座”,托罗斯山也译作“金牛座”)和亚玛奴山脉构成的三角地区,位于地中海东北角的北岸。基利家的西北主要是托罗斯山,这座山高一万多英尺(三千米),几乎阻挡了所有进入安纳托利亚内陆高原的入口。一条通向吕高尼和西方的主要道路经过一个被称为基利家隘口的大峡谷。有三条主要的河流流经上述的山脉,它们在古代分别叫作塞纳斯河、萨鲁斯河和皮拉摩斯河,这些河流形成了地势较低的冲积层,并延续着这里的繁荣。基利家东南的一个狭长的海岸带也是从叙利亚平原中分割出来的,这里是幼发拉底河的发源地,在亚玛努山附近,这里也有一个战略要塞——叙利亚隘口,还有一条通往安提阿的路。

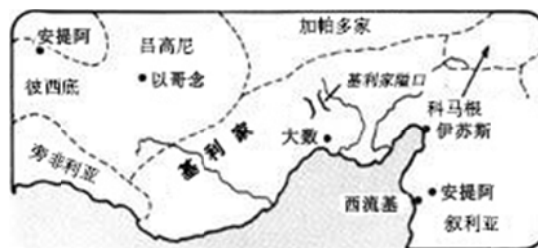
因此,基利家比底亚斯和它的两个“隘口”控制着从小亚细亚通向叙利亚和美索不达米亚的主要道路。大量的城堡遗迹证明了该地在中世纪时期的重要地位,它是希腊文明掌控下的拜占庭帝国。在一千五百年以前的公元前 4 世纪,希腊人从这里向东进行了两次重要的远征:年轻的居鲁士对波斯人的致命一击(色诺芬描述了这件事)和亚历山大的胜利进军。亚历山大在基利家的伊苏斯取得了战争胜利,从而开启了亚洲的希腊化时代。实际上,希腊人已经在这些平原中定居很长时间(当地传说认为特洛伊战争之后他们就来到这些分散的民族中居住)。在亚历山大的塞琉

already long settled in these particular plains (local tradition held that they had come in the scattering of peoples after the Trojan War). Under the Seleucid successors of Alexander, there was now a thorough hellenization. By the time the Romans assumed control in the 1st cent. B.C., Cilicia Pedias was apparently divided entirely into the territories of seventeen republican cities, a mark of its intensely concentrated development. Of these Tarsus was the most eminent, and at the time, as Strabo shows, the rival of Athens and Alexandria as an international center of education (*Geog.* xiv.5.13). Rich agricultural (wheat, rice) and orchard (dates, figs, wine) industries flourished in Pedias, and the flax crop was the basis of an important linen export trade (with which Paul's family was connected? cf. Acts 18:3).



“Rugged” Cilicia (Gk. *Tracheia*; Lat. *Aspera*) to the west is the massive bastion that the Taurus thrusts down into the Mediterranean toward Cyprus, cutting Pedias off from the similar plains region to the west, Pamphylia. In spite of the string of Greek states along its seaboard, the importance of Tracheia lay in two strategic commodities of the hill country, manpower (the “Isaurians” were still famous soldiers in Byzantine times) and timber. The latter product, vital to their naval policy, had attracted the attention of the Ptolemies of Egypt, who controlled Tracheia although it was geographically part of the Seleucid domains. With the decline of Ptolemaic power and the

古继任者统治时期，该地已经完全希腊化。到公元前1世纪罗马人统治时期，基利家比底亚显然已经完全分割成十七个共和城市，这是该地极度集中发展的一个标志。正如斯特拉博所描述的，在这些城市中，当时的大数作为一个国际教育中心，是亚典和亚历山大港的最强大的竞争城市 (*Geog.* xiv.5.13)。比底亚的农业（小麦和稻米）和果园种植业（大枣、无花果和酒）非常发达，亚麻作物是该地重要的亚麻制品出口贸易的基础（保罗家人可能就从事亚麻制品出口，参：徒 18:3）。



西侧“地势崎岖的”基利家（希腊语：*Tracheia*；拉丁语：*Aspera*）有大量的堡垒，托罗斯山伸入地中海，对着塞浦路斯岛，并将比底亚从西侧与其类似的旁非利亚平原中分离出来。尽管希腊人的城邦沿着西基利家的海滨分布，但西基利家因山区出产两种战略资源而拥有重要地位，这两种战略资源分别是人力资源（“伊索里亚人”在拜占庭时期仍然是著名的士兵）和木材。木材是制定海军方针必不可少的资源，并引起了埃及多利买王朝的注意，虽然从地理学上看，西基利家属于塞琉古帝国的领土，但埃及的多利买王朝却控制着西基利家。随着多利买政权的衰落，以及因罗马人的介入而日渐弱化的塞琉古王朝和罗得岛上的海军共和国，西基利家

weakening of the Seleucids and the naval republic of Rhodes by Roman intervention, Tracheia became the base of the pirates who in the 2nd cent. B.C. terrorized the eastern Mediterranean and, through the great market of Delos (which Strabo says could handle 10,000 slaves a day [*Geog. xiv.5.2*]), exported a constant flow of victims into slavery at Rome.

Eventually, in 102 B.C., the Romans set up a provincial command to police such activities; but it was not until the brilliant campaign of Pompey in 67 B.C. that piracy was exterminated and regular Roman control established for Padias at least. There was still little question of the Romans tackling Tracheia, which was left to satellite rulers. In the NT period it was part of the kingdom of Antiochus IV of Commagene. Padias seems to have been administered with one of the Roman provinces to either side, Cappadocia or Syria, until the two parts of Cilicia were combined as a province in their own right in A.D. 72. (Cf. *RRAM*, pp. 1419f., on this complex matter.) The coupling of Cilicia with Syria (Gal. 1:21; Acts 15:23, 41) reflects the administrative arrangements at the time, though Acts 23:34 speaks of Cilicia as a distinct province.

Although no details of the churches of Cilicia are given in the NT, they were no doubt important. There was a considerable Jewish settlement, for the Cilicians gave their name to a synagogue in Jerusalem (Acts 6:9), to which Paul (21:39; 22:3) would have belonged. He himself returned to Tarsus for some years after his conversion (9:30; 11:25), and the letter from the Jerusalem Council was addressed to Cilicia among others (15:23). Paul visited Cilician churches (15:41),

在公元前 2 世纪成为海盗驻扎的基地，他们在地中海东部实行恐怖统治，并借助提洛岛巨大的市场一直向罗马贩卖奴隶（斯特拉博说每天要贩卖一万奴隶 [*Geog. xiv.5.2*]）。

罗马人终于在公元前 102 年建立了一个地方指挥部来监督海盗活动；但直到公元前 67 年庞培将军取得战役胜利，才最终除尽了这里的海盗，并且至少确立了罗马对比底亚的持续统治权。罗马人让附属统治者管理西基利家，关于罗马人对西基利家的统治，还有一个小问题。在新约时期，西基利家是科马根行省安提阿哥四世的王国的一部分。比底亚似乎与罗马行省加帕多家或叙利亚同属于一个管辖区，直到后来基利家的两部分于公元 72 年合并成了一个独立的罗马行省。（关于这个复杂的问题，参：RRAM, 1419-1420 页。）基利家与叙利亚在一起被提及（加 1:21；徒 15:23, 41）体现出这一时期的行政安排，尽管《使徒行传》23:34 中将基利家说成是一个独立的行省。

虽然《新约》中没有详细描述基利家的教会，但它们无疑都非常重要。有大量犹太人定居在基利家，因为基利家人将耶路撒冷的一个犹太会堂命名为基利家会堂（徒 6:9），保罗应该是基利家人（徒 21:39；22:3）。保罗悔改多年之后回到了大数（徒 9:30；11:25），耶路撒冷会议给外邦信徒的书信向基利家等外邦的弟兄问了安（徒 15:23）。保罗拜访了基利家的教会（徒 15:41），随后途经基利家隘口来到了吕高尼，他后来再次经这一路线传道（徒 18:23）。

subsequently passing through the Cilician Gates into Lycaonia, a journey he repeated later (18:23).

Bibliography.—Strabo *Geog.* xiv.5.1–21; M. V. Seton-Williams, *Anatolian Studies*, 4 (1954), 121–174; G. E. Beau, T. B. Milford, *Anatolian Studies*, 12 (1962), 185–217; *RRAM*; *CERP*, pp. 191–214.

书目——Strabo *Geog.* xiv.5.1–21; M. V. Seton-Williams, *Anatolian Studies*, 4 (1954), 121–174; G. E. Beau, T. B. Milford, *Anatolian Studies*, 12 (1962), 185–217; *RRAM*; *CERP*, 191–214 页。

E. A. JUDGE

词条作者: E. A. JUDGE



Narrow pass of the Cilician Gates, leading south through the Taurus Mountains. Dominating the main thoroughfare to the north and east, the pass could be effectively blocked to form a closed border. (B. Van Elderen)

CIMMERIANS

si-mer'ē-anz. See GOMER.

CINNAMON

[Heb. *qinnāmōn*; Gk. *kinnāmōmon*]. In Ex. 30:23 one ingredient of the holy anointing oil; in Prov. 7:17 a perfume for a bed; in Cant. 4:14 a precious spice; in

上图为基利家隘口的羊肠小道，这条小道向南途经托罗斯山脉。这条通道控制着通向北方和东方的主干道，封锁这条小道就形成了一个封闭的区域 (B. Van Elderen)。

CIMMERIANS 辛梅里安人

音译: si-mer'ē-anz。见 GOMER (歌篋)。

CINNAMON 肉桂、桂皮

【希伯来语: *qinnāmōn*; 希腊语: *kinnāmōmon*】。《出埃及记》30:23 中圣膏油的一种原料;《箴言》7:17 中薰榻的香料;《雅歌》4:14 中的珍贵香料;《启

Rev. 18:13 part of the merchandise of “Babylon the great.” All references are to the *Cinnamomum zeylanicum* Nees, a low tree with a smooth ashen bark, wide-spreading branches, and white flowers. A fragrant oil is extracted from the ripe fruit. Commercial cinnamon is obtained from the inner bark of the young branches, and is far superior to cassia bark, with which it is sometimes adulterated.

On Cant. 2:17, NEB, *see* MALOBATHRON.

R. K. H.

CINNEROTH

sin'a-roth (1 K. 15:20, AV). *See* CHINNERETH.

CIRAMA

si-rā'ma (1 Esd. 5:20, AV). *See* RAMAH 1.

CIRCLE

[Heb. *hûg*, *sābab*]; AV also COMPASS; NEB HORIZON, GIRDLE, “vaulted roof,” “continue.” The Heb. *hûg* is used both as a noun and as a verb. It is employed in Job 26:10 and Prov. 8:27 of God circumscribing the waters, and in Isa. 40:22 of divine transcendence. The Heb. verb *sābab*, “encircle,” is rendered “circled” in Josh. 15:10.

CIRCUIT.

The word is used to represent several OT terms in various senses, as Samuel's visiting (Heb. *sābab*) of communities (1

示录》18:13 中“巴比伦大城”的货物之一。这些经文中指的都是锡兰桂（拉丁学名：*Cinnamomum zeylanicum* Nees），这是一种低矮的树，树皮光滑呈灰色，树枝宽大，锡兰桂的花是白色的。从锡兰桂成熟的果实中可以提取一种香油。贸易中的肉桂是从嫩枝的内皮中获得的，它远优于桂皮，肉桂中有时掺入了桂皮。

关于《新英文译本》《雅歌》2:17 中的“cinnamon”，见 MALOBATHRON（比特山）。

词条作者：R. K. H.

CINNEROTH 基尼烈

音译：sin'a-roth（《钦定版圣经》，王上 15:20）。见 CHINNERETH（基尼烈）。

CIRAMA 拉玛

音译：si-rā'ma（《钦定版圣经》，拉一 5:20）。见 RAMAH 1（拉玛 1）。

CIRCLE 圆圈、环绕

【希伯来语：*hûg*, *sābab*】；《钦定版圣经》还译为 COMPASS（“划出界限”）；《新英文译本》还译为 HORIZON（“圆圈”）、GIRDLE（“腰带”）、“vaulted roof”（“地球大圈”）、“continue”（“绕到”）。希伯来语 *hûg* 既可以用作名词，也可以用作动词。《约伯记》26:10 和《箴言》8:27 中用这个词表示上帝在水面的周围划出界限，《以赛亚书》40:22 中用这个词表示上帝的超然存在。希伯来语动词 *sābab* 意思是“环绕、包围”，这个词在《约书亚记》15:10 中译为“绕到”。

CIRCUIT. 巡行、四围、绕到

这个词有多种含义，用来表示《旧约》中多个词语，如撒母耳巡行（希伯来语：*sābab*）多地（撒上 7:16），在米罗四围

S. 7:16), the construction of Zion around (*sābīb*) the Millo (1 Ch. 11:8), the territory (*kikkār*) around Jerusalem (Neh. 12:28), the sun's orbit (*ʿqūpā*) in Ps. 19:6; and in the NT the direction taken (Gk. *perielthóntes*) from Syracuse to Rhegium (Acts 28:13).

R. K. H.

CIRCUMCISION

[Heb. *mûl*, *mālal* (Gen. 17:11), *mûlôt* (Ex. 4:26); Gk. *peritémnō*, *peritomé*]; also “without being circumcised” [Gk. *di' akrobystias*] (Rom. 4:11). The custom of cutting off the foreskin (prepuce) of the male genital organ, usually as a religious rite, but today often simply hygienic.

Circumcision is practiced by many peoples in different parts of the world. In biblical times it was a custom among the West Semites (Hebrews, Moabites, Ammonites, Edomites) but was unknown among the Eastern Semitic peoples of Mesopotamia. In Egypt, as indeed generally in the ancient world, circumcision was a rite performed either at puberty or in preparation for marriage (cf. *ANET*, p. 326). Among the people of Canaan the Philistines were exceptional in their nonadherence to the practice, and of them alone is the term “uncircumcised” customarily used. An additional example of uncircumcised Canaanites is given in Gen. 34:13–17, but there is the possibility that the Shechemites also were of non-Canaanite or non-Semitic descent.

In biblical times the rite of circumcision was a precondition of the enjoyment of certain political and religious privileges (Ex. 12:48; Ezk. 44:9), and was

(*sābīb*) 建造锡安城 (代上 11:8), 耶路撒冷周围的领地 (*kikkār*) (尼 12:28), 《诗篇》19:6 中太阳运行的轨道 (*ʿqūpā*), 《新约》中从叙拉古至利基翁的行船方向 (希腊语: *perielthóntes*) (徒 28:13)。

词条作者: R. K. H.

CIRCUMCISION 割礼

【希伯来语: *mûl*, *mālal* (创 17:11), *mûlôt* (出 4:26); 希腊语: *peritémnō*, *peritomé*】; 还有“未受割礼”【希腊语: *di' akrobystias*】(罗 4:11)。割礼指的是割去男性生殖器阳皮的习俗, 通常指的是一种宗教仪式, 但今天男子接受割礼通常仅仅是为了保持卫生。

世界上不同地区的很多民族都有行割礼的习俗。在圣经时代, 割礼是西闪族人 (希伯来人、摩押人、亚扪人和以东人) 的一种习俗, 但美索不达米亚的东闪族人是否施行割礼尚不清楚。在埃及, 甚至在整个古代世界, 男孩在青春期接受割礼或将割礼作为婚前的准备 (参: *ANET*, 326 页)。在迦南的民族中, 只有非利士人不遵守这种习俗, 只有他们是“未受割礼的”民族。《创世记》34:13–17 中还给出了另一个未受割礼的迦南人的例子, 但示剑人也有可能不是迦南人或闪族人的后裔。

在圣经时代, 行割礼是享受某些政治特权和宗教特权的前提 (出 12:48; 结 44:9), 男孩在出生之后的第八天接受割礼。关于割礼的起源和最初的重要性,

performed on the child of eight days. Various theories have been advanced with regard to its origin and original significance, but before consideration of these it would be well to consider the principal references to the rite in the OT.

I. Circumcision in the OT.-Gen. 17 outlines the origin of circumcision in Israel. In view of the widespread adherence to the custom by neighboring peoples, it is best to see in this chapter a description not of the custom's general origin but of its special meaning and perhaps restructuring for the Hebrews. Circumcision on the eighth day seems to have been an innovation, and certainly the significance assigned to the rite as a mark of God's covenant with the family of Abraham is unique. Included in the number treated were Abraham (age 99), Ishmael (age 13), and every male member of the household, whether slave or free; and the record gives no indication that any of the number had previously undergone the operation. Of course, if Gen. 17 is, as many affirm, nothing more than a late (P) etiological narrative, tying the ubiquitous custom of circumcision to Israel's salvation-history, then there is no need to search the chapter for evidence of circumcision's origin among the Hebrews. Abraham then becomes representative of all Hebrews, Ishmael pictures the Arabs, and the assorted slaves and retainers represent the Canaanite nations around. However, so much of the chapter reflects a very old tradition (e.g., the covenant concept is known to issue from the 2nd millennium; and the custom of circumcision itself, as set in a Canaanite milieu, certainly fits the period in question) that it seems unlikely that this account does not reflect

有很多种学说，但在考虑这些学说之前，应该首先考虑一下《旧约》中关于割礼的主要参考资料。

I. 《旧约》中的割礼。《创世记》17章概述了割礼在以色列的起源。由于以色列周围的很多民族都普遍遵守这一习俗，所以与其将这一章看作对割礼起源的大体描述，不如将其理解成对割礼的特殊意义或者希伯来人改变割礼习俗的描述。以色列的男婴在生下来第八天接受割礼似乎已经成为一种创新，当然割礼的意义是独特的，它是上帝与亚伯拉罕的后裔立约的记号。亚伯拉罕九十九岁接受了割礼，以实玛利十三岁接受了割礼，亚伯拉罕家里的一切男子，无论是奴仆还是自由人都行了割礼；经文中并没有提到在此之前男子在什么年龄接受割礼。当然，正如很多人所断言的，如果《创世记》17章仅仅是一种穷本溯源的阐述（P底本），将普遍存在的割礼习俗与以色列的救恩史联系起来，那么就无需在本章中寻找希伯来人割礼起源的证据。亚伯拉罕后来成为所有希伯来人的代表，以实玛利代表着阿拉伯人，亚伯拉罕家里的奴隶和家丁代表着以色列周围的迦南民族。不过，这一章中的大量内容体现出割礼拥有非常古老的传统（例如，从第二个千禧年开始就有人知晓约的概念；迦南人的割礼习俗必然是从这一时期开始出现的），因此这种描述似乎很可能体现出割礼的真正起源。正如我们所说，没有理由认为割礼是凭空出现在以色列的，但也并没有理由否认亚伯拉罕和他的后裔如经文所述行了割礼。《创世记》的编纂者不关注割礼的终极起源；而是关注后来以色列人所接受的割礼和割礼的意义。这个明显的关注点并不能证明他的描述不可靠。

something of the true beginning of the practice. As we have said, there is no reason to affirm that circumcision arrived in Israel in a vacuum, but neither is there reason to deny its application to Abraham and his posterity in the form outlined by the text. The editor of the Genesis account has no interest in the ultimate origin of circumcision; he is, rather, concerned with its subsequent application and significance in Israel. Such an obvious concern does not render his account untrustworthy.



“Mortuary priests” using flint knives to perform the rite of circumcision on a group of boys. Relief from the tomb of Ankhmahor at Saqqarâh (6th Dynasty, 2350–2000 B.C.) (Egyptian Museum, Cairo)

Exodus 4:24ff. is usually considered the oldest biblical witness to the practice of circumcision. In this account, so full of strange and obscure elements, Zipporah apparently redeems Moses from the power of Yahweh (considered by many scholars to represent an original pre-Yahwistic demon of the night) by performing the rite on her son. Just why

上图描绘的是“丧葬祭司”用火石刀为一帮男孩行割礼。这是塞加拉 (Saqqarâh) 安赫马奥墓中的一个浮雕 (埃及第六王朝, 公元前 2350 年至公元前 2000 年)。(埃及博物馆, 开罗)

《出埃及记》4:24 起通常被认为是《圣经》中关于割礼习俗的最古老的见证。这段经文的描述中充满了令人感到奇怪和费解的元素, 西坡拉显然通过为她的儿子行割礼免除了耶和华对摩西的惩罚 (许多学者认为这里的“耶和华”代表的是最初崇拜耶和华之前的一个黑夜恶魔)。只是尚不清楚为什么耶和华要杀死摩西, 为什么摩西儿子的割礼

Yahweh attacked Moses and why the foreskin ritual with respect to the boy had vicarious value is not clear. The element of dedication of the son to the service of God was probably not absent; it is, however, the apparent deliverance from death by means of the symbolic act and the phrase “You are a blood-bridegroom to me” that form the core of the narrative. It is difficult to escape the conclusion that the narrative is thus somehow connecting the Israelite custom of circumcising an infant with the original and widely practiced custom of circumcising adults as a puberty or marriage rite (cf. B. Childs, *Myth and Reality in the OT* [1962], pp. 59–65). Not only does the shedding of the infant’s blood indicate his dedication to God, but its application to Moses’ feet (probably a euphemism for the male organ) made him ceremonially clean in a manner formerly achieved by adult circumcision. Such a connection between marriage and circumcision in Israel is further attested by the word-group from the root *ḥtn* (*ḥātān*, “bridegroom”; *ḥōtēn*, “father-in-law”), a root which in Arabic means both “circumcise” and “marry.”

One further account must be discussed. Josh. 5:2–9 tells of the circumcision of the Israelites born in the wilderness at a place called “hill of the foreskins,” an act that removed from them the “reproach of Egypt.” Taking the narrative at face value, we find that those Israelites who had been resident in Egypt had been circumcised, but the custom had not been kept up during the wilderness wanderings. Consequently, the narrative may not be seen as explaining the origin of the rite. The phrase “reproach of Egypt” has been the subject of varying

有代摩西受责罚的价值。这里不可能没有献上男孩事奉上帝的意义；然而，这一象征性的行为和故事的核心，即“你真是我的血郎了”这句话显然救了摩西的命。因此很难摆脱这样的结论，即从某种程度上讲，这个故事将以色列人为男婴行割礼的习俗与最早时期以色列成年人普遍遵循的在青春期或婚礼上行割礼的习俗联系在了一起（参：B. Childs, *Myth and Reality in the OT* [1962], 59–65 页）。不仅仅男婴流的血表明这个男婴献给了神，而且丢在摩西脚下的阳皮（可能是男性生殖器的委婉说法）从仪式上使摩西洁净了，某种程度上达到了之前成年男子接受割礼的目的。这个源自词根 *ḥtn* (*ḥātān*, “新郎”；*ḥōtēn*, “岳父”) 的词组进一步证明了在以色列婚姻与割礼之间的关系，这个词根在阿拉伯语中既可以表示“行割礼”，也可以表示“结婚”。

还必须讨论一段关于割礼的深入描述。《约书亚记》5:2-9 中提到了约书亚在旷野中的“除皮山”为以色列人行割礼，这一行为使以色列人免受“埃及的羞辱”。如果我们从表面含义理解这个故事，就会发现这些曾住在埃及的以色列人已经行了割礼，但他们行在旷野的时候不再守这个习俗。因此，不应该认为这个故事在解释割礼的起源。“埃及的羞辱”这个短语有很多种解释，最有可能指的是，如果没有割礼和约书亚消除耻辱的行为，行过割礼的埃及人（参：结 32:19）将会轻视希伯来人。当然，对于以色列来说，割礼还有另一层意

explanations, the most probable being that the Egyptians, themselves a circumcised people (cf. Ezk. 32:19), would have considered the Hebrews with contempt apart from performance of the rite, and this act of Joshua's removed the stigma. For Israel, of course, it had another meaning, as the Passover was about to be celebrated (Josh. 5:10) and apart from circumcision an adult male was debarred from participation (Ex. 12:48).

II. Theories of Origin.-We have already considered the biblical evidence for the origin of circumcision in Israel; but the custom is manifestly older than its application in Israel, and some understanding of its significance to the Hebrews may result from a study of its original intent. Theories as to its origin may be arranged under four heads:

(1) Herodotus (ii.37), in dealing with circumcision among the Egyptians, suggests that it was a sanitary operation, a thought echoed by Philo and others. While there may be merit in the suggestion, and circumcision may well have facilitated marital intercourse or lessened the possibility of disease, we can hardly agree that the ancient world would have separated the religious from the secular to the extent that the custom would have been devoid of sacred significance, or even that it might have originated with the secular primarily in view. More to the point is the argument that circumcision was originally a rite celebrating a person's coming of age, a concomitant of which was the right to marry and enjoy full civic privileges.

(2) It was a kind of tribal mark which

义，因为马上就要守逾越节了（书 5:10），如果一个成年男子还未行割礼，那么他就不能参加逾越节的庆祝活动（出 12:48）。

II. 关于割礼起源的学说。我们已经考虑了开始在以色列行割礼的圣经证据；但割礼习俗显然早于以色列人行割礼的时间，关于割礼对希伯来人重要性的某种理解可能来自学者们对希伯来人行割礼的最初目的的研究。有四种关于割礼起源的学说：

(1) 希罗多德 (ii.37) 研究了埃及人的割礼，并认为埃及人的割礼是一次卫生手术，斐罗等人支持了这种观点。虽然这种观点可能有一定的价值，割礼很可能有利于婚姻中的性行为或者减少了感染疾病的可能性，但我们很难认同古代世界会将宗教与世俗完全分割开，以致割礼习俗失去了宗教意义，或者割礼可能主要源于世俗目的。更切题的一个论点是，割礼最初是一种庆祝男子成年的仪式，行过割礼之后，男子有权结婚和享受全部的公民特权。

(2) 割礼是一种宗族记号，可以使宗

enabled one member of the tribe to recognize another and thus avoid injuring or slaying a fellow-tribesman. Since such a mark was usually hidden, this suggestion does not seem to be valid, although the custom of stripping for combat may have been practiced. (Such was not, however, normal in historical times; cf. various battle scenes from *ANEP*.) If, however, one thinks of circumcision more as an initiatory rite, whether into the tribal group or into a state of full manhood, it becomes easier to see how the concept of a tribal mark might function. For the Hebrews the initiation, connected as it was with the covenant, took place in infancy and, although normally the effect of the rite was unseen, its presence or absence provided the basic identification for every Hebrew man.

(3) It was a vestigial remnant of human sacrifice. As sacrifice of the child began to be done away with, the sacrifice of the most easily removed portion of the anatomy provided a vicarious offering. However, among the Hebrews circumcision was not performed by priests, nor was the act performed in a sacrificial context. Perhaps even more telling, circumcision was most certainly in origin a puberty rite rather than an infant rite, and what evidence we have for human sacrifice among the Semites involves infants rather than adults.

(4) It was a sacramental operation. The “shedding of blood” was necessary to the validity of any covenant between tribes or individuals. An alliance based on blood-relationship was inviolable, and the rite of blood established this relationship between the contracting parties. In the

族内成员彼此相认，从而避免了误伤或误杀同族同胞的可能性。由于这种记号通常是被隐藏起来的，所以这种观点似乎不合理，即使古代可能有打仗时脱光衣服的习俗。（然而，这种习俗在古代不太常见；参：*ANEP* 中各种战争场景。）如果人们不仅仅将割礼视为一种加入仪式，无论是加入一个宗族，还标志着步入成年，那么就更容易理解宗族记号的观念所起的作用。对于希伯来人来说，割礼与圣约有关，他们在婴儿时期就要行割礼，虽然这种仪式的影响通常是看不见的，但是每个希伯来人还是以是否受了割礼作为识别同族人的基本方法。

(3) 割礼是活人献祭的遗俗。由于以婴孩献祭的习俗逐渐被废除，所以人体上最容易被去掉的部分变成了一种替代的祭物。不过，希伯来人不让祭司为他们行割礼，也不在献祭时才行割礼。割礼最初一定是一种成年礼而不是一种出生礼，这也许更能说明问题，而且证据已经证明闪族人用婴孩而不是成年人献祭。

(4) 割礼是一种圣礼。“流出的血”对于证明宗族间或个体间的盟约有效性是必要的。以血缘关系为基础的同盟是不可褻渎的，而歃血仪式确立了立约双方的血缘关系。同样，宗族的神应当分享祭牲的血，从而建立了他和宗族之间的圣约关系。尚不太清楚立约仪式上必

same way the tribal god was supposed to share in the blood of the sacrificed animal, and a sacred bond was established between him and the tribe. It is not quite obvious why circumcision should be necessary in connection with such a ceremony, though if it were related to the human sacrifice idea (3) such a concept is not impossible. However, in the Gen. 17 account, wherein circumcision is tied to the covenant, there is no emphasis whatever on the bloody aspect of the operation.

III. Spiritual Significance.-Though we cannot with certainty discover the original significance of the rite, we can affirm without doubt that circumcision was originally a religious act. Its value as a tribal mark has certainly come through in the application of the rite within Israel, wherein it becomes the mark par excellence of God's covenant with the descendants of Abraham. It is in this sense, as a mark given by God to indicate membership in the covenant, that the major spiritual emphasis is drawn. As early as the time of the Deuteronomist, membership in the covenant community is seen as a spiritual thing, dependent on a mark that is not outward but a matter of the heart (Dt. 10:16). Jeremiah echoes this figurative use of the term, and calls for a membership based on ethical commitment (4:4) rather than physical mutilation, although it must be recognized that there is no rejection of the outward sign either in Deuteronomy or Jeremiah. Jeremiah goes on to tell his countrymen that they are no better than Egyptians, Edomites, Moabites, and Ammonites (9:25)—peoples who are circumcised, yet uncircumcised. The Judeans, though circumcised outwardly,

须行割礼的原因，但是如果割礼与用活人献祭的思想（3）有关，那么这种观点有可能成立。然而，在《创世记》17章的描述中，割礼与圣约有关，但这章经文并没有强调行割礼时需要流血。

III. 割礼的属灵意义。虽然我们无法确定割礼的最初意义，但我们可以非常肯定地说，割礼最初是一种宗教行为。割礼作为宗族记号的价值必然体现在以色列人的割礼习俗中，割礼成为至高无上的神与亚伯拉罕的后裔立约的一个记号。神赐的这个记号表明他们是与神立约的人，从这个角度引出了重要的属灵意义。早在申命记编者生活的年代，与神立约的人就被视为属灵的人，这种圣约关系不依赖于外在的记号，而依赖于心里的割礼（申 10:16）。耶利米也使用了割礼的比喻义，他提倡根据道德承诺而不是肉体上割礼来判断一个人是否是神立约的人（耶 4:4），但是必须要承认的是《申命记》和《耶利米书》都未否定外在的割礼记号。耶利米还说，他的同胞比那些受过割礼，心却未受割礼的埃及人、以东人、摩押人和亚扪人好不了多少（耶 9:25）。犹太人虽然受了外在的割礼，心却未受割礼。保罗用“mutilation”（《钦定版圣经》译为“concision”，汉译均为“妄自行割的”）来形容受了外在的割礼却未产生任何属灵改变的人（腓 3:2）。

are uncircumcised in heart. Paul uses the term “mutilation” (AV “concision”) to describe this outward circumcision unaccompanied by any spiritual change (Phil. 3:2).

The idea that spiritual rather than physical circumcision was the goal of God’s people occasioned a protracted strife among the early Christians. While no one in the early Church questioned the ethical commitment involved in a truly circumcised life, there were not wanting Jews who, when the first gentile believers were added, required a commitment to the physical rite as well. Eventually the question became a touchstone for proceeding to the fundamental problem of the relationship of Judaism to the infant Christian community. The great conference in Jerusalem was called upon presentation of this very challenge in Antioch (Acts 15:1), the result of which seems to have been an agreement to allow a difference in practice between Jewish and gentile believers (15:19–21). Paul himself consented to the circumcision of Timothy (16:3), a convert from a partially Jewish family (though Luke gives the reason as “because of the Jews”); but when a principle was at stake, and in most of his Epistles, he refused to grant even a measure of compromise to the Judaizers (Gal. 2:3). That there is no more distinction between Jew and Gentile is a foundational element in Pauline teaching (Gal. 3:28). It is not a matter of circumcision or uncircumcision, but of keeping the commandments of God (1 Cor. 7:19; cf. Col. 2:11ff.).

IV. Figurative Uses.—In addition to the “spiritual circumcision” already noted, there are several passages in which we

心里的割礼而不是肉体的割礼是神的子民追求的目标，这个观点在早期基督徒中引起了长期的争论。虽然早期教会中所有基督徒都未质疑，一个真正受割礼的生命要遵守道德承诺，但当第一批外邦信徒加入教会时，很多犹太人要求他们必须接受肉体上的割礼。最终，这个问题成为解决犹太教信徒与早期基督徒关系这一根本问题的标准。因为安提阿教会起了外邦人是否必须受割礼的争论，召开了重要的耶路撒冷会议（徒 15:1），会议决定在割礼问题上按实际情况区别对待犹太信徒和外邦信徒（徒 15:19-21）。保罗同意给有犹太人血统的归信者提摩太行割礼（徒 16:3）（虽然路加认为“只因那地方的犹太人”才给提摩太行了割礼）；但是当触及原则时，保罗在他的大多数书信中坚决拒绝向犹太基督徒妥协（加 2:3）。保罗的一个基本教导是犹太人和外邦人之间不再有差别（加 3:28）。问题不在于是否应受割礼，而在于是否守神的诫命（林前 7:19；参：西 2:11 起）。

IV. 割礼的比喻用法。除了上文提到的“心里的割礼”，我们还可以在几段经文中看到割礼一词的比喻用法。在以色列

find a figurative use of the term. For three years after the settlement in Canaan the “fruit of the land” was to be considered as “uncircumcised” (lit. “you shall reject as profane its foreskin, the fruit of it; three years it shall be to you as uncircumcised,” Lev. 19:23). Inasmuch as the fourth year’s fruit was dedicated in praise to Yahweh, this prohibition regarding the first three years may have had sacrificial significance also.

In another passage (Ex. 6:30), Moses with characteristic humility describes himself as a man of “uncircumcised lips.” Jeremiah likewise charges his contemporaries with having their ears uncircumcised (Jer. 6:10) and also their heart (9:26). In both instances the meaning seems to be that the organ so described is closed to hearing and consequently to obeying God’s command.

Bibliography.—*ANEP*, nos. 332, 629; W. Eichrodt, *Theology of the OT*, I (Eng. tr. 1961), 138f.; R. de Vaux, *Ancient Israel* (Eng. tr. 1961), pp. 46ff.; *TDNT*, VI, s.v. περιτέμνω (Meyer).

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CIS

sis (Acts 13:21, AV). See KISH 1.

CISAI

si’sī (Ad. Est. 11:2, AV). See KISH 1.

CISJORDAN.

The land area W of the Jordan river, as distinguished from Transjordan.

列人定居迦南之后的三年时间里，“地上的果子”被认为是“未受割礼的”（字面意思“你们要以所结的果子如未受割礼的一样。三年之久，你们要以这些果子，如未受割礼的”，利 19:23）。由于第四年所结的果子全要成为圣，用以赞美耶和华，所以前三年的这个禁令可能也有献祭意义。

在另一段经文中（出 6:30），摩西谦卑地说自己的“嘴唇未受割礼”（“拙口笨舌的人”）。耶利米同样指责同时代的人的耳朵（耶 6:10）和心（耶 9:26）是未受割礼的。这两个例子似乎想要表达的是，未受割礼的耳朵和心是无法听到进而遵从上帝的命令的。

书目——*ANEP*, 332 页, 629 页; W. Eichrodt, *Theology of the OT*, I (1961 年英译本), 138-139; R. de Vaux, *Ancient Israel* (1961 年英译本), 46 页起; *TDNT*, VI, 见词条 περιτέμνω (Meyer)。

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CIS 基士

音译: sis (《钦定版圣经》, 徒 13:21)。
见 KISH 1 (基士 1)。

CISAI 基士

音译: si’sī (《钦定版圣经》, 斯补 11:2)。
见 KISH 1 (基士 1)。

CISJORDAN. 约旦河西

约旦河西岸地区, 不同于外约旦。

CISTERN

[Heb. *bôr*, *bō'r*, *gebe'*, *gēb*]; AV, NEB, often PIT, DUNGEON, or WELL. Any of various artificial reservoirs for storing water.

I. Necessity.-The efforts made to supplement the natural water supply, both in agricultural and in populated areas, are clearly seen in the innumerable cisterns, wells, and pools throughout Palestine. The rainy season, upon which the various storage systems depend, begins in late October and ends about the beginning of May. Records kept since 1859 indicate an average rainfall in Jerusalem of 26 in. (66 cm.), in Jericho of only 5.5 in. (14 cm.). Toward the end of the summer, springs and wells, where they have not actually dried up, diminish greatly, and cisterns and open reservoirs become at times the only sources of supply. The problems of scant rainfall and a long dry season are aggravated by the rain's falling in heavy showers, often running off in destructive flash floods when the water is not channeled into reservoirs. The town of Ma'ân in southern Jordan, in what is normally a dry area, had many of its homes destroyed by a cloudburst and flood in March 1966. In this climate cisterns and collecting pools, or reservoirs, are a necessity.

Nelson Glueck describes the Iron Age settlements in the Negeb as depending on channels, terracing of fields, damming of stream beds to hold the water in the soil, and thousands of strategically located cisterns. He comments that "no Iron II fortress or village could have existed in the Negeb without these cisterns of

CISTERN 水池

【希伯来语：*bôr*, *bō'r*, *gebe'*, *gēb*】；《钦定版圣经》和《新英文译本》通常译为 PIT（“坑”）、DUNGEON（“监牢”）或 WELL（“井”）。水池就是各种人工建造的蓄水的池子。

I. 建造水池的必要性。巴勒斯坦地区众多的水池、井和水塘显然说明当地人非常注重弥补农业和居民区的天然水的不足。这些蓄水系统依赖于雨季的降水，巴勒斯坦地区的雨季从 10 月末开始，约在 5 月初结束。从 1859 年开始的降水记录表明，耶路撒冷的平均降水量为 26 英寸（66 厘米），耶利哥的平均降水量只有 2.5 英寸（14 厘米）。夏季快要结束时，虽然泉和井实际上还没有干枯，但水量骤减，水池和露天水库有时成为唯一的水源供应地。除了降水不足和长期干旱的问题，突降的暴雨使得当地的情况更加糟糕，当雨水未被蓄入水库时，就会爆发具有破坏性的洪水。约旦南部的城邑玛安（Ma'ân）通常是一个干旱的地区，1966 年 3 月的一场大暴雨和洪水摧毁了当地很多房屋。在这种气候下必然需要水池、水塘或水库。

尼尔森·葛鲁克描述了铁器时代沿着水渠、梯田和河坝分布以获取农业水源的南地定居点和当地成千上万的具有战略意义的水池。他评论道，“如果没有这些各式各样的水池，就没有铁器时代 II 期南地的要塞或村庄，圣经证据已经证明了该地曾挖过水池。”他引用了《历代志下》26:10 中的经文（*BASOR*, 155

various types, the digging of which is biblically attested.” He cites 2 Ch. 26:10 (*BASOR*, 155 [1959], 4; see also 142 [1956], 5–14 for accounts by Cross and Milik of similar cisterns and irrigation systems at Iron Age sites in Judea W of Qumrân).

II. Wells and Cisterns.—Wells and cisterns are treated similarly in the OT in some respects. Both were holes or pits, and as such required covers to prevent animals or men from falling in (cf. Ps. 7:15; Ex. 21:33f. [see Josephus *Ant.* iv.8.37], with *bōr*, “cistern” or “pit,” and Gen. 14:10; 29:2f., with *b^e’ēr*, “well” or “pit”). Both were used to water flocks and herds, as well as to supply human needs (cf. 2 Ch. 26:10, with *bōr*, and Gen. 24:19f.; 29:2f.; Ex. 2:16, with *b^e’ēr*). Distinctions are also apparent, however. Cisterns, or reservoirs for the storage of water, were filled by drainage from roofs, streets, or the surface of a slope, or by water channeled from some other source. Wells, on the other hand, might be fed directly from underground springs. Jer. 2:13 contrasts cisterns, which when unbroken should be able to hold water, with “the fountain of living water.” The terms “living water” and “spring” are used in connection with wells in the Bible, but not in connection with cisterns. Isaac’s servants, digging in the valley of Gerar, opened a “well of living water” (RSV “springing water”; Gen. 26:19; cf. also Cant. 4:15). Prov. 5:15 speaks of water from a cistern, but of “running waters” (RSV “flowing water”) from a well. Israel’s song to the well calls upon it to “spring up” (Nu. 21:17). Hagar’s well, and the well where Abraham’s servant met Rebekah, are called both “wells” and “springs” in the biblical accounts (Gen.

[1959], 4; 关于克罗斯和米利克对铁器时代昆兰以西犹太遗址中类似的水池和灌溉系统的描述, 另见 142 [1956], 5–14)。

II. 井和水池。从某些方面说,《旧约》将井和水池视为类似的事物。井和水池都是洞或坑,都需要盖起来,以免动物或人跌入其中(参:诗 7:15; 出 21:33-34[见 Josephus *Ant.* iv.8.37], *bōr*, “水池”或“坑”, 创 14:10; 创 29:2-3, *b^e’ēr*, “井”或“坑”)。井和水池都用来为牛羊和人提供水源(参:代下 26:10, *bōr*, 创 24:19-20; 29:2-3; 出 2:16, *b^e’ēr*)。不过,两者也有明显的区别,水池或用来蓄水的水库中充满了从屋顶、街道或从斜坡表面流过的水,或是从其他水源地引来的水。而井水可能直接来源于地下的泉水。《耶利米书》2:13 中对比了水池和“活水的泉源”,水池一旦破裂就不能再存水。在《圣经》中,“活水”和“泉”这两个词与井有关,但与水池无关。以撒的仆人在基拉耳谷中挖井,并得了一口“活水井”(《修订标准译本》译为“springing water”[“活水井”]; 创 26:19; 另参:歌 4:15)。《箴言》5:15 中提到,池中的是水,而井里的是“活水”(《修订标准译本》译为“flowing water”[“活水”])。以色列人唱歌说,井啊“涌上水来”(民 21:17)。夏甲的井和亚伯拉罕的仆人遇到利百加的那口井在《圣经》中被称为“水井”和“水泉”(创 16:7-14; 24:11-49),这表明它们是“活水”井。同样,《新约》中用“泉”和“井”两个词来表示雅各井(约 4:6, 11-12)。考古发掘还发现了到达地下水面的井。以坦的一口 30 英尺(9 米)深的竖井和伯示麦的一口 60 英尺(18 米)深的竖井都挖到了地下水面,而不是挖到了任何地下泉水处(参: H. Donner 和 E. Kutsch, *ZDPV*, 79

16:7–14; 24:11–49), indicating a “living” source. Similarly in the NT the word for “spring” and the word for “well” are both applied to Jacob’s well (Jn. 4:6, 11f.). Wells reaching groundwater levels are known also from excavations. A shaft 30 ft. (9 m.) long at Etam and one 60 ft. (18 m.) long at Beth-shemesh were sunk to groundwater, rather than to any known spring (cf. H. Donner and E. Kutsch, *ZDPV*, 79 [1963], 113–16).

III. Private Cisterns.—Many modern buildings in Jerusalem are like those of biblical times in having private cisterns, filled by rainwater from the roof. The OT speaks of ordinary citizens enjoying the water of their own cisterns (2 K. 18:31), and thousands of small cisterns have been found on the sites of ancient cities (e.g., Gezer, Beth-shemesh, Debir, and Tell en-Naşbeh, as well as Jerusalem). In any city not adequately supplied by a natural spring or water source, such cisterns were essential. Petra has inadequate springs and scant rain, but many cisterns, with channels leading to them, are cut into the cliffs surrounding the city, as well as attached to the rock-cut houses and sanctuaries. At least six pools and cisterns at Qumrân held water channeled from Wādī Qumrân for the community there, in an area with even less rainfall. King Mesha of Moab, the contemporary of Ahab of Israel in the 9th cent. B.C., reflects a concern and a practice common to Israelites and Moabites in his inscription, “And there was no cistern inside the town at Qarhoh, so I said to all the people, ‘Let each of you make a cistern for himself in his own house.’”

Cisterns were made in various shapes, often irregular, but many were somewhat

[1963], 113–16)。

III. 私人水池。耶路撒冷的许多现代建筑很像圣经时代的建筑，都有私人水池，池中充满了从屋顶上流下的雨水。《旧约》中提到，普通市民喝自己井里的水（王下 18:31），在古城遗址中（如基色、伯示麦、底璧、纳斯比丘和耶路撒冷）发现了成千上万的小水池。任何天然泉水或雨水供应不足的城市都需要建造水池。佩特拉的泉水和雨水不足，却从城市四周的峭壁上凿出了很多水池，这些水池建在岩凿房屋和庇护所的旁边，并且有很多水道通向这些水池。在昆兰至少有 6 个从昆兰河谷引水的水塘和水池，它们为降水较少的社区提供了水源。摩押的米沙王是与公元前 9 世纪的以色列亚哈王同时代的人物，米沙碑文记载道：“夸吼（Qarhoh）城没有水池，所以我对所有人说，‘你们每家都建造自己的水池吧。’”，这反映出以色列人和摩押人都关注水池建设问题，都有建造水池的习俗。

水池通常有多种不规则形状，但有些水池是瓶子形或钟形的，从池面到池底均

bottle-or bell-like, rounding out toward the bottom. When not in use as a cistern, a rock-cut hole such as this, its only opening at the top, made a convenient prison (Jer. 38:7-13; cf. Gen. 37:24; 40:15; and the guard room and prison or cistern that have been excavated under the Church of St. Peter *en Gallicante* in Jerusalem). Often a sump, or depression in the bottom, is provided for dipping up the last of the liquid before cleaning or replastering. The many potsherds, coins, bits of jewelry, and occasional bones or even entire skeletons found in cisterns indicate somewhat long intervals between cleanings, however. Sometimes, as in Macalister's example from Gezer, a smaller catchpit, with its overflow channel leading to the main cistern, provides a means of purification for the water coming in. The use of lime plaster to cement and waterproof the cisterns seems to date from the beginning of the Iron Age (*ca.* 1200 B.C.); it also seems to be responsible for the great number of cisterns in use in this period in Palestine (N. Glueck, *BASOR*, 138 [1955], 16f.).

IV. Public Cisterns.-Besides private cisterns, there were many public cisterns within city walls. The great water caverns under the temple area in Jerusalem show a most extensive system of water storage, involving at least thirty-seven cisterns. One immense, rock-cut cavern, 43 ft. (13 m.) deep, has a capacity of over two million gals (7.5 million l.); it has numerous manholes in its partly natural-rock, partly masonry roof. These cisterns are supplied to some extent by rainwater, but also, at least from the Roman period, by an aqueduct bringing water a distance of about 10 mi. (16 km.) from "Solomon's Pools" near Bethlehem

呈圆形。当这种从岩石中凿出且顶端只有一个开口的洞不作水池时，便成了一种实用的监牢(耶 38:7-13; 参: 创 37:24; 40:15; 已经在耶路撒冷加利康都的圣彼得教堂的地下挖掘出了禁闭室、监牢或水池)。通常在洁净或重新抹灰之前会从一个水坑或洼地中汲取最后的液体。不过，在水池中发现的许多陶瓷碎片、硬币、珠宝碎片，和偶尔发现的骨骼甚至整个骨架，表明了稍长的清洗间隔时间。以麦卡利斯特 (Macalister) 在基色的发掘为例，有时一个更小的集水井，通过分水槽连接主水池，净化流入的水。石灰泥加固技术和水池防水材料的使用似乎可以追溯到铁器时代初期(约公元前 1200 年); 这似乎也是这一时期巴勒斯坦地区大量使用水池的原因 (N. Glueck, *BASOR*, 138 [1955], 16-17)。

IV. 公共水池。除了私人水池，城墙内还有很多公共水池。耶路撒冷圣殿区地下巨大的水洞穴证明这里曾有一个非常庞大的蓄水系统，这个蓄水系统至少包括 37 个水池。一个岩石中雕凿而成的大洞深 43 英尺 (13 米)，蓄水量超过 200 万加仑 (750 万升); 洞顶部分由天然石构成，部分由砖石建造而成，其中有很多检修孔。这些水池中的水一部分源于雨水，还有一部分水是，至少从罗马时期开始，利用水道从约 10 英里 (16 公里) 以外伯利恒附近的“所罗门水池”引来的 (参: J. J. Simons, *Jerusalem in the OT* [1952], 347 页起)。大型公共水池通常由同样充当水库的小水池为其供水，这些小水池有时也位于城墙内

(cf. J. J. Simons, *Jerusalem in the OT* [1952], pp. 347ff.). Large public cisterns were often supplemented by pools, also serving as reservoirs, and sometimes also within the city walls (cf. Siloam in Jerusalem). *See also* POOL.



Interior of a Late Bronze Age cistern with a stairway at Jerusalem (Israel Department of Antiquities and Museums) 上图为青铜时代晚期耶路撒冷的一个带有阶梯的水池内部图。(以色列文物和博物馆部)



Rectangular (left) and circular (right) cisterns at Khirbet Qumrân. Approximately forty such pools or reservoirs, possibly used for water storage or ceremonial washing, have been discovered in the vicinity. (B. Van Elderen)

Other ancient water systems involve rock-cut stairwell tunnels, leading to cisterns or reservoirs for spring water. At Gezer a cave providing a natural reservoir for spring water is reached by a great rock-cut staircase which descends 94.5 ft. (28.8 m.) from the surface and is 23 ft. (7 m.) high and 12.8 ft. (3.9 m.) wide at its largest point (see R. A. S. Macalister *PEQ*, April, 1908, pp. 96–111). A rock-cut cistern supplements this water supply (Macalister, *Excavations*, I, 256–268). At Megiddo an almost horizontal tunnel brings water from the spring to the foot of a rock-cut staircase leading to the street level of the city, a distance of approximately 64 ft. (19.5 m.) vertically and 214 ft. (65.2 m.) horizontally. Other staircase tunnel and reservoir systems, designed to make water from a spring available within the city's defense walls,

上图为昆兰废墟中的长方形水池（左图）和圆形水池（右图）。在该废墟附近发现了约40个这样的水池或水库，可能用于蓄水或洁净仪式。（B. Van Eldere）

古代的供水系统还包括岩石雕凿而成的阶梯水道，这些阶梯水道一直通向存有泉水的水池或水库。在基色，可以通过一个雕凿而成的、94.5英尺（28.8）米长的阶梯下到一个存有泉水的天然水库中，这个天然水库是一个高23英尺（7米），最大宽度达12.8英尺（3.9米）的洞穴（见 R. A. S. Macalister *PEQ*, 4月, 1908, 96–111页）。雕凿而成的水池为基色提供了补给水源（Macalister, *Excavations*, I, 256–268）。在米吉多，一条几乎水平的水道将泉水引到岩石阶梯的脚下，阶梯的另一端通向城市的街面，垂直距离约为64英尺（19.5米），水平距离约为214英尺（65.2米）。在耶路撒冷、以伯莲、他纳和基遍还发现了其他的阶梯水道和蓄水系统，这些阶梯水道和蓄水系统是为了使护城墙内的人可以用到泉水。

have been found in Jerusalem, Ibleam, Taanach, and Gibeon.

V. Figurative Use.—Good wives are described as cisterns that hold water (Prov. 5:15–20), while idols and other objects that drew Israel away from trust in God are “broken cisterns, that can hold no water,” according to Jer. 2:13.

Bibliography.—N. Glueck, *Rivers in the Desert* (1959), esp. pp. 94–97; *BASOR*, 131 (Oct. 1953), 6–15; 138 (Apr. 1955), 16f.; 142 (Apr. 1956), 29f.; 149 (Feb. 1958), 10–14; 152 (Dec. 1958), 24, 33, 36; 155 (Oct. 1959), 4, 12f.; R. W. Funk, *BASOR*, 150 (Apr. 1958), 17–19; J. P. Free, *BASOR*, 152 (Dec. 1958), 11, 17; R. S. Lamon, *The Megiddo Water System* (1935); R. A. S. Macalister, *Excavations at Gezer* (1912), I, III; J. B. Pritchard, *BA*, 19 (1956), 66–75.

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CITADEL.

See FORTIFICATION.

CITHERN

sith'ørn [Gk. *kithára*] (1 Macc. 4:54, AV); RSV, NEB HARPS. See MUSIC II.B.

CITIES, LEVITICAL.

See LEVITICAL CITIES.

CITIES OF REFUGE.

See REFUGE, CITIES OF.

CITIES OF THE VALLEY

[Heb. 'ārê hakkikkār] (Gen. 13:12; 19:29); AV, NEB, CITIES OF THE PLAIN. Principally Sodom, Gomorrah,

V. 水池的比喻用法。贤妻被描述成盛水不漏的水池(箴 5:15-20), 而根据《耶利米书》2:13 的描述, 那些使以色列背叛神的偶像和其他物体是“破裂不能存水的池子”。

书目——N. Glueck, *Rivers in the Desert* (1959), 尤其是 94–97 页; *BASOR*, 131 (1953 年 10 月), 6–15; 138 (1955 年 4 月), 16-17; 142 (1956 年 4 月), 29-30; 149 (1958 年 2 月), 10–14; 152 (1958 年 12 月), 24, 33, 36; 155 (1959 年 10 月), 4, 12-13; R. W. Funk, *BASOR*, 150 (1958 年 4 月), 17–19; J. P. Free, *BASOR*, 152 (1958 年 12 月), 11, 17; R. S. Lamon, *The Megiddo Water System* (1935); R. A. S. Macalister, *Excavations at Gezer* (1912), I, III; J. B. Pritchard, *BA*, 19 (1956), 66–75.

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CITADEL. 要塞、城堡

见 FORTIFICATION (防御工事)。

CITHERN 竖琴

音译: sith'ørn 【希腊语: *kithára*】(《钦定版圣经》, 马一 4:54); 《修订标准译本》和《新英文译本》译为 HARPS (“竖琴”)。见 MUSIC II.B. (音乐 II.B.)。

CITIES, LEVITICAL. 利未人的城

见 LEVITICAL CITIES (利未人的城)。

CITIES OF REFUGE. 逃城

见 REFUGE, CITIES OF (逃城)。

CITIES OF THE VALLEY 平原的城邑

【希伯来语: 'ārê hakkikkār】(创 13:12; 19:29); 《钦定版圣经》和《新英文译本》译为 CITIES OF THE PLAIN (“平原的

Admah, Zeboiim, and Bela (Zoar), mentioned in Gen. 14:2. The locality was first described in Gen. 13:10, where Lot was said to have observed all the “plain” (AV, RV, NEB, JB; RSV “valley”) of the Jordan, which prior to the destruction of Sodom and Gomorrah was well watered, and comparable to the irrigated terrain of Egypt. The word for “plain” or “valley” is actually the old Canaanite term for “circle” (*kikkār*), and the Hebrew of Gen. 13:10f.; 1 K. 7:46 par. preserves the geographical designation “Circle of the Jordan.”

Some nineteenth-century geographers and biblical scholars saw this “Circle” in terms of the area N of the Dead Sea where the Jordan Valley broadens out into the “plain” of the Jordan (cf. Dt. 34:3). They maintained that the cities of this area were visible from the heights of Bethel (Gen. 13:10), unlike any at the southern end of the Dead Sea, which would be too distant for observation. Further, they urged that Zoar was said to be in the range of Moses’ vision from the top of Pisgah (Dt. 34:1–3), whereas the south end of the Dead Sea cannot be seen from that point owing to intervening mountains. And by identifying Hazezon-tamar with Engedi, it was possible to assume that the kings of the Mesopotamian coalition, in moving to attack those petty Palestinian rulers who had rejected their suzerainty after twelve years, were conducting their campaign to the north rather than to the south of the Dead Sea. Finally, it was urged that the latter terrain could hardly be described as “the garden of the Lord.”

It is true, of course, that the “plain” of the

城邑”。《创世记》14:2 提到了主要的平原城邑——所多玛、蛾摩拉、押玛、洗扁和比拉（琐珥）。《创世记》13:10 中首次提到了这个地区，罗得从那里看到了整个约旦“平原”（《钦定版圣经》《修订译本》《新英文译本》和《耶路撒冷圣经》；《修订标准译本》译为“valley”[“平原”]），那地在所多玛和蛾摩拉灭亡以前是灌溉充足的地区，可以与埃及的灌溉区相媲美。“平原”这个词实际上是对古迦南语中表示“circle”的词（*kikkār*）和《创世记》13:10-11 中的希伯来语的翻译；平行经文《列王纪上》7:46 保留了“Circle of the Jordan”（“约旦平原”）这个地理学名称。

十九世纪的一些地理学者和圣经学者认为“Circle”这个词指的是死海以北的地区，约旦谷在这里变宽，形成了约旦“平原”（参：申 34:3）。他们认为从伯特利的至高点可以看到平原的城邑（创 13:10），这些城邑与死海南端的城邑不同，死海南端的城邑距离伯特利太远了，因此根本看不到。此外，学者们认为站在毗斯迦山山顶的摩西可以看到琐珥（申 34:1-3），但由于山脉阻挡，从那里看不到死海的南端。如果哈洗逊他玛就是隐基底，那么美索不达米亚联军的诸王可能向死海北部而不是死海南部发动了战争，他们率军进攻巴勒斯坦的诸侯王，因为后者在十二年后否认他们的宗主权。最后，学者们还认为死海南部几乎不太可能被描述成“耶和华的园子”。

诚然，约旦“平原”的更恰当称谓应该

Jordan, an area more properly described as the Ghor terrace, contained on its eastern side a number of thriving communities in the Middle Bronze Age (1950–1550 B.C.), remains of which have been uncovered by archeologists. But this fact does not preclude other valleys near the Dead Sea from being inhabited, particularly at the southern and southeastern end, where in antiquity the land was well watered by means of a number of streams and rivers. To attempt to isolate one particular “Pisgah” is hazardous, for the term simply means “elevation,” “height,” and its invariable use in Hebrew with the article indicates that it is a common noun. If present conditions are any indication it is hardly possible to describe the region around the north end of the Dead Sea as the “garden of the Lord,” although conditions there may well have changed, as they appear to have at the southern end of the Dead Sea.

Gen. 13:10 makes it clear that Lot was attracted not by the urban facilities of the Jordan Valley but by the good pasturage of the district. Furthermore, there are grounds for believing that the Circle of the Jordan once had a southern extension which was situated in the now flooded area S of the Dead Sea promontory known as el-Lisan (“the Tongue”). In this area was doubtless situated the valley of Siddim (*see* SIDDIM, VALLEY OF), originally a fertile plain watered by the five streams that now flow E and SE into the Dead Sea.

While all traces of the cities have disappeared, modern scholarship locates them under the waters of the southern part of the Dead Sea. Archeological investigation has shown that *ca.* 2000

是古尔 (Ghor) 梯田, 在青铜时代中期 (公元前 1950 年至公元前 1550 年) 约旦平原东边拥有大量繁荣的社区, 并且考古学家已经从中发掘出了一些遗迹。但这一事实并不能排除死海附近的其他河谷, 尤其是死海的南端和东南端, 也有人类定居的可能性, 在古代, 大量的小溪和河流为这片土地提供了充足的灌溉水源。只考虑“毗斯迦”这个词不能带来有益的结果, 因为这个词可能仅仅表示“高地”或“山顶”, 在希伯来语中这个词总是与冠词连用, 这表明它是一个普通名词。虽然情况可能发生了很大的改变, 但现在的情况表明, 死海北端附近的这一地区几乎不可能被描述成“耶和华的园子”, 因为“耶和华的园子”似乎在死海的南端。

《创世记》13:10 已经表明, 罗得并不是被约旦谷的城市设施吸引, 而是被这里优良的牧场吸引。此外, 有理由认为约旦谷曾一度向南延伸到现在被海水淹没的死海海角的南部地区, 即艾利珊 (“舌头”)。这片区域无疑位于西订谷 (见 SIDDIM, VALLEY OF[西订谷]) 中, 最初是一片土壤肥沃的平原, 五条现从东面和东南流入死海的河流为这个平原提供了灌溉水源。

虽然所有的城市遗迹已经销声匿迹, 但是现代学者认为这些城市现在位于死海南部水域的下方。考古研究证明约在公元前 2000 年那里发生了一次具有毁灭性的自然灾害, 这次自然灾害影响这

B.C. a devastating natural catastrophe occurred there, which denuded the area of sedentary occupation for over a half a millennium. Among numerous reasons for locating the cities in this region is that the maximum depth of the water in the southernmost part of the Dead Sea is about 16 ft. (5 m.), whereas N of the peninsula of el-Lisan a depth of over 1200 ft. (365 m.) has been measured by soundings. On balance a southern location seems preferable for these cities.

Bibliography.—H. B. Tristram, *Land of Moab* (1912), pp. 330ff.; *HGHL*, pp. 505f.; W. F. Albright, *BASOR*, 13 (Feb. 1924), 5ff.; G. E. Wright, *BASOR*, 71 (Oct. 1938), 27ff.; J. P. Harland, *BA*, 5 (1942), 17ff.; 6 (1943), 41ff.

R. K. H.

CITIMS

sit'imz (1 Macc. 8:5, AV). See KITTIM.

CITIZEN

[Heb. *ba'al*] (Jgs. 9:2, 6, 18, 20); AV MAN; [Gk. *polītēs* (Lk. 15:15; 19:14; Acts 21:39), *sympolītēs* (Eph. 2:19); in addition, *polītēs* is implied (cf. RSV, NEB) but not expressed (AV) in Acts 16:37f.; 22:25–29; 23:27, where instead simply *Rhōmaíos*-‘Roman,’ appears]; **CITIZENSHIP** [Gk. *politeía*] (Acts 22:28); AV FREEDOM. The “citizens of Shechem” in Jgs. 9 are citizens by virtue of their being landowners. The NT words come from Gk. *pólis*, “city,” and indicate variously the inhabitants of a country (Lk. 15:15), the subjects of a feudal lord (19:14), legal rights of citizenship (Acts), and figuratively, “members of God’s household” (Eph. 2:19). In He. 8:11 *polītēs* means “fellow-citizen” (AV, NEB;

一定居区 500 多年。有许多理由可以证明这些城市位于这片区域，其中一个理由是死海最南端的最大水深接近 16 英尺 (5 米)，而通过声距测量测得的艾利珊半岛北侧的水深超过了 1200 英尺 (365 米)。总的来说，这些城市更有可能位于死海南部。

书目——H. B. Tristram, *Land of Moab* (1912), 330 页起; *HGHL*, 505-506 页; W. F. Albright, *BASOR*, 13 (1924 年 2 月), 5 起; G. E. Wright, *BASOR*, 71 (1938 年 10 月), 27 起; J. P. Harland, *BA*, 5 (1942), 17 起; 6 (1943), 41 起。

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CITIMS 马其顿

音译: sit'imz (《钦定版圣经》, 马一 8:5)。见 KITTIM (基提)。

CITIZEN 众人、居民、公民

【希伯来语: *ba'al*】(士 9:2, 6, 18, 20); 《钦定版圣经》译为 MAN (“人”); 【希腊语: *polītēs* (路 15:15; 19:14; 徒 21:39), *sympolītēs* (弗 2:19); 此外, 还暗含 *polītēs* 的含义 (参: 《修订标准译本》和《新英文译本》), 但《钦定版圣经》的《使徒行传》16:37-38; 22:25-29; 23:27 中未指明这层含义, 这几段经文仅仅使用了 *Rhōmaíos*, 意为“罗马”]; **CITIZENSHIP** (“民籍”) 【希腊语: *politeía*】(徒 22:28); 《钦定版圣经》译为 FREEDOM (“民籍”)。《士师记》9 章中的“示剑人”凭借他们的地主身份成为了公民。这些新约词语源于希腊语 *pólis*, 意为“城市”, 可以表示一个地区的居民 (路 15:15)、封建领主的百姓 (路 19:14) 和公民的法定权利 (《使徒行传》), 还可以比喻“神家里的人” (弗

RSV “fellow”). A few MSS have *plēsion*, “neighbor.” In the Apocrypha cf. 2 Macc. 4:50; 5:6; 9:19.

Roman citizenship is of special interest to the Bible student because of the apostle Paul’s relation to it. It was one of his qualifications as the apostle to the Gentiles. Luke shows him in Acts as a Roman citizen, who, though a Jew and a Christian, receives for the most part justice and courtesy from the Roman officials, and more than once successfully claims the privileges of his citizenship.

Paul himself declared that he was a citizen of Tarsus (Acts 21:39). He was not only born in that city but had a citizen’s rights in it (See PAUL THE APOSTLE VII.A; TARSUS). But this citizenship in Tarsus did not of itself confer upon Paul the higher dignity of Roman citizenship. Had it done so, Claudius Lysias would not have ordered him to be scourged, as he did, after having learned that he was a citizen of Tarsus (Acts 21:39; cf. 22:25). So, over and above this Tarsian citizenship was the Roman one, which availed for him not in one city only, but throughout the Roman world, and secured for him everywhere certain great immunities and rights. Precisely what all of these were we are not certain; but we know that, by the Valerian and Porcian laws, exemption from shameful punishments, such as scourging with rods or whips, and especially crucifixion, was secured to every Roman citizen; also the right of appeal to the emperor, with certain limitations. This sanctity of person had become almost a part of their

2:19)。《希伯来书》8:11 中的 *politēs* 表示“住在同一城市的人”(《钦定版圣经》《新英文译本》和《修订标准译本》译为“fellow”[“乡邻”])。许多原稿译为 *plēsion*，“乡邻”。参：《次经》的《马加比二书》4:50; 5:6; 9:19。

圣经学者必须特别关注罗马民籍，因为使徒保罗就是罗马人。保罗因为是罗马人成为向外邦人传道的使徒。路加在《使徒行传》中提到保罗是罗马公民，他虽然是个犹太基督徒，却在很多情况下受到了罗马官方的公正对待和礼遇，还多次获得了罗马人的特权。

保罗自称为大数人(徒 21:39)。他不仅出生在大数，而且获得了大数的民籍(见 PAUL THE APOSTLE VII.A[使徒保罗 VII.A]; TARSUS[大数])。但是保罗的大数民籍并不比罗马民籍更高贵。倘若如此，革老丢吕西亚就不会在得知保罗是大数人之后鞭打保罗(徒 21:39; 参：徒 22:25)。所以罗马民籍高于大数民籍，罗马民籍不仅可以使保罗在一个城市享受礼遇，而且可以使他在整个罗马世界享受礼遇，并可以使他在各个地方获得一些重要的豁免权和其他权利。这些恰恰是我们无法确定的地方；但我们知道根据瓦勒良和波西亚法律，罗马公民可以免受棒打、鞭打，尤其是钉十字架等羞辱性惩罚；而且罗马公民在一定的条件下拥有向罗马皇帝上诉的权利。这种人格尊严几乎已经成为他们宗教信仰的一部分，所以任何践踏这种尊严的行为都被视为亵渎神明的行为。西塞罗对韦雷斯的演说辞的批判表明，这种情感几乎发展到了狂热的程度。然而，保罗曾被棍打三次，曾被犹太人鞭打五次，每次四十，减去一下(林后 11:24-25)。保罗可能是在腓立比表明他的民籍之前遭受了棍打(徒 16:22-23)，

religion, so that any violation was esteemed a sacrilege. Cicero's oration against Verres indicates the almost fanatical extreme to which this feeling had been carried. Yet Paul was thrice beaten with rods, and five times received from the Jews forty lashes save one (2 Cor. 11:24f.). Perhaps it was as at Philippi before he made known his citizenship (Acts 16:22f.), or the Jews had the right to whip those who came before their own tribunals. Roman citizenship included also the right of appeal to the emperor in all cases, after sentence had been passed, and no needless impediment must be interposed against a trial. Furthermore, the citizen had the right to be sent to Rome for trial before the emperor himself, when charged with capital offenses (Acts 16:37; 22:25-29; 25:11).

How then had Paul, a Jew, acquired this valued dignity? He himself tells us. In contrast to the *parvenu* citizenship of the chief captain, who seems to have thought that Paul also must have purchased it, though apparently too poor, Paul quietly says, "But I was born (a citizen)" (Acts 22:28). Thus either Paul's father or some other ancestor had acquired the right and had transmitted it to the son.

What more natural than that Paul should sometimes use this civic privilege to illustrate spiritual truths? He does so a number of times. Before the Sanhedrin he says, in the words of our English versions, "I have lived before God in all good conscience" (Acts 23:1). But this translation does not fully bring out the sense. Paul uses a noticeable word, *politeuōi*, "to live as a citizen." He adds, "to God" (*τῷ θεῷ*). That is to say, he had lived conscientiously as God's citizen, as

或者犹太人有权鞭打被带到犹太法庭前的人。即使在宣判之后，罗马公民也有向皇帝上诉的权利，并且有权要求审讯中决不能有任何不必要的妨碍行为。此外，当罗马公民被指控犯有死罪时，他们有权要求被带到罗马皇帝面前接受审判（徒 16:37； 22:25-29； 25:11）。

那么犹太人保罗是如何得到这种尊重的？他亲自告诉了我们。保罗的罗马民籍与千夫长的新贵 (*parvenu*) 公民身份不同，千夫长似乎认为保罗也是用银子才加入了罗马的民籍，而保罗平静地说，“我生来就是”（徒 22:28）。因此保罗的父亲或他的某位祖先获得了罗马民籍，保罗继承了罗马民籍。

还有什么比保罗有时以这种公民特权阐述属灵事实更自然呢？而且他曾多次这样做。保罗在犹太公会面前说道，“我在神面前行事为人都是凭着良心”，翻译成英语是“I have lived before God in all good conscience”（徒 23:1）。但这种翻译并没有完全阐明其中的含义。保罗使用了一个值得注意的词，*politeuōi*，意为“以公民的身份行事为人”。他补充了“在神面前”（*τῷ θεῷ*）这个短语。也就是说，他以神国子民的身份凭着良心行事为人。接受审判的前

a member of God's commonwealth. The day before, by appealing to his Roman citizenship, he had saved himself from ignominious whipping, and now what more natural than that he should declare that he had been true to his citizenship in a higher state? What was this higher commonwealth in which he has enjoyed the rights and performed the duties of a citizen? What but the theocracy of his fathers, the ancient Church, of which the Sanhedrin was still the ostensible representative, but which was really continued in the kingdom of Christ without the national restrictions of the older one? Thus Paul does not mean to say simply, "I have lived conscientiously before God," but "I have lived as a citizen to God, of the body of which He is the immediate Sovereign." He had lived theocratically as a faithful member of the Jewish church, from which his enemies claimed he was an apostate. Thus Paul's conception was a kind of blending of two ideas or feelings, one of which came from the old theocracy, and the other from his Roman citizenship.

Later, writing from Rome itself to the Philippians, who were proud of their own citizenship as members of a *colonia*, a reproduction on a small scale of the parent commonwealth, where he had once successfully maintained his own Roman rights, Paul forcibly brings out the idea that Christians are citizens of a heavenly commonwealth, urging them to live worthy of such honor (Phil. 1:27, RV mg.).

A similar thought is brought out when he says, "But our commonwealth [*politeúma*] is in heaven" (Phil. 3:20; cf. NEB, "for we are citizens of heaven").

一天，保罗通过表明他的罗马国籍使自己免遭羞辱性的鞭打，而此时还有什么比保罗宣称他在更高的国度中保持着他的国籍更自然呢？保罗在更高的国度中享受着公民的权利并履行着公民的义务，那么这个更高的国度是什么呢？难道这个国度就是他的祖先的神权政体——古代教会吗？虽然从表面上看，犹太公会仍然是古代教会的代表，但实际上，古代教会在毫无从前的国籍限制的基督王国里得到了延续。因此，保罗不是简单地表示“我在神面前行事为人”，而是表示“我以神直接统治的神国子民的身份行事为人。”从神权政治上说，保罗以犹太教会忠诚成员的身份行事为人，而他的敌人却说他是一个叛教者。因此，保罗的观点结合了两种思想或情感，一种来自于古老的神权政体，另一种来自于罗马国籍。

后来，保罗在罗马写信给腓立比人，因为腓立比人以他们是罗马殖民地（*colonia*）的公民而夸口，罗马殖民地是罗马帝国的一个缩影，保罗曾在那里成功地享受到了罗马人的权利，而此时保罗竭力强调基督徒是天国国民的观点，并要求他们在行事为人上要配得上这份荣耀（腓 1:27，《修订译本》旁注）。

当保罗说，“我们却是天上的国 [*politeúma*]民”（腓 3:20；参：《新英文译本》，“for we are citizens of heaven” [“我们却是天上的国民”]），他表达了

The state to which we belong is heaven. Though absent in body from the heavenly commonwealth, as was Paul from Rome when he asserted his rights, believers still enjoy its civic privileges and protections; sojourners upon earth, citizens of heaven. The OT conception, as in Isa. 60-62, would easily lend itself to this idea, which appears in He. 11:10, 16; 12:22-24; 13:14; Gal. 4:26, and possibly in Rev. 21.

G. H. TREVER

CITRUS-TREES

(Lev. 23:40, NEB). See GOODLY.

CITY

[Heb. *‘ir*, *qiryâ*, *qeret*; Aram. *qiryâ*, *qiryâ*; Gk. *pólis*]. No apparent distinctions are implied in the use of the various terms. Ancient cities exhibited considerable differences, and terminological distinctions on the basis of size, character, or function, if they did occur, were entirely subjective. Usage is further complicated by the nature of the biblical record, which refers to cities throughout the ancient world and throughout a long span of time.

- I. Definition
- II. Ancient Near East
- III. Syria and Palestine
- IV. Greek and Roman Cities

I. Definition.-Determination of when a residential community may be classified as a city is difficult and open to debate. The ancient languages themselves are often vague in differentiating “city,” “town,” and “village” (cf. *TDNT*, VI, 530 [Strathmann]). In biblical usage the

类似的思想。我们的国在天上。虽然信徒现在不在天国中，正如保罗宣称他的权利时他也不在罗马，但信徒们仍然相信他们得到了天国国民的特权和天国的庇护；他们是地上的寄居者，却是天上的国民。《以赛亚书》60-62章中的旧约观念很符合这种观点，《希伯来书》11:10, 16; 12:22-24; 13:14; 《加拉太书》4:26, 或许还有《启示录》21章都体现出了这种观点。

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CITRUS-TREES 美好树

(《新英文译本》, 利 23:40)。见 GOODLY (美好的、有福的)。

CITY 城市

【希伯来语: *‘ir*, *qiryâ*, *qeret*; 亚兰语: *qiryâ*, *qiryâ*; 希腊语: *pólis*】。这些词语在用法上没有明显的差异。古代城市呈现出相当大的差异, 根据古城大小、特点或功能的不同, 表示古城的术语也不同, 如果真的出现了表示古城的不同术语, 那么这些术语完全是带有主观色彩的词语。圣经记录的性质使得这些词的用法变得更加复杂, 《圣经》中提到了整个古代世界和各个时期的城市。

- I. 城市的定义
- II. 古近东的城市
- III. 叙利亚和巴勒斯坦的城市
- IV. 希腊和罗马的城市

I. 城市的定义。很难确定一个居住区何时可以算作是一座城市, 而且这个问题也存在着争议。古代语言在区分“城市”、“城镇”和“乡村”时通常变得很含糊(参: *TDNT*, VI, 530 [Strathmann])。根据《圣经》中的用法, 城市与城镇(希伯来语: *hāšēr*; 希腊语: *kómē*)的主要

primary characteristic distinguishing the city from the village (Heb. *ḥāṣēr*; Gk. *kómē*) was a wall or other form of enclosure such as a ring of adjoining houses (cf. Lev. 25:31). But this might indicate any fortified place (BDB, p. 745), and other social, economic, and political or administrative factors must be noted. Size, either of territory or of population, may have been a consideration, but was not in itself a determinant of city status. Implicit was a level of technological and social development sufficient to support a population that was dense enough, and sustained by enough different food resources, to permit a variety of nonagricultural specialists, including a literate group to record economic activities. One such technological development, irrigation, was not always a physical requirement, but did demonstrate a sophisticated level of community organization. The city might serve as a religious or cultural center, an economic center for the collection or distribution of goods, or the base for a political or military power exerting influence or control beyond the area necessary for the community's self-sufficiency. Kinship had been supplanted by social and economic distinctions as the organizational pattern, and ideology had replaced blood ties as a means of reinforcing community solidarity.

Ancient settlements demonstrating marked advancements in the transition to an economy based on plant cultivation and animal domestication include Palestinian Jericho (Tell es-Sultān), ca. 7800 B.C., and Jarmo, E of Kirkûk in the foothills bordering the Tigris-Euphrates

区别在于是否有城墙或其他围墙形式的东西，如毗邻房屋的围墙（参：利 25:31）。但这可能表示任何筑有防御工事的地方（BDB, 745 页），还必须注意其他的社会、经济、政治或行政因素。一个地方的大小，无论是面积大小还是人口数量的大小，可能是一个需要考虑的因素，但它不是决定这个地方是否属于城市的因素。真正的决定因素是，科技和社会发展水平是否足以支撑稠密的人口，是否有充足丰富的食物资源可以养活这些人口，以及这些人口中是否有大量的非农业专业人士，其中包括记录经济活动的学者。虽然像灌溉技术这种科技方面的发展并不总是硬性要求，但的确可以反映出社区组织的先进水平。城市可能是宗教中心、文化中心、货物集散的经济中心，为了社区的自给自足，政治或军事力量也必须以城市为基地对社区之外的地区施加影响或控制。社会和经济特性取代亲属关系成为社区的组织模式，意识形态则取代血缘关系成为巩固社区团结的一种方式。

古代的定居点在向种植经济和畜牧经济过渡的时期取得了显著的进步，这些定居点包括约公元前 7800 年巴勒斯坦的耶利哥（苏丹废丘[Tell es-Sultān]）和约公元前 6750 年的耶莫，耶莫位于基尔库克（Kirkûk）以东，基尔库克位于与底格里斯河与幼发拉底河冲积平原

plain, *ca.* 6750 B.C. Nevertheless, the various criteria for city status do not appear to have been met until *ca.* 3500 B.C. when numerous walled cities, often so closely situated as to be within view of each other, emerged throughout the lower Tigris-Euphrates plain. (Caution must be taken to avoid the suggestion of a rigid evolutionary schedule of subsistence patterns and community forms leading to this “urban revolution.”)



The mound of Jericho, oldest walled town in Palestine. In one area seventeen successive stages in town walls can be identified. (Trans World Airlines) See also Plate 20.

II. Ancient Near East.-The Sumerian city, upon which the later Babylonian and Assyrian cities were patterned, was generally rectangular and divided into three parts. The “inner city” (cf. Akk. *ina libbi āli*) or walled area contained the temple or other holy places and the royal palace, themselves within walled zones, and boroughs or quarters comprised of private residences; these sectors had their respective city gates, around which wide

接壤的山麓中。不过，直到约公元前3500年整个底格里斯河与幼发拉底河下游的冲积平原中才出现了众多建有城墙的城市，似乎这时才有了符合各种标准的城市，这些城市离得非常近，彼此可见。（必须要注意的是，不要认为生活模式和社区形式经历了严格的发展规划才产生了这次“城市变革”。）

上图为耶利哥废丘，巴勒斯坦地区最古老的建有城墙的城邑。在城墙中的一片区域内可以看出这座城邑经历了十七个连续的发展阶段。（环球航空）另见彩图 20。

II. 古近东的城市。苏美尔人的城市通常是长方形的，分为三个部分，后来的巴比伦城市和亚述城市就是模仿苏美尔人的城市建造的。“内城区”（参：阿卡德语：*ina libbi āli*）或城墙内的区域建有神庙、其他的圣所和王宫，这些建筑本身也建在围墙内，自治区或居住区由私人住宅组成；这些城市分区都有各自的城门，城门附近是一个作为市场和法律或行政中心的宽阔的区域。郊区或“外城区”（苏美尔语：*uru-bar-ra*）位

areas served as marketplaces and legal or administrative centers. The suburbs or “outer city” (Sum. *uru-bar-ra*), outside the city wall, included houses and agricultural lands providing the community’s sustenance; at least in later times this district was protected by secondary walls. The harbor section (Sum. *kar*; Akk. *kāru*) was an economically and politically autonomous commercial sector housing merchants, scribes, and taverners.

Availability of space seems to have been the primary concern in Mesopotamian city planning. Monumental structures such as palaces and temples were generally symmetrical, but arranged with little regard for adjacent buildings. They consisted of elongated narrow rooms in single or multiple rows around courtyards (e.g., the sacred precinct of Ur, *ca.* 2100 B.C. and the Neo-Babylonian temples at Babylon and Borsippa). Residences followed this pattern on a smaller scale (Tepe Gawra, Mari), but simply grew outward in whatever direction possible, making streets irregular. The only consistency was a tendency for buildings to face the northwest, source of the most pleasant wind.

Mesopotamian cities covered relatively large areas by ancient standards. In the 1st millennium Babylon encompassed 2500 acres (1012 hectares); Nineveh, 1850 acres (750 hectares); Uruk (biblical Erech, modern Warka), 1100 acres (450 hectares); and Calah (Nimrūd), 800 acres (325 hectares). Athens in the 5th cent. B.C. was considered unusually large at 550 acres (225 hectares). Population figures, at least for the earliest periods, appear quite small by contrast. At its peak

于城墙外，包括一些房屋和为城区提供生计的农业用地；至少在后期这一地区被第二道城墙保护了起来。庇护区（苏美尔语：*kar*；阿卡德语：*kāru*）是一个享有经济和政治自主权的商业区，商人、书记和酒馆老板都住在这个区。

美索不达米亚人在城市布局过程中首先关注的似乎是可用空间问题。宫殿和神庙等气势恢宏的建筑通常是对称的，但这些建筑在布局时很少考虑相邻的建筑物。它们是由院子周围一排或多排狭长的房间组成的（例如，约公元前2100年吾珥的神圣的管辖区，以及巴比伦和波尔西帕的新巴比伦神庙）。住宅区是这种模式的一个缩影（高拉废丘 [Tepe Gawra]，马里），但住宅区向各个方向发展，因此街道呈现出不规则的形状。唯一的一致性体现在建筑物往往是西北朝向，因为最惬意的风从西北方吹来。

根据古代的标准，美索不达米亚城市相对面积较大。在公元前第一个千禧年，巴比伦城占地 2500 英亩（1012 公顷）；尼尼微占地 1850 英亩（750 公顷）；乌鲁克（《圣经》中的以力，现代瓦尔卡）占地 1100 英亩（450 公顷）；迦拉（尼姆鲁德）占地 800 英亩（325 公顷）。公元前 5 年的雅典通常被认为占地面积达 550 英亩（225 公顷）。相对于城市的占地面积，城市人口数量似乎很少，至少在最早时期的人口数量非常少。建有城墙的城市吾珥鼎盛时期拥有 34,000 人；

the population of the walled city of Ur was 34,000; counting the suburbs, harbor, and dependent areas it may have numbered nearly 100,000.

Authority in the earliest Sumerian cities appears to have been distributed among the temple, which controlled the agricultural lands (the property of the gods) and their produce; private families engaged in commerce; and the lord or ruler (Sum. en), who oversaw the civil operations. An assembly of the citizens operating on mutual agreement met to deal with crises and to select a war leader, a temporary post that eventually became the permanent claim of the en. By the early 3rd millennium some cities began to dominate others, transforming the originally autonomous cities into a territorial or national state with the dominant city as capital. Under the various Mesopotamian states the ruler increasingly demanded of the populace taxes and services, both military and corvée. Because of special religious or political status some cities, such as Nippur, Babylon, and Asshur, were “free” or “under the aegis of the *kidinnu*,” a standard or symbol indicating the release of their native citizens from such assessments and their immunity from fines or imprisonment. Such cities might, however, face other restrictions, like the prohibition of weapons within Nineveh during the reign of Esarhaddon.

Literary sources, themselves urban products reflecting the life and attitudes of more privileged and stable elements, present a somewhat slanted view of urban life and its acceptance by the masses. A. L. Oppenheim has noted the constant anti-urban bias of rural elements, partly

算上郊区、庇护区和附属区域的人口，吾珥的人口数量接近 100,000。

在苏美尔人最早的城市中，权力似乎集中在神庙中，神庙掌控着农业用地（神明的产业）和其中的出产物；私人家庭从事商业活动；统治者（苏美尔语：en）负责监督民间的活动。市民通过共同协商建立起市民议会，市民议会负责处理危机，并负责选举出战争领袖，战争领袖原是一个临时的职位，但最终却变成了永久的统治者。早在公元前 3000 年前，一些城市就开始控制其他的城市，并将最初自治的城市变成了以统治城市为都城的地域性国家或民族国家。在美索不达米亚的众多国家中，统治者日益增加百姓的税赋、兵役和强制劳役。某些城市，如尼普尔、巴比伦和亚述城因为拥有特殊的宗教或政治地位变成了“自由城”或“西丹努（*kidinnu*）庇护的城市”，这种标准或符号表明这些城市的市民可以免交税赋，免受劳役和兵役，而且他们还可以免遭惩罚或监禁。不过，这些城市可能面临着其他的限制条件，如在以撒哈顿统治时期禁止将武器带入尼尼微城。

文学史料本身就是城市的产品，它们体现出城市中那些享有更多特权、更为稳定的人群的生活和态度，并大致呈现出大众对城市生活的倾向和认可。奥本海姆（A. L. Oppenheim）注意到农村人一直保留着反城市的偏见，这一定程度是因为他们经常被要求在一定时期王室

because they were frequently enlisted to populate the sites of periodic royal building ventures (cf. *ANET*, p. 559; also pp. 164f., 290, 307). This displacement was intended to expand the base of taxation, increase general productivity, and balance the urban-rural population ratio. Discontent with the demands of urban life underlies the need for frequent expeditions into the open country to apprehend those who had fled the cities to avoid debts or military and corvée service. Poverty and vagrancy are the subject of Sumerian proverbs, and a seamy image of urban life is suggested because military forces drafted to protect the city were sometimes not to be trusted within the walls (A. Falkenstein, *Baghdader Mitteilungen*, 2 [1963], 59f.).

建筑遗址上重建家园（参： *ANET*, 559 页；另参：164-165 页, 290 页, 307 页）。这种移民安置可能是为了扩大征税的人数, 提高综合生产率, 协调城市和农村人口的比例。统治者由于无法满足城市生活的需求, 不得不经常远征空旷的地区, 俘获那些为躲避债务、兵役或强制劳役而逃出城市的人。贫穷和漂泊是苏美尔谚语中的两大主题, 这也体现出了城市生活丑恶的一面, 因为城墙内的人有时并不信任驻守城市的军队 (A. Falkenstein, *Baghdader Mitteilungen*, 2 [1963], 59-60)。



Fragment of a clay tablet with a map of Nippur showing temples, walls, gates, and canals. As the center for the worship of Enlil, Nippur was the holiest of Sumerian cities. (University Museum, University of Pennsylvania)

上图为印有尼普尔地图的泥版碎片, 地图中展示了神庙、墙体、城门和运河。尼普尔作为敬拜恩利尔的中心, 是最圣洁的苏美尔城市。(宾夕法尼亚大学, 大学博物馆)

Efforts at colonization beyond Mesopotamia in the Old Assyrian period (19th cent.) included the establishment at various locations of a merchant colony (*kāru*). One such community was Kaniš (Kültepe, near Kayseri in modern Turkey), strategically located between Mt. Argaeus and the Halys River where it controlled the major Anatolian trade

很多地方商业殖民地 (*kāru*) 的建立体现出古亚述时期 (公元前 19 世纪) 的亚述人致力于在美索不达米亚以外的地区建立殖民地。其中一个亚述殖民地是卡尼斯 (Kaniš, 库勒提普 [Kültepe], 靠近现代土耳其开塞里), 它是阿尔该欧斯山和哈吕斯河之间的战略要地, 控制着安纳托利亚的主要贸易路线。亚述商人住在多层的房屋里, 他们可以有自

routes. Living in multilevel clusters of houses, the Assyrian merchants were permitted to own property and to govern themselves.

The indigenous Anatolian cities, isolated and sternly independent, were designed primarily for defense. Hattusa (modern Boghazköy) owed its selection as a royal residence and capital of the Hittite empire to the rugged terrain and its suitability for fortification rather than to agricultural or commercial considerations. The city was surrounded by a massive double wall with rectangular towers, all atop a stone-lined rampart through which a tunnel had been made for surprise attacks. Hattusa contained five great temples, each of which apparently was enclosed in a sacred precinct or temenos. The Hittite cities' lack of concern for the development of natural resources or for ideological contributions marked the region as a relatively uncultured backwater.

Cities in Egypt developed along the Nile River and in the delta region in the later 3rd millennium. Remains are sparse because the mud and twigs used in construction were perishable and the sites were covered by the Nile alluvium. Although surviving texts name cities, few available documents record the details of their everyday life. Periodic fluctuation between unification under a central power and fragmented regionalism, as well as the frequent relocation of the capital under the various pharaohs, prevented the growth of substantial cities. Also, the great temples and other monumental structures, which required a strong central power dominating considerable human and economic resources, took precedence

己的产业，并有自治权。

完全独立和孤立的安纳托利亚本土城市主要是为了进行防御建造的。哈图沙（现代波格斯凯）因地形崎岖、适于防御，而不是出于农业和商业原因而被选为王室的住所和赫人帝国的都城。哈图沙四周被厚重的双层城墙包围，城内有一些矩形塔，每个塔顶都用石头砌了壁垒，并在壁垒中建了一个隧道，以防敌人突袭。哈图沙城中有五座神庙，每座神庙显然都位于一个圣洁管辖区或贵族领地内。由于赫人在建造城市时未考虑到自然资源的开发，或者说不具有超前意识，所以这一地区的文明发展得相对滞后。

公元前 3000 年末期的埃及城市分布于尼罗河沿岸和三角洲地区。埃及城市的遗迹非常稀少，因为埃及人在建造城市时使用了易腐坏的泥土和枝条，而且这些城市遗址位于尼罗河冲击层的下面。虽然保存下来的文献中提到了一些城市的名字，但很少有文献记录这些城市日常生活的细节。中央集权下的国家统一和地方主义影响下的国家分裂周期性地出现，以及很多埃及法老频繁地迁都，阻碍了埃及大城市的发展。另外，重要的神庙和其他气势恢宏的建筑主导着城市的布局，也要求强有力的中央集权支配巨大的人力资源和经济资源。埃及人在建造城市时主要考虑城市的宗教、葬礼或行政功能，所以埃及的城市布局在一道或多道城墙围起来的圣洁管辖区和宫殿的四周；也没有明确地

over city planing. Concerned primarily with religious, funerary, or administrative functions, an Egyptian city was designed around one or more walled sacred precinct and a palace; the more mundane residential and commerical sectors were not clearly defined. Processional ways, often flanked by stone sphinxes (Luxor, Karnak), were added in later periods. Unique to Egypt was the pyramid city of the Old and Middle Kingdoms, created by royal charter to house construction workers and subsequently priests for the royal funerary services. These and the necessary agricultural and maintenance personnel were exempt from taxation and conscription.

III. Syria and Palestine.-Palestine experienced extensive urbanization in the Early Bronze Age (3rd millennium B.C.), with heavily fortified settlements dominating the entire region from Kadesh in the north to Arad in the south, and particularly in the lowlands through which passed the coastal trade route connecting Egypt and Mesopotamia. Although small by Mesopotamian standards, their size (generally 10 to 20 acres [4 to 8 hectares]) is not disproportionate to that of later Palestinian cities. Planning is evident in some cities such as Arad, with a basic division into public and residential quarters. Its buildings were fairly uniform in design, and its streets and plazas generally orderly. Many of the sites suggest a continuity with the earlier unwalled communities (Jericho, Tell el-Fâr'ah [Tirzah]), but the transition was probably not a linear evolution. Rather, urbanization appears to have been imposed upon the indigenous village peoples by an influx of groups from Syria

划出更多的普通住宅区和商业区。埃及人后期在城中铺设了游行道路，游行道路两侧通常矗立着石质的狮身人面像（卢克索和卡纳克）。古王国和中王国时期的金字塔城市是埃及独有的，它们是王室建造的供建筑工人和后来为王室主持葬礼的祭司居住的城市。这些人和必要的农业人员和维修人员免征税赋，免服兵役。

III. 叙利亚和巴勒斯坦的城市。巴勒斯坦在青铜时代初期（公元前 3000 年）经历了全面的城市化过程，从北方加低斯至南方亚拉得的整个巴勒斯坦地区，尤其是连接埃及和美索不达米亚的沿海贸易线所穿过的巴勒斯坦低地，出现了很多坚固城。虽然根据美索不达米亚人的标准，这些城市很小，但这些城市的面积大小（通常为 10 至 20 英亩[4 至 8 公顷]）与后期巴勒斯坦城市的大小是成比例的。亚拉得等城市在布局时显然分成了公共区和住宅区两个基本区域。巴勒斯坦地区的建筑在设计上相当一致，街道和广场通常排列有序。许多遗址显示巴勒斯坦延续了早期无城墙社区的建筑风格（耶利哥、法拉废丘[得撒]），但这里可能并没有经历直线式的过渡。更确切地说，由于叙利亚和安纳托利亚的多个民族来到了这里，本土乡村中的民族似乎被迫经历了城市化。尽管这些城市面临着很多竞争对手，但他们通常联合起来抵御共同的敌人——前王朝时期的埃及。

and Anatolia. Despite some rivalries the cities demonstrate a general unification against a common external foe, predynastic Egypt.

By the latter part of the Early Bronze Age Ebla (Tell Mardikh) in northwestern Syria had become a city-state of 260,000 people, with lesser “vassal” cities forming a far-reaching empire. It was the center of a vast commercial network, and records of its enterprises contain the earliest mention of such biblical cities as Salim, Megiddo, Gaza, Hazor, Lachish, and Joppa. An indication of the city’s sophisticated planning is the audience court of the royal palace, which both architecturally and functionally mediates the space between the quarters with private residences and those with administrative offices.

Sudden and violent destruction occurred throughout much of the ancient world *ca.* 2300–2100 B.C. Palestinian civilization returned to the village level, with many E.B. sites abandoned and others left unfortified, a situation that continued through the early stages of the Middle Bronze period (until *ca.* 1950 B.C.). While many factors may have been involved, especially significant were Egyptian raids and mass population movements, at the center of which were the Amorites. The influx of urban-oriented peoples in M.B. IIA (*ca.* 1950–1800) reintroduced city life and formed the basis of the “Canaanite” period. Major centers formed along the two primary trade routes, overland (Damascus, Alalakh) and coastal (Byblos, Ugarit, Tyre, Sidon). Attacks on many coastal cities *ca.* 1800 B.C. left them temporarily defenseless; inland towns

到青铜时代早期的后半段，叙利亚西北部的埃勃拉（马尔迪赫丘）已经成为一座拥有 260,000 人口的城市国家，它与人口较少的“附属”城市组成了一个影响深远的帝国。埃勃拉是一个巨大商业网的中心，它的产业记录中包含了最早被提及的圣经城市，如撒冷、米吉多、迦萨、夏琐、拉吉和约帕。王宫中的听审法院体现出这座城市先进的布局，听审法院位于私人住宅区和行政办公区之间，起到中间职能。

约公元前 2300 年至公元前 2100 年，大多数古代世界突然间被暴力摧毁。巴勒斯坦文明退回到了乡村文明阶段，很多青铜时代初期的城市荒废了，其他的城市也未得到巩固，在整个青铜时代中期的早期阶段情况一直如此（直到约公元前 1950 年）。虽然许多因素可能导致了这一情况的发生，但埃及人的入侵和大批的人口迁移是尤为值得注意的两个因素，其中最为重要的一批人是亚摩利人。在青铜时代中期 IIA 时期（约公元前 1950 年至 1800 年）向往城市生活的民族迁徙至巴勒斯坦，重新开始了城市生活，并奠定了“迦南”时期的基础。主要的城市中心沿着陆上和海上的两条主要贸易线布局，陆上城市有大马士革和亚拉勒，沿海城市有比布鲁斯、乌加列、推罗和西顿。约公元前 1800 年许多沿海城市所遭受的攻击使它们暂时毫无防御能力；示剑、基色和耶利哥等内陆城邑显然没有经受过重大考验，所以依然是不设防的城市（参：W. G.

such as Shechem, Gezer, and Jericho apparently had not been severely tested and thus had remained unfortified (cf. W. G. Dever, in Cross, Lemke, and Miller, eds. *Magnalia Dei*, p. 9). An intense period of building and fortification took place after 1650 (M.B. IIC), as attested at Tell Beit Mirsim and Shechem. Vertical walls of fairly small stones laid in rough courses were constructed, with additional fortification provided by high and massive ramparts several meters thick. These were of mud brick or unworked stones and often reinforced by earthen embankments (Tell el-Fâr'ah) or secondary walls immediately adjacent to the main wall (Jericho). A subsequent development in the rampart, formerly attributed to the Hyksos rulers of Egypt (1900–1500), was the use of beaten earth (*terre pisée*), often covered with a plastered surface; this was presumably intended as a defense against the battering ram. At Hazor the rampart was 100 ft. (30 m.) wide; that at Shechem was 80 ft. (24 m.) wide and 20 ft. (6 m.) high. Massive semi-circular towers were incorporated into the walls (Ai, Arad, Jericho; Byblos had square towers), and a moat was occasionally added. The M.B. city was rather densely built up, with little open space. Houses often included upper-story living quarters, with stables, storerooms, and workshops on the lower level. As a result of the various population movements throughout the Bronze Age and the frequent settlement of peoples along the commercial routes, the cities' ethnic composition was mixed (cf. the reference to Jerusalem's ancestry in Ezk. 16:3, 45).

Despite the recurrent assertion of Egyptian control, the Canaanite cities

Dever, in Cross, Lemke 与 Miller 合编, *Magnalia Dei*, 9 页)。拜特米尔辛丘和示剑证明, 公元前 1650 年(青铜时代中期 IIC)之后是集中修建建筑物和防御工事的时期。人们用未经过加工的碎石建起了垂直的墙体, 还用几米厚的高墙筑起了防御工事。这些防御工事是由泥砖和未经过加工的石头建成的, 通常用土质的路堤(法拉废丘)或紧邻主墙的第二道墙体(耶利哥)进行加固。埃及人用夯实的土(*terre pisée*)来加固当初由埃及希克索斯王朝(公元前 1900 年至公元前 1500 年)的统治者修建的城墙, 通常在墙面上涂抹上灰泥; 以抵挡破城锤的撞击。夏琐的城墙宽 100 英尺(30 米); 示剑的城墙宽 80 英尺(24 米), 高 20 英尺(6 米)。城墙内建起了大量的半圆形的塔(艾城、亚拉得、耶利哥; 比布鲁斯的塔是正方形的), 有的城市还修建了护城河。青铜时代中期的城市布局很密集, 很少有空地。房屋的上层通常是居住区, 下层是马厩、储藏室和工作坊。由于整个青铜时代多次出现了人口迁徙, 也由于很多民族频繁地定居在商业道路沿线, 所以这些城市中生活着多个民族(参:《以西结书》16:3, 45 中提到了耶路撒冷的祖先)。

尽管埃及人经常控制迦南的城市, 但迦南城市仍然变得越来越强大, 进而形成

continued to gain in strength, leading to the formation of a vast chain of city-states. These were for the most part powerful enough to engage in inter-city conflicts but neither strong enough nor wealthy enough to expand their territorial influence. Their relationships to each other and to the greater powers are documented in the extensive Amarna correspondence of the 14th century. Although Egyptian strength declined after the death of Thutmose III (1450), Canaan was still an Egyptian territory, and some cities were claimed as the property of the pharaoh, including Gaza and Joppa (Thutmose III), Simyra and Kumidi (Ramses II), and Ashkelon (later Ramessides).

The individual cities were dominated by the king and, especially in the larger cities, a small inner circle of landed nobility; the masses of people were peasants or tenant farmers, bound to the aristocracy in a feudal relationship. Underlying this social structure was an ideology based on sheer power and greed, whose benefits were reaped exclusively by the monarchy while the masses earned little more than constant demands for taxation and labor.

Large segments of the Canaanite population became increasingly discontented and renounced their allegiance to the city-states. Inspired by the Israelites who had escaped their own oppression in Egypt, many joined them in forming settlements in the highlands and later in overthrowing the Canaanite cities themselves. (For a summary and evaluation of studies on the conquest, cf. M. Weippert, *Settlement of the Israelite Tribes in Palestine* [1971].) Adopting the

了大量的城市国家。大多数城市国家非常强大，足以解决城市间的冲突，但它们的强大程度和富有程度还不足以支撑它们进行领土扩张。公元前 14 世纪大量的亚玛拿书信中记录了这些城市国家之间的关系和它们与更强大国家的关系。虽然图特摩斯三世死后（公元前 1450 年），埃及开始走向衰落，但迦南仍然是埃及的领土，许多城市被法老掌控着，其中包括迦萨与约帕（图特摩斯三世）、西米拉与库米提（拉美西斯二世）、和亚实基伦（后来的拉美西斯王朝）。

个别城市尤其是大城市被国王和少数拥有土地的贵族控制着；城中的大多数人口是农民或佃农，依附于封建贵族。一种基于绝对权力和贪欲的意识形态构成了这种社会结构的基础，君主及其家庭成员获得了所有的利益，而人民大众只能不断地交纳赋税和服劳役。

迦南的大量人口对此越来越不满，并拒绝效忠于这些城市国家。摆脱埃及压迫的以色列人鼓舞了很多人，他们与以色列人一起定居在高地上，后来征服了迦南的城市。（关于征服迦南研究的总结和评价，参：M. Weippert, *Settlement of the Israelite Tribes in Palestine* [1971].）以色列人使用抹上灰泥的水池，并用铁器大量采伐森林，在迦南人以前无法居住的地方建起了城市。新的城市很小，防御也很薄弱，以色列人占领的先前迦南的城市只占青铜时代遗址的很小的

lime-plastered cistern and employing iron tools for extensive deforestation, the Israelites established cities in an area the Canaanites had been unable to inhabit. The new cities were small and poorly fortified, and Israelite occupations of previously Canaanite cities covered only fractionally the area of those Bronze Age sites. Nevertheless, these early settlements became the foundation of what might be regarded the “typical” Israelite city, that of Iron Age Palestine.

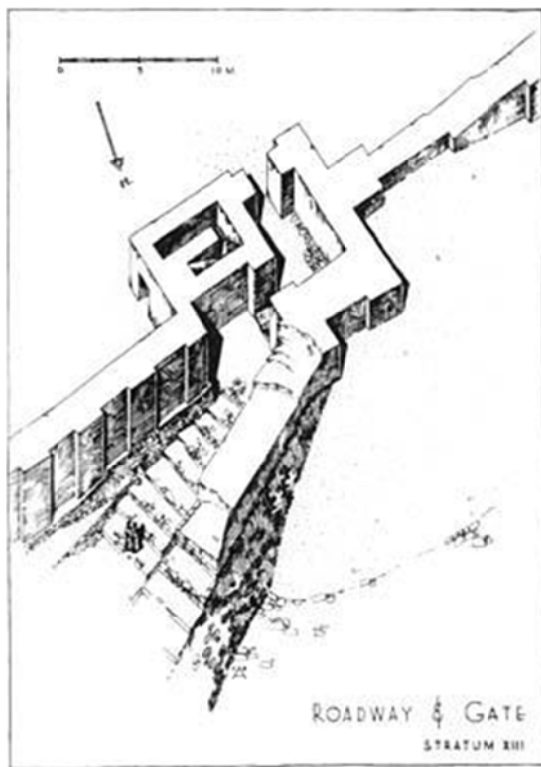
Although communities varied as a result of political and economic fortunes, a primary concern of the biblical city continued to be adequate FORTIFICATION, namely “high walls, gates, and bars” (Dt. 3:5; 2 Ch. 8:5; Neh. 3:3). In the Early Iron Age (1200–1000 B.C.) the Israelites adopted the casemate wall, which the Hittites had introduced during the Late Bronze Age in Syria and Anatolia. Two concentric walls ringed the city, generally 5 to 7 ft. (1.5 to 2 m.) apart, joined at intervals by perpendicular walls. The fortifications were then strengthened by filling with rubble the rooms thus formed: some of these spaces, however, may have been used as residences (cf. Josh. 2:15, which suggests that the walls thus may have contained windows). The casemate wall was used most extensively at Samaria, capital of the northern kingdom. Solomon strengthened the casemate style at Megiddo and Gezer with carefully fitted cut stones on the wall faces. Other forms of Iron Age walls included massive (“cyclopean”) constructions made of huge boulders, often designed with salients and recesses (“offsets and insets”; 10th–9th cents), Rehoboam’s sun-dried mud brick wall at Lachish, 20 ft. (6 m.) thick (ca. 900 B.C.), and the roughly

一部分区域。然而，这些早期的定居点奠定了所谓“典型”以色列城市和铁器时代巴勒斯坦城市的基础。

虽然根据政治和经济形势的不同，生活在城市中的社区也有所不同，但《圣经》中的城市主要关心的问题依然是充分的防御工事（见 FORTIFICATION[防御工事]），即“高墙，有门、有闩”（申 3:5；代下 8:5；尼 3:3）。在铁器时代初期（公元前 1200 年至公元前 1000 年），以色列人采用双层防护墙，赫人早在青铜时代晚期就已经将这种防护墙引进了叙利亚和安纳托利亚。两层通常相隔 5 至 7 英尺（1.5 米至 2 米）的同心城墙包围着城市，中间每隔一定距离用垂直的墙体连接起来。然后用碎石将其间的空隙填满，从而形成了房间；然而，有些房间可能曾被当作住宅使用（参：书 2:15，这节经文表明墙上可能有窗户）。北国的都城撒玛利亚使用双层城墙的范围最广。所罗门通过在墙面上添加精心订做的琢石加固了米吉多和基色的双层城墙。铁器时代其他形式的城墙还包括用巨石建起的、通常带有凸角和凹处（“墙坎和镶边”；公元前 10 世纪至公元前 9 世纪）的巨大（“巨石式”）墙体，耶罗波安在拉吉用晒干的泥砖建造的 20 英尺（6 米）厚的墙体（约公元前 900 年），以及基本同时期在纳斯比丘用碎石建造的 20 英尺（6 米）厚的墙体，后来这种墙体被加厚至 26 英尺（8 米），墙表面涂抹一层厚厚的灰泥，并在墙周围分段建造了斜堤（一个由土质路堤和砖墙组成的精致建筑结构，墙边堆积着

contemporary rubble installation at Tell en-Naşbeh, 20 ft. (6 m.) thick, later reinforced to 26 ft. (8 m.), covered with a thick plaster, and surrounded in sections by a sloping glacis (an elaborate construction comprising an earthen embankment and a brick wall, with earth and stone piled against the wall) and a dry moat.

泥土和石头) 和干涸的护城河。



Suggested restoration of a single-chamber gate at Megiddo (Middle Bronze Age, 1800–1750 B.C.). The ninety-degree turn at the entrance offered considerable defensive advantage. (Oriental Institute, University of Chicago)

上图为米吉多单室城门的复原图（青铜时代中期，公元前1800年至1750年）。入口处的九十度转弯极具防御优势。（芝加哥大学，东方研究院）

City gates were important not only for defense but also as civic and commercial centers. While Bronze Age cities had only one or two gates, later cities had several. The gates generally consisted of two and sometimes even three or four sets of piers, and jutted out from the walls, forming deep recesses. A ramp provided access from the outside. Swinging wooden doors suspended from vertical timbers and rotating in stone sockets

城门不仅具有重要的防御作用，而且是城市的中心和商业中心。虽然青铜时代的城市只有一两个城门，但后期的城市有多个城门。城门通常由两组支墩组成，有时由三四组支墩组成，城门向城墙外突出，形成了一些深凹槽。斜坡是从城外进入城内的通道。上下开合的木门被垂直的木材悬吊着，在石座中旋转，封闭了城市的主门，这些木门位于支墩的外侧。木门或金属门锁住了城门，当城门开启时，木门或金属门可以

closed the main entrance, located in the outer set of piers. The doors were secured by a wooden or metal bar that could slide into a slot in one of the piers when the doors were opened. The main opening was about 14 ft. (4 m.) wide, permitting chariots to enter; a smaller second opening without doors was used for pedestrians and animals. An indirect access gate of three piers (similar to the modern Damascus and Jaffa gates in the Old City of Jerusalem) was used at many sites, including Megiddo, Shechem, and Gezer. Because of the potential for unauthorized entry into the city, gates were fortified by towers (Jgs. 9:51ff; 2 Ch. 26:9; 32:5), sometimes with a room above the gate (Tell Beit Mirsim, Tell en-Nasbeh; cf. 2 S. 18:24, 33). As one of the busiest points in the city, the gate and open square within served as the marketplace (2 K. 7:1), and was the seat for the administration of justice before the elders (Dt. 21:19; Josh. 20:4; Ruth 4); the heavy traffic assured a ready supply of witnesses. The gates of Jerusalem were named according to geographical orientation (Ephraim, 2 K. 14:13; Valley, 2 Ch. 26:9) or the function of their respective quarters (Sheep, Neh. 3:1, 32; Dung, v. 14; Water, v. 26; Horse, v. 28).

The citadel, a fortress or stronghold within the city, provided the last line of defense. In combination with the palace and temple or other important public buildings, it formed a walled acropolis. At Megiddo the fortified hilltop was a citadel including administrative buildings and the purported stables. Israelite border cities such as Bethel, Dan, and Arad converted former “high places” into sanctuaries within the royal citadels. As with the governor’s palace at Megiddo,

滑动到一侧支墩的插槽中。主入口约 14 英尺（4 米）宽，可供战车通过；第二个入口比较狭窄，没有门，供行人和牲畜穿行。米吉多、示剑和基色等城市中使用了三支墩迂回式的城门（类似于耶路撒冷旧城区的现代大马士革门和雅法门）。为了防止非法进入城市，用城楼加固了这些城门（士 9:51 起；代下 26:9；32:5），有的城门上面有一个房间（拜特米尔辛丘[Tell Beit Mirsim]、纳斯比丘[Tell en-Nasbeh]；参：撒下 18:24, 33）。城门是城市中最热闹的地方，城门和城内开阔的广场可以用作市场（王下 7:1），也是长老审判案之地（申 21:19；书 20:4；得 4）；川流不息的人群为长老审判提供了见证。耶路撒冷的城门是根据地理方位（以法莲门，王下 14:13；谷门，代下 26:9）或各个区的职能（羊门，尼 3:1, 32；粪厂门，尼 3:14；水门，尼 3:26；马门，尼 3:28）进行命名的。

城内的要塞，即一个城堡或据点，为城市提供了最后一道防线。要塞与宫殿、神庙或其他重要的公共建筑组成了一个有城墙的卫城。在米吉多，加固的小山顶是一个要塞，要塞包括行政建筑和传说中的马厩。伯利恒、但和亚拉得等以色列边境城市将从前的“邱坛”变成了王城内的圣所。米吉多王宫中的护城墙通常借鉴了腓尼基人护城墙的风格，每隔 4 英尺（1.2 米）放置一个由精雕石头构成的巨大支墩，并用不规则分层的碎石填充这些间隔。除了最高点，城

the citadel walls were often of a style, borrowed from the Phoenicians, in which massive piers of finely hewn stone were placed at 4-ft. (1.2-m.) intervals with a filling of irregularly layered rubble. In addition to the highest point, the northwest corner of the city was again a preferred location because of the breeze. The impressive Omride palace was on the northwest side of the Samaritan summit; the Megiddo palace was on the northwest side, but at a lower point in the city. Another favorable location was immediately inside the gate, as shown by the governor's palace at Beer-sheba. Ramat Rahel (7th-6th cents.) contained both an upper palace citadel and a lower stronghold.

Considerable care was taken to obtain and store water. Huge catch basins were used to collect water running off the mountains at Late Iron Age Lachish (ca. 600 B.C.), as it had been at E.B. Arad. The plastered Cistern permitted Israelites to maintain an adequate supply during the long dry summers; most residences had their own cisterns, some large enough to support many households in emergencies. Wells and springs were generally located outside or even beneath the cramped cities, and wells were often dug at great length through solid rock (144 ft. [44 m.] at Lachish; cf. Beth-shemesh, Tell Beit Mirsim). Elaborate provisions were frequently made to guarantee access to water supplies during times of siege. Continuing earlier Jebusite efforts, Hezekiah built a conduit from the spring Gihon to a new pool within Jerusalem by tunneling through the rock (2 K. 20:20; Sir. 48:17), assuring safe use by residents while denying access to enemies. At Taanach a water system consisting of a

市的西北角是建造宫殿的首选位置，因为那里有微风吹过。令人印象深刻的暗利王宫就建在撒玛利亚最高点的西北方；米吉多王宫也建在西北方，但位于城市地势较低的位置上。另一个建造王宫的有利位置是城门内附近，别是巴的王宫就建在这个位置。拉玛特拉哈（Ramat Rahel，公元前 7 至 6 世纪）有一座建在较高处的王宫和一座建在较低处的要塞。

获取和储存水源是十分值得关注的问题。铁器时代晚期的拉吉（约公元前 600 年）和青铜时代初期的亚拉得都建造巨大的集水池来储存山上流下来的水。以色列人在长期干旱的夏季用抹上灰泥的水池来提供充足的水源；大多数家庭都有自己的水池，有些水池很大，在紧急情况下足够为很多家庭提供水源。井和泉通常位于拥挤城市的城外或地下，通常要穿过坚固的岩石向下深挖才能挖出一口井（在拉吉，井深 144 英尺[44 米]；参：伯示麦和拜特米尔辛丘[Tell Beit Mirsim]）。城中的人通常要精心准备以保证遭受围攻期间的水源供应。希西家接续之前耶布斯人的修筑工作，修建了一个水道，借助于岩石中凿通的隧道将基训泉的水引入耶路撒冷城内的新水池中（王下 20:20；便 48:17），在不让敌人进入城内的同时保证了居民的用水安全。他纳的供水系统包括一个正方形的竖井和城中的地下室，这种供水系统是青铜时代晚期和铁器时代基色、基遍和米吉多等城市其他供水设施的雏形。最令人印象深刻的是公元前 9 世纪初期夏琐的供水系统，其中包括一

square shaft and lower chamber cut beneath the city was a prototype for other Late Bronze and Iron Age installations including those at Gezer, Gibeon, and Megiddo. Most impressive is the early ninth-century system at Hazor, consisting of a vertical shaft along which was fashioned a staircase 1 ft. (30 cm.) wide, connected to the subterranean water pool by a sloping stepped tunnel. Access to the system, which reaches a depth of 138 ft. (42 m.), was by ramps in an entrance building within the city. A secondary system outside Megiddo's defenses most likely was used in peacetime, the larger underground arrangement being intended for times of siege. One of Gibeon's two systems included an enormous cylindrical shaft 37 ft. (11.3 m.) in diameter and 35 ft. (10.7 m.) deep, continued by a corkscrew tunnel to the reservoir 45 ft. (14 m.) below.

Although still comparatively small, Israelite cities reached their greatest size by the 8th cent. B.C. Tell Beit Mirsim's 7.5 acres (3 hectares) included 150 to 200 houses and a population of 2000 to 3000. Beth-shemesh was approximately the same size. Lachish had 18 acres (7.3 hectares) and 6000 to 7500 people; Megiddo, 13 acres (5.3 hectares), and 3500 to 5000 people. Immediately before the Exile Jerusalem numbered perhaps 50,000; but at the time of the return it had dropped to 12,000, and residents had to be drafted from among the neighboring populace (Neh. 11:1f.; cf. the Greek practice of *synoikismos*, lit. "settling together"). Excavations have supported Assyrian records, which list forty-six captured Judean towns with a total of 200,000 people.

个竖井，沿着竖井是一个 1 英尺（30 厘米）宽的阶梯，这个阶梯通过一个倾斜的台阶隧道与地下水池相连。通过城内一座入口建筑的坡道可以到达 138 英尺（42 米）以下的供水系统。米吉多防御工事之外的第二个供水系统很可能是供和平时期使用的，为了保证遭受围困期间的水源供应，在地下建造了更大的供水系统。基遍的两个供水系统中的一个供水系统包括一个直径 37 英尺（11.3 米）、深 35 英尺（10.7 米）的巨大圆柱形竖井，通过一个螺旋形的隧道可以到达 45 英尺（14 米）以下的蓄水池。

虽然以色列人的城市相对较小，但到公元前 8 世纪以色列人的城市达到了最大规模。拜特米尔辛丘的面积是 7.5 英亩（3 公顷），其中有 150 至 200 个房屋，生活着 2000 至 3000 人。伯示麦的面积与拜特米尔辛丘的面积大致相同。拉吉占地 18 英亩（7.3 公顷），有 6000 至 7500 的人口；米吉多占地 13 英亩（5.3 公顷），人口数量介于 3500 至 5000 之间。被掳之前不久，耶路撒冷的人口数量可能达到 50,000；但是回到耶路撒冷时，耶路撒冷的人口数量降至 12,000，不得不从邻近的百姓中选出一些人作耶路撒冷的居民（尼 11:1-2；参：希腊语 *synoikismos* 的用法，字面意思是“居住在一起”）。考古发掘已经证明了亚述人的记载，46 个被占领的犹太城邑的总人口为 200,000。

Despite their size, the cities were densely inhabited, with houses cramped together irregularly in any available space and sometimes even placed outside the walls. At Megiddo the residents were housed in the lower city and protected by a secondary wall. Houses at Tell Beit Mirsim and other sites often used the city wall as one side of the structure; these were separated by a road from the central district, where irregular dwellings were massed. Other cities, such as Tell en-Naşbeh, separated houses from the wall by a buffer zone of cisterns and storage pits. Any attempted planning was generally restricted by the site's terrain, and extensive urban clutter contributed to the architectural jumble. Although materials were often reused, the accumulation of debris from burned houses was considerable, and compacted stones and sherds raised the level of the otherwise unpaved streets.

In addition to the area within the walls, cities maintained jurisdiction over various outlying territories (Nu. 32:33; cf. 1 S. 9:27). Included were agricultural areas such as fields (Lev. 14:53; 1 Ch. 6:56; etc.), pasture lands (Nu. 35:5, 34; Josh. 21:22; 1 Ch. 6:55; etc.), and villages (Josh. 13:28; etc.), whose people tended the lands. Other extramural sites might include shrines or high places (regarded as pagan, 1 S. 9:25) or unclean areas (Lev. 14:40f., 45), such as cemeteries or refuse dumps. Villages relied on the cities as markets for produce and also for protection. Building close to or even against the walls, the villagers might seek refuge within the walls during siege, and residents might be enlisted in the city's defense. (The muddled text of Hab. 3:14 may refer to *p^erāzîm*, lit. "hamlet

虽然城市的面积很小，但城市的人口很密集，房屋杂乱拥挤地分布在任何可利用的空间内，有时甚至分布在城墙外部。米吉多的居民居住在被第二道城墙保护着的下城区。拜特米尔辛丘[Tell Beit Mirsim]和其他地方的房屋通常以城墙作为房屋的一面；一条道路将这些房屋与中心区分隔开，中心区有很多布局不规律的住宅。在纳斯比丘[Tell en-Naşbeh]等其他城市，水池和地窖构成的缓冲区介于房屋与城墙之间。所有的规划通常都要受到城市地形的限制，城市布局中的大量混乱之处造成了建筑布局的混乱。虽然建筑材料通常可以再利用，但烧毁的房屋仍然留下了大量的残片，而且压紧的石头和碎片提高了尚未铺砌街道的高度。

除了城墙内的区域，城市还始终管辖着众多边远地区(民 32:33; 参:撒 9:27)。其中包括农业区，如田地(利 14:53; 代上 6:56 等)、牧场(民 35:5, 34; 书 21:22; 代上 6:55 等)和村庄(书 13:28 等)，村庄内的人照料着农业区。其他城市外的地点可能包括神龛、邱坛(被视为异教之物，撒 9:25)或墓地、垃圾场等不洁净的区域(利 14:40-41, 45)。农村依赖于城市，城市为农产品提供了销售市场，也保护着农村。村民在遭受围攻期间在城墙附近或靠着城墙建造房屋，可能在城内寻求庇护，这些居民可能会参军保卫城市。(《哈巴谷书》3:14 的混乱经文中可能提到了 *p^erāzîm*，这个词的字面意思是“村民”，他们迎击进攻者。)很少有关于城市和农村房屋买卖法律差异的记录；城市房屋的原主人只要在一年内支付房款，就可以赎回被卖掉或转让的房屋，而村民的房屋在禧

dwellers,” who rush forth to meet an attacker.) Few legal distinctions are recorded; city houses that had been sold or otherwise alienated might be redeemed for the original owner by payment only within a year, while those of villages were to be returned to the seller in the Jubilee Year (Lev. 25:29–31). Kinship terminology was often used to express either relationships between cities and their villages or covenants and treaties with other cities. Bethmaacah is called “mother” (2 S. 20:19), indicating a city with dependent villages (Heb. *bānôt*, lit. “daughters”; Nu. 21:25, 32; Jgs. 11:26; the Philistine cities Ekron, Ashdod, and Gaza have both “daughters” and “villages” [*h^aṣērîm*; Josh. 15:45–47], suggesting different degrees of dependency). After defeat in war, a city might become vassal to another (Lam. 1:1), receiving the designation *’almānā* (lit. “widow”; Isa. 47:8f.; 54:4; cf. MT Jer. 51:5). Changes in alliances or the result of the growth and subsequent independence of villages may be reflected in variant relationships recorded in the genealogies of 1 Ch. 1–9, which lists persons, groups, and territories (cf. the Edomite cities Korah and Shammah [1 Ch. 1:35, 37]; Ephah [1:33]; note also the conflicting designations within the Perez line for Caleb, Hur, and Hezron [2:19, 50; 4:1]).

Some cities had specialized functions. Such were fortress cities (Ramath Rahel or Beth-haccherem), storage centers for grain (2 Ch. 17:12; Tell el-Kheleifeh; cf. Tell Jemmeh), chariot cities (Hazor, Lower Beth-Horon, Baalath) or bases for horsemen (Megiddo), caravan cities (Gaza, Beth-shean, Tyre), and seaports (Ezion-geber, Joppa, Sidon). Solomon’s

年必须归还给卖方 (利 25:29-31)。通常用亲属关系术语来描述城市和它们所属村庄之间的关系或者与其他城市的契约和条约关系。伯玛迦被称为“母城”(撒下 20:19), 这表明伯玛迦是一个有附属村庄的城市(希伯来语: *bānôt*, 字面意思“女儿”; 民 21:25, 32; 士 11:26; 非利士城市以革伦、亚实突和迦萨都有各自的“属城”和“村庄” [*h^aṣērîm*, 书 15:45-47], 这表明这些属城和村庄都在不同程度上依赖于“母城”)。战争失败之后, 一座城市可能变成另一座城市的附属城市(哀 1:1), 被称为 *h^aṣērîm* (字面意思“寡妇”; 赛 47:8-9; 54:4; 参:《马所拉文本》的《耶利米书》51:5)。《历代志上》1-9章的家谱列出了人名、宗族名和领地的名称, 其中记录的各种关系可能体现出同盟关系发生了改变或村庄经过发展后来获得了独立(参:以东城市可拉和沙玛[代上 1:35, 37]; 以法[代上 1:33]; 另参:法勒斯家族中迦勒、户珥和希斯仑的不同称谓[代上 2:19, 50; 4:1])。

有些城市有专门的功能。例如要塞(拉玛拉结[Ramath Rahel]或伯哈基琳)、粮食储备中心(代下 17:12; 基利费废丘[Tell el-Kheleifeh]; 参:詹米废丘[Tell Jemmeh])、屯车城(夏琐、下伯和仑和巴拉)、骑兵基地(米吉多)、商队之城(迦萨、伯善和推罗)和港口城市(以旬迦别、约帕和西顿)。所罗门兴建的大量城市中有很多是具有专门功能的

extensive building program established many of these specialized cities (1 K. 9:19). The capital of a territory or state was designated a “royal city” (1 S. 27:5; 2 S. 12:26). *See also* CITIES, LEVITICAL; CITIES OF REFUGE.

David’s selection of Jerusalem as capital was an act of political genius and of historical significance, both real and symbolical, uniting on the site of the former Jebusite stronghold the diverse and potentially separative northern and southern tribes. Because he had captured the city he regarded it as his personal possession (“city of David”). It was accordingly a neutral territory and an independent power base, strengthened by adoption of the Jerusalem Canaanite dialect as the official “Hebrew” tongue, and by the relocation there of the ark of the covenant, making the capital also the cultic center of the kingdom, a “holy city” (Isa. 48:2; 52:1; 64:10).

Under the monarchy the Israelite city, and particularly Jerusalem, showed signs of increased secularization and reflected a movement away from the original ideals of the covenant with Yahweh. The early Hebrew communities had enjoyed an ideological solidarity, despite their diverse components. This was lost through increased complacency and the influx of non-Israelite elements (including foreign artisans and merchants, as well as diplomatically arranged royal marriages and alliances). The acceptance of Jerusalem as the “city of David” was contrary to Yahweh’s idealized ownership of all the land. Increased conscription for the massive building projects and heavy taxation to support the expensive and ostentatious

城市（王上 9:19）。一个地区或国家的都城被称为“京都”或“京城”（撒上 27:5；撒下 12:26）。另见 CITIES, LEVITICAL（利未人的城市）；CITIES OF REFUGE（逃城）。

大卫建都耶路撒冷体现出了大卫的政治天赋和这件事的历史意义，这件事既有现实意义，又有象征意义，在从前耶布斯人要塞的基址上将众多具有分裂倾向的北部和南部支派团结起来。因为大卫占领了这座城市，所以他认为这座城市归他所有（“大卫的城”）。因此，耶路撒冷是一个中立的地区和独立的权力中心，因为将耶路撒冷的迦南方言作为官方“希伯来语”，以及约柜重新被运回那里，所以这座城市的地位得到了巩固，成为了王国的宗教中心，即“圣城”（赛 48:2；52:1；64:10）。

在君主制时期，以色列人的城市，尤其是耶路撒冷逐渐变得世俗化，并且倾向于背离与耶和华签订的圣约中的最初理想。虽然早期的希伯来会众是由多个宗族的人组成的，但他们在思想上是团结的。随着希伯来人逐渐骄傲自满，以及非以色列因素（包括外邦工匠和商人，以及出于外交目的的王室联姻和结盟）的影响，希伯来会众不再团结。如果认可耶路撒冷是“大卫的城”，那么就违背了全地归耶和华所有的理想化观念。青铜时代晚期的迦南常常为了兴建宏伟的建筑，不断征兵，为了支持奢华的宫殿、神庙和相应官僚机构的用度，不断加重赋税。城市不再是一个无阶级的社会，却体现出了明显的社会分层。（参：法拉废丘[Tell el-Fâr’ah]，大量坚固的大住宅取代了公元前 10 世纪风格一致的房屋，一道墙将这些坚固的

palace, temple, and attendant bureaucracy marked a trend toward the conditions of Late Bronze Age Canaan. No longer a classless society, the city reflected clear social stratification. (Cf. Tell el-Fâr'ah, where the uniformly appointed tenth-century houses were supplanted by a wealthy section of large, well-built houses separated by a wall from crowded and relatively crude dwellings.) The contrast between the Yahwistic principles of early Israel and the later character of the Israelite city is underscored by the outspoken complaints of the prophets, representing the views of their outlying villages (by nature conservative) against the blatant hypocrisy and overt decadence of the urban centers (Micah 6:9-16; cf. Amos 3-4).

IV. Greek and Roman Cities.-Following the Exile the Palestinian city was in decline, both in size and in style. Thus the imperialist activities of Alexander the Great and his successors made significant impact on sites throughout the region, as they had in Asia Minor. To solidify their conquests and to advance Greek influence in those territories, they ambitiously constructed cities throughout the Levant, introducing the form if not so much the spirit of the Greek city, and mingling Greek and Near Eastern cultures. Many of these cities were new settlements, but others were rebuildings of existing towns. A number of Greeks settled there, some by choice and others by assignment, so the Greek cultural influence was strong; nevertheless, the stubborn independence of native elements maintained the oriental texture.

Greek *pólis* originally designated a fortified settlement, and the NT uses the

房屋与拥挤和相对简陋的住宅分割开。)先知们的坦率言论凸显了早期以色列崇拜耶和华的信仰与以色列城市的后期特点之间的对照, 他们的话表明他们住在边远的乡村(天然具有保守性), 反对城市中心区厚颜无耻的伪善和公然的堕落(弥 6:9-16; 参: 摩 3-4)。

IV. 希腊和罗马城市。被掳之后, 巴勒斯坦的城市开始走向衰落, 不仅城市的规模逐渐缩减, 而且城市开始失去自身的风格。亚历山大大帝和他的继任者的霸权主义行动对巴勒斯坦地区的所有城市和小亚细亚的城市产生了深远的影响。为了团结他们征服的地区和扩大希腊在这些地区的影响, 他们雄心勃勃地在黎凡特地区建造城市, 如果一座城市不太符合希腊城市的风格, 他们就会在城市中引入希腊风格, 还将希腊文化和近东文化融合在一起。其中一些城市中有一些新的居住区, 而其他的城市只是改建了当时已经存在的城邑。大量的希腊人定居在那里, 有些人主动选择定居在那里, 而其他的人则是被迫安置在那里, 所以希腊文化对巴勒斯坦地区产生了深远的影响; 然而, 坚守独立的本地城市仍然保留着东方的文化。

希腊语 *pólis* 最初表示筑有防御工事的定居点, 《新约》用这个词来区分城市、

term to differentiate the city, as an enclosed place of human residence, from the villages and countryside. The NT city, particularly as depicted in Acts and the Epistles, was the descendant of the classical Greek *pólis*. This city-state, which developed in scattered, isolated pockets, was thus independent, self-reliant, and strongly provincial. This spirit was reflected in the nature of the community, whose ideals were mutual responsibility and concern for general well-being through which the individual could develop to the fullest potential culturally, physically, and spiritually. Expressions of such concerns in the Greek city were such common elements as the gymnasium, stadium, and theater.

The Greek spirit also appears in the Hellenistic policy permitting communities throughout the empire to retain their respective cultures and to experience, within bounds, political autonomy. Antioch on the Orontes, founded by Seleucus in 300 B.C., was a mixture of Macedonian Greeks and Syrians, plus a colony of Jewish veterans of the Seleucid army. As provincial capital of Syria the city was considered so politically and commercially important as to warrant appointed officials. Nevertheless, it retained considerable self-government by a civic-minded aristocracy and the popular assembly. Hellenism was less successful in Jerusalem. As requested by Antiochus IV Epiphanes and in exchange for a substantial payment, the city was transformed in 175 B.C. from a temple state (*katoikia*) into the *pólis* Antioch-in-Judea (2 Macc. 4:9-14). Enfranchised citizens were designated, the local council became the *boulé*, and

山村和乡村，城市是建有围墙的人类居住地。新约城市，尤其是《使徒行传》和使徒书信中描述的城市是由传统希腊城邦 (*pólis*) 发展而来的。这种城邦布局分散，孤立存在，因此它们独立自主，偏安一隅。城中百姓的特点反映出独立自主的精神，他们渴望共同的责任，关心共同的福乐，每个人可以通过共同的福乐在文化上、物质上和精神上最大限度地完善自我。希腊城市的体育馆、体育场和剧场等公共设施都体现出了希腊城市的特点。

希腊精神也体现在希腊化政策上，希腊帝国允许整个帝国内的百姓保留各自的文化，并且可以在一定程度上享有政治自治权。公元前 300 年塞琉古在奥龙特斯河上建立的安提阿既生活着马其顿的希腊人，也生活着叙利亚人，还有一群塞琉古军队的犹太退伍军人。安提阿作为叙利亚行省的都城具有重要的政治地位和商业地位，是任命官员的地方。不过，热心公益事业的贵族和公民议会保留了相当大的自治权。耶路撒冷受希腊化影响不大。按照安提阿哥四世（伊皮法纽）的要求，同时为了抵偿巨额欠款，耶路撒冷于公元前 175 年从一座圣殿城市 (*katoikia*) 转变成了一个城邦，即犹太的安提阿（马二 4:9-14）。市民拥有了选举权，地方议会变成了“市议会” (*boulé*)，圣殿的祭司被称为地方法官。但希腊化元素成为支持多利买派反对的对象和宗教异端，城市富人和农民之间的社会和经济冲突迫使安提阿哥对这座城市采取强硬措施（公元前 169 或 168 年）。他把圣殿献给奥林巴斯神宙斯，通过废除城市宪法（摩西律法）来禁止百姓信奉犹太教（马二

the temple priests were named magistrates. But the hellenized elements became the object of pro-Ptolemaic resistance and religious dissent, and social and economic tensions between the urban rich and agricultural peasantry forced Antiochus to take strong measures against the city (169 or 168). He rededicated the temple to Olympian Zeus and halted the observance of Judaism by suspending the city's constitution, the Mosaic law (2 Macc. 6:1-6)。

Relatively little evidence of Hellenistic occupation has been preserved in Palestine proper. Marisa (OT Mareshah, Tell Sandaḥannah), Jerash (Gerasa), and Amman (Philadelphia) represent a characteristic Greek city plan attributed to Hippodamos of Miletus (5th cent.). Although adapted to the local terrain, this was a fairly rigid orthogonal plan, oriented to the four points of the compass. The cities consisted of houses in blocks formed by perpendicular streets, and a rectangular central area for public buildings. Pergamum in Asia Minor (Rev. 2:12-17) was less faithful to the orthogonal form, but still a unified settlement with terraced buildings around the citadel, a central residential area, and a main street flanked by various public buildings.

巴勒斯坦保留下来的希腊化时期的证据相对较少。玛利沙 (Marisa, 《旧约》中的玛利沙、尚达哈拿废丘 [Tell Sandaḥannah])、杰拉什 (格拉撒 [Gerasa]) 和安曼 (非拉铁非) 是具有希腊城市布局特点的城市, 希腊城市布局被认为源于米利都的希波达摩斯 (公元前 5 世纪)。虽然巴勒斯坦城市依当地地形而建, 但仍然严格遵守正交布局, 城市的方位对应着指南针中的四个点。城市街区内的房屋沿着垂直街道布局, 城中还有一个建有公共建筑的长方形中心区。小亚细亚的别迦摩 (启 2:12-17) 并没有严格遵守正交布局, 但城中仍然有一个统一标准的定居区, 卫城周围有一些沿着斜坡建造的建筑, 还有一个中心居住区和一条主街道, 主街道两侧矗立着各种公共建筑。



Plan of Marisa (Tell Sandahanna), a typical Hellenistic city, almost square, with streets intersecting at right angles and buildings surrounding an open court in each block (F. J. Bliss and R. A. S. Macalister)

上图为玛利沙（尚达哈拿废丘）的布局图，玛利沙是一座具有典型希腊风格的城市，该城市大致呈正方形，街道垂直相交，每个街区的开阔区周围有一些建筑。（F. J. Bliss 和 R. A. S. Macalister）



Ruins of the Asclepium on the southwest outskirts of Pergamum. Adjoining a broad courtyard flanked by colonnades (center) were a theater (foreground), library, temple of Zeus Asclepius, and the treatment center. (B. K. Condit)

上图为别迦摩西南市郊的阿斯克莱皮姆 (Asclepium) 废墟。宽阔院子两侧是柱廊 (中部)，院子附近有剧场 (前景)、图书馆、宙斯阿斯克勒庇俄斯神庙和治疗中心。（B. K. Condit）

Most significant of the Hellenistic innovations was the *agorá*. Combining the functions of marketplace and civic center, the agora replaced the typical Palestinian city gate as the focus of activity. Ephesus, established by Alexander's general Lysimachus, was characteristic. The rectangular agora, 300 ft. (90 m.) on each side and surrounded by pillars, focused on the shrine of Hera Boulaia with its perpetually burning sacred hearth, symbol of the city's well-being. The civic center also contained an assembly hall for the city council, offices of various officials, and a basilica, the business and legal center. Statues and inscriptions abounded, glorifying both subject and donor. No street passed through the agora, although it was adjacent to a main thoroughfare. Immediately outside the district were shops, temples, and a library.

The Romans imitated the Hellenistic city plan, using a rectilinear design characterized by north-south (*cardo*) and east-west (*decamus*) streets, which had gates at each end and intersected at right angles near the center of the city. The forum, of which there might be several, was a large, open square which was surrounded by shops and through which streets ran; it was successor to the agora as a depository for monuments and plaques. That Roman architecture was largely monumental is perhaps most apparent in the primarily ornamental city walls and triumphal arches.

Missing was the open spirit of the Greek city. Accorded different degrees of political status and thus of administrative autonomy, the cities were generally left to themselves. In Palestine the Herodians,

最值得注意的希腊风格创新是城市广场 (*agorá*)。城市广场既是市场，也是城市的中心，它取代了典型的巴勒斯坦城门，成为市民活动的中心。以弗所是由亚历山大的将军利西马科斯建造的城市，它拥有典型的希腊风格的广场。长方形广场的每侧宽 300 英尺 (90 米)，四周是柱子，广场中心是作为城市福乐象征的赫拉布莱雅 (Hera Boulaia) 神龛和永不熄灭的圣炉。市中心还有一个用于召开城市会议的大礼堂、众多官员的办事处和一座长方形的会堂，长方形会堂是城市的商业中心和法律中心。城中还有大量赞美百姓和捐助者的雕像和碑文。虽然广场附近有一条主街道，但没有街道从广场中间穿过。广场外围是商店、神庙和一座图书馆。

罗马人模仿了希腊风格的城市布局，南北 (*cardo*) 走向和东西 (*decamus*) 走向的街道都采用直线设计，街道的两端都有城门，并在市中心附近垂直相交。古罗马广场是一个开阔的正方形区域，四周是一些商店，有街道从中穿过，可能有多个古罗马广场；古罗马广场由希腊广场发展而来，是摆放纪念碑和纪念匾的地方。罗马的装饰性城墙和凯旋门可能最能体现罗马建筑的恢弘气势。

罗马城市缺少希腊城市的开放精神。罗马城市根据政治地位和行政自主性的差异，通常实行不同程度的自治。在巴勒斯坦，希律党人尽管看起来像是对希腊人友善的开明统治者，但是他们十分

despite their outward appearance as enlightened philhellene monarchs, were extremely wary of any threat to their highly centralized administrative system, and local autonomy was severely curtailed. Some cities (Marisa) were suppressed, while others (Joppa, Azotus [Ashdod]) were reduced to capitals of toparchies, administrative districts comprised of several villages (cf. Josephus *BJ* iii.3.5 [§§ 54f.]). Although Sebaste (Samaria) was granted additional territory to accommodate peoples relocated there, that land apparently was not considered part of the city's sphere of influence. The care taken to guarantee the privileges of Roman citizens throughout the empire led to rigid social stratification within the cities (Roman, non-Roman, free, slave). Taxes and other financial burdens, legally or illegally imposed by Roman officials, also heightened economic distinctions (landowner, merchant, agriculturalist, laborer).

Most of the Roman building activity in the Near East was done by Herod the Great (37–4 B.C.), who cultivated his reputation as a great city-builder by rebuilding and expanding many sites and renaming them for his political superiors. Thus the Phoenician fortified city of Strato's Tower became Caesarea, Samaria was named Sebaste (Gk. for Augusta, after Caesar Augustus), and the great tower in Jerusalem was enlarged and named Antonia after his patron Mark Anthony. (The practice was common in the Greek and Roman periods; Acco was called Ptolemais after Ptolemy II Philadelphus, and the Greek settlement of Panea on the slope of Mt. Hermon was named by Herod's successor Philip as Caesarea Philippi after Tiberius Caesar

警惕那些威胁高度中央集权体系的因素，地方的自治权被严重削弱。某些城市（玛利沙）被限制了权力，而其他的城市（约帕、亚锁都[亚实突]）则沦为小王国（由几个村庄构成的行政区）的都城（参：osephus *BJ* iii.3.5 [§§ 54-55]）。虽然色巴斯（撒马利亚）被赐予更多的领土以安置移民，但那片土地显然不属于受色巴斯影响的地区，为了保证罗马公民在整个帝国内享受特权，城市内出现了严格的社会分层（罗马人、非罗马人、自由人和奴隶）。罗马官员合法或非法征收的赋税和其他财政负担也拉大了经济差距（地主、商人、农学家和劳动者）。

近东的大多数罗马建筑都是由希律王（在位时间公元前 37 年至 4 年）建造的，他因重建和扩建了很多城市，以及以他的政治统治者的名字为这些城市命名而被誉为伟大的城市建设者。因此，腓尼基人加固的斯特拉托塔（Strato's Tower）变成了凯撒利亚，撒玛利亚更名为色巴斯（奥古斯塔的希腊语形式，以凯撒奥古斯都的名字来命名），耶路撒冷的高塔被扩建，并以资助者马可安东尼的名字被命名为安东尼亚塔。（这种习俗在希腊和罗马时期很常见；亚柯以多利买二世（Ptolemy II Philadelphus）的名字被命名为多利买，希律的继任者腓力按照提比略凯撒和他本人的名字将黑门山山坡上的希腊人定居地巴尼亚（Panea）命名为凯撒利亚腓力比。）

and himself.)

Samaria (Sebaste) displays evidence of some of the more extraordinary Herodian building. Both for sentimental reasons (the city had been loyal during his struggles with Antigonus [Josephus *Ant.* xiv.15.3], and there he married Mariamne [*Ant.* xiv.15.14]) and as a means of solidifying his political advantage, Herod restored the city to its earlier prominence, settling six thousand war veterans there and engaging in extensive building. He refortified the city with a new wall 2 mi. (3.2 km.) in circumference and 0.6 mi. (1 km.) in diameter, strengthened at intervals by gateways with towers. Most outstanding of the Herodian edifices was a temple honoring Augustus, 225 ft. (69 m.) on each side. Located on a platform 14 ft. (4.3 m.) high, it was approached by a monumental staircase from a large forecourt extending over the edge of the mound. Other Roman additions within the city walls included a roofed stadium with a track of Olympic proportions.

Magnificently built at great expense over twelve years' time (25–13 B.C.), Caesarea featured artificial harbor installations extending 0.25 mi. (0.4 km.) from shore and a stone breakwater 200 ft. (60 m.) wide and standing in 120 ft. (37 m.) of water. Josephus considered it at least the rival of Athens (*Ant.* xv.9.6; *BJ* i.21.5–8). Enclosed within a semicircular wall, the main part of the city included a forum, an oval amphitheater for gladiatorial competition measuring 300 ft. (90 m.) by 200 ft. (60 m.)—slightly larger than the Roman Colosseum—and a stadium where games were held every fifth year. A high aqueduct brought the city's water supply from the foothills of Mt. Carmel by a 3 ft.

在撒玛利亚（色巴斯）发现了一些关于更为非凡的希律建筑的证据。希律出于个人情感（在希律与安提哥努争战时，撒玛利亚一直对他忠心耿耿[Josephus *Ant.* xiv.15.3]，并且希律在那里娶米利暗为妻[*Ant.* xiv.15.14]），也为了巩固他的政治优势，恢复了这座城市昔日的重要地位，将六千名战争退伍军人安置在那里，并修建了大批的建筑。他用一个周长 2 英里（3.2 公里）、半径 0.6 英里（1 公里）的新城墙重新加固了这座城市，并在城墙间隔处建造了城门和塔。最为杰出的希律建筑是他为纪念奥古斯都建造的神庙，神庙每一侧的宽度都是 225 英尺（69 米）。这座神庙建在一个高 14 英尺（4.3 米）的平台上，从延伸至高地边缘的宽敞前院，踏着巨大的楼梯可以进入神庙。城墙内的其他罗马建筑还有一座带顶的体育场，体育场内的跑道与奥林匹克的跑道大小相同。

壮观的凯撒利亚城是耗费巨资历时超过十二年建造起来的（公元前 25 年至公元前 13 年），这座城市是一座典型的人造海港，沿着海岸延伸 0.25 英里（0.4 公里），防浪堤由石头堆砌而成，宽 200 英尺（60 米），位于 120 英尺（37 米）深的海水中。约瑟夫斯认为凯撒利亚至少是雅典的竞争城市（*Ant.* xv.9.6; *BJ* i.21.5–8）。这座城市的主体部分被一个半圆的城墙包围着，其中包括一个广场和一个长 300 英尺（90 米）、宽 200 英尺（60 米）的椭圆形竞技场——比罗马斗兽场稍大一些，以及一个体育场，每五年就会在这个体育场内举行一次运动会。一个很高的水道通过一个 3 英尺（1 米）的隧道，穿过 6 英里（10 公里）岩石，再经过 6 英里的拱形支撑结构将

(1 m.) tunnel 6 mi. (10 km.) through the rock and another 6 mi. on arched supports. A hippodrome for equine competition (2nd cent. A.D.) seated more than 30,000 people, and a theater overlooking the coast seated 4500. Later additions included baths, tetrapylons, and colonnaded streets. As official seat of the Roman procurators and capital of Palestine (A.D. 6–66), the city was the scene of Paul’s trial before Agrippa (Acts 25:23–26:32). Its Hellenistic spirit made it offensive to the pious Jew, and tensions between Jewish and gentile elements led to the riots that began the Jewish revolt against Rome in A.D. 66 (Josephus *Ant.* xx.8.7–9; *BJ* ii.13.7; ii.14.4f.).

By NT times, Jerusalem also had experienced considerable change. The city’s topography had been altered over the years. The Tyropoeon Valley between the eastern and western portions of the city had been partially filled by centuries’ accumulation of debris. Also, the Maccabees had constructed a powerful fortress on the site of the former lower city (the Herodian Acra), reducing the hill and filling the valley between it and the temple. To enclose urban sprawl to the north of the old city, two new walls were constructed in Hellenistic-Hasmonean times. Another wall was begun in A.D. 42 by Herod Agrippa to enclose suburban Bezetha, but it was not completed until the first Jewish revolt in A.D. 66.

Herod the Great reinforced the existing fortifications at Jerusalem by construction of a strongly fortified citadel in the northwest corner of the city near the present Jaffa Gate. Strengthened by three huge towers, the entire palace was constructed on an elevated platform and

迦密山脚下的水引入凯撒利亚。城中的赛马场（公元 2 世纪）可以容纳 30,000 多人，俯瞰海岸的剧场可以容纳 4500 人。凯撒利亚后期的建筑包括浴场、四座塔门和有柱廊的街道。凯撒利亚是罗马总督的所在地和巴勒斯坦的都城（公元 6 至 66 年），它也是亚基帕审判保罗的地方（徒 25:23-26:32）。这座城市的希腊风格受到虔诚犹太人的攻击，犹太元素和外邦元素的冲突导致犹太人于公元 66 年发动了反对罗马的叛乱（Josephus *Ant.* xx.8.7–9; *BJ* ii.13.7; ii.14.4-14.5）。

到新约时期，耶路撒冷也发生了巨大的变化。这座城市的地貌已在数年的时间里发生了改变。耶路撒冷东西部之间的推罗皮翁山谷的局部地区被累积了数个世纪的废墟填满了。另外，马加比家族在从前的下城区（希律堡）建造了坚固的要塞，他们削平了山丘，并填平了山丘与神庙之间的山谷。希腊哈斯摩尼王朝统治时期耶路撒冷修建了两道新城墙，从而将旧城以北的新城围了起来。公元 42 年，希律亚基帕开始修建另一道围绕贝吉塔（Bezetha）郊区的新城墙，但直到公元 66 年犹太人首次发动叛乱时，这道城墙才最终修完。

希律大帝通过在耶路撒冷西北角，今雅法门附近修建坚固的城堡巩固了当时已经存在的防御工事。整个宫殿建在高台上，王宫的长宽分别为 985 英尺（300 米）和 330 英尺（100 米），三座巨塔加固了整个宫殿。马加比人在第二道城墙与圣殿围墙连接处重修了一座要塞，并

covered an area 985 ft. (300 m.) by 330 ft. (100 m.). A Maccabean fortress at the juncture of the second city wall with the temple enclosure was rebuilt and named the Tower of Antonia. The tallest of its four towers (105 ft. [32 m.]) faced the temple courts and was intended to police the worshipers, perhaps by a Roman cohort garrisoned there (cf. Acts 21:31–37). Paved with limestone blocks, the court of the fortress may be the “Pavement” of Jn. 19:13. Here Paul disputed with Jewish leaders and was confined for protection during investigation by the tribunal (Acts 21:27–22:29). Here also Jesus may have been questioned by Pilate.

Most impressive in Herod’s rebuilding of Jerusalem were his efforts involving the temple area proper. Begun by Herod in 20 B.C. partly as a means of endearing himself to the Jewish populace, the program included construction of four massive retaining walls intended to support the enlarged courtyard, one of the largest such areas in the ancient world at 35 acres (14 hectares). The extensive system of vaults and columns supporting the platform is traditionally called “Solomon’s Stables.” Portions of the retaining walls have survived, including the Western (or Wailing) Wall. Although the general plan of the temple was fixed by sacred tradition, Herod was able to enhance it by making it higher and by providing elaborate ornamentation. A royal portico inside the temple mount courtyard was built in basilical style and apparently served as a commercial center, a likely location for money changing.

Apparently the economic status of many of Jerusalem’s residents increased during

将之命名为安东尼亚塔。四座塔中最高的塔（105 英尺[32 米]）面对着圣殿的院子，是为监督敬拜者而建的，可能有一支罗马步兵大队驻守在那里（参：徒 21:31–37）。要塞的院子中铺着石灰岩块，这个院子可能就是《约翰福音》19:13 中的“铺华石处”。保罗在这里与犹太人的首领辩论，在法庭调查期间保罗被囚禁在这里（徒 21:27–22:29）。彼拉多可能就是在这里审问的耶稣。

希律重建耶路撒冷时最令人印象深刻的是他重修了耶路撒冷城内的圣殿区。希律从公元前 20 年开始重修圣殿，这是他讨好百姓的一种方式，他修建了四个巨大的挡土墙来支撑已被扩建的院子，这个院子是古代世界最大的院子之一，占地 35 英亩（14 公顷）。由拱顶和柱子支撑起来的巨大平台通常被称为“所罗门的马厩”。部分挡土墙被保存下来，其中包括“西墙”（“哭墙”）。虽然圣传确定了圣殿的总体布局，但希律通过提高圣殿布局规格和精心装饰圣殿改善了圣殿的总体布局。他仿照长方形大会堂的风格在圣殿院子中建造了一个王家柱廊，这个王家柱廊显然是一个商业中心，很可能是兑换钱币的地方。

显而易见，许多耶路撒冷居民的经济地位在这一时期不断得到提高。富人的住

this period. Residences of the wealthy included multistory structures arranged around a central court under which were cisterns and ritual bathing facilities. Ornamentation included mosaic floors and plastered walls with frescoes. Suggesting heightened cultural and recreational interests, a theater and stadium are also said to have been among Herod's additions to Jerusalem. The Herodian city was levelled by Titus' army in A.D. 70.

Herod's other activities in Palestine included enclosures for the tombs of the Jewish patriarchs at Hebron and Abraham's Oak at Mamre. Herodian public buildings were erected at Ashkelon, Jericho, and Qarn Sartabeh (Alexandria, N of Jericho). He also built a series of fortresses in the Judean wilderness and in the region around the Dead Sea, including Masada and his castle and tomb at Herodium SE of Bethlehem.

Outside Palestine, typical Roman building of biblical interest can be illustrated by CORINTH. As other cities in the western Roman empire, Corinth attempted to copy Rome, and its distinctly Roman character is important for understanding Paul's work there. The Romans, who refounded the city in 44 B.C., apparently located the forum on a different site from the earlier Greek agora. Surrounded by shops, basilicas, and monuments, the marketplace was divided into northern and southern sections by a long row of central shops. Near the center was the *béma* ("tribunal"; cf. Lat. *rostrum*; Acts 18:12-17), a platform for public speaking with capacity for a sizable crowd. In addition,

宅包括中心庭院周围的多层建筑和中心庭院下面的水池和洁净仪式设施。装饰物包括镶嵌地板和带壁画的灰墙。据说希律还在耶路撒冷修建了一个剧场和一个体育场，这可能表明他注重提高城市居民的文化和娱乐品味。提图斯的军队于公元 70 年将这座希律城市夷为平地。

希律在巴勒斯坦的其他建筑活动还包括为希伯仑犹太族长的墓地和幔利亚伯拉罕的橡树建造的围墙。希律在亚实基伦、耶利哥和卡恩撒塔伯 (Qarn Sartabeh, 亚历山大港, 耶利哥以北) 修建了公共建筑。他还在犹太旷野和死海附近的地区修建了一些要塞, 其中包括玛撒大、希律堡和位于伯利恒东南希罗底的希律墓。

巴勒斯坦地区之外的哥林多 (CORINTH[哥林多]) 可以显示出《圣经》中关注的典型罗马建筑。哥林多像西罗马帝国的其他城市一样, 尝试模仿罗马的城市风格, 而且它显著的罗马城市特点有助于人们理解保罗在那里的传道工作。罗马人与公元前 44 年重建了这座城市, 他们显然不是在从前的希腊广场上建造的古罗马广场。哥林多市场的周围是商店、长方形会堂和纪念碑, 一长排中心商店将市场分为南北两区。市场中心附近是公堂 (*béma*; 参: 拉丁语: *rostrum*; 徒 18:12-17), 公堂是一个用于公开演讲的平台, 可以容纳相当数量的听众。此外, 广场上还有一个拥有两个柱廊的典型罗马体育馆、一个剧场和地下浴室。在临近哥林多北城墙的地方, 勒拿泉附近是医术之神亚克里比阿

the forum contained the typical Roman gymnasium with two stoas, a theater, and underground baths. On the city's north side, adjacent to the wall and near the spring Lerna, was the sanctuary of Asclepius, god of healing; it contained facilities for votive offerings of those seeking healing, and chambers for cultic meals (cf. 1 Cor. 8, 10). North of the city on the east side of the Corinthian isthmus was the sanctuary of Poseidon, site of the Isthmian games, survivals of which continued in Roman times.

Among the last Roman efforts in Palestine were Hadrian's rebuilding of Jerusalem ca. A.D. 132 as the thoroughly pagan Aelia Capitolina, from which Jews were excluded under penalty of death. This Roman provincial city covered 70 acres (28 hectares), with 10,000–18,000 Roman colonists, and contained well-planned streets and the usual Roman public buildings. Included were the temple of Jupiter Capitolinus on the former Jewish sacred precinct and a temple of Venus on the approximate location of the later Church of the Holy Sepulchre. To the north, Samaria-Sebaste was reestablished as the colony Lucia Septimia Severus. Extremely prosperous from ca. A.D. 180 to 230, the city included architecturally uniform buildings such as summit temple and temple of Kore, a small theater, a rectangular forum surrounded by pillars, and a large basilica.

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的圣所；圣所内有供那些渴望得到医治的人献祭的设施和摆放祭品的房间（参：林前 8，10）。城市的北边、哥林多地峡的东侧是海神波塞冬神庙和地峡运动会的遗址，地峡运动会一直延续到罗马时期。

罗马人在巴勒斯坦地区最后的建筑活动包括哈德良约在公元 132 年将耶路撒冷重建为彻底的异教城市，他将耶路撒冷改名为开普吞林那（Aelia Capitolina），犹太人被驱逐出耶路撒冷，而未离开的犹太人将受死刑。这座罗马行省中的城市占地 70 英亩（28 公顷），居住着 10,000 至 18,000 罗马殖民者，城中有规划合理的街道和常见的罗马公共建筑。罗马人还在从前犹太人的圣殿区内建造了一座朱庇特神庙，并在后来圣墓大教堂的大致位置上建造了一座维纳斯神庙。在北面，撒玛利亚色巴斯被重新定为罗马殖民地（Lucia Septimia Severus）。这座城市约在公元 180 年至 230 年达到鼎盛时期，城中有一些风格一致的建筑，如最高神庙和科莱神庙、小剧场、四周立有柱子的长方形广场和宽敞的长方形大会堂。

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CITY, BIBLICAL THEOLOGY OF

From Genesis to the Revelation of John, the biblical canon conveys a rich, consistent “theology of the city,” which illumines not merely the city itself but also the broader sweep of God’s judgment and grace in relation to man and his works. Probably the best way to summarize this message of God about the city is to consider first the stream of revelation that begins with Cain’s city and culminates with the final end of Babylon, the great city, under the judgment of God; second, God’s gracious action, which culminates in the eschatological city, New Jerusalem; finally, a few observations about the relationship of the two cities in human history and the problem of an urban ethics.

I. From the City of Cain to Babylon.-The origins of the city, in biblical revelation, are not to be found in Eden, nor can they be rooted satisfactorily in the mandate to Adam and Eve. Rather, the first city is built by Cain the murderer, the rejector of the word and presence of the Lord (Gen. 4). Instead of wandering under the protection of God, Cain chooses to settle in the land of Nod and build a city. The city becomes a sign of fallen man’s quest for security apart from God. It is important to note that Genesis does not present the conflict as “country versus city”; rather, the city is accessory and symbolizes Cain’s quest for autonomy and security.

Cain is followed by the sons of Ham, the impure and cursed son of Noah, as the next city-builders (Gen. 10). The Canaanite cities, above all Sodom and

CITY, BIBLICAL THEOLOGY OF 城市的圣经神学

从《创世记》至约翰的《启示录》，圣经正典始终在表达丰富的“城市神学”，圣经正典不仅阐明了城市自身，而且阐明了上帝更广阔的审判范围和祂赐予世人和世人工作的恩典。总结上帝关于城市启示的最好方法可能是，首先须考虑上帝源源不断的启示，这种启示开始于该隐之城，结束于上帝对大城巴比伦的最后审判；其次考虑上帝的恩典作为，末世城市新耶路撒冷的建立标志着上帝恩典达到了顶点；最后要关注这两座城市在人类历史中的关系和城市道德问题。

I. 从该隐之城至巴比伦。在《圣经》的启示中，无法从伊甸园中找到该隐之城的起源，在神对亚当和夏娃的授权中也找不到关于这座城市起源的满意答案。相反，该隐建立了第一座城市，他是在耶和華面前拒绝承认杀死兄弟的人（创4）。该隐选择定居挪得之地并建立一座城市，而不是在上帝的庇护下流离飘荡。这座城市成为堕落之人在上帝之外寻求保护的一个标志。值得注意的是，《创世记》并没有展示出“乡村与城市”之间的冲突；相反，城市成为一种附属物，是该隐寻求自主权和庇护的象征。

该隐之后，含的子孙、道德败坏和被诅咒的挪亚的子孙成为下一批城市建设者（创10）。迦南城市尤其是所多玛和蛾摩拉成为声名狼藉之地，城中的人道

Gomorrah, were to become notorious centers of moral corruption, idolatry, and enmity against God. Mizraim (Egypt) was the place where enslaved Israel built the storage cities and is also linked to the early Philistines. Above all, Nimrod the son of Cush, is noted as the builder and conqueror of cities, most notably Babel/Babylon and Nineveh. Nimrod is called a “mighty one in the earth” and a “mighty hunter/plunderer.” To Cain’s city as security apart from God is added the indictment of the city as the place of moral corruption, idolatry, outright enmity against God, slavery for the people of God, and the spirit of power and war.

The Babel episode (Gen. 11) is paradigmatic for the theological understanding of the city. The pride and lust for power that motivate this work of fallen man are obvious: “Let us build for ourselves”; “let us make a name for ourselves.” Providentially, God intervenes by confusing language and communication, thus bringing the work to a halt. The sad irony of this situation is that this providential restriction of the possibilities of power and pride is accomplished through a new hazard characteristic of the city: difficulty of true communication and understanding.

Sodom and Gomorrah are the next cities to receive substantial attention in Scripture (Gen. 18–19). The righteous sojourner Abraham pleads with the Lord for the preservation of the corrupt cities because of the possibility of a faithful remnant within. God accepts the terms of the bargain, but not even ten righteous can be found. The few righteous must flee the city to avoid God’s judgment on

德败坏，崇拜偶像，并且悖逆神。麦西（埃及）是被掳的以色列人建造积货城的地方，它也与早期的非利士人有关。首先，古实的儿子宁录被称为城市的建设者和征服者，尤其是他建造了巴别（巴比伦）和尼尼微。宁录被称为“世上英雄之首”和“英勇的猎户”。在耶和華之外寻求庇护的该隐之城被指控为道德败坏、崇拜偶像、悖逆神、奴役神的子民、热衷权力和崇尚战争的地方。

《创世记》11章描述的建造巴别塔的故事是理解城市神学的经典例子。堕落的世人显然因骄傲自满和贪图权力才修建的巴别塔：“我们要建造一座城”；“我们要传扬我们的名”。上帝按照祂的旨意通过变乱他们的口音，使他们言语彼此不通，进而停止了他们的工作。这种情况的可悲讽刺之处在于，神让他们彼此言语不通，交流困难，使这座城市面临了新的危险，以此成功地约束了贪图权利和骄傲自满的倾向。

所多玛和蛾摩拉是《圣经》中非常关注的另外两座城市（创 18-19）。公义的寄居者亚伯拉罕祈求耶和華保留那些堕落的城市，因为城中可能有忠实于耶和華的剩民。上帝应了亚伯拉罕的祈求，但城中甚至连十个义人都找不到。为了躲避上帝对那些典型道德败坏之城的审判，少数的义人一定逃离了城市。

these archetypes of urban moral corruption.

Israel's relationship to the city is at first peripheral, since the patriarchs are nomadic shepherds. After the death of Joseph, however, the cities of Egypt become the place of slavery. Specifically, the children of Israel must build the storage cities Pithom and Raamses (Ex. 1). The conquest of Canaan brought the people of God into direct conflict with the cities of that region. In fact, Israel's commission to conquer, or even destroy, the Canaanite cities was based largely on the divine judgment against the wickedness and idolatry which they harbored. Jericho typified the very worst of these conditions; a curse was pronounced on anyone who would try to rebuild it (Josh. 6:26).

Despite the fact that the people of God were occasionally directed to use, or even to build, some cities (above all, Jerusalem), such activity easily lapsed into the pattern of Cain and his followers, with dire results. Solomon, the first great building king in Israel, is remembered chiefly for building the temple. However, it was his building of the Millo and the many storage cities through forced labor that led to Jeroboam's revolt (1 K. 9, 11). Solomon's apostate acceptance of foreign gods opened the floodgates, so that the prophet Jeremiah later wailed "your gods are as many as your cities, O Judah!" (Jer. 11:13). The Chronicles, in particular, recount this pattern of construction of cities by kings, with its correlate of corruption and idolatry, and then separation from God. The prophets inveigh against the cities not out of a nostalgia for a rural past but because of

起初，以色列与城市的关系不是很紧密，因为族长是流浪的牧人。然而，约瑟死后，埃及的城市成为奴役之地。更确切地说，以色列的众子一定建造了比东和兰塞两座积货城（出 1）。征服迦南导致神的子民与那一地区的城市发生了直接的冲突。实际上，以色列人征服或摧毁迦南城市的使命很大程度上以神对这些城市中邪恶和偶像崇拜的审判为基础。耶利哥是最堕落城市的代表；所有企图重建耶利哥的人必将会受诅咒（书 6:26）。

虽然有时神命令祂的子民使用或建造一些城市（尤其是耶路撒冷），但是他们的建筑活动很容易陷入该隐和他的仿效者的模式，最终以悲剧收场。以色列第一位大兴土木的国王是所罗门，他主要因为建造了圣殿而被人们铭记。然而，他强迫劳工建造米罗和许多积货城的行为导致了耶罗波安的反叛（王上 9, 11）。所罗门背叛神崇拜外邦人的神的行为招致了一系列的灾祸，所以先知耶利米后来哭诉道，“犹太啊，你神的数目与你城的数目相等”（耶 11:13）。尤其是，《历代志》描述了诸王建造城市的模式，以及这些城市模式与堕落、偶像崇拜和进而背叛神的关系。先知们猛烈地抨击城市，并不是因为他们怀念过去的村庄，而是因为城市中出现了堕落和邪恶的行为。

the corruption and wickedness associated with them.

Babylon in particular becomes “the city.” Built on bloodshed and slavery, filled with idols, wealth, luxury, and the wisdom of man, carrying away captive the people of God, mocking the Creator, Babylon’s spirit was voiced best by King Nebuchadnezzar: “Is this not Babylon the great, which I myself have built ... by the might of my power and for the glory of my majesty?” (Dnl. 4:30). In the oracle of Isaiah, Babylon was “the beauty of kingdoms, the glory of the Chaldeans’ pride” (Isa. 13:19). It was *the* great city of Cain. Its end would be destruction by God.

Jesus’ relationship to the city evidenced great compassion on His part while at the same time continuing the general attitude seen in the OT. The lament over Jerusalem is particularly instructive in regard both to Jesus’ attitude and to the hardness of the city in response (Lk. 13:34f.). The cities often showed themselves at enmity with the gospel. The gospel must be proclaimed in all the cities and villages, but woe to those that reject it (Lk. 10:8–16)! It was in the city that political functionaries, religious leaders, and an urban mob rejected, sentenced, and crucified Jesus Christ.

The Apostolic Church spread from city to city gaining a foothold nearly everywhere and yet suffering much the same consequences that Jesus encountered. Finally, the Apocalypse rounds out the description and pronounces the final judgment on this city of Cain: “Fallen, fallen is Babylon the Great” (Rev. 18:2). Rev. 18 summarizes the judgment: she

尤其是巴比伦变成了“那城”。巴比伦建立在杀戮和奴役的基础上，城中充满了偶像、财富、奢华和人类的智慧，巴比伦掳走了神的子民，嘲笑造物主，国王尼布甲尼撒的话最能体现出巴比伦的精神：“这大巴比伦不是我用大能大力建为京都，要显我威严的荣耀吗？”（但 4:30）。在以赛亚的预言中，巴比伦素来“为列国的荣耀，为迦勒底人所矜夸的华美”（赛 13:19）。它是该隐的大城。最终被上帝摧毁。

耶稣与城市的关系显示出祂的怜悯之心，同时延续了《旧约》对城市的总体态度。耶稣为耶路撒冷悲伤尤其能体现祂对这座城市的态度和这座城市的冥顽不化（路 13:34-35）。这些城市通常敌视福音。福音必将传遍所有的城市和村庄，拒绝福音的城市和村庄要有祸了（路 10:8-16）！政治官员、宗教领袖和城中的暴徒在城市中拒绝和审判了耶稣基督，并将祂钉死在十字架上。

使徒教会在城市间扩展蔓延并几乎在每个地方的城市中站稳了脚跟，但也蒙受了耶稣所遭受的相同苦难。最后，《启示录》中阐明了这座该隐之城将面临的最终审判：“巴比伦大城倾倒了，倾倒了”（启 18:2）。《启示录》18章总结了 这个审判：她成了魔鬼的住处；她的罪恶滔天。她因极度邪恶、恐怖暴力、以牺牲人的生命为代价积累财富和贪图

has become a dwelling place of demons; her sins are piled as high as the heavens. She is guilty of gross immorality, horrible violence, piling up wealth and luxury at the expense of human lives. She has rejected and slain the prophets and saints and exulted in her own power. The great city is the apotheosis of sin and evil.

II. From Salem to New Jerusalem.-From Genesis to Revelation, then, the city is under judgment and a curse. It originated in the strivings of fallen men and women for security, power, carnal satisfaction, and glory, apart from God. Separated from God it became the place of violence, moral corruption, economic oppression, slavery, idolatry, the absence of communication, the reduction of individuals to members of the crowd—in sum, the institutional incarnation of evil.

However, even in the case of the city, the grace and election of God triumphed over the works of fallen man. This is the remarkable theological counterpoint to the condemnation of the city repeatedly encountered in Scripture. Man descends to new lows. Yet God reaches down to fallen man, meets him, and redeems him at that level. The history of God's dealings with the city is analogous to His relationship to kingship (1 S. 8, 12.). God warned Israel not to seek a king like the other nations. They insisted, yet God did not reject them. Rather, He helped them choose their king. Finally, God is revealed in biblical eschatology as the true King of Kings. Similarly, the city does not appear as God's intention for human life, yet He does not reject urban man but begins to redeem him and his city. The choice of Jerusalem in the OT, with its temple of God's presence, and the

享乐而犯罪。她拒绝并杀戮先知和圣徒。为自己的权力沾沾自喜。这座大城是罪和邪恶的代表。

II. 从撒冷到新耶路撒冷。从《创世记》至《启示录》，城市在整部《圣经》中始终是遭受审判和诅咒的对象。它们因堕落的男女试图在上帝之外寻求庇护、权柄、肉欲的满足和荣耀而遭受审判和诅咒。城市远离了上帝，变成了充满暴力、道德败坏、经济压迫、奴役、偶像崇拜、缺乏交流、盲目从众的地方——总之，成了魔鬼的住处。

然而，即使在城市中，上帝的恩典和拣选仍然战胜了堕落之人的工作。这与《圣经》中城市屡次遭受的谴责形成了鲜明的神学对比。世人越来越堕落。而上帝俯就堕落之人，救赎他，将他提到天上去。上帝救赎城市的历史类似于祂与君权的关系（撒上 8, 12）。上帝警告以色列不要像其他的民族那样渴望一位国王。他们却坚持选立一位国王，但上帝没有拒绝他们。相反，祂帮助他们拣选了一位国王。最终，上帝在《圣经》末世论中揭示出祂是万王之王。同样，城市没有体现出上帝对人类生活的旨意，但祂并没有抛弃城市中的人，而是开始救赎他们和他们所生活的城市。《旧约》中的耶路撒冷，神的居所圣殿和末世论异象中的上帝之城新耶路撒冷共同勾勒出一幅完整的画面。

eschatological vision in terms of New Jerusalem, the City of God, completes the picture.

Some of Israel is given permission to build “cities for our little ones” just before the conquest (Nu. 32:16ff.), and in dividing up the land, the tribes of Israel are assigned various Canaanite cities. These, of course, were to be purged of their idols and, thereby, their religious significance as places of rebellion against the true God. More significant yet is the choice of certain cities as “cities of refuge” (Nu. 35). Here are cities chosen by God for life, a promise of things to come, a promise of what God intends for this work of man.

Even without a conquest and purification, it is possible for the people of God to live in the cities of Cain and remain faithful to God. Short of the extreme case of Sodom, where the only remaining option was to flee, it may be possible to participate in the city while refusing to join in its evil and idolatry. “Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will have welfare” (Jer. 29:7). Esther in the OT, Erastus the city treasurer in the NT (Rom. 16:23), and many others indicate the possibilities of participation in the cities of Cain by the pilgrim people of God. Jonah, of course, indicates the extreme possibility of a Nineveh repenting en masse before God.

The main counterpoint to Babylon, however, is Jerusalem. Babel has its tower to the greatness and pride of man; Jerusalem is elected by God to have the temple of God’s presence within its walls. Jerusalem is to be the city under the word

征服迦南前不久，一些以色列人被准许“为妇人孩子造城”（民 32:16 起），在分割迦南地时，以色列支派分得了不同的迦南城市。当然，这些城市必须除尽它们的偶像，因此，从宗教意义上讲，它们是悖逆真神的地方。不过，更为重要的是某些城市被选为“逃城”（民 35）。它们是上帝为世人拣选的生存之城，是上帝在兑现应许之事，祂定意通过世人的这项工作兑现祂的应许。

即使没有征服迦南和洁净仪式，生活在该隐之城中的上帝的子民也有可能忠实于上帝。除了所多玛这个极端例子，城中的居民只能逃离所多玛，别无其他选择，上帝的子民有可能生活在城市中，同时拒绝邪恶和偶像崇拜。“我所使你们被掳到的那城，你们要为那城求平安，为那城祷告耶和华。因为那城得平安，你们也随着得平安”（耶 29:7）。《旧约》中的以斯帖和《新约》中的城市司库以拉都（罗 16:23）等人都曾指出上帝的朝圣者可以生活在该隐的城市中。当然，约拿给出了尼尼微全城的人可能在上帝面前忏悔的极端例子。

然而，与巴比伦对应的主要城市是耶路撒冷。巴别城中的巴别塔体现出世人的狂妄自大；上帝拣选了耶路撒冷，并在耶路撒冷的城墙内修建圣殿作为祂的居所。耶路撒冷将成为顺从神的城市。耶路撒冷最初是迦南地耶布斯的子孙

of God. The roots of Jerusalem go back to the Jebusite descendants of Canaan, the cursed son of Ham. Yet, in a most significant brief episode, Melchizedek, king of Salem (Jerusalem?) and “priest of the God Most High,” suddenly appears with a gift of bread and wine and a blessing for Abraham (Gen. 14). Ps. 110:4 and the Letter to the Hebrews indicate that this priest-king was a type of the coming Messiah.

During the period of the conquest and the judges, Jerusalem remained “Jebus” under the control of the Jebusites. David, however, conquered the city (also called Zion) and soon after brought the ark of the Lord to Jerusalem (2 S. 5f.). A city, Jerusalem, was now the “Holy City,” the city where God’s presence and witness were to be centered and maintained (Isa. 52). Under Solomon, the temple was erected to symbolize even more visibly this presence of God.

The millennium that followed the period of David and Solomon was filled with the drama of Israel’s apostasy and revival. Jerusalem was sacked, its temple destroyed, and its people carried away captive to Babylon, only to be rebuilt later under God’s leadership. Finally, Jerusalem’s status as holy city was ended with the arrival, crucifixion, and resurrection of Jesus Christ, and the destruction of the temple in Jerusalem. The earthly temple is destroyed and replaced by the body of Christ as the resurrected “temple of God” (Jn. 2:19; 1 Pet. 2). Jesus’ death and resurrection are the desacralization of the earthly Jerusalem and the “sacralization” of the people of God.

建造的城市，他们是含的被诅咒的子孙。但在《圣经》的一个非常重要的简短故事中，撒冷（可能是耶路撒冷）王和“至高神的祭司”麦基洗德突然带着饼和酒这两件礼物出现，并为亚伯拉罕祝福（创 14）。《诗篇》110:4 和《希伯来书》表明这位祭司兼君王是即将降临的弥赛亚的原型。

在征服迦南时期和士师时期，耶路撒冷仍然是耶布斯人控制的城市，此时它被称为“耶布斯”。不过，大卫征服了这座城市（也被称为锡安），不久之后将神的约柜运到了耶路撒冷（撒下 5-6）。耶路撒冷变成了“圣城”，并且始终是上帝显现和见证上帝存在的城市（赛 52）。所罗门通过建造圣殿来更加明显地彰显出上帝的存在。

大卫和所罗门之后的那个千禧年经常发生以色列叛教和复兴的戏剧性故事。耶路撒冷被洗劫，圣殿被毁，耶路撒冷的居民被掳至巴比伦，后来在上帝的指引下重建了耶路撒冷。随着耶稣基督降临，被钉十字架和复活，以及耶路撒冷的圣殿被毁，耶路撒冷逐渐失去了它的圣城地位。世上的圣殿被拆毁，耶稣的身体取代了它，并成为复原的“神的殿”（约 2:19；彼前 2）。耶稣受难和复活使地上的耶路撒冷不再神圣，却使神的子民成圣。

Yet that is by no means the end of the city. The coming eschatological reality is described in terms of the New Jerusalem (Rev. 21). In this city there is no temple “for its temple is the Lord God the Almighty and the Lamb” (Rev. 21:22). Babylon has been destroyed completely; all things are new and the New Jerusalem is all in all. The old Jerusalem takes its place in history as a witness and pointer to the new.

III. The Two Cities.-Babylon, the city of Cain, has occasionally been so totally in dominion over particular cities that God has intervened in judgment in human history. This was the case with Babel, Sodom, Jericho, Babylon, Nineveh, and Jerusalem, for example. New Jerusalem, the city of God, has never been fully present on earth, and cannot be until Babylon is finally destroyed by God. Nevertheless, there are hints and foreshadowings of that future City of God that comes into our history. By faith we know that God is at work in our history, using the works of man (even rebellious man) toward the final end in ways that we cannot see now with total clarity.

The coming city of God is defined by the presence of God, who is all in all. Thus, in the present context, the role of the “body of Christ” is to exemplify the coming city of God even now. This should be our primary “urban identity,” implying that we reside as pilgrims and aliens in the other cities of the world. Our task is to be the “city set on a hill” and the “light of the world” (Mt. 5:14). The OT saints followed Abraham in living as pilgrims, looking for the “city which has foundations, whose architect and builder is God” (He. 11:10). In Jesus Christ,

然而，这决不意味着这座城市就此覆灭。新耶路撒冷描绘了即将到来的末世论现实（启 21）。新耶路撒冷不再有殿，“因主 神全能者和羔羊为城的殿”（启 21:22）。巴比伦彻底被摧毁；万物被更新，新耶路撒冷就是万有。历史中的旧耶路撒冷见证并预表了新耶路撒冷。

III. 两座城市。该隐之城巴比伦有时完全统治着某些特殊的城市，所以上帝以祂的审判干预人类的历史。巴别、所多玛、耶利哥、巴比伦、尼尼微和耶路撒冷皆发生过类似的事。上帝之城新耶路撒冷尚未完全在地上建立起来，只有当上帝最终摧毁巴比伦，新耶路撒冷才能完全建立。有些暗示和预示表明上帝之城将来会在人类历史中出现。我们靠着信心知晓上帝在我们的历史中工作，祂利用人类的作为（甚至是反叛者的作为），以我们尚无法完全看清的方式，引导我们走向最终的归宿。

充满万有的上帝以祂的显现描绘出即将降临的上帝之城的样子。因此，尽管在目前的环境中，“基督的身体”仍然代表着即将降临的上帝之城。这应该是我们的主要“城市身份”，并表明我们以朝圣者和外人的身份居住在这个世界的其他城市中。我们是“建在山上的城”和“世上的光”（太 5:14）。《旧约》中的圣人仿效亚伯拉罕，像朝圣者一样生活，等候“那座有根基的城，就是神所经营所建造的”（来 11:10）。然而，我们在耶稣基督里“来到锡安山，永生神的城邑，就是天上的耶路撒冷”（来 12:22-23）。

however, we have “come to Mount Zion and to the city of the living God, the heavenly Jerusalem” (He. 12:22f.).

Beyond this primary task of “being present” as the coming city of God in our present lives, we have the task of proclamation of the Gospel to the cities, in the footsteps of Jesus. And we have the task of praying for the city and seeking the welfare of the city wherein we reside as aliens and pilgrims (Jer. 29:7). The city of Cain must see within its borders and in its activities the visible indications of the coming triumph of the New Jerusalem.

Bibliography.—J. Ellul, *The Meaning of the City* (Eng. tr. 1970); J. Comblin, *Théologie de la Ville* (1968); H. Cox, *The Secular City* (1965); *Commonweal*, 94 (1971), 351–57.

D. W. GILL

CITY AUTHORITIES

[Gk. *politárchai*] (Acts 17:6, 8); AV RULERS OF THE CITY; NEB MAGISTRATES. Men before whom Jason and the other Christians were dragged by the mob. The term distinguishes the magistrates of a free Greek city from the ordinary Roman officials. It primarily denotes “rulers of the citizens,” and hence was used only of magistrates of free cities. The term seems to have been confined largely to Macedonia, although there have been found a few inscriptions elsewhere in which it is used.

The use of this term well illustrates the accuracy of the author of Acts, for while *politárchai* is not found in classical authors, this form is attested by a number of Macedonian inscriptions, of which at

我们除了要肩负起在我们现在的生活中为即将降临的上帝之城“作见证”的主要任务之外，还要仿效耶稣在城市中传播福音。虽然我们在那城中是外人和朝圣者，但我们仍要为那城祷告，为那城求平安（耶 29:7）。我们必定可以在该隐之城内、在城市活动中看到新耶路撒冷即将得胜的迹象。

书目——J. Ellul, *The Meaning of the City* (1970 年英译本)；J. Comblin, *Théologie de la Ville* (1968)；H. Cox, *The Secular City* (1965)；*Commonweal*, 94 (1971), 351–357。

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CITY AUTHORITIES 地方官

【希腊语：*politárchai*】（徒 17:5, 8）；《钦定版圣经》译为 RULERS OF THE CITY；《新英文译本》译为 MAGISTRATES，汉译均为“地方官”。耶孙和其他几个弟兄被暴徒拉到地方官那里。这个词区分了希腊自由城市中的地方官与普通的罗马官员。它主要指的是“市民的长官”，因此只用来表示自由城市的地方官。虽然马其顿之外的很多铭文中可以看到这个词，但它似乎主要用来表示马其顿的地方官。

这个词的用法充分体现出《使徒行传》作者用词的准确性，因为虽然古典文学作者不使用 *politárchai* 这个词，但在大量的马其顿铭文中可以看到这个词，其中至少有五篇铭文来自于帖撒罗尼迦。

least five belong to Thessalonica. See MM, p. 525; also J. H. Moulton and G. Milligan, *Expos.*, 7th series, 10 (1910), 567f.

A. W. FORTUNE

CITY, GOLDEN

(Isa. 14:4, AV). See INSOLENCENCE.

CITY OF CHAOS

[Heb. *qiryat-tōhū*] (Isa. 24:10); AV CITY OF CONFUSION. A name applied to Jerusalem.

CITY OF DAVID.

See ZION.

CITY OF DESTRUCTION.

See CITY OF THE SUN.

CITY OF MOAB

[Heb. *ʾir mōʾāb*; Gk. *pólis Mōab* (Nu. 22:36)]; NEB AR OF MOAB. The city to which Balak went to meet Balaam. If Heb. *ʾār* (Nu. 21:28; AV, RSV, NEB, “Ar of Moab”) means “city,” the place was probably AR; but some scholars prefer to read “the region of Moab.” See KIR OF MOAB; KIRHARESETH.

CITY OF PALM TREES

[Heb. *ʾir hattemārīm*; Gk. *pólis phoinikōn*]; NEB VALE OF PALM TREES. A place synonymous with or part of ancient Jericho (Dt. 34:3; Jgs. 1:16; 3:13; 2 Ch. 28:15), located at Tell eṣ-Sultān 15 mi. (24 km.) NE of

见 MM, 525 页; 另见, J. H. Moulton 和 G. Milligan, *Expos.*, 第 7 系列, 10 (1910), 567-568.

词条作者: A. W. FORTUNE

CITY, GOLDEN 强暴的

(《钦定版圣经》, 赛 14:4)。见 INSOLENCENCE (强暴、狂妄)。

CITY OF CHAOS 荒凉的城

【希伯来语: *qiryat-tōhū*] (赛 24:10); 《钦定版圣经》译为 CITY OF CONFUSION (“荒凉的城”)。这个名字指的是耶路撒冷。

CITY OF DAVID. 大卫的城

见 ZION (锡安)。

CITY OF DESTRUCTION. 灭亡城

见 CITY OF THE SUN (灭亡城)。

CITY OF MOAB 摩押京城

【希伯来语: *ʾir mōʾāb*; 希腊语: *pólis Mōab* (民 22:36)]; 《新英文译本》译为 AR OF MOAB (“摩押的亚珥”)。巴勒迎接巴兰的城市。如果希伯来语 *ʾār* (民 21:28, 《钦定版圣经》《修订标准译本》和《新英文译本》译为 “Ar of Moab” [“摩押的亚珥”]) 表示的是“城市”, 那么这个地方可能指的是亚珥(见 AR[亚珥]); 但有些学者倾向于将其理解成“摩押地区”。见 KIR OF MOAB (摩押的吉珥); KIRHARESETH (吉珥哈列设)。

CITY OF PALM TREES 棕树城

【希伯来语: *ʾir hattemārīm*; 希腊语: *pólis phoinikōn*]; 《新英文译本》译为 VALE OF PALM TREES (“棕树城”)。这个地方指的是古耶利哥或古耶利哥的一部分(申 34:3; 士 1:16; 3:13; 代下 28:15), 也就是耶路撒冷东北 15 英

Jerusalem. The area was famous for its groves of palm and balsam trees.

CITY OF SALT

[Heb. *’ir hammelah*; Gk. *hai póleis halōn*]; NEB IR-MELACH. One of six frontier posts mentioned (Josh. 15:62) as located in the Wilderness of Judea. They were situated in the tribal territory of Judah, between Nibshan and En-gedi. The site of the “City of Salt” has yet to be identified with certainty, but it appears to have been S of Middin, Secacah, and Nibshan, and N of En-gedi. On the basis of excavations of Buqei’ah Iron Age II settlements at Khirbet Abū Ṭabaq and Khirbet eṣ-Samrah, it is now possible to identify Nibshan with a site in the Valley of Achor, SW of Jericho, known as Khirbet el-Maqârī.

The suggested identification of the City of Salt with Khirbet Qumrân has been confirmed by the discovery of Iron Age II (900–600 B.C.) buildings beneath the ruined Qumrân community settlement. Large numbers of iron sherds compare favorably with those found at the other Buqei’ah fortresses, to which Wâdī Qumrân may have been connected by an Iron Age II road.

R. K. H.

CITY OF THE SUN

[Heb. *’ir haḥeres*] (some Heb., MSS, Symm., Vulg., RSV, NEB); or **CITY OF DESTRUCTION** [Heb. *’ir haḥeres*; Gk. *Polis-asedek*] (MT, Aq., Th, LXX, AV). A city of Egypt (Isa. 19:18). Jewish quarrels concerning the temple that Onias built in Egypt may have been responsible for the altering of the texts of some of the early

里（24 公里）处的苏丹废丘（Tell eṣ-Sultân）。这个地区因盛产棕榈树和香脂树而闻名。

CITY OF SALT 盐城

【希伯来语：*’ir hammelah*；希腊语：*hai póleis halōn*】；《新英文译本》译为 IR-MELACH（“盐城”）。犹大旷野中的六座边境城市之一（书 15:62）。这六座城市位于犹大支派的领地内，介于匿珊和隐基底之间。“盐城”的准确位置还有待确定，但它似乎位于密丁、西迦迦和匿珊以南、隐基底以北。根据考古学家对阿布阿塔克废墟（Khirbet Abū Ṭabaq）和萨姆拉赫废墟（Khirbet eṣ-Samrah）中铁器时代 II 期布魁亚（Buqei’ah）定居点的发掘，匿珊可能是亚割谷中的一个地方，位于耶利哥西南，现在被称为马卡里废墟（Khirbet el-Maqârī）。

昆兰社区定居点地下挖掘出的铁器时代 II 期（公元前 900 年至公元前 600 年）的建筑物证实了盐城就是昆兰废墟的说法。在该遗址中发现的大量铁片可以与其他布魁亚要塞中发现的铁片相媲美，一条铁器时代 II 期的道路可能连接着布魁亚与昆兰谷。

词条作者：R. K. H.

CITY OF THE SUN 灭亡城

【希伯来语：*’ir haḥeres*】（某些《希伯来圣经》、原稿、《辛马库译本》《武加大译本》《修订标准译本》和《新英文译本》）；或 **CITY OF DESTRUCTION**（“灭亡城”）【希伯来语：*’ir haḥeres*；希腊语：*Polis-asedek*】（《马所拉文本》《亚居拉译本》《狄奥多田译本》《七十士译本》和《钦定版圣经》）。埃及的一

MSS, and it is now hardly possible to determine absolutely which have been altered and which accord with the original.

The context of the reference is an oracle of Isaiah concerning Egypt, occupying all of Isa. 19. In vv. 1–15, the prophet foretells divine punishments on Egypt: civil war, subjection to “a fierce king” (v. 4), and low Niles; and he castigates contemporary Egyptian rulers. Then come five parallel prophecies, each beginning with “In that day,” i.e., the general period of civil confusion, oppression, and natural catastrophe of vv. 1–10, 15 (11–14 referring to the then present time). In the first prophecy God’s hand of judgment and the land of Judah (His instrument?) will terrify Egypt; in the second are foreseen five cities in Egypt that speak the tongue of Canaan and swear to Yahweh, one to be called the City of the Sun (or destruction); in the third is envisaged an altar to Yahweh in Egypt and a pillar to Him at its border, as a sign; thus the Egyptians under disciplinary oppression will find Yahweh as their savior and turn to serve Him; the fourth prophecies that there will be free intercourse between, and common worship by, Egypt and Assyria; fifth, Israel will be “third” with Egypt and Assyria, and all blessed of God.

The full scope of these prophecies is not easily narrowed down; the period covered by “that day” could have begun even during the age of Isaiah’s ministry (*ca.* 750–690 B.C.). Egypt knew internal conflict in the early 25th Dynasty, *ca.* 720–715 B.C., when Piankhi and Shabaka of Ethiopia (Cush) successively overcame

座城市（赛 19:18）。犹太人关于奥尼亚在埃及所建圣殿的争论可能成为某些早期原稿修改这段经文的原因，现在很难明确地说出哪些是修改后的经文，哪些是最初的经文。

参考经文中提到了以赛亚关于埃及的预言，《以赛亚书》19章以整章的内容阐述了这个预言。这位先知在《以赛亚书》19:1-15章中预言了上帝对埃及的惩罚：内战、“强暴王”的辖制（赛 19:4）和尼罗河枯干；他谴责同时期埃及的统治者。然后他说了五个相似的预言，每个预言都以“当那日”开始，大致是《以赛亚书》19:1-10和19:15中所描述的国内混乱、遭受压迫和爆发自然灾害的时期（《以赛亚书》19:11-14提到了埃及当时的情况）。在第一个预言中，上帝的审判和犹大地（可能是祂的工具）必使埃及惊恐；第二个预言中提到，埃及必有五城的人说迦南的方言，并指着耶和華起誓，其中一城必被称为“灭亡城”；第三个预言中提到，埃及地必有为耶和華筑的一座坛，并在埃及的边界上必有为耶和華立的一根柱作为记号；因此，受人欺压的埃及人必会发现耶和華是他们的救主，并会事奉祂；第四个预言中提到，埃及和亚述之间必有自由出入的大道，埃及人要与亚述人一同敬拜耶和華；第五个预言提到，以色列必与埃及、亚述三国一律，使地上的人得福。

很难缩小这些预言涵盖的全部范围；“那日”所囊括的时期可能起始于以赛亚传道时期（约公元前750年至公元前690年）。约从公元前720年至公元前715年，埃及第25王朝初期爆发了内乱，此时古实王皮安基和夏巴卡相继打败了赛伊斯王提夫拿克、巴肯拉奈弗和他们的联军。亚述国王、波斯国王和罗

the Saite princes Tefnakht and Bakenranef and their allies. The oppressors of Egypt could range from Assyrian and Persian emperors to Roman ones, and deliverers from the 26th Dynasty, Alexander, and the Christian era. Jewish proselytism and then the spread of Christianity in Egypt (down to modern missions) could successively contribute to fulfilling vv. 21f. Other verses may yet await fulfillment.

The five cities speaking Hebrew and worshiping Yahweh must refer to five Jewish settlements in Egypt. At various periods quite a number of such settlements are known. Thus, Jeremiah (44:1) mentions Jews at Migdol, Tahpanhes, and Memphis, plus those in Upper Egypt (Pathros). In Upper Egypt, in the Persian period (5th cent. B.C.), a Jewish military colony existed at Elephantine (Aswan), known to us from its Aramaic papyri. According to Josephus (*Ant.* xii.9.7; xiii.3; *BJ* i.9.4; vii.10), at Leontopolis in the Delta among a similar colony the fugitive priest Onias IV established a smaller temple on the Jerusalem model (*ca.* 162 B.C.). And in the Greco-Roman period (*ca.* 300 B.C. onward), there was always an important Jewish community in Alexandria; the Arabic names of various ruins in the Delta (like Tell el-Yehūdiyyeh, “mound of the Jewess”) may reflect the memory of still other settlements in late antiquity. The “altar” of v. 19 was perhaps first fulfilled in the building of the Jewish temple at Elephantine and later by that of Onias IV.

If the reading “city of destruction” be adopted (a purely descriptive epithet and not a proper name), there is no real clue

马皇帝都是欺压埃及的人，埃及人在第 26 王朝时期、亚历山大帝国时期和基督纪元得到了拯救，犹太人改变宗教信仰和后来基督教在埃及的传播（直到现代传教）可能先后应验了《以赛亚书》19:21-22 中的预言。其他经文中描述的预言可能尚未实现。

五座说希伯来语且敬拜耶和华的城市可能指的是埃及的五个犹太人定居点。埃及在各个时期都有大量犹太人定居点。因此，耶利米（耶 44:1）提到了住在密夺、答比匿、挪弗和上埃及（巴忒罗）境内的犹太人。我们从象岛的亚兰语蒲草纸中了解到，在波斯时期（公元前 5 世纪），上埃及的象岛（阿斯旺）出现了一个犹太军事殖民地。根据约瑟夫斯的描述（*Ant.* xii.9.7; xiii.3; *BJ* i.9.4; vii.10），逃亡的祭司奥尼亚四世仿照耶路撒冷的圣殿在尼罗河三角洲利安托波力斯的一个相似的殖民地中建造了一个小型圣殿（约公元前 162 年）。在希腊和罗马时期（约公元前 300 年以后），亚历山大港一直有一个重要的犹太社区；尼罗河三角洲众多废墟的阿拉伯语名字（如 Tell el-Yehūdiyyeh [“耶胡迪耶废墟”]，“犹太女人的高地”）可能反映出在古埃及晚期这里还有其他定居点。《以赛亚书》19:19 中的“坛”可能最初是犹太人在象岛建造圣殿时修筑的，后来奥尼亚四世也筑起了一座坛。

如果将“灭亡城”译为“city of destruction”（仅仅是一个描述性词语，而不是一个专有名词），却没有任何真

to the identification of the city concerned, unless *heres*, “destruction,” be considered as a veiled pun on *heres*, “sun.” In this case, or if the reading “city of the sun” be adopted, then there might be an allusion to an Egyptian name. Egyptian sources suggest two possibilities. The “city of the sun” par excellence was Heliopolis (Egyp. *’Iwnw*, Heb. *’Ōn*), near which was a Jewish community in the 1st cent. A.D. (Bell, p.35). Otherwise there was the settlement at Tell el-Yehudiyeh about 10 mi. (16 km.) N of Heliopolis. A Greco-Roman Jewish cemetery was found here, and the Leontopolis of Onias IV’s temple was probably somewhere here (not at the Leontopolis of Tell Mokdam). However, the name of Tell el-Yehūdīyeh in Pharaonic times was not Per-Re or Pi-Re as often stated (e.g., by Naville and Montet), “house of the sun-god,” but rather Nayu-Ta-Hat-Ramses (“dependency of the mansion [funerary temple] of Ramses [III]”) in the domain (Egyp. *per*, lit. “house”) of Re on the north of Heliopolis, later abbreviated to Natho. The allusion to “sun” is still applicable, but less direct. The whole question is still best left open.

See also ON.

Bibliography.—In general, see standard comms. on Isaiah *in loc.* On Jewish settlements in Egypt, see H. I. Bell, *Cults and Creeds in Graeco-Roman Egypt* (1953), pp. 25–49; E. G. Kraeling, *Brooklyn Museum Aramaic Papyri* (1953), Introduction. On Leontopolis, see A. H. Gardiner, *Papyrus Wilbour: II. comm.* (1948), pp. 136f.; and his *Ancient Egyptian Onomastica* (1947), II, 146*–48*; also P. Montet, *Géographie de l’Égypte ancienne*, I (1957), 168f. On Tell el-Yehūdīyeh and Onias, E.

实的线索可以证明这座城市的位置，除非将 *heres*（意为“毁灭”）理解成一个含蓄的双关语，它还可以译为“sun”（“太阳”）。如果是这样，或者说如果用“city of the sun”表示“灭亡城”，那么“city of the sun”可能暗指了一个埃及地名。埃及文献提供了两种解释。“city of the sun”可能指的是黑利奥波勒斯（埃及语：*’Iwnw*，希伯来语：*’Ōn*），黑利奥波勒斯附近就是一个公元1世纪的犹太社区（Bell, 35页）。“city of the sun”还有可能指的是黑利奥波勒斯以北约10英里（16公里）处的耶胡迪耶废丘（Tell el-Yehudiyeh）中有一个定居点。在这里发现了一个希腊罗马时期的犹太人墓地，奥尼亚四世建造圣殿的地方利安托波力斯可能就在这个定居点附近（而不在莫克达姆废丘的利安托波力斯）。然而，法老时代的耶胡迪耶废丘不是人们通常所说的帕拉（Per-Re）或皮拉（Pi-Re）（意为“太阳神的家”，纳维尔[Naville]和蒙泰[Montet]就持有这种观点），而是黑利奥波勒斯以北拉（Re）领地（埃及语：*per*，字面意思“家”）中的努亚塔哈特拉美西斯（Nayu-Ta-Hat-Ramses）（意为“拉美西斯[三世]宫殿[葬庙]的附属地”），后来简称为奈苏（Natho）。这个词仍然可以用来暗指“太阳”，但不那么直接。整个问题仍然悬而未决。

另见 ON（安城）。

书目——综述，见《以赛亚书》标准注释，见这一章。关于埃及的犹太人定居点，见 H. I. Bell, *Cults and Creeds in Graeco-Roman Egypt* (1953), 25–49 页；E. G. Kraeling, *Brooklyn Museum Aramaic Papyri* (1953), Introduction. On Leontopolis, 见 A. H. Gardiner, *Papyrus Wilbour: II. comm.* (1948), 136–137 页；和他的 *Ancient Egyptian Onomastica* (1947), II, 146*–148*；另见 P. Montet, *Géographie de l’Égypte ancienne*, I (1957), 168–169. 关于耶胡迪耶废丘（Tell el-Yehūdīyeh）和奥尼亚，见 E.

Naville, *Mound of the Jew and the City of Onias* (1890), pp. 11–21; W. M. F. Petrie, *Hyksos and Israelite Cities* (1906), pp. 2, 19–27; and critique by T. E. Peet, *Egypt and the OT* (1922), pp. 209–227.

K. A. KITCHEN

CITY OF WATERS

[Heb. *'îr hammayim*] (2 S. 12:27); NEB “pool.” See RABBAH.

CITY, ROYAL

[Heb. *'îr hammelûkâ*] (2 S. 12:26); NEB “King’s Pool.” See RABBAH.

CLAMPS.

See BINDERS.

CLAN

[Heb. *'allûp*] (Gen. 36:30; Zec. 9:7; 12:5f.); AV DUKE, GOVERNOR; [*'elep*] (Nu. 1:16; Josh. 22:14; Jgs. 6:15; Isa. 60:22; Mic. 5:2); AV THOUSAND, FAMILY; NEB also TEN THOUSAND; [*p^laggâ*] (Jgs. 5:15f.); AV DIVISION; NEB FACTION; [*mišpāhâ*] (Jgs. 9:1); AV FAMILY; [*hûs*-‘outside’] (“outside his clan,” Jgs. 12:9); AV “abroad”; NEB “away.” A tribal unit of a nomadic or semi-nomadic society more extensive than the family. The boundaries of the group referred to are not always clearly distinct in Hebrew. The clans of Israel were united generally by a blood relationship, although other factors tending to cause union in some cases might have been: families sharing the same geographical region, the assimilation of the weaker families by the stronger, and the cooperation of several weaker families to form a strong front.

Naville, *Mound of the Jew and the City of Onias* (1890), 11–21 页; W. M. F. Petrie, *Hyksos and Israelite Cities* (1906), 2 页, 19–27 页; 评论见, T. E. Peet, *Egypt and the OT* (1922), 209–227 页。

词条作者: K. A. KITCHEN

CITY OF WATERS 水城

【希伯来语: *'îr hammayim*】(撒下 12:27);《新英文译本》译为“pool”(“水池”)。见 RABBAH (拉巴)。

CITY, ROYAL 王城

【希伯来语: *'îr hammelûkâ*】(撒下 12:26);《新英文译本》译为“King’s Pool”(“王城”)。见 RABBAH (拉巴)。

CLAMPS. 架木

见 BINDERS (架木)。

CLAN 族长、宗族、支派、家族、溪水

【希伯来语: *'allûp*】(创 36:30; 亚 9:7; 12:5-6);《钦定版圣经》译为 DUKE 和 GOVERNOR, 汉译均为“族长”;【*'elep*】(民 1:16; 书 22:14; 士 6:15; 赛 60:22; 弥 5:2);《钦定版圣经》译为 THOUSAND (“家族”)和 FAMILY (“支派”);《新英文译本》还译为 TEN THOUSAND (“加赠千倍”);【*p^laggâ*】(士 5:15-16);《钦定版圣经》译为 DIVISION;《新英文译本》译为 FACTION, 汉译均为“溪水”;【*mišpāhâ*】(士 9:1);《钦定版圣经》译为 FAMILY (“家族”);【*hûs*——“外面”】(“外乡”, 士 12:9);《钦定版圣经》译为“abroad”;《新英文译本》译为“away”, 汉译均为“外乡”。宗族是游牧民族或半游牧民族的种族单位, 所指范围比家族要广。希伯来人各宗族的边界并不总是明确的。以色列宗族通常以血缘关系团结在一起, 在某些情况下, 以色列宗族形成的其他因素还包括: 生活在相同地理位置的家族、强大家族对弱小家族的同

Each clan was governed by the heads of the families, i.e., the “elders.” In the event of war each clan theoretically provided a thousand (Heb. *'elep*) soldiers, commanded by a leader. Several of these clans formed a tribe, and twelve tribes formed the federation of Israel.

G. WYPER

CLAP

[Heb. *tāqa'*, *māhā'*, *sāpaq*, *nākā*]; AV also SMITE; NEB also “snap (fingers),” BEAT. The term “clap” is used to express various emotions, e.g., of joy, “They clapped their hands [*nākā*], and said, ‘Long live the king’” (2 K. 11:12), “Clap your hands [*tāqa'*], all peoples” (Ps. 47:1 [MT 2]); or exultation (*sāpaq*, Lam. 2:15; *māhā'*, Ezk. 25:6; *tāqa'*, Nah. 3:19); or repudiation (*šāpaq*, Job 27:23; *sāpaq*, 34:37).

The term is also used figuratively to denote nature’s “sympathy” with God’s people. “Let the floods clap [*māhā'*] their hands” (Ps. 98:8); “All the trees of the field shall clap their hands” (Isa. 55:12).

CLAROMONTANUS.

See TEXTS AND MSS OF THE NT.

CLASPS

[Heb. *qeres*]; AV TACHES; NEB FASTENERS. The word occurs eight times in Ex. 26 and 36, which record the specifications for the erection of the TABERNACLE and their subsequent carrying out. Fifty clasps or taches of gold were ordered to be used in connecting the two sets of inner tapestry curtains (ten in number) of the tabernacle (Ex. 26:6), and fifty clasps of bronze

化和几个弱小家族为形成坚固的防线而进行的联合。每个宗族都由家族首领进行管理，如“长老”。在战争期间，理论上每个宗族都要提供一千（希伯来语：*'elep*）兵丁，这些兵丁由一位首领指挥着。几个宗族构成了一个支派，十二个支派形成了以色列民族。

词条作者：G. WYPER

CLAP 拍掌

【希伯来语：*tāqa'*, *māhā'*, *sāpaq*, *nākā*】；《钦定版圣经》还译为 SMITE（“击打”）；《新英文译本》还译为“snap (fingers)”（“拍掌”）和 BEAT（“击打”）。“clap”这个词可以表达各种情感，如喜悦，“众人就拍掌[*nākā*]说，‘愿王万岁’”（王下 11:12），“万民哪，你们都要拍掌”（诗 47:1，[《马所拉文本》2]）；欢喜（*sāpaq*，哀 2:15；*māhā'*，结 25:6；*tāqa'*，鸿 3:19）；轻慢（*šāpaq*，伯 27:23；*sāpaq*，伯 34:37）。

这个词还可以用来比喻自然对神的子民的“怜悯”。“愿大水拍[*māhā'*]手”（诗 98:8）；“田野的树木也都拍掌”（赛 55:12）。

CLAROMONTANUS. 《克勒芒特抄本》

见 TEXTS AND MSS OF THE NT（《新约》译本抄本）。

CLASPS 钩子

【希伯来语：*qeres*】；《钦定版圣经》译为 TACHES；《新英文译本》译为 FASTENERS，汉译均为“钩子”。这个词在《出埃及记》26 和 36 中共出现了 8 次，这两章经文记载了会幕（TABERNACLE[会幕、帐幕]）建造和完成的过程。要用五十个金钩子连接会幕的两幅幔子（共十幅）（出 26:6），同样，要用五十个铜钩将两幅公羊皮做的罩棚（共十一幅）连在一起形成外罩（出

were similarly to be used in joining the two sets of goats-hair curtains (eleven in number) which formed the outer covering (26:11). As to the nature of the clasp itself, it seems to have belonged to a double set of loops, opposite to each other, to one of which in each set (required to be of blue cord) a gold or bronze button or pin was attached which, being inserted into the loop opposite, kept the curtain in position (26:4-6). The veil separating the most holy place from the rest of the tabernacle was also suspended from clasps (Ex. 26:33).

W. S. CALDECOTT

CLAUDA

klô'də (Acts 27:16, AV). See CAUDA.

CLAUDIA

klô'dē-ə [Gk. *Klaudia*]. A member of the Christian congregation at Rome, who with other members of that church sent her greetings through Paul to Timothy (2 Tim. 4:21). More than this concerning her cannot be said with certainty. The Apos. Const. (vii.21) name her as the mother of Linus, mentioned subsequently by Irenaeus and Eusebius as bishop of Rome.

An ingenious theory has been proposed, upon the basis of the mention of Claudia and Pudens as husband and wife in an epigram of Martial, that they are identical with the persons of the same name here mentioned. A passage in the *Agricola* of Tacitus and an inscription found in Chichester, England, have been used in favor of the further statement that this Claudia was a daughter of a British king, Cogidubnus. (See argument in the

26:11)。至于钩子的基本特征，它似乎系在两个彼此相对的钮扣上，每幅幔子的钮扣（必须是蓝色的）上都系着一个金钩或铜钩，钩子两两相对的插入钮扣中，将幔子连接起来（出 26:4-6）。也要用钩子将幔子吊起来，从而将圣所与至圣所隔开（出 26:33）。

词条作者：W. S. CALDECOTT

CLAUDA 高大

音译：klô'də（《钦定版圣经》，徒 27:16）。见 CAUDA（高大）。

CLAUDIA 革老底亚

音译：klô'dē-ə【希腊语：*Klaudia*】。罗马的一个基督徒，她和罗马教会的其他基督徒通过保罗向提摩太问安（提后 4:21）。尚无法肯定关于革老底亚的其他信息。《使徒宪章》（vii.21）中认为她是利奴的母亲，后来爱任纽和优西比乌认为她是是罗马的主教。

马提尔（Martial）在该谐短诗中提到布田和革老底亚是夫妻，有学者基于此提出了一个独创理论，认为他们就是《圣经》中的布田和革老底亚。塔西佗《阿格里可拉传》的一个段落和英格兰奇切斯特发现的铭文进一步证明了这个革老底亚是英国国王高治特罗的女儿。（见 Alf, 《提摩太后书》序言中的论点。）这是极少资料可以形成合理理论的一个例子。如果这个理论是正确的，那么他们的两个朋友使徒保罗和不守

Prolegomena to 2 Timothy in Alf.) It is an example of how a very few data may be used to construct a plausible theory. If it be true, the contrast between their two friends, the apostle Paul on the one hand and the licentious poet Martial on the other, is certainly unusual. If in 2 Tim. 4:21 Pudens and Claudia are husband and wife, it is difficult to explain how Linus is named between them.

H. E. JACOBS

CLAUDIUS

klô'dē-əs [Gk. *Klaudios*]. The fourth Roman emperor. He reigned for over thirteen years (A.D. 41–54), having succeeded Gaius Caesar (Caligula).

Caligula had seriously altered the conciliatory policy of his predecessors regarding the Jews and, considering himself a real and corporeal god, had deeply offended the Jews by ordering a statue of himself to be placed in the temple of Jerusalem, as Antiochus Epiphanes had done with the statue of Zeus in the days of the Maccabees (2 Macc. 6:2). Claudius reverted to the policy of Augustus and Tiberius and marked the opening year of his reign by issuing edicts in favor of the Jews (Josephus *Ant.* xix.5), who were permitted in all parts of the empire to observe their laws and customs in a free and peaceable manner. Special consideration was given to the Jews of Alexandria, who were to enjoy without molestation all their ancient rights and privileges. The Jews of Rome, however, who had become very numerous, were not allowed to assemble there (Dio Cassius *Hist.* lx.6.6), an enactment in full correspondence with the general policy of

常规诗人马提尔之间的对比一定是不同寻常的。如果《提摩太后书》4:21中的布田和革老底亚是夫妻关系，那么很难解释为何在他们中间提到了利奴。

词条作者：H. E. JACOBS

CLAUDIUS 革老丢

音译：klô'dē-əs 【希腊语：*Klaudios*】。罗马的第四位皇帝。他接替该尤·凯撒（卡利古拉），统治罗马超过十三年（公元41年至公元54年）。

卡利古拉完全改变了前任皇帝对犹太人的安抚政策，并称自己是一个有形的真神，正如马加比时期的安提阿哥·伊皮法纽将宙斯的雕像放在圣殿中（马二6:2），卡利古拉也要求把他自己的雕像放在耶路撒冷圣殿中，这深深地冒犯了犹太人。革老丢恢复了奥古斯都和提庇留的政策，在他执政第一年就颁布了有利于犹太人的诏书（Josephus *Ant.* xix.5），罗马帝国全境的犹太人可以自由和平地遵守他们自己的律法和风俗。亚历山大港的犹太人被给予了特殊的关照，他们可以完全自由地享有他们古时的所有权利和特权。然而，革老丢下诏禁止众多居住在罗马的犹太人在罗马聚会（Dio Cassius *Hist.* lx.6.6），这份诏书完全符合奥古斯都针对西方犹太人的总政策。

Augustus regarding Judaism in the West.



Tiberius Claudius Nero Germanicus, Roman emperor who, despite acts favorable to Jews in his early reign, later forbade their assembly in Rome (Trustees of the British Museum)

The edicts mentioned were largely due to the intimacy of Claudius with Herod Agrippa, grandson of Herod the Great, who had been living in Rome and had been in some measure instrumental in securing the succession for Claudius. As a reward for this service, the Holy Land had a king once more. Judea was added to the tetrarchies of Philip and Antipas; and Herod Agrippa I was made ruler over the wide territory which had been governed by his grandfather.

Whatever concessions to the Jews Claudius may have been induced out of friendship for Herod Agrippa to make at the beginning of his reign, Suetonius records Claudius' expulsion of Jews instigated by "Chrestus" who were continually causing an uproar (*Claudius* 25), an event assigned by some to A.D. 50, though others suppose it to have taken place somewhat later. Among the Jews thus banished from Rome were Aquila and Priscilla, with whom Paul became

上图描绘的是罗马皇帝提庇留·革老丢 (Tiberius Claudius Nero Germanicus), 虽然他在执政初期对犹太人友好, 但他后来禁止犹太人在罗马聚会。(大英博物馆理事会)

革老丢之所以颁布这些法令, 主要是因为他与希律王的孙子希律亚基帕关系密切, 亚基帕一直住在罗马, 并在一定程度上辅助了革老丢登基称帝。革老丢为了表示感谢, 再次让亚基帕作圣地的王。犹太成为腓力和安提帕共治的地区; 希律亚基帕一世被封为他祖父之前统治的广大地区的统治者。

无论革老丢对犹太人做出怎样的让步, 他可能在执政初期因受他人挑唆与亚基帕断交, 苏埃托尼乌斯记载道, 革老丢将受“克斯多”(Chrestus)挑唆而经常滋事的犹太人赶出了罗马 (*Claudius* 25), 有些人认为这件事发生在公元 50 年, 而其他人认为这件事发生在稍后时期。被驱逐出罗马的犹太人包括亚居拉和百基拉, 保罗在哥林多联系到他们 (徒 18:2)。革老丢年间还爆发了亚迦布曾预言过的饥荒 (徒 11:28)。

associated at Corinth (Acts 18:2). With the reign of Claudius is also associated the famine foretold by Agabus (Acts 11:28).

Classical writers report that the reign of Claudius was, from bad harvest or other causes, a period of general distress and scarcity over the whole world (Dio Cassius lx.11; Suetonius *Claudius* 18; Tacitus *Ann.* xi.4; xiii.43).

J. HUTCHISON

CLAUDIUS LYSIAS

klô-dē-əs lis'ē-es [Gk. *Klaudios Lysias*]. A tribune who intervened when the Jews sought to do violence to Paul at Jerusalem (Acts 21:31; 24:22).

Lysias, who was probably a Greek by birth (cf. 21:37), and who had probably assumed the Roman forename Claudius (23:26) when he purchased citizenship (22:28), was a military tribune or chiliarch (i.e., leader of 1000 men) in command of the garrison stationed in the castle overlooking the temple at Jerusalem. Upon learning of the riot instigated by the Asiatic Jews, he hastened down with his soldiers, and succeeded in rescuing Paul from the hands of the mob. As Paul was the apparent malefactor, Lysias bound him with two chains, and demanded to know who he was and what was the cause of the disturbance. Failing amid the general tumult to get any satisfactory reply, he conducted Paul to the castle, and there questioned him as to whether he was the "Egyptian," an impostor that had lately been defeated by Felix (Josephus *BJ* ii.13.5; *Ant.* xx.8.6). Upon receiving the answer of Paul that he was a "Jew of

古典文学作家提到，因为歉收或其他原因，革老丢执政时期是整个世界普遍贫穷和匮乏的时期（Dio Cassius lx.11; Suetonius *Claudius* 18; Tacitus *Ann.* xi.4; xiii.43）。

词条作者：J. HUTCHISON

CLAUDIUS LYSIAS 革老丢吕西亚

音译：klô-dē-əs lis'ē-es 【希腊语：*Klaudios Lysias*】。在耶路撒冷阻止犹太人虐待保罗的护民官（徒 21:31; 24:22）。

吕西亚可能出生在希腊（参：徒 21:37），买了罗马的民籍（徒 22:28），因此取了一个罗马人的名字——革老丢（徒 23:26），他是护民军官或千夫长（也就是一千人的首领），他指挥的卫戍部队驻守在能够俯瞰耶路撒冷圣殿的城堡中。吕西亚一听说亚细亚的犹太人煽动了暴乱，就立刻带着兵丁跑下去，并成功地将保罗从暴徒的手中解救出来。由于吕西亚看保罗明显是动乱分子，所以用两条铁链锁住了保罗，问他是什么人，为什么煽动暴乱。吕西亚因为众人嚷乱，得不着实情，就吩咐人将保罗带进营楼，并问他是否是那个作乱的“埃及人”，也就是后来被腓力斯打败的那个骗子（Josephus *BJ* ii.13.5; *Ant.* xx.8.6）。当他得知保罗是“大数的犹太人”，就允许保罗在营楼与圣殿之间的台阶上对百姓讲话。由于保罗的话未能安抚众人，所以吕西亚就用鞭子拷问保罗；当吕西亚得知保罗是罗马人，就停止了拷问，并解开了保罗的铁链。吕西亚后来召开的犹太公堂会议也在嚷乱中结束，他大费周折地救出了保罗，并

Tarsus,” he gave him permission to address the people from the stairs which connected the castle and the temple. As the speech of Paul had no pacifying effect, Lysias intended to examine him by scourging; but on learning that his prisoner was a Roman citizen, he desisted from the attempt and released him from his bonds. The meeting of the Sanhedrin which Lysias then summoned also ended in an uproar, and having rescued Paul with difficulty he conducted him back to the castle.

将保罗押解至营楼。

The news of the plot against the life of one whom he knew to be a Roman citizen decided for Lysias that he could not hope to cope alone with so grave a situation. He therefore dispatched Paul under the protection of a bodyguard to Felix at Caesarea, along with a letter explaining the circumstances (23:26–30; the genuineness of this letter has been questioned by some, but without sufficient reason). In this letter he took care to safeguard his own conduct, and to shield his hastiness in binding Paul. There is evidence (cf. Acts 24:22) that Lysias was also summoned to Caesarea at a later date to give his testimony, but no mention is made of his arrival there. It is probable, however, that he was among the chief captains who attended the trial of Paul before King Agrippa and Festus (cf. 25:22).

迫害这位罗马人的消息使吕西亚意识到他不能指望着独自面对如此严峻的形势。因此，吕西亚吩咐兵丁将保罗解往凯撒利亚腓力斯的面前，并去信说明了情况（徒 23:26-30；有些人质疑这封信的真实性，却无法给出质疑的充分理由）。他在信中小心地为自己的行为辩护，并为他轻率捆绑保罗的罪责开脱。有证据表明吕西亚后来也被召唤到凯撒利亚作证人（参：徒 24:22），但经文中并没有提到吕西亚来到凯撒利亚。然而，吕西亚可能是在亚基帕王和非斯都面前审判保罗的千夫长之一（参：徒 25:22）。

See also TERTULLUS.

另见 TERTULLUS（帖土罗）。

C. M. KERR

词条作者：C. M. KERR

CLAWS

[Aram. *ṭpar*]. The term occurs only in Dnl. 7:19, there being no equivalent in the text of Dnl. 4:33. The Hebrew term

CLAWS 爪子

【亚兰语：*ṭpar*】。只有《但以理书》7:19 中使用了这个词，《但以理书》4:33 中没有同义词。《钦定版圣经》将希伯

parsâ is rendered “claw” by the AV but “hoof” by the RSV (Dt. 14:6; Zech. 11:16).

CLAY.

True clay, which is a highly aluminous soil often mixed with impurities, is found in various locations in the Near East. The Hebrews distinguished between wet and dry clay in a manner not found in the English versions. For dry clay, which had no specific Hebrew equivalent, the OT used *’āpār*, or “dust,” in Job 10:9; *’āḏāmā*, “ground,” in Gen. 2:19; and *’ereṣ*, “ground,” in Ps. 12:6 (AV “earth”; NEB “gold”). The name for unworked wet clay was *ṭṭ* (Isa. 41:25; Nah. 3:14), whereas the common designation for any kind of worked clay was *ḥōmer* (Job 33:6; Isa. 29:16; 41:25; etc.).



Unbaked brick made of Nile mud and chopped straw stamped with the name and title of Ramses II (ca. 1330 B.C.) (Trustees of the British Museum)

The image in Daniel’s vision (2:33ff.) was made partly of clay (Aram. *ḥ^asap*, a term occurring only in that book). The inferior grade of worked clay was usually made into bricks (cf. Ex. 1:14), to which amounts of chopped vegetable matter were frequently added during the mixing process. Modern experiments in colloid chemistry have shown that the organic compounds produced when the vegetable matter decayed increased the strength and plasticity of the clay threefold. Finer quality worked clay was made into a

来语 *parsâ* 译为 “claw” (“爪子”), 而《修订标准译本》译为 “hoof” (“蹄子”, 申 14:6; 亚 11:16)。

CLAY. 泥土

真正的泥土是含有大量铝且通常混有很多杂质的土壤, 这种泥土在近东地区很常见。希伯来人以不同的方式来区分湿土和干土, 但英语译本中看不出两者的区别。希伯来语中没有表示干土的具体词语, 《旧约》的《约伯记》10:9 中使用了 *’āpār* 或 “dust” (“尘土”); 《创世记》2:19 中使用了 *’āḏāmā*, “ground” (“土”); 而《诗篇》12:6 使用了 *’ereṣ*, “ground” (“泥”) (《钦定版圣经》译为 “earth” [“土、尘土”]; 《新英文译本》译为 “gold” [“金”])。未烧制的湿土用 *ṭṭ* 来表示 (赛 41:25; 鸿 3:14), 而烧制完的泥土通常用 *ḥōmer* 来表示 (伯 33:6; 赛 29:16; 41:25 等)。

上图是用尼罗河的泥和碎秸制成的、未经烧制的砖, 砖上印有拉美西斯二世的名字和头衔 (约公元前 1330 年)。(大英博物馆理事会)

《但以理书》(2:33 起) 中提到, 王梦中的意象有一些是由泥 (亚兰语: *ḥ^asap*, 这个词只在《但以理书》中出现过) 构成的。次等的泥土通常用来制砖 (参: 出 1:14), 在制砖过程中往往会加入大量剁碎的植物秸秆。胶体化学的现代实验表明, 植物秸秆腐烂后产生的有机混合物将泥土的硬度和可塑性提高了三倍。细泥经过烧制可以制成各种陶瓷制品。《新约》中 *pēlós* 一词指的是制作陶器的泥土 (罗 9:21) 或指《约翰福音》9:6, 11, 14-15 中提到的含泥混合物。

wide variety of ceramic articles. The NT *pēlós* signified either the clay used by the potter (Rom. 9:21) or the muddy mixture of Jn. 9:6, 11, 14f.

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CLEAN AND UNCLEAN

Seeking to prevent famine and disease, Israel's neighbors focused the full power of their cults on securing fertility. These communities also desired to insure themselves against angering the gods and thus being destroyed. Consequently, rigorous standards of correct procedure for conducting the worship of the deity were established, some of which related to ritual purity. Their content reflected each community's comprehension of the deity. In other words, there was continuity between a community, its theology, and its pattern of cultic worship. The general idea of clean and unclean is in no way unique to Israel, nor are particular expressions of it, but Israel's overall system is unique because it is built on her view of Yahweh.

- I. Language
 - A. OT
 - B. LXX and NT
- II. Laws of Uncleanness
 - A. Food
 - B. Bodily Emissions
 - C. Various Kinds of Leprosy
 - D. Death
 - E. Places
 - F. Miscellaneous
- III. Purification
- IV. Theology Behind Ritual Purity
 - A. Relationship of Sin and Holiness to Ritual Purity
 - B. Possible Reasons Behind

CLEAN AND UNCLEAN 洁净与不洁净

为了避免饥荒和感染疾病,以色列的邻邦最为关注的是,他们崇拜的对象可以赐给他们丰足充实。这些百姓也不希望他们惹怒神明,进而被神明毁灭。因此,他们制定了正确敬拜神明的严格标准,其中一些标准与敬拜仪式上的洁净有关。他们敬拜神明的标准体现出每个部落团体对神明的理解。换句话说,一个部落团体、它的神学和宗教敬拜模式之间存在着延续性。洁净与不洁净的普通概念绝不是以色列独有的,关于这个普通概念的特殊表达也不是以色列独有的,但以色列的整个系统是独特的,因为它建立在以色列的耶和华观念之上。

- I. 表示洁净与不洁净的语言
 - A. 《旧约》中的洁净与不洁净
 - B. 《七十士译本》和《新约》中的洁净与不洁净
- II. 不洁净的律法
 - A. 洁净与不洁净的食物
 - B. 身体排泄物
 - C. 各种麻风病
 - D. 死亡
 - E. 洁净与不洁净的地方
 - F. 洁净的多种用法
- III. 洁净
- IV. 仪式洁净中的神学
 - A. 罪和圣洁与仪式洁净的关系
 - B. 仪式洁净的特殊律法存在的可

Specific Classes of Laws Regarding Ritual Purity	能原因
1. Sexual Regulations	1. 关于性的条规
2. Death	2. 死亡
3. Food	3. 食物
4. Hygiene	4. 卫生
C. Cleanness and Morality	C. 洁净和道德
D. Cleanness as Applied to the New Age	D. 新时代的洁净
V. NT Understanding of Clean and Unclean	V. 《新约》对洁净与不洁净的理解
A. Unclean	A. 《新约》对不洁净的理解
B. Clean	B. 《新约》对不洁净的理解

I. Language.-A. OT. (1) The terms for “be clean” or “become clean” are Heb. *ṭāhēr*, *zākā*, *zākak* (Job 15:15); the AV also has “be pure”; NEB “be innocent.”

(2) The terms for “cleansing” include the piel of *ṭāhēr*, piel of *ḥāṭā*’ (Zec. 13:1), hiphil of *bārar* (Jer. 4:11), hiphil of *zākak* (Job 9:30), hiphil of *dû(a)ḥ* (Isa. 4:4), *māraq* (Prov. 20:30), pual of *rāḥaṣ* (Prov. 30:12), *meš’î* (Ezk. 16:4), hiphil of *lāḇēn* (Dnl. 11:35); the AV also has “purge,” “purify (oneself),” “supple” (Ezk. 16:4), “make white” (Dnl. 11:35), etc.; NEB also “purify,” “rubbing” (Ezk. 16:4), etc. For the piel of *zākā* (“make” or “keep clean”) the NEB also renders “steer an honest (course)” (Ps. 119:9) and “have a clear (conscience)” (Prov. 20:9). For *lāqah*, “cleaning (wheat)” (2 S. 4:6), the AV renders (lit.) “would have fetched”; NEB “sifting.” Whereas the AV renders “cleansing” for the piel of *nāqā*, the RSV emends to “avenge” and “clear the guilty.”

I. 表示洁净和不洁净的语言。 A. 《旧约》中关于洁净与不洁净的语言。(1) 《旧约》中表示“be clean”或“become clean”(“洁净”)的希伯来语 *ṭāhēr*、*zākā* 和 *zākak* (伯 15:15);《钦定标准译本》还译为“be pure”;《新英文译本》译为“be innocent”, 汉译均为“洁净”。

(2) 表示“cleansing”(“洁净”)的词语有 *ṭāhēr* 的加强主动干、*ḥāṭā*’的加强主动干(亚 13:1), *bārar* 的使役主动干(耶 4:11)、*zākak* 的使役主动干(伯 9:30)、*dû(a)ḥ* 的使役主动干(赛 4:4)、*māraq* (箴 20:30)、*rāḥaṣ* 的复数(箴 30:12)、*meš’î*(结 16:4)、*lāḇēn* 的使役主动干(但 11:35);《钦定版圣经》还译为“purge”(“洁净”)、“purify(oneself)”(“洁净[自己]”)、“supple”(“使……洁净”) (结 16:4)、“make white”(“洁白”)(但 11:35)等;《新英文译本》还译为“purify”(“洁净”)、“rubbing”(“使……洁净”) (结 16:4)等;《新英文译本》还将 *zākā* (“使……洁净”)的加强主动干译为“steer an honest (course)”(“洁净他的行为”)(诗 119:9)和“have a clear (conscience)”(“洁净我的心”)(箴 20:9)。《钦定版圣经》(按照字面意思)将 *lāqah* (“取[麦子]”) (撒下 4:6) 译为“would have fetched”(“取”);《新英文译本》译为“sifting”(“筛”)。《钦定版

圣经》将 *nāqā* 的加强主动干译为“cleanse”（“洁净”），《修订标准译本》改译为“avenge”（“报仇”）和“clear the guilty”（“赦免罪孽”）。

(3) The terms for “cleanness” are *niqqāyôn* (Am. 4:6) and *bōr*; those for “cleansing” are *toh^orā* and the piel infinitive of *hātā*’ (Lev. 14:49); the AV also has “pureness,” etc.; NEB also “kept teeth idle” (Am. 4:6), “get rid of impurity” (Lev. 14:49), etc.

(3) 表示“cleanness”（“洁净”）的词语是 *niqqāyôn*（摩 4:6）和 *bōr*；表示“cleansing”（“洁净”）的词是 *toh^orā* 和 *hātā*’加强式不定词（利 14:49）；《钦定版圣经》还译为“pureness”（“清洁”）等；《新英文译本》还译为“kept teeth idle”（“使牙齿洁净”）（摩 4:6）、“get rid of impurity”（“洁净”）（利 14:49）等。

(4) The terms for “clean” are *tāhōr*, *nāqī* (Ps. 24:4), *bar* (Job 11:4), *zak* (Job 33:9); the AV also has “pure,” “fair” (Zec. 3:5); NEB also “spotless,” “innocent” (Job 33:9). The RSV also uses “clean” in the sense of “completely” in Ezk. 37:11 (“clean cut off,” Heb. *gāzar*). The AV does this extensively, particularly in rendering the infinitive absolute preceding the verb (Isa. 24:19; Joel 1:7; Zec. 11:17; cf. also Lev. 23:22; Josh. 3:17; 4:1, 11; Ps. 77:8 [MT 9]).

(4) 表示“clean”（“洁净”）的词有 *tāhōr*、*nāqī*（诗 24:4）、*bar*（伯 11:4）和 *zak*（伯 33:9）；《钦定版圣经》还译为“pure”（“纯全、清洁”）和“fair”（“洁净的”）（亚 3:5）；《新英文译本》还译为“spotless”（“无瑕疵无玷污的”）和“innocent”（“无辜的”）（伯 33:9）。《修订标准译本》在《以西结书》37:11 中用“clean cut off”来表示“灭绝净尽”的含义，希伯来语：*gāzar*）。《钦定版圣经》经常使用“clean”这个词，尤其是用这个词翻译动词前的不定式独立动词（赛 24:19；珥 1:7；亚 11:17；另参：利 23:22；书 3:17；4:1, 11；诗 77:8[《马所拉文本》9]）。

(5) The terms for “be unclean” or “become unclean” are *tāmē*’, the pual of *gā’al* (Ezr. 2:62 par. Neh. 7:64), piel of *tāmē*’ (“pronounce” or “hold unclean”), hiphil of *tāmē*’ (“make [oneself] unclean”); the AV also renders “pollute,” “be polluted”; NEB also “defile (oneself).”

(5) 表示“be unclean”或“become unclean”（“不洁净的”）的词有 *tāmē*’、*gā’al* 的复数（拉 2:62，平行经文尼 7:64）、*tāmē*’的加强主动干（“定为不洁净的”或“分为不洁净”）、*tāmē*’的使役主动干（“使[自己]不洁净”）；钦定版圣经还译为“pollute”（“玷污”）和“be polluted”（“被玷污”）；《新英文译本》还译为“defile (oneself)”（“使[自己]不洁净”）。

(6) The terms for “uncleanness” are *tum’ā* and *niddā*; the AV also renders “filthiness”; NEB also “impurity,”

(6) 表示“uncleanness”（“不洁”）的词语有 *tum’ā* 和 *niddā*。《钦定版圣经》还译为“filthiness”（“污秽”）；《新英文

“forbidden,” “polluted” (Ezr. 9:11), “lewdness,” “period,” “filth,” “foul and disgusting” (*tum’at hanniddâ* Ezk. 36:17).

(7) The terms for “unclean” are *tāmē’* (cf. *ṭmē’at hanniddâ*, Ezk. 22:10), *niddâ* (Ezr. 9:11), *dāweh* (Isa. 30:22); the AV also renders “defiled,” “menstruous” (Isa. 30:22); NEB also “forbidden,” “heathen” (Am. 7:17), “foul discharge” (Isa. 30:22).

B. LXX and NT. (1) The LXX uses Gk. *katharós* for Heb. *ṭāhōr* and infrequently for other words such as *bōr* and *nāqī*; Gk. *katharismós* for Heb. *ṭoh^orā*; Gk. *katharizō* for Heb. *ṭāhēr*, *nāqā*, and the piel of *ḥāṭā*; Gk. *akáthartos* for Heb. *tāmē’*; Gk. *akatharsía* for Heb. *niddâ*.

(2) The NT terms for “make clean,” “cleansing” are Gk. *katharizō*, *rhantizō* (“sprinkled clean,” He. 10:22), *katharismós* (“cleansing” [Mk. 1:44; Lk. 5:14], “cleansed” [2 Pet. 1:9]), *katharós* (“clean”); the AV also gives “purge,” “purify,” “sprinkled” (He. 10:22); NEB also “count clean,” “cure,” “heal.”

(3) The NT terms for “uncleanness” are *akatharsía*, *akáthartos* (“unclean,” frequently with “spirit” to mean

译本》还译为“impurity” (“污秽”)、 “forbidden” (“禁止的”)、 “polluted” (“污秽的”) (拉 9:11)、“lewdness” (“淫荡”)、“period” (“经期”)、“filth” (“污秽”)和 “foul and disgusting” (和合本译为 “好像正在经期的妇人那样污秽”) (*tum’at hanniddâ*, 结 36:17)。

(7) 表示 “unclean” (“不洁净的”) 的词语有 *tāmē’* (参: *ṭmē’at hanniddâ*, 结 22:10)、*niddâ* (拉 9:11) 和 *dāweh* (赛 30:22); 《钦定版圣经》还译为 “defiled” (不洁净的)、“menstruous” (“污秽的”) (赛 30:22); 《新英文译本》还译为 “forbidden” (“被禁止的”)、“heathen” (“污秽的”) (摩 7:17)、“foul discharge” (“污秽之物”) (赛 30:22)。

B. 《七十士译本》和《新约》中的洁净与不洁净。(1) 《七十士译本》用希腊语 *katharós* 来翻译希伯来语 *ṭāhōr*, 偶尔也用这个希腊语来翻译 *bōr* 和 *nāqī* 等词语; 用希腊语 *katharismós* 来翻译希伯来语 *ṭoh^orā*; 用希腊语 *katharizō* 来翻译希伯来语 *ṭāhēr*、*nāqā* 和 *ḥāṭā* 的加强主动干; 用希腊语 *akáthartos* 来翻译希伯来语 *tāmē’*; 用希腊语 *akatharsía* 来翻译希伯来语 *niddâ*。

(2) 《新约》中表示 “make clean” 和 “cleansing” (“使洁净”) 的词语有希腊语 *katharizō*、*rhantizō* (“被洁净”, 来 10:22)、*katharismós* (“洁净” [可 1:44; 路 5:14], “得了洁净” [彼后 1:9]) 和 *katharós* (“洁净”); 《钦定版圣经》还译为 “purge” (“洁净”)、“purify” (“洁净”)和 “sprinkled” (“洒去”) (来 10:22); 《新英文译本》还译为 “count clean” (“洁净”)、“cure” (“治愈”)和 “heal” (“医治”)。

(3) 《新约》中表示 “uncleanness” (“不洁净”) 的词语有 *akatharsía*、*akáthartos* (“不洁净的”, 经常与 “灵” 连用来表

“demon”; cf. Mt. 10:1), *koinos*; the AV also renders “filthiness,” “anything that defileth” (*koinos*, Rev. 21:27); NEB also “impurity,” “indecent,” “vileness,” “base motive” (1 Thess. 2:3), “foul desires” (Eph. 4:19), etc.

II. Laws of Uncleanness.-A. Food. The Bible pictures man as initially a vegetarian (Gen. 2:16). Eating of animals was not permitted until after the Flood. Even then animals were distinguished as clean or unclean (Gen. 7:2f., 8f.); although whether solely for sacrificial use or for dietary rules is not said. Later under the covenant the cultic laws fully distinguished between forbidden meats and those that could be eaten (Lev. 11; Dt. 14:3-20). Among quadrupeds those that have a cloven hoof and chew the cud are considered clean (Lev. 11:3-8; Dt. 14:3-8). Thus the camel, the rock rabbit, the hare, and the pig are specifically mentioned as excluded. Animals that walk on flat paws and all four feet are unclean, including dogs and cats (Lev. 11:27). Swarming creatures such as rodents and reptiles are unclean (Lev. 11:29f., 41f.), as are creatures that move on the belly, go on all fours, or have many feet (Lev. 11:41). Fish without fins and scales may not be eaten, e.g., lobsters, crabs, shrimp and other shellfish (Lev. 11:9-12; Dt. 14:9f.). Unclean birds (see ABOMINATION, BIRDS OF) include vultures, the ossifrage, the osprey, the buzzard, the kite, falcons, ravens, the ostrich, hawks, the sea gull, the owl, the cormorant, the ibis, the water hen, the pelican, the stork, herons, the hoopoe, and the bat (Lev. 11:13-19; Dt. 14:11-

示“魔鬼”;参:太10:1)和 *koinos*;《钦定版圣经》还译为“filthiness”(“污秽”)、“anything that defileth”(“凡不洁净的”)(*koinos*, 启21:27);《新英文译本》还译为“impurity”(“污秽”)、“indecent”(“丑事”)、“vileness”(“邪恶”)和“base motive”(“污秽”)(帖前2:3)、“foul desires”(“污秽”)(弗4:19)等。

II. 不洁净的律法。A. 洁净与不洁净的食物。根据《圣经》中的描述,人类最初是素食者(创2:16)。直到大洪水之后,人类才可以吃动物的肉。即使在大洪水之后,动物也分为洁净的和不清净的(创7:2-3, 8-9);虽然经文中没有提到这些动物是仅仅用于献祭,还是作为人类的食物。后来,在圣约中,祭仪律法明确区分了不可以吃的肉和可以吃的肉(利11;申14:3-20)。在四足动物中,凡分蹄成为两瓣又倒嚼的被认为是洁净的(利11:3-8;申14:3-8)。因此,经文中还特别提到骆驼、沙番、兔子和猪是不洁净的。凡用四足行走的动物都是不洁净的,包括狗和猫(利11:27)。啮齿动物和爬行动物等群居动物都是不洁净的(利11:29-30, 41-42),凡用肚子行走的和用四足行走的,或是有许多足的都是不洁净的(利11:41)。以色列人不可吃无鳞无翅的鱼类,如龙虾、螃蟹、虾和其他贝类动物(利11:9-12;申14:9-10)。不洁净的鸟(见 ABOMINATION, BIRDS OF[可憎的鸟])包括秃鹰、鱼鹰、鸮、秃鹫、鹞鹰、隼鹰、乌鸦、鸵鸟、鹰、海鸥、猫头鹰、鸬鹚、鸚、角鸮、鹈鹕、鸛、鹭、戴鹳与蝙蝠(利11:13-19;申14:11-18)。虽然经文没有对这些鸟进行分类,但是它们大都是生活在湿地和沼泽地中的食肉性鸟类。只可以吃有足有腿、在地上蹦的昆虫;其中蝗虫、蚂蚱和蟋蟀是可以吃的(利11:20-23;申14:19-20)。触摸或吃了不洁净动物的肉将使人变得不洁净(利11:8, 27-28, 31)。

18). Although not categorized, most of these are carnivorous or live in swamps and marshes. All manner of insects are prohibited except those whose legs are jointed for leaping; certain locusts, grasshoppers, and crickets are acceptable as food (Lev. 11:20–23; Dt. 14:19f.). The unclean animals produce uncleanness when touched or eaten (Lev. 11:8, 27f., 31).

In addition, the eating of blood in any form was strictly prohibited (Lev. 17:11ff.; Dt. 12:23). At no time could one eat the flesh with its blood (Gen. 9:3f.). All clean animals had to be properly slaughtered; no animal that died naturally (Dt. 14:21) nor one that was torn by beasts (Ex. 22:31 [MT 30]; Lev. 17:15; 22:8) was to be eaten. Because the internal fat or suet of an animal belonged to God in sacrifice, it was forbidden to man (Lev. 7:23ff.). The law that one “shall not boil a kid in its mother’s milk” has increasingly influenced dietary regulations in Judaism (Ex. 23:19; 34:26; Dt. 14:21), so that today all *kosher* meals must separate meat from milk and its products. Also, based upon the narrative that describes Jacob’s wrestling match with the angel, the ischiatic nerve of an animal is forbidden (Gen. 32:25ff.).

B. Bodily Emissions. Bodily emissions, especially sexual discharges, were unclean (Lev. 15:2f.). A man who had an emission of semen was unclean until the evening, as was anything the semen touched. Any garments affected were to be washed and considered unclean until evening (Lev. 15:17). A woman participant was also unclean (Lev. 15:16ff.). She had to bathe but remained unclean until evening. A woman was

此外，律法严禁以色列人吃各种形式的血（利 17:11 起；申 12:23）。以色列人决不能吃带血的肉（创 9:3-4）。必须恰当地杀死洁净的动物；不可以吃自然死亡的动物（申 14:21），也不可以吃被野兽撕裂的牲畜。因为动物的内部脂肪或油脂是献给上帝的祭物，以色列人不可以吃（利 7:23 起）。律法规定“不可用山羊羔母的奶煮山羊羔”，这条律法对犹太教饮食规定的影 响越来越大（出 23:19；34:26；申 14:21），所以今天所有符合犹太教规定的食物都必然将肉与奶和奶制品分开。另外，根据经文中关于雅各与天使摔跤的描述，以色列人也不可以吃动物大腿窝的筋（创 32:25 起）。

B. 身体排泄物。身体排泄物尤其是漏症是不洁净的（利 15:2-3）。人若梦遗，他必不洁净到晚上，被精所染的，必不洁净到晚上。被精所染的衣物要用水洗，并被认为不洁净到晚上（利 15:17）。交合后的女人是不洁净的（利 15:16 起）。她必不洁净到晚上，并要用水洗澡。女人行经，必污秽七天（利 15:19）。凡她所躺或坐的物件都被认为是不洁净的，凡摸这些物件的人也是不洁净的（利 15:20-23）。男人若与那女人同房，

unclean during her menstrual cycle for seven days (Lev. 15:19). Whatever she lay or sat on was considered unclean, as was anyone who touched these things (Lev. 15:20–23). A man who lay with her also became unclean for seven days (Lev. 15:24).

Whoever had a continuous discharge which was considered unclean remained ritually unclean (Lev. 15:2–12; 25–28). All beds, chairs, saddles, and vessels used by such a person were unclean, and anyone who touched him or such an object became unclean until sunset. After the discharge ceased the person remained unclean for seven days. A man washed his clothes, bathed in running water, and was considered clean, but a woman merely waited seven days. On the eighth day one had to bring either two turtledoves or two young pigeons to be offered by the priest as a sin offering and a burnt offering; thus the priest made atonement for whomever had had the discharge (Lev. 15:13ff.).

C. Various Kinds of Leprosy. When a swelling, eruption, spot, boil, or itch appeared, the person had to appear before the priest (Lev. 13), who quarantined him and periodically examined him. The general title applied to this condition was leprosy, but various diseases apparently were involved, probably including the disease labeled leprosy today (*elephantiasis graecorum*). Also, when the body had a burn and the skin was raw the person was pronounced unclean (Lev. 13:24f.). Baldness was acceptable, but not abnormal loss of hair (vv. 40–44). The leper was continuously unclean until cured (vv. 10ff.). He had to wear torn clothes, leave his hair unkempt, cover his

也要七天不洁净 (利 15:24)。

凡持续患有不洁净的漏症的人在仪式上都是不洁净的 (利 15:2-12; 25-28)。那人所使用的所有床、椅子、坐垫和器皿都是不洁净的,所有摸患漏症之人或那些物件的人都不洁净到晚上。漏症好了七天后,才能洁净。男人要洗衣服,用水洗澡,才被认为是洁净的,但女人只需要等七天就可以洁净。第八天,祭司要为那人献上两只斑鸠或是两只雏鸽,一只为赎罪祭,一只为燔祭;因此,祭司为患漏症的人赎了罪 (利 15:13起)。

*C. 各种麻风病。*当一个人身体若出现了肿胀,出疹子、斑、疖子或疥疮,就必须来到祭司的面前 (利 13),祭司将那人隔离起来,并定期察看灾病。这些症状统称为麻风病,但其中显然包括各种疾病,可能包括今天所谓的麻风病 (拉丁学名: *elephantiasis graecorum*)。另外,人的皮肉上若起了火毒,火毒的瘀肉成了火斑,那人就被定为不洁净的 (利 13:24-25)。头秃的人是洁净的,但异常掉头发的人是不洁净的 (利 1:40-44)。患大麻风病的人被治愈之前始终是不洁净的 (利 1:10 起)。他必须穿撕裂的衣服,也要蓬头散发,蒙着上唇,喊叫说:“不洁净了!不洁净了!”,他要独居在营外 (利 13:45-46)。

upper lip, cry “unclean, unclean,” and live alone outside the camp (vv. 45f.).

The cleansing for a leper was quite involved (Lev. 14:1–32). After examination revealed him to be healed, he presented two living birds with cedarwood, scarlet stuff, and hyssop. From the blood of one bird sacrificed in an earthen vessel over running water he was sprinkled seven times and pronounced clean. The living bird was released to the open fields. When the person had washed his clothes, shaved off all his hair, and bathed, he might enter the camp, but not his tent. After seven days he again shaved his hair, including beard and eyebrows, washed his clothes, and bathed. On the eighth day he presented two male lambs without blemish and one ewe lamb a year old without blemish, a cereal offering, and a log of oil; a poor man had lesser requirements. One male lamb was offered as a guilt offering. The priest placed some of the blood on the right earlobe, right thumb, and right big toe. Then the same places were anointed with oil; the remaining oil was put on his head. Next the priest offered a sin offering followed by a burnt offering and a cereal offering. Thereby the priest made atonement for the healed leper.

Garments or houses that were attacked by a leprous growth were examined and pronounced clean or unclean (Lev. 13:47–59; 14:33–47). A garment affected was burned, but one in which the growth was deterred was washed twice to become clean (13:56–58). A house that could not be cured was torn down and its materials carried outside the city to an unclean place (14:45), but a house in which the disease did not spread became

《利未记》14:1-32 详述了大麻风病的洁净。祭司要察看患大麻风病的人，若见他的大麻风痊愈了，那人要拿两只活鸟和香柏木、朱红色线并牛膝草来。祭司要用瓦器盛活水，宰一只鸟，再把另一只活鸟和香柏木、朱红色线并牛膝草一同蘸于宰在活水上的鸟血中，在患大麻风病的人身上洒七次，就定他为洁净了。活鸟放还在田野里。那人洗衣服，剃去毛发，用水洗澡，然后可以进营，但不可以进入帐棚。七日之后，他要再把头上所有的头发与胡须、眉毛，并全身的毛，都剃了，又要洗衣服，用水洗身。第八天，他要取两只没有残疾的公羊羔和一只没有残疾、一岁的母羊羔，又要把调油的细面献为素祭，并油一罗革；若贫穷之人不能预备够数，就要取一只公羊羔作赎愆祭。祭司要取些赎愆祭牲的血，抹在求洁净人的右耳垂上和右手的大拇指上，并右脚的大拇指上，就是抹赎愆祭之血的原处；剩余的油抹在那求洁净的人的头上。然后祭司要献赎罪祭，随后献上燔祭和素祭。因此，祭司为患大麻风病痊愈的人赎了罪。

衣服或房屋若感染了大麻风，祭司要察看灾病是否发散，然后宣布衣服或房屋是洁净的，还是不洁净的（利 13:47-59; 14:33-47）。感染大麻风病的衣服要烧掉，若灾病离开了，要再洗，就洁净了（利 13:56-58）。感染大麻风病的房屋若不能被清洁，要将其拆毁，并将房屋的材料搬到城外不洁净之处（利 14:45），若灾病没有在房内发散，当为房子赎罪之后，就要定房子为洁净（利 14:48-53）。祭司要宰杀一只小鸟，并将

clean when atonement was made (14:48–53). A small bird was slain, and with another dipped in the blood and in running water the priest sprinkled the house seven times, after which the living bird was released.

D. Death. Anyone who touched a corpse became unclean for seven days (Nu. 19:11). If someone died in a tent, all who were in the tent became unclean for seven days (Nu. 19:14); all open vessels became unclean (v. 15). The same period of uncleanness was sustained by coming into contact in an open field with one slain by a sword, a dead body, a human bone, or a grave (v. 16). For purification the unclean cleansed himself with specially prepared ashes from the sacrifice of a red heifer along with running water in a vessel. On the third and seventh days a clean person sprinkled him, as well as the tent and its furnishings (vv. 12, 17ff.); the one who did the sprinkling became unclean until evening. On the seventh day the person washed his clothes and bathed; at evening he became clean. If he failed to seek cleansing, he was forever cut off from his people, for he defiled the tabernacle (vv. 13, 20).

Touching or carrying the carcass of a clean or unclean animal made one unclean (Lev. 11:39f.). The defiled person washed his clothes and remained unclean until evening (Lev. 11:24–28, 39f.). Anything on which the carcass of a swarming animal fell became unclean—an earthen vessel or stove thus defiled was broken; articles of wood or of skin were put in water and declared clean at evening; food or drink in these vessels became unclean; a spring, cistern with water, or seed for sowing (unless

另一只活鸟蘸在被宰的鸟血中与活水中，洒房子七次，之后将活鸟放在田野里。

D. 死亡。摸了死尸的必七天不洁净(民 19:11)。若人死在帐棚内，凡进帐棚的必七天不洁净(民 19:14)；凡敞口的器皿也是不洁净的(民 19:15)。无论何人在田野里摸了刀杀人，或是尸首，或是人的骨头，或是坟墓，也要七天不洁净(民 19:16)。要为这不洁净的人将祭牲纯红的小母牛烧成的除罪灰放在器皿里，倒在活水中。到了第三日和第七日，一个洁净的人要把水洒在这不洁净的人身上、帐棚和帐棚内的一切器皿上(民 19:12, 17 起)；为求洁净的人洒水的人要不洁净到晚上。到第七日，那人要洗衣服，用水洗澡。到晚上就洁净了。如果那人不能得到洁净，他必从他的民中被剪除，因为他玷污了耶和华的帐幕(民 19:13, 20)。

若有人摸或搬运了洁净或不洁净动物尸体，就不洁净了(利 11:39-40)。被玷污的人必不洁净到晚上，并要洗衣服(利 11:24-28, 39-40)。群居动物死了，掉在什么东西上，这东西就不洁净了——要打破被玷污的瓦器或器皿；木器或皮子须要放在水中，必不洁净到晚上；这些器皿中的食物或水也不洁净了；但泉源、聚水的池子，或要种的子粒(除非水已经浇在子粒上)仍是洁净的(利 11:32-38)。

watered) remained clean (Lev. 11:32–38).

The priests could allow themselves to become defiled by a corpse only for one who was next of kin: mother, father, son, daughter, brother, or virgin sister (Lev. 21:1–4). The high priest was not allowed to defile himself by coming near any dead body, even that of a parent (vv. 10ff.). Neither was he to mourn by letting his hair hang loose or rending his garments.

E. Places. A place could be considered clean or unclean. The area inside the camp was clean; that outside was unclean, yet there appear to have been certain areas set aside outside the camp that were considered clean (e.g., Lev. 4:12). Palestine came to be considered the Holy Land (Zec. 2:12 [MT 16]; cf. Ps. 78:54), its cities holy (Isa. 64:10 [MT 9]), and Jerusalem the Holy City (Isa. 48:2; Joel 3:17 [MT 4:17]; Ob. 17). But a clean land could become defiled when its inhabitants violated the basic moral standards, especially through sexual abuse (Lev. 18:19–30; Ezk. 36:17f.). These perversions were often combined with idolatry (cf. Jer. 2:7, 23). Leaving a person hanging on a tree overnight (Dt. 21:23), pursuing the occult (Lev. 19:31), and unavenged murder (Nu. 35:30–34; Dt. 21:1–9) also defiled the land. The sanctuary was particularly defiled by placing foreign cultic objects in or near it and by sacrificing children to foreign gods (Lev. 20:3; Jer. 7:30f.; Ezk. 20:31; 23:38f.; Ps. 106:37ff.). Thus every major reform required the elimination of foreign worship from the land and the cleansing of the temple by priests who were ritually clean (2 Ch. 29:12–19; 34:3–18). Often Passover celebrated the climax of the

祭司不可为死人沾染自己，除非为他的骨肉之亲的父母、儿女、弟兄和作处女的姐妹，才可以沾染自己（利 21:1-4）。大祭司不可挨近死尸，也不可为父母沾染自己（利 21:10 起）。大祭司不可蓬头散发，也不可撕裂衣服。

E. 洁净与不洁净的地方。一个地方可以被认为是洁净或不洁净的。营内的区域是洁净的；营外是不洁净的，但营外似乎有某些区域也被认为是洁净的（如，利 4:12）。巴勒斯坦地区被认为是圣地（亚 2:12[《马所拉文本》16]；参：诗 78:54），巴勒斯坦的城市也被认为是圣洁的（赛 64:10[《马所拉文本》9]），耶路撒冷被认为是圣城（赛 48:2；珥 3:17[《马所拉文本》4:17]；俄 17）。但是当洁净土地上的居民违背了基本的道德标准，尤其是当他们行淫时，这片土地就被玷污了（利 18:19-30；结 36:17-18）。这些堕落的行为通常与偶像崇拜结合在一起（参：耶 2:7, 23）。尸首留在木头上过夜（申 21:23），交鬼的和行巫术的（利 19:31），故意杀人者（民 35:30-34；申 21:1-9）都会玷污土地。将外邦人崇拜的偶像放在至圣所内或置于至圣所附近，以及将孩子献给外邦人的神明都会亵渎至圣所（利 20:3；耶 7:30-31；结 20:31；23:38-39；诗 106:37 起）。因此，每次主要的宗教改革都需要除掉地上的偶像崇拜，都需要洁净的祭司洁净圣殿（代下 29:12-19；34:3-18）。人们通常在逾越节庆祝土地上和至圣所内的洁净仪式达到了高潮。由于在希西家时期很多人尚未洁净自己，不能庆祝节日，所以至圣所内的洁净规定被修改了，例如，利未人杀死了逾越节的羔羊。后来希西家祈求上帝宽恕这些百姓

cleansing of the land and the sanctuary. Because many at the time of King Hezekiah had not purified themselves to celebrate the feast, adjustments were made in the sanctuary rules of cleanness, e.g., the Levites killed the Passover lamb. Then Hezekiah interceded for the pardon of these people (2 Ch. 30:13–22). This incident reflects the idea that the laws of ritual purity are secondary to moral zeal in serving Yahweh and could be partially suspended under significant circumstances.

Continuous defilement of the land ended the right of its occupants to inhabit it. The prophets accused Israel of polluting the land by forsaking Yahweh and pursuing pagan practices (Isa. 24:4f.; Hos. 4:3). Accordingly, they informed Israel that she was subject to being taken into captivity, the greatest punishment for violating the Sinai covenant (Lev. 26:27–39). The fact that the people would have to live in an unclean land and thereby be perpetually unclean only added to its intensity (Hos. 9:3; Am. 7:17). Such a law would prevent the people from setting up in a foreign land any type of sacrificial worship similar to the Jerusalem temple, for any sacrifices would have been always ritually unclean. Although such a temptation probably was strong among the exiles, it was fraught with the danger of syncretism that would destroy Yahwism, as the shrines at Samaria and Elephantine bear witness.

F. Miscellaneous. God is so pure that in comparison neither the heavens (Job 15:15) nor the stars (25:5) are clean in His sight. The fear of the Lord is considered clean (Ps. 19:9). “Clean” may also be used in the sense of free from dirt,

(代下 30:13-22)。这一事件体现出，与事奉耶和华的道德热情相比，关于仪式洁净的律法处于次要地位，在重要的情形下，可以废除某些关于洁净仪式的律法。

由于地上的居民一直在亵渎这土地，所以他们不可再生生活在这片土地上。先知们谴责以色列因背弃耶和华和奉行异教仪式而玷污了这土地（赛 24:4-5；何 4:3）。因此，他们告诉以色列，她将被掳，这是神对以色列违背西奈山之约最大的惩罚（利 26:27-39）。先知们更加严厉地谴责道，以色列人将住在污秽之地，因此将永远不洁净（何 9:3；摩 7:17）。这一律法使以色列人在外邦人的土地上献上的所有敬拜仪式不同于耶路撒冷圣殿内的敬拜仪式，因为从仪式上讲，他们献上的祭物都是不洁净的。虽然这可能是被掳之人面临的一大诱惑，但正如撒马利亚和象岛的神龛所见证的，其中充满了破坏耶和华崇拜的不同宗教融合的危险。

F. 洁净的多种用法。与纯全的上帝相比，在祂的眼中，天（伯 15:15）和星星（伯 25:5）都是不清洁的。耶和華的道理是洁净的（诗 19:9）。“clean”（“洁净的、干净的”）还可以用来表示远离污秽，如洁净的冠冕（亚 3:5）和埋葬

as a clean turban (Zec. 3:5), and a clean linen shroud used for burying Jesus (Mt. 27:59).

III. Purification.-The various means of purification included the mere passing of time, cleansing agents, and various atoning sacrifices, depending on the intensity of the uncleanness. One who unknowingly became unclean had to offer a guilt offering upon becoming aware of his error (Lev. 5:2-6). Almost always some type of washing was connected with the purification rites. Thus the phrase "clean hands" symbolized that one had properly carried out all the rites for purification and was obedient to Yahweh (2 S. 22:21; Job 17:9).

Another means of cleansing was by fire (cf. Mal. 3:2f.). Any articles taken in war that could stand the test of fire were so cleansed, followed by purification with the water of impurity; less durable objects were purified by water alone (Nu. 31:21-24). When Isaiah encountered the presence of the holy God he confessed that he was a man of unclean lips and he dwelt among people of unclean lips (Isa. 6:5). A burning coal was then taken from the divine altar and was touched to his mouth; thus his sin was forgiven (Heb. *kipper*; vv. 6f.). In another passage Isaiah anticipated that in the Last Days the filth of the daughters of Zion will be washed and the bloodstains of Jerusalem will be cleansed "by a spirit of judgment and by a spirit of burning" (4:4).

IV. Theology Behind Ritual Purity.-A. Relationship of Sin and Holiness to Ritual Purity. The standard of ritual purity in Israel is built on the view of God's holiness and of man's alienation from

耶稣时，用来包裹耶稣身体的干净的细麻布（太 27:59）。

III. 洁净。 洁净的方法有很多，其中包括只凭时间来洁净，使用清洁剂来洁净和靠各种赎罪的祭物来洁净，根据污秽的程度不同，使用不同的洁净方法。一个人若不经意间变得不洁净，当他意识到自己犯下的错误时，要献上赎愆祭（利 5:2-6）。几乎所有的洁净仪式都要用到某种水洗形式。因此，“洗手”这个短语象征着，这个人恰当地举行了所有的洁净仪式，愿意顺服耶和华（撒下 22:21；伯 17:9）。

另一种洁净的方法是用火来洁净（参：玛 3:2-3）。凡能见火的战争物件都要接受火的洁净，随后用除污秽的水洁净；凡不能见火的物件只能用水来洁净（民 31:21-24）。当以赛亚看到上帝显现时，他忏悔说，他是嘴唇不洁的人，住在嘴唇不洁的民中（赛 6:5）。撒拉弗从圣坛中取下了燃烧的炭，用炭沾以赛亚的嘴；因此以赛亚的罪得以赦免（希伯来语：*kipper*；赛 6:6）。以赛亚在另一个段经文中预言道，在最后的审判日，“公义的灵和焚烧的灵”将洗去锡安女子的污秽，除净耶路撒冷的血迹（赛 4:4）。

IV. 仪式洁净中的神学。A. 罪和圣洁与仪式洁净的关系。 以色列关于仪式洁净的标准建立在上帝的圣洁和世人因罪远离上帝的观点之上。世人的罪也使他们疏远了这个世界。这种疏远的结果就

God because of his sin. With man's sin also came alienation between the world and man. The result of this alienation is death and the ultimate destruction of the world (cf. Gen. 2:17; 6:5-8). In contrast is the possibility of new life that may overcome the alienation by participating in a covenant with God. Under the Sinai covenant God provided Israel the cultic apparatus to maintain the covenant and to approach him. The instruments used as a part of the cult had to be sanctified so that they could endure the presence of the holy God, and they had to be atoned for every year (Lev. 16:16, 19, 32f.). Man too had to be sure that he was morally and ritually clean before entering the precincts of the tent of meeting or the temple.

The key verse in the cultic legislation regarding ritual purity states to the priesthood, "You are to distinguish between the holy and the common, and between the unclean and the clean" (Lev. 10:10). Clean and holy, although not synonymous, are closely associated. The clean is not necessarily holy, but the holy is always clean. Cleanness has to do with fidelity to the cultic laws, rather than physical washing, which may, however, constitute a small part of it. Cleanness is a condition of being obedient to the statutes and ordinances of the law, which allows one to encounter the holy without danger. It is crucial to realize that cleanness must be attained by each person and is nontransferable. Uncleanness, on the other hand, is readily transmitted (cf. Hag. 2:12ff.). There is no harm, however, in becoming unclean. Uncleanness neither harms or destroys. Destruction comes from the holy when uncleanness is brought into its presence.

是死亡和世界的最终毁灭(参:创 2:17; 6:5-8)。相反,世人有可能通过遵守圣约走近上帝,进而获得新生。上帝在西奈之约中赐予了以色列维持圣约和走近祂的崇拜工具。这些工具是祭仪的一部分,因此以色列人必须在变得圣洁之后才能来到上帝的面前,他们必须每年行赎罪之礼(利 16:16, 19, 32-33)。以色列人在进入会幕或圣殿之前,还必须确保他们在道德上和仪式上都是洁净的。

祭仪律法中的一个重要章节与仪式上的洁净有关,这个重要的章节阐述了祭司的职分,“使你们可以将圣的、俗的,洁净的、不洁净的,分别出来。”(利 10:10)。“洁净的”与“圣洁的”虽然不同义,却密切相关。洁净之物未必就是圣洁的,但圣洁之物总是洁净的。洁净与遵守祭仪律法有关,而不是与身体上的洁净有关,然而,身体洁净是洁净的一小部分。洁净是遵守律法章程和律例的状态,可以使洁净之人坦然地面对圣洁之物。至关重要,洁净必须让每个人得着,并且是不可转移的。但世人很容易沾染不洁净(参:该 2:12 起)。不过,不洁净不会给人带来伤害。不洁净既不会带来伤害,也不会带来破坏。当洁净之物变得不洁净时,就会遭到毁灭。圣洁是不断洁净的动态过程。因此,不洁净之物将受到审判,要么得着洁净,要么遭受毁灭。危险在于将圣洁与不洁净混在一起。

Holiness is dynamically cleansing all the time. Hence uncleanness in its presence is judged, resulting in purification or destruction. The danger lies in mixing holiness and uncleanness.

Because man participates in the world of life and death, employing the essential means of preserving life, eventually he will become unclean. Man is made aware that maintaining his very existence has profound implications in his relationship to God. Thus the laws regarding ritual purity fundamentally deal with sustaining life and confronting death and build on the motif of sin and death. Since this world is cursed, it is impossible for one to live a life of constant ritual purity. Of course, all sin renders one ritually unclean. There is no sin, however, in becoming unclean so long as one does not intentionally perpetuate his uncleanness.

Since through becoming unclean one has come into contact with the curse of alienation and death, usually atonement must be made for further participation in the cult. For example, a woman by giving birth remains unclean for seven days for a boy and fourteen days for a girl, followed by a period of exclusion from the holy lasting 33 days and 66 days respectively (Lev. 12:2-5). Several reasons have been advanced to explain why the birth of a girl renders the mother unclean twice as long as the birth of a boy. Keil argues that people at that time believed the discharges following the birth of a girl were longer. Another suggestion is that the female child is a future source of menstrual uncleanness. Such a belief no doubt is traced back to the original curse and woman's role in it, both as one who

由于世人在这世界上经历生死，并以必要的手段维系生命，所以他们最终都将变得不洁净。世人意识到维系自身的存在将对他们与上帝关系产生深远的影响。因此，关于仪式洁净的律法从根本上解决了维系生命和面对死亡的问题，并且依赖于罪恶和死亡的主题。由于这个世界受到诅咒，所以世人无法始终过仪式洁净的生活。当然，所有的罪使世人在仪式上变得不洁净。然而，只要世人不故意保存他的不洁净，不洁就不会带来罪。

由于世人因不洁净受到远离上帝和死亡的诅咒，所以世人通常通过赎罪再次参与祭仪。例如，若妇人怀孕生男孩，就不洁净七天，若她生女孩，就不洁净十四天，此外，生男孩和女孩的妇人分别要在家居三十三天和六十六天，不可摸圣物，也不可进入圣所（利 12:2-5）。关于生女孩的妇人不洁净的时间为何要比生男孩的妇人不洁净的时间长七天，学者们给出了不同的解释。凯尔（Keil）认为，当时的人认为生女孩的妇人患漏症的时间更长。另一种观点认为女孩是妇人未来行经不洁的根源。毋庸置疑，这种想法可以追溯到上帝最初对人类的诅咒和女人在这诅咒中扮演的角色，女人不仅引诱男人犯罪，而且生了战胜人类敌人的耶稣，从而为人类带来了希望（创 3:6, 14 起）。女人在生产中感受到了这诅咒的苦楚，她为这世界上带来了替世人战胜诅咒的新生命，

was seduced and as one who provides hope by giving birth to Him who will overcome man's enemy (Gen. 3:6, 14ff.). In giving birth she encounters the pain of the curse and counters the curse by bringing life into the world to overcome the curse on behalf of the human race. Therefore atonement must be made for the woman who, in giving birth, has challenged the curse of death. And yet the child she produces lies under the curse of alienation from God if he does not fulfil the covenant.

In conclusion, the rationale behind all cultic ritual is that the participant is made aware of his basic alienation from God, and he knows that he must prepare himself to take advantage of the opportunities to approach God. In so responding he demonstrates his obedience to God and discovers the meaning of the confession that Yahweh is the Holy One of Israel.

B. Possible Reasons Behind Specific Classes of Laws Regarding Ritual Purity. Although there is no moral problem in becoming ritually unclean, there is the inherent danger of bringing uncleanness into the proximity of the tabernacle and thereby defiling it (Lev. 15:31). Thus there are proper ways of approaching Yahweh and there are other things that belong to this life which, even though they possess value, can never serve as a medium for worship. The laws of uncleanness prevented false approaches to the true God. Yahwism saw its greatest danger in syncretism, whereby the devotee might claim to worship Yahweh, not realizing that by his confusing of Yahwism and other beliefs he had broken the covenant and was subject to its

从而抵消了这个诅咒。因此，必须为挑战死亡诅咒和生产儿女的女人赎罪。然而，如果女人的儿女不遵守圣约，他们也将面临远离上帝的诅咒。

总之，隐藏在敬拜仪式中的基本原理是敬拜仪式参与者必须意识到他已疏远了神，他知道必须抓住机会走近神。他以这种回应证明自己顺服神，并发现了悔改的意义——耶和华是以色列的神。

B. 仪式洁净的特殊律法存在的可能原因。虽然仪式上变得不洁净不会产生道德问题，但是存在着不洁净沾染帐幕，进而褻渎帐幕的内在危险（利 15:31）。因此，必须以适当的方式走近耶和华，而其他的事物尽管具有价值，却是属于今生的，不能成为敬拜耶和华的方法。不洁净的律法阻止世人以错误的方法走近真神。耶和华信仰面临着宗教融合中最大的威胁，信徒可能一方面自称敬拜耶和华，另一方面却未意识到虽然他们称颂耶和华的名，但由于他们将耶和华信仰与其他信仰混为一谈而违背了圣约，并要受到违约带来的诅咒。关于不洁净的律例通过区分那些可以献给耶和华的祭物与那些始终属于世俗的祭物来竭力消除这种可能性（参：利 20:22-26）。

curses, even though the name of Yahweh was on his lips. The regulations regarding uncleanness sought to eliminate this possibility (cf. Lev. 20:22–26) by distinguishing between what may be sanctified for worship and what must always remain a part of the common or profane.

1. Sexual Regulations. Yahweh sought interaction with His people solely by the word and sacrifice; therefore all other ways of worship were eliminated. No sexual act was permitted as a means of worshipping Yahweh. All such activity in this regard, therefore, rendered one unclean. Sex was viewed as a part of man's mundane existence, not a means of his interaction with the Divine. Becoming unclean through sex did not connote the idea that sex was sinful or without value, but that it could not be used as a means of worship or be given greater sanction by being conducted in the temple area. This belief embodied a strong polemic against paganism, which constantly associated sexual intercourse at the cultic center with guaranteed fertility (cf. Hos. 4:12ff.). In contrast, Israel's fields and flocks were productive as a result of the gracious blessing of God upon the people in response to their covenant faithfulness (cf. Lev. 26:3–13).

2. Death. Paganism also stressed the veneration of the dead. Perhaps the greatest monuments to such over-emphasis on the dead are the pyramids. Ancestral worship and magical rites, including seances with the dead (cf. Isa. 65:2–5), are perversions of the reality of death as the curse on man's disobedience. In Israel the dead received their proper honor, but in no way were

1. 关于性的条规。耶和华仅通过祂的话语和祭物与祂的子民交流；因此，必须除掉其他的敬拜方式。耶和华禁止祂的子民以行淫来敬拜祂。因此，所有与性相关的敬拜方式都将使敬拜者变得不洁净。性被认为是人类世俗存在的一部分，但它不是与神交流的方式。性会使世人不洁净，但这并不意味着性是有罪的或毫无价值的，而是意味着不可以用性行为来敬拜耶和华，或者说，不可以在圣殿区行淫。这一信仰有力地驳斥了异教信仰，异教信仰经常将在祭仪中心的行淫与赐予生育力结合在一起（参：何 4:12 起）。相反，由于以色列谨守圣约，神以祂的恩典赐福给以色列，使以色列的土地生出土产，并使以色列生养众多（参：利 26:3-13）。

2. 死亡。异教信仰也强调对死者的崇拜。过份强调死者崇拜的最大遗迹可能是金字塔。包括通灵会在内的祖先敬拜仪式和行巫仪式（参：赛 65:2-5）将死亡的现实曲解为神明对不顺服之人的诅咒。以色列人恰当地尊敬死者，但他们决不会过份崇拜死人，或让其成为崇拜的偶像。因此，大祭司不能沾染死人。此外，祭仪律法明确区分了耶和华信仰和异教信仰。

they given undue veneration nor did they become objects of worship. Thus the high priest was not to become involved in any connection with the dead. Again, the cultic laws created a strong barrier between Yahwism and paganism.

3. *Foods*. The origins of the regulations about clean and unclean animals are difficult to assess. Reasons given for classifying certain animals as unclean include their role in foreign cults, their loathsome appearance, or their repulsive habits. But all such arguments have limitations; e.g., the pig, used especially in the occult, was forbidden (cf. Isa. 65:3ff.; 66:17), but the bull, although worshiped throughout the Near East and having found its way into Israel as the golden calf (Ex. 32) and later as the two calves erected at Dan and Bethel (1 K. 12:28, 33), was accepted as a supreme sacrifice (Lev. 4:2f., 13ff.). W. Kornfeld argues that animals were classified as unclean because they were carnivorous, eaters of carrion, or inhabitants of desert places and ruins and thereby associated with beings of the underworld. For later Israel he asserts that the unclean animals were so designated because they were considered unpleasing to Yahweh. Regarding the list of unclean birds, M. Douglas suggests that “those species are unclean which are imperfect members of their class or whose class itself confounds the general scheme of the world” (*Purity in Danger* [1966], p. 55). These classifications, in her opinion, give the oneness, purity, and completeness of God a physical expression in every encounter with animals, in the field or at meals (p. 57).

3. 食物。难以追溯关于洁净与不洁净动物律例的起源。某些动物由于它们是异教崇拜的对象，拥有可憎的外表或习性，被归为不洁净的动物。但这些争论都有局限性；例如，以色列人不可吃猪肉，尤其不能用猪交鬼（参：赛 65:3起；66:17），而公牛虽然是整个近东地区崇拜的对象，并且在以色列出现了金牛犊（出 32），后来在但和伯特利安了两个金牛犊（王上 12:28, 33），但是公牛被认为是最好的祭牲（利 4:2-3, 13起）。科恩菲尔德（W. Kornfeld）认为有些动物因为食肉、食腐肉或生活在荒芜之地和废墟中而沾染了地下的生物，所以被归为不洁净的动物。他对后来以色列人区分不洁净动物的做法进行了评价，他认为以色列人之所以将某些动物归为不洁净的动物，是因为这些动物不被耶和華悦纳。关于不洁净的鸟的清单，道格拉斯（M. Douglas）认为“那些鸟是不洁净的，它们是有缺陷的鸟类，或者说这些鸟扰乱了这个世界的整体秩序”（*Purity in Danger* [1966], 55页）。道格拉斯认为，田野中或餐桌上的各种动物的分类形象地体现了上帝的同一性、纯洁性和完整性（57页）。

Further fellowship at the festivals of 以色列人不可能在节期与信奉异教的

pagan neighbors, which would include banqueting, was impossible for an Israelite, because their food was unclean. Thus food regulations erected a strong barrier against social intercourse with Israel's neighbors. Consequently, reasons that both symbolize the meaning of holiness and erect barriers against magic and the occult appear to be the most significant in dividing animals into clean and unclean.

The prohibition against blood may be explained on this same basis. Blood was used by Israel's neighbors to participate intimately in the life of the deity and to induce ecstatic encounters. Since in Israel blood was the basis for atonement, it belonged exclusively to Yahweh. Its exclusion as food indicated that there was no possibility of partaking of Yahweh through blood sanctified at the altar. Similarly the Canaanites made a special rite out of seething a kid in its mother's milk. For this reason, and maybe out of humanitarian concern, such a practice was forbidden.

4. *Hygiene.* In Yahwism all of life came under God's concern and was to be lived before Him. Thus Israel was to take care that life be healthy as well as moral. Latrines were to be properly cared for (Dt. 23:12ff.). Certain diseases were contained by a quarantine regulated by the priesthood. Although they did not understand contagious disease with the accuracy of contemporary medicine, they must have known that some diseases could be conveyed from one to another. These concerns, and also the realization that care regarding the cleanness of hands and bodies made for a healthier society, may be an implicit reason behind the

邻邦彼此相交，不可与他们同赴筵席，因为邻邦的食物是不洁净的。因此，关于食物的条例严重阻碍了以色列人与邻邦的社交。所以，这些理由既体现出圣洁的真义，又阻止了交鬼和行巫术，似乎对于区分洁净的动物和不洁净的动物具有最为重要的意义。

可以用相同的原理来解释禁止吃血的律例。血使以色列的邻邦与神明亲密地相交，也为他们带来了心醉神迷的邂逅。因为在以色列血是赎罪的要素，血独属于耶和华。以色列人不以血为食物，这表明不能藉着献在坛上的血与神交流。同样，迦南人创立了“用山羊羔母的奶煮山羊羔”的特殊仪式。为此，这种习俗可能由于人文关怀而被禁止。

4. 卫生。在耶和华信仰中，所有的生命都在神的庇护下，都在神的看顾下生活。因此，以色列必须确保那生命是健康的、品行端正的。他们必须恰当地打扫便所的卫生（申 23:12 起）。祭司负责将患有某些疾病的人隔离起来。虽然他们还不能像当代医学那样精准地推断出这是接触性传染病，但是他们一定知道某些疾病可以在人群间传播。这是以色列人关注的问题，他们还意识到洁净双手和身体有利于构建一个更加健康的社会，这可能是他们遵守仪式洁净律法的潜在原因。

legislation of ritual purity.

C. *Cleanness and Morality*. In “P” and “H” (see CRITICISM II; PENTATEUCH) the basic idea of morality is connected with the concept of the holy God (Lev. 19:2). Frequently, the reason for various regulations, especially moral standards, is that “I am Yahweh” or “I am Yahweh your God” (e.g., Lev. 19:10f.). But the idea of cleanness, more directly, means the correct ordering of one’s daily routine so that he may approach the holy God without danger. Cleanness has to do more with the proper course of a truly moral life than with defining morality. The Psalms and the prophets, however, no doubt building on the intent of cultic legislation, clearly join together at the point of motive outward cleanness and moral integrity. Ps. 24 asks those approaching the temple mount: “Who shall ascend the hill of the Lord? And who shall stand in his holy place?” (v. 3), with the response “He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully” (v. 4; cf. 2 Ch. 23:19). This is supported by Ps. 15, where other ideas joined to ritual purity include not uttering slander, swearing to one’s own harm and holding to it, and not taking bribes. The emphasis is on pure inner motivation and integrity of life style. Job understands this interconnection by claiming, according to Elihu, “I am clean, without transgression; I am pure, and there is no iniquity in me” (Job 33:9). The author of Ps. 51 earnestly desires to go beyond ritual purity to a radical change in his innermost being. He petitions God: “Cleanse me from my sin” and “create in me a clean heart” (51:2, 10 [MT 4, 12]; cf. 7 [MT 9]).

C. 洁净和道德。在“祭典”和“法典”（见 CRITICISM II[批评、考证 II]；PENTATEUCH[摩西五经]）中，道德的基本观念与圣洁的上帝的观念结合在一起（利 19:2）。通常情况下，制定各种律例，尤其是制定道德标准的理由是“我是耶和華”或“我是耶和華你們的神”（如，利 19:10-11）。但更直接地讲，洁净的观念意味着一个人要在日常生活中遵守正确的秩序，所以他可以坦然无惧地走近圣洁的上帝。洁净应是在真实道德生活中做更多正确的事，而不是为道德下定义。然而，诗篇的作者和先知们无疑根据祭仪律法中的旨意，明确地将外在洁净的动机与德行联系在一起。《诗篇》24 中问那些走近圣殿山的人：“谁能登耶和華的山？谁能站在他的圣所”（诗 24:3），接着回答道“就是手洁心清，不向虚妄，起誓不怀诡诈的人”（诗 24:4；参：代下 23:19）。《诗篇》15 中与仪式洁净联系在一起的其他观点包括，不以舌头诽谤人，即使吃亏也要信守誓言，不受贿赂。这里强调的是纯洁的内在动机和正直的生活方式。从以利户的话语中可以看出约伯知晓这种相互联系，“我是清洁无过的，我是无辜的，在我里面也没有罪孽。”（伯 33:9）。《诗篇》51 的作者强烈希望超越仪式上的洁净，彻底地改变自己的内心。他向上帝祈求道：“洁除我的罪”，“为我造清洁的心”（诗 51:2, 10[《马所拉文本》4, 12]；参：诗 51:7[《马所拉文本》9]）。

Isaiah tried to convince Israel that in God's sight clean hands were insufficient. God claimed through him, "When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil" (1:14ff.). Of course, clean hands outstretched in prayer were inadequate when the heart was defiled. Thus Isaiah exhorted the people to transform the entire person and to have their scarlet sins washed so that they would be white as snow (1:18).

D. Cleanness as Applied to the New Age. For the prophets moral cleanness becomes the criterion for participation in the blessings of the new age. Zechariah foresees a fount available in Jerusalem to cleanse from sin and uncleanness (Zec. 13:1). Ezekiel placed a portion of the blame for the defilement of the land, which led to the captivity, on the priesthood, which failed to teach the distinction between the holy and the common, the clean and the unclean (Ezk. 22:24f.); he pictures the transformation of Israel in preparation for the new age in ritualistic terms: "I [Yahweh] will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you" (Ezk. 36:25; cf. Jer. 33:8). The people of God will receive a new heart and a new spirit (Ezk. 36:26). Then they will again inhabit cities and build palaces (36:33). The cleansing will be so complete that never again will the people or the land become defiled (37:23). There will be also a new

以赛亚竭力让以色列相信，在上帝的眼中，只有双手洁净是远远不够的。上帝藉着以色列说道，“你们举手祷告，我必遮眼不看；就是你们多多地祈祷，我也不听。你们的手都满了杀人的血”（赛 1:14 起）。当然，如果心已经被玷污了，在祷告时举起洁净的手也无济于事。因此，以赛亚规劝以色列人要完全更新自己，洗净朱红的罪，使其变得雪白（赛 1:18）。

D. 新时代的洁净。先知们认为道德的洁净是分享新时代福分的标准。撒迦利亚预言耶路撒冷的泉源必将洗除罪恶和污秽（亚 13:1）。以西结谴责祭司褻渎洁净之地，因为这种行为导致以色列被掳，祭司不分圣的和俗的，也不使人分辨洁净的和不清净的（结 22:24-25）；以西结以仪式用语展现了以色列为进入新时代所作的转变：“我[耶和華]必用清水洒在你们身上，你们就洁净了。我要洁净你们，使你们脱离一切的污秽，弃掉一切的偶像”（结 36:25；参：耶 33:8）。神的子民将得到一个新心和新灵（结 36:26）。于是，他们将再次居住在城邑中，再建起宫殿（结 36:33）。这洁净是如此的彻底，以致于神的子民或这土地不会被再次玷污（结 37:23）。新的圣地也会被恰当地洁净，并将建立正确履职的祭司职分（结 43:18-27；44:15-31）；他们将使以色列人正确地分辨洁净的和不清净的（结 44:23）。到那时，污秽人必不得经过“圣路”，也不得进入耶路撒冷（赛 52:1），圣路可以比喻成从被掳至锡安的道路（赛 35:8）。《启示录》重述了这个主题与新耶路撒冷的关系，其中写道“凡不清净的...总

sanctuary properly sanctified and a new priesthood that rightly carries out its functions (43:18–27; 44:15–31); they will correctly teach about the clean and the unclean (44:23). In that time the unclean shall not travel the highway of holiness that figuratively leads from captivity to Zion (Isa. 35:8), nor shall they enter Jerusalem (52:1). Revelation resumes this theme in regard to the new Jerusalem, stating that “nothing unclean shall enter it” (21:27). In both testaments the new age focuses on the city of God, which shall be inhabited by his people who live morally clean lives.

V. NT Understanding of Clean and Unclean.-*A. Unclean.* The word “unclean” in the NT is most frequently joined to “spirit” to connote a demon. Uncleanness is not a ritual term, but a moral one denoting man’s wayward behavior that keeps him from fellowship with God. Included are licentiousness, covetousness, and sexual abuses (Eph. 4:19; 5:3; Rom. 1:24). Uncleanness is classified as one of the works of the flesh that prohibits following the Spirit’s leadership (Gal. 5:17ff.). From these defilements the believer must cleanse himself to live a separate and unique life (2 Cor. 7:1).

B. Clean. The question of ritual purity was quite prominent among various sects of Jews at the time of Jesus, e.g., the Essenes bathed three times a day to ensure their compliance with the law. Jesus and His disciples often found themselves in conflict with the Pharisees over this question; for instance, the disciples were criticized for eating with unwashed hands (Mk. 7:1–7) and Jesus for dining with sinners (Lk. 15:1f.; 19:1–

不得进那城” (启 21:27)。在两约中，上帝之城是新时代的重点，神的子民将住在那城中，过着道德洁净的生活。

V. 《新约》对洁净与不洁净的理解。
*A. 《新约》对不洁净的理解。*在《新约》中，“unclean”（“不洁净的、污秽的”）这个词最经常与“spirit”（“灵”）连用表示魔鬼。不洁净不是一个仪式用语，而是一个道德用语，表示世人远离上帝的任性行为。污秽还包括放荡、贪婪和行淫（弗 4:19； 5:3； 罗 1:24）。不洁净是肉体拒绝圣灵指引的后果之一（加 5:17 起）。信徒必须洁净自己，除去这些污秽，过上独立、独特的生活（林后 7:1）。

*B. 《新约》中的洁净。*在耶稣生活的年代，仪式洁净是众多犹太教派争论的焦点，例如，艾赛尼派信徒每天洗澡三次，以此表示他们遵守律法。耶稣和祂的门徒经常与法利赛人争论这一问题；例如，法利赛人指责门徒们不洗手就吃饭（可 7:1-7），指责耶稣与罪人同吃饭（路 15:1-2； 19:1-10）。而耶稣谴责法利赛人仅热衷于遵守律法，却忘记了更为重要的公义问题（太 23:23 起）；耶稣将他们比喻成里面装满了死人骨头的

10). Jesus, in contrast, accused the Pharisees of having forgotten the weightier matter of justice in their zeal to follow the law (Mt. 23:23ff.); He compared them to whitened sepulchers, full of dead men's bones (Mt. 23:27). In light of the laws regarding ritual purity and death, Jesus could scarcely have used a more pungent reproach. In anticipation of the new covenant, Jesus went further in deliberately setting aside the whole question of ritual purity. He taught that it is words flowing from a corrupt heart that defile a man, not food, which merely enters the mouth on the way to the stomach (Mk. 7:14-23). The early Church appealed to this teaching to affirm that Jesus Himself had declared all foods clean (Mk. 7:19). Jesus desires a moral life style flowing from a pure heart, which He Himself sanctifies by the Holy Spirit (Jn. 14:20f., 23; 17:17).

The NT emphasizes that the one who confesses his sins and walks in the light is cleansed from all sin and unrighteousness (Jn. 1:7, 9). Every believer, Jew or Gentile, is clean, for God purifies the heart by faith (Acts 15:9; cf. 10:9-16, 34f). This idea is radical, for it declares that the Jewish believer in no way is defiled by the Gentile believer and the Gentile, truly purified, also has full access to God. To show the new position of the believer before God, He. 10:22 draws on the double imagery of sprinkling with ashes of a red heifer one defiled through contact with a corpse (Nu. 19) and of the bathing of the high priests's body before serving on the Day of Atonement (Lev. 16:4); that is, the Christian, cleansed from the curse of death for sin and freed from an evil conscience, has boldness to enter the

粉饰坟墓 (太 23:27)。耶稣根据关于仪式洁净和死亡的律法, 对他们进行了最严厉的批判。祂期盼立下新约, 并故意将全部仪式洁净问题抛至一边。祂教导道, 唯有从堕落的内心里出来的才能够污秽人, 食物不能污秽人, 因为食物仅仅是从嘴里入肚腹的 (可 7:14-23)。早期的教会根据这一教义认为, 耶稣自己已将所有的食物定为洁净的 (可 7:19)。耶稣渴望过上内心洁净、合乎道德的生活, 祂藉着圣灵使自己的内心变得圣洁 (约 14:20-21, 23; 17:17)。

《新约》强调悔罪与行在光里的人将除去所有的罪和邪恶 (约 1:7, 9)。每个信徒, 无论是犹太人还是外邦人, 都是洁净的, 因为神藉着信洁净了他们的心 (徒 15:9; 参: 徒 10:9-16, 34-35)。这是一个全新的观点, 因为它表明犹太信徒决不会被外邦信徒玷污, 真正洁净的外邦人也完全可以走近神。《希伯来书》10:22 呈现了在神面前的信徒的新状态, 并描绘了两个画面, 其中一个将纯红母牛烧成的灰洒在因沾染死尸变得不洁净的人身上 (民 19), 另一个画面描绘了祭司在赎罪日侍奉之前用水洗澡 (利 16:4); 也就是说, 基督徒被除去了死罪的诅咒, 摆脱了恶念的束缚, 可以以代求祭司的身份坦然地走到神的面前。

presence of God as a priestly intercessor.

The Word also plays a crucial role in the cleansing, for it is the obedient response to its proclamation that transforms the inner man (Jn. 15:3; cf. Eph. 5:26). The only rite of washing to symbolize the transformation is baptism, which is administered a single time. Thus purity of heart becomes the uncompromising demand and the possibility of the NT (Mt. 5:8; 1 Pet. 1:22; 1 Tim. 1:5; 2 Tim. 2:22). A pure heart produces the inner confidence to pursue earnestly the demands of God (1 Tim. 3:9; 2 Tim. 1:3; He. 10:22).

The goal of the believer's life is still holiness (e.g., 1 Pet. 1:14ff.). He is to pursue purity in all aspects of his life (cf. Jas. 4:7f.). He is not regulated by a set of laws, but by a liberty under his own responsible character directed by the Holy Spirit. As Paul exhorts, "Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God" (2 Cor. 7:1). The principle which Paul lays down in Rom. 14:14, "that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean," clearly shows that the Christian is entrusted with critical faculties to discern the proper use of his Father's world.

Cultic purity is no longer necessary under the new covenant because the atoning work of Christ as its foundation has proleptically secured the restoration of harmony between man and nature (cf. Rom. 8:19-23). A redeemed nature no longer defiles and hinders man's approach to God. Jesus emphasized His

道也在洁净中起到重要作用，因为讲道表明一个人顺服神，这种顺服的回应将改变一个人的灵魂（约 15:3；参：弗 5:26）。唯一一个可以象征转变的洁净仪式是洗礼，一个人只能受一次洗礼。因此，必须有洁净的内心，这样才有可能成就新约（太 5:8；彼前 1:22；提前 1:5；提后 2:22）。只有存清洁的心，才能满怀信心地来到神的面前（提前 3:9；提后 1:3；来 10:22）。

圣洁仍然是信徒生活的目标（如，彼前 1:14 起）。他必须在生活的各个方面都追求洁净（参：雅 4:7-8）。他不受律法的约束，可以在圣灵的指引下自主地对自己的行为负责。正如保罗所告诫的，“亲爱的弟兄啊，我们既有这等应许，就当洁净自己，除去身体、灵魂一切的污秽，敬畏神，得以成圣。”（林后 7:1）。保罗在《罗马书》14:14 提出了一个原则，“凡物本来没有不洁净的。惟独人以为不洁净的，在他就不洁净了”，这个原则显然表明基督徒被赐予恰当利用天父创造的世界的重要工具。

仪式洁净不再是新约中的必需之物，因为基督的救赎工作是新约的基础，已预先保证人与自然再次和谐共处（参：罗 8:19-20）。被救赎的自然不再玷污世人，也不会阻碍他们走近神。耶稣强调祂通过行各种神迹统治着自然；特别是祂治愈了麻风病。最常被使用的一个词是“cleansed”（“洁净”）；这个词表示大

lordship over nature by performing various miracles; He particularly healed lepers. The word most often used is “cleansed”; it means that the leper is fully restored physically and cultically (Mt. 8:2ff.; 10:8; cf. 2 K. 5:10–14 where “cleanse” also means “heal”). These miracles point to the total healing that His redemptive work will bring. Further, just as the dedication of the first-born and the first-fruits according to the OT released the rest of the flock and the crops to God’s people (Ex. 22:29; 23:19; 34:26; Nu. 18:15), so the death of God’s first-born released the world back to man for its proper enjoyment as originally intended. Although this redemption is not finalized, the NT believer has been given a foretaste of the complete redemption by being freed from the tremendous burden of maintaining the standards of ritual purity.

See also ABLUTION; ABOMINATION; COMMON; DEFILE; HOLY; POLLUTION; PURITY.

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麻风病已被完全治愈，可以以洁净的身体崇拜神（太 8:2 起；10:8；参：王下 5:10-14，其中“cleansed”还表示“治愈”）。这些神迹指明了基督的救赎工作所带来的完全治愈。此外，《旧约》中头生的儿子和初熟的果子要献给耶和华，从而保证神的子民的其他后裔得以延续，并保证他们可以收获庄稼（出 22:29；23:19；34:26；民 18:15），而《新约》中圣子受难使世人重新回到这个世界上，恰当地享受上帝最初赐予他们的福分。虽然这个救赎工作尚未完成，但新约信徒因为摆脱了仪式洁净标准的束缚，提前尝到了完全救赎的果实。

另见 ABLUTION（洗礼）；ABOMINATION（憎恶）；COMMON（俗的、共同的）；DEFILE（玷污、褻渎）；HOLY（圣洁的）；POLLUTION（玷污）；PURITY（清洁）。

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CLEAVE

[Heb. *dābaq*]; AV also “keep to” (Nu. 36:7, 9), JOINED (Job 41:23), STUCK (Ps. 119:31); NEB also UNITED (Gen. 2:24), RETAIN (Nu. 36:7, 9), “hold fast to” (Dt. 10:20; 11:22; 13:4; 30:20; Josh. 22:5; 23:8; Ps. 119:31), CLING (Dt. 28:60; Ps. 137:6), “stick to” (Job 31:7; Ps. 22:15), HAUNT (Dt. 28:21), “be found in (your) possession” (Dt. 13:17), “stick out through” (Job 19:20), “close knit” (Job 41:23), “I will have none of it” (Ps. 101:3), HANGS (Ps. 102:5), FASTEN (Ezk. 3:26), “held his tongue” (Job 29:10), “lie prone” (Ps. 44:25; 119:25); [*bāqa*] (Ps. 74:15; 78:15; 141:7; Isa. 48:21; Mic. 1:4; Hab. 3:9); NEB also OPEN (Ps. 74:15), “splinters (of wood)” (Ps. 141:7); [niphāl of *sāpāh*] (Isa. 14:1); NEB ATTACH; [piel of *pālag*] (Job. 38:25); [*hāšaq*] (Ps. 91:14); AV, NEB, “set (his love) (up)on.”

The term “cleave” is used in two opposite senses: *dābaq*, *sāpāh*, and *hāšaq* mean “cling to,” usually with great affection; *bāqa* and *pālag* mean “divide” or “separate” by splitting, as in cutting wood for a fire (cf. Gen. 22:3) or cutting a channel through rock.

CLEAVE 守住、联络、持守、联合、专靠、粘、贴

【希伯来语：*dābaq*】：《钦定版圣经》还译为“keep to”（“守住”）（民 36:7, 9）、JOINED（“联络”）（伯 41:23）、STUCK（“持守”）（诗 119:31）；《新英文译本》还译为 UNITED（“联合”）（创 2:24）、RETAIN（“守住”）（民 36:7, 9）、“hold fast to”（“专靠”）（申 10:20; 11:22; 13:4; 30:20; 书 22:5; 23:8; 诗 119:31）、CLING（“贴”）（申 28:60; 诗 137:6）、“stick to”（“粘住”）（伯 31:7; 诗 22:15）、HAUNT（“贴”）（申 28:21）、“be found in (your) possession”（“粘你的手”）（申 13:17）、“stick out through”（“紧贴”）（伯 19:20）、“close knit”（“紧贴”）（伯 41:23）、“I will have none of it”（“不容沾在我身上”）（诗 101:3）、HANGS（“紧贴”）（诗 102:5）、FASTEN（“贴住”）（结 3:26）、“held his tongue”（“贴住上膛”）（伯 29:10）和“lie prone”（“紧贴”）（诗 44:25; 119:25）；【*bāqa*】（诗 74:15; 78:15; 141:7; 赛 48:21; 弥 1:4; 哈 3:9）；《新英文译本》还译为 OPEN（“分裂”）（诗 74:15）、“splinters (of wood)”（“刨地的土块”）（诗 141:7）；【*sāpāh* 的简单被动干】（赛 14:1）；《新英文译本》译为 ATTACH（“贴”）；【*pālag* 的加强主动干】（伯 38:25）；【*hāšaq*】（诗 91:14）；《钦定版圣经》和《新英文译本》译为 “set (his love) (up)on”（“他专心爱”）。

“cleave”这个词可以用在两个相反的含义中：*dābaq*、*sāpāh* 和 *hāšaq* 意思是“粘住、依靠”，通常带有强烈的感情色彩；*bāqa* 和 *pālag* 的意思是“劈开”或“劈成两半”，如劈木头烧火（参：创 22:3），在岩石中凿出沟渠。

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CLEFT

[Heb. *niqārā*] (Ex. 33:22); NEB CREVICE; [*sā'îp*] (Jgs. 15:8, 11; Isa. 2:21; 57:5); AV also TOP; NEB also CAVE, CRANNIES; [*nāqîq*] (Isa. 7:19; Jer. 13:4; 16:16); AV HOLE; NEB also CREVICE; [*hāgû*] (Cant. 2:14; Jer. 49:16; Ob. 3); NEB HOLES, CRANNIES; **CLIFF** [*madrēgā*] (Cant. 2:14; Ezk. 38:20); AV STAIRS, “steep places”; NEB “high ledges,” “terraced hills”; [*sela'*] (Isa. 2:21); AV “ragged rocks.”

These terms indicate various characteristics of rocky or mountainous terrain: fissures or faults, caves, crevices, ledges, and precipices. The cleft (“cave”[?]; cf. 1 K. 19:9, 13) where God covered Moses (Ex. 33:22) on Mt. Sinai was still thought to exist a century ago (cf. KD for a discussion of the traditions). Samson fled from the Philistines to a fissure called Etam (not to be confused with the Etam SW of Bethlehem, 2 Ch. 9:6) in the hill country E of Timnah. The cleft above Wādī Isma‘ in 2.5 mi. (4 km.) SE of Zorah has been suggested as the most likely identification.

In Canticles the poet desires a hiding place or refuge for his beloved; the association of cliffs with the dove (pigeon) in Cant. 2:14 is appropriate, since the rock dove is known to build its nest in remote, rocky crags (cf. Jer. 48:28).

CLEFT 石缝、石穴、陡岩、岩穴

【希伯来语：*niqārā*】（出 33:22）；《新英文译本》还译为 CREVICE（“石穴”）；【*sā'îp*】（士 15:8, 11；赛 2:21；57:5）；《钦定版圣经》译为 TOP（“石穴”）；《新英文译本》还译为 CAVE 和 CRANNIES，汉译均为“石穴”；【*nāqîq*】（赛 7:19；耶 13:4；16:16）；《钦定版圣经》译为 HOLE；《新英文译本》还译为 CREVICE，汉译均为“穴”；【*hāgû*】（歌 2:14；耶 49:16；俄 3）；《新英文译本》译为 HOLES 和 CRANNIES，汉译均为“穴”；**CLIFF**（“陡岩”）【*madrēgā*】（歌 2:14；结 38:20）；《钦定版圣经》译为 STAIRS 和 “steep places”；《新英文译本》译为 “high ledges” 和 “terraced hills”，汉译均为“陡岩”；【*sela'*】（赛 2:21）；《钦定版圣经》译为 “ragged rocks”（“石洞”）。

这些词语表明了岩石或山脉地形的各种特征：断裂或断层、石洞、石缝、岩架和悬崖。上帝在西奈山的石缝中用手遮掩了摩西（出 33:22），学者们仍然认为这个石缝（“石穴”[不确定]；参：王上 19:9, 13）在一百年前就已经存在（参：KD 对这些传说的探讨）。参孙从非利士人的手中逃出来，来到了一个叫以坦的石穴中（不要与伯利恒西南的以坦混为一谈，代下 9:6），该石穴在亭拿以东的丘陵地带。这个石穴很可能指的是琐拉东南 2.5 英里（4 公里）处以撒玛干谷（Wādī Isma‘）上的石洞。

在《雅歌》中，诗人想要为他的爱人寻找一个躲藏之地或避难所；《雅歌》2:14 恰当地将磐石穴与鸽子联系在一起，因为众所周知，岩鸽在偏僻的峭壁中筑巢（参：耶 48:28）。

The prophecies in Jer. 49:16 and Ob 3 are parallel; both deal with God's judgment upon Edom. Rocky gorges and cliff-top fortresses made the capital city, Sela (later Petra), virtually impregnable. In fact, the phrase *b^eḥagwê hassela* (Jer. 49:16; Ob. 3), "in the clefts of the rock," may actually refer to the "cliffs of Sela."

For 2 Ch. 20:16, AV, see ASCENT; Job 30:6, AV, "clefts of the valleys" is RSV "gullies of the torrents."

Bibliography.—A. E. Cundall, *Judges* (1968), p. 170; KD, *in loc.*; C. F. Pfeiffer, ed., *Biblical World* (1964), pp. 443–46.

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CLEMENCY.

The AV for Gk. *epieikeia* in Acts 24:4, translated "kindness" in the RSV. The NEB reads, "I crave your indulgence."

CLEMENT

klem'ənt [Gk. *Klēmēs*—'mild'].

1. A fellow worker with Paul at Philippi, mentioned with special commendation in Phil. 4:3.

2. One of the APOSTOLIC FATHERS, usually identified with the third bishop of Rome. His identity with 1, though supposed by Origen, Eusebius, Epiphanius, and Jerome, is highly unlikely given the remoteness of the two in time and place.

《耶利米书》49:16 和《俄巴底亚书》3 章中的预言是类似的；这两个预言都与上帝对以东的审判有关。峡谷和悬崖顶端的堡垒变成了都城，西拉（后来的佩特拉）几乎是坚不可摧的。实际上，*b^eḥagwê hassela* 这个短语（耶 49:16；俄 3）的意思是“在山穴中”，这个短语有可能指的是“西拉的悬崖”。

关于《钦定版圣经》的《历代志下》20:16，见 ASCENT（上升、上坡）；《修订标准译本》将《钦定版圣经》《约伯记》30:6 中的“clefts of the valleys”译为“gullies of the torrents”，汉译均为“岩穴”。

书目——A. E. Cundall, *Judges* (1968), 170 页；KD, 见这一章；C. F. Pfeiffer 编, *Biblical World* (1964), 443–446 页。

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CLEMENCY. 宽容

《钦定版圣经》将《使徒行传》24:4 中的希腊语 *epieikeia* 译为“clemency”，《修订标准译本》译为“kindness”，汉译均为“宽容”。《新英文译本》改译为“I crave your indulgence”（“只求你宽容”）。

CLEMENT 革利免

音译：klem'ənt 【希腊语：*Klēmēs*——“温和的”】。

1、革利免：保罗在腓立比时的一个同工，《腓立比书》4:3 中专门提到了这个人。

2、革利免：使徒教父之一，他通常被认为是罗马的第三任主教。虽然俄利根、优西比乌、伊皮法纽和耶柔米都认为他和 1 中的革利免是同一个人，但这种说法很可能不成立，因为这两人生活的年代相差很远，两人的居住地也相距甚远。

CLEOPAS

klē'e-pes [Gk. *Kleopas*—'renowned father']. One of the two disciples whom Jesus met on the way to Emmaus (Lk. 24:18). The name is a contraction of Cleopatros, not identical with Clopas (an Aramaic name) of Jn. 19:25.

CLEOPATRA

klē-ə-pā'trə [Gk. *Kleopatra*—'from a famous father']. The name of several Egyptian queens and princesses. One, probably the wife of PTOLEMY VI PHILOMETOR, is mentioned in Ad. Est. 11:1. According to Josephus (*Ant.* xii.9.7; xiii.3.1-3), Ptolemy and Cleopatra permitted Onias, the expatriate son of a high priest who cited Isa. 29:19 in his request, to build a temple for Jews in Heliopolis.

Their daughter is probably the Cleopatra mentioned in 1 Maccabees. Her father first gave her in marriage to Alexander Balas (1 Macc. 10:58; Josephus *Ant.* xiii.4.1), then took her from Alexander and gave her to DEMETRIUS II NICATOR (1 Macc. 11:9-12; *Ant.* xiii.4.7). Later, while Demetrius was in captivity in Parthia, Cleopatra married his brother ANTIOCHUS VII SIDETES.

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CLEOPHAS

Klē'e-fes (Jn. 19:25, AV). See CLOPAS.

CLERK.

See TOWN CLERK.

CLIFF; CLIFT.**CLEOPAS 革流巴**

音译: klē'e-pes 【希腊语: *Kleopas*——“有声望的父亲”】。耶稣前往以马忤斯的路上遇到的两个门徒之一（路 24:18）。这个名字的缩写为 Cleopatros, 与《约翰福音》19:25 中的革罗罢（一个亚兰语名字）不同。

CLEOPATRA 革流巴特拉

音译: klē-ə-pā'trə 【希腊语: *Kleopatra*——“来自于一个著名的父亲”】。埃及的多名女王和王妃都叫革流巴特拉。《以斯帖补篇》11:1 中的革流巴特拉可能是多利买六世·非罗巴特（见 PTOLEMY VI PHILOMETOR）的妻子。根据约瑟夫斯的描述（*Ant.* xii.9.7; xiii.3.1-3），多利买和革流巴特拉允许阿尼亚在黑利奥波勒斯为犹太人建造圣殿，阿尼亚是一位大祭司的被放逐的儿子，他在建造圣殿的诉求中引用了《以赛亚书》29:19。

他们的女儿就是《马加比一书》中提到的克流巴特拉。多利买首先将他的女儿嫁给亚历山大·巴拉斯（马一 10:58; Josephus *Ant.* xiii.4.1），然后将她从亚历山大王身边带走，把她嫁给了底米丢二世·尼加铎（见 DEMETRIUS II NICATOR）（马一 11:9-12; *Ant.* xiii.4.7）。后来当底米丢被掳至帕提亚，但克流巴特拉嫁给了底米丢的兄弟安提阿古七世·西底达斯（见 ANTIOCHUS VII SIDETES）。

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CLEOPHAS 革罗罢

音译: Klē'e-fes（《钦定版圣经》，约 19:25）。见 CLOPAS（革罗罢）。

CLERK. 书记

见 TOWN CLERK（城里的书记）。

CLIFF; CLIFT. 悬崖; 陡岩

See CLEFT.

CLOAK

[Heb. *k'sut*] (Dt. 22:12); AV VESTURE; [*śalmā*] (24:13); AV RAIMENT; [*mitpahat*] (Isa. 3:22); AV WIMPLE; [*beqed*] (Jer. 43:12); AV GARMENT; NEB CLOTHES; [Gk. *himátion*] (Mt. 5:40; Lk. 6:29); NEB COAT; AV CLOKE; [*phailónēs*] (2 Tim. 4:13), *próphasis* (fig., 1 Thess. 2:5)]; AV CLOKE; **PURPLE CLOAK** [*porphýra*] (Mk. 15:17, 20); AV, NEB, PURPLE. A variety of outer garments is designated in these references; the exact type is often unclear. See GARMENTS.

The cloak of Dt. 22:12 had “four corners” (see TASSEL) and was wrapped around the body like a blanket. The *śalmā* (more correctly *śamlā*) of Dt. 24:13 was wrapped about the body at night for sleeping; cf. Ex. 22:26f.; also Gen. 9:23; Dt. 22:17; etc. In the list of feminine articles of dress and accessories in Isa. 3:18–24 occurs the word *mitpahat*; in the only other occurrence, Ruth 3:15, it designates the garment worn by Ruth (RSV “mantle”), which was loose enough to carry “six measures of barley.” The cloak of the shepherd is called *beqed* in Jer. 43:12, a general word used for many kinds of garments and coverings, both costly and poor.

In Mt. 5:40 and Lk. 6:29 the Gk.

见 CLEFT (石缝、石穴、陡岩、岩穴)。

CLOAK 外衣、衣服、外袍

【希伯来语: *k'sut*】(申 22:12); 《钦定版圣经》译为 VESTURE (“外衣”); 【*śalmā*】(申 24:13); 《钦定版圣经》译为 RAIMENT (“衣服”); 【*mitpahat*】(赛 3:22); 《钦定版圣经》译为 WIMPLE (“外袍”); 【*beqed*】(耶 43:12); 《钦定版圣经》译为 GARMENT; 《新英文译本》译为 CLOTHES, 汉译均为 “外衣”; 【希腊语: *himátion*】(太 5:40; 路 6:29); 《新英文译本》还译为 COAT; 《钦定版圣经》译为 CLOKE, 汉译均为 “外衣”; 【*phailónēs* (提后 4:13), *próphasis* (比喻用法, 帖前 2:5)]; 《钦定版圣经》还译为 CLOKE (“外衣”); **PURPLE CLOAK** (“紫袍”)【*porphýra*】(可 15:17, 20); 《钦定版圣经》和《新英文译本》译为 PURPLE (“紫袍”)。这些词可以表示各种外衣; 经文通常没有明确指明具体是哪一种衣服。见 GARMENTS (衣服)。

《申命记》22:12 中的 “外衣” 有 “四围” (见 TASSEL [縋子]), 裹在身上像一个毯子。《申命记》24:13 中的 *śalmā* (更为正确的拼写形式是 *śamlā*) 表示的是睡衣; 参: 《出埃及记》22:26-27; 另参: 《创世记》9:23; 《申命记》22:17 等。《以赛亚书》3:18–24 描述女子服饰和首饰的清单中提到了 *mitpahat* 这个词; 这个词只在《路得记》3:15 中用来表示路得所披的衣服 (《修订标准译本》译为 “mantle” [“外衣”]), 这种衣服很宽松, 可以装下 “六簸箕大麦”。在《耶利米书》43:12 中, 牧羊人的外衣被称为 *beqed*, 这个常用词可以表示多种价格昂贵和低廉的衣服和遮盖物。

在《马太福音》5:40 和《路加福音》6:29 中, 希腊语 *himátion* 表示里衣 (*chitón*,

worn over the *chitón*, a tunic (NEB “shirt”). (For an explanation of the different order in the two passages see Bauer, p. 377.) The cloak Paul asks to be sent from Troas he calls *phailónēs* (in some MSS *phainólēs*), related, probably as a loanword, to Lat. *paenula*, a raincoat or traveling garment. The word *porphýra*, “purple,” is used in Mk. 15 for the royal garments mockingly put on Jesus.

Figuratively, *próphasis* is translated “cloak” in 1 Thess. 2:5; the meaning is “pretense,” as in Mk. 12:40; Lk. 20:47; Acts 27:30; Phil. 1:18.

See also MANTLE; ROBE.

CLOD

[Heb. *regeb*] (Job 21:33; 38:38); NEB also DUST; [*megrāpā*] (Joel 1:17); NEB SOIL. *Regeb* refers to a “piece of clay” or “soft lump of earth.” *Megrāpā* refers to a “furrow,” or “something thrown off by the spade.”

CLOGGING.

In Ex. 14:25 the RSV and NEB follow the Samaritan Pentateuch, LXX (Gk. *synedēsen*), and Syriac translations, reading Heb. *’āsar*, “bind,” rather than MT *sūr*, “remove.”

CLOPAS

klō’pās [Gk. *Klōpas*] (Jn. 19:25); AV CLEOPHAS. The husband of one of the women who stood by the cross of Christ. Upon the philological ground of a variety of pronunciations of the Hebrew root, he is sometimes identified with Alphaeus,

《新英文译本》译为“shirt”[“里衣”]外面的外衣。(关于这两段经文不同语序的解释, 见 Bauer, 377 页)。保罗称从特罗亚送来的衣服为 *phailónēs* (某些原稿作 *phainólēs*), 这个词可能是源于拉丁语 *paenula* 的外来词, 指的是雨衣或旅行时所穿的衣服。《马可福音》15 章中的 *porphýra* (“紫袍”) 表示的是兵丁戏弄耶稣时穿在祂身上的皇家服饰。

《帖撒罗尼迦前书》2:5 将 *próphasis* 译为“cloak”, 这里采用了该词的象征性含义, 意为“假意”, 《马可福音》12:40、《路加福音》20:47、《使徒行传》27:30 和《腓立比书》1:18 中也使用了这个词的象征意义。

另见 MANTLE (衣服); ROBE (长袍)。

CLOD 土块

【希伯来语: *regeb*】(伯 21:33; 38:38); 《新英文译本》还译为 DUST (“土块”); 【*megrāpā*】(珥 1:17); 《新英文译本》译为 SOIL (“土块”)。*Regeb* 指的是“土块”或“柔软的泥块”。*Megrāpā* 指的是“犁沟”或“用铁锹挖出来的沟”。

CLOGGING. 脱落

《修订标准译本》和《新英文译本》的译法遵照《撒马利亚五经》《七十士译本》(希腊语: *synedēsen*) 和叙利亚语译本中的希伯来语 *’āsar* (意为“捆绑”), 而不是《马所拉文本》中的 *sūr* (意为“移除”), 将《出埃及记》14:25 中的“脱落”译为“clogging”。

CLOPAS 革罗罢

音译: klō’pās 【希腊语: *Klōpas*】(约 19:25); 《钦定版圣经》译为 CLEOPHAS (“革罗罢”)。站在耶稣十字架旁边的一个妇女的丈夫。根据语言学中这个希伯来语词根的众多读音, 革罗罢有时被认为是小雅各的父亲亚勒腓。但通常认

the father of James the Less. He is said by tradition to have been the brother of Joseph the husband of Mary; see BROTHERS OF THE LORD.

CLOSE; CLOSED

[Heb. *sāgar*, 'ātar, 'āšar, 'ātam, šā'ā, 'ālam, šāpan, šīt, sābab, nāqap, kāsā, šūp, 'ārēl]; AV also SHUT, STOP, HIDE, COMPASS, etc.; NEB also SHUT, ENGULF, STOP, BLOCK, etc.; [Gk. *kleiō*, *kammýō*, *ptýssō*, *syntéleia*]; AV also SHUT, END; NEB also ROLLED UP, SHUTS UP, END.

Some of the Hebrew verbs used in the sense of “close,” “shut” are *sāgar*, 'ātar (Ps. 69:15), 'āšar (Gen. 20:18), 'ātam (Prov. 17:28; 21:13), and šā'ā (“be stuck shut,” Isa. 32:3). In Lam. 3:56 'ālam means “hide,” “cover” (NEB “turn a deaf ear”), and in Job 17:4 šāpan means “keep (something) away from.” In Gen. 46:4, the clause rendered “Joseph’s hand will close your eyes” by the RSV is translated more literally by the AV: “Joseph shall put [šīt] his hand upon thine eyes.” *Nāqap* (Job 19:6; Ps. 88:17) and *sābab* (Jonah 2:5) carry the meaning of “surround” or “encircle,” while *kāsā* (Nu. 16:33) means “cut down” and *šūp* (Lam. 3:54) means “flood” or “rise up.” The adjective 'ārēl means literally “uncircumsized”; in Jer. 6:10, “Behold their ears are closed,” the term is used in the sense of ears that are unfit for hearing.

In the NT the Greek verbs *kleiō* (1 Jn. 3:17), *kammýō* (Mt. 13:15; Acts 28:27),

为革罗罢是马利亚的丈夫约瑟的兄弟；见 BROTHERS OF THE LORD (主的弟兄)。

CLOSE; CLOSED 关闭；关着

【希伯来语：*sāgar*, 'ātar, 'āšar, 'ātam, šā'ā, 'ālam, šāpan, šīt, sābab, nāqap, kāsā, šūp, 'ārēl】；《钦定版圣经》还译为 SHUT (“关闭”)、STOP (“停止”)、HIDE (“隐藏”)、COMPASS (“包围”)等；《新英文译本》还译为 SHUT (“关闭”)、ENGULF (“包围”)、STOP (“停止”)、BLOCK (“阻止”)等；【希腊语：*kleiō*, *kammýō*, *ptýssō*, *syntéleia*】；《钦定版圣经》还译为 SHUT (“关闭”)和 END (“结束”)；《新英文译本》还译为 ROLLED UP (“卷起”)、SHUTS UP (“关闭”)和 END (“结束”)。

表示“关上”、“关闭”含义的希伯来语动词有 *sāgar*、'ātar (诗 69:15)、'āšar (创 20:18)、'ātam (箴 17:28; 21:13) 和 šā'ā (“不再昏迷”，赛 32:3)。《耶利米哀歌》3:56 中 'ālam 的含义是“隐藏”或“遮掩”（《新英文译本》译为“turn a deaf ear” [“掩耳不听”]），《约伯记》17:4 中 šāpan 的含义是“蒙蔽”。《钦定版圣经》更直接地翻译了《修订标准译本》《创世记》46:4 中“Joseph’s hand will close your eyes”这句话为“Joseph shall put [šīt] his hand upon thine eyes”，汉译均为“约瑟将手按在你的眼睛上”。*Nāqap* (伯 19:6; 诗 88:17) 和 *sābab* (拿 2:5) 的意思是“围绕”或“缠绕”，而 *kāsā* (民 16:33) 的含义是“合闭”，*šūp* (哀 3:54) 的意思是“充满”或“上升”。《耶利米书》6:10 中形容词 'ārēl 的字面含义是“未受割礼的”，“他们的耳朵未受割礼”这句话表明他们的耳朵不能听见耶和華的话。

在《新约》中，希腊语动词 *kleiō* (约壹 3:17)、*kammýō* (太 13:15; 徒 28:27)

and *pty̅ssō* (Lk. 4:20) mean “close” or “roll up.” The noun *syntéleia*, used in the phrase “the close of the age” (Mt. 13:39f, 49; 24:3; 28:20), refers to the “end” or “consummation” of the age.

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CLOSE; CLOSELY.

The terms “close” and “closely” are sometimes a direct translation of an adjective or adverb; e.g., Heb. *‘ummā* (Ex. 25:27; 37:14; Lev. 3:9), *kābēd* (Jgs. 20:34, AV “sore”; NEB “heavy”), *‘allūp* (“familiar,” AV “chief”), *qārōb* (Job 19:14, AV “familiar”; NEB “intimates”; Isa. 13:22, AV, NEB, “near”), *ṣar* (Job 41:15, NEB “enclosed in”); also Gk. *engýs* (Jn. 19:42, AV “nigh”; NEB “near”), *anankaíos* (Acts 10:24, AV “near”), *ásson* (27:13, NEB “hugging”), *akribós* (Lk. 1:3, NEB “in detail”; Acts 23:20, AV “perfectly”; NEB “precise”).

In other instances “close” or “closely” is used in translating a verb or participle based on a verb; e.g., Heb. *rādap* (“followed closely,” Gen. 31:23), *nāga* (“was close,” Jgs. 20:41), *dābaq* (“keep close,” Ruth 2:8, 21, 23; “were close,” 2 S. 1:6), *bîn* (“looked at closely” 1 K. 3:21; AV “considered”).

In Acts 11:6 the Gk. *katanoéō* is rendered

和 *pty̅ssō* (路 4:20) 的意思是“关闭”或“卷起”。名词 *syntéleia* 用在短语“世界的末了”(太 13:39-40, 49; 24:3; 28:20) 中, 指的是世代“终结了”或“结束了”。

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CLOSE; CLOSELY. 挨近、临近、亲密的; 接近地

有时“close”和“closely”这两个词被用来直接翻译一个形容词或副词; 如, 希伯来语 *‘ummā* (出 25:27; 37:14; 利 3:9), *kābēd* (士 20:34, 《钦定版圣经》译为“sore”; 《新英文译本》译为“heavy”, 汉译均为“凶猛”)、*‘allūp* (“亲密的”, 《钦定版圣经》译为“主要的”)、*qārōb* (伯 19:14, 《钦定版圣经》译为“familiar”; 《新英文译本》译为“intimates”, 汉译均为“亲密的”); 赛 13:22, 《钦定版圣经》和《新英文译本》均译为“near”[“临近”]、*ṣar* (伯 41:15, 《新英文译本》译为“enclosed in”[“封住”]); 希腊语 *engýs* (约 19:42, 《钦定版圣经》译为“nigh”, 《新英文译本》译为“near”[“附近”])、*anankaíos* (徒 10:24, 《钦定版圣经》译为“near”[“亲密”])、*ásson* (徒 27:13, 《新英文译本》译为“hugging”[“贴近”])、*akribós* (路 1:3, 《新英文译本》译为“in detail”[“详细地”]; 徒 23:20, 《钦定版圣经》译为“perfectly”; 《新英文译本》译为“precise”[“详细地”])。

此外, “close”或“closely”也用来翻译动词或基于动词的分词; 如, 希伯来语 *rādap* (“追赶”, 创 31:23), *nāga* (“临到”, 士 20:41), *dābaq* (“与……在一处”, 得 2:8, 21, 23; “紧紧地”, 撒下 1:6)、*bîn* (“详细地察看”, 王上 3:21; 《钦定版圣经》译为“considered”[“详细地察看”])。

《修订标准译本》将《使徒行传》11:6

“looking closely” by the RSV, “looked intently” by the NEB, and “considered” by the AV. The term connotes contemplation as well as perception. In Rom. 7:21 Paul uses *parákeimai* (RSV “lies close”) to express the idea that whenever he desires to do right he finds only sin at his disposal. The author of Hebrews exhorts his readers (12:1) to lay aside the sin “which clings so closely” in order to run the race before them. The allusion to a race suggests that *euperístatos* (AV “easily besetting”; NEB “to which we cling”) may be related to *euperispaston*, “diverting from the course.”

中的希腊语 *katanoéō* 译为 “looking closely”, 《新英文译本》译为 “looked intently”, 《钦定版圣经》译为 “considered”, 汉译均为 “定睛观看”。这个词语有沉思和感知的意思。保罗在《罗马书》7:21 中用 *parákeimai* (《修订标准译本》译为 “lies close” [“与……同在”]) 来表达当他愿意为善时, 便于恶同在的思想。《希伯来书》的作者劝告读者 (来 12:1), 为了奔摆在他们前头的路程, 他们必须脱去 “容易缠累” 他们的罪。这里提及的路程 *euperístatos* (《钦定版圣经》译为 “easily besetting”; 《新英文译本》译为 “to which we cling” [“容易缠累我们的”]) 可能与 *euperispaston* (“偏离航向”) 有关。

N. J. O

词条作者: N. J. O

CLOSET.

The term is used only once by the RSV, in Jgs. 3:24, to translate Heb. *heder*, an indoor washroom. Its use in the AV for Gk. *tameion* (Mt. 6:6; Lk. 12:3) is obsolete for “room.”

See also HOUSE.

CLOTH; CLOTHING.

See GARMENTS.

CLOTHE; CLOTHED

[Heb. *lābēš*, *lābaš*, *kāsā* (1 Ch. 21:16; Isa. 37:2), *krbl* (1 Ch. 15:27), *qādar* (Ezk. 31:15), idiomatic use of the prepositions *min* (Nah. 2:3) and *‘al* (Job 37:22); Gk. *endýō*, *peribállō*, *amphiénnymi*, *enkombóomai* (1 Pet. 5:5), *ependýomai* (2 Cor. 5:2, 4)]; AV also WRAP, ARRAY; NEB also COVER, WEAR. To put on or wear as a garment or other covering, often used figuratively.

CLOSET. 楼、内屋

《修订标准译本》仅在《士师记》3:24 中用这个词来翻译希伯来语 *heder*, 这个希伯来语的意思是 “室内厕所”。《钦定版圣经》用这个词来翻译希腊语 *tameion* (太 6:6; 路 12:3), 它是表示 “房间” 的废词。

另见 HOUSE (房屋)。

CLOTH; CLOTHING. 衣服

见 GARMENTS (衣服)。

CLOTHE; CLOTHED 穿衣; 穿衣服的

【希伯来语: *lābēš*, *lābaš*, *kāsā* (代上 21:16; 赛 37:2), *krbl* (代上 15:27), *qādar* (结 31:15), 介词 *min* 的习惯用法 (鸿 2:3) 和 *‘al* (伯 37:22); 希腊语: *endýō*, *peribállō*, *amphiénnymi*, *enkombóomai* (彼前 5:5), *ependýomai* (林后 5:2, 4)】; 《钦定版圣经》还译为 WRAP (“遮体”) 和 ARRAY (“披上衣服”); 《新英文译本》还译为 COVER (“遮体”) 和 WEAR (“穿衣”)。穿衣或遮体通常有比喻义。

The Hebrew verbs metaphorically depict endowment with a power or quality such as righteousness (Job 29:14; Ps. 132:9), glory and splendor (Job 40:10), salvation (2 Ch. 6:41; Ps. 132:16; Isa. 61:10), shame, and dishonor (Job 8:22; Ps. 35:26; 109:29; 132:18). They describe acquisition of such characteristics as gloom (Heb. *qāḏar* [Ezk. 31:15]; AV “caused to mourn”; NEB “put in mourning”), strength (Job 39:19), cursing (Ps. 109:18), and trembling (Ezk. 26:16). God is clothed with honor and majesty (Ps. 104:1; Job 37:22 [Heb. *‘al-’lō (a)h*]; cf. Ps. 93:1; Isa. 59:17; Lam. 3:43).

The metaphorical range includes several types of covering. Job’s skin is clothed with worms (7:5; NEB “infested”). The victorious Nebuchadnezzar will array himself with the land of Egypt (AV Jer. 43:12; RSV “clean”). The spirit of the Lord so completely envelops a person as to gain control (Heb. *lābēš*, Jgs. 6:34; 1 Ch. 12:18 [MT 19]; 2 Ch. 24:20).

Various attributes are portrayed as garments or clothing (Heb. *l’būš*), including strength and dignity (Prov. 31:25), garments (Heb. *begeḏ*) of salvation (Isa. 59:17; 61:10), and garments (Heb. *tilbōšet*) of vengeance (Isa. 59:17). Clouds are the garment of the sea (Job 38:9). Covering appears “as a garment,” as when God covers the earth with the deep (Ps. 104:6) and changes earth and heaven “like raiment” (Ps. 102:26 [MT 27]; AV “vesture”; NEB “cloak”). Heb. *me’il* (“robe, mantle”) occurs in the phrase “as a mantle,” referring to fury (Isa. 59:17), justice (Job 29:14), and shame (Ps. 109:29); cf. “robe

这些希伯来语动词比喻性地描述了赐予人权柄或才能，如公义（伯 29:14；诗 132:9）、荣耀庄严（伯 40:10）、救赎（代下 6:41；诗 132:16；赛 61:10）、惭愧和羞耻（伯 8:22；诗 35:26；109:29；132:18）。还可表示使人忧郁（希伯来语：*qāḏar* [结 31:15]；《钦定版圣经》译为“caused to mourn”；《新英文译本》译为“put in mourning”，汉译均为“使人悲哀”），赐予力量（伯 39:19），遭受诅咒（诗 109:18），和使人惊骇（结 26:16）。上帝以尊荣威严为衣服（诗 104:1；伯 37:22 [希伯来语：*‘al-’lō (a)h*]；参：诗 93:1；赛 59:17；哀 3:43）。

这个比喻包括多种类型的衣服。约伯的肉体以虫子为衣（伯 7:5；《新英文译本》译为“infested” [“滋生”]）。凯旋归来的尼布甲尼撒必得埃及地好像披上外衣（《钦定版圣经》《耶利米书》43:12；《修订标准译本》译为“clean” [“得到”]）。耶和华的灵深深地感动了一个人，从而控制这个人（希伯来语：*lābēš*，士 6:34；代上 12:18 [《马所拉文本》19]；代下 24:20）。

衣服（希伯来语：*l’būš*）可以体现出多种属性特征，其中包括能力和威仪（箴 31:25）、拯救的头盔（希伯来语：*begeḏ*）（赛 59:17；61:10），报仇的衣服（*tilbōšet*）（赛 59:17）。云彩是海的衣服（伯 38:9）。上帝用深水遮掩地面，“犹如衣裳”（诗 104:6），将天地“如里衣”更换（诗 102:26 [《马所拉文本》27]；《钦定版圣经》译为“vesture”；《新英文译本》译为“cloak” [“里衣”]）。希伯来语 *me’il* (“袍子、外袍”) 用在短语 “as a mantle” (“作外袍”) 中，指的是愤怒（赛 59:17）、公义（伯 29:14）和羞愧（诗 109:29）；参：“公义的外袍”（赛 61:10）和“亮光的外袍”（诗 104:2）。在《钦定版圣经》中，休妻被描述为“以

of righteousness” (Isa. 61:10) and “robe of light” (Ps. 104:2). In the AV divorce is described as “covering violence with one’s garment” (Mal. 2:16).

Other Hebrew verbs that figuratively indicate clothing are *’āṭā* (“cover” in Ps. 89:45 and 104:2 [NEB “wrap”]; “wrap” in Isa. 59:17; “array” in Jer. 43:12, AV [RSV “clean”; NEB “scour”]); *yā’at* (“cover” in Isa. 61:10 [NEB “wrapped”]); *sārar* (“bind” in Job 26:8 [NEB “keeps penned in”]; “wrapped” in Prov. 30:4 [AV “gathered”; NEB “bound up”]; Hos. 4:19 [AV “bound up”]); *sākak* (“wrapped” in Lam. 3:43f. [NEB “hidden”]).

Figurative occurrences in the NT include acquiring such characteristics as power (Lk. 24:49), humility (1 Pet. 5:5), and compassion, kindness, lowliness, meekness, and patience (Col. 3:12). God clothes the grass (Mt. 6:30; Lk. 12:28). Rome is a city clothed in fine linens and other riches of trade (Rev. 18:16); in another vision a woman is clothed with the sun (12:1).

Spiritual rebirth or the acceptance of Christ is depicted as having “put on Christ” (Rom. 13:14; Gal. 3:27), a new nature (Eph. 4:24; Col. 3:10), a heavenly dwelling (2 Cor. 5:2), and the imperishable and immortality (1 Cor.

强暴待妻” (玛 2:16)。

其他一些用来比喻衣服的希伯来动词有 *’āṭā* (诗 89:45 和 104:2 中的 “cover” [《新英文译本》中译为 “wrap”, 均汉译为[“披、披上”]; 在《钦定版圣经》《以赛亚书》59:17 中的 “wrap” 译为[“披上”]; 《耶利米书》43:12 中的 “array” 译为[“披上”]; [《修订标准译本》译为 “clean”, 《新英文译本》译为 “sour”, 汉译均为 “披上”]; *yā’at* (赛 61:10 中的 “cover” [《新英文译本》译为 “wrapped” 译为 “披上”]); *sārar* (伯 26:8 中的 “blind” [《新英文译本》译为 “keeps penned in”, 均汉译为 (“包起来”)]); 《箴言》30:4 中的 “wrapped” 在[《钦定版圣经》中译为 “gathered”; 《新英文译本》中译为 “bound up”, 均汉译为 (“聚”)]]; 《何西阿书》4:19[《钦定版圣经》中译为 “bound up”, 汉译为 “裹”; *sākak* (哀 3:43-44 中的 “wrapped” 在[《新英文译本》中译为 “hidden “], 均汉译为 “笼罩”。

《新约》中穿衣的比喻用法包括获得像能力 (路 24:49)、谦卑 (彼前 5:5)、怜悯、仁慈、谦虚、温柔、忍耐的心 (西 3:12) 这样的特点。神还给它这样的装饰 (太 6:30; 路 12:28)。罗马是一座披着细麻 (启 18:16) 且贸易繁多的城市; 另一个异象是一个身披日头的妇女 (启 12:1)。

灵魂的再生或基督的悦纳被视为披戴主耶稣基督 (罗 13:14; 加 3:27)、新人 (弗 4:24; 西 3:10)、天上来的房屋 (林后 5:2)、不朽坏的和不变的 (林前 15:53, 54)。保罗希望信徒拥有一个富有新生机的肉体 (希腊语译为 *ependýomai*; 《修

15:53f.). Paul suggests an enswathement of the physical mortal body with the new life (Gk. *ependýomai*; RSV “further clothe”; NEB “put on over”). Viewed by contemporary philosophers as a covering of the soul, the body was to be simultaneously clothed and transformed by the superimposed heavenly body. Cf. Gk. *ependýtēs* (an outer garment, Jn. 21:7), frequently used in the LXX for Heb. *m^e‘il*, an upper garment or robe.

Metaphorical garments in the NT include the armor of light (Rom. 13:12), the whole armor of God (Eph. 6:11), and the breastplate of faith and love (1 Thess. 5:8).

See also COVER, COVERING; GARMENTS; MANTLE; ROBE.

A. C. M.

CLOTHES.

See GARMENTS.

CLOTHES, RENDING OF.

Among Eastern peoples a means of showing deep sorrow or remorse. Upon the death of a relative or important personage, or when there was a great calamity, it was customary for the Hebrews to tear their garments. Reuben rent his clothes when he found that Joseph had been taken from the pit (Gen. 37:29). The sons of Jacob rent their clothes when the cup was found in Benjamin’s sack (44:13). A messenger came to Eli with his clothes rent to tell of the taking of the ark of God and of the death of his two sons (1 S. 4:12). David rent his garment when he heard that Absalom had slain his brothers (2 S.

订标准译本》译为“further clothe”;《新英文译本》译为“put on over”,均汉译为“富有生机的肉体”。同时代的哲学家认为肉体有灵魂的遮盖,同时也被属天的身体遮盖并改造着。参:希腊语 *ependýtēs* (外衣,约 21:7),《七十士译本》频繁地使用希腊语 *ependýtēs*,希伯来语 *m^e‘il*,上装或长袍。

在新约中具有比喻性的服饰包括光明的兵器(罗 13:12)、神所赐的全副军装(弗 6:11)、由信和爱构成的护心镜遮胸(帖前 5:8)。

另见 COVER (覆盖), COVERING (覆盖物); GARMENTS (衣服); MANTLE (外袍); ROBE (长袍)。

词条作者: A. C. M.

CLOTHES. 衣服

另见 GARMENTS (衣服)。

CLOTHES, RENDING OF. 撕裂衣服

这是东方人表示哀痛和懊悔的方式。一旦有亲属或重要的人离去,或是有重大灾难发生时,希伯来人便会撕毁他们的衣服。流便回到坑边,见约瑟不在坑里,就撕裂衣服(创 37:29)。当雅各的儿子们发现银杯在便雅悯的口袋里时,他们就撕裂衣服。一个报信人撕裂衣服,告诉以利两个儿子被杀和神的约柜被掳走的消息(撒上 4:12)。当大卫得知押沙龙杀死了他的兄弟,他撕裂了衣服(撒下 13:31)。另见《撒母耳记下》15:32;《列王纪下》18:37;《以赛亚书》36:22;《耶利米书》41:5。

13:31). See also 2 S. 15:32; 2 K. 18:37; Isa. 36:22; Jer. 41:5.

Rending of clothes was evidently an expression of other strong emotions as well. The high priest rent his garment when Jesus spoke what he thought was blasphemy (Mt. 26:65).

撕裂衣服是一种能够表达强烈感情的明显方式。当大祭司认为耶稣说了僭忘的话，大祭司撕裂了衣服（太 26:25）。

A. W. FORTUNE

词条作者：A. W. FORTUNE

CLOUD

[Heb. *‘ānān*, *‘āb*, *šahaq*, also *nāśī’*, *ḥāzīz* (Zec. 10:1), *‘arīpīm* (Isa. 5:30); Gk. *nephélē*, also *néphos* (fig., He. 12:1)]; AV also HEAVENS, VAPOUR; NEB also HILL-TOPS (Isa. 5:30), MIST, etc.; the RSV has “clouds” also for the difficult Heb. *ṭuhôt*, Job 38:36 (AV “inward parts”; NEB “depths of darkness”); for *‘arābôt*, Ps. 68:4 (AV “heavens”; NEB “desert plains”) probably following the Ugar. *rkb ‘rpt*; for *‘abōtīm*, reading *‘ābôt* with LXX, Ezk. 31:3, 10, 14 (AV “thick boughs”; NEB “foliage”); also “cloud [*mas’ēl*] of smoke,” Jgs. 20:38, and “clouds of locusts” (*gôḥ*), Nah. 3:17.

CLOUD 云、云雾

【希伯来语：*‘ānān*, *‘āb*, *šahaq*, also *nāśī’*, *ḥāzīz*】（亚 10:1），*‘arīpīm*（赛 5:30）；希腊语 *nephélē*，也叫 *néphos*（比喻用法，（来 12:1）；《钦定版圣经》也叫 HEAVENS（“天国”），VAPOUR（“云雾”）；《新英文译本》译为 HILL-TOPS（“山顶”）（赛 5:30），MIST（“云雾”）等；《修订标准译本》用“cloud”（“云、云雾”）一词翻译《约伯记》38:36 中的晦涩的希伯来词 *ṭuhôt*。（《钦定版圣经》“inward parts” [“怀中”]；《新英语译本》译为“depths of darkness” [“黑暗深处”]）；《诗篇》68:4 中的 *‘arābôt*（《钦定版圣经》译为“heavens” [“天国”]；《新英语译本》译为“desert plains” [“沙漠平原”]）大概与乌加列语 *rkb ‘rpt* 同义；*‘abōtīm*，在《七十士译本》中作 *‘ābôt*，《以西结书》31:3, 10, 14（《钦定版圣经》译为“thick boughs” [“烟气”]；《新英语译本》译为“foliage” [“树枝”]）；以及《士师记》20:38 “cloud [*mas’ēl*] of smoke”（“烟气”），和《那鸿书》3:17 “clouds of locusts” (*gôḥ*)（“烟气”），（“成群的蚂蚱”）。

I. Clouds in Palestine.-In the Bible few references are found to particular clouds or to clouds in connection with the phenomena of the weather conditions. The weather in Palestine is more even and has less variety than that in most

I. 巴勒斯坦的云。在《圣经》中，特殊的云以及与天气现象有关的云都很少被提及。巴勒斯坦的天气比其他地区的天气多变。巴勒斯坦西部是一个细长的沿海地区，东部是沙漠地区。从西部吹过来的风很湿润并带来乌云。如果地面

other lands. It is a long, narrow country with sea on the west and desert on the east. The wind coming from the west is always moist and brings clouds with it. If the temperature over the land is low enough the clouds will be condensed and rain will fall, but if the temperature is high, as in the five months of summer, there can be no rain even though clouds are seen. As a whole the winter is cloudy and the summer clear.

In the autumn rain storms often arise suddenly from the sea and what seems to be a mere haze, "as small as a man's hand," such as Gehazi saw (1 K. 18:44) over the sea, within a few hours becomes the black storm cloud pouring down torrents of rain (v. 45). Fog is almost unknown and there is very seldom an overcast, gloomy day. The west and southwest winds bring rain (Lk. 12:54).

In the months of April, May, and September a hot east wind sometimes rises from the desert and brings with it a cloud of dust which fills the air and penetrates everything. In the summer afternoons, especially in August, on the seacoast there is apt to blow up from the south a considerable number of low cirro-stratus clouds which seem to fill the air with dampness, making more oppressive the dead heat of summer. These are doubtless the detested "clouds without water" mentioned in Jude 12, and "heat by the shade of a cloud" (Isa. 25:5).

II. Figurative Uses.—The metaphoric and symbolic uses of clouds are many, and furnish some of the most powerful figures of Scripture. In the OT, the Lord's presence is made manifest and His glory shown forth in a cloud. The cloud is

上的温度足够低，那么云将会浓缩并下雨；但是，如果温度高，在夏季的五个月份中，即使能够看到云彩，也不会有雨。总的来说，巴勒斯坦的冬季多雨，夏季晴朗。

秋季，海上经常会下暴雨，看起来就像烟雾，就像仆人看见的从海上来的“如人手那样大的小片云”（王上 18:44），霎时间，天因风云黑暗，降下大雨（王上 18:45）。烟雾很难分辨，而且这里也很少有多云、阴沉的天。西风和西南风带来了雨（路 12:54）。

在四月、五月和九月，沙漠上空会形成炎热的东风，风中掺杂着许多尘土，飘散在空中，渗入万物中。在夏季的午后，尤其是八月份的午后，沿海地区南部大量的低压卷层云覆盖着整个沿海地区，这些低压卷层云使空气变得潮湿，使得炎热的夏日更加令人窒息。这些低压卷云层大概是《犹大书》12章中提到这令人厌恶的“无水的云”和“被云影消化的热气”（赛 25:5）。

II. 比喻用法。关于云彩的隐喻和象征性用法有很多，而且《圣经》中有一些最经典的例子。在《旧约》中，耶稣的存在是很引人注目的，祂在云中显明祂的荣耀。云彩一般象征着光明与闪耀，而且不能被世人彻底理解：“你以黑云

usually spoken of as bright and shining, and it could not be fathomed by man: “Thou hast wrapped thyself with a cloud so that no prayer can pass through” (Lam. 3:44). The Lord Himself was present in the cloud (Ex. 19:9; 24:16; 34:5) and His glory filled the places where the cloud was (16:10; 40:38; Nu. 10:34); “a cloud filled the house of the Lord” (1 K. 8:10). In the NT we often have “the Son of man coming on (with) clouds” (Mt. 24:30; 26:64; Mk. 13:26; 14:62; Lk. 21:27) and received up by clouds (Acts 1:9). The glory of the Second Coming is indicated in Rev. 1:7, “he is coming with the clouds” and “we who are alive ... shall be caught up together with them in the clouds to meet the Lord” and dwell with Him (1 Thess. 4:17).

The pillar of cloud was a symbol of God’s guidance and presence to the children of Israel in their journeys to the Promised Land. The Lord appeared in a pillar of cloud and forsook them not (Ex. 33:9f.; cf. Ps. 78:14; 99:7; Neh. 9:12, 19; etc.). See PILLAR OF CLOUD AND FIRE.

As the black cloud covers the sky and sweeps the sun from sight, so the Lord promises to sweep away the sins of Israel (Isa. 44:22); Egypt also shall be conquered: “She shall be covered by a cloud” (Ezk. 30:18; cf. Lam. 2:1).

There is usually a wide difference in temperature between day and night in Palestine. The days are warm and clouds coming from the sea are often completely dissolved in the warm atmosphere over the land. As the temperature falls, the moisture again condenses into dew and mist over the hills and valleys. As the sun rises the “morning cloud” (Hos. 6:4) is

遮蔽自己，以致祷告不得透入”（哀 3:44）。耶稣本人也出现在云彩中（出 19:9; 24:16; 34:5）并且祂的荣光在云中显现（出 16:10; 40:38; 民 10:34）；“有云充满耶和华的殿”（王上 8:10）。在《新约》中我们经常可以看到这样的话“人子驾着天上的云降临”（太 24:30; 26:64; 可 13:26; 14:62; 路 21:27）并被云接去（徒 1:9）。《启示录》1:7 中表明了基督复临时的光荣“他驾云彩降临”和“我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇”并与主同在（帖前 4:17）。

云柱象征着上帝庇佑着前往应许之地的以色列人并与他们同在。耶和华在云柱中显现，不曾放弃他们（出 33:9-10; 参：诗 78:14; 99:7; 尼 9:12, 19; 等）。另见 PILLAR OF CLOUD AND FIRE（云柱与火柱）。

密云遮住了天空和太阳，所以耶和华应允将像消散密云一样涂抹以色列的罪恶（赛 44:22）；埃及也将会被征服：“这城必有密云遮蔽”（结 30:18; 参：哀 2:1）。

在巴勒斯坦，早晚的温差很大。白天很暖和，云从海面上来，通常被完全融入陆地上空温暖的大气中。当气温下降时，水汽凝结成露水和山谷上的雾气。随着太阳的升起，“早晨的云雾”（何 6:4）会迅速的消散并完全消失。约伯的福禄如同云彩一样过去（伯 30:15）。

quickly dispelled and disappears entirely. Job compares the passing of his prosperity to the passing clouds (Job 30:15).

God “binds up the waters in his thick clouds” (Job 26:8) and the “clouds are the dust of his feet” (Nah. 1:3). The Lord will “command the clouds that they rain no rain” (Isa. 5:6), but as for man, “who can number the clouds ...?” (Job 38:37); “Can any one understand the spreading of the clouds?” (36:29); “Do you know the balancings of the clouds, the wondrous works of him who is perfect in knowledge ...?” (37:16). “He who regards the clouds will not reap” (Eccl. 11:4), for it is God who controls the clouds and man cannot fathom His wisdom. “Thick clouds enwrap him” (Job 22:14).

Clouds are a central figure in many visions. Ezekiel beheld “a stormy wind ... out of the north, and a great cloud” (Ezk. 1:4), and John saw “a white cloud, and seated on the cloud one like a son of man” (Rev. 14:14). See also Dnl. 7:13; Rev. 10:1; 11:12.

The cloud is also the symbol of the terrible and of destruction. The day of the Lord’s reckoning is called the “day of clouds” (Ezk. 30:3) and a day of “clouds and thick darkness” (Zeph. 1:15). The invader is expected to “come up like clouds” (Jer. 4:13). Joel (2:2) foretells the coming of locusts as “a day of clouds and thick darkness,” which is both literal and figurative. Misfortune and old age are compared to “a day of clouds and thick darkness” (Ezk. 34:12) and “the clouds returning after rain” (Eccl. 12:2).

上帝“将水包在密云中”(伯 26:8)，“云彩为祂脚下的尘土”(鸿 1:3)。主将会“命云不将雨降在其上”(赛 5:6)，但是人类，“谁能算出云数…?”(伯 38:37)。“谁能明白云彩如何铺张?”(伯 36:29)；“云彩如何浮于空中，那知识全备者奇妙的作为，你知道吗…?”(伯 37:16)。“望云的必不收割”(传 11:4)。因此上帝可以控制云彩而人们不能理解祂的智慧。“密云将祂遮盖”(伯 22:14)。

在一些异象中云彩是中心意象。《以西结书》中提到“狂风从北方刮来，随着有一朵大云”(结 1:4)，并且约翰也看到“一片白云，云上坐着一位好像人子”(启 14:14)。另见但 7:13；启 10:1；11:12。

云彩也是恐怖和灾难的一种象征。主将那一天叫做“密云之日”(结 30:3)和“密云、乌黑的日子”(番 1:15)。侵略者“必如云上来”(耶 4:13)。《约珥书》2:2 中预示着蝗虫即将来临，犹如“密云、乌黑的日子”，这里既表达了字面意思，也使用了比喻用法。灾难和暮年也可比喻为“密云、乌黑的日子”(结 34:12)和“雨后云彩返回”(传 12:2)。

Clouds are used in connection with various other figures: rapidity of motion, “these that fly like a cloud” (Isa. 60:8); swaddling clothes of the newborn earth (Job 38:9); great height (Job 20:6), figuratively, Isa. 14:14, “I will ascend above the heights of the clouds,” portraying the self-esteem of Babylon. “A cloudless morning” is the symbol of righteousness and justice (2 S. 23:4); and clouds are a figure of partial knowledge and hidden glory (Lev. 16:2; Acts 1:9; Rev. 1:7).

A. H. JOY

CLOUD, PILLAR OF.

See PILLAR OF CLOUD AND FIRE.

CLOUDBURST

[Heb. *nepes*] (Isa. 30:30); AV SCATTERING. The literal meaning of the Hebrew is “shattering,” “scattering,” or “dispensing”; here the context indicates that “clouds” is the implied object.

CLOUT.

An archaic word in the AV for a patch or piece of cloth, leather, or the like—a rag, a shred, or fragment: old “cast clouts [Heb. *hass^ehābôt*] and old rotten rags” (Jer. 38:11f.). As a verb it means to “bandage,” “patch,” or mend with a clout: “old shoes and clouted [*tālā*’, RSV “patched”] upon their feet” (Josh. 9:5); cf. Shakespeare, *Cymbeline*, IV, 2: “I thought he slept, And put my clouted brogues from off my feet”; Milton, *Comus*: “And the dull swain treads on it daily with his *clouted* shoon.”

CLOVE

云彩还用于其他多种描述中；快速的运动，“那些飞来如云”（赛 60:8）；像包裹新天地的布（伯 38:9）；比喻很高的高度（伯 20:6），例如描述巴比伦的自大，“我要升到高云之上”（赛 14:14）。“无云的清晨”（撒下 23:4）象征着公义和公正；云彩也是受上帝偏爱，有智慧和荣耀之人的象征（利 16:2；徒 1:9；启 1:7）。

词条作者：A.H.JOY

CLOUD, PILLAR OF. 云柱

另见 PILLAR OF CLOUD AND FIRE（云柱与火柱）。

CLOUDBURST 霹雷、大雨

【希伯来语：*nepes*】（赛 30:30）；《钦定版圣经》译为 SCATTERING（“霹雷”）。这个希伯来语的字面意思是“破碎”“散乱”或“分散”；根据语境分析，这个希伯来语在这里暗指的是“云彩”。

CLOUT. 衣服

《钦定版圣经》中用来表示一块布、皮革或类似之物（碎布、碎片）的古词：“破布”【希伯来语：*hass^ehābôt*】“烂衣”（耶 38:11-12）。该词的动词形式表示“用布带包扎、包裹”，“修补”或者用布缝补：“将补过的旧鞋和旧衣服【*tālā*’，《修订标准译本》中译为“patched”（“修补”）】穿在的脚上和身上”（书 9:5）；参：莎士比亚《辛白林》（IV, 2）：“我以为他睡了，便把我补过的皮鞋从我脚上脱了下来”；弥尔顿《酒神之假面舞会》：“无奈的年轻人每天穿着补过的旧鞋子走在路上”。

CLOVE 乳香、桉树

(Sus. 54, NEB). See MASTIC.

(《新英文译本》，苏 1:54)。另见 MASTIC (乳香、桉树)。

CLOVEN.

The term occurs in Dt. 14:6f.; Lev. 3:3, 7, 26 for a participial form of Heb. *šāsa* ‘, to “split,” and is applied to beasts with divided hooves. Ruminant beasts with hooves completely bifurcated were allowed to the Israelites as food. See CHEWING THE CUD.

CLOVEN 分开的、分蹄的

这个词在《申命记》14:6-7;《利未记》3:3, 7, 26 中用来翻译希伯来语 *šāsa* 的分词形式, 意为“分开”, 还可以表示走兽的蹄子分为两瓣。以色列人可以将分蹄反刍的动物作为食物。另见 CHEWING THE CUD (倒嚼)。

CLUB

[Heb. *tōtāh*] (Job 41:29); AV DART; [mēpīš, emended to *mappēš*] (Prov. 25:18); AV MAUL; [Gk. *xýlon*] (Mt. 26:47, 55 par.); AV STAFF; NEB CUDGEL. Philologically, little is known about Heb. *tōtāh*, which occurs only in Job 41:29. A presumed Semitic cognate verb means “beat with a club,” and the LXX has Gk. *sphýra*, “hammer, mallet.” In Prov. 25:18 the LXX reads *rhópalon*, “war club,” which is the equivalent of Heb. *mappēš*.

CLUB 棍棒

【希伯来语: *tōtāh*】(伯 41:29);《钦定版圣经》中译为 DART (“飞镖”);【*mēpīš*, 修订为 *mappēš*】(箴 25:18);《钦定版圣经》译为 MAUL (“木槌”);【希腊语: *xýlon*】(太 26:47, 55 平行经文);《钦定版圣经》中译为 STAFF (“权杖”);《新英文译本》中译为 CUDGEL (“木棒”)。从语言学上讲, 人们对希伯来语 *tōtāh* 的含义知之甚少, 这个词只在《约伯记》41:29 中出现过。有人推测它是闪族语的同根动词, 意思是“用木棍打”, 《七十士译本》译为希腊语 *sphýra*, 意为“锤子, 木槌”。《七十士译本》在《箴言》25:18 中译为 “*rhópalon*”, 意思是“军棍”, 与希伯来语 *mappēš* 同义。

The Gk. *xýlon* means basically “wood,” but is used also to designate various wooden objects. Jesus was arrested by a crowd carrying swords and *xýla*, weapons of wood, perhaps shepherd staves but more likely clubs.

希腊语 *xýlon* 的基本含义是“木头”, 但也用来表示各种木质物件。耶稣曾被一群带着刀剑以及木质武器 (*xýla*) 的人带走, 他们手中拿的可能是牧羊人的法杖, 但是看起来更像是木棍。

See also WEAPONS OF WAR.

另见 WEAPONS OF WAR (战争武器)。

CLUSTER; BUNCH

[Heb. *’eškōl*, ^a*guddā*, *šimmûqîm*; Gk. *bótrys*]. The common word for a cluster of grapes is Heb. *’eškōl* (Gen. 40:10; Nu. 13:23; Isa. 65:8; Cant. 7:8; etc.). The

CLUSTER; BUNCH 一串、一组、一束

【希伯来语: *’eškōl*, ^a*guddā*, *šimmûqîm*; 希腊语: *bótrys*】。用来表示一串葡萄的常用词语是希伯来语 *’eškōl* (创 40:10; 民 13:23; 赛 65:8, 歌 7:8

same word is used with henna flowers (Cant. 1:14) and dates (7:7). See also ESHCOL.

The Heb. *šimmûqîm* refers to raisin cakes (1 S. 25:18; 30:12; 2 S. 16:1; 1 Ch. 12:40). Heb. *guddâ* occurs only in Ex. 12:22, “a bunch of hyssop” (NEB “marjoram”).

In Rev. 14:18 Gk. *bótrys* is used of the “clusters of the vine of the earth.”

The AV has “bunches” in Isa. 30:6 for the “humps” (Heb. *dabbešet*) of the camel.

等)。这个词还可以修饰凤仙花（歌 1:14）和棕树上的果子（歌 7:7）。另见 ESHCOL（以实各）。

希伯来语 *šimmûqîm* 指的是葡萄干饼（撒上 25:18；30:12；撒下 16:1；代上 12:40）。希伯来语 *guddâ* 在《出埃及记》12:22 中出现过，意为“一把牛膝草”（《新英文译本》译为“marjoram”[“牛膝草”]）。

在《启示录》14:18 中，希腊语 *bótrys* 表示“地上葡萄树上的果子”。

《钦定版圣经》在《以赛亚书》30:6 中用“bunches”（“突出物”）表示骆驼的“肉鞍”（希伯来语：*dabbešet*）。

R. K. H

词条作者 R. K. H

CNIDUS

nī'dəs [Gk. *Knidos*]. A Greek colony on the southwestern tip of Caria, Asia Minor. It is mentioned in Acts 27:7 with the simple statement that Paul and his companions on their journey to Rome “arrived with difficulty off Cnidus.” As early as the 6th cent. B.C. Cnidus, which had been colonized by Dorians, was an important trade center, with connections to Rome and to Egypt. In the Hellenistic period, according to Strabo (*Geog.* xiv.2.15 [col. 656]), Cnidus had two harbors “one of which can be closed,” and was a naval station for twenty ships. The peculiar geographical location, on a promontory about 40 mi. (65 km.) from W to E, lying between the islands of Cos and Rhodes and surrounded by other islands of the Sporades, not only gave it the two harbors, but also made it dangerous to sail past when the wind was blowing from the north. The captain of Paul’s ship was forced to go with the

CNIDUS 革尼土

音译：nī'dəs 【希腊语：*Knidos*】。位于小亚细亚卡里亚的西南角的一个希腊殖民地。《使徒行传》27:7 曾简单地提到了这个地方，保罗和他的同伴们去罗马途中，“好不容易才到革尼土的对面”。早在公元前 6 世纪，革尼土被多利安人占领，成为了连接罗马和埃及的重要的贸易中心。根据地理学家斯特拉波（*Geog.* xiv.2.15 [656 栏]）的描述，在希腊化时期，革尼土有两个港口，“其中一个港口可以封闭”，而且有一个停靠了二十艘战船的海军基地。这个独特的地理位置位于东西约 40 英里（65 公里）的海角上，介于科斯岛和罗德岛之间，被斯波拉泽斯群岛的其他岛屿环绕着，这里不仅形成了两个港口，而且北风刮起时战船很难从这里经过。当年保罗船队的船长不得不逆着风前往克里特岛。

wind and head for Crete.

Cnidus was explored in the 19th century. The ruins of a well-planned city with seawalls, piers, and many sanctuaries can be traced. Here were discovered the statue of Demeter, now in the British Museum, and the justly famous Aphrodite of Praxiteles (4th cent. B.C.). The city was a cult center of Aphrodite, and a portion of the ruins of the temple to that goddess can still be seen. Cnidus held the rank of a free city, and a colony of Jews was located here as early as the 2nd cent. B.C.

See MAP XXI.

W. S. L.S.

COA.

kō'ə (1 K. 10:28; 2 Ch. 1:16, NEB). See KUE.

COAL

[Heb. *gaḥelet*]; NEB also EMBER; [*peḥām*] (Isa. 44:12; 54:16; Ps. 11:6 emended); AV also SNARE (Ps. 11:6, for MT *paḥ*); [*reṣep*] (Isa. 6:6); [Gk. *ánthrax*] (Rom. 12:20); **CHARCOAL** [Heb. *peḥām* (Prov. 26:21); Gk. *anthrakía* (Jn. 18:18; 21:9)]; AV COALS; cf. NEB at Prov. 26:21, "Like bellows for the coal"; the AV has "coal" also for Heb. *reṣep*, 1 K. 19:6 (RSV, NEB, "hot stone"), *reṣep*, Cant. 8:6 (RSV "flash"; NEB "blaze"), Hab. 3:5 (RSV, NEB, "plague") and *šēḥôr*, Lam. 4:8 (RSV, NEB, "soot").

考古学家在 19 世纪发掘了革尼土。从该地遗迹可以看出这里有一座布局合理的城市，并且可以看到海堤、码头和许多圣所的痕迹。在这里发现了德墨忒尔女神雕像，现已存放于大英博物馆，还有著名雕刻家普拉克西特列斯（公元前 4 世纪）的名作阿佛洛狄忒雕像。这座城市曾是阿佛洛狄忒的崇拜者的聚集地，现在仍然可以看到这位女神神庙的部分遗迹。革尼土是自由的城市，早在公元前 2 世纪就有犹太人定居在这里。

另见 MAP XXI（地图 XXI）。

词条作者 W. S. L.S.

COA 古厄

kō'ə (王上 10:28; 代下 1:16, 《新英文译本》)。另见 KUE (古厄)。

COAL 炭、煤炭

【希伯来语: *gaḥelet*】; 《新英文译本》译为 EMBER (“火炭”) 【*peḥām*】 (赛 44:12; 54:16; 诗 11:6 修订); 《钦定版圣经》译为 SNARE (“火炭”) (诗 11:6, 《马所拉文本》作 *paḥ*); 【*reṣep*】 (赛 6:6); 【希腊语: *ánthrax*】 (罗 12:20); **CHARCOAL** (“余火”) 【希伯来语: *peḥām* (箴 26:21); 希腊语: *anthrakía* (约 18:18; 21:9)】; 《钦定版圣经》译为 COALS (“余火”); 参: 《新英文译本》 (箴 26:21), “就像余火上加炭”; 《钦定版圣经》用 “coal” (“火炭”) 翻译《列王纪上》19:6 中的希伯来语 *reṣep*, (《修订标准译本》, 《新英文译本》中译为 “hot stone” [“炭火”]), 《雅歌》8:6 (《修订标准译本》译为 “flash” 《新英文译本》译为 “blaze”, 汉译均为 “火焰”) 和《哈巴谷书》3:5 (《修订标准译本》, 《新英文译本》中译为 “plague” [“热症”]) 中的 *reṣep* 和《耶利米哀歌》4:8 中的

ṣ̌ḥôr (《修订标准译本》,《新英文译本》中译为“soot”[“煤炭”])。

There is no reference to mineral coal in the Bible. Coal, or more properly lignite, of inferior quality, is found in thin beds (not exceeding 3 ft.[1 m.]) in the Nubian sandstone formations, but there is no evidence of its use in ancient times. Charcoal is manufactured in a primitive fashion which does not permit the conservation of any by-products. A flat, circular place (Arab *beidar*, same name as for a threshing floor) 10 to 15 ft. (3 to 5 m.) in diameter is prepared in, or conveniently near to, the forest. On this the wood to be converted into charcoal is carefully stacked in a dome-shaped structure, leaving an open space in the middle for fine kindlings. All except the center is covered first with leaves and then with earth. The kindlings in the center are then fired and afterward covered in the same manner as the rest. While it is burning or smoldering it is carefully watched, and earth is immediately placed upon any holes that may be formed in the covering by the burning of the wood below. In several days, more or less according to the size of the pile, the wood is converted into charcoal and the heap is opened. The charcoal floor is also called in Arab *mašharah*, from *šahhār*, “soot”; cf. Heb. *ṣ̌ḥôr*. The characteristic odor of the *mašharah* clings for months to the spot.

In Ps. 120:4 there is mention of “coals of the broom tree.” This is doubtless the Arab *retem*, *Retama roetam*, Forsk., a kind of broom which is abundant in Judea and Moab. Charcoal from oak wood, especially *Quercus coccifera*, L., Arab *sindyān*, is much preferred to other kinds,

《圣经》中没有提到煤炭。在努比亚碎屑砂岩的薄层(不超过3英尺[1米])中能够找到的质量较差的煤,更准确的说是褐煤,但是没有证据可以证明古代使用了煤。木炭是用原始的方法制成的,但无法保存木炭的所有副产物。首先准备一块直径为10至15英尺(3至5米)的圆形的平地(阿拉伯语 *beidar*, 也可以表示打谷场),这块地最好靠近森林。在这块地上将可以转化成木炭的木块小心地堆成圆拱形,中间留出空间放些干树枝。除了中间位置之外,其他位置都先用树叶然后用土盖好。干树枝燃烧后,其他的地方也以同样的方式覆盖好。当木块慢慢的燃烧起来,要仔细观察,立即将泥土填入燃烧木块上层形成的小孔中,过些天后,大致可依据灰烬堆积的大小来确定时间,木块转化成了木炭,然后启开炭堆。阿拉伯语中称木炭层为 *mašharah*, 这个词衍生自 *šahhār*, 意思是“煤烟”,参:希伯来语 *ṣ̌ḥôr*。几个月的时间里始终可以从勘测地闻到木炭层的特有气味。

《诗篇》120:4 中提到了“罗腾木烧的炭火”。这无疑指的是犹太和摩押地区盛产的一种帚草(阿拉伯语 *retem*, 拉丁学名: *Retama roetam*, Forsk.)。橡木制成的木炭,特别是铁橡栎(拉丁学名: *Quercus coccifera*, L., 阿拉伯语: *sindyān*)制成的木炭比其他种类的木炭

and draws a higher price.

In most of the passages where English versions have “coal,” the reference is not necessarily to charcoal, but may be to coals of burning wood. *Peḥām* in Prov. 26:21, however, seems to stand for charcoal:

“As charcoal to hot embers and wood to fire,

so is a quarrelsome man for kindling strife.”

The same may be true of *peḥām* in Isa. 44:12 and 54:16; also of *š^eḥōr* in Lam. 4:8.

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COARSE MEAL

[Heb. *“rīsā*] (Nu. 15:20f.; Neh. 10:37; Ezk. 44:30); AV, NEB, DOUGH. Perhaps a kind of barley paste, or the first stage of dough-making, used in the offering of firstfruits.

COAST; COASTLAND; COASTLINE

[Heb. *’î*] (Gen. 10:5; Est. 10:1; Ps. 97:1; Isa. 11:11; etc.); AV ISLE, ISLAND, COUNTRY (Jer. 47:4); NEB also SEA-COAST (Isa. 23:2, 6), ISLAND; [*gebûl*] (Nu. 34:6; Josh. 15:12, 47); AV also BORDER; NEB SEABOARD (Nu. 34:6), “land adjacent”; [*hōp*] (Josh. 9:1; Jgs. 5:17); AV, NEB, also SEA-SHORE (Jgs. 5:17); [Gk. *katá tēn Asian*] (Acts 27:2); NEB PROVINCE.

更受欢迎，价格也较为昂贵。

英文译本在大多数段落中将其译为“coal”，这个词不一定是指“木炭”，也可能是指“燃烧的炭”。然而，*Peḥām* 在《箴言》26:21 中可能表示“木炭”。

“好争竞的人煽惑争端，

就如余火加炭，火上加柴一样。”

《以赛亚书》44:12 和 54:16 中的 *peḥām* 和《耶利米哀歌》4:8 中的 *š^eḥōr* 也可能表示煤炭。

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COARSE MEAL 麦面、麦子

【希伯来语：*“rīsā*】(民 15:20-21；尼 10:37；结 44:30)；《钦定版圣经》，《新英文译本》译为 DOUGH (“麦面”)。可能献初熟的果实时用到的一种大麦面或和面的第一阶段。

COAST; COASTLAND; COASTLINE 沿海；海岛；海岸线

【希伯来语：*’î*】(创 10:5；斯 10:1；诗 97:1；赛 11:11 等)；《钦定版圣经》译为 ISLE (“岛屿”)，ISLAND (“海岛”)，COUNTRY (“海岛”) (耶 47:4)；《新英文译本》译为 SEA-COAST (“沿海”) (赛 23:2, 6)，ISLAND (“海岛”)；【*gebûl*】(民 34:6；书 15:12, 47)；《钦定版圣经》译为 BORDER (“海岸”)；《新英文译本》译为 SEABOARD (“海滨”) (民 34:6)，“land adjacent” (“毗邻的土地”)；【*hōp*】(书 9:1；士 5:17)；《钦定版圣经》，《新英文译本》译为 SEA-SHORE (“海口”) (士 5:17)；【希腊语：*katá tēn Asian*】(徒 27:2)；《新英

文译本》译为 PROVINCE (“海边”)。

In general, the term *'i* means “coast” or “shore,” although “island” is required in Jer. 47:4 (cf. Egyp *'w* or *'iw*, “island”); thus, any land—*island* or *mainland*—contiguous with the waters of the Mediterranean Sea. The Phoenicians were “inhabitants of the coast” (Isa. 23:2, 6) and their commercial ventures extended to the distant lands of the Mediterranean (Ezk. 27:3, 15, 35). The “shores of Kittim [Cyprus]” (Jer. 2:10; Ezk. 27:6) refers not to the entire island but to the territory on Cyprus occupied by the Phoenicians (cf. Isa. 23:1f.). These Mediterranean colonies of Phoenicia were, together with Tyre and Sidon, the objects of God’s judgment (Jer. 25:22); a prophecy was fulfilled in Tyre’s submission to Babylonian suzerainty in 574 B.C., after a thirteen-year siege. The place name “Elishah” in Ezk. 27:7 (“Alashia” in the El-Amarna Tablets) refers to a city (Enkomi?) on the island of Cyprus. In Isa. 40–66; Jer. 31:10; and Ezk. 26:15, *'i* refers to distant, heathen nations. Dnl. 11:18 predicts the seizure of the *'iyyim* of Asia Minor and the Aegean during the campaign of Antiochus III against Greece, 197–191 B.C.

Hebrew *hōp* (Ugar. *hp*; Egyp. *ha-pū*) designates the shore or coastal plain of the Mediterranean (cf. Gen. 49:13; Dt. 1:7; Jer. 47:7; Ezk. 25:16). For *g^ebūl*, see BORDER.

In Acts 27:2, *katá* replaces a genitive and refers to water along the coasts of Cilicia and Pamphylia (cf. Acts 27:5). Paul’s ship was sailing from Caesarea and going home to Adramyttium in Mysia; at Myra, Paul transferred to an Alexandrian ship

总的来说, *'i* 的意思是“海边”或“海岸”, 但《耶利米书》47:4 中实际指的是“海岛”(参: 埃及语 *'w* 或 *'iw*, 意思是“岛屿”); 因此, 指的是地中海海滨的任何一座陆地岛或大陆。腓尼基人是“沿海的居民”(赛 23:2, 6), 他们与地中海上的一些偏远岛屿邦国通商(结 27:3, 15, 35)。“基提海岛(塞浦路斯岛)”(耶 2:10; 结 27:6)不是指整座岛屿, 而是指腓尼基人在塞浦路斯岛上占领的那片区域(参: 赛 23:1–2)。这些地中海上腓尼基人的领地与推罗和西顿都要受到上帝的审判(耶 25:22); 公元前 574 年, 推罗在被包围十三年后, 向巴比伦宗主国投降, 关于推罗的预言应验了。《以西结书》27:7 中“以利沙”(亚玛拿泥版中的“Alashia”)指的是塞浦路斯岛上的一座城市(可能是恩科米)。在《赛 40–66》;《耶利米书》31:10 和《以西结书》26:15 中, *'i* 指的是远方的异教国家。《但以理书》11:18 中预言了公元前 197–191 年安提阿三世在远征希腊时将夺取小亚细亚和爱琴海的海岛。

希伯来语 *hōp* (乌加里特语 *hp*; 埃及语 *ha-pū*) 指地中海海岸(参: 创 49:13; 申 1:7; 耶 47:7; 结 25:16)。关于 *g^ebūl*, 见 BORDER (海岸)。

《使徒行传》27:2 中, *katá* 取代所有格, 指基利家和旁非利亚前面的海(参: 徒 27:5)。保罗的船队从凯撒里亚出发, 回到了每西亚上的亚大米田; 保罗在每拉换乘亚历山大的船只前往罗马。

bound for Rome.

Bibliography.—W. F. Albright, *JBL*, 63 (1944), 231; R. Dussaud, *Anatolian Studies*, 6 (1956), 63–65; A. Schwarzenbach, *Die geographische Terminologie im Hebräischen des AT* (1954), pp. 77f.; *GTTOT*.

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COAT

[Heb. *kuttōnef*]; AV also GARMENT; NEB also TUNIC, SHIRT, DRESS, MANTLE; [*maq*] (Ps. 109:18); AV, NEB, GARMENT; [Gk. *chiton*]; NEB also TUNIC, SHIRT. Apparently a long, shirtlike tunic worn next to the skin. Worn by men (Lev. 10:5; 2 S. 15:32; Job 30:18) and women (Cant. 5:3), the “coat” was the basic garment over which other apparel might be added. Jesus instructs his followers to give robbers not only the cloak (Gk. *himátion*; NEB “coat”) but also the coat (Gk. *chitón*), which was worn underneath (Lk. 6:29; cf. Mt. 5:40; Bauer, p. 377). It was apparently worn beneath the priests’ blue robe of the ephod (Ex. 29:5). The privileged may have worn two such tunics (Lk. 3:11; also Mt. 10:10 par, AV, NEB; RSV “tunics”). (See CLOTHE, CLOTHED.) This garment was removed at bedtime (Cant. 5:3). In time of turmoil, it was torn to display anguish (2 S. 15:32; see CLOTHES, RENDING OF).

The coat was usually linen, although other materials such as skins (cf. Gen. 3:21, AV; RSV “garments”; NEB “tunics”) were used. In the cognate languages from which the Hebrew and

书目—W. F. Albright, *JBL*, 63 (1944), 231 页; R. Dussaud, *Anatolian Studies*, 6 (1956), 63–65 页; A. Schwarzenbach, *Die geographische Terminologie im Hebräischen des AT* (1954), 77–78 页; *GTTOT*.

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COAT 衣服、内袍、里衣

【希伯来语: *kuttōnef*】; 《钦定版圣经》译为 GARMENT (“衣服”); 《新英文译本》译为 TUNIC (“长袍”), SHIRT (“上衣”), DRESS (“衣服”), MANTLE (“披风”); 【*maq*】(诗 109:18); 《钦定版圣经》, 《新英文译本》译为 GARMENT (“衣服”); 【希腊语: *chiton*】; 《新英文译本》译为 TUNIC (“长袍”), SHIRT (“上衣”)。这些词显然指的是贴身穿的内袍。男人要穿(利 10:5; 撒下 15:32; 伯 30:18) 女人也要穿(歌 5:3), 内袍是基本的服装, 其他的衣服要穿在它的外面。耶稣教导祂的门徒, 有人夺你的外衣(希腊语 *himátion*; 《新英文译本》“coat” [“衣服”]), 连里衣(希腊语 *chitón*) 也由他拿去(路 6:29; 参: 太 5:40; Bauer, 377 页)。内袍显然穿在祭司蓝色以弗得外袍的里面(出 29:5)。那些享有特权的人可能会穿两件内袍(路 3:11, 太 10:10, 《钦定版圣经》, 《新英文译本》; 《修订标准译本》译为 “tunics” [“衣服”])。(见 CLOTHE, CLOTHED. [穿衣, 穿衣服的]) 睡觉的时候脱去这种衣服(歌 5:3)。在动荡时期要撕裂衣服, 以示悲痛(撒下 15:32; 另见 CLOTHES, RENDING OF [撕裂衣服])。

内袍一般是由细麻布料制成的, 但也有用皮子等其他面料制成的(参: 创 3:21, 《钦定版圣经》; 《修订标准译本》译为 “garments” [“衣服”]; 《新英文译本》译为 “tunics” [“里衣”])。这些希伯来

Greek terms were derived (Sum. *gad*, *gada*; Akk. *kitû*, *kitinnu*; Ugar., Phoenician *ktn*) the same word meant both “linen” and “(linen) tunic.” In Hebrew linen was designated by both *baḏ* (Lev. 16:4; originally “piece [of cloth]”; KoB, p. 108) and *šēš* (Ex. 28:39; RSV, AV, “fine linen”), high-quality Egyptian material (cf. Gk. *býssos*; KoB, p. 1013). In some instances the garment was seamless (Jn. 19:23, AV; RSV, NEB, “tunic”). The coat was sometimes decorated by embroidery (Ex. 28:4, 39, AV; RSV “checker work”; NEB “checkered tunic”). Among tribute paid by kings of Syria and Palestine, Tiglath-pileser III (744–727) lists “linen garments with multi-colored trimmings” (*ANET*, p. 282). The AV renders the Hebrew term for Joseph’s garment (*kēṭōneṭ passîm*; Gen. 37:3, 23, 31f.) as “coat of many colors” (LXX Gk. *chitōna poikilon*; RSV “long robe with sleeves”); it was probably a robe or tunic of variegated pieces (cf. Heb. *pas*, “piece”; KoB, p. 768

In the wall reliefs from Sennacherib’s palace at Nineveh, men of Lachish are shown wearing long garments with sleeves of varying length. The garments appear to have closely-fitted collars (cf. Job 30:18, AV; RSV “tunic”; NEB “shirt”). No sashes are worn, but cf. Ex. 28:39; Mk. 1:6; Josephus *Ant.* iii.7.2.

Frequently designated as a priestly garment (Ex. 28:4, 39f.; Lev. 10:5; Ezr. 2:69; Neh. 7:70, 72 [MT 69, 71]), the coat was among the vestments bestowed

语和希腊语是从一些同语系语言中衍生出来的，在这些语言中（苏美尔语：*gad*, *gada*；阿卡德语：*kitû*, *kitinnu*；乌加里特语，腓尼基语：*ktn*），这个词既可以表示“细麻布”，也可以表示“细麻布短袍”。在希伯来语中，细麻布用 *baḏ*（利 16:4；原意是“一件衣服”；KoB, 108 页）和 *šēš*（出 28:39；《修订标准译本》，《钦定版圣经》译为“fine linen” [“细麻线”]）来表示，这是一种高质量的埃及布料（参：希腊语 *býssos*；KoB, 1013 页）。里衣有时没有缝儿（约 19:23，《钦定版圣经》；《修订标准译本》，《新英文译本》译为“tunic” [“里衣”]）。有些内袍是杂色的（出 28:4, 39，《钦定版圣经》；《修订标准译本》译为“checker work”；《新英文译本》译为“checkered tunic”，汉译均为“杂色的内袍”）。在亚兰、非利士献给提革拉毗尼色三世的贡品清单中提到了“细麻布衣服和多彩的配饰”（*ANET*, 282 页）。《钦定版圣经》将表示约瑟的衣服的希伯来词 (*kēṭōneṭ passîm*；创 37:3, 23, 31–32) 译为“coat of many colors” (“彩衣”)（《七十士译本》译为希腊语 *chitōna poikilon*，《修订标准译本》译为“long robe with sleeves” [“带袖长袍”]）；这可能指的是一件杂色的长衣或长袍（参：希伯来语 *pas*，意思是“件、片、条”；KoB, 768 页）。

在尼尼微西拿基立宫殿的浮雕墙上，拉吉人穿着袖子长短不一的长袍。外衣上似乎有合身的领子（参：伯 30:18，《钦定版圣经》；《修订标准译本》译为“tunic” [“里衣”]；《新英文译本》译为“shirt” [“上衣”]）。他们不带腰带，参：《出埃及记》28:39；《马可福音》1:6；约瑟夫斯《犹太古史》iii.7.2。

内袍通常是祭司设计的衣服（出 28:4, 39–40；利 10:5；拉 2:69；尼 7:70, 72 [《马所拉文本》69, 71]），他们在献祭时要穿内袍（出 29:5, 8；39:27；

in the consecration service (Ex. 29:5, 8; 39:27; 40:14; Lev. 8:7, 13). Aaron was commanded to wear the “holy linen coat” when entering the holy of holies on the Day of Atonement (Lev. 16:4).

For “coat of mail” see WEAPONS OF WAR.

See also CLOAK; GARMENTS; MANTLE; ROBE; TUNIC.

Bibliography.—M. Dietrich and D. Loretz, *Welt des Orients*, 3 (1966), pp. 224–26; E. Masson, *Recherches sur les plus anciens emprunts sémitiques en Grec* (1967), pp. 27–29; *WBA*, p. 192.

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COAT OF MAIL

[Heb. *širyôn*, *širyān*] (1 S. 17:5, 38; 2 Ch. 26:14; Neh. 4:16 [MT 10]); AV also HABERGEON; [*siryôn*] (Jer. 46:4; 51:3); AV BRIGANDINE; [*kepel siryôn*] (Job 41:13 [MT 5]). See WEAPONS OF WAR.

COCK

[Gk. *aléktōr*] (Mt. 26:34, 74f. par.); **STRUTTING COCK** [Heb. *zarzîr moṭnayim*; Gk. *aléktōr emperipatōn*] (Prov. 30:31); AV GREYHOUND. The Hebrew of Prov. 30:31 may be read “girt in the loins,” a possible reference to the greyhound or horse. Or *zarzîr* could be related to the Arab *zarzûr*, “starling”; in later Hebrew *zarzîr* refers to a starting or raven (cf. BDB, p. 267; KoB, p. 266). If so, then *moṭnayim* makes no sense; Bewer (*JBL*, 67 [1948], 61) proposed emending to

40:14; 利 8:7, 13)。在赎罪日进入圣所时，亚伦被要求穿上“细麻布圣内袍”（利 16:4）。

关于“铠甲”，见 WEAPONS OF WAR（战争的武器）。

另见 CLOAK（外衣，衣服，外袍）；GARMENTS（衣服）；MANTLE（外袍）；ROBE（长袍）；TUNIC（里衣）。

书目—M. Dietrich 和 D. Loretz, *Welt des Orients*, 3 (1966), 224–226 页；E. Masson, *Recherches sur les plus anciens emprunts sémitiques en Grec* (1967), 27–29 页；*WBA*, 192 页。

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COAT OF MAIL 铠甲

【希伯来语：*širyôn*, *širyān*】（撒 17:5, 38；代下 26:14；尼 4:16 [《马所拉文本》10]）；《钦定版圣经》译为 HABERGEON “短铠甲”；【*siryôn*】（耶 46:4；51:3）；《钦定版圣经》译为 BRIGANDINE（“贯甲”）；【*kepel siryôn*】（伯 41:13 [《马所拉文本》5]）。见 WEAPONS OF WAR（战争的武器）。

COCK 鸡

【希腊语：*aléktōr*】（太 26:34，74–75 平行经文）；**STRUTTING COCK**（“猎狗”）【希伯来语：*zarzîr moṭnayim*；希腊语：*aléktōr emperipatōn*】（箴 30:31）；《钦定版圣经》译为 GREYHOUND（“猎狗”）。《箴言》30:31 中的希伯来语可以理解为“腰带”，可能指的是灰狗或马匹。*Zarzîr* 与阿拉伯语 *zarzûr* 有关联，意为“八哥”；希伯来语 *zarzîr* 指的是一个八哥或乌鸦（参：BDB，267 页；KoB，266 页）。如果是这样，那么 *moṭnayim* 这个词就失去了意义；贝弗（*JBL*，67

mitnaššē, “lifting itself up.” The RSV and NEB follow the LXX and Vulgate (Lat *gallus*), which are presumed to be based on a better Hebrew text here. The cock was introduced into Judea probably only with the Roman conquest (see CHICKEN), but Babylonian influence could explain the reference in Proverbs.

J. W. DEHOOG

The cock is several times mentioned in the NT, always with reference to its habit of crowing with clocklike regularity. The first full salute comes almost to the minute at half-past eleven, the second at half-past one, and the third at dawn. So uniformly do the cocks keep time and proclaim these three periods of night that we find cock-crowing mentioned as a regular division of time: “Watch therefore—for you do not know when the master of the house will come, in the evening, or at midnight, or in the morning” (Mk. 13:35).

Jesus had these same periods of night in mind when he warned Peter that he would betray Him. Mt. 26:34; Lk. 22:34; Jn. 13:38, give almost identical wording of the warning. But in all his writing Mark was more explicit, more given to exact detail. Remembering the divisions of night as the cocks kept them, his record reads: “And Jesus said to him, ‘Truly, I say to you, this very night, before the cock crows twice, you will deny me three times’” (Mk. 14:30). It is hardly necessary to add that the cocks crow at irregular intervals as well as at the times indicated, according to the time of the year and the phase of the moon (being more likely to crow during the

[1948], 61) 建议修订为 *mitnaššē*, 意思是“起来”。《修订标准译本》和《新英文译本》遵循《七十士译本》和《武加大译本》(拉丁语: *gallus*) 的译法, 因为后两个译本是根据更好的希伯来语文本翻译出来的。鸡可能仅仅在罗马征服犹太之后才被引进这里(见 CHICKEN [鸡]), 但是巴比伦的影响可以解释《箴言》中提到的“雄鸡”。

词条作者 J. W. DEHOOG

鸡这个词在《新约》中多次被提到, 通常还提到鸡鸣像闹钟一样准时。第一声鸡鸣在十一点半, 第二声在一点半, 第三声在黎明拂晓时。鸡鸣时间很准确, 表明了晚上的三段时间, 我们发现经文中提到的鸡鸣准确的划分了时间: “所以你们要警醒, 因为你们不知道家主什么时候来, 或晚上、或半夜、或鸡叫、或早晨”(可 13:35)。

耶稣对彼得说“今晚鸡叫以前, 你会三次不认我”, 在耶稣心中夜晚同样分为三段时间。《马太福音》26:34; 《路加福音》22:34; 《约翰福音》13:38 几乎都使用了相同的警示语。但在《马可福音》中表述更具体, 也给出更多的细节。以鸡叫来划分时间, 他回忆道: “耶稣对他说: ‘我实在告诉你: 就在今天夜里, 鸡叫两遍以先, 你要三次不认我’”(可 14:30)。没有必要补充说, 鸡叫是不规律的, 正如各时代情况所表明的, 据说在一年的某个时间以及月亮处于某个相位时(更有可能指夜晚出现满月时的鸡叫), 或当有风暴来袭时, 亦或有人骚扰邻居家时, 鸡也会叫。

night if the moon is at the full), or if a storm threatens, or there is any disturbance in their neighborhood.

G.STRATTON-PORTER

词条作者: G.STRATTON-PORTER

COCKATRICE

kok'-trəs. See SERPENT.

COCKATRICE 毒蛇

音译: kok'-trəs。见 SERPENT (蛇)。

COCKCROW

[Gk. *alektorophōnia*] (Mk. 13:35); AV COCKCROWING. An hour of the night between midnight and morning, referred to by all the Evangelists in their account of Peter's denial (Mt. 26:34, 74 par.). See COCK.

COCKCROW 鸡叫

【希腊语: *alektorophōnia*】(可 13:35); 《钦定版圣经》译为 COCKCROWING (“鸡叫”)。夜间的一个时辰, 介于午夜与凌晨之间, 福音作者在描述彼得不认主时提到了鸡叫 (太 26:34, 74 平行经文)。见 COCK (鸡)。

COCKLE

[Heb. *bo šā*; Gk. *bátos*] (Job 31:40, AV); AV mg. “noisome weeds”; RSV FOUL WEEDS; NEB WEEDS. A malodorous plant identified by some with the hoary nightshade, *Solanum incanum* L., whose berries are bitterly narcotic. Other authorities have suggested the corn-cockle, *Agrostemma githago* L., an attractive, vigorous weed bearing purple or white campion-like flowers, which grows often in cornfields.

COCKLE 长恶草

【希伯来语: *bo šā*; 希腊语: *bátos*】(伯 31:40, 《钦定版圣经》); 《钦定版圣经》译为 FOUL WEEDS (“长恶草”), 《新英文译本》译为 WEEDS (“长恶草”)。有人认为这种带有恶臭味的灰白的植物是有毒的茄属植物 (拉丁学名: *Solanum incanum* L.), 黄水茄的果实有极强的麻醉成分。其他的权威人士认为瞿麦 (拉丁学名: *Agrostemma githago* L.) 是一种好看且生长旺盛的野草, 开紫色花或白剪夏罗式的花, 这种植物通常生长在麦田里。

R. K. HARRISON

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CODE OF HAMMURABI.

See HAMMURABI.

CODE OF HAMMURABI 汉谟拉比法典

见 HAMMURAB (汉莫拉比)。

CODE, WRITTEN

[Gk. *grámma*] (Rom. 2:27; 7:6; 2 Cor. 3:6); AV LETTER; NEB also WRITTEN DOCUMENT, WRITTEN LAW (2 Cor. 3:6). The references are to the spelled-out laws of the old covenant, which are contrasted to the spiritual transformation in Christ that changes ethics from

CODE, WRITTEN 仪文、字句

【希腊语: *grámma*】(罗 2:27; 7:6; 林后 3:6); 《钦定版圣经》译为 LETTER (“字句”); 《新英文译本》译为 WRITTEN DOCUMENT, WRITTEN LAW (“仪文”) (林后 3:6)。这些词指的是《旧约》中阐明的律法, 保罗将律法与在基督里圣灵的感力作了比较, 基

legalism to a matter of the heart. In Christ man is enabled “to serve God in a new way, the way of the spirit, in contrast to the old way, the way of a written code” (Rom. 7:6, NEB). See LAW IN THE OT; COMMANDMENT, THE NEW.

COELESYRIA

sē'lə-sir'ē-ə[Gk. *Koilē Syria*-‘hollow Syria’]; AV CELOSYRIA. The region between the Lebanon and the Anti-Lebanon mountain ranges. The term is variously used to designate other areas or larger areas, extending from the Euphrates River to the border of Egypt. The OT name *biq'at hall'ēbānōn*, “the valley of the Lebanon” (Josh. 11:17), refers to the portion of the Rift Valley which lies N of the Upper Jordan Valley, and is generally equated with Coelesyria. The modern Arabic name *Beqa'* is given to the same region (cf. Baalbek, “the Ball of the *Beqa'*”). See LEBANON.



In the days of the Ptolemies and the Seleucids, the area composed of Palestine and Phoenicia was considered to be a single province, possibly the equivalent of the Persian province of Trans-Euphrates (“Beyond the River”; cf. Ezr. 8:36; Neh. 2:7; etc.). Jerusalem was one of its cities. Yet while Phoenicia was included in the province, we should note that it was not included in the term Coelesyria, for Apollonius of Tarsus is referred to as “governor of Coelesyria and Phoenicia” (2 Macc. 3:5–8; cf. 1 Macc. 10:69; etc.).

督改变了道德标准，从按着仪文的旧样转变为按着心灵的新样。世人在基督里“服侍主要按着心灵的新样，不按着仪文的旧样”（《新英文译本》，罗 7:6）。见 LAW IN THE OT（《旧约》中的律法）；COMMANDMENT, THE NEW（新诫命）。

COELESYRIA 大叙利亚、基利叙利亚

音译: sē'lə-sir'ē-ə【希腊语: *Koilē Syria*-“大叙利亚”】；《钦定版圣经》译为 CELOSYRIA（“叙利亚”）。介于黎巴嫩和外黎巴嫩山之间的地区。这个词可以表示从幼发拉底河延伸到埃及边界的其他地区或更大的区域。《旧约》中的 *biq'at hall'ēbānōn*，意思是“黎巴嫩谷”（书 11:17），指的是大裂谷的一部分，位于上约旦河谷的北部，基本就是大叙利亚的位置。在现代阿拉伯语中 *Beqa'* 也表示同一地区（参：巴勒贝克“贝加山谷”）。见 LEBANON（黎巴嫩）。



在多利买和塞琉古王朝时期，巴勒斯坦和腓尼基地区被认为是一个行省，可能相当于大河西的波斯行省（“河西”；参：拉 8:36；尼 2:7 等）。耶路撒冷是其中的一个城市。然而当腓尼基并入到该行省内时，我们应该注意到它并不在大叙利亚范围内，因为大数的阿波罗尼是“大叙利亚总督”（马二 3:5–8；参：马一 10:69 等）。

Josephus on the one hand speaks of “Coelesyria as far as the river Euphrates and Egypt” (*Ant.* xiv.4.5). On the other hand, when Josephus reports that “Herod was made general of Coelesyria and Samaria” (*BJ* i.10.8), he uses the term with reference to northern Transjordan, including Scythopolis (Beisan) in Cisjordan, and extending even to Damascus. Strabo (*Geog.* xvi.2.2–22) uses the term Coelesyria to include also the fertile area between the Anti-Lebanon and the desert, with Damascus as the principal city. Hence there is no precise meaning of the term.

Bibliography.—*GP*, I, 311; II, 129–133; *HGHL*, p. 539 (1966 paperback ed. p. 346); *GAB*, pp. 105f, maps 29, 31.

W. S. L.S

COFFER

[Heb. *'argaz*] (1 S. 6:8, 11, 15, AV); RSV BOX; NEB CASKET. A small box in which the Philistines placed their golden rats and other offerings when they returned the ark.

COFFIN.

See BIER; BURIAL III; CHEST.

COHORT

[Gk. *speira*] (Acts 10:1; 21:31; 27:1); AV BAND. The tenth part of a legion, ordinarily about six hundred men. In Jn. 18:3, 12 the Greek word seems to be used loosely of a smaller body of soldiers, a detachment, detail; and in Mt. 27:27 par. the RSV renders it “battalion.” See ARMY, ROMAN I.B.

约瑟夫斯一方面说“大叙利亚延伸到底格里斯河和埃及” (*Ant.* xiv.4.5)。另一方面又说“希律是大叙利亚和撒玛利亚的总督” (*BJ* i.10.8)，约瑟夫斯所说的大叙利亚是指外约旦的北部，包括约旦河西岸的西昭波利（贝森），甚至延伸至大马士革。斯特拉波 (*Geog.* xvi.2.2–22) 所说的大叙利亚也包括了逆黎巴嫩谷和沙漠之间的肥沃土地，并把大马士革作为了大叙利亚的主要城市。因此大叙利亚这个词的含义尚不确定。

书目—*GP*, I, 311 页, II, 129–133 页; *HGHL*, 539 页 (1966 paperback 编, 346 页); *GAB*, 105–106 页, 地图 29, 31。

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COFFER 匣子

【希伯来语: *'argaz*】(《钦定版圣经》, 撒上 6:8, 11, 15); 《修订标准译本》译为 BOX (“匣子”); 《新英文译本》译为 CASKET (“匣子”)。非利士人在归还约柜的时候把金老鼠和其他祭物放在了匣子里。

COFFIN 棺材

见 BIER (棺木); BURIAL III (埋葬、安葬); CHEST (匣子)。

COHORT 步兵大队、千人大队

【希腊语: *speira*】(徒 10:1; 21:31; 27:1); 《钦定版圣经》译为 BAND (“营”)。一个军队的十分之一, 通常有六百人左右。在《约翰福音》18:3, 12 中这个希腊词似乎泛指一队兵, 一个分队, 一个支队; 在《马太福音》27:27 平行经文中, 《修订标准译本》将这个词译为 “battalion” (“全营的兵”)。见 ARMY, ROMAN I.B (罗马军队 I.B)。

COINS.

See MONEY.

COLA

kō'lə (Jth. 15:4, AV). See KOLA.

COLD

[Heb. *qōr* (Gen. 8:22), *qerah* (31:40), *qārā*, *qār*, *šinnā* (Prov. 25:13); Gk. *psychrós*, *psýchos*]; AV also FROST, CLEAR (Zec. 14:6); NEB also FROST, COOLNESS, COOL; [*psýchō*] (“grow cold,” Mt. 24:12); AV WAX COLD. Palestine is essentially a land of sunshine and warmth, where the extreme cold of northern latitudes is unknown. January is the coldest month, but the degree of cold in a particular place depends largely on the altitude above the sea. On the seacoast and plain snow never falls, and the temperature reaches freezing-point perhaps once in thirty years. In Jerusalem, at 2500 ft. (750 m.) above the sea, the mean temperature in January is about 45° F. (7° C.), but the minimum may be as low as 25° F. (-4° C.). Snow occasionally falls, but lasts only a short time. On Mt. Hermon and on the Lebanon snow may be found the whole year, and the cold is intense, even in the summer. In Jericho and around the Dead Sea, 1292 ft. (394 m.) below sea level, it is correspondingly hotter and cold is not known.

Because cold weather in Palestine is of such short duration, little provision is made for the heating of private homes apart from portable appliances. In the biblical period the charcoal brazier was a popular source of heat in winter (cf. Jn. 18:18). Peasants and nomadic peoples

COINS 钱币

见 MONEY (金钱)。

COLA 可拉

音译: kō'lə (《钦定版圣经》, 滴 15:4,)。见 KOLA (可拉)。

COLD 寒冷、凉气、冷淡

【希伯来语: *qōr* (创 8:22), *qerah* (创 31:40), *qārā*, *qār*, *šinnā* (箴 25:13); 希腊语: *psychrós*, *psýchos*】; 《钦定版圣经》译为 FROST (“寒霜”), CLEAR (“寒冷”) (亚 14:6); 《新英文译本》译为 FROST (“霜”), COOLNESS (“寒冷”), COOL (“寒冷”); 【*psýchō*】 (“冷淡”, 太 24:12); 《钦定版圣经》译为 WAX COLD (“渐渐冷淡”)。巴勒斯坦大部分地区阳光充足、气候温暖, 但鲜有人知晓北部地区的极寒天气。一月是最冷的月份, 但是一些特殊地方的寒冷气温主要取决于海拔高度。在海边和一些不降雪的原野上, 可能每三十年才会出现一次零度气温。在耶路撒冷海拔 2500 英尺 (750 米) 的地方, 一月气温大概 45 华氏度 (7 摄氏度), 但是最低气温达到 25 华氏度 (零下 4 摄氏度)。偶尔会飘雪, 但是降雪时间很短。在黑门山和黎巴嫩可能全年都有降雪, 即使在夏天, 也有极寒天气。在耶利哥和死海周围, 也就是海平面以下 1292 英尺 (394 米) 处的地方, 气温相对较热, 但未发现寒冷气温。

由于寒冷的天气在巴勒斯坦持续时间很短, 所以除了便携装置, 私人住宅内很少有供热设备。在圣经时期, 炭火盆是冬季里供暖的主要物件 (参: 约 18:18)。农民和游牧民通常在遇到寒冷天气时在户外生火 (参: 徒 28:2), 用这种方法来驱寒 (参: 诗 147:17)。在

often maintained camp fires in the open air in cold weather (cf. Acts 28:2) to avoid the more severe effects of winter (cf. Ps. 147:17). Extreme deprivation was described under the image of nakedness in the cold (Job 24:7).

In the burning heat of summer the shadow of a rock or the cool of the evening is a welcome boon, as is a cup of cold water to the parched traveler (Prov. 25:25). The “cold of snow” (Prov. 25:13) may perhaps refer to chips of ice used for cooling beverages in summer. Figurative usages of cold occur in Mt. 24:12; Rev. 3:15f.

A. H. JOY
R. K. H

COLHOZEH

kol-hō'zə [Heb. *kol-hōzeh*—‘all seeing’; LXX omits]. A man whose son Shallum rebuilt the fountain gate of Jerusalem in the days of Nehemiah (Neh. 3:15; 11:5).

COLIUS

kō'lē-əs (1 Esd. 9:23, AV, NEB); RSV KELAIAH. See KELITA.

COLLAR.

(1) [Heb. *barzel*]. An instrument used in restraint of a prisoner; literally, “iron,” or a tool or weapon made of iron (Ps. 105:18).

(2) [Heb. *anāq*]; AV, NEB, CHAINS. An ornament for the necks of camels; literally, “neck” or “necklace” (Jgs. 8:26).

寒冷的天气中赤身无衣体现出当时的物资及其匮乏（伯 24:7）。

在炎炎夏日，岩石下的背光阴凉处或傍晚时的习习凉气给人带来惬意，就如疲乏的旅人得喝凉水（箴 25:25）。“冰雪的凉气”（箴 25:13）可能指的是夏天用来解暑饮用的小冰块。《马太福音》24:12 和《启示录》3:15-16 中使用了“冷”的比喻用法。

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COLHOZEH 各荷西

音译：kol-hō'zə【希伯来语：*kol-hōzeh*—“看到所有异象”；《七十士译本》中省略了这个词】。各荷西的儿子沙仑在尼希米时期重修了耶路撒冷的泉门（尼 3:15； 11:5）。

COLIUS 以实玛利

音译：kō'lē-əs（《钦定版圣经》，《新英文译本》，拉一 9:23）；《修订标准译本》译为 KELAIAH（“基拉雅”）。见 KELITA（基利他）。

COLLAR 铁器、颈项、衣襟、枷锁

(1)【希伯来语：*barzel*】。用来限制犯人的工具；字面意思是“铁”，或铁制的工具或武器（诗 105:18）。

(2)【希伯来语：*anāq*】，《钦定版圣经》和《新英文译本》译为 CHAINS（“链子”）。骆驼颈项上的装饰物；字面意思为“颈”或“颈项”（士 8:26）。

(3) [Heb. *peh*]; AV also SKIRTS. Literally “mouth,” also “opening, orifice”; here it is used of the opening of a tunic (Job 30:18) or of Aaron’s robes (Ps. 133:2).

(4) [Heb. *šînōq*]; AV STOCKS; NEB PILLORY. An instrument used in the restraint of a madman (Jer. 29:26).

J. R. PRICE

COLLECTED SAYINGS

[Heb. *ba^alê^asuppôt*—‘masters of collections’] (Eccl. 12:11); AV “masters of assemblies”; NEB “assembled people.” If the RSV is correct, the phrase refers to a phenomenon common in the ancient Near East, viz., the creating or collecting of wise sayings by classes of scribes under priestly or royal patronage. The OT has both Solomon (1 K. 4:29–34) and Hezekiah (Prov. 25:1) making such collections. To the Israelite, God was the ultimate source of the wisdom reflected in the sayings of wise men like Qoheleth.

COLLECTION.

See CONTRIBUTION (1 Cor. 16:1f.); TAX (2 Ch. 24:6, 9).

COLLEGE.

This is the rendering of the AV for Heb. *mišneh* (2 K. 22:14; 2 Ch. 34:22; cf. Zeph. 1:10). It is found in the Targum of Jonathan on 2 K. 22:14 and rests on a faulty combination with Mishnah, the well-known code of laws of the 2nd cent. A.D. The RSV and NEB render “second quarter (of Jerusalem).”

(3) 【希伯来语：*peh*】；《钦定版圣经》译为 SKIRTS (“衣襟”)。字面意思为“口”或“开口”；在这里表示里衣的领子（伯 30:18）或亚伦的衣襟（诗 133:2）。

(4) 【希伯来语：*šînōq*】；《钦定版圣经》译为 STOCKS (“枷锁”)；《新英文译本》译为 PILLORY (“木枷”)。给狂妄自称为先知的人用的枷锁（耶 29:26）。

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COLLECTED SAYINGS 语录、箴言

【希伯来语：*ba^alê^asuppôt*—“语录的主人”】（传 12:11）；《钦定版圣经》译为“masters of assemblies”；《新英文译本》译为“assembled people”，汉译均为“会中之师”。如果《修订标准译本》中的译法是正确的，这个短语指的是古近东的一种常见现象，即各阶层的文士在祭司或皇室的资助下将智慧之言抄录或收录在一起。《旧约》中的所罗门（王上 4:29–34）和希西家（箴 25:1）都抄录过这样的箴言。对以色列人来说，上帝是智慧的唯一来源，智慧之人如传道人的话语展现出了智慧。

COLLECTION 捐项

见 CONTRIBUTION（奉献、捐项）（代上 16:1–2）；TAX（税款、捐项）（代下 24:6, 9）。

COLLEGE 第二区

这是《钦定版圣经》修订版中对希伯来语 *mišneh* 的翻译（王下 22:14；代下 34:22；参：番 1:10）。这个词还出现在《约拿单的他尔根》的《列王纪下》22:14 中，并错误地仿效了公元二世纪的一个著名法典——《米示拿》。《修订标准译本》和《新英文译本》中译为“second quarter (of Jerusalem)”（“[耶路撒冷] 第二区”）。

COLONY

[Gk. *kolōnia*, from Lat. *colonia*] (Acts 16:12). The word occurs but once, in reference to Philippi in Macedonia. Roman colonies were of three kinds and of three periods: (1) Those of the early republic, in which the colonists, established in conquered towns to serve the state as guardians of the frontier, were exempt from ordinary military service. They were distinguished as (a) *coloniae civium Romanorum*, wherein the colonists retained Roman citizenship, also called *coloniae maritimae* because they were situated on the coast, and (b) *coloniae Latinae*, situated inland among the allies (*socii*), wherein the colonists possessed the *ius Latinum*, entitling them to invoke the Roman law of property (*commercium*) but not that of the family (*connubium*), and received Roman citizenship only when elected to magistracies. (2) The colonies of the Gracchan period, established in pursuance of the scheme of agrarian reforms, to provide land for the poorer citizens. (3) Colonies founded in Italy by the republic after the time of Sulla as a device for granting lands to retiring veterans, who of course retained citizenship. This privilege was appropriated by Caesar and the emperors, who employed it to establish military colonies, chiefly in the provinces, with various rights and internal organizations. To this class belonged Philippi. Partly organized after the great battle of 42 B.C. fought in the neighboring plain by Brutus and Cassius, the champions of the fated republic, and Antonius and Octavian, it was fully established as a colony by Octavian (afterward styled Augustus) after the battle of Actium (31 B.C.), under the name Colonia Augusta Iulia Philippi,

COLONY 驻防城、殖民地

【希腊语：*kolōnia*，来自拉丁语：*colonia*】（徒 16:12）。这个词只出现过一次，马其顿的腓立比。罗马殖民地分为三种，经历了三个发展阶段：（1）早期共和国时期的殖民地，罗马人在征服的城镇中建立驻防城作为他们的边界要塞，这种驻防城可以免除普通的兵役。它们分为两种（a）一种是罗马公民殖民地（*coloniae civium Romanorum*），这里面的殖民者保留罗马国籍，这种殖民地因为位于沿海地区，也被称为沿海殖民地（*coloniae maritimae*），另一种（b）叫拉丁殖民地（*coloniae Latinae*），它们建立在同盟国间的内陆上，这里面的殖民者享有拉丁权利，他们援引罗马财产法（*commercium*）而不是援引家庭法（*connubium*）行使权利，只有当他们被选举为地方长官时，才能获得罗马国籍。（2）格拉古时期的殖民地，这种殖民地是为了推行土地改革和向更贫困的居民提供土地而建立的。（3）苏拉时期之后，罗马共和国在意大利建立了殖民地，这种殖民地主要用于安置退役军人，当然这些人拥有罗马国籍。凯撒和罗马皇帝独享这种特权，他们用这种特权和各种权利以及内部组织建立军事殖民地，这些殖民地主要建立在行省内。腓立比属于这种类型的殖民地。公元前 42 年已亡共和国的拥护者布鲁图和卡西乌斯与安东尼和屋大维在腓立比附近的平原上争战，在这场大战以后，腓立比部分形成，亚克兴战役之后（公元前 31 年）屋大维将其建成了罗马的驻防城（奥古斯都后来设计了这座城市的样式），并将其命名为 Colonia Augusta Iulia Philippi 或 Philippensis。这座城市拥有意大利权（*ius Italicum*），因此行省内的城市同样获得了意大利权利，它们拥有自治权，并且可以免交丁税和土地税。

or Philippensis. It received the *ius Italicum*, whereby provincial cities acquired the same status as Italian cities, permitting them to possess municipal self-government and exemption from poll and land taxes.

See CITIZEN; PHILIPPI II.

见 CITIZEN (公民); PHILIPPI II (腓立比 II)。

W. A. HEIDEL

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COLOR; COLORS.

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COLOR; COLORS 彩色; 颜色

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 - D. 灰色
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 - F. 紫色
 - G. 红色
 - H. 深红色
 - I. 白色
 - J. 其他的颜色

I. Hebrew and Greek Terms.-The word translated “color” in the AV most frequently is Heb. *‘ayin*, which literally means “eye” or “appearance” and is usually so translated in the RSV. In the NT the Gk. *próphasis* has the meaning of pretense or show (AV Acts 27:30; cf. Rev. 17:4). The references to Joseph’s coat “of many colors” (AV Gen. 37:3, 23, 32) and

I. 希伯来语和希腊语词条。《钦定版圣经》通常将希伯来语 *‘ayin* 译为“color” (“颜色”), 这个希伯来词语的字面意思是“眼睛”或“外貌”, 《修订标准译本》通常译为“眼睛”或“外貌”。《新约》中希腊语 *próphasis* 还有“夸耀”的意思(《钦定版圣经》, 徒 27:30; 参: 启 17:4)。这些词指的是约瑟的“彩色”长衣(《钦定版圣经》, 创 37:3, 23, 32)

to garments “of divers colors” (2 S. 13:18f.) probably do not mean the color of the garment at all; Heb. *passîm* more likely indicates that it had long sleeves, as suggested by the RSV and NEB. In Jgs. 5:30 the word for “dip” or “dye,” Heb. *ṣeba*, appears in the MT and has been so translated by the RSV (see DYE). In 1 Ch. 29:2 Heb. *riqmâ*, meaning “variegated,” hence “varicolored,” occurs. In Isa. 54:11 *pûk* is used. This name was applied to the sulphide of antimony used for painting the eyes; thus the RSV rendering “antimony” instead of “fair colors” (see PAINT).

II. Color Awareness Among the Ancient Hebrews—Although the ancient Hebrews had no specific words for “color,” “paint,” or “painter,” we know that they constantly met with displays of the art of coloring among the Assyrians, Babylonians (Ezk. 23:14), Egyptians, and the inhabitants of Palestine. Pottery, glazed bricks, glassware, tomb walls, sarcophagi, wood, and fabrics were submitted to the skill of the colorist. Babylonian and Assyrian ziggurat towers, e.g., were made of glazed enamel bricks, each story of a different color. The dominant colors in Assyrian wall paintings were bright blue (*lapis lazuli*) and red, with black and white as secondary colors. The Egyptian tomb frescoes of the New Kingdom (1580–1375 B.C.) show mainly red, yellow, and brown, but also whitewash, blue, and black. The Greek term for Phoenicia (*Phoinikē*) means “land of the red-purple”; the dye is extracted from the murex shellfish taken in waters off the coastline. This industry was still widespread in NT times (Acts 16:19).

和“彩色”的衣服（撒下 13:18-19），可能并不表示衣服的颜色。正如《修订标准译本》和《新英文译本》所表明的，希伯来语 *passîm* 更可能是指有长袖的衣服。《马所拉文本》中希伯来语 *ṣeba* ‘通常译为“dip”（“蘸染”）或“dye”（“彩色”）（士 5:30），《修订标准译本》也译为“蘸染”或“彩色”（见 DYE [颜色]）。《历代志上》29:2 中出现希伯来语 *riqmâ* 的意思是“彩色的”，因此译为“varicolored”（“彩色的”）。《以赛亚书》54:11 中使用了 *pûk* 一词。这个词原本是用来指画眼睛用的一种颜料——锑的硫化物，因此《修订标准译本》译为“antimony”（“锑”）而不是“fair colors”（“彩色”）（见 PAINT [颜料]）。

II. 古代希伯来人对颜色的了解。 尽管古希伯来语中没有表示“颜色”，“颜料”或“绘画者”的具体的词汇，但我们知道希伯来人经常可以看到亚述人、巴比伦人（结 23:14）、埃及人和巴勒斯坦人的着色艺术品。陶器、釉砖、玻璃器具、墓壁、石棺、木材和布料上都是有颜色的。巴比伦人和亚述人的塔庙是由釉砖建造成的，每一层都有不同的颜色。亚述人的壁画以鲜蓝 (*lapis lazuli*) 和红色为主色，黑色和白色为配色。埃及新王国时期（公元前 1580–1375）的墓地壁画上主要是红色、黄色和棕色，同时也有灰色，蓝色和黑色。“腓尼基”这个词的希腊语形式 (*Phoinikē*) 的含义是“紫红色之地”；染料是从海边捡来的骨螺贝类中提取出来的。在新约时期这种产业的分布范围很广（徒 16:19）。

Two reasons may be given for the indefiniteness of many of the biblical references to color. (1) The origin of the Hebrew people: they had been wandering tribes or slaves with no occasion to develop a color language. (2) Their religious laws: these forbade expression in color in the form of graven images (Ex. 20:4). Yielding to the attractions of gorgeous display was discouraged by such prophets as Ezekiel, who had sickened of the abominations of the Chaldeans (Ezk. 23:14-16): "and I said to them, Cast away the detestable things your eyes feast on" (Ezk. 20:7).

III. Biblical References to Color-A. Eyes, Hair, Skin, and Teeth. Biblical references do not specify color of eyes, though presumably different darker hues were known and appreciated. David had "beautiful" eyes according to 1 S. 16:12 (lit. "health"; AV "countenance"). In Cant. 1:15; 4:1 the whites of the woman's eyes are associated with the color of doves or pigeons; in 5:12 the comparison is applied to the white of the beloved man's eyes. "Redness" of eyes (Prov. 23:29; lit "dull") means bloodshot. Leah's "tender" (AV), "weak" (RSV), dull, pale, lackluster, or bleary eyes are contrasted with (the eyes of) her sister Rachel, described as "beautiful" (or healthy) and "lovely" (Gen. 29:17). Ideally a woman's eyes were glowing and lively. Eyes could be "like flaming torches" (Dnl. 10:6; Rev. 1:14; 2:18; 19:12), "lustful" (1 Jn. 2:16), "wanton" (Isa. 3:16), and either "disturbing" (Cant. 6:5), or "like the eyelids of the dawn" (Job 41:18). Hair color is normally shiny black-brown as of goats' hair (Cant. 4:1; 6:5); when diseased, white or yellow (Lev. 13:10,

无法确定《圣经》中给出的很多颜色，原因有二。(1) 希伯来人的起源：他们是游牧民族或奴隶，因此无法发展表示颜色的语言。(2) 他们的宗教律法：他们禁止用颜色来描述偶像（出 20:4）。以结西等先知不鼓励人们被华丽的事物所吸引，以结西非常厌倦迦勒底人的可憎之物（结 23:14-16）。“我对他们说，你们各人要抛弃你们眼中那些可憎的像”（结 20:7）。

III. 《圣经》中表示颜色的词。A. 眼睛，头发，皮肤和牙齿。虽然《圣经》中可能有表示不同深色调的词语，但其中并没有明确表示眼睛颜色的词。根据《撒母耳记上》16:12 中的描述，大卫有“清秀”眼目（字面意思“健康的”；《钦定版圣经》译为“countenance”[“容貌”]）。《雅歌》1:15 和 4:1 中形容女人的眼睛像鸽子眼；《雅歌》5:12 中形容她们爱人的眼睛也如鸽子眼一样。“红色”的眼睛（箴 23:29；字面意思“灰白”）意思是充血的眼睛。利亚的眼睛没有“神气”（《钦定版圣经》），“无神”（《修订标准译本》），不明亮，暗淡的，无生气的，模糊不清的眼睛与他妹妹拉结的清秀美丽的眼睛形成了鲜明的对比（创 29:17）。按理说女人的眼睛应该是明亮有生气的。眼睛像“火把”（但 10:6；启 1:14；2:18；19:12），眼目的“私欲”（约壹 2:16），眼神“妩媚”（赛 3:16），令人“心动”（歌 6:5），或“如同清晨的阳光”（伯 41:18）。头发的颜色通常是发亮的黑棕色，如同山羊毛（歌 4:1；6:5）；当人患病时，头发颜色变白或变黄（利 13:10）。随着年龄的增长，头发渐渐变白（创 42:38；诗 71:18；箴 20:29；赛 46:4）。

30). With age, hair turns gray (Gen. 42:38; Ps. 71:18; Prov. 20:29; Isa. 46:4).

Skin tones seen in Palestine covered a wide range of colors with darker shades predominating. The biblical references accent the noteworthy extremes, such as brown-black from over-exposure to the sun (Job 30:28, 30), black (associated with the “sons of Ham,” including Libyans, Egyptians, and Ethiopians [Am. 9:7; Jer. 13:23, where J. Bright translates Ethiopians as “Negro”]) and white (Lev. 13:10; lit. “white as milk,” i.e., diseased or abnormal). Healthy skin is “fresh” (Heb. *rutapaš*) as a child’s (Job 33:25; lit. “fat”) or “fair” (*tôb*, *yāpeh*, etc., Gen. 24:16; 26:7; Est. 1:11; Job 42:14; Cant. 1:8; 2:10, 13; 5:9; 6:10; Hos. 10:11; Am. 8:13; Jer. 15:2; Ps. 45:2). The term “fair” is normally used of women, but also of David (1 S. 17:42) and Absalom (2 S. 13:1); it is associated with “ruddy” (*’ādam*, *’admōnī*), which literally meant tinted with red ochre, “more ruddy than coral” (Lam. 4:7). Fair skin could be artificially produced with cosmetics (hithpael of *yāpā*, Jer. 4:30; RSV “beautify”) (see III.E). Skin should “shine” (*qāran*, Ex. 34:29f, 35), sending out rays of light. Understandable was an association of skin color with bronze (*nāhūš*, *nehōšet*), as in Ezk. 40:3; Job 6:12. Teeth could be white as milk (*lābān*, Gen. 49:12) or as newly washed sheep (Cant. 4:2; 6:6).

B. *Textiles*. The extensive manufacture and use of textiles for tents, sacking, basketry, clothing, curtains, and decorations added a wide range of colors to the biblical culture. The natural colors of the fabrics varied. The wool of goats naturally came in dark colors from brown

在巴勒斯坦，人们皮肤的颜色通常是暗色调的。《圣经》中给出了一些值得注意的极端例子，像因日晒而全身变棕黑色（伯 30:28, 30），黑色（与“含的儿子”有关，也包括利比亚人、埃及人和古实人 [摩 9:7; 耶 13:23]，布赖特 (J. Bright) 称古实人为“黑人”) 和白色（利 13:10; 字面意思“像牛奶一样白”，例如：患病或不正常情况下的肤色）。健康的皮肤是“鲜嫩的”（希伯来语：*rutapaš*）如孩童的皮肤（伯 33:25; 字面意思“脂肪”）或是“白皙的”（希伯来语：*tôb*, *yāpeh* 等，创 24:16; 26:7; 斯 1:11; 伯 42:14; 歌 1:8; 2:10, 13; 5:9; 6:10; 何 10:11; 摩 8:13; 耶 15:2; 诗 45:2）。“白皙”一词一般用来形容女人，但也可形容大卫（撒上 17:42）和押沙龙（撒下 13:1）；这个词还与“红润”有关（希伯来语：*’ādam*, *’admōnī*），字面意思是红赭色，“比红宝石（或珊瑚）更红润”（哀 4:7），抹了化妆品，皮肤会变得白皙（*yāpā* 的加强反身干，耶 4:30; 《修订标准译本》译为“beautify” [“修饰”]）（见 III.E）。皮肤应该是“发亮的”（希伯来语：*qāran*, 出 34:29–30, 35），光彩照人的。正如《以西结书》40:3 和《约伯记》6:12 所描述的，将肤色与铜联系在一起是合乎情理的（希伯来语：*nāhūš*, *nehōšet*）。牙齿雪白如牛奶般（希伯来语：*lābān*, 创 49:12）或像刚刚洗净的羊那样洁白（歌 4:2; 6:6）。

B. 织物。以色列人广泛地制造织物并将织物用于帐篷，麻布袋，篮筐，衣服，窗帘和装饰品上，这大量增加了圣经文化中的颜色。纤维织物的天然色彩很丰富。深色系的羊毛色调一般分为棕色和黑色，浅色系的羊毛色调分为褐色和灰白色，制作便宜衣服和笨重帐篷用的骆

to black, while that of sheep came in lighter colors from brownish to off-white, and that of camels (for cheapest clothing and heavy tents) varied from brown to tan. Linen and “fine linen” (i.e., “silky”) made from flax was yellow-tan to white. Cotton was always white. Sackcloth, a rough cloth which was at times woven of hair and usually dark in color (Isa. 50:3; Rev. 6:12), was used for sacks and for mourning garments (Est. 4:1–4; Job 16:15; Isa. 20:2). Haircloth (2 K. 1:8) was a recognized costume of a prophet (Zec. 13:4; Mt. 3:4).

The threads, not the woven cloth, were dyed. A principal dye from the *murex* shellfish was a deep crimson. Used in combination with other dyes, this expensive “royal purple” could produce various shades from red to blue. By bleaching (*see* FULLER) additional shades were possible. Israelite bleaching, dyeing, and weaving on an industrial scale is known archeologically from Tell Beit Mirsim (Debir?), Tell Jezer, Beth-shemesh, Tell en-Naşbeh (Mizpah?), and Khirbet et-Ṭubeiqah. “The families of the house of them that wrought fine linen” (1 Ch. 4:21) has been interpreted (*WBA*) as indicating that artisans skilled in dyeing and weaving were at times organized into recognized guilds.

Embroidery, the interweaving of threads of various colors into specific patterns, was an art for which the Israelites were famed (Prov. 31:22; Jgs. 5:30). Oholiab, a Danite, did such work for the tabernacle (Ex. 35:34f.). Israelite workers wove “purple, crimson and blue fabrics” and “fine linen” for the temple veil (2 Ch. 2:7; 3:14). Carpets, spreads, and

驼毛色调有棕色和棕褐色。细麻布和“细麻线”（如：“细麻”）由麻制成，分为黄褐色和白色两种颜色。棉布常常为白色的。麻布很粗糙，有的麻布是用毛发编织的，呈黑色（赛 50:3；启 6:12），麻布用于制麻袋和丧服（斯 4:1–4；伯 16:15；赛 20:2）。毛皮衣（王下 1:8）是先知穿的一种服装（亚 13:4；太 3:4）。

细线不用来织布，而是拿来染色用的。从骨螺贝类中提取出的染料是朱红色的。这种昂贵的“皇室紫色”和其他的染料混合在一起可以调出从红到蓝多种不同色调。通过漂白（见 FULLER [漂白]）有可能增加其他的颜色。拜特米尔废丘（底壁 [不确定]）、耶塞废丘、伯示麦、纳斯比废丘（米兹巴 [不确定]）和图贝卡废墟（Khirbet et-Ṭubeiqah）考古发掘显示，以色列的漂洗、染色和编织形成了产业。“织造细麻布的众家族”（代上 4:21）表明（*WBA*）掌握染色和编织技艺的工匠有时会形成公认的行会。

绣花是将不同颜色的细线织在一起形成特殊的图案，是以色列人掌握的著名技艺（箴 31:22；士 5:30）。但支派的亚何利亚伯为会幕绣花（出 35:34–35）。以色列的工人用“紫色、朱红色、蓝色线”和“细麻”为神殿编织幔子（代下 2:7；3:14）。毯子、布料和衣服都有丰富的色彩（结 27:23；箴 7:16；士 5:10），枕头是用棕色山羊毛织成的（撒上 19:13，

coverings were richly colored (Ezk. 27:23; Prov. 7:16; Jgs. 5:10), while pillows were woven of black-brown goats' hair (1 S. 19:13, 16).

Extrabiblical sources illustrate colorful textiles made and worn by Semites. In the 8th cent. B.C., lists of booty taken by Tiglath-pileser III from the kings of the west—including those of Samaria and Judah—mention “linen garments with multicolored trimmings, garments of their native (industries) (being made of) dark purple wool” (*ANET*, p. 282.). A wall painting by an Egyptian artist in a tomb at Beni-hasan (*ca.* 1890 B.C.) gives a visual representation of a visiting group of “Asiatics,” men, women, and children. Their clothing is decorated with colored fringes and with red, blue, and brown designs against a white background (*ANEP*, no. 3 and notes, p. 249; Avi-Yonah, pp. 42–44).

C. *Pottery*. Natural Palestinian clays contain varying amounts of iron, giving colors ranging from reddish brown to tan. These colors are minimized or intensified by the firing process. While glazing was not developed, but was known from imported pots, burnishing was used. Decoration with color by slip, banding, or wash was employed, but these were more widely used at some periods than others. Palestinian local wares were most highly decorated and colorful in the Late Bronze period (*ca.* 1500–1200 B.C.); the colors generally used were buff, cream, gray, red, brown, and dark brown together with combinations such as brown with gray or green; red with black, pink, or yellow; black with pink, gray, or red; green with buff or brown; yellow with red, gray, or white. Blue and purple shades were rare.

《圣经》以外的资料展现出闪族人制作和穿戴的彩色织物。在公元前 8 世纪，提革拉毗列色三世从西方诸王（其中包括撒玛利亚王和犹大王）掠夺的财物清单上提到了“带着彩色饰物的细麻布衣服，还有他们自己制造的深紫色羊毛材质的衣服”（*ANET*，282 页）。埃及艺术家在贝尼哈桑（约公元前 1890）墓中画了一幅壁画，这幅壁画形象地展现出从亚细亚来到埃及的男人、女人和孩子。他们衣服上有彩色的穗子，白色背景下装点着红、蓝、棕三色图案（*ANEP*，注释 3，249 页；Avi-Yonah，42–43 页）。

C. 陶器。巴勒斯坦的天然泥土里含有一定数量的铁，有些泥土是红棕色的，有些则是棕褐色的。泥土的颜色也会随着烧制的过程变浅或变深。虽然上釉技术尚不发达，但进口的陶瓷使用了这种技术，还使用了抛光技术。可以用上泥釉，加彩条或清洗的方式来装饰颜色，但只在某些时期才使用这种上色的方法。在青铜器时代晚期（约公元前 1500–1200 年），巴勒斯坦当地的陶器装饰最为精美，也最为多彩多色，经常使用的颜色有米色、乳白色、灰色、红色、棕色和深棕色、还有棕灰色或棕绿色、红色与黑色、粉色、黄色相间的颜色；也有黑色与粉色、灰色或红色相间的颜色；绿色和米色或棕色相间的颜色；黄色和红色、灰色或白色相间的颜色。蓝色和紫色比较少见。纵观圣经时期巴勒斯坦的历史，这些颜色和混合色在一定程度上成为陶器的典型装饰色。

Such colors and combinations of colors were more or less typical of pottery decoration throughout the history of Palestine in Bible times.

In the NT period “pompeian red” *siglata* ware was imported. Imported pottery was also seen in OT Palestine. Especially striking were Philistine types with horizontal bands, geometric designs, metopes, and pictures in black line drawing on white or buff backgrounds, highlighted with color, especially reddish purple. Imported pottery (except Egyptian) was more elaborate, colorful, and of higher quality than the local ware. From earliest Israelite times pottery was known from Greece, Cyprus, Phoenicia, and Crete in forms characteristic of these lands. Hellenistic decorated ware used varying shades of black, brown, or red in glazes, paints, slips, and washes.

D. *Wall Painting*. Except for slight evidence in early levels at Megiddo and Jericho, archeologists have not discovered much evidence of wall painting in OT Palestine. In Neolithic Teleilat el-Ghassul (*ca.* 3500 B.C.) geometric patterns and pictures, such as an eight-ray star and a realistically drawn bird, appear with the colors red, yellow, black, white, and dark red. The Hellenistic tombs of Marisa (3rd cent. B.C.) had wall designs and pictures of wildlife in extraordinarily bright colors, as well as the sort of painted “imitation marble” to be seen in Herod’s palace at Masada (1st cent. A.D.). The walls of Herod’s palace at NT Jericho and the palace at Khirbet al Majar (8th cent. A.D.) were decorated with carved and painted stucco. The walls of the Dura Europos synagogue (built A.D. 250) were covered

新约时期“庞贝红”色 (*siglata*) 的陶器是进口的。在旧约时期的巴勒斯坦也有进口的陶器。尤为引人注意的是非利士的陶器，他们的陶器上有横条图案，几何图案，横饰带以及用黑线画在白色或米色背景下的图形，这种图形用了其他的颜色来凸显，尤其是红紫色。进口的陶器（除了埃及人的陶器）比当地的陶器更为精美、多彩，质地也更为优良。从最早的以色列时期开始，从希腊、塞浦路斯、腓尼基和克里特进口的陶器带有典型的地域特点。希腊化时期的装饰性陶器在上釉、涂漆、上泥釉和冲洗时使用了黑色、棕色或红色等色调。

D. 壁画。除了考古学家在米吉多和耶利哥早期考古地层中发现的很少关于壁画的证据，他们再没有找到关于旧约时期巴勒斯坦壁画的证据。在新石器时代特雷拉迦苏 (Teleilat el-Ghassul) (约公元前 3500 年) 的几何体的样式和图案，如：八角星和逼真的鸟是红色、黄色、黑色、白色和深红色的。希腊化时期的马里沙墓 (公元前 3 世纪) 的墓壁上用异常明亮的颜色画出了野生动植物的图案，马萨达希律宫殿 (公元 1 世纪) 中可以看到“仿大理石”画。新约时期耶利哥的希律宫殿和马加尔废址 (Khirbet al Majar) (公元 8 世纪) 上的宫殿的墙壁是用雕刻和粉饰灰泥装饰的。杜拉欧罗普斯的犹太教堂 (建于公元 250 年) 以丰富的图画再现了旧约时期的场景，其中也有“仿大理石”画。值得注意的是，亚哈的“象牙”宫 (王上 22:39) 和约雅敬的宫殿大量使用了丹红油漆 (耶 22:14); 《以结西书》提

with richly painted scenes of OT history and include also painted “imitation marble.” Note the “ivory” palace of Ahab (1 K. 22:39) and the palace of Jehoiakim, known for extensive use of vermilion paint (Jer. 22:14); Ezekiel’s references to the animals and idols painted (?) on the walls of a secret place in the temple (8:10) and to a Chaldean bas-relief “portrayed in vermilion” (23:14); the Babylonian “red” shields borne by soldiers “clothed in scarlet” (Nah. 2:3). Such an accumulation of evidence goes far to suggest that Israelites were familiar with the techniques of al fresco painting with colors.

E. Cosmetics. “Adorning” herself, Jezebel “painted her eyes” (2 K. 9:30). Other references (Jer. 4:30; Ezk. 23:40) are to prostitutes who “beautify” themselves by outlining the eyes with black galena or stibnite to make them appear larger. Egyptian women customarily used black above the eye and green (occasionally yellow and more rarely red) below. Red ochre was used to decorate lips, cheeks, palms, fingernails, soles of the feet, and hair. The OT shows no trace of the magical and superstitious significance of cosmetics which appears to have been commonly accepted in Egypt and Mesopotamia.

IV. Colors in Symbolism.-Color terms have general symbolic significance: white for purity (Mk. 1:6) and joy (Eccl. 9:8); black for decay (Job 30:30) and judgment (Mic. 3:6); red (not frequent) for life-blood (2 K. 3:22f), and also for sins (Isa. 1:18); blue, the sky-color, frequently used with white or purple in contexts of royalty, but more often (by association with the tabernacle, temple fabrics, and

到了神殿的隐秘位置的墙画上的动物和偶像 (结 8:10) 和 “用丹色所画” 的迦勒底人的像 (结 23:14); 巴比伦勇士的盾牌是 “红色” 的, “衣服是朱红的” (鸿 2:3)。这些累积的证据足以证明以色列人已经掌握了露天绘画技术。

E. 化妆品。耶洗别 “涂眼”, “装扮” 她自己 (王下 9:30)。其他经文提到 (耶 4:30; 结 23:40) 妓女用黑色方铅矿粉或辉锑矿粉画眼线, 以此来 “装扮” 自己, 使眼睛看起来更大。埃及女人通常用黑色画上眼线, 用绿色 (偶尔用黄色, 很少用红色) 画下眼线。用红赭色涂嘴、脸颊、手掌、指甲、脚心和头发。在《旧约》中看不到化妆品的神奇和迷信意义, 埃及和美索不达米亚的人似乎已经普遍接受了化妆品。

IV. 颜色的象征意义。颜色一词有普遍的象征意义: 白色象征着纯洁 (可 1:6) 和快乐 (传 9:8); 黑色象征着朽坏 (伯 30:30) 和审判 (弥 3:6); 红色 (不常用) 象征着杀戮 (王下 3:22-23), 也象征着罪恶 (赛 1:18); 蓝色, 天空的颜色, 常与白色或紫色一起用于装点皇室, (因为与会幕、神殿织物和圣洁的幔子有关) 但更经常被认为是 “耶和华” 的颜色 (民 15:38; 诗 11:4); 红紫色象征

sacred tassels) considered the “Yahweh” color (Nu. 15:38; Ps. 11:4); red-purple for luxury and elegance (Jgs. 8:26; Est. 8:15; Lk. 16:19).

In apocalyptic symbolism, color terms are adopted, adapted, and sometimes altered. Thus the symbolism in apocalyptic writings: white for conquest or victory, either temporary or eternal (Dnl. 7:9; Zec. 6:3; Rev. 1:14; 7:13f.); black for scarcity of food, or famine (Zec. 6:6; Rev. 6:5); red for slaughter in strife, usually of war (Zec. 6:2; Rev. 6:4); “pale,” or literally “greenish-gray” (the color of a corpse), for death (Rev. 6:8) (cf. “dappled gray,” Zec. 6:3, 6); purple for royalty, or often for pretended royalty (Dnl. 5:7; in Rev. 17:14; 18:12, 16 joined with scarlet); rainbow, as total color, for omnipotence (Rev. 4:3; 10:1).

V. Color Terms Most Widely Used.-In Hebrew, “a language of the senses” (G. A. Smith), color terms are not abstractions but distinctions of shade by visual association with concrete sense perceptions. Thus, OT people did not think, “the color of blood is red,” but, “red is the color seen in blood” (cf. 2 K. 3:22); not, “the color of vegetation is green,” but, “green is the color seen in vegetation” (cf. Ps. 23:2; Jer. 11:16). As was usual in the languages of the ancient world, the Hebrew color vocabulary was simple and undeveloped. An added factor for Hebrew was the religious prohibition against image-making (Ex. 20:4; Dt. 5:8), which was understood to include the painting of pictures. With this understanding, certain observations can be made regarding the most widely used color terms:

着奢华和高雅（士 8:26；斯 8:15；路 16:19）。

启示象征中使用了颜色词语的象征意义，并进行了调整，有时还改变了它们的象征意义。因此在启示作品的象征意义中：白色象征着短暂或永恒的征服或胜利（但 7:9；亚 6:3；启 1:14；7:13-14）；黑色象征着食物短缺或饥荒（亚 6:6；启 6:5）；红色象征着争斗中的屠杀，通常是指战争中的厮杀、残杀（亚 6:2；启 6:4）；“苍白”或字面意思“灰绿色”（尸体的颜色），象征着死亡（启 6:8）（参：“有斑点的”亚 6:3, 6）；紫色象征着皇室或冒充的皇室（但 5:7；在《启示录》17:14；18:12, 16 中与朱红色连用）；兼有各种颜色的彩虹色，象征着上帝的全能（启 4:3；10:1）。

V. 最广泛使用的表示颜色的词语。希伯来语是“感官语言”（G. A. Smith），表示颜色的词语不是抽象词语，而是通过视觉和具体的感知力进行区分的不同色调。因此，《旧约》中人们不认为“血的颜色是红色”，而认为“红色是在血液中看到的颜色”（参：王下 3:22）；他们不认为“植物的颜色是绿色的”，而认为“绿色能在植物中看到”（参：诗 23:2；耶 11:16）。希伯来语中表示颜色的词汇都很简单而且不够全面，这种现象在古代世界的语言中很常见。导致这一情况的另一个因素是，希伯来人的宗教禁止雕刻偶像（出 20:4；申 5:8），其中包括禁止绘画。基于此，可以对最广泛使用的颜色词做出一些评论：

A. *Black*. Different words have been translated “black,” with various meanings such as “dusky,” “swarthy,” “dark.” “Black” is applied to hair (Lev. 13:31; Cant. 5:11; Mt. 5:36), to mourning (Job 30:28, 30; Jer. 14:2), to horses (Zec. 6:2, 6; Rev. 6:5), to the heavens (1 K. 18:45; Job 3:5; Prov. 7:9; Jer. 4:28; Mic. 3:6), to the sun (Rev. 6:12), to the skin (Cant. 1:5f.), to flocks (Gen. 30:32ff., AV “brown”).

B. *Blue*. Heb. *t̄kēlet* is applied only to fabrics dyed with a special blue dye obtained from a shellfish, frequently in association with purple. “Blue” is applied to fringes, the veil, vestments, and embroideries in the descriptions of the tabernacle (Ex. 25; Nu. 4:6; 15:38); also to workers in blue (2 Ch. 2:7, 14; 3:14), palace adornments (Est. 1:6), and royal apparel (Est. 8:15; Jer. 10:9; Ezk. 23:6; 27:7, 24).

C. *Crimson*. Three words are translated “crimson”: Heb. *šānī*, the dye (2 S. 1:14; Jer. 4:30); *tōlā’*, cloth dyed with *šānī* (Lev. 14:4; Isa. 1:18); and *karmīl*, a late synonym for *tōlā’* (2 Ch. 2:7, 14; 3:14). “Crimson” is applied to clothing (2 S. 1:24; Lev. 14:4), also to sins (Isa. 1:18).

D. *Gray*. The Heb. *šēb* means “be old,” and hence refers to the color of the hair in old age (Gen. 42:38; 44:29, 31; Dt. 32:25; 1 S. 12:2; Job 15:10; Ps. 71:18; Prov. 20:29; Isa. 46:4; Hos. 7:9). *Šēb* is rendered “hoar” or “hoary” applying to hair in Lev. 19:32; Job 41:32; Prov. 16:31 (AV also in 1 K. 2:6, 9; Isa. 46:4). The RSV renders “dappled gray” for the difficult Heb. *b̄ruddīm’amuššīm* (AV “grisled and bay”) in Zec. 6:3.

A. 黑色。不同的词被译为“黑色”，但含义不尽相同，如：“昏暗的”，“黝黑的”，“阴暗的”。“黑色”用来形容头发（利 13:31；歌 5:11；太 5:36）、哀悼（伯 30:28, 30；耶 14:2）、马匹（亚 6:2, 6；启 6:5）、天空（王上 18:45；伯 3:5；箴 7:9；耶 4:28；弥 3:6）、太阳（启 6:12）、皮肤（歌 1:5-6）和羊群（创 30:32 起，《钦定版圣经》译为“brown”[“棕色”]）。

B. 蓝色。希伯来语 *t̄kēlet* 用来形容染成特殊蓝色的纤维布料，这种特殊的蓝色染料是从骨螺贝类中提取出来的，通常和紫色一起用。“蓝色”可用来形容会幕中的縵子、幔子、祭服和刺绣（出 25；民 4:6；15:38）；还可以用来形容巧匠（代下 2:7, 14；3:14）、宫殿中的装饰物（斯 1:6）和王室的服饰（斯 8:15；耶 10:9；结 23:6；27:7, 24）。

C. 朱红色。三个词被译为“朱红色”：希伯来语 *šānī*，意为“染料”（撒下 1:14；耶 4:30）；*tōlā’*，意为“染色的布料”（利 14:4；赛 1:18）；*karmīl*，后来出现的 *tōlā’* 的同义词（代下 2:7, 14；3:14）。“朱红色”可用来形容衣服（撒下 1:24；利 14:4），也可形容罪恶（赛 1:18）。

D. 灰色。希伯来语 *šēb* 意为“古老的”，因此是指老人的头发的颜色（创 42:38；44:29, 31；申 32:25；撒上 12:2；伯 15:10；诗 71:18；箴 20:29；赛 46:4；何 7:9）；在《利未记》19:32；《约伯记》41:32；《箴言》16:31 中，*Šēb* 译为“灰白”或“灰白的”，用来形容头发的颜色（另见《钦定版圣经》，王上 2:6, 9；赛 46:4）。《修订标准译本》中将《撒迦利亚书》6:3 中复杂的希伯来语 *b̄ruddīm’amuššīm* 译为“dappled gray”（“有斑点的”）（《钦定版圣经》译为

“grised and bay” [“有斑点的”]) (亚 6:3)。

E. *Green*. This word refers almost without exception to vegetation. The Heb. *yārāq*, literally “pale,” is considered one of the three definite color words used in the OT (the others being red and white). The Greek equivalent is *chlōros*. *Yārāq* occurs in Gen. 1:30; 9:3; Ex. 10:15; Ps. 37:2; Job 39:8, and *chlōros* in Mk. 6:39; Rev. 8:7; 9:4. Heb. *ra^anān*, closely allied in meaning to *yārāq*, is used to describe the color of trees in Dt. 12:2; Ex. 10:15; 1 K. 14:23; 2 K. 16:24; 17:10; 2 Ch. 28:4; Job 15:32; Ps. 52:8; etc. Elsewhere the Hebrew equivalents denote the condition of being full of sap, fresh, or unripe, as in Jgs. 16:7f; Ps. 92:14; Ezk. 17:24; 20:47; Lk. 23:31. “Greenish” is used to describe leprous spots (Lev. 13:49; 14:37) and gold in Ps. 68:13 (RSV “green”; AV, NEB, “yellow”).

E. 绿色。这个词几乎毫无例外地表示植物的颜色。希伯来语 *yārāq* 字面意思是“苍白的”，它是《旧约》中三个有明确含义的颜色词汇之一（其他两个是红色和白色）。希腊语中表示相同含义的词是 *chlōros*。*Yārāq* 出现在《创世记》1:30; 9:3; 《出埃及记》10:15; 《诗篇》37:2; 《约伯记》39:8 中, *chlōros* 出现在《马可福音》6:39; 《启示录》8:7; 9:4 中。希伯来语 *ra^anān* 与 *yārāq* 意思相近, 在《申命记》12:2; 《出埃及记》10:15; 《列王纪上》14:23; 《列王纪下》16:24; 17:10; 《历代志下》28:4; 《约伯记》15:32; 《诗篇》52:8 等经文中形容树的颜色。在其他经文中, 这个希伯来词的同义词还有“满了的汁浆”、“新鲜的”或“未熟的”含义, 在《士师记》16:7-8; 《诗篇》92:14; 《以西结书》17:24; 20:47; 《路加福音》23:31 中就表示这样的含义。“浅绿色”也可形容麻风病的斑点(利 13:49; 14:37), 在《诗篇》68:13 中表示黄金(《修订标准译本》译为“green”[“绿色”]; 《钦定版圣经》, 《新英文译本》译为“yellow”[“黄色”])。

F. *Purple*. The Heb. *'argāmān* is a loanword; the Greek word is *porphýreos*. The latter word refers to the source of the dye, a shellfish found on the shores of the Mediterranean. This color, which varied widely according to the kind of shellfish used and the method of dyeing, was utilized in the adornment of the tabernacle (Ex. 25-27; Nu. 4:13). There were workers in purple called to help in beautifying the temple (2 Ch. 2:7, 14; 3:14). Purple was much used for royal garments and furnishings (Jgs. 8:26; Est. 1:6; 8:15; Cant. 3:10; 7:5; Dnl. 5:7, 16, 29; Mk. 15:17, 20; Jn. 19:2, 5); it was typical of gorgeous apparel (Prov. 31:22;

F. 紫色。希伯来语 *'argāmān* 是一个外来词; 紫色对应的希腊语是 *porphýreos*。后者指的是染料的来源, 也就是在地中海海岸发现的古螺贝类。根据染色所用的贝类的种类不同和染色方法的不同, 颜色也会随之发生很大变化, 紫色也会用在会幕的装饰上(出 25-27; 民 4:13)。穿着紫色衣服的工匠被派来装饰神殿(代下 2:7, 14; 3:14)。紫色也常用在王室的衣服和器具上(士 8:26; 斯 1:6; 8:15; 歌 3:10; 7:5; 但 5:7, 16, 29; 可 15:17, 20; 约 19:2, 5); 紫色也是华丽服饰的典型颜色(箴 31:22; 耶 10:9; 结 23:6; 27:7, 16; 哀 4:5; 可 15:17, 20; 路 16:19; 约 19:2, 5; 徒 16:14; 启 17:4; 18:12, 16)。

Jer. 10:9; Ezk. 23:6; 27:7, 16; Lam. 4:5; Mk. 15:17, 20; Lk. 16:19; Jn. 19:2, 5; Acts 16:14; Rev. 17:4; 18:12, 16).

G. Red. The Heb. *'ādōm* is from *dām*, “blood,” and hence it means “bloodlike.” One of the three distinct color words mentioned in the OT, it is used in most of the references to red. *Ḥaklīlī* probably means “fiery” (Gen. 49:12; Prov. 23:29), and Gk. *pyrrós* means “fire-colored” (Mt. 16:2f; Rev. 6:4; 12:3). “Red” is applied to dyed skins (Ex. 25:5; 26:24; 35:7, 23; 36:19; 39:34), to the color of animals (Nu. 19:2; Zec. 1:8; 6:2; Rev. 6:4; 12:3), to the human skin (as “ruddy” in Gen. 25:25; 1 S. 16:12; 17:42; Cant. 5:10; Lam. 4:7), to the eyes (Gen. 49:12; Job 16:16; Prov. 23:29), to sores (Lev. 13), to wine (Prov. 23:31), to water (2 K. 3:22), to pottage (Gen. 25:30), to apparel (Isa. 63:2; Rev. 9:17), to the sky (Mt. 16:2f.), to sins (Isa. 1:18), to shields (Nah. 2:3) (*see also* RED SEA).

H. Scarlet. Scarlet and crimson colors were probably from the same source. Heb. *tōlā'* and derivatives have been translated by both “scarlet” and “crimson” (Gk. *kókkinos*). “Scarlet” is applied to fabrics or yarns used (1) in the equipment of the tabernacle (Ex. 2:5ff.; Nu. 4:8); (2) in rites in cleansing lepers (Lev. 14); (3) in the ceremony of purification (Nu. 19:6); (4) in association with royal or gorgeous apparel (2 S. 1:24; Prov. 31:21; Lam. 4:5; Jer. 4:30; Nah. 2:3; Mt. 27:28; Rev. 17:4; 18:12, 16); (5) for marking-thread (Gen. 38:28, 30; Josh. 2:18, 21). It is also used of lips (Cant. 4:3), sins (Isa. 1:18), beasts (Rev. 17:3), and wool (He. 9:19).

I. White. The principal word for

*G. 红色。*希伯来语 *'ādōm* 来源于 *dām*, 意思是“鲜血”，因此表示“像血一样的颜色”。这个希伯来词也是《旧约》中三个含义明确的颜色词汇之一，在大多数表示红色的经文中会用到这个词。*Ḥaklīlī* 的意思可能是“赤红”（创 49:12; 箴 23:29），希腊语 *pyrrós* 意思是“火红色”（太 16:2-3; 启 6:4; 12:3）。“红色”可形容染过的皮毛（出 25:5; 26:24; 35:7, 23; 36:19; 39:34）、动物的颜色（民 19:2; 亚 1:8; 6:2; 启 6:4; 12:3）、皮肤（创 25:25; 撒上 16:12; 17:42; 歌 5:10; 哀 4:7）、眼睛（创 49:12; 伯 16:16; 箴 23:29）、疮（利 13）、酒（箴 23:31）、水（王下 3:22）、汤（创 25:30）、衣服（赛 63:2; 启 9:17）、天空（太 16:2-3）、罪恶（赛 1:18）和盾牌（鸿 2:3）的颜色（另见 RED SEA [红海]）。

*H. 深红色。*深红色和朱红色可能来自同一个希伯来语。希伯来语 *tōlā'* 和它的衍生词都被译为“深红色”和“朱红色”（希腊语：*kókkinos*）。“深红色”用于形容纤维织物和纱线的颜色，它们分别用于（1）会幕的器具中（出 2:5 起; 民 4:8）;（2）除去麻风病的仪式上（利 14）;（3）洁净的仪式上（民 19:6）;（4）王室或华丽的服装上（撒下 1:24; 箴 31:21; 哀 4:5; 耶 4:30; 鸿 2:3; 太 27:28; 启 17:4; 18:12, 16）;（5）线绳上（创 38:28, 30; 书 2:18, 21）。也用来形容嘴唇（歌 4:3）、罪恶（赛 1:18）、野兽（启 17:3）和羊毛的颜色（来 9:19）。

*I. 白色。*希伯来语中表示白色的词主要

whiteness in Hebrew is *lāḇān*, a distinctive color word, associated with the color of snow (Isa. 1:18), milk (Gen. 49:12), wool (Ezk. 27:18; Rev. 1:14), and general cleanness (Eccl. 9:8; Dnl. 11:35; 12:10). “White” is applied to goats (Gen. 30:35), teeth (Gen. 49:12), leprous hairs and spots (Lev. 13; Nu. 12:10), garments (Eccl. 9:8; Isa. 19:9; Dnl. 1:9), horses (Zec. 1:8; 6:3, 6), tree branches (Gen. 30:37; Joel 1:7), coriander seed (Ex. 16:31). The corresponding Greek word *leukós* is applied to hair (Mt. 5:36; Rev. 1:14), to raiment (Mt. 17:2; 28:3; Mk. 9:3; 16:5; Lk. 9:29; Jn. 20:12; Acts 1:10; Rev. 3:4f, 18; 4:4; 6:11; 7:9, 13f; 19:14), a harvest (Jn. 4:35), horses (Rev. 6:2; 19:11, 14), a throne (20:11), a stone (2:17), a cloud (14:14). Besides *lāḇān*, three other Hebrew words have been translated “white”: (1) *ḥōrî* or *ḥûr*, meaning “bleached,” as of flour (Gen. 40:16), linen (Est. 1:6; 8:15; Isa. 19:9), or a human face (Isa. 29:22, RSV “pale”); (2) *ṣaḥ* or *ṣāḥōr*, literally “whiteness,” is applied to yellowish-red asses, translated “tawny” (Jgs. 5:10), to human appearance, translated “radiant” (RSV Cant. 5:10), to wool (Ezk. 27:18); (3) *dar*, occurring only in Est. 1:6, is used of a pearl-like stone floor.

J. Others. Less widely used terms include “yellow,” Heb. *ṣāḥōḇ* used of leprous hair in Lev. 13; and “vermilion,” Heb. *šāšar*, a deep red paint, probably an oxide of iron (Jer. 22:14; Ezk. 23:14).

See also Plate 9.

Bibliography.—R. Amiran, *Ancient Pottery of the Holy Land* (1970); M. Avi-Yonah, *History of the Holy Land* (1969); J. Bright, *Jeremiah* (AB, 1965); G. Contenau, *Everyday Life in*

是 *lāḇān*, 它是一个很特别的颜色词, 与雪 (赛 1:18)、牛奶 (创 49:12)、羊毛 (结 27:18; 启 1:14) 和清静洁白 (传 9:8; 但 11:35; 12:10) 有关。“白色”可形容山羊 (创 30:35)、牙齿 (创 49:12)、大麻风的毛发和斑点 (利 13; 民 12:10)、衣服 (传 9:8; 赛 19:9; 但 1:9)、马匹 (亚 1:8; 6:3, 6)、树枝 (创 30:37; 珥 1:7) 和芫荽子 (出 16:31) 的颜色。同义的希腊语 *leukós* 可形容头发 (太 5:36; 启 1:14)、衣服 (太 17:2; 28:3; 可 9:3; 16:5; 路 9:29; 约 20:12; 徒 1:10; 启 3:4-5, 18; 4:4; 6:11; 7:9, 13-14; 19:14)、庄稼 (约 4:35)、马匹 (启 6:2; 19:11, 14)、宝座 (启 20:11)、石头 (启 2:17) 和云彩 (启 14:14) 的颜色。除了 *lāḇān*, 还有其他三个希伯来语译为“白色”：(1) *ḥōrî* 或 *ḥûr* 意思是“漂白”, 像面粉一样白 (创 40:16), 形容细麻布 (斯 1:6; 8:15; 赛 19:9) 或人脸 (赛 29:22, 《钦定版圣经》译为“pale”[“苍白的”]) 的颜色; (2) *ṣaḥ* 或 *ṣāḥōr*, 字面意思“白色”, 形容黄中带红的驴为“白驴” (士 5:10), 形容人的脸有“光彩” (《钦定版圣经》, 歌 5:10) 或白羊毛 (结 27:18); (3) *dar* 只出现在《以斯帖记》1:6 中, 用来形容珍珠白石板。

J. 其他的颜色。 比较少用的颜色词有“黄色”, 希伯来语 *ṣāḥōḇ* 在《利未记》13 中用来形容患大麻风的毛发; 还有“丹色”, 希伯来语 *šāšar*, 丹色油漆可能是铁的氧化物 (耶 22:14; 结 23:14)。

另见 Plate 9 (彩图 9)。

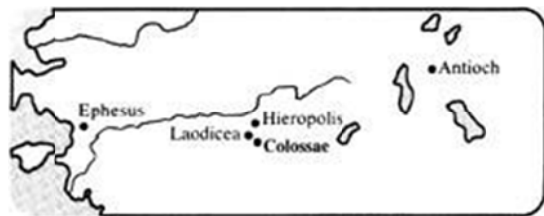
书目—R. Amiran, *Ancient Pottery of the Holy Land* (1970); M. Avi-Yonah, *History of the Holy Land* (1969); J. Bright, *Jeremiah* (AB, 1965); G. Contenau, *Everyday Life in*

Babylonia and Assyria (1954); R. J. Forbes, *Studies in Ancient Technology* (1964), III, 205–231; H. Frankfort, *Art and Architecture of the Ancient Orient* (1959); A. Guillaume, in I. Meyerson, ed., *Problèmes de la couleur* (1957), pp. 339–348; H. Janssen, *Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves*, 14 (1954–1957), 145–171; J. P. Love, *Layman's Bible comm.*, XXV (1960); A. Lucas, *Ancient Egyptian Materials and Industries* (4th rev ed. 1962), pp. 172–77; A. Mekhitarian, *Egyptian Painting* (1954); *ANET*, p. 164; C. Singer, et al, *History of Technology*, I (1954), 238–250; IV (1958), 139–143; *WBA*, pp. 190–94.

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COLOSSAE

kə-los'ē [Gk. *Kolossai*] (Col. 1:2); AV COLOSSE. A city of Phrygia on the Lycus River, one of the branches of the Maeander, and 3 mi. (5 km.) from Honaz Dağ (Mt. Cadmus), 8435 ft. (2570 m.) high. It stood at the head of a gorge where the two streams unite, and on the great highway traversing the country from Ephesus to the Euphrates Valley, 13 mi. (21 km.) from Hierapolis and 12 mi. (19 km.) from Laodicea. Its history is chiefly associated with that of these two cities.



Early, according to both Herodotus and Xenophon, Colossae was a place of great importance. There Xerxes stopped 481 B.C. (Herodotus vii.30) and Cyrus the Younger marched 401 B.C. (Xenophon *Anabasis* i.2.6). From Col. 2:1 it appears

Babylonia and Assyria (1954); R. J. Forbes, *Studies in Ancient Technology* (1964), III, 205–231 页; H. Frankfort, *Art and Architecture of the Ancient Orient* (1959); A. Guillaume, in I. Meyerson 编, *Problèmes de la couleur* (1957), 339–348 页; H. Janssen, *Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves*, 14 (1954–1957), 145–171 页; J. P. Love, *Layman's Bible comm.*, XXV (1960); A. Lucas, *Ancient Egyptian Materials and Industries* (第四次修订, 1962), 172–177 页; A. Mekhitarian, *Egyptian Painting* (1954); *ANET*, 164 页; C. Singer 等人, *History of Technology*, I (1954), 238–250 页; IV (1958), 139–143 页; *WBA*, 190–194 页。

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COLOSSAE 歌罗西

音译: kə-los'ē 【希腊语: *Kolossai*】(西 1:2); 《钦定版圣经》译为 COLOSSE“歌罗西”。歌罗西是门德雷斯河支流里古河沿岸的一座弗吕家城市, 距离海拔 8435 英尺 (2570 米) 的卡德摩斯山 (Honaz Dağ) 3 英里 (5 公里)。歌罗西坐落于峡谷上方, 位于两条河流的交汇处, 在以弗所到幼发拉底河谷的大道上, 距离希拉波立 13 英里 (21 公里), 距离老底嘉 12 英里 (19 公里)。它的历史主要与这两座城市有关。



依据希罗多德和色诺芬的记载, 早期歌罗西具有非常重要的地位。薛西斯在公元前 481 年 (Herodotus vii.30) 曾在这里停留, 小居鲁士在公元前 401 年途径了这里 (Xenophon *Anabasis* i.2.6)。根据《歌罗西书》2:1 中的描述, 保罗没

unlikely that Paul visited there in person, but its Christianization was due to the efforts of Epaphras and Timothy (1:1, 7); it was the home of Philemon and Epaphras. That a church was established there early is evident from 4:12f.; Rev. 1:11; 3:14. As the neighboring cities Hierapolis and Laodicea increased in importance, Colossae declined. There were many Jews living there, and a chief article of commerce, for which the place was renowned, was the *colossinus*, a peculiar wool, probably of a purple color. In religion the people were especially lax, worshiping angels (cf. Col. 2:18). Of them Michael was the chief, and the protecting saint of the city. It is said that he once appeared to the people, saving the city in time of a flood.

During the 7th and 8th cents the place was overrun by the Saracens; in the 12th cent. the church was destroyed by the Turks and the city disappeared. The hollow cavity and a few stones of a large theater, fragments of columns and traces of a hall, and a necropolis with stones of a peculiar shape are still to be seen. The site is 3 mi. (5 km.) NW of the modern Honaz, about 0.5 mi. (1 km.) from the modern road from Denizli to Eskişehir.

Bibliography.—*CBP*, pp. 208–213; *RRAM*, pp. 126f, 985f.

E. J. BANKS

有亲自拜访过歌罗西，歌罗西基督教化是以巴弗和提摩太努力的结果（西 1:1, 7）；歌罗西是腓利门和以巴弗的家乡。《歌罗西书》4:12–13；《启示录》1:11；3:14 证明歌罗西在早期曾建立过一个教会。周边城市希拉波立和老底嘉的重要地位提高后，歌罗西便衰落了。有许多犹太人住在这里，而且歌罗西是著名的贸易集散地，也被称为 *colossinus*，这个词指的是一种特殊的羊毛，可能是紫色的羊毛。那里的人们宗教观念非常松散，崇拜天使（参：西 2:18）。米迦勒是他们崇拜的主要天使。据说他曾在水灾时出现在人们面前并拯救了这座城市。

7 世纪到 8 世纪之间这里曾被撒拉逊人侵占；12 世纪时，教堂被土耳其人摧毁，这座城市便消失了。但仍能看到该地空洞穴、大剧场的一些石头、石柱和大厅的遗迹，以及拥有特殊形状石头的大墓地。该遗址位于现代霍纳兹西北 3 英里（5 公里）处，距离代尼兹利至埃斯基谢希尔（Eskişehir）的大道约 0.5 英里（1 公里）。

书目—*CBP*, 208–213 页；*RRAM*, 126–127 页，985–986 页。

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Site of ancient Colossae. Originally at a junction of the main route from Ephesus to the Euphrates, the city lost its commercial role to Laodicea when the road to Pergamum was moved to the west. (W. S. LaSor)

歌罗西遗址。歌罗西起初在以弗所至幼发拉底河主路的交叉处，当通往别迦摩的路西移时，老底嘉取代了这座城市的商业地位。(W. S. LaSor)

COLOSSIANS, EPISTLE TO THE

kə-losh'ənz. One of three or four letters that were written by Paul around the same time and sent to various churches in the Roman province of Asia by his friends Tychicus and Onesimus. The others were the Epistles to the Ephesians and to Philemon, and perhaps the enigmatic "epistle from Laodicea" mentioned in Col. 4:16.

- I. Date and Occasion
- II. The Colossian Heresy
- III. Paul's Reply
- IV. Ethical Injunctions
- V. Authenticity
- VI. Analysis

I. Date and Occasion.-When Paul wrote these letters he was a prisoner (they

COLOSSIANS, EPISTLE TO THE 歌罗西书

音译: kə-losh'ənz。《歌罗西书》是保罗几乎在同一时间写的三四封书信之一，后来由他的朋友推基古和特罗非摩将这封书信送往罗马亚西亚行省的诸多教会中。其他的书信是写给以弗所人和腓利门的书信，可能就是《歌罗西书》4:16中提到的神秘的“从老底嘉来的书信”。

- I. 创作时间和场合
- II. 歌罗西异端
- III. 保罗的回复
- IV. 道德警告
- V. 真实性
- VI. 分析

I. 创作时间和场合。保罗在狱中写了这些书信（这些书信属于保罗的“狱函”；

belong, that is to say, to his “Captivity Epistles”; see PHILEMON, EPISTLE TO). While arguments have been advanced for the view that they were written from Caesarea (so E. Lohmeyer) or Ephesus (G. S. Duncan), it is more probable that they were written from Rome during the two years Paul spent in custody there (*ca.* A.D. 60–62; cf. Acts 28:30).

The theology of Colossians and Ephesians suggests a later date for these Epistles than for Paul’s other letters to churches. In particular, his presentation of the Church as the body of Christ in Colossians and Ephesians marks a later and more advanced stage of his thought on this subject than the stage represented by 1 Corinthians (*ca.* A.D. 55) and Romans (*ca.* A.D. 57). It is only in Colossians and Ephesians that the idea emerges of Christ as the head of the body. In 1 Cor. 12:12ff., where the common life of Christians is first compared to the interdependence of the various parts of the body, the head is one “member” among others; a member of the Church may be thought of as the head or as part of the head. This becomes impossible with the more advanced conception found in Colossians and Ephesians—a conception that may well reflect Paul’s vigorous reaction to news reaching him from Colossae.

Some years previously (*ca.* A.D. 52–55), from his headquarters in Ephesus, Paul and his colleagues had evangelized the province of Asia (Acts 19:10). The valley of the river Lycus, in which Colossae lay (with the neighboring cities of Laodicea and Hierapolis mentioned in Col. 4:13), was one of the districts evangelized at that time—not, it appears, by Paul in

见 PHILEMON, EPISTLE TO [腓利门书])。虽然有人争论说这些书信写于凯撒利亚 (罗梅耶 [E. Lohmeyer] 就持有这种观点) 或以弗所 (G. S. Duncan), 但它们很有可能是保罗被囚禁在罗马那两年写的 (约公元 60–62; 参: 徒 28:30)。

《歌罗西书》和《以弗所书》中的神学表明, 这些书信的创作时间要晚于保罗给教会书写其他书信的时间。尤其是, 保罗在《歌罗西书》和《以弗所书》中提出教会是基督教的身体, 相比较于《哥林多前书》(约公元前 55 年) 和《罗马书》中的观点, 这个观点标志着保罗对这一主题的认识已经进入一个更高的发展阶段。只有《歌罗西书》和《以弗所书》中提到过基督是教会的头。在《哥林多后书》12:12 起中, 基督徒的日常生活首次被比作身体上各个相互依赖的部分, 头是人的“一个组成部分”; 教会的一个成员可能被认为是教会的头或头的一部分。要在《歌罗西书》和《以弗所书》中找到更先进的思想恐怕是不可能了, 这一思想可能很好地体现出保罗对歌罗西的消息的积极应对。

许多年前 (约公元 52–55 年), 保罗和他的同工从他们大本营以弗所开始在亚西亚行省传福音 (徒 19:10)。歌罗西所在的里古河谷 (还有在《歌罗西书》4:13 中提到了它附近的两座城市老底嘉和希拉波立) 是那时听到福音的地区之一——似乎不是保罗亲自到那里传的福音, 而是他的助手以巴弗到那里传的福音。以巴弗去罗马见了保罗并告诉他里古河

person, but by his lieutenant Epaphras. This Epaphras had paid Paul a visit in Rome and told him of the state of the churches in the Lycus Valley. Much of his news was encouraging, but there was one disquieting feature: at Colossae Christians were strongly inclined to accept an attractive line of teaching calculated (although they did not suspect it) to subvert the pure gospel that they had believed and to bring them into spiritual bondage.

II. The Colossian Heresy.-We have no formal exposition of the “Colossian heresy”; its features have to be inferred from Paul’s references to it in the course of the Epistle and from the particular aspects of Christian truth he emphasizes in order to provide his readers with an antidote against it.

Basically the heresy was Jewish. This seems obvious from the part played in it by legal ordinances, circumcision, food regulations, the sabbath, new moon, and other prescriptions of the Jewish calendar.

But it was not the same as the straightforward form of Judaism against which the churches of Galatia had to be put on their guard at an earlier date—a form probably introduced to the Galatian churches by emissaries from Judea. This was rather a development of Phrygian Judaism, which had undergone a fusion with a philosophy of non-Jewish origin—an early and simple form of Gnosticism.

When the gospel was introduced to the area, a Jewish-Hellenistic syncretism evidently found no great difficulty in

谷的教会的情况。以巴弗告诉了保罗很多令人鼓舞的消息，但也有令人感到不安的消息：在歌罗西很多基督徒有接受其他虚假的教训的强烈倾向（尽管他们对这些教义并不怀疑），从而使他们背离了他们曾相信的纯正福音，拥有了精神束缚。

II. 歌罗西异端。没有关于“歌罗西异端”的正式的解释；可以从保罗在《歌罗西书》中相关阐述和他强调的基督教真理的特殊方面来推测歌罗西异端的特征，保罗的阐述和强调是为了防止他的读者被异端影响。

这种异端邪说基本上都是犹太人提出的。从法律条例、割礼、食物条例、安息日、月朔和犹太历上的规条中能明显看出异端邪说。

但这种异端邪说与犹太教宣传的简单形式并不相同，加拉太的教会在早期曾提防犹太教的这种简单形式，但它可能通过犹太的使者传入了加拉太的教会。这就是弗吕家犹太教的发展，并且与非犹太哲学融合后，形成了早期诺斯底主义的简单形式。

当福音传到一个地区，会形成希腊和犹太的融合，不难发现，这些异端邪说充分地吸取了基督教义，同时还不断地扩

expanding and modifying itself sufficiently to take some Christian elements into its system; and we may reconstruct the resultant Colossian heresy with fair accuracy from Paul's treatment of it.

In this teaching a decisive place was accorded to the angelic beings through whom the law was given. They were not only elemental spirits but dominant ones as well—principalities and powers, lords of the planetary spheres, sharers in the plenitude of the divine essence. Since they controlled the lines of communication between God and man, all revelation from God to man and all prayer and worship from man to God could reach its goal only through their mediation and by their permission. It was therefore thought wise to cultivate their good will and pay them such homage as they desired.

Moreover, since they were the agents through whom the divine law was given, keeping the law was regarded as a tribute of obedience to them, and breaking the law incurred their displeasure and brought the lawbreaker into debt and bondage to them. Hence they must be placated, not only by the regular legal observances of traditional Judaism, but by a rigorous asceticism.

All this made an undoubted appeal to a certain religious temperament, the more so as it was presented as a form of advanced teaching for the spiritual elite. Christians were urged to pursue this progressive “wisdom” (Gk. *sophia*) and “knowledge” (*gnōsis*, to explore the hidden mysteries by a series of successive initiations until they attained

大和美化自身；从保罗对待异端邪说的态度上，我们可以相当准确地还原歌罗西的异端邪说。

这种教训认为宣布律法的天使占据关键地位。天使不仅是基层的邪灵，而且是统治的邪灵——权天使、能天使和掌管天体的天使都有丰富的神圣本体。由于天使掌控着上帝与世人之间交流渠道，所以上帝赐予世人的所有启示和世人的所有祷告和敬拜都必须藉着他们，经他们允许才能达成。因此，获得天使的美意、给予他们应得的敬意被认为是明智的

此外，由于天使是上帝赐予律法的媒介，所以守律法被认为是顺从天使，敬畏天使，而不守律法则会招致天使的不满，使违法者受到惩罚和奴役。因此，必须抚慰天使，这不仅要求信徒遵守传统犹太教的律法规定，还要求严格奉行禁欲主义。

这种教训无疑引起了某些信徒的兴趣，实际上属灵的精英们更多地认为它是一种高级的教义。基督徒被鼓励去追逐这种先进的“智慧”（希腊语 *sophia*）和“知识”（*gnōsis*，通过一系列的启蒙去探索隐藏在背后的秘密，直到他们达到完美 [*teleiōsis*]）。基督徒接受洗礼只是一个开始，如果想要在探索真理的路上走的更远，就应该放下所有的物质，过上禁

perfection (*teleiōsis*). Christian baptism was only a preliminary, initiation; if they would proceed farther along the path of truth, they must put off all material elements by pursuing an ascetic regimen until at last they found themselves transported from the material to the spiritual world, from the domain of darkness to the realm of light. This was the true redemption at which they ought to aim.

If we may judge by the analogy of parallel systems, Christ was probably held to have relinquished successive portions of His power to the planetary lords as He passed through their spheres, one after the other, on His way to earth. But certainly His death was believed to prove His inferiority to them, since it was they who made Him suffer. And by the same token His servant Paul, who had to endure so many afflictions in his apostolic ministry, clearly had not attained to that degree of insight into the powers of the world and of control over them which would have enabled him to avoid these sufferings.

III. Paul's Reply.—Paul's answer to this "tradition of men" is to set against it the one trustworthy tradition, the true doctrine of Christ. Christ, he says, is the very image of God, the One who embodies the plenitude of the divine essence, in which these elemental spirits have no share at all. And those who are members of Christ realize their fulness in Him; they need not seek, and they cannot find, perfection anywhere else. It is in Christ that all wisdom and knowledge we consecrated and made available to His people—not just to an elite, but to all. Christ is the one Mediator between God

欲的生活，直到它们从物质的世界走向属灵的世界，从黑暗国度走向光明的国度。这才是他们应该渴望的真正救赎。

如果我们根据这两个平行体系的类比进行判断，基督可能每次穿越天使的领域降临地上时都会将祂继承的部分权柄转让给天使。然而，基督受难必定被认为是基督的权柄低于天使的权柄，因为他们使基督遭受苦难。祂的仆人保罗带着相同的记号，他在传道时被迫忍受了很多的苦难，保罗显然还没有深刻洞察这世界的权柄和掌控力，这权柄和掌控力可以使他免受苦难。

III. 保罗的回复。保罗对“人的传统”的回答是为了使这种传统与那个值得信任的传统——基督的真正教义形成对比。他说，基督恰好有上帝的形象，上帝体现着丰富的神圣本质，而那些基层的邪灵不具有这神圣的本质。基督的肢体在基督里得到了充实；他们不需要在其他地方寻找完美，也根本找不到。我们推崇的智慧和知识在基督里让祂的子民得着——不单让精英得着，而是让所有人得着。基督是神与人们之间的中保，这并不意味着基督是神与人之间交流的渠道，可以将一方的信息传予另一方，而是意味着祂在一个位格上兼有神性和人性，将神和人结合在了一起。神藉着

and man, not in the sense of one who occupies the lines of communication between them and can transmit messages passing from one side to the other, but in the sense that He combines Godhead and manhood in His single person and so brings God and man together. Christ is the one through whom and for whom all things are created, including the principalities and powers to which the Colossians were being tempted to pay tribute. But why should those who are united with the Creator of these principalities and powers think it necessary to appease them? Above all, Christ by His death is revealed as the conqueror of these principalities and powers. On the cross He fought and won the decisive battle against them. Not only did He repel their attack upon Himself and turn the cross into His triumphal chariot before which they were driven as His vanquished foes, but by that victory He liberated His people also from their power. Why then should those who through faith-union with Christ had shared His death and resurrection go on serving those beings whom He had so completely conquered? Far from being a form of advanced wisdom, this false system that they were being urged to accept, with its taboos, bore all the marks of immaturity.

Thus, in his reply to the Colossian heresy Paul develops the doctrine of the cosmic Christ more fully than he had in his earlier extant Epistles. The doctrine was not new, indeed (cf. Rom. 8:19-22; 1 Cor. 1:24; 2:6-10; 8:6); but what was hinted at here and there in some of Paul's earlier Epistles is expounded more fully in Colossians.

基督，为了基督创造了万有，包括歌罗西人因受诱惑而称赞的权天使和能天使。但是那些与权天使和能天使的创造者联合的人为什么认为有必要安抚他们呢？首先，基督以受难证明祂战胜了权天使和能天使。祂在十字架上战胜了权天使和能天使。祂不仅抵挡住了他们的进攻，将十字架变成祂胜利的战车，而能天使和权天使是基督战车前任祂驱使的敌人，基督还藉着这场胜利将祂的子民从奴役中解放出来。而那些藉着信心与基督结合的人本可以与基督同受难同复活，为何要继续侍奉那些被基督彻底打败的人呢？歌罗西人被迫接受的这种错误体系完全不是一种先进的智慧，它拥有所有不成熟的记号。

因此，保罗在驳斥歌罗西异端时比以往的书信更为全面地阐述了全宇宙的基督这一教义。这一教义并不新颖（参：罗 8:19-22；林前 1:24；2:6-10；8:6）；但保罗在《歌罗西书》中更为全面地阐述了蕴含在之前书信中暗示。

IV. Ethical Injunctions.-As in most of Paul's Epistles, the doctrinal part is followed by a practical part, the two being linked together logically by the conjunction *oún*, "therefore" (Col. 3:5). Because that is the doctrine, he says in effect, this is how you should live (cf. Rom. 12:1; Eph. 4:1).

The practical injunctions of Col. 3:5-4:6 are arranged according to what appears to have been a well-established catechetical method in primitive Christianity; they may be subdivided under the headings: "Put off" (3:5-11), "Put on" (3:12-17), "Be subject" (3:18-4:1), "Watch and pray" (4:2-6). The third of these, "Be subject," takes the form of directions about the mutual duties of members of a Christian household.

V. Authenticity.-The arguments that have been used against the authenticity of Colossians cannot stand up to serious examination. Some of them depend on an unwarranted restriction of "Paulinism" to the themes treated in Galatians and Romans. The type of heresy the Epistle attacks is not the developed Gnosticism that we meet in the 2nd cent., but an incipient Gnosticism such as was prone to emerge in the 1st cent. and even earlier in areas where the Judaism of the Dispersion was influenced by dominant trends of Hellenistic and oriental thought. If Paul uses terms here in a rather different sense from what they mean in his earlier Epistles, we need not be surprised; the sense he gives to a number of technical terms in Colossians may well be due to the sense in which they were employed by the heretical teachers. Some parts of Col. 1:9-23 have been singled out as especially un-Pauline in

IV. 道德警告。像大多数保罗书信中一样,《歌罗西书》在给出教义之后给出了一个实例,保罗用一个连词 *oún* (意为“因此”)将这两部分合理地联系在一起(西 3:5)。保罗实际上说道,你的生活实际上应以这个教义为准则(罗 12:1; 弗 4:1)。

《歌罗西书》3:5-4:6 中实际警告是按照原始基督教中普遍认可的问答式方法进行安排的;他们细分为以下的标题:“脱下”(西 3:5-11),“穿上”(西 3:12-17),“服从”(西 3:18-4:1),“警醒和祷告”(西 4:2-6)。第三个标题“服从”以命令的形式呈现出来,这是关于基督教家庭成员的相互责任的命令。

V. 真实性。驳斥《歌罗西书》真实性的论点是经不起仔细推敲的。有些论点根据毫无根据的“保罗神学”限制《加拉太书》和《罗马书》中的主题。书信所驳斥的这种异端邪说不是我们在 2 世纪看到的成熟的诺斯底主义,而是 1 世纪或更早时期在某些地方出现的初期诺斯底主义,在这些出现初期诺斯底主义的地方,离散的犹太人受到希腊化主导思想和东方思想的影响。如果保罗这里使用的词与他在早期书信中使用的词的意思相差很远,那么我们也不必感到太惊讶;保罗在《歌罗西书》中使用了很多术语的不同意义,这很可能是因为异端教师也使用了这层含义。《歌罗西书》1:9-23 中的许多部分被单独挑选出来,并被认为是非保罗的教义;但是正是在《歌罗西书》12-17 这部分,我们可能看到早期基督徒以宣告信心所作的回应。

character; but in part of this section (vv. 12–17) we probably have echoes of a primitive Christian confession of faith.

The mediating theory (propounded in varying forms by H. J. Holtzmann and C. Masson), that Paul wrote a shorter letter to Colossae which some later hand expanded by the incorporation of sections from Ephesians, is condemned by its own complexity. The literary relationship of the two Epistles presents a real problem, but the solution does not lie in this direction. Most probably Paul, having completed his letter to Colossae, continued to contemplate the cosmic reconciliation effected by Christ until he was gripped by the vision that finds expression in Ephesians, and began to dictate its contents as his testament to the Asian churches in an exalted mood of inspired meditation, thanksgiving, and prayer.

Both letters (with the companion Epistle to Philemon) are present in the Pauline corpus as far back as we can trace the existence of this collection (at least as early as Marcion, *ca.* A.D. 140), and are acknowledged as canonical by our earliest witnesses to the NT canon.

VI. Analysis.

- A. Salutation (1:1f).
- B. The Person and Work of Christ (1:3–2:7).
- C. False Teaching and Its Antidote (2:8–3:4).
- D. The Christian Life (3:5–4:6).
- E. Personal Notes and Final Greeting (4:7–18).

Bibliography.—Comms. by T. K. Abbott (*ICC*, 1897); F. W. Beare (*IB*); F. F. Bruce (*NIC*,

贺之曼 [H. J. Holtzmann] 和马森 [C. Masson] 提出了各种形式的中介学说, 这种学说认为保罗写了一封较短的书信送到歌罗西, 后来这封书信与《以弗所书》中的部分内容合并在一起。这种学说因其复杂性而受到谴责。两封书信的书面关联就是真正的难题, 但沿着这个方向却找不到答案。保罗很有可能完成《歌罗西书》之后, 又继续思考基督所实现的神与世界的和好, 直到他被这异象所吸引, 创作了《以弗所书》, 他开始口述书中内容, 并以高涨的热情向亚洲教会见证属灵的调解、感恩和祷告。

两封书信(包括《腓利门书》)存在于保罗文集中, 我们至少可以将这部作品追溯至马吉安时期(约公元140年), 这两封书信是最早被认可的《新约》正典

VI. 分析。

- A. 问安(西 1:1–2)。
- B. 基督的位格和工作(西 1:3–2:7)。
- C. 虚假的道理和矫正之法(西 2:8–3:4)。
- D. 基督徒的生活(西 3:5–4:6)。
- E. 私人注释和最后的问候(西 4:7–18)。

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COLT; FOAL

[Heb. *'ayir*, *bēn*; Gk. *pōlos*, *huiós*]; NEB also YOUNG (Gen. 32:15; Zec. 9:9); The AV has “ass colt” for *'ayir* in Jgs. 10:4; 12:14 (RSV and NEB “ass”); cf. also Isa. 30:6, 24; Jn. 12:14. Since horses are seldom mentioned in the Bible, only in connection with royal equipages and armies, “colt” does not occur in its ordinary English sense. “Colt” and “foal” refer to the young of the ass everywhere in the English versions except Gen. 32:15, where “colt” is used in the AV and RSV of the camel. In most cases *'ayir* (cf. Arab *'air*, “ass”) alone means “ass's colt,” but it may be joined with *bēn*, “son,” as in Zec. 9:9, *'al-ḥ^amôr we'al-'ayir ben-^atōnôṭ*, lit. “on an ass, and on an ass's colt, the son of the

(*HNT*, 1953); W. Hendriksen (1964); J. B. Lightfoot (1875); E. Lohmeyer (*KEK*, 1957); E. Lohse (*KEK*, 1968; 英译本, *Hermeneia*, 1971); R. P. Martin (*New Century Bible*, 1974); C. Masson (*comm. du NT*, 1950); C. F. D. Moule (*CGT*, 1957); H. C. G. Moule (*CBSC*, 1893); A. S. Peake (*Expos. GT*, 1903); E. F. Scott (*MNTC*, 1930)的注释。

C. H. Dodd, *NT Studies* (1953); G. S. Duncan, *St. Paul's Ephesian Ministry* (1929); H. J. Holtzmann, *Kritik der Epheserund Kolosserbriefe* (1878); M. D. Hooker in B. Lindars 和 S. S. Smalley 编, *Christ and Spirit in the NT* (1973), 315–331 页; J. Lähnemann, *Der Kolosserbrief* (1971); R. P. Martin, *Colossians: The Church's Lord and the Christian's Liberty* (1972); H. C. G. Moule, *Colossian Studies* (1898); E. Percy, *Die Probleme der Kolosser-und Epheserbriefe* (1946); A. T. Robertson, *Paul and the Intellectuals* (1926)。

词条作者: F. F. Bruce

COLT; FOAL 驹子

【希伯来语: *'ayir*, *bēn*; 希腊语: *pōlos*, *huiós*】;《新英文译本》译为 YOUNG(“驹子”) (创 32:15; 亚 9:9);《钦定版圣经》将《士师记》10:4 和 12:14 中 *'ayir* 译为 “ass colt” (“驹子”);《士师记》(《修订标准译本》,《新英文译本》译为 “ass” [“驴驹”]);另参:《以赛亚书》30:6, 24;《约翰福音》12:14。由于马在《圣经》中很少被提及,且只和皇族马车和皇室军队有关。在《圣经》中很少使用 “colt” 的普通含义。除了《创世记》32:15, “驹子” 在英译本中指的都是小驴,《钦定版圣经》译为 “colt” (“驹子”),《修订标准译本》译为 “camel” (“骆驼”)。大部分情况下 *'ayir* (参:阿拉伯语: *'air*, 意思是 “小驴”) 单独使用时表示 “驴驹”。但在《撒迦利亚书》9:9 中与 *bēn* (“儿子”) 一起使用。*'al-ḥ^amôr*

she-asses”; cf. Mt. 21:5: *epí ónon kaí epí pólōn huión hypozygiou*, “upon an ass, and upon a colt the foal of an ass.” Matthew evidently understands the Hebraism literally, and mentions two animals in his story, whereas Zec. 9:9 has in mind only one; cf. Mk. 11:2ff.; Lk. 19:30ff.

The quotation in Jn. 12:15 has Gk. *epí pólōn ónou*, while v. 14 has the diminutive *onárion*. The commonest NT word for “colt” is Gk. *pólos*, which is akin to Ger. *Fahle* and Eng. “foal” and “filly” (cf. Lat. *pullus*, meaning either “foal” or “chicken”).

A. E. DAY J. W. D. H

COLUMN

[Heb. *‘ammûd*] (Cant. 5:15). From the 2nd millennium B.C. onward, columns of wood or stone were used to support upper stories or balconies of Palestinian houses. The upper story of Solomon’s “House of the Forest of Lebanon,” e.g., rested on rows of columns. In his temple, the two bronze pillars at the entrance may have been free-standing (1 K. 7:15–22; see JACHIN AND BOAZ).

COLUMN (of writing)

[Heb. *delet*-‘door’] (Jer. 36:23). Normally in OT and NT times a book consisted of a scroll inscribed in columns called “doors” because of their appearance on the roll.

COMBAT COMMANDERS

[Heb. *sārê milhāmôt*] (2 Ch. 32:6); AV CAPTAINS OF WAR; NEB MILITARY COMMANDERS. Men who led the people in battle, usually the heads of families or clans. Professional *sarim*,

we ‘al- ‘ayir ben- ‘atōnôt 字面意思是“骑在驴上或驴驹上”参：《马太福音》21:5；*epí ónon kaí epí pólōn huión hypozygiou* 译为“骑着驴，就是骑着驴驹子”。马太显然理解这个希伯来语的字面意思，并提到了两种动物，《撒迦利亚书》9:9中只提到一种动物；参：《马可福音》11:2起；《路加福音》19:30起。

《约翰福音》12:15中的“驴驹”的希腊语形式是 *epí pólōn ónou*，然而《约翰福音》12:14中使用了指小词 *onárion*。《新约》中最常见的词“驹子”的希腊语表达形式是 *pólos*，这个词与德文 *Fahle* 和英文“foal”和“filly”同义（参：拉丁语 *pullus*，意思是“驹子”或“小鸡”）。

词条作者：A. E. DAY J. W. D. H

COLUMN 柱子

【希腊语：*‘ammûd*】（歌5:15）。从公元前2000年开始，木柱或石柱就用来支撑二楼或巴勒斯坦人的房子的阳台。所罗门的“黎巴嫩林宫”的楼上也是由一排排柱子支撑的。在所罗门的神殿的入口处立着两个铜柱（王上7:15–22；见 JACHIN AND BOAZ [雅斤和波阿斯]）。

COLUMN (of writing) 书卷

【希伯来语：*delet*——“书卷”】（耶36:23）。通常在旧约时期和新约时期，一本书由一个刻在柱子上的卷轴组成，由于它看起来像是一个卷，也被称为“书卷”。

COMBAT COMMANDERS 军长

【希伯来语：*sārê milhāmôt*】（代下32:6）；《钦定版圣经》译为 CAPTAINS OF WAR（“军长”）；《新英文译本》译为 MILITARY COMMANDERS（“军长”）。在战争中带领人们的人，通常是

however, also formed a permanent officer corps (2 K. 24:12, 14; Jer. 52:10; 2 Ch. 20:11). In the time of Saul and David, the king was the supreme and active commander even though one of the generals took command. The army units of thousands, hundreds, fifties, and tens harked back to nomadic days (Ex. 18:21; Dt. 1:15).

COMELY

[Heb. *šeper*] (Gen. 49:21); AV GOODLY; NEB LOVELY; [*yāpeh*] (1 S. 17:42); AV FAIR; NEB BRIGHT; [*nā'weh* (Cant. 1:5, 10; 2:14; 6:4), *nāweh* (Jer. 6:2)]; NEB LOVELY; COMELINESS [*hādār*] (Isa. 53:2); NEB MAJESTY.

The connotations of the Hebrew terms are: attractive, beautiful, lovely, handsome. *Yāpeh* (“handsome”) is also applied to David in 1 S. 16:12. Isa. 53:2 has been taken literally of Christ’s physical appearance, but it is more likely that it refers to His whole life-style, including His most unattractive death.

The AV sometimes employs “comely” in the obsolete sense of “fitting” or “suitable,” as in Ps. 33:1; 147:1; Eccl. 5:18.

J. T. DENNISON, JR.

COMFORT; CONSOLATION

[Heb. *nāham*, *n^ehāmā*, *tanhûmôt*, *tanhûmîm*, *taḥ^anûmîm* (Jer. 3:19), *bālag*

家族或宗族的首领。专业的军长(*śarîm*)组成了一个永久的军官团(王下 24:12, 14; 耶 52:10; 代下 20:11)。在扫罗和大卫时期, 国王虽然只是掌管军队的统帅之一, 但他仍然是最高最活跃的统帅。千人大队、百人大队、五十队和十人队可追溯到游牧时期(出 18:21; 申 1:15)。

COMELY 优美的、俊美的、美丽的、嘉美的

【希伯来语: *šeper*】(创 49:21); 《钦定版圣经》译为 GOODLY (“优美的”); 《新英文译本》译为 LOVELY (“优美的”); 【*yāpeh*】(撒上 17:42), 《钦定版圣经》译为 FAIR (“俊美”); 《新英文译本》译为 BRIGHT (“英俊”); 【*nā'weh* (歌 1:5, 10; 2:14; 6:4), *nāweh* (耶 6:2)】; 《新英文译本》译为 LOVELY (“美丽的”); COMELINESS (“美丽的”) 【*hādār*】(赛 53:2); 《新英文译本》译为 MAJESTY (“美貌”)。

这些希伯来语的含义是: 有魅力的、美丽的、可爱的、英俊的。《撒母耳记上》16:12 用 *Yāpeh* (“英俊”) 形容大卫。《以赛亚书》53:2 照字面意思理解, 认为指的是基督的外貌, 但更可能是指基督所有生活方式, 包括祂最不吸引人的受难。

如在《诗篇》33:1; 147:1; 《传道书》5:18 中, 《钦定版圣经》有时用“comely”来表示“合适的”这一过时意义。

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COMFORT; CONSOLATION 安慰者; 得到安慰

【希伯来语: *nāham*, *n^ehāmā*, *tanhûmôt*, *tanhûmîm*, *taḥ^anûmîm* (耶 3:19), *bālag*

(Job 10:20); Gk. *parakalēō*, *paráklēsis*, *paramythéomai*, *paramythía* (1 Cor. 14:3), *parēgoría* (Col. 4:11)]; AV also SUPPLICATIONS (Jer. 31:9); NEB also CONDOLE, CONDOLENCES, ENCOURAGE (1 Cor. 14:3), RELIEF (Job 6:10), RESTORATION (Lk. 2:25). “time of happiness” (6:24), “be happy” (Job 10:20), “ease (one’s) mind” (Ruth 2:13), etc. (cf. Gen. 38:12). The AV “be of good comfort” for Gk. *tharséo* (Mt. 9:22 par.) is in the RSV “take heart” (cf. Phil. 2:19, *eupsychéō*, RSV “be cheered”).

An Arabic cognate of Heb. *nāḥam* refers to the heavy breathing of a horse; in its reflexive and passive forms *nāḥam* has the basic meaning “ease oneself,” “find relief.” An interesting occurrence is Gen. 27:42, where Esau, it is said, “comforts himself” by planning vengeance on Jacob, i.e., his plot against Jacob is the means of venting his anger. In the intensive (piel) form, *nāḥam* means “comfort” or “console,” literally “give relief” or “help find release” for pent-up sorrow and emotion. The other OT words for “comfort” and “consolation” are all derived from *nāḥam*, except for *bālag* in Job 10:20 (AV, RSV), which means “brighten up” (cf. Ps. 39:13; Job 9:27; Am. 5:9).

The most important NT word is Gk. *parakalēō* (*paráklēsis*), literally “call by the side,” thus “encourage” (RSV Eph. 6:22; Col. 4:8; 1 Thess. 2:11; 5:11), “exhort” (Acts 16:40; 1 Thess. 3:2),

(伯 10:20); 希腊语: *parakalēō*, *paráklēsis*, *paramythéomai*, *paramythía* (林前 14:3), *parēgoría* (西 4:11)]; 《钦定版圣经》译为 SUPPLICATIONS (“恳求”) (耶 31:9); 《新英文译本》译为 CONDOLE (“安慰”), CONDOLENCES (“安慰”), ENCOURAGE (“劝勉”) (林前 14:3), RELIEF 译为“安慰”(伯 6:10), RESTORATION (“安慰者”) (路 2:25). “time of happiness” (“安慰”) (路 6:24), “be happy” (“畅快”) (伯 10:20), “ease (one’s) mind” (“安慰……的心”) (得 2:13) 等 (参: 创 38:12)。《钦定版圣经》中将希腊语 *tharséo* 译为 “be of good comfort” (“得到安慰”) (太 9:22 平行经文), 《修订标准译本》译为 “take heart” (“得到鼓励”) (参: 腓 2:19, *eupsychéō*, 《修订标准译本》译为 be cheered [“得到鼓励”])。

希伯来语 *nāḥam* 的阿拉伯语的同根词指的是一匹马沉重的呼吸; *nāḥam* 的反身代词和被动形式的基本含义是“自我安慰”和“解除焦虑”。有趣的是在《创世记》27:42 中, 以扫想要杀雅各“报仇雪恨”, 也就是说以扫谋害雅各的图谋是他泄愤的一种方法。*nāḥam* 的加强主动干的意思是“安慰”或“抚慰”, 字面意思是从压抑的情绪和悲伤中“释放出来”。除了《约伯记》10:20 中的 *bālag* (“畅快”), 《旧约》中其他表示“安慰”的词都来源于 *nāḥam*, (《钦定版圣经》, 《修订标准译本》) (参: 诗 39:13; 伯 9:27; 摩 5:9)。

最重要的新约词汇是希腊语 *parakalēō* (*paráklēsis*), 字面意思是“叫到一边”, 因此可以表示 “encourage” (“安慰”) (《修订标准译本》, 弗 6:22; 西 4:8; 帖前 2:11; 5:11), “exhort” (“劝勉”)

“console” (Mt. 2:18), and “comfort” (5:4; Lk. 16:25; Acts 10:12; 2 Cor. 1:4; etc.). The “consolation [*paráklēsis*] of Israel” in Lk. 2:25 is evidently a standardized expression among the Jews of this time, alluding to prophetic promises such as Isa. 40:1, and referring to the eschatological restoration of the kingdom of Israel (cf. NEB).

The other NT words are *paramythéomai*, “cheer up” (Jn. 11:19, 31; 1 Cor. 14:3; cf. 1 Thess. 2:11; 5:14, “encourage”), and *parēgoría* (Col. 4:11), “soothing comfort” (cf. Eng. “paregoric”).

As with mourning customs, giving comfort or consolation is among Eastern peoples often much less inhibited and more demonstrative and vociferous than in the West. The consoler becomes involved empathically in the sorrow or discomfort of the one needing comfort, and together they find release for the emotions.

See also ENCOURAGEMENT; EXHORT; INCENTIVE (Phil. 2:1); REFRESH; for “son of consolation” see BARNABAS.

J. W. D.H.

COMFORTABLY.

An obsolete term used by the AV to render the Heb. *‘al lēb*, “to the heart.” The RSV renders “kindly” (2 S. 19:7), “encouragingly” (2 Ch. 30:22; 32:6), “tenderly” (Isa. 40:2; Hos. 2:14). The words *‘al lēb* are also the ordinary Hebrew expression for wooing; e.g., Boaz spoke “to the heart” of Ruth (Ruth 2:13; AV “friendly”; RSV, NEB, “kindly”). The term has exceptional

(徒 16:40; 帖前 3:2), “console” (“安慰”) (太 2:18) 和 “comfort” (“宽慰”) (太 5:4, 路 16:25; 徒 10:12; 林后 1:4 等)。《路加福音》2:25 中“以色列的安慰者 [*paráklēsis*]”, 显然是当时犹太人的一种标准化表达方式, 暗指《以赛亚书》40:1 中预言性的应许, 指的是以色列王国的末世复兴(参:《新英文译本》)。

其他新约词汇还有 *paramythéomai*, 意为“安慰”(约 11:19, 31; 林前 14:3; 参: 帖前 2:11; 5:14; “encourage”[“勉励”]), *parēgoría* (西 4:11), “安慰”(参: 英文 “paregoric” [“止痛”])。

与西方人相比, 东方人表示哀悼、安慰的习俗通常更难以控制, 更公开强烈。安慰者对被安慰者的悲痛或不适表示同情, 他们一起发泄情绪。

另见 ENCOURAGEMENT (鼓励); EXHORT (劝慰); INCENTIVE (安慰) (腓 2:1); REFRESH (释放); 关于“劝慰子”见 BARNABAS (巴拿巴)。

词条作者: J. W. D.H.

COMFORTABLY 安慰某人的心

《钦定版圣经》用这个废词来翻译希伯来语 *‘al lēb*, 意为“到心里”。《修订标准译本》译为“kindly” (“安慰……的心”) (撒下 19:7), “encouragingly” (“慰勉”) (代下 30:22; 32:6), “tenderly” (“安慰……的心”) (赛 40:2; 何 2:14)。 *‘al lēb* 也是表示追求的常见希伯来表达; 如波阿斯“安慰”路得的心 (得 2:13; 《钦定版圣经》译为“friendly”; 《修订标准译本》, 《新英文译本》译为“kindly” 汉

wealth of meaning in connection with God's message of grace and forgiveness to His redeemed people (cf. Isa. 40:2; Hos. 2:14).

D. M. PRATT

COMFORTER

(AV Jn. 14:16, 26; 15:26; 16:7). *See* ADVOCATE; COUNSELOR; PARACLETE.

COMFORTLESS

(Jn. 14:18, AV). *See* DESOLATE.

COMING OF CHRIST.

See PERSON OF CHRIST; PAROUSIA.

COMING, SECOND.

See PAROUSIA; SECOND COMING.

COMMAND; COMMANDMENT

[mainly Heb. *mišwâ*; Gk. *entolé* (see below)]. A prescription or direction, usually from God; often a reference to the Decalogue.

I. Vocabulary.-The commonest OT word for "commandment" is *mišwâ* (pl. *mišwôt*, vb. *šāwâ*), usually considered just one of several synonyms for "law" (*tôrâ*), as also *mišpāt* (Zeph. 2:3; AV "judgment"; NEB "laws"), *piqqûdîm* (Ps. 103:18), and in the AV *dāt* (Est. 3:14; 8:13) and *hōq* (Am. 2:4). Various attempts have been made, however, to show it was a technical term used specifically to denote the Decalogue (see

译均为安慰……的心)。这个词还可以表示与上帝的恩典启示和祂对救赎之子民的赦免有关的丰富含义 (参: 赛 40:2; 何 2:14)。

词条作者: D. M. PRATT

COMFORTER 保惠师

(《钦定版圣经》, 约 14:16, 26; 15:26; 16:7)。见 ADVOCATE (中保; 保惠师); COUNSELOR (参事); PARACLETE (保惠师)。

COMFORTLESS 孤儿, 荒凉者

(《钦定版圣经》, 约 14:18)。见 DESOLATE (荒凉)。

COMING OF CHRIST 基督降临

见 PERSON OF CHRIST (基督的位格); PAROUSIA (基督复临)。

COMING, SECOND 基督复临、基督再来

见 PAROUSIA (基督复临); SECOND COMING (基督再来)。

COMMAND; COMMANDMENT 命令; 戒律

【希伯来语: *mišwâ*; 希腊语: *entolé* (见下文)】。上帝的指示或命令; 通常指摩西十诫。

I. 表示命令或戒律的词汇。《旧约》中最常见的表示“戒律”的词是 *mišwâ* (复数形式 *mišwôt*, 动词形式 *šāwâ*), 常被看作是“律法” (*tôrâ*)、*mišpāt* (番 2:3; 《钦定版圣经》译为“judgment” [“审判”]; 《新英文译本》译为“laws” [“律法”])、*piqqûdîm* (诗 103:18) 的同义词, 《钦定版圣经》中认为它与 *dāt* (斯 3:14; 8:13) 和 *hōq* (摩 2:4) 是同义词。然而, 学者们多次尝试证明这是一个表示摩西十诫的专业术语 (见 M. G. Kyle,

M. G. Kyle, *Problem of the Pentateuch* [1920], Investigation I). According to this argument, *mišwôṭ*, when used in connection with “judgments” and “statutes” as titles for groups of laws, refers always to the Decalogue (but cf. Gen. 26:5!), and is representative of the most fundamental kind of law, analogous to the Magna Carta of England or the Constitution of the United States.

Commandments are denoted in the OT also by *peh*, “mouth” (AV also “appointment,” Nu. 4:27; 2 S. 13:32; “word,” Nu. 4:45; 20:24; 22:18; Josh. 19:50; 22:9); by *dāḅar*, *ma^amār* (Est. 1:15; 9:32), *’imrā*, and *’ōmer*, all “word,” “thing spoken” (AV often “word”; cf. 1 K. 20:35; Ps. 68:11; 147:15; Jer. 35:14; etc.); by *qōl* (Jgs. 2:2, AV and “voice”), and *š^edāqā* (Dt. 33:21; AV “justice”; NEB “what [the Lord] deemed right”); and by Aram *ṭa’am* (Ezr. 6:14) and *millā* (Dnl. 3:28, AV “word”). Note also Job 37:15, “lays his command upon them,” Heb. *śûm* (AV “disposed”).

In the NT the main word is Gk. *entolē*; Paul occasionally used also *epitagē* (NEB also “instructions,” 1 Cor. 7:25; “order,” 2 Cor. 8:8). The “cry of command” in 1 Thess. 4:16 translates *kéleusma* (AV “shout”). See TDNT, II, s.v. εντελλομαι (Schrenk).

II. Developed NT Concept.-In the teaching of the Jewish rabbis there are 613 specific commandments (*mišwôṭ*) in the Torah, reference to which may form

Problem of the Pentateuch [1920], Investigation I)。依据这一观点，当 *mišwôṭ* 与“审判”和“法规”连用作为一些律法法规的标题时，通常指的是摩西十诫（参：创 26:5），并且代表了最根本的律法，类似于英国《大宪章》或美国宪法。

《旧约》中表示“诫命”的词有 *peh*，意为“嘴”（《钦定版圣经》译为“appointment”[“指派”]，民 4:27；撒下 13:32；“word”[“吩咐”]民 4:45；20:24；22:18；书 19:50；22:9）；*dāḅar*，*ma^amār*（斯 1:15；9:32），*’imrā* 和 *’ōmer*，意为所有的“吩咐”、“命令”（《钦定版圣经》译为“word”[“吩咐”]；参：王上 20:35；诗 68:11；147:15；耶 35:14 等）；*qōl*（《钦定版圣经》，士 2:2 和“voice”[“话语”]），和 *š^edāqā*（申 33:21；《钦定版圣经》译为“justice”[“公义”]；《新英文译本》译为“what [the Lord] deemed right”[“施行耶和华的公义”]）；亚兰语 *ṭa’am*（拉 6:14）和 *millā*（但 3:28，《钦定版圣经》译为“word”[“命令”]）。另参《约伯记》37:15，“神怎样吩咐这些”，希伯来语 *śûm*（《钦定版圣经》译为“disposed”[“吩咐”]）。

《新约》中主要使用的一个希腊语是 *entolē*；保罗偶尔使用 *epitagē*（《新英文译本》译为“instructions”[“命令”]，林前 7:25；“order”[“吩咐”]林后 8:8）。《帖撒罗尼迦前书》4:16 中用“呼叫的声音”来翻译 *kéleusma*（《钦定版圣经》译为“shout”[“呼声”]）。见 TDNT, II, 见词条 εντελλομαι (Schrenk)。

II. 成熟的《新约》观念。在犹太拉比的教导中，律法书里有 613 条特殊的诫命 (*mišwôṭ*)，这些诫命可能构成了《新约》中某些诫命改变的背景（太 19:18；

the background for certain exchanges in the NT (e.g., Mt. 19:18; 22:36; Mk. 12:28). Jesus, although explicitly affirming the absolute authority of the OT law (Mt. 5:19), stressed the organic unity of the Commandments, reducing the “Ten” to two, and these to one principle, that of love (cf. Mt. 22:37–40; Mk. 12:29–31; Lk. 10:27; Rom. 13:8–10). It is this corrective, when set over against the tendency of Pharasaic Judaism toward an atomistic ethics, that gives Jesus’ teaching its unique flavor. In the Fourth Gospel the “commandments” became first the commandment of the Father to the Son (Jn. 10:18; 12:49f.) and secondarily the very personal “my commandments” given by the Son to His followers (13:34; 14:15, 21; 15:10, 12). Throughout the Johannine Epistles we hear an echo of this same language in the expression “his commandments.” Here, as in the Gospel of John, the first commandment is to love (1 Jn. 4:21; cf. Jn. 13:34); indeed, it is because the new life in Christ enkindles love that the life itself becomes the free expression of the commandments and of the nature of God, in which the commandments are grounded.

This emphasis on love as the fulfilling element of the law is not absent in Paul (Rom. 13:9f.), though elsewhere in the apostle’s writings the “commandment” (i.e., the Mosaic law in its character as a hostile judge) is spoken of as a negative force (Rom. 7; Eph. 2:15). Nevertheless, both the law of the Decalogue and the commandments of the Lord (Jesus) are explicitly affirmed (Eph. 6:2; 1 Cor. 14:37), rendering fatuous any attempt to picture the great apostle as an antinomian.

22:36; 可 12:28)。尽管耶稣明确的肯定旧约律法的绝对权威(太 5:19), 强调诫命的有机统一性, 将十诫总结成两条, 集中于一个原则, 那就是爱(参: 太 22:37–40; 可 12:29–31; 路 10:27; 罗 13:8–10)。正是由于这种纠正, 在反对法利赛犹太人的心理元素论的倾向时, 显示出耶稣教导的独特性。第四福音中, “诫命”中居于第一的是圣父对圣子的诫命(约 10:18; 12:49–50), 其次是圣子对追随者的私人诫命(约 13:34; 14:15, 21; 15:10, 12)。在使徒约翰的所有书信中, 我们始终可以读到“他的诫命”这一表达。与《约翰福音》中一样, 第一条诫命是爱(约壹 4:21; 参: 约 13:34); 正是因为基督里的新生唤起了人们的爱心, 生命本身才变成了对诫命和上帝本质的自由表达, 而爱心则是诫命的基础。

保罗也曾强调爱是成全律法的要素(罗 13:9–10), 尽管在保罗的其他作品中也提到诫命(如: 摩西律法从性质上看属于一种敌对的审判)视作一种负面力量(罗 7; 弗 2:15)。然而, 摩西十诫和耶和(耶稣)的诫命都已被明确证实(弗 6:2; 林前 14:37), 所以认为伟大使徒保罗是唯信仰论者的说法是多么地荒谬。

See also TEN COMMANDMENTS.

另见 TEN COMMANDMENTS (十诫)。

C. E. ARMERDING

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COMMANDER

[Heb. *śar*, *ḥōqeḳ* (Jgs. 5:9), *m^eḥōqēḳ* (Jgs. 5:14), *peḥâ* (1 K. 20:24), *šālîš* (1 Ch. 11:11), *nagîd* (2 Ch. 28:7), *tartân* (Isa. 20:1), *m^eśawwēh* (Isa. 55:4), *sāgan* (Jer. 51:23, 57; Ezk. 23:6, 12, 23), *qāšîn* (Dnl. 11:18); Aram *b^e‘ēl-f^e‘ēm* (Ezr. 4:8f., 17)]; AV also (CHIEF) CAPTAIN, PRINCE, RULER, GOVERNOR, TARTAN (Isa. 20:1), etc.; NEB also CAPTAIN, OFFICER, COMMANDER-IN-CHIEF, MARSHAL (Jgs. 5:9, 14), INSTRUCTOR (Isa. 55:4), etc.

The terms rendered “commander” by the RSV are imprecise designations applied to military leaders of an army (1 K. 1:19) or of a unit of an army (1 S. 8:12); see COMBAT COMMANDERS. In nonmilitary contexts *śar* can refer to governors of towns (Jgs. 9:30), elders (8:14), heads of families (Ezr. 8:29), leaders in occupations (e.g., chief baker in Gen. 40:16), and civil officials such as the king’s ministers (1 K. 4:2; Jer. 24:8) and district governors (1 K. 20:14). See also CHIEF.

G. WYPER

COMMANDER IN CHIEF

In 1 Ch. 27:3, Jashobeam, who is in charge of the first of the king’s monthly divisions of bodyguards, is said also to be “chief of all the commanders of the

COMMANDER 官长, 首领, 总管, 司令

【希伯来语: *śar*, *ḥōqeḳ* (士 5:9), *m^eḥōqēḳ* (士 5:14), *peḥâ* (王上 20:24), *šālîš* (代上 11:11), *nagîd* (代下 28:7), *tartân* (赛 20:1), *m^eśawwēh* (赛 55:4), *sāgan* (耶 51:23, 57; 结 23:6, 12, 23), *qāšîn* (但 11:18); 亚兰语 *b^e‘ēl-f^e‘ēm* (拉 4:8-9, 17)】; 《钦定版圣经》译为 (CHIEF)CAPTAIN, PRINCE, RULER, GOVERNOR, 汉译均为“官长”, TARTAN (“统帅”) (赛 20:1) 等; 《新英文译本》译为 CAPTAIN, OFFICER, COMMANDER-IN-CHIEF, MARSHAL, 汉译均为“官长”(士 5:9, 14), INSTRUCTOR (“司令”) (赛 55:4) 等。

《修订标准译本》中将“commander”译为“官长”, 泛指的是军队的首领(王上 1:19)或军队单位的首领(撒上 8:12); 见 COMBAT COMMANDERS (军长)。在非军事语境中 *śar* 指的是城市的首长(士 9:30)、长老(士 8:14)、族长(拉 8:29)、行业领导(如:《创世记》40:16 中提到的“膳长”)和一些文官, 如国王身边的大臣(王上 4:2; 耶 24:8) 地方官员(王上 20:14)。另见 CHIEF (首领)。

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COMMANDER IN CHIEF 指挥官、军长

《历代志上》27:3 中, 雅朔班是国王护卫正月第一班的班长, 依据《修订标准译本》的译法, 他是“正月第一班的军长”。这意味着其他每个月都有人轮流作

army for the first month,” according to the RSV reading. This implies that each of the other monthly leaders held in turn the chief commander role. The NEB translates “chief officer of the temple staff,” a less literal but also less grandiose reading.

On Isa. 20:1, *see* TARTAN.

COMMANDMENT, THE NEW

[Gk. *entolḗ kainḗ*] (Jn. 13:34; 1 Jn. 2:7f.; 2 Jn. 5f.; cf. Jn. 15:12, etc.).

I. Christ and the Old Commandment.-In the OT the concept of “commandment” expresses the theocratic idea of morality wherein the will or law of God is imposed upon men as their law of conduct (2 K. 17:37). This idea is not repudiated in the NT, but supplemented or modified from within by making love the essence of the command. Jesus Christ, as reported in the Synoptics, came “not ... to abolish the law and the prophets ... but to fulfil them” (Mt. 5:17). He taught that “whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven” (5:19). He condemned the Pharisees for rejecting the commandments of God as given by Moses (Mk. 7:8-13). Thus, there is a sense in which Christ propounded no new commandment; but the new element in His teaching was the emphasis laid on the old commandment of love, and the extent and intent of its application. The great commandment is “You shall love the Lord your God ... [and] your neighbor as yourself. On these two

军长。《新英文译本》译为“chief officer of the temple staff”（“统管正月班的一切”），没有直接采取字面意思但也没有过分夸张。

关于《以赛亚书》20:1，见 TARTAN（他珥探）。

COMMANDMENT, THE NEW 新命令

【希腊语：*entolḗ kainḗ*】（约 13:34；约壹 2:7-8；约贰 1:5-1:6；参：约 15:12 等）。

I. 基督和旧命令。《旧约》中的“诫命”观念表达了政教合一的观点，上帝的旨意或律法成为世人的行为准则（王下 17:37）。这种观点在《新约》不但没有被否定，反而加以补充或修订，使爱成为命令的本质。基督耶稣在《对观福音书》中说道“我来不是要废掉律法和先知，乃是要成全”（太 5:17）。祂教导道“无论何人废掉这诫命中最小的一条，又教训人这样做，他在天国要称为最小的”（太 5:19）。祂谴责法利赛人拒绝摩西给的神的诫命（可 7:8-13）。因此基督并没有给出新命令；但祂教导中的新要素体现在祂强调旧诫命中的爱心，以及爱心的应用范围和目的。最重要的诫命是“你要爱主你的神……要爱人如己。这两条诫命是律法和先知一切道理的总纲”（太 22:34-40；可 12:28-34；参：申 6:5；利 19:18）。

commandments depend all the law and the prophets” (Mt. 22:34–40; Mk. 12:28–34; cf. Dt. 6:5; Lev. 19:18).

II. The Law Internalized as Love.—When the law realizes itself in a person’s heart as love for God and neighbor, it ceases to bear the aspect of a command. The force of authority and the subject’s active resistance or inertia disappear; the law becomes a principle, a motive, a joyous harmony of the human will with the will of God; and in becoming internalized it becomes universal and transcends all distinctions of race or class. Even this was not an altogether new idea (cf. Jer. 31:31–34; Ps. 51); nor did Christ’s contemporaries and disciples think it was. The revolutionary factor was the death of Christ wherein the love of God was exemplified and made manifest as the basis and principle of all spiritual life (Jn. 13:34). Paul therefore generalizes all pre-Christian morality as a system of law and commandments, standing in antithesis to the grace and love which are through Jesus Christ (Rom. 5–7).

Believers in Christ felt their experience and inward life to be so changed and new that it needed a special term (Gk. *agápē*, “love”) to express their ideal of conduct (see Love III). Another change that grew upon the Christian consciousness, following from the resurrection and ascension of Christ, was the idea that He was the permanent source of the principle of life. This was summarized in the confession that “Jesus is Lord” (1 Cor. 12:3). Hence in the Johannine writings the principle described by the term *agápē* is associated with Christ’s lordship and solemnly described as His “new commandment.” “A new

II. 律法的内在是爱。当人们在内心里将律法理解为爱上帝和爱邻舍，律法就不再是命令。权威的力量和主体的反抗或惰性将会消失；律法将变成一种原则，一种动力，一种人类意志和上帝旨意的喜乐融合；律法在内化过程中变成了普世的律法，并且超越了所有种族或阶级界限。即使这并不是全新的观点（参：耶 31:31–34；诗 51）；也不是基督同代人和门徒想出来的。革命性因素是基督的受难是上帝爱的典范，显然已作为所有属灵生活的基本和原则（约 13:34）。因此保罗将基督以前的道德总结为律法和命令体系，它与上帝藉着耶稣基督给的恩典和爱心对立（罗 5–7）。

基督的信徒觉得他们的经历和内心世界被极大地改变和更新，所以他们需要一个专用词（希腊语：*agápē*，意为“爱”）来表达他们完美的行为（见 Love III [爱 III]）。基督复活和升天之后，基督徒的意识中发生了另一个改变，他们认为基督是他们生活准则的永恒来源。“耶稣是主”的忏悔中总结了这一点（林前 12:3）。因此，在使徒约翰的作品中，*agápē* 这个词所描述的原则与基督的君权和祂的庄严“新命令”有关。“我赐给你们一条新命令，乃是叫你们彼此相爱；我怎样爱你们，你们也要怎样相爱”（约 13:34）。对一世纪末的基督徒来说，这是他们从前听过的旧命令（约壹 2:7；约贰 5）；但它也是一条新命令，对于走出仇恨的

commandment I give to you, that you love one another; even as I have loved you, that you also love one another” (Jn. 13:34). To the Christians of the end of the 1st cent. it was already an old commandment which they had from the beginning of the Christian teaching (1 Jn. 2:7; 2 Jn. 5); but it was also a new commandment which ever came with new force to men who were passing from the darkness of hatred to the light of love (1 Jn. 2:8–11).

III. A New Revolution.—The term “new commandment” in the Gospel we may owe to the Evangelist, but it brings into relief an element in the consciousness of Jesus that the author of the Fourth Gospel had appreciated more fully than the Synoptists. Jesus was aware that He was the bearer of a special message from the Father (Jn. 12:49; Mt. 11:27), that He fulfilled His mission in His death of love and self-sacrifice (Jn. 10:18), and that the mission fulfilled gave Him authority over the lives of men, “even as I have loved you, that you also love one another.” The full meaning of Christ’s teaching was realized only when men had experienced and recognized the significance of His death as the cause and principle of right conduct. The Synoptists saw Christ’s teaching as the development of the prophetic teaching of the OT. Paul and John felt that the love of God in Christ was a new thing: new as a revelation of God in Christ, new as a principle of life in the Church, and new as a union of believers with Christ. While it is love, it is also a commandment of Christ, calling forth the joyous obedience of believers.

See also BROTHERLY LOVE.

黑暗，得到爱心照耀的人来说具有新意义（约壹 2:8–11）。

III. 一场新革命。福音中的新诫命可能要归功于传道者，但是它使耶稣的观念里少了一种要素，第四福音的作者比对观福音书作者更欣赏这个新诫命。耶稣意识到祂是圣父的信息传达者（约 12:49；太 11:27），祂以受难和以身献祭完成了自己的使命（约 10:18），祂也因此获得了高于世人的权柄，“我怎样爱你们，你们也要怎样相爱”。只有当世人意识到耶稣受难是正确行为的原因和准则，基督教导的全部意义才会完全体现出来。对观福音书中基督的教导是对旧约先知教导的一种发展。保罗和约翰在感受到在基督里上帝的爱是一种新事物：上帝在基督里的新启示、教会中的新生活原则，以及信徒与基督新的结合。然而，它是爱心，也是基督的命令，恩召信徒喜乐地顺从祂。

另见 BROTHERLY LOVE（弟兄之爱）。

COMMANDMENTS, THE TEN.

See COMMAND; TEN COMMANDMENTS.

COMMEND

[Heb. *hálal* (Prov. 12:8), *šāḇaḥ* (Eccl. 8:15); Gk. *epainéō*, *épainos*, *synístēmi*, *synistánō*, *parístēmi* (1 Cor. 8:8), *paratíthēmi* (Acts 20:32), *paradídōmi* (14:26; 15:40)]; AV also PRAISE, APPROVE, RECOMMEND; NEB also APPLAUD (Lk. 16:8), PRAISE, “bring (us) into (God’s) presence” (1 Cor. 8:8), “produce (our) credentials” (2 Cor. 3:1; cf. 12:11), RECOMMEND (4:2; 5:12; 6:4; 10:18), “put forward (their own) claims” (10:12). The usual meaning of the two Hebrew words and of Gk. *epainéō* (*épainos*) is “praise.” The literal meaning of *synístēmi* is “stand with,” as one stands with a friend to introduce or recommend him to others (Rom. 16:1). It can also be used reflexively, “commend oneself” (2 Cor. 3:1; 4:2; 6:4; 10:12).

In discussing the problem of eating food that had been offered to idols, Paul states: “Food will not commend us to God” (1 Cor. 8:8). But *parístēmi* here may be taken in its legal technical sense “bring before” (a judge), so that the statement means, “eating such food will not cause us to be brought to judgment before God.” Or it may mean simply “bring before God,” without necessarily the legal sense (cf. NEB; see Bauer, p. 633).

COMMANDMENTS, THE TEN 十诫

见 COMMAND (命令); TEN COMMANDMENTS (诫命)。

COMMEND 称赞、称颂、夸奖

【希伯来语: *hálal* (箴 12:8), *šāḇaḥ* (传 8:15); 希腊语: *epainéō*, *épainos*, *synístēmi*, *synistánō*, *parístēmi* (林前 8:8), *paratíthēmi* (徒 20:32), *paradídōmi* (徒 14:26; 15:40)】; 《钦定版圣经》译为 PRAISE (“称颂”), APPROVE (“称赞”), RECOMMEND (“交托”); 《新英文译本》译为 APPLAUD (“夸奖”) (路 16:8), PRAISE (“称赞”), “bring (us) into (God’s) presence” (“使我们亲近神”, 林前 8:8), “produce (our) credentials” (“自我推荐”, 林后 3:1; 参: 林后 12:11), RECOMMEN (“推荐”) (林后 4:2; 5:12; 6:4; 10:18), “put forward (their own) claims” (“自我推荐”, 林后 10:12)。这两个希伯来语和希腊语 *epainéō* (*épainos*) 的意思是“称赞”。*Synístēmi* 的字面意思是“站在一起”, 一个人和朋友站在一起, 并向另一个人推荐或介绍自己的朋友 (罗 16:1)。它还可作反身代词, 意为“称赞自己” (林后 3:1; 4:2; 6:4; 10:12)。

论到偶像之物, 保罗说: “食物不能叫神看中我们” (林前 8:8)。但是 *parístēmi* 在这里可能取它律法术语上的意思 “带到[法官]面前”, 所以这句话意思是 “吃这样的食物也不会将我们带到上帝面前得到审判”。或者这句话的意思仅仅是 “带到上帝面前”, 没有律法含义 (参: 《新英文译本》; 见 Bauer, 633 页)。

COMMENTARIES.

- I. General Scope
- II. Differences in Character
- III. Range
 - A. Early Commentaries
 - 1. Origen and the Alexandrian School
 - 2. Chrysostom and the Antiochian School
 - B. Scholastic Period
 - C. Reformation and Post-Reformation Periods
 - 1. Luther and Calvin
 - 2. Beza, Grotius, etc.
 - 3. Later Writers
 - D. 18th Century
 - 1. Calmet, M. Henry, etc.
 - 2. Patrick, Lowth, Scott
 - 3. Gill, Doddridge
 - 4. Bengel, Wettstein
 - E. Modern Period
 - 1. Germany
 - a. Liberal School
 - b. Conservative School
 - 2. Britain and America
 - F. Recent Period
 - 1. Germany
 - 2. Britain and America
 - 3. France

I. General Scope.-Etymologically, a commentary (from Lat. *commentor*) denotes jottings, annotations, memoranda, on a given subject or perhaps on a series of events; hence its use in the plural as a designation for a narrative or history, as the *Commentaries* of Caesar. In its application to Scripture the word designates a work devoted to the explanation, elucidation, illustration, sometimes the homiletic expansion and edifying utilization, of the text of some book or portion of Scripture. The primary

COMMENTARIES 评论、注释

- I. 概述
- II. 注释性质的差异
- III. 注释范围
 - A. 早期的注释
 - 1. 俄利根和亚历山大学派
 - 2. 屈梭多模和安提阿学派
 - B. 经院哲学时期
 - C. 宗教改革时期和宗教改革后期
 - 1. 路德和加尔文
 - 2. 伯撒、格鲁修等
 - 3. 后期作者
 - D. 18世纪的注释
 - 1. 卡尔梅特、亨利等
 - 2. 帕提克、洛思、斯科特
 - 3. 吉约翰、杜理其
 - 4. 本革尔、韦特斯坦
 - E. 现代时期
 - 1. 德国
 - a. 自由学派
 - b. 保守学派
 - 2. 英国和美国
 - F. 近期
 - 1. 德国
 - 2. 英国和美国
 - 3. 法国

I. 概述。从词源学上讲，注释（来源于拉丁文：*commentor*）表示对某一话题或一系列事件上做出简短的笔记、附注或备忘录；因此这个词的复数形式表示一个故事或一段历史，如凯撒的注释（*Commentaries*）。《圣经》注释指的是一部专注于解释、阐述和说明的作品，有时指的是具有说教和教化用途的部分圣经经卷。一个好的注释的主要作用是在深思熟虑后，准确地解释一段经文的含义；注释需要展现所谈论作品中思想的关联性、论证的步骤、整体的范围和布局。只有通过仔细地研究语境和作者

function of a good comm. is to furnish an exact interpretation of the meaning of the passage under consideration; it should also show the connection of ideas, the steps of argument, and the scope and design of the whole, in the writing in question. This can be successfully accomplished only with a knowledge of the original language of the writing and of the historical setting of the particular passage; by careful study of the context and of the author's general usages of thought and speech; and by comparison of parallel or related texts. Aid may also be obtained from external sources, e.g., information concerning the history, archeology, topography, chronology, and manners and customs of the lands, peoples, and times referred to; or, as in A. Deissmann's discoveries, from the light thrown on peculiarities of language by papyri or other ancient remains (see Deiss.LAE).

II. Differences in Character.-It is obvious that comments will vary greatly in character in accordance with their purpose. Some are more *scholarly*, technical, and critical; these enter, e.g., into philological discussions, and tabulate and remark upon the various views held as to the meaning. Others are more *popular*, aiming only at bringing out the general sense and conveying it to the mind of the reader in attractive and edifying form. When the practical motive predominates and the treatment is greatly enlarged by illustration, application, and the enforcement of lessons, the work loses the character of comm. proper, and takes on more of the character of homily or discourse.

III. Range.-No book in the world has

常用的写作手法及思考方式，通过对比平行或相关记录，并且要掌握作品的原始语言和某些段落的历史背景，这样才能进行注释。同时还需要外部资料，例如：关于历史、考古学、地形学、年代学和地区、民族与不同时期风俗习惯的信息；或者如戴斯曼（A. Deissmann）所发现的，通过蒲草纸和其他古代遗迹阐述语言上的独特性（见 Deiss.LAE）。

II. 注释性质的差异。根据注释目的的不同，注释的性质显然存在很大的差异。一些注释更为学术性、专业性和批判性；有些注释属于语言学讨论的对象，针对一个含义表达不同的观点。另一些注释要更通俗，仅专注于一般含义，并以积极及启发性的方式将信息传达给读者。当实用目的占主导地位时，说明、应用和经验教训便极大地增加了处理的方法，作品本身不再具有评论色彩，而更多地变为一种说教或评论。

III. 注释范围。世界上没有一本书像《圣

been made the subject of so much commenting and exposition as the Bible. Theological libraries are full of comms of all descriptions and all grades of worth. Some are on the original Hebrew or Greek texts, some on the English or other versions. Modern comms are usually accompanied with some measure of introduction to the books commented upon; the more learned works have commonly also some indication of the *data* for the determination of the textual readings (*see* CRITICISM I). Few writers are equal to the task of commenting with profit on the Bible as a whole, and with the growth of knowledge this task is now seldom attempted. Frequently, however, one writer contributes many valuable works, and sometimes by the cooperation of like-minded scholars, comms on the whole Bible are produced. It is obvious that only a very slight survey can be taken in a brief article on the work of commenting and on the literature to which it has given rise; the attempt can be made only to follow the lines most helpful to those seeking aid from this class of books. On the use and abuse of comms by the preacher, see C. H. Spurgeon's spicy remarks in his book *Commenting and Commentaries* (1876).

A. Early Commentaries. Rabbinical interpretations and paraphrases of the OT may here be left out of account (*see* COMMENTARIES, HEBREW; *also* TARGUM; TALMUD). comms on the NT could not begin until the NT books themselves were written and had acquired some degree of authority as sacred writings (*see* CANON OF THE NT). The earliest comms we hear of are from the heretical circles of the Gnostics. Heracleon, a Valentinian (*ca.* A.D. 175), wrote a

《圣经》一样成为评论和注释的主题。神学类的书籍充满了各种各样的注释，也具有不同的价值。一些注释用希伯来语或希腊语写成的，一些则是用英语或其他语言写成的。现代注释通常带有对所评论书籍的介绍；更为学术的作品通常包含正确理解文本的资料（见 CRITICISM I [批评、考证 I]）。很少有作者将圣经注释的任务与从圣经中获益等同起来，随着知识的增长现在很少有人尝试这项任务。然而，一个作者通常创作许多有价值的作品，有时会 and 志趣相投的学者们合作完成《圣经》中的注释。显然，对于一部简短的作品和由此产生的文学作品，能够进行的调查微乎其微。只能遵循如下原则进行尝试，即那些想要从这类书籍中获得帮助的人可以从中获得最大帮助。关于传道士使用和滥用注释的现象，见司布真《书评和参考书》（*Commenting and Commentaries*）（1876）中的犀利评论。

A. 早期的注释。拉比的解释和《旧约》的释义在这里不予考虑（见 COMMENTARIES, HEBREW [希伯来人的注释]；TARGUM [他尔根]；TALMUD [他勒目]）。直到《新约》成书，并在一定程度上被认可为权威正典后，才有了新约注释（见 CANON OF THE NT [新约正典]）。我们听到的最早的注释是来源于异教诺斯底派。华伦提努派的赫拉克连（约公元 175 年）曾写了《约翰福音》注释（俄利根作品中收录了一些注释片段）和《路加福音》的一部分注释。游

comm. on the Gospel of John (fragments in Origen) and on parts, at least, of the Gospel of Luke. Tatian, a disciple of Justin Martyr, compiled at about the same time his *Diatessaron*, or *Harmony of the Four Gospels*, on which, at a later time, comms were written. Ephraem Syrus (4th cent.) wrote such a comm., of which an Armenian translation has now been recovered. The church father Hippolytus (beginning of the 3rd cent.) wrote several comms on the OT (Exodus, Psalms, Proverbs, Ecclesiastes, Daniel, Zechariah, etc.), and on Matthew, Luke, and Revelation.

1. *Origen and the Alexandrian School.* The strongest impulse to the work of commenting and exposition of Holy Scripture, however, undoubtedly proceeded from the school of Alexandria—especially from Origen (A.D. 203–254). Clement, Origen’s predecessor, had written a treatise called *Hypotypōseis*, or “Outlines,” a survey of the contents of Holy Scripture. Origen himself wrote comms on the books of the OT (Ruth, Esther, and Ecclesiastes alone excepted) and on most of the books of the NT (Mark, 1 and 2 Corinthians, 1 and 2 Peter, 1, 2, and 3 John, James, Jude, Revelation excepted). In addition he furnished *scholia*, or notes on difficult passages, and delivered homilies, or discourses, the records of which fill three folio volumes. “By his *Tetrapla* and *Hexapla*,” says Farrar, “he became the founder of all textual criticism; by his Homilies he fixed the type of a popular exposition; his *Scholia* were the earliest specimens of marginal explanations; his Commentaries furnished the Church with her first continuous exegesis” (*History of Interpretation* [1886], p. 188).

斯丁的门生他提安在同一时间编著了《四福音协调本》(*Diatessaron*, or *Harmony of the Four Gospels*), 晚些时候写了它的注释。以法莲(Ephraem Syrus)(4世纪)撰写了注释, 目前已经发现了他的注释的亚美尼亚语译本。罗马教会会长老希坡律陀(开始于3世纪)撰写了很多《旧约》作品(《出埃及记》, 《诗篇》, 《箴言》, 《传道书》, 《但以理书》, 《撒迦利亚书》等)的注释和《马太福音》《路加福音》和《启示录》的注释。

1. 俄利根和亚历山大学派。强力推动注释工作以及对《圣经》的阐释无疑是从亚历山大学派开始的, 尤其是从俄利根(公元203–254)开始。俄利根的老师革利免曾撰写一本注释书《纲领》(*Hypotypōseis*), 他在该书中调查了《圣经》中的内容。俄利根也写过旧约注释(除了《路得记》, 《以斯帖记》, 《传道书》)和大部分《新约》作品的注释(除了《马可福音》, 《哥林多前书》, 《哥林多后书》, 《彼得前书》, 《彼得后书》, 约翰一书), 《约翰二书》, 《约翰三书》, 《雅各书》, 《犹大书》, 《启示录》)。此外还完成了经文边注(*scholia*)或是一些难理解的篇章和布道训词或讲道词的注释, 这些记录编成了三卷书。法拉说: “俄利根通过撰写《四栏经文合参》和《六栏经文合参》, 成为了文本考证的创始人; 他还在说教作品中确定了通俗解经的类型; 他的《经文边注》是最早边注的范本; 他的注释为教会提供了最早的、连续的注释”(*History of Interpretation* [1886], 188页)。不幸的是, 亚历山大学派采用寓意释经的方法, 经常陷入最为夸张的想象中。假设《圣经》中三重含义——字面含义、道德含义和属灵含义, 那么当对最简单的历史描述进行虚构时, 就会随意地加入一些

Unfortunately the Alexandrian school adopted a principle of allegorical interpretation which led it frequently into the most extravagant fancies. Assuming a threefold sense in Scripture—literal, moral, and spiritual—it gave rein to caprice in foisting imaginary meanings on the simplest historical statements (Farrar, pp. 189ff.). Some of Origen's comms, however, are much freer from allegory than others, and all possess high value (cf. Lightfoot, *Galatians* [repr. 1957], p. 217). The later teachers of the Alexandrian school continued the exegetical work of Origen. Pamphilus of Caesarea, the friend of Eusebius, is said to have written OT commentaries.

2. *Chrysostom and the Antiochian School.* At the opposite pole from the allegorizing Alexandrian school of interpretation was the Antiochian, marked by a sober, literal, and grammatical style of exegesis. Its reputed founder was Lucian (martyred A.D. 312); but its real heads were Diodorus of Tarsus (d. ca. 394) and Theodore of Mopsuestia (d. ca. 428); and its most distinguished representative was John Chrysostom (b. ca. 347). Chrysostom wrote continuous comms on Isaiah (only 1:1–8:10 extant) and on Galatians; but his chief contributions were his *Homilies*, covering almost the whole of the OT and NT. Of those over six hundred remain, chiefly on the NT. They are unequal in character, those on Acts being reputed the feeblest; others, as those on Matthew, Romans, and Corinthians, are splendid examples of expository teaching. Schaff speaks of Chrysostom as “the prince of commentators among the Fathers” (*History of the Christian Church, II* [repr. 1973], 816). Thomas Aquinas is reported

奇想 (Farrar, 189 页起)。不过, 俄利根的很多注释不像他人的注释那样随意, 因此具有很高的参考价值 (参: Lightfoot, *Galatians*, 1957 年再版, 217 页)。亚历山大学校后来的老师延续了俄利根的注释工作。优西比乌的朋友, 凯撒利亚的旁非罗据说也撰写过《旧约》的注释。

2. 屈梭多模和安提阿学派。与亚历山大学派的寓意释经方法相对立的是安提阿学派的解经方法, 安提阿学派严格地按照字面意思和语法风格进行解经。人们普遍认为这种释经方法是由路迦诺创立的 (路迦诺于公元 312 年殉道); 但实际的创始人是大数的戴阿多若 (约卒于 394 年) 和摩普绥提亚的狄奥多若 (约卒于 428 年); 最著名的代表是屈梭多模 (约生于 347 年)。屈梭多模连续写了《以赛亚书》(现存只有《以赛亚书》1:1–8:10) 和《加拉太书》的连续注释; 但是他最主要的贡献是他撰写的讲道集 (*Homilies*), 这些讲道集几乎覆盖了所有《旧约》和《新约》的内容。其中有六百多个讲道集保留下来, 主要是关于《新约》的讲道集。这些讲道集在质量上参差不齐, 其中关于《使徒行传》的讲道集质量最差; 而《马太福音》、《罗马书》和《哥林多书》讲道集是释经的杰出例子。沙弗说道屈梭多模是“教父中注释的佼佼者” (*History of the Christian Church, II*, 1973 年再版, 816 页)。阿奎那曾说与了解整个巴黎相比, 他更愿意拥有屈梭多模的《马太福音》讲道集。在西方, 米兰的安波罗修 (约

to have said that he would rather possess Chrysostom's homilies on Matthew than be master of all Paris. In the West, Ambrose of Milan (ca. 339–397) wrote expositions of OT histories and of Luke (allegorical and typical), and Jerome (ca. 346–420) wrote numerous comms on OT and NT books, largely, however, compilations from others.

B. Scholastic Period. The medieval and scholastic period offers little for our purpose. There was diligence in copying MSS and producing catenae of the opinions of the fathers; in the case of the schoolmen, in building up elaborate systems of theology; but the Scriptures were thrown into the background. Yet all was not darkness. Such pioneers as Hugo (ca. 1096–1141) and his pupil Andrew (d. 1175), an ardent Hebraist, possessed a large measure of exegetical sanity, and with their emphasis on the literal sense they anticipated to a remarkable degree modern approaches to biblical interpretation.

The 14th cent. produced one commentator of real eminence—Nicholas of Lyra (ca. 1270–1349). Nicholas was a Franciscan monk, well versed in Hebrew and rabbinical learning. While recognizing the usual distinctions of the various senses of Scripture, he built practically on the literal, and exhibited great sobriety and skill in his interpretations. His work, which bears the name *Postillae perpetuae in universa Biblia*, was much esteemed by Luther, who acknowledged his indebtedness to it. Hence the jest of his opponents, *Si Lyra non lyrasset, Lutherus non saltasset*.

339–397 年) 撰写了旧约时期的历史的注释和《路加福音》的注释(使用寓意释经和象征释经), 耶柔米(约 346–420) 撰写过很多关于《旧约》和《新约》的注释, 然而大部分都是其他人作品的合集。

B. 经院哲学时期。中世纪的经院哲学时期对我们的研究几乎没有提供多少帮助。这一时期的学者勤奋地抄录原稿, 并表达一系列关于先祖的观点, 经院学者专注于建立复杂的神学体系, 把《圣经》置于次要位置上, 但也没有完全埋没它的地位。一些先驱者如雨果(约 1096–1141 年) 和他的学生狂热的犹太教信徒安德鲁(卒于 1175 年) 都热衷于释经, 他们注重按照字面意思释经, 在很大程度上率先采用现代的释经方法。

14 世纪出现了一位杰出的释经者——吕拉的尼古拉(约 1270–1349)。尼古拉是法兰西方济会的修士, 熟练掌握希伯来语和希伯来语知识。当他意识到《圣经》不同意思的差别时, 他采用了字义的释经方法, 并用更加理智娴熟的注释技巧释义《圣经》。路德极为推崇他的《普世圣经注释》(*Postillae perpetuae in universa Biblia*), 并承认受到这部作品的影响。因此他的对手嘲笑说, 如果吕拉不演奏竖琴, 路德就不会跳舞(*Si Lyra non lyrasset, Lutherus non saltasset*)。

C. Reformation and Post-Reformation Periods. The Reformation brought men's minds back to the Scriptures and opened a new era in biblical exposition and commentary. It became the custom to expound the Scriptures on Sundays and weekdays in all the pulpits of the Protestant churches. Luther's custom was to preach series of sermons on the OT and NT. The Reformation began at Zürich with a series of discourses by Zwingli on the Gospel of Matthew. The same was true of Calvin, Beza, Knox, and all associated with them. The production of comms or expository homilies was the result.

1. *Luther and Calvin.* Outstanding examples of comms written in this period are Luther's *comm. on Galatians* and the comms of Calvin. Not all by any means, but very many of the comms of Calvin were the fruit of pulpit prelections (e.g., the expositions of Job, the Minor Prophets, Jeremiah, Daniel). Others, such as the comms on Romans and the Psalms (reputed his best), were prepared with great care. Calvin's supreme excellence as a commentator is disputed by no one. His expositions of Scripture display breadth, moderation, and fairness in exhibiting the inward genius of Holy Writ.

2. *Beza, Grotius, etc.* Lutheranism had its distinguished exegetes (Brenz, d. 1570), who wrote able comms on the OT, and in both the Calvinistic and Arminian branches of the Reformed Church the production of comms held a chief place. Beza, Calvin's successor, is acknowledged to have possessed many of the best exegetical qualities that characterized his master. Grotius, in

C. 宗教改革时期和宗教改革后期。宗教改革使人们重新关注《圣经》，并开启了《圣经》阐述和注释的新时代。新教教会的神职人员养成在周日和工作日解释《圣经》的习惯。路德习惯于根据《旧约》和《新约》来讲道。慈运理的一系列关于《马太福音》的演说拉开了苏黎世宗教改革的序幕。加尔文、伯撒、诺克斯以及与他们相关的所有人都是宗教改革者。注释作品或注释讲道集是宗教改革的产物。

1. 路德和加尔文。在这一时期杰出的注释作品有路德的《加拉太书》注释（*comm. on Galatian*）和加尔文的注释。但加尔文的大多数注释是讲道台讲道的成果（例如：《约伯记》、《小先知书》、《耶利米书》、《但以理书》的注释）。《罗马书》注释和《诗篇》注释（被认为是最好的注释）是加尔文精心准备的。没有人会质疑加尔文是非常杰出的注释者。他全面、适当且清晰地进行注释，并展现出《圣经》的内在智慧。

2. 伯撒、格鲁修等。路德宗有其杰出的注释者（布伦兹，卒于1570年），布伦兹撰写了优秀的《旧约》注释，在加尔文教派和归正会的阿米纽斯派，注释作品都占据重要的地位。加尔文的继承者伯撒被公认为拥有很多像他的师傅那样的最优秀的注释能力。荷兰的格鲁修（卒于1645年），在16世纪阿米纽斯派的注释者中占有最重要地位。如果说他的作品不具有灵性，那么起码可以体现出他

Holland (d. 1645), occupied the foremost place among the expositors in that century on the Arminian side. His exegetical works, if not marked by much spirituality, shows sagacity and learning, and are enriched by parallels from classical literature. The school of Cocceius (d. 1669) developed the doctrine of the covenants, and revelled in typology. Cocceius wrote comms on nearly all the books of Scripture. His pupil Vitringa (d. 1722) gained renown by his expositions of Isaiah and Revelation.

3. *Later Writers*. Partly fostered by the habit of basing commentary on pulpit exposition, the tendency to undue prolixity set in early, and spread. The comms of Peter Martyr (Swiss Reformer, d. 1562) on Judges and Romans occupy a folio each; N. Byfield (Puritan, d. 1622) fills a folio on Colossians; Caryl (Independent, d. 1673) on Job extends to two folios; Durham (d. 1658) on Isa. 53 consists of seventy-two sermons; Venema (Holland, d. 1787) on Jeremiah fills two quartos, and on the Psalms no less than six quartos. These are only samples of a large class. H. Hammond's *Paraphrase and Annotations on the NT, from an Arminian Standpoint* also belongs to this period (1675). Another work that long took high rank is M. Poole's elaborate *Synopsis criticorum aliorumgue Sacrae Scripturae ...* (5 vols., folio, 1669–1676)—a summary of the opinions of 150 biblical critics; with which must be taken his *English Annotations of the Holy Bible*, only completed up to Isa. 58 at the time of his death (1679). The work was continued by his friends.

的睿智和学识，古典文学中的同类作品丰富了他的注释作品。科齐乌斯（卒于1669年）学派发展了圣约的教义，并沉迷于预表论。科齐乌斯差不多为每一卷圣经书卷作了注释。他的学生铁连加（卒于1722年）因作了《以赛亚书》和《启示录》的注释而闻名于世。

3. 后期作者。早期便出现了冗长释经的倾向，并有发展之势，这一定程度上因为注释者习惯于根据神职人员的阐述来进行注释。彼得·马特尔（Peter Martyr，瑞士改革家，卒于1562年）为《士师记》和《罗马书》作的注释各成一书；拜菲尔德（N. Byfield，清教徒，卒于1622年）撰写的《歌罗西书》注释构成了一本书；卡里尔（Caryl，无党派者，卒于1673年）撰写的《约伯记》注释成了两两本书；德拉姆（Durham，卒于1658年）对《以赛亚书》第五十三章的注释包括了七十二条训诫；温尼马（Venema，荷兰人，卒于1787年）撰写的《耶利米书》注释足足构成两个四开本，《诗篇》的注释多达六个四开本。这些只是一大类的例子而已。哈蒙德的 *Paraphrase and Annotations on the NT, from an Arminian Standpoint* 一书也属于这一时期（1675年）。普尔（M. Poole）精心创作的 *Synopsis criticorum aliorumgue Sacrae Scripturae* 是另一部长久以来拥有很高威望的作品（5册，对开本，1669–1676），这部作品总结了一百五十位评论家的观点；还必须提及他的另一部作品 *English Annotations of the Holy Bible*，在他死前只完成了《以赛亚书》第五十八章的注释。他的朋友帮他完成了这部作品。

D. 18th Century. 1. Calmet, M. Henry, etc. The 18th cent. is marked by greater sobriety in exegesis. It is prolific in comms, but only a few attain to high distinction. Calmet (d. 1757), a learned Benedictine, produced his *comm. littéral sur tous les livres de l'Ancien et du Nouveau Testament*, in twenty-three quarto volumes—a work of immense erudition, though now superseded in its information. On the Protestant side, Matthew Henry's celebrated *Exposition of the Old and New Testament* (1708–1710) easily holds the first place among devotional comms for its blending of good sense, original and felicitous remark, and genuine insight into the meaning of the sacred writers. It is, of course, not a critical work in the modern sense, and often is unduly diffuse. M. Henry's work extends only to the end of Acts; the remaining books were done by various writers after his death (1714). Le Clerc (d. 1736) may be named as precursor of the critical views now obtaining on the composition and authorship of the Pentateuch. His comms began with Genesis in 1693 and were not completed till 1731. Other commentators of note with Arminian views were Daniel Whitby (d. 1726; converted to Arianism), and, later, Adam Clarke, a Wesleyan (1762–1832), whose work extended into the next century. Clarke's *comm. on the Holy Scriptures* (1810–1826), still held by many in high esteem, is marred to some extent by eccentricities of opinion.

2. Patrick, Lowth, Scott. In the Anglican Church the names of chief distinction in this century are Bishop Patrick, Bishop Lowth, and later Thomas Scott. Patrick, usually classed with the Cambridge

D. 18 世纪的注释。1. 卡尔梅特，亨利等。18 世纪的注释更为严谨。这一时期的注释数量极多，但是很少有高质量的。卡尔梅特（卒于 1757 年），是本笃会修士，他撰写了 *comm. littéral sur tous les livres de l'Ancien et du Nouveau Testament*，这部作品包含 23 个四开本的书卷，这是一部包含丰富知识的作品，但现在其中的知识已经被取代。新教徒马太亨利的著名作品 *Exposition of the Old and New Testament* (1708–1710) 早在虔诚释经方面占有最重要的地位，因为该书用词准确，忠实于原文，措辞恰当并且真正理解圣经作者想要表达的含义。当然，从现代的意义讲，这不是一部批评作品，而且叙述过于冗长。亨利的注释到《使徒行传》就结束了；其余作品都是在他死后（1714 年）由很多其他的作家一起完成的。克莱尔 (Le Clerc, 卒于 1736 年) 可能被被称为批评性意见的先驱，他因确定了摩西五经的构成和作者而获此殊荣。他从 1693 年开始撰写《创世记》注释，直到 1731 年才最终完成。其他坚持亚米纽斯主义观点的著名的注释者：包括怀拜 (Daniel Whitby, 卒于 1726 年，后来转向亚流主义) 和亚当克拉克 (Adam Clarke, 卫斯理工会派, 1762–1832)，亚当克拉克的注释工作延续到了下个世纪。虽然很多人极为推崇克拉克撰写的《圣经》注释 (*comm. on the Holy Scriptures*) (1810–1826) 但他却因古怪的观点而遭受了一定的毁誉。

2. 帕提克，洛思，斯科特。在 18 世纪英国教会的杰出人物有帕提克、洛思和史嘉乐。帕提克（卒于 1707 年）通常被认为属于剑桥柏拉图学派，他的主要成就就是撰写了《旧约》中从《创世记》到

Platonists (d. 1707), contributed paraphrases and comms on the OT from Genesis to Canticles, while Lowth (d. 1787) acquired lasting fame by his *Prelections on Hebrew Poetry, and A New Translation, with Notes on Isaiah*. He was among the first to treat the poetical and prophetic writings really as literature. The comms of Patrick and Lowth were subsequently combined with those of Whitby and other divines (e.g., Arnold) to form a complete *Critical comm.* (1809), which went through many editions. The well-known comm. of Thomas Scott (1747–1821), representing a moderate Calvinism, is a solid and “judicious” piece of work, inspired by an earnest, believing spirit, though not presenting any marked originality or brilliance. Brilliance is not the characteristic of many commentators of this age.

3. *Gill, Doddridge*. Two other English writers deserving notice are John Gill (d. 1771; Calvinistic Baptist), who wrote *Expositions on the OT and the NT* and a separate *Exposition of the Song of Solomon*—learned, but ponderous and controversial; and Philip Doddridge (d. 1751), whose *Family Expositor*, embracing the entire NT, with a harmony of the Gospels and paraphrases of the meaning, is marked by excellent judgment, and obtained wide acceptance.

4. *Bengel, Wettstein*. Meanwhile a new period had been precluded in Germany by the appearance in 1742 of the *Gnomon Novi Testamenti* of J. A. Bengel (d. 1752), a work following upon his critical edition of the NT issued in 1734. Though belonging to the 18th cent., Bengel’s critical and expository labors really

《雅歌》的注释，洛思（卒于 1787 年）因创作了 *Prelections on Hebrew Poetry, and A New Translation, with Notes on Isaiah* 而享有持久的声望。他是最早将诗歌类和先知类作品看作是文学作品的人之一。帕提克和洛思的注释后来与怀拜（Whitby）和其他注释者（如：阿诺德 [Arnold]）的注释整理在一起，形成了完整的 *Critical comm* (1809)，这本书现有很多版本。托马斯斯科特（1747–1821）著名的注释体现出温和的加尔文主义的观点，这是一部可靠、“有见地”的作品，虽然这本书不具有原创性的特点或没有文采，却是受到虔诚的信实之灵的感动而作。同时期的很多作品都不具有文采。

3. 吉约翰，杜理其。另两位值得关注的作者是吉约翰（卒于 1771，加尔文主义浸信会）和杜理其（卒于 1751 年），吉约翰撰写了 *Expositions on the OT and the NT* 和 *Exposition of the Song of Solomon*，吉约翰学问精深，但是有些沉闷死板并颇有争议；杜理其撰写了 *Family Expositor*，其中包含了《新约》的全部内容，实现了福音书和释义的和谐统一，该书体现出非凡的判断力，并且获得了广泛的认可。

4. 本革尔，韦特斯坦。与此同时，本革尔（J. A. Bengel，卒于 1752 年）根据他 1734 年所作的《新约》批判在 1742 年创作了 *Gnomon Novi Testamenti*，这部作品的问世拉开了德国一个新时期的序幕。尽管本革尔的作品创作于 18 世纪，但是他的批评和注释确实成为一种先兆，并抢先成为 19 世纪批评和注释领域

herald and anticipate the best work in these departments of the 19th century. His scholarship was exact, his judgment sound, his critical skill remarkable in a field in which he was a pioneer; his notes on the text, though brief, were pregnant with significance and were informed by a spirit of warm and living piety.

Bengel's fame is shared by Johann J. Wettstein, whose amazing collection of classical and rabbinic parallels, *Novum Testamentum Graecum* (2 vols., 1751–1752; repr. 1962), remains a treasure trove for commentators.

E. Modern Period. The modern period to which Bengel belongs in spirit, if not in date, is marked by great changes in the style and character of commentaries. The critical temper is now strong; great advances have been made in the textual criticism of both the OT and NT (see CRITICISM. I); the work of the higher criticism had begun in the OT; in Germany the spirit of humanism, inherited from Lessing, Herder, and Goethe, had found its way into literature; knowledge of the sciences, of oriental civilizations, of other peoples and religions, was constantly on the increase; scholarship was more precise and thorough; a higher ideal of what commentary meant had taken possession of the mind. Learning, too, had enlarged its borders, and books on all subjects poured from the press in such numbers that it was difficult to cope with them. This applies to comms as to other departments of theological study. Comms in the 19th cent., and in our own, are legion. Only the most prominent landmarks can be noted.

的最佳作品。他掌握准确的学问和合理的判断力，并拥有非凡的批评技巧，因此成为这一领域的先驱；他的经文注释虽然简短，却富有意义，体现出他的热情和虔诚之心。

韦特斯坦与本革尔齐名，他杰出作品和拉比平行文本 *Novum Testamentum Graecum* (2册, 1751–1752; 1962再版)，是给注释者们留下的宝贵财富。

E. 现代时期。虽然本革尔注释从时间上看不属于现代时期，但他的注释精神却属于现代时期，但这一时期的注释风格及特点仍发生了很大变化。现代的注释具有很强的批判精神；在《旧约》和《新约》的考证上取得了很大进步（见 CRITICISM. I [批评、考证 I]）；更高级别的考证工作从《旧约》考证开始；在德国，人文主义精神从勒新、赫德和歌德传承下来的，并应用在文学领域中；科学、东方文明、民族、宗教方面的知识始终在增加，学问更加准确完整；学者们满脑子想的都是注释的更高理想。学识也扩大了注释的范围，关于各主题的书籍大量出版，让人应接不暇。这适用于注释，也适用于其他神学研究领域。19世纪和当代的注释非常多。只有最为突出的标志才值得关注。

1. *Germany. a. Liberal School.* In Germany, as was to be anticipated, the rise of the critical spirit and the profound influence exercised by it are reflected in most of the comms produced in the first half of the 19th century. On the liberal side, the rationalistic temper is shown in the rejection of miracle, the denial of prediction in prophecy, and the lowering of the idea of inspiration generally. The scholarship, however, is frequently of a very high order. This temper is seen in De Wette (d. 1849), whose comms on the NT, written when his views had become more positive, show grace and feeling; in Gesenius (d. 1842), who produced an epoch-making comm. on Isaiah; in Knobel (d. 1863), pronouncedly rationalistic, but with keen critical sense, as evinced in his comms on the Pentateuch and Joshua, Ecclesiastes, and Isaiah; in Hupfeld (d. 1866) in his *comm. on the Psalms* (4 vols); in Hitzig (d. 1875), penetrating but arbitrary, who wrote on the Psalms and most of the Prophets; above all, in Ewald (d. 1875), a master in the interpretation of the poetical and prophetic books, but who commented also on the first three Gospels, on the writings of John, and on Paul's Epistles. *The Exegetical Handbook (Kurzgefasstes exegetisches Handbuch)* embraced compendious annotations by Knobel, Hitzig, Bertheau (school of Ewald), etc., but also by Olshausen (d. 1839; wrote likewise on the NT), on all the books of the OT.

b. *Conservative School.* On the conservative side a multitude of comms on the OT and NT were produced from a variety of standpoints—evangelical, critical, mediating, confessional. The extremely conservative position in

1. 德国。a. 自由学派。正如所料，在德国 19 世纪上半叶的注释作品体现出批判精神的崛起和这种精神所产生的深远影响。从自由主义角度讲，对神迹和预言的否定，以及对启示观点的普遍否定体现出了理性主义倾向。然而，这种学问通常是非常高深的。在戴维特（De Wette，卒于 1849 年）撰写的新约注释中可以看出理性主义倾向，当他创作这部作品时，他的观点更为积极，他的注释也显示出了优雅和同情；格泽纽斯（卒于 1842 年）撰写的具有划时代意义的《以赛亚书》注释；克诺培（卒于 1863 年）显然是一位理性主义者，但他具有强烈的批判意识，体现在他撰写的《摩西五经》《约书亚记》《传道书》和《以赛亚书》注释中；胡普菲尔德（卒于 1866 年）撰写的《诗篇》注释（4 册）；深刻但武断的德齐希（卒于 1875 年）撰写的《诗篇》注释和大部分先知书注释；以及埃瓦尔德（卒于 1875 年）的注释都体现出了理性主义精神，埃瓦尔德擅长《诗篇》和预言作品的注释，但他同时为《马太福音》《马可福音》《路加福音》、约翰的作品和保罗书信写了注释。*The Exegetical Handbook (Kurzgefasstes exegetisches Handbuch)* 中收录了克诺培、德齐希、巴迪奥（Bertheau，埃瓦尔德学派）等人的简要注释，也收录了奥尔斯豪森（Olshausen，卒于 1839 年；同样撰写了《新约》注释）撰写的所有《旧约》注释。

b. 保守学派。保守学派从不同立场（福音派、批判派、中间派和忏悔派）撰写了大量关于《旧约》和《新约》的注释，亨斯登伯（卒于 1869 年；撰写《诗篇》《传道书》《以西结书》《约翰福音》《启示录》注释），著名的凯尔（Keil，卒于

criticism was defended by Hengstenberg (d. 1869; on Psalms, Ecclesiastes, Ezekiel, John, Revelation), by Keil (d. 1888) in the well-known Keil and Delitzsch series (Genesis to Esther, Jeremiah, Ezekiel, Daniel, Minor Prophets; also NT comms), and by Havernick (d. 1845, Daniel, Ezekiel). Delitzsch (d. 1890) wrote valued comms on Genesis, Job, Psalms, Proverbs, Canticles, Ecclesiastes, Isaiah, and also on Hebrews. After the rise of the Wellhausen school, he considerably modified his views in the newer critical direction. His *New comm. on Genesis* (1887) shows this change, but with his other works is still written in a strongly believing spirit. On the other hand, the critical position (older, not newer) is frankly represented by A. Dillmann (d. 1894) in his comms on the books of the Pentateuch and Joshua.

The mediating school, largely penetrated by the influence of Schleiermacher, had many distinguished representatives. Among the most conspicuous may be named Lücke (d. 1855), who wrote on John; Bleek, the OT and NT critical scholar (d. 1859), who has a work on the first three Gospels, and lectures on Ephesians, Colossians, Philemon, Hebrews, and Revelation (his *comm. on Hebrews* is the best known), and Tholuck (d. 1877), whose expositions and comms on Psalms, John, Romans, and Hebrews with his *comm. on the Sermon on the Mount* are fine pieces of exegetical work.

A special place must be given to two names of high distinction in the present connection. One is J. P. Lange (d. 1884), the projector and editor of the great *Bibelwerk* (theological and homiletical)

1888年)和德里慈(《创世记》《以斯帖记》《耶利米书》《以西结书》《但以理书》《小先知书》)注释,以及《新约》注释)和哈弗尼克(Havernick,卒于1845年,撰写了《但以理书》和《以西结书》注释)都坚持极为保守的立场。德里慈(卒于1890年)撰写了《创世记》《伯约记》《诗篇》《箴言》《雅歌》《传道书》《以赛亚书》和《希伯来书》的重要注释。韦尔豪森学派(Wellhausen school)兴起后,韦尔豪森以更为现代的批判精神大大改良了他的观点。他的 *New comm. on Genesis* (1887) 体现出了这种转变,但他以坚定的信仰撰写了其他作品。另一方面,被狄尔曼(A. Dillmann,卒于1894年)在他撰写的《摩西五经》和《约书亚记》注释中直白地表达了他的批判立场(旧批判立场,而不是新批判立场)。

中间派有很多杰出的代表,很大程度上受到士来尔马赫的影响。最著名的代表有吕克(Lücke,卒于1855年),他撰写了《约翰福音》注释;《旧约》和《新约》的批判主义学者布莱克(卒于1859年),他撰写了《马太福音》《马可福音》《路加福音》《以弗所书》《歌罗西书》《腓利门书》《希伯来书》《启示录》注释(他的《希伯来书》注释最为著名),还有陶乐(Tholuck,卒于1877年),他撰写的《诗篇》《约翰福音》《罗马书》《希伯来书》注释和 *Sermon on the Mount* 是非常优秀的释经作品。

还必须特别提到两个杰出的人物。一个是蓝格(J. P. Lange,卒于1884年),他是22册伟大作品 *Bibelwerk* (神学和布道性质)的创作者和编辑者,他还撰写了《创世记》《民数记》《哈该书》《撒迦

in twenty-two volumes, to which he himself contributed the comms on Genesis to Numbers, Haggai, Zechariah, Malachi, Matthew, Mark, John, Romans, Revelation, with introductions and homiletic hints. The other is H. A. W. Meyer (d. 1873), whose *Critical and Exegetical comm. on the NT* from Matthew to Philippians (the remaining books being done by other scholars, Lünemann, Huther, etc.) is an essential part of every NT scholar's equipment.

With the more positive and confessional theologians may be ranked R. E. Stier (d. 1862), whose *Words of the Lord Jesus* (Eng. tr. in 8 vols.; biblical, mystical, with a tendency to prolixity), with comms on seventy selected Psalms, Proverbs, Deutero-Isaiah, Ephesians, Hebrews, James and Jude, found much acceptance. A. von Harless (d. 1879) wrote a *comm. on Ephesians* praised by Tholuck as one of the finest extant. Philippi (d. 1882), of Jewish extraction, best known by his *comm. on Romans*, was strictly Lutheran. One of the ablest of the Lutheran Confessionalists was Luthardt (d. 1892), whose works include a *comm. on St. John's Gospel*, Ebrard (d. 1888), as stoutly confessional on the Reformed side, has an esteemed *comm. on Hebrews*. An eminent continental theologian who cannot be overlooked is the Swiss F. L. Godet (d. 1900), whose admirable *comm. on St. John's Gospel*, and comms on Romans and Corinthians are highly appreciated.

2. *Britain and America*. Meanwhile the English-speaking countries were pursuing their own paths in the production of comms either in continuing their old traditions or in striking out on

利亚书》《玛拉基书》《马太福音》《马可福音》《约翰福音》《罗马书》和《启示录》注释，这些作品都有简介，还提供了一些布道提示。另一个人物是迈尔(H. A. W. Meyer, 卒于 1873 年)，他的 *Critical and Exegetical comm. on the NT* 包括从《马太福音》到《腓立比书》的注释(剩余的经卷注释由 Lünemann 和 Huther 等学者完成)，这部作品是每位新约学者必备的工具之一。

更积极和忏悔派的神学研究者可能是斯蒂尔(R. E. Stier, 卒于 1862 年)，他撰写了 *Words of the Lord Jesus* (英译本 8 册；这是一部与《圣经》相关的神秘作品，但表述啰嗦)，还为七十篇《诗篇》、《箴言》《后以赛亚书》《以弗所书》《希伯来书》《雅各书》和《犹太书》作了注释。哈莱斯(A. von Harless, 卒于 1879 年)撰写了《以弗所书》注释，陶乐(Tholuck)称赞说这是现存最杰出的注释书之一。犹太人腓立比(卒于 1882 年)是虔诚的路德宗信徒，他撰写过的最广为人知的作品是《罗马书》注释。路德宗忏悔派最有能力的人物是卢特哈特(Luthardt, 卒于 1892 年)，他撰写了 *comm. on St. John's Gospel*，爱布拉德(Ebrard, 卒于 1888 年)是改革派坚定的忏悔者，他因为撰写了《希伯来书》注释而受人尊敬。可忽略的一位杰出的欧洲大陆神学研究者是瑞士的戈代(F. L. Godet, 卒于 1900 年)，他最著名的 *comm. on St. John's Gospel* 和《罗马书》《哥林多书》注释备受推崇。

2. 英国和美国。与此同时，说英语的国家坚持他们自己的注释方法，他们或者遵循过去的注释传统，或者因世纪之初受到其他国家的影响而开始使用新的注释方法。英国主教布罗姆菲尔德(卒于

new lines, under the foreign influences that from the beginning of the century had begun to play upon them. In England Bishop Blomfield (d. 1857) published *Lectures on John and Acts*. In the USA there appeared from the pen of J. A. Alexander of Princeton (d. 1860) a noteworthy *comm. on Isaiah*, fully abreast of the modern learning but staunchly conservative, and also a *comm. on Psalms*. From the seminary proceeded the massive comms of Charles Hodge (Calvinistic) on Romans, Ephesians, and Corinthians. Adapted for popular use and greatly in demand for Sunday-school purposes were the *Notes, Critical, Explanatory, and Practical* of Albert Barnes (d. 1870; New School Presbyterian). These *Notes*, the fruit of the use of the early morning hours in a busy pastoral life, covered the whole of the NT, with several books of the OT (Job, Psalms, Isaiah, Daniel). Sensible and inforamatory rather than original or profound, they have proved helpful to many. Of similar aim, though less widely known, were the *Notes* of M. W. Jacobus (d. 1876; on the NT, Genesis, and Exodus).

A new era was opened in critical commentary in England by the publication of the *Greek Testament* (1849–1860) of Dean Alford (d. 1871), followed by his *NT for English Readers* (1868). These works presented a thoroughly critical treatment of the texts, with a full display of the critical apparatus, accompanied by philological and exegetical notes and learned introductions, on all the books of the NT. About the same time appeared the solid—if more theological and homiletical—comms of the Scottish

1857年)撰写了《约翰福音》和《使徒行传》注释。在美国,普林斯顿的亚历山大(J. A. Alexander, 卒于1860年)撰写了著名的《以赛亚书》注释,虽然他完全接受现代学问,但仍是坚定的保守派,他还撰写了《诗篇》注释。来自于神学院的霍奇(加尔文教派)撰写了大量注释,他撰写了《罗马书》《以弗所书》和《哥林多书》注释。巴恩斯(卒于1870年,长老派成员)应主日学校的普遍要求创作了 *Notes, Critical, Explanatory, and Practical*。这些笔录是利用忙碌的教牧生活中早上的时间写成的,覆盖了所有《新约》内容,还有一些《旧约》内容(《约伯记》《诗篇》《以赛亚书》《但以理书》)。这些作品不具有原创性,也不深奥,但表述通俗易懂,使得很多人从中受益。类似作品但很少有人知道的是雅克布斯的注释(M. W. Jacobus, 卒于1876年,《新约》《创世记》和《出埃及记》的注释)。

柯尔福(卒于1871年)出版的希腊文《新约》(1849–1860)开启了英国批判主义式注释的新时代,随后他又出版了 *NT for English Readers* (1868)。这些作品采用彻底的批判态度注释经文,还使用了所有的批判手段对所有新约书卷作了注释,其中还有一些语言学注释和解经注释,以及一些学术性介绍。几乎在同一时期出现了一些更加神学化和更具有布道性质的可靠注释,苏格兰学者伊迪(J. Eadie, 卒于1876年)撰写了《创世记》《以弗所书》《腓立比书》《帖撒罗尼迦前书》《帖撒罗尼迦后书》的注释。英国学者埃利科特(Ellicott, 卒于1905年)

scholar J. Eadie (d. 1876) on Galatians, Ephesians, Philippians, 1 and 2 Thessalonians. Anglican scholarship produced its ripest fruits in this line in the classical *Critical and Grammatical comms* of Bishop Ellicott (d. 1905) on Galatians, Ephesians, Philippians, Colossians, Philemon, Thessalonians, Pastoral Epistles, and the yet more remarkable series of comms by Bishop J. B. Lightfoot (d. 1889), massive in learning and wider in outlook than Ellicott's, on Galatians, Philippians, Colossians, and Philemon. A large part of the value of Lightfoot's works consists in the special essays or dissertations on important subjects (e.g., "St. Paul and the Three," "The Christian Ministry," "The Colossian Heresy," etc.). With these names should be associated that of Bishop Westcott, Lightfoot's successor in the see of Durham (d. 1901), whose comms on the Gospel and Epistles of St. John, and on Hebrews take a place among the foremost. Bishop Moule, who in turn succeeded Westcott, has also written comms, simpler in character, on Romans, Ephesians, Philippians, and Colossians, in the *Cambridge Bible Series*, and on Romans in the *Expositor's Bible*. In OT exposition mention should be made of Bishop Perowne's valuable work on the *Book of Psalms* (2nd rev. ed. 1870), with his contributions to the *Cambridge Bible* (see below).

The critical and theological liberalism of Germany made its influence felt in England in the rise of a Broad Church party, of which the best products in commentary were Dean Stanley's (d. 1881) graphic and interesting *comm. on 1 and 2 Corinthians* (1855) and B. Jowett's *Epistles of St. Paul to the Thessalonians*,

按照这种方法创作出了最为成熟的古典作品 *Critical and Grammatical comms*, 这部作品是他为《创世记》《以弗所书》《腓立比书》《歌罗西书》《腓利门书》《帖撒罗尼迦书》和教牧书信作的注释。主教赖特富（卒于 1889 年）撰写的一系列著名的注释书更为引人注目，赖特富比埃利科特（Ellicott）更博学，比他视野更开阔，他撰写了《加拉太书》《腓立比书》的注释。赖特富作品很大一部分的价值体现在一些重要主题的论文中（如：“St. Paul and the Three”，“The Christian Ministry”，“The Colossian Heresy”等）。与这些名字相关的一个人物是达勒姆主教赖特富的接任者魏斯科（卒于 1901 年），他撰写的《约翰福音》、约翰书信和《希伯来书》注释占据着最为重要的地位。主教魏斯科的继承者慕稼谷在 *Cambridge Bible Series* 上撰写了《罗马书》《以弗所书》《腓立比书》《歌罗西书》注释，并在 *Expositor's Bible* 写了《罗马书》注释，但他的注释更为简明。《旧约》注释中必须要提到的是主教贝罗安（Perowne）撰写的有价值的作品 *Book of Psalms*（第二次修订版，1870）中，以及他对 *Cambridge Bible* 的贡献（见下文）。

英国广教会的崛起受到了德国批判和神学自由主义的影响，其中最著名的注释是史丹利（Dean Stanley，卒于 1881 年）撰写的形象有趣的《哥林多前书》和《哥林多后书》注释（1855），以及乔义特（B. Jowett）撰写的 *Epistles of St. Paul to the Thessalonians, Galatians, and Romans, with Critical Notes and Dissertations*

Galatians, and Romans, with Critical Notes and Dissertations (1855). The new spirit culminated in the appearance of the famous *Essays and Reviews* (1860), and in the works of Bishop Colenso on the Pentateuch and Joshua (1862–1879). Colenso had already published a translation of Romans with commentary (1861).

Besides works by individual authors, there appeared during this period several general comms to which many writers contributed. *The Speaker's comm.* (10 vols., 1871–1882), general ed. Canon F. C. Cook (d. 1889), was initiated because of the agitation over Colenso. Cook himself wrote introductions to Exodus, Psalms, and Acts, and contributed the entire comms on Job, Habakkuk, Mark, Luke, 1 Peter, with parts of comms on Exodus, Psalms, and Matthew. The work is of unequal value. A serviceable series is the *Cambridge Bible for Schools and Colleges*, ed. Perowne, with the *Smaller Cambridge Bible for Schools*, and the *Cambridge Greek Testament* (1881–1933). Perowne (d. 1904) himself contributed to the first-named the comms on Obadiah, Jonah, Haggai, Zechariah, Malachi, and Galatians. Many valuable contributions appear in this series, e.g., A. F. Kirkpatrick on 1 and 2 Samuel and Psalms, A. B. Davidson on Job and Ezekiel, Driver on Daniel, G. G. Findlay on Thessalonians, etc. Next, under the editorship of Bishop Ellicott, were produced (1877–1884) a *NT comm. for English Readers* (3 vols.), and an *OT comm. for English Readers* (5 vols.), which contained some valuable work (Genesis by R. Payne Smith, Exodus by Canon G. Rawlinson, etc.). Akin to this in character was the *Popular comm. on*

(1855)。著名的 *Essays and Reviews* (1860) 和主教科伦索撰写的《摩西五经》与《约书亚记》注释 (1862–1879) 的问世标志着新批判精神达到高潮。科伦索还出版了《罗马书》的译本，并作了注释 (1861)。

除了一般作者编写的作品外，还有很多其他作者编写的概括性注释。受 Colenso 的鼓舞，库克 (Canon F. C. Cook, 卒于 1889 年) 编撰了 *The Speaker's comm.* (10 册, 1871–1882)。库克撰写了《出埃及记》《诗篇》和《使徒行书》的导言和《约伯记》《哈巴谷书》《马可福音》《路加福音》《彼得前书》的全部注释以及《出埃及记》《诗篇》和《马太福音》的部分注释。这部作品的价值参差不齐。其他有用的作品包括贝罗安 (Perowne) 编辑的 *Cambridge Bible for Schools and Colleges*, 以及 *Smaller Cambridge Bible for Schools* 和 *Cambridge Greek Testament* (1881–1933)。贝罗安 (Perowne, 卒于 1904 年) 是首位撰写了《俄巴底亚书》《约拿书》《哈该书》《撒迦利亚书》《玛拉基书》和《加拉太书》注释的人。还有很多人在注释创作方面贡献了价值的作品，如：柯克帕特里克 (A. F. Kirkpatrick) 撰写了《撒母耳记上》和《撒母耳记下》注释，戴维森撰写了《约伯记》和《以西结书》注释，德赖弗撰写了《但以理书》注释，芬德雷 (G. G. Findlay) 撰写了《帖撒罗尼迦书》注释等。主教埃利科特 (Ellicott) 主编的 *NT comm. for English Readers* (3 册) 和 *OT comm. for English Readers* (5 册) 出版了 (1877–1884)，其中包含了许多有价值的作品 (佩恩 [R. Payne Smith] 撰写的《创世记》注释，劳林森 [Canon G. Rawlinson] 撰写的《出埃及记》注释等)。类似作品还有沙弗 (W. Schaff) 编著的 *Popular comm. on the NT*

the NT (4 vols., 1879–1883), ed. W. Schaff. This embraced, with other excellent matter, comms on Thessalonians by Marcus Dods, and on 1 and 2 Peter by S. D. F. Salmond. The *Pulpit comm.* (49 vols), ed. J. S. Exell and Canon H. D. M. Spence has expositions of good scholars and an abundance of homiletical material by a great variety of authors. The series of *Handbooks for Bible Classes* has a number of valuable comms, e.g., that of A. B. Davidson on Hebrews.

F. Recent Period. The turn of the 20th cent. and succeeding decades featured the production of many new commentary series as well as comms by individual writers, spanning the whole range of the critical spectrum.

1. Germany. In Germany, in addition to the *Kurzgefasstes exegetisches Handbuch* of older standing (see III.E.1 above), may be mentioned three works that offer painstakingly detailed philology: W. Nowack, *Göttinger Handkommentar zum AT* (1892ff.), which includes H. Gunkel's work on Genesis and Psalms and C. Steuernagel's comments on Deuteronomy and Joshua; *Kommentar zum AT(KZAT)*, ed. E. Sellin, et al. (1913–1939), with O. Proksch on Genesis, R. Kittel on Psalms, and P. Volz on Jeremiah; and *Biblischer Kommentar: AT*, ed. M. Noth, et al. (*BKAT*), which was launched with the first *Lieferung* of W. Zimmerli's comments on Ezekiel (1955), and includes Hans-Joachim Kraus on Psalms (1960) and H. W. Wolff on Hosea (1961), Joel, and Amos (1969). *BKAT* aims at philological accuracy combined with practical theological concerns. Less technical are K. Marti,

(4 册, 1879–1883), 其中包含了其他优秀的作品, 如马杜慈 (Marcus Dods) 撰写的《帖撒罗尼迦书》注释, 萨蒙德 (S. D. F. Salmond) 撰写的《彼得前书》和《彼得后书》注释。埃克塞尔 (J. S. Exell) 和斯宾塞 (Canon H. D. M. Spence) 编著的 *Pulpit comm.* (49 册) 中包含很多优秀学者的注释, 也为很多作者提供了丰富的布道素材。系列丛书 *Handbooks for Bible Classes* 中包含了大量的有价值的注释, 如: 戴维森撰写的《希伯来书》注释。

F. 近期。19 世纪末 20 世纪初及随后数十年出现了一些新注释丛书和由个别作家所作的注释, 这些作品涵盖了整个批判领域。

1. 德国。在德国, 除了坚持旧有立场的 *Kurzgefasstes exegetisches Handbuch* 之外 (见上文 III.E.1), 可能需要提及三部提供了详尽的语言学方面知识的作品: 诺瓦克 (W. Nowack) 的 *Göttinger Handkommentar zum AT* (1892 年起), 其中包含了袁克尔 (H. Gunkel) 撰写的《创世记》《诗篇》注释和施托伊尔纳格尔 (C. Steuernagel) 撰写的《申命记》《约书亚记》注释; 雪林 (E. Sellin) 等人编著的 *Kommentar zum AT (KZAT)* (1913–1939), 其中包含了 O. Proksch 撰写的《创世记》注释, 基特尔 (R. Kittel) 撰写的《诗篇》注释和弗尔茨 (P. Volz) 撰写的《耶利米书》注释; 诺特 (M. Noth) 等人编著的 *Biblischer Kommentar: AT (BKAT)*, 其中包括齐麦里 (W. Zimmerli) 撰写的《以西结书》注释 (1955), 克劳斯 (Hans-Joachim Kraus) 撰写的《诗篇》注释 (1960) 和沃尔夫 (H. W. Wolff) 撰写的《何西阿书》(1961)、《约珥书》、《阿摩司书》(1969) 注释。 *BKAT* 试图将语言学 and 实用神学

Kurzer Hand-Commentar zum AT (21 vols., 1897–1906), to which Marti contributed the volumes on Isaiah, Deuteronomy, and the Minor Prophets; and Strack-Zöckler, *Kurzgefasster Kommentar* (OT and NT; critical but moderate). In the latter work Strack wrote the volumes on Genesis to Numbers (Oettli contributed Deuteronomy, Joshua, and Judges). Much less critical in spirit are the comms of H. C. von Orelli (Basel) on Isaiah, Jeremiah, Ezekiel, and the Minor Prophets. More widely known is Otto Eissfeldt, ed, *Handbuch zum Alten Testament* (HAT, 1934ff.), which includes K. Galling's *Biblisches Reallexikon* (2 vol.), Joshua by Noth, and Jeremiah by W. Rudolph. *Das Alte Testament Deutsch: Neues Göttinger Bibelwerk* (ATD), ed. V. Hertrich and A. Weiser, began to appear in 1949; translations of some of the volumes are available in the *Old Testament Library* (OTL), ed. G. E. Wright, et al (1961ff.), which also includes fresh treatments, such as J. Gray on 1 and 2 Kings, and B. S. Childs—who subordinates the “prehistory” of the text to interpretation of its canonical form—on Exodus (1974). The series is designed for popular use, but enjoys high prestige because of a rare combination of brief, though informed, comment on the text with a profound theological concern. Weiser himself interprets Job and Psalms, and G. von Rad offers knowledgeable comment on Genesis.

The standard NT series in German has long been “Meyer’s” *Kritisch-exegetischer Kommentar über das Neue Testament* (KEK), begun by H. W. Meyer (1829). Some of the more

结合起来。专业性稍差的作品有马蒂(K. Marti)的 *Kurzer Hand-Commentar zum AT* (21册, 1897–1906), 其中包含马蒂撰写的《以赛亚书》《申命记》《小先知书》注释; 扎克勒(Strack-Zöckler)的 *Kurzgefasster Kommentar* (《旧约》和《新约》; 具有批判性但是比较温和)。后期作品有斯特拉克(Strack)撰写的《创世记》到《民数记》注释(欧特利[Oettli]撰写的《申命记》《约书亚记》《士师记》注释)。不太具有批判精神的作品有欧列利(H. C. von Orelli [Basel])撰写的《以赛亚书》《耶利米书》《以西结书》《小先知书》注释。更广为人知的是艾斯斐德(Otto Eissfeldt)编著的 *Handbuch zum Alten Testament* (HAT, 1934起), 其中包括 K. Galling 撰写的 *Biblisches Reallexikon* (2册), 诺特(Noth)撰写的《约书亚记》注释和鲁道夫(W. Rudolph)撰写的《耶利米书》注释。赫恩特里希(V. Hertrich)和韦泽(A. Weiser)编著的 *Das Alte Testament Deutsch: Neues Göttinger Bibelwerk* (ATD)一书于1949年出版; 许多册的译本都收录在莱特(G. E. Wright)等人编著的 *Old Testament Library* (OTL) (1961年起)中, 其中还收录了许多新论文, 如: 格雷(J. Gray)撰写的《列王纪上》《列王纪下》注释和蔡尔兹(B. S. Childs)编写的《出埃及记》注释, 蔡尔兹认为经文的“史前史”从属于标准形式的解释。这一系列丛书是为大众编写的, 却享有很高声望, 这是因为这些丛书很少将经文简短但有见识的注释与深刻的神学理论结合起来。韦泽(Weiser)撰写《约伯记》和《诗篇》注释, 拉德(G. von Rad)撰写《创世记》注释。

在德国, 标准《新约》丛书收录在迈尔(H. W. Meyer)的 *Kritisch-exegetischer Kommentar über das Neue Testament* (KEK) (1829)中。一些近代版本(1956年起)中包括罗梅尔(E. Lohmeyer)撰

recent editions (1956ff.) include E. Lohmeyer on Matthew (ed. W. Schmauch), Mark, Philippians; E. Lohse on Colossians and Philemon; R. Bultmann on John and 1–3 John; E. Haenchen on Acts; O. Michel on Romans and Hebrews; H. Conzelmann on 1 Corinthians; H. Schlier on Galatians; M. Dibelius on James (ed. H. Greeven). T. Zahn, ed., *Kommentar zum Neuen Testament* (KZNT, 1909–1930) is equally impressive for the broad learning exhibited by the various contributors, but is more restrained than Meyer in its critical expression. From Roman Catholic quarters comes *Herders Theologischer Kommentar zum NT* (HTK), ed. A. Wikenhauser (1953ff.), with contributions that include H. Schürmann on Luke (vol. I, 1969) and R. Schnackenburg on John (vol. I, 1965). The *Handbuch zum NT* (HNT, 1906ff), founded by H. Lietzmann and continued by G. Bornkamm, was until the advent of E. Käsemann on Romans (1973) less ponderous than *KEK*; in addition to comms by leading scholars, this series includes L. Radermacher, *Neutestamentliche Grammatik* (2nd ed. 1925); W. Bousset, *Die Religion des Judentums im späthellenistischen Zeitalter* (3rd ed. rev. H. Gressman, 1926; repr. with rev. bibliography [E. Lohse], 1966); and four comms on the Apostolic Fathers. The *Theologischer Handkommentar zum NT mit Text und Paraphrase* was begun in 1928 and included F. Hauck on Mark and Luke and F. Büchsel on the Epistles of John. The series was never completed, and a new beginning was made under E. Fascher with a second edition of A. Oepke's work on Galatians (1957); W. Grundmann produced a thorough revision of the

写的《马太福音》(施毛赫[W. Schmauch]编)、《马可福音》注释和《腓立比书》注释; 洛斯(E. Lohse)撰写的《歌罗西书》《腓利门书》注释; 布尔特曼(R. Bultmann)撰写的《约翰福音》《约翰一书》《约翰二书》《约翰三书》注释; 韩庆(E. Haenchen)撰写的《使徒行传》注释; 米歇尔(O. Michel)撰写的《罗马书》《希伯来书》注释; 康哲曼(H. Conzelmann)撰写的《哥林多前书》注释; 列尔(H. Schlier)撰写的《加拉太书》注释; 狄比流(M. Dibelius)撰写的《雅各书》注释(H. Greeven编)。赞(T. Zahn)编著的 *Kommentar zum Neuen Testament* (KZNT, 1909–1930) 因为展现出众多注释者的博学而给人留下了深刻印象, 但不如迈尔(Meyer)作品的批判性强。罗马天主教徒的作品包括威肯豪塞(A. Wikenhauser)编著的 *Herders Theologischer Kommentar zum NT* (HTK) (1953年起), 其中收录了修曼(H. Schürmann)撰写的《路加福音》注释(I册, 1969)和施诺肯保(R. Schnackenburg)撰写的《约翰福音》注释(I册, 1965)。利兹曼(H. Lietzmann)创作的 *Handbuch zum NT* (HNT, 1906年起), 后由邦坎(G. Bornkamm)继续完成, 直到凯瑟曼(E. Käsemann)撰写的《罗马书》注释收录其中才最终完成(1973), 这部作品不像 *KEK* 那样沉闷呆板; 除了主要学者撰写的注释外, 这一丛书还包括拉德马赫尔(L. Radermacher)撰写的 *Neutestamentliche Grammatik* (第2版, 1925); 布瑟(W. Bousset)撰写的 *Die Religion des Judentums im späthellenistischen Zeitalter* (第三修订版, H. Gressman, 1926; 再版时修订了参考书目[E. Lohse], 1966)和使徒教父作的四篇注释。 *Theologischer Handkommentar zum NT mit Text und Paraphrase* 从1928年开始创作, 包括豪克(F. Hauck)撰写的《马可福音》《路加福音》注释和布沙尔(F. Büchsel)撰写的约翰书信的注释。

comm. on Mark (1959) and Luke (1961), and a fresh treatment of Hauck's unpublished comm. on Matthew (1968). In a more popular vein again is the counterpart to the *ATD*, *Das Neue Testament Deutsch* (*NTD*), which has gone through many revisions.

Following paths first traversed by J. Lightfoot, *Horae Hebraicae et Talmudicae* (1658–1674), P. Billerbeck explored talmudic and midrashic literature for parallels that would provide enlightenment of the NT, and H. Strack lent his editorial assistance to its publication in *Kommentar zum NT aus Talmud und Midrasch* (SB, 5 vols., 1922–1928); a sixth volume (1961), compiled largely by K. Adolph, includes a rabbinic index to the more than nine hundred biblical scholars cited, and an explanatory geographical register. In a work of related genre H. Braun, *Qumran und das NT* (2 vols., 1966), illuminates the NT seriatim at the hand of the Qumrân texts; comparative historico-theological discussion of various subjects comprises the second volume. A. Schlatter's comms on Matthew (1929), John (1930), and Romans (1935) have in their many editions put rabbinic source material at the service of respected theological discernment.

2. *Britain and America*. Variations in critical approaches comparable to those in Germany find display in British and American scholarship. The leading commentary series in English on the entire Bible has been the *International*

这一丛书尚未完成, 法师尔 (E. Fascher) 重新开始编辑这个丛书, 他再版了欧披克 (A. Oepke) 撰写的《加拉太书》注释 (1957); 顾鲁德曼 (W. Grundmann) 出版了细致详尽版本的《马可福音》注释 (1959) 和《路加福音》注释 (1961), 并重新编辑了豪克未出版的《马太福音》注释 (1968)。ATD 的对应之作 *Das Neue Testament Deutsch* (*NTD*) 采用了更通俗的创作手法并进行了多次修订。

比莱尔贝克 (P. Billerbeck) 沿着赖特富开辟的道路 (*Horae Hebraicae et Talmudicae* [1658–1674]) 继续研究《他勒目》和《米大示》的平行经文, 这为理解《新约》带来了启示, 斯特拉克 (H. Strack) 帮忙编著了 *Kommentar zum NT aus Talmud und Midrasch* (SB, 5 册, 1922–1928) 一书; 第六册 (1961) 主要由阿道夫 (K. Adolph) 编著完成, 其中包括九百多圣经学者引用的拉比索引和一个地理学解释。同一类别的作品有布劳恩 (H. Braun) 的 *Qumran und das NT* (2 册, 1966), 该书根据手中的昆兰文献逐一解释了新约各卷, 第二卷内容包含了各个主题的历史学和神学讨论。舒莱特 (A. Schlatter) 撰写《马太福音》注释 (1929)、《约翰福音》注释 (1930) 和《罗马书》注释 (1935) 也将拉比文献资料放在这些注释的多个版本中, 以供神学研究之用。

2. 英国和美国。英国和美国的学者使用了不用于德国学者的批评方法。关于《圣经》全部内容的主要英文版注释丛书是 *International Critical comm. on the Holy Scriptures of the Old and New Testament* (*ICC*), 该书由布里格斯 (C. Briggs)、

Critical comm. on the Holy Scriptures of the Old and New Testament (ICC), begun by C. Briggs, S. Driver, and A. Plummer in 1895 with Driver's volume on Deuteronomy, followed among others by J. Skinner on Genesis, G. Gray on Numbers (one of the best on this book), G. F. Moore on Judges, A. Montgomery and H. Gehman on 1 and 2 Kings, C. Toy on Proverbs, G. Barton on Ecclesiastes, W. Allen on Matthew, W. Sanday and A. Headlam on Romans, A. Robertson and A. Plummer on 1 Corinthians, Plummer and F. Brown on 2 Corinthians, De Witt Burton on Galatians, J. Frame on 1 and 2 Thessalonians, W. Lock on the Pastorals, and R. Charles on Revelation. This series now may well be overtaken by *Hermeneia*, a remarkable project that incorporates the highest standards of the printer's craft with the use of Hebrew and Greek font and includes in its scope translations of distinguished comms published in languages other than English as well as fresh contributions; the series began with a translation of E. Lohse's work on Colossians and Philemon (1971); a translation of H. W. Wolff's comm. on Hosea (1974) initiated the OT section. The *Westminster comms. (WC)* is a series designed for clergymen and educated laypersons and includes such notable works as S. Driver on Genesis, W. Oesterley on Proverbs, S. Brown on Hosea, J. Wand on 2 Peter and Jude; unfortunately the series was never completed. Leading scholars also contributed to the Century Bible, whose popular appeal found encouragement in such volumes as W. H. Bennett on Genesis and on "General Epistles," A. R. S. Kennedy on 1 and 2 Samuel, Skinner on 1 and 2 Kings, A. S. Peake on Job and on Hebrews, and Driver on a group of

德赖弗 (S. Driver) 和普鲁玛 (A. Plummer) 在 1895 年开始编写, 包括、德赖弗 (S. Driver) 撰写的《申命记》注释、斯金纳 (J. Skinner) 撰写的《创世记》注释、格雷 (G. Gray) 撰写的《民数记》注释 (这本书中最好作品之一)、穆尔 (G. F. Moore) 撰写的《士师记》注释、蒙哥马利 (A. Montgomery) 和吉曼 (H. Gehman) 撰写的《列王纪上》和《列王纪下》注释、托伊 (C. Toy) 撰写的《箴言》注释、巴顿 (G. Barton) 撰写的《传道书》注释、艾伦 (W. Allen) 撰写的《马太福音》注释、桑迪 (W. Sanday) 和黑德勒姆 (A. Headlam) 撰写的《罗马书》注释、罗伯逊 (A. Robertson) 和普鲁玛 (A. Plummer) 撰写的《哥林多前书》注释、普鲁玛 (A. Plummer) 和布朗 (F. Brown) 撰写的《哥林多后书》注释、伯顿 (De Witt Burton) 撰写的《加拉太书》注释、弗雷姆 (J. Frame) 撰写的《帖撒罗尼迦前书》和《帖撒罗尼迦后书》注释、洛克 (W. Lock) 撰写的教牧书信注释和查尔斯 (R. Charles) 撰写的《启示录》注释。这一丛书现在可能已被 *Hermeneia* 一书超越, 这一鸿篇巨著是采用了高标准的打印技巧, 使用了希伯来语和希腊语字体, 还包括其他语言注释 (除了英语) 的著名译本, 以及一些新注释; 洛斯 (E. Lohse) 最先开始撰写《歌罗西书》注释和《腓利门书》注释 (1971), 《旧约》部分是以沃尔夫 (H. W. Wolff) 的《何西阿书》注释 (1974) 的译文开始的。 *Westminster comms. (WC)* 是为牧师和受过教育的非专业人士撰写的注释, 该书中包含了很多著名作品如: 德赖弗 (S. Driver) 撰写的《创世记》注释、厄斯特利撰写的《箴言》注释、布朗 (S. Brown) 撰写的《何西阿书》注释、J. Wand 撰写的《彼得后书》和《犹大书》注释, 遗憾的是, 这本丛书并未完成。主要学者们也致力于研究世纪圣经 (Century Bible), 班纳特 (W. H. Bennett) 的《创世记》注释和“大公书信”注释、肯尼

the Minor Prophets. The *New Century Bible*, edited by H. H. Rowley and R. E. Clements (OT) and M. Black (NT), is based on the RSV and presents in semipopular form mid-twentieth-century exegetical developments.

Written for a similar clientele is the *Interpreter's Bible (IB)*. Contemporary developments in exegetical inquiry expose the thinness of much of the exposition, and the introductory and supplementary articles are often more valuable than the comm., but outstanding treatments in this series are G. E. Wright on Deuteronomy, S. Terrien on Job, W. Taylor and W. McCullough on Psalms, R. Scott on Isaiah, and H. May on Ezekiel. More meaty in general is the *Anchor Bible (AB)*, "a project of international and interfaith scope ... aimed at the general reader," who is gradually, however, being forgotten as the series moves on. Begun in 1964 under the editorship of W. F. Albright and D. N. Freedman, this series accents fresh translation of the biblical text, with comment of varying degrees of quality and thoroughness; M. Dahood's treatment of Psalms (1966-1968) is especially noteworthy for its use of Ugaritic material; J. M. Myers' discussion of 1 and 2 Esdras (1974) reflects increasing interest in the inter-testamental literature and encourages the nonspecialist to develop acquaintance with basic resources for understanding canonical documents that

迪 (A. R. S. Kennedy) 撰写的《撒母耳记上》和《撒母耳记下》注释、斯金纳 (J. Skinner) 撰写的《列王纪上》和《列王纪下》注释、A. S. Peake 撰写的《约伯记》和《希伯来书》注释、德赖弗 (S. Driver) 撰写的《小先知书》注释激励了这些学者的研究热情。罗利 (H. H. Rowley)、克莱门茨 (R. E. Clements) (《旧约》部分) 和布莱克 (M. Black) (《新约》部分) 合编的《新世纪圣经》以《修订标准译本》为蓝本, 体现出半通俗注释在 20 世纪中叶的发展。

为类似读者群体创作的作品还有 *Interpreter's Bible (IB)*。同时期注释研究的发展体现出很多注释的薄弱性, 而且介绍类和补充说明类的文章通常比注释更有价值, 但是这一时期较为杰出的注释有赖特 (G. E. Wright) 撰写的《申命记》注释、泰伦 (S. Terrien) 撰写的《约伯记》注释、泰勒 (W. Taylor) 和麦卡洛 (W. McCullough) 撰写的《诗篇》注释、斯科特 (R. Scott) 撰写的《以赛亚书》注释和梅 (H. May) 撰写的《以西结书》注释。更富含重要观点的作品是 *Anchor Bible (AB)*, "这是献给世界各地和不同宗教信仰者的作品...是写给普通读者的作品", 人们渐渐忘记了继续推动系列丛书的发展。1964 年由奥尔布赖特 (W. F. Albright) 和费里德曼 (D. N. Freedman) 主编出版的丛书强调对经文的全新翻译, 其中还包含了很多不同质量和层次的注释; 达户 (M. Dahood) 撰写的《诗篇》注释 (1966-1968) 尤为值得关注, 因为其中使用了乌加里特语材料; 迈尔 (J. M. Myers) 撰写的《以斯得拉一书》和《以斯得拉二书》注释 (1974) 展现出作者对两约之间文献的浓厚兴趣, 并鼓励非专业人士去了解那些有助于理解正典 (广受认可) 的基本资料; 布朗 (R. Brown) 阐述了有关《约翰福音》的批判问题 (2 册, 1966-1970); 巴特 (R. Brown) 接受《以弗所书》的原作者是保罗, 强调神人复和的社会层

enjoy broader recognition; R. Brown displays a firm grasp of the critical problems relating to John (2 vols., 1966–1970); and M. Barth accepts Pauline authorship of Ephesians, emphasizing the social aspects of reconciliation (2 vols., 1974). The *New International comm. on the OT*, under the editorship of R. K. Harrison, is more accessible to the general reader; it includes comms on Deuteronomy by P. C. Craigie (1976), and Joel, Obadiah, Jonah, and Micah by L. C. Allen (1976). The *Layman's Bible comm.*, begun in 1959, lives up to its title and balances informative exposition with edifying comment. With a similar reading public in mind, the *Concordia comm.* began to appear in 1968 under the editorship of A. J. Glock (OT) and W. J. Bartling (NT), but only five volumes (1 and 2 Samuel, Jeremiah and Lamentations, Romans, Acts, and Pastorals with Philemon) were published under the original plan; a sixth, *Jesus and the New Age According to St. Luke*, by F. W. Danker, was issued by a different publisher (1972), followed by W. Wifall, *The Court History of Israel: A comm. on First and Second Kings* (1975). Publication of the NEB encouraged fresh directions for two older series. A. Argyle piloted the *Cambridge Bible comm. on the NEB* with his comments on Matthew (1963), in the NT portion (CBCNT); P. R. Ackroyd initiated the OT portion (CBCOT) with 1 Samuel (1971); the comm. on Job (1975), by N. Habel, is one of the more notable contributions in this series. The *New Clarendon Bible*, begun with C. K. Barrett's comm. on the Pastorals (1963), under the general editorship of H. F. D. Sparks, also uses the NEB as its base and terminates the *Clarendon Bible*, which was based on the

面(2册,1974)。哈里森(R. K. Harrison)主编的 *New International comm. on the OT* 更能被大众读者接受,该书包括克雷吉(P. C. Craigie)撰写的《申命记》注释(1976),艾伦(L. C. Allen)撰写的《约珥书》《俄巴底亚书》《约拿书》《弥迦书》注释(1976)。*Layman's Bible comm.*一书创作于1959年,做到了内容与标题相符并平衡教导性注释和启迪性注释之间的关系。从1968年开始问世的 *Concordia comm.* 也面对类似的读者受众,这本书是由格洛克(A. J. Glock,《旧约》)和巴特林(W. J. Bartling,《新约》部分)合编的,但只有五卷书(《撒母耳记上》、《撒母耳记下》、《耶利米书》、《耶利米哀歌》、《罗马书》、《使徒行传》和包括《腓利门书》的教牧书信)按照原计划出版;第六册 *Jesus and the New Age According to St. Luke* 是由 W. Danker 编辑的,由另一个出版商出版(1972),后来威佛(W. Wifall)编辑了 *The Court History of Israel: A comm. on First and Second Kings* (1975)。《新英文译本》的出版促进了之前两个旧版本丛书的改版。阿盖尔(A. Argyle)编著的 *Cambridge Bible comm. on the NEB* 中包括了他所作的《新约》(CBCNT)中《马太福音》注释(1963);阿克罗伊德(P. R. Ackroyd)所作的《旧约》(CBCOT)中《撒母耳记上》注释(1971);哈贝尔(N. Habel)撰写的《约伯记》注释(1975)是这一系列丛书中比较著名的作品之一。巴瑞特(C. K. Barrett)结合教牧书信的注释(1963)编著了 *New Clarendon Bible*, 斯帕克斯(H. F. D. Sparks)担任主编的,这部作品也以《新英文译本》为基础,并最终在《修订译本》为蓝本编著了 *Clarendon Bible*。

RV.

For the exposition of the NT only, students have relied for many years on the *Expositor's Greek Testament*, ed. W. Nicoll (5 vols., 1897–1910), which was designed to supersede H. Alford's work. Although the series is largely obsolete in the light of contemporary developments in literary criticism, profit is still to be gained especially from R. Knowling on Acts and H. Kennedy on Philippians. C. F. D. Moule piloted in 1957 a new format for the old *Cambridge Greek Testament* with a comm. on Colossians and Philemon; the new series is entitled *Cambridge Greek Testament Commentary*. C. K. Barrett's comm. on Romans (1957) spearheads *Harper's NT comms. (HNTC)*, under the general editorship of H. Chadwick. For Greekless readers the *Moffatt NT comm.* (1926–1950) still offers substantial fare, including C. H. Dodd on the Johannine Letters and M. Kiddle, assisted by M. Ross, on Revelation. A similar but less ambitious work is the *Torch Bible Comms.*, ed. J. Marsh, D. Paton, and A. Richardson. More reflective of contemporary biblical research is the *Pelican NT comm.*, begun under the editorship of D. E. Nineham and based on the RSV; J. C. Fenton on Matthew (1963) and Nineham on Mark (1963) are especially instructive for the lay reader.

More traditionally oriented is the *New International comm. on the NT* (ed. N. B. Stonehouse, beginning in 1951) and its contemporary *The Tyndale NT comms*, ed. R. Tasker. The former reproduces the gist of the original in thought units and handles linguistic and special problems

对于《新约》的阐述，学生们多年来只能参考尼柯尔 (W. Nicoll) 编著的 *Expositor's Greek Testament* (5 册, 1897–1910)，该书旨在取代柯尔福 (H. Alford) 的作品。从当代文学批判的角度看，尽管系列丛书已过时，但诺林 (R. Knowling) 撰写的《使徒行传》注释书和肯尼迪 (H. Kennedy) 撰写的《腓立比书》注释书仍具有参考价值。慕尔 (C. F. D. Moule) 于 1957 年出版了新版的 *Cambridge Greek Testament*，并将之命名为 *Cambridge Greek Testament Commentary*，该书包含了《歌罗西书》和《腓利门书》注释。查德威克 (H. Chadwick) 主编的 *Harper's NT comms. (HNTC)* 以巴瑞特 (C. K. Barrett) 撰写的《罗马书》注释 (1957) 为开篇。为不懂希腊语的读者出版的 *Moffatt NT comm.* (1926–1950) 仍然可以提供大量参考资料，这本书包括多得 (C. H. Dodd) 撰写的约翰书信注释和罗斯 (M. Ross) 协助基德尔 (M. Kiddle) 完成的《启示录》注释。由马尔什 (J. Marsh)、巴顿 (D. Paton) 和理查德森 (A. Richardson) 编写的 *Torch Bible Comms.* 是一部类似的作品，但算不上鸿篇巨制。更能反映当代圣经研究的作品是 *Pelican NT comm.*，这部作品由尼罕 (D. E. Nineham) 担任主编，以《修订标准译本》为基础编著而成；芬东 (J. C. Fenton) 撰写的《马太福音》注释 (1963) 和尼罕 (Nineham) 撰写的《马可福音》注释 (1963) 对一般读者非常有教育意义。

更为传统的作品是 *New International comm. on the NT* (N. B. Stonehouse 编，创作于 1951 年) 和同时期的 *Tyndale NT comms* (塔斯克 [R. Tasker] 编)。前者再现了原书思想的要义，并在脚注中解释了一些语言学问题和特殊问题，因此本注释书可供不懂希腊语的读者使用。

in footnotes, thus making comment available also to the Greekless reader. The Tyndale series follows the traditional verse by verse exposition. The frequent citations of the Greek text are transliterated and always accompanied by a clear indication of their meaning, thus making the entire comm. available to the Greekless user. In both these series, as well as in *HNTC*, editorial policies have given the advantage of space to the comms. on the Epistles.

A number of one-volume comms have enjoyed popularity. *A New comm. on Holy Scripture Including the Apocrypha*, ed. C. Gore, H. Goudge, and A. Guillaume (1928) is noted for its breadth and thoroughness of critical treatment, but has given way to a fresh edition of A. Peake and A. Grieve, eds., *comm. on the Bible* (1924) under the title *Peake's comm. on the Bible*, eds. M. Black and H. H. Rowley (1962) with the assistance of an international corps of scholars. Of comparable calibre are the *Jerome Biblical comm.*, eds. R. Brown, J. Fitzmyer, and R. Murphy (1968) and its British cousin, *New Catholic comm. on Holy Scripture*, eds. R. C. Fuller, L. Johnston, and C. Kearns (1969), which replaces *Catholic comm. on Holy Scripture* (1953) and at the same time documents a fundamental change in direction of Roman Catholic biblical scholarship. Smaller-scale works range from comm. on the Holy Bible, ed. J. R. Dummelow (1908), to the *New Bible comm.*, ed. F. Davidson (1953; rev ed. 1970 [D. Guthrie, et al]). The latter introduces fewer modern critical conclusions.

Outstanding comms. published since

丁道尔 (Tyndale) 系列丛书遵循按节注释的传统方法。通常采用直译的方式处理希腊语文本中的引文, 并且总是明确地指出这些引文的含义, 因此整本注释也适合不懂希腊语的读者阅读。在这些注释作品和 *HNTC* 中, 编辑方针使书信注释拥有了空间优势。

很多只有一册的注释书也很受欢迎。戈尔 (C. Gore)、古奇 (H. Goudge) 和吉约翰 (A. Guillaume) 编著的 *A New comm. on Holy Scripture Including the Apocrypha* (1928) 以其批判的广度和彻底性而闻名, 但是皮克 (A. Peake) 和格里夫 (A. Grieve) 新编著的 *comm. on the Bible* (1924) 取代了这本书的地位, 布莱克 (M. Black) 和罗利 (H. H. Rowley) 在国际学者团体的帮助下编著完成了 *Peake's comm. on the Bible* (1962)。可与之相媲美的作品是布朗 (R. Brown)、费兹麦尔 (J. Fitzmyer) 和墨菲 (R. Murphy) 编著的 *Jerome Biblical comm.* (1968) 以及富勒 (R. C. Fuller)、约翰斯顿 (L. Johnston) 和卡恩斯 (C. Kearns) 编著的英译本 *New Catholic comm. on Holy Scripture* (1969), *New Catholic comm. on Holy Scripture* (1969) 取代了 *Catholic comm. on Holy Scripture* (1953) 的地位, 同时还记载了罗马天主教圣经学研究方向的根本变化。篇幅较小的作品有 J. R. Dummelow 编著的《圣经》(1908) 和戴维森 (F. Davidson) 编著的 *New Bible comm.* (1953 年; 修订版 1970 [D. Guthrie 等人])。后一部作品较少提及现代批判的结论。

自 1900 年以来, 由个别作者撰写但仍广

1900 by individual writers still commanding widespread attention are G. A. Smith on Jeremiah (4th ed. 1929) and on the Minor Prophets (rev. ed. 1929); R. S. Cripps on Amos (2nd ed. 1955); A. H. McNeile on Matthew (1915); V. Taylor on Mark (2nd ed. 1966), superseding H. Swete (3rd ed. 1909); J. M. Creed on Luke (1930); B. F. Westcott on John (2 vols., 1908); F. J. F. Jackson and K. Lake on Acts (5 vols., 1920–1933); W. M. Ramsay on Galatians (1900); J. Robinson on Ephesians (2nd ed. 1909); J. Mayor on James (3rd ed. 1913); E. Selwyn on 1 Peter (1955); J. Mayor on Jude and 2 Peter (1907). Many of the older comms., long out of print, are being republished, but the original date of publication is not always noted. The accompanying bibliography will assist the student in identifying the real age of the advertised product.

In view of their pivotal importance for interpretation of the NT books with which they are intimately associated, the following special studies in English and German deserve inclusion here: G. Bornkamm, G. Barth, and H. J. Held, *Tradition and Interpretation in Matthew* (Eng. tr. 1963); J. D. Kingsbury, *Matthew: Structure, Christology, Kingdom* (1975); on Mark, W. Wrede, *The Messianic Secret* (1901; Eng. tr. 1971); K. L. Schmidt, *Der Rahmen der Geschichte Jesu* (1919); W. Marxsen, *Mark the Evangelist: Studies on the Redaction History of the Gospel* (Eng. tr. 1969); on Luke, H. J. Cadbury, *Making*

受关注的优秀的注释书有：史密斯 (G. A. Smith) 撰写的《耶利米书》注释 (1929 年第四版) 和《小先知书》注释 (1929 年修订版)、克利普斯 (R. S. Cripps) 撰写的《阿摩司书》注释 (1955 年第二版)、麦尼尔 (A. H. McNeile) 撰写的《马太福音》注释 (1915)、泰勒 (V. Taylor) 撰写的《马可福音》注释 (1966 年第二版) (该注释取代了斯威特 [H. Swete] 1909 年发行的第三版作品)、J. M. Creed 撰写的《路加福音》注释 (1930)、威斯科特 (B. F. Westcott) 撰写的《约翰福音》注释 (2 册, 1908 年)、杰克逊 (F. J. F. Jackson) 和 K. Lake 撰写的《使徒行传》注释 (5 册, 1920–1933)、拉姆齐 (W. M. Ramsay) 撰写的《加拉太书》注释 (1900)、鲁滨逊 (J. Robinson) 撰写的《以弗所书》注释 (1909 年第二版)、迈尔 (J. Mayor) 撰写的《雅各书》注释 (1913 年第三版)、赛尔温 (E. Selwyn) 撰写的《彼得前书》注释 (1955)、迈尔 (J. Mayor) 撰写的《犹大书》和《彼得后书》注释 (1907)。以前一些旧版本和长期未发行的注释书如今重新出版, 但最初出版日期始终不受关注。但同时学生们可借助参考文献来确定出版物的原始日期。

鉴于以下英语和德语特殊研究作品对新约书卷注释的重要性以及它们与新约书卷的密切关系, 所以应该提及这些作品: 邦坎 (G. Bornkamm)、巴特 (G. Barth) 和赫尔德 (H. J. Held) 撰写的 *Tradition and Interpretation in Matthew* (1963 年英译本); 金斯伯利 (J. D. Kingsbury) 的 *Matthew: Structure, Christology, Kingdom* (1975); 弗雷德 (W. Wrede) 撰写的《马可福音》注释和 *The Messianic Secret* (1901; 英译本 1971 年); 斯密特 (K. L. Schmidt) 的 *Der Rahmen der Geschichte Jesu* (1919); 马仕新 (W. Marxsen) 的 *Mark the Evangelist: Studies on the Redaction History of the Gospel* (1969 年英译本); 吉百利 (H. J.

of *Luke-Acts* (1927); H. Conzelmann, *Theology of St. Luke* (Eng. tr. 1960); J. Jervell, *Luke and the People of God: A New Look at Luke-Acts* (1972); on Acts, besides the special studies in Jackson-Lake (above), M. Dibelius, *Studies in the Acts of the Apostles* (Eng. tr. 1956); on 1 and 2 Corinthians, W. Schmithals, *Gnosticism in Corinth* (Eng. tr. 1971); U. Wilckens, *Weisheit und Torheit* (1959); on Ephesians and Colossians, E. Percy, *Die Probleme der Kolosser-und Epheserbriefe* (1946); P. N. Harrison, *Problem of the Pastorals* (1921); on 1 Peter, J. H. Elliot, *The Elect and the Holy* (1966).

3. France. The Protestant theological faculty of the Université de Strasbourg introduced *Commentaire de l'Ancien Testament* with S. Terrien on Job (1963). Their *Commentaire du Nouveau Testament* was begun in 1949 with Jean Hering on 1 Corinthians (Eng. tr. 1962). Still valued is the series on the NT, *Études Bibliques*, begun by M.-J. Lagrange in 1903; his comms. on each of the Synoptics and on Romans set a standard that stimulated such notable publications as E. B. Allo on 1 Corinthians (1934), 2 Corinthians (1936), and Revelation (1921, 3rd ed. 1933); B. Rigaux on 1 and 2 Thessalonians (1956); and C. Spicq on Hebrews (1947) and the Pastorals (1947); most of the works in this series have gone through a number of editions or revisions. *La Sainte Bible* (43 vols., 1948–1954) was prepared under the direction of the École Biblique

Cadbury) 撰写的关于《路加福音》的 *Making of Luke-Acts* (1927); 康哲曼 (H. Conzelmann) 的 *Theology of St. Luke* (1960 年英译本); 耶弗尔 (J. Jervell) 的 *Luke and the People of God: A New Look at Luke-Acts* (1972); (除了杰克逊和莱克的特殊研究) 狄比流 (M. Dibelius) 撰写的关于《使徒行传》的 *Studies in the Acts of the Apostles* (1971 年英译本); 史密塞斯 (W. Schmithals) 撰写的关于《哥林多前书》和《哥林多后书》的 *Gnosticism in Corinth* (1971 年英译本); 威尔肯斯 (U. Wilckens) 的 *Weisheit und Torheit* (1959); 珀西 (E. Percy) 撰写的关于《以弗所书》和《歌罗西书》的 *Die Probleme der Kolosser-und Epheserbriefe* (1946); 哈里森 (P. N. Harrison) 的 *Problem of the Pastorals* (1921); 埃利奥特 (J. H. Elliot) 撰写的关于《彼得前书》的 *The Elect and the Holy* (1966)。

3. 法国。斯特拉斯堡大学的新教神学院出版发行了 *Commentaire de l'Ancien Testament*, 其中包括泰里安 (S. Terrien) 撰写的《约伯记》注释 (1963)。*Commentaire du Nouveau Testament* 从 1949 年开始创作, 其中包括埃林格 (Jean Hering) 撰写的《哥林多前书》注释 (1962 年英译本)。关于《新约》的有价值的注释丛书有拉格兰奇 (M.-J. Lagrange) 于 1903 年创作的 *Études Bibliques*; 拉格兰奇 (M.-J. Lagrange) 撰写的《马太福音》《马可福音》《路加福音》《罗马书》注释确立了一种规范, 阿洛 (E. B. Allo) 受其影响撰写了著名的《哥林多前书》注释 (1934)、《哥林多后书》注释 (1936)、《启示录》注释 (1921 年, 1933 年第三版); 于克勒 (B. Rigaux) 撰写的《帖撒罗尼迦前书》《帖撒罗尼迦后书》注释 (1956); 史毕克 (C. Spicq) 撰写的《希伯来书》注释 (1947) 和教牧书信注释 (1947); 丛书中的大部分作品有多个版本或修订版。耶路撒冷圣经学院指导完

de Jérusalem and includes a scholarly French translation, with helpful annotations. An abridged one-volume edition appeared in 1956.

Bibliography.—Much generally inaccessible information on comms. together with a selected list of the most widely recognized comms. on each book of the Bible is included in F. W. Danker, *Multipurpose Tools for Bible Study* (3rd ed. rev. 1970), pp. 239–273; bibliography p. 240 n 1. In addition, for older works see F. Bleek, *intro. to the OT*, and J. Moffatt, *intro. to the NT*. For special literature on the individual books of the Bible see the standard books on introduction, literature cited in the most recent scientific comms., and the bibliographies appended to the articles in this encyclopedia.

J. ORR F. W. DANKER

COMMENTARIES, HEBREW.

- I. Philo Judaeus
- II. Targum
- III. Midrash
- IV. Talmud
- V. Karaites
- VI. Middle Ages
- VII. Modern Times
- Dead Sea Scrolls
- VIII. Exegetical Methods of a Typical Midrash

Jewish comms., like their Christian counterparts, have used different exegetical approaches to Scripture through the centuries. These will be surveyed in chronological order.

I. Philo Judaeus.—A Hellenistic Jew of Alexandria, Egypt, born about 20 B.C., died after A.D. 40. By his allegorical

成了 *La Sainte Bible* (43 册, 1948–1954), 其中包括法国学者的译本和有用的注释。1956 年出版的版本将本书删减为一册。

书目——注释中较难理解的信息和得到最普遍认可的圣经各卷注释列表, 见 F. W. Danker, *Multipurpose Tools for Bible Study* (1970 年第三次修订版), 239–273 页; 参考书目 240 页, 注释 1。除此之外, 更旧的作品见 F. Bleek, *intro. to the OT*, 和 J. Moffatt, *intro. to the NT*。关于圣经各卷的特殊文献, 见关于圣经简介的标准之作, 最近科学注释中引用的文献和附有本百科全书词条的参考文献。

词条作者: J. ORR F. W. DANKER

COMMENTARIES, HEBREW 希伯来注释

- I. 斐洛
- II. 他尔根
- III. 米大示
- IV. 他勒目
- V. 迦来特派
- VI. 中世纪的注释
- VII. 现代时期的注释
- VIII. 死海古卷
- IX. 米大示释经方法

犹太人的注释像其他基督教注释一样, 数百年间使用了不同的释经方法。可以按照年代顺序研究这些注释。

I. 斐洛。斐洛出生于公元前 20 年前后, 卒于公元 40 年之后, 是希腊时期埃及亚历山大城的犹太人。斐洛的寓意释经法

method of exegesis (a method learned from the Stoics), Philo exercised a far-reaching influence not only on Jewish thought, but even more so on the Christian Church, particularly on Origen and other Alexandrian Christian writers. His purpose in employing his allegorical method was mainly to reconcile Greek philosophy with the OT. See PHILO JUDAEUS.

II. Targum.-The Aramaic translation of the OT. Literally, the word designates a translation in general; its use, however, has been restricted to the Aramaic version of the OT, as contrasted with the Hebrew text, which was called *miqrā'*. The Targum includes all the books of the OT except Daniel and Ezra-Nehemiah, which are written in part in Aramaic. Its inception dates back to the time of the second temple. One might consider it a comm., the first before the time of Jesus, for the Targum is not a mere translation, but a combination of translation and commentary, resulting in a paraphrase, or an interpretative translation, with its origin in exegesis. The language of this paraphrase is the vernacular tongue of Syria, which began to reassert itself throughout Palestine as the language of common discourse and trade, as soon as a familiar knowledge of the Hebrew tongue came to be lost. The Targums are:

(1) To the Pentateuch:

(a) Targum *Onkelos* or Babylonian Targum (the accepted and official);

(b) Targum *Yerushalmi* or Palestinian Targum ("Pseudo-Jonathan"; aside from this [complete] Targum there are fragments of T.P. termed "Fragment

(从斯多亚派那里学来的释经方法)不仅对犹太人的思想产生了深远影响,而且对基督教教会,特别是俄利根和其他亚历山大学派基督作者产生了深远的影响。他之所以采用寓意释经法主要是为了使希腊哲学与旧约保持一致。见 PHILO JUDAEUS (斐洛)。

II. 《他尔根》。《旧约》的亚兰文译本。按字面意思,这个词通常表示译本,但它只能用来表示旧约的亚兰语译本,与希伯来语原文形成了对照,希伯来语原文被称为 *miqrā'*。《他尔根》包括《旧约》中除《但以理书》、《以斯拉记》和《尼希米记》之外的所有经卷,这些经卷都是用亚兰文写成的。《他尔根》的创作日期可追溯到第二圣殿时期。有人可能认为《他尔根》是耶稣出生之前的第一本注释书,《他尔根》不仅是一个译本,而且是译文和注释的合著,因此是意译或解释性翻译,最初是为了注释。意译时使用了叙利亚的方言,后来意译语言取代了为人们所熟悉的希伯来语,成为整个巴勒斯坦的通用语和贸易用语。《他尔根》包括:

(1) 《摩西五经》:

(a) 《盎克罗的他尔根》或《巴比伦他尔根》(公认和官方版本);

(b) 《耶路撒冷他尔根》或《巴勒斯坦他尔根》("伪约拿单的他尔根";除了"完整的")《他尔根》之外,还有一些"《他尔根》残篇")。

Targum”).

(2) To the Prophets:

(a) Targum Jonathan ben *Uzziel* (the official one; originated in Palestine and was then adapted to the vernacular of Babylonia);

(b) A Palestinian Targum called *Targum Yerushalmi* (Palestinian in origin; ed. P. de Lagarde, *Prophetae Chaldaice* [1872]).

Other Targums (not officially recognized): To the Psalms and Job; to Proverbs; to the Five Rolls; to Chronicles—all Palestinian. See TARGUM.

III. Midrash.—Apparently the practice of commenting upon and explaining the meaning of the Scriptures originated in the synagogues (in the time of Ezra), from the necessity of an exposition of the Law to a congregation many of whom did not or might not understand the language in which it was read. Such comms., however, were oral and extempore and were not until much later crystallized into a definite form. When they assumed a definite and, still later, written shape, the name Midrash (meaning “investigation,” “interpretation,” from *dāraš*, “to investigate” a scriptural passage) was given. The word occurs in 2 Ch. 13:22 where the RV translates “commentary” and the Jerusalem Bible, “Midrash.” From this fact some have drawn the inference that such midrashim were recognized and extant before the time of the Chronicler. They are: Midrash Rabbah on the Pentateuch and the Five

(2) 先知书:

(a) 《乌薛之子约拿单他尔根》(官方版本; 最初成书于巴勒斯坦, 后来出现了巴比伦方言版);

(b) 《巴勒斯坦的他尔根》被称为 *Targum Yerushalmi* (最初成书于巴勒斯坦; P. de Lagarde 编, *Prophetae Chaldaice* [1872])。

其他没有被官方认可的《他尔根》有: 《诗篇他尔根》和《约伯记他尔根》; 《箴言他尔根》; 《五卷他尔根》; 《历代志他尔根》, 他们都是巴勒斯坦的他尔根。见 TARGUM (《他尔根》)。

III. 《米大示》。圣经注释和圣经释义的习俗显然源于犹太会堂(以斯拉时期), 犹太会堂必须向会众解释律法, 因为很多人(可能)不明白律法中的语言。这些注释都是口头和即兴的, 后来才逐渐形成一种定式。当这些注释定形以及后来成文时, 它们被称为“米大示”(意思是“调查”、“研究”, 源于 *dāraš*, 这个词的意思是“研究”经文)。这个词出现在《历代志下》13:22 中, 《修订版圣经》译为“commentary”(“注释”), 也曾出现在《耶路撒冷圣经》中, 译为“Midrash”(“米大示”)。有些人据此推测这些《米大示》在历代志作者生活年代之前就已经存在且得到了认可。它们是: 关于摩西五经的《拉巴米大示》和关于五卷的《拉巴米大示》(由于《创世记》的年代最早及其重要性, 《创世记》米大示在众多米大示中排在首位)。其次是《耶利米哀歌》米大示。(如恩斯 [L. Zunz] 指出《拉巴米大示》由十个完全不同的米大示组成)。这十本书还有一个类似的合集, 被称为 *ha-Midrash ha-gadol* (“大米大示”), 这本合集中引用了包括《拉巴

Rolls (the one on Genesis occupies a first position among the various exegetical midrashim, on account of both its age and importance). Next is that on Lamentations. (L. Zunz pointed out that the Midrash *Rabbah* consists of ten entirely different midrashim.) On the same ten books there is a similar collection called *ha-Midrash ha-gadol* (the “Great Midrash”), a collection of quotations from several works including the Midrash *Rabbah*. Other midrashim are: The Midrash *Tanhuma* on the Pentateuch; the *Mekilta* on Exodus (this has been [1909] translated into German by J. Winter and A. Wuensche; the latter also published, under the main title *Bibliotheca Rabbinica*, a collection of the old midrashim in a German translation with introductions and notes). Others include *Siphra* on Leviticus; *Siphra* on Numbers and Deuteronomy; and *Pesikta*, which comments on sections taken from the entire range of Scriptures for various festivals. There are also extant separate midrashim on the Psalms, Proverbs, and other books.

In this connection should be mentioned the *Yalkut Shimeoni*, a haggadic compilation attributed to the 11th or, according to Zunz, the 13th century. The *Yalkut* extends over the whole of the OT and is arranged according to the sequence of those portions of the Bible to which reference is made. Further, the *Yalkut ha-Makiri* is a work similar in contents to the *Yalkut Shimeoni*, ed. L. Grünhut (1902).

IV. Talmud.-This term is used here to designate the entire body of literature exclusive of the Midrash. Ample exegetical material abounds in the

米大示》在内的几本作品中的内容。其他的米大示还有：摩西五经《坦库玛米大示》；关于《出埃及记》的“注释”（*Mekilta*）（温特 [J. Winter]，温舍 [A. Wuensche] 于 1909 年将其译为德语版；后者出版时又名 *Bibliotheca Rabbinica*，它是附有简介和注释的古老米大示的合集）。其他米大示还包括关于《利未记》的注释（*Siphra*）；关于《民数记》和《申命记》的注释（*Siphra*）；和 *Pesikta*，*Pesikta* 是《圣经》中有关各个节日的经文的注释。现存的还有关于《诗篇》、《箴言》和其他经卷的独立米大示。

这里应提到 *Yalkut Shimeoni*，11 世纪或（依据如恩斯 [Zunz] 所说的）13 世纪的哈加达编译作品。*Yalkut* 对所有的旧约经卷作了注释，并按照各书在《圣经》中的顺序作了排版。此外，*Yalkut Shimeoni* 与格因胡特 (L. Grünhut) 1902 年编著的 *Yalkut ha-Makiri* 内容相似。

IV. 《他勒目》。这个词在这里表示除《米大示》之外的所有文献。《他勒目》与《米大示》一样，拥有丰富的注释材料。有些他勒目学者对《圣经》作的批注带有

Talmud as it does in the midrashim. The critical notes on the Bible by some Talmudists are very characteristic of their intellectual temper. Some of them were extremely radical and expressed freely their opinions on important problems of Bible criticism, such as on the integrity of the text, or doubtful authorship. An Amora of the 3rd cent. A.D. held the opinion that the story of Job is purely fictitious as to both the name of the hero and his fate. The Talmudists also generalized and set up critical canons.

各自的特点。有些他勒目学者是激进的自由主义者，自由地表达了他们对圣经考证重要问题的观点，如：文本的完整性和不确定的作者身份。公元3世纪的一位阿摩拉（犹太教律法学者）认为约伯的故事纯属虚构，这位英雄的名字和他的事迹也都是虚构的。他勒目学者归纳并建立了批判原则。



Section of the Babylonian Talmud (TB Pesahim 108b) concerning reclining and the drinking of wine during the Passover meal (Seder). Included are the Mishnah or oral laws (center) and the Gemara (periphery), a commentary on the Mishnah by later sages. (Rebecca Bennet Publications)

《巴比伦他勒目》节选 (TB Pesahim 108b) 讲述有关在逾越节晚餐时仰卧和喝酒的事宜。其中收录了《米示拿》或口头律法（中间）和《革马拉》（四周），《革马拉》是后来的圣贤对《米示拿》的注释 (Rebecca Bennet Publications)。

The “Baraitha of the Thirty-two Rules” is the oldest work on biblical hermeneutics (Philo’s hermeneutical rules being rather fanciful) and contains exegetical notices that are still valid. Although

“巴莱沓的三十二条规则”是最古老的释经学作品（斐洛的释经规则非常奇特），其中一些注释注意事项依然被人们认可。虽然释经学本身并不是注释而是注释理论，但是一个注释理论可以衍生

hermeneutics is not exegesis proper, but the theory of exegesis, one results from the other. This Baraita calls attention, for instance, to the fact that words occur in the OT in an abbreviated form—a view now generally accepted. See TALMUD.

V. Karaites.- “Followers of the Bible.” Sometimes referred to as the “Protestants of the Jews,” they profess to follow the OT to the exclusion of the rabbinical tradition. The founder of this Jewish sect was an eighth-century Babylonian Jew, Anan ben David; hence they were first called Ananites. The principal Karaite commentators of the 9th, 10th, and 11th cents are: Benjamin Al-Nahawendi (the first to use the term “Karaites,” Heb. *ba ‘alē miqrā’*), Solomon ben Jeroham. Sahl ibn Mazliah, Yusul al-Basir, Yafith ibn Ali (considered the greatest of this period), and Abu al-Faraj Harum. Of a later date were Aaron ben Joseph and Aaron ben Elijah (14th cent.).

The struggle between the Rabbinites and the Karaites undoubtedly gave the impetus to the great exegetical activity among the Jews in Arabic-speaking countries during the 10th and 11th centuries. The extant fragments of Saadia’s comm. on the Pentateuch (not less than his polemical writings proper) are full of polemics against the Karaite interpretation. The same circumstance aroused Karaites to like efforts.

VI. Middle Ages.-Medieval Jewish exegetes established a fourfold form of interpretation comprising the *p^ešāṭ* or obvious literal sense of the passage, the *remes* or allegorical significance, the

出另一个注释理论。例如,《巴莱查》呼吁学者们关注《旧约》中那些简写词语——这一观点现在得到了普遍的认可。见 TALMUD (他勒目)。

V. 迦来特派。“经文的追随者”。他们有时也被称为“犹太人的新教徒”,他们宣称以《圣经》为本,排斥犹太教传统。这一犹太教教派的创始人是 18 世纪巴比伦犹太人亚难·便·大卫 (Anan ben David), 因此迦来特派起初也被称为“亚难派”(Ananites)。迦来特派 9 世纪、10 世纪以及 11 世纪主要的注释者分别是: 奈哈沃际 (Benjamin Al-Nahawendi, 他最早用 “Karaites” 一词, 希伯来语: *ba ‘alē miqrā’*), 耶龙哈 (Solomon ben Jeroham), 迈兹利赫 (Sahl ibn Mazliah), 拜西尔 (Yusul al-Basir), 阿利 (Yafith ibn Ali, 他被认为是这一时期最杰出的代表) 和哈龙 (Abu al-Faraj Harum)。后期的代表人物有亚伦·便·约瑟 (Aaron ben Joseph) 和亚伦·便·以利亚 (Aaron ben Elijah, 14 世纪)。

毋庸置疑, 10 世纪至 11 世纪时期拉比派与迦来特派之间的争论极大地推动了阿拉伯语世界犹太人注释活动的发展。萨阿迪亚 (Saadia) 撰写的《摩西五经》注释的残篇 (不比他的论辩作品少) 中随处可见驳斥迦来特派注释的论证法。迦来特派同样竭尽全力地驳斥了拉比派的观点。

VI. 中世纪的注释。中世纪犹太人的注释分为四部分: 字面意义 (*p^ešāṭ*)、寓意 (*remes*)、伦理说教意义 (*d^eraš*) 和神秘意义 (*sôd*)。这些注释后来被称为离合诗的 PaRDeS, 并且出现了许多的变

d^eraš or ethico-homiletical interpretation, and the *sôd* or mystical meaning of the text. These were subsequently designated by the acrostic PaRDeS and occurred in numerous variations and combinations.

Saadia ben Joseph (892–942), the severest antagonist of the Karaites, translated the OT into Arabic with notes. The parts published were: Pentateuch, Isaiah, Proverbs and Job.

Moses ha-Darshan (the Preacher) of Narbonne, France, and *Tobiah ben Eliezer* in Castoria, Bulgaria (11th cent.), are the most prominent representatives of midrashic-symbolic Bible exegesis. The former's work is known only by quotations and contained theological conceptions similar to those held by Christians; the latter is the author of *Lekah Tob or Pesikta Zutarta* on the Pentateuch and the five Megilloth.

Rashi (Solomon ben Isaac of Troyes; 1040–1105) wrote a very popular comm., which extends over the whole of the OT with the exception of Chronicles, Ezra-Nehemiah, and the last part of Job. He strove for the *p^ešāṭ*, i.e., for a sober, natural, and rational interpretation of the Bible. His is still a comm. for both the novice and the master among the Jews. Christian exegetes of the Middle Ages as well as of modern times made use of his Bible commentary. Nicholas of Lyra followed Rashi closely, and it is known that Luther's translation of the Bible is dependent upon Nicholas. Rashi's comm. has called forth numerous expositions on his work.

An independent and important exegete was *Joseph Kara* (ca. 1100). He edited

体和组合。

萨阿迪亚 (*Saadia ben Joseph*, 892–942) 是迦来特派最强劲的对手, 他将《旧约》译为阿拉伯语并附带注释。已出版的经卷有:《摩西五经》、《以赛亚书》、《箴言》和《约伯记》。

法国纳博讷的摩西·哈·达尔尚 (*Moses ha-Darshan*) 和保加利亚的多比雅·便·埃利泽 (*Tobiah ben Eliezer*) (11世纪) 是最杰出的米大示式的圣经注释。摩西·哈·达尔尚的作品仅仅因为引用而出名, 并且其中包含了与基督徒的观点类似的神学概念; 多比雅·便·埃利泽是 *Lekah Tob or Pesikta Zutarta* 的作者, 它是《摩西五经》和《五卷》注释作品。

拉什 (*Rashi*) (特罗瓦的所罗门·便·以撒 [Solomon ben Isaac]; 1040–1105) 撰写了一部有名的注释书, 其中涵盖了除《历代志》、《以斯拉记》、《尼希米记》和《约伯记》的最后部分之外的所有《旧约》内容。他努力探寻经文的字面意义 (*p^ešāṭ*), 也就是对《圣经》进行严肃、自然、合理的解释。他撰写的注释犹太人中的初识圣经者和熟悉圣经者使用学习。中世纪和现代的基督徒注释者都使用他的圣经注释。吕拉的尼古拉谨遵拉什的释经方法, 众所周知, 路德的圣经注释以尼古拉的圣经注释书为根据。拉什的注释书促使人们对他的作品做出了众多的阐述。

约瑟·卡拉 (约 1100 年) 是一位独立且重要的注释者。他参与编辑并部分完成

and partly completed Rashi's comm., particularly the part on the Pentateuch.

Abraham ibn Ezra's (1092–1168) scholarly comm. on the Pentateuch, like Rashi's works, has prompted many expositions. He was the first to maintain that Isaiah contains the work of two authors, and his doubts respecting the authorship of the Pentateuch were noticed by B. Spinoza.

The grammarians and the lexicographers were not merely exegetical expounders of words, but many of them were likewise authors of actual commentaries. Such were the *Kimhī's*, Joseph and his sons Moses and David, and especially the latter. The Kimchis were the most brilliant contributors to Bible exegesis and Hebrew philology (like ibn Ezra) in medieval times.

Maimonides' (1135–1204) work, like Philo's, uses the allegorical method for the purpose of reconciling Plato with the OT. To Maimonides Aristotle was the representative of natural knowledge and the Bible of supernatural—and he sought for a reconciliation between the two in his religious philosophy. Exegesis proper was the one field, however, to which this great genius made no contribution of first-class importance.

His followers were the *Maimunists*, exegetes of a philosophical turn, including: Joseph ibn Akin, Samuel ibn Tibbon, his son Moses, and his son-in-law, Jacob ben Abba Mari Anatolio, whose *Malmad ha-Talmidim* was the most important work of philosophical exegesis in that period.

了拉希的注释,尤其是关于《摩西五经》的注释。

学者亚伯拉罕·伊本·以斯拉(*Abraham ibn Ezra*, 1092–1168)的关于《摩西五经》的学术性注释书与拉什的作品类似,也引起了许多阐述。斯宾诺莎(B. Spinoza)是首位坚持认为《以赛亚书》是由两位作者写成的,并质疑《摩西五经》的原作者的人。

语法学者和词典编纂者不只是词语的解释者,他们中的许多人实际上是注释的作者。如吉姆希家族(*Kimhī's*)、约瑟夫、约瑟夫的儿子摩西和大卫,尤其是后者。古姆希家族是中世纪《圣经》注释书和希伯来语文献(如 ibn Ezra)的最杰出撰述者。

迈蒙尼德(*Maimonides*, 1135–1204)的作品与斐洛的一样,使用寓意释经方法从而使柏拉图哲学符合《旧约》。迈蒙尼德认为亚里士多德是同时熟悉自然知识和超自然《圣经》的代表人物——他试图在他的宗教哲学中实现两者之间的和谐。释经本身是一个领域,然而,这位伟大的天才并没有为这一领域做出卓越的贡献。

迈蒙尼德的追随者称之为迈蒙尼德派(*Maimunists*),主张进行哲理释经的人物包括:约瑟夫·伊本·阿克南(Joseph ibn Akin)、撒母耳·伊本·提本(Samuel ibn Tibbon)、摩西(撒母耳·伊本·提本的儿子)、雅各·便·亚巴·马里·阿纳托里欧(Jacob ben Abba Mari Anatolio, 撒母耳·伊本·提本的女婿),雅各·便·亚巴·马里·阿纳托里欧的

Malmed ha-Talmidim 是这一时期哲理释经的最重要作品。

Joseph ibn Kaspi, chiefly known as a philosopher of the Maimonist type, was an exegete of the first quality. His exposition of Isa. 53 might be the work of the most modern scholar. He refers the prophecy to Israel, not to an individual, and in this his theory is far superior to that of some other famous Jewish expositors who interpret the chapter as referring to Hezekiah.

The principal commentators with a *Kabbalistic* tendency include Nahmanides (1194–1270?), whose great work was his comm. on the Pentateuch, and Immanuel of Rome (1270?–1330?), who, however, did not disregard the literal meaning of the Scriptures. Bahya ben Asher (d 1340), who formulated the four methods of exegesis of PaRDeS referred to above, took Nahmanides as his model; many super-comms. were written on his comm. on the Pentateuch. L. Gersonides (1288–1334), a maternal grandson of Nahmanides, saw symbols in many biblical passages; on account of some of his heretical ideas expressed in his philosophy, some rabbis forbade the study of his commentaries.

The *Zohar*, the “Bible of the Kabbalists,” dominated the thinking and feeling of the Jews for almost five hundred years and was in favor with many Christian scholars. This pseudepigraphic work, written partly in Aramaic and partly in Hebrew, first appeared in Spain in the 13th cent. and was made known through Moses de Leon, to whom many historians attribute it.

Joseph ibn Kaspi 是一位迈蒙尼德派哲学家，是一位优秀的注释者。他撰写的《以赛亚书》53章注释可能属于最现代学者的作品。他指出这预言是指着以色列说的，不是指着每个人说的，从这一点看，他的学说远胜于其他著名犹太注释者的学说，他们认为这一章中的预言是指着希西家说的。

有卡巴拉教派 (*Kabbalistic*) 倾向的主要的注释者包括奈赫迈尼代斯 (Nahmanides, 可能是 1194–1270)，他撰写了伟大的《摩西五经》注释，以及罗马的伊曼纽尔 (Immanuel, 生卒年可能是 1270–1330)，然而他并没有忽视《圣经》的字面意思。巴哈·便·亚设 (卒于 1340 年) 以奈赫迈尼代斯 (Nahmanides) 为榜样，阐述了上文提到的 PaRDeS 四种释经方法；许多优秀的注释书是以他撰写的《摩西五经》注释为蓝本写成的。吉尔松尼德 (L. Gersonides, 1288–1334) 是奈赫迈尼代斯 (Nahmanides) 的外孙，他认为许多经文段落中蕴含着象征意义；由于他的哲学理论中表现出许多异教观点，所以许多拉比禁止研究他的注释。

《光明篇》被称作“卡巴拉派的圣经”，影响犹太人的思想和情感将近五百年的时间，并得到许多基督徒的认可。这部伪经作品一部分由亚兰文写成，一部分由希伯来语写成，最早于 13 世纪在西班牙问世，并通过摩西·德·利昂 (Moses de Leon) 为人们所熟知，许多历史学家认为这部作品是由摩西·德·利昂创作的。

Mention must also be made of *Isaac ben Moses Arama* (1430–1494), whose *Akedat Yitzhak*, a comm. on the Pentateuch (homiletical in style), was the standard book for the Jewish pulpit for centuries, much esteemed by the Christian world, and is still much read by Jews, particularly in Eastern Europe.

VII. Modern Times.—Isaac Abravanel (or Abarbanel; 1437–1508) was a statesman and scholar who came nearest to the modern idea of a Bible commentator by considering not only the literary elements of the Bible but the political and social life of the people as well. He wrote a general introduction to each book of the Bible, setting forth its character; and he was the first to make use of Christian comms., which he quotes without prejudice. Moses Alshech (second half of 16th cent.) wrote comms., all of which are of a homiletical character. In the main the Jewish exegesis of the 16th and 17th cents branched out into homiletics.

The Biurists were a school of exegetes which had its origin with Mendelssohn's (1729–1786) literal German translation of the Bible, at a time when Christian biblical studies of a modern nature had made some progress, and under whose influence the Biurists wrote. They include S. M. Dubnow, N. M. Wesseley, A. Jaroslav, H. Homberg, and J. Euchel. They laid a foundation for a critico-historical study of the Bible among modern Jews. It bore its fruit in the 19th cent. in the writings of L. Philippson, S. Munk, J. Fuerst, and others. The same century produced Zunz's (1794–1886) *Gottesdienstliche Vortraege der Juden*, the book of "Jewish science." It also produced three Jewish

还必须提到另一个人物——以撒·便·摩西·阿拉马 (*Isaac ben Moses Arama*, 1430–1494), 他撰写的关于《摩西五经》的注释 *Akedat Yitzhak* (说教风格) 在数个世纪一直是犹太人讲道的标准之作, 这本书深受基督徒的推崇, 仍有很多犹太人尤其是东欧人阅读这本书。

VII. 现代时期的注释。以撒·阿巴伯内尔 (或阿布拉瓦 [Abarbanel], 1437–1508) 既是政治家也是学者, 他的观点最接近于现代圣经注释者的观点, 因为他不仅关注《圣经》的文学要素, 而且关注人们的政治生活和社会生活。他为《圣经》各卷撰写了概述并提出了各卷的特征; 他是最早不带偏见地引用基督注释的人。摩西·谢克 (Moses Alshech, 16 世纪后半叶) 撰写的注释都带有说教色彩。16 世纪和 17 世纪犹太人的注释书基本上都属于说教术。

犹太教改革派是圣经注释的一个学派, 该学派起源于门德尔松 (1729–1786) 直译的德语圣经, 此时现代基督教圣经研究取得了一定的进步, 受门德尔松的影响, 犹太教改革派创作了一些注释作品。犹太教改革派代表人物包括: 杜博诺 (S. M. Dubnow)、卫斯理 (N. M. Wesseley)、雅罗斯拉夫 (A. Jaroslav)、洪贝格 (H. Homberg) 和埃塞尔 (J. Euchel)。他们为批判历史研究或现代犹太人的《圣经》研究奠定了基础。菲利普斯 (L. Philippson)、蒙克 (S. Munk)、尔斯特 (J. Fuerst) 等人的作品体现出犹太教改革派在 19 世纪的研究成果。恩斯 (Zunz, 1794–1886) 也在这个世纪撰写了 *Gottesdienstliche Vortraege der Juden* (“犹太人科学”)。另外还有三位犹太注释者: 意大利的卢扎托 (S. D. Luzzatto)、

exegetes, S. D. Luzzatto in Italy, M. L. Malbim and A. B. Ehrlich in Russia. The last after 1878 resided in New York; he published in Hebrew a comm. on the OT, entitled *Mikra ki-Peshutah* (3 vols., 1899–1901), and, in German, *Randglossen zur hebräischen Bibel*, two scholarly works written from the conservative standpoint (begun in 1908). Malbim was highly esteemed by the Christian commentators F. Delitzsch and J. Muehlau, who studied under him. Others are Joseph Halévy, a French Jew, a most original Bible investigator, and D. Hoffmann (the last two named are adversaries of “higher criticism”) and D. H. Mueller. M. Heilprin wrote a collection of *Bibelkritische Notizen* (1893), containing comparisons of various biblical passages, and *Historical Poetry of the Ancient Hebrews* (2 vols., 1879–1880). The American rabbi B. Szold published a *comm. on Job* (1886), written in classical Hebrew and applying accurate scholarship to take full account of the work of the Masoretes. A new Hebrew comm. on the whole of the OT, *Has-sepārîm Haḥîṣônîm*, was begun in 1903 under the editorship of A. Kahana. This was the first attempt since Mendelssohn’s *Biur* to approach the Bible from the Jewish viewpoint with the latest philological and archeological equipment. Among the authors are Kahana on Genesis and Jonah, S. Krauss on Isaiah, Z. H. Chajes on Psalms and Amos, Wynkoop on Hosea and Joel, G. Lambert on Daniel.

俄罗斯的马尔毕姆 (M. L. Malbim) 和欧利希 (A. B. Ehrlich)。欧利希 (A. B. Ehrlich) 在 1878 后居住在纽约；他出版了《旧约》注释的希伯来语版，命名为 *Mikra ki-Peshutah* (3 册, 1899–1901) 和德语版 *Randglossen zur hebräischen Bibel*，这两部作品都是以保守主义观点创作完成的 (1908)。基督教注释者德里兹 (F. Delitzsch) 和米赫劳 (J. Muehlau) 极为尊敬马尔毕姆 (Malbim) 并师从于他。其他的注释者还有法国犹太人哈里维 (Joseph Halévy)、霍夫曼 (D. Hoffmann) 和穆勒 (D. H. Mueller)，哈里维 (Joseph Halévy) 是最早研究《圣经》的注释者，霍夫曼 (D. Hoffmann) 和穆勒 (D. H. Mueller) 反对“高级考证”。赫勒普瑞 (M. Heilprin) 撰写了 *Bibelkritische Notizen* 一书 (1893)，其中包含多个圣经段落的对比，他还撰写了 *Historical Poetry of the Ancient Hebrews* (2 册, 1879–1880)。美国拉比索尔德 (B. Szold) 用古希伯来语撰写了《约伯记》注释 (1886)，并以严谨的学术态度完整地阐述了马所拉学者的作品。哈瓦那 (A. Kahana) 于 1903 年开始创作新希伯来语《旧约》注释 (*Has-sepārîm Haḥîṣônîm*)。这是自门德尔松的比兀尔 (*Biur*) 之后首次尝试以犹太人的视角，结合最新的语言学和考古学研究《圣经》。这些学者包括撰写《创世记》和《约拿书》注释的哈瓦那 (Kahana)、撰写《以赛亚书》注释的克劳斯 (S. Krauss)、撰写《诗篇》和《阿摩司书》注释的沙热 (Z. H. Chajes)、撰写《何西阿书》和《约珥书》注释的温库普 (Wynkoop) 和撰写《但以理书》注释的兰伯特 (G. Lambert)。



Qumrân commentary on Habakkuk (1QpHab), which interprets Hab. 1–2 in terms of the sect’s history and orientation. (W. S. LaSor) See also Plate 16.

图为在昆兰发现的《哈巴谷书注释》(1QpHab)，按照教派历史和发展方向撰写了《哈巴谷书》1-2章的注释。(W. S. LaSor) 另见彩图 16。

The aim of M. M. Kalisch (1828–1885) to publish a critical comm. on the entire OT remained largely unfulfilled. Of his *Historical and Critical comm on the OT, with a New Translation*, only the following parts were published: *Exodus* (1855); *Genesis* (1858); *Leviticus* (pts 1–2, 1867–1872). They contain a resume of all that Jewish and Christian learning had accumulated on the subject up to the dates of their publication. His *Leviticus* anticipated J. Wellhausen to a large extent.

卡里西 (M. M. Kalisch, 1828–1885) 想要出版一本完整的《旧约》考证注释，但该书大部分内容并未完成。他撰写的 *Historical and Critical comm on the OT, with a New Translation* 一书只出版了以下几部分：《出埃及记》注释 (1855)；《创世记》注释 (1858)；《利未记》注释 (1–2 章, 1867–1872)。这些注释书涵盖了截止这些注释书出版时的所有关于《旧约》的犹太人学问和基督教学问。卡里西的注释在很大程度上预先满足了威尔豪森 (J. Wellhausen) 的需要。

The works of A. Geiger, H. Graetz, and K. Kohler reflect nineteenth-century liberal thought, a trend continued by many Jewish commentators of the 20th century. The more notable conservative Jewish scholars include J. H. Hertz, chief rabbi of the British Commonwealth, whose comm. on the Pentateuch,

盖革 (A. Geiger)、格雷茨 (H. Graetz) 和科勒 (K. Kohler) 的作品反映出十九世纪的自由主义思想，这种趋势在二十世纪的许多犹太人注释者身上得到了延续。更著名的保守派犹太人学者是赫兹 (J. H. Hertz)，他是英联邦的主要拉比，他撰写的《摩西五经》注释最初只出版了五册，是一本学术性极高的注释书籍。

originally published in five volumes, was an outstanding scholarly production. The *Soncino Books of the Bible* series also contained comms by authorities such as A. Cohen, I. Epstein, H. Freedman, I. W. Slotki, and others. An important thirty-five-volume edition of the Talmud was also edited by Epstein. The most outstanding modern comm. in Hebrew, which was intended to encompass the whole OT, was begun by U. Cassuto, but he was able to complete only part of the Pentateuch.

Bibliography.—M. Steinschneider, *Jewish Literature* (1857); L. Zunz, *Gottesdienstliche Vortraege der Juden* (2nd ed. 1892); Jew. Enc. (articles by W. Bacher and L. Ginzbert); *Catholic Encyclopedia*, s.v. “Commentaries”; W. Rosenau, *Jewish Biblical Commentators* (1906) (popular); J. Winter and A. Wuensche, *Geschichte der Juedischen Literatur* (3 vols., 1892–1895) (the best existing anthology of Jewish literature in a modern language; it contains very valuable introductions).

A. S. OKO

VIII. Dead Sea Scrolls.-A. Sources. Commentaries among the Dead Sea literature are now sparse and fragmentary, though adequate to show manner, tendency, and viewpoint, and to suggest that originally they were voluminous.

Qumrân Cave 1 produced the largest single item, the comm. on Hab. 1–2 (1QpHab), together with fragments on Micah (1QpMic) and Psalms (1QpPs). Splendid Hebrew transliterations and photographs of 1QpHab are available in Burrows, I, and of the fragments in Barthélemy and Milik, I (1955). (For

Soncino Books of the Bible series丛书收录了科恩 (A. Cohen)、爱泼斯坦 (I. Epstein)、弗里德曼 (H. Freedman)、斯洛德基 (I. W. Slotki) 和其他权威作家撰写的注释。爱泼斯坦 (I. Epstein) 还主编了一本重要的 35 卷犹太法典。卡苏托 (U. Cassuto) 率先撰写最杰出的现代希伯来语注释, 旨在为整部《旧约》撰写注释, 但他只完成了《摩西五经》的部分注释。

书目——M. Steinschneider, *Jewish Literature* (1857); L. Zunz, *Gottesdienstliche Vortraege der Juden* (1892 再版); Jew. Enc. (W. Bacher 和 L. Ginzbert 的文章); *Catholic Encyclopedia*, 见词条 “Commentaries”; W. Rosenau, *Jewish Biblical Commentators* (1906) (通俗本); J. Winter 和 A. Wuensche, *Geschichte der Juedischen Literatur* (3 册, 1892–1895) (现存最好的现代语犹太文学选集, 其中包含了许多有价值的简介)。

词条作者: A. S. OKO

VIII. 死海古卷。A. 来源。死海文学注释现已非常稀有且残缺不全, 尽管现存书卷足以显示出这种文学的类型、发展趋势和观点, 也足以说明最初确实存在大量的死海文学作品。

1 号昆兰洞穴发掘出了最多的单卷死海古卷, 其中包括《哈巴谷书》1–2 章的注释 (1QpHab), 还有一些《弥迦书注释》(1QpMic) 和《诗篇注释》(1QpPs) 的残篇。巴罗斯 (Burrows, I) 在他的作品中呈现了《哈巴谷书注释》的杰出希伯来语直译和插图, 巴泰勒米 (Barthélemy) 和妍睿 (Milik) 在他们

translations, annotated and otherwise, see the Bibliography.)

Cave 4 has yielded a considerable portion of a comm. on Nahum (4QpNah) and parts of various comms on Isaiah (4QpIsa^{a,b,c,d}) and on Ps. 37. Two of its further documents, 4Q Florilegium (4QFlor) and 4Q Testimonia (4QTestim), are of special interest. They indicate not only messianic expectations—from the Jewish, not the Christian standpoint—but also the existence of a testimony book of OT proof texts for the Messiah, such as postulated by scholars to account for certain peculiarities of citation, referring to Jesus, in the NT.

B. Interpretation. The arrangement of these comms is fairly uniform. A passage of the basic Scripture is quoted, followed by the Aramaic word *pšr* or *pšrw*, “(its) interpretation is....” The Hebrew phrase in Gen. 40:12, 18, *zeh pitrōnô*, referring to the interpretation of the dreams of Pharaoh’s butler and baker, is approximately equivalent, and *pšrw* is familiar in the Targums and other Aramaic sources. It never denotes ordinary scientific exegesis. For the Qumrân community, the sacred volume was a repository of symbolism, representing the circumstances of their present, the operations of their minds, or their ultimate hopes—terms that might be rewritten as fulfilled prophecy, mysticism, and eschatology—restricted to the schismatic minority, convinced that it was the true Israel, the saved remnant. The OT had become for them something like a fortuneteller’s crystal, in the mysterious depths of which they

的作品 (I) 中呈现了某些残篇的杰出希伯来语直译和插图 (关于译文, 注释和其他资料, 见参考书目)。

4 号洞穴发掘出很多关于《那鸿书》的注释 (4QpNah) 和部分关于《以赛亚书》的不同注释 (4QpIsa^{a,b,c,d}) 以及《诗篇》37 章的注释。还有两部更重要的文献, 即 4 号洞穴发掘的经文论集 (4QFlor) 和见证集 (4QTestim), 这两部文献尤为值得关注。根据犹太人的观点 (而不是基督徒的观点), 这些文献不仅指明了弥赛亚的指望, 而且证明了确实存在一部见证弥撒亚的《旧约》, 例如有些学者以此解释《新约》中那些提及耶稣的经文的独特性。

B. 解释。 这些注释的排版相当一致。首先引用《圣经》中的一个章节, 随后用到一个亚兰语 *pšr* 或 *pšrw*, 句式为“这段经文的解释为...”。《创世记》40:12, 18 中的希伯来短语 *zeh pitrōnô* 指的是对酒政和膳长梦境的解释, 几乎相当于上面两个亚兰词语的同义词, *pšrw* 在《赫尔根》和其他亚兰语文献中很常见。但这些词决不是指普通的科学解释。对昆兰社团来说,《圣经》是一个象征主义“知识库”, 体现出他们目前的情况、他们的思想状态或他们的最终指望——可以用应验的寓言、神秘论和末世论来改写这些词语,《圣经》限制了少数的分裂派, 使昆兰社团相信他们就是真正的以色列, 就是被上帝拯救的剩民。《旧约》对他们来说就像占卜者手中的水晶球, 他们用这个神秘的水晶球预测自己的敌人的命运。引用两个笼统概括的例子, 从末世论的角度讲,《弥迦书》6:14-16 中的严肃词语指的是最终必死的一代, 与《西番雅书》1:18-2:2 中提到的犹太居民一样, 指的是耶和华的烈怒。

pondered their own destiny and that of their foes. To cite two vague and rather generalized examples, the grim words of Mic. 6:14–16 are eschatologically applied to the last mortal generation, and the comparable sentiments of Zeph. 1:18–2:2 to the inhabitants of Judah.

Many passages in the Qumrân literature clearly refer to historical personages and events, though modern commentators may quarrel over identity. Two of the less disputed examples may be cited. 1QpHab abounds with references to the Kittim (*hkty'ym*). These were almost certainly the Romans; and commentators see references to provincial commanders and military methods in col. 4, lines 5–9; to the Roman senate in the “house of guilt” (*byt'sm*) in line 11; to the soldier cult of battle standards in col. 6, line 4; and to the extortions of the fiscal taxes in lines 6–8. The suffering Lebanon of Hab. 2:17 is identified with the inner council of the Qumrân community itself (col. 12, lines 3f.; Lebanon is found as a name for the temple in the Midrash; cf. Midr. *Mekilta*, ed. J. Z. Lauterbach, II, 151). This is made explicit in the text. Many other identities are suggested by translators, some of them conjectural.

A small piece of verbal exegesis, reminiscent of rabbinic methodology, occurs in 1QpHab, col. 2, line 1. The *baggôyim* (*bgwym*) of Hab. 1:5 (AV “among the heathen”) is read as *bwgdym*, “the rebels” (cf. LXX *hoi kataphronētai*), which suits the commentator’s purpose. The official standing of the priest as scriptural exegete is affirmed in col. 2, line 8. The writer of the comm., almost certainly himself a priest, seems to circumscribe the reach of prophecy in

昆兰文献中的许多文章明确提及了一些历史人物和历史事件，但是现代注释者对人物和事件的一致性存有争议。这里可以引用两个存有较少争议的例子。《哈巴谷书注释》1QpHab) 频频提及基提 (*hkty'ym*)。这些“基提”几乎都指的是罗马人；注释者们认为第四栏 5–9 行中的“基提”指的是地方指挥官和军事策略；11 行中的“基提”指的是罗马“元老院”(*byt'sm*)；第六栏第四行中的“基提”指的是士兵的祭旗仪式；6–8 行中的“基提”指的是强行征税。《哈巴谷书》2:17 中正在遭受苦难的黎巴嫩指的是昆兰社团的内部委员会（12 栏 3-4 行；利巴嫩在《米大示》中指的是神殿的名字；参：J. Z. Lauterbach 撰写的 Midr. *Mekilta*, II, 151 页）。文本中明确地说明了这一点。译者认为黎巴嫩还可能指的是其他事物，但有些只是推测。

《哈巴谷书注释》第二栏第一行还出现了少量字面意思注释，这让人联想到拉比的注释方法。《哈巴谷书》1:5 中的 *baggôyim* (*bgwym*)（《钦定版圣经》译为“among the heathen”[“列国”]）读作 *bwgdym*，意为“背叛者”（参：《七十士译本》中的 *hoi kataphronētai*），这种解释满足了注释者的目的。第二栏第八行中证实了祭司的官方身份是圣经注释者。注释者很可能就是祭司，第七栏 1-2 行、7-8 行似乎限制了预言的范围。注释者说，上帝向哈巴谷揭示了必死的

col. 7, lines 1f., 7f. God, he says, revealed to Habakkuk the course of the mortal generations to their end, but did not make known to him the consummation of the end time (line 2). The intervening generations have exceeded prophetic expectation (lines 7f.). This links with certain NT sayings about the Second Coming.

The total literature so far available is a meager dozen or fifteen pages of Hebrew, making evaluations rather tentative. Certainly this is not biblical commentary in the contemporary sense. It is serenely indifferent to what the rabbis call the *p^ešāṭ*, the literal, historical meaning of Scripture. Yet it is no less commentary than the allegorical exegesis of Philo, which it partially resembles, though its aim is more immediate and practical.

IX. Exegetical Methods of a Typical Midrash.-The Rabbah group, covering the Pentateuch and Megilloth, is the best-known of the midrashim or rabbinic comms on books of the OT. (It is extensively cited in R. A. Stewart, *Rabbinic Theology* [1961].) As there is distinctive family likeness throughout the literature, examples are drawn from the early and typical Midrash *Mekilta* on portions of Exodus. This document has the usual rabbinic admixture of Halakic (legal) and Haggadic (homiletical) material.

Mekilta frequently bases its Halakic decisions from Scripture on the "Hermeneutical Rules," particularly the "Thirteen" of Rabbi Ishmael, which were an amplification of Hillel's seven rules. (See *Jew. Enc.*, s.v. "Rules of Hillel";

世人走向最终结局前的经历，但是祂并没有向他揭示最终结局的样子（2节）。中间的世代已经超越了预言的指望（7-8节）。这与《新约》中关于基督复临的某些描述有关。

目前总共只有十二页或十五页希伯来语文献，所以很难做出评价。当然这不是现代意义上的圣经注释。这种注释完全不在乎拉比所说的 *p^ešāṭ*（《圣经》的字面和历史意义）。尽管这种的注释的目的更为直接、更为实用，但是它与斐洛寓意解经的地位不相上下，两者部分类似。

IX. 典型的米大示的释经方法。《大米大示》（包括《摩西五经》和《五圣卷》）是最著名的米大示或拉比的《旧约》注释。（斯图尔特 [R. A. Stewart] 撰写的 *Rabbinic Theology* [1961] 中大量地引用了《大米大示》中的内容。）由于全部的文学中存在着特殊的属类相似性，所以可以从早期和典型的关于《出埃及记》的《法规米大示》中提取一些例子。这种文献通常融合了希伯来语哈拉卡（律法）和哈加达（教训）材料。

《法规米大示》通常以“释经规则”对《圣经》进行哈拉卡注释，尤其是拉比以实玛利的“十三条法规”，它们详细地阐述了希列的七条法规。（见 *Jew. Enc.*，见词条“Rules of Hillel”；“Rules of Ishmael”；“Talmud Hermeneutics”）。这

“Rules of Ishmael”; “Talmud Hermeneutics.”) Two examples may suffice here. Ishmael Rule Two, *gzyrh šwh*, “an equivalent law,” states that if two pentateuchal enactments contain words of similar or identical meanings, both laws are subject to the same application. (Cf. *Mekilta* i.41: Nu. 9:2, referring to Passover, and Nu. 28:2, referring to Tamid, or the daily whole-offering, have in common the phrase *b^emô “dô*, “in its due season.” Thus, Passover and Tamid take precedence over sabbath restrictions.) Ishmael Rule Four, *kll wprt*, “general and particular,” is stated and its definition completed in *Mekilta* i.117, *’yn bkll l’mh šb prt*, “there is nothing in general beyond what is contained in the particular.” (Cf. Nu. 19:2, “[a] This is the ordinance of the law ... [b] that they bring thee a red heifer without spot.” In the context, [b] limits and defines [a]; cf. also Ex. 12:43.) If the order is reversed (cf. Ex. 19:6), Ishmael Rule Five is applied, “Particular and General.” Like Aristotelian logic, they have their value and their weaknesses, and are liable to dialectical abuse.

In contrast to this legalistic exegesis are allegorical interpretations of Scripture, in slighter echo of Philo. Job 8:11 is taken to signify Israel’s need for Torah (*Mekilta* ii.135). The slave of Ex. 21:6 is interpreted to have his ear bored because he was a thief, whose ear had heard the commandment “Thou shalt not steal” (iii.16). Similarly, there are various embellishments of the Bible stories of Moses, Joseph, Pharaoh, Jonah, and others, together with numerous parabolic and allegorical interpretations of the Torah. Parables also are found. A brief

里只需给出两个例子。以实玛利法规第二条, *gzyrh šwh* (“对等律法”) 中阐述道, 如果两项《摩西五经》中的律例含有相似的词语或相同含义, 那么这两项律例的用途是相同的(参: *Mekilta* i.41; 《民数记》9:2 提到了逾越节, 《民数记》28:2 提到了常献的燔祭或按日期献燔祭, 这两节经文都使用了短语 *b^emô “dô*, 意为“按日期”。因此, 逾越节和常献燔祭的法规比安息日的法规更重要)。《法规米大示》i.117 给出了以实玛利法规第四条 *kll wprt* (“普通和特殊法规”), 并给出了定义, 即 *’yn bkll l’mh šb prt* (“普通法规不可超越特殊法规”) (参: 民 19:2 “[a] 律法中的一条律例乃是这样说的… [b] 牵一只纯红的母牛”。在经文中, [b] 限制和定义了 [a]; 另参: 出 12:43)。如果颠倒了顺序(参: 出 19:6), 就是以实玛利法规的第五条“特殊和普通法规”。它们就像亚里士多德逻辑学原理一样, 有自身的价值, 也有缺陷, 容易被辩证滥用。

与律法注释相对的是略微仿效斐洛的寓意解经。根据寓意解经, 《约伯记》8:11 象征着以色列人对律法的需求 (*Mekilta* ii.135)。《出埃及记》21:6 中的奴仆被解释成贼, 他们听到了这样的命令“不再偷窃” (*Mekilta* iii.16)。同样, 《圣经》中关于摩西、约瑟、法老、约拿和其他人的故事也经过了多种修饰, 并对律法进行了多种比喻和寓意解释。另外还发现了一些比喻。其中一个简短又富有意义的比喻是火中的律法——无礼的亲近和反宗教的规避会受到相应的惩罚 (*Mekilta* ii.220-221; 另参: *Mekilta* i.211, 224-225, 228; i.205-206)。

and pregnant one: the Torah, given in fire—impertinent proximity and irreligious avoidance bring parallel punishments (ii.220f.; cf. also i.211, 224f., 228; i.205f.).

The midrashim in general quote Scripture with considerable accuracy, acknowledging its canonical authority and respecting its literal meaning (*p^ešāṭ*). Several stock formulas of introduction occur: *ktyb, k^etīb* (“written”), *šene^emar* (“as is said”), and others more elaborate. By the sheer bulk of quotation, these writings provide an important corroborative source for the text of the OT. Passages are sometimes shortened, as indicated by *wgw/* (i.e., *wgwmr*, “etc.”), which refers the reader to the MT.

The Qumranic exegesis of Hab. 1:5 (1QpHab) by variant reading has numerous parallels in *Mekilta*. Sometimes the MT remains unaltered, as in Ex. 21:6; 22:8, 23, where *’ēlohīm* may be read as “God” or “judges,” making good sense either way (iii.151). However, the MT readings are often repointed. In Ps. 68:27 (MT 28), Benjamin is described as *rōdēm*, “having rule over them”; but *rōdām* would be the usual form. *Mekilta* i.232 proposes to read *rd ym*—Benjamin went down first of all the tribes, *daring* the Red Sea. This is ingenious, but the expected form, pointed, would be *rōdeh hayyām*.

Bibliography.—*Qumrān Scrolls*: J. M. Allegro, PEQ (1954), pp. 69–75; JBL, 75 (1956), 89–95; 77 (1958), 215–221, 350–54; D. Barthélemy and J. T. Milik, *Discoveries in the Judaean Desert*, I (1955), 77–82; M. Burrows, *DSS of St. Marks Monastery* (1950), I, plates

《米大示》通常非常准确地引用经文，承认《圣经》的正典权威性，并且尊重《圣经》的字面意思 (*p^ešāṭ*)。书中给出许多常见引用句式：*ktyb, k^etīb* (“写着”)、*šene^emar* (“正如经上所说”)和其他一些更为复杂的句式。这些作品通过大量完全的引用，为旧约经文提供了重要的可靠来源。有时缩短了经文，正如 *wgw/* (如，*wgwmr* 等) 所示，这是为了让读者参读《马所拉文本》。

昆兰发掘的《哈巴谷书》1:5 的注释 (1QpHab) 通过修订后编入法规米大示 (*Mekilta*) 中。《马所拉文本》中，如《出埃及记》21:6; 22:8, 23, *’ēlohīm* 有时被理解为“神”或“审判官”，但两种解释都很好 (法规米大示 iii.151)。然而，《马所拉文本》经常重嵌。《诗篇》68:27 (《马所拉文本》28) 中便雅悯被描述为 *rōdēm* (“统管他们”)，但是 *rōdām* 是常用形式。法规米大示 i.232 理解为 *rd ym*——便雅悯是所有支派中最先消失的，*daring* 理解为死海。这种理解很有独创性，但原本的形式应指出是 *rōdeh hayyām*。

书目——*Qumrān Scrolls*: J. M. Allegro, PEQ (1954), 69–75 页; JBL, 75 (1956), 89–95; 77 (1958), 215–221, 350–54; D. Barthélemy and J. T. Milik, *Discoveries in the Judaean Desert*, I (1955), 77–82; M. Burrows, *DSS of St. Marks Monastery* (1950), I, 彩图 LV-LXI; M. Delcor,

LV-LXI; M. Delcor, *Le Midrash d'Habacuc* (1952); T. H. Gaster, *Scriptures of the Dead Sea Sect* (1957); G. Vermes, *DSS in English* (1962). See also DEAD SEA SCROLLS; ESSENES.

Midrash: SB, I, viii-ix; *Jew.Enc*, VIII, 548–580; *Midrash Haggadol*, ed. S. Fisch (1940); *Midrash Mekilta*, ed. J. Z. Lauterbach (3 vols., 1933–1935) (bilingual); *Midrash Rabbah* (Soncino; 1939); *Midrash Sifre on Numbers* (1926).

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COMMENTARY

[Heb. *midrāš*] (2 Ch. 24:27); AV, NEB, STORY (cf. 13:22). These are the only two OT uses of the Hebrew term, each indicating one of the Chronicler's sources (see CHRONICLES, BOOKS OF, V.B.), probably didactic elaborations of more strictly historical accounts.

COMMERCE.

The acquisition, distribution, and exchange of merchandise. Commerce developed in antiquity whenever the basic unit of society, the household, be it of peasant or of king (the palace), was unable to provide commodities regarded as necessary for life or desired for its enhancement. Extensive interchange of goods had occurred in the ancient Near East since long before the settlement of Canaan by Israelites.

Israel was ideally situated geographically to participate in the important commerce that passed between Egypt and Syria, and between Arabia and the Mediterranean. But the major natural trade routes skirted Israel rather than passed through it,

Le Midrash d'Habacuc (1952); T. H. Gaster, *Scriptures of the Dead Sea Sect* (1957); G. Vermes, *DSS in English* (1962). 另见 DEAD SEA SCROLLS; ESSENES.

Midrash: SB, I, viii-ix; *Jew.Enc*, VIII, 548–580; *Midrash Haggadol*, S. Fisch 编 (1940); *Midrash Mekilta*, J. Z. Lauterbach 编 (3 册, 1933–1935) (bilingual); *Midrash Rabbah* (Soncino; 1939); *Midrash Sifre on Numbers* (1926)。

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COMMENTARY 传、传记

【希伯来语: *midrāš*】(代下 24:27); 《钦定版圣经》和《新英文译本》译为 STORY (“传记”) (参: 代下 13:22)。这是这个希伯来语在《旧约》中仅有的两个用法, 分别表明了历代志作者参考的来源 (见 CHRONICLES, BOOKS OF, V.B [历代志上, 历代志下, V.B]), 可能是更为严谨历史记录的说教式阐释。

COMMERCE. 商业、贸易

商品的购买、经销和交易。在古代, 当基本的社会单元——无论是农民家庭还是王室, 无法提供生活所需的日用品或想要扩大社会范围时, 商业贸易就会向前发展。在以色列人移民到迦南之前很久, 古近东时期就已广泛出现了商品交换。

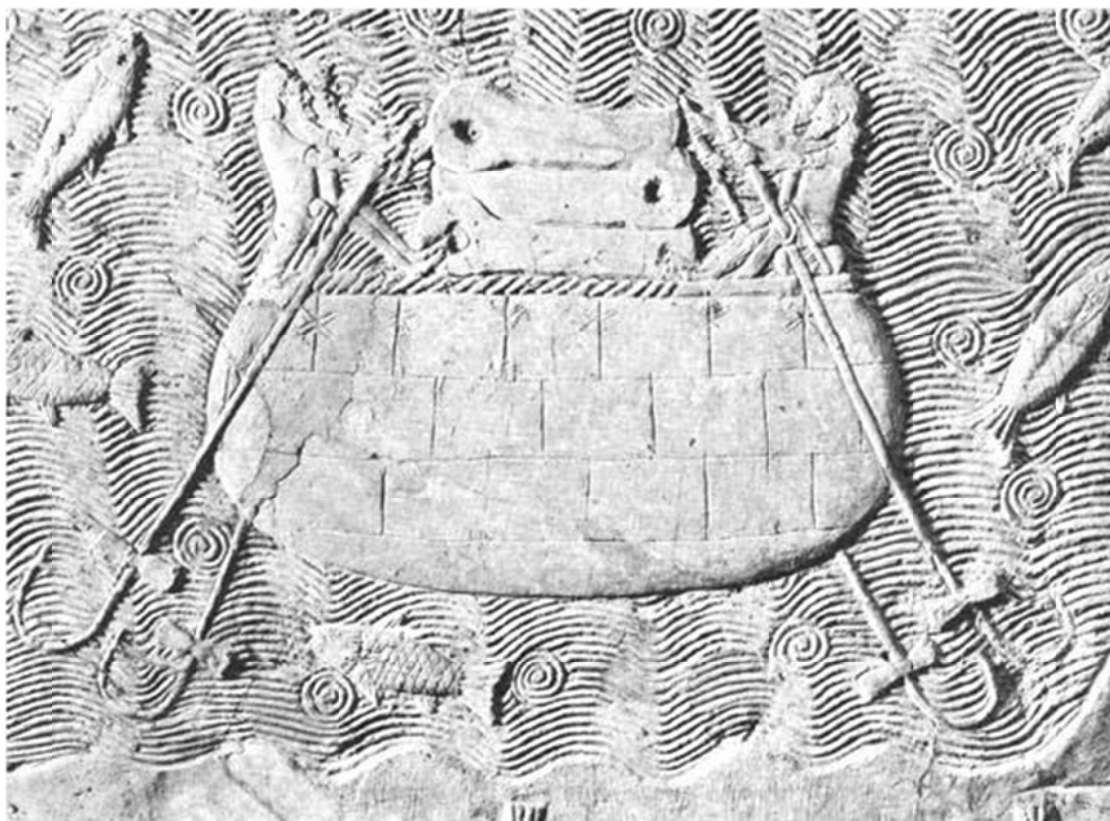
以色列所处的地理位置优越, 适于参与埃及于叙利亚之间、阿拉伯与地中海之间的重要贸易。除了从约旦谷经耶斯列谷和以斯德伦平原至地中海的商路, 以及从叙利亚经加利利到大海的商路, 其他主要的自然商路并不经过以色列, 而

except for the East-West routes from the Jordan Valley to the Mediterranean through the Valley of Jezreel and the Plain of Esdraelon, and from Syria to the sea through Galilee. Israel therefore played a major role in international commerce only when its merchants chose to move out from their highland fastness.

是环绕着以色列。因此只有当以色列商人主动走出他们的高地要塞时，以色列才在贸易中扮演着重要的角色。

- I. In the OT
 - A. Long-Distance Trade
 - B. Local Trade
 - C. Time and Place of Commerce
 - D. Terms for “Merchant”
- II. In the NT
 - A. Background and General Considerations
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- I. 《旧约》中出现的贸易
 - A. 长途贸易
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 - C. 贸易的时间和地点
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- II. 《新约》中出现的贸易
 - A. 贸易的背景和概况
 - B. 长途贸易
 - C. 本地贸易
 - D. “商人”一词
- III. 《圣经》中对贸易的态度



Skin-covered boat as commonly used to transport materials on the Tigris and Euphrates; relief from

图为底格里斯河和幼发拉底河上通常用于运送货物的罩着兽皮的船只；尼尼微西拿基立宫殿上的浮雕像

Sennacherib's palace at Nineveh (704–681 B.C.).
(Trustees of the British Museum)

(公元前 704 年至 681 年)。(大英博物馆理事会)

I. In the OT.-A. Long-Distance Trade. In Israel, as elsewhere in the ancient Near East, the palace appears as the organizer of long-distance trade. As the Egyptian government at Thebes sent Wen-Amon to Byblos to obtain timber for ship building (ca. 1100 B.C.; see *ANET*, pp. 25–29), so Solomon sent envoys to Tyre for timber, dealing directly with Hiram the king and paying with grain, oil, and land (1 K. 5:10f.; 9:11). The state took the initiative in commerce when Solomon constructed a fleet of ships at Ezion-geber on the Gulf of Aqabah. The expeditions that he mounted “once every three years” brought back gold from Ophir, and also silver, ivory, apes, and monkeys (1 K. 9:26–28; 10:22; 2 Ch. 8:17; cf. also 1 K. 10:11). A stage-sponsored attempt to restore this enterprise a century later, in the days of Jehoshaphat king of Judah, met with disaster (1 K. 22:48f.; 2 Ch. 20:35–37). Another royal commercial venture is alluded to in 1 K. 10:28f. par. 2 Ch. 1:16f., although textual difficulties make the details uncertain. (The “king’s merchants” obtained horses for Solomon from Muṣur [see J. A. Fitzmyer, *Aramaic Treaties of Sefire* (1967), pp. 29–31]—or Egypt [RSV, NEB; cf. Dt. 17:16]—and Kue [Que] in Cilicia and exported them to Syria with chariots obtained from Egypt.) The involvement of the palace in commerce is again clear when Ben-hadad, in his hour of defeat, conceded to Ahab the right to establish street stalls (*hūṣōt*, lit “streets,” RSV “bazaars”) in Damascus, just as Israel had earlier granted trading privileges to the Syrian crown in Samaria (1 K. 20:34). Kings also controlled trade by exacting transit tolls from merchants

I. 《旧约》中出现的商业贸易。 A. 长途贸易。在以色列，像古近东的其他地方一样，王室是长途贸易的组织者。底比斯的埃及政府派特使温亚蒙 (Wen-Amon) 到比布鲁斯 (Byblos) 获取建船的木材 (约公元前 1100 年; 见 *ANET*, 25–29 页), 所罗门也派使者到推罗去换取木材, 使者直接与推罗王希兰进行贸易, 支付粮食、油和土地换取木材 (王上 5:10-11; 9:11)。当所罗门在亚喀巴海湾的以旬迦别建造一支船队时, 以色列王国积极地投身到贸易中。所罗门每三年就要远征一次并从俄斐带回黄银、象牙、猿猴 (王上 9:26–28; 10:22; 代下 8:17; 另参: 王上 10:11)。一个世纪后犹大王约沙法试图复兴商业贸易, 却遭受了灾祸 (王上 22:48-49; 代下 20:35–37)。《列王纪上》10:28-29 和平行经文《历代志下》1:16-17 中都提到了另一次王室贸易探险的经历, 但由于文本问题, 具体细节不得而知。“王的商人”为所罗门从摩尔 [见 J. A. Fitzmyer, *Aramaic Treaties of Sefire* (1967), 29–31 页] 或埃及 [《修订标准译本》, 《新英文译本》, 参: 申 17:16], 以及基利家的古厄带来了马匹, 并用战车将从埃及获得的马匹出口到亚兰)。当便哈达战败之际向亚哈做出让步, 同意以色列人在大马色立街市 (*hūṣōt*, 字面意思是“街区”, 《修订标准译本》译为 “bazaars” [“集市”]) 时, 王室显然再次卷入商业贸易中, 正如以色列此前曾授予亚兰王室在撒马利亚立街市的贸易特权 (王上 20:34)。国王向经过他们领土的商人征收通行税, 以此来控制贸易 (参: 王上 10:15; “杂族的诸王” [《钦定版圣经》遵照《马所拉文本》, 译为 “mingled people”, 意为“杂族”] 不属所罗门的附庸; 另参: 拉 4:13, 20)。宫殿是外邦人远征贸易的终点。阿拉伯南部的示巴女王的“大批随员”用骆驼驮着“香料、宝石和许多金子”来见所罗

passing through their territory (cf. 1 K. 10:15; “all the kings of Arabia” [RV with MT “mingled people”] were not tributaries of Solomon; cf. also Ezr. 4:13, 20). The palace appears as the destination of commercial expeditions arriving from abroad. The “very great retinue” of the Queen of Sheba, in south Arabia, whose camels carried “spices, and very much gold, and precious stones,” made for Solomon’s palace (1 K. 10:1–10). It was a palace official who purchased Joseph from the Midianite traders (“Ishmaelites”), whose camels carried gum, balm, and myrrh to Egypt (Gen. 37:25–28; 39:1). The king’s role in trade is again suggested by Solomon’s construction of “store-cities” (1 K. 9:19). Exotic wares and precious metals presumably found their way out of the palace and down through the various strata of society as gifts to retainers and through exchange.

The role of the private entrepreneur in long-distance trade must not be wholly excluded, however. It is suggested by the householder who goes on a long journey with a bundle of silver (*š^erôr-hakkeseq*) in his hand and is not expected back until the full moon (Prov. 7:19f.; but the passage may be no earlier than the 4th century).

Merchandise was carried overland by caravan (*’ōrah, ’ōr^ehâ, h^alikâ*; e.g., Job 6:18f.; Isa. 21:13; Jgs. 5:6). In Gen. 37:25 and 1 K. 10:2 the beasts of burden are camels, but asses were also used, as in Gen. 42:26 and Isa. 30:6.

The lament over type in Ezk. 27 indicates the geographical extent and the range of commodities (here uniquely termed

门王 (王上 10:1–10)。一个官员从米甸商人的手中买来了约瑟, 米甸的 (“以实玛利人”) 商人用骆驼驮着香料、乳香、没药, 带下埃及去 (创 37:25–28; 39:1)。所罗门王建造积屯城再次表明了国王在贸易中的作用 (王上 9:19)。外来的商品和贵金属可能走出了王室, 藉着赏赐家臣流入社会各阶层中, 成为交换的商品。

然而, 并不能完全排除私人商贩在长途贸易中的作用。据说丈夫拿着银囊 (*š^erôr-hakkeseq*) 出门行远路, 必到月望才回家 (箴 7:19-20; 但这一段经文可能不早于四世纪)。

结伴的客旅带着货物在陆路上长途跋涉 (*’ōrah, ’ōr^ehâ, h^alikâ*; 如: 伯 6:18-19; 赛 21:13; 士 5:6)。《创世记》37:25 和《列王纪上》10:2 中提到用骆驼驮着货物, 如《创世记》42:26 和《以赛亚书》30:6 所示, 有时也用驴来驮货物。

《以西结书》27 中哀悼推罗的挽歌表明了旧约时期国际贸易的地域范围和商品 (这里用了一个独特的词语 *ma^arāb*) 种

ma^arāb) of international trade in the OT period. The reference to Asshur in vv. 23f. as an exporter of “choice garments” recalls the, “beautiful mantle from Shinar” (Mesopotamia) found by Achan among the spoils of Ai (Josh. 7:21). Cappadocia imported “Akkadian garments” (*ṣubātū ša akkadī*) from Assyria already in the 19th cent. B.C. Assyrian trade with Palestine after 721 B.C. is documented by Assyrian pottery at several sites (see R. Amiran, *Ancient Pottery of the Holy Land* [1970], p. 291). Sheba is mentioned in Ezk. 27:22 as a source of “all kinds of spices, and all precious stones, and gold.” The high value placed on aromatics in the ancient world is illustrated by the appearance of spices and “precious oil” together with silver and gold as the contents of Hezekiah’s treasure house (2 K. 20:13).

The “industrial installations” excavated at such Palestinian sites as Tell Beit Mirsim (dye vats) and Tell el-Kheleifeh, ancient Ezion-geber (foundries), seem to have served only domestic needs. The only known exports of OT Israel are agricultural (Gen. 43:11; 1 K. 5:11; Ezk. 27:17). But Prov. 31:13, 19, 22, 24 are noteworthy as suggesting the role of women in a “cottage industry” which served more than local needs (“she delivers girdles to the merchant [*k^ena^anī*],” v. 24).

B. Local Trade. The presence of a religious shrine favored the development of a city as a center of local commerce. This is clear from Dt. 14:22–27, which permitted an Israelite who lived far from the sanctuary to sell his agricultural tithes locally and buy an equivalent amount of commodities at the cult center for

类。《以西结书》27:23-24 中亚述出口的“华丽的衣服”让人联想起了亚干在艾城战利品中找到的“示拿的一件美好的衣服”（书 7:21）。加帕多家早在公元前 19 世纪就从亚述进口了“阿卡德的服饰”(*ṣubātū ša akkadī*)。通过一些遗址发掘出的瓷器碎片可看出（见 R. Amiran, *Ancient Pottery of the Holy Land* [1970], 291 页），公元前 721 年之后，亚述和巴勒斯坦地区就有贸易往来。《以西结书》27:22 中提到了带来“各类上好的香料、各类的宝石和黄金”的示巴女王。希西家的宝库中的香料和“贵重的膏油”与银子和金子（王下 20:13）存放在一起，这证明了香料在古代的贵重价值。

在巴勒斯坦遗址中发掘出的“工业设备”似乎只为满足内需，如拜特米尔废丘（染缸）和克赫莱弗废丘（Tell el-Kheleifeh）及古代的以旬迦别（铸造厂）。旧约时期以色列出口的唯一商品是农产品（创 43:11；王上 5:11；结 27:17）。但是，在《箴言》31:13, 19, 22, 24 中，女人在“家庭手工业”中扮演的角色尤为值得关注，家庭手工业制作的产品超出了当地人的需求（“她又将腰带卖与商家” [*k^ena^anī*]，箴 31:24）。

B. 本地贸易。 宗教圣地促进了城市的发展，使其成为本地贸易的中心。《申命记》14:22–27 显然说明了这一点，住的离至圣所较远的以色列人可以在本地贩卖他的农业什一税，并可以在祭仪中心购买供他本人和家人消费的同数量的商品。律法允许圣地所在的城市出现牲畜和农产品的零售商，不是只有耶路撒冷

consumption there by himself and his household. The legislation presupposes the presence of retailers of livestock and produce in the city where the shrine was located, which was not always Jerusalem. The pilgrimage festivals (Passover and Unleavened Bread, Weeks, and Booths), when worshipers flocked to the sanctuary from outlying districts, were doubtless occasions for commercial fairs (for Shiloh, cf. 1 S. 1; Jgs. 21:19).

C. Time and Place of Commerce. Market days were probably held at fixed intervals. The “day of assembly” (*yôm hakkenîsâ*), a term used in the Mishnah (ca. A.D. 200) for the second and fifth days of the week (*Megillah* i.1; *Ketuboth* i.1), may well have been a market day well as a day when the courts sat (see S. Krauss, *Talmudische Archäologie*, II [1911], 358, 690). The custom of holding “assembly days” twice a week may go back to OT times. Trade was regarded as an unsuitable activity for the sabbath and the new moon festival (Neh. 13:16–21; Am. 8:5).

Exchange, be it barter or true sale (see BUYING), took place in the streets where tradesman had their workshops, as in a modern Arab *sūq* (such presumably was “(he bakers’ street” of Jer. 37:21), or at the city gate (2 K. 7:1), the customary place for doing public business (cf. Dt. 21:19; Ruth 4:1–4; Prov. 8:2f.; 31:23). The city gate was probably where nonresident traders displayed their wares; such were the local peasants (*‘ammê hā’āreṣ*) of Neh. 10:31 (MT 32), with their agricultural produce, and traders from distant parts (but note that Neh. 13:16 refers to Tyrian importers of [salt] fish and other merchandise as resident in

才有买卖人。朝觐节(逾越节和无酵节,七七节和住棚节)时,朝拜者从四面八方聚集到至圣所,这个时候肯定是进行贸易的好时机(关于示罗,参:撒上1:士21:19)。

C. 贸易的时间和地点。贸易时间可能是固定的。犹太法典中记载的“集会日”(yôm hakkenîsâ)(约公元200年)是每周二和每周五(*Megillah* i.1; *Ketuboth* i.1),也有可能是集市日和开庭日(见 S. Krauss, *Talmudische Archäologie*, II [1911], 358, 690)。每周守两次“集会日”的习俗可能要追溯到旧约时期。在安息日和月朔时进行贸易被视为不合时宜的(尼13:16–21; 摩8:5)。

商品交换,无论是易货贸易还是真正的买卖(见 BUYING [买]),在建有商铺的街道上,也就是现代阿拉伯语中 *sūq* (可能像是《耶利米书》37:21 中的“饼铺街”)进行,或在城门口(王下7:1)和处理公共事务的通常位置进行(参:申21:19; 得4:1–4; 箴8:2–3; 31:23)。城门口可能是非本地商人展示商品的地方;《尼希米记》10:31(《马所拉文本》32)中提到的带来农产品的当地农民(‘*ammê hā’āreṣ*)和来自远方的商人都在城门做买卖(但《尼希米记》13:16中提到了进口鱼[盐]的推罗人和住在耶路撒冷的其他商人[参:王上20:34],他们贩卖货物的地点可能接近《尼希米记》3:3和12:39中提到的鱼门)。在古巴勒斯坦城

Jerusalem [cf. 1 K. 20:34], presumably near the Fish Gate of Neh. 3:3; 12:39). There was no large open space within an ancient Palestinian city to serve as a market place like the agora of a Hellenistic city; at best the street was unusually wide near the gate (cf. Neh. 8:1; Tell Beit Mirsim and Tell en-Naṣbeh provide examples).

D. *Terms for “Merchant.”* The Hebrew terms for “merchant, trader” are *sōhēr*, *rōkēl*, *kena’an/kena’anī*, and (only in 1 K. 10:15 par. 2 Ch. 9:14) *tār*. Since *tār* elsewhere means “explorer, spy,” it should perhaps here be emended to *taggār*, the usual rendering of both *sōhēr* and *rōkēl* in the Targums. The use (always late) of *kena’an(i)*, lit. “Canaan (ite),” reflects the role of the Phoenicians as the merchants *par excellence* in the Mediterranean at the time of the Hebrew monarchy. The distinction between *sōhēr* and *rōkēl* is not clear (the LXX normally renders both by *émporos*, “merchant,” or a form of the cognate verb *emporeúomai*, to “trade”). But the meaning “slander (er)” borne by the word *rākīl*, which is related to *rōkēl*, suggests that the *rōkēl* was held in low esteem, like the *kápēlos*, “petty trader,” of the Greek world, who was commonly regarded as a cheat. (In Isa. 1:22 the agents of the dishonest dilution of wine with water, unspecified in the MT, are identified as *kápēloi* in the LXX; and according to Sir. 26:29, the *kápēlos* will not be justified of his sin.) The nuance of itinerant merchant has been suggested for *sōhēr* on the basis of Akk. *saḥāru*, “go around, turn,” but not without challenge (see E. A. Speiser, *BASOR*, 164 [Dec. 1961], 23–28; B. Landsberger, *SVT*, 16 [1967], 187–190). The regulated verb *sāhar* is rendered

内没有像希腊化城市的集市那样宽敞的露天交易场所；城门附近异常宽阔的街道是最佳的交易场所（参：尼 8:1；拜特米尔废丘和纳斯比废丘提供了例证）。

D. “商人”一词。“商人、经商者、行商的”的希伯来语形式是 *sōhēr*, *rōkēl*, *kena’an/kena’anī*（只在《列王纪上》10:15 的平行经文《历代志下》9:14 中出现过）和 *tār*。由于 *tār* 在其他经文中表示“窥探者、探子”，这里可能应该改为 *taggār*，《他勒目》中通常用这个词翻译 *sōhēr* 和 *rōkēl*。*kena’an(i)* 的用法（通常是后期用法）说明腓尼基人是希伯来王国时期地中海地区最好的商人，这个词的字面意思是“迦南（迦南的）”。*sōhēr* 和 *rōkēl* 没有很明显的差别（《七十士译本》通常用 *émporos* 来翻译这两个词，*émporos* 意为“商人”，或用同根动词 *emporeúomai* 的一种形式来翻译这两个词，*emporeúoma* 意为“贸易”）。但是“诋毁（者）”一词的含义源于 *rākīl*，这说明“诋毁者”（*rōkēl*）非常不受尊敬，就像希腊世界的“小商人”（*kápēlos*）一样，通常被认为是骗子。《以赛亚书》1:22 中提到的在酒中掺水的骗子就是《七十士译本》中 *kápēloi*（“小商人”），《马所拉文本》中没有提到这种人；根据《便西拉智训》26:29 中的描述，所有的买卖人 [*kápēlos*] 都有罪。基于阿卡德语 *saḥāru*（意为“四处走动”）的 *sōhēr* 表明了行商的细微不同之处（见 E. A. Speiser, *BASOR*, 164 [1961 年 12 月], 23–28; B. Landsberger, *SVT*, 16 [1967], 187–190）。《修订标准译本》将这个被改动的动词 *sāhar* 译为“trade in (a place)”（“在某处交易”），《新犹太译本》译为“move about in (a place)”（“在某处移动”）（如：创 34:21; 42:34, 参：《新英

“trade in (a place)” in the RSV, but “move about in (a place)” in NJV (e.g., Gen. 34:21; 42:34, cf. NEB).

II. In the NT.-A. Background and General Considerations. The principal events of the NT, from the public ministry of Jesus to the martyrdom of Paul, fall within the last four decades of a century of almost unbroken peace that prevailed in Palestine from the beginning of Herod the Great's rule as king of Judea (37 B.C.) until the outbreak of the First Jewish Revolt (A.D. 66). Commerce flourishes best in time of peace, and the events of the NT took place in a setting of commercial prosperity. This peace brought relief from the almost three centuries of conflict that had afflicted Palestine after the arrival of Alexander the Great in the Near East (331 B.C.), as Antigonids, Ptolemies, Seleucids, and Hasmoneans struggled for supremacy. But even in these troubled times, fortunes could be made by those with power to exploit the weak (even by Jews; cf. Josephus *Ant.* xii.4.7). The nature of Palestinian commerce ca. 260 B.C. is well illustrated by the archives of the Egyptian official Zeno (see V. Tcherikover, *Hellenistic Civilization and the Jews* [1959], pp. 60–73). The constant interchange of men, goods, and ideas throughout the Mediterranean lands resulting from Greek colonization, the progressive adoption of coinage in a world flooded with the squandered treasuries of plundered oriental monarchies, and the eventual unification of the known world under Roman arms stimulated intense commercial activity. Commerce principally affected the cities, especially the new (or rebuilt) Hellenistic cities along the major trade routes, such

文译本》)。

II. 《新约》中的贸易。A. 贸易的背景和概况。《新约》中的主要事件，从耶稣公开传道至保罗殉道，都发生在那个几乎持续和平世纪的最后四十年里，巴勒斯坦的这个和平时期从希律王开始统治犹太（公元前 37 年）一直延续到首次犹太人叛乱爆发（公元 66 年）。和平时期是贸易最繁荣的时期，《新约》中的事件发生在贸易繁荣时期。这段和平时期结束了亚历山大大帝抵达近东之后巴勒斯坦地区长达将近三个世纪的动荡局面，而当时安提阿哥王朝、多利买王朝、塞琉西王朝和哈斯摩尼王朝在争夺霸权。但即使在这样一个多事之秋，有能力剥削弱者的权势仍然能赚到财富（甚至包括犹太人；参：Josephus *Ant.* xii.4.7）。埃及官员芝诺（Zeno）的档案很好地展现了约公元前 260 年巴勒斯坦的商业特征（见 V. Tcherikover, *Hellenistic Civilization and the Jews* [1959], 60–73 页）。由于希腊殖民地化造成人员、货物思想在整个地中海沿岸频繁地交流和交换，货币也逐渐在世界范围内被接受，加之掠夺东方国家的财富被肆无忌惮地挥霍掉，以及罗马军队最终统一了这个已知的世界，这些因素极大地刺激了频繁的商业活动。商业主要影响了城市，尤其是主要贸易沿线新兴（新建）的希腊化城市，如迦萨、亚实基伦、约帕、凯撒里亚（早期的斯特拉托塔）、多利买（阿克里）、赛佛瑞斯、提比哩亚、色巴斯（撒玛利亚）、耶利哥（阿拉伊 [‘Alâyiq]），以及低加波利的一些城市。约旦河东岸城市的南北分界线表明了这一时期从红海和汉志经纳巴泰佩特拉至大马士革的沙漠路线的重要性。商业贸易没有给农民带来多少益处，但他们交纳的重税却使得城中的富人能够买得起奢侈品（《马加比一书》10:29–45 表明了约公元前 150 年的赋税有多重；关于希

as Gaza, Ascalon, Joppa, Caesarea (earlier Strato's Tower), Ptolemais (Acre), Sepphoris, Tiberias, Sebaste (Samaria), Jericho ('Alâyiq) and the cities of the Decapolis. The North-South line of cities E of the Jordan indicates the importance at this period of the desert route from the Red Sea and the Hejaz through Nabatean Petra to Damascus. But commerce probably brought little benefit to the peasants, whose heavy taxes made possible the luxuries of the city-dwelling magnates (1 Macc. 10:29–45 indicates how heavy taxes were *ca.* 150 B.C.; for the time of Herod the Great, see Josephus *Ant.* xvii.11.2). And as Josephus observes in a striking passage, the Jews of Palestine in the 1st cent. A.D. were still predominantly an agrarian people (*CAp* i.12).

The opportunities for better material rewards led many Jews to try their fortunes in the wider world outside Judea (e.g., Aquila the tentmaker of Acts 18:2f.), and by the time of Jesus more Jews resided in the Diaspora, especially in Babylonia, Egypt, and Asia Minor, than in Palestine (for estimates of their number, see Tcherikover, pp. 292–95). But the Jews of the Diaspora maintained close links with Judea; each paid an annual half-shekel tax to the temple (Mt. 17:24), and many traveled to Jerusalem for the pilgrimage feasts. This constant coming and going between Jerusalem and the most diverse parts of the Greco-Roman world (cf. Acts 2:8–11) cannot have failed to make the city a center of wealth and commerce. It also facilitated the rapid spread of Christianity.

B. Long-Distance Trade. The booming

律王时期，见 Josephus *Ant.* xvii.11.2)。约瑟夫斯在一段引人注目的段落中指出巴勒斯坦的犹太人在约公元一世纪大都还是农民 (*CAp* i.12)。

为了获得更好的物质回报，许多犹太人到犹太以外更广阔的世界寻找商机(如：《使徒行传》18:2-3 中提到的以制作帐篷为业的亚居拉)，耶稣生活的年代，更多的犹太人流散各地，尤其是巴比伦、埃及和小亚细亚，而不是生活在巴勒斯坦地区（关于犹太人的大概人数，见 Tcherikover, 292–295 页）。但流散的犹太人仍然与犹太地区有密切的联系；每人每年为神殿缴税半舍客勒（太 17:24）作为税捐，还有许多犹太人为守朝圣节来到耶路撒冷。耶路撒冷与希腊和罗马世界各地的这种频繁往来必定使这座城市成为希腊罗马世界的财富和贸易中心（参：徒 2:8–11）。但也促进了基督教的快速传播。

*B. 长途贸易。*在巴勒斯坦兴建的宏伟建

prosperity of the period is indicated by the grandiose building programs undertaken in Palestine, especially by Herod the Great. At least some of the more highly skilled artisans employed for these undertakings must have come from abroad, and foreign artisans, like foreign troops (as were the Roman legionaries), are invariably accompanied by foreign traders. Evidence for the import of foreign materials for the most ambitious Palestinian structure of this period, the Jerusalem temple, is given by Josephus, who reports the use of Lebanese timber for rafters (*BJ* v.1.5) and Corinthian bronze for the gates (*BJ* v.5.3). Goods moving through ports and other toll points were subject to the imperial harbor-tax (see M. I. Finley, *Ancient Economy* [1973], p. 159), and the tax collector (*telónēs*) is a familiar figure in the Gospels (cf. Mt. 9:9). Josephus mentions taxes on public purchases and sales (*Ant.* xvii.8.4).

Asphalt was exported from the Dead Sea (Diodorus ii.48.6; xix.99.3) and dates and balsam from Jericho (so one may infer from Josephus *Ant.* xiv.4.1; xv.4.2). Galilee was able to export olive oil (*BJ* ii.21.2), and the export of pickled fish may be inferred from the fact that they were prepared at Taricheae (probably Magadan [Magdala] of Mt. 15:39; Taricheae means “pickling places”) by the Sea of Galilee (Strabo Geog. xvi.2.45; cf. Mt. 4:18).

Merchandise was transported by ship whenever possible. Despite the excellence of Roman roads (introduced to Palestine by Hadrian; see *HGHL*, p. 697), it cost more to transport a wagonload of grain 75 mi. (120 km.)

筑，尤其是希律王建造的宏伟建筑表明了这个时期的繁荣程度。至少一些建造这些建筑的技艺高超的工匠一定来自于外邦，外邦的工匠，像外邦的军队（如罗马军团）一样，始终与外邦的商人一起结伴而行。约瑟夫斯给出了这一时期为建造最为雄伟的巴勒斯坦建筑（耶路撒冷神殿）从外邦进口材料的证据，他说，建造房椽用的木材是从黎巴嫩进口的（*BJ* v.1.5），从港口和其他征税点运来的货物需征收王室的港口税（*BJ* v.5.3）。从港口运来的货物需征港口税（见 M. I. Finley, *Ancient Economy* [1973], 159 页），福音书中常能看到坐在税关上的收税员（参：太 9:9）。约瑟夫斯提到公共采购和销售需征税（*Ant.* xvii.8.4）。

死海出口沥青（Diodorus ii.48.6; xix.99.3），耶利哥出口枣子和香膏（约瑟夫斯在 *Ant.* xiv.4.1; xv.4.2 中可能提到了其中之一）。加利利出口橄榄油（*BJ* ii.21.2），从加利利海附近塔瑞妾耶（Taricheae）（可能是《马太福音》15:39 中提到的马加丹；“塔瑞妾耶”意思是“腌制的地方”）腌制的鱼可以推测出，加利利出口腌鱼（Strabo Geog. xvi.2.45; 参：太 4:18）。

新约时期商人尽可能用船运送货物。尽管罗马路况很好（由哈德良引进巴勒斯坦；见 *HGHL*, 697 页），用马车装载谷物经陆路运输 75 英里（120 公里）所需的费用要高于地中海水运的费用（见 Finley, 126 页）。商船在冬天停航（参：

overland than to carry it the length of the Mediterranean by ship (see Finley, p. 126). Merchant ships, which were out of commission in the winter (cf. Acts 27:9–12), are mentioned a number of times in Acts Paul’s means of transportation on his missionary journeys (cargoes are mentioned in 21:3 and 27:10, 18, 38 [wheat]). The kinds of merchandise carried in these vessels indicated by the list of wares of the merchants who lament the fall of Babylon (Rome) in Rev. 18:11–19 (with allusions to Ezk. 27). Roman arms had made the seas safe for commerce, but brigandage on the roads was a constant threat to traders (cf. Lk. 10:30; Josephus *Ant.* xiv.9.2; 15.4).

Jas. 4:13 indicates the mobility of traders in the Greco-Roman world, undoubtedly with the practice of Jewish traders particularly in mind. They would “go into such and such a town and spend a year there and trade and get gain,” presumably then moving on to another town. It is little wonder that Jews were to be found in all cities, as claimed by Strabo (quoted in Josephus *Ant.* xiv.7.1).

C. Local Trade. The only place on whose local trade the NT provides some information is Jerusalem. Jerusalem was never in the first rank of the commercial capitals of antiquity because it was not situated on a major natural trade route. But the presence of the temple assured the city importance as a center of at least local commerce. Even the regular daily sacrifices and the special private offerings must have required quite considerable quantities of materials. But the demand made on local suppliers must have been enormously heavy at the pilgrimage feasts, when thousands of

徒 27:9–12), 《使徒行传》在描述保罗传教过程中所乘坐的交通工具时曾多次提及了商船(《使徒行传》21:3; 27:10; 18, 38 中提到载着麦子的货船)。《启示录》18:11–19 在客商的货物清单中提到了用船运来的各种货物(《以西结书》27 章中也提到了各种货物),这些客商也为巴比伦(罗马)倾倒哀叹。罗马军队保护海运的安全,但陆路上的土匪经常对商人构成威胁(参:路 10:30; Josephus *Ant.* xiv.9.2; 15.4)。

《雅各书》4:13 中体现了希腊罗马世界商人的流动性,无疑也体现出了犹太商人的活动,尤其是他们的思想活动。他们将“往某城里去,在那里住一年,作买卖得利”,可能还会再往另一座城去。难怪斯特拉波(Strabo)声称在各个城市中都能看到犹太人(引自 Josephus *Ant.* xiv.7.1)。

C. 本地贸易。《新约》中仅描述过耶路撒冷的本地贸易。但耶路撒冷从来不是古代一等的商业首都,因为耶路撒冷并在主要的自然商路上。但由于神殿的存在,耶路撒冷至少是重要的本地贸易中心。就连日常的祭品和特殊的私人供物都必然需要本地供应大量的物质资料。当成千上万的犹太人在朝圣节来到耶路撒冷时,当地的供货商需要提供巨大数量的祭品(关于逾越节,见:可 14:1-2; 路 2:41-44; 关于五旬节,见:徒 2:1-11; 21:27; 参:徒 20; 16)。来访者需要食物、住宿(参:可 14:14)和祭牲(约 2:14),尤其在逾越节。他们通过圣殿周围银钱兑换之人兑换可作为圣殿税捐的

Jews came to Jerusalem from far and wide (for Passover, see Mk. 14:1f.; Lk. 2:41–44; for Pentecost, see Acts 2:1–11; 21:27; cf. 20; 16). The visitors required food, accommodation (cf. Mk. 14:14), and sacrificial animals (Jn. 2:14), especially at Passover. Coins acceptable as temple dues were obtained from money changers who did business in the temple precincts (Mt. 21:12; Mk. 11:15; Jn. 2:14).

The commercial district of Jerusalem can be identified as situated on the western hill (the traditional Mt. Zion) because Josephus calls this “the upper market” (*hē ánō agorá*, *BJ* v.4.1), although the city is not known to have had a large open space typical of a Hellenistic *agora*. Josephus also mentions “the wool-shops, the braziers’ smithies and the clothes-market” (*BJ* v.8.1) and the “timber market” (*BJ* ii.19.1).

The parable of the talents shows that a man with the means to set himself up in business could hope to make a profit, but the nature of the business is not specified (Mt. 25:16f.; RSV “traded” is simply *ergázomai* “to work”).

D. *Terms for “Merchant.”* Only one word for “merchant” occurs in the NT. This is *émporos*, found only in Mt. 13:45 (“a merchant in search of fine pearls”) and Rev. 18:3, 11, 15, 23 (of traders who lament the fall of Babylon). The absence from the NT of the term *naúklēros*, used for a seafaring merchant who outfits his own ship, occasions no surprise since the Jews were not a maritime nation (Ps. 107:23 need not refer to Israelites). The term for a petty trader or hawker, *kápēlos*, might have been expected,

钱币 (太 21:12; 可 11:15; 约 2:14)。

耶路撒冷的商业区位于西山 (传说中的锡安山), 因为约瑟夫斯称之为“上面的市场” (*hē ánō agorá*, *BJ* v.4.1), 但无从知晓城中是否有像希腊市场那样的宽敞空地。约瑟夫斯还提到“‘集市中卖羊毛的店铺’、铜匠铺和服装店” (*BJ* v.8.1), 以及“木材市场” (*BJ* ii.19.1)。

才干的比喻证明, 一个凭本事做买卖的人一定能赚到钱, 但经文中并没有指出买卖的性质 (太 25:16-17; 《修订标准译本》中的 “traded” [“买卖”] 仅仅表示 *ergázomai* [“工作”])。

D. “商人”一词。《新约》中只有一个词用来表示“商人”, 这个词就是 *émporos*, 只有《马太福音》13:45 (“买卖人寻找好珠子”) 和《启示录》18:3, 11, 15, 23 (为巴比伦哭泣悲哀的客商) 中使用了这个词。《新约》中没有用来表示航海商人 (*naúklēros*) 的词, 但这不足为奇, 因为犹太人不是海上民族 (《诗篇》107:23 未必指的是以色列人)。可能指的是小商小贩 (*Kápēlos*), 尤其是因为《马太福音》14:15 和《马可福音》6:37 表明, 旅行者可以在村中买到饼 (饼; 也可能买到其他的食物)。但没有证据可

however, particularly since Mt. 14:15 and Mk. 6:37 show that travelers could buy cooked food (bread; perhaps also other items) in the villages. But there is no evidence of a middleman between producer and consumer in local commerce (cf. Finley, p. 144).

III. *Biblical Attitude to*

Commerce.—Commerce was not viewed as an unmixed blessing by the biblical writers. The riches that came from foreign trade were coveted for the glory of a restored Israel (Isa. 60:4–9, 13), but it was recognized that with foreign goods came foreign cults and customs that threatened the purity of Israel's religion (e.g., 2 K. 23:13; Isa. 2:6–8). Jesus seems to have avoided the Hellenistic cities during His ministry (although it was in the cities of the empire that the infant Church was later to become most firmly established), and He warned of the dangers of riches (Mk. 10:23–25). Whereas in Rev. 18 the saints rejoice at the fall of Babylon (v 20), the merchants of the earth weep and mourn (v 11); and it is by controlling buying and selling that the beast of Rev. 13:17 oppresses the saints.

See also BUYING.

Bibliography.—A. L. Oppenheim, *Fifth International Congress of Economic History, Leningrad ... 1970* (for the background of OT commerce); *EB*, IV, s.v. "Trade and Commerce" (G. A. Smith)—still very valuable; V. Tcherikover, *Hellenistic Civilization and the Jews* (1959), II.A; F. C. Grant "Economic Background of the NT" in W. D. Davies and D. Daube, eds., *Background of the NT and Its Eschatology* (1956), pp. 96–114—contains a useful survey of literature on the economic

以证明，在本地贸易中生产者和消费者之间存在中间商（参：Finley, 144 页）。

III. 《圣经》中对待贸易往来的态度。

圣经作者并不将商业贸易视为一种纯粹的祝福。通过对外贸易获取的财富是复兴的以色列渴望的荣耀（赛 60:4–9, 13），但要意识到，外邦的偶像崇拜和习俗跟随着外邦的货物传入了以色列，并沾染了以色列宗教的纯洁（如：王下 23:13；赛 2:6–8）。耶稣传道时似乎避开了希腊化的城市（尽管初期的教会后来正是在这些帝国城市中被坚实地建立起来），祂警告了富人面临的危险（可 10:23–25）。然而，在《启示录》18 章中，众圣徒因巴比伦倾覆而欢喜（启 18:20），而地上的客商却为她哭泣悲哀（启 18:11）；《启示录》13:17 中的兽正是通过控制买卖来压迫圣徒。

另见 BUYING（买卖）。

书目——A. L. Oppenheim, *Fifth International Congress of Economic History, Leningrad ... 1970*（关于《旧约》中贸易的背景）；*EB*, IV, 见词条“Trade and Commerce”（G. A. Smith）—仍很有价值；V. Tcherikover, *Hellenistic Civilization and the Jews* (1959), II.A; F. C. Grant “Economic Background of the NT” in W. D. Davies and D. Daube 编, *Background of the NT and Its Eschatology* (1956), 96–114 页——包含了一项关于希腊和罗马时期经济历史的有用文献调查；M. I. Finley, *Ancient Economy*

history of the Hellenistic and Roman periods; M. I. Finley, *Ancient Economy* (1973), II.B; P. Lapp, *Palestinian Ceramic Chronology 200 B.C.–A.D. 70* (1961)—Appendix A (Economic and Cultural Implications) and Appendix B (Historical Implications) are useful; J. Jeremias, *Jerusalem in the Time of Jesus* (Eng. tr. 1969)—valuable for its use of early rabbinic sources.

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COMMISSION; COMMISSIONED

[Heb. *ṣawâ*] (Nu. 27:19, 23; Dt. 31:14, 23); AV CHARGE; [*dāt*] (Ezr. 8:36); [Gk. *epitropē*] (Acts 26:12); [*cháris*-‘grace, favor’] (1 Cor. 3:10); AV, NEB, GRACE; [*oikonomía*] (1 Cor. 9:17); AV DISPENSATION; NEB “discharging a trust”; [*chríō*] (2 Cor. 1:21); AV, NEB, ANOINTED; [*hōs ek theou*] (“commissioned by God,” 2 Cor. 2:17); AV “as of God”; “as from God.” Authority given to one to act in the place of (e.g., Joshua for Moses) or on behalf of (e.g., Paul as Christ’s apostle) another.

COMMISSIONERS

(Ezr. 4:9, NEB). See APHARSATHCHITES.

COMMIT

[Heb. *gālal*, *pāqaḏ*, *nātan*, also *sím* (Job 5:8), *’āzab* (Ps. 10:14); Gk. *paradidōmi*, *paratithēmi*, also *dídōmi* (Rev. 20:4)]; AV also DELIVER, TRUST (Ps. 22:8; “committed his cause”), REVEAL (Jer. 11:20, MT *gālā*), OPEN (20:12, MT

(1973), II.B; P. Lapp, *Palestinian Ceramic Chronology 200 B.C.–A.D. 70* (1961)—附录 A (经济内涵和文化内涵)和附录 B(历史内涵)是有用的; J. Jeremias, *Jerusalem in the Time of Jesus* (1969 英译本)——对研究早期拉比文献具有参考价值。

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COMMISSION; COMMISSIONED 嘱咐、吩咐、谕旨、命令、委托

【希伯来语: *ṣawâ*】(民 27:19, 23; 申 31:14, 23);《钦定版圣经》译为 CHARGE (“吩咐”);【*dāt*】(拉 8:36);【希腊语: *epitropē*】(徒 26:12);【*cháris*——“恩惠、恩典”】(林前 3:10);《钦定版圣经》和《新英文译本》译为 GRACE (“恩典”);【*oikonomía*】(林前 9:17);《钦定版圣经》译为 DISPENSATION (“职责”);《新英文译本》译为 “discharging a trust” (“托付”);【*chríō*】(林后 1:21);《钦定版圣经》和《新英文译本》译为 ANOINTED (“涂膏油”);【*hōs ek theou*】 (“被神膏立”, 林后 2:17);《钦定版圣经》译为 “as of God” (“由于神”); “as from God” (“出于神”)。表示代替他人(如:约书亚代替摩西)或代表他人(如:保罗作为基督的使徒的代表)行事的权柄。

COMMISSIONERS 专员

(《新英文译本》, 拉 4:9)。见 APHARSATHCHITES (亚法萨提迦人)。

COMMIT 交付、交托、禀明

【希伯来语: *gālal*, *pāqaḏ*, *nātan* 和 *sím* (伯 5:8), *’āzab* (诗 10:14); 希腊语: *paradidōmi*, *paratithēmi* 和 *dídōmi* (启 20:4)】;《钦定版圣经》还译为 DELIVER (“交付”)、TRUST (“信靠”) (诗 22:8; “交托给”)、REVEAL (“禀

gālā), SET BEFORE (Ezk. 27:24), COMMEND (Lk. 23:46; Acts 14:23), GIVE (Rev. 20:4); NEB also PUT IN CHARGE, LEAVE (WITH) (Lev. 6:4), ENTRUST, LAY (BEFORE) (Job 5:8), “threw himself on ... for rescue” (Ps. 22:8), HAND OVER (Isa. 22:21), GIVE (Ezk. 27:24), SEND (Acts 8:3), MAKE SUBJECT (Rom. 6:17), LAY (UPON) (1 Tim. 1:18), CONSIGN (2 Pet. 2:4). In these references “commit” is used in the sense “entrust,” “give in charge,” and once possibly “pledge” or “bind” (Rom. 6:17). Elsewhere “commit” is used in the sense “do,” “perform,” as “commit adultery,” “commit iniquity.”

The last of the seven “words” of Jesus on the cross is in Lk. 23:46, “Father, into thy hands I commit (*paratithēmi*) my spirit!” quoting Ps. 31:5 (MT 30:6) (*pāqaḏ*). The meaning here is “put in the care of.”

In Rom. 6:17 the significance of *paradídōmi* is uncertain. It may have the technical sense “hand down,” as of tradition, reading as in the AV, “that form of doctrine which was delivered you.” See TDNT, II, s.v. παραδίδωμι 6 (Büchsel). The RSV, however, has “the standard of teaching to which you were committed,” and the NEB “the pattern of teaching to which you were made subject” (but cf. mg.). Bauer (p. 620) suggests “the form of teaching, for the

明”，耶 11:20，《马所拉文本》作 *gālā*)、OPEN (“禀明”，耶 20:12，《马所拉文本》作 *gālā*)、SET BEFORE (“摆在面前”，结 27:24)、COMMEND (“交托”，路 23:46；徒 14:23)、GIVE (“赐给”，启 20:4)；《新英文译本》译为 PUT IN CHARGE、LEAVE (WITH)，汉译均为“交付”（利 6:4），ENTRUST、LAY (BEFORE)，汉译均为“托付”（伯 5:8），“threw himself on ... for rescue” (“把自己交付给……可以搭救……”，诗 22:8)、HAND OVER (“交在…手中”，赛 22:21)、GIVE (“给”，结 27:24)、SEND (“拉着”，徒 8:3)、MAKE SUBJECT (“顺服”，罗 6:17)、LAY (UPON) (“交托”，提前 1:18)、CONSIGN (“交付”，彼后 2:4)。在这些引用的经文中，“commit”表示“交付”、“交托”的含义，有时还可以表示“起誓”或“捆绑”的含义（罗 6:17）。在其他经文中，“commit”（“交付”）还可以表示“做”或“执行”的含义，如“commit adultery”（“行淫”）、“commit iniquity”（“犯罪”）。

《路加福音》23:46 中耶稣在十字架上说的七“句话”中的最后一句是，“父啊，我将我的灵魂交 (*paratithēmi*) 在你手里！”这句话引自《诗篇》31:5（《马所拉文本》30:6）(*pāqaḏ*)。这里的意思是“交给…看顾”。

《罗马书》6:17 中 *paradídōmi* 的含义尚不明确。这个词的严格含义是“传授”，如在《钦定版圣经》译为“that form of doctrine which was delivered you”（“所传送给你们的教义的规范”）。见 TDNT, II, 见词条 παραδίδωμι 6 (Büchsel)。《修订标准译本》译为“the standard of teaching to which you were committed”（“所传给你们道理的模范”），《新英文译本》译为“the pattern of teaching to which you were made subject”（“所传给你们道理的模范”）（参：《罗马书》注释）。

learning of which you were given over.” The form of the verb used, *paradóthēte* (2nd person pl.), makes the AV reading unlikely.

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COMMON.

In the OT “common” as opposed to “holy” is called Heb. *hōl*, as “common bread” (1 S. 21:4; NEB “ordinary bread”), i.e., other than the showbread or bread of the Presence; “common journey” (v. 5, AV “common manner”; NEB “ordinary campaign”), i.e., other than a military expedition, for which David and his men would have had to be consecrated; cf. also Lev. 10:10 (AV “unholy”; NEB “profane”); Ezk. 22:26 (AV “profane”); 42:20; 44:23 (AV, NEB, “profane”).

In Lev. 4:27 the “common people” (*am hā’āreṣ*, lit. “people of the land”) are distinguished from the rulers or men “of standing” (v. 22, NEB; Heb. *nāsī’*). Cemeteries for the common people (*benē hā’ām*) are mentioned in 2 K. 23:6 (AV “graves of the children of the people”; NEB “common burial-ground”) and Jer. 26:23.

The “common land” (Heb. *migrāš*, AV “suburbs”) mentioned in Lev. 25:34; 2 Ch. 11:14; 31:19 (elsewhere RSV “pasture land”; see PASTURE) is land around Palestinian towns used in

鲍尔 (Bauer) (620 页) 认为应该译为 “所传给你们道理的模范”。*Paradóthēte* 是 *paradidōmi* 的第二人称复数形式, 这个动词否定了《钦定版圣经》中的翻译。

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COMMON 俗的、寻常的、共同的

《旧约》中“common”(“俗的”)是“holy”(“圣的”)的反义词, 其希伯来语形式是 *hōl*, 如“common bread”(“普通的饼”, 撒上 21:4; 《新英文译本》译为“ordinary bread” [“寻常的饼”]), 也就是不同于陈设饼的饼; “common journey”(“寻常行路”, 撒上 21:5, 《钦定版圣经》译为“common manner”, 《新英文译本》译为“ordinary campaign”, 汉译均为“寻常行路”), 也是不同于军队远征路线的行程, 大卫和他的随从本不必为此洁净自己, 另参: 利 10:10 (《钦定版圣经》译为“unholy” [“不圣洁的”]); 《新英文译本》译为“profane” [“世俗的”]); 结 22:26 (《钦定版圣经》译为“profane” [“世俗的”]); 结 42:20; 44:23 (《钦定版圣经》和《新英文译本》译为“profane” [“俗的”])。

《利未记》4:27 中“common people”(“民众”) (*am hā’āreṣ*, 字面意思是“这块土地上的人民”)与“官长”或“领袖”不同 (《新英文译本》, 利 4:22, 希伯来语: *nāsī’*)。《列王纪下》23:6 和《耶利米书》26:23 中提到的平民 (*benē hā’ām*) 的坟 (《钦定版圣经》译为“graves of the children of the people”; 《新英文译本》译为“common burial-ground”, 汉译均为“平民的坟”)。

《利未记》25:34 和《历代志下》11:14; 31:19 中提到的“郊野”(希伯来语: *migrāš*, 《钦定版圣经》译为“suburbs” [“郊野”], 《修订标准译本》译为“pasture land” [“郊野”], 见 PASTURE

common by shepherds and herdsmen for grazing sheep and cattle.

The Hebrew expression “of a man” sometimes means “common,” as in the “common cubit” (‘iṣ) of Dt. 3:11; the “common characters” (‘enôš) of Isa. 8:1 (AV “a man’s pen”); or the “man of the common sort” (rōb ‘ādām) mentioned in Ezk. 23:42; see also Nu. 16:29, the “common death of all men,” and in the NT 1 Cor. 10:13 (Gk. *anthrōpinos*).

In the NT the usual word is Gk. *koinós*, or the verb *koinōō*, indicating what is public, general, universal, as contrasted with *idios*, what is peculiar, individual, not shared with others. Thus, “common faith” (Tit. 1:4) and “common salvation” (Jude 3) refer to that in which the experience of all Christians unites and is identical: “common,” because there is but one faith and one salvation (Eph. 4:4–6). From this comes the derived meaning of what is ordinary and, therefore, to be disesteemed, as contrasted with what pertains to a class, and is to be prized, because rare. This naturally coincides with OT exclusivism, particularity, and separation. Its religion was that of a separated people, with a separated class as its ministers, and with minute directions as to distinctions of meat, drink, times, places, rites, vessels, etc. Whatever was common or ordinary, it avoided (*see* DEFILE). The NT, on the other hand, with its universalism of scope and its spirituality of sphere, rose above all such externals. The salvation it brought was directed to the redemption of nature as well as of man, sanctifying the creature and pervading all parts of

[草场、牧场]) 是巴勒斯坦城邑附近的一块地，通常是牧羊人和牧民用于牧养羊群和牛群的地方。

“of a man” (人的) 的希伯来语表达形式有时表示“世俗的”，如《申命记》3:11 中提到的“人肘” (‘iṣ); 《以赛亚书》8:1 中提到的“常用的字” (‘enôš, 《钦定版圣经》译为 “a man’s pen” [“人所用的笔”]) 或《以西结书》23:42 中提到的“粗俗的人” (rōb ‘ādām); 另见《民数记》16:29 中提到的“死若与世人无异”和《新约》《哥林多前书》10:13 (希腊语: *anthrōpinos*)。

《新约》中常用希腊语 *koinós* 或动词 *koinōō* 表示“公共的、普通的、一般的”含义，而 *idios* 表示“特殊的、个别的、私人的”含义。因此，“共信之道” (多 1:4) 和“共享的救恩” (犹 1:3) 指的是所有的基督徒的经历联合在一起，完全“相同”，因为信仰只有一个，救赎只有一个 (弗 4:4–6)。从这里衍生出因普通而被轻视的含义，正好与出众和因稀有而被珍视的含义相对，这当然很符合《旧约》的排外主义、独特性和分离性。旧约宗教是一个被分别出来的民族的宗教，被分别出来的一个阶层作了这个宗教的牧师，并且有关于区分肉、饮品、时代、地点、礼仪、器皿等事物的详细规定。旧约宗教规避所有的世俗或普通之物 (见 DEFILE [玷污])。另一方面，《新约》超越了这些外部事物，并且有它的普世性和灵性。《新约》带来的救赎指向本性的救赎和人类的救赎，使世人成圣，充满人类的每个部分和所有生命关系。彼得在《使徒行传》10:14-15 中说：“主啊，这是不可的，凡俗物和不洁净的物我从来没有吃过”，而上帝回答道：“神所洁净的，你不可当作俗物”，这提供了有力的反证。

man's being and all relations of life. The antithesis is forcibly illustrated in Acts 10:14f., where Peter says: "I have never eaten anything that is common or unclean," and the reply is: "What God has cleansed, you must not call common."

Other NT words include *dēmósios* in Acts 5:18, for the "common prison" into which the apostles were put (the NEB has "official custody," and F. F. Bruce, *in loc.*, has "public ward"); and *idiōtēs* in 4:13, "common men," NEB "laymen." Peter and John, though without formal theological training, could argue intelligently before the Sanhedrin.

See also COMMUNITY OF GOODS; SACRED.

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COMMON LIFE.

Though not occurring specifically in the OT or NT, this phrase (based on Gk. *koínos* and cognates) appears frequently throughout history as a summary designation of the unique relationships that obtain among Christians.

The common life is established by baptism (in the true sense of Gal. 3:27; cf. 1 Pet. 3:21), and expresses a very intimate two-dimensional relationship. Believers share together vertically in and with Christ (e.g., 1 Cor. 1:9; Eph. 2:19–22; He. 3:14; 1 Jn. 1:3), and this has implications for the horizontal relationship (e.g., Jn. 13:14; 1 Jn. 1:7). Union with Christ transcends all other distinctions and ineluctably creates a new kind of loving fellowship (Gal. 3:27–29).

其他的新约词汇还包括《使徒行传》5:18 中的 *dēmósios* (“外监”), 使徒就曾被收在“外监”中(《新英文译本》译为“official custody”[“外监”], F. F. Bruce, 见这一章, 译为“public ward”[“外监”]); 以及《使徒行传》4:13 中的 *idiōtēs* (“小民”), 《新英文译本》译为“laymen”[“小民”]。彼得和约翰虽都没受过正式的神学教育, 但他们可在犹太公会前机智地辩论。

另见 COMMUNITY OF GOODS(凡物公用); SACRED (神圣的)。

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COMMON LIFE. 共同的生命

尽管在《旧约》或《新约》中没有出现过这一短语, 但它的希腊语 *koínos* 和希腊语的同源词曾在历史中频繁出现, 作为基督徒之间独特关系的统称。

共同的生命通过洗礼建立起来(加 3:27 中给出了真正的意义, 参: 彼前 3:21), 并体现出亲密的双向关系。信徒联合在一起(纵向关联), 在基督里与祂一同得分(如: 林前 1:9; 弗 2:19–22; 来 3:14; 约壹 1:3), 这也暗示出一种横向关联(如: 约 13:14; 约壹 1:7)。与基督的联合超越了所有的分别, 必然创造出一种新的友爱的团契关系(加 3:27–29)。然而, 纵向关联源于横向关联, 后者展现了前者的活力(参: 约 13:12–13, 34; 腓 2:1–13)。

While the vertical originates the horizontal, the vitality of the former is demonstrated by the latter (cf. Jn. 13:12ff., 34; Phil. 2:1–13).

The common life's double dimension appears most dramatically when Paul argues for helping the poor saints in Jerusalem (Rom. 15:25–28; 1 Cor. 16:1f.; 2 Cor. 8f.). The sharing of spiritual blessings necessitates outward expression (Rom. 15:27). Giving materially is, for Paul, not “charity” but a practical and tangible demonstration of organic unity. The intended recipients are not “the poor,” but the Christian community in Jerusalem from which the gospel had been generated. Paul does not use Gk. *logeia* (the technical term for collecting money), but *koinonia* itself, when referring to the collection (RSV “contribution”) for Jerusalem (Rom. 15:26; 2 Cor. 9:13). Likewise, Paul's passionate plea for a money offering provides the imagery for one of his most eloquent descriptions of Christ (2 Cor. 8:9). This twofold relationship is also evident in another concrete manifestation of the common life, the Lord's Supper (e.g., 1 Cor. 10:17, and possibly 11:29).

See also COMMON; COMMUNION; COMMUNITY OF GOODS.

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COMMONWEALTH

[Gk. *politeia*] (Eph. 2:12); NEB COMMUNITY; [*politeuma*] (Phil. 3:20); AV CONVERSATION; NEB “(we are) citizens (of).” The “commonwealth of Israel” mentioned in Eph. 2:12 is “the Jews” as a nation, as opposed to the

当保罗在耶路撒冷帮助贫穷的圣徒时，共同的生命两个方面以最显著的方式展现了出来（罗 15:25–28；林前 16:1-2；林后 8-9）。既然他们在属灵的好处上有份，就当把养身之物供给他们（罗 15:27）。对保罗来说，给别人财物不是“施舍”，实际上是所有人构成有机整体的外在表现。接受财物者不是“穷人”，而是传播福音的耶路撒冷的基督团体。保罗没有使用希腊语 *logeia*（捐钱的专业术语），而是使用 *koinonia*（《修订标准译本》译为“contribution”[“捐项”]，罗 15:26；林后 9:13）。保罗鼓励慷慨捐助，这为他传神地描述基督提供了一个意象（林后 8:9）。另一个共同生命的具体体现（主的晚餐）中也表明了这种双重关系（如：林前 10:17，也可能是林前 11:29）。

另见 COMMON（俗的、寻常的、共同的）；COMMUNION（圣餐、团契）；COMMUNITY OF GOODS（凡物公用）。

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COMMONWEALTH 国

【希腊语：*politeia*】（弗 2:12）；《新英文译本》译为 COMMUNITY（“国”）；【*politeuma*】（腓 3:20）；《钦定版圣经》译为 CONVERSATION（“交流”）；《新英文译本》译为 “(we are) citizens (of)”（“我们却是……的国民”）。《以弗所书》

Gentiles, who before Christ came were separated from that chosen community. Cf. 2 Macc. 13:14.

On Phil. 3:20. *see* CITIZEN.

COMMUNE.

The RSV replaces most AV uses of “commune” with “talk,” “speak,” “say,” “discuss,” “confer,” “converse,” translating Heb. *dābar* (Gen. 18:33; 23:8; 34:6, 8; Eccl. 1:16; Zec. 1:14; etc.), *sāpar* (Ps. 64:5); Gk. *dialalēō* (Lk. 6:11), *syllalēō* (22:4), *homilēō* (24:15; Acts 24:26); but retains it for Heb. *’āmar* in Ps. 4:4, where “commune with the heart” means “meditate,” “engage in quiet introspection.” In Ps. 77:6, the AV “I call to remembrance my song” becomes in the RSV “I commune with my heart” following the LXX and Syriac, while AV “I commune with mine own heart” in the next line is in the RSV “I meditate” (Heb. *śī[a]ḥ*).

J. W. D. H

COMMUNICATE.

In the RSV this word occurs only in Ezk. 44:19; 46:20, for Heb. *qādēš*, “communicate holiness”; the AV has “sanctify,” the NEB “transmit sacred influence.” The garments, worn by the priests in the inner court of the sanctuary had to be taken off before the priests came back out, lest the people be too

2:12 中提到的“以色列国”是指“犹太”民族，不是指基督出现之前未被拣选的外邦人。参：马二 13:14。

关于《腓立比书》3:20。见 CITIZEN（公民）。

COMMUNE. 说、商议、议论、商量、思想

《修订标准译本》用“talk”（“交谈”）、“speak”（“讲话”）、“say”（“说话”）、“discuss”（“讨论”）、“confer”（“商议”）、“converse”（“交谈”）代替《钦定版圣经》中的大多数“commune”，用这些词翻译希伯来语 *dābar*（创 18:33；23:8；34:6, 8；传 1:16；亚 1:14 等）和 *sāpar*（诗 64:5）；希腊语 *dialalēō*（路 6:11）、*syllalēō*（路 22:4）和 *homilēō*（路 24:15；徒 24:26）；但在《诗篇》4:4 中，仍然用“commune”来翻译希伯来语 *’āmar*，“commune with the heart”意思是“冥想”或“心里思想”。在《诗篇》77:6 中，《钦定版圣经》“I call to remembrance my song”（“我想起我的歌曲”），《修订标准译本》参照《七十士译本》和《叙利亚文译本》译为“I commune with my heart”（“扪心自问”），而《修订标准译本》用“I meditate”（“心思沉默”，希伯来语：*śī[a]ḥ*）来翻译《钦定版圣经》下一行中的“I commune with mine own heart”（“扪心自问”）。

词条作者：J. W. D. H

COMMUNICATE. 感染、传播、捐输、供给

只在《修订标准译本》的《以西结书》44:19；46:20 中出现过，用来翻译希伯来语 *qādēš*，这个词的意思是“使…成圣”；《钦定版圣经》译为“sanctify”（“使……成圣”），《新英文译本》译为“transmit sacred influence”（“使…成圣”）。祭司出到外院的民那里，当脱下供职的衣服，放在屋内，免得因圣衣使

near the holy, which was the prerogative only of the Lord and His priests. Here the “holy” is not far from the “taboo” of primitive religions. See SACRED.

The AV has “communicate” in Gal. 2:2 for Gk. *anatithemai* (RSV “I laid before them”); in 6:6 for *koinōnéō*, Phil. 4:14 for *synkoinōnéō*, and He. 13:16 for *koinōnía* (RSV “share”); in Phil. 4:15 for *koinōnéō* (RSV “entered into partnership”); and “willing to communicate” in 1 Tim. 6:18 for *koinōnikós* (RSV “generous”).

J. W. D. H

COMMUNICATION.

Normally used in the AV of speaking (2 S. 3:17; 2 K. 9:11 [Heb. *śî(a)h*; RSV “his talk”; NEB “the way his thoughts run”]; Mt. 5:37; Lk. 24:17; Eph. 4:29), but also for Gk. *koinōnía* in Philem. 6 (RSV “sharing”), and archaically for *homilia* in 1 Cor. 15:33 (RSV “company”).

COMMUNION; FELLOWSHIP.

The association of believers in the experience of their common salvation, or in the various consequences, expressions, and benefits of salvation. Although the idea is most explicit in the NT, it is

民成圣,因为只有主和祭司有这个特权。这里的“圣洁”决不是原始宗教中的“禁忌”。见 SACRED (神圣的)。

《钦定版圣经》在《加拉太书》2:2 中用 “communicate” (“传播”) 来翻译希腊语 *anatithemai* (《修订标准译本》译为 “I laid before them” [“我在外邦人中所传的……”]); 《加拉太书》6:6 中的 *koinōnéō*、《腓立比书》4:4 中的 *synkoinōnéō*、《希伯来书》13:16 中的 *koinōnía* (《修订标准译本》译为 “share” [“捐输”]); 《腓立比书》4:15 中的 *koinōnéō* (《修订标准译本》译为 “entered into partnership” [“供给”]); 并用 “willing to communicate” (“乐意供给”) 来翻译《提摩太前书》6:18 中的 *koinōnikós* (《修订标准译本》译为 “generous” [“慷慨好施”])。

词条作者: J. W. D. H

COMMUNICATION. 说话、分享、交往

《钦定版圣经》中通常用 “communication” 表示说话 (撒下 3:17; 王下 9:11 [希伯来语: *śî(a)h*; 《修订标准译本》译为 “his talk” (“他说的话”]; 《新英文译本》译为 “the way his thoughts run” (“说什么”]); 太 5:37; 路 24:17; 弗 4:29), 但也用这个词翻译《腓立比书》1:6 中的希腊语 *koinōnía* (《修订标准译本》译为 “sharing” [“分享”]), 过去还用这个词翻译《哥林多前书》15:33 中的 *homilia* (《修订标准译本》译为 “company” [“朋友”])。

COMMUNION; FELLOWSHIP. 共享; 相交、相通、团契

这两个词表示信徒在共同的救赎经历中或在各种苦难、外在行动和救赎的益处中的相交。虽然《新约》中对这一观点表述的很清楚, 但《旧约》已经预表, 神的子民将以上帝之约的共同受益人的

adumbrated in the OT where the people of God share a common calling and inheritance as joint beneficiaries of the covenant made with them by God; they consequently share in the land and its fruits, in common worship and law, and are required on the one hand to share their material prosperity with their poor neighbors and on the other hand to abstain from common life with peoples outside the commonwealth of Israel (cf. Rom. 9:4f.). Some NT descriptions of “communion” clearly allude to this OT adumbration, e.g., Col. 1:12.

In the NT the fellowship of believers is chiefly designated by the Gk. verb *koinōnéō* and its cognate forms, but the verb *metéchéō* and *merízō*, with their cognate forms, are also important (the three nouns *koinōnía*, *metoché*, and *merís* occur in parallel in 2 Cor. 6:14f), together with a number of words having a syn-prefix, and a number of images (e.g., the body) expressing the idea of common participation. Even so, “fellowship” is by no means confined to passages where these words or images are employed (see C. H. Dodd, *Johannine Epistles* [MNTC, 1946], pp. 6ff.).

For *koinōnía*, Hauck (*TDNT*, III, 798) distinguishes three senses: “1. ‘participation,’ 2. ‘impartation,’ 3. ‘fellowship.’” For an analysis of “communion” along these lines, see *NBD*, s.v.

I. Acts 2:42.—Luke’s only use of the noun *koinōnía* (he does not use the verb) occurs in a passage of singular interest. The three thousand converts at Pentecost “devoted themselves to the apostles’

身份共同蒙召，共享继承权；因此，他们共享土地、地上的果子，共同敬拜和遵守律法，一方面要求他们要周济贫穷的邻舍，另一方面他们要远离以色列王国以外的世俗生活（参：罗 9:4-5）。《新约》对“共享”的一些描述显然暗指了《旧约》中的这种预表，如《歌罗西书》1:12。

在《新约》中，希腊语动词 *koinōnéō* 和它的同源词主要表示基督徒之间的相交，但动词 *metéchéō* 和 *merízō* 以及它们的同根词也很重要（《哥林多后书》6:14-15 的平行经文中使用了三个名词 *koinōnía*、*metoché* 和 *merís*），另外还有大量带有合成前缀的词语，以及大量表达共享含义的意象（如，身体）。即便如此，“fellowship”的含义绝不仅限于经文中这些词语或意象所表达的含义（见 C. H. Dodd, *Johannine Epistles* [MNTC, 1946], 6 页起）。

关于 *koinōnía*，郝克（Hauck）（*TDNT*, III, 798）区分出了三个不同的含义：“1、‘享有一份’，2、‘给予一份’，3、‘共有’”。关于“communion”一词的分析，见：*NBD*，见词条。

I. 《使徒行传》2:42。路加只在一个特别有趣的段落中使用了名词 *koinōnía*（而没有使用动词）。五旬节当天三千悔改的信徒“都恒心遵守使徒的教训，彼此交接、擘饼、祈祷”（“devoted

teaching and fellowship, to the breaking of bread and the prayers.” “Fellowship” here has its own definite article, and the phrase “to the fellowship” should stand as a separate object of “devoted themselves,” coordinate with “to the apostles’ teaching.” While the precise meaning here of “the fellowship” has been much discussed, it probably is at least close to being a term for the Jerusalem church seen as an “association.” The verb *proskarteréō* (“devote oneself”) generally means “attend regularly” or “actively engage in,” which suggests that “the fellowship” was a visible activity, not merely a sense of spiritual affinity. Thus the NEB renders: “they met constantly to hear the apostles teach, and to share the common life.” C. Anderson Scott suggested that *hē koinōnia* here represented the Aramaic term *ḥ^abûrâ*, which “was in current use to describe a group of companions or partners, sharers in a common life (e.g., students at a college),” and that its use may have gone back to the days when Jesus was still on earth, as a designation for His circle of disciples (*Christianity According to St. Paul* [1927], pp. 159f.).

However that may be (for a criticism, see R. N. Flew, *Jesus and His Church* [1938], pp. 111f.), the term *koinōnia* had recognized connotations in contemporary Hellenistic society. “Whatever the original Jerusalem group may have thought about the character of their society ..., the person who wrote up its affairs a generation later for the information of a Hellenistic public presented it in terms that could not fail to identify it as a religious association of the kind familiar to them” (E. A. Judge, *Social Pattern of Christian Groups in the*

themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers”)。这里的“Fellowship”前有定冠词，“to the fellowship”（“相接”）是“devoted themselves”（“恒信遵守”）的一个宾语，是与“to the apostles’ teaching”（“使徒的教训”）并列的词组。虽然“the fellowship”的确切还有待讨论，但是对于耶路撒冷教会来说，这个词至少与“association”（“联合”）意思相近。动词 *proskarteréō*（“devote oneself” [“恒心遵守”]）通常表示“定期参加”或“积极参与”，这表明“相接或团契”是一个看得见的活动，不仅仅表示心灵亲近的感觉。因此，《新英文译本》修订为“they met constantly to hear the apostles teach, and to share the common life”（“都恒心遵守使徒的教训，分享共同的生活”）。斯科特（C. Anderson Scott）认为，*hē koinōnia* 在这里相当于亚兰语 *ḥ^abûrâ*，“现在用这个词表示共同生活上的伙伴”（如：学校中的学生），这种用法可能要追溯到耶稣还在地上的日子，是对耶稣门徒的称呼（*Christianity According to St. Paul* [1927], 159-160 页）。

不论 *koinōnia* 的含义是什么（关于该词的考证，见 R. N. Flew, *Jesus and His Church* [1938], 111-112 页），这个词在当代希腊社会中有公认的含义。“不管怎样，最初的耶路撒冷团体可能已经想到了他们社团的特征...，后代人为希腊公众记录了这个社团的事情，并用一些希腊公众所熟悉的同类宗教社团的表达词语来表示这个社团”（E. A. Judge, *Social Pattern of Christian Groups in the 1st cent.* [1960], 45 页；另见 B. Reicke, *Diakonie, Festfreude und Zelos in Verbindung mit Altchristlichen Agapenfeier* [1951]）。但这并不意味着

1st cent. [1960], p. 45; see also B. Reicke, *Diakonie, Festfreude und Zelos in Verbindung mit Altchristlichen Agapenfeier* [1951]). This does not mean that *hē koinōnía* was a current title for the Christian Church, but rather that the group of Jerusalem believers had the character of a society whose most obvious feature was “association” in certain common activities. (Similarly, the term *ekklēsia*, which finally came to be a designation of Christians as a permanent society, was probably in the first place a description of the central *function* of believers, viz., “assembly.”) Luke apparently mean us to identify, as the activities involved in *hē koinōnía*, “the breaking of bread and the prayers,” as well as the community of goods which occurred when need arose (Acts 2:44f. and 4:32; in both cases note the use of the cognate adjective *koiná*, “all things in common”).

Although Acts 2:42 is describing the external rather than the internal character of the believers’ common life, this is perhaps the only place in the NT where *koinōnía* is used as a term for this COMMON LIFE in general. Elsewhere, *koinōnía* is used with reference either to the association of *particular groups* among believers (especially the association of Gentiles with Jews), or else to *particular benefits* that believers share in common.

II. Communion Between Particular Groups.—The most remarkable instance of “communion” in the NT is that which brought Jew and Gentile into common enjoyment of the same spiritual benefits (although the similar “communion” of male and female, bond and free, was

hē koinōnía 是基督教会的通用名, 相反, 耶路撒冷信徒具有社团特征, 他们最明显的特征是“共同”参加某些活动。(通常, *ekklēsia* 一词最终成为了永恒社团基督徒的称谓, 这个词最初可能是对信徒[也就是会众]主要“职责”的描述)。路加显然告诉我们, “相接”就是“擘饼、祈祷”的活动, 也就是迫切需求出现时的凡物公用(徒 2:44-45, 4:32; 关注一下这两节经文中使用的同根形容词 *koiná*, “凡物公用”)。

虽然《使徒行传》2:42 描述了信徒共同生命的外部特征, 而没有描述其内部特征, 但是, 这可能是《新约》中唯一一次用 *koinōnía* 表示共同的生命(见 COMMON LIFE [共同的生命])。其他经文中, *koinōnía* 一词则表示信徒中某一“特殊的团体”(特别是外邦人和犹太人组成的团体), 或表示信徒共享“独特的益处”。

II. 特殊团体间的相交。《新约》中最值得注意的“相交”是犹太人和外邦人同得着属灵的好处(尽管类似的男人和女人的“相交”——捆绑与自由不太引人关注)。保罗说, 外邦人是共享人(*synkoinōnós*), 他们和犹太人一同得着橄榄根的肥汁(罗 11:17)。尤其是, (马

little less remarkable). The Gentile, says Paul, is joint shareholder (*synkoinōnós*) with Jews in the rich root of the olive tree (Rom. 11:17). More particularly, the gentile believers (of Macedonia and Greece) have come to share (*koinōnéō*) the spiritual benefits of the saints at Jerusalem (Rom. 15:27). The securing of this communion is a central benefit of the gospel (see esp. Eph. 2:11–21), though many problems were encountered in the attempt to give practical expression to fellowship at table and in other aspects of common life (Acts 15; Gal. 2; Rom. 14). The references to “common faith” (Tit. 1:4) and “our common salvation” (Jude 3) may well refer to the writers’ being Jews and their readers Gentiles (cf. 2 Pet. 1:1, “to those who have obtained a faith of equal standing with ours”; and Acts 15:9).

This *koinōnía* in spiritual things, for which the Jews must give and the Gentiles receive, leads in turn to a *koinōnía* in material goods, for which the Gentiles must give and the poor of the saints in Jerusalem receive (Rom. 12:13; 15:26; 2 Cor. 8:4; 9:13). A similar *koinōnía*, with reciprocal giving and receiving of both spiritual and material benefits, exists between “him who is taught the word” and “him who teaches” (Gal. 6:6). An extension of such fellowship is the support of an apostle in his further labors by a church that he has founded. Paul thanks the Philippians for such support (“partnership in the gospel,” Phil. 1:5), but regrets that other churches have not had fellowship with him in this way (Phil. 4:15). Although in contexts such as these *koinōnía* comes nearly to mean “give” or “receive” a share, Paul’s insistence on the principle of equality

其顿和希腊的) 外邦信徒与耶路撒冷的圣徒同得 (*koinōnéō*) 属灵的好处 (罗 15:27)。虽然在真正尝试桌上团契时和世俗生活的其他方面可能遇到很多问题 (徒 15; 加 2; 罗 14), 但是传播福音主要是为了保证所有人同得着益处 (尤其参考: 弗 2:11-21)。《新约》中提到的“共信之道”(多 1:4) 和“共同的救恩”(犹 1:3) 很可能说明了作者是犹太人, 而他们的读者是外邦人 (参: 彼后 1:1, “与我们同得一样宝贵信心的人”; 徒 15:9)。

属灵事物上的“共享”(*Koinōnía*) 导致物质财富上的“共享”, 犹太人必须拿出他们的属灵之物, 与外邦人共享, 而外邦人必须周济耶路撒冷贫穷的圣徒 (罗 12:13; 15:26; 林后 8:4; 9:13)。“受教的人”和“施教的人”之间也存在着类似的共享 (加 6:6), 双方都在属灵好处和物质利益的施与受中得到了益处。一个使徒在继续做工时得到他所建立教会的支持, 这是这种相交的延伸。保罗感谢腓立比人给他的支持 (腓 1:5 “同心合意地兴旺福音”), 也为其他教会的不予支持感到遗憾 (腓 4:15)。虽然在这些经文中, *koinōnía* 几乎等同于“施”和“受”, 但是保罗坚持均平 (*isótiēs*) 的原则, 这说明 *koinōnía* 的基本原则仍然是共同分享, 而不是偶然的施与受, 尽管偶然的施与受对于确保这种相交来说是有必要的。

(*isótēs*) of participation shows that the basic idea of *koinōnía* remains the common sharing, rather than the incidental giving or receiving that may be necessary to secure such fellowship (2 Cor. 8:14).

III. Communion in Christ and the Spirit.-In 1 Cor. 1:9ff. the common sharing of Christ is set over against a party spirit that absurdly implies that Christ is the peculiar possession of a segment of the Church. “ ‘I am of Christ.’ Has Christ been apportioned [i.e., given as the exclusive portion of one section]?” No, the whole people of God shares together in Christ, as the type in 1 Cor. 10:4 indicates. Cf. He. 3:14: “We share in Christ,” A corollary of this is the fellowship of believers in Christ’s sufferings (Phil. 3:10; 1 Pet. 4:13), although the *koinōnía* here is strictly a sharing in suffering by both Christ and the believers.

Likewise believers partake together of the Holy Spirit (He. 6:4). This is probably the meaning of “the fellowship of the Spirit” in Phil. 2:1 and 2 Cor. 13:14 (see *NBD, loc. cit.*). The corporate reception of the Spirit by believers (Gal. 3:2, 5; Acts 1:5; 2:4) is obviously related. Compare 1 Cor. 12:13 with 10:4 implying an identity between drinking of Christ and drinking of the Spirit. OT types and promises lie behind these ideas, as also behind the pictures of fellowship in “calling” and “inheritance” in He. 3:1 and Col. 1:12.

IV. Communion in the Body and Blood of Christ.-Any common meal is a form of *koinōnía* inasmuch as a number of persons share together in a reality

III. 基督里的相交和属灵的相交。在《哥林多前书》1:9起中，同领基督的思想与“基督为部分教会所独有”的荒诞派系思想形成了对照“‘我是属基督的’难道基督被分开了 [也就是说，难道基督只被赐予了一部分人？]”。显然不对，正如《哥林多前书》10:4所描述的，神的子民同领了基督。参：《希伯来书》3:14：“我们就在基督里有份了”。虽然在这里 *koinōnía* 的严格意义是基督和信徒一同受苦，但是由此得出的推论却是，信徒在基督的苦难里相交。

同样，信徒于圣灵有份（来6:4）。这可能就是《腓立比书》2:1和《哥林多后书》13:14中所说的“圣灵的感动”（见 *NBD*，出处同上）。这显然也与信徒受了圣灵有关（加3:2, 5；徒1:5；2:4）。比照《哥林多前书》12:13和10:4的经文，我们可以从中看出“饮于一位圣灵”和“喝了基督的灵水”含义相同。旧约的预表和应许隐藏在这些观念的背后，也隐藏在《希伯来书》3:1和《歌罗西书》1:12的“同蒙天召”和“同得基业”的背后。

IV. 同领基督的身体和血。任何共享的餐都是“共享”(*koinōnía*)的一种形式，因为很多人共同经历了他们之外的现实。当一顿餐与宗教对象联系在一起时，这

external to them all. Where a meal is associated with a religious object, there is inevitably a deeper *koinōnia* in the object that the meal represents. When Israelites joined together in a sacrificial meal, they were really united in the altar whence the meal came and whence it derived its meaning. Likewise, those who joined in feasts in idol temples were actually united in the idols, or rather in the demons that were the reality beyond the idols. So, argues Paul in 1 Cor. 10:14ff., those who sit and partake together of the cup of blessing and of the broken bread in Christian assembly must know that they are associated together in the blood of Christ and in the body of Christ, i.e., in Christ crucified, since the whole purpose of eating the bread and drinking the cup is to remember Christ in relation to His death (11:23–26). Thus, while Paul does not actually designate the Lord's supper by the title of "communion," he asserts that to share together in it is a fellowship or communion with one another in the death of Christ. It weakens the force of this passage to restrict the meaning of *koinōnia* in 1 Cor. 10:16 to "partaking" merely; the full sense of "communion" is intended. There is an objective reality, the death of Christ; and the unity of believers springs from their all being joined together in that death.

V. 1 John 1:1–7.— "Fellowship" has two aspects here: first, the sharing in divine revelation by the apostles and those whom he addresses, as a result of apostolic testimony (v. 3a; cf. II above); second, an advanced fellowship stated explicitly only here in the NT: "Our fellowship is with the Father." The idea of a common life with the Father is

顿餐所代表的宗教对象中必然包含了更深的“共享”(*koinōnia*)。当以色列人共享献祭的食物时,他们就在祭坛上相交,献祭的食物来自于祭坛,它的意义也源于祭坛。同样,那些吃偶像神庙中的食物的人与偶像相交,或与偶像背后的魔鬼相交。所以,保罗在《哥林多前书》10:14起中说,那些在基督教聚会中同喝祝福的杯,同食擘开的饼的弟兄必须明白他们同领了基督的血和身体,也就是同领了被钉十字架的基督,因为同喝祝福的杯与同食擘开的饼完全是为了纪念受难的基督(林前 11:23–26)。因此,虽然保罗实际上没用“communion”一词表示主的晚餐,但是他强调共享圣餐就是在基督之死中与他人相交。如果简单地将《哥林多前书》10:16中的 *koinōnia* 理解成“共享圣餐”就减弱了这节经文的确切意义。这里指的是完全意义上的“共享”。这里有一个客观的现实——基督受难;信徒的联合源于他们共同参与了基督受难。

V. 《约翰一书》1:1–7。“Fellowship”在这里有两层含义:其一,使徒和约翰去信的人在使徒的见证下共享上帝的启示(1:3a; 参:上文 II);其二,《新约》中只有这卷书明确提到了高级的相交:“我们乃是与父相交的”。与父相交的思想是非常引人关注的,但是这种思想尚不成熟(参:彼后 1:4)。约翰之所以这样说,可能是因为他认为“光”是连接

striking, but it is not developed (cf. 2 Pet. 1:4). Possibly John speaks this way because he considers “light” to be the bond of unity between the Father and believers. Our fellowship with Him (and consequently with each other) depends on our walking “in the light” as He is “in the light.”

Bibliography.—*TDNT*, III, s.v. κοῖνος χιλ. (Hauck); A. R. George, *Communion with God in the NT* (1955); J. Y. Campbell. “KOINΩWNIA and its Cognates in the NT,” in *Three NT Studies* (1965), pp. 1–28 (= *JBL*, 51 [1932], 352–380).

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COMMUNITY OF GOODS.

In Acts 2:44 it is said that in the infant church at Jerusalem “all who believed were together and had all things in common” (Gk. *eíchon hápanta koiná*), and (4:34f.) “as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles’ feet.” The inference from this, that there was an absolute disposal of all the property of all the members of the church, and that its proceeds were contributed to a common fund, has been disputed upon the ground that the example of Barnabas in selling “a field” for this purpose (4:37) would not have been mentioned if this had been the universal rule. The thought conveyed is that all believers in that church held their property as a trust from the Lord, for the benefit of the entire brotherhood, and, as there was need, did as Barnabas.

No commandment of which record has been preserved prescribed any such course. It came from the spontaneous

父与信徒的纽带。我们若在“光明”中行，如同神“在光明中”，我们就与父相交（进而彼此相交）。

书目——*TDNT*, III, 见词条 κοῖνος χιλ. (Hauck); A. R. George, *Communion with God in the NT* (1955); J. Y. Campbell. “KOINΩWNIA 和它在《新约》中的同根词”，在 *Three NT Studies* (1965), 1–28 页（相等于 *JBL*, 51 [1932], 352–380）。

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COMMUNITY OF GOODS. 凡物公用

《使徒行传》2:44 和 4:34-35 中提到，在耶路撒冷的早期教会中，“信的人都在一处，凡物公用”（希腊语：*eíchon hápanta koiná*），“因为人人将田产房屋都卖了，把所卖的价银拿来，放在使徒脚前”。有人据此推测，教会中所有基督徒的全部财产完全交由使徒处置，教会用价银组成了公共基金，但是如果这是普遍原则，那么经文中就不会提及巴拿巴卖了“田地”并将价银拿来放在使徒脚前这件事（徒 4:37）了，因此，这种推论是存在争议的。这里想表达的是，教会中的所有信徒都像巴拿巴一样，将他们的财产交由上帝的委托人代管，从而使所有主内的弟兄得着益处，使他们没有缺乏。

诫命中没有关于凡物公用的诫命。凡物公用是门徒数量尚少时、受到极度匮乏和迫害的外部限制时主内兄弟情谊自然

impulse of the sense of brotherhood in Christ, when the band of disciples was still small, making them in a sense one family, and under the external constraint of extreme want and persecution. Under such conditions they had so much in common already that they were ready to extend this to all things. It was, in a sense, a continuance of the practice of a common purse in the band of Jesus' immediate followers during His ministry. The penalty inflicted on Ananias and Sapphira was not for any failure to comply fully with this custom, but because the freedom of ownership which was theirs (Acts 5:4) they falsely claimed to have renounced, thus receiving in the estimation of their brethren a credit that was not their due.

This custom did not last long. It was possible only within a limited circle, and under very peculiar circumstances. Specialized revivals of it may be seen in monasticism and in various Christian communities such as the Hutterites.

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COMPACT

[Heb. *b'rit*] (2 Ch. 23:1); AV COVENANT; NEB AGREEMENT. The word here used of the alliance made by Jehoiada the priest with the military commanders, in plotting against Athaliah, is the same word used for "covenant" throughout the OT, indicating that these men made a solemn contract.

COMPACT.

An archaic rendering of Heb. *hābar* in Ps. 122:3; AV "Jerusalem ... is compact together." The RSV has "bound firmly together," the NEB "where people come

流露的结果，并从某种程度上使他们成了一家人。在这些情况下，他们已经有了很多共享之物，所以他们想要凡物公用。从某种程度上讲，这是对耶稣传道期间由祂最亲近的门徒处置共有财产的习俗的延续。亚拿尼亚和撒非喇遭受惩罚不是因为他们没有完全遵守这种习俗，而是因为他们错误地宣布放弃本该属于他们所有权自由（徒 5:4），从而使他们的弟兄误以为他们拿出了所有的价银。

凡物公用的习俗没有持续很久。可能只有在有限的圈子内和特殊的环境下才能推行凡物公用。修道院和众多基督教社团（如哈特派信徒）专门复兴了这一习俗。

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COMPACT 约

【希伯来语：*b'rit*】（代下 23:1）；《钦定版圣经》译为 COVENANT；《新英文译本》译为 AGREEMENT，汉译均为“约”。该词用来表示祭司耶何耶大与官长立约，一同暗算亚他利雅，这个词与整部《旧约》中用来表示“约”的词相同，表明这些人郑重立约。

COMPACT. 连络整齐

《诗篇》122:3 中希伯来语 *hābar* 的过时译法；《钦定版圣经》译为 "Jerusalem ... is compact together"（耶路撒冷……联络整齐）。《修订标准译本》译为 "bound

together in unity.” The NEB rendering is to be preferred, since it better fits the context. It is based on a slight emendation of the MT, and a different understanding of *ḥābar*, following the LXX (Gk. *hēs hē metochē autēs epí tó autó*), Vulgate, and other ancient versions.

COMPACTED.

The AV for Gk. *sybibázō* in Eph. 4:16. The RSV and NEB read “knit together.” See BODY.

COMPANION; COMPANIONSHIP

[Heb. *qārôb*] (Ex. 32:27); AV, NEB, NEIGHBOUR; [*rā‘á*] (Prov. 13:20; 28:7); NEB “mix with,” COMPANY; [*rē‘á*] (Jgs. 11:37f.); AV also FELLOW; [*rē(a)‘*] (Job 30:29; Ps. 38:11; 45:14; 122:8); AV, NEB, also FRIEND; [*m^eyuddā‘*] (Ps. 88:8, 18); AV ACQUAINTANCE; NEB also FRIEND; [*mērē(a)‘*] (Jgs. 14:11, 20; 15:2, 6); NEB ESCORT, GROOMSMAN; [*‘allūp*] (Ps. 55:13); AV, NEB, COMPANY; [*‘ah*] (Jer. 41:8); AV BRETHERN; NEB “the others”; [*ḥābēr*] (Ps. 119:63; Cant. 1:7; 8:13; Prov. 28:24; Isa. 1:23); NEB COMPANY, FRIEND, “confederate with”; “no better than” (Prov. 28:24); [*ḥ^aberet*] (Mal. 2:14); NEB PARTNER; [Aram. *ḥ^abar*] (Dnl. 2:13, 17f.); AV FELLOW; [Gk. *Synékdēmos*] (Acts 19:29); NEB TRAVELLING-COMPANIONS. The Hebrew terms denote relationships of varying degrees of closeness. The verb *rē‘á*, on which several terms are based, means to “have dealings with,” while the

firmly together” (“连络整齐”), 《新英文译本》译为 “where people come together in unity” (“百姓齐聚之地”)。《新英文译本》的翻译更好, 因为这种译法更切合语境。这种译法以《马所拉文本》为依据, 并稍作修改, 给出了对 *ḥābar* 的不同理解, 而且参照了《七十士译本》(希腊语: *hēs hē metochē autēs epí tó autó*)、《武加大译本》和其他的古代译本。

COMPACTED. 联络

《钦定版圣经》的《以弗所书》4:16 将希腊语 *sybibázō* 译为 “联络”。《修订标准译本》和《新英文译本》译为 “knit together” (“联络”)。见 BODY (身体)。

COMPANION; COMPANIONSHIP 同伴; 陪伴

【希伯来语: *qārôb*】(出 32:27); 《钦定版圣经》和《新英文译本》译为 NEIGHBOUR (“邻舍”); 【*rā‘á*】(箴 13:20; 28:7); 《新英文译本》译为 “mix with” (“混杂”)、COMPANY (“同伴”); 【*rē‘á*】(士 11:37-38); 《钦定版圣经》还译为 FELLOW (“弟兄、同伴”); 【*rē(a)‘*】(伯 30:29; 诗 38:11; 45:14; 122:8); 《钦定版圣经》和《新英文译本》还译为 FRIEND (“朋友”); 【*m^eyuddā‘*】(诗 88:8, 18); 《钦定版圣经》译为 ACQUAINTANCE (“熟人”); 《新英文译本》还译为 FRIEND (“朋友”); 【*mērē(a)‘*】(士 14:11, 20; 15:2, 6); 《新英文译本》译为 ESCORT (“陪同”)、GROOMSMAN (“伴郎”); 【*‘allūp*】(诗 55:13); 《钦定版圣经》和《新英文译本》译为 COMPANY (“同伴”); 【*‘ah*】(耶 41:8); 《钦定版圣经》译为 BRETHERN (“弟兄”); 《新英文译本》译为 “the others” (“其他人”); 【*ḥābēr*】(诗 119:63; 歌 1:7; 8:13; 箴 28:24; 赛 1:23); 《新英文译本》译为 COMPANY (“同伴”)、FRIEND (“朋友”)、“confederate with” (“与……联合”)、“no better than” (“不

verb *hābar* means to “be joined.” The companions of Jgs. 14:20 and Ps. 45:14 performed the specific duties, respectively, of best man and bridesmaids.

胜于”，箴 28:24)；【*h^aberet*】(玛 2:14)；《新英文译本》译为 PARTNER (“同伴”)；【亚兰语：*h^abar*】(但 2:13, 17-18)；《钦定版圣经》译为 FELLOW (“弟兄、同伴”)；【希腊语：*synékdēmos*】(徒 19:29)；《新英文译本》译为 TRAVELLING-COMPANIONS (“旅伴”)。希伯来词表示不同程度的亲密关系。动词 *rē‘á* 的含义为“和……有关系”，很多词语都源于这个动词，而动词 *hābar* 的含义为“连接”。《士师记》14:20 和《诗篇》45:14 中提到的同伴有着特殊的职责，他们分别是伴郎和伴娘。

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COMPANY

[Heb. ‘*ēdā*, *qāhāl*, *šābā*’, *m^ahaneh*, *rōš*, *sōd*, also *hebrā* (Job 34:8), *lah^aqā*(1 S. 19:20), *‘aseret* (Jer. 9:2), *šip‘á* (2 K. 9:17), verbs *hēleq* (“keep company,” Ps. 50:18), *rā‘á* (“keep company,” Prov. 29:3), *zā‘aq* (“come with a company,” Jgs. 18:23), also “companies which gave thanks” (*tôdôt*, Neh. 12:31, 40, sing v. 38), and cf. Ps. 78:49; Gk. *sympósion* (Mk. 6:39), *klisia* (Lk. 9:14), *synodía* (2:44), *óchlos* (5:29; Acts 1:15), *pléthos* (Lk. 23:1; Acts 4:32; 14:1), *hikanós(óchlos)* (Acts 11:24; 26; 19:26), *homilia* (1 Cor. 15:33), also *hoi peri ...* (Acts 13:13), (*ex*) *hēmōn* (Lk. 24:22), *hymōn* (Rom. 15:24), *hymn* (15:32)]; AV also ARMY, HOST, ASSEMBLY, MULTITUDE, CONGREGATION, BAND, DROVE (Gen. 33:8), “be partaker” (Ps. 50:18), MUCH (PEOPLE), NUMBER (Acts 1:15), COMMUNICATIONS (1 Cor. 15:33), etc.; NEB also HOST, TRIBAL HOST (*šābā*’), COLUMN (1 S. 11:11), PARTY, RETINUE (2 K. 5:15), TROOP (9:17), CHOIR (Neh. 12), BAND, “one and all” (Job 15:34), FELLOWS (16:7),

COMPANY 结伴、众人

【希伯来语：‘*ēdā*, *qāhāl*, *šābā*’, *m^ahaneh*, *rōš*, *sōd* 和 *hebrā* (伯 34:8), *lah^aqā* (撒上 19:20), *‘aseret* (耶 9:2), *šip‘á* (王下 9:17), 动词 *hēleq* (“一同有份”，诗 50:18), *rā‘á* (“结交”，箴 29:3), *zā‘aq* (“聚集许多人”，士 18:23), 还译为 “companies which gave thanks” (“称谢的人”) (*tôdôt*, 尼 12:31, 40, 单数形式, 尼 12:38), 参：《诗篇》78:49; 希腊语：*sympósion* (可 6:39), *klisia* (路 9:14), *synodía* (路 2:44), *óchlos* (路 5:29; 徒 1:15), *pléthos* (路 23:1; 徒 4:32; 14:1), *hikanós(óchlos)* (徒 11:24; 26; 19:26), *homilia* (林前 15:33), *hoi peri ...* (徒 13:13), (*ex*) *hēmōn* (路 24:22), *hymōn* (罗 15:24), *hymn* (罗 15:32)】；《钦定版圣经》还译为 ARMY (“军兵”)、HOST (“军队”)、ASSEMBLY (“会众”)、MULTITUDE (“群众”)、CONGREGATION (“会众”)、BAND (“敌军”)、DROVE (“群”，创 33:8)、“be partaker” (“与……同伙”，诗 50:18)、MUCH (PEOPLE) (“一群人”)、NUMBER (“许多”，徒 1:15)、COMMUNICATIONS (“结交”，林前 15:33) 等；《新英文译本》还译为 HOST (“军队”)、TRIBAL HOST (*šābā*’，“族

“common cause” (30:18), MOB (Jer. 9:2), GANG (15:17), GROUP (Mk. 6:39; Lk. 9:14), ASSEMBLY (Lk. 23:1), BODY (Acts 4:32; 14:1), NUMBERS (11:24, 26), COMPANIONS (13:13), CROWDS (19:26).

军”)、COLUMN (“一队人”，撒上 11:11)、PARTY (“队”)、RETINUE (“跟随的人”，王下 5:15)、TROOP (“一群人”，王下 9:17)、CHOIR (“一队人”，尼 12)、BAND (“敌军”)、“one and all” (“……之人”，伯 15:34)、FELLOWS (“亲友”，伯 16:7)、“common cause” (“共同”，伯 30:18)、MOB (“一群……”，耶 9:2)、GANG (“一群……”耶 15:17)、GROUP (“一帮、一排”，可 6:39; 路 9:14)、ASSEMBLY (“众多”，路 23:1)、BODY (“群体”，徒 4:32; 14:1)、NUMBERS (“许多”，徒 11:24, 26)、COMPANIONS (“同伴”，徒 13:13)、CROWDS (“许多人”，徒 19:26)。

The “companies” (*šēbā’ōt*) of Nu. 1:3, 52; 2:3, 9f.; 10:14; etc. are military units into which the tribes were grouped, when they were numbered and also when they left Mt. Sinai. In general *šābā’* indicates an army, a host of warriors.

《民数记》1:3, 52; 2:3, 9-10; 10:14 等章节中提到的“companies” (“军队”，*šēbā’ōt*) 指的是统计各族人口时和离开西奈山时由各族组成的军队。*šābā’* 通常表示军队、勇士队伍。

Other important OT words are *maḥ^aneh*, normally an encampment, but occasionally extended to mean “group” in general, as in Gen. 32:7-10; 50:9 (Jacob’s funeral party); 2 K. 5:15; *qāhāl*, a “gathering” of peoples (Gen. 28:3; 35:11; 48:4; 49:6; Ps. 26:5; Jer. 31:8; 50:9; Ezk. 17:17; 27:27; 32:22f.; 38:4), usually indicating large numbers; *‘ēdā*, a group with common purpose or relation (Nu. 16:5ff.; 26:9f.; 27:3; Job 15:34; 16:7; Ps. 22:16; 106:17f.), most often translated CONGREGATION; and *rōš*, “head,” a small military unit (Jgs. 7:16, 20; 9:34ff.; 1 S. 11:11; 13:17f.; Job 1:17).

其他重要的旧约词语还有 *maḥ^aneh*, 这个词通常指的是一个营地，但偶尔也表示“一队人”，如《创世记》32:7-10; 50:9 (雅各的葬礼队伍); 《列王纪下》5:15; *qāhāl* 意为“多国的民” (创 28:3; 35:11; 48:4; 49:6; 诗 26:5; 耶 31:8; 50:9; 结 17:17; 27:27; 32:22-23; 38:4), 通常表示很多人; *‘ēdā* 指的是有共同目的的人或同族人 (民 16:5 起; 26:9-10; 27:3; 伯 15:34; 16:7; 诗 22:16; 106:17-18), 通常译为 CONGREGATION (见 CONGREGATION [聚会者、会众、会众席、会众位]); *rōš* 意为“首领”，一个小的军队单位 (士 7:16, 20; 9:34 起; 撒上 11:11; 13:17-18; 伯 1:17)。

In Mark’s account of the miraculous feeding of the five thousand, he says Jesus commanded the people to sit down *sympósia sympósia* (6:39), and that they sat down *prasiaí prasiaí* (lit. “garden

《马可福音》中提到了耶稣使五千人吃饱的神迹，耶稣吩咐众人一帮一帮地 (*sympósia sympósia*) 坐下 (可 6:39) 众人就一排排地坐在青草地 (*prasiaí prasiaí*, 字面意思“菜地”，可 6:40) 上，

beds,” v. 40), group by group, “by hundreds and by fifties.” In Luke’s parallel account they are told to sit down in *klisíai* of “about fifty each” (9:14). The Gk. *sympósiōn* normally meant “banquet,” and *klisía* means “people reclining” as at a banquet; here they refer to the less formal groups of people eating on the grass beside the Sea of Galilee. This grouping may have been for efficient distribution of the food, and possibly also to promote more intimate fellowship. Or could there lie behind this division into groups a cultural revulsion to eating in a disordered throng?

In Lk. 2:44 occurs the Gk. *synodía*, referring to the group returning from the Passover. This must have been a large caravan, for they had gone a day’s journey before Jesus’ parents realized that their son had remained in Jerusalem.

Paul warns against “bad company” in 1 Cor. 15:33, using Gk. *homiliai*, “associations.”

Large crowds or gatherings of people are designated also in the NT by *óchlos*, *pléthos*, and *hikanós* (“sufficient”).

J. W. D. H

COMPASS

[Heb. *m^ehûgâ*, *sābab*]; NEB also “make the circuit” (*sābab*). The term “compass” occurs only twice in the RSV; in Isa. 44:13 the noun *m^ehûgâ* describes a pair of compasses (NEB “callipers”) used in woodwork. The term *sābab*, often rendered “compass” or “fetch a compass” by the AV, is rendered “compass” in the obsolete sense of this term only once by the RSV, in Josh. 6:11,

“有一百一排的，有五十一排的”。《路加福音》9:14中提到耶稣叫他们一排一排(*klisíai*)地坐下，“每排大约五十人”。希腊语 *sympósiōn* 通常意为“筵席”，*klisía* 意为“赴宴的人”，这里指的是在加利利海边的草地上一同吃饭的一群人。分组可使食物有效地分配给各人，也可能增进彼此间的关系。或者，分组吃饭可能是为了扭转众人混乱就餐的陋习？

《路加福音》2:44中出现的希腊语 *synodía* 指的是从逾越节筵席中返回的一群人。这应该比较大的同行队伍，因为耶稣的肉身父母意识到他们的儿子仍在耶路撒冷之前，他们已经走了一天的路。

保罗在《哥林多前书》15:33中警告信徒不可“滥交”时用到了希腊语 *homiliai* (意为“联系”)。

在《新约》中，*óchlos*、*pléthos* 和 *hikanós* (“足够的”)表示很多人或众人。

词条作者：J. W. D. H

COMPASS 圆尺

【希伯来语：*m^ehûgâ*, *sābab*】；《新英文译本》还译为“make the circuit”(“环绕”，*sābab*)。“compass”一词在《修订标准译本》中只出现了两次；《以赛亚书》44:13中用名词 *m^ehûgâ* 来形容做木匠活时用的圆尺(《新英文译本》译为“calipers”[“圆尺”])。《钦定版圣经》通常将 *sābab* 译为“compass”(“围绕”)或“fetch a compass”(“绕到”)，《修订标准译本》只在《约书亚

with reference to marching around Jericho with the ark of the covenant.

COMPASSION

[Heb. *rāham*, *rāh^amīm*, *hāmal*, *nāham*, *niḥūmīm* (Hos. 11:8), *nōham* (13:14), *hēn* (Zec. 12:10); Gk. *splanchnizomai* (Gospels), *oikteirō* (Rom. 9:15), *splāchna oiktirmou* (Col. 3:12), *sympathēō* (He. 10:34)]; AV also MERCY, (TENDER) MERCIES, “repent oneself for” (for RSV “have compassion on,” Heb. *nāham*), REPENTINGS (Hos. 11:8), REPENTANCE (13:14), TENDER LOVE (Dnl. 1:9), GRACE (Zec. 12:10), BOWELS OF MERCIES (Col. 3:12); NEB also REMORSE, PITY, MERCY, MERCIES, TENDER CARE, TENDERNESS, (TENDER) AFFECTION, (TENDER) LOVE, GOODWILL, “his heart went out to them” (Mt. 14:14 par.; cf. Lk. 15:20), “feel sorry” (Mt. 15:32 par.), “share the sufferings of” (He. 10:34), etc.; **COMPASSIONATE** [Heb. *ḥannûn*] (Ex. 22:27); AV GRACIOUS; NEB FULL OF COMPASSION; [rahûm] (Ps. 78:38); AV FULL OF COMPASSION; NEB NATURAL AFFECTION; [rahmānî] (Lam. 4:10); AV PITIFUL; NEB TENDER-HEARTED; [Gk. *polýsplanchnos*] (Jas. 5:11); AV PITIFUL; NEB FULL OF PITY; **CORDS OF COMPASSION** in Hos. 11:4, RSV, is an inference, not following literally the MT or LXX, which read as AV “cords of a man”; cf. NEB “leading-strings,” mg. “cords of leather,” reading *’adōm* for *’ādām*.

记》6:11 中将 *sābab* 译为 “compass” (“围绕”), 这里采用了这个词废义, 指的是众人抬约柜绕耶利哥行走。

COMPASSION 怜悯

【希伯来语: *rāham*, *rāh^amīm*, *hāmal*, *nāham*, *niḥūmīm* (何 11:8), *nōham* (何 13:14), *hēn* (亚 12:10); 希腊语: *splanchnizomai* (福音书), *oikteirō* (罗 9:15), *splāchna oiktirmou* (西 3:12), *sympathēō* (来 10:34)】; 《钦定版圣经》还译为 MERCY (“怜悯”)、(TENDER) MERCIES (“怜悯”), “repent oneself for” (“忏悔”) (《修订标准译本》译为 “have compassion on” [“怜悯”], 希伯来语: *nāham*)、REPENTINGS (“怜爱” , 何 11:8)、REPENTANCE (“后悔” , 何 13:14)、TENDER LOVE (“怜悯” , 但 1:9)、GRACE (“怜悯” , 亚 12:10)、BOWELS OF MERCIES (“怜悯的心肠” , 西 3:12), 《新英文译本》还译为 REMORSE (“忏悔”)、PITY (“可怜”)、MERCY (“怜悯”)、MERCIES (“怜悯”)、TENDER CARE (“摇弄”)、TENDERNESS (“温柔”)、(TENDER) AFFECTION (“慈悲”)、(TENDER) LOVE (“怜爱”)、GOODWILL (“亲善”)、“his heart went out to them” (“怜悯他们” , 太 14:14 平行经文; 参: 路 15:20)、“feel sorry” (“怜悯” , 太 15:32 平行经文)、“share the sufferings of” (“体恤” , 来 10:34) 等; **COMPASSIONATE** (“怜悯”)【希伯来语: *ḥannûn*】(出 22:27); 《钦定版圣经》译为 GRACIOUS (“有恩惠的”); 《新英文译本》译为 FULL OF COMPASSION (“满有恩惠”); 【rahûm】(诗 78:38); 《钦定版圣经》译为 FULL OF COMPASSION (“有怜悯”); 《新英文译本》译为 NATURAL AFFECTION (“怜悯”); 【rahmānî】(哀 4:10); 《钦定版圣经》译为 PITIFUL (“慈悲的”); 《新英文译本》译为 TENDER-HEARTED (“慈悲心的”); 【希腊语: *polýsplanchnos*】(雅

5:11);《钦定版圣经》译为 PITIFUL (“慈悲的”);《新英文译本》译为 FULL OF PITY (“满有怜悯”);《修订标准译本》的《何西阿书》11:4 中的 **CORDS OF COMPASSION** (“慈绳”)是一种推测,并没有严格遵循《马所拉文本》或《七十士译本》中的文本,《钦定版圣经》译为 “cords of a man” (“人的绳”);参:《新英文译本》“leading-strings” (“慈绳”),旁注 “cords of leather” (“皮绳”),将 *'adōm* 换作 *'ādām*。

Both *rāḥam* and *splanchnizomai* are examples of the physical origin of spiritual terms, the bowels being regarded as the seat of the warm, tender emotions or feelings. But, while *rāḥam* applied to the lower viscera as well as the higher, *splanchnon* denoted chiefly the higher viscera, the heart, lungs, liver.

Compassion, literally a feeling with and for others, is a fundamental and distinctive quality of the biblical conception of God, and to its prominence the world owes more than words can express. Along with it goes mercy, which in the OT translates much the same vocabulary. (1) It lay at the foundation of Israel's faith in Yahweh. For it was out of His compassion that He, by a marvelous act of power, delivered them from bondage and called them to be His own people. Nothing, therefore, is more prominent in the OT than the ascription of compassion, pity, mercy, etc., to God; the people may be said to have gloried in it. It is summed up in such sayings as that of the great declaration in Ex. 34:6 (NEB): “The Lord ... compassionate and gracious” (cf. Ps. 78:38). And, because this was the character of their God, the prophets declared that compassion or kindness was an essential requirement of

rāḥam 和 *splanchnizomai* 是发出心灵感受的身体器官,内脏被认为是热心、怜悯或情感的寄所。但 *rāḥam* 既可以表示身体下部内脏,也可以表示身体上部内脏,*splanchnon* 主要表示身体上部内脏,如心脏、肺、肝脏。

怜悯(字面意思是对他人的情感)是《圣经》中上帝的一个基本且独特的属性,这个世界都感激上帝的难以用言语表达的怜悯。除了怜悯之外,还有仁慈,《旧约》用这两个词翻译几乎相同的词语。(1)“怜悯”是以色列信靠耶和華的基础。因为耶和華正是出于祂的怜悯心才藉着神迹解除了以色列人的捆绑,恩召他们作神的子民。《旧约》中没有比赞美上帝的怜悯、慈悲的话更为重要的;神的子民因神的怜悯得着荣耀。《出埃及记》34:6(《新英文译本》)中的话语做出了总结:“有怜悯、有恩典的神”(参:诗 78:38)。由于怜悯是上帝的属性,先知们说怜悯是对每位信徒的基本要求(弥 6:8;参:箴 19:17)。(2)怜悯心是耶稣基督的一个显著特征,上帝在基督里“道成肉身”(太 9:36; 14:14 等),基督教导门徒,不仅要爱朋友和邻舍,甚至还要爱他们的仇敌(太 5:43-48;路 10:30-37)。

members of the community (Mic. 6:8; cf. Prov. 19:17). (2) In Jesus Christ, in whom God was “manifest in the flesh,” compassion was an outstanding feature (Mt. 9:36; 14:14; etc.), and He taught that it ought to be extended, not to friends and neighbors only, but to all without exception, even to enemies (Mt. 5:43–48; Lk. 10:30–37).

The God of the NT, the Father of men, is most clearly revealed as “a God full of compassion.” His compassion extends to the whole human race, for which He effected not merely a temporal, but a spiritual and eternal deliverance, giving up His own Son to the death of the cross in order to save us from the worst bondage of sin with its consequences; seeking thereby to gain a new, wider people for Himself, still more devoted, more filled with and expressive of His own Spirit. Therefore all who know the God and Father of Christ, and who call themselves His children, must necessarily cultivate compassion and show mercy, “even as he is merciful.” Hence the many apostolic injunctions to that effect (Eph. 4:32; Col. 3:12; Jas. 1:27; 1 Jn. 3:17; etc.). Christianity may be said to be distinctively the religion of compassion.

See also MERCY; STEADFAST LOVE.

W. L. WALKER

COMPEL.

In the AV “compel” does not always have the strong significance it has today; cf. 1 S. 28:23 (Heb. *pāraṣ*), where the RSV replaces it with “urge,” and Acts 26:11, where AV “compelled” (Gk. *ēnánkazon*)

《新约》中的上帝和圣父显然被描绘成“有怜悯的神”。祂怜悯所有人，上帝的救赎不是暂时的，而是永恒的属灵救赎，为了救我们脱离罪的桎梏和苦果，祂将祂的独生子赐给我们，并让祂钉死在十字架上；因此，上帝赐予新生命，拣选更多的人，让他们更加虔诚，更加被祂的灵充满，并彰显祂的灵。因此，那些认识上帝和基督的父的人，以及那些称自己为神的儿女的人必须有怜悯之心和慈悲心，“如祂一样慈悲”。因此很多使徒要求基督徒存怜悯的心（弗 4:32；西 3:12；雅 1:27；约壹 3:17 等）。基督教可以说成是有怜悯的宗教，这是这种宗教的与众不同之处。

另见 MERCY（怜悯）；STEADFAST LOVE（丰盛的慈爱）。

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COMPEL. 劝、强逼

在《钦定版圣经》中，“compel”并不总是像如今的用法带有强烈的色彩；参：《撒母耳记上》28:23（希伯来语 *pāraṣ*），《修订标准译本》译为“urge”（“劝”），以及《使徒行传》26:11，《钦定版圣经》

is in the RSV “tried to make” (so also NEB), and perhaps 2 Ch. 21:11; Lk. 14:23. See also COURIER.

COMPETE

[Heb. hithpael of *hārâ*] (Jer. 12:5; 22:15); AV CONTEND, CLOSE; NEB VIE, “be more splendid”; [Gk. *tréchō*—‘run’] (1 Cor. 9:24); AV, NEB, RUN; [*athléō*] (2 Tim. 2:5); AV STRIVE. Competition is used figuratively by Jeremiah to warn Israel and by Paul to characterize the life of a Christian.

COMPILE.

The RSV rendering of the rather rare Gk. *anatáxasthai* in Lk. 1:1. Other possible renderings are “arrange,” “set in order,” “draw up.” Luke is referring to various narratives which had been produced prior to his own attempt at Gospel writing. These were based on the reports of those who were eyewitnesses of Jesus’ ministry. With the rise of numerous congregation in Palestine and beyond, such compilations were needed for instructing the saints concerning the words and deeds of Jesus. Luke’s use of “narrative” is not congenial to the form-critical notion that the Gospels were pieced together from small, detached fragments of information.

E. F. H.

COMPLACENCE

[Heb. *šalwâ*-‘ease’] (Prov. 1:32); AV

译为“compelled” (“追逼”，希腊语 *ēnánkazon*)，《修订标准译本》译为“tried to make” (“强逼”) (另见《新英文译本》)，或许还可以参考《历代志下》21:11和《路加福音》14:23。另见 COURIER (信使)。

COMPETE 竞争、追赶、争胜

【希伯来语：*hārâ* 的加强反身干】(耶 12:5；22:15)；《钦定版圣经》译为 CONTEND (“竞争”)、CLOSE (“争胜”)；《新英文译本》译为 VIE (“竞争”)、“be more splendid” (“更华丽”)；【希腊语：*tréchō*——“赛跑”】(林前 9:24)；《钦定版圣经》和《新英文译本》译为 RUN (“赛跑”)；【*athléō*】(提后 2:5)；《钦定版圣经》译为 STRIVE (“竞赛”)。耶利米使用竞争的比喻义来警告以色列，而保罗使用竞争的比喻义来描述基督徒的生活。

COMPILE. 编著成书

《修订标准译本》将《路加福音》1:1 中罕见希腊语 *anatáxasthai* 译为 “compile” (“编著成书”)。其他翻译还可能包括 “arrange” (“筹备”)、“set in order” (“整理”)、“draw up” (“拟定”)。路加提到了很多故事，这些故事在他编写《路加福音》之前就已经存在。这些故事依据耶稣传道的见证人的描述编写而成。随着巴勒斯坦及其之外地区出现了很多会众，因此为了教导圣徒，需要将耶稣的话语和行为编著成书。路加的“叙述”并不符合形式批判观点，形式批判观点认为福音书是由小故事或故事残拼凑而成。

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COMPLACENCE 安逸、无虑

【希伯来语：*šalwâ*——“安逸”】(箴

PROSPERITY; **COMPLACENT** [*bōt̄hōt̄*—‘careless’] (Isa. 32:9–11); AV CARELESS; NEB “that live at ease,” “who have no cares.” The ease of unrighteousness in the face of God’s judgment is mere complacency before destruction. The peace that issues from obedience to His will is “quietness and trust forever.”

COMPLAIN; COMPLAINT

[Heb. *śī(a)h, rīb* (Jgs. 21:22; Job 31:13; Jer. 2:29; 12:1), ‘*ānan* (Nu. 11:1; Lam. 3:39), *yākāh* (Gen. 21:25), *tōkāhāt* (Hab. 2:1); Aram. *šēkah* (Dnl. 6:4f.) Gk. *momphe* (Col. 3:13), *lógos* (Acts 19:38), *légō* (Phil. 4:11)]; AV also REPROVE (Gen. 21:25; Hab. 2:1), PLEAD (Jer. 2:29; 12:1), PRAY (Ps. 55:17), PRAYER (Ps. 64:1), CONTEND (Job 31:13), BABBLINGS (Prov. 23:29), SPEAK (Phil. 4:11), MATTER (Acts 19:38), QUARREL (Col. 3:13), etc.; NEB also GRIEF (Job 9:27; 10:1), THOUGHTS (Job 21:4; 23:2), ANXIETY (Prov. 23:29), LAMENT (Ps. 64:1), DISPUTE (Jer. 12:1), CHALLENGE (Hab. 2:1), ARGUE (Jer. 2:29), WOES (Ps. 55:17), CASE (Acts 19:38), “alluding to” (Phil. 4:11), etc.

To complain is to express one’s pain, grief, or discontent. Job complains to Yahweh about his suffering (Job 7:11) even to the point of loathing his own life (10:1). The Israelites murmur in the wilderness and complain to Yahweh of

1:32);《钦定版圣经》译为 PROSPERITY (“平安、福乐”)、COMPLACENT (“无虑、安逸”)【*bōt̄hōt̄*——“无虑”】(赛 32:9–11)；《钦定版圣经》译为 CARELESS (“无虑”)；《新英文译本》译为“that live at ease” (“安逸的生活”)、“who have no cares” (“无虑的人”)。面对上帝的审判时，不义之人的安逸不过是遭受毁灭前的骄傲自满。平安源于对上帝意志的顺服，平安是“平静与安稳，直到永远”。

COMPLAIN; COMPLAINT 指责、争辩；哀叹、控诉

【希伯来语：*śī(a)h, rīb* (士 21:22; 伯 31:13; 耶 2:29; 12:1), ‘*ānan* (民 11:1; 哀 3:39), *yākāh* (创 21:25), *tōkāhāt* (哈 2:1); 亚兰语：*šēkah* (但 6:4–5), 希腊语：*momphe* (西 3:13), *lógos* (徒 19:38), *légō* (腓 4:11)】；《钦定版圣经》还译为 REPROVE (“指责”，创 21:25；哈 2:1)、PLEAD (“争辩”，耶 2:29；12:1)、PRAY (“祷告”，诗 55:17)、PRAYER (“祷告”，诗 64:1)、CONTEND (“争辩”，伯 31:13)、BABBLINGS (“哀叹”，箴 23:29)、SPEAK (“说”，腓 4:11)、MATTER (“控告”，徒 19:38)、QUARREL (“嫌隙”，西 3:13)等；《新英文译本》还译为 GRIEF (“哀情”，伯 9:27；10:1)、THOUGHTS (“诉冤”，伯 21:4；23:2)、ANXIETY (“哀叹”，箴 23:29)、LAMENT (“哀叹”，诗 64:1)、DISPUTE (“争辩”，耶 12:1)、CHALLENGE (“诉冤”，哈 2:1)、ARGUE (“争辩”，耶 2:29)、WOES (“哀声”，诗 55:17)、CASE (“控告”，徒 19:38)、“alluding to” (“暗指”，腓 4:11)等。

控诉是为了表达痛苦、悲伤或不满。约伯向耶和华吐露哀情(伯 7:11)，乃至厌烦他的性命(伯 10:1)。以色列人在荒野中低声抱怨，他们的恶语达到耶和华的耳中(民 11:1)。诗篇作者在圣殿中求告耶和华，并确信耶和华必垂听他的声音，

their misfortunes (Nu. 11:1). The psalmist brings his complaint before Yahweh in the temple and is confident that Yahweh will hear him and save him from his trouble (Ps. 55:16f.; 142:2, 6f.).

One also makes a complaint when his legal rights have been violated (Acts 19:38; Job 31:13). Abraham complains to Abimelech when Abimelech's servants seize his well (Gen. 21:25). Israel (Jer. 2:29) and the prophet (12:1) make a case before Yahweh when they are convinced of unjust treatment.

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COMPLETE.

See FULFIL; PERFECT.

COMPOSITION

[Heb. *matkōmet*—‘measure’]; NEB PRESCRIPTION; **COMPOUND** [Heb. *rāqah*—‘make perfume’]. These terms are used of the sacred anointing oil (Ex. 30:25, 32f.) and of the holy perfume (vv. 37f.) which were to be reserved for religious usage.

COMPREHEND

[Heb. *yāda*‘ (Job 37:5), *bīn* (38:18), *šāmē(a)*‘ (Isa. 33:19); Gk. *ginōskō* (1 Cor. 2:11), *katalambánō* (Eph. 3:18)]; AV also PERCEIVE, KNOW; NEB also “(that pass our) knowledge” (Job 37:5), CATCH (Isa. 33:19), KNOW, GRASP. See KNOW.

In the AV “comprehend” has certain archaic uses. In Isa. 40:12 it translates Heb. *kūl*, which means as in the RSV

必会拯救他摆脱困境（诗 55:16-17; 142:2, 6-7）。

当一个人的合法权益受到侵犯时，他可以发出控告（徒 19:38; 伯 31:13）。因亚比米勒的仆人霸占了一口水井，亚伯拉罕为这事指责亚比米勒（创 21:25）。当以色列人（耶 2:29）和先知们（耶 12:1）受到不公正的对待时，他们向耶和华吐露苦情。

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COMPLETE. 满足、充足

见 FULFIL（满足）; PERFECT（完美）。

COMPOSITION 调和之法

【希伯来语：*matkōmet*——“方法”】；《新英文译本》译为 PRESCRIPTION（“配置的分量”）、**COMPOUND**（“调和”）【希伯来语：*rāqah*——“作香”】。这些词语用于描述圣膏油（出 30:25, 32-33）和圣香（出 30:37-38），属于宗教术语。

COMPREHEND 测透、明透、明白、知道

【希伯来语：*yāda*‘（伯 37:5），*bīn*（伯 38:18），*šāmē(a)*‘（赛 33:19）；希腊语：*ginōskō*（林前 2:11），*katalambánō*（弗 3:18）】；《钦定版圣经》还译为 PERCEIVE（“理会”）、KNOW（“知道”）；《新英文译本》还译为 “(that pass our) knowledge”（“测透”，伯 37:5）、CATCH（“懂得”，赛 33:19）、KNOW（“知道”）、GRASP（“晓得”）。见 KNOW（知道）。

《钦定版圣经》中“comprehend”一词有一些过时用法。“comprehend”用来翻译《以赛亚书》40:12 中的希伯来语 *kūl*,

“enclose” (NEB “hold”). In the NT it is used for Gk. *anakephalaiōō* (Rom. 13:9), meaning “sum up” (RSV, NEB) under one head. And in Jn. 1:5 it translates *katalambánō*, “the darkness comprehended it not.” The RSV reads “the darkness has not overcome it.” NEB “has never mastered it.” See OVERCOME.

J. W. D. H

COMPUTE

[Heb. *hāšab*] (Lev. 27:18, 23); AV RECKON; NEB ESTIMATE. An Israelite who had dedicated himself or part of his possessions to the Lord's service could be released from that vow by substituting a monetary payment. (The exceptions were animals suitable for sacrifice.) The amount to be rendered for one's possession was to be computed by the priest according to the time the vow was made in relation to the Year of Jubilee, when land would resort to its original owner.

G. WYPER

CONANIAH

kon-ə-nīə [Heb. *kōnanyāhū*-‘Yahweh has founded’ or ‘Yahweh sustains’].

1. AV CONONIAH. A Levite appointed, with his brother Shimei, by Hezekiah the king and Azariah the ruler of the house of God, to be overseer of the oblations and

与《修订标准译本》中的“enclose”含义相同（《新英文译本》译为“hold”，汉译均为“盛”）。这个词还用来翻译《新约》中的希腊语 *anakephalaiōō*（罗 13:9），意为“包括”在一句话内（《修订标准译本》《新英文译本》）译为“sum up”[“包括在内”]。在《约翰福音》1:5 中，“comprehend”用来翻译希腊语 *katalambánō*，“the darkness comprehended it not”（“黑暗却不接受光”）。《修订标准译本》译为“the darkness has not overcome it”（“黑暗不能胜过光”）。《新英文译本》译为“has never mastered it”（“黑暗却不接受光”）。见 OVERCOME（克服、胜过）。

词条作者：J. W. D. H

COMPUTE 推算、计算

【希伯来语：*hāšab*】（利 27:18, 23）；《钦定版圣经》译为 RECKON（“推算”）；《新英文译本》译为 ESTIMATE（“估算”）。一个以色列人如果已经把他自己或他的部分财产归给耶和华，就可以通过支付价银赎回所许的愿。（可蒙悦纳的牲畜不能以价银赎回）。祭司根据起誓的时间（禧年前还是禧年后）推算产业的价值，到了禧年，地要归给原主。

词条作者：G. WYPER

CONANIAH 歌楠雅

音译：kon-ə-nīə【希伯来语：*kōnanyāhū*——“耶和华已经建立”或“耶和华保守的”】。

1、《钦定版圣经》译为 CONONIAH（“歌楠雅”）。一个利未人，与其弟示每同受希西家和圣殿祭司亚撒利雅的委派，掌管祭品、什一税和供献的物品（代下

tithes and the dedicated things (2 Ch. 31:12-13).
31:12f.).

2. One of the chiefs of the Levites mentioned in connection with the Passover celebration in Josiah's reign (2 Ch. 35:9).

CONCEAL.

The Bible is God's revelation, and He is a God who reveals Himself, through Christ; yet, "It is the glory of God to conceal things" (Prov. 25:2), and His hiddenness is proclaimed in such passages as Ps. 97:2; 1 Tim. 6:16. Moreover, on the other side of Jesus' *apokálypsis* (revelation) was the element of *parákalypsis* (concealment), as in Lk. 9:45, "it was concealed from them, that they should not perceive it," and Mk. 4:12, "so that they may indeed see but not perceive, and may indeed hear but not understand." See PARABLE; MYSTERY, HIDE.

CONCEIT.

The phrase "wise in his own conceit" occurs in the AV at Prov. 26:5, 12, 16; 28:11, where the RSV translates more literally, "wise in his own eyes" (Heb. *'ayin*), and in Rom. 11:25; 12:16. The RSV retains it only at Rom. 11:25 ("wise in your own conceits," Gk. *heautoís phrónimoi*), translating the similar phrase at 12:16 "conceited." But in Job 37:24, where the AV has "wise of heart," the RSV renders "wise in their own conceit" (Heb. *lēb*).

2、利未人的一个族长，在约西亚时期的逾越节盛典中提到了这个人（代下 35:9）。

CONCEAL. 隐藏、隐秘

《圣经》是上帝的启示，上帝是藉着基督自我启示的神；然而，“将事隐秘，乃神的荣耀”（箴 25:2），《诗篇》97:2 和《提摩太前书》6:16 等经文中提到了上帝的隐秘性。此外，基督的启示（*apokálypsis*）是上帝的隐秘性（*parákalypsis*）的一部分，如《路加福音》9:45 中所说：“意思乃是隐藏的，叫他们不能明白”，以及《马可福音》4:12 中所说：“叫他们看是看见，却不晓得；听是听见，却不明白”。见 PARABLE（寓言、比喻）；MYSTERY（奥秘），HIDE（隐瞒）。

CONCEIT. 自以为是、自负

“wise in his own conceit”（“自以为有智慧”）这个短语出现在《钦定版圣经》的《箴言》26:5, 12, 16 和 28:11 中，《修订标准译本》采取了直译，“wise in his own eyes”（“自以为聪明”）（希伯来语 *'ayin*），《罗马书》11:25; 12:16 中也出现了这个词组。《修订标准译本》仅在《罗马书》11:25 中保留了这个短语（“wise in your own conceits” [“自以为聪明”]，希腊语：*heautoís phrónimoi*），而在《罗马书》12:16 中将类似的短语译为“conceited”（“自以为是的”）。但在《约伯记》37:24 中，《钦定版圣经》译为“wise of heart”（“自以为心中有智慧”），《修订标准译本》译为“wise in their own conceit”（“自以为心中有智慧”）（希伯来语 *lēb*）。

Other words for “conceit” are Gk. *physiōseis* (2 Cor. 12:20, AV “swellings”; NEB “arrogance”), *kenodoxía* (Phil. 2:3, AV “vainglory”; NEB “personnal vanity”), and *typhóomai*, “puffed up with conceit” (1 Tim. 3:6, AV “lifted up with pride”; 6:4, AV “proud”; NEB “pompous”), “swollen with conceit” (2 Tim. 3:4, AV “highminded”; NEB “swollen with self-importance”).

See HUMBLE; PRIDE.

J. W. D. H

CONCEPTION, IMMACULATE.

See MARY.

CONCESSION

[Gk. *syngnómē*] (1 Cor. 7:6); AV PERMISSION. The Greek term is used only once in the NT and rarely in the LXX. Both the RSV and the NEB have “by way of concession.” Edwards convincingly argues against “pardon” as a possible translation for this word since it is not antithetical to “command.” Another common translation, “by permission” (AV), is ruled out by Robertson and Plummer on the ground that it is ambiguous. Commentators (e.g., Robertson and Plummer, Edwards, Grosheide) generally agree on “concession” as the best translation.

There has been much dispute over what is being conceded. Barnes thinks Paul

其他表示“自负”的希腊语有 *physiōseis* (林后 12:20, 《钦定版圣经》译为“swellings”[“膨胀”];《新英文译本》译为“arrogance”[“自大”])、*kenodoxía* (腓 2:3,《钦定版圣经》译为“vainglory”[“自负”];《新英文译本》译为“personnal vanity”[“自大”])和 *typhóomai*, “自高自大”(提前 3:6,《钦定版圣经》译为“lifted up with pride”[“自高自大”];提前 6:4,《钦定版圣经》译为“proud”[“心高气傲”]《新英文译本》译为“swollen with self-importance”[“自高自大”])。

见 HUMBLE (谦虚); PRIDE (骄傲)。

词条作者: J. W. D. H

CONCEPTION, IMMACULATE. 圣灵感孕
见 MARY (马利亚)。

CONCESSION 允准、特许、容许

【希腊语: *syngnómē*】(林前 7:6);《钦定版圣经》译为 PERMISSION (“允准”)。这个希腊词语在《新约》中只出现过一次,《七十士译本》中很少使用这个词。《修订标准译本》和《新英文译本》译为“by way of concession” (“允准”)。爱德华兹 (Edwards) 坚持认为“pardon” (“赦免”) 不能作为这个希腊词语的翻译,因为这个词与“command” (“命令”) 并不冲突。另一种常见的译法是“by permission” (允准) (《钦定版圣经》), 但罗伯特逊 (Robertson) 和普卢默 (Plummer) 反对这种译法, 因为这种译法容易引起歧义。注释者 (如罗伯特逊 [Robertson]、普卢默 [Plummer]、爱德华兹 [Edwards] 和格罗西德 [Grosheide]) 普遍赞同“concession” (“特许、容许”) 这种译法, 并认为这是最佳译法。

对于容许的内容, 目前注释者们还存在争议。巴尔内斯 (Barnes) 认为保罗指

refers to v. 5. Rosenmüller says it speaks of what follows. However, the stronger arguments are advanced by who hold that it refers to “all the Apostle has said on the subject of marriage” (Edwards), or “to the leading direction given in ver. 2, from which vv. 3–5 digressed” (Findlay). Paul is telling the Corinthians that under certain circumstances they should marry, but God has given no command that they must do so.

Bibliography.—Comms. on 1 Corinthians by T. C. Edwards (1897); A. Robertson and A. Plummer (*ICC*, 1911); F. W. Grosheide (*NIC*, 1954); A Barnes (3rd ed. 1857); G. G. Findlay (*Expos.G.T.*, 1901); G. C. Morgan (1946).

G. H. HOVEE

CONCISION.

See MUTILATION; CIRCUMCISION.

CONCLUDE.

Used archaically in the AV for Gk. *synkleiō* in Rom. 11:32; Gal. 3:22 (RSV “consign”; NEB “make prisoners,” “declare to be prisoners”).

CONCORDANCES.

A biblical concordance is an alphabetically arranged list of words from the text of the Bible. After each word the book, chapter, and verse in which that particular word occurs is given. Each reference generally includes a context of several words. F. W. Danker writes, “In a lexicon a word is like a friend in a coffin. A concordance restores him to life.”

的是《哥林多前书》7:5 中的内容。罗森茂勒 (Rosenmüller) 认为保罗指的是《哥林多前书》7:6 之后的内容。有些注释者提出了更充分的论点，他们认为这里指的是“所有的使徒都讨论过婚姻这个主题” (Edwards)，或者指的是“《哥林多前书》7:2 中的主题，而《哥林多前书》7:3-5 偏离了这个主题” (Findlay)。保罗教导哥林多人结婚要视情况而定，但上帝没有命令信徒必须要结婚。

书目——T. C. Edwards, 《哥林多前书》注释 (1897); A. Robertson 和 A. Plummer (*ICC*, 1911); F. W. Grosheide (*NIC*, 1954); A Barnes (1857 年第三版); G. G. Findlay (*Expos.G.T.*, 1901); G. C. Morgan (1946)。

词条作者: G. H. HOVEE

CONCISION. 切除、割礼

见 MUTILATION (残缺、残疾); CIRCUMCISION (割礼)。

CONCLUDE. 圈

《钦定版圣经》中的过时用法，用以翻译《罗马书》11:32; 《加拉太书》3:22 中的希腊语 *synkleiō* (《钦定版圣经》译为“consign”; 《新英文译本》译为“make prisoners”, “declare to be prisoners”, 汉译均为“圈”)。

CONCORDANCES. 经文汇编

《圣经》中的经文汇编是按照字母顺序排列的经文词语表。在每个词语的后面，给出了出现该词的相应的卷章节。每条索引通常都包含了多个词语的语境。丹克 (F. W. Danker) 曾写到: “在一部词典中，每个词语就像在棺材里的一个朋友。经文汇编使他活了过来”。

There are three principal uses for a concordance: (1) a text can be located by looking under words known to occur in the passage; (2) similar content in other passages can be located by checking every occurrence of a particular word; (3) various shades of meaning of a word can be determined by checking its use in other contexts. For the latter two uses especially, it is very helpful for a concordance to provide a sufficient context in order to illustrate well the word under consideration. It can do this by showing the word in its grammatical construction and the words with which it is normally associated. Another use similar to (2) is for study of particular phrases, not simply single words.

The oldest known concordance was based on the work of Cardinal Hugo of St. Caro, who, with the help of hundreds of Dominican monks at St. James Convent in Paris, completed a word-index of the Vulgate in the year 1230. In 1250–1252 other Dominicans added contexts for each word, thereby making this relatively short work a real concordance. Of the concordances to the Bible that have been compiled since then, three basic kinds are pertinent to the English reader: original-language concordances, bilingual concordances, and concordances to English translations. In addition, several miscellaneous types of concordances will be briefly discussed.

I. Original-Language Concordances.—The first concordance to the Hebrew OT was produced by Rabbi Isaac Nathan in the year 1448. It was not published, however, until 1523 in Venice. There has been much work on the

经文汇编的三个主要用途：(1) 可以根据一个词语的原文编号找到这个词的原文；(2) 通过查询某个词所处所在的经文，可以确定其他经文中的相似内容；(3) 通过查询一个词在其他语境中的用法，可以确定这个词的许多隐含意义。尤其是最后两个用途，经文汇编有助于提供充足的语境，以便于充分地解释某个词语。通过给出这个词的语法结构和通常与之搭配使用的词语，就能充分地解释这个词。另一个用途与第二个用途相似，这个用途是为了研究某个短语，而不单单是为了研究某个词语。

已知的最古老的经文汇编以圣卡罗红衣主教雨果的作品为蓝本，雨果于 1230 年在巴黎的圣雅各修道院的上百名黑方济会修士的帮助下完成了《武加大译本》的字汇索引。1250 至 1252 年间，其他的黑方济会修士为每个词语添加了经文出处，从而使这部相对较短的作品变成了一部真正的经文汇编。从那时起编辑成书的所有圣经经文汇编中，有三类基础的经文汇编适于英语读者阅读：原文经文汇编，双语经文汇编和英语原文汇编。

I. 原文经文汇编。第一部希伯来语《旧约》经文汇编是由拉比以撒拿单于 1448 年编写而成的。不过，直到 1523 年这部作品才在威尼斯出版发行。从那以后涌现出了许多希伯来语经文汇编，但有两本经文汇编对旧约学者来说具有较高的

Hebrew concordance since that time, and currently there are two that are of great value to most OT scholars. Solomon Mandelkern produced the *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae*, originally published in 1900 and revised in 1955 and 1967. The most recent concordance to the Hebrew OT, produced by Gerhard Lisowsky in 1958, is entitled *Konkordanz zum Hebräischen AT*. Each of these concordances is exhaustive and indispensable for any study of OT texts in the original language.

The first concordance to the LXX was produced by Conrad Kircher in 1607 at Frankfort, Germany. The definitive concordance current today is *Concordance to the LXX and the Other Greek Versions of the OT*, edited by Edwin Hatch and Henry A. Redpath, originally done in 1897, most recently revised in 1954. It is an exhaustive concordance to the LXX including the Greek text of the Apocryphal books and the remains of the other versions that formed part of Origen's Hexapla, and generally gives a good context. The basic texts used were the MSS A, B, and α , and the Sixtine Edition of 1587. A supplement of some 272 pages, published in 1906, includes an index of Greek proper names and an index of Hebrew words.

The first concordance to the Greek NT was produced by Sixtus Birken, librarian at the city library in Augsburg, in 1546. The second was published in 1594 by Henry Stephens, who used the verse divisions that had been devised by his father some years before. The third, but first really good work, was produced by

参考价值。所罗门曼都肯 (Mandelkern) 编写了 *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae*, 该书最早出版于 1900 年, 1955 年和 1967 年分别出版了修订版本。最新的希伯来语《旧约》经文汇编由李所斯基 (Gerhard Lisowsky) 于 1958 年编写而成, 书名为 *Konkordanz zum Hebräischen AT*。对于研究旧约原文来说, 每本经文汇编都是非常详尽的, 都是不可或缺的。

基歇尔 (Conrad Kircher) 于 1607 年在德国法兰克福出版了第一本《七十士译本》的经文汇编。今天最新的经文汇编是由哈奇 (Edwin Hatch) 和雷德帕斯 (Henry A. Redpath) 编辑的 *Concordance to the LXX and the Other Greek Versions of the OT*, 于 1897 年出版了第一版, 并于 1954 年出版了最新修订版。这本详尽的《七十士译本》经文汇编包括希腊语次经和其他译本中未收录的内容 (构成了俄利根《六经合参》的部分内容)。这本经文汇编所使用的基础文本包括《亚历山太抄本》《梵蒂冈抄本》《西乃抄本》和 1587 年的《西斯廷译本》。于 1906 年出版了一本 272 页的附录, 其中包括希腊专有名词的索引和希伯来语索引。

奥格斯堡的图书管理员比尔肯 (Sixtus Birken) 于 1546 年出版了第一本希腊语《新约》经文汇编。斯蒂芬斯 (Henry Stephens) 于 1594 年出版了第二本希腊语《新约》经文汇编, 斯蒂芬斯 (Henry Stephens) 在这本经文汇编中使用的分节方法是多年前由他的父亲发明的。施密德 (Erasmus Schmid) 于 1638 年在威

Erasmus Schmid at Wittenberg in 1638. The most definitive concordance of the Greek text available today is the work of W. F. Moulton and A. S. Geden, *Concordance to the Greek NT* (1897; 4th ed. [rev. H. K. Moulton] 1963). Basically it is predicated on the texts of Westcott and Hort, Tischendorf, and the English revisers. It is valuable because it is exhaustive and provides a good context for most words. Under a given word it often organizes some of the references by means of numbers indicating special uses of the term being treated. A somewhat abbreviated Greek concordance, *Handkonkordanz zum griechischen NT*, was produced by Alfred Schmoller. The 14th edition (1968), an abridged work based on the 15th and 16th editions of the Nestle text, organizes the references and gives symbols where the concordance is not complete.

The newest concordance in this field is the *Vollständige Konkordanz zum griechischen NT*, compiled under the direction of Kurt Aland. By 1976 two fascicles were in print (Α-ΥΡΑΦΩ). This concordance is based on the Nestle-Aland 26th edition but includes variants from all major editions appearing in the previous hundred years. It includes every occurrence of every Greek word. The longer lists are organized and a good context for each word is provided. A list of prepositions attached to a particular verb is given at the beginning of the entry for that verb.

II. Bilingual Concordances.-Bilingual concordances have been produced to help those who are not well versed in the Greek language. The *Englishman's Greek Concordance of the NT*, produced by

滕伯格出版了第三本希腊语《新约》经文汇编，这也是第一本佳作。今天，最权威的一本希腊语《新约》经文汇编是由莫尔顿 (W. F. Moulton) 和吉登 (A. S. Geden) 编写的 *Concordance to the Greek NT* (1897 年第四版，1963 年由莫尔顿 [H. K. Moulton] 修订)。这本经文汇编主要以威斯克 (Westcott)、霍特 (Hort)、申多夫 (Tischendorf) 和英国修订者编写的文本为蓝本。一个给定单词的下面通常是原文编号索引，它们表明了这个词的特殊用法。施穆勒 (Alfred Schmoller) 编写了一本缩减版的希腊语经文汇编 *Handkonkordanz zum griechischen NT*。第 14 版 (1968) 是基于耐斯特 (Nestle) 文本的第 15 版和第 16 版改编而成的删减版，第 14 版编排了索引，并且当经文索引不完整时还标记了符号。

最新的经文汇编是 *Vollständige Konkordanz zum griechischen NT*，这部作品是在奥兰 (Kurt Aland) 的指导下编辑而成的。1976 年出版了两个分册 (Α-ΥΡΑΦΩ)。这本经文汇编以耐斯特和奥兰的第 26 版经文汇编为依据，但同时包括了数百年前出版的主要经文汇编的不同版本。这本经文汇编包含了所有希腊词语的经文出处。创建了更长的经文索引表，并明确地指出了每个词的出处。动词条目开头还给出了与这个动词搭配的介词表。

II. 双语经文汇编。双语经文汇编对不精通希腊语的读者很有帮助。*Englishman's Greek Concordance of the NT* 由威格拉姆 (George V. Wigram) 于 1839 年编写完成，现已修订了很多版

George V. Wigram (1839), has passed through several editions. If one is able to look up the Greek word (which is also transliterated) alphabetically, he can use this volume to find every occurrence of the translations of that Greek word. The English word that translates the Greek is always in italics. Adequate context in English is given, and the work is fairly exhaustive.

J. B. Smith's *Greek-English to the Concordance NT* (1955) is based on the TR (the Stephanus text of 1550) and the AV. A special feature is the listing of the number of times a given Greek word occurs in each NT book, in addition to the references. An index lists alphabetically all of the English words together with the various Greek words (transliterated) that are so translated, and the number of times each occurs. By the use of serial numbers the reader is referred to the concordance, where the individual Greek words are listed with all their NT occurrences.

The *Greek-English Analytical Concordance of the Greek-English NT*, produced by J. Stegena (1963), also is based on the TR and the AV. It is analytical in that it lists all forms and identifies them grammatically, and in fact also gives roots for the various Greek words.

In 1972 the *New Englishman's Greek Concordance of the NT* appeared, published by the William Carey Library of South Pasadena, California, in the preface of which the reader is advised of the advance over the old format. A new numbering system, based on the system found in *Strong*, enables the reader to

本。如果读者能按照字母顺序查阅希腊词语（通常采用音译），他便可用这本书查阅某个希腊词词语的所有经文出处。翻译希腊语的英文词总是采用斜体。这本书用英语给出了足够多的语境，是一部十分详尽的作品。

史密斯 (J. B. Smith) 的 *Greek-English to the Concordance NT* (1955) 以《公认经文》(1550 年的史蒂芬原文) 和《钦定版圣经》为依据。这本书的一个特征是列出了《新约》每卷书中一个给定希腊词语在经文中的出现次数，同时给出了参考经文。索引表按照字母顺序列出了所有的英语词汇和可以翻译（直译）成这些英语词汇的不同希腊语，以及每个词出现的次数。读者可以通过使用序号查询经文汇编，其中列出了每个希腊词语在《新约》中的出处。

史蒂芬 (J. Stegena) 于 1963 年编写的 *Greek-English Analytical Concordance of the Greek-English NT* 也以《公认经文》和《钦定版圣经》为依据。这是一本解析之作，其中列出了所有词形并进行了语法分析，实际上也给出了不同希腊词语的词根。

加利福尼亚州南帕萨迪纳市的威廉·克理图书馆于 1972 年出版发行了 *New Englishman's Greek Concordance of the NT*，该书在前言中就告诉读者这个版本优于旧版。新的编号系统使读者可以找到希腊语原词和出现这个希腊语原词的其他经文，这个新的编号系统以斯特朗的编号系统为基础。

find the Greek original and also the other passages in which that Greek original occurs.

III. English Concordances.

Many English concordances have been produced since the first one by Thomas Gybson in London (1535). There are still three widely used concordances of the AV. The most popular is Alexander Cruden's exhaustive *Complete Concordance to the Holy Scriptures* (1737). More recent editions use an asterisk to indicate where the RV differs from the AV. References to some words are divided; e.g., "soul" has been divided into references to "my soul," "our soul," "own soul," etc. It is an abridged concordance with a supplementary list of proper names seldom mentioned in Scripture and not in the text of the concordance itself. James Strong's *Exhaustive Concordance of the Bible* (1890) has an additional comparative concordance listing all words in the American RV that are not in the AV, and gives all references to these. It is generally complete, but this comparative concordance gives no contexts. The main concordance is, as its title claims, exhaustive. It lists forty-seven unimportant words like "a," "an," "and," by reference only in an appendix. It has generally good context for each of its listings and uses special symbols to alert the user that a later translation uses different words. The supplements include a Hebrew and Chaldee dictionary listing 8674 words with transliteration and a brief definition. It also has a Greek dictionary of the NT containing 5624 words with Greek transliterations, pronunciation, and brief definitions. Robert Young's *Analytical*

III. 英语经文汇编。自从吉普森 (Thomas Gybson) 发表第一本英语经文汇编 (1535), 许多英语经文汇编已经被发表出来。现仍有三本被广泛使用的《钦定版圣经》的经文汇编。最受欢迎的经文汇编是克鲁登 (Alexander Cruden) 详尽编写的 *Complete Concordance to the Holy Scriptures* (1737)。新版用星号标注出了《修订译本》和《钦定版圣经》的不同文本。一些词语的参考章节进行了区分; 如: "soul" ("魂") 分别可以参考 "my soul" ("我的魂")、"our soul" ("我们的魂")、"own soul" ("自己的魂") 等。这是一本精简版经文汇编, 其中有一个专有名词的附录, 这些专有名词在《圣经》中鲜被提及且不包含在经文汇编中。詹姆斯特朗的 *Exhaustive Concordance of the Bible* (1890) 中还附加了一个对比经文索引, 其中给出了所有未出现在《钦定版圣经》却出现在美国《标准版圣经》的词语。这本经文汇编大体上是完整的, 但这个比较经文索引未给出上下文语境。主经文汇编如书名所宣称的, 内容详尽。主经文汇编中列出了 47 个不重要的词语, 如: "a"、"an"、"and", 仅在附录中提及了这些词。每个列表都给出了比较好的上下文语境, 这个经文汇编还用特殊符号提醒读者, 后来的翻译采用了不同的词汇。附录包括一本希伯来语和迦勒底语词典, 词典中共收录了 8674 个词语, 并给出了这些词的直译和简单含义。还包括一本新约希腊语词典, 其中收录了 5624 个词汇, 并给出了这些词的直译、发音和简单含义。罗伯特·杨 (Robert Young) 编写的 *Analytical Concordance to the Bible* (1873) 也给出了双语译文, 并根据希伯来语或希腊语原文标出每个词语及其音译。这个经文汇编提供了足够多的语境。这本经文汇

Concordance to the Bible (1873) also gives alternate translations and lists each word according to its Hebrew or Greek original, with transliteration. Sufficient context is supplied. The supplements in this concordance include an “index-lexicon,” in which the transliterated Hebrew and Greek words are listed alphabetically, with their translations (and the number of uses of each translation) in the AV. By astute use of this concordance one can do fairly accurate word studies without a great knowledge of the original languages.

There is only one concordance to the American RV that approximates completeness, the *Complete Concordance to the American Standard Version of the Holy Bible* (1922) by M. C. Hazard, which does omit certain prepositions, pronouns, and conjunctions. The concordance often gives the definition of the word, especially of Hebrew names, and it does divide some references. For example, the reference “pleasure” is divided into “good pleasure,” “his pleasure,” “no pleasure,” “take pleasure,” etc. It has no supplements.

Nelson’s Complete Concordance of the Revised Standard Bible (1957) is complete, aside from the omission of some prepositions, pronouns, and conjunctions. Fifty-nine percent of the text of the Bible is listed. This concordance also gives good context and references. There are no supplements.

New translations into English have appeared rapidly, but concordances for them are much slower in production. W. J. Gant edited *Concordance of the Bible*

编中的附录包括一本“索引词典”，这本词典按照字母序列出了音译的希伯来语和希腊语词汇，以及它们在《钦定版圣经》中的翻译（和每个翻译出现的次数）。使用者即使不太懂原文，也可以通过仔细地查询这个经文汇编来精确地研究原文中的词语。

只有一本几乎完整的针对美国《修订版圣经》的经文汇编，那就是由哈泽德（M. C. Hazard）编写的 *Complete Concordance to the American Standard Version of the Holy Bible*（1922），书中省略了一部分介词、代词和连词。这本经文汇编通常会给出词语的含义，特别是希伯来人名的含义，而且将一些参考经文进行了分类。如：“pleasure”（“喜悦”）分别可以参考“good pleasure”（“美意”）、“his pleasure”（“他的美意”）、“no pleasure”（“不喜悦”）和“take pleasure”（“喜爱”）等。书中没有附录。

Nelson’s Complete Concordance of the Revised Standard Bible（1957）一书除了省略了一些介词、代词和连词之外，基本可以算是完整之作。这本书列出了《圣经》百分之五十九的经文。这本经文汇编同样给出了很好的语境和词语索引。书中没有附录。

《圣经》的新英语译本迅速出版，但新英语译本的经文汇编却迟迟未出版。甘特图（W. J. Gant）编写了 *Concordance of the Bible in the Moffatt Translation*

in the *Moffatt Translation* (1950), which is somewhat abridged and gives a fairly short context for each word. The *New English Bible NT Concordance* (1964) does not aim to be complete. It is simply a concordance of words not in, or not in the same verses as, the AV. Generally, however, sufficient context is given to provide the setting for each occurrence. A concordance to the *New American Standard Bible* has been issued by the Lockman Foundation, La Habra, California (1972). The *Complete Concordance to the Bible Douay Version* (1957) includes the Apocrypha, divides references to some of the words, and lists by Scripture reference all cardinal and ordinal numbers. It is basically complete and provides good context.

IV. Miscellaneous.-In addition, there are some special types of concordances, such as that for the very peculiar MS Codex Bezae, produced by James Yoder to facilitate the study of the Western text, particularly in the book of Acts. Concordances to Ugaritic literature and Aramaic inscriptions have also been compiled because of their value to OT and NT studies. C. R. Joy compiled *Harper's Topical Concordance* (rev. ed. 1962), which helps one to study topically from the standpoint of the English language. The *Zondervan Expanded Concordance* (1968) gives the key words from several translations, including the AV, Amplified, Berkeley, RV, NEB, Phillips, RSV, and the New Scofield Bible. It does divide long sections, e.g., the word "Lord" is divided into applications to men and to God. It also repeats verses with different translations of the same words, e.g., "love" and "charity."

(1950), 这本书有所删减, 但针对每个词都给出了简短的上下文。 *New English Bible NT Concordance* (1964) 并不力图完整。它不过是一本收录了未在《钦定版圣经》中的词语或未在《钦定版圣经》的同一章节的词语的经文汇编。然而, 这本书通常给出足够的语境, 从而为每个经文出处提供情节背景。《新美国标准译本》(*New American Standard Bible*) 的经文汇编(1972)已由加利福尼亚州拉哈布拉市克曼基金会出版发行。 *Complete Concordance to the Bible Douay Version* (1957) 收录了《次经》中的内容, 将某些词语的参考经文进行了分类, 并按照《圣经》索引给出了所有基数词和序数词。

IV. 其他的经文汇编。此外, 还有许多其他类型的经文汇编, 例如尤德(James Yoder)为了推动西方圣经文本的研究, 尤其是对《使徒行传》的研究, 发表了十分罕见的《伯撒抄本》的经文汇编。另外乌加里特语文献和亚兰语碑文的经文汇编也被编辑出来, 因为它们对《旧约》和《新约》研究十分有价值。乔伊(C. R. Joy)编写了 *Harper's Topical Concordance* (1962年再版), 帮助读者从英语角度研究经文。 *Zondervan Expanded Concordance* (1968) 给出了许多译本中的关键字, 这些译本包括《钦定版圣经》《扩大版圣经》《伯克利译本》《修订版圣经》《新英文译本》《修订标准译本》和《新司可福圣经》。这本经文汇编分割了冗长的部分, 如: "Lord" ("主") 这个词既可以用来称呼人, 又可以用来称呼上帝。这本书还重复了同一个词有不同翻译的经文章节, 如: "love" ("爱") 和 "charity" ("仁爱")。

The *Computer Bible*, published by Biblical Research Associates, composed of fascicles of individual groups of smaller books, is an attempt to aid literary-critical and linguistic-grammatical studies especially. In the NT volumes, the forward key-word-in-context concordance and the reverse key-word-in-context concordance enable the student to locate easily identical phrases and grammatical forms or uncover a series of hitherto unknown but significant phrases. There will be great difficulty in analyzing material from the complete NT because there are so many separate volumes. It is printed in transliterated computer forms. The OT volumes lack the unity of form of citation that the NT volumes have. These volumes are useful only for study of the particular books covered and not for comparative analysis of several books.

Bibliography.—*RGG*, I, s.v. “*Bibelkonkordanz*” (F. Hesse); *Catholic Encyclopedia*, IV, s.v. “Concordances of the Bible” (J. F. Fenlon); F. W. Danker, *Multipurpose Tools for Bible Study* (3rd ed. 1970).

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CONCOURSE.

The AV for Heb. *hāmā* in Prov. 1:21 (“in the chief place of concourse,” Heb. *b^erō’š hōmîyōt*) and for Gk. *systrophē* in Acts 19:40. In the OT passage the NEB has “at the top of the busy street.” The RSV, following the LXX, emends to *hōmōt*, “walls,” and reads “on the top of the walls.” In Acts 19:40 the RSV has “commotion,” the NEB “uproar.” See

Computer Bible 由圣经研究协会出版发行，该书由许多不同的小册子组成，有助于文学批评的研究尤其有助于语言语法方面的研究。在《新约》册子中，正向语境关键字索引和反向语境关键字索引可以使学者很容易找到相同的短语和语法形式，或揭示一些尚无人知晓却有重要意义的短语。很难分析来自整部《新约》的材料，因为有很多分册子以计算机直译的形式将其印刷发表。《旧约》册子不像《新约》册子那样有统一的引用格式。这些册子仅对研究特定经卷有帮助，不适用于多卷的对比研究。

书目——*RGG*, I, 见词条 “*Bibelkonkordanz*” (F. Hesse); *Catholic Encyclopedia*, IV, 见词条 “Concordances of the Bible” (J. F. Fenlon); F. W. Danker, *Multipurpose Tools for Bible Study* (1970年第三版)。

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CONCOURSE. 喧闹、扰乱

《钦定版圣经》用 Concourse 来翻译《箴言》1:21 的希伯来语 *hāmā* (“in the chief place of concourse” [“在热闹街头”]，希伯来语：*b^erō’š hōmîyōt*) 和《使徒行传》19:40 中的希腊语 *systrophē*。在《旧约》中，《新英文译本》译为 “at the top of the busy street” (“在热闹街头”)。《修订标准译本》遵循《七十士译本》，修订为 “*hōmōt*”，意思为 “墙” (“街”)，译

also Jth. 10:18, AV (Gk. *syndromé*, RSV “excitement”).

CONCUBINE

[Heb. *pīlegeš*, *pīlegeš*, *šiddâ* (Eccl. 2:8)]; AV also “musical instruments”; [Aram. *l̥hēnâ* (Dnl. 5:2f., 23)]; NEB COURTESANS. A female slave regarded as part of the Israelite family, generally designated as bearing children. She might be taken in debt or purchased from a poor Israelite family or taken captive in war (2 S. 5:13). Heb. *pīlegeš* is a non-Semitic loanword, perhaps related to Gk. *pállax*, “young girl.”

Certain status was accorded concubines, who are listed among members of the family and court (2 S. 19:5; 1 K. 11:3; 2 Ch. 11:21; Cant. 6:8f.; Dnl. 5:2f., 23). Succession could be traced through concubines, hence their place in genealogies (Gen. 22:24; 36:12; 2 S. 5:13f.; 1 Ch. 1:32; 2:46, 48; 3:9; 7:14). Sons of concubines could also be equals in inheritance and succession and thus a threat to the sons of wives (Gen. 25:6; cf. 21:10). A man was regarded as a concubine’s husband (Jgs. 20:4). Harm to a concubine was regarded as a crime worthy of vengeance (Jgs. 19:29).

Concubines are mentioned almost exclusively in the patriarchal period and early monarchy and, in the latter, only in relation to kings. Kings might have numerous concubines (1 K. 11:3; 2 Ch. 11:21), access to whom was regarded as a claim to the throne (2 S. 3:7; 16:21f.; 1

为 “on the top of the walls” (“在墙头上”)。在《使徒行传》19:40 中，《修订标准译本》译为 “commotion” (“扰乱”)，《新英文译本》译为 “uproar” (“喧嚷”)。另见《钦定版圣经》，《犹滴传》10:18 (希腊语: *syndromé*, 《修订标准译本》译为 “excitement” [“骚动”])。

CONCUBINE 妃嫔、妾

【希伯来语: *pīlegeš*, *pīlegeš*, *šiddâ* (传 2:8)】; 《钦定版圣经》译为 “musical instruments” (“乐器”); 【亚兰语: *l̥hēnâ* (但 5:2-3, 23)】; 《新英文译本》译为 COURTESANS (“妃嫔”)。女性奴隶(妾)是以色列人家庭中的一员, 通常买来生育子女。妾或嫔妃可能是赎债品, 可能是直接从以色列穷人家买来的, 也可能是战利品 (撒下 5:13)。希伯来语 *pīlegeš* 并不是闪族语的外来语, 可能与希腊语 *pállax* 有关, 意为 “年轻的女孩”。

妾或妃嫔有一定的地位, 是家庭和朝中的成员 (撒下 19:5; 王上 11:3; 代下 11:21; 歌 6:8-9; 但 5:2-3, 23)。妾或妃嫔有继承权, 因此她们的名字也列在宗谱中 (创 22:24; 36:12; 撒下 5:13-14; 代上 1:32; 2:46, 48; 3:9; 7:14)。妾或妃嫔所生的儿子与正室所生的儿子享有同等的继承权, 因此他们对正室所生的儿子构成了威胁 (创 25:6; 参: 创 21:10)。有一个男人被认为是妾的丈夫 (士 20:4)。伤害妾室被视为犯罪, 必被报仇雪恨 (士 19:29)。

几乎只在族长时期和君主制早期提到过妾室, 后来只提到过与国王有关的妃嫔。国王可能有许多妃嫔 (王上 11:3; 代下 11:2), 亲近国王的妃嫔被视为获得了王位 (撒下 3:7; 16:21-22; 王上 2:22-25)。因此, 由太监看管嫔妃 (撒下 20:3; 斯 2:14)。

K. 2:22–25). For this reason, they were guarded, often by eunuchs (2 S. 20:3; Est. 2:14).

In addition to providing offspring and sexual activity (Eccl. 2:8), concubines were responsible for care of the house (2 S. 15:16; 16:21; 20:3; NEB “in charge of the palace”).

Although the concubine was a slave, it is not clear whether a woman’s maidservant, given to a man to provide male offspring (Gen. 16:1f., 4f.; 30:3; 30:9), was regarded as a concubine.

A. C. M

CONCUPISCENCE.

The AV for Gk. *epithymía* in Rom. 7:8 (RSV “covetousness”); Col. 3:5 (RSV “desire”); and 1 Thess. 4:5 (*páthos epithymías*, AV “lust of concupiscence”; RSV “passion of lust”). See COVET.

CONDEMN; CONDEMNATION

[Heb. *rāša'*, *šāpaṭ*, *šēpāṭīm* (Prov. 19:29), *'āšēm* (Ps. 34:21f.); Gk. *krínō*, *katakrínō*, *kríma*, *krísis*, *katakríma*, *katákrisis*, *katadikázō*, *kataginōskō*, *apóleia* (2 Pet. 2:3)]; AV also JUDGE, JUDGMENTS (Prov. 19:29), DAMNED, DAMNATION, WICKED (Job 9:29), DESOLATE (Ps. 34:21f), BLAMED (Gal. 2:11); NEB also “declare to be in the wrong” (Ex. 22:9), “accounted guilty” (Job 9:29), DISPARAGE (34:17),

妃嫔除了要生育儿女和满足男人的性需求 (传 2:8), 还负责看守宫殿 (撒下 15:16; 16:21; 20:3; 《新英文译本》译为 “in charge of the palace” [“看守宫殿”])。

尽管妾是奴隶, 但是目前尚不清楚给男人生育儿女的女仆是否也被视为妾 (创 16:1–2, 4–5; 30:3; 30:9)。

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CONCUPISCENCE. 贪心、邪情

《钦定版圣经》用 *concupiscence* 来翻译《罗马书》7:8 (《修订标准译本》译为 “covetousness” [“贪心”]); 《歌罗西书》3:5 (《修订标准译本》译为 “desire” [“贪婪”]) 和《帖撒罗尼迦前书》4:5 (*páthos epithymías*, 《钦定版圣经》译为 “lust of concupiscence” [“私欲的邪情”]; 《修订标准译本》译为 “passion of lust” [“私欲的邪情”]) 的希腊语 *epithymía*。见 COVET (贪图、贪恋)。

CONDEMN; CONDEMNATION 定罪; 定罪的; 刑罚、定罪

【希伯来语: *rāša'*, *šāpa*, *šēpāṭī* (箴 19:29), *'āšēm* (诗 34:21–22); 希腊语: *krínō*, *katakrínō*, *kríma*, *krísis*, *katakríma*, *katákrisis*, *katadikázō*, *kataginōskō*, *apóleia* (彼后 2:3)]; 《钦定版圣经》还译为 JUDGE (“审判”), JUDGMENTS (“刑罚”, 箴 19:29), DAMNED (“受诅咒的”), DAMNATION (“诅咒”), WICKED (“有罪的”, 伯 9:29), DESOLATE (“凄凉的”, 诗 34:21–22), BLAMED (“受责罚的”, 加 2:11); 《新

“put in the wrong” (40:8; He. 11:7), “brought to ruin” (Ps. 34:21f.), “a rod (in pickle)” (Prov. 19:29), SENTENCE, JUDGE, JUDGMENT, “pass judgement” (Rom. 2:27; 8:3), GUILTY (14:23), BLAME (2 Cor. 7:3), “in the wrong” (Gal. 2:11), DOOM (Jude 4), etc.; **SELF-CONDEMNED** [Gk. *autokatákritos*]. (Tit. 3:11). The Heb. *šāpaṭ* and Gk. *krínō* usually mean “judge,” and *kríma* and *krisis* “judgment”; condemnation—a negative judgment—is explicit in Heb. *rāšà* and in the Greek terms beginning with *kata-* (“down,” “against”). Gk. *apóleia* normally means “destruction” or “perdition.” See JUDGING. On Am. 2:8 see FINES.

J. W. D. H

CONDESCEND.

Archaic in Rom. 12:16, AV, for Gk. *synapágomai*, meaning as in the RSV “associate with” (NEB “go about with”).

CONDESCENSION OF CHRIST.

See KENOSIS.

CONDUCT.

See ETHICS.

CONDUIT

[Heb. *tèālâ*-‘watercourse’]. Water channel or tunnel. Hezekiah built an

英文译本》还译为“declare to be in the wrong” (“定罪”, 出 22:9)、“accounted guilty” (“定为有罪”, 伯 9:29)、“DISPARAGE” (“定罪”, 伯 34:17)、“put in the wrong” (“定为有罪”, 伯 40:8; 来 11:7)、“brought to ruin” (“定罪”, 诗 34:21-22)、“a rod (in pickle)” (“预备的鞭打”, 箴 19:29)、“SENTENCE” (“宣判”)、“JUDGE” (“审判”)、“JUDGMENT” (“刑罚”)、“pass judgement” (“审判”, 罗 2:27; 8:3)、“GUILTY” (“有罪”, 罗 14:23)、“BLAME” (“定罪”, 林后 7:3)、“in the wrong” (“责罚”, 加 2:11)、“DOOM” (“刑罚”, 犹 1:4)等;**SELF-CONDEMNED** (“定了自己的罪”)【希腊语: *autokatákritos*】(多 3:11)。希伯来语 *šāpaṭ* 和希腊语 *krínō* 通常表示“审判”, *kríma* 和 *krisis* 通常表示“刑罚”; 希伯来语 *rāšà* 和以 *kata-* (“down” [“向下”]、“against” [“反对”]) 开头的希腊语都意为“刑罚”(一种负面审判)。希腊语 *apóleia* 通常意为“破坏”或“毁灭”。见 JUDGING (审判)。关于《阿摩司书》2:8, 见 FINES (罚款)。

词条作者: J. W. D. H

CONDESCEND. 俯就

《钦定版圣经》对《罗马书》12:16 中希腊语 *synapágomai* 的过时译法, 与《修订标准译本》中“associate with” (“俯就”) 的含义相同(《新英文译本》译为“go about with” [“俯就”])。

CONDESCENSION OF CHRIST. 基督的降卑

见 KENOSIS (虚己)。

CONDUCT. 行为举止

见 ETHICS (伦理、道德标准)。

CONDUIT 水沟

【希伯来语: *tèālâ*——“水沟”】。排水沟或引水沟。希西家修建了一个水道,

aqueduct from the reservoir of the spring Gihon to a pool inside the southeast wall of Jerusalem (2 K. 20:20; *see* SILOAM). An earlier channel of the Upper Pool existed, where, on the road leading to the Fuller's Field, Isaiah met Ahaz (Isa. 7:3) and officials of Sennacherib and Hezekiah conferred (2 K. 18:17; Isa. 36:2). *See* CISTERN.

CONEY.

See ROCK BADGER.

CONFECTION; CONFECTIONARY.

Obsolete AV terms for “perfume” (Ex. 30:35) and “perfumer,” (1 S. 8:13).

See PERFUMES.

CONFEDERATES.

The RSV and NEB rendering of Heb. *ʾanšē berītekā*, “men of your covenant,” in Ob. 7 (AV “men that were at peace with thee”).

CONFESS; CONFESSION

[Heb. *yādā*, *tōdā* (Ezr. 10:11), also *nāgad* (Ps. 38:18), *zākar* (Isa. 48:1), *sāpar* (Ezk. 12:16); Gk. *homologéō*, *exomologéō*, *homología*]; AV also DECLARE (Ps. 38:18; Ezk. 12:16), “make mention of” (Isa. 48:1), ACKNOWLEDGE (1 Jn. 2:23), PROFESSION, “without controversy” (for *homologouménōs*, 1 Tim. 3:16, RSV “we confess”); NEB also “make no secret of” (Ps. 38:18), “boast in” (Isa. 48:1), “tell the whole story of” (Ezk. 12:16), ACKNOWLEDGE, “beyond all question” (1 Tim. 3:16), “the religion we profess” (He. 3:1; 4:14). The

将基训泉的水引至耶路撒冷东南墙内的水池中（王下 20:20；见 SILOAM [西罗亚]）。较早的上池的水沟依然存在，在那里，以赛亚在漂布地的大路上迎接亚哈斯（赛 7:3），亚述王的官员到希西家王那里，也站在上池的水沟旁（王下 18:17；赛 36:2）。见 CISTERN（水池）。

CONEY. 沙番

见 ROCK BADGER（沙番）。

CONFECTION; CONFECTIONARY. 香；香膏

《钦定版圣经》中用来表示“香”（出 30:35）和“香膏”（撒上 8:13）的废词。

见 PERFUMES（香）。

CONFEDERATES. 结盟、和好

《修订标准译本》和《新英文译本》的《俄巴底亚书》1:7 将希伯来语 *ʾanšē berītekā* 译为“men of your covenant”（“与你结盟的”）（《钦定版圣经》译为“men that were at peace with thee”[“与你和好的”]）。

CONFESS; CONFESSION 承认（认罪、认信）

【希伯来语：*yādā*, *tōdā*（拉 10:11），*nāgad*（诗 38:18），*zākar*（赛 48:1），*sāpar*（结 12:16）；希腊语：*homologéō*, *exomologéō*, *homología*】；《钦定版圣经》还译为 DECLARE（“承认”，诗 38:18；结 12:16）、“make mention of”（“提说”，赛 48:1）、ACKNOWLEDGE（“认罪”，约壹 2:23）、PROFESSION（“见证”）、“without controversy”（“无可争议”）（关于 *homologouménōs*，提前 3:16，《修订标准译本》译为“we confess”[“众人承认”]）；《新英文译本》还译为“make no secret of”（“承认”，诗 38:18）、“boast in”（“夸口”，赛 48:1）、“tell the whole

Heb. *yādā* can indicate both confession and praise or thanksgiving, the latter especially in the Psalms (e.g., 44:8; 54:6; 75:1; 92:1; 100:4; 105:1; 145:10). To praise God's name is to confess Him. Also, to declare (*nāgaḏ, sāpar*) one's sin is to confess it. The Gk. *homologéō* means "say the same thing," hence "agree." Confession of faith implies joining one's voice harmoniously to the voices of others, in common affirmation of belief. See *TDNT*, V, s.v. ὁμολογέω (Michel).

When a man is said to confess or make confession, the contents of the confession are variously distinguished. All, however, may be grouped under two heads, confession of faith and confession of sin. Confessions of faith are public acknowledgments of fidelity to God, and to the truth through which God is revealed, as 1 K. 8:33, AV; cf. RSV. They are declarations of unqualified confidence in Christ, and of surrender to His service; cf. Mt. 10:32, AV: "Whosoever ... shall confess me before men" (cf. RSV). In Phil. 2:11, however, confession includes not only voluntary but also involuntary acknowledgment of the sovereignty of Jesus. The word stands also for everything contained in the Christian religion—"the faith" used in the objective and widest sense, in He. 3:1; 4:14 (cf. NEB). In both these passages, the allusion is to the writings of the NT.

See also CREEDS AND CONFESSIONS.

story of" ("述说一切事", 结 12:16)、ACKNOWLEDGE("承认")、"beyond all question"("无人不以为然", 提前 3:16)、"the religion we profess"("持定所承认的道", 来 3:1; 4:14)。希伯来语 *yādā* 既可以表示认罪, 也可以表示赞美或感恩, 赞美或感恩的用法在《诗篇》中尤为显著(如: 诗 44:8; 54:6; 75:1; 92:1; 100:4; 105:1; 145:10)。赞美神的名就是向祂认罪。另外, 说出(*nāgaḏ, sāpar*)自己的罪就是为自己的罪忏悔。希腊语 *homologéō* 意为"说同一件事", 因此也有"承认"的含义。认信意味着一个人的声音和谐地融入到其他人的声音中, 承认共同的信仰。见 *TDNT*, V, 见词条 ὁμολογέω (Michel)。

一个人承认的时候, 他们所承认的内容不尽相同。然而, 承认分两种, 分别是认信和认罪。认信是指公开地表示愿意忠实于上帝和揭示上帝的真理(《钦定版圣经》, 王上 8:33; 参:《修订标准译本》)。认信和认罪就是宣布无条件地信靠基督, 并愿意事奉祂; 参: 太 10:32, 《钦定版圣经》译为 "Whosoever ... shall confess me before men" ("凡在人面前认我的", 参:《修订标准译本》)。然而, 在《腓立比书》2:11 中, 承认耶稣基督为主包括主动地和不由自主地承认耶稣的主权。Confession 一词也可以代表包含在基督教中的一切——《希伯来书》3:1 和 4:14 中客观和最广义的"信心"(参:《新英文译本》)。这两段经文都暗指了《新约》作品。

另见 CREEDS AND CONFESSIONS (信经与信条)。

Confessions of sin are also of various classes: (1) To God alone. Wherever there is true repentance for sin, the penitent freely confesses his guilt to Him against whom he has sinned. This is described in Ps. 32:3-6; cf. 1 Jn. 1:9; Prov. 28:13. Such confession may be made either silently or, as in Dnl. 9:19, orally; it may be general, as in Ps. 51, or particular, as when some special sin is recognized; it may even extend to that which has not been discovered, but is believed to exist because of recognized inner depravity (Ps. 19:12), and thus include the state as well as the acts of sin (Rom. 7:18).

(2) To one's neighbor, when he has been wronged (Lk. 17:4): "If he sins against you seven times in the day, and turns to you seven times, and says, 'I repent,' you must forgive him." It is to this form of confession that James refers (5:16): "Confess your sins to one another"; cf. Mt. 5:23f.

(3) To a spiritual adviser or minister of the word, such as the confession of David to Nathan (2 S. 12:13), of the multitudes to John in the wilderness (Mt. 3:6), of the Ephesians to Paul (Acts 19:18). This confession is a general acknowledgment of sinfulness, and enters into an enumeration of details only when the conscience is particularly burdened.

(4) To the entire church, where some crime has created public scandal. As "secret sins are to be rebuked secretly, and public sins publicly," in the apostolic age, where there was genuine penitence for a notorious offense, the acknowledgment was as public as the

认罪分很多种：(1) 只对上帝认罪。每当忏悔者真正悔罪时，他将坦白地在上帝面前承认他的罪行（如：诗 32:3-6；参：约壹 1:9；箴 28:13）。可以默默地在心里忏悔（如，但 9:19），也可口头上忏悔；可以像《诗篇》51 章那样以普通的方式悔罪，但当一个人意识到自己犯了特殊的罪时，他也可以用特殊的方式悔罪；甚至当过错隐而未现，但因内心的堕落而犯罪时，也要悔罪（诗 19:12），因此，既要为罪恶的状态悔罪，也要为罪恶的行为悔罪（罗 7:18）。

(2) 为苦待邻舍而向他们认罪：“倘若他一天七次得罪你，又七次回转，说，‘我懊悔了’，你总要饶恕他”（路 17:4）。《雅各书》中就提到了这种认罪方式（雅 5:16）：“你们要彼此认罪”（参：太 5:23-24）。

(3) 向属灵的忠告者或牧师认罪，如大卫向拿单忏悔罪行（撒下 12:13），众人在旷野中向约翰认罪（太 3:6），以弗所向约翰认罪（太 3:6），以弗所向约翰忏悔（徒 19:18）。这种认罪是一种常见的承认有罪的方式，只有当认罪者良心极为不安时，他们才会细数犯下的罪。

(4) 当某种罪行引起公愤时，向全体教会认罪。因为“隐秘的罪会受到背地里的指责，公开的罪将受到公开的指责”，在使徒时代，当一个人真正为臭名昭著的过犯忏悔时，他会向当初公开犯罪那样公开地认罪。哥林多的著名事例就体现出了这一点（参：林前 5:3 起，林后

deed itself. An illustration of this is found in the well-known case at Corinth (cf. 1 Cor. 5:3ff. with 2 Cor. 2:6f.).

For auricular confession in the sense of the medieval and Roman Church there is no authority in Holy Scripture. It is traceable to the practice of examining those who were about to make a public confession of some notorious offense, and of giving advice concerning how far the circumstances of the sin were to be announced—an expedient that was found advisable, since as much injury could be wrought by injudicious publishing of details in the confession as by the sin itself. The practice once introduced for particular cases was in time extended to all cases; and the private confession of sin was demanded by the Church as a condition of the absolution, and made an element of penitence, which was analyzed into contrition, confession, and satisfaction. See the *Examen Concilii Tridentini* (1st ed. 1565) of Martin Chemnitz, superintendent of Brunswick, for a thorough exegetical and historical discussion of this entire subject. On the historical side see also H. C. Lea, *History of Auricular Confession and Indulgences in the Latin Church* (3 vols., 1896).

H. E. JACOBS

CONFESSION OF FAITH.

See CREEDS AND CONFESSIONS.

CONFIDENCE; CONFIDENT

[Heb. *bāṭaḥ*, *biṭṭāhôn*, *miḇṭāḥ*, *kesel*, *kislâ*, also *sāmaḵ* (2 Ch. 32:8), *’āman* (Job 29:24), *sôḏ* (Prov. 3:32); Gk. *parrhēsia*, *peithō*, *tharrhēō*, *pepoithēsis*,

2:6-7)。

关于中世纪和罗马教会的“耳边忏悔”（或“秘密忏悔”），在《圣经》中找不到权威的证据。“耳边忏悔”源于考察将要公开认罪（臭名昭著的罪行）之人的习俗，以及劝告犯罪之人认罪程度的习俗——这是一种比较可取的权宜之计，因为不明智地细数罪行也会像犯罪那样给人带来伤害。这种习俗曾应用于特殊案例上，但很快便应用到了所有案例上；教会规定秘密认罪是赦免的一个条件，也是悔罪的要素之一，秘密认罪被细分为：悔悟、认罪和赎罪。关于这个主题的深入完整的注释性和历史性讨论，见布伦瑞克（Brunswick）主编，凯姆尼斯（Martin Chemnitz）撰写的 *Examen Concilii Tridentini*（1565年初版）。关于这个主题的历史方面，另见莉亚（H. C. Lea）撰写的 *History of Auricular Confession and Indulgences in the Latin Church*（3册，1896年）。

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CONFESSION OF FAITH. 认信

见 CREEDS AND CONFESSIONS（信经与信条）。

CONFIDENCE; CONFIDENT 信靠、倚靠；放胆、坦白、相信

【希伯来语：*bāṭaḥ*, *biṭṭāhôn*, *miḇṭāḥ*, *kesel*, *kislâ*, *sāmaḵ*（代下 32:8），*’āman*（伯 29:24），*sôḏ*（箴 3:32）；希腊语：*parrhēsia*, *peithō*, *tharrhēō*, *pepoithēsis*,

pisteuō, hypóstasis]; AV also BOLDNESS, BOLDLY, TRUST, HOPE, BELIEVE, FREELY (Acts 2:29), “rest oneself upon” (2 Ch. 32:8), “be secure” (Job 11:18), “folly” (Ps. 49:13, RSV “foolish confidence”), “secret” (Prov. 3:32), “boldness of speech” (2 Cor. 7:4); NEB also TRUST, BOLD(LY), ALLEGIANCE (Jgs. 9:26), “be buoyed up by” (2 Ch. 32:8), COMFORT (Job 4:6), “take heart” (29:24), “at one’s ease” (40:23), UNDISMAYED (Ps. 27:3), “foolish (men)” (49:13), “at one’s side” (Prov. 3:26), PLAINLY (Acts 2:29), FULL RELIANCE (2 Cor. 3:4), “perfectly frank” (7:4), CONVINCED (10:7), BRAGGING (11:17, RSV “boastful confidence”), “right to speak openly” (1 Tim. 3:13), FEARLESS (He. 3:6), “take courage” (13:6).

pisteuō, hypóstasis】;《钦定版圣经》还译为 BOLDNESS (“胆量、放胆”)、BOLDLY (“大胆地”)、TRUST (“信靠”)、HOPE (“指望”)、BELIEVE (“相信”)、FREELY (“明明地、坦白地”, 徒 2:29)、“rest oneself upon” (“信靠”, 代下 32:8)、“be secure” (“指望”, 伯 11:18)、“folly” (“愚昧”, 诗 49:13,《修订标准译本》译为 “foolish confidence” [“愚昧”])、“secret” (“秘密”, 箴 3:32)、“boldness of speech” (“放胆说话”, 林后 7:4);《新英文译本》还译为 TRUST (“信靠”)、BOLD(LY) (“放胆地”)、ALLEGIANCE (“效忠”, 士 9:26)、“be buoyed up by” (“被鼓励”, 代下 32:8)、COMFORT (“安慰”, 伯 4:6)、“take heart” (“相信”, 伯 29:24)、“at one’s ease” (“不慌张”, 伯 40:23)、UNDISMAYED (“不害怕”, 诗 27:3)、“foolish (men)” (“愚昧[人]”, 诗 49:13)、“at one’s side” (“倚靠”, 箴 3:26)、PLAINLY (“坦白地”, 徒 2:29)、FULL RELIANCE (“完全的信心”, 林后 3:4)、“perfectly frank” (“极坦白地”, 林后 7:4)、CONVINCED (“自信”, 林后 10:7)、BRAGGING (“放胆自夸”, 林后 11:17,《修订标准译本》译为 “boastful confidence” [“放胆自夸”])、“right to speak openly” (“大有胆量”, 提前 3:13)、FEARLESS (“大胆的”, 来 3:6)、“take courage” (“放胆”, 来 13:6)。

If it is possible to distinguish shades of meaning among the OT words, *bāṭaḥ* and derivatives express a reliance based on (presumed) strength (Jgs. 9:26; 2 K. 18:19; Job 6:20; 11:18; 31:24; 40:23; Ps. 62:10; Prov. 14:26; etc.), *’āman* is firmly based trust, *sāmaḥ* means “find support,” and *kesel* is often a naive trust, even a “foolish confidence” (Ps. 49:13; cf. Job 8:14). Confidence in the sense of “intimacy” is expressed by *sōḏ* Prov. 3:32, “the upright are in his confidence,”

如果有可能区分旧约词语在语义上的细微差别的话, *bāṭaḥ* 和它的衍生词表示基于某种(假定)力量的信心(士 9:26; 王下 18:19; 伯 6:20; 11:18; 31:24; 40:23; 诗 62:10; 箴 14:26 等), *’āman* 以信任作为牢固的根基, *sāmaḥ* 的意思是“得到支持”, *kesel* 通常表示天真地相信, 甚至是“愚昧地相信”(诗 49:13; 参: 伯 8:14)。*Sōḏ* 表示因“亲密”而相信(《箴言》3:32 中提到“正直的人为祂所亲密”, 即, 祂愿信任他们)。《钦定版圣经》的《耶利米书》2:37 中的“thy confidences”

i.e., He is willing to confide in them). In Jer. 2:37, AV, “thy confidences” (*mibṭāh*) means “those in whom you trust” (RSV).

In the OT confidence is most often a private trusting, especially confidence in God; but in the NT, outside the shelter of an exclusivist religion, Christian faith is a public matter, and there is an emphasis on “speaking boldly” in the face of possible public ridicule or persecution. Here the commonest word for confidence is Gk. *parrhēsia*, “speaking out” (e.g., He. 3:6; 4:16; 10:19, 35; 1 Jn. 2:28; 3:21; 4:17; 5:14).

Another important NT emphasis is on Christian faith as “being persuaded”; and Gk. *peithō*, “persuade,” “convince,” means in the 2nd perfect and pluperfect “be confident,” “trust” (e.g., 2 Cor. 10:7; Gal. 5:10; Phil. 3:3f; 2 Thess. 3:4), and *pepoithēsis* is “confidence” (2 Cor. 3:4; 8:22; 10:2; Eph. 3:12; Phil. 3:4). Other NT words for confidence are *tharrhēō*, “be bold” (2 Cor. 7:16; He. 13:6), *pisteuō*, “believe” (1 Pet. 1:21), and *hypóstasis*, that which stands under one (2 Cor. 11:17; He. 3:14).

When the Bible speaks of having confidence, it nearly always mentions an object of confidence, whether the material objects of false confidence (Job 8:13–15; 31:24; Phil. 3:3f.) or the divine object and foundation of true Christian confidence (Prov. 14:26; Phil. 1:14; 2 Thess. 3:4; 1 Tim. 3:13; 1 Pet. 1:21; 1 Jn. 5:14).

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CONFIRM

[Heb. *qûm*, *’āman*, *’āmaḏ*, *hāzaq*, *mālē*’

(*mibṭāh*) (“你所倚靠的”)表示“those in whom you trust” (“你所倚靠的”,《修订标准译本》)。

《旧约》中提到的信靠通常是指秘密地相信,特别是对上帝的信心;但在《新约》中,暂且不论排外宗教的保护,基督教信仰是一种公开的信仰,特别强调在面对公众嘲笑或遭到迫害时要“放胆地说”。最经常用来表示信心的希腊语是 *parrhēsia*, 意为“放胆地说”(如: 来 3:6; 4:16; 10:19, 35; 约壹 2:28; 3:21; 4:17; 5:14)。

《新约》中还特别强调基督教信仰是“被说服”的信仰;希腊语 *peithō* 的意思是“说服”、“使相信”,它的第二人称完成时和过去完成时态表示“信任”、“信靠”(如: 林后 10:7; 加 5:10; 腓 3:3-4; 帖后 3:4), *pepoithēsis* 意为“信任”(林后 3:4; 8:22; 10:2; 弗 3:12; 腓 3:4)。《新约》中其他表示信任的词有 *tharrhēō*, (“放胆”, 林后 7:16; 来 13:6)、*pisteuō*, (“信任”, 彼前 1:21)、*hypóstasis* (“放胆、确实的信心”, 林后 11:17; 来 3:14)。

《圣经》中提到信任时,几乎也会同时提到信任的对象,无论是错信的对象(伯 8:13–15; 31:24; 腓 3:3–4),还是真正的基督徒的信心的根基和所信的神圣的对象(箴 14:26; 腓 1:14; 帖后 3:4; 提前 3:13; 彼前 1:21; 约壹 5:14)。

词条作者: J. W. D. H

CONFIRM 坚定、证实

【希伯来语: *qûm*, *’āman*, *’āmaḏ*, *hāzaq*,

(1 K. 1:14); Gk. *bebaióō*, *bébaion poiéō* (2 Pet. 1:10), *hístēmi* (Mt. 18:16)]; AV also ESTABLISH, STABLISH, PERFORM, VERIFY, SETTLE (1 Ch. 17:14), ACCOMPLISH (Jer. 44:25). MAKE SURE (2 Pet. 1:10); NEB also “give its full effect” (Lev. 26:9), FULFIL, PERFORM, “tell the whole story” (1 K. 1:14, RSV “confirm your words”), STRENGTHEN (2 K. 15:19), “bind oneself” (1 Ch. 16:17; Ps. 105:10; 119:106), “give a sure place” (1 Ch. 17:14), “make come true” (Isa. 44:26), HELP (Dnl. 11:1), DULY ESTABLISH (Mt. 18:16), MAKE GOOD (Rom. 15:8), CLINCH (2 Pet. 1:10), etc.; **CONFIRMATION** [Gk. *bebaiōsis*] (Phil. 1:7; He. 6:16); NEB also “to vouch for the truth” (Phil. 1:7). In the Bible, words (promise, covenant, vow, oath, statute) are confirmed by deeds (e.g., Lev. 26:9; Dt. 8:18; 9:5; 27:26; 2 S. 7:25, “do as thou hast spoken”; Jer. 44:25—all Heb. *qûm*; 1 K. 8:26 par., *’āman*; Rom. 15:8, Gk. *bebaióō*; cf. the figurative deed-confirmation in Ruth 4:7). Thus in most instances “confirm” means “fulfil,” “bring to reality.”

See also ESTABLISH; FULFIL.

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CONFISCATION.

See PUNISHMENTS IV; FINES.

mālē’ (王上 1:14); 希腊语: *bebaióō*, *bébaion poiéō* (彼后 1:10)、*hístēmi* (太 18:16)】; 《钦定版圣经》还译为 ESTABLISH (“建立”)、STABLISH (“坚定”)、PERFORM (“坚定、成就”)、VERIFY (“证实”)、SETTLE (“坚立”, 代上 17:14)、ACCOMPLISH (“坚定”, 耶 44:25)、MAKE SURE (“坚定不移”, 彼后 1:10); 《新英文译本》译为 “give its full effect” (“坚定”, 利 26:9)、FULFIL (“成就、应验”)、PERFORM (“坚定”)、“tell the whole story” (“说出一切”, 王上 1:14, 《修订标准译本》译为 “confirm your words” [“证实你的话”])、STRENGTHEN (“坚定”, 王下 15:19)、“bind oneself” (“捆绑自己”, 代上 16:17; 诗 105:10; 119:106)、“give a sure place” (“坚定”, 代上 17:14)、“make come true” (“立定”, 赛 44:26)、HELP (“帮助”, 但 11:1)、DULY ESTABLISH (“定准”, 太 18:16)、MAKE GOOD (“证实”, 罗 15:8)、CLINCH (“使坚定不移”, 彼后 1:10) 等; **CONFIRMATION** (“证实”)【希腊语: *bebaiōsis*】(腓 1:7; 来 6:16); 《新英文译本》还译为 “to vouch for the truth” (“证实”, 腓 1:7)。在《圣经》中, 话语 (承诺、约定、誓言、诅咒和法令) 需要行动来证明 (如: 利 26:9; 申 8:18; 9:5; 27:26; 撒下 7:25, “do as thou hast spoken” [“照你所说的而行”]; 耶 44:25; 希伯来语: *qûm*; 王上 8:26 平行经文, *’āman*; 罗 15:8, 希腊语: *bebaióō*; 参: 《路得记》4:7 中关于 “确据证实” 的比喻)。因此, 大多数情况下 “confirm” 一词意为 “应验”、“实现”。

另见 ESTABLISH (派定、立、坚固、稳固); FULFIL (应验、满了、成全)。

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CONFISCATION. 没收

见 PUNISHMENTS IV (惩罚 IV); FINES (惩罚、罚款)。

CONFLICT.

In Dnl. 10:1, RSV, Heb. *ṣāḇā'* is translated “conflict”; the AV has “time appointed,” and the NEB reads “it cost him much toil,” joining this with the next phrase, “to understand it.” The larger context here, and the normal military usage of *ṣāḇā'*, point to the RSV reading as most likely.

The “conflict” of Phil. 1:30 (Gk. *agōn*, NEB “contest”) is the struggle of the new Church against unbelief—both in the realm of ideology and in the arena of physical suffering.

CONFORMED

[Gk. *symmorphos* (Rom. 8:29), *syschēmatizō* (12:2; 1 Pet. 1:14)]; AV also “fashioning yourselves according to” (1 Pet. 1:14); NEB SHAPED (Rom. 8:29), “adapt yourselves ... to the pattern of” (12:2), “let your characters be shaped ... by” (1 Pet. 1:14); see also Phil. 3:10, 21. These references illustrate the difference between Gk. *morphé*, form reflecting inner nature, and *schéma*, the merely outward fashion. Note especially Rom. 12:2: “Be not conformed [*mé syschēmatizesthe*] to this age, but be transformed [*metamorphoústhe*] by the renewal of your mind.”

CONFOUND

[Heb. *bōš*]; AV also BE ASHAMED; NEB BE ASHAMED, HUMILIATED, IN CONFUSION, etc.; [*ḥāpēr*] AV also BE ASHAMED; NEB HIDE ITS FACE IN SHAME, BE EATEN AWAY; [*kālam*]; NEB BE PUT TO SHAME, DISAPPOINTED, etc.; [*bā-la'*] (Isa.

CONFLICT. 争战

《修订标准译本》的《但以理书》10:1 将希伯来语 *ṣāḇā'* 译为 “conflict” (“争战”)；《钦定版圣经》译为 “time appointed” (“所定的日期”)，《新英文译本》译为 “it cost him much toil” (“他大费周折”)，以及下句经文 “to understand it” (“理达这事”)。上下文语境和 *ṣāḇā'* 的标准军事用法都证明《修订标准译本》中的翻译似乎最为合适。

《腓立比书》1:30 中的“争战”(希腊语: *agōn*, 《新英文译本》译为“contest”[“争战”])指的是刚建立的教会在意识形态领域和肉体受苦方面与无信仰的斗争。

CONFORMED 效法

【希腊语: *symmorphos* (罗 8:29)、*syschēmatizō* (罗 12:2; 彼前 1:14)】; 《钦定版圣经》还译为“fashioning yourselves according to” (“效法”, 彼前 1:14); 《新英文译本》译为 SHAPED (“效法”, 罗 8:29)、“adapt yourselves ... to the pattern of” (“效法”, 罗 12:2)、“let your characters be shaped ... by” (“效法”, 彼前 1:14); 另见《腓立比书》3:10, 21。这些引用阐明了希腊语 *morphé* 和 *schéma* 之间的差异, *morphé* 指的是体现内在品质的形式, *schéma* 仅仅表示外在的形式。值得注意的是《罗马书》12:2: “不要效法 [*mé syschēmatizesthe*] 这个世界, 只要心意更新而变化 [*metamorphoústhe*]”。

CONFOUND 羞愧、惊惶

【希伯来语: *bōš*】; 《钦定版圣经》还译为 BE ASHAMED (“羞愧”); 《新英文译本》译为 BE ASHAMED (“羞愧”)、HUMILIATED (“蒙羞”)、IN CONFUSION (“惊惶”)等; 【*ḥāpēr*】《钦定版圣经》还译为 BE ASHAMED (“羞愧”); 《新英文译本》HIDE ITS FACE IN

19:3); AV DESTROY; NEB THROW INTO CONFUSION; [Gk. *Synchýnō*] (Acts 9:22); NEB SILENCED. As active verbs, these terms mean confuse (*bōš*, Ps. 14:6; 35:4; *synchýnō*, Acts 9:22) or put to rout (*bōš*, Zec. 10:5; AV “be confounded”); in the passive, be put to shame or discomfitted (*bōš*, 2 K. 19:26; Isa. 37:27; Jer. 49:23; Zec. 9:5; *hāpēr*, Ps. 35:4; Isa. 24:23; 33:9; *kālam*, Isa. 41:11; 54:4; Jer. 14:3; 22:22).

The AV so translates Heb. *bālal* (lit. “mix,” Gen. 11:7, 9; RSV “confuse”; NEB also “made a babble”); *hātāt* (lit. “be shattered,” Jer. 1:17; RSV “dismay”; NEB “break”); and *kataischýnō* (1 Cor. 1:27; RSV, NEB, “shame”; 1 Pet. 2:6; RSV, NEB “be put to shame”). The AV often reads “confound,” in the archaic sense “put to shame” (*bōš*, Ps. 71:13; Jer. 17:18; *hāpēr*, Ps. 35:4; Mic. 3:7) or “be ashamed, disgraced” (*bōš*, Jer. 48:1, 20; 50:2; Ezk. 16:52; Mic. 7:16).

See SHAME.

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CONFUSION.

Often in the AV archaic for “dishonor,” “disgrace,” “humiliation,” “shame.” See

SHAME (“蒙羞”)、BE EATEN AWAY (“被吞灭”); 【*kālam*】; 《新英文译本》译为 BE PUT TO SHAME (“蒙羞受辱”)、DISAPPOINTED (“受挫折的”)等; 【*bā-la'*】(赛 19:3); 《钦定版圣经》译为 DESTROY (“败坏”); 《新英文译本》译为 THROW INTO CONFUSION (“败坏”); 【希腊语: *synchýnō*】(徒 9:22); 《新英文译本》译为 SILENCED (“驳倒”)。作主动动词时, 这些词语意为 “使迷惑” (*bōš*, 诗 14:6; 35:4; *synchýnō*, 徒 9:22) 或 “受挫” (*bōš*, 亚 10:5; 《钦定版圣经》译为 “be confounded” [“羞愧”]); 在被动语态中, 这些词意为 “羞愧” 或 “窘迫” (*bōš*, 王下 19:26; 赛 37:27; 耶 49:23; 亚 9:5; *āpēr*, 诗 35:4; 赛 24:23; 33:9; *kālam*, 赛 41:11; 54:4; 耶 14:3; 22:22)。

《钦定版圣经》用 confound 翻译希伯来语 *bālal* (字面意思为 “使混合”, 创 11:7, 9; 《修订标准译本》译为 “confuse” [“变乱”]); 《新英文译本》还译为 “made a babble” [“变乱”]); *hātāt* (字面意思为 “惊慌”, 耶 1:17; 《修订标准译本》译为 “dismay” [“惊惶”]); 《新英文译本》译为 “break” [“惊惶”]) 和 *kataischýnō* (林前 1:27; 《修订标准译本》《新英文译本》译为 “shame” [“羞愧”]; 彼前 2:6; 《修订标准译本》《新英文译本》译为 “be put to shame” [“羞愧”])。《钦定版圣经》通常使用 confound 的古意——“蒙羞” (*bōš*, 诗 71:13; 耶 17:18; *hāpēr*, 诗 35:4; 弥 3:7) 或 “羞愧的” (*bōš*, 耶 48:1, 20; 50:2; 结 16:52; 弥 7:16)。

见 SHAME (羞愧)。

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CONFUSION. 羞愧、惭愧

《钦定版圣经》中用来表示 “丢脸”、“蒙羞”、“耻辱” 和 “羞愧” 的古语。见 SHAME

SHAME.

(羞愧)。

CONFUSION OF TONGUES.

See BABEL, TOWER OF.

CONFUSION OF TONGUES. 变乱语言

见 BABEL, TOWER OF (巴别塔)。

CONGREGATION

[Heb. *'ēdā*, *qāhāl* (2 Ch. 7:8; 24:6; Ezr. 10:8; Ps. 22:22, 25; 35:18; 40:9f.; etc.), *maqḥēlīm* (Ps. 26:12), *maqḥēlōt* (Ps. 68:26); Gk. *ekklēsia* (Acts 7:38; He. 2:12), *plēthos* (Acts 15:30; 19:9)]; AV also PEOPLE (Lev. 10:6), ASSEMBLY (Nu. 10:2; 20:8), COMPANY (Nu. 14:7), CHURCH (Acts 7:38; He. 2:12). MULTITUDE (Acts 15:30; 19:9); NEB also COMMUNITY, COMPANY (Nu. 16:19, 21), CROWD (Nu. 25:7), PEOPLE (Josh. 9:18), ASSEMBLY.

CONGREGATION 会众

【希伯来语：*'ēdā*、*qāhāl*（代下 7:8；24:6；拉 10:8；诗 22:22，25；35:18；40:9-10 等）、*maqḥēlīm*（诗 26:12）、*maqḥēlōt*（诗 68:26）；希腊语：*ekklēsia*（徒 7:38；来 2:12）、*plēthos*（徒 15:30；19:9）】；《钦定版圣经》还译为 PEOPLE（“会众”，利 10:6）、ASSEMBLY（“会众”，民 10:2；20:8）、COMPANY（“会众”，民 14:7）、CHURCH（“大会”，徒 7:38；来 2:12）。MULTITUDE（“众人”，徒 15:30；19:9）；《新英文译本》还译为 COMMUNITY（“会众”）、COMPANY（“会众”，民 16:19，21）、CROWD（“会众”，民 25:7）、PEOPLE（“会众”，书 9:18）和 ASSEMBLY（“会众”）。

Heb *'ēdā* (from the root *y'd*, “appoint” and *qāhāl* (related to *qōl*, “voice”; thus, “call” or “summon”) are virtually synonymous (cf. Lev. 4:13; Nu. 14:5). The RV consistently translates the former “congregation,” the latter “assembly.” A slight distinction between the nouns may lie in the fact that *'ēdā* suggests the group or community, whether gathered or not, while *qāhāl* suggests the gathered assembly. *'Ēdā* occurs more frequently in Exodus-Judges, whereas later books of the OT show a preference for *qāhāl*. In the LXX *qāhāl* is frequently, though not exclusively, translated by *ekklēsia*. This is the case in Deuteronomy (except 5:22), Joshua, Judges, Samuel, Kings, Chronicles, Ezra, and Nehemiah; in the remainder of the Pentateuch *qāhāl* is rendered *synagōgē*. *Ēdā* is usually rendered *synagōgē*, never *ekklēsia*.

希伯来语 *'ēdā*（词根为 *y'd*，“指派、指定”）和 *qāhāl*（与 *qōl* 有关，“声音”；因此有“召唤”或“召集”的含义）实际上是同义词（参：利 4:13；民 14:5）。《修订译本》将 *'ēdā* 全部都译为“congregation”（“会众”），将 *qāhāl* 全部译为“assembly”（“会众”），将 *qāhāl* 译为“assembly”（“集会”）。这两个名词间的细微差别在于，*'ēdā* 表示召集或非召集来的会众，而 *qāhāl* 表示召集在一起的会众。*'Ēdā* 一词在《出埃及记》至《士师记》中使用得更为频繁，而《旧约》的其他书卷更愿意使用 *qāhāl* 一词。在《七十士译本》中，*ekklēsia* 通常用来翻译 *qāhāl*（虽不完全是）。《申命记》（除申 5:22）《约书亚记》《士师记》《撒母耳记》《列王纪》《历代志》《以斯拉记》和《尼希米记》也用 *ekklēsia* 来翻译 *qāhāl*；《摩西五经》的其他各卷中的 *qāhāl* 被翻译为 *synagōgē*。*Ēdā* 通常被翻译为 *synagōgē*，而不是 *ekklēsia*。

The nature of the gathered assembly is defined by the biblical context. The great *qāhāl* of the OT is the assembly of Israel at Mt. Sinai (cf. Dt. 5:22). Here the covenant of Yahweh was ratified (note the similarities between *'ēdā* and the root *y'd* in Thompson's article); the Exodus was climaxed and Israel was formally constituted the people of God. As a covenant assembly (*'ēdā*), Israel was a people called into a relationship of fellowship with the Lord. The Hebrew terms for "congregation" are particularly conspicuous in the Pentateuch because the constitutive history of the theocracy is contained there. Consequently, any attempt to determine the meaning of *qāhāl* from its Greek counterpart (i.e., the purely secular sense of *ekklēsia*, "an assembly") must be adjudged theologically inadequate. In both the LXX and the NT *qāhāl* determines the meaning of *ekklēsia*, not vice versa. This point is bolstered by the way the NT writers quote the OT. The image projected by the apostolic and early Christian community in He. 2:12 and Acts 7:38 is certainly one with theological significance. The Christian *ekklēsia* is variously designated as the people of the new Exodus, the people assembled at the mount of God (cf. esp. He. 12:18–24), the people of the new covenant under a better Mediator, a pilgrim (wilderness) people, a people sustained by the living manna and living water, a people destined for an everlasting inheritance. The principle that the OT is fulfilled in the NT emphasizes that the NT congregation is an assembly in personal relationship with God through Jesus Christ, i.e., a (new) covenant community.

《圣经》中给出了会众的基本特征。《旧约》中 *qāhāl* 一词指的是聚集在西奈山上的以色列会众（参：申 5:22）。以色列在西奈山与耶和华立了约（需要注意的是，在汤普森 [Thompson] 的著作中，*'ēdā* 和词根 *y'd* 的含义相近）；这件事在《出埃及记》中达到高潮，以色列人正式成为神的子民。以色列人是与神立约的会众（*'ēdā*），他们是与主相交的民族。《摩西五经》中表示“会众”的希伯来语尤为引人关注，因为神权政体的基本历史都包含于此。因此，从神学角度来说，不应该根据 *qāhāl* 的希腊语同义词（即，*ekklēsia* 的纯粹世俗意义，“大众”）确定这个词的含义。在《七十士译本》和《新约》中 *qāhāl* 决定 *ekklēsia* 的含义，而不是反过来。基督教的会众 (*ekklēsia*) 有很多不同的称谓，如出埃及的新民众、聚集在神山上的民众（特别参阅：来 12:18–24）、藉更好的中保建立的新约民众、朝圣者（旷野中的民众）、靠吗哪和活水为生的民众、注定要继承永恒产业的民众。《新约》应验《旧约》的原则强调，《新约》的会众是藉着耶稣基督与神相交的人，也就是，（新的）圣约团体。

Pléthos can mean either (1) a crowd or multitude (cf. Acts 2:6; 14:1; 17:4; 28:3), or (2) a full Christian assembly or congregation (cf. Acts 4:32; 6:2, 5; 15:12, 30; 19:9). The Greek word is a translation of the Heb. *rabbîm* (“the many”), which is common in the Qumrân Scrolls for the “assembly of believers.”

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CONGREGATION, MOUNT OF.

See ASSEMBLY, MOUNT OF.

CONIAH

kō-nī’ə [Heb. *konyāhū*]. A form of the name JEHOIACHIN, found in Jer. 22:24, 28; 37:1.

CONJUGAL RIGHTS

(1 Cor. 7:3). See MARITAL RIGHTS.

CONONIAH

(2 Ch. 31:12f., AV). See CONANIAH 1.

CONQUER; CONQUEROR.

In the OT the conqueror is the bearer of sorrow, the one who brings God’s

Pléthos 可以表示 (1) 众人 (参: 徒 2:6; 14:1; 17:4; 28:3), (2) 全体门徒 (参: 徒 4:32; 6:2, 5; 15:12, 30; 19:9)。这个希腊语是希伯来语 *rabbîm* (“the many” [“众人”]) 的翻译, 昆兰古卷中常用这个词表示“众门徒”。

书目——W. F. Albright, *Recent Discoveries in Bible Lands* (1955), 134-135 页; G. W. Anderson, “Israel: Amphictyony: ‘AM; QĀHĀL; ‘ĒDĀH,” H. T. Frank 和 W. L. Reed 编, *Translating and Understanding the OT* (1970), 135–151 页; J. Y. Campbell, *JTS*, 49 (1948), 130–142; *RTWB*, 见词条“Church” (R. H. Fuller); E. Schweizer, *Theology Today*, 13 (1957), 471–483; J. A. Thompson, *JSS*, 10 (1965), 222–240; *TDNT*, VI, 见词条 *πληθος* (G. Delling)。

词条作者: J. T. DENNISON, JR.

CONGREGATION, MOUNT OF. 聚会的山

见 ASSEMBLY, MOUNT OF (聚会的山)。

CONIAH 哥尼雅

音译: kō-nī’ə【希伯来语: *konyāhū*】。《耶利米书》22:24, 28; 37:1 中耶哥尼雅的别名。

CONJUGAL RIGHTS 合宜之分

(林前 7:3)。见 MARITAL RIGHTS (婚姻权)。

CONONIAH 歌楠雅

(《钦定版圣经》, 代下 31:12-13)。见 CONANIAH 1 (歌楠雅 1)。

CONQUER; CONQUEROR. 攻击、攻打; 征服者、胜利者

在《旧约》中, 征服者是拿着刀剑并带来上帝审判的人。《旧约》中的常见词汇

judgment. The usual OT word is Heb. *nākā* (1 K. 15:20; 2 K. 3:19, 25; 2 Ch. 16:4; Ezk. 40:1), for which the AV has “smite”; the NEB has “attack” (1 K. 15:20; 2 Ch. 16:4), “raze to the ground” (2 K. 3:19, 25), “destruction” (Ezk. 40:1). Heb. *lāham*, “consume,” occurs at 2 K. 16:5 (AV “overcome”, but NEB “bring to battle”) and Isa. 7:1 (AV “prevail against”; NEB “force a battle”), and *bāqa* in Isa. 7:6 (AV “make a breach”; NEB “make [her] join [with us]”). The participle of *yāraš* is rendered in the AV “them that shall inherit” in Jer. 8:10 and “heir” in Mic. 1:15; but the word can also mean “possess” in a more forceful sense, and the RSV translates “conqueror(s)” in both places (NEB “new owners,” “others to take your place”). The Micah passage is a play on the name Mareshah.

In Isa. 18:2, 7 occurs the Heb. *mebūsā*, translated “conquering” in the RSV and “proud” in the NEB. The AV has a different understanding altogether of this passage, and takes the word in a passive sense, “trodden down.”

In the NT the usual word is Gk. *nikáō* (all in Revelation), and once *katagōnizomai* (He. 11:33). In Rom. 8:37, Paul uses the word *hypernikáō*, which the AV and RSV translate: “we are more than conquerors”; cf. the NEB, “overwhelming victory is ours.” a more accurate if less memorable rendering of

是希伯来语 *nākā* (王上 15:20; 王下 3:19, 25; 代下 16:4; 结 40:1), 《钦定版圣经》译为 “smite” (“攻击”); 《新英文译本》译为 “attack” (“攻击”, 王上 15:20; 代下 16:4)、“raze to the ground” (“夷为平地”, 王下 3:19, 25)、“destruction” (“攻破”, 结 40:1)。希伯来语 *lāham*, (“攻打”) 在《列王纪下》16:5 (《钦定版圣经》译为 “overcome” [“攻打”], 《新英文译本》译为 “bring to battle” [“攻打”]) 和《以赛亚书》7:1 (《钦定版圣经》译为 “prevail against” [“攻取”]; 《新英文译本》译为 “force a battle” [“攻取”]) 中出现过, *bāqa* 在《以赛亚书》7:6 (《钦定版圣经》译为 “make a breach” [“攻破”]; 《新英文译本》译为 “make [her] join [with us]” [“让[她]加入[我们]”]) 中出现过。*yāraš* 的分词形式在《钦定版圣经》的《耶利米书》8:10 中译为 “them that shall inherit” (“给别人为业”), 《弥迦书》1:15 中译为 “heir” (“继承人”); 但该词还有更重的语义, “夺取”, 《修订标准译本》在这两处经文中全都译为 “conqueror(s)” (“征服者”) (《新英文译本》译为 “new owners” [“新的主人”]、“others to take your place” [“取代你的人”])。《弥迦书》中的玛利沙是双关语。

《修订标准译本》和《新英文译本》分别将《以赛亚书》18:2 和 18:7 中的希伯来语 *mebūsā* 译为 “conquering” (“践踏”) 和 “proud” (“骄傲”)。《钦定版圣经》采取了不同的理解, 用了这个词的被动含义, 即 “被践踏”。

《新约》中通常使用希腊语 *nikáō* (全在《启示录》中), 还使用过一次 *katagōnizomai* (来 11:33)。在《罗马书》8:37 中, 保罗使用了 *hypernikáō* 一词, 《钦定版圣经》和《修订标准译本》, “we are more than conquerors” (“得胜有余”); 参: 《新英文译本》译为 “overwhelming victory is ours” (“得胜

the sense of the prefix.

有余”), 虽然这种翻译给人的印象不太深, 但对前缀的含义翻译得更准确。

J. W. D. H

词条作者: J. W. D. H

CONSCIENCE

[Heb. *lēb*] (1 S. 25:31); AV HEART; NEB COURAGE; [Gk. *syneidēsis*] (Acts 23:1; 24:16; Rom. 2:15; 9:1; 13:5; 1 Cor. 8:7, 10, 12; 10:25, 27–29; 2 Cor. 1:12; 4:2; 5:11; 1 Tim. 1:5, 19; 3:9; 4:2; 2 Tim. 1:3; Tit. 1:15; He. 9:9, 14; 10:22; 13:18; 1 Pet. 3:16, 21); NEB also HEART OF HEARTS (2 Cor. 5:11), INTENTION (2 Tim. 1:3), INWARD PERFECTION (He. 9:9), GUILTY HEART (He. 10:22); **CONSCIOUSNESS OF SIN** [Gk. *syneidēsis hamartiōn*] (He. 10:2); AV CONSCIENCE OF SINS; NEB SENSE OF SIN.

An inner witness that testifies on the rightness or wrongness of one's actions or motives and, on the basis of them, pronounces judgment concerning the worth of the person.

- I. Terminology
 - A. Occurrence
 - B. Origin
 - C. Literal Meaning
 - D. Relation to Self-consciousness
- II. Usage
 - A. Secular Greek
 - B. NT
- III. Biblical Theological Interpretation
 - A. Why No OT Term?
 - B. Whose Voice is the Conscience?
 - C. Does the Conscience Speak

CONSCIENCE 良心

【希伯来语: *lēb*】(撒上 25:31); 《钦定版圣经》译为 HEART (“良心”); 《新英文译本》译为 COURAGE (“胆量”); 【希腊语: *syneidēsis*】(徒 23:1; 24:16; 罗 2:15; 9:1; 13:5; 林前 8:7, 10, 12; 10:25, 27–29; 林后 1:12; 4:2; 5:11; 提前 1:5, 19; 3:9; 4:2; 提后 1:3; 多 1:15; 来 9:9, 14; 10:22; 13:18; 彼前 3:16, 21); 《新英文译本》还译为 HEART OF HEARTS (“良心”, 林后 5:11)、INTENTION (“意向”, 提后 1:3)、INWARD PERFECTION (“内在的完美”, 来 9:9)、GUILTY HEART (“天良的亏欠”, 来 10:22); **CONSCIOUSNESS OF SIN** (“罪的意识”)【希腊语: *syneidēsis hamartiōn*】(来 10:2); 《钦定版圣经》译为 CONSCIENCE OF SINS (“罪的良心”); 《新英文译本》译为 SENSE OF SIN (“罪的意识”)。

良心是对个人行为或动机正确与否的内在见证, 基于一个人的行为动机来判断他的价值。

- I. “良心”这一术语
 - A. 出现次数
 - B. 起源
 - C. 字面含义
 - D. 与自我意识的关系
- II. 用法
 - A. 世俗希腊人的用法
 - B. 《新约》中的用法
- III. 《圣经》神学解释
 - A. 为什么不是《旧约》词汇?
 - B. 良心是谁的声音?
 - C. 良心只有消极含义吗?

Only Negatively?

- D. Does the Conscience Speak Only in Relation to Past Acts?
- E. How Reliable is the Conscience?
- F. Can Conscience Be Trained?
- G. How Does Conversion Affect Conscience?

- D. 良心只与过去的行为有关吗?
- E. 良心有多可靠?
- F. 可通过训练获得良心吗?
- G. 回转如何影响良心?

I. Terminology.-A. Occurrence. In the RSV the term “conscience” appears only once in the OT and twenty-eight times in the NT.

In the NT the same Greek noun *syneidēsis* lies behind all twenty-eight occurrences of “conscience” and the occurrence of “consciousness of sin” (He. 10:2) as well. Thus a study of the biblical references to conscience is for all practical purposes a study of the background and usage of *syneidēsis*.

In the NT, Paul’s use of *syneidēsis* is by far the most frequent. Including the two occurrences in the book of Acts (23:1; 24:16) where Paul’s dialogue is reported, he uses the term twenty of the twenty-eight times it appears. He also uses it in a larger variety of contexts than any other NT writer. Thus, Paul’s usage provides the primary source of insight.

B. Origin. Many NT terms are understood only against the background of the OT Hebrew term that shaped the thinking of the writer; but this is not the case with *syneidēsis*. All but one of the RSV occurrences of “conscience” are from the NT because there simply is no close equivalent to *syneidēsis* in OT Hebrew. The Heb. *lēb*, translated “conscience” in 1 S. 25:31, is actually a much broader term. It is commonly

I. “良心”这一术语。A. 出现次数。《修订标准译本》中“conscience”一词只在《旧约》中出现过一次，《新约》中出现了28次。

《新约》在28次提及“良心”和“罪的意识”(来10:2)时都使用了同一个希腊名词 *syneidēsis*。因此,研究《圣经》中“良心”的用法实际上是为了研究 *syneidēsis* 的背景和用法。

在《新约》中,保罗最经常使用 *syneidēsis* 一词。保罗在《使徒行传》中的对话中使用这个词两次(徒23:1; 24:16),保罗总计使用这个词20次,而这个词共在《新约》出现过28次。与其他《新约》作者相比,保罗更喜欢在各种语境中使用 *syneidēsis* 一词。因此,保罗对 *syneidēsis* 一词的使用是我们研究该词用法的主要来源。

B. 起源。许多新约词汇只有借着塑造作者思想的旧约希伯来语的背景才能被人理解;但 *syneidēsis* 一词是个例外。《修订标准译本》中的“conscience”(“良心”)几乎都出现在《新约》中(只有一次出现在《旧约》中),因为 *syneidēsis* 在旧约希伯来语中没有完全对应的词。《撒母耳记上》25:31中将希伯来语 *lēb* 译为“conscience”(“良心”),但 *lēb* 其实是一个含义更广泛的词语。*lēb* 通常译为“heart”(“心”),有理解、感受和意愿

translated “heart” and carries a range of meaning that includes understanding, feeling, and will, rather than the more precise inner witness indicated by *syneidēsis*.

If the background for the NT meaning of *syneidēsis* is not to be found in some OT concept, it must be found in the Greek world. Paul and other NT writers did not invent the term; they appropriated it as an existing part of the Greek language of their time. But how it entered the Greek language is a question of some importance, because the background of the term will shed light on its meaning.

On the basis of a few references to *syneidēsis* in the writings of certain Stoic philosophers, some scholars have concluded that the term was the invention of the Stoics. If so, then the term should be seen against the background of a Stoic view of the human personality. But a Stoic origin for the term is unlikely. First, the material supporting a link between *syneidēsis* and the Stoics is meager and even disputable. At best only three quotations are available, and the most vital of these, attributed to Epictetus, is of doubtful authenticity. Second, the Stoics, with their negative attitudes toward feelings and emotions, would be among those least likely to need a precise term for the inner testimony of conscience.

Stronger evidence indicates that the noun *syneidēsis* simply developed in everyday use from forms of the verb *synoida*. In Greek writings the noun forms *syneidēsis* and the related *syneidós* rarely appear before the 1st cent. B.C., and when they do appear the content of the terms is

的意义，却不像 *syneidēsis* 那样可以表示更明确的内心见证。

如果在旧约观念中找不到新约词汇 *syneidēsis* 的含意的背景，那么这个词一定是来自于希腊世界。保罗和其他《新约》作者没有杜撰出这个词；他们使用这个词时，这个词已经存在于当时的希腊语中。但是，这个词在希腊语中的起源确是一个非常重要的问题，因为了解这个词的背景有助于理解这个词的含意。

根据斯多亚派哲学家在作品中对 *syneidēsis* 一词的引用，很多学者认为该词起源于斯多亚派。如果真是这样，那么应当从斯多亚派人格观的背景来理解这个词。因此，该词不太可能起源于斯多亚派。首先，可以证明 *syneidēsis* 一词与斯多亚派有关材料非常少，而且这些材料还饱受争议。我们目前至多可以找到斯多亚派对该词的三处引用，最为重要的是，这些引用被认为均出自于埃皮克提图，其真实性却备受质疑。其次，斯多亚派对情感和情绪持消极态度，他们不太可能需要一个准确地表达内在良心见证的词汇。

更具说服力的证据表明，名词 *syneidēsis* 其实源于动词 *synoida* 的日常用法。公元前 1 世纪之前，名词 *syneidēsis* 和与之相关的词语很少出现在希腊语作品中，而当出现这两个词时，它们所表达的含意通常很模糊。但是，在公元前 6 世纪的大量流行希腊语作品和专业性希

often unclear. But the verb forms of *sýnoida* appear frequently in a great variety of Greek writings, popular as well as technical, dating back to the 6th cent. B.C. It appears that by the 1st cent. B.C. the verb form describing an action had developed into a noun form designating the agent in the human makeup that performs the action. Thus *sýnoida* gave birth to *syneídēsis*. By Paul's time *syneídēsis* had a content so clearly established in the language that he could use the term without defining it, assuming that his readers would know what he meant.

C. *Literal Meaning.* Literally the verb *sýnoida* means “know in common with.” It may mean simply “be conscious” or “be aware” of something. It is important to note that the verb appears in both nonreflexive and reflexive forms.

In its nonreflexive form *sýnoida* appears as *sýnoida tīni tí* or *sýnoida tīnos í* or *perí tīnos* and literally means “have knowledge of something with another person (as an eyewitness).” Its general use is to indicate knowing about another person, as a witness for or against him.

The reflexive form of the verb, *sýnoida emautó*, literally, “I know with myself,” moves closer to the meaning of the noun. Here the person who knows and the one who shares the knowledge or bears witness to it are the same person.

Something important happened when the verb forms *sýnoida* shifted to the noun form *syneídēsis*. Literally, *syneídēsis* is “the self that knows with itself.” It is significant, however, that *syneídēsis* is not merely another action performed by

希腊语作品中, *sýnoida* 的动词形式经常出现。到了公元前 1 世纪, 描述行为的动词已转变成了可以指明行动发出者的名词。因此, *sýnoida* 衍生出了 *syneídēsis*。到保罗生活的年代, *syneídēsis* 在希腊语中的含义已经非常明确, 他在使用这个词时已不再需要给出这个词的定义, 并认为他的读者能够明白他要表达的意思。

C. 字面意思。 *Sýnoida* 这一动词的字面意思是“我也与……一同知道”。这个词可能仅仅表示“自知某事”或“意识到某事”。值得注意的是, *sýnoida* 这一动词常以反身动词和非反身动词的形式出现。

Sýnoida 的非反身动词形式是 *sýnoida tīni tí*、*sýnoida tīnos í*或 *perí tīnos*, 字面意思是“与他人(作为见证人)认知某事”。 *Sýnoida* 的非反身动词的常规用法指的是以见证者的身份(正面或反面见证)去了解他人。

Sýnoida 的反身动词形式是 *sýnoida emautó*, 字面意思是“我靠自己知晓”, 与 *sýnoida* 的名词含义相近。这里知晓的人与共知者或见证者是同一个人。

当动词 *sýnoida* 转换成名词 *syneídēsis* 时, 一些重要的事情就会出现。 *Syneídēsis* 的字面意思是“自知的自我”。但值得注意的是, *syneídēsis* 不仅是自我的另一个行为, 还表示自我里面的行为主体。这个名词的发展标志着认知了另

the self; it is now an agent within the self. The development of the noun form signaled the recognition of an alter ego, another self within the self that observes the self and then testifies as to what it sees.

D. Relation to Self-consciousness. While the tendency is to see the sole function of conscience as the making of moral judgments, the term *syneidēsis* actually has a broader meaning than that of a moral witness. As observed above, *syneidēsis* literally means the self knowing with or observing itself. It should be noted that the basic factor here is not morality but self-awareness. While self-awareness usually has moral dimensions, this is not necessarily or invariably the case. Self-awareness may cover more than awareness of one's moral status. Literally the term can include all that belongs to the self engaged in the act or reflecting upon itself.

II. Usage.-A. *Secular Greek.* Usage in secular Greek is especially important in the case of *syneidēsis*, since there is no OT background of meaning on which to draw. Whatever the NT writers did with the concept, they started not with a Hebrew concept to be translated but rather with a term that gained its meaning in the Greek culture. Since, as indicated above, the noun form *syneidēsis* appears to have developed from the reflexive verb form *synoida emautō*, the usage of that verb form deserves some attention.

The form occurs twice in the trial of Socrates. Socrates uses the expression in his own defense when he explains that

一个自我，即审视自我，进而见证自己所看到的。

D. 与“自我意识”的关系。虽然人们通常只看到良心的道德审判功能，但 *syneidēsis* 一词实际有比道德见证更广泛的含义。如上文所说，*syneidēsis* 一词的字面意思是自知或自省自我。值得注意的是，这里的基础要素不是道德，而是自我意识。尽管自我意识通常有道德维度，但是实际上并非始终如此。自我意识可能包括了对道德地位的意识。这个词的字面意思可能包括了所有从属于行为主体或自省者的事物。

II. 用法。A. 世俗希腊人的用法。由于从《旧约》中无法找到 *syneidēsis* 含义的背景，因此 *syneidēsis* 一词在世俗希腊人中的应用显得尤为重要。无论《新约》作者怎样理解 *syneidēsis* 一词，他们开始时没有将这个当作是一个翻译过来的希伯来语概念，而是将它当作一个源于希腊文化的词汇。如上文所说，由于 *syneidēsis* 这一名词衍生自反身动词 *synoida emautō*，因此需要注意反身动词 *synoida emautō* 的用法。

syneidēsis 在苏格拉底的审判中出现两次。苏格拉底在为自己辩护时使用了这个词，他解释说，他的质疑方法源自于

his questioning method arises from his being “aware within myself” of his complete ignorance. Alcibiades uses the same expression in declaring that he is “aware within myself” that he is helpless to resist Socrates while listening to him. In both instances there is self-awareness: Socrates is aware of his own ignorance, Alcibiades of his own helplessness. However, moral self-awareness does not seem to be involved in either instance, demonstrating that not morality but self-awareness is the more basic ingredient in the concept.

The noun form *syneidēsis* also may reflect only self-awareness in the broader sense rather than something necessarily moral. Chrysippus, a Stoic philosopher, is cited by Diogenes Laertius (*Vitae Philosophorum* vii.85) as saying, “It is suitable for every living thing to be aware of its own structure and of itself.” Here *syneidēsis* plainly refers to self-consciousness but appears to have no clear moral content.

Nevertheless, in secular Greek most appearances of the reflexive verb form *synoida emautō* and the noun form *syneidēsis* involve some definite moral self-awareness. Many instances show a keen grasp of the inner pain and damage that can be inflicted upon the self by the moral disapproval of the conscience. For example, Socrates refers to the bad conscience of those who bore false witness against him (Xenophon *Apologia Socratis* 24). Orestes, the matricide, identifies conscience as the sickness that has destroyed him (Euripides *Orestes* 396). Democritus (297) writes of those who suffer greatly because of awareness of their evil-doing. Plutarch gives a vivid

他“自知”自己完全是无知的。亚西比德听了苏格拉底的陈述后说，他“自知”自己无法驳斥苏格拉底。这两个例子中都提到了自我意识：苏格拉底意识到自己的无知，亚西比德意识到自己的无能为力。然而道德上的自我觉知似乎与上述两例并无关联，这证明自我意识（而不是道德）才是这个观念更为基本的要素。

名词 *syneidēsis* 也可能仅仅表达了广义的自我意识，未必有道德意义。第欧根尼·拉尔修 (*Vitae Philosophorum* vii.85) 引用了斯多亚派哲学家克里西普斯 (Chrysippus) 的话“每个生命都该了解自身结构及自身”。这里，*Syneidēsis* 显然指的是自我意识，似乎没有清晰的道德意义。

然而，在世俗希腊语中，大多数的反身动词 *synoida emautō* 和名词 *syneidēsis* 都包含了明确的道德自我意识。在很多情况下，自我因良心的谴责而感到强烈的心痛。例如，苏格拉底指出那些为他作见证的人都良心坏了 (Xenophon *Apologia Socratis* 24)。杀母者俄瑞斯忒斯 (Orestes) 认为良心是摧毁他的一种疾病 (Euripides *Orestes* 396)。德谟克利特 (297) 描述了那些因作恶而深受良心谴责的人。普鲁塔克 (Plutarch) 生动地描述了使人意识到罪并使人在地狱中遭受折磨的良心 (*De tranquillitate animi* 476–477a)。这些例子都在说明，良心是“内在的法官”，指控行恶的人并通过否定作恶者的道德价值使他心里受苦。

description of the conscience that reminds people of their sins and evokes the torments of hell (*De tranquillitate animi* 476–477a). In each of these instances conscience appears as an accuser within, bearing a moral witness regarding the evil behavior of the person and inflicting inward pain by an attack on his moral worth.

It should not be concluded, however, that the Greek culture saw the moral function of conscience as simply that of inflicting pain. In a passage sometimes attributed to the Stoic philosopher Epictetus there is a striking insight into the Greek view of conscience. “When we were children our parents handed us over to a nursery slave who should watch over us everywhere lest harm befall us. But when we were grown up, God hands us over to the conscience implanted in us, to protect us. Let us not in any way despise its protection for should we do so we shall be both ill-pleasing to God and have our own conscience as an enemy” (Pierce, p. 41). Whatever its true authorship may have been, the view of conscience appearing in the passage is illuminating. The conscience, like the nursery slave, is a kind of substitute parent. Its inner voice is not by nature the voice of an enemy, not just an instrument producing pain. The conscience, until alienated, is seen as having a positive and protective purpose. It is advisable and possible to stay on good terms with this inner voice.

In summary, secular Greek usage does not always give conscience a moral meaning, for conscience includes self-awareness in the broader sense. Nevertheless there was a highly developed awareness of the capacity of

然而，不可因此下结论说，在希腊文化中良心的道德审判只能带来内心的伤痛。一段文章（有时被认为是斯多亚派哲学家埃皮克提图的作品）中深刻地剖析了希腊人的良心观。“当我们还是小孩子时，父母把我们托付给了保育员，他们时刻照看我们，以免我们受到伤害。当我们长大成人后，上帝把我们托付给了良心，让良心时刻保护我们。我们绝不可以轻视良心的保护，否则我们就得不到神的悦纳，并与良心为敌”（Pierce, 41 页）。无论原文作者是谁，这篇文章阐明了良心观。良心就像保育员，代替父母照看我们。从本质上说，良心的内在声音不是敌人的声音，也不仅仅是使人伤痛的工具。良心有积极和消极两个用途，直到世人疏远了良心。遵从内心的声音是明智可取的。

总而言之，*syneidēsis* 一词在世俗希腊语中的用法不总是有道德意义，因为良心还有更广泛的自我意识的含义。然而，良心会严厉地惩罚那些拒绝良心见证的人，这是一个非常成熟的意识。从根本上说，良心是一个积极要素，而不是一

the conscience to inflict intense inward pain upon those who reject its testimony. Conscience is basically, however, a positive rather than a negative ingredient, and one is well-advised to live in such a way as to be on good terms with one's conscience.

B. *NT*. The term *syneidēsis* does not occur in any of the four Gospels, probably reflecting the Hebraic orientation of the writers. It was the apostle Paul, familiar with Greek culture, who first used the term and whose usage is by far the most extensive among the biblical writers.

Nowhere does he give a definition of conscience. Perhaps he comes closest in Rom. 2:15f. as he writes of the Gentiles, the law, and their conscience: "They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus." Here the conscience is seen as an inner witness in all human beings, even the Gentiles who "have not the law." This witness evaluates and may either excuse or accuse, approve or disapprove.

When the view of conscience expressed here is compared with that found in secular Greek usage, there appears to be nothing new in the concept itself. The inner witness as described by Paul was well known to the Greeks. What is new is the way Paul relates the inner witness of conscience to the law of God written in every human heart and to God's judgment of all mankind in Christ Jesus.

个消极要素，所以人们要与良心建立良好的关系。

B. 《新约》中的用法。四福音书中没有使用 *syneidēsis* 一词，这可能反映出福音书作者都接受的是希伯来文化。使徒保罗熟知希腊文化，他最先使用 *syneidēsis* 一词，因此，保罗可谓是所有《圣经》作者中最常使用 *syneidēsis* 一词的人。

保罗并没有给出 *syneidēsis* 的定义。在《罗马书》2:15-16 中，保罗可能给出了最接近 *syneidēsis* 的定义，“这是显出律法的功用写在他们心版上，他们是非之心同作见证，并且他们的思念互较量，或以为是，或以为非，就在神藉耶稣基督审判人隐秘事的日子，照着我的福音所言”。在这段经文中，良心被看作是内在的见证人，甚至“没有律法”的外邦人，也有良心作见证。通过良心的见证，可能会作出宽恕或谴责，同意或不同意的判断。

与世俗希腊语中的用法相比，《新约》中对良心观点的阐述可能没有任何新意。希腊人非常熟悉保罗所说的内在见证。但保罗将良心的内在见证与神刻在每个人心中的律法和神藉着基督耶稣做的判决联系在一起。保罗承认希腊人知晓良心是内在的见证，但他也给出了自己对良心见证的观点。

What Paul appears to have done is to recognize the inner agent known to the Greeks as conscience, but to give his own version of the content of its testimony.

One group of Paul's references to conscience relates to the issue of meats offered to idols. These passages include 1 Cor. 8:7, 10, 12 and 10:25, 27–29, and provide important insight into the meaning of conscience as Paul sees it.

In relation to meats offered to idols the conscience of some is weak. Its testimony may be uncertain, confused, or in error. Paul recognizes that the conscience of some testifies that eating meats offered to idols is wrong in itself. Paul does not agree with the judgment of their conscience. He declares that “an idol has no real existence” and “there is no God but one.” Nevertheless, even the weak or mistaken conscience should not be defiled (1 Cor. 8:7). One should not be pressured or encouraged to act in defiance of his conscience, because the offended conscience has great destructive power (8:11). Therefore those whose consciences are strong need to respect the consciences of the weak. One whose conscience is strong need not be bound by the conscience of the weak. There is a liberty of conscience that is not overruled by another man's scruples. One may “eat whatever is sold in the meat market without raising any question on the ground of conscience, for the earth is the Lord's and everything in it.” But this liberty must be exercised in a way that shows caring concern for the problem of the weak. To tempt the weak to violate his conscience, and thus expose him to the destructive power of the violated

保罗在讨论吃祭偶像的肉的问题时曾提及过良心。提及良心的经文章节有《哥林多前书》8:7, 10, 12, 10:25, 27–29, 这些经文章节为我们了解保罗眼中的良心含义提供了重要的启示。

若放胆去吃祭偶像之物，这样的良心也是软弱的。这种良心见证可能有些含糊、混乱或是错误的。保罗认为一些人的良心证明，吃祭偶像之物本来就是错误的。保罗不赞成他们良心的判断。保罗说“偶像在世上算不得什么”，“神只有一位，再没有别的神”。然而，即使连软弱或错误的良心也不得损害（林前 8:7）。不该强迫或鼓励一个人藐视良心，因为被污秽的良心会产生很大的破坏力（林前 8:11）。因此良心坚定的人要尊重良心软弱的人，不必受良心软弱的人的束缚。良心是自由的，不受其他人顾虑的影响。“凡市上所卖的，你们只管吃，不要为良心的缘故问什么话，因为地和其中所充满的都属乎主”。但是，享受这份自由的同时还必须关心软弱之人的问题。若是引诱软弱的人违背良心，进而使他因违背良心而被毁灭，就得罪了基督（林前 8:12）。

conscience, is a sin against Christ (8:12).

The same concerns for the scruples of the weak are voiced in Rom. 14, although the term *syneidēsis* does not appear there. In v.1 Paul refer to those who are weak in faith (*pístis*) rather than weak in conscience (*syneidēsis*). The fact that Paul makes the same point in these two ways suggests the close relationship in Paul's mind between faith and conscience. For Paul, weakness of conscience is weakness of faith, and to do harm to a brother's relationship with his conscience is to do harm to his faith.

Elsewhere Paul also draws an intimate connection between faith and conscience. 1 Tim. 1:18f. refers to waging the good warfare, "holding faith and a good conscience." In the same reference he goes on to declare: "By rejecting conscience, certain persons have made shipwreck of their faith." He affirms the same importance of a good conscience in 1 Tim. 3:9 where he declares that deacons "must hold the mystery of the faith with a clear conscience."

Paul also testifies of his own good conscience: "I thank God whom I serve with a clear conscience" (2 Tim. 1:3). "I have lived before God in all good conscience up to this day" (Acts 23:1). "So I always take pains to have a clear conscience toward God and toward men" (Acts 24:16).

There are five occurrences of *syneidēsis* in the Epistle to the Hebrews. He. 9:9 speaks of perfecting the conscience of the worshiper, which cannot be accomplished by gifts and sacrifices. He. 9:14 affirms that the blood of Christ will

《罗马书》14章中也谈论了尊重信心软弱之人的良心，但是并没有使用 *syneidēsis* 一词。保罗在《罗马书》14:1中提到了信心 (*pístis*) 软弱的人而不是良心软弱的人。保罗从这两个方面论述了同一件事，这说明信心和良心是紧密相关的。保罗认为，良心软弱就是信心软弱，伤害一个弟兄与良心的关系就是伤害他的信心。

此外，保罗还总结出信心与良心之间的紧密联系。《提摩太前书》1:18-19提到那美好的仗，“常存信心和无亏的良心”。同时还提到“有人丢弃良心，就在真道上如同船破坏了一般”。保罗在《提摩太前书》3:9中对清洁的良心给予了相同的重视，他说：“要存清洁的良心，固守真道的奥秘”。

保罗还见证了他自己的清洁的良心：“我感谢神，我用清洁的良心所侍奉的神”（提后 1:3）。“我在神面前行事为人都是凭着良心，直到今日”（徒 23:1）。“我因此自己勉励，对神对人，常存无亏的良心”（徒 24:16）。

Syneidēsis 一词在《希伯来书》中出现五次。《希伯来书》9:9中提到所献的礼物和祭物，就着良心说，都不能叫礼拜的人得以完全。《希伯来书》9:14中提到基督的血“能洗净你们的心，除去你们的死行，使你们侍奉那永生神”。《希伯

“purify your conscience from dead works to serve the living God.” He. 10:2, where “consciousness of sin” appears instead of “conscience,” is part of a passage pointing out the need for repetition in the sacrificial system because of the inability of the sacrifices to make perfect those who draw near. If the worshipers had once been cleansed, there would no longer be any “consciousness of sin.” He. 10:22 contains an exhortation to “draw near ... with our hearts sprinkled clean from an evil conscience.” He. 13:18 says “pray for us, for we are sure that we have a clear conscience.”

In these passages the writer of Hebrews does not define or develop the function of conscience, but sees conscience as that which is defiled and in need of purification or cleansing, a cleansing that cannot be achieved by anything less than the sacrifice of Christ. In common with Paul, the writer of Hebrews sees the change from a bad conscience to a good or clear conscience as being essential to salvation.

1 Peter contains two references to “conscience.” (The other use of *syneidēsis*, in 2:19, seems to mean “consciousness, awareness.”) 1 Pet. 3:16 exhorts, “Keep your conscience clear, so that when you are abused, those who revile your good behavior in Christ may be put to shame.” 1 Pet. 3:21 speaks of baptism “not as a removal of dirt from the body but as an appeal to God for a clear conscience.”

Both references convey insight. The first shows that a clear conscience enables one to endure persecution. Battles without can be handled if there is no

来书》10:2 中使用了 “consciousness of sin” (“罪的意识”), 而不是 “conscience” (“良心”), 这节经文指出那些近前来的人每年都献一样的祭物, 献了又献, 因为祭物无法让献祭的人的良心得到洁净。如果礼拜的人的良心一旦被洁净, 就不再有 “罪的意识”。《希伯来书》10:22 中劝勉 “洒去我们心中天良的亏欠……来到 神的面前”。《希伯来书》13:18 中提到 “请你们为我们祷告, 因我们自觉良心无亏”。

《希伯来书》的作者 在经文中并没有定义或进一步发展良心的作用, 而是认为良心已经有亏, 需要洁净, 只有藉着基督献祭才能洁净良心。《希伯来书》的作者像保罗一样, 认为从不好的良心转变为无亏的良心是得救恩的必要条件。

《彼得前书》曾两次提及 “良心” (《彼得前书》2:19 中的 *syneidēsis* 似乎表示 “意识”)。《彼得前书》3:16 中劝勉道 “存着无亏的良心, 叫你们在何事上被毁谤, 就在何事上可以叫那诬赖你们在基督里有好品行的人自觉羞愧”。《彼得前书》3:21 中提到洗礼 “不在乎除掉肉体的污秽, 只求在 神面前有无亏的良心”。

这两处引文给出了深刻的见解。《彼得前书》3:16 中提到无亏的良心可使人忍受迫害。内无争竞则外患可除。《彼得前书》3:21 中将洗礼与良心联系在一起, 在洗

battle going on within. The second relates baptism to the conscience as an appeal for cleansing. As with Paul and the writer of Hebrew, Peter sees the clear conscience as being very important to the Christian life.

III. Biblical Theological Interpretation.-A. *Why No OT Term?* If the conscience, and especially the clear conscience, is so important to salvation, why does not the conscience receive more attention in the OT? Is this a deficiency in the OT?

It is more than likely that the differences between the Hebrew and Greek minds account for the lack of a term for conscience in the OT. While the Hebrew mind tended to focus outside of man, on God and His law as revealed, the Greek mind was more introspective and had more tendency to examine the inner workings of man's psychology. While the OT did not possess any terminology that sharply identified the conscience, it did stress the importance of righteousness in relation to both God and fellow man and the deep healing and peace signified by *šālôm*.

B. *Whose Voice is the Conscience?* If the conscience is recognized as an alter ego, an inner voice that bears witness to the self, the question inevitably arises: Where does that inner voice come from and whose voice is it that speaks? Textual and linguistic evidence does not immediately settle this question, and views have differed widely.

One view tends to see the conscience as the voice of God Himself speaking within. Conscience is then regarded as

礼时需要洁净良心。彼得与保罗和《希伯来书》作者一样，认为无亏的良心对基督徒的生活来说非常重要。

III. 圣经神学解释。A. “良心”为什么不是《旧约》词汇？如果良心，特别是无亏的良心对救赎而言非常重要，为什么《旧约》不深入地阐述良心呢？这是《旧约》的不足之处吗？

《旧约》中没有“良心”这个词很可能是由希伯来人和希腊人之间的思想差异造成的。希伯来人更关注人类以外的事，如上帝和祂的律法所揭示的思想，希腊人更加注重内省，更侧重于省察人类心理的内在作用。虽然《旧约》中没有准确表达“良心”的词语，但是，《旧约》确实强调公义对于上帝和信徒的重要性，以及 *šālôm* 所表达的心灵深处的治愈和平安。

B. “良心”是谁的声音？如果良心是另一个自我，是见证自我的内心的声音，那么问题来了：内心声音从何而来？又是谁发出的内心声音呢？原文证据和语言证据并没有直接解决这个问题，人们对此也众说纷纭。

有人认为，良心是内心中上帝的声音。良心就是与神权交谈，良心见证的有效性不容质疑。顺从良心是每个人应尽的

speaking with divine authority, and the validity of its testimony can never be challenged. Duty to one's conscience then is simple obedience. 义务。

Another view sees that inner voice as merely another element in the human makeup. On this basis the testimony of conscience is regarded as only a subjective judgment. Like other subjective judgments it can be freely challenged or even lightly dismissed. It speaks with no authority, for it has no objective reference.

Neither of the above views, at least when so simply stated, fits the biblical data on conscience. Paul makes clear that the conscience is not to be treated simply as the voice of God, for the conscience can be weak, or mistaken, and does involve subjective judgment (1 Cor. 8). However, the conscience is also not to be lightly dismissed or treated with disrespect, for a clear conscience is very important to one's faith. One cannot defile the conscience without serious spiritual consequences.

The Greek word *syneidēsis* itself provides some basis for understanding whose voice conscience is. Conscience is literally "the self that knows with itself." It is, in other words, the self looking at itself from the viewpoint of another person. Conscience is the internalized voice of those whose judgment of a person counts with him. It is the inner voice that testifies for the moral authorities that we recognize.

Some voice of conscience speaks to all (Rom. 2:15). But the content of that voice varies according to the authorities

还有人认为，内心的声音只是人类构造中的另一个元素。基于此，良心的见证仅仅被视为一种主观判断。这种主观判断与其他的主观判断一样可随意地挑战，甚至很容易被摒弃。良心的见证毫无权威性，因为它没有客观参考价值。

至少可以说，如果像这样简单地陈述观点，以上观点都不符合《圣经》中关于“良心”的解释。保罗清楚地解释道，不能简单地将良心视为神的声音，因为良心既有软弱的，也有错误的，而且还包含着主观判断（林前 8）。不可轻视或不尊重良心，因为无亏的良心对一个人的信仰来说至关重要。被损害的良心必会带来严重的精神伤害。

希腊语 *syneidēsis* 可为研究良心是谁的声音提供一些基本的参考。良心的字面意思是“自知的自我”。换句话说，是从另一个人的角度看待自我。良心是与被判断方一起作出判断的人的内在声音。良心是为我们认可的道德权威作见证的内在声音。

每个人都能听到良心的声音（罗 2:15）。但根据我们有意识或无意识地承认的权威和价值标准的不同，良心的声音也各

and values that we consciously or unconsciously recognize. For some the voice of conscience may reflect merely the voices of family, friends, and society. But a sensitive Christian conscience speaks in behalf of the values of the Christian fellowship, and, beyond these, is responsive to God as He reveals Himself in the Scriptures, in His law, and in the person of Christ.

C. Does the Conscience Speak Only Negatively? C. A. Pierce, in a very detailed study of conscience in the NT, concludes that conscience is always and only a negative or disapproving voice. He maintains that the numerous references to a “good” conscience in the words of Paul and other NT writers means only the absence of the voice of conscience. The good conscience is the silent conscience. Whenever the conscience speaks, as he sees it, it speaks disapprovingly and inflicts pain. This conclusion is defended after a detailed examination of all the NT materials on conscience.

That analysis appears to fail to do justice to the “excusing” conscience of Rom. 2:15 and to the positive testimony of the good conscience (e.g., 2 Cor. 1:12), which is more than mere silence. However, more than the interpretation of a few passages is at stake. At stake is the nature of conscience itself. If the voice of conscience is, as observed above, the internalized voice of all the authorities that we recognize, the question is whether those authorities speak only negatively in people’s lives. While it is undeniable that both external authorities and the internalized voice of conscience speak more negatively than positively,

不相同。对于一些人来说，良心的声音仅反映出家庭、朋友和社会的声音。但一位敏感的基督徒的良心代表着弟兄相交的价值体系，除此之外，也是对神通过《圣经》、祂的律法和基督的位格给我们的启示的回应。

C. 良心只有消极意义吗？皮尔斯(C. A. Pierce)仔细研究了《新约》中的良心后得出结论，良心总是而且只是一种消极或不赞同的声音。他认为，保罗和其他《新约》作者屡次提到的“无亏的”良心仅仅意味着不存在良心的声音。无亏的良心是沉默的良心。正如他的理解，良心所说的都是消极的，都给人带来痛苦。在仔细地研究《新约》中关于良心的所有材料后，这一结论得到了证明。

那个分析似乎无法公平地评判《罗马书》2:15 中的“是非”之心和无亏良心的积极见证（如，林后 1:12），无亏的良心不仅仅是静默的良心。不过，不止是几段经文的解释出现了争议。关于良心的性质也有争议。如上文所述，如果良心的声音是所有权威的内心声音，那么问题是，这些权威是否在人们的生活中只发出消极的声音。外部权威和内在的良心更多地发出消极的声音，虽然这一点是毋庸置疑的，但是这并不是因为那是它们发声的唯一方式。

this is not because that is the only way they can speak.

D. Does the Conscience Speak Only in Relation to Past Acts? This question is related to the previous one. Those who hold the narrower view that the conscience speaks only negatively tend also to hold that the conscience speaks only after the act. However, if the voice of conscience, as indicated above, is the internalized voice of all the authorities that we recognize, then there is an antecedent conscience, a voice that urges the right, as well as a subsequent conscience, the voice that protests the wrong. Once again, the conscience of a particular individual may tend to speak only negatively and after the fact, but this is not required by the nature of conscience.

E. How Reliable Is the Conscience? The inner voice of conscience is not always accurate in its testimony. It bears witness to the standards and values of the authorities that we recognize, but as with any witness, its testimony may be inaccurate. 1 Cor. 8 shows that the conscience can be in error in judging the eating of certain meats as sinful, when nothing is objectively wrong in eating the meat. The internalized voice may inadequately represent the standards from which it speaks. This can be true whether what is being voiced is the mores of society, the values of the parent, or the Word of God. The voice of conscience, as any other part of the human condition, is fallible and needs correction.

Nevertheless, it should be remembered that Paul warns that even the weak

D. 良心之音只与过往行为有关吗？这一问题与上一个问题有关。那些坚持狭隘的良心观的人认为仅仅发出消极的声音，他们倾向于认为良心仅在事后发声。如果正如上文所述，良心的声音是我们认可的所有权威的内在声音，那么就有一个催人正确行事的事先良心和一个谴责人的错误的事后良心。此外，某个人的良心可能只在事后发出消极的声音，但是，良心的本质并没有这样的要求。

E. 良心有多可靠？良心的内在声音所作的见证并非总是准确的。良心为我们认可的所有权威的标准和价值观作见证，不过，良心的见证同其他所有的见证一样，也可能是不准确的。《哥林多前书》第 8 章表明，良心可能错判吃祭偶像之物的人是有罪的，但客观地讲，吃祭偶像的食物并没有损害。这个内在的声音可能不恰当地说出了它所依赖的标准。无论良心的评判对象是社会的道德标准、父母的价值观、还是上帝的道，良心的评判都有可能是不恰当的。良心的声音同人类境况的其他部分一样，都容易犯错，需要修正。

然而，应牢记保罗的警告，甚至连软弱的良心都必须得到尊重（林前 8；10）。

conscience must be taken seriously (1 Cor. 8; 10). It is wrong to violate the conscience, whether the conscience is strong or weak. Violating the conscience touches off a war within that is very damaging to the person and destructive of faith.

F. Can the Conscience Be Trained? As the internalized voice of the recognized authorities, the conscience is not a static thing. It is capable of growth and is, in fact, in a continual process of being shaped by social influences. The consciences of all are shaped by the standards of the company they keep and the groups in which they share. The Christian conscience is in a lifelong process of being shaped by the Word of God in the fellowship of believers. One of the purposes of the communion of the saints and the admonition of the Church is the shaping of the moral discernment of the individual in order that he grow up into mature discernment (cf. Eph. 4:13).

G. How Does Conversion Affect Conscience? As observed earlier, in his usage Paul draws an intimate connection between faith and the conscience. A good conscience is very important to the life of faith. However, this intimate connection may tempt some to make easy generalizations about the relation between conversion and the conscience. Generalizations about conscience and conversion or conscience and faith should be examined in the light of the NT materials.

Conversion should not be construed in such a way that the awareness of conscience appears as a product of conversion, as if apart from conversion

无论是软弱的良心还是坚定的良心，违背良心都是错误的。违背良心会引发内心的争斗，进而给人带来伤害，毁灭信心。

F. 可以通过训练获得良心吗？良心是被认可权威的内在声音，不是一个静态事物。良心也会在社会的影响下不断成长。群体的标准塑造了所有人的良心。基督徒的良心终生受到弟兄相交中神的话语的影响。圣徒相通以及教会训诫的目的在于塑造每个信徒的道德辨别能力，从而使他们逐渐形成成熟的辨别力（参：弗 4:13）。

G. 悔改是怎样影响良心的？正如上文所示，保罗将信心和良心密切的联系在一起。无亏的良心对信仰生活至关重要。有些人可能根据信心和良心的密切关系简单地总结出悔改和良心的关系。我们应该根据新约材料仔细地研究关于良心与悔改或良心与信心的总结。

不应该将良心的意识视为悔改的产物，好像如果没有悔改，良心必然是麻木不仁或沉默的。《罗马书》2:15 中保罗提到外邦人有良心作见证，这反映出他意识

the conscience is necessarily dull, or seared, or silent. In Rom. 2:15 Paul speak of the witness of conscience in the Gentiles, reflecting his awareness that the testimony of conscience is a broadly human experience. Moreover, Paul came to that observation using the terminology of the Greek mind. As shown earlier, awareness of the testimony of conscience actually arose not in the OT materials, nor in the Hebrew mind, but in the secular Greek culture preceding the time of Paul. Awareness of the testimony of conscience cannot be tied to Christian conversion, for that awareness entered the stream of biblical content from a secular Greek source.

On the other hand, it also will not do to say that apart from conversion all live in an agonized relationship with their consciences. It will not do to picture everyone apart from conversion as harried and guilt-burdened because of the relentless attacks of conscience; nor to conclude that anyone who commits a crime such as murder will necessarily suffer severe pangs of conscience. The conscience may indeed torment the individual who violates the standards with which he identifies. But if he thoroughly identifies with a group that for its own purposes sanctions murder (such as an underworld organization), his inner voice may testify only to the moral code of the group, and he may suffer no pangs of conscience. Also, when one acts in conflict with conscience, that inner voice may be deadened or “seared” (1 Tim. 4:2) by repeated violations until it has become feeble and scarcely heard. Thus it cannot be assumed that apart from conversion all live in an agonized relationship with their consciences.

到良心的证言是一种广泛存在的人类经验。此外，保罗用希腊人心目中的良心做出了评论。正如上文所示，良心见证的意识实际上并非源于《旧约》材料和希伯来思想，而是源于保罗出生前的世俗希腊语文化。良心见证的意识不可能与悔改有关系，因为《圣经》从世俗希腊语中引进了这种意识。

此外，亦不可说如果没有悔改，所有人都将生活在良心的折磨中。不能说如果没有悔改，所有人都将承受因良心无情打击所带来的折磨和负罪感。更不能说犯罪的人（如杀人犯）必将忍受良心的折磨。良心确实会给那些故意违背行为准则的人带来痛苦。如果一个人完全认同一个因自身的缘故惩治凶犯的团体（如地狱），他内心的声音可能仅仅是这个团体道德准则的见证。如果一个人的行为违背了良心，那么这个人内心的声音会因屡违良心而减弱或“如同被热铁烙惯了一般”（提前 4:2），直至这个声音越来越微弱，几乎无法被听到。因此，不能认为如果没有悔改，所有人都生活在良心的折磨中。

Nevertheless, conversion, understood as a conscious turning to faith in Christ and obedience to Him, inescapably involves the conscience. In the NT materials the change in life's focal point involves new orientations for the conscience.

This reorientation of conscience appears to have more than one dimension. The conscience undergoes change of authority focus. A conscience that has previously emphasized the standards of parents and social groups begins to witness to the will of Christ and to find its focus there (cf. 1 Cor. 4:3f.).

There appears also to be a change of sensitivity for the previously dull or insensitive conscience. The conscience that may have been insensitive may be awakened to new and possibly agonizing awareness of the conflict between Christ's standards and one's own performance (cf. Rom. 3:20; 7:19).

There is also evidence of a change from an accusing conscience to a clear or good conscience. A conscience that in its accusations attacked the worth of the individual (Rom. 7:18) becomes a conscience assured and at peace (Rom. 8:1). As observed above, the good conscience is not merely an accuser turned silent, but is a positive witness to one's moral worth and standing (cf. Acts 23:1).

Bibliography.—*IDB*, s.v. (Davies); MM; C. A. Pierce, *Conscience in the NT* (*SBT*, 15, 1955); H. R. Niebuhr, *Journal of Philosophy*, 42 (1945), 352–59; *TDNT*, VII, s.v. σνοίδα, συνείδησις (Maurer).

然而，悔改必然需要良心，悔改被认为是有意识地归向基督，顺从基督。在《新约》中，生活重心转变时需要良心重新确定方向。

良心的重新定向似乎不只有一个维度。良心的转变也经历了权威重心的转变。之前强调父母和社会准则的良心开始见证基督的意志并在那里找到重心所在（参：林前 4:3-4）。

从前麻木迟钝的良心似乎变成了敏感的良心。一个人昔日麻木的良心可能被唤醒，并在良心的折磨中意识到自己的行为不符合基督的标准（参：罗 3:20；7:19）。

控告的良心向无亏良心的转变也得到了证明。良心在控告时否定了个体的价值（罗 7:18），而现在变成了无亏安宁的良心（罗 8:1）。综上所述，无亏的良心不仅是一个变得沉默的控告者，也是一个人的道德价值和道德地位的积极见证者（参：徒 23:1）。

书目——*IDB*，见词条 (Davies); MM; C. A. Pierce, *Conscience in the NT* (*SBT*, 15, 1955); H. R. Niebuhr, *Journal of Philosophy*, 42 (1945), 352–59; *TDNT*, VII, 见词条 σνοίδα, συνείδησις (Maurer)。

CONSECRATE; CONSECRATED

[Heb. *qādaš*, *qōdeš*, *millē'yaḏ*, *nāzar*; Gk. *hagiázō*]; AV also SANCTIFY (usually), HALLOW, HOLY (Ex. 22:31), OF SEPARATION (Nu. 6:18), SAINTS (Dt. 33:3), DEDICATE (Jgs. 17:3), SEPARATED (Hos. 9:10), BID (Zeph. 1:7); NEB also HALLOW, DEDICATE, HOLY, KEEP HOLY, INSTALL (Lev. 16:32), “give with open hands” (2 Ch. 29:31), “belongs to God” (1 Cor. 7:14); **CONSECRATION** [Heb. *millu'îm* (Lev. 7:37), *nēzer* (21:12; Nu. 6:19)]; AV also CROWN (Lev. 21:12); NEB also INSTALLATION (Lev. 7:37), “which had been dedicated” (Nu. 6:19). The expression *millē'yaḏ*, “fill the hand,” is used for the installation of a priest into his office, and the noun *millu'îm* for the installation-offerings, which evidently were put into the priest's hands to symbolize his admission into office (cf. Lev. 7:37; 16:32; 21:10; 1 K. 13:33; but also Ezk. 43:26).

See also HOLY; SANCTIFICATION; NAZIRITE.

T. REES

CONSENT.

The AV expression “with one consent” is in the RSV “with one accord” at Ps. 83:5 (Heb. *lēb*; NEB “with one mind”) and Zeph. 3:9 (*šēkem'ehād*, “shoulder to shoulder”), and “as one man” at 1 S. 11:7 (*'iś*; NEB “to a man”). However, in Hos.

CONSECRATE; CONSECRATED 成圣、圣洁的; 祭奉、承接圣职

【希伯来语: *qādaš*, *qōdeš*, *millē'yaḏ*, *nāzar*; 希腊语: *hagiázō*】;《钦定版圣经》通常译为 SANCTIFY (“为圣、成圣”)、HALLOW (“成圣”)、HOLY (“圣洁的”, 出 22:31)、OF SEPARATION (“离俗”, 民 6:18)、SAINTS (“圣徒”, 申 33:3)、DEDICATE (“献给”, 士 17:3)、SEPARATED (“归给”, 何 9:10)、BID (“为圣”, 番 1:7);《新英文译本》还译为 HALLOW (“成圣”)、DEDICATE (“献给”)、HOLY (“圣洁的”)、KEEP HOLY (“守为圣”)、INSTALL (“承接圣职”, 利 16:32)、“give with open hands” (“奉来”, 代下 29:31)、“belongs to God” (“属于上帝”, 林前 7:14); **CONSECRATION** (“承接圣职”)【希伯来语: *millu'îm* (利 7:37)、*nēzer* (利 21:12; 民 6:19)】;《钦定版圣经》还译为 CROWN (“冠冕”, 利 21:12);《新英文译本》还译为 INSTALLATION (“承接圣职”, 利 7:37)、“which had been dedicated” (“离俗的”, 民 6:19)。短语 *millē'yaḏ* (“取满两手”)用来表示祭司承接圣职, 而名词 *millu'îm* 明显是用于表示承接圣职时放在祭司手中献祭的物品, 放在祭司的手上, 象征着已承接圣职(参: 利 7:37; 16:32; 21:10; 王上 13:33; 还有《以西结书》43:26)。

另见 HOLY (圣洁的); SANCTIFICATION (成圣); NAZIRITE (拿细耳人)。

词条作者: T. REES

CONSENT. 同心、同伙、应允

《修订标准译本》将《钦定版圣经》《诗篇》83:5 (希伯来语: *lēb*;《新英文译本》译为 “with one mind” [“同心”]) 和《西番雅书》3:9 (*šēkem'ehād*, 译为 “shoulder to shoulder” [“同心合意”]) 中的 “with one consent” 译为 “with one accord”,

6:9 *šekmā* is not as in the AV “by consent” but as in the RSV and NEB “to Shechem.” In Ps. 50:18 *rāšā*, AV “consented,” is in the RSV “be a friend,” NEB “choose as a friend.” Elsewhere in the OT, “consent” translates Heb. *’ābā* (Jgs. 11:17; 1 K. 20:8; Prov. 1:10) and *’ōt* (Gen. 34:15).

The main NT word is Gk. *syneudokéō*, used in Lk. 11:48; 1 Cor. 7:12f.; and also Acts 8:1, where Saul was said to be “consenting” to the murder of Stephen. The word implies a positive consent, meaning “share a favorable opinion,” literally “think well of along with,” and in Acts 22:20 the same word reflecting on the same incident is in the RSV “approving.” Other NT words are *aphiēmi* (Mt. 3:15), *synkatatithēmi* (Lk 23:51), and *gnōmē* (Philem. 14, AV “mind”).

See also AGREE.

J. W. D. H

CONSIDERATE.

This word does not directly translate a Greek term in either of its two occurrences in the RSV: 1 Pet. 3:7 (AV “according to knowledge”; NEB “with understanding”) and 1 Cor. 10:28 (AV

汉译均为“同心”，将《钦定版圣经》《撒母耳记上》11:7 中的 “with one consent” (’iš;《新英文译本》译为“to a man”[“如同一人”]) 译为 “as one man” (“如同一人”)。然而，《何西阿书》6:9 中的 *šekmā* 的含义不是《钦定版圣经》中的 “by consent” (“同心”)，而是《修订标准译本》和《新英文译本》中的 “to Shechem” (“往示剑”)。《钦定版圣经》将《诗篇》50:18 中的 *rāšā* 译为 “consented” (“与……同伙”)，《修订标准译本》译为 “be a friend” (“与……成为朋友”)，《新英文译本》译为 “choose as a friend” (“选……为朋友”)。《旧约》中其他地方用 “consent” (“允准、应允”) 翻译希伯来语 *’ābā* (士 11:17; 王上 20:8; 箴 1:10) 和 *’ōt* (创 34:15)。

希腊语 *syneudokéō* 是一个主要的新约词语，《新约》《路加福音》11:48;《哥林多前书》7:12-13 和《使徒行传》8:1 中都使用了这个词，《使徒行传》8:1 中提到扫罗 “喜悦” 司提反被杀。该词含有积极同意的意思，意为 “共同赞成一个看法”，字面意思是 “与……一同赞赏……”，《使徒行传》22:20 中提到相同事件的时候用的也是同一个词，《修订标准译本》译为 “approving” (“赞同”)。其他的《新约》词汇还有 *aphiēmi* (太 3:15)、*synkatatithēmi* (路 23:51) 和 *gnōmē* (门 1:14,《钦定版圣经》译为 “mind” [“意思”])。

另见 AGREE (同心合意、同意)。

词条作者: J. W. D. H

CONSIDERATE. 按情理、为……的缘故、因为

该词在《修订标准译本》中出现两次，且都不是用于直译一个希腊词语:《彼得前书》3:7(《钦定版圣经》译为 “according to knowledge” [“按情理”];《新英文译本》译为 “with understanding” [“按

“for his sake”). The Gk. *katá gnósin* in 1 Pet. 3:7 literally means “according to knowledge”; it would seem to indicate an awareness of the wife’s needs. Both 1 Cor. 10:28 and Acts 16:3 (NEB “consideration”; AV, RSV, “because of”) have the Greek preposition *diá* with the accusative case, expressing “on account of” or “because of.”

C. H. HOVEE

CONSIST.

Archaic in Col. 1:17, AV, for Gk. *synístēmi*, RSV “hold together,” NEB “are held together.” Christ gives *system*—and thus, to the Greek mind, meaning—to the entire universe.

CONSOLATION.

See COMFORT.

CONSOLATION, SON OF.

See BARNABAS.

CONSORT.

“Consort with” is archaic in Acts 17:4, AV, for Gk. *prosklērōō*; RSV and NEB “join.”

CONSPIRACY

[Heb. *qēšer*; Gk. *synōmosía* (Acts 23:13)]; **CONSPIRE** [Heb. *qāšar*, *nākal* (Gen. 37:18)]; NEB also PLOTTED; [*rāgaš*] (Ps. 2:1); AV “rage”; NEB “[be] in turmoil”; [*yā’aš*] (Ps. 83:5 [MT 6]); AV CONSULTED TOGETHER; NEB

情理”]), 《哥林多前书》10:28 (《钦定版圣经》译为“for his sake” [“为了……缘故”])。《彼得前书》3:7 中希腊语 *katá gnósin* 的字面意思是“按情理”; 这个词似乎在暗示丈夫对妻子应尽的责任。《哥林多前书》10:28 和《使徒行传》16:3 (《新英文译本》译为“consideration” [“为……缘故、因为”]; 《钦定版圣经》《修订标准译本》译为“because of” [“为……缘故、因为”]) 中的希腊语介词 *diá* 都有直接受格表示“为……的缘故”或“因为”。

词条作者: C. H. HOVEE

CONSIST. 一同存在

《钦定版圣经》的《歌罗西书》1:17 中用来翻译希腊语 *synístēmi* 的一个废词, 《修订标准译本》译为“hold together” (“一同存在”), 《新英文译本》译为“are held together.” (“一同存在”)。耶稣创造万物, 因此, 希腊人认为 *system* 意为“整个宇宙”。

CONSOLATION. 安慰

见 COMFORT (安慰)。

CONSOLATION, SON OF. 劝慰子

见 BARNABAS (巴拿巴)。

CONSORT. 附从

《钦定版圣经》在《使徒行传》17:4 中用“consort with” (“附从”) 这个过时的词组翻译希腊语 *prosklērōō*; 《修订标准译本》和《新英文译本》译为“join” (“附从”)。

CONSPIRACY 同心起誓、同谋

【希伯来语: *qēšer*, 希腊语: *synōmosía* (徒 23:13)】; **CONSPIRE** (“同谋”)【希伯来语: *qāšar*, *nākal* (创 37:18)】; 《新英文译本》还译为 PLOTTED (“同谋”); 【*rāgaš*】(诗 2:1); 《钦定版圣经》译为“rage” (“争闹”); 《新英文译本》译

AGREED TOGETHER. Secret agreement to do wrong against a person or state. These terms may indicate formation of an agreement to commit wrong (Gen. 37:18; 2 Ch. 24:21; Ps. 83:5 [MT 6; Heb. *yā'aš*; cf. v. 3 (MT 4)]; Acts 23:13), the act of violence (1 K. 16:20; 2 K. 10:9; 15:15), or the perpetrators (2 S. 15:12; cf. 2 Ch. 24:26; 33:25). In combination, the noun and verb mean "make a conspiracy," indicating both the joining together and the resolution (2 K. 12:20 [MT 21]; 14:19 [par. 2 Ch. 25:27]; 15:30).

Although the basic sense is to do wrong against another (Gen. 37:18; Acts 23:13), conspiracy is most often an attempt to gain royal power (1 S. 22:8, 13; 2 S. 15:12, 31), usually involving assassination (1 K. 15:27; 2 K. 12:20 [MT 21]; 14:19 [par. 2 Ch. 25:27]; 15:25). When an individual claims the deed (1 K. 16:9, 16, 20, AV "treason"; cf. 15:15, 30), the sense may be "plot." Amos is accused of threatening Jeroboam's power (Amos 7:10).

A conspiracy may be a political alliance (Ps. 2:1; Isa. 28:12; AV "confederacy"; NEB "say 'too hard'"; cf. AV in 2 K. 17:4 [RSV "treachery"; NEB "was being disloyal"]; Neh. 4:8 [RSV "plotted together"; NEB "banded together"]).

The AV translates *gešer* in Jer. 11:9 as "conspiracy," indicating religious or

为 "[be] in turmoil" ("骚动"); 【*yā'aš*】 (诗 83:5 [《马所拉文本》6]); 《钦定版圣经》译为 CONSULTED TOGETHER ("同心商议"; "彼此商议"); 《新英文译本》译为 AGREED TOGETHER ("同心商议")。同心密谋对付某人或背叛国家。这些词语指的是同谋犯罪(创 37:18; 代下 24:21; 诗 83:5 [《马所拉文本》6; 希伯来语: *yā'aš*; 参: 诗 83:3 (《马所拉文本》4)]; 徒 23:13); 同谋背叛(王上 16:20; 王下 10:9; 15:15), 或同谋叛逆的势派(撒下 15:12; 参: 代下 24:26; 33:25)。动名词组合意为"密谋", 有联合起来并一同决定的意思(王下 12:20 [《马所拉文本》21]; 14:19 [平行经文代上 25:27]; 15:30)。

尽管该词的基本含义是同谋害他人(创 37:18; 徒 23:13), 但最常见的含义是密谋夺得王权(撒上 22:8, 13; 撒下 15:12, 31), 通常伴随着暗杀事件(王上 15:27; 王下 15:27 [《马所拉文本》21]; 14:19 [平行经文代下 25:27 平行经文]; 15:25)。当有人主张采取这种行动的时候(王上 16:9, 16, 20, 《钦定版圣经》译为 "treason" ["背叛"]; 参: 王上 15:15, 30), 该词便意为"密谋"; "图谋"。阿摩司被指控图谋背叛耶罗波安(摩 7:10)。

一个密谋集团可能是一个政治联盟(诗 2:1; 赛 28:12; 《钦定版圣经》译为 "confederacy" ["同谋背叛"]; 《新英文译本》译为 "say 'too hard'" ["同谋背叛"]; 参: 《钦定版圣经》的《列王纪下》17:4 [《修订标准译本》译为 "treachery" ("背叛"); 《新英文译本》译为 "was being disloyal" ("背叛")]; 尼 4:8 [《修订标准译本》译为 "plotted together" ("同谋"); 《新英文译本》译为 "banded together" ("同谋")])。

《钦定版圣经》的《耶利米书》11:9 将 *gešer* 译为 "conspiracy" ("阴谋"), 表

moral decay, thus a plot against the Covenant and its ideals. In Ezk. 22:25, the AV “conspiracy of her prophets” follows the MT (Heb. *qešer n^ebī’e[y]hā*); the RSV emends the text to read “her princes” (Heb. *‘āšer n^ešī’e[y]hā*), following the LXX (Gk. *hoi aphēgoúmenoi*).

See also REVOLT.

A. C. M

CONSTANT.

Archaic in 1 Ch. 28:7, AV, for Heb. *hāzaq*, RSV “continue resolute,” NEB “steadfastly (obeys).”

CONSTANTLY.

“Affirm constantly” is archaic in Acts 12:15, AV, for Gk. *diischyrízomai* (cf. Lk. 22:59), and in Tit. 3:8, AV, for *diabebaióomai*; the RSV translates “insist.” Prov. 21:28, AV, “the man that heareth speaketh constantly” (Heb. *nešah*), is in the RSV “the word of a man who hears will endure”; cf. the NEB, “he whose words ring true will leave children behind him.” The MT is corrupt or obscure.

CONSTELLATIONS.

See ASTRONOMY II.C.

CONSTRAIN.

In Job 32:18 the AV and RSV render

示宗教或道德的腐朽，因此是一次违背圣约和理想的阴谋。《钦定版圣经》的《以西结书》22:25 遵循《马所拉文本》，译为“conspiracy of her prophets”（“其中的先知同谋背叛”）（希伯来语：*qešer n^ebī’e[y]hā*）；《修订标准译本》遵循《七十士译本》（希腊语：*hoi aphēgoúmenoi*），将经文修订为“her princes”（“其中的先知”）（希伯来语：*‘āšer n^ešī’e[y]hā*）。

另见 REVOLT（背叛、叛逆）。

词条作者：A. C. M

CONSTANT. 恒久的

《钦定版圣经》的《历代志上》28:7 中用来翻译希伯来语 *hāzaq* 的一个废词，《修订标准译本》译为“continue resolute”（“坚心”），《新英文译本》译为“steadfastly (obeys)”（“恒久[遵行]”）。

CONSTANTLY. 极力地、切切实实地、坚定地

《钦定版圣经》用“affirm constantly”（“极力地说”）这个过时短语翻译《使徒行传》12:15 中的希腊语 *diischyrízomai*（参：路 22:59）和《提多书》3:8 中的希腊语 *diabebaióoma*；《修订标准译本》译为“insist”（“肯定地说”）。《修订标准译本》将《钦定版圣经》《箴言》21:28 中的“the man that heareth speaketh constantly”译为“the word of a man who hears will endure”，汉译为“惟有听真情而言的，其言长存”；参：《新英文译本》，“he whose words ring true will leave children behind him”（“惟有听真情而言的，其言长存”）。《马所拉文本》中多有讹误或较为晦涩。

CONSTELLATIONS. 众星座

见 ASTRONOMY II.C（天文学 II.C）。

CONSTRAIN. 激动、催逼、勉强

《钦定版圣经》和《修订标准译本》将

Heb. *ṣûq* “constrain,” whereas the NEB gives the later meaning “gripe”: “a bellyful of wind [*rû (a)h*, AV and RSV “spirit”] gripes me.”

Jesus in Lk. 12:50, looking ahead to His crucifixion, says, “I have a baptism to be baptized with; and how I am constrained [Gk. *synéchō*; AV “straitened”] until it is accomplished.” The verb can mean “occupied” with something, as in Acts 18:5, or “controlled,” as in 2 Cor. 5:14, but here most likely means “tormented” (cf. Mt. 4:24; Lk. 4:38; also Phil. 1:23). This torment was due not only to Jesus’ human fear of suffering and death, but also to His divine impatience to accomplish salvation, and divine sorrow over the divisions that He was to cause. In 1 Pet. 5:2 “by constraint” (Gk. *anankastōs*) means “by compulsion,” “as if forced.”

J. W. D. H

CONSTRUCTION.

See BUILD.

CONSUL

[Gk. *hýpatos*] (1 Macc. 15:16). One of two chief military and political magistrates of senatorial rank in the Roman republic. The identification of the consul in 1 Macc. 15:16 and the authenticity of his letter to Ptolemy are matters of debate.

CONSULT

[Heb. *dāraš*]; AV also ENQUIRE, SEEK, SEEK UNTO; NEB also RESORT TO, SEEK GUIDANCE; [*yā’aš*]; AV also

《约伯记》32:18 中的希伯来语 *ṣûq* 译为 “constrain” (“激动”), 《新英文译本》则译为 “gripe” (“掌握、控制”): “a bellyful of wind [*rû(a)h*, 《钦定版圣经》和《修订标准译本》译为 “spirit” (“灵”)]gripes me” (“一阵阵的风催逼我”)。

在《路加福音》12:50 中, 耶稣预言祂钉十字架时说: “I have a baptism to be baptized with; and how I am constrained (希腊语: *synéchō*, 《钦定版圣经》译为 “straitened” [“迫切”]) until it is accomplished”(“我有当受的洗还没有成就, 我是何等地迫切”)。这个动词可能表示 “迫切地” 做某事 (如, 徒 18:5), 也可以表示 “催逼” (如, 林后 5:14), 但最有可能表示 “受苦” (参: 太 4:24; 路 4:38; 腓 1:23)。这种痛苦不仅仅是因为耶稣对疾病与死亡感到恐惧, 还因为祂迫切渴望应验救赎, 以及祂为自己所引起的纷争感到悲伤。在《彼得前书》5:2 中, “by constraint” (希腊语: *anankastōs*) 意为 “出于勉强” 或 “强迫”。

词条作者: J. W. D. H

CONSTRUCTION. 建筑

见 BUILD (建造、建立)。

CONSUL 执政官

【希腊语: *hýpatos*】(马一 15:16)。罗马共和国的两个主要军事和政治官员之一, 拥有参议员级别的地位。《马加比一书》15:16 中提到的执政以及他写给多利买的书信的真实性都存在争议。

CONSULT 求问

【希伯来语: *dāraš*】; 《钦定版圣经》还译为 ENQUIRE (“问、求问”)、SEEK (“寻求、求、寻找”)、SEEK UNTO (“寻

TAKE COUNSEL; NEB also CONFER, CONSPIRE, WHISPER; [‘*āmaḏ*]; AV STAND UP; [šā’al]; AV also ASK COUNSEL, ENQUIRE; NEB also MAKE INQUIRY, RESORT TO.

Heb *dāraš* means “resort to” or “seek”; it is used for inquiring of levitical priests and the judge (Dt. 17:9), mediums and wizards (Isa. 8:19), also idols and sorcerers (Isa. 19:3), or the Lord (Isa. 31:1). Šā’al, meaning “ask,” is rendered “consult” when used for inquiring of an oracle of God (2 S. 16:23) or of a medium (1 Ch. 10:13); or of a method of divination, consulting the teraphim (Ezk. 21:21). ‘*Āmaḏ*, meaning literally “stand” or “arise,” is used in Ezr. 2:63 of a priest’s referring to Urim and Thummim. *Yā’aš* has the more usual meaning of exchanging counsel. It is used of an action taken by enemies (Ps. 71:10; 83:3) and by David (1 Ch. 13:1), also rhetorically of the Lord (Isa. 40:14).

J. R. PRICE

CONSUME.

The main OT words are Heb. ‘*ākal* (“eat”), *kālā* (“put an end to”), and *tāmam* (“be complete”). In Ps. 119:20, “My soul is consumed with longing for thy ordinances,” the verb is *gāras* (AV “breaketh”). Other words include *bāla’* (Eccl. 10:12, AV “swallow up”), *bā’ar*, *šārap* (“burn”), ‘*āsap*, *hāsāl*, *kārat* (Nu. 11:33, AV “chewed”), *māsā*, *sāpā*,

求”); 《新英文译本》译为 RESORT TO (“求问”)、SEEK GUIDANCE (“寻求指引”); 【*yā’aš*】; 《钦定版圣经》还译为 TAKE COUNSEL (“商议”); 《新英文译本》还译为 CONFER (“商议”)、CONSPIRE (“同谋”)、WHISPER (“交头接耳”); 【‘*āmaḏ*】; 《钦定版圣经》译为 STAND UP (“起来、兴起”); 【šā’al】; 《钦定版圣经》还译为 ASK COUNSEL (“求问”)、ENQUIRE (“问、求问”); 《新英文译本》还译为 MAKE INQUIRY (“求问”)、RESORT TO (“求问”)。

希伯来语 *dāraš* 意为“求问”或“寻求、寻找”;这个词用来表示求问祭司利未人和审判官(申 17:9)、交鬼的和行巫术的(赛 8:19)、偶像和念咒的(赛 19:3)或耶和華(赛 31:1)。Šā’al 意为“求、问”,当表示求问神的话(撒下 16:23)或求问交鬼的(代上 10:13);或以占卜的方式求问(结 21:21)时,这个词被译为“consult”(“求问”)。‘*Āmaḏ* 字面意思是“站起来”或“兴起”,在《以斯拉记》2:63 中用来表示用乌陵和土明决疑的祭司的兴起。*Yā’aš* 通常意为“彼此商议”。该词用于描述仇敌的商议(诗 71:10; 83:3),大卫与首领的商议(代上 13:1),还用来比喻耶和華的商议(赛 40:14)。

词条作者: J. R. PRICE

CONSUME. 烧毁、毁灭

《旧约》中的主要词汇有希伯来语 ‘*ākal* (“吃”)、*kālā* (“结束”)和 *tāmam* (“完成”)。《诗篇》119:20 “My soul is consumed with longing for thy ordinances” (“我时常切慕你的典章,甚至心碎”),这句话中使用了动词 *gāras* (《钦定版圣经》译为 “breaketh” [“打碎”])。其他词汇还有 *bāla’* (传 10:12, 《钦定版圣经》译为 “swallow up” [“吞

ṣāmaṭ, *rā'a*’, and Aram. *šēmaḏ* (Dnl. 7:26). In Job 20:26 the RSV “will be consumed” reads *yērō(a)*’ (niphāl impf.) for *yēra*’. In Ps. 49:14, AV, “consume” means “waste away” (RSV).

In the NT occur Gk. *kataphágō* (“eat up”), *analískō* (Lk. 9:54; Gal. 5:15), *katanalískō* (He. 12:29), *aphanízō* (Mt. 6:19f., AV “corrupt”), *ekkaíō* (Rom. 1:27, AV “burned”), and *esthiō* (He. 10:27).

J. W. D. H

CONSUMPTION

[Heb. *šaḥepet*—‘wasting away’]; NEB “wasting disease.” One of the punishments that was to follow neglect or breach of the law. It may mean pulmonary consumption, which occurs frequently in Palestine; but from its association with fever in Lev. 26:16; Dt. 28:22, it is probably the much more common condition of wasting and emaciation from prolonged or often recurring attacks of malarial fever.

CONTAIN.

The AV for Gk. *enkrateúomai* in 1 Cor. 7:9, RSV “exercise self-control,” NEB “control themselves.” The usual context of this word in Greek literature is one of abstinence and asceticism.

CONTEND; CONTENDER; CONTENTION; CONTEND; CONTENDER; CONTENTION;

灭”]、*bā'ar*、*śārap* (“烧毁”)、*’āsap*、*ḥāsal*、*kāraṭ* (民 11:33, 《钦定版圣经》译为“chewed”[“嚼烂”])、*māsā*、*sāpā*、*ṣāmaṭ*、*rā'a*’和亚兰语 *šēmaḏ* (但 7:26)。《修订标准译本》将《约伯记》20:26 中的 *yēra*’理解成 *yērō(a)*’ (尼干未完成式), 并译为 “will be consumed” (“烧灭”)。《钦定版圣经》在《诗篇》49:14 中译为 “consume”, 《修订标准译本》译为 “waste away”, 汉译均为 “毁灭”。

《新约》中还使用了希腊语 *kataphágō* (“吃尽”)、*analískō* (路 9:54; 加 5:15)、*katanalískō* (来 12:29)、*aphanízō* (太 6:19-20, 《钦定版圣经》译为 “corrupt” [“锈坏”])、*ekkaíō* (罗 1:27, 《钦定版圣经》译为 “burned” [“欲火攻心”]) 和 *esthiō* (来 10:27)。

词条作者: J. W. D. H

CONSUMPTION 痲病

【希伯来语: *šaḥepet*——“消瘦”】; 《新英文译本》译为 “wasting disease” (“痲病”)。痲病是对忽视或违背法律之人的—种惩罚。这个词可能表示肺痲, 这种病在巴勒斯坦很常见; 《利未记》26:16 和《申命记》28:22 中都提到了同时染上痲病和热病, 染上痲病的人可能通常伴随着消瘦和憔悴的症状, 这些症状是由长时间忍受疟疾热引起的。

CONTAIN. 控制、禁欲

《钦定版圣经》用 “contain” (“控制”) 来翻译《哥林多前书》7:9 中的希腊语 *enkrateúomai*, 《修订标准译本》译为 “exercise self-control” (“自控”), 《新英文译本》译为 “control themselves” (“自控”)。在希腊文献中该词通常意为 “节制” 和 “禁欲”。

CONTENTIOUS.

In the OT “contend” usually translates Heb. *rīb*, “dispute” or “quarrel” (AV also “plead,” “strive,” “debate,” “chide”; NEB also “dispute,” “defy,” “fight,” “accuse,” etc.), sometimes with the formal sense of “engage in a lawsuit.” In Mic. 6:2 *yākaḥ* refers to arguing a case in a court of law. Among other OT terms, Heb. *‘āsaq* (Gen. 26:20) and *nāṣā* (Nu. 26:9) mean “quarrel,” and *gārā* (as used in Dt. 2:5, 9, 19, 24) includes the possibility of battle (AV also “meddle”; NEB “provoke”). The word in Dnl. 10:21 is a form of *ḥāzaq*, “be strong,” “take courage.” Isa. 41:12 uses a noun, *maṣṣūt*, “your adversaries,” whence the RSV “those who contend with you.” Terms used in the NT are: Gk. *diamáchomai* (Acts 23:9, NEB “take sides”); *éstin ... pālē* (Eph. 6:12, AV “wrestle”) and *epagonízomai* (Jude 3), both athletic imagery; and *diakrino* (Jude 9), “dispute.” “Contention” in Prov. 15:18 and Hos. 4:4 translates Heb. *rīb*, which in Jer. 15:10 and Hab. 1:13 is rendered “strife” while “contention” is used for *māḏôn*. In Acts 15:39 the term is Gk. *paroxysmós*, here used in the unfavorable sense “irritation,” “sharp disagreement” (Bauer). “Contentious” translates the Heb. *midyānīm* (cf. *māḏôn* above) in Prov. 21:9, 19; 25:24; 27:15, and Gk. *philóneikos* (lit “fond of victory”) in 1 Cor. 11:16. “Contenders” in Prov. 18:18 is supplied by the translators to render the sense of “powerful [persons].”

CONTENTIOUS. 争辩；竞争者；争竞；好争辩的

《旧约》中通常将希伯来语 *rīb* 译为 “contend”，这个希伯来语的含义是“争论”或“争吵”（《钦定版圣经》还译为 “plead” [“争论”]、“strive” [“争斗”]、“debate” [“辩论”]、“chide” [“争闹”]；《新英文译本》还译为 “dispute” [“辩论”]、“defy” [“怒骂”]、“fight” [“争战”]、“accuse” [“控告”]等），有时这个词还有“进行诉讼”的正式意义。《弥迦书》6:2 中 *yākaḥ* 指的是在法院中辩论案子。在其他《旧约》词汇中，希伯来语 *‘āsaq*（创 26:20）和 *nāṣā*（民 26:9）有“争吵”的含义，*gārā*（申 2:5, 9, 19, 24）可能有争战的含义（《钦定版圣经》还译为 “meddle” [“干预”]；《新英文译本》译为 “provoke” [“争战”]）。《但以理书》10:21 中使用了 *ḥāzaq* 一词，这个词有“要坚强”、“不要害怕”的含义。《以赛亚书》41:12 中使用了名词 *maṣṣūt*，意思是“你的仇敌”，《修订标准译本》译为 “those who contend with you”（“与你争战的”）。《新约》中使用的词汇有：希腊语 *diamáchomai*（徒 23:9，《新英文译本》译为 “take sides” [“争辩”]）、*éstin ... pālē*（弗 6:12，《钦定版圣经》译为 “wrestle” [“争战”]）、*epagonízomai*（犹 1:3）、*diakrino*（意为“争辩”，犹 1:9），其中 *éstin ... pālē* 和 *epagonízomai* 都是描述行动敏捷的意象。《箴言》15:18 和《何西阿书》4:4 将希伯来语 *rīb* 译为 “contention”（“争辩”），《耶利米书》15:10 和《哈巴谷书》1:13 中则译为 “strife”（“相争”），而 “contention” 用来翻译 *māḏôn*。《使徒行传》15:39 中使用了希腊语 *paroxysmós*，这里采用了这个词的贬义，“恼怒”或“强烈反对”。《箴言》21:9, 19; 25:24; 27:15 中的希伯来语 *midyānīm*（参：上文的 *māḏôn*）和《哥林多前书》11:16 中的希腊语 *philóneikos*（字面意思是“喜欢胜利”）都被译为 “contentious”（“好争辩的”）。译者在《箴言》18:18

中用 “contenders” (“争竞的人”) 表示 “强盛的人”。

See also DISPUTE.

另见 DISPUTE (争辩)。

E. W. S

词条作者: E. W. S

CONTENT; CONTENTMENT.

The Heb. *yā'al* is used in the somewhat stylized expression “content to dwell” in Ex. 2:21; Josh. 7:7; Jgs. 17:11, where it means little more than “be willing,” “agree,” “be (so) disposed.” In Lev. 10:20, “content” translates *yātab b'ēnē*, “be good in the eyes”; the NEB has “he deemed it right.” The RSV uses “content” in 2 K. 14:10 and Ezk. 16:47 not to translate a specific Hebrew word but to draw out the sense of the original.

In the NT the main word is Gk. *arkéō* (Lk. 3:14; 1 Tim. 6:8; He. 13:5; 3 Jn. 10), “be satisfied,” or even “make do,” as Lk. 3:14, NEB. In 2 Cor. 12:10 the word is *eudokéō*, “think well of,” for which the AV has “take pleasure in,” the NEB “am well content.”

The familiar passage Phil. 4:11, “I have learned, in whatever state I am, to be content” (*autárkēs*), has a different interpretation in the NEB: “I have learned to find resources in myself whatever my circumstances.” This reading emphasizes the Stoic aspect of self-sufficiency present in the word; yet Paul is quick to state the ultimate source of his self-sufficiency: “him who empowers me” (v. 13). The substantive *autárkeia*, “contentment,” occurs in 1

CONTENT; CONTENTMENT. 甘心; 知足 《出埃及记》2:21; 《约书亚记》7:7; 《士师记》17:11 的程式化表达 “content to dwell” (“甘心同住”) 中使用了希伯来语 *yā'al*, 这个词比 “愿意”、“同意”、“乐意” 表达的程度更深。《利未记》10:20 中将 *yātab b'ēnē* 译为 “content” (“觉得合理”)、*yātab b'ēnē* 的意思是 “以为美”; 《新英文译本》译为 “he deemed it right” (“他觉得合理”)。《修订标准译本》的《列王记下》14:10 和《以西结书》16:47 中没有用 “content” (“觉得合理”) 去翻译某个希伯来词, 只是想借此表达原义。

《新约》中使用的主要词汇是希腊语 *arkéō* (路 3:14; 提前 6:8; 来 13:5; 约叁 1:10), 这个词的意思是 “满足” 或 “觉得合理” (如《新英文译本》的《路加福音》3:14)。《哥林多后书》12:10 中使用了 *eudokéō* 一词, 意思是 “赞赏”, 《钦定版圣经》译为 “take pleasure in” (“以……为喜乐”), 《新英文译本》译为 “am well content” (“以……为喜乐”)。

与之相似的经文是《腓立比书》4:11 “I have learned, in whatever state I am, to be content” (*autárkēs*), 《新英文译本》中给出了不同的翻译 “I have learned to find resources in myself whatever my circumstances”, 汉译均为 “我无论在什么景况下都可以知足, 我已经学会了”。这种理解强调了世上自给自足的苦行生活; 不过, 保罗紧接着便阐述了知足的终极根源: “靠着那加给我力量的” (腓 4:13)。《提摩太前书》6:6 中使用了名词性实词 *autárkeia*, 意思是 “知足”, 《新

Tim. 6:6, where again the NEB renders, “the man whose resources are within him.” See also 2 Cor. 9:8.

See *TDNT*, I, s.v. ἀρχέω (Kittel).

J. W. D. H

CONTINENCE.

See SELF-CONTROL.

CONTRADICT

[Gk. *anteípon*] (Lk. 21:15); AV GAINSAY; NEB REFUTE; [*antiléō*] (Acts 13:45; Tit. 1:9); AV also “gainsayers”; NEB also “objectors” (Tit. 1:9); [*anantírrhētos*] (“cannot be contradicted,” Acts 19:36); AV “cannot be spoken against”; NEB “are beyond dispute”; **CONTRADICTIONS** [*antithéseis*] (1 Tim. 6:20); AV OPPOSITIONS. The AV “contradiction” for Gk. *antilogía* is in the RSV “(beyond) dispute” (He. 7:7) and “hostility” (12:3).

The NT words for “contradict,” which mean “speak in opposition,” can have the sense “oppose” or “deny” (cf. Rom. 10:21; Lk. 20:27), or “dispute”; it is not clear whether they are ever used to mean “say the opposite.”

The *antithéseis* of 1 Tim. 6:20 are Gnostic teachings “antithetical” to Christian belief.

J. W. D. H

英文译本》译为“the man whose resources are within him” (“那人所依靠的在他里面”)。另见《哥林多后书》9:8。

见 *TDNT*, I, 见词条 ἀρχέω (Kittel)。

词条作者: J. W. D. H

CONTINENCE. 自控、节制

见 SELF-CONTROL (自控)。

CONTRADICT 反驳

《钦定版圣经》译为 GAINSAY (“反驳”);《新英文译本》译为 REFUTE (“反驳”); **【antiléō】** (徒 13:45; 多 1:9);《钦定版圣经》还译为 “gainsayers” (“驳斥”);《新英文译本》还译为 “objectors” (“反驳者”, 多 1:9); **【anantírrhētos】** (“驳不倒的”, 徒 19:36);《钦定版圣经》译为 “cannot be spoken against” (“驳不倒的”);《新英文译本》译为 “are beyond dispute” (“驳不倒的”); **CONTRADICTIONS** (“反驳”) **【antithéseis】** (提前 6:20);《钦定版圣经》译为 OPPOSITIONS (“反对”)。《钦定版圣经》将希腊语 *antilogía* 译为 “contradiction” (“反驳”),《修订标准译本》译为 “(beyond)dispute” (“驳不倒的”, 来 7:7) 和 “hostility” (“顶撞”, 来 12:3)。

《新约》中表示“反驳”的希腊语意为“发言反对”, 也有“反对”或“反驳”(参: 罗 10:21; 路 20:27) 的含义或“争辩”的含义; 目前尚不清楚是否有“说反话”之意。

《提摩太前书》6:20 中 *antithéseis* 指的是与基督教信仰“对立的”诺斯底教义。

词条作者: J. W. D. H

CONTRARY.

The AV and RSV expression “walk contrary to,” which occurs throughout Lev. 26:21–41 (Heb. *hālak qerî*), means as in the NEB “defy.”

CONTRIBUTION

[Heb. *ʿrûmâ, mʿnât* (2 Ch. 31:3); Gk. *koinōnía* (Rom. 15:26; 2 Cor. 9:13), *logía* or *logeía* (1 Cor. 16:1f.)]; AV also OFFERING, PORTION (2 Ch. 31:3), OBLATIONS (31:14), COLLECTION (1 Cor. 16:1), GATHERINGS (16:2), DISTRIBUTION (2 Cor. 9:13); NEB also SHARE (2 Ch. 31:3), COMMON FUND (Rom. 15:26), COLLECTION (1 Cor. 16:1), COLLECTING (16:2).

According to 2 Ch. 31, King Hezekiah arranged for full support of the priests and Levites by means of contributions of produce from the people of Israel. This was so successful that special rooms had to be set aside to contain the contributions (31:11), and several men assigned to oversee and distribute them (vv. 12ff.). These contributions and their chambers are mentioned in Neh. 10:35–39; 12:44, 47; 13:5; and in 13:10–13 the practice is restored by Nehemiah, after a lapse while he was away visiting the court of Artaxerxes.

Acts 11:29f. tells of the contribution made by the church in Antioch, “every one according to his ability,” for the relief of Jerusalem Christians suffering

CONTRARY. 反对

《钦定版圣经》和《修订标准译本》中的“walk contrary to”（“行事与……反对”）频繁地出现在《利未记》26:21–41中（希伯来语：*hālak qerî*），意思等同于《新英文译本》中的“defy”（“与……相违”）。

CONTRIBUTION 供物、燔祭、捐钱、进项

【希伯来语：*ʿrûmâ, mʿnât*（代下 31:3）；希腊语：*koinōnía*（罗 15:26；林后 9:13）、*logía* 或 *logeía*（林前 16:1-2）】；《钦定版圣经》还译为 OFFERING（“供物”）、PORTION（“燔祭”，代下 31:3）、OBLATIONS（“供物”，代下 31:14）、COLLECTION（“捐钱”，林前 16:1）、GATHERINGS（“进项”，林前 16:2）、DISTRIBUTION（“捐钱”，林后 9:13）；《新英文译本》还译为 SHARE（“燔祭”，代下 31:3）、COMMON FUND（“捐项”，罗 15:26）、COLLECTION（“捐钱”，林前 16:1）、COLLECTING（“进项”，林前 16:2）。

根据《历代志下》31 的记载，希西家用以色列人的捐项全力支持祭司利未人。这事办得非常成功，以至于希西家不得不预备仓房储存供物（代下 31:11），并派去很多人监管供物和发放供物（代下 31:12 起）。《尼希米记》10:35–39；12:44, 47；13:5；13:10–13 中提到了这些供物和收存供物的屋子，尼希米在离开亚达薛西王的朝廷之后几天，就恢复了这种习俗。

《使徒行传》11:29-30 提到安提阿教会的捐项，“照个人的力量捐钱”，乃是为了救济耶路撒冷遭受饥荒的基督徒。捐项托巴拿巴和保罗送到众长老那里，保

from famine. The relief was sent by the hand of Paul and Barnabas, evidently on the visit related by Paul in Gal. 2:1ff. (cf. v. 10, “they would have us remember the poor”).

Another contribution for the Jerusalem poor is described in Rom. 15:25–27; 1 Cor. 16:1–4; 2 Cor. 8f. In these passages, Paul three times used the terms *koinōnía* and *diakonía* (*diakonéō*) in conjunction—at Rom. 15:25f.; 2 Cor. 8:4; 9:13. The *diakonía* refers to the “service” element of the contribution, and the *koinōnía* to the “fellowship” or “sharing” aspect (cf. He. 13:16). The fellowship of believers in Christ—in this case of gentile Christians with Jewish Christians—enabled them to share of their possessions, to have their goods in common as in Acts 4:32ff. (see COMMUNITY OF GOODS).

Of this second series of contributions we learn that they were made in Galatia, Corinth, Macedonia, and Achaia. At least in Galatia and Corinth they were made the first day of every week, from each “as he may prosper” (1 Cor. 16:2); and they were entirely voluntary in each church (2 Cor. 8:3f.). In spite of their poverty the Macedonians gave abundantly (8:2); Paul urged the relatively more wealthy Corinthian church to give to the poor “as a matter of equality” (v. 14). In the case of Corinth, Paul sent Titus and two others as an advance party to arrange for their gift (2 Cor. 8:16–9:5), to avoid “humiliation” in case some Macedonians happened to be with Paul when he came there, and to avoid the appearance of personal pressure by Paul. Paul planned to deliver the contributions to Jerusalem himself,

罗显然在《加拉太书》2:1 之后的救济访问中提到了这件事（参：《加拉太书》2:10, “只是愿意我们纪念穷人”）。

《罗马书》15:25–27；《哥林多前书》16:1–4 和《哥林多后书》8-9 中提到救济耶路撒冷穷人的另一笔捐项。保罗在《罗马书》15:25-26 和《哥林多后书》8:4；9:13 中同时使用 *koinōnía* 和 *diakonía* (*diakonéō*) 这两个词多达三次。*Diakonía* 指的是捐项中用作“供物”的部分，*koinōnía* 指的是“共享”的部分（参：来 13:16）。信徒（外邦人基督徒和犹太基督徒）在基督里彼此相交，共享财产，凡物公用（徒 4:32 起）（见 COMMUNITY OF GOODS [凡物公用]）。

加拉太、哥林多、马其顿和亚该亚地区的教会发起了第二波捐款。至少在加大太和哥林多的众教会，每逢七日的第一日，各人要“照自己的进项”抽出来留着（林前 16:2）；而且他们是甘心乐意地捐助（林后 8:3-4）。尽管马其顿人也很贫困，但是他们还是愿意显出乐捐的厚恩（林后 8:2）；保罗吩咐相对富裕的哥林多众教会，“为了均平”要将他们的富余补给穷人（林后 8:14）。至于哥林多，保罗派提多和两个兄弟先去，将捐资送到（林后 8:16–9:5），为避免保罗和马其顿人去时，却发现他们没有预备，反成了“羞辱”，也为了避免保罗的压力。保罗本计划精心挑选几人与他同去耶路撒冷送捐款（罗 15:25；林前 16:3-4）；但他最后决定选择可信的人代表他前往，这很像他的作风，因为《使徒行传》没有提到他有去送捐款（另参：徒 24:17-18）。

along with others carefully chosen (Rom. 15:25; 1 Cor. 16:3f.); but he had the option of sending accredited delegates in his place, which it seems likely he did, since Acts nowhere mentions his delivering these gifts (but cf. Acts 24:17f.).

On giving to the poor without love, see 1 Cor. 13:3.

J. W. D. H

CONTRITE

[Heb. *dakkā*-‘bruised’] (Ps. 51:17; Isa. 57:15); NEB BROKEN; [*nākēh*] (Isa. 66:2); NEB DISTRESSED. A contrite heart or spirit is one in which the natural pride and self-sufficiency have been completely humbled by the consciousness of guilt. The theological term “contrition” designates more than is found in these passages. It refers to the grief experienced as a consequence of the revelation of sin made by the preaching of the law (Jer. 23:29). The Augsburg Confession (Art. XII) analyzes repentance into two parts, “contrition and faith,” the one the fruit of the preaching of the law, the other of the gospel. While contrition has its degrees and is not equal in all persons, the promise of forgiveness is not dependent upon the degree of contrition but solely upon the merit of Christ. It is not simply a precondition of faith, but as hatred of sin combined with the purpose, by God’s aid, to overcome it, it grows with faith.

H. E. JACOBS

CONTROVERSY

[Heb. *riḅ*; Gk. *zētēma*, *zētēsis*]; AV (NT) QUESTIONS; NEB DISPUTE (Ezk.

关于周济穷人，却没有爱，见《哥林多前书》13:3。

词条作者：J. W. D. H

CONTRITE 忧伤、痛悔

【希伯来语：*dakkā*——“忧伤、痛悔”】（诗 51:17；赛 57:15）；《新英文译本》译为 BROKEN（“忧伤”）；【*nākēh*】（赛 66:2）；《新英文译本》译为 DISTRESSED（“痛悔”）。当负罪感使一个人不再骄傲自满，并使他完全谦卑时，他就有了一个悔罪的心或悔罪的灵。神学术语“痛悔”的含义超出了这些经文中给出的含义。“痛悔”指的是通过宣讲律法揭露了罪，进而感受到的悲伤（耶 23:29）。《奥斯特堡信条》（Art. XII）将悔改分为两部分——“痛悔和信心”，痛悔是宣讲律法的成果，信心是传福音的成果。虽然每个人痛悔的程度不同，但宽恕罪的应许不取决于痛悔的程度，而是仅仅取决于基督的价值。痛悔不仅仅是信心的前提，而且是对罪的憎恶，以及在上帝的帮助下战胜罪的过程，随着信心的增长，痛悔的程度也越来越深。

词条作者：H. E. JACOBS

CONTROVERSY 争辩、辩论

【希伯来语：*riḅ*；希腊语：*zētēma*, *zētēsis*】；《钦定版圣经》（《新约》）译为

44:24), CHARGE (Hos. 4:1), CASE (Mic. 6:2), DISPUTES (Acts 26:3), “mere verbal questions” (1 Tim. 6:4), SPECULATIONS (2 Tim. 2:23; Tit. 3:9). The OT references are to legal disputes, literal in Ezekiel and figurative, of Yahweh, in Hosea and Micah.

The “controversies” of the Jews which Paul mentions in Acts 26:3 are the many “questions of their law” (23:29), the casuistic disputes, which were well known to Agrippa. See also 18:15; 25:19f.

In his letters to Timothy and Titus, Paul finds it necessary to speak out against “stupid controversies,” disputes over minor details of the faith, quarrels over the law, “speculations” (*ekzētēseis*, 1 Tim. 1:4), and the like. These warnings testify to the many problems and disruptions in the early Church caused by “false teachers” and heretics of various persuasions, in this situation including evidently Judaizers of Crete and Ephesus. See PASTORAL EPISTLES III.B.3.

The Gk. *zētēsis* (*zētēma*) used in all these NT passages comes from *zētēō*, “seek,” “search out,” and is used of various kinds of investigations, usually controversial. Cf. Jn. 3:25; Acts 15:2, 7.

“Without controversy” in 1 Tim. 3:16, AV (Gk. *homologouménōs*), RSV “we confess,” means “beyond all doubt,” “indisputably,” “as all agree.”

QUESTIONS (“辩论”);《新英文译本》译为 DISPUTE (“争讼”，结 44:24)、CHARGE (“争辩”，何 4:1)、CASE (“争讼”，弥 6:2)、DISPUTES (“辩论”，徒 26:3)、“mere verbal questions” (“专好问难争辩言词”，提前 6:4)、SPECULATIONS (“辩论”，提后 2:23; 多 3:9)。《旧约》中这些词指的是律法的争辩，《以西结书》中使用了争辩的字面意思，而《何西阿书》和《弥迦书》中的“耶和华的争辩”属于比喻用法。

保罗在《使徒行传》26:3 中提到的犹太人的“辩论”指的是许多“律法的辩论”（徒 23:29），亚基帕王很熟悉犹太人的辩论。另见《使徒行传》18:15; 25:19-20。

在保罗给提摩太和提多的书信中，保罗认为必须要公开地反对“愚昧的争辩”、在信心的诸多次要细节上的争辩，以及对律法、“无稽之谈” (*ekzētēseis*, 提前 1:4) 等问题的争辩。这些警告说明因为受到“假先知”和许多异教徒的影响，早期教会存在许多问题，克里特岛和以弗所的犹太派基督徒显然也面临很多问题，见 PASTORAL EPISTLES III.B.3 (教牧书信 III.B.3)。

许多《新约》经文中的希腊语 *zētēsis* (*zētēma*) 源于 *zētēō*，意思是“寻找”、“查出”，这个词通常用于各种存有争议的调查中。参：《约翰福音》3:25；《使徒行传》15:2, 7。

《钦定版圣经》的《提摩太前书》3:16 将希腊语 *homologouménōs* 译为“without controversy” (“不以为然”)，《修订标准译文》译为“we confess” (“众人公认”)，这个希腊词语的意思是“毫无疑问”、“无可争辩”、“所有人都同意”。

CONVENIENT.

Archaic in the AV for “fitting,” “proper,” “necessary,” “suitable,” etc. In Prov. 30:8 it translates Heb. *hōq* (RSV “needful”), and in Jer. 40:4f. *yāšār* (“right”). “Convenient day” in Mk. 6:21 and “convenient season” in Acts 24:25 translate Gk. *kairós*, RSV “opportunity”; cf. Mk. 14:11 (*eukairōs*); 1 Cor. 16:12 (*eukairéō*). In Rom. 1:28, AV, “those things which are not convenient” (*tá mē kathēkonta*) means as in the RSV “improper” conduct. The other occurrences are for Gk. *anēkō* in Eph. 5:4 (“fitting”) and Philem. 8 (“required”).

CONVERSANT.

The Hebrew verb *hālak* is rendered by the obsolete term “conversant” (AV Josh. 8:35; 1 S. 25:15), meaning “go along with (them).”

CONVERSATION.

In the AV this word never has its modern significance, but means “behavior” or “conduct.” It occurs twice in the OT, for Heb. *derek*, “way” (Ps. 37:14; 50:23), several times in the NT for Gk. *anastrophē* or *anastrophō*, and also for *politeiō* (Phil. 1:27, RSV “manner of life”), *politeuma* (3:20, RSV “commonwealth”; see CITIZEN), and

CONVENIENT. 需要、恰当、合宜

《钦定版圣经》中表示“适合的”、“合适的”、“必要的”、“适当的”等含义的废词，“convenient”这个词用于翻译《箴言》30:8 中的希伯来语 *hōq* (《修订标准译本》译为“needful” [“需要的”]) 和《耶利米书》40:4-5 中的 *yāšār*。《马可福音》6:21 中的“convenient day” (“合适的日期”) 和《使徒行传》24:25 中的“convenient season” (“合适的季节”) 用于翻译希腊语 *kairós*, 《修订标准译本》译为“opportunity” (“机会”); 参:《马可福音》14:11 (*eukairōs*); 《哥林多前书》16:12 (*eukairéō*)。《钦定版圣经》的《罗马书》1:28 的“those things which are not convenient” (*tá mē kathēkonta*, “那些不合理的事”), 与《修订标准译本》中“improper” conduct (“不正当的事”) 意义相同。《以弗所书》5:4 和《腓利门书》1:8 将希腊语 *anēkō* 译为“convenient”, 汉译分别为“相宜”和“合宜”。

CONVERSANT. 与……来往

希伯来语动词被译成了一个过时的词语“conversant” (《钦定版圣经》, 书 8:35; 撒下 25:15), 意为“与他们来往”。

CONVERSATION. 行为

《钦定版圣经》从未使用过 conversation 的现代含义, 而是采用了这个词表示“行为”的含义。该词在《旧约》中出现过两次, 用来翻译希伯来语 *derek* (“行为”, 诗 37:14; 50:23), 该词在《新约》中出现过很多次, 用来翻译希腊语 *anastrophē*、*anastrophō*、*politeiō* (腓 1:27, 《修订标准译本》译为“manner of life” [“行事”])、*politeuma* (腓 3:20,

trópos (He. 13:5).

CONVERSION

[Gk. *epistrophé*] (Acts 15:3); **CONVERT** (noun) [Gk. *aparché*] (“first convert[s]” Rom. 16:5; 1 Cor. 16:15); AV FIRSTFRUITS; [*prosélytos*] (Acts 13:43); AV PROSELYTE; NEB “gentile worshipper”; [*neóphytos*] (1 Tim. 3:6, “recent convert”); AV NOVICE. The verb “convert” occurs several times in the AV, but in the RSV and NEB is replaced by “turn,” “turn again,” “return,” etc.

I. Biblical Usage.—Of the Hebrew terms used for this concept, the most frequent is *šûb*. Others are *pānā*, *hāpak*, and *sābab*, in hiphil. They can be used in the literal sense, e.g., in Gen. 14:7; Dt. 17:16; Ps. 56:9 (MT 10); Isa. 38:8. In the later prophetic writings *šûb*, in both qal and hiphil, refers to the return from captivity (Isa. 1:27; Jer. 29:14; 30:3; Ezk. 16:53; Zeph. 2:7). In the figurative sense the reference is to turning (back) to God (e.g., 1 S. 7:3; 1 K. 8:33; Isa. 19:22; Joel 2:12; Am. 4:6ff.; Hos. 6:1; 7:10) or (less often) from God (e.g., Nu. 14:43; 1 S. 15:11; 1 K. 9:6).

The terms used in the LXX and the NT are *stréphō* and its cognates, especially *epistréphō* (see *TDNT*, VII, s.v. [Bertram]; Bauer, p. 301). Besides its literal uses, *epistréphō* is used of turning from the wrong to the right in Mt. 13:15;

《修订标准译本》译为“commonwealth”[“国民”], 见 CITIZEN[公民])和 *trópos* (来 13:5)。

CONVERSION 回转

【希腊语：*epistrophé*】(徒 15:3)；**CONVERT** (名词) (“归基督的人”)【希腊语：*aparché*】 (“初信主的”，罗 16:5；林前 16:15)；《钦定版圣经》译为 FIRSTFRUITS (“初结的果子”)；【*prosélytos*】(徒 13:43)；《钦定版圣经》译为 PROSELYTE (“改信仰者”)；《新英文译本》译为“gentile worshipper” (“外邦归信者”)；【*neóphytos*】(提前 3:6, “初入教的”)；《钦定版圣经》译为 NOVICE (“初入教的”)。动词 “convert” (“初信主的”) 在《钦定版圣经》中出现很多次，但在《修订标准译本》和《新英文译本》中，这个词被 “turn” (“回转”)、 “turn again” (“回去”)、 “return” (“返回”) 等词取代。

I. 《圣经》中的用法。最常用来表示“回转”这一概念的希伯来词是 *šûb*。另外还有 *pānā*、*hāpak* 和 *sābab* 的使役主动干。通常取这些字的字面意思，如《创世记》14:7；《申命记》17:16；《诗篇》56:9 (《马所拉文本》10)；《以赛亚书》38:8 中的用法。在后期的先知书中，*šûb* 的简单主动干和使役主动干形式表示被掳的人归回 (赛 1:27；耶 29:14；30:3；结 16:53；番 2:7)。这个词的比喻意义是归向耶和华 (如，撒上 7:3；王上 8:33；赛 19:22；珥 2:12；摩 4:6 起；何 6:1；7:10) 或退回不跟从耶和华 (这种用法不太常见，如，民 14:43；撒上 15:11；王上 9:6)。

《七十士译本》和《新约》中使用了 *stréphō* 和它的同根词，特别是 *epistréphō* (见 *TDNT*, VII, 见词条 [Bertram]; Bauer, 301 页)。除了使用 *epistréphō* 的字面意思，*epistréphō* 在《马太福音》13:15；《马可福音》4:12；《路加福音》

Mk. 4:12; Lk. 1:16f.; 22:32; Acts 9:35; 11:21; 14:15; 15:19; 26:18; 28:17; 2 Cor. 3:16; 1 Thess. 1:9; Jas. 5:19f.; 1 Pet. 2:25 (from right to wrong cf. Gal. 4:9; *hypostréphō* in 2 Pet. 2:21). It is used in connection with *metanoéō* (“repent”) in Acts 3:19; 26:20. The root word *stréphō* is used in this sense in Mt. 18:3; Jn. 12:40.

II. General Modern Usage.—The term “conversion” is often used in “a very general way to stand for the whole series of manifestations just preceding, accompanying, and immediately following the apparent sudden changes of character involved” (Starbuck, p. 21). “‘To be converted’, ‘to be regenerated’, ‘to receive grace’, ‘to experience religion’, ‘to gain an assurance’, are so many phrases which denote the process, gradual or sudden, by which a self, hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy in consequence of its hold upon religious realities. That at least is what conversion signifies in general terms” (James, p. 189). In this general, imprecise way the term is used not only by psychologists, but also by theological writers and in common religious parlance. A converted person is a Christian, a believer, a person who “has religion,” who has experienced regeneration.

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III. Theological Usage.—A. *Varied Meaning.* The biblical words for “turn” can have a very broad range of

1:16-17; 22:32; 《使徒行传》9:35; 11:21; 14:15; 15:19; 26:18; 28:17; 《哥林多后书》3:16; 《帖撒罗尼迦前书》1:9; 《雅各书》5:19-20; 《彼得前书》2:25 中还表示从错误中归正（或误入歧途，参：《加拉太书》4:9; 《彼得后书》2:21 中的 *hypostréphō*）。在《使徒行传》3:19; 26:20 中, *epistréphō* 和 *metanoéō*（意思是“悔改归正”）连用。在《马太福音》18:3 和《约翰福音》12:40 中, 词根 *stréphō* 也表示“回转”的含义。

II. 现代用法。“conversion”这个词通常用来表示“性质突然发生变化之前、过程中或紧随其后的一系列的标志” (Starbuck, 21 页)。“to be converted” [“归正”]、“to be regenerated” [“重生”]、“to receive grace” [“接受恩典”]、“to experience religion” [“归主”]、“to gain an assurance” [“获得应许”] 这些短语表示逐渐或突然归主的过程, 因为归了主, 那个昔日有纷争、故意犯错、卑微又不喜乐的自我变得团结、有意识地行义, 并变得高贵且充满喜乐, 这都是自我坚持宗教现实的缘故。这至少是归主的普通含义” (James, 189 页)。心理学家和神学作者及通用宗教用语中对该词的使用都不够准确。归主的人是一个基督徒、一个信徒和一个“有宗教信仰”并经历重生的人。

词条作者: J. L. NUELSEN

III. 神学上的用法。A. 多种不同的含义。《圣经》中表示“回转”的词语有很广泛的神学意义。对于耶和華来说, 这

theological meaning. In relation to God they can denote God's turning to His people, His turning from them, His turning of them, and even perhaps His preventing of their turning to Him. In relation to man the terms have similar range. People turn from God, turn (back) to idols, turn (again) from idols, turn (back) to God, return to their land, turn others to God, turn people to one another, turn back those in error, or even turn the gospel into its opposite.

B. Inner and Positive Focus. In the theological development of the concept of conversion two important concentrations take place in relation to this almost bewilderingly complex usage. First, inner rather than outer turning becomes the center of attention. This aspect is significant already in the OT, where many of the references have to do with the inner relation between God and Israel. It takes on increasing importance in the NT, for, while the words can still carry a spatial reference, they bear a transferred sense in a high proportion of the instances. Second, the emphasis comes to be placed increasingly on the positive, not the negative side. This, too, is the clear tendency in the NT. The sense of turning away is still present in 2 Pet. 2:21, but most of the references have to do with turning to God or to the Lord. This is reinforced by the connection made between conversion on the one side and faith or repentance on the other. Theologically conversion emerges as the word for an inner turning (or turning back) to God.

C. Divine Side. While conversion has a decisive inner aspect, it cannot be understood simply as a human act. Thus

些词语可以表示耶和华转向祂的子民、转身离开他们、使他们回转，甚至可以表示耶和华阻止他们归向祂。对人类来说，这些词也有相似的法。人类可以退回不跟从耶和华，转向偶像，抛弃偶像，归于耶和华，回到他们的家园，使他人归主，使别人回转，从错误中回转，甚至可以使福音转为它的反面。

B. 内在和积极的关注点。虽然这种复杂的用法令人感到困惑，但是在回转观念发展过程中出现了两个重要的神学关注点。首先，内心的回转而不是外在的转变成成为关注的焦点。内心回转在《旧约》中已经非常重要，《旧约》中的很多关于“回转”的例子阐述了上帝与以色列的内在关系。内心回转在《新约》中变得更为重要，因为虽然这些词仍然可以表示空间上的变化，但是这些词的意义在很多例子中发生了变化。其次，《旧约》更为关注积极的回转，而不是消极的退回。这种倾向在《新约》中也非常的明显。《彼得后书》2:21 中仍然提到了背弃，但是，多数例子讨论的是归向耶和华或归主。回转与信心或悔改的关系进一步巩固了这一观念。神学意义上的回转指的是发自内心的归向耶和华。

C. 神使人回转。虽然回转的内在方面起到了决定性的作用，但是不能将回转简单地理解成一种人类行为。因此，从神

it would not be wholly true to think of it theologically as the human side of regeneration. Throughout Scripture conversion as a human act has its ground in conversion as a divine act. God turns back Israel. He turns His people to Himself. This is not just a consequence but also a condition of His people's turning to Him. Some fifteen times in the OT God is said to convert man, and while the NT does not say so specifically it leaves no doubt that the ministry of the Holy Spirit is what makes possible the turning of sinners to God (cf. Jn. 16:18; 1 Cor. 2:4f.). In this sense God's converting stands closely related to His renewing (Eph. 2:11f.) and regenerating (Jn. 3). God accomplishes this work of His through those who proclaim His word. Thus the Baptist, filled with the Spirit, will turn many Israelites to the Lord their God (Lk. 1:16). Similarly the brethren can convert a sinner from the error of his way (Jas. 5:19f.).

D. Human Side. The relating of conversion to repentance and faith points to the human side. Freed to do so by God's converting power, sinners are converted, or convert, in a twofold movement. First, they turn from idols or Satan in the authentic repentance that means renunciation. Second, and as part of the same act, they turn to God in the true faith that means commitment. In most instances what is in view is this first turning whereby unbelievers become Christians, as in Acts 3:19 or 1 Thess. 1:9. Yet a restoration of believers, involving a renewal of renunciation and commitment, can also be intended, as in the saying of Jesus to Peter in Lk. 22:32, where Peter can hardly be coming to faith for the first time.

学方面讲，将回转视为人类的更新不可能是完全正确的。纵观《圣经》，人类的回转以神使人回转的行为为根基。神使以色列归向祂。神使祂的子民归向祂。这不仅仅是一种结果，也是神的子民归向神的条件。《旧约》十五次提及神使人类回转，虽然《新约》中没有明确提到神使人类回转，但是，毋庸置疑，圣灵的工作使罪人有可能归向神（参：约 16:18；林前 2:4-5）。从这个意义上讲，神使人回转的行为与祂使人更新（弗 2:11-12）和重生（约 3）的行为存在密切的关系。神利用传道者完成了这项工作。因此，被圣灵充满的施洗者使很多以色列人回转，归于他们的神（路 1:16）。同样，弟兄可以使迷失真道的罪人回转（雅 5:19-20）。

D. 人类的回转。回转与悔改和信心的关系表明了人类的回转。罪人藉着上帝使人回转的大能归于上帝，或者说，罪人采用两种方式回转。首先，他们真正地悔改，不再崇拜偶像或撒但，即与他们脱离了关系。其次，作为回转行为的一部分，他们怀着真正的信心归于上帝，即将自己献给了上帝。大多数例子展示的是第一种回转，无信仰的人靠着这种回转成为了基督徒，参：《使徒行传》3:19 或《帖撒罗尼迦前书》1:9。但是，信徒也可以再回转，即再次脱离关系，委身于上帝，正如《路加福音》22:32 中耶稣对彼得所说的，彼得第一次几乎不敢表明他的信心。

E. Conversion as Act. Theologically conversion must be defined as an act and not just an emotional experience. Since this act takes place in human life it can be studied and evaluated psychologically (see V). Scripture itself, however, shows no evidence of psychological interest. It portrays God at work and records the act of conversion which takes place as a result. Elements of will, intellect, and emotion go into it and yet it takes concrete form as an actual turning from sin, confession of faith, and renewing of life in conformity, not now with the world, but with God.

F. Mode of Conversion. The act of conversion need not follow a set pattern. It can often be sudden. The conversions of Paul (Acts 9) and the Philippian jailer (Acts 16) serve as examples. In other instances, although the act takes place in a moment, a period of preparation is suggested. The accounts of the Ethiopian eunuch (Acts 8) and the centurion Cornelius (Acts 10) may be quoted in support. The phrase used about Lydia in Acts 16:14, "The Lord opened her heart to give heed to what was said by Paul," points to a quiet if brief process which has nothing dramatic about it but is none the less authentic on that account. The NT has no specific accounts of children growing slowly in or to conversion, just as it has no records of the sudden conversions of Christians' children. Nevertheless, the exhortation to bring up children "in the discipline and instruction of the Lord" (Eph. 6:4) and the succession in faith of Lois, Eunice, and Timothy (2 Tim. 1:5) offer a strong indication that, while conversion always means act, an instantaneous conversion

E. 归主是一种行为。神学意义上的归主是一种行为，而不仅仅是一种情感的体验。由于这种行为发生在人类生活中，因此可从心理学的角度进行研究和评价（见 V）。然而，《圣经》并不关注心理上的归主。《圣经》描述了一直在做工的上帝，并记录了因上帝做工所产生的归主行为。《圣经》中的归主掺入了意志、智力和情感因素，但是归主的具体表现是，脱离罪，表明信心，更新生活，不要像现在这样效法这个世界，而是要效法上帝。

F. 归主的方式。归主没有特定的方式。通常是突然醒悟并归主。保罗归主（徒 9）和腓立比的狱卒归主（徒 16）就是很好的例子。对于其他的例子来说，尽管归主的行为突然发生，但是归主之前显然有一段准备的时间。埃塞俄比亚太监归主（徒 8）和百夫长哥尼流归主（徒 10）可能就是佐证。《使徒行传》16:14 在描述吕底亚归主时说了这样一句话，“主叫她留心听保罗所讲的话”，这句话描述了一段安静又简短的归主过程，其中没有任何戏剧性元素，却很真实。《新约》中没有明确提到孩子逐渐地归主，也没有提到基督徒的孩子突然归主。然而，《圣经》中教导说，“要按照主的教训和警戒”养育孩子（弗 6:4），并提出要继承罗以、友尼基和提摩太的信仰（提后 1:5），这有力地证明了，虽然归主总是一种行为，但是在特定场合突然归主不必遵循这样的原则。

at a specific moment need not be the exclusive rule.

IV. Historical Usage.-A. Early Church.

The graphic nature of conversion found expression in the baptisms of pagan converts. By the early 3rd cent. the baptismal service took place on the eve of Easter or Pentecost. Exorcisms had been introduced. The candidates, in response to questions, renounced evil and professed faith in Christ and obedience to Him. The giving of new garments and sometimes of milk and honey symbolized the beginning of a new life. The church fathers saw in these conversions the work of both God and man, although not always in the same order. Chrysostom, as one might expect from a preacher, regarded conversion as a work of human choice and volition which God completes. Augustine, with his emphatic doctrine of grace, put predestination first. As we recognize in our prayers for unbelievers, God takes the initiative with His prevenient grace and only then may conversion follow.

B. The Middle Ages. In medieval theology adult conversions ceased to be the rule. In relation to infants, emphasis on the priority of God's work led to the view that conversion takes place ontologically at baptism. The new principle of being imparted in this way works itself out in a new life of instantaneous or gradual conversion through external graces. This includes living to God and acceptance of Christ through faith informed by love. Conversion in this sense extends to all life and not to its beginning alone.

C. The Reformation. The reformers did

III. 历史用法。A. 早期教会。异教徒的洗礼生动形象地表达了他们归主的基本特征。早在3世纪，在复活节前夕或五旬节时举行洗礼。后来有了驱魔术。准备受洗的人回答问题，宣布远离罪恶，公开承认信主并归顺于祂。给受洗的人新衣服，有时给他们牛奶或蜂蜜，这象征着新生活的开始。教父在这些归主的行为中见证了上帝和人类的工作，虽然两者做工的顺序并不相同。居梭多模将归主视为人类的选择和上帝实现的意志。奥古斯丁强调恩宠论，将上帝的预定视为归主的首要因素。正如我们为不信者祷告的时候所说的，只有当上帝预先赐下恩典，不信者才有可能归主。

B. 中世纪时期。在中世纪的神学中，成人归主不再是一种惯例。对于婴儿归主来说，中世纪神学强调上帝工作的优先性，从而产生了存在论的一种观点：归主发生在洗礼时。因此，对于藉着外部恩典突然或逐渐归主的新生命而言，一种新原则诞生了。这包括靠着爱所表明信心向着上帝而活，以及接受基督。从这个层面上说，归主不仅仅发生在生命的起始阶段，而是贯穿生命的始终。

C. 宗教改革时期。改革家并没有完全否

not totally dissent from the medieval interpretation. For them, too, conversion was predominantly God's act worked out over the whole life. They placed less emphasis, however, on a mysterious change effected at baptism and shifted attention to the ministry of the Holy Spirit through the Word as in the doctrine of calling. In so doing they linked conversion—a term not greatly used by theologians like Calvin—very closely to repentance and faith. When Calvin does use the word, he equates it not merely with the start of the Christian life but with the lifelong repentance of mortification and renewal, i.e., the total turning about of life that Paul describes in Rom. 12:1f. For Calvin the will “is converted by the Lord's power alone.”

D. Evangelicalism. With the Pietist movement and the evangelical awakenings, a new call for individual conversion or regeneration went out which did not exclude sanctification but in some circles introduced a sharper differentiation from it. Where Arminian theology took hold, the element of personal decision acquired greater prominence and accompanying manifestations gave rise to a new psychological interest and an increasing concern for experience. Conversions could even be viewed at times as the human side of regeneration. Indeed, in extreme cases regeneration itself could be equated terminologically with the conversion experience (see II). Nevertheless, evangelical theology, especially in its Reformation components, has continued to recognize the hand of God in conversion and to find in it a life-affecting act and not just an emotional experience.

定中世纪的解释。对于改革家而言，归主主要是贯穿生命始终的上帝的行为。但是，他们不太关注洗礼所带来的神秘变化，而是像呼召论那样将注意力转移到圣灵藉着道所做的工作中。改革家通常将归主与痛悔和信心紧密地联系在一起，但是像加尔文这样的神学家并不常用归主一词。当加尔文使用归主一词时，他不仅将其等同于基督徒生活的开始，而且等同于终身的禁欲悔改和重生，即完全转向保罗在《罗马书》12:1-2 中所描述的生活。加尔文认为“只有耶和華的大能才能改变”人的意志。

D. 福音派主义。随着敬虔主义运动和福音觉醒，个人归主或重生的新观点已过时，这种观点并不排斥归主的神圣性，但在某些领域内引入了更为尖锐的分化。阿明尼乌神学认为，个人的意志在归主过程中更为重要，阿明尼乌派的公开声明使人们重新关注归主的心理层面，并更加关注经验。归主有时甚至被视为人类的重生。在特殊情况下，重生可等同于归主的经历（见 II）。但福音神学，尤其是福音神学的改革部分，仍然承认上帝在归主中所起的作用，并认为归主是一种影响生命的行为，不仅仅是一种情感体验。

E. Roman Catholicism. In contrast to more extreme forms of emotionalizing, Roman Catholic theology has always contended for the divine introduction of a new principle of life at the entitative level. Conversion derives from this as the new life of conformity to God in which, enabled by the divine initiative of grace, believers turn to God in contrition and faith. Pre-conversion grace plays an important role by way of preparation. While conversion in the full sense is to Jesus Christ, or to faith in Him, Roman Catholic theologians speak of two other conversions as well, a moral conversion to goodness and a confessional conversion to the Roman Catholic Church.

F. Karl Barth. Trying to avoid a subjectivizing of conversion without falling victim to its sacramentalizing, Barth points to the objective ground of individual conversion in God's turning of the world to Himself in the life, death, and resurrection of Jesus Christ. On the basis of the conversion, or turning around, accomplished in this vicarious work, believers are awakened by the Holy Spirit to personal conversion, which may well be datable, as an entry into Christ, or identification with Him, in repentance, faith, and sanctification. The true deity and humanity of Christ mean for Barth that He is both the converting God and also, representatively, converted man. This does not make our conversion superfluous. On the contrary, it makes it possible by providing its objective ground. In support of this understanding Barth adduces the primary sense of conversion as "turning around" (Ger. *Umkehren*) in distinction from the

E. 罗马天主教。与更为极端的情感化形式相比，罗马天主教神学始终认为上帝实际上引入了一种新的生活原则。当与上帝一致的新生活藉着上帝赐下的恩典使信徒怀着痛悔之心和信心转向上帝，信徒就归于上帝了。回转前的恩典是回转的准备，在回转过程中起到了重要的作用。然而，虽然完整意义上的回转指的是归于耶稣基督，但是罗马天主教神学家们提出了另外两种回转，它们分别是道德上的向善回转和忏悔着转向罗马天主教会。

F. 卡尔·巴特。巴特竭力避免使回转主观化，同时又避免了成为回转圣礼化的牺牲品，他指出个体归主的客观依据在于，上帝以耶稣基督的生死和复活使这个世界转向祂。基于基督的代替工作所带来的回转，信徒被圣灵唤醒，很可能是在某个时间点归于上帝，藉着悔改、信心和圣洁进入基督里或认识基督。巴特认为基督真实的神性和人性意味着祂既是使人回转的神，也是回转的人。这并不意味着我们的回转是多余的。相反，正是因为有了这个客观依据，才有可能出现回转。巴特为了证明这种观点给出了 conversion 的基本含义，即“转向”（德语：*Bekehrung*），这个基本含义不同于“回转经历”（德语：*Bekehrung*）这个普通含义，他认为 conversion 的普通含义是以人类为中心的。最后，我们的回转不仅仅是归于神，而且是在神里面和靠着神回转。

common sense of conversion experience (Ger. *Bekehrung*), which has for him an anthropocentric overtone. In the last analysis our turning is not only to God; it is also in God and by God.

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V. Psychological Usage.-The early psychologists of religion (e.g., Starbuck and W. James) distinguished between “gradual” and “sudden” conversions. While these distinctions are helpful, the situation is far more complex, as noted above. In fact, the underlying processes may be the same in both of these types. As Salzman and others have noted, there is probably a long period of unrest, incubation, and struggle that precedes even the sudden conversions. These processes may be conscious or unconscious. Even the Greeks whom Paul addressed on Mars Hill were prepared by long periods of interest and study.

W. James, among others such as Kildahl, feels that there are distinct personality differences that predispose persons toward one or the other type of conversion. James’ “healthy-minded” persons who block out sadness and evil are inclined toward gradual conversions because they always feel that God cares about them and have faith in the goodness of life. “Sick-minded” persons are inclined to see evil in themselves and the world around them. For them conversion is usually a radical, sudden, dramatic event, since it takes an extreme experience to wrest them from their pessimism.

Much further study has been done on the

V. 心理学用法。早期宗教心理学家(如: 斯坦巴克 [Starbuck] 和詹姆斯 [W. James]) 将归主分为“逐渐归主”和“突然归主”两种。虽然这样的区分是有益的, 但情况远比这复杂。实际上, 这两种归主的类型可能在过程上是相同的。正如萨尔曼兹 (Salzman) 和其他心理学家所说的, 归主可能要经历较长的不安期、潜伏期和挣扎期, 即便是突然归主也不例外。归主的过程可能是有意识的, 也可能是无意识的。即便是希腊人(保罗曾在亚略巴古向他们讲道)在归主前也经历了漫长的研究和准备期。

詹姆斯 (W. James) 与乔达 (Kildahl) 等人认为, 不同的个性差异导致人们选择不同的归主方式。詹姆斯 (James) 认为“思想健康”的人善于隐藏悲伤和罪恶, 因此往往是“逐渐归主”, 因为他们能够感受到上帝对他们的关爱并对生活的美好充满信心。“思想不健康”的人总是看到自身和这个世界邪恶的一面, 对他们而言, 归主通常是一个激进、意外和戏剧性的事件, 因为只有极端的经历才能使他们归于主。

关于归主过程已经有了更为深入的研究

conversion process (cf. Scroggs and Douglas). A number of the yet unresolved issues are these: Is there an optimal age for conversion? (Most of the literature up to this point suggests adolescence is the most *common* time; cf. Starbuck.) Are certain persons more susceptible to conversion than others? Are certain personality types immune to conversion? Do religious and secular conversions follow the same processes? Can one achieve conversion by striving, or does it happen spontaneously? Can conversion be manipulated? Finally, is conversion an experience that involves thoughts, feelings, intentions, and actions together, or need it consist of only one or more of these processes?

Although these are psychological questions they cannot be divorced from their theological implications. The crucial issue is, of course, the relationship between the action of God and the response of human beings. Faith must continue to affirm the power of God, while all that psychology can do is describe the reactions.

See also REPENTANCE; REGENERATION.

Bibliography.—CD, IV/2, § 66, 4; IV/3, § 71; Calvin *Inst.* ii.3.6; iii.3.5ff.; W. James, *Varieties of Religious Experience* (1902); J. P. Kildahl, *Pastoral Psychology*, 16 (1965), 37–44; H. N. Malony, ed., *Current Perspectives in the Psychology of Religion* (1977), pp. 249–265; *New Catholic Encyclopedia*, s.v.; L. Salzman, *Pastoral Psychology*, 17 (1966), 8–20; J. R. Scroggs and W. G. T. Douglas, *Journal of Religion and Health*, 6 (1967), 204–216; E. D. Starbuck, *Psychology of Religion* (1899).

(如, 斯克罗格斯 [Scroggs] 和道格拉斯 [Douglas])。仍有许多待解决的问题: 归主有最佳的年龄吗? (目前大部分文献认为青春期是归主的最常见的时间段; 参: 斯坦巴克 [Starbuck])。有一部分人要比其他人更易归主吗? 有某些个性特征的人不易归主吗? 宗教上的归主和世俗的回转都经历相同的过程吗? 归主能受控制吗? 最后, 归主是否是一种包括思想、情感、意愿和行动的经历, 或者说, 归主只有一个过程, 还是多个过程?

虽然这些都是心理学问题, 但是它们不可能与它们的神学含义毫无关联。当然, 问题关键在于上帝的行为与人类的回应之间的关系。信心必定继续见证上帝的大能, 而心理学只能描述归主的反应。

另见 REPENTANCE(悔改); REGENERATION(重生)。

书目——CD, IV/2, 66 段, 4; IV/3, 71 段; Calvin *Inst.* ii.3.6; iii.3.5 起; W. James, *Varieties of Religious Experience* (1902); J. P. Kildahl, *Pastoral Psychology*, 16 (1965), 37–44; H. N. Malony 编, *Current Perspectives in the Psychology of Religion* (1977), 249–265 页; *New Catholic Encyclopedia*, 见 词条; L. Salzman, *Pastoral Psychology*, 17 (1966), 8–20; J. R. Scroggs 和 W. G. T. Douglas, *Journal of Religion and Health*, 6 (1967), 204–216; E. D. Starbuck, *Psychology of Religion* (1899)。

CONVICT

[Gk. *elénchō*, *exelénchō* (Jude 15)]; AV CONVINCED; NEB also “prove in the wrong” (Jn. 8:46, RSV “convict of sin”), “bring conviction” (1 Cor. 14:24); the RSV “convicts himself” in 2 S. 14:13 is a paraphrase of the Hebrew, which is literally “(he speaks) as guilty” (*kē’āšēm*), AV “as one which is faulty,” NEB “you condemn yourself.” The basic meaning of *elénchō* is “show” or “demonstrate”; the further legal sense “prove guilty” is evident from the context in Jn. 8:46; Jas. 2:9; Jude 15; cf. Jn. 16:8; and cf. “confute” in Tit. 1:9, where again there is the idea of successfully demonstrating the truth of a charge. In 1 Cor. 14:24 the meaning is less obviously “convicted”; it could just as well be “exposed,” as in Jn. 3:20; Eph. 5:11, 13.

See also CONVINCED.

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CONVICTION

[Gk. *plērophoria*, *élenchos*]; AV ASSURANCE (1 Thess. 1:5), EVIDENCE (He. 11:1); NEB also “makes us certain” (He. 11:1). As in 1 Cor. 2:4, so in 1 Thess. 1:5 Paul says that the gospel comes not as mere words but also “in power and in the Holy Spirit,” and here he adds *plērophoria pollé*, “with complete certainty.” Built into the gospel message is the power to convince completely, through the Holy Spirit.

CONVICT 证实、指证

【希腊语: *elénchō*, *exelénchō*(犹 1:15)】; 《钦定版圣经》译为 CONVINCED (“证实”); 《新英文译本》还译为 “prove in the wrong” (“指正我有罪”, 约 8:46, 《修订标准译本》译为 “convict of sin” [“指正我有罪”])、 “bring conviction” (“劝醒”, 林前 14:24); 《修订标准译本》的《撒母耳记下》14:13 将希伯来语意译为 “convicts himself” (“自证已错”), 字面意思是 “自己承认自己有错” (*kē’āšēm*), 《钦定版圣经》译为 “as one which is faulty” (“自证已错”), 《新英文译本》译为 “you condemn yourself” (“自证已错”)。*elénchō* 的基本含义是 “表明” 或 “证明”; 律法含义是 “指证有罪”, 《约翰福音》8:46; 《雅各书》2:9; 《犹太书》1:15 显然使用了这层含义; 参: 《约翰福音》16:8; 参: 《提多书》1:9 中的 “confute” (“驳倒”), 即成功地展示指控的事实。在《哥林多前书》14:24 中, “证明……有罪” 这层含义不太明显; 可能像《约翰福音》3:20; 《以弗所书》5:11, 13 中那样, 仅仅表示 “暴露”。

另见 CONVINCED (说服)。

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CONVICTION 证明、确据

【希腊语: *plērophoria*, *élenchos*】; 《钦定版圣经》译为 ASSURANCE (“信心”, 帖前 1:5)、EVIDENCE (“确据”, 来 11:1); 《新英文译本》还译为 “makes us certain” (“给我们确据”, 来 11:1)。正如保罗在《哥林多前书》2:4 和《帖撒罗尼迦前书》1:5 所说, 福音不独在乎言语, 而 “在乎权能和圣灵”, 保罗还加上 *plērophoria pollé*, “并充足的信心”。福音信息中隐藏着藉着圣灵使人完全相信的权能。

In its classic definition in He. 11:1, faith is called the *élenchos* of things not seen. The AV rendering “evidence” best shows the paradox of faith: a “demonstration” of what cannot be demonstrated. See FAITH.

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CONVINCE.

Archaic in the AV for “convict” (Gk. *elénchō*, Jn. 8:46; 1 Cor. 14:24; Tit. 1:9; Jas. 2:9; *exelénchō*, Jude 15) and for “confute” (Heb. *yākah*, Job 32:12; Gk. *diakatelénchomai*, Acts 18:28). In the RSV the archaic usage seems to be retained in Jn. 16:8 (*elénchō*; AV “reprove”; NEB “confute,” v. 9 “convict”).

Elsewhere in the RSV, “convince” translates Gk. *peithō* in Lk. 16:31; 20:6; Acts 28:23 (AV “persuade”), v. 24 (AV “believe”); Phil. 1:25 (AV “having this confidence”); *dokéo* in Acts 26:9 (AV “I verily thought”); *plērophoréō* in Rom. 4:21; 14:5 (AV “persuaded”); *krinō* in 2 Cor. 5:14 (AV “judge”); and *elénchō* again in 2 Tim. 4:2 (AV “reprove”) and Jude 22. In this last passage most ancient MSS read *eleáte*, “have compassion” (AV; cf. NEB “who need your pity”); and there are several other textual and translational difficulties as well in the last few verses of Jude. In He. 6:17 “more convincingly” renders Gk. *perissóteron* (AV “abundantly”).

《希伯来书》11:1 中给出了“信心”的传统含义，信是未见之事的“确据”(*élenchos*)。《钦定版圣经》中的翻译“evidence”最能证明信心的悖论：不可证明之事的“明证”。见 FAITH(信心)。

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CONVINCE. 指证、驳倒

《钦定版圣经》中用于表示“指证”(希腊语: *elénchō*, 约 8:46; 林前 14:24; 多 1:9; 雅 2:9; *exelénchō*, 犹 15) 和“驳倒”(希伯来语: *yākah*, 伯 32:12; 希腊语: *diakatelénchomai*, 徒 18:28) 的一个废词。《修订标准译本》在《约翰福音》16:8 中似乎保留了这一废词的用法(*elénchō*; 《钦定版圣经》译为“reprove”[“责备、审判”]; 《新英文译本》译为“confute”[“驳倒”], 而在《约翰福音》16:9 中译为“convict”[“证实”])。

在《修订标准译本》的其他章节中, “convince”用来翻译《路加福音》16:31; 20:6; 《使徒行传》28:23 (《钦定版圣经》译为“persuade”[“劝告”])、《使徒行传》28:24 (《钦定版圣经》译为“believe”[“相信”]) 和《腓立比书》1:25 (《钦定版圣经》译为“having this confidence”[“深信”]) 中的希腊语 *peithō*; 《使徒行传》26:9 中的 *dokéo* (《钦定版圣经》译为“*I verily thought*”[“我自以为”]); 《罗马书》4:21; 14:5 中的 *plērophoréō* (《钦定版圣经》译为“persuaded”[“劝说”]); 《哥林多后书》5:14 中的 *krinō* (《钦定版圣经》译为“judge”[“审判”]); 《提摩太后书》4:2 和《犹大书》1:22 中的 *elénchō* (《钦定版圣经》译为“reprove”[“责备”])。在《犹大书》1:22 中, 最原始的手稿中写为 *eleáte*, “怜悯”(《钦定版圣经》中译为“have compassion”; 参:《新英文译本》译为“who need your pity”, 汉译均为“怜悯”); 《犹大书》的最后几节中还存在其

他许多文本问题和翻译问题。《希伯来书》6:17 中将希腊语 *perissóteron* 译为“more convincingly”(“格外显明”)(《钦定版圣经》译为“abundantly”[“格外显明”])。

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CONVOCAATION.

Used by the AV and RSV to render Heb. *miqrā'* in the frequent “holy convocation” (NEB “sacred assembly”). On a holy convocation no work could be done. The phrase differs from “solemn assembly,” which in the Pentateuch is applied only to the concluding festivals at the end of Passover and Tabernacles, while “holy convocation” is used of the sabbath and all the great holy days of the Mosaic legislation.

CONVULSE

[Heb. *rā'am*] (Ezk. 27:35); AV TROUBLED; NEB “horror is written on (their faces)”; [Gk. *sparássō*]; AV TEAR, REND; NEB “throw into convulsions,” RACK. The OT reference is to the expression on the faces of the kings of the coastlands, struck with horror at the sudden downfall of Tyre. The RSV “convulsed” may be a bit strong; a better suggestion is “tremble” or “quiver” with fear.

All the NT references are to the actions of demons on their victims: Mk. 1:26; 9:20, 26; Lk. 9:39, 42. See DEMONOLOGY.

COOK

(noun) [Heb. *ṭabbāḥ*—‘butcher, cook’ (1 S. 9:23f.), *ṭabbāḥā*—‘female cook (of

CONVOCAATION. 集会

《钦定版圣经》和《修订标准译本》通常将希伯来语 *miqrā'* 译为“holy convocation”(“圣会”)(《新英文译本》译为“sacred assembly”[“圣会”])。只有在举行圣会时可以什么工都不做。该短语要区分于“solemn assembly”(“严肃会”),《摩西五经》中提到的严肃会是逾越节和住棚节快要结束时的节日,而圣会用于表示安息日和摩西律法中所有盛大的宗教节日。

CONVULSE 不安、愁容、惊惶

【希伯来语: *rā'am*】(结 27:35); 《钦定版圣经》译为 TROUBLED (“不安”); 《新英文译本》译为“horror is written on (their faces)” (“面带愁容”); 【希腊语: *sparássō*】; 《钦定版圣经》译为 TEAR (“撕裂”)、REND (“夺回、撕裂”); 《新英文译本》译为“throw into convulsions” (“面带愁容”)、RACK (“惊惶”)。这些词在《旧约》中表示沿海地区的君王惊惶地看到推罗突然沉没时的面部表情。《修订标准译本》的“convulsed”带有很强的感情色彩; 更好的翻译是害怕得“发抖”或“颤抖”。

该词在所有的《新约》经文中均表示魔鬼作恶的行为:《马可福音》1:26; 9:20, 26; 《路加福音》9:39, 42。见 DEMONOLOGY (鬼神学)。

COOK 厨役、厨师

(名词)【希伯来语: *ṭabbāḥ*——“厨役”(撒上 9:23-24)、*ṭabbāḥā*——“女厨师”

meat)' (8:13)]. Normally in Israel the women of the family were the cooks, although men took a hand in it at times (Jgs. 6:19). Often a cook had to butcher the meat as well as boil it. The cooks mentioned in 1 S. 8f. were professionals.

COOK; COOKING

See FOOD.

COOL SPIRIT.

In Prov. 17:27 the RSV "cool spirit" and NEB "cool head" are based on the reading of the *kethibh*, Heb. *w^egar-rû(a)h*, whereas the AV "excellent spirit" reads with the *qere*, *y^egar-ru(a)h*. Although "hot" is used in the OT of anger or displeasure, nowhere else in the OT does "cold" or "cool" have an abstract sense. But if the *kethibh* is read here, a "cool spirit" probably means "calm."

COOS.

See COS.

COPING.

Traditional conjectural translation of the otherwise unattested architectural term *ṭ^epāhōt* in 1 K. 7:9.

COPPER

[Heb. *n^ehōšet* and cognates; Gk. *chalkós* and cognates, *leptón*]. The RSV and NEB usually render these by "bronze," though the Hebrew may imply either copper or bronze. The AV uses "copper" only in Ezz. 8:27 (RSV "bronze"; NEB "red copper"). Copper was one of the earliest metals to be known and utilized in alloy, but copper, as a single metal, was probably little used. The remains of spears, balances, arms, vases, mirrors,

(撒上 8:13)】。以色列家中通常是女人做饭，男人有时在旁帮忙(士 6:19)。厨役通常割动物的肉并将其煮熟。《撒母耳记上》8-9 中提到专业的厨役。

COOK; COOKING 做饭

见 FOOD (食物)。

COOL SPIRIT. 性情温良

在《箴言》17:27 中，《修订标准译本》和《新英文译本》参照“写的字形”希伯来语 *w^egar-rû(a)h*，分别译为“cool spirit”和“cool head”，《钦定版圣经》参照“读的字形”希伯来语 *y^egar-ru(a)h*，译为“excellent spirit”，汉译均为“性情温良”。《旧约》中虽然使用“hot”一词表示“生气”或“不高兴”，但在《旧约》的其他章节中，“cold”或“cool”都没有抽象含义。但是如果这个“写的字形”可以读出来，那么“cool spirit”可能表示“沉着冷静”。

COOS. 哥士

见 Cos (哥士)。

COPING. 檐石

《列王纪上》7:9 中将建筑学词语 *ṭ^epāhōt* 译为“coping” (“檐石”)，但是这种传统的推测性译法尚未得到证实。

COPPER 光铜、红铜

【希伯来语：*n^ehōšet* 以及它的同根词；希腊语：*chalkós* 以及它的同根词、*leptón*】。《修订标准译本》和《新英文译本》通常将这些词译为“bronze” (“青铜”)，但这个希伯来词语可以表示“光铜”或“青铜”。《钦定版圣经》只在《以斯拉记》8:27 中使用了“copper”一词（《修订标准译本》译为“bronze” [“青铜”]；《新英文译本》译为“red copper” [“红铜”]）。铜是最早被大家熟知的金属材料，也可做成合金铜，但铜作为单

statues, cooking utensils, implements of all kinds, etc. from Bible times are principally of an alloy of copper hardened with tin known today as Bronze. In such passages as Dt. 8:9, where reference is made to the native metal or ores, “copper” is the proper term. This is true also of coins (*chalkós*) in Mt. 10:9.

Our modern English word “copper” is derived from an old name pertaining to the island of Cyprus. Copper was known to the ancients as Cyprian metal, probably because that island was one of the chief sources for this metal. The Sinai Peninsula and the mountains of northern Syria also contributed to the ancient world’s supply. Copper artifacts dating from the late Chalcolithic period have been recovered from various sites in Palestine.

See also METAL; MINING.

J. A. PATCH
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一的金属材料，可能很少被使用。圣经时期的长矛、天平、武器、花瓶、镜子、雕像、炊具以及各式各样的工具的遗迹表明，这些工具大部分都是由红铜和坚硬的锡合金制成的，也就是今天我们熟知的青铜。如《申命记》8:9中提到的天然金属或矿石，其实指的是“红铜”。《马太福音》10:9中的铜钱 (*chalkós*) 也指的是铜币。

现代英语中，“copper”一词来源于一个与塞浦路斯岛有关的旧名称。古人认为红铜是塞浦路斯的金属，这可能是因为该岛是这种金属的主要来源之一。西奈半岛和叙利亚北部山区在古时候也出产这种金属。巴勒斯坦的许多遗址中发现了源于红铜时代晚期的铜器。

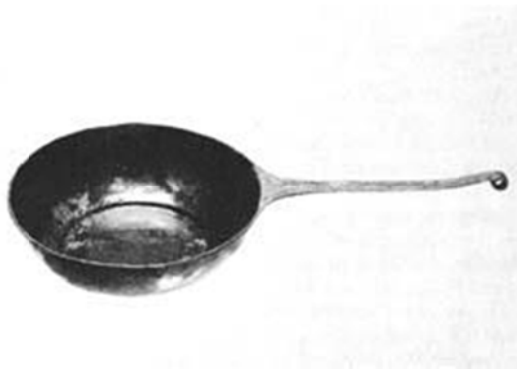
另见 METAL (金属); MINING (矿业、采矿)。

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Copper model of two-wheeled chariot with driver, drawn by four asses (restored, below). From the Shara temple at Tell Agrab (1st half of the 3rd millennium B.C.) (Oriental Institute, University of Chicago)

图为四头驴拉动的双轮战车的铜器模型 (下图为复原图)。该模型发掘于阿拉格布遗址 (Tell Agrab) 中的沙罗神庙 (Shara) (公元前 3000 年前半期)。(芝加哥大学, 东方学院)



Bowl with an offset disk base, hammered from a single piece of copper (Tepe Gawra, middle 3rd millennium B.C.) (University Museum, University of Pennsylvania)

图为带有偏置式圆盘底座的碗，这个碗由一块铜制成（高拉土丘 [Tepe Gawra]，公元前 3000 年中叶）。（宾夕法尼亚大学，大学图书馆）

COPPERSMITH

[Gk. *chalkeús*]. The vocation of the heretical Alexander of 2 Tim. 4:14 (cf. 1 Tim. 1:20). He probably worked with other metals besides copper, for the Greek word is not so specific as the English versions render it.

COPPERSMITH 铜匠

【希腊语：*chalkeús*】。《提摩太后书》4:14 中异端亚历山大的工作（参：提前 1:20）。亚历山大除了打铜器，可能还捶打其他金属，因为这个希腊词语不像英语译文那样拥有很明确的含义。

COPTIC VERSIONS.

See VERSIONS.

COPTIC VERSIONS. 科普替文译本

见 VERSIONS（译本）。

COPY

[Aram. *paršegen*] (Ezr. 4:11); NEB TEXT; [Heb. *pašegen*] (Est. 3:14); [tabnît—‘image’] (Josh. 22:28); AV PATTERN; [Gk. *hypodeígma*] (He. 8:5); AV EXAMPLE; [antítypos] (9:24); AV

COPY 副本、模型、样式

【亚兰语：*paršegen*】（拉 4:11）；《新英文译本》译为 TEXT（“奏文”）；【希伯来语：*pašegen*】（斯 3:14）；【tabnît——“模式”】（书 22:28）；《钦定版圣经》译为 PATTERN（“模式”）；【希腊语：

FIGURE; NEB SYMBOL. In Ezra the reference is to a copy of a letter to the king; in Esther to the copies of the king's decree. Josh. 22:28 describes a duplicate of the altar of the Lord that was to be a witness to the Reubenites, Gadites, and half the tribe of Manasseh that they were a part of the people of God. The burden of the book of Hebrews is that the sanctuary of Moses' day was a mere shadow of the heavenly original (Gk. *týpos*) (cf. Ex. 25:40), into which Christ Himself has now entered.

See also TYPE.

G. WYPER

COR

Kōr [Heb. *kōr*; Sum. GUR] (Ezk. 45:14); NEB KOR. A large liquid and dry measure. See WEIGHTS AND MEASURES.

CORAL

[Heb. *rā'mōt*] (Job 28:18; Ezk. 27:16); NEB BLACK CORAL; [*p^enînîm*] (Lam. 4:7); AV RUBIES; NEB BRANCHING CORAL. The red coral or precious coral, *Corallium rubrum*, is confined to the Mediterranean and Adriatic seas. It is the calcareous axis of a branching colony of polyps. It does not form reefs, but occurs in small masses 40–100 fathoms (75–180 m.) below the surface. It differs totally in structure from the white corals which form coral reefs, belonging to the order of Octactinia or Eight-rayed Polyps, while the reef-building corals belong to the Hexactinia or Six-rayed Polyps.

Rā'mōt occurs in Job 28:18 along with

hypodeigma] (来 8:5); 《钦定版圣经》译为 EXAMPLE (“样式”); 【*antitypos*】 (来 9:24); 《钦定版圣经》译为 FIGURE (“影像”); 《新英文译本》译为 SYMBOL (“表像”)。《以斯拉记》中提到了献给君王的奏文副本; 《以斯帖记》中提到了君王论文的抄本。《约书亚记》22:28 中提到了耶和華坛的样式, 为流便人、迦得人和玛拿西支派半数人作神的子民作见证。《希伯来书》中的默示是, 摩西时期的帐幕不过是天上帐幕的影像 (希腊语 *týpos*, 参: 出 25:40), 基督现在已经进入了天上的帐幕中。

另见 TYPE (模型、样式)。

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COR 柯珺

音译: Kōr 【希伯来语: *kōr*; 苏美尔语: GUR】 (结 45:14); 《新英文译本》译为 KOR (“柯珺”)。液体和固体的测量单位。见 WEIGHTS AND MEASURES (度量衡)。

CORAL 珊瑚、红宝玉

【希伯来语: *rā'mōt*】 (伯 28:18; 结 27:16); 《新英文译本》译为 BLACK CORAL (“珊瑚”); 【*p^enînîm*】 (哀 4:7); 《钦定版圣经》译为 RUBIES (“红宝玉”); 《新英文译本》译为 BRANCHING CORAL (“红宝玉”)。只有地中海和亚得里亚海有红珊瑚 (拉丁学名: *Corallium rubrum*)。红珊瑚由水螅体的石灰质骨骼积聚而成, 呈树枝状。红珊瑚不会形成礁石, 但在水下 40 至 100 英寻 (75 至 180 米) 的地方会出现少量的红珊瑚。红珊瑚与白珊瑚截然不同, 白珊瑚可以形成珊瑚礁, 红珊瑚属于八放珊瑚亚纲或八放水螅型珊瑚, 然而造礁珊瑚属于六放珊瑚亚纲或六放水螅型珊瑚。

《约伯记》28:18 在描述智慧的价值时提

crystal in a description of wisdom. In this passage the LXX and Vulgate understand the Hebrew as a participial form. In Ezk. 27:16 *rā'môṭ* (LXX B *lamōṭ*) was traded with emeralds and cloth between Tyre and Edom. In Lam. 4:7, *p^enînim* seems to indicate a red substance of a branch-like structure, but the same word in Job 28:18 is rendered “pearls” in the RSV (NEB “red coral”; AV “rubies”; LXX *lithos*).

See also STONES, PRECIOUS.

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CORBAN

Kôr'ban [Heb. *qorbān*, transliterated Gk. *korban* in Mk. 7:11, and translated Gk. *dōron*—‘gift’ in the LXX and Mt. 15:5 as well as Mk. 7:11]. In Jewish tradition, a word used to declare something dedicated to God. In the Gospel story Jesus castigates the Jews for their practice, justified in their legal tradition, of pronouncing their property “corban” and thus rendering it unable lawfully to be used for the material support of aged parents, even though it did not then need actually to be offered to God but could be retained for personal use.

Pertinent rabbinic passages, cited by Rengstorf (*TDNT*, III, s.v.), include *Nedarim* i.3; viii.7; ix.1, 4–6. For a discussion of this practice see TALMUD IV. It is mentioned by Josephus in *Ant.* iv.4.4 and *CAp.* i.22 (167).

Jesus singled out this particular bit of

到了珊瑚 (*Rā'môṭ*) 和水晶。《七十士译本》和《武加大译本》将这个希伯来语理解成一个分词形式。在《以西结书》27:16 中, 珊瑚 (*rā'môṭ*) (《七十士译本》《梵蒂冈抄本》中的 *lamōṭ*)、绿宝石和布成为推罗与以东之间的交易之物。《耶利米哀歌》4:7 中 *p^enînim* 似乎指的是分支结构的红色物体, 《修订标准译本》在《约伯记》28:18 中将同一个词语译为 “pearls” (“珍珠”) (《新英文译本》译为 “red coral” [“红宝石”]; 《钦定版圣经》译为 “rubies” [“红宝石”]; 《七十士译本》*lithos*)。

另见 STONES, PRECIOUS (宝石)。

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CORBAN 各耳板

音译: Kôr'ban 【希伯来语: *qorbān*, 《马可福音》7:11 中直译希腊语 *korban*; 翻译希腊语 *dōron*——《七十士译本》和《马太福音》15:5 以及《马可福音》7:11 中的“礼物”】。在犹太传统中, 该词通常表示奉献给神的的供物。在福音书中, 耶稣谴责犹太人依据遗传的行事方法, 他们称自己的钱财已经作了“各耳板”, 因此不能用于供养年迈的父母, 尽管当时他们实际上并没有将钱财献给神, 却可以留作私用。

斯托夫 (Rengstorf, *TDNT*, III, 见词条) 引用的与之相关的希伯来语文章有:《论许愿》i.3; viii.7; ix.1, 4–6。关于这一行为的讨论, 见 TALMUD IV (《他勒目》IV)。约瑟夫斯在 *Ant.* iv.4.4 和 *CAp.* i.22 (167) 中也提到过这种行为。

耶稣引述一些关于诡辩的特殊例子说明

sophistry to show how the letter of Jewish tradition could sometimes be hostile to the spirit of the law, in this case the fifth commandment.

J. W. D. H

CORBE

kôr'bē (1 Esd. 5:12, AV). See CHORBE.

CORD.

(1) [Heb. *gabluṭ*]; AV WREATHEN WORK; NEB ROPE. Literally “cords of twisting,” i.e., tightly twisted cords, made of gold and used on the breastpiece (Ex. 28:22). See also (5) and (8) below.

(2) [Heb. *hebel*]; AV also BAND, SORROW; NEB also BAND, BOND, CHAIN, LEADING-STRING, NOOSE, ROPE, TETHER. Bindings, used for securing hanging curtains (Est. 1:6) or carpets (Ezk. 27:24); used figuratively of an innocent man being secured by Sheol (2 S. 22:6; Ps. 18:5), or by death (Ps. 18:4), or by affliction (Job 36:8), or by the wicked (Ps. 119:61) and arrogant (Ps. 140:5), or by falsehood (Isa. 5:18); also used figuratively of compassion (Hos. 11:4); used to secure the immovable tent of the heavenly Jerusalem (Isa. 33:20); used in fishing for Leviathan (Job 41:1); and used also to secure the lamp which goes out to signal the end of time (Eccl. 12:6).

(3) [Heb. *hūt*]; AV also “line of thread”; NEB also “strand of cord.” A thread or line used as a signal by Rahab (Josh. 2:18; see also (10) below). A threefold thread is unbreakable (Eccl. 4:12).

犹太人的传统有时违背了律法精神及第五条诫命。

词条作者：J. W. D. H

CORBE 乔伯

音译：kôr'bē(《钦定版圣经》，拉一 5:12)。见 CHORBE (乔伯)。

CORD. 绳子

(1) 【希伯来语：*gabluṭ*】；《钦定版圣经》译为 WREATHEN WORK(“绳子”)；《新英文译本》译为 ROPE (“套绳”)。字面意思是“拧着的绳子”，如，胸牌上用精金拧成的如绳的链子(出 28:22)。另见下文(5)和(8)。

(2) 【希伯来语：*hebel*】《钦定版圣经》还译为 BAND(“绳子”)、SORROW(“悲伤”)；《新英文译本》还译为 BAND(“绳子”)、BOND (“约束”)、CHAIN (“链子”)、LEADING-STRING (“牵绳”)、NOOSE (“套绳”)、ROPE (“绳子”)、TETHER (“栓绳”)。用于固定帐子(斯 1:6)或地毯(结 27:24)的捆绑物；还用来比喻无辜的人受到阴间的绳索(撒下 22:6; 诗 18:5)、死亡的绳索(诗 18:4)、苦难的绳索(伯 36:8)、恶人的绳索(诗 119:61)、骄傲的人暗设的绳索(诗 140:5)、虚假的绳索(赛 5:18)和慈绳(何 11:4)的捆绑和牵引；还表示固定天上的耶路撒冷的帐幕的绳子(赛 33:20)；钓鳄鱼的绳子(伯 41:1)；挂灯的绳子，灯灭预示着生命的终结(传 12:6)。

(3) 【希伯来语：*hūt*】；《钦定版圣经》还译为 “line of thread” (“绳子”)；《新英文译本》还译为 “strand of cord” (“绳子”)。喇合用绳子作记号(书 2:18；另见下文 [10])。三股合成的绳子不容易折断(传 4:12)。

(4) [Heb. *yeter*]. A tent-string or bow-string; which is meant is unclear in the context (Job 30:11; cf. 4:21). What is clear is that Job is no longer held in respect by men who had previously respected him.

(5) [Heb. *migbālōt*]; AV WREATHEN WORK; NEB ROPE. Literally “the twisted”; hence the twisted golden chains of the ephod (Ex. 28:14).

(6) [Heb. *mētār*]; NEB also ROPE, TENT-ROPE. Strings used in the erection and securing of the tabernacle and its courts (Ex. 35:18), its screens (Ex. 39:40; Nu. 3:26; 4:26) and pillars (Nu. 3:37; 4:32), and tents (Isa. 54:2; Jer. 10:20).

(7) [Heb. *mōš^ekoṭ*]; AV BAND. The cords of Orion, probably a mythological allusion (Job 38:31).

(8) [Heb. *“bōṭ*]; AV also BAND, WREATHEN CHAIN, WREATHEN WORK; NEB also BOND, CHAIN, ROPE. Wound or twisted rope, made of gold and used on the breastpiece (Ex. 28:24; 39:15, 17) and ephod (Ex. 28:25; 39:18); restraints or bonds (Ps. 2:3), which restrict movement (Ezk. 3:25; 4:8). The Lord reveals His righteousness by cutting the righteous loose from the wicked (Ps. 129:4).

(9) [Heb. *pātīl*]; AV BRACELET, RIBBAND; NEB also THREAD. Decorative thread on a garment (Nu. 15:38); or a holding seal, used as part of Judah’s pledge to Tamar (Gen. 38:18, 25).

(4)【希伯来语：*yeter*】。搭帐幕的绳子或弓弦；在经文中的意思并不明确（伯 30:11；参：伯 4:21）。但是，《约伯记》显然表明从前尊重约伯的人不再尊重他。

(5)【希伯来语：*migbālōt*】；《钦定版圣经》译为 WREATHEN WORK（“绳子”）；《新英文译本》译为 ROPE（“套绳”）。字面意思是“拧绳”；因此表示以弗得上用精金拧成的链子（出 28:14）。

(6)【希伯来语：*mētār*】；《新英文译本》还译为 ROPE（“套绳”）、TENT-ROPE（“帐绳”）。用于建造和固定帐幕和院子（出 35:18）、院子的门帘（出 39:40；民 3:26；4:26）、柱子（民 3:37；4:32）和帐棚（赛 54:2；耶 10:20）的绳子。

(7)【希伯来语：*mōš^ekoṭ*】；《钦定版圣经》译为 BAND（“绳子”）。参星的带，可能是一个神话典故（伯 38:31）。

(8)【希伯来语：*“bōṭ*】；《钦定版圣经》还译为 BAND（“绳子”）、WREATHEN CHAIN（“绳子”）、WREATHEN WORK（“链子”）；《新英文译本》还译为 BOND（“绳子”）、CHAIN（“链子”）、ROPE（“套绳”）。胸牌上（出 28:24；39:15, 17）和以弗得上（出 28:25；39:18）的两条用精金拧成的链子；约束或捆绑时用的绳索（诗 2:3），以此限制活动（结 3:25；4:8）。耶和华通过砍断恶人的绳索显明祂的公义（诗 129:4）。

(9)【希伯来语：*pātīl*】；《钦定版圣经》译为 BRACELET（“镯子”）、RIBBAND（“带子”）；《新英文译本》还译为 THREAD（“线”）。装饰衣服的缝子（民 15:38）；手中的印，犹大给他玛的当头（创 38:18, 25）。

(10) [Heb. *tiqwā*]; AV LINE; NEB STRAND OF CORD. Scarlet material used as signal by Rahab (Josh. 2:21).

(11) [Gk. *schoinion*]; AV SMALL CORDS. Rope made of rushes, used by Jesus to make a whip for clearing the temple (Jn. 2:15).

J. R. PRICE

CORE

kō're [Gk. *Kore*] (Jude 11, AV). A variant of Korah. See KORAH 3.

CORIANDER

Kōr-ē-an'der [Heb. *gād*; Gk. *kórian*] (Ex. 16:31; Nu. 11:7). The common coriander, *C. sativum* L., an annual herb with round dichotomous stems and fragrant leaves. The grayish aromatic fruits were used as stomachics and carminatives, and were also prized as a condiment.

R. K. H

CORINTH

kō'inth [Gk. *Korinthos*]. A famous city 1¹/₂ mi. (2¹/₂ km.) S of the narrow isthmus that joins the Peloponnesus to the rest of Greece. Paul's choice of this city as a strategic center in which to plant the gospel was justified by the control that its location gave the city over trade and travel E and W by sea, as well as N and S by land. Corinth had two good harbors, being connected by two continuous walls to Lechaeum on the Gulf of Corinth to the west, and by a series of forts to Cenchreae on the Saronic Gulf to the east. Due to the great

(10) 【希伯来语: *tiqwā*】;《钦定版圣经》译为 LINE (“线”);《新英文译本》译为 STRAND OF CORD (“线绳”)。喇合用作记号的朱红线绳(书 2:21)。

(11) 【希腊语: *schoinion*】;《钦定版圣经》译为 SMALL CORDS (“小绳子”)。灯心草制成的绳子,耶和拿绳子作成鞭子,清理神殿(约 2:15)。

词条作者: J. R. PRICE

CORE 可拉

音译: kō're 【希腊语: *Kore*】(《钦定版圣经》,犹 1:11)。可拉的一种变体形式。见 KORAH 3 (可拉 3)。

CORIANDER 芫荽子

音译: Kōr-ē-an'der 【希伯来语: *gād*; 希腊语: *kórian*】(出 16:31; 民 11:7)。常见的芫荽子(拉丁学名: *C. sativum* L.)是一种年生的草本植物,对生的枝叉呈圆形,叶子气味清香。这种浅灰色的芳香果实可用于制作健胃药和祛风药,同时也是珍贵的调味品。

词条作者: R. K. H

CORINTH 哥林多

音译: kō'inth 【希腊语: *Korinthos*】。哥林多是一座著名城市,位于伯罗奔尼撒半岛与希腊其他地区之间狭长地峡以南 1¹/₂ 米 (2¹/₂ 公里) 处。因为哥林多控制着东西方向的海陆贸易线和航线,以及南北方向的陆路贸易线和交通线,所以保罗选择这座城市作为传播福音的战略中心。哥林多有两个良港,一个是位于哥林多海湾的利支菴 (Lechaeum),城西长长的围墙将该海港与哥林多城连接起来,另一个是位于哥林多城以东沙崙湾 (Saronic Gulf) 的坚革哩 (Cenchreae)。由于船只在亚该亚行省最南端的马利亚角 (Cape Malea) 附近的航行时面临很

risks encountered in a voyage around Cape Malea, the southernmost tip of Achaia, shipowners preferred to have the cargoes of larger vessels unloaded and transported the less than 5 mi. (8 km.) across the isthmus to be reloaded into other ships; smaller ships were dragged across by means of specially built devices. Her control over trade made Corinth very prosperous although located in an unfertile plain.

Corinth was one of the first parts of Greece to be inhabited. Signs of habitation date from the 4th millennium B.C. Overrun by invaders in 2000 B.C., the city remained uninhabited until 1350. Growth in military and commercial strength came to Corinth in the 8th century. While ruled by the family of Bacchiads, she established colonies in Sicily and on the western shore of the Adriatic. The prosperity and glory of Corinth continued to rise during the rule of the tyrant Cypselus (*ca.* 657–629 B.C.), and reached its high point under his son Periander (*ca.* 629–585 B.C.).

Shortly thereafter, kingship collapsed. Rivalry with Athens contributed to the decline of Corinth, so it is not surprising that she sided against Athens in the power struggle between Athens and Sparta. Corinth was made the center of a new Hellenic League by Alexander as he made preparations for war with Persia. Her history as a Greek city terminated in 146 B.C. when the Roman General Lucius Mummius in reprisal for an anti-Roman uprising destroyed the city, exterminated the male population, and sold the women and children into slavery.

Julius Caesar rebuilt Corinth in 46 B.C. as

大的风险，因此货船船主更愿意让大船在地峡 5 英里（8 公里）范围内的区域卸载或搬运货物，然后将货物重新装进其他的船只中；较小的货船靠特殊装置被拖过地峡。尽管哥林多位于贫瘠的平原上，但由于哥林多控制着商路，成为了非常富裕的城市。

哥林多是希腊人最先定居的地区之一。哥林多的人类居住痕迹可追溯至公元前 4000 年。公元前 2000 年侵略者摧毁了这座城市，直到公元前 1350 年一直无人居住。8 世纪是哥林多军事力量和商业实力的发展期。当时由巴西底（Bacchiads）家族统治哥林多，并在亚得里亚海（Adriatic）西岸和西西里岛建立了殖民地。僭主希普塞卢斯（Cypselus，约公元前 657 年至公元前 629 年）统治时期的哥林多更加繁荣辉煌，希普塞卢斯的儿子佩里安德（Periander，约公元前 629 年至公元前 585 年）统治时期，哥林多进入鼎盛时期。

不久之后，王室瓦解。哥林多与雅典的竞争加剧了哥林多的衰落，所以，不足为奇的是，当雅典与斯巴达发生权力斗争时，哥林多不支持雅典。当亚历山大准备与波斯争战时，哥林多成为了新希腊联盟的中心。哥林多这座希腊城市在公元前 146 年从历史中消失，当时罗马将军木缪斯（Lucius Mummius）为镇压反罗马势力叛乱而摧毁了哥林多，他杀死了城中的所有男性，并将妇女和儿童卖为奴隶。

凯撒大帝于公元前 46 年重建哥林多城，

a Roman colony with the name *Colonia Laus Julia Corinthiensis*, and settled many Roman freemen there. Latin was established as the official language, and the Roman character of the city is reflected by the many Latin names in the NT (Acts 18:7f.; Rom. 16:21–23; 1 Cor. 16:17); nevertheless, the majority of the population were Greeks, and Greek was likely the language of the common people. That many Jews resided in the city is shown by the presence of a synagogue. Augustus made Corinth the capital of Achaia, and her beauty was enhanced by the many public works of Hadrian.

The most conspicuous landmark at Corinth was the Acro-corinth, a mountain to the south of the city. Reaching a height of 1886 ft. (575 m.), it was an ideal situation for a fortress that could control all the trade routes into the Peloponnesus. The temple of Aphrodite, the goddess of love and beauty, stood on its highest peak. The thousand female prostitutes who served there contributed to Corinth's reputation for immorality. In fact, it is to this evil trade carried on in the name of religion that Strabo, the geographer, ascribed the prosperity of the city. The degree to which Corinth was given over to vice is apparent as early as the time of Aristophanes by the coining of the word *korinthiazomai* (lit. "Corinthianize"), meaning "practice immorality"; similarly "Corinthian girl" (Gk. *Korinthia kórē*) designated a prostitute. That the situation continued into Paul's day is evidenced by the evils he attacks in his Corinthian letters.

The road from Lechaeum is the best preserved of the ancient roads of Corinth.

将其作为罗马的殖民地，取名为 *Colonia Laus Julia Corinthiensis*，并在哥林多城安置了许多罗马公民。拉丁语成为哥林多城的官方语言，《新约》中的许多拉丁名字反映出哥林多是一座具有罗马特征的城市（徒 18:7-8；罗 16:21–23；林前 16:17）；然而，哥林多城中大部分人口是希腊人，希腊语很可能是平民的语言。哥林多的犹太教堂证明当时有许多犹太人长住在这里。奥古斯都立哥林多城为亚该亚行省的首都，哈德良时期的许多公共建筑使这座城市变得更加美丽。

哥林多城最显著的地标是城南的哥林多卫城山。该山高达 1886 英尺（575 米），是控制所有通向伯罗奔尼撒半岛商道的要塞。爱与美的女神阿芙罗狄蒂（Aphrodite）的神庙位于哥林多的顶峰。因有上千名妓女服侍在神庙中，所以这座神庙臭名昭著。实际上，地理学家斯特拉波认为哥林多的繁荣源于这种以宗教名义开展的罪恶贸易。*Korinthiazomai* 这个被创造出来的词（字面意思是“哥林多化”，即“行淫”）表明，早在阿里斯多芬尼斯时期哥林多就已经非常堕落；同样，“哥林多女子”（希腊语：*Korinthia kórē*）与妓女同义。保罗在《哥林多书》中抨击哥林多的罪行，这表明哥林多道德败坏的形势一直延续至保罗时期。

起始于利支菴港（Lechaeum）的道路是哥林多保存最完好的一条道路。路面是

It was built of hard limestone blocks, with a raised walk on each side. As this road drew near the agora it was flanked on both sides by small shops that opened either on the street or on a courtyard. An inscription found in this area contains the term *macellum*, “market” (cf. 1 Cor. 10:25). This passage is brought to mind also by a doorstep inscribed “Lucius the Butcher” found in a shop in the agora. A basilica, a large columned hall used by the Romans for commercial and judicial purposes, stood on the west side just before the road entered the agora. The Peribolos of Apollo was situated directly across from this basilica. This was a large paved court surrounded by columns and containing a large statue of Apollo. Corinth’s most important reservoir, the Fountain of Peirene, was constructed between the Peribolos of Apollo and the agora. This reservoir had a capacity of over 81,000 gal. (306,500 l.) and was fed by subterranean waters led in by many tunnels from the east and west.

The road from Lechaeum entered the agora from the north through the Propylaea, or entrance, a staircase surmounted by a magnificent gateway. Though it comes from a later century, the discovery by archeologists in this area of a piece of white marble with the inscription “Synagogue of the Hebrews” suggests that the synagogue may have been located somewhere in the vicinity. The north and west sides of the agora were bounded by shops. A long stoa (500 ft.; 150 m.), or colonnaded pavilion, stood on the south. To the rear of this were many small shops equipped with pits cooled by water brought from the Fountain of Peirene through underground channels. These may have been

由坚硬的石灰岩块铺成的，两侧是凸起的人行道。因为这条道路靠近市场，所以道路两侧是一些小商铺，这些小商铺要么开在街上，要么开在院子里。在这一区域发现的铭文中出现了 *macellum* (“市场”) 一词 (参：林前 10:25)。市场商铺中发现的刻有“屠夫路求”的门阶也让人想起了这条道路。长方形会堂位于西侧，恰好位于通向市场的道路的前面，罗马人将这个宽敞的圆柱会堂用作商业和审判用途。阿波罗外城台在这个长方形会堂的正对面。阿波罗外城台是一个宽敞的铺就而成的院子，院子四周立着一些圆柱，里面矗立着阿波罗的大型雕像。佩瑞涅泉是哥林多最重要的蓄水池，建在阿波罗外城台和市场之间。这蓄水池可储存 81000 多加仑 (306500 升) 水，地下水经许多东西向的管道注入这个蓄水池中。

这条起始于利支菴港的道路从北面经城门或入口穿过市场，在入口处通过一个壮丽的门道可以登上一个阶梯。虽然城门是后来建造的，但是考古学家在这一区域发现了一块刻着“希伯来人会堂”的白色大理石，这表明会堂可能就在附近。市场北侧和西侧有许多商铺。市场南侧有一条长长的拱廊 (500 英尺；150 米) 或柱廊。拱廊后面有许多小商铺，小商铺有冷窖，这些冷窖靠地下管道引来的佩瑞涅泉的泉水制冷。这些商铺可能是饭庄或酒铺。市场中央有一条通往坚革哩的道路，保罗从坚革哩港离开了哥林多。议会厅是议会开会的地方，位于这条道路的西侧，道路东侧是另一个会堂。市场东部边缘有一个大型建筑，被称为“凯撒会堂”，但尚不知晓这个建筑的用途。一排排东西走向的商铺将市

restaurants or wine shops. Leading out from the middle of this stoa was the road to Cenchreae, the harbor where Paul departed from Corinth. The Bouleuterion, meeting place of the Council, was on the west side of this road and another basilica was on the east. On the eastern edge of the agora was a large building which has been called the “Julian Basilica” but whose use is unknown. The large open plaza of the agora was divided by a row of shops running E and W. In the center of these was the *béma*, an ornate structure covered with sculptured marble, where public officials would address the populace. There were benches for the dignitaries and rooms for those waiting to present their cases to the magistrate. This is likely the place where Paul was brought before the governor Gallio (Acts 18:12–17), for the Gk. *béma* found in Acts 18:12 and translated Judgment Seat (AV) is the equivalent of *rostra*, the Latin term found in an inscription near this structure and no doubt referring to it.

Another road led from the agora NW to Sicyon. To the east of this road and just N of the agora was the site of the temple of Apollo. Seven massive Doric columns from this structure which are still standing are the most striking remains of ancient Corinth. Alongside a temple on the west of this road was the Fountain of Glauke, an important princess in Corinthian mythology.

The temple of Asclepius the god of healing was built on the north edge of the ancient city. A number of buildings for the patients surrounded this temple. An elaborate system of water storage and supply indicates the importance of water

场上宽敞的露天广场分成若干部分。这些商铺中心是 *béma*——一个由大理石雕刻而成的华丽建筑，这座建筑是政府官员对百姓演讲的地方。建筑内有供达官贵人坐的长椅以及为等候诉讼案件的人准备的等候室。保罗可能被带到了这里面见方伯迦流(徒 18:12–17)，因为《使徒行传》18:12 中的希腊语 *béma* 和《钦定版圣经》中的译文“审判座”与讲台同义，这一建筑附近发现的铭文中提到了这个拉丁词语，这个词无疑指的是讲台。

另一条穿过市场的道路沿着西北方向通往西息温 (Sicyon)。这条道路的东侧和市场的正北面就是阿波罗神庙。这座神庙的七根巨大的陶立克圆柱依然屹立在那里，并成为古哥林多最引人注目的遗迹。格劳刻泉 (Fountain of Glauke) 在神庙附近，位于这条道路的西侧，格劳刻是哥林多神话中一位重要的公主。

医神阿斯克勒庇俄斯 (Asclepius) 神庙位于这座古城的北部边缘。神庙四周有许多供病人使用的建筑。精心设计的储水和供水系统体现出水对于治疗病人的重要性。

in effecting the cures.

The Odeion, or music hall, and a large theater were located in the northwestern sector of the city. A reused paving block found near the theater bears the name of an Erastus who was Commissioner of Public Works. It has been suggested that this was none other than the associate of Paul mentioned in Acts 19:22 and Rom. 16:23. Corinth's location near the scene of the Isthmian Games is significant in the light of Paul's frequent reference to athletics in his Corinthian letters.

Bibliography.—O. Broneer, *BA*, 14 (1951), 78–96; H. J. Cadbury, *The Book of Acts in History* (1955); *LAP*; W. A. McDonald, *BA*, 5 (1942), 36–48; *SPT*; *WBA*.

D. H. MADVIG

音乐厅和大剧场位于城市西北角。剧院附近发现的一块重复使用的铺路砖上刻着市政工程的行政长官以拉都(Erastus)的名字。这表明这个以拉都正是《使徒行传》19:22和《罗马书》16:23中提到的保罗的同工以拉都。因为保罗在写给哥林多人的书信中经常提到竞技比赛,所以哥林多地峡运动会附近的地区很值得关注。

书目——O. Broneer, *BA*, 14 (1951), 78–96; H. J. Cadbury, *The Book of Acts in History* (1955); *LAP*; W. A. McDonald, *BA*, 5 (1942), 36–48; *SPT*; *WBA*。

词条作者: D. H. MADVIG



Ruins of shops and monuments lining the Agora at Corinth. Larger than the Forum in Rome, it was the glory of Roman Corinth. (A. C. Myers)

图为哥林多市场里的商铺和建筑遗迹。这些遗迹比罗马广场还大,体现出了罗马统治时期哥林多的荣耀。(A. C. Myers)



Corinth Canal, connecting the Ionian Sea and the Aegean, a distance of 3.5 mi. (5.6 km.). Constructed in 1881–1893, it follows the route planned and begun by Nero in A.D. 66. (B. Van Elderen)

图为连接爱奥尼亚海与爱琴海的哥林多水道，该水道全长 3.5 公里（5.6 英里）。该水道建于 1881 至 1893 年，按照公元 66 年尼禄的设计路线修建的。（B. Van Elderen）



Doric columns of the archaic Temple of Apollo (6th cent. B.C.). Seven of the original thirty-eight columns survive, 24 ft. (7 m.) tall and 6 ft. (2 m.) in diameter. (W. S. LaSor)

图为古阿波罗神庙的陶立克圆柱（公元前 6 世纪）。总共三十八个圆柱，但只有七个圆柱保存了下来，圆柱高达 24 英尺（7 米），直径 6 英尺（2 米）。（W. S. LaSor）

CORINTHIANS, FIRST EPISTLE TO THE.

- I. Authenticity
 - A. External Evidence
 - B. Internal Evidence
- II. Integrity
- III. The Corinthians
- IV. Paul's Relations with the Corinthians
 - A. Experiences Elsewhere in Greece
 - B. Founding of the Church
 - C. Visit of Apollos
 - D. The "Previous" Letter
 - E. Paul's Authority Questioned
- V. Purpose
- VI. Date and Place of Origin
- VII. Teaching
 - A. Divisions
 - B. Wisdom
 - C. Moral Laxity
 - D. Marriage
 - E. Sacrifices to Idols
 - F. Public Worship
 - G. The Resurrection

By common consent the two Epistles to the Corinthians together with those to the Romans and The Galatians form a most important block of Pauline teaching. In these writings we see Paul at the height of his ability as a writer of epistles. He is dealing with great themes and dealing with them at his magnificent best. This is the period of his controversy with the Judaizers, and he is particularly concerned to make clear the nature of the way of salvation and the implications of justification by faith.

I. Authenticity.-A. External Evidence. The authenticity of this Epistle, like that of the others in this group, has rarely been seriously denied. If anything bears the authentic Pauline stamp, these

CORINTHIANS, FIRST EPISTLE TO THE.

《哥林多前书》

- I. 真实性
 - A. 外部证据
 - B. 内部证据
- II. 完整性
- III. 哥林多人
- IV. 保罗与哥林多人的关系
 - A. 希腊
 - B. 教会的建立
 - C. 亚波罗拜访哥林多
 - D. “早先的”书信
 - E. 保罗权威的争议性
- V. 目的
- VI. 创作时间和地点
- VII. 教导
 - A. 分类
 - B. 智慧
 - C. 道德放纵
 - D. 婚姻
 - E. 崇拜偶像
 - F. 公开拜神
 - G. 复活

人们普遍承认《哥林多前后书》与《罗马书》和《加拉太书》是介绍保罗教导的最重要的书籍。在这些作品中，我们能够领会到保罗作为福音书作者的高超的创作能力。保罗以杰出的方式讨论了很多大主题。保罗在这时期与犹太派基督徒辩论，并且特别关注阐明救赎方式的本质和因信称义的含义。

I. 真实性。A. 外部证据。《哥林多前书》与其他同类书信一样，其真实性很少受到质疑。《哥林多前书》肯定由保罗所写。甚至连杜平根学派都认可《哥林多前书》；虽然范海南（W. C. van Manen）

writings do. Even the Tübingen school accepted 1 Corinthians; and though the Dutch school of W. C. van Manen rejected it, their view has attracted scant following. It is difficult to imagine any more convincing reasons for holding this letter to be Pauline than those that are actually found. The external attestation is extremely good. The Epistle is quoted in 1 Clement, the oldest noncanonical Christian writing extant, dating from the late 1st century. 1 Corinthians accordingly is the first NT writing to be cited with the name of its author. Ignatius and Polycarp early in the 2nd cent. quote from it, and from their time onward there are many references to it. In fact, there are more references to this Epistle than to any of the other Pauline writings. In a number of early lists of books held to be canonical (e.g., the Muratorian Fragment) this Epistle heads the list of the Pauline writings. It is uncertain why it should be accorded this prominence, but the fact that it does hold it shows something of the esteem in which it was held. It is also worth noting that in all the multiplicity of references to this Epistle there is no dissentient voice. We have no record of any writer from antiquity who doubted that this was a genuine letter of Paul. The very fact of the letter's preservation by the Corinthians also indicates authenticity. The letter contains many severe rebukes, and it is not the kind of thing that one can imagine a church treasuring if it were not a genuine writing of the great apostle.

B. Internal Evidence. Questions of style and language are always to some extent subjective, but no one has produced arguments to show that 1 Corinthians is non-Pauline in either respect. Moreover,

的荷兰学派不接受这部作品，但是很少有人支持他们的观点。实际上，相对于其他已经发现的作品，很难拿出更有说服力的理由来证明这封书信出自保罗之手。外部证据非常具有说服力。《革利免一书》中引用了《哥林多前书》中的内容，《革利免一书》是现存最古老的非正典基督教作品，创作于公元1世纪晚期。《哥林多前书》因此成为《新约》中首部同时引用作者名字的作品。早在2世纪，伊格那丢和坡旅甲就曾引用了《哥林多前书》中的内容，从那时起，许多作品都引用了这部作品中的内容。实际上，相对于保罗的其他作品，这本书被引用的次数更多。在许多早期经典书目（如，《穆拉多利残篇》）中，《哥林多前书》位列使徒保罗作品名单之首。尚不清楚为什么《哥林多前书》拥有如此突出的地位，但是，这种突出地位确实反映出《哥林多前书》有很高的声望。值得注意的是，在对《哥林多前书》的多种引用中，没有任何不一致的地方。古代的所有作者都未否认《哥林多前书》由保罗所写。哥林多人保存这封书信的事实也证明了它的真实性。这封书信中包含了许多严厉的谴责，如果这不是一位伟大使徒的作品，教会绝对不会重视这部作品。

*B. 内部证据。*从某种程度上来说，这封书信的风格和语言问题通常都是很主观性的问题，但没有人能证明《哥林多前书》不是保罗所写。此外，这封书信对哥林多形势的描述与我们仅有的一点认

the letter accords with what little we know of the situation at Corinth. It is the kind of letter we would expect from Paul as he sought to deal with a difficult situation.

Both external and internal evidence then point us strongly in the direction of authenticity. There is much in favor and little or nothing against. We need have no hesitation in regarding 1 Corinthians as a genuine product of the great apostle.

II. Integrity.-The integrity of 1 Corinthians is beyond serious dispute. The writer deals with a number of unconnected topics, but this means no more than that this is a genuine letter. It is not a systematic theological treatise, but a genuine attempt to deal with a concrete living situation, a situation calling for an apostolic pronouncement on more than one topic. So Paul goes naturally from one subject to another, sometimes with little connecting material.

Some scholars (e.g., J. Weiss) have suggested that a number of writings have been put together to form this Epistle. But the reasons have not been found convincing. Once rid of the idea that a letter ought to read like a systematic treatise, one can find little reason for denying that this is a real letter, and one without substantial interpolation.

III. The Corinthians.-CORINTH by virtue of its geographical position was an important center of commerce. It was totally destroyed by the Romans in 146 B.C., but was later refounded as a Roman colony, and thus had a substantial Roman element in its population (the NT links

识一致。我们估计保罗写这些书信是在竭力解决哥林多当时面临的艰难情况。

外部证据和内部证据都有力地证明了《哥林多前书》的真实性。我们掌握了大量有利的证据,几乎没有不利的证据。我们毫不犹豫地相信《哥林多前书》是一位伟大使徒的真实作品。

II. 完整性。《哥林多前书》的完整性是不容置疑的。作者讨论了许多无关联的话题,但这仅仅说明《哥林多前书》是一封真实的书信。它不是一篇系统神学论文,而是一次解决具体生活状况的真实尝试,这种生活状况要求这位使徒讨论多个话题。所以,保罗很自然从一个话题跳到另一个话题,有时甚至没有给出连接材料。

一些学者(如,韦斯 [J. Weiss])认为这封书信是由许多作品拼凑而成的。但他们给出的理由却不能令人信服。当人们不再认为一封书信应该像一篇系统的论文,他们就没有理由否认《哥林多前书》是一封真实的书信,而不是许多作品拼凑而成的。

III. 哥林多书信。哥林多(见 CORINTH [哥林多])因其独特的地理位置成为了重要的商业中心。公元前 146 年,哥林多被罗马人彻底摧毁,但是,后来罗马重建了哥林多,并使其成为罗马的殖民地,因此,哥林多城中有很多人拉拉丁人名(《新约》将许多拉丁人名与哥林多

many Latin names with Corinth, as Lucius, Gaius, Tertius, Erastus, Quartus, all in Rom. 16:21ff.; Fortunatus, Achaicus, 1 Cor. 16:17; Crispus, Titius Justus, Acts 18:7f.). But there were also many other lands represented. Being a seaport town it attracted men from far and wide. There were evidently enough Jews there to have a synagogue (Acts 18:4). The cosmopolitan nature of Corinth did nothing to raise moral standards; and immorality was further encouraged by a debased religion, the worship of Aphrodite, whose priestess-prostitutes at one time numbered a thousand. Corinth in the 1st cent. was characterized by the utmost in vice and evil living.

Corinth was the capital of the Roman province of Achaia. It was thus a busy and populous as well as an evil city, a place where men might be expected to develop their own interests, whether those interests lay along the lines of business, lust, sport (the biennial Isthmian Games had worldwide popularity), or culture. Corinth offered wide variety. But in that variety little place was found for the deep things of the spirit. It may be significant that Corinth never produced a writer of really great literature.

Thus the preaching of the gospel in this city was attended by enormous difficulties. Indeed some have thought that the difficulties themselves were the reason for Paul's choice of Corinth as a preaching place. This seems unlikely, and it is more probable that he was influenced by the city's strategic importance. If the gospel were well and truly planted at Corinth, from this center

联系在一起，如，《罗马书》16:21 起中出现的人名：路求、该犹、德丢、以拉都、夸图；《哥林多前书》16:17 中出现的人名：福徒拿都、亚该古；《使徒行传》18:7-8 中出现的人名：基利司布、提多犹士都）。哥林多也有很多拉丁语地名。这座海港城市吸引了来自四面八方的人。哥林多显然有很多犹太人，因为城中有一个犹太会堂（徒 18:4）。哥林多住着世界各国的人，但这并没有提高它的道德水平；哥林多人崇拜阿佛罗狄忒，这位女神的女祭司和妓女曾达到了一千，这种堕落的宗教信仰进一步加剧了道德败坏。公元 1 世纪，哥林多的堕落和罪恶最为严重。

哥林多是罗马亚该亚行省的首府。哥林多城是一个繁忙且人口众多的邪恶城市，那里的人可以发展自己的产业，无论是商业、色情产业、运动产业（两年一次的哥林多地峡运动会闻名世界）还是文化产业。哥林多是一个充满多样性的城市。但在哥林多的多样性中几乎找不到精神层面的深层事物。值得注意的是，哥林多从未有过真正伟大的文学大家。

因此在哥林多传福音遇到了很大的困难。甚至有人认为这是因为保罗选择哥林多作为传福音的地方。这种说法似乎不能成立，保罗很可能受到了城市战略价值的影响。如果福音在哥林多很好地传播且真正地在哥林多扎根，那么以哥林多城为中心，福音会传到亚该亚行省的每个角落。

it would emanate in every direction throughout Achaia.

IV. Paul's Relations with the Corinthians.-A. Experiences Elsewhere in Greece. Paul tells us that when he first came to the city he came "in weakness and in much fear and trembling" (1 Cor. 2:3). If we consider what had happened to him in the weeks immediately preceding, this is not surprising. At Philippi, at Thessalonica, and at Beroea he had preached at first with considerable success. Then in each case his work had apparently been wrecked by the opposition of fanatics. The Jews, opposing him bitterly, had rioted against him and compelled his departure from each of these cities in turn. At Athens the situation was different, but Paul seems to have had little success in this proud, academic city. A few converts were won but nothing in Acts leads us to think that Paul was very pleased with his stay there. It is not surprising, accordingly, that he was feeling rather low when he first came to Corinth. He was probably alone, for his companions on this particular journey, Silas and Timothy, appear to have been occupied in Macedonia at the time.

B. Founding of the Church. While he was in Corinth Paul lodged with Aquila and Priscilla (Acts 18:2f.). These were people with whom he was to have a good deal of contact in later years, and it is clear that they became beloved co-workers. They came from Rome, having been expelled by a decree of the emperor Claudius. It may be that Paul's reason for joining them in the first place was that they and he were alike tentmakers.

IV. 保罗与哥林多人的关系。A. 在希腊别处的经历。保罗告诉我们当他第一次来到哥林多城时，他感到“又软弱，又惧怕，又甚战兢”（林前 2:3）。如果我们考虑之前数周内发生在保罗身上的事，就不会因他说的话而感到惊奇。保罗在腓立比、帖撒罗尼迦、庇哩亚首次讲道就取得了巨大的成功。在这些地区，保罗的传道工作显然都遭到了狂热者的破坏。犹太人强烈地反对保罗，发动暴乱，迫使保罗离开那些城市。雅典的情况不同，但保罗似乎在这座骄傲的科学城取得的成就不大。虽然保罗争取到一些归主的人，《使徒行传》中的记载并不能证明保罗对这里的传道满意。因此，我们不会为保罗首次来哥林多时意志消沉感到稀奇。他可能只身一人来到这里，因为他本次传道的同工西拉和提摩太似乎此时还在马其顿传道。

B. 教会的建立。保罗在哥林多时与亚居拉和百基拉同住（徒 18:2-3）。保罗晚年经常与这些人交往，很明显他们已经成为保罗挚爱的同工。他们来自罗马，但被革老丢驱逐出罗马。保罗之所以最初选择和他们住在一起，是因为他们和保罗都以制造帐篷为业。

It was not long before Silas and Timothy rejoined Paul. When they did they brought most encouraging news from Thessalonica. They were able to assure Paul that his converts there were standing firm despite all the opposition they were meeting. Paul could discern from this news that, though he was opposed on every hand, yet God was really blessing his work. Fanatics might rage against him, but if God was with him then the work that he was doing would certainly stand. Luke tells us that he “was occupied with preaching, testifying to the Jews that the Christ was Jesus” (Acts 18:5). This seems to mean that Paul gave himself to the task with renewed vigor. He was heartened by the good news he had received and threw himself energetically into the task of evangelism in Corinth.

But his way here was not to be easy either. As in other cities, he found strong Jewish opposition. It was his custom to begin preaching in a new city in the synagogue. This gave him a preaching place, and it brought him into contact with those who might be expected to be interested in his message: Jews with their love of the OT, and pagans who were so dissatisfied with their paganism that they had gone as far as to attend the Jewish house of worship. But it was not long before Paul was compelled to leave this vantage point in Corinth. Jewish opposition came early and compelled him to leave the synagogue. He found in the house of a man called Justus a new center of activities, and as this was next door to the synagogue he could keep his contacts with interested Jews. We do not ever read of very many Jewish converts at Corinth, though among them was a

西拉和提摩太不久之后再次与保罗一起传道。他们从帖撒罗尼迦带来了最鼓舞人心的消息。他们安慰保罗，即使面对所有的反对者，通过保罗归主的人仍会坚定立场。保罗从这一消息中明白了，即使每个人都反对他，但是上帝一直在祝福他的传道工作。盲信者可能对他非常气恼，但是如果上帝与他同在，那么他的传道工作必定能成功。路加告诉我们，保罗“为道迫切，向犹太人证明耶稣是基督”（徒 18:5）。这似乎意味着保罗又重新振奋精神，肩负起传道的任务。他受到好消息的激励，积极地投身到哥林多的传道工作中。

但是保罗在哥林多的传道并不容易。像在其他城市传道一样，保罗在哥林多遭到了犹太人的强烈反对。保罗新到一个地方后往往选择在犹太会堂中讲道。犹太教会堂给保罗一个讲道的地方，也使保罗有机会接触到可能对他所讲之道感兴趣的人：喜爱《旧约》的犹太人，以及对异教信仰不满的异教徒，他们甚至来到犹太人的家中与犹太人一起礼拜。但不久之后保罗就不得不离开哥林多的这个有利的传道场所。犹太人的反对早早地来了，从而迫使保罗离开了犹太会堂。后来保罗搬到会堂隔壁提多犹太士都的家中，继续与对福音感兴趣的人保持联系。我们不曾读到在哥林多城有大量的犹太人归主，在归主的犹太人中有一位名叫基利司布的，是“管会堂的”的人（徒 18:8）。《哥林多前书》支持了《使徒行传》中的描述，因为《哥林多前书》中很少提及犹太人名（《哥林多后书》中也很少提及犹太人名）。然而，许多哥林多人都信了主，保罗在哥林多城呆了十

man named Crispus, called “the ruler of the synagogue” (Acts 18:8). 1 Corinthians supports Acts in this, because there are very few Jewish names mentioned here (nor are there many in 2 Corinthians). However, many Corinthians believed, and Paul remained in the city for about eighteen months.

These months cannot have been easy. In addition to being expelled from the synagogue Paul was accused before the proconsul, a man called Gallio, of teaching men to worship “contrary to the law” (Acts 18:13). Gallio took little notice of the accusation, but its having been made shows that Paul’s opponents were vigorous and active. It is almost certain that the letters to Thessalonica were written from this city, and they indicate that he was being opposed at the time of writing (1 Thess. 2:15f.; 2 Thess. 3:1f.).

Nevertheless Paul was instrumental in bringing into being a strong church. From 1 Cor. 1:26ff. it seems likely that the bulk of the converts were taken from the lower strata of society. Not all, for some of the converts were certainly eminent people. Thus in Rom. 16:23 (Romans was almost certainly written from Corinth) Gaius is called “host to me and to the whole church,” and Erastus is spoken of as “the city treasurer.” Such people were men of consequence. Chloe, who is mentioned in 1 Cor. 1:11, is likely to have been a wealthy lady with business interests in both Corinth and Ephesus. If she was a Corinthian this would indicate that at least one convert was wealthy. But it may well be that she came from Ephesus. 1 Corinthians has references to people engaging in law

八个月。

这十八个月的时间过得并不容易。保罗不仅被迫离开会堂，还遭到控告，被带到方伯迦流的面前，说保罗“不按着律法”敬拜神（徒 18:13）。迦流却并不理会这一指控，但这一控告却表明反对保罗的人较为激进和活跃。几乎可以肯定的是保罗是在哥林多写的《帖撒罗尼迦前后书》，这两封书信表明保罗在写信时正遭受着犹太人的反对（帖前 2:15-16；帖后 3:1-2）。

然而，保罗推动了稳固教会的建立。从《哥林多前书》1:26 之后的章节可以看出，大部分归主的人可能都来自社会底层。但情况并非完全如此，因为有些归主的人显然是达官贵族。因此《罗马书》16:23（《罗马书》几乎可以肯定是保罗在哥林多时写的）中提到，该犹“接待我，也接待全教会”，以拉都是“城内管银库的”。这些人都是地位显赫之人。《哥林多前书》1:11 中提到的革来氏很有可能是一个在哥林多和以弗所都有产业的阔太太。如果她是哥林多人，那么说明了归主的人中至少有一个富人。但她也很可能来自以弗所。《哥林多前书》中提到归主的人中有从事律法诉讼和参加私人宴会的，这些活动都不是最低社会阶层的日常活动。然而，所有证据表明大多数归主的人出身卑微。《哥林多前书》1:26 之后的经文着重强调了许多信徒的卑微身份，我们没有理由认为全体教会

suits and to others attending private banquets, and these again are not commonly activities of the lowest classes. Nevertheless all the evidence indicates that most of the converts were men and women of humble origin. 1 Cor. 1:26ff. draws attention to the lowly status of many of the believers, and we have no reason for thinking that the church as a whole was composed of any other.

C. Visit of Apollos. Eventually Paul left Corinth, and in due course the church was visited by Apollos. We read of this man in Acts 18:24ff., where we find that he was an Alexandrian, an eloquent man, and that he came into Christianity by way of the teachings of John the Baptist. Indeed he was preaching Christ while still baptized only with John's baptism. But Aquila and Priscilla explained to him "the way of God more accurately" and evidently brought him into the fellowship of the Christian Church. Apollos went on in the Christian faith and employed his gifts of eloquence in preaching the gospel, for he "powerfully confuted the Jews" (Acts 18:28), and he did this in Achaia, which almost certainly means in Corinth, the capital city.

We know little else about Apollos. It is sometimes said that he was fond of the allegorical method of interpreting Scripture. This is not at all impossible, but the only evidence we have is that he came from Alexandria, a city known in later years as a center of allegorical interpretation. This is a very slight foundation for the theory. From the way Paul speaks of him we may be sure that there was no difference in the essential message proclaimed, whatever may have been different in the way Apollos

是由其他社会地位的人组成的。

C. 亚波罗拜访哥林多。保罗最终离开了哥林多，紧接着亚波罗拜访了哥林多的教会。我们可以在《使徒行传》18:24之后的经文中读到关于这个人的故事，亚波罗生在亚历山大，是有学问有口才的人，他因受施洗约翰的教导信仰了基督教。他教导人关于耶稣的事，只是他单晓得约翰的洗礼。但百基拉和亚居拉“将神的道给他讲解更加详细”，显然还带他参加了基督教会的团契。亚波罗坚固了他的基督教信仰，并运用他的口才传福音，因为他“极有能力驳倒犹太人”（徒18:28），他在亚该亚行省传道，这几乎意味着他在亚该亚的首府哥林多讲道。

我们对亚波罗的了解只有这么多。有人说他偏爱寓意释经。这并非完全没有可能，但是，我们只能证明他来自亚历山大，亚历山大后来成为寓意解经的中心。这是这种学说的微不足道的证据。从保罗谈论亚波罗的方式我们可以肯定他们所传的基本信息是没有任何差别的，无论亚波罗传福音的方式多么地不同。不过，他们讲道方式的差异（无论是怎样的差异）足以使哥林多人表明立场，有人支持保罗，其他人则支持亚波罗。还有人说彼得是保罗和亚波罗的领导者，彼得很有可能拜访了哥林多，但是我们

presented it. However, the difference, of whatever sort it was, was enough to enable the Corinthians to take sides, some espousing Paul and others Apollos. Another group claimed Peter as their leader, and it is possible that this apostle too paid a visit to Corinth, though if he did we know nothing about it.

D. The “Previous” Letter. The next information we have is that Paul wrote a letter to the Corinthians. This letter has perished (for the hypothesis that some of it is preserved in 2 Cor. 6:14–7:1 see CORINTHIANS, SECOND V). All we know is that Paul in this letter told the Corinthians “not to associate with immoral men” (1 Cor. 5:9). Paul introduces the reference to this letter in order to clear up a misunderstanding. We need not be greatly surprised, therefore, that the letter has perished. If it was capable of being misconstrued, and if the correct teaching was given more fully in a letter we now have, there was no point in preserving the former letter.

E. Paul’s Authority Questioned. Something went wrong in the Corinthian church. In some way Paul’s authority was questioned. It is curious that though we have two fairly long letters to the Corinthians, yet we cannot find out from them or from the Acts or from any other sources the exact nature of the trouble. Obviously it was serious, and it involved calling in question Paul’s authority. Whatever it was, Paul determined to send Timothy to attend to the matter on his behalf (1 Cor. 4:17; 16:10f.). It is not really certain that Timothy reached Corinth, and if he did he could not have paid a very long visit, for he was away from Corinth when 1 Corinthians was

对此一无所知。

D. “先前的”书信。据我们所知，保罗之前曾给哥林多人去过信。这封书信没有被保存下来（有种假设认为这封书信中的部分内容保存在《哥林多后书》6:14–7:1中，见 CORINTHIANS, SECOND V [哥林多后书 V]）。我们只知道保罗在信中告诉哥林多人“不可与淫乱的人相交”（林前 5:9）。保罗提及这封信是为了消除误解。因此，我们不必为这封信没有保存下来而感到过分惊讶。如果这封信有可能被误解，如果保罗的正确教导在目前已知的书信中更为完整地保留了下来，就完全没有必要留存这封信。

E. 保罗的权威受到质疑。哥林多教会出现了一些问题。保罗的权威在某种程度上受到了质疑。但让人好奇的是，虽然有两封写给哥林多人的相当长的书信，但是我们不能从这些书信中，或从《使徒行传》以及其他文献中找到出现了怎样的问题。显然，当时哥林多教会出现了很严重的问题，有人质疑保罗的权威性。但无论出现了怎样的问题，保罗决定派他的代表提摩太解决这个问题（林前 4:17; 16:10-11）。无法确定提摩太是否到了哥林多，如果他真的来到了哥林多，可能也没呆多久，因为保罗写《哥林多前书》时提摩太不再哥林多。提摩太显然无法解决教会中出现的问题。

written. Clearly Timothy was unable to do anything very effective.

Paul now made contact with certain members of the church of Corinth. He picked up news from some representative of the house of Chloe (1 Cor. 1:11), which appears to mean that some of Chloe's slaves had been in Corinth and had come to Ephesus bringing news of what they had seen and heard in the Corinthian church. Paul evidently took no action immediately, but he bore the information in mind. The opportunity to make use of it occurred when he received from the Corinthian church a letter, which appears to have been brought to him by Stephanas, Fortunatus, and Achaicus (1 Cor. 7:1; 16:17). This gave Paul a very good reason for writing to the Corinthian church, and the resultant letter is that which we know as 1 Corinthians.

V. Purpose.-The immediate purpose of the Epistle was obviously to answer the letter Paul had received from the Corinthian church. But that this was not primarily in his mind is seen in that not until 1 Cor. 7 does he turn his attention to the letter he had received. Much more important to Paul were certain matters that the Corinthians had not mentioned. He wrote to set things right. His primary concern was with the divisions in the church and the spirit of factiousness that these divisions proclaimed to all. So he took a good deal of time to make clear that such divisions are completely unworthy of a body of Christians, and to urge the brethren to return to a godly unity.

He was as concerned with the lax moral standards of which he was hearing. There

保罗当时与哥林多教会内的一些信徒取得了联系。革来氏家里的人给保罗带来了消息(林前 1:11),这似乎说明革来氏家中的一些仆人来自于哥林多,他们将自己在哥林多教会中的所见所闻带到了以弗所。保罗显然没有立即采取行动,但是始终记着这个消息。当保罗收到哥林多教会的来信,利用这个消息的机会出现了,哥林多教会的书信似乎是司提反、福徒拿都和亚该古带来的(林前 7:1; 16:17)。这为保罗给哥林多教会去信提供了很好的理由,我们知道这封书信就是《哥林多前书》。

V. 书信的目的。保罗写这封书信的直接目的显然是为了回复哥林多教会来信中提到的问题。但这并不是保罗写这封书信的主要目的,因为直到《哥林多前书》7章,保罗才开始关注他收到的书信。保罗更关注哥林多教会在信中未提及的问题。保罗想要去信指正这些问题。他最关心的是教会内的结党纷争。因此保罗用大量的时间表明这些纷争与基督徒的身份不相称,并劝戒弟兄们重新结成圣洁的整体。

哥林多教会中出现了乱伦之事,弟兄们对行淫不以为然,并且在不法的法官面

was a case of incest, an easy attitude toward fornication, and a tendency to indulge in litigation before pagan judges. All these things Paul saw as incompatible with the Christian profession, and he wrote to say so plainly.

He also had in mind the questions asked by the Corinthians, and in due course he turned his attention to them. These questions included among other things marriage, complicated as it sometimes was by the conversion of one of a pagan pair. Did the standard for Christian marriage apply to this pagan union? Some evidently had a high regard for celibacy, and Paul wrote to help them on such points. There were other questions. Some pertained to the right conduct with respect to meals in idol temples and to meat offered in sacrifice. Some concerned Christian worship, including such difficult matters as the place of women and the proper estimation of speaking in “tongues.” There was a question about the resurrection of the body, and Paul gives us his most important treatment of the subject in reply. Finally, the Corinthians had inquired about the collection Paul was making for the poor in Jerusalem. Paul’s purpose, then, was first to deal with grave irregularities he perceived in the Corinthian church, and second to clear up certain difficulties that the Corinthians had encountered and on which they sought his guidance.

VI. Date and Place of Origin.-It is difficult to date this Epistle with precision. It is plain from 1 Cor. 16:8 that it was written from Ephesus, but it is not certain which stay in Ephesus is meant, nor at what time in his stay Paul wrote it.

前求审。保罗认为这些事都与基督徒的职分不相称，他在信中一一陈明。

保罗也记着哥林多人在信中问到的问题，并顺次回答了这些问题。其中就包括婚姻问题，这个问题很复杂，因为有时涉及到外邦归信者的婚姻问题。基督教的婚姻标准也适用于外邦夫妻吗？有些人显然非常重视独身，保罗在信中回答了关于独身的问题。此外还有其他的问题。有些问题关乎正确地对待祭偶像的食物和献祭的肉。有些问题关乎基督徒的敬拜，其中包括女人的位置和恰当地对待说“方言”这些难题。还有身体复活的问题，保罗对此作出了最权威的回答。最后，哥林多人向保罗询问了关于他为耶路撒冷的穷人筹集的捐资。保罗首先讨论了哥林多教会中出现的重大不法行为，接着解决了哥林多人遇到的并寻求保罗指导的一些难题。

VI.创作时间和地点。至今仍很难确定保罗写《哥林多前书》的准确时间。《哥林多前书》16:8表明这封书信写于以弗所，但不确定保罗哪次停留在以弗所时写的这封信，保罗在以弗所时什么时间写的这封信。我们只知道保罗在哥林多完成

We know that Paul went to Ephesus immediately after his original mission at Corinth (Acts 18:18–21). But it is impossible to think that 1 Corinthians was written at this time. It was clearly a short stay, and it took time for the situation to develop to the point at which 1 Corinthians became necessary. So it is more probable that the letter was written during the visit mentioned in Acts 19, a visit that lasted for three years (Acts 20:31). If 1 Cor. 16:8 means that Paul left Ephesus at Pentecost subsequent to the writing of the Epistle, then 1 Corinthians must have been written during the last of his three years at Ephesus.

Another line of approach starts from the reference to Gallio in Acts 18:12. This is a most important statement, for it enables us to arrive at one of the few fixed points in the chronology of the NT. An inscription at Delphi gives us the reply of the emperor Claudius to a question asked by Gallio, and the date of the inscription seems to show that Gallio began his term of office in Corinth during the early summer of A.D. 51. Some of Paul's eighteen months in Corinth elapsed after this, and we must also allow for subsequent events up till his third year in Ephesus.

It is disappointing that all this does not enable us to fix the date of the Epistle with precision. It must be some time after A.D. 51, but how long after is not certain. Somewhere about the mid 50's seems as close as we can estimate.

VII. Teaching.-A. Divisions. Paul's first major topic is that of division in the church. He draws attention to the fact of division, for some of the believers were

了最初的使命后就直接去了以弗所（徒 18:18–21）。但不能认为《哥林多前书》是在那时写的。保罗在以弗所停留时间显然较短，形势发展到一定程度才产生了写《哥林多前书》的必要性，而形势的发展是需要一定时间的。《哥林多前书》很可能是在《使徒行传》19章中提到的那次访问期间写成的，这次访问持续了三年（徒 20:31）。如果《哥林多前书》16:8表明保罗在写完这封书信之后的那个五旬节离开了以弗所，那么《哥林多前书》很可能是保罗在以弗所最后那三年写成的。

另一个研究《哥林多前书》创作时间的方法从《使徒行传》18:12提到的迦流入手。这是一段非常重要的陈述，因为我们可以依此陈述确定新约年表中的其中一个固定的时间点。特尔斐的一篇铭文给出了革老丢对迦流提出的问题的答复，这篇铭文的年代似乎表明迦流从公元51年初夏时节开始在哥林多作方伯。在这之后，保罗在哥林多停留了十八个月，我们也必须考虑到随后发生的事，直到保罗在以弗所第三年。

遗憾的是，这些都不能帮助我们确定《哥林多前书》的准确写作日期。这封书信一定写于公元51年之后，但是无法确定具体的时间。我们估计这封书信大约写于公元55年前后。

VII. 教导。A. 纷争。保罗谈论的首个重要主题是教会的纷争问题。他注意到了教会纷争这个现实，因为有一些信徒说他们是属保罗的，有一些说他们是属

claiming to belong to Paul, others to Apollos, others to Cephas, and yet others to Christ. How this state of affairs came about is not known, but the fact is clear. Emphatically Paul disclaims responsibility for the situation, and he engages in a vigorous argument to show its sinfulness and folly. He points out that God does not act in the way human wisdom might suppose. He saves men by the “foolishness” of the cross, and not by anything that would be flattering to human pride. Paul discounts human greatness by reminding the Corinthians that most of their number were lowly folk. Their salvation was a demonstration not of human excellence but of God’s power. The message Paul preached was not a message originating in profound human thought, but a message given by the Holy Spirit Himself. And it would be recognized as such by those who had spiritual discernment.

B. Wisdom. But the current state of affairs in Corinth showed a gross misunderstanding of the essential truth of the gospel. In all this Paul is concerned to set the wisdom of the world over against the true wisdom, the wisdom that rests on divine revelation. It is always salutary to remember that the gospel is not called upon to give account of itself before the bar of human approval. It is not and never can be merely a wise human device. It is God’s answer to the problem of man’s sin and must be reckoned as such, though this is something that the “natural” man cannot receive. Paul goes on to show that the Corinthians had the wrong attitude regarding the preachers, and that by this they demonstrated that they were but babes in Christ. Paul and Apollos were

亚波罗的，有一些说他们是属矶法的，还有一些说他们是属基督的。这种情况是如何出现的无从知晓，但教会纷争的事实却是显而易见的。保罗断然否认对这一情况负责，他有力地驳斥了这种纷争的罪恶和荒唐。他指出神不以人类智慧所料想的那种方式行事。神以十字架的“愚拙”救赎人类，而不是以人类引以为傲的事救赎人类。保罗贬低人类的智慧，并提醒哥林多人他们中的大多数都是卑微之民。他们的救赎不能证明他们的伟大，而是证明了神的能力。保罗所传的福音并不源于深刻的人类思想，而是源于圣灵。只有具有属灵分辨力的人才能认出福音。

*B. 智慧。*哥林多当时的情况表明哥林多人严重曲解了福音中的基本真理。保罗认为这世界的智慧有违真正的智慧，真正的智慧依赖于神的启示。我们始终要牢记，传福音不是为了以人类的标准解释福音。福音绝不仅仅是智慧人的工具。福音是神对人类罪恶问题的回应，必须照此理解福音，虽然“属血气的”人不能领会。保罗继续说道，哥林多人以错误的态度对待传道者，因此，他们不过是基督里的婴孩。保罗和亚波罗之间没有竞争。他们一同做工，每人做自己分内的事情，最后的结果取决于上帝。保罗有一段关于建造和根基的重要论述（林前 3:10-16），保罗明确说道，基督徒生活中只有一个根基，即耶稣基督。每个人在这一根基建造，他可能建造有价值的工程，也可能建造无价值的工程。审判之日要将它表明出来。这与所有传教士和基督徒的工作有关。拯救人类的

not in competition with each other. They were partners in the work of God, each doing his part, but depending on God for the results. Paul has an important passage about the building and the foundation (3:10–16) wherein he makes it plain that there can be but one foundation for the Christian life, namely, Jesus Christ. But each man builds on this foundation, and he may build something valuable or something worthless. The day of judgment will reveal it all. This is of relevance to the work of all preachers and indeed to that of all Christian people. Men are saved by Christ, and there is no other basis for salvation. But that does not mean that what men do is unimportant. We are building on the foundation and we must be careful how and what we build. From this Paul returns to the thought that the preachers are mere servants, and he goes on to make an appeal to the Corinthians to act on what he has written.

C. Moral Laxity. In ch. 5 Paul turns his attention to the grave moral laxity of which he had heard. He reminds the believers that incest is a crime reprobated even by the Gentiles. Yet the Corinthians had done nothing to show their detestation of such an evil in their midst. Paul urges them to clear out the evil. Then he goes on to castigate them for a factious spirit, manifested in their taking part in lawsuits before heathen judges. Nothing could have been more unfortunate in a body of men supposedly trying to proclaim the gospel of love. The apostle goes on to deliver some important teaching on the nature of the body and on sexual relations. Fornication cannot be held to be an indifferent matter. Believers have been bought by

只有基督，再无其他的救世主。但这并不意味着人的工作不重要。我们在这个根基上建造，我们必须注意我们建造的方式和建造的工程。保罗由此谈到传道者仅仅是神的仆人，并进一步呼吁哥林多人按照他所写的行事。

C. 道德沦丧。保罗在《哥林多前书》第5章中把注意力转向他风闻的严重的道德沦丧问题。他提醒信徒淫乱是一种连外邦人都谴责的罪行。然而，哥林多人却并不憎恶他们中间的这种罪。保罗劝戒他们除去这种罪。然后，保罗谴责哥林多人中间的派系之争，这体现在他们在外邦人面前求审。可能没有什么比用身体传爱的福音更为不恰当了。保罗继续阐述了关于身体的本质和两性关系的重要教义。不能将乱伦视为无关紧要之事。基督救赎了信徒。身体是圣灵的殿，基督徒要在身子上荣耀神。

Christ. The body is a temple of the Holy Spirit, and Christians must glorify God in their bodies.

D. Marriage. When he comes to deal with the questions the Corinthians had asked, Paul begins with marriage. This part of his teaching is commonly misunderstood today; it should be noted that he clearly views marriage as the normal rule, and although he has much to say in praise of celibacy he never belittles the married state. On the contrary, he inserts little sayings to show that, even in situations where he is counseling celibacy, there is no sin in marrying (7:9, 28, 36, 39). He has advice for various classes of people, the single, widows, Christians married to Christians, Christians married to pagans, etc. His general theme is that men should lead the kind of life that God assigns them. There is some special crisis at Corinth (7:26), and in view of this it is better that men should remain as they are. What this crisis was we do not know. Some suggest that it was the imminence of Christ's return, but this is unlikely. Nowhere in his extant Epistles does Paul link this kind of exhortation to teaching about the Second Coming. Paul's view is that there is a definite value in celibacy, for the unmarried are free to serve the Lord without the cares that are inseparable from marriage (7:32–35). But even so he refuses to discountenance marriage (7:2), and recognizes the indispensable place of the sex act within marriage (7:4f.). Some should marry and some should not. No rule can be laid down that applies to all (7:7).

E. Sacrifices to Idols. To us it seems axiomatic that the believer can have

D. 婚姻。保罗从婚姻问题开始依次回答了哥林多人向他询问的问题。今天人们普遍曲解了保罗关于婚姻的教导。值得注意的是，保罗显然将婚姻视为标准原则，虽然保罗称赞独身，但是他从未贬低过婚姻。相反，即使在他称赞独身时，他也没有说过婚姻有罪（林前 7:9, 28, 36, 39）。他给社会中各阶层的人送去了忠告，这些人包括单身者、寡妇、娶（嫁）基督徒的基督徒和娶（嫁）外邦人的基督徒。保罗想要表达的基本主题是，人类应该过上上帝安排的生活。哥林多面临着艰难（林前 7:26），因此，人类应该保持他们原来的样子。我们不知道哥林多到底面临着怎样的艰难。有人认为这种艰难指的是基督复临已经迫近，但这种说法不太可能成立。保罗在这封书信中并没有将这种劝勉与关于基督复临的教导联系在一起。保罗认为独身有一定的价值，因为独身者不必承担已婚者的挂虑，因此能更好地侍奉神（林前 7:32 – 35）。但即使如此，保罗仍然不主张贬低婚姻（林前 7:2），并承认性行为是婚姻中不可或缺的一部分（林前 7:4-5）。有些信徒应该结婚，有些则不应该结婚。没有适合所有信徒的标准（林前 7:7）。

E. 祭偶像之物。对我们而言，不拜偶像似乎是不言自明的事实。但在 1 世纪，

nothing to do with idol worship. But in the 1st cent. practically all social life involved some contact with idolatry. Celebrations calling for men to eat a communal meal, whether public or private, would be the very kind of occasion when the offering of a sacrifice seemed most appropriate. Christians who claimed to be mature reasoned that an idol means nothing. "What harm can it possibly do," they apparently asked, "to eat one's meat in front of a block of wood or stone? What if the heathen do think of it as a god? We know better, and know that bringing meat before a piece of wood cannot defile it." The question was wider than idol feasts, for much of the meat sold in shops and eaten in private homes was surplus from the temples. So some of the believers were puzzled and put their question to Paul. They found it difficult to eat in idol temples, or to eat meat that had been offered to an idol, without some twinge of conscience. Paul deals with the whole matter on a high plane. He reminds the strong of their responsibility toward the weak. While an idol is nothing, yet to eat in idol temples is to encourage others to do the same, who may not be able to do so with a good conscience. Such actions are harmful to the weak and may do them irreparable spiritual injury.

Paul then vigorously points out that he practices the principle he is here preaching. He has certain rights and privileges as an apostle. He has the right to be maintained by those to whom he preaches the gospel. But he has not availed himself of that right. He is always ready to waive his rights that thereby he might win men for Christ. Then he tries another tack. He shows

实际上全部的社会生活都与崇拜偶像有关。庆祝会就是接触到拜偶像的一个场合，人们公开地或秘密地分享食物，献祭在此时似乎是非常合适的。自称成熟的基督徒说偶像算不得什么。他们直白地问道“吃在一块木头或石头前的祭偶像的肉能对我们造成什么伤害呢？如果异教徒认为偶像是神将会怎样？我们清楚地知道，拿来一块木头前的祭肉并不能亵渎它。”这个问题比偶像的筵席更为宽泛，因为很多肉铺中出售的肉和个人家里吃的肉是神庙里的残羹剩饭。所以很多信徒感到困惑，向保罗询问。他们发现，在偶像的神庙中吃喝或吃祭偶像的肉之后总会感到良心上的亏负。保罗从很高的层面上谈论了整个问题。他提醒良心坚固的弟兄担负起对软弱弟兄的责任。虽然偶像算不得什么，但是吃祭偶像的食物会鼓励其他的弟兄也这么做，而他们如果有无亏的良心可能不会这么做。这些行为对软弱的人有害，可能会给他们带来难以挽回的精神伤害。

然后，保罗积极地指出他按照他教导的原则行事为人。他作为使徒具有一定的权柄和特权。他有权靠着福音养生。但他并没有用过这权柄。他总是准备放弃他的权柄，免得基督的福音被阻隔。然后，保罗转变了话题。他说道，虽然以色列人享有很高的特权，但是当他们的拜偶像时，他们在旷野中忍受了极大的痛苦，很多人甚至死在了旷野中。这就引出了一个必须要承认的事实，即分享圣

how the Israelites, despite their high privileges, had suffered grievously in the wilderness and many of them had died when they dallied with idolatry. This leads to a recognition that the very fact of participation in the holy communion is a reminder that they ought to have nothing to do with idols, for one cannot share in the Lord's table and at the same time in the table of demons (10:21).

Paul takes a common-sense attitude to meat sold in the shops or served in homes. Since "the earth is the Lord's, and the fulness thereof" (10:26, AV), the believer ought not to ask fussy questions, but should eat whatever is set before him. He knows there are no "gods" and that therefore he may safely eat even though the meat may in fact have been offered to an idol. But if someone were to say, "This was offered in sacrifice," then the believer should not eat. It is not that the meat has become contaminated, but that to eat now is to countenance idolatry and to embolden the weak to eat to their detriment. The believer must always act in a spirit of love. This lesson is relevant to our very different circumstances. It is a chief value of this Epistle that in it we see how the great Christian principles apply to the everyday situation of the believer, whatever that situation may be.

F. Public Worship. The Corinthians were giving offense by some of the things they did in public worship. Contrary to the accepted conventions in polite society, women were attending public worship with uncovered heads, and Paul deprecates the practice. He deals with the conduct of the Lord's Supper, rebuking the Corinthians' irreverence and urging proper self-examination. It would seem

餐是在提醒弟兄们不该崇拜偶像，因为一个人不能既吃主的筵席，又吃魔鬼的筵席（林前 10:21）。

保罗以常识对待市场上卖的肉或家里吃的肉。因为“地和其中所充满的都属乎主”（《钦定版圣经》，林前 10:26），信徒不应该大惊小怪，而应该吃摆在他们面前的任何食物。他们知道除上帝之外再无别“神”，因此他们可以放心地吃肉，即使这肉实际上是献给偶像的。但如果有人说“这是祭偶像之物”，信徒便不当吃。这并不是因为这肉已经被污染了，而是因为现在吃这肉就是在拜偶像，并将怂恿软弱之人吃对他们无益的食物。信徒行事为人必须总是充满爱心。这一教导与我们现在截然不同的环境密切相关。这封书信的主要价值体现在这些基督教的重要原则适用于信徒每天遇到的任何情形。

F. 公共礼拜。哥林多人在公共礼拜时做的很多事冒犯了神。哥林多的女人在礼拜时不蒙头，这有违上流社会的公认的惯例，保罗抨击了这种行为。保罗讨论了主的晚餐，谴责了哥林多人的无礼行为，并敦促他们恰当地自省。有些哥林多人似乎因能够说方言而夸口，保罗也关注了这个问题。保罗对这一话题的著名论述就是《哥林多前书》13 章中关于爱的重要经文，这已经成为基督教对这

that some of the Corinthians were very proud of their ability to speak in tongues, and Paul devotes his attention to the subject. A very notable part of his treatment of this subject is his great section on love (ch. 13), which has become the classic Christian treatment of the theme. He does not forbid speaking in tongues, but he shows that it is more important that believers act in a spirit of Christian love than that they acquire a reputation for wisdom, eloquence, or piety. It is a lesson that is not yet out of date. From this Paul passes to the conduct of public worship and insists that “all things be done for edification” (14:26).

G. The Resurrection. Some of the Corinthians denied the resurrection of the body, evidently holding to some such idea as the Greek concept of the immortality of the soul. To many today it seems of small consequence which of these two ideas one holds. But Paul is very clear on the importance of holding the right doctrine. Step by step he unfolds the consequence of this apparently minor aberration. He shows that when it is thought through, this error strikes at the heart of the Christian faith. It means that Christ did not rise, and this in turn that He did not deal effectively with sin. Paul goes on to deal with objections to the idea of resurrection, with the nature of the resurrection body, and with the final triumph of Christ when He returns in glory. Chapter 15 is the most important Christian treatment of resurrection.

From this mighty theme Paul turns to the collection for the poor saints at Jerusalem. He gives directions as to how

一话题的经典论述。保罗并不反对说方言，但是他认为基督徒的爱心要比他们的智慧、口才或虔诚更重要。这个教训现在也不过时。保罗进而提及了公共礼拜时的行为，并坚持认为“凡事都当造就人”（林前 14:26）。

G. 复活。有些哥林多人否认身体的复活，显然坚持灵魂不朽的希腊思想。对于当今的许多人来说，坚持这两种观点中的任何一种观点不会产生多大的影响。但保罗很清楚坚持正确教义的重要性。保罗逐步揭示了这种微小偏差所产生的后果。保罗认为当彻底想清楚了，就会发现这种错误会动摇基督徒信仰的核心。它意味着基督没有复活，且没有赎去世人的罪。保罗紧接着讨论了对复活观点的异议、复活身体的性质，以及基督在荣耀中复临时所取得的最后的胜利。《哥林多前书》15 章是基督教关于复活最为重要的阐述。

谈论完这个伟大的主题，保罗转而又提及了为耶路撒冷贫穷的圣徒捐钱的事情。他指示哥林多教会当如何筹集捐资，

it is to be taken up, and how it is to be sent to Jerusalem. He has a few terse exhortations and some greetings, and so brings the letter to a close.

From all this it is plain that there is no Epistle of the great apostle that sticks more stubbornly to local affairs. Paul never sets out to deliver a theological discourse. There is no place in the whole Epistle where he attempts to set forth in systematic form the Christian teaching on any subject. Right through he takes his starting point in some specific practice of the Corinthian church or some specific question the Corinthians had asked him. But, though he is occupied all the time with local problems, he deals with them all in the light of great eternal principles. And because he thus brings the basic principles of the Christian faith to bear on the small problems of an individual church, he brings out for all time the way central Christian truth is related to everyday needs.

Bibliography.—Comms. by E. B. Allo (2nd ed. 1956); C. K. Barrett (*HNTC*, 1968); H. Conzelmann (*Hermeneia*, 1975); F. Godet (1887); F. W. Grosheide (*NIC*, 1953); J. Héring (*Comm. du NT*, 1949); L. Morris (*Tyndale*, 1958); J. Moffatt (*MNTC*, 1938); A. Robertson and A. Plummer (*ICC*, 1911).

L. MORRIS

CORINTHIANS, SECOND EPISTLE TO THE.

- I. Authenticity
- II. Paul's Relations with the Corinthian Church
 - A. The "Painful" Visit
 - B. The Severe Letter

以及如何将捐资送到耶路撒冷。他给出了一些简洁的劝勉，并向一些人问安，最后结束了这封书信。

由此可见，没有哪位伟大使徒的书信像保罗书信那样坚持处理当地事务。保罗从未打算发表一篇神学演讲。他也没有在整封信中系统地阐述基督教关于某个主题的教义。保罗从哥林多教会中出现的一些具体问题着手，或者说从哥林多人询问的问题着手。然而，虽然保罗始终忙于处理当地的问题，但是他按照永恒的大原则处理了所有的问题。因为保罗用基督教信仰的基本原则处理了地方教会的小问题，所以他为所有的时代指明了方向，即基督教的主要真理关乎每日的需要。

书目——E. B. Allo 的注释 (1956 年第二版); C. K. Barrett (*HNTC*, 1968); H. Conzelmann (*Hermeneia*, 1975); F. Godet (1887); F. W. Grosheide (*NIC*, 1953); J. Héring (*Comm. du NT*, 1949); L. Morris (*Tyndale*, 1958); J. Moffatt (*MNTC*, 1938); A. Robertson 和 A. Plummer (*ICC*, 1911)。

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CORINTHIANS, SECOND EPISTLE TO THE.

《哥林多后书》

- I. 真实性
- II. 保罗与哥林多教会的关系
 - A. “痛苦”的探访
 - B. 严厉的书信

- C. Reconciliation
- III. Purpose
- IV. Date and Place of Origin
- V. Integrity
- VI. Teaching
 - A. Reconciliation with the Corinthians
 - B. Implications of the Gospel
 - C. The Collection
 - D. Paul's Defense of Himself

- C. 和解
- III. 《哥林多后书》的写作目的
- IV. 《哥林多后书》的写作时间的地点
- V. 《哥林多后书》的完整性
- VI. 教导
 - A. 与哥林多人和好
 - B. 福音的启示
 - C. 捐项
 - D. 保罗为自己辩护

This Epistle comes from the same period as 1 Corinthians, being written indeed at no great interval after the first letter. It arises out of a further development of the same situation.

这封书信与《哥林多前书》写于同一时期，两封书信相隔时间不长。这封信的创作源于相同形势的进一步发展。

I. Authenticity.-Like the First Epistle to the Corinthian church this one is almost universally accepted as Pauline. Only W. C. van Manen and those who agreed with him that there are no genuine Pauline Epistles have denied that this is a genuine letter of the great apostle. The external evidence is not quite as good as that for 1 Corinthians, but it is still adequate. The Epistle is first quoted by Polycarp. (It is a little puzzling that Clement of Rome does not use it; it seems as though it would have given his case quite strong support. Possibly this Epistle was somewhat slower in getting into general circulation than was 1 Corinthians.) It is also cited in the letter to Diognetus. From the time of Irenaeus it is frequently quoted.

I. 真实性。这封书信与《哥林多前书》一样，也被普遍认为由保罗写的。范梅南（W. C. van Manen）和支持他的人认为不存在真实的保罗书信，只有他们否认这是由使徒保罗所写的真实书信。《哥林多后书》的外部证据不如《哥林多前书》的外部证据那样确凿，但还算充分。坡旅甲首先引用了这封书信中的内容。（令人稍微有些困惑的是，罗马的革利免并没有引用这封书信；这封书信本可以为他的作品提供非常坚实的佐证。这可能是因为这封书信流传的较慢，不像《哥林多前书》那样很快便被人们普遍知晓。）《致丢格那妥书》中也引用了这封书信中的内容。从爱任纽生活的年代开始，这封书信频繁地被引用。

The internal testimony is also convincing. Characteristically Pauline words and phrases abound, and the style is Pauline throughout. Indeed the letter may be said to be more Pauline than any of the others, for we see the man Paul in this Epistle as we see him nowhere else.

《哥林多后书》真实性的内在证据也很有说服力。这封书信中有大量典型的保罗话语和语句，而且整封书信都体现出了保罗的风格。据说《哥林多后书》比其他书信更具保罗风格，因为我们在这封书信中看到的保罗在其他的书信中都看不到。作者很为哥林多教会的情况担

The writer was clearly troubled about the condition of the Corinthian church, and he writes out of a deep pastoral concern. Here, better than anywhere else, we see what it meant to Paul to have resting upon him “the care of all the churches” (2 Cor. 11:28, AV). There is no real reason for doubting that this letter is a genuine Pauline writing.

II. Paul's Relations with the Corinthian Church.-A. The “Painful” Visit. In the article on 1 Corinthians we noticed that trouble was developing between Paul and the Corinthian church when that Epistle was written. Whatever the nature of the trouble, it grew worse with the passage of time. In 1 Corinthians we see the church looking to Paul for authoritative answers to questions, but later his authority was challenged. The exact order of events is not easy to untangle, but it seems tolerably clear that some time after the writing of 1 Corinthians Paul paid a further visit to Corinth. We know that he was planning to spend the winter with the Corinthians (1 Cor. 16:5-7), and this shortly after the writing of 1 Corinthians (1 Cor. 4:19). However, for some reason his plans had to be revised; but the new plan still provided for a visit to Corinth, in fact for two visits. Instead of going to Corinth from Macedonia Paul now proposed to go first to Corinth, then to Macedonia, then back to Corinth (2 Cor. 1:15f.). From the way he mentions it, this plan evidently was not carried through; but the point is that with all his changes of mind there was a firm and consistent determination to visit Corinth. And it seems plain that this visit did take place, even though we cannot be sure exactly when. Twice Paul speaks of visiting the Corinthians for “the third

心, 这封书信体现出了很深的教牧关切。与其他的保罗书信相比, 这封书信最能体现出保罗被 “为众教会挂心的事” 压着 (《钦定版圣经》, 林后 11:28)。因此, 我们没有理由怀疑《哥林多后书》确实由保罗所写。

II. 保罗与哥林多教会的关系。A. “痛苦”的探访。我们从《哥林多前书》中可以看出, 保罗写这封信时他与哥林多教会的艰难困境进一步升级。无论是怎样的艰难, 情况随着时间的推移进一步恶化。从《哥林多前书》中可以看出, 哥林多教会就一些问题寻求保罗的权威回复, 但后来保罗的权威受到了质疑。很难理清事件的次序, 但似乎可以肯定的是, 保罗在写完《哥林多前书》后再次探访了哥林多。我们知道保罗打算与哥林多人一起过冬 (林前 16:5-7), 这是写完《哥林多前书》之后不久发生的事情 (林前 4:19)。后来由于某些原因保罗不得不改变了计划, 但是保罗仍想再次探访哥林多, 实际上保罗打算两次访问哥林多。保罗原本打算从马其顿到哥林多, 后来打算先去哥林多, 然后去马其顿, 之后再返回哥林多 (林后 1:15-16)。从保罗提及这一计划的方式可以看出, 这一计划显然没有付诸实践; 但是, 关键在于虽然保罗的想法几经改变, 但是他始终想访问哥林多。显然, 保罗最终还是去了哥林多, 但是具体时间尚不清楚。保罗曾两次提及 “第三次” 访问哥林多 (林后 12:14; 13:1)。这无疑说明写《哥林多后书》之前, 保罗已拜访了哥林多, 并且这次访问不同于建立教会的那次访问。

time” (12:14; 13:1). This certainly indicates that before writing 2 Corinthians he had paid a visit to Corinth other than the visit when the church was founded.

Moreover, this second visit was an exceedingly unpleasant one. Paul tells them that he had made up his mind “not to make you another painful visit” (2:1). The second visit accordingly had been painful to the apostle, and presumably also to the Corinthian church. From all this it appears that when the trouble worsened Paul determined on a personal visit to Corinth. But the visit fell far short of his expectations. Reading between the lines it appears that Paul’s opponent or opponents at Corinth withstood him vigorously and that the attitude of the church as a whole was at least an equivocal one. It may have been worse. At any rate Paul did not secure the support that he felt he was entitled to. The visit was a failure, serving only to worsen the situation.

B. The Severe Letter. After leaving Corinth, Paul determined to make a further appeal by letter. This letter evidently cost him a good deal to write, and was couched in very severe terms. He tells us that he wrote it “out of much affliction and anguish of heart and with many tears” (2 Cor. 2:4). So strong was the letter that for a time Paul regretted ever having written it (7:8). This severe letter has been lost entirely (but see V below on chs. 10–13). But we can gather something about it from references in 2 Corinthians. Paul must have written it in such blunt and forthright terms that if it had not been received in the right way it could have permanently damaged his

此外，保罗第二次探访哥林多也是极不愉快的。保罗告诉他们他已定了主意，“再到你们那里去，必须大家没有忧愁”（林后 2:1）。因此，第二次访问是令使徒忧愁，并且很可能也令哥林多教会忧愁的访问。这样看来，当问题恶化时，保罗决定亲身访问哥林多。但是这次访问与他的预期相去甚远。从字里行间看出，似乎教会中一个或数个反对保罗的人断然拒绝了他，而且，总的来说，教会的态度至少在当时是模棱两可的。实际情况可能更糟。不管怎样，保罗并没有获得他理应得到的支持。这次探访哥林多是失败的，只是让情况更加恶化而已。

B. 严厉的书信。离开哥林多后，保罗决定以书信的形式进一步劝告哥林多教会。保罗显然花费了大量时间去写这封信，并且措辞十分严厉。他告诉我们，他因为“先前心里难过痛苦，多多地流泪”而写了这封信（林后 2:4）。保罗因为先前的信中言辞太过严厉，曾一度懊悔写了那封信（林后 7:8）。这封严厉的书信最终丢失了（见下文关于《哥林多后书》10–13 的 V）。但我们也可从《哥林多后书》中收集一些关于严厉书信的信息。保罗使用生硬直率的词语写了这封书信，如果不能正确传达给教会，那么会对保罗与哥林多教会的关系产生永久的伤害。然而，哥林多人对这封书信的回应正如保罗所预期的一样。或许，保罗还建议教会适当地处罚主犯，而哥

relations with the Corinthians. However, the Corinthians reacted to it in the way the apostle had hoped. It seems likely that, among other things, Paul had suggested that the principal offender should be suitably disciplined by the church, and that the Corinthians accepted the suggestion. Indeed they accepted it so wholeheartedly that Paul wondered whether they might not be going too far (2:5ff.).

C. Reconciliation. Evidently the severe letter was taken to Corinth by Titus, and the arrangement was that he should return to Paul by way of Macedonia and Troas. But Paul was too deeply concerned about the Corinthians and too worried about how his letter was being received to remain where he was until Titus returned. So he went to Troas; “but my mind could not rest because I did not find my brother Titus there” (2 Cor. 2:13). Accordingly he went across to Macedonia and here at last met Titus, who was bringing him the glad news of the way the Corinthians had received the letter (2:14ff.; 7:6ff.). 2 Corinthians is the result. This letter appears to have been written almost immediately, and is the expression of Paul’s deep sense of thankfulness that all had turned out so well. He looked forward now to being able to visit Corinth. Apparently he did so, and he may even have spent the whole winter there (Acts 20:2f; Rom. 15:25–27; 16:23).

III. Purpose.—As we have seen, this letter was written out of Paul’s deep thankfulness for the favorable turn in his relations with the Corinthians. He wrote the letter partly to assure the Corinthians of his deep satisfaction, and partly to

林多人接受了这个建议。保罗可能也知道哥林多人这么全心全意地接受教导能持续多久（林后 2:5 起）。

C. 和解。据证实，这封严厉的书信由提多带给哥林多教会，并安排他经由马其顿和特罗亚回来找保罗。但是，保罗太过关心哥林多人并且为这封信会被认可到什么程度而担忧，以致于到提多归来之前，他一直坐立难安。于是，他去了特罗亚。“那时因为没有遇见兄弟提多，我心里不安”（林后 2:13）。因此他又前往马其顿并最终在那里遇到了提多，提多将哥林多人接到书信的消息告诉保罗，而且哥林多人对书信的反应令保罗欣喜（林后 2:14 起；7:6 起）。因此便有了《哥林多后书》。保罗好像紧接着就写了《哥林多后书》，并且为所有事都进行得如此顺利而在信中表达了他深深的感恩之情。保罗期盼立刻探访哥林多。显然保罗确实去了哥林多，甚至可能在那里度过了整个冬季（徒 20:2-3；罗 15:25–27；16:23）。

III. 《哥林多后书》的写作目的。如我们所见，保罗因为感激与哥林多教会关系得到改善而写了《哥林多后书》。保罗写这封信一方面是要表示他对哥林多人非常满意，另一方面是为了尽快探访哥林多做铺垫。保罗是一位现实主义者。

prepare the way for the visit that he hoped soon to accomplish. Paul was a realist. He knew that the worst of the trouble was over, but that did not mean there was no further cause for concern. Therefore, throughout his letter there are passages designed to prevent the recurrence of the trouble, as well as passages expressing his sense of fellowship with the Corinthians and his gratitude to God for what had happened. These warning passages are especially prominent toward the end of the Epistle, but we should not forget that they are to be found in the early part as well (cf. 2 Cor. 3:1; 4:3f.; 6:1; etc.). Paul speaks of taking severe measures against offenders (13:2, 10). He was clearly determined to stamp out the trouble. He was also deeply concerned with the collection for the saints at Jerusalem, and he wanted the Corinthians to have this completed before he came (9:3ff.). So he writes to ensure that there will be no failure on their part.

IV. Date and Place of Origin.-The date of this Epistle can be determined only approximately, and with reference to that of 1 Corinthians. There is nothing outside the Epistle to assist us in estimating the date. We can say only that the situation apparent in 1 Corinthians had developed to such an extent that a lapse of some months seems required. However, it is the same situation that is developing, and therefore we must not allow too great a length of time. To say that 2 Corinthians was written within about a year of 1 Corinthians seems as close as we can get.

The place of writing is determined by Paul's statement about Titus (2 Cor. 2:12ff.). From this it is clear that he met

他知道最坏的情况已经过去，但这并不意味着不会再有令人担心的问题出现。因此，保罗去信是为了防止再次出现这样的问题，同时表达了他与哥林多人相交的情感并为所发生的事情感谢上帝。虽然这些警示哥林多人的段落主要在书信的后部分，但我们不要忘记在书信开头也能找到这样的警示段落（参：林后 3:1; 4:3-4; 6:1 等）。保罗主张严厉惩罚犯罪的人（林后 13:2, 10）。显然他想要彻底解决问题。他也非常关心为耶路撒冷圣徒捐献的事情，他想要哥林多人在他到哥林多前就完成捐项的事情（林后 9:3 起）。因此他写信给哥林多教会为了确保他们已经完成他们该做的事情。

IV. 《哥林多后书》的写作时间和地点。根据《哥林多前书》的描述只能大致确定《哥林多后书》的写作日期。除了这封书信以外，没有任何信息能帮助我们估计《哥林多后书》的写作日期。我们只能说似乎需要经历几个月的时间才会发展成《哥林多前书》中描述的那种形势。相同的形势一直在向前发展，因此我们相信两份书信相隔的时间不会太长。因此，我们最多可以说，在《哥林多前书》完成后一年内保罗写了《哥林多后书》。

书信的写作地点是根据保罗关于提多的描述决定的（林后 2:12 起）。很明显保罗在马其顿遇见了提多，然后立即写了

Titus in Macedonia, and that he wrote the letter immediately. We can say then that the letter was written from the province of Macedonia, most likely from Philippi.

V. Integrity.-Though few would be found who deny that this Epistle is genuine, it is otherwise with its homogeneity. Many think that the letter as we have it has been compiled from fragments of other Pauline letters. The principal passages called in question are 2:14-7:4; 6:14-7:1; ch. 9; and chs. 10-13.

Concerning the first and third of these little need be said. The supposition that the lengthy passage 2:14-7:4 is a fragment from another letter appears to rest on no surer foundation than that 7:5 would read very naturally if it followed immediately after 2:13. It is thought that there is an urgency in the narrative up to 2:13 which is lacking in the following section but which is resumed again at 7:5. But it is at least as reasonable to contend that the section in question is a typical example of Paul's habit of making sudden digressions. He is certainly far from being the systematic kind of writer who says all that he has on one particular subject and then quietly proceeds to another, never to return to the first. In many places he can be shown to digress from his main subject, only to return to it again at a later time. In this particular case it is not surprising, as he recalls the stress through which he has gone, that he also recalls with gratitude the sustaining grace of God, that this leads on to other thoughts, and that only considerably later does he return to the thought of stress.

Chapter 9 (AV) begins, "For as touching

这封书信。因此我们可以说这封书信写于马其顿省，最可能写于腓立比。

V. 《哥林多后书》的完整性。虽然很少有人否定这封书信的真实性，但却有人反对这封书信出自同一人的手笔。许多人认为《哥林多后书》是由保罗其他书信的残篇整合而成的。存在争议的主要章节有《哥林多后书》2:14-7:4; 6:14-7:1; 第9章; 和10-13。

关于《哥林多后书》2:14-7:4 和第9章的问题就不必说了。有人认为如果《哥林多后书》7:5 紧跟在《哥林多后书》2:13 的后面，那么这节经文就非常自然，这种假设似乎缺乏可靠证据，更缺乏可靠证据的一种假设是《哥林多后书》2:14-7:4 这段冗长的经文是另一封书信的残篇。有人假设作者叙述到《哥林多后书》2:13 时发生了一个紧急情况，所以这节经文缺失了，但是《哥林多后书》7:5 还原了这部分内容。但至少我们可以合理地认为，这个存有争议的章节体现出保罗突然转移话题的典型写作习惯。系统创作的作者通常首先完整地讨论某个话题，然后平稳地过渡到另一个话题，并且从不会回头再继续讨论第一个话题，但保罗显然不是这类作者。在好多章节中都能看出他偏离了他所讲的中心主题，后来又回到之前的主题。因此，当我们看到，保罗首先回想自己一直以来经受的不安时，又怀着感激之情提及了上帝源源不断的恩典，接着又提及了其他的想法，多段经文之后他才又回来关于不安的话题上，我们不必为此感到惊奇。

《钦定版圣经》的《哥林多后书》第9

the ministering to the saints....” This is thought by some to indicate the introduction of a new subject, and not to be a continuation of the subject already treated in ch. 8. Therefore it must come from a separate letter. This, however, seems to be unwarranted. Paul, as we have seen, does not always conform to the canons of systematic writing that we may feel inclined to lay down. But the overwhelming reason for rejecting this hypothesis is the unity of theme that binds chs. 8 and 9. Chapter 9 is really the necessary continuation of ch. 8, and it is hypercriticism to doubt this.

These two hypothesis have little support. But it is otherwise with the other two passages. There are many who are ready to suggest that 6:14–7:1 originally formed no part of this letter, but was part of the “previous” letter. It is pointed out that this passage as it stands interrupts the sequence of thought, for 7:2 follows very naturally after 6:13. Further, it not only interrupts the argument, but it is said to introduce ideas that are out of keeping with it. Moreover, from 1 Cor. 5:9 we learn that the lost letter was concerned with sexual sin, and it is urged that this present passage would fit in very well with such a letter.

Against this we must urge the consideration already noticed, namely, that Paul is far from being a consistent and systematic writer. Again and again he breaks off his theme and introduces a digression. There seems no real reason why he should not have done this here. That 7:2 follows naturally on from 6:13 may mean no more than that, having left his subject for a brief space, when Paul returns to it he connects it up in

章是这样开始的，“论到供给圣徒的事……”。一些人看到这样的开头会以为要开始一个新的话题，而不会再继续讲述第 8 章中的内容。因此，第 9 章必定出自一封不同的书信。然而这样的假设似乎并没有根据。正如我们所看到的，保罗不是始终遵循我们制定的系统写作的标准去撰写书信。但否定这种假设的决定性依据是《哥林多后书》第 8 章和第 9 章描述了同一个主题。第 9 章是第 8 章必要的延续，质疑这一章的真实性就是在吹毛求疵。

虽然这两种假设没什么依据。但关于另外两段经文的假设则全然不同。许多人认为《哥林多后书》6:14–7:1 最初并非这封信的一部分，而是“前一封”书信的一部分。这些人认为《哥林多后书》6:14–7:1 打断了行文思路，因为《哥林多后书》7:2 中的经文放在《哥林多后书》6:13 之后更为合适。此外，《哥林多后书》6:14–7:1 不仅破坏主题思想，而且引入了一个毫不相关的观点。此外，从《哥林多前书》5:9 中可知，遗失的书信中讨论了行淫之罪，因此，有人认为这节经文非常符合这封遗失书信的主题思想。

针对这种观点，我们必须强调已经提到的观点，即保罗根本不是一个行为连贯、系统创作的作者。他经常暂时抛开正在讨论的主题，引入新的主题。但也没有任何真实的理由可以解释他本不该这样做的原因。《哥林多后书》7:2 放在《哥林多后书》6:13 之后很合适，但这可能仅仅说明他只是短暂地偏离了主题，当他说回到之前的话题时，他将深入透彻地讨论原来的主题。同时我们不要忘记《哥林多后书》是保罗在极其不安的心

thorough-going fashion. It must not be forgotten also that 2 Corinthians was written at a time when Paul was in a state of great emotional upheaval. He had been terribly worried about the Corinthians, and he wrote out of a feeling of overwhelming relief. But this does not mean that he was unmindful of the dangers still lurking in the situation. Unless he and they were careful the Corinthians might well slip back again into the perilous position from which they had so lately emerged. So Paul's letter is not simply one unmitigated paean of praise and thankfulness. He includes many notes of warning. It is not at all out of character for such a man as Paul in such a situation as that in which 2 Corinthians was written to pass from the exhortation in 6:11-13 that the Corinthians open their hearts, to the further exhortation in 6:14ff. that they avoid entanglement with unbelievers. There is also the small point that "I said before" (7:3) is more natural if Paul is conscious of having made a digression since 6:11-13 than if these words immediately precede the expression.

But the passage that is most confidently claimed as no part of the original 2 Corinthians is the concluding section, chs. 10-13. There is certainly a change of tone in this part of the Epistle. Whereas before Paul has been expressing his thankfulness that the crisis is over, in these chapters he seems rather to be defending himself and urging the Corinthians to the right line of action. It seems incredible to many critics that Paul could have written chs. 10-13 *after* 1-9. They therefore suggest that these last chapters form part of the severe letter. They suggest that the bulk of this letter

态下写成的。虽然他之前非常担心哥林多人，并因为感到强大的安慰才写了这封书信。但这并不意味着他不再留意在当前形势中仍然潜在的危险。除非保罗和哥林多信徒都小心谨慎，否则他们就会再倒退回刚刚逃离的状态。因此保罗的这封书信中不只有赞美和感激。还有许多警告。保罗在《哥林多后书》6:11-13 中的劝勉哥林多人要敞开心扉，进而在《哥林多后书》6:14 之后进一步劝勉哥林多人要避免与异教徒纠缠，这完全符合保罗的个性，因为他写这封书信时正面临着这样的形势。还有一个小的要点，如果保罗意识到自己已经偏离了《哥林多后书》6:11-13 中的主题，说一句“我已经说过”（林后 7:3）要比这一表达之后紧接着就说这些话更自然。

但是，《哥林多后书》第 10-13 章这几章总结部分最有可能不是《哥林多后书》最初的章节。书信这一部分的语气显然有所转变。然而，保罗对于危机终于结束表达感激之情之前，在 10-13 章中他似乎在为自己辩护，并劝勉哥林多人要正确行事。很多评论家不相信保罗会在 1-9 章“后”写出 10-13 章。因此他们认为 10-13 章是严厉书信中的一部分。他们认为虽然严厉书信遗失了大部分内容，但 10-13 章是被保留下来的部分。

has perished but that this section was preserved.

At first sight this looks rather impressive. There is no denying that there is a change of tone with the beginning of ch. 10. And it is comforting to feel that we have not completely lost the severe letter but that we have part, at any rate, of Paul's passionate pleading which wrought such a change of heart among the Corinthians. Yet closer examination throws doubt on this. In the first place we should notice that these chapters do not tally with such description as we have of the painful letter. That letter, Paul tells us, was written "with many tears" (2:4). He tells us that he regretted ever having written it (7:8). It is difficult to see anything in chs. 10-13 to which this applies. The argument, it is true, is vigorous, and Paul's defense of himself is far from being halfhearted. But it is more than difficult to point to anything in these four chapters that fairly meets the description Paul has given us of the lost letter. There is also the point that the opening words of ch. 10—"I, Paul, myself entreat you, by the meekness and gentleness of Christ"—do seem to suggest a deliberate change of tone. The man who wrote these words was about to embark on something different from what he had already written.

It is also to be borne in mind that some such strictures as are contained in chs. 10-13 seem to have been necessary. Many writers assume that after the severe letter everything was completely satisfactory in the Corinthian church. We have no reason for thinking that this was indeed the case. The immediate crisis was over. The offender had been

乍一看，这种观点似乎十分可信。不可否认，从第 10 章开始语气发生了转变。当我们发现严厉书信并没有完全遗失，至少那部分体现保罗热切祈求致使哥林多人弃邪归正的部分保留了下来时，会感到欣慰。然而，如果更仔细地进行研究便会对这种观点发出质疑。首先，我们应该注意到这些章节中的内容与严厉书信中所描述的内容不符。保罗告诉我们，严厉书信是伴着“多多地流泪”（林后 2:4）写成的。保罗告诉我们他懊悔曾写了那封信（林后 7:8）。但在 10-13 章的经文中很难看到这些信息。这个观点的确很有说服力，而且保罗确实全心全意地为自己辩护。但我们很难看出，这四章内容非常符合保罗的那封遗失书信中的描述。此外，第 10 章开头说“我保罗，如今亲自藉着基督的温柔、和平劝你们”，这句话读起来确实很像故意转变语气。写这些话的人要讲述完全不同于之前内容的事情。

还要记住《哥林多后书》10-13 章中很多的责难似乎都是必要的。许多作者认为在严厉书信之后，哥林多教会中的一切事都是完全令人满意的。我们没有理由认为情况果真如此。眼前的危机结束了。犯罪者已被管教。哥林多教会已宣布支持保罗，并与保罗的反对者为敌。但这并不意味着反对派已经彻底被打垮，当并不是没有再次复兴的可能。反

disciplined. The church had declared for Paul, and against his opponents. But this did not mean that opposition was crushed to such an extent that there was no possibility of its ever reviving again. The possibility was there, and Paul did not mean to give it the opportunity of developing. So, having expressed his satisfaction at the good progress thus far made, he finishes his letter with some forthright exhortation, designed to deal with the last remnants of opposition. It is also worth bearing in mind that though there is a change of tone in these chapters the extent of this change ought not to be exaggerated. The whole of chs. 1-9 is not sweetness and light. Here and there even in these chapters we have traces of argumentativeness, indications that all was not completely well. It need not surprise us accordingly that Paul decides to finish off the matter with a thoroughgoing exposition of his position.

Against all such hypotheses as those we have been examining, it can also be urged that there is difficulty in envisaging the process whereby the originals broke up and the complete letter came into being. It is not easy to think that letters would have been broken up into fragments of varying sizes, fragments moreover that conveniently have rather neat beginnings and endings. It is even more difficult to think of the passages in question as selections purposely inserted by editorial work. The editors of antiquity were surely as aware as modern critics of the sense of a passage, and of how they would be disturbing it by, say, inserting 6:14-7:1 between 6:13 and 7:2. We need a convincing account of how and why the hypothetical editors carried out their

对派还有可能再次复兴，但保罗准备扼杀这种倾向。因此，保罗他对哥林多教会取得的进步表达了满意之后，以坦诚直率的劝戒结束了这封书信，他想要以此肃清残余敌对势力。同样值得注意的是，虽然这几章的语气有所变化，但是这种变化并不夸张。《哥林多后书》1-9章的语气也不是温和友善的。我们在这几章中随处可见争辩的痕迹，这说明并不是一切进展顺利。因此我们不必对保罗决定以全面透彻的阐述结束这些问题感到惊讶。

我们已经检验并推翻了这些假设，还需要强调的是，很难想象原始书信拆分和完整书信形成的过程。难以想象那些书信会被分解成不同大小的残篇，而且这些残篇恰好有相当完整的开头和结尾。更难想象的是那些存有争议的章节是在编辑过程中故意插入的。古代的编辑者当然和现代评论家一样知晓一段经文的意义，也知道将《哥林多后书》6:14-7:1 插进《哥林多后书》6:13 与 7:2 之间会打乱这段经文。我们需要有一个具有说服力的理由来解释爱推测的编辑者如何以及为什么编辑这段经文，并认定如果没有插入的部分这些存有争议的经文段落读起来更通顺。同样值得注意的是，在我们已知的手稿中没有发现任何需要如此分段的证据。如果我们不得不接受这封书信拥有这样的历史，那么难以想象竟然没有留下任何文本证据。

work as well as the assertion that the passages in question would read better without the intervening matter. It is also worth noting that there is no MS known to us that gives any trace of the postulated divisions. It is difficult to imagine that, had the history of the Epistle been such as we are asked to accept, there should be no trace at all in the textual tradition.

VI. Teaching.-This letter reveals Paul the pastor as none other of his writings does. It is a letter difficult to analyze, because, like any true letter, again and again it goes off into side issues. All the more is this the case in the present instance because of Paul's deep emotional involvement. He was at once concerned for his converts, relieved at their present attitude, and watchful for their future. This does not make for orderly, systematic writing.

A. Reconciliation with the Corinthians. Paul begins with praise for the way God continually gives His servants the strength they need. Adversity has its place in the life of the Christian. It fits him to serve other people. Paul refers to some great trouble that befell him in the province of Asia (1:8). We know nothing about this incident except what Paul tells us of it here, but clearly he had been in grave danger. Such dangers help the believers to help others. Paul then turns his attention to the charge of fickleness arising from the various changes in his plans. He makes it clear that there had been no wavering in his steadfast determination to serve God, or in his affection for the Corinthians. The reason he had not paid the expected visit to Corinth was "to spare you" (1:23). He

VI. 教导。《哥林多后书》中描述的传道者保罗不同于保罗在其他作品中对自己的描述。这是一封很难分析的书信，因为就像任何真实的书信一样，《哥林多后书》经常谈及与主题无关的次要问题。由于保罗在书信中掺杂了深刻的情感，因此更难分析《哥林多后书》。保罗之前为他的归信者担忧，又因他们现在的态度而如释重负，并且时刻留心他们的未来。这不是条理的系统写作。

*A. 保罗与哥林多人和解。*保罗在《哥林多后书》的开头部分赞美上帝不断地赐予祂的仆人所需的力量。苦难是基督徒生活中的一部分。苦难使他们学会帮助他人。保罗提到了他在亚细亚行省遭遇的巨大苦难（林后 1:8）。除了保罗书信中的记载，我们对此事一无所知，但保罗确实身陷巨大危险中。这样的危险可帮助信徒去体恤他人。随后保罗将注意力转移到人们因他多次更改行程而对他的苛责上。保罗明确表明在事奉上帝的决心上或对哥林多人的爱心上毫无动摇。保罗没有前往哥林多去是为要“宽容你们”（林后 1:23）。保罗提到他之前去信使哥林多人忧愁，而他不想再加重他们的忧愁。很明显，哥林多有一个反对保罗的头目，要想实现他们之间的和解，哥林多教会就必须惩罚这个人。虽然哥林多人现已采取了必要的行动，但是保罗想要知道他们是否给那人过重的

reminds them that he had written a letter that made them sorry, and he had no wish to add to that. There had evidently been a ring-leader in opposition to Paul, and part of the process of reconciliation involved the disciplining of this man by the Corinthian church. The Corinthians had now taken the necessary action, but Paul wonders whether they may not perhaps be inclined to go too far. He himself is ready to forgive the man (2:10).

B. Implications of the Gospel. From this point to 6:10 Paul is concerned in one way or another to bring out the implications of the gospel. He tells the Corinthians of the tremendous relief it had been to him to meet Titus with his good news, and this leads him immediately into a characteristic outpouring of praise for the triumph of the gospel (2:14–16). Paul protests his sincerity and then goes on to point out that the Corinthians are the outstanding proof of the power of the gospel he has preached. Other people might use letters of commendation, but the Corinthians themselves were all the letter Paul needed. They were the living proof that he was an apostle of God. So he passes on to a meditation on the surpassing excellence of the gospel, contrasting it particularly with Judaism. He sees the old dispensation that was to pass away as glorious, and thinks of the new that was to remain as even more glorious (3:11).

Paul's great idea that the gospel is of God and not of man comes out in the thought that the treasure of which he is writing is "in earthen vessels" (4:7). The messengers are not important. It is the message, and it alone, that matters. It is

责罚。保罗已经准备好赦免这个人（林后 2:10）。

B. 福音的意义。保罗在《哥林多后书》2:10-6:10 中以各种方式阐明福音的意义。他告诉哥林多人，当他看到提多并得到提多带来的好消息，内心得到了极大的安慰，急切地渴望赞美福音的胜利（林后 2:14–16）。保罗表明了他的真诚，随后又提到哥林多人是他所传福音力量的有力证明。其他人可能需要荐信，但对保罗而言，哥林多人就是他的荐信。哥林多人就是保罗是上帝使徒的鲜活见证者。因此保罗继续思考福音极大的能力，特别是将福音与犹太教信仰进行对比。他认为若废掉的有荣光，这长存的就更有荣光了（林后 3:11）。

保罗的主要思想是福音是出于神，不是出于人类，他认为他所写的宝贝“在瓦器里”（林后 4:7）。传福音的人不重要。重要的是传福音者传达的消息。不敬重或迫害传福音的人并不重要。重要的是显明耶稣带来的生（林后 4:11）。上帝的

of little significance that they should be held in small esteem or persecuted. What matters is that the life that Christ brings should be made manifest (4:11). The servant of God can look for nothing but difficulty as he labors. He looks to God who raised up Jesus and will raise up believers (4:12-14). It is important to have our sense of values right, and Paul proceeds to contrast the sufferings of the here and now with the glory that awaits us (4:16-18). Chapter 5 brings the thought that the important thing is the life after the resurrection and not the difficulties of our present life. Our relationship to Christ dominates all our living.

This leads to a very important treatment of the nature of the Christian ministry and the nature of the Christian message. Paul tells us that it is “the fear of the Lord” that impels the preachers to preach (5:11), and this may be otherwise expressed by speaking of the constraint exercised by “the love of Christ” (5:14). The death of Christ transforms men’s lives. Because He died, those who live in Him no longer live for their own purposes but for His (5:15). They have been created anew. Paul goes on to a memorable interpretation of the atoning work of Christ as a reconciliation. This was not brought about by man, but “God was in Christ reconciling the world to himself” (5:19). Reconciliation was effected by not reckoning unto men their trespasses. The consequence of it is that God has committed to preachers the word of reconciliation. They are ambassadors for Christ. They plead on His behalf.

Paul returns to the atoning death of

仆人艰苦劳作，却除了苦难毫无所得。他指望那叫耶稣复活的也必叫信徒复活（林后 4:12-14）。重要的是要有正确的价值观，于是保罗继续对比了现在的苦难和将来的荣耀（林后 4:16-18）。从第 5 章可以看出，重要的是复活后的生命而不是今世的困难。我们与基督的关系支配着我们所有的生活。

由此引出关于基督教职事的性质和基督教福音的性质的一个重要观点。保罗告诉我们“主是可畏的”，这促使传道者去传道（林后 5:11），“基督的爱”对我们的激励可能也表明了这一点（林后 5:14）。基督受难换来了人类的生。祂替众人死，是叫那些活着的人不再为自己活，乃为替他们死而复活的主活（林后 5:15）。他们就是新造的人。保罗继续阐述了一个值得注意的观点，即基督的救赎工作就是和解的工作。这个工作不是人类完成的，而是“神在基督里叫世人与自己和好”（林后 5:19）。不将他们的过犯归到他们身上才能实现和好。和好的结果是上帝将和好的道理托付给了传道者。他们是基督的使者。代表基督祈求神与人类和好。

保罗再次提到基督替世人赎罪受难，并

Christ with the reminder that “for our sake, he made him to be sin who knew no sin.” These mysterious words refer the readers to that bearing of sin (He. 9:28), that being made “a curse” (Gal. 3:13), wherein Christ took the place of sinners. He died that men might live.

Paul then appeals to his friends. He reminds them of what he and other preachers have suffered for them and of the depths of the affection he has for them. Their wrong attitude was a constriction of their feelings. He urges them to know the abundant life of real affection. This leads to an appeal to break off all connection with worldly things. Christ has nothing in common with Belial. Characteristically Paul quotes from Scripture to show that believers must have nothing at all to do with anything that is unclean.

Paul turns now to the joy that had been his when he learned of the change of heart of the Corinthians. He looks back to the time when he had waited so anxiously for the result of his severe letter. He had had other troubles. He does not tell us what they were but they were “at every turn—fighting without and fear within” (7:5). But the situation was transformed when Titus came to him, and Paul dwells on the comfort and joy that the happy outcome meant for him.

C. The Collection. In ch. 8 Paul turns to the collection for the saints at Jerusalem. He reminds the Corinthians of the good example set by the churches of Macedonia, who had evidently supported Paul very well. Tactfully he praises the many graces of the Corinthians (8:7), and then urges them to excel in this act of

提醒道：“神使那无罪的，替我们成为罪”。这些难解的话语告诉我们基督担当了多人的罪（来 9:28），为我们受了“诅咒”（加 3:13），因此代罪人受罚。祂受死人类才可能生。

然后，保罗呼吁他的同工。提醒他们他和其他传道者为他们遭受的苦楚以及他对他们的深刻的情感。他们错误的心态是对情感的一种束缚。他呼吁他们去了解真正充满爱的丰富生命。并呼吁他们抛开与世俗之物的所有联系。基督和彼列之间没有任何相同点。显然，保罗引用经文表明信徒必须与一切不洁净的事物断绝关系。

保罗马上又开始讲述当他听到哥林多人转变心意时的喜悦。保罗回顾了过去，那时他在焦急地等待哥林多教会收到严厉书信后的结果。他那时还遭受了其他苦难。他没有告诉我们是什么苦难，只说“周围遭患难，外有争战，内有惧怕”（林后 7:5）。但当提多见到他时，情况有所转变，保罗因良好的结果而感到欣慰和喜悦。

C. 捐项。 保罗在第 8 章中转而谈论为耶路撒冷圣徒捐助的事情。他提到马其顿教会已为哥林多人作出了好榜样，马其顿教会显然非常支持保罗。保罗巧妙地赞扬哥林多人身上的许多美德（林后 8:7），并呼吁他们投身于基督教慈善事业中。保罗热切希望他们捐项或处理钱款的事上无可指摘。他给出了如何筹集

Christian charity. Paul was anxious that there should be no occasion for reproach in the manner either of the collection or of the disposal of the money. He gives information about the way in which the arrangements were to be made. Paul is concerned not only that things should be done rightly before God, who looks on the heart, but rightly before men, who look on that which is outward (8:21). This is an important principle in the conduct of Christian affairs. The opening of ch. 9 shows that Paul expected the money to be ready when he arrived. He goes on to the general principle of the way Christians should give. For the believer, giving is the expression of what is in the heart, not the grudging adherence to an external standard (9:7). God gives His children all they need (9:8ff.) and Paul looks to see the gentile churches behave in such a way that the Jerusalem churches will be able to glorify God for what they do. Characteristically he closes this section with the reminder of the great gift that God has given men (9:15).

D. Paul's Defense of Himself. In the concluding section of the Epistle Paul vigorously defends himself. Some of the Corinthians had evidently taken the line that he could be a terrible man when it came to writing letters but he was very insignificant in person (10:10). Paul points out that the Christian does not proceed by carnal methods (10:4). Paul's own aim is to make all his thinking subject to Christ (10:5). He is not concerned with the outward appearance. He has a real authority that the Lord has given him, but he does not wish to use it in overbearing fashion (10:8f.). If compelled he can make his position

捐项的意见。保罗认为不仅要在看重心意的主面前行光明的事，而且在看重物质的人面前也要这样行（林后 8:21）。这是基督徒行事的一条重要原则。保罗在第 9 章的开头表明他希望哥林多教会在他到哥林多时就将钱款准备好。保罗转而谈到了基督徒捐助的总体原则。对信徒而言，捐助应发自内心，而不是勉强地遵守外在准则（林后 9:7）。神能给祂的孩子所需的一切（林后 9:8 起），保罗盼望看到外邦教会在这事上的行为，这样，耶路撒冷教会便会因为他们的行为赞美神。显然，保罗在最后一节提醒哥林多人神已给予他们极大的恩赐（林后 9:15）。

D. 保罗为自己辩护。保罗在书信结束部分极力为自己辩护。有些哥林多人显然认为保罗写信时是个可怕的人，见面时却其貌不扬（林后 10:10）。保罗指出基督徒不是凭着属血气争战（林后 10:4）。保罗想要使他所有的思想都顺服基督（林后 10:5）。他不在意外貌。他有主赐给他的真正权柄，但他不希望以傲慢的姿态用这权柄（林后 10:8-9）。当面临着信中的形势，保罗本可以为这权柄夸口。但保罗不喜欢夸口，并认为主的称许才是重要的事（林后 10:18）。

when present just what it seems in his letters. But Paul dislikes this whole matter of boasting, and concludes that it is the Lord's commendation that matters (10:18).

Paul is very anxious for the welfare of his converts (11:3), and this leads him into a reluctant commendation of his own ministry. If he were discredited, that would be no help to them, so he has to say that he came behind no apostle (11:5f.). He embarks on a list of his works and difficulties as the most effective way of refuting those who claimed eminence but were not able to measure up to him. He deals with his preeminence as a Jew (11:21f.) and the sufferings he had endured for Christ's sake (11:23-27). In ch. 12 he goes on to speak of revelations, but comes back to the thought of his own weakness. God's power is shown in its perfection in human weakness (12:9). Paul brings this section to a close by reminding them that they ought to have been the ones to commend him (12:11), for truly they had seen "the signs of a true apostle" when Paul had worked among them (12:12).

Paul is about to pay his third visit to Corinth, and he will keep to his previous practice and not be a burden to them (12:14f.). All that he does is for the profit of his Corinthian friends. He does not want them to show such evil qualities as will demand stern action from him (12:19-21), for when he comes he will not spare (13:2). He reminds them that Christ's crucifixion, though apparently evidence of weakness, was really evidence of the mighty power of God (13:4). This leads to an exhortation that his friends should examine themselves,

保罗非常担心归信者的幸福（林后 11:3），这使他不愿称赞自己的传道。因为如果他名誉扫地，那么对归信者也没有任何帮助，所以他不得不说他不在任何使徒以下（林后 11:5-6）。他开始列出他所作的事和所遭受的患难，并以此最为有效地驳斥了那些自称身份显赫却不能与保罗比肩的人（林后 11:21-22）。保罗说自己也有以色列人的杰出身份，却因基督的缘故经受苦难（林后 11:23-27）。在第 12 章中，保罗继续述说主的启示，但又回想到了他的软弱。上帝的能力是在人的软弱上显得完全（林后 12:9）。保罗在本章结尾处提醒哥林多人，应该称许他（林后 12:11），因为当保罗在他们中间行事时，他们的确已看到“一个真正使徒的凭据”（林后 12:12）。

保罗打算第三次去哥林多，并且遵循以前的惯例，不会成为他们的负担（林后 12:14-15）。他做这些都是为了哥林多同工们的利益。保罗不想他们表显出邪恶的品质而迫使保罗不得不对他们严厉处理（林后 12:19-21），因为他若再来，必不宽容（林后 13:2）。他提醒哥林多人基督被钉在十字架上，虽然从表面上看祂是因为软弱被钉在十字架上，但实际上见证了神的大能（林后 13:4）。保罗进而劝勉他的同工要省察自己，并且指出作完全人需要做的事。这封书信以问候和感激结尾，在保罗书信中，保罗只在这封书信中提到了三位一体真神的三个位

and set right what was in need of reform. The letter concludes with salutations and the grace, the grace in this Epistle being the only one in the Pauline correspondence that includes all three members of the trinity.

Bibliography.—comms. by E. B. Allo (2nd ed. 1956); C. K. Barrett (*HNTC*, 1973); J. Hering (*Comm. du NT*, 1958); P. E. Hughes (*NIC*, 1962); A. Menzies (1912); A. Plummer (*ICC*, 1915); R. H. Strachan (1935); R. V. G. Tasker (*Tyndale*, 1958).

L. MORRIS

CORINTHIANS, THIRD EPISTLE TO THE.

See APOCRYPHAL EPISTLES I.

CORINTHUS

ke-rin'thəs. The Latin form of Corinth, in the note at the end of Romans, which appears in the AV.

CORMORANT

kôr'mə-rant [Heb. *šālāk*; Gk. *kataraktēs*; Lat. *Corvus marinus*]; NEB FISHER-OWL. A large seafoal belonging to the genus *Phalacrocorax* and well described by the Hebrew word used to designate it, which means a "plunging bird." The bird appears as large as a goose when in full feather, but when plucked the body is much smaller. The adult birds are glossy black with bronze tints, touched with white on the cheeks and sides as a festal dress at mating season, and adorned with filamentary feathers on the head and bright yellow gape.

If taken young and carefully trained, these birds can be sent into the water

格的恩惠。

书目——E. B. Allo 的注释(1956年第二版); C. K. Barrett (*HNTC*, 1973); J. Hering (*Comm. du NT*, 1958); P. E. Hughes (*NIC*, 1962); A. Menzies (1912); A. Plummer (*ICC*, 1915); R. H. Strachan (1935); R. V. G. Tasker (*Tyndale*, 1958)。

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CORINTHIANS, THIRD EPISTLE TO THE.

《哥林多三书》

见 APOCRYPHAL EPISTLES I(次经书信 I)。

CORINTHUS 哥林多

音译: ke-rin'thəs。哥林多的拉丁文形式, 出现在《钦定版圣经》《罗马书》结尾的注释中。

CORMORANT 鸬鹚

音译: kôr'mə-rant 【希伯来语: *šālāk*; 希腊语: *kataraktēs*; 拉丁语: *Corvus marinus*】; 《新英文译本》译为 FISHER-OWL (“鸬鹚”)。鸬鹚是一种大型海鸟, 属鸬鹚属 (*Phalacrocorax*), 这个表示“鸬鹚”的希伯来词语形象地描述了这种鸟, 其含义为“潜水鸟”。虽然当鸬鹚全身长满羽毛时, 显得如鹅一样大, 但是如果拔掉鸬鹚身上的羽毛, 鸬鹚的体型一下子小了很多。成年鸬鹚的羽毛黑而发亮, 并且伴有淡淡的青铜色, 在交配季, 鸬鹚的两腮和侧身呈白色, 像是穿上了节日的盛装, 头上有丝状羽毛, 喙呈亮黄色。

如果仔细地训练鸬鹚的幼鸟, 从船上放幼鸟入水, 它们就能给主人带来大量的

from boats and can bring to their masters large quantities of good-sized fish; they are commonly so used in China. The nest is built mostly of seaweed. The eggs are small for the size of the birds, having a rough, thick, but rather soft shell of a bluish white which soon becomes soiled—along with the nest and its immediate surroundings—due to the habits of the birds. The young are at first leathery black, later becoming covered with soft down of brownish black above and white beneath, and taking on the full black of the grown bird at about three years. If taken in the squab state the young are said to be delicious food, resembling baked hare in flavor. The grown birds are mentioned among the abominations for food (Lev. 11:17; Dt. 14:17). Their flesh is dark, tough, and quite unfit to eat on account of their diet of fish.

G. STRATTON-PORTER

CORN.

See GRAIN; see also PROVENDER (Job 24:6); THRESHING FLOOR (Dt. 16:13).

CORNELIAN

(Rev. 4:3; 21:20, NEB). See STONES, PRECIOUS.

CORNELIUS

kôr-nēl'yās [Gk. *Kornēlios* (Latin)]. A Roman centurion converted by Peter after both had seen divine visions (Acts 10:1–11:18), the first Gentile known to become a Christian.

The name is Roman and belonged to distinguished families in the imperial

大鱼；中国通常采用这种驯养方法。鸬鹚的巢主要是由海藻筑成的。相对于鸬鹚的体型来说，它们的蛋很小，虽然青白色的蛋壳粗糙厚实，却非常的软，而且因为鸬鹚的习性，蛋壳、鸟巢和鸟巢周围的环境很快变脏，幼鸟的羽毛起初坚韧呈黑色，后来在外层逐渐长出黑褐色的绒毛，内层为白色，三年左右成熟的鸬鹚呈全黑色。刚孵出的鸬鹚幼鸟据说是美味，味道很像烤野兔。《旧约》中提及的不可吃的食物包括成年鸬鹚（利 11:17；士 14:17）。由于它们以鱼类为食，因此肉呈暗黑色，肉质结实，不宜咀嚼。

词条作者：G. STRATTON-PORTER

CORN. 粮食、五谷、麦穗、麦子、禾稼

见 GRAIN (粮食)；另见 PROVENDER (禾稼) (伯 24:6)；THRESHING FLOOR (禾场) (申 16:13)。

CORNELIAN 红宝石、红玛瑙

(《新英文译本》，启 4:3；21:20)。见 STONES, PRECIOUS (宝石)。

CORNELIUS 哥尼流

音译：kôr-nēl'yās【希腊语：*Kornēlios* (拉丁文)】。一位罗马百夫长，在哥尼流和彼得都看到神的异象之后，通过彼得归主的人 (徒 10:1–11:18)，哥尼流也是第一个外邦基督徒。

哥尼流是罗马人，与西庇阿斯和苏拉一样出身于帝都家族。因此他很可能是有

city, such as the Scipios and Sulla. Thus he was probably an Italian of Roman blood. Julian the Apostate reckons him as one of the few persons of distinction who became a Christian. He was evidently a man of importance in Caesarea and well known to the Jews (Acts 10:22). He was a centurion in the Italian Cohort, at Caesarea, the residence of the Roman procurator and headquarters of the Roman garrison in Palestine. (See ARMY, ROMAN.)

He is described as devout and God-fearing, the latter term often indicating a non-Jew who nonetheless embraced the monotheism of the Jews, read the Scriptures, and practiced more or less the Jewish rites. He was well reported of by the Jews, and his religion showed itself in prayer at the regular hours, and in alms to the people (of Israel). Moreover, he seems to have made his house a sort of church, for his relatives and friends were in sympathy with him, and among the soldiers who closely attended him were some devout ones (Acts 10:24, 27).

The story of his conversion and admission into the Christian Church is told in some detail in Acts 10. Nothing further is known of Cornelius, though one tradition asserts that he founded the church in Caesarea, and another legend that he became the bishop of Scamandros.

The exact importance of the incident depends upon the position of Cornelius before it occurred. Certainly he was not a proselyte of the sanctuary, circumcised, under the law, a member of the Jewish communion. This is abundantly evident

罗马血统的意大利人。叛道者犹利安认为哥尼流是为数不多的地位显赫的基督徒。哥尼流显然是凯撒利亚的一位重要人物，并且在犹太人中也很有名（徒 10:22）。哥尼流是凯撒利亚意大利营的百夫长，巴勒斯坦的罗马巡抚官邸和罗马防营总部都在凯撒利亚。（见 ARMY, ROMAN [罗马军队]）

哥尼流是虔诚且敬畏神的人，敬畏神的人通常指的是拥护犹太人的一神论的非犹太人，他们诵读《圣经》，或多或少遵守犹太人的宗教习俗。哥尼流为犹太人所称赞，而且从他定时祷告和周济（以色列）百姓可看出他的宗教信仰。此外，因为哥尼流的亲属和密友都与他心意相同，且与他亲近的士兵都是虔诚的人，所以他的家似乎成了一个教会（徒 10:24, 27）。

《使徒行传》第 10 章详述了哥尼流归主和加入基督教会的故事。对于哥尼流的了解仅此而已，虽然据一个传说，哥尼流在凯撒利亚创立了一个教会，还有传说称哥尼流成了斯卡曼德洛斯（Scamandros）的主教。

这件事的准确意义取决于事件发生前哥尼流的地位。他不是至圣所的归主者，未受割礼，不守律法，也不是犹太会众中的一员。可从《使徒行传》10:28, 34, 45; 11:3, 18; 15:7, 14 中找到大量的证据。不过，难道哥尼流不是低等的归

from Acts 10:28, 34, 45; 11:3, 18; 15:7, 14. But was he not an inferior form of proselyte, later called “proselytes of the gate”? This question has been much debated and is still under discussion. Ramsay (*SPT*, p. 43) says that the expression “God-fearing” is always used in Acts with reference to this kind of proselyte. Such were bound to observe certain regulations of purity, probably those, this author thinks, mentioned in Acts 15:29, and which stand in close relation to the principles laid down in Lev. 17f. for the conduct of strangers dwelling among Israel. Renan, on the other hand, says that Cornelius was not a proselyte at all, but simply a devout Gentile who adopted some of the Jewish ideas and religious customs which did not involve a special profession.

The importance of the whole transaction to the development of the Church seems to depend on the circumstance that Cornelius was probably not a proselyte at all. Thus we regard Cornelius as literally the firstfruits of the Gentiles. The step here taken by Peter was therefore one of tremendous importance to the whole development of the Church. The significance of the incident consists exactly in this, that under divine direction the first Gentile, not at all belonging to the old theocracy, becomes a Spirit-filled Christian, entering through the front door of the Christian Church without first going through the narrow gate of Judaism. The incident settled forever the great fundamental question as to the relations of Jew and Gentile in the Church. The difficulties in the way of the complete triumph of Peter’s view of the equality of Jews and Gentiles in the kingdom of Christ were enormous. It

信者，后来被称为“门口的归信者”吗？这个问题一直备受争议且仍未解决。拉姆塞（Ramsay, *SPT*, 43 页）提到《使徒行传》中经常用“敬畏神的人”表示这种归信者。《使徒行传》作者认为“敬畏神的人”必定要守有关洁净的条例，可能就是《使徒行传》15:29 中提到的那些律例，这些律例与《利未记》17-18 关于寄居在以色列人中间的外人的行为准则有密切关系。但是，雷南认为哥尼流根本不是一个归信者，他仅仅是一位接受部分犹太教思想和宗教习俗（无需特殊声明）的虔诚外邦人。

整个归信事件对教会发展的重要性似乎取决于哥尼流很可能根本不是归信者这个事实。因此我们确实可以视哥尼流为外邦人最早的收成。因此，彼得所做的事对教会的发展极具重要性。这件事真正的意义在于，旧神权政体之外的首批外邦人在神的指引下成为了被圣灵充满的基督徒，他们不用先归信犹太教，就直接加入了基督教会。这一事件也永久地解决了教会中犹太人与外邦人的关系这个根本问题。彼得认为犹太人和外邦人在基督的王国中都是平等的，而要实现这一完全胜利仍面临着巨大的障碍。如果众多皈依基督教的法利赛人不是一再提及这个问题，那么实现平等简直可以说是个奇迹。难道他们在耶路撒冷会议之后他们没有追随保罗的脚步吗？拉姆塞认为哥尼流事件被忽略不提或被视为例外，这种观点显然是错误的，因为彼得和雅各也将此事件用作先例（徒 15:7, 14）。

would have been indeed little short of miraculous if the multitude of Christian Pharisees had not raised the question again and again. Did they not dog Paul's steps after the Council? Certainly Ramsay is wrong in saying that the case of Cornelius was passed over or condoned as exceptional, for it was used as precedent by both Peter and James (Acts 15:7, 14).

As for Peter's subsequent conduct at Antioch, no one who knows Peter need be surprised at it. The very accusation that Paul hurled at him was that for the moment he was carried into inconsistency with his principles (*hypókrisis*). Of course, this incident of Cornelius was only the first step in a long development; but the principle was forever settled. The rest in due time and proper order was sure to follow. By this tremendous innovation it was settled that Christianity was to be freed from the swaddling bands of Judaism and that the Christian Church was not to be an appendix to the synagogue. The noble character of Cornelius was just fitted to abate, as far as possible, the prejudices of the Jewish Christians against what must have seemed to them a dangerous, if not awful, innovation.

G. H. TREVER

CORNER.

The RSV renders "corner" for variety of OT and NT terms. In the OT it most frequently translates Heb. *pinnâ*, which is used of the name of a gate in Jerusalem (2 K. 14:13; 2 Ch. 25:23; 26:9; Jer. 31:38, 40; Zec. 14:10), a corner of Jerusalem (2 Ch. 28:24), a corner of a wall (Neh. 3:25, 31f.), the keystone of a

关于彼得随后在安提阿的作为，了解彼得的人都不会感到惊讶。保罗严厉地指责彼得，因为彼得的行爲与他遵守的原则 (*hypókrisis*) 不一致。当然，哥尼流事件只是一连串事件中的第一个事件；但原则已永久地确立下来。其他事件要适时并按次序发生，并遵守这个原则。由于这个伟大的创举，基督教摆脱了犹太教的襁褓，基督教会不是犹太教会堂的附庸之物。而犹太基督徒对不利于自身的冒险创新(如果不是可怕创新的话)有偏见，而哥尼流的高贵身份恰好可以尽可能地减轻这种偏见。

词条作者：G. H. TREVER

CORNER. 角

《修订标准译本》用“corner” (“角”) 翻译《旧约》和《新约》中的各种词语。在《旧约》中最常用来翻译希伯来语 *pinnâ*，这个希伯来语表示耶路撒冷城门的名字(王下 14:13; 代下 25:23; 26:9; 耶 31:38, 40; 亚 14:10)、耶路撒冷的拐角(代下 28:24)、城墙的转弯(尼 3:25, 31-32)、一座建筑物的拱顶石(诗

building (Ps. 118:22; Jer. 51:26), a street corner as the primary hangout of loose women (Prov. 7:8, 12), the corner of a housetop as a refuge from a nagging wife (Prov. 21:9; 25:24), the corners of the altar as the location for the horns on which sacrificial blood is sprinkled (Ex. 27:2; 38:2; Ezk. 43:20; 45:19), the corners of stands for lavers (1 K. 7:34), the corners of city walls as the locations for protective weapons (2 Ch. 26:15), and the corners of a house which collapse in the wind (Job. 1:19).

Heb *šīle(y)hā* (lit. “its most distant parts”) is used of the “farthest corners” of the earth in Isa. 41:9. The Heb *’āsīl* can also mean “noble”; hence the AV rendering “chief men.” *Kānāp* means literally “wing” or “extremity”; thus it refers to the corner of garments (Nu. 15:38), of a cloak (Dt. 22:12), of the earth (Job 37:3; Isa. 11:12), of the land (Ezk. 7:2). See also EARTH, CORNERS OF THE. *Katēp* (lit. “shoulder,” “side”) is used in 1 K. 7:39 and 2 Ch. 4:10 to designate the location of the sea in Solomon’s temple (AV renders “side”). *Pē’ā* means literally “part cut off,” hence side or corner of a couch (Am. 3:12), or table (Ex. 25:26; 37:13), or land (Neh. 9:22). Jeremiah identifies some peoples as those who cut their hair along the temples (Jer. 9:26; 25:23; 49:32).

Heb *miqšô(a)* (lit. “angle”) is used of the corner-buttress for the court (Ezk. 46:21), the altar (Ezk. 41:22; 46:22), and the tabernacle (Ex. 26:23f.; 36:28f.). Another structural term, *zāwîyôṭ*, compares daughters to decorative corner pillars in a palace (Ps. 144:12), and also refers to the location of the altar in the temple (Zec. 9:15). *Qāšâ* (lit. “end,” “border”) is used

118:22; 耶 51:26)、作为淫妇主要聚集地的巷口(箴 7:8, 12)、用于躲避唠叨妇人的房顶角(箴 21:9; 25:24)、用于抹祭物血的坛的四个拐角(出 27:2; 38:2; 结 43:20; 45:19)、盆架上的角(王上 7:34)、用于放置防护武器的角楼(代下 26:15)、在狂风中倒塌的房屋的四角(伯 1:19)。

希伯来语 *šīle(y)hā* (字面意思是“最远的部分”)在《以赛亚书》41:9 中表示“地角”。希伯来语 *’āsīl* 还可以表示“高贵的”;因此《钦定版圣经》译为“chief men”(“族长”)。*Kānāp*的字面意思是“翅膀”或“末端”;因此指的是衣服的边(民 15:38)、外衣的四围(申 22:12)、地极(伯 37:3; 赛 11:12)、地境(结 7:2)。另见 EARTH, CORNERS OF THE (地极)。在《列王纪上》7:39 和《历代志下》4:10 中, *Katēp* (字面意思是“肩膀”、“旁边”)指的是所罗门圣殿中海的位置(《钦定版圣经》译为“side”[“旁边”])。 *Pē’ā* 字面意思是“切掉的部分”,因此可以指床角或床边(摩 3:12)、或桌角(出 25:26; 37:13)、或疆界(尼 9:22)。耶利米称某些民族是剃周围头发的民族(耶 9:26; 25:23; 49:32)。

希伯来语 *miqšô(a)* (字面意思是“角”)指的是院子的拐角(结 46:21)、坛角(结 41:22; 46:22)、帐幕的拐角(出 26:23-24; 36:28-29)。另一个建筑用语, *zāwîyôṭ*, 将女儿比作宫殿中装饰用的殿角石(诗 144:12), 也指神殿的坛角(亚 9:15)。 *Qāšâ* (字面意思是“末端”、“边界”)指的是坛上铜网的角(出 27:4; 38:5) (《钦定版圣经》和《新英文译本》译为

of the bronze grating on the altar (Ex. 27:4; 38:5) (AV and NEB render “ends”). *Pa’am* literally means “beat” or “foot-beat,” hence “foot”; it denotes the foot of the ark as the location of gold carrying-rings (Ex. 37:3) or of the stands for supporting the lavers (1 K. 7:30). The NEB also gives “flanges” and “handles.”

In the NT, Gk. *gōnía* is used in a variety of contexts: of the keystone (originally of a building) of God’s plan for the world (Mt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11; 1 Pet. 2:7; cf. Ps. 118:22), of a corner as a site of clandestine activities (Acts 26:26), of a street corner as a public place to assure notice of one’s prayers (Mt. 6:5), and of the corners of the earth (Rev. 7:1; 20:8). *Arché* (lit. “beginning”) denotes the corners of the sheet in Peter’s vision (Acts 10:11; 11:5).

See also CORNERSTONE.

J. R. PRICE

CORNER GATE.

See JERUSALEM.

CORNER, UPPER CHAMBER OF

[Heb. *“liyyat happinnâ*] (Neh. 3:31); AV “going up of corner”; NEB “roof-chamber at the corner.” This northeast corner of Jerusalem was the last item in Nehemiah’s description of the restoration of the city walls. The AV assumes a reading of *“lôt* instead of *“liyyat*. The RSV and NEB correctly translate the latter.

CORNERS OF THE EARTH.

See EARTH, CORNERS OF THE.

“ends” [“角”])。 *Pa’am* 的字面意思是“踏出”或“跺脚”，因此可以表示“底座”；这个词还表示安放金环的柜的四脚（出 37:3）或支撑盆座的四角（王上 7:30）。《新英文译本》还译为“flanges”（“凸缘”）和“handles”（“把手”）。

在《新约》中，希腊语 *gōnía* 用在很多经文中：上帝为世人做的房角的头块石头（最初表示一个建筑的头块石头）（太 21:42；可 12:10；路 20:17；徒 4:11；彼前 2:7；参：诗 118:22）、秘密行事的地方（徒 26:26）、为引人注意公开祷告的街角（太 6:5）、地的四角（启 7:1；20:8）。 *Arché*（字面意思是“起始”）指的是彼得在异象中看到的布的四个角（徒 10:11；11:5）。

另见 CORNERSTONE（房角石）。

词条作者：J. R. PRICE

CORNER GATE. 角门

见 JERUSALEM（耶路撒冷）。

CORNER, UPPER CHAMBER OF 城的角楼

【希伯来语：*“liyyat happinnâ*】（尼 3:31）；《钦定版圣经》译为“going up of corner”（“城的角楼”）；《新英文译本》译为“roof-chamber at the corner”（“城的角楼”）。耶路撒冷的东北角是尼希米描述的重建城墙的最后一段。《钦定版圣经》中认为应写为 *“lôt* 而不是 *“liyyat*。而《修订标准译本》和《新英文译本》正确地翻译了 *“liyyat*。

CORNERS OF THE EARTH. 地极

见 EARTH, CORNERS OF THE（地极）。

CORNERSTONE.

Ordinarily the term “cornerstone” is used in the Bible in a figurative or symbolical sense. No doubt the original meaning was some important stone, which was laid at the foundation of a building. With the Canaanites, who preceded Israel in the possession of Palestine, cornerstone-laying seems to have been a most sacred and impressive ceremony. Under this important stone of temples or other great structures bodies of children or older persons would be laid, consecrating the building by such human sacrifice (see SACRIFICE, HUMAN). This was one of many rites and practices that Israel was to extirpate. It may throw light on the curse pronounced upon the building of Jericho (Josh. 6:26).

In every OT occurrence of this idea the Hebrew term *pinnâ* (“corner”) is used, ordinarily with *'ēben* (“stone”; e.g., Job 38:6; Isa. 28:16), though it could also be used alone to represent the whole phrase-idea (Zec. 10:4; AV “corner”). While all the passages indicate the stone at the corner, there appear to be two conceptions: (1) the foundation stone upon which the structure rested (Job 38:6; Isa. 28:16; Jer. 51:26 [RSV, AV, “corner”; NEB “corner-stone”]); or (2) the topmost or capstone, which linked the last tier together (Ps. 118:22). In both cases it is an important stone and figurative of the Messiah, who is “the First and the Last.” In Job 38:6 it beautifully expresses in figures the stability of the earth, which Yahweh created. In Zec. 10:4 the leader or ruler in the messianic age is represented by the corner-stone. The ancient tradition of the one missing stone, when the temple was being built, is reflected in or has been

CORNERSTONE. 房角石

《圣经》中通常取 “cornerstone” (房角石) 的比喻或象征意义。“cornerstone” (“房角石”) 最初一定指放置在一个建筑物根基上的基石。迦南人先于以色列人来到了巴勒斯坦, 放房角石似乎已经成为他们最神圣且引人注目的仪式。在孩子或老人的尸体埋葬在神殿或其他大型建筑的房角石下, 这种活人献祭使建筑成圣 (见 SACRIFICE, HUMAN [活人献祭])。这是以色列人想要根除的一种仪式和习俗。这可能有助于理解对耶利哥的建筑所发出的诅咒 (书 6:26)。

在《旧约》中希伯来语 *pinnâ* (“角”) 每次出现时都表示 “房角石”, 而且这个词通常与 *'ēben* 连用 (“石头”; 如, 伯 38:6; 赛 28:16), 尽管有时可以单独用 *pinnâ* 这个词表示 “角石” 的含义 (亚 10:4; 《钦定版圣经》译为 “corner” [“房角石”])。尽管以上所有经文中的这个希伯来词语均指的是角石, 但似乎有两种含义: (1) 作为建筑物根基的基石 (伯 38:6; 赛 28:16; 耶 51:26 [《修订标准译本》《钦定版圣经》译为 “corner” [“房角石”]; 《新英文译本》译为 “corner-stone” [“房角石”]); 或者 (2) 放在最顶端的石头或压顶石, 可以将最后一排石头连接起来 (诗 118:22)。在这两种情况中, 角石都表示一块重要的石头, 都比喻 “首先的和末后的” 弥赛亚。在《约伯记》38:6 中, 角石这个词极好地描述出耶和华所创造的地的稳定性。在《撒迦利亚书》10:4 中, 房角石表示弥撒亚时代的领导者或统治者。《诗篇》118:22 反映出或提到了在建造神殿时缺少一块石头的古代传说, 其中表示 “头块石头” 的希伯来语为 *rō's* (“头”) *pinnâ*; 《钦定版圣经》

suggested by Ps. 118:22, where the Hebrew reads *rō'sh* ("head") *pinnâ*; the AV and RSV render "head (stone) of the corner"; the NEB gives "corner-stone."

Ps. 118:22 is quoted and interpreted as fulfilled in Jesus Christ in a number of NT passages: Mt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11; 1 Pet. 2:7, the Greek being *kephalē gōnias*, literally "head of the corner," and so rendered by the AV and RSV; the NEB gives "corner-stone." Ps. 118:22 is also the evident basis for Eph. 2:20 (*akrogōniaios*, "lying at the extreme corner"). Isa. 28:16 is quoted twice in the NT: in Rom. 9:33, from the LXX combined with the words of Isa. 8:14, and in 1 Pet. 2:6 (*akrogōniaios*), which is quoted with some variation from the LXX. The OT passages were understood by the rabbis to be messianic, and were probably so applied by the NT writers.

See also HOUSE.

E. MACK



Limestone pivot stone, perhaps the "cornerstone" of ancient temples. Valuables and records were deposited beneath such stones, which bore words of

《修订标准译本》译为“head (stone) of the corner” (“房角的头块石头”); 《新英文译本》译为“corner-stone” (“房角石”。

大量的《新约》章节(太 21:42; 可 12:10; 路 20:17; 徒 4:11; 彼前 2:7)引用了《诗篇》118:22 中的内容, 并将耶稣基督视为房角的头块石头, 希腊语 *kephalē gōnias*, 字面意思是“房角的头块石头”, 《钦定版圣经》和《修订标准译本》也译为“head of the corner” (“房角的头块石头”); 《新英文译本》译为“corner-stone” (“房角石”)。《诗篇》118:22 显然是《以弗所书》2:20 的基础 (*akrogōniaios*, “放在尽头的角落”)。《新约》两次引用了《以赛亚书》28:16 的内容, 其中一次出自《罗马书》9:33, 这节经文以《七十士译本》为依据, 并结合了《以赛亚书》8:14 和《彼得前书》2:6 (*akrogōniaios*) 中词汇, 引用了《七十士译本》中的词语, 并略作修订。拉比认为这些旧约经文与弥赛亚有关, 《新约》作者很可能也采用了这种释经方式。

另见 HOUSE (房屋)。

词条作者: E. MACK

图为石灰岩枢轴石头, 可能是古代神殿的“房角石”。这种石头下方放置着贵重物品和卷宗, 孔径上刻着献词或驱邪的词语。公元前 20 世纪吾珥的基米尔新神

dedication or exorcism. Gimilsin temple at Ur, 20th cent. B.C. (Oriental Institute, University of Chicago)

CORNET.

The AV rendering of Heb. *m^ena'an'im* in 2 S. 6:5 (RSV “castanets”), of *šōpar* in 1 Ch. 15:28; 2 Ch. 15:14; Ps. 98:6; Hos. 5:8; and of Aram. *qeren* in Dnl. 3 (RSV “horn”). See MUSIC II.

CORNFLOOR

(Hos. 9:1, AV). See THRESHING FLOOR.

CORONATION

[Gk. *prōtoklisía*]. The term occurs in 2 Macc. 4:21 (AV, NEB, “enthronement”) where Apollonius was sent into Egypt for the coronation of Ptolemy Philometor as king. The Gk. *prōtoklisía* occurs nowhere else, and its meaning is uncertain.

CORPSE

[Heb. *n^ebēlā* (2 K. 9:37; Isa. 5:25), *peger* (Isa. 34:3; Nah. 3:3), *g^ewīyā* (Ps. 110:6); Gk. *nekrós* (Mk. 9:26)]; AV CARCASE, DEAD BODIES, ONE DEAD; NEB also BODIES. The English term “corpse” comes from the Lat. *corpus*, “body.” In the OT the dead were considered ceremonially unclean, and priests were forbidden to touch them, except for near relatives (Lev. 21:1–3). The high priest and Nazirites were expressly prohibited from contact with the dead (21:11; Nu. 6:6ff.) in an attempt to safeguard the symbolic purity of their vocations. The Semites were scrupulous about the burial of corpses, and considered it a calamity for the body to remain unburied after

殿 (Gimilsin temple)。(芝加哥大学, 东方学院)

CORNET. 角

《钦定版圣经》用“cornet”翻译《撒母耳记下》6:5 中的希伯来语 *m^ena'an'im* (《修订标准译本》译为“castanets”[“响板”]), 《历代志上》15:28、《历代志下》15:14、《诗篇》98:6、《何西阿书》5:8 中的希伯来语 *šōpar*, 以及《但以理书》3 中的亚兰语 *qeren* (《修订标准译本》译为“horn”[“角”])。见 MUSIC II (音乐 II)。

CORNFLOOR 谷场

(《钦定版圣经》, 何 9:1)。见 THRESHING FLOOR (谷场)。

CORONATION 加冕典礼

【希腊语: *prōtoklisía*】。该词出现在《马加比二书》4:21 中 (《钦定版圣经》《新英文译本》译为“enthronement”[“加冕典礼、登基典礼”]), 麦尼修斯之子阿波罗尼被派往埃及参加菲洛麦特的加冕典礼。其他经文中没有出现希腊语 *prōtoklisía*, 且该词含义尚不确定。

CORPSE 尸首

【希伯来语: *n^ebēlā* (王下 9:37; 赛 5:25)、*peger* (赛 34:3; 尼 3:3)、*g^ewīyā* (诗 110:6); 希腊语: *nekrós* (可 9:26)】; 《钦定版圣经》译为 CARCASE、DEAD BODIES、ONE DEAD, 汉译均为“尸首”; 《新英文译本》还译为 BODIES (“身体”)。英语单词“corpse”源于拉丁词语 *corpus*, 含义为“身体”。《旧约》中认为尸首在礼仪上是不洁净的, 祭司不可碰触尸首, 除非是他的骨肉之亲 (利 21:1–3)。为了保护大祭司和拿细耳人职分的象征性的洁净, 律法禁止他们碰触尸首 (利 21:11; 民 6:6 起)。闪族人小心谨慎地埋葬尸首, 并且将死后仍未被埋葬的尸首视为一种不幸 (参: 申 28:26; 撒下 21:10; 代上 10:11–12 等)。被处死之人的尸首要在傍晚前埋葬, 以便保持

death (cf. Dt. 28:26; 2 S. 21:10; 1 Ch. 10:11f.; etc.). The bodies of executed persons were required to be buried before nightfall, so as to maintain the purity of the land (Dt. 21:23).

H. L. E. LUERING
R. K. H.

CORRECT

[Heb. *yāsar* (Prov. 9:7; Jer. 10:24), *'āšar* (Isa. 1:17); Gk. *paideúō* (2 Tim. 2:5)]; AV also REPROVE (Prov. 9:7), RELIEVE (Isa. 1:17), INSTRUCT (2 Tim. 2:25); NEB also CHAMPION (Isa. 1:17), DISCIPLINE (2 Tim. 2:25); **CORRECTOR** [Gk. *paideutés*] (Rom. 2:20); AV INSTRUCTOR; NEB “to train”; **CORRECTION** [Heb. *šēbet* (Job 37:13), *mūsār*; Gk. *epanórhōsis* (2 Tim. 3:16)]; AV also INSTRUCTION (Zeph. 3:7); NEB, LESSON (Jer. 2:30), LEARN (RSV “take correction,” Jer. 5:3), REBUKE (Zeph. 3), “reformation of manners” (2 Tim. 3:16), omits Job 37:13. In the Hebrew mind “correction” and “instruction” are closely related; both can be indicated by the Heb. *mūsār* (vb. *yāsar*), which means “discipline” or “chastening.” The literal meaning of *šēbet* is “rod.” In Isa. 1:17, *'āšar* may be taken to mean “set right,” as in the AV or RSV, or “advance the cause of,” as the NEB.

土地的洁净 (申 21:23)。

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CORRECT 指斥、责备、惩治、解救、劝戒、指责

【希伯来语：*yāsar* (箴 9:7；耶 10:24)、*'āšar* (赛 1:17)；希腊语：*paideúō* (提后 2:5)】；《钦定版圣经》还译为 REPROVE (“责备”，箴 9:7)、RELIEVE (“解救”，赛 1:17)、INSTRUCT (“劝戒”，提后 2:25)；《新英文译本》还译为 CHAMPION (“捍卫”，赛 1:17)、DISCIPLINE (“训诫”，提后 2:25)；**CORRECTOR** (“师傅”)【希腊语：*paideutés*】(罗 2:20)；《钦定版圣经》译为 INSTRUCTOR (“师傅”)；《新英文译本》译为 “to train” (“教育”)；**CORRECTION** (“责罚、归正、惩治”)【希伯来语：*šēbet* (伯 37:13)、*mūsār*；希腊语：*epanórhōsis* (提后 3:16)】；《钦定版圣经》还译为 INSTRUCTION (“训诲”，番 3)；《新英文译本》译为 LESSON (“教训”，耶 2:30)、LEARN (“教导”，《钦定版圣经》译为 “take correction” [“受惩治”]，耶 5:3)、REBUKE (“责备”，番 3:2)、“reformation of manners” (“改善举止”，提后 3:16)、《新英文译本》删除了《约伯记》37:13。在希伯来人的观念中，“归正”和“教导”关系密切，这两个词都可以用希伯来语 *mūsār* (动词 *yāsar*) 来表示，这个词的含义为“惩戒”或“惩罚”。*šēbet* 的字面意思是“棍棒”。在《钦定版圣经》和《修订标准译本》的《以赛亚书》1:17 中，*'āšar* 的意思可能是“校正、纠正”，在《新英文译本》中，意思可能为“促进……的事业”。

The Gk. *paideuō* is like Heb. *yāsar* in that it can mean either “educate” (Acts 7:22) or “chastise” (Lk. 23:16). In 2 Tim. 2:25 the meaning is between the two extremes, as is true also of *paideutēs* in Rom. 2:20. The Gk. *epanóρθōsis*, which occurs only in 2 Tim. 3:16, comes from *orthōō*, “set upright.” The literal significance is a setting back upright of what has fallen, but it is used further of making something or someone conform to a standard.

J. W. D. H

CORRECTIONS OF THE SCRIBES.

[Heb. *n^equdōt*; Lat. *puncta extraordinaria*]. Dots placed over letters or words in the Hebrew OT in fifteen instances to show the doubts of the scribes about their authenticity. These are probably the earliest occurrences of scribal influence on the text.

CORRESPOND

(Gal. 4:25; 1 Pet. 3:21). See TYPE.

CORRUPT

[Heb. *šāḥaṭ*] (Gen. 6:11f.; Ex. 32:7; etc.); NEB also VILE, EVIL, VICIOUS, etc.; [*’ālah*] (Job 15:16; Ps. 14:3); AV FILTHY; NEB ROTTEN; [*’ānuš*] (Jer. 17:9); AV WICKED; NEB SICK; [*’āḇaḍ*] (Eccl. 7:7); AV DESTROYETH; NEB “break (the spirit)”; [Gk. *phtheirō*]; NEB DELUDED, RUINED; [*kataphtheirō*] (“corrupted [mind],” 2 Tim. 3:8); NEB “lost the power to reason”; [*miainō*] (Tit. 1:15); AV DEFILED; NEB TAINTED; **CORRUPTION** [Heb. *mašḥîṭ*] (“[mount of] corruption,” 2 K. 23:13); NEB

希腊语 *paideuō* 和希伯来语 *yāsar* 含义相似，既可以表示“教育”（徒 7:22），也可以表示“责打”（路 23:16）。在《提摩太后书》2:25 中，其具体含义介于这两个极端含义之间，《罗马书》2:20 中 *paideutēs* 亦是如此。希腊语 *epanóρθōsis* 仅在《提摩太后书》3:16 中出现过，该词衍生自 *orthōō*，意为“归正”。这个词的字面意思是使堕落的人归正，深层含义是使人或事遵守一种标准。

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CORRECTIONS OF THE SCRIBES. 文士的批改

【希伯来语：*n^equdōt*；拉丁语：*puncta extraordinaria*】。文士标注在希伯来语《旧约》中字母或词语上面的点，表明对其真实性持怀疑态度，这种情况在希伯来语《旧约》中有 15 处。这些很可能是最早出现的文士对经文的更改。

CORRESPOND 同类、表明、预表

（加 4:25；彼前 3:21）。见 TYPE（预表、预像）。

CORRUPT 败坏、污秽、邪恶的

【希伯来语：*šāḥaṭ*】（创 6:11-12；出 32:7 等）；《新英文译本》还译为 VILE（“极坏的、污秽的”）、EVIL（“道德败坏的”）、VICIOUS（“堕落的”）等；【*’ālah*】（伯 15:16；诗 14:3）；《钦定版圣经》译为 FILTHY（“污秽”）；《新英文译本》译为 ROTTEN（“堕落的”）；【*’ānuš*】（耶 17:9）；《钦定版圣经》译为 WICKED（“邪恶的”）；《新英文译本》译为 SICK（“败坏的”）；【*’āḇaḍ*】（传 7:7）；《钦定版圣经》译为 DESTROYETH（“败坏”）；《新英文译本》译为“break (the spirit)”（“败坏[人的慧心]”）；【希腊语：*phtheirō*】；《新英文译本》译为 DELUDED（“欺

MOUNT OF OLIVES; [‘āwôn] (Hos. 7:1); AV INIQUITY; NEB GUILT; [Gk. *phthorá*] (Gal. 6:8; 2 Pet. 1:4; 2:19); [*diaphthorá*] (Acts 2:27, 31; 13:34–37).

The term generally refers to decay, whether of an organic or moral nature. ‘Ālah refers specifically to moral corruption, while ‘ānuš means “incurable,” and the verb ‘ābaḏ, when used with lēb, means “deprive of the understanding.” The reference in Hosea employs ‘āwôn, a common word for “sin,” “perverseness,” “guilt”; but the Hebrew term used most often is šāḥaṭ, “spoil,” “become corrupt.” On 2 K. 23:13, see CORRUPTION, MOUNT OF.

The NT references to “corruption” are generally a rendering of *phthorá*, “rotteness,” “decay,” “perishableness,” or one of its cognates. In 2 Pet. 1:4; 2:19 it refers to moral corruption. The degeneration of the physical body is referred to in Acts 2:27, 31; 13:34ff., reflecting the use of the word *diaphthorá* in the LXX of Ps. 16:10 (RSV “the Pit”; NEB “Sheol”); the Greek term also has a broader meaning, however (cf. Lk. 12:33, where the AV gives “corrupt” in its obsolete sense of “destroy”). *Miainō*, which means literally

“败坏的、受到破坏的、堕落的”)、RUINED (“堕落的、受到破坏的、败落的”)；【*kataphtheirō*】 (“[心地]坏了”，提后 3:8)；《新英文译本》译为“lost the power to reason” (“失去了思考的能力”)；【*miainō*】 (多 1:15)；《钦定版圣经》译为 DEFILED (“污秽的”)；《新英文译本》译为 TAINTED (“被污染的、堕落的”)；CORRUPTION (“邪僻”) 【希伯来语：*mašhîṭ*】 (“邪僻[山]”，王下 23:13)；《新英文译本》译为 MOUNT OF OLIVES (“橄榄山”)；【‘āwôn】 (何 7:1)；《钦定版圣经》译为 INIQUITY (“罪孽”)；《新英文译本》译为 GUILT (“罪行”)；【希腊语：*phthorá*】 (加 6:8；彼后 1:4；2:19)；【*diaphthorá*】 (徒 2:27，31；13:34–37)。

该词通常表示肉体朽坏或道德败坏。‘Ālah 特指道德败坏，而 ‘ānuš 意为“无可救药的”，动词 ‘ābaḏ 与 lēb 连用时，表示“失去理解力、失去理智”。《何西阿书》中使用常见词语 ‘āwôn 表示“罪恶、罪孽”、“堕落”、“罪行、犯罪”；但最常用的希伯来词语是 šāḥaṭ，意为“变坏、腐坏、毁坏”、“变得腐败、堕落”。关于《列王纪下》23:13，见 CORRUPTION, MOUNT OF (邪僻山)。

《新约》中通常将 *phthorá* 译为“corruption” (“败坏”)，“rotteness” (“腐败、堕落”)、“decay” (“腐败、衰败”)、“perishableness” (“易朽性、易腐败性”)或 corruption 的同源词。在《彼得后书》1:4；2:19 中，“corruption”指的是道德败坏。《使徒行传》2:27，31；13:34 起中指的是肉体朽坏，这反映出《七十士译本》《诗篇》16:10 中 *diaphthorá* 一词的用法（《修订标准译本》译为“the Pit” [“阴间”]；《新英文译本》译为“sheol” [“阴间”]）；然而 *diaphthorá* 这个希腊词语还有更广泛的含义（参：路 12:33，《钦定版圣经》

“stain” or “pollute,” refers to moral defilement in Tit. 1:15.

R. K. H

CORRUPTIBLE.

An obsolete rendering of Gk. *phthartós* in the AV (e.g., Rom. 1:23; 1 Cor. 9:25; 15:23f.), rendered “mortal” or “perishable” in the RSV.

CORRUPTION, MOUNT OF

[Heb. *har-hammašhîṭ*; Gk. *tó óros tou Mosoath*] (2 K. 23:13); NEB MOUNT OF OLIVES. A hill “before” (i.e., E of) Jerusalem, “on the right” of which (i.e., toward the south) Solomon built high places for Ashtoreth, Chemosh, and Milcom, deities of the Sidonians, Moabites, and Ammonites, respectively (1 K. 11:7). The high places were destroyed by Josiah (2 K. 23:13). Jeremiah prophesied against a “destroying mountain” (Jer. 51:25), which in Hebrew has the same name, *har-hammašhîṭ*. The Vulgate of 2 K. 23:13 gives *Mons Offensionis* (Mt. of Offense); this name and another Latin name, *Mons Scandali* (Mt. of Scandal), are both used in modern times.

The identification of the site is not entirely certain. There is no other geographical reference to *har-hammašhîṭ*. In the Talmud the name *har-hammišhâ* (Mt. of the Ointment) is used for the Mt. of Olives, and the term may have been already old. The Jewish scholar Rashi (11th cent.) suggested that the name was changed from *har-hammišhâ* to the similar *har-hammašhîṭ*

中给了“corrupt”一个废义，即“摧毁”。*Miainō* 的字面意思是“污点、玷污”或“污染、败坏”，而在《提多书》1:15中指的是道德败坏。

词条作者：R. K. H

CORRUPTIBLE. 朽坏的、易坏的

《钦定版圣经》中用来翻译希腊语 *phthartós* 的一个废词（如，罗 1:23；林前 9:25；15:23-24），《修订标准译本》中译为“mortal”（“必死的”）或“perishable”（“易朽坏的”）。

CORRUPTION, MOUNT OF 邪僻山

【希伯来语：*har-hammašhîṭ*；希腊语：*tó óros tou Mosoath*】（王下 23:13）；《新英文译本》译为 MOUNT OF OLIVES（“橄榄山”）。耶路撒冷“前”（即：东侧）的一座山，所罗门在这座山的“右边”（即：南面）为西顿人的神亚斯他录、摩押人的神基抹和亚扪人的神米勒公建邱坛（王上 11:7）。后来这些邱坛被约西亚摧毁（王下 23:13）。耶利米曾预言反对这座“行毁灭的山”（耶 51:25），希伯来同名词语是 *har-hammašhîṭ*。《武加大译本》在《列王纪下》23:13 中译为 *Mons Offensionis*（“罪孽的山”）；这个名字和另一个拉丁语名字 *Mons Scandali*（“丑行之山”）一直沿用至今。

目前还不能准确地确定邪僻山的位置。没有任何其他的地理学文献提到过 *har-hammašhîṭ*（“邪僻山”）。《他勒目》中的 *har-hammišhâ*（“膏油之山”）指的是橄榄山，这个词可能已经是个旧词。犹太学者拉希（Rashi，公元 11 世纪）认为把 *har-hammišhâ* 改成类似的 *har-hammašhîṭ* 是一种责备，因为拜偶像的人在那里敬拜。倘若《耶利米书》中也提到过邪僻山——这是完全有可能的，因

as a reproach because of the idolaters who worshiped there. If Jeremiah was referring to the same location—which is entirely possible, since the high places were destroyed by Josiah who was a contemporary of Jeremiah—the pejorative name may be from that time or even earlier.

Early Christians identified the site with the southern knoll of the ridge which is properly known as the Mt. of Olives, although in popular terminology this name is usually applied only to the northern portion of that ridge. The southern portion is known by the Arab. *Jebel bāṭn el-Hawā*, “the ridge of the wind,” and is separated from what is popularly called the Mt. of Olives by a slight depression through which runs the road to Jericho. The village of Silwān lies on the western flank, and to its southwest the Kidron and Hinnom valleys join to form Wādī en-Nār, the deep ravine which separates the Mt. of Olives from the Mt. of Evil Counsel, S of Jerusalem across the Hinnom Valley.

In 2 Ch. 28:3 the location of the idolatries of King Ahaz is given as the Valley of Hinnom. Since the specific abominable practice mentioned is the burning of his own sons as an offering, and since this was part of the worship of Chemosh, who is mentioned in 2 K. 23:13, there are some who suggest that the location of Solomon’s high places should be sought on the Mt. of Evil Counsel. This theory, without good biblical support, is sometimes offered to tourists to Jerusalem, and is at times associated with the fact that the headquarters of United Nations is nearby.

为摧毁邱坛的约书亚与耶利米是同一时代的人——那么这个贬义的名字可能源于那个时期甚或更早时期。

早期基督徒认为邪僻山的遗址是山脊南面的山丘,可能就是人们熟知的橄榄山,尽管在常用术语中这个名字通常仅指山脊的北部。阿拉伯语 *Jebel bāṭn el-Hawā* “风脊”指的是南面部分,它被一个细长的洼地与通常说的橄榄山隔开,经过这个洼地可通往耶利哥。司列温村位于西侧,而邪僻山西南边的汲沦谷和欣嫩谷形成了拿尔河(Wādī en-Nār),这个深深的沟壑将橄榄山与耶路撒冷南面穿过欣嫩谷的邪僻山分隔开。

在《历代志下》28:3中,亚哈斯王拜偶像的地方被称为欣嫩谷。由于焚烧自己的儿子作为祭物是可憎的习俗,还因为这是敬拜基抹(在《列王纪下》23:13中提到过基抹)的一部分,所以有人认为所罗门的邱坛应该就在邪僻山上。没有很好的圣经证据支持这一理论,有时会将这个理论提供给去耶路撒冷的游客,有时还会将它与实事相关联(如,联合国总部就在这附近)。

Bibliography.—Z. Vilnay, *y^erûšālayim, hā'îr hā'attiqā* (1962), pp. 209–214; *GTTOT*, p. 184.

W. S. LASOR

COS

kôs, kōs [Gk. *Kōs*-‘summit’]; AV COOS. An island off the coast of Caria, Asia Minor, one of the Sporades, under Greek control since 1948. The island is mentioned in connection with Paul’s third missionary journey in Acts 21:1, and in its relations with the Jews in 1 Macc. 15:23; Josephus *Ant.* xiv.7.2; 10.15.

Cos is a long, narrow island oriented E-W. About 23 mi. (37 km.) long, it has a circumference of 65 mi. (105 km.) and consists of an area of 111 sq. mi. (287 sq. km.). It is divided into three parts or regions: an abrupt limestone ridge along the eastern half of the southern coast, a rugged peninsula at the west end, and along the northern coast a central lowland of fertile soil which produces an excellent quality of grapes. The harbor is at the eastern end of the island. Mt. Oromedon, a landmark for navigators, rises in the middle of the island to a height of 2500 ft. (762 m.).

Cos was settled by Greeks as early as the 15th cent. B.C. During the 5th cent. the city-state joined the Delian League and suffered considerable destruction during the Peloponnesian War (431–404). A member of the Second Athenian Alliance, it revolted successfully against Athens in 354. Coming under the control of Alexander, Cos subsequently oscillated between Macedon, Syria, and Egypt to find its greatest glory as a literary center under the protection of the

书目——Z. Vilnay, *y^erûšālayim, hā'îr hā'attiqā* (1962), 209–214 页; *GTTOT*, 184 页。

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COS 哥士、克什

音译: kôs, kōs 【希腊语: *Kōs*——“顶峰”】; 《钦定版圣经》译为 COOS (“哥士”)。小亚细亚的卡里亚海岸的一个岛屿, 斯波拉提群岛之一, 希腊人自 1948 年统治哥士。《使徒行传》21:1 中记载了保罗在第三次传道之旅中曾途径此地, 而《马加比一书》15:23 和约瑟夫的 *Ant.* xiv.7.2; 10.15 中提到了哥士与犹太人的关系。

哥士是一个东西朝向且又长又窄的岛。长约 23 英里 (37 公里), 周长为 65 英里 (105 公里), 面积是 111 平方英里 (287 平方公里)。哥士被分为三部分或三个地区: 沿南海岸的东半部分的陡峭石灰岩山脊, 西端的崎岖半岛, 以及北海岸土壤肥沃的洼地, 这里盛产优质的葡萄。海港在岛的东端。奥若梅当山 (Mt. Oromedon) 是航海家的地标, 耸立在岛的中央, 高 2500 英尺 (762 米)。

希腊人早在公元前 15 世纪就居住在哥士。在公元前 5 世纪期间, 这个城邦加入了提洛联盟并在伯罗奔尼撒战争 (431-404 年) 中遭到相当严重的破坏。第二雅典联盟的成员之一于 354 年反叛雅典并获得了胜利。之后进入了亚历山大统治时期的哥士是一些伟大人物 (如, 诗人菲勒塔斯 [Philetas]) 的故乡, 作为一个受多利买保护的文学中心, 哥士为了找回自己最大的荣耀, 在马其顿、叙利亚和埃及之间摇摆不定。哥士在 2 世纪, 甚至在成为亚细亚行省的一部分

Ptolemies, when it was the home of such great figures as the poet Philetas. In the 2nd cent. Cos was loyal to Rome even before it became a part of the province of Asia. Herod the Great was one of the benefactors of the people of Cos. Claudius, influenced by his Coan physician Xenophon, made Cos a free city and conferred immunity from taxation upon it in A.D. 53.

One of the most beautiful ports of the ancient world, Cos not doubt was most famous as a health resort. It was the site of the first school of scientific medicine and the sanctuary of Asclepius (Esculapius). The island had a healthful climate and hot ferrous and sulfurous springs, which the great Hippocrates (*ca.* 460–377 B.C.), the father of medicine, first used to cure his patients.

The sanctuary of Asclepius (the god of healing) was excavated by Rudolf Herzog of Tübingen University, 1898–1907. He uncovered a sanctuary on three terraces set in a sacred grove of cypresses about 2 mi. (3 km.) from the town. The topmost terrace had a Doric temple built of white island marble, surrounded on three sides by a U-shaped portico with its open side facing the lower terraces, and dating *ca.* 160 B.C. The middle terrace dated *ca.* 280 B.C. and supported a great altar faced by a small temple and other structures. The lowest terrace had a U-shaped portico with its open side facing the one on the top level. Dated *ca.* 350–250 B.C., this portico contained rooms where the patients slept.

When an earthquake nearly devastated the city of Cos in 1933, the Italians, who then controlled the island, availed

之前就忠于罗马。希律大帝是哥士民族的捐助者之一。革老丢受哥士医生色诺芬的影响，将哥士变成了自由之城，并在公元 53 年下令免征哥士的税。

哥士港古代最美丽的港口之一，因此哥士无疑成了最著名的疗养胜地。这里建有第一所医学院校，也是阿斯克勒庇俄斯（Asclepius）或埃司苦拉皮乌（Esculapius）的庙。岛上气候宜人，有含铁和硫磺的温泉，首次被伟大的医药之父希波格拉底（约公元前 460-377 年）用于治疗他的病人。

杜平根大学的鲁道夫赫索格（Rudolf Herzog）在 1898-1907 年发掘了阿斯克勒庇俄斯（医术之神）的庙。他在离城镇 2 英里（3 公里）处的一个神圣的柏树林中发掘了一个三层的圣所。在顶层发掘了一个用岛上的白色大理石建造的多利安（Doric）神殿，神殿三面由 U 型柱廊围绕，开口处面向下面的层级，多利安（Doric）神殿可追溯至约公元前 160 年。中间那层可追溯至约公元前 280 年，由一个小的神殿和其他的建筑支撑一个大祭坛。最底层有一个 U 型柱廊，开口处与顶层的开口相对。最底层可追溯至约公元前 350-250 年，这个门廊有供病人休息的房间。

当 1933 年的地震几乎毁了哥士城的时候，意大利人统治了该岛，他们借此机会发掘了这座古老的城市。他们发现了

themselves of the opportunity to excavate the ancient city. They found a planned Hellenistic town with main cross streets, a stadium, and a surrounding wall; and they found evidence of occupation at the site as early as Mycenaean times. At the lower level of the sanctuary the excavators uncovered Roman baths which utilized the healing waters of the island's springs and which (by inscriptions) dated to Nero's reign—and thus to the time of Paul's ministry.

See MAP XXI.

H. F. VOS

COSAM

kō'səm [Gk. *Kōsam*]. In Luke's genealogy, an ancestor of Jesus in the fifth generation before Zerubbabel (Lk. 3:28).

COSMETICS.

Numerous concoctions were employed in the ancient Near East to enhance beauty, to provide pleasant aromas, and to soothe the skin dried by the hot climate. Ointments and perfumes were the most common. Archeological excavations have recovered many cosmetic containers and applicators, but such find scant mention in the OT.

See OIL III.B; PAINT; PERFUME; PLATE 9.

一个有规划的希腊化城镇，城镇有主要的十字街道、竞技场和围墙；并在遗址发现了早在迈锡尼时期被占领的证据。挖掘者在至圣所的最底层发现了罗马浴场，浴场使用的是岛上有治疗作用的温泉水，这些浴场（根据碑文的记载）可追溯至尼禄统治时期，也就是保罗传道时期。

见 MAP XXI（地图 XXI）。

词条作者：H. F. VOS

COSAM 哥桑

音译：kō'səm【希腊语：*Kōsam*】。载于《路加福音》的家谱中，所罗巴伯的第5世祖，耶稣的祖先（路 3:28）。

COSMETICS. 香品、洁身之物

在古近东地区，为了提高美貌、散发出讨喜的香味和舒缓炎热气候下干燥的皮肤而使用的各种调制品。膏油和香料最为常见。考古学家发掘出许多盛香品的容器和涂抹工具，但是《旧约》中并没有提到这些容器和工具。

见 OIL III.B（油 III.B）；PAINT（颜料）；PERFUME（香料、香膏）；PLATE 9（牌子、盘子 9）。



Ivory cosmetic container or ointment spoon with 女人形状的带把手的象牙制的盛香品容器或膏油勺

handle in the form of a woman. The hole between the shoulders is for insertion of the doweled head of the figure. (Megiddo, 1350–1150 B.C.) (Oriental Institute, University of Chicago)

COSMOGONY; COSMOLOGY.

See CREATION; WORLD.

COSTLINESS.

The AV for Gk. *timiôtēs* in Rev. 18:19; RSV and NEB “wealth.”

COTES.

See FOLD; SHEEP III.F.

COTTAGE.

The AV rendering of words translated BOOTH (Isa. 1:8), HUT (Isa. 24:20), and MEADOW (Zeph. 2:6) in the RSV.

COTTON

[Heb. *karpas*; Sanskrit *karpāsa*; Gk. *kárpasos*] (Est. 1:6); AV GREEN; NEB omits; [Heb. *hōrāy*; Gk. *býssos*] (Isa. 19:9); AV NETWORKS; NEB “shall grow pale.” From a remote period the fruit fibers of the *Gossypium herbaceum* L. have been spun into thread from which cloth has been made. The plant seems to have originated in India, but is now cultivated in many lands. The reference in Est. 1:6 is to the cotton hangings in the royal palace at Susa, while *hōrāy* in Isa. 19:9 is a rare word probably meaning “pale,” “white.”

子。肩膀中间的孔用于插入木钉以固定头部。(米吉多, 公元前 1350-1150) (芝加哥大学, 东方学院)

COSMOGONY; COSMOLOGY. 宇宙创造论、宇宙论

见 CREATION (创造); WORLD (世界)。

COSTLINESS. 珍宝

《钦定版圣经》用这个词来翻译《启示录》18:19 中的希腊语 *timiôtēs*。《修订标准译本》和《新英文译本》译为“wealth” (“有价值的东西”)。

COTES. 羊圈、棚

见 FOLD (羊圈、牧场、居所); SHEEP III.F (羊、绵羊 III.F)。

COTTAGE. 草棚、吊床、草场

《钦定版圣经》用该词翻译《修订标准译本》中的 Booth (“草棚”) (赛 1:8)、Hut (“吊床”) (见赛 24:20) 和 Meadow (“草场”) (番 2:6)。

COTTON 棉、棉织的、棉布

【希伯来语: *karpas*; Sanskrit *karpāsa*; 希腊语: *kárpasos*】(斯 1:6); 《钦定版圣经》译为 GREEN (“绿色”); 《新英文译本》中删除了这个词; 【希伯来语: *hōrāy*; 希腊语: *býssos*】(赛 19:9); 《钦定版圣经》译为 NETWORKS (“织网”); 《新英文译本》译为 “shall grow pale” (“织白布的”)。在远古时期, 草棉的果实纤维被纺成线, 然后用线织成布。这中植物似乎起源于印度, 但是现在许多地方都种植这种作物。《以斯帖记》1:6 中的这个词指的是在书珊皇宫里的棉织的帐子, 而《以赛亚书》19:9 中的 *hōrāy* 是一个罕见词, 意思可能为 “pale”, “white”, 含义均为 “白色”。

R. K. H.

词条作者: R. K. H.

COUCH

COUCH 卧榻

(noun). See BED.

COUCH

(verb) [Heb. *rābaṣ*] (Gen. 49:9, 25; Dt. 33:13; Ezk. 19:2); AV also LIE, LAY DOWN; NEB CROUCH, “made her lair”; [kāraʿ] (Nu. 24:9); [šākēn] (Dt. 33:20); AV DWELL. The term “couch” is used by the RSV with reference to a lion crouching in readiness to spring on its prey (e.g., Dt. 33:20) or a recumbent lion or lioness (e.g., Gen. 49:9). On the “deep that couches beneath” (Gen. 49:25; Dt. 33:13), see ABYSS; DEEP.

COUCHING-PLACE

See FOLD.

COULTER

See MATTOCK.

COUNCIL

[Heb. *sôḏ*]; AV SECRET (Gen. 49:6; Job 15:8), ASSEMBLY (Ps. 89:7; Ezk. 13:9), COUNSEL (Jer. 23:18, 22); NEB also SECRET COUNCIL (Job 15:8), “assembled” (Ps. 89:7), COUNSELS (Ezk. 13:9); [*rōʿē pānīm*-‘seeing the face’]; AV PRESENCE (2 K. 25:19), PERSON (Jer. 52:25); NEB “(those with) right of access (to the king)”; [*yāšab*] (2 K. 9:5, “in council”); AV SITTING TOGETHER; [*ʿēḏā*] (Ps. 82:1); AV CONGREGATION; NEB COURT; [Gk. *synedrion*]; NEB also COURT, SANHEDRIN; [*symboullion*] (Acts 25:12); NEB ADVISERS, **MEMBER OF THE COUNCIL** [*bouleutēs*] (Mk. 15:43; Lk. 23:50); AV COUNSELLOR. The Heb. *sôḏ* can refer both to intimate or confidential speaking and to those involved in such speaking, or to a

(名词)。见 BED (床)。

COUCH 卧、蹲伏

(动词)【希伯来语：*rābaṣ*】(创 49:9, 25; 申 33:13; 结 19:2);《钦定版圣经》译为 LIE(“卧”),LAY DOWN(“蹲伏”);《新英文译本》译为 CROUCH(“蹲伏”),“made her lair”(“卧”);【*kāraʿ*】(民 24:9);【*šākēn*】(申 33:20);《钦定版圣经》译为 DWELL(“住”)。《修订标准译本》中用“couch”一词描述一只正在蹲伏捕食的狮子(如,申 33:20)或蹲卧的公狮或母狮(如,创 49:9)。关于“地里所藏的”(创,49:25;申 33:13),见 ABYSS(无底坑、阴间、地的深处);DEEP(深渊)。

COUCHING-PLACE 牲畜的圈棚

见 FOLD(羊圈、羊棚)。

COULTER 犁头

见 MATTOCK(犁头)。

COUNCIL 公会、议会

【希伯来语：*sôḏ*】;《钦定版圣经》译为 SECRET(“同谋”,创 49:6;伯 15:8),ASSEMBLY(“会”,诗 89:7;结 13:9),COUNSEL(“会”,耶 23:18,22);《新英文译本》还译为 SECRET COUNCIL(“密旨”,伯 15:8),“assembled”(“议会”,诗 89:7),COUNSELS(“会”,结 13:9);【*rōʿē pānīm*——“见面”】;《钦定版圣经》译为 PRESENCE(“……的面”,王下 25:19),PERSON(“……的面”,耶 52:25);《新英文译本》译为“(those with) right of access (to the king)”(“见[王]的面”);【*yāšab*】(王下 9:5,“坐着”);《钦定版圣经》译为 SITTING TOGETHER(“都坐着”);【*ʿēḏā*】(诗 82:1);《钦定版圣经》译为 CONGREGATION(“会”);《新英文译本》译为 COURT(“会”);【希腊语：*synedrion*】;《新英文译本》译为 ADVISERS(“谋士”),**MEMBER OF**

gathering of intimates. In the NT Gk. *synédriōn* normally refers to the Sanhedrin, the Jewish supreme court, but in Mt. 10:17; Mk. 13:9 and perhaps Mt. 5:22 it refers to local courts. The *symboúlion* of Acts 25:12 is a less formal group of advisers. Joseph of Arimathea is called a *bouleutés* in Mk. 15:43 par., which means he was a member of the Sanhedrin, or possibly of the Arimathean village council.

THE COUNCIL (“议会成员”)
【bouleutés】(可 15:43; 路 23:50); 《钦定版圣经》译为 COUNSELLOR (“议士”)。希伯来语 *sôd* 既可以表示秘密的谈话, 也可以表示密谈的人, 或者表示至交密友们聚在一起。在《新约》中, 希腊语 *synédriōn* 通常指的是犹太最高公会——犹太公会, 但是在《马太福音》10:17; 《马可福音》13:9 中和《马太福音》5:22 (不确定) 中, 这个词表示的是地方公会。《使徒行传》25:12 中的 *symboúlion* 指的是不太正式的议会。在平行经文《马可福音》15:43 中, 亚利马太的约瑟被称为 *bouleutés*, 这可能表示约瑟是犹太公会的成员之一, 或可能是亚利马太议会的成员之一。

K. W. D. H.

词条作者: K. W. D. H.

COUNCIL OF JERUSALEM

See APOSTOLIC COUNCIL.

COUNCIL OF JERUSALEM 耶路撒冷公会

见 APOSTOLIC COUNCIL (使徒会议)。

COUNSEL; ASK COUNSEL; TAKE COUNSEL

[Heb. *yā'aš*, 'ésâ, *mô'ēšôṭ*, 'ûš (Jgs. 19:30), 'ûš 'ēšâ (Isa. 8:10), also *dābar* (Nu. 31:16; Est. 5:14), *yāsad* (Ps. 2:2), *mālak* (Neh. 5:7), *sôd* (Prov. 15:22), *šā'al* (2 S. 20:18), *šā'al peh* (Isa. 30:2), *taḥbulôṭ* (Prov. 12:5); Aram. *m^elak* (Dnl. 4:27); Gk. *boulé*, *bouleúomai* (Lk. 14:31), *symboúlion*, *symbouleúō*]; AV also CONSULT, ADVICE, ADVISEMENT (1 Ch. 12:19), GUIDE (Ps. 32:8), WILL (Acts 13:36), THING (Est. 5:14), “ask at (my) mouth” (Isa. 30:2), “hold a council” (Mt. 12:14), “counsellor” (Nah. 1:11); NEB also ADVICE, ADVISE, PLAN (S), PURPOSE (S), DESIGN (S), CONSULT, DEPARTURE (Nu. 31:16), “give thought to the matter” (1 K. 12:28), “hold a conference” (2 K. 6:8), AGREE

COUNSEL; ASK COUNSEL; TAKE COUNSEL

同谋; 求问; 商议;

【希伯来语: *yā'aš*, 'ésâ, *mô'ēšôṭ*, 'ûš (士 19:30), 'ûš 'ēšâ (赛 8:10), 还有 *dābar* (民 31:16; 斯 5:14), *yāsad* (诗 2:2), *mālak* (尼 5:7), *sôd* (箴 15:22), *šā'al* (撒下 20:18), *šā'al peh* (赛 30:2), *taḥbulôṭ* (箴 12:5); 亚兰语: *m^elak* (但 4:27); 希腊语: *boulé*, *bouleúomai* (路 14:31), *symboúlion*, *symbouleúō*]; 《钦定版圣经》还译为 CONSULT, ADVICE, ADVISEMENT (代上 12:19), 汉译均为 “商议”, GUIDE (“指教”, 诗 32:8), WILL (“旨意”, 徒 13:36), THING (“这话”, 斯 5:14), “ask at (my) mouth” (“求问”, 赛 30:2), “hold a council” (“商议”, 太 12:14), “counsellor” (“图谋者”, 鸿 1:11); 《新英文译本》还译为 ADVICE (“商议”), ADVISE (“商讨”), PLAN (S) (“计谋”), PURPOSE (S) (“定意”), DESIGN (S) (“图谋”),

(2 Ch. 30:2), “I mastered my feelings” (Neh. 5:7; RSV “I took counsel with myself”), “talk the matter over” (6:7), FIRMNESS (Job 12:13), OPINION (29:21), GUIDE (Ps. 1:1), CONSPIRE (2:2), FORCE (Prov. 8:14; cf. Isa. 11:2 mg.), PLOT, CONFER, “meet in conference” (Mt. 27:1), CONSIDER (Lk. 14:31), etc. The NEB here, as with other words elsewhere, shows the wide variety of meaning in these words, which the translation “counsel” often fails to bring out clearly.

See also COUNSELOR; PLAN; PREDESTINATION; PURPOSE.

J. W. D. H.

COUNSELOR

[Heb. *yā‘aš*, also *’iš ‘ēšā* (Ps. 119:24; Isa. 40:13); Aram. *yē‘at* (Ezr. 7:14f.), *ᵀdargāzar* (Dnl. 3:2f.), *haddābar* (3:24, 27; 4:36 [MT 33]; 6:7 [MT 8]); Gk. *paráklētos* (Jn. 14:16, 26; 15:26; 16:7), *sýmboulos* (Rom. 11:34)]; AV, NEB, COUNSELLOR; AV also JUDGE (Dnl. 3:2f.), “of the counsel” (2 Ch. 25:16), COMFORTER (*paráklētos*); NEB also “official at court” (Ezr. 4:5), MINISTER (Job 3:14), COUNSEL (Ps. 119:24), “planning” (Prov. 11:14; 24:6), “in purpose” (Isa. 9:6), COURTIER (*haddābar*), ADVOCATE (Isa. 41:28; Jn. 14–16).

CONSULT (“商议”), DEPARTURE (“背离”) (民 31:16), “give thought to the matter” (“打定主意”, 王上 12:28), “hold a conference” (“商议”, 王下 6:8), AGREE (“商议”, 代下 30:2), “I mastered my feelings” (“心里筹划”, 尼 5:7; 《修订标准译本》译为 “I took counsel with myself” [“我心中筹算”]), “talk the matter over” (“商议”, 尼 6:7), FIRMNESS (“能力”, 伯 12:13), OPINION (“指教”, 伯 29:21), GUIDE (“计谋”) (诗 1:1), CONSPIRE (“商议”) (诗 2:2), FORCE (“能力”, 箴 8:14; 参: 赛 11:2 旁注), PLOT (“谋略”), CONFER (“商议”), “meet in conference” (“商议”, 太 27:1), CONSIDER (“酌量”, 路 14:31) 等。《新英文译本》中的这些词与其他词语一样, 有很广泛的含义, 而“counsel” (“商议”) 这种翻译通常无法清楚地阐释这么广泛恶含义。

另见 COUNSELOR (谋士); PLAN (计谋); PREDESTINATION (旨意); PURPOSE (定意)。

词条作者: J. W. D. H.

COUNSELOR 谋士、策士、参谋

【希伯来语: *yā‘aš* 和 *’iš ‘ēšā* (诗 119:24; 赛 40:13); 亚兰语: *yē‘at* (拉 7:14-15), *ᵀdargāzar* (但 3:2-3), *haddābar* (但 3:24, 27; 4:36 [《马所拉文本》 33]; 6:7 [《马所拉文本》 8]); 希腊语: *paráklētos* (约 14:16, 26; 15:26; 16:7), (罗 11:34)】; 《钦定版圣经》和《新英文译本》译为 COUNSELLOR (“谋士”); 《钦定版圣经》还译为 JUDGE (“谋士”, 但 3:2-3), “of the counsel” (“谋士的”, 代下 25:16), COMFORTER (“参谋”) (*paráklētos*); 《新英文译本》还译为 “official at court” (“参谋”, 拉 4:5), MINISTER (“谋士”, 伯 3:14), COUNSEL (“谋士”,

King David employed certain men as advisers in his court, including Ahithophel, who was succeeded by Jehoiada son of Benaiah, and Jonathan, David's uncle, who was educated and a "scribe" (1 Ch. 27:32). The important role such advisers often played is illustrated in 2 Ch. 22:3ff.; and the esteem in which counselors were held is seen in Job 3:14, "kings and counselors." Proverbs considers it wise to employ an "abundance of counselors," both for a nation's defense (11:14) and to plan offensive strategy (24:6). That counselors occupied a regular place in ancient administrations is clear from Ezr. 4:5; 7:14f., 28; 8:25; Isa. 3:3; 19:11; etc.

In Daniel, the two Aramaic words translated "counselor" in the NEB and RSV are of Persian origin; according to F. Rosenthal (*Grammar of Biblical Aramaic* [2nd ed. 1963]) Aram. ^a*dargāzar* (Dnl. 3:2f.) probably means "counselor," and *haddābar* (3:24, etc.) means "companion" (cf. NEB "courtier," and cf. "king's friend" in 1 Ch. 27:33).

Various renderings have been suggested for Isa. 9:6; the name of the son is read as six names (Vulgate), five (AV), four (RSV, NEB, JB, etc.), or a single sentence (Amer. Tr.). The consensus today is that four names are here given, one of which is Heb. *pele' yô'ēš*, "Wonderful Counselor" (RSV, JB), or "in purpose wonderful" (NEB). See E. J. Young, *Intro. to the OT* (repr. 1963), for a discussion.

诗 119:24), "planning" ("智谋", 箴 11:14; 24:6), "in purpose" ("定意", 赛 9:6), COURTIER ("谋士") (*haddābar*), ADVOCATE ("谋士", 赛 41:28; 约 14-16)。大卫王雇佣某些人在他的宫中做谋士, 这些谋士有亚希多弗、比拿雅的儿子耶何耶大和大卫的叔叔约拿单, 约拿单有智慧, 又作"书记"(代下 27:32)。《历代志下》22:3 之后的经文显示出这些谋士常发挥重要的作用; 从《约伯记》3:14 中可看出谋士是受尊敬的, "君王和谋士"。《箴言》中认为雇佣"众多谋士"来保护国家(箴 11:14)和制定防御策略(箴言 24:6)是明智的。《以斯拉记》4:5; 7:14-15, 28; 8:25; 《以赛亚书》3:3; 19:11 表明谋士是古代行政机构中的中坚力量。

在《新英文译本》和《修订标准译本》《但以理书》中, 翻译成 "counselor" ("谋士") 的两个亚兰语源于波斯语; F. Rosenthal (*Grammar of Biblical Aramaic*[1963 年第 2 版]) 认为亚兰语 ^a*dargāzar* (但 3:2-3) 的意思可能是 "谋士", *haddābar* (但 3:24 等) 的意思可能是 "同伴" (参:《新英文译本》译为 "courtier" ["谋士"], 参:《历代志上》27:33 中 "王的陪伴")。

《以赛亚书》9:6 有许多种翻译版本;《武加大译本》中用六个名字来翻译圣子的名字,《钦定版圣经》中用五个名字来翻译圣子的名;《修订标准译本》《新英文译本》和《耶路撒冷圣经》等用四个名字来翻译圣子的名,《美国译本》中用一个句子来翻译圣子的名。这里列出了现今得到一致认可的四个名字,其中之一是希伯来语 *pele' yô'ēš*, 意思是 "Wonderful Counselor" ("奇妙的谋士",《修订标准译本》,《耶路撒冷圣经》)或 "in purpose wonderful" ("奇妙的谋士",《新英文译本》)。详见 E. J. Young, *Intro. to the OT* (1963 年再版),

On the Gk. *paráklētos* in Jn. 14-16 see PARACLETE.

关于《约翰福音》14-16 中的希腊语 *paráklētos*，见 PARACLETE（保惠师）。

J. W. D. H.

词条作者：J. W. D. H.

COUNTENANCE

The noun is the translation of a variety of Hebrew and Greek expressions, Heb. *pānīm* being the most frequent. Besides this are found *mar'eh*, “appearance,” “shape,” “comeliness,” “visage,” (Jgs. 13:6), *'ap*, “nose,” “anger” (Ps. 10:4); and Gk. *stygnázō*, “be sad” (Mk. 10:22), *prósōpon*, “face,” “presence,” “aspect” (Lk. 9:29).

To the Oriental the countenance is particularly indicative of a person's inner feelings, reflecting such emotions as anger (Gen. 4:5f.), severity (Dt. 28:50, NEB “grim aspect”), sadness (Job 9:27, NEB “show a cheerful face”; Eccl. 7:3, NEB “sad face”), dismay (Mk. 10:22), and pride (Ps. 10:4, NEB “arrogant”). The idea of favor or presence is rendered by the phrase “light of (thy) countenance” (Nu. 6:26; Ps. 4:6; 90:8; etc.).

See FACE.

R. K. H.

COUNTERFEIT

In 2 Tim. 3:8 Gk. *adókimos* is used to describe a reprobate person: “men of corrupt mind and counterfeit faith” (AV “reprobate concerning the faith”; NEB “cannot pass the tests of faith”). In Wisd. 15:9 *kibdēlos*, “mixed with dross,” is rendered “counterfeits” by

COUNTENANCE 相貌、面容、表情

这个名词用来翻译许多希伯来语和希腊语，最常用这个词来翻译希伯来语 *pānīm*。除了翻译这个词外，还可以翻译希伯来语 *mar'eh*，意为“外貌”，“身材”，“清秀”和“面貌”（士 13:6），*'ap*，意为“鼻子”，“怒气”（诗 10:4）；以及希腊语 *stygnázō*，“悲伤”（可 10:22）和 *prósōpon*，意为“面容”，“仪态”和“外貌”（路 9:29）。

对东方人来说，一个人的表情尤其可以体现出一个人的内心情感，如发怒（创 4:5-6）、凶恶（申 28:50，《新英文译本》译为“grim aspect”[“冷酷的一面”]）、忧愁（伯 9:27，《新英文译本》译为“show a cheerful face”[“喜笑的面容”]）；传 7:3，《新英文译本》译为“sad face”[“愁容”]）、沮丧（可 10:22）和骄傲（诗 10:4，《新英文译本》译为“arrogant”[“骄傲”]）。“light of (thy) countenance”（“向[你]仰脸）表达了喜爱或见面的含义（民 6:26；诗 4:6；90:8；等）。

见 FACE（面、脸）。

词条作者：R. K. H.

COUNTERFEIT 假冒的、模拟的、冒牌货

在《提摩太后书》3:8 中，希腊语 *adókimos* 用来表示邪恶的人：“心思败坏、信仰经不起考验的人”（《钦定版圣经》译为“reprobate concerning the faith”[“心思坏了”]；《新英文译本》译为“cannot pass the tests of faith”[“信仰经不起考验”]）。《修订标准译本》和《新英文译本》中

the RSV and NEB, “counterfeit things” by the AV “Counterfeit” in the obsolete sense of representation occurs in Wisd. 14:17, AV, as a translation of *anatyπόō*, “make a likeness.”

COUNTERVAIL

[Heb. *šāwā*-‘equalize’]. An archaic term for “equal” (RSV “be compared with”) found in Est. 7:4, AV.

COUNTRY

[Heb. *’ereš*, *šādeh*, *g^ebūl*, also *“dāmā* (Jonah 4:2), *māqôm* (Gen. 29:26; Jgs. 11:19), *migrāš* (Ezk. 48:15), *merhāq* (“far country,” Zec. 10:9); Gk. *chōra*, *perichōros*, *agrós*, *patris*, vb. *apodēméo* (“go into a far country”), also *érēmos tópos* (Mk. 1:45), *méros* (Acts 19:1)]; AV also LAND, FIELD, BORDERS, COASTS, PLACE (Jgs. 11:19), SUBURBS (*migrāš*), DESERT PLACE (Mk. 1:45), REGION; NEB also LAND, COUNTRY-SIDE, TERRITORY, NATIONS, REGION, REALM (Mal. 1:4), WORLD (1 Ch. 29:30), “parts of the earth” (Isa. 8:9), “foreign lands” (Ezk. 6:8), COMMON LAND (*migrāš*), “abroad” (RSV “to another country”), HOME TOWN (Mt. 13:54, 57 par; but “country” in Lk. 4:24; Jn. 4:44; all Gk. *patris*; see Bauer, p. 642), FARMS (Mk. 6:36; Lk. 9:12), FARMSTEADS (Mk. 6:56), NEIGHBOURHOOD (Lk. 7:17), DISTRICT (8:37), etc.; for Heb. *šādeh* the RSV and NEB often have “open country,” the AV “field” (e.g., Jgs. 20:31; 1 S. 30:11; Mic. 1:6; 4:10); the RSV of 2 K. 25:23 is an addition based on Jer. 40:7; and in Zec. 6:6 the RSV and NEB emend the MT; COUNTRYMEN [Heb.

用 “counterfeits” (“冒牌货”) 翻译《所罗门智训》15:9 中的 *kibdēlos*, “mixed with dross” (“冒牌货”), 《钦定版圣经》译为 “counterfeit things” (“冒牌货”)。《钦定版圣经》用 “counterfeit” 的废义来翻译《所罗门智训》14:17 中的 *anatyπόō* (“造模拟的塑像”)。

COUNTERVAIL 补足

【希伯来语: *šāwā*——“补偿”】。《钦定版圣经》《以斯帖记》7:4 中出现的一个废词, 意思是“补偿”(《修订标准译本》译为“be compared with”[“补偿”])。

COUNTRY 地、国、

【希伯来语: *’ereš*, *šādeh*, *g^ebūl* 和 *“dāmā* (拿 4:2), *māqôm* (创 29:26; 士 11:19), *migrāš* (结 48:15), *merhāq* (“远方”, 亚 10:9); 希腊语: *chōra*, *perichōros*, *agrós*, *patris*, 动词 *apodēméo* (“在远方”) 和 *érēmos tópos* (可 1:45), *méros* (徒 19:1)】; 《钦定版圣经》还译为 LAND (“地”), FIELD (“地”), BORDERS (“地界”), COASTS (“全境”), PLACE (“地”) (士 11:19), SUBURBS (“城郊”) (*migrāš*), DESERT PLACE (“旷野”) (可 1:45), REGION (“地方”); 《新英文译本》还译为 LAND (“地”), COUNTRY-SIDE (“城郊”), TERRITORY (“境地”), NATIONS (“列国”), REGION (“地”), REALM (“领域”) (玛 1:4), WORLD (“国”) (代上 29:30), “parts of the earth” (“远方”, 赛 8:9), “foreign lands” (“各国”, 结 6:8), COMMON LAND (“列国”) (*migrāš*), “abroad” (“外邦”) (《修订标准译本》译为“to another country”[“外邦”]), HOME TOWN (“本家”) (平行经文, 太 13:54, 57; 而《路加福音》4:24 在译为 “country” (“国”); 约 4:44; 所有希腊语 *patris* 的意思; 见 Bauer, 642 页), FARMS (“乡村”) (可 6:36; 路 9:12), FARMSTEADS (“乡间”) (可 6:56), NEIGHBOURHOOD (“周围地

b^enē ‘ammī] (Jgs. 14:16f.); AV “children of my people”; NEB KINSFOLK; [Gk. *symphylétai*] (1 Thess. 2:14); COUNTRYSIDE [Heb. *migrāš* (Ezk. 27:28); AV SUBURBS; NEB “troubled waters.”

Several Hebrew and Greek terms translated by the English “country” refer to a specific territory (Heb. *g^ebūl*; lit. “boundary,” thus “enclosed territory”; Ex. 8:2; 10:4; *’ereš*; Jgs. 11:21; Est. 8:17), often suggesting a political entity (Heb. *sādeh*; Gen. 14:7; 36:35; 1 Ch. 1:46; *g^ebūl*; Ex. 10:19; Gk. *chóra*; Mt. 8:28). Foreign nations are designated “the countries” (Heb. *’ārāšōt*; Ezk. 6:8) or “the kingdoms of the countries” (*maml^ekōt hā ’ārāšōt*; 1 Ch. 29:30; 2 Ch. 12:8; 2 Ch. 20:29; cf. the similar phrase *maml^ekōt hā ’āreš*, “kingdoms of the earth” in Dt. 28:25; 2 K. 19:15; Isa. 37:20; Jer. 25:26). The concept is frequently that of fatherland or homeland (*’ereš*; Gen. 12:1; 30:25; 1 K. 22:36; *g^ebūl*; Jer. 31:17; *maqôm*; Gen. 29:26; Jgs. 11:19; *’adāmā*; Jonah 4:2; Gk. *patris*; Mt. 13:54, 57; Mk. 6:4 par.; Lk. 4:23f.). In He. 11:16 Gk. *kreittōn* implies that a heavenly homeland is a more

方”) (路 7:17), DISTRICT (“地方”, 路 8:37), 等; 希伯来语 *sādeh* 在《修订标准译本》和《新英文译本》常被译为 “open country” (“田间”), 在《钦定版圣经》中译为 “field” (“田间”, 如, 士 20:31; 撒上 30:11; 弥 1:6; 4:10); 《修订标准译本》《列王纪下》25:23 根据《耶利米书》40:7 增加了内容; 而《修订标准译本》和《新英文译本》《撒迦利亚书》6:6 修订了《马所拉文本》; COUNTRYMEN (“本国的人”)【希伯来语: *b^enē ‘ammī*】(士 14:16-17); 《钦定版圣经》译为 “children of my people” (“本国的人”); 《新英文译本》译为 KINSFOLK (“族人”); 【希腊语: *symphylétai*】(帖前 2:14); COUNTRYSIDE (“郊野”)【希伯来语: *migrāš* (结 27:28); 《钦定版圣经》译为 SUBURBS (“郊野”); 《新英文译本》译为 “troubled waters” (“翻腾的海水”。

英语单词 “country” (“国”) 翻译的几个希伯来语和希腊语指的是一处特定的区域 (希伯来语: *g^ebūl*; 字面意思是 “边境”, 也就是 “四境”; 出 8:2; 10:4; *’ereš*; 士 11:21; 斯 8:17), 常表示政治实体 (希伯来语 *sādeh*; 创 14:7; 36:35; 代上 1:46; *g^ebūl*; 出 10:19; 希腊语: *chóra*; 太 8:28)。外邦列国被称为 “各国” (希伯来语: *’ārāšōt*; 结 6:8) 或 “列邦” (*maml^ekōt hā ’ārāšōt*; 代上 29:30; 代下 12:8; 代下 20:29; 参: 《申命记》28:25 中类似的短语 *maml^ekōt hā ’āreš*, “万国”; 王下 19:15; 赛 37:20; 耶 25:26)。常表示本族或本家的意思 (*’ereš*; 创 12:1; 30:25; 王上 22:36; *g^ebūl*; 耶 31:17; *maqôm*; 创 29:26; 士 11:19; *’adāmā*; 拿 4:2; 希腊语: *patris*; 太 13:54, 57; 平行经文, 可 6:4; 路 4:23-24)。《希伯来书》11:16 中的希腊语 *kreittōn* 暗示出天家是比地上的家更理想的地方。

desirable country than an earthly territory.

“Open country” refers to fields or pasture lands outside the walled cities (Heb. *migrāš*; Ezk. 48:15; cf. 27:28; *šādeh*; Dt. 21:1; Jgs. 20:31; 1 S. 30:11; 2 K. 25:23; Gk. *agrós*; Mk. 15:21; *perichōros*; Lk. 7:17; 8:37; *érēmos tópos*; Mk. 1:45). This land may be adjacent to the cities and subject to their control (Mk. 6:36; Lk. 9:12) or a completely distinct entity (1 Ch. 27:25; Mk. 6:56). In some instances the term designates rural towns (1 S. 27:5).

Implicit in some uses is a topographical or geographical reference. Gk. *méros* designates the “upper country” (thus “inland regions” or “the interior”; Acts 19:1; cf. Bauer, p. 507; see also HILL). Distant lands are called “far countries” (Heb. *merhāq*; Zec. 10:9; *'ereš*; Isa. 8:9). Directional modifiers specify regions or nations as North Country (Heb. *'ereš šāpôn*; Jer. 6:22; 10:22; 16:15; 23:8), East Country (*'ereš qedem*; Gen. 25:6), south country (*'ereš hattēmān*; Zec. 6:6), and west country (RSV reads *'el-'ah^arē hayyām*; Zec. 6:6).

In some instances “country” may refer to the inhabitants rather than the territory (2 S. 15:23; cf. Mal. 1:4).

See also HILL.

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COUPLE; COUPLED

[Heb. *hābar*]; NEB JOIN, JOINED. In the RSV the verb “couple” and the participle “coupled” translate the Hebrew

“郊野”指的是城外的空地或牧场（希伯来语：*migrāš*；结 48:15；参：结 27:28；*šādeh*；申 21:1；士 20:31；撒上 30:11；王下 25:23；希腊语：*agrós*；可 15:21；*perichōros*；路 7:17；8:37；*érēmos tópos*；可 1:45）。这个地方可能与城市相连并附属于城市（可 6:36；路 9:12）或完全不同的区域（代上 27:25；可 6:56）。这个词有时指的是京外的城邑（撒下 27:5）。

这个词一些用法暗示出该地的地形或地理学特点。希腊语 *méros* 指的是“上边一带”（也就是《使徒行传》19:1 中的“内地一带”或“内地”；参：Bauer, 507 页；另见 HILL[山]）。遥远的地方被称为“far countries”（“远方”）（希伯来语：*merhāq*；亚 10:9；*'ereš*；赛 8:9）。方向名词明确了一个地区或国家所处的位置，如“北方”（希伯来语：*'ereš šāpôn*；耶 6:22；10:22；16:15；23:8）、东方（*'ereš qedem*；创 25:6）、南方（*'ereš hattēmān*；亚 6:6）和西方（《修订标准译本》中将其理解为 *'el-'ah^arē hayyām*；亚 6:6）。

“country”有时可能指的是居民而不是地方（撒下 15:23；参：玛 1:4）。

另见 HILL（山）。

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COUPLE; COUPLED 相连

【希伯来语：*hābar*】；《新英文译本》译为 JOIN, JOINED，汉译均为“相连”。《修订标准译本》中的动词“couple”

verb *ḥābar* (“touch, be joined”) and the participle based on it. It refers to the place where the curtains of the tabernacle are joined together (Ex. 26:3ff.; 36:10ff.).

COURAGE; COURAGEOUS.

In the OT the main words for “be courageous,” “be of good courage,” etc., are Heb. *ḥāzaq* and *’āmaṣ*, both of which have the basic meaning “be strong (firm, hard).” For *ḥāzaq* the AV has “encouraged themselves” (Jgs. 20:22), “be strong” (1 S. 4:9; 2 Ch. 15:7; Dnl. 10:19; Hag. 2:4), “strengthened himself” (2 Ch. 23:1; 25:11), and “was strengthened” (Ezr. 7:28). For *’āmaṣ* the NEB has “be resolute” (e.g., Dt. 31:6f.; Josh. 1:6, 9, 18; 1 Ch. 22:13); *ḥāzaq* is rendered “take heart” (2 Ch. 25:11; Hag. 2:4), and “felt himself strong enough” (2 Ch. 23:1). OT words for “courage” include *lēb* or *lēbāb* (“heart,” 2 S. 7:27; Jer. 4:9; Ezk. 22:14; Dnl. 11:25), *nepeš* (“soul,” Ps. 107:26; Lam. 1:16), *rû(a)ḥ* (“spirit,” Josh. 2:11), and *yādôṭ* (“hands,” 2 S. 4:1); the AV translates most of these terms literally. In 2 Ch. 17:6 “courageous” translates *gābah* (AV “lifted up”; NEB “he took pride”).

In the NT “take courage” and “be of good courage” translate Gk. *tharrhéō* (2 Cor. 5:6, 8, AV and NEB “confident”), *tharséō* (Acts 23:11, AV “be of good cheer”), and *tolmáō* (Mk. 15:43, AV “boldly”; NEB “bravely”). In 1 Cor. 16:13 “be courageous” renders *andrízomai* (AV “quit you like men”; NEB “be valiant”). Other words are

“相连”)和过去分词“coupled”(“相连”)用来翻译希伯来语动词 *ḥābar* (“连接”)和 *ḥābar* 的过去分词。这个词指的是会幕的幔子幅幅相连的地方(出 26:3起; 36:10起)。

COURAGE; COURAGEOUS. 勇气; 勇敢的

在《旧约》中,表示“勇敢”“坦然无惧”等意思的主要词语是希伯来语 *ḥāzaq* 和 *’āmaṣ*, 这两个的基本含义是“强壮[坚固、坚强]”。《钦定版圣经》中用“encouraged themselves”(“奋勇; 士 20:22)、“be strong”(“刚强”, 撒上 4:9; 代下 15:7; 但 10:19; 该 2:4)、“strengthened himself”(“奋勇”, 代下 23:1; 25:11)和“was strengthened”(“坚强”, 拉 7:28)翻译希伯来语 *ḥāzaq*。《新英文译本》中用“be resolute”(“刚强”, 如: 申 31:6-7; 书 1:6, 9, 18; 代上 22:13)翻译希伯来语 *’āmaṣ*; 用“take heart”(“刚强”, 代下 25:11; 该 2:4)和“felt himself strong enough”(“奋勇”, 代下 23:1)翻译希伯来语 *ḥāzaq*。《旧约》中表示“勇气”的词有 *lēb* 或 *lēbāb* (“心”, 撒下 7:27; 耶 4:9; 结 22:14; 但 11:25), *nepeš* (“心灵”, 诗 107:26; 哀 1:16), *rû(a)ḥ* (“胆气”, 书 2:11), 和 *yādôṭ* (“手”, 撒下 4:1); 《钦定版圣经》按照字面意思翻译了其中绝大部分词语。《历代志下》17:6 中用“courageous”(“勇敢的”)翻译 *gābah* (《钦定版圣经》译为“lifted up”[“振奋的”]; 《新英文译本》译为“he took pride”[“他骄傲地”])。

《新约》用“take courage”和“be of good courage”(汉译均为“坦然无惧”)来翻译希腊语 *tharrhéō* (林后 5:6, 8, 《钦定版圣经》和《新英文译本》译为“confident”[“坦然无惧”]), *tharséō* (徒 23:11, 《钦定版圣经》译为“be of good cheer”[“兴高采烈的”])和 *tolmáō* (可 15:43, 《钦定版圣经》译为“boldly”[“放胆地”]; 《新英文译本》译为

thársos (Acts 28:15), *parrhēsia* (Phil. 1:20, AV “boldness”; NEB “boldly”), and *parrhēsiazomai* (1 Thess. 2:2, AV “were bold”; NEB “frankly and fearlessly”). “Lose courage” in He. 12:5 renders *eklyō* (AV “faint”; NEB “lose heart”).

“bravely” [“放胆地”]。《哥林多前书》16:13 中用“be courageous”(“刚强”)翻译 *andrízomai* (《钦定版圣经》译为“quit you like men” [“作大丈夫”]; 《新英文译本》译为“be valiant” [“刚强”])。其他的词语还有 *thársos* (徒 28:15), *parrhēsia* (腓 1:20, 《钦定版圣经》译为“boldness” [“胆量”]; 《新英文译本》译为“boldly” [“放胆地”]) 和 *parrhēsiazomai* (帖前 2:2; 《钦定版圣经》译为“were bold” [“放开胆量”; 《新英文译本》译为“frankly and fearlessly” [“放胆”])。《希伯来书》12:5 中用“Lose courage”(“灰心”)翻译 *eklyō* (《钦定版圣经》译为“faint” [“灰心”]; 《新英文译本》译为“lose heart” [“灰心”])。

In Wisd. 8:7 courage (Gk. *andria*, NEB “fortitude”) is one of the four cardinal virtues; and cowardice ranks as one of the mortal sins (Rev. 21:8; cf. Sir. 2:12f.).

在《所罗门智训》8:7 中，“勇气”(希腊语：*andria*，《新英文译本》译为“fortitude” [“勇气”]) 是四个基本德行之一；而胆小是不可饶恕的罪行之一（启 21:8；参：便 2:12-13）。

See also BOLD; CONFIDENCE.

另见 BOLD (胆量); CONFIDENCE (信靠、依靠、信心)。

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词条作者：J. W. D. H.

COURIER

[Heb. *rāš*] (2 Ch. 30:6, 10; Est. 3:13, 15; 8:10, 14); AV POST (also in Job 9:25; Jer. 51:31, RSV and NEB “runner”).

COURIER 驿卒、信差

【希伯来语：*rāš*】（代下 30:6, 10; 斯 3:13, 15; 8:10, 14); 《钦定版圣经》译为 POST (“信差”) (另见《约伯记》9:25; 耶 51:31, 《修订标准译本》和《新英文译本》译为“runner” [“跑信的”])。

Members of the royal guard who carried royal letters and dispatches throughout the kingdom, on foot or, as in the Persian empire, on swift horses (Est. 8:10, 14; cf. Xenophon *Cyropaedia* viii.6.17; Herodotus viii.98).

徒步或乘千里马（如，在波斯）到国中各处运送或传递谕旨的皇室侍卫成员（斯 8:10, 14; 参：Xenophon *Cyropaedia* viii.6.17; Herodotus viii.98）。

The word for “force” in Mt. 5:41 and

《马太福音》5:41 中表示“强逼”，以及

“compel” in Mk. 15:21 par. is Gk. *angareúō*, a Persian loanword, formerly used in connection with the right of couriers to command the service of men or their animals to help them deliver important messages.

J. W. D. H.

COURSE.

The courses or layers (AV “rows”) of stones and of beams mentioned in descriptions of the Jerusalem temple and palace are called Heb. *tûr* in 1 K. 6:36; 7:12, and Aram. *niḏbāk* in Ezr. 6:4. The latter is an Akkadian loanword, occurring here in the text of a scroll from Ecbatana (6:2). The “courses” of priest and Levites in Ezr. 6:18 (Aram. *maḥl^eqâ*) are the divisions described in 1 Ch. 23:6ff., etc. (Heb. *maḥ^alōqet*); cf. Lk. 1:5, 8, AV (Gk. *ephēmería*).

On Jgs. 5:20, “the stars in their courses” (Heb. *m^esillâ*), see ASTROLOGY; ASTRONOMY II.C. “Out of course” in Ps. 82:5, AV (Heb. *môṭ*), is poetic for “shaken” (RSV) or “giving way” (NEB). The Gk. *drómos* is used to designate the earthly life of a servant of God in Acts 13:25 (John the Baptist); 20:24; 2 Tim. 4:7 (Paul). It is usually rendered “course,” but “race” in Acts 20:24, NEB, and 2 Tim. 4:7, RSV. The use of such a term to designate one’s life span shows utmost zeal for the Lord’s work. For “course” of life in a bad sense cf. Jer. 8:6; 23:10 (Heb. *m^erûṣâ*).

See also RELAYS (1 K. 5:14); CYCLE OF

平行经文《马可福音》15:21 中表示“勉强”的词语是希腊语 *angareúō*，这是一个波斯语外来词，这个词原来表示送信者有权命令自己的仆人或牲畜帮他们传送重要的信件。

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COURSE 层、编制、轨道

耶路撒冷圣殿和宫殿的石头和木头的层次（《钦定版圣经》译为“rows”）[行、排]在《列王纪上》6:36; 7:12 用希伯来语 *tûr* 来表示，在《以斯拉记》6:4 中用亚兰语 *niḏbāk* 来表示。亚兰语 *niḏbāk* 是一个阿卡德语外来词，在亚马他宫中发现的一卷书中发现了这个词（拉 6:2）。《以斯拉记》6:18 中祭司和利未人的“编制”（亚兰语：*maḥl^eqâ*）就是《历代志上》23:6 起等经文中提到的“班次”（希伯来语：*maḥ^alōqet*）；参：《钦定版圣经》《路加福音》1:5, 8（希腊语：*ephēmería*）。

关于《士师记》5:20 中的“星宿的轨道”（希伯来语：*m^esillâ*），见 ASTROLOGY（占星术）；ASTRONOMY II.C.（天文学 II.C.）。《钦定版圣经》《诗篇》82:5 中的（希伯来语：*môṭ*）“Out of course”（“脱离轨道”）是“动摇”的诗意表达（《修订标准译本》译为“shaken”，《新英文译本》译为“giving way”，汉译均为“动摇”）。希腊语 *drómos* 在《使徒行传》13:25; 20:24 和《提摩太后书》4:7 中用来表示神的仆人（施洗约翰和保罗）在尘世上的生命。这个词通常境况被译为“course”（“路程”），但是在《新英文译本》《使徒行传》20:24 和《修订标准译本》《提摩太后书》中译为“race”（“路程”）。用这个词表示一个人的生命程途表明这个人上帝的工作满怀热忱。关于贬义的生命“路程”，参：《耶利米书》8:6; 23:10（希伯来语：*m^erûṣâ*）。

另见 RELAYS（轮流）（王上 5:14）；CYCLE

NATURE (Jas. 3:6).

J. W. D. H.

COURT OF THE GENTILES.

See TEMPLE (HEROD'S).

COURT OF THE GUARD.

See GUARD.

COURT OF THE SANCTUARY.

See TABERNACLE; TEMPLE.

COURTESY.

See GENTLENESS.

COURTS, JUDICIAL.

The judicial courts of the ancient Near East and of Israel are not to be understood in the modern sense of the word. There was no appointed session of the court, with a public accuser and an advocate in criminal cases, or advocates on both sides in civil cases. The judicial courts came into operation only when a case was presented, and only with a judge (or judges) and witnesses.

I. Judicial Practice in the Ancient Near East.-The judicial practice depended on the way of life of the people in the ancient Near East. The legal practice of nomads or semi-nomads was understandably different from that of an agrarian or civilized society. The nomad had freedom of movement and was bound only by legal rules arising from custom. Nomadic society consisted of families and clans; and jurisprudence was pronounced by a prominent judge,

OF NATURE (生命的轮子)(雅 3:6)。

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COURT OF THE GENTILES. 外院

见 TEMPLE (HEROD'S) ([希律王的]圣殿)。

COURT OF THE GUARD. 护卫兵院

见 GUARD (看守、护卫兵)。

COURT OF THE SANCTUARY. 圣所的院子

见 TABERNACLE (会幕、帐幕); TEMPLE (圣殿、圣所)。

COURTESY. 温柔

见 GENTLENESS (温柔、温顺)。

COURTS, JUDICIAL. 公会、司法法庭

不应当按照这个词的现代含义理解古近东和以色列的公会。古近东和以色列的公会没有约定的开庭期,也不像现在的司法法庭那样,在刑事案件中有公诉方和辩护方,在民事案件中有两个辩护方。只有出现案件时,司法公会才会出现,并且只有判官(或判官们)和目击证人。

I. 古近东地区的司法惯例。古近东民族的生活方式决定了他们的司法惯例。因此游牧民族或半游牧民族的法律实践理所当然不同于农耕社会或文明社会的法律实践。游牧民族可以自由迁徙并仅受源于习俗的法律规定的约束。游牧社会由家族和宗族组成;并且由一个著名的判官宣读他们的法律体系,这个判官可能是军队首领和宗族的伟大辩士,或者是宗族中的长老(参: J. Henninger, *L'antico societa Beduina*[1959], 82-83)。在今天的阿拉伯游牧社会中,当人们遇

who might be a military leader and great orator of the clan, or by the elders in the clan (cf. J. Henninger, *L'antico societa Beduina*[1959], pp. 82f.). In Arabic nomadic societies today, people will travel scores of miles to consult a famous sage or to get a judgment on a certain difficult case. This kind of judicial practice existed probably in all the nomadic societies of the ancient Near East, as is shown by various sources.

As soon as certain nomadic or seminomadic tribes settled down in a civilized country, the old judicial institutions were gradually replaced by fixed institutions of judges and officials under supervision of the king. In Mesopotamian society the king got his judicial rights from Šamaš, the supreme judge under the gods, the judge of gods and men; the king in turn delegated this authority to his official and judges. On the law code of Hammurabi, the king is represented with lifted arms in adoration before the sun-god Šamaš. In the prologue of the law codes of both Ur-Nammu and Hammurabi, UTU (Sumerian) or Šamaš is represented as the protector of the widow, the orphan, and the poor; this implies that the king also must protect the weak, which was one of the common ideals of the ancient Near East.

The judicial procedure in Near Eastern courts is amply illustrated by discovered documents. No actual distinction was made between criminal and civil offenses. In every case the injury done to a person was the important point, and the usual fine was compensation. The case was stated before a judge, and witnesses were called in to assist the parties. After

到一个很难裁决的案件时，他们要行好几公里的路去咨询一个著名的哲人或请一个判官。各种文献都表明，古近东地区的所有游牧社会可能都存在着这样的司法实践。

当某些游牧或半游牧部落在一个文明地区定居下来时，旧的律法制度就逐渐地被固定的法官和官僚体制所代替，这些法官和官员要受到国王的监督。在美索不达米亚社会，国王从神的最高判官（即神和人的判官）沙马什（Šamaš）那里获得了审判权；然后国王将这个审判权授予他的官员和法官。根据《汉谟拉比法典》中的记载，国王举起双臂敬拜太阳神沙马什（Šamaš）。根据《乌尔纳姆法典》和《汉谟拉比法典》的前言中的记载，乌图（UTU，苏美尔人）或沙马什（Šamaš）是寡妇、孤儿和穷人的保护者；这表明国王也必须保护弱者，这是古近东人的共同理想之一。

已发掘出的文献充分证明了古近东公会的司法程序。刑事犯罪和民事犯罪之间没有实际上的差别。对一个人已经造成的伤害是审判每个案件的重点，通常的惩罚是对受害人进行补偿。首先在判官面前陈明案情，然后叫来证人为当事人作证。判官听完所有证人和对方当事人的陈述后，作出最终判决。有时判官会让双方当事人签订一份契约以加强判决

all the witnesses and opposing parties had been heard, a final judgment was given. Sometimes a contract between parties was presented to strengthen a case.

II. Judicial Practice in Isarel.-Israelite judicial practices were mainly instituted on the same principles as those of the ancient Near East. Judicial practices were reorganized by Moses during the wandering in the desert (cf. Ex. 18). This organization was made for a seminomadic society with Moses as the leader and judge of the people and a great number of minor judges or elders to assist him. The jurisprudence during these years was normally pronounced in the presence of all the members of the covenantal tribes (cf., e.g., Nu. 15:33). With the conquest of Palestine the same procedure continued for a while. The judges in the book of Judges were nothing more than military leaders and famous sages who gave decisions on difficult problems. Some of them were local leaders; others may have had intertribal authority.

With the establishment of the Israelite kingdom the situation changed. The king was now the judge, and the elders or priests in the various cities and towns were minor judges. Law was codified and definite rules were laid down. The situation was rather fluid in the time of Saul. According to the tradition in 1 Ch. 26:29-32, David appointed judges from the ranks of the Levites. This was a reorganization of judicial activities. It is not clear from Chronicles exactly how far this reorganization was carried through.

的有效性。

II. 以色列的司法惯例。以色列人的司法惯例所依赖主要原则与古近东民族的司法惯例所依赖的原则是相同的。摩西在旷野期间重新确定了司法惯例（参：出 18）。这个制度是为一个半游牧民族设立的，摩西是这个游牧民族的首领和判官，并且有许多小判官或长老辅佐他。在这一时期通常要在全体立约支派面前宣读律法体系（参：如，民 15:33）。以色列人征服巴勒斯坦后，这个司法程序被继续沿用了一段时间。《士师记》中的士师只不过是军事首领和解决难题的著名哲士。有些士师是地方首领；另一些士师可能有管理多个支派的权柄。

随着以色列王国的建立，情况发生了转变。国王成了判官，各个城邑中的长老或祭司成了小判官。以色列人制定了法典，并制定了明确的律例。这种情形在扫罗时期还是非常不稳定的。根据《历代志上》26:29-32 中记载的习俗，大卫从利未族中任命士师。这是司法体制的一种改革。从《历代志》中尚无法知晓这种改革到达了怎样的程度。

After a century or more Jehoshaphat (873–849 B.C.) was compelled to reorganize the judicial activities after a period of decay. According to 2 Ch. 17:7–9 and 19:5–11, his reorganization was carried through extensively, and has a good parallel in the reorganization of the judicial activities of Haremheb during the New Kingdom of Egypt (cf. Albright). The practice now was that minor offenses were put under the jurisdiction of elders and priests, but major offenses were directly referred to the king. This policy continued until the Exile.

A very important point to remember is that the Supreme Judge of all men (kings included) was Yahweh. He was regarded as the protector of the weak. All earthly power is delegated to man by God. Every judge must remember that his jurisprudence is under the continuous supervision of the Lord (cf. 2 Ch. 19:6).

The question may be asked: Were all the different laws given in the OT regarded as the law of the land and actually applied? It is a difficult question to answer because of the lack of evidence. We know, for example, that great parts of these laws were disregarded by the community and judges in times of decay, making necessary a reorganization and reinstatement of legal practices. It is, therefore, difficult to ascertain to what extent all the laws were executed. We must keep in mind that the laws described in the OT were formed over a long period and that certain laws were adapted to changing conditions.

Legal procedures in ancient Israel were similar to those in the rest of the Near

一个多世纪后，约沙王（公元前 873-849 年）不得不在历经了一段衰退期后重新改革司法制度。根据《历代志下》17:7-9 和 19:5-11 的记载，他在大范围内实施司法改革，约沙法的司法改革可以与埃及新王朝时期的司法改革相媲美（参：Albright）。新制度规定轻微的罪可由长者和祭司审判，重罪直接交由国王审判。这个政策一直持续到被掳时期。

最重要的一点是要铭记，耶和华才是所有人（包括国王）的最高审判者。祂是弱者的庇护者。地上所有的权柄都是神赏赐的。所有的审判者必须牢记耶和华始终在监督他们的审判（参：代下 19:6）。

有人会问：《旧约》中提及的所有不同的律法都是地上的律法并且实际上都实施了吗？由于缺乏证据，这是一个很难回答的问题。例如，我们知道，在败坏时期会众和审判者忽视这些律法的重要部分，因此需要改革和重新制定律例。因此很难确定律法的执行情况。我们必须记住所有《旧约》中记录的律法是经过很长一段时间才形成的，并且某些律法随环境的变化而变化。

古以色列的司法程序与其他近东地区的司法程序相似。刑事犯罪和民事犯罪之

East. No distinction was made between criminal and civil offenses. Witnesses were summoned to give evidence in a case. The verdict of the judge was usually final. There is some evidence that an appeal could be made to the king if one of the parties was not satisfied with the decision of the clan or judge (cf. 2 S. 14:5ff.). Cases were tried at the city gate, sometimes in the presence of the whole community; and these occasions called for great oratorical skill. Difficult cases were heard by the king himself (e.g., 1 K. 3:16ff.).

III. Judicial Practice in NT Times.—The supreme legislative and judicial body in NT times was the Sanhedrin. Its authority was exercised to such an extent that it could also administer criminal cases. It had an independent police force (cf. Mt. 26:47; Acts 4:3; etc.). In cases that did not involve capital punishment, its judgments were final and irrevocable (cf. Acts 4:2–23; etc.). Only for capital offenses must the consent of the procurator be secured (cf. Jn. 18:31). The procurator was free to grant or refuse it on principle of either Roman or Jewish law.

The smaller court of the Sanhedrin consisted of twenty-three members of pure Jewish lineage and the higher one of seventy-one or seventy. They gathered in Jerusalem, and the local sessions were held on the second and fifth day of the week (Monday and Thursday). No meetings were held on feast days or the sabbath.

Bibliography.—M. San Nicolò, *Beiträge zur Rechtsgeschichte im Bereiche der Keilschriftlichen Rechtsquellen* (1931); J. G.

间没有差别。在审理案件时需召唤证人提供证据。审判者的裁决通常是最终裁决。有证据显示，倘若当事人中任何一方对宗族或审判者的判决不满意，可以向国王申诉（参：撒下 14:5 起）。通常在城门前审理案件，有时在所有会众面前审理案件；这些场合都需要很好的演讲口才。难处理的案件交由国王亲自审理（如，王上 3:16 起）。

III. 新约时期的司法惯例。新约时期最高的立法和司法机构就是犹太公会。犹太公会的权力非常宽泛，甚至可以审理刑事案件。犹太公会有独立的警卫队（参：太 26:47；徒 4:3 等）。如果案件不涉及到死刑，那么对案件的判决就是最终判决并且无法更改（参：徒 4:2-23 等）。只有死刑的判决必须经过地方长官的允许（参：约 18:31）。地方长官可根据罗马或犹太律法批准或驳回审判结果。

较小的犹太公会有二十三位纯犹太血统的成员，较大的犹太公会有七十一或七十犹太人。他们聚集在耶路撒冷，并且在每周的第二天和第五天（周一和周四）举行地方会议。在斋日或安息日不举行会议。

书目——M. San Nicolò, *Beiträge zur Rechtsgeschichte im Bereiche der Keilschriftlichen Rechtsquellen* (1931); J. G.

Lautner, *Die richterliche Entscheidung und die Streitbeendigung im altbabylonischen Prozessrechte* (1922); A. Walther, *Das altbabylonische Gerichtswesen* (1917); E. Cuq, *Études sur le droit Babylonien, les lois Assyriennes et les lois Hittites* (1929); H. Cazelles, *Étude sur le code de l'alliance* (1946); A. Jirku, *Das weltliche Recht im AT* (1927); A. Menes, *Die vorexilischen Gesetze Israels* (1928); G. E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (1955); M. Noth, *The Laws in the Pentateuch* (Eng. tr. 1966); W. F. Albright, "The Judicial Reform of Jehoshaphat," in *Alexander Marx Jubilee Volume* (1950); J. Jeremias, *Jerusalem in the Time of Jesus* (Eng. tr. 1969); H. J. Boecker, *Redeformen des Rechtslebens im AT* (1964); L. Köhler, *Hebrew Man* (Eng. tr. 1956).

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COURTYARD

[Heb. *hāṣēr* (e.g., 2 S. 17:18; Ex. 8:13); Gk. *aulē* (Mt. 26:58)]. An enclosure, open to the sky, found in private houses, gardens, the place, the tabernacle, or the temple at Jerusalem. The inner court (Heb. *happ^enîmîṭ*, "the inner") described, e.g., in Ezk. 8:3 may be an interpretation taken from 1 K. 7:12.

COUSIN

[Heb. *ben-dôḏ*] (Lev. 25:49; Jer. 32:8f., 12); AV UNCLE'S SON; [Gk. *anepsiós*] (Col. 4:10); AV SISTER'S SON. The OT references are examples of the importance of kinship as a legal consideration in the ancient world (as still today). As Hanamel's cousin, Jeremiah was exercising the right, set forth in Lev. 25:25–28, of buying family property to keep it from reverting to a creditor or going to an outsider.

Lautner, *Die richterliche Entscheidung und die Streitbeendigung im altbabylonischen Prozessrechte* (1922); A. Walther, *Das altbabylonische Gerichtswesen* (1917); E. Cuq, *Études sur le droit Babylonien, les lois Assyriennes et les lois Hittites* (1929); H. Cazelles, *Étude sur le code de l'alliance* (1946); A. Jirku, *Das weltliche Recht im AT* (1927); A. Menes, *Die vorexilischen Gesetze Israels* (1928); G. E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (1955); M. Noth, *The Laws in the Pentateuch* (1966 年英译本); W. F. Albright, "The Judicial Reform of Jehoshaphat," in *Alexander Marx Jubilee Volume* (1950); J. Jeremias, *Jerusalem in the Time of Jesus* (1969 年英译本); H. J. Boecker, *Redeformen des Rechtslebens im AT* (1964); L. Köhler, *Hebrew Man* (1956 年英译本)。

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COURTYARD 院、院子

【希伯来语: *hāṣēr* (如, 撒下 17:18; 出 8:13); 希腊语: *aulē* (太 26:58)】。私人住房、花园、住所、帐篷或耶路撒冷圣殿外由围墙围起来的一片露天空地。《以西结书》8:3 中记载的内院(希伯来语: *happ^enîmîṭ*, 意思是“内院”)可能是源自《列王纪上》7:12 中的一种解释。

COUSIN 表兄弟、亲戚

【希伯来语: *ben-dôḏ*】(利 25:49; 耶 32:8-9, 12); 《钦定版圣经》译为 UNCLE'S SON (“叔叔的儿子”); 【希腊语: *anepsiós*】(西 4:10); 《钦定版圣经》译为 SISTER'S SON (“表弟”)。《旧约》中关于表亲的参考经文以实例证明了血缘关系在古代世界律法中的重要性(今天亦是如此)。《利未记》25:25-28 中提到, 由哈拿篾的表弟耶利米赎回家族的产业, 以防止产业落入债主或外人之手。

That Mark was related to Barnabas (“cousin” is correct) is known only from Col. 4:10, but information sheds significant light on Acts 15:36ff., where Barnabas and Paul disagree over whether Mark should accompany them on the second missionary journey.

The AV has “cousin” for Gk. *syngenēs* in Lk. 1:36, 58; but here a broader relationship than “cousin” now denotes is intended, and so the RSV has “kinsman” and “kinsfolk” (NEB “relatives” in v. 58).

J. W. D. H.

COUTHΑ

kōō'thə (1 Esd. 5:32, AV, NEB). See CUTHA.

COVENANT (OT)

[Heb. *b^erīt*; Gk. *diathēkē*, also *synthēkē*, *entolē*]; AV also LEAGUE (Josh. 9:6–16; Jgs. 2:2; 2 S. 3:12f., 21; 5:3); NEB also TREATY (e.g., Josh. 9), COMPACT (2 Ch. 23:3), SOLEMN COMPACT (1 S. 18:3), “come to terms” (RSV “make a covenant,” 2 S. 3:12f.; Job 31:1), AGREEMENT (2 K. 11:4; Job 41:4), “pledge ourselves” (Ezr. 10:3), PROMISED WORD (Ps. 55:20), LEAGUE (83:5; Dnl. 9:27), TIES (Am. 1:9), LIGHT (Isa. 42:6), “thy creatures” (Ps. 74:20, emended).

只有从《歌罗西书》4:10中可以看出马可和巴拿巴有亲属关系(马可确实是巴拿巴的“表弟”),《使徒行传》15:36之后的经文也阐明了这层关系,其中提到,巴拿巴和保罗就是否让马可与他们一起进行第二次传道起了争论。

《钦定版圣经》在《路加福音》1:36, 58中用“cousin”翻译希腊语 *syngenēs*; 但是这里“cousin”的含义比“cousin”的现代含义更宽泛,所以《修订标准译本》译为“kinsman”(“亲戚”)和“kinsfolk”(“亲属”)(《新英文译本》在《路加福音》1:58中译为“relatives”[“亲戚”])。

词条作者: J. W. D. H.

COUTHΑ 古沙

音译: kōō'thə(《钦定版圣经》和《新英文译本》,拉一5:32)。见 CUTHA(古沙)。

COVENANT (OT) 立约、约、盟约、结盟、约书(《旧约》)

【希伯来语: *b^erīt*; 希腊语: *diathēkē*, 以及 *synthēkē* 和 *entolē*】;《钦定版圣经》还译为 LEAGUE(“结盟”,书9:6-16; 士2:2; 撒下3:12-13, 21; 5:3);《新英文译本》还译为 TREATY(“约”,如:书9), COMPACT(“约”,代下23:3), SOLEMN COMPACT(“庄严的契约”,撒上18:3), “come to terms”(“立约”)(《修订标准译本》译为“make a covenant”[“立约”],撒下3:12-13; 伯31:1), AGREEMENT(“约”,王下11:4; 伯41:4), “pledge ourselves”(“立约”,拉10:3), PROMISED WORD(“诺言”,诗55:20), LEAGUE(“结盟”,诗83:5; 但9:27), TIES(“结盟”,美译本1:9), LIGHT(“光”,赛42:6), “thy creatures”(“所立的约”,诗74:20,修订)。

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I. General Meaning and Etymology.-The etymology of Heb. *b^erît* is by no means clear. Various roots have been suggested, but two have found wide acceptance, namely, Heb. *bārâ*, “eat bread with,” and the Akk. noun *birîtu*, “fetter,” or perhaps the prepositional phrase *ina beri*, or the preposition *birit*, “between.” Whatever the etymology, the OT term *berît* came to mean that which bound two parties together. It was used, however, for many different types of “bond,” both between man and man and between man and God. It has a common use where both parties were men, and a distinctively religious use where the covenant was between God and man. The religious use was really a metaphor based on the common use but with a deeper connotation.

II. Covenants Between Men in the Ancient World.-There exist today many ancient documents that show how wide was the range of agreements between men. Fundamentally, most if not all of them had religious sanctions of some kind. The contracting parties took an oath in the name of the gods, who both witnessed their solemn agreement and

I. 一般含义和词源。希伯来语 *b^erît* 的词源并不清楚。关于这个词的词根有很多种说法，但是有两个词根得到了广泛的认可，它们是希伯来语 *bārâ* (“一同吃饼”) 和阿卡德语名词 *birîtu* (“约束”)，或者介词短语 *ina beri*，或介词 *birit* (“两者之间”)。无论这个词的词根是什么，旧约词语 *berît* 表示的是双方结盟。然而，这个词还用来表示人与人之间以及人与上帝之间所立的多种不同类型的“约”。这个词通常表示人与人之间的盟约，而它的独特的宗教用法指的是上帝与人所立的约。宗教用法实际上是基于普通用法的比喻，但是含义更深刻。

II. 古代世界人与人所立的约。今天很多古代文献表明了人与人之间所立之约的广泛范围。从根本上来看，大多数的盟约（尽管不是所有的盟约）都有某种宗教意义。立约双方以神明的名义起誓，神明见证他们的庄严约定，并作他们之间的担保者。个体、部落、国家或民族之间都可以确立庄严的约定。强国之间的盟约（如，赫人和埃及人之间的盟约）

would act as its guarantors. Such solemn agreements were made between individuals, tribes, states, or nations. The most complex of these were international treaties between great powers like the Hittites and the Egyptians. But in all cases the solemn engagement of one party to another and the promise of fidelity were fundamental. Many of the OT covenants are paralleled in the ancient Near East. Of main interest are the alliances and treaties between city-states and neighboring tribal groups, between tribal groups in the areas of influence of more powerful states, between states and nations, and in particular between vassal states and their overlords. The records of the Hittites from Asia Minor, of the people of Ugarit on the Mediterranean seacoast, of the people of Mari on the middle Euphrates, and of the Assyrians, all provide useful source material for study.

是最为复杂的。但是无论怎样，立约双方的庄严约定和忠于盟约的誓言是最基本的要素。《旧约》中的许多盟约与古近东的盟约相似。最为重要的是城邦和邻国部族之间联盟和盟约、强国势力范围内部族之间的联盟和盟约、国与国之间的联盟和盟约，以及诸侯国与领主国之间的联盟和盟约。小亚细亚的赫人，地中海的乌加里特人，幼发拉底河中游的马里（Mari）人和亚述人的记载都为研究古代世界人与人之间的盟约提供了有用的原始素材。



Letter from Suwardata prince of Hebron (Am. Tab. 282) appealing to his suzerain Akhenaten for emergency military assistance (Trustees of the British Museum)

希伯仑（亚玛拿泥版 282）的苏瓦达塔（Suwardata）王写给他的领主亚肯亚顿（Akhenaten）的信，苏瓦达塔在信中向领主寻求紧急军事援助。（英国博物馆理事会）

The Mari documents from the

公元前 18 世纪的马里（Mari）文献中包

18th cent. B.C. have produced a number of significant phrases. In several of these a sacrificial ass was slain, and the phrase “to kill an ass” is almost the equivalent of “to make a covenant.” Again, when an agreement had been reached between parties, reference was made to “peace between X and Y” (cf. Jgs. 4:17; 1 S. 7:14; 1 K. 5:12 [MT 26]). Another phrase, “to kill an ass of peace,” is reminiscent of the Hebrew “to make a covenant of peace” (Ezk. 34:25; 37:26).

In international treaties, of which the most famous was that between Hattusilis III the Hittite King and Ramses II of Egypt, the two parties drew up by mutual consent a set of obligations, which were then written down on a treaty document set out according to a standard pattern. The basic elements were (1) a preamble giving the names and titles of the parties, (2) a historical prologue setting out the previous relations of the parties, (3) the stipulations, (4) a list of divine witnesses, (5) a statement of curses and blessings. Such a treaty was a “parity” treaty. A similar pattern was followed for the “suzerainty” or “vassal” treaty between the Hittite overlords and their vassals. The historical prologue here set out to define the past benefits bestowed by the Hittite king on the subject nation, benefits that put the vassal under perpetual obligation. Generally, provisions for depositing the treaty document in the temple and for a periodic public reading of it were written into the treaty tablet. In theory the Hittite suzerain drew up the stipulations that constituted the essence of the bond (*riksu*), and the vassal accepted the bond on oath (*mamitu*), so that the whole treaty was defined as “the oath and

含了许多重要的短语。其中“杀死献祭的驴”或“杀驴”几乎与“立约”是一个意思。此外，当 X 和 Y 双方达成一致时，也就说明“X 与 Y 和好了”（参：士 4:17；撒 7:14；王上 5:12[《马所拉文本》26]）。另一个短语“杀死和好的驴”使人联想到了希伯来语短语“立平安的约”（结 34:25；37:26）。

赫族的王赫图西里斯三世（Hattusilis III）和埃及王拉美西斯二世（Ramses II）所立的约是最著名的国际条约，双方通过共同协商草拟了一系列彼此应尽的义务，然后按照标准模式写在盟约中。立约的基本要素有：（1）包含立约双方的名字和头衔的前言，（2）列出立约双方之前关系的历史序言，（3）约的条款，（4）一系列神圣的见证，（5）咒诅和祝福的声明。这种契约是一种“平等”的约。赫人的最高统治者与他们的诸侯签订的“宗主”条约或“诸侯”条约也遵循类似的模式。历史序言中列出了赫人的国王过去赐给诸侯国的福利，而这些福利需要诸侯肩负起永久的责任。一般来说，刻着盟约的石碑中规定要将约契存放在圣殿中，并要定期公开地阅读盟约。理论上说，赫人领主拟定约中的条款，这些条款构成了约定（*riksu*）的实质，诸侯发誓（*mamitu*）遵守盟约，因此整部契约被定义为“誓言和约定”（*riksu u mamitu*）。国际条约中有两个约定和两个誓言，因为每一方都草拟一份自己对条约的解释，然后提供给对方，让对方以神明的名义发誓履行条约。以诸神的名义起誓是为了确保立约双方履行自己的义务，并确保违约的一方受到诅咒。在附庸条约中，兑现承诺的一方得到祝福，而违背条约的人要受到咒诅。然而，在每一个例子中，立约双方的“约定”不仅仅指条约中的义务，虽然在赫

bond” (*riksu u mamitu*). In international treaties there were two bonds and two oaths, since each party drew up its own interpretation of the agreement and presented it to the other party to be accepted under oath of the gods. The presence of the gods guaranteed the fulfillment of the obligation, and in the case of a breach of the treaty ensured that the curses would operate. In the vassal treaties blessings were promised to the one who honored his obligations, and curses to him who transgressed the treaty. In every case, however, the “bond” between the parties was wider than the mere treaty obligations, although in Hittite documents the term *riksu* often seems to mean little more than the stipulations of the treaty. But there were intangible links as well, such as the sense of obligation in the vassal in many cases, the binding power of the oath, and the sanctions of the gods.

人的文献中,词语 *riksu* 似乎仅仅表示条约中的规定。这“约定”还包含了无形的连接,如在很多情况下包含了诸侯的责任意识、誓言的约束力和神明的惩罚。



Widiya governor of Ashkelon informs the king that he is fulfilling his covenantal duties by guarding his cities and giving provisions and tribute (Am. Tab. 325). (Trustees of the British Museum)

亚实基伦威迪亚 (Widiya) 的长官告知王, 他完全履行了盟约中的义务, 他保护了王的城, 而且纳了粮并献了贡品 (亚玛拿泥版 325)。(英国博物馆理事会)

The later Assyrians used the term *adē* as the equivalent for *riksu*, which largely,

后来亚述人将 *adē* 用作 *riksu* 的同义词, *riksu* 几乎完全被弃用了。 *Adē* 表示宣过

though not completely, dropped out of use. The *adē* were the sworn obligations and represented the essence of the treaty, although here too the bond between the parties must have been regarded as something more than a list of stipulations.

Religious ceremonies involving the slaughter of a beast were associated with each treaty, and customs similar to those at Mari are attested among the people of Syria in the 18th cent. B.C. as well as among the Assyrians and the later Arameans of Syria at least down to the 8th cent. B.C. (cf. Gen. 15:9f.; Jer. 34:18). A common element in the cursing formula in some treaties is: "Just as this [beast] is cut up, so may X be cut up." The recitation of such a formula was probably in the nature of a self-imprecation. The man who recited it thus declared his expectation of the fate that would befall him if he broke his treaty obligations.

It is against this wider Near Eastern background that the covenants of the OT should be studied in the first instance. In that way comparisons and contrasts may be made and the uniqueness of the OT picture may be understood.

III. Covenants Between Men in the OT.-A. Examples. The term *b^erît* is used for a wide variety of agreements between men in the OT. In translating the word it may be helpful to use different terms such as agreement, alliance, league, or treaty, according to the sense, and to preserve the term "covenant" for the *b^erît* between God and man.

The following examples may be noted in

誓的义务，体现了盟约的实质，尽管在这里也必须认为双方的约定不仅仅表示盟约中的规定。

每次立约时都会举行屠宰牲畜的宗教仪式，公元前 18 世纪的叙利亚人、亚述人和后来至少到公元前 8 世纪的亚兰人都有与马里地区相似的习俗（参：创 15:9-10；耶 34:18）。一些盟约中常见这样的诅咒：“X 当如这[牲畜]一样，也要被剪除”。诵读这个诅咒可能具有自我诅咒的性质。因此，诵读这诅咒的人公开宣布，如违背盟约，将遭此下场。

们应该首先根据这个更宽泛的近东背景来研究《旧约》中的约。这样就可以做出比较和对比，并可以理解《旧约》中描述的独特性。

III. 《旧约》中人与人之间所立的约。
A. 例子。在《旧约》中，词语 *b^erît* 表示人与人之间立的各种约。根据这种意义，应该用不同的词语（如，agreement（“契约”）、alliance（“盟约”）、league（“盟约”）或 treaty（“条约”））来翻译该词，“covenant”（“圣约”）只用来翻译上帝与人立的约（*b^erît*）。

《旧约》中记载的例子如下：（1）基于

the OT: (1) a mutual commitment of an intensely personal kind, as with Jonathan and David (1 S. 18:3; 20:8; 22:8; 23:18); (2) a personal agreement with political ends, as with David and Abner (2 S. 3:12f.); (3) an alliance between heads of tribes, as between Abraham and his confederates (Gen. 14:13), between Abraham and Abimelech (Gen. 21:22–32), between Isaac and Abimelech (Gen. 26:26–31), and between Jacob and Laban (Gen. 31:44–54); (4) an arrangement between an individual and tribal representatives, as for Rahab and the Israelite spies (Josh. 2); (5) an agreement between the king and an individual, as with Solomon and Shimei (1 K. 2:42–46); (6) an agreement between the king and the nation or elements of the nation, as with David and Israel (2 S. 5:1; 1 Ch. 11:3), Joash and Judah (2 K. 11:17), and Zedekiah and Judah (Jer. 34:8); (7) treaties between the king of Israel and his vassals, as with David (2 S. 8) or Solomon (1 K. 4:21); (8) treaties between states or tribes, whether a weaker state asks for an alliance—as the Gibeonites asked Israel (Josh. 9:6, 11, 15f.), the Israelites asked Nahash the Ammonite (1 S. 11:1f.), and Ben-hadad asked Ahab (1 K. 20:34)—or whether the stronger imposed a treaty, as Assyria on Israel (Hos. 12:1) and Nebuchadnezzar on Judah (Ezk. 17:13), or whether approximately equal parties arranged the treaty, as Solomon with Hiram (1 K. 5:12), and the kings of Judah and Israel with Ben-hadad (1 K. 15:19); (9) a solemn undertaking between the men of Judah to keep the law of Moses (2 K. 23:3; Jer. 34:8; Ezr. 10:3; Neh. 9:38; 10:29); (10) the marriage alliance (Mal. 2:14); (11) metaphorical covenants with things (Hos.

深厚感情的彼此承诺，如约拿单和大卫立的约（撒上 18:3；20:8；22:8；23:18）；（2）带有政治目的的个人协定，如大卫和押尼珥立的约（撒下 3:12-13）；（3）宗族首领间的盟约，如亚伯兰和他的同盟立的约（创 14:13）、亚伯拉罕和亚希米勒立的约（创 21:22-32）、以撒和亚希米勒立的约（创 26:26-31）以及雅各和拉班立的约（创 31:44-54）；（4）个人和宗族代表之间的约定，如赖哈和以色列的探子立的约（书 2）；（5）王和个人之间的协定，如所罗门和示每立的约（王上 2:42-46）；（6）王和国家或国家的重要人物之间的协定，如大卫同以色列立的约（撒下 5:1；代上 11:3），约阿施和犹大立的约（王下 11:17）以及西底家 and 犹大立的约（耶 34:8）；（7）以色列王和他的诸侯签订的条约，如大卫与臣服者立的约（撒下 8）或所罗门与臣服者立的约（王上 4:21）；（8）邦国或宗族间的条约，无论是弱国请求签订的条约，如基便人请求与以色列立约（书 9:6, 11, 15-16），以色列请求与亚扪王拿辖立约（撒上 11:1-2），以及便哈达请求与亚哈立约（王上 20:34），还是强国强行签订的条约，如亚述和以色列立约（何 12:1），尼布甲尼撒与犹大立约（结 17:13），或者双方签订近乎平等的立约，如所罗门和希兰立的约（王上 5:12），以及犹大王与便哈达立的约（王上 15:19）；（9）犹大人保证遵守摩西律法的庄严承诺（王下 23:3；耶 34:8；结 10:3；尼 9:38；10:29）；（10）婚姻盟约（玛 2:14）；（11）比喻与物品立约（何 2:18；耶 33:20, 25；赛 28:15, 18；亚 11:10；伯 5:23；31:1；41:4）。

2:18; Jer. 33:20,25; Isa. 28:15, 18; Zec. 11:10; Job 5:23; 31:1; 41:4).

B. Distinctive Language. In most of these OT passages elements of the Near Eastern pattern can be observed. There are references to stipulations or commandments (*mišwôt*), the oath (*šêbû'â*), the act of swearing (*nišbâ'*), the blessings (*bêrākā*), and the curse (*'ālā*). There is naturally no mention of calling on the gods as witnesses, since God is Himself the witness; but external "witnesses" (*'ēd*) in the form of a pillar or a heap of stones (Gen. 31:52) are known, and at times the people themselves act as their own witnesses (Josh. 24:22). The technical phrase *kārat b'rit*, literally "cut a covenant," is generally used for "making a covenant." The origin of this expression appears to lie in the ancient practice of slaying and cutting up sacrificial beasts at such covenant ceremonies. The covenant was made "with" (*'im* or *'ēt*), "between" (*bēn*), or "for the benefit of" (*l'*) the party or parties concerned. It was to be "kept" or "guarded," and at least in intention was immutable. Very often, however, one party "despised the oath and broke the covenant" (Ezk. 17:15f., 18f.).

IV. Covenants Between God and Man.

A. Religious Metaphor. The Near Eastern treaty pattern provided a beautiful metaphor for the relation between God and Israel. More particularly the suzerainty treaty provided a monarchical picture in which God became Israel's sovereign and Israel became his servant. The literary pattern of the Near Eastern treaty is clearly discernible in the OT narratives at many points. Thus in the

B. 与众不同的用词。在《旧约》的大多数章节中可发现近东地区立约的要素。这《旧约》中提到了约中的规定或诫命 (*mišwôt*)、誓言 (*šêbû'â*)、发誓 (*nišbâ'*)、祝福 (*bêrākā*) 和咒诅 (*'ālā*)。《旧约》中自然没有提到让诸神作见证，因为上帝才是立约的见证；但是，柱子或石碓是立约的外在证据 (*'ēd*) (创 31:52)，有时人类为他们自己作见证(书 24:22)。专业短语 *kārat b'rit* (字面意思是“切下盟约”) 通常表示“立约”。这个词似乎源于古代在立约仪式上屠宰献祭牲畜的习俗。可以与 (*'im* 或 *'ēt*) 另一方或多个相关方之间 (*bēn*) 立约，或者“为了一方或相关方的利益” (*l'*) 而立约。立约方必须“遵守”或“信守”约定，至少不可改变初衷。然而，常常有一方“轻看所起的誓，背弃所立的约” (结 17:15-16, 18-19)。

IV. 神与人立的约。A. 宗教比喻。近东条约的形式为神和以色列的关系提供了一个巧妙的比喻。尤其是领主之约呈现了一幅君主政治的画面，即神是以色列民的君王，而以色列是祂的仆人。旧约故事的许多方面都可以清楚地看出近东条约的文学形式。因此在西奈上的故事 (出 19-24) 中，立约前要列举上帝的作为 (出 19:4)，然后号召立约方回到约中并要守约。《出埃及记》20 章以摩西十诫的形式给出了约中的规定，并且在

Sinai story (Ex. 19–24) there is a recital of God’s acts prior to the making of the covenant (19:4), followed by the call to enter into a covenant and to obey. The stipulations in the form of the Decalogue are given in Ex. 20 and supplemented by other laws in Ex. 21–23. There is a reference to the oath that Israel took (Ex. 19:8; 24:3) and to the religious ceremony at which the covenant was ratified (Ex. 24:4–8). Curses and blessings are contained in the Decalogue (Ex. 20:1–17) and there is mention of the covenant document (Ex. 24:7). Similar patterns may be shown to exist in many passages in the OT but notably in Dt. 29–30; Josh. 23–24, and in Deuteronomy as a whole.

B. Language of Covenant. The standard Hebrew phrase *kārat b’rit* is used of God’s covenant with man (Gen. 15:18; Ex. 24:8; Dt. 4:23; 5:2; 2 K. 17:15; Jer. 11:10; Ezk. 34:25), but stress is laid on the initiative of God by the use of the verbs “establish” (*hēqîm*) in Gen. 6:18; 9:11; 17:7; etc., “grant” (*nāan*) in Gen. 9:12; 17:2; Nu. 25:12, “set down” (*’sîm*) in 2 S. 23:5, “command” (*šîwwâ*) in Josh. 7:11; 23:16; 1 K. 11:11. All these verbs at times have as their objects the noun *b’rit*. Further, there are numerous references to God’s having “commanded” and given Israel a “law,” “statutes,” “commandments,” “judgments,” etc. Israel on her part was expected to “obey” God’s word of command, to “keep” His covenant, to “remember” it, to “do” it, and to “walk in” it. Her history shows that she “forgot” the covenant, “broke” it, “sinned against” it, “rejected” it, “transgressed” it, and “profaned” it. Hence she experienced the curses of the broken covenant in the form of natural

《出埃及记》21-23 中用其他的律法作了补充。经文中提到了以色列曾发过的誓言（出 19:8; 24:3）和使约生效的宗教仪式（出 24:4-8）。摩西十诫中包含了咒诅和祝福（出 20:1-17），《出埃及记》24:7 中提到了约书。《旧约》中许多章节中可能都有类似的立约形式，但是《申命记》29-30、《约书亚记》23-24 和整卷《申命记》中的记载尤为引人注目。

B. 表示约的词语。标准的希伯来短语 *kārat b’rit* 表示上帝与人立的约（创 15:18; 出 24:8; 申 4:23; 5:2; 王下 17:15; 耶 11:10; 结 34:25），但是经文中用了一系列动词来强调是神主动立约方，如《创世记》6:18; 9:11; 17:7 等经文使用了动词“establish”（“确立”）(*hēqîm*)，《创世记》9:12; 17:2; 《民数记》25:12 使用了“grant”（“赐给”），《撒母耳记下》23:5 使用了动词词组“set down”（“立”），《约书亚记》7:11; 23:16; 《列王记上》11:11 使用了动词“command”（“吩咐”）(*šîwwâ*)。这些动词有时用名词 *b’rit* 作宾语。另外，经文中还经常提到神“吩咐”和赐给以色列“命令”，“律例”、“法度”、“典章”等。而以色列要“服从”上帝的吩咐、“遵守”祂的约、“铭记”祂的话语，并且“谨守”祂的约。以色列在历史中曾“忘记”、“破坏”、“违背”、“轻视”、“亵渎”神的约。因此她因不守约而受咒诅，遭受天灾，饱受战争、疾病、被掳和死亡之苦，倘若以色列遵守圣约，她本可以享受到约中的祝福（利 26; 申 27-28）。

calamities, war, sickness, exile, and death, whereas had she kept the covenant she might have enjoyed the blessings of the covenant instead (Lev. 26; Dt. 27–28).

C. Examples. While in a sense there is but one covenant between God and men through which God in sovereign fashion dispenses His grace to men and fulfils His promises to them, a variety of occasions is mentioned in the OT, and the precise character of the grace bestowed and of the promise given differs according to the circumstances. In a few cases the word *b^erîṭ* is used with reference to God's creative and providential activity where He showed Himself to be utterly faithful (Jer. 33:20, 25; cf. Gen. 8:22).

Apart from these the following covenants may be distinguished: (1) God's covenant with Noah (Gen. 9:9–17). This arose from God's own initiative. It was universal in scope, unconditional, and everlasting. The promise was that never again would there be a deluge; the rainbow was the sign. (2) God's covenant with Abraham (Gen. 15:8–18; 17:1–14). In this covenant God promised a land and descendants to Abraham, who was commanded to “keep” the covenant (Gen. 17:9f., 14) and was given circumcision as the sign. The obedience of Abraham was not a condition of the covenant but rather his response inside a religious relationship. There could be no blessings and no fellowship without obedience. (3) God's covenant with the nation at Sinai (Horeb). Following the recital of divine acts and the call to obey, God constituted Israel a “peculiar treasure,” a “kingdom of priests,” and a

C. 例子。虽然上帝与人类只立了一个约，并且至高的上帝藉着这个约赐给人类恩典并兑现祂的应许，但是《旧约》曾多次提及立约，根据环境的不同恩典和应许也不相同。少数情况下，*b^erîṭ* 表示上帝的创造和旨意，上帝藉着创造和祂的旨意证明祂是完全信实的神（耶 33:20, 25；参：创 8:22）。

除此之外，下面这些约可能比较显著：(1) 神与挪亚立的约（创 9:9-17）。这是神主动立的约。这约惠及全地，是无条件的，永恒的。神在约中应许不会再有洪水；彩虹为立约的记号。(2) 神与亚伯兰立的约（创 15:8-18；17:1-14）。在这个约中，神吩咐亚伯兰“遵守”所立的约，并应许赐给亚伯兰产业和后裔（创 17:9-10, 14），而割礼是立约的记号。亚伯兰的顺服不是立约的条件，而是他在宗教关系中的回应。不遵守就得不到祝福和交通。(3) 神在西奈山（何列山）与以色列立的约。耶和華首先细数了祂的作为并吩咐以色列顺服祂，然后拣选以色列“特作自己的子民”，作“祭司的国度”，为“圣洁的国民”，并赐给以色列人律法，从而保证他们始终与他们的神交通。献祭和洒血是立约的凭据（出 24:4-8）。(4) 各种重新立约。在以色列历史中经常出现重新立约。最重要的重新立约包括：耶和華在摩押平原和以色列重新立约（申 29），约书亚时期在示剑重新立约（书 24），耶和耶大立

“holy nation,” and gave them the stipulations that would guarantee the continuance of fellowship between them and their God. The covenant was ratified by a covenant sacrifice and the sprinkling of blood (Ex. 24:4-8). (4) Various covenant renewals. From time to time in Israel’s history the covenant was renewed. The most important renewals were those on the plains of Moab (Dt. 29), at Shechem in the days of Joshua (Josh. 24), in the days when Jehoiada was able to restore the Davidic line of kings under Joash (2 K. 11), in the days of Hezekiah (2 Ch. 29:10), and in the days of Josiah (2 K. 23:3). (5) The Davidic covenant. God gave a promise to David that his descendants should have an everlasting kingdom and be known as his sons (2 S. 7:12-17; Ps. 89:3f., 26f., 34; Ps. 132:11f.; 2 S. 23:5; cf. Isa. 55:3f.).

D. The New Covenant. Several passages in the prophets, but most explicitly in Jeremiah, speak of a new covenant in the messianic age (Isa. 42:6; 49:6-8; 55:3; 59:21; 61:8; Jer. 31:31, 33; 32:40; 50:5; Ezk. 16:60, 62; 34:25; 37:26; Hos. 2:18). If God’s promises were eternal, then even if historic Israel failed and suffered the curses of the broken covenant, the promise of God could not fail. There would be a remnant in whom, by way of judgment and repentance, God would honor His promises. He would make a new covenant, not new in essence, but new in fulfillment. His law would be written on hearts of flesh. In that day the throne of David would be occupied by one of David’s line and the people would enjoy an everlasting covenant of peace (Isa. 55:3; Jer. 23:5f.; 32:37-40; Ezk. 34:23; 37:25f.), in which the nations

约恢复大卫的后裔约阿施的王位（王下 11），希西家时期立的约（代下 29:10）和约西亚时期立的约（王下 23:3）。(5) 大卫及其后裔立的约。神应许大卫要赐给他的后裔一个永恒的国度，并且他们要作大卫的子孙（撒下 7:12-17；诗 89:3-4, 26-27, 34；诗 132:11-12；撒下 23:5；参：赛 55:3-4）。

D. 新约。《先知书》中有好几段经文记载了弥赛亚时代的新约，但是最明确的记载是在《耶利米书》中（赛 42:6; 49:6-8; 55:3; 59:21; 61:8; 耶 31:31, 33; 32:40; 50:5; 结 16:60, 62; 34:25; 37:26; 何 2:18）。倘若上帝的应许是永恒的，那么即使曾经的以色列败坏了，且因违约而受到了咒诅，但是上帝的应许是不会落空的。上帝将通过审判和悔改将剩余的分别出来，上帝会兑现祂的应许。祂要立一个新约，这个新约在本质上不是新的，但在成就方面却是新的。神的律法将刻在人的心板上。到那日，从大卫的后裔将继承大卫的王权，并且人要得享永远平安的约（赛 55:3; 耶 23:5-6; 32:37-40; 结 34:23; 37:25），列国也同样得享永远平安的约（赛 42:6; 49:6; 55:3-5; 参：亚 2:11; 8:20-23; 14:16 等）。到那时，敬拜将被洁净（结 40-48），真正的神权政治将被建立起来，并且全地都将得平安。显而易见，在这幅图画中，原

would also share (Isa. 42:6; 49:6; 55:3–5; cf. Zec. 2:11; 8:20–23; 14:16; etc.). In those days worship would be purified (Ezk. 40–48), true theocratic government would be established, and peace would be universal. It is very evident that in this picture the original Near Eastern metaphor has been completely transformed.

V. History of the Covenant Idea.-Recent studies suggest that there is no serious ground for rejecting the biblical statements that the covenant idea was pre-Mosaic. The covenant pattern was known in lower Mesopotamia in the days of the Sumerians, in the 3rd millennium B.C. There is abundant material from the 2nd and 1st millennia B.C. to show how widespread both in area and in time this pattern was. Evidence of another kind comes from the recognition that tribal groups at an early age in the ancient Near East owned a particular god as “father” of their tribe and regarded each member of the tribe as united to the tribal head by close ties. In this conception lay the elements of the covenant idea also. The “secular” covenants in Genesis are certainly consistent with what we know of the contemporary Near East, and the idea that tribes were united by the closest ties to their God, with whom the tribal leader had particular contract, finds a parallel in the cases of Abraham, Isaac, and Jacob.

It appears that it was Moses who gave the suzerain-vassal shape to the covenant of God with Israel. The narrative in Ex. 19–24 has, as we have seen, many links with the Near Eastern covenant pattern. Post-Mosaic portions of the OT make constant reference to the covenant at

来近东的比喻已被完全改变。

V. 立约思想的历史。最新研究显示，没有重要的依据能反驳《圣经》中关于在摩西之前就有了立约观念的记载。公元前 3000 年的苏美尔人时期，在美索不达米亚下游出现了约的模型。公元前 2000 年和 1000 年的大量资料表明了这种模型在地域和时间上的广泛性。另一种证据源自于一种认识，即古近东有一个独特的神，他被视为部落的“祖先”，部落中的成员与这位部落首领紧密相连，结为一体。在这个观念中也构成了立约观念的要素。《创世记》中的“世俗”之约显然与我们所知道的现代近东的约是一致的，部落通过最亲密的纽带与他们的神（部落首领与他们的神建立了特殊的关系）合一的观念可以在亚伯拉罕、以撒和雅各立约的例子中找到相似性。

似乎是摩西将上帝与以色列立的约描述成了君臣之约。据我们所知，《出埃及记》19-24 中记载的约与近东约的模型存在密切的联系。后摩西时代的《旧约》经常提及西奈之约，并将视之为在一个特别的时间和特定的地点立的约。西奈立约确实是一个真实的历史事件。先知、

Sinai and regard it as having been established at a particular time and place. It was indeed an actual historical event. Prophets, historians, and psalmists alike were aware of the significance of that event (Jgs. 5:4f.; 6:13; 11:16; 1 S. 2:27; 4:8; 10:18; 15:6; Dt. 4:10–14; 5; etc.; 33:2; Hag. 2:5; Neh. 9:13; Ps. 105:8–12, 42–45; 106:45; etc.).

Israel's covenant relationship with God became the basis of interpreting her history. The argument of Jgs. 2 and 2 K. 17 may be discerned in many places in the OT, namely, that when the covenant people transgressed the covenant, failed to hearken to God's voice, and turned aside, national calamity fell upon them. It was the operation of the curse. The only hope of deliverance was repentance and faith. But when they turned from their evil and sought the Lord, He forgave them in His mercy and restored them to the fellowship of the covenant relationship. Such a theology of history lay behind the books of Kings and Chronicles, but it is clearly evident also in the preaching of the prophets.

At times prophets like Hosea and Jeremiah made use of the metaphor of the husband-wife relationship to describe the covenant. The father-son metaphor was also used (Hos. 11). But the most significant metaphor was finally that of the suzerain and vassal or of the Lord and servant.

The failure of Israel to live loyally as the covenant people led to the development of eschatological hopes in the prophets. Preexilic prophets like Isaiah and Jeremiah saw not only impending judgment and exile, but also looked

历史书的作者和诗篇作者等都意识到了这个事件的重要性（士 5:4-5； 6:13； 11:16； 撒下 2:27； 4:8； 10:18； 15:6； 申 4:10–14； 5 等； 33:2； 该 2:5； 尼 9:13； 诗 105:8–12， 42–45； 106:45 等）。

以色列和神的立约关系是解释以色列历史的基础。可以在《旧约》的多处经文中看到《士师记》2 章和《列王纪下》17 章中的论点，即，当约民违约、不听神的教诲和背弃神时，他们的民族将会遭难。这是咒诅的应验。只有悔改和信靠神罪才能得释放。但是当他们的民族厌恶自己的罪并寻求神时，神就用祂的恩典赦免了他们，并恢复了与他们的立约关系。这是隐藏在《列王纪》和《历代志》背后的历史神学，但是在先知的讲道中也有明确阐述。

何西阿和耶利米等先知用丈夫和妻子的关系来比喻圣约。《何西阿书》11 章也还用了父亲和儿子的比喻。但最重要的比喻是君臣关系和主仆关系的比喻。

由于约民以色列没有过忠诚的生活，从而导致先知的末世盼望不断向前发展。被掳之前的先知（如，以赛亚和耶利米）不仅预知了即将到来的审判和被掳，而且还预知了复兴的日子。但被掳时期到来时，以西结指明了神的约的永恒性，

ahead to days of restoration. When the Exile came, Ezekiel pointed to the eternal character of God's covenant and spoke of restoration and renewal. With the end of the Exile and the return of the Jews to their land, new disappointments were experienced. The new age did not seem to dawn the way the people expected, but rather there was famine, opposition, and frustration on every hand. Once more it was the prophetic voice that gave hope. Haggai, Zechariah, and Malachi taught that restoration of full covenant fellowship with its attendant blessings was only delayed because of the sin of the people (Hag. 2; Zec. 2). God's covenant was eternal, and the people would yet witness the breaking in of the age of that everlasting covenant of peace.

These hopes continued through the centuries. The darker the hour, the brighter the hope. The discovery of the Qumrân Scrolls shows clearly that during the 1st cent. B.C. pious Jews in days of apostasy retired to the Dead Sea area to await the coming of Messiah and the dawn of the new age (Ezk. 47). These men constituted themselves into a covenant community and lived by the law of Moses, daily expecting the fulfillment of God's promise of an everlasting covenant of peace. The true nature of that new age and of the new covenant had to await the fuller revelation that came with the Lord Jesus Christ.

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并预言了回归和复兴的日子。随着被掳时期结束，犹太人归回到他们的家园，新的问题又出现了。新时代似乎不是人们盼望的时代，而是到处充满饥荒、对抗和失望的时代。先知再一次给人们带来了希望。哈该、撒迦利亚和玛拉基教导说，由于人类犯罪，还无法完全恢复立约团契，还无法得到圣约中的祝福(该 2; 亚 2)。神的约是永恒的，人们将见证那个永恒平安之约的时代的到来。

这些盼望持续了数个世纪。时局越黑暗，盼望越明亮。昆兰古卷中的发现清楚地表明，在公元前 1 世纪虔诚的犹太人在叛教时期下到死海地区，等候弥赛亚的到来和新时代的开始(结 47)。这些人建立了一个立约团体，并遵循摩西律法，每日期盼着神应许的永恒平安的约得以成就。只有当与主耶稣基督一同降临的更完全的启示到来时，新时代和新约的真正本质才会显明。

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COVENANT (NT)

[Gk. *diathékē*]; AV also TESTAMENT (Mt. 26:28 par.; 1 Cor. 11:25; 2 Cor. 3:6, 14; He. 7:22; 9:15ff.; Rev. 11:19); cf. NEB at Gal. 3:17; He. 9:15. The choice of Gk. *diathékē* in the LXX to render Heb. *b^erîth* seems to have been occasioned by a recognition that the covenant which God makes with men is not fully mutual as would be implied in *synthékē*, the word commonly used for covenant (although not a NT word), while at the same time the rarity of wills among the Jews made the common sense of *diathékē* relatively unfamiliar. The apocryphal writers also frequently use the same word in the same sense and no other.

In the NT *diathékē* is used some thirty times in a way that makes it plain it should be translated “covenant.” In Gal. 3:15 and He. 9:15–17 it is held by many that the sense of covenant must be set aside in favor of will or testament. But in the former passage it can be taken in the sense of a disposition of affairs or arrangement made by God, a conception in substantial harmony with its regular NT use and with the sense of *b^erîth*. In the

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COVENANT (NT) 约、盟约 (《新约》)

【希腊语: *diathékē*】:《钦定版圣经》还译为 TESTAMENT (“约”) (平行经文太 26:28; 林前 11:25; 林后 3:6, 14; 来 7:22; 9:15 起; 启 11:19); 参:《新英文译本》《加拉太书》3:17 和《希伯来书》9:15。《七十士译本》用希腊语 *diathékē* 翻译希伯来语 *b^erîth*, 这似乎会让人们以为, 上帝与人类立的约并不像 *synthékē* 通常所表示的“约”(尽管 *synthékē* 并不是新约词语)那样是完全相互的约, 与此同时, 由于犹太人很少立遗嘱, 所以 *diathékē* 的普通含义相对不太常见。次经作者也经常使用这个词的这层含义, 而没有使用它的其他含义。

《新约》中共使用 *diathékē* 三十次左右, 这明确说明该词应该被译为“covenant” (“约”)。在《加拉太书》3:15 和《希伯来书》9:15-17 中, 许多人认为 *diathékē* 一定表示的不是“约”, 而是遗嘱。但是, 在《加拉太书》中, *diathékē* 可能指的是上帝对事物的处置或安排, 这一观念非常符合这个词在《新约》中的普通用法和 *b^erîth* 的含义。《希伯来书》中的 *diathékē* 更难解释, 但是正如人们所公认的, 如果 *diathékē* 表示“遗嘱”, 那么

passage in Hebrews the interpretation is more difficult, but as it is acknowledged on all hands that the passage loses all argumentative force if the meaning “testament” is accepted, it seems best to retain the meaning “covenant” if possible. To do this it is only necessary to hold that the death spoken of is the death of the animal that was sometimes, if not indeed commonly, slain in connection with the making of a covenant. In the mind of the author this death symbolized the death of the contracting parties in the sense that thereafter, in the matter involved, they would no more change their minds than can the dead. If this view is taken, this passage falls in line with the otherwise invariable use of the word *diathékē* by Jewish Hellenists.

See also COVENANT, THE NEW; TESTAMENT.

D. F. ESTES

COVENANT, ARK OF THE.

See ARK OF THE COVENANT.

COVENANT, BOOK OF THE

[Heb. *sēper habb^erît*]. This name of the Hebrew code occurs in Ex. 24:7, where it is said that Moses read from “the book of the covenant.” There are differences of opinion about the limits of this book. Some think that it comprises Ex. 20–23. The commonly accepted view today is that it runs from 20:22 to 23:33.

I. Form Analysis.—One of the milestones in the study of the form of the Covenant Code is the work of A. Alt, *Die Ursprünge des israelitischen Rechts* (1934). By using form analysis based on the form-historical method Alt

这节经文完全没有说服力，最好还是应该保留“约”这种含义。因此，只需认为经文中提到的死亡是牲畜的死亡，有时（如果不是普遍现象）屠宰牲畜与立约有关。在作者看来，这种死亡象征着立约方的死亡，因此，立约方像死去的牲畜一样不会再改变他们的想法。如果接受这种观点，那么这节经文中 *diathékē* 的用法就符合希腊化犹太人对这个词的一贯用法。

另见 COVENANT, THE NEW (《新约》); TESTAMENT (约、遗嘱)。

词条作者: D. F. ESTES

COVENANT, ARK OF THE. 约柜

见 ARK OF THE COVENANT (约柜)。

COVENANT, BOOK OF THE 约书

【希伯来语: *sēper habb^erît*】。《出埃及记》24:7 中出现了这个希伯来法典的名字，其中提到摩西将“约书”念给百姓听。关于这本书的范围，有多种不同的观点。有些人认为约书包含了《出埃及记》20–23 章的内容。今天，人们普遍认为约书包含了从《出埃及记》20:22 至 23:33 的内容。

I. 形式分析。奥特 (A. Alt) 的作品 *Die Ursprünge des israelitischen Rechts* (1934) 是约典形式研究的里程碑。奥特通过使用基于形式历史研究法的形式分析得出了以下结论：在约典中有两种律法，即绝对律法和决疑律法。通过风

reached the following conclusion: There are two kinds of laws in the Covenant Code, namely, apodictic and casuistic laws. These groups are distinguishable from each other by style. The apodictic laws occur in three different styles: the “Thou shalt not” type with the 2nd person singular and a negative command, the participial type, and the curse formulas. The casuistic laws are stated in the “if” style, with the transgression placed in the protasis and the penalty in the apodosis. Besides the differences in style, there is also a difference in origin. The apodictic laws are concerned with the sacred sphere of Yahweh. It is thus possible that these laws are of Israelite origin and can even be carried back to the time of Moses. The casuistic group on the other hand is in the common style of the ancient Near East and reflects a more advanced agricultural background, for these laws were borrowed from the Canaanites after the settlement in Palestine. In the early Israelite period the two different types of law were fused together.

Alt's views are criticized by various scholars. B. Landsberger is not at all convinced that two types of law are present. The change in type might be ascribed to a rapid change in sermon style. Other scholars, like T. Meek, point out that the apodictic style is not peculiar to Israelite legal material but occurs throughout Near Eastern jurisprudence. E. Gerstenberger has held that the origin of apodictic material must be sought in the larger family unit, the “clan” (*Sippe*; Heb. *mišpāḥâ*), while W. Richter has pointed out the importance of the school as a possible origin. Another onslaught was made on Alt's contention that the

格的差异可以区分这两种律法。绝对律法有三种不同的风格：第二人称单数和否定命令式(“Thou shalt not”[“不可”])、分词的形式和咒诅。决疑律法使用条件句(if 引导的从句)进行阐述,条件从句中是违反律法的行为,归结字句中是应受到的惩罚。这两种律法除了风格上不同,起源也不同。绝对律法与耶和华的神圣领域有关。因此这些律法可能起源于以色列,甚至可以追溯至摩西时代。而决疑律法是古近东常见的律法,反映出更为先进的农业背景,因为这些律法是以色列人定居巴勒斯坦后从迦南人那里借鉴的。在以色列早期,这两种律法是混在一起的。

许多学者批判奥特的观点。兰兹贝格尔(B. Landsberger)根本不相信存在两种律法。律法形式的改变可能是源于传道风格的快速变化。其他的学者(如,米克[T. Meek])指出,绝对风格不是以色列律法所独有的,所有近东的律法体系都体现出了这种风格。斯登伯格(E. Gerstenberger)认为必须要在更大的家族单位“部落”(Sippe; 希伯来语 *mišpāḥâ*)中寻找绝对律法的起源,瑞科特(W. Richter)指出绝对律法可能源于学术界。另外一些学者也抨击了奥特关于决疑律法借鉴于迦南人的观点。奥尔布赖特(W. F. Albright)和门登霍尔(G. Mendenhall)强调迦南社会的阶层和组织形式与以色列社会的阶层和组织形式

causuistic material was borrowed from the Canaanites. Both W. F. Albright and G. Mendenhall emphasized that Canaanite society was differently stratified and organized from Israelite society. It is especially on this point that the weakness of Alt's views is revealed. It seems impossible that the Israelites and even their forebears could have been without casuistic laws until they had reached Palestine, because they shared in the culture of the ancient Near East, where casuistic laws were an integral part of jurisprudence.

II. Mosaic Background.-The reliable OT tradition ascribes the Covenant Code to the legal activities of Moses. There is nothing in the laws that throws any doubt on the Mosaic origin. According to the critical standpoint of the Wellhausen tradition, these laws are regarded as the most ancient part of Hebrew legislation. They are assigned either to J or to E. Everyone will admit that it is difficult to determine when the Code was written down. Several things point, however, to a date in the time of Moses or earlier. The Covenant Code formed an integral part of the covenant that was made at Sinai. In a comparative study of Hittite vassal treaties and the OT covenant form, Mendenhall shows that a close relation between these two existed. The Hittite vassal treaties are to be dated in the 14th and 13th cents B.C. This is roughly contemporaneous with Moses, and is thus a proof of the antiquity of the covenant idea of the OT and also of the laws of the Covenant Code. Certain laws, however, were added later as demanded by changed circumstances.

是不同的。这一点尤其揭露了奥特观点的劣势。以色列人，甚至连以色列人的祖先似乎不太可能在他们到了巴勒斯坦后才开始有决疑律法，因为他们共有古近东的文化，而决疑律法是古近东律法的体系中不可分割的一部分。

II. 摩西时代的背景。可靠的旧约圣传中认为约典是摩西写的。这些律法中没有任何证据可以驳斥它们是由摩西写的。根据韦尔豪森的传统批判观点，这些律法是希伯来律法的最古老的部分。它们属于耶典（J典）或者伊典（E典）。所有人都承认很难确定约典是何时被记录下来的。然而，有几个事实证明约典是在摩西时期或更早时期被记录下来的。约典是西奈之约不可分割的一部分。韦尔豪森通过对比研究赫人的附庸条约和《旧约》中盟约的形式，证明两者之间存在紧密的联系。赫人的附庸条约可追溯至公元前14至13世纪。这大致是摩西生活的年代，因此，这证明《旧约》中的立约观念有悠久的历史，也证明约典律法有悠久的历史。不过，有些律法是随着环境的变化后添加进去的。

Certain scholars emphasize that an agricultural background implied by the Code makes it impossible that it could have been used during the wandering in the desert. This view is open to serious questioning. Studies by Nelson Glueck have shown that agricultural activities in seminomadic society were not an exception. Extensive agricultural activities took place in the Negeb during the time of Abraham. Almost every law of the Code can now be explained in terms of Glueck's studies. Nothing in the laws is incompatible with the organization of a seminomadic society. On the other hand, it must be remembered that some of the laws given to the Israelites at Sinai might be traditional laws from the times of the patriarchs, which were transmitted from family to family. These laws were reinstated at Sinai as the common law of all the tribes and sanctioned by the Lord. The covenant was made between the Lord and the people. In this covenant were inserted certain stipulations according to which Israel must live. She was bound to observe the stipulations by the terms of the covenant and by the major party of the covenant, namely, Yahweh.

III. The Covenant Code and Near Eastern Codes.-After the discovery of the Code of Hammurabi in 1901-1902 at the ancient site of Susa, an enormous number of studies were produced which had the aim of comparing this code with Hebrew legal material. Some of these studies sought to establish that the Hebrew laws were dependent on the Babylonian laws. Our knowledge advanced meanwhile with the discovery of various other codes of the Near East,

某些学者强调约典中暗示的农业背景表明在旷野中不可能使用了这个律法。这个观点引起了严重的质疑。格吕克（Nelson Glueck）的研究显示半游牧民族的农业活动屡见不鲜。在亚伯拉罕时期南地就广泛存在农业活动。根据格吕克的研究现在几乎可以解释所有律法。一方面，律法与半游牧社会不是截然对立的。另一方面，必须牢记耶和华在西奈山赐给以色列人的某些律法可能是族长时期的传统律法，这些律法通过家族传承流传了下来。这些律法在西奈山被重新确立为所有支派的共同律法，并且得到了上帝的准许。神和以色列人立约。这约中包含着以色列人的生活准则。以色列人必须遵守约中的律例和主要立约方（耶和华）的规定。

III. 约典和近东法典。1901至1902年在古书珊地区发现了《汉谟拉比法典》后，学者们开展了大量的研究，旨在将这部法典与希伯来律法进行比较。有些研究试图证明希伯来律法是根据巴比伦律法制定的。同时随着近东其他各类法典逐渐被发现，我们对法典的了解越来越深，如鲁兹（Lutz）和兰登（Langdon）公布的以及最后由斯蒂尔（Steele）公布的闪族法典、Hrozný公布的赫人法典、沙伊珥（Scheil）公布的亚述中部法典、格策（Goetze）公布的伊施嫩纳法典和克雷

like the Sumerian laws published by Lutz and Langdon and finally by Steele, the Hittite by Hrozný, the Middle Assyrian by Scheil, the laws of Eshnunna by Goetze, and the Code of Ur-Nammu by Kramer. All these laws are from the 2nd and even 3rd millennium B.C. The oldest of them all is the Code of Ur-Nammu, from *ca.* 2050 B.C., although early reports of the discoveries at Tell Mardikh (Ebla) indicate that codified law may have been known by 2350 B.C. or even earlier.

There are many parallels between these laws and the Hebrew laws; indeed among laws in general there are many commonly recurring elements. All these laws, with a few exceptions in the Middle Assyrian group, are couched in the casuistic style, so that there is also a parallel trend in style with parts of the Covenant Code (the *mišpāṭîm*). It is very difficult to ascertain whether borrowing took place or not. The laws are separated by a long span of time and originated even in different countries. The parallels might be explained by noting that casuistic laws always have something in common because the same kind of problem arises in every community. On the other hand, to say that a common legal policy existed in the Near East gives a satisfactory explanation of certain parallel trends. One basic difference must be borne in mind: the different stratifications of the societies for which the laws were made. The Covenant Code was composed for a seminomadic society, the laws of Hammurabi for a highly developed community. Nearest to the Covenant Code stand the laws of the city Eshnunna, which provide important parallels to Hebrew law. All

默 (Kramer) 公布的吾珥南慕法典。所有这些法典都源自于公元前 2000 年,甚至是公元前 3000 年。其中最古老的法典是约公元前 2050 年的吾珥南慕法典,然而在马尔迪赫废丘 (Tell Mardikh) (艾伯拉) 发掘的早期记录显示在公元前 2350 年甚至更早时期可能就有成文的律法。

这些法典和希伯来法典有很多相似之处;一般来说,这些法典中经常反复出现一些元素。除了亚述中部的法典,其他所有法典都是决疑风格的法典,约典 (*mišpāṭîm*) 中的一部分也体现出了类似的风格。很难确定这些法典是否存在彼此借鉴的情况。这些法典在很长时间内都是彼此独立的,并且源自于不同的国家。由于每个社区都出现了相同的问题,决疑律法总是有一些共同之处,这可能是这些法典存在类似内容的原因。此外,近东地区共同的律法政策很好地解释了这些相似的趋势。我们必须牢记一个基本的差异:不同的社会阶层制定了不同的律法。约典是为半游牧社会制定的,而《汉谟拉比法典》是为一个高度发达的社会制定的。与约典最相似的是伊施嫩纳法典,这部法典为希伯来律法提供了重要的相似之处。所有美索不达米亚的法典都与太阳神乌图 (Utu) (苏美尔人) 或沙马什 (Šamaš) (阿卡德人) 密切相关。约典在《旧约》中被视为上帝的话语 (出 24:3-8)。

Mesopotamian codes are bound to the sun-god Utu (Sumerian) or Šamaš (Akkadian). The Covenant Code is regarded in the OT as the direct word of God (Ex. 24:3–8).

IV. Nature of the Laws.—We encounter in the Covenant Code, in contrast to legal material in the ancient Near East, a strong humane element. There is still present some degree of blood-revenge, the so-called *lex talionis* (e.g., Ex. 21:22–25), but the humane trend predominates. The widow and orphan must be protected, and even the enemy's ox or ass must be assisted in case of need (e.g., Ex. 22:22–24; 23:4f.). There is a high ethical standard in these laws which can be ascribed only to the ethical religion of Yahweh. A direct responsibility to the Lord is postulated, and this responsibility reaches down to human relations. Any kind of damage done to a person must be compensated by giving in kind or in silver. All these laws are sanctioned by God and made into a common policy of the Yahwistic religion.

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IV. 律法的本质。与古近东的律法材料相比，约典中包含了很强的人道元素。虽然约典中包括血债血偿的治罪法(如，出 21:22-25)，但是人道主义占主导地位。律法中要求保护寡妇和孤儿，在需要的情况下，甚至要帮助保护仇敌的牛或驴(如，出 22:22-24; 23:4-5)。这些律法中较高的道德标准只能是出于耶和华的道德宗教。律法要求直接对上帝负责，而这种责任延伸到人类关系中。对一个人无论造成何种伤害，必须要进行等价赔偿或用银币赔偿这个人的损失。这些律法都得到了神的允准，已成为耶和華宗教的共同原则。

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F. C. FENSHAM

COVENANT OF SALT

[Heb. *b^erît melah*; Gk. *diathékē halós*]. As salt was regarded as a necessary ingredient of the daily food, and so of all sacrifices offered to Yahweh (Lev. 2:13), it became an easy step to the very close connection between salt and covenant-making. When men ate together they became friends. Cf. the Arabic expressions, "There is salt between us"; "He has eaten of my salt," which means partaking of hospitality which cemented friendship; cf. "eat the salt of the palace" (Ezr. 4:14). Covenants were generally confirmed by sacrificial meals and salt was always present. Since, too, salt is a preservative, it would easily become symbolic of an enduring covenant. So offerings to Yahweh were to be by a statute forever, "a covenant of salt for ever before the Lord" (Nu. 18:19). David received his kingdom forever from the Lord by a "covenant of salt" (2 Ch. 13:5). In the light of these conceptions the remark of Our Lord becomes the more significant: "Have salt in yourselves, and be at peace with one another" (Mk. 9:50).

E. B. POLLARD

COVENANT, THE NEW

Rechts" (1965); W. Richter, *Recht und Ethos* (1966); H. Schultz, *Das Todesrecht im AT* (1969); S. N. Paul, *Studies in the Book of the Covenant in the Light of Cuneiform and Biblical Law* (1970); A. Phillips, *Ancient Israel's Criminal Law* (1970); J. Liedke, *Gestalt und Bezeichnung alttestamentlicher Rechtssätze* (1971); F. C. Fensham, VT, 26 (1976), 262–274.

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COVENANT OF SALT 盐约

【希伯来语: *b^erît melah*; 希腊语: *diathékē halós*】。盐是日常饮食所必需的配料, 也是所有献给耶和华的祭物的配料(利 2:13), 因此盐和立约之间很容易建立紧密的联系。当人们一起吃饭时, 他们成为了朋友。参: 阿拉伯语表达法: "在我们之间有盐"; "他食了我的盐", 意思是受人款待, 并因此巩固了友谊; 参 "食御盐" (拉 4:14)。祭物通常是立约的凭据, 而所献的祭物总是要配盐。由于盐也有防腐的作用, 因此它很容易便成了永恒之约的象征。所以献给耶和华的祭物当作永得的分: "在耶和华面前作为永远的盐约" (民 18:19)。神用 "盐约" 赐大卫王国 (代下 13:5)。依据这些观念, 神的话语最引人深思: "你们里头应当有盐, 彼此和睦" (可 9:50)。

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COVENANT, THE NEW 新约

[Heb. *b^erît h^adāšā* (Jer. 31:31); Gk. *diathékē kainé* (1 Cor. 11:25; 2 Cor. 3:6; He. 8:8; etc.), or *néa* (He. 12:24) (*kainé* normally meaning new in reference to quality, *néa* in reference to time)]; AV also NEW TESTAMENT; cf. He. 9:15, NEB.

- I. Terminology
- II. Christ's Use at the Last Supper
- III. Use in Hebrews
 - A. The Shed Blood
 - B. The Mediator
 - C. "Inheritance" and "Will"
 - D. Relation to Jer. 31:31-34
 - E. Relation to Ezekiel
- IV. Paul's Contrast of the Old and New

I. Terminology.—The term "new covenant" necessarily implies an "old covenant," and we are reminded that God's dealings with His people in the various dispensations of the world's history have been in terms of covenant. The divisions of the Holy Scriptures keep this thought before us, the Old and the New Testaments or Covenants—the writings produced within the Jewish "church" being the writings or Scriptures of the old covenant, those within the Christian Church the Scriptures of the new covenant. The alternative name "Testament"—adopted into our English description through the Latin, as the equivalent of Heb. *b^erît* and Gk. *diathékē*, which both mean a solemn disposition, compact, or contract—suggests the disposition of property in a last will or testament; but although *diathékē* may bear that meaning, *b^erît* does not; and as the Greek usage in the NT seems especially governed by the OT usage, and the

【希伯来语：*berît h^adāšā* (耶 31:31)；希腊语：*diathékē kainé* (代上 11:25；林后 3:6；来 8:8 等)，或 *néa* (来 12:24) (*kainé* 通常指新特性，*néa* 指新时间)；《钦定版圣经》还译为 NEW TESTAMENT (“新约”)；参：《新英文译本》《希伯来书》9:15。

- I. 术语
- II. 耶稣在最后的晚餐中所立的约
- III. 《希伯来书》中提到的约
 - A. 流血
 - B. 中保
 - C. 遗命和遗嘱
 - D. 与《耶利米书》31:31-34 的关系
 - E. 与《以西结书》的关系
- IV. 保罗关于《旧约》和《新约》的对比

I. 术语。词语“新约”必然暗示出还有一个“旧约”，并且我们知道在历史的各个阶段神与祂的子民都是通过约来沟通的。我们知道《圣经》分为《旧约》和《新约》——由犹太“教会”创作的作品被称为《旧约》，由基督教会创作的作品被称为《新约》。另一个词语“Testament”表示在最后的遗嘱中对财产的处置，这个词源于拉丁语，作为希伯来语 *b^erît* 和希腊语 *diathékē* 的同义词，这两个词都表示神圣的安排、契约或合约；但是虽然 *diathékē* 可以表示这个意思，而 *b^erît* 却不能表示这个意思；由于《新约》希腊语用法似乎特别受《旧约》用法的限制，这两个词的词义变得越来越相似，但是最好还是应该将这两词译为“covenant”（“圣约”）。

thought moves in a similar plane, it is better to keep to the term “covenant.”

The one passage which seems to favor the “testament” idea is He. 9:16f. (the RV, which changed the AV “testament” into “covenant” in every other place, has left it in these two verses), but it is questionable whether even here the better rendering would not be “covenant.” Certainly in the immediate context “covenant” is the correct translation, and “testament,” if allowed to stand, is an application by transition from the original thought of a solemn compact to the secondary one of testamentary disposition (see III below, and see TESTAMENT).

The theological terms “Covenant of Works” and “Covenant of Grace” do not occur in Scripture, though the ideas covered by the terms, or at least the latter, may easily be found there. The “new covenant” here spoken of is practically equivalent to the Covenant of Grace established between God and His redeemed people, that again resting, as some think, upon the eternal Covenant of Redemption made between the Father and the Son, though there is no express reference to this in Scripture.

II. Christ’s Use at the Last Supper.-While textual evidence seems to show that the word “new” in the Synoptic accounts of the Last Supper is not original, it definitely occurs in the words of institution as recorded by Paul (1 Cor. 11:25); and there need be little doubt that Jesus used it. The old covenant was so well known to these Jewish disciples that to speak of *the* covenant in this emphatic way,

在《希伯来书》9:16-17 这两节经文中似乎使用 “testament” (“遗嘱、遗命”) 这个翻译更合适一些(《修订译本》将所有《钦定版圣经》中的 “testament” 改译成了 “covenant”, 唯独这两节没有改), 然而, 即使是在这两节经文中, 也无法证明 “covenant” 不是更好的翻译。当然, 在直接语境中, “covenant”(“圣约”) 是正确的译法, 而 “testament”(“遗嘱、遗命”, 如果接受这种译法) 用来表示从最初的圣约转变成次要的遗嘱(见下面 III, 和 TESTAMENT[遗嘱、约])。

神学词语 “行为之约” 和 “恩典之约” 没有出现在《圣经》中, 但是这两个词语涵盖了这层含义, 或至少很容易在下一个词语中找到这层含义。这里说的 “新约” 实际上就是神和祂救赎的人之间订立的恩典之约, 此外, 正如人们所认为的, 恩典之约依赖于天父和圣子之间订立的永恒救赎之约, 然而在《圣经》中没有这样的表述。

II. 耶稣在最后的晚餐中所立的约。虽然原文证据似乎表明, 对观福音在描述最后的晚餐时用到的 “新” 这个词并不是原词, 但是保罗在叙述最后的晚餐时确实用到了这个词(林前 11:25); 我们无需怀疑耶稣曾用过这个词。犹太门徒对 “旧约” 非常熟悉, 所以当它们特别强调 “那” 约时显然指的不是摩西的旧约, 实际上指的是 “新” 约。总之, 这种表达回顾了旧约, 指明了两者之间的明显差异; 但是两者之间虽有差异, 也

referring manifestly to something other than the old Mosaic covenant, was in effect to call it a “new” covenant. The expression, in any case, looks back to the old and points the contrast; but in the contrast there are points of resemblance.

It is most significant that Christ here connects the “new” covenant with His “blood.” We at once think, as doubtless the disciples thought, of the transaction described in Ex. 24:7, when Moses “took the book of the covenant, and read it in the hearing of the people,” indicating God’s undertaking on behalf of His people and what He required of them; “and they said, ‘All that the Lord has spoken will we do, and we will be obedient,’” thus taking up their part of the contract. Then comes the ratification. “Moses took the blood [half of which had already been thrown on the altar] and threw it upon the people, and said, ‘Behold the blood of the covenant which the Lord has made with you in accordance with all these words’” (v. 8). The blood was sacrificial blood, the blood of the animals sacrificed as burnt offerings and peace offerings (vv. 5f.). The one half of the blood thrown on the altar tells of the sacrifice offered to God, the other half thrown on the people, of the virtue of the same sacrifice applied to the people; and so the covenant relation is fully brought about. Christ, by speaking of His blood in this connection, plainly indicates that His death was a sacrifice, and that through that sacrifice His people would be brought into a new covenant relationship with God. His sacrifice is acceptable to God and the virtue of it is to be applied to believers—so all the blessings of the new covenant are secured to them; the blood

有相似之处。

耶稣用祂的“血”立了“新”约，这是最重要的事。毋庸置疑，我们立即会像门徒一样去思考《出埃及记》24:7中记载的事件，摩西“拿起约书，读给百姓听”，这显明了神对祂子民的应许和祂对他们的要求；“他们说：‘耶和華所吩咐的，我们都必遵行’”，从而使他们成了立约的另一方。然后确定立约。“摩西将血[这血的一半已经洒在了祭坛上]洒在百姓身上，说：‘你看！这是立约的血，是耶和華按这一切话与你们立约的凭据’”（出 24:8）。这血是祭物的血，而动物的血作燔祭和平安祭（出 24:5-6）。一半血洒在祭坛上说明献祭给上帝，另一半血洒在百姓身上表明将百姓也献为祭；因此契约关系完全被展现出来。耶稣基督的血表示祂用生命献作活祭，而通过祂的献祭，祂的百姓与神立了新约。神接受耶稣所献的祭，相信耶稣的人都同耶稣一样蒙上帝的悦纳——所以新约的祝福临到了他们；这血“是为你们流出的”（路 22:20）。祂特别强调了一个新约的祝福，罪得赦免——“为多人流出了，使罪得赦免”（太 26:28）。

“is poured out for you” (Lk. 22:20). He specifically mentions one great blessing of the new covenant, the forgiveness of sins—“which is poured out for many for the forgiveness of sins” (Mt. 26:28).

III. Use in Hebrews.-A. The Shed Blood.

This great thought is taken up in Hebrews and fully expounded. The writer draws out fully the contrast between the new covenant and the old by laying stress upon the perfection of Christ's atonement in contrast to the material and typical sacrifices (He. 9:11-23). He was “a high priest of the good things that have come,” connected with “the greater and more perfect tent.” He entered the heavenly holy place, “taking his own blood,” not that of “goats and calves,” and by that perfect offering He has secured “eternal redemption” in contrast to the temporal deliverance of the old dispensation. The blood of those typical offerings procured ceremonial cleansing; much more, therefore, shall the blood of Christ avail to cleanse the conscience “from dead works to serve the living God”—that blood which is so superior in value to the blood of the temporal sacrifices, yet resembles it in being sacrificial blood. It is the blood of Him “who through the eternal Spirit offered himself without blemish to God” (v. 14).

According to certain points of view, it is not the blood of Christ but His spirit of self-sacrifice for others that invests the cross with its saving power; and this last verse is sometimes cited to show that the virtue lies in the surrender of the perfect will, the shedding of the blood being a mere accident. But this is not the view of the NT writers. The blood-shedding is to

III. 《希伯来书》中提到的约。A. 流血。

《希伯来书》中接受了这一伟大的思想，并进行了全面的阐述。作者通过对比耶稣所献的完美赎罪祭和从前所献的祭物全面阐述了“新约”和“旧约”的差异（来 9:11-23）。耶稣是“将来美事的大祭司”，经过“那更大、更全备的帐幕”。祂“用自己的血”，而不是“山羊和公牛的血”进入圣所，只一次献上完美的赎罪祭就完成了“永远的救赎”，这与旧约暂时的救赎形成了对比。这些有代表性的祭物都能叫人洁净，何况主耶稣基督的血，岂不更能洗净人的良心，除去“你们的死行，使你们侍奉那永生神吗？——耶稣基督的血胜过暂时赎罪的祭物的血。这血是“藉着永远的灵，将自己无暇无疵献给神”的耶稣基督的血（来 9:14）。

根据某些观点，不是耶稣基督的血，而是祂舍己的灵使十字架有了救赎的力量；并且有时引用最后一节证明十字架的功效在于完全的意志献上，流血只是一个意外的事件。但是这不是《新约》作者的观点。对他们来说流血是必须要发生的事。当然，不是自然的、肉体的血，也不是流血的行为救赎了人类。这血是生命。血是生命的象征；而流血是

them a necessity. Of course, it is not the natural, material blood, nor the mere act of shedding it, that saves. The blood is the life. The blood is the symbol of life; the blood shed is the symbol of life outpoured—of the penalty borne; and while great emphasis must be laid, as in this verse it is laid, upon Christ's perfect surrender of His holy will to God, yet the essence of the matter is found in the fact that He willingly endured the dread consequences of sin, and as a veritable expiatory sacrifice shed His precious blood for the remission of sins.

B. The Mediator. On the ground of that shed blood, as the writer goes on to assert, "Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant" (v. 15). Thus Christ fulfils the type in a twofold way: He is the sacrifice upon which the covenant is based, whose blood ratifies it, and he is also, like Moses, the mediator of the covenant. The death of Christ not only secures the forgiveness of those who are brought under the new covenant, but it was also for the redemption of the transgressions under the first covenant, implying that all the sacrifices gained their value by being types of Christ, and the forgiveness enjoyed by the people of God in former days was bestowed in virtue of the great Sacrifice to be offered in the fulness of time.

C. "Inheritance" and "Will." Not only does the blessing of perfect forgiveness come through the new covenant, but also the promise of the "eternal inheritance"

倒空生命的象征——承担了罪；重点应该放在耶稣完全把自己献给了上帝，这也是这节经文强调的重点，而且这个事件的本质在于，耶稣自愿承担罪的后果，并且为使罪得赦免，献上祂的宝血作了真正的赎罪祭。

B. 中保。作者紧接着说，由于流血，“祂作了新约的中保，既然受死赎了人在前约之时所犯的罪过，便叫蒙召之人得着所应许永远的产业”（来 9:15）。因此耶稣在两个方面应验了预表：耶稣是祭物，是立约的凭据，耶稣的血确立了这约；祂如摩西一样是立约的中保。耶稣的死不仅赦免了订立新约之人的罪，而且赎回了违反前约的人，这意味着，所有的祭物因是基督的预表而有了价值，并且及至时候满时，从前上帝的子民所得的宽恕会藉着伟大的祭物耶稣基督赐给万民。

C. “产业”和“遗命”。不仅可以藉着新约，而且可以通过“永远的产业”的应许得到完全赦免的祝福，“永远的产业”与以色列在旧约中得到的“地上的

in contrast to the earthly inheritance which, under the old covenant, Israel obtained. The mention of the inheritance is held to justify taking the word in the next verse as “will” (RSV) or “testament” (AV), the writer passing to the thought of a testamentary disposition, which is only of force after the death of the testator. Undoubtedly there is good ground for the analogy, and all the blessings of salvation which come to the believer may be considered as bequeathed by the Savior in His death, and accruing to us because He has died. It has, in that sense, tacitly to be assumed that the testator lives again to be His own executor and to put us in possession of the blessings. Still, we think there is much to be said in favor of keeping to the sense of “covenant” even here, and taking the clause which, rendered literally, is: “a covenant is of force [or firm] over the dead,” as meaning that the covenant is established on the ground of sacrifice, that sacrifice representing the death of the maker of the covenant. The allusion may be further explained by a reference to Gen. 15:9f., 17, which has generally been considered as illustrating the ancient Semitic method of making a covenant: the sacrificial animals are divided, and the parties pass between the pieces, implying that they deserve death if they broke the engagement. The technical Hebrew phrase for making a covenant is “cut a covenant.” See COVENANT (OT) III.B.

Whatever the particular application of the word in v. 17, the central idea in the passage is that death, blood-shedding, is necessary to the establishment of the covenant; and so the writer affirms that the first covenant was not dedicated

产业”形成了对比。经文中提及的产业证明应该将这个词理解为“遗嘱”（《修订标准译本》译为 will）或“遗命”（《钦定版圣经》译为 testament），作者谈论到了遗命处置的问题，只有当留遗命的人死了，遗命才有效力。这个类比无疑有很好的根据，信徒得到的所有救赎恩赐可以视为救赎主舍命留给我们的遗命。从这方面讲，立遗命的人复活了，成了祂自己遗命的执行人，将福分赐给了我们。我们认为，即使是对于这节经文也有很多证据证明应该坚持“约”这种含义，应该将这个从句理解成献祭成为立约的凭据，代表着立约之人已死，而这个从句的字面意思是“因为人死了，约才有了效力[或约才被确立]”。《创世记》15:9-10, 17 进一步阐述了献祭立约，这通常也被认为是古代闪族人立约的方式：将所献的祭物分成两半，立约双方交换彼此手中的祭物，这暗示着如若毁约必要受死。希伯来术语中表示立约的短语是“cut a covenant”（“切下盟约”），见 COVENANT (OT) III.B（约、盟约、结盟、约书[《旧约》] III.B）。

无论在《创世记》17章中这个单词到底有怎样的特殊用法，这段的中心意思是立约必须有死亡和流血；所以作者强调没有血，就没有前约，并引用《出埃及记》24章进行佐证，最后总结道：“若不流血，罪就不得赦免”（来 9:22）。

without blood, quoting in proof the passage already cited from Ex. 24, and concludes that “without the shedding of blood there is no forgiveness of sins” (v. 22).

D. Relation to Jer. 31:31-34. This new covenant established by Christ was foreshadowed by the prophet Jeremiah, who uses the very word “new covenant” in describing it; and very likely Christ had that description in mind when He used the term, and meant His disciples to understand that the prophetic interpretation would in Him be realized. There is no doubt that the author of Hebrews had the passage in mind, for he leads up to the previous statement by quoting the whole statement of Jer. 31:31-34. He had in ch. 7 spoken of the contrast between Christ’s priesthood “after the order of Melchizedek” (v. 11) and the imperfect Aaronic priesthood, and he designates Jesus as “the surety of a better covenant” (v. 22). Then in ch. 8, emphasizing the thought of the superiority of Christ’s heavenly high-priesthood, he declares that Christ mediates a “better” covenant, “since it is enacted on better promises” (v. 6). The first covenant, he says, was not faultless, otherwise there would have been no need for a second; but the fault was not in the covenant but in the people who failed to keep it, though perhaps there is also the suggestion that the external imposition of laws could not suffice to secure true obedience. “For he finds fault with them when he says: ‘The days will come, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah.’” The whole passage (chs. 8-12) would repay careful study, but we need only

D. 与《耶利米书》31:31-34 的关系。先知耶利米用“新约”这个词预言了耶稣要另立新约；并且很有可能耶稣在使用新约这个词时心里就知道这个预言，并且耶稣的门徒知道只有耶稣能实现这个预言。毫无疑问《希伯来书》的作者将这段经文记在了心里，因为他引用了《耶利米书》31:31-34 中的内容做出上面的陈述。他在《希伯来书》第 7 章中说耶稣是照“麦基洗德的等次”（来 7:11），而不是照亚伦祭司的等次兴起的祭司，并且他认为耶稣是“更美之约的中保”（来 7:22）。然后在《希伯来书》第 8 章中他强调了耶稣作天上的大祭司的思想，他说耶稣是“更美”之约的中保，因为这约“原是凭更美之应许立的”（来 8:6）。他说前约并非无瑕无疵，不然就无需再立新约了；但是“约”本身没有瑕疵，是违约的人有瑕疵，虽然可能有人认为只遵守外在的律法不足以保证真正的顺服。“所以主指责祂的百姓说：‘日子将到，我要与以色列家和犹太大家另立新约。’”整段经文（来 8-12）值得仔细地研究，但是我们只需要注意，新约的福分、完全赦免和全备的知识不仅在新约很突出，而且是新约的精髓——将旧约和新约作了区分，立即显现出新约的优势并保证了新约的永久性——其中有一个奇妙的安排：“我要将我的律法放在他们里面，写在他们心上”（来 8:10）。这立即显示了新约的精意。新约的要求不仅以外在的律例典章体现出来，而且新约的里面有活的灵；律法成为内在的支配原则，从而保证了真正地顺服神。

note that not only is there prominence given to the great blessings of the covenant, perfect forgiveness and fulness of knowledge, but, as the very essence of the covenant—that which serves to distinguish it from the old covenant and at once to show its superiority and guarantee its permanence—there is this wonderful provision: “I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people” (v. 10). This at once shows the spirituality of the new covenant. Its requirements are not simply given in the form of external rules, but the living Spirit possesses the heart; the law becomes an internal dominating principle, and so true obedience is secured.

E. Relation to Ezekiel. Ezekiel had spoken to the same effect, though the word “new covenant” is not used in the passage, in ch. 36:27: “I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances.” In ch. 37 Ezekiel again speaks of the great blessings to be enjoyed by the people of God, including cleansing, walking in God’s statutes, recognition as God’s people; and he distinctly says of this era of blessing: “I will make a covenant of peace with them; it shall be an everlasting covenant with them” (v. 26). Other important foreshadowings of the new covenant are found in Isa. 54:10; 55:3; 59:21; 61:8; Hos. 2:18–23; Mal. 3:1–4. We may well marvel at the spiritual insight of these prophets, and it is impossible to attribute their forecasts to natural genius; they can be accounted for only by divine inspiration.

E. 与《以西结书》的关系。《以西结书》中表达了同样的主题，尽管在《以西结书》36:27中没有用“新约”这个词：“我必将我的灵放在你们里面，使你们顺从我的律例，谨守遵行我的典章”。在《以西结书》37章中，以西结再次提到了上帝的子民得享的伟大祝福，包括洁净，谨守神的律法，承认是上帝的子民；他明确提到了祝福的时代：“我要与他们立平安的约，作为永约”（结 37:26）。其他关于新约的重要预言记载在《以赛亚书》54:10；55:3；59:21；61:8；《何西阿书》2:18-23；《玛拉基书》3:1-4 中。我们可能为这些先知的属灵洞察力感到惊奇，而且他们不可能靠自身的天资智慧预言未来；他们的预言只可能来自于上帝的启示。

The writer to the Hebrews returns again and again to this theme of the “new covenant”; in 10:16f. he cites the words of Jeremiah already quoted about writing the law on their minds, and remembering their sins no more. In 12:24, he speaks of “Jesus, the mediator of a new covenant,” and “the sprinkled blood,” again connecting the “blood” with the “covenant”; and finally, in 13:20, he prays for the perfection of the saints through the “blood of the eternal covenant.”

IV. Paul's Contrast of the Old and New.-In 2 Cor. 3 Paul has an interesting and instructive contrast between the old covenant and the new. He begins by saying that “our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life” (vv. 5f.). The “written code” is the letter of the law, of the old covenant which could only bring condemnation; but the Spirit which characterizes the new covenant gives life, writes the law upon the heart. He goes on to speak of the old as that “dispensation of death” which nevertheless “came with such splendor” (v. 7), and he refers especially to the law; but the new covenant is “the dispensation of the Spirit,” the “dispensation to righteousness” (vv. 8f.), and has a far greater glory than the old. The message of this “new covenant” is “the gospel of Christ.”

The glory of the new covenant is focused in Christ; it shines forth from Him. The glory of the old dispensation was reflected upon the face of Moses, but that glory was transitory and so was the

《希伯来书》的作者反复地提及“新约”这一主题；在《希伯来书》10:16-17中，他引用了耶利米关于“将律法写在人的心版上，并且不再纪念他们的罪”这句话。在《希伯来书》12:24中，他提到了“新约的中保耶稣”，和“祂洒的血”，再一次将“血”与“约”连在一起；最后在《希伯来书》13:20中，他祈求神“凭永约之血”成全圣徒。

IV. 保罗对比“旧约”和“新约”。在《哥林多后书》3章中，保罗提出了一个有趣且有教育意义的新旧约对比。他说：“我们所能承担的，乃是出于神，祂叫我们能承当着新约的执事。不是凭着字句，乃是凭着精意。因为那字句是叫人死，精意是叫人活”（林后 3:5-6）。“字句”就是律法的字面意义，这律法只能定罪；但是新约的精意给人生命，并将律法写在人的心版上。他继续说道，从前“属死的职事尚有荣光”（林后 3:7），并特别提到了律法；而“新约”比“旧约”更有荣光，新约是“属灵的职事”，即“称义的职事”（林后 3:8-9）。这道或“新约”就是“基督的福音”。

新约的荣光集中在耶稣基督里面；这荣光从耶稣基督里面发出。旧约职事的荣光映照在摩西的脸上，但是这荣光是短暂的，律法也是短暂的（林后 3:13）。摩西脸上的荣光使以色列人对他充满敬

physical manifestation (v. 13). The sight of the shining face of Moses awed the people of Israel and they revered him as a leader specially favored of God (vv. 7–13). When he had delivered his message he veiled his face, and thus the people could not see that the glow did not last. Every time he went into the divine presence he took off the veil, and afresh his face was lit up with glory; coming out with the traces of that glory lingering on his countenance he delivered his message to the people and again veiled his face (cf. Ex. 34:29–35), and thus the transitoriness and obscurity of the old dispensation were symbolized. In glorious contrast to that symbolical obscurity, the ministers of the gospel, of the new covenant, use great boldness of speech; the veil is done away in Christ (vv. 12ff.). The glory which comes through Him is perpetual, and fears no vanishing away.

A. MCCAIG

COVER; COVERING.

The RSV so translates thirty-seven Hebrew and Greek words. Most frequent is Heb. *kāsâ*; the Greek forms are *kalýptō* and derivative verbs. The AV also translates “fill,” “overlay,” “hide,” etc.; NEB also “conceal,” “wrap around,” “clothe,” “veil,” “cancel,” “uncover” (Heb. *hāpā*, 2 S. 15:30; Est. 6:12), etc.

The basic meaning is to place something on, over, or in front of a person or object to shield or protect it. Yahweh’s wings give protection (Heb. *sākak*, Ps. 91:4; cf. noun *sēter*, Ps. 27:5 [AV “secret”]; noun

畏，以色列人敬畏摩西，把他视为特别蒙上帝眷顾的领袖（林后 3:7-13）。他传道时用帕子蒙在脸上，因此人们不能看到他的荣光，这荣光将退去。每次他进入圣所时，都揭去帕子，他的脸就重新获得了荣光；及至出来的时候，面带荣光向人们传道，并且又用帕子蒙上脸（参：出 34:29-35），因此从前职事短暂而模糊的荣光是一种象征。新约的荣光与这种模糊的象征形成了对照，福音传道者和新约传道者可以放胆讲说；这帕子在基督里已经废去（林后 3:12 起）。基督里的荣光是永不消失。

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COVER; COVERING. 遮盖、蒙

《修订标准译本》用这个词翻译三十七个希伯来词语和希腊词语。最常翻译的希伯来语是 *kāsâ*；*kalýptō* 和派生动词是它的希腊语形式。《钦定版圣经》还译为“fill”（“充满”）、“overlay”（“包”）、“hide”（“瞒着”）等；《新英文译本》还译为“conceal”（“藏”）、“wrap around”（“包”）、“clothe”（“穿上”）、“veil”（“遮盖”）、“cancel”（“废除”）、“uncover”（“揭开”）（希伯来语：*hāpā*，撒下 15:30；斯 6:12）等。

这个词的基本含义是用某物盖、蒙或挡在某人或某物的前面来遮蔽或保护这个人或物。耶和华的翎毛遮蔽你（希伯来语：*sākak*，诗 91:4；参：名词 *sēter*，诗 27:5[《钦定版圣经》译为“secret”（“秘

māsāk, Isa. 22:8); with his hand He shields Moses from His fiery glory (Heb. *śākak*, Ex. 33:22). The tabernacle and its contents are guarded by ram-and-goatskin (NEB“porpoise-hide”) coverings (Heb. *mīkseh*, Ex. 26:14; 35:11; 36:19; 39:34; 40:19; Nu. 3:25; 40:19; 民 3:25; 以及 *kāsūy*, 民 4:5 起; also *kāsūy*, Nu. 4:5ff.; *šippūy*, Nu. 16:38f. [MT 17:3f.]; cf. Noah’s ark, Gen. 8:13). The cloud, representing Yahweh’s presence in the wilderness wanderings, gives protection (Nu. 16:42 [MT 17:7]; noun *māsāk*, Ps. 105:39).

Clothing covers a person (Gen. 9:23; Dt. 22:12; Jgs. 4:19; 2 K. 19:1f.; Isa. 37:1f; Ezk. 16:10; 18:7, 16) or an object (Ezk. 16:18). In building activity, the meaning is “overlay,” referring to the pitch applied to Noah’s ark (Heb. *kāpar*, Gen. 6:14) and the ornamentation of the temple (1 K. 7:18, 41f.; 2 Ch. 4:12f.; *šāpā*, 1 K. 6:15; AV, NEB, “carve”; *sapan*, 7:3). Figuratively, wealthy Tyre is decorated with precious stones (Heb. noun *m^esukkā*, Ezk. 28:13).

Cover also means ensheath or enwrap. Fat covers the entrails of the sacrificial animal (Ex. 29:13, 22; Lev. 3:3, 9, 14) and disease spreads over one’s body (Lev. 13:12f.). Darkness envelops man (Heb. *šūp*, Ps. 139:11) and waters swell the sea (Hab. 2:14; cf. Heb. *mālē*, 2 K. 3:25). Yahweh’s glory covers the heavens (Hab. 3:3). He is depicted as surrounded by the seraphim’s wings (Isa. 6:2) and with light (Heb. *‘ātā*, Ps. 104:2); His hands are ensheathed with lightning (Job 36:32). Yahweh covers the dry bones with skin (Heb. *qāram*, Ezk. 37:6, 8). The various plagues blanket Egypt (Ex. 8:6[MT 2]; 10:5, 15; 14:28; 15:5, 10),

密”]; 名词 *māsāk*, 赛 22:8); 祂用他的手遮蔽摩西, 不让他见祂的荣耀 (希伯来语: *śākak*, 出 33:22)。用公羊皮(《新英文译本》译为“porpoise-hide” [“海狗皮”]) 遮盖帐幕和它里面的东西 (希伯来语, 出 26:14; 35:11; 36:19; 39:34; 40:19; 民 3:25; 以及 *kāsūy*, 民 4:5 起; 和 *šippūy*, 民 16:38-39[《马所拉文本》17:3-4]; 参: 挪亚方舟, 创 8:13)。耶和華在旷野铺张云彩当遮盖(民 16:42[《马所拉文本》17:7]; 名词 *māsāk*, 诗 105:39)。

拿衣服盖在某人 (创 9:23; 申 22:12; 士 4:19; 王下 19:1-2; 赛 37:1-2; 结 16:10; 18:7, 16) 或某物上 (结 16:18)。在建造活动中, “cover” 的意思是 “抹”, 指的是抹在挪亚方舟上的沥青 (希伯来语: *kāpar*, 创 6:14) 和殿的装饰 (王上 7:18, 41-42; 代下 4:12-13; *šāpā*, 王上 6:15; 《钦定版圣经》译为 “carve” (“雕刻”); *sapan*, 王上 7:3)。富有的推罗用宝石作衣服, 这是拟人用法 (希伯来语: 名词 *m^esukkā*, 结 28:13)。

“Cover” 还有遮蔽或包围的意思。动物盖脏的油脂 (出 29:13, 22; 利 3:3, 9, 14) 和疾病在四外发散 (利 13:12-13)。黑暗遮蔽人 (希伯来语: *šūp*, 诗 139:11) 和水充满海洋 (哈 2:14; 参: 希伯来语: *mālē*, 王下 3:25)。耶和華的荣光遮蔽诸天 (哈 3:3)。祂有六个翅膀 (赛 6:2) 和亮光 (希伯来语: *‘ātā*, 诗 104:2); 祂以电光遮手 (伯 36:32)。耶和華用皮遮蔽骸骨 (希伯来语: *qāram*, 结 37:6, 8)。各种瘟疫遮满了埃及地 (出 8:6[《出埃及记》2]; 10:5, 15; 14:28; 15:5, 10) 以及许多的人 (民 22:11; 诗 80:10[《马所拉文本》11]; 结 38:9, 16) 和动物 (赛 60:6) 遮满了地面。

and masses of people (Nu. 22:11; Ps. 80:10 [MT 11]; Ezk. 38:9, 16) and animals (Isa. 60:6) swarm over a land.

Numerous qualities cover a person, implying pervasiveness: dishonor (Jer. 3:25; 51:51), shame (Ps. 44:15 [MT 16]; 69:7 [MT 8]; Ob. 10; Mic. 7:10; Heb. 'ātā, Ps. 89:45 [MT 46]), scorn (Heb. 'ātā, Ps. 71:13), cruelty (Mal. 2:16), violence (Heb. 'āṭap, Ps. 73:6), horror (Ezk. 7:18), guile (Prov. 26:26), favor (Heb. 'āṭar, Ps. 5:12 [MT 13]), and integrity (Heb. 'ātā, Isa. 61:10).

Cover also means hide or conceal. The cause may be disease (Lev. 13:45) or mourning (2 S. 15:30; Est. 6:12 [NEB “uncover”]; Heb. 'ātā, Ezk. 24:17). A woman veils herself in another's presence (Gen. 24:65), although a prostitute does not (38:15). Veiling is referred to in 1 Cor. 11:2–16 in the use of the Gk. terms *katá kephalēs échō* (v. 4), *katakalyptō* (v. 7; also used for “to veil,” “wear a veil” in v. 6), and *peribolaion* (usually, as in He. 1:12, an article of clothing) for the hair as “covering” in v. 15. (For the meaning of this difficult passage see the comms) Covering the lips indicates silence at the lack of an oracle (Mic. 3:7). A cloud of incense screens the mercy seat (Lev. 16:13), as the olivewood cherubim the ark (2 Ch. 5:8; Heb. noun *sākak*, 1 K. 8:7). Yahweh conceals the moon (Heb. 'āḥaz, Job 26:9), but darkness is His covering (Heb. *sēter*, Ps. 18:11 [MT 12]; AV “pavilion”; NEB “hiding-place”). Figuratively, peoples are hidden by clouds (Ezk. 30:18) or waves

许多品质遮盖了某人，暗示出这个人身上兼具很多品质：惭愧(耶 3:25; 51:51)，羞愧(诗 44:15[《马所拉文本》16]; 69:7[《马所拉文本》8]; 俄 10; 弥 7:10; 希伯来语: 'ātā, 诗 89:45[《马所拉文本》46])，轻蔑(希伯来语: 'ātā, 诗 71:13)，残忍(玛 2:16)，强暴(希伯来语: 'āṭap, 诗 73:6)，恐怖(结 7:18)，诡诈(箴 26:26)，恩惠(希伯来语: 'āṭar, 诗 5:12[《马所拉文本》13])和正直(希伯来语: 'ātā, 赛 61:10)。

“Cover”还有隐藏或掩盖的意思。可能因为疾病(利 13:45)或哭泣(撒下 15:30; 斯 6:12[《新英文译本》译为“uncover”[“揭开”]]而蒙面；希伯来语: 'ātā, 结 24:17)。一个妇女见他人时要蒙上脸(创 24:65)，然而妓女不必蒙脸(创 38:15)。《哥林多前书》11:2-16 中，用希腊语 *katá kephalēs échō* (林前 2:4)、*katakalyptō* (林前 2:7;; 林前 2:6 还表示“戴面纱”)和 *peribolaion* (通常如《希伯来书》1:12 中一样，表示一件外衣)表示《哥林多前书》11:15 中的用头发作“盖头”。(关于这段难以理解的经文，见注释)捂着嘴唇表示因预言未得应允而沉默(弥 3:7)。香的烟云遮掩法柜的施恩座(利 16:13)，橄榄木作的基路伯遮盖约柜(代下 5:8; 希伯来语: 名词 *sākak*, 王上 8:7)。耶和華遮蔽月亮(希伯来语: 'āḥaz, 伯 26:9)，以黑暗为藏身之处(希伯来语: *sēter*, 诗 18:11[《马所拉文本》12]; 《钦定版圣经》译为“pavilion”[“行宫”]; 《新英文译本》译为“hiding-place”[“藏身之处”])。还用密云遮蔽(结 30:18)或海水漫过(耶 51:42)比喻人们遭受的失败；撒玛利亚祈求大山遮蔽他们，从而逃避耶和華的

(Jer. 51:42) in defeat; Samaria begs the mountains to conceal her from Yahweh's punishment (Hos. 10:8; cf. Lk. 23:30). Floodwaters prevent God's seeing Job (Job 22:11) and judges and blindfolded from the truth (9:24). Covering with blood (Job 16:18) or darkness (Ps. 44:19 [MT 20]) represents the obscurity of death. In the parable, one is not to hide a lamp with a vessel (Gk. *katakalyptō*, Lk. 8:16).

Similarly, to cover may indicate forgiveness (Ps. 32:1; Job 14:17; Rom. 4:7; cf. Neh. 4:5 [MT 3:37]). The RSV also translates Heb. *kāsā* as "pardon" (Ps. 85:2 [MT 3]), "conceal" (Job 31:33; AV "cover"), and "forgive" (Prov. 17:9). Love covers a multitude of sins (Prov. 10:12; 1 Pet. 4:8; cf. Jas. 5:20). Heb. *kāpar*, "cover," indicates forgiveness (RSV, AV, "make atonement"; NEB "make expiation"; RSV also "forgive" Dt. 21:8; Ps. 78:38; 79:9; Ezk. 16:63), "pardon" (2 Ch. 30:18).

The nouns often have the simple meaning lid or top for a pit or well (Ex.21:33; Heb. noun *māsāk*, 2 S. 17:19) or a utensil (Heb. noun *šāmīd*, Nu. 19:15; AV for Heb. *qašwā*, *qašā*, Ex. 25:29; 37:16; Nu. 4:7; RSV, NEB, "flagons"). A covering (Heb. *marbēd*) is a fabric good, such as a bedspread (Prov. 7:16) or clothing (31:22).

A. C. MYERS

COVERED WAY

[Heb. *mēšāk*—'a covered walk']; AV CONCERT; NEB STRUCTURE. The

惩罚 (何 10:8; 参: 路 23:30)。洪水漫过约伯, 无法看见上帝 (伯 22:11) 和审判官被蒙上脸, 看不到真理 (伯 9:24)。遮盖血 (伯 16:18) 或死荫 (诗 44:19 [《马所拉文本》 20]) 表示死亡的阴暗。在寓言故事中, 人不应用器皿盖上灯 (希腊语: *katakalyptō*, 路 8:16)。

同样, 遮盖可以表示赦免的意思 (诗 32:1; 伯 14:17; 罗 4:7; 参: 尼 4:5 [《马所拉文本》 3:37])。《修订标准译本》还将希伯来语 *kāsā* 译为“pardon” (“赦免”, 诗 85:2 [《马所拉文本》 3])、 “conceal” (“遮掩”, 伯 31:33; 《钦定版圣经》译为“cover” [“遮掩”]) 和 “forgive” (“原谅”, 箴 17:9)。爱能遮掩许多的罪 (箴 10:12; 彼前 4:8; 参: 雅 5:20)。希伯来语 *kāpar*, “cover” (“遮掩”) 表示赦免 (《修订标准译本》和《钦定版圣经》译为 “make atonement” [“赎罪”]; 《新英文译本》译为 “make expiation” [“赎罪”]; 《修订标准译本》还译为 “forgive” [“赦免”], 申 21:8; 诗 78:38; 79:9; 结 16:63) 和 “饶恕” (代下 30:18)。

名词通常可以表示井 (出 21:33; 希伯来语名词: *māsāk*, 撒下 17:19) 或器皿上的盖 (希伯来语名词: *māsāk*, 民 19:15; 《钦定版圣经》翻译希伯来语 *qašwā*, *qašā*, 出 25:29; 37:16; 民 4:7; 《修订标准译本》和《新英文译本》译为 “flagons” [“酒瓶”])。遮盖物 (希伯来语: *marbēd*) 是一个布制品, 如床被 (箴 7:16) 或衣服 (箴 31:22)。

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COVERED WAY 廊子

【希伯来语: *mēšāk*——“廊子”】: 《钦定版圣经》译为 CONCERT (“廊子”);

“covered way” for the sabbath is mentioned in 2 K. 16:18 as a gallery belonging to the temple, concerning the purpose of which opinions differ. Some consider it to have been the place where the king stood or sat during the sabbath services; others, a public place for teaching; others, the way by which the priest entered the sanctuary on the sabbath.

COVERLET

[Heb. *maḵbēr* (2 K. 8:15); AV “thick cloth”; NEB BLANKET. A hapax legomenon of uncertain meaning, probably cloth that is either interlaced (cf. the cognates in Am. 9:9, “sieve”; Ex. 27:4, “granting”), or increased in some way; hence the suggestions of either netted cloth or thick cloth, blanket.

COVERT

[Heb. *sukkā*—‘thicket’ (Job 38:40; Ps. 10:9), *sēter*—‘refuge,’ ‘secrecy’ (Job 40:21; Ps. 31:20; Cant. 2:14; Isa. 32:2), *sōk*—‘thicket’ (Jer. 25:38)]; AV also SECRET PLACES, DEN; NEB also COVER, HIDDEN, CRANNIES, SHELTER, LAIR. The term “covert” is used only in the OT and denotes a hiding place or shelter.

COVET; COVETOUSNESS

[Heb. *ḥāmaḍ*, also *’āwā* (Prov. 21:26), *’ahēb* (Ps. 34:12), *beṣa’* (Isa. 57:17); Gk. *pleonexia*, *pleonéktēs* (Eph. 5:5), *epithymía*, *epithyméō*, *zēlóō* (Jas. 4:2)]; AV also DESIRE (Dt. 5:21; 7:25), DESIRE TO HAVE (Jas. 4:2), LOVE

《新英文译本》译为 STRUCTURE (“建筑”)。《列王纪下》16:18 中提到了为安息日而建的“廊子”，指的是圣殿的走廊，关于建廊子的目的众说纷纭。有的人认为这是王在安息日侍奉期间所站立或就坐的地方；其他人认为“廊子”是进行教导的公共场所；还有人认为“廊子”是祭司在安息日进入圣所的通道。

COVERLET 床被、被窝

【希伯来语：*maḵbēr*（王下 8:15）；《钦定版圣经》译为“thick cloth”（“被窝”），《新英文译本》译为 BLANKET（“毯子”）。含义不明的罕用语，可能是交织（参：摩 9:9 的同根词“sieve”[“筛子”]；出 27:4 “granting”[“铜网”]）或重叠的织物；因此指的是编织的布料、厚布或毯子。

COVERT 隐秘处

【希伯来语：*sukkā*——“thicket”（“隐秘处”，伯 38:40；诗 10:9），*sēter*——“refuge”[“庇护所”]、“secrecy”[“隐秘处”]（伯 40:21；诗 31:20；歌 2:14；赛 32:2），*sōk*——“thicket”（“隐秘处”，耶 25:38）】；《钦定版圣经》还译为 SECRET PLACES（“隐秘处”），DEN（“洞中”）；《新英文译本》还译为 COVER（“掩蔽处”），HIDDEN（“隐秘处”），CRANNIES（“洞中”），SHELTER（“避难所”），LAIR（“洞穴”）。“covert”这个词只出现在《旧约》中，意思是隐秘处或避身之处。

COVET; COVETOUSNESS 贪图、爱慕；贪心、贪婪、贪恋

【希伯来语：*ḥāmaḍ* 和 *’āwā*（箴 21:26），*’ahēb*（诗 34:12），*beṣa’*（赛 57:17）；希腊语：*pleonexia*, *pleonéktēs*（弗 5:5），*epithymía*, *epithyméō*, *zēlóō*（雅 4:2）】；《钦定版圣经》还译为 DESIRE（“贪恋”，申 5:21；7:25），

(Ps. 34:12), LUST (Rom. 7:7), CONCUPISCENCE (v. 8); NEB also DESIRE (Ps. 34:12), CRAVINGS (Prov. 21:26), “for a time” (Isa. 57:17, with LXX), RUTHLESS GREED (Mk. 7:22; Eph. 5:3; Col. 3:5), GREED (Lk. 12:15; Eph. 5:5), WANT (Acts 20:33), RAPACITY (Rom. 1:29), WRONG DESIRES (7:8), BE ENVIOUS (Jas. 4:2). (On Jer. 51:13, AV, see THREAD.) Both Heb. *ḥāmaḏ* and Gk. *epithymía* indicate strong desire; the bad sense of evil desire is present only in certain contexts. While the AV sometimes uses “covet” in a good sense (1 Cor. 12:31; 14:39), the RSV restricts its use to the unfavorable meanings. Gk. *pleonexía* always has the bad sense “greed,” “avarice.” For Heb. *beša* ‘see GAIN. See also DESIRE; GREED.

In the OT, covetousness is forbidden in the Decalogue; in the NT it is catalogued among the very gravest sins (Mk. 7:22; Eph. 5:3). Coveting is a basic and pervasive evil, for it is the very root of so many forms of sin: “Those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction” (1 Tim. 6:9). It lies behind biblical examples of theft (Josh. 7:21), lying (2 K. 5:20ff.), domestic trouble (Prov. 15:27), even murder (Ezk. 22:12). In Col. 3:5 it is termed “nothing less than idolatry” (NEB).

Covetousness has always been a very serious menace to mankind. It was one of

DESIRE TO HAVE (“贪恋”，雅 4:2), LOVE (“爱慕”，诗 34:12), LUST (“贪心”，罗 7:7) 和 CONCUPISCENCE (“贪心”，罗 7:8); 《新英文译本》还译为 DESIRE (“爱慕”，诗 34:12), CRAVINGS (“贪得无厌”，箴 21:26), “for a time” (“曾经”，赛 57:17, 《七十士译本》), RUTHLESS GREED (“贪婪”，可 7:22; 弗 5:3; 西 3:5), GREED (“贪心”，路 12:15; 弗 5:5), WANT (“贪图”，徒 20:33), RAPACITY (“贪婪”，罗 1:29), WRONG DESIRES (“贪心”，罗 7:8), BE ENVIOUS (“贪恋”，雅 4:2)。(关于《钦定版圣经》，耶 51:13，见 THREAD[线、绳]) 希伯来语 *ḥāmaḏ* 和希腊语 *epithymía* 都表示极度贪婪的意思；邪恶欲望这种负面的含义只出现在某些段落中。《钦定版圣经》有时使用“covet”（林前 12:31; 14:39）的积极含义，《修订标准译本》中只使用了这个词的消极含义。希腊语 *pleonexía* 始终表示“贪心”和“贪婪”这种负面的含义。关于希伯来语 *beša* ‘的含义，见 GAIN（得、获得）。另见 DESIRE（喜爱、恋慕）；GREED（贪心、贪婪）。

在《旧约》的摩西十诫中禁止贪婪；在《新约》中，贪婪是最严重的罪（可 7:22; 弗 5:3）。贪婪是一种基础且常见的邪恶，因为它是许多罪行的根源：“但那些想要发财的人，就陷在迷惑、落在网罗和许多无知有害的私欲里，叫人沉在败坏和灭亡中”（提前 6:9）。在《圣经》的例子中，贪婪是偷盗（书 7:21）、说谎（王下 5:20 起），内患（箴 15:27），甚至谋杀（结 22:12）的根源。在《歌罗西书》3:5 中，贪婪被描述为“与拜偶像一样”，（《新英文译本》）。

贪婪始终是人类面对的可怕威胁。以色列人进入应许之地后所犯的第一条罪就

the first sins that broke out after Israel had entered into the Promised Land (Achan, Josh. 7), and also in the early Christian Church immediately after its founding (Ananias and Sapphira, Acts 5); hence the many warnings against it. A careful reading of the OT will show that a very great part of the Jewish law—such as its enactments and regulations regarding duties toward the poor, toward servants, concerning gleaning, usury, pledges, gold and silver taken during war—was introduced and intended to counteract the spirit of covetousness.

Eerdmans maintains (*Expos* [July 1909]) that the commandment, “You shall not covet your neighbor’s house” (Ex. 20:17), meant to the Israelite that he should not take anything of his neighbor’s possessions that were momentarily unprotected by their owner. Cf. Ex. 34:23ff. Thus it refers to a category of acts that is not covered by the commandment “You shall not steal.” It is an oriental habit of mind from of old that when anyone sees abandoned goods which he thinks desirable, there is not the least objection to taking them. Ex. 20:17b is probably an explanation of what is to be understood by “house” in v. 17a.

Other examples of covetousness include Saul (1 S. 15:9, 19), Judas (Mt. 26:14f.), and Balaam (2 Pet. 2:15; Jude 11).

W. EVANS

COW

[Heb. *pārâ*] (Gen. 32:14; 41:2ff.; Job 21:10; Am. 4:1; etc.); AV usually KINE; [*šôr*] (Ex. 34:19; Lev. 22:28); AV also OX; NEB also CATTLE; [*bāqār*] (Ezk.

是贪婪(亚干,书7章),早期基督教在教会成立后也首先犯了贪婪的罪(亚拿尼亚和撒非喇,徒5章);因此有许多戒命反对贪婪。仔细阅读《旧约》就会发现大部分犹太律法旨在防止人们贪婪,如关于对待穷人的责任、对待仆人、拾麦穗、借钱、当头和处置战争所得金银的律例和典章。

伊德曼斯认为(*Expos* [1909年7月])“不可贪恋人的房屋”(出20:17)这条律法是在警告以色列人不可贪恋他人的财产,即使物主没有妥善保护这些财产。参:《出埃及记》34:23起。因此,“不可偷窃”的律法不包含这类行为。自古以来,当东方人看到被弃的东西并企图据为己有时,不会遇到任何阻拦。《出埃及记》20:17b可能是对《出埃及记》20:17a中的“房屋”的一种解释。

其他的例子包括扫罗(撒上15:9,19)、犹大(太26:14-15)和巴拿巴(彼后2:15;犹1:11)的贪婪。

词条作者: W. EVANS

COW 母牛

【希伯来语:】(创32:14;41:2起;伯21:10;摩4:1;等);《钦定版圣经》通常译为KINE(“母牛”);【*šôr*】(出34:19;利22:28);《钦定版圣经》还译为OX(“母

4:15); [*'eglat bāqār*] (Isa. 7:21); [*pārôt 'ālôt*] (1 S. 6:7, 10). The reproductive processes of the cow are mentioned in Lev. 22:27f.; Dt. 7:13; Job 21:10; etc., and the feeding of calves in 1 S. 6:7. Forty cows were part of Jacob's gift to Esau (Gen. 32:15), while Pharaoh's vision of seven fat and seven lean cows occurs in Gen. 41:1–36. In a figurative sense the term was used derogatively of Samaritan women in Am. 4:1. Similarly, in modern Israel “cow” is one of the most offensive terms that can be applied to a woman. As a general rule cows do not seem to have been sacrificed, and hence the circumstances of 1 S. 6:14 were evidently caused by the unusual conditions prevailing at the time.

See also CATTLE.

牛”); 《新英文译本》还译为 CATTLE (“牛”); 【*bāqār*】(结 4:15); 【*'eglat bāqār*】(赛 7:21); 【*pārôt 'ālôt*】(撒 6:7, 10)。《利未记》22:27-28; 《申命记》7:13; 《约伯记》21:10 等提到了母牛生育的过程; 而《撒母耳记上》6:7 提到了小牛犊的饲养过程。四十头母牛是雅各给以扫的礼物中的一部分(创 32:15), 而《创世记》41:1-36 中记载了法老梦到七肥七瘦的母牛。同样, 在当今以色列, “母牛”是用来形容妇女的最具冒犯性的词语。一般说来母牛似乎不能用来献祭, 因此《撒母耳记上》6:14 中记载的情况显然是由于当时情况特殊造成的。

另见 CATTLE (牛、牲畜)。

R. K. HARRISON

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Cow being milked, with calf tethered to her leg. Limestone relief from the sarcophagus of Princess Kawit at *Deir el-Bahri* (11th Dynasty, 2135–2000 B.C.) (Egyptian Museum, Cairo)

给母牛挤奶, 小牛犊围绕在母牛腿边。代尔巴利 (*Deir el-Bahri*) 卡维特 (Kawit) 王的石棺上的石灰岩浮雕 (公元前 2135-2000 年, 第十一王朝)。(开罗, 埃及博物馆)

COZ

koz. See KOZ.

COZ 哥斯

音译: koz。见 KOZ (哥斯)。

COZBI

koz'bi [Heb. *kozbi*]. A Midianite woman, daughter of Zur, a chief of Midian. Zimri, a Simeonite, took her to his family's house against the orders of Moses. Both were killed by Phinehas at Shittim in a

COZBI 哥斯比

音译: koz'bi 【希伯来语: *kozbi*】。一个米甸妇人, 米甸首领苏珥的女儿。西缅的心利将哥斯比带到他的家中, 这违反了摩西的命令。二人在什亭被非尼哈所杀, 成功地避免了神因这种罪对所有以

successful attempt to avert God's punishment of all Israel for this type of sin (Nu. 25:6-18).

COZEBA

kō-zē'bə (1 Ch. 4:22). See ACHZIB 1.

CRACKNEL.

See BREAD V.

CRAFTINESS.

See CRAFTY.

CRAFTS.

I. Sources of Our Knowledge.-The landscape of the Near East today displays impressive ruins of ancient architectural achievements. A multitude of small finds have also been unearthed, revealing the variety of crafts engaged in and the level of sophistication reached at different periods.

When the Royal Cemetery at Ur was excavated, dozens of gold objects (e.g., vessels, a helmet, daggers) and finely detailed jewelry in silver and filigree gold were found. These pieces are of a standard that has seldom been surpassed since, and they demonstrate what a skilled metalworker could do in 2500 B.C.—some five hundred years before Abraham's appearance at Ur. Similarly, when Abraham visited Egypt, the pyramids of Giza, the sole survivors of the Seven Wonders of the Ancient World, were even then centuries old. It is thus obviously a mistake to view early biblical personages such as Abraham as in a totally rustic or precivilized setting.

In addition to the small finds and architectural remains there are ancient

色列人的惩罚（民 25:6-18）。

COZEBA 哥西巴

音译: kō-zē'bə (代上 4:22)。见 ACHZIB 1 (亚革悉 1)。

CRACKNEL. 薄饼

见 BREAD V (饼 V)。

CRAFTINESS. 诡计

见 CRAFTY (狡猾)。

CRAFTS. 手工艺、工艺品

*I. 我们知识的来源。*现代近东的景观显示出古代建筑遭到了极大的破坏。许多已经出土小物件揭示了不同时期的各种高超工艺。

吾珥的皇家墓地被发掘时，发现了许多金制品（如，器具、头盔和匕首）和作工精美的银饰和金银丝制品。这些物品达到了一定的工艺水准，自那时起很少被超越，它们证明了在公元前 2500 年——亚伯拉罕到吾珥之前约五百年——经验丰富的匠人的技术水平。同样，亚伯拉罕拜访埃及时，古代七大奇观中唯一被保存下来的埃及吉萨金字塔已经存在了数百年之久。因此认为像亚伯拉罕这样的早期圣经人物是粗陋蛮夷之人的说法显然是一种错误的。

除了小物件和建筑遗迹，还发现了描述各种工艺和工作中的工匠的古代浮雕、

reliefs, paintings, and models depicting various crafts and craftsmen at work. Egypt supplies the most information of this sort. Scenes of Egyptian ship-wrights or masons at work provide insights into the techniques of that day as well as illustrations of the tools used.

Written records also bring us into closer touch with the early artisans. For example, two Mesopotamian texts precisely describe tanning methods and preparations in that country. There are also cuneiform texts in which Mesopotamian perfumers and glassblowers pass on their methods. Admittedly, written records sometimes allow our knowledge to proceed only so far. Thus, in spite of the wealth of technical terms pertaining to weaving in Mesopotamia, almost nothing has been deduced as to the type of loom used or the way it functioned.

II. Hebrew Craftsmen.-The Hebrews engaged in spinning and weaving (Ex. 35:25). They were able to draw from their own ranks craftsmen capable of building the tabernacle (Ex. 35:30-35). On the whole, however, the few references there are give the impression that before the Israelites came into contact with the people of Canaan and Phoenicia they had not developed any considerable technical skill. In fact, the decline in pottery and architecture that befell Palestine in the latter half of the 2nd millennium has been blamed on the coming of the Hebrews.

When David built his house he used carpenters and masons from Phoenicia (1 Ch. 14:1). David reminded Solomon of the large number of craftsmen, and the

绘画和模型。关于这类发现，埃及提供了最丰富的信息。埃及造船工或泥瓦匠工作的场景使人们深刻地了解了当时的技术和工具的使用方法。

文献作品也让我们更了解早期的工匠。例如，两部美索不达米亚文献精确地描述了这一地区制革的方法和过程。还有楔形文字文献中记载了美索不达米亚的香料商和吹玻璃的人的技艺传承。无可否认，文献作品有时只能为了我们提供率这些认识。因此，尽管有大量描绘美索不达米亚的编织技术的专业术语，但是几乎无法推短出织布机的类型或织布机的编织方法。

II. 希伯来工匠。希伯来人从事纺线和编织的工作（出 35:25）。他们可以从自己的民族中找到工匠建造会幕（出 35:30-35）。然而，总的来说，有几段经文会让人们以为在以色列人与迦南人和腓尼基人建立关系之前，他们并没有发展出任何高超的技艺。事实上，公元前 2000 年的后半叶巴勒斯坦地区制陶和建筑技术的衰退也被归因于希伯来人的到来。

大卫雇佣了腓尼基的木匠和石匠为他建造房屋（代上 14:1）。大卫提醒所罗门他们有许多工匠，并且这些工匠掌握着各样的技艺，可以为他们建造圣殿（代上

variety of their skills, on hand to construct the temple (1 Ch. 22:15f.). Solomon added to this number by importing additional workers from Phoenicia (2 Ch. 2:7, 13f.; 1 K. 5:18). By the time Nebuchadrezzar was pillaging Jerusalem one thousand craftsmen were available for deporting to Babylon (2 K. 24:16). There is an indication that when Jerusalem was rebuilt men of a like trade were grouped together (Neh. 3:8, 31f.). In spite of these hints that a body of Israelite craftsmen did develop—at least by the 6th cent.B.C.—it is usually held that the Hebrews never became greatly interested or especially creative in the arts. Certainly the Mosaic injunction against graven images must have created apathy toward at least some of the arts.

In any event it has been largely impossible to identify examples of Hebrew craftsmanship. In pottery, at least, this results from the absence of an Israelite ceramic tradition which could guide the Hebrew craftsman. Therefore the Israelite pots were copies of local Canaanite forms. The same consequence is probably true for most other crafts the Hebrews engaged in and would explain why, in the material things of life, their culture was little distinguishable from that of the other inhabitants of Palestine. Only in one field, gem cutting, has it been suggested that the Israelite craftsman attained a high degree of proficiency. Very skillfully graven seals with Hebrew inscriptions have indeed been found; but even here it is doubtful how many are really the work of this people.

III. Internationalism in the Crafts.—David's and Solomon's

22:15-16)。所罗门又从腓尼基招来了许多匠人（代下 2:7, 13-14; 王上 5:18）。尼布甲尼撒从耶路撒冷掠夺时，一千名工匠被掳到了巴比伦（王下 24:16）。有迹象表明重建耶路撒冷时，匠人被聚在了一起（尼 3:8, 31-32）。尽管这些迹象表明至少到公元前 6 世纪以色列确实拥有了大批的工匠，但是人们通常认为希伯来人从来没有对艺术真正的感兴趣或在艺术方面特别有创意。当然摩西律法反对偶像崇拜的禁令一定使人们对一些技艺漠不关心。

不管怎样，基本不太可能辨别出希伯来人制造的工艺品。至少在陶艺方面，之所以没有以色列人的制陶工艺，是因为没有引导希伯来工匠的制陶传统。因此，以色列人造的锅是迦南人的锅的仿制品。以色列人从事的其他大部分技艺可能也是如此，这也是在物质生活领域以色列文明与巴勒斯坦其他名族的文明几乎毫无分别的原因。以色列的工匠只在宝石切割技术这一领域达到了很高的水平。事实上，还发现了精心雕琢的且带有希伯来文字的印章；但即使是这样，有多少技艺确实出自以色列人之手却是值得怀疑的。

III. 工艺品国际化。大卫和所罗门雇佣外邦工人不是古近东地区独有的事。例

importation of foreign workers was not unique in the ancient Near East. For example, the Hittite King *Hattusilis III* borrowed a sculptor from the faraway Kassites. (A letter is preserved in which he requests a second sculptor.) As the craftsmen moved they took with them their technological knowledge and peculiar artistic motifs. Although their hosts might not be interested in the foreigner's language or religion, they did not hesitate to adopt his techniques and styles. Consequently, much of the Solomonic temple is "Phoenician." So widespread was the artistic borrowing that some cultures never originated a style of their own.

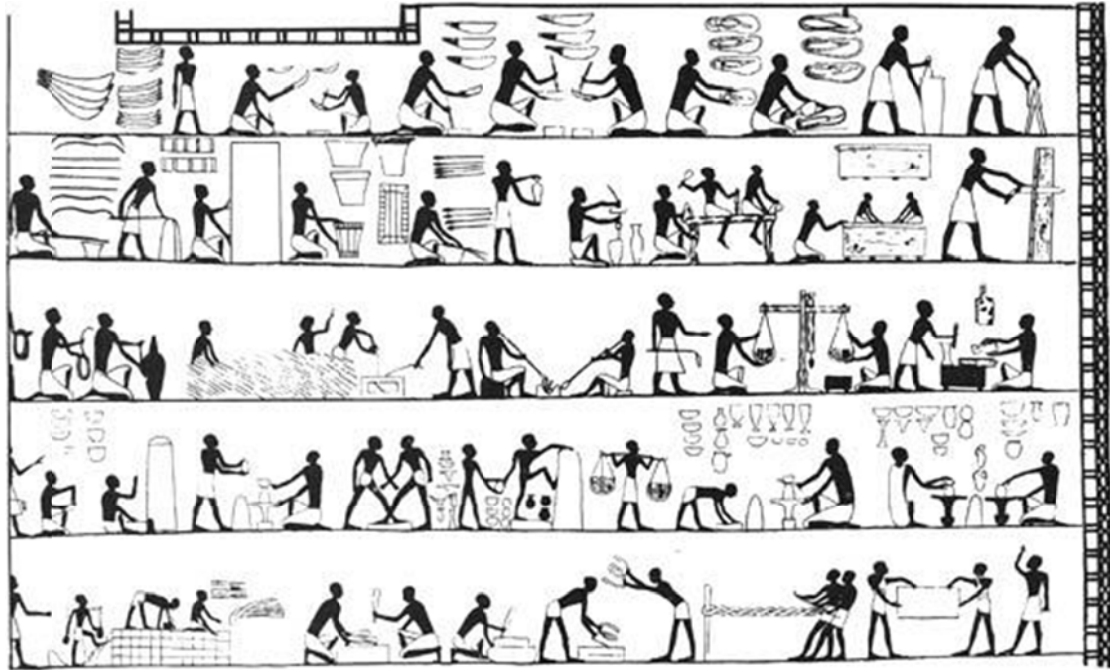
At times a feeling of cosmopolitanism existed in the Near East. Egyptians welcomed Aegean gifts and Canaanites coveted ornaments "made in Egypt." There are groups of objects made in obvious imitation of foreign originals. Mesopotamian lists of Syro-Palestinian booty refer to their superior multicolored garments as often as to gold and silver.

Despite this intensity of intercourse it is possible to speak of specific schools. Although the Hittites borrowed sculptors from Mesopotamia, their art shows that an original and competent school existed in Anatolia in the 14th and 13th centuries. In the glyptic art of the Near East there is a wholesale mixing of motifs and styles. But even here individual Akkadian, Assyrian, and other schools can be identified.

如，赫人的王哈图斯里三世 (*Hattusilis III*) 从遥远的加瑟人那儿请来了一位雕刻者。(有一封关于赫人国王要求加瑟人再派一位雕刻者的书信被保留了下来。) 随着工匠的迁徙，他们带走了他们的专业知识和特别的艺术图案。虽然他们的寄主可能对他们的语言和宗教不感兴趣，但是他们毫不犹豫地接受他们的技术和设计。因此，大多数所罗门的圣殿都是由“腓尼基人”建的。以色列人在广泛的领域内借鉴外邦人的技艺，所以在很多领域都没有形成他们自己的风格。

有时以东地区存在世界大同主义的理念。埃及人喜欢爱琴海的礼物，而迦南人钟爱“埃及造的”小饰品。有大量物品明显是外邦原版的仿制品。美索不达米亚人在从叙利亚和巴勒斯坦得来的战利品清单中除了经常提到金银之外，还经常提及华丽多彩的服饰。

尽管技艺交流很频繁，还是能够说出具体的流派。虽然赫人从美索不达米亚请来了雕刻家，但是他们的艺术品显示在公元 13 世纪和 14 世纪在安纳托利亚曾存在一个原始优秀的流派。近东雕刻艺术大量融合了各种装饰图案和风格设计。但是即使这样，还是能够识别出阿卡德流派、亚述流派和其他流派。



Scenes of arts and trades, from the tomb of the nome chieftain Amenemhat at Beni-hasan (12th Dynasty, 1971–1928 B.C.). Pictured are (from top): (1) production of flint knives, sandals; (2) bows, barrels, arrows, chairs, boxes; (3) goldsmiths; (4) potters; and (5) flax cultivation and linen manufacture. (Egypt Exploration Society)

艺术和交易的场景，源自于贝尼哈桑 (Beni-hasan) 的省长阿蒙涅姆赫特 (Amenemh, 公元前 1972-1928 年, 第 12 王朝) 的坟墓。图片 (从上往下) 描述的是: (1) 制造火石刀和鞋; (2) 制造弓、箭筒、箭头、椅子和盒子; (3) 金匠; (4) 陶工; 和 (5) 亚麻的种植和亚麻布的制作。(埃及探险学会)

IV. Crafts Directly or Indirectly Mentioned in the Bible.-Only a list of the crafts need be given. For a fuller treatment see under the separate articles.

IV. 《圣经》中直接或间接提到的工艺品。这里只列出了一个工艺品列表。更全面的介绍见下面单独的词条。

Brickmaking (*see* BRICK).

制砖 (见 BRICK[砖])。

Carpentering (*see* TOOLS; CARPENTER).

雕刻 (见 TOOLS [工具]; CARPENTER [木匠])。

CARVING.

雕刻 (见 CARVING)

Ceramics (*see* POTTER).

制陶 (见 POTTER [制陶工])。

Dyeing (*see* COLOR; DYE; FULLER).

染色 (见 COLOR [颜色]; DYE [染色]; FULLER [漂布])。

Embroidering (*see* EMBROIDERY).

绣花 (见 EMBROIDERY [刺绣])。

Glassmaking (*see* GLASS).

玻璃制造 (见 GLASS [玻璃])。

Masonry (*see* MASON).

砖石建筑 (见 MASON [瓦匠])。

Metalworking (*see* METAL).

金属加工 (见 METAL [金属])。

Perfumery (*see* PERFUME).

香料制作 (见 PERFUME [香料])。

Plastering (*see* PLASTER).

石膏工艺 (见 PLASTER [石灰])。

Spinning (*see* SPINDLE; WEAVING).

纺纱 (见 SPINDLE [纺线]; WEAVING [编织])。

Tanning (*see* TANNER).
Tentmaking (*see* TENT).

制革 (见 TANNER [制革工]).
制帐篷 (见 TENT [帐篷、帐幕]).

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A. J. HOERTH

词条作者: A. J. HOERTH

CRAFTY

[Heb. *ḥākām*] (2 S. 13:3); AV SUBTIL; NEB SHREWD; [*‘ārōm*, *‘ārûm*] (Job 5:12; 15:5; Ps. 83:3); NEB also DECEIT (Job 15:5), CUNNING (Ps. 83:3); [Gk. *panoúrgos*] (2 Cor. 12:16); NEB UNSCRUPULOUS; **CRAFTINESS** [Heb. *‘ōrem* (Job 5:13); Gk. *panourgía*]; NEB also TRICK (Lk. 20:23), CUNNING (1 Cor. 3:19); **DEAL CRAFTILY** [Heb. *nākal* (Ps. 105:25); Gk. *katasophízomai* (Acts 7:19)]; AV DEAL SUBTILLY; NEB DOUBLE-DEALING (OT), “make a crafty attack (on)” (NT). The basic meaning of Heb. *ḥākām* is “wise”; in the broader senses it can mean “skillful,” “prudent,” “cunning”; in 2 S. 13:3 the word is applied to Jonadab, who devised an evil plan to enable Amnon to rape Tamar. In Proverbs *‘ārûm* has the good connotation “sensible” or “prudent” (NEB “clever”) (e.g., 12:16, 23; 13:16; 22:3), but elsewhere it means “shrewd” in a bad sense (like the related forms *‘ārōm*, *‘ōrēm*). In Ps. 105:25 *nākal* means acting in a cleverly deceitful manner.

CRAFTY 狡猾、诡计、诡诈

【希伯来语: *ḥākām*】(撒下 13:3); 《钦定版圣经》译为 SUBTIL (“狡猾”); 《新英文译本》译为 SHREWD (“狡猾”); 【*‘ārōm*, *‘ārûm*】(伯 5:12; 15:5; 诗 83:3); 《新英文译本》还译为 DECEIT (“诡诈”, 伯 15:5), CUNNING (“奸诈”, 诗 83:3); 【希腊语: *panoúrgos*】(林后 12:16); 《新英文译本》译为 UNSCRUPULOUS (“肆无忌惮”); **CRAFTINESS** (“诡计”)【希伯来语: *‘ōrem* (伯 5:13); 希腊语: *panourgía*】; 《新英文译本》还译为 TRICK (“诡计”, 路 20:23), CUNNING (“诡计”, 林前 3:19); **DEAL CRAFTILY** (“施诡计”)【希伯来语: *nākal* (诗 105:25); 希腊语: *katasophízomai* (徒 7:19)】; 《钦定版圣经》译为 DEAL SUBTILLY (“诡计”); 《新英文译本》译为 DOUBLE-DEALING (“口是心非”) (《旧约》), “make a crafty attack (on)” (“谋害”) (《新约》)。希伯来语 *ḥākām* 的基本含义是“聪明”; 广义含义是“高明”、“谨慎”和“狡猾”; 《撒母耳记下》13:3 中这个词表示约拿达用诡计使暗嫩玷污了他玛。《箴言》中的 *‘ārûm* 具有褒义“明智”或“谨慎”的含义 (《新英文译本》译为 “clever” [“聪明”]) (如, 箴 12:16, 23; 13:16; 22:3), 但是在其他经文中具有贬义“狡猾”的意思 (如相关形式 *‘ārōm*, *‘ōrēm* 一样)。《诗篇》105:25 中的 *nākal* 的意思是施诡计。

The Gk. *panourgía* means literally “doing everything,” with the usual bad implication “stopping at nothing,” hence “unscrupulous.” Paul’s use in 2 Cor. 12:16 is ironic, thus the RSV and NEB add “you say.”

J. W. D. H.

CRAG

[Heb. *šûr* (Jer. 18:14), *sela'* (51:25)]; AV ROCK; NEB “rocky (slope)” (18:14), TERRACE; **ROCKY CRAG** [Heb. *šēn hassela'* (1 S. 14:4), *šēn-sela'* (Job 39:28)]; AV also SHARP ROCK (1 S. 14:4), “forefront” (for *šēn*, v. 5); NEB “sharp column of rock” (14:4), “crevice in the rock” (Job 39:28). In mountainous country composed of sedimentary rocks, cliffs are formed on a slope where hard strata cover softer strata. The soft strata wear away more rapidly, undermining the hard strata, which project for a time but finally break off; the fragments roll down to form the talus slope at the foot of the cliff. Since the breaking off of the hard strata occurs irregularly, sometimes projecting crags are left at the top of the cliff and at times lower down.

Two such crags, named Bozez and Seneh, marked the scene of the exploit of Jonathan described in 1 S. 14. These crags also formed secure resting places for predatory birds; the eagle is said to perch there to discern its prey (Job 39:27–29).

The RSV uses “crag” to render two words for “rock” in Jer. 18:14 and 51:25. In the former passage AV “field” is

希腊语 *panourgía* 字面意思是“无所不为”，通常为贬义“任意妄为”，因此有“肆无忌惮”的含义，因此保罗在《哥林多后书》12:16 中使用的“unscrupulous”（“诡诈”）一词具有讽刺的含义，而《修订标准译本》和《新英文译本》增加了“你说”。

词条作者：J. W. D. H.

CRAG 磐石、岩石、峭壁

【希伯来语：*šûr*（耶 18:14），*sela'*（耶 51:25）】；《钦定版圣经》译为 ROCK（“磐石”）；《新英文译本》译为“rocky (slope)”（“岩石[坡]”）（耶 18:14），TERRACE（“山峰”）；**ROCKY CRAG**（“山峰”）【希伯来语：*šēn hassela'*（撒上 14:4），*šēn-sela'*（伯 39:28）】；《钦定版圣经》还译为 SHARP ROCK（“山峰”，撒上 14:4），“forefront”（“最前方”，*šēn*，撒上 14:5）；《新英文译本》译为“sharp column of rock”（“悬崖”，撒上 14:4），“crevice in the rock”（“断崖”，伯 39:28）。多岩石的国家由许多沉积岩组成，在陡坡上形成悬崖，陡坡上坚硬的岩层覆盖在较软的岩层上。松软的岩层磨损得更快，逐渐破坏了坚硬的岩层，坚硬的地层可能会凸出一段时间，但最终还是断开了；碎岩石滚落后形成了岩屑坡。由于硬岩层的断裂不规律，有时在悬崖顶端或下方形成凸起的峭壁。

播薛和西尼这两座山峰见证了《撒母耳记下》14 章中记载的约拿单的战绩，这些山峰还为猛禽提供了安全的栖息场所；鹰栖息在山峰上，等候着猎物（伯 39:27-29）。

《修订标准译本》用“crag”（“峭壁”）翻译《耶利米书》18:14 和 51:25 中的“rock”（“磐石、岩石”）。在《耶利米

emended to “Sirion,” so the passage becomes a reference to crags on Mt. Hermon.

A. E. DAY
K. G. JUNG

CRANE

[Heb. *‘āgūr*]; NEB WRYNECK. The RSV mentions the crane twice; once because of its noise (Isa. 38:14; omitted by the NEB), and again in the description of migrating birds (Jer. 8:7). However, the meaning of the Hebrew term is uncertain, and the cognate Akk. *igirū* does not help the identification specifically. If it was a member of the family *Gruidae*, it was one of the largest Palestinian birds, along with the ostrich and pelican. G. R. Driver opted for a species of the genus *Jynx*, but this also is uncertain.

See G. R. Driver, *PEQ*, 87 (1955), 132.

R. K. HARRISON

CRASH; CRASHING

[Heb. *šeber*] (Job 41:25 [MT 17]; Isa. 30:13; Zeph. 1:10); AV also BREAKING; NEB also “lashings of his tail” (Job 41:25); [*šā’ā, šō’ā*] (Job 30:14; Isa. 37:26); AV DESOLATION, “lay waste”; NEB also “tumble down”; [*qôl*] (Ps. 77:18); AV VOICE; NEB SOUND; [*rē(a)*] (Job 36:33); AV NOISE; NEB THUNDER. *Šeber*, from the verb *šābar*, “break,” denotes a breaking or crushing. In the hiphil form (as in Isa. 37:26) *šā’ā* means lay waste. *Rē(a)*’ literally signifies “shouting,” while *qôl* simply means “voice.” In most of these passages the RSV uses “crash”

书》18:14 中，《钦定版圣经》中的“field”（“田野”）被修订为“Sirion”（“西连山、西云山”），所以这段经文指的是黑门山上的峭壁。

词条作者：A. E. DAY
K. G. JUNG

CRANE 白鹤

【希伯来语：*‘āgūr*】；《新英文译本》译为 WRYNECK（“斑鸠”）。《修订标准译本》中两次提到 crane（“白鹤”）；一次是因为它发出的声音（赛 38:14；《新英文译本》省略了该词），另一次是在描述鸟迁徙时（耶 8:7）。然而，尚无法确定这个希伯来词语的意思，而同根词阿卡德语 *igirū* 并不能帮助确定该词的词义。倘若白鹤是鹤科的一种鸟，它与鸵鸟和鸬鹚同属于巴勒斯坦的大型鸟类，德赖弗（G. R. Driver）认为白鹤是蚁鸢（*Jynx*）属的一种鸟，但是尚无法确定这种说法。

见 G. R. Driver, *PEQ*, 87 (1955), 132.

词条作者：R. K. HARRISON

CRASH; CRASHING 破裂、慌乱

【希伯来语：*šeber*】（伯 41:25[《马所拉文本》17]；赛 30:13；番 1:10）；《钦定版圣经》还译为 BREAKING（“破裂”）；《新英文译本》还译为 “lashings of his tail”（“惊慌”，伯 41:25）；【*šā’ā, šō’ā*】（伯 30:14；赛 37:26）；《钦定版圣经》译为 DESOLATION（“毁坏”），“lay waste”（“荒废”）；《新英文译本》还译为 “tumble down”（“倒塌”）；【*qôl*】（诗 77:18）；《钦定版圣经》译为 VOICE（“声音”）；《新英文译本》译为 SOUND（“声音”）；【*rē(a)*’】（伯 36:33）；《钦定版圣经》译为 NOISE（“噪声”）；《新英文译本》译为 THUNDER（“雷声”）；*Šeber* 源于动词 *šābar*（“打破”）表示破坏或毁

or “crashing” to describe the cosmic manifestations of divine power. In Job 41:25 the Lord is referring to His power as manifest in the fearsomeness of the Leviathan.

N. J. O.

CRATES

krā'tēz [Gk. *Kratēs*]. Governor of the Cyprians, left as deputy of Sostratus when the latter, who was governor of Jerusalem, was summoned to Antioch by Antiochus Epiphanes as the result of a dispute with Menelaus (2 Macc. 4:29). As Cyprus was not at the time in the possession of Antiochus, the words generally have been taken to mean Crates “who had formerly been, or afterward was, governor of the Cyprians.” The Vulgate translates the Greek into *Sostratus autem praelatus est Cypriis*.

CRAWLING THINGS

[Heb. *zōh^alē*] (Dt. 32:24; Mic. 7:17); AV SERPENTS, WORMS; NEB “creatures that crawl”; [*remes*] (Hab. 1:14); AV CREEPING THINGS; NEB GLIDING CREATURES. Deuteronomy refers to poisonous snakes; Micah, to reptiles in general; Habakkuk, to water animals, excluding fish, caught in a net.

CREATION

[Heb. verb *bārā'* (Gen. 2:3), noun *yešer* (Hab. 2:18); Gk. *ktisis*].

I. Theistic Creation Versus Other I. 有神论的创造和其他观点

坏的意思。它的使役主动干形式（如，赛 27:26）*šā'ā* 表示荒废。*Rē(a)* ‘字面意思是“喊叫”，而 *qōl* 仅仅表示“声音”。《修订标准译本》在大多数章节中用“crash”或“crashing”来描述无所不在的神大能。在《约伯记》41:25 中，上帝提到鳄鱼的慌乱来显明祂的大能。

词条作者：N. J. O.

CRATES 克莱茨

音译：krā'tēz 【希腊语：*Kratēs*】。居比路的司令，当耶路撒冷的指挥官索斯特拉特因与麦尼劳斯的争端被安提阿哥·伊皮法纽传唤到安提阿时，留下克莱茨作他的代表（马二 4:29）。由于居比路（塞浦路斯）那时还没有被安提阿哥的占领，这句话通常被翻译成克莱茨“从前或后来统治了居比路。”《武加大译本》将这个希腊语翻译成 *Sostratus autem praelatus est Cypriis*。

CRAWLING THINGS 爬物

【希伯来语：*zōh^alē*】（申 32:24；弥 7:17）；《钦定版圣经》译为 SERPENTS（“蛇”），WORMS（“蠕虫”）；《新英文译本》译为“creatures that crawl”（“腹行的物”）；【*remes*】（哈 1:14）；《钦定版圣经》译为 CREEPING THINGS（“爬物”）；《新英文译本》译为 GLIDING CREATURES（“爬物”）。在《申命记》中指有毒的蛇；在《弥迦书》中指的是普通的爬物；在《哈巴谷书》指的是水里的动物，不包括网中的鱼。

CREATION 创造

【希伯来语：动词 *bārā'*（创 2:3），名词 *yešer*（哈 2:18）；希腊语：*ktisis*】。

Views

- II. Creation in the Bible
- III. Creation a Free, Personal Act
- IV. Creation and Time
- V. Source of Creation
- VI. Purpose of Creation

I. Theistic Creation Versus Other Views.

Much negative ground has to be cleared away for any modern discussion of the doctrine of creation. No idea of creation can now be taken as complete which does not include, besides the world as at first constituted, all that to this day is in and of creation. For God does not create being that can exist independently of Him; rather, His preserving agency is inseparably connected with His creative power. We have long ceased to think of God's creation as a machine left, completely made, to its own automatic working. With such a doctrine of creation a theistic evolution would be quite incompatible.

Just as little do we think of God's creative agency as merely that of a first cause, linked to the universe from the outside by innumerable sequences of causes and effects. Nature in its entirety is as much His creation today as it ever was. The dynamic ubiquity of God, as efficient energy, is to be affirmed. God is still All and in all, but this in a way sharply distinguished from pantheistic views, whether of the universe as God, or of God as the universe. Of His own freedom He creates, so that gnostic theories of natural and necessary emanation are left far behind. Not only have the "carpenter" and the "gardener" theories—with, of course, the architect or world-builder theory of Plato—been dismissed; not only has the conception of

- II. 《圣经》中的创造
- III. 创造是一种自由的个体行为
- IV. 创造和时间
- V. 创造的始源
- VI. 创造的目的

I. 有神论的创造和其他观点。我们必须从创世学说的所有现代讨论中去除负面主题。所有的创世思想都不是完整的，因为这些思想只包括那个起初被创造的世界，并不包括当今所有的受造物。因为上帝不会创造在祂之外独立存在的生命；相反，上帝留在这世界上的代理与祂的创造大能存在着密切的关系。我们很久以前就不再认为上帝的创造是一台被保留下来的机器，这台机器已经被完全制成，自动运转。有神进化论与这种创世学说截然对立。

我们仅仅认为上帝的创世代理是创世的原动力，藉着数不清的因果次序将这个世界与外面的世界联系在一起。从总体上看，上帝创造了今天这个世界，正如祂曾经创造了过去那个世界。可以肯定上帝是无处不在的，是高效的能量。上帝是一切，也在一切之内，但是，这种观点与泛神论“宇宙就是上帝或上帝就是宇宙”的观点有很大的区别。上帝自由地创造了世界，因此，诺斯替派“自然和必要流出”的理论完全被否决。不仅摒弃了“木匠”和“园丁”的理论，当然还摒弃了柏拉图的建筑师或世界建造者的理论；不仅证明进化论与创世结局、计划、目的、次序和指引和谐一致；而且有些人认为进化科学为有神进化提供了最好的依据。有神论观念认为这个世界，即所有的宇宙存在、物质和事件都依赖于上帝。

evolution been proved harmonious with creative end, plan, purpose, ordering, guidance; but evolutionary science is thought by some to have given the thought of theistic evolution its best base or grounding. The theistic conception is that the world—that all cosmic existences, substances, events—depend upon God.



Fragments of the third tablet of *Enuma Elish* (“When on high”), the Assyrian creation epic recounting the struggle between cosmic order and chaos. These copies from Ashurbanipal’s library at Nineveh are similar to older Babylonian versions, which in part may be traced to Sumerian originals of the 3rd millennium B.C. (Trustees of the British Museum).

The doctrine of creation—of the origin and persistence of all finite existences—as the work of God, is a necessary postulation of the religious consciousness. Such consciousness is marked by deeper insight than belongs to science. The underlying truth is the antipanthistic one, that the energy and wisdom by which the creation came into

《以鲁玛·以利斯史诗》（“当在高处时”）的第三块版的碎片，这个亚述创世史诗记载了世界从混沌到形成的过程。这些副本源自尼尼微的亚述巴尼帕图书馆，与更古老的巴比伦版本类似，部分版本可追溯至公元前 3000 年的闪族原稿（英国博物馆理事会）。

创世是上帝的工作，创世学说，即关于所有有限存在的起源和延续的学说是宗教意识的一个必要假设。这种意识具有比科学更深的洞察力。隐含于其中的真理是反泛神论的真理，塑造受造物的能量与智慧不同于能量与智慧的作品。科学只能追溯万物顺序的连续性，而在创造的主要意义中，必须要超越这种连续性原则，并且仅仅将世界视为上帝智慧

being are different in kind from their product. For science can only trace the continuity of sequences in all nature, while in creation, in its primary sense, this law of continuity must be transcended, and the world viewed solely as product of divine intelligence, immanent in its evolution. For God is the Absolute Reason, always immanent in the developing universe. Apart from the cosmogonic attempts at the beginning of Genesis, which are clearly religious and ethical in scope and character, the OT furnishes no theoretic account of the manner and order in which the creative process is carried on.

II. Creation in the Bible.-The early chapters of Genesis were, of course, not given to reveal the truths of physical science, but they recognize creation as marked by order, continuity, law, adaptable power of productiveness in the different kingdoms, unity of the world, and progressive advance. The Genesis cosmogony teaches a process of becoming as well as a creation (*see* EVOLUTION). That cosmogony has been recognized by Haeckel as meritoriously marked by the two great ideas of separation or differentiation, and of progressive development or perfecting of the originally simple matter. The OT presents the conception of time-worlds or successive ages, but its real emphasis is on the energy of the divine word, bringing into being things that did not exist.

The OT and the NT, in their doctrine of creation, recognize no eternal matter before creation. We cannot say that the origin of matter is excluded from the Genesis account of creation, and this

的产物，上帝的智慧隐藏在万物进化过程中。因为上帝是“绝对真理”，始终隐藏在不断变化的宇宙中。《旧约》在《创世记》开篇记载了宇宙创造（这些记载显然属于宗教和道德上的描述），除此之外，《旧约》并没有对创世过程的方式和次序进行理论上的描述。

II. 《圣经》中的创造。《创世记》前几章当然不是为了揭示自然科学的真理，这些章节视创造为有序的、连贯的、有规律的，不同的国度中有不同的创造力，世界被创造成了一个统一的整体，并且不断向前发展。《创世记》的宇宙进化论讲述的是宇宙的形成和创造的过程（见 EVOLUTION[进化论]）。黑克尔(Haeckel)认为宇宙进化论可以分为两大思想，一个是分离或分化的思想，另一个是进化或原始简单事物不断完善的思想。《旧约》中呈现了不同时代的世界或连续年代的思想，但是《旧约》真正强调的是上帝的话语将无变为有的能力。

《旧约》和《新约》的创造教义认为创世之前没有永恒的事物。我们不能说物质的起源在《创世记》的创世描述之外，这也与 *bārā'* 的用法严重不符，这个词可能包括了创造的物质和创造的方法。

quite apart from the use of *bārā'* as admitting of material and means in creation. But it seems unwise to build such an interpretation upon passages of Genesis that can afford only an exegetically insecure basis. The NT seems to favor the derivation of matter from the nonexistent—that is to say, the time-worlds were due to the effluent divine word or originative will, rather than to being built out of God's own invisible essence. So the best exegesis interprets He. 11:3.

In OT books such as Psalms, Proverbs, and Jeremiah, creation is expressly declared to be the work of wisdom—a wisdom not disjoined from goodness, as is yet more fully brought out in Job. The heavens declare the glory of God, the world manifests or reveals Him to our experience, as taken up and interpreted by the religious consciousness. The primary fact of the beginning of the time-worlds—the basic fact that the worlds came into being by the word of God—is something apprehensible only by the power of religious faith, as the only principle applicable to the case (He. 11:3). Such intuitive faith is really an application of first principles in the highest sense—and a truly rational one (*see* LOGOS). In creation, God is but expressing or acting out the conscious Godhood that is in Him. In it the thought of His absolute wisdom is realized by the action of His perfect love. It is philosophically necessary to maintain that God, as the Absolute Being, must find the end of creation in Himself. If the end were external to and independent of Him, then He would be conditioned by it.

III. *Creation a Free, Personal*

但是，根据《创世记》中的记载得出这种解释似乎是不明智的，《创世记》中的记载只能提供一个不牢靠的释经根据。《新约》似乎支持从无到有的创造，也就是说，不同阶段的世界源于上帝说出的话语或创造的旨意，而不是源于上帝无形的存在。因此，《希伯来书》11:3给出了最佳的解释。

《旧约》（如，《诗篇》《箴言》和《耶利米书》）中明确提到创造是智慧的作工——与神不可分离的智慧，然而《约伯记》更完整地阐述了这一点。天堂彰显神的荣耀，世界在我们的经历中向我们证明或揭示了神，和宗教意识中所揭示和解释的一样。诸世开始的基本事实——神的话语创造了世界的基本事实——只有通过宗教信仰的力量才能理解，这也是解释这个事实的唯一原则（来11:3）。这种直观的信仰其实就是第一原则在最高意识（真正理性的意识）中的一种应用（见 LOGOS [道]）。在创造过程中，神只表现或表达出了祂里面有意识的神性。神完美的爱心彰显出祂绝对的智慧。从哲学上讲，我们必须认为绝对存在的神一定亲自终结了创造。如果创造的结局与祂不相关并且不依赖于祂，那么祂就要受它的限制。

III. 创造是一种自由的个体行为。宗教

Act.-What the religious consciousness is concerned to maintain is the absolute freedom of God in the production of the universe, and that He is so much greater than the universe that existence has been by Him bestowed on all things that do exist. This truth permeates the Scriptures, from first to last. Neither Kant nor Spencer, from data of self-consciousness or sense-perception, can rise to the conception of creation, for they both fail to reach the idea of divine personality. The inconceivability of creation has been pressed by Spencer, the idea of a self-existent Creator, through whose agency it has been made, being to him unthinkable. As if it were not a transparent sophism, which Spencer's own scientific practice refuted, that a hypothesis may not have philosophical or scientific value because it is what we call unthinkable or inconceivable. As if a true and sufficient cause were not enough, or a divine act of will were not a *vera causa*. Dependent existence inevitably leads thought to demand existence that is not dependent.

IV. Creation and Time.-Creation is certainly not disproved by evolution, which does not explain the origin of the homogeneous stuff itself, and does not account for the beginning of motion within it. Of the original creative action, lying beyond mortal ken or human observation, science—as concerned only with the manner of the process—is obviously in no position to speak. Creation may, in an important sense, be said not to have taken place in time, since time cannot be posited prior to the existence of the world. The difficulties of the ordinary hypothesis of a creation in time can never be surmounted, so long

意识支持神在创造宇宙中的绝对自由，并认为神比宇宙更伟大，因为是神创造了万有。这个真理贯穿《圣经》始终。无论是康德（Kant）还是斯宾塞（Spencer）都不能从自我意识或理性感知上升到创造的理念，因为他们都没有理解神自主创造的理念。斯宾塞认为创世简直是不可思议，独立存在的创造者通过祂的代理创造了世界，这对他来说简直不可想象。就好像这不是一个易懂的诡辩，斯宾塞自己的科学实践驳斥这种诡辩，一个假设可能没有哲学或科学价值，因为我们称它是不可想象和不可思议的。就像一个真正充足的理由不够充分，或神的旨意不是一个“真实原因”（*vera causa*）。不独立的存在必然依赖于独立的存在。

IV. 创造和时间。进化论当然无法证明创世是虚假的，也无法解释同种生物的起源和创世的动机。人类知识或人类科学显然无法提及起初的创造行为，因为它超越了人类的知识范围或观察范围以及科学范围，而人类知识或人类科学仅仅关注创世的方式。从某种重要意义上说，创世可能不是发生在时间范围内，因为时间不可能先于世界而存在。只要我们继续认为永恒仅仅意味着无限的时间，我们可能永远都解决不了在时间范围内创世这个普遍假设的的难点。毋庸置疑，奥古斯丁的观点是正确的，他站在人类的立场上宣布这个世界不是在时间范围内创造的，而是随着时间一起被创造出来的。时间本身就是创造，时间

as we continue to make eternity mean simply indefinitely prolonged time. Augustine was no doubt right when, from the human standpoint, he declared that the world was not made in time, but with time. Time is itself a creation simultaneous with, and conditioned by, world-creation and movement. To say, in the ordinary fashion, that God created in time, is apt to make time appear independent of God, or God dependent upon time. Yet the time-forms enter into all our psychological experience, and a concrete beginning is unthinkable to us.

The time-conditions can be transcended only by some deeper intuition than mere logical insight can supply—by such intuitive endeavor, in fact, as is realized in the necessary belief in the self-existent God. If such an eternal Being acts or creates, He may be said to act or create in eternity; and it is legitimate enough, in such wise, to speak of His creative act as eternal. Clearly did Aquinas perceive that we cannot affirm an eternal creation impossible, the creative act not falling within our categories of time and space. The question is purely one of God's free volition, in which—and not in “nothing”—the Source of the world is found.

V. Source of Creation.—This brings us to notice the frequently pressed objection that creation cannot be out of nothing, since out of nothing comes nothing. This would mean that matter is eternal. But the eternity of matter, as something other than God, means its independence of God, and its power to limit or condition Him. We have, of course, no direct knowledge of the origin of matter, and the conception of its necessary

的创造与世界的创造同时发生，并且受到世界的创造和变化的影响。上帝在时间范围内创造世界这种普通说法容易让人们误以为时间似乎独立于上帝之外，或者上帝依赖于时间。然而，时间形式成为我们所有心理体验中的一部分，一个有形的开端对我们来说是不可想象的。

只有依靠更深的直觉，而不是仅靠逻辑思维，才能超越时间的限制——实际上，只有相信独立存在的上帝才能得到这种直觉。如果这个永恒的存在者作工或创造，那么我们可以说祂的作工或创造是永恒的；按照这种理解，我们就有充足的理由说上帝的创造行为是永恒的。阿奎那（Aquinas）显然认为，我们不能断言不可能存在永恒的创造，因为创造的行为不在我们所理解的时间和空间内。问题在于世界的创造不是“什么”都不依靠，而是完全靠神的自由意志。

V. 创造的始源。这让我们想到了一个经常被提及的异议，即创造不能从无到有，因为无中生无。这就意味着物质是永恒的。然而，物质的永恒性意味着物质是独立于上帝之外存在的，并且物质可以限制或制约上帝，物质的永恒性不同于上帝。当然，我们还没有关于物质起源的直接知识，物质必然独立存在这一概念中充满了无法解决的难点和谬论。无中生无这个定律与创造并不冲突。这个世界是由上帝创造的；而不是从虚无中

self-existence is fraught with hopeless difficulties and absurdities. The axiom that out of nothing nothing comes, is not contradicted in the case of creation. The universe comes from God; it does not come from nothing. Besides, the axiom does not really apply to the world's creation, but only to the succession of its phenomena. Entity does not spring from non-entity. But there is an opposite and positive truth, that something presupposes something, in this case rather someone.

It is enough to know that God has in Himself the powers and resources adequate for creating, without being able to define the ways in which creation is effected by Him. It is a sheer necessity of rational faith or spiritual reason that the something which conditions the world is neither *hýlē* (Gk) nor elemental matter, but personal spirit or originative will. We have no right to suppose the world made out of nothing, and then to identify, as Erigena did, this "nothing" with God's own essence. What we have a right to maintain is that what God creates or calls into being owes its existence to nothing save His will alone, ground of all actualities. Preexistent personality is the ground and the condition of the world's beginning.

In this sense, its beginning may be said to be relative rather than absolute. God is always antecedent to the universe—its *prius*, cause, and creator. It remains an effect, and sustains a relation of causal dependence upon Him. If we say, like Cousin, that God of necessity creates eternally, we run the risk of falling into Spinozistic pantheism, identifying God, in excluding from Him

创造出来的。此外，这个定律实际上不适用于创世，只适用于世界中现象的演替。实体不是从虚无中来。但是，还有一个相反且绝对的真理，即如果是这样，事物以事物为先决条件，而不是以人为先决条件。

知道上帝有足够的能力和资源来创造世界就够了，而不用确定祂用何种方式创造了世界。世界既不是从原质（希腊语：*hýlē*）中创造出来的，也不是从基础物质中创造出来的，而是按照个人意识或创造意志创造出来的，这是理性信心或宗教理性的绝对要求。我们没有理由认为世界是从虚无中创造出来的，进而像艾利基纳（Erigena）那样，认为这个“无”是上帝的本质。我们应当认为单单因为上帝的意志，受造物从无变为有，祂的意志也是所有现实存在的依据。先在的上帝是世界形成的基础和条件。

从这层意义上来说，世界的开端被称为是相对的而不是绝对的。神在创世之前就一直存在——祂是世界的从前（*prius*）、起因和创造者。这世界是受造物，依赖于上帝，神是创世的原因。如果我们像库辛（Cousin）一样认为神必定创造了永恒，那么我们就陷入了斯宾诺莎派的泛神论主义，认为神是宇宙的客观和无意识的实质，并且否认神创世时的绝对自由。或者像舍林

absolute freedom in creation, with the impersonal and unconscious substance of the universe. Or if, with Schelling, we posit in God something which is not God—a dark, irrational background, which original ground is also the ground of the divine existence—we may try to find a basis for the matter of the universe, but we are in danger of being merged—by conceptions tinged with corporeity—in that form of pantheism for which God is but the soul of the universe.

The universe, we feel sure, has been caused; its existence must have some ground; even if we held a philosophy so idealistic as to make the scheme of created things one grand illusion, an illusion so vast would still call for some explanatory cause. Even if we are not content with the conception of a first cause, acting on the world from without and antecedently in time, we are not yet freed from the necessity of asserting a cause. An underlying and determining cause of the universe would still need to be postulated as its ground.

Even a universe held to be eternal would need to be accounted for—we should still have to ask how such a universe came to be. Its endless movement must have direction and character imparted to it from some immanent ground to underlying cause. Such a self-existent and eternal world-ground or first cause is, by an inexorable law of thought, the necessary correlate of the finitude, or contingent character of the world. God and the world are not to be taken simply as cause and effect, for modern metaphysical thought is not content with such a mere *ens extra-mundanum* for the

(Schelling) 那样, 假设上帝里面的某种物质——一个黑暗、不合理的背景, 这个背景的原始根据同时也是神圣存在的根据——而不是上帝创造了这个世界, 我们可能试着找到宇宙的基础物质, 但是我们面临着陷入泛神论和形体存在论的危险, 认为上帝不过是宇宙的灵魂。

我们确定宇宙已经形成, 它的存在一定有一些原因; 即使我们用如此理想的哲学将创造的计划变成一个伟大的幻影, 而如此庞大的幻影仍需要一些解释说明。即使我们对上帝从无到有、在时间存在之前就创造了世界的概念感到不满意, 我们也不能随意地添加一个原因。仍然需要将宇宙的根本原因和决定因视为它的基础。

即使我们需要解释世界是永恒的——我们仍应解释世界是如何形成的。世界无休止的运动一定有它的方向和特性, 这可以透漏出它内部的基础和根本原因。按照一则无法改变的思维定律, 这个独立存在且永恒的世界基础或第一原因是世界的界限或偶然性的必要相关物。不能简单地认为神和世界之间仅存在简单的因果联系, 因为现代形而上学的思想不满足于仅仅将世界之外的存在者 (*ens extra-mundanum*) 作为所有可能存在的经验的原因。无处不在的神创造了世界和这世界的现象, 是一切可能性的根本原因。

ground of all possible experience. God, self-existent cause of the ever-present world and its phenomena, is the ultimate ground of the possibility of all that is.

VI. Purpose of Creation.—Such a deity, as *causa sui*, creatively bringing forth the world out of His own potence, cannot be allowed to be an arbitrary resting place, but must be a truly rational ground of thought. Nor can His creation be an aimless and mechanical universe: it is fully imbued with end or purpose that tends to reflect the glory of the eternal and personal God, who is its Creator in a full and real sense. But the divine action is not dramatic: of His working we can truly say, with Isa. 45:15, “Truly, thou art a God who hidest thyself.” As creation becomes progressively disclosed to us, its glory, as revealing God, ought to excite within us an always deeper sense of the sentiment of Ps. 8:1, 9, “O Lord, our Lord, how majestic is thy name in all the earth!”

See also CREATOR; ANTHROPOLOGY III; WORLD.

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VI. 创造的目的。作为创造的自因，这个神用自己的权能创造了世界，祂可不想让世界只是一个栖息之地，而是必须让它成为一个真正合理的思考之地。祂创造的也不是无目和机械式的世界：这个世界充满了目标或目的，从而彰显出永恒之神的荣光，祂是完全和真实的造物主。而且神的行为并不是戏剧性的：关于祂的作工我们确实可以像《以赛亚书》45:15 中记载的那样说：“你实在是自隐的神。”我们逐渐地了解神的创造，创造的荣光揭示出身的荣光，也必然激发出我们内心中更深的情感，正如《诗篇》8:1, 9 中所记载的：“耶和华我的主啊，你的名在全地何其美！”

另见 CREATOR (创造者、造物主); ANTHROPOLOGY III (人类学 III); WORLD (世界)。

书目——K. Barth, *CD*, III/1-2; R. Bultmann, *Theology of the NT* (英译本, 2册, 1951, 1955); W. Eichrodt, *Theology of the OT*, II (*OTL*, 1967 年英译本); L. Gilkey, *Maker of Heaven and Earth* (1959, 1965); E. Jacob, *Theology of the OT* (1958 年英译本); P. Prenter, *Creation and Redemption* (1955 和 1967 年英译本); E. Stauffer, *Theology of the NT* (1955 年英译本); G. von Rad, *Theology of the OT* (1962 年英译本); *TDNT*, III, 见词条 $\chi\tau\acute{\iota}\zeta\omega\ \kappa\tau\lambda.$ (Foerster); *TDOT*, II, 见词条 “*bārā*” (Bernhardt, Botterweck 和 Ringgren)。

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CREATOR

[Heb. *bôrē'*; Gk. *ho ktisas, ktistēs*].

I. God the Creator.-The clear teaching of Holy Scripture is that God is the Creator of the world. Significantly, the Bible does not begin with the Creator in general and then move on more narrowly to the God of Israel. Its affirmation from the very first is that Yahweh is the Creator. He has created all things, heaven and earth and all that is in them.

This witness is taken up again in the NT, with additional specification. It is by the Word that the world was made; without Him was not anything made that was made (Jn. 1:3). The Son is the one of whom it is said that the heavens are the works of His hands (He. 1:10). By Jesus Christ all things were created (Col. 1:16). The full extent of creation is brought out in the clearest possible way in the NT. When it is said that all things are created (Eph. 3:9), this includes heaven and earth and sea and all that is in them (Rev. 10:6; Acts 4:24; Col. 1:16). The triune God, as Creator, is marked off from all else, which is creature.

II. Creator “*ex nihilo*”.-It must be stressed that the biblical creation is true creation. Although various words are used, some of them denoting no more than fashioning or making, creation in the Bible is more than manufacture or artistic arrangement on the assumption of existing material. God is not just an architect or builder who works with what is at hand. Nor is creation an emanation from God. Nor is it a natural product in the sense that a child is procreated by its

CREATOR 创造者、造物主

【希伯来语：*bôrē'*；希腊语：*ho ktisas, ktistēs*】。

I. 造物主上帝。《圣经》清楚地记载上帝是创造天地的主。值得注意的是，《圣经》没有以一般的造物主开始，进而提及以色列的神。《圣经》从一开始就明确记载耶和华是造物主。祂创造了所有，包括天和地以及它们里面的一切。

《新约》再次作了见证，并给出了更多的细节。藉着道创造了这世界；凡被造的，没有一样不是藉着祂造的（约 1:3）。论到圣子又说，天也是祂手所造的（来 1:10）。万物藉着耶稣基督造的（西 1:16）。《新约》最清晰地阐述了创造的整个范围。说到创造万物（弗 3:9），包括天、地和海洋以及它们里面的一切（启 10:6；徒 4:24；西 1:16）。三位一体的神就是造物主，祂与其他所有受造物都不相同。

II. 造物主“使无变有”。必须要强调的是圣经的创造是真正的创造。尽管应用了各种词语，一些词语仅仅表示制造或形成，《圣经》中记载的创造不仅是基于原有材料的生产或艺术加工。上帝不仅仅是一个用双手中材料去创造的工程师或建筑师。受造物也不是从上帝而来的。创造也不是一个天然产品，就像父母生孩子那样。上帝和宇宙之间不存在有机的联系。从严格意义上讲，上帝是万物的创造者，也就是说，祂使无变有（*ex nihilo*）。在《旧约》中，上帝的超然存

parents. There is no organic connection between God and the cosmos. God is the Creator in the strict sense, i.e., He creates out of nothing (*ex nihilo*). In the OT this finds expression in God's transcendence (Ps. 139:15, etc.) and in His being able to destroy as well as create (Ps. 102:26-28). It is more explicitly formulated in Gen. 1:1 and Isa. 44:6, particularly in the contrast between the eternity of God and the fact that the world comes into being. In the NT the variants of "from the beginning (or "foundation") of the world" (Mk. 10:6; Rom. 1:20; 2 Pet. 3:4) indicate plainly that the world as a totality had a beginning. They leave no place for preexistent matter, and the stress on God's positive action leaves no place for emanation. Also to be considered are statements like Rom. 4:17 and He. 11:3.

III. Creator by the Word.-The agent of creation is the word. Already in Gen. 1 we read that God spoke and it was done (v. 3, etc.). It is by God's word that the heavens were made (Ps. 33:8). God summons what is not into existence, and from its very origin creation is set in a relation of obedience to command. The creative word of God is not understood as a magical incantation that carries intrinsic potency irrespective of its meaning. God is no magician; His word is a meaningful command to which there is obedience. A personal element enters here. God is the loving as well as the commanding God. He cannot be viewed abstractly as a mere first cause. He exercises an initiative of gracious power, and the world of His creating is an organic world; it is not an effect, nor a sum of secondary causes and effects. The same truth is brought out with even

(诗 139:15; 等) 以及祂既创造又破坏的能力就体现了这一点(诗 102:26-28)。《创世记》1:1 和《以赛亚书》44:6 中更明确地阐述了上帝使无变有的能力, 尤其是神的永恒性和世界被创造这个事实之间的对比。《新约》中, “起初创世”(可 10:6; 罗 1:20; 彼后 3:4) 的各种不同表述明确表示世界作为一个整体有一个开始。这些不同的表述也说明, 创世之前不存在物质, 对上帝积极行动也说明不存在流出。还要思考《罗马书》4:17 和《希伯来书》11:3 等经文中的表述。

III. 藉话语创造的造物主。创造的媒介是话语。我们已从《创世记》1 章中得知上帝的话语创造了一切(创 1:3, 等)。上帝的话语创造了天(诗 33:8)。上帝创造了并不存在的事物, 因为受造物都是由祂创造的, 所以必须要顺服祂。上帝创造的话语不是像魔咒那样, 即使没有意义也充满了力量。上帝不是魔术师; 祂的话语是有意义的命令, 万物都必须遵守祂的命令。这里出现了一个个人因素。上帝是有爱的神, 也是发出命令的神。不能抽象地认为祂仅仅是创造的第一原因。祂主动施恩给受造物, 并且祂创造的世界是一个有机的世界。这个受造的世界不是一个结果, 也不是次要原因和结果的总和。《新约》更加明确地阐述了 this 真理。创造天地的道就是与神同在的道, 这道就是神(约 1:1 起)。这道成了肉身(约 1:14)。神在道中并藉着道将无变为有——这个悖论更加凸显了真正创造的元素。上帝就是造天地的主(太 11:25-26)。神的旨意行在地上(太

greater clarity in the NT. The word by which the world of heaven and earth was made is the Word which was with God and which is God (Jn. 1:1ff.). It is the Word that became flesh (Jn. 1:14). In and by this Word, God calls into being things that are not—a paradox that throws the element of true creation into all the greater relief. As creator, God is the Lord of heaven and earth (Mt. 11:25f.). His will is to be done by all His creatures (Mt. 6:10). He is worthy to receive glory and honor and power because He has created all things (Rev. 4:11).

IV. Good Creator.-The Creator is the Almighty. His creative word is a word of power and wisdom (Jer. 10:12; Prov. 3:19; 8:27; etc.). He is the God of glory and majesty who sits on the throne from which proceed lightnings and thunderings and voices (Rev. 4:1ff). But this powerful Creator is good. “He saw every thing he had made, and, behold, it was very good” (Gen. 1:31). He can be compared to precious stones, for in Him, and in His work, there is no flaw (Rev. 4:3, 6). He is the Father in heaven who so loves man that He sends sun and rain on both the just and the unjust, i.e., irrespective of whether they bring Him anything in return (Mt. 5:45). If the combination of God’s power and goodness raises a serious problem of theodicy in view of manifest evils in creation, it should be noted that creation as we know it is in a real sense fallen creation and that the Creator is at work to bring it back to perfection.

V. Creator and Purpose.-This leads us to the further biblical truth that the Creator has a purpose. He does not create out of any outer necessity. He is not Himself a

6:10)。祂配得榮耀、尊貴和權柄，因祂創造了一切（啟 4:11）。

IV. 好的造物主。造物主是全能的。造物主創造的話語是有能力和智慧的話語（耶 10:12；箴 3:19；8:27；等）。祂是榮耀和威嚴的神，坐在有閃電、雷轟和聲音發出的寶座上（啟 4:1 起）。而且這位滿有能力的創造主是美善的神，“神看着一切所造的都甚好”（創 1:31）。祂可與寶石相媲美，因為祂和祂所造的都無瑕疵（啟 4:3, 6）。祂是如此愛人的天父，並將日頭和雨賜給好人和歹人，從不計較他們是否給祂任何回報（太 5:45）。如果上帝的力量和善良的結合因在創造中顯明了邪惡而引起了自然神學中的一個嚴重問題，那麼需要指出的是，正如我們所知道的，受造物實際上是墮落的受造物，造物主正在努力地使他們再次變得完美。

V. 造物主和祂的旨意。這讓我們更加了解《聖經》中的真理，造物主有一個旨意。祂沒有根據外在的需要創造一切。祂的創造也不是盲目的創造。所有的受

blind process. There is no eternal creating coextensive with the life of the Creator. God is free and sovereign. He resolves to create (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26). Nor does He do so as an act of mere caprice. Creation itself gives evidence of planning (Gen. 1). Man is given a task in relation to creation (Gen. 1:26). God wills a free response of obedience to His own will (Mt. 6:10). He has created all things unto Christ (Col. 1:16). Creation moves toward a consummation of all things, when all things will be subject to the Son, the second man, and the Son Himself will be subject to the Father, that God may be in all (1 Cor. 15:28). God has created all things for His own pleasure (Rev. 4:11), not in the sense of selfish gratification, but in the sense of purposeful and meaningful activity. Even the fall cannot arrest the divine purpose. God brings it to fulfillment in the new creation in Christ. Christians already belong to this new creation; they are a new creation by the Word (2 Cor. 5:17; Gal. 6:15).

VI. Doctrine of God the Creator.-The doctrine of God the Creator finds credal expression in the phrase: "I believe in God the Father Almighty, Creator of heaven and earth." Since the witness of the OT and NT is plain in this matter, the clause relating to creation might seem to be superfluous. It was probably included in witness against the varied errors that threatened from the side of Gnosticism, namely, distinction between the creator of this world and the true God, the description of this creator as a mere demiurge, the belief that the world of matter is evil rather than good, and also the excessive prominence of the idea of

造物都不能像造物主那样永远存在。神是自由和至高的神，祂决定创造一切(创 1:3, 6, 11, 14, 20, 24, 26)。祂的创造也不仅是一种变幻莫测的行为。创造本身证明创造是有计划的(创 1)。上帝造人时给他分配了一个任务(创 1:26)。神希望受造物自主地回应祂的旨意(太 6:10)。祂藉着耶稣创造了一切(西 1:16)。当万物都服了圣子(第二个人)，创造就向着圆满的方向发展，子服了父神，而神为万物之主(林前 15:28)。神按着自己的旨意创造了万物(启 4:11)，乃不是为了满足自己的私欲，而是有目的、有意义的行为。即使人类的堕落也不能阻止神的旨意。神的旨意在耶稣基督新造的万物中得以完全。基督徒属于新造物；他们是藉着道而新造的人(林后 5:17；加 6:15)。

VI. 神(造物主)的教义。神(造物主)的教义是：“我信神，全能的父，创造天地的主”。《旧约》和《新约》为这个教义作了明确的见证，这个关于创造的句子似乎是多余的。它可能包括反对各种错误教义的证据，如诺斯替派的威胁，换句话说，世界的造物主和真正的上帝之间之间的区别，这个创造者仅仅是造物主的描述，物质世界是罪恶的世界，而不是美好的世界的信仰，以及对真正的上帝流出这种思想的过分强调。

emanation in relation to the true God.

VII. Creator *As Redeemer.*-Philosophical intrusion has been responsible for the attempt to separate the doctrine of creation from the special revelation of God and to make it a basic constituent of natural theology. On this view God may be known generally as Creator even though He is not known as the God of Israel or as the God incarnate in Jesus Christ. Indeed, His existence may be metaphysically demonstrated in terms of a first cause or ontological necessity. In support of this view, appeal is sometimes made to Paul's statement in Acts 17:24, though it is conveniently overlooked that Paul is here declaring the God of revelation who is merely the great Unknown for his audience. In fact, the Bible itself does not take the path of a demonstration of God as Creator followed by His specific revelation as Redeemer. God ought to be known in and through His creation, but in fact He is not (Rom. 1:20f.) and for sinful man to try to force open again this door which he himself has closed can only result in confusion. For one thing, the logical demonstration will always be insecure. For another, it can just as easily lead to a mere first cause or static abstraction as to the true and living God. Even if it does lead to God, this might well be the God of deism, or pantheism, or general theism, and a gulf has still to be bridged to the true God. Along the whole path is a battery of philosophical problems regarding the relation of this God to the world, e.g., to causality, to time and space, to finitude. At the end, even if things turn out well, what emerges is still only man's concept of God, and not God Himself in His

VII. 造物主是救世主。哲学试图将创造的教义从神的特殊启示中分离出来，使它成为自然神学的一个基本组成部分。从这一观点来看，尽管耶和华被认为是以色列的神或在基督里道成肉身的神，但是祂通常被认为是造物主。实际上，按照形而上学的观点，神的存在被解释成第一原因或存在论上的必然。为了支持这一观点，有时采用《使徒行传》17:24中保罗的叙述，虽然很容易忽略保罗在这里揭示了一个启示的神，对于听保罗传道的人来说，祂不过是一个伟大的“未知之神”。事实上，《圣经》并没有首先将耶和华描绘成造物主，然后再将祂描绘成赐予特殊启示的救世主。我们应该在神的受造物里并藉着受造物认识神，但是事实上，祂没有（罗 1:20-21）并且不是为了有罪的人试图再次强行打开那扇祂自己已经关闭的只会引发混乱的门。首先，这种逻辑论证总是不牢靠的。其次，这种逻辑论证很容易让人们误以为神仅仅是第一原因或真正永生之神的静态抽象概念。即使这种观念可以让人们认识神，那也很可能是自然神论中的神或泛神论中的神，与真正的神相距甚远。顺着这个思路，存在一系列的哲学难题，这些难题都涉及到这个神和世界的关系，即，因果关系的问题，时间和空间的关系的问题，限制关系的问题。最后，即使解决了所有问题，这个神不过是人类观念中的神，而不是那个既是天父又是救世主的神。

dynamic personal being as Father and Savior.

In contrast, the biblical presentation is a presentation of God Himself. This does not mean that it is experience instead of thought. It means that God declares Himself. God steps forth in His living reality. God reveals Himself, the First and the Last; the God of Abraham, Isaac, and Jacob; Yahweh, the God of Israel; the God and Father of the Lord Jesus Christ; the Alpha and Omega; the Almighty. This God, the God of history, the God of salvation, is also the Creator, the Lord of heaven and earth. It is from Him, from His revelation, that we are to learn about the Creator, for He is the Creator. It is from Him that we learn about the relation of the creature to Him. It is from Him that we are to know the Creator, i.e., God Himself as Creator, Jesus Christ as the Word of creation, and to enter into the fulfillment of His creative purpose for us.

See also CREATION.

Bibliography.—*ERE*; *TDNT*, III, s.v. $\chi\tau\acute{\iota}\zeta\omega$ (Foerster); *BDTh*; *CD*, III/1; J. N. D. Kelley, *Early Christian Creeds* (2nd ed. 1960).

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CREATURE.

The word “creature,” as it occurs in the NT, often translates the Gk. *ktisis* or *ktisma*, from the verb *ktizō*, “create.” In the book of Revelation “creature” generally renders *zōon* (see CREATURE, LIVING). In the OT it stands for words that have in the original no reference to creation, but come from other roots. Heb. *nepes̄ hayyā* (lit. “a breathing

相比之下,《圣经》的描述就是神自己的描述。这并不意味着这是经历而不是思考。这意味着神宣称祂自己是真神。祂在自己的生存现实中出现。祂显明祂自己是:起初和最终的神;亚伯拉罕、以撒和雅各的神;耶和华,以色列的神;耶稣基督的神和父;阿拉法和俄梅戛;全能的神。这个神,是历史的神、救赎的神,也是创造天地的主。藉着祂和祂的启示,我们认识了造物主,因为祂就是造物主。藉着祂我们知道了万物与祂的关系。藉着祂我们认识了造物主,也就是说,神就是造物主,耶稣基督是创造的道,藉着祂完成了神创造的旨意。

另见 CREATION (创造)。

书目——*ERE*; *TDNT*, III, 见词条 $\chi\tau\acute{\iota}\zeta\omega$ (Foerster); *BDTh*; *CD*, III/1; J. N. D. Kelley, *Early Christian Creeds* (1960年第2版)。

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CREATURE. 被造的、受造物

《新约》中出现了“creature”(“被造的”)一词,常常用它来翻译希腊语 *ktisis* 或 *ktisma*, 这两个希腊语源于动词 *ktizō*, 意为“创造”。在《启示录》中“creature”(“被造的”)通常翻译希腊语 *zōon* (见 CREATURE, LIVING[活物])。在《旧约》中,这个词最初不表示创造,创造这层含义源于其他词根。希伯来语 *nepes̄ hayyā* (字面意思是“活物”)出现在创

creature”) occurs in the accounts of the Creation and the Flood and at the close of the lists of clean and unclean animals in Lev. 11:46; while *ḥay* (lit. “a living thing”) occurs thirteen times in Ezk. 1, 3, and 10 (see CREATURE, LIVING). *Rāmas* and *remeš* occur frequently in Genesis, generally translated “Creeping Thing.” *’Ōhîm*, Howling Creatures, occurs once only in Isa. 13:21. See also CREATION.

CREATURE, LIVING

[Heb. usually *ḥayyâ* or *nepes ḥayyâ*; Gk. *zōon*, also *ktisma* (Rev. 8:9)]; AV also THING LIVING, BEAST; NEB also LIVING THING, CREATURE. Heb. *ḥayyâ* is a feminine adjective based on the root *ḥyh*, “to live.” These Hebrew and Greek terms denote water or land animals and celestial beings.

I. Living Creatures as Animals.—In the creation narrative of Gen. 1 the term *ḥayyâ* is translated “living creature,” referring collectively to water creatures (1:20f.; cf. Ezk. 47:9) in contrast to birds of the sky (Ps. 104:25), and to land animals (Gen. 1:28) in contrast to birds and fishes (Gen. 8:19; Lev. 11:2). The meaning of every “living creature” in Gen. 2:19 (here expressly *nepes ḥayyâ*) includes cattle, birds, and beasts of the field (v. 20). In the flood story Yahweh vows not to destroy again “every living creature as I have done” (Gen. 8:21), which make up all land animals and birds (8:19; 9:10). These are again included in the “living creatures” of the covenant made with Noah (9:12, 15f.). *Ḥayyâ* can also refer in a more restricted sense to wild,

造和洪水的故事中以及《利未记》11:46 关于洁净和不洁净的动物列表的末尾处; 而 *ḥay* (字面意思是“活物”) 在《以西结书》1, 3 和 10 章 (见 CREATURE, LIVING [活物]) 中出现了十三次。*Rāmas* 和 *remeš* 在《创世记》中频繁出现, 通常被译为 “Creeping Thing” (“昆虫”)。*’Ōhîm*, (“咆哮的兽”) 只在《以赛亚书》13:21 中出现过一次。另见 CREATION (创造)。

CREATURE, LIVING 活物

【希伯来语: 通常为 *ḥayyâ* 或 *nepes ḥayyâ*; 希腊语: *zōon* 和 *ktisma* (启 8:9)】; 《钦定版圣经》还译为 THING LIVING (“活物”), BEAST (“野兽”); 《新英文译本》还译为 LIVING THING (“活物”), CREATURE (“生物”)。希伯来语 *ḥayyâ* 是源于词根 *ḥyh* 的阴性形容词, 意思是 “活”。这些希伯来词语和希腊词语表示水里或陆地上的动物和天上的物。

I. 动物。在《创世记》1 章的创世故事中, 词语 *ḥayyâ* 被译为 “living creature” (“活物”), 表示所有海里的生物 (创 1:20-21; 参: 结 47:9), 与天空中的飞鸟形成了对比 (诗 104:25), 还表示地面上的动物 (创 1:28), 与鸟和鱼形成了对比 (创 8:19; 利 11:2)。《创世记》2:19 中 “活物” (这里显然是 *nepes ḥayyâ*) 包括牲畜、鸟和地上的野兽 (创 1:20)。在洪水故事中, 耶和华起誓不会再 “按着我才行的” 灭 “各种活物了” (创 8:21), 这些活物包括地上一切的动物和鸟类 (创 8:19; 9:10)。这些活物也被包括在神与诺亚立约的 “活物” 之中 (创 9:12, 15-16)。从更严格的意义上说, *Ḥayyâ* 可以表示未被驯服的野兽 (《修订标准译本》译为 “beasts” [“野兽”]), 与能被驯服的 “牲畜” (*b^ehēmā*) 形成了对比 (创 8:1; 诗 148:10; 伯 37:8; 结 14:15; 33:27; 番 2:15)。在关于洁净和不洁净

untamed animals (RSV “beasts”) in contrast to “cattle” (*b^ehēmā*) which can be domesticated (Gen. 8:1; Ps. 148:10; Job 37:8; Ezk. 14:15; 33:27; Zeph. 2:15). In the law concerning clean and unclean animals, “living creatures” refers to all clean animals on earth (Lev. 11:2f., *ḥayyā*) which are edible (v. 47) as well as those that are unclean and inedible (v. 47), and even the water creatures other than the aquatic “swarming creatures” (vv. 10, 46; cf. Gen. 1:20f.). In an exceptional case we find *ḥayyā* used once each to designate domesticated animals in the form of livestock (Lev. 27:34, NEB “livestock”; RSV “beasts”) and a beast of burden or pack animal (Isa. 46:1). In Rev. 8:9 the “living creatures” (*ktismata*, pl of *ktisma*) are created “living creatures” in the water (cf. Rev. 5:13; 1 Tim. 4:4).

II. Living Creatures as Celestial Beings.-A. *In the OT.* The “living creatures” of the throne vision of Ezekiel reflect ancient Near Eastern symbolism in depicting the transcendence of the Ruler of the World who sits enthroned in inaccessible holiness above the clouds of heaven (1:5-21). These four “living creatures” were celestial beings that supported the throne of God (1:26; 10:20); they had the appearance or form of human beings, but each with four faces and four wings, straight legs and hooves like that of a calf, and human hands under their wings (1:6-8); they made rumbling noises with their wings (3:13; 10:5). They are identified as “cherubim” (10:15). The description of the celestial “living beings” in Ezekiel symbolizes the plenitude of offices, capabilities, and adaptabilities.

的动物的律法中，“活物”指的是地上一切可吃的（利 11:47）洁净的动物（利 11:2-3, *ḥayyā*）和不可吃的不洁净的动物（利 11:47），以及除了水中“爬行的生物”之外的生物（利 11:10, 46；参：创 1:20-21）。我们发现在特殊情况下 *ḥayyā* 只一次用来表示家养的动物（利 27:34，《新英文译本》译为“livestock”[“牲畜”]；《修订标准译本》译为“beasts”[“兽”]）和驮重物的兽或牲畜（赛 46:1）。在《启示录》8:9 中，水中的“活物”（*ktismata*, *ktisma* 的复数）生“活物”（参：启 5:13；提前 4:4）。

II. 天上的活物。A. 《旧约》。以西结所见异象中的“活物”体现出了古近东的象征手法，这种象征手法描绘了那位世界统治者的超然存在，祂高坐在云端之上的圣洁宝座上（结 1:5-21）。这四“活物”是支持神宝座的天上之物（结 1:26; 10:20）；他们有人的形状，但是每一个活物有四个脸面和四个翅膀，腿是直的，脚掌好像牛犊之蹄，在四面的翅膀以下有人的手（结 1:6-8）；他们的翅膀发出轰轰的响声（结 3:13; 10:5）。他们被称为“基路伯”（结 10:15）。《以西结书》中记载的天上的“活物”象征着丰盛的职分、能力和适应力。

Symbolic winged creatures were a prominent feature of both mythology and architecture in the ancient Near East. Archeological discoveries in Palestine have brought to light some ancient representations of cherubim-like beings. As supporters of the divine throne and guardians of the sacred ark, winged figures support the throne of King Hiram of Byblos (ancient Gebal), who reigned *ca.* 1200 B.C., and similar creatures are found on incense altars discovered at Taanach, Hamath, and Megiddo. At Samaria some ivory panels depict a composite creature with human face and animal body of four legs and two elaborate wings. Representations of such beings, dating mostly from the 9th cent. B.C., have been found also at Carchemish, Nimrûd, Aleppo, and Tell Halaf (*ANEP*, nos. 649–655). In Mesopotamia winged bulls and lions and colossi were customarily placed at the entrance of Babylonian and Assyrian palaces and temples.

B. In the NT. The “four living creatures” of Rev. 4:6–9, which remind us of the *zôa* (LXX) in Ezk. 1:5–22, did not support the throne but were “on each side of the throne” (4:6; cf. 7:17) and had six wings (4:8) like seraphim (Isa. 6:2) instead of four each. They had each only one face, one like that “of a man” (Rev. 4:7), in contrast to the four faces of the celestial beings in Ezekiel. The first creature resembled a lion, the second an ox, the third had a human face, the fourth looked like a flying eagle (4:7). Each had eyes all over, inside and out (v. 8), and gave glory, honor, and praise unceasingly to the Deity seated on the throne (vv. 8f.). In the vision of the opening of the seals each of the “living

具有象征意义的有翅膀的活物是古近东的神话和建筑中一个非常突出的要素。考古人员在巴勒斯坦发现了一些基路伯似的活物的古代图案。作为神的宝座的支持者和神约柜的保护者，有翅膀的活物保护着巴比伦（古迦巴勒）希兰的宝座，希兰约在公元前 1200 年统治巴比伦，并且在他纳、哈马口和米吉多发掘的香坛上发现了类似的活物图案。撒玛利亚一些象牙板上描画了一个长着人脸，身体有四条腿和两个精巧翅膀的生物。在迦基米施，尼姆鲁德，阿勒坡和哈拉夫废墟也发现了这种活物的图案，其中大多数图案可追溯至公元前 9 世纪（*ANEP*, 649–655）。在美索不达米亚，翼牛、翼狮像和阿波罗神像通常被放在巴比伦和亚述宫殿和神殿的入口处。

B. 《新约》。《启示录》4:6-9 中记载的“四活物”让我们想到了《以西结书》1:5-22 中的“活物”（《七十士译本》作 *zôa*），这四个活物并没有支持宝座，而是“在宝座周围”（启 4:6；参：7:17），并且像撒拉弗一样（赛 6:2）有六个翅膀（结 4:8），而不是四个翅膀。他们各自都只有一个脸面，其中一个像“人的脸”（启 4:7），而《以西结书》中的活物有四个脸面。第一个活物像狮子，第二个像牛犊，第三个脸面像人，第四个像飞鹰（启 4:7）。每个活物内外都满了眼睛（启 4:8），将荣耀、尊贵、感谢归给那坐在宝座上的神（启 4:8-9）。在打开封印的异象中，当打开第一个封印时，每个“活物”都喊道：“你来！”（启 6:1-7）。他们把七个盛满了神大怒的金碗给了那位天使（启 15:7）。另外，他们都敬拜神

creatures” cried “Come forward!” as the first four seals were broken (6:1–7). They gave to the angels the seven golden bowls containing the last plagues (15:7). Otherwise they worshiped God (7:11; 14:3; 19:4).

(启 7:11; 14:3; 19:4)。

Bibliography.—W. F. Albright, *BA*, 1 (1938), 1–3, reprinted in *Biblical Archaeologist Reader*, I (1961), 95–97; *TDNT*, II, s.v. ζῶον (R. Bultmann); *IDB*, I, s.v. “Angels” (T. H. Gaster); *THAT*, I, s.v. גֵּרְלֵמָן (Gerleman).

书目——W. F. Albright, *BA*, 1 (1938), 1–3, reprinted in *Biblical Archaeologist Reader*, I (1961), 95–97; *TDNT*, II, 见词条 ζῶον (R. Bultmann); *IDB*, I, 见词条“Angels” (T. H. Gaster); *THAT*, I, 见词条 גֵּרְלֵמָן (Gerleman).

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CREDIT.

“Credit” occurs as a verb only in Lev. 7:18, where Heb. *ḥāšab* means “reckon” or “attribute” (AV “imputed”; NEB “counted to his credit”). In the NT the noun is used in the general sense of approbation, as Gk. *kléos* (1 Pet. 2:20; AV “glory”) and *cháris* (Lk. 6:32–34; AV “thank”), which is close in meaning to “reward” (Bauer, p. 885). Phil. 4:17 has a figurative use of a commercial term, for *eis lógon* here means “in settlement (of an account)” (Bauer, p. 479).

CREDIT. 算作、夸、酬谢

“Credit”只在《利未记》7:18 中用作动词,在这节经文中,希伯来语 *ḥāšab* 的意思是“算作”或“归属”(《钦定版圣经》译为“imputed”[“归于”];《新英文译本》译为“counted to his credit”[“算作”])。在《新约》中,这个名词的普通含义是“赞赏”,与希腊语 *kléos* (彼前 2:20;《钦定版圣经》译为“glory”[“夸”])和 *cháris* (路 6:32–34;《钦定版圣经》译为“thank”[“酬谢”])的含义相同,与“reward”(“酬谢”)含义相近(Bauer, 885 页)。《腓利比书》4:17 中有一个商业用语的比喻用法,因为 *eis lógon* 在这里表示“归在……账上”(Bauer, 479 页)。

CREDITOR.

See DEBT.

CREDITOR. 债主

见 DEBT (债)。

CREEDS AND CONFESSIONS.

- I. Terminology
 - A. Creed
 - B. Confession
 - C. Symbol
 - D. Rule of Faith
 - E. Other Terms
- II. Scriptural Basis

CREEDS AND CONFESSIONS. 信经和信条

- I. 术语
 - A. 信经
 - B. 信条
 - C. 教义
 - D. 信仰准则
 - E. 其他术语
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 - 6. Thirty-nine Articles (1571)
 - 7. Canons of Dort (1619)
 - 8. Westminster Confession (1647)

I. Terminology.-A. *Creed*. The Oxford English Dictionary definition of “creed” is “a brief formal summary of the Christian faith.” But both the derivation of the term and the nature of the definitive creeds indicate that the element of personal trust in God is prominent. A creed is thus something more than a symposium of accepted belief or even an epitome of divinely revealed truth. It involves the existential commitment of the confessor to God.

The English substantive “creed” stems from the Lat. verb *credo*, which is the opening word in the Latin versions of both the Apostles' Creed and Nicene Creed. Its original significance was “I place confidence in,” “I rely upon.” It thus corresponds to the NT Gk.

III. 信经的用途和用法

- A. 教义问答
- B. 评注
- C. 教义
- D. 礼拜仪式
- E. 经验

IV. 历史形式

- A. 使徒信经
- B. 尼西亚信经
- C. 亚他那修信经
- D. 信条改革
 - 1. 奥斯堡信条（1530年）
 - 2. 瓦勒度派信仰宣言（1532年）
 - 3. 第一瑞士信条（1536年）
 - 4. 日内瓦信条（1537年）
 - 5. 加利亚信条（1559年）
 - 6. 三十九条信纲（1571年）
 - 7. 多特信条（1619年）
 - 8. 威斯敏斯特信条（1647年）

I. 术语。A. 信经。牛津英语词典上将“creed”定义为“基督教的基本信仰纲领。”但是这个词的派生词和权威信经的本质表明个人对上帝的信心是信经的重要组成部分。因此，信经不仅仅是公认信仰的专题论文集，也不是上帝揭示出的真理的梗概。信经中包含了忏悔者对上帝真实存在的认可。

英语的名词性实词“creed”（“信经”）源于拉丁语动词 *credo*，这个词是《使徒信经》和《尼西亚信经》拉丁语版本的第一个词。它的原始意思是“我信”或“我依靠”。因此与《新约》中的希腊语动词 *pisteuō* 的含义相同；*pisteuō* 常常受 *eis* 的限制，后面的宾语只能是天父（上

verb *pisteuō*; and as the latter is frequently enforced by *eis* when the object is either God the Father or Christ the Son (cf. Bauer, p. 667), so *credo* is strengthened by *in*. *Credo in unum Deum* implies more than a bare recognition that only one true God exists; it brings the worshiper into a faith-relationship with Him that is expressed in the total unqualified surrender of the self. As Jungmann points out, the earlier fathers of the Church do not seem to have drawn particular attention to this factor. Nevertheless, since the time of Augustine the phrase has been interpreted as including both an intellectual adherence to God and a loving endeavor to attain to Him (J. A. Jungmann, *The Early Liturgy* [1959], pp. 95f.).

A further elucidation of significance is supplied by etymology. Although “creed” shares the same root as both “credit” and “credulity,” its affinities are with the former rather than with the latter. “Rightly understood as an act of worship,” explains P. T. Fuhrmann, “the use of a creed is related more to ‘credit’ than to ‘credulity,’ setting forth affirmations in order to give credit to God rather than to express credulity or unexamined statements of belief. In this sense, creeds are the declaration of confession and gratitude to the glory of God” (p. 9).

B. Confession. “Confession” comes from Lat. *confiteor* as found in the Vulgate and patristic literature. The intention of Augustine’s classic *Confessiones* was not only to acknowledge former transgressions but even more to thank and bless God openly for what He had done for his soul—“the confession of

帝)或耶稣基督(圣子)(参: Bauer, 667 页), 因此 *in* 加强了信经 (*credo*) 的意义。我信独一的真神(*Credo in unum Deum*) 不仅仅表示敬拜者承认仅有一位真神存在; 还使敬拜者和神建立了一种信仰关系, 这种关系体现在崇拜者无条件崇拜神, 把自己交托给神。格曼 (Jungmann) 认为早期的教父似乎没有特别注意这一要素。然而, 自奥古斯丁时期开始, 这句话被解释成完全信靠上帝和满有爱心地走近上帝 (J. A. Jungmann, *The Early Liturgy* [1959], 95-96 页)。

词源学进一步阐明了这个词的意思。虽然 “creed” (“信经”) 与 “credit” (“信任”) 和 “credulity” (“轻信”) 的词根相同, 但是与 “credulity” 相比, “creed” 与 “credit” 的关系更密切。富尔曼 (P. T. Fuhrmann) 解释说: “正确地理解是崇拜的一种方式”, 与 “轻信” 相比, 信经与 “信任” 的关系更为紧密。表明信心是为了相信上帝, 而不是为了表达轻信或未经核实的信仰告白。在这层意思上来说, 信条是悔改的声明和对神的荣耀的感恩” (9 页)。

B. 信条。 “Confession” (“信条”) 源于拉丁语 *confiteor*, 《武加大译本》和教父著作中出现了 *confiteor* 这个词。奥古斯丁写《忏悔录》这部经典作品不仅仅是为了承认之前的过犯, 更是为了公开地感谢和赞美上帝, 因为祂救赎了我们的心灵——他自己描述为 “称谢的忏悔” 和 “叹息的忏悔” (*Enarrationes* iii, 诗

him who praises,” as he himself describes it, as well as “the confession of him who sighs” (*Enarrationes* iii, on Ps. 95 [Ps. 94, Vulg.], 4). The confession is usually longer than a creed. It is more detailed and systematic. It is designed not so much for recital as for reference.

C. *Symbol*. “Symbol” was first used in a credal context in the 3rd cent., in the correspondence between Cyprian and Firmilian. The latter refers to the baptismal formula as the “symbol of the Trinity” (*PL*, III, 1143). In the letter from the Synod of Milan to Siricius (A.D. 390) the term is specifically applied to the Apostles’ Creed (*PL*, XVI, 1213). Gk. *sýmbolon* (Lat. *symbolum orsignum*) is derived from the Gk. verb *symbállein*, “put together.” It was originally a secret password used as a token of recognition among religious groups and elsewhere. In early Christianity, however, it came to signify “a compendium of the fundamental facts or truths of faith that a candidate had to recite or to confirm as an evidence of his faith before being baptized and accepted as a member of the church” (Fuhrmann, p.12).

D. *Rule of Faith*. *Regula fidei* (or *veritatis*) is the Latin form of the Eastern *kánōn tēs alētheías* or *ekklēsías* (cf. Origen, comm. on John, xxxii.16). According to Cyril of Jerusalem, catechumens were supplied with a considerable body of Christian doctrine on such subjects as the being and unity of God, creation, the Incarnation, Christ the Second Adam, His birth, the Cross, the Resurrection, the Ascension, the future judgment, the Holy Spirit, the Church, the Christian doctrine of man, his soul and body, his free will, his resurrection,

95 [Ps. 94, Vulg.], 4). 信条通常比信经要长。信条更详细并且更成体系。制定信条不是为了诵读，而是为了供参考。

C. 教义。公元3世纪的信经（居普良与费弥里之间的书信）中第一次使用了“symbol”（“教义”或“信条”）这个词。费弥里认为洗礼条款是“三位一体的教义”（*PL*, III, 1143）。在米兰教会给西利修斯教会的信中（公元390年），这个词专门用来表示《使徒信经》（*PL*, XVI, 1213）。希腊语 *sýmbolon*（拉丁语：*symbolum orsignum*）源自希腊语动词 *symbállein*，意思是“组合在一起”。最初用这个词表示宗教团体和其他组织的一个秘密暗号。然而，在早期基督教教义中，这个词表示“一个信徒在他受洗和成为教会成员之前，必须要背诵或确认的基本事实或信仰真理的纲要[作为信心的证据]”（Fuhrmann, 12页）。

D. 信仰准则。信仰准则（*Regula fidei* 或 *veritatis*）是东方的 *kánōn tēs alētheías* 或 *ekklēsías* 的拉丁语形式（参：Origen, 《约翰福音》注释, xxxii.16）。根据耶路撒冷的西里尔（Cyril）的描述，新信徒要了解相当重要的基督教教义，其中包括上帝的存在和合一性、创造、道成肉身、第二位亚当耶稣、耶稣的降生、十字架、复活、升天、将来的审判、圣灵、教会、人类的基督教教义、人类的灵和肉体、人的自由意志、人的复活、圣经正典、圣事、以及基督徒在世俗生活中的一些简单实用的指导（*Catecheses* 4）。这个教导构成了使徒传统或信仰准

the canon of Scripture, the sacraments, together with some simple practical guidance on Christian living in a heathen world (*Catecheses* 4). This instruction constituted the Apostolic Tradition or Rule of Faith (cf. Bindley, pp 4f.). It was closely related to the incipient Apostles' Creed, and some scholars have actually made the identification (e.g., Harnack, Zahn). It would appear improbable, however, that these were interchangeable expressions (cf. A. J. Mason in H. B. Swete, ed., *Essays on the Early History of the Church and the Ministry* [1918], p. 51).

E. Other terms. Other incidental terms may be noted in passing. Clement of Alexandria speaks of "the faith" (*Paed* i.38; *Misc.* vii.10.56), and Probst claims a reference to the creed, although the allusion is uncertain. Origen describes the Latin translation by Rufinus as an "abbreviated word" (comm.on Romans, ix.25). Tertullian talks about the "words of the oath," which may relate to the baptismal confession (*Ad martyres* 3).

II. Scriptural Basis.-A recognition that the sacred Scriptures constitute a unity would make us expect to find the germs of credal confession in the OT, and this is in fact the case. Brief, spontaneous utterances of faith occur, such as those recorded in Ps. 7:1 and 63:1. In the Decalogue (Ex. 20:1-17; Dt. 5:6-21) are found the rudiments of credal formulation, and in the Shema (constructed from Dt. 6:4-9; 11:13-21; Nu. 15:37-41) we reach what may legitimately be regarded as the symbol of OT faith and the earliest attempt to enunciate a doctrine (cf. *HJP*, II/2, 77-

则 (Bindley, 4-5 页)。这与初期的使徒信经密切相关,有些学者实际上认为两者是相同的(如, Harnack, Zahn)。然而,这些似乎不太可能是可以互换的表达(参: A. J. Mason in H. B. Swete 编, *Essays on the Early History of the Church and the Ministry* [1918], 51 页)。

*E. 其他术语。*还可以顺便讨论一下其他的术语。亚历山太的革利免提到了“信仰”(*Paed* i.38; *Misc.* vii.10.56), 普洛斯(Probst)提到了信经,但是尚不清楚具体指的是什么。俄利根认为鲁非诺(Rufinus)翻译的拉丁语是一个“缩略语”(《罗马书注释》ix.25)。特士良提到了“誓言”,这可能指的是洗礼的信条(*Ad martyres* 3)。

*II. 圣经依据。*如果我们承认《圣经》是一个整体,就有望在《旧约》中找到关于信经的蛛丝马迹,而事实上我们确实找到了。《诗篇》7:1 和 63:1 中出现了信心的自发又简短的表达。我们在摩西十诫(出 20:1-17; 申 5:6-21)中发现了信经形成的基础,我们在《示玛篇》(根据《申命记》6:4-9; 11:13-21; 《民数记》15:37-41 构思而成)中的发现足可以被视为旧约信仰的教义(信条)和阐述教义的早期尝试(*HJP*, II/2, 77-79, 83-85)。博都斯(N. W. Porteous)毫不犹豫地将其视为“信经表述”,而罗宾逊(H. W. Robinson)称之为“一神论信仰的早期犹太教信条”,虽然他更喜欢第三版

79, 83–85). N. W. Porteous does not hesitate to describe this as a “credal statement,” and H. W. Robinson speaks of it as “the primary Jewish confession of a monotheistic faith,” although he prefers the third RV mg. rendering, “The Lord is our God, the Lord alone,” which mitigates the strictness of the assumed monotheism and thus prepares the way for trinitarian disclosures (H. W. Robinson, ed., *Record and Revelation* [1938], pp. 242, 308).

A later passage in Dt. 26:5–9 is actually designated by recent scholars as “the little Credo,” although its emphasis is less upon the nature of God than on His mighty saving acts (cf. *OTMS*, p. 89).

It is in the NT that one finds the fullest scriptural anticipations of the creeds. Immediately one is conscious of entering a realm in which the confessional declarations of the Church had their birth. “It is impossible to overlook the emphasis on the transmission of authoritative doctrine which is to be found everywhere in the New Testament,” affirms J. N. D. Kelly, who has written so exhaustively on this subject that we can do no better than to summarize his evidence at this stage (*Early Christian Creeds* [2nd ed. 1960], p. 8).

Certainly in the later NT strata the references to an inherited body of doctrine are sufficiently clear. In Jude 3, for instance, we read of “the faith which was once for all delivered to the saints”; and later in v. 20 the inspired author speaks of “your most holy faith” in the same sense. Likewise in the Pastorals such expressions as “the pattern of the

《修订版圣经》旁注中的翻译，“唯有耶和華是我们的神”，但是这种翻译削弱了一神论的严密性，因此为三位一体教义的形成做了准备（H. W. Robinson 编，*Record and Revelation* [1938], 242 页 308 页）。

《申命记》26:5-9 中的一段稍晚时期的经文实际上被当代学者称为“小信经”，尽管这段经文主要强调上帝的本性，而不是祂救赎的行为（参：OTMS, 89 页）。

有人在《新约》中发现了关于信经的最完整的圣经预言。他随即便会意识到自己已经找到了教会信条的源头。凯利（J. N. D. Kelly）说“我们无法忽略掉《新约》对权威信条传播的重视，因为《新约》中随处可见”，关于这个主题，凯利写得非常详尽，现阶段我们最好总结他的证据（*Early Christian Creeds* [1960 年第 2 版]，8 页）。

当然在《新约》后面的表述中，很多词显然指的是信条的继承部分。例如，在《犹大书》1:3 中，我们读到了“从前一次交付圣徒的真道”，之后这位受启示的作者在《犹大书》1:20 中又说“至圣的真道”，它们表示的是一个意思。同样，在教牧书信中出现了“纯正的话语”（提后 1:13）、“纯正的道理”（提后 4:3）、“真实的道理”（多 1:9）、“所托付你的”（提

sound words” (2 Tim. 1:13), “sound teaching” (2 Tim. 4:3), “sound doctrine” (Tit. 1:9), “what has been entrusted to you” (1 Tim. 6:20), and “the truth that has been entrusted to you” (2 Tim. 1:14); the “faith” in its concrete acceptance (1 Tim. 1:19; Tit. 1:13); and the “good doctrine” (1 Tim. 4:6) recur repeatedly. The writer of Hebrews often refers to “the confessions” (AV “profession”; Gk. *tés homologías*) that believers are urged to hold fast (3:1; 4:14; 10:23).

It is equally apparent that at a much earlier stage this process of formulation was at work. Paul reminds the Galatians that before their very eyes Jesus Christ had been “publicly portrayed as crucified” (3:1). In 2 Thess. 2:15 he exhorts his readers to “hold to the traditions” they had been taught, and in Rom. 6:17 he alludes explicitly to “the standard of teaching” to which they were committed (cf. also 1 Cor. 11:23; 15:3). Other recurring expressions include “the faith” (Col. 2:7; Gal. 1:23; Eph 4:5), “the word of God” or “the word of the Lord” (1 Thess. 1:6; 2 Thess. 3:1; 1 Cor. 14:36; Gal. 6:6; Phil. 1:14), “the gospel” (Gal. 2:2; Rom. 1:16; 16:25; 1 Cor. 15:1) or “the preaching” (Rom. 16:25; 1 Cor. 1:21). This latter, of course, is reflected in the actual instances in Acts from which C. H. Dodd has compiled his reconstruction (cf. *Apostolic Preaching and Its Developments* [2nd ed. 1954], p. 17; though this is criticized by R. Mounce, *Essential Nature of NT Preaching* [1960]).

This deposit must not be accepted in isolation, for it represents only one strand among several. It needs to be supplemented from the pastoral and

前 6:20) 和 “从前所托付你的善道” (提后 1:14) 这样的词语; 并且反复出现健全的 “信仰” (提前 1:19; 多 1:13) 和 “善道” (提前 4:6) 这样的词语。《希伯来书》的作者常提及 “承认” (《钦定版圣经》译为 “profession” [“宣认”]; 希腊语: *tés homologías*), 信徒要坚持所承认的指望 (来 3:1; 4:14; 10:23)。

显然, 信经的形成过程在更早时期就已经开始了。保罗提醒加拉太人, “耶稣基督钉十字架”已经活画在他们的眼前(加 3:1)。在《帖撒罗尼迦后书》2:15 中, 保罗劝戒他的读者要 “坚守传讲给他们的教训”, 在《罗马书》6:17 中, 保罗明确表示他们要顺服 “道理的模范”(另参: 林前 11:23; 15:3)。其他反复出现的词语有 “信心” (西 2:7; 加 1:23; 弗 4:5)、 “神的道” 或 “主的道” (帖前 1:6; 帖后 3:1; 林前 14:36; 加 6:6; 腓 1:14)、 “福音” (加 2:2; 罗 1:16; 16:25; 林前 15:1) 或 “道理” (罗 16:25; 林前 1:21)。当然, 后者在《使徒行传》的实际例子中得到了体现, 多德 (C. H. Dodd) 根据《使徒行传》编辑了他的著作 (参: *Apostolic Preaching and Its Developments* [1954 年第 2 版], 17 页; 然而茅斯[R. Mounce]批判了这部作品, *Essential Nature of NT Preaching* [1960])。

千万不要孤立地接受这种继承部分, 因为它仅代表着众多组成部分中的一部分。这需从《新约》教会生活的教牧和礼拜仪式方面进行补充。然而, 正是

liturgical aspects of NT church life. It is in this realm, nevertheless, that one can begin to appreciate the manner in which the rudiments of credal statement were first established.

The evidence carries us further than this, however. As Canon Kelly observes, “The reader of the NT is continually coming across creed like slogans and tags, catchwords which at the time of writing were being consecrated by popular usage. In addition he lights upon longer passages which, while still fluid in their phrasing, betray by their context, rhythm and general pattern, as well as by their content, that they derive from community tradition rather than from the writer’s untrammelled invention. To explain them as excerpts from or echoes of an official ecclesiastical formula, as used to be fashionable, is unnecessary and misleading. Since the very existence of a creed in the precise sense implied is pure hypothesis, and unlikely hypothesis at that, it is more natural to treat them as independent units and examine them on their merits” (*Creeds*, p. 13).

Most frequent are the single-clause Christologies which recur so consistently throughout the NT. The centrality of the Son is a feature of the creeds. “Proclamation of Christ,” according to Cullmann, “is the starting-point of every Christian confession” (p. 39), and this is true both historically and theologically.

These Christologies are so profuse as to outnumber all other forms. The most elementary are the titles ascribed to Jesus of Nazareth. “Son of man” was never regarded as a confession, even though it was introduced by Jesus Himself; but

在这一领域内，人们开始注意到信经的初步概念最初被确立的方式。

然而，这个证据提供给我们的信息不止如此。如凯利（Canon Kelly）注意到，“新约读者经常读到像口号、标签和流行语一样的信经，在写作《新约》时这些信经已被普遍认为是神圣的。此外凯利偶然还会读到一些较长的段落，虽然这些段落依然行文流畅，但是通过语境、韵律和普通模式，以及内容可以看出它们源自会众传统，而不是由作者随意捏造的。我们没有必要认为这些信经是教会信条的节选或对教会信条的回应，曾一度非常流行，而且这种解释也是有误导性的。有人认为这可能意味着存在一个意义明确的信经，不过这完全是假设，而且不太可能成立，因此，我们应该将它们视为独立的信经，并仔细地研究它们的价值。”（*Creeds*, 13 页）

最频繁出现的信条还是反复出现在《新约》中的有关基督的单句。这些信经的一大特点是都以人子为中心。库尔曼（Cullmann）认为“基督的宣告是每一个基督徒悔改的开始”（39 页），无论从神学还是从历史学看，这都是真实的。

这些基督论教义非常丰富，因此在数量上超越了其他所有的教义。拿撒勒耶稣的称谓是最基本的基督论教义。“人子”从来不被认为是一则信条，即使耶稣基督首先称自己是人子；但是“基督”（约 1:41；9:35；约壹 2:22）“神的儿子”（徒

“Christ” (Jn. 1:41; 9:35; 1 Jn. 2:22), “Son of God” (Acts 8:37; Mt. 16:16), and “Lord” (Rom. 10:9; 1 Cor. 12:3; Phil. 2:11) soon passed into use. New titles were added, in particular the divine predication *theós*. This was initially applied to Christ in connection with liturgical formulas. In Rom. 9:5 a doxology to God is employed as a doxology to Christ. In Tit. 2:13f. a doxology to God is changed into a doxology to Christ. As Stauffer comments, “After John 20:28 in the story of the creeds of the primitive Church there was no stopping the attribution of the word God to Christ” (NT *Theology* [Eng. tr.1955], p. 324 n. 803).

The most familiar of all the incipient credal declarations of the NT is the slogan *kýrios Iésous* (“Jesus is Lord”). Paul insists that “no one can say ‘Jesus is Lord’ except by the Holy Spirit” (1 Cor. 12:3). And again, “If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Rom. 10:9). The precise context of these sayings is not indicated by the apostle, but the fact that the first is contrasted with the alternative of anathematizing Our Lord would suggest that some time of testing, perhaps by persecution, is envisaged. The verse from Romans is generally associated with the sacrament of baptism. The reiterated description of the rite as being “in the name of the Lord Jesus” (Acts 8:16; 19:5; 1 Cor. 6:11) seems to indicate that the formula was included. The expression recurs in Phil. 2:11 and Col. 2:6 (cf. E. von Dubschütz, *ZNW*, 30 [1931], 97–123; *TDNT*, III, s.v. *κύριος* [Quell, Foerster]).

8:37; 太 16:16) 和 “主” (罗 10:9; 林前 12:3; 腓 2:11) 的称谓很快就被采用了。另外还增加了新的称谓, 尤其是 *theós* 这个神圣称谓。起初在举行仪式时, 通常称基督为 *theós*。《罗马书》9:5 用上帝的赞美诗来赞美基督。在《提多书》2:13-14 中, 对神的称颂变成了对耶稣基督的称颂。斯托弗 (Stauffer) 评论道: “《约翰福音》20:18 阐述了初期教会的信经的来历, 此后, 始终称基督为神” (NT *Theology* [1955 年英译本], 324 页, 803)。

《新约》中最常见的初期信经是 *kýrios Iésous* (“耶稣是主”)。保罗认为 “若不是被圣灵感动的, 也没有能说 ‘耶稣是主’ 的” (林前 12:3)。此外, “你若口里承认耶稣为主, 心里信 神叫祂从死里复活, 就必得救” (罗 10:9)。使徒保罗并没有指出这些话语的确切背景, 但事实上, 第一个句与选择谴责我主形成了对比, 这表明此时正值试验期或迫害期。《罗马书》中的这节经文通常与洗礼的圣事有关。不断重复 “奉主耶稣的名” 施洗 (徒 8:16; 19:5; 林前 6:11) 似乎表明这句话是洗礼的惯用语。《腓利比书》2:11 和《歌罗西书》2:6 中也出现了这种表达 (参: E. von Dubschütz, *ZNW*, 30 [1931], 97–123; *TDNT*, III, 见词条 *κύριος* [Quell, Foerster])。

Thus far we have been concerned with creeds in miniature. But the NT also affords samples of fuller and more detailed confessions. In 1 Cor. 15:3-7 Paul supplies a fourfold summary worked out in the manner of the doxological formulas in the Petrine speeches of Acts. It is described as “in what terms I preached to you the gospel, which you received, in which you stand” (v. 1). It is not something he has invented but something he has received and handed on. With this we must associate the more deliberate doctrinal statement of Rom. 1:3f. and the abbreviated excerpts in Rom. 8:34 and 2 Tim. 2:8. A similar passage occurs in 1 Pet. 3:18-20.

In addition to these more elaborate multiple Christologies, we also meet instances in the NT of distinctly bipartite confessions in which the Father and Son are included together, although the approach is consistently christological. One of the most significant of such passages is 1 Cor. 8:6, “yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.” Here the unity of the Godhead is maintained in contrast to the “many ‘gods’ and many ‘lords’” (v. 5) of encircling heathendom, and the earliest allusion is made in the NT to the agency of Christ in creation. 1 Tim. 2:5 is equally relevant, laying emphasis as it does upon the mediatorial sacrifice of Our Lord. As Lietzmann shows, these formulas, especially the former, became the basis of all confessions containing more than a single article (*ZNW*, 22 [1923], 268-273).

到目前为止，我们一直关注的是简短的信经。《新约》还提供了关于更完整、更详细的信条的例子。在《哥林多前书》15:3-7 中，保罗用《使徒行传》中彼得的颂赞方式作了四重综述。这节经文描述道“我如今把先前所传给你们福音，告诉你们知道。这福音你们也领受了，又靠着站立得住”（林前 15:1）。这福音不是他自己创造的，是他先领受然后传给他们的。我们必须将这部分内容与《罗马书》1:3-4 中更深刻的信条声明和《罗马书》8:34 与《提摩太后书》2:8 的简短摘录联系起来。《彼得前书》3:18-20 中也出现了类似的表述。

除了这些较复杂多样的基督论，我们也可以看到在《新约》中看到显然由两部分组成的信条，信条中既提到了天父也提到了圣子，但是仍然采用基督论的方式。其中最重要的一处经文是《哥林多前书》8:6 “然而我们只有一位神，就是父，万物都本于祂，我们也归于祂；并有一位主，就是主耶稣基督，万物都是藉着祂有的，我们也是藉着祂有的。”这里神性的合一与异教的“多‘神’和多‘主’”（林前 8:5）形成了鲜明对比，并且《新约》最早提及了万物是藉着中保耶稣基督而造的。《提摩太前书》2:5 的相关的经文强调了我主作中保。利茨曼（Lietzmann）认为，这些惯用语（尤其是前者）是所有信条的基础，其中不只包含一个条款（*ZNW*, 22 [1923], 268-273）。

A fuller expression is located in 1 Tim. 6:13f. “In the presence of God who gives life to all things, and of Christ Jesus who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ.” The *termini a quo* and *ad quem* of the familiar credal statements are made evident here. The reference to the Parousia may be supplemented by 2 Tim. 4:1. A rather different bipartite formula appears in Rom. 4:24.

Nor is the fully trinitarian note altogether absent. The specific examples may be rarer, but the incidental references must also be taken into account. Mt. 28:19 from the first claimed a place in the rite of Christian baptism and, as Stauffer points out, on that basis came to determine the entire credal development of the primitive Church. The threefold benediction in 2 Cor. 13:14 is another explicit case. But other less obvious yet equally impressive passages must be considered, including 1 Cor. 6:11; 12:4-6; 2 Cor. 1:21f.; 1 Thess. 5:18f.; 1 Pet. 1:2. It is clear that the conception of a threefold manifestation of the Godhead was deeply embedded in Christian thought from the start. Because of this scriptural rootage, the trinitarian pattern was generally recognized as the foundation of doctrine (cf. Vincent of Lérins, *Commonitorium* [1895], p. 23; Bindley, p. 1).

We must beware, however, lest the significance of this evidence from the NT be exaggerated. “It cannot be too often repeated that, in the proper sense of the terms, no creed, confession or formula of

在《提摩太前书》6:13-14中给出了更全面的表述：“我再叫万物生活的 神面前，并向本丢彼拉多作过那美好见证的耶稣基督面前嘱咐你：要守这命令，毫不玷污，无可指责，直到我们的主耶稣基督显现。” *termini a quo* 和 *ad quem* 显然是信经中常见的词语。《提摩太后书》4:1可能还补充了耶稣的再临。《罗马书》4:24中出现了一个与众不同的且由两部分组成的信经。

经文中不是完全没有关于三位一体论的描述。虽然具体的例子可能很罕见，但是经文中偶尔会提到三位一体。《马太福音》28:19首先在基督徒的洗礼仪式中提到了三位一体论，斯托夫指出，在此基础上确定了原始教会整个信条的发展。《哥林多后书》13:14中的三重恩赐是另一个明确的例子。然而其他不太明显的例子同样令人印象深刻，因此必须加以考虑，它们包括《哥林多前书》6:11；12:4-6；《哥林多后书》1:21-22；《帖撒罗尼迦前书》5:18-19和《彼得前书》1:2。很明显三位一体的理念从一开始就深深植根于基督徒的思想中。由于这一圣经依据，三位一体论通常被视为信条的基础（ Vincent of Lérins , *Commonitorium* [1895], 23页； Bindley, 1页）。

然而，我们必须警醒，以免《新约》中这个证据的重要性被夸大。“从这些词的原本意义上说，不能总是重复说《新约》中没有信仰的信经、信条或规则，但是排除存在 *Kurios Iesous* (“耶稣是主”)

faith can be discovered in the New Testament, with the possible exception of such curt slogans as *Kurios Iesus*.” At this stage a set body of doctrine was forming, and certain patterns of expressing that doctrine were beginning to emerge. “Generally, though the underlying structure was hardening, the language still remained fairly fluid” (Kelly, *Creeds*, pp. 23f.).

III. Purpose and Use of Creeds.-Before examining some of the major credal definitions of the Church, we must pause to consider the intended use of creeds. O. C. Quick, borrowing a term from modern pedagogics, aptly described them as “the expression-work of the early Church” (*Doctrines of the Creed* [1938], p. 8). Their aim and usage may be conveniently summarized in the following categories.

A. Catechetical. A creed was designed as a basis for the instruction of candidates. When the ordinance of baptism was observed, the catechumen was required to repeat the confession. According to Rufinus, in the church of Rome “an ancient custom prevails that those who are about to receive the grace of baptism should recite the creed publicly: that is, so as to be heard by the congregation of the faithful; and of a truth the ears of those who precede them in the faith tolerate no addition of whatever kind to the words” (*De fide et symbolo* 3).

B. Commendatory. A creed was regarded as a test of church membership. This is related to the conception of the symbol as a token of identification. In primitive times, when a man sent a neighbor to a distant friend, he would take an oyster

这种简短的标语。”教义的主体在这一阶段逐渐形成，某些表达方式说明教义已经出现。“一般来说，虽然基础结构越来越牢固，但是语言仍保持流畅” (Kelly, *Creeds*, 23-24 页)。

III. 信经的用途和用法。我们在研究一些教会的主要信经之前，我们必须认真思考信经的用法。奎克 (O. C. Quick) 借鉴了现代教育学的一个术语，恰当地形容这些信经是“早期教会的表达行为” (*Doctrines of the Creed* [1938], 8 页)。信经的用途和用法归类为以下几类。

A. 教义问答。信经被认为是教导新信徒的基础。当遵守洗礼的条例时，要求新信徒重复信经。根据鲁非诺 (Rufinus) 的记载，在罗马教会，“流行一个古老的习俗，那些即将要领受洗礼的恩典的人要公开诵读使徒信经：即，让忠诚的会众能听到；实际上，已经归向主的人不容许受洗的人添加任何话语” (*De fide et symbolo* 3)。

B. 评注。信经被视为是对教会成员的一种测试。这是身份识别的一种象征观念。在远古时期，当一个人打发他的邻居去见一个远方的朋友，他会拿一个牡蛎壳，然后掰开两半，一半给他的邻居，另一半寄给他的朋友。当邻居到达目的时，

shell and break it into two pieces, forwarding one half to his friend and entrusting the other to his neighbor. When the neighbor arrived at his destination, he would present his portion as a sign of identification. If it fitted, his identity was substantiated. *Tessera* were similarly employed, and the white stone of Rev. 2:17 may well have been of this nature. But more often in the early Church the recital of a creed was accepted as proof of identity.

C. Doctrinal. A creed was intended as a compendious statement of Christian truth and a criterion by which error could be exposed. Indeed, the creeds were as much directed against heresy as concerned with the positive declaration of the faith. It was the prevalence of falsehood that determined the presentation of truth. "This is only to say that, while the truths were undoubtedly held from the beginning," writes Bindley, "they were often latent in the Christian consciousness rather than verbally expressed, until the denial of them obliged the Church to ponder upon her Faith, and to put it into reasoned words" (p. 1).

D. Liturgical. The creeds were eventually incorporated into the worship services of the Church. From the baptismal liturgy they gained entrance into that of the eucharist. The Nicene Creed was inserted in the 11th cent. at Rome, but earlier elsewhere. The Spanish churches were the first to introduce it in the West. In the East the custom already existed and in 586 Justinian made it legal. The Gallican churches sang it after the Gospel at the end of the catechumens' service, and this also is the place

他会拿出他那一半牡蛎壳作为他身份的标志。如果牡蛎壳能拼在一起，就证明了他的身份。同样还采用了 *Tessera*，《启示录》2:17 中的白石可能属于这类象征。不过早期教会常常认为诵读信经是身份的证明。

C. 教义。信经是基督教真理和行为准则的简要陈述。实际上，信经用积极的信仰告白直接驳斥了异端邪说。谎言泛滥时才需要真理的出现。宾德利 (Bindley) 写道：“这也就是说，虽然基督徒从一开始就坚持真理，但是真理通常隐藏在基督徒的意识中，而不是存留在他们的口中，直到后来有人否定真理，从而迫使教会表明信仰，并用理性的语言表述出来” (1 页)。

D. 礼拜仪式。信经最终被融入到了教会的敬拜仪式中。信经借助洗礼仪式融入到了圣餐礼中。尼西亚信经在公元 11 世纪传入罗马，但是之前在其他地方传播。西班牙教会是西方国家中第一个引入信经的教会。在东方已经存在这个习俗并且在公元 586 年查士丁尼 (Justinian) 将其合法化。加利亚教会在新信徒的宗教仪式快要结束时诵读福音书，然后诵读信经，并且在罗马地区也采用这种方式。英国教会从一开始就承认使徒信经，但是尚无法确定何时使徒信经首次应用到了西方教会的礼拜仪

accorded to it in the Roman use. The Apostles' Creed has been recognized in the Anglican order from the beginning, but the date of its first liturgical adoption in the Western churches is uncertain.

E. Experiential. A creed is also in a sense a personal confession of faith and thus at once reflects and ministers to Christian experience. Cullman emphasizes that the declarations of the historic creeds are in the present tense and relate to the "now" of grace. "Christian faith does not reduce to an affirmation about the past alone: this would lead straight to a 'historism' which impaired the Biblical conception of linear time. Neither does it reduce to an affirmation about the future alone: this would lead straight to an apocalyptic which, in contrast to the Biblical eschatology, tended to separate hope and faith. Christianity is true to its origin in ascribing first-rank importance in its strictly Christological plan of salvation to the present as a time of grace" (p. 64). It is this continuing contemporaneity that imparts an existential quality to the affirmations of the traditional creeds and demands or even evokes a commensurate experience.

IV. The Historic Forms.-We can supply only a cursory survey of the principal historic forms that have gained acceptance in the Christian Church in the process of credal development.

A. Apostles' Creed. "The present Apostles' Creed," wrote H. B. Swete, "is a document of composite origin with a long and complicated history" (*Apostles' Creed*, p. 15). Into the ramifications of that provenance we cannot here enter. The title *symbolum apostolorum* first

式中。
E. 经验。信经在某种意义上说也是个人信仰的宣告，并同时反映和援助基督教的经历。库尔曼强调历史信经的宣读用的是一般现在时，与“现在”的恩典有关。“基督教信仰不仅仅是关于过去的证词：因为这样会直接产生‘历史主义’，从而破坏《圣经》中的线性时间观念。基督教信仰也不是关于未来的断言：因为这样会直接产生不同于圣经末世论的启示，这种启示往往分裂了希望和信心。基督教教义忠实于它的起源，将基督完全的救赎计划视为最为重要的事，并将现在视为恩典的时代”（64页）。这种连续的同时代性赋予了传统信经证词存在主义的特性，并需要甚至唤起了相称的经历。

IV. 历史形式。我们只能对在信经发展过程中得到基督教会认可的主要历史形式进行一个粗略的调查。

A. 使徒信经。斯韦特（H. B. Swete）写道：“现今的使徒信经是一个拥有漫长而又复杂历史起源的综合文献”（*Apostles' Creed*, 15页）。我们无法在这里讨论出自这个源头的衍生物。如我们所知，公元390年在米兰教会的信函中第一次出现了 *symbolum apostolorum*（使徒信经）

occurs, as we have already seen, in the communication from the Synod of Milan in 390, probably drafted by Ambrose.

The name originated from a widely prevalent legend that the creed was composed by the twelve apostles under the direct inspiration of the Holy Spirit. Indeed, ingenious, though forced, attempts have been made to divide the symbol into twelve parts and to claim that a separate disciple was responsible for each successive clause. In Western churches of medieval date it is not uncommon to see portraits of the apostles, under each of which is transcribed the article of the creed thus assigned.

This apocryphal account can be traced back to the 6th cent. (cf. Pseudo-Augustine, *PL*, XXXIX, 2189). It was adumbrated in a sermon attributed to Ambrose in which it is explained that the creed was “pieced together by twelve separate workmen” (*PL*, XVI, 671), and also in the Apostolic Constitutions (6:14). Rufinus provides a detailed genesis. He clearly regards it as the cooperative effort of the apostles and implies that the conference that produced it coincided with Pentecost. He furthermore explains that “they for many reasons decided that this rule of faith should be called the Symbol” (*PL*, XXI, 337). The apostolic authorship of the creed is confirmed by such writers as Maximus of Turin, John Cassian, and Isidore of Seville, whereas Priminus supports the further item of allotting each clause to a different source.

This version persisted until the 15th century. It was first seriously questioned

这个标题，这封信可能是由安波罗修起草的。

使徒信经这个名字起源于一个广为流传的传说，信经是由十二使徒在圣灵的直接启示下创作出来的。尽管他们领受了圣灵启示，但是实际上他们独创性地将信经分为十二部分，并声称每一位使徒要对每个连续的句子负责。中世纪时期，在西方教会中见到使徒的画像不足为奇，每一幅使徒画像上都记录了由这位使徒抄写的信经。

这种可疑的描述可追溯至公元 6 世纪。（参：Pseudo-Augustine, *PL*, XXXIX, 2189）。安波罗修的布道时作了概括，他解释说使徒信经是由“十二位作者拼凑而成的”（*PL*, XVI, 671），另外使徒宪章中也提到了使徒信经（6:14）。鲁非诺提供了使徒信经的详细起源。他显然认为使徒信经是由使徒共同抄写的，并暗指制定使徒信经的会议恰逢五旬节。他进一步解释道：“他们因为诸多原因决定将这个信仰的准则称为信经”（*PL*, XXI, 337）。都灵的马克西米努、迦贤努和塞维利亚的伊西多尔都证实使徒信经是由使徒抄写的，不过，普瑞米纽斯（Priminus）详细证明了使徒信经中每句话的不同出处。

这个版本的使徒信经一直存留到公元 15 世纪。公元 1438 年在菲拉拉举行的

at Ferrara in 1438 at an ecumenical council convened with a view to the reunion of East and West. At the outset Cardinal Julian Cesarini, the Latin spokesman, appealed to the authority of the Apostles' Creed. The Greeks, however, refused to recognize it, and Marcus Eugenius, Metropolitan of Ephesus, objected that in the East they did not possess nor had they ever seen such a symbol (H. Justiniani, *Acta Concilii Florenti*, IX, 842f.).

Soon the apostolic origin was challenged by the noted humanist Lorenzo Valla, when he interrupted a Franciscan monk who was explaining the traditional story to a group of children in a church at Naples. The cudgels were taken up with additional scholarly arguments by Reginald Pecock in England. In the 17th cent. Gerhard Vos and James Ussher resumed the debate and inaugurated the modern era of credal investigation (see Ghellinck).

The 19th cent., however, saw the launching of a critical onslaught upon the creeds comparable with that simultaneously directed against the Scriptures, and doubts were seriously expressed as to whether any collected body of doctrine, much less one attributable to the apostles themselves, could have existed in the NT period. This undermining of the biblical and apostolic origin of the creed paved the way for an attack upon its contents, with the consequence that violent attempts were made to thrust out some of the fundamental tenets of the Christian faith.

It is generally recognized today that, although the primitive Church did not

一个全体基督教会议上首次严重质疑了使徒信经，召开本次会议本是为了寻求东西方的再度联合。起初，拉丁发言人红衣主教犹利安（Julian Cesarini）对使徒信经的权威很认可。然而，希腊人拒绝承认使徒信经，而以弗所大主教马卡斯（Marcus Eugenius）反对说，在东方既不存在他们也没有见过这样的信经（H. Justiniani, *Acta Concilii Florenti*, IX, 842-843）。

很快著名的人文学者洛伦佐·瓦拉（Lorenzo Valla）对使徒信经的起源产生了怀疑，他打断了那不勒斯（Naples）的一个教会中的方济会修道士向一群孩子解释这个传统故事。英国的雷吉诺德（Reginald Pecock）提出了其他的学术争论。在公元17世纪，格哈德（Gerhard Vos）和乌杜尔（James Ussher）重新开始辩论这个问题，并开启了信经研究的新时代（见 Ghellinck）。

然而，公元19世纪出现了一个针对使徒信经的批判运动，其猛烈程度可以与同时进行的直接反对《圣经》的运动相比较，并且人们开始严重质疑新约时期是否存在任何收录的信条，更要说可能存在使徒抄写的信经。这种否定使徒信经源于《圣经》和使徒的说法为抨击信经的内容铺平了道路，结果导致人们强制去掉了一些基督教信仰的基本原则。

现在人们普遍承认虽然初期教会没有正式的、坚定的信仰告白，但是早期的信

possess an official textually determined confession of faith, incipient creeds of a more flexible nature, anticipating the later formularies, began to emerge at a comparatively early date (cf. Kelly, *Creeds*, p. 7). The evidence from the NT itself has already been examined. It is clear that an apostolic tradition was latent from the start.

The lineal predecessor of the Apostles' Creed was the Old Roman Creed, dating from *ca.* 150. The primary source for the Latin text is the treatise of Rufinus mentioned above. Rufinus compared the creed of Aquileia, his own church, with that of Rome, which he believed to be the rule of faith composed by the apostles themselves. The Greek text is taken from the apologia of Marcellus of Ancyra delivered to Julius bishop of Rome, *ca.* 340. The latter reads: "I believe in God almighty [Rufinus has "the Father almighty"]; and in Christ Jesus His only Son our Lord, Who was born from the Holy Spirit and the Virgin Mary, Who under Pontius Pilate was crucified and buried, and the third day rose again from the dead, Who ascended into heaven and sits at the right hand of the Father, whence He will come to judge the living and the dead; and in the Holy Spirit, the holy Church, the remission of sins, the resurrection of the flesh, the life everlasting" (Rufinus omits the last clause) (from Epiphanius, *PG*, XLII, 385). F. J. Badcock has questioned the hypothesis that Rufinus and Marcellus have in fact preserved the Old Roman Creed, but his objections have not succeeded in overthrowing the theory.

It is recognized, however, that the Old Roman Creed was itself derivative and is

经在相对较早的时间里就开始出现了，并且更加灵活，提前使用了后期信经中的内容（参：Kelly, *Creeds*, 7 页）。人们已经研究了《新约》中的证据。显然，从一开始使徒信经中就存在着使徒传统。

使徒信经的前身是古罗马信经，可追溯至约公元 150 年。拉丁版使徒信经的第一来源是上文提到的鲁非诺的著作。鲁非诺将阿奎莱亚他自己的教会的信经与罗马教会的信经进行了对比，他认为使徒信经是使徒亲自制定的信心原则。希腊版使徒信经源自约公元 340 年安卡拉的马尔克路 (Marcellus) 提交给罗马主教犹流的辩解文。其中写道：“我信神，全能的神”[鲁非诺译为“全能的父”]；我信我主耶稣基督，神的独生子，因圣灵感孕，由童贞女马利亚所生，在本丢比拉多手下被钉十字架，受死埋葬，第三天从死人中复活，升天，坐在全能父神的右边，将来必从那里降临，审判活人、死人；我信圣灵，我信圣而公之的教会，我信罪得赦免，我信身体复活，我信永生”（鲁非诺删除了最后一句）（源自 Epiphanius, *PG*, XLII, 385）。巴德科克 (F. J. Badcock) 对鲁非诺和马尔克路实际上保留了古罗马信经的假设表示怀疑，但是他的异议没有成功地推翻这个假设。

然而，古罗马信经被认为是衍生出来的信经，是较早信经的派生物。最早的信

a descendant of a more primitive form. The earliest outline is thought to have taken this shape: "I believe in God the Father almighty and in Jesus Christ, His only-begotten Son, our Lord, and in the Holy Spirit, the Holy Church, the resurrection of the flesh" (so Lietzmann; cf. Cullmann, p. 46). Two extant fragments support such a reconstruction. The first is from *Epistula Apostolorum*, which its editor, C. Schmidt, assigns to Asia Minor ca. 180, but which has one leaf in Latin, indicating a wider general distribution. We have to depend on Coptic and Ethiopic translations, suggesting that the work was familiar in Egypt, if indeed it did not originate there. Concerning the five loaves in the feeding miracle of the Gospels the treatise states: "They are the symbol of our faith in the Lord of the Christians, even in the Father the Lord Almighty, and in Jesus Christ our redeemer, in the Holy Spirit the comforter, in the holy church, and in the remission of sins" (*Epistula Apostolorum* 5.16, *ANT*; cf. H-S, I, 194).

The second fragment is from the Dêr Balizeh papyrus discovered by Flinders Petrie and W. E. Crum in 1907 and now housed in the Bodleian Library, Oxford. Toward the end of what is evidently an ancient Egyptian eucharistic liturgy this simple creed is recorded: "I believe in God the Father Almighty, and in His only-begotten Son, our Lord Jesus Christ, and in the Holy Spirit, and in the resurrection of the flesh, and the holy catholic Church" (C. H. Roberts and Dom B. Capelle, *An Early Euchologium: the Dêr Balizeh Papyrus* [rev. ed. 1949]). Its date may be late 2nd century.

At a later period, probably in the second

经大纲被认为是：“我信上帝，全能的父，我信我主耶稣基督，神的独生子，我信圣灵，我信圣而公之的教会，我信身体复活”（莉次曼[Lietzmann]也坚持这样的观点；参：Cullmann, 46 页）。两个现存的信经残篇为还原使徒信经提供了证据。第一个是施密特（C. Schmidt）编撰的 *Epistula Apostolorum*，他认为这个残篇源于约公元 180 年的小亚细亚，不过有一页是用拉丁语写成的，表明这部作品的传播范围非常广。我们必须依赖古埃及语和埃塞俄比亚语的译本，这表明在埃及人们非常熟悉这部作品，实际上，这部作品并不起源于埃及。关于福音书中记载的用五饼喂饱千人的奇迹，这部作品评论道：“这五张饼是我们信心的象征，我信基督徒的主，我信全能的父，我信我们的救主耶稣基督，我信安慰者圣灵，我信圣洁的教会，我信罪得赦免”（*Epistula Apostolorum* 5.16, *ANT*；参：H-S, I, 194）。

第二个残篇是佩特里（Flinders Petrie）和克拉姆（W. E. Crum）在 1907 年发掘的德巴利兹（Dêr Balizeh）蒲草纸，现存于牛津的牛津大学图书馆。这一简单的信经明显被记录在古埃及圣餐仪式的结尾部分：“我信神、全能的父，我信我主耶稣基督，神的独生子，我信圣灵，我信身体复活，我信圣而公之的教会”（罗伯茨[C. H. Roberts]和卡佩勒[Dom B. Capelle], *An Early Euchologium: the Dêr Balizeh Papyrus* [1949 年再版]）。这个残篇可追溯至公元 2 世纪。

在后期，可能是公元 2 世纪的后半叶，

half of the 2nd cent. and the beginning of the 3rd, this simple three-article formula was expanded by the inclusion of a more fully developed Christology. Certainly such an insertion is reflected in the baptismal catechesis contained in the *Apostolic Tradition* of Hippolytus (ca. 215 according to G. Dix [rev. ed. 1968]).

The *textus receptus* of the Apostles' Creed as we now know it is first extant in the tract *De Singulis libris canonicis Scarapsus* by Priminus, abbot-founder of the famous monastery at Reichenau (ca. 710–724). Despite the arguments of G. L. Hahn and A. E. Burn, its Roman origin can hardly be sustained. A Hispano-Gallic source is now widely accepted. Southern Gaul is agreed upon, possibly Burgundy, or more probably the region called in ancient times Septimania. This suggestion finds powerful support in that Caesarius of Arles quotes a strikingly similar creed in the 6th century. Its canonization as the sole baptismal formula of the Western Church and subsequent reception into the Roman eucharistic rite was due in part to the liturgical preoccupation of the Carolingian renaissance. Nor was it used exclusively in public worship. The recital of the *symbolum*, together with the Lord's Prayer, formed the beginning of every Christian's morning devotions and the conclusion of those in the evening. "Say it daily," advised Augustine. "When you rise, when you go to bed, say your symbol; say it before the Lord; call it to mind, and do not tire of repeating it" (*Sermones* 58.11).

Such is still its position today. "As the Lord's Prayer is the Prayer of prayers,

公元 3 世纪前期，这个简单的有三句话组成的信经因为吸收了更为成熟的基督论变得更加完善。当然，希坡律陀的《使徒传统》中关于洗礼的教理传授也反映出使徒信经吸收了基督论（约公元 215 年，迪克斯[G. Dix，1968 年再版]）。

正如我们现在所知道的，使徒信经的“公认版本”最早出现在普瑞米纽斯（Priminus）所著的小册子 *De Singulis libris canonicis Scarapsus* 中，普瑞米纽斯是赖歇瑙著名男修道院的建立者（约公元 710-724 年）。尽管哈恩（G. L. Hahn）和伯恩（A. E. Burn）认为这个使徒信经版本源于罗马的说法几乎站不住脚。现在，人们普遍认为公认版本源于西班牙和法国。这个版本被一致认为源于南方的高卢，可能源于勃艮第（Burgundy），更有可能源于古时一个叫塞蒂马尼亚（Septimania）的地区。阿尔勒的该撒引用的公元 6 世纪的一则极为相似的信经为这种观点提供了有力的证据。“公认版本”的使徒信经被西方教会奉为洗礼时唯一权威的信经，随后又被引入罗马的圣餐礼中，这一定程度上因为法国卡罗林王朝在文艺复兴时期非常关注礼拜仪式。使徒信经不仅仅只用于公共敬拜仪式中。每天晨祷开始时和晚祷结束时信徒都要背诵使徒信经和主祷文。奥古斯丁认为：“要每日诵读，当你起床时和睡觉时，都要诵读信经；在上帝面前诵读，默想，不要因不断重复而感到不厌其烦”（*Sermones* 58.11）。

今天使徒信经仍然有这样的地位。沙夫（Philip Schaff）说：“因为主祷文是祈

the Decalogue the Law of laws, so the Apostles' Creed is the Creed of creeds," declared Philip Schaff. "It contains all the fundamental articles of the Christian faith necessary to salvation, in the form of facts, in simple scriptural language, and in the most natural order—the order of revelation—from God and the creation down to the resurrection and life everlasting" (I,14f.).

"Christian truth," declared Luther, "could not possibly be put into a shorter and clearer statement"; and Calvin agreed that "it gives, in clear and succinct order, a full statement of our faith, and in everything which it contains is sanctioned by the sure testimony of Scripture" (cf. *Luther's Works*, ed. Lehmann and Pelikan, XXXVII, 360ff.; *Calvin Inst.* ii.16.18). To this we may add the verdict of T. Zahn: "Judging from its contents our Creed has a full right to the title apostolical. It does not contain one sentence which cannot be well derived from the history and teaching of Jesus, and the explanatory and illustrative teaching and preaching of the apostles" (p. 213).

B. Nicene Creed. In its present form what is commonly called the Nicene Creed should be more exactly distinguished as Niceno-Constantinopolitan or Niceno-Chalcedonian. The text of the original creed approved at the Council of Nicea in the year 325 (sometimes referred to as the creed of the 318 from the number of bishops reputed to have been present) can be consulted in a letter from Eusebius of Caesarea to his flock. This is extant in four recessions (Bindley, p. 27).

祷中的祈祷,摩西十诫是律法中的律法,所以使徒信经是信经中的信经。”“使徒信经包含了救赎所需的基督教信仰中的所有基本原则,并以事实的形式,简单的圣经语言和最自然的顺序展现出来,最自然的顺序就是救赎的顺序,即从神和创造到复活和永远的生命”(I, 14-15)。

路德说:“不能用更简短、更清晰的话语陈述基督教的真理”;加尔文也认为“这是我们信仰整个历史详细和有序的总纲,且它的所有教导都确实有圣经的根据。”(参: *Luther's Works*, LehmannPelikan 编, XXXVII, 360 页起; *Calvin Inst.* ii.16.18)。关于这一点,我们可能还要加上查恩(T. Zahn)的结论:“从内容上看,我们有充足的理由称这个信经为使徒信经。信经中的每一句话都可以从历史、耶稣的教训、教义解释和说明以及使徒的劝导中追溯来源”(213 页)。

*B. 尼西亚信经。*我们今天常说的《尼西亚信经》应该更准确地被称为《尼西亚君士坦丁堡信经》或《尼西亚迦克墩信经》。公元 325 年尼西亚会议上通过了最初的《尼西亚信经》(根据参加会议的主教人数,有时也被称为 318 信经),凯撒利亚的优西比乌给他的会众的信中提到了原始《尼西亚信经》中的内容。经过四次会议才形成了现在的《尼西亚信经》(Bindley, 27 页)。

According to Athanasius, Ossius of Cordoba, at whose instigation the council was convened, played a prominent part in formulating the statement. It was he who conveyed the imperial communication from Constantine to Alexander, bishop of Alexandria, and Arius the heretic, in which the emperor betrayed his imperfect grasp of the issues involved by suggesting that the trinitarian controversy was little more than a tempest in an ecclesiastical teapot. When this letter not surprisingly failed to effect a settlement, the emperor summoned a general council of bishops to decide these matters of faith, along with the Paschal question and the Meletian schism. It is probable that Ossius presided after the formal opening by Constantine himself (cf. Hefele-Leclercq, *Histoire des conciles* [1907–1952] I, 447).

In the course of the conference, it was agreed that a dogmatic standard of faith should be adopted. After an Arian creed proposed by Eusebius of Nicomedia had been summarily rejected, Eusebius of Caesarea produced his local diocesan creed which, according to his own account, was accepted as orthodox and approved (Socrates Scholasticus *HE* i.8). This was held to have formed a basis, with significant additions more specifically directed against the errors of Arianism (so Harnack, Holl, Hort, Burn, Gibson, *et al.*) It is now considered more likely, however, that the Nicene Creed represents a conflation of sources either from Jerusalem or Antioch. It is noteworthy that the formulation of a symbol was preceded by a careful searching of the Scriptures, the chief passages adduced being Prov. 8:22; Mt.

根据亚他那修的记载，科尔多瓦的霍修斯发起召开了此次会议，他是制定《尼西亚信经》的关键人物。他从君士坦丁堡为亚历山大主教和异端阿里乌带来了帝国的书信，从信中可以看出皇帝没有完全理解所涉及的问题，因为皇帝认为三位一体争论不过是教会的小题大做。这封书信未能解决问题，这不足为奇，皇帝召集主教开会解决这些信仰问题，以及逾越节的问题和主教米利提的分裂问题。罗马皇帝君士坦丁宣布会议开幕后，可能由霍修斯主持了会议（参：Hefele-Leclercq, *Histoire des conciles* [1907–1952] I, 447）。

在召开会议过程中，与会者同意采纳信仰的教义标准。尼科米底亚的优西比乌提出的亚流信经被草率地否决后，凯撒利亚的优西比乌制定了地方教区信经，他认为地方教区信经是正统且被认可的信经（Socrates Scholasticus *HE* i.8）。哈纳克、霍尔、霍特、伯恩和基顺等人认为改信经构成了重要的依据，矛头直指亚流主义的错误。然而，现在人们认为耶路撒冷或安提阿可能是尼西亚信经的另一个来源。值得注意的是，信经的形成必须以仔细研究《圣经》为前提，主要的引证经文有《箴言》8:22；《马太福音》19:17；20:23；《马可福音》13:32；《路加福音》2:52；《约翰福音》5:19；10:30；14:28；《使徒行传》2:36；《哥林多前书》15:28；《腓利比书》2:7；《歌罗西书》1:15；《希伯来书》1:3。

19:17; 20:23; Mk. 13:32; Lk. 2:52; Jn. 5:19; 10:30; 14:28; Acts 2:36; 1 Cor. 15:28; Phil. 2:7; Col. 1:15; He. 1:3.

The debate turned upon the nature of the Son and His relation to the Father. The term *homooúsios* (“of one substance with”) became the keyword of the logomachy. The Arians rejected it outright, while the Sabellians contended for the modification *homoioúsios* (“of like substance”). The majority, however, finally endorsed the former expression as best defining the orthodox view of the relation between Father and Son. Although the term was later pressed to imply numerical identity of substance, it is doubtful whether this was in the mind of those who framed the creed, for prior to Nicea *homooúsios* had borne a primarily generic sense (cf. G. L. Prestige, *God in Patristic Thought* [1936], pp. 197ff.). It would appear that the word was originally intended to make implicit the conviction that the Son was fully God in that He shared the same divine nature as His Father. Its further implication as expressing substantial identity was more fully worked out by Athanasius.

What is now designated the Nicene Creed, expanding the affirmation of Nicea, was recognized as an official formula at the Council of Chalcedon in 451. It was proclaimed as the faith of the 150 fathers at the Council of Constantinople in 381. The text is in Epiphanius (*Ancoratus* 118), extracted from the *Catecheses* of Cyril of Jerusalem.

The traditional ascription to Constantinople has been seriously

人们就圣子与天父的本质以及圣子与天父的关系问题发生了争论。*Homooúsios* (“本体相同”)这个词成为了争论的焦点。亚流派完全否定这个词语，而撒伯流派认为应该将 *Homooúsios* 修订为 *homoioúsios* (“本体相似”)。然而，大多数人最终接受了第一种说法，认为圣子与天父同质这种说法最权威地定义了天父与圣子关系。虽然后来这个词专门用来表示物质在数值上是相同的，但是尚不能确定制定《尼西亚信经》的人是否也认为这个词表示这种含义（参：G. L. Prestige, *尼西亚 God in Patristic Thought* [1936], 197 页起）。这个词似乎最初暗示着圣子是完全的神，因为祂与天父一样都是神。亚他那修进一步解释说，这个词说明圣子与圣父实质上相同的。

今天所谓的《尼西亚信经》是尼西亚会议中的主张的扩展形式，在公元 451 年的迦克墩会议上成为了正式的信条。在公元 381 年的君士坦丁堡会议上，《尼西亚信经》被称为“百五十教父正经之信经”。伊皮法纽 (*Ancoratus* 118) 从区利罗 (耶路撒冷) 的《教义问答》 (*Catecheses*) 中提取了该信经 (*Ancoratus* 118)。

该信经源于君士坦丁堡的传统说法受到了严重的质疑，现在人们普遍认为迦克

questioned, and it is now widely held that what was approved at Chalcedon was in fact based on a baptismal confession of Palestinian origin. The Council of Constantinople certainly did not invent it, although the fathers may have touched it up here and there. In 553 the Second Council of Constantinople received it as a revised edition of the Nicene Creed.

The principal additions included clauses incorporated from the Apostles' Creed relative to the Incarnation, together with the phrase "whose kingdom shall have no end" directed against Marcellus of Ancyra, who denied the extension of Christ's reign beyond the Day of Judgment; and certain statements affirming the personality and deity of the Holy Spirit as against the Pneumatomachi, who regarded Him as a mere created being.

In 589 the Council of Toledo recognized the addition of the *filioque*, which is a feature of the Western version. Cyril of Alexandria taught that the Spirit proceeds from the Father through the Son, and this interpretation became current in the Eastern Church. But Augustine preferred to say that the Spirit proceeds from the Father and from the son (*filioque*), and this has set the pattern for the West. As early as 447 the insertion occurs in Spanish confessions. This doctrinal difference was one of the causes for the ultimate separation of the Greek and Latin churches in 1054.

C. *Athanasian Creed*. What is known as the Athanasian Creed is often cited as *Quicumque Vult* from its opening words. In the earliest extant MS copy it is designated as *Fides Catholica*.

墩会议上通过的信经实际上源于巴勒斯坦的洗礼信条。虽然教父可以随意地修改或润色信经中的内容，但是他们并没有在君士坦丁堡会议上杜撰该信经。公元 553 年君士坦丁堡第二次会议上，该信经被认为是《尼西亚信经》的修订版。

该信经中主要增加了使徒信经中有关道成肉身的条款，为了反对安提阿的马尔克路，还增加了“祂的国也没有穷尽”，马尔克路否认耶稣的统治超越了审判员日；并且信经中的某些句子肯定了圣灵的人性和神性，这与圣灵受造派的观点截然相反，圣灵受造派认为耶稣不过是一个受造物。

公元 589 年托利多议会增加了“和子”一词，这是西方信经版本的一个特色。亚历山大的区利罗教导说，圣灵藉着圣子从天父而出，这种解释在当今的东方教会非常流行。但奥古斯丁则认为，圣灵源自圣父和圣子 (*filioque*)，这塑造了西方的信经模式。早在 447 年西班牙信条中就穿插着这样的话。教义上的分歧是导致 1054 年希腊教会和拉丁教会最终走向分裂的原因。

C. 亚他那修信经。我们所知道的《亚他那修信》经常被称为 *Quicumque Vult* (该信经中的第一个词语)。现存《亚他那修信经》最早原稿的抄本被称为 *Fides Catholica*。

The first certain allusion is in the *Acta* of the Synod of Autun in Eastern Gaul, when Leger was bishop (i.e., between 659 and 670). Several canons were approved, one of which read: "If a cleric does not know exactly either the Apostolic Symbol or the Attestation of Faith of Saint Athanasius especially, let him be condemned by his Bishop." The context makes it clear that *Quicumque Vult* was intended. Further evidence of its use is contained in a capitulary of Charlemagne requiring priests to learn this creed and a similar promulgation ca. A.D. 800 by Haito of Basel.

The symbol is said to have been composed by Athanasius himself during his exile in the West. It occurs only in Latin, and according to the papal envoys visiting the Eastern Church in 1233 after the conquest of Constantinople, it was quite unknown there. This ascription, however, is strongly disputed, and it appears in fact that, as F. F. Bruce points out, "What is traditionally called the Athanasian Creed is not really a creed at all, and is not the work of Athanasius. It is a theological exposition in the form of a canticle, composed in the West towards the end of the Fourth Century" (*Light in the West* [1952], p. 27).

The Athanasian authorship was first challenged by Gerhard Vos in 1644. Since that time many ingenious conjectures have been propounded. Antelmus in the 17th cent. suggested Vincent of Lérins, while Waterland preferred Hilary of Arles. Other nominations include Ambrose (Brewer and Badcock), Honoratus of Arles (Burn

高卢东部欧坦宗教会议的 *Acta* 中首次明确提及了《亚他那修信经》当时雷捷 (Leger) 是主教 (即公元 659 年至 670 年)。有几部权威作品认可了这个信经, 其中一个写道: "如果一个牧师不熟悉使徒信经或圣亚他那修信心的见证, 就让他受到主教谴责。" 结合语境, 这里显然指的是《亚他那修信经》(*Quicumque Vult*)。查理曼大帝的法典中也引用了《亚他那修信经》, 这部法典要求祭司们学习这个信经, 约公元 800 年巴塞 (Haito of Basel) 也颁布了类似的法典。

这个信经据说是由亚他那修本人在他被流放于西部时所著。它只有拉丁语版本, 据说教皇的使节在征服君士坦丁堡后的 1233 年访问了东正教会, 那儿的人完全不知道这个信经的存在。然而, 这个赞美上帝的话语引起了强烈争议, 并且事实上, 如布鲁斯 (F. F. Bruce) 所指出的那样: "传统上所谓的亚他那修信经并不是一个真正的信经, 也不是亚他那修的作品。它是四世纪末在西方形成大的一种以颂歌的形式展现的神学论述" (*Light in the West* [1952], 27 页)。

1644 年, 原创作者亚他那修首次受到格哈德 (Gerhard Vos) 的挑战。从那时起, 人们提出了许多独创的猜测。17 世纪 Antelmus 认同莱兰的文森特的猜测, 而瓦特兰钟爱阿尔勒的希拉里的猜测。其他提名包括安波罗修 (布鲁尔和巴德科克)、阿尔勒的诺拉图斯 (伯恩和凯藤布什)、阿尔勒的该撒留 (莫兰和特梅尔)、拉斯佩的富尔根狄 (斯蒂格美)、拉文纳

and Kattenbusch), Caesarius of Arles (Morin and Turmel), Fulgentius of Ruspe (Stiglmayr), Vitricius of Ravenna (Harvey), and Venantius Fortunatus (Muratori). A provenance from Southern Gaul seems probable.

At one time the so-called Athanasian Creed was considered to be a forgery of the same genre as the infamous decretals and the Donation of Constantine (so Swainson and Ffoulkes). A late origin was claimed on the basis of a letter in which Alcuin thanks Paulinus for having sent him a *libellus* containing a digest of the Christian faith which might be circulated and committed to memory as *symbolum fidei*. But Alcuin's further reference to the prevailing errors refuted in this compendium reveal that it could hardly be equated with *Quicumque Vult*. Fuhrmann dates it somewhere between 434 and 670 (p. 58).

Whereas previous creeds were concerned largely with safeguarding the faith against error, *Quicumque Vult* seeks to present the trinitarian revelation in sharper focus. After its solemn introduction, declaring that eternal salvation depends upon holding fast the catholic faith, the creed asserts that this consists in worshiping one God "in Trinity, and the Trinity in Unity." We are here confronted with a most remarkable affirmation. Whereas the Apostles' Creed and Nicene Creed proclaimed first the Father, then the Son, and finally the Holy Spirit, and assigned an article to each of the three persons seriatim, the Athanasian represents the trinity as a unit. "The Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods: but one God."

Vitricius (哈维) 和福蒂纳图斯 (穆拉多利)。这部信经似乎起源于南部的高卢。

曾经认为所谓的亚他那修信经是同类体裁的一个伪造版，如臭名昭著的教皇教令和君士坦丁御赐教产谕（还有斯温森和弗勒克）。据称晚期的起源是根据一封信而来，信中阿尔昆感谢保利努送给他一本含有基督徒信仰文摘的小册子（*libellus*），这个文摘可能就是被人们流传和记住的信经（*symbolum fidei*）。但是阿尔昆对普遍错误的进一步引用驳斥了这个纲要，这显示该纲要不能等同于亚他那修信经（*Quicumque Vult*）。福尔曼推测它的成文日期在 434 年和 670 年（58 页）。

反之，之前的信经主要维护错误的信仰，亚他那修信经试图用尖锐的视角呈现三位一体的启示。在隆重介绍了宣称依靠遵守天主教的信仰可得到永恒的救赎后，使徒信经坚持敬拜一个神“三位并且三位是一体”。我们在这里所面临的是一个非凡的断言。而使徒信经和尼希亚信经首先强调父，然后是子，最后是圣灵，并且依次任命三位中各自担当自己的职能；而亚他那修信经认为三位是一体。“父就是神，子是神，圣灵是神。并且没有三位神：而是只有一位神。”

“Of the ancient creeds of Christendom,” writes Canon Leonard Hodgson in an authoritative volume, “the so-called Athanasian Creed, the *Quicumque Vult*, is the only one which explicitly and unequivocally states the full Christian doctrine of God” (*Doctrine of the Trinity* [1944], p. 102). *Quicumque Vult* reflects the fullest stage of credal development. If the Apostles’ Creed determined the nature of God and the Niceno-Chalcedonian that of the relation between Son and Spirit, this may be regarded as establishing the doctrine of the trinity.

A further feature of *Quicumque Vult* is the inclusion of the monitory clauses both at the beginning and ending. “Which faith except every one do keep whole and undefiledly without doubt he shall perish everlastingly.” “This is the Catholic faith: which except a man believe faithfully, he cannot be saved.” Jeremy Taylor misconstrued their purpose when he complained that “it seems very hard to put uncharitableness into a creed and so to make it become an article of faith” (quoted in Schaff, I, 40). If this creed is magisterially solemn in its admonitions, we must remember that even more so are the Scriptures themselves, and in particular the sayings of Our Lord.

The Athanasian Creed has scarcely enjoyed the reputation achieved by its two major predecessors; but its stock is rising today, and we are in a better position to appreciate the enthusiasm of Luther, which led him to describe it as the most important and praiseworthy composition since the days of the apostles.

霍奇森 (Canon Leonard Hodgson) 在一部权威著作中写道 “基督教的古信经，即亚他那修信经 (*Quicumque Vult*) 是唯一一部完成阐述了基督教教义的信经” (*Doctrine of the Trinity* [1944], 102 页)。亚他那修信经反映了最完整的教义发展阶段。如果使徒信经确定了神的本性，而尼西亚-迦克墩会议确定了子和圣灵的关系，那么可能因此建立了三位一体的教义。

亚他那修的另一个特点是它的开头和结尾都包含了训诫的话语。“此信仰，凡守之不全不正者，必永远沉沦。” “这是天主教信经：若不是完全的相信，就不能得救。” 泰勒 (Jeremy Taylor) 误解了信经的目的，因此抱怨说：“将苛刻的条款列入信经中，并且使之成为信心的条款似乎很难” (引用 Schaff, I, 40)。倘若这个信经是权威而严肃的告戒，那么我们必须记住《圣经》更是如此，尤其是神所说的话语。

亚他那修信经不像前面两个版本的信经那样享有声望；但是现今它的价值开始上升，而且我们可以处在一个更好的视角来鉴赏路德的热忱，这热忱使他认为亚他那修信经是自使徒时期最重要和最值得称赞的作品。

With the adoption of the Athanasian Symbol, the creed-making of the early and medieval Church virtually ceased. Of the three reviewed, only one, the Nicene, is in the broadest sense catholic. Neither the Apostles' Creed nor the Athanasian Creed is recognized by the Greek or Eastern Church, which remained loyal to the statement of faith approved at Nicea and Constantinople. The Niceno-Chalcedonian formula is in fact the one truly ecumenical creed, accepted and recited by all confessional communions.

随着采用亚他那修信经，早期和中世纪教会实际上停止信经的创作。回顾三版信经，只有尼西亚信经是最广义的天主教信经。希腊人或东部教会都不承认使徒信经和亚他那修信经，他们仍然忠于在尼西亚和君士坦丁堡获得认可的信仰声明。尼西亚-君士坦丁堡信经公式实际上是真正的基督教信经，并被所有宗教聚会所接收和诵读。



Greek manuscript (ca. A.D. 1500) of the creed traditionally attributed to Athanasius, establishing the doctrine of the trinity (Yale University, Beinecke Library)

信经的希腊语手稿（约公元1500年），传统上认为是亚他那修所写，该信经确立了三位一体的教义。（耶鲁大学，贝内克图书馆）

D. Reformation Confessions. With the Reformation began a new and creative era in the history of credal development. The following are some of the chief confessions of Protestantism.

D. 信条改革。信条的发展随着改革的开展，开始了历史上一个新的、创造性时代。下面是部分主要的新教信条。

1. *Augsburg Confession (1530)*. The first great Protestant symbol was the Augsburg Confession of 1530. It arose from the Marburg Colloquy, an abortive attempt by Philip of Hesse to reconcile the doctrinal positions of Luther and Zwingli. Luther subsequently drew up fifteen items to be used as a basis of further discussion with a view to agreement. With the addition of two more clauses, these appeared as the pacificatory Articles of Schwabach. When the emperor summoned the Diet of Augsburg, the Wittenberg theologians, convened by John of Saxony, agreed on a further set of propositions, derived from the previous draft and named the Torgau Articles after the place of meeting.

On arrival in Augsburg, however, the deputation discovered that Dr. John Eck had circulated a book containing some four hundred statements culled from the Reformers' writings alleged to be heretical. It was evident that the Torgau Articles in themselves were insufficient to match this new and serious challenge. The Confession was composed by Melancthon with the approval of Luther (who was still under the ban) and signed by seven princes. It was read in German before the Diet on June 25, 1530, by Christian Beyer, vice-chancellor of Saxony. The Augsburg Confession was aimed primarily at demonstrating the orthodoxy of Protestantism and is couched in moderate and restrained terms, although it closed by exposing certain Roman deviations from the Christian tradition.

The Confession is in two parts, the first containing twenty-one articles of faith

1. 奥斯堡信条（1530年）。首个伟大的新教信条是1530年的奥斯堡信条。它兴起于马尔堡对谈，黑森的菲利普试图调和路德和慈运理的教义立场。路德随后制定的十五项被用来作为进一步讨论的基础，目的是为了达成协议。另外添加的两个条款是施瓦巴赫信条的和解条款。当皇帝召集奥斯堡会议时，萨克森的约翰召集了威登堡神学家，这些神学家同意进一步的主张是源于之前的草稿，并且以会议的地点将其命名为托尔高信条。

然而到了奥斯堡后，代表人员发现约翰（Dr. John Eck）已经有一本所谓的异端的改革者们的作品，其中包含四百页的声明。很明显，托尔高的信条不足以匹配这个新的、严峻挑战。莫兰顿编撰的信条受到了路德的肯定（路德仍受制于律法之下）并且七个国王都为他签了字。在萨克森的副校长基督徒拜尔发起1530年6月25日的会议前，这个信条是德语。奥斯堡信条的目的主要是为了证明新教是正教，并且用温和和节制的词语表达信条的内容，然而由于它揭露了某些罗马人偏离基督教的传统而被禁止。

该信条分为两部分，第一部分含有二十一个信仰条款，第二部分列举了需要改

and the second detailing the seven chief abuses requiring reform. The original document was lodged in the imperial archives in Brussels, but in 1569 Philip II had it brought to Spain “so that such a pernicious work be destroyed for ever” (C. F. Rosenstiehl, *La Confession d’Augsburg 1530* [1949], p. 11). Some fifty MS copies, however, still exist. As Fuhrmann observes, “It is a rather lengthy document and it may not create such an impact as do the shorter and more concise creeds of former times. But as Calvin, on becoming a pastor in Strassburg, endorsed this document, it should be of interest to all Protestants to know its essence” (p. 88).

“This Confession of our preachers and of ourselves shows how we have thus far taught in our territories the doctrine founded on the Holy Scripture and the pure Word of God.” So runs the Preface (para. 8), indicating the unambiguously biblical foundation of the Confession. The first section culminates in the affirmation that “they wished to transmit to posterity no other teaching except that which is conforming to the pure Word of God” (Art. 21). The Augustana, as it is commonly called, was incorporated into the Book of Concord in 1580 and is thus still authoritative for the Lutheran communion.

The assessment of W. A. Curtis is worth recording, that the Confession of Augsburg “is the classical statement of Lutheran doctrine, and has remained to the present day the bond between all Lutheran Churches. Its dignified simplicity, its temperate tone, and its Christian spirit have endeared it to successive generations, and have made it

革的七个主要的滥用条款。原始文档被保存在布鲁塞尔的皇家档案室中，但是1569年，菲利普二世将其带到了西班牙“因此这一部有害性作品被永久毁掉”（C. F. Rosenstiehl, *La Confession d’Augsburg 1530* [1949], 11页）。不过，大约有五十部原稿仍被保留了下来。富尔曼注意到：“这个文档相当冗长，它可能不像之前较简短和更简洁的信条那样具有影响力。但是在斯特拉斯堡成为牧师加尔文支持这个文档，所有新教徒都应该对它的本质感兴趣”（88页）。

“我们的牧师和我们自己的信条表明了我们如何在我们的领域用圣灵和神的话语创造了这个教义”信条的引言（para. 8）显示了这个信条含糊不清的圣经基础。第一部分以这个主张告终，“他们希望传给后代的教义，仅仅是符合神纯正的话语的教义”（Art. 21）。1580年通常被称为豫中信义会的教义被纳入了《协同书》，因此同样是路德教会的权威。

柯蒂斯（W. A. Curtis）的评价是有价值的记录，奥斯堡信条“是路德教义的经典描述，时至今日仍是所有路德教会的纽带。它庄严而简单的话语、温和的基调和基督徒精神使其连续几代都受到人们的钟爱，并且如同后来的圣母信条一样成为了典范……它极大程度地忠于天主教会和伟大天父的最佳传统，忠实于《圣经》，因为它自然和低调以及福音派

the model as well as the mother of later Confessions.... Its profound loyalty to the best traditions of the Catholic Church and the great Fathers, its faithfulness to Scripture, none the less impressive because it is unlaboured and unobtrusive, and its deep note of evangelical experience, have secured for it a sacred place, perhaps beyond all other Confessions, in the living faith of its ministers and people” (pp. 42f.).

2. *Waldensian Declaration of Faith (1532)*. In 1532 the Waldenses summoned a general convention at Cianforan and received three Reformed delegates from beyond the Alps, one of whom was William Farel. For six days the principles of the Reformation were discussed. Eventually a Declaration of Faith was adopted, running to seventeen articles and affirming the basic tenets of Protestantism (S. Morland, *History of the Evangelical Churches of Piedmont* [1658], pp. 39–41).

3. *First Helvetic Confession (1536)*. The first Reformed creed of national authority was the Helvetic Confession of 1536, composed at Basel. It originated from the peace-making overtures of the Strasbourg theologians Bucer and Capito and was adopted as the Swiss Confession. It consists of twenty-seven short paragraphs, the first five of which affirm in unequivocal language the authority and sufficiency of Scripture.

4. *Geneva Confession (1537)*. A further Reformed confession emanated from Geneva in 1537. It has been attributed to Farel, but there can be little doubt that John Calvin was involved in compiling and editing it, if not in its actual

经验的深刻基调，所以令人印象深刻，它或许超越所有其他信条，在官长和人们的信仰生活中，获得了其神圣的地位”（42-43 页）。

2、瓦勒度派信仰宣言（1532 年）。1532 年，瓦勒度在 Cianforan 召开了一个普通会议，从远在阿尔卑斯山外接到三个改革委任，法惹勒（William Farel）是其中一个。他们就改革的原则讨论了六天。最终采纳了信仰的宣言，这个信仰的宣言共有十七个条款并且肯定了新教教义的基本宗旨（S. Morland, *History of the Evangelical Churches of Piedmont* [1658], 39–41 页）。

3、第一瑞士信条（1536 年）。国家权威的第一改革信条是 1536 年在巴塞尔形成的瑞士信条。它起源于斯特拉斯堡的神学家布塞珥和卡皮托的和平提议并被视为瑞士信条。它包含二十七个短段落，前五段用明确的语言确定了圣经的权威和充分性。

4、日内瓦信条（1537 年）。1537 年日内瓦发起了进一步的信条改革。法惹勒发起了此次改革，但是约翰加尔文无疑参与了这个信条的编写和编辑，即使不是实际的部分（A. Rilliet 和 T. Dufour, *Le Catéchisme français de Calvin*[1878]; E.

composition (cf. A. Rilliet and T. Dufour, *Le Catéchisme français de Calvin*[1878]; E. Doumergue, Jean Calvin [1899–1928], II, 237–39). It consisted of twenty-one articles based on the *Institutes*. It was approved by the council, and the citizens were required to swear to its tenets. “Probably the first instance,” claims Schaff, “of a formal pledge to a symbolical book in the history of the Reformed Church” (p. 468).

5. *Gallican Confession (1559)*. A Confession of Faith was adopted by the Reformed Church of France in 1559. Two years previously, Calvin had cooperated with the Parisian pastors in drawing up a statement. In 1559 a general assembly was summoned to the capital to draft a constitution. In the strictest secrecy some twenty delegates, representing seventy-two churches, met for four days and, among other things, prepared the first French confession. Calvin’s thirty-five articles were increased to forty, but his regulative affirmation concerning the supremacy of the Word was unfortunately excised. As Léonard remarks, no passage in Calvin is finer and more replete with significance. “Since the foundation of belief, as St. Paul says, is the Word of God, we believe that the living God is manifest in His law and through His prophets, and finally in the Gospel; and that He has there given testimony to His will insofar as it is expedient for the salvation of men. Further, we hold the books of sacred Scripture in the Old and New Testaments as the sum of the sole infallible truth proceeding from God, which is not to be contradicted” (E. G. Léonard, *Histoire générale du Protestantisme* [1961], II,

Doumergue, Jean Calvin [1899–1928], II, 237–39)。以基督教要义 (*Institutes*) 为基础, 编入了二十一个条款。会议通过了该信条, 并且市民需要对它的宗旨发誓。沙夫认为“它可能是第一个实例, 是改革宗教会历史中信经书的正式誓言”(468 页)。

5、加利亚信条(1559年)。1559年法国的宗教改革采用了信仰的条款。两年前, 加尔文已经与巴黎的牧师一起合作拟定了信条的论述。在1559年, 在首都召开了联合国大会, 目的是要起草一部宪法。为了严格保密, 召集了二十位委派人员, 代表七十二个教会, 聚在一起四天, 除了为其他事情外, 还为第一部法国信条作准备。加尔文的三十五个条款被增至四十条, 但是他关于话语的至高地位的主张被不幸去除了。伦纳德(Léonard)评论说, 加尔文的作品中没有一处章节的重要性是更精细和更饱满的。“如圣保罗所说: ‘信仰的基础是神的话语, 我们相信永生的神用祂的律法以及通过先知的预言, 最终在福音中得以显明; 并且祂的旨意的证明就是祂救赎世人的方式。此外, 我们无法反驳, 我们所拥有的圣经《旧约》和《新约》是从神而来的唯一可靠的真理的总结”(E. G. Léonard, *Histoire générale du Protestantisme* [1961], II, 102)。然而《圣经》是唯一信仰原则和权威的来源, 它不证自明, 因此不受人的支配; 三个历史信经因其符合神的话语而被人们所接收。1571年在拉罗谢尔第七次改革会议上确定了加利亚信条。

102). The Scripture is nevertheless set forth as the only rule of faith and source of authority, self-evident and therefore independent of man; and the three historical creeds are accepted as conforming to the Word of God. The *Confessio Gallicana* was confirmed at the Seventh Reformed Synod at La Rochelle in 1571.

6. *Thirty-nine Articles (1571)*. The Thirty-nine Articles of the Church of England, ratified by Convocation in 1571, represent the outcome of a long process of evolution from Henry VIII's Ten Articles in 1536, which Foxe described as intended for "weaklings newly weaned from their mother's milk of Rome," and more clearly from the Thirteen Articles of 1538 promulgated by joint conferences of Anglican and Lutheran divines at Wittenberg and Lambeth. The purpose of the Articles is admirably expressed by Bishop Pearson, who insisted that they were not intended to represent "a complete body of divinity, or a comprehension and explanation of all Christian doctrines necessary to be taught: but an enumeration of some truths, which upon and since the Reformation have been denied by some persons: who upon denial are thought unfit to have any cure of souls in this Church or realm; because they might by their opinions either infect their flock with error or else disturb the Church with schism or the realm with sedition" (cf. C. Hardwick, *A History of the Articles of Religion* [1895], p. 158).

Much controversy has surrounded the proper interpretation of the Thirty-nine Articles, and it has even been urged that they are to be viewed in the light of

6、三十九条信纲（1571年）。1571年在教士会议上通过了英国教会的三十九条信纲，体现了它从1536年亨利八世的十条信纲中演变的漫长过程的结果，而福克斯认为其目的是说“罗马就如软弱者刚从母亲那里断奶”，1538年圣公会、威登堡路德教会的教士们和兰伯特大主教官邸联合会议上发布的13条信纲的解释更加明确。皮尔森主教极好地表达了信条的目，他坚持表示这些信条没有刻意表示“神学的完整的主体，或需要教导人理解和解释所有基督教教义：而是列举一些真理，这些真理在宗教改革以来，某些人一直否认这些真理：那些否认这些真理的人被认为不适合在教堂或王国拥有治愈灵魂，因为他们可能会通过他们的错误观点影响他们周围的人，或用扰乱教会分裂，或煽动教会叛乱（参：C. Hardwick, *A History of the Articles of Religion* [1895], 158页）。

关于三十九条信纲的合理解释存有许多争论，甚至有人呼吁用天主教的原则来查看三十九条信纲的解释。除了这些信条的内容，它们的历史和本质足够用来

essentially Catholic principles. The history and nature of the Articles themselves, let alone their content, are sufficient to dispose of such an account. More precisely, it must be conceded that the Articles are predominantly Calvinist in tone, though not polemically so. "These Articles are not developed, much less exaggerated Calvinism. They are not Calvinistic in any partisan sense. But with Calvinistic doctrine, as already formulated, they are in unmistakable sympathy" (Curtis, p. 177).

7. *Canons of Dort (1619)*. The Canons of the Synod of Dort (1619) constitute the final answer of orthodox Calvinism to the Arminian Remonstrants. Distinguished visitors from almost every Reformed country were present at the invitation of the Dutch States General. It has been claimed that no more learned or respectable synod was ever convened and no body more representative of the Protestant world ever met. Along with the Belgic Confession and the Heidelberg Catechism, reaffirmed by the Synod, the Canons of Dort have remained the formal standard of the Dutch Reformed Church to the present day.

8. *Westminster Confession (1647)*. The Westminster Confession of 1647 stands as the doctrinal norm of English-speaking Presbyterians. It arose from the Westminster Assembly, called in 1643 by the Long Parliament to revise the Thirty-nine Articles. It has been said that four major principles govern its content: the authority of Scripture, the sovereignty of God, the validity of conscience, and the independence of the Church. According to W. A. Curtis it "marks the maturest and most deliberate

解释信条。更确切地说，必须承认这些信条虽然不是那么好论辩，但是它们主要是加尔文主义基调。“这些信条并不成熟，不及夸张的加尔文主义。就任何党派意义而言，他们都不属于加尔文教派。但是如已经阐明的那样，他们随着加尔文教义明显得到了支持 (Curtis, 177 页)。

7、多特信条（1619年）。多特信条（1619年）构成了正统加尔文主义针对亚美尼亚劝告的最终答案。几乎来自所有改革国家的著名访问者出席了荷兰总会议的邀请。并声称从未召开过更博学或受人尊敬的会议，也从未见过更代表新教的团体。大会再次确认，随着荷兰信条和海德堡教义问答，多特信条对现代来说，保留了荷兰归正教会的正式标准。

8、威斯敏斯特信条（1647年）。1647年的威斯敏斯特信条是说英语的长老派教义的标准。它兴起于威斯敏斯特会议，在1643年召开长期会议，并修改了这三十九条信纲。据说四大主要原则构成了威斯敏斯特信条的内容：《圣经》的权威，神的统治权，意识的有效性和教会的独立性。柯蒂斯（W. A. Curtis）认为威斯敏斯特信条“标志着圣经启示最成熟和最深思熟虑的计划，因为它似乎展现了最文雅和最虔诚的清教徒思想。这是加尔文主义最后一个伟大的信经表达方式，从理智和神学上讲，它是神学教义

formulation of the scheme of Biblical revelation as it has appeared to the most cultured and most devout Puritan minds. It was the last great Creed-utterance of Calvinism and intellectually and theologically it is a worthy child of the *Institutes*, a stately and noble standard for Bible loving men” (p. 275).

The foregoing survey will have sufficed to indicate the relationship between creeds and confessions. Both are doctrinal affirmations of belief. Both are attempts to conserve the truth of revelation. Both have been employed as a criterion by which orthodoxy may be distinguished from heresy. But creeds are much more restricted in scope and confine themselves to short and simple declarations, whereas confessions range over a broader field. Creeds are properly used in public worship, whereas confessions exist primarily for reference. Yet despite these obvious differences, it would be misleading to adopt the view of R. C. Moberly that, whereas the creed is a necessary feature of spiritual reality, the confession is an unfortunate consequence of spiritual failure (*Problems and Principles* [1904], p. 379). Both are part of the Church’s positive witness to the faith once delivered to the saints.

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一个有价值的产物,《圣经》中记载的爱世人的庄严和崇高的标准(275页)。

上述调查可以充分表示信经和信条之间的关系。两者都是教义信仰的决心,都试图维护启示的真理,都曾为正教的标准,这正教可能有别于异教。但信经比较受范围的限制并将自己局限于简短和简单的声明,而信条的范围在一个更广泛的领域。信条适合公共崇拜,而信条主要作为参考。尽管有这些明显的区别,采用莫伯利(R. C. Moberly)的观点会误导我们,然而信经是灵性现实的一个必要特性,而信条是灵里堕落的一个不幸的产物(*Problems and Principles* [1904], 379页)。两者都是教会见证圣徒信心的积极见证。

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CREEK

(Acts 27:39, AV). See BAY.

CREEPING THINGS

[Heb. *remes*] (Gen. 1:24, 26; 6:7, 20; 7:14,23; 8:17, 19; Ps. 148:10; Ezk. 8:10; 38:20; Hos. 2:18); NEB also REPTILES, “things that creep on the earth” (Hos. 2:18); **THING THAT CREEPS** [*rāmas*] (Gen. 1:25f., 30; 7:8, 14; 8:17; 9:2; Dt. 4:18; Ps. 104:20; Ezk. 38:20); NEB REPTILE, THING THAT CRAWLS, THING THAT MOVES; [*šeres*] (Lev. 22:5); NEB VERMIN.

Remes is a collective noun embracing a large class of animals, so designated because they appear to move close to the ground. The noun is derived from the verb *rāmas*, meaning “move or glide about with light, smooth motions.” The term frequently refers to terrestrial creatures (“every creeping thing that creeps upon the ground”) and is distinguished from cattle (Gen. 1:24f.; 7:14; Ps. 148:10), animals in general (Gen. 6:20; 7:8; 8:17, 19), man (Gen. 6:7; 7:23), birds (Gen. 6:7; 7:8;

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CREEK 海湾

(《钦定版圣经》，徒 27:39)。见 BAY (海汉、海湾)。

CREEPING THINGS 昆虫、爬行的动物、爬物

【希伯来语：*remes*】(创 1:24, 26; 6:7, 20; 7:14, 23; 8:17, 19; 诗 148:10; 结 8:10; 38:20; 何 2:18); 《新英文译本》还译为 REPTILES (“爬物”), “things that creep on the earth” (“地上的昆虫”) (何 2:18); **THING THAT CREEPS** (“爬物”) 【*rāmas*】(创 1:25-26, 30; 7:8, 14; 8:17; 9:2; 申 4:18; 诗 104:20; 结 38:20); 《新英文译本》译为 REPTILE, THING THAT CRAWLS, THING THAT MOVES, 汉译均为“爬行的动物”; 【*šeres*】(利 22:5); 《新英文译本》译为 VERMIN (“爬物”)。

Remes 是表示一大类动物的集合名词，之所以称它们为“爬物”，是因为它们在地上爬行的动物。这个名词源于动词 *rāmas*，意思是“轻盈而平稳地移动或滑行。”这个词语常指地上的生物（“地上爬的一切昆虫”），有别于牲畜（创 1:24-25; 7:14; 诗 148:10）、一般的动物（创 6:20; 7:8; 8:17, 19）、人（创 6:7; 7:23）、鸟（创 6:7; 7:8; 等; 申 4:17-18; 结 38:20; 诗 148:10）和鱼（申 4:18; 结 38:20）。

etc.; Dt. 4:17f.; Ezk. 38:20; Ps. 148:10), and fish (Dt. 4:18; Ezk. 38:20).

Although commentators limit *remes* to the reptiles, the term seems to be used more comprehensively. For instance, it apparently designates all living terrestrial forms (cf. the Hebrew of Gen. 1:28; 7:21; 9:3), fish (Ps. 69:34; 104:25; Hab. 1:14), the beasts of the forest (Ps. 104:20); and even the swarming creatures (*šeres*) are called *hārōmēs* (Lev. 11:44, 46). In the final instance, *šeres* refers to weasels, mice, lizards, and crocodiles (cf. Lev. 11:29f.). (For *šeres hā'ōp* [Lev. 11:20f.; Dt. 14:19] see INSECTS.)

Consequently, restriction of the term *remes* to reptiles alone is too narrow. It is a general term signifying the smaller animals which, to the eye of the observer, appear to creep or crawl along the ground.

J. T. DENNISON, JR.

CREMATION.

The term refers to the practice of disposing of the deceased by means of burning (Heb. *šārap*; Gk. *kaiō*). It takes two forms: (1) the ancient practice of burning all but the bones, which are later interred, and (2) the practice of complete cremation.

In the Mediterranean area cremation was avoided by the Egyptians, who embalmed their dead, the dryness of the climate facilitating this practice. The Persians, following Zoroastrian belief, exposed the corpses—a practice still followed by the Parsees, especially in and near Bombay. Among the ancient

尽管释经者认为 *remes* 仅可以表示爬物,但是这个词语的用法似乎非常广泛。例如:它显然表示地上一切的生物(参:希伯来语:创 1:28; 7:21; 9:3)、鱼(诗 69:34; 104:25; 哈 1:14)、林中的百兽(诗 104:20);甚至连成群的活物(*šeres*)也被称为 *hārōmēs* (利 11:44, 46)。最后一个例子中, *šeres* 指的是鼬鼠、鼯鼠、蜥蜴和鳄鱼(参:利 11:29-30)。(关于 *šeres hā'ōp* [利 11:20-21; 申 14:19], 见 INSECTS[昆虫]。)

因此, 仅用 *remes* 这个词表示爬物是很狭隘的。它是表示较小动物的通用词语, 对观察者来说, 它们似乎是在地上爬行或匍匐前进。

词条作者: J. T. DENNISON, JR

CREMATION. 火葬、火化

这个词语表示用火葬处理死者的习俗(希伯来语: *šārap*; 希腊语: *kaiō*)。火葬有两种形式:(1) 部分火葬的古老习俗(骨头不烧, 而是埋葬), (2) 完全火葬的习俗。

在地中海地区, 埃及人不实行火葬, 他们用香料熏尸体, 埃及干燥的气候为这一习俗提供了便利条件。波斯人遵循琐罗亚斯德教的信仰将尸体暴露在外——帕尔西人, 尤其是孟买和孟买附近的人仍然遵循这个习俗。古希腊人通常实行火葬; 但是后来火葬应用的范围变得更广泛, 尤其是在瘟疫期间或战争后, 为

Greeks burial was the normal custom; but later cremation became widely practiced, particularly during a plague, or after a battle, in order to prevent enemies from disinterring the dead. Among the Romans likewise, especially the aristocracy, the practice of cremation largely was later than that of burial. Today memorials along the Appian Way testify to its prevalence prior to the rise of Christianity.

Among the early Hebrews cremation was the exception. It was regarded as appropriate only for serious offenders, such as Achan (Josh. 7:15, 25; cf. Lev. 20:14; 21:9; Isa. 30:33). The burning of the bodies of King Saul and his sons by the men of Jabesh-gilead is disputed (1 S. 31:11f.); it is an isolated incident and is omitted in the account given in 1 Ch. 10:11f. Tacitus noted that the Jews bury their dead rather than burn them (Hist v.5). Some rabbis considered the burning of the corpse consistent only with idolatry (*Abodah Zarah* i.3). Many rabbis concluded that burial is positively commanded in the Pentateuch (cf. Dt. 21:23). The main reasons for the Jewish preference for burial appear to be their belief that God intended the soul and body to be compatible and their belief (especially in later Judaism) in the resurrection of the body. Other factors that may have contributed are the relative scarcity of fuel in the land of Israel and the availability of caves, whether natural or artificial, for burial. Exposure without burial was regarded as a calamity among the Hebrews (1 K. 14:11; Jer. 7:32; Ezk. 29:5; Ps. 79:3; 2 S. 21:10). The burial of the dead was a duty even to strangers (Tob. 1:17-2:8).

了阻止敌人发现尸体，通常举行火葬。同样，在罗马人中，尤其是在罗马贵族中，火葬的习俗比埋葬的习俗更晚出现。现今亚比乌大道的纪念碑证明在基督教兴起前，火葬已经很流行。

对早期希伯来人来说，火葬属于例外情况。只有对严重的罪犯实行火葬，如亚干（书 7:15, 25；参：利 20:14；21:9；赛 30:33）。关于扫罗王和他儿子的尸体被基列雅比人火化的记载是存有争议的（撒上 31:11-12）；这是一个独立的事件，并且在《历代志上》10:11-12 的记载中删除了这部分信息。塔西佗注意到犹太人埋葬尸体，而不是火葬尸体（Hist v.5）。有些拉比认为火烧尸体只与偶像崇拜是一致的（*Abodah Zarah* i.3）。许多拉比总结说，埋葬是摩西五经中的明确诫命（参：申 21:23）。犹太人偏爱埋葬的主要原因似乎是他们相信上帝定意要让灵魂和肉体共存（尤其后来的犹太教），以及他们相信身体复活。其他的原因还包括以色列缺乏染料，同时以色列的土地上有很多可供埋葬的自然洞穴或人工洞穴。希伯来人认为尸体暴露在外是件不幸的事（王上 14:11；耶 7:32；结 29:5；诗 79:3；撒下 21:10）。甚至连陌生人都有责任埋葬死者（比 1:17-2:8）。

The Christians followed the precedent of the Jews with respect to disposal of the dead. The early Christians, following the example of Jesus (e.g., Mt. 9:24; Jn. 11:11), spoke of the deceased as being “asleep” (cf. 1 Cor. 15:6, 20). Early memorials referred to the deceased as “asleep in Jesus.” A church in Jerusalem today bears the title the “Dormition of the Virgin Mary” (“dormition” meaning “sleep”). It seemed quite inappropriate to incinerate the body referred to as being “asleep.” The early Christian expectations of the Lord’s early return and NT examples of the dead being raised (e.g., Acts 9:40) contributed to their reluctance to cremate the deceased, since the Parousia might occur very soon after burial. In this respect the Christians, like the Jews, differed from many of their contemporaries, as noted by Tacitus. Unlike the Greeks, who regarded the body as a prison of the soul, both Hebrews and Christians saw it as the integration of human personality. Furthermore, the Christian emphasis upon the body as the temple of the Holy Spirit increased their disinclination toward cremation (1 Cor. 3:16f.; 6:19).

Christian apologists also approved the preference for burial (Minucius Felix *Octavius* 34 [PL III, 362]). Although martyrs were sometimes burned with the intent of lessening the Christians’ confidence of resurrection, it did not deprive them of this hope. If possible, they would gather the ashes or bones of the martyrs and bury them (M. Polyc. 18). They were confident, however, in the affirmation that the manner of death and disposition of the corpse would not affect the resurrection, because of God’s omnipotence. This has

基督徒在处理死人时遵循犹太人的先例。早期基督徒效仿耶稣（如，太 9:24；约 11:11），认为已死的人“睡着了”（参：林前 15:6, 20）。早期的记载中提到了“在主里睡了”的死者。现在耶路撒冷的一个教会命名为“童贞女马利亚安眠教堂”。既然认为死者已经“安睡”，那么焚烧尸体似乎就不合适了。早期基督徒期盼主早日再临，《新约》中死人复活的例子（如：徒 9:40）促使他们更加愿意选择火化，因为可能在埋葬完尸体后不久基督就复临了。正如塔西佗所记载的，基督徒与犹太人一样，选择不同于同时代人的尸体处理方式。希腊人视肉体为灵魂的牢笼，希伯来人和基督徒则坚持不同的观点，他们认为肉体是人的性格不可分割的一部分。此外，基督徒强调身体是圣灵的殿，所以他们不愿意尸体火化（林前 3:16-17； 6:19）。

基督教护教士同样愿意选择埋葬尸体（Minucius Felix *Octavius* 34 [PL III, 362]）。尽管为了削弱基督徒对复活信心，有时会火化殉道士，但是这并没有使他们丧失希望。如果可以，基督徒会将殉道士的骨灰或遗骨收起来，然后埋葬他们（M. Polyc. 18）。然而，他们相信死亡和处理尸体的方式不会影响复活，因为上帝是全能的神。几个世纪以来，教会一直坚持这样的立场——尤其是希腊正统教会和罗马天主教会。

been the position of the Church—especially the Greek Orthodox Church and the Roman Catholic Church—throughout the centuries.

Bibliography.—*Jew Enc.*, IV, s.v. (R. Guttheil); *New Catholic Encyclopedia* (1967), IV, s.v. (A. Closs); A. W. Argyle, *HibJ*, 52 (1953/54), 67ff.; C. J. Polsol, et al., *Disposal of the Dead* (1953); R. W. Habenstein and W. M. Lamers, *Funeral Customs the World Over* (1963).

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CRESCENS

kres'ənz [Gk. *Krēskēs*—'increasing']. An assistant of Paul, mentioned in 2 Tim. 4:10 as having gone to Galatia. That he was one of the Seventy, and that he founded the church in Vienna in Gaul, are traditions without any trustworthy basis.

CRESCENTS

[Heb. *śah^arōnîm*] (Jgs. 8:21, 26; Isa. 3:18); AV ORNAMENTS, "round tires like the moon" (Isa. 3:18). Moon-shaped necklaces, usually worn as pendants, made of silver, gold, or bronze. Specimens have been recovered from various Palestinian sites.

CRETANS

krē'tənz [Gk. *Krētes*] (Acts 2:11; Tit. 1:12). See CRETE.

CRETE

krēt [Gk. *Krētē*]. A large island in the Mediterranean Sea. Lying SE of the Greek mainland, it forms the southern boundary of the Aegean Sea, together with Cythera on the northwest and Carpathos and Rhodes on the northeast.

书目——*Jew Enc.*, IV, 见词条 (R. Guttheil); *New Catholic Encyclopedia* (1967), IV, 见词条 (A. Closs); A. W. Argyle, *HibJ*, 52 (1953/54), 67 起; C. J. Polsol, 等人, *Disposal of the Dead* (1953); R. W. Habenstein 和 W. M. Lamers, *Funeral Customs the World Over* (1963)。

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CRESCENS 革勒士

音译: kres'ənz【希腊语: *Krēskēs*——“增加”】。保罗的一位同工, 在《提摩太后书》4:10 中提到他往加拉太去。有人认为革勒士是七十位门徒之一, 并在高卢的维也纳建立了教会, 这都是没有任何可信根据的传说。

CRESCENTS 月牙圈、月环

【希伯来语:】(士 8:21, 26; 赛 3:18); 《钦定版圣经》译为 ORNAMENTS (“装饰”), “round tires like the moon” (“月牙圈”) (赛 3:18)。月亮形项链通常作为一种垂饰, 是由金、银或铜制成的。在巴勒斯坦的许多遗址中都发现了月牙圈。

CRETANS 克里特人

音译: krē'tənz【希腊语: *Krētes*】(徒 2:11; 多 1:12)。见 CRETE (克里特)。

CRETE 克里特

音译: krēt【希腊语: *Krētē*】。地中海的一个大岛屿。位于希腊大陆的东南部, 是爱琴海的南部边界, 塞西拉岛是爱琴海的西北部边界, 而卡帕梭斯岛和罗底岛是爱琴海的东北部边界。克里特岛东西长 156 英里 (250 公里), 约 8 英里至

It is some 156 mi. (250 km.) long from west to east and varies from approximately 8 to 35 mi. (13 to 56 km.) in breadth. The island is mountainous, with three ranges: Dikte in the east, Ida in the center, and the White Mountains in the west. The last two ranges have peaks slightly in excess of 8000 ft. (2440 m.). On the south coast the mountains tend to drop sheer into the sea, so most of the cultivable areas and the best harbors are on the north side. This is nicely illustrated by the difficulties Paul encountered along the southern coast on his voyage to Rome (recounted in Acts 27). The Cretan mountains consist basically of limestone, which, exposed by the severe deforestation, has weathered to form steep ravines, fissures, crevasses and numerous caves, the source of many legendary and historical episodes throughout Crete's long history. The land is marked by the number of upland plains, with the main areas suitable for cultivation and settlement being in the east. The soil is mostly rocky with little alluvium. The main and most disastrous change since antiquity has been the deforestation of the island, which, now virtually complete, has transformed it from one of the most fertile and prosperous locations in the Mediterranean to one of the most rocky and barren.

The name Crete does not occur in the OT, but it is possible, and usually assumed, that the CHERETHITES of David's bodyguard were Cretans, because of similarity of name and their close geographic association with the Philistines. The place name CAPHTOR and the gentilic term Caphtorim, as origins of the Philistines, are generally

35 英里（13 公里至 56 公里）宽。这个岛屿是个多山的岛屿，岛上有三大山脉：东边为迪克特山，中部为依达山，西边为怀特山。后两个山脉的最高峰超过 8000 英尺（2440 米）。南部海岸山脉往往陡峭入海，所以大部分可耕种的土地和最好的港口都在北海岸。保罗乘船去罗马时南岸遭遇海难恰好证明了这一点（《使徒行传》27 章中的记载）。克里特岛的山脉主要由石灰岩组成，由于森林开采过度，土地暴露在外，经风化形成了陡峭的峡谷、裂纹、裂缝和许多洞穴，这种地貌是克里特岛悠久的历史中许多传奇和历史事件的发源地。克里特岛有许多高地平原，东部主要地区适合种植和居住。克里特岛的土地不半是岩石，很少有冲积土。克里特岛的森林采伐是该岛自古以来经历的最主要的、最灾难性的变化，实际上，现在克里特岛的森林已经被采伐一空，克里特岛已经从一个土壤最肥沃、经济最富庶的地区变成了地中海地区最多山、土壤最贫瘠的地区。

克里特这个名字没有出现在《旧约》中，但是人们通常认为大卫的贴身护卫基利提人（见 CHERETHITES）就是克里特人，因为基利提人和克里特人名称相似，并且他们与非利士人有亲密的地理学关联。地名迦斐托（见 CAPHTOR）和种族民迦斐托人通常被认为是克里特和克里特人，非利士人被认为起源于迦斐托。

taken to refer to Crete and its inhabitants.

In the NT Cretans are named as present at the Feast of Pentecost (Acts 2:11), and the island plays a significant and unfortunate role in the shipwreck that occurred in the course of Paul's journey to Rome (Acts 27:7-44). It is possible that Paul revisited Crete upon release from prison in Rome, for he left Titus there to organize the work (Tit. 1:5). In 1:12 he quotes the Cretan poet Epimenides to the effect that Cretans were men of low repute in the ancient world.

在《新约》中，在五旬节的宴席中提到了克里特人（徒 2:11），值得注意的是，保罗途径该岛向罗马传道时发生了船难（徒 27:7-44）。保罗在罗马被释放后，可能重访了克里特岛，因为他留提多在克里特办好未办完的工作（多 1:5）。在《提多书》1:12 中，保罗引用了克里特诗人埃庇米尼得斯（Epimenides）的话来说明克里特人在古代世界名誉扫地。



Mural from the Middle Minoan palace at Knossos (ca. 1750 B.C.). Bull-leaping performances, such as those presented by Theseus and the Athenians for King Minos and his daughter Ariadne, probably had religious significance. (Embassy of Greece, Washington)

迈诺安文明中期位于克诺索斯王宫中的壁画（约公元前 1750 年）。跳牛表演，如提修斯和雅典人为国王迈诺斯和他的女儿阿里阿德涅（Ariadne）献上的跳牛表演，这种表演可能有宗教意义。（华盛顿，希腊大使馆）

Although the island had little significance in the classical world, such was not the case in the earlier periods. Crete was first settled by Neolithic farmers in the 4th and 3rd millennia B.C., but it was in the Bronze Age, beginning ca. 3000 B.C., that Crete developed a powerful civilization that frequently played a dominant role in the Aegean, and that lasted for nearly two thousand years. This civilization has been termed Minoan by Sir Arthur Evans after king Minos, known from the Homeric epics.

尽管在传统世界这个岛不太重要，但是在较早时期情况并非如此。克里特岛是公元前 4000 和 3000 年间新石器时代农民首先定居的地方，但是直到青铜器时代，约公元前 3000 年初，克里特岛才形成了发达的文明，克里特的发达文明通常在爱琴海地区起到支配性地位，这种支配性地位持续了近两千年。亚瑟埃文斯爵士（Sir Arthur Evans）根据《荷马史诗》中的记载认为这种文明是以国王迈诺斯的名字来命名的。据传说，迈诺斯在克诺索斯作王，埃文斯在世纪之交历时数年发掘了克诺索斯遗址。埃文斯

Minos, according to legend, ruled at Knossos, a site that Evans excavated over many years at the turn of the century. Evans divided Minoan chronology into three periods, Early, Middle, and late Minoan, which roughly correspond to the Early Bronze (3150–2200 B.C.), Middle Bronze (2200–1550 B.C.), and Late Bronze (1550–1200 B.C.) periods of Palestinian archeology.



Remains of the Minoan palace at Phaestos. Built entirely on terraces, the palace was a self-contained community, strikingly similar in plan and architectural detail to the palaces at Knossos and Mallia. (W. S. LaSor)

The golden age of Minoan civilization was reached in the Middle Minoan Period, *ca.* 2000–1500 B.C. In this period colossal, almost labyrinthine, palaces were constructed. Four have now been found at Knossos, Phaestos, Mallia and Zakro. Writing was in use, initially pictographic, but developing by *ca.* 1700 B.C. into a linear script, syllabic

将迈诺安文明分为三个时期：迈诺安文明初期、迈诺安文明中期和迈诺安文明晚期，这些时期大致相当于巴勒斯坦考古中的青铜器早期（公元前 3150 至 2200 年）、青铜器中期（公元前 2200 至 1550 年）和青铜器晚期（公元前 1550 至 1200 年）。

费斯托斯（Phaestos）的克里特宫遗址。该宫殿完全建在阶梯上，是独立的社区，与克诺索斯和里亚宫殿的计划和建筑细节明显类似。（W. S. LaSor）

迈诺安文明的黄金时代在迈诺安文明中期，约公元前 2000 年至 1500 年。在这一时期建造了像迷宫一样的巨大宫殿。在克诺索斯、费斯托斯、里亚和萨克罗发现了四座宫殿。迈诺安文明起初使用了象形文字，但是约公元前 1700 年发展了音节式的线形文字，公元前 1500 年之后不久王室文明衰落之后，才停止使用这种文字。对这种文字的解释还处于初级

in type, that was in use until the fall of the Palace civilization shortly after 1500 B.C. Interpretation of this script is still in its infancy, although C. H. Gordon has plausibly interpreted a few inscriptions as a dialect of West Semitic.

All the known Minoan palaces were violently destroyed, presumably by earthquake, about 1700 B.C. They were very quickly rebuilt on an even grander scale, and Minoan civilization reached its zenith during the two and a half centuries from 1700 to 1450 B.C. The general level of attainment of the arts and crafts in this period matched the grandeur and splendor of the palaces. Metalworking, pottery, and especially the carving of ivory and stone and the production of jewelry reached heights not to be rivaled before the classical age of Greek civilization in the first millennium. During the latter part of this period Minoan civilization spread overseas and colonies were established on Thera, Melos, and Rhodes, at Miletus on the Anatolian coast, and possibly even on the Greek mainland itself. Certainly the mainland was deeply influenced by Cretan culture and fashions.

This grandeur was, however, short-lived. Soon after the great volcanic eruption that destroyed Thera, *ca.* 1500 B.C., the Cretan centers were violently destroyed. Since this destruction included fire, it is probable that it was caused by an invading force rather than earthquake. Whatever the cause, none of the palaces except Knossos was occupied thereafter, and Knossos itself was taken over by foreigners. Changes in pottery style and palace architecture make it very likely that the conquerors were Mycenaean

阶段, 虽然戈登 (C. H. Gordon) 似乎合理地翻译了几个西闪族人方言的碑文。

所有著名的迈诺安文明时期的宫殿可能都被公元前 1700 年的地震严重地破坏了。不过随后不久便重建了更加宏伟的宫殿, 迈诺安文明在公元前 1700 年至 1450 年近两百五十年间达到了鼎盛时期。这一时期的工艺水平可以金碧辉煌的宫殿相媲美。金属制品、陶器, 特别是象牙和石头的雕刻品以及珠宝的制造都到达了最高水平, 公元 1000 年古典希腊文明出现之前没有可与之匹敌的文明。在这段时期的后期, 迈诺安文明传播至海外, 并且在锡拉岛、米洛斯、罗兹岛、安纳托利亚海岸的米利都、甚至是希腊大陆建立了殖民地。当然, 希腊深受克里特文化和时尚的影响。

然而, 这么辉煌的时期如昙花一现。不久后, 约公元前 1500 年的一场巨大的火山喷发摧毁了锡拉岛, 克里特的中心也遭到了严重的破坏。既然这次破坏是由火造成的, 那么这场大火可能是由入侵者放的, 而不是由地震引起的。无论怎样, 除了克诺索斯宫之外, 其他所有的宫殿都被摧毁了, 而克诺索斯宫被入侵者占领了。从陶器的风格和宫殿的建筑风格的变化可以看出, 征服者可能是来自希腊大陆的迈锡尼希腊人。强有力的证据同样证明了这一情况, 实际上, 在克诺索斯、派洛斯 (Pylos)、迈锡尼以

Greeks from the mainland. Strong evidence in the same direction is the fact that a new script termed Linear B, apparently an adaptation of the older Linear A, came into use in this period at Knossos, as well as at Pylos, Mycenae, and other sites on the mainland. In 1952 M. Ventris succeeded in interpreting this script as an early form of archaic Greek, although the interpretation is not without its problems or its critics.

Shortly after 1400 B.C. the last palace at Knossos was destroyed and the grandeur of Bronze Age Crete came to an end, although it apparently remained under Mycenaean domination during the next two centuries. At the end of this period Dorian Greeks invaded the island and Crete sank into relative oblivion during the Iron Age.

Crete played a minor role in the Aegean during the classical age, being noted as a source of mercenary soldiers and traders. In 67 B.C. it fell under Roman hegemony and was organized into the province of Cyrenaica, linked with territory in Libya on the North African coast.

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及大陆的其他地方在这一时期开始使用一种新的文字——线形文字 B，这种文字显然是古老的线性文字 A 的改写形式。文特里斯 (M. Ventris) 于 1952 年成功将这种线性文字解释为古希腊语的早期形式，但是这种解释也存在一些疑点或受到了批判。

公元前 1400 年后不久，克诺索斯最后一座宫殿被摧毁，青铜器时期克里特岛的辉煌就此结束，虽然在接下来的两百年期间克里特岛显然在迈锡尼人的统治下着。在这一时期之后，多里安的希腊人入侵了该岛，铁器时代期间，克里特岛沦落成了一个相对被遗忘的地方。

在古典时期，克里特岛在爱琴海地区是个无足轻重的岛屿，据记载雇佣兵和贸易商人多来自克里特岛。公元前 67 年，罗马人占领了克里特岛，并且将该岛并入了昔兰尼加省，毗邻北非海岸的叙利亚地区。

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CRIB

[Heb. *'ēbūs*]; NEB STALL. “Crib” (Job 39:9; Isa. 1:3) translates the Heb. *'ēbūs* (from *'abās*, “to feed”) exactly, as it denotes a barred receptacle for fodder used in cowsheds and foldyards; also in fields, for beasts lying out in the winter.

CRICKET

[Heb. *ḥargōl*]; AV BEETLE; NEB GREEN LOCUST. A term occurring only in Lev. 11:22, doubtless referring to some kind of locust or grasshopper. See LOCUST; INSECTS.

CRIME; CRIMES

[Heb. *'āwōn*] (Dt. 19:15); AV INIQUITY; [*ḥēṭ*] (21:22); AV SIN; NEB OFFENCE; [*rā'ā*] (Jgs. 9:56); AV WICKEDNESS; [*n^ebālā*] (20:10); AV FOLLY; NEB OUTRAGE; [*'āwen*] (Ps. 56:7 [MT 8]); AV INIQUITY; NEB emends; [*'ōlōṭ*] (64:6 [MT 7]); AV INIQUITIES; NEB omits; [Gk. *aition*] (Lk. 23:4, 22); AV FAULT; NEB “case ... to answer”; [*rhadiourgēma*] (Acts 18:14); AV LEWDNESS; NEB MISDEMEANOUR.

CRIB 槽

【希伯来语: *'ēbūs*】; 《新英文译本》译为 STALL (“槽”)。“Crib” (伯 39:9; 赛 1:3) 准确地翻译了希伯来语 *'ēbūs* (源自 *'abās*, “喂”), 因为这个词表示牛棚和羊圈里用来装饲料的带有栅栏的槽子; 还可以表示在冬天喂养田间牲畜的槽子。

CRICKET 蟋蟀

【希伯来语: *ḥargōl*】; 《钦定版圣经》译为 BEETLE (“蟋蟀”); 《新英文译本》译为 GREEN LOCUST (“蝗虫”)。仅在《利未记》11:22 中出现的一个词语, 可能指的是蝗虫或蚱蜢。见 LOCUST (蝗虫); INSECTS (昆虫)。

CRIME; CRIMES 罪; 犯罪、罪案

【希伯来语: *'āwōn*】(申 19:15); 《钦定版圣经》译为 INIQUITY (“罪”); 【*ḥēṭ*】(申 21:22); 《钦定版圣经》译为 SIN (“罪”); 《新英文译本》译为 OFFENCE (“罪”); 【*rā'ā*】(士 9:56); 《钦定版圣经》译为 WICKEDNESS (“恶”); 【*n^ebālā*】(士 20:10); 《钦定版圣经》译为 FOLLY (“丑事”); 《新英文译本》译为 OUTRAGE (“暴行”); 【*'āwen*】(诗 56:7 [《马所拉文本》8]); 《钦定版圣经》译为 INIQUITY (“罪孽”); 《新英文译本》作了修订; 【*'ōlōṭ*】(诗 64:6 [《马所拉文本》7]); 《钦定版圣经》译为 INIQUITIES (“奸恶”); 《新英文译本》中省略了这个词; 【希腊语: *aition*】(路 23:4, 22); 《钦定版圣经》译为 FAULT (“错”); 《新英文译本》译为 “case ... to answer” (“罪案”); 【*rhadiourgēma*】(徒 18:14); 《钦定版圣经》译为 LEWDNESS (“奸恶”); 《新英文译本》译为 MISDEMEANOUR (“行为不端”)。

Words for “crime” and “crimes” do not appear very frequently in the original languages of Scripture nor in the English versions. The AV and RV translate no word “crime” in the OT, although with the RSV they render Heb. *mišpaṭ* in Ezk. 7:23 as “crimes.” The AV, RV, and RSV all render Heb. *zimmâ* (Job 31:11) as “a heinous crime.” The AV has “crimes” for Gk. *aitiasin* Acts 25:27, while the RV, RSV, and NEB have “charges” (see Jn. 18:38; 19:4, 6). The AV has “crime” for Gk. *enklématos* in Acts 25:16, while the RV has “matter,” the RSV and NEB “charge.”

A crime is a transgression against the public right, a serious offense against the law, or a base weakness or iniquity, all of which are regarded as obnoxious to the Creator. Specific forms of crime, many treated in separate articles, are the following:

ADULTERY

Bestiality. Sexual relations with a beast. This form of vice was considered loathsome and abhorrent, partly because of its associations with certain pagan rites and mythology; it called for extreme language in its description and rigorous measures in its punishment. Both the beast and the guilty human were to be put to death (Ex. 22:19; Lev. 18:23; 20:15f.; Dt. 27:21).

“crime” (“罪”)和“crimes” (“犯罪”)这两个词不太常出现在《圣经》原文或英文译本中。《钦定版圣经》和《修订译本》没有将《旧约》中任何词语译为“crime”，然而《修订标准译本》在《以西结书》7:23中将希伯来语 *mišpaṭ* 译为“crime” (“罪”)。《钦定版圣经》、《修订译本》和《修订标准译本》都将希伯来语 *zimmâ* (伯 31:11) 译为“a heinous crime” (“大罪”)。《钦定版圣经》用“crimes” (“罪案”)翻译《使徒行传》25:27中的希腊语 *aitiasin*，而《修订译本》、《修订标准译本》和《新英文译本》用“charges” (“罪状”)来翻译该希腊语 (见路 18:38; 19:4, 6)。《钦定版圣经》用“crime”翻译《使徒行传》25:16中的希腊语 *enklématos*，而《修订译本》译为“matter” (“问题”)，《修订标准译本》和《新英文译本》译为“charge” (“控告”)。

罪就是违反公共权力，严重违反律法、或是某种不良嗜好或邪恶，这些都被造物主视为是可憎的。罪的具体形式如下 (分词条中也讨论了很多具体的罪)：

行淫 (见 ADULTERY [通奸、行淫、奸淫])

人兽相交。与牲畜相交。这种罪被视为可憎的，一定程度是因为这种罪与某些异教的习俗和神话有关；《圣经》中用极端的语言描述了这种罪，而且犯这种罪的人将受到严厉的惩罚。如果兽与罪人，那么兽与人都会被处死 (出 22:19; 利 18:23; 20:15-16; 申 27:21)。

BLASPHEMY

Breach of Covenant. Heb. *pārar'et-habb^erît*. According to Poucher (*HDB*, s.v. “crimes”), this term included: (1) failure to observe the Day of Atonement (Lev. 23:29); work on that day (Lev. 23:28); (2) sacrifice of children to Molech (Lev. 20:3); (3) neglect of circumcision (Gen. 17:14; Ex. 4:26); (4) unauthorized manufacture of the holy oil (Ex. 30:33); (5) anointing an alien therewith (Ex. 30:33); (6) neglect of the Passover (Nu. 9:13). Note also the following: Gen. 17:14; Lev. 26:15–44; Dt. 29:25; 31:16, 20. Paul (Rom. 1:31) speaks of *asynthetoi*, “covenant-breakers.”

Breach of Ritual. A term not found in the Scriptures, but covering a number of acts prohibited by the ceremonial law. They have been exhaustively enumerated by Poucher: (1) eating blood, whether of fowl or beast (Lev. 7:27; 17:14); (2) eating fat of the beast of sacrifice (Lev. 7:25); (3) eating leavened bread during the Passover (Ex. 12:15, 19); (4) failure to bring an offering when an animal is slaughtered for food (Lev. 17:4); (5) offering sacrifice while the worshiper is under the ban of uncleanness (Lev. 7:20f.; 22:3f., 9); (6) making holy ointment for private use (Ex. 30:32f.); (7) using the same for perfume (Ex. 30:38); (8) neglect of purification in general (Nu. 19:13, 20); (9) slaughtering an animal for food away from the door of the tabernacle (Lev. 17:4, 9; even the alien must comply, so that the introduction of worship at other places might be avoided); (10) touching holy things illegally (Nu. 4:16–20). The punishment

亵渎(见 BLASPHEMY[亵渎、毁谤; 凌辱、亵渎、僭妄])

违背圣约。希伯来语 *pārar'et-habb^erît*。根据普切尔 (Poucher, *HDB*, 见词条 “crimes”) 的记载, 违背圣约包括: (1) 不守赎罪日(利 23:29); 赎罪日作工(利 23:28); (2) 将儿女献给摩洛(利 20:3); (3) 忽视割礼(创 17:14; 出 4:26); (4) 非法调制神圣膏油(出 30:33); (5) 用膏油膏外邦人(出 30:33); (6) 不守逾越节(民 9:13)。还可参考以下章节:《创世记》17:14;《利未记》26:15-44;《申命记》29:25; 31:16, 20。保罗在《罗马书》1:31 中提到了“背约的”(*asynthetoi*)。

违反宗教礼仪。在《圣经》中没有出现的这个术语, 但是, 这个术语涵盖了许多被律法禁止的行为。普切尔 (Poucher) 详尽地列举了这些被禁的行为: (1) 吃血, 无论是家禽还是牲畜的血(利 7:27; 17:14); (2) 吃献祭牲畜的脂油(利 7:25); (3) 过逾越节时吃有酵饼(出 12:15, 19); (4) 未将屠宰的动物献祭(利 17:4); (5) 不洁净的敬拜者献祭(利 7:20-21; 22:3-4, 9); (6) 私自使用神圣的膏油(出 30:32-33); (7) 私自使用香(出 30:38); (8) 忽视洁净(民 19:13, 20); (9) 不在会幕门口屠宰动物为食(利 17:4, 9; 即使是外邦人也要遵守这个律法, 因此有可能避免在其他地方敬拜); (10) 非法触摸圣物(民 4:16-20)。不遵守这些禁令的人将从民中“剪除”(希伯来语: *nikrat miqqereb*, 意为“从中剪除”, 也就是被逐出教会的意思, 等)。

for the nonobservance of these prohibitions was the “cutting off” of the transgressor from his people (Heb. *nikrat miqqereb*, “cut off from among,” i.e., excommunicate, etc.).

Breach of Trust. *See* TRUST, BREACH OF.

BRIBERY

Burglary. This term does not occur in the main English versions. The corresponding act is defined as “thievery accompanied by breaking in,” and it places the offender beyond protection from violence (Ex. 22:2). The crime might be committed in various degrees, and to burglarize the “devoted things” was punishable by death (Josh. 7:15), as was also man-stealing (Ex. 21:16; Dt. 24:7).

DEBT

DECEPTION. *See* DECEIT.

DISOBEDIENCE

DIVINATION

DRUNKENNESS

Evil Speaking (Slander). *See* “Speaking Evil,” below.

Falsehood. Heb. *ma'al*, “treachery,” “sin,” “trespass” (Job 31:34), and *šeqer*, “a sham,” “deceit,” “lying” (2 S. 18:13; Ps. 7:14; 119:118; 144:8, 11; Isa. 28:15; 57:4; 59:13; Jer. 10:14; 13:25; Hos. 7:1; Mic. 2:11). In every case wilful perversion of the truth or preference for untruth is at least presupposed. Hence

背信。见 TRUST, BREACH OF (背信)。

贿赂 (BRIBERY[贿赂、不义之财; 贿赂])

盗窃。这个词语在主要的英文译本中没有出现。相应的行为被称为“挖窟窿盗窃”，并且罪犯受了暴行也不会受到保护 (出 22:2)。人可能犯不同程度的罪，而盗窃“当毁之物”将被处死 (书 7:25)，拐带人的也要被处死 (出 21:16; 申 24:7)。

欠债 (见 DEBT[债务])

欺诈 (见 DECEPTION[欺诈])。见 DECEIT (诡诈)。

不顺服 (见 DISOBEDIENCE[不顺服])

占卜 (见 DIVINATION[占卜])

醉酒 (见 DRUNKENNESS[醉酒])

毁谤 (诽谤)。见下面的“说恶言”。

说谎。希伯来语 *ma'al*, 意为“背叛”、“罪”、“犯罪” (伯 31:34), *šeqer*, 意为“骗子”、“谎言”、“说谎” (撒下 18:13; 诗 7:14; 119:118; 144:8, 赛 28:15; 57:4; 59:13; 耶 10:14; 13:25; 何 7:1; 弥 2:11)。无论怎样，至少可以看出说谎的人故意颠倒了事实或偏爱谎言。所以说谎总是有犯罪的倾向，并且对真理怀有敌意，

falsehood always marks an evil disposition, enmity against truth, and thus against God. Consequently it is criminal. *See also* LIE.

False Swearing. “Swearing to a lie or falsehood” (Heb. *šeqer*) is mentioned in Lev. 6:3, 5; 19:12; Jer. 5:2; 7:9; Hos. 10:4; Zec. 5:4. From these passages and their context it appears that this crime was considered in the twofold sense of a wrong against the neighbor and against God, for the oath was an appeal to God to witness to the truthfulness of the statement; hence to swear falsely was to represent God as supporting a false statement. It is condemned also in 1 Tim. 1:10 (Gk. *epiorkoi*, “perjurers”).

False Witnessing. Heb. idiom *‘ēd šeqer*, “witness of a falsehood,” “lie” (Ex. 20:16; Dt. 19:16, 18; Prov. 6:19; 14:5, 25; 19:5, 9); Gk. *pseudomartyrēō*, “bring false testimony” (Mk. 10:19; 14:56f.); *pseudomartyria*, “false testimony” (Mt. 15:19; 26:59). In order that the innocent might be protected against the lying accuser, a criminal was to be convicted only on the testimony of at least two or three witnesses, testifying to the same facts (Nu. 35:30). If one was found testifying falsely, he was to be punished by suffering the penalty that would have been inflicted on the one against whom he testified, had he been convicted (Dt. 19:16–19).

Fornication. Heb. *taznūt* (Ezk. 16:29) and *zānā* refer to committing fornication figuratively, by idolatry (Isa. 23:17; Ezk. 16:26), or causing to commit such (2 Ch. 21:11). The Greek counterparts, *porneia* (33 times) and *porneūō* (7 times), are much more frequent, which indicates the

因此与上帝为敌。因此说谎是一种罪行。另见 LIE (谎言)。

起假誓。《利未记》6:3, 5; 19:12; 《耶利米书》5:2; 7:9; 《何西阿书》10:4; 《撒迦利亚书》5:4 中都提到了“说谎言起假誓”(希伯来语 *šeqer*)。从这些经文和上下文语境可知,这种罪中包含了双重错误,既欺骗了邻舍,又欺骗了上帝,因为发誓时要祈求上帝见证誓言的真实性;因此,起假誓呈现出了一个支持假见证的上帝。《提摩太前书》1:10 同样谴责了起假誓(希腊语: *epiorkoi*, 意为“起假誓的”)。

假见证。希伯来语习语 *‘ēd šeqer*, “假见证”、“说谎”(出 20:16; 申 19:16, 18; 箴 6:19; 14:5, 25; 19:5, 9); 希腊语 *pseudomartyrēō*, 意为“假见证”(可 10:19; 14:56-57); *pseudomartyria*, 意为“妄证”(太 15:19; 26:59)。为了避免无罪的人被说谎的控告者诬陷,只有当至少两或三个见证人见证同一事实之后,才可判定一个人有罪(民 35:30)。如果一个人作了假见证,那么他就要受到他想要陷害之人所要遭受的惩罚(申 19:16-19)。

淫乱。希伯来语 *taznūt*(结 16:29)和 *zānā* 将拜偶像(赛 23:17; 结 16:26)或类似的行为(代下 21:11)比喻为行淫。*porneia* (33 次)和 *porneūō* (7 次)这两个希腊语出现得更加频繁,这说明《新约》中更加憎恶淫乱或卖淫(多数情况也是比喻用法,实际上指的是崇拜偶像)。《犹

greater abhorrence of fornication or whoredom in the NT (although here again, some usages are figurative, referring to idolatry). The intensive Gk. *ekporneúō* is found in Jude 7, “be utterly unchaste.”

Forswear. Found only in Mt. 5:33 in the sense of committing perjury (Gk. *epiorkéō*).

Harlotry. The avocational or at least habitual, notorious practice of unchastity. In most instances the ordinary term for unchaste living (Heb. *zānā*) is employed (Gen. 34:31; 38:15, 24; Lev. 21:14; Josh. 2:1; Jgs. 11:1; 16:1; 1 K. 3:16; Prov. 7:10; 29:3; Jer. 5:7; Am. 7:17). For the publicly known woman of the street and the professional devotee in pagan temple worship, the Heb. *qēdēšā* was employed (Gen. 38:21f., AV; Hos. 4:14). The Gk. *pornē* occurs in Mt. 21:31f.; Lk. 15:30; 1 Cor. 6:15f.; He. 11:31; Jas. 2:25. Often it was used metaphorically of idolatry or any defection from the divine covenant, and applied particularly to Jerusalem (Isa. 1:21); the Jewish nation (Jer. 2:20; 3:1, 6ff.; often in Ezk. 16 and 23; Mic. 1:7); Israel (Hos. 4:15); Nineveh (Nah. 3:4); Tyre, with reference to the various arts employed to renew her commerce (Isa. 23:16) and to her restored traffic (v. 17); and to anti-Christian “Babylon” (Rev. 17:5, 15; 19:2). See also “Fornication,” above.

HOMICIDE

Homosexual Relations. Often called sodomy, from reference to it in Gen. 19:5–7 (cf. Gen. 13:13; Isa. 3:9; Lam. 4:6; 2 Pet. 2:6f.; Jude 7). In Lev. 18:22 it is referred to as an “abomination,” and

大书》1:7 中用希腊语 *ekporneúō* 来加强语气，“一味地行淫”。

背誓。只有《马太福音》5:33 中提到过背誓，指的是违背诺言（希腊语 *epiorkéō*）。

卖淫。丑恶的淫乱习俗，遵守这种习俗已成为人们的嗜好，至少已成为人们的习惯。在大多数例子中，采用普通词语（希伯来语 *zānā*）表示淫乱的生活（创 34:31; 38:15, 24; 利 21:14; 书 2:1; 士 11:1; 16:1; 王上 3:16; 箴 7:10; 29:3; 耶 5:7; 摩 7:17）。而用希伯来语 *qēdēšā* 来表示众所周知的路旁的妓女和异教神殿中侍奉的专业信徒（《钦定版圣经》，创 38:21-22; 何 4:14）。《马太福音》21:31-32; 《路加福音》15:30; 《哥林多前书》6:15-16; 《希伯来书》11:31 和《雅各书》2:25 中使用了希腊语 *pornē*。这个词常通常用来比喻拜偶像或所有背叛神的行为，专门用来形容耶路撒冷（赛 1:21）、犹大国（耶 2:20; 3:1, 6 起; 常出现在《以西结书》16 和 23 中; 弥 1:7）、以色列（何 4:15）、尼尼微（鸿 3:4）、推罗（用各种技艺更新她的贸易[赛 23:16]，恢复她的交通[赛 23:17]）和反基督徒的“巴比伦”（启 17:5, 15; 19:2）。另见上面的“淫乱”。

杀人（见 HOMICIDE[杀人]）

同性恋关系。在《创世记》19:5-7 中提及了这个关系，常被称为同性性行为（参：创 13:13; 赛 3:9; 哀 4:6; 彼后 2:6-7; 犹 1:7）。《利未记》18:22 中称这种行为是“可憎恶的”，根据《利未记》

according to 20:13 both parties “shall be put to death.” In the OT reference is made only to men lying with men, not to the same practice among women—although in another “unnatural” sin, bestiality, the prohibition is for women as well (Lev. 18:23). When Paul in Rom. 1:26f. speaks of men who are “consumed with passion for one another” (NEB), he refers also to “women” who have “exchanged natural relations for unnatural.” The term “sodomite” (Heb. *qādēš*, a [quasi-] sacred person) is generally used in the OT, however, in connection with apostasy and licentious idolatry (Dt. 23:17; 1 K. 14:24; 15:12; 22:46; 2 K. 23:7). Cf. 1 Tim. 1:10; 1 Cor. 6:9.

IDOLATRY

Ill-treatment of Parents (Ex. 21:15, 17; Lev. 20:9; Dt. 21:18ff.). See “Parents, Crimes Against,” below.

Incest. Heb. *zimmâ*, “vice,” “wickedness,” “refined immorality” (Lev. 18:17; 20:14); also “unnatural vice” (Heb. *tebel*, the same word that is used to designate the unnatural commingling with beasts). Amnon’s deed is designated as *hesed*, indicating the degradation of the tenderness natural between brothers and sisters into an immoral intimacy (2 S. 13). The crime is that of sexual relation between persons within the degrees of relationship forbidden by the Levitical law, as that of Lot’s daughters with their father (Gen. 19:33); the son with his father’s concubines, as Reuben (Gen. 35:22), and Absalom (2 S. 16:22; cf. 1 Cor. 5:1); that of the father-in-law with his daughter-in-law (Gen. 38:15ff.; cf. Ezk.

20:13 中的记载,发生同性性行为的双方“要被治死”。在《旧约》中仅表示男人与男人苟合,没有提到女人之间的苟合——不过提到了另一种“不正常”的罪行,即与兽淫合,女人同样被禁止与兽淫合(利18:23)。保罗在《罗马书》1:26-27中提到了“男和男行可耻的事”(NEB)时,他同样提到了“女人”将“顺性的用处变为逆性的用处”。而《旧约》中通常使用词语“sodomite”(“兽奸者”,希伯来语:*qādēš*,一个[半]神圣的人)表示与叛教和偶像崇拜有关的行为(申23:17;王上14:24;15:12;22:46;王下23:7)。参:《提摩太前书》1:10;《哥林多前书》6:9。

偶像崇拜(见 IDOLATRY [偶像崇拜])

虐待父母(出21:15,17;利20:9;申21:18起)。见下面的“悖逆父母”。

近亲通婚。希伯来语 *zimmâ*, “罪行”、“大恶”、“极不道德的”(利18:17;20:14)以及“不顺性的罪行”(希伯来语 *tebel*, 也用这个词表示与兽淫合)。暗嫩的行为被称为 *hesed*, 表示兄妹之间的亲密关系堕落成了一种淫行(撒下13)。利未人的律法禁止近亲之间同寝,并视之为是一种罪行,如罗得的女儿与她们的父亲同寝(创19:33);儿子与他的父亲的妾同寝,如流便(创35:22)和押沙龙(撒下16:22;参:林前5:1);公公与儿媳同寝(创38:15起;参:结22:11);男子与他的妹妹或同父异母的妹妹同寝,如暗嫩(撒下13:14);姐夫或妹夫和兄嫂或弟妹同寝(太14:3);或同时与女人和她的女儿或孙女同寝(利20:14;18:17)。与兄弟的遗孀发生不正当的关系(利20:21)被视为是一种可耻的行为,字面意思是“不洁净”(寡妇与

22:11); of the brother with the sister or half-sister, as Amnon (2 S. 13:14); of the brother-in-law with the sister-in-law (Mt. 14:3); or with both a woman and her daughter or granddaughter (Lev. 20:14; 18:17). Illicit relation with the brother's widow is designated (Lev. 20:21) as a disgraceful act, literally "uncleanness" (excepting the levirate marriage). Such acts were forbidden on the ground that the Jews were to avoid the evil practices of the Canaanites and the Egyptians in regard to marriage within the specified limits, because this would naturally result in breaking down the sanctity of the bonds connecting near relatives, and in throwing open the floodgates of immorality among them. Then, too, such provisions would secure higher results in discipline and in mentally and physically healthy children.

Infanticide. This crime seems to have been quite foreign to the minds of the Hebrews, for they had too lofty a conception of the value of human life; besides, children were considered a blessing, and their absence in the home a curse (cf. Ex. 1:17, 21; Pss. 127, 128). For this reason, there was no reason to prohibit it by law, except as the Israelites might be influenced to sacrifice their children to Molech when following the religious customs of the Canaanites.

Injuries to the Person (cf. Ex. 21:18ff.; Lev. 24:19f.; Dt. 25:11).

Irreverence. Lack of respect for God or His natural representatives, the parents or governmental officers. See "Parents, Crimes Against," below; *see also* BLASPHEMY.

亡夫的兄弟结婚除外)。为了避免犹太人守迦南人和埃及人的恶俗，《圣经》中禁止犹太人行这种行为，并且在婚姻上有明确禁令，因为近亲结婚自然会玷污近亲间的圣洁关系，并将打开堕落之门。因此，禁止近亲结婚的规定保证了更高的行为标准，并保证了孩子智力和身体的健康。

杀婴罪。这种罪行似乎对希伯来人来说并不是十分陌生，因为他们极为看重人类生命的价值；除此之外，孩子被视为一种祝福，没有孩子的家庭被认为是受咒诅的（参：出 1:17, 21；诗 127, 128）。因此，律法本没有必要给出禁止杀婴的规定，只是以色列人可能会效仿迦南人的宗教习俗，把他们的孩子献给摩洛。

伤人（参：出 21:18 起；利 24:19-20；申 25:11）。

不敬。不尊敬上帝或上帝的实体代表、父母或统治的官员。见下面的“悖逆父母”；另见 BLASPHEMY（褻渎）。

Kidnapping (Man-Stealing). No word for this is found in that OT, but in Ex. 21:16 it is said that “whoever steals a man” is to be “put to death” (see Dt. 24:7). Such a word, Gk. *andrapodistés*, does appear once in the NT (1 Tim. 1:10), AV and RV “menstealers,” RSV “kidnapers,” NEB “kidnappers.” While it is a rather frequent crime in our 20th cent. even where the death penalty obtains, no instance of it appears among the Hebrews.

Lying. *See* LIE.

MALICE

Manslaughter. *See* MANSLAYER.

MURDER

OATH

Parents, Crimes Against. The law enjoined upon the child reverence toward his parents, especially the father. That the mother was to share this reverence practically on equal terms with the father is seen in that each is mentioned separately whenever obedience and reverence are enjoined upon the child (Dt. 5:16). Deliberate disobedience and stubbornness was a serious crime (Dt. 21:18). Both the father and the mother are directed to lay hands upon such a child and bring him to the elders for punishment. How greatly such conduct was held in horror is seen in many of the Proverbs, especially 30:17. Everything that would lower a parent’s dignity and influence or violate his sense of just recognition must be carefully avoided (Gen. 9:20–27).

绑架（拐卖人口）。在《旧约》中没有出现这个词语，但是《出埃及记》21:16提到“拐带人口的”必要被“治死”（见申 24:7）。希腊语 *andrapodistés* 确实在《新约》中出现过一次（《提摩太前书》1:10，《钦定版圣经》和《修订译本》译为 *menstealers*（“抢人口的”），《修订标准译本》译为 *kidnapers*（“拐带人的”），《新英文译本》译为 *kidnappers*（“拐带人的”）。在 20 世纪，拐卖人口是一种极常见的罪行，即使拐卖人口面临着死罪的惩罚，希伯来人中间似乎没有出现过拐卖人口的案例。

说谎。见 LIE（谎言、说谎）。

恶毒（见 MALICE[恶毒]）

误杀。见 MANSLAYER（误杀人的）。

谋杀（见 MURDER[谋杀]）

誓言、诅咒（见 OATH[誓言、诅咒]）

悖逆父母。律法吩咐孩子尊敬父母，尤其是父亲。律法中每次提及孩子要顺服父母时，都会分别提及孩子要顺服父亲和顺服母亲（申 5:16）。故意不顺从和悖逆父母是一种严重的罪行（申 21:18）。父母要抓住这孩子，并把他带到长者面前接受惩罚。《箴言》（尤其是箴 30:17）中记载了不顺从父母的人要受到的严厉惩罚。必须谨慎提防一切贬低父母尊严和威信或破坏父母公信力的行为（创 9:20-27）。

Perjury. See “False Swearing”; “Forswear,” above. 伪誓。见上面的“起假誓”和“背誓”。

Prophesying, False. By reason of his position as the recognized mouthpiece of Yahweh, the prophet’s word was weighty in influence; hence to prophesy falsely was equivalent to practicing fraud publicly. Jeremiah described the condition that made such things possible as “wonderful and horrible” (5:30f.). See also Jer. 23:32; 29:8f.; Ezk. 21:23; Zec. 10:2; Mt. 7:15; 24:11, 24; Mk. 13:22; Lk. 6:26; Acts 13:6 (Bar-Jesus); 2 Pet. 2:1; 1 Jn. 4:1; Rev. 16:13; 19:20; 20:10. See also PROPHECY.

假预言。由于先知是耶和華的代表，所以他們的話有很重的分量；因此，說假預言就等同於行騙。耶利米將假預言說成是“可驚駭、可憎惡的事”（耶 5:30-31）。另見《耶利米書》23:32; 29:8-9; 《以西結書》21:23; 《撒迦利亞書》10:2; 《馬太福音》7:15; 24:11, 24; 《馬可福音》13:22; 《路加福音》6:26; 《使徒行傳》13:6（巴耶穌）; 《彼得後書》2:1; 《約翰一書》4:1; 《啟示錄》16:13; 19:20; 20:10。另見 PROPHECY（預言）。

Prostitution. Hebrew and Christian morality never condoned this practice, although the Bible recognizes its existence even among God’s people. The Hebrew father was forbidden (Lev. 19:29) to give his daughter over to a life of shame (Heb. *ḥālal*, “profane a person, place, or thing,” “pollute”). See also “Fornication” and “Harlotry” above; “Whoredom,” below.

為娼。希伯來人和基督徒決不能容忍為娼的行為，儘管根據《聖經》中的記載，神的子民中存在這樣的行為。希伯來父親不可辱沒自己的女兒（利 19:29），使她作娼妓（希伯來語 *ḥālal*，意為“辱沒一個人、地方或東西”、“玷污”）。另見上面的“淫亂”和“行淫、賣淫”；以及下面的“賣淫”。

Rape. Heb. *ḥāzaq*, “seize,” “force,” “ravish.” The punishment for this crime was greater when the act was committed against a betrothed woman (Dt. 22:25–29). See “Seduction,” below.

強姦。希伯來語 *ḥāzaq*，意為“抓住”、“強迫”、“玷污”。倘若對一個未婚的女子犯了這種罪，犯罪者將遭受更嚴重的懲罰（申 22:25-29）。見下面的“引誘”。

Removing Landmarks (Dt. 19:14). See LANDMARKS.

挪移地界（申 19:14）。見 LANDMARKS（地界）。

Reviling (Ex. 22:28). See “Irreverence,” above; see also REVILE.

毀謗（出 22:28）。見上面的“不敬”；另見 REVILE（毀謗）。

Robbery. Heb. *gāzal*, “pluck off,” “strip,” “rob,” “take away by force or violence.” It was forbidden in the law and

搶劫。希伯來語 *gāzal*，意為“撕裂”，“剝去”，“掠奪”，“通過武力或暴力掠奪”。律法禁止這一行為，搶劫常常被視

frequently referred to as despicable (Lev. 19:13; 26:22; 1 S. 23:1; Prov. 22:22; Isa. 10:2, 13; 17:14; Ezk. 33:15; 39:10; Mal. 3:8f.).

Sabbath-breaking. As the Hebrew sabbath was regarded as a day of rest, all acts absolutely unnecessary were considered a violation, a “breaking” of the sabbath, which appears sufficiently from the commandment (Ex. 20:8–11); and the head of the household was held responsible for the keeping of this commandment by all sojourners under his roof. *See also* SABBATH.

Seduction. Heb. *tā‘ā, t̄ā‘ā*, “dissemble,” “seduce”; Gk. *apoplanáo*, “lead astray”; *planáo*, “go astray,” “deceive,” “err,” “seduce”; *góēs*, “a wizard,” “impostor,” “seducer.” In all the passages in which the idea of seduction is expressed in the English, the term is used not in the modern sense of sexual entrapment but in the more figurative sense of leading into sin generally (2 K. 21:9; Prov. 12:26, AV; Isa. 19:13, AV; Ezk. 13:10; Mk. 13:22, AV; 2 Tim. 3:13, AV; 1 Jn. 2:26, AV; Rev. 2:20). However, the modern English idea of the word is expressed in the law in Ex. 22:16f.

SLANDER

Sodomy. *See* “Homosexual Relations,” above.

Sorcery. Divining, etc., by help of evil spirits; witchcraft. Heb. *kāšap*, “use sorcery” (Ex. 7:11; Dnl. 2:2; Mal. 3:5); Gk. *pharmakeía*, “enchantment with drugs” (Rev. 9:21; 18:23); other Hebrew and Greek words also appear. Sorcery was not a crime in the Mosaic law, but in

为是一种可耻的行为（利 19:13; 26:22; 撒下 23:1; 箴 22:22; 赛 10:2, 13; 17:14; 结 33:15; 39:10; 玛 3:8-9）。

不守安息日。由于希伯来人的安息日被视为是安歇的日子，所以，做完全没有必要的工就违反了律法，就是“不守”安息日，律法中明确规定了这条诫命（出 20:8-11）；而一家之主有责任让家中所有寄居的都守这条诫命。另见 SABBATH（安息日）。

引诱、迷惑。希伯来语 *tā‘ā, t̄ā‘ā*，“假装”、“诱惑”；希腊语 *apoplanáo*，“迷惑”；*planáo*，“失迷”、“欺骗”、“引诱”、“迷惑”；*góēs*，“行巫术的”、“骗子”和“诱惑者”。在所有体现出引诱观念的经文中，seduction 这个词都不表示“色诱”这个现代含义，而是更多地表示“引人犯罪”的比喻义（王下 21:9；《钦定版圣经》箴 12:26；《钦定版圣经》赛 19:13；结 13:10；《钦定版圣经》可 13:22；《钦定版圣经》提后 3:13；《钦定版圣经》约壹 2:26；启 2:20）。然而，《出埃及记》22:16-17 的律法条例中使用了这个词的现代含义。

诽谤（见 SLANDER）。

同性性行为。见上面的“同性恋关系”。

法术、巫术。在邪灵的帮助下进行占卜等活动。希伯来语 *kāšap*，意为“用法术”（出 7:11；但 2:2；玛 3:5）；希腊语 *pharmakeía*，意为“被邪术迷惑”（启 9:21；18:23）；经文中还出现了其它的希伯来语和希腊语。摩西律法中没有视行法术为一种罪行，但是在《玛拉基书》

Mal. 3:1-5 sorcerers are classed with adulterers and others whom God will judge when His “messenger” (Christ) will appear (see Gal. 5:20; Rev. 9:21; 18:23; 21:8; 22:15). See also MAGIC.

Speaking Evil. In the OT “bring an evil [Heb. *rā’*] name upon” (Dt. 19:15; 1 K. 22:23; Ps. 34:13; 41:5; 50:19; 109:20; 140:11; Prov. 15:28; 16:30). Evil speaking is considered a crime because it is simply the expression of the evil intents of the heart. This is brought out more clearly in the NT (Mt. 7:17f.; 12:34f.; Mk. 9:39; Lk. 6:45). As such, evil speaking (Gk. *blasphēmía*) is represented as entirely unworthy a Christian character (Eph. 4:31; 1 Pet. 4:4, 14; 2 Pet. 2:2, 10, 12; Jude 10; also Gk. *katalalēō*, “babble against,” “gossip,” Jas. 4:11). It will be noticed from the above that evil speaking against those in authority is designated with the same word (blasphemy) as raillery against God, since they are considered God’s representatives on earth (Rom. 13). See also SLANDER.

Stealing. Heb. *gānah*, “thieve” (lit. or fig.); by implication, “deceive,” “carry away,” “secretly bring,” “steal away” (lit. Gen. 44:8; Ex. 20:15; 21:16; 22:1; Prov. 6:30; Zec. 5:3; fig. Gen. 31:30; 2 S. 15:6; 19:3; Prov. 9:17 [“Stolen waters are sweet,” i.e., the forbidden is attractive; cf. Rom. 7:7]); Gk. *kléptō*, “filch,” “steal” (Mt. 6:19f.; 19:18; Jn. 10:10; Rom. 2:21; 13:9; Eph. 4:28). See also “Theft,” below.

Suicide. No special law is found against this crime, for it is included in the prohibition against killing. Contrary to

3:1-5 中，行邪术的与奸夫和其他人被视为同一类人，当上帝的“使者”（耶稣基督）到来时，将对他们施行审判（见加 5:20；启 9:21；18:23；21:8；22:15）。另见 MAGIC（法术）。

说恶言。在《旧约》中，表示“将丑[希伯来语：*rā’*]名加在……上”（申 19:15；王上 22:23；诗 34:13；41:5；50:19；109:20；140:11；箴 15:28；16:30）。说恶言被认为是一种罪，因为它是内心邪恶意图的表达。《新约》中给出了更明确的阐述（太 7:17-18；12:34-35；可 9:39；路 6:45）。说恶言（希腊语 *BLASPHEMÍA*）完全不符合基督徒的品质（弗 4:31；彼前 4:4，14；彼后 2:2，10，12；犹 1:10；以及希腊语 *KATALALÉŌ*，“论断”、“批评”，雅 4:11）。从上面可知，抨击有权柄的人就是对神不敬，因为有权柄的人是上帝在地上的代表（罗 13）。另见 SLANDER（诽谤）。

偷窃。希伯来语 *GĀNAB*，意为“偷窃”（字面意思或比喻义）；暗含“欺骗”、“拿走”、“偷拿”、“偷走”的意思（关于这个词的字面意思见：创 44:8；出 20:15；21:16；22:1；箴 6:30；亚 5:3；比喻义见：创 31:30；撒下 15:6；19:3；箴 9:17 [“偷来的水是甜的”；也就是说，被禁止之物反而引人注意；参：罗 7:7]）；希腊语 *KLÉPTŌ*，意为“窃取”、“偷窃”（太 6:19-20；19:18；约 10:10；罗 2:21；13:9；弗 4:28）。另见下面的“所偷之物、偷盗”。

自杀。没有反对这一罪行的具体律法，因为禁止杀人的律法中包含了禁止自杀的律例。自杀行为违背了异教的习俗和

the practice and the philosophy of paganism, the act was held in deep abhorrence by the Hebrews. Only the remorse of the damned could drive one to it, as witness Saul (1 S. 31:4) and Judas (Mt. 27:5).

Theft. Heb. *g^enēbā*, “stealing,” “theft,” “something stolen” (Ex. 22:3f.). It is mentioned in connection with other wickedness (Gk. *klopé*) in Mt. 15:19; Mk. 7:21; and (Gk. *klémma*) in Rev. 9:21. All three words are used abstractly for the act and concretely for the thing stolen. See also “Stealing,” above.

Unchastity. No other form of sin is mentioned more often with disapproval and threats than the various forms of carnal vice, for no other sin is more natural or widespread. See LEWD; MARRIAGE; SEX; VIRGIN.

USURY

Whoredom. Heb. *zānā*, “commit adultery,” “fornicate,” designates illicit incontinence of any kind; *taznūt*, “fornication,” “harlotry,” “whoredom”; Gk. *porneúō*, *porneía*. The following passages will reveal the estimate in which such uncleanness was held, and will show that both men and women given to it were held in equal abhorrence and designated by the same terms: Gen. 38:24; Lev. 19:29; Nu. 14:33; 25:1; Ezk. 16; 23:3, 7f., 11, 27, 29, 43; 43:7, 9; Hos. 1:2; 2:4; 4:11f.; 6:10; Nah. 3:4; Mt. 5:32; Rom. 1:26f.; 1 Cor. 5:1; 7:2; 10:8; Jude 7; Rev. 2:14, 20f.; 18:9; 19:2. Because of the infidelity involved in such acts both to one’s spouse and to right living, the practice became symbolical of infidelity to God and His law, and thus served as a

哲学，希伯来人对这种行为深恶痛绝。只有当受诅咒的人十分懊悔时才会这样行，如扫罗(撒上 31:4)和犹大(太 27:5)。

所偷之物、偷盗。希伯来语 *g^enēbā*，意为“偷窃”、“所偷的”、“所偷之物”(出 22:3-4)。在《马太福音》15:19(希腊语 *klopé*)；《马可福音》7:21 和《启示录》9:21(希腊语 *klémma*) 中这种罪与其它 的恶行一并被列出。这三个词的抽象含 义是偷盗行为，具体含义是偷盗之物。 另见上面的“偷窃”。

不贞洁。与其他各种形式的肉身之罪相比，不贞洁之罪被提及的次数更多，且《圣经》中经常警告人们不要犯这种罪，因为不贞洁是最原始、最普遍的一种罪。见 LEWD(淫行)；MARRIAGE(婚姻)；SEX(性)；VIRGIN(处女)。

放债(见 USURY)

通奸。希伯来语 *zānā*，意为“通奸”、“行淫”，表示所有不当和不节制的行为；*taznūt*，意为“邪淫”、“行淫”和“通奸”；希腊语 *porneúō*，*porneía*。下面这些经文揭露了这种不洁的行为，并且说明无论男女犯了通奸罪都同样被憎恶，并且受到同样的惩罚：《创世记》38:24；《利未记》19:29；《民数记》14:33；25:1；《以西结书》16；23:3，7-8，11，27，29，43；43:7，9；《何西阿书》1:2；2:4；4:11-12；6:10；《那鸿书》3:4；《马太福音》5:32；《罗马书》1:26-27；《哥林多前书》5:1；7:2；10:8；《犹大书》1:7；《启示录》2:14，20-21；18:9；19:2。由于这种行为即是对配偶的不忠贞，也不是正确的生活方式，所以这一行为成为不忠于上帝和祂的律法的象征，因此常用来比喻以色列人的罪和背教行为。见上面的“行淫”；另见 HARLOT(妓女)。

frequent figure of speech for Israel's error and apostasy. See "Harlotry," above; *see also* HARLOT.

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CRIMSON.

See COLOR V.C.

CRIPPLE

[Heb. *nēkeh*] (Ps. 35:15); AV ABJECT; NEB RUFFIAN; [Gk. *asthenēs*] (Acts 4:9); AV IMPOTENT MAN; NEB SICK MAN; [*chōlós*] (14:8); NEB LAME; **CRIPPLED** [Heb. *nākeh*] (2 S. 4:4; 9:3); AV LAME; NEB also "a cripple, lame"; [*šābar*] (Ezk. 34:4, 16); AV BROKEN; NEB HURT. For Ps. 35:15, *BH* and *KoB* (p. 616) suggest emending to Heb. *k^enāk^erīm*, "like strangers." As it stands, *nēkeh* means literally "smitten ones"; and in 2 S. 4:4; 9:3, *nākeh* means "smitten (here "in the feet"), thus clearly "crippled." *See* LAME.

CRISPING PINS

(Isa. 3:22, AV). Pins for crisping, or curling, the hair. The RSV reads more correctly "handbags." *See* BAG.

CRISPUS

kris'pəs [Gk. *Krispos*]. One of the small number baptized by Paul among the Corinthian Christians (1 Cor 1:14). He

CRIMSON. 朱红色

见 COLOR V.C. (颜色 V.C.)。

CRIPPLE 下流人、残疾人、瘸腿的、

【希伯来语: *nēkeh*】(诗 35:15); 《钦定版圣经》译为 ABJECT ("下流人"); 《新英文译本》译为 RUFFIAN ("暴徒"); 【希腊语: *asthenēs*】(徒 4:9); 《钦定版圣经》译为 IMPOTENT MAN; 《新英文译本》译为 SICK MAN; 汉译均为 "残疾人"; 【*chōlós*】(徒 14:8); 《新英文译本》译为 ("瘸腿的"); **CRIPPLED** ("瘸腿的") 【希伯来语: *nākeh*】(撒下 4:4; 9:3); 《钦定版圣经》译为 LAME; 《新英文译本》还译为 "a cripple, lame"; 汉译均为 "瘸腿的"; 【*šābar*】(结 34:4, 16); 《钦定版圣经》译为 BROKEN; 《新英文译本》译为 HURT; 汉译均为 "受伤的"。 *BH* 和 *KoB* (616 页) 建议修订《诗篇》35:15 中的希伯来语 *k^enāk^erīm*, 意为 "所不认识的人。" 按照实际情况来说, *nēkeh* 的字面意思是 "受伤的人"; 而《撒母耳记下》4:4; 9:3 中, *nākeh* 意思是 "受伤" (这里指 "脚"), 因此 "crippled" 的意思就很清楚了。见 LAME (瘸腿的)。

CRISPING PINS 发夹

(《钦定版圣经》, 赛 3:22)。扎或卷头发用的发饰。《修订标准译本》更准确地译为 handbags ("荷包")。见 BAG (囊、袋子、口袋、容器、器具)。

CRISPUS 基利司布

音译: kris'pəs 【希腊语: *Krispos*】。少数接受保罗施洗的哥林多基督徒之一 (林前 1:14)。基利司布是犹太会堂的主

had been ruler of the Jewish synagogue, but he “believed in the Lord with all his house,” and, following Paul, withdrew from the synagogue (Acts 18:7f.). He seems to have been succeeded by Sosthenes (v. 17). According to tradition he became bishop of Aegina.

CRITICISM

[Gk. *hē kritikē téchnē*-‘the discriminatory art’]. A comprehensive term embodying a number of techniques employed in the study of (among other things) written documents in order to establish as far as possible their original text, the literary categories to which they are to be assigned, their sources, mode of composition, date, style, authorship, purpose, and so forth. The techniques applicable to literature in general are of great service in the study of the Bible; this article is concerned with *biblical criticism*. Biblical criticism embraces various critical disciplines, notably textual criticism, literary and historical criticism, and form criticism.

- I. Textual Criticism
- II. Literary and Historical Criticism
 - A. Higher Criticism
 - B. Source Criticism
 - C. Criteria for Dating
 - D. OT Criticism
 - 1. Early Period
 - 2. Old Documental Hypothesis
 - 3. Fragmentary Hypothesis
 - 4. Supplementary Hypothesis
 - 5. Development Hypothesis
 - 6. Since Wellhausen
 - E. NT Criticism
 - 1. Paul and the NT
 - 2. Gospel Criticism

管，而且他“和他全家都信了主”，并且跟随保罗离开了犹太会堂（徒 18:7-8）。所提尼似乎接任了基利司布的犹太会堂主管的职位（徒 18:17）。据传，基利司布后来作了埃伊纳的主教。

CRITICISM 考证

【希腊语：*hē kritikē téchnē*——“分辨的能力”】。一个含义广泛的词语，可以表示在研究书面文献（以及其他文献）时为了尽可能地确定原文、原文文学类别、出处、构成形式、创作时间、风格、作者、创作目的等而采用的大量技巧。这些应用于普通文献中技巧对研究《圣经》很有帮助；这个词条与圣经考证有关。圣经考证包括很多考证领域，尤其是文本考证、文学考证、历史考证和形式考证。

- I. 文本考证
- II. 文学和历史考证
 - A. 高等考证
 - B. 出处考证
 - C. 断代标准
 - D. 旧约考证
 - 1. 早期阶段
 - 2. 古文献假说
 - 3. 残篇假说
 - 4. 补充假说
 - 5. 发展假说
 - 6. 自威尔豪森之后的旧约考证
 - E. 新约考证
 - 1. 保罗和《新约》
 - 2. 福音书考证

III. Form Criticism

A. In the OT

B. In the NT

1. Classification
2. Framework
3. Life-Setting
4. Conclusion

IV. Redaction Criticism

V. Criticism and Christology

I. Textual Criticism.—The function of textual criticism is the restoration of the original wording of a document when alterations have been introduced (deliberately or inadvertently) in the course of copying and recopying. Before the invention of printing, when each copy of a document had to be written out separately by hand, scribal errors were especially apt to occur. If the autograph or original document survives, scribal errors can be corrected by reference to it. But if it has long since disappeared (as has happened with all the original exemplars of biblical books), and the surviving copies differ from one another here and there, the original wording can be determined only by careful comparative study of these copies. The scribal habits of individual copyists, and the remoteness or proximity of individual MSS to the original (which is not simply a question of their relative dates), must be investigated. The main types of scribal error must be classified—those arising in copying by sight being quite different from those which arise in copying by dictation. Expertness in textual criticism comes only by long study and practice, although some scholars do seem to be gifted with a rare instinct for divining the original text even when the available copies are almost hopelessly corrupt.

III. 形式考证

A. 旧约形式考证

B. 新约形式考证

1. 分类
2. 结构
3. 生活背景
4. 结论

IV. 校订考证

V. 考证和基督论

I. 文本考证。文本考证是为了还原一个文献中的原词，因为抄写和重抄原文时（有意或无意地）修改了原文。在发明印刷术之前，每个文献的副本都是用手抄录下来的，因此，抄写错误尤为常见。倘若手稿或原稿被保存了下来，那么可以照手稿或原稿更正抄写错误。但是如果原稿已失传很久（如，所有的圣经原稿确实都没有被保存下来），保留下来的抄本又各不相同，那么只能靠谨慎地研究这些抄本来确定某些词的原义。必须仔细研究每一个抄录员的抄写习惯和每个抄本距原稿（这不仅是相对时间的问题）时间的远近。必须对主要的抄写错误进行分类——临摹型抄写错误和口述造成的抄写错误是不同的。虽然有些学者似乎具有推测原文的罕见天赋，即使抄本已经残破不堪几乎无法还原，但是只有通过长期的研究和实践才能熟练地进行文本考证。

Textual criticism plays a very important part in biblical study, and is an indispensable handmaid to biblical theology, for biblical theology must depend on sound exegesis, and sound exegesis in turn must be based on a reliable text. Because of this basic character of textual criticism it was formerly called “lower criticism,” since it represents the lower, foundational courses in the structure of critical study. (For further details see TEXT AND MANUSCRIPTS OF THE NT; TEXT AND MANUSCRIPTS OF THE OT.)

II. Literary and Historical Criticism. -A. *Higher Criticism.* If textual criticism represents the lower courses of the critical structure, the upper courses consist of those critical studies that can best be pursued when a trustworthy text is established—those which used to be lumped together under the designation “higher criticism.” This designation appears to have been first used in the context of biblical study by J. G. Eichhorn, in the preface to the 2nd edition of his OT introduction (1787): “I have been obliged to bestow the greatest amount of labour on a hitherto entirely unworked field, the investigation of the inner constitution of the individual books of the Old Testament by the aid of the higher criticism—a new name to no humanist.” By the “inner constitution” he meant the structure of a book, including a study of the sources on which the author drew and the way in which he used or combined them. This last aspect of the study is commonly called “source criticism.”

The structure of a biblical book is

文本考证在圣经研究中起到了重要的作用，并且是研究圣经神学不可或缺的辅助工具，因为圣经神学必须依靠可靠的释经注释，而可靠的圣经注释必须依靠可靠的原稿。由于文本考证具有这样的基本特征，所以文本考证以前被称为“低等考证”，因为它代表着考证研究结构中的低级和基础结构（详情见 TEXT AND MANUSCRIPTS OF THE NT[新约文本和手稿]；TEXT AND MANUSCRIPTS OF THE OT[旧约文本和手稿]）。

II. 文学和历史考证。 A. 高等考证。如果文本考证代表的是考证结构中的低级结构，那么考证结构就是由确定了可靠的文本之后所进行的考证研究组成的一一这种考证研究过去被统称为“高等考证”。艾希霍恩（J. G. Eichhorn）在研究《圣经》时首次使用了这种称谓，他在第2版《旧约简介》的前言（1787）中说：“我不得不竭尽全力地研究这个迄今为止完全未知的领域，即，借助于高等考证对《旧约》每卷书的内部构成进行调查——对于非人文学者来说高等考证是一个新名称。他所说的“内部构成”指的是一本书的结构，其中包括对作者所使用原始资料的研究以及对作者使用和组合材料的方法的研究。最后这种研究方法通常被称为“出处考证”。

《圣经》的内部证据有时可阐明《圣经》

sometimes illuminated by internal evidence. From the narrative of Jer. 36, for example, we learn of the first edition of the collected oracles of Jeremiah, dictated to his secretary Baruch in 604 B.C., containing his spoken ministry of the past twenty-three years. This edition, which consisted of a single copy, was almost immediately destroyed by King Jehoiakim, but it was quickly followed by a second and enlarged edition (Jer. 36:32). Even the second edition was by no means the final one, for Jeremiah continued to prophesy for nearly twenty years after that. We have two extant editions of the posthumous collection of his oracles, together with some biographical and other historical material—a longer one preserved in the MT and a shorter one in the LXX. Fragmentary Hebrew copies have been found at Qumrân representing both the longer and the shorter editions.

The structure of many other books of the Bible is not so apparent from the record, and a greater measure of conjecture is necessary for reconstructing the history of their composition.

It is plain, too, from the book of Jeremiah that the author or editor of a prophetic book need not be the prophet himself; in this case the oracles are Jeremiah's but it is to Baruch, who committed them to writing, that we should probably ascribe the authorship of the narrative sections of the book and the publication of the whole.

When a book actually claims to be written by a specific person, that is substantial prima-facie evidence for its authorship. In some categories of

各卷的结构。例如，从《耶利米书》36章的记载，我们了解了耶利米预言的第一个版本。耶利米在公元前604年把这些预言念给他的书记巴录听，其中包含了耶利米在过去二十三年的传道话语。这个版本只有一本，几乎在抄录完直接被约雅敬王毁掉了，但是随后出现了第二个更加完整的版本（耶36:32）。然而即使是第二版也绝不是最终版，因为耶利米在那之后又说了将近二十年的预言。我们现在有两版在耶利米死后收录成书的耶利米预言书，另外还有一些传记材料和其他历史资料——较长的版本收录在《马所拉文本》中，较短的版本收录在《七十士译本》中。在昆兰发现了希伯来语耶利米预言书的抄本残篇，既有长篇版本也有短篇版本。

根据经文记载不太容易看出其他许多经卷的结构，要想还原这些经卷成书的历史还必须进一步地推测。

从《耶利米书》中显然可以看出一本预言书的作者或编辑者不一定是预言家本人；因此，预言虽是耶利米说的，却是由巴录记录下来的，我们应该认为巴录是这本书中故事的作者和这本书的出版人。

当称某人写了某本书时，一定有大量初步证据可以这个人是此书的作者。然而，在一些文学分类中（如，智慧书和启示录），有时会在书名中使用某个人名来吸

literature, however, such as wisdom books and apocalypses, a name may sometimes (but not invariably) be employed for dramatic purposes or the like: a good canonical example is Ecclesiastes, a postexilic series of meditations put into the mouth of Solomon. (Two examples in the Apocrypha are Wisdom of Solomon and the apocalyptic 2 Esdras, ascribed respectively to Solomon and Ezra.) Again, in Jewish schools a disciple was apt to ascribe his dicta to his master, on the ground that “whosoever says a thing in the name of him who said it brings salvation to the world” (Mish. *Pirke Aboth* vi.6). It is noteworthy that a number of the most important books of the Bible are, strictly speaking, anonymous; this is so, for example, with the four Gospels and Acts. Their authorship has to be determined as far as possible by a consideration of relevant internal and external evidence.

B. Source Criticism. Source criticism can be pursued most confidently when a documentary source has survived alongside the later work that has drawn upon it. In the OT the most obvious example of this is seen in the books of Chronicles. The books of Samuel and Kings were the Chronicler’s principal sources, and as they have survived we can make rather definite statements about his use of them. (It is specially interesting that an early MS of Samuel found at Qumrân, 4QSam^a, exhibits a type of text closer to that which the Chronicler appears to have used than to the MT.) In the NT the Gospel of Mark is generally recognized to have been a major source of the other two Synoptic Gospels, and since the source survives

引人的注意:典型的例子就是《传道书》,这本被掳之后的沉思录是由所罗门口述的。(《次经》中的两个例子是《所罗门智训》和《以斯得拉二书》,分别被认为是由所罗门和以斯拉写的。)同样,在犹太学校中,弟子倾向于认为他们说的格言出自夫子之口,因为“奉原作者的名传道的将为世上带来救赎”(Mish. *Pirke Aboth* vi.6)。值得注意的是,严格来说,《圣经》中许多重要的书卷都是匿名之作;例如,四福音书和《使徒行传》就是如此。必须尽可能地研究相关的内部证据和外部证据来确定这些作品的作者。

B. 出处考证。只有当原资料和源于原资料的后期作品同时保留下来时,才能自信地进行出处考证。《旧约》中最显著的例子就是《历代志》。《撒母耳记》和《列王纪》是历代志作者使用的主要资料,由于这两本书被完整的保存了下来,所以我们可以肯定地说他引用了这两本中的内容。(在昆兰发掘的《撒母耳记》原稿[4QSam^a] 引人注目,从这个原稿中可以看出,相比较于《马所拉文本》,这个原稿的文本类型更接近于历代志作者所使用的文本的类型。)在《新约》中,《马可福音》通常被认为是其他两部对观福音书的来源,由于原资料和源于原资料的作品都被完整的保存了下来,所以我们可以毫不费力地研究《马太福音》和《路加福音》中引用《马可福音》的内容。

alongside the works that drew upon it we can without difficulty study the use Matthew and Luke made of Mark.

Where, on the other hand, the sources do not survive, source criticism is a much more uncertain and speculative business. In the 2nd cent. A.D. Tatian unstitched the contents of our four Gospels and rewove them (with minor additions from another document) into one continuous narrative, the *Diatessaron*. If the four separate Gospels had disappeared completely and only the *Diatessaron* survived, it would be impossible to reconstruct the four in anything like their original form. It would be clear that the *Diatessaron* was a composite work, and it would be relatively easy to isolate most of the Johannine element in it, but to disentangle the three Synoptic records would defy the keenest critical skill, not least because of the large amount of material common to the three. It might be possible in some degree to distinguish Matthaean from Lukan material, but the very existence of Mark's record would probably be unsuspected. Exponents of the four-document analysis of the Pentateuch have at times aptly compared their task of distinguishing these four lost documents to the hypothetical task of reconstituting the four Gospels on the basis of the *Diatessaron*.

C. *Criteria for Dating*. Structure, date, and authorship are the three principal concerns of the "higher criticism." The criteria for dating an ancient work are partly external and partly internal. If a work is quoted or alluded to in a reliably dated document, we conclude that it is earlier than that document. The work may mention persons or events

反之，如果原始资源没有被保存下来，那么出处考证就更加靠不住，并且只能更多地依靠推测。在公元2世纪，他提安拆分了我们的四福音书，然后重新编辑成了一个连贯的故事，即《四福音协调本》(*Diatessaron*) (从另一个文献中添加了少部分内容)。如果四本独立的福音书完全消失了，只剩下《四福音协调本》，那么将无法还原四福音书的原来形式。很明显《四福音协调本》是一部合成作品，分离出《约翰福音》的大部分内容可能相对容易些，但是，如果拆分三本对观福音书中的记载，就违背了最严苛的考证技巧，尤其因为这三本书中的大量材料是相同的。某种程度上讲，有可能区分出马太的资料和路加的资料。但是其中是否真的存在马可的记载却无从知晓。主张对《摩西五经》进行四底本分析的人有时倾向于把区分四个已失传的底本的任务与基于《四福音协调本》重构四福音书的假想任务进行比较。

C. 断代标准。结构、日期和作者是“高等考证”的三个主要关注点。要依据部分外部证据和部分内部证据来确定一部古老作品的年代。如果一部成书日期确定的作品引用或提到了某部作品，那么我们认为这部作品比成书日期确定的作品出现得更早。这部作品可能提到了某些人物或事件，而其他的文献中清楚地提及了这些人物和事件的年代；因此，

whose date is clearly indicated by other documents; thus some parts of the OT can be dated from their reference to people or incidents mentioned in Mesopotamian or Egyptian historical records. Contemporary Assyrian records enable us to date the oracles of Isaiah at various points within the forty years or so preceding 701 B.C., the year of Sennacherib's invasion of Judah.

A work may date itself; thus some prophetic books of the OT name the actual years in which successive oracles were uttered or the reign or reigns within which certain prophets prophesied (cf. Isa. 1:1; Hos. 1:1; Am. 1:1; Mic. 1:1; Zeph. 1:1; Hag. 1:1, etc.; Zec. 1:1, etc.). As the history of the ancient Near East is reconstructed in ever more precise detail, it becomes increasingly possible to put the various books of the OT into their appropriate historical settings.

The predictive element in biblical prophecy necessitates special dating criteria for the prophetic oracles. To interpret all fulfilled predictions as prophecies made after the event is a completely uncritical procedure. A genuine piece of predictive prophecy will be dated before the events it predicts but after those which it records or presupposes as having taken place. Thus, if Nahum's oracle is a prediction of the fall of Nineveh (as seems probable) and not simply an outburst of exultation over its fall, it will be dated before the destruction of the city in 612 B.C. but after the fall of Thebes in 663 B.C., to which it refers as a past event (Nah. 3:8f.). Again, the oracles of Jeremiah and Ezekiel must be dated to the years preceding, during, and immediately

可以根据美索不达米亚人或埃及人的历史文献中提到的相关人物或事件的日期追溯出《旧约》中某些人物或事件发生的年代。同时代的亚述文献使我们可以推测出约公元前 701 年（犹太的西拿基立入侵那年）之前的四十年间以赛亚说的各种预言的日期。

根据一部作品本身也可能推测出它的年代；因此，《旧约》中的一些预言书指明了一个个预言被说出的时间或某些先知说预言时的统治时期（参：赛 1:1；何 1:1；摩 1:1；弥 1:1；番 1:1；该 1:1 等；亚 1:1 等）。随着古近东历史的更多细节逐渐被纰漏出来，人们越来越可能推测出《旧约》各个书卷的恰当历史背景。

《圣经》预言书中的预言需要采用特殊的断代标准。将所有应验的预言解释成事后发出的预言是完全不明断的做法。一则真实的预言所处的年代应该在所预测事件之前，在预言记载或假定已经发生的事件之后。因此，如果那鸿的预言是对尼尼微的倾覆的预测（似乎很可能发生），而不仅仅是对尼尼微倾覆发出的欢呼狂喜，那么这则预言应该在公元前 612 年尼尼微倾覆之前，公元前 663 年底比斯倾覆之后，因为在那鸿预言中底比斯倾覆已经是一个过去的事件（鸿 3:8-9）。此外，必须根据公元前 588 至 587 年间迦勒底人围攻耶路撒冷之前，期间和之后来的年份来确定耶利米和以西结预言的时间。因为人们将这段期间发生的事当作历史事件来记载，但是耶利米和以西结一定是在被掳归回和重建犹太国之前（公元前 537 年和 538 年）说的预言。

following the Chaldean siege of Jerusalem in 588–587 B.C., since they record the happenings of those years as historical events, but before the return from exile and reconstitution of the Jewish commonwealth (537 B.C. and the years following), which they definitely predict.

D. OT Criticism. The central issue in OT criticism is that of the structure of the Pentateuch.

1. Early Period. Discussions of the authorship of the Pentateuch took place among the Jewish rabbis, but the main question debated by them was whether the account of Moses' death (Dt. 34:5–12) was written by Moses himself, which was the opinion of Rabbi Simeon ("Moses wrote with tears"), or by Joshua—a view ascribed to Rabbi Judah or, according to others, Rabbi Nehemiah (cf. T.B. *Baba Bathra* 15a; *Menahoth* 30a). An interesting anticipation of a phase of later pentateuchal criticism is the remark ascribed to Ben Azzai that where sacrifices are mentioned in the Pentateuch God is always called Yahweh (*Midrash Siphre on Numbers*, 293).

Later Jewish scholars made further critical observations. Isaac ben Yayos (*Yiṣḥaḳi*) of Toledo (d. 1057) pointed out that the list of kings of Edom in Gen. 36:31ff. must be later than the rise of the Hebrew monarchy, and dated it not earlier than Jehoshaphat's reign; he identified Hadad of Gen. 36:35 with Hadad of 1 K. 11:14.

Abraham ibn Ezra (d. 1167), commenting on Dt. 1:1, where Moses is said to have spoken to Israel "beyond the

D. 旧约考证。《摩西五经》的结构问题是旧约考证中的核心问题。

1、早期阶段。犹太的拉比们讨论了《摩西五经》的作者，但是他们讨论的主要问题是摩西去世的描述（申 34:5-12）是由摩西本人所写的，还是由约书亚写的，拉比西缅（“摩西含泪写道”）认为是由摩西本人写的，拉比犹大或拉比尼希米认为是由约书亚写的（参：T.B. *Baba Bathra* 15a; *Menahoth* 30a）。摩西五经考证后期阶段的一个有趣预测是由本·阿扎（Ben Azzai）提出的，他说，《摩西五经》每次在提及献祭时，上帝总是被称为耶和华（*Midrash Siphre on Numbers*, 293）。

后来犹太的学者做出了进一步的考证。托莱多（Toledo）的以撒·便·亚撒斯（Isaac ben Yayos, *Yiṣḥaḳi*, 卒于 1057 年）指出《创世记》36:31 之后以东诸王的名单一定是在希伯来王国崛起之后出现的，并且不早于约沙王统治时期；他认为《创世记》36:35 中的哈达就是《列王纪上》11:14 中的哈达。

亚伯拉罕·伊本·埃兹拉（Abraham ibn Ezra, 卒于 1167 年）在《申命记》1:1 的注释中提到摩西“在约旦河外”对以

Jordan,” adds that his readers will learn the truth if they understand “the mystery of the twelve [probably the twelve verses of Dt. 34], ‘and Moses wrote’ [Ex. 24:4; Nu. 33:2; Dt. 31:9, 22], ‘and the Canaanite was then in the land’ [Gen. 12:6, a verse that he says “contains a mystery, concerning which the prudent man will hold his peace”], ‘in the mount of the Lord it shall be seen’ [Gen. 22:14], ‘and his [Og’s] bed was a bedstead of iron’ [Dt. 3:11].” What he is hinting at is that these passages are later than Moses.

Isaac Abrabanel (d. 1509) adumbrated the theory that the books as they stand were later compilations out of earlier archives.

Christian scholars were making similar observations throughout these centuries. Jerome (d. 420) discerned that the law book discovered in the Jerusalem temple in Josiah’s day (2 K. 22:8) was Deuteronomy (comm. On Ezk. 1:1). Commenting on the phrase “unto this day” (Gen. 35:20; Dt. 34:6) he says: “We must certainly take ‘this day’ to refer to the time when the history was composed; whether you take it as said by Moses, the author of the Pentateuch, or by Ezra, the restorer of Moses’ work, I have no objection” (*Against Helvidius* 7). But he vigorously defended the authenticity of Daniel against Porphyry the Neoplatonist who, mainly on the evidence of ch. 11, dated it in the time of Antiochus Epiphanes (a dating revived in 1726 by Anthony Collins in his *Literal Scheme of Prophecy Considered*).

Hugh of St. Victor (1096–1141) thought that the list of kings of Edom in Gen. 36:21ff. was inserted by Ezra, “for it

色列说的话, 并说读者们可以了解真相, 前提是他们能够明白“这十二个谜团(可能是《申命记》34 章的十二节经文), ‘摩西写’ (出 24:4; 民 33:2; 申 31:9, 22), ‘那时迦南人住在那地’ (创 12:6, 伊本说这节经文 “含有一个秘密, 谨慎的人将得享平安”), ‘在耶和華的山上必有预备’ (创 22:14), ‘他的[噩的]床是铁的’ (申 3:11)。” 他所想表达的是, 这些经文记录的事件都是在摩西之后发生的。

以撒·阿巴伯内尔 (Isaac Abrabanel, 卒于 1509 年) 认为这些经卷是后来根据早期的文献编辑而成的。

基督徒学者们在数个世纪进行了相似的考证。耶柔米 (卒于 420 年) 认为约书亚时期 (王下 22:8) 在耶路撒冷圣殿发现的律法书就是《申命记》(《以西结书》1:1 的注释)。关于短语“到今日”(创 35:20; 申 34:6), 耶柔米说道: “我们必须认为‘今日’指的就是这段历史形成的时期; 无论你认为它是摩西说的、《摩西五经》的作者说的, 还是摩西作品的修订者以斯拉说的, 我都没有异议” (*Against Helvidius* 7)。但是耶柔米极力捍卫《但以理书》的真实性, 而反对新柏拉图主义者波菲利 (Porphyry), 波菲利主要根据《但以理书》第 11 章中的描述, 认为《但以理书》是在安提阿哥·伊皮法纽统治时期写成的 (Anthony Collins 于 1726 年在他的作品 *Literal Scheme of Prophecy Considered* 中再次提到了这个成书日期)。

圣维克托的休格 (Hugh of St. Victor, 1096-1141 年) 认为《创世记》36:21 之后的以东诸王名单是以斯拉插入的, “因

seems frivolous to say that Moses narrated it by the spirit of prophecy” (PL, CLXXV, 36 d).

Luther drew similar inferences from Gen. 36:31. His contemporary Andreas Bodenstein von Carlstadt (1480–1541) said that no sane person would suppose that Moses recorded his own death, and since the style of Dt. 34 was that of the Pentateuch generally, the Pentateuch in its completed form was not the work of Moses, but was earlier than Josiah’s time.

Other biblical scholars of the 16th and 17th cents, both Roman and Reformed, made further contributions to the question, as did also Thomas Hobbes in England (*Leviathan* [1650]) and Benedict Spinoza in the Netherlands (*Tractatus Theologicopoliticus* [1671]). But thus far pentateuchal criticism was concerned with detecting the presence of post-Mosaic elements in the Pentateuch, the conclusion being that the tradition of Mosaic authorship could not be maintained without qualification.

2. *Old Documentary Hypothesis*. R. Simon, priest of the Oratory, argued in *Histoire critique de l’AT* (1682) that the duplication of certain narratives in the Pentateuch (e.g., the Creation and Flood narratives), accompanied by diversity of style, pointed to diversity of authorship.

H. B. Witter (*Iura Israelitarum in Palaestina* [1711]) pointed out that the duplicate accounts of the Creation were marked by the use of two different divine names, ’Elohim and Yahweh. This last point was taken up by the French court physician Jean Astruc, who used it as a

为如果认为摩西借说预言的灵记录了这些名字似乎太轻率了” (PL, CLXXV, 36 d)。

路德从《创世记》36:31 中得出了类似的推论。路德同时代的安德烈 (Andreas Bodenstein von Carlstadt, 1480-1541 年) 说, 任何有理智的人都不会认为摩西记录了自己的死亡, 由于《申命记》34 章的风格就是《摩西五经》的一般风格, 所以, 完整形式的《摩西五经》不是摩西的作品, 成书年代却早于约西亚时期。

其他 16 世纪和 17 世纪的罗马和改革派的圣经学者们为进一步解决这个问题作出了贡献, 英国的托马斯·霍布斯 (Thomas Hobbes, *Leviathan* [1650]) 和荷兰的本尼狄克·斯宾诺沙 (Benedict Spinoza, *Tractatus Theologicopoliticus* [1671]) 也对解决这个问题作出了贡献。但是迄今为止《摩西五经》的考证关注的是《摩西五经》中的后摩西元素, 因此, 不能不经考证依然坚持《摩西五经》原作者的传统说法。

2、古文献假说。雄辩的牧师西蒙 (R. Simon) 在 *Histoire critique de l’AT* (1682) 中辩论道, 《摩西五经》中某些反复叙述故事 (如, 创世的故事和洪水的故事) 和《摩西五经》的风格多样性表明它不是由一个作者写成的。

威特 (H. B. Witter, *Iura Israelitarum in Palaestina* [1711]) 指出重复叙述的创世故事中使用两个不同的神名, 即伊罗兴和耶和华。法国宫廷医师阿斯特鲁 (Jean Astruc) 也坚持最后一个论点, 并且在《创世记》中始终以此作为区分两部资料 (《亚历山太抄本》和《梵蒂冈

criterion to distinguish two sources (A and B) throughout Genesis—pre-Mosaic sources on which Moses drew (*Conjectures sur les mémoires originaux dont il paroît que Moïse s'est servi pour composer le livre du Genèse* [1753]).

Astruc's work was epoch-making, and marks the beginning of the continuous history of modern pentateuchal criticism. His criterion was a limited one, which could not be applied to the whole Pentateuch, since it fails after Ex. 6. The real question raised by the use of the divine names in Gen. 1–Ex. 6 was later seen to be the question of *when* the name Yahweh is represented as first coming into use—whether in primeval times (Gen. 4:26) or in the days of Moses (Ex. 3:14f.; 6:2f.). But Astruc introduced on this basis the rudiments of a documentary analysis of the Pentateuch whose influence remains to this day. His general results were adopted by J. G. Eichhorn (*Einleitung in das AT* [1780]), who continued Simon's investigation into stylistic diversities in Genesis and found that they corresponded largely to Astruc's analysis.

K. D. Ilgen, in *Die Urkunden des jerusalemischen Tempelarchivs in ihrer Urgestalt* (1798), wrote out the documents from which he believed Genesis was compiled, and distinguished two unrelated documents that used the divine name 'Elohim.

3. *Fragmentary Hypothesis.* The fragmentary hypothesis, propounded by a Scots Roman Catholic priest, Alexander Geddes (*Biblia Sacra* [1792–1797]; *Critical Remarks* [1800]), envisaged a much greater number of sources. The

抄本》)的标准——摩西之前的原始资料,也是摩西所依赖的资料(*Conjectures sur les mémoires originaux dont il paroît que Moïse s'est servi pour composer le livre du Genèse* [1753])。

阿斯特鲁的作品具有划时代的意义,是现代《摩西五经》考证连续历史的开端。他的标准有其局限性,不适用于整部《摩西五经》,因为《出埃及记》6章之后就不能采用这个标准。后来,实际上把《创世记》1章和《出埃及记》6章中所使用的神的名字的问题视为何时首次应用耶和华这个名字的问题——是在上古时期(创4:26)还是在摩西时代(出3:14-15; 6:2-3)。但是,阿斯特鲁在此基础之上介绍了《摩西五经》记录分析的基本知识,《摩西五经》的影响力一直延续到今天。艾希霍恩(J. G. Eichhorn, *Einleitung in das AT* [1780])大体上接受了他的结论,在西蒙研究的基础上继续考证《创世记》体裁的多样性,并发现它们大多符合阿斯特鲁的分析结果。

埃里根(K. D. Ilgen)在 *Die Urkunden des jerusalemischen Tempelarchivs in ihrer Urgestalt* (1798) 中列出了他认为的《创世记》所使用的资料,并区分了两个使用了“伊罗兴”这个神明的无关联的资料。

3、残篇的假说。苏格兰罗马天主教的神父亚历山大(Alexander Geddes, *Biblia Sacra* [1792–1797]; *Critical Remarks* [1800])提出了残篇的假说,并预测《摩西五经》使用了更多的资料。他认为现在的《摩西五经》不是摩西的作品;《摩

Pentateuch, he argued, was not in its present form the work of Moses; together with Joshua, it was written, probably at Jerusalem, not before David nor after Hezekiah but preferably under Solomon, and it was compiled from a large number of short documents or fragments. There is an obvious similarity between Geddes' hypothesis and F. A. Wolf's contemporary view about the composition of the Homeric epics (*Prolegomena ad Homerum* [1795]). Geddes' hypothesis was introduced into Germany by J. S. Vater in his three-volume commentary on the Pentateuch (1802–1805).

Vater's work greatly influenced W. M. L. de Wette. In his *Beiträge zur Einl. in das AT* (1806–1807), de Wette accepted Vater's views, except that he envisaged one fundamental Elohist document in Genesis which was expanded by the addition of other "fragment." This fundamental document was continued in the middle books of the Pentateuch—"the epos of the Hebrew theocracy," into which collections of laws, etc., were inserted from time to time.

4. *Supplementary Hypothesis*. De Wette thus marks the transition from the fragmentary to the supplementary hypothesis—so called because it postulates one main document supplemented by others. But his chief importance in biblical criticism lies in his work on Deuteronomy. At the age of twenty-five he published his *Dissertatio qua Deuteronomium a prioribus Pentateuchi libris diversum alius cuiusdam recentioris auctoris opus esse demonstratur* (1805), in which, accepting

西五经》与《约书亚记》可能都是在耶路撒冷写成的,既不是在大卫统治之前,也不是在希西家统治之后,而是恰好在所罗门统治时期写成的,它是由许多简短的资料或残篇编辑而成的。格迪斯(Geddes)的假说和同时代的沃尔夫(F. A. Wolf)关于《荷马史诗》构成的观点(*Prolegomena ad Homerum* [1795])显然非常相似。法特(J. S. Vater)在他的三册《摩西五经》注释(1802-1805年)中将格迪斯的假说带到了德国。

法特的作品极大地影响了德威特(W. M. L. de Wette)。德威特在他的 *Beiträge zur Einl. in das AT* (1806–1807) 中接受了法特的观点,只是他假设存在一个使用了“伊罗兴”这个神名的《创世记》基础文献,而其他的“残篇”扩展了这个基础文献的内容。这个基础文献被保留在《摩西五经》的中间部分,《摩西五经》是“希伯来人神权的史诗”,而后不时地添加大量的律例典章。

4、补充假说。德威特的作品标志着从残篇假说到补充假说的过渡——之所以称之为补充假说,是因为这种假说假设其他的文献资料补充了一个主要的文献资料。德威特写的关于《申命记》的作品奠定了他在圣考证中的重要地位。他在二十五岁时发表了他的作品 *Dissertatio qua Deuteronomium a prioribus Pentateuchi libris diversum alius cuiusdam recentioris auctoris opus esse demonstrator* (1805),在这部作品中他接受了耶柔米提出的约西亚的律法书就是《申命记》的观点(王下 22:8 起),

Jerome's identification of Josiah's law book (2 K. 22:8ff.) with Deuteronomy, he went on to date the composition of the book in that period (7th cent. B.C.).

The chief name associated with the supplementary hypothesis is that of Heinrich Ewald. In his *History of Israel* (Eng. tr. 1867-1883) Ewald identified the foundation document (*Grundschrift*) with the "Book of Origins," so called because it was marked by the recurring formula "These are the origins" (Heb. *tôl' dôt*, RV "generations"). Into this, he held, other (later) documents were fitted.

The foundation-document was also characterized (in Genesis and the early chapters of Exodus) by the use of 'Elohim for the divine name. But exactly a century after Astruc work, Herman Hupfeld, in *Die Quellen der Genesis und die Art ihrer Zusammensetzung* (1857), distinguished two documents in Genesis that used the name 'Elohim. One of these was the primary "Book of Origins," which formed the framework of the whole Pentateuch; the other he called "the later Elohist." In addition two other documents had already been isolated in the Pentateuch—the Yahwist (so called from the use of the name Yahweh) and the Deuteronomist. These four were placed in that order, and indicated by the letters E¹ E² J D. The four-document analysis thus propounded by Hupfeld has been widely adopted in pentateuchal criticism ever since.

5. *Development Hypothesis*. Thus far the analysis of the Pentateuch was conducted in terms of literary criticism alone. A new stage now appears in which literary

他继续总结说，这本律法书就是在那个时期（公元前7世纪）成书的。

补充假说的代表人物是埃瓦尔德 (Heinrich Ewald)。埃瓦尔德在他的 *History of Israel* (1867-1883 英译本) 中认为基础文献就是“源文献” (*Grundschrift*)，之所以称之为“源文献”，是因为其中经常出现这样的话“这些是起源” (希伯来语: *tôl' dôt*, 《钦定版圣经》译为“generations” [“世代”])。在这部作品中，他认为其他的文献 (后期的文献) 也源于“源文献”。

使用“伊罗兴”这个神名是基础文献的一个特点。但是恰逢阿斯特鲁作品发表一个世纪，胡普菲尔德 (Herman Hupfeld) 在他的 *Die Quellen der Genesis und die Art ihrer Zusammensetzung* (1857) 区分了两部在《创世记》中均使用了伊罗兴这个神名的文献。其中一部是主要的“源文献”，它奠定了整部《摩西五经》的框架；另一部被称为“晚期的伊典”。此外，还从《摩西五经》中分离出了另外两部文献——《耶典》(因为使用了耶和华这个名字而得此名)和《申典》。E¹ E² J D 这几个字母的排列顺序体现出了这四个底本的顺序。因此，从那时起胡普菲尔德提出的四底本分析被广泛地应用到《摩西五经》的考证中。

5、发展假说。迄今为止，只能用文学批评的方式对《摩西五经》进行分析。如今进入了一个新阶段，历史考证 (尤其是宗教历史考证) 补充了文学批评。这

criticism was supplemented by historical (especially religious-historical) criticism. This stage saw the emergence of the development hypothesis, in which the laws and institutions of the Pentateuch, classified in three distinct codes, are correlated with three distinct periods of Israel's religious development.

The development hypothesis took over the four-document hypothesis, but treated the fundamental document (E¹) as the latest, not the earliest, of the four. Indeed, this had been done as early as 1834 by E. G. Reuss in lectures at Strasbourg, although he did not publish his views until 1879, in *L'Histoire sainte et la loi*. In 1835 W. Vatke (*Die Religion des AT nach den kanonischen Büchern entwickelt*) and J. F. L. George (*Die älteren jüdischen Feste mit einer Kritik der Gesetzgebung des Pentateuchs*) argued that Israel's religious development was gradual and that the Levitical legislation (i.e., the laws of Leviticus and kindred sections of Exodus and Numbers) was not only post-Mosaic but later than Deuteronomy, belonging, in fact, to the exilic period. Vatke and George were both greatly influenced by Hegel's philosophy of history, with its pattern of thesis, antithesis, and synthesis; Vatke in turn exercised considerable influence on Julius Wellhausen.

K. H. Graf, in *Die geschichtlichen Bücher des AT* (1866), dated much of the Levitical legislation to the age of Ezra (5th cent. B.C.) He ascribed the greater part of Lev. 17–26 to Ezekiel, thus largely anticipating August Klostermann ("Beiträge zur Entstehungsgeschichte des Pentateuchs: Ezechiel und das

个阶段出现了发展假说,《摩西五经》的律例典章被归类于三个不同的法典中,并且与以色列宗教的三个不同发展阶段密切相关。

发展假说取代了四底本假说,却将基础文献(E¹)视为四底本中最新而不是最早的文献。实际上罗伊斯(E. G. Reuss)早在1834年在斯特拉斯堡(Strasbourg)的讲道时就使用过这种假说,但是直到1879年他才在*L'Histoire sainte et la loi*中表达了他的观点。1835年法特克(W. Vatke, *Die Religion des AT nach den kanonischen Büchern entwickelt*)和乔治(J. F. L. George, *Die älteren jüdischen Feste mit einer Kritik der Gesetzgebung des Pentateuchs*)认为以色列的宗教是逐步发展起来的,并且利未人的律法(也就是,《利未人记》中的律法,以及《出埃及记》和《民数记》的类似律法)不仅是后摩西时代的作品,而且晚于《申命记》,实际上属于被掳时期的作品。法特克和乔治深受黑格尔历史哲学的影响,采用黑格尔哲学中的正题、反题和合题的结构;法特克对威尔豪森产生了相当大的影响。

格拉夫(K. H. Graf)在他的*Die geschichtlichen Bücher des AT* (1866)中将大部分利未人的律法追溯至以斯拉时期(公元前5世纪)。他认为《利未记》17-26章中有很一部分内容源于《以西结书》,因此他的观点在很大程度上早于奥格斯特的观点(August Klostermann, "Beiträge zur

Heiligkeitsgesetz,” *Zeitschrift für Lutherische Theologie und Kirche*, 38 [1877], 401ff.), who marked off these chapters as a separate law code, the “Law of Holiness” (H). It was objected to Graf’s late dating of the Levitical legislation that, on literary-critical grounds, this legislation could not be divorced from the narrative of the foundation-document (E¹), and must therefore be dated early. Graf replied that since the Levitical legislation was later than anything else in the Pentateuch, therefore the whole of E¹ must be dated late. E¹, as containing the “priestly” legislation, came later to be known as P, and E² accordingly was thenceforth designated simply as E.

Graf’s thesis was strengthened by the Dutch scholar Abraham Kuenen (*Religion of Israel* [Eng. tr. 1874–1875]; *Historisch-critisch Onderzoek naar het Ontstaan en de Verzameling van de Boeken des Ouden Verbonds* [2nd ed. 1885], pt. 1 of which appeared in English as *An Historico-Critical Enquiry into the Origin and Composition of the Hexateuch* [1886]).

But the long regnancy of the development hypothesis is due mainly to Julius Wellhausen. He related the order JE-D-P to the religious history of Israel, paying special attention to the laws regarding sanctuary and sacrifice. “I differ from Graf chiefly in this,” he wrote, “that I always go back to the centralisation of the cultus and deduce from it the particular divergences” (*History of Israel* [Eng. tr. 1885], p. 368). Following Vatke’s Hegelian pattern, he distinguished the following stages in the history of Israelite worship:

Entstehungsgeschichte des Pentateuchs: Ezechiel und das Heiligkeitsgesetz,” *Zeitschrift für Lutherische Theologie und Kirche*, 38 [1877], 401 起), 他将这些章节视为独立的律法法典, “圣洁法典” (H)。这恰好与格拉夫的观点相反, 格拉夫认为利未人的律法形成的较晚, 根据文学批评的证据, 这部律法不能从基础文献 (E¹) 的叙述中分离出来, 因此一定形成的较早。格拉夫回答说, 由于利未人的律法晚于《摩西五经》中所有的律法, 因此整部 E¹ 一定是在较晚时期形成的, 因为 E¹ 含有“祭司”律法, “祭司”后来被称为祭典 (P), 因此 E² 相应地被称为伊典 (E)。

荷兰的学者亚伯拉罕 (Abraham Kuenen, *Religion of Israel*, [1874-1875 年英译本]; *Historisch-critisch Onderzoek naar het Ontstaan en de Verzameling van de Boeken des Ouden Verbonds*, [1885 年第 2 版], 第一部分 *An Historico-Critical Enquiry into the Origin and Composition of the Hexateuch* [1886 年] 为英文版) 巩固了格拉夫的论点。

然而发展假说的长期支配地位主要归因于威尔豪森 (JULIUS WELLHAUSEN)。他将耶典、伊典、申典和祭典与以色列的宗教历史联系起来, 并特别关注了有关至圣所和献祭的律法。威尔豪森写道: “我在这一点上与格拉夫不同, 我总是追溯集中敬拜, 进而从中推断出不集中敬拜的特例” (*History of Israel* [1885 年英译本], 368 页)。根据法特克的黑格尔哲学风格, 威尔豪森将以色列的敬拜历史分为以下几个阶段:

(1) *Thesis*. JE corresponds to the period of the settlement and early monarchy, when there were many local sanctuaries at which sacrifice was offered by local priesthoods or chosen members of local families.

(2) *Antithesis*. The eighth-century prophets attacked the whole institution of sanctuary and sacrifice as an obstacle in the path of true ethical religion.

(3) *Synthesis* of “cultic” and “prophetic” positions.

(a) *Preexilic*. The Deuteronomic law code prescribed the concentration of national worship at one sanctuary only; the Levitical priests who served the local sanctuaries (suppressed in Josiah’s reformation, 621 B.C.) were to be attached to the staff of the central sanctuary.

(b) *Postexilic*. The Priestly law code, which takes for granted a single central sanctuary, makes much more elaborate cultic regulations. The priesthood is restricted to the family of Aaron; the supremacy of the high priest reflects the postexilic situation in which he was head of the Judean temple-state. The Levitical priests of the older local sanctuaries are depressed to the status of temple servants (Levites) with no sacerdotal functions.

The Graf-Wellhausen development hypothesis speedily attained a dominant position because of the apparent success with which it correlated the main strata of the Pentateuch with successive phases of Israel’s religious history. But it was constructed on the basis of an

(1) 正题。耶典和伊典与定居时期和早期君主政体相符，那时有许多地方性的至圣所，地方祭司或被选立的地方家族成员在这些地方至圣所内献祭。

(2) 反题。八世纪的先知认为关于至圣所和献祭的全部制度是真正伦理道德宗教路上的绊脚石。

(3) “宗教崇拜”观点和“预言”观点的合题。

(a) 被掳之前。申典中规定要在唯一的至圣所中敬拜神；在地方性至圣所中侍奉的利未祭司（公元前 621 年，约西亚改革禁止了这种侍奉）是中心至圣所中的成员。

(b) 被掳之后。祭典将唯一的至圣所视为理所当然之事，并更加详细地阐述了敬拜律例。只有亚伦的后裔可以履行祭司的职分；大祭司的至高地位反映出了被掳之后的形势，大祭司是犹太圣殿的最高管理者。古老的地方至圣所中的利未族祭司后来不再履行祭司的职能，仅是圣殿的服侍人员（利未人）。

由于格拉夫和威尔豪森的发展假说显然成功地将《摩西五经》的主体部分与以色列宗教历史的连续的时代关联在了一起，所以这种假说很快便成为了主流观点。然而，这种假说建立在一种极为教条主义的历史哲学基础之上，那时几乎没有任何关于公元前 9 世纪之前的以色

excessively doctrinaire philosophy of history, and at a time when hardly any external evidence for the historical setting of the religion of Israel and her neighbors before the 9th cent.B.C. was available.

The increasing evidence brought to light by archeological research, and most of all the discovery and decipherment from 1929 onward of the Ugaritic texts, with their wealth of information about Canaanite myth and ritual, have revolutionized the situation. While Wellhausen's documentary analysis of the Pentateuch and his relative order of the documents (JE-D-P) are still widely adopted as a convenient framework, his reconstruction of the religious history of Israel has gone by the board, and many would agree with H. H. Rowley: "A mere concentration on the acknowledged difficulties of the Graf-Wellhausen view, and then on a selection of points that may seem to give support to a rival view, will not do. For none of the rival views can accommodate so many of the facts, or can escape far more difficulties than the view it seeks to replace. Yet having said this, it remains true that the Graf-Wellhausen view is only a working hypothesis, which can be abandoned with alacrity when a more satisfying view is found, but cannot with profit be abandoned until then" (*Growth of the OT* [1950], p. 46).

6. *Since Wellhausen.* Many others, however, reject the Graf-Wellhausen scheme even as a working hypothesis. Even in its heyday there were some who refused it completely and maintained the substantial Mosaicity of the Pentateuch, like W. H. Green (*Higher Criticism of the*

列宗教背景和邻国的外部证据。

考古发现揭露出了越来越多的证据，并且公元 1929 年之后绝大多数关于乌加里特文献的发现和破译，以及文献中关于迦南神话和宗教仪式的大量信息彻底改变了这种情况。虽然威尔豪森对《摩西五经》的记录分析和他排列的文献的相对顺序 (JE-D-P) 仍然是被广泛采纳的实用结构，但是他对以色列宗教历史的还原被否定了，而且许多人都认可圣洁法典 (H)。罗莱 (H. Rowley) 认为：“仅仅关注格拉夫和威尔豪森观点中公认的难点，然后选择几个似乎有利于反对派的论点是不够的。因为任何反对派的观点都不能提供这么多的事实，或者说他们的观点可能面临着更多的难题。不过，即便如此，格拉夫和威尔豪森的观点仅仅是一种假说，如果发现了更令人满意的观点，便可欣然抛弃这种观点，但是在这之前不能抛弃这种观点” (*Growth of the OT* [1950], 46 页)。

6、威尔豪森之后的旧约考证。然而，许多其他的学者甚至认为格拉夫和威尔豪森的观点连假说都算不上。甚至在这种假说盛行时期，某些学者的完全拒绝它，并认为《摩西五经》中存在大量的摩西元素，如格林 (W. H. Green, *Higher Criticism of the Pentateuch* [1895])、奥尔

Pentateuch [1895]), J. Orr (*Problem of the OT* [1900]), and A. H. Finn (*Unity of the Pentateuch* [1917]); more recently, similar positions have been defended by O. T. Allis (*The Five Books of Moses* [1943]), E. J. Young (*Intro. to the OT* [repr. [1963]]), and G. C. Aalders (*A Short Intro. to the Pentateuch* [1949]). Of these three Aalders allows a larger post-Mosaic element than the others do; he looks on David's capture of Jerusalem in the seventh year of his reign as the *terminus ad quem* for the final redaction of the Pentateuch.

Others have moved in the opposite direction and posited further documentary sources, subdividing J (e.g., O. Eissfeldt, *Hexateuchsynopse* [1922]; J. Morgenstern, *HUCA*, 4 [1927], 1ff.; R. H. Pfeiffer, *ZAW*, 48 [1930], 66ff.) or P (e.g., G. von Rad, *Die Priesterschrift im Hexateuch* [1934]). The seventh-century date of the Deuteronomistic Code, the linchpin of the Graf-Wellhausen scheme, has been called in question—some making it postexilic, like G. Hölscher (*ZAW*, 40 [1920], 161ff.), R. H. Kennett (*Deuteronomy and the Decalogue* [1920]), and J. N. Schofield (*Studies in History and Religion*, ed. E. A. Payne [1942], pp. 44ff.), while others such as T. Oestreicher (*Das deuteronomische Grundgesetz* [1923]) and A. C. Welch (*The Code of Deuteronomy* [1924]) have pushed it back to the early monarchy; and E. Robertson (*The OT Problem* [1950]) dates it in Samuel's time. The very existence of one or another of the four documents has been doubted: M. Löhr (*Untersuchungen zum Hexateuchproblem* [1924]) denied that there was ever an independent source P,

(J. Orr, *Problem of the OT* [1900]) 和芬恩 (A. H. Finn, *Unity of the Pentateuch* [1917]); 最近, 阿利斯 (O. T. Allis, *The Five Books of Moses* [1943])、杨 (E. J. Young, *Intro. to the OT* [repr. [1963]]) 和阿德尔斯 (G. C. Aalders, *A Short Intro. to the Pentateuch* [1949]) 也为类似观点作了辩护。这三位学者中阿德尔斯在对待后摩西元素上比其他两位学者更宽容; 他将大卫在他作王第七年占领耶路撒冷这件事作为最终修订《摩西五经》的结论 (*terminus ad quem*)。

其他学者则正好相反, 他们假设还有更多的文献资料来源并且进一步细分了 J 底本 (如, O. Eissfeldt, *Hexateuchsynopse* [1922]; J. Morgenstern, *HUCA*, 4 [1927], 1 起; R. H. Pfeiffer, *ZAW*, 48 [1930], 66 起) 或 P 底本 (如, G. von Rad, *Die Priesterschrift im Hexateuch* [1934])。格拉夫和威尔豪森假说的中心论点就是《申命记》法典形成于公元 7 世纪, 但这个中心论点也受到了质疑——有人认为是《申命记》法典是被掳之后形成的, 如霍斯克 (G. Hölscher, *ZAW*, 40 [1920], 161 起)、肯尼特 (R. H. Kennett, *Deuteronomy and the Decalogue* [1920]) 和斯科菲尔德 (J. N. Schofield, *Studies in History and Religion*, E. A. Payne 编 [1942], 44 页起), 而其他学者, 如厄斯特赖歇尔 (T. Oestreicher, *Das deuteronomische Grundgesetz* [1923]) 和韦尔奇 (A. C. Welch, *The Code of Deuteronomy* [1924]) 则认为《申命记》法典形成于早期君主制时期; 而罗伯森 (E. Robertson, *The OT Problem* [1950]) 认为形成于撒母耳时期; 而 E. Robertson (*The OT Problem* [1950]) 认为它属于撒母耳统治时期。有人怀疑除了四底本还存在一个底本, 或者还存在另一个版本的四底本: 勒尔 (M. Löhr, *Untersuchungen zum Hexateuchproblem*

and P. Volz and W. Rudolph (*Der Elohist als Erzähler* [1933]) have argued that the hypothesis of a separate E narrative represented a false turning in pentateuchal criticism.

Unaided documentary analysis has plainly reached the limit of its powers. Other critical approaches have been made in recent years to supplement the limitations of source criticism. The cultic and liturgical influence on the grouping of the material has been emphasized; e.g., Gen. 1:1–2:4a has been looked upon as a liturgical text for the Hebrew New Year's Festival (cf. S. H. Hooke, *In the Beginning* [1947], p. 36); the whole complex of Ex. 1–15 has been regarded as a liturgical text or “cult legend” of the Passover, which has not been compiled out of originally distinct documents but has been modified and added to in the course of time (*ILC*, III–IV, 726ff.).

The “traditio-historical” school of Uppsala has presented a radical challenge of a different kind to the basic principles of classical OT criticism; it lays great emphasis on the part played by oral tradition, and on the great reliability of such tradition. The leading exponent of this “traditio-historical” criticism, I. Engell, distinguishes in the Torah and the Former Prophets two collections—the Tetrateuch (Genesis-Numbers) and the Deuteronomie history (Deuteronomy-2 Kings)—which originally had no connection with one another (*Gamla Testamentet: En traditionshistorisk inledning* [1945], I).

The reconstruction of the early history of Israel, based on an evaluation of the OT texts in the light of archeological

[1924]) 认为根本没有独立 P 底本, 而弗尔茨和鲁道夫(P. Volz 和 W. Rudolph, *Untersuchungen zum Hexateuchproblem* [1924]) 则认为独立 E 底本的假设是《摩西五经》考证的错误转折点。

独立文献分析显然已经达到了极限。近几年出现了其他的考证方法以填补出处考证的局限性。这些考证方法强调了敬拜和礼拜仪式对材料收录的影响; 如, 《创世记》1:1-2:4a 被视为是关于希伯来人庆祝新年的礼拜仪式的记载(参: S. H. Hooke, *In the Beginning* [1947], 36 页); 《出埃及记》1-15 章的整个内容被认为是逾越节的“敬拜传奇”, 这部分内容不是源自最初的文献, 而是后来被修订和添加的部分(*ILC*, III–IV, 726 起)。

乌普萨拉“传统历史”派以一种不同的方式向经典旧约考证的基本原则发起了激进的挑战; 传统历史派主要强调口头传统的作用和可靠性。“传统历史”考证的主要倡导者恩格尔(I. Engell) 区分了《摩西五经》和两部前先知书——四经(《创世记》至《民数记》)和《申命记》历史(《申命记》至《列王纪下》)——这两部作品彼此原本毫无关联(*Gamla Testamentet : En traditionshistorisk inledning* [1945], I)。

以色列早期历史的还原是对考证产生了影响, 还原以色列的历史时以根据考古研究对旧约文本做出的评价为基础。这

research, has made its impact on criticism. Among the pioneers in this field are: A. Alt (*Essays on OT History and Religion* [Eng. tr. 1966]), M. Noth (*History of Israel* [Eng. tr., 2nd ed. 1960]; *Laws in the Pentateuch and Other Studies* [Eng. tr. 1966]; *OT World* [Eng. tr. 1966]); and the versatile genius of W. F. Albright, whose influence has been exercised not only in his written works (e.g., *From the Stone Age to Christianity* [1940]; *Archaeology and the Religion of Israel* [1942]; *Yahweh and the Gods of Canaan* [1968]), but also through his brilliant disciples (e.g., John Bright, *History of Israel* [2nd ed. 1972]). But the radical differences between the historical conclusions reached by them has emphasized the need for more stringent methodological controls.

The situation in OT criticism is thus completely fluid, and a new school has yet to appear whose findings will command acceptance as a fresh “regnant hypothesis.”

E. NT Criticism. 1. Paul and the NT. In the NT the Pauline collection of letters constitutes the critical pivot that Deuteronomy has long provided in OT criticism. A new and vitally important phase of NT criticism was launched in 1831 when F. C. Baur contributed his paper “Die Christuspartei in der korinthischen Gemeinde” to the *Tübinger Zeitschrift* (4 [1831], 61ff.). Baur, whose theological position in Tübingen University caused the movement he unconsciously started to be called the “Tübingen school,” tended increasingly, as time went on, to interpret NT history as Vatke and others interpreted OT history. The thesis and antithesis in NT

一领域的先驱包括：奥特 (A. Alt, *Essays on OT History and Religion* [1966 英译本])、诺特 (M. Noth, *History of Israel* [1960 年英译本第 2 版]; *Laws in the Pentateuch and Other Studies* [1966 年英译本]; *OT World* [1966 年英译本]) 以及全能型天才奥尔布赖特 (W. F. Albright), 他的影响力不仅体现在他的作品 (如, *From the Stone Age to Christianity* [1940]; *Archaeology and the Religion of Israel* [1942]; *Yahweh and the Gods of Canaan* [1968]) 中, 而且还体现在他优秀的门徒上 (如, John Bright, *History of Israel* [1972 年第 2 版])。但是他们所得出的史学结论的根本差异凸显出需要实行更为严格的方法管控。

因此, 旧约考证的现状是完全不固定的, 还需要涌现出新的学派, 新学派的研究结果将得到认可, 并被视为新的“占支配地位的假说”。

*E. 新约考证. 1. 保罗和《新约》。*在《新约》中, 保罗书信成了考证的中心点, 而《申命记》是旧约考证的中心点。1831 年鲍尔在 (F. C. Baur) 在 *Tübinger Zeitschrift* (4 [1831], 61 起) 上发表了他的作品 “Die Christuspartei in der korinthischen Gemeinde”, 这标志着新约考证进入了全新且至关重要的阶段。鲍尔在杜平根大学研究神学的地位使他无意中发起了所谓的“杜平根派”运动, 并且随着时间的推移越来越愿意像法特克等人解释《旧约》历史那样解释《新约》历史。一方面保罗宽容地接纳外邦信徒进入教会; 另一方面以正直的雅各以及使徒保罗和约翰为首的耶路撒冷的保守派门徒主张外邦人只有接受割礼并且遵守犹太律法才能进入新以色列, 这

history were represented on the one hand by Paul, with his liberal policy of the free admission of gentile believers into the Church, and on the other by the reactionary disciples in Jerusalem, headed by James the Just and the apostles Peter and John, with their insistence that only by accepting circumcision and other obligations of the Jewish law could Gentiles be admitted to the new Israel. The conflict between the two parties he saw most clearly in 1 and 2 Corinthians, Galatians, and Romans, which were, in the Tübingen view, the only authentic writings of Paul and moreover the oldest books of the NT. The only other Pre-A.D. 70 NT book was Revelation, the one surviving document representing the opposite position. The remaining NT books reflected the outlook of a later generation, after A.D. 70, when the old conflict was not so sharp and the heirs of the two opposed parties tended to close their ranks in the face of imperial persecution and Gnostic deviations. The crowning literary manifestation of this later "synthesis" is Acts, in which Paul and the Jerusalem leaders are portrayed as maintaining harmonious relations throughout, and which was accordingly dated about the middle of the 2nd century.

Brilliant as the Tübingen reconstruction of NT history was, it was too vulnerable to endure in its pristine form. The historical and textual research of J. B. Lightfoot, A. Harnack, W. M. Ramsay, and others undermined its case for the late dating of the Gospels and Acts, and the antithesis that it postulated between the church of Jerusalem as a whole and the Pauline mission proved to be much

两派截然相反的观点呈现出了新约历史的正题和反题。他在《哥林多前书》《哥林多后书》《加拉太书》和《罗马书》中最为清晰地看到了双方的矛盾冲突，杜平根认为只有这几卷书是确实由保罗所写，并且是《新约》最古老的书卷。除此之外，《新约》中唯一早于公元 70 年的书卷是《启示录》，这部保留下来的文献表达了相反的观点。《新约》剩余的书卷反映出了公元 70 年之后一代人的观点，那时双方原来的冲突不再如此强烈，敌对双方的后代面对帝国的迫害和诺斯底异端派别时搁置了争议。《使徒行传》是后来“合题”的最高文学形式，在这部作品中，根据这部作品中的记载，保罗和耶路撒冷的领袖们始终保持着和谐的关系，因此，这大致是公元 2 世纪中期。

杜平根学派很好地还原了新约历史，但是这种历史还原的原始形式很难抵御攻击。赖特富 (J. B. Lightfoot)、哈纳克 (A. Harnack)、拉姆塞 (W. M. Ramsay) 和其他的学者们对历史和文本的考证破坏了福音书和《使徒行传》较晚成书之说，证据证明整个耶路撒冷教会和保罗代表团之间的对立被夸大了；尤其是犹太化的彼得不过是一个虚构的人物。但是新约考证一直受到杜平根派作品的影响；

exaggerated; in particular, the idea of a Judaizing Peter was little more than a figment of the imagination. But NT criticism has never ceased to be influenced by the work of the Tübingen school; witness the protest against its continuing influence by J. Munck in *Paul and the Salvation of Mankind* (Eng. tr. 1959). Indeed, it has enjoyed a substantial and vigorous revival at the hands of S. G. F. Brandon (*The Fall of Jerusalem and the Christian Church* [1951]), with arguments that, if not acceptable, demand a freshly reasoned confutation.

Even more radical than the Tübingen criticism was that of the Dutch scholar W. C. van Manen, who treated all the Pauline Epistles as pseudepigraphs. His views were popularized in the English-speaking world through his contributions to *EB*, but retain little more than curiosity value.

2. *Gospel Criticism*. Some rudimentary Gospel criticism was practiced in the patristic age. The difficulty of harmonizing the order of events in the Synoptic and Johannine Gospels was discussed by Eusebius, who, in reply to arguments that the Evangelists disagree with one another, points out that the events in the earlier chapters of John antedate the imprisonment of John the Baptist (Jn. 3:24), whereas the Synoptists record that phase of Jesus' ministry which began after the Baptist's imprisonment (*HE* iii.24.8–13). Augustine (*De consensu evangelistarum*) deals in detail with the relations between the Gospels; on the most frequently quoted remark in this work (i.4), that "Mark followed Matthew as his lackey

蒙克 (J. Munck) 在他的 *Paul and the Salvation of Mankind* (1959 年英译本) 中并见证了蒙克 (J. Munck) 在他的 *Paul and the Salvation of Mankind* (1959 年英译本) 中对这种持续不断影响的抗议。实际上, 布兰登 (S. G. F. Brandon, *The Fall of Jerusalem and the Christian Church* [1951]) 极大地复兴了这种观点, 他辩论到, 如果不接受这种假说, 需拿出有力的反驳证据。

比杜平根考证更激进的是荷兰学者范曼恩 (W. C. van Manen) 的考证, 他认为所有的保罗书信都属于伪经。他是《圣经百科全书》(*EB*) 的撰稿人, 他的观点在说英语的国家得到了普遍的认可, 不过, 仅仅满足了人们的好奇心而已。

2、福音书考证。教父时期就存在对福音书的初步考证。优西比乌讨论了难以协调对观福音书和《约翰福音》中事件发生的顺序的问题, 他在解答福音书作者彼此持不一致的争论时, 指出《约翰福音》的前几章的事件发生在施洗约翰被下到监里之前 (约 3:24), 而对观福音记载耶稣传道时间发生在施洗约翰被下在监里之后 (*HE* iii.24.8–13)。奥古斯丁 (*De consensu evangelistarum*) 详细讨论了四福音书之间的关系; 关于这部作品中 (i.4) 最常引用的部分 "可以说, 马可参照了马太的作品, 因为马可省略了《马太福音》中的部分内容", 斯特里特 (B. H. Streeter) 评论说, 只要奥古斯丁事先对比列出福音书的纲要, 便能看出对于《马太福音》和《马可福音》中材料相同的部分, 并不是马可作了删减。

and abbreviator, so to speak,” B. H. Streeter observed that if only Augustine had had a synopsis of the Gospels in parallel columns before him, he would have seen at a glance that, where Matthew and Mark have material in common, it is not Mark who abridges it.

The Synoptic Gospels were so designated by J. J. Griesbach in 1774, because they have so much material in common that they lend themselves to a “synoptic” arrangement where the three can be studied side by side. Some 606 out of Mark’s 661 verses reappear in somewhat condensed form in Matthew; some 350 of Mark’s verses are paralleled in Luke. Matthew and Luke, again, have about 250 verses in common that are not paralleled in Mark. The approximate number of verses in each Gospel not paralleled in another is 31 in Mark, 300 in Matthew, and 550 in Luke. The interpretation of this distribution of common and special material in the three Gospels has been the principal task of Synoptic criticism for nearly two centuries. An epoch-making contribution to this study was made in 1835 by C. Lachmann in *Studien und Kritiken*, when he argued that Mark was the earliest Gospel and was a principal source of Matthew and Luke. His main argument, that Mark’s order is the common order of the three, is not so conclusive as has often been supposed; but his thesis has been supported by other and weightier arguments, and enjoys general, almost universal, acceptance. It is also fairly generally agreed—though here the area of dissent is wider—that the common non-Markan material of Matthew and Luke was derived by these two from another documentary source, a

1774 年格利斯巴赫 (J. J. Griesbach) 将这三卷福音书命名为“对观福音书”，因为这三卷书有许多相同的内容，其中有很多“对观”材料，因此可以一并研究。《马可福音》的 661 节经文中有 606 节在《马太福音》中以精简的形式重现出来；《马可福音》的 350 节在《路加福音》中有平行经文。此外，《马太福音》和《路加福音》约有 250 节相同的经文，而这 250 节经文在《马可福音》中没有平行经文。每部福音书的经文都有与其他两福音书中没有的章节，这样的章节《马可福音》约有 31 处，《马太福音》约有 300 处，《路加福音》约有 550 处。三部福音书共同和特殊内容的解释是近两个世纪来对观福音书考证的主要任务。拉赫曼 (C. Lachmann) 在 1835 年的 *Studien und Kritiken* 对这项研究做出了划时代的贡献，他认为《马可福音》是最早的福音书，并且是《马太福音》和《路加福音》的主要资料来源。《马可福音》的顺序是三部福音书共同的顺序，他的这个主要论点并不像人们通常想象的那样确定无疑；然而，他的论点得到了其他更有分量的论点的支持，受到了普遍的认可，几乎所有人都接受他的这个论点。虽然争论的领域不断扩大，但是人们也普遍认为《马太福音》和《路加福音》中的非马可的材料源于另外一个原始资料，大约在 20 世纪初期，罗宾逊 (J. Armitage Robinson) 和威尔豪森 (J. Wellhausen) 都称这个原始资料为 Q 字原材料，这个原资料是耶稣语录的汇编。《马太福音》和《路加福音》的特殊内容是否源于较早期的原始资料仍存在异议，但是我们可以确定路加在写《路加

compilation of sayings of Jesus, called Q about the beginning of the 20th cent. independently by J. Armitage Robinson and J. Wellhausen. Whether the special material in Matthew and Luke is derived from earlier documentary sources must remain very doubtful, although we have the assurance of Luke himself that, at the time when he wrote, many had taken in hand to draw up a narrative of the gospel events.

Source criticism in the Fourth Gospel (cf. R. Bultmann, *The Gospel of John* [Eng. tr. 1971]) has never been carried out convincingly; the criticism of this Gospel has centered round its historical character, purpose, theology, date, and authorship. See articles on the individual Gospels, and see GOSPELS, SYNOPTIC.

III. Form Criticism.—Form criticism (Ger. *Formgeschichte*, “form history”) represents an endeavor to determine the oral prehistory of written documents or sources, and to classify the material according to the various “forms” or categories of narrative, discourse, and so forth.

A. In the OT. This approach has proved particularly fruitful in the study of the Psalms; their classification according to their principal types (Ger. *Gattungen*), where each type is related to a characteristic life-setting—e.g., Psalms of lament and thanksgiving, both individual and communal; royal Psalms; liturgical Psalms; etc.—has done more for the understanding of the Psalter than almost anything else in the 20th century.

H. Gunkel also applied form critical methods to the creation narratives and to

福音》时，许多人已经着手记录福音事件。

对第四福音书出处的考证（参：R. Bultmann, *The Gospel of John* [1971年英译本]）从未取得令人信服的结果；第四福音书的历史人物、目的、宗教体系、日期和作者是考证的中心。见关于各个福音书的词条和 GOSPELS, SYNOPTIC（对观福音书）。

III. 形式考证。形式考证（德语：*Formgeschichte*，“形式历史”）旨在确定书面文献或原始资料的口传阶段，并根据各种“形式”或叙述和论述的方式等来划分材料的门类。

A、《旧约》中的形式考证。这种方法在研究《诗篇》时特别富有成效；根据各个诗篇的主要类型（德语：*Gattungen*）进行分类，每个类型都与一个独特的生活背景有关——如，个人和集体的哀悼诗与感谢诗；王家诗篇、礼拜仪式诗篇等，在20世纪，这种分类为理解《诗篇》提供了最大的帮助。

贡克尔（H. Gunkel）还应用形式考证的方法研究创世故事和《启示录》中的象

the apocalyptic symbolism that later drew upon the ancient cosmogonic imagery (compare the overthrow of the primeval dragon of chaos in Ps. 74:13f. and Isa. 51:9 with the downfall of the great red dragon of Rev. 12:3, 7-9).

More recently form criticism has illuminated the OT law codes. Albrecht Alt pointed out in *Die Ursprünge des israelitischen Rechts* (1934) that the pentateuchal laws fall mainly into two categories—case law (beginning with a phrase like “If a man do so-and-so ...”) and apodictic law (“Thou shalt ...,” “Thou shalt not ...,” or “He that doeth so-and-so shall surely be put to death”). The case-law category reproduces the form known from the other ancient Near Eastern law codes; the apodictic category is not found in these. Apodictic law does, however, resemble in form the conditions embodied in interstate treaties of the ancient Near East, especially treaties between an imperial power and its vassal states. Since such treaties are essentially covenants, concluded in the names of the deities of the high contracting parties, it is evident that the apodictic laws of the OT (among which the Ten Commandments are the most prominent) represent Israel’s distinctive covenant law, imposed on the nation by Yahweh. See also COVENANT, BOOK OF THE.

B. *In the NT.* Form criticism has been intensively applied to the Gospels from 1919 onward. The pioneer in this study is usually reckoned to have been Martin Dibelius, whose *Die Formgeschichte des Evangeliums* appeared in 1919 (Eng. tr. *From Tradition to Gospel*), followed in 1921 by Rudolf

征, 后来逐渐形成了天体演化的形象描述(将《诗篇》74:13-14 和《以赛亚书》51:9 中记载的刺破上古混沌世界的海龙的故事与《启示录》12:3, 7-9 记载的大红龙的毁灭进行了对照)。

最近的形式考证阐明了《旧约》的律法法典。阿尔特(Albrecht Alt)在 *Die Ursprünge des israelitischen Rechts* (1934) 中指出《摩西五经》中的律法主要分为两类——判例法(以这样的句子开头“人若做……”)和绝对律法(“你要……”, “不可……”或“他若这样行必被治死”)。判例法再现了古近东其它律法法典的形式; 在古近东的其他律法法典中没有发现绝对律法。而从形式上讲, 绝对律法类似于古近东国与国之间的条约, 尤其是领主国和附庸国之间的条约。由于这些条约实际上是以缔约国之神的名字订立的契约, 因此《旧约》的绝对律法(其中十诫是最显著的律法)显然代表的是耶和華跟以色列国立的独特盟约。另见 COVENANT, BOOK OF THE (约书)。

B. 《新约》中的形式考证。形式考证自1919年起被广泛应用于福音书上。狄比流(Martin Dibelius)是这项研究的先驱者, 他1919年出版了 *Die Formgeschichte des Evangeliums* (*Tradition to Gospel* 的英译本), 随后的1921年布特曼(Rudolf Bultmann)出版了 *Geschichte der synoptischen Tradition* (*HST* 的英译本)。

Bultmann's *Geschichte der synoptischen Tradition* (Eng. tr. *HST*). But several important aspects of this form-critical approach had been anticipated as early as 1902 by Allan Menzies in *The Earliest Gospel* (a comm. on Mark).

1. *Classification*. The main division in form classification of the Gospel material is that between narratives about Jesus and sayings of Jesus. Narratives have been subdivided into (1) pronouncement stories, (2) miracle stories, and (3) "legends"; sayings into (1) wisdom sayings, (2) prophetic and apocalyptic sayings, (3) law pronouncements and community rules, (4) "I"-sayings, and (5) parables.

Pronouncement stories (which is Vincent Taylor's name for them; Dibelius called them "paradigms") partake of the character of both narratives and sayings. In them a situation develops that elicits from Jesus a pithy saying (an "apophthegm," in Bultmann's terminology), which constitutes the point of the story. Frequently the situation is a controversial one; some action or utterance of Jesus or His disciples arouses criticism, and Jesus replies to the criticism with a decisive pronouncement, e.g., "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners" (Mk. 2:17).

A narrative may be assignable to more than one "form"; thus the incident of the paralyzed man (Mk. 2:1-12) is a pronouncement story because the criticism that breaks out when Jesus forgives the man's sins is silenced by Jesus' pronouncement that "the Son of

但是,早在1902年艾伦(Allan Menzies)在 *The Earliest Gospel* (《马可福音》的注释)中就曾预先提到过这种考证方法的几个重要方面。

1、分类。福音书材料的形式考证的主要分为关于耶稣的故事和耶稣语录。耶稣的故事细分为(1)宣告类型的故事,(2)神迹故事和(3)"传说";耶稣语录分为(1)箴言,(2)预言和启示,(3)律法声明和会众条例,(4)提到"我"的话语和(5)比喻。

宣告类型的故事(万森泰勒[Vincent Taylor]称之为"宣告类型的故事";狄比流称之为"范例")中既有关于耶稣故事,也有耶稣的语录。随着故事中形势的发展,引出了耶稣的一句精炼的话语(布特曼称其为"格言"),这句话就是故事的中心。通常是一个有争议的形势;耶稣或祂的门徒们的行为或话语招来的批评,耶稣以明确的宣告对批评做出了回应,如"健康的人用不着医生,有病的人才用得着。我来本不是召义人,乃是召罪人"(可2:17)。

一个故事可以有多种"形式";因此瘫痪病人的故事(可2:1-12)属于宣告类型的故事,因为当耶稣原谅人的罪时,人们开始批评,耶稣以宣告终止了批评"人子在地上有赦罪的权柄"(可2:10);不过也可以称这个故事为一个神迹故事,更具体地说,是一个治愈的故事。

man has authority on earth to forgive sins” (Mk. 2:10); but it can also be classified as a miracle story, more specifically a healing story. Healing stories are readily recognizable; all over the world from early times to the present day they follow a well-established form which emphasizes the interactability of the disease, the despair of the patient, the completeness of the cure, and sometimes the impression produced on the bystanders. But that a healing story conforms to this pattern tells us nothing conclusive about its historical truth.

“Legends,” as Dibelius calls them, are such stories about Jesus as the baptism, temptation, transfiguration, and resurrection narratives. Bultmann, who calls them “myths,” says that they are not “historical in character [but] are religious and edifying” (*HST*, p. 244). But this is not a form critical judgment; form criticism as such makes judgments about form, not substance.

Similarly, the classification of the sayings of Jesus according to form can throw but little light on the authenticity of individual sayings. Sometimes, when what is substantially the same saying or discourse has been preserved in two different “forms,” it may be possible to penetrate behind both to an earlier “unformed” stage of the tradition of what He said. At other times, however, the probability is that the form in which His words have been preserved is the form He Himself gave them. Much of His recorded teaching reproduces the well-known forms of OT poetry, as found, for example, in many of the prophetic oracles. Since Jesus was recognized by His contemporaries as a

很容易辨别哪些是治愈故事;从古至今,这世界上的治愈的故事总是遵循一个固定的形式,都强调疾病的难以治愈、病人的绝望、病完全被治愈,有时还会提到旁观者的印象。但是,符合这种类型的治愈的故事无助于我们确定故事的历史真实性。

“传说”(狄比流给出的称谓)指的是耶稣受洗、被试探、登山变相和复活的故事。布特曼则称它们为“神话”,他们“是历史, [但是]属于宗教和有教育意义的故事”(HST, 244 页)。然而这不是一种形式考证的判断;形式考证本身对形式进行考证,而不是对实质内容进行考证。

同样,根据形式对耶稣语录进行的分类对于证明每个语录的真实性几乎毫无帮助。有时,当同一句耶稣语录以两种不同的“形式”保存下来,这可能说明还存在一个更早的“无形式的”耶稣语录。但是其他时候,保存下来的耶稣语录的形式是由耶稣亲自赋予的。大部分记录下来的耶稣的教导重现了《旧约》诗歌的著名形式,如,许多先知预言中的耶稣语录的形式。由于耶稣被祂同时代的人视为先知,因此,我们可以合理地总结说,我们有办法知晓“耶稣的真实话语”(ipsissima verba)。

prophet, it is reasonable to conclude that here we have something approaching His *ipsissima verba*.

T. W. Manson, who himself operated very fruitfully in *The Teaching of Jesus* (1931) with a classification of the sayings of Jesus based on the different kinds of audience addressed, remarked in characteristically down-to-earth language that “if Form-criticism had stuck to its proper business, it would not have made any real stir. We should have taken it as we take the forms of Hebrew poetry or the forms of musical composition. But,” he went on, “Form-criticism got mixed up with two other things. One was K. L. Schmidt’s full-scale attack on the Marcan framework; the other was the doctrine of the *Sitz im Leben*” (*Studies in the Gospels and Epistles* [1962], p. 5).

2. *Framework*. Many form critics, and outstandingly K. L. Schmidt (*RGJ*), have envisaged the Synoptic, and primarily the Marcan, tradition as consisting of originally unrelated units of narrative or discourse, joined together into a continuous narrative by means of connecting editorial summaries devoid of independent historical value. (It is conceded that the Passion narrative existed as a continuous record from early days.) An impressive answer to this argument was made in 1932 by C. H. Dodd (repr. in his *NT Studies* [1953], pp. 1ff.), who argued that the “editorial summaries” in Mark, when put together by themselves, constitute a coherent outline of the ministry of Jesus, comparable to those outlines of the early apostolic preaching which can be recovered from the speeches in Acts and various passages in the Epistles.

曼森 (T. W. Manson) 在 *The Teaching of Jesus* (1931) 中根据不同的听众对耶稣的话语进行分类, 取得了丰硕的成果, 他实事求是地评论说 “如果形式考证固守本身, 将不会产生任何真正的轰动。我们应该像欣赏希伯来诗歌或乐曲的形式那样理解形式考证”, 他继续说道: “但是, 形式考证还与另外两个事物混合在了一起。一个是斯密特 (K. L. Schmidt) 对《马可福音》框架的全面攻击, 另一个是 *Sitz im Leben* 的教义” (*Studies in the Gospels and Epistles* [1962], 5 页)。

2、结构。许多形式评论家, 尤其是斯密特 (*RGJ*) 认为对观福音书 (主要是《马可福音》) 中的传说最初是由毫不相关的故事或话语构成的, 后来通过加入毫无独立历史价值的编辑概要合并成了一个连续的故事。(耶稣受难的故事被认为是从早期流传下来的连续记录。) 多德 (C. H. Dodd, 在他的再版 *NT Studies* [1953] 中, 1 页起) 在 1932 年对这一论点做出了令人印象深刻的回应, 他认为《马可福音》中的 “编辑概要” 拼凑在一起时, 清晰地概括出了耶稣传道, 这种概括可与从《使徒行传》和使徒书信各卷中总结的早期使徒传道的概括相比较, 此外, 《马可福音》中对传道的一般描述表明, 传道的顺序和发展完全是自发的, 而非人为杜撰的, 完全符合逻辑, 不可能是偶然。

Moreover, the general Markan picture of the ministry suggests a sequence and development too spontaneous to be artificial and too logical to be accidental.

3. *Life-Setting*. It has become common practice among form critics to explain the various elements in the Gospels as called forth by some “life-setting” (Ger. *Sitz im Leben*) in the early Church. For example, the mission charge in Mt. 10 has been held to reflect the methods used by Jewish Christians who evangelized Palestine between A.D. 30 and 66; likewise the controversial discussions that end with some authoritative pronouncement of Jesus are said to reflect disputes in the same period between Jewish Christians and other Jews, or between legalist and libertarian groups within the Christian community. An extreme example in this last respect is the argument that the warning in Mt. 5:19 about the man who “relaxes one of the least of these commandments and teaches men so” is a covert attack by stricter Jewish Christians on Paul.

But one might ask why this practice was not carried on more widely and helpfully. The circumcision question, for example, was a live issue in Christian debate in the quarter century between A.D. 45 and 70; why has it not left a more distinct mark in the Gospels?

Early Christians, in fact, probably made a clearer distinction between their own views on disputed points and the teaching of Jesus than they are sometimes given credit for. Paul, for instance, in answering questions about marriage and divorce, distinguishes sharply between those matters on which

3、生活背景。形式评论家通常认为福音书中的各种元素源于早期教会的“生活背景”（德语：*Sitz im Leben*）。例如，《马太福音》10章中记载的差遣门徒反映了犹太基督徒在公元30年至66年在巴勒斯坦地区传道的的方法；同样，以耶稣基督的权威宣告结束的存有争议的论述反映出了同一时期犹太基督徒和其他犹太人的争论，或基督徒团体中的守律法主义者和自由主义者之间的争论。最后一个极端的例子是，《马太福音》5:19中给那“废掉这诫命中最小的一条，又教训人这样作”的人的警告反映出了保守的犹太基督徒对保罗的隐秘攻击。

有人可能会问，为什么这种解释方法没有在更广泛的范围内得到应用，并产生更大的促进作用呢？例如，在公元45年至70年这二十五年间割礼问题一直是基督徒争论的问题；为何在福音书中没有保留更明显的印记呢？

实际上，早期的基督徒比有时人们所认为的更为明确地区分了他们对有争议问题和耶稣教导的看法。例如，保罗在回答关于婚姻和离婚的问题时，明确区分了哪些是耶稣对婚姻和离婚问题的权威表述，哪些是他对这两个问题的个人简洁（林前7:10, 12, 25）。

he can quote an authoritative saying of Jesus and those on which he can express only his own judgment (1 Cor. 7:10, 12, 25).

It must not be forgotten that during the period A.D. 30–70 many people could remember what Jesus had said, and attempts to claim His authority for things that He had not in fact said could not have been so successful as is often thought. The presence of eyewitnesses would certainly place a check on the free creation of the early Church in the manner presupposed by many form critics. If the evidence of Acts can be accepted, the appeal to public recollection of the ministry of Jesus is a recurring feature of early apostolic preaching (Acts 2:29; 10:36; 26:26).

A life-setting in the early Church—in preaching, in worship, in debate, in the training of catechists—will certainly explain why many Gospel incidents and sayings were preserved and recorded. When a question arose about divorce, or fasting, or sabbath observance, or the payment of the temple tax, it was natural to remember what Jesus had said on the subject. But such a setting in the life of the early Church does not account for the *origin* of the saying; its origin must be sought in a setting in the life of Jesus.

4. *Conclusion.* The sweeping claims that have been made by some form critics for the value of their discipline must be subjected to a heavy discount. It cannot of itself, no matter what is said to the contrary, lead to conclusions about the historical genuineness of the material. Even the modest claim of J. Jeremias that it helps us to remove a later Hellenistic

必须牢记，在公元 30 至 70 年期间许多人可能记得耶稣的话语，并认为一些事情得到了耶稣权柄的认可，如人们通常所认为的那样，倘若祂实际上没有说这些话语，事情不可能进展得如此顺利。许多形式评论家预先假定，见证者的存在当然可以阻止早期教会的自由创作。如果《使徒行传》的证据可被接受，那么大众对耶稣传道的回忆再现了早期使徒的传道（徒 2:29；10:36；26:26）。

传道、敬拜、讨论和问答训练中体现出的早期教会的生活背景当然解释了许多福音书中的事件和语录被保存和记录下来的原因。当出现关于离婚、禁食、守安息日或圣殿的奉献的问题时，自然会想起耶稣对这些主题是如何教导的。但是，早期教会的生活背景并不能解释耶稣语录的来源；必须从耶稣生活的背景中寻找耶稣语录的来源。

4、结论。某些形式评论家对形式考证价值的笼统表述一定会大打折扣。无论反方面如何，形式考证本身不能对材料的历史真实性下结论。甚至连耶利米亚（J. Jeremias）的谦虚表达都必须谨慎地对待，耶利米亚帮助我们揭开了隐藏在早期巴勒斯坦元素下的希腊化元素，并从早期教会的生活背景重新回到了耶稣生活的背景中（*Expos.T.*, 69 [1957/58],

layer which has overlaid an earlier Palestinian layer, and so to move back from a setting in the life of the early Church to a setting in the life of Jesus, must be treated with caution (*Expos.T.*, 69 [1957/58], 337), if only because Palestine itself was not free of Hellenistic influences, and there were Hellenists in the primitive Jerusalem church, if not indeed in the entourage of Jesus Himself.

Form criticism does, however, make one more aware of the influence of early Christian life and witness on the shaping of the Gospel tradition. It underlines the inadequacy of documentary hypotheses alone to account for the composition of the four Gospels, and provides a fresh classification of their material which sometimes, when comparative study is possible, helps one to penetrate behind written sources to the oral stage of the tradition. It then becomes clearer than ever that no discernible stratum of Gospel tradition, written or oral, knows any Jesus but the one whom the NT presents as Messiah and Son of God.

A particular variety of form criticism relates to the study of the structure of the NT epistles. An impetus to this approach was given by Paul Schubert in his *Form and Function of the Pauline Thanksgiving* (1939). Until this work appeared, it was widely supposed that, apart from the conventional salutation and thanksgiving at the beginning and the greetings at the end, Paul's letters were unstructured for the most part; study since then has brought to light fairly well-defined structures in the main body of the letters. It is precarious, however, to use this recognition of structural forms as a means of removing

337), 即使仅仅因为巴勒斯坦也受到了希腊文化的影响, 而初期耶路撒冷教会就有以希腊语为母语的犹太人, 即使实际上他们没有追随耶稣。

但是, 形式考证确实令人们更加注意早期基督徒生活的影响和福音传统形成的证据。形式考证强调只用文献假说不足以解释四福音的构成, 并提供了四福音书材料的一个新分类, 当我们能够进行比较研究时, 可以使我们透过书面上的文献原资料, 进而追溯到福音书传统的口传阶段。比以往时候更加清楚的是, 福音书传统(书面或口头上的)中呈现出的耶稣就是《新约》中的弥赛亚和圣子。

一种特殊的形式考证与《新约》书信结构的研究有关。舒伯特(Paul Schubert)在他的 *Form and Function of the Pauline Thanksgiving* (1939) 中提倡使用这种方法。这部作品出现之前, 人们普遍认为, 除了传统的问候、开头的感恩和最后的问候, 大部分保罗书信的内容都很松散; 此后的研究证明了保罗书信的主题部分有非常明确的结构。然而, 我们不能用这种结构形式删除那些不太符合这些结构的不可靠的段落; 结构形式服务于保罗, 而不是束缚了保罗。

as unauthentic passages which do not fit these structures easily; the structural forms are Paul's servants, not his masters.

IV. Redaction Criticism.—What is called redaction criticism has been pressed into service more recently to do more justice to the authors and redactors of biblical documents than they received in the heyday of source criticism and form criticism. This discipline has been applied to various parts of the OT, as for example to the Chronicler's use of the material which he inherited—much of it still extant in earlier OT writings—so as to present his distinctive understanding of Israel's history. But it has proved particularly fruitful in Gospel study, with reference to the way in which the individual evangelists shaped and presented, in accordance with their distinctive perspectives, the “tradition” which was delivered to them.

Thus, the First Evangelist, perhaps the spokesman of a school or other Christian community in a specific area, is well described as a “scribe ... trained for the kingdom of heaven ... who brings out of his treasure what is new and what is old” (Mt. 13:52); he arranges the teaching of Jesus according to its subject matter in composite discourses which might serve, among other things, as a manual of instruction for catechists and catechumens. He is clearly interested in the Church as a fellowship in which the teaching of Jesus is to be embodied and handed down from His resurrection to the end of the age. Mark not only writes to encourage Christians suffering for their faith (in Rome and elsewhere) to think of this as taking up their cross in

IV. 修订考证。最近出现的所谓的修订考证比鼎盛时期的出处考证和形式考证更为公正地研究了圣经书卷的作者和修订者。这种考证方法适用于《旧约》的各个部分，例如，《历代志》的作者对他接手的资源的使用——其中大部分资料仍保存在早期《旧约》文献中——体现了他对以色列历史的理解。但这种考证方法在福音书研究方面取得了丰硕的成果，即研究每个福音书作者如何根据他们各自的观点编排和呈现流传下来的“传统”。

因此，第一个福音书作者可能是一个特殊领域中一个教派或其他基督徒团体的发言人，可以把他形象地描述为“在天国受教……，从他库里拿出新旧的东西来的文士”（太 13:52）；他根据主题以综合论述的方式将耶稣的教导整理成册，这些综合论述可以作为问答训练者和新信徒的指导手册，此外还有其他用途。他显然对作为团体的教会很感兴趣，耶稣的教导在教会中传扬，并且从耶稣复活至末世代代相传。马克不但鼓励基督徒为他们的信仰受苦（在《罗马书》和其他经卷中），与耶稣同背十字架；他还着重强调了“弥赛亚的秘密”——耶稣的门徒揭示了耶稣其人和耶稣传道的本质，在祂受难时则完全地揭示出来，劈开圣殿的幔子和百夫长忏悔时所说的“这人真是神的儿子”也象征性地表明了这一点（可 15:38-39）。路加将耶稣

the way of Jesus; he also gives prominence to the “messianic secret”—the veiling of the true nature of Jesus’ person and ministry even from His disciples until it is divulged in His death, as is symbolically indicated by the rending of the temple veil and by the centurion’s confession, “Truly this man was the Son of God!” (Mk. 15:38f.). Luke views the ministry of Jesus at the midpoint of time as the continuation and consummation of the mighty works and prophetic words in which God revealed Himself in OT times and also as being itself continued and amplified in the apostolic witness. John restates the essential gospel without changing its essence; its permanent and universal validity is brought out by its portrayal of Jesus as the eternal Logos or self-expression of God, incarnated in a real human life, active now in the new, spiritual creation as earlier in the old, material creation. Here, in the ministry and supremely in the death of Jesus, the glory of God is manifested to all who are given the power of seeing it.

V. Criticism and Christology.—In all this we have dealt with criticism as it affects the external features of the biblical record, rather than its revelational essence. But, since the biblical revelation is so closely interwoven with the historical record, historical criticism in particular can become extremely relevant to the heart of the biblical message. Above all, when we consider the biblical presentation of Christ’s incarnation, earthly ministry, death, and resurrection as the midpoint of history, historical criticism, when it sets to work on the gospel story, may affect our understanding of the gospel itself. This is

在时代中点的传道视为上帝在旧约时代神迹和预言的延续和成就，并认为使徒的见证延续并丰富了耶稣传道。约翰在没有改变福音的实质前提下重申了福音精髓；福音将耶稣描述成永恒的道或上帝的自我表达，道成肉身的神，在起先古老的物质创造中和现在新的属灵创造中均积极行事的神，这也显示出了福音的永恒性和普遍有效性。藉着耶稣传道，特别是藉着耶稣受难，所有人都看到了上帝的荣耀。

V. 考证和基督论。由于考证影响《圣经》的外部特征，而不是影响它的启示本质，所以我们要进行考证。但是由于圣经启示与圣经历史紧密地交织在一起，因此历史考证与圣经的核心信息密切相关。尤其是当我们认为《圣经》中关于耶稣道成肉身、在上传道、受难和复活的描述是历史的核心时，当我们用历史考证研究福音故事时，对福音故事的历史考证可能影响我们对福音本身的理解。我们没有理由说历史考证迄今为止毫无进展；反之，我们必须感谢历史考证以及它对我们理解耶稣生活年代的真实耶稣的帮助。“对于保守派来说，接受考证并参与其中似乎才是唯一正确的态度。如果《圣经》与事实背道而驰，《圣经》

no reason for telling historical criticism to approach thus far and no farther; on the contrary, we must be grateful for historical criticism and all the help it can give in showing the historical Jesus in His own times. "It would seem that the only healthy attitude for conservatives is to welcome criticism and be willing to join in it. No view of Scripture can indefinitely be sustained if it runs counter to the facts. That the Bible claims inspiration is patent. The problem is to define the nature of that inspiration in the light of the phenomena contained therein" (E. F. Harrison, in C. F. H. Henry, ed., *Revelation and the Bible* [1958], p. 239).

Historical critics are not free from the influence of their intellectual milieu, and it is not to be greatly wondered at if Jesus, who a couple of generations ago was portrayed as the ideal of nineteenth-century liberalism, tends to be pictured today as a twentieth-century existentialist or as a social revolutionary. It takes a bold and independent spirit like that of Albert Schweitzer to break loose from contemporary influences in this regard as in others; but even boldness and independence are no guarantee of truth, and Schweitzer's portrayal of Jesus as an apocalyptic visionary (cf. *QMJ*) has inadequacies of its own.

The tone and thrust of biblical criticism cannot remain unaffected by the critic's own attitude; it will in the end make some difference whether or not he adopts a theistic viewpoint in harmony with that which informs the biblical record. And when the critical issue relates to the Jesus of history it will in the end make a considerable difference whether the critic

的观点不可能被永久地保存下来。《圣经》显然是神默示的。问题是如何根据《圣经》中包含的现象确定这默示的本质”(E. F. Harrison, in C. F. H. Henry 编, *Revelation and the Bible* [1958], 239 页)。

历史评论家不能脱离他们环境的影响, 因此几代之前人们认为耶稣是十九世纪自由主义的典范, 而现今则认为他是二十世纪的存在主义者或社会革命者。施韦泽 (Albert Schweitzer) 在这个问题上摆脱了同代人的影响, 体现出了大胆自由的精神; 但是就算拥有大胆和自由的精神也不能保证事实真相, 施韦泽将耶稣描述成一个启示幻影 (参: *QMJ*), 但这种描述也有不足之处。

圣经考证的基调和趋势不可能完全摆脱评论家个人态度的影响; 无论考证者是否采用与《圣经》一致的有神论观点, 考证结果总是有所差异的。当关键问题涉及历史中的耶稣时。无论批评家愿意接受“道成肉身”的基督, 还是认为基督体现在使徒的见证上, 最终在考证结果上都会产生相当大差异。

is content to know Christ “after the flesh” or shares the estimate of Him reflected in the apostolic witness.

Criticism can carry us so far in bringing us face to face with the Jesus of history; but when it has brought us there, it brings us up against the christological question: “Who then is this?” The various critical presentations or reconstructions of the Jesus of history have been deeply influenced by the critics’ Christology, realized or unrealized, false or true. That is why Lives of Jesus so often tell us more about their authors than they do about their subject; as T. W. Manson put it, “By their Lives of Jesus ye shall know them” (C. W. Dugmore, ed., *Interpretation of the Bible* [1944], p. 92). If the Jesus of history is the Christ of the Bible, when we are brought to Him we are brought to the very vantage point from which history must be reviewed if it is to be understood aright. Criticism has then done its perfect work, and Christology takes over.

See also JESUS CHRIST; QUOTATIONS IN THE NT; PETER, FIRST EPISTLE OF.

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考证可以令我们直面历史中的耶稣；但是紧接着我们就遇到了基督论的问题：“祂是谁？”评论家的基督论深深地影响了对历史中的耶稣的考证还原，无论是实现还是未实现的，无论是虚假的还是真实的。这也是为什么耶稣的生平记录常给我们提供更多关于记录作者的信息，而不是关于他们的主题的信息；如曼森（T. W. Manson）所说：“通过作者们描写的耶稣的生活就能理解这些作者”（C. W. Dugmore 编，*Interpretation of the Bible* [1944]，92 页）。假如历史中的耶稣是《圣经》中的耶稣基督，当我们了解了耶稣基督，也就占据了有利的位置，并可以站在这个有利位置上正确地回顾历史。考证已经完美地完成了它的工作，而基督论接续了考证的工作。

另见 JESUS CHRIST（耶稣基督）；QUOTATIONS IN THE NT（《新约》中的语录）；PETER, FIRST EPISTLE OF（《彼得前书》）。

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CROCODILE.

See LEVIATHAN; DRAGON.

CROCODILE, LAND.

See LIZARD.

CROCUS

[Heb. *ḥāḇašelet* (Isa. 35:1); Akk. *ḥabašillatu*]; AV ROSE; NEB ASPHODEL. Identification of this

CROCODILE. 鳄鱼

见 LEVIATHAN (鳄鱼); DRAGON (大鱼、龙)。

CROCODILE, LAND. 龙子

见 LIZARD (守宫)。

CROCUS 番红花

【希伯来语: *ḥāḇašelet* (赛 35:1); 阿卡德语: *ḥabašillatu*】; 《钦定版圣经》译为 ROSE (“玫瑰”); 《新英文译本》译为

flower is uncertain. The Akkadian cognate implies a meadow saffron. Moldenke (*MPB*, pp. 146ff.) identifies it with the polyanthus narcissus.

CROOK-BACKT

(Lev. 21:20, AV). See HUNCHBACK.

CROOKED

[Heb. *'iqqēš*, *'iqqēšūt*] (2 S. 22:27; Ps. 18:26; Prov. 2:15; 4:24; 6:12; 8:8; 17:20); AV also FROWARD, PERVERSE; NEB also PERVERSE; [*p^etaltōl*] (Dt. 32:5); [*"qalqāl—'twisted'*] (Ps. 125:5); [*h^apakpak*] (Prov. 21:8); AV FORWARD; NEB TORTUOUS; [*'āwat—'make crooked'*] (Eccl. 1:15; 7:13); [piel of *'āwā—'twist'*] (Lam. 3:9); NEB "tangled up"; [*'āqas*] (Isa. 59:8); [Gk. *skoliós*] (Lk. 3:5; Acts 2:40; Phil. 2:15); AV also UNTOWARD; NEB also CORNERS (Lk. 3:5), WARPED; [*diastrophō*] (Acts 13:10); AV PERVERT; NEB FALSIFY; **CROOKEDNESS** [Heb. *selep*] (Prov. 11:3); AV PERVERSENESS; NEB PERVERSITY.

In each passage the term is used figuratively, usually to denote a course of action or way of life which deviates from what is right, especially deceit, guile, and hypocrisy (e.g., Dt. 32:5; 2 S. 22:27; Ps. 125:5; Prov. 4:24; 11:3; 21:8; Isa. 59:8; Acts 2:40; 13:10; Phil. 2:15). A second

ASPHODEL (“水仙”)。尚不能确定这种花到底是什么花。阿卡德语的同根词表示的是番红花。摩德卡 (Moldenke, *MPB*, 146 起) 认为它是多花水仙。

CROOK-BACKT 驼背的

(《钦定版圣经》, 利 21:20)。见 HUNCHBACK (驼背的)。

CROOKED 弯曲的、乖僻的

【希伯来语: *'iqqēš*, *'iqqēšūt*】(撒下 22:27; 诗 18:26; 箴 2:15; 4:24; 6:12; 8:8; 17:20); 《钦定版圣经》还译为 FROWARD (“乖僻的”), PERVERSE (“堕落的”); 《新英文译本》还译为 PERVERSE (“堕落的”); [*p^etaltōl*] (申 32:5); [*"qalqāl—“弯曲的”*] (诗 125:5); [*h^apakpak*] (箴 21:8); 《钦定版圣经》译为 FORWARD (“乖僻的”); 《新英文译本》译为 TORTUOUS (“弯曲的”); [*'āwat—“弯曲的”*] (传 1:15; 7:13); [*'āwā 的加强主动干—“弯曲”*] (哀 3:9); 《新英文译本》译为 “tangled up” (“缠在一起”); [*'āqas*] (赛 59:8); 【希腊语: *skoliós*】(路 3:5; 徒 2:40; 腓 2:15); 《钦定版圣经》还译为 UNTOWARD (“弯曲的”); 《新英文译本》还译为 CORNERS (“弯角”) (路 3:5), WARPED (“弯曲的”); [*diastrophō*] (徒 13:10); 《钦定版圣经》译为 PERVERT (“混乱”); 《新英文译本》译为 FALSIFY (“歪曲”); **CROOKEDNESS** (“弯曲”)【希伯来语: *selep*】(箴 11:3); 《钦定版圣经》译为 PERVERSENESS (“乖僻”); 《新英文译本》译为 PERVERSITY (“乖僻”)。

在每段经文中, 通常用这个词比喻脱离正道的行为或生活方式, 尤其指欺骗, 诡诈和伪善的行为 (如, 申 32:5; 撒下 22:27; 诗 125:5; 箴 4:24; 11:3; 21:8; 赛 59:8; 徒 2:40; 13:10; 腓 2:15)。第二个含义是上帝的试验; 《传道书》1:15; 7:13 中“传道者”说, 上帝命定了所有

meaning is trials sent by God; in Eccl. 1:15; 7:13 the “Preacher” complains that all things are ordained by God, and what He has made “crooked” no one can make straight. In Lam. 3:9 the poet complains that Yahweh has led him on bypaths that lead to destruction rather than on the straight path that leads to salvation (cf. v. 11). In Lk. 3:15 the “crooked” refers to uneven ground which shall be made level (cf. Isa. 40:4).

N. J. O.

CROOKED SERPENT.

See SERPENT.

CROP

[Heb. *t̄bū'ā*] (Lev. 25:15f., 20; Prov. 14:4); AV INCREASE, FRUIT; [*mur'ā*] (Lev. 1:16); [*m̄lē'ā*] (Dt. 22:9); AV FRUIT; NEB YIELD; [*ȳbūl*] (Ps. 78:46); AV INCREASE; NEB HARVEST; [Gk. *karpós*] (Lk. 12:17; 2 Tim. 2:6); AV FRUIT; NEB PRODUCE. Lev. 1:16 speaks of the crop of a bird, especially a dove or a pigeon, which had to be removed before the bird could be sacrificed. *T̄bū'ā* (gain, increase), *m̄lē'ā* (full yield), and *ȳbūl* (produce) are all used to describe the harvest.

In Neh. 10:31 (MT 32) the RSV and NEB supply “crops” in the phrase “forego the crops,” rendering Heb. *nāṭaš* (AV “leave”). The term “crops” is also supplied in 1 Cor. 9:10.

N. J. O.

事情，祂使“弯曲的”，没人能使其变直。《耶利米哀歌》3:9中，诗人抱怨道，耶和華沒有讓他走在救贖的正道上，而是走向了毀滅的道路（參：哀 3:11）。《路加福音》3:5中“彎彎曲曲的”指的是要被填平的不平坦的地（參：賽 40:4）。

词条作者：N. J. O.

CROOKED SERPENT. 快蛇

见 SERPENT (蛇)。

CROP 收成、土产、嗦囊

【希伯来语：*t̄bū'ā*】（利 25:15-16, 20; 箴 14:4）；《钦定版圣经》译为 INCREASE（“土产”），FRUIT（“收成”）；【*m̄lē'ā*】（利 1:16）；【*m̄lē'ā*】（申 22:9）；《钦定版圣经》译为 FRUIT（“所结的”）；《新英文译本》译为 YIELD（“果子”）；【*ȳbūl*】（诗 78:46）；《钦定版圣经》译为 INCREASE（“土产”）；《新英文译本》译为 HARVEST（“收成”）；【希腊语：*karpós*】（路 12:17; 提后 2:6）；《钦定版圣经》译为 FRUIT（“出产”）；《新英文译本》译为 PRODUCE（“粮食”）。《利未记》1:16 提到了鸟的嗦囊，尤其是鸽子或雏鸽的嗦囊，在将其献祭之前要将它的嗦囊除掉。*T̄bū'ā*（收成，出产）、*m̄lē'ā*（全部果实）和 *ȳbūl*（粮食）都表示收成。

《修订标准译本》和《新英文译本》的《尼希米记》10:31（《马所拉文本》32）中在短语“forego the crops”中“crops”翻译希伯来语 *nāṭaš*（《钦定版圣经》译为“leave”[“不耕种”]）。《哥林多前书》9:10 也采用了“crops”这个词语。

词条作者：N. J. O.

CROSS; CRUCIFY

[Gk. *staurós*, vb. *stauróō*]. No word has become more universally known than this, because the history of the world since the death of Christ has been decisively shaped by that epoch-making event. The principal content of the Christian religion is symbolized in this one word.

- I. Meaning
- II. Forms
- III. Discovery Legend
- IV. Symbolic Uses
- V. Theology of the Cross
- VI. Crucifixion

I. Meaning.—Originally Gk. *staurós* designated a pointed, vertical wooden stake firmly fixed in the ground. Such stakes were commonly used in two ways. They were positioned side by side in rows to form fencing or defensive palisades around settlements, or singly they were set up as instruments of torture on which serious offenders of law were publicly suspended to die (or, if already killed, to have their corpses thoroughly dishonored). The same duality of meaning may be seen in the verb *stauróō*, “put up posts, protect by a stockade,” and its compound *anastauróō*, “fence around, enclose.” Both have the secondary meaning “crucify” (*TDNT*, VII, 581–84). The emergence of the solitary cross as a mode of punishment may be traced back to the ancient practice of making public display of the corpses (or heads; cf. Jth. 14:1, 11) of rebels, resisters, traitors, enemies, etc., on the pointed stakes of the palisade. It is then only a small step to the setting up of solitary stakes for more prominent

CROSS; CRUCIFY 十字架；被钉十字架

【希腊语：*staurós*，动词 *stauróō*】。没有任何一个词语比这个词更人所共知，因为通过这一划时代事件，即耶稣的死明确地形成了世界的历史。这个词代表了基督教的主要内容。

- I. 十字架的含义
- II. 十字架的形状
- III. 发掘的传说
- IV. 象征应用
- V. 十字架的象征用法
- VI. 被钉十字架

I. 十字架的含义。起初希腊语 *staurós* 表示将一个削尖了的垂直木桩钉在地里。这种木桩通常有两种用途。首先可以将这些木桩并排钉在地里作栅栏或围在房屋的周围作防护栏，其次，可以直接用这些木桩来作刑具，违背律法之人被公然悬死在木头上（或者，即使违背律法之人已死，为了彻底羞辱他们，将他们的尸体挂在木头上）。动词 *stauróō* 可能表示同一二元论含义，“立木头，作栅栏”，复合词 *anastauróō* 表示“围起栅栏”。这两个词都有第二层含义“钉十字架”（*TDNT*, VII, 581–584）。十字架是一种刑罚方式，它的出现源自古代的习俗，这种习俗将反叛者、抵抗者、叛国者、敌人等的尸体（或头；参：滴 14:1, 11）挂在尖的木头上示众。该习俗将单独的木桩钉在空旷的地方，为的是更为突出地公示罪犯（如，在亚述表示刺穿，参：*ANEP*, 362, 368, 373; *ANET*, 295 页[ii]）。

display of miscreants in any convenient public area (e.g., impalement, as in Assyria; cf. *ANEP*, nos. 362, 368, 373; *ANET*, p. 295[ii]).



Impaled inhabitants of an unnamed Syrian town under siege. Such public display of corpses was common Assyrian practice. Engraved bronze band from gate of Shalmaneser III, provenience unknown (Trustees of the British Museum)

II. Forms.-In addition to this earliest form as a simple vertical stake (Gk. *staurós* or *skólops*; Lat. *crux simplex*), four variations became prominent. (1) The form usually seen in pictures, the *crux immissa* (Latin cross +), is that in which the upright beam projects above the shorter crosspiece. From the mention of an inscription nailed above the head of Jesus it may safely be inferred that this was the form of the cross on which He died. (2) The *crux commissa* differs only in that the cross-beam is at the top of the vertical stake, forming the Greek letter *tau* (**T**). This has also been called St. Anthony's cross, probably because it resembles the crutch with which this noteworthy hermit is usually depicted. (3) The so-called Greek cross (+) of later date has vertical and horizontal beams of

某个亚述城镇遭到了围攻，当地的居民在受刑。公开示众尸体是亚述普遍的习俗。撒缙以色列三世（Shalmaneser III）城门上雕刻的青铜环，来源不祥（大英博物馆理事会）。

II. 十字架的形状。除了初期的形状，即简单垂直的木头外（希腊语：*staurós* 或 *skólops*；拉丁语：*crux* 的简单形式），十字架还有四种不同的形状。（1）通常说的十字架，即拉丁十字架（*crux*，拉丁十字架+），这种十字架垂直木头的顶部越过较短的横木。根据上面耶稣的头被钉在十字架上的描述，可以完全推断出祂就是死在这类十字架上的。（2）三出十字架（*crux commissa*）的唯一不同之处是横木在垂直木头的最上端，形成了希腊语字母 *tau* (**T**)。这种十字架也被称为圣·安东尼（St. Anthony）十字架，可能是因为它代表了这位著名的隐士常提到的杖。（3）后期出现的所谓的希腊十字架（+）指的是横木与垂直的木头一样长的十字架。（4）侧置十字架（*crux decussata*），或者被称为圣·安德鲁（St. Andrew）十字架，这种十字架呈字母 **X** 形。原始十字架形状上的最初变

the same length. (4) The *crux decussata*, or St. Andrew's cross, took the shape of the letter X. The initial variation in form of the primitive cross was apparently the addition of the cross-beam. This development, in the Roman world at least, may be related to the carrying of the *patibulum* (a yoke-like instrument of punishment fastened to the neck) by convicted slaves. By the Imperial period crucifixion had become the "slaves' punishment" (*servile supplicium*; cf. Hengel, pp. 51ff.), and it had become customary for the condemned person to carry the cross-beam to the place of execution (*TDNT*, VII, 572f.).

III. Discovery Legend.-The early church historians Socrates (*HE* i.17), Sozomenus (*HE* ii.1), Theodoret (*HE* i.18), and others mention the tradition of the discovery of Jesus' cross. (It is significant, however, that Eusebius [*Vita Constantini*iii.26-28], who carries more weight than all the others, wholly omits it.) According to this tradition, Helena, the mother of Constantine the Great, in A.D. 325 when she was seventy-nine years old, discovered the true cross of Jesus by an excavation she caused to be made on the traditional site of His grave. A miracle of healing, wrought upon a crippled woman by stretching her on the true cross, revealed its identity. Along with the true cross were found the two crosses of the malefactors crucified with Jesus. The true cross was intact when found, including even the superscription and the nails. The exact number of nails used in Jesus' crucifixion has been the subject of considerable speculation. In the earliest depictions of the crucifixion Jesus' feet are shown separately nailed, but in later ones they are crossed and

化显然就是添加了这块儿横木。这种发展（至少在罗马世界）与有罪的奴隶搬运十字架的横木（*patibulum*，一种绑在脖子上类似轭的惩罚刑具）有关。罗马帝国时期钉十字架是一种惩罚“奴隶的刑罚”（*servile supplicium*；参：Hengel, 51 页起）。罪犯搬运十字架至刑罚之地已经成了一种习俗（*TDNT*, VII, 572-573）。

III. 发掘的传说。早期教会的历史学家苏格拉底（*HE* i.17）、索若门鲁斯（Sozomenus, *HE* ii.1）、狄奥多勒（Theodoret, *HE* i.18）和其他学者提到了耶稣十字架发掘的传说。（然而，值得注意的是，比其他所有人都重要的优西比乌[*Vita Constantini*iii.26-28]完全省略了这部分内容。）根据这个传说，公元325年君士但丁大帝的母亲赫琳娜（Helena）在她七十九岁时命人在传说的耶稣之墓中发掘了耶稣的真十字架。一个瘸腿的女人揭露了这个十字架的特性，她在真十字架上伸展她的腿，然后奇迹般地痊愈了。与耶稣的十字架一同被发掘的还有与祂一同被钉十字架的两个罪犯的十字架。最早关于钉十字架的记载显示耶稣的脚被分别钉在十字架上，但是后期的记载显示祂的两只脚是被一个钉子钉在了一起。通常认为耶稣被钉在十字架上用了四个钉子（仅见下面的 VI.B）。据说赫琳娜的传说中记载了这四个钉子是被这样处理：一个被投入大海平息风暴，第二个被打成铁圈装在伦巴第（Lombardy）的王冠上，另外两个被放在了米兰和特里尔做纪念。

affixed to the upright with one nail. The number of nails used in Jesus' crucifixion is usually understood to have been four (but see VI.B below). In the Helena legend the four nails are said to have been disposed thus: one was cast into the sea to still a storm, a second was beaten into the iron ring of the crown of Lombardy, and the other two were placed as relics at Milan and Trier.

The main part of the cross was deposited by Helena in a church erected over the spot. Of the remainder, one portion was sent to Byzantium and inserted into the head of a statue of Constantine, and another was placed in a new church in Rome, specially erected and named for it, Santa Croce ("Holy Cross"). Small fragments of the wood of the true cross were sold, encrusted with gold and jewels; and since many of the wealthy believers wanted to have such priceless relics, the miracle of the "multiplication of the cross" was devised so that the relic suffered no diminution (*et quasi intacta maneret*, "and, as it were, remained intact" [Paulinus *Epistula II ad Serverum*]). Fragments of the true cross are thus to be found in many Roman Catholic churches of many countries.

The finding (Lat. *inventio*) of the holy cross by Helena is commemorated by a festival on May 3, called the Invention of the Holy Cross, celebrated in the Western Church since the time of Gregory the Great in the 6th century. Another festival of the holy cross, observed on September 14, is called the Exaltation of the Holy Cross. This observance seems to have originated in the mid-4th cent. in the East in connection with new churches built at the site of the crucifixion and holy

赫琳娜将十字架的主体安放在一个教堂的上面。剩余的部分，一部分被送到拜占庭插入君士坦丁雕像的头中，另一部分被安放在罗马的一个新教堂中，专门建造并将其命名为圣十字（“圣十字架”）。真十字架木头的小碎片被变卖，然后镶上金子和珠宝；由于许多富有的信徒想要拥有这种无价的遗物，“十字架”的神迹不断增加，所以该遗物的价值变得有增无减（*et quasi intacta maneret*, "and, as it were, remained intact" [Paulinus *Epistula II ad Serverum*])。因此在许多国家的众多罗马天主教教堂里可以找到真十字架的碎片。

五月三日是纪念赫琳娜发掘（拉丁语：*inventio*）圣十字架的节日，被称为寻获十字架的瞻礼（the Invention of the Holy Cross），西方教会自公元6世纪格列高利大帝时期开始庆祝这个节日。另一个庆祝圣十字架的节日是在九月十四日，被称为光荣十字架的瞻礼（the Exaltation of the Holy Cross）。这个习俗似乎起源于4世纪中期的东部，与建在受难地和圣墓的新教堂有关，显然在公元7世纪时，该习俗从这里传到了君士但丁堡以及罗马。

sepulchre, and from there passed to Constantinople and thence to Rome, where it apparently was introduced in the 7th century.

The legend was widely accepted as true, but the discovery and publication of the apocryphal *Doctrina Addai* (cf. H-S, I, 438) has made it evident that the entire legend of Helena's discovery is but a version of the old Edessa legend. This tells of an identical discovery of the cross, under the very same circumstances, during the reign of Tiberius, by Protonice (wife of Claudius who became emperor), who had been converted to Christianity by the preaching of Peter.

IV. Symbolic Uses. A. Nonbiblical. In various shapes and designs the cross appears as both decorative ornament and religious symbol on objects of art almost everywhere in the ancient world from the most remote pre-Christian ages. This has much to do, no doubt, with its striking simplicity of form and variability of design. India, Syria, Persia, Europe, and Egypt in particular have yielded numerous specimens dating from the late Stone Age to the Christian era. The *Tau* cross was common enough in Egyptian symbolism that it has sometimes also been called the Egyptian cross. Among the Egyptians it is said to have been the symbol of divinity and eternal life. The Spanish conquistadores found the cross to be well known as a symbol by the Incas and Aztecs, perhaps signifying the four elements, the four seasons, or the four points of the compass.

With the death of Jesus on a cross a new significance was attached to the figure. It

这个传说受到了广泛的认可，但是《伪经》《亚戴之教训》的发掘和出版（参：H-S, I, 438）证明了整个赫琳娜发掘的传说实际上是古代埃德萨传说的一个版本。该版本讲述了普罗托尼斯（Protonice，革老丢的妻子，后来做了皇帝）在完全相同的情况下发掘了真十字架，在提庇留统治时期，普罗托尼斯通过彼得的教导成为了基督徒。

IV. 十字架的象征性用法。A. 非圣经中的用法。从最遥远的前基督徒时期开始的古代世界中，几乎各地的艺术品上都用十字架的各种形状和图案作装饰和宗教的标志。毫无疑问，这与它引人注目的简单形状和图案的可变性有很大关系。尤其是印度、波斯、欧洲和埃及自石器时代后期至基督徒时代期间制作了许多十字架的样本。*Tau*形十字架在埃及人很常见，有时称它为埃及十字架。据说埃及人认为它是神性和永生的象征。西班牙征服者发现这个十字架是印加人（Incas）和阿兹特克人（Aztecs）熟知的一种符号，可能表示四要素，四季或罗盘的四个方位点。

耶稣被钉死在十字架上赋予了十字架新的重要意义。十字架成了基督教的主要

became the primary symbol of the Christian religion and has been elaborated in a profuse variety of forms in Christian art. It was not, however, until the time of Constantine that the cross could be used without restriction as the public symbol of Christian faith. Constantine's sanction was doubtless the result of his vision of A.D. 317 in which he claimed to have seen a flaming cross in the sky with the accompanying words *en toutō nika*, "by this [sign] conquer" (Eusebius *Vita Constantini* i.28), and of the story of the discovery of the true cross by his mother.

Tertullian (*De corona* 3) reveals the extent to which the sign of the cross was employed among the faithful as a gesture by the late 2nd cent.: "At each journey and progress, at each coming in and going out, ... at meals, ... at bedtime, ... we mark the brow with the sign of the cross." Such pervasive use of the sign of the cross by the pious believers in everyday life suggests that it was also employed ceremonially in the public worship with great frequency.

See Plate 20.

B. Biblical. The suffering implied in crucifixion naturally made the cross a symbol of pain, distress, and burden-bearing. Thus Jesus used it Himself, requiring that those who would be His disciples deny themselves, take up their crosses, and follow Him. Set in different contexts, this saying appears five times in the Synoptic Gospels (Mk. 8:34 par. Mt. 16:24 par. Lk. 9:23; Mt. 10:38; Lk. 14:27). While a variety of explanations of such cross-bearing have been proffered (cf. *TDNT*, VII, 578f.), it

标志, 基督教精心制作了多种多样的十字架艺术品。然而, 直到君士坦丁时期, 十字架才可以毫无限制地作为基督徒信仰的公用标志。君士坦丁批准人们用十字架无疑是因为公元 317 年他所做的梦, 他自称看到一个在天空中燃烧着的十字架, 相应的词语是 *en toutō nika*, 意为“通过这个[标志]取胜”(Eusebius *Vita Constantini* i.28), 而他的母亲发掘了真十字架。

特士良 (*De corona* 3) 在很大程度上揭示了 2 世纪晚期的忠实信徒曾用手划十字架作为一种手势:“在每次旅行和出行时、每次进出时、……吃饭时、……睡觉时, 我们在额头上划十字架的形状。”虔诚的信徒在每日的生活中普遍使用划十字架的手势, 这表明在公开敬拜的仪式中人们也非常频繁地使用这种手势。

见彩图 20。

B. 《圣经》中的用法。 由于钉十字架所经受的苦难, 十字架自然就象征了痛苦、苦难和重担。而耶稣曾提到过十字架, 祂要求那些想成为祂门徒的人要舍弃他们自己, 背起十字架, 跟随祂。这种说法出现在不同的经文中, 在对观福音书中似乎出现了五次 (可 8:34 平行经文: 太 16:24 平行经文: 路 9:23; 太 10:38; 路 14:27)。人们提出了各种关于背负十字架的解释 (参: *TDNT*, VII, 578-579), 这种比喻似乎来源于罗马的习俗, 他们要求罪犯背着他的十字架到其行刑的地方。然而, 在很大程度上, 很难确定听

would seem that the basis of the metaphor is the Roman custom requiring a condemned man to carry a part of his own cross to the place of execution. It is uncertain, however, to what extent, prior to Jesus' crucifixion, His listeners would have caught this allusion. At any rate it conveyed to the disciples the awareness that the expectation of suffering applied as fully to the Messiah and His followers as it did in earlier times to God's spokesmen, the prophets (e.g., Mk. 8:31; 9:13). It is a vivid metaphor for self-surrender, a way of life which might ultimately result in the surrender of life itself.

In the Pauline literature the cross stands for the preaching of the atonement (1 Cor. 1:18ff.; Col. 1:20; 2:14), expresses the bond of unity between Jew and Gentile (Eph. 2:16), the believer and Christ, and even symbolizes sanctification (Gal. 5:24). The cross is, in a profound manner, the center and circumference of the preaching of the apostles and of the life of the NT church, and already in NT thought has begun to represent the whole of the Christ-event.

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V. *Theology of the Cross*. In the NT Paul elaborates a "theology of the cross." The organizing principle of 1 Corinthians is this theology of the cross—not a system of doctrinal statements but simply proclamation of the cross as the act of salvation. The "foolishness" of the cross, in fact, represents the destruction of every attempt to make a doctrinal system the way of salvation. As it is actualized in the preached word, Paul discovered

耶稣讲道的人是否在祂受难前就知道这个典故。不管怎样，门徒们知道弥赛亚和祂的跟随者如早期上帝的代言人，即先知们一样要受尽折磨（如：可 8:31；9:13）。这是舍己的一种生动比喻，这种生活方式最终可能要放弃自己的生命。

在保罗的作品中，十字架表示的是和好的教导（林前 1:18 起；西 1:20；2:14），它表示犹太人和外邦人（弗 2:16）、信徒和耶稣彼此归为一体，十字架甚至象征了成圣（加 5:24）。十字架以一种高深方式成为了使徒传道和《新约》教会生活的核心和范围，并且在《新约》思想中，十字架已经代表了耶稣基督事件的整个过程。

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V. 十字架神学。在《新约》中，保罗详细阐述了“十字架神学。”《哥林多前书》的主旨就是十字架神学，十字架神学不是一个系统的教义论述，而是简单的说明十字架的救赎作用。事实上，十字架的“愚拙”使人很容易得救赎。通过这种传道方式，保罗发现这“愚拙”实则是神的智慧（林前 1:21）。对他来说，“十字架的道理”（林前 1:18）足以作为福音的一个简短的概述。仅仅用人的智慧或哲学不能取代这种“传道”方式，因为

this “foolishness” to be the very wisdom of God (1 Cor. 1:21). For him, then, the “word of the cross” (1 Cor. 1:18), suffices as a terse summary statement of the gospel. Mere human wisdom or philosophy cannot substitute for this “preaching” because they cannot convey the saving significance of the cross. In this preaching, form corresponds to content—not impressive words of wisdom, but, with allowance for human weakness, a demonstration of spirit and power (1 Cor. 2:3f.).

A theology that focuses disproportionately on the resurrection or exaltation of Christ too easily becomes a “theology of glory” in which knowledge becomes more important than love, lofty self-perfection than lowly self-giving. Instead, for Paul it is the crucified Christ who is the very power and wisdom of God (1 Cor. 1:23f., 30), and He comes to his exaltation only as the *crucified* Christ. In the Christ hymn of Phil. 2 the obedient death on the cross of the One who “took on the form of a slave” (*morphén doúlou labón*) is the absolute nadir of His humiliation, but also the completion of His obedience and of redemption, and simultaneously the first stage of His exaltation as Lord.

Conventional and widespread use of the cross as a common Christian symbol makes it difficult for contemporary readers to sense the harsh reality that underlies this theology of the cross and the cross sayings in the NT. When Paul preached the “crucified Christ” (1 Cor. 1:23; 2:2; Gal. 3:1) any audience in the Greek-speaking world would have known immediately that this Christ had suffered an especially agonizing and

它们不能表达十字架救赎的重要含义。这种形式与内容相符的传道方式没有令人印象深刻的智慧语言，而是给软弱之人的福音，圣灵和大能的明证（林前 2:3-4）。

这种过分强调基督复活或基督轻易地被高举的神学变成了“荣耀神学”，根据这种神学，知识比爱心更重要，崇高的自我完善比卑微地舍己为人更重要。相反，对保罗来说，神使钉十字架的耶稣称为祂的力量和智慧（林前 1:23-24, 30），而耶稣只有被钉在十字架上才能被高举。《腓立比书》2章关于耶稣的赞美诗中描述了顺服神死在十字架上的那位“取了奴仆的形象” (*morphén doúlou labón*)，这是耶稣所受屈辱的最糟糕方式，而且祂因此完成了顺服和赎回的工作，同时这也是祂被高举为主的第一阶段。

传统和广泛使用的十字架是一种常见的基督徒的标志，这使现代读者很难理解构成《新约》十字架神学和十字架话语的残酷现实。当保罗传“钉十字架的基督”（林前 1:23; 2:2; 加 3:1）时，任何一位说希腊语的听众都能立即明白这位基督死时承受了特别的痛苦和耻辱，这种刑罚方式通常是为叛逆的奴仆、政治上的敌人或罪犯而准备的。早期传道中称这一可怕的残酷现实为特别的负担——十字架不只是一种标志，而是耶稣将

humiliating death, the sort usually reserved for rebellious slaves, political rebels, or criminals. The harsh reality of this grim fact imposed a particular burden on the early preaching—the cross was no mere symbol, but the gruesome instrument of Christ’s atoning death. The Corinthians’ penchant for religious enthusiasm may have been a reaction against the offensiveness of this “word of the cross.”

Roman historians and literary figures contemporary with the beginning of the Christian era (e.g., Tacitus, Suetonius, Pliny the Younger) were unimpressed by the Christian persistence of belief in a “dead God.” Suetonius (*Nero* 16.3) is perhaps representative when he dismisses the Christian persuasion as “a new and pernicious superstition” (*superstitio nova et malefica*). A common theme in the early anti-Christian polemic, preserved by Minucius Felix (one of the earliest Latin apologists) in his dialogue *Octavius* (29.2), was that Christians worship “a criminal and his cross” (*hominem noxium et crucem eius*). The scattered comments of Justin in his *Apologia* reveal that the extreme dishonor associated with death by crucifixion was one of the most common objections to the Christian claim that Jesus was Son of God; e.g., “They say that our madness [*mania*] consists in the fact that we put a crucified man in second place after the unchangeable and eternal God, the Creator of the world” (i.13.4; cf. 22.3f.; 55.1; also Hengel, pp. 1ff., for further documentation). This kind of contemptuous response to the theology of the cross should not have been surprising, for the “word of the cross” could not have been more

人从死里赎回的工具。哥林多人对宗教的热情可能是对“十字架话语”的冒犯的一种回应。

基督徒对“永恒之神”的坚定信仰没有引起耶稣纪元初期的罗马历史学家和文学家（如，塔西陀、苏埃托尼乌斯和小普林尼）的注意。苏埃托尼乌斯（*Nero* 16.3）可能是代表性人物，他不理会基督徒的信念，认为它是“一种全新且有害的迷信行为”（*superstitio nova et malefica*）。米奴修（Minucius Felix，最早的拉丁护教士之一）在他的作品 *Octavius* (29.2) 中支持早期反基督教辩论者争论的共同主题，即基督徒敬拜“一位罪犯和祂的十字架”（*hominem noxium et crucem eius*）。游斯丁在 *Apologia* 中的零星评论表明对人最极端的羞辱与被钉死在十字架上有关，这是对基督徒认为耶稣是神的儿子最常见的一种反对方式；如，“他们说我们将一个钉十字架的人位居永恒不变的神、世界的造物之后，也就是位居第二位，这种行为何其愚蠢 [*mania*]” (i.13.4；进一步的文献，参：22.3-4；55.1；以及 Hengel, 1 页起)。这种对十字架神学如此轻蔑的行为不足为奇，因为“十字架的道理”与罗马的政治思想和同时代宗教的整体道德规范相冲突。

incompatible with Roman political thought and the whole ethic of contemporary religion.

Not only Paul's Greek-speaking audiences would find this "word of the cross" offensive, however. Jews were all too familiar with the Roman crosses that had been erected throughout Palestine and could hardly have viewed crucifixions other than in the light of the Deuteronomic curse on anyone "hanged on a tree" (Dt. 21:23). The idea of a crucified savior was thus not only foolish to Greeks, but contradictory and offensive to Jews as well. Given his background, Paul would have been painfully aware that Jesus was "accursed" by being hung on a tree (Dt. 21:23), but it was his insight that Jesus willingly took upon Himself the law's curse, to transform it, and thus became Himself the means of freeing people from its curse (Gal. 3:13). The cross, a "stumbling block for Jews," became for this erstwhile Pharisee "the power and wisdom of God" (1 Cor. 1:23f.).

For Paul the cross of Christ is especially the mark of God's reconciliation of humankind (and of all creation; cf. Col. 1:20; 2:14) and a sign of the impotence of all barriers between persons. Christ's death on the cross was for all people and thus negated such human distinctions as Jew and Gentile, making all one new creation, and with His own body reconciling them to each other and to God by the cross (Eph. 2:14-16). In Gal. 6:14 Paul is willing to boast only in the cross, for "by means of his cross the world is crucified to me and I am crucified to the world." (The use of the perfect tense of the verb in particular

然而，不只听保罗传道的说希腊语的听众对“十字架的道理”很反感。而且所有犹太人也了解罗马十字架，在巴勒斯坦全境到处都立有这种十字架，根据《申命记》的记载，“被挂在木头上的”（申 21:23）是受咒诅的，所以它被视为是一种刑罚。因此不仅希腊人认为十字架的救赎观念是愚蠢的，而且犹太人也反对和抨击这种观念。根据保罗记载的背景，保罗痛苦地意识到耶稣是“被咒诅”挂在树上的（申 21:23），但是，他同样发现耶稣甘愿承受律法的咒诅，并改变了这种咒诅，因此祂将人们从律法的咒诅中赎出（加 3:13）。这十字架在“犹太人是绊脚石”，但对昔日法利赛人来说，“神的能力，神的智慧”（林前 1:23-24）。

保罗认为基督的十字架是神与人（全人类；参：西 1:20；2:14）和好的特殊标志，是消除人与人之间所有隔阂的标志。耶稣为所有人死在十字架上，因此废除了人与人之间的差异，如犹太人和外邦人之间的差异，耶稣使所有人都成了新造的人，祂藉十字架，用自己的身体使人与神和好（弗 2:14-16）。《加拉太书》6:14 中记载了保罗只夸十字架，因为“就我而论，世界已经钉在十字架上；就世界而论，我已经钉在十字架上。”（动词现在完成时的使用尤其表示了耶稣的身份状态。）耶稣的十字架使人对世界彻底说“不”。保罗发现恰恰是十字架使他与世界分离，他受洗归入耶稣，从而得到了救赎（罗 6:3-11）。

indicates a state of identification with Christ.) The cross of Christ constitutes a radical “No” to the world. Paul discovers that the cross is precisely where his link with the world is severed, since he has come to share in that fundamental salvation-event himself by baptism into Christ (Rom. 6:3–11).

The ethical dimension of the baptized life is delineated in Gal. 5:24 in terms of the imagery of crucifixion: to be baptized into Christ is to be a new creature, to speak a radical “No” to sin (Rom. 6). Indeed, in Gal. 2:20 Paul can say “I have been crucified with Christ.” Through baptism and lived faith he has been so identified with Christ in His suffering, death, and resurrection, that “it is no longer I who live, but Christ who lives in me” (note again the use of the perfect tense of the verb “crucify,” signifying a state of identification). The “enemies of the cross” whom Paul denounces in Phil. 3:8 are not those who deny saving power to the cross, but rather those who see no implication in the cross of Christ for the shaping of their own ethical life-style.

VI. Crucifixion. A. Historical Survey. From the numerous references to crucifixion in Herodotus (i.128.2; iii.125.3, 132.2, 159.1; iv.43.2, 7; vi.30.1; vii.194.1f.; cf. Thucydides i.110.3) handbooks tend to credit the Persians with the first use of crucifixion (e.g., *TDNT*, VII, 573). Other classical sources (many of little historical value) regard crucifixion as essentially barbaric—a form of execution used by barbarians (cf. Hengel, pp. 23f.). Both Greek and Roman historians found it more palatable to mention barbarian crucifixions and overlook the use of this cruel practice by

《加拉太书》5:24 根据受难的形象描述了受洗生活的伦理维度：受洗归入耶稣就是一个新造的人，对罪彻底说“不”（罗 6）。实际上，《加拉太书》2:20 中保罗说：“我已经与基督同钉十字架。”通过受洗和信心，他已同耶稣一起经历苦难、死亡和复活，“现在活着的不再是我，乃是基督在我里面活”（再次注意到动词“钉十字架”使用了现在完成时，表示基督身份的状态）。保罗在《腓立比书》3:8 中谴责“十字架的敌人”不是那些否认十字架救赎力量的人，而是那些没有领会耶稣十字架的含意的人，耶稣的十字架为他们形成了有道德的生活方式。

VI. 钉十字架。A. 历史考察。在众多关于钉十字架的文献中，希罗多德（i.128.2; iii.125.3, 132.2, 159.1; iv.43.2, 7; vi.30.1; vii.194.1-2; 参：Thucydides i.110.3）的册子中记载了波斯人首先使用了钉十字架的刑罚（如，*TDNT*, VII, 573）。其他古典资源（大多没多少历史价值）认为钉十字架本质上是一种野蛮的刑罚——蛮夷人使用的一种死刑方式（参：Hengel, 23-24 页）。但是希腊和罗马的历史学家们更愿意论及这种野蛮的钉十字架刑罚，而这种残忍的刑罚不适用他们本国人民。

their own people.

A predecessor of crucifixion in the ancient Near East was impalement (forcing the living human body down onto a pointed stake), used by the Assyrians as a mode of executing deserters, captured enemies, rebels, and the like (cf. *ANEP*, nos. 362, 368, 373). It should be noted that the ancient texts are not always precise with respect to detail, so the descriptions cause difficulty in distinguishing impalement from crucifixion (or the crucifixion of a live person from the public display of a corpse). In any case, the process subjected the victim to the greatest possible humiliation, with the victim (whether dead or alive) either nailed or bound to a stake (Gk. *staurós* or *skólops*; it is uncertain exactly when the cross-arm came into common use). In general, Herodotus distinguished the living victim from the dead by using the verb *anaskolopizō* for the living and *anastauróō* for corpses. After Herodotus, however, the two verbs became interchangeable.

Crucifixion was later adopted by the Greeks (though it was not a typical Greek penalty; see Hengel, pp. 69ff.). It was used frequently by Alexander the Great (e.g., after the siege of Tyre was broken, “two thousand ... hung fixed to crosses over a huge stretch of shore” [Curtius Rufus *Historia Alexandrii*.4.17]), by the Diadochi (cf. Diodorus xvi.61.2), the Carthaginians (Polybius.24), and in turn by the Romans, from whom we have the term *crux*. In both Greek and Roman civilizations crucifixion was, with few exceptions, not applicable to the freeborn

古近东时期的刺刑（强迫活人躺在尖木桩上）属于钉十字架的前身，亚述人用这种刑罚来惩罚逃兵、俘虏、反叛者和类似的罪犯（参：*ANEP*, 362, 368, 373）。应该注意的是古代文本并非总是记载准确的细节，因此我们很难区分刺刑和钉十字架的刑罚（或活人被钉十字架和将尸体公开示众的区别）。无论哪种情况，这种将被害人（无论是死是活）钉或绑在木头（希腊语：*staurós orskólops*，尚未确定何时开始普遍使用横木）上的过程都使被害人受到极大的羞辱。总之，希罗多德通过使用动词 *anaskolopizō*（表示活人）和 *anastauróō*（表示死人）来区分活着的受害人和死人。然而，在希罗多德之后，这两个动词可以互换。

后来希腊人也采用了钉十字架的刑罚（尽管它不是传统上的希腊刑罚；见 Hengel, 69 页起）。亚历山大大帝、狄阿多西（Diadochi，参：Diodorus xvi.61.2）、迦太基人（Polybius.24）以及后来的罗马人经常使用这种刑罚（如，成功围攻推罗后，“在一片巨大的海岸将两千……悬挂在十字架上” [Curtius Rufus *Historia Alexandrii*.4.17]），词语 *crux* 就是罗马人发明的。在希腊和罗马，除了少数例外情况，人们不对生而自由的人或本国人使用这种刑罚（参 Cicero *In Verrem* i.5.66）。钉十字架对罗马上层社会的人来说非常重要，钉十字架就是 *servile supplicium*，意为“惩罚

or to citizens (cf. Cicero *In Verrem* i.5.66). It was significant to the Roman upper classes that crucifixion was the *servile supplicium*, “the slaves’ punishment.” The Roman citizen’s abhorrence for crucifixion is typified in a line from Cicero (*Pro Rabiro* 5): “Let the very name of the cross be far away not only from the body of a Roman citizen, but even from his thoughts.” In the provinces, autocratic governors were known to bend the law as this penalty became more and more useful to the preservation of law and order. Thus Quintilian (*Declamationes minores* 274 [ed. Ritter, p. 124]) finds crucifixion to be an effective deterrent for crime and sedition as well as a source of satisfaction to the victim of the crime, so he advocates erection of crosses at the busiest intersections.

In Roman times crucifixion was already the punishment of slaves as early as the Republic. Plautus (ca. 250–184 B.C.), the first writer to describe Roman crucifixions, considers slaves to have been crucified “from time immemorial” (Hengel, p. 52), usually for rebellion, but often at caprice (Juvenal *Satires* vi.219–223). This penalty was soon extended to include foreigners and “robbers” (Gk. *lēstai*; cf. the Gospel accounts of the crucifixion of Jesus together with the two robbers; for other examples of the crucifixion of robbers see Josephus *BJ passim*; Petronius *Satyricon* 111.5; Apuleius *Metamorphoses* i.14.2, 15.4, etc.; Aesop *Fabulae* 152), and was applied most extensively in the provinces. The connection between slaves and robbers was natural since it was from the ranks of runaway slaves that bandit gangs most commonly

奴隶。”西塞罗 (Cicero, *Pro Rabiro* 5) 是罗马市民中厌恶钉十字架的典型代表：“十字架这个词，不仅应该从一个罗马公民的身上完全消除，也要从他的思想中消失。”在行省，由于这样的处罚对维护律法和秩序越来越管用，独裁的官长开始枉法。而昆体良 (Quintilian, *Declamationes minores* 274 [Ritter 编, 124 页]) 发现钉十字架是震慑犯罪和暴乱的有效方式，也是对罪犯处罚令人满意的方式，因此他主张在拥挤的十字路口立十字架。

罗马时期的钉十字架早在共和时期就已经是惩罚奴隶的方式。普劳图斯 (Plautus, 约公元前 250-184 年) 是描述钉十字架刑罚的第一位作家，他认为奴隶“自古以来”都被钉十字架 (Hengel, 52 页)，通常造反的奴隶被钉十字架，但是也常常随意对奴隶施行钉十字架的刑罚 (Juvenal *Satires* vi.219–223)。很快便对外帮人和“强盗”施行了这种刑罚 (希腊语: *lēstai*; 参: 福音书中记载了耶稣与两个强盗一起被钉十字架; 其他关于强盗被钉十字架的例子见 Josephus *BJ passim*; Petronius *Satyricon* 111.5; Apuleius *Metamorphoses* i.14.2, 15.4 等; Aesop *Fabulae* 152), 这种刑罚在行省中应用最为广泛。奴隶和强盗之间的关联是很自然的，因为盗贼帮的成员大多由逃跑的奴隶构成的。约瑟夫斯在耶路撒冷被围攻时目击了许多可怕的钉十字架刑罚 (参: *BJ* v.11.1 [449–451])，他认为这是“最悲惨的死法” (*thanátōn tón oiktiston*, *BJ* vii.6.4 [202 起])。他的作品

replenished their numbers. Josephus, who witnessed many gruesome crucifixions in connection with the siege of Jerusalem (cf. *BJ* v.11.1 [449–451]), characterized it as “the most wretched of deaths” (*thanátōn tōn oiktiston*, *BJ* vii.6.4 [202ff.]). Throughout his writings there is a consistent picture of the excessive use of crucifixion for the “pacification” of seditious provincials (cf. *BJ* ii.5.2 [75], 12.6 [241], 13.2 [253], 14.9 [306, 308]; iii.7.33 [321]; v.7.5 [289]; vii.10.1 [418]; *Ant.* xvii.10.10 [295]; xx.6.2[129]).

There was a very old Roman punishment—hanging on the “barren tree” (*arbor infelix*)—which could be applied even to Roman citizens for cases of high treason or serious crime. With very few exceptions (e.g., deserters crucified by Scipio in the Second Punic war, Gavius by Verres for spying, a guardian by Galba in Spain), this penalty was never imposed and was always considered extraordinary by citizens (cf. Hengel pp. 39f.). The Roman jurist Julius Paulus (ca. A.D. 200), in the *Sententiae* compiled from his works toward A.D. 300, lists *crux* as the foremost of the three *summa supplicia*, “supreme penalties” (the others are *crematio*, “burning,” and usually *decollation* “decapitation”), revealing that this was applicable in such cases as desertion, betrayal of secrets, incitement to rebellion, murder, etc. In Palestine it was particularly applied for the suppression of sedition and banditry.

中记载了人们为“平定”地方叛乱而过多地使用钉十字架的刑罚（参：*BJ* ii.5.2 [75], 12.6 [241], 13.2 [253], 14.9 [306, 308]; iii.7.33 [321]; v.7.5 [289]; vii.10.1 [418] ; *Ant.* xvii.10.10 [295] ; xx.6.2[129]）。

将罪犯挂在“枯树”上是一个非常古老的罗马刑罚 (*arbor infelix*)，这种刑罚甚至适用于犯了叛国罪或严重罪行的罗马市民。除了极少数情况（如，第二次布匿战争中西庇阿[Scipio]用钉十字架的刑罚处死了逃兵，卡妙[Gavius]因犯了间谍罪被弗里斯处死，西班牙的加尔巴[Galba]处死了一个护卫），罗马人从不接受这种刑罚，并且他们认为这种刑罚是及其特殊的刑罚（参：Hengel 39-40页）。罗马官长犹流·保罗 (Julius Paulus, 约公元 200 年) 根据他公元 300 年的作品编辑了《判决集》 (*Sententiae*)，他在《判决集》中将十字架 (*crux*) 列为三个最高刑罚 (“*summa supplicia*”) 之首，（其他两个分别是 *crematio*，意为“火刑”和常见的 *decollation*，意为“斩首”），诸如叛逃、泄密、煽动暴乱、杀人等这些情况显然都采用这种刑罚。巴勒斯坦地区尤其采用这种刑罚来镇压暴动和抑制盗窃。



Byzantine miniature depicting Constantine's vision of the cross (top), his response in the Battle of Milvian Bridge (center), and Helena's discovery of the true cross (bottom). Detail of manuscript illumination from the *Homilies* of Gregory of Nazianzus (Bibliothèque Nationale, Paris)

Jewish law prescribed that idolaters and blasphemers, after execution by stoning, were to be hanged on a tree to demonstrate that they were accursed by God (Dt. 21:23). Such corpses, however, were not allowed to remain on the tree overnight. This rule was generally applied to those crucified as well. The excessive Roman use of crucifixion in the pacification of Judea made it unacceptable as a Jewish death penalty, but there is evidence (cf. Yadin, *IEJ*, 21; Wilcox, pp. 88f.) that crucifixion had been borrowed from the gentile world and used in cases of high treason during the Hellenistic-Hasmonean period. This would account for the crucifixion of eight hundred Pharisees by Alexander Jannaeus after he had captured the rebellious town of Bethome (Josephus *BJ*

拜占庭式缩图，描绘了君士坦丁的十字架异象（上），君士坦丁在维安桥战役的回应（中），赛琳娜发掘真十字架（下）。原稿说明的细节源自贵革利拿先斯的 *Homilies*（巴黎，法国国家图书馆）。

犹太律法规定拜偶像和渎神者被石头打死后要被挂在树上，表明他们是被神所咒诅的（申 21:23）。但是禁止这类尸体在树上挂一夜。钉十字架刑罚同样有这样的习俗。罗马人在平定犹大地时过度使用钉十字架刑罚，这使犹太人无法接受这种死刑，但是证据显示（参：Yadin, *IEJ*, 21; Wilcox, 88-89 页），罗马人采用外邦人这种钉十字架的刑罚来防止在希腊化犹太人时期有人叛国。这说明了亚历山大·杨纽在抓获贝瑟户（Bethome）镇的反叛者后，将八百名法利赛人钉十字架（Josephus *BJ* i.4.6. [97-98]; *Ant.* xiii.14.2 起[380 起]）的原因。希律王没有采用钉十字架的刑罚，这可能是因为他故意从哈斯摩尼家族中分离出来。

i.4.6. [97f.]; *Ant.* xiii.14.2ff. [380ff.]). That no crucifixions are known to be attributable to Herod the Great may indicate his deliberate dissociation of himself from the Hasmoneans.

Crucifixion continued to be a political-military punishment, and a consistent example of class justice, until the time of Constantine when it was abolished as an insult to Christianity. After Constantine the “holy” word *crux*, “cross,” is replaced in legal writings by *furca*, “gallows.” This “hanging on the gallows” was also considered a more humane form of punishment in that it allowed for immediate death in contrast to crucifixion, the essence of which was slow torture.

B. Procedure. Some form of torture prior to the crucifixion was customary among the Carthaginians and, in the form of flogging, was the normal procedure of the Romans. Whatever else may have been done to the victim prior to crucifixion, there was at the least a flogging to the point of making blood flow. In actuality this hastened death and thus reduced the extreme agonies that intensified as long as the victim endured on the cross. As the next step in the process the victim carried his own cross-beam (if this form of cross was used) to the place of execution, where the upright stake had already been erected. Then on the ground he was fastened to the beam with arms outspread, usually by ropes, less commonly by nails (cf. Hewitt). The beam and body were then lifted into place on the upright. A small wooden block (*sedicula*) or a wooden peg positioned midway on the upright supported the body weight as the

钉十字架在君士坦丁之前一直都是政治和军事的刑罚方式和阶级制裁始终如一的实例，到了君士坦丁时期，由于这种刑罚对基督教是一种侮辱，因而废除了这种刑罚。君士但丁之后，“神圣的”词语 *crux* (“十字架”) 在法律文书中被 *furca* (“绞刑”) 所取代。“挂在木头上”还被认为是更人性化的刑罚，与钉十字架的漫长折磨相比，它可以很快致死。

B. 过程。 迦基太人的习俗中，在钉十字架之前要先施行某些酷刑，罗马人常在钉十字架之前使用鞭刑。无论在钉十字架前对罪犯使用何种其他的刑罚，至少都会有鞭打至血流出来的过程。事实上这可以加快罪犯的死亡，从而使他不必在十字架上长时间忍受极度的痛苦。接着，罪犯要背着横木（如果用的是这种形式的十字架）到行刑的地方，在那里已经立好了笔直的木桩。然后在地上将罪犯两手展开绑在横木上，一般很少用钉子，通常都用绳子绑（参：Hewitt）。横木和身体被举起固定在笔直的木桩上。并用一小块木头（*sedicula*）或木桩固定在笔直木桩的中部，使臀部依靠在上面支撑身体。倘若用钉子固定的身体，此功能极其重要的，因为它可以避免身体的重量将伤口撕裂。固定完死刑犯后，会将其独自留下，他身体不能动，只好忍受恶劣的天气和苍蝇的骚扰，由于行刑的地方通常在一些公共街道或引人注意的地方，因此还有遭受路人的羞辱和嘲笑。肉体在十字架上发霉并成为了腐尸鸟的猎物，以此达到对罪犯彻底地羞辱。

buttocks rested on it. This feature was extremely important in cases of nailing since it prevented the weight from tearing open the wounds. Once the condemned was thus immobilized he was left alone, unable to attend to bodily functions, unprotected from inclement weather or flies, and, because the place of execution was usually some public street or prominent place, subjected to abusive words and mockery from passersby. Often the body was left to putrify on the cross and become the prey of carrion birds to complete the utter humiliation. It could be claimed for burial, however (cf. Jn. 19:39). The extreme dishonor that lack of burial represented, especially in Jewish circles, can hardly be exaggerated (cf. Tob. 1:18; 12:13). It was not unusual for a tablet identifying the crime to be hung on the condemned as he went to the execution site, then attached to his cross for all to see.

The first skeletal remains identifiable as those of a person crucified, discovered in Jerusalem in 1968, appear to raise as many questions as they answer with regard to the details of the methods of crucifixion. Ossuary remains from a first-century A.D. tomb unearthed at Giv'at ha-Mivtar in Jerusalem surprisingly included the two heel bones of a crucifixion victim still fastened together by a single iron nail (cf. Haas, pp. 49, 55f., and 56 fig. 6; Yadin, *IEJ*, 23, pp. 20–22).

The nail, 5.5 in. (14 cm.) long and bent over at the point to a length of 0.8 in. (2 cm.), also carried fragments of a plaque of acacia or pistacia wood, 0.6–0.8 in. (1.5–2 cm.) thick, between the

不过可以要求埋葬尸体(参: 约 19:39)。在犹太人中, 没有比不能埋葬尸体的羞辱更大的了(参: 托 1:18; 12:13)。对于碑文考证来说, 罪犯被判了死刑后前往行刑之地, 然后被帮在十字架上示众很常见。

1968 年在耶路撒冷发掘的一个被钉十字架之人的首个骨骼遗骸是可辨别的, 似乎引发了许多关于钉十字架方法细节的问题。公元一世纪在耶路撒冷的吉瓦特哈米塔尔发掘的藏古堂遗址中出人意料地发现某个被钉十字架的罪犯的两个跟骨, 它们仍然由一个铁钉固定在一起(参: Haas, 49 页, 55-56 页, 和 56 页插 6; Yadin, *IEJ*, 23, 20–22 页)。

这个钉子有 5.5 英寸 (14 厘米) 长, 钉尖而弯曲的弧度为 0.8 英寸 (2 厘米), 在钉子和跟骨之间还带有 0.6-0.8 英寸 (1.5-2 厘米) 厚的金合欢或黄连木的碎屑。这一证据明确显示, 在这种情况下

nail and the heel bones. On the bent point of the nail minute pieces of olive wood were detected. It appears certain from this evidence that the feet in this case were not fastened to the upright post of the cross, because: (1) the gnarled wood of the olive tree would hardly be used for a cross upright; (2) the length of the nail suffices for joining two heels but leaves nothing for attaching them to the cross; (3) assuming that the point of the nail could have been driven into the cross upright, a nail of its thickness could hardly have been bent by a knot in the olivewood. It is likely, then, that the heels were joined between an acacia and an olive wood plaque with the nail deliberately bent over the bottom plaque to hold them securely. Depending on how one reconstructs the exact juncture of the heel bones, the victim's legs would have been in either an "adjacent" position (*IEJ*, 20, figure 24.B) or an "open" position (*IEJ*, 20, figure 24.A). The strong likelihood that the feet could not have been affixed to the cross favors the open position for this case. In either posture a *sedicula* would have been necessary. It should be noted also that the ancient records do not mention footrests (*TDNT*, VII, 573). The evidence of heels joined in this manner admits of one other posture for the victim—an upside-down one. With the heels firmly joined by the wood plaques and the nail, the legs would have been looped over the top of the vertical shaft, thus suspending the body in place while the backs of the knees rested on the cross-beam (see further Yadin, *IEJ*, 23, p. 21).

The evidence from the other bones of this man in the ossuary is inconclusive.

这两脚不是被固定在十字架上的，因为（1）很少用粗糙的橄榄木作十字架的笔直木桩；（2）钉子的长度足够将两只脚固定，但是不够将它们固定在十字架上；（3）假设这个钉子尖儿被钉入笔直的木桩中，这个密度的钉子几乎无法在橄榄木中弯曲打结。那么很有可能故意把钉子在金合欢木板和橄榄木木板的底部折弯将两个脚踝牢牢固定住。根据一个人如何重现跟骨的确切结合方式，可推断出罪犯的腿要么是“闭合”的姿势（*IEJ*, 20, 插图 24.B），要么是“张开”的姿势（*IEJ*, 20, 插图 24.A）。最具可能性的观点是双脚未被固定在十字架上的说法支持上述所说的张开的姿势。无论哪种姿势都必须要有个 *sedicula*。还应注意的是，古文献中没有提到脚踏板（*TDNT*, VII, 573）。以这种方式固定脚踝的证据显示罪犯有可能是以另一种姿势被钉在十字架上——倒立的姿势。用木板和钉子将脚踝固定，双腿则固定在笔直木桩的顶部，从而将身体挂在木头上，而双膝的后部靠在横木上（见 Yadin 的进一步说明，*IEJ*, 23, 21 页）。

尚无法确定这个人在藏古堂中其他骨骼提供的证据。小腿的骨头清楚地显示一

The bones of the lower legs clearly reveal that one was severed and the other splintered by a violent blow from a sharp tool like an axe. This undoubtedly represents a postmortem amputation of the feet—either the coup de grace familiar from Jn. 19:31–36 or the means of removal from the cross if it was an upside-down crucifixion. Since the nail was so firmly fixed in the bones as to have been buried with them, severing the feet may have been the simplest means of removal of an upside-down corpse. The “scratch” on the forearm bone (while the wrist bones appear undamaged) is inconclusive as proof that the arms of this victim had been nailed to a cross-bar. Finally, the puzzling name on the ossuary, *h'qwl* (the reading proposed by Yadin, *IEJ*, 23, pp. 18–20), admits a meaning “the one hanged with knees apart” (the verb *'ql* in Mishnaic Hebrew has this meaning; cf. Yadin, *IEJ*, 23, p. 19; Naveh, p. 35).

The suffering of death by crucifixion was intense. In addition to exposure to the weather and insects (and sometimes animals), the body suffered from the intensifying damage of the wounds and from the stretching caused by the strained position. Some think that headache and convulsions added to the agony. The ultimate cause of death has been debated; generally it is considered the result of gradual suffocation brought about by fatigue. The length of this agony was wholly determined by the constitution of the victim and the extent of the prior flogging, but death was rarely seen before thirty-six hours had passed. Instances are on record of victims of the cross who survived their ordeal when taken down after many

条腿断裂，另一条腿粉碎性骨折，可能是被锋利的工具（如，斧头）猛烈地殴打过。这无疑表明是死后双脚断裂——或者类似《约翰福音》19:31-36 记载的致命一击，或者假如是倒立着被钉的十字架，将罪犯从十字架上取下了来的方法。由于钉子牢牢地钉在骨头里，如同埋在里面一样，将倒立的尸体取下了最简单的方法就是将脚切断。小手臂的骨头上的“划痕”（腕骨完好无损）无法确切证明罪犯的手臂被钉在了十字架横梁上。最后，藏古罐上令人费解的名字 *h'qwl* (Yadin 提出的书写方式, *IEJ*, 23, 18–20 页) 表示的意思是“被双膝分开挂起来的人”（拿希伯来语动词 *'ql* 有这个意思；参：Yadin, *IEJ*, 23, 19 页；Naveh, 35 页）。

被钉在十字架上所遭受的痛苦是非常强烈的。除了经受风吹雨打和虫子（有时是动物）的叮咬，身体还要遭受因伤口的严重损伤和由于不自然的姿势而拉伸所造成的痛苦。有人认为这痛苦还伴有头痛和抽搐。人们就最终死亡的原因展开了争论；通常认为是由于疲劳渐渐窒息而死。这个痛苦的时长完全取决于罪犯触犯律法的程度以及他之前被鞭打的程度，不过三十六小时内很少将罪犯折磨至死。实例记载了十字架上的罪犯经受折磨后活了下来，然后在延缓数小时后被取了下来 (Josephus *Vita* 75)。有时打断罪犯的腿会加快罪犯死亡；*crura fracta* (“打断腿”) 是一个罗马人表示钉十字架的表达方式 (Cicero *Philippicae* xiii. 12 [27])。

hours of suspension (Josephus *Vita* 75). Death was sometimes hastened by breaking the legs of the victims; *crura fracta* (“broken legs”) was a Roman expression for crucifixion (Cicero *Philippicae* xiii. 12 [27]).

C. Crucifixion of Jesus. Since He had been charged with sedition, a serious crime, the prior flogging would have been extensive. It is thought that this flogging so weakened Him from loss of blood that He was unable to carry the beam to the execution site and required help. This is perhaps also the likely explanation of His relatively quick death, which was a matter of astonishment to Pilate (Mk. 15:44).

The actual crucifixion of Jesus is described in all the Gospel accounts with absolute brevity. The procedure in general followed Roman custom, though there were a few less common features. The mockery of Jesus was perhaps excessive (due to his claims) and the stripping and division of his clothes by the executioners, while not an unknown practice, was not common. There are also some significant Jewish features: the stupefying drink of wine mixed with myrrh (Mk. 15:23), intended to reduce the threshold of pain, and the removal of the body on Friday evening (Jn. 19:31; cf. Dt. 21:22f.).

All the Gospels mention the two robbers, one crucified on each side of Jesus. Although binding was more common, Jesus was nailed to His cross (Lk. 24:39; Jn. 20:25). Only the Fourth Gospel (Jn. 3:14; 8:28; 12:32–34) ascribes theological significance to the fact that Jesus was “lifted up” on the cross—His

C. 耶稣被钉十字架。由于耶稣被控犯了严重的作乱罪，在行刑前通常要被鞭打。据认为这次鞭打使祂流血过多非常虚弱，以至于祂需要帮助而自己不能将横木背到行刑之地。这可能也是祂快速死亡的原因，彼拉多对此非常诧异（可 15:44）。

所有福音书中都详细描述了耶稣被钉十字架的实际情况。行刑的一般过程符合罗马习俗，尽管有几处不太常见的特点。人们过度嘲笑耶稣（根据祂的描述）以及刽子手将祂的衣服撕裂虽然不是未知的习俗，但是很不常见。还有一些重要的犹太习俗特点：拿没药和酒给耶稣喝（可 15:23），目的是为了减轻痛苦，并在周五的晚上被取了下来（约 19:31；参：申 21:22-23）。

所有的福音书中都提到了两个强盗，在耶稣的两边被钉在十字架上。虽然捆绑是很常见的方式，但是耶稣是被钉子钉在十字架上的（路 24:39；约 20:25）。只有《约翰福音》（约 3:14； 8:28； 12:32-34）中体现了神学的重要事实，即耶稣在十字架上被“举起”——祂甘愿受死是被举起的先决条件，钉十字架

obedient death being the first step in His exaltation and the crucifixion being a visual symbol of that lifting up. Only John also records the symbolic spear incident (Jn. 19:34; see BLOOD AND WATER). Some have claimed that this points to death by rupture of the heart, independent of the cross. But many authorities dispute such a view, attributing death to aortic aneurysm or acute dilation of the stomach. Regarding the question of responsibility for the crucifixion, none of the Gospels attempts to excuse the Roman authorities of criminal complicity in the death of Jesus, and none attempts to conceal the fact that this was a Roman crucifixion. The Gospels also assert the involvement of certain Jewish leaders in Jerusalem in bringing this about, but there is no question of any indictment of the entire Jewish nation of Jesus' time, nor of any subsequent time.

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CROWD.

The term appears many times in the RSV but is limited to the Gospels and Acts. It is usually a translation of Gk. *óchlos*, *pléthos*, or *laós*. The usual equivalent in the AV is “multitude.” On many occasions the RSV also translates these Greek terms as

是被举起的视觉象征。约翰还记载了枪的故事（约 19:34；见 BLOOD AND WATER[血与水]）。有些人认为这种将心脏刺破的死法与十字架无关。但是许多当局对这个观点进行了讨论，认为是主动脉瘤或胃严重膨胀使人致死。关于谁为钉十字架事件负责的问题，所有福音书都试图谴责将耶稣致死的犯罪同谋罗马当局，并且揭露了这种刑罚就是罗马的钉十字架刑罚方式。福音书还声称耶路撒冷的某些犹太领袖也参与了这次事件，但是毫无疑问在耶稣时代没有任何人就这一事件控诉整个犹太民族，后来也没有人控诉他们。

书目——N. Haas, *IEJ*, 20 (1970), 38–59; M. Hengel, *Crucifixion* (1977 年英译本); J. W. Hewitt, *HTR*, 25 (1932), 29–46; J. Naveh, *IEJ*, 20 (1970), 33–37; *TDNT*, VII, 见词条 *σταυρασς κτλ.* (Schneider); V. Tzaferis, *IEJ*, 20 (1970), 18–32; H.-R. Weber, *The Cross* (1978); M. Wilcox, *JBL*, 96 (1977), 85–99; Y. Yadin, *IEJ*, 21 (1971), 1–12; 23 (1973), 18–22.

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CROWD. 众人、百姓、大众

这个词语在《修订标准译本》中出现了很多次，但是在福音书和《使徒行传》中出现的次数很少。该词通常用来翻译希腊语 *óchlos*, *pléthos* 或 *laós*。类似的词语还有《钦定版圣经》中的“multitude”（“众人”）。在许多情况下，《修订标准译本》还依照《钦定版圣经》中的词语

“multitude” or “people,” following the pattern set by the AV. All of these terms deal with a largely undefined group of people who apparently attached themselves to Jesus.

From the very beginning of Jesus' ministry the Gospel writers characterize Him as drawing great crowds. To a large extent these crowds were made up of the curious, who came not only to hear Jesus' teaching but also to see His miracles (Jn. 6:26). Lk. 12:1, 13, and the passages describing the feeding of the multitudes picture these crowds as being in the thousands. They came from as far away as Transjordan, Idumea, Tyre, and Sidon (Mk. 3:7f.). In general, the crowds may be characterized as desirous of healing (Lk. 6:17-19; etc.), astonished at Jesus' teaching (Mt. 7:29; Mk. 11:18), and unable to understand that teaching (Mt. 13:10-15 par.). T. W. Manson believed that “the crowds are curious and to a certain extent interested in this new teacher; but their interest is apt to be focused on wonderful cures of bodily ailments rather than on the things of the spirit.”

J. Arthur Baird, on the other hand, would claim that this neutrality of the multitudes is not implied. Rather, the text usually shows that the multitudes are either sympathetic to Jesus and thus generally to be classed as his disciples, or they are hostile to him and thus a part of Jesus' opposition. The character of the audience determined the attitude with which Jesus addressed it. The Gospels reflect an increasingly critical attitude toward the Pharisees, Sadducees, and the crowds connected with them (e.g., Lk. 12:54-56, where the multitudes are

形式,用“multitude”(“众人”)或“people”(“百姓”)翻译这些希腊词语。所有这些词语显然表示那些与耶稣有关的一大群身份不明确的人。

福音书的作者描绘耶稣最初传道时吸引了众人。这些人在很大程度上是因为好奇,他们出来不仅是为了见耶稣,还想见祂行的神迹(约 6:26)。《路加福音》12:1, 13 和喂饱众人的章节中将这些人形容为成千上万的人。他们来自遥远的约旦河外、以土买、推罗和西顿(可 3:7-8)。通常,众人都表现出渴望被治愈的特点(可 6:17-19 等),他们都稀奇耶稣的教训(太 7:29; 可 11:18),并且无法理解这些教训(太 13:10-15 平行经文)。曼森(T. W. Manson)认为“众人在某种程度上对这位新师傅充满好奇;但是他们好奇的是身体疾病被奇迹般治愈,而不是灵里得救赎。”

但是亚瑟·贝尔德(J. Arthur Baird)认为福音书中并有暗示众人这种中立的立场。相反,经文中通常显示众人要么认同耶稣的教导,常被视为是祂的使徒,要么反对耶稣的教导,因此是反对耶稣的一部分人。听众的角色决定耶稣讲道的态度。福音书反映了对法利赛人、撒该都人和与他们有关之人的批判在日益增加(如,路 12:54-56, 众人被称为“hypocrites”[“假冒为善的人”])。在《约翰福音》中,这些心怀敌意的人被称为“犹太人”。在其他的场合中,耶稣用私下里给门徒讲道的方式给众人讲道(参:太 5:1-2 登山宝训的开头)。解释

called “hypocrites”). In John these hostile groups are often called “the Jews.” On other occasions Jesus addressed the multitudes with the same attitude He used when He instructed His disciples in private (cf. Mt. 5:1f. at the beginning of the Sermon on the Mount). The attitude of Jesus to His hearers is an important consideration in the interpretation of His teaching. A study of the way the various Gospel writers preserved the audience relationships shows that the reaction of the audience was needed for the correct, meaningful reproduction of Jesus’ teaching.

Often the Evangelists built passages on the basis of a multi-layered audience. The Sermon on the Mount begins with Jesus drawing His disciples to Himself and then speaking both to them and to the multitudes a bit further away. On other occasions the author reports one form of teaching as addressed to a group as a whole and then another form of teaching—usually explanatory in nature—as addressed to the disciples privately. (Note the roles of the disciples and the multitudes in the parabolic discourses and their interpretation, esp. Mk. 4:11.) On other occasions the Evangelists seem to gather together material on a certain subject and then divide the materials according to Jesus’ audience. In Mk. 7:1–13 Jesus has a sharp exchange with the Pharisees over the way they have used their oral tradition to nullify the commands of God. In vv. 14f. He gives the people a general saying concerning the way things coming from within a man are what really defile him. Then in the remaining part of the section (vv. 17–23) He

耶稣的教训时要重点考虑祂对听众的态度。通过对各福音书作者记载的听众关系的研究可以了解听众当时的反应，而听众的反应是重现耶稣正确而有意义的教训所需的条件。

传道者常常根据听众的不同水平进行相应的教导。登山宝训的开头提到耶稣的门徒到祂跟前来，然后祂教训门徒和远处的众人。在其他情况下，作者记载了给众人讲道的方式，然后又记载了另一种讲道的方式，即私下里对使徒说，这种方式通常从实质上说明。（在比喻论述和对它们的解释中可注意到门徒和众人的角色。尤其是《马太福音》4:11）。在其他场合中，传道者似乎将某些主题的资料收集在一起然后根据耶稣的听众将这些资料分开。在《马可福音》7:1-13中，耶稣与法利赛人就他们拘守的废了神命令的传统进行了深刻地交流。在《马可福音》7:14-15中，祂用通俗的话语教训众人，即从里面出来的，乃能污秽人。然后在这段剩余的章节（可7:17-23）中，耶稣私下里为祂的门徒解释了这话语的正真含义。在这当中的许多场合中，耶稣比起同情祂的门徒，似乎更同情众人。众人没有机会了解门徒本应该明白的教训（可7:18）。

addresses His disciples privately to provide them the correct interpretation of that saying. On many of these occasions Jesus seems to be more sympathetic to the crowd than to His own disciples. The crowd did not have the real opportunity to learn what the disciples should have understood (Mk. 7:18).

The role of the crowd became increasingly important, for it was from the crowd that Jesus built the group of disciples that became the nucleus of the Church. The crowd became attached to Jesus in such a way that the Jewish leadership feared its power. Thus, the rumors that some of the crowd believed Jesus to be the Christ spurred the religious leaders into action against Him (Jn. 7). Caiaphas noted that if Jesus were not checked all of the people would become His followers (Jn. 11:47-53). Mk. 12:12 indicates that during the last week of Jesus' life the sentiment of the crowd in Jesus' favor was so strong that the rulers of the Jews did not dare to arrest Him publicly. Yet this multitude was easily swayed. The same crowds are pictured as being carried away by the Jewish religious leaders, so that they cried "Crucify him, crucify him!" along with the rest (Jn. 19:15).

Yet a part of the crowd remained faithful to Jesus. They undoubtedly became the basic element of the early Christian community in Jerusalem which Acts 1:15 numbers at about 120. They provided the nucleus of Peter's audience in the early chapters of Acts and the basis of the early Church until it had grown to the point where it was itself described as a multitude (Acts 6:1f., 5).

众人的角色变得越来越重要，因为耶稣从众人中拣选了成为教会核心的众门徒。众人对耶稣如此的依赖使犹太人的领袖对这种力量感到畏惧。因此，谣传众人中某些相信耶稣是基督的人促使犹太领袖对耶稣采取了反对行动。该亚法说倘若不制止耶稣，人人都要信祂（约 11:47-53）。《马可福音》12:12 中暗示耶稣活着的前一周期间，百姓对耶稣的信赖非常强烈，所以犹太的领袖不敢公然地抓捕耶稣。然而这些百姓很容易就被动摇了。就是这群百姓被犹太宗教领袖带走，所以他们与其他人一起喊着说：“除掉他，除掉他！”（约 19:15）。

然而百姓中有一部分人仍然信靠耶稣。他们无疑成了耶路撒冷早期基督教社团的基本成员，《使徒行传》1:15 记载他们大约有 120 人。他们是《使徒行传》前几章中彼得听众的核心人物，也是早期教会的基本成员，后来被称为大众（徒 6:1-2, 5）。

In accounts of the ministry of Paul the multitudes are mobs in opposition to him. In Philippi the crowd joined the owners of the girl who had been cured in raising such a tumult that Paul and Silas were imprisoned and beaten (Acts 16:19–24). In Thessalonica the Jews recruited such a crowd that they threw the whole city into an uproar, and Paul was forced to leave (Acts 17:5–9). In Ephesus the crowd became such an unruly mob that the town clerk quieted them with the observation that the Romans might take action against them for riot (Acts 19:28–41). When Paul was arrested in the temple, it was because a crowd had become a riotous mob and the Roman officer feared for the apostle’s life (Acts 21:27–35). Such tumults characterized the role of the crowd in the ministry of Paul.

Several other words are used in the Gospels to refer to groups of people. The people standing in the courtyard before whom Peter denied his Lord are called “bystanders” (Mt. 26:73, Gk. *hoi hestōtes*; Mk. 14:69f., *hoi parestōtes*). The terms are used in a neutral sense with no connotation of opposition to or favor toward Jesus. The same terms are used in the crucifixion account for the bystanders who interpreted Jesus’ call to God as a call to Elijah for help (Mt. 27:47; Mk. 15:35).

Another term for a group or crowd is the English “number” (Gk. *arithmós*). While this term may be used for a group of indefinite size, e.g., in the description of the growth of the Church (Acts 6:7; 11:21), it generally designates a specific number of people (cf. Lk. 22:3; Jn. 6:10; Acts 4:4; 5:36).

根据保罗传道的记载，反对他的众人被称为暴徒。在腓利比，众人与被治好的使女的主人一起以引起骚乱为由将保罗和西拉下到监里，并殴打他们（徒 16:19-24）。在帖撒罗尼迦，犹太人招聚这样一群人使城里引起了骚乱，保罗和西拉被迫离开了那里（徒 17:5-9）。在以弗所，众人不受控制引起了轰动，城里的书记声称罗马人可能会查问他们的暴乱行为将他们安抚了（徒 19:28-41）。保罗在圣殿被抓，是因为众人已近成了暴徒，而且罗马的官长惧怕保罗（徒 21:27-35）。在保罗的教训中，众人都具有这种扰乱秩序的特点。

福音书中使用了几个其他词语来表示众人。在院中站在不认主的彼得前面的众人被称为“旁边的人”（太 26:73，希腊语：*hoi hestōtes*；可 14:69-70，*hoi parestōtes*）。这个词语被用来表示既不反对也不认同耶稣的中立含义。在耶稣被钉十字架时，用同一个词语表示站在那里的人听见耶稣呼叫以利亚救祂（太 27:47；可 15:35）。

另一个表示一群人或众人的英文词语是“number”（希腊语：*arithmós*）。然而这个词语被用来表示不确定人数的一群人，如教会人数增加的描述（徒 6:7；11:21），通常指代特定的人群（参：路 22:3；约 6:10；徒 4:4；5:36）。

See also MULTITUDE; NUMBER IV.

另见 MULTITUDE(众人); NUMBER IV(书目 IV)。

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CROWN

[Heb. ^aṭarâ, nēzer, keṭer, kōṭeret (1 K. 7:31); Gk. stéphanos]; AV also CHAPITER (1 K. 7:31), HELP (Ps. 89:19, for MT 'ezer); NEB also “symbol of (holy) dedication” (nēzer, Ex. 29:6; 39:30; Lev. 8:9), GARLAND (^aṭarâ, Isa. 28:1, 3, 5; Lam. 5:16), CORONET (Ezk. 16:12), “endow with princely gifts” (for “set a crown upon,” Ps. 89:19); [vbs. Heb. 'āṭar, kāṭar; Gk. stephanóō]. The Heb. nēzer, “set apart” (cf. Nazirite), designates in Ex. 29:6; 39:30; Lev. 8:9 a headpiece used in the ordination of high priests as a symbol of their consecration. Elsewhere it can indicate the royal crown of the king's consecration (2 S. 1:10; 2 K. 11:12; 2 Ch. 23:11; cf. Ps. 89:39; 132:18; etc.). “Crown” in the usual sense is otherwise ^aṭarâ or keṭer, both from roots meaning “surround,” and Gk. stéphanos, ordinarily a headwreath (1 Cor. 9:25) woven of palm or other branches (see CROWN OF THORNS), but a “golden” crown in Rev. 4:4; 14:14; etc.

CROWN 冠冕、圣冠

【希伯来语: ^aṭarâ, nēzer, keṭer, kōṭeret (王上 7:31); 希腊语: stéphanos】; 《钦定版圣经》还译为 CHAPITER (“座”, 王上 7:31), HELP (“救助”, 诗 89:19, 《马所拉文本》译为 'ezer); 《新英文译本》还译为 “symbol of (holy) dedication” (“[圣]冠”, nēzer, 出 29:6; 39:30; 利 8:9), GARLAND (“冠冕”, ^aṭarâ, 赛 28:1, 3, 5; 哀 5:16), CORONET (“华冠”, 结 16:12), “endow with princely gifts” (“救助之力”, 也译为 “set a crown upon”, 诗 89:19); 【动词, 希伯来语: 'āṭar, kāṭar; 希腊语: stephanóō】。希伯来语 nēzer(意为“归给”, 参: Nazirite)在《出埃及记》29:6; 39:30 和《利未记》8:9 中表示任命大祭司时用的头饰, 这头饰是他们侍奉的标志。在其他经文中, 该词可以表示王的神圣王冠(撒下 1:10; 王下 11:12; 代下 23:11; 参: 诗 89:39; 132:18 等)。通常意义上的“冠冕”指的是 ^aṭarâ 或 keṭer, 这两个词的词根意为“包围”, 而希腊语 stéphanos 通常表示用棕榈枝或其他树枝(见 CROWN OF THORNS[荆棘编的冠冕])编的头冠(林前 9:25), 在《启示录》4:4; 14:14 等经文中译为“金冠冕”。

Uses of crowns in the Bible include the following:

《圣经》中冠冕的使用情况如下:

(1) Consecration. The nēzer had a twofold use as the crown of consecration:

(1) 献祭时的冠冕。Nēzer 表示献祭的冠冕, 它表示两层意思: (a) 戴在大祭

(a) It was placed as a frontlet on the turban of the high priest, and was tied with a blue lace (Ex. 39:30). The priestly crown was a flat piece of pure gold, bearing the inscription, “Holy to the Lord,” signifying the consecration of the priest as the representative of the people (29:6; Lev. 8:9). (b) Likewise the Hebrew king (2 K. 11:12) was set apart by God in wearing on his head a royal *nēzer*, whether of silk or gold we do not know. It was set with jewels (Zec. 9:16) and was light enough to be taken into battle (2 S. 1:10).

(2) Coronation. Three kinds of royal crowns were used in coronation services: (a) The *nēzer* or consecration crown referred to above was the only one used in crowning Hebrew kings. What seems to be an exception is in the case of Joshua, who represented both priest and king (Zec. 6:11). (b) The *tarâ* and (c) the *keṭer* were used in crowning foreign monarchs. No king but a Hebrew could wear a *nēzer*—a “Holy to the Lord” crown. It is recorded that David presumed to put on his own head the *tarâ* of King Milcom (2 S. 12:30, RSV mg., NEB). The *keṭer* or jeweled turban was the crown of the Persian king and queen (Est. 1:11; 2:17; 6:8).

(3) Exaltation. The *stéphanos* was the usual crown of exaltation for victors of games, achievement in war, and places of honor at feasts (AV 1 Cor. 9:25; RSV, NEB, “wreath”). The *tarâ* was worn at banquets (Cant. 3:11; Isa. 28:1, 3), probably taking the form of a wreath of flowers; also as a crown of honor and victory (Ezk. 16:12; 21:26; 23:42). The *stéphanos* is the crown of exaltation

司头上的冠冕，并且用蓝色的带子系紧（出 39:30）。大祭司的冠冕是一块纯金的扁平牌，上面刻有铭文，“归耶和華為聖”，預表着祭司代表眾人給耶和華獻祭（出 29:6；利 8:9）。(b) 同樣地，神給希伯來王（王下 11:12）戴上尊貴的冠冕（*nēzer*）將其分離出來，這冠冕是絲質的還是金子制的不得而知。冠冕上鑲嵌了珠寶（亞 9:16）並且很容易在戰爭中被擄走（撒下 1:10）。

(2) 加冕禮時的冠冕。在加冕禮中曾使用過三種王冠：(a) 上面提到的 *nēzer* 或聖冠只能用來加冕希伯來王。約書亞似乎是個例外，他即是祭司又是王（亞 6:11）。(b) *tarâ* 和 (c) *keṭer* 被用來加冕外邦的君王。除了希伯來王，其他的國王不可以戴 *nēzer*——“歸耶和華為聖”的冠冕。根據記載推測大衛王戴了米勒公王的 *tarâ*（“冠冕”，撒下 12:30，《修訂標準譯本》旁注，《新英文譯本》）。波斯王和王后用 *keṭer* 或鑲有珠寶的冠冕（斯 1:11；2:17；6:8）。

(3) 得勝時的冠冕。*Stéphanos* 通常表示比賽和戰爭中獲勝之人以及宴會中地位尊貴之人戴的冠冕（《欽定版聖經》，林前 9:25；《修訂標準譯本》和《新英文譯本》譯為“wreath”[冠冕]）。*tarâ* 是婚宴上戴的冠冕（歌 3:11；賽 28:1, 3），可能是一種花環；還可以作為榮耀或勝利的冠冕（結 16:12；21:26；23:42）。*Stéphanos* 是授予耶穌的得勝的冠冕（啟 6:2；14:14；來 2:9）。“得勝是受辱的耶

bestowed upon Christ (Rev. 6:2; 14:14; He. 2:9). “Exaltation was the logical result of Christ’s humiliation” (Vincent). The apocalyptic woman and locusts receive this emblem of exaltation (Rev. 12:1; 9:7). The symbolic dragon and beast are elevated, wearing *diadēmata* (Rev. 12:3; 13:1). The conquering Christ has “upon his head ... many diadems” (Rev. 19:12). See further Tertullian *De corona*; and see DIADEM.

(4) Reward. Paul, witnessing the races and games, caught the vision of wreath-crowned victors flush with the reward of earnest endeavor. (See GAMES.) He also saw the persistent, faithful Christian at the end of his hard-won race wearing the symbolic *stéphanos* of rejoicing (1 Thess. 2:19, AV), of righteousness (2 Tim. 4:8), of glory (1 Pet. 5:4), of life (Jas. 1:12; Rev. 2:10). Paul’s fellow Christians were his joy and *stéphanos* (Phil. 4:1), “of which Paul might justly make his boast” (Ellicott). Long before Paul, his Hebrew ancestors saw the ^a*tarâ* of glory (Prov. 4:9) and the ^a*tarâ* of a good wife, children’s children, riches, and a peaceful old age (Prov. 12:4; 14:24; 16:31; 17:6). See 1 Macc. 10:29; 11:35; 13:39.

See also CROWN OF THE HEAD; DIADEM; MOLDING.

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CROWN OF THE HEAD

[Heb. *qodqōd*] (Dt. 28:35; 33:16, 20; 2 S. 14:25; Job 2:7; Ps. 68:21; Jer. 2:16; 48:45); AV also SCALP, TOP OF THE HEAD; NEB also BROW, SCALP, etc. This term, equivalent to the

稣的必然结果” (Vincent)。《启示录》中记载的妇人和蝗虫的冠冕是得胜的象征 (启 12:1; 9:7)。大龙和兽戴着得胜的 *diadēmata* (“冠冕”, 启 12:3; 13:1)。得胜的耶稣“头上戴……许多冠冕”(启 19:12)。进的一步论述见特士良的 *De corona* 和 DIADEM (冠冕)。

(4) 得赏赐时的冠冕。见证了比赛和游戏的保罗看到了得胜者因认真努力带上了冠冕的异象。(见 GAMES [比赛]。)他还看到大祭司, 就是那位虔诚的基督徒在难以取胜的比赛结束时戴上了代表喜悦的(《钦定版圣经》, 帖 2:19)、公义的(提后 4:8)、荣耀的(彼前 5:4)和生命的(雅 1:12; 启 2:10)冠冕(*stéphanos*)。跟随保罗的门徒是保罗的喜悦和冠冕(腓 4:1), “保罗完全可以以此来夸耀自己”(Ellicott)。早在保罗之前, 他的希伯来祖先们就见到了荣耀的冠冕(箴 4:9)和才德妻子的、儿孙的、富人的、和平静老人的(箴 14:4; 14:24; 16:31; 17:6)冠冕(^a*tarâ*)。见《马加比一书》10:29; 11:35; 13:39。

另见 CROWN OF THE HEAD (头上的冠冕); DIADEM (冠冕); MOLDING (边)。

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CROWN OF THE HEAD 头顶

【希伯来语: *qodqōd*】(申 28:35; 33:16, 20; 撒下 14:25; 伯 2:7; 诗 68:21; 耶 2:16; 48:45); 《钦定版圣经》还译为 SCALP, TOP OF THE HEAD, 汉译均为“头顶”; 《新英文译本》还译为 BROW

Akk. *qaqqādu* and the Ugar. *qdqd*, means properly “vertex,” and so in the AV and RSV is usually rendered “crown” or “crown of the head” (otherwise “brow” [Gen. 49:26], “head” [Isa. 3:17], “pate” [Ps. 7:16]).

CROWN OF THORNS

[Gk. *akánthinos stéphanos*]. Three of the four Evangelists mention the crown of thorns with which the Roman soldiers derided the captive Christ (Mt. 27:29; Mk. 15:17; Jn. 19:2). All speak of the akanthine (*Acanthus*) crown, but there is no certainty about the peculiar plant from whose branches this crown of cruel mockery was plaited. See THORN.

CRUCIBLE

[Heb. *mašrēp*—‘melting pot’] (Prov. 17:3; 27:21); AV FINING POT; NEB MELTING POT. A melting utensil, probably made of pottery, used in refining silver. In the Proverbs passages the word becomes a metaphor for the testing of men.

CRUCIFIXION.

See CROSS.

CRUEL; CRUELTY

[Heb. *'akzār*] (Dt. 32:33; Job 30:21; Prov. 11:17; 12:10; etc.); NEB also “without mercy”; [*qāšā, qāšeh*] (Gen. 49:7; Ex. 6:9; Cant. 8:6); NEB also RUTHLESS; [*hōmēš*] (Ps. 71:4); [*ra'*] (Ps. 144:11 [AV, NEB, 10]); AV HURTFUL; [*rab*] (Prov. 28:16); AV GREAT; NEB GRASPING; [*rāšaš*] (“inflict cruelties upon,” 2 Ch. 16:10); AV OPPRESS; NEB “treat with great brutality.”

（“头上”），SCALP（“头顶”）等。这个词语相当于阿卡德语 *qaqqādu* 和乌加里语 *qdqd*，意思可能是“头顶”，因此在《钦定版圣经》和《修订标准译本》中译为“冠冕”或“头顶”（其他经文译为“头上”[创 49:26]、“头顶”[赛 3:17]和“头上”[诗 7:16]）。

CROWN OF THORNS 荆棘编的冠冕

【希腊语：*akánthinos stéphanos*】。四福音书的作者中有三位提到了荆棘编的冠冕，罗马巡抚的兵用荆棘编的冠冕嘲笑耶稣（太 27:29；可 15:17；约 19:2）。都说这种冠冕是一种叶状荆棘（*Acanthus*）编作的冠冕，但是尚无法确定这个令人痛苦和被人嘲笑的冠冕是用何种特殊植物编成的。见 THORN（荆棘）。

CRUCIBLE 鼎

【希伯来语：*mašrēp*——“鼎”】（箴 17:3; 27:21）；《钦定版圣经》译为 FINING POT（“鼎”）；《新英文译本》译为 MELTING POT（“鼎”）。可能是陶器制成的炼炉，用来炼银。在《箴言》中，这个词语使用的是它的比喻用法，表示人受试验。

CRUCIFIXION. 钉十字架

见 CROSS（十字架）

CRUEL; CRUELTY 残忍的；残忍

【希伯来语：*'akzār*】（申 32:33；伯 30:21；箴 11:17；12:10 等）；《新英文译本》还译为 “without mercy”（“残忍”）；【*qāšā, qāšeh*】（创 49:7；出 6:9；歌 8:6）；《新英文译本》还译为 RUTHLESS（“残忍的”）；【*hōmēš*】（诗 71:4）；【*ra'*】（诗 144:11[《钦定版圣经》和《新英文译本》，诗 144:10]）；《钦定版圣经》译为 HURTFUL（“害命的”）；【*rab*】（箴 28:16）；《钦定版圣经》译为 GREAT（“极大的”）；《新英文译本》译为 GRASPING（“贪婪”）；【*rāšaš*】（“虐待”，代下

16:10); 《钦定版圣经》译为 OPPRESS; 《新英文译本》译为 “treat with great brutality”, 汉译均为 “虐待”。

Recent English versions (RSV, NEB) tend to substitute for “cruelty” alternate terms which reflect the root meaning of *'akzār*, “violence” (cf. Gen. 49:5; Jgs. 9:24; Ps. 27:12; 74:20). The only Israelites of whom the word *'akzār* is used are Asa (2 Ch. 16:10) and “the daughter of my people” (Lam. 4:3); elsewhere (Ex. 6:9; Jgs. 4:3; Prov. 28:16; Jer. 6:23; 50:42) *'akzār* characterizes an alien oppressor such as the Egyptians in the Exodus and the Canaanites of Hazor. The word is linked with wrath in Gen. 49:7; Prov. 27:4; Isa. 13:9. Isaiah (13:9) associates cruelty with the Day of the Lord. Job states that God, like a persecutor, has “turned cruel to me” (30:21). The cruel man is a wicked man (Prov. 12:10); the righteous man is kind (Prov. 11:17; 12:10). “A cruel messenger” (Prov. 17:11) denotes some violent disaster to come on one who rebels against the king. In the natural realm “the venom of asps” (Dt. 32:33) and the ostrich (Job 39:16) are cruel.

The verb *qāšā* means literally “be hard, severe.” It is used in Gen. 49:7 of the warlike wrath of Simeon and Levi, to which is apparently attributed their near disappearance among the tribes of Israel. It is used also of the Egyptian bondage (Ex. 6:9) and jealous love (Cant. 8:6). Used figuratively, the sword is cruel (*ra'*, Ps. 144:10).

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CRUSE

[Heb. *šappahat*]; NEB FLASK. A small

近代英文译本（《修订标准译本》和《新英文译本》）倾向于用可取代“残忍”的替换词语来表示 *'akzār* 的词根意思，“残忍的”，参：创 49:5；士 9:24；诗 27:12；74:20）。以色列人中只有形容亚撒（代下 16:10）和“我民妇”（哀 4:3）时使用了 *'akzār* 这个词；其他经文（出 6:9；士 4:3；箴 28:16；耶 6:23；50:42）中，*'akzār* 表示外邦暴君的特征，如《出埃及记》中的埃及人和夏琐的迦南人。在《创世记》49:7；《箴言》27:4；《以赛亚书》13:9 中这个词语与残忍有关。以赛亚（赛 13:9）预言耶和华的日子必有残忍。约伯说神如暴君一样“待我残忍”（伯 30:21）。恶人是残忍的人（箴 12:10）；仁慈的人是善良的（箴 11:17；12:10）。“严厉的使者”（箴 17:11）残忍地攻击背叛国王的人。自然界中，“虺蛇”（申 32:33）和鸵鸟是残忍的。

动词 *qāšā* 的字面意思表示“冷酷、苛刻的”。《创世记》49:7 用它来形容西缅和利未人很残忍，这显然导致他们被分居在以色列支派中。这个词语还用来表示埃及人的苦工（出 6:9）和嫉恨（歌 8:6）。它的比喻用法表示害命之刀（*ra'*，诗 144:10）。

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CRUSE 瓶

【希伯来语：*šappahat*】；《新英文译本》

elongated earthen vessel or flask about 6 in. (15 cm.) in height, generally used for holding liquids such as oil. The term is used to describe the container mentioned in the visit of Elijah to the Zarephath widow (1 K. 17:12, 14,16).

CRY; CRYING.

Words in the OT usually denoting a distressful cry are Heb. *z'āqā* and the older form *š'āqā* (e.g., Gen. 27:34; Ex. 3:7, 9; Neh. 9:9; Prov. 21:13), and *š'wāhā* (Ps. 144:14; Jer. 14:2; 46:12). A cry for help is *šū(a)* (Job 30:24; 36:19) or *šaw'ā* (Ex. 2:23; 1 S. 5:12; Ps. 18:6; Jer. 8:19; etc.). In 1 K. 8:28; Ps. 17:1; 61:1; Jer. 7:16; 14:2; etc., *rinnā* is used of a crying out to the Lord in supplication (cf. 1 K. 22:36, where the word means the “proclamation” of a herald, as in the AV); the related *r'nānā* in Job 3:7 is a “joyful cry” (cf. *rinnā* in Isa. 43:14, a cry of triumph [NEB]). In 1 S. 17:20, “war cry” is *milhāmā*; *l'ru'ā* is a “battle cry” in Jer. 49:2; Zeph. 1:16. An “empty cry” is *šāw'* (Job 35:13; AV “vanity”). Other words are *qōl* (“voice”) in Ps. 86:6; Prov. 8:4; etc., and by emendation (following the LXX), *šarah* in Ezk. 21:22 (AV “in the slaughter”).

The NT uses Gk. *boē*, *kraugē*, *kéleusma* (“cry of command,” 1 Thess. 4:16), and *phōnē* (Lk. 23:23; AV “voices”).

The most important verbs include Heb. *zā'aq*, *šā'aq*, *qārā'*, and *šāwa'*; and Gk. *boāō*, *krázō*, and *phōnéō*.

J. W. D. H.

译为 FLASK (“瓶”); 6 英寸 (15 厘米) 高的细长的瓦器或瓶子, 通常用来装类似于油的液体。以利亚拜访撒勒法的寡妇时提到了这种瓶子 (王上 17:12, 14, 16)。

CRY; CRYING. 哭喊; 呐喊

在《旧约》中, 这个词语表示哀哭, 通常用来翻译希伯来语 *z'āqā* 和较古老的词语 *š'āqā* (如, 创 27:34; 出 3:7, 9; 尼 9:9; 箴 21:13) 和 *š'wāhā* (诗 144:14; 耶 14:2; 46:12)。 *šū(a)* (伯 30:24; 36:19) 或 *šaw'ā* (出 2:23; 撒上 5:12; 诗 18:6; 耶 8:19 等) 表示求救。《列王纪上》8:28; 《诗》17:1; 61:1 和《耶利米书》7:16; 14:2 等中的 *rinnā* 用来表示传令神旨意的呐喊 (参:《钦定版圣经》《列王纪上》22:36, 这里该词语表示传令官“宣布”); 《约伯记》3:7 中相关的词语 *r'nānā* 表示的是“欢乐的声音” (参: [《修订标准译本》]《以赛亚书》43:14 中的 *rinnā*, 表示喜悦的声音)。《撒母耳记上》17:20 中的 *milhāmā* 表示“呐喊要战”; 《耶利米书》49:2 和《西番亚书》1:16 中的 *l'ru'ā* 表示“打仗的喊声”; *šāw'* 表示“虚妄的呼求” (伯 35:13, 《钦定版圣经》译为“vanity” [虚妄])。其它的词语有《诗篇》86:6 和《箴言》8:4 等经文中的 *qōl* (“声音”); 以及《以西结书》21:22 中 (根据《七十士译本》) 修订的词语 *šarah* (《钦定版圣经》译为“in the slaughter” [“在杀戮中”])。

《新约》中使用的是希腊语 *boē*, *kraugē*, *kéleusma* (“呼叫的声音”, 帖 4:16) 和 *phōnē* (路 23:23; 《钦定版圣经》译为“voices” [“声音”])。

最重要的动词有希伯来语 *zā'aq*, *šā'aq*, *qārā'* 和 *šāwa'* 以及希腊语 *boāō*, *krázō* 和 *phōnéō*。

词条作者: J. W. D. H.

CRYSTAL

[Heb. *gābīš* (Job 28:18), *qerah* (Ezk. 1:22); Gk. *krýstallos* (Rev. 4:6; 22:1), *krýstallizo* (Rev. 21:11)]; AV also PEARLS (Job 28:18); NEB also ALABASTER, “sheet of ice.” Crystal is an almost transparent quartz rock. In the NT *krýstallos* is used to describe the glassy sea (Rev. 4:6) and the river of life (22:1), while the cognate verb was used of the beauty of the New Jerusalem (21:11).

See also STONES, PRECIOUS.

CUBIT

[Heb. usually *'ammā*; Gk. *péchyis*]. The standard for measures of length among the Hebrews, and mentioned over a hundred times in Scripture. Israel followed the example of other Near Eastern nations in using the distance from the elbow to the end of the middle finger as a means of measurement. Cubits differed somewhat throughout the ancient world, however, and Egyptian cubit measuring-sticks recovered from the 12th Dynasty (*ca.* 1570–1310 B.C.) varied by as much as an inch (2.5 cm.) in length. Whereas the average Egyptian cubit was about 20.5 in. (52 cm.), the Mesopotamian average was only about 19.5 in. (49.5 cm.). Small differences also existed between Sumerian and later Babylonian cubits. In Israel, too, there were differences in cubits, that of Dt. 3:11 being the “common” cubit, whereas in Ezk. 40:5 the “long” cubit, which added a handbreadth to the forearm measurement, was implied (cf. Ezk. 43:13). Perhaps Ezekiel’s cubit was the long Egyptian measure of 20.5 in. (52 cm.). The Siloam Inscription (*ca.* 701

CRYSTAL 水晶

【希伯来语：*gābīš*（伯 28:18），*qerah*（结 1:22）；希腊语：*krýstallos*（启 4:6；22:1），*krýstallizo*（启 21:11）】；《钦定版圣经》还译为 PEARLS（“水晶”）（伯 28:18）；《新英文译本》中还以为 ALABASTER（“玉”），“sheet of ice”（“水晶”）。水晶是一种几乎透明的石英岩。在《新约》中，*krýstallos* 常常被用来指玻璃海（启 4:6）和生命的河（启 22:1），该词的同源动词用来描述美丽的新耶路撒冷（启 21:11）。

另见 STONES, PRECIOUS（宝石）。

CUBIT 肘尺

【希伯来语：通常是 *'ammā*；希腊语：*péchyis*】。希伯来人表示长度的基本单位，《圣经》中曾无数次提到这个词语。以色列人效法其他古近东国家采用的长度测量方式，他们将肘部至中指的长度作为测量的尺寸。但是，古代的肘尺稍微有所差异，埃及人在第 12 王朝（约公元前 1570 年至 1310 年）恢复使用了一肘的测量尺，这种尺的长度差异差不多为 1 英寸（2.5 厘米）。普通的埃及肘尺约为 20.5 英寸（52 厘米），普通的美索不达米亚肘尺约为 19.5 英寸（49.5 厘米）。苏美尔肘尺和后来的巴比伦肘尺也存在细微的差异。同样，在以色列，肘尺也存在差异，《申命记》3:11 中记载的“普通的”肘尺，而《以西结书》40:5 中暗示有“长”肘尺，它的长度为一肘零一掌（参：结 43:13）。可能《以西结书》中的肘尺就是埃及人用的 20.5 英尺（52 厘米）长的肘尺。西罗亚碑文（约公元前 701 年）记载了希西家地下水道的长度是 1200 肘，根据严格的世袭原理推断，希伯来人的肘尺相当与 17.5 英寸（44.5 厘米）。然而，由于 1200 是一个整数，因此公元前 8 世纪肘尺的长度仍存有异议。《士师记》3:16 中的一肘用来翻译希伯来语 *gōmed*（《七十士译本》中

B.C.) gave the length of Hezekiah's conduit as 1200 cubits, which on a strictly lineal basis would make the Hebrew cubit equivalent to 17.5 in. (44.5 cm.). Since 1200 is a round number, however, the length of the cubit in the 8th cent. B.C. must remain in doubt. The cubit of Jgs. 3:16 is a Heb. *gōmed* (LXX *spithamés*; NEB "only fifteen inches long"), a word not found elsewhere and thus indeterminate in meaning. In the NT, *péchys* occurs in Mt. 6:27; Lk. 12:25; Jn. 21:8; Rev. 21:17.

See also WEIGHTS AND MEASURES.

R. K. HARRISON

CUCKOO; CUCKOW

(Lev. 11:16; Dt. 14:15, AV). See SEA GULL.

CUCUMBER

[Heb. *qišš' â*; Gk. *sikya*, B *sikyos*] (Nu. 11:5); **CUCUMBER FIELD** [Heb. *miqšâ*; Gk. (Isaiah) *sikyératos*] (Isa. 1:8; Jer. 10:5); AV "garden of cucumbers" (Isa. 1:8), "upright" (Jer. 10:5); NEB also "plot of cucumbers" (Jer. 10:5). In Nu. 11:5 cucumbers are an article of Egyptian diet longed for by the wandering Israelites. Widely grown in the ancient world, two varieties, *Cucumis chate* L. and *C. sativus* L., were popular in Palestine. The former was grown under irrigation in Egypt and had a delicate flavor. Cucumbers were widely eaten by the poor in the summer months.

The "garden of cucumbers" (Isa. 1:8, AV) refers to a forcing bed made from rough boards and supported on stumps or poles. When abandoned for the

译为 *spithamés*; 《新英文译本》中译为 "only fifteen inches long" ["只有十五英寸长"], 在其他经文中没有发现这个词语, 因此尚不能确定该词的意思。《新约》《马太福音》6:27; 《路加福音》12:25; 《约翰福音》21:8 和《启示录》21:17 中出现了 *péchys*。

另见 WEIGHTS AND MEASURES (度量单位)。

词条作者: R. K. HARRISON

CUCKOO; CUCKOW 鱼鹰

(《钦定版圣经》, 利 11:16; 申 14:15)。见 SEA GULL (鱼鹰)。

CUCUMBER 黄瓜

【希伯来语: *qišš' â*; 希腊语: *sikya*, 《梵蒂冈抄本》 *sikyos*】(民 11:5); **CUCUMBER FIELD** ("瓜田")【希伯来语: *miqšâ*; 希腊语: (《以赛亚书》) *sikyératos*】(赛 1:8; 耶 10:5); 《钦定版生》译为 "garden of cucumbers" ("瓜田", 赛 1:8), "upright" ("旋成的", 耶 10:5)。《民数记》11:5 中记载黄瓜是被流放的以色列人渴望吃到的一种埃及食物。黄瓜在古时被广泛种植, 有两种品种, 被称为 *Cucumis chate* L. 和 *C. sativus* L., 在巴勒斯坦地区非常盛行。前一种黄瓜生长在埃及, 这种黄瓜口味比较清淡。在夏季, 穷人普遍食用黄瓜。

"瓜田" (《钦定版圣经》, 赛 1:8) 指的是用粗木板制成的温床, 并且用木桩或木杆将瓜田支起来。瓜季结束后留下一片凌乱衰败的景象。

season it presents a dreary spectacle of untidiness and decay.

Most modern scholars consider Heb. *miqšâ* in Jer. 10:5 to be the same word as in Isa. 1:8 (*BDB*; *KoB*; *RSV*, *NEB*; etc.); some, however, have thought it to be the *miqšâ* of Ex. 25:18, 31, etc., “beaten work,” “hammered work,” “the work of the turning-lathe” (*KD*).

大多数现代的学者认为《耶利米书》10:5 中的希伯来语 *miqšâ* 与《以赛亚书》1:8 中使用的是同一个词语 (*BDB*; *KoB*; 《修订标准译本》《新英文译本》等); 然而, 有的学者认为《出埃及记》25:18, 31 等经文中的 *miqšâ*, 意为 “beaten work”、“hammered work” 和 “the work of the turning-lathe”, 汉译均为 “用锤子锤的工作” (*KD*)。

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CUD

[Heb. *gērâ*]. See CHEWING THE CUD.

CUD 倒嚼的走兽

【希伯来语: *gērâ*】。见 CHEWING THE CUD (倒嚼)。

CULOM

kōō'lom. [Gk. *koulon*]. A town of Judah listed only in Josh. 15:59, *NEB*, following the *LXX* (v. 59a).

CULOM 谷隆

音译: kōō'lom. 【希腊语: *koulon*】。犹太的一个城邑, 仅在《新英文译本》《约书亚记》15:59 中提到了这个地方, 《新英文译本》遵循《七十士译本》(书 15:59a) 的译法。

CULT PROSTITUTE

[Heb. *q^edēšâ*]; AV WHORE (Dt. 23:17a), HARLOT (Hos. 4:14); *NEB* TEMPLE-PROSTITUTE; [*qādēš*] (Dt. 23:17b; 1 K. 14:24; etc.); AV SODOMITE; *NEB* MALE PROSTITUTE. See HARLOT.

CULT PROSTITUTE 妓女

【希伯来语: *q^edēšâ*】: 《钦定版圣经》译为 WHORE (“妓女”, 申 23:17a), HARLOT (“娼妓”, 何 4:14); 《新英文译本》译为 TEMPLE-PROSTITUTE (“妓女”); 【*qādēš*】(申 23:17b; 王上 14:24 等); 《钦定版圣经》译为 SODOMITE (“男妓”); 《新英文译本》译为 MALE PROSTITUTE (“男妓”)。见 HARLOT (娼妓)。

CULTIVATE

[Heb. *‘ābaq*] (Ps. 104:14; Eccl. 5:9); AV SERVICE, SERVE; *NEB* “those who toil,” TILL; [Gk. *geōrgéomai*] (He. 6:7); AV DRESS. See AGRICULTURE III.

CULTIVATE 供应

【希伯来语: *‘ābaq*】(诗 104:14; 传 5:9); 《钦定版圣经》译为 SERVICE (“用”), SERVE (“供应”); 《新英文译本》译为 “those who toil” (“辛苦劳作的人”), TILL (“供应”); 【希腊语: *geōrgéomai*】(来 6:7); 《钦定版圣经》译为 DRESS

（“用”）。见 AGRICULTURE III（农业 III）

CULTIVATED OLIVE TREE

[Gk. *kalliélaios*] (Rom. 11:24); AV “good olive tree.” See OLIVE TREE.

CULTIVATED OLIVE TREE 好橄榄

【希腊语: *kalliélaios*】(罗 11:24); 《钦定版圣经》译为 “good olive tree” (“好橄榄”)。见 OLIVE TREE (橄榄)。

CUMBER.

Archaic in Lk. 13:7, AV, for Gk. *katargéō*, RSV and NEB “use up.”

CUMBER. 占

《钦定版圣经》的《路加福音》13:7 中表示希腊语 *katargéō* 的古语,《修订标准译本》和《新英文译本》中译为 “use up” (“占”)。

CUMBERED.

Archaic in Lk. 10:40, AV, for Gk. *perispáō*, RSV and NEB “distracted.”

CUMBERED. 心里忙乱

《钦定版圣经》《路加福音》10:40 中表示希腊语 *perispáō* 的古语,《修订标准译本》和《新英文译本》中译为 “distracted” (“心里忙乱”)

CUMBRANCE.

Archaic in Dt. 1:12, AV, for Heb. *tōrah*, RSV “weight.”

CUMBRANCE. 麻烦

《钦定版圣经》《申命记》1:12 中表示希腊语 *tōrah* 的古语,《修订标准译本》中译为 “weight” (“麻烦”)

CUMI.

See TALITHA CUMI.

CUMI. 古米

见 TALITHA CUMI (大利大, 古米)。

CUMMIN

kum'ən [Heb. *kammōn*; Gk. *kýminon*] (Isa. 28:25, 27; Mt. 23:23). The common annual, *Cuminum cyminum* L., a small plant bearing aromatic seeds which were used as a condiment and carminative. The usual spelling today is “cumin.” In antiquity the best cummin grew in Ethiopia. The Maltese reportedly still grow cummin and thresh it in the manner mentioned by Isaiah. In NT times the Jews paid tithes of cummin.

CUMMIN 小茴香

音译: *kum'ən* 【希伯来语: *kammōn*; 希腊语: *kýminon*】(赛 28:25, 27; 太 23:23)。一种常见的很小的一年生植物, *Cuminum cyminum* L., 它的种子带有香味, 常被用来做调味料和祛风剂。现今常被拼写成 “cumin”。古代最好的小茴香生长在埃塞俄比亚。据传马耳他人仍然种植小茴香并且如《以赛亚书》中记载的方式将其去皮。新约时代的犹太人拿出十分之一的小茴香奉献。

R. K. H.

词条作者: R. K. H.

CUN

kun [Heb. *kûn*; LXX Gk. *ek tōn eklektōn*

CUN 均

音译: *kun* 【希伯来语: *kûn*; 《七十士译

póleōn] (1 Ch. 18:8); AV CHUN; NEB KUN. One of the “cities of Hadadezer” king of Syria pillaged by David. In the parallel 2 S. 8:8 its place is taken by Berothai. The modern site of Cun is usually given as *Râs Ba'albek*, SW of Ribleh, and about 30 mi. (48 km.) NE of ancient Berothai. In view of the LXX translation, however, it may be questioned whether the word is indeed a place name. A derived form of the verb *kûn*, “be, establish,” could render a translation such as “even from the established cities of Hadadezer.”

W. S. LASOR

CUNEIFORM

kū-nē'ə-fōrm [from Lat. *cuneus*—‘wedge’; hence ‘wedge-shaped’]. A system of writing employing wedge-shaped impressions made by a stylus in plastic clay or cut with a chisel in stone or metal. Cuneiform is a very early (perhaps the earliest) and certainly the most widespread system of “writing” found in the ancient Middle East prior to the spread of the Phoenician alphabet.

Cuneiform writing is found first in lower Mesopotamia. Clay tablets from Uruk (Warka), Jemdet Nasr, and other sites are dated by various scholars to 3400 or 3200 B.C. Since these tablets are written in a Sumerian dialect, the Sumerians are generally credited with the invention of this system of writing. (The system of writing does not, however, seem to be well adapted to the phonemic structure of Sumerian; but no convincing alternate theory suggests itself.)

When the Akkadian-speaking people—Semites—entered southern

本》希腊语: *ek tōn eklektōn póleōn*】(代上 18:8); 《钦定版圣经》译为 CHUN (“均”); 《新英文译本》译为 KUN (“均”)。大卫从叙利亚王夺取的“哈大利谢的城邑”之一。在平行经文《撒母耳记下》8:8 中用比罗他代替了均。现代的均通常指的是 *Râs Ba'albek*, 利比勒 (Ribleh) 的西南边和古代比罗他东北约 30 英里 (48 公里处)。但是根据《七十士译本》中的翻译, 尚无法确定这个词语是否确实表示地名。动词 *kûn* 的派生形式 (意为“建立”), 可以用来翻译“哈大利谢建的城邑”这句话。

词条作者: W. S. LASOR

CUNEIFORM 楔形文字

音译: kū-nē'ə-fōrm【源自拉丁语: *cuneus*——“楔子”; 因此意为“楔形”】。一种采用楔形文字的书写体系, 一般在可塑性粘土上用尖笔写, 或在石头或金属上用凿子刻。楔形文字是古近东地区所发掘的并且应用最广泛的书写体系, 它 (可能是最早的文字体系) 比腓尼基字母的发展还早。

楔形文字首先在下美索不达米亚被发掘。乌鲁克 (Warka)、捷姆迭特·那色 (Jemdet Nasr) 和其他地区的泥板被不同的学者追溯至公元前 3400 年或公元前 3200 年。由于这些泥板上记录的是苏美尔方言, 因此苏美尔人通常被认为是这种书写体系的发明者。(然而这种书写体系似乎没有很好地应用苏美尔人的语音结构; 但是没有令人信服的推测来替代这一说法。)

公元前 3000 年中叶, 讲阿卡德语的人 (闪族人) 进入南美索不达米亚地区时

Mesopotamia in the middle of the 3rd millennium, they borrowed this system of writing, making some necessary adaptations. Thus it spread through the so-called Akkadian languages, namely, the various dialects of Babylonian and Assyrian. Following the trade routes, cuneiform writing (principally for bills, receipts, etc.) spread into Persia (Elamite, Old Persian), Asia Minor (Hittite, Hurrian, Khaldian or Vannic), Syria (Tell Mardikh [ancient Ebla], Alalakh, the Amarna Letters from Syria-Palestine), and elsewhere. In the Amarna period of Egyptian history (14th cent. B.C.), diplomatic correspondence between the Egyptians, the Hittites in Asia Minor, the Kassites in Babylon, the Assyrians, the Mitanni, and an unnamed king in Cyprus, as well as with the vassal states in Syria and Palestine, was written in cuneiform (see AMARNA TABLETS). In the Persian period, when Aramaic (written in a Phoenician alphabetic script) had become the international language of diplomacy, cuneiform writing was still used by the Persians (e.g., the Behistun inscription), and Late-Babylonian documents have been dated down to the 1st cent. A.D.

At first, cuneiform writing—which could not truly be called “cuneiform” at that time—was pictographic, i.e., each sign or character was an approximate pictorial representation scratched with a stylus in soft clay. Such a system is seriously limited to concrete objects, and is, needless to say, very cumbersome. Closely related to the pictograms are “evocative” symbols which call up an idea. (Thureau-Dangin termed them *évocatrice*, and used the illustration of a sign composed of a pictogram of an egg alongside the pictogram of a bird to

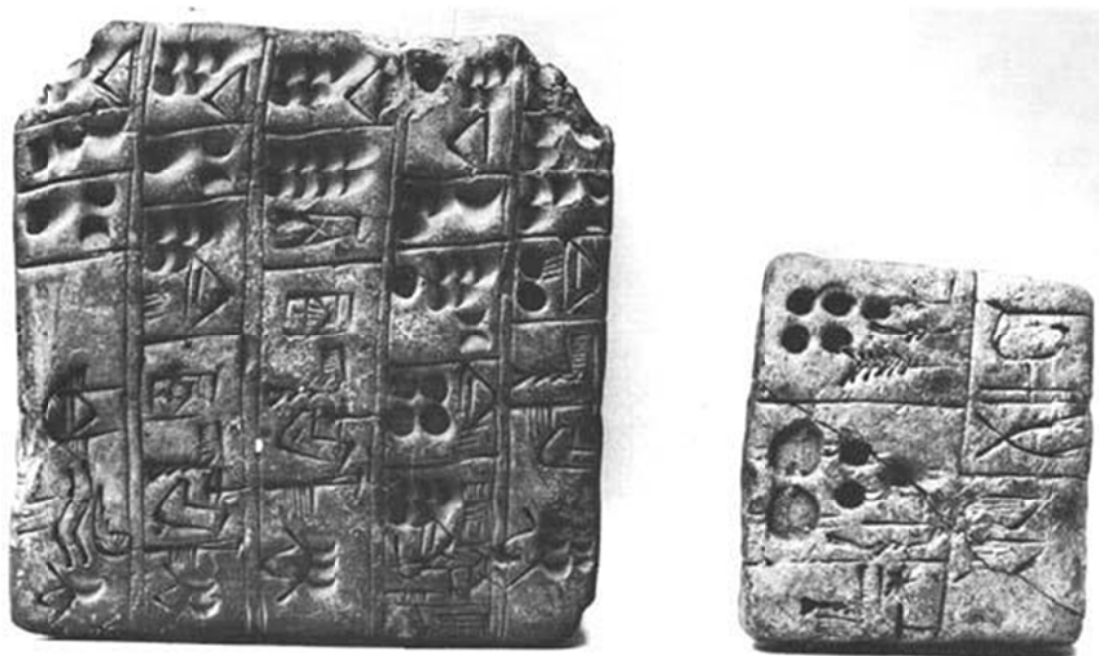
借鉴了这种书写体系，并进行了一些必要的改编。因此楔形文字通过所谓的阿卡德语，也就巴比伦人和亚述人的各种方言传遍各地。随着贸易的发展，楔形文字（主要是账单、收据等的书写）被传入波斯（以拦语，古波斯语）、小亚细亚（赫梯语、胡利安语、Khaldian 或 Vannic）、叙利亚（Tell Mardikh [古艾伯拉]、亚拉拿、源自叙利亚巴勒斯坦地区的亚玛拿字母）和其他地区。埃及历史上的亚玛拿时期（公元前 14 世纪），埃及人、小亚细亚的赫人、巴比伦地区的加特人、亚述人、米坦尼人（Mitanni）和塞浦路斯地区无名的国王以及叙利亚和巴勒斯坦的附庸国之间的外交信函都是用楔形文字写的（见 AMARNA TABLETS[亚玛拿泥版]）。在波斯时期，亚兰语（用腓尼基字母书写的手稿）已成为了外交的国际语言，波斯人（如，贝希斯敦碑文[Behistun inscription]）和后巴比伦文献仍然使用楔形文字，这可追溯至公元 1 世纪。

首先，楔形文字——在那个时代不可能真的被称为“楔形文字”——也称象形文字，也就是，在软粘土上用尖笔写的每个符号和字母都类似一幅图画。毋庸置疑，这种文字体系严重受限于具体的对象。“让人产生共鸣的”符号与象形文字关系密切，它提出了一种理念。（杜里奥连进 [Thureau-Dangin] 称他们为 *évocatrice*，并且在鸟的象形图旁边插入一个蛋的象形图来表示“生产、下蛋”的含义。）

evoke the idea “beget, bear.”)

The system quickly underwent development, at first on the rebus principle. (Using English for our example, we might draw the picture of an *eye* to suggest “I” and the picture of a *well* to suggest “in good health.”) Since Sumerian was largely monosyllabic, each sign (or phonogram) could be used to represent the sound associated with it. These phonograms could then be added to pictograms to indicate morphological alterations, etc.

这种文字体系得到了快速地发展，首先在字谜领域。（以英语为例，我们可能将“眼睛”(*eye*)想象成字母“I”，用“好”(*well*)表示“身体好”。)由于苏美尔语主要是单音节词，每个符号（或音形声字）可以用来表示这个符号的发音。这些形声字后来被加入到象形文字中来象征形态学的变化等。



Predynastic Sumerian tablets, inscribed with linear characters immediately derived from pictographs (Jamdet Nasr, ca. 3100 B.C.). They contain accounts of fields, crops, and commodities. (Trustees of the British Museum)

前王朝时期的苏美尔泥版，上面刻有直接衍生自象形文字 (Jamdet Nasr, 约公元前 3100 年) 的线形字体。其中包含了关于田地、作物和商品的描述

When the Akkadian-speaking Semites borrowed the system of writing, additional modifications were made. For one thing, the polysyllabic nature of Akkadian led to the use of phonograms as syllabograms; in other words, signs were used to represent the sounds of syllables comprising the words. Sumerian signs, for example, having the

当说阿卡德语的闪族人借用这种书写体系时，他们会修改一些字体。首先，阿卡德语的多音节特征导致形声字被用作音节文字；换句话说，符号被用来表示包含文字的音节声。举例来说，苏美尔语符号可以表示“a”、“na”和“ku”，组组合在一起就是 a-na-ku 或 *anāku*，意为“我”。

values “a,” “na,” and “ku,” could be combined to read a-na-ku or *anāku*, “I.”

There were many complications, however. For example, the Sumerian sign for “heaven,” pronounced “an,” also was used to represent the word “god,” pronounced “dingir.” The Akkadians used this sign for the syllable “an,” and they used it to represent the Akkadian word for “god,” *ilum*. This proliferation of values expanded until it was possible to read five or ten different values from the same sign. The student who is puzzled to find the same deity called sometimes Enlil and sometimes Illil, or to find an official variously called an *ensi* or a *pa-te-si*, can attribute these minor difficulties to the extensive polyphony of cuneiform writing.

The Akkadians, moreover, kept certain signs as logograms, or symbols representing words. Of course they usually assigned Akkadian values to such signs. Thus the Sumerian signs *kù-babbar*, “metal-sun” = “silver,” were used to represent the Akkadian word *kaspum*, “silver.” Since Akkadian is an inflecting language, with number and case endings, a phonetic complement (or morphogram) was sometimes added to indicate number or case. *KÙ.BABBAR-im* could be used to represent the singular genitive form *kaspim*, “of silver.” Likewise, ideograms (signs representing ideas) were sometimes used, but apparently not pronounced, when it was considered desirable to indicate the category of a word or expression. Thus the Sumerian *uru* (= Akk. *ālum*), “city,” was added before names of cities or villages; Sum. *giš* (= Akk. *išum*), “wood, tree,” was

然而, 还有一些复杂的问题。例如, 表示“天堂”的苏美尔语符号(其发音为“an”)同样被用来表示“神”(其发音为“dingir”)。阿卡德语用这个符号表示音节“an”, 并且用它表示阿卡德语的“神”*ilum*。符号的含义越来越多, 直到后来同一个符号可以表示五或十个不同的音值。学者发现同一位神有时被称为 Enlil, 而有时被称为 Illil, 或者某位官员被称为 *ensi* 或 *pa-te-si*, 因此感觉很困惑, 这些小困难可能是由于苏美尔语中有大量的多音节楔形文字造成的。

此外, 阿卡德人还将某些符号用作可表意的语素文字或象征。当然, 他们还还为这些符号赋予了阿卡德语的音值。因此苏美尔语符号 *kù-babbar* (“太阳金”, 也就是“银”)被用来表示阿卡德语的 *kaspum*, 意为“银”。由于阿卡德语是屈折语言, 词尾有格和数的变化, 有时添加一个辅助音节(或形符)来表示数或格。*KÙ.BABBAR-im* 可以用来表示单数属格 *kaspim*, 意为“银的”。同样, 有时, 当形符(表意的符号)适于表明一个词或表达的类别时, 就会使用形符。因此, 苏美尔语 *uru* (相当于阿卡德语: *ālum*, 意为“城邑”)加在表示城邑或村庄的词前面; 苏美尔人语 *giš* (相当于阿卡德语: *išum*, 意为“木头、树木”)加在表示木制品的词语前面; 苏美尔语 *ki*, 意为“土地, 地方”(尚无法确定在阿卡德语中的意思), 加在表示地名(无论是城邑还是国家)的词语前; 苏美尔语 *meš* (尚无法确定在阿卡德语中的意思)加在某个单词后面表示复数含义。在直译的亚述语和巴比伦语时, 上标字母用来

added before items made of wood; Sum. ki, “land, place” (Akk. value not definitely determined) was added after the name of a place (whether a city or a country); Sum. meš (Akk. value not determined) was added after a word to indicate the plural; etc. In transliterated Assyrian or Babylonian, superscript letters are used to indicate these determinatives (e.g., ^{uru}KA.DINGIR.RA^{ki} or ^{al}babilum^{ki} = “(city) Babylon (place).”

Alongside this complicated development of cuneiform writing, another had taken place. The signs, we have said, were at first linear, drawn with a stylus in soft clay. Gradually these became stylized, so that the pictographic character was partially or completely lost. With the invention of the three-cornered stylus and its use to press rather than draw the characters on soft clay, cuneiform proper came into being. Conventions of direction and position of the wedges to form the conventionalized signs developed. These were not exactly the same in all areas, so a Babylonian convention became distinct from an Assyrian convention.

The wedges were usually made of one of four different forms: vertical (∇), horizontal (▷), sloping downward to the right (↘), and a large angle, generally called by the German term Winkelhaken (the Sumerians called it *giguru*) (◁). In some characters, a fifth form is found, sloping upward to the right (↗). The form of the wedge was determined by the angle of the wrist and/or fingers at the time of impressing with the stylus.

Signs were made of combinations of these wedges, using one or more strokes.

表示这些限定词（如，^{uru}KA.DINGIR.RA^{ki} 或 ^{al}babilum^k 表示“巴比伦（城）”。

除了楔形文字这种复杂的发展过程，还出现了另外一种发展过程。我们曾提到这些符号起初是用尖笔写在柔软的粘土上的线形文字。这些线形文字逐渐形成了固定的格式，因此象形字符后来消失了一部分或者完全消失。随着三棱笔的发明，开始使用三棱笔在软粘土上压出字体而不是写字体，楔形文字就这样出现了。后来楔形的方向和位置逐渐固定下来，形成了约定俗成的符号。但是不是所有地区都经历了完全相同的发展，因此巴比伦楔形文字的固定样式不同于亚述楔形文字的固定样式。

楔形文字通常是由四种不同的形状中的一种形状组成的：垂直(∇)，水平(▷)，向右下倾斜(↘)和大开角，德语通常被称为是“角钩”（苏美尔语为 *giguru*）(◁)。在某些字中，还出现了第五种字形，向右上倾斜(↗)。在用尖笔印字时期，楔形文字的形状是由手腕或手指的角度决定的。

这些符号是用一笔或多笔写成的楔形文字组合而成。据发掘显示，复杂的符号

In complicated signs, twenty or more strokes are found. As syllabograms, the signs could represent any of the following: a single vowel (V), a consonant followed by a vowel (CV), a vowel followed by a consonant (VC), or a closed syllable (CVC). Closed syllables were more often written by a combination of CV-VC (e.g., *be-el* = *bel*), without implying any lengthening of the vowel. Sumerian had a number of polysyllabic signs (CVCVC, CVCCVC, VCV, VCCVC, etc.).

The complexity of such a system of writing is obvious. About 600 signs are used in Akkadian. W. von Soden, *Das akkadische Syllabar* (1948), lists 325 in fairly common use; F. Thureau-Dangin, *Le Syllabaire accadien* (1926), lists only 285; A. Deimel, however, lists 598 (plus numerous variants) in *Šumerisches Lexikon*, Part 2, Vol. 4 (1933), and 972 in Part 1 (1947), many of which have Akkadian values. About 100 syllabograms (V, CV, and VC) are in common use in Akkadian, to which the student must add a score or more CVC-type syllabograms and perhaps 200 logograms (word-signs) and ideograms (determinatives), for reading the texts of any given area and period.

有二十或更多笔画。作为音节文字，符号可以表示：单元音 (V)，辅音加元音 (CV)，元音加辅音 (VC) 或闭音节 (CVC)。闭音节通常被写成 CV-VC 的形式 (如，*be-el* 相当于 *bel*)，这并不表示元音被延长。苏美尔人有许许多多音节符号 (CVCVC, CVCCVC, VCV, VCCVC 等)。

这种书写体系的复杂度是显而易见的。在阿卡德语中约有 600 个符号。索登 (W. von Soden, *Das akkadische Syllabar*, 1948) 列举了 325 个常用的符号；杜里奥连进 (F. Thureau-Dangin, *Le Syllabaire accadien*, 1926) 仅列出了 285 个；而迪梅尔 (A. Deimel) 在 *Šumerisches Lexikon* 第 4 册的第 2 部分 (1933) 列出了 598 个，在第 1 部分 (1947) 列出了 972 个，这些符号大部分有阿卡德语的音值。阿卡德语中常用的音节约有 100 个 (V, CV 和 VC)，为了能阅读所有地区和时期的文献，学者必须增加二十几个 CVC 形式的音节文字和大概 200 个语素文字 (词符) 和形符 (限定词)。



Clay conical nail of Entemena, recording in Sumerian cuneiform script the building of the temple of Dumuzi (Tammuz) and Inanna (Ishtar) at Badtibra (ca. 3000 B.C.) (Royal Ontario Museum, Toronto)

A change in the direction of writing also took place. It is of course impossible to determine how a clay tablet was held. But inscriptions such as Hammurabi's Code of Laws, where the form of the stele with the carved figures at the top determines the direction of the writing, indicate that writing was from top to bottom. At an undetermined date the individual characters, as well as the entire lines, were rotated 90°, and the writing was read from left to right. The original pictographic nature of some of the signs can still be recognized when they are rotated to their original position.

The decipherment of cuneiform was a long process, extending through most of

恩铁美那 (Entemena) 的泥质锥形钉，上面用苏美尔楔形文字记录了在巴德提波拉 (Badtibra) 建造塔模斯 (Tammuz) 和伊施他尔 (Ishtar) 圣殿 (约公元前 3000 年)。(多伦多, 皇家大剧院)

书写的方向也发生了改变。当然，尚无法确定泥版是如何保存下来的。不过，《汉谟拉比法典》的碑文表明，上面的文字是从上至下书写的，上面刻有图案的石碑的形状决定了文字的书写方向。不知道在何时每个文字和整行的文字都被旋转了 90 度，需要从左至右阅读这些文字。当将这些文字旋转回它们原来的位置时，仍然可以识别出某些符号的原始象形文字特征。

楔形文字的破译经历了漫长的过程，大致从 19 世纪开始，格罗特芬 (Georg

the 19th cent., and the names of Georg Friedrich Grotefend (1802) and Henry Rawlinson (1846) are generally prominent in accounts of the task. Grotefend, working on Old Persian texts, managed to identify the words for “king,” “son,” and some of the kings’ names. Rawlinson, working on the Behistun trilingual inscription (Babylonian, Old Persian, and Elamite), was able to decipher the Old Persian. Later he succeeded in deciphering the Babylonian, with the help of the Irish scholar Edward Hincks and the French scholar Félicien de Saulcy. Many refinements to the earlier efforts have been through the discoveries of bilingual lexical texts. Some of these not only list the Sumerian and Akkadian equivalents, but also give syllabic transliterations of the Sumerian signs. The fruits of studies in lexical texts can be seen in Deimel’s *Šumerisches Lexikon* and in the *Assyrian Dictionary* currently being published by the Oriental Institute of the University of Chicago (*CAD*).

Cuneiform writing is three-dimensional. Publication of cuneiform inscriptions, however, is limited to two-dimensional representation. The copying of a cuneiform inscription, whether freehand or by inking over a photograph and bleaching away the background, is a laborious and painstaking process, known as transcription. The representation of the cuneiform symbols by a standardized system using Latin characters, known as transliteration, is much more economical for publication, and is therefore the most common method of publishing cuneiform texts. In the most widely used system of transliteration, diacritical marks and

Friedrich Grotefend, 1802) 和罗林森 (Henry Rawlinson, 1846) 为此项工作做出了卓越的贡献。格罗特芬研究了古波斯文本, 努力识别出了其中表示 “国王”、 “儿子” 和一些国王名字的古波斯词语。罗林森研究了刻有三种语言的贝斯希敦碑文 (巴比伦语、古波斯语和以拦语), 并且能够破译古波斯语。后来他在爱尔兰学者欣克斯 (Edward Hincks) 和法国学者索尔西 (Félicien de Saulcy) 的帮助下成功地破译了巴比伦语。双语文字文本的发现帮助人们完善了早期的研究成果。部分文本不仅记载了苏美尔语和阿卡德语同义词, 而且给出了苏美尔语符号的音节音译。迪梅尔的 *Šumerisches Lexikon* 和芝加哥大学东方学院出版的 *Assyrian Dictionary* (*CAD*) 展现出了词法文本的研究成果。

楔形文字是三维的。然而, 楔形文字碑文的出版物只能呈现出两个维度。楔形文字碑文的抄写是一个非常费力和艰苦的过程, 通常被称为誊写, 无论是采用手抄的方式进行誊写, 还是用墨描图片进而去除背景色的方式进行的誊写都是非常费力艰苦的。使用拉丁字母这种标准体系展现楔形文字符号通常被称为音译, 这是一种更为经济实惠的出版方式, 因此也是出版楔形文字最常用的方式。音译这种应用最广泛的体系用变音符和下标数字区分表示不同楔形文字符号的音。因此 *tu* 用来表示苏美尔语 *tu*; *tú* 表示苏美尔语 *ud* 或 *utu*; *tù* 表示苏美尔语 *gub* 或 *du*; *tu*₄ 表示苏美尔语 *tum* 等。这些变音符不能表明发音或声调上的差异。不过, 总是参照最初的碑文或谨慎

subscript numbers are used to distinguish sounds that are represented by different cuneiform symbols. Thus *tu* is used to represent the Sum. *tu*; *tú* = Sum. ud or utu; *tù* = Sum. gub or du; *tu*₄ = Sum. tum; etc. No difference in pronunciation or tone is indicated by those diacritical marks. The scholar, however, must always check a transliteration against the original inscription or a careful transcription thereof.

Of special note is the cuneiform writing of Ugaritic, discovered at Râs Shamrah in Syria since 1929. Although Assyrian texts have been found at Râs Shamrah alongside the Ugaritic texts, and although Ugaritic is written in cuneiform characters on clay tablets, it is important that we note that Ugaritic is written in an entirely different, specifically an alphabetic, system. There are thirty signs, each representing a consonant. The consonant *'aleph*, however, is found in three forms which represent the soundless glottal stop plus each of the three vocalizations; I have called these signs *'aleph*, *'ileph*, and *'uleph*. These alphabetic symbols are made by wedge-shaped writing on clay tablets, but they are not related in form or phonetic value to Mesopotamian cuneiform.

的抄写文本检验音译是否正确。

尤为值得注意的是 1929 年在叙利亚的拉斯珊拉 (Râs Shamrah) 发现的乌加里特语楔形文字。虽然在拉斯珊拉还发现了亚术语文本, 虽然泥版上的乌加里特语是用楔形文字书写的, 但是重要的是, 我们注意到乌加里特语是用完全不同的字母文字书写的。共有三十个字符, 每个字符代表一个辅音。但是辅音 *'aleph* 有三种形式, 这三种形式表示无声的喉塞音, 而且每种形式都代表一种发声法; 我称这些符号为 *'aleph*, *'ileph* 和 *'uleph*。这些字母符号在泥版上是用楔形文字书写的, 但是它们在形式上和音值上与美索不达米亚楔形文字无关。

No	Ugaritic character	Phonetic value	Transliteration
1		'a, 'á(1)	a
2		'i, 'í, 'é(1)	i
3		'u, 'ú, 'ó(1)	u
4		b	b
5		g	g
6		d	d
7		d	d
8		h	h
9		w	w
10		z	z
11		b(2)	b
12		b(2)	b
13		t	t
14		z(2)(1)	z
15		y	y
16		k	k
17		l	l
18		m	m
19		n	n
20		s	s
21		š	š
22		r	r
23		š(2)	š
24		p	p
25		f	f
26		q	q
27		r	r
28		š	š
29		t	t
30		t	t

编号	乌加里特字体	音值	音译
1		'a, 'á(1)	a
2		'i, 'í, 'é(1)	i
3		'u, 'ú, 'ó(1)	u
4		b	b
5		g	g
6		d	d
7		d	d
8		h	h
9		w	w
10		z	z
11		b(2)	b
12		b(2)	b
13		t	t
14		z(2)(1)	z
15		y	y
16		k	k
17		l	l
18		m	m
19		n	n
20		s	s
21		š	š
22		r	r
23		š(2)	š
24		p	p
25		f	f
26		q	q
27		r	r
28		š	š
29		t	t
30		t	t

Ugaritic alphabet, showing cuneiform signs, their phonetic value, and transliteration. From UT, I, 13–15 (Biblical Institute Press, Rome)

The invention of the alphabet, and its representations in linear form that could be written on papyrus or leather (or any flat surface), and its wide dissemination by the Phoenicians in the 1st millennium B.C., made cuneiform writing obsolete. After all, why learn to write with six hundred cumbersome signs when twenty-two, or twenty-six, or at most some forty or fifty, will represent any combination of sounds that you may wish to use in any language?

Bibliography.—I. J. Gelb, *A Study of Writing* (1952); D. Diringer, *The Alphabet* (1947); G. R. Driver, *Semitic Writing from Pictograph to Alphabet* (2nd ed. 1954); J. Friedrich, *Extinct Languages* (1957); L. W. King and R. C. Thompson, *Sculptures and Inscriptions of Darius the Great on the Rock of Behistun* (1907).

See also Plate 5.

W. S. LASOR

CUNNING

[Heb. *ḥāḇar*]; AV “never so wisely”; NEB SKILFUL; [*ḥēpeś*-‘plot’] (Ps. 64:6); AV DILIGENT; [*’oqbā*] (2 K. 10:19); AV SUBTILTY; NEB OUT-WITTED; [*’āram*] (1 S. 23:22); AV SUBTILLY; NEB CRAFTY; [*’ormā*] (Josh. 9:4); AV WILILY; NEB RUSE; [*śekel*]; AV POLICY; NEB “very active”; [*tārmā*-‘deceitfulness’] (Ps. 119:118); AV DECEIT; NEB TALK; [Gk. *kybeia*]; AV SLEIGHT; NEB CRAFTY; [*panourgia*]; AV CRAFTINESS, SUBTILTY.

乌加里特字母表，上面列出了楔形文字符号、以及它们的音值和音译字母。源自 UT, I, 13–15 (罗马，圣经协会出版社)

字母表的出现，以及字母可在蒲草纸或皮革（或任何平面）上以线形呈现出来，再加上公元前第一个千年期间腓尼基人广泛地传播字母系统，最终导致楔形文字被淘汰了。毕竟，当你可以用二十二、二十六或最多四十或五十个字母就能发出任何语言中的组合音时，为何还要学习书写六百个繁琐的符号呢？

书目——I. J. Gelb, *A Study of Writing* (1952); D. Diringer, *The Alphabet* (1947); G. R. Driver, *Semitic Writing from Pictograph to Alphabet* (1954 年第 2 版); J. Friedrich, *Extinct Languages* (1957); L. W. King 和 R. C. Thompson, *Sculptures and Inscriptions of Darius the Great on the Rock of Behistun* (1907)。

另见彩图 5。

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CUNNING 图谋、狡猾、诡诈

【希伯来语：*ḥāḇar*】：《钦定版圣经》译为“never so wisely”（“无效”）；《新英文译本》译为 SKILFUL（“精密的”）；【*ḥēpeś*——“图谋”】（诗 64:6）；《钦定版圣经》译为 DILIGENT（“勤奋”）；【*’oqbā*】（王下 10:19）；《钦定版圣经》译为 SUBTILTY（“诡诈”）；《新英文译本》译为 OUT-WITTED（“瞞骗”）；【*’āram*】（撒下 23:22）；《钦定版圣经》译为 SUBTILLY（“狡猾”）；《新英文译本》译为 CRAFTY（“狡猾”）；【*’ormā*】（书 9:4）；《钦定版圣经》译为 WILILY（“诡计”）；《新英文译本》译为 RUSE（“诡计”）；【*śekel*】：《钦定版圣经》译

为 POLICY (“计谋”);《新英文译本》译为“very active”(“非常机灵”);【*tārmā*——“诡诈”】(诗 119:118);《钦定版圣经》译为 DECEIT (“诡诈”);《新英文译本》译为 TALK (“说”);【希腊语: *kybeia*】:《钦定版圣经》译为 SLEIGHT (“诡计”);《新英文译本》译为 CRAFTY (“诡诈”);【*panourgia*】:《钦定版圣经》译为 CRAFTINESS (“狡猾”), SUBTILTY (“狡诈”)。

In Ps. 58:5 *hābar* originally means “unite,” then “tie a magic knot or spell”; hence the meaning “charm,” of serpents who lead astray. The “cunning” of Dnl. 8:25 (*śekel*) is derived from prudence and insight. Gk. *kybeia* originally referred to dice-playing; hence its meaning of craftiness or trickery in Eph. 4:14. In 2 Cor. 4:2; 11:3 *panourgia* is used to denote an evil sort of cleverness, in contrast to an open statement of the truth. In the AV “cunning” does not have these evil connotations, but simply means “wise” or “skilful.”

在《诗篇》58:5 中, *hābar* 原意为“联合”, 后来表示“系一个有魔力的结或迷住”; 因此可以表示将人引入歧途的蛇的“诡计”。《但以理书》8:25 的“诡计”(*śekel*) 是经过谨慎的思考和观察的。希腊语 *kybeia* 起初表示掷骰子; 因此这个词在《以弗所书》4:14 中表示诡计或骗人的手段。在《哥林多后书》4:2; 11:3 中, *panourgia* 用来表示诡诈, 与表明真理截然对立。在《钦定版圣经》中, “cunning” 没有贬义, 仅仅表示“聪明”或“灵巧”。

J. R. PRICE

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CUP

[Heb. *kôs*, *gabî(a)*‘, also *sap* (1 K. 7:50; Zec. 12:2), *qašwâ* (1 Ch. 28:17), *’aggân* (Isa. 22:24); Gk. *potérion*]; AV also BOWL (*gabî (a)*‘, Ex. 25:31–34; 37:17–20; *sap*, 1 K. 7:50); NEB also GOBLET (Gen. 44), and cf. Zec. 12:2; “cups of mixed wine” in Isa. 65:11, RSV (NEB “bowls of spiced wine”; AV “drink offering”) translates Heb. *mimsak*; Gen. 44:4, RSV, NEB, follows the LXX; Mk. 7:8b, AV, follows a late gloss.

CUP 杯

【希伯来语: *kôs*, *gabî(a)*‘, 以及 *sap* (王上 7:50; 亚 12:2), *qašwâ* (代上 28:17), *’aggân* (赛 22:24); 希腊语: *potérion*】:《钦定版圣经》还译为 BOWL (“杯”) (*gabî (a)*‘, 出 25:31-34; 37:17-20; *sap*, 王上 7:50);《新英文译本》还译为 GOBLET (“杯”, 创 44 章) 并参:《撒迦利亚书》12:2;《修订标准译本》的《以赛亚书》65:11 中的“cups of mixed wine” (“调和酒的杯”) (《新英文译本》中译为 “bowls of spiced wine” [“葡萄酒的杯”],《钦定版圣经》用 “drink offering” [“祭酒”]) 翻译希伯来语 *mimsak*;《修订标准译本》和《新英文译本》在《创世记》44:4 中遵循遵循《七

十士译本》的翻译;《钦定版圣经》的《马可福音》7:8b 遵循的是晚期的注释翻译。

The word “cup,” referring either to the vessel or its contents, is often used figuratively in the Bible for that which is portioned out, and of which one is to partake. Thus it can mean God’s judgments, His wrath, afflictions (Ps. 11:6; 75:8; Isa. 51:17; Rev. 14:10); and Christ used the figure for His sufferings (Mt. 26:39; shared by His followers, 20:22f.). In the OT it applies also to the blessedness and joy of the children of God, and the full provision made for their wants (Ps. 16:5; 23:5; 116:13; cf. Jer. 16:7). These passages refer not only to the experience of an allotted joy and sorrow, but also to the sharing in this experience by all the community.

“The cup of the Lord” (1 Cor. 10:21) is so called because it is the Lord who makes the feast and tenders the cup, just as “the cup of demons” with which it is contrasted refers to what they offer and communicate. In 1 Cor. 11:25 the cup is called “the new covenant in my blood”; i.e., it is a pledge and seal and means of imparting the blessings of the new covenant (He. 10:16f.)—a covenant established by the shedding of the blood of Christ. The use of the word “cup” for the sacrament shows how prominent was the part the cup had in the Lord’s Supper in apostolic times. Not only were all told to drink of the wine (Mt. 26:27), but the very irregularities in the Corinthian church point to the universal use (1 Cor. 11:27). *See also* BLESSING, CUP OF.

“cup” (“杯”)这个词可以表示瓦器,或者表示瓦器作的器皿,《圣经》中常使用这个词语比喻分配之物或分享之物。因此它可以表示神的审判、愤怒和苦难(诗 11:6; 75:8; 赛 51:17; 启 14:10);而耶稣用杯子比喻祂的苦难(太 26:39; 祂的门徒同享这杯,太 20:22-23)。在《旧约》中,杯子还表示神的儿女的祝福和喜乐以及他们的产业(诗 16:5; 23:5; 116:13; 参:耶 16:7)。这些经文不仅可以表示喜悦和悲伤的经历,而且可以表示全体会众分享的经历。

之所以称“主的杯”(林前 10:21),是因为主摆设的筵席并且提供的这杯,而“魔鬼的杯子”指的是魔鬼提供和分享的事物。在《哥林多前书》11:25 中,杯子被称为“我的血所立的新约”;也就是说,杯子是分享新约祝福的承诺、标志和方式(来 10:16-17)——用耶稣流的血所立的约。“杯子”这个词可以表示圣餐,这证明了在使徒时代“杯子”是主的晚餐的重要组成部分。不仅所有人都要喝主的杯(太 26:27),而且在哥林多教会的不法行为表明杯子的用途广泛(林前 11:27)。另见 BLESSING, CUP OF (祝福的杯)。



Persian libation cup (rhyton) in the shape of an animal's horn. Silver, partially covered with gold foil; 5th cent. B.C., from Erzincan in northeastern Turkey (Trustees of the British Museum)

波斯兽角形的祭酒杯 (rhyton)。这杯是银杯，上面镀了一层金箔；这杯子源于公元前 5 世纪，出土于土耳其东北部的埃尔津詹(Erzincan) (大英博物馆理事会)。

The reference to the use of cups for divination (Gen. 44:5) is to a superstitious practice derived from heathen peoples. *See* DIVINATION.

用杯子占卜 (创 44:5) 是一种源自外邦人的迷信习俗。见 DIVINATION (占卜)。

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CUPBEARER

[Heb. *mašqeh*-‘one giving drink’] (1 K. 10:5; 2 Ch. 9:4; Neh. 1:11). An officer of high rank at ancient oriental courts, whose duty it was to serve the wine at the king's table. On account of the constant fear of plots and intrigues, a person must be regarded as thoroughly trustworthy to hold this position. He must guard against poison in the king's cup, and was sometimes required to

CUPBEARER 酒政

【希伯来语: *mašqeh*——“端酒的人”】(王上 10:5; 代下 9:4; 尼 1:11)。古代东方朝廷内的高官，酒政的职责是为王斟酒。由于国王害怕阴谋和诡计的陷害，因此必须选一个值得信任的人担当此职。酒政必须防备人在王的杯中下毒，并且有时需要在上菜前试酒。酒政与王之间的密切关系常使他成为身居高位且很有影响力的官员。

swallow some of the wine before serving it. His confidential relations with the king often endeared him to his sovereign and also gave him a position of great influence.

This officer is first mentioned in Scripture in Gen. 40:1ff., where the Hebrew word elsewhere translated “cupbearer” is rendered “butler.” The phrase “chief butler” (v. 2) accords with the fact that there were often a number of such officials under one as chief (cf. Xenophon *Hellenica* vii.1.38). Nehemiah (cf. 1:11) was cupbearer to Artaxerxes Longimanus and was held in high esteem by him, as the record shows. His financial ability (Neh. 5:8, 10, 14, 17) would indicate that the office was a lucrative one. Cupbearers are mentioned further in 1 K. 10:5; 2 Ch. 9:4, where among other evidences of royal splendor they are stated to have impressed the queen of Sheba with Solomon’s glory.

The RABSHAKEH of 2 K. 18:17ff.; Isa. 36:2, a highly placed Assyrian official, may have occupied this or a similar position, since Assyrian palace reliefs show how important the office of cupbearer was in relation to that of other court functionaries. See further on cupbearers in Herodotus iii.34; Xenophon *Cyropaedeia* i.3, 8f.; Josephus *Ant.* xvi.8.1; Tob. 1:22.

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CURDLE

[Heb. *qāpā* - ‘congeal,’ ‘harden,’ ‘curdle’]. Occurs in Job 10:10, “Didst thou not ... curdle me like cheese?” i.e., make him take solid form. The formation

《圣经》的《创世记》40:1起中首次提到了这个官员的名字，而这个希伯来词语被译为“butler”，而其他的经文中译为“cupbearer”。“酒政大臣”（创40:2）这个短语符合许多酒政在一个大臣管理之下的事实（参：Xenophon *Hellenica* vii.1.38）。尼希米（参：尼1:11）是长臂王亚达薛西的酒政，根据记载，亚达薛西王很看重尼希米。尼希米的经济实力（尼5:8, 10, 14, 17）表明酒政的俸禄丰厚。《列王纪上》10:5和《历代志下》9:4再次提到了酒政，这些经文中的记载除了证明了酒政在王室的显赫地位，还提到酒政给示巴女王留下了深刻的印象，彰显了所罗门的荣耀。

《列王纪下》18:17起和《以赛亚书》36:2中的叙利亚的高官伯沙基（见Rabshakeh）可能担任酒政一职或类似的职位，因为叙利亚宫殿的浮雕显示了酒政大臣与其他王室大臣之间的重要关系。关于酒政的进一步介绍，见Herodotus iii.34; Xenophon *Cyropaedeia* i.3, 8-9; Josephus *Ant.* xvi.8.1; 《托比传》1:22。

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CURDLE 凝结

【希伯来语：*qāpā*——“凝结”，“变硬”，“凝固”】。这个词出现在《约伯记》10:10中，“你不是……使我凝结如同奶饼吗？”也就是使他变强的意思。胎儿成

of the embryo is a mystery about which the ancient Hebrew felt a reverential awe; cf. Ps. 139:13-16. These similes are often met with in the Koran and oriental poetry.

CURDS

[Heb. *hem'á*] (Gen. 18:8; Dt. 32:14; Jgs. 5:25; etc.); AV BUTTER. A fermented milk product. The modern equivalent, leban, similar to yoghurt, is prepared by churning fresh milk in a goatskin holding a small remainder of a previous quantity. It is considered a delicacy, and is frequently served with honey and wine.

See also FOOD III.

CURE.

See HEAL.

CURIOUS.

The AV uses this term in the obsolete sense of “skillfully made” for Heb. *maḥa šebet* in Ex. 35:32 and for Gk. *periergos* in Acts 19:19. In Ps. 139:15, AV, “curiously wrought” translates Heb. *rāqam*, “embroidered.”

CURRENT MONEY

See MONEY, CURRENT.

CURSE

[Heb. *'ālā* (Nu. 5:21, 23; Dt. 29:20f.; 30:7; Jgs. 17:2; 2 Ch. 34:24; Neh. 10:29; Job 31:30; etc.), *ḥērem* (Zec. 14:11; Mal. 4:6), *m^e'ērā* (Dt. 28:20; Prov. 3:33; 28:27; Mal. 2:2; 3:9), *q^elālā* (Gen. 27:12f.; Dt. 11:26, 28f.; 23:5; 27:13; 28:15, 45; 29:27; 30:1, 19; Josh. 8:34; etc.), *qālal* (Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; 24:11, 14f., 23; etc.), *'ārar* (Gen. 3:14, 17; 4:11; 5:29;

形是让古希伯来人十分敬畏的一个秘密; 参:《诗篇》139:13-16。《古兰经》和东方诗歌常常使用这个词的比喻义。

CURDS 凝乳

【希伯来语: *hem'á*】(创 18:8; 申 32:14; 士 5:25 等); 《钦定版圣经》译为 BUTTER(“奶油”)。一种发酵的奶制品。现代表述为 leban(“酸奶”),与“酸奶”很像,将新鲜的牛奶倒入一个装有少量剩余牛奶的上羊皮中搅拌就制成了凝乳。凝乳被认为是一种佳肴,常与蜂蜜和酒一起食用。

另见 FOOD III(食物 III)。

CURE. 医治

见 HEAL(医治)。

CURIOUS. 巧工

《钦定版圣经》中使用了这个词语“巧工”的废义来翻译《出埃及记》35:32 中的希伯来语 *maḥa šebet* 和《使徒行传》19:19 中的希腊语 *periergos*。《钦定版圣经》《诗篇》139:15 中用“curiously wrought”翻译希伯来语 *rāqam*, 意为“被联络”。

CURRENT MONEY 通用货币

见 MONEY, CURRENT(通用货币)。

CURSE 咒诅

【希伯来语: *'ālā* (民 5:21, 23; 申 29:20-21; 30:7; 士 17:2; 代下 34:24; 尼 10:29; 伯 31:30 等), *ḥērem* (亚 14:11; 玛 4:6), *m^e'ērā* (申 28:20; 箴 3:33; 28:27; 玛 2:2; 3:9), *q^elālā* (创 27:12-13; 申 11:26, 28-29; 23:5; 27:13; 28:15, 45; 29:27; 30:1, 19; 书 8:34; 等), *qālal* (创 8:21; 12:3; 出 21:17; 利 19:14; 20:9; 24:11, 14-15, 23 等), *'ārar* (创 3:14, 17; 4:11; 5:29; 9:25; 12:3; 27:29;

9:25; 12:3; 27:29; 49:7; Ex. 22:28; Nu. 5:18ff.; 22:6, 12; 23:7; etc.), *šāba'* (Ps. 102:8; Isa. 65:15), *ta^alā* (Lam. 3:65), *bāraḳ* (1 K. 21:10, 13; Job 1:5, 11; 2:5, 9; Ps. 10:3), *nāqab* (Nu. 23:8, 25; Job 3:8; 5:3; Prov. 11:26; 24:24), *qābab* (Nu. 22:11, 17; 23:8, 11, 13, 27; 24:10); Gk. *ará* (Rom. 3:14), *katára* (Gal. 3:10, 13; He. 6:8; Jas. 3:10), *kataráomai* (Mt. 25:41; Mk. 11:21; Lk. 6:28; Jas. 3:9), *epikatáratos* (Gal. 3:10, 13), *anáthema* (1 Cor. 12:3), *anathematízō* (Mk. 14:71), *katanathematízō* (Mt. 26:74), *blasphēméō* (Rev. 16:9, 11, 21)]; AV also SWEAR (Ps. 102:8; Jer. 23:10), UTTER DESTRUCTION (Zec. 14:11), BLASPHEME (1 K. 21:10, 13; Rev. 16:9, 11, 21), ACCURSED (1 Cor. 12:3), BLESS (Ps. 10:3); NEB also EXECRATE, "treat with contempt" (Lev. 19:14), "(brings out) the truth" (Nu. 5:18f., 22, 24, 27; etc.), ADJURATION, DENOUNCE, REVILE, DENUNCIATION, SCORN, etc.

This word as noun and verb renders different Hebrew words, some of them more or less synonymous, differing only in degree of strength. It is often used in contrast with "bless" or "blessing" (Dt. 11:29). In Zec. 14:11; Mal. 4:6 "curse" (Heb. *hērem*, RSV mg. "ban of utter destruction") refers to a ban which was sometimes placed on a captured city, which meant that everything in the city was consecrated to the deity and offered as a holocaust (cf. Josh. 6:17–19, 24). See DEVOTE. In some passages *bāraḳ* (which normally means "bless") is used as a euphemism for *'ārar*, "curse."

When a curse is pronounced against any person, we are not to understand this as a

49:7; 出 22:28; 民 5:18 起; 22:6, 12; 23:7 等), *šāba'* (诗 102:8; 赛 65:15), *ta^alā* (哀 3:65), *bāraḳ* (王上 21:10, 13; 伯 1:5, 11; 2:5, 9; 诗 10:3), *nāqab* (民 23:8, 25; 伯 3:8; 5:3; 箴 11:26; 24:24), *qābab* (民 22:11, 17; 23:8, 11, 13, 27; 24:10); 希腊语; *ará* (罗 3:14), *katára* (加 3:10, 13; 来 6:8; 雅 3:10), *kataráomai* (太 25:41; 可 11:21; 路 6:28; 雅 3:9), *epikatáratos* (加 3:10, 13), *anáthema* (林前 12:3), *anathematízō* (可 14:71), *katanathematízō* (太 26:74), *blasphēméō* (启 16:9, 11, 21)]; 《钦定版圣经》还译为 SWEAR ("咒赌", 诗 102:8; 耶 23:10), UTTER DESTRUCTION ("毁灭的咒诅", 亚 14:11), BLASPHEME ("褻渎", 王上 21:10, 13; 启 16:9, 11, 21), ACCURSED ("咒诅", 林前 12:3), BLESS ("祝福", 诗 10:3); 《新英文译本》还译为 EXECRATE ("咒诅"), "(brings out) the truth" ("[阐明]真理", 民 5:18-19, 22, 24, 27 等), ADJURATION ("咒诅"), DENOUNCE ("谴责"), REVILE ("斥责"), SCORN ("嗤笑") 等。

这个词语既可以作名词,也可以作动词,用来翻译不同的希伯来语,这些希伯来语含义基本相同,只是语义程度不同。这个词常常与“祝福”或“福分”对比使用(申 11:29)。《撒迦利亚书》14:11 和《玛拉基书》4:6 中的“curse”(希伯来语: *hērem*, 《修订标准译本》旁注译为“ban of utter destruction”[“毁灭的咒诅”])表示一种禁令,有时在被攻取的城中实施这类禁令,这意味着城中的一切都献给了神,并且要被焚烧掉(参:书 6:17-19, 24)。见 DEVOTE (永献)。在某些经文中, *bāraḳ* (通常意思为“祝福”)用作 *'ārar* 的委婉语,意为“咒诅”。

当咒诅一个人时,我们不会仅仅认为这是一种咒那人遭灾的渴望,无论是多么

mere wish, however violent, that disaster should overtake the person in question, any more than we are to understand that a corresponding “blessing” conveys simply a wish that prosperity should be the lot of the person on whom the blessing is invoked. A curse was considered to possess an inherent power of carrying itself into effect. This can be illustrated by the nineteenth-century B.C. Egyptian Execration Texts, which recorded the names of the enemies of Egypt upon pottery bowls and figurines. These objects were then cursed magically and smashed, in the belief—typical of sympathetic magic—that the destruction of the nation’s enemies would follow that of the pottery objects. When it was not possible to commit such curses to writing so that they would find their mark (cf. Zec. 5:1–3), it was frequently deemed sufficient to utter them aloud. Generally the name of some deity was coupled with such imprecations, as Goliath cursed David by his gods (1 S. 17:43). Such curses, once uttered, possessed the power of self-realization. It was customary for heads of families in their declining years to bless their children, such a blessing being not simply a paternal wish that their children should prosper in life but a potent factor in determining their welfare (Gen. 9:25). In this case Jacob seeks his father’s blessing, which was more than his father’s good wishes for his future career. The bestowal of patriarchal blessings in Genesis has been paralleled in texts recovered from Nuzi, in which it is evident that such pronouncements constituted the last will and testament of the dying man. By contrast, a series of curses directed toward the enemy quite possibly signalled the start of many a

强烈的渴望，相应地，“祝福”也不仅仅表达了一种祝愿得祝福应许的人兴盛的盼望。诅咒被认为拥有必然兑现的固有效力。公元前十九世纪的咒诅文中阐明了这一点，埃及人在陶瓷碗和雕像上刻上他们诅咒的敌人的名字。然后用魔咒咒诅这些物品并摔碎，他们认为他们的敌国将随着这些摔碎的陶器一起被摧毁，这是一种典型的交感巫术。如果无法记录咒诅以便使诅咒应验时（参：亚 5:1-3），通常大声地说出诅咒就够了。通常用某神的名来咒诅，如歌利亚用他神的名咒诅大卫（参：撒上 17:43）。一旦说出了咒诅，诅咒就会自行应验。家族的首领在垂暮之年祝福他的子孙是一种习俗，这种祝福不是简单的父亲祝福子孙一生富足，而是一种决定了他们幸福的强效因素（创 9:25）。因此，雅各寻求他父亲的祝福，这祝福远远超过他父亲对他未来事业的良好祝福。《创世记》中记载的族长的祝福类似于从努济（Nuzi）发现的祝福文本，从这些祝福文本中显然可以看出，这种宣告是临终之人最后的遗愿和遗言。相比之下，对敌人的诅咒很可能暗示出在东方爆发了许多战争。诅咒神的人将被治死（伯 2:9）。

battle in the Orient. The penalty for cursing God was death (Job 2:9).

Archeological discoveries at Boghazköy in central Turkey have shown that stated curses were integral to vassal or suzerainty treaties in the 2nd millennium B.C. These were listed as part of the overall agreement, the intention being that if the vassal broke the terms of the treaty, the curses would fall upon him, aided by the sanction of those deities which had been invoked as witnesses to the particular covenant. The provisions of the Sinaitic agreement between God and Israel included similar curses as the penalties for disobedience. When the Promised Land had been occupied, the curses were to be placed symbolically on Mt. Ebal (Dt. 11:29; 27:12f.) to remind Israel of the penalties which disobedience would bring upon the nation.

In the Near East a tomb was sometimes protected by having a curse formally imposed upon anyone who might attempt to break in and pillage it. The person who would be so foolish as to try to rebuild ruined Jericho was placed under a curse (Josh. 6:26), while at a different level past, present (Ps. 35:4ff.; 40:15f.; Jer. 11:20; etc.), or future (2 S. 18:32; Job 27:7) enemies were also accorded this treatment. The serpent was cursed for tempting Eve (Gen. 3:14), as also were murderers (Gen. 4:11; 49:7; etc.) and sexual deviates (Gen. 9:25ff.; 49:4). A person sometimes took a curse upon himself so as to guarantee the truth of some of his affirmations (Nu. 5:19ff.; Job 31:7f.; Ps. 7:4ff.; 137:5f.). *See* OATH.

Whereas curses by ordinary persons were

土耳其中部玻哈兹邱 (Boghazköy) 的考古发现证明在公元前第二个千年年间, 盟约中阐明的咒诅是诸侯盟约或宗主盟约不可分割的一部分。咒诅是所有盟约的一部分, 如果诸侯违背盟约, 那么这咒诅将临到他身上, 见证特定盟约的神明将辅助另一方惩罚违约方, 这是盟约中写明诅咒的目的。神和以色列人在西奈山上立的约也包含关于违约惩罚的诅咒。当以色列人进入应许之地时, 在巴路山上陈明的咒诅是一种象征 (申 11:29; 27:12-13), 目的是提醒以色列人, 如果违约, 惩罚就会临到以色列。

在近东地区, 坟墓有时也受诅咒的保护, 以免有人闯入坟墓或盗墓。企图重修耶利哥城的愚人也遭受了咒诅 (书 6:26), 而对过去、现在 (诗 35:4 起; 40:15-16; 耶 11:20 等) 或将来 (撒下 18:31; 伯 27:7) 的敌人给予不同程度的诅咒。蛇因为引诱夏娃而受到了咒诅 (创 3:14), 留人血的 (创 4:11; 49:7 等) 和放纵情欲的 (创 9:25 起; 49:4) 也要受到咒诅。有时, 一个人为了保证自己说的话都是真实的会诅咒自己 (民 5:19 起; 伯 31:7-8; 诗 7:4 起; 137:5-6)。见 OATH (起誓)。

然而, 人们认为普通人的咒诅多少也会

considered more or less efficacious—some god being always only too glad to speed them on their way to their destination—yet special persons (“holy” persons), in virtue of their special relation to divine beings, possessed special powers of pronouncing effectual curses. Balaam, according to the narrative in Nu. 22f., was an expert in the art. Balak was convinced that Balaam’s curse would bring about the defeat of the Israelites.

The term—and the thing signified—plays an important part in Paul’s interpretation of the cross. In the light of the law all men are guilty. There is no acquittal through appeal to a law that commands and never forgives, prohibits and never relents. The violator of the law is under a curse. His doom has been pronounced. Escape is impossible. But on the cross Jesus Christ endured the curse—for “cursed be every one who hangs on a tree” (Gal. 3:10, 13)—and a curse that has overtaken its victim is a spent force.

Jesus commands His disciples, “Bless those who curse you” (Lk. 6:28; cf. Rom. 12:14). He Himself cursed the fruitless fig tree (Mk. 11:21)—a symbol of the doom of a fruitless people.

T. LEWIS
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CURTAIN

[Heb. *y^eri’â* (Ex. 26; 36; Nu. 4:25; etc.), *hûr* (Est. 1:6), *dōq* (Isa. 40:22); Gk. *katapétasma* (Mk. 15:38 par.; He. 6:19; 9:3; 10:20)]; AV also VEIL, HANGINGS (Est. 1:6); NEB HANGING (Ex. 26; 36), TENT-CURTAINS (Cant.

灵验——某些神非常乐意加快诅咒应验的进程——而特殊的人（“圣”人）凭借他们与神明特殊的关系，拥有发出有效咒诅的特殊能力。根据《民数记》22-23的记载，巴兰是说诅咒的专家。巴勒相信巴兰的咒诅可以帮他打败以色列。

这个词语和所代表的事物在保罗解释十字架时起了重要的作用。根据律法，人人都犯了罪。律法中只有命令，没有宽恕，只有禁止没有宽容，因此，不能赦免罪。违背律法的要受咒诅。诅咒中宣告了他要遭受的厄运。他不可能摆脱咒诅。但是耶稣在十字架上承受了咒诅——因为“凡挂在木头上都是被咒诅的”（加 3:10, 13）——应验的诅咒不再有影响力。

耶稣教导祂的门徒们，“咒诅你们的，要为他们祝福”（路 6:28；参：罗 12:14）。祂咒诅无花果树不结果（可 11:21）——这是无子嗣之人命运的象征。

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CURTAIN 幔子、帐子、帘子

【希伯来语：*y^eri’â*（出 26；36；民 4:25 等），*hûr*（斯 1:6），*dōq*（赛 40:22）；希腊语：*katapétasma*（可 15:38 平行经文；来 6:19；9:3；10:20）】；《钦定版圣经》译为 VEIL（“幔子”），HANGINGS（“帐子”，斯 1:6）；《新英文译本》译为

1:5), TENT-HANGINGS (Jer. 49:29), COVERINGS (Jer. 4:20), VEIL (He. 6:19). For Heb. *y^eri'â* the RSV and NEB occasionally have “tent” (2 S. 7:2; 1 Ch. 17:1; Ps. 104:2); the AV uses “curtain” once for Heb. *māsāk* (Nu. 3:26; RSV, NEB, “screen”).

“Curtain” frequently appears parallel to and is synonymous with “tent” (e.g., Isa. 54:2; Jer. 4:20; Hab. 3:7); hence those passages where the RSV and NEB so render *y^eri'â*. Figuratively, the heavens are also a tent of curtains spread out by their Creator (Ps. 104:2; Isa. 40:22). All pentateuchal references are in the Priestly Code, where they refer to the curtains of the tabernacle which housed the ark. Ten curtains made of fine linen with blue, purple, and scarlet ornamentation formed the tabernacle; decorated with depictions of cherubim, each curtain was 4 cubits by 28 (Ex. 26:1f.). Much later, the Jerusalem temple used two curtains to shield the holy of holies and its contents from the outer world. The first, and theologically most important, was between the holy of holies and the holy place; the second separated the temple proper from the outer porch. It is the former which the NT says was torn from top to bottom at the moment of Jesus’ death (Mk. 15:38 par.). See also HANGINGS; TABERNACLE; TENT; VEIL.

Similarly, the book of Hebrews speaks of the true sanctuary above with its curtain guarding the heavenly holy of holies (6:19; 9:3). This curtain Jesus has opened

HANGING (“幔子”，出 26；36），TENT-CURTAINS (“幔子”，歌 1:5），TENT-HANGINGS (“幔子”，耶 49:29），COVERINGS (“幔子”，耶 4:20），VEIL (“幔”，来 6:19)。《修订标准译本》和《新英文译本》偶尔会用“tent” (“幔子”，撒下 7:2；代上 17:1；诗 104:2) 来翻译希伯来语 *y^eri'â*；《钦定版圣经》曾用“curtain” (“帘子”，民 3:26；《修订标准译本》和《新英文译本》译为“screen” [“帘子”]) 来翻译希伯来语 *māsāk*。

“Curtain” 常出现在平行经文中并且与“tent”意思相同（如，赛 54:2；耶 4:20；哈 3:7）；因此《修订标准译本》和《新英文译本》中这两节经文就这样翻译 *y^eri'â*。天堂可以比作是造物主铺张的幔子（诗 104:2；赛 40:22）。《摩西五经》中提到的所有“幔子”都存在于祭典中，指的是存放约柜的帐幕的幔子。用捻的细麻和蓝色、紫色和朱红色线制造的十幅幔子作帐幕；并要用巧工绣上基路伯，每幅幔子要长 28 肘，宽 4 肘（出 26:1-2）。后来，耶路撒冷圣殿用两幅幔子来遮挡至圣所和它里面的东西，不让外面看到。首先，第一幅和神学上最为重要的幔子，就是在至圣所和圣殿之间的幔子；第二幅幔子分割了圣殿与外面的门廊。根据《新约》中的记载，耶稣受难时从上到下裂为两半的那幅幔子就是第一幅幔子（可 15:38 平行经文）。另见 HANGINGS（幔子、帘子）；TABERNACLE（帐幕、会幕）；TENT（帐幕）；VEIL（幔子）。

同样，《希伯来书》提到了天上的至圣所和保护神圣的至圣所的帐幕（来 6:19；9:3）。耶稣用祂自己的身体为祂的门徒们打开了这幔子（来 10:20）。

to His followers through the curtain of His own breached flesh (10:20).

See *TDNT*, III, s.v. χαταπέτασμα (Schneider).

K. H. MAAHS

CUSH

koosh [Heb. *kūš*]. A geographical name referring to (1) a region in Africa, identified with Nubia or Ethiopia, and (2) a region in Mesopotamia, identified with the Kassites. The Hebrew term possibly has other references in certain texts, but there is no agreement on the identification (cf. 2 Ch. 14:9–15 [MT 8–14]; 21:16).

According to the Table of Nations, Cush, the first son of Ham, was the ancestor of Seba, Havilah, Sabtah, Raamah, and Sabteca (Gen. 10:7), and he “became the father of Nimrod” (v. 8). The spread of the geographical location of these names confirms the problems of identifying the geographical limits of the term Cush. Further complicating the problem is the statement in Gen. 2:13 that the Gihon, one of the four rivers issuing from the river that flowed out of Eden, “flows around the whole land of Cush.”

Cush most frequently refers to an African region, and has often been identified as Ethiopia; *kūš* is often so translated in English versions. This leads to at least two erroneous interpretations: first that modern Ethiopia (Abyssinia) is meant, and second that a negroid people is intended. The second error can be corrected quite simply. There is no evidence, either in the Bible or in extrabiblical material, to support the

见 *TDNT*, III, 见词条 χαταπέτασμα (Schneider)。

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CUSH 古实

音译: koosh 【希伯来语: *kūš*】。一个地名,指的是(1)非洲的一个地区,被认为是努比亚或埃塞俄比亚,(2)美索不达米亚的一个地区,被认为是加瑟人生活的地区。这个希伯来词语在某些文本中可能有其他的意思,但是关于它的具体含义尚未达成共识(参:代下 14:9-15[《马所拉文本》8-14]; 21:16)。

根据列邦列国中的记载,含的第一个儿子古实是西巴、哈腓拉、撒弗他、拉玛和撒弗提迦的父亲(创 10:7),并且他“生了宁录”(创 10:8)。这些名字所表示的地理位置给确定古实的地区界限带来了难度。《创世记》2:13的记载进一步增加了这个难度,从伊甸园流出的河分成了四道河,其中一道是基训,就是“环绕古实全地的”。

大多数情况下,古实表示的是非洲的一个地区,并且常被认为是埃塞俄比亚;在英文译本中常用 *Csh* 翻译 *kūš*。这至少导致人们对古实产生了两种错误的理解:第一,现在的埃塞俄比亚(阿比西尼亚)就是古实。第二,古实人是黑人。可以很容易将第二个错误纠正过来。因为在《圣经》中或经文文献中没有证据可以证明含或含的祖先是黑人。希腊语 *Aithiops* 确实有“burnt face”(“黝黑的脸”)的意思,且无疑指的是住在埃及南

view that Ham or any of his descendants was negroid. The Greek term *Aithiops* does indeed mean “burnt face,” and was doubtless applied to peoples to the south of Egypt because of their dark complexion. However, both the Ethiopians and the Nubians lack the physical characteristics, other than skin pigmentation, that are used anthropologically to define the negroid peoples. Of the identifiable descendants of Ham named in Gen. 10 all are caucasoid. The first reference to the Negroes is found in late Egyptian records.

According to Ezk. 29:10 the southern border of Egypt was its common boundary with Cush (RSV “Ethiopia”), hence there can be no doubt that Nubia, and not Abyssinia, is meant. This was located by Ezekiel at Syene (modern Aswan), at the First Cataract. Isa. 18:1 also indicates that Cush (RSV “Ethiopia”) was on the Nile. The Egyptian name for Nubia was *K3š*, later *Kš*. The limits of Nubia in antiquity were not clearly fixed. At times, the region extended from the First to the Fourth Cataracts, at other times from the Second to the Fourth, and still at other times from the Second Cataract to the junction of the White and the Blue Niles at Khartoum. In fact, the northern boundary of Nubia serves as an indication of the strength of Upper Egypt, for whenever Egypt was unable to defend its southern territory, the Nubians pushed northward. It is therefore understandable why the Egyptians looked upon the Nubians as an ancient enemy. Likewise, Est. 1:1, referring to the extent of the Persian empire, places its limits at Cush (RSV “Ethiopia”), i.e.,

部的人，因为他们的肤色很深。然而，埃塞俄比亚人和努比亚人出了皮肤颜色深一些，并没有这种体貌特征，人类学通常以这种体貌特征定义黑色人种。《创世记》10章提到所有含的后代都是白种人。后期的埃及文献中首次提到了黑人。

根据《以西结书》29:10的记载，埃及的南部境界就是埃及与古实共同的境界（《修订标准译本》译为“Ethiopia”[古实]），因此，这里无疑指的是努比亚，而不是阿比西尼亚。以西结认为古实是在第一瀑布附近的色弗尼（现代的阿斯旺）。《以赛亚书》18:1还表明古实（《修订标准译本》译为“Ethiopia”[古实]）在尼罗河旁。埃及人用 *K3š* 表示努比亚，后来用 *Kš* 表示努比亚。古代努比亚的界限还没有明确确定下来。有时认为努比亚的界限是从第一瀑布延伸至第四瀑布的地区，有时认为是从第二瀑布延伸至第四瀑布的地区，还有时认为是从第二瀑布至喀土穆地区的白尼罗河和蓝尼罗河的交界处。实际上，努比亚的北部境界表明了北埃及的实力，因为每当埃及不能保卫它的南部疆土时，努比亚人就会向北扩张。因此，这也是埃及人视古实人为老对手的原因。同样，《以斯帖记》1:1提到了波斯帝国的范围直到古实（《修订标准译本》译为“Ethiopia”[埃塞俄比亚]），也就是埃及南部的境界。

the southern boundary of Egypt.

During the Egyptian New Kingdom (*ca.* 1575–1087 B.C.), the time when the Israelites were coming into existence as a federation of tribes, Nubia was part of the Egyptian nation, and Nubian mercenaries (RSV“Ethiopians”) are mentioned in the armies of Shishak (2 Ch. 12:3) and Zerah (14:9; etc.). The 25th Dynasty (*ca.* 751–656) is often referred to as “Ethiopian.” Piankhy, the Nubian who conquered Egypt, had his capital at Napata, near the Fourth Cataract. His son Tirhakah (Tarhaqa) is mentioned in Isa. 37:9 (par. 2 K. 19:9). Tirhakah’s intrigues were at least partly responsible for the Assyrian reaction, which led to the retreat of the Nubians and the removal of their capital further south to Meroë. Something of Nubia’s fate, as well as that of Egypt, is hinted at in the prophecies of Jeremiah (46:9) and Ezekiel (30:4f., 9).

The Egyptians called the inhabitants of Cush *Nḥsy* (“Nehesyu” in *CAH*³ I/2 [1971], 508). Several writers have suggested that this word, or a related word, plus the Egyptian definite article (*p-nḥs*) underlies the name of Aaron’s grandson Phinehas (*pîn^ehās*; Ex. 6:25). A markedly similar name occurs in an Egyptian document from late in the reign of Ramses XI (1114–1087 B.C.), viz., Pinḥasi (A. Gardiner, *Egypt of the Pharaohs* [1961], p. 302). If this etymology is sustained, the name would be an additional datum to support the biblical account of Israel in Egypt.

The identification of Cush with the Kassites or some other Mesopotamian people depends largely on the references

在埃及新王国时期(约公元前 1575-1087 年),即以以色列成立支派联盟时期,努比亚是埃及的一部分,而《圣经》中提到士撒(代下 12:3)和谢拉(代下 14:9 等)的军队中有努比亚(《修订标准译本》译为“Ethiopians”[埃塞俄比亚人])的雇佣兵。第 25 王朝(约公元前 751-656 年)时期常提及“埃塞尔比亚人”。攻克埃及的比安基(Piankhy)建都于第四瀑布附近的纳帕塔(Napata)。《以赛亚书》37:9(平行经文,王下 19:9)中提到了他的儿子特哈加。特哈加的诡计至少对亚述人的反动负部分责任,他的阴谋导致努比亚人撤退并且将他们的都城转移至南部的麦罗埃(Meroë)。先知耶利米(耶 46:9)和以西结(结 30:4-5, 9)预言了努比亚与埃及的命运。

埃及人称古实的居民为 *Nḥsy* (在 *CAH*³ I/2 [1971], 508 中译为“Nehesyu”[“古实”])。部分学者认为这个词语或与之相关的词语加上埃及语定冠词(*p-nḥs*)构成了亚伦的孙子非尼哈(*pîn^ehās*; 出 6:25)名字的词根。拉美西斯十四世(公元前 1114–1087 年)时期一份埃及文献中出现了一个非常相似的名字,即 Pinḥasi (A. Gardiner, *Egypt of the Pharaohs* [1961], 302 页)。如果这个词源可以成立,那么这个名字所提供的额外资料证明了《圣经》中关于在埃及的以色列人的描述。

古实人就是加瑟人或美索不达米亚其他民族的说法主要以《创世记》2:13; 10:18 中的记载为依据。由于基训的位置在很

in Gen. 2:13; 10:8. Since the identification of the river Gihon is largely a matter of speculation, and since the geographical location of the Garden of Eden depends almost entirely on the mention of the Tigris and the Euphrates—an argument largely nullified by the statement that all four rivers, including the Pishon and the Gihon, originated from the one river of Eden (2:10), and by the obvious conclusion that the region's geography was greatly changed by the Flood—these references add little to our knowledge of a Mesopotamian Cush. The remaining reference, namely to Nimrod (10:8), seems clearly to tie the location of Nimrod and his descendants to Babylonia and Assyria (10:10–12).

But to assume that this identifies Cush with the Kassites, who ruled Babylonia for about four hundred years (*ca.* 1530–1151 B.C.), is certainly to assume more than the data will bear. True, the biblical word *kûš* superficially resembles the Akkadian *kašī* or *kaššû* (Kassites), but similar comparisons can be made with words from other areas. The period of Kassite domination (*see* KASSITES) does not fit well with any period proposed for the composition of the early chapters of Genesis, whether this material is considered pre-Mosaic (and possibly patriarchal), Mosaic (bearing in mind that Moses lived far from Mesopotamia), or from the time of the Israelite monarchy (the traditional date of “J”).

The link between Nilotic Cush, South Arabia, and Babylonia, nevertheless, remains, and the biblical student is faced with the problem of understanding and possibly explaining it. The identifiable

大程度上是一种推测，而且几乎只能根据经文中提及的底格里斯河和幼发拉底河确定伊甸园的位置——《创世记》2:10中关于四道河（包括比逊河和基训河）均发源于伊甸园中的一条河流的描述，以及大洪水极大地改变了当地的地貌这个显而易见的结论在很大程度上否定了这个论点——所以这些依据为我们了解美索不达米亚地区的古实没有多大帮助。其余的说法，即古实就是宁录的说法（创 10:8）显然将宁录和他的后裔的国家位置与巴比伦和亚述联系在了一起（创 10:10-12）。

但是假定古实人就是统治巴比伦约四百年（约公元前 1530-1151 年）的加瑟人，这种推测显然超出了信息所提供的范围。《圣经》中的 *kûš* 确实与阿卡德语的 *kašī* 或 *kaššû*（加瑟人）相似，但是从其他领域也能找到与之类似的词语。加瑟人（见 KASSITES）统治时期与《创世记》前几章的记载完全不符，无论这些材料是前摩西时代（可能是族长统治时期）的材料、摩西时代（需记得摩西住在离美索不达米亚很远的地方）的材料，还是以色列君主统治时期（传统的“耶典”时期）的材料。

然而，关于尼罗河古实、南阿拉伯半岛和巴比伦之间的关系仍然存在，圣经学者还面临着理解，可能还面临着解释这种关系的难题。可以确定的古实的儿子们的名字（创 10:7）通常与南阿拉伯半

names of the sons of Cush (Gen. 10:7) are generally associated with locations in South Arabia. The links between South Arabia and Abyssinia are rather firmly established. The Semitic origin of the Babylonians, together with linguistic evidence (cf. W. S. LaSor, "Semitic Phonemes" [Ph.D. diss., Dropsie, 1949]), indicates that there are also links that bind the Babylonians or their ancestors to South Arabia. It is therefore tempting to speculate that the descendants of Cush spread in two directions, i.e., both toward lower Mesopotamia and across the Babel-Mandeb into Africa, thence to Abyssinia and thence by the valleys of the Atbara and the Blue Nile to Nubia. This, however, is at present only speculation.

W. S. LASOR

CUSH

koosh [Heb. *kūyś*] (Ps. 7 title). A Benjaminite, perhaps the person whose opposition to David prompted the composition of Ps. 7.

CUSHAN

Koo'shan [Heb. *kūšān* (Hab. 3:7); LXX Gk. *Aithiopōn*-‘Ethiopians,’ apparently reading *kūšīm*]. The name of a place or people, which appears as Midian in the parallel strophe in Hab. 3:7. There is possibly a connection with the Egyptian term *Kushu* (cf. W. F. Albright, *BASOR*, 83 [Oct. 1941], 34 n. 8), and perhaps also with the “Cushite” woman of Nu. 12:1.

W. S. LASOR

CUSHAN-RISHATHAIM

koo-shan-rish-ə-thā'əm [Heb. *kūšan riš'āṭayim* interpreted as ‘Cushite of the

岛的位置有关。南阿拉伯半岛和叙利亚之间的关系非常牢固。巴比伦人的闪族起源以及语言学证据（参：W. S. LaSor, “Semitic Phonemes” [Ph.D. diss., Dropsie, 1949]）表明，巴比伦人或他们的祖先与南阿拉伯半岛有一定的关联。因此很容易让人们认为古实的子孙向两个方向迁徙，也就是说，他们都向下美索不达米亚迁徙，穿过曼德海峡（Babel-Mandeb）进入非洲，然后从那里穿过阿比西尼亚、阿特巴拉（Atbara）峡谷和青尼罗河来到了努比亚。

词条作者：W. S. LASOR

CUSH 古实

音译：koosh【希伯来语：*kūyś*】（诗7章的标题）。一个便雅悯人，他对大卫的反对导致大卫写了一篇诗（诗7）。

CUSHAN 古珊

音译：koo'shan【希伯来语：（哈3:7）；《七十士译本》希腊语：*Aithiopōn*——“埃塞俄比亚人”，显然是用来翻译 *kūšīm*】。某地或某人的名字，在《哈巴谷书》3:7的平行经文中写为“米甸”。这个名字可能与埃及词语 *Kushu* 有关（参：W. F. Albright, *BASOR*, 83 [1941年10月], 34 注释8），也可能与《民数记》中的“古实”女子有关。

词条作者：W. S. LASOR

CUSHAN-RISHATHAIM 古珊利萨田

音译：koo-shan-rish-ə-thā'əm【希伯来语：*kūšan riš'āṭayim* 被译为“双倍邪恶的古

double crime' (?); LXX *Chousarsathaim*] (Jgs. 3:8, 10); AV CHUSHAN-RISHATHAIM. A king of Mesopotamia who was chosen by God as His tool to chastise the Israelites for their idolatry. He opposed the apostate Israelites for eight years, after which Othniel, the son of Caleb's younger brother Kenaz, was raised up by God as the first of the charismatic leaders known as judges, to deliver Israel.

The identity of Cushan-Rishathaim is uncertain. He has been thought to be an Edomite chieftain, a fourteenth-century B.C. Mitanni king, or a Syrian ruler. The most probable suggestion is that he was a king named Irsu from the Upper Euphrates region who fought with the Egyptians about 1200 B.C.

Bibliography.—R. T. O'Callaghan, *Aram Naharaim* (1948), pp. 122f., 139ff.; *ARI*, pp. 110f.; A. Malamat, *JNES*, 13 (1954), 231ff.

R. K. HARRISON

CUSHI

koosh'ī [Heb. *kūšī*].

1. (2 S. 18:21ff., AV). See CUSHITE.
2. The great-grandfather of Jehudi, a contemporary of Jeremiah (Jer. 36:14).
3. The father of Zephaniah the prophet (Zeph. 1:1).

CUSHION

[Gk. *proskephálaion*] (Mk. 4:38); AV PILLOW. The word means literally a cushion for the head, but was also used

实人”（不确定）；《七十士译本》中为 *Chousarsathaim*】（士 3:8, 10）；《钦定版圣经》译为 CHUSHAN-RISHATHAIM（“古珊·利萨田”）。美索不达米亚的一位王，耶和华拣选他来惩罚以色列人拜偶像的罪。他对抗叛教的以色列人达八年之久，这之后，上帝兴起迦勒的弟弟基纳斯之子俄陀聂作首位魅力非凡的领袖，即众所周知的士师，救赎以色列。

尚未确定古珊利萨田的身份。有人曾认为他是以东的领袖、公元前十四世纪的米坦尼王或叙利亚的统治者。他最可能是来自幼发拉底河上游地区的伊尔苏（Irsu）王，并于公元前 1200 年前后与埃及争战。

书目——R. T. O'Callaghan, *Aram Naharaim* (1948), 122-123 页, 139 页起; *ARI*, 110-111 页; A. Malamat, *JNES*, 13 (1954), 231 起。

词条作者: R. K. HARRISON

CUSHI 古示

音译: koosh'ī 【希伯来语: *kūšī*】。

- 1、（《钦定版圣经》，撒下 18:21 起）。见 CUSHITE（古实）。
- 2、犹底的曾祖父，与耶利米属于同一时代的人物（耶 36:14）。
- 3、先知西番亚的父亲（番 1:1）。

CUSHION 枕头

【希腊语: *proskephálaion*】（可 4:38）；《钦定版圣经》译为 PILLOW（“枕头”）。这个词语字面意思是枕头，但是也可表

of one for sitting or reclining, e.g., a rower's cushion. The definite article in this passage suggests that it was one of the customary furnishings of the boat.

CUSHITE

koosh'it [Heb. *kūšī*] (2 S. 18:21f.); AV CUSHI. The designation of the man who brought David the news of Absalom's death. It appears with the article seven times out of eight, indicating that the person was of the Cushite (Ethiopian) people, and precluding the use as a proper name. That the Cushite messenger to David was a stranger, and doubtless an Ethiopian, is shown by his ignorance of the shorter path taken by Ahimaaz, his unfamiliarity with the watchman, and his lack of knowledge—by comparison with Ahimaaz—of the feelings and reactions of David, whom he knew only as a king, not as a man.

R. K. H.

CUSHITE WOMAN

[Heb. *hakušīt*]. Moses' wife is thus referred to by Miriam and Aaron (Nu. 12:1) in a derogatory manner as they protest his marriage to a non-Israelite. As a Cushite, she would be a descendant of Cush, the eldest son of Ham, grandson of Noah (Gen. 10:6) and father of Nimrod (v. 8). The habitat of this tribe was Ethiopia or Nubia.

Obviously the brother and sister of Moses resented the fact that he had married a woman outside the tribes of Israel. Mingled with this was resentment also against Moses' leadership—"Has the Lord indeed spoken only through Moses? Has he not spoken through us also?" (Nu.

示坐枕或靠枕，如，桨手的靠枕。这段经文的定冠词表明枕头是船上的常备工作。

CUSHITE 古实人

音译: koosh'it 【希伯来语: *kūšī*】(撒下 18:21-22); 《钦定版圣经》译为 CUSHI (“古实人”)。将押沙龙之死告知大卫的那个人。这个词语在《圣经》中总共出现八次，其中有七次使用了定冠词，这表明这个人是一个古实人(埃塞俄比亚人)，而不是一个专有名词。报信的古实人对大卫来说是个陌生人，并且他无疑是一个无知的埃塞俄比亚人，因为他不认识亚希玛斯走的近路，不熟悉守城门的人，与亚希玛斯相比也不了解大卫的感觉和反应，在他看来大卫只是一位王，而不是一位普通人。

词条作者: R. K. H.

CUSHITE WOMAN 古实女子

【希伯来语: *hakušīt*】。古实女子是米利暗和亚伦(民 12:1)对摩西妻子的蔑称，因为他们反对摩西娶外邦女子为妻。既然她是古实人，那她就是古实的子孙，古实是含的长子，含是诺亚的孙子(创 10:6)、宁录的父亲(创 10:8)。这个支派定居在埃塞俄比亚或努比亚。

摩西的兄弟和姐妹显然忿恨他娶了外邦女子为妻的事实。而这种忿恨还导致他们反对摩西——“难道耶和華单与摩西说话，不也与我们说话吗？”(民 12:2)。从经文中无法清楚地知道他们的忿恨主要来自于这个古实女子，还是源于摩西独得神的启示的特权。根据耶和華的反

12:2). Whether the source of their resentment was primarily the Cushite woman or the monopoly of Moses on divine revelation is not clear from the text. In the light of the Lord's reaction (vv. 2-15), the implication is that the real issue was their secondary status in the hierarchy and that they used the marriage as the ostensible reason for their protest.

The identity of this "Cushite woman" is far from clear. It could be a reference to Zipporah (Ex. 2:21; 4:25; 18:2) the Midianite, but here called "Cushite" because of her dark complexion. She could be a woman of Ethiopian origin, perhaps one of the "mixed multitude" (Ex. 12:38), whom Moses married either after the death of Zipporah or as an additional wife. Some scholars think that the words "because of the Cushite woman whom he had married; for he had married a Cushite woman" were inserted into the text by a later editor; it seems more probable, however, that she was Moses' second wife, an Ethiopian woman.

G. A. TURNER

CUSTODIAN

[Gk. *paidagōgós*] (Gal. 3:24f.); AV SCHOOLMASTER; NEB (KIND OF) TUTOR. In ancient Greek and Roman families a slave was frequently placed in charge of the lads until the age of maturity (about sixteen). Contrary to some translations, this slave was not an educator as such (cf. the meaning of "pedagogue" today). Rather, he was primarily responsible for his charges' conduct and behavior, which he often controlled by shaming and punishment (cf. 1 Cor. 4:14f.). Consequently, his

应 (创 10:2-25), 暗示出他们忿恨摩西的主要原因是这些人地位不如摩西, 而他们用婚姻的问题作为他们反对耶稣的表面理由。

这位“古实女子”的身份远未确定。这位女子可能是米甸人西坡拉 (出 2:21; 4:25; 18:2), 但是经文中之所以称摩西的妻子为“古实人”, 是因为她的肤色深。也可能是一位来自古实的女子, 可能是“闲杂人”之一 (出 12:38), 摩西可能在西坡拉死后娶了她, 或者在西坡拉在世时娶她作了妾。有些学者认为“因为他娶的古实女子和因为他娶了古实女子为妻”这句话是后来的编者插入经文中的; 而且, 她似乎很可能是摩西的第二个妻子——一个埃塞俄比亚的女子。

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CUSTODIAN 训蒙的师傅

【希腊语: *paidagōgós*】(加 3:24-25); 《钦定版圣经》译为 SCHOOLMASTER (“训蒙的师傅”); 《新英文译本》译为 (KIND OF) TUTOR (“启蒙教师”)。在古希腊和罗马的家族中常用奴仆管教少年人直到他们成人 (约十六岁)。这个奴仆不是教育者 (参: 现今为“教师”的意思), 这与很多译文中的翻译不同。更确切地说, 他主要负责指导少年的行为举止, 常常通过羞辱和惩罚 (参: 林前 4:14-15) 管教少年。因此, 他的地位和管教方式令被管教者感到不悦。保罗通过对比律法和“训蒙的师傅”阐明了

position and methods did not endear him with his charges. By comparing the law with the “custodian,” Paul illustrates the law’s role and its temporary character. The law’s role is to keep one under control by regulating one’s conduct. It was a temporary measure, in force until the “age of maturity,” i.e., the coming of Jesus Christ and the placing of one’s faith in Him. Resubmission to the law as a way of life would be like a young man returning to his “custodian,” relinquishing the freedom, rights, and privileges which had come to him through his coming of age (cf. Gal. 4:1–7).

See also GUIDE (1 Cor. 4:15).

R. GUELICH

CUSTODY

[Heb. *mišmār*] (Gen. 40:3f., 7; 41:10; Lev. 24:12; Nu. 15:34); AV WARD; NEB also IMPRISONED, “wait on”; [*’el-yaḏ*] (Est. 2:3, 8, 14); NEB “committed to the care,” “entrusted to,” “under the care”; [Gk. *tērēsis*] (Acts 4:3); AV HOLD; NEB PRISON; [*tērēō*] (Acts 24:23; 25:21); AV KEEP, RESERVED; NEB also “open arrest.”

The word signifies being placed under official care, either in prison or under supervision. *Mišmār* comes from the verb *šāmar*, meaning “keep” or “guard.” In Ezk. 19:9 the AV, RSV, and NEB emend the MT to read *y^ebi’uhū* (hiphil of

律法的作用和短暂性。律法的作用是通过管制人的行为来控制人。在“日子满了”（即耶稣基督到来和人们信祂的日子）之前，律法只能暂时有效。重新让律法规范人的生活方式，就像一个年轻人回到“启蒙师傅”的管教之下，在成年之前放弃自由、权利和特权（参：加 4:1-7）。

另见 GUIDE（师傅，林前 4:15）。

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CUSTODY 下在监里、囚禁、押解

【希伯来语：*mišmār*】（创 40:3-4, 7; 41:10; 利 24:12; 民 15:34）；《钦定版圣经》译为 WARD（“牢房”）；《新英文译本》还译为 IMPRISONED（“囚禁”），“wait on”（“谨守”）；【*’el-yaḏ*】（斯 2:3, 8, 14）；《新英文译本》译为 “committed to the care”（“交给掌管的”），“entrusted to”（“交给某人”），“under the care”（“交在某人的手下”）；【希腊语：*tērēsis*】（徒 4:3）；《钦定版圣经》译为 HOLD（“监禁”）；《新英文译本》译为 PRISON（“监禁”）；【*tērēō*】（徒 24:23; 25:21）；《钦定版圣经》译为 KEEP, RESERVED, 汉译均为“看守”；《新英文译本》还译为 “open arrest”（“公开监禁”）。

这个词语表示交给官方看管，或者在监里，或者在监督下。*Mišmār* 源自动词 *šāmar*，意思是“看守”或“监视”。在《以西结书》19:9 中，《钦定版圣经》《修订标准译本》和《新英文译本》将《马所拉文本》中的词语修订为 *y^ebi’uhū* (*bō’*

bô', plus suffix) *bammaṣṣōret*, “brought him into custody” (RSV; AV “brought him into holds”; NEB “flung him into prison”). *Tērēō* means “keep in view” or “watch over.”

J. T. DENNISON, JR.

CUSTOM

[Aram. *h^alāk*] (Ezr. 4:13, 20; 7:24); NEB POLL-TAX. See TAX.

CUSTOM

[Heb. *ḥōq*, *huqqōt* (pl.), *mišpāt*; Gk. *éthos*, vbs. *eiōtha(éthō)*, *ethizō*, also *synétheia* (Jn. 18:39)]; AV also MANNER, STATUTES (2 K. 17:8, 19), “was wont” (Mk. 10:1; Lk. 22:39); NEB also INSTITUTIONS, PRACTICE(S), TRADITION, “carved images” (Jer. 10:3), “as usual,” “regularly,” WAY OF LIFE. In the OT such passages as Jgs. 11:39; 1 S. 2:13; 2 K. 11:14; 17:19; Jer. 32:11; Ezr. 3:4, show the difficulty of deciding upon an English equivalent of Heb. *ḥōq* or *mišpāt* in cases where “custom” might become “statute,” “usage” establish itself as “law.” In Lev. 18:30; Jer. 10:3 the reference is to heathen religious practices.

In the NT Lk. 1:9; 2:42; Jn. 19:40; Acts 6:14; 15:1; 16:21; 21:21; 26:3; 28:17 (Gk. *éthos*); and Lk. 2:27 (*ethizō*) refer to definitely established *religious* practices, in every case except Acts 16:21 to those of the Jewish law. In Jn. 18:39 “custom” translates *synétheia*, in the sense of “usage” rather than law. Cf. also Acts

的使役主动干加后缀) *bammaṣṣōret*, 意为“下在监里”(《修订标准译本》和《钦定版圣经》译为“brought him into holds”[“将他关押”];《新英文译本》译为“flung him into prison”[“将他下在监里”])。 *Tērēō* 意为“看守”或“防守”。

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CUSTOM 税

【亚兰语: *h^alāk*】(拉 4:13, 20; 7:24); 《新英文译本》译为 POLL-TAX (“人头税”)。见 TAX (税)。

CUSTOM 规矩、惯例、风俗

【希伯来语: *ḥōq*, *huqqōt*(复数), *mišpāt*; 希腊语: *éthos*, 动词 *eiōtha(éthō)*, *ethizō* 和 *synétheia* (约 18:39)】;《钦定版圣经》还译为 MANNER(“规矩”), STATUTES (“风俗”, 王下 17:8, 19), “was wont” (“照常”, 可 10:1; 路 22:39);《新英文译本》还译为 INSTITUTIONS (“规矩”), PRACTICE(S) (“惯例”), (“传统”), “carved images” (“雕刻的偶像”, 耶 10:3), “as usual”(“照常”), “regularly” (“通常”), WAY OF LIFE (“生活方式”)。《旧约》的《士师记》11:39;《撒母耳记上》2:13;《列王纪下》11:14; 17:19;《耶利米书》32:11; 和《以斯拉记》3:4 这些经文中, 很难找到希伯来语 *ḥōq* 或 *mišpāt* 的对应英文词, 其中的“风俗”可能变成了“法令”, “惯例”可能变成了“律法”。在《利未记》18:3 和《耶利米书》10:3 中, 这个词语指的是外邦人的宗教习俗。

在《新约》中,《路加福音》1:9; 2:42;《约翰福音》19:40;《使徒行传》6:14; 15:1; 16:21; 21:21; 26:3; 28:17 (希腊语: *éthos*) 和《路加福音》2:27 (*ethizō*) 明确指的是固定的“宗教”习俗, 而在《使徒行传》16:21 中指的是犹太律法。《约翰福音》18:39 中用 “custom” 翻译 *synétheia*, 这个词表示的是“惯例”, 而

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CUT; CUT OFF

[Heb. *kāraṭ*, *kāḥaḍ*, *gāḍa'*, *nāṭah*, *qāṣaṣ*, also *gāzaz*, *mūl* (Ps. 118:10–12), *nāṭah* (Ex. 29:17; Lev. 1:6, 12; 8:20), *gāḍaḍ* (Dt. 14:1; 1 K. 18:28; Jer. 16:6), *dāmam* (2 S. 7:9; Jer. 48:2; 51:6), *gāzar* (Ps. 90:10; Isa. 53:8); Gk. *kóptō*, *apokóptō*, *ekkáptō*, also *aphairéō* (Mt. 26:51; Mk. 14:47; Lk. 22:50), *keirō* (Acts 18:18; 1 Cor. 11:6), *katanýssomai* (Acts 2:37), *anáthema* (Rom. 9:3)]; AV also CUT ASUNDER, HEW, HEW DOWN, DESTROY (Ps. 118:10–12; Heb. *mūl*), etc.; NEB also “drive them away,” LOOSE, MASSACRE (2 S. 11:11), DESTROY, BRING DISASTER (1 K. 14:10), BLOT OUT, EXTERMINATE, etc. For Job 33:17 “cut off pride” (RSV; AV “hide pride”; NEB “check the pride”), the original Hebrew reading (consigned to footnote in the RSV) *kāsaḥ*, “hide,” “cover,” should be *kāsaḥ*, “cut down,” hence “destroy,” “cancel”; cf. also Isa. 33:12 and Ps. 80:16, *kāsaḥ*.

By far the most common Hebrew word for “cut,” “cut off,” is *kāraṭ*, and the most common Greek term is *kóptō*. The primary meaning is of course the physical act of severing, removing, or dividing one thing from another. “Command that the cedars of Lebanon be cut for me” (1 K. 5:6); “break their

CUT; CUT OFF 切、划、割；剪除、削掉

【希伯来语：*kāraṭ*, *kāḥaḍ*, *gāḍa'*, *nāṭah*, *qāṣaṣ* 和 *gāzaz*, *mūl* (诗 118:10-12), *nāṭah* (出 29:17; 利 1:6, 12; 8:20), *gāḍaḍ* (申 14:1; 王上 18:28; 耶 16:6), *dāmam* (撒下 7:9; 耶 48:2; 51:6), *gāzar* (诗 90:10; 赛 53:8)；希腊语：*kóptō*, *apokóptō*, *ekkáptō* 和 *aphairéō* (太 26:51; 可 14:47; 路 22:50), *keirō* (徒 18:18; 林前 11:6), *katanýssomai* (徒 2:37), *anáthema* (罗 9:3)】；《钦定版圣经》还译为 CUT ASUNDER (“剪除”), HEW (“削”), HEW DOWN (“削掉”), DESTROY (“剿灭”, 诗篇 118:10-12; 希伯来语：*mūl*) 等；《新英文译本》还译为 “drive them away” (“剪除”), LOOSE (“释放”), MASSACRE (“屠杀”, 撒下 11:11), DESTROY (“剿灭”), BRING DISASTER (“剪除”, 王上 14:10), BLOT OUT (“剪除”), EXTERMINATE (“剪除”) 等。而对于《约伯记》33:17 中的 “不行骄傲的事” (《修订标准译本》和《钦定版圣经》译为 “hide pride” [“将骄傲隐藏”]; 《新英文译本》译为 “check the pride” [“不行骄傲的事”]), 原文希伯来语 *kāsaḥ* (《修订标准译本》脚注) 意为 “隐藏”、“掩盖”, 应该写成 *kāsaḥ*, 意为 “剪除”, 因此表示 “剿灭” 和 “削除”; 另参《以赛亚书》33:12 和《诗篇》80:16, *kāsaḥ*。

目前为止, 表示 “切” 或 “切断” 最常见的希伯来词语是 *kāraṭ*, 最常见的希腊词语是 *kóptō*。这个词的原意当然表示将一样东西从另一样东西上切断、剪除或分开的动作。“求你吩咐你的仆人在黎巴嫩为我砍伐香柏木” (王上 5:6); “打碎他们的柱像, 砍下他们的木偶” (出 34:13); “剪了头发” (徒 18:18)。

pillars and cut down their Asherim” (Ex. 34:13); “he cut his hair” (Acts 18:18).

The derivative or extended use of the term is just prevalent in the biblical material. It often carries the connotation of destroying, rooting out, eliminating, extinguishing. Frequently the cutting off or separation is an act of divine judgment upon a person, group, or nation, carried out either indirectly by Yahweh’s representatives or by Yahweh Himself. “If anyone eats what is leavened, that person shall be cut off from the congregation of Israel” (Ex. 12:19). This alienation from the people of Israel is frequently the punishment enjoined by the Levitical laws (Lev. 7:20ff.; 17:4ff.; 18:29; 19:8; 20:3ff.). With reference to large groups, cf. Dt. 19:1, “the Lord your God cuts off the nations....” This usage is carried over into the NT. Speaking to Gentiles, Paul sounds the note of judgment to those who do not realize they are within the sphere of God’s lovingkindness only through grace. “Put away your pride.... Observe the kindness and the severity of God ... otherwise you too will be cut off” (Rom. 11:20–22, NEB; cf. also v. 24).

In Rom. 9:3 Paul expresses the depth of his concern for the original bearers of the covenant, the Israelites. “I could wish that I myself were accursed and cut off from Christ” (RSV; NEB “be outcast from Christ”). “Accursed and cut off” is the translation of Gk. *anáthema*. Accursed is the primary meaning of the word, but it carries the additional implication of separation from Christ; cf. also 1 Cor. 16:22; Gal. 1:6.

The Heb. verb *qāṣaṣ* is generally used of

这个词语的派生词或引申用法仅仅普遍保留在《圣经》资料中。它常表示剿灭、剪除、削除、灭亡的含义。剪除或分离表示神对某人、某社团或国家的审判行为，这种行为要么间接地出自于耶和華拣选的人，要么出自于耶和華自己。“凡吃有酵之物的，必从以色列的会中剪除”（出 12:19）。从以色列民中剪除是利未律法中常见的惩罚罪人的方式（利 7:20 起；17:41 起；18:29；19:8；20:3 起）。关于大范围的剪除，参：《申命记》19:1，“耶和華你 神将列国之民剪除……”《新约》中继续使用了这种用法。保罗提及外邦人时，向那些没有意识到他们只有藉着恩典才能活在神的恩慈里的人发出了警告。“只要你……在祂的恩慈里，不然，你也要被砍下来”（《新英文译本》，罗 11:20-22；另参：罗 11:24）。

在《罗马书》9:3 中，保罗向最初与神立约的以色列人表示了深度的关切。“就是自己被咒诅，与基督分离，我也愿意”（《修订标准译本》和《新英文译本》译为“be outcast from Christ” [“与基督隔绝”]）。“Accursed and cut off”（“咒诅和剪除”）是希腊语的 *anáthema* 译文。咒诅是这个希腊词语的原意，而咒诅本身涵盖了与基督分离的含义；另参《哥林多前书》16:22；《加拉太书》1:6。

希伯来语动词 *qāṣaṣ* 通常被用来表示剪

cutting off a member of the body, such as hands (Dt. 25:12), hands and feet (2 S. 4:12), thumbs and great toes (Jgs. 1:6f.), corners of the hair (Jer. 9:26). Gk. *apokóptō* in Mk. 9:43, 45 also refers to the cutting off of parts of the body. This self-mutilation is intended to eliminate the sinful influence of wayward bodily members lest eternal punishment be the result of their presence. Stählin would not take this radical self-punishment literally but sees it as the exhortation to weaken the sinful influence of such bodily members (TDNT, III, 853; cf. also W. Lane, comm. on Mark [NIC, 1974], p. 347f.). In Mt. 5:30 and 18:8 *ekkóptō*, “cut off,” is used synonymously with the *apokóptō* of Mk. 9:43, 45.

Again in the parable of the barren fruit tree (Mt. 7:19; Lk. 13:7, 9; also Mt. 3:10; Lk. 3:9) the note of judgment is sounded by *ekkóptō*. Hewing down the unfruitful tree is symbolic of the separation of unproductive and unrighteous men from life in the kingdom of God.

The Heb. verb *kārat* is also used in the idiomatic formula for establishing a Covenant, *kārat b^erît*, “cut a covenant” (e.g., Gen. 15:18; 21:27; Isa. 55:3). This expression is derived from the manner in which the covenant was sealed. For instance, in Gen. 15:9–18 Yahweh in the form of a fire pot and torch passed between the pieces of the animals that Abram had cut in two. In this way Yahweh was taking a self-maledictory oath, assuring thereby the perpetuity of the promise; cf. also Jer. 34:18–20.

掉身体的某个部位，如手（申 25:12）、手脚（撒下 4:12）、拇指和拇趾（士 1:6-7）和鬓发（耶 9:26）。《马可福音》9:43, 45 中的希腊语 *apokóptō* 也表示砍掉身体的某个部位。这种自我伤害的行为是为了剪除某部分肉体的罪恶影响，以免使人遭受那永久的处罚。司达林（Stählin）不能从字面意思上接受这种激进的自我处罚的行为，而是认为这种自我惩罚是为了劝告人们削弱某些身体部位的罪恶影响（TDNT, III, 853; 另参：W. Lane, 关于《马可福音》的注释 [NIC, 1974], 347-348 页）。《马太福音》5:30 和 18:8 中的 *ekkóptō*（意为“砍掉”）是《马可福音》9:43, 45 中 *apokóptō* 的同义词。

此外，在不结果子的树的比喻中（太 7:19; 路 13:7, 9; 太 3:30; 路 3:9），*ekkóptō* 一词表明了审判的结果。砍掉不结果子的树象征着要剪除在神的国中不结果子和不公义的人。

希伯来语动词 *kārat* 还是表示立约的惯用语，*kārat b^erît*，意为“切下契约”（如，创 15:18; 21:27; 赛 55:3）。这种表达方式源自将契约封印的习俗。例如，《创世记》15:9-18 中，耶和华以火炉和火把的形式从亚伯兰劈开的那些肉块中经过。耶和华起了自我诅咒的誓言，从而确保约的永恒性；另参：《耶利米书》34:18-20。

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und AT, 18 (1973), 121–27; S. E. Lowenstamm, *VT*, 18 (1968), 500–506; J. A. Soggin, *VT*, 18 (1968), 210–15.

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CUTH.

See CUTHAH.

CUTHA

koo'thə [Gk. *koutha*] (1 Esd. 5:32); AV, NEB, COUTH. Head of a family of temple servants who returned with Zerubbabel from Babylon; not mentioned in the canonical lists.

CUTHAH

kooth'ə [Heb. *kūtā*; Bab. *kūtū*; Sum. *gu-du-a*; Gk. *Chountha*] (2 K. 17:24); CUTH kooth [Heb. *kūt*; Gk. *Choua*] (v. 30). One of the cities from which Sargon of Assyria brought colonists to replace the Israelites he deported from Samaria in 722 B.C. Probably in consequence of their predominating numbers, the inhabitants of Samaria in general were then called *kūtīyīm*, or Cutheans.

The site was identified with Tell Ibrāhīm by Hormuzd Rassam, in 1881/82. It lies NE of Babylon, and was one of the most important cities of the Babylonian empire. The explorer describes the ruins as being about 3000 ft. (915 m.) in circumference and 280 ft. (85 m.) high, and adjoining them on the west lies a smaller mound, crowned with a sanctuary dedicated to Abraham (Ibrāhīm). From the nature of the ruins, Rassam came to the conclusion that the city was much more densely populated after the fall of Babylon than in earlier times. A portion of the ruins was in a very perfect state, and suggested

CUTH. 古他

见 CUTHAH (古他)。

CUTHA 古沙

音译: koo'thə 【希腊语: *koutha*】(拉一 5:32); 《钦定版圣经》和《新英文译本》译为 COUTH (“古沙”)。与所罗巴伯一同从巴比伦回归家园的圣殿工匠部族的族长; 正典中没有提到这个名字。

CUTHAH 古他

音译: kooth'ə 【希伯来语: *kūtā*; 巴比伦语: *kūtū*; 苏美尔语: *gu-du-a*; 希腊语: *Chountha*】(王下 17:34); CUTH (“古他”) 音译: kooth 【希伯来语: *kūt*; 希腊语: *Choua*】(王下 17:30)。亚述王撒珥根用殖民者代替以色列人的城市之一, 公元前 722 年驱逐了撒玛利亚的以色列人。可能是由于撒玛利亚的居民在该城占多数, 所以撒玛利亚人通常被称为 *kūtīyīm* 或古他人。

拉姆塞 (Hormuzd Rassam) 在 1881 或 1882 年确定古他就是易卜拉欣废丘 (Tell Ibrāhīm)。该遗址位于巴比伦东北部, 是巴比伦帝国最重要的城邑之一。发掘者描述该废墟周长约 3000 英尺 (915 米), 高 280 英尺 (85 米), 并且在废墟附近的西边有一个较小的土堆, 土堆上面建有一座献给亚伯拉罕 (Ibrāhīm) 的圣所。从废墟的性质来看, 拉姆塞总结说该城在巴比伦沦陷后, 人口更加稠密。有一部分遗迹被完好地保存下来, 并呈现出了一个未完工的建筑。

an unfinished building.

The great temple of the city was called *Ê-mešlam*, and was dedicated to Nergal (cf. 2 K. 17:30), god of the underworld. Both city and temple would seem to have been old Sumerian foundations, as the name *Gudua* and its later Semitic form *Kutû* imply.

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CUTHEAN

koo'thē-ən; **CUTHITE** kooth'īt. See CUTHAH; SAMARITANS.

CUTTER

[Heb. *gāzām*] (Joel 2:25); AV PALMERWORM; NEB LOCUST. Perhaps one of the stages of the maturing locust. The “palmerworm” is to be rejected because of its exclusive connection with developing moths. On account of the fearful devastation caused by plagues of locusts, the symbol in Joel is an apt one for the invasion of a powerful enemy.

CUTTINGS IN THE FLESH

[Heb. *šeret*, *sāreṭet*-‘incision,’ ‘tattoo’] (Lev. 19:28; 21:5); NEB GASH (THE BODY); [cf. Akk. *šarātu*-‘cut or tear to pieces’]. Physical self-laceration or self-mutilation inflicted as a sign of mourning or to seek the favor of a deity. See also GASH.

The custom of self-laceration of cheeks or chest and cuts on hands, arms, and backs was widely practiced as a part of mourning rites among the ancients (cf. Jer. 47:5; 48:37; 49:3). An Ugaritic epic describes how Baal, the god of

该城的大型神殿被称为 *Ê-mešlam*, 这是献给冥府之神匿甲的神庙 (参: 王下 17:30)。 *Gudua* 和后来的闪族语形式 *Kutû* 暗示出, 古他城和神殿似乎都是古闪族人的房屋根基。

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CUTHEAN 撒玛利亚人、古他人

音译: koo'thē-ən; **CUTHITE** (“古他人”), 音译: kooth'īt。见 CUTHAH (古他); SAMARITANS (撒玛利亚人)。

CUTTER 剪虫

【希伯来语: *gāzām*】(珥 2:25); 《钦定版圣经》译为 PALMERWORM (“毛虫”); 《新英文译本》译为 LOCUST (“蝗虫”)。“毛虫”是令人厌恶的昆虫, 因为只有毛虫可以变成飞蛾。在《约珥书》对蝗虫带来的可怕灾害的描述中, 蝗虫是强敌入侵的贴切象征。

CUTTINGS IN THE FLESH 划身

【希伯来语: *šeret*, *sāreṭet*——“划身”、“纹身”】(利 19:28; 21:5); 《新英文译本》译为 GASH (THE BODY) (“划[身]”); 【参: 阿卡德语: *šarātu*——“切或撕成碎片”】。自划身体或自残肉体是哀悼或寻求神悦纳的一种标志。另见 GASH (划破)。

自划脸颊或胸膛, 以及划伤手、手臂和背这种习俗是一种被广泛举行的古代哀悼仪式 (参: 耶 47:5; 48:37; 49:3)。一部乌加里特语史诗记载了乌加里特万神殿中最高之神伊勒 (El) 如何为掌管生育、植物和雨水之神巴力的死哀悼:

fertility, vegetation, and rain, was mourned at his death by El, the supreme god of the Ugaritic pantheon: El descended from his throne and sat on the ground, where he “lacerated himself” (Ugar. *ylt*), making cuts on his face, his arms, his chest, and his back (*DOTT*, p. 130; *ANET*, p. 139; Gaster, pp. 213–15). The prohibition of such “cuttings in the flesh” among the Israelites (Lev. 19:28; 21:5; Dt. 14:1) rests in (1) the rejection of pagan (Canaanite) practices and beliefs in which ritual laceration was thought to hand over man to the realm of the dead; (2) the affirmation of the uniqueness of the Israelites as “the sons of Yahweh” (Dt. 14:1), the covenant God who revealed Himself as the “I AM WHO I AM” (Ex. 3:14); (3) the emphasis on Israel as a “people holy to Yahweh” (Dt. 14:2), which finds its basis in Yahweh’s election of Israel; and (4) the concept of the sanctity of life and health. The deprivation of the sacral quality of death and the grave in Israelite religion was a great achievement. Despite this prohibition, self-inflicted laceration was practiced among the Israelites of the 6th cent. B.C. as a sign of grief and mourning (cf. Jer. 16:6; 41:5).

The Baal prophets “cut themselves after their custom with swords and lances, until the blood gushed out upon them” (1 K. 18:28) in their contest on Mt. Carmel with Elijah, the prophet of Yahweh, during the reign of Ahab. The self-laceration of the Baal prophets with its bloodletting was in all likelihood a Canaanite rite of imitative magic to cause the release of the vital rain upon which life depended, i.e., it was a rite intended to rouse Baal to bring rain (cf. Apuleius *Metamorphoses*viii.27; J.

伊勒从他的宝座上下来，坐在地上，他“划伤自己”（乌加里特语：*ylt*），即划身他的脸、手臂、胸部和背部（*DOTT*, 130 页；*ANET*, 139 页；Gaster, 213–215 页）。关于以色列人不可用刀“划身”的禁令（利 19:28; 21:5; 申 14:1）源于（1）对异教（迦南人）习俗的反对，以及划身仪式被视为将人交托给死人国度的信仰；（2）对以色列人独特性的肯定，即只有他们是“耶和华的儿女”（申 14:1），耶和华这位立约的神启示说：“我是自有永有的”（出 3:14）；（3）对以色列是“归耶和华为圣洁的民”的着重强调（申 14:2），耶和华拣选了以色列人是他们圣洁的根基；（4）圣洁的生命和健康的观念。剥去死亡和坟墓的圣洁性是以色列宗教的一大成就。尽管律法禁止以色列人划身，但是在公元前 6 世纪以色列人还是用划身来表达悲伤和哀痛（参：耶 16:6; 41:5）。

亚哈统治时期，巴力的先知们在迦密山与耶和华的先知以利亚争辩时，“按着他们的规矩，用刀枪自割、自刺，直到身体流血”（王上 18:28）。巴力的先知们的这种划身直到血流出的行为很可能是用巫术祈求降下及时雨的迦南仪式，也就是祈求巴力降雨的仪式（参：Apuleius *Metamorphoses*viii.27 ; J. Garstang 和 H. A. Strong , *Syrian Goddess* [1913], 84 页）。何西阿时期异教徒祭拜巴力的划身仪式显然是为庄稼求雨，何西阿谴责这种仪式（何 7:14）。《撒迦利亚书》13:2-6 中记载了在弥赛

Garstang and H. A. Strong, *Syrian Goddess* [1913], p. 84). The pagan self-laceration rite of the Baal cult, apparently intended to induce rain for the crops, was practiced in the time of Hosea and condemned by him (Hos. 7:14). The reference in Zec. 13:2–6 to the abolition of debased prophecy in the messianic age shows that self-inflicted wounding on their chests was practiced by prophets during certain periods.

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CYAMON

sī'ə-mən [Gk. *Kyamōn*] (Jth. 7:3). Probably identical with JOKNEAM.

CYCLE OF NATURE

[Gk. *trochós tēs genéseōs*] (Jas. 3:6); AV COURSE OF NATURE; NEB WHEEL OF OUR EXISTENCE; cf. *JB* “wheel of creation.” The AV “course” accents *tróchos* rather than *trochós*, “wheel.” But either way, and whatever the origin of the phrase (it occurs in the Orphic mysteries), in this context it clearly means the whole of our existence, from beginning to end. The use of this phrase does not commit James to any particular view of history or concept of time.

亚时代将废除假先知的预言，这表明先知在某些时期也行划身仪式。

书目——H. J. Elhorts, *Die Israelitischen Traueritten* (1914); P. Heinisch, *Die Trauergebräuche bei den Israeliten* (1931); H. Cazelles, *RB*, 55 (1948), 52–71; T. Canaan, *ZDPV*, 75 (1959), 97–115; R. de Vaux, *Ancient Israel: Its Life and Institutions* (1961), 58–61 页; T. H. Gaster, *Thespis* (1966 年第 3 版), 213–215 页; *BhHW.*, III, 见词条 “Ritzen” (Rissi)。

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CYAMON 西雅门

音译: sī'ə-mən 【希腊语: *Kyamōn*】(滴 7:3)。西雅门可能就是约念(见 JOKNEAM)。

CYCLE OF NATURE 生命的轮子

【希腊语: *trochós tēs genéseōs*】(雅 3:6); 《钦定版圣经》译为 COURSE OF NATURE (“生命的轮子”); 《新英文译本》译为 WHEEL OF OUR EXISTENCE (“生命的轮子”); 参: *JB* “wheel of creation” (“生命的轮子”)。《钦定版圣经》中 “course” (“轮子”) 这种翻译强调的是 *tróchos*, 而不是 *trochós*, 意为“车轮”。但是无论是哪种解释, 且无论这个短语的原意如何(出现在俄耳普斯 [Orphic] 的未解之谜中), 在这节经文中, 这个短语显然表示我们生命经历的全过程。雅各使用这个短语并不能说明他坚持任何特定的历史观念或时代观念。

CYMBAL

[Heb. *m^ešiltayim* (dual), *šels^elim* (pl.); Gk. *kýmbalon* (1 Cor. 13:1)]. See MUSIC. II.D.

CYPRESS

[Heb. *b^erôš*; Gk. *kypárisos* and variously] (1 K. 5:8, 10, etc.; 2 K. 19:23; 2 Ch. 2:8; 3:5; Isa. 14:8; 37:24; etc.; Hos. 14:8; Zec. 11:2); AV FIR; NEB PINE. The uncertainty surrounding the identification of a great many trees mentioned in the OT suggests that “cypress” should be restricted to translating *t^e’aššûr* (Ugar. *tšrm*), indicating the slender *Cupressus sempervirens* L. (Isa. 41:19; 60:13; Ezk. 27:6). Elsewhere the RSV “cypress” probably refers to one of the juniper species, several of which produce wood valuable for building purposes.

See also FIR TREE; HOLM TREE; GOPHER WOOD.

CYPRIONS

[Gk. *Kyprioi*] (2 Macc. 4:29). AV for mercenary troops supporting Sostrates, captain of the Jerusalem citadel during the reign of Antiochus IV Epiphanes (RSV “Cyprian troops”; NEB “Cypriots”). Ordinarily a gentilic (Bauer, p. 458; cf. Acts 4:36; 11:20; 21:16), the RSV apparently takes the Greek as a technical term. According to the NEB (2 Macc. 12:2) Nicanor was “chief of the Cyprian mercenaries” under Antiochus V Eupator (AV, RSV “governor of Cyprus”; Gk. *Kypriárchēs*; cf. *JB*). See CRATES; CYPRUS.

CYMBAL 铍

【希伯来语：*m^ešiltayim*（双数词），*šels^elim*（复数）；希腊语：*kýmbalon*（林前 13:1）】。见 MUSIC. II.D.（音乐 II.D.）。

CYPRESS 柏树

【希伯来语：*b^erôš*；希腊语：*kypárisos* 及各种不同形式】（王上 5:8, 10 等；王上 19:23；代下 2:8；3:5；赛 14:8；37:24 等；何 14:8；亚 11:2）；《钦定版圣经》译为 FIR（“松木”）；《新英文译本》译为 PINE（“松木”）。《旧约》中提到了大量无法确定的树木，这种不确定性表明“cypress”只能用来翻译 *t^e’aššûr*，（乌加里特语：*tšrm*），即一种细长的香柏树（拉丁学名：*Cupressus sempervirens* L.，赛 41:19；60:13；结 27:6）。在《修订标准译本》的其他经文中，“cypress”可能指的是一种刺柏属植物，其中一些刺柏属植物是贵重的建筑材料。

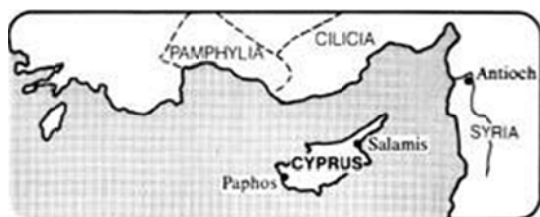
另见 FIR TREE（松木）；HOLM TREE（香柏树）；GOPHER WOOD（歌斐木）。

CYPRIONS 居比路人

【希腊语：*Kyprioi*】（马二 4:29）。《钦定版圣经》用这个词翻译在安提阿四世·伊皮法尼统治时期犹太城的指挥官索斯特拉特的雇佣军（《钦定版圣经》译为“Cyprian troops”[“居比路雇佣军”]；《新英文译本》译为“Cypriots”[“居比路人”]）。通常表示某个种族（Bauer, 458 页；参：徒 4:36；11:20；21:16），《修订标准译本》显然将这希腊语视为是一个术语。根据《新英文译本》（马二 12:2）的翻译，尼迦挪是安提阿五世（Eupator）统治时期“居比路雇佣军的指挥官”（《钦定版圣经》和《新英文译本》译为“governor of Cyprus”（“居比路的指挥官”）；希腊语：*Kypriárchēs*；参：*JB*）。见 CRATES（克莱茨）；CYPRUS（塞浦路斯、居比路）。

CYPRUS

sī'prəs. An island situated near the northeast corner of the Mediterranean Sea, in angle formed by the coasts of Cilicia (modern Turkey) and Syria. In the OT it is called Kittim; cf. the name of its Phoenician capital Kition.



- I. Geography
- II. Products
- III. Early History
- IV. Greek and Roman Periods
- V. Cyprus and the Jews
- VI. The Church in Cyprus
- VII. Later History

I. Geography.-The island is the third largest in the Mediterranean after Sardinia and Sicily, with an area of about 3584 sq. mi. (9282 sq. km.). It lies only 46 mi. (74 km.) from the nearest point of the Cilician coast and 60 mi. (97 km.) from the Syrian. Thus from the northern shore of the island the mainland of Asia Minor is clearly visible, and Mt. Lebanon can be seen from eastern Cyprus. This close proximity to the Cilician and Syrian coasts, as well its position on the route between Asia Minor and Egypt, proved of great importance for the history and civilization of the island. Its greatest length, including the northeast promontory, is about 140 mi. (225 km.), and its greatest breadth 60 mi. (97 km.).

The southwest portion of Cyprus is formed by a mountain complex, whose highest peak is 6403 ft. (1951 m.). To the

CYPRUS 塞浦路斯、居比路

音译：sī'prəs。地中海东北角附近的一座岛屿，在基利家（现代的土耳其）海岸和叙利亚形成的夹角中。在《旧约》中被称为基提；参：腓尼基的首都克提昂（Kition）。



- I. 地形
- II. 产物
- III. 早期历史
- IV. 希腊和罗马时期
- V. 塞浦路斯（居比路）和犹太人
- VI. 塞浦路斯（居比路）的教堂
- VII. 后期历史

I. 地形。塞浦路斯（居比路）是美索不达米亚地区三大岛屿之一，面积仅次于撒丁岛和西西里岛，约为 3584 平方英里（9282 平方公里）。塞浦路斯（居比路）距离基利家海岸最近距离为 46 英里（74 公里），距离叙利亚最近距离为 60 英里（97 公里）。因此从塞浦路斯（居比路）岛的北岸可以清楚地看到小亚细亚大陆，从塞浦路斯（居比路）的东部可以看到黎巴嫩山。由于塞浦路斯（居比路）靠近基利家和叙利亚海岸，且位于小亚细亚和埃及之间，所以塞浦路斯（居比路）的历史和文明非常重要。塞浦路斯（居比路）最大长度（包括东部角）约为 140 英里（225 公里），最大宽度为 60 英里（97 公里）。

塞浦路斯（居比路）的西南部是一个山系，最高峰达 6403 英尺（1951 米）。该山系的东北部是美索利亚（Messaoria）

northeast of this complex lies the great plain of the Messaoria, nearly 60 mi. (97 km.) in length and 10 to 20 (16 to 32 km.) in breadth, in which lies the modern capital Nicosia. The plain is bounded on the north by a mountain range (the Kyrenia), which is continued to the east-northeast in the long, narrow promontory of the Karpass, terminating in Cape Andrea, the ancient Dinaretum. Its two highest peaks are just over 3100 ft. (945 m.). The shore-plain to the north of these hills is narrow, but remarkably fertile.

II. Products.-Cyprus is richly endowed by nature. Its fruits and flowers were famous in antiquity. Strabo speaks of it as producing wine and oil in abundance and corn sufficient for the needs of its inhabitants. The elder Pliny refers to Cyprian salt, alum, gypsum, mica, unguents, laudanum, storax, resin, and precious stones. The chief source of the island's wealth, however lay in its mines and forests. Silver is mentioned by Strabo; copper, which was called by the Greeks after the name of the island, was extensively mined there from the earliest period down to the Middle Ages; iron too was found in considerable quantities from the 9th cent. until Roman times. Scarcely less important were the forests, which at an early date are said to have covered almost the whole island. The cypress seems to have been the principal tree, and the island supplied timber for shipbuilding to many successive powers.

III. Early History.-The original inhabitants of Cyprus appear to have been a race akin to the peoples of Asia Minor. The island's vast resources in copper and timber gained for it a

大平原，长约 60 英里（97 公里），宽约 10 至 20 英里（16 至 32 公里），平原中间坐落着现代都城尼科西亚（Nicosia）。该平原的北部与一山脉接壤（凯里尼亚），该山脉由东向东北一直延伸，经过卡尔帕斯（Karpass）狭窄的海岬，直至安德里亚海角，即古代的迪娜瑞特姆（Dinaretum）。它的两座主峰刚好超过 3100 英尺（945 米）。这些山峰北部的海滨平原很狭窄，但是土地非常肥沃。

II. 产物。塞浦路斯（居比路）的位置得天独厚。它的水果和花在古代时非常著名。斯特拉博提到了塞浦路斯（居比路）盛产酒、油和玉米，这些出产物足以满足当地居民的生活需要。老普林尼提到了塞浦路斯（居比路）的盐、白矾、石膏、云母、药膏、鸦片酒、安息香、松香和宝石。不过，岛上的主要资源是矿山和森林。斯特拉博曾提到过银；从最早时期至中世纪期间曾在塞浦路斯（居比路）大量开采铜矿，铜这个名字时希腊人根据该岛的名字命名的；从公元前 9 世纪至罗马时期，在塞浦路斯（居比路）还发现了大量的铁。森林对塞浦路斯（居比路）来说几乎同样重要，据说在早期森林几乎覆盖了全岛。松柏树似乎是岛上主要的树木，该岛为后来历任占领该岛的政治力量提供了造船的木材。

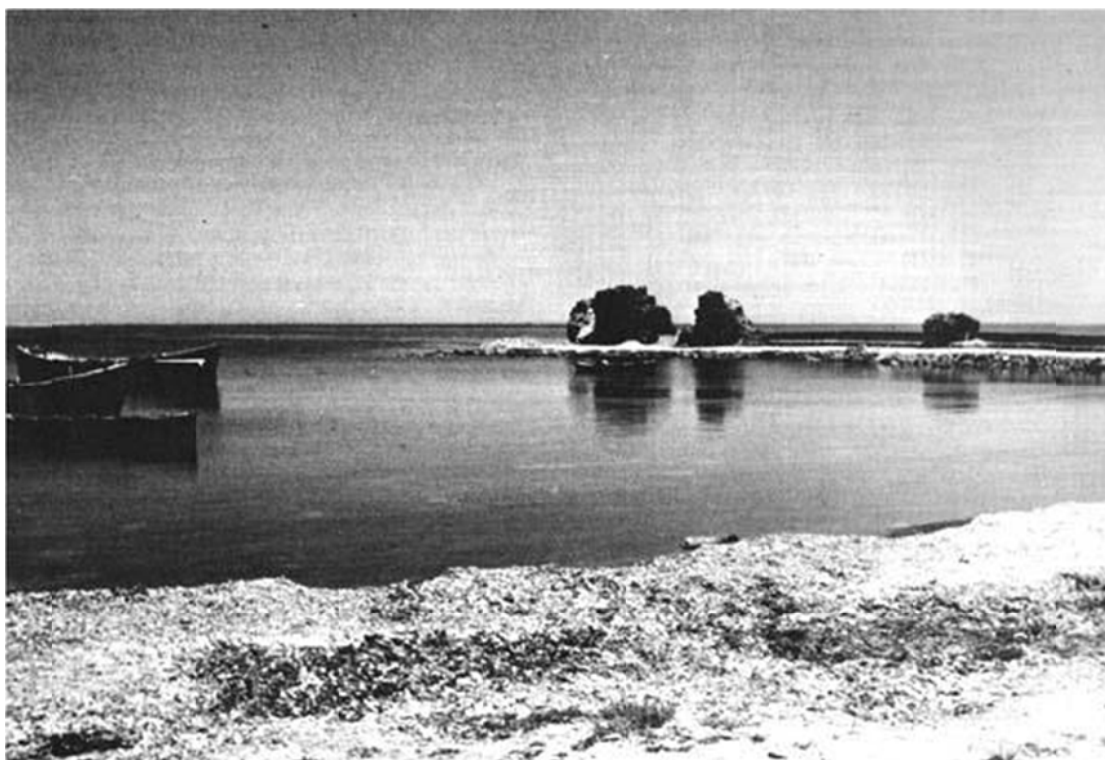
III. 早期历史。塞浦路斯（居比路）的原始居民似乎是一个类似小亚细亚人的民族。岛上大量的铜和木材等资源使塞浦路斯（居比路）在遥远的年代占据着重要的地位，并建立了广泛的商业关系。

considerable importance and wide commercial relations at a very remote period. Its wealth attracted the attention of Babylonia and Egypt, and there is reason to believe that it was conquered by Sargon I king of Akkad, and about a millennium later by Thutmose III of the 18th Dynasty (1501–1447 B.C.).

But the influences that molded its civilization came from other quarters also. Excavation has shown that in Cyprus there were several seats of Minoan culture, and there can be little doubt that it was deeply influenced by Crete. Phoenician influences too were at work, and the Phoenician settlements of Citium, Amathus, Paphos, and others go back to a very early date. The breakup of the Minoan civilization was followed by a “dark age”; but later the island received a number of Greek settlers from Arcadia and other Hellenic states, to judge not only from Greek tradition but from the evidence of the Cyprian dialect, which is closely related to the Arcadian.

它的财富引起了巴比伦和埃及的注意，而我们有理由认为阿卡德王撒珥根一世占领了该岛，约一千年后第 18 王朝的图特摩斯三世占领再次占领了该岛（公元前 1501-1447 年）。

但是其他领域的影响力也塑造了塞浦路斯（居比路）的文明。考古发掘显示在塞浦路斯（居比路）有几处米诺斯文明遗址，毋庸置疑，克里特深深地影响了塞浦路斯（居比路）。腓尼基也影响了塞浦路斯（居比路），而且腓尼基人在很早时期就定居于西提姆（Citium）、阿马苏斯（Amathus）、帕弗和其他地区。米诺斯文明瓦解后出现了一段“黑暗时期”；但是后来许多从阿卡迪亚来的希腊人和其他希腊行省来的人定居在这座岛上，无论从希腊传统，还是从塞浦路斯（居比路）的方言都可以看出这一点，塞浦路斯的方言与阿卡迪亚语存在密切的关系。



Ancient harbor at Paphos, center of Roman rule on Cyprus. Paul, Barnabas, and John Mark visited the city on the first missionary journey. (W. S. LaSor)

In 709 B.C. Sargon II of Assyria made himself master of Cyprus, and tribute was paid by its seven princes to him and to his grandson Esarhaddon (681–667). The overthrow of the Assyrian empire probably brought with it the independence of Cyprus, but it was conquered anew by Aahmes (Amasis) of Egypt (Herodotus ii.182), who retained it till his death in 526 B.C. However, in the following year the defeat of his son and successor by Cambyses brought the island under Persian dominion (Herodotus iii.19, 91).

IV. Greek and Roman Periods.-In 501 the Greek inhabitants rose in revolt against the Persians, but were decisively beaten (Herodotus v.104ff.), and in 480 there were 150 Cyprian ships in the navy with which Xerxes attacked Greece (Herodotus vii.90). In 411 Euagoras

帕弗的古老港口，帕弗是罗马在塞浦路斯（居比路）的统治中心。保罗、巴拿巴和约翰马可在第一次传道之旅时访问过这座城市。（W. S. LaSor）

在公元前 709 年，亚述王撒珥根二世统治了塞浦路斯（居比路），岛上的几位诸侯向撒珥根和他的孙子以撒哈顿献上供物（公元前 681-667 年）。亚述王国被推翻可能使塞浦路斯（居比路）获得了独立，但是这座岛屿再次被埃及（Herodotus ii.182）的阿哈摩斯（Amasis）占领，阿哈摩斯一直统治塞浦路斯（居比路）直到到公元前 526 年阿哈摩斯去世。然而，次年由于阿哈摩斯的儿子被冈比西斯击败，从而使波斯人统治了塞浦路斯（居比路）（Herodotus iii.19, 91）。

IV. 希腊和罗马时期。公元前 501 年，希腊居民开始反抗波斯人，但是最终被波斯人镇压了（Herodotus , 104 起），公元前 480 年，薛西斯进攻希腊的军队中有 150 个塞浦路斯的船只（Herodotus vii.90）。公元前 411 年，厄瓦戈拉斯（Euagoras）继承了撒拉米的

ascended the throne of Salamis and set to work to assert Hellenic influence and to champion Hellenic civilization. He joined with Pharnabazus the Persian satrap and Conon the Athenian to overthrow the naval power of Sparta at the battle of Cnidus in 394, and in 387 revolted from the Persians.

Cyprus seems later to have fallen once again under Persian rule, but after the battle of Issus (333 B.C.) it voluntarily gave its submission to Alexander the Great and rendered him valuable aid at the siege of Tyre. On his death (323) it fell to the share of Ptolemy of Egypt. It was, however, seized by Demetrius Poliorcetes, who defeated Ptolemy in a hotly contested battle off Salamis in 306. Eleven years later it came into the hands of the Ptolemies and remained a province of Egypt or a separate but dependent kingdom until the intervention of Rome (cf. 2 Macc. 10:13).

In 58 B.C. the Romans resolved to incorporate Cyprus into their empire, and Marcus Porcius Cato was entrusted with the task of its annexation. The reigning prince, a brother of Ptolemy Auletes of Egypt, received the offer of an honorable retirement as high priest of Aphrodite at Paphos, but he preferred to end his life by poison, and the island passed into Roman hands and was attached to the province of Cilicia. In the partition of the Roman empire between senate and emperor, Cyprus was at first (27–22 B.C.) an imperial province. In 22 B.C., however, it was handed over to the senate together with southern Gaul in exchange for Dalmatia (Dio Cassius *Hist.* liii.12; liv.4) and was subsequently governed by ex-praetors bearing the honorary title of

王位，他主张接受希腊的影响并拥护希腊文明。厄瓦戈拉斯与波斯总督法那培萨斯和雅典人柯农一起在公元前 394 年的革尼土战役中推翻了斯巴达的海上强国，而公元前 387 年波斯人发动了起义。

塞浦路斯（居比路）后来又再一次被波斯人统治，但是伊苏斯战役后（Issus，公元前 333 年），波斯人自动将塞浦路斯（居比路）的统治权交给了亚历山大大帝，这为他围攻推罗提供了极大的帮助。亚历山大死后（公元前 323 年），塞浦路斯（居比路）落入了埃及的多利买之手。然而，公元前 306 年底米丢（Demetrius Poliorcetes）在一场激烈的撒拉米战役中击败了多利买，夺得了塞浦路斯（居比路）。十一年后，多利买王朝统治了塞浦路斯（居比路），直到罗马入侵之前，塞浦路斯始终是埃及的一个行省或依赖于埃及王国的独立体（参：马二 10:13）。

公元前 58 年罗马人决定吞并塞浦路斯（居比路），并委任加图（Marcus Porcius Cato）来完成吞并的任务。统治君王，即埃及多利买·奥雷特斯（Ptolemy Auletes）的一个兄弟在帕弗以阿芙罗狄蒂（Aphrodite）的大祭司的身份光荣卸任，但是他选择用毒药结束了自己的生命，而塞浦路斯（居比路）落入了罗马人之手，并入基利家省。塞浦路斯（居比路）罗马帝国的参议院和皇帝之间，起初（公元前 27-22 年）是由皇帝管辖的行省。然而，公元前 22 年，为了换取挾马太（Dio Cassius *Hist.* liii.12; liv.4），塞浦路斯（居比路）和南部的高卢（Gaul）移交给了参议院，随后由获得方伯荣誉头衔、住在帕弗的前任长官管理塞浦路斯（居比路）。其中有一位叫士求保罗（Sergius Paulus），他在保罗访问帕弗时作帕弗的方伯。《使徒行传》13:7 中准确

proconsul and residing at Paphos. Among them was Sergius Paulus, who was proconsul at the time of Paul's visit to Paphos. The title applied to him in Acts 13:7 is strictly accurate.

V. Cyprus and the Jews.-The proximity of Cyprus to the Syrian coast rendered it easy of access from Palestine, and Jews had probably begun to settle there even before the time of Alexander the Great. Certainly the number of Jewish residents under the Ptolemies was considerable (1 Macc. 15:23; 2 Macc. 12:2), and it must have been increased later when the copper mines of the island were farmed to Herod the Great (Josephus *Ant.* xvi.4.5; xix.26.28). We shall not be surprised, therefore, to find that at Salamis there was more than one synagogue at the time of Paul's visit (Acts 13:5).

In A.D. 116 the Jews of Cyprus rose in revolt and massacred no fewer than 240,000 Gentiles. Hadrian crushed the rising with great severity and drove all the Jews from the island. Henceforth no Jew might set foot upon it, even under stress of shipwreck, on pain of death (Dio Cassius lxviii.32).

VI. The Church in Cyprus.-In the life of the early Church Cyprus played an important part. Among the Christians who fled from Judea in consequence of the persecution that followed Stephen's death were some who "traveled as far as Phoenicia and Cyprus" (Acts 11:19) preaching to the Jews only. Certain natives of Cyprus and Cyrene took a further momentous step in preaching at Antioch to the Greeks also (Acts 11:20).

地描述了他的官职。

V. 塞浦路斯（居比路）和犹太人。塞浦路斯（居比路）靠近叙利亚海岸，因此很容易从这里前往巴勒斯坦，而且犹太人可能在亚历山大大帝时期之前就已经在那里定居。当然，多利买王朝统治时期大批的犹太人定居在塞浦路斯（马一 15:23；马二 12:2），后来岛上的铜矿转包给希律大帝后，犹太居民的数目进一步增加（Josephus *Ant.* xvi.4.5；xix.26.28）。因此，我们发现在保罗访问塞浦路斯（居比路）时撒拉米不只有一个会堂不足为奇。

公元 116 年，塞浦路斯（居比路）的犹太人起来反抗，屠杀了多达 240,000 个外邦人。哈德良强力镇压了起义，并将犹太人赶出了塞浦路斯（居比路）。自此以后，犹太人不得再踏足塞浦路斯（居比路），即使遭遇船难也不可以，违者将被处死（Dio Cassius lxviii.32）。

VI. 塞浦路斯（居比路）的教会。塞浦路斯（居比路）在早期教会生活中起到了非常重要的作用。那些因司提反死后而遭难从犹太逃离的基督徒们有的“直走到腓尼基和塞浦路斯”（徒 11:19），他们只向犹太人讲道。某些塞浦路斯和古利奈人迈出了更为重要的一步，在安提阿也向希腊人传道（徒 11:20）。

Even before this time Joseph Barnabas, a Levite born in Cyprus (Acts 4:36), was prominent in the early Christian community at Jerusalem, and it was in his native island that he and Paul, accompanied by John Mark, began their first missionary journey (Acts 13:4). After landing at Salamis they passed “through the whole island as far as Paphos” (Acts 13:6), probably visiting the Jewish synagogues in its cities. Whether the “early disciple,” Mnason of Cyprus, was one of the converts made at this time or had previously embraced Christianity we cannot determine (Acts 21:16). Barnabas and Mark revisited Cyprus later (Acts 15:39); but Paul did not again land on the island, though he sighted it when, on his last journey to Jerusalem, he sailed S of it on his way from Patara in Lycia to Tyre (Acts 21:3), and again when on his journey to Rome he sailed “under the lee of Cyprus,” that is, along its northern coast, on the way from Sidon to Myra in Lycia (Acts 27:4).

In 401 the Council of Cyprus was convened, chiefly in consequence of the efforts of Theophilus of Alexandria, the inveterate opponent of Origenism, and took measures to check the reading of Origen’s works. The island, which was divided into thirteen bishoprics, was declared autonomous in the 5th cent., after the alleged discovery of Matthew’s Gospel in the tomb of Barnabas at Salamis. The bishop of Salamis was made metropolitan by the emperor Zeno with the title “archbishop of all Cyprus”; and his successor, who now occupies the see of Nicosia, still enjoys the privilege of signing his name in red ink and is primate over the three other bishops of the island, all of whom are of

实际在这之前，一个名叫巴拿巴的生在塞浦路斯的利未人（徒 4:36）是耶路撒冷早期基督徒中的重要人物，巴拿巴和保罗以及约翰马可就是在巴拿巴的故乡开始了第一次传道之旅（徒 13:4）。他们登陆撒拉米后，“经过了全岛，直到帕弗”（徒 13:6），可能访问了那里的几个犹太会堂。我们尚未能确定塞浦路斯的拿孙是在这时期悔改作了基督徒，还是这之前相信了基督教（徒 21:16）。后来巴拿巴和马可再次访问了塞浦路斯（徒 15:39）；但是保罗没有再次访问该岛，不过他在最后一次传道之旅去往耶路撒冷途中看到了塞浦路斯，在他从吕家的帕大喇前往推罗的途中，乘船从塞浦路斯的南面驶过（徒 21:3），此外，在他去往罗马的途中，他“贴着塞浦路斯背风岸”行去，即沿着该岛的北海岸，从西顿去往吕家的每拉（徒 27:4）。

公元 401 年，在亚历山大的提阿非罗的努力下，在该岛召开了塞浦路斯会议，提阿非罗是俄利根的老对手，他在这次会议中采取了一系列措施核查俄利根的作品。塞浦路斯被分为十三个主教辖区，公元 5 世纪在撒拉米的巴拿巴墓穴中发掘了所谓的《马太福音》后，塞浦路斯宣布独立。国王芝诺任命撒拉米的主教为大主教，被称为“全塞浦路斯的大主教”；他的继承者如今管辖着尼科西亚海，且享受用红墨水签名的特权，并且地位高于岛上的其他三位主教，这三位主教都是大主教级别。

metropolitan rank.

VII. Later History.-Cyprus remained in the possession of the Roman and then of the Byzantine emperors, though twice overrun and temporarily occupied by the Saracens, until 1184, when its ruler Isaac Comnenus broke away from Constantinople and declared himself an independent emperor. From him the rule was seized in 1191 by the Crusaders under Richard I of England, who bestowed it on Guy de Lusignan, the titular king of Jerusalem, and his descendants. In 1489 it was ceded to the Venetians by Catherine Cornaro, widow of James II, the last of the Lusignan kings, and remained in their hands until it was captured by the Ottoman Turks under Sultan Selim II, who invaded and subjugated the island in 1570 and laid siege in Famagusta, which, after a heroic defense, capitulated on August 1, 1571.

The ensuing three centuries of Turkish rule were marked in general by laxness on the part of the rulers of Cyprus. Minor revolts were frequent, and there were serious revolts in 1764 and 1823. The population declined; the copper mines ceased to be worked; in the latter part of the 18th cent. cotton, the chief crop, dropped to an average annual crop of about 4000 bales from an average crop of about 8000 bales in the earlier part of that century (and from a crop of as much as 30,000 bales during the earlier Venetian period). In 1878 Britain and Turkey made a defensive alliance in view of the encroachments of Russia toward the south. As a part of this arrangement, Cyprus was occupied and administered by Britain, though nominally remaining a part of the Ottoman empire. When

VII. 后期历史。罗马仍然统治着塞浦路斯(居比路),后来落入拜占庭皇帝之手,尽管撒拉逊人曾两次短暂地占领该岛,直到 1184 年,塞浦路斯(居比路)的统治者以撒(Isaac Comnenus)摆脱了君士坦丁堡的统治,宣布自己是独立的君王。1191 年英国理查德一世统治下的十字军结束了以撒的统治,理查德一世将塞浦路斯(居比路)赐给了耶路撒冷有名无实的君王吕西尼昂的盖伊(Guy de Lusignan)和他的子孙。1489 年,吕西尼昂家族最后一位君王詹姆斯二世(James II)的遗孀凯瑟琳(Catherine Cornaro)将塞浦路斯割让给了威尼斯人,威尼斯人一直统治塞浦路斯(居比路)直到 1570 年苏丹塞利姆二世统治下的土耳其人入侵并占领了该岛,他们大举围攻法马古斯塔湾,塞浦路斯(居比路)人经过英勇抵抗后,于 1571 年 8 月 1 日宣布投降。

在接下来土耳其对该岛长达三个世纪的治时期,塞浦路斯的统治者一般采取宽松的统治策略,这一时期常有小型的反抗运动,1764 年和 1823 年爆发了剧烈的反抗运动;塞浦路斯(居比路)人口减少了;铜矿开采也停止了;18 世纪后期,塞浦路斯主要的农作物棉花的产量从 18 世纪早期的年均产量约 8000 捆(威尼斯人统治时期年均产量多达 30,000 捆)下降至年均 4000 捆。1878 年,面对着俄罗斯人的南侵,英国和土耳其组成了防御联盟。作为部署的一部分,英国占领并接管了塞浦路斯(居比路),但是名义上塞浦路斯仍然是奥斯曼帝国的一部分。土耳其在第一次世界大战期间与协约国为敌,英国吞并了塞浦路斯(居比路),并于 1925 年成为了英国的殖民地。

Turkey entered World War I against the Allies, Cyprus was annexed to the British empire, and in 1925 became a crown colony.

In recent years Cyprus has again been a land of tension. A small but powerful minority began agitating for *henosis*, i.e., union with Greece. The first open demonstrations occurred in 1931. Turkey, however, will not permit Cyprus to become a part of Greece, insisting that the island is more properly an extension of the Anatolian mainland. Though it is true that the larger part of the population of Cyprus (four-fifths) is Greek-speaking, largely through the influence of the Greek Orthodox Church, the natural and historical ties with Greece are not strong. Early in 1959 an agreement was reached among Britain, Greece, and Turkey that provided for setting up the Republic of Cyprus. Britain indicated her willingness to give up her sovereignty over the island providing she could maintain her military bases; Greece gave up the claim to *henosis*; Turkey gave up its insistence on partition. This agreement seemed to give promise of a lasting settlement, but it soon broke down, and Turkey invaded and occupied much of the island. Throughout its long checkered history the control of Cyprus has been regarded as essential for the control of the eastern Mediterranean. The continuing recognition of its strategic importance seems to destine Cyprus to a future of tension and struggle.

Bibliography.—An exhaustive bibliography is in C. D. Cobham, *An Attempt at a Bibliography of Cyprus* (4th ed. 1900). See also G. Home, *Cyprus Then and Now* (1960);

最近几年，塞浦路斯（居比路）又陷入了紧张的局势。有权势的少数人开始鼓动“联合”，即与希腊联合。第一次联合的公开尝试发生在1931年。但是土耳其不允许塞浦路斯（居比路）成为希腊的一部分，并坚持认为该岛更适合作安纳托利亚本土的延伸地带。尽管绝大多数塞浦路斯（居比路）的人口（五分之四）确实都说希腊语，这主要是由于该岛受希腊正教的影响，但是该岛与希腊的自然和历史联系并不紧密。早在1959年，英国、希腊和土耳其就达成了一致，准备建立塞浦路斯（居比路）共和国。英国表示愿意交出塞浦路斯（居比路）的统治权，但前提是英国要继续保留它的军事基地；希腊放弃统一塞浦路斯（居比路）的声明；而土耳其放弃“联合”塞浦路斯（居比路）的主张。这份协议似乎有望永久解决关于塞浦路斯的问题，但是这份协议很快便宣告失效，土耳其入侵并占领了塞浦路斯（居比路）的大片领土。塞浦路斯（居比路）的历史长期以来就一波三折，控制塞浦路斯被认为是控制地中海东部的必要条件。塞浦路斯（居比路）的重要战略地位似乎决定了它日后仍要面临紧张和争战的局势。

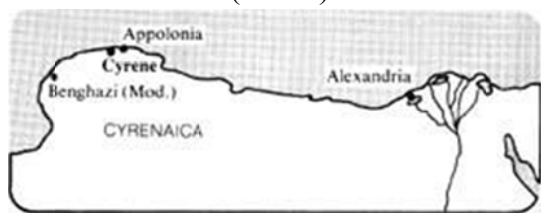
书目——C. D. Cobham 的作品中有大量参考书目, *An Attempt at a Bibliography of Cyprus* (1900年第4版)。另见 G. Home, *Cyprus Then and Now* (1960); P. Newman, *A*

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CYRENE

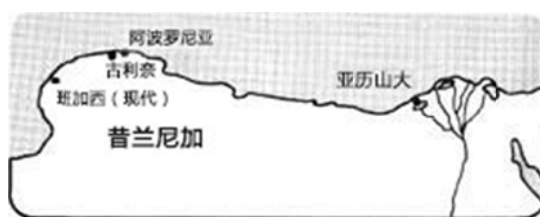
sī-rē'nē [Gk. *Kyrēnē*]. A city in North Africa, capital of the Roman province of Cyrenaica (ancient and modern Libya). The city, modern Shakhāt, is located on the “hump” of Libya, E of the Gulf of Sirte (Syrtis), about 100 mi. (160 km.) ENE of Benghazi. It lies on a plateau at an altitude of about 1600 ft. (490 m.), approximately 6 mi. (10 km.) from the sea, 8 mi. (13 km.) SW of Apollonia (modern Marsa Susah), which was its seaport, and lying against Jebel al-Akhdar, which rises to an elevation of 2894 ft. (882 m.), S of Cyrene. The plateau slopes downward to the south, and because of its location, it enjoys excellent climate and fertility of soil. Herodotus reports that Cyrene, “which is the highest part of the Libya that the nomads inhabit, has the marvel of three harvest seasons” (iv.199).



Cyrene was founded by Dorian Greeks from the island of Thera (Santorin). The first expedition set out ca. 630 B.C., but landed on the island Platea on the Gulf of Bomba. According to Herodotus (iv.150–54), the expedition had been instigated by the oracle at Delphi, so a second request was made of the oracle, and the second expedition landed on the mainland and was brought to the site of Cyrene by friendly Libyans. The founder

CYRENE 古利奈

音译: sī-rē'nē【希腊语: *Kyrēnē*】。北非的一座城邑, 罗马行省昔兰尼加的京城(古代和现代的利比亚)。古利奈, 即现代的沙阿(Shakhāt), 位于利比亚的“小山丘”上, 苏尔特(塞耳底)海湾的东部, 班加西(Benghazi)东北偏东约100英里(160公里)处。古利奈坐落于一个约1600英尺(490米)高的高原上, 距海约6英里(10公里), 亚波罗尼亚(Apollonia, 现代的马萨苏萨[Marsa Susah])西南8英里(13公里)处, 亚波罗尼亚是古利奈的海港, 背靠南面海拔2894英尺(883米)的绿山(Jebel al-Akhdar)。该高原向南倾斜, 由于它的地理位置优越, 所以气候宜人、土地肥沃。希罗多德说, 古利奈是“游牧民族居住地利比亚最高的地方, 令人惊奇的是, 该地有三个收成的季节”(iv.199)。



来自锡拉岛(桑托里尼岛)的多里安希腊人建立了古利奈。公元前630年进行了第一次远征, 但是在邦巴(Bomba)湾的普拉铁阿(Platea)岛登陆。根据希罗多德(iv.150–54)的记载, 此次远征受到了德尔斐神谕的鼓动, 并且德尔斐神谕鼓动人们进行第二次远征, 第二次远征的人登上了内陆并被友好的利比亚人带到了古利奈。根据希罗多德的记载, 古利奈的创建人是巴图斯, 在远征之前, 事实上在巴图斯出生前, 德尔斐神谕就

was named Battus, which, according to Herodotus tells us that Cyrene was important enough for Amasis by the Delphic oracle before the expedition set sail, in fact before Battus was born. The dynasty of the Battiadae consisted of eight kings, alternately named Battus and Arcesilaus, and continued until *ca.* 440 B.C. A perennial spring nearby was named for the nature-goddess Cyrene (Kyrana) (in later Greek mythology said to be the bride of Apollo), which accounts for the city's name.

Because of its agricultural wealth, particularly in grain, stock-breeding, and the spice silphium (which was much used in Greek cooking and also had medicinal uses), Cyrene became a very important Greek colony. Herodotus tells us that Cyrene was important enough for Amasis pharaoh of Egypt (570–526 B.C.) to take a wife from there, possibly a daughter of Battus II (ii.181)—but Herodotus contains a mixture of factual and nonfactual legends. When the dynasty collapsed, a republic was established, and this passed into Ptolemaic Egypt in 322 B.C. Ptolemy I gave a constitution to Cyrene, a copy of which can be seen in the museum at Cyrene. During this period, Cyrene was one of the intellectual centers of the classical world. Its medical school was famous. Carneades (214–129 B.C.) was one of the heads of the Platonic Academy (Greek Academy), and the Cyrenaics, a Greek school of philosophers, were so called because the center of their activities was at Cyrene. Two well-known natives of Cyrene were Eratosthenes (276–194 B.C.), the geographer of Alexandria who calculated the circumference of the earth

预言古利奈对雅赫摩斯 (Amasis) 非常重要。巴图斯王朝共有八位国王, 这八位王交替使用巴图斯和阿尔克西拉乌斯 (Arcesilaus) 这两名字, 一直到公元前 440 年前后。附近的一个长流泉是以自然女神古利奈 (后期的希腊神话中称她为阿波罗神的新娘) 的名字命名的, 古利奈城也因该女神得名。

由于古利奈在农业非常发达, 谷物种植、畜牧业和香料松香产业 (希腊人在烹饪时常使用香料, 此外, 松香还有药用价值) 尤为发达, 因此它成为了希腊非常重要的殖民地。据希罗多德记载, 古利奈对埃及法老雅赫摩斯 (Amasis, 公元前 570-526 年) 来说非常重要, 他娶了一位古利奈的女子为妻, 这个女子可能是巴图斯二世的女儿 (ii.181)——不过希罗多德的记载包含了真实故事和非真实的传说。王朝灭亡后, 古利奈建立了一个共和国, 并于公元前 322 年落入埃及多利买之手。多利买一世为古利奈制定了宪法, 该宪法的副本收藏在古利奈的博物馆中。多利买统治期间, 古利奈是古典时期的文化中心之一。古利奈的医学院非常著名。卡涅阿德斯 (Carneades, 公元前 214-129 年) 是柏拉图派 (希腊派) 的领袖之一, 而古利奈学派 (昔兰尼哲学派) 是一个希腊哲学派别, 之所以称这个学派为古利奈学派, 是因为这个学派的活动中心位于古利奈。古利奈的两个著名的本地人是埃拉托色尼 (Eratosthenes, 公元前 276-194 年) 和诗人卡利马科斯 (Callimachus, 约公元前 310-240 年), 亚历山大的地理学者埃拉托色尼估算古利奈的周长可能在 50 英里 (80 公里) 内, 这是目前被接受的数据, 诗人卡利马科斯对拉丁诗

possibly within 50 mi. (80 km.) of the presently accepted figure, and Callimachus (*ca.* 310–240 B.C.), the poet who so strongly influenced the Latin poets, particularly Catullus and Ovid.

By the provisions of the will of Ptolemy Apion, Cyrenaica passed to the Romans in 96 B.C., and Crete was united with it in 67 B.C. to form the Senatorial Province of Cyrenaica, with Cyrene as the provincial capital. In a large Jewish revolt in A.D. 115 there was widespread destruction and, according to Dio Cassius (*Hist. Epit.* lxxviii.32), 220,000 inhabitants were killed. Hadrian restored the city and left inscriptions on many of its buildings. But the city declined and the supply of silphium was exhausted. A disastrous earthquake in A.D. 365 contributed to the decline, and with the Arab conquest in 642 the city came to an end.

人产生了深刻的影响，尤其是卡图鲁斯（Catullus）和奥维德（Ovid）。

按照多利买·阿皮翁（Ptolemy Apion）的遗愿，公元前 96 年，昔兰尼加遗赠给了罗马人，并于公元前 67 年与克里特合并构成了昔兰尼加参议院省，古利奈是昔兰尼加参议院省的都城。公元 115 年，古利奈在犹太人的大规模起义中被大面积地破坏，根据卡修斯（Dio Cassius, *Hist. Epit.* lxxviii.32）的记载，220,000 万居民被屠杀。哈德良重建了该城并在许多建筑上刻了碑文。然而古利奈开始走向衰落，并且已经不能再供给松香。公元 365 年的地震加剧了古利奈的衰败，公元 642 年，随着阿拉伯占领古利奈，这座城市被彻底摧毁了。



Simon of Cyrene bearing the cross for Jesus, reredos in relief from the fifth station of the cross on the Via Dolorosa, Jerusalem. The site follows a tradition dating to Crusader times. (W. S. LaSor)

古利奈的西门为耶稣背十字架，耶路撒冷苦行之路的第五站的浮雕围屏。该遗址可以追溯至十字军时期。（W. S. LaSor）

Cyrene is significant for biblical studies because of its Jewish inhabitants. According to Josephus (*CAp* ii.4), Ptolemy I transported Jews to a number of Libyan cities, including Cyrene. From the magnitude of the disturbance

古利奈住着犹太居民，因此对圣经研究非常重要。根据约瑟夫斯（*CAp* ii.4）的记载，多利买一世将犹太人转移到许多利比亚的城市中，其中包括古利奈。从上面提到的公元 115 年的大规模起义可推测出古利奈住着相当多的犹太人，从

in A.D. 115, mentioned above, it may be inferred that there was a sizable Jewish community there, and Jews who returned to Jerusalem from Cyrene were sufficiently numerous to have a synagogue “of the Cyrenians” (Acts 6:9). This doubtless accounts for the fact that a Cyrenian named Simon was present and could be compelled by the Romans to carry the cross of Jesus (Mt. 27:32; Mk. 15:21; Lk. 23:26). Worshipers from Cyrene are mentioned among those who witnessed the glossolalic preaching of the gospel by the disciples at Pentecost (Acts 2:10). Cyrenians not only disputed with Stephen (6:9), and possibly were also involved in his stoning, but some of them were also converted to Christianity and were spread by the subsequent persecution to become instrumental in the proclamation of the gospel to Gentiles at Antioch (11:19f.). Lucius of Cyrene was one of the prophets and teachers in the church at Antioch (13:1). We may assume that some of the Cyrenian pilgrims took the gospel back to Cyrene, for the Christian Church was established there at an early date. Two fine churches still existed in the days of Justinian (527–565). Synesius, who became bishop of Ptolemais *ca.* 409, was a native of Cyrene, boasting of royal descent, but we have no details of how or where he became a Christian.

Archeology of Cyrene, conducted by Italians between World Wars I and II, and since World War II by the Libyan government aided by British and Italians, has uncovered or restored numerous sites in the fountain area, in the upper city, and in the Roman town. These include the Greek agora, a theater (not yet fully excavated), a forum, the temple of Isis,

古利奈返回耶路撒冷的犹太人足够组建一个“古利奈”会堂（徒 6:9）。这无疑证明，古利奈人中有一位叫西门的在这里出现过，并且可能在罗马人的强迫下背了耶稣的十字架（太 27:32；可 15:21；路 23:26）。经文中还提到古利奈的敬拜者和其他人一同见证了门徒在五旬节用乡谈传讲福音（徒 2:10）。古利奈人不仅与司提反辩论（徒 6:9），而且可能还参与了用石头打死司提反的行动，但是有些古利奈人悔改后成了基督徒，并且由于被迫害而四散，成了在安提阿向外邦人传福音的器皿（徒 11:19-20）。古利奈的路求是安提阿教会的一个先知和教师（徒 13:1）。我们可以推断部分古利奈的朝圣者将福音带回到了古利奈，因为在早期这里就建立了基督徒教会。古利奈还保存下来了两座始于东罗马帝国时期的美丽教堂（公元 527 至 565 年）。约公元 409 年，修斯（Synesius）成了多利买的主教，他就是古利奈人，并自夸是皇室子孙，但是没有详细的资料记载他是如何或在哪儿成为的基督徒。

第一次世界大战至第二次世界大战期间，意大利人在古利奈进行了考古发掘，从第二次世界大战开始，在英国和意大利人的资助下，利比亚政府再次进行了考古发掘，并且在泉水区、上城和罗马城镇中发掘或修复了许多遗址。这些遗址包括一个希腊市场、一个剧院（尚未完全发掘）、一个广场、一座伊西斯圣殿、部分“圣路”、一座阿波罗神庙和一个希

part of the Sacred Way, a temple of Apollo, and a Greek theater. A sixth-century (B.C.) Spartan *kylix* (wine cup) provides an excellent graphic representation of the silphium trade, showing the spice being weighed and loaded in the presence of King Arcesilaus (original in Bibliothèque Nationale, Paris). Coins of Cyrene also bear the representation of the silphium plant.

In the Apocrypha see 1 Macc. 15:23; 2 Macc. 2:23.

Bibliography.—*CERP*; F. Chamoux, *Cyrène sous la monarchie des Battiades* (1953); *Enc.Brit*, VI, s.v.; Herodotus iv.150–164; P. Romanelli, *La Cirenaica romana* (1943); A. Rowe, *History of Ancient Cyrenaica* (1948).

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CYRENIANS

sī-rē'nē-ənz [Gk. *Kyrēnaioi*] (Acts 6:9). People of CYRENE.

CYRENIUS

sī-rē'nē-əs (Lk. 2:2, AV). See QUIRINIUS.

CYRUS

sī'rəs [Heb. *kōreš*; Old Pers. *Kuruš*]. Properly Cyrus II, the Great, founder of the Persian empire. He reigned from 559 to 530 B.C., and his empire flourished until its conquest by Alexander the Great (331B.C.).

- I. Birth and Family
- II. Early Conquests
- III. Conquest of Babylon
- IV. Policy toward the Jews
- V. Cyrus in Isaiah
- VI. Final Conquests and Death

腊剧院。(公元前)十六世纪斯巴达的酒杯 (*kylix*) 形象地展示了古利奈的松香草贸易, 酒杯上刻画着在阿尔克西拉乌斯王面前为香料称重和装载香料的画面 (原物收藏于巴黎国家图书馆内)。古利奈的钱币上也印有松香草树的图案。

关于《次经》中的记载, 见《马加比一书》15:23; 《马加比二书》2:23。

书目——*CERP*; F. Chamoux, *Cyrène sous la monarchie des Battiades* (1953); *Enc.Brit*, VI, 见 词条 Herodotus iv.150–164; P. Romanelli, *La Cirenaica romana* (1943); A. Rowe, *History of Ancient Cyrenaica* (1948).

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CYRENIANS 古利奈人

音译: sī-rē'nē-ənz 【希腊语: *Kyrēnaioi*】 (徒 6:9)。古利奈 (见 CYRENE) 人。

CYRENIUS 居里扭

音译: sī-rē'nē-əs (《钦定版圣经》, 路 2:2)。见 QUIRINIUS (居里扭)。

CYRUS 居鲁士、古列

音译: sī'rəs 【希伯来语: *kōreš*; 古波斯语: *Kuruš*】。准确地说, 居鲁士二世 (也称古列二世), 即波斯帝国的建立者居鲁士大帝。他从公元前 559 至 530 年统治波斯, 波斯帝国曾非常繁荣, 直到亚历山大帝征服了波斯 (公元前 331 年)。

- I. 出生和家族
- II. 早期征服
- III. 征服巴比伦
- IV. 针对犹太人的政策
- V. 《以赛亚书》中的居鲁士
- VI. 最后的征服和死亡

I. Birth and Family.-Cyrus was the son of Cambyses I, ruler of Anshan, a region in the uplands of eastern Elam and part of the lands of the Persian tribes. Cambyses had inherited his rule from his father Cyrus I, to whom the western parts of the Persian lands had been allotted by his father and predecessor Teispes, the eastern portion being granted to Ariaramnes, brother of Cyrus I. Cyrus II himself has left a text (the Cyrus Cylinder) affirming his genealogy: "I am Cyrus, king of the world, great king, legitimate king, king of Babylon, king of Sumer and Akkad, king of the four rims (of the earth), son of Cambyses, great king, king of Anshan, grandson of Cyrus, great king, king of Anshan, of a family (which) always (exercised) kingship" (ANET p. 316).

Various stories concerning the birth and early history of this famous figure were of course in circulation in the ancient Near East, and some may contain genuine historical information. According to the best-known of them, as told by Herodotus (i.108-122), Cyrus was the offspring of the marriage of Cambyses, the Persian vassal of the Median king Astyages, and Mandane, daughter of Astyages. Astyages was warned in a dream that the child would grow up to slay him, and so gave orders that he should be put to death. The official entrusted with this task, Harpagus, instead gave the young Cyrus to a shepherd to bring up. Although Cyrus at the age of ten came to the attention of Astyages, once again his life was spared when the royal counselors persuaded the king to let the child live. Astyages' dream, however, came true, for

I. 出生和家族。居鲁士是安申的统治者冈比西斯一世的儿子，安申是位于以拦东部的高地上的一个地区，是波斯部族的领地的一部分。冈比西斯继承了其父居鲁士一世的统治权，居鲁士一世的父亲和前任铁伊斯佩斯（Teispes）王将波斯西部赠给了居鲁士一世，波斯东部地区是居鲁士一世的兄弟阿里亚拉姆涅斯（Ariaramnes）赠予的。居鲁士二世用一段文字记载了自己的家谱（古列铭筒）：“我是居鲁士、世界之王、伟大的君王、正统的君王、巴比伦的王、苏美尔和阿卡德的王、（地的）四极之王、伟大的安申之王冈比西斯的儿子、伟大的安申之王居鲁士（一世）的孙子、永世为王家族的一员”（ANET 316 页）。

古近东地区流传着关于这个著名人物的出生和早期历史的种种传说，有些传说中可能包含了一些真实的历史信息。据其中一个最著名的传说的记载，如希罗多德所描述（i.108-122）的，居鲁士是冈比西斯的后代，冈比西斯是玛代王亚士他基的波斯诸侯，娶了亚士他基的女儿曼丹尼。亚士他基梦见这个孩子长大后 会杀害他，因此下令杀死居鲁士。亚士他基的官长哈尔帕格（Harpagus）被赋予了这项任务，他却将幼小的居鲁士送给了一个牧羊人抚养。尽管居鲁士十岁时引起了亚士他基的注意，但是在皇家大臣的劝说下亚士他基免居鲁士一死。然而，亚士他基的梦变成了现实，因为当居鲁士成为波斯的王，便开始反抗亚士他基，并在战争中俘获了亚士他基，自己作了玛代的王。

when Cyrus became king of the Persians he revolted against Astyages, captured him in battle, and made himself master of the Median kingdom.

This legend has affinities with several other ancient tales concerning the founder of a dynasty, including those about Sargon of Akkad (24th cent. B.C.) and later Iranian rulers like Ardashir, founder of the Sasanian dynasty (3rd to 7th cent. A.D.). Herodotus' mention (i.122) that Cyrus' foster mother was named Spako, the Median word for dog, is further reminiscent of the tale of Romulus and Remus, the legendary founders of Rome, who were supposedly suckled by a wolf or dog. The more military aspects of the legend, e.g., Cyrus' revolt against Astyages, are much more likely to be historical.

A different story was told by the historian Ctesias, a court physician to the later Persian king Artaxerxes II (404–358 B.C.). According to his account, Cyrus was the son of a Persian bandit and a shepherdess; he rose to a place of honor in the Median court and eventually led a successful revolt against Astyages. The story of Cyrus given by the Greek historian Xenophon in his *Education of Cyrus* (*Cyropaedeia*) contains many factual details, but it is essentially a historical romance, portraying the ideal education of the ideal young prince. Within a century or two after his death Cyrus had become a legendary figure.

II. Early Conquests.—By his conquest of the Median empire (550 B.C.) Cyrus had in the first place welded Medes and Persians into a unified nation. Because Cyrus remained respectful of Median

这个传说与古代其他几个关于王朝建立者的故事存在密切的关联，其中包括关于阿卡德的撒珥根的故事（公元前 24 世纪）和后来关于伊朗的统治者的故事，如萨珊王朝（公元 3 至 7 世纪）的建立者阿达希尔的故事。希罗多德提到（i.122）居鲁士的养母名叫斯巴柯（Spako），斯巴柯的玛代语形式表示狗，这使人联想到了罗马的传奇建立者罗穆卢斯（Romulus）和雷穆斯（Remus）的故事，据说他们可能是由一只狼或狗哺育长大的。居鲁士传说中的更多军事细节很可能非常符合事实，如居鲁士反叛亚士他基。

历史学家克特西亚斯（Ctesias）讲述了一个不同的故事，克特西亚斯是后来的波斯王亚达薛西王二世（公元前 404 至 358 年）的御医。根据他的记载，居鲁士是一个波斯强盗和牧羊儿子的儿子；他在玛代宫中获得了令人尊敬的地位，并最终成功反叛了亚士他基。希腊历史学家色诺芬（Xenophon）在他的 *Education of Cyrus* (*Cyropaedeia*) 中记载了居鲁士的故事，其中包含了许多真实的细节，但是从本质上来说，*Education of Cyrus* 是一部历史传奇，描绘了这位完美的王子受过的完美教育。在居鲁士死后一个或两个世纪，他变成了一位传奇人物。

II. 早期的征服。居鲁士征服了玛代帝国（公元前 550 年）后，首先将玛代人和波斯人融合成一个统一的民族。由于居鲁士仍然尊重玛代的文化，所以他在玛代的伊克巴他修建了他的一个皇宫，

culture, made Median Ecbatana one of his royal residences, and often appointed Medes to high positions in his provincial government, his kingdom became known as that of the “Medes and Persians” (cf., e.g., Dnl. 5:28; 6:8, 15; Est. 10:2). But secondly, his conquest over Media had given him rule over its former provinces of Assyria, Mesopotamia, Syria, Armenia, and Cappadocia.

To the west of the Median realm lay the powerful empire of the fabulously wealthy Croesus of Lydia. Croesus' attempts, after the downfall of the Median empire, to acquire some of the Median dependencies for himself were quickly frustrated by Cyrus. In 547 B.C. Cyrus launched an attack upon the Lydian empire, forcing Croesus, who had crossed the river Halys, his traditional eastern boundary, back to his capital city Sardis. After a short siege, the acropolis of Sardis was taken, and Croesus, rather than suffer the usual indignities meted out to a conquered ruler, had himself burned upon a pyre. The Nabonidus Chronicle from Babylon reports laconically (though restoration of certain passages is somewhat doubtful): “In May [547 B.C.] he [Cyrus] marched to the land of Lydia. He killed its king. He took its booty. He placed in it his own garrison. Afterward his garrison and the king were in it” (ii.16–18). Although Herodotus reports that Cyrus treated Croesus in a friendly manner, this may reflect the legend of Cyrus' clemency toward his conquered enemies rather than the facts.

This expedition against Croesus had taken Cyrus far into Asia Minor and had brought him into contact with the Greek cities of the Ionian coast. This was the

并常常任命玛代人作管理他的行省的高官，居鲁士的王国被称为“玛代人和波斯人”的王国（参：如，但 5:28；6:8，15；斯 10:2）。其次，征服玛代使他统治了玛代的亚述、美索不达米亚、叙利亚、亚美尼亚和加帕多家行省。

玛代帝国的西部是由吕底亚的克罗伊斯（Croesus）统治的极其富有的强国。玛代帝国毁灭后，克罗伊斯企图吞并部分玛代的属国，但他很快便被居鲁士打败了。公元前 547 年，居鲁士对吕底亚帝国发起了攻击，迫使已经越过吕底亚传统东部边界哈里斯河（Halys）的克罗伊斯撤回到吕底亚的首都撒狄。经过短暂的围攻后，居鲁士占领了撒狄的卫城，克罗伊斯不愿遭受居鲁士的侮辱，自焚而死。巴比伦的《拿波尼度年代志》中的记载很简洁（虽然某些被修复的内容令人怀疑）：“[公元前 547 年]五月，他[居鲁士]侵入吕底亚。杀了吕底亚的王。拿走了战利品。居鲁士用自己的军队驻守吕底亚。后来驻军和这位王都住在这里”（ii.16–18）。虽然希罗多德记载希罗多德善待了克罗伊斯，这可能是传说居鲁士善待征服者的体现，而不是事实。

此次针对克罗伊斯的远征让居鲁士深入小亚细亚腹地，并使他接触到了爱奥尼亚海岸的希腊城市。这是波斯人和希腊人之间爆发的首个灾难性的冲突，这些

first of many disastrous conflicts between Persians and Greeks that were to play such a dominant role in Greek history especially for a century thereafter. One by one the Greek city-states, previously under nominal Lydian rule, were picked off by Cyrus and reorganized into Persian provinces. Greek tradition holds that the general who was responsible for the subjugation of the Greek states and who became satrap of the newly formed Persian province was the same Harpagus who had saved the young Cyrus' life by his disloyalty to Astyages.

Cyrus then turned his attention to the as yet unconquered Iranian tribes in the east. Parthia, in the hands of Hystaspes, grandson of Ariaramnes and thus cousin of Cyrus, soon became a Persian satrapy, Hystaspes exchanging his role as petty king for the no less exalted title of satrap of the Persian empire. Following the course of the Oxus river from high up on the Iranian plateau, Cyrus made himself master first of the land of Sogdia, introducing Persian systems of irrigation into that region, and then of Bactria. From there he pressed on finally into India, to the region known to the Iranians as Paruparaesanna, and to its inhabitants as Gandara, on the slopes of the Hindu Kush. Cyrus had, in no more than a decade, made himself ruler of a vast territory extending from the Aegean Sea to India, and had simultaneously established the structures of provincial government that were to serve his empire so well for many generations.

III. Conquest of Babylon.-Babylon, the next goal for Cyrus' ambitions, was ripe for change. Nabonidus, the last of the

冲突在希腊历史中尤其是后一个世纪的希腊历史中发挥了重要的作用。先前在吕底亚统治下的希腊城邦一个接一个被居鲁士占领，并入了波斯的领土。根据希腊的传说，这位负责征服希腊城邦的将军和后来波斯新行省的总督就是那位背叛亚士他基并救了年轻居鲁士性命的哈尔帕格。

居鲁士随后将注意力转移至东部尚未被征服的伊朗部族。叙司塔司佩斯（Hystaspes）统治下的帕提亚迅速成了波斯帝国的总督辖地，叙司塔司佩斯是亚士他基的孙子，也就是居鲁士的堂兄弟，叙司塔司佩斯成了波斯的诸侯王，地位与波斯帝国的总督不相上下。居鲁士沿着发源于伊朗高原的奥克苏斯河前行，首先占领了索格底亚（Sogdia）地区，并将波斯的灌溉技术传入这里，随后征服了巴克特里亚（Bactria）。居鲁士从巴克特里亚继续前行最终到达了印度，伊朗人称这个地区为帕鲁帕瑞尔撒纳（Paruparaesanna），而当地人称之为冈达拉（Gandara），这歌地区在印度库什的斜坡上。居鲁士不到十年的时间就成为了从爱琴海至印度的广袤疆域的统治者，同时建立了行省制度，这一制度很好地服务于波斯帝国达数代之久。

III. 征服巴比伦。野心勃勃的居鲁士的下一个目标就是巴比伦，巴比伦剧变的时机已经成熟。新巴比伦最后一位王拿

Neo-Babylonian kings, had absented himself from the capital for fourteen years to pursue his own antiquarian and religious hobbies at Teimā in northern Arabia. His continued failure to take part in the New Year festival at Babylon, the chief religious ceremony of the Babylonian cult, had alienated the powerful priesthood of the city-god Marduk, as had also his bestowal of favors upon the worship of Sin, the moon deity of Haran. The government of Babylon and of the empire was in the hands of his son Belshazzar, undoubtedly one of the less capable Neo-Babylonian rulers.

Nabonidus, sensing no doubt that Cyrus' success spelled severe danger for his own empire, returned to Babylon in the spring of 539 B.C. and began to bring into the city the statues of other Babylonian city-gods in order to afford greater protection to Babylon. Though New Year's day was celebrated in proper form on Apr. 4, 539 B.C., by late summer it was clear that nothing could hold back Cyrus. In early October Cyrus defeated a Babylonian force at Opis on the Tigris, and on Oct. 10 Sippar fell without a battle. Nabonidus hastily left Babylon, and on Oct. 12 Cyrus' troops under Gobryas (Ugbaru) governor of Gutium, a former general of Nebuchadrezzar who had defected to the Persians, entered the city. That night, according to Dnl. 5:30, Belshazzar king of the Chaldeans (Neo-Babylonians) was slain. When Nabonidus returned to Babylon he was made prisoner. Cyrus himself entered the city on Oct. 29, and presented himself to the citizens as its liberator.

波尼度离开首都十四年，在阿拉伯北部的蒂玛（Teimā）从事他古物研究，满足自己的宗教兴趣。拿波尼度连续多年不参加巴比伦的主要宗教仪式——新年庆典，疏远了巴比伦神玛尔杜克的权威祭司，并且开始崇拜哈兰的月神辛（Sin）。巴比伦和帝国交由拿波尼度的儿子伯沙撒治理，伯沙撒无疑是一位不太称职的统治者。

拿波尼度显然意识到居鲁士的成功使他的帝国面临着严重的威胁，因此他在公元前 539 年返回了巴比伦，并将巴比伦其他城市之神的雕像带到了巴比伦，企图为巴比伦带来更多的保护。尽管拿波尼度在公元前 539 年 4 月 4 日正常庆祝了新年，但是到了晚夏显然没有什么可以阻挡住居鲁士的进攻。10 月上旬，居鲁士在底格里斯河的欧皮斯（Opis）击败了巴比伦的军队，10 月 10 日，西巴尔（Sippar）不攻自破。拿波尼度迅速撤离了巴比伦，10 月 12 日，居鲁士的军队在古提姆（Gutium）的总督古巴鲁（Ugbaru）的指挥下攻入了巴比伦，古巴鲁原是尼布甲尼撒的一位将军，后来叛逃至波斯。根据《但以理书》5:30 的记载，当夜，迦勒底（新巴比伦）王伯沙撒被杀。拿波尼度返回巴比伦时被下在了监里。居鲁士于 10 月 29 日以巴比伦人的解放者的身份进入了这座城市。



Cyrus Cylinder (538 B.C.) recording the Persian king's bloodless capture of Babylon and his program of religious tolerance, including the release of the Jewish exiles and restoration of the temple (Trustees of the British Museum)

According to Herodotus, the Persians used the following stratagem to enter the city: “drawing off the river by a canal into the lake, which was till now a marsh, he [Cyrus] made the stream to sink till its former channel could be forded. When this happened, the Persians who were posted with this intent made their way into Babylon by the channel of the Euphrates, which had now sunk to about the height of the middle of a man's thigh” (i.191). A similar story is told by Xenophon (*Cyropaedevii.5.7–34*), though no cuneiform evidence supports this course of events.

Although the chief evidence for Cyrus' reception comes from sources obviously very favorable to Cyrus, there is little reason to doubt that his presence was welcomed. According to the “Nabonidus Chronicle,” “in the month of Arahshamnu, the 3rd day, Cyrus entered Babylon, green twigs were spread in front of him—the state of ‘Peace’ was

古列铭筒（公元前 538 年），上面记载着波斯王兵不血刃地占领了巴比伦，以及波斯王采取的宽容宗教政策，包括释放被掳的犹太人和修复圣殿。（大英博物馆理事会）

根据希罗多德的记载，波斯人采用以下策略攻入巴比伦：“居鲁士改变水道，将河水引入湖中，直到在这里仍是一片沼泽，他[居鲁士]使河水水流减小，直到可以涉水而过。波斯人用这种方式，由幼发拉底河的河床进入了巴比伦，现在这个河床只有一人高”（i.191）。色诺芬（*Cyropaedevii.5.7–34*）讲述了类似的故事，然而没有楔形文字的证据可以证明这些事件的经过。

虽然主要证据显示这些资料描述的居鲁士的反应显然对居鲁士有利，但是他确实曾经受人爱戴。根据“拿破尼度编年史”的记载，“第三天居鲁士在亚拉莎奴（Arahshamnu）口进入巴比伦，他面前绿树葱郁——强制声称巴比伦获得了‘安定’。居鲁士给全巴比伦送去了问候”（*ANET*, 306 页）。居鲁士圆柱显然是由巴比伦圣殿的官员建造的，上面记

imposed upon the city. Cyrus sent greetings to all Babylon” (*ANET*, p. 306). The Cyrus Cylinder, apparently composed by a Babylonian temple official, reports that “all the inhabitants of Babylon as well as of the entire country of Sumer and Akkad, princes and governors (included), bowed to him (Cyrus) and kissed his feet, jubilant that he (had received) the kingship, and with shining faces” (*ANET*, p. 316).

The whole outcome of the city’s conquest was officially explained to its citizens as the doing of its city-god Marduk: “[Marduk] scanned and looked (through) all the countries, searching for a righteous ruler willing to lead him (in the annual procession). (Then) he pronounced the name of Cyrus, king of Anshan, declared him to be(come) the ruler of all the world ... Marduk, the great lord, a protector of his people/worshippers, beheld with pleasure his (i.e. Cyrus’) good deeds and his upright mind (and therefore) ordered him to march against his city Babylon. He made him set out on the road to Babylon going at his side like a real friend ... Without any battle, he made him enter his town Babylon, sparing Babylon any calamity” (Cyrus Cylinder; *ANET*, p. 315).

The events of October 539 B.C. were of more than passing importance. They marked the transition in the Babylonian and Assyrian world from Semitic to Aryan rule, a state of affairs that was to continue for a thousand years, and they made of Cyrus a world emperor, since he now became heir to the Neo-Babylonian empire, great in its heyday under Nebuchadnezzar (605–562 B.C.), and

载了“所有巴比伦的居民和全苏美尔人和阿卡德人（包括诸侯和省长）向居鲁士行跪拜礼并亲吻他的脚，面色发光地欢呼他（已经）作王”（*ANET*, 316 页）。

城隍庙之神玛尔杜克的行为向巴比伦的市民解释了巴比伦被征服的整个结局：“[玛尔杜克]扫视整个国家，寻找一个他原意带领的正直的统治者（在一年一度的游行中）。[然后] 玛尔杜克讲出了安申王居鲁士的名字，并宣布他作全世界的王……伟大之神玛尔杜克，人们/敬拜他之人的保护神对他的（也就是居鲁士的）善行和正直很满意，[因此]指派居鲁士进军巴比伦城。玛尔杜克在居鲁士去往巴比伦的路上与他同在，如痛他的真正的朋友……居鲁士不费一兵一卒就攻进了巴比伦，从而使巴比伦未遭受任何灾难”（居鲁士圆柱；*ANET*, 315 页）。

公元前 539 年十月发生的所有事不仅仅是曾经的重要事件。他们标志了巴比伦人和亚述人从闪族人到雅利安人（Aryan）统治的过渡，这种状态一直持续了一千年，然后出现了居鲁士作世界的王，而他现今成了新巴比伦的继承人，尼布甲尼撒统治时期是巴比伦的全盛时期（公元前 605-562 年），甚至在巴比伦衰退时仍令人印象深刻。居鲁士渴望将攻克巴比伦的伤害降到最低，因此他用

even in its decay still impressive. Cyrus was eager to make as little break in the continuity of Babylonian life as possible, so he proclaimed himself to the citizens according to ancient Semitic formularies and in the Akkadian language, to be “Cyrus, king of the world, legitimate king, king of Babylon, king of Sumer and Akkad, king of the four rims (of the earth) ... whose rule Bel and Nebo [the Babylonian deities] love, whom they want as king to please their hearts” (Cyrus Cylinder; *ANET*, p. 316).

IV. Policy toward the Jews.-Part of Cyrus' conciliatory policy toward subject peoples was to resettle them in their homelands and to undertake the restoration of their places of worship. Cyrus' massive program of resettlement concerned more than the cities from which in recent months Nabonidus had brought the divine statues into Babylon; he wrote: “(As to the region) ... as far as Ashur and Susa, Agade, Eshnunna, the towns of Zamban, Me-Turnu, Der as well as the region of the Gutians, I returned to (these) sacred cities on the other side of the Tigris, the sanctuaries of which have been in ruins for a long time, the images which (used) to live therein and established for them permanent sanctuaries. I (also) gathered all their (former) inhabitants and returned (to them) their habitations. Furthermore, I resettled upon the command of Marduk, the great lord, all the gods of Sumer and Akkad whom Nabonidus has brought into Babylon to the anger of the lord of the gods, unharmed, in their (former) chapels, the places which make them happy” (Cyrus Cylinder; *ANET*, p. 316). The purpose behind these acts of repatriation was that a chorus of prayer

古闪族语方式和阿卡德语对巴比伦的市民说：“居鲁士，世界之王、正统的王、巴比伦的王、苏美尔人和阿卡德人的王、（地的）四极之王……彼勒和尼波[巴比伦的神]钟爱的统治者，他们心中满意的王”（居鲁士圆柱；*ANET*，316页）。

IV. 针对犹太人的政策。居鲁士针对巴比伦百姓的部分安抚政策就是让他们重返家园，重建他们的敬拜之所。居鲁士在多座城市实行了大规模的安置计划，就在几个月前拿波尼度还把这些城市的神祇雕像带到巴比伦；居鲁士写道：“（关于这个地区）……亚施户和书珊、亚甲、埃什南纳（Eshnunna）、匝穆班镇（Zamban）、默突尔奴（Me-Turnu）、德尔（Der）和亚提人（Gutians）的地区，我将神像送回到了底格里斯河对岸的（那些）圣城中，那些圣城的神庙早已成了废墟，这些神像（过去）矗立在这些城市中，是这些城市永恒的圣所。我（还）将这些城市（从前）的居民聚集起来，让他们回到自己的家园。此外，我按照伟大的神玛尔杜克的命令，重新将苏美尔人和阿卡德人的众神，就是拿波尼度之前带进巴比伦城惹怒了众神之神的雕像，完好无损地放回[原来的]小礼拜堂中，那里才是他们的乐园”（古列铭筒；*ANET*，316页）。居鲁士将这些雕像遣送回原来的地方是为了让帝国诸神的齐声祈祷能每天到达彼勒那里，也就是在玛尔杜克和尼波那里，居鲁士认为这两个神是巴比伦最高的神：“愿我安置的诸神在他们的圣殿祈求彼勒和尼波，保佑我长寿并把我推荐（给他）”（古列铭筒；*ANET*，316页）。

from the various gods of the empire might ascend daily to Bel, i.e. Marduk, and Nebo, whom Cyrus recognized at Babylon as the highest gods: “May all the gods whom I have resettled in their sacred cities ask daily Bel and Nebo for a long life for me and may they recommend me (to him)” (Cyrus Cylinder; *ANET*, p. 316).

The repatriation of the Jews, reversing the deportation policies of the Assyrians and Babylonians, was in accordance with Cyrus’ general policy. According to the Chronicler, generally recognized as author of the first chapters of Ezra, Cyrus’ permission for the Jews’ return was given in his “first year” (Ezr. 1:1), obviously not his first year as ruler (559–58 B.C.) nor yet his accession year (October 539–April 538 B.C.) in Babylon but his first full regnal year as king of Babylon commencing in April 538 B.C. Of course only after he had become king of Babylon did he come into contact with the Jews, so naturally they reckoned his reign from that time. The proclamation for the return was made both orally and in writing: he “made a proclamation throughout all his kingdom” (1:1) by dispatching a herald who after the public announcement of the royal edict would post a copy. Though Jewish exiles had settled mainly in Babylonia, the edict would apply equally to Jews elsewhere in his kingdom. This edict, preserved in Hebrew and no doubt drawn up in that language by some Jewish official in the Persian court, bears a strong Jewish coloring, especially in the phrases “Yahweh,” “each survivor,” “sojourns,” “free-will offerings”; a shorter form of the edict, free of most of these distinctively Jewish phrases, is preserved

依据居鲁士的一般政策，犹太人遣送回国，这一政策改变了亚述人和巴比伦人的流放政策。根据历代志作者的记载（通常认为他是《以斯拉记》前几章的作者），居鲁士在“元年”就允许犹太人回到家园（拉 1:1），这个“元年”显然不是居鲁士统治第一年（公元前 559-559 年），也不是他在巴比伦登基作王那年（公元前 589 年 10 月至公元前 538 年 4 月），而是他从公元前 538 年 4 月开始作巴比伦王的第一个完整的即位年。只有当居鲁士成为了巴比伦的王之后，他才与犹太人发生了关联，因此，他们自然从那一年开始计算居鲁士的统治时间。居鲁士通过口头和书信两种方式下诏，允许犹太人返回家园：他“下诏通告全国”（拉 1:1），并派遣一位传令官在公开宣读诏书后将其副本张贴出去。虽然被掳的犹太人主要定居于巴比伦城，但是诏书中同样允许居住在巴比伦王国其他城市的犹太人重返家园。这份诏书以希伯来语形式保存了下来，显然是由波斯朝中的某些犹太官员起草的，并且有很浓厚的犹太人色彩，尤其其中使用了“耶和华”、“每个得救赎的人”、“寄居”、“自由的祭物”这样的短语；《历代志下》36:23 中记录了这份诏书的简短形式，其中绝大多数犹太短语都被删除了。

in 2 Ch. 36:23.

The permission for the return reads as much like a royal command as the requirement to rebuild the temple. But although about fifty thousand Jews responded to the royal decree (cf. Ezr. 2:64f.), many exiles remained in Babylonia (cf. Ezr. 7:6f.). Therefore, this part of the edict must have been construed simply as permission; the command form is used because that is the only mode of speech suitable for an autocrat! Though the Jewish exiles had, unlike other deportees, no images to carry back with them, Cyrus said, “May their God be with them” as they return, a phrase that would not have been offensive to the Jews. In place of restored images, Cyrus offered as a contribution to the reestablishment of the Jerusalem temple the sacred temple vessels that had been dedicated as a war trophy in Esagila, Marduk’s temple in Babylon, by Nebuchadrezzar after his capture of Jerusalem and plundering of the temple in 587 B.C. (2 K. 24:13; 25:13–16; Ezr. 1:7). These precious vessels of gold and silver, numbering between two thousand and five thousand (the text of Ezr. 1:9–11 is uncertain) were given into the charge of Sheshbazzar by the temple treasurer Mithredath.

Two further features of the royal edict of Ezr. 1 call for special comment. First, Cyrus professes himself to have been given all the kingdoms of the earth by Yahweh, the God of heaven. This does not mean that he himself was a worshiper of Yahweh; he was probably a Zoroastrian and worshiper of Ahura-Mazda, but obviously a feature of his imperial policy was to acknowledge

允许犹太人重返家园既可以视为一道王令，也可以视为关于重建圣殿的要求。然而，尽管约五万犹太人响应了国王的圣旨（参：拉 2:64-65），但是大部分犹太人还是留在了巴比伦城（参：拉 7:6-7）。因此，诏书的这部分内容只能解释成允许犹太人重返家园；之所以采用命令的形式，是因为这是适合独裁君王的唯一演讲方式！然而被掳的犹太人不像其他流放的人那样可以把崇拜的神祇像带回家园，居鲁士说：当他们返回家园时，“愿他们的神与他们同在”，这句话不会冒犯犹太人。居鲁士没有重修神像，而是将尼布甲尼撒在公元前 587 年攻占耶路撒冷和洗劫圣殿后献于以撒基拉玛尔杜克神庙中的战利品（即圣殿的器皿）重新送回到修复后的圣殿中（王下 24:13；25:13-16；拉 1:7）。这些珍贵的金银器皿，数量达二千至五千件（《以斯拉记》1:9-11 的记载不太明确），由圣殿的库官米提利亚交给设巴萨管理。

《以斯拉记》1 章诏书的另外两个特点需要我们给予特殊说明。首先，居鲁士称天上的神耶和华已将地上一切的王国赐给他。但这并不意味着居鲁士是耶和华的崇拜者；他可能是琐罗亚斯德教的教徒，迈扎尔（Ahura-Mazda）的崇拜者，但是，他的帝国政策显然具有感激他疆土中其他至高神赐福给他的特点。因此，在巴比伦城，这座城市的神玛尔杜克选择了居鲁士，并宣告他是世界的

with gratitude his blessings from the other high gods of his realm. Thus at Babylon it is Marduk, the city-god, who chooses him and declares him to be world ruler, while at Ur, it is Sin, the moon-god worshiped there, who gives him victory.

Second, Ezr. 1:4 stipulates that non-Jewish subjects of the king were to help provide for the returning exiles money, food, and transport, together with offerings for the Jewish temple. This remarkable command reflects Cyrus' determination to restore regional cults, which of course required the presence of a body of worshipers in order to maintain them.

Another edict of Cyrus relating to the rebuilding of the temple is found in Ezr. 6:2-5. Because it does not mention the repatriation of the Jews but only the restoration of the temple, some have questioned the authenticity of the decree of Ezr. 1. But the two decrees have quite different functions: that of Ezr. 1 is a proclamation in Hebrew to the Jewish people, while that of Ezr. 6 is a document in Aramaic, the official language of the Persian empire, filed in the financial archives of the Persian administration at Ecbatana, one of the three imperial capitals. This records the stipulations made at the time of the grant from the royal treasury for the rebuilding of the Jerusalem temple. Thus the permitted dimensions of the temple are noted (the length is by some accident omitted), and the building materials (three courses of stone and one of timber alternating) are specified. This decree of Cyrus was confirmed and extended by Darius (522-486 B.C.) in the following verses (6:6-

王，而在吾珥，当地人敬拜的月神辛（Sin）助他得胜。

其次，《以斯拉记》1:4 中规定，非犹太国民要拿出金银、食物、工具和献给犹太圣殿的祭物帮助重返家园的犹太人。这道不同寻常的诏书体现出居鲁士恢复地区祭仪的决心，这自然需要涌现出大批的敬拜者。

《以斯拉记》6:2-5 中记载了有关居鲁士重建圣殿的另一道诏书。由于这里只提到了重建圣殿，而没有提到犹太人重返家园，有些人质疑《以斯拉记》1 章记载的诏书的真实性。然而，这两个诏书的作用非常不同：《以斯拉记》1 章的诏书是用希伯来语写给犹太人的，而《以斯拉记》6 章的诏书是一个亚兰语文献，亚兰语是波斯帝国的官方语言，这个文献收录在伊克巴拿他的波斯财物管理文献中，伊克巴拿他是三个帝国首都之一。这里记载了从皇室国库中拨款重建耶路撒冷圣殿时的规定。而且，这份文献中详细记载了圣殿的规模（圣殿的长度因疏忽遗漏了）和建殿的材料（每三层石头铺一层木材）。后面经文（拉 6:6-12）中的大流士（公元前 522-586 年）证实并扩充了居鲁士的这个诏书。

12).

V. Cyrus in Isaiah.-Cyrus is alluded to or referred to a number of times in the prophecies of Isaiah 40-55. He is the one from the east whom Yahweh has “stirred up” (cf. Ezr. 1:1) and whom victory meets at every step (Isa. 41:2-4); he is likewise the one from the north and from the east who will trample on rulers as on mortar (41:25). Explicitly of Cyrus God says through the prophet: “He is my shepherd, and he shall fulfil all my purpose” (44:28); he is called Yahweh’s anointed one whose hand Yahweh has grasped and whom He will grant victories (45:1-4), the man of God’s counsel (46:11), the one whom Yahweh loves and who will perform Yahweh’s purpose against Babylon (48:14f.).

In spite of the warmth with which the prophet refers to Cyrus and the dignity accorded the king by Yahweh, apparently the prophet does not expect Cyrus to be converted to the Jewish faith; he is a pagan summoned to do God’s bidding though he does not know Yahweh (45:4). The one place which, by prophesying that Cyrus will “call on my name” (41:25), suggests that he will become a worshiper of Yahweh is textually uncertain and may in any case be adequately fulfilled in Cyrus’ ascription of his victories to Yahweh (cf. Ezr. 1:2). Even though Cyrus is Yahweh’s shepherd, anointed one, the one whom He loves (i.e., has chosen), Cyrus is nothing more than an instrument of God’s plans. Although the service he will render will be an indispensable one, his significance in the prophecies should not be exaggerated, for God and the people of Israel, not Cyrus, stand at their center.

V. 《以赛亚书》中的居鲁士。《以赛亚书》40-55 记载的预言中多次暗示或提及了居鲁士。他是从东方“兴起”（参：拉 1:1）、凭公义召到耶和华脚前（赛 41:2-4）的人；他就是那位从北方和东方来的，临到掌权的，好像临到灰泥（赛 41:25）。神借着先知之口明确提到了居鲁士：“他是我的牧人，必成就我所喜悦的”（赛 44:28）；他被称为耶和华所膏的，耶和华搀扶他的右手，使列国降伏在他面前（赛 45:1-4），他成就耶和华的筹谋（赛 46:11），他是耶和华所爱的，必向巴比伦行耶和华所喜悦的事（赛 48:14-15）。

尽管居鲁士有先知所说的热情和耶和华赐予的高位，但是先知显然没有预料到居鲁士会归向犹太人的信仰；居鲁士虽是个异教徒，不认识耶和华，但是耶和华却提名召他（赛 45:4）。尚无法确定居鲁士将“求告我的名”（赛 41:25）这个预言是否意味着居鲁士将成为耶和华的崇拜者，却足以说明居鲁士将胜利归于耶和华（参：拉 1:2）。尽管居鲁士是耶和华的牧人、祂所膏的和所爱的（也就是所拣选的），但是他不过只是达成神旨意的一个器皿。虽然居鲁士的侍奉是神旨意中不可或缺的一部分，但是不能夸大他在预言中的重要性，因为预言的中心是神和以色列民，而不是居鲁士。

While Isa. 44:28 and 45:13 suggest that Cyrus was to be responsible not only for the rebuilding of the temple but also for the reconstruction of the city, actually his successors Darius (522–486 B.C.) and Artaxerxes I (465–423 B.C.) saw these tasks through to completion. Still, Cyrus' policies toward his subjects in general and toward the Jews in particular provided the basis on which the later favorable decrees of Darius, *ca.* 520 B.C. (Ezr. 6:6–12), and Artaxerxes I, in 445 B.C. (Neh. 2:1–8), could be issued. And in fact the rebuilding of the temple was begun in Cyrus' reign (Ezr. 3:8–11), as was also possibly some rebuilding of the city in order to house those working on the temple reconstruction.

Whether Cyrus was aware in any way of the prophecies of Isa. 40–55 remains uncertain. Josephus indeed says that Cyrus came to know of his destiny with respect to the Jewish people “by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision:—‘My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple.’ Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfil what was so written” (*Ant.* xi.1.2). It is not implausible that a highly placed Jewish official, such as the book of Daniel represents Daniel to have been, could have drawn the emperor's attention to these prophecies, but without further supporting evidence this cannot be certain.

虽然《以赛亚书》44:28 和 45:13 中表明，居鲁士肩负起重建圣殿和重建耶路撒冷的责任，但是实际上居鲁士的继任者大流士（公元前 522 年至 486 年）和亚达薛西一世（公元前 465 年至 423 年）最终见证了这些工程的竣工。然而，居鲁士对臣民的一般政策和对犹太人的特殊的政策为后来大流士（约公元前 520 年，拉 6:6-12）和亚达薛西一世（公元前 445 年，尼 2:1-8）颁布有利于犹太人诏书奠定了基础。确实在居鲁士统治期间（拉 3:8-11）开始重建圣殿，而且他可能还为了给重建圣殿的人提供住处，重建了耶路撒冷的部分建筑。

尚不能确定居鲁士是否知晓《以赛亚书》40-55 章中的预言。约瑟夫斯确实说居鲁士知道他的命运与犹太人的命运息息相关“他读了以赛亚留给他的预言书；因为先知以赛亚说神在一个神秘的异象中对他说了：‘我定义要让我所膏的居鲁士作伟大的列国之王，将我的子民送回自己的家园，并修建我的圣殿’。因此，居鲁士读到这个预言时，感叹神的大能，热切地渴望和盼望应验书中的预言” (*Ant.* xi.1.2)。因此不难想象一位居高位的犹太高官（如，《但以理书》中的但以理）可能让居鲁士注意到了这些预言，但是没有更多的证据可以证实这种说法。



Tomb of Cyrus outside Pasargadae (modern Murghab), which he founded as his capital after defeating Astyages there in 550 B.C. (W. S. LaSor)

VI. Final Conquests and Death.—At the end of his accession year (539–38 B.C.) Cyrus had left Babylon for his capital Ecbatana, leaving his son Cambyses, who was resident in Sippar, to represent him at the Babylonian New Year Festival. Of Cyrus' activities during the final decade of his career little is documented. The sources become abundant again only concerning the occasion of his death, which occurred *ca.* 530 B.C. when Cyrus was dealing with the nomadic Massagetae on his northeastern frontier. Possibly the protection of that frontier had been his major preoccupation during that decade. According to Herodotus (i.205–215), Cyrus was at first successful against the Massagetae, capturing one of the sons of their queen Tomyris. But after the son had committed suicide in captivity Cyrus was defeated and killed in a further battle with that tribe. He was succeeded on the

帕萨尔加德 (Pasargadae) 城外的居鲁士墓穴 (现代的穆尔加布 [Murghab])，公元前 550 年居鲁士打败亚士他基之后，建都于帕萨尔加德。(W. S. LaSor)

VI. 最终的征服和死亡。居鲁士在登基之年的年末 (公元前 539 年至 538 年) 离开巴比伦，来到都城伊克巴他拿，留下他住在西巴尔的儿子冈比西斯 (Sippar) 代替他参加巴比伦的新年庆典。关于居鲁士最后十年的活动记载不多。但是，关于居鲁士死亡的记载却非常丰富，居鲁士约公元前 530 年去世，当时他正在东北边境与游牧民族马萨格泰人 (Massagetae) 交战。这一时期他主要关注边境的安危。根据希罗多德 (i.205–215) 的记载，居鲁士起初成功击败了马萨格泰人，俘获了他们的女王托米莉斯 (Tomyris) 的一个儿子。但是这个儿子在监中自杀后，居鲁士被和这个支派进行的另一场战役中被打败马萨格泰人打败，最终战死沙场。冈比西斯成功地继承了波斯帝国的王位，居鲁士在远征前不久就钦定冈比西斯为储君。

Persian throne by Cambyses, whom he had appointed as his successor shortly before setting out on the expedition.

The tomb of Cyrus that stands at Pasargadae is plain but impressive. A simple gabled edifice built of limestone blocks cramped together with iron bands and resting on a stone platform six courses high, it contains a windowless chamber 10.5 by 7.5 ft. (3.2 by 2.3 m.) in area and 8 ft. (2.4 m.) high. On it, according to Strabo (*Geog.* xv.3.7), was inscribed the following, in old Persian characters (Arrian *Anabasis* vi. 25): "O man, I am Cyrus, who gained the empire for the Persians, and was king of Asia. Do not begrudge me this memorial!" According to Plutarch (*Alex.* 69) the inscription read, "O man, whosoever you are, and whencesoever you come, for I know that you will come! I am Cyrus, who won for the Persians their empire. Do not begrudge me this little earth that covers my corpse!"

Cyrus had been not only one of the greatest conquerors of history, but by the tradition of his clemency to those he had defeated, and his policy of religious toleration, he had also left an example to mankind that, had it been followed, would have saved the world immeasurable suffering (Weissbach, col. 1166).

See Map XII.

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居鲁士的墓穴位于帕萨尔加德，这个坟墓很简单却令人印象深刻。上面是一个用石灰岩块和铁箍搭建的简单的三角墙，下面用六层石头砌了一个平台，墓穴没有窗户，长宽分别为 10.5 英尺和 7.5 英尺（3.2 米和 2.3 米），高 8 英尺（2.4 米）。根据斯特拉波（Strabo, *Geog.* xv.3.7）的记载，墓穴上用古波斯语刻着以下内容：“哦，世人啊！我是居鲁士，波斯帝国的缔造者，亚细亚的王。不要羡慕我永垂不朽的功绩！”根据的普鲁他克（*Alex.* 69）的记载，墓穴上面记着：“哦，世人啊，无论你是谁，无论你来自何方，因为我知道你一定会来！我是建立了波斯帝国的居鲁士，不要吝惜给我一寸葬身之地！”

居鲁士不仅是历史上最伟大的征服者之一，传说他对战败者非常仁慈，并且他采用宽容的宗教政策，他还为人类做出了榜样，如果人类以他为榜样，便可免遭无法估量的痛苦（Weissbach, 1166 栏）。

见地图 XII。

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ABBREVIATIONS	缩略语
GENERAL	一般略语
A Codex Alexandrinus (<i>See</i> TEXT AND MSS OF THE NT I. B)	A 《亚历山大抄本》（见 TEXT AND MSS OF THE NT I. B）
abbr. abbreviated, abbreviation	abbr. 缩略语；缩写式
act. active	act. 主动语态
Akk. Akkadian	Akk. 阿卡德语
Amer. Tr. J. M. P. Smith and E. J. Goodspeed, <i>The Complete Bible: An American Translation</i>	Amer. Tr. J. M. P. Smith 和 E. J. Goodspeed, <i>The Complete Bible: An American Translation</i>
Am.Tab. el-Amarna Letters (<i>See</i> AMARNA TABLETS)	Am.Tab. 亚玛拿泥版（见 AMARNA TABLETS）
Apoc. Apocrypha	Apoc. 《次经》
Apost. Const. Apostolic Constitutions	Apost. Const. 使徒典章
Aq. Aquila's Greek version of the OT (<i>See</i> SEPTUAGINT)	Aq. 《亚居拉译本》（见 SEPTUAGINT）
Arab. Arabic	Arab. 阿拉伯语
Aram. Aramaic	Aram. 阿拉米语、亚拉文
art. article	art. 冠词
Assyr. Assyrian	Assyr. 亚述语
ASV American Standard Version	ASV 《美国标准译本》
AT Altes (or Ancien) Testament	AT 《旧约》
AV Authorized (King James) Version	AV 《钦定版圣经》
b. born	b. 生于
B Codex Vaticanus (<i>See</i> TEXT AND MSS OF THE NT I. B)	B 《梵蒂冈抄本》（见 TEXT AND MSS OF THE NT I. B）
Bab. Babylonian	Bab. 巴比伦语
bk. book	bk. 书，卷
Boh. Bohairic (dialect of Coptic)	Boh. 波海利语（科普特方言）
<i>ca. circa</i> , about	<i>ca. 约</i>
Can. Canaanite	Can. 迦南语
cent., cents. century, centuries	cent., cents. 世纪
CG Coptic Gnostic (<i>See</i> NAG HAMMADI LITERATURE)	CG 科普特诺斯替派（见 NAG HAMMADI LITERATURE）
ch., chs. chapter(s)	ch., chs. 章
Chald. Chaldean, Chaldaic	Chald. 迦勒底语
col., cols. column(s)	col., cols. 栏
comm., comms. commentary, commentaries	comm., comms. 注释
Copt. Coptic	Copt. 科普特语
d. died	d. 卒于
D Deuteronomist (<i>See</i> CRITICISM II.D.4);	D 申典或申典作者（见 CRITICISM

also Codex Bezae (<i>See</i> TEXT AND MSS OF THE NT I. B)	II.D.4) ; 《伯撒抄本》 (见 TEXT AND MSS OF THE NT I. B)
diss. dissertation	diss. 论文
DSS Dead Sea Scrolls	DSS 死海古卷
E Elohist (<i>See</i> CRITICISM II.D.4); east	E 伊典或伊典作者 (见 CRITICISM II.D.4) ; 东方
E. B. Early Bronze (Age)	E. B. 青铜时代初期
ed. editor, edition, edited (by), editors, editions	ed. 编者; 版本; 由……编
eds. editor, edition, edited (by), editors, editions	eds. 编者; 版本; 由……编
Egyp. Egyptian	Egyp. 埃及语
E.I. Early Iron (Age)	E.I. 铁器时代初期
<i>Einl.</i> <i>Einleitung</i> (Introduction)	<i>Einl.</i> 引论, 序言
Eng. tr. English translation	Eng. tr. 英文翻译
ERV English Revised Version (1881–1885)	ERV 《英语修订版圣经》 (1881–1885)
esp. especially	esp. 特别参阅
<i>et al.</i> and others	<i>et al.</i> 等人
Eth. Ethiopic, Ethiopian	Eth. 埃塞俄比亚语
f. following	f. 下一节
ff. following	ff. 与跟著的 (节数等); 起
fem. feminine	fem. 阴性
fig. figuratively	fig. 象征性的
ft. foot, feet	ft. 尺
gal. gallon(s)	gal. 加仑
gals. gallon(s)	gals. 加仑
gen. genitive	gen. 属格
Ger. German	Ger. 德语
Gk. Greek	Gk. 希腊语
gm. gram(s)	gm. 克
H Law of Holiness (Lev. 17–26; <i>See</i> CRITICISM II.D.5)	H 圣洁法典 (利 17-26; 见 CRITICISM II.D.5)
ha. hectare(s)	ha. 公顷
Heb. Hebrew	Heb. 希伯来语
Hist. History	Hist. 历史
Hitt. Hittite	Hitt. 赫人语言
Hom. Homily	Hom. 讲道; 宣道
impf. imperfect (tense)	impf. 未完成时
in. inch (es)	in. 英寸
<i>in loc.</i> at/on this passage	<i>in loc.</i> 在这一章
inscr. inscription	inscr. 铭文; 碑文
intrans. intransitive	intrans. 不及物动词

intro. introduction(s)	intro. 导言；序言
intros. introduction(s)	intros. 导言；序言
J Yahwist (<i>See</i> CRITICISM II.D.4)	J 耶典或耶典作者（见 CRITICISM II.D.4）
JB Jerusalem Bible	JB 《耶路撒冷圣经》
K <i>kethibh</i> (<i>See</i> TEXT AND MSS OF THE OT)	K 《纪土宾》（见 TEXT AND MSS OF THE OT）
km. kilometer(s)	km. 公里；千米
l. liter(s)	l. 公升
L Lukan source (<i>See</i> GOSPELS, SYNOPTIC V)	L 路加来源（见 GOSPELS, SYNOPTIC V）
Lat. Latin	Lat. 拉丁语
L.B. Late Bronze (Age)	L.B. 青铜时代晚期
lit. literally	lit. 按字面意义
<i>loc. cit.</i> in the place cited	<i>loc. cit.</i> 出处同上
LXX Septuagint	LXX 《七十士译本》
m. meter(s)	m. 米
M Matthaean source (<i>See</i> GOSPELS, SYNOPTIC V)	M 马太来源（见 GOSPELS, SYNOPTIC V）
masc. masculine	masc. 阳性
M.B. Middle Bronze (Age)	M.B. 青铜时代中期
mg. margin	mg. 旁注
mi. mile(s)	mi. 英里
mid. middle voice	mid. 中间语态
Midr. Midrash	Midr. 《米大示》
Mish. Mishnah (<i>See</i> TALMUD I)	Mish. 《米示拿》（见 TALMUD I）
Moff. J. Moffatt, <i>A New Translation of the Bible</i> (1926)	Moff. J. Moffatt, <i>A New Translation of the Bible</i> (1926)
MS manuscript(s)	MS 抄本；手稿
MSS manuscript(s)	MSS 抄本；手稿
MT Mas(s)oretic Text (<i>See</i> TEXT AND MSS OF THE OT)	MT 《马所拉文本》（见 TEXT AND MSS OF THE OT）
N north	N 北方
n. note(s)	n. 注释；笔记
nn. note(s)	nn. 注释；笔记
NAB New American Bible	NAB 《新美国圣经》
NASB New American Standard Bible	NASB 《新美国标准译本》
n.d. no date	n.d. 日期不详
NEB New English Bible	NEB 《新英文译本》
neut. neuter	neut. 中性
N.F. <i>Neue Folge</i> (New Series)	N.F. 新辑
NIV New International Version	NIV 《新国际译本》
NJV New Jewish Version	NJV 《新犹太译本》

no. number(s)	no. 数目
nos. number(s)	nos. 数目
N.S. New Series	N.S. 新辑
NT New (Neues, Nouveau) Testament	NT 《新约》
Onk. Onkelos (Targum)	Onk. 昂克罗 (《他尔根》)
<i>op. cit.</i> in the work quoted	<i>op. cit.</i> 上引书
OT Old Testament	OT 《旧约》
Oxy. P. Oxyrhynchus papyrus	Oxy. P. 《俄西林古蒲草纸抄本》
p papyrus (used only with superscript number of the papyrus)	p 蒲草纸 (仅同蒲草纸的上标数字一起使用)
P Priestly Code (See CRITICISM II.D.5)	P 祭司法典
par. (and) parallel passage(s)	par. 及平行经文
para. paragraph	para. 段; 节
part. participle	part. 分词
pass. passive	pass. 被动语态
Pent. Pentateuch	Pent. 摩西五经
Pers. Persian	Pers. 波斯语
Pesh. Peshito, Peshitta (See VERSIONS)	Pesh. 《别西大译本》 (见 VERSIONS)
pf. perfect (tense)	pf. 完成时
Phoen. Phoenician	Phoen. 腓尼基语
pl. plural	pl. 复数
prob. probably	prob. 可能; 或许
pt. part(s)	pt. 部分
pts. part(s)	pts. 部分
Q <i>Quelle</i> (See GOSPELS, SYNOPTIC V)	Q Q 字原资料 (见 GOSPELS, SYNOPTIC V)
<i>Q qere</i> (See TEXT AND MSS OF THE OT)	<i>Q</i> 读为; 昆兰文献
repr. reprinted	repr. 再版
rev. revised (by)	rev. 由……修订
RSV Revised Standard Version	RSV 《修订标准译本》
RV Revised Version (ERV or ASV)	RV 《修订译本》 (《英语修订版圣经》或《美国标准译本》)
S south	S 南方
Sah. Sahidic (dialect of Coptic)	Sah. 沙希地语 (科普特语方言)
Sam. Samaritan	Sam. 撒马利亚语
Sem. Semitic	Sem. 闪族语
sing. singular	sing. 单数
sq. square	sq. 正方; 平方
subst. substantive	subst. 名词性实词; 名词的
Sum. Sumerian	Sum. 苏美尔语
supp. supplement (ary)	supp. 补充; 补篇
<i>s.v. sub voce (vocibus)</i> , under the word(s)	<i>s.v.</i> 见……字词条

Symm. Symmachus' Greek version of the OT (<i>See</i> SEPTUAGINT)	Symm. 《辛马库译本》（见 SEPTUAGINT）
Syr. Syriac	Syr. 叙利亚语
Talm. Talmud	Talm. 《他勒目》
T. B. Babylonian Talmud	T. B. 《巴比伦他勒目》
Tg. Targum(s)	Tg. 《他尔根》
Tgs. Targum(s)	Tgs. 《他尔根》
Th. Theodotion's revision of the LXX (<i>See</i> SEPTUAGINT)	Th. 《狄奥多田译本》（见 SEPTUAGINT）
T.P. Palestinian (Jerusalem) Talmud	T.P. 《巴勒斯坦他勒目》
TR Textus Receptus (<i>See</i> TEXT AND MSS OF THE NT IV)	TR 《公认经文》（见 TEXT AND MSS OF THE NT IV）
tr. translation, translated (by)	tr. 译本；由……翻译
trans. transitive	trans. 及物动词
Ugar. Ugaritic	Ugar. 乌加里特语
v. verse(s)	v. 节
vv. verse(s)	vv. （多）节
v. versus	v. 对；与
var. variant	var. 差异；异文
vb. verb(s)	vb. 动词
vbs. verb(s)	vbs. 动词
viz. namely	viz. 即；那就是
vol. volume(s)	vol. 册
vols. volume(s)	vols. 册
Vulg. Vulgate (<i>See</i> VERSIONS)	Vulg. 《武加大译本》（见 VERSIONS）
W west	W 西方
yd. yard(s)	yd. 码
yds. yard(s)	yds. 码
SYMBOLS	符号
Ⲛ Codex Sinaiticus (<i>See</i> TEXT AND MSS OF THE NT I. B)	Ⲛ 《西乃抄本》（见 TEXT AND MSS OF THE NT I. B）
< derived from (etymological)	< （词源上）源自
= is equivalent to	= 相等于
* theoretical or unidentified form	* 假设的；未辨认的形式
§ section	§ 章节

PUBLICATIONS	书籍与期刊
AASOR <i>Annual of the American Schools of Oriental Research</i>	AASOR <i>Annual of the American Schools of Oriental Research</i>
AB <i>Anchor Bible</i>	AB <i>Anchor Bible</i>
ADAJ <i>Annual of the Department of Antiquities of Jordan</i>	ADAJ <i>Annual of the Department of Antiquities of Jordan</i>
AfO <i>Archiv für Orientforschung</i>	AfO <i>Archiv für Orientforschung</i>
AJSL <i>American Journal of Semitic Languages and Literatures</i>	AJSL <i>American Journal of Semitic Languages and Literatures</i>
Alf. Henry Alford, <i>Greek Testament</i> (4 vols., 1857–1861)	Alf. Henry Alford, <i>Greek Testament</i> (4卷, 1857–1861)
ANEP J. B. Pritchard, ed., <i>The Ancient Near East in Pictures</i> (1954; 2nd ed. 1969)	ANEP J. B. Pritchard, ed., <i>The Ancient Near East in Pictures</i> (1954; 1969年第二版)
ANET J. B. Pritchard, ed., <i>Ancient Near Eastern Texts Relating to the Old Testament</i> (1950; 3rd ed. 1969)	ANET J. B. Pritchard 编, <i>Ancient Near Eastern Texts Relating to the Old Testament</i> (1950; 1969年第三版)
ANT M. R. James, <i>The Apocryphal New Testament</i> (1924; repr. 1953)	ANT M. R. James, <i>The Apocryphal New Testament</i> (1924; 1953年再版)
AOTS D. W. Thomas, ed., <i>Archaeology and Old Testament Study</i> (1967)	AOTS D. W. Thomas 编, <i>Archaeology and Old Testament Study</i> (1967)
AP W. F. Albright, <i>The Archaeology of Palestine</i> (1949; rev. 1960)	AP W. F. Albright, <i>The Archaeology of Palestine</i> (1949; 1960年修订)
APC L. Morris, <i>Apostolic Preaching of the Cross</i> (3rd ed. 1965)	APC L. Morris, <i>Apostolic Preaching of the Cross</i> (1965年第三版)
APOT R. H. Charles, ed., <i>The Apocrypha and Pseudepigrapha of the Old Testament</i> (2 vols., 1913; repr. 1963)	APOT R. H. Charles 编, <i>The Apocrypha and Pseudepigrapha of the Old Testament</i> (2卷, 1913; 1963年再版)
ARAB D. D. Luckenbill, ed., <i>Ancient Records of Assyria and Babylonia</i> (2 vols., 1926–1927)	ARAB D. D. Luckenbill 编, <i>Ancient Records of Assyria and Babylonia</i> (2卷, 1926–1927)
ARI W. F. Albright, <i>Archaeology and the Religion of Israel</i> (4th ed. 1956)	ARI W. F. Albright, <i>Archaeology and the Religion of Israel</i> (1956年第四版)
ARM <i>Archives Royales de Mari</i> (1941–)	ARM <i>Archives Royales de Mari</i> (1941–)
ATD <i>Das Alte Testament Deutsch</i>	ATD <i>Das Alte Testament Deutsch</i>
ATR <i>Anglican Theological Review</i>	ATR <i>Anglican Theological Review</i>
BA <i>The Biblical Archaeologist</i>	BA <i>The Biblical Archaeologist</i>
BANE G. E. Wright, ed., <i>The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright</i> (1961; repr.	BANE G. E. Wright 编, <i>The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright</i> (1961; 1965年

1965, 1979) <i>BASOR Bulletin of the American Schools of Oriental Research</i> Bauer W. Bauer, A <i>Greek-English Lexicon of the New Testament</i> , tr. W. F. Arndt and F. W. Gingrich (1957; rev. ed. [tr. F. W. Gingrich and F. W. Danker from 5th Ger. ed.] 1979) BC F. J. Foakes Jackson and K. Lake, eds., <i>The Beginnings of Christianity</i> (5 vols., 1920–1933) BDB F. Brown, S. R. Driver, and C. A. Briggs, <i>Hebrew and English Lexicon of the Old Testament</i> (1907) BDF F. Blass and A. Debrunner, <i>A Greek Grammar of the New Testament</i> , tr. and rev. R. W. Funk (1961) <i>BDTh Baker's Dictionary of Theology</i> (1960) <i>BH</i> R. Kittel, ed., <i>Biblia Hebraica</i> (3rd ed. 1937) <i>BHS</i> K. Elliger and W. Rudolph, eds., <i>Biblia Hebraica Stuttgartensia</i> (1967–1977) <i>BhHW Biblisch-historisches Handwörterbuch</i> (1962–) <i>BHI</i> J. Bright, <i>A History of Israel</i> (1959; 2nd ed. 1972; 3rd ed. 1981) <i>Bibl. Biblica</i> <i>BJRL Bulletin of the John Rylands Library</i> <i>BKAT Biblischer Kommentar, Altes Testament</i> Bousset-Gressmann W. Bousset, <i>Die Religion des Judentums im späthellenistischen Zeitalter</i> , rev. H. Gressmann (<i>HNT</i> , 21, 1926) <i>BZ Biblische Zeitschrift</i> <i>BZAW Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</i> <i>BZNW Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft</i> <i>CAD</i> I. J. Gelb, et al., eds., <i>Assyrian</i>	再版, 1979) <i>BASOR Bulletin of the American Schools of Oriental Research</i> Bauer W. Bauer, A <i>Greek-English Lexicon of the New Testament</i> , 由 W. F. Arndt 和 F. W. Gingrich 翻译 (1957; r 修订版[F. W. Gingrich 和 F. W. Danker 译自德语第五版] 1979) BC F. J. Foakes Jackson 和 K. Lake 编, <i>The Beginnings of Christianity</i> (5 卷, 1920–1933) BDB F. Brown, S. R. Driver 和 C. A. Briggs, <i>Hebrew and English Lexicon of the Old Testament</i> (1907) BDF F. Blass 和 A. Debrunner, <i>A Greek Grammar of the New Testament</i> , 由 R. W. Funk 翻译和修订 (1961) <i>BDTh Baker's Dictionary of Theology</i> (1960) <i>BH</i> R. Kittel 编, <i>Biblia Hebraica</i> (1937 年第三版) <i>BHS</i> K. Elliger 和 W. Rudolph 编, <i>Biblia Hebraica Stuttgartensia</i> (1967–1977) <i>BhHW Biblisch-historisches Handwörterbuch</i> (1962–) <i>BHI</i> J. Bright, <i>A History of Israel</i> (1959; 1972 年第二版; 1981 年第三版) <i>Bibl. Biblica</i> <i>BJRL Bulletin of the John Rylands Library</i> <i>BKAT Biblischer Kommentar, Altes Testament</i> Bousset-Gressmann W. Bousset, <i>Die Religion des Judentums im späthellenistischen Zeitalter</i> , 由 H. Gressmann 修订 (<i>HNT</i> , 21, 1926) <i>BZ Biblische Zeitschrift</i> <i>BZAW Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</i> <i>BZNW Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft</i> <i>CAD</i> I. J. Gelb 等人编, <i>Assyrian</i>
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<p><i>Dictionary of the Oriental Institute of the University of Chicago</i> (1956–)</p> <p><i>CAH Cambridge Ancient History</i> (12 vols., rev. ed. 1962; 1970)</p> <p><i>CBC Cambridge Bible Commentary on the New English Bible</i></p> <p><i>CBP</i> W. M. Ramsay, <i>Cities and Bishoprics of Phrygia</i> (1895–1897)</p> <p><i>CBQ Catholic Biblical Quarterly</i></p> <p><i>CBSC Cambridge Bible for Schools and Colleges</i></p> <p><i>CCK</i> D. J. Wiseman, <i>Chronicles of Chaldaean Kings</i> (1956)</p> <p><i>CD</i> K. Barth, <i>Church Dogmatics</i> (Eng. tr., 4 vols., 1936–1962)</p> <p><i>CD</i> See Biblical and Extrabiblical Literature: Dead Sea Scrolls</p> <p><i>CERP</i> A. H. M. Jones, <i>Cities of the Eastern Roman Provinces</i> (1937)</p> <p><i>CG</i> P. Kahle, <i>The Cairo Geniza</i> (2nd ed. 1959)</p> <p><i>CGT Cambridge Greek Testament</i> (20 vols., 1881–1933)</p> <p><i>CHAL</i> W. L. Holladay, <i>A Concise Hebrew and Aramaic Lexicon of the Old Testament</i> (1971)</p> <p><i>CIG Corpus Inscriptionum Graecarum</i> (1825–1859; index 1877)</p> <p><i>CIL Corpus Inscriptionum Latinarum</i> (1862–)</p> <p><i>ConNT Coniectanea Neotestamentica</i></p> <p><i>CRE</i> W. M. Ramsay, <i>The Church in the Roman Empire Before A.D. 170</i>(1903)</p> <p><i>DBSup.</i> L. Pirot, et al., eds., <i>Dictionnaire de la Bible: Supplement</i>(1928–)</p> <p><i>DCG</i> J. Hastings, <i>Dictionary of Christ and the Gospels</i> (2 vols., 1906, 1908)</p> <p><i>Deiss.LAE</i> G. A. Deissmann, <i>Light from the Ancient East</i> (Eng. tr., 2nd ed. 1927 [from German 4th ed.]; repr. 1978)</p> <p><i>Dessau</i> H. Dessau, ed., <i>Inscriptiones Latinae Selectae</i> (3 vols., 2nd ed. 1954–1955)</p>	<p><i>Dictionary of the Oriental Institute of the University of Chicago</i> (1956–)</p> <p><i>CAH Cambridge Ancient History</i> (12 卷, 1962 年修订版; 1970)</p> <p><i>CBC Cambridge Bible Commentary on the New English Bible</i></p> <p><i>CBP</i> W. M. Ramsay, <i>Cities and Bishoprics of Phrygia</i> (1895–1897)</p> <p><i>CBQ Catholic Biblical Quarterly</i></p> <p><i>CBSC Cambridge Bible for Schools and Colleges</i></p> <p><i>CCK</i> D. J. Wiseman, <i>Chronicles of Chaldaean Kings</i> (1956)</p> <p><i>CD</i> K. Barth, <i>Church Dogmatics</i> (英译本, 4 卷, 1936–1962)</p> <p><i>CD</i> 见 Biblical and Extrabiblical Literature: Dead Sea Scrolls</p> <p><i>CERP</i> A. H. M. Jones, <i>Cities of the Eastern Roman Provinces</i> (1937)</p> <p><i>CG</i> P. Kahle, <i>The Cairo Geniza</i> (1959 年第二版)</p> <p><i>CGT Cambridge Greek Testament</i> (20 卷, 1881–1933)</p> <p><i>CHAL</i> W. L. Holladay, <i>A Concise Hebrew and Aramaic Lexicon of the Old Testament</i> (1971)</p> <p><i>CIG Corpus Inscriptionum Graecarum</i> (1825–1859; 索引 1877)</p> <p><i>CIL Corpus Inscriptionum Latinarum</i> (1862–)</p> <p><i>ConNT Coniectanea Neotestamentica</i></p> <p><i>CRE</i> W. M. Ramsay, <i>The Church in the Roman Empire Before A.D. 170</i>(1903)</p> <p><i>DBSup.</i> L. Pirot 等人编, <i>Dictionnaire de la Bible: Supplement</i>(1928–)</p> <p><i>DCG</i> J. Hastings, <i>Dictionary of Christ and the Gospels</i> (2 卷, 1906, 1908)</p> <p><i>Deiss.LAE</i> G. A. Deissmann, <i>Light from the Ancient East</i> (英译本, 1927 年第二版 [译自德语第四版]; 1978 年再版)</p> <p><i>Dessau</i> H. Dessau 编, <i>Inscriptiones Latinae Selectae</i> (3 卷, 1954–1955 年第二版)</p>
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<p><i>DJD Discoveries in the Judean Desert</i> DNTT C. Brown, ed., <i>Dictionary of New Testament Theology</i> (3 vols., Eng. tr. 1975–1978)</p> <p><i>DOTT</i> D. W. Thomas, ed., <i>Documents from Old Testament Times</i> (1958)</p> <p><i>DTC Dictionnaire de Théologie Catholique</i> (15 vols., 1903–1950)</p> <p><i>EAEHL</i> M. Avi-Yonah and E. Stern, eds., <i>Encyclopedia of Archaeological Excavations in the Holy Land</i> (4 vols., Eng. tr. 1975–1978)</p> <p><i>EB</i> T. K. Cheyne and J. S. Black, eds., <i>Encyclopaedia Biblica</i> (4 vols., 1899)</p> <p><i>Enc.Brit. Encyclopaedia Britannica</i></p> <p><i>EQ Evangelical Quarterly</i></p> <p><i>ERE</i> J. Hastings, <i>Encyclopaedia of Religion and Ethics</i> (12 vols., 1908–1926)</p> <p><i>EtB Études Bibliques</i></p> <p><i>EvTh Evangelische Theologie</i></p> <p><i>Expos. The Expositor</i></p> <p><i>Expos.B. The Expositor's Bible</i> (3rd ed. 1903; rev. 1956)</p> <p><i>Expos.G.T. The Expositor's Greek Testament.</i></p> <p><i>Expos.T. Expository Times</i></p> <p><i>FRLANT Forschungen zur Religion und Literatur des Alten und Neuen Testaments</i></p> <p><i>FSAC</i> W. F. Albright, <i>From the Stone Age to Christianity</i> (2nd ed. 1957)</p> <p><i>GAB</i> L. H. Grollenberg, <i>Atlas of the Bible</i> (1956)</p> <p><i>GB</i> D. Baly, <i>Geography of the Bible</i> (1957; 2nd ed. 1974)</p> <p><i>GJV</i> E. Schürer, <i>Geschichte des jüdischen Volkes im Zeitalter Jesu Christi</i> (3 vols., 4th ed. 1901–1909) (Converted to <i>HJP</i> when possible; but Eng. tr. not complete)</p> <p><i>GKC</i> W. Gesenius, E. Kautzsch, and A. E. Cowley, <i>Gesenius' Hebrew</i></p>	<p><i>DJD Discoveries in the Judean Desert</i> DNTT C. Brown 编, <i>Dictionary of New Testament Theology</i> (3 卷, 1975–1978 年英译本)</p> <p><i>DOTT</i> D. W. Thomas 编, <i>Documents from Old Testament Times</i> (1958)</p> <p><i>DTC Dictionnaire de Théologie Catholique</i> (15 卷, 1903–1950)</p> <p><i>EAEHL</i> M. Avi-Yonah 和 E. Stern 编, <i>Encyclopedia of Archaeological Excavations in the Holy Land</i> (4 卷, 1975–1978 年英译本)</p> <p><i>EB</i> T. K. Cheyne 和 J. S. Black 编, <i>Encyclopaedia Biblica</i> (4 卷, 1899)</p> <p><i>Enc.Brit. Encyclopaedia Britannica</i></p> <p><i>EQ Evangelical Quarterly</i></p> <p><i>ERE</i> J. Hastings, <i>Encyclopaedia of Religion and Ethics</i> (12 卷, 1908–1926)</p> <p><i>EtB Études Bibliques</i></p> <p><i>EvTh Evangelische Theologie</i></p> <p><i>Expos. The Expositor</i></p> <p><i>Expos.B. The Expositor's Bible</i> (1903 年第三版; 1956 年再版)</p> <p><i>Expos.G.T. The Expositor's Greek Testament.</i></p> <p><i>Expos.T. Expository Times</i></p> <p><i>FRLANT Forschungen zur Religion und Literatur des Alten und Neuen Testaments</i></p> <p><i>FSAC</i> W. F. Albright, <i>From the Stone Age to Christianity</i> (1957 年第二版)</p> <p><i>GAB</i> L. H. Grollenberg, <i>Atlas of the Bible</i> (1956)</p> <p><i>GB</i> D. Baly, <i>Geography of the Bible</i> (1957; 1974 年第二版)</p> <p><i>GJV</i> E. Schürer, <i>Geschichte des jüdischen Volkes im Zeitalter Jesu Christi</i> (3 卷, 1901–1909 年第四版) (在合适的时候转换成 <i>HJP</i>; 但英语译本不完整)</p> <p><i>GKC</i> W. Gesenius, E. Kautzsch 和 A. E. Cowley, <i>Gesenius' Hebrew Grammar</i> (1910 年第二版)</p>
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<p><i>Grammar</i> (2nd ed. 1910)</p> <p><i>GP</i> F.-M. Abel, <i>Géographie de la Palestine</i> (2 vols., 2nd ed. 1933–1938)</p> <p><i>GTTOT</i> J. Simons, <i>Geographical and Topographical Texts of the Old Testament</i> (1959)</p> <p><i>HAT Handbuch zum Alten Testament</i></p> <p><i>HBD</i> M. S. Miller and J. L. Miller, eds., <i>Harper's Bible Dictionary</i> (1952; 2nd ed. 1961; 8th ed. [rev.] 1973)</p> <p><i>HDB</i> J. Hastings, ed., <i>Dictionary of the Bible</i> (4 vols., 1898–1902, extra vol., 1904; rev. one-vol. ed. 1963)</p> <p><i>HGHL</i> G. A. Smith, <i>Historical Geography of the Holy Land</i> (rev. ed. 1932)</p> <p><i>HibJ The Hibbert Journal</i></p> <p><i>HJP</i> E. Schürer, <i>A History of the Jewish People in the Time of Jesus Christ</i> (Eng. tr. [of Ger. 3rd ed.] 1892–1901)</p> <p><i>HJP</i>² E. Schürer, <i>The History of the Jewish People in the Age of Jesus Christ</i>, ed. G. Vermes and F. Millar (Eng. tr. and rev. 1973–)</p> <p><i>HNT Handbuch zum Neuen Testament</i></p> <p><i>HNTC Harper's New Testament Commentaries = Black's New Testament Commentaries</i></p> <p><i>HNTT</i> R. H. Pfeiffer, <i>A History of New Testament Times with an Introduction to the Apocrypha</i> (1949)</p> <p><i>HR</i> E. Hatch and H. A. Redpath, <i>Concordance to the Septuagint</i> (1897)</p> <p>H-S E. Hennecke and W. Schneemelcher, eds., <i>New Testament Apocrypha</i> (2 vols., Eng. tr. 1963, 1965)</p> <p><i>HST</i> R. Bultmann, <i>History of the Synoptic Tradition</i> (Eng. tr., 2nd ed. 1968)</p> <p><i>HTK Herders Theologischer Kommentar zum Neuen Testament</i></p> <p><i>HTR Harvard Theological Review</i></p> <p><i>HUCA Hebrew Union College Annual</i></p>	<p><i>GP</i> F.-M. Abel, <i>Géographie de la Palestine</i> (2 卷, 1933–1938 年第二版)</p> <p><i>GTTOT</i> J. Simons, <i>Geographical and Topographical Texts of the Old Testament</i> (1959)</p> <p><i>HAT Handbuch zum Alten Testament</i></p> <p><i>HBD</i> M. S. Miller 和 J. L. Miller 编, <i>Harper's Bible Dictionary</i> (1952; 1961 年第二版; 1973 年第八修订版)</p> <p><i>HDB</i> J. Hastings 编, <i>Dictionary of the Bible</i> (4 卷, 1898–1902, 其他卷, 1904; 1963 年修订一卷)</p> <p><i>HGHL</i> G. A. Smith, <i>Historical Geography of the Holy Land</i> (1932 年修订版)</p> <p><i>HibJ The Hibbert Journal</i></p> <p><i>HJP</i> E. Schürer, <i>A History of the Jewish People in the Time of Jesus Christ</i> (1892–1901 年英语版译自德语第三版)</p> <p><i>HJP</i>² E. Schürer, <i>The History of the Jewish People in the Age of Jesus Christ</i>, ed. G. Vermes and F. Millar (1973 年后英译本和修订版)</p> <p><i>HNT Handbuch zum Neuen Testament</i></p> <p><i>HNTC Harper's New Testament Commentaries = Black's New Testament Commentaries</i></p> <p><i>HNTT</i> R. H. Pfeiffer, <i>A History of New Testament Times with an Introduction to the Apocrypha</i> (1949)</p> <p><i>HR</i> E. Hatch 和 H. A. Redpath, <i>Concordance to the Septuagint</i> (1897)</p> <p>H-S E. Hennecke 和 W. Schneemelcher, eds., <i>New Testament Apocrypha</i> (2 卷, 1963, 1965 英译本)</p> <p><i>HST</i> R. Bultmann, <i>History of the Synoptic Tradition</i> (英译本, 1968 年第二版)</p> <p><i>HTK Herders Theologischer Kommentar zum Neuen Testament</i></p> <p><i>HTR Harvard Theological Review</i></p> <p><i>HUCA Hebrew Union College Annual</i></p>
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<p><i>IB Interpreter's Bible</i> (12 vols., 1952–1957)</p> <p><i>ICC International Critical Commentary</i></p> <p><i>IDB Interpreter's Dictionary of the Bible</i> (4 vols., 1962; Supplementary Volume, 1976)</p> <p><i>IEJ Israel Exploration Journal</i></p> <p><i>ILC J. Pedersen, Israel: Its Life and Culture</i> (vols. I-II, Eng. tr. 1926; III-IV, Eng. tr. 1940)</p> <p><i>Interp. Interpretation: A Journal of Bible and Theology</i></p> <p><i>IOTG H. B. Swete, Introduction to the Old Testament in Greek</i> (1902)</p> <p><i>IP M. Noth, Die israelitischen Personennamen in Rahmen der gemeinsemitischen Namengebung</i>(1928)</p> <p><i>ISBE J. Orr, et al., eds., International Standard Bible Encyclopedia</i> (2nd ed.1929)</p> <p><i>JAOS Journal of the American Oriental Society</i></p> <p>Jastrow M. Jastrow, <i>Dictionary of the Targumim, the Talmud Babli, and the Midrashic Literature</i> (2 vols., 1950)</p> <p><i>JBL Journal of Biblical Literature</i></p> <p><i>JBR Journal of Bible and Religion</i></p> <p><i>JCS Journal of Cuneiform Studies</i></p> <p><i>JEA Journal of Egyptian Archaeology</i></p> <p><i>JETS Journal of the Evangelical Theological Society</i></p> <p><i>Jew.Enc. Jewish Encyclopedia</i> (12 vols., 1901–1906)</p> <p><i>JJS Journal of Jewish Studies</i></p> <p><i>JNES Journal of Near Eastern Studies</i></p> <p><i>JPOS Journal of the Palestinian Oriental Society</i></p> <p><i>JQR Jewish Quarterly Review</i></p> <p><i>JR Journal of Religion</i></p> <p><i>JSOT Journal for the Study of the Old Testament</i></p> <p><i>JSS Journal of Semitic Studies</i></p> <p><i>JTS Journal of Theological Studies</i></p>	<p><i>IB Interpreter's Bible</i> (12 卷, 1952–1957)</p> <p><i>ICC International Critical Commentary</i></p> <p><i>IDB Interpreter's Dictionary of the Bible</i> (4 卷, 1962; 补充卷, 1976)</p> <p><i>IEJ Israel Exploration Journal</i></p> <p><i>ILC J. Pedersen, Israel: Its Life and Culture</i> (卷 I-II, 1926 年英译本; III-IV, 1940 年英译本)</p> <p><i>Interp. Interpretation: A Journal of Bible and Theology</i></p> <p><i>IOTG H. B. Swete, Introduction to the Old Testament in Greek</i> (1902)</p> <p><i>IP M. Noth, Die israelitischen Personennamen in Rahmen der gemeinsemitischen Namengebung</i>(1928)</p> <p><i>ISBE J. Orr 等人编, International Standard Bible Encyclopedia</i> (1929 年第二版)</p> <p><i>JAOS Journal of the American Oriental Society</i></p> <p>Jastrow M. Jastrow, <i>Dictionary of the Targumim, the Talmud Babli, and the Midrashic Literature</i> (2 卷, 1950)</p> <p><i>JBL Journal of Biblical Literature</i></p> <p><i>JBR Journal of Bible and Religion</i></p> <p><i>JCS Journal of Cuneiform Studies</i></p> <p><i>JEA Journal of Egyptian Archaeology</i></p> <p><i>JETS Journal of the Evangelical Theological Society</i></p> <p><i>Jew.Enc. Jewish Encyclopedia</i> (12 卷, 1901–1906)</p> <p><i>JJS Journal of Jewish Studies</i></p> <p><i>JNES Journal of Near Eastern Studies</i></p> <p><i>JPOS Journal of the Palestinian Oriental Society</i></p> <p><i>JQR Jewish Quarterly Review</i></p> <p><i>JR Journal of Religion</i></p> <p><i>JSOT Journal for the Study of the Old Testament</i></p> <p><i>JSS Journal of Semitic Studies</i></p> <p><i>JTS Journal of Theological Studies</i></p>
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<i>ZAW Zeitschrift für die alttestamentliche Wissenschaft</i>	<i>ZAW Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZDPV Zeitschrift des deutschen Palästina-Vereins</i>	<i>ZDPV Zeitschrift des deutschen Palästina-Vereins</i>
<i>ZNW Zeitschrift für die neutestamentliche Wissenschaft</i>	<i>ZNW Zeitschrift für die neutestamentliche Wissenschaft</i>
<i>ZTK Zeitschrift für Theologie und Kirche</i>	<i>ZTK Zeitschrift für Theologie und Kirche</i>

ANCIENT AUTHORS AND DOCUMENTS	古代作者和文献
Appian <i>Syr. Syrian Wars</i>	Appian <i>Syr. Syrian Wars</i>
Aquinas <i>Summa Theol.</i> <i>Summa Theologica</i>	Aquinas <i>Summa Theol.</i> <i>Summa Theologica</i>
Aristotle <i>De an. De anima (On the Soul)</i>	Aristotle <i>De an. De anima (On the Soul)</i>
<i>Eth. Nic. Nicomachean Ethics</i>	<i>Eth. Nic. Nicomachean Ethics</i>
<i>Eth. Eud. Eudemaeon Ethics</i>	<i>Eth. Eud. Eudemaeon Ethics</i>
<i>Meta. Metaphysics</i>	<i>Meta. Metaphysics</i>
<i>Phys. Physics</i>	<i>Phys. Physics</i>
<i>Pol. Politics</i>	<i>Pol. Politics</i>
<i>Anal. post. Posterior Analytics</i>	<i>Anal. post. Posterior Analytics</i>
<i>Anal. pr. Prior Analytics</i>	<i>Anal. pr. Prior Analytics</i>
<i>Rhet. Rhetoric</i>	<i>Rhet. Rhetoric</i>
<i>Poet. Poetics</i>	<i>Poet. Poetics</i>
Augustine <i>Civ. Dei De civitate Dei (The City of God)</i>	Augustine <i>Civ. Dei De civitate Dei (The City of God)</i>
<i>Conf. Confessiones</i>	<i>Conf. Confessiones</i>
<i>De trin. De trinitate</i>	<i>De trin. De trinitate</i>
<i>Ench. Enchiridion</i>	<i>Ench. Enchiridion</i>
<i>Ep. Epistulae</i>	<i>Ep. Epistulae</i>
<i>Retr. Retractiones</i>	<i>Retr. Retractiones</i>
Calvin <i>Inst. Institutes of the Christian Religion</i>	Calvin <i>Inst. Institutes of the Christian Religion</i>
Chrysostom	Chrysostom
<i>Hom. in Gen. Homily on Genesis</i>	<i>Hom. in Gen. Homily on Genesis</i>
<i>Hom. in Heb. Homily on Hebrews</i>	<i>Hom. in Heb. Homily on Hebrews</i>
<i>Hom. in Jn. Homily on John</i>	<i>Hom. in Jn. Homily on John</i>
<i>Hom. in Mt. Homily on Matthew</i>	<i>Hom. in Mt. Homily on Matthew</i>
Clement of Alexandria	Clement of Alexandria
<i>Misc. Miscellanies (Stromateis)</i>	<i>Misc. Miscellanies (Stromateis)</i>
<i>Paed. Paedagogus</i>	<i>Paed. Paedagogus</i>
Curtius Rufus Quintus Curtius Rufus	Curtius Rufus Quintus Curtius Rufus
<i>Digest See ROMAN LAW II.G</i>	<i>Digest See ROMAN LAW II.G</i>
<i>Dio Cassius Hist. Roman History</i>	<i>Dio Cassius Hist. Roman History</i>
<i>Hist. Epit. Epitome of the History</i>	<i>Hist. Epit. Epitome of the History</i>
Diodorus Diodorus Siculus, <i>Library of History</i>	Diodorus Diodorus Siculus, <i>Library of History</i>
Diogenes Diogenes Laertius, <i>Vitae philosophorum</i>	Diogenes Diogenes Laertius, <i>Vitae philosophorum</i>
Epiphanius <i>Haer. Adversus lxxx haereses (Panarion)</i>	Epiphanius <i>Haer. Adversus lxxx haereses (Panarion)</i>
Eusebius <i>HE Historia ecclesiastica</i>	Eusebius <i>HE Historia ecclesiastica</i>

<p><i>Onom. Onomasticon</i> <i>Praep. ev. Praeparatio evangelica</i> <i>HE Historia ecclesiastica (Church History)</i> Herodotus Herodotus <i>History</i> Hippolytus <i>Ref. Refutatio omnium haeresium (Philosophoumena)</i> Homer <i>Il. Iliad</i> <i>Od. Odyssey</i> Irenaeus <i>Adv. haer. Adversus omnes haereses</i> Jerome <i>Ep. Epistula(e)</i> <i>De vir. ill. De viris illustribus</i> <i>Adv. Pelag. Dialogi adversus Pelagianos</i> Josephus Ant. <i>Antiquities of the Jews</i> <i>BJ Bellum Judaicum (The Jewish War)</i> <i>CAp Contra Apionem</i> <i>Vita Life</i> Justin Martyr <i>Apol. Apologia</i> <i>Dial. Dialogus contra Tryphonem</i> Livy <i>Epit. Epitomes of Annals of the Roman People</i> Origen <i>De prin. De principiis</i> Orosius Orosius <i>Historiae</i> Pliny (the Elder) <i>Nat. hist. Naturalis historia</i> Pliny (the Younger) <i>Ep. Epistulae</i> Ptolemy <i>Geog. Geography</i> Sallust <i>Bellum Catilinae</i> Strabo <i>Geog. Geography</i> Sulpicius Severus <i>Chronicorum Historia sacra</i> Tacitus <i>Ann. Annals (Annales ab excessu divi Augusti)</i> <i>Hist. Histories</i> Tertullian <i>Adv. Judaeos Adversus Judaeos</i> <i>Adv. Marc. Adversus Marcionem</i> <i>Adv. Prax. Adversus Praxeam</i> <i>Apol. Apologeticum</i> <i>De orat. De oratione</i> <i>De praescr. haer. De praescriptione haereticorum</i></p>	<p><i>Onom. Onomasticon</i> <i>Praep. ev. Praeparatio evangelica</i> <i>HE Historia ecclesiastica (Church History)</i> Herodotus Herodotus <i>History</i> Hippolytus <i>Ref. Refutatio omnium haeresium (Philosophoumena)</i> Homer <i>Il. Iliad</i> <i>Od. Odyssey</i> Irenaeus <i>Adv. haer. Adversus omnes haereses</i> Jerome <i>Ep. Epistula(e)</i> <i>De vir. ill. De viris illustribus</i> <i>Adv. Pelag. Dialogi adversus Pelagianos</i> Josephus Ant. <i>Antiquities of the Jews</i> <i>BJ Bellum Judaicum (The Jewish War)</i> <i>CAp Contra Apionem</i> <i>Vita Life</i> Justin Martyr <i>Apol. Apologia</i> <i>Dial. Dialogus contra Tryphonem</i> Livy <i>Epit. Epitomes of Annals of the Roman People</i> Origen <i>De prin. De principiis</i> Orosius Orosius <i>Historiae</i> Pliny (the Elder) <i>Nat. hist. Naturalis historia</i> Pliny (the Younger) <i>Ep. Epistulae</i> Ptolemy <i>Geog. Geography</i> Sallust <i>Bellum Catilinae</i> Strabo <i>Geog. Geography</i> Sulpicius Severus <i>Chronicorum Historia sacra</i> Tacitus <i>Ann. Annals (Annales ab excessu divi Augusti)</i> <i>Hist. Histories</i> Tertullian <i>Adv. Judaeos Adversus Judaeos</i> <i>Adv. Marc. Adversus Marcionem</i> <i>Adv. Prax. Adversus Praxeam</i> <i>Apol. Apologeticum</i> <i>De orat. De oratione</i> <i>De praescr. haer. De praescriptione haereticorum</i></p>
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<i>De res. De resurrectione carnis</i> Vergil <i>Aen. Aeneid</i>	<i>De res. De resurrectione carnis</i> Vergil <i>Aen. Aeneid</i>
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BIBLICAL AND EXTRABIBLICAL LITERATURE	圣经和经外文献
OLD TESTAMENT	旧约
<p>Gen. Genesis Ex. Exodus Lev. Leviticus Nu. Numbers Dt. Deuteronomy Josh. Joshua Jgs. Judges Ruth 1, 2 S. 1, 2 Samuel 1, 2 K. 1, 2 Kings 1, 2 Ch. 1, 2 Chronicles Ezr. Ezra Neh. Nehemiah Est. Esther Job Job Ps. Psalm(s) Prov. Proverbs Eccl. Ecclesiastes Cant. Canticles (Song of Songs) Isa. Isaiah Jer. Jeremiah Lam. Lamentations Ezk. Ezekiel Dnl. Daniel Hos. Hosea Joel Am. Amos Ob. Obadiah Jonah Mic. Micah Nah. Nahum Hab. Habakkuk Zeph. Zephaniah Hag. Haggai Zec. Zechariah Mal. Malachi</p>	<p>Gen. 创世记 Ex. 出埃及记 Lev. 利未记 Nu. 民数记 Dt. 申命记 Josh. 约书亚记 Jgs. 士师记 Ruth 路得记 1, 2 S. 撒母耳记上、撒母耳记下 1, 2 K. 列王纪上、列王纪下 1, 2 Ch. 历代志上、历代志下 Ezr. Ezra 以斯拉记 Neh. 尼希米记 Est. 以斯帖记 Job 约伯记 Ps. 诗篇 Prov. 箴言 Eccl. 传道书 Cant. 雅歌 Isa. 以赛亚书 Jer. 耶利米书 Lam. 耶利米哀歌 Ezk. 以西结书 Dnl. 但以理书 Hos. 何西阿书 Joel 约珥书 Am. 阿摩司书 Ob. 俄巴底亚书 Jonah 约拿书 Mic. 弥迦书 Nah. 那鸿书 Hab. 哈巴谷书 Zeph. 西番雅书 Hag. 哈该书 Zec. 撒迦利亚书 Mal. 玛拉基书</p>
NEW TESTAMENT	新约

Mt. Matthew	Mt. 马太福音
Mk. Mark	Mk. 马可福音
Lk. Luke	Lk. 路加福音
Jn. John	Jn. 约翰福音
Acts	Acts 使徒行传
Rom. Romans	Rom. 罗马书
1, 2 Cor. 1, 2 Corinthians	1, 2 Cor. 哥林多前书、哥林多后书
Gal. Galatians	Gal. 加拉太书
Eph. Ephesians	Eph. 以弗所书
Phil. Philippians	Phil. 腓立比书
Col. Colossians	Col. 歌罗西书
1, 2 Thess. 1, 2 Thessalonians	1, 2 Thess. 帖撒罗尼迦前书、帖撒罗尼迦后书
1, 2 Tim. 1, 2 Timothy	1, 2 Tim. 提摩太前书、提摩太后书
Tit. Titus	Tit. 提多书
Philem. Philemon	Philem. 腓利门书
He. Hebrews	He. 希伯来书
Jas. James	Jas. 雅各书
1, 2 Pet. 1, 2 Peter	1, 2 Pet. 彼得前书、彼得后书
1, 2, 3 Jn. 1, 2, 3 John	1, 2, 3 Jn. 1 约翰一书、约翰二书、约翰三书
Jude	Jude 犹大书
Rev. Revelation	Rev. 启示录
APOCRYPHA	次经
1, 2 Esd. 1, 2 Esdras	1, 2 Esd. 以斯得拉一书、以斯得拉二书
Tob. Tobit	Tob. 多比传
Jth. Judith	Jth. 犹滴传
Ad. Est. Additions to Esther	Ad. Est. 以斯帖补篇
Wisd. Wisdom of Solomon	Wisd. 所罗门智训
Sir. Sirach (Ecclesiasticus)	Sir. 便西拉智训 (传道经)
Bar. Baruch	Bar. 巴录书
Ep. Jer. Epistle (Letter) of Jeremiah	Ep. Jer. 耶利米书信
Song Three Song of the Three Young Men	Song 三童歌
Sus. Susanna	Sus. 苏撒拿传
Bel Bel and the Dragon	Bel 彼勒与大龙
Pr. Man. Prayer of Manasseh	Pr. Man. 玛拿西祷词
1, 2 Macc. 1, 2 Maccabees	1, 2 Macc. 马加比一书、马加比二书

PSEUDEPIGRAPHA	伪经
<p>Asc. Isa. Ascension of Isaiah Asm. M. Assumption of Moses 2 Bar. 2 (Syriac Apocalypse of) Baruch 3 Bar. 3 (Greek Apocalypse of) Baruch 1, 2 En. 1, 2 Enoch Jub. Jubilees Ps. Sol. Psalms of Solomon Sib. Or. Sibylline Oracles XII P. Testaments of the Twelve Patriarchs T. Reub. Testament of Reuben T. Sim. Testament of Simeon T. Levi Testament of Levi T. Jud. Testament of Judah T. Iss. Testament of Issachar T. Zeb. Testament of Zebulun T. Dan Testament of Dan T. Naph. Testament of Naphtali T. Gad Testament of Gad T. Ash. Testament of Asher T. Jos. Testament of Joseph T. Benj. Testament of Benjamin</p>	<p>Asc. Isa. 以赛亚升天记 Asm. M. 摩西升天记 2 Bar. 巴录二书（叙利亚语巴录启示录） 3 Bar. 巴录三书（希腊语巴录启示录） 1, 2 En. 以诺一书、以诺二书 Jub. 禧年书 Ps. Sol. 所罗门诗篇 Sib. Or. 西卜神谕篇 XII P. 十二族长遗训 T. Reub. 流便遗训 T. Sim. 西缅遗训 T. Levi 利未遗训 T. Jud. 犹大遗训 T. Iss. 以萨迦遗训 T. Zeb. 西布伦遗训 T. Dan 但遗训 T. Naph. 拿弗他利遗训 T. Gad 迦得遗训 T. Ash. 亚设遗训 T. Jos. 约瑟遗训 T. Benj. 便雅悯遗训</p>
APOSTOLIC FATHERS	使徒教父著作
<p>Barn. Epistle of Barnabas 1 Clem. 1 Clement 2 Clem. 2 Clement Did. Didache Ign. Ignatius of Antioch Eph. Epistle to the Ephesians Magn. Epistle to the Magnesians Trall. Epistle to the Trallians Rom. Epistle to the Romans Philad. Epistle to the Philadelphians Smyrn. Epistle to the Smyrnaeans Polyc. Epistle to Polycarp Polyc. Phil. Polycarp of Smyrna, Epistle to the Philippians</p>	<p>Barn. 巴拿巴书信 1 Clem. 革利免一书 2 Clem. 革利免二书 Did. 十二使徒遗训 Ign. 安提阿的伊格那丢 Eph. 伊格那丢达以弗所人书 Magn. 伊格那丢达马内夏人书 Trall. 伊格那丢达他拉勒人书 Rom. 伊格那丢达罗马人书 Philad. 伊格那丢达非拉铁非人书 Smyrn. 伊格那丢达士每拿人书 Polyc. 伊格那丢达坡旅甲书 Polyc. Phil. 坡旅甲达腓立比人书</p>

M. Polyc. Martyrdom of Polycarp Shep. Herm. Shepherd of Hermas Vis. Visions Mand. Mandates Sim. Similitudes Diogn. Epistle to Diognetus	M. Polyc. 坡旅甲殉道记 Shep. Herm. 黑马牧人书 Vis. 五异象 Mand. 十二命令 Sim. 十比喻 Diogn. 致丢格那妥书
DEAD SEA SCROLLS	死海古卷
Initial Arabic number indicates cave number; Q=Qumrân; P=persher (commentary)	前面的阿拉伯字母代表洞穴的号码; Q 表示昆兰; P 表示别沙 (解经法)
CD Damascus Document (Zadokite Fragment)	CD 大马色文献
1QapGen Genesis Apocryphon	1QapGen 创世记藏经
1QH Thanksgiving Hymns	1QH 感恩诗篇
1QIsa ^a First copy of Isaiah from Qumrân Cave 1	1QIsa ^a 以赛亚书第一古卷
1QIsa ^b Second copy of Isaiah	1QIsa ^b 以赛亚书第二古卷
1QM War Scroll	1QM 战卷
1QpHab Pesher (Commentary) on Habakkuk	1QpHab 哈巴谷书注释
1QpMic Pesher on Micah	1QpMic 弥迦书注释
1QpPs Pesher on Psalms	1QpPs 诗篇注释
1QS Manual of Discipline	1QS 会规手册
1Q34 ^{bis} Prayer for the Feast of Weeks (Fragment of Liturgical Prayer Scroll= 1Q Prayers)	1Q34 ^{bis} 七七节祷文
1QDM Sayings of Moses	1QDM 摩西之言
1Q22 Sayings of Moses	1Q22 摩西之言
3QInv Copper (Treasure) Scroll	3QInv 铜古卷
3Q15 Copper (Treasure) Scroll	3Q15 铜古卷
4QFlor Florilegium (eschatological midrashim) from Cave 4	4QFlor 经文论集 (末世米大示)
4QP Bless Patriarchal Blessings	4QP Bless 族长祝福
4QpIsa ^{a,b,c,d} Copies of Isaiah pesher from Cave 4	4QpIsa ^{a,b,c,d} 第四洞的以赛亚书注释
4QpNah Pesher on Nahum	4QpNah 那鸿书注释
4QpPs37 Pesher on Ps. 37	4QpPs37 诗篇三十七篇注释
4QSam ^{a,b,c} Copies of Samuel	4QSam ^{a,b,c} 撒母耳记抄本
4QTestim Testimonia text from Cave 4	4QTestim 第四洞的见证集
6QD Fragments of the Damascus	6QD 大马色文献残篇

Document 6Q15 Fragments of the Damascus Document	6Q15 大马色文献残篇
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词条勘误表

词条	页码	错误和修改
ABLIAH 亚比雅	Vol. I p. 8	"AV NT ABIA (Mt. 1:7; Lk. 1:15)": 引用错误(misquotation), Lk. 1:15 (路1:15) → Lk. 1:5 (路1:5)
ABLUTION 洗濯礼、洁淨礼	Vol. I p.11	"Koran 5:8: 'O believers, when you stand up to pray wash your faces, and your hands up to the elbows, and wipe your heads, and your feet up to the ankles'": 引用错误 (misquotation) Koran 5:8-Koran 5:6
ABOMINATION 可憎恶的	Vol. I p. 14	"the practice of burning children is an abomination to Yahweh 'which He hates'" (Dt. 12:13; etc.): 引用错误 (misquotation), Dt. 12:13 (申: 12:13) → Dt. 12:31 (申12:31)
ABSALOM 押沙龙	Vol. I p. 18	"Most authorities regard the "forty years" of 1 S. 15:7 as an error and, following the Syriac and some editions of the LXX,": 引用错误 (misquotation), 1 S. 15:7 (撒下15:7) → 2 S. 15:7 (撒下15:7)
ABSTINENCE; ABSTAIN 禁戒, 避免	Vol. I p.20	"refusing to communicate with others (possibly 2 S. 12:16f; cf. Mish. Nedarim iv-v) or to anoint oneself (2 S. 12:10),": 引用错误 (misquotation), 2 S. 12:10 (撒下12:10) → 2 S. 12:7 (撒下12:7)
ACACIA 皂荚树	Vol. I p.22	"-kã'shã [Heb. šittã, 'ašš-šittã]": 标点错误 (missing punctuation), [Heb. šittã, 'ašš-šittã]; → [Heb. šittã, 'ašš-šittã];
ADONIS 阿多尼斯	Vol. I p.53	"Oudtestamentische Studiën, 10 [1954, 46]": 标点错误 (missing punctuation), Oudtestamentische Studiën, 10 [1954, 46] → (Oudtestamentische Studiën, 10 [1954], 46)
Adoration 崇拜、崇敬	Vol. I p.57	"just as the unmerciful servant is said to have 'fallen down and worshiped' his master the king (Mt. 8:26)": 引用错误 (misquotation), Mt. 8:26 (太8:26) → Mt. 18:26 (太18:26)
AFFECTION 胸怀、心肠	Vol. I p.61	"[Gk. philadelphía] 2 Pet. 1:7)": 标点错误 (missing punctuation), [Gk. philadelphía] 2 Pet. 1:7) → [Gk. philadelphía] (2 Pet. 1:7)
AFFLICTION 苦难、灾祸	Vol. I p.61	"GRIEF (Jer. 10:19)": 标点错误 (missing punctuation), GRIEF (Jer. 10:19; → GRIEF (Jer. 10:19);
Agony 极其伤痛	Vol. I p.70	"And pray for your [enemies, for he who is not [against you] is for you.": 标点错误 (missing punctuation), And pray for your [enemies, for he who is not [against you] is for you → And pray for [your] enemies, for he who is not [against you] is for you.
AHAZ 亚哈斯	Vol. I p.77	"Equally clear is the prophet's warning that God would cause Assyria to extend like a river into Palestine submerging Judah to its neck (Isa. 7:5-8).": 引用错误 (misquotation), Isa. 7:5-8 (赛7:5-8) → Isa. 8:5-8 (赛8:5-8)
AHIKAR 亚希干	Vol. I p.77	"joined in the wedding celebration of his nephew Tobias (11:18)": 逻辑错误 (logic error), joined in the wedding celebration of his nephew Tobias (11:18) → joined in the wedding celebration of his cousin Tobias (11:18);
AI 艾城	Vol. I p.82	"and only the cattle were kept as spoil by the Israelites (Josh. 7:8).": 引用错误 (misquotation), Josh. 7:8 (书7:8) → Josh. 8:27 (书8:27)
ALEXANDRIA 亚历山大港 (《圣经》中译作亚历山大)	Vol. I p.90	"his wife Cleopatra, daughter of the Seleucid Antiochus III, in 11:7": 引用错误 (misquotation), 11:7 (但11:7) → 11:17 (但11:17)
ALTAR 祭坛	Vol. I p.102	"For the sacrifice of Isaac (22:19)": 引用错误 (misquotation), 22:19 (创22:19) → 22:9 (创22:9); "in Elijah's contest on Mt. Carmel (1 K. 19)": 引用错误 (misquotation), 1 K. 19 (王上19) → 1 K. 18 (王上18)
AMAZIAH 亚玛谢	Vol. I p.109	"...and not conveyed in a litter or coffin.(2 K. 14:19f; 2 Ch. 24:27f)": 引用错误 (misquotation); 2 Ch. 24:27f. (代下24:27f.) → 2 Ch. 25:27f. (代下25:27f.)
ANOINT; ANOINTING 膏抹; 膏立	Vol. I p.129	".....is a serious covenantal curse (Dt. 28:40; cf. Mic. 6:5).": 引用错误 (misquotation), Mic. 6:5 (弥6:5) → Mic. 6:15 (弥6:15)
ANTIOCHUS VI 安提阿古六世	Vol. I p.146	"defeated the troops of Demetrius (v. 63), and even sucfully repelled a fresh incursion.....": 拼写错误 (Spelling mistake), sucfully → successfully.
ANTORPOLOGY 人类学	Vol. I p.136	"Bibliography.....TDNT, I, s.v. άνθρωπος (Oepke)": 格式错误 (format error), s.v. → s.v. (斜体)。
APOCALYPTIC LITERATURE 启示文学	Vol. I p.155 Vol. I p.156	"Dumb beasts are better off than the righteous, for they cannot think about their fate (2:66)": 引用错误 (misquotation), (2:66) → (7:66) (《以斯拉四书》7:66) "Therefore you must always be ready (Mt. 25:42-44)": 引用错误 (misquotation), Mt. 25:42-44 (太25:42-44) → Mt. 24:42-44 (太24:42-44)
APOCRYPHAL APOCALYPSES 伪经启示录	Vol. I p.174	"the revelation [Gr. apokálypsis] of Jesus Christ.": 拼写错误 (Spelling mistake), Gr. → Gk.
APOSTLE 使徒; 门徒; 传道者; 使者	Vol. I p.193	"Here, as in Gal. 1:15, James is designated as an apostle;": 引用错误 (misquotation), Gal. 1:15 (加1:15) → Gal. 1:19 (加1:19)
APOSTOLIC CONSTITUTIONS AND CANONS. 《使徒典章与法令》	Vol. I p.198	"Deaconesses are to be esteemed as the Holy Spirit and presbyters as the apostles, while teachers deserve more respect than princes or magistrates.": 拼写错误 (Spelling mistake), that → than
APPARITION 幻影; 鬼怪	Vol. I p.213	"Besides the two incidents in 2 Macc. 3:24 and 5:14": 引用错误 (misquotation), 5:14 → 5:4
APPEAL 上诉; 恳求; 劝勉	Vol. I p.213	"Paul evidently acted upon the suggestion of the governor himself (v. 9)": 缺词 (missing words), → "Paul evidently didn't act upon....."
ARABAH 亚拉巴	Vol. I p.218	"the word was employed by Judean writers in the sense of 'desert' or 'steppe' (Ps. 68:4 [MT 5]; Isa. 33:19; Jer. 17:6)": 引用错误 (misquotation), Isa. 33:19 (赛33:19) → Isa. 33:9 (赛33:9) "Its location is connected variously with the Sea of Chinnereth (Dt 3:7- Irsh 11:2- 13:3)": 引用错误 (misquotation), Dt 3:7 (申3:7) → Dt 3:17 (申3:17), 13:3 → 13:3
ARCHEOLOGY 考古	Vol. I p.242	"by increasing amounts as we go further back in time."拼写错误(misspelling), increasing → increasing
ARCHEOLOGY OF ASIA MINOR 小亚细亚考古	Vol. I p.246	"e.g., cities of Iona, Mysia, and Caria": 拼写错误(misspelling), Iona → Ionia (伊奥尼亚)
ARCHEOLOGY OF EGYPT 埃及考古	Vol. I p.248 Vol. I p.254	"IV. Archeological Studies of Significance for Biblical Studies", 词目录错误, 与内容不符 (wrong directory, different from the content), → "Archeological Discoveries of Significance for Biblical Studies" (考古发现对《圣经》研究的重要意义) "because the miraculous birth of Hatshepsut is proffered to counteract the effect of biblical miracle stories.": 拼写错误 (misspelling), proffered → preferred
ARCHEOLOGY OF MESOPOTAMIA 美索不达米亚考古	Vol. I p.266	"Tell Harmel (1943-1945) and Eridu 1946-1949).": 标点错误 (missing punctuation); 1946-1949) → (1946-1949)
ARCHEOLOGY OF PALESTINE AND SYRIA 巴勒斯坦和叙利亚考古	Vol. I p.274	"Helena, Queen of Adiabene": 格式错误 (format error), Helena, Queen of Adiabene → Helena, Queen of Adiabene
ASSOS 亚朔	Vol. I p.331	"Since it was located on the Gulf of Adramyttium"重复 (repetition), on → 去掉一个
ASTRONOMY 天文学	Vol. I p.348	"Joshua ordering the sun to 'be still' (Josh. 12:14)": 引用错误 (misquotation), Josh. 12:14 → Josh.10:12-14
ATER 亚特	Vol. I p.349	"Some family members were gatekeepers (Ezr. 4:24)": 引用错误 (misquotation), Ezr. 4:24 → Ezr.2:42
AVENGE 报仇、伸冤	Vol. I p.372	"AV also REQUIRE (1 Ch. 24:22)": 引用错误 (misquotation), 1 Ch. 24:22 → 2Ch.24:22
AZANIAH 亚撒尼	Vol. I p.374	"A son of Jeshua": 逻辑错误 (logic error), A son → The father

词条	页码	错误和修改
BAAL 巴力	Vol. I, p.378	"Temples of Baal at Samaria and Jerusalem are mentioned in 1 K. 16:21 and 2 K. 11:18": 引用错误 (misquotation), 1 K. 16:21 (王上16:21) → 1 K. 16:32 (王上16:32)
BABYLONIA 巴比伦、巴比伦王国、巴比伦尼亚	Vol. I, p.392 Vol. I, p.394	".....which became the diplomatic lingua franca of the whole ancient Near East (see 2 K. 18:16)": 引用错误 (misquotation), 2 K. 18:16 (王下18:16) → 2 K. 18:26 (王下18:26) "He had earlier recovered ground lost to the Aramean tribe of Paqudu (Pekod, Jer. 50:2) and reinstated a native Nabū-nāṣir (Nabonassar) as king in Babylon.": 引用错误 (misquotation), Jer. 50:2 (耶50:2) → Jer. 50:21 (耶50:21)
BEGINNING 开始、起初、太初、开端	Vol. I, p.451	"The use of 'beginning' to denote quality or excellence is found in Prov. 1:2": 引用错误 (misquotation), Prov. 1:2(箴1:2) → Prov. 1:7 (箴1:7)
BENJAMIN 便雅悯	Vol. I, p.460	"The southern border crossed the waters of Nephtoah and then ran S of Jerusalem through Beth-hoglah and joined the river Jordan again near its mouth (Jgs. 18:11-20)": 引用错误 (misquotation), Jgs. 18:11-20 (士18:11-20) → Josh. 18:11-20 (书18:11-20)
BEREAVE 使……丧亡、使……丧子	Vol. I, p.461	"[Heb. šākal, šākol] (Dt. 32:35; Ezk. 36:12-14; Hos. 9:12)": 引用错误 (misquotation), Dt. 32:35 (申32:35) → Dt. 32:25 (申32:25)
BETHEL 伯特利	Vol. I, p.466	"At Bethel, Deborah the nurse of Rebekah was buried (Gen. 35:6f.)": 引用错误 (misquotation), Gen. 35:6f. (创35:6-7) → Gen. 35:8 (创35:8)
BETH-SHEMESH 伯示麦	Vol. I, p.478	"(2 K. 14:11). It is presently identified with Tell er-Rumeileh.": 标点错误 (missing punctuation) ", " → ", " " " in the second administrative (or commissary) district (1 K. 4:11)": 引述错误 (misquotation), 1 K. 4:11 → 1 K. 4:9
BETH-SHEMESH 伯示麦	Vol. I, p.478	"(2 K. 14:11). It is presently identified with Tell er-Rumeileh.": 标点错误 (punctuation missing) (2 K. 14:11), → (2 K. 14:11). " in the second administrative (or commissary) district (1 K. 4:11)": 引述错误 (misquotation), 1 K. 4:11 → 1 K. 4:9
BETRAY; BETRAYER; DELIVER (UP) 卖、显露; 卖……人; 欺	Vol. I, p.480	"mākar, Neh. 3:4": 引述错误 (misquotation), Neh. 3:4 → Nah.3:4 "BEGUILE (Neh. 3:4)": 引述错误 (misquotation), Neh. 3:4 → Nah.3:4
BIBLE 《圣经》	Vol. I, p.487	"P. Psalter, Job, Proverbs, Song of Solomon, Ecclesiastes, 2 Isaiah, Joel, Lamentations": 引述错误 (misquotation), 2 Isaiah → Isaiah
BLESS 赐福、祝福	Vol. I, p.524	"a righteous man who walks in integrity" are blessed (Prov. 20:17): 引述错误 (misquotation), Prov. 20:17 → Prov. 20:7; "Generally applied to God with the sense "praised" or "praiseworthy" (Tim. 1:11; 6:15): 引述错误 (misquotation), Tim. 1:11; 6:15 → 1 Tim. 1:11; 6:15; "A negative form of the blessing formula occurs in Jer. 17:7": 引述错误 (misquotation), Jer. 17:7 → Jer. 20:14
BREAK 攻破、折断、打碎、折断、断绝	Vol. I, p.544	"for breaking objects, e.g., a door (Gen. 19:9), bones (Ex. 12:46; Job. 29:17), images and altars (Dt. 7:5; 2 K. 11:18; 2 Ch. 23:17; Jer. 43:13), weapons (Ps. 76:3; Hos. 1:5), yokes (Jer. 28; Neh. 1:13)": 引述错误 (misquotation), yokes (Jer. 28; Neh. 1:13) → yokes (Jer. 28; Nah. 1:13)

词条	页码	错误和修改
CAIN 该隐	Vol. I, p.572	"Josh. 15:47, AV). See KAIN.": 引用错误 (misquotation), Josh. 15:47 (书 15:47) → Josh. 15:57 (书 15:57)
CALL; CALLING 呼召、召唤、求告、起名; 蒙召、恩召、呼召、圣召	Vol. I, p.581	"Along with God's gifts, it will not be revoked (Rom. 11:20).": 引用错误 (misquotation), Rom. 11:20 (罗 11:20) → Rom. 11:29 (罗 11:29)
CANON OF THE NT. 新约正典	Vol. I, p.603	"John Knox has found in Onesimus (Philem. 9) the logical candidate for the completion of such a collection (see PHILEMON IV)": 引用错误 (misquotation), Philem. 9 (门1:9) → Philem. 9 (1:10)
CATTLE 牛、牲畜	Vol. I, p.624	"In a number of passages seh is contrasted with the ox (šôr, Ex. 34:19; Lev. 22:23; Dt. 17:1; 1 S. 14:34; etc.), with ox and donkey (šôr and hamôr, Ex. 22:3, 8f; Josh. 6:21; Jgs. 6:4; 1 S. 22:19)": 引用错误 (misquotation), Ex. 22:3 (出22:3) → Ex. 22:4 (出22:4)
CATTLE 牛、牲畜	Vol. I, p.623	"Bovine cattle (bāqār) could be used for pulling (2 S. 6:6), plowing (Job 1:14; Am. 6:12), as beasts of burden (1 Ch. 12:40), and as cattle to be fattened (1 K. 5:3): 引用错误 (misquotation), 1 K. 5:3 (王上5:3) → 1 K. 1:9 (王上1:9)
CERTAIN; CERTAINLY; CERTAINTY 确实的, 确实地, 确定	Vol. I, p.629	"AV 'God forbid'; NEB 'no, never!' is from the Gk. mé genoito (may it not be), elsewhere translated 'God forbid!' (Lk. 20:16): 引用错误 (misquotation), Lk. 20:10 (路 20:10) → Lk. 20:16 (路 20:16)
CHAMBERLAIN 内侍臣、太监、司库	Vol. I, p.632	"Heb. šārîs is usually rendered 'eunuch,' but in 2 K. 21:11, AV and RSV, Nathanmelech is called a chamberlain": 引用错误 (misquotation), 2 K. 21:11 (王下21:11) → 2 K. 23:11 (王下23:11)
CHANCE 偶然、机会、门路	Vol. I, p.632	"NEB also HAPPEN (Lk. 9:11), WAY OPEN (He. 12:17), etc.": 引用错误 (misquotation), Lk. 9:11 (路9:11) → Lk. 10:31 (路10:31)
CHEST 柜子、箱子	Vol. I, p.643	"In 2 K. 12:19 the LXX has Gk. kibōtôn, 'wooden box, chest,' while in 2 Ch. 24:8 it renders Heb. 'ārôn ehad": 引用错误 (misquotation), 2 K. 12:19 (王下12:19) → 2 K. 12:9 (王下12:9)
CHEWING THE CUD 倒嚼	Vol. I, p.643	"Several of the forbidden animals are expressly named, e.g., the camel, the rock badger, the hare, and the swine (Ex. 11:4-7).": 引用错误 (misquotation), Ex. 11:4-7 (出11:4-7) → Lev. 11:4-7 (出11:4-7)
CONSTRAIN 激动、催逼、勉强	Vol. I, p.766	"a bellyfull of wind": 拼写错误 (misspelling), bellyfull → bellyful
CORRECT 指斥、责备、惩治、解救、劝戒、指责	Vol. I, p.784	"REPROVE (Prov. 4:7)": 引用错误 (misquotation), Prov. 4:7 (箴4:7) → Prov. 9:7 (箴9:7)
CORRECT 指斥、责备、惩治、解救、劝戒、指责	Vol. I, p.784	"REBUKE (Zeph. 3)": 引用错误 (misquotation), Zeph. 3 (番3) → Zeph. 3:2 (番3:2)
COVENANT (OT) 立约、约、盟约、结盟、约书 (《旧约》)	Vol. I, p.790	"the 'bond' between the parties was wider than the mere treaty obligations": 拼写错误 (misspelling), then → than
CRAFTS 手艺、工艺品	Vol. I, p.799	"3) goldsmiths; 4) potters; and 5)": 标点错误 (missing punctuation), 3) goldsmiths; 4) potters; and 5) → (3) goldsmiths; (4) potters; and (5)
CREEDS AND CONFESSIONS. 信经和信条	Vol. I, p.805	"4. Geneva Confession (1549)": 引用错误 (misquotation), (1549) → (1537)
CREEDS AND CONFESSIONS. 信经和信条	Vol. I, p.810	"an abortive attempt by Philip of Hesse to reconcile the doctrinal positions of Luther and Zwingli": 拼写错误 (misspelling), reconcile → reconcile
CROSS; CRUCIFY 十字架; 被钉十字架	Vol. I, p.828	"[ed. Ritter, p. 124]": 标点错误 (missing punctuation), [ed. Ritter, p. 124] → [ed. Ritter, p. 124]
CUBIT 肘尺	Vol. I, p.832	"was implied (cf. Ezk. 43:12)": 引用错误 (misquotation), Ezk. 43:12 (结43:12) → Ezk. 43:13 (结43:13)
CUT; CUT OFF 切、划、割; 剪除、削掉	Vol. I, p.840	"dāmam (2 S. 2:9)": 引用错误 (misquotation), 2 S. 2:9 (撒下2:9) → 2 S. 7:9 (撒下7:9)
CUTTINGS IN THE FLESH 划身	Vol. I, p.841	"I AM WHO I AM (Ex. 3:13)": 引用错误 (misquotation), Ex. 3:13 (出3:13) → Ex. 3:14 (出3:14)